

# A dictionary of hymnology





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A

# DICTIONARY OF HYMNOLOGY

SETTING FORTH THE

ORIGIN AND HISTORY OF CHRISTIAN HYMNS  
OF ALL AGES AND NATIONS

WITH SPECIAL REFERENCE TO THOSE CONTAINED IN THE HYMN  
BOOKS OF ENGLISH-SPEAKING COUNTRIES,  
AND NOW IN COMMON USE

TOGETHER WITH

BIOGRAPHICAL AND CRITICAL NOTICES OF THEIR AUTHORS AND  
TRANSLATORS

AND

HISTORICAL ARTICLES ON NATIONAL AND DENOMINATIONAL HYMNODY,  
BREVIARIES, MISSALS, PRIMERS, PSALTERS, SEQUENCES,  
&c. &c. &c.

EDITED BY

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VICAR OF WINCOBANK, SHEFFIELD.

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## PREFACE.

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THE first pages of this "Dictionary of Hymnology, Setting forth the Origin and History of Christian Hymns of all Ages and Nations, with special reference to those contained in the Hymn Books of English-speaking Countries," were completed more than ten years ago. Since that time, there has been a constant and rapid production of official and quasi-official hymn books of great importance in all English-speaking countries. To meet this emergency, and to make this work both trustworthy and exhaustive, constant revisions and additions were imperatively called for, which have considerably enlarged the work and delayed its publication.

2. Hymnological works, both historical and critical, and in several languages, have also been published during the same period. A careful study of these works—many of which are by distinguished scholars and experts in the various languages and departments—and a laborious and critical testing of their contents, have consumed a vast amount of time, with the result of great practical advantage to the Dictionary as a whole.

3. The APPENDIX (Parts I. and II.) also became a necessity; and, together with the "Cross Reference Index to First Lines" (pp. 1307-1504), the "Index of Authors, &c." (pp. 1505-1521), and the "Supplemental Index" to each (pp. 1598-1616), must be carefully consulted by the hymnological student.

4. Where it could possibly be avoided, nothing has been taken at second-hand. Minute technical accuracy has been aimed at, and, after great labour and inevitable delay, has, it is hoped, in most instances, been attained. The pursuit of this aim has very frequently demanded, for the production of one page only, as much time and attention as is usually expended on one hundred pages of ordinary history or criticism.

5. The MSS. used in this work number nearly ten thousand, and include (1) those in the great public libraries of Europe and America; (2) those in private hands; (3) those in the possession of the Assistant Editor; and (4) those of the Editor.

6. The Books, Magazines, Newspapers, Broadsheets, &c., collated and examined, have been too numerous to count. The Editor's collection of MSS., Books, Pamphlets, &c., will, on the publication of this work, become the property of the Church House, where they will be available for consultation.

7. The total number of Christian hymns in the 200 or more languages and dialects in which they have been written or translated is not less than 400,000. When classified into languages the greatest number are found to be in German, English, Latin, and Greek, in the order named. Other languages are also strongly represented, but fall far short of these in extent and importance. The leading articles on National and Denominational hymnody given in this work furnish a clear outline of the rise and develop-



ment of this mass of hymn writing. Arranged chronologically they set forth the periods when hymn-writing began in various languages, and the subjects which engaged the attention of the writers. It will be found that whilst the earliest hymns, as the *Magnificat*, the quotations in the Pastoral Epistles, &c., are in Greek, it required less than 170 years for the addition of Syriac to be made to the roll of languages. Latin followed in another 200 years. In another 50 years, the first notes in Early English were heard. German was added in the 9th cent.; Italian in the 13th cent.; Bohemian in the 15th cent., and others later, until the roll numbers over 200 languages and dialects. Careful attention to the chronology of the subject will also bring out the facts, that whilst Clement of Alexandria (p. 238) was singing in Greek, Bardesanes (p. 1109) was inspiring his followers in Syriac. Later on we find that the finest of the early poets were writing contemporaneously—Gregory of Nazianzus (p. 468) and Synesius (p. 1108) in Greek; St. Ambrose (p. 56), Prudentius (p. 914), and St. Hilary (p. 522) in Latin; and Ephraem the Syrian (p. 1109) in Syriac. Still later, as the roll of languages is increased, the grouping of names, countries and languages within given periods, will yield rich materials for the use of the historian and the divine.

8. In the following pages are set forth the countries where, the periods when, the languages in which, and in many instances, the men by whom the doctrines and ritual teachings and practices of Christianity were first enshrined in song; and by whom and in what languages and countries the greatest developments have taken place.

9. English readers especially will find that one of the leading features of this Dictionary is the effort made to bring this mass of historical, biographical, doctrinal, devotional, and ritual matter as fully as possible within the grasp of those who are acquainted with no other language but their own. Linguistically the English language is the key-note of this work, and the hymns contained in the hymn-books of English-speaking countries, and now in Common Use, are its basis.

10. Personal acknowledgment has been made with deep gratitude to more than one thousand correspondents for valuable assistance rendered by them in the production of this work. In addition to the Contributors whose signatures are appended to their respective articles, special reference has to be made to the assistance of Miss STEVENSON in compiling the "Indices of Authors, Translators, &c."; to the invaluable services of Mr. W. T. BROOKE, whose acquaintance with early English hymnody is unrivalled; to MAJOR G. A. CRAWFORD, the compiler of the elaborate and complete "Indices of Cross Reference to First Lines, &c.," whose aid in revision from the first, and whose technical acquaintance with and accuracy in correcting the Press have been of eminent value; and to the REV. JAMES MEARNs, whose assistance has been so extensive, varied, and prolonged, as to earn the unsolicited and unexpected, but well deserved and cheerfully accorded position of ASSISTANT EDITOR of this work.

JOHN JULIAN.

WINCOBANK VICARAGE,  
December, 1891.

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V., Y. THE EDITOR, assisted by Various Contributors.

## LIST OF MANUSCRIPTS.

The MSS. used in the preparation of this work include the following:—

### I. Latin MSS.

<b>I. The Bodleian.</b>		Lat. 96.		1122, i.	18192.	1082, ii.	2951.	886, i.
<b>i. Ashmole.</b>		Misc. 4.		1139, i.	18301.	661, i.	2961.	546, ii.
1285.	292, i.	" 216.	xi.	H. pt. ii.	18302.	1215, ii.	3072.	x. H. pt. ii.
1291.	1082, ii.	" 240.	xii.	H. pt. ii.	18304.	967, ii.	4664.	551, ii.
1398.	xiii. H. pt. ii.	" 269.	xiii.	H. pt. ii.	18318.	586, ii.	4951.	426, ii.
1523.	551, i.	" 352.	xiv.	H. pt. ii.	19768.	1042, ii.	<b>v. Lansdowne.</b>	
1525.	551, i.	" 368.	xv.	H. pt. ii.	21170.	xi. H. pt. ii.	387.	xv. 1051.
<b>ii. Barlow.</b>		" 384.		652, ii.	21927.	1201, i.	432.	608, i.
5.	1042, ii.	" 468.		1207, i.	22604.	xiii. H. pt. ii.	<b>vi. Royal.</b>	
41.	202, i.	" 524.		1186, ii.	23935.	1042, ii.	2 A. x.	99, ii.
<b>iii. Bodley.</b>		" 668.		585, ii.	24193.	1219, ii.	2 A. xiv.	51, ii.
113.	886, i.	" 748.	xv.	H. pt. ii.	24680.	1213, i.	2 A. xx.	4, i.
979.	1041, ii.	<b>ix. Liturg. Misc.</b>			26788.	1051.	2 B. iv.	1042, ii.
775.	1042, ii.	27.		1043, i.	3014.	584, ii.	2 B. v.	1220, ii.
<b>iv. Canonici.</b>		104.		991, ii.	30058.	1042, ii.	7 A. vi.	1201, ii.
Bibl. 1.	xiii. H. pt. ii.	163.		295, i.	30846.	890, i.	7 E. ix.	967, ii.
" 30.	xiii. H. pt. ii.	202.		1092, ii.	30849.	720, ii.	8 B. i.	1201, ii.
" 40.	xiii. H. pt. ii.	251.		1082, ii.	30850.	1206, ii.	8 C. xiii.	1042, ii.
Lat. 112.	1325. H. pt. ii.	297.		1092, ii.	30851.	547, i.	<b>III. Cambridge.</b>	
" 273.	xv. H. pt. ii.	320.		375, ii.	30935.	1201, ii.	<b>i. Corpus Christi College.</b>	
Misc. 95.	xiii-xiv. H. pt. ii.	339.		986, i.	31032.	967, ii.	146.	1209, i.
" 100.	xv. H. pt. ii.	340.		1043, i.	31385.	xi. H. pt. ii.	190.	xi. H. pt. ii.
" 266.	xii. H. pt. ii.	341.		662, ii.	<b>ii. Arundel.</b>		371.	xii. H. pt. ii.
" 528.	xv. H. pt. ii.	354.		1206, ii.	60.	1122, ii.	390.	xiii. H. pt. ii.
Script. 89.	xv. H. pt. ii.	359.		272, ii.	155.	1220, i.	391.	547, i.
" 131.	xiii. H. pt. ii.	366.		986, i.	156.	1043, i.	473.	1042, ii.
" 223.	xv. H. pt. ii.	370.		608, i.	201.	xiii. H. pt. ii.	<b>ii. St. John's College.</b>	
<b>v. Digby.</b>		372.			214.	1082, ii.	<b>C. 15.</b>	
2.	xiii. H. pt. ii.	<b>x. Rawlinson.</b>			340.	551, ii.	<b>1122, i.</b>	
19.	xiv. H. pt. ii.	A. 420.	xiii-xiv.	H. pt. ii.	<b>iii. Cotton.</b>		<b>iii. University Library.</b>	
53.	xii. H. pt. ii.	B. 214.	xv.	H. pt. ii.	Caligula A. xiv.	1042, ii.	Gg. i. 32.	xv. H. pt. ii.
65.		C. 73.		320, ii.	Claudius A. iii.	1130, ii.	Gg. v. 35.	xii. H. pt. ii.
86.	xiii. H. pt. ii.	C. 90.		1186, i.	Cleopatra A. ii.		Ll. i. 10.	1122, i. & 1213, i.
100.	xiv. H. pt. ii.	C. 108.	xv.	H. pt. ii.		xi. H. pt. ii.	Nn. iv. 11.	551, i.
166.	xiii-xiv. H. pt. ii.	C. 510.		586, i.	" C. vi.		<b>IV. Dublin.</b>	
<b>vi. Douce.</b>		C. 553.	xv.	H. pt. ii.	" ix.	H. pt. ii.	<b>Trinity College E. 4. 2.</b>	
137.	1122, i.	C. 939.	xiii.	H. pt. ii.	Julius A. vi.	546, ii.	<b>Franciscan Convent. 1120.</b>	
222.	1042, ii.	<b>xi. University College.</b>			Nero A. ii.	xi. H. pt. ii.	<b>V. Durham.</b>	
296.	1122, i.	Hereford Missal		1042, ii.	" E. i.	xi. H. pt. ii.	A. iv. 19.	1219, ii.
<b>vii. Junius</b>		York Missal		1043, i.	Titus B. xxvii.	1206, ii.	B. iii. 32.	546, ii.
25.	1127, i.	<b>II. British Museum.</b>			Vespasian A. i.	291, i.	<b>VI. Lambeth.</b>	
74.	1127, i.	<b>i. Additional.</b>			D. xii.	546, ii.	427.	1128, i.
110.	1127, i.	8902.		1186, ii.	Vitellius E. xviii.	1220, ii.	558.	91.
121.	1043, i.	10546.		1220, ii.	<b>iv. Harley.</b>			
<b>viii. Laud.</b>		11414.		1213, i.	524.	xv. H. pt. ii.		
Lat. 5.	988, i.	11659.		1042, ii.	863.	1122, ii.		
" 95.	988, i.	12194.		1043, i.	2882.	1201, i.		
		16005.		1042, ii.	2891.	705, i.		
		17280.	xv.	H. pt. ii.	2928.	547, i.		
					2942.	1049, i.		

The MSS. in the above list include only the Latin MSS. found in British Libraries, and cited at pp. 1-1306 of this Dictionary. Many other MSS.



have been examined at the British Museum, the Bodleian, Cambridge, Durham, Lambeth, Lincoln, York, &c., which are not included in this list because they are mostly later than 1200, and did not give results of sufficient importance to be referred to in the notes on the individual hymns. The references to *H. pt. ii.* mean that the MSS. so marked are only mentioned in *Pt. ii* of the article *Hymnarium*, and in these cases the approximate dates of the MSS. are also given. In other cases the references in this work indicate the pages where concise descriptions of the various MSS. will be found.

In regard to the Latin MSS. it must be noted that the earliest and best only are cited in the body of the Dictionary, so that if e.g. a hymn is found in a MS. of the 11th cent., later MSS., unless of special importance, are not mentioned. References to a large number of MSS. in Continental Libraries will also be found in the notes on the individual Latin hymns, and at p. 813. These MSS. are mostly in the *Bibliothèque Nationale* and the *Arsenal* at Paris, the *Stiftsbibliothek* at St. Gall, the *Vatican Library* at Rome, the *Ambrosian* at Milan, the *Royal Libraries* at Berlin and Munich, and the *Libraries* at Wolfenbüttel, Darmstadt, Einsiedeln, Zürich, &c. Besides these, various MSS. found in other libraries are cited through the works of *Daniel*, *Mone* and *Dreves*.

## II. *English MSS.*

The English MSS. which have been largely used in this work, and especially by the Editor in the unsigned articles and those with his signature appended thereto, include the following groups:—

1. *C. MSS.*    *R. Campbell's MSS.*    Property of Mrs. E. Campbell.
  2. *D. MSS.*    *P. Doddridge's MSS.*    Property of the Rooker family.
  3. *E. MSS.*    *The Editor's MSS.*    Property of the Church House.
  4. *G. MSS.*    *T. H. Gill's MSS.*    Property of the Church House.
  5. *H. MSS.*    *W. J. Hall's MSS.*    Property of the Hall family.
  6. *Hav. MSS.*    *The Havergal MSS.*    Property of the Havergal family.
  7. *Mid. MSS.*    *A. Midlane's MSS.*    Property of the Church House.
  8. *M. MSS.*    *J. Montgomery's MSS.*    Property of J. H. Brammall, Esq.
  9. *R. MSS.*    *T. Raffles's MSS.*    Property of the Raffles's family.
  10. *S. MSS.*    *D. Sedgwick's MSS.*    Property of the Church House.
  11. *Sc. MSS.*    *Elizabeth Scott's MSS.*    Property of Yale University, U.S.A.
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## ABBREVIATIONS.

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In this Dictionary nearly eight hundred abbreviations have been used. Of these a large proportion are self-evident, and others, being in common use, are not repeated here. In this Table, therefore, those only are given which are for the most part peculiar to this work.

In several instances pages are given instead of explanations. This has been done because the details given on the pages indicated are not only too full for repetition, but are also of great value to the Reader. See also Supplemental List on p. xii.

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| <p> <i>A. B. C.</i> See p. 738, ii.<br/> <i>A. B. M.</i> See p. 738, ii.<br/> <i>A. H.</i> (Wetzel's). See p. 1266, ii.<br/> <i>A. M. E.</i> See p. 738, ii.<br/> <i>A. P. M.</i> See p. 738, ii.<br/> <i>A. V.</i> Authorized Version.<br/> <i>A. &amp; M.</i> Ancient and Modern.<br/> <i>Add.</i> Additional.<br/> <i>Aest.</i> Aestiva.<br/> <i>Alford.</i> See p. 39, ii.<br/> <i>Allg. Deutsche Biog.</i> See p. xii. 1.<br/> <i>Allg. G. B.</i> See pp. 193, i.; 512, ii.<br/> <i>Amer. Ger.</i> American German.<br/> <i>Anth. Graec. Carm. Christ.</i> See p. 456, ii.<br/> <i>Appx.</i> Appendix.<br/> <i>Aug.</i> Augustine.<br/> <i>Aut.</i> Autumnalis.<br/> <br/> <i>B. M.</i> British Museum.<br/> <i>B. M. S.</i> See p. 738, ii.<br/> <i>B. MSS.</i> Brooke MSS., p. 184, i.<br/> <i>B. V. M.</i> Blessed Virgin Mary.<br/> <i>Bap. H. Bk.</i> Baptist Hymn Book.<br/> <i>Bap. Hyl.</i> Baptist Hymnal.<br/> <i>Barry.</i> See p. 340, ii.<br/> <i>Bäzler.</i> See p. 656, i. 4.<br/> <i>Bäumker.</i> See p. xii. 2.<br/> <i>Bibl. Nat.</i> Bibliothèque Nationale.<br/> <i>Bode.</i> See p. 1565, ii.<br/> <i>Brev.</i> Breviary.<br/> <i>Brit. Mag.</i> British Magazine.<br/> <i>Brüder G. B.</i> See p. 768, ii.<br/> <i>Burrage.</i> See p. 1526, i.<br/> <br/> <i>C. B.</i> Chorale Book.<br/> <i>C. M. S.</i> See p. 738, ii.<br/> <i>C. MSS.</i> Campbell MSS. See pp. x.; 302, i.<br/> <i>C. P. &amp; H. Bk.</i> See <i>Mercer</i>.<br/> <i>C. Q. R.</i> Church Quarterly Review.<br/> <i>C. U.</i> Common Use.<br/> <i>Calig.</i> Caligula.<br/> <i>Cassander.</i> See p. 655, i.<br/> <i>Cathem. Hymn.</i> See p. 914, ii. (1).<br/> <i>Ch. &amp; Home.</i> Church and Home.<br/> <i>Ch. Hys.</i> Church Hymns.<br/> <i>Chope.</i> See p. 223, ii.<br/> <i>Claud.</i> Claudius.<br/> <i>Clicktovneus.</i> See p. 648, ii.<br/> <i>Coll.</i> Collection.<br/> <i>Cong. H. Bk.</i> Congregational Hymn Book. </p> | <p> <i>D. C.</i> District of Columbia.<br/> <i>D. MSS.</i> Doddridge MSS. See pp. x.; 305, ii.; 1560, i.<br/> <i>Dan. Thes. Hymn.</i> See <i>Daniel</i>.<br/> <i>Daniel.</i> See p. 275, i. 2 7 9<br/> <i>Dreves.</i> See p. xii. 3.<br/> <i>Duffield.</i> See p. 1526, i.<br/> <br/> <i>E. MSS.</i> The Editor's MSS. See p. x.<br/> <i>E. U.</i> Evangelical Union.<br/> <i>Ev. L. S.</i> See p. 627, ii.<br/> <i>Evang. Hyl.</i> Evangelical Hymnal.<br/> <i>Evang. Mag.</i> Evangelical Magazine.<br/> <i>Evang. U.</i> Evangelical Union.<br/> <br/> <i>F. C.</i> Free Church.<br/> <i>F. C. S.</i> See p. 738, ii.<br/> <i>Fabricius.</i> See p. 586, ii.<br/> <i>Fasc.</i> Fasciculus.<br/> <i>Fischer.</i> See p. 377, i.<br/> <br/> <i>G. B.</i> Gesang-Buch.<br/> <i>G. E. L.</i> German Evangelical Lutheran.<br/> <i>G. L. S.</i> See p. 626, ii.<br/> <i>G. MSS.</i> Gill MSS. See pp. x.; 421, i.<br/> <i>Goedeke's Grundriss.</i> See p. 1565, i.<br/> <i>Gospel Mag.</i> Gospel Magazine.<br/> <br/> <i>H. A. and M.</i> Hymns Ancient and Modern.<br/> <i>H. E. C.</i> Hymns of the Eastern Church.<br/> <i>H. L. L.</i> See p. 163, ii.<br/> <i>H. Bk.</i> Hymn Book.<br/> <i>H. H. Bk.</i> Home Hymn Book.<br/> <i>H. MSS.</i> Hall MSS. See pp. x.; 461, ii.<br/> <i>H. Noted.</i> Hymnal Noted.<br/> <i>Harl.</i> Harley.<br/> <i>Harland.</i> See p. 491, i.<br/> <i>Hatfield.</i> See p. 1526, i.<br/> <i>Hav. MSS.</i> Havergal MSS. See pp. x.; 496, ii., 498, i.<br/> <i>Heb.</i> Hebrew.<br/> <i>Heerwagen.</i> See p. xii. 4.<br/> <i>Hoffmann.</i> See p. 418, ii.<br/> <i>Horae Ger.</i> See p. 736, i.<br/> <i>Hy. Angl.</i> Hymnarium Anglicanum.<br/> <i>Hy. Comp.</i> Hymnal Companion.<br/> <i>Hymn. Sarisb.</i> Hymnarium Sarisburiense.<br/> <br/> <i>Jul.</i> Julius.<br/> <br/> <i>K. S. M.</i> See p. 738, ii. </p> |
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*Kehren.* See p. 1042, l.  
*Kennedy.* See p. 622, l.  
*Koch.* See p. 630, ll.  
*Königsfeld.* See p. 656, l.  
*Kraus.* See p. xii. 5.

*L. M. S.* See p. 732, ll.  
*L. S. N.* See p. 812, l.  
*Lat. Hys.* Latin Hymns.  
*Leyser.* See p. 665, l. 7.  
*Lib. of R. P.* See p. 1004, l.  
*Luth. Ch. Bk.* Lutheran Church Book.  
*Luth. Hyl.* Lutheran Hymnal.  
*Lyra Sac. Amer.* Lyra Sacra Americana.  
*Lyra Brit.* Lyra Britannica. p. 339, ll.  
*Lyra Ger.* Lyra Germanica.

*M. M.* See p. 736, ll.  
*M. MSS.* Montgomery MSS. See pp. x.; 763, ll.  
*Madan.* See p. 709, ll.  
*Mag.* Magazine.  
*Mass.* Massachusetts.  
*Med. Hys.* Mediaeval Hymns.  
*Mercer.* See p. 725, l.  
*Meth. Episco.* Methodist Episcopal.  
*Meth. F. C.* Methodist Free Church.  
*Meth. H. Bk.* Methodist Hymn Book.  
*Mid. MSS.* Midlane MSS. See pp. x.; 733, ll.  
*Migne.* See p. 656, l. 13.  
*Miller.* See p. 735, ll.  
*Misc.* Miscellaneous.  
*Mitre.* Mitre H. Bk. See p. 481, ll.  
*Mone.* See p. 762, l.  
*Morel.* See p. 656, ll.  
*Mützell.* See pp. xii. 6; 418, ll.

*N. D.* Not dated.  
*N. E.* New England.  
*N. H.* New Hampshire.  
*N. P.* No Publisher's Name.  
*N. S.* New Style of dating.  
*N. T.* New Testament.  
*N. V.* New Version.  
*N. Y.* New York.  
*N. Cong. H. Bk.* New Congregational Hymn-book.  
*Nutter.* See p. 1526, l.

*O. H. Bk.* See p. 632, l.  
*O. O. H. Bk.* See p. 1081, ll.  
*O. S.* Old Style of dating.  
*O. V.* Old Version.

*P. A.* Pastoral Association.  
*P. Bk.* Prayer Book.  
*Pa.* Pennsylvania.  
*Patrol.* See p. 656, l. 13.  
*Phila.* Philadelphia.

*PP. Graec.* Patrology: Series Graeca.  
*PP. Lat.* Patrology: Series Latina.  
*People's H.* People's Hymnal.  
*Ps. & Hys.* Psalms and Hymns.

*R. C.* Roman Catholic.  
*R. I.* Rhode Island.  
*R. T. S.* Religious Tract Society.  
*R. V.* Revised Version.  
*R. MSS.* Raffles MSS. See pp. x.; 949, ll.  
*Rambach.* See p. 950, l.  
*Rawl.* Rawlinson.  
*Rippon.* See p. 964, l.  
*Rom. Brev.* Roman Breviary.

*S. C.* South Carolina.  
*S. J.* Society of Jesus.  
*S. MSS.* Sedgwick MSS. See pp. x.; 1036, ll.  
*S. of G. & G.* See p. 340, ll. 39.  
*S. P. C. K.* Society for Promoting Christian Knowledge.  
*S. P. G.* See p. 736, ll.  
*S. S. H. Bk.* Sunday School Hymn Book.  
*S. S. U. H. Bk.* Sunday School Union Hymn Book.  
*Sarum Hyl.* See p. 340, ll. 29.  
*Sc. MSS.* Scott (E.) MSS. See pp. x.; 1019, ll.  
*Sel.* Selection; Selected.  
*Simrock.* See p. 656, l. 5.  
*Skinner.* See p. 1061, ll.  
*Snepp.* See p. 340, ll. 39.  
*Songs of G. & G.* See p. 340, ll. 39.  
*Supp.* Supplement.  
*Suppl.* Supplemental.

*T. & B.* Tate and Brady.  
*Thomasius.* See p. xii. 7.  
*Thring.* See p. 1173, l.  
*Toplad.* See p. 1182, ll.  
*Tr.* Translation; Translated.  
*Trench.* See pp. 665, ll.; 1185, l.  
*Trs.* Translations.  
*Trs. and Par.* Translations and Paraphrases.

*U. M.* United Methodist.  
*U. P.* United Presbyterian.  
*U. S., U. S. A.* United States of America.  
*Unv. L. S.* See p. xii. 8.

*Ver.* Verna.  
*Versuch.* See p. 192, ll.  
*Vesp.* Vespasian.

*W. M. S.* See p. 736, ll.  
*Wackernagel.* See p. 1230, ll.  
*Wes. H. Bk.* Wesleyan Hymn-book.  
*Wetzel.* See p. 1266, ll.  
*Whitefield.* See p. 332, l.  
*Wrangham.* See p. 1596, ll.

#### FULLER TITLES OF CERTAIN WORKS REFERRED TO ABOVE.

1. *Allgemeine Deutsche Biographie* (Leipzig, 1875, &c.) of the Munich Academy of Sciences.
2. *Das Katholische deutsche Kirchenlied in seinen Singweisen.* By W. Bäumker, vol. I., Freiburg in Baden, 1886; ll. 1883.
3. *Analecta Hymnica Medii Aevi.* Edited by G. M. Dreves, S.J.
4. *Litteraturgeschichte der evangelischen Kirchenlieder.* By F. F. T. Heerwagen, vol. I., Schweinfurt, 1792; ll. 1797.
5. *Geistliche Lieder im neunzehnten Jahrhundert.* By Otto Kraus. Gütersloh, 1879.
6. *Geistliche Lieder der evangelischen Kirche aus dem siebzehnten und der ersten Hälfte des achtzehnten Jahrhunderts.* By Dr. J. Mützell. Brunswick, 1858.
7. *J. M. Thomasii S. R. E. Cardinalis Opera Omnia*, vol. II., Rome, 1747, contains a *Hymnarium*.
8. *Unverfälschter Liedersegen.* Berlin, 1851. Edited by G. C. H. Stip.



# DICTIONARY OF HYMNOLOGY.

## A

**A.** In *Bristol Bapt. Coll.* by Ash & Evans. 1st ed. 1769; i.e. Joseph Addison.

**A.** in Collyer's *Coll.* 1812, this is the initial of Ann Gilbert, *née* Taylor.

**A. C. C.** in the *Hymnary*. "A Chester Canon;" i.e. Canon William Cooke.

**A. K. B. G.** in the *Divine Hymnal*, 1860; i.e. A. K. B. Granville, q. v.

**A. L. P.** a *nom de plume* of Dr. Little-dale's in the *People's H.*; i.e. "A London Priest."

**A. L. W.** in various Collections; i.e. Anna L. Waring.

**A. M. G.**, i.e. *Anna Maria Glennie*. [Smith, *née* Glennie] in Thrupp's *Ps. & Hys.*, 1853.

**A. R.** Initials adopted by George Burder in the *Gospel Magazine*.

**A. R. C.** in *The Service of Praise*, by J. H. Wilson; i.e. *Anne Ross Cousin, née Cundell*.

**A. R. T.** in the *American German Reformed Hys. of the Church*, 1869; i.e. the Rev. Alexander Ramsay Thompson, D.D.

**A. R. W.** in the *Amer. Bapt. Praise Book*, 1871; i.e. A. R. Wolfe.

**A. T.**, i.e. *Adelaide Thrupp*, in Thrupp's *Ps. & Hymns*, 1853.

**A. T. R.** in *Ps. & Hymns*, by the Rev. A. T. Russell, 1851, are the initials of the Editor.

**A—y.** in the *Gospel Magazine*, is the *nom de plume* of Job Hupton. It stands for Ashby, the parish in which he lived.

**A beautiful land by faith I see.** [Heaven.] Given *Anon.* in the *Amer. Shining Star*, N. Y. 1862, No. 74 in 4 st. of 4 l. and chorus, and entitled, "The beautiful land." It is in extensive use in America, and is found also in a few English S. S. collections. In S. Booth's *S. S. H. Bk.*, Brooklyn, U.S., 1863, it is credited to "J. Hall."

**A car of fire is on the air.** W. W. Hull. [Death and Burial.] Contributed to his *Coll. of Hys. for Gen. Use*, commonly

known as *A Churchman's Hymns*, 1833. No. 2, in 3 st. of 6 l. In 1863 it was reprinted without alteration, in *Kennedy*, No. 1176.

**A charge to keep I have.** C. Wesley. [Personal Responsibility.] 1st pub. in his *Short Hymns on Select Passages of Holy Scripture*, 1762, vol. i., No. 188, in 2 st. of 8 l. and based on Lev. viii. 35. It was omitted from the 2nd ed. of the *Short Hymns*, &c., 1794, but included in the *Wes. H. Bk.* 1780, and in the *P. Works of J. & C. Wesley*, 1868-72, vol. ix., pp. 60, 61. Its use has been most extensive both in G. Brit. and America, and usually it is given in an unaltered form, as in the *Wes. H. Bk.* No. 318; and the *Evang. Hymnal*, N. York, No. 320. The line, "From youth to hoary age," in the *Amer. Prot. Episcop. Hyl.*, No. 474, is from the *Amer. P. Bk. Coll.*, 1826.

**A children's temple here we build.** J. Montgomery. [The Erection of a Sunday School.] This hymn was written for the opening of the first Sunday School building in Wincobank, Sheffield. The ms.—which is in the Wincobank Hall Collection of mss.—is dated "December 18, 1840," and signed "J. M." The building was opened on the 13th of April, 1841, the hymn being printed on a fly-leaf for the occasion. In 1853, Montgomery included it in his *Original Hymns*, No. 313, in 6 st. of 4 l. and entitled it "The erection of a Sunday School." In the *Meth. S. S. H. Bk.* 1879, No. 512, st. iv. is omitted, and slight changes are also introduced. Orig. text in *Orig. Hys.*, 1853, p. 333. The hymn by Mrs. Gilbert, *née* Ann Taylor, "We thank the Lord of heaven and earth," was also written for, and sung on, the same occasion. This hymn has not come into C. U.

**A day, a day of glory.** J. M. Neale. [Christmas.] A carol written expressly for E. Sedding's *Antient Christmas Carols*, 1860. It is No. 6 of the "Christmas Carols," in 4 st. of 8 l. In 1867 it was reprinted in the *People's H.*, No. 29.

**A debtor to mercy alone.** A. M. Toplady. [Assurance of Faith.] Contributed to the *Gospel Magazine*, May, 1771, in 3 st. of 8 l., and included in Toplady's *Ps. & Hys.*, 1776, No. 313, with the alteration, st. i., l. 4, of "offering" to "offerings." In 1860 the 1771 text was included in Sedgwick's reprint

of Toplady's *Hymns*, &c., p. 140. In the older collections it was in most extensive use, both in the Ch. of England and with many of the Nonconformist bodies, but it is now very generally omitted from modern collections in G. Brit., although in America it still holds a prominent position.

**A few more years shall roll.** *H. Bonar.* [*O. and N. Year.*] Written about the year 1842, and first printed on a fly-leaf for use by the members of his congregation on a New Year's Day. In 1844 it was pub. in No. 2 of his *Songs for the Wilderness*, again in the 1st series of *Hys. of Faith and Hope*, 1857, p. 101; and later eds. It is in 6 st. of 8 l., s.m., and entitled, "A Pilgrim's Song." Its use in all English-speaking countries, either in its full, or in an abbreviated form, is very extensive. In some cases its exquisite refrain, with its delicate changes:—

"Then, O my Lord, prepare  
My soul for that great day;  
O wash me in Thy precious blood,  
And take my sins away."

is omitted, and it is thereby robbed of one of its most beautiful and striking features.

**A form of words though e'er so sound.** *J. Hart.* [*Kingdom of God in Power.*] 1st pub. in his *Hymns composed on Various Subjects*, 1759, No. 90, in 8 st. of 4 l. and based on i. Cor. iv. 20. "For the kingdom of God is not in word, but in power." In 1780, with slight alterations and the omission of st. vi. and vii. and the transposition of iv. and v. it was given in the *Lady H. Coll.* No. 95, and from thence has passed into a limited number of ultra-Calvinistic hymnals.

**A fountain of Life and of Grace.** *C. Wesley.* [*Living Water.*] 1st pub. in his *Short Hymns*, 1762, vol. ii., No. 866, in 2 st. of 8 l., and based on Rev. xxii. 17. In 1780 it was included in the *Wes. H. Bk.*, No. 77, and has been repeated in later eds. *P. Works*, 1868-72, vol. xiii. p. 240. It has also passed into most of the collections of the Methodist bodies, and is also found in other hymnals in G. Brit. and America.

**A Friend there is; your voices join.** *J. Swain.* [*Jesus the Friend.*] Appeared as one of two hymns in his *Experimental Essays on Divine Subjects*, Lond. 1791, pp. 85-87, with the note "The two following pieces were occasioned by the death of an only son." The second piece is:—"When Jesus, both of God and Man." In 1792 he included the former in his *Walsworth Hys.*, in 10 st. of 4 l., and from thence it has passed into several collections, mainly those of the Baptists, but including also other Nonconforming bodies and a limited number in the Ch. of England. In America it is almost unknown. Orig. text, *Lyra Brit.*, 1867, pp. 537-8.

**A fulness resides in Jesus our Head.** *J. Fawcett* [*Fulness of Christ*], 1st pub. in his *Hymns adapted to the Circumstances of Pub. Worship and Priv. Devotion*, 1782, No. 96, in 5 st. of 8 l. This was reprinted in Rippon's

*Sel.*, 1787, No. 150, and from thence passed into various collections in G. Brit. and America. Orig. text in *Bap. Ps. & Hys.*, 1858-80.

**A glance from heaven, with sweet effect.** *J. Newton.* [*Lightning.*] This hymn, dealing with the moral and spiritual thoughts suggested by "Lightning in the night," appeared in the *Gospel Magazine*, April, 1775, in the *Olney Hymns*, 1779, Bk. ii., No. 84, in 7 st. of 4 l., and later eds. It is No. 301 of Martineau's *Hys.*, &c., 1840-1851, and 429 in J. H. Thom's *Hymns*, 1858.

**A glory in the word we find.** [*Holy Scriptures.*] A cento given in J. Campbell's *Comprehensive H. Bk.*, Lond., 1837, No. 837, in 4 st. of 4 l., from whence it has passed, unaltered, into a few American hymnals. A part of this cento is from W. Hurn's *Coll.*, 3rd ed., 1833, No. 435. It is not in C. U. in G. Brit. [W. T. B.]

**A good High Priest is come.** *J. Cennick.* [*Priesthood of Christ.*] 1st pub. in Pt. iii. of his *Sacred Hymns for the Use of Religious Societies*, Lon., 1744, No. cxxi. in 9 st. of 6 l., pp. 196-198. In 1753 G. Whitefield included st. i. iv. v. vi. and ix. in his *Coll. of Hys.*, No. xlv., and it was retained in subsequent eds. This arrangement, with slight alterations, was repub. in Rippon's *Sel.* 1787, No. 190, and later eds., and from thence has passed into other collections in G. Brit. and America. In some works it is still further abbreviated. Orig. text in *Lyra Brit.*, 1867, p. 134.

**A helm upon my brow I wear.** *S. J. Stone.* [*Christian Armour.*] Contributed to his poems, *The Knight of Intercession*, &c., 1872, in 4 st. of 4 l., from whence it passed into P. J. Richardson's *Lent Manual for Busy People*, &c., 1884, p. 64. Also repeated in the author's *Carmina Consecrata*, 1884.

**A little child the Saviour came.** *W. Robertson.* [*Holy Baptism.*] Contributed to the Scot. Estab. Ch. *Hymns for Pub. Worship*, 1861, and repub. in their *Scottish Hymnal*, 1869, No. 181, in 5 st. of 4 l. In the American collections it has attained to a more extensive use than in those in G. Brit., but in every case, as in Hatfield's *Ch. H. Bk.*, 1872, the *Hys. & Songs of Praise*, 1874, the *Pres. Hymnal*, Phil., 1874, and others, it is attributed in error to the elder W. Robertson, who was associated with the *Scottish Trs. and Par.* of 1745.

**A little flock! So calls He thee.** *H. Bonar.* [*Church of Christ.*] A poem, in 13 st. of 4 l. on the Church as "The Little Flock." It appeared in the 1st series of his *Hymns of Faith and Hope*, 1857; and later eds. In Kennedy, 1863, No. 1404, it is re-arranged in three parts: (1) "Church of the everlasting God"; (2) "A little flock! So calls He thee"; (3) "A little flock! 'Tis well, 'tis well." In the American *Manual of Praise*, 1880, there is a cento beginning with the 1st stanza, and in the *College* and other hymn-books a second, as "Church of the Everliving God."

**A little lamb went straying.** *A. Midlane.* [*Children's Hymn.*] Written in Jan.,

1859, and first printed in the March No. of the *Good News Magazine*, 1860, 5 st. of 8 l. In 1864 it passed into the *H. Bk. for Youth*, No. 13, and subsequently into other collections, but mainly those for children.

**A little ship was on the sea.** *Dorothy A. Thrupp.* [*Peace.*] Contributed to Mrs. H. Mayo's *Sel. of Hymns, &c.*, 2nd ed., 1840, in 9 st. of 4 l., entitled "The Little Ship on the Waves," and signed "D. A. T." As a hymn for children it is most popular, and is found in numerous collections both in G. Brit. and America.

**A little while and every fear.** *R. K. Greville.* [*Private Use.*] 1st printed in *The Amethyst*, Edin. Oliphant, 1834, and again in *The Church of Eng. H. Bk., &c.*, 1838, No. 592, in 3 st. of 8 l., and entitled "The Believer waiting for the Lord." In 1863 it was included with alterations in *Kennedy*, No. 783; but its use is not extensive, outside the collections of the Plymouth Brethren.

**A little while—our Lord shall come.** *J. G. Deck.* [*Advent.*] Appeared in the *Appendix to Hys. for the Poor of the Flock*, 1841, in 4 st. of 6 l., and later collections of the Plym. Brethren. It passed into Dr. Walker's *Cheltenham Coll.*, 1855; *Snepp's Songs of G. & G.*, 1872, and others. Orig. text in *Snepp*, with st. i. l. 4, "bath gone" for "has gone."

**A look to Jesus saves the soul.** *A. Midlane.* [*Jesus only.*] Written in March, 1862, and 1st pub. in his *Gospel Echoes*, 1865, No. 101, in 5 st. of 4 l. from whence it passed into Lord A. Cecil's *Canadian Hymn Book for Gospel Meetings*, Ottawa, 1871, No. 17, *Broom's Good News H. Bk.*, 1883, and others of a similar kind.

**A mighty mystery we set forth.** *G. Ransom.* [*Holy Baptism.*] Written in 1857, and 1st pub. in the *Bapt. Ps. & Hys.*, 1858–80, No. 695, in 4 st. of 4 l. It is based on Rom. vi 3, "Baptized into His death," &c. Its use is limited.

**A mourning class, a vacant seat.** [*Death of a Scholar*] Appeared anonymously in the *Amer. Union Hymns*, Phil. S. S. U., 1835, No. 285, in 5 st. of 4 l., and headed "Death of a Scholar." It has been repeated in later editions of the *Union Hys.*, and is in extensive use in America. In G. Brit. it has been adopted by a few S. S. hymn-books only. Orig. text, *Meth. F. C. S. S. H. Bk.*, 1869, No. 358, with *the* for *his* in st. ii. l. 2.

[W. T. B.]

**A nation God delights to bless.** *C. Wesley.* [*National Peace.*] The second of two hymns on Job xxxiv. 29, 1st pub. in his *Short Hymns, &c.*, 1762, vol. i., No. 771, in 2 st. of 6 l., in 2nd ed., 1794, and in *P. Works*, 1868–72, vol. ix. p. 268. It was included in the *Wes. H. Bk.*, 1780, No. 454, and retained in new ed. 1875, No. 466.

**A Patre Unigenitus.** *Anon.* [*Epiphany.*] *Daniel*, in vol. i., 1841, and later ed.

No. 210, gives only the first four lines of this hymn as belonging to a hymn for the Feast of the Epiphany, of uncertain authorship, date between the 10th and 13th centuries. In the ancient mss. in the *British Museum*, however, this hymn is found in three of the 11th cent. (Harl. 2961, f. 230; Jul. A. vi. f. 36b; Vesp. D. xii. f. 43b). In the *Latin Hys. of the Anglo-Saxon Church* (*Surtees Society*), 1851, p. 53, it is reprinted in full from a Durham ms. of the 11th cent.

In 1853, *Mone* gave the full text in vol. i., No. 59, in 6 st. of 4 l., heading it, "In Epiphania ad nocturnum," and added an extended note on the text, with references to a 15th cent. ms. at Stuttgart; and to *Thomasius, &c.* This text, with the notes and an addition or two including a reference to a ms. of the monastery of Rheinau, of the 11th cent. was repeated by *Daniel*, vol. iv. (1855), p. 151. It is also in the *Hymn. Sariab.* Lond., 1851, p. 26, as a hymn at Lauds in the Epiphany, and through the octave; where are also given the variations of *York* (used at Matins during the same period); of *Evesham*; *Worcester, &c.* It is also in *Wackernagel*, i., No. 173; in Card. Newman's *Hymni Eccl.*, 1838–65, and others. It may be noticed that the original is an acrostic from A to T inclusively. The *Gloria*, of course, does not follow this arrangement.

[W. A. S.]

#### Translations in C. U. :—

1. **From God, to visit Earth forlorn.** By J. D. Chambers in his *Lauda Syon*, Pt. 1, 1857, p. 109, in 6 st. of 4 l. This is given in an altered form as: "From God the Father comes to earth," in the *Appendix to the Hymnal N.*, No. 131.

2. **God's Sole-Begotten came.** By R. F. Little-dale, made for, and 1st pub. in the *People's H.*, 1867, No. 44, and signed "A. L. P."

3. **Sent down by God to this world's frame.** By J. M. Neale: probably originally made for the *Hymnal N.*, 1852, as the first line in Latin appears in the original prospectus. Another Epiphany hymn was, however, given, and this *tr.* seems not to have been printed till the *St. Margaret's Hymnal*, 1875, whence it passed through the *Antiphoner and Grail*, 1880, into the *Hymner*, 1882, No. 20.

[J. J.]

**A pilgrim through this lonely world.** *Sir E. Denny.* [*Passiontide.*] 1st pub. in his *Sel. of Hymns, &c.*, 1839, No. 11, in 8 st. of 4 l., and in his *Hymns and Poems*, 1848. It was also repub. in various collections of the Plymouth Brethren—including *Hys. for the Poor of the Flock*, 1841, and *Ps. and Hys.*, Lond. Walther, 1842, Pt. ii., No. 32. It is adopted also by Dr. Walker, in his *Cheltenham Coll.*, 1855; the *Hy. Comp.*, No. 162, and *Snepp's S. of G. & G.*, No. 220, and a few others amongst the Ch. of England hymnals. Its principal use, however, is in America, where it is found in numerous collections, mostly in an abbreviated form, and in many instances attributed in error to Dr. Bonar. Orig. text in *Lyra Brit*, 1867, p. 183. It is



well adapted for Holy Week, and for special services dwelling on the Sacrifice of Christ.

**A sinful man am I.** *H. Bonar.* [Invitation.] With the title, "Come unto Me," this hymn appeared in his *Hymns of Faith and Hope*, 3rd Series, 1867, in 7 st. of 4 l., s.m. In Kemble's *New Church H. Bk.*, 1873, it is given without alteration, but its use, both in G. Brit. and America, is very limited.

**A solis ortûs cardine.** *Ad usque. Coelius Sedulius.* [Christmas.] This hymn, which opens with the same first stanza as the next annotated herein, with the exception of *Et* for "*Ad*" in line 2, may be distinguished therefrom by the second stanza, which reads:—

"Beatus auctor saeculi  
Servile corpus induit,  
Ut carne carnem liberans  
Ne perderet quos condidit."

It is a poem, dating from the first half of the 5th cent., in 23 st. of 4 l., entitled *Paeon Alphabeticus de Christo* ("A triumphal song concerning Christ, arranged according to the letters of the alphabet.") The subject is a devout description of the Life of Christ in verse. The full text is found in an 8th cent. ms. in the *British Museum* (mss. Reg. 2 A. xx. f. 50), and is also given in the numerous editions of *Sedulius's Works* (that of *Faustus Arevalus*, Rome, 1794, especially); in the works of *Thomasius* from Vatican mss. of the 8th and 9th cents.; in *Wackernagel*, i., No. 48, and others. For ecclesiastical purposes it has been broken up into two hymns, the first known as *A solis ortûs cardine*, and the second, *Hostis Herodes impie*, with the *Rom. Brev.* form of the same, *Crudelis Herodes, Deum*. Following the order of this arrangement, the details are:—

i. *A solis ortûs cardine.* The text of this portion of the poem comprises 28 lines of the original (stanzas a to g, inclusive), and may be found in *Daniel*, i. No. 119, the old text and revised *Rom. Brev.* version being given in parallel columns, followed by various readings, &c. It is given in the *Rom. Brev.*, (text in Card. Newman's *Hymni Ecclesiae*, 1838) as the hymn at Lauds on Christmas Day; on the 30th of December, the only day in the Octave not occupied by a Festival; on the Octave itself; the Feast of the Circumcision; and on the Vigil of the Epiphany. The doxologies in the *Roman* and *Sarum* Uses are no part of the original hymn.

This hymn is met with in most old Breviaries. Also in two mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 226; and Jul. A. vi. f. 39b), &c. In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 50, it is printed from a Durham ms. of the 11th cent. In the *Hymn. Sarisb.*, Lond., 1851, pp. 15, 16, it is given for Lauds on Christmas Day, with variations from the uses of *York*, *St. Alban's*, *Evesham*, *Worcester*, *Anglo-Saxon mss.* (Surtees Society, 1851), various Collections, &c. *York* assigns it to Lauds and Vespers on Christmas Day, and Lauds on the Vigil of the Epiphany. So *Worcester* and *Evesham*, with an extension to the Feast of the Purification. Its use is thus seen to have been very extensive in England. *Daniel*, iv. 144–5, gives further references of importance. The hymn, with the strophe *h* in addition, is given for Vespers on the Feast of the Annunciation, Dec. 18 (see *Coelestis ales nuntiat*), in the *Mozarabic Brev.* (Migne's *Patrol.*, tom. 86, col. 1291).

[W. A. S.]

Of this part of the poem (omitting the Mozarabic form) the following *trs.* have been made:—

#### Translations in C. U.:—

1. From the far-blazing gate of morn. By E. Caswall from the *Rom. Brev.*, 1st pub. in his *Lyra Catholica*, 1849, in 8 st. of 4 l., 49–51, and again in his *Hys. & Poems*, 1873, p. 27. This was given in the *Hymnary*, 1872, No. 126, as:—"From lands that see the sun arise," the first line being borrowed from Dr. Neale's L.M. version as under.

2. From lands that see the sun arise, To earth's, &c. By J. M. Neale, from the old text, 1st pub. in the *Hymnal N.*, 1852, in 8 st. of 4 l., and again in later editions of the same, and in other hymnals.

3. From where the sunshine hath its birth. By R. F. Littledale, made from the old text for, and 1st pub. in the *People's H.*, 1867, No. 26, in 8 st. of 4 l., and signed "A. L. P."

4. From east to west, from shore to shore. By J. Ellerton. This is a cento of 5 st., four of which are from this hymn (st. i., ii., vi., vii.), and the last is original, written in 1870), and 1st pub. in *Church Hys.*, 1871, No. 78. It is the most acceptable form of the hymn for congregational use.

#### Translations not in C. U.:—

1. From every part o'er which the sun. *Primer*, 1706.
2. From the faint dayspring's, &c. *Mant.*, 1837.
3. From far sunrise at early morn. *Opeland*, 1848.
4. From the first dayspring's, &c. *Blew*, 1852.
5. From climes which see, &c. *Chambers*, 1857.
6. Now from the rising of the sun. *Wallace*, 1874.
7. From where the rising sun, &c. *F. Trappes*, 1865.

Other *trs.* of this hymn have been made into English through the German, thus noted by Mr. Mearns:—

*Christum wir sollen loben schon.* A full and faithful *tr.* by Martin Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, and thence in *Wackernagel's D. Kirchenlied*, iii. p. 13, in 8 sts. of 4 l. Included in Schirecks's ed. of Luther's *Geistliche Lieder*, 1854, p. 7, and as No. 25 in the *Unt. L. S.*, 1851.

Of this the *trs.* in C. U. are:—(1) *Christ, whom the Virgin Mary bore*, omitting sts. iii.–v. by C. Kinchen (J. Swertner?), as No. 42 in the *Moravian H. Bk.*, 1789, and continued, altered, in later eds. Included as No. 83 in Pratt's *Coll.*, 1829. (2) *Now praise we Christ, the Holy One*, from R. Massie's *M. Luther's Spirit. Songs*, 1854, p. 9, as No. 30 in the *Ohio Luth. Hyl.* 1880.

#### Other *trs.* are:—

(1) "To Christ be now our homage paid," as No. 154 in pt. iii. of the *Moravian H. Bk.*, 1748, No. 212 in pt. i., 1764. (2) "Soon shall our voices praise," by Miss Fry, 1845. (3) "Let now all honour due be done," by Dr. J. Hunt, 1863, p. 34. (4) "There should to Christ be praises sung," by Miss Manington, 1864, p. 23. (5) "Jesus we now must laud and sing," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 151; and thence, altered, in his *Exotics*, 1876, p. 42. [J. J.]

ii. The second portion of this poem is the Epiphany hymn *Hostis Herodes impie*, found in many Breviaries, and consisting of lines 29–36, 41–44, and 49–52, or in other words, the strophes commencing with *h*, *i*, *l*, *n*, *s*. The text is given in *Daniel*, i. No. 120, together with references to various Breviaries, &c.

In the *Hymn. Sarisb.*, Lond., 1851, it is given as the Hymn at first and second vespers on the Feast of the Epiphany, and daily through the Octave at Matins and Vespers; with various readings from the uses of *Fork* (which assigns it to first and second vespers and Lauds on the Epiphany, and daily through the Octave), of *Bresham* and *Worcester* (through the Epiphany at Vespers), *St. Alban's* (Vespers and Lauds), *St. Andrew de Bromholm*, Norfolk (Lauds). *Daniel*, iv. 148, 370, cites it as in a *Rheinau* ms. of the 9th cent., and a *Bern* ms. of the 9th cent. In the *British Museum* it is also found in a 11th cent. ms. (Jul. A. vi. f. 36) and others; and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 51, it is printed from a *Durham* ms. of the 11th cent. The strophe *Katerra matrum* (the troop of mothers) occurs in a ms. of the *Harleian Library*, of the 11th cent. (2961, f. 229b), as a hymn for the Holy Innocents. In the *Mozarabic Brev. Hostis Herodes impie* is the Hymn at Lauds for the Epiphany, the strophes A, i, l, n, q, r, s, t, v, z, y, z of the original being used, with doxology. Strophes k, m, o, p, with two additional, and a doxology, are used in this rite on the Feast of the Holy Innocents at Lauds; or "In Allisone Infantium, sive Sanctorum Innocentium," "On the dashing to pieces of the Infants, or Holy Innocents." (See Psalm cxxxvii., v. 9, English version; Ps. cxxxvi., v. 9, in the Latin; for the idea.) In *Migne's Patrol.* the hymns will be found in col. 184, 185, and 135, 136 of tom. 86 respectively.

[W. A. S.]

## Translations in C. U. :—

1. How vain was impious Herod's dread. By A. T. Russell, in his *Ps. and Hys.*, 1851, No. 71, and with alterations, into *Kennedy*, 1863, No. 226.

2. Why, impious Herod, vainly fear. By J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, No. 17, from whence it passed into later editions of the same, the *People's H.*, 1867, the *Hymner*, 1882, and others. In *H. A. and M.*, 1861, it is given in an altered form, as:—"Why doth that impious Herod fear?" but in the enlarged and revised ed. 1875, the opening line is again altered to, "How vain the cruel Herod's fear." Another form is that of the *Hymnary*, 1872, where it reads:—"The star proclaims the King is here." It was thus altered by the Editors of that Col.

## Translations not in C. U. :—

1. Herod, grim foe, whence this dismay. *Blew*, 1852.  
2. Why, Herod, impious tyrant, fear. *Chambers*, 1857.

3. Impious Herod, wherefore tremble. *Macgill*, 1876.

Various *trs.* of this have been made into German. The *trs.* from one of these are thus noted by Mr. Mearns:—

*Was fürchtet du Feind Herodes sehr.* A full and faithful *tr.* by Martin Luther, written Dec. 12, 1541, and 1st pub. in Klug's *Geistliche Lieder*, Wittenberg, 1544. Thence in *Wackernagel*, iii., p. 25, in 5 st. of 4 l. Included in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 18, and as No. 81 in the *Unv. L. S.*, 1851.

Of this the only *tr.* in C. U. is, "Why, Herod, unrelenting foe!" in full in R. Massie's *M. L.'s Spir. Songs*, 1854, p. 13, and thence in Dr. Bacon, 1884, and, altered, as No. 53, in the *Ohio Luth. Hymnal*, 1880.

Other *trs.* are :—

(1) "What dost thou fear, oh, enemy?" by Miss Fry, 1845, p. 23. (2) "Fiend Herod, why those frantic fears," by J. Anderson, 1846, p. 11 (ed. 1847, p. 36). (3) "Fiend Herod! why with fears art torn," by Dr. J. Hunt, 1853, p. 38. (4) "Herod, why darest thou a foe," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 331; and thence, altered, in his *Exotics*, 1876.

[J. J.]

iii. The *Rom. Brev. form of Hostis Herodes* is *Crudelis Herodes Deum*. The alterations in the text are st. i., l. 1-2, and the doxology only. In the *Rom. Brev.* it is appointed for

the 1st & 2nd Vespers of the Feast of the Epiphany. The text is in *Daniel*, i. No. 120; Card. Newman's *Hymni Ecclesiæ*, 1838-65, and other collections. [W. A. S.]

## Translations in C. U. :—

1. Why, Herod, why the Godhead fear! By Bp. R. Mant, in his *Ancient Hymns*, 1827, p. 43; and in Chope's *Hymnal*, 1864, and others as:—"In vain doth Herod rage and fear."

2. Why, ruthless king, this frantic fear! By W. J. Copeland, in his *Hymns for the Week*, 1848, p. 70. In 1868 it was given as, "Why doth the wicked Herod fear?" in the *Sarum H.*, No. 66.

3. O cruel Herod! why thus fear! By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 53, and his *Hymns and Poems*, 1873, p. 30. This is the *tr.* in C. U. in Roman Catholic collections for Schools and Missions.

4. Why, cruel Herod, why in fear! By J. A. Johnston, in the *English H.*, 1852, and later editions. This is based upon older *trs.*

5. Why, cruel Herod, dost thou fear! By R. C. Singleton, made for and 1st pub. in his *Anglican H. Bk.*, 1868, No. 58. In the 2nd ed., 1871, No. 73, it was altered to, "Why should the cruel Herod fear?"

6. Why doth that cruel Herod fear! This, which is No. 120 in the *St. John's Hymnal*, Aberdeen, 1865 and 1870, is a cento from *Copeland* (st. ii.) and *Neale*, with alterations in the text of each.

## Translations not in C. U. :—

1. Why, Herod, dost thou fear in vain. *Primer*, 1706.  
2. Cruel Herod, wherefore fearest thou? *Hope*, 1844.  
3. Why, Herod, shakes thy soul with fears. *F. Trappes*, 1865.  
4. Why, cruel Herod, dost thou fear. *J. Wallace*, 1874. [J. J.]

**A solis ortûs cardine Et usque terrae limitem.** [*Christmas.*] This hymn, which is of very complex authorship, departs from the foregoing in the second stanza, which begins:—

"Gaudete quicquid gentium,  
Judæa, Roma et Græcia," &c.

The opening lines of the hymn, 1-4, we shall hardly be wrong in ascribing to *Sedulius*. The succeeding lines, 5-12, form the conclusion of the hymn for the Epiphany, "Quicunque Christum quaeritis," by Prudentius (*Cathem. Hymn.* xii.). The lines 13-24, commencing with "Fit porta Christi pervia," are received by the Benedictine editors of St. Ambrose as a genuine work of that Father (No. 13 among his hymns) on the authority of a treatise ascribed to St. Ildephonsus, "De perpetua Virginitate Beatae Mariae, et de ejus Parturitione;" certainly old, and most probably the work of Paschasius Radbertus (died A.D. 851). See the *Spicilegium* of Dacherius. The note in the Benedictine edition runs thus:—

"The knowledge of the twelfth hymn we owe to St. Ildephonsus, who more than once quotes the first strophe in his treatise *De Parturitione et Purificatione B. Mariae Virginis*, as having been written by St. Ambrose, whence it has been transferred to the later

editions of the works of that holy Doctor. But the second and third strophes (i.e. verses 17-24) we have copied from the book of George Cassander, *De Hymnis Ecclesiasticis*, where this hymn is given without the author's name. And although there occasionally occurs in it a fault against the rules of prosody, yet we do not on that account judge it unworthy of St. Ambrose, since errors of this kind occur in the hymns not doubted to be his, though not frequently."

We may mention, however, that this portion ascribed to St. Ambrose, mainly coincides with a hymn found in the works of St. Rabanus Maurus. (See the edition of his writings by Geo. Colvenerius, *Col. Agrip.* 1627; or in Migne's *Patrol.*, tom. 112, the 6th vol. of the works of that writer; hymn No. 13, headed "In solemnitate Sanctae Mariae.") The authorship of the remaining lines is uncertain. *Daniel*, i. (No. 15), gives the text from the collection of *Thomasius*, remarking the partial coincidence with *Sedulius*; but in iv. pp. 58, &c., he decides that this hymn is made up from different compositions; giving as his opinion that the groundwork was a poem in which the first letters of every four lines taken together make up the alphabet. The portion ascribed to St. Ambrose, "Fit porta," is found in an 11th cent. ms. in the *British Museum* (Harl. 2961, f. 225b). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 112, it is printed from a Durham ms. of the 11th cent.

As to the ritual use—it is the hymn at Lauds on the Feast of the Annunciation in the *Mozarabic Brev.* (Toledo, 1502, f. 361), while in *Ximene's ed.*, 1517, "A solis ortûs cardine ad usque" is said at Vespers to line 21, when the Ambrosian strophes come in, with a Doxology. The Ambrosian portion, "Fit porta Christi pervia," &c., is the hymn in the *Constanx Brev.* (A.D. 1516) and some others, at Matins, on the Feast of the Annunciation of the B. V. M., and on the Festivals in her honour. It has been tr. as "From where the rising sun goes forth," by W. J. Copeland, in his *Hymns for the Week*, &c., 1848, and again in *Schaff's Christ in Song*, 1869. [W. A. S.]

**A sure and tried foundation stone.** *J. Montgomery.* [*Laying Foundation Stone.*] Written Sept. 4, 1822, for the laying of the Foundation Stone of St. Philip's Church, Sheffield, and printed for use at that ceremony. [n mss.] It was given in *Montgomery's Original Hymns*, 1853, No. 296, in 5 st. of 4 l., entitled "On Laying the Foundation Stone of a Place of Worship." Its use has been very limited, mainly owing to the superior excellence of his hymn, "This stone to Thee in faith we lay," which was written during the following month, and was included in his *Christian Psalmist*, 1825, whilst this hymn was omitted from all his earlier works.

**A thousand oracles divine.** *C. Wesley.* [*Holy Trinity.*] In his *Hymns on the Trinity*, 1767, this hymn is given as No. xvii. in the division of "Hymns and Prayers to the Trinity," in 4 st. of 8 l., p. 100. It was repeated in the *Wes. H. Bk.* 1780, and later eds. with the simple alteration of "His hosts" to "the hosts" in st. i. l. 6. From that collection it has passed into all the principal hymnals of the Methodist bodies in most English-speaking

countries, but is seldom found elsewhere. Few hymns are more dogmatic on the doctrine of the Trinity. The lines, "The Friend of earth-born man," and "For heaven's superior praise," are borrowed from Young's *Night Thoughts*. Night iv. ll. 603, 440. Orig. text as above, and *P. Works of J. & C. Wesley*, 1868-1872, vol. vii. pp. 312-13.

**A time to watch, a time to pray.** *J. M. Neale.* [*Good Friday.*] Appeared in his *Hymns for Children*, 1842, in 6 st. of 4 l., the last st. being Bp. Ken's doxology. It is given in *Mrs. Brock's Children's H. Bk.* with the omission of the doxology, and st. iii. l. 1, "this day," for "to-day," otherwise unaltered.

**A voice comes from Ramah.** *W. Knox.* [*Bereavement.*] Pub. in his *Songs of Israel*, 1824, in 3 st. of 8 l. and again in his *Poems*, 1847, pp. 117-8. It is based on Jer. xxxi. 15, 16, and entitled "Rachel Weeping." In *Kennedy*, 1863, No. 197, it is slightly altered.

**A voice upon the midnight air.** [*Passiontide.*] Dr. Martineau informs us that this hymn was contributed to his *Hys. for the Christian Church & Home*, 1840. It is No. 218, in 6 st. of 4 l., and is given as "Anonymous." It has since appeared in many Unitarian collections in G. Britain and America.

**A widow poor, forlorn, oppressed.** *C. Wesley.* [*Prayer.*] From the ms. of his *Hymns on the Four Gospels*, dated 1765, first pub. in the *P. Works of J. and C. Wesley*, 1868-72, vol. xi. p. 255, and again, without alteration, in the *Wes. H. Bk.* 1875, No. 827.

**A widowed mother lost her son.** *Dorothy A. Thrupp.* [*Compassion.*] Contributed to the 2nd ed. of *Mrs. H. Mayo's Sel. of Hymns*, &c., 1840, in 4 st. of 4 l., entitled "The Widow and her Son," and signed "D. A. T." It is found in a few collections, including the *Ch. S. S. H. Bk.* 1879, No. 45.

**Abash'd be all the boast of Age.** *Bp. R. Heber.* [*Epiphany.*] Appeared in his posthumous *Hymns*, &c., 1827, pp. 27-8, in 5 st. of 4 l. as the first of two hymns for the First Sunday after Epiphany. In its original form it is not in common use, but st. ii.-v. as—"O Wisdom, whose unfading power"—is given in *Kennedy*, 1863, No. 229 (with alterations), and the *Meth. S. S. H. Bk.* 1879, No. 77, also slightly altered.

**Abba Father! we approach Thee.** *J. G. Deck.* [*Sons of God.*] 1st pub. in the *Appendix to the Hymns for the Poor of the Flock*, 1841, No. 27, in 4 st. of 8 l.; again with the omission of st. iii. in *Ps. & Hys.*, Lond., Walther, 1842; *Walker's Cheltenham Coll.* 1855; *Snepp's S. of G. & G.* 1872, No. 21, and other collections. It is a plain evangelical hymn of no special merit. In America it is found in the *Bapt. Hy. & Tune Bk.* Phil. 1871, No. 792.

**Abba Father, while we sing.** *E. Osler* [*Providence*], written for and first pub. in *Hall's Mitre Hymn Book*, 1836, No. 187, in 3 st. of 6 l., and entitled "The Blessedness



of God's Children"; and again in Osler's *Church & King*, June, 1837, where it is appended to an article on the Tenth Sunday after Trinity. It is found in several hymnals, including P. Maurice's *Choral Hy. Bk.*, 1861, No. 403, Kennedy, 1863, No. 1462, but usually with slight alterations.

**Abba, gentle Jesus prayed.** *J. S. B. Monseil.* [To the Father.] Appeared in the 2nd and enlarged ed. of his *Hys. of Love & Praise*, 1866, and thence, unaltered, into Snapp's *S. of G. & G.*, 1872. [W. T. B.]

**Abelard, Peter**, b. at Pailais, in Brittany, 1079. Designed for the military profession, he followed those of philosophy and theology. His life was one of strange chances and changes, brought about mainly through his love for Heloise, the niece of one Fulbert, a Canon of the Cathedral of Paris, and by his rationalistic views. Although a priest, he married Heloise privately. He was condemned for heresy by the Council of Soissons, 1121, and again by that of Sens, 1140; d. at St. Marcel, near Châlons-sur-Saône, April 21, 1142. For a long time, although his poetry had been referred to both by himself and by Heloise, little of any moment was known except the Advent hymn, *Mittit ad Virginem* (q.v.). In 1838 Greith pub. in his *Spicilegium Vaticanum*, pp. 123-131, six poems which had been discovered in the Vatican. Later on, ninety-seven hymns were found in the Royal Library at Brussels, and pub. in the complete ed. of Abelard's works, by Cousin, *Petri Abaelardi Opp.*, Paris, 1849. In that work is one of his best-known hymns, *Tuba Domini, Paule, maxima* (q.v.). Trench in his *Sac. Lat. Poetry*, 1864, gives his *Ornarunt terram germina* (one of a series of poems on the successive days' work of the Creation), from Du Méril's *Poésies Popul. Lat. du Moyen Age*, 1847, p. 444.

[J. J.]

**Abide in me, and I in you.** *Bp. E. H. Bickersteth.* [Abide in Christ.] Written in 1849, and first pub. in *Water from the Well Spring*, 1852. It was subsequently repub. in his *Ps. and Hys.* 1858, No. 79, and again in *The Two Brothers*, 1871, p. 230.

**Abide with me, fast falls the even-tide.** *H. F. Lyte.* [Evening.] The history of this hymn to the date of its first publication, is given in the prefatory Memoir to his *Remains* by his daughter, Anna Maria Maxwell Hogg, Lond., Rivington, 1850, pp. ii., iii., as follows:—

"The summer was passing away, and the month of September (that month in which he was once more to quit his native land) arrived, and each day seemed to have a special value as being one day nearer his departure. His family were surprised and almost alarmed at his announcing his intention of preaching once more to his people. His weakness, and the possible danger attending the effort, were urged to prevent it, but in vain. 'It was better,' as he used often playfully to say, when in comparative health, 'to wear out than to rust out.' He felt that he should be enabled to fulfil his wish, and feared not for the result. His expectation was well founded. He did preach, and amid the breathless attention of his hearers gave them the sermon on the Holy Communion, which is inserted last in this volume [i.e. the *Remains*]. He afterwards assisted at the administration of the Holy Eucharist, and though necessarily much exhausted by the exertion and excite-

ment of this effort, yet his friends had no reason to believe it had been hurtful to him. In the evening of the same day he placed in the hands of a near and dear relative the little hymn, 'Abide with me,' with an air of his own composing, adapted to the words."

A note to the sermon referred to in this extract says, "Preached at Lower Brixham, Sept. 4, 1847." He died at Nice on the 20th of the November following [Lyte, H. F.]

The text of this hymn, which is usually regarded as the original, is that contained in his *Remains*, pub. in 1850. There are, however, several readings of the text. These readings are given in:—

1. A *fac-simile* of the original ms. in the autograph of the author, published by the Vicar of Lower Brixham, on behalf of the restoration of the church.
2. A leaflet on which it was first printed at Berryhead in September, 1847.
3. *Remains*, &c., 1850.
4. *Miscellaneous Poems*, 1868.

The variations of text are:—

- st. i. l. 2. No. 1. The darkness *thickens*, Lord, &c.  
Nos. 2 and 3. The darkness *deepens*, Lord, &c.  
st. iv. l. 4. No. 1. Come, Friend of sinners, and then abide, &c.  
No. 2. Come, Friend of sinners, and *thus* abide.  
No. 3. Come, Friend of sinners, and *thus* 'bide.  
st. viii. l. 1. No. 1. Hold *then* thy cross, &c.  
No. 2. Hold *then* thy cross, &c.  
No. 3. Hold *there* thy cross, &c.  
No. 4. Hold *Thou* thy cross, &c.

In addition to these the hymn has also been pub. by J. Wright and Co., Thomas Street, Bristol, 1863, with Lyte's original music; and it has been translated into many languages, including Latin renderings in the *Guardian* (Nov. 1879 and Dec. 1881), *Church Times*, *Memorials of T. G. Godfrey-Faussett* (1878), *Hymno. Christ. Latina* (1871), &c.

The important position which this hymn has attained in many lands and tongues will justify an extract from Mr. Ellerton's note to the same in *Church Hymns* (folio ed. 1881). In that collection it is given with the "General Hymns." Mr. Ellerton says:—

"It is sometimes [nearly always] classed among evening hymns, apparently on the ground of the first two lines, and their similarity in sound to two lines in Keble's 'Sun of my soul.' This is a curious instance of the misapprehension of the true meaning of a hymn by those among whom it is popular; for a very little consideration will suffice to shew that there is not throughout the hymn the slightest allusion to the close of the natural day: the words of St. Luke xxiv. 29 are obviously used in a sense wholly metaphorical. It is far better adapted to be sung at funerals, as it was beside the grave of Professor Maurice; but it is almost too intense and personal for ordinary congregational use."

The use of this hymn is very extensive in all English-speaking countries. It is found in almost every collection published in G. Brit. during the past thirty years. [J. J.]

**Above, below, where'er I gaze.** [Creation.] Contributed to *Christian Poetry*, Edinb., 1827, in 5 st. of 6 l., entitled, "Omnipresence of God," and signed *Ιαωβ*. Its authorship has not been determined. It came into C. U., in a few Unitarian collections at an early date, and is at present in use to a limited extent in G. Brit. and America, e.g.: Amer. *Plymouth Coll.*, No. 86, and Kennedy, No. 1275. [W. T. B.]

**Above the clear blue sky, In heaven's, &c.** *J. Chandler.* [Children's Hymn.]



Under date of Putney, March 20, 1875, the author wrote, "With the exception of 'Above the clear blue sky,' I have composed no hymns since those published in 1837, which are translations [*Hy. of the Primitive Church*]. I believe 1841 may have been the date of the publication of my smaller book [*Hys. of the Church, mostly Primitive*], but I have been an invalid for the last four years, away from my home, and have nothing to refer to here. 'Above the clear blue sky' appeared first in some Irish Collection of hymns some years ago; but that is all I can remember about it." (s. mss.)

The Irish Collection referred to is probably *Hys. for Pub. Worship*, Dub., 1856, in which it is found. It had appeared however in the author's *Hymns of the Church, mostly Primitive*, in 1841, in 4 st. of 4 l., No. 83. Its use is somewhat extensive.

**Abraham, when severely tried.** C. Wesley. [*Faith.*] From *Hymns and Sacred Poems*, 1740, p. 12, and entitled "The Life of Faith Exemplified," being a paraphrase of Heb. xi. in 80 st. In 1780, 7 st. were included in the *Wes. II. Bk.*, No. 277, from whence it has passed into most of the collections of the Methodist bodies. Orig. text in *P. Works of J. & C. Wesley*, 1868-72, vol. i., p. 214.

**Absent from flesh, O blissful thought.** I. Watts. [*Death.*] This hymn is part of a poem on "Death and Heaven," in five Lyric Odes, of which it is No. 2:—"The Departing Moment; or Absent from the Body," and is in 4 st. of 4 l. These Odes appeared in Dr. Watts's *Reliquiae Juveniles*, 1734. This ode is not in extensive use, although found in a few collections in G. Brit. and America. It is given, in a slightly altered form, in the *New Cong.*, No. 723. The orig. text is not found in modern collections. [W. T. B.]

**Abyssinian Hymnody.** Till about the year 1864, when the Rev. J. M. Rodwell printed two articles in the *Journal of Sacred Literature*, nothing whatever was known in England of Abyssinian Hymnody, and it is only to these articles that reference can even now be made.

The selections from the *Degua*, or *Hymnal* of Jared, an Abyssinian saint who is believed to have lived in the 5th cent., and is traditionally said to have been caught up into heaven, (see Dillman's *Cat. mss. Æth. Brit. Mus.*, p. 32, n.), are of striking originality and are translated by Mr. Rodwell into a kind of metrical prose. From them we give as a specimen the "Hymn of the Light."

Praise to the Saviour, the glory of the saints,  
The light which hath come into the world;  
His clothing was as light upon the mount,  
But He is the true light in Himself.

He came from a world of light,  
And that light hath come to us;  
He will lead us back into that light  
From whence He descended in love and pity.

He has come whom Moses announced—  
The Crown of martyrs, the Founder of the Church,  
The Light of light, who giveth light to the just.

Oh send out Thy light and truth,  
That they may bring me to Thy holy hill;  
Send forth Thy hand from on high to save.

God is a God who knoweth all things,  
Clad in righteousness, robed in light;  
A light announced Him, shining in the heavens,  
And He is come, the Pilot of the souls of the just.

The Church's Bridegroom is the light of the world.  
Let us therefore be clad in light,  
And put away the works of darkness,  
And walk as the children of the day.

He reigns over the treasures of light,  
Who existed ere the worlds were made.  
He will manifest that light;  
He will give comfort in our sorrows;  
He will disperse the clouds and thick darkness,  
And lead us to our rest above.  
Hallelulah, O Thou firstborn of Zion!

O Adonai, Thou art the bearer of glad tidings:  
Marvellous is the brightness of Thy beauty.  
Hallelulah. To Thee be glory. Amen.

The ms. from which these hymns were translated is in the library of the B. & F. Bible Society, and is probably of the 14th century. Only two other copies appear to have found their way to Europe. From the invocation of saints, in the hymns for their festivals, one can hardly doubt that the hymns are of the 5th or 6th cent. In this they present an exceedingly strong family likeness to the hymns of St. Ephrem Syrus.

The first published metrical translation was a version of *The Vigil of the Four Beasts*, by Mr. W. C. Dix, and appeared in the *Churchman's Shilling Magazine* for May, 1867. In October of the same year an article on "Abyssinian Hymns," containing three metrical versions by Mr. Dix, was issued in the same magazine. Another article headed *Devotion of the Abyssinian Church* appeared in the *Monthly Packet* for July, 1868, and two hymns were added. None of these are in C. U., but one is given in Jellicoe's *Songs of the Church*, 1867. *The Song of the Saints*, the only other version of an Abyssinian hymn, originally published in Rev. L. C. Biggs's *Songs of Other Churches* in the *Monthly Packet* for Nov. 1871, and reprinted in the *Churchman's Manual of Public and Private Devotion*, 1882, completed the use of the translations of Mr. Rodwell by English hymn-writers, except, that in the columns of the *Church Times*, an additional translation or two, by Mr. Dix, may be found. It is earnestly to be wished that attention may be seriously drawn to the hymns of the whole Eastern Church. The profound ignorance of our leading hymnological scholars on subjects of this class is lamentable. The field Dr. Neale worked so well has lain comparatively fallow since his early death. The position which some of his *Hymns of the Eastern Church* have taken in our hymnals excites the wish that Abyssinia and Ethiopia may render us some service. These unwrought fields, though not equal to the rich treasury of Greek and Latin hymnody, are still worthy of the attention of English compilers. [W. T. B.]

**Accept, O Lord, Thy servant's thanks.** Bp. R. Mant. [*Holy Scripture.*] This is one of the Original Hymns added by Bp. Mant to his *Ancient Hymns from the Roman Breviary*, 1837-71, in 4 st. of 8 l., and entitled "Hymn of Thanksgiving for Holy Scripture." Dr. Kennedy, in adopting it in his *Hymno. Christ.*, 1863, No. 1195, has given the original text, with the change of st. iii. l. 7, from "And He, Who gave the word, may

He" to "And O, may He Who gave the Word." The hymn is a plain poetical reflex of the sixth Article, and of the Collect for the Second Sunday in Advent. This hymn is also sometimes found in American collections, as the *Pennsylvania Luth. Church Bk.*, 1868, and others.

**Accept our thanks, O Lord, we pray.** *W. C. Dix.* [*St. Bede.*] Contributed to the *People's H.* 1867, No. 252.

**Accepted, Perfect, and Complete.** *Frances R. Havergal.* [*Complete in Christ.*] Written at Hastings, Sept. 3, 1870, in 5 st. of 3 l., and based upon the three passages of Holy Scripture: Eph. i. 6, "Accepted in the beloved"; Col. i. 28, "Perfect in Christ Jesus"; and Col. ii. 10, "Complete in Him." It was first pub. as a leaflet by J. and R. Parlanc, Paisley, 1871; then, with the tune "Tryphena" (also by Miss Havergal), in Snapp's *S. of G. & G.*, 1872, mus. ed. 1875; again in her work *Under the Surface*, 1874; and her *Life Mosaic*, 1879. ["HAV. MSS."]

**Accepting, Lord, Thy gracious call.** *C. N. Hall.* [*Following Jesus.*] This hymn was printed in the author's tract, *Follow Jesus*, and, again, from thence in his *Hymns, composed at Bolton Abbey, and Other Rhymes*, 1858, pp. 45-47, in 11 st. of 4 l. In *Major's Bk. of Praise* and the *Meth. S. S. H. Bk.* it is given in an abbreviated form. In the author's *Ch. Ch. Hymnal*, 1876, No. 257, it is included as "Lord! we obey Thy kind command," in 8 st. of 4 l. various stanzas of the original being rewritten to attain this end.

**According to Thy gracious word.** *J. Montgomery.* [*Holy Communion.*] No copy of this hymn is preserved in the "Montgomery MSS." Its first publication was in the author's *Christian Psalmist*, 1825, p. 403, in 6 st. of 4 l. with the motto "This do in remembrance of Me." From its first appearance it has been one of the most popular of hymns for "Holy Communion," and is found in most modern collections of a moderate type. Usually, however, st. ii. l. 2, which reads: "Thy testamental cup I take," is altered to "The cup, Thy precious Blood, I take," as in *Thring's Coll.*, No. 524, or, "I'll take," as in the *Salisbury H. Bk.*, 1857, and *Kennedy*, 1863, No. 650. In 1853 it was republished by Montgomery in his *Original Hymns*, No. 129. In common with Montgomery's hymns it has no doxology. That usually found with it,

"To Thee, O Jesus, Light of Light,  
All praise and glory be," &c.,

is from the *Salisbury H. Bk.*, 1857. In *Hedge & Huntington's Unitarian Hys. of the Church*, Boston, U. S. A., 1853, No. 388, "Gethsemane, can I forget?" is composed of st. iii., ii., iv., v. of this hymn.

**According to Thy mercy, Lord.** [*Supplication.*] This cento appeared in 3 st. of 4 l. as No. 720 in the *Moravian H. Bk.*, 1789, and was repeated in later eds. (1849, No. 723). In Mr. Eberle's notes in the *Moravian Messenger*, March, 1870, it is marked as: i. Schneising, tr. J. Swertner, ii. N. L. von Zinzendorf, tr. F. W. Foster, iii. N. L. von Zinzen-

dorf, tr. J. Swertner. St. i. seems to be from st. iii. of Schneising's hymn, "Allein zu dir, Herr Jesu Christ;" while st. ii., iii. seem based on Zinzendorf's "Ach mein verwundter Fürste." The cento is included as No. 132 in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

**Ach Gott vom Himmel, sieh darein.** *Martin Luther* [Ps. xii.]. This free rendering of Ps. xii., adapted to the times, which Bunsen (*Versuch*, 1833, p. 854) calls "a cry for help from the Church founded on the Word of God for protection against its contemners and corrupters," was probably written in 1523 and 1st pub. in the *Ellich cristlich liden*, Wittenberg, 1524, in 6 st. of 7 l. The seventh st., a dox., was added in *Eyn Enchiridion*, Erfurt, 1524, but has not been tr. into English. Included in *Wackernagel*, iii. p. 6, in Schircks's ed. of *Luther's Geistliche Lieder*, 1854, p. 76, and as No. 209 in the *Univ. L. S.* 1851. It is a companion to Luther's "Nun freut euch lichen Christengmein," and like it greatly furthered the cause of the Reformation.

Lauxmann, in *Koch*, viii. 521-526, relates that Dr. Sprütze, or Sprengel, of Magdeburg Cathedral, had gone by request of the Romish authorities to preach at Brunswick three sermons which were to uproot the Lutheran heresies. On the 22nd Sun. after Trinity, 1527, he preached on the parable of the Unmerciful Servant (St. Matt. xviii. 23-35) and declared salvation by good works. At the end of his sermon, a citizen began to sing this hymn, and as the whole congregation joined in, the discomfited priest at once left the pulpit, and never again preached in Brunswick. Again, on the 2nd Sun. in Advent, 1529, a preacher in St. Jacob's, Lübeck, exhorted to prayers for the dead, when two boys began this hymn, and the congregation following, sang the whole. *Lauxmann* adds that st. iv. comforted P. J. Spener when he heard it rung on his entering the church at Frankfurt-am-Main, at a time when days looked dark for the Church of Christ; that, when summoned to Dresden to occupy the responsible post of Court preacher, he was cheered by being saluted with it in the first Saxon village he entered; and that in Dresden it was often, at his request, sung by the scholars before his door.

#### Translations in C. U. :—

1. Oh Lord our God, from heaven look down, in *Miss Fry's H. of the Reformation*, 1845, p. 30. In 1860 her trs. of st. v. vi. rewritten to 5 st. C.M., beginning, "Almighty God, Thy truth shall stand," were included in *J. Whittemore's Supp. to all H. Bks.*, No. 44.

2. O God! look down from heav'n, we pray, a free tr. condensing sts. ii., iii., as ii., by W. M. Reynolds, in the *Evangelical Review*, Gettysburg, July 1849, and as No. 965 in the *General Synod's Luth. H. Bk.*, 1850.

3. Ah God, look down from heaven and see, by R. Massie in his tr. of *Luther's Spiritual Songs*, 1854, p. 32. In 1880 it was given in the *Ohio Luth. Hymnal*, 147, as:—"O God, look down from heaven and see."

4. Ah God, from heav'n look down, and see, omitting st. iii., by Miss Winkworth, as No. 101, in her *C. B. for England*, 1863.

Other trs. are :—

(1) "Helfe now, O Lord, and loke on us," by *Ap. Coverdale*, 1539 (*Remains*, 1846, p. 567). (2) "Saif us, gude Lord, and succour send," in the *Gude and Godly Ballades* (ed. 1564, folio 45, ed. 1868, p. 76). (3) "O Lord in Mercy cast an Eye," by *J. C. Jacobi*, 1722, p. 93 (1732, p. 165). (4) "Look down, O Lord, from heaven behold," by *Miss Cox*, 1841, p. 207, and thence in *Dr. Bacon*, 1884, p. 6. (5) "Ah, God! from heaven high look down," by *J. Anderson*, 1846, p. 31 (1847, p. 51). (6) "Ah! Lord, from heaven Thy people see," by *Dr. J. Hunt*, 1853, p. 60. (7) "On us, O Lord, in mercy look," by *Dr. H. Mills*, 1856, p. 119. (8) "Ah! God in heaven, look down anew," by *Dr. G. Macdonald*, in the *Sunday Magazine*, 1867, p. 449; and in his *Exotica*, 1876, p. 62, as "Ah God, from heaven look down and view." (9) "O God, from heaven our troubles view," by *F. W. Young*, in the *Family Treasury*, 1877, p. 653. [J. M.]

**Ach Gott, wie manches Herzeleid.** *Martin Moller?* [*Cross and Consolation.*] First appeared in the 2nd ed., Görlitz, 1587, of *Moller's Meditationes Sanctorum Patrum*, entitled "A consoling prayer wherewith a troubled soul, amid all the crosses and tribulations of these last troublous times, can sweetly comfort itself and longingly delight itself in the Sweet Name of Jesus Christ. From the ancient hymn 'Jesu dulcis memoria.' It is a very free paraphrase of the *Rhythm* in 12 st. of 6 l. *Lauxmann*, in *Koch*, viii. 466-468, says st. i., iv., v., x. have been special favourites in Germany, and inclines to ascribe the hymn to Moller. *Wackernagel*, in giving the text in his *D. Kirchenlied*, v. p. 84, says that Moller, in his 1596 *Manuale de Præparatione ad Mortem*, gives it among those "composed by other spiritual persons" [perhaps as being based on the Latin], and that *Conrad Hojer* [or *Cunrad Höier*, Sub-prior at Möllenbeck, near Rinteln on the Weser] in his *Die fünf Haupt Stücke Christlicher Lehre*, Stadthagen, 1614, claims it as his own. He thus gives it under Hojer's name, but says that Hojer probably only altered it, and reduced it to more regular form. Included in many subsequent hymn-books, and recently as No. 734 in the *Unv. L. S.*, 1851.

#### Translations in C. U. :—

1. **Jesus, my all, my highest good**, a very free tr. in 7 st. of 4 l. (based on the version in 14 st. of 4 l., beginning with st. ix., "Jesu! du edler Bräutigam werth," included as No. 871 in the *Brüder G. B.* 1778;) as No. 454 in the *Moravian H. Bk.*, 1789, and continued, altered, in later eds. From this, 5 sts., based in order of sts. ix., ii., vii., iv., xii. of the original, were given as No. 718, in *Bickersteth's Christ. Psalmody*, 1832. In *C. Wilson's Genl. Psalmody*, 1842, No. 893, the order of sts. is ix., ii., iv., v.

2. **O God, what manifold distress**, a good tr. of st. i., ii., iv., xi., by *A. T. Russell*, as No. 222, in his *Ps. & Hymns*, 1851. Part ii. begins, "Jesu, my Lord and God, Thou art."

3. **Ah God, my days are dark indeed**, a very good tr., omitting st. iii., v., in the 2nd Ser. 1858, of *Miss Winkworth's Lyra Ger.* p. 185, and repeated, as No. 136, in her *C. B. for England*, 1863. In the *Ohio Luth. Hymnal*, 1880, st. i., ii., iv., vii., ix., xii., are given as No. 416. Her tr. of st. iv., vi., vii., ix.-xi., beginning, "Jesus, my only God and Lord," were included as No. 215, in the *Meth. N. Con. H. Bk.* 1863, and the same, omit-

ting st. vi., as No. 300 in *Holy Song*, 1869. Her trs. of st. vii., viii., xi., xii., slightly altered and beginning "Jesu, my boast, my light, my joy," were given as No. 507, in *Kennedy*, 1863.

Other trs. are :—

(1) "O Lord! how many miseries," by *J. C. Jacobi*, 1720, p. 21 (1722, p. 76, 1732, p. 125). (2) "O God, how many an anxious hour," as No. 235 in pt. 1. of the *Moravian H. Bk.*, 1754.

In *Bunsen's Versuch*, 1833, a greatly altered form of st. iii.-v., beginning, "Mein Herzenstrost ist Jesus Christ," was included as No. 465, without name of adapter. Of this form the trs. are :—

(1) "Christ to my heart true joy can give," good and full, in *Miss Cox's Sac. H. from the German*, 1841, p. 185. Thence, unaltered, as No. 77 in *Alford's Ps. & Hys.*, 1844, and as No. 206 in *Hook's Ch. School H. Bk.*, 1850. (2) "Jesus! I place my trust in Thee" by *Lady Eleanor Fortescue*, 1843 (1847, p. 73). [J. M.]

**Ach, Jesu, dein Sterben.** *Anon.*, xviii. cent. [*Passion-tide.*] Included as No. 281 in the *Vollkommenes Schlesiendes Kirchen G. B.*, Breslau, 1727 (Preface, Oct. 1, 1703), and repeated as No. 451 in *Burg's Breslau G. B.*, 1746, in 3 st. of 4 l., entitled "Dying to Sin through the Death of Jesus," and repeated as No. 83 in the *Unv. L. S.*, 1851. The tr. "Ah Jesus, the merit," by *Miss Winkworth*, appeared in the 2nd Ser., 1858, of her *Lyra Ger.* p. 32, and thence, as No. 50, in her *C. B. for England*, 1863. [J. M.]

**Ach! lehre mich ein Kindlein sein.** [*Children.*] Included as No. 41 in the *Evangelisches Kinder G. B.*, Basel, 1867, in 7 st. of 4 l., as by *Emma Neustetel*. The only tr. is, "O that I were a little child," in full, in *Mrs. Bevan's Songs of Praise*, 1859, p. 145, and thence, as No. 44, in *J. E. Clarke's Children's H. H. Bk.* c. 1860. [J. M.]

**Ach! treuer Gott, barmherzigs Herz.** *P. Gerhardt.* [*Cross and Consolation.*] Founded on a prayer "for patience under great trial," No. xxv. in Class iii. of *J. Arndt's Paradisgärtlein*, 1612. Appeared in *Crüger's Praxis pietatis melica*, Frankfurt, 1656, No. 381, in 16 st. of 7 l., and included in many subsequent hymn-books, as recently in the *Unv. L. S.*, 1851, No. 603; also in *Wackernagel's* ed. of his *Geistliche Lieder*, No. 57; *Bachmann's* ed., No. 80.

#### Translations in C. U. :—

1. **O God most true, most merciful!**—A good tr. of st. i., iv., v., x., by *A. T. Russell*, as No. 224, in his *Ps. and Hys.* 1851, and thence, altered and beginning, "O God of mercy full and free," as No. 665, in *Kennedy*, 1863.

2. **O faithful God! O pitying heart**, a good tr., omitting st. iii., ix., xi., xiii., xv., in the 2nd Ser. 1858, of *Miss Winkworth's Lyra Ger.* p. 182, and thence, in the *Gilman-Schaff, Lib. of R. P.* ed. 1883, p. 837. The trs. of st. x., xii., xiv., xvi., beginning, "O Thou, who diedst to give us life," appear as No. 327, in *Ch. Praise*, 1883.

3. **Ah! faithful God, compassionate heart**, by *J. Kelly*, 1867, p. 169. [J. M.]

**Ach, uns wird das Herz so leer.** *C. J. P. Spitta.* [*Longing for Heaven.*] 1st



pub. in the First Series, 1833, of his *Psalter und Harfe*, p. 134, in 6 st. of 4 l., entitled "Homesickness." *Tr.* as:—

Ah! this heart is void and chill.—A good *tr.*, omitting st. v., by Mrs. Findlater in the 2nd Ser., 1855, of the *H. L. L.* (ed. 1862, p. 110, 1884, p. 86). Included, slightly altered, and omitting st. ii., as No. 455, in the *Pennsylvania Luth. Ch. Bk.*, 1868. In W. B. Bradbury's *Golden Shower*, N. Y. 1860 (ed. 1870, p. 158) the *trs.* of st. ii., vi., are rewritten, and a chorus added. St. i., ii., iv. of this form, with the chorus, were included as No. 1279, in Robinson's *S. for the Sanctuary*, 1865, and, as No. 1048, in the *Bapt. Praise Bk.* 1871.

Other *trs.* are:—

(1) "Hungering, thirsting as we go," by Miss Fry, 1859, p. 17. (2) "Ah! how empty is the heart," by R. Massie, 1860, p. 132. [J. M.]

Acquaint thee, O mortal. W. Knox. [Invitation.] The opening lines of this hymn are:—

"Acquaint thee, O mortal!  
Acquaint thee with God,  
And joy, like the sunshine,  
Shall beam on thy road.  
And peace, like the dew-drops,  
Shall fall on thy head;  
And visions, like angels,  
Shall visit thy bed."

As a hymn on "Heavenly Wisdom," and based on Job xxii. 21, 27-28, it appeared in his *Harp of Zion*, 1825, in 3 st. of 8 l. It was also repeated in his *Poems*, 1847, p. 162, where it is said in a footnote to have been "written for Mr. Pettet." The use of this hymn in G. Britain is very limited. In *Kennedy*, 1863, No. 1140, it is given as, "Acquaint thee, my child, acquaint thee," &c. In America, as in Robinson's *S. for the Sanctuary*, 1865, 2nd ed., 1872, No. 504, and others, it is:—"Acquaint thyself quickly, O Sinner," &c., and, in common with nearly every collection, the second stanza of the original is omitted. This stanza reads:—

"Acquaint thee, O mortal!  
Acquaint thee with God,  
And the prayer of thy spirit  
Shall reach His abode;  
And the wish of thy bosom  
Shall rise not in vain;  
And His favour shall nourish  
Thy heart like the rain."

This hymn is also sometimes in C. U. as:—  
"Acquaint thee, O Spirit, acquaint thee with God," as in Longfellow and Johnson's *Bk. of Hymns*, Boston, 1846, and later eds. [J. J.]

Ad celebres, Rex coelice, laudes cuncta. [St. Michael and All Angels.] A Notkerian Sequence for the Feast of St. Michael. *Daniel*, ii., p. 24, gives only the first five words, referring to mss. formerly belonging to the monastery of St. Emmeram at Ratisbon. These mss., which are now at Munich, belong to the 11th and 12th centuries. The full text is in a 12th cent. ms. in the *British Museum* (Add. 11669, f. 53); in *Daniel*, v. pp. 93, 94, in *Kehrein*, v. 135, and in *Mone*, i. p. 454. Also in the Missals of *Sarum*, *York* and *Hereford* as a seq. on that festival. In vol. ii. of the reprint of the *York Missal*, pub. by the Surtees Society, 1872, will be found, p. 316, the

variations of a ms. of Proses and Sequences in the Bodleian Library, No. 775, written in the reign of Ethelred, sometime between the years A.D. 994 and 1017. This last is the oldest form in which it is found. *Mone*, i., p. 455, gives the full text and a great variety of readings from mss. at Munich and Stuttgart, of the 11th cent., &c., together with short notes on portions of the text. *Daniel*, v. p. 93, repeats *Mone's* references. They are also repeated with additions in *Kehrein*, No. 168.

[W. A. S.]

#### Translations in C.U.:—

1. To celebrate Thy praise, O King of heaven, by C. B. Pearson, in the *Sarum Missal in English*, 1868, p. 118. After revision it was reprinted in his *Sarum Sequences*, 1871, p. 119, as "To give Thee glory, Heavenly King."

2. To give Thee glory, Heavenly King.—No. 374, in the *Hymnary*, is a cento from Mr. Pearson's *tr.*, with alterations made by the editors with the translator's permission.

#### Ad coenam Agni providi. [Easter.]

This hymn is sometimes ascribed to St. Ambrose, but is not inserted among his undoubted compositions, by the Benedictine editors (see Migne's *Patrol.*, tom. 17; the fourth of the works of St. Ambrose). The original text, with that revised for use in the *Rom. Brev.*, "Ad regias agni dapes," is given in *Daniel*, i., No. 81; with various readings from the Collections of Cassander, and other authorities. It is headed "Hymnus Paschalis" ("A hymn for Easter-tide"). In *Mone*, it is No. 161 from mss. at Lichtenthal of the 13th and 14th centuries, and from others of later date. He gives a long note embracing various readings, references, and criticism. Much of this is repeated in *Daniel*, iv. 73, who also gives readings from Rheinau mss. of the 10th and 11th cent., and at iv. p. 353, readings from a ms. of the 9th cent., at Bern. It is also found in a 11th cent. ms. in the *British Museum* (Jul. A. vi., f. 48.), and is printed from a Durham ms. of the 11th cent., in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 82. In the *Junius* ms. of the 8th and 9th cents. it is No. xxi. The *Sarum Brev.* text is in the *Hymn. Sarisb.*, Lond., 1851, p. 99, and various readings are added from English Monastic Uses, including those of Worcester, St. Alban's, Canterbury, &c., and in Biggs's *Annotated ed. of H. A. & M.*, 1867.)

Concerning its use we would add that from Low Sunday (1st after Easter) till the Vigil of the Ascension it was the proper Vesper hymn in the *Sarum* and *York* uses, and is also so found in other English breviaries, Saturdays excepted (when "Chorus novae Hierusalem" was sung) whenever no feast of Apostle or patron Saint interrupted the ordinary course of the Easter season. There is no doxology, for according to *Sarum* and *York* the last 2 verses of "Jesu Salvator Saeculi" were directed to be sung at the end of all hymns of that metre [Saturdays excepted].

Passing from its history, text, and use, to the hymn itself, its design, and teaching are well brought out by the following writers:—

In a curious work which gives interpretations of hymns, mystical and otherwise, entitled "*Expositio Hymnorum cum notabili*

*commento. Coloniae apud Henricum Quentell, 1492*" (many other editions in the 15th and early part of the 16th centuries; one without a date may be older than the above. See *Daniel*, i. p. xvi., and No. 81. The writer's name was Hilarius), we find concerning this composition:

"The matter of this hymn is that the author calls us to the banquet of that Lamb Who taketh away the sins of the world; that is, to receive the Body and Blood of the Lord, of Whom it is written that he who receiveth the Body of Christ unworthily eateth and drinketh damnation to himself; but he who doth so worthily hath eternal life: but we are placed '*ad coenam Agni providi*' (at the banquet of the Lamb as those who are prepared)."

The allusion is to those who were solemnly baptized and clothed in white garments on Easter Eve, and admitted to Holy Communion on the following day.

Dr. Neale works out this allusion to the newly baptized and their white garments in his *Short Commentary on the Hymnal N.*, 1853, part i., pp. 26-27, where he says:—

"In order to understand this hymn, we must know for whom it was written. It was the custom of the early Church that Baptism should be solemnly administered to many catechumens, that is, persons who had been under instruction and preparation for it, on Easter Eve. This hymn then refers in the first place to them . . . *The Lamb's high banquet we await.* These newly baptized persons were now for the first time about to receive the Holy Communion, and therefore truly waiting for that high banquet, '*In snow-white robes*' [the '*Et stolis albis candidi*' of the original], because, at Baptism, a white garment was given to the persons baptized, with words like these: 'Take this white vesture for a token of the innocence which, by God's grace, in this holy Sacrament of Baptism, is given unto thee and for a sign whereby thou art admonished, so long as thou livest, to give thyself to Innocency of living, that after this transitory life thou mayest be partaker of life everlasting.'"

The chrisom-robes were worn from Easter Eve till Low Sunday (all the week-days of the octave are marked in *Albis* in the *Sacramentary* of S. Gregory), for which the ancient name was '*Dominica in albis depositis*,' as in the *Ambrosian Missal*, or, shortly, '*Dominica in Albis*,' because on this day the newly baptized first appeared without the chrisoms, or white robes, which they had worn every day since their baptism on Easter Eve.

[V.]

#### Translations in C. U. :—

1. **At the Great Supper of the Lamb.** From the *Sarum Brev.* by W. J. Blew. 1st printed on a fly-sheet for use in his church, cir. 1850, and then pub. in his *Hym. and Tune Bk.*, 1852, with music, in 4 st. of 4 l. This was repeated in Mr. Rice's *Sel.*, from that work, 1870, No. 52.

2. **The Lamb's high banquet stands displayed, [we await].** By J. M. Neale. The first reading "*stands displayed*" was given in the original prospectus of the *Hymnal N.*, Feb., 1851. In the *Ecclesiologist* of April, 1851, the *tr.* reading "*The Lamb's high banquet we await*," appeared in full, and in 1852 it was repeated in the *Hymnal N.*, No. 29, with st. i. l. 2, "*royal*" for "*festal state*;" and st. ii. l. 3 "*tasting of*" for "*tasting there*." From the *Hymnal N.* it passed into the *People's H.*, 1867, No. 117, unaltered; with the omission of st. iii. into Skinner's *Daily Service H.*, 1864, No. 131, and again into other collections.

3. **The Lamb's high banquet called to share.** This *tr.* is well known through *H. A. and M.* It is Dr. Neale's *tr.* altered by the compilers. Referring to the use made by the editors of

various hymnals of his numerous *trs.*, Dr. Neale wrote in the *Preface* to his *Med. Hys.*, 2nd ed., 1862, p. vi., with a special reference to this *tr.* and the *H. A. and M.* alterations:—

"In some instances I thankfully acknowledge them [the alterations] to be improvements; in some, I think that, had the reproducers studied the Commentaries of *Clichtoveus* and *Nebrissensis*, they would have left the original as it was. I will give an example or two: In the glorious *Ad Coenam Agni providi*, the last word of the first line is undoubtedly the nominative case plural —

'The Lamb's high banquet we await,'

as it is in the *Hymnal Noted*. But in most reproductions that line is altered. I suppose from the editors either not seeing or not believing that the adjective applies to ourselves, not to the LAMB. Again, in the same hymn, '*Cruore ejus roseo*,' is translated by:—

'And tasting of His roseate Blood.'

"The epithet is everywhere altered to *crimson*, because the editors did not see its force. The poet would tell us that, though one drop of our Lord's Blood was sufficient to redeem the world,

('Cujus una stilla saluum facere

Totum mundum quit ab omni scelere,

as S. Thomas says,) yet out of the greatness of His love to us He would shed all. As everyone knows, the last drainings of life-blood are not crimson, but are of a far paler hue: strictly speaking, *roseate*. Change the word, and you eliminate the whole idea."

In his *Short Commentary on the Hymnal N.*, Dr. Neale gives the fact that Christ is the *True Rose* as a second reason for the word *roseate*.

In the revised ed. of *H. A. and M.*, 1875, this latter alteration is amended, and the line reads:

"And tasting of His precious blood;"

a new departure, which, we doubt not, Dr. Neale would have been slow to accept.

4. **The Lamb's high banquet called to share.** No. 277 in the *Hymnary* is a cento, mainly from E. Caswall's rendering of "*Ad regias Agni dapes*;" but there are a few lines from Dr. Neale as above in st. i., ii. and iv.

5. **The Supper of the Lamb to share.** By Mrs. Charles, from the old text in *Daniel*, i. 87, appeared in her *Voice of Christian Life in Song*, 1858, p. 103, in 7 st. of 4 l. This was included in *Mercer, Ox. ed.*, 1864, with the omission of st. ii., and the addition of a doxology, and in Schaff's *Christ in Song*, 1870, p. 186, unaltered.

#### Translations not in C. U. :—

1. At supper of the Lamb prepared. *Primer*, 1604.
2. At this High Feast the Lamb hath made. *Chambers*, i. 189.
3. The Paschal Feast, not yet with night. *Kynaston*, 1862.

[J. J.]

This hymn has also been rendered into German, and again from the German into English thus:—

*Kommt, seid gefasst zum Lammesmahl*, a *tr.* in 8 sts. of 4 l., by Christian Knorr von Rosenroth, 1st pub. in his *Neuer Helicon*, Nürnberg, 1684, p. 129, and included as No. 118 in *Freylinghausen's G. B.*, 1704. The only *tr.* is "Come now to the Lamb's Feast," as No. 190 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742 (1754, pt. i., No. 226).

[J. M.]

**Ad laudes Salvatoris.** [*Fest. Com. of Bp. & Conf.*] Text in *Wackernagel*, i. No. 255, from the Lübeck Missal, c. 1480, and others. Neale's *Sequentiæ ex Missalibus*, p. 231, from the Missals of Utrecht, 1513, and Salzburg, 1515, where it occurs as a *Seq.* for the Feast of

a *Bishop & Confessor*, as may be seen from various passages in the hymn; though Neale styles it a *Seq.* for the *Common of a Confessor not a Bishop*. *Daniel*, v. p. 149, quotes the text from Neale. In *Kehrein* it is No. 465.

[W. A. S.]

#### Translation in C. U. :—

O ye who fear, yet fearing long, was made for and 1st pub. in the *People's H.*, 1867. No. 218 as a hymn "Common for Priests." It is by "S. M." i.e. *Sister Miriam*.

**Ad perennis vitæ fontem mens sitivit arida.** *Card. Peter Damiani*. [*The Heavenly City*.] 1. The earliest form of this great poem on the "Glory of Paradise," is found in the *Liber Meditationum*, usually ascribed to St. Augustine, and because of its presence therein, it is often given as his. The Benedictine editors of St. Augustine's *Works*, however, included it under protest; and Archbishop Trench disposes of these claims in the following emphatic manner:—

"This poem has been often attributed to Augustine, finding place as it does in the *Meditationes*, long ascribed to him. These *Meditationes*, however, are plainly a cento from Anselm, Gregory the Great, and many others besides Augustine; from whom they are rightly adjudged away in the Benedictine ed., as indeed in earlier as well. The hymn is Damiani's, and quite the noblest he has left us." *Sac. Lat. Poetry*, 1849, p. 296, 2nd ed. 1864, p. 135.

2. Following the Benedictine editors, and anticipating Archbishop Trench, Cajetan included the poem in vol. iii. of his ed. of Damiani's *Works*, with the title "Petri Damiani, Cardinalis Ostrensis, ex dictis beati Augustini, Hymnus de Gloria Paradisi." (*Petri Damiani Opera*, pars iii., 915-918, ed. *Domini Constantini Cajetani*.) [Rome, 1606-1615, vol. iv. in 1640; Lyons, 1623; Paris, 1642 and 1643.]

3. *Daniel*, 1841-1856, gives the full text in vol. i. pp. 114-117, as from certain editions of the works of St. Augustine; at Strasburg, 1489; Venice, 1729; and adds that it is also found in Fabricius, Rambach, and others. Notes on the text are also added. He supplies corrections and additions in vol. ii. p. 382; iii. p. 281, and iv. pp. 203-4.

4. It is also given, in every case with notes and various readings, in *Du Méril*, 1843, p. 131. *Mone*, i. p. 422. *Trench*, 1849, p. 296. *Migne's Patrol.*, tom. 145, col. 861-864, and many others. One of the most interesting reprints is Dr. Kynaston's, *The Glory of Paradise. A Rhythmical Hymn, by Peter Damiani, ed. with translation*. Lond., F. Fellowes, Ludgate Street, 1857.

#### Translations in C. U. :—

1. **On the fount of life eternal.**—By E. Caswall, 1st pub. in his *Masque of Mary*, 1858, and again in his *Hymns & Poems*, 1873, pp. 214-218, in 20 st. of 6 l. From this two centos have been compiled (1) beginning with the opening st. in the *Hymnary*, No. 614, and consisting of st. i., iii., v., viii., ix., xv., xvii., xix., and xx., with slight alterations. (2) "Who can paint the lovely city," in the *R. C. Hys. for the Year*, No. 51. This is composed of st. iii., v., vi., vii., and xix., also slightly altered.

2. **For the Fount of life eternal, Is my thirsting,**

&c.—No. 484, in the *People's H.*, is a cento arranged by Dr. Littledale for that collection, 1867, from *trs.* by Wackerbarth, 1846; Neale, *Joys and Glories of Paradise*, 1865, with additions from his own translation in *Lyra Mystica*, 1865.

3. **For the Fount of life eternal, thirstily, &c.**—By the Rev. J. Dayman, 1st pub. in the *Sarum H.*, 1868, No. 320, in 13 st. of 6 l.

#### Translations not in C. U. :—

1. My thirsty soul desires her drought. *Anon.* pub. in *The Song of Mary the Mother of Christ, &c.*, 1601; reprinted in part by the Parker Soc. in *Sel. P. of the reign of Q. Elizabeth*; and in Dr. Bonar's *New Jerusalem*, 1852, from a ms. in the Brit. Mus.

2. My heart as hart for water thirsts. *Sylvester*, 1621.

3. Unto the spring of purest life. In the *Meditations, Soliloquia, and Manual of the Glorious Doctor, S. Augustin*. Paris, 1630.

4. For life eternal's living spring. *S. Augustin's Confessions*, 1679, given in some copies as translated by Abraham Woodhead.

5. For life's Eternal, &c. *Wackerbarth*, 1846.

6. Yearningly my fond heart thirsteth, &c.; *J. Banks*, in his *Nugae*, 1854; and previously in the *Churchman's Companion*, 1849.

7. For the Fount of living waters panting. *Kynaston*, 1857.

8. In the Fount of life, &c. *Mrs. Charles*, 1858.

9. For the Fount of living waters. *Kynaston*, 1862.

10. For the Fount of life eternal. *Neale* as above, 1865.

11. For the Fount of life eternal. *Littledale*, 1865.

12. For life's Eternal spring. *Morgan*, 1871.

13. The mind athirst pants for the fount, *R. B. Boswell's Ps. & Hys.*, 1838. [J. J.]

**Ad regias Agni dapes.** The Roman Breviary version of the Ambrosian *Ad coenam Agni providi*, above. It is the hymn at Vespers, "Sabbato in Albia," i.e. on Saturday in Easter-week, and afterwards on Sundays and week-days, when no Festival occurs and the Ferial Office is said, till the first Vespers of the Ascension. In addition to the ordinary editions of the *Rom. Brev.* the text is given in several modern Roman Catholic hymnals, *Card. Newman's Hymni Eccl.*, 1838-65; *Biggs's Annotated ed. of H. A. & M.*, 1867; *Daniel*, i. No. 81, &c. [W. A. S.]

#### Translations in C. U. :—

1. **In garments dight of virgin white.** By W. J. Copeland. 1st pub. in his *Hys. for the Week*, 1848, p. 81. In its original form it is not in C. U.; except in *Hys. and Introit*, 1852, No. 70, but as "Now at the Lamb's high royal feast," it was given in *Murray's Hymnal*, 1852, No. 57, and later collections. The opening line was borrowed from E. Caswall's *tr.* as under.

2. **Now at the Lamb's high royal feast.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 94, and again in his *Hys. and Poems*, 1873, p. 53, in 7 st. of 4 l. This is the *tr.* usually found in Roman Catholic hymn-books. An altered form of this in 4 st. is No. 52 in the *Irvingite Hys. for the Use of the Churches*, 1864, beginning "Guests at the banquet of the Lamb."

3. **At the Lamb's High Feast we sing.** By R. Campbell, written in 1849 [C. MSS.], and 1st printed in his collection commonly known as the *St. Andrew's Hymnal*, 1850, in 4 st. of 8 l. In the original MSS. the first two lines are added as a refrain to each verse, but are omitted in the printed text. Cooke and Denton's *Hymnal* was the first to bring it into prominent notice, although in an altered form which has been copied by many compilers. Its use exceeds that



of all other *trs.* of the "Ad Regias Agni" put together; being found in a more or less correct form, in the most important collections of the Ch. of England. Many of the alterations in *H. A. and M., Church Hys., Thring*, and others date from Cooke and Denton's *Hymnal*, 1853, the *Salisbury H. Bk.*, 1857, and others. Another arrangement of Campbell's text is, "To the Lamb's High Feast we press," given in Archdeacon Pott's *Coll.*, 1861, No. 90.

4. At the Lamb's right royal feast. By J. A. Johnston. 1st pub. in the 2nd ed. of his *English Hymnal*, 1856, No. 117, and repeated in the 3rd ed., 1861. It is an imitation, in the same metre, of R. Campbell's *tr.*, and takes the place of Johnston's *tr.* "Now at the banquet of the Lamb," in *L.M.*, which appeared in the 1st ed. of the *English Hymnal*, 1852, No. 110.

5. The Banquet of the Lamb is laid. By R. C. Singleton, made for and first pub. in his *Anglican H. Bk.*, 1868, No. 119.

6. We keep the Festival. By A. R. Thompson, contributed to Schaff's *Christ in Song*, 1869.

7. Come, join the Kingly Banquet free. By F. Trappes, in his *Liturgical Hys.*, n. d., (1865), in 8 st. of 4 l. In 1871 st. i.-v. and viii. were given as a hymn in 3 st. of 8 l. in *Hys. and Carols*, Church Sisters' Home, St. John's Wood, 1871.

#### Translations not in C. U. :—

1. At the Lamb's regal banquet where. *Manual of Prayers and Litanies*, 1686.
2. From purple seas and land of toil. *Primer*, 1706.
3. Now at the Lamb's imperial Feast. *Bp. Mant*, 1837.
4. Passed the Red and angry sea. *Bp. Williams*, 1845.
5. The Red Sea now is passed. *Beste*, 1849.
6. In garments bright of saintly white. *Rorison*, 1851.
7. Come to the Lamb's right royal feast. *Wallace*, 1874.
8. Sing, for the dark Red Sea is past. *H. N. Ozenham*, 1867. [J. J.]

**Ad templa nos rursus vocat.** *Charles Coffin*. [*Sunday Morning*.] In his *Hymni Sacri*, p. 8, ed. Paris, 1736, under the heading *Die Dominicæ ad Laudes Matutinas*. In the revised *Paris Brev.* of the Abp. Charles de Vintimille, 1736, it is the hymn for Sunday at Lauds; as also in the *Lyons* and other modern French Breve. Text as above, and in Card. Newman's *Hymni Eccl.* 1838, p. 2. [W. A. S.]

#### Translations in C. U. :—

1. Morning lifts her dewy veil, by I. Williams, 1st pub. in the *British Mag.* 1834, vol. v. p. 28, in 9 st. of 4 l., and again in his *Hymns tr. from the Paris Brev.*, 1839, p. 3, and later editions. The following :—

2. Now morning lifts her dewy veil, is by J. Chandler, who, in his Preface to his *Hymns of the Prim. Church*, 1837, in which it appeared, thus alludes thereto :—

"I have ventured to take the greatest part of the 2nd hymn from the translation in the 'British Magazine,' which, notwithstanding the alterations I have made in it, still shines forth as the work of an evidently superior hand." p. ix.

This *tr.* has attained to a more extensive use than any other. It is given in *Mercer*, ed. 1864, No. 136, and *Sarum*, 1868, No. 293, in its full form. The most popular arrangement is that

of *Chope*, 1864, No. 111, *Thring's Coll.*, 1882, No. 9, and others, with omission of st. vii., viii., and some alterations.

3. Again the Sunday morn, by E. Caswall, appeared in his *Lyra Catholica*, 1849, p. 293, and again in his *Hymns and Poems*, 1873, p. 223. In its original form its use is very limited, but as :—

4. Again the holy morn, it is given in several collections, including the *Hymnary*, 1872, No. 7, *Hys. & Carols*, n. d., No. 15, the Roman Catholic *Hys. for the Year*, n. d., No. 83, and many others. Another form based upon Caswall's *tr.* is :—

5. When first the world sprang forth, in *Kennedy*, 1863, No. 701. It is probably by the editor, and is not found elsewhere.

6. Again the dawn gives warning meet. By Dr. Rorison, 1st pub. in his *Hys. and Anthems*, 1851, p. 10, in 4 st. of 8 l. and 1 st. of 4 l. It is repeated in later editions.

#### Translation not in C. U. :—

Once more the beams of orient light. *Chambers*, 1857. [J. J.]

**Adam descended from above.** *C. Wesley*. [*Lent*.] 1st pub. in his *Short Hymns*, &c., 1762, vol. i., No. 1044, but omitted from the 2nd ed., 1794. It was included in the *Wes. H. Bk.*, 1780, and is retained in the revised ed. of 1875, No. 129 (*P. Works*, 1868-72, vol. ix. p. 415). Another hymn by C. Wesley, beginning :—"Adam, descended from above, Thou only canst," &c., was pub. from his *MS. Hymns on the Four Gospels*, in *P. Works of J. and C. Wesley*, 1868-72, vol. xi. p. 341, but it is not in common use.

**Adam, our father and our head.** *I. Watts*. [*The Fall*.] Appeared in his *Horæ Lyricæ*, 1705, in 13 st. of 4 l., and entitled "Jesus the only Saviour." Its use as a complete hymn is unknown. A cento therefrom of 5 st. was given in *Rippon's Bapt. Sel.*, 1787, No. 38, composed of st. i., ii., iv., v., and vii. This has passed into common use to a very limited extent.

**Adam of St. Victor.** Of the life of this, the most prominent and prolific of the Latin hymnists of the Middle Ages, very little is known. It is even uncertain whether he was an Englishman or a Frenchman by birth. He is described by the writers nearest to his own epoch, as *Brito*, which may indicate a native of either *Britain*, or *Brittany*. All that is certainly known concerning him is, that about A.D. 1130, after having been educated at Paris, he became, as quite a young man, a monk in the Abbey of St. Victor, then in the suburbs, but afterwards through the growth of that city, included within the walls of Paris itself. In this abbey, which, especially at that period, was celebrated as a school of theology, he passed the whole of the rest of his life, and in it he died, somewhere between the years 1172 and 1192 A.D. Possessed of "the pen of a ready writer," he seems to have occupied his life in study and authorship. Numerous as are the hymns and sequences satisfactorily proved to have been written by him, which have come down to us, there would seem to be



little doubt that many more may have perished altogether, or are extant without his name attaching to them; while he was probably the author of several prose works as well. His Sequences remained in ms. in the care and custody of the monks of their author's Abbey, until the dissolution of that religious foundation at the Revolution; but some 37 of them, having found their way by degrees into more general circulation, were pub. by *Clichtoreus*, a Roman Catholic theologian of the first half of the 16th cent. in his *Elucidatorium Ecclesiasticum*, which passed through several editions from 1515 to 1556, at Paris, Basel and Geneva. Of the rest of the 106 Hymns and Sequences that we possess of Adam's, the largest part—some 47 remaining unpublished—were removed to the National Library in the Louvre at Paris, on the destruction of the Abbey. There they were discovered by M. Léon Gautier, the editor of the first complete edition of them, Paris, 1858.

The subjects treated of in Adam's Hymns and Sequences may be divided thus:—

Christmas, 7; Circumcision, 1; Easter, 6; Ascension, 1; Pentecost, 5; Trinity, 2; the Dedication of a Church, 4; B. V. M., 17; Festivals of Saints, 53; The Invention of the Cross, 1; The Exaltation of the Cross, 1; On the Apostles, 3; Evangelists, 2; Transfiguration, 2.

Although all Adam of St. Victor's Sequences were evidently written for use in the services of his church, and were, doubtless, so used in his own Abbey, it is quite uncertain how many, if any, of them were used generally in the Latin Church.

To the lover of Latin hymns the works of this author should not be unknown, and probably are not; but they are far less generally known than the writings should be of one whom such an authority as Archbishop Trench describes as "the foremost among the sacred Latin poets of the Middle Ages." His principal merits may be described as comprising terseness and felicity of expression; deep and accurate knowledge of Scripture, especially its typology; smoothness of versification; richness of rhyme, accumulating gradually as he nears the conclusion of a Sequence; and a spirit of devotion breathing throughout his work, that assures the reader that his work is "a labour of love." An occasional excess of alliteration, which however at other times he uses with great effect, and a disposition to overmuch "playing upon words," amounting sometimes to "punning," together with a delight in heaping up types one upon another, till, at times, he succeeds in obscuring his meaning, are the chief defects to be set against the many merits of his style. Amongst the most beautiful of his productions may be mentioned, perhaps, his *Jucundare plebs fidelis*; *Verbi vere substantivi*; *Potestate non natura*; *Stola regni laureatus*; *Heri mundus exultavit*; *Laudes crucis attollamus* (Neale considers this "perhaps, his masterpiece"); *Ave, Virgo singularis*; *Salve, Mater Salvatoris*; *Animemur ad agonem*; and *Vox sonora nostri chori*. Where almost all are beautiful, it is difficult, and almost invidious, to make a selection.

Of his Hymns and Sequences the following

editions, extracts, and translations have been published:—

#### i. Original with Translations:

(1) *Œuvres Poétiques d'Adam de S.-Victor*. Par L. Gautier, Paris, 1858. It is in two vols. duodecimo, and contains, besides a memoir of Adam of St. Victor, and an exhaustive essay upon his writings, a 15th cent. fr. into French of some 46 of the seqs., and full notes upon the whole series of them. (2) *The Liturgical Poetry of Adam of St. Victor, from the text of Gautier, with trs. into English in the original metres, and short explanatory notes* by Digby S. Wrangham, M.A., St. John's Coll., Oxford, Vicar of Darrington, Yorkshire, 3 vols. Lond., Kegan Paul, 1881. (3) In addition to these complete eds., numerous specimens from the originals are found in Daniel, Mone, Königsfeld, Trench, Lottie's *Latin Year*, Dom. Gueranger's *Année Liturgique*, &c.

#### ii. Translations:—

(1) As stated before, 46 of the Sequences are given by Gautier in a French tr. of the 15th cent. (2) In English we have trs. of the whole series by Digby S. Wrangham in his work as above; 11 by Dr. Neale in *Med. Hymns*: 15, more freely, by D. T. Morgan in his *Hymns and other Poetry of the Latin Church*; and one or more by Mrs. Charles, Mrs. Chester, C. S. Calverley, and the Revs. G. B. Pearson, E. A. Dayman, E. Caswall, R. F. Littledale, and Dean Plumptre. Prose trs. are also given in the Rev. Dom Laurence Shepherd's tr. into English of Dom Gueranger's works.

#### iii. English Use:—

From the general character of their metrical construction, it has not been possible to any great extent to utilise these very beautiful compositions in the services of the Anglican Church. The following, however, are from Adam of St. Victor, and are fully annotated in this work:—(1) in *H. A. & M.*, Nos. 64 and 434 (partly); (2) in the *Hymnary*, Nos. 270, 273, 324, 320, 382, 403, 418; (3) in the *People's H.*, 215, 277, 304; and (4) in *Skinner's Daily Service H.*, 236. [D. S. W.]

**Adami, Johann Christian**, b. Jan. 13, 1662, at Luckau, Brandenburg, graduated M.A., at the University of Wittenberg, 1681, became diaconus, 1684, and pastor, 1691, at Luckau; from 1711 pastor primarius at Lübben, where he d. May 12, 1715.

His 25 hymns appeared in the *Evangelisches Zion, oder vollständiges G. B.*, Leipzig and Lübben, 1720, ed. by his son, for use in the Niederlausitz (*Bode*, p. 33; *Wetzel's A. H.*, vol. 1., pt. 1., p. 44; *Jücher's Gelehrten Lexicon*, 1750, vol. 1., col. 86). One has been tr., viz.:—

**Was klagst du mein Gemüthe.** [*Cross and Consolation.*] Included as No. 1811 in the *Berlin G. L. S.*, 1832, and as No. 2396 in *Knapp's Ev. L. S.*, 1837 (1865, No. 2125). Dr. Jacobs, of Wernigerode, informs me that it appeared 1720 as above, p. 685, in 7 st. of 8 l. This is tr. as:—

"My soul, why this complaining," by Miss Burlingham, in the *British Herald*, 1866, p. 200, repeated as No. 337 in *Reid's Praise Bk.*, 1872. [J. M.]

**Adams, John**, b. at Northampton, 1751; d. there, May 15, 1835. He was for several years a member of the Baptist denomination, but being expelled, on the ground of doctrine, from the chapel which he attended, he opened a place of worship on his own account and constituted himself the minister. On retiring from business in 1811, he removed to London, then to Olney, and finally returned to Northampton. Several of his hymns were printed in the *Gospel Magazine* in 1776. Very few, however, have come into general use.

**Adams, John Greenleaf**. Co-editor with Dr. E. H. Chapin of the *Universalist Hymns for Christian Devotion*, 1846; and, alone, of the *Gospel Psalmist*, 1861. He was b. in Portsmouth, New Hampshire, 1810. The collections named contain in each case 16 hymns

by him. They are not, however, received outside his sect. The best are:—

1. *Heaven is here, its hymns of gladness.* [Peace.] Contributed to the *Hymns for Christian Devotion*, 1846, No. 419, in 4 st. of 4 l.

2. *God's angels! not only on high do they sing.* [Ministry of Angels.] No. 830 in his *Gospel Psalmist*, 1861, and No. 240 in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864.

[F. M. B.]

**Adams, John Quincy.** b. at Braintree (afterwards called "Quincy"), Mass., 1767, was a son of President Adams. After graduating at Harvard College he was, from 1794 to 1801, minister to the Netherlands, to England, and to Prussia. In 1806 he was appointed Professor of Rhetoric in Harvard College; in 1809 minister to Russia; 1817 Secretary of State; and, from 1824 to 1829, President of the United States. In 1831 he was elected a Member of the House of Representatives. Died suddenly, Feb. 21, 1848. His high position and principle are well known, as also the incidents of his political life. He was a member of the Unitarian body. His *Memoir*, by the Hon. Josiah Quincy, was published soon after his death, and also his *Poems of Religion and Society*, N. Y., 1848 (4th ed., 1854). He wrote, but never printed, an entire *Version of the Psalms*, seventeen of which, with five hymns, were inserted by his pastor, Dr. Lunt, in the *Christian Psalmist*, 1841. Of these the following are still in use:—

1. *Sure to the mansions of the blest.* [Burial.] This is part of a piece of 20 stanzas, which appeared in the *Monthly Anthology and Boston Review*, Jan., 1807. It is entitled "Lines addressed to a mother on the death of two infants, 19th Sept. 1803, and 19th Decr., 1806."

2. *Alas! how swift the moments fly.* [Time.] Sometimes given as "How swift, alas, the moments fly," was written for the 200th anniversary of the First Congregational Church, Quincy, Sept. 29, 1839.

3. *Hark! 'tis the holy temple bell.* [Sunday.] Of these Nos. 2 and 3 are found in *Lyra Sac. Amer.* and 2 in Putnam's *Singers and Songs of the Liberal Faith*, 1875.

[F. M. B.]

**Adams, Nehemiah.** b. at Salem, Mass., Feb. 19, 1806, and graduated at Harvard, 1826, and Andover, 1829. He was Congregational pastor at Cambridge, 1829–1834, and of Essex St. Church, Boston, 1834–1870. He d. 1878. In 1854 he published *South-side View of Slavery*, and in 1864 he edited *Church Pastorals*. His hymns are:—

1. *Come, take His offers now.* [Invitation.] An adaptation from C. Wesley, given in his *Church Pastorals*, 1864, and repeated in the *Hymns and S. of Praise*, N. Y., 1874.

2. *Saints in glory, we together.* [Praise.] This is also in *Ch. Pastorals* 1864, and the *Hys. & S. of Praise*, 1874, where it is said to be by "S. E. Mahmied." This name, which has led compilers astray for some time, is purely fictitious.

[F. M. B.]

**Adams, Sarah, née Flower.** b. at Harlow, Essex, Feb. 22nd, 1805; d. in London, Aug. 14, 1848, and was buried at Harlow, Aug. 21, 1848. She was the younger daughter

of Mr. Benjamin Flower, editor and proprietor of *The Cambridge Intelligencer*; and was married, in 1834, to William B. Adams, a civil engineer. In 1841 she pub. *Vivia Perpetua*, a dramatic poem dealing with the conflict of heathenism and Christianity, in which Vivia Perpetua suffered martyrdom; and in 1845, *The Flock at the Fountain*; a catechism and hymns for children. As a member of the congregation of the Rev. W. J. Fox, an Unitarian minister in London, she contributed 13 hymns to the *Hys. and Anthems*, pub. by C. Fox, Lond., in 1841, for use in his chapel. Of these hymns the most widely known are—"Nearer, my God, to Thee," and "He sendeth sun, He sendeth shower." The remaining eleven, most of which have come into common use, more especially in America, are:—

1. Creator Spirit! Thou the first. *Holy Spirit.*
2. Darkness shrouded Calvary. *Good Friday.*
3. Gently fall the dews of eve. *Evening.*
4. Go, and watch the Autumn leaves. *Autumn.*
5. O hallowed memories of the past. *Memories.*
6. O human heart! thou hast a song. *Praise.*
7. O I would sing a song of praise. *Praise.*
8. O Love! thou makest all things even. *Love.*
9. Part in Peace! is day before us? *Close of Service.*
10. Sing to the Lord! for His mercies are sure. *Praise.*
11. The mourners came at break of day. *Easter.*

Mrs. Adams also contributed to Novello's musical edition of *Songs for the Months*, n. d. Nearly all of the above hymns are found in the Unitarian collections of G. Brit. and America. In Martineau's *Hymns of P. and P.*, 1873, No. 389, there is a rendering by her from Fénelon:—"Living or dying, Lord, I would be Thine." It appeared in the *Hys. and Anthems*, 1841.

**Addiscott, Henry,** b. at Devonport, 1806; educated for the Congregational Ministry; ministered to charges at Torquay, 1837, Maidenhead, 1838–1843; and Taunton 1843–1860, and died suddenly in Liverpool, Oct. 2, 1860. He published no volume of poems or hymns, and is known to hymnology through his "And is there, Lord, a cross for me," a pleasing production on the words "Take up the cross and follow Me," which he contributed to the *New Cong.*, 1859, No. 650.

**Addison, Joseph.** b. at Milston, near Amesbury, Wiltshire, May 1, 1672, was the son of the Rev. Lancelot Addison, sometime Dean of Lichfield, and author of *Devotional Poems*, &c., 1699. Addison was educated at the Charterhouse, and at Magdalen Coll., Oxford, graduating B.A. 1691 and M.A. 1693. Although intended for the Church, he gave himself to the study of law and politics, and soon attained, through powerful influence, to some important posts. He was successively a Commissioner of Appeals, an Under Secretary of State, Secretary to the Lord Lieutenant of Ireland, and Chief Secretary for Ireland. He married, in 1716, the Dowager Countess of Warwick, and d. at Holland House, Kensington, June 17, 1719. Addison is most widely known through his contributions to *The Spectator*, *The Tatler*, *The Guardian*, and *The Freeholder*. To the first of these he contributed his hymns. His *Cato*, a tragedy, is well known and highly esteemed.

Addison's claims to the authorship of the hymns usually ascribed to him, or to certain of them, have been called in question on two



occasions. The first was the publication, by Captain Thompson, of certain of those hymns in his ed. of the *Works of Andrew Marvell*, 1776, as the undoubted compositions of Marvell; and the second, a claim in the *Athenæum*, July 10th, 1880, on behalf of the Rev. Richard Richmond. Fully to elucidate the subject it will be necessary, therefore, to give a chronological history of the hymns as they appeared in the *Spectator* from time to time.

i. *The History of the Hymns in The Spectator.*—This, as furnished in successive numbers of the *Spectator*, is:—

1. The first of these hymns appeared in the *Spectator* of Saturday, July 26, 1712, No. 441, in 4 st. of 6 l. The article in which it appeared was on *Divine Providence*, signed "C." The hymn itself, "The Lord my pasture shall prepare," was introduced with these words:—

"David has very beautifully represented this steady reliance on God Almighty in his twenty-third psalm, which is a kind of pastoral hymn, and filled with those allusions which are usual in that kind of writing. As the poetry is very exquisite, I shall present my readers with the following translation of it." (*Orig. Broadsheet, Brit. Mus.*)

2. The second hymn appeared in the *Spectator* on Saturday, Aug. 9, 1712, No. 453, in 13 st. of 4 l., and forms the conclusion of an essay on "Gratitude." It is also signed "C.," and is thus introduced:—

"I have already obliged the public with some pieces of divine poetry which have fallen into my hands, and as they have met with the reception which they deserve, I shall, from time to time, communicate any work of the same nature which has not appeared in print, and may be acceptable to my readers." (*Orig. Broadsheet, Brit. Mus.*)

Then follows the hymn:—"When all Thy mercies, O my God."

3. The number of the *Spectator* for Tuesday, Aug. 19, 1712, No. 461, is composed of three parts. The first is an introductory paragraph by Addison, the second, an unsigned letter from Isaac Watts, together with a rendering by him of Ps. 114th; and the third, a letter from Steele. It is with the first two we have to deal. The opening paragraph by Addison is:—

"For want of time to substitute something else in the Room of them, I am at present obliged to publish Compliments above my Desert in the following Letters. It is no small Satisfaction, to have given Occasion to ingenious Men to employ their Thoughts upon sacred Subjects from the Approbation of such Pieces of Poetry as they have seen in my *Saturday's* papers. I shall never publish Verse on that Day but what is written by the same Hand; yet shall I not accompany those Writings with *Eulogiums*, but leave them to speak for themselves." (*Orig. Broadsheet, Brit. Mus.*)

In his letter Dr. Watts, after some compliments to "Mr. Spectator," says:—

"Upon reading the hymns that you have published in some late papers, I had a mind to try yesterday whether I could write one. The 114th Psalm appears to me an admirable ode, and I began to turn it into our language" . . . and more to the same effect, finishing with: "If the following essay be not too incorrigible, bestow upon it a few brightenings from your genius, that I may learn how to write better, or write no more."

The hymn which follows is—"When Israel, freed from Pharaoh's hand," in 6 st. of 4 l. Although this rendering of Ps. 114 is unsigned in the *Spectator*, its authorship is determined by its republication in Dr. Watts's *Psalms of David*, 1719.

4. According to the promise thus given the remaining hymns in the *Spectator* appeared in every case, on a Saturday. The first was:—"The spacious firmament on high," which appeared on Saturday, Aug. 23rd, 1712, No. 465, that is, four days after the promise made in the note to Dr. Watts's letter and hymn. It is in 3 st. of 8 l. signed "C.," and is introduced at the close of an essay on the proper means of strengthening and confirming faith in the mind of man. The quotation, "The heavens declare the glory of God," Ps. xix. 1, &c., is followed by these words:—

"As such a bold and sublime manner of Thinking furnished out very noble Matter for an Ode, the Reader may see it wrought into the following one." (*Orig. Broadsheet, Brit. Mus.*)

5. The next hymn was given in the *Spectator* on Saturday, Sep. 20th, 1712, No. 489, in 10 st. of 4 l., and signed "O." It begins:—"How are Thy servants blest, O Lord," and closes an essay on "Greatness" as a source of pleasure to the imagination with special reference to the ocean. It is thus introduced:—

"Great painters do not only give us Landscips of Gardens, Groves, and Meadows, but very often employ their Pencils upon Sea-Pieces. I could wish you would follow their example. If this small Sketch may deserve a Place among your Works, I shall accompany it with a Divine Ode, made by a Gentleman upon the Conclusion of his Travels." (*Orig. Broadsheet, Brit. Mus.*)

The "Travels" alluded to are evidently those of Addison on the Continent from 1699 to 1702. Referring to an incident in his return voyage, Lord Macaulay, in his essay on Addison in the *Edinburgh Review* of July, 1843, says:—

"In December, 1700, he embarked at Marseilles. As he glided along the Ligurian coast, he was delighted by the sight of myrtles and olive trees, which retained their verdure under the winter solstice. Soon, however, he encountered one of the black storms of the Mediterranean. The captain of the ship gave up all for lost, and confessed himself to a capuchin who happened to be on board. The English heretic, in the meantime, fortified himself against the terrors of death with devotions of a very different kind. How strong an impression this perilous voyage made on him, appears from the Ode, 'How are Thy servants blest, O Lord!' which was long after published in the *Spectator*."

6. The last hymn of this series was:—"When rising from the bed of death." It appeared in the *Spectator* on Saturday, Oct. 18th, 1712, No. 513, in 6 st. of 4 l. and signed "O." It is appended to a letter purporting to have been written by an "excellent man in Holy Orders whom I have mentioned more than once as one of that society who assist me in my speculations." The subject is "Sickness," and the concluding words are:—

"It is this Series of Thoughts that I have endeavoured to express in the following Hymn, which I have composed during this my Sickness."

7. The whole of these hymns, including that by Watts, have been in common use during most of the past, and during the whole of the present century; and although lacking the popularity which they once possessed, they are still found in the front rank in all English-speaking countries. They have also been translated into various languages, including, "The Lord my pasture," &c.; "When all Thy mercies," &c.; "The spacious firmament," &c., into Latin in the Rev. R. Bingham's *Hymnologia Christiana Latina*, 1871.



ii. *Addison's Claims.*—The claims of Addison to the authorship of five of these six hymns (omitting that by Dr. Watts) are not of a character to be removed or explained away. 1. First we find them included in essays which are acknowledged to be his and bear his recognised signatures "C." and "O." 2. They are clearly by the same writer as the prose of the essays, and are the natural outcome and reproduction, in metre, of their turns of thought and modes of expression. 3. They are all *Saturday* hymns, and are declared by Addison himself to be in every case "by the same hand." That the hand was the hand of Addison is evident from a curious side-light which is thrown upon the subject by comparing the passage with which he introduced the hymn "When all Thy mercies," &c., on *Saturday*, Aug. 9, 1712, as given in the original *Broadsheet* of that day, and the same passage as rewritten, and published in the *first edition in book form* of the *Spectator*, late in the same year. The first (although already quoted we give it again for readiness of comparison) is:

"I have already obliged the public with some pieces of divine poetry which have fallen into my hands, and as they have met with the reception which they deserve, I shall, from time to time, communicate any work of the same nature which has not appeared in print, and may be acceptable to my readers." (*Orig. Broad-sheet, Brit. Mus.*)

This passage reads thus in the *first ed.* of the *Spectator*, in book form, 1712:—

"I have already communicated to the public some pieces of Divine Poetry, and as they have met with a very favourable reception, I shall from time to time publish any work of the same nature which has not yet appeared in print, and may be acceptable to my readers." (*Spectator*, 1st ed. *King's Copy, Brit. Mus.*)

This last reading is repeated in all subsequent editions of the *Spectator*, and was evidently rewritten to remove the somewhat unbecoming assertion that the hymns "have met with the reception which they deserve;" to harmonize it with the paragraphs concerning hymns in later numbers of the *Spectator*; and to render it and them uniformly consistent with the received impression that he was the author of those pieces of "Divine Poetry" which appeared in the *Saturday* numbers of the *Spectator*.

4. Addison died in 1719. In 1721 Thomas Tickell, one of the contributors to the *Spectator*, and to whom Addison left his papers with directions concerning their use, published the same in 4 vols., as *The Works of the Right Honourable Joseph Addison, Esqr., London, Printed for Jacob Tonson, at Shakespear's Head, over against Katharine Street in the Strand, M.DCC.XXI.* In these vols. both the Essays and the Hymns are given. They are also repeated in *The Christian Poet. A Miscellany of Divine Poems all written by the late Mr. Secretary Addison, &c., London, Printed for E. Curll, in the Strand. M.DCC.XX.VIII.* The positive evidence for Addison is thus complete.

iii. *Andrew Marvell.*—The first and only claim on behalf of Marvell was made by Captain Edward Thompson in *The Works of Andrew Marvell, Esqr. Poetical, Controversial, and Political, containing many original Letters, Poems and Tracts never before printed,*

*with a New Life of the Author. By Cap. Edward Thompson, in 3 vols. London, Printed for the Editor, by Henry Baldwin. M.DCC.LXX.VI.* In his *Preface* to this work Thompson says:—

"Since the death of Mr. Thomas Hollis I have been favoured by his successor with many anecdotes, manuscripts, and scarce compositions of our author, such as I was unable to procure anywhere else; and by the attention and friendship of Mr. Thomas Raikes, I have been put in possession of a volume of Mr. Marvell's poems, some written with his own hand, and the rest copied by his orders; this valuable acquisition was many years in the care of Mr. Nettleton, which serves now (in his own words) to detect the theft and ignorance of some writers."

Thompson then proceeds in the same *Preface* to give extracts from this ms. but without naming, in any instance, the handwriting in which he found the quotations, thus leaving it an open question as to whether any given piece was in the handwriting of Marvell, or of some one else. The hymns in the *Spectator* which he claims for Marvell are:—"When Israel, freed from Pharaoh's hand" (Dr. Watts): "When all Thy mercies, O my God." and "The spacious firmament on high."

The first of these he vehemently and coarsely accuses Tickell of stealing from Marvell; the reason for attacking Tickell, instead of Addison, arising probably out of the fact that Steele's letter in the same number of the *Spectator* as the hymn, as noted above, is signed "T." This ignorance on his part of Steele's signature, is equalled by his further ignorance of the fact that the piece in question was given by Dr. Watts as his own in his *Psalms of David*, in 1719, and had thus been before the public as Watts's acknowledged work, for some 57 years!

The argument as against Addison for the two remaining hymns is summed up in the accusation of theft on Addison's part, and the statement:—

"How these came to Mr. Addison's hands I cannot explain; but by his words ['I have already communicated,' &c., as above] they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell."

To this we need only add that in no subsequent collection of Marvell's *Works* are these claims made, or the pieces reprinted: and that the able and learned editor of *The Complete Works in Verse and Prose of Andrew Marvell, M.P., the Rev A. B. Grosart (Fuller Worthies Library)*, maintains in his "Memorial Introduction," pp. lxii.-lxiv., that—

"The claim put in by Captain Thompson for Marvell having written the well-known Songs of Zion, called Paraphrases, commencing, 'The spacious firmament on high,' and 'When all Thy mercies, O my God,' and 'When Israel, freed from Pharaoh's hand,' and also the celebrated ballad of 'William and Margaret,' cannot be sustained. As matter of fact it went by default at the time the claim was originally made, seeing that, challenged to produce the ms. book alleged to contain these pieces, it never was produced, and seems to have been destroyed. I have no idea that Captain Thompson meant to impose; but from his own account it is clear that while the ms. volume evidently contained many of Marvell's own poems—and for three of the greatest (one being the *Horatian Ode*) we are indebted to it—it is clear that subsequent, and long subsequent, to Marvell, some other scribe had turned the vacant leaves into an album or commonplace book."

The discussion of the claims on behalf of Marvell, which appeared in the *Gentleman's Magazine*, 1776, has not been overlooked. As,

however, the writers argued from insufficient data, it would have produced confusion to have noticed that discussion in detail.

iv. *Richard Richmond*.—The latest claim to the authorship of the piece "When all Thy mercies, O my God," has been made on behalf of one Richard Richmond, sometime Rector of Walton-on-the-Ribble, Lancashire. This hymn is found in an *undated* letter in the ms. correspondence of John Ellis, one of Queen Anne's Under Secretaries of State. The writer of the letter begs for preferment at the hands of Ellis. The hymn is thus referred to therein:—

"Appropriate this most excellent hymn, suitable, sir, to your excellent virtues, and hope it may prove a motive for your honour's Christian benevolence to the author in adversity, to comfort the sorrows in life, shall be thankful to Heaven, and your worship's most gracious hand." (*Athenaeum*, July 10, 1880.)

In addition to the arguments already set forth on behalf of Addison, we have, in this *undated* extract of bad English, a clear proof that the writer could never have penned those lines which appeared in the *Spectator* of Saturday, Aug. 9, 1712. The paragraph also, when rightly construed, shows that by the term *author* used therein, Richmond meant himself as the *writer* of the letter, and not as the *author* of the hymn. It is quite clear that he copied the hymn from the *Spectator*, and incorporated it, with slight alterations, in his letter, to give grace to his ill-worded appeal for preferment at the hands of Ellis.

From a literary, as distinct from a historical, point of view, there is abundant proof in the *Essays* and the *Hymns* that they were, in each case, the prose and poetic expressions of the same hand. This has already been indicated in the titles we find given to the *Essays*. One example will show how conclusively this argument may be wrought out. It is from No. 453, on "Gratitude":—

"If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties, which proceed more immediately from His hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means so ever it may be derived upon us, is the gift of Him who is the great Author of good, and Father of mercies."

This thought is then illustrated by references to the examples set to Christian poets by Greek and Latin poets and Jewish writers, who all excel in their Odes of adoration and praise; and the essay closes with:—

"When all Thy mercies, O my God,  
My rising soul surveys;  
Transported with the view, I'm lost  
In wonder, love, and praise."

In this the thought, style, and mode of expression, so far as prose and verse can agree, are the same, both in the *Essay* and in the *Hymn*. This evidence is also strengthened when we find that the *Hymns*, when compared with Addison's *Poems*, are strongly marked by the same individuality. We may add that Addison's signature varied in the *Spectator*, and embraced the letters "C," "L," "I," and "O"; and that the original text of each hymn is given in all good editions of that work.

[J. J.]

Addison, Lancelot, D.D., father of the above, b. at Crosby Ravensworth, Westmoreland, 1632, and educated at Queen's Coll.,

Oxford. Until the Restoration he spent part of his time at Oxford and part in retirement. He then became chaplain to the garrison at Dunkirk; and in 1663, to that at Tangier. In 1670 he was appointed Chaplain in Ordinary to the King, shortly after, Rector of Milston, Wilts, and Prebendary in the Cathedral of Salisbury. Finally, in 1683, he was preferred to the Deanery of Lichfield; d. 1703. In addition to some prose works, he published *Devotional Poems, Festival and practical, on some of the chief Christian Festivals, Fasts, Graces, and Virtues, &c.* Lond., Henry Bonwick, 1699. [J. J.]

**Ades Pater supreme.** *Prudentius*. [*Evening*.] Given in all editions of his works, including *Aurelii Prudentii Clementis V. C., Opera Omnia*, vol. i. pp. 97-105, with notes (Lond., Valpy, 1824). It is No. vi. of the *Cathemerinon*, and extends to 152 lines. Of the complete hymn we have no *tr.* into English, but three centos therefrom have been *tr.* thus:

1. **Ades Pater supreme—Be present, Holy Father.** By J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, No. 10, being a rendering of ll. 1-12, 125-128, 141-152, and a doxology not in the original. This was repeated in the *People's H.*, 1867, No. 436, and with alterations in the *Hymnary*, 1872, No. 17. In this last, two sts. (v. vi.) were added from ll. 129-132, and 137-140. This cento is usually given for Sunday evening.

2. **Fluxit labor diei—The toil of day is over.**—By J. A. Johnston, added to his *English Hymnal*, 1861, No. 256. It is a free rendering based upon st. iii.-vii. of Dr. Neale, as above.

3. **Cultor Dei memento—Servant of God, remember.** This portion of the hymn, given in *Daniel*, i., No. 110; Card. Newman's *Hy. Eccl.* 1838 and 1865; *Wackernagel* and others, is composed of ll. 125-152, with the addition of a doxology. It was used in the *Sarum Brev.* "At Compline on Passion Sunday, and Daily up to Maundy Thursday." Also in the *Mozarabic Brev.*; the *Mozarabic Hymnarium*; and in an 11th cent. ms. in the *British Museum* (Harl. 2961, f. 238). The *tr.* in C. U. is:—"Servant of God! remember," by W. J. Blew. First printed with music on a broadsheet, and then in *The Ch. Hy. and Tune Bk.*, 1852; 2nd ed. 1855. It is from the *Sarum* text, and in 7 st. of 4 l. In 1870 it was included in Mr. Rice's *Hymns*, No. 105.

**Translations not in C. U. :—**

1. Remember, thou who lov'st the Lord. *Hy. Angl.* 1844.
2. Christian, ever keep in mind. *Copeland.* 1848.
3. Child of God! remember thou. *Chambers.* 1857.
4. Come, Great Father, Mighty Lord. — Francis Turner (Bp. of Ely), in *Dodd's Christian's Magazine*, Sep., 1761. [J. J.]

**Adeste, Coelitum chori.** *Nicholas le Tourneaux*. [*Easter*.] In the revised *Paris Breviary*, 1736, this hymn was for the Ferial Office at Matins (Sundays included) in Eastertide, beginning on Low Sunday and continuing to the Feast of the Ascension, and is marked with the initials "N. T." It is also used in like manner in the *Lyons* and other modern French Breviaries. The *Paris Brev.* text was reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and J. Chandler's *Hys. of the Prim. Church*, 1837, No. 68. [W. A. S.]



## Translations in C. U. :—

1. **Angels, come on joyous pinion.** By I. Williams, 1st pub. in his *Hys. tr. from the Paris Brev.*, 1839, p. 128, in 6 st. of 6 l. In 1851 it was given, somewhat altered, by Dr. Rorison in his *Hys. and Anthems*, No. 81. In the *Anglican H. Bk.*, 2nd ed., 1871, No. 152, it is altered to "Come, once more with songs descending."

2. **Heavenly choirs with anthems sweet.** By R. Campbell, written in 1849 [C. MSS.], and included in his collection commonly known as the *St. Andreu's Hymnal*, 1850, in 6 st. of 4 l. It is the most popular of the renderings of the "Adeste, Coelitum." In 1853 it was given, with alterations, and the omission of st. iii., in the Cooke and Denton *Hymnal*, No. 87. This was repeated by Kennedy, 1863, No. 697, with the addition of "Alleluia," as a refrain to each verse. In the *Appendix to the Hymnal N.*, enlarged ed., 1864, No. 38, st. iii. is restored; but the doxology is displaced in favour of a much weaker rendering. In Mr. Shipley's *Annus Sanctus*, 1884, the tr. is given from the Campbell MSS., and st. iii., vi., vii. are added by J. C. Earle.

3. **Angels to our Jubilee.** By W. J. Blew. 1st printed on a broadsheet for use in his church [E. MSS.], and then in his *Hy. and Tune Bk.*, 1852, in 8 st. of 4 l. This was repeated in the *People's H.*, 1867, No. 119, and *Rice's Sel.* from *Blew*, 1870, No. 50.

4. **Come, ye heavenly Choirs descending.** By Bp. J. R. Woodford, contributed to his *Hymns, &c.*, 1852, No. 38, and republished in the *Parish H. Bk.*, 1863 and 1875; *Chope's Hymnal*, 1864, No. 100, and other collections. It is in 6 st. of 4 l., of which st. v. is from I. Williams as above.

## Translations not in C. U. :—

1. Come, thou blest angelic throng. *Chandler*, 1837.
2. Descend from Heaven, ye Angel choirs. *Chambers*, 1867. [J. J.]

**Adeste fideles laeti triumphantes.** [Christmas.] As to the authorship and actual date of this hymn nothing positive is known. It has been ascribed to St. Bonaventura, but is found in no edition of his *Works*. Most probably it is a hymn of the 17th or 18th century, and of French or German authorship. The text appears in three forms. The first is in 8 st., the second, that in use in France, and the third the English use, both in Latin and English. The full text from *Thesaurus Animæ Christianæ*, Mechlin, N.D. (where it is given as a second sequence for Christmas and said to be "Ex Graduali Cisterciensi") is :—

- |   |  |
|---|--|
| 1. Adeste, fideles,<br>Laeti triumphantes;<br>Venite, venite in Bethle-<br>hem;<br>Natum videte<br>Regem Angelorum:<br>Venite adoremus Dominum.     | 4. Stellâ duce, Magi<br>Christum adorantes,<br>Aurum, thus, et myrrham,<br>dant munera.<br>Jesu infanti<br>Corda praebeamus:<br>Venite adoremus Dominum. |
| 2. Deum de Deo;<br>Lumen de Lumine,<br>Gestant puellae viscera<br>Deum Verum,<br>Genitum non factum:<br>Venite adoremus Dominum.                    | 5. Aeterni Parentis<br>Splendorem Aeternum,<br>Velatum sub carne vide-<br>bimus,<br>Deum infantem,<br>Pannis involutum,<br>Venite adoremus Dominum.      |
| 3. En grege relicto,<br>Humiles ad cunas,<br>Vocati pastores appro-<br>perant.<br>Et nos ovarianti<br>Gradu festinemus,<br>Venite adoremus Dominum. | 6. Pro nobis egenum<br>Et foeno cubantem<br>Pilis foveamus amplexibus;<br>Sic nos amantem<br>Quis non redameret?<br>Venite adoremus Dominum.             |

- |   |   |
|---|---|
| 7. Cantet nunc hymnos,<br>Chorus Angelorum:<br>Cantet nunc aula cele-<br>stium,<br>Gloria<br>In excelsis Deo! | 8. Ergo Qui natus<br>Die hodiernâ,<br>Jesu Tibi sit gloria:<br>Patris Aeterni<br>Verbum Caro fac-<br>tum! |
|---|---|
- Venite adoremus Dominum. Venite adoremus Dominum.

In the English and French centos there are various readings; but we need only note three—st. v., l. 1, *Patris* for "Parentis"; st. vii., l. 1, *Io* for "hymnos"; and rarely, *exultans*, for "nunc hymnos"; st. viii., l. 2, *hodierno*, for "hodiernâ;" and of these the second is probably the original text. The English cento is composed of st. i., ii., vii. and viii., and the French, generally of st. i., iii., v., vi., and, very rarely, st. iv. also. Towards the close of the last century it was sung both in England and in France at Benediction during Christmastide. As early as 1797 the hymn was sung at the Chapel of the Portuguese Embassy, of which Vincent Novello was organist, and the tune (ascribed by Novello to John Reading, organist of Winchester Cathedral, 1675–1681, and of the College to 1692) at once became popular. The use of the French cento may be gathered from the following rubric from the *Nouveau Paroissien Nantais*, Nantes, 1837 :—

*Aux Fêtes de Noël.*

(Response.) Venite adoremus, venite adoremus, venite adoremus Dominum.

Les Chantres continuent: Adeste, fideles, etc.; et on répète à chaque strophe: Venite, etc.

The hymn was so familiar that it is not printed in full.

We find st. i., iii., v., and vi., in the *Office de St. Omer*, St. Omer, 1822, in the *Paroissien Complet du Diocèse d'Autun*, Autun, 1837, in the *Amiens Paroissien*, 1844, in the *Rouen Paroissien*, Rouen, 1873, and in the *Paroissien Romain*, Paris, N.D., but c. 1868, st. i., iii., iv., v. and vi., which are also in an undated *Tours Paroissien*. In the *Paroissien Complet*, Paris, of which the "Approbation" is dated July, 28th, 1827, the hymn is given in both the English and French forms. At p. 583 it occurs as, "Hymne Qui se chante, dans plusieurs églises de Paris pendant le temps de la Nativité;" this is the English form, with various readings, consisting of st. i., ii., vii., viii.; then follows, "Hymne pour le temps de Noël," the ordinary French version st. i., iii., v. and vi., and both also occur in *A Coll. of Ps., H., Anthems, &c.*, Washington, 1830.

[W. T. B.]

## Translations in C. U. :—

1. **Come, faithful all, rejoice and sing.** Anon. in 4 st. of 5 l. in *Every Families Assistant at Compline, Benediction, &c.*, 1789. Somewhat altered it was republished in G. L. Haydock's *Coll. of Catholic Hys.*, 1823. In the *Vespers: or, Evening Office of the Church*, Dublin, 1808, it appeared as "Ye faithful souls, rejoice and sing." This is in use in a few Roman Catholic collections for Missions and Schools. In the *Crown of Jesus H. Bk.*, it reads, "Ye faithful, come, rejoice and sing."

2. **Ye faithful, approach ye.** By F. Oakeley. This is a tr. of the English form of the Latin text. It was written in 1841 for the use of the congregation of Margaret Street Chapel, London, of which he was then the Incumbent. It was



never published by the translator, but came into notice by being sung in his chapel. The original text was included in the *People's H.*, 1867, No. 24, the *Wellington College H. Bk.*, 1863, &c., and has also been repeated in several Roman Catholic collections of recent date.

3. **O come all ye faithful, joyfully triumphant.** This form of Canon Oakeley's *tr.* is the most popular arrangement of the *Adeste fideles* we possess. It first appeared in Murray's *Hymnal*, 1852, and has passed from thence into a great number of collections both in G. Britain and other English-speaking countries, the second line sometimes reading "Joyful and triumphant," and again "Rejoicing, triumphant." The *Parish H. Bk.*, 1863-75, adopts this latter reading, and in addition it includes other alterations of importance.

4. **Be present, ye faithful.** In Chope's *Hymnal*, 1854, and later editions, is Canon Oakeley's *tr.* re-written.

5. **Approach, all ye faithful.** This *tr.* by "C." in the Irvingite *Hys. for the Use of the Churches*, 1864, dates from 1845. Another *tr.* beginning with the same first line, was included in the Cooke and Denton *Hymnal*, 1853. It can be distinguished easily from the Irvingite *tr.* by st. iv. This reads in Cooke and Denton, "The Son Everlasting," and in the Irvingite collections, "To Thee, who on this joyous day," &c.

6. **O come, all ye faithful, triumphantly sing.** By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 250, and in his *Hys. and Poems*, 1873, p. 146. This *tr.* is in several collections, and sometimes slightly altered, as in the *New Mitre*, 1874, and others.

7. **Come hither, ye faithful.** This, as given in Schaff's *Christ in Song*, 1870, p. 37; and the Prot. Episco. *Hymnal*, 1872, is E. Caswall's *tr.* with alterations.

8. **O come, all ye faithful.** By W. Mercer. This *tr.* can be distinguished from others beginning with the same first line by the st. iii., which reads, "Raise, raise, choir of angels," &c. It was written for and first appeared in his *Ch. Psalter and H. Bk.*, 1854. In popularity it ranks next to the *tr.* by Canon Oakeley, being found in many collections throughout English-speaking countries.

9. **Be present, ye faithful.** By J. M. Neale. Pub. in the *Hymnal N.*, enlarged ed., 1858. Although opening with the same line it is a different *tr.* from that in Chope's *Hymnal*, noted above. The second stanza of Chope reads: "Very God of Very God," and this "God of God, eternal."

10. **O come, all ye faithful.** Two *trs.* by J. A. Johnston are given in his *English Hymnal*, the first (with st. ii., "He, God of God," &c.) in 1852, the second (st. ii., "Who God of God is") in 2nd ed., 1856, and 3rd ed., 1861.

11. **Draw nigh, all ye faithful.** This is Dr. Neale's *tr.* re-written by J. Keble for the *Salisbury H. Bk.*, 1857. It was repeated in *Kennedy*, 1863, and, with slight changes, in the *Sarum H.*, 1868.

12. **O come, all ye faithful.** By J. Ellerton, written for, and first pub. in *Church Hys.*, 1871. It may be known by st. iv., which opens with

"Thou, who didst deign to be born for us this morning."

13. **Draw near, all ye faithful.** By R. C. Singleton, in the revised ed. of his *Anglican H. Bk.*, 1871.

14. **Assemble, ye faithful.** By T. Darling, in his *Hys. for the Ch. of England*, 1861.

15. **O come, all ye faithful.** This arrangement in the *Westminster Abbey H. Bk.*, 1884, is a cento compiled from the above *trs.*

16. **Hither, ye faithful, haste with songs of triumph.** In the American Presb. *Ps. & Hys.* Philadelphia, 1843, No. 174.

These *trs.* have as a rule much in common. The greatest variety is found in the rendering of the lines in st. ii., "Deum de Deo, Lumen de lumine." These are:—

- God of God, light of light. *Oakeley.*
- True God of God, true Light of Light. *Irvingite Coll.*
- True Son of the Father. *E. Caswall.*
- He God of God, Light of Light Eternal. *J. A. Johnston.*
- God of God eternal, Light from Light proceeding. *J. M. Neale.*
- True God of True God, True Light of True Light. *Cooke & Denton.*
- Very God of Very God, Light of Light Eternal. *Chope's Hymnal.*
- Though true God of true God, Light of Light Eternal. *W. Mercer.*
- Who God of God is, Light of Light Eternal. *J. A. Johnston.*
- God-head of God-head, True Light of the True Light. *Gainsburgh Coll.*
- Godhead of Godhead, True light of True light. *Dr. Irons.*
- God of God Almighty, Light of Light Eternal. *Sarum Hymnal.*
- He, God of God, and Light of Light begotten. *J. Ellerton.*
- True God of True God, Light of Light Eternal. *Thring's Coll.*
- Though God of true God, Light of Light Eternal. *Irish Church Hymnal.*
- For He, God of God, He, Light of Light eternal. *R. C. Singleton, 1871.*

These renderings show clearly that the majority of the translators had the *Nicene Creed* and not the *Adeste fideles* in their minds as they wrote. This is also the case with those *trs.* which are not in C. U.

#### Translations not in C. U. :—

1. Draw near, ye faithful Christians. *Evening Office of the Church*, 1760.
2. Ye faithful, come triumphant, come. *Orthodox Churchman's Magazine and Review*, Nov., 1805.
3. Raise we our voices to the Lord of Glory. *Ashbourne Coll.*, Uttoxeter, 1808.
4. Believers assemble, come with songs to Bethlem. *Dr. Sutton's Ps. & Hys.*, Sheffield, 1816.
5. Ye faithful, triumphant enter into Bethlehem. *Ps. & Hys.* Burnley, 1820.
6. O come, all ye faithful, joyful triumph raising. *Basil Woodd. Ps. & Hys.*, 1821.
7. With hearts truly grateful. *Ps. & Hys.* Washington, 1830.
8. O come, ye faithful, and your homage bring. *J. Chandler*, 1837.
9. O come, all ye faithful, raise the hymn of glory. *F. C. Husenbeth's Missal for Use of the Laity* (3rd ed.), 1840.
10. Ye faithful souls, approach and sing. *J. Meade. Selwood Wreath*, 1841.
11. Approach, ye faithful, come with exultation. *Jane E. Leeson. Christian Child's Bk.*, 1848.
12. Approach, ye faithful, and with glad accord. *Jane E. Leeson. Christian Child's Bk.*, 1848.
13. O hasten, ye faithful. *J. R. Beate. Church Hys.*, 1849.

14. O come, all ye faithful. G. Rorison. *Hys. & Anthems*, 1851.  
 15. O come, all ye faithful. R. Campbell. *St. Andrew's Hymnal*, 1850.  
 16. Ye faithful, approach ye. W. J. Blew. *Church H. & Tune Bk.*, 1852.  
 17. O Christian people, come. I. Gregory Smith. *H. Bk. for the Service of the Church*, 1855.  
 18. Exulting triumphant, come from every nation. Anon. Guernsey. Reprinted in *Notes & Queries*, 5th Ser. xl. p. 418.  
 19. O hie, ye believers, raise the song of triumph. *P. Trappes*, 1865.  
 20. Come, all ye faithful, joyfully. Anon. in J. F. Thrupp's *Ps. & Hys.*, 1853.  
 21. In triumph, joy, and holy fear. J. C. Earle. *Shipley's Annus Sanctus*, 1884.  
 22. Come, O faithful, with sweet voice. C. Kent. *Shipley's Annus Sanctus*, 1884. [J. J.]

### Adesto sancta Trinitas. [Holy Trinity.]

The authorship of this short hymn on the Holy Trinity is unknown. Its earliest form is in a ms. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 115b) printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 161. Amongst the English Breviaries it is in those of *York*, *Hereford* and *St. Albans*; on the Continent, those of *Mainz* and *Basel*; and also in those of the Orders of the *Carmelites*, *Dominicans*, and *Fratres Humiliati*; but with varying texts. In *Mone*, i. p. 10, the text is given together with references to mss., and notes on the text; the oldest ms. dating from the 14th cent. He also gives two refrains which are sometimes associated with the hymn. *Daniel*, i. No. 304, gives only the first four lines with a reference to *Cassander*; but in iv. p. 234, he gives the full text as in *Mone*, together with *Mone's* references. It is also in *Neale's Hymni Ecclesiae*, 1851, p. 157; *Hymn. Sarisb.* 1851, p. 115; the *Domin. H. Bk.*, &c. [W. A. S.]

#### Translations in C. U. :—

1. **Be present, Holy Trinity; Like Splendour, &c.** By J. M. Neale. Appeared in the *Hymnal N.* 1852, No. 35, in 5 st. of 4 l., and again in later editions. In 1867 it was repeated, unaltered, in the *People's H.*, No. 161, and in the *Hymnary*, 1872, No. 337.
2. **Be with us, Holy Trinity.** By J. A. Johnston, 1st pub. in 2nd ed. of his *English Hymnal*, 1856, No. 148, in 5 st. of 5 l. In *Kennedy*, 1863, No. 1122, it is slightly altered, specially in the doxology.
3. **Be present, Holy Trinity; Co-equal light, &c.** By J. D. Chambers, in his *Lauda Syon*, Pt. i., 1857, p. 215, in 5 st. of 4 l. In the *Salisbury H. Bk.* 1857, No. 123, and *Sarum*, 1868, No. 179, the tr. is an arrangement by J. Keble from Dr. Neale with lines 1, 2, of st. i. from this tr. by J. D. Chambers.
4. **O Holy Trinity! be present.** By F. Pott, in his *Hys. fitted to the Order of Com. Pr.*, 1861, No. 107, in 5 st. of 4 l., and in later editions.

[J. J.]

**Adored for ever be the Lord.** [Ps. xxviii.] This cento in the *Amer. Episcopal Hymnal*, 1872, No. 421, is composed; st. i., of 4 lines, from *Tate and Brady's* version of Ps. 28, and st. ii.-iv. Anon.

**Adoro Te devote, latens Deitas.** *St. Thomas of Aquino.* [Holy Communion]. Of the actual date of the composition of this hymn we have no record. As in 1259 the author was

engaged in Paris in writing on the Eucharist, and in 1263, in drawing up the existing office for the festival of *Corpus Christi*, at the request of Pope Urban IV., and for which he wrote the well-known hymns, *Pange lingua gloriosi Corporis mysterium*; *Lauda Sion*; *Sacris solemnis*; and *Verbum supernum* (q. v.), we may fix the date, somewhat indefinitely, as c. 1260. Although never incorporated in the public services of the Church, it was added at an early date to various Missals for private devotion.

In 1841 *Daniel* included it in vol. i. No. 242 with a short note. In 1853 he was followed by *Mone*, No. 209, with a slightly differing text, from a Reichenau ms. of the 13th or 14th cents., and extended notes, references, various readings and critical remarks; together with two refrains, one, which follows each stanza, (in *Paar's Nucl. Devot.* p. 232, and in *Hymnod. Sacra*, p. 330):—*Ave Jesu verum manhu, Christe Jesu adauge fidem omnium credentium*; and the second (ms. at Koblenz of the 17th cent.):—*Bone Jesu, pastor fidelium adauge fidem omnium in te sperantium*. These notes, &c., are repeated with additions, by *Daniel*, iv. p. 234. Dr. Neale's note, *Mediæval Hymns*, 1851 and 1867, &c., is:—

“The following hymn of S. Thomas Aquinas to the Holy Eucharist was never in public use in the Mediæval Church; but it has been appended, as a private devotion, to most Missals. It is worthy of notice how the Angelic Doctor, as if afraid to employ any pomp of words on approaching so tremendous a Mystery, has used the very simplest expressions throughout.”

In addition to the foregoing, the text, slightly different from *Daniel* and *Mone*, specially in st. vi., is given in Card. Newman's *H. Eccl.* 1838 and 1865 (from a modern ed. of the *Paris Brev.* where it reads, “Adoro te supplex, latens Deitas”), and in *The Domin. H. Bk.* Loud., 1887. This last is also different, not only from *Daniel* and *Mone*, but from Card. Newman also. It has *Mone's* two refrains arranged as one in two lines.

#### Translations in C. U. :—

1. **O Godhead hid, devoutly I adore Thee.** By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 247, in 7 st., and with the refrain as in *The Domin. H. Bk.* This was repeated in his *Hymns and Poems*, 1873, p. 161, with alterations. The tr. of 1849 is somewhat extensively used in R. C. Hymnals, sometimes with the omission of the refrain. It is given so also in Canon Oakeley's tr. of the *Paradise of the Christian Soul*.
2. **Humbly I adore Thee, hidden Deity.** By J. M. Neale, 1st pub. in his *Mediæval Hymns*, 1851 and 1867, &c., in 7 st. of 4 l. This was included with slight alterations in the *People's H.*, 1867, No. 178. It is also found in some works of private devotion.

3. **Thee we adore, O hidden Saviour, Thee.** By Bp. J. R. Woodford, written in 1850, and 1st pub. in his *Hys. arranged for the Sundays, &c., of the Ch. of England*, 1852, 2nd ed. 1855. Bp. Woodford adopted the reading as in Card. Newman's *H. Eccl.* (as above) with the omission of st. ii., iii., iv., thus reducing it to 4 st. of 4 l. In his st. iii. the lines 3. 4 are lines 3, 4 of Card. Newman's st. iv. A striking feature in this rendering is the change of the line, *Pie pellicane Jesu Domine* to *O fons puritatis, Jesu Domine*, adopted from the *Paris Brev.* by Card. Newman and Bp.

Woodford. In Bp. Woodford's rendering various changes have been made from time to time, two of which are worthy of notice, the first of st. i., and the second of st. iv. The first st. originally read:—

- (1) "Thee we adore, O hidden Saviour, Thee,  
Who in Thy Supper with us deign'st to be;  
Both flesh and spirit in Thy presence fall,  
Yet here Thy presence we devoutly hail."

This we find altered in *Hys. for Christian Seasons*, Gainsburgh, 2nd ed., 1854.

- "Thee we adore, O hidden Saviour, Thee,  
Who in Thy Sacrament dost deign to be  
Both flesh and spirit at Thy presence fall," &c.

This was repeated in *H. A. & M.*, 1861 and 1875; *The Hymnary*, 1872, and others.

(2) Another reading of line 2 is:—"Who in Thy Sacrament art pleased to be." This was given in the *Sarum*, 1868, and repeated in the *New Mitre*, 1875.

- (3) A third reading is:—

- "Thee we adore, O hidden Saviour! Thee,  
Who in Thy Feast with us vouchsaf'st to be,  
Both flesh and spirit at Thy Presence fall," &c.

This appeared in Chope's *Hymnal*, 1857.

- (4) A fourth reading is:—

- "Thee we adore, O unseen Saviour! Thee,  
Who in Thy Feast with us vouchsaf'st to be,  
Both flesh and spirit at Thy Presence fall," &c.

This was given in Pott's *Hys. fitted to the Order of Com. Pr.*, 1861.

- (5) The fifth reading is:—

- "Thee we adore, O unseen Saviour! Thee,  
Who in Thy Feast art pleased with us to be,  
Both flesh and spirit at Thy Presence fall," &c.

This appeared in the *S.P.C.K. Ch. Hymns*, 1871; and again in Thring's *Coll.*, 1882, and has the sanction of the translator.

(6) The sixth reading is in T. Darling's *Hys. for the Ch. of Eng.*, where l. 2 reads—"Who in this mystery vouchsafest to be." This is one of nine alterations by Mr. Darling. Mr. Darling's text is the most inaccurate of any with which we are acquainted.

The second change of importance is in st. iv., l. 3, which reads in the original—"To gaze on Thee unveiled, and see Thy face."

In the Gainsburgh *Hys. for Christian Seasons*, as above (2nd ed. 1854), this reads—"To gaze on Thee, and see with unveiled face," and was copied by *H. A. & M.*, 1861-75, *The Hymnary*, 1872, and others. Darling reads—"To gaze on Thee unveiled, and face to face. For aye behold Thy glory," &c. Minor changes are also given by various editors. These are of little moment, and appeared without the translator's sanction. Bp. Woodford's authorised text is in *Sarum*, 1868, No. 221. He has also sanctioned that adopted by *Church Hys.* and by Mr. Thring (*E. MSS.*).

4. Prostrate I adore Thee, Deity unseen. In the *App. to Hymnal N.*, No. 216, is based upon the *trs.* of Pusey, Cascard, and Chambers, with re-frain.

5. I adore Thee truly, hidden Deity. By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875.

#### Translations not in C. U. :—

1. Prostrate I adore Thee. Dr. Pusey. *Par. of the Christian Soul*, 1847.
2. Devoutly I adore Thee, unseen Deity. *J. D. Chambers*, 1857.

3. Devoutly I adore Thee, God in figures veill'd. *J. W. Hewett*, 1859.

4. O Dreadful unapproached Deity. *Isaac Williams. H. Paris Brev.*, 1839, p. 171. From the altered text, *Adorate supplex, latens Deitas* in the *Paris Brev.*

5. I adore Thee devoutly, O Godhead concealed. *John Wallace*, 1874, *H. of the Church*, 1 p. 239-40.

6. Suppliant I adore Thee, latent Deity. *W. Palmer*, 1845. From the *Paris Brev.*

7. I adore the truth concealed. *C. H. Hoole*, in his *Poems and Trs.*, 1875. [J. J.]

**Adsis superne Spiritus, Pater benigne pauperum.** [*Whitsuntide.*] An anonymous hymn in the *Paris Breviary*, 1736, for Whitsuntide at Compline. It is given in full in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

#### Translations in C. U. :—

1. Haste hither, Heavenly Spirit. By W. J. Blew, printed on a broadsheet for use in his church, cir. 1850, and again, in his *Ch. H. & Tune Bk.*, 1852, in 5 st. of 4 l. In 1870 it was included in Mr. Rice's selection from that work.

2. O Holy Spirit, God most High. By Wm. Cooke, made for and 1st pub. in the *Hymnary*, 1872, No. 327, in 5 st. of 4 l.

#### Translations not in C. U. :—

1. Hail, Father of the poor. *I. Williams*, 1839.
2. Come, Thou heavenly Spirit pure. *J. F. Thrupp*, 1853.
3. Come, heavenly Spirit, come. *Horatius Bonar*, 1861.
4. Come, O Spirit, graciously. *E. L. Blenkinsopp*, 1864. [J. J.]

**Adsunt tenebrae primae.** [*Evening.*] An anonymous hymn in *Daniel*, i. 194, in 5 st. of 4 l., from the *Mozarabic Brev.* (Toledo, 1502, f. 304), *Thomasius*, Rome, 1747, ii. p. 425, and *Migne's Patrologia*, tom. 86, col. 928. "Ymni de prima vigilia"; also col. 965. See also *Daniel*, iv. 57, where may be found a severe criticism on one of the lines in the *Mozarabic Brev.*, which may be the correct reading, notwithstanding. [W. A. S.]

#### Translation in C. U. :—

1. The night is closing o'er us. By W. J. Blew, 1st printed on a fly-leaf for use in his own church, and then pub. in his *Ch. H. & Tune Bk.*, 1852. Trin. to Adv., No. 41, in 5 st. of 4 l. In 1867 it was transferred to the *People's H.*, and in 1872 to the *Hymnary*, No. 622.

**Advance, advance, the day is come.** *G. Moultrie.* [*Processional.*] Written to the tune *Ein' feste Burg*, for the Wantage Sisterhood, and printed in the *Church Times*, June, 1874, in 5 st. of 9 l., and signed "G. M. June 6, 1874." A good hymn, and worthy of being better known. [W. T. B.]

**Adversa mundi tolera.** *Thomas à Kempis.* [*Patience.*] This hymn is in his *Opera*, Nürnberg, 1494, f. 130b, in 29 lines arranged as 11, and entitled "Canticum de virtute patientiae." The full text is in *Wackernagel*, i. No. 377, and, omitting 12 lines, in *Daniel*, ii. p. 379, where it is headed *Carmen Thomae à Kempis de Patientia Christiana*. Also in *Bässler*, No. 119, and *Königsfeld*, ii. 254.



## Translations in C. U. :—

1. For Christ's dear sake with courage bear. By E. Caswall, in his *Masque of Mary*, 1858, p. 283, and again in his *Hymns and Poems*, 1873, in 5 st. of 4 l. with the heading "Hymn of Thomas à Kempis, on Christian Patience." In recent editions of the *Appendix to the Hymnal N.* it is given unaltered as No. 305. It also appears as :—

2. In Christ's dear Name with courage bear, in the Roman Catholic *Hys. for the Year*, No. 69.

## Aemilie Juliane [Emilie].

**Aeterna Christi munera, Et martyrum victorias.** *Ambrosian.* This hymn, originally written for "Martyrs," has been adapted for "Apostles," and (in another form) for "Martyrs" in the *Rom. Brev.* Under these circumstances it will be necessary to notice the history and use of each.

## i. The original text.

This hymn is received by the Benedictine editors of St. Ambrose as a genuine work of that Father, on the authority of the Ven. Bede; who, in his work, *De arte metrica*, speaks of it as a "hymn for blessed martyrs, composed with most beautiful grace," "pulcherrimo est decore compositus hymnus beatorum martyrum." (See the Benedictine ed. of St. Ambrose, in Migne's *Patrol.*, tom. 16.) Mone, No. 733, in his note on the hymn, says, "Vezzosi remarks justly that the congregation of St. Maur [i.e. the Benedictine editors] ascribed this hymn on an obscure reference of Bede to St. Ambrose, whose it is not, though it is yet most likely of the 5th century."

Amongst the earliest mss. in which it is found are two of the 11th cent. in the *British Museum* (Harl. 2961, f. 248; Jul. A. vi. f. 64b), and another, perhaps of the 8th or 9th cent., formerly belonging to that eminent scholar in the Anglo-Saxon and cognate languages, Franciscus Junius. The latter was No. 110 among the mss. bequeathed to the Bodleian by Fr. Junius at his death in 1677, but "has been missing from the Library for more than 100 years." [F. Madan, *Sub-Librarian, Bodl. Lib.* Aug. 21, 1884.] It was, however, printed from a copy by Fr. Junius by Jacob Grimm, at Gottingen, in 1830, as, *Hymnorum veteris ecclesiae xxvi. Interpretatio Theotisca* [Brit. Mus.].

The text is given by Daniel, i. pp. 26-28; additional notes, ii. p. 381, iv. p. 87; Mone, No. 733; the ancient Breviaries of *Havelberg*; of the *Benedictines*, of the *Hermits of the Order of St. Augustin*, of *York*, of *Milan*, the *Mozarabic*, &c.; Trench, 1849 to 1864; *Lat. H. of Anglo-Saxon Ch.*, 1851, from a Durham ms. of the 11th cent.; *Simrock*, 1868; *Macgill*, 1876 and 1879. In some of these there are slight variations in the text.

It should be added that in some Monastic Breviaries this hymn has been adapted to Festivals of Confessors and Virgins. [W. A. S.]

## Translations in C. U. :—

1. The eternal gifts of Christ the King. The Martyrs' glorious deeds we sing. By J. M. Neale, pub. in the enlarged ed. of the *Hymnal N.*, 1854, No. 80, in 5 st. of 4 l., and from thence into one or two collections, including the *Hymner*, 1882, No. 94. It is from the *York Brev.*, and consists of st. i., iii., iv., v. and viii. of the original.

2. The eternal gifts of Christ our King. The Martyrs' victories let us sing. By J. D. Chambers, from the *York Brev.*, 1st pub. in his *Lauda Syon*, Pt. ii., 1866, p. 15, in 5 st. of 4 l. In the *People's H.*, 1867, No. 211, it is given unaltered. In the *Hymnary*, 1872, No. 399, a mixed *tr.* from Neale, Chambers, and others, is given, and is wrongly ascribed, in the Index, to the *Hymnal N.*

## Translations not in C. U. :—

1. The unfading crowns by Christ bestowed. *Copeland*, 1848.
2. The eternal gifts of Christ the King. *Blew*, 1852.
3. Sing to the Lord with joy and praise. *Macgill*, 1876 and 1879.

## ii. Form for Apostles.

**Aeterna Christi munera, Apostolorum gloriam.** This form of the hymn is an adaptation for "Apostles" as distinct from "Martyrs." It is in numerous Breviaries, including the *Roman*, *York*, *Sarum* and others. The same text, however, is not strictly maintained. The lines of the original which are thus variously altered are 1-8 and 21-28, followed by a doxology not in the original and varying in the respective Breviaries in which the hymn is given.

The text from the *Durham Ms.* of the 11th cent. is in *The Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851; the *Rom. Brev.*, Card. Newman's *Hymni Ecclesiae*, 1838 to 1865; and the *Sarum Hymnale*. (See *Usum Sarum*, 1850.) Daniel gives the *Rom. Brev.* text together with the original i. pp. 27-28; Mone, No. 662, gives the text from mss. of the 12th cent., &c., with extended notes. The hymn is also found in an 11th cent. ms. in the *British Museum* (Harl. 2961, f. 247).

## Translations in C. U. :—

1. The Lord's eternal gifts. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 204, and in his *Hys. & Poems*, 1873, p. 108. This is in use in a few Rom. Catholic hymnals for schools and mission services. Altered to "The Eternal Spirit's gifts," it is also No. 296 in *Chope's Hymnal*, 1864.

2. Eternal gifts of Christ the King. By W. J. Blew, was printed on a broadsheet for use in his church, cir. 1850 [E. MSS.], and pub. in his *Ch. H. & Tune Bk.*, 1852. This is given in *Rice's Sel.* 1870, from that work as, "Th' eternal gifts of Christ the King," a borrowed line from Dr. Neale.

3. The eternal gifts of Christ the King. By J. M. Neale. It appeared in the *Hymnal N.*, 1852, No. 37, and later editions of the same work. Also unaltered (with the addition of Bp. Ken's doxology), in *Skinner's Daily Service H.*, 1864, and the *Hymner*, 1882, No. 86. In nearly every other case, however, where it has been adopted, various alterations have been introduced, as in *Murray's Hymnal*, 1852, the *Salisbury H. Bk.*, 1857, *H. A. & M.*, 1861-75 (repeated in *Kennedy*), the *Hymnary*, 1872, where it reads, "Christ our King," &c. In *Church Hys.*, 1871, No. 193, st. i.-iii., slightly altered (st. i., l. 3, 4), are from the *H. A. & M.*, arrangement of Dr. Neale, and not from J. D. Chambers as stated by Mr. Ellerton in his note thereon (*Ch. Hys.* folio ed. *Notes*, 193). The remaining st. iv., v., are from a ms. *tr.* by Mr. Ellerton.

4. The Eternal Spirit's gifts, The gifts of Christ the King. By G. Phillimore, given in the *Parish H. Bk.*, 1863 and 1875, and *Sarum*, 1868.

3. The eternal gifts of Christ the Lord. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 197, and signed "F. R."

Translations not in C. U. :—

1. Lord, Who didst bless Thy chosen band. *Mant*, 1837.

2. The everlasting gifts of Christ. *Hope*, 1844.

3. The treasures of the King's abode. *Campbell*, 1850.

4. The eternal gifts of Christ our King. *Chambers*, 1864, p. 2.

5. With fitting voice and joy proclaim. *F. Trappes*, 1865.

6. O come with your canticles, come with your lays. *J. Wallace*, 1874.

iii. *Rom. Brev. form for Martyrs.*

**Christo profusum sanguinem.** This cento appeared in the *Rom. Brev.*, 1632, for Festivals Common of Martyrs, and is thus composed: st. i., then new; st. ii.-iv. from "Aeterna Christi," lines 9-20, and st. v., lines 29-32, with the single alteration of l. 30 from "Ut ipsorum consortio" to "Ut martyrum consortio." In this form it is in all modern editions of the *Rom. Brev.* Text in *Daniel*, i. No. 26; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U. :—

1. Ye servants of a martyr'd God. By R. Campbell, written in 1849 [E. MSS.], and given in the *St. Andrew's Hymnal*, 1850, p. 97, in 4 st. of 4 l.

2. Ye servants of a martyred Lord. No. 88 in Murray's *Hymnal*, 1852, is a cento of which st. i., ii., iii. and v. are Campbell's tr. as above, partly from Card. Newman's tr. of "Invicte martyr," iv., vi. and vii. are new, and original.

3. Ye servants of our glorious King. No. 272 in *H. A. & M.*, 1861, and 444 in 1875, is also a cento, thus compiled: st. i., compilers of *H. A. & M.*; ii., iii., *R. Campbell*, as above; iv., *Murray*, as above; v., *R. Campbell*; vi., another doxology for that in *Murray*.

Translations not in C. U. :—

1. Sing we the martyrs bleat. *Caswall*, 1849.

2. Let us sing how martyrs bled. *J. Wallace*, 1874.

[J. J.]

**Aeterna coeli gloria.** [*Friday.*] This hymn is sometimes ascribed to St. Ambrose. Not being quoted, however, by early writers, it has not been received as certainly genuine by the Benedictine editors (Migne's *Patrol.* tom. xvii.). It dates from the 5th century, and if not by St. Ambrose, is purely Ambrosian. The text has often been reprinted, sometimes alone, and again with notes, references, and criticism. Of the latter the best are :—

1. *Daniel*, 1841, i. No. 46, where we have the old text in 5 st. of 4 l., with the revised version from the *Rom. Brev.* in parallel columns and headed "Hymnus ad Laudes" ("A hymn at Lauds"). It is the Hymn on Fridays in the Ferial Office at Lauds from the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Corpus Christi to Advent in the *Roman* and many other old Breviaries. *Daniel* gives the variations found in *Clichtoveus*, *Bebelius*, *Fabricius*, &c.

2. *Hymn. Sarisb.*, Lond., 1851, pp. 55, 56, for use at the periods mentioned above. In this work variations are given from the Use of York; from Monastic uses, as *Evesham*, *Worcester*, *St. Alban's*, *Canterbury*, &c.

3. In *Mone*, 1853, i., it is from an 8th cent. MS. at Trier; and No. 159 is from a MS. of the 15th cent. at Stuttgart. He adds a long note on what he regarded as the acrostic character of the hymn.

4. *Daniel*, ii. p. 381, has a further reference, and in iv. p. 40, cites a Rheinau MS. of the 10th cent., and gives an extended note with special reference to *Mone's* conclusions respecting the acrostic character of the hymn. *Daniel* refuses to accept *Mone's* conclusions. The arrangement, however, is certainly alphabetical, with the exception that two lines begin with c, and one (the 9th) with o (*ortus*) instead of h (*hortus*). *Daniel's* text extends to s, and *Mone's* to t.

5. The old text is also found in two 11th cent. MSS. in the *British Museum* (Harl. 2961, f. 224; Jul. A. vi. f. 29); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 27, it is printed from an 11th cent. MS. at Durham.

6. The text, old or revised, is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others, in addition to those works already noted. The variations in the text are very slight.

[W. A. S.]

Translations in C. U. :—

1. Glory of the highest heaven. By Card. Newman from the *Rom. Brev.*, given in his *Verses*, 1853, and again in his *Verses on Various Occasions*, 1868. It is No. 30 in the *Hymnary*, 1872.

2. Eternal glory of the heavens. By E. Caswall. From the *Rom. Brev.*, 1st pub. in his *Lyra Catholica*, 1849, p. 31, and his *Hymns and Poems*, 1873, p. 19. It is given in many of the Roman Catholic hymnals for use in schools and missions, including the *Hys. for the Year*, N.D.

3. Eternal glory of the sky. Blest hope, &c. By J. M. Neale, from the old text in the enlarged ed. of the *Hymnal N.*, 1854, No. 25. It is given sometimes altered, in Skinner's *Daily Service H.*, 1864, No. 12; the *Hymner*, 1882, No. 40, and others.

4. Eternal glory of the heaven. By J. D. Chambers, from the old text, in his *Lauda Syon*, 1857, i. p. 29. From thence it has passed into the *People's H.*, 1867, No. 430.

Translations not in C. U. :—

1. O eternal praise of heaven. *Bp. Mant*, 1837.

2. Thou Glory of the eternal sky. *Hymn. Ang.* 1844.

3. Eternal glory of the sky, Hope, &c. *Bp. Williams*, 1845.

4. Glory of the heavens supernal. *Copeland*, 1848.

5. Christ, the glory of the sky. *Campbell*, 1850.

[J. J.]

**Aeterna lux, Divinitas!** [*Holy Trinity.*]

An anonymous hymn for Trinity Sunday given in *Daniel*, 1843, ii. p. 369. It cannot be of an early date. *Daniel* does not indicate from whence he took his text. It is also in the *Corolla Hymnorum*, Cologne, 1806, p. 41, in 9 st. of 4 l.

[W. A. S.]

Translations in C. U. :—

1. O Thou immortal Light divine. By E. Caswall, 1st pub. in his *Masque of Mary*, &c., 1858, p. 277, and his *Hymns and Poems*, 1873, p. 129. This text, in an abbreviated form, is given in a few Roman Catholic collections for Schools and Missions. It was also included, in an altered form, as, "O Light Eternal, God most High," in the *Hymnary*, 1872, No. 338.

2. **Eternal Light, Divinity.** By R. F. Littledale, made for, and 1st pub. in the *People's H.*, 1867, No. 163, and signed "L." [J. J.]

**Aeterne Rector siderum.** *Card. Bellarmine.* [Evening.] This hymn is in the *Roman Brev.*, 1632, as the Hymn at Lauds, on the Feast of the Holy Guardian Angels (Oct. 2nd). It was inserted in the *Breviary* by Pope Paul V., who when still Cardinal Camillo Borghese, in a conversation with Leonardo Donato, the Venetian ambassador, remarked, that if ever he became Pope he would not amuse himself like Clement VIII. in disputing with the Republic of Venice, but would proceed at once to excommunication. Donato, on his side, remarked that if ever he became Doge he would not set much value on the excommunication. One became Pope, the other Doge. The Doge employed the noted Fra Paolo Sarpi to write the history of the Council of Trent against the interests of the Papacy; the Pope opposed to him Cardinal Bellarmine. Possibly this respect for, and interest in the Cardinal may have led to the adoption of this hymn by the Pope. Text with note in *Daniel*, iv. p. 306. [See *Custodes hominum.*] [W. A. S.]

#### Translations in C. U. :—

1. **Almighty God, whose sceptre sways.** By Bp. R. Mant, 1st pub. in his *Ancient Hymns, &c.*, 1837, p. 30, in 6 st. of 4 l., and included in Dr. Oldknow's *Hys. for the Ser. of the Ch.*, 1850.

2. **Ruler of the dread immense.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 175; and his *Hys. and Poems*, 1873, p. 95. This is given in the *App. to Hymnal N.*, No. 183, for St. Michael and All Angels.

#### Translation not in C. U. :—

O'er the morning stars Who reignest. *Copeland*, 1848, p. 131.

**Aeterne rerum conditor.** *St. Ambrose.* [Sunday Morning.] This hymn by St. Ambrose is received as genuine by the Benedictine editors. For this genuineness, the following evidence is complete :—

(1) St. Augustine, *Retract. Lib. I. C.* 21, writes : " In this book I have spoken in a certain place of the Apostle Peter, that the Church is founded on him as on a rock, which doctrine is sung also by the mouth of multitudes in the verses of the most Blessed Ambrose, when speaking of the cock he says :—

"Lo, e'en the very Church's Rock  
Melts at the crowing of the cock."  
("Hoc ipsa petra ecclesiae  
Canente, culpam diluit.")

(2) The Venerable Bede, *De arte metrica*, followed by other writers, considers that the substance of this hymn is taken from the *Hexameron* of St. Ambrose (written about the year 389), *Lib. V. c.* 24. Or, as *Daniel* says, the hymn may have been written first, and then expanded into the prose version.

The use of this hymn has been most extensive. In the *Mozarabic Brev.* (1502, f. 2) it is the hymn at Matins on the 1st S. in Advent, and generally on Sundays in Advent, Lent, Palm Sunday, Whitsun Day, &c.; in the *Sarum. York, Evesham, Hereford*, and *St. Alban's*, at Lauds on Sundays from the Octave of the Epiphany to Lent, and from the 1st Oct. to Advent; in the *Worcester* at Matins (so also some old *Breviaries* of the Benedictine Order (*Daniel*, i. p. 15); and in the *Roman*, for Sundays at

Lauds, from the Octave of the Epiphany to the 1st. S. in Lent, and from the S. nearest to the 1st of Oct. to Advent.

The text of this hymn is found in the *Junius ms.* of the 8th cent., No. xxv., and in two 11th cent. mss. in the *British Museum* (Harl. 2961, f. 218b; Jul. A. vi. f. 19). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, it is printed from a Durham ms. of the 11th cent., and is given in the following works: *S. Ambrosii Opp.*, Paris, 1836, p. 200; *Daniel*, i. 15, iv. 3; *Trench*, 1864, 243; *Card. Newman's H. Eccl.*, 1838, &c. *Daniel* and *Trench* are specially rich in illustrative notes. The variations in the *Rom. Brev.* are also found in these works. [W. A. S.]

#### Translations in C. U. :—

1. **Maker of all, Eternal King.** By W. J. Copeland from the *Rom. Brev.*, 1st pub. in his *Hymns for the Week, &c.*, 1848, in 9 st. of 4 l., and from thence it passed into the *People's H.*, 1867, &c.

2. **Framer of the earth and sky.** By Card. Newman. The earliest date to which we have traced this *tr.* is in R. Campbell's *St. Andrew's Hymnal*, 1850. In 1853 it was repeated in Card. Newman's *Verses*, and again in his *Verses on Various Occasions*, 1868. In this latter work this *tr.*, in common with others, is dated 1836–38. The text from Campbell is repeated with slight alterations in the *Hymnary*, 1872.

#### Translations not in C. U. :—

1. O God, Who by alternate sway. *Primer*, 1706.
2. Maker of all, enthroned above. *Mant*, 1837.
3. Eternal Maker, at Whose will. *I. Williams*, 1844.
4. Dread Ruler of the Universe. *Hymn. Angl.*, 1844.
5. Creator eternal of earth, &c. *Bp. Williams*, 1845.
6. Dread Framer of the earth, &c. *Caswall*, 1849.
7. O Thou Everlasting Maker. *J. Banks*, 1854.
8. Eternal Founder of the Worlds. *Chambers*, 1857.
9. Eternal Maker of the World. *Mrs. Charles*, 1858.
10. Maker of all, Eternal King. *Hewett*, 1859.
11. Eternal God, Thy word, &c. *Kynaston*, 1862.
12. Eternal God, Who built the sky. *Macgill*, 1876.
13. Eternal God, the primal cause. *Wallace*, 1874.

[J. J.]

**Aeterne Rex altissime, Redemptor.** [Ascension.] The text of this hymn has been so altered at various times that the true original and the origin of its various forms are most difficult to determine. The researches of the best hymnologists, when summarized, give the following results:

1. *Daniel*, vol. i. No. 162, gives the text in 7 st. of 4 l. and a doxology, from a 13th cent. ms. at Wurzburg; interpolating therewith 6 st., which are only found in the *Mozarabic Brev.* He adds in parallel cols. the revised text of the *Rom. Brev.* 1632.

2. The *Rom. Brev.* form has continued down to and is in use at the present time, as the hymn at Matins for the Ascension-day, and from thence daily till Whitsun Day, unless the Festival of an Apostle or Evangelist interrupts the usual order. It is composed of st. i., iii., vi., vii., x., xi., xii. and xiii., of the old form, somewhat altered. This text is in all modern eds. of the *Rom. Brev.* and Card. Newman's *Hymni Eccl.*, 1838 and 1865.

3. We have next the *Hymn. Sarish.*, Lond., 1851, pp. 101–2, where it is given as the Hymn at Vespers on the Vigil of the Ascension, and daily to Whitsuntide: also at Matins on the Feast of the Ascension itself. Variations are added from the *York Brev.*, which assigns it to the first and second Vespers of the Ascension,



and throughout the Octave.—*St. Alban's*, "to the Ascension of the Lord at Vespers;"—*Worcester*, "the Ascension of the Lord at Matins," &c. Different readings are also given from a *Canterbury Ms.* of the Anglo-Saxon times.

4. *Mone*, No. 171, gives st. i.–iv. of the old text from MSS. of the 14th and 15th cent. at Karlsruhe. This form he holds is by St. Ambrose. In addition he gives at No. 172, st. v.–vii. from MSS. of the 14th and 15th cent. at Karlsruhe, &c., and holds that they are not by St. Ambrose, and yet by a writer of the 5th cent. The *Mozarabic Brev. sts.* he considers to be the work of a Spanish imitator of Prudentius of the 5th cent.

5. It is also in the *Mozarabic Brev.* 1502, f. 135; in an 11th cent. MS. in the *British Museum* (Jul. A. vi. f. 51); and in another of the same cent. (Vesp. D. xii. f. 756). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 90, it is printed from a *Durham MS.* of the 11th cent.

In 1855, *Daniel*, iv. pp. 79–83, gave an extensive note on this hymn, dealing with its complex authorship, &c. He entered fully and with much feeling into the verbal and metrical questions which led him to oppose some of the opinions of *Mone* on the authorship, &c., of the hymn. The note is too long for quotation, but may be consulted with advantage. The hymn "Tu Christe nostrum gaudium" is a portion of this hymn. It begins with line 37. [W. A. S.]

#### Translations in C. U. :—

1. **Eternal King of heaven on high.** By Bp. R. Mant, from the *Rom. Brev.*, 1st pub. in his *Ancient Hymns*, 1837, p. 66, in 8 st. of 4 l. This is sometimes given in an abbreviated form, as in the *Gainsburgh Coll.* &c., 2nd ed. 1854.

2. **O Thou Eternal King most high.** By E. Caswall, from the *Rom. Brev.*, given in his *Lyra Catholica*, 1849, p. 101, and again in his *Hymns & Poems*, 1873, p. 57, in 8 st. of 4 l. (see orig. tr.) In 1858, 6 st. were included in the *Scott. Episc. Coll.*, No. 81, in *Chope's Hymnal*, 1864, and others, and in full with alterations in the *Hymnary*, 1872. Another altered form is, "O Thou most high! Eternal King," in the *Irvingite Hys. for the use of the Churches*, 1864. Some of these alterations are borrowed from Johnston's tr. of 1852. Caswall's tr. is extensively used in Roman Catholic hymnals for Schools and Missions.

3. **King Eternal, power unbounded.** By W. J. Copeland, from the *Rom. Brev.*, in his *Hymns for the Week*, &c., 1848, in 8 st. of 4 l. This was included in *Stretton's Church Hys.*, 1850, unaltered. In an altered form, "King Supreme! of power unbounded," it appeared in *Rorison's Hys. & Anthems*, 1851, and later editions.

4. **O King eternal, Lord most High.** By J. A. Johnston, in his *English Hymnal*, 1852, No. 118. It is also in later editions.

5. **Eternal Monarch, King most High.** By J. M. Neale, from the *Sarum Brev.*, pub. in the *Hymnal* N. 1852, No. 31. It is included in the *Hymner*, 1882, No. 67. After undergoing considerable alterations by the compilers of *H. A. & M.*, it came forth in the 1st ed. 1861, as "O Lord

most High, eternal King." This is repeated in the revised edition, 1875, and other collections.

6. **Christ above all glory seated.** By Bp. J. R. Woodford, made for and 1st pub. in his *Hys. arranged for the Sundays, &c.*, 1852, in 6 st. of 4 l. (2nd ed. 1855.) In 1857 it was repeated in *Chope's Hymnal*; in 1863 and 1875, in the *Parish H. Bk.*, and also in *S. P. C. K. Ps. & Hys.*; *Sarum*; *Ch. Hys.*; *Thring's Coll.* and others. It is somewhat indebted to Copeland's tr., two or three lines being verbatim therefrom. It is the most popular of all the versions of this hymn.

In Murray's *Hymnal*, 1852, an attempt was made to represent all the 8 st. of the *Rom. Brev.* by compiling a cento thus: st. i., ii., iii., Bp. Woodford; st. iv., v., vi., Copeland, slightly altered; st. vii., viii., Bp. Woodford; but it has gone almost, if not altogether, out of C. U.

7. **Most High and Everlasting King.** By R. F. Littledale, from the *Sarum Brev.*, made for and first pub. in the *People's H.*, 1867, No. 140, and signed in the Index "P. C. E."

8. **O King eternal, King most high.** By S. Eugene Tolet, from the *Rom. Brev.* in the *Wellington College H. Bk.*, 1860, and later eds.

#### Trs. not in C. U. :—

1. O Saviour Christ, O God most high. *Primer*, 1706.
2. O King eternal, God most High. *Blew*, 1852.
3. Eternal Monarch! Lord Supreme. *Chambers*, 1857, i. 192.
4. Most high and everlasting Lord. *F. Trappes*, 1865. [J. J.]

**Aeterni Festi gaudia.** *Adam of St. Victor*. [*St. Augustine*.] The earliest form of this sequence, which dates from the 12th cent. is in a *Rheinau MS.* of the 13th cent. cited by *Morel*, p. 203, where it reads *Interni festi gaudia*. This reading is followed by *Daniel*, ii. p. 250; *Kehrein*, No. 502; and others. L. Gautier, who printed from a 14th cent. MS. at Paris, gives the opening line as above—"Aeterni festi gaudia," the first word being the only change throughout the sequence. The full text, together with notes, is given in his *Œuvres Poétiques d'Adam de St.-Victor*, 1859, ii. pp. 156–160, and in D. S. Wrangham's reprint, *The Liturgical Poetry of Adam of St. Victor*, 1881, vol. ii. pp. 186–191. Dr. Neale says :—

"Gautier reads *Eterni*, but I understand the poet to mean that the external celebration of the Festival is only the outspoken expression of the internal joy of the heart." *Med. Hys.* 3rd ed. 1867, p. 133.

Clichtoveus, 1517, remarks that the author gives the

"title of *internal feast* to that interior joy and exultation in the Lord of the pious soul which it perceives to exist within itself when pervaded by the divine sweetness; and, feeling tranquillity and peace of conscience with God—separated and freed, too, from all the cares of the world—it gives itself up to God alone, and is continually intent on His praise and contemplation."

[W. A. S.]

The trs. of this sequence are, i. those which include the whole text, and ii. those in centos.

#### i. The full text. "Interni festi gaudia."

1. **Our festal strains to-day reveal.** By J. M. Neale, in his *Med. Hys.*, 1862 and 1867, in 13 st. of 4 l. Not in C. U.



2. Our tuneful strains let us upraise. By D. S. Wrangham, from the text of *Gautier*, in his *tr.* of the *Liturgical Poetry of Adam of St. Victor*, 1881, vol. ii. pp. 187-191. Not in C. U.

ii. *Centos*. "Interni, &c.;" and "Harum laudum, &c."

1. Our festal strains to-day reveal. By J. M. Neale. This is a cento composed of st. i.-v., viii., ix. of the original. It was given in the enlarged ed. of the *Hymnal N.*, 1854, &c.

2. The praises that the Blessed know. This is a second cento by Dr. Neale. It appeared in the *Hymnal N.*, with the foregoing, and is composed of st. x., xi., vii., vi. and xiii. in the order named; and begins with the Latin stanza "Harum laudum praeconia." It is repeated with st. xii. for vi. in the *People's H.*, 1867, No. 277.

3. Blessed souls in heaven rejoice. By Henrietta Mary Chester, written for the *Hymnary*, 1872, No. 380, and given therein under the signature of "H. M. C." This cento begins with "Harum laudum," &c., and consists of st. x., xi., v., vi.-xiii. in the order named, and a doxology. [J. J.]

**Aeterni Patris Unice.** Anon. [*St. Mary Magdalene*.] This hymn has been ascribed to St. Odo of Cluny; and is found in a ms. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 153b) added to the "Lauda Mater ecclesia" (q. v.). Both hymns are apparently in a later handwriting than the first part of the ms. *Daniel*, i. No. 348, reprinted the text of Card. Newman, changing the opening word from "Eterne," to *Aeterni*. *Mone* (iii. p. 424), reprinted the text of a ms. of the 14th cent. and added thereto numerous references to mss. and various readings; and *Daniel*, iv. 244, the revised text of the *Roman Brev.* **Summi parentis Unice.** The text of the *York Brev.* is given in Card. Newman's *Hymni Ecclesiae*, 1838, and the *Rom. Brev.* form in Biggs's *Annotated H. A. & M.* with st. ii. l. 2, "Reconditur aerario," for "Reconditur est aerario," in error. The older text sometimes reads, "Patris Aeternae Unice." [W. A. S.]

Translations in C. U. :—

Translations of both forms are in C. U. :—

I. *Original Text*. "Aeterni Patris Unice."

1. Son of the Eternal Sire on high. By J. D. Chambers. 1st pub. in his *Lauda Syon*, 1866, Pt. ii., p. 91. This was given in the *Appendix* to the *Hymnal N.*, 1862, as: "Thou Only Son of God on high."

2. Son of Eternal God most high. By R. F. Little-dale, written for the *People's H.*, 1867, and given therein as No. 265, under the initials "F. R."

Translation not in C. U. :—

Son of the Sire, the Eternal One. *Blew*, 1852.

II. *Rom. Brev.* "Summi Parentis Unice."

1. Son of the Highest, deign to cast. By E. Caswall. Appeared in his *Lyra Catholica*, 1849, p. 164, and his *Hymns and Poems*, 1873, p. 89. In 1861 it was given with alterations in *H. A. and M.*, the same text being repeated in the revised ed., 1875. A less altered text is No. 75 in the *St. John's Hymnal*, Aberdeen, 1870.

2. O Jesu, Son of God, look down. This *tr.* is

the above by E. Caswall, altered by the editors of the *Hymnary*, 1872, No. 576. [J. J.]

**Afflicted by a gracious God.** C. Wesley. [*Affliction*.] From his *Short Hymns*, vol. ii. 1762, p. 375, and again in the *P. Works* of J. & C. Wesley, 1868-72, vol. xiii. p. 158, and based on Heb. x. 11. It was included, with slight alterations, in the revised ed. of the *Wes. H. Bk.* 1875, No. 331, replacing "Thou, Lord, hast blest my going out" (q. v.), which appeared in *Hys. & Sac. Poems*, 1740.

**Afflicted soul, to Jesus dear.** J. Fawcett. [*Support in Affliction*.] First pub. in his *Hymns adapted to the circumstances of Pub. and Priv. Devotion*, 1782, No. 13, in 7 st. of 4 l. In its original form it is rarely found in common use. An altered and abbreviated form, beginning "Afflicted Saint, to Christ draw near," was given by Rippon in his *Bapt. Sel.*, 1787, in 6 st., and later eds. This was repeated by Cotterill in his *Sel.* 1810, No. 50, and again in the 8th ed. 1819, No. 165, in 5 st., representing st. i., iii., v., vi. and vii. of the original. This is the arrangement which has come into C. U. in G. Brit. and America, sometimes as "Afflicted Saint, to God," &c. Orig. text in *Lyra Brit.* 1867, p. 225.

**Affliction is a stormy deep.** Nathaniel Cotton. [*Affliction*.] Part of his rendering of Ps. xlii., which appeared as "With fierce desire the hunted hart," in Dr. Dodd's *Christian's Magazine*, April, 1761, in 12 st. of 4 l., and signed "N." It was republished in his (posthumous) *Various Pieces in Verse and Prose*, 1791. In 1812 Collyer divided it into two hymns, Nos. 59-60, in his *Coll.*, the second beginning "Affliction is a stormy deep," in 5 st. These stanzas were transferred, with two slight alterations, to Stowell's *Sel.* 1831, and, sometimes with numerous alterations, to other hymnals, including Elliott's *Ps. & Hys.* 1835, and Bickersteth's *Christ. Psalmo.* 1833. Windle's text, in his *Met. Psalter*, Ps. 42, is from Stowell's *Sel.* 1831. Its modern use is not so extensive in G. Brit. as in America.

**Again from calm and sweet repose.** Charles Philpot. [*Morning*.] Pub. in Mary Anne Jevons's *Sacred Offering*, 1835, p. 141, in 5 st. of 4 l. and entitled "Morning Hymn." It is found in several American hymnals, including Hatfield's *Ch. H. Bk.* 1872, No. 15, but is unknown to the English collections. We have ms. date of 1822 for this hymn, but no direct evidence. [W. T. B.]

**Again our ears have heard the voice.** J. Montgomery. [*Close of Service*.] This hymn of 2 st., for the close of Divine Service, was given in his *Christian Psalmist*, 1825, No. 472, and again in his *Original Hymns*, 1853, No. 354. It was included in Bickersteth's *Christ. Psalmo.* 1833, but its use is very limited.

**Again our earthly cares we leave.** [*Divine Worship*.] Appeared in Cotterill's *Sel.* 1810, No. 98, in 4 st. of 4 l., and entitled, "For the blessing of God on Public Worship." It is based on J. Newton's "O Lord, our languid souls inspire," st. ii. being spe-

cially from Newton. The cento was most probably arranged and rewritten by Cotterill. Its use in G. Brit. is somewhat limited, but in America it is extensive, and is given in the collections of various denominations.

**Again the Church's year hath run its round.** *Godfrey Thring.* [Advent.] Written in 1865, and pub. in his *Hymns Congregational, and Others*, 1866, in 6 st. of 4 l. pp. 5 & 6 as an "Advent Hymn," and again in his *Hymns and Sacred Lyrics*, 1874, pp. 26-7, and in various hymnals. Authorized text in *Thring's Coll.* No. 102. It has been specially set to music by Henry Hugo Pierson, *Hymn Tunes*, 2nd Series, Simpkin & Marshall, 1872.

**Again the day returns of holy rest.** *W. Mason.* [Sunday.] 1st pub. in the *Protestant Magazine*, May 1796, as one of two hymns, this being for use "Before Morning Service," and the second: "Soon will [shall] the evening star with silent ray" for "Before Evening Service." The first hymn is in 5 st. of 4 l. and the second in 4 st. of 4 l., both being in the same measure, and each having the same chorus. Shortly after 1801 they were inserted in the form of a leaflet in the *Foundling Hospital Coll.* and subsequently included in the enlarged edition of the same, in 1809. In 1811 both hymns were pub. in the author's *Works*, 4 vols., with the note appended to the second hymn,

"This and the foregoing hymn are adapted to an elegant movement of Pleyel, in his *Opera* 23rd. They have also been set to music by Dr. Burney and Mr. M. Cambridge."

Both hymns have come into modern use through J. Kempthorne's *Ps. & Hys.* 1810, Cotterill's *Sel.*, 8th ed. 1819, and later collections. The morning hymn is the more popular of the two, and is in somewhat extensive use, but often as, "Again returns the day of holy rest"—as in Hall's *Mitre*, 1836, the *Leeds H. Bk.*, 1853, the *New Cong.*, and others. The American use of this hymn is very extensive. [W. T. B.]

**Again the Lord of life and light.** *Anna L. Barbauld, née Aikin.* [Easter.] Contributed to Dr. W. Enfield's *Hymns for Public Worship, &c.*, Warrington, 1772, No. LX., in 11 st. of 4 l. and appointed "For Easter Sunday." In the following year it was re-published in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lond., J. Johnson, 1773, pp. 118-120, with alterations, and with the same title as in Dr. Enfield's *Hymns, &c.* In his *Coll.* of 1812 Dr. Collyer divided the hymn into two parts, Pt. i. being st. i.-iv., and Pt. ii. st. v.-ix., and xi., st. x. being omitted. This second part, as hymn 688, opened with:—"Jesus, the Friend of human kind." It has, however, fallen out of use. Of the centos which have been compiled from the original, there are in C. U.:

1. In *Mercer*, 1st ed. 1854, st. i., ii., vi., viii., iii., iv., from Cotterill's *Sel.*, 8th ed. 1819; Montgomery's *Christian Psalmist*, and other collections.

2. In *Hy. Comp.* and others: st. i., ii., vi., iii., and iv., from Bickersteth's *Christ. Psalms*, 1833; Gurney's *Lutterworth Coll.*, 1838, and Marylebone *Coll.*, 1851.

3. In *S.P.C.K. Ps. & Hys.*, 1852 and 1869, the same as No. 2, with the addition of a doxology.

4. In the *Bapt. Ps. & Hys.*, 1858 and 1880, st. i.-iv., Pt. i. from Dr. Collyer's *Coll.* as above.

5. In the *Islington Ps. & Hys.* 1830-62, Kennedy, 1863, as:—"This day be grateful homage paid," being st. iii., ii., iv., vi., viii., ix. The hymn in various forms is also in considerable use in America.

These facts will indicate the extent to which the original has been used, specially when it is remembered that these centos are repeated in many collections not indicated above. The full original text is given in *Lyra Brit.*, 1867, pp. 35-36, and *Ld. Selborne's Bk. of Praise*, 1862, pp. 61-62. The second cento has been rendered into Latin as:—*Ecce! iterum Dominus vitz lucisq̄ revelat*, by the Rev. R. Bingham, and included in his *Hymn. Christ. Lat.*, 1871, pp. 85-87. [J. J.]

**Again the morn of gladness.** *J. Ellerton.* [*Children's Hymn of Praise.*] Written at the request of the Vicar of Teddington, as a processional for Sunday School children on their way to church, 1874, and first pub. in *Children's Hys., S.P.C.K.*, No. 16; and in *J. Curwen's New Child's O. H. Bk.*, No. 6.

**Again we lift our voice.** *C. Wesley.* [*Burial.*] Written on the death of one Samuel Hutchins, and included in *Hymns and Sacred Poems*, in 1749 (vol. ii.), "Samuel Hutchins was a Cornish smith, one of the first race of Methodist preachers, who died at an early age. An account of his life, written by his father, was published by J. Wesley in 1746." The hymn was embodied in the 1780 ed. of the *Wes. H. Bk.*, No. 51, and from thence it has passed into other hymnals. Orig. text, *P. Works of J. & C. Wesley*, 1868-72, vol. v. p. 214.

*Ἄγε μοι, λήγεια φόρμυγξ.* *Synesius, Bp. of Ptolemais.* Ode i. of the ten Odes which he composed at various periods of his life (375-430). The full Greek text is given in the *Anth. Græc. Carm. Christ.* 1871. No tr. is in C. U. Those which we have are:—

1. Come, sweet harp, resounding. By I. Williams in his *Thoughts in Past Years*, 1838.

2. Come, sweet-voiced lyre, to the soft Telian measure. By A. Stevenson, in his *Ten Hymns of Synesius, &c.*, 1865; and

3. Wake, wake, I pray thee, shrill-toned lyre! By A. W. Chatfield, in his *Songs and Hymns of the E. Gr. Christian Poets*, 1876.

4. Partial tr. only, in H. S. Boyd's *Select Poems of Synesius, &c.*, 1814.

Of these trs. the only one from which a cento could be taken for C. U. is that of I. Williams. [J. J.]

*Ἄγε μοι ψυχὰ.* *Synesius, Bp. of Ptolemais.* This is Ode iii. of the ten Odes, of which the above is the first. It was written to his "own beloved Libya," during a time of peace, and on his return from the court of Arcadius. It is the longest of the Odes, and is impassioned and patriotic. The full Greek text is given in the *Anth. Græc. Carm. Christ.*, 1871.

The trs. into English are:—(1) "Lift up thyself, my soul," by Mr. Chatfield, and pub. in his *Songs and*



*Hymn*, 1876, pp. 19-55, in 72 st. of 8 l. In explanation of the metre which he has adopted in the translation, Mr. Chatfield adds the following note:—

"In the Greek, however short the metre and however long the ode, there is no weariness from monotony, for the interchange of anapaest, dactyl, and spondee, in the lines of from only four to six syllables each, makes a constant and pleasing variety. But this being impossible in an English translation, I have adopted the measure which Milton so beautifully employs in the Hymn of the Nativity. For the convenience of those who may wish to refer to the original, I mark the lines at the head of each stanza."

This *tr.* furnishes but few materials for the hymn-book compiler, but for the musician some exquisite sacred odes. (2) Another *tr.* is that of A. Stevenson:—"Come, my soul, to sacred songs." This is unsuited to public worship. It is given in his *Ten Hymns of Synesius*, &c., 1865. (3) There is also a partial *tr.* in H. S. Boyd's *Select Poetry of Synesius*, 1814.

[J. J.]

### Age after age has called her blessed.

*Elizabeth Charles*. [B. V. M.] 1st pub. as No. 1 of the "Women of the Gospels," in her *Three Waking, with Hymns and Songs*, 1859. It is headed "Mary the Mother of Jesus," and is based upon the words "All generations shall call thee blessed." In *Snepp's Songs of G. & G.*, 1872, it is unaltered. [W. T. B.]

**Ages, ages have departed.** *J. Montgomery*. [Anti-Slavery.] Pub. in his *Poet's Portfolio*, &c., 1835, in 4 st. of 6 l. as No. 3 of his "Songs on the Abolition of Negro Slavery in the British Colonies, Aug. 1, 1834," and entitled "Slavery that was."

**Agnes, fair martyr.** *Mary Dunlop Moultrie*. [St. Agnes.] Written on her deathbed in 1866, and first pub. in the *Church Times*, Jan. 20, 1866, and again in her brother's *Hymns and Lyrics*, 1867, entitled "The Martyrdom of St. Agnes," Jan. 21, and consisting of 18 st. (pp. 168-71). In 1867, 11 st. were given in the *People's H.* as No. 235, for the Festival of "S. Agnes, V. M.," Jan. 21, under the initials of "M. D. M." These stanzas were partly rewritten, specially the first three, for the *People's H.*

**Agnoscat omne saeculum.** *V. Fortunatus*. [Christmas.] This hymn in 8 st. dates from the latter part of the 6th cent. Although wanting in the Vatican mss., and some other mss. of Fortunatus's works, it was given by *Fabricius*, in 1564, from a ms. of the Benedictine Monastery of Morbach, and has been repeated by *Thomasius*, and others, including various editions of the author's works (*Migne's Patrologia*, tom. 88, col. 264). The full text is also in a ms. of the 11th cent. in the *British Museum* (Harl. 2961, f. 226b). It is found in very few breviaries. In those of *Constance* and *York*, it is divided into four hymns of two stanzas each with the doxology, and appointed to be sung as follows:—

*Prime*. "Agnoscat omne saeculum."  
*Terce*. "Maria ventre concepit."  
*Sext*. "Praesepe poni pertulit."  
*Nones*. "Adam vetus quod polluit."

The authorities for text and various readings are *Daniel*, i. No. 138; iv. 176; and *Hymn. Sarisb.*, 1851, pp. 13-14. The *York Brev.* text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

### Translations in C. U. :—

Dr. Neale, following the *York Brev.* arrangement, gave, in the enlarged ed. of the *Hymnal N.*, 1854, a *tr.* of each:—

*Prime*. "Let every age and nation own."  
*Terce*. "The Virgin Mary hath conceived."  
*Sext*. "He, by Whose hand the light was made."  
*Nones*. "Now the old Adam's sinful stain."

and the same translations were repeated in all subsequent editions of the *H. N.* From these translations the editors of the *Hymnary*, 1872, compiled No. 144, "Come, ye nations, thankful own," the metre being changed from the L.M. of the *H. N.* to 7's.

### Translations not in C. U. :—

1. Let all the world confess from heaven. ("Agnoscat omne.") *Blew*, 1852.  
2. What the old Adam stained and soiled. ("Adam vetus.") *Blew*, 1852.  
3. Let thankful worlds confess from heaven. *Chambers*, i. 77, embracing the whole hymn. [J. J.]

### Agnus Dei Qui tollis peccata mundi.

The use of this modified form of part of the *Gloria in Excelsis* (q. v.), founded on John, i. 29, seems to be referred to in the rubric for Easter Eve in the *Sacramentary* of St. Gelasius, A.D. 492. In the time of Pope Sergius I. [687-701] it was ordered by him to be sung at the Communion of priest and people ["Statuit ut tempore confectionis Dominici Corporis Agnus Dei, &c., a clero et populo decantaretur"]. Anastasius Bibliothecarius records this in *Historia de Vitis Romanorum Pontificum*. It is the opinion of Bona that Pope Sergius ordered it to be sung thrice; Le Brun, on the contrary, thinks it was only sung once. In the 11th century the last clause of its third repetition, "miserere nobis," began to appear as "dona nobis pacem," and a little later in Masses for the dead, the last clause, instead of "dona nobis pacem," runs as a special prayer for the departed, "dona eis requiem sempiternam." This occurs also in the English Missals of *Sarum*, *York* and *Hereford*, and is the universal custom of the Roman Church at the present day, which also repeats the words, "Ecce Agnus Dei, ecce Qui tollis peccata mundi," as the priest turns to deliver the sacramental wafer to the people.

According to the *Sarum Use* the *Agnus Dei* was incorporated in the Litany, but only to be sung twice, and the third clause is placed first. This was followed in the English Litany of 1544 (as now in our own Litany), and in the First Prayer Book of Edward VI., 1549, was repeated in the Communion Office with the following rubric:—

"In the communion tune the clerks shall sing:—  
"ii. O Lamb of God that takest away the sins of the world, have mercy upon us.  
'O Lamb of God . . . grant us Thy peace.'"

This was omitted in 1552, and all subsequent revisions, though Bp. Cosin suggested its restoration in 1662: but just as the *Adoro Te* was used frequently as a private devotion, so this translation of the *Agnus Dei* has continued in almost unbroken use in various Eucharistic manuals of English divines; e.g. in Bp. Cosin's *Coll. of Private Devotions*, 1627, and the revised ed., 1664; Dean Lancelot Addison, 1699; Rev. Jas. King, 1726; and the very popular *New Weeks' Preparation*, 1739.



**Translations in C. U. :—**

**O Lamb of God, that takest away, &c.** By G. Moultrie. This metrical arrangement of the *Agnus Dei* was first pub. in the *Church Times*, July 23, 1864, and his *Hymns and Lyrics*, 1867, p. 118, in 3 st. of 5 l., and in 1872 was transferred to the *Hymnary*, with slight alterations in the last stanza. [V.]

The *Agnus Dei* has also come into English use through the German, in the following manner:—

(i.) **O Lamm Gottes unschuldig.** By Nicolaus Decius, or Hovesch, first pub. in Low German in the *Geystlyke leder*, Rostock, 1531, and in High German in V. Schumann's *G. B.*, Leipzig, 1539. Both forms are included in *Wackernagel*, iii. p. 568, in 3 st. of 7 l., as in the case of the Latin, st. i. only being printed in full. Included in almost all subsequent hymn-books as recently in the *Unv. L. S.*, 1851, No. 110. It has been much used in Germany at Holy Communion during the distribution of the elements; on Good Friday, at the close of sermon; and on other occasions. The *trs.* in C. U. are:—

1. **O Lamb of God most holy.** By A. T. Russell as No. 26 in the *Dalston German Hospital Coll.*, 1848, in 2 st. of 7 l., repeated in his own *Ps. and Hys.*, 1851, No. 156, in 3 st. In both cases the sts. are identical, save in l. 7.

2. **O Lamb of God, most stainless.** By Miss Winkworth, as No. 46 in her *C. B. for England*, 1863, in 3 st., identical, save in l. 7.

3. **O Lamb of God, most Holy. Once for us sinners dying.** By Miss Borthwick, in full from *Knapp*, contributed as No. 66 to Dr. Pagenstecher's *Coll.*, 1864.

4. **Lamb of God, without blemish!** No. 75, in the *Ohio Luth. Hymnal*, 1880, in 3 st., identical, save l. 7.

**Other *trs.* are:—**

(1) "O Lamb of God, our Saviour," by J. C. Jacobi, 1722, p. 16 (1732, p. 31), and thence as No. 217 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "O Lamb of God unspotted," as part of the Litanies at Baptism, p. xxiv. of the *Moravian H. Bk.*, 1801, and continued as a hymn in later eds. (3) "O Lamb of God, Who, bleeding," contributed by Prof. T. C. Porter to Schaff's *Christ in Song*, ed. 1879, p. 465. (4) "O Lamb of God, most holy, Upon the cross," from the version in *Knapp's Ev. L. S.*, 1837, No. 539 (ed. 1865, No. 506), sts. ii., iii. being from the *Dresden G. B.*, 1736 (*Fischer*, ii. 189), in the *British Herald*, Oct. 1866, p. 344, and repeated as No. 415 in *Reid's Praise Bk.*, 1872.

(ii.) **Christe du Lamm Gottes.** In the Reformation period this *tr.* of the *Agnus Dei*, in 3 st. of 3 l., was regarded as a prose antiphon rather to be included in the Liturgy than in the Hymn-book. Thus *Erk.* (*Choral Buch*, 1863, note to No. 38, p. 245,) quotes it as in Low German in the Brunswick *Kirchenordnung*, 1528, and in High German in that for Saxony, 1540. It is given as a hymn in the *Unv. L. S.*, 1851, No. 88. The *trs.* in C. U. are, (1) "Lamb of God, our Saviour," in full, by A. T. Russell as No. 20 in the *Dalston German Hospital Coll.*, 1848. (2) "Lamb of God, O Jesus! Thou who," &c., in full, as No. 68 in the *Ohio Luth. Hymnal*, 1880.

[J. M.]

**Agricola, Johannes** [Sneider], b. April 20, 1492, at Eisleben, where his father was a tailor. During his University course at Wittenberg, Luther took a great interest in

him, entertained him at his own table, took him with him to Leipzig for the disputation, in 1519, with Dr. Eck, and in 1525 procured for him the position of Rector of St. Andrew's School at Eisleben, and preacher at St. Nicholas's Church there. He remained in Eisleben till 1536, working hand in hand with Luther; but after his removal to Wittenberg, in 1536, as one of the lecturers in the University, he developed Antinomian views, and, in 1537, pub. a series of theses which Luther answered in six disputations, 1538-40. On his appointment as Court Preacher at Berlin, in 1540, he formally renounced these opinions, and professed adherence to Wittenberg orthodoxy. But after his subsequent appointment as General Superintendent of the Mark, he gradually not only sought the esteem of the great, but, in order to gain the favour of the Emperor, joined with two representatives of the Romish Church in drawing up a Formula of Union (THE INTERIM) which was presented to the Imperial Diet, held at Augsburg, and adopted by the Diet on May 15, 1548. By this action he disgusted the Lutherans and procured for himself only discredit. He d. at Berlin, Sept. 22, 1566. He was one of the best preachers of his time, and compiled one of the earliest collections of German Proverbs, first pub. at Zwickau, 1529 [the *Brit. Mus.* copy was printed at Hagenau, 1529] (*Koch*, i. 278-281. *Allg. Deutsche Biog.*, i. 146-48).

Four hymns by him appeared in the early Lutheran hymn-books, two of which were retained by Luther in *Babst's Gesangbuch*, Leipzig, 1545.

1. **Ich ruf zu dir, Herr Jesu Christ.** [*Supplication.*] *Wackernagel*, iii. pp. 54-55, gives two forms of this, in 5 st. of 9 lines, the first from *Geistliche Lieder*, Erfurt, 1531, the second from an undated broadsheet before 1530, entitled, "A new hymn of supplication for Faith, Love, and Hope, and for a Holy Life; composed by John of Eisleben, preacher to John Duke of Saxony." *Fischer*, i. 345, refers to the Nürnberg broadsheet, c. 1526, quoted in *Wackernagel's Bibliographie*, 1855, p. 89, and adds that in his opinion the disfavour into which Agricola fell after the outbreak of the Antinomian controversy caused the suppression of his name in the hymn-books. After appearing in *Klug's Geistliche Lieder*, 1529, the hymn was included in almost all subsequent hymn-books, and so recently as No. 379 in the *Unv. L. S.*, 1851.

It is sometimes erroneously ascribed to Paulus Speratus, an assumption originating with the *Riga G. B.* of 1664. It was a favourite hymn of Valerius Herberger, of P. J. Spener (who requested it to be sung at his deathbed), and of many others.

**Translations in C. U. :—**

1. **Lord Jesu Christ, I cry to Thee.** A good *tr.*, omitting st. iv., by A. T. Russell, as No. 200 in his *Ps. & Hs.*, 1851.

2. **Lord, hear the voice of my complaint.** A full and very good *tr.* as No. 116 by Miss Winkworth in her *C. B. for England*, 1863.

**Other *trs.* are:—**

(1) "I call on the, Lorde Jesu Christ," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 560), repeated, slightly

altered, in the *Gude and Godly Ballates* (ed. 1567, folio 34), ed. 1868, p. 57. (2) "I cry to Thee, my dearest Lord," by J. C. Jacobi, 1722, p. 68; in his ed. 1732, p. 114, altered to "To Thee, O Lord, I send my cries," and thence as No. 310 in pt. i. of the *Moravian H. Bk.* 1754; omitted in 1789 and 1801; in the *Supplement* of 1808, st. i., iv. were included as No. 1082, and repeated in later eds. altered to "To Thee I send my fervent cries." (3) "I cry to Thee, O Christ our Lord!" by N. L. Frothingham, 1870, p. 205. [J. M.]

**Ah, I shall soon be dying.** J. Ryland. [*Death anticipated.*] Dr. Ryland's son says that this hymn was written by his father while walking through the streets of London, and dates it 1800, (s. mss.). This date is an error, as the hymn appeared in the *Evangelical Magazine*, Oct. 1798, in 8 st. of 4 l., as "Reflections," and with the note:—

"The following lines passed through the mind of a country minister as he was walking the streets of London, and considering how far several persons appeared now to be advanced in life whom he had known in their youth a very few years back, and how many others of his acquaintance had been already removed."

The hymn was repeated in the *Baptist Register*, 1800, p. 312, and in the 27th ed. of Rippon's *Sel.*, 1827–8, No. 550. pt. iii. From thence it has passed into collections both in G. Brit. and America. It is also included in Sedgwick's reprint of Dr. Ryland's *Hymns*, 1860.

**Ah, Jesus, let me hear Thy voice.** A. Reed. [*Desiring Christ.*] Contributed to his *Supplement to Dr. Watts*, 1817, No. 108, and also included in his *Hymn Book*, 1842, No. 335 in 5 st. of 4 l. under the title, "Desiring Christ." It was repub. in the *Wycliffe Chapel Sup.* 1872, No. 14. Its use in G. Brit. is very limited, but in America it is regarded with great favour. In his *Ch. H. Bk.* Dr. Hatfield omits st. 4. Orig. text in *Lyra Brit.* p. 476, and Schaff's *Christ in Song*, 1869.

**Ah, Lord, with trembling I confess.** C. Wesley. [*Backsliding.*] From his *Short Hymns, &c.*, 1762, vol. ii., No. 30. It appeared in the *Wes. H. Bk.*, 1780; and is retained in the new ed., 1875, No. 317. It has also passed into various collections in G. Brit. and America, and is included in the *P. Works* of J. & C. Wesley, 1868–72, vol. x. p. 165.

**Ah, lovely appearance of death.** C. Wesley. [*Burial.*] 1st pub. in his *Funeral Hymns* (1st Ser.), 1746, No. v., and entitled "On the sight of a Corpse." The body is supposed to have been that of a young man who died at Cardiff, Aug. 1744; as, concerning him, C. Wesley wrote in his *Journal* of that date, "The Spirit, at its departure, had left marks of its happiness on the clay. No sight upon earth, in my eyes, is half so lovely." In 1780 it was included in the *Wes. H. Bk.*, but omitted in the revised ed. of 1875. Orig. text, *P. Works* of J. & C. Wesley, 1868–72, vol. vi. p. 193. The text of this hymn was revised by the author about 1782, and reduced to 5 st. Details of the mss. alterations are given in the *P. Works*, vol. vi. p. 212. Although omitted from the *Wes. H. Bk.*, 1875, it is still retained in many collections in G. Brit. and America.

**Ah, mournful case, what can afford.** Ralph Erskine. [*Longing for Heaven.*] 1st

pub. in his *Gospel Sonnets* (2nd ed., Edin., 1726) as section i. of pt. v., entitled "The deserted Believer longing for perfect Freedom from Sin," in 20 st. of 4 lines. St. xiv.–xx. beginning—"O send me down a draught of love"—were included in the *Sacred Songs of Scotland*, 1860 (Edin., A. Elliott), p. 41, as No. 370 in Lord Selborne's *Bk. of Praise*, and adopted, as No. 230, in the *Scottish Pres. Hymn.*, 1876. [J. M.]

**Ah, my dear Lord, Whose changeless love.** C. Wesley. [*In Temptation.*] 1st pub. in *Hymns and Sacred Poems* by J. & C. Wesley, 1739, in 14 st. of 4 l. In *Kennedy*, 1863, No. 1266, is composed of st. i., ii., iii., vii., x. and xii. In its original form it is unknown to modern hymnals, and the use of this cento is very limited. Stanzas xi.–xiv.—as "Fondly my foolish heart essays"—were given in the *Wes. H. Bk.* 1780, as No. 282. The same stanzas are No. 291 of the revised ed. 1875. Orig. text, *P. Works*, 1868–72, vol. i. p. 131.

**Ah, my dear loving Lord.** C. Wesley. [*Spiritual life within.*] This poem, of 15 double stanzas, in two parts, is the last of three entitled, "The Backslider," which appeared in *Hys. and Sacred Poems*, 1742. In 1780 the hymn "My gracious, loving Lord," was compiled therefrom, and included with alterations, in the *Wes. H. Bk.* from whence it has passed into many collections of the Methodist bodies. Orig. text, *P. Works*, 1868–72, vol. ii. p. 114.

**Ah, what a wretch am I.** C. Wesley. [*Watch-night.*] 1st pub. in *Hymns and Sacred Poems*, 1749, being No. 2 of "Hymns for the Watch-night," in 10 st. of 8 l. Of these, st. ix., x., beginning, "Thou seest my feebleness," are found in some collections, including the *Leeds H. Bk.*, 1853, *Bapt. Ps. and Hys.*, 1858, and others. The cento "Gracious Redeemer, shake," in the *Wes. H. Bk.*, 1780 and 1875, and other collections, is also from this hymn. It begins with st. v. (Orig. text, *P. Works*, 1868–72, vol. v. p. 261). In the *American Bk. of Hys.*, 1848, and the *Hys. of the Spirit*, 1861, it reads, "Father, this slumber shake."

**Ah, when shall I awake.** C. Wesley. [*Prayer.*] From his *Hymns on God's Everlasting Love*, first pub. in 1741, in 11 st. of 8 l. (second series), No. vii. Of the original, 6 st. were included in the 1780 ed. of the *Wes. H. Bk.*, No. 294. Orig. text, *P. Works*, 1868–72, vol. iii. p. 61.

**Ah, whither flee, or where abide.** [*Retirement.*] Contributed by Miss Winkworth to *Lyra Mystica*, 1865, p. 263, in 7 st. of 8 l., as from the German. The original has not been traced.

**Ah, whither should I go.** C. Wesley. [*Lent.*] 1st pub. in his *Hymns on God's Everlasting Love*, 1741, No. 14, in 16 st. of 8 l. In 1780 st. i.–iv. were given in the *Wes. H. Bk.* as one hymn, and st. xiv.–xvi., "Lo in Thy hand," as a second, under the division "For mourners convinced of Sin." Although the latter was omitted from the revised ed., 1875, yet both hymns are found in a considerable



number of collections, both in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. iii. p. 89.

**Ah, why am I left to complain.** *C. Wesley*. [*Lent.*] From his *Short Hymns*, 1762; again 1794; and in *P. Works*, 1868-72, vol. x. p. 26. It was included in the *Wes. H. Bk.*, new ed., 1875, No. 777.

**Ah, wretched souls who strive in vain.** *Anne Steele*. [*Lent.*] A hymn on "The Christian's Noblest Resolution," which appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 161, in 5 st. of 4 l., from whence it passed into the *Bapt. Coll. of Hys. of Ash and Evans*, 1769, No. 286, and signed "T."; into *Rippon's Bapt. Sel.*, 1787, No. 334, and others. It is also found in *Sedgwick's* reprint of *Miss Steele's Hymns*, 1863.

**Ah, wretched, vile, ungrateful heart.** *Anne Steele*. [*Lent.*] Under the title of "The Inconstant Heart," this hymn was pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 119, in 5 st. of 4 l.; again in the next ed., 1780; and again in *Sedgwick's* reprint of her *Hymns*, 1863. Its use is unknown, or nearly so, in G. Brit., but in America it is given in several of the most important modern collections, including *Hatfield's Ch. H. Bk.*, 1872, No. 970, and others.

**Αἰγύπτου φωστήρ.** [*St. Mark.*] Three homoiā (hymns of the same structure) from the office for St. Mark (Ap. 25) in the *Menaea*. The only *tr.* is that by Dr. Littledale—"Mark, shining light of Egypt"—which was made for and first published in the *People's H.*, 1867, No. 247, and signed "F. R." The doxology is not in the original.

**Aikin, Anna L.** [*Barbauld, A. L.*]

**Ainger, Alfred**, M.A., graduated Trin. Coll. Cambridge, B.A. 1860, M.A. 1864. In 1860 he became curate of Alrewas, Staffordshire; in 1864 Assistant Master of Sheffield Collegiate School, and in 1866 Reader at the Temple Church, London. Mr. Ainger's Harvest hymn "Another year is ended," was written for the Harvest Festival at Alrewas, 1862, in 5 st. of 8 l. On appearing in *Harland*, ed. 1864, No. 216, two stanzas were reduced to one, thus forming a hymn of 4 st. Its use is not extensive.

**Ainsworth, Henry**, was a leader of the Brownist party in England, and one of those nonconforming clergy who, in 1604, left this country for Amsterdam. He was a learned man and skilled in Hebrew. He became very poor in exile, living on the meanest fare, and acting as porter to a bookseller. He was of a warm temperament and apt to be quarrelsome; d. 1622 or 1623, suddenly, which gave rise to a suspicion of unfair play on the part of the Jewish community. His translations from the Hebrew Psalms were printed at Amsterdam and entitled *The Booke of Psalms: Englished both in Prose and Metre*, 1612. It contained a preface and had musical notes. There is a copy in the Bodleian Library. [J. T. B.]

**Aird, Marion Paul**, b. at Glasgow, 1815, where she resided for some time, and then proceeded to Kilmarnock, where her *Home of the Heart and other Poems Moral and Religious* were pub. 1846-1863, her *Heart Histories*, *Violets from Greenwood*, &c., in prose and verse, 1853, and *Sun and Shade*, 1860. Miss Aird is included in J. G. Wilson's *Poets and Poetry of Scotland*, 1876, vol. ii. p. 389. Very few of her hymns are in C. U., amongst these is "Had I the wings of a dove, I would fly."

**Akerman, Lucy Evelina**, née Metcalf. An American Unitarian writer, dau. of Thomas Metcalf, b. at Wrentham, Mass., Feb. 21, 1816, m. to Charles Akerman, of Portsmouth, N.H., resided at Providence, R.I., and d. there Feb. 21, 1874. Mrs. Akerman is known as a hymn writer through her:—

Nothing but leaves, the Spirit grieves, which was suggested by a sermon by M. D. Conway, and 1st pub. in the *N. Y. Christian Observer*, cir. 1858. In the *Scottish Family Treasury*, 1859, p. 136, it is given without name or signature, and was thus introduced into G. Brit. In America it is chiefly in use amongst the Baptists. Its popularity in Great Britain arose out of its incorporation by Mr. Sankey, in his *Sac. S. & Solos*, No. 34, and his rendering of it in the evangelistic services of Mr. Moody. The air to which it is sung is by an American composer, S. J. Vail.

**Alanus de Insulis**, or of Lille in Flanders, called also Alanus Anglicus, lived in the last half of the 12th and part of the 13th cent. There appears to be much doubt, which has resulted in much controversy, as to whether or not there were two individuals bearing the name of Alanus de Insulis, or whether Alanus the poet, known as "Doctor Universalis," was identical with Alanus the Bishop of Auxerre, the friend of St. Bernard. It is unnecessary to discuss the question here. There is no doubt that the poet is identical with the "Doctor Universalis." The principal works of this author were:—

1. *Parables*, a work described by Archbishop Trench in his *Sac. Lat. Poetry*, 3rd ed., 1874, as having been "in high favour before the revival of learning."

2. *Anti-Claudianus*, a moral poem of considerable length, divided into nine books, called "Distinctiones." It is upon this work that his fame chiefly rests.

3. *Liber de Planctu Naturae*, written partly in verse, and partly in prose.

*Leyser* (p. 1020) says of this author "Inter aevi sui poetas facile familiam duxit;" Oudin (*De Script. Eccles.*, ii. p. 1405) that the *Anti-Claudianus* is "singulari festivitate, lepore, et elegantia conscriptum;" Rambach (*Anthologie*, i. p. 329) speaks highly of his merits; while Archbishop Trench, though demurring somewhat to the full praises of the others, allows that in such passages as the one commencing, "Est locus ex nostro secretus climate" (which is the description of a natural paradise), "Ovidian both in their merits and defects, we must recognise the poet's hand," *Sac. Lat. Poetry*, 1849 and 1874.

Only one complete ed. of this poet's works is known, viz., *Alani Opera*, ed. C. de Visch, Antwerp, 1654; but his *Anti-Claudianus* and *Liber de Planctu Naturae* are given at length in T. Wright's *Anglo-Latin Satirical Poets*, &c., of the 12th cent., Lon., 1872.



vol. II. Extracts from his works are also found in the authors above referred to, and others. One of his poems, "Omnis Mundi creatura," has been tr. into English. It is given in Worsley's *Poems and Translations*, 1863, p. 199. Latin text in Trench and Königsfeld.

[D. S. W.]

**Alard, Wilhelm**, s. of Frans Alard, who was confessor of the Reformed Faith during the persecutions of the Duke of Alva, was b. at Wilster, Nov. 22, 1572. He was not only by birth a member of a noble Belgian family, but of one distinguished for three or four generations in classical and theological literature. Indeed, in 1721, a volume was published at Hamburg by one of the family entitled *Decas Alardorum scriptis Clarorum*. Wilhelm Alard, amongst other compositions, published three small volumes of Latin hymns:—

1. *Ezubiarius Piarum Centuria*, Lipsiae, 1623.
2. *Ezubiarius Piarum Centuria Secunda*, 1628.
3. *Ezubiarius Piarum Centuria Tertia*, 1630.

These hymns were held in high esteem when they first appeared, the first volume passing through four editions during its author's lifetime. They are now almost forgotten. Archbishop Trench has given one short specimen from each of the first two centuries in his *Sac. Lat. Poetry*, 1849 and 1874, from the first, a hymn "Accessuri ad sacram Communionem Oratio ad Jesum Servatorem," p. 246; and from the second, "De angelo custode," p. 240. The latter very graceful composition, commencing, "Cum me tenent fallacia," is also in Loftie's *Latin Year*, and, tr. into English, in D. T. Morgan's *Hys., &c., of the Lat. Church*, 1880.

The poet during his latter years was pastor and superintendent at Krempe, in Holstein, where he d. May 9, 1645. [D. S. W.]

**Alas! and did my Saviour bleed.** *I. Watts*. [*Passiontide*.] 1st pub. in the 1st ed. of his *Hymns and Spiritual Songs*, 1707, and again in the enlarged ed. of the same 1709, Bk. ii., No. 9, in 6 st. of 4 l., and entitled "Godly sorrow arising from the Sufferings of Christ." At a very early date it passed into common use outside of the religious body with which Watts was associated. It is found in many modern collections in G. Brit., but its most extensive use is in America. Usually the second stanza, marked in the original to be left out in singing if desired, is omitted, both in the early and modern collections.

A slightly altered version of this hymn, with the omission of st. ii., was rendered into Latin by the Rev. R. Bingham, as "Anne fundens sanguinem," was included in his *Hymnol. Christ. Lat.*, 1871, pp. 245-247.

**Alas! by nature how depraved.** *J. Newton*. [*Lent*.] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 29, in 7 st. of 4 l., and based on the words, "How shall I put thee among the children?" Jer. iii. 19. As given in Suepp's *S. of G. & G.*, 1872, No. 450, and elsewhere, it is composed of st. i.-iv. of the original.

**Alas! what hourly dangers rise.** *Anne Steele*. [*Watchfulness*.] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 79-80, in 6 st. of 4 l., and entitled

"Watchfulness and Prayer." Matt. xxvi. 7. It was also reprinted in subsequent eds. of the *Poems*, and in Sedgwick's reprint of her *Hymns*, 1863. In Williams & Boden's *Coll.*, 1801, No. 362, it was abbreviated to 4 st., and this example has been mostly followed to the present day. Its use in G. Brit. is very limited; but in America it is somewhat extensive, and varies in length from 3 to 5 st., the *Sabb. H. Bk.*, 1858, No. 637, being an exception in favour of the complete text, with the single alteration of "my" to "mine eyes" in st. 1.

**Alber, Erasmus**, son of Tileman Alber, afterwards pastor at Engelroth, was b. at Spredlingen c. 1500. After studying at Wittenberg under Luther and Melancthon, he became, in 1525, schoolmaster at St. Ursel, near Frankfurt-am-Main, and in 1527 at Heldenbergen, in Hesse Darmstadt. In 1528 he was appointed by the Landgrave Philip of Hesse pastor at Spredlingen and Götzenhain, where he devoted himself specially to the children of his charge. After 11 years' service he was appointed by the Elector Joachim of Brandenburg court preacher at Berlin, but proving too faithful for the court, was, in 1541, removed as chief pastor to Neu Brandenburg. In 1542 he became pastor at Stade, in Wetteravia, and while there received, in 1543, the degree of Doctor of Theology from the University of Wittenberg. He was then invited, in the beginning of 1545, by the Landgrave Philip IV. of Hanau Lichtenberg, to perfect the work of the Reformation in Babenhäusen, but no sooner had he fairly entered upon it than, in the end of October, he received his dismissal. After a short stay at Spredlingen and at Wittenberg, he became preacher at Magdeburg, where he strongly denounced the *Interim* (see *Agricola*). On the capitulation of Magdeburg, in 1551, after a 14 months' siege, he fled to Hamburg, and then went to Lübeck. Finally, in 1552, he was appointed by Duke Albrecht I. of Mecklenburg, General Superintendent of Mecklenburg, and preacher at St. Mary's Church in Neu Brandenburg. In addition to losing all his own and his wife's property by confiscation and necessary expenditure, he was there unable to obtain from the Town Council the payment of his stipend. On May 4, 1553, he applied for the payment of 60 florins to relieve his urgent necessities. The refusal broke his heart. He returned home to die, and fell asleep at 9 A.M. on May 5, 1553.

One of the best writers for children in his day, and an ardent controversialist and martyr of freedom of speech, he has been by some ranked, as a hymn-writer, next to Luther, in the Reformation period. His hymns, 20 in all, were first collected by Dr. Stromberger, and pub. at Halle, 1867. Being mostly long, and ungainly in style, not many of them have kept a place in the hymn-books, though they have been justly styled "powerful and living witnesses of a steadfast faith and a manly trust in God's Word" (*Koch*, l. 301-306; *Allg. Deutsche Biog.* l. 219-20; Dr. Stromberger's *Preface*; *Bode*, pp. 35-36—the last stating that his father was a schoolmaster at Spredlingen.) Two have been tr. into English. One of these, beginning "Christe, du bist der helle Tag," is a tr., and is noted under, "Christe qui lux es et dies."

The only original hymn by Alber tr. into English is—

**1. Nun freut euch Gottes Kinder all.** [*Ascension.*] 1st pub. on a broadsheet, N.P. N.D., c. 1549, and thence in Wackernagel, iii. p. 881, in 29 st. of 4 l. In a broadsheet at Nürnberg, c. 1555, it is entitled, "Of the Fruits of the Ascension of our Lord Christ and of the Gifts of the Holy Spirit," and begins—"Freut euch ihr Gottes Kinder all." This form is included in Dr. Stromberger's ed. of Alber's *Geistliche Lieder*, 1857, p. 5. In the hymn-books it is generally abridged, and so the Berlin *G. L. S.* ed. 1863, 339, gives 16 st. (i.-vi., ix.-xi., xiii., xviii., xxv.-xxix., of the first form). A tr. :—

**O Children of your God rejoice,** of st. i., ii., iv., xvii.-xxix., by A. T. Russell, is given as No. 122, in his *Ps. & Hys.* 1851. See also *Diterich, J. S. (Auf, Jesu Jünger).* [J. M.]

**Alberti, or Albert, Heinrich**, s. of Johann Alberti, tax collector at Lobenstein, in Voigtland (Reuss) b. at Lobenstein, June 28, 1604. After some time spent in the study of law at Leipzig, he went to Dresden and studied music under his uncle Heinrich Schütz, the Court Capellmeister. He went to Königsberg in 1626, and was, in 1631, appointed organist of the Cathedral. In 1636 he was enrolled a member of the Poetical Union of Königsberg, along with Dach, Roberthin, and nine others. He d. at Königsberg, Oct. 6, 1651. His hymns, which exhibit him as of a pious, loving, true, and artistic nature, appeared, with those of the other members of the Union, in his *Arien etliche theils geistliche, theils weltliche zur Andacht, guten Sitten, Keuscher Liebe und Ehrenlust dienende Lieder*, pub. separately in 8 pts., 1638-1650, and in a collected form, Königsberg, 1652, including in all, 118 secular, and 74 sacred pieces. Of the 78 sacred melodies which he composed and pub. in these 8 pts., 7 came into German C. U. (*Koch*, iii. 191-197; *Allg. Deutsche Biog.*, i. 210-212, the latter dating his death, 1655 or 1656).

Two of his hymns have been tr. into English, viz. :—

**i. Der rauhe Herbst kommt wieder.** [*Autumn.*] 1st pub. as above in pt. viii., 1650, No. 9, in 9 st. of 6 l., entitled "On the happy departure, Sep. 2, 1648, of Anna Katherine, beloved little daughter of Herr Andreas Höllander," of Kneiphof. Included, as No. 731, in the *Unv. L. S.*, 1851, omitting st. iii., viii., ix.

The tra. are :—

(1) "The Autumn is returning," by Miss Manington, 1863, p. 175. (2) "Sad Autumn's moan returneth," in E. Massie's *Sacred Odes*, vol. ii. 1867, p. 1.

**ii. Gott des Himmels und der Erden.** [*Morning.*] First pub. as above in pt. v. 1643, No. 4, in 7 st. of 6 l., included as No. 459 in the *Unv. L. S.*, 1851.

Of this hymn Dr. Cosack, of Königsberg (quoted in *Koch*, viii. 186), says :—

"For two hundred years it is hardly likely that a single day has greeted the earth that has not, here and there, in German lands, been met with Alberti's hymn. Hardly another morning hymn can be compared with it, as far as popularity and intrinsic value are concerned, if simplicity and devotion, purity of doctrine and adaptation to all the circumstances of life are to decide."

Sts. ii., iii., v. have been special favourites in Germany, st. v. being adopted by children, by brides, by old and young, as a morning prayer.

The fine melody (in the Irish *Ch. Hymnal* called "Godesberg") is also by Alberti.

Translations in C. U. :—

**1. God, the Lord of what's created,** in full in J. C. Jacobi's *Div. Hys.* 1720, p. 35. In his 2nd ed. 1732, p. 169, altered to—"God, the Lord of the Creation"; and thence slightly altered as No. 478 in part i. of the *Moravian H. Bk.*, 1754, with a dox. as in the *Magdeburg G. B.*, 1696. In 1789, No. 743, altered to—"God, omnipotent Creator"; with st. ii., iv., vii., omitted; st. iii., viii. being also omitted in the 1801 and later ed. In 1868, st. iii.-v. were included as No. 511 in the *Pennsylvania Luth. Ch. Bk.*, with st. ii., vi., vii. from A. T. Russell.

**2. God, Thou Lord of Earth and Heaven,** in full, by H. J. Buckoll in his *H. from the German*, 1842, p. 22. His trs. of st. iv.-vi. beginning—"Now the morn new light is pouring," were included as No. 3 in the *Rugby School H. Bk.*, 1850 (ed. 1876, No. 4), and of st. v., vi., altered to "Jesus! Lord! our steps be guiding," as No. 130 in Dr. Pagenstecher's *Coll.*, 1864.

**3. God, who heaven and earth upholdest.** A good tr. omitting st. iv. and based on Jacobi, by A. T. Russell, as No. 64 in the *Dalston Hospital Coll.*, 1848. In his own *Ps. & Hys.*, 1851, No. 3, the trs. of st. vi., vii. were omitted, and this was repeated as No. 218, in the *New Zealand Hymnal*, 1872. The *Pennsylvania Luth. Ch. Bk.* takes st. i. partly from Miss Winkworth.

**4. God who madest earth and heaven. Father, Son, and Holy Ghost.** A good and full tr. by Miss Winkworth in her *Lyra Ger.*, 1st ser., 1855, p. 213 (later ed., p. 215, slightly altered). In full in R. M. Taylor's *Par. Ch. Hymn.*, 1872, No. 27. A cento from st. i., ll. 1-4; v., ll. 1-4; vi., ll. 1-4; with v., ll. 5, 6; and vii., ll. 5, 6, was included as No. 23 in the *Irish Ch. Hymn.* 1873. In 1868, included in L. Rehfuess's *Church at Sea*, p. 79, altered to—"Creator of earth and heaven." In 1863 it was altered in metre and given as No. 160 in the *C. B. for England*. From this Porter's *Church Hymn.*, 1876, No. 54, omits st. iii. Also in the *Ohio Lutheran Hymnal*, 1880, No. 293.

**5. God who madest earth and heaven.** A good tr. omitting st. vii., and with st. i., ll. 1-4, from Miss Winkworth, contributed by R. Massie, as No. 501, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed. 1864, No. 7, omitting st. v.).

**6. God of mercy and of might.** A good tr. (omitting st. v., vi.) by Dr. Kennedy, as No. 811, in his *Hymnol. Christ.*, 1863, repeated in Dr. Thomas's *Aug. H. Bk.* 1866, No. 510; and, omitting the tr. of st. vii., as No. 31, in *Holy Song*, 1869. [J. M.]

**Albertini, Johann Baptist**, s. of Jakob Ulrich v. Albertini, a native of the Grisons, Switzerland, who had joined the Moravians, and settled among them at Neuwied, near Coblenz, b. at Neuwied Feb. 17, 1769. After passing through the Moravian school at Niesky, and their Theological Seminary at Barby, in both of which he had Friedrich Schleiermacher as a fellow-student, he was, in 1788, appointed one of the masters in the Moravian school at Niesky, and in 1789 at Barby. In 1796, he was appointed tutor at the Theological Seminary at Niesky, and ordained as



diaconus of the Moravian Church. Up to this time he had devoted himself chiefly to the study of the Oriental languages, and of botany, but now his studies of Holy Scripture for his theological lectures and for the pulpit, brought him to the feet of Christ, whose earnest and devoted disciple and witness he henceforth became. In 1804 he relinquished his tutorial work to devote himself entirely to ministerial labour in Niesky, where he was, in 1810, ordained presbyter. In Feb. 1814 he went to Gundenberg, near Bunzlau, Silesia, as head of the Girls' School, and preacher; and while on a visit to Herrnhut, was, Aug. 24, 1814, constituted a bishop of the Moravian Church. By the synod of 1818, he was appointed to Gnadenfrei, near Reichenbach, Silesia, and after three years of faithful and successful labour, was chosen one of the heads of the Moravian Church (one of the *Unitäts-Altesten-Conferenz*), his special department being the oversight of their charitable and educational establishments; and in 1824 President of the Conference. In love and meekness he ruled and visited the churches till, in Nov. 1831, an illness seized him, which terminated fatally at Berthelsdorf, near Herrnhut, Dec. 6, 1831. (*Koch*, vii. 330-334; *Allg. Deutsche Biog.*, i. 216-217.) Distinguished as a preacher beyond the bounds of his church, he was, in the estimation of *Koch*, apart from *Noralis*, the most important hymn-writer of his time—spiritual, simple, and childlike. Yet it must be said that his brother Moravian, *C. B. Garve*, and *E. M. Arndt*, are more fully represented in hymnals since 1820. Albertini's hymns appeared to the number of 400, (many, however, being single verses,) in his *Geistliche Lieder für Mitglieder und Freunde der Brüdergemeine*, Bunzlau, 1821 (2nd ed. 1827). None of them have passed into English C. U., and the only three we have to note are:—

i. Brenne hell, du Lampe meiner Seele. [*Second Advent.*] On the Lamp of the Wise Virgin. 1st pub. 1821, as above, p. 139, in 3 st. of 8 l. The only *tr.* is, "Lamp within me! brightly burn and glow," by *Miss Winkworth*, 1869, p. 311.

ii. Freund, komm in der Frühe. [*Morning.*] 1st pub. 1821, as above, p. 273, in 5 st. of 10 l. *Tr.* as, "Come at the morning hour," by *Miss Borthwick* in *H. L. L.* 1862 (ed. 1862, p. 256; 1884, p. 190).

iii. Längst suchtest du, mein Geist! ein nahes Wesen. [*Christmas.*] 1st pub. 1821, as above, p. 9, in 5 st. of 8 l. *Tr.* as, "Long in the spirit world my soul had sought," by *Miss Winkworth*, 1855, p. 191 (later eds. p. 193), assigned to St. Thomas's Day. [*J. M.*]

#### Alberus, Erasmus. [*Alber.*]

Albinus, Johann Georg, eldest s. of Zacharias Albinus, pastor at Unter-Nessa, near Weissenfels, Saxony, 1621-1633, and at Stuhlburgwerben, 1633-1635, was b. at Unter-Nessa, March 6, 1624. After his father's death, in 1635, he was, in 1638, adopted by his cousin, Lucas Pollio, diaconus at St. Nicholas's Church in Leipzig. After his cousin's death, in 1643, the Court preacher, Sebastian Mitternacht, of Naumburg, took an interest in him, and he remained at Naumburg

till he entered the University of Leipzig, in 1645. He studied for eight years at Leipzig, during which time he acted as house tutor to the Burgomaster, Dr. Friedrich Kühlwein, and was then, in 1653, appointed Rector of the Cathedral School at Naumburg. This post he resigned when, in 1657, he became pastor of St. Othmar's Church, in Naumburg. There he proved himself a zealous pastor, seeking ever "the glory of God, the edification of the Church, and the everlasting salvation, well-being, and happiness of his hearers." During his ministry he suffered greatly, not only from bodily infirmities, but from ecclesiastical encroachments and bickerings. The end came when, on Rogation Sunday, May 25, 1679, he quietly fell asleep in Jesus, at 2.30 p.m. On his tombstone his eldest son placed the inscription, "Cum viveret, moriebatur, et nunc cum mortuus vivit, quia sciebat, quod vita via sit mortis et mors vitæ introitus." During his student days he was known as a poet, became, in 1654, a member of the Fruitbearing Society, and was also a member of Philipp v. Zesen's Patriotic Union. As a poet he was, says *Koch*, "distinguished by ease of style, force of expression, and liveliness of fancy, and his manner of thought was scriptural and pervaded by a deep religious spirit" (*Koch*, iii. 392-98; *Allg. Deutsche Biog.* i. 222-223). Of the many hymns he composed, and pub. in his various poetical works, only three have been *tr.* into English, viz.:—

i. Alle Menschen müssen sterben. [*For the Dying.*] This hymn, which *Koch*, iii. 397, calls "his best known hymn, and a pearl in the Evangelical Treasury of Song," was written for the funeral of Paul von Henssberg, a Leipzig merchant, and was thus sung, from broadsheets, June 1, 1652. It was given in *Niedling's Wasserquelle*, Altenburg, 1663, and gradually came into universal use, passing through *Freylinghausen's G. B.*, 1704, into most subsequent collections, as in the *Unv. L. S.*, 1851, No. 804, in 8 st. of 8 l. It was a great favourite of P. J. Spener, who sang it regularly on Sunday afternoons; of J. F. Hochstetter, Prelate of Murrhardt, and many others (*Koch*, viii. 628-631).

In the *Blätter für Hymnologie*, 1884, pp. 55-58, the text is quoted in full from the original broadsheet [Ducal Library, Gotha], the title of which ends "Mit seiner Poesie und Musick erweisen wollen Johannes Rosenmüller." Rosenmüller is not, however, known as a hymn-writer, and this statement is hardly sufficient to overthrow the traditional ascription to Albinus.

The *trs.* in C. U. are:—

1. Death o'er all his sway maintaineth. A good *tr.* of st. i., iii.-v., by A. T. Russell, as No. 260 in his *Ps. & Hys.*, 1851. Included, considerably altered and beginning, "Death in all this world prevaieth," as No. 745 in *Kennedy*, 1863.

2. Hark! a voice saith, all are mortal. A good *tr.*, omitting st. v., viii., as No. 196 by *Miss Winkworth* in her *C. B. for England*, 1863, and with a *tr.* of st. v. added as No. 429 in the *Ohio Luth. Hymnal*, 1880.

Other *trs.* are:—

(1) "All must die! there's no redemption," by *Dr. H. Mills*, 1856, p. 234, 1st pub. (reading "no exception") in the *Evang. Review*, Gettysburg, Oct. 1851. (2) "All that's human still must perish," by *Dr. John Ker*, in the *U. P. Juv. Miss. Mag.* July, 1859. (3) "Tis God's decree that all shall die," by *Dr. G. Walker*, 1860, p. 107.



ii. *Straf mich nicht in deinem Zorn.* [*Ps.* vi.] Of the origin of this hymn, *J. C. Wetzel*, i. 46, and ii. 404, relates what seems rather an apocryphal story to this effect:—

Johann Rosenmüller, while music director at Leipzig, had been guilty of improper practices with some of his scholars. He was thrown into prison, but having made his escape, went to Hamburg. Thence he sent a petition for restoration to the Elector Johann Georg at Dresden, and to support his petition enclosed this hymn, which Albinus had written for him, along with the beautiful melody by himself (in the *Irish Ch. Hymn.*, 1876; called *Nassau*, in the *Darmstadt G. B.* 1698, p. 49).

This, if correct, would date it about 1655, and *Koch*, iii. 398, says it was printed separately in that year. The earliest hymn-book in which it is found is Luppian's *Andächtig Singender Christen Mund*, Wesel., 1692, p. 20. It is a beautiful hymn of Penitence (by Miss Winkworth assigned to Ash-Wednesday). Included as No. 273 in Freylinghausen's *G. B.*, 1704, and recently as No. 535 in the *Berlin G. L. S.*, ed. 1863, in 7 st. of 8 l. The *trs.* in C. U. are:—

1. *O do not against me, Lord.* A good *tr.* of st. i., iii., vi., vii., by A. T. Russell, as No. 79 in his *Ps. & Hys.*, 1851.

2. *Not in anger, mighty God.* A good *tr.* omitting st. ii., iv., as No. 41 in Miss Winkworth's *C. B. for England*, 1863, and thence as No. 207 in the *Temple H. Bk.* 1867, as No. 323 in the *Free Church H. Bk.* 1882, and omitting the *tr.* of st. vi., as No. 78 in the *Upp. & Sherb. School H. Bk.* 1874. In America as No. 398 in the *Evangel. Hymnal*, New York, 1880, in full.

3. *Not in anger, Lord, Thou wilt.* A *tr.* of st. i., iii., vi., vii., signed "X. X." as No. 59 in Dr. Pagenstecher's *Coll.* 1864.

4. *Cast me not in wrath away.* A *tr.* of st. i.-iii., vii., by E. Cronenwett, as No. 235 in the *Ohio Lutheran Hymnal*, 1880.

Other *trs.* are:—

(1) "Lord! withdraw the dreadful storm," by *J. C. Jacobi*, 1720, p. 41; 1722, p. 63; in his second ed., 1732, p. 98, greatly altered, and beginning, "O my God, avert the storm." (2) "Not in anger smite us, Lord," by Miss Winkworth, 1855, p. 55. (3) "In Thine anger smite me not," by *N. L. Frothingham*, 1870, p. 159.

iii. *Welt, Ade! ich bin dein müde.* [*For the Dying.*] 1st printed on a broadsheet for the funeral of Johanne Magdalene, daughter of the Archidiaconus Abraham Teller, of St. Nicholas's Church, Leipzig, who died Feb. 27, 1649, and included in Albinus's *Geistlicher geharnischter Kriegesheld*, Leipzig, 1675. Also given in the *Bayreuth G. B.* of 1660, p. 542, and recently as No. 842 in the *Unt. L. S.* 1851, in 9 st. of 8 l. The *tr.* in C. U. is:—

*World, farewell! Of thee I'm tired.* A full and good *tr.* in the 2nd Ser., 1858, of Miss Winkworth's *Lyra Ger.*, p. 207. In her *C. B. for England*, 1863, No. 198, st. iii., iv., vi. were omitted. Her *trs.* of ll. 1-4, of st. viii., v., vi., iv., beginning, "Time, thou speedest on but slowly," were included as No. 1305 in Robinson's *Songs for the Sanctity.*, 1865, as No. 1392, in the *H. & Songs of Praise*, New York, 1874, and *Ch. Praise Bk.*, 1882, No. 652. Another *tr.* is:—*"World, farewell, my soul is weary,"* by Miss Dunn, 1857, p. 113. [J. M.]

Albrecht, s. of Casimir, Margrave of Brandenburg-Culmbach in Lower Franconia, b. at Ansbach, Mar. 28, 1522. After his father's death he was well and piously educated by his uncle and guardian, Georg of Brandenburg. Distinguished as a boy for daring, on attaining his majority he adopted the profession of arms, gaining for himself the title of the "German Alcibiades." He accompanied the Emperor Charles V. to his French war in 1544, and again, against the Schmalkald Evangelical Union, in 1546. But in 1552 he took his proper stand as an Evangelical prince against the Emperor, and set earnestly to work to break down the Imperial power. While ravaging Lüneburg he was met in battle, July 9, 1553, at Sievershausen, by his old friend Moritz, Elector of Saxony, and in the bloody conflict his forces were shattered, and Moritz mortally wounded. On Sept. 12 he was again defeated at Brunswick, and after being besieged at Schweinfurt, received his final overthrow at Eulenberg, June 13, 1554, escaping to France with only sixteen followers. In his troubles he acknowledged the hand of God on him, and repented of his former errors. By the intercession of his uncles he was permitted to appear at Regensburg to plead for the restoration of his lands. On his return he was seized with a fatal illness while visiting his brother-in-law, the Margrave Charles II. of Baden, at Pforzheim, and died there, repentant and firm in the faith, Jan. 8, 1557 (*Koch*, i. 339-343; *Allg. Deutsche Biog.*, i. 252-257, &c.). The only hymn ascribed to him is—

*Was mein Gott will, das g'scheh allzeit.* [*Trust in God.*] Wackernagel, iii. p. 1070-71, gives two forms of this hymn, the first from *Fünff Schöne Geistliche Lieder*, Dresden, 1556, the second from a broadsheet at Nürnberg, c. 1554. Both contain 4 st. of 10 l., but as st. iv. in 1556 is a doxology, the hymn may originally have had five st. or only three. Bode, pp. 324-5, quotes a broadsheet, Nürnberg, N.D., probably earlier than the above, where it has only 3 st. In the *Copenhagen G. B.*, 1571, it is entitled, "Des alten Churfürsten Markgraff Albrecht's Lied," which leads Wackernagel to remark, "Who wrote it for him, or who could have dedicated it to him, there is no proof." On the other hand, *Koch*, i. 341-343, *Lauxmann* in *Koch*, viii. 361-364, and *Fischer*, ii. 335-336, are inclined to ascribe it to him as author. Whoever was the author, the hymn is a very good one, and has always been a favourite hymn of consolation in sorrow, and at the hour of death, among the pious in Germany. The second form, which is that *tr.* into English, is included, as No. 641, in the *Unt. L. S.*, 1851.

The *trs.* are:—

(1) "God is my comfort and my tow'r," a *tr.* of st. ii. "Gott ist mein Trost, mein Zuversicht," as No. 329 in pt. i. of the *Moravian H. Bk.* 1754. (2) "The will of God is always best," by B. Latrobe, as No. 467 in the *Moravian H. Bk.* 1789, and repeated in later eds. (3) "God works His will, and best it is," by Dr. G. Walker, 1860, p. 45. (4) "Whate'er God will, let that be done," by N. L. Frothingham, 1870, p. 141, included in the *Schaff-Gilman Library of Rel. Poetry*, ed. 1883, p. 523. (5) "What my God wills, be done alway," in the *Family Treasury*, 1877, p. 111, without name of translator. [J. M.]

**Alderson, Eliza Sibbald, née Dykes**, granddaughter of the Rev. Thomas Dykes, of Hull, and sister of the Rev. Dr. Dykes, b. in 1818, and married, in 1850, to the Rev. W. T. Alderson, some time chaplain to the West Riding Ho. of Correction, Wakefield. Mrs. Alderson is the author of the following hymns, the first of which is likely to attain a commanding position:—

1. **And now, beloved Lord, Thy soul resigning.** [*Passiontide.*] A hymn of more than usual merit, in 6 st. of 4 l., written in 1868 at the request of Dr. Dykes. In 1875, st. i., ii., v. and vi., were given in the revised ed. of *H. A. & M.*, No. 121, with a special tune *Commendatio* by Dr. Dykes. The full original text is restored in Thring's *Coll.*, 1882, No. 170.

2. **Lord of glory, Who hast bought us.** [*Almsgiving.*] Written in 1864, in 5 st. of 8 l., and pub. in the *App. to H. A. & M.*, 1868, No. 372, and repeated in the revised ed. 1875, No. 367. Mrs. Alderson says, "It was the very strong feeling that a tithe of our income was a solemn debt to God and His poor, which inspired it." Dr. Dykes's tune "*Charitas*" was composed for this hymn.

**Aldridge, William**, b. at Warminster, Wilts, 1737, for some years a minister in Lady Huntingdon's Connexion, and then of Jewry St. Chapel, London, d. Feb. 28th, 1797. A copy of his *Hymns*, 1776, is in the Cheshunt Coll. Library, and a second in the Brit. Mus. These *Hymns* reached the 5th ed. in 1789.

**Ales diei nuntius. A. C. Prudentius.** [*Tuesday Morning.*] This hymn is No. 1 in the *Cathemerinon* of Prudentius, and is in 25 st. of 4 l. The cento in use is composed of st. i., ii., xxi., xxv. of the poem, and will be found in *Daniel*, i., No. 103; additional notes, ii. p. 382; iv. p. 39. In the *Roman Brev.* it is the hymn for Tuesday at Lauds. Also in the *Hymn. Sarisb.*, Lond. 1851, pp. 47, 48; which contains, besides the *Sarum* text, variations from the *York Use*: and among different readings from Monastic Uses, those of *St. Alban's*, *Evesham*, *Worcester*, *St. Andrew de Bromholm* (Norfolk). It is also in the *Aberdeen Breviary* and others.

The text of this cento is also found in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 222; Vesp. D. xii. f. 15 b; Jul. A. vi. f. 25 b); in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 18, it is printed from a Durham ms. of the 11th cent.; in Macgill's *Songs of the Christian Creed and Life*, 1876 and 1879; and others. For the full text see *Prudentii Opera*, Deventer, c. 1490, London, 1824; *Wackernagel*, i., No. 27, and *Macgill*, as above, Nos. 84–86. [W. A. S.]

#### Translations in C. U. :—

1. **Hark! the bird of day sings clear.** By W. J. Blew. 1st pub. on a broadsheet, with music, c. 1850, and then in *The Ch. Hy. & Tune Bk.* 1852, in 4 st. of 6 l. It was repeated in Rice's *Hymns*, 1870, No. 107. This *tr.* is from the *Sarum Brev.* text.

2. **The winged herald of the day.** By J. M. Neale. 1st pub. in the enlarged ed. (1st ed. 1852) of the *Hymnal N.*, 1854, No. 19, and continued

in later editions. This *tr.* also from the *Sarum* text.

3. **Day's herald bird, with doocant clear.** By J. D. Chambers, in his *Lauda Syon*, 1857, from the *Sarum* text, in 5 st. of 4 l. In 1867 it was rewritten as, "The herald bird of day proclaims," in the *People's H.*, No. 424.

4. **The bird, the harbinger of light.** A cento in the *Hymnary*, 1872, No. 23. It is compiled from all the above, together with Bp. Mant and Caswall.

#### Translations not in C. U. :—

1. The bird, the harbinger of light. *Mant*, 1837.
  2. Now, while the herald bird of day. *Caswall*, 1849.
  3. The cock's shrill horn proclaims the morn. *Cope-land*, 1848.
  4. The bird that hails the early morn. *Macgill*, 1876.
  5. The bird that heralds in the light. *Macgill*, 1876.
- The first of those by Dr. Macgill is a full *tr.* of Prudentius's text, and the second of the *Brev.* arrangement. Those by Bp. Mant and Caswall are *trs.* from the *Roman Brev.* The whole hymn is also translated in J. Banks's *Nugae*, 1854, pp. 157–161, as "The herald bird, the bird of morn."
6. The bird of day, messenger. In the 1545 *Primer*, and, as a reprint, in E. Burton's *Three Primers of Henry VIII.*, 1834. [J. J.]

**Alexander, Cecil Frances, née Humphreys**, second daughter of the late Major John Humphreys, Miltown House, co. Tyrone, Ireland, b. 1823, and m. in 1850 to the Rt. Rev. W. Alexander, D.D., Bishop of Derry and Raphoe. Mrs. Alexander's hymns and poems number nearly 400. They are mostly for children, and were published in her *Verses for Holy Seasons*, with Preface by Dr. Hook, 1846; *Poems on Subjects in the Old Testament*, pt. i. 1854, pt. ii. 1857; *Narrative Hymns for Village Schools*, 1853; *Hymns for Little Children*, 1848; *Hymns Descriptive and Devotional*, 1858; *The Legend of the Golden Prayers*, 1859; *Moral Songs*, N.D.; *The Lord of the Forest and his Vassals, an Allegory, &c.*; or contributed to the *Lyra Anglicana*, the S.P.C.K. *Ps. and Hymns*, *Hymns A. & M.*, and other collections. Some of the narrative hymns are rather heavy, and not a few of the descriptive are dull, but a large number remain which have won their way to the hearts of the young, and found a home there. Such hymns as "In Nazareth in olden time," "All things bright and beautiful," "Once in Royal David's city," "There is a green hill far away," "Jesus calls us o'er the tumult," "The roseate hues of early dawn," and others that might be named, are deservedly popular and are in most extensive use. Mrs. Alexander has also written hymns of a more elaborate character; but it is as a writer for children that she has excelled. [J. D.]

**Alexander, James Waddell**, D.D., s. of Archibald Alexander, D.D., b. at Hopewell, Louisa, county of Virginia, 13 Mar., 1804, graduated at Princeton, 1820, and was successively Professor of Rhetoric at Princeton, 1833; Pastor of Duane Street Presbyterian Church, New York, 1844; Professor of Church History, Princeton, 1849; and Pastor of 5th Avenue Presbyterian Church, New York, 1851; d. at Sweet Springs, Virginia, July 31, 1859. His works include *Gift to the Afflicted*, *Thoughts on Family Worship*, and others. His *Letters* were published by the Rev. Dr. Hall, in 2 vols., some time after his death, and his



translations were collected and published at New York in 1861, under the title, *The Breaking Crucible and other Translations*. Of these translations the following are in use:—"O Sacred Head, now wounded," a tr. of "Salve Caput," through the German; "Near the cross was Mary weeping," a tr. of "Stabat Mater"; and "Jesus, how sweet Thy memory is," a tr. of "Jesu dulcis memoria." The annotations of these trs. are given under their respective Latin first lines. [F. M. B.]

**Alexander, Joseph Addison**, D.D., brother of Dr. J. W. Alexander, and a minister of the Presbyterian Church, b. in Philadelphia, April 24, 1809, graduated at Princeton, 1826, became Adjunct Professor of Latin, 1833, and Associate Professor of Biblical Literature, 1838, d. at Princeton, Jan. 28, 1860. Dr. Alexander was a great Hebraist, and published Commentaries on Isaiah, the Psalms, &c. His poem, *The Doomed Man*, was written for, and first published in, the *Sunday School Journal*, Phila., April 5, 1837. It has striking merit, but moves in one of those doctrinal circles which hymns generally avoid. Parts of it are found as hymns in a few Calvinistic collections, as, "There is a time, we know not when," in the *New York Ch. Praise Book*, 1881, No. 288. This is sometimes given with the second stanza, "There is a line, by us unseen," as in *Nason's Coll.*, and *Robinson's Songs for the Sanctuary*, 1865. Unknown to English collections. [F. M. B.]

**Alexander, Sir William**, b. at Menstrie, the family estate, near Stirling, in 1580. In 1614 he was knighted by James I., and in 1633, created Earl of Stirling by Charles I., d. in London, Feb. 12, 1640, and was buried in the East Church, Stirling, April 12, 1640. He had the principal share in that version of the Psalms which, published as the work of King James, was sought to be forced upon the Scottish Church, 1634-37 [*Scottish Hymnody*, sect. ii. 3]. Bishop Williams, of Lincoln, in his funeral sermon for King James, says that James's "worke was staid in the one and thirty Psalme." A complete edition of Alexander's works, other than the Psalms, was published in 3 vols., 1870-72, as *The Poetical Works of Sir William Alexander, Earl of Stirling* (Glasgow, M. Ogle & Co.).

This is the usual account. Dr. Charles Rogers, however, in his *Memorials of the Earls of Stirling and the House of Alexander* (Edin., W. Paterson, 2 vols., 1877), conjecturally dates his birth 1567, says he was the only son of Alexander Alexander, describes him as Knight in 1609, and says his licence was for 21 (not 31) years. [J. M.]

**Alexander, William**, D.D., Bishop of Derry, son of the Rev. Robert Alexander, Preb. of Aghadowey, Ireland, b. in Londonderry, April, 1824, and educated at Tunbridge School, and Exeter and Brasenose Colleges, Oxford. Entering holy orders, Bp. Alexander has held successively the Rectory of Camusjuxta-Morne, co. Tyrone, and the Deanery of Emly, 1864, and since 1867 has held the united Bishoprics of Derry and Raphoe. Bp. Alexander's sacred poetry is found in the *Dublin University Mag.*, *The Spectator*, *Good Words*, *Lyra Brit.*, and *Lyra Anglicana*, to-

gether with his Oxford prize poems, *The Death of Jacob*, and *The Waters of Babylon*, and in his *Specimens Poetical and Critical*, privately printed, 1867. Little use, however, can be made of these compositions for hymnological purposes.

**Alexander, William Lindsay**, D.D., LL.D., of Pinkieburn, Musselburgh, s. of William Alexander, Esq., Leith, b. in the vicinity of Leith, August 24, 1808. After studying at the Universities of Edinburgh and St. Andrew's, he became, in 1828, Classical Tutor in what is now The Lancashire College. After studying for some time at Halle, he, in 1835, became minister of North College St. Congregational Church, Edinburgh, removing with his congregation in 1861 to a new church in George IV. Bridge, called the Augustine Church, and retired from the pastoral charge of the same in 1877. He d. at Pinkieburn, Dec. 20, 1884. He was, from 1854 to 1881, Professor in the Scottish Congregational Hall. In 1846 he received the degree of D.D. from the University of St. Andrew's, and in 1884 that of LL.D., from Edinburgh. He became a member of the O. T. Revision Company in 1870. He wrote and edited many valuable theological works. His *Sel. of Hys.* known as the *Augustine H. Bk.*, in which his original hymns and translations appeared, was first pub. in 1849. [*Scottish Hymnody*, § vi.] [J. M.]

**Alford, Henry**, D.D., son of the Rev. Henry Alford, Rector of Aston Sandford, b. at 25 Alfred Place, Bedford Row, London, Oct. 7, 1810, and educated at Trin. Coll., Cambridge, graduating in honours, in 1832. In 1833 he was ordained to the Curacy of Ampton. Subsequently he held the Vicarage of Wymeswold, 1835-1853; the Incumbency of Quebec Chapel, London, 1853-1857; and the Deanery of Canterbury, 1857 to his death, which took place at Canterbury, Jan. 12, 1871. In addition he held several important appointments, including that of a Fellow of Trinity, and the Hulsean Lectureship, 1841-2. His literary labours extended to every department of literature, but his noblest undertaking was his ed. of the Greek Testament, the result of 20 years' labour. His hymnological and poetical works, given below, were numerous, and included the compiling of collections, the composition of original hymns, and translations from other languages. As a hymn-writer he added little to his literary reputation. The rhythm of his hymns is musical, but the poetry is neither striking, nor the thought original. They are evangelical in their teaching, but somewhat cold and conventional. They vary greatly in merit, the most popular being "Come, ye thankful people, come," "In token that thou shalt not fear," and "Forward be our watchword." His collections, the *Psalms and Hymns of 1844*, and the *Year of Praise*, 1867, have not achieved a marked success. His poetical and hymnological works include—

(1) Hymns in the *Christian Observer* and the *Christian Guardian*, 1830. (2) *Poems and Poetical Fragments* (no name), Cambridge, J. J. Deighton, 1833.



(3) *The School of the Heart, and other Poems*, Cambridge, Pitt Press, 1835. (4) *Hymns for the Sundays and Festivals throughout the Year, &c.*, Lond., Longman & Co., 1836. (5) *Psalms and Hymns, adapted for the Sundays and Holidays throughout the year, &c.*, Lond., Rivington, 1844. (6) *Poetical Works*, 2 vols., Lond., Rivington, 1845. (7) *Select Poetical Works*, Lond., Rivington, 1851. (8) An American ed. of his *Poems*, Boston, Ticknor, Reed & Field, 1853. (9) *Passing away, and Life's Answer*, poems in *Macmillan's Magazine*, 1863. (10) *Evening Hexameters*, in *Good Words*, 1864. (11) *On Church Hymn Books*, in the *Contemporary Review*, 1866. (12) *Year of Praise*, Lond., A. Strahan, 1867. (13) *Poetical Works*, 1868. (14) *The Lord's Prayer*, 1869. (15) *Prose Hymns*, 1844. (16) *Abbot of Muchelnaye*, 1841. (17) *Hymns in British Magazine*, 1832. (18) *A tr. of Cantemus cuncti*, q.v. [J. D.]

**Aliqua.** The *nom de plume* of Mrs. Eliza O. Peirson, an American writer.

**Aliquis.** A volume of *Hys. for Villagers*, was pub. in 1821, under this *nom de plume*.

**Alix.** The *nom de plume* of J. H. Evans (q.v.) in the *Family Visitor*, 1827, &c.

**All around us, fair with flowers.** [*Life's Work.*] Given as *Anon.* in Longfellow and Johnson's *Bk. of Hymns*, 1846, No. 306, and their *Hymns of the Spirit*, Boston, U.S.A., 1864, No. 576, in 5 st. of 4 l.

**All creation groans and travails.** *J. M. Neale.* [*Cattle Plague.*] Written for the Fast Day for the Great Cattle Plague, 1866, and first published in the *Guardian*. Shortly afterwards it was issued by Novello, with suitable music. During the latter part of the same year it was included in Neale's original *Sequences, Hys., &c.*, pub. under the supervision of Dr. Littledale, Dr. Neale having died a few months before. It is entitled "Cattle Plague Hymn," and consists of 10 st. of 4 l. In 1872 it was reprinted in the *Hymnary*.

**All from the sun's uprise.** *G. Sandys.* [*Ps. c.*] This spirited and somewhat quaint rendering of *Ps. c.* appeared in his *Paraphrase upon the Psalms of David*, 1636, and 1640, pp. 120-21: and again, as a part of his *Paraphrase upon the Divine Poems*, 1638 and 1640, in 3 st. of 8 l. It was also repeated in a beautiful edition of the *Paraphrase of the Psalms*, 1648 [*Brit. Mus.*], and again in an edition by the Rev. Richard Hooper. As given in Martineau's earlier *Hymns, &c.*, 1840, and in his later *Hys. of Praise and Prayer*, 1873, it is unaltered.

**All glorious God, what hymns of praise.** *P. Doddridge.* [*Praise.*] In the "D. MSS." this hymn is headed, "Of being prepared for the inheritance of the Saints in light. A song of praise for Col. i. 12," and is dated "Dec. 13, 1736," No. xxix. The same text was given in J. Oton's ed. of Doddridge's (posthumous) *Hymns, &c.*, 1755, No. 298, in 5 st. of 4 l., and, with slight changes, in J. D. Humphreys's ed. of the same, 1839, No. 324. Although a hymn of praise of more than usual merit in many ways, it is rarely given in the English collections, and found in but a few of the American hymnals.

**All glory and praise to Jesus our Lord.** *C. Wesley.* [*Gift of the Holy Spirit.*]

Pub. from the *Wesley MSS.* in the Library of the Theological Institution, Richmond, in the *P. Works of J. & C. Wesley*, 1868-72, vol. xiii. p. 248, in 4 st. of 4 l. It previously appeared in the *Amer. Meth. Episc. H. Bk.*, 1849, No. 201. Beyond this it is but little known.

**All glory to God in the sky.** *C. Wesley.* [*Christmas.*] This is No. xviii. of his *Hymns for the Nativity of our Lord*, 1744, in 5 st. of 8 l. In 1780 it was given in full in the *Wes. H. Bk.*, No. 211, and has been repeated in all later editions. (*P. Works*, 1868-72, vol. iv. p. 125.) Its use amongst the Methodist bodies in all English-speaking countries is considerable; but outside of Methodism it is but little known.

**All glory to our gracious Lord.** *C. Wesley.* [*Ps. cxviii.*] This paraphrase of *Ps. cxviii.* in 22 st. of 6 l., although pub. in the *Psalms and Hymns of J. & C. Wesley*, 1743, did not appear, in any form, in the *Wes. H. Bk.* until the revised ed. of 1875, when two centos were given as one hymn (No. 616), in two parts, the first being st. 1, 3, 10, 11, 12 and 15; and the second, "Jesus is lifted up on high," st. 17-22. Full original text in the *P. Works*, 1868-72, vol. viii. pp. 204-208.

**All hail, dear Conqueror, all hail.** *F. W. Faber.* [*Easter.*] Appeared in his *Jesus and Mary, or Catholic Hymns, &c.*, 1849, No. xii. in 10 st. of 4 l. and entitled "Jesus Risen." It was repeated in later editions of the same work, and in his *Hymns*, 1862. It is usually given in modern collections in an abbreviated and sometimes altered form. Amongst the hymnals in which it is thus found are the *Appx. to Hymnal N.*, No. 155; *Hys. and Carols* (Ch. Sisters' Home), No. 40; and the *Scottish Presb. Ibrox Hymn.*, No. 3; whilst the *Holy Family Hys.* retain the full text.

**All hail, Incarnate God.** *Elizabeth Scott.* [*Glory of Christ's Kingdom.*] Contributed, under the signature of "S", to Ash and Evans's *Bapt. Coll. of Hys.*, 1769, No. 358, in 4 st. of 6 l., and headed "The increasing Glory and Perpetuity of the Messiah's Kingdom." In 1787, on its republication in Rippon's *Bapt. Sel.*, No. 430, to the st. ii. which reads:—

"To Thee the hoary head  
Its silver honors pays;  
To Thee the blooming youth  
Devotes his brightest days;  
And every age their tribute bring  
And bow to Thee, all-conquering King"—

this note was added:—

"Composed on seeing an aged saint and a youth taken into church communion together."

In modern collections it is almost entirely confined to those of the Baptists and Congregationalists. It was introduced into the American hymnals through Staughton's ed. of *Rippon*, 1813. Orig. text in *Bapt. Ps. and Hys.*, 1858, No. 193. [W. T. B.]

**All hail, mysterious King.** *P. Doddridge.* [*Christ the King.*] This hymn on Rev. xxii. 16 is not in the "D. MSS." It was 1st pub. (posthumously) in his *Hymns, &c.*, 1755, No. 359, in 4 st. of 4 l., and entitled

"Christ the Root and Offspring of David, and the Morning Star." It is also repeated in later eds. of the same work, and in the corrected and enlarged ed. by J. D. Humphreys, 1839. Its use in Great Britain is limited, and confined almost exclusively to the older collections; but in America it is given in several hymnals.

**All hail, Redeemer of mankind.** C. Wesley. [*Holy Communion.*] One of the most pronounced and definite of C. Wesley's Sacramental Hymns. It appeared in the *Hymns on the Lord's Supper* by J. & C. Wesley, 1745, No. cxxiv., in 4 st. of 6 l., and was republished in the *P. Works of J. & C. Wesley*, 1868-72, vol. iii. pp. 308-9. Its use as a congregational hymn is of recent date. In Pott's *Hys. fitted to the Order of Com. Pr.* 1861, and Thring's *Coll.*, 1882, st. ii. is omitted. This is also done in the *Hymnary*, 1872; but in this last, verbal alterations are introduced into the text of the hymn, and an additional stanza, "Accepted in His Holy Name," has been appended thereto. The most striking stanza in the original hymn is the third, in which the daily celebration of the Holy Communion is set forth:—

"Yet may we celebrate below,  
And daily thus Thine offering show  
Exposed before Thy Father's eyes;  
In this tremendous mystery  
Present Thee bleeding on a tree,  
Our everlasting Sacrifice."

As a congregational hymn it is unknown outside the collections of the Ch. of England.

**All hail the glorious morn.** John Peacock. [*Res. and As. of Christ.*] 1st printed in his *Songs of Praise composed from the Holy Scriptures, in Two Parts*, Lond., Pasham, 1776. It is in 6 st. of 8 l., is No. 37, and is headed, "The Resurrection and Ascension of Christ." In 1806 it was included in Dobell's *Coll.* with slight alterations, and thence passed into a few American hymnals. [W. T. B.]

**All hail! the power of Jesus' Name.** E. Perronet. [*On the Resurrection.*] In the Nov. number of the *Gospel Magazine*, 1779, the tune by Shrubsole, afterwards known as "Miles Lane," appeared with the following words:—

"All hail! the pow'r of Jesu's Name;  
Let angels prostrate fall;  
Bring forth the Royal Diadem,  
To crown him Lord of all."

In the following April, 1780, the complete hymn, with the title, "On the Resurrection, the Lord is King," was given in the same magazine, the additional verses being:—

"Let highborn seraphs tune the lyre,  
And as they tune it, fall  
Before His face who tunes their choir,  
And crown Him Lord of all.  
  
Crown Him ye morning stars of light,  
Who fix'd this floating ball;  
Now hail the strength of Israel's might,  
And crown Him Lord of all.  
  
Crown Him, ye martyrs of your God,  
Who from His altar call;  
Extol the stem of Jesse's rod,  
And crown Him Lord of all."

Ye seed of Israel's chosen race,  
Ye ransom'd of the fall,  
Hail Him Who saves you by His grace,  
And crown Him Lord of all.

Hail Him, ye heirs of David's line,  
Whom David Lord did call;  
The God incarnate, man Divine,  
And crown Him Lord of all.

Sinners! whose love can ne'er forget  
The wormwood and the gall,  
Go—spread your trophies at His feet,  
And crown Him Lord of all.

Let every tribe and every tongue  
That bound creation's call,  
Now shout in universal song,  
The crowned Lord of all."

In 1785 it was included by the author in his *Occasional Verses, Moral and Sacred*, p. 22, and entitled, "On the Resurrection."

One of the earliest compilers to adapt the hymn was G. Burder, in the 2nd ed. of his *Coll.*, 1787, No. 190. It is headed "The Coronation Hymn," and consists of 4 stanzas, being st. i., vii., v., and viii. of the original, with the following alterations:—

St. i., l. 4. "And crown."

St. iii., l. 1. "Ye souls redeem'd of Adam's race,  
Ye ransom'd from."

St. iv. "Let ev'ry tribe, and ev'ry tongue,  
Throughout this earthly ball,  
Unite in one harmonious song,  
And crown him Lord of all."

It may be worth notice that this hymn is immediately followed by another written in imitation of it, and headed "The Prince of Peace" (adapted to the same tune). The 1st stanza is:—

"Let saints on earth their anthems raise,  
Who taste the Saviour's grace;  
Let saints in heav'n proclaim his praise,  
And crown him "Prince of Peace."

This hymn is in 4 stanzas, and is signed "E." (i.e. Jonathan Evans). In the same year another and much altered form appeared in Dr. Rippon's *Sel. of Hys.*, 1787, No. 177. As this adaptation is the received text in G. Brit. and America, we give it (with the alterations and additions made by Dr. Rippon, in *italics*), together with the curious titles which were added to the stanzas:—

#### *The Spiritual Coronation, Cant. iii. 11.*

##### 1. "ANGELS.

All-hail, the power of Jesus' name!  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown Him Lord of all.

##### 2. MARTYRS.

[Crown Him, ye martyrs of our God,  
Who from His altar call;  
Extol the Stem of Jesse's rod,  
And crown Him Lord of all.]

##### 3. CONVERTED JEWS.

[Ye chosen seed of Israel's race,  
A remnant weak and small;  
Hail Him, who saves you by His grace,  
And crown Him Lord of all.]

##### 4. BELIEVING GENTILES.

Ye Gentile sinners, ne'er forget  
The wormwood and the gall;  
Go—spread your trophies at His feet,  
And crown Him Lord of all.

##### 5. SINNERS OF EVERY AGE.

[Babes, men, and sires, who know His love  
Who feel your sin and thrall,  
Now joy with all the hosts above,  
And crown Him Lord of all.]

6. SINNER OF EVERY NATION.  
Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

7. OURSELVES.  
Oh that, with yonder sacred throng,  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all."

By comparing this text with that of modern hymnals, it will be at once seen that this revised and rewritten form of the text is that upon which all modern forms of the hymn are based, and that the correct designation is "*E. Perronet*, 1779-80; *J. Rippon*, 1787." The first line has also been altered in some collections to (1) "All hail! the great *Immanuel's* name" (sometimes "*Emmanuel*"). This was given in Wilks's edition of Whitefield's *Coll.*, 1798, and has been continued to modern hymnals. We have also: (2) "All hail! the great *Redeemer's* name," in a very limited number of hymn-books. [J. J.]

A claim to the authorship of this hymn has been made for the Rev. John Duncan, LL.D., who became in 1800 minister of the Scots church, Peter Street, Golden Square, London. The sole foundation, however, for this claim is the erroneous ascription of the hymn to Duncan in *J. Dobell's Sel.*, 1806. As Dobell's error took the form in later years of a persistent family tradition among Dr. Duncan's descendants, and as their claim on his behalf has received great attention, and is widely known, the following resumé of the facts is called for:—

Edward Perronet, after the rupture with Lady Huntington, continued to preach to a small congregation of dissenters at Canterbury, where he d. in 1792. He wrote many small poetical pieces of which a few were printed, but always anonymously. In 1779, Shrubsole, who had been a chorister in Canterbury Cathedral, and was then about 20 years of age, wrote for Perronet's hymn, then still in *ms.*, the tune afterwards known as "*Miles Lane*." This tune, with the words of the first verse of the hymn annexed, was sent, doubtless by Shrubsole, to the *Gospel Mag.*, where it was published in Nov. 1779. Enquiry would then be naturally made for the remainder of the hymn, which accordingly was given complete in the magazine in April following. In 1785, *Occasional Verses* appeared, being a collection of Perronet's miscellaneous pieces, edited by one of his friends. His name is, as usual, not given, but that the volume consists of his works is unquestionable. One of the pieces is addressed to the memory of his father, the Rev. Vincent Perronet, and others, apparently, to various members of his family who are indicated by their initials only. In the "Address to the Reader" from "the Author," Perronet himself says—"The following miscellaneous productions were not originally intended for public view, as they are but the unpremeditated effusions of mere private amusement, and only occasionally shown by way of personal respect to a handful of the friends of the Author; who having entrusted a copy of these, and many others, to a particular acquaintance, has been at length persuaded to admit of their being made public."

Not only is the hymn "All hail the power" in *Occasional Verses*, but it is immediately followed by another hymn, commencing "Hail, holy, holy, holy Lord!" written in the same metre, in the same manner, and clearly by the same hand. It may be added that the copy of *Occasional Verses* in the library of the *Brit. Mus.* has two tracts bound up with it. One of these, *Select Passages of the Old & New Testament versified*, 1756, is known to be by Perronet, and the *Brit. Mus.* copy contains his name in autograph with many *ms.* corrections of the text. The other tract, entitled *A Small Collection of Hymns, &c.*, Canterbury, 1782, may also be ascribed to him with certainty. Ten years previously he had published another tract with a somewhat similar title:—*A Small Collection in Verse, Containing, &c.*, 1772.

In 1787, Rippon published a recast of the hymn as above. In 1801, *Williams and Boden* reprinted *Rippon's* text (omitting one stanza), and gave the names of Perronet, as author of the hymn, and of Shrubsole, as composer of the tune.

Dr. Duncan settled in London about 1790, previous to which time he had preached in Hampshire and Dorsetshire, lastly in Wimborne, where he probably made the acquaintance of Dobell, who lived close by at Poole. When, many years afterwards, Dobell was compiling his *Selection*, Duncan appears to have been among those from whom he received advice or help, for Duncan's name is appended to one of the four "Recommendations" prefixed to the 1st ed. It is more than probable therefore that it was from Duncan that Dobell obtained a copy of "All hail the power." The form in which the hymn is given by Dobell is neither Perronet's nor Rippon's, but a mixture of both, with two or three slight verbal alterations; and if, as is highly probable, Dobell obtained the hymn from Duncan, and still more, if, as is possible, the arrangement sent to Dobell was really made by Duncan for the use of his own congregation, the ascription of the hymn to the latter is readily accounted for. The error is repeated in the 3rd ed. of *Dobell's Sel.*, London, n.d., showing either that Duncan omitted to notice it, or, as often happens, the correction was not attended to. Dobell also ascribes to Duncan another hymn, "Exalted high at God's right hand," which is first found in Rowland Hill's *Coll. of Ps. & Hys.*, 1783, and is always ascribed to him. Dobell's error in both cases probably arose from the same cause.

The mixed version of the hymn as given by Dobell is in 9 stanzas as follows:—Heading, *Coronation, Cant.* iii. 11. St. i. as *Rippon* i.; st. ii. as *Perronet* ii.; st. iii. as *Perronet* iii.; st. iv. as *Rippon* ii.; st. v. l. 1, as *Rippon*, l. 1; l. 2 as *Perronet*, v. l. 2, but changing of into from; ll. 3, 4 as *Perronet*; st. vi. as *Perronet* vi.; st. vii. as *Perronet* vii.; st. viii. as *Rippon* vi.; st. ix. as *Rippon* vii.

In Isaac Nicholson's *Coll.*, 1807, the hymn is given with Rippon's text, omitting Rippon's st. v., but the editor, copying Dobell, has ascribed the authorship to Duncan.

In 1808, when Thomas Young, Perronet's successor at Canterbury, compiled his *Beauties of Dr. Watts, &c.*, he used Dobell's *Sel.*, and, not knowing the author, repeated the ascription of "Exalted high" to Duncan, but correctly gives "All hail" to Perronet, from whose tract of 1766, and his *Occasional Verses*, he quotes some other pieces. In the 3rd ed. of the *Beauties of Dr. Watts, &c.*, 1817, and in the 4th ed., 1826, Young, while retaining the Perronet ascription to "All hail," &c., omitted that of Duncan to "Exalted high," &c., thereby implying that he had discovered his error with regard to Duncan.

Shrubsole's tune appears to have become popular, especially among the dissenters, soon after its publication, and the name "*Miles Lane*" was in all probability given to it from its use by a congregation of Independents who met at a chapel in Miles Lane, London, till 1795, when they were succeeded by a body of Scotch Seceders. The name "*Miles Lane*" is found in Isaac Smith's *Collection of Psalm Tunes*, 4th ed.

[G. A. C.]

The use of this hymn in various forms and many languages is very extensive. In the number of hymn-books in which it is found in one form or another, it ranks with the first ten in the English language. A rendering in Latin, "*Salve, nomen potestatis*," is given in Bingham's *Hymnol. Christ. Latin*, 1871.

[J. J.]

**All hail, Thou great Redeemer, hail.** *Joseph Irons*. [*Perseverance of the Saints*.] 1st pub. in his *Zion's Songs, &c.*, 3rd ed., 1825, No. 157, thence into *Snepp's S. of G. & G.*, 1872, No. 412, unaltered.

**All hail, Thou Resurrection.** *W. H. Havergal*. [*Easter*.] Written in 1867, and first pub. in *Snepp's S. of G. & G.*, 1872, No. 253, in 3 st. of 8 l. It was also included in *Life Echoes*, 1883. ("Hav. MSS.")

**All hail, triumphant Lord.** [*Ascension*.] Appeared in the *Salisbury H. Bk.*,



1857, No. 100, in 3 st. of 6 l.; the *New Cong.*, 1859, Barry's *Ps. & Hys.*, 1868, the *N. Zealand Hymnal*, 1872, and others; but always without signature. It is evidently based upon C. Wesley's hymn for the Ascension, "God is gone up on high" (q.v.). Its authorship is unknown.

**All hail, victorious Lord.** *B. Woold.* [*Ps. cx.*] This version of *Ps. cx.* in 4 st. of 6 l. appeared in the author's *Psalms of David and other Portions of the Sacred Scriptures, &c.*, undated, but pub. about 1810. This work was revised and republished as *A New Metrical Version of the Psalms, &c.*, in 1821. This paraphrase, as found in the *Islington Ps. & Hys.*, and the *New Cong.*, 1859, is composed of st. i. and iii. of the original. The full text is not found in any modern collection, and for collation must be consulted as above.

**All hail, ye blessed band.** [*Holy Baptism.*] This cento appears in *The Service of Song for Baptist Churches*, Boston, U.S.A., 1871, No. 815. Its construction is peculiar, as the following directions for its use at the public administration of Holy Baptism to adults will indicate:—

"Stanzas 3 to 8 inclusive of this hymn are designed to be sung during the intervals of a baptism; one verse as each candidate goes down into the water, or comes forth from it, according to choice. As it is generally found difficult for a congregation to sing unitedly and at the right time in the administration, it has been suggested that a choir sing these stanzas, the congregation uniting in the first two and the last two, as indicated."

To meet these requirements the cento has been thus composed:—

St. i., ii., "All hail, ye blessed band," to be sung by the congregation, are from Mrs. Lydia Sigourney's hymn, No. 515, in Winchell's *Additional Hymns*, U.S.A., 1832; st. iii., iv., "Saviour, Thy law we love," to be sung by the choir, are also by Mrs. Sigourney, and from the same source as st. i., ii. St. v., vi., "Here we behold the grave," to be sung by the choir, are by the Rev. C. H. Spurgeon, from *Our Own H. Bk.*, 1866, No. 934. St. vii., "Oh, what if we are Christ's," is by Sir H. W. Baker, from Murray's *Hymnal*, 1852, and, in common with st. viii., "Ashamed who now can be" (*Anon.*), has to be sung by the choir. The concluding stanzas, ix., x., "Come, sinners, wash away," are *Anon.* They are to be sung by the congregation. Taken together, it is the most dramatic hymn for Divine worship with which we are acquainted.

**All hearts to Thee are open here.** *J. Montgomery.* [*Divine Worship.*] Written for the special annual service of the Red Hill Sunday School, Sheffield, held May 12, 1837, and printed on a fly-leaf for the occasion. [*M. MSS.*] It was included in Montgomery's *Original Hymns*, 1853, No. 116, in 6 st. of 4 l. In *J. H. Thom's Hymns*, 1858, st. v. is omitted.

**All heaven was hush'd, Our risen Lord.** *G. Rawson.* [*Ps. cx.*] Contributed to the *Leeds H. Bk.* 1853, No. 149, in 8 st. of 4 l., from thence it has passed into a few collections, but its use is not extensive. In the author's *Hymns, Verses, & Chants*, 1876, pp. 23-24, it is given with slight variations. This is the authorized text of the hymn.

**All is bright and gay around us.** *J. M. Neale.* [*SS. Philip & James.*] This Saints' day hymn is in the 3rd series of the author's *Hymns for Children*, 1846, No. xviii.

in 4 st. of 8 l.; and again, without alteration, in later eds. of the same. In the *S. P. C. K. Ch. Hys.*, 1871, and some other collections, it is given as—"All is bright and cheerful round us"; but the alterations are very slight.

**All is o'er;—the pain, the sorrow.** *J. Moultrie.* [*Easter Eve.*] The original, entitled "Hymn for Easter Eve," is dated "April 2nd, 1836." It is in 20 st. of 6 l., and was pub. in his work, *My Brother's Grave and other Poems*, 1837 (3rd ed. 1852, p. 262). In the *Ps. & Hys. adapted to Pub. Worship*, Rugby, 1839, commonly known as *Buckoll's Coll.*, a cento, composed of st. i., ii., iii. and xx., unaltered, was given as No. 2. This was repeated in later editions of the same work, and has passed from thence into many collections, both in G. Brit. and in America. In the *Hymnal of the Prot. Episcop. Ch.* 1872, No. 92; *Hys. & S. of Praise*, 1874; *Hys. of the Ch.* 1869, and others. In the last-named collection it is attributed to "J. E. L." (*i.e.* Jane E. Leeson) in error. The closing lines of st. i. read in the original:—

"Yet once more to seal His doom,  
Christ must sleep within the tomb."

These lines have been omitted from *Thring's Coll.* 1882, No. 186, in favour of:—

"Yet awhile, His own to save  
Christ must linger in the grave"—

by the Rev. J. Ellerton.

**All knowing God! 'tis Thine to know.** *T. Scott.* [*Charitable Judgment.*] This hymn is No. 115 in *Enfield's Warrington Sel.*, 1772, in 5 st. of 4 l., and is headed "Charitable Judgment." It is found in a few modern collections, principally amongst the Unitarians, but usually as—"All seeing God, 'tis Thine to know,"—and abbreviated, as in Martineau's *Hys.*, 1840, No. 496, and Courtauld's *Ps, Hys., and Anths.* 1860, No. 328. [*W. T. B.*]

**All mortal vanities be gone.** *I. Watts.* [*Vision of the Lamb.*] This is No. 25 of Bk. i. in his *Hymns and Spiritual Songs*, 1709, in 9 st. of 4 l., and based upon Rev. v. 6-9, "A vision of the Lamb." It is in use in G. Britain and America, although to a limited extent.

**All people that on earth do dwell.** [*Ps. c.*] The memories which have gathered round this rendering of the 100th Psalm, together with the uncertainty of its authorship, require us to trace its history, to note its true text, and to determine, if possible, its author.

**I. HISTORY.**—It appeared for the first time in the *Psalter*, pub. in London by John Daye, in 1560-1, and in the *Anglo-Generan Psalter*, printed at Geneva, in 1561. In the full *English Psalter* of 1562 it is not found, but in an *Appendix* to the edition of 1564 (*Brit. Mus.*) it is given, and again in the body of the work in 1565 (*Brit. Mus.*). It was also included in the *Scottish Psalter* of 1564. From 1564 it reappeared in all editions of the *English and Scottish Psalters*, and is also found in most hymn-books published during the past 150 years.

II. TEXT.—The original text from the only copy of *Daye's Psalter*, 1560-1, known, and in which it is printed in the old black-letter text of the period, is as follows:—

“PSALME C.

Al people y<sup>t</sup> on earth do dwel,  
sing to y<sup>e</sup> lord, with chereful voice  
Him serve w<sup>t</sup> fear, his praise forth tel,  
come ye before him and reioyce.

The Lord ye know is God in dede,  
with out our aide, he did us make:  
We are his folck, he doth us fede,  
and for his Shepe, he doth us take.

Oh enter then his gates with prayse  
approche with loye, his courtes unto:  
Praise, laude, and blesse his name alwayes,  
for it is seemely so to doe.

For why? the Lord our God is good,  
his mercy is for euer sure:

His trueth at all tymes firmly stood  
and shall from age to age indure.”

[Orig. ed. 1560-1, London, J. Daye.]

In what form this text reached Geneva, whether in ms. or in a copy of Daye's edition, cannot be determined. Within a few months, if not simultaneously, the same text, varying only in the spelling of some words (the *folck* of Daye's ed. being spelt *folke*, &c.), was given in the *Anglo-Genevan* ed. of 1561, and again in many later editions of the *English Psalter*. In the subsequent history of the text the following variations have crept in:—

St. i., l. 3. “Him serve with fear,” changed to “mirth.” This is found in the *Scottish Psalter* of 1659, and is tak-n from the c.m. version of Ps. c. given in the older English Psalters.

St. ii., l. 1. “The Lord ye know is,” changed to “Know that the Lord is,” &c., is also in the *Scottish Psalter* of 1650, and is from the same c.m. version as in st. i.

St. ii., l. 3. “Folck” changed to “flock.” This was possibly a printer's error to begin with, caused by transposing the o and l. It is found as early as the *Psalter* printed by “The Assignes of Richard Day, London, 1585,” and has continued in the text from that date to Thring's *Coll.*, 1882. In that work Mr. Thring has reprinted the full text of 1560-1, and added thereto a doxology by Dr. Neale, based on Brady and Tate. This doxology is also found in *H. A. & M.*, and other collections.

III. AUTHORSHIP.—This is somewhat difficult to determine. The evidence is this:—

1. Daye's *Psalter*, 1560-1. No signature.

\*2. *Anglo-Genevan Psalter*, 1561. “*Thos. Ster.*”

\*3. *Britwell Psalter*, 1561. “*W. Ke.*”

\*4. *Scottish Psalter*, 1564. “*W. Ke.*”

5. Daye's *Appendix*, 1564. No signature.

6. Daye's *Psalter*, 1565. No signature.

7. Daye's *Psalter*, 1566. No signature.

8. *Crespin's Psalter* (Geneva), 1569. No signature.

9. Daye's *Psalter*, 1579. No signature.

10. Daye's *Psalter*, 1587. “*I. H.*”

These are all the Psalters known which have any value in determining the question. This evidence is certainly in favour of *W. Kethe*, and this is the more conclusive when we remember that the *Britwell Psalter*, 1561, and the *Scottish Psalter* of 1564, are reprints of the *Anglo-Genevan Psalter*, with

such corrections in spelling as an English work printed on the Continent would call for, and constitute together (\*) a distinct family from the *Daye Psalters*. The metre is also in *Kethe's* favour, and decisive against both *Sternhold* and *Hopkins*. Its correct subscription is therefore “*W. Kethe*, 1560-1.”

The historical account of the Psalters here named is given in the *English Psalters*, the *Scottish Hymnody*, and the *Old Version*, iii., v., in this work.

Although the history of tunes forms no part of our work, a few facts concerning “*The Old Hundredth*” may not be unacceptable. It first appeared in the enlarged edition of the *French Genevan Psalter*, published in 1551, as the tune to Ps. cxxxiv. The first half of the tune is a musical phrase which is found in various combinations both before and after that time; but the latter part of the tune, and the form of the whole of it, is the work of *Louis Bourgeois*, who, and not *Guillaume Franc*, is now known to be the editor of this edition of the *French Genevan Psalter*. *Kethe's* version of Ps. c. was doubtless written for this tune. [J. J.]

**All powerful, self-existent God.** [*God unchangeable.*] Pub. anonymously in *B. Williams's Coll. of H. for Pub. Worship on the Genl. Principles of Natural and Revealed Religion*. Salisb., 1778, No. 3, in 6 st. of 4 l. and headed “*The Immortality of God.*” It is based on Ps. cii. v. 27. In 1781 it was also included in his *Bk. of Psalms*, Salisb., p. 286, as version vi. of Ps. cii. After passing through several Unitarian Collections, it appeared in *Longfellow and Johnson's Amer. Hys. of the Spirit*, 1864, No. 80, in 3 st., being st. i., iii., and vi. of the original in an altered form. Orig. text as above. [W. T. B.]

**All praise to Him who dwells in bliss.** *C. Wesley*. [*Evening*] 1st pub. in *J. Wesley's Coll. of Ps. & Hymns*, 1741, as “*An Evening Hymn*,” in 5 st. of 4 l. In the *Poetical Works of J. & C. Wesley*, 1868-72, vol. ii. p. 27, it is repeated without alteration. Although in somewhat extensive use both in Great Britain and America, it has never found a place in the *Wes. H. Bk.* In the *Hymnary*, 1872, No. 75, a doxology has been added. Usually it is given in its original form.

**All praise to our redeeming Lord.** *C. Wesley*. [*Christian Fellowship.*] No. xxxii. of his *Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ*, 1747, in 3 st. of 8 l. and entitled, “*At Meeting of Friends.*” It was not included in the *Wes. H. Bk.* until after the death of *J. Wesley*, and was added in one of the editions of that collection during its partial revision in 1800-1. It has become a favourite hymn amongst the Methodist bodies in all English-speaking countries, but its use, otherwise than by the Methodists, is limited. Orig. text in *P. Works*, 1868-72, vol. iv. p. 252.

**All praise to the Lamb! Accepted I am.** *C. Wesley*. [*Assurance.*] Appeared in his *Hymns and Sacred Poems*, 1759, vol. i., No. 130, in 18 st. of 3 l. It is not in *C. U.* as



a whole; but st. i., iii., v., and vi., slightly altered, are sometimes found as in the *Amer. H. Bk. of the Evang. Association*. Cleveland, Ohio, 1882, No. 326. Orig. text in *P. Works*, 1868-72, vol. v. p. 25. The well-known passage:—

“Not a cloud doth arise  
To darken the skies,

Or hide for a moment my Lord from my eyes:”

which reads in the original, “Not a doubt,” &c., is st. v. of this hymn.

**All praise to Thee, who didst command.** *Bp. R. Mant.* [*Common of Apostles.*] An original hymn given in his *Ancient Hymns*, &c., 1837, No. 67, in 6 st. of 4 l. and entitled, “Hymn of Thanksgiving for an Apostolic Ministry.” In 1847 it was included in *Fallow’s Sel. of Hys. for Pub. and Priv. Use*, No. 50; in 1853 in the *Cooke & Denton Hymnal*, No. 168, for “St. Matthias’ Day;” and in later collections. Orig. text in *Rivington’s ed. of the Ancient Hymns*, 1871.

**All-seeing God, Thy love sustains.** *W. J. Irons.* [*Providence.*] A metrical form of the Collect for the 8th Sun. after Trinity, “O God, whose never failing mercy ordereth all things, both in heaven and earth, &c.” given in his *Ps. & Hys. for the Church*, 1873, No. 167, in 4 st. of 7 l. and headed “Perceiving God’s Providence.” In 1882, it was included in *Thring’s Coll.*, No. 248, with “beneath Thy sheltering Wings,” for “beneath the cherub’s wings,” st. ii., l. 6, but otherwise unaltered.

**All thanks be to God.** *C. Wesley.* [*Thanksgiving.*] One of the most celebrated open-air preaching places in Cornwall is the well-known Gwennap Pit, near Redruth. It is a circular hollow, covering an area of about 80 square yards, and sloping to a depth of some 50 feet. It has the appearance of a huge grass-covered funnel, with rings of seats formed out of the ground, and reaching from the bottom upwards. It seems to have had its origin in the running together of a mining shaft. In this amphitheatre the Wesleys frequently preached during their tours in Cornwall. In his journal C. Wesley notes under the date of Sunday, Aug. 10, 1746, that therein “for nearly two hours nine or ten thousand, by computation, listened with all eagerness” to him as he preached. The following day, being deeply impressed with the multitude, and the success of his work, he wrote the hymn: “All thanks be to God,” &c. In the following year it was given as No. iii. of *Hymns for those that Seek and those that Have Redemption*, &c., 1747, in 8 st. of 8 l., and entitled, “Thanksgiving for the Success of the Gospel.” When included by J. Wesley in the *Wes. H. Bk.* in 1780, st. iv. was omitted, and some alterations were also introduced into the text. That arrangement has been retained in later editions, and is repeated in other collections. Its use is somewhat extensive both in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. iv. p. 210.

[J. J.]

**All thanks to the Lamb, Who gives us to meet.** *C. Wesley.* [*Christian Fellowship.*]

1st pub. in his *Hymns and Sacred Poems*, 1749, vol. ii., No. 238, in 7 st. of 4 l.; from thence it passed into the *Wes. H. Bk.* in 1780, in full; but in the revised ed., 1875, the last stanza is omitted. It is given in most of the collections of the Methodist bodies, but is rarely found in other hymn-books. Orig. text in *P. Works*, 1868-72, vol. v. p. 468.

**All that I was, my sin, my guilt.** *H. Bonar.* [*Pardon through Grace.*] 1st pub. in the *Bible Hymn Book*, of which Dr. Bonar was editor, 1845, No. 219, in 5 st. of 4 l. and based upon 1 Cor. xv. 10, “By the grace of God I am what I am.” It was repeated in subsequent editions of the *Bible H. Bk.*, and again in the author’s *Hymns of Faith and Hope*, 1st series, 1856, and later editions, with the title “Mine and Thine.” Its use, both in G. Brit. and America, is somewhat extensive, and usually the text is unaltered, as in *Stevenson’s Hys. for Church and H.*, 1873. The line, st. 4, l. 2, “Bade me in Christ believe,” in *Bapt. Ps. & Hys.*, 1858 and 1880, and the *N. Cong.*, 1859, is from the former collection. The dox. as in *Kennedy*, 1863, is not in the original.

**All that’s good, and great, and true.** *Godfrey Thring.* [*Praise and Thanksgiving.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, No. 24, in 7 st. of 4 l. and entitled “Nature’s Harmony.” It was repeated in his *Hymns and Lyrics*, 1874, pp. 108-9, and again in his *Ch. of E. H. Bk.*, 1882, where it is given most appropriately as a hymn for children.

**All the night and nothing taken.** *H. Alford.* [*Missions—S. S. Teachers.*] Contributed to his *Year of Praise*, 1867, No. 167, in 3 st. of 6 l., and appointed for the 5th Sun. after Trinity, being based on the Gospel of that day. It is repeated in *Snepp’s S. of G. & G.*, 1872, No. 771.

**All the night so dark and drear.** *J. E. Bode.* [*Missions.*] From his *Hymns from the Gospel of the Day*, 1860, into the *App. to the S. P. C. K. Ps. & Hys.* 1869, No. 416. The special Gospel is that for the 5th Sun. after Trinity, St. Luke v. 1.

**All the sacrifice is ended.** *S. J. Stone.* [*Easter.*] Written for his *Lyra Fidelium* (on the article of the Creed, “He descended into Hell: The third day He rose again from the dead”), and 1st pub. therein, 1866, No. v., in 6 st. of 6 l. It was repeated in *A Supplemental Hymnal*, Lond., Macintosh, 1873; in the author’s *Ch. Service for Children*, 1884; and in his *Carmina Consecrata*, 1884.

**All the world in sin was lying.** *S. Baring-Gould.* [*Redemption.*] Printed in the *Church Times*, July 30th, 1864, and thence into the *People’s H.*, 1867, No. 455, in 8 st. of 4 l.

**All things are possible to him.** *C. Wesley.* [*Concerning Holiness.*] No. 10 of his “Hymns for those that wait for full Redemption,” which was given in the *Hymns & Sacred Poems*, 1749, vol. ii., in 8 st. of 6 l. (*P. Works*, 1868-72, vol. v. p. 300.) In the



*Wes. H. Bk.* of 1780, and later editions, and also in other collections in which it is found, st. iii. and vi. are omitted, the statement in the former,

"I without sin on earth shall live,  
Even I, the chief of sinners I;"

and in the latter,

"The unchangeable decree is past,  
The sure predestinating word,  
That I, who on the Lord am cast,  
I shall be like my sinless Lord:  
'Twas fix'd from all eternity:  
All things are possible to me:"

being evidently unacceptable both to J. Wesley, and those who have reprinted the hymn from his collection. Its use as a congregational hymn outside the Methodist bodies is almost unknown.

**All things are ready, Come.** *A. Midlane.* [*Invitation.*] Written in July, 1860, and first pub. in *The Ambassador's Hymn Book*, 1861, No. 49, in 5 st. of 4 l. s.m., from whence it has passed into numerous collections both in G. Brit. and America. It ranks with the most popular of the author's productions. Orig. text, in Spurgeon's *O. O. H. Bk.* 1866, No. 504.

**All things are ready! there's a place of rest.** [*Holy Communion.*] This Eucharistic hymn, which is suited more to private devotion than public worship, we have failed to trace to its original source. It is known to us in three forms:—

1. **All things are ready! Jesus waits to give.** This is found in a collection of *Hymns*, pub. at *Chipping Norton*, 1859, in 3 st. of 4 l. and said to be *Anon.* showing that it had been copied from an earlier work.

2. **All things are ready! there's a place of rest.** This text in 4 st. is the same as the first four st. in *Thring's Coll.*, No. 526, which were taken by Mr. Thring from a collection now to him unknown. It consists of the first form of the hymn as above, and another stanza which is given as the first.

3. **The cento in Thring.** This is No. 2, with a fifth st. and a new line, st. iv., l. 4, by Mr. Thring.

**All things bright and beautiful.** *Cecil F. Alexander, née Humphreys.* [*God, our Maker.*] A successful and popular hymn for children, on the article of the Creed, "Maker of Heaven and Earth," which appeared in her *Hymns for Little Children*, 1848, in 7 st. of 4 l. It is usually given in an unaltered form, as in *Thring's Coll.*, 1882.

**All things praise Thee, Lord most high.** *G. W. Conder.* [*Praise.*] Pub. in 1874, in his *Appendix* to the *Leeds H. Bk.* of 1853, No. 6, in 6 st. of 6 l. It is given in many collections, its popularity arising to some extent from its remarkable word-painting. This is a distinguishing feature of the author's compositions both in prose and verse. The hymn is sometimes abbreviated by the omission of one or more stanzas. In *Thring's Coll.*, 1882, No. 249, st. iii. and iv. are thus omitted with advantage.

**All we like wandering sheep have strayed.** [*Passiontide.*] This *Anon.* hymn has not been traced beyond the Rev. T. M. Fallow's *Sel. of Hys. for Pub. and Priv. Use*, Lond., Masters, 1847, No. 58, in 4 st. of 4 l., where it is appointed for Good Friday. In 1852 it was repeated in the *English Hymnal*, No. 103, with the addition of a doxology; and in this form, with the change of the line, "Yet still He uncomplaining stands," to "Yet uncomplaining still He stands" in *Kennedy*, 1863, No. 600. [W. T. B.]

**All wondering on the desert ground.** *J. E. Bode.* [*Feeding the Multitude.*] One of the most popular and successful of his *Hymns from the Gospel of the Day*, 1860, in 5 st. of 4 l., the Gospel being the 25th Sun. after Trinity, St. John vi. 5. It has passed into various collections at home and abroad, including Alford's *Year of Praise*, 1867, the *New Zealand Hymnal*, 1872, and others. Orig. text in Lord Selborne's *Bk. of Praise*, 1862,

**All ye Gentiles, praise the Lord.** *J. Montgomery.* [*Ps. cxvii.*] 1st pub. in his *Songs of Zion*, 1822, in 3 st. of 4 l., and again in his *Original Hymns*, 1853, p. 91, where it is entitled, "Exhortation to Universal Praise and Thanksgiving." It is sometimes given as:—"All ye nations, praise the Lord," in both English and American hymnals. It was introduced into congregational use at an early date, and has attained to a fair position.

**All ye that fear Him, praise the Lord.** [*Ps. xlvii.*] This hymn, as given in *Spurgeon's O. O. H. Bk.*, 1866, No. 22, pt. iii., is a cento thus composed:—St. i. from the *O. V.*, 1562, by T. Sternhold; st. ii., iii. from the *N. V.*, 1696, by Tate & Brady; st. iv., by the editor, based on the *O. V.*

**All ye that [who] love the Lord, rejoice.** *I. Watts.* [*Ps. cxlvi.*] 1st pub. in his *Psalms of David, &c.*, 1719, in 8 st. of 4 l., and entitled, "Praise God, all His saints; or, The Saints judging the World." To it he appended a note in explanation of his rendering of verses 6-9, "Let the high praises of God be in their mouth," &c.

"This Psalm seems to be written to encourage the Jews in the wars against the Heathen Princes of Canaan, who were divinely sentenced to Destruction: But the four last Verses of it have been too much abused in later Ages to promote Sedition and Disturbance in the State; so that I chose to refer this Honour, that is here given to all the Saints, to the day of Judgment, according to those Expressions in the New Testament, Mat. xix. 28, *Ye shall sit on twelve Thrones, judging the Tribes, &c.*; 1 Cor. vi. 3, *We shall judge Angels*; Rev. ii. 27 and iii. 21, *I will give him power over the Nations, he shall rule them with a Rod of Iron,*" &c.

Notwithstanding this defence, the unsuitability of these stanzas for congregational use is emphasised by their omission in most collections in G. Britain and America.

**All ye that pass by.** *C. Wesley.* [*Invitation.*] This "Invitation to Sinners" appeared in the *Hymns and Sacred Poems*, 1749, vol. i., No. xlii., in 7 st. of 6 l. In 1760 it was included, with the omission of st. iv., in M. Madan's *Ps. & Hys.*, No. xxi.; again in the collections of *De Courcy*, *R. Conyers*, and

others in the Ch. of England; *Williams and Boden*, and others amongst the Congregationalists; and in the collections of various denominations: but not until the publication of the *Supp. to the Wes. H. Bk.* in 1830 was it added to that work, and thereby officially recognised by the Wesleyan Conference. It is retained in the revised ed. of the *Wes. H. Bk.*, 1875, and is in extensive use in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. iv. p. 371.

**All ye who faithful servants are.** *Tate & Brady. [Holy Communion.]* This is Hymn ii. of the three hymns for Holy Communion which were given in the *Supp.* to the *N. V.*, 1699. It is based on Rev. xix., and is in 4 st. of 4 l. It is found in a few modern hymnals only, including *Kennedy*, 1863, No. 646, and the *Sarum*, 1868, No. 225, in both of which the changes in st. iv. of l. 1, "bless'd" to "blest," and l. 4, "Is call'd" to "Is made a welcome guest," are given. The text is otherwise correct.

**All ye who seek a rest above.** *Godfrey Thring. [Holy Communion.]* Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, pp. 72-3, in 5 st. of 6 l. In 1874 it was republished in his *Hymns and Lyrics*, pp. 141-2; and again in his *Coll.*, 1st ed., 1880, but not in the 2nd ed., 1882.

**All yesterday is gone.** *[Invitation.]* This hymn, in 3 st. of 4 l., is found in a few English collections early in the present century, including *Pratt's Coll.*, 1829, through which it probably passed into the American collections. Its use in G. Brit. is very limited. In America it is found in several hymnals. It is an earnest and simple invitation to accept of present offers of salvation. Its authorship is unknown.

**Alle Christen singen gerne.** xviii. cent. *[Love to Christ.]* Included as No. 953 in J. J. Gottschaldt's *Universal G. B.*, Leipzig, 1737, in 11 st. of 12 l., and in the *Unv. L. S.*, 1851, No. 294. Repeated altered (reading *hören*) as No. 514 in the *Berlin G. B.*, 1829, in 4 st. of 8 l. The only tr. is, "All with Jesus are delighted," by Dr. H. Mills, 1845 (ed. 1856, p. 114). [J. M.]

**Alleluia = Hallelujah.** Hymns beginning with this word are arranged in this work according to the mode of spelling adopted by the authors and translators.

**Alleluia** (Greek, Ἀλληλούια; Hebrew, אֱלִילִיָּהּ). An ascription of praise derived from two Hebrew words meaning "Praise Jah," or "Praise the Lord." It occurs frequently in the Book of Psalms, from Ps. civ. onwards, both in the text and as a heading (Vulgate); once in the Book of Tobit (xiii. 18), and four times in the Revelation (xix. 1, 3, 4, 6).

It passed at an early date into frequent and general use among Christians. St. Jerome speaks of the Christian ploughman shouting it while at his work. [*Ep. xviii. ad Marcellinum.*] Sidonius Apollinaris alludes to sailors using it as the "celeusma," or exclamation of

encouragement while plying the oar. [*Lib. ii. Ep. 10.*] Christian soldiers used it as a battle-cry, as when the Britons under the guidance of St. Germanus of Auxerre won the "Alleluia victory" over the Picts and Scots A.D. 429.

Tradition says that when the early Christians met on Easter morning, they saluted each other with the exclamation, "Alleluia, the Lord is risen."

The word passed early into liturgical use, and (untranslated, like other Hebrew words, "Amen," "Hosanna") assumed a fixed position in the services of the Church. Its uses are:—

i. In the Eastern Church it is closely connected with the *Great Entrance*. It occurs once at the close of the Cherubic Hymn in the Greek Liturgies of St. James (Hammond, C. E., *Lit. Eastern and Western*, p. 32), and of St. Mark (*Ibid.* p. 178), and three times in the same position in the Liturgy of Constantinople (*Ibid.* p. 101). It occurs frequently in the Greek *Offices for the Dead* (Goar, *Eucholog.* p. 526), and its use is not intermitted even in Lent (*Ibid.* p. 205). In the Greek *Menaea* it occurs thrice at the end of the Hexapsalmus at the Orthon; thrice after the Gloria Patri concluding the three opening Psalms of the first, the third, and the sixth Hours.

ii. Its liturgical use in the Western Church has been varied.

1. In the *Mozarabic* liturgy its normal and invariable position was after the Gospel, at the commencement and conclusion of the "Lauds," its use being continued even in Masses for the Dead, and even on such ferial occasions as the first day of Lent. It also occurs nearly as invariably in the "Sacrificium," or "Offertorium." According to original usage the "Alleluia" was retained in the Spanish Church all the year round, but its omission in Lent was ordered by Can. xi. of the fourth Council of Toledo, and is witnessed to by Isidore of Seville (*De Eccles. Offic.* l. 13). Such omission only commences after the First Sunday in Lent, on which day additional "Alleluias" were inserted in the Introit.

2. *Gallican* usage is unknown, but in this, as in other points, it was probably identical with the Spanish rite.

3. In the *African* Church the use of "Alleluia" was confined to Sundays and to Easter and Ascension-tide (*Isidorus de Eccles. Offic.* l. 13).

4. In the *Roman Liturgy* it is used after the *Gradual*, before the Gospel. Originally its use was confined to Easter Day (Sozomen, *Hist. Eccl.* vii. 19), though some persons have supposed *Pascha* in this passage to mean Easter-tide. Afterwards it was used throughout the year except from Septuagesima Sunday to Holy Saturday, and according to present rule it is also omitted on ferial masses in Advent, on the Feast of Holy Innocents if it falls on a week-day, and on all Vigils except those of Easter and Pentecost, in Masses for the Dead, and on Ember Days.

5. In the *Roman Breviary* "Alleluia" is said after the opening "Gloria Patri" at all the Hours except from Septuagesima Sunday to Maundy-Thursaday, when "Laus tibi, Domine, Rex aeternae gloriae" is substituted for it, and during Easter-tide it is added to all "Antiphons," of which at other seasons it would not form a part. It is also added during Easter-tide to the verses following the Antiphons to the Psalms, and to the Responsory after Lectures before its following verse; and to the short Responsory after the chapter at Terce, Sext, and None, being said twice here, and twice after the first verse instead of part of the Responsory, and once after the second verse.

iii. Beyond this enumeration we need not go, as the labour involved in tracing out the use of "Alleluia" in the hundreds of local Breviaries which exist, would yield little return in practical utility. Dr. Neale's note on the use of Alleluia in his *Mediaeval Hymns*, 1851 and 1867, under "Alleluia dulce carmen," is very beautiful, but too long for quotation.

iv. We will close with a short list of Hymns, Sequences and Proses commenced with the word "Alleluia," or with the first two syllables of that word.



1. "Alle-cantabile sonet choris cantorum et sub-jungat dulcibile -luya." A Sequence for the Feast of St. Bartholomew in the Tropary of Ethelred (994-1017. *Bodleian* ms. 775), printed in *Surtees Society*, vol. 60, p. 286. It consists of 17 lines, all but 7 of which end with the letter *a*, and in 3 out of the 7 exceptions the last vowel is *a*. The lines chiefly consist of 15 syllables, but are occasionally longer, varying from 18 to 23.

2. "Alle-coeleste neonon et perenne -luya." A Prose attached to the Paschal Sequence entitled "Mater Sequentiarum" [= Pangamus Creatoris, &c.], in the Tropary of Ethelred [*Bodl.* ms. 775, *Surtees Soc.* vol. 60, p. 291]. It occurs in the *Sarum*, *York*, and *Hereford Missals* as the Sequence for the Feast of the Nativity of the B. V. M. on Sept. 8. It consists of 84 short lines, all of which, with 9 exceptions, end with the letter *a*, and in 8 out of the 9 exceptional lines the last vowel is *a*. After the first line, containing 13 syllables, the remaining lines vary between 4 and 9 syllables.

3. Alleluia, Alleluia, Alleluia, O filii et filiae, &c. (q. v.).

4. "Alleluia Christo decantet omnis lingua." A Sequence for the festival of St. Erhardus (Jan. 8), a Bavarian Bishop of the 8th century, printed from an undated *Ratisbon Missal*, by Dr. Neale (*Sequentiae*, 1852, p. 91). It consists of 19 rugged lines, in length varying from 13 to 22 syllables, closing with 3 short lines of 9 syllables each.

5. "Alleluia, dulce carmen" (q. v.).

6. "Alleluia nunc decantet universalis ecclesia" (q. v.).

7. "Alleluia plis edite laudibus" (q. v.).

Two instances of striking merit of modern imitations of these ancient "Alleluias" are found in

8. "Alleluia, Alleluia, hearts to heaven and voices raise" (q. v.). An Easter hymn by Dr. Christopher Wordsworth, Bishop of Lincoln.

9. "Alleluia, sing to Jesus" (q. v.). An Eucharistic Hymn, by W. Chatterton Dix. [F. E. W.]

**Allelui(y)aticae Antiphonae.** A name for the Easter Antiphons with their added Alleluias. *Sarum Breviary*. Cambridge reprint. Fasc. ii. 1882. Col. dcccxcvi.

[F. E. W.]

**Alleluia, dulce carmen.** [*Week before Septuagesima.*] The earliest form in which this hymn is found is in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 235; Vesp. D. xii. f. 46 b; Jul. A. vi. f. 42 b). From a Durham ms. of the 11th cent., it was pub. in the *Latin Hys. of the Anglo-Saxon Ch.* (*Surtees Society*), 1851, p. 55. The text is in *Daniel*, i. No. 263, and with further readings in iv. p. 152; and in the *Hymn. Sarisb.* 1851, p. 59. In the latter readings are added from the *Worcester Brev.*, &c. Also in Biggs's *Annotated H. A. & M.*, p. 82. [W. A. S.]

**Translations in C. U. :—**

1. Alleluia! best and sweetest. Of the hymns of praise above. By J. Chandler, 1st pub. in his *Hys. of the Primitive Church*, 1837, No. 59, in 4 st. of 6 l., as the first of two renderings of the hymn. This tr. is found in a great number of collections with the first two lines complete, but usually with a few alterations in the rest of the hymn. In the *S. P. C. K. Ps. & Hys.*, No. 37, it reads "Alleluia! peace instilling," and in the *Bapt. Ps. & Hys.*, 1858, No. 633, "Hallelujah! high and glorious."

2. Alleluia! song of sweetness, Voice of everlasting glee. By W. J. Blew, printed on a broad-sheet for use in his church, cir. 1850 [E. MSS.], and then included in his *Ch. H. & Tune Bk.*, 1852, from whence it passed into *Rice's Sel.* from that work, 1870, No. 23.

3. Alleluia! song of sweetness. Voice of joy, eternal lay. By J. M. Neale. It appeared in the

1st ed. *Med. Hys.*, 1851, p. 130, in 4 st. of 6 l., and was "corrected for the *Hymnal N.*" (*Med. Hys.* 2nd ed. p. 184), where it was given in its new form, in 1852, No. 46, and again in the 2nd ed. of the *Med. Hys.*, 1863. This tr. equals in popularity that of Chandler, but it is more frequently and extensively altered. Without noticing minor instances, we find the following: "Alleluia, song of sweetness, Voice of joy that cannot die," in *H. A. & M.*, 1861 and 1875, and many others. "Hallelujah! song of gladness, Voice of joy that cannot die," in *Thring's Coll.*, 1882, &c. Of these altered forms of Neale's text, that of *H. A. & M.* is most frequently adopted.

4. Alleluia! song of gladness, Utterance of perennial joy. By J. A. Johnston, given in his *English Hymnal*, 1852, No. 75, and in later editions.

5. Alleluia! song of gladness, Voice of everlasting joy. This tr. appeared in *Cooke and Denton's Hymnal*, 1853, No. 44. It is based upon Chandler; but it has so much in it that is new, that practically it is a fresh tr. In 1857, it was included in the *Winchester Ch. H. Bk.*, No. 247, and subsequently in *Barry, Snapp's Songs of G. & G.*; *Hy. Comp.*; the *Stoke H. Bk.*, and others. It is also given, but somewhat altered, in the *Parish H. Bk.*; the *R. T. S.'s Hys.*, No. 337; and the *New Cong.*, No. 714. In some of these it is ascribed to Dr. Neale in error.

6. Alleluia! song of sweetness. By J. D. Chambers, in his *Lauda Syon*, 1857, i. p. 120, and from thence, in an altered form, into the *Wellington College H. Bk.*, 1860, p. 65.

7. Alleluia, sweetest anthem, Voice of joy that may not die. By J. Keble. This tr. is based upon Dr. Neale's, and was contributed to the *Salisbury H. Bk.*, 1857, No. 63, and repeated, with alterations, in the *Sarum*, 1868. It was also included in *Keble's Misc. Poems*, 1869, p. 149.

8. Alleluia! song of sweetness, No. 61 in *Pott's Hymns, &c.*, 1861, is the *H. A. & M.* text, slightly altered; and No. 102, *Ch. Hys.*, 1871, is st. i., ii. and iii., from *Pott's Hys.* and st. iv. from Neale direct.

9. Alleluia, song of sweetness, Strain of everlasting joy. By R. C. Singleton, made for, and 1st pub. in his *Anglican H. Bk.* 1868. It was re-written for the 2nd ed., 1871.

The close resemblance of these trs. to each other has made the annotations a task of some difficulty. By far the greater number of compilers have worked with second-hand materials, and these, when re-arranged, have produced complications in the text of the most embarrassing nature. *Ch. Hys.* No. 102, is an example. There we have Neale altered by the compilers of *H. A. & M.*, altered again by the Rev. F. Pott in his *Coll.*; again this arrangement, shorn of st. iv., by the editors of *Ch. Hys.* and the omission made good by adopting Neale's original tr. of that stanza. The text of *Thring* and others is equally complicated.

**Translations not in C. U. :—**

1. O, Glorious is the song. *J. Chandler* (2nd tr.), 1837.

2. Hallelujah! note of gladness. *W. L. Alexander*, 1849.

3. Alleluia, sweetest lay. *R. Campbell*, 1850.



4. Alleluia, song of sweetness. *Bonar*, 1856.
5. Alleluia, sweetest music. *Mrs. Charles*, 1858.
6. Alleluia, music sweetest. *Kynaston*, 1862.

[J. J.]

**Alleluia nunc decantet.** [*Common of Apostles.*] According to *Mone*, No. 667, this hymn is found in a Reichenau ms. of the 14th cent. among the Notkerian sequences, and marked as for SS. Philip & James. It is also in the *Sarum*, *York* and *Hereford Missals*. Dr. Neale included it in his *Seq. ex Miss.*, p. 214, as a "Seq. for the Com. of Apostles"; *Daniel*, v. 335, repeats the text, readings, and references of *Mone*, whose title is "De Apostolis" (troparium). It is also in *Kehrein*, No. 374. The sequence is in 27 lines of varying length. Of these 26 lines end in the letter "a." It will be noticed that in the hymn no reference is made to St. Paul; possibly, as suggested by *Mone*, because he was not an eye-witness of the life and sufferings of our Lord. The tr. in C. U. is:—

**Let the Church sing Alleluia.** By *R. F. Little-dale*. Made for and first pub. in the *People's H.*, 1867, No. 198, and signed "D. L."

**Alleluia piis edite laudibus.** This anonymous hymn, *Mone*, 1853, i. p. 87, assigns to the 5th cent., on the ground that it was included in the *Mozarabic Brev.*, in which no hymns were admitted which are of later date than the 8th cent., and that the shortened strophe indicated that date. He gives the text from a Munich ms. of the 10th cent., and adds numerous readings and a few notes. *Daniel*, 1855, vol. iv. pp. 63–65, repeats this text, with slight changes, together with *Mone's* various readings with additions.

It is the Hymn at Vespers in the *Mozarabic Brev.* (Toledo, 1502, f. 80) for the first Sunday in Lent, and the Saturday preceding. See *Migne's Patrol.*, tom. 86, col. 259, also col. 896; where it is described as the *Hymn on the occasion of leaving off flesh-meat*, "Ymnus in Carnes tollendas." The Hymn on Ash-Wednesday itself, however (*Feria quarta in Capite Jejuni*: the head or beginning of the fast), is *Benignitatis fons Deus*, the same as at Lauds and Vespers on the three days' fast which precedes the Feast of the Epiphany in that rite (excepting the Vespers of the third day, or Eve of the Epiphany). *Patrol.*, col. 149.

The text is also in the *Hymn. Sarisb.*, Lon., 1851, pp. 60, 61, where it is given as the hymn at Matins on Septuagesima Sunday and through the week, and as from a ms. (date 1064), formerly belonging to Worcester Cathedral; which ms. professes to contain *Ambrosian Hymns for the different Hours*, according to the *Constitutions of our Father Benedict*, and to have St. Oswald as its compiler.

In the *Hymn. Sarisb.* various readings are also given from three old mss. of the 10th or 11th centuries, which have interlinear Anglo-Saxon versions. The refrain of this hymn—"Alleluia perenne"—is an allusion to the fact that the Alleluias of heaven are continuous, whilst those of earth are broken.

In addition to the works noted above, the text is in *Neale's Hymni Ecclesiae*, 1851, p. 102; and the *Latin Hymns of the Anglo-Saxon Church* (Surtees Society), 1861, p. 57, from an 11th cent. ms. at Durham. In the

*British Museum* it is found in three mss. of the 11th cent. (Harl. 2961, f. 235 b; Vesp. D. xli. f. 47; Jul. A. vi. f. 43.) For the Use of this and similar hymns, see *Alleluia*. [W. A. S.]

#### Translations in C. U. :—

1. **Alleluias sound ye, In strains of holy laud.** By J. D. Chambers, 1st pub. in his *Lauda Syon*, 1857, in 9 st. of 6 l., including the refrain. In 1868, st. i., ii., iv., v., and viii. were included, with slight alterations, in *Sarum*, as No. 185.

2. **Alleluia! now be sung.** By J. Skinner, made for and 1st pub. in his *Daily Service Hymnal*, 1864, No. 75, in two parts, part ii. being: "Bright and lovely morning star." This tr., although somewhat elaborated, is suited to congregational use, and is worthy of being better known.

3. **Sing Alleluia forth in dutuous praise.** By J. Ellerton. 1st pub., with an explanatory and historical note, in *The Churchman's Family Magazine*, 1865. In 1868 it was embodied in the Rev. R. Brown-Borthwick's *Suppl. Hymn and Tune Bk.*, and again, after revision by the translator, in the *App. to H. A. & M.* the same year. It was revised a second time for *Ch. Hys.*, 1871, and has also been printed elsewhere with the alteration of a word or two, but usually with the translator's consent. Orig. tr. as above; authorised tr. in *Ch. Hys.* Since its publication in *H. A. & M.*, 1868, it has been included in almost every hymnal of note in G. Britain, and most English-speaking countries. It is the most vigorous, musical, and popular rendering of the "Alleluia piis edite" which we possess.

#### Translation not in C. U. :—

Alleluia! let the holy sounds of cheerful praises ring. *Crippen's Anc. Hys.*, 1868, p. 25. [J. J.]

**Alleluia, sing to Jesus.** *W. C. Dix*. [*Holy Communion.*] Written about the year 1866, the author's design being to assist in supplying a then acknowledged lack of Eucharistic hymns in Church of England hymnals. It was 1st pub. in his *Altar Songs*, 1867, No. vii., in 5 st. of 8 l., and appointed especially for Ascension-tide, with the title "Redemption by the Precious Blood." From *Altar Songs* it passed, unaltered, into the *App. to H. A. & M.*, 1868, No. 350, and subsequently into numerous collections both in G. Brit. and America, sometimes in a slightly altered and abbreviated form.

**Alleluia! With a diadem of beauty.** *W. T. Brooke*. [*Saints' Days.*] This versification of Rev. J. M. Rodwell's prose translation of the Song of the Saints from the Abyssinian hymnal of *Jared* was 1st pub. in the *Monthly Packet*, Nov. 1871, in a series of articles on the "Songs of Other Churches," by the Rev. L. C. Biggs. In 1882 it was included in Mr. Brooke's *Churchman's Manual of Private and Family Devotion*, and is in 8 st. of 7 l. [W. T. B.]

**Allen, Elizabeth-Lee.** [Smith, E. L.]

**Allen, Henry.** [Alline, H.]

**Allen, James**, b. at Gayle, Wensleydale, Yorkshire, June 24, 1784, and educated with a view to taking Holy Orders, first with

two clergymen at different times, and then for one year at St. John's Coll., Cambridge. Leaving the University in 1752 he became a follower of Benjamin Ingham, the founder of the sect of the Inghamites, but subsequently joined himself to the Sandemanians [see *Scottish Hymnody*]; and finally built a chapel on his estate at Gayle, and ministered therein to the time of his death; d. 31st Oct., 1804. He pub. a small volume, *Christian Songs*, containing 17 hymns, and was the editor and a principal contributor to the *Kendal Hymn Book*, 1757, and *Appendix to the 2nd ed.*, 1761.

**Allen, Jonathan.** Concerning this hymn-writer, to whom is credited the hymn, "Sinners, will you scorn the message?" we can only say that this hymn appeared in *Hys. adapted to Pub. Worship, collected from various Authors*, Exeter, S. Woolmer, 1801, edited by Richard Pearsell Allen, Minister of Castle Street Meeting, Exeter; and that in D. Sedgwick's marked copy of John Dobell's *New Selection*, &c., 1806, it is attributed to Jonathan Allen. What authority Sedgwick had for this ascription we cannot determine. It is through him that it has gained currency. Allen's hymn, "Sinners, will you scorn, &c.," is sometimes given with st. i. and ii. transposed, as "Hear the heralds of the Gospel," as in the *Amer. Bap. Praise Bk.*, N. Y. 1871.

[W. T. B.]

**Allen, Oswald**, s. of John Allen, banker, of Kirkby Lonsdale, Westmoreland, and great-nephew of James Allen (q.v.); b. at Kirkby Lonsdale, 1816, and educated in that town. After residing for a time in Glasgow, he returned to Kirkby Lonsdale, and joined the staff of the local bank; d. October 2, 1878. In 1861 (Preface, Oct. 1861), he pub. *Hymns of the Christian Life*, Lond., Nisbet. It contains 148 hymns, a few of which are in C. U.

**Allen, William**, D.D., b. at Pittsfield, Mass., 1784, graduated at Harvard, 1802. He became Pastor of Pittsfield, 1810; President of Dartmouth University, 1817, and of Bowdoin College, 1820-1839. He d. at Northampton, 1868. He published the *American Biographical and Historical Dictionary*, 1809; *Psalms and Hymns*, 1835. The latter contains versions of all the Psalms, and 200 original hymns. Some of the hymns, especially those about slavery, are curious. Five are found in *Campbell's Comprehensive H. Bk.*, Lond., 1837. His compositions have almost entirely passed out of use.

[F. M. B.]

**Allendorf, Johann Ludwig Conrad**, b. Feb. 9, 1693, at Josbach, near Marburg, Hesse, where his father was pastor. He entered the University of Giessen in 1711, but in 1713 passed on to Halle to study under Francke, and then, in 1717, became tutor in the family of Count Henkel of Odersberg. In 1723 he became tutor to the family of Count Erdmann v. Promnitz at Sorau, and in 1724 was appointed Lutheran Court preacher at Cöthen, when one of the Count's daughters was married to the Prince of Anhalt-Cöthen. After the death of his first wife the Prince married her younger sister, but the latter

dying in 1750, the need for a Lutheran Court preacher ceased, he being of the Reformed Confession. Allendorf was then summoned by Count Christian Ernst v. Stolberg to Wernigerode, where a sister of his former patronesses was the wife of the Count's eldest son. There he was assistant in two churches till 1755, when he was appointed pastor of the Liebfrau Church, and a member of the Consistory. In 1760 he became pastor of St. Ulrich's Church in Halle, and successfully laboured there till, on June 3, 1773, "As a Simeon of eighty years he received his peaceful summons home to rest in the arms of Jesus" (*Koch*, iv. 441-446; *Allg. Deutsche Biog.*, i. 349, &c.). His hymns, which are "hymns of love to Christ, the Lamb of God, and the Bridegroom of the believing soul," appeared principally in the *Einige ganz neue auserlesene Lieder*, Halle, N. D. (c. 1733), and the *Einige ganz neue Lieder zum Lobe des Dreyeinigen Gottes und zur gewünschten reichen Erbauung vieler Menschen*. The latter, known as the *Cöthnische Lieder*, contains hymns of the Pietists of the younger Halle School, such as Lehr, Allendorf, Woltersdorf, Kunth, &c.; and to its first ed., 1736, Allendorf contributed 45 hymns, while the 4th ed., 1744, contains in its second pt. 46, and the 5th ed., 1768, in its third pt. 41 additional hymns by him—in all 132.

Four of his hymns have been *tr.*, viz.:—

1. *Das Brunnlein quillt, das Lebenswasser fliesset.* [*H. Communion.*] Founded on Ps. lxxv. 1st pub. in 1733, p. 14, and included, in 1736, as above, in 9 st. of 8 l., as a "Brunnenlied." Repeated as No. 1570 in the *Berlin G. L. S.* ed. 1863. The only *tr.* in C. U. is:—

*The Fountain flows!—its waters—all are needing,* omitting st. iv., vi., ix., by H. Mills in his *Horae Germanicae*, 1845 (ed. 1856, p. 43). The *tr.* of st. i.-iii., viii., altered to "The Fountain flows! waters of life bestowing," were included, as No. 819, in the Luth. General Synod's *Coll.* 1850.

2. *Die Seele ruht in Jesu Armen.* [*Eternal Life.*] Founded on an anonymous hymn in 5 st. beginning, "Ich ruhe nun in Gottes Armen," included as No. 655, in pt. ii., 1714, of Freylinghausen's *G. B.*; but not in the *Einhundert . . . Lieder*, Dresden, 1694 [Leipzig Town Library]. According to *Lauxmann* in *Koch*, viii. 689, Allendorf's hymn was first printed separately. In pt. ii. of the 4th ed., 1744, of the *Cöthnische Lieder*, as above, p. 264, in 13 st. of 10 l. entitled, "Of a soul blessed there with the beatific vision," Rev. xxii. 4. Written in the spirit of Canticles, it is included in full in the *Neue Sammlung*, Wernigerode, 1752, No. 92, but is generally abridged, Knapp, in his *Ev. L. S.*, 1850, No. 3059 (ed. 1865, No. 3123) altering it and omitting st. vi., ix., x. *Lauxmann* relates that Diaconus Schlupalius, of the Holy Cross Church in Dresden, told his wife on Jan. 1, 1764, while he was yet in perfect health, that he would die during the year. He comforted her apprehensions with st. vi.-xi. of this hymn, which consoled himself shortly before his death on April 6 of that year. The only *tr.* in C. U. is:—

*Now rests her soul in Jesus' arms.* A good *tr.* of st. i., ii., viii., xii., xiii., in the 1st Ser., 1855,



of Miss Winkworth's *Lyra Ger.*, p. 250 (later eds. p. 252). Thence, omitting st. xii., as No. 362 in E. H. Bickersteth's *Ps. & Hys.*, 1858. Another tr. is, "In Jesus' arms her soul doth rest," by Mrs. Bevan, 1858, p. 42.

**3. Jesus ist kommen, Grund ewiger Freude.** [*Advent.*] First pub. in 1736 as above (ed. 1738, p. 102), in 23 st. of 6 l., as a hymn of triumph on the Coming of the Saviour to our world, St. John iii. 31. In the *Speier G. B.*, 1859, 11 st. are selected, and in the *Württemberg G. B.*, 1842, 6 st. are given as No. 84. The only tr. is, "Jesus is come, O joy heaven-lighted," by Miss Warner, in her *H. of the Church Militant*, 1858 (ed. 1861, p. 433).

**4. Unter Lilien jener Freuden.** [*Longing for Heaven.*] A beautiful hymn on the Joys of Heaven, more suited for private than for Church use. It appeared as, "In den Auen jener Freuden," in the *Sammlung Geist- und lieblicher Lieder*, Herrnhut, 1731, No. 1004, in 8 st. of 6 l. When repeated in 1733, p. 67, and in 1736, in the *Cöthnische Lieder*, as above, Ps. lxxxiv. 3, was given as a motto, and the first line as *Unter Lilien*. Included in this form as No. 721 in the *Berlin G. L. S.* ed. 1863. Lauxmann, in *Koch*, viii. 687-689, relates that it was repeated on her death-bed by the first wife of Jung-Stilling, and that it was a favourite hymn of Wilhelm Hofacker, a well-known Württemberg clergyman. The only tr. is, "Glorious are the fields of heaven," by Mrs. Bevan, 1859, p. 131. [J. M.]

**Alles ist an Gottes Segen.** Anon. xvii. cent. [*Trust in God.*] This hymn on Christian faith and patience is mentioned by *Koch*, v. 605, as anonymous and as dating c. 1673. In the *Nürnberg G. B.* of 1676 it is No. 943 (ed. 1690, No. 949), in 6 st. of 6 l., marked "Anonymus." Included as No. 488 in the *Unv. L. S.*, 1851.

#### Translation in C. U.:—

All things hang on our possessing. Good and full in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 189, and thence, as No. 130, in her *C. B. for England*, 1863, and in full in the *Ohio Luth. Hymnal*, 1880, No. 326. [J. M.]

**Alline, Henry [Allen]**, b. at Newport, R. I., June 14, 1748, was some time a minister at Falmouth, Nova Scotia, and d. at North Hill, N.S., Feb. 7, 1784. Alline, whose name is sometimes spelt Allen, is said to have founded a sect of "Allenites," who maintained that Adam and Eve before the fall had no corporeal bodies, and denied the resurrection of the body. These peculiar views may have a place in his prose works, but they cannot be traced in his 487 *Hymns and Spiritual Songs*, in five books, of which the 3rd ed., now rare, was pub. at Dover and Boston, U.S.A., 1797, and another at Stoningtonport, Conn., 1802. Of these hymns 37 are found in Smith and Jones's *Hymns for the Use of Christians*, 1805, and some in later books of that body. The best of these hymns, "Amazing sight, the Saviour stands," from the 1st ed. of *Hymns and Spiritual Songs* (1790?), is preserved in Hatfield's *Ch. H. Bk.*, 1872, No. 569, where it is given anonymously from Nettleton's *Village Hymns*;

also in the *Bapt. Praise Bk.*, and others. Alline's hymns are unknown to the English collections. [F. M. B.]

**Allon, Henry**, D.D., an Independent Minister, b. at Welton, near Hull, October 18, 1818, and educated at Cheshunt Coll., Herts. In 1844 he became co-pastor with the Rev. T. Lewis of the Union Chapel, Islington, and succeeded to the sole pastorate on the death of Mr. Lewis in 1852. In 1865 Dr. Allon became co-editor with Dr. Reynolds of the *British Quarterly Review*, and in 1877 the sole editor of that journal. His *Memoir of the Rev. J. Sherman*, pub. in 1863, and his *Sermons on The Vision of God*, 1876, are well known. As a composer of hymns he is represented by one hymn only, "Low in Thine agony," a good hymn for Passiontide, contributed to his *Suppl. Hymns*, 1868, No. 24. His services to Hymnody, especially in the musical department, have been of value. In addition to acting as co-editor of the *New Cong. H. Bk.* 1859, he pub. *Supplemental Hymns*, 1868, enlarged ed. 1875; *Children's Worship*, 1878; and *The Congregational Psalmist Hymnal*, 1886. His musical compilations are the *Congregational Psalmist*, London, 1858, in conjunction with Dr. Gauntlett, in which his Historical Preface and Biographical Notes display considerable research and accuracy (various eds. 1868, 1875, 1883, raising the original 330 to 650 tunes); 2nd sect. of the same, *Chant Book*, 1860; 3rd sect., *Anthems for Congregational Use*, 1872; 4th sect., *Tunes for Children's Worship*, 1879. These musical works, together with his essay, "The Worship of the Church," contributed to Dr. Reynolds's *Ecclesia*, 1870; and his most valuable lectures delivered in connection with the Y. M. C. A. in Exeter Hall;—*Church Song in its Relation to Church Life*, 1861-2; and *Psalmody of the Reformation*, 1863-4,—have done much towards raising the musical portion of Nonconformist worship to a higher and more cultured position. [J. J.]

**Allsop, Solomon S.**, b. 1824; resided in Jamaica, where his father laboured as a missionary, from 1827 to 1830, when he returned to England. Joining the Nonconformist ministry he has been successively Pastor at Whittlesea, Longford, March, and Burton-on-Trent. In 1879 he was President of the Baptist Annual Association. When at Longford, 1864-68, Mr. Allsop wrote several hymns for the local Anniversary. Of these, "Our hymn of thanks we sing to-day" was included in Stevenson's *Sch. Hymnal*, 1880, No. 323, in 5 st. of 6 l.

**Alma Redemptoris Mater quae per-  
via coeli.** [B. V. M.] One of four Antiphons to the B. V. M. used at the termination of the Offices, the remaining three being the *Ave Regina*, the *Regina coeli*, and the *Salve Regina*. It is ascribed to *Hermannus Contractus*, who d. 1054. In *Daniel*, ii. p. 318, the text is given in full, together with a note setting forth its use, with readings from a Munich ms. probably of the 13th cent. It is also in a 14th cent. *Sarum Breviary* in the *British Museum* (Mss. Reg. 2 A., xiv. f. 235 b);



in the *Roman Breviary*, Modena, 1480, f. 512; the *York Breviary*, 1493, (reprint, 1883, ii. 494), &c. Concerning its use we may add from *Daniel* and other authorities:—

That it is appointed to be said at the end of Compline from the Saturday before the first Sunday in Advent to the 2nd of February, inclusively, and that in the old Franciscan Breviary, dated 1497, it is to be sung till Quinquagesima Sunday. In the Breviaries of *Rome*, *Paris*, *Lyons*, &c., it is to be said at the end of Compline from the 1st Vespers of the 1st Sunday in Advent to the Feast of the Purification, inclusively; also after Lauds during this time, if the choir where the office is recited be left; if Prime, or other Hours, shall be said immediately after Lauds, then this Antiphon should be used at the end, once for all. Should the Feast of the Purification be transferred, on account of some privileged day (as Septuagesima Sunday) falling on the same time, yet the *Alma Redemptoris Mater* is not to be continued beyond Feb. 2, according to decrees of the Roman Congregation of Rites, 1681, 1693, 1705.

How well this Antiphon was known in England in the Middle Ages we may judge from the use which Chaucer made of it in his *Prioress's Tale*, where the whole story is associated therewith. In the tale it is introduced in the following lines:—

"This litel child he litel book lerning,  
As he saute in the schole at his primere,  
He *Alma Redemptoris* herde sing,  
As children lered his antiphonere:  
And as he dorst, he drew him nere and nere,  
And herkened ay the wordes and the note,  
Till he the friste vers coude al by rote."

The Poet then explains the way in which the child mastered the Antiphon, together with the music to which it was set; and describes his singing it in the public streets, his murder by the Jews for so doing, and the subsequent results. This Antiphon is distinct from the Sequence, "*Alma redemptoris Mater quam de coelis misit pater*," given in *Daniel*, v. 113; *Mone*, ii. p. 200; *Neale's Seq. ex Missalibus*, p. 72, and others. The Sequence *Mone* quotes from a ms. of the 13th cent. Of this there is, so far as we are aware, no tr. into English. From the constant use of the Antiphon, both in public and private, by all Roman Catholics, translations, either in prose or verse, are in nearly all their devotional manuals. It is only necessary to specify the following:—

#### Translation in C. U.:—

Mother of Christ, hear thou thy people's cry.  
By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 38, and in his *Hymns & Poems*, 1873, p. 22. Its use is confined to the Roman Catholic collections for schools and missions.

#### Translations not in C. U.:—

1. Kindly Mother of the Redeemer. Card. Newman, *Tracts for the Times*, No. 75, 1836.
2. Sweet Mother of our Saviour blest. J. Wallace, 1874. [V.]

**Almighty Author of my frame.** *Anne Steele*. [*Praise*.] The first hymn of her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 1-2, in 5 st. of 4 l., and entitled "Desiring to praise God." It was repeated in the new ed. of the same, 1780, pp. 1-2, and again in Sedgwick's reprint of her *Hymns*, &c., 1863. It came into C. U. through the *Bristol Bapt. Coll. of Hys.* of Ash and Evans, 1769, No. 40. Its modern use, except in America, is very limited.

**Almighty Father, bless the word.** [*After Sermon*.] This hymn appeared anony-

mously in Dr. W. A. Muhlenberg's *Church Poetry*. Phila., 1823. It was repeated in the *Amer. Prayer Book Coll.*, 1826, as No. 39, in 2 st. It is found in several American collections, but is not in C. U. in Great Britain.

**Almighty Father, God of grace.** *T. Cotterill*. [*For Pardon*.] A metrical rendering of the Confession from the B. of C. Prayer given in his *Sel.* 1810, and continued in later eds. The ascription here to Cotterill is based on the authority of two marked copies of the 8th ed. of the *Sel.* 1819, in the *Brooke and Julian Libraries*. Orig. text in *Snepp's S. of G. & G.* 1872, No. 451.

**Almighty Father, gracious Lord.** *Anne Steele*. [*Providence and Grace*.] "Praise to God for the Blessings of Providence and Grace," is the title of this hymn in 16 st. of 4 l. in her *Poems*, &c., 1760, and 2nd edit. 1780. A cento therefrom in Dr. Alexander's *Augustine H. Bk.*, 1849-65, is composed of st. i., ii., vii.-ix., xv., and xvi. It is also found in some American collections. Another arrangement of stanzas beginning with the first st. was included in Cotterill's *Sel.*, 1810. Of this, st. iii., ll. 5-8, is altered from Cowper.

**Almighty Father, heaven and earth.** *E. A. Dayman*. [*Offertory*.] 1st pub. in the *Sarum Hymnal*, 1868, No. 292, and appointed as an "Offertory Hymn." Together with 2 st. as a "General Heading," and 2 st. as a "General Ending," it embodies two parts of 4 st. of 4 l., and a doxology. In the *Hymnary*, 1872, No. 522, it assumed the form of a single hymn, embracing the "General Heading," "Part i.," the 1st st. of the "General Ending," and the dox., thus omitting one stanza of the latter, and the whole of pt. 2. Some slight alterations are also introduced therein.

**Almighty Father, let Thy love.** *E. W. Eddis*. [*Matrimony*.] Written in 1863, and published in his *Irvingite Hys. for the use of the Churches*, in 1864, No. 114, and later editions.

**Almighty Father of mankind.** *M. Bruce*. [*Providence*.] We attribute this hymn to M. Bruce on grounds stated in his *Memoir* in this work. It was written probably about 1764, and 1st pub. in J. Logan's *Poems*, 1781, No. 3, in 3 st. of 4 l. Its use is not extensive in G. Brit., but it is found in many of the American hymnals. Text from Logan in Dr. Grosart's *Works of Michael Bruce*, 1865.

**Almighty Father! robed with light.** *E. T. Pilgrim*. [*Resignation*.] From his *Hymns written chiefly on the Divine Attributes of the Supreme Being*, 2nd ed., 1831, p. 8. It is Hymn iv. "On Resignation," in 3 st. of 4 l., and is based on the words, "Thy Will be done." It is in several collections.

**Almighty Father, Thou hast many a blessing.** [*Renunciation*.] Anon., in Longfellow and Johnson's *Amer. Book of Hys.*, 1846, No. 217; and their *Hymns of the Spirit*, 1864, No. 365, in 3 st. of 4 l.

**Almighty God, be Thou our Guide.** [*Security in God.*] Anon., in *Holy Song for all Seasons*, Lond., Bell & Daldy, 1869, No. 336, in 5 st. of 4 l.

**Almighty God, Eternal Lord.** [*Before a Sermon.*] A cento mainly from hymns by C. Wesley as given in the *Wes. H. Bk.* 1780. The 1st st. is from "Come, O Thou all victorious Lord," st. i., the 2nd, from "Thou Son of God, Whose flaming eyes," st. v., the 4th, from "Father of all in whom alone;" and the 3rd and 5th, possibly by the compiler. As the cento has not been traced to an earlier date than Cotterill's *Sel.*, 1810, No. 90, it was probably compiled by Cotterill from the *Wes. H. Bk.* To modern collections in Great Britain it is almost entirely unknown, but its use in America is somewhat extensive. The concluding line, "And faith be lost in sight," anticipated Dr. Neale's "Till hope be lost in sight," in *H. A. & M.*, 1875, No. 226, st. iv., and other hymnals. The history of the hymns from which this cento is compiled may be found under their respective first lines.

**Almighty God, in humble prayer.** *J. Montgomery.* [*For Wisdom.*] This hymn is in the "m. mss.," but undated. It was pub. in Montgomery's *Christian Psalmist*, 1825, No. 498, in 6 st. of 4 l. and entitled "Solomon's Prayer for Wisdom." It is repeated, without alteration, in his *Original Hymns*, 1853, No. 70. In modern collections it is usually given in an abbreviated form, as in Windle's *Metrical Psalter & Hymnal*, No. 11, Harland's *Ch. Psalter*, No. 199, the *Amer. Sabb. H. Bk.*, &c.

**Almighty God of love.** *C. Wesley.* [*Missions.*] A cento composed of Nos. 1157, 1158, and 1159 of his *Short Hymns, &c.*, 1762, vol. i. p. 391. In this form it was given in the *Wes. H. Bk.* 1780, and has been retained in all editions of that work. It has also passed into numerous collections, specially of the Methodist bodies, both in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. ix. p. 469.

**Almighty God, the pure and just.** *E. Osler.* [*Lent.*] 1st pub. in the *Mitre H. Book*, 1836, No. 1, in 4 st. of 4 l. and again with slight variations in the *Author's Church and King*, July 1837. In *Kennedy*, 1863, No. 631, it is subject to further alterations which are repeated in detail from Cooke & Denton's *Hymnal*, 1853, No. 69, but with the omission of their doxology.

**Almighty God, Thy Name I praise.** *Dorothy A. Thrupp.* [*God the Father.*] Contributed to her *Hymns for the Young* (1st ed. x.d. c. 1830, 4th ed. Lond. 1836), No. 63, in 3 st. of 4 l. and entitled, "Praise to God for Mercies." From thence it passed into Mrs. Herbert Mayo's *Sel. of Hys. & Poetry, &c.*, Lond., E. Suter (1st ed. 1838, 4th ed. 1849), with the signature "D. A. T." It is found in several collections for children, including the *Ch. S. S. H. Bk.*, 1868, and others. [W. T. B.]

**Almighty God, Thy piercing eye.** *I. Watts.* [*Omniscience.*] 1st pub. in his

*Divine Songs*, 1715, in 6 st. of 4 l., and entitled, "The All-seeing God," and again in all subsequent editions of the same work. It is given in various collections in Great Britain and America, principally in those for children, and sometimes in an abbreviated form. Orig. text in the *Meth. S. S. H. Bk.*, 1879, No. 298. In one or two American collections it is attributed to *Beddome* in error.

**Almighty God, Thy sovereign power.** *J. Julian.* [*Almsgiving.*] Written for and 1st pub. in *St. Mary's Ch. S. S. H. Bk.*, Preston, Lancashire, 1874, in 5 st. of 4 l.

**Almighty God, Thy word is cast.** *J. Cawood.* [*After Sermon.*] Written about 1815, and 1st pub. in Cotterill's *Sel.*, 8th ed. 1819, No. 268, in 5 st. of 4 l., and given for use "After a Sermon" [s. mss.]. It was reprinted in Montgomery's *Christ. Psal.*, 1825, No. 252. From that date it grew in importance as a congregational hymn, until its use has become extensive in all English-speaking countries, in some cases with the omission of one or more stanzas, and in others, with the addition of a doxology. Two texts, purporting to be the original, are extant. The first is that of Cotterill as above, from which the hymn has been taken in a more or less correct form until 1862, when the second was given from the original ms. in Lord Selborne's *Bk. of Praise*, 1862, p. 470, and *Lyra Brit.*, 1867, p. 131. One of the best arrangements of the hymn is a slightly altered form of the latter in Thring's *Coll.*, 1882, No. 151.

**Almighty God, to-night.** *J. M. Neale.* [*Evening.*] A child's hymn at "Bedtime," pub. in his *Hymns for Children*, 1842, in 5 st. of 4 l., and again in later editions. In use in *American Songs of Christian Praise*, 1880.

**Almighty God, whose only Son.** *Sir H. W. Baker.* [*Missions.*] Contributed to the *App. to H. A. & M.*, 1868, No. 357, in 7 st. of 4 l., and repeated in the revised edition of 1875, and other collections.

**Almighty King, whose wondrous hand.** *W. Cowper.* [*Grace and Providence.*] No. 81, Bk. iii., of the *Olney Hymns*, 1779, in 5 st. of 4 l., and entitled "Grace and Providence." It has not attained to the position of many of Cowper's hymns, and is found in a few collections only, including Martineau's *Hymns, &c.*, 1840 and 1873.

**Almighty Lord and King.** [*God unchangeable.*] An anonymous hymn in Dr. Alexander's *Augustine H. Bk.*, 2nd ed. 1858.

**Almighty Maker, God!** *I. Watts.* [*Praise.*] 1st pub. in his *Horae Lyricae*, 1706, in 11 st. of 4 l., and entitled "Sincere Praise." In its complete form it is unknown to the collections, but centos differing in length and arrangement, but all opening with the first stanza, are found in numerous hymnals in G. Brit. and America.

**Almighty Maker, Lord of all.** [*Holiness.*] This hymn is given in J. H. Thom's *Unitarian Hys., Chants & Anthems*, 1858, No.



433, as from "*Rees's Col.*" i.e. Kippis's *Coll.* of which Abraham Rees was one of the editors, 1795: No. 206, where it is given as from "Select Collection of 1756."

**Almighty Ruler of the skies.** *I. Watts.* [*Ps. viii.*] His L. M. paraph. of v. 1, 2, of *Ps. viii.*, 1st pub. in his *Psalms of David*, 1719, in 5 st. of 4 l., and entitled "The Hosanna of the Children; or, Infants praising God." His explanation of the opening stanzas is given in a note thus:—"These two first verses are here paraphrased and explained by the history of the Children crying Hosanna to Christ, Matt. xxi. 15, 16, where our Saviour cites and applies those words of the Psalmist."

Although not of the first importance, it might be utilized as a hymn for Palm Sunday. Its use is limited. The *New Cong.*, copying from the *Leeds H. Bk.*, 1853, omits st. iii. and v.

**Almum flamen, vita mundi.** [*Whitsuntide.*] This hymn is of unknown origin and date. It is in the *Corolla Hymnorum*, Cologne, 1806, p. 40. *Daniel*, ii. p. 368, gives it in 7 st. of 9 l., without note or comment. It is not known to be in use in any liturgical work. [W. A. S.]

#### Translation in C. U. :—

**Lord of Eternal Sanctity.** By E. Caswall, 1st pub. in his *Masque of Mary and other Poems*, 1858, in 7 st. of 10 l., and again in his *Hymns and Poems*, 1873, p. 131. In this form it is not in C. U., but a cento, beginning with st. ii., "Come Thou, who dost the soul endue" (*Veni, Spiritus Creator*), was compiled for the *Hymnary*, 1872, No. 329, and received the sanction of Mr. Caswall, shortly before his death (E. MSS.). Another *tr.* not in C. U. is "Genial Spirit, earth's emotion," by Dr. Kynaston in his *Occasional Hymns*, 1862.

**Alone! to land alone upon that shore.** *F. W. Faber.* [*Death.*] Pub. in his *Hymns*, 1862, No. 148, in 10 st. of 6 l. From it two centos are in C. U., both beginning with the same first line as above, and altered throughout; the first being No. 6 in the *Scottish Ibrox Hymnal*, 1871, and the second, No. 909, in the *Bapt. Hymnal*, 1879.

**Altenburg, Johann Michael**, b. at Alach, near Erfurt, on Trinity Sunday, 1584. After completing his studies he was for some time teacher and precentor in Erfurt. In 1608 he was appointed pastor of Ilversgehofen and Marbach near Erfurt; in 1611, of Trochtelborn; and in 1621 of Gross-Sömmern or Sömmern near Erfurt. In the troublous war times he was forced, in 1631, to flee to Erfurt, and there, on the news of the victory of Leipzig, Sept. 17, 1631, he composed his best known hymn. He remained in Erfurt without a charge till, in 1637, he was appointed diaconus of the Augustine Church, and, in 1638, pastor of St. Andrew's Church. He d. at Erfurt February 12, 1640 (*Koch*, iii. 115-117; *Allg. Deutsche Biog.*, i. p. 363, and x. p. 766—the latter saying he did not go to Erfurt till 1637). He was a good musician, and seems to have been the composer of the melodies

rather than of the words of some of the hymns ascribed to him. Two of his hymns have been *tr.* into English, viz. :—

1. **Aus Jakob's Stamm ein Stern sehr klar.** [*Christmas.*] Included as No. 3 of his *Christliche liebliche und andächtige neue Kirchen- und Hauss-Gesänge*, pt. i., Erfurt, 1620, in 3 st. of 5 l. According to Wetzels *A. H.*, vol. i., pt. v. p. 41, it was first pub. in J. Förster's *Hohen Festtags-Schreinlein*, 1611. In the *Unv. L. S.*, 1851, No. 24. It has been *tr.* as "From Jacob's root, a star so clear," by Miss Manington, 1864, p. 13.

2. **Verzage nicht du Häufflein klein.** [*In Trouble.*] Concerning the authorship of this hymn there are three main theories—i. that it is by *Gustavus Adolphus*; ii. that the ideas are his and the diction that of his chaplain, *Dr. Jacob Fabricius*; and iii. that it is by *Altenburg*. In tracing out the hymn we find that:—

The oldest accessible form is in two pamphlets published shortly after the death of *Gustavus Adolphus*, viz., the *Epicedion*, Leipzig, n.d. but probably in the end of 1632 (Royal Library, Berlin); and *Arnold Mengerling's Blutige Siegs-Crone*, Leipzig, 1633 (Town Library, Hamburg). In the *Epicedion* the hymn is entitled, "Königlicher Schwanengesang So Ihre Majest. vor dem Lützen-schen Treffen inniglichen zu Gott gesungen"; and in the *Siegs-Crone*, p. 73, "Der S. Kön. Mayt. zu Schweden Lied, welches Sie vor der Schlacht gesungen." In both cases there are 3 sts. :—

- i. Verzage nicht, du Häufflein klein.
- ii. Tröste dich dess, dass deine Sach.
- iii. So wahr Gott Gott ist, und sein Wort.

The next form is that in J. Clauder's *Psalmodiae Novae Pars Tertia*, Leipzig, 1636, No. 17, in 5 st. of 6 lines, st. i.-iii. as above, and—

- iv. Ach Gott gib in des deine Gnad
- v. Hilff dass wir auch nach deinem Wort.

No author's name is given. In the *Bayreuth G. B.*, 1668, p. 266, st. iv., v., are marked as an addition by Dr. Samuel Zehner; and by J. C. Olearius in his *Lieder-Schatz*, 1705, p. 141, as written in 1638 (1633?), when the Croats had partially burnt Schleusingen, where Zehner was then superintendent.

The third form of importance is that given in *Jeremias Weber's Leipzig G. B.*, 1638, p. 651, where it is entitled "A soul-rejoicing hymn of Consolation upon the watchword—God with us—used by the Evangelical army in the battle of Leipzig, 7th Sept., 1631, composed by M. Johann Altenburg, pastor at Gross Sömmern in Thüringen," [i.e. Sömmern in Thuringia]. It is in 5 sts., of which sts. i.-iii. are the same as the 1633, and are marked as by *Altenburg*. St. iv., v., beginning—

- iv. Drümb sey getrost du kleines Heer
- v. Amen, das hilff Herr Jesu Christ,

are marked as "Additamentum Ignotl." This is the form in C. U. as in the *Berlin G. L. S.*, ed. 1863, No. 1242.

In favour of *Altenburg* there is the explicit declaration of the *Leipzig G. B.*, 1638, followed by most subsequent writers. The idea that the hymn was by *Gustavus Adolphus* seems to have no other foundation than that in many of the old hymn-books it was called *Gustavus Adolphus's Battle Hymn*. The theory that the ideas were communicated by the King to his chaplain, Dr. Fabricius, after the battle of Leipzig, and by Fabricius versified, is maintained by Mohrke in his *Hymnologische Forschungen*, 1832, pt. ii. pp. 55-98, but rests on very slender evidence. In *Koch*, viii. 138-141, there is the following striking word-picture:—

If, then, we must deny to the hymn Albert Knapp's characterisation of it as "a little feather from the eagle wing of *Gustavus Adolphus*," so much the more its original title as his "Swan Song" remains true. It was on the morning of the 7th Nov., 1632, that the Catholic army under Wallenstein and the Evangelical under *Gustavus Adolphus* stood over against each other at Lützen ready to strike. As the morning dawned *Gustavus Adolphus* summoned his Court preacher Fabricius, and commanded him, as also the army chaplains of all the other regiments, to hold a service of prayer. During this service the whole host sung the pious king's battle hymn—

"Verzage nicht, du Häufflein klein."



He himself was on his knees and prayed fervently. Meantime a thick mist had descended, which hid the fatal field so that nothing could be distinguished. When the host had now been set in battle array he gave them as watchword for the fight the saying, "God with us," mounted his horse, drew his sword, and rode along the lines of the army to encourage the soldiers for the battle. First, however, he commanded the tunes *Ein feste Burg* and *Es wollt uns Gott genädig sein* to be played by the kettledrums and trumpets, and the soldiers joined as with one voice. The mist now began to disappear, and the sun shone through. Then, after a short prayer, he cried out: "Now will we set to, please God," and immediately after, very loud, "Jesu, Jesu, Jesu, help me to-day to fight for the honour of Thy Holy Name." Then he attacked the enemy at full speed, defended only by a leathern gorget. "God is my harness," he had said to the servant who wished to put on his armour. The conflict was hot and bloody. About 11 o'clock in the forenoon the fatal bullet struck him, and he sank, dying, from his horse, with the words, "My God, my God!" Till twilight came on the fight raged, and was doubtful. But at length the Evangelical host obtained the victory, as it had prophetically sung at dawn."

This hymn has ever been a favourite in Germany, was sung in the house of P. J. Spener every Sunday afternoon, and of late years has been greatly used at meetings of the Gustavus Adolphus Union—an association for the help of Protestant Churches in Roman Catholic countries. In translations it has passed into many English and American collections.

#### Translations in C. U. :—

1. **Fear not, O little flock, the foe.** A good tr. from the text of 1638, omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 1855, p. 17. Included, in England in *Kennedy*, 1863, Snapp's *S. of G. and G.*, 1871, *Free Church H. Bk.*, 1882, and others; and in America in the *Sabbath H. Bk.*, 1858, *Pennsylvania Luth. Ch. Bk.*, 1868, *Hys. of the Church*, 1869, *Bapt. H. Bk.*, 1871, *H. and Songs of Praise*, 1874, and many others.

2. **Be not dismay'd, thou little flock.** A good tr. of st. i.—iii. of the 1638 text in Mrs. Charles's *V. of Christian Life in Song*, 1858, p. 248. She tr. from the Swedish, which, in the *Svenska Psalm-Boken*, Carlstadt, N.D. (1866), is given as No. 378, "Förfäras ej, du lilla hop!" and marked Gustaf II. Adolf. Her version is No. 204 in Wilson's *Service of Praise*, 1865.

3. **Thou little flock, be not afraid.** A tr. of st. i.—iii. from the 1638 text, by M. Loy, in the *Ohio Luth. Hymnal*, 1880, No. 197.

Other trs. are all from the text of 1638.

(1.) "Be not dishearten'd, little flock," by Dr. H. Mills, 1856, p. 121. (2.) "Respond not, little band, although," by Dr. G. Walker, 1860, p. 41. (3.) "Be not dismay'd, thou little flock, Nor," by E. Massie, 1866, p. 143. (4.) "O little flock, be not afraid," in J. D. Burns's *Memoir and Remains*, 1869, p. 226. [J. M.]

**Altus Prosator, Vetustus.** *St. Columba.* This very curious hymn was first made known to modern scholars by the late Dr. J. H. Todd, in *Fac.* ii. p. 205 of the *Liber Hymnorum* edited by him in 1869 for the Irish Archaeological and Celtic Society, where it is given with a prose translation by the editor. A rhymed version of this by Dr. W. MacIlwaine is given in his *Lyra Hibernica Sacra*, Belfast, 1878, commencing, "The Father exalted, ancient of days, unbegotten," and the Latin text is reprinted in the *Appx.* thereto. In 1862 the Marquess of Bute issued a prose

version, together with the original text and valuable notes thereon as *The Altus of St. Columba, edited with Prose Paraphrase and Notes by John, Marquess of Bute*, Edinb., Blackwood, 1882. [W. T. B.]

**Alway in the Lord rejoice.** *J. S. B. Monsell.* [*Joy in the Lord.*] Written in Italy and 1st pub. in his *Spiritual Songs*, 1857 and 1875, in 8 st. of 4 l. It is based on the Epistle for the 4th S. in Advent. It has not come into C. U. in G. Brit. In the *Amer. College Hyl.*, N. Y., 1876, No. 314. st. i.—iv. and vii. are given with slight alteration.

**Am Grabe stehn wir stille.** *C. J. P. Spitta.* [*Burial of the Dead.*] 1st pub. in Series i. of his *Psalter und Harfe*, Leipzig, 1833, p. 140 (ed. 1838, p. 155), in 6 st. of 4 l., entitled "At the Grave." Taken by his colleague, Pastor Borchers, as the text of his oration at Spitta's funeral, Sunday, Oct. 1, 1859 (*Münkel's Spitta*, 1861, pp. 283–284). Included as No. 2918 in Knapp's *Ev. L. S.* ed. 1850

#### Translation in C. U. :—

**The precious seed of weeping.** An excellent tr., as No. 98, by Miss Winkworth in her *C. B. for England*, 1863. Thence, unaltered, as No. 236 in *Allon's Supp. Hymns*, 1868, as No. 554 in the *Pennsylvania Luth. Ch. Bk.*, 1868, and as No. 1010 in the *American Meth. Episco. Hymnal*, 1878.

Other trs. are :—

(1.) "Now weeping at the grave we stand," by Miss Winkworth, 1858, p. 118. (2.) "Beside the dark grave standing," by R. Massie, 1860, p. 138. [J. M.]

**Am I a soldier of the Cross?** *I. Watts.* [*Holy Fortitude.*] Appended to his *Sermons*, pub. in 1721–24, in 3 vols., vol. iii., and intended to accompany a sermon on 1 Cor. xvi. 13. It is in 6 st. of 4 l., and entitled "Holy Fortitude." In Spurgeon's *O. O. H. Bk.*, No. 671, st. v. and vi. are omitted, but the rest are unaltered. Orig. full text in all editions of *Watts's Works*. In the *New Cong.*, No. 623, it is given in an abbreviated and slightly altered form as—"Are we the soldiers of the Cross?" This is also found in Snapp's *Songs of G. & G.*, 1872, and other collections. It dates as early as the *Leeds H. Bk.*, 1853. The American use of this hymn is extensive.

**Am I poor, do men despise me?** [*Contentment.*] An anonymous hymn from the American S. S. Union Collection, given in the *Meth. F. C. S. S. H. Bk.*, No. 268.

**Amazing grace, how sweet the sound.** *J. Newton.* [*Grace.*] No. 41, Bk. i. of the *Olney Hymns*, 1779, in 6 st. of 4 l., entitled "Faith's Review and Expectation," and based upon i. Chron. xviii. 16, 17. In G. Brit. it is unknown to modern collections, but in America its use is extensive. It is far from being a good example of Newton's work.

**Amazing love! transcendent grace.** *Joseph Irons.* [*Predestination.*] 1st pub. in his *Zion's Songs, &c.*, 3rd ed. 1825, No. 146, and thence into Snapp's *S. of G. & G.*, 1872, No. 678, unaltered.

**Ambrosius (St. Ambrose)**, second son and third child of Ambrosius, Prefect of the Gauls, was b. at Lyons, Arles, or Treves—probably the last—in 340 A.D. On the death of his father in 353 his mother removed to Rome with her three children. Ambrose went through the usual course of education, attaining considerable proficiency in Greek; and then entered the profession which his elder brother Satyrus had chosen, that of the law. In this he so distinguished himself that, after practising in the court of Probus, the Praetorian Prefect of Italy, he was, in 374, appointed Consular of Liguria and Aemilia. This office necessitated his residence in Milan. Not many months after, Auxentius, bishop of Milan, who had joined the Arian party, died; and much was felt to depend upon the person appointed as his successor. The church in which the election was held was so filled with excited people that the Consular found it necessary to take steps for preserving the peace, and himself exhorted them to peace and order; when a voice suddenly exclaimed, "Ambrose is Bishop," and the cry was taken up on all sides. He was compelled to accept the post, though still only a catechumen; was forthwith baptized, and in a week more consecrated Bishop, Dec. 7, 374. The death of the Emperor Valentinian I., in 375, brought him into collision with Justina, Valentinian's second wife, an adherent of the Arian party: Ambrose was supported by Gratian, the elder son of Valentinian, and by Theodosius, whom Gratian in 379 associated with himself in the empire. Gratian was assassinated in 383 by a partisan of Maximus, and Ambrose was sent to treat with the usurper, a piece of diplomacy in which he was fairly successful. He found himself, however, left to carry on the contest with the Arians and the Empress almost alone. He and the faithful gallantly defended the churches which the heretics attempted to seize. Justina was foiled: and the advance of Maximus on Milan led to her flight, and eventually to her death in 388. It was in this year, or more probably the year before (387), that Ambrose received into the Church by baptism his great scholar Augustine, once a Manichaean heretic. Theodosius was now virtually head of the Roman empire, his colleague Valentinian II., Justina's son, being a youth of only 17. In the early part of 390 the news of a riot at Thessalonica, brought to him at Milan, caused him to give a hasty order for a general massacre at that city, and his command was but too faithfully obeyed. On his presenting himself a few days after at the door of the principal church in Milan, he was met by Ambrose, who refused him entrance till he should have done penance for his crime. It was not till Christmas, eight months after, that the Emperor declared his penitence, and was received into communion again by the Bishop. Valentinian was murdered by Arbogastes, a Frank general, in 392; and the murderer and his puppet emperor Eugenius were defeated by Theodosius in 394. But the fatigues of the campaign told on the Emperor, and he died the following year. Ambrose preached his funeral sermon, as he had done that of Valentinian. The loss of these two

friends and supporters was a severe blow to Ambrose: two unquiet years passed, and then, worn with labours and anxieties, he himself rested from his labours on Easter Eve, 397. It was the 4th of April, and on that day the great Bishop of Milan is remembered by the Western Church, but Rome commemorates his consecration only, Dec. 7th. Great he was indeed, as a scholar, an organiser, a statesman: still greater as a theologian, the earnest and brilliant defender of the Catholic faith against the Arians of the West, just as Athanasius (whose name, one cannot but remark, is the same as his in meaning) was its champion against those of the East. We are now mainly concerned with him as musician and poet, "the father of Church song" as he is called by Grimm. He introduced from the East the practice of antiphonal chanting, and began the task, which St. Gregory completed, of systematizing the music of the Church. As a writer of sacred poetry he is remarkable for depth and severity. He does not warm with his subject, like Adam of St. Victor, or St. Bernard. "We feel," says Abp. Trench, "as though there were a certain coldness in his hymns, an aloofness of the author from his subject."

A large number of hymns has been attributed to his pen; *Daniel* gives no fewer than 92 called Ambrosian. Of these the great majority (including one on himself) cannot possibly be his; there is more or less doubt about the rest. The authorities on the subject are the *Benedictine ed.* of his works, the *Psalterium*, or *Hymnary*, of Cardinal Thomasius, and the *Thesaurus Hymnologicus* of Daniel. The Benedictine editors give 12 hymns as assignable to him, as follows:—

1. Aeterna Christi munera.
2. Aeternae rerum Conditor.
3. Consorts Paterni luminis.
4. Deus Creator omnium.
5. Fit porta Christi pervia.
6. Illuminans Altissimus.
7. Jam surgit hora tertia.
8. O Lux Beata Trinitas.
9. Orabo mente Dominum.
10. Somno refectis artubus.
11. Splendor Paternae gloriae.
12. Veni Redemptor gentium.

Histories of these hymns, together with details of *trs.* into English, are given in this work, and may be found under their respective first lines. The Bollandists and *Daniel* are inclined to attribute to St. Ambrose a hymn, *Grates tibi Jesu novas*, on the finding of the relics of SS. Gervasius and Protasius. These, we know, were discovered by him in 386, and it is by no means unlikely that the bishop should have commemorated in verse an event which he announces by letter to his sister Marcellina with so much satisfaction, not to say exultation.

A beautiful tradition makes the *Te Deum laudamus* to have been composed under inspiration, and recited alternately, by SS. Ambrose and Augustine immediately after the baptism of the latter in 387. But the story rests upon a passage which there is every reason to consider spurious, in the *Chronicon* of Dacius. Bp. of Milan in 550. There is no hint of such an occurrence in the *Confessions* of St. Augustine, nor in Paulinus's life of St. Ambrose,



nor in any authentic writing of St. Ambrose himself. The hymn is essentially a compilation, and there is much reason to believe, with Merati, that it originated in the 5th cent. in the monastery of St. Honoratus at Lerina. [To Deum.] [R. T.]

**Amen to all that God hath said.** C. Wesley. [*Divine Holiness, and Human Depravity.*] Appeared in *Hymns and Sacred Poems*, 1742, in 36 st. of 4 l., in three parts, and entitled "Unto the Angel of the Church of the Laodiceans." In 1780, J. Wesley compiled the following centos therefrom for the *Wes. H. Bk.*:—

1. God of unspotted purity. Composed of st. iii., iv., v., vi., viii.-xi. of Part i.

2. O let us our own works forsake. Composed of st. iii., viii., ix., x., of Part ii.

3. Saviour of all, to Thee we bow. Composed of st. i.-vi. of Part iii.

All these centos have passed into numerous hymnals in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. ii. p. 358.

**American Hymnody.** Psalmody rather than Hymnody was the usage of America prior to 1800. The famous *Bay Psalm Book*, or *New England Version* of 1640, published at Cambridge, New England, by Stephen Day, was the first volume printed in these Colonies; and from its rarity the few extant copies of the first edition are very highly valued. Isaiah Thomas, the founder of the American Antiquarian Society, supposed that "not less than seventy editions were printed in Boston, London, and Edinburgh." The revision of that version by Thomas Prince in 1757 met with less favour (and is scarcer) than the original, which about that time began to be superseded by the *Version of Tate & Brady*. Of *Tate & Brady's Version* many editions, with *Supplement of Hymns*, mostly by Watts, were printed at Boston between 1750 and 1800. Towards the end of the century numerous editions of Watts's *Psalms and Hymns* appeared, chiefly in New England, and continued to appear after the publication of the amended versions of Watts's *Psalms*, by Joel Barlow, in 1785, and Timothy Dwight, in 1800. Hymn-compiling began after the Revolution, and its course can best be followed under the headings of the several religious bodies.

I. *Protestant Episcopal Church.*—The Episcopal Church issued, in 1789, the *Version of Tate & Brady* with twenty-seven hymns, to which thirty more were added in 1808. These were superseded by an abridged version of the *Psalms*, mostly from *Tate & Brady*, in 1833, and a *Collection of Hymns*, numbering 212, published previously in 1827. The latter, entitled *H. of the Prot. Episc. Ch.* and forth in *General Convention* in the years 1789, 1808, and 1826, and commonly known as the *Prayer-Book Collection*, except for its originals, hardly deserved the repute it long enjoyed. It continued to be used exclusively in the Sunday services for 35 years, and was bound up with the *Prayer Book* till 1871.

After 1851, in some dioceses *Hymns Ancient and Modern*, or one or two *Selections* from it or other sources, were allowed. In 1866, sixty-six *Additional Hymns* were put forth; and in 1871 the present *Hymnal*. This, although a great advance upon the *Prayer Bk. Collection* of 1826, does not compare favourably with the leading Anglican books of to-day. It was slightly revised, and not materially improved, in 1874. The voluntary system of the English Church with regard to Hymnody has unfortunately not been permitted to her American daughter, who is in consequence far behind in hymnic knowledge, activity, and taste. Of private collections which might be used at week-night services, &c., we may mention Dr. C. W. Andrews's *Church Hymns*, of 1844 and 1857, and *Hymns for Church and Home*, 1859-60. The latter did much in preparing the way for the *Hymnal* of 1871-4.

II. *Presbyterians.*—This body, in common with the Congregationalists, for a long time used Watts chiefly. Their first official *Psalms and Hymns* appeared in 1828-29, and amended editions of it in 1830-1834, and in 1843. The *Church Psalmist* of 1843, with the *Supplement* of 1847, was long the chief manual of the New School body. Among prominent extant collections, the *Presbyterian Hymnal*, of 1874, is to be distinguished from the inferior *Hymnal of the Presbyterian Church* of 1867. Of books not put forth by authority, nor strictly denominational, and which have been used by Congregationalists and others as well as by Presbyterians, Leavitt's *Christian Lyre* of 1830-1 contained originals, and is of historic importance. The same is true of Thomas Hastings's *Spiritual Songs*, 1831, 2, 3, in which the hymns of the three leading American writers—Hastings, Ray Palmer, and S. F. Smith—first appeared. Dr. C. S. Robinson's *Songs for the Sanctuary*, 1865, and his *Spiritual Songs*, 1878, aim rather at popular usefulness than literary accuracy, and have won great success. On the other hand, *The Sacrifice of Praise*, 1869, was carefully edited with notes. The late Dr. E. F. Hatfield, one of the leading hymnological scholars of America, produced in *The Church Hymn Book*, 1872, a work exceptionally trustworthy for texts, dates, and ascriptions of authorship. No less valuable in these respects is *Hymns & Songs of Praise*, published in 1874 by Drs. Hitchcock, Eddy, and Schaff; these three eminent compilers having expended on it much care, skill, and taste. These two books, though not so widely circulated as some others, are essential to every hymnic library.

III. *Congregationalists.*—The first Congregational compilation which shewed thought and research was the *Hartford Selection* of 1799—by Nathan Strong and others—a work of unusual merit for its day. It contained many originals, as did also Nettleton's *Village Hymns*, 1824, which was long and widely used, and exerted an influence of considerable importance. Its *Missionary Hymns*, then a new feature, were numerous, and drawn largely from *Hymns for the Monthly Concert*, Andover, 1823, an important but



almost unknown tract by L. Bacon (q. v.). Worcester's *Watts's, and Select Hymns*, 1823, long held a prominent place. So did Mason and Greene's *Church Psalmody*, 1831. Bacon's *Supplement to Dwight*, 1833, kept *Dwight's Watts* in use till the Connecticut Congregational *Psalms and Hymns* appeared in 1845. Abner Jones compiled *Melodies of the Church* in 1832, and his son Darius E. Jones, *Temple Melodies*, in 1851, and *Songs of the New Life*, 1869. Mr. H. W. Beecher's *Plymouth Collection*, 1855, represented the original mind of its editor, and has many points of interest. *The Sabbath Hymn Book*, 1858, prepared by Professors Park and Phelps of Andover, though careless in authorship and texts, was the most attractive and valuable of American hymnals to its date. Elias Nason's *Congregational Hymn Book*, 1857, and sundry others of lesser note, appeared in Boston. The year 1880 marks the reaction from the excessive bulk of 1200 to 1500 hymns to about 600 in the Oberlin (Ohio) *Manual of Praise*, Mr. C. H. Richards's *Songs of Christian Praise*, and Hall and Lasar's *Evangelical Hymnal*. The last named shows a new departure no less in its large use of recent material and following of English models, than in the admirable carefulness of its editing, and in a biographical index, covering thirty-three double columns, of authors, translators, and composers. The index is based upon that compiled by Major Crawford and the Rev. J. A. Eberle for the Irish *Ch. Hymnal*, 1876.

IV. *Baptists*.—The Baptists soon abandoned the exclusive use of *Psalm*s, and commenced the compilation of independent collections of hymns. A *Philadelphia Collection* of theirs, published in 1790, cites one of Newport, Rhode Island, still earlier. Of Joshua Smith's *Divine Hymns*, a ninth edition bears date 1799. In New York, too, John Stanford issued a collection of 200, chiefly from Rippon, in 1792, and gave authors' names. The *Boston Collection*, 1808, *Parkinson's*, 1809-17, and *Maclay's*, 1815, were of note, and Winchell's *Arrangement of Watts, with Supplement*, 1817-32, had a great sale. *The Psalmist* by Baron Stow and S. F. Smith, published in 1843, was an exemplary work, and met with general acceptance throughout the north, as did Manly's *Baptist Psalmody*, 1850, in the south. *The Baptist Harp*, 1849, and *Devotional Hymnal* of 1864, are of some importance. A great many 32mos. and 48mos. of revivalistic character—the *Virginia Selection*, *Dover Selection*, *Mercer's Chester*, &c.—have been in use. Of more sober type is Linsley and Davis's *Select Hymns*, 1836. The leading books to-day are the *Baptist Hymn Book*, *Praise Book*, and the *Service of Song*, all of 1871. In addition to purely Baptist collections, editions of the chief Congregational Collections for the use of Baptists have had an extensive sale. These include the *Church Psalmody* of Mason and Greene, the *Plymouth Collection* of H. W. Beecher, and *The Sabbath Hymn Book* of Park and Phelps. Collections by FREE WILL BAPTISTS appeared in 1832 and 1858, and by THE OLD SCHOOL, or PRIMITIVE BAPTISTS in 1836 and 1858. The older of the two Baptist sects calling themselves CHRIS-

TIANS, made a large beginning in 1805 with the collection of Elias Smith and Abner Jones. Of their later collections the most noteworthy is the *Christian Hymn Book*, Boston, 1863. The other body of this name has its strength in the South and West. It has used a book compiled by its founder, Alexander Campbell, and another published at Dayton, Ohio.

V. *Methodists*.—American Methodists used at first a *Pocket Hymn Book* (a reprint of that by Spence which was attacked by J. Wesley), the 10th ed. of which appeared in 1790, and the 27th in 1802. In 1802 it was revised by Coke and Asbury. The latter issued a *Supplement* to it in 1810. In 1836 an official book, excluding all others for Sunday services, was issued, and another in 1849. These were displaced by the *Methodist Hymnal*, 1878. The *Southern Methodist Episcopal Hymns* of 1847 took less liberties with the texts, and adhered more closely to John Wesley's great collection than its Northern successor. The METHODIST PROTESTANT body has had three hymn-books, published respectively in 1837, 1859, and 1871. The WESLEYAN METHODISTS and the AFRICAN METHODISTS also use compilations of their own. Many books, Methodist in character if not in name, and adapted to camp-meetings and the like, came out about the beginning of the century and later, containing effusions, not a few of which had certain rude and fervid elements of poetic merit. Eminent among these was a *Baltimore Collection* of about 1800, several pieces from which are still in use. This type is now represented by the numerous *Gospel Songs*, &c., of America, and *Sacred Songs and Solos* (Sankey) in England, which are indeed spiritual songs, rather than hymns; having immense temporary popularity and influence, but are rather Jonah's gourds than plants of permanent standing in the song-garden. The splendid provision, both in quantity and quality, made by Charles Wesley, seems, here as in England, to have deterred those who followed his views and methods from attempting to produce serious hymns after his pattern in any considerable measure.

VI. *Universalists*.—The Universalists have been very active, and their activity began very early. In 1792 they issued two collections, that of Richards (q. v.) and Lane, in Boston, and one in Philadelphia. In 1808 appeared 415 *Hymns composed by different authors* (Hosea Ballou, Abner Kneeland, and four others) at the request of the General Convention of Universalists, an inferior work, as works produced under such circumstances usually are. Among later books are those of Ballou and Turner, 1821; S. and R. Streeter, 1829; Hosea Ballou, second collection, 1837; Adams & Chapin's *Hymns for Christian Devotion*, 1846; J. G. Adams, 1861; and *Prayers and Hymns*, 1868. All these contain originals.

VII. *Unitarians*.—The Unitarians have been still more prolific in compiling, and in composing nearly as much so, but not in the same perfunctory way, and with far greater success. Possessing a large share of the best blood and brain in the most cultivated section of

America, they exhibit a long array of respectable hymnists whose effusions have often won the acceptance of other bodies, and must be largely represented in these pages. Special service has been done at home by Dr. A. P. Putnam, of Brooklyn, whose admirable *Singers and Songs of the Liberal Faith* (1875), though a large volume, does not exhaust the subject, but is to be supplemented by another. Amongst their most notable collections, usually from Boston, are *Belknap's*, 1795; *Sevall's* (New York), 1820; *Greenwood's*, 1830-35; that of the *Cheshire Association* (Conn.), 1844; *Dr. J. F. Clarke's*, 1844-55; *Drs. Hedge & Huntington's*, 1853; S. Longfellow and S. Johnson's *Book of Hymns*, 1846-48, and *Hymns of the Spirit*, 1864; and the *Unitarian Hymn Book*, 1869. The last is the most widely used, but is by no means the one of most marked character, careful editing, or general literary merit.

VIII. *Roman Catholic*.—The Roman Catholic Church in the United States has done nothing worthy of mention, unless the reprint, with additions, of E. Caswall's *Lyra Catholica* of 1849 be regarded as a selection for congregational purposes.

IX. *Lutherans*.—Such Lutherans as in the latter part of the 18th cent. used the English tongue were supplied by the pious efforts of Dr. Kunze, 1795, of Strebeck, 1797, and of Williston, 1806; and later by the various collections of the Tennessee, Ohio, and General Synods; by those of the New York Ministerium 1814-34; and by the Ministerium of Pennsylvania, 1865. The latter, prepared with unusual care, was revised in 1868 as the Church Book of the General Council.

X. *Reformed Dutch*.—The Reformed Dutch, now the "Reformed" body, had their own version of the Psalms as early as 1767, and issued successive collections of Psalms and Hymns, in 1789, 1814, 1831, and 1850. These were superseded and greatly improved upon by their *Hymns of the Church*, 1869.

XI. *German Reformed*.—This body, which in common with the Reformed Dutch has of late dropped from its title all that indicated its distinctive origin, has produced or included one or two hymnists, but no collection of note.

XII. The productions of several small denominations—*Adventists*, *United Brethren*, &c.—offer no special claim to notice beyond the fact that the collections of the Moravians are mainly based upon those of England, and that those of Mormonism might fill a chapter as literary curiosities, but cannot be considered here.

XIII. Comparatively few American hymnists have collected their verses in book form. Thus, in many cases, the only way, and that an insecure one, of indicating the original text of any hymn is by referring to the place of first publication so far as known. The number of such authors of hymns, and it may be added of compilations, is far greater than would be supposed by those who have not carefully studied the subject, and hitherto it has been inadequately treated. C. D. Cleveland's *Lyra Sacra Americana*, 1868, by no means covers the ground. This is the more to be regretted, as that work has become the

text book for the higher American hymnody of the hymnal compilers of Great Britain. Mr. Rider's *Lyra Americana* is but a meagre and random selection. In the present work it is designed to mention, though with inevitable baldness and brevity, all writers and hymns that have made any extended and lasting mark, including some lyrics, out of a number unduly large, that unfortunately are anonymous. The books chiefly, though by no means exclusively, taken as a basis for this survey, are the following; together with the total number of hymns in each, and the number embraced in each total of hymns of a purely American origin, the percentage being about one in seven.

Hymnals.	Total Hymns.	American Hymns.
Prayer Book Coll., 1826 . . . .	212	21
Episcopal Hymnal, 1871 . . . .	520	40
Methodist Episcopal H., 1849 . . . .	1148	50
Methodist Hymnal, 1878 . . . .	1117	140
Baptist Psalmist, 1843 . . . .	1180	175
Baptist Hymn Bk., 1871 . . . .	1000	162
Baptist Praise Bk., 1871 . . . .	1311	290
Baptist Service of Song, 1871 . . . .	1129	100
Plymouth Collection, 1855 . . . .	1374	256
Sabbath Hymn Bk., 1858 . . . .	1290	180
Robinson's S. for Sanctuary, 1865 . . . .	1344	245
Hatfield's Ch. Hymn Bk., 1872 . . . .	1464	160
Hitchcock's Collection, 1874 . . . .	1416	190
Presbyterian Hymnal, 1874 . . . .	972	108
Reformed Hys. of the Ch., 1869 . . . .	1007	146
Oberlin Manual, 1880 . . . .	595	110
C. H. Richards's Coll., 1880 . . . .	660	140
Evang. Hymnal, 1880 . . . .	613	28

XIV. The English use of American hymns has been, until recent years, very limited, and mainly confined to the older collections of the English Nonconformists, and the Unitarian Hymnals. In the two hundred and fifty hymns of the higher order of merit in American hymnody, which are now in common use in Great Britain, are found choice selections from all the leading denominations in the States, and ranging from the earliest productions of President Davies to the latest of Dr. Ray Palmer and Bishop Coxe. The marked success which has attended the few translations from the Latin and German that have been embodied in English Hymnals attests their merit, and indicates a wealth of hymnic power in our midst which should be more fully developed and utilized. In Great Britain the noblest forms of American Hymnody are known to the few; whilst the *Gospel Songs* of our revivalistic schools are the mainstay of similar efforts in the mother country. Our review is materially increased by this extensive use of the more ephemeral form of our hymnody; success compelling attention where literary merit has failed to do so.

XV. The alphabetical arrangement required by a Dictionary precludes that grouping of the American work which would best set forth its nature and extent. In this Dictionary the hymns are annotated under their respective author's names. To assist, however, in ascertaining the full extent of American Hymnody, the subjoined synopsis, arranged in Denominational and Chronological order, has been compiled:—

## SYNOPSIS OF AMERICAN HYMNODY.

## 1. Protestant Episcopal Church.

Alexander Viets Griswold, D.D.	1766-1843
Francis Scott Key	1779-1843
John De Wolf	1786-1862
Henry Ustic Onderdonk, D.D.	1789-1858
Sarah J. Hale	1795-1879
Wm. Augustus Muhlenberg, D.D.	1796-1879
James Wallis Eastburn	1797-1819
George Washington Doane, D.D.	1799-1859
William Croswell, D.D.	1804-1851
William R. Whittingham, D.D.	1805-1879
Roswell Park, D.D.	1807-1869
George Burgess, D.D.	1809-1866
Charles William Everest, M.A.	1814-1877
Harriett E. B. Stowe	1812
Christopher Christian Cox, M.D.	1816-1882
John Williams, D.D.	1817
Arthur Cleveland Coxe, D.D.	1818
Edward A. Washburn, D.D.	1819-1881
Frederick D. Huntington, D.D.	1819
Eliza Scudder	1821

## 2. Presbyterians.

Samson Occom	1723-1792
Samuel Davies	1723-1761
Thomas Hastings, Mus. Doc.	1784-1872
Josiah Hopkins, D.D.	1786-1862
Henry Mills, D.D.	1786-1867
Nathan S. S. Beman, D.D.	1786-1871
David Nelson, M.D.	1793-1844
Jane L. Gray	1796-1871
James W. Alexander, D.D.	1804-1859
Edwin F. Hatfield, D.D.	1807-1883
Joseph A. Alexander, D.D.	1809-1860
Alfred A. Woodhull, D.D.	1810-1836
Deodatus Dutton, Jun.	cir. 1810-1832
Thomas Mackellar	1812
George Duffield, Jun., D.D.	1816
Elizabeth Lee Smith	1817
Elizabeth Prentiss	1818-1878
Robert Morris, L.L.D.	1818
Philip Schaff, D.D.	1819
Anson D. F. Randolph	1820
Aaron Roberts Wolfe	1821
Charles S. Robinson, D.D.	1829
Hervey Doddridge Ganse	1822
Catherine H. Johnson.	

## 3. Congregationalists.

Mather Byles, D.D.	1706-1788
Nathan Strong, D.D.	1748-1816
Timothy Dwight, D.D.	1752-1817
Joel Barlow	1755-1812
Phæbe Hinsdale Brown.	1783-1861
Asahel Nettleton, D.D.	1783-1843
William Allen, D.D.	1784-1868
Charles Jenkins	1786
Thomas H. Gallaudet, L.L.D.	1787-1851
Emma C. Williams	1787-1870
Leonard Withington, D.D.	1789
Eleazar T. Fitch, D.D.	1791-1871
Augustus L. Hillhouse	1792-1859
William Mitchell	1793-1867
William B. Tappan	1794-1849
John G. C. Brainerd	1796-1828
Joseph Steward	cir. 1799
Abby Bradley Hyde	1729-1872
Thomas C. Upham, D.D.	1799-1872
Jared B. Waterbury, D.D.	1799-1876
William Cutter	1801-1867
Leonard Bacon, D.D.	1802-1881
Nehemiah Adams.	1806
George Barrell Cheever, D.D.	1807
Ray Palmer, D.D.	1808
Daniel C. Colesworthy	1810
Russell Sturgis Cook	1811-1864
Elias Nason	1811
George N. Allen	1812-1877
Samuel Wolcott, D.D.	1813-1886
Charles Beecher	1815
Zachary Eddy, D.D.	1815
Mary Torrey	1817-1869
James Henry Bancroft	1819-1844
Leonard Swain, D.D.	1821-1869
Henry Martyn Dexter, D.D.	1821
Jeremiah E. Rankin, D.D.	1828
Horatio R. Palmer, Mus. Doc.	1834

## 4. Baptists.

Phillip Bliss	1838-1876
Caroline L. Smith	cir. 1852
Thomas Baldwin, D.D.	1753-1825
John Leland	1754-1841
Oliver Holden	1765-1844
Robert F. Daniel	1773-1840
Adoniram Judson, D.D.	1783-1850
Lydia Sigourney	1791-1865
Benjamin Cleveland	cir. 1792-
Joseph Belcher, D.D.	1794-1859
Nathaniel Colver, D.D.	1794-1870
James Davis Knowles	1798-1838
Sarah B. Judson	1803-1845
John Newton Brown, D.D.	1803-1868
George Barton Ide, D.D.	1806-1872
Samuel F. Smith, D.D.	1808
Lydia Baxter	1809-1874
Robert Turnbull, D.D.	1809-1877
Henry S. Washburn	1813
Sewell S. Cutting, D.D.	1813-1882
Sidney Dyer	1814
Jacob R. Scott	cir. 1815-1861
Edmund Turney, D.D.	1816-1872
Sylvanus D. Phelps, D.D.	1816
James N. Winchell	cir. 1819
Maria F. Anderson	1819
Basil Manly, Jun., D.D.	cir. 1820
William McDonald	1820
Edwin T. Winkler, D.D.	1823
Robert Lowry, D.D.	1826
Enoch W. Freeman	cir. 1829
Christopher R. Blackall, M.D.	1830
W. H. Doane	1831
Joseph Henry Gilmore	1834
Stephen P. Hill	cir. 1836
Gurdon Robins	1813-1883
H. C. Ayres	cir. 1849
Will. E. Witter	1854
Mary Ann Baker.	
S. A. Collins.	

## 5. Methodists.

Hannah Flagg Gould	1789-1865
George Perkins Morris	1802-1864
Thomas H. Stockton, D.D.	1808-1868
Samuel Y. Harmer	1809
William Hunter, D.D.	1811-1877
David Creamer	1812
Thomas O. Summers, D.D.	1812-1882
Elvina M. Hall	1818
Fanny J. Van Alstyne	1823
Robert A. West	cir. 1849
Harriett A. Phillips	1808

## 6. Universalists.

James Freeman, D.D.	1759-1835
George Richards	cir. 1755-1816
Hosea Ballou	1771-1852
Abner Kneeland	1774-1844
John Greenleaf Adams	1810
Edwin Hubbell Chapin, D.D.	1814-1880
J. H. Hanaford	

## 7. Unitarians.

John Quincy Adams	1767-1848
James Flint, D.D.	1779-1855
John Pierpont	1788-1866
Andrews Norton, D.D.	1786-1853
Eliza Lee Follen	1787-1860
Sarah White Livermore	1789-1874
Samuel Gilman, D.D.	1791-1858
Nathaniel L. Frothingham, D.D.	1793-1870
Henry Ware, Jun., D.D.	1794-1843
Caroline Gilman	1794
William Cullen Bryant	1794-1878
William B. O. Peabody, D.D.	1799-1847
William H. Furness, D.D.	1802
Ralph Waldo Emerson	1803-1882
Thomas Gray, Jun., M.D.	1803-1849
William P. Lunt, D.D.	1805-1857
Frederick H. Hedge, D.D.	1805
Henry W. Longfellow	1807-1883
Sarah E. Miles	1807
Stephen G. Bulfinch, D.D.	1809-1870
Oliver W. Holmes, M.D.	1809
Edmund H. Sears, D.D.	1810-1876
Sarah M. Marchesa Ossoli	1810-1850
Theodore Parker	1810-1860
Chandler Robbins, D.D.	1810-1882
James F. Clarke, D.D.	1810
Abiel Abbot Livermore	1811



Robert Cassie Waterston . . .	1812
William H. Burleigh . . .	1812-1871
Jones Very . . .	1813-1880
Charles Timothy Brooks . . .	1813
Lucy E. Akerman . . .	1816-1874
Samuel Longfellow . . .	1819
James Russell Lowell . . .	1819
Samuel Johnson . . .	1822-1882
Octavius B. Frothingham . . .	1822
Edward Everett Hale . . .	1822
Thomas W. Higginson . . .	1823
William H. Hulbert . . .	1827
William J. Loring . . .	
Joseph P. Bartrum . . .	

## 8. Reformed Dutch.

George W. Bethune, D.D. . . .	1805-1862
Sarah E. York . . .	1819-1851
Alexander R. Thompson, D.D. . .	1822

## 9. German Reformed.

Edwin H. Nevin, D.D. . . .	1814
Henry Harbaugh, D.D. . . .	1817-1867

## 10. Various.

Henry Alline . . .	1748-1784
Samuel J. Smith . . .	1771-1835
Lucius M. Sargent . . .	1786-1867
William Russell . . .	1798-1873
John Gilborne Lyons, LL.D. . .	c. 1800-1868
Erastus C. Benedict, LL.D. . .	1800-1880
Charles Dexter Cleveland, LL.D. .	1802-1869
John Greenleaf Whittier . . .	1807
Martha Cooke . . .	1807-1874
William G. Clark . . .	1810-1841
Mary S. B. Shindler (Dana) . . .	1810
Alice Cary . . .	1820-1871
Anna Warner . . .	c. 1822
Phoebe Cary . . .	1824-1871
Robinson Porter Dunn, D.D. . .	1825-1867
Lucy Larcom . . .	1826
Grace Webster Hinsdale . . .	1832
Emily Miller . . .	1833
Annie Hawks . . .	1835
Caroline W. Sewall [or Seward] . .	c. 1836
Margaret Elizabeth Winslow . . .	1836
Isaac Beverley Woodbury . . .	1819-1858
Emma Campbell . . .	c. 1863
Frances Mace . . .	1852
Harriet McEwan Kimball . . .	c. 1866
Ellen E. Gates . . .	

To any one desirous of grasping the whole subject of American Hymnody, the foregoing synopsis will be of value. By reading the various articles in the chronological order given, the rise and growth of the hymnological literature of the various denominations may be determined, and the relative importance of each writer can be ascertained.

XVI. In conclusion I would add that nothing like an adequate survey of the field of American Hymnody has been attempted, within my knowledge, until now. I have aimed to mention every hymn of native origin which has come into at all extended use, and to give some account of the writer of each. The material has been gathered from all quarters, and, of course, under difficulties. I cannot hope to have attained absolute accuracy or completeness, though the effort in their direction has been strenuous. The limits assigned to the American portion of this Dictionary necessitated severe compression, and gave room for little beyond the dryest facts, names, dates, titles, and first lines. But these annotations when taken together can hardly have failed to notice any author or hymn whose merit has been generally or widely recognized; and they will make it apparent that the subject is larger than would be suspected by those by whom it has not been studied.

Acknowledgments are due to Dr. Ray Palmer, Bishop Coxe, and several more of the authors here mentioned, and to the representatives of some now deceased; to Dr R. D. Hitchcock, President of the Union Theological Seminary, New York; to the late Dr. E. F. Hatfield, of New York; to Mr. Hubert P. Main, of the firm of Biglow and Main; to David Creamer, Esq., of Baltimore, the pioneer of hymnology in America; and to others, for help kindly given in the preparation of these Notes, and the Annotations on American hymns and hymn-writers throughout this Dictionary.

[F. M. B.]

**Amidst the cheerful bloom of youth.** [Youth for God.] An anonymous hymn in the American Presb. *Ps. & Hys.*, 1843, and the American Presb. *Ps. & Hys. for the Worship of God*, Richmond, 1867, in 5 st. of 4 l.

**Amidst the mighty, where is he.** John Morison. [Cross and Consolation.] 1st appeared as No. 29 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Lam. iii. 37-40, in 4 st. of 4 lines. The only variation in the public worship edition issued in that year by the Ch. of Scotland and still in use is from *pine* to *clothes* in st. ii., l. 2. In the markings by the eldest daughter of W. Cameron (q.v.) ascribed to Morison. From the 1781 it has passed into a few modern hymnals, and is included as No. 286 in *Kennedy*, 1863, slightly altered. [J. M.]

**Amidst Thy wrath, remember love.** I. Watts. [Ps. xxxviii.] 1st pub. in his *Psalms of David*, 1719, in 10 st. of 4 l., with the title "Guilt of Conscience and Relief; or Repentance and Prayer for Pardon and Health." Various arrangements of stanzas are given in modern hymnals, no collection repeating it in its full form. In America it is generally known as "*Amid Thy wrath*," &c.

**Amidst us our Beloved stands.** C. H. Spurgeon. [Holy Communion.] Written for and 1st pub. in his *O. O. H. Bk.* 1866. It is in one or two American collections.

**Ämilie Juliane.** [Emilie Juliane.]

**Among the deepest shades of night.** Ann Gilbert, née Taylor. [A Child's Hymn.] Appeared in *Hymns for Infant Minds*, by J. and A. Taylor, 1810, in 5 st. of 4 l., and entitled "Thou God seest me." It is found in various collections for children. Orig. text in Stevenson's *H. for Ch. and Home*, with "to hell" for "in hell," st. iv., l. 1. It is sometimes given as "*Amongst the deepest shades*."

**Amplest grace with Thee I find.** A. M. Toplady. [Christmas.] 1st pub. in his *Poems on Sacred Subjects*, Dublin, 1759, pp. 73-4, in 8 st. of 4 l., and headed "On the Birth of Christ." Although not in C. U. in G. Britain, it has passed into a few American collections, and usually in an abbreviated form. Orig. text in Sedgwick's reprint of Toplady's *P. Works*, Lond., 1860.

[W. T. B.]

**Ἀναστάσεως ἡμέρα.** This is the first of eight Odes which form the great hymn commonly known as "The Golden Canon, or The Queen of Canons," of *St. John of Damascus*. The Odes alternate with those of *St. Cosmas* in the Greek Office for Easter Day in the *Pentecostarion*, and each is sung in order in the service as appointed therein. The date of its composition was probably the middle of the eighth century, *St. John* having died about A.D. 780. The design of the series of Odes which constitute the Canon is to set forth the fact of the Resurrection, its fulfilment of ancient types and figures and prophecies, and the benefits which it has brought to mankind; out of which arises the call for praise and thanksgiving. This is accomplished in the following manner:—

Ode i. The fact of the Resurrection; a new Passover; therefore rejoice. iii. This is the New River from the Rock; and the New Light. iv. This is the Salvation seen by *Habakkuk*, the male that opens the womb, the yearling Lamb, the Antitype of the ark; therefore, rejoice. v. He is Risen, bring praises, not ointments; haste to meet the Bridegroom. vi. He has broken from Hades, and with it has brought freedom to man. vii. He came from the fiery furnace like the Holy Three, the Holy Women found Him, therefore keep the Festival. viii. Yea, on this morn of praise, taste the vine's new fruit, and keep the Festival. ix. Arise, shine! praise Him, thou New Jerusalem, He is ours to the end; we therefore praise Thee, "O Christ, our Pascha."

Although a complete Greek Canon consists of nine Odes, only eight are given in this Canon for Easter, and in other Canons of the great Festivals. By a rigid rule the Odes must follow the order and keynote of nine Scripture Canticles, one, for example, being the *Benedicite*, and another *Jonah's* prayer. No. ii. Canticle is of a severe and threatening character, and is therefore omitted from Festival Canons. Hence the omission of an Ode based thereupon in this Canon for Easter; and why (as in the Canon for Christmas Day) Ode ii. is also missing. (See *Greek Hymnody*, § xvi. 11, and *Χριστὸς γεννᾶται* for the series of Canticles.)

The complete Office, as sung in the Greek Church every Easter Day, was included by *Dr. Littledale* in his *Offices from the Service Books of the Holy Eastern Church*, 1863, pp. 86-97, together with a literal tr., pp. 209-224. The Canon is also found in the *Abbé Migne's Patrologia*, tom. xciv. p. 839. *Dr. Neale* introduces his tr. in his *Hys. of the Eastern Church* with the quotation of a most striking and eloquent description of an Easter morning in Athens, when, with great rejoicing, this Canon is sung:—

"As midnight approached, the Archbishop, with his priests, accompanied by the King and Queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Everyone now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half-whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter day had begun; then the old Archbishop, elevating the cross, exclaimed in a loud exulting tone, '*Christos anesti*, Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled for ever the intense and mournful silence which they had maintained so long, with one spontaneous shout of indescribable joy and triumph, 'Christ

is risen! Christ is risen!' At the same moment, the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their gayest strains; the roll of the drum through the town, and further on the pealing of the cannon announced far and near these 'glad tidings of great joy'; while from hill and plain, from the seashore and the far olive grove, rocket after rocket ascending to the clear sky, answered back with their mute eloquence, that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leapt for joy; everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed;—and so in truth it was;—and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth a glorious old hymn of victory in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how 'Christ is risen from the dead, having trampled death beneath His feet, and henceforth the entomb'd have everlasting life.'"

*Mr. Hatherley*, in his annotated and musical edition of the *Hys. of the Eastern Church*, 1882, has pointed out that this writer was wrong in regarding this Canon as the "glorious old hymn of victory." The glorious old hymn in one stanza is: *Χριστὸς ἀνέστη ἐκ νεκρῶν* (*Littledale*, p. 87), which *Dr. Littledale* has rendered:—

"Christ has risen from the dead,  
Death by death down doth He tread,  
And on those within the tombs  
He bestoweth life." (p. 210.)

It is after this has been repeated several times, and certain ceremonies are performed, that the great Canon of *St. John of Damascus* is sung.

The eight Odes of this Canon, the first of which has taken a permanent position in the hymnals of most English-speaking countries, are:—

Ode i. *Ἀναστάσεως ἡμέρα*. 'Tis the day of Resurrection. By *J. M. Neale* in *Hys. of the E. Church*, 1862, p. 42, in 3 st. of 8 l. (3rd ed. p. 38). It was first pub. as a hymn for congregational use in the *Parish Hymn Book*, 1863, No. 52, beginning, "The Day of Resurrection." From that date it grew in general esteem and has been extensively adopted, sometimes with the opening line as above, and again as by *Dr. Neale*. Orig. tr. in *H. E. Church*, p. 42. Blank verse tr. in *Dr. Littledale's Offices, &c.*, p. 211. The break in the refrain, st. iii., is copied from the original.

Ode iii. *Δεῦτε πόμα πίωμεν*. Come and let us drink of that New River. By *J. M. Neale*, from his *Hys. of the E. Ch.*, p. 44; also blank verse tr. in *Dr. Littledale's Offices, &c.*, of the *H. E. Ch.*, p. 212.

Ode iv. *Ἐπὶ τῆς θείας φυλακῆς*. Stand on thy watch-tower, *Habakkuk* the Seer. By *J. M. Neale*, *Hys. of the E. Ch.*, p. 45; also blank verse tr. in *Littledale's Offices, &c.*, p. 213.

Ode v. *Ὁρθρίσωμεν ὄρθρου βαθέος*. Let us rise in early morning. By *J. M. Neale*, from *Hys. of the E. Ch.*, p. 46; also blank verse tr. in *Littledale's Offices*, p. 214. Of *Dr. Neale's tr.*, st. i.-iii. are given as No. 266 in *Willing's Bk. of Common Praise*, 1872.

Ode vi. *Κατῆλθες ἐν τοῖς κατωτάτοις*. Into the dim earth's lowest parts descending. By *J.*



M. Neale, *Hys. of the E. Ch.*, p. 47; also blank verse *tr.* in Littledale's *Offices, &c.*, p. 215.

Ode vii. Ὁ παῖδας ἐκ καμίνου. Who from the fiery furnace saved the Three. By J. M. Neale, in *Hys. of the E. Ch.*, p. 48; also in blank verse in Littledale's *Offices, &c.*, p. 217.

Ode viii. Αὕτη ἡ κλητὴ καὶ ἀγία ἡμέρα. Thou hallowed chosen day! that first [morn of praise]. By J. M. Neale, in *Hys. of the E. Ch.*, p. 50. In 1867 it was given in the *People's H.*, and, in 1871, st. ii.-iv., beginning, "Come let us taste the wine's new fruit," as No. 28 in the *Irvingite H. for the Use of the Churches*. Dr. Littledale has also a *tr.* in blank verse in his *Offices, &c.*, p. 218.

Ode ix. Φωτίζου, φωτίζου. ἡ νέα Ἱερουσαλήμ. Thou new Jerusalem, arise and shine. By J. M. Neale, in *Hys. of the E. Ch.*, p. 52, and also in blank verse in Dr. Littledale's *Offices, &c.*, p. 219.

We would add that Dr. Neale's translations have not the exultant freedom of the original; and that greater use of this Canon can be made than has been done hitherto. Dr. Littledale's fine blank verse translations might be turned into some of the more popular measures of modern hymnody with advantage and success. Mr. Chatterton Dix has supplied some good examples in *Lyra Messianica*, 1864. (See 4th ed. of *Hys. of the E. Ch.*, Lon., Hayes, 1882, for readings in former editions and literal translations of and music to each Ode.) [J. J.]

Anatolius, one of the Greek hymn-writers. No details are known of him. From the fact that he celebrates martyrs who died in the 6th and early part of the 7th cent., it is certain that he is not to be identified (as by Neale) with the patriarch who succeeded Flavian in 449, and afterwards procured the enactment of the famous canon of the Council of Chalcedon, which raised Constantinople to the second place among the patriarchal sees (*Dict. of Ch. Biog.*, i. p. 110). A letter is said to exist showing that he was a pupil of Theodore of the Studium (759-826). More than a hundred hymns, all of them short ones, are found in the *Menæa* and *Octoechus*. Sometimes they are called ἀνατολικά στιχηρά. From this account, derived from *Anth. Graec. Curm. Christ.*, p. xli., it will be seen that his poems cannot be considered "the spring-promise" of the age of the Canons (Neale). A few of his hymns have been translated by Dr. Neale in his *Hys. of the E. Ch.*, and Dr. Littledale, in the *Offices of the H. E. Ch.*: see ζοφερὰς τρικυμίας ("Fierce was the wild billow") and Τὴν ἡμέραν διελθών ("The day is past and over"). [H. L. B.]

Ancient of ages! humbly bent before Thee. Sir J. Bowring. [*Missions.*] A short hymn on behalf of missions, of more than usual merit. It appeared in his *Hymns*, 1825, in 2 st. of 7 l. In Miss Courtauld's *Unitarian Ps., Hys. and Anthems*, Lond., 1860, it is given as No. 16.

And am I born to die? C. Wesley. [*Death and Eternity.*] 1st pub. in his *Hymns for Children*, 1763, No. 59, in 6 st. of 8 l. J. Wesley included it in the 1780 ed. of the *Wes. H. Bk.* and it is retained in the revised ed. of

1875. From the *Wes. H. Bk.* it has passed into numerous hymnals both in G. Britain and America, and sometimes in an abbreviated form. Orig. text, *P. Works*, 1868-72, vol. vi. p. 426.

And am I only born to die? [C. Wesley. [*Death and Eternity.*]] This hymn, similar in character to the above, appeared in the same work—*Hymns for Children*, 1763, in 6 st. of 6 l. In 1780 it was included in the *Wes. H. Bk.* and from thence it has passed into all the collections of the Methodist bodies, and several others, in G. Britain and America. Stevenson gives some interesting details of circumstances attending the singing of this hymn, in his *Meth. H. Bk. Notes*, 1883, p. 54. Orig. text in *P. Works of J. & C. Wesley*, 1868-72, vol. vi. p. 432.

And are our joys so quickly fled? C. Wesley. [*Christ walking on the sea.*] A long hymn of 14 st. of 6 l., on St. Matt. xiv. 23-33. (Christ and Peter.) 1st pub. in *Hymns and Sacred Poems*, 1749, under the heading "The Tempest." In its full form it is unknown to the collections; but a cento, "Oft when the waves of passion rise," was given in the *Leeds H. Bk.*, 1853, No. 291, and repeated in various hymnals, including *Bapt. Ps. & Hys.*, 1858; Sir J. Mason's *Orphanage H. Bk.*, and others. It is composed of st. iv., v., vii., viii., xiv., slightly altered. Orig. text in *P. Works*, 1868-72, vol. iv. p. 454.

And are we now brought near to God. P. Doddridge. [*Nearness to God.*] In the "D. MSS." this hymn is undated, and the text differs from that pub. by J. Orton in Doddridge's *Hymns*, 1755, but whether the alterations were by Doddridge or Orton cannot be determined. The hymn is in 5 st. of 4 l., and entitled, "Nearness to God thro' Christ." In 1839, it was republished by J. Doddridge Humphreys, in *Scripture Hymns, by the Rev. Philip Doddridge, D.D., new and corrected ed.* The hymn in full is not in C. U.; but a cento, composed of st. i., ii. of the 1755 text, and two additional stanzas, based upon Doddridge's hymn, "High let us swell our tuneful notes" (q. v.), is in somewhat extensive use in America. It appeared in the *Amer. Prayer Bk. Coll.*, 1826, No. 95, and from thence passed into later hymnals, including the *Hymnal of the Prot. Episco. Church*, 1871.

And are we wretches yet alive? I. Watts. [*Lent.*] This somewhat uncommon and strongly worded hymn has passed out of use in G. Britain, but is still found in several modern American hymn-books of importance. It appeared in Watts's *Hys. and S. Songs*, 1709, Bk. ii., No. 105, in 5 st. of 4 l., and entitled, "Repentance flowing from the patience of God."

And are we yet alive? C. Wesley. [*Meeting of Friends.*] From his *Hymns and Sacred Poems*, 1749, vol. ii., No. 236, in 4 st. of 8 l., and entitled, "At Meeting of Friends." The 3rd st. is usually omitted, as in the 1780 ed. of the *Wes. H. Bk.*, and the revised ed., 1875. It is commonly used as the opening



hymn of the Wesleyan Conference. In all English-speaking countries it is a favourite hymn with the Methodist bodies, and in America especially it is included in the collections of various denominations. Orig. text, *P. Works*, 1868-72, vol. v. p. 466.

**And art Thou, gracious Master, gone?** *T. Kelly.* [*Reproach of the Cross.*] 1st pub. in the 3rd ed. of his *Hymns, &c.*, 1809, No. 124, in 5 st. of 6 l., as the first of a series of hymns on the "Reproach of the Cross." It is also found in all subsequent eds. of the same work. In 1812, Dr. Collyer gave it in his *Sel.*; it was repeated by Montgomery in his *Christ. Psalmist*, 1823; and by Bickersteth in the *Christ. Psalmody*, 1833, thus coming into C. U. The hymn, "Shall I to gain the world's applause," is a cento therefrom, composed of ll. 1-4 of st. ii., iv. and iii., in the order named and slightly altered. This cento in L. M. appeared in Nettleton's (Amer.) *Village Hymns*, 1824, No. 411, and from thence has passed into a few American collections.

**And art thou with us, gracious Lord?** *P. Doddridge.* [*In trouble.*] Not in the "D. MSS." and 1st pub. in J. Orton's ed. of his *Hymns, &c.*, 1755, No. 98, in 5 st. of 4 l., with the heading, "The timorous Saint encouraged by the Assurance of the Divine Presence and Help. Is. xli. 10." The same text was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, 1839. Its use is limited, and in Spurgeon's *O. O. H. Bk.*, st. ii. is omitted. In a few collections, including Lant Carpenter's Unitarian *H. Bk.*, Bristol, 1831, and others, a cento is given as, "Art thou still with us, gracious Lord?" It is composed of st. i., ii., and iv., slightly altered.

**And can it be that I should gain.** *C. Wesley.* [*Thanksgiving for Salvation.*] Written at Little Britain, in May, 1738, together with the hymn, "Where shall my wondering soul begin?" on the occasion of the great spiritual change which C. Wesley at that time underwent. His diary of that date gives minute details of the mental and spiritual struggles through which he passed, evidences of which, and the ultimate triumph, are clearly traceable in both hymns. It was 1st pub. in J. Wesley's *P's. and Hymns*, 1738, and again in *Hymns and Sacred Poems*, 1739, p. 117, in 6 st. of 6 l. When included in the *Wes. H. Bk.*, 1780, st. v. was omitted, the same arrangement being retained in the revised ed. 1875, No. 201. It has passed from that hymnal into numerous collections in G. Britain and most English-speaking countries. Stevenson's note on this hymn, dealing with the spiritual benefits it has conferred on many, is full and interesting (*Meth. H. Bk. Notes*, p. 155). Orig. text in *P. Works*, 1868-72, vol. i. p. 105.

**And can my heart aspire so high.** *Anne Steele.* [*Submission.*] 1st pub. in her *Poems, &c.*, new ed., 1780, vol. iii. p. 132, in 4 st. of 4 l., headed, "Filial Submission," and based on Heb. xii. 7. It was included in Sedgwick's reprint of her *Hymns*, 1863, p. 147. Its use is mainly confined to American collections of various denominations.

**And did the Holy and the Just.** *Anne Steele.* [*Redemption.*] A more than usually successful hymn by this writer. It appeared in her *Poems, &c.*, 1760 and 1880, vol. i. p. 175, in 6 st. of 4 l., entitled, "The wonders of Redemption." It is based on 1 Pet. iii. 18. It was also included in Sedgwick's reprint of her *Hymns*, 1863, p. 108. It was first brought into C. U. by Ash and Evans in their *Bapt. Bristol Coll.*, 1769. Its use in G. Britain is limited, but in America it is found in many collections.

**And did the Son of God appear.** *J. Montgomery.* [*Christ our Pattern.*] This hymn was written for J. H. Gurney's *Coll. of Hys.*, Lutterworth, 1838, No. 7. Respecting it Gurney says in the Preface, "One hymn, No. 7, in this collection, written upon a subject suggested to him [Montgomery] by the Editor, has never before been published." This hymn was repeated in the *Mary-le-bone Ps. & Hys.*, 1851, and in Montgomery's *Original Hys.*, 1853, No. 126, in 6 st. of 4 l. The title is "Christ Jesus our Pattern in doing and suffering."

**And dost Thou fast, and may I feast?** *J. S. B. Monsell.* [*Holy Communion—Lent.*] 1st pub. in his *Hymns of Love and Praise*, 1863, in 9 st. of 4 l. It is appointed for the 1st Sun. in Lent, and based on the words, "Can God furnish a table in the wilderness?" Ps. lxxviii. 19. In Allon's *Supp. H.*, 1868 and 1875, st. i.-iv. and vii. are given as No. 158.

**And have I, Christ, no love for Thee.** *S. Stennett.* [*Holy Anxiety.*] Contributed to Rippon's *Bapt. Sel.*, 1787, No. 252, in 5 st. of 4 l. It has passed into several hymn-books. It is also found in his *Memoir* by W. Jones, 1824. Orig. text, Spurgeon's *O. O. H. Bk.*, 1866, No. 640.

**And have I measured half my days?** *C. Wesley.* [*Pleading for Pardon.*] Appeared in *Hymns & Sacred Poems*, 1749, vol. i., in 16 st. of 4 l., and again in the *P. Works*, 1868-72, vol. iv. p. 322. In 1780, J. Wesley included st. x.-xiii. and xvi. in the *Wes. H. Bk.* as:—"God is in this and every place." The same is retained in all subsequent editions of that work, and has passed into general use amongst the Methodist bodies, and also in a few American collections of other denominations.

**And is it so? A little while.** [*Death and Eternity.*] An anonymous hymn in the American Tract Soc. *Songs of Zion*, 1864, the *Presb. Ps. & Hys.*, Richmond, 1867, and others.

**And is it true, as I am told?** *Amelia M. Hull.* [*Child's Hymn.*] Contributed to Miss H. W. Soltau's *Pleasant Hymns for Boys and Girls*, N.D., but pub. in 1862. It consists of 6 st. of 6 l. It is usually found in an abbreviated form, and sometimes with alterations. The hymnals which number it amongst their contents include the *Hy. Comp.*, No. 421; Snapp's *Songs of G. & G.*, No. 923; Major's *Bk. of Praise, &c.* [W. T. B.]

**And is my soul with Jesus one?** *Joseph Irons.* [*Union with Christ.*] From his *Zion's Songs, &c.*, 3rd ed., 1825, No. 191, into *Snepp's Songs of G. & G.*, 1872, unaltered except in first line, which reads in the original, "And is my soul and Jesus one?"

**And is salvation brought so near?** *P. Doddridge.* [*Salvation.*] Not found in the "D. MSS." and 1st pub. by J. Orton in his ed. of Doddridge's *Hymns, &c.*, 1755, No. 262, in 4 st. of 4 l. on Rom. x. 6-10, and repeated in J. D. Humphreys's ed. of the same, 1839.

**And is the gospel peace and love?** *Anne Steele.* [*Example of Christ.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760-80, vol. i. pp. 122-123: and repeated in Sedgwick's reprint of her *Hymns, &c.*, 1863, pp. 75-76. It is in 7 st. of 4 l., and entitled, "The Example of Christ." In 1787 it was introduced into congregational use by Dr. Rippon, in his *Bapt. Sel. of Hys.*, No. 166. This was followed by the *Bapt. New Sel.*, 1828, No. 121, and others to modern collections. In *Snepp's Songs of G. & G.*, 1872, No. 555, st. i., ii., iii., and vi. are given unaltered. It is also in American use.

**And is the time approaching?** *Jane Borthwick.* [*Anticipation of Heaven.*] Appeared in her *Thoughtful Hours*, 1859, in 8 st. of 4 l., and entitled "Anticipations." It is not in C. U. in G. Britain, but is found in several American hymnals.

**And is there in God's world so drear a place?** *John Keble.* [*Repentance.*] 1st pub. in his *Christian Year*, 1827, in 14 st. of 8 l. and appointed for the 2nd Sun. in Lent. The heading is:—

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me, O my father. Genesis xxvii. 34. (Compare Hebrews xii. 17. 'He found no place of repentance, though he sought it carefully with tears.')

The poem is based upon these quotations and is accompanied by the following note:—

"The author earnestly hopes, that nothing in these stanzas will be understood to express any opinion as to the general efficacy of what is called 'a death-bed repentance.' Such questions are best left in the merciful obscurity with which Scripture has enveloped them. Esau's probation, as far as his birthright was concerned, was quite over when he uttered the cry in the text. His despondency, therefore, is not parallel to anything on this side of the grave."

This poem as a whole is not in C. U. A cento therefrom composed of st. i., iii.-viii., was given in the *Gainsburgh Hys. for the Christian Seasons* (1st ed., 1854), No. 116.

**And is there, Lord, a cross for me?** *H. Addiscott.* [*Submission.*] 1st pub. in *The New Cong. H. Bk.*, 1859, No. 650, and entitled "Take up the Cross." It is appropriated to the "Trials of the Christian Life."

**And is this life prolonged to me?** *I. Watts.* [*Decision for Christ.*] Appended to his *Sermons*, 1721-24, vol. iii., and later eds., vol. ii., No. 39, in 6 st. of 4 l. It is based on his Sermon 39 on 1 Cor. iii. 22, "Whether Life or Death,—All are yours," to which he

gave the title, "The Right Improvement of Life." The hymn is not in extensive use. It is sometimes abbreviated. The text in the *New Cong. No. 488*, is slightly altered.

**And let our bodies part.** *C. Wesley.* [*Parting.*] From *Hymns & Sacred Poems*, 1749, vol. ii., No. 233, of 10 st. in two parts. The first part, in 6 st., was included in the *Wes. H. Bk.*, 1780, and is retained in the revised edition, 1875, No. 535. In some collections a shorter version compiled from this is given. Orig. text, *P. Works*, 1868-72, vol. v. p. 462. From this hymn, and another, a cento has been formed, "O let our heart and mind," thus, st. i.-iv., st. ii., iii. of the above, st. v., vi., from st. viii. and v. of "Saviour of sinful men" (q. v.) This is found in *Bapt. Ps. & Hymns*, 1858 and 1880. The original hymn is also found in a few American collections. A second cento from this hymn alone was given in Martineau's *Hymns, &c.*, 1840, and again in his *Hys. of Praise & Prayer*, 1873, No. 694. It begins, "And what though now we part," and is composed of st. i., l. 1-4, iii., iv., l. 4-8, and vi., l. 1-4, as in the *Wes. H. Bk.* but somewhat altered.

**And let this feeble body fail.** *C. Wesley.* [*Burial.*] From his *Funeral Hymns*, 1759 (2nd Series), No. iii., in 9 st. of 8 l. In 1830, 7 sts. were included in the *Supp. to the Wes. H. Bk.* as hymn 734, and as hymn 948 are retained in the revised ed., 1875. Orig. text, *P. Works*, 1868-72, vol. vi. p. 218. In America it is used somewhat extensively, and by various denominations.

**And live I yet by power divine?** *C. Wesley.* [*Recovery from Sickness.*] This hymn, in 17 st., on 2 Kings xx. 1-11, was written in 1738 by C. Wesley during his residence at Oxford, and as a thanksgiving after a dangerous sickness. It was pub. in *Hymns and Sacred Poems*, 1739. In 1780, the hymn "God of my life, what just return" was compiled therefrom, and included in the *Wes. H. Bk.* as No. 149. It is also found in many other collections, being held by the Methodist bodies in much esteem. Orig. text in *P. Works*, 1868-72, vol. i. p. 74.

**And may I hope that when no more.** *Joseph Swain.* [*Trust in God.*] Printed in his *Walsworth Hymns*, 1792, in 10 st. of 4 l. In its full form it is not in C. U., but selections appear in Denham's *Saints' Melody*, 1837, &c., and also in the *Amer. Bapt. Praise Book*. Orig. text in the 1869 reprint of *Swain's Hymns*. [W. T. B.]

**And must I be to judgment brought?** *C. Wesley.* [*The Judgment.*] 1st pub. in his *Hymns for Children*, 1763, No. 33, in 8 st. of 4 l., and headed "A thought on Judgment." It is not in C. U. in G. Britain, but in America st. i.-v. are given in the *Amer. Meth. Episcop. Coll.*, 1849; the *H. Bk. of the Evangelical Association*, Cleveland, Ohio, 1882, No. 839, and others. Full text in *P. Works*, 1868-72, vol. vi. p. 401.

**And must I part with all I have?** *B. Beddome.* [*Self Denial.*] Given in *Rip-*  
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pon's *Sel.*, 1787, No. 281, in 4 st. of 4 l. It is almost unknown to modern collections in G. Brit., but in America it is found in several hymnals, including the *Bap. Hy. & Tune Bk.*, 1871; *Songs for the Sanctuary*, 1865; the *Dutch Reformed Hys. for the Church*, 1869; *Hatfield's Ch. H. Bk.*, 1872; and others. In all of these, the arrangement of the stanzas and the text varies, both from each other, and from the original. Orig. text in modern ed. of *Rippon*, and in R. Hall's ed. of *Beddome's Hymns*, 1817, No. 225, in 4 st. of 4 l.

**And must this body die?** *I. Watts.* [*Triumph over Death.*] 1st pub. in his *Hymns, &c.*, 1707, in 6 st. of 4 l. and entitled "Triumph over Death in hope of the Resurrection" (Bk. ii., No. ex.). In an altered form it was given by J. Wesley in his *Ps. and Hys.* pub. at Charlestown, South Carolina, in 1736-7. It was not included in the *Wes. H. Bk.* in 1780, but added in the *Suppl.* of 1830; Wesley's text of 1736-7 being retained, with st. iii., l. 1, "And ever" for "And often" (the original reading of Watts) being omitted. In the revised ed. of 1875, this has again been abridged by the omission of the last stanza. The text of the *Wes. H. Bk.* is thus by Watts and J. Wesley. In other collections it is usually Watts unaltered. Its use in America is very extensive.

**And now another day is gone, I'll sing, &c.** *I. Watts.* [*Evening.*] "An Evening Song," in 4 st. of 4 l., from his *Divine Songs, &c.*, 1715, into a few modern collections for children, including *Major's Bk. of Praise for Children*, No. 288, and others.

**And now, 'mid myriad worlds enthroned.** *Godfrey Thring.* [*Saturday.*] Written in 1868, and 1st pub. in his *Hymns & Sacred Lyrics*, 1874, pp. 19-20, and subsequently in various hymnals. Authorized text, *Thring's Coll.*, 1882, No. 79.

**And now, my soul, another year.** *S. Browne.* [*New Year.*] In his *Hymns & Spiritual Songs, &c.*, 1720, Bk. i., pp. 44-5, in 8 st. of 4 l., and entitled "New Year's Day." Its use is very limited in G. Britain, but somewhat extensive in America. As given in modern hymn-books it is generally in an abbreviated form, as in *Major's Bk. of Praise*, No. 293, *Snepp's Songs of G. & G.*, No. 915.

**And now the wants are told that brought.** *W. Bright.* [*Close of Service.*] Written in 1865, and 1st pub. in his *Hymns and other Poems*, 1866, entitled "Hymn for the close of a Service," p. 36. In 1868 it was republished in the *Appendix to H. A. & M.*, with the addition of a doxology.

**And will the Eternal King.** *P. Doddridge.* [*Personal Dedication.*] Written according to the "D. mss.," Jan. 3, 1736, and 1st pub. by J. Orton in his ed. of *Doddridge's Hymns*, 1755, in 3 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839. Found in various collections. Orig. text in *Bapt. Ps. & Hys.*, 1858, No. 396.

**And will the great Eternal God?** *P. Doddridge.* [*Opening of a Place of Worship.*] Written for the opening of a new place of worship at Oakham. In the "D. mss." it is undated. In 1755 it was included by J. Orton in his ed. of *Doddridge's Hymns, &c.*, No. 49, in 6 st. of 4 l., and repeated in J. D. Humphreys's ed. of the same, 1839. In 1826 it was embodied in an altered form in the *Amer. Prayer Bk. Coll.* as, "And wilt Thou, O Eternal God." This arrangement, in common with the original, is in extensive use in America. A cento from the original is also given in the *Wes. H. Bk.*, 1875, No. 994, as, "Great God, Thy watchful care we bless." It is composed of st. iii., iv., and vi., slightly altered.

**And will the Judge descend?** *P. Doddridge.* [*Judgment.*] This hymn is not in the "D. mss." and was 1st pub. by J. Orton in *Doddridge's Hymns, &c.*, 1755, No. 189, in 7 st. of 4 l. It is based upon St. Matt. xxv. 41, and headed "The final Sentence, and Misery of the Wicked." In its full form it is not usually given in the collections. The most popular arrangement is st. i., iv., v., vi. This is found in various collections in G. Britain. Its greatest use is in America, where it ranks in popularity with the best of *Doddridge's hymns*.

**And will the Lord thus condescend?** *Anne Steele.* [*The Love of Christ.*] 1st pub. in her *Poems*, 1760, vol. i. p. 67, in 6 st. of 4 l., based on Rev. iii. 20, and entitled "The Heavenly Guest." In 1769 it was included in the *Bristol Bapt. Coll.* of Ash and Evans, and came thus into C. U. It was also repeated in a new ed. of the *Poems*, 1780, and in *Sedgwick's* reprint of her *Hymns*, 1863, p. 42. At the present time its use is mainly confined to America.

**And will the majesty of heaven?** *P. Doddridge.* [*Condescension.*] This hymn on Ezek. xxxiv. 31, is in the "D. mss." but undated. It was pub. by J. Orton in his ed. of *Doddridge's Hymns, &c.*, 1755, No. 144, in 5 st. of 4 l., with slight differences from the ms. and with the ms. title of "God, the Shepherd of Men," expanded to "God's Condescension in becoming the Shepherd of Men." It was also republished in J. D. Humphreys's ed. of *Doddridge*, 1839.

**And will ye go away?** *S. Deacon.* [*Falling away from Christ.*] This is No. 273 of his *Barton Hymns*, 1797, in 6 st. of 4 l., and is headed "A Serious Question." It was probably in the 1st ed. of those hymns, 1785, but this we have not been able to ascertain. In 1804 it was repeated, without alteration, in *John Deacon's New and Large Coll. of Ps. and Hys.* No. 461. As known in a few modern collections, specially amongst the Baptists, it is rewritten and enlarged to 9 st. This form was given to it in *Rippon's Sel.*, 27th ed., 1827, No. 439, pt. ii., and retains only a few lines of S. Deacon's text. Its signature is "Anon., *Rippon's Sel.*, 27th ed. 1827, based on S. Deacon, 1797."



**And wilt Thou now forsake me, Lord?** [*Confidence.*] An anonymous hymn which appeared in vol. ii. (called Pta. iii. & iv.) of a *Sel.* by the Countess of Northesk, entitled *The Sheltering Vine*, 3rd thousand, 1853. A slightly different version is in the American *Sabbath H. Bk.*, N.Y., 1858, No. 761, and other American collections.

**And wilt Thou yet be found?** *C. Wesley.* [*Resignation.*] 1st pub. in *Hymns and Sacred Poems*, 1740, in 22<sup>nd</sup> st. of 4 l., and entitled "Resignation." It was repeated in subsequent editions of the same, and in the *P. Works*, 1868-72, vol. i. p. 266. In its full form it is unknown to the collections, but a portion therefrom, consisting of st. ix.-xx., and beginning "When shall Thy love constrain," was given in the *Wes. H. Bk.* 1780, No. 133, and continued in all later editions. It has also passed from thence into other collections, and specially in those in use amongst the Methodist bodies. Another cento, beginning with st. x., "Ah! what avails my strife," is also in limited use; whilst a third, "And can I yet delay," opening with st. xv., is given in a large number of American hymnals.

**Anderson, John**, s. of Andrew Anderson, a miner, was b. near Yoker, Renfrewshire, in 1804, and educated at the University of Glasgow, and at the Divinity Hall of the Associate Burghers, at Perth. In 1827 he became the first minister of the Associate Burgher Church, at Helensburgh, Dumbartonshire. The congregation which he succeeded in gathering together passed with him into the communion of the Established Church of Scotland in 1839. In 1843, both minister and people made a second change, in joining the Free Church movement of that year. d. at Helensburgh, Jan. 10, 1867. In the ecclesiastical controversies of his day he took a prominent part, specially in the Voluntary controversy, the Free Church movement, and the Revival of 1858. His prose works were somewhat numerous, and included a *Life of Christ*, 1861. He also wrote some poetical pieces and translations. He is known to hymnology as the first to publish a complete tr. of Luther's hymns as *Hymns from the German of Dr. Martin Luther*, 1846. In 1867, a short memoir, by John Oatt, together with extracts from his prose and poetical writings, appeared at Glasgow (T. Murray & Son) as *Notes of an Invalid*. [J. J.]

**Anderson, John**, b. in 1820 at Dumbarrie, Perthshire, of which parish his father, Dr. John Anderson, was some time minister, and educated at the University of St. Andrew's. In 1844 he was licensed as a Probationer in the Scotch Church, and subsequently was appointed to St. John's parish, Dundee; the East Church, Perth, 1845; and Kinnoul, 1853. He has pub. *The Pleasures of Home*; *The Legend of Glencoe*; and *Bible Incidents and their Lessons*, 1861.

**Anderson, Maria Frances**, b. in Paris, France, Jan. 30, 1819, and married to G. W. Anderson, Professor in the University of Lewisburg, Pennsylvania. Two of her hymns are

given in the *Baptist Harp*, 1849. Of these:—"Our country's voice is pleading," has come into C. U. [F. M. B.]

**Andreä, Johann Valentin**, son of Johannes Andreä, afterwards Prelate of Königsbronn, b. Aug. 17, 1586, at Herrenberg in Württemberg. After completing his University studies, and acting for some time as a travelling tutor, he was, in 1614, appointed diaconus at Vaihingen, in 1620 Dean at Calw, in 1639 Court-preacher at Stuttgart, in 1650 Prelate of Bebenhausen, and in March, 1654, Prelate of Adelberg with his residence in Stuttgart: d. at Stuttgart, June 27, 1654. Distinguished as a man of high and deep piety, as a church reformer, as a philanthropist, and as a theological writer, poetry was not one of the serious employments of his life, though he was admitted in 1646 a member of the Fruit-bearing Society (*Koch*, iii. 151-167; *Allg. Deutsche Biog.*, i. 441-447). He wrote few hymns, and hardly any of these have kept a place in the German Hymn-Books. The only one translated into English is:—

*Edele Lieb, wo bist so gar bei uns verstecket.* [*Love forgotten.*] First pub. in his *Geistliche Kurtzweil*, Strassburg, 1619, p. 133, in 10 st. of 6 l.—a poem rather than a hymn. Tr. as "Generous Love! why art thou hidden so on earth?" by Miss Winkworth, 1869, p. 235. [J. M.]

**Andrew, St., of Jerusalem**, *Abp. of Crete* (660-732). b. at Damascus; he embraced the monastic life at Jerusalem, whence his name, as above. He was deputed by Theodore, Patriarch of Jerusalem, to attend the 6th General Council at Constantinople (680). He was there ordained deacon, and became Warden of the Orphanage. "During the reign of Philippus Bardanes (711-714) he was raised by that usurper to the Archiepiscopate of Crete; and shortly afterwards was one of the Pseudo-Synod of Constantinople, held under that Emperor's auspices in 712, which condemned the Sixth Œcumenical Council and restored the Monothelite heresy. At a later period, however, he returned to the faith of the Church and refuted the error into which he had fallen." (*Acule*). He died in the island of Hierissus, near Mitylene, about 732. Seventeen of his homilies are extant, the best, not unnaturally, being on Titus the bishop of Crete. He is the author of several *Canons*, *Triodia*, and *Idiomela*; the most celebrated being The Great Canon. [*Greek Hymnody*, § xvii. 7.] Whether he was the earliest composer of Canons is doubtful, but no earlier ones than his are extant. Those ascribed to him are:—1. On the Conception of St. Anne; 2. On the Nativity of the Mother of God; 3. The Great Penitential Canon. 4. On the Raising of Lazarus. 5, 6, 7, 8. On the First Days of Holy Week. 9. On the 25th Feast-day between Easter and Pentecost. Fuller biographical details in *Dict. Christ. Biog.*, vol. i. pp. 111-12. [H. L. B.]

**Andrews, Lancelot.** [*Usher, James.*]

**Ἀνέστης τριήμερος.** *St. Joseph the Hymnographer.* [*Ascension.*] This Canon for  
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Ascension Day is found in the *Pentecostarion*, and was written about the middle of the ninth century. It is commonly regarded as St. Joseph's greatest production, and places him high amongst the Greek sacred poets. Dr. Neale remarks that "This is the crowning glory of the poet Joseph; he has here with a happy boldness entered into the lists with St. John of Damascus, to whom, on this one occasion, he must be pronounced superior." (*H. of the E. C.*, 1st ed., p. 141.) The finest points of this Canon, such as the lower angels shouting to the higher as the Lord ascends (Ode iii.); the wonder at the Human Body of the Lord (Ode iv.); and the rejoicing of angels and of nature, have their origin in the earlier Canons; but their dramatic treatment by Joseph is of greater majesty. In common with all the festival Canons it consists of eight Odes only. [*Greek Hymnody*, § xvi. 10, and xviii. 3.] These Odes are as follows:—

- Ode i. 'Ανάστης τριήμερος.  
"After three days Thou didst rise."  
Ode iii. 'Εκάρπε πύλας.  
"Exalt, exalt, the heavenly gates."  
Ode iv. Ἰησοῦς ὁ ζωοδότης.  
"Jesus, Lord of Life Eternal."  
Ode v. Νεκρώσας τὸν θάνατον.  
"Now that death by death hath found."  
Ode vi. Πανάτωσαν ἡμῖν ἄνωθεν.  
"Rain down, ye heav'n's, eternal bliss."  
Ode vii. Φατεῖρή σε, φως.  
"Wafting Him up on high."  
Ode viii. Τὸν ἐν δυσὶ ταῖς οὐσίαις.  
"Of twofold natures, Christ, the Giver."  
Ode ix. Ὁ τῶν δωρεῶν.  
"Holy gift, surpassing comprehension!"

The only *tr.* of this Canon into English is the above by Dr. Neale, which appeared in his *Hymns of the Eastern Church*, 1862. The acrostical arrangement of the original, derived probably from the alphabetical Psalms, and adopted to assist the memory, is reproduced by the translator. Odes v.-ix. have not come into C. U. Of the rest, i. and iii. are given in *Igna Meminica*, 1864; iii. in Schaff's *Christ in Song*, 1870; iv. in the *People's*, 1867; and other collections. In the *Hymnary*, Ode iv. has an additional stanza by the Editors.

In Dr. Neale's *tr.* the Theotokion (address to the B. V. M.) is omitted. Mr. Hatherley, in the 4th ed. of the *Hymns of the Eastern Church*, 1882, gives the various readings of the several editions of the work, together with music for each Ode. He also draws attention to the fact that Ode viii. is not by St. Joseph, but by *John the Monk* [St. John of Damascus], whose Canon for the Ascension is also in the Office, and is sung together with that of St. Joseph. [J. J.]

**Angel of God, whate'er betide.** *C. Wesley*. [*Personal Consecration*.] Pub. in *Hymns and Sacred Poems*, 1740, in 5 st. of 4 l., and entitled "At setting out to preach the Gospel." It is not given in the *Wes. H. Bk.*, but st. i., iv., ii. in the order named are in C. U. in America to a very limited extent, including

the *Hys. of the Spirit*. Boston, 1864, No. 418. Orig. text in *P. Works*, 1868-72, vol. i. p. 294.

**Angel voices ever singing.** *F. Pott*. [*Choir Festival*.] Appeared in his *Hymns fitted to the Order of Common Prayer*, 2nd ed., 1866, in 5 st. of 7 l., and from thence has passed into *Harland, Snapp, Thrng, Church Hymns*, and others. It is one of the author's most successful and popular efforts. Its original title is "For the Dedication of an Organ, or for a Meeting of Choirs." Its use has extended to America, and other English-speaking countries.

**Angel voices sweetly singing.** *H. Bonar*. [*Heaven*.] 1st pub. in the 2nd Series of his *Hymns of P. and Hope*, 1863, in 12 st. of 4 l. As given in Snapp's *S. of G. and G.*, 1872, st. ii. and vii. are omitted. Otherwise it is unaltered.

**Angelice Patrone, Beate Spiritus.** [*Guardian Angels*.] This hymn, of unknown authorship and date, is in the *Corolla Hymnorum*, Cologne, 1806, p. 67. *Daniel* gives it without note or comment in ii. p. 376. It is also found in *Simrock*, p. 338; *Bänster*, No. 137, and others. [W. A. S.]

#### Translation in C. U. :—

**Sweet Angel of mercy.** By E. Caswall. It appeared in his *Masque of Mary and Other Poems*, 1858, in 8 st. of 8 l., and in his *H. and Poems*, 1873, p. 180. It is given in a few Rom. Catholic collections for Schools and Missions.

**Angels, assist to sing.** [*Ps. cxlviii.*] This version of Ps. 148 appeared in the *Christian Guardian*, 1808, with the signature "Theophilus." From thence it passed into a few collections, including the *Leeds H. Bk.*, 1853, in 4 st.; Hatfield's *Amer. Church H. Bk.*, 1872, in 2 st. (i., ii.) and others; but its use is limited. [W. T. B.]

**Angels from the realms of glory.** *J. Montgomery*. [*Christmas*.] This hymn, which ranks as one of the most popular of the author's compositions, first appeared in his *Iris* newspaper [Sheffield], Dec. 24, 1816, in 5 st. of 6 l., and entitled "Nativity." In the 8th ed. of *Cotterill's Sel.*, 1819, it was repeated without alteration, and again in the 9th ed., 1820. On its republication by Montgomery in his *Christian Psalmist*, 1825, No. 487, the title was, "Good tidings of great joy to all people," and the following changes were introduced:—

- st. ii. l. 2, "Rock" to "flocks."  
st. iv. l. 3, "Waiting" to "Watching."  
st. v. l. 3, "repeals" to "revokes."

These changes (together with the new title) were retained in his *Original Hymns*, 1853, No. 239; and must be regarded as the authorised text. By many compilers the closing stanza:—

"Sinners, wrung with true repentance,  
Doom'd for guilt to endless pains," &c.

has been, in some instances, omitted, and in others a doxology has been substituted. That given in *A Hymn Book for the Services of the*

Church, &c., by the Rev. Isaac Gregory Smith, 1855, reads:—

"Lord of heaven, we adore Thee,  
God the Father, God the Son,  
God the Spirit, One in glory,  
On the same eternal throne.  
Hallelujah!  
Lord of heaven, Three in One."

Another found in the *Salisbury Hymn Book*, 1857, and others, including the *S. P. C. K. Church Hymns* and *Thring's Coll.*, is:—

"Saints and angels join in praising  
Thee; the Father, Spirit, Son!  
Evermore their voices raising  
To the eternal Three in One.  
Come ye, worship;  
Worship Christ, the new-born King."

Of the first four stanzas a rendering into Latin:—"Angeli, sancta regione lucis," by the Rev. R. Bingham, appeared in his *Hymno. Christ. Lat.*, 1871, pp. 79-81.

The use of this hymn in various forms in English-speaking countries is extensive, abbreviations being the rule. Amongst American Hymnals, the *Hymns of the Church*, 1869, and the *Bapt. Praise Bk.*, 1871, give the full revised and authorised text of 1825 and 1853. [J. J.]

#### Angels from your blissful stations.

W. H. Bathurst. [*The Second Advent.*] Printed in 1849 in his *Metrical Musings*, entitled "The Second Advent," pp. 34-35. It is in 5 st. of 6 l., and was included unaltered in Snapp's *S. of G. & G.*, 1872, where it is dated 1831 in error. [W. T. B.]

#### Angels roll the rock away. T. Scott.

[*Resurrection and Ascension.*] Contributed to Ash & Evans's *Bristol Baptist Col.*, 1769, as No. 106, where it is headed "The Resurrection and Ascension." It is in 6 st. of 4 l., each st. being followed by "Hallelujah," and is signed "G.," the signature of Thomas Gibbons; in the 2nd ed. it was signed "U." i.e. "unknown," but in later editions, the 3rd, 1778, the signature was *Dr. S.*, and the 5th 1793, *Dr. S.—it.* In this form it passed through Rippon's *Bapt. Sel.*, 1787, into C. U. both in G. Britain and America, and these st., more or less altered, are still in extensive use. In 1773, T. Scott republished the hymn in his *Lyric Poems*, &c., as No. 14, with a new first verse,

"Trembling earth gave awful sign,"

and the "Hallelujah" following each line of the 1st st., and with several alterations. *Hatfield* (Amer.) follows this 1773 text.

In 1775, Dr. Thomas Gibbons sent an altered version of the hymn to the *Gospel Mag.*, where it appeared in the Sept. number in 9 st. of 4 l. This with further alterations was included in 1784 in his *Hymns adapted to Divine Worship*, as No. 60, where he notes it as—"Altered and enlarged from an H. in *Messrs. Ash & Evans's Col.*, p. 109." The confusion which has arisen respecting the authorship of this hymn is thus accounted for. Its use in one or another of its various forms is very extensive, and especially in America. An altered form of st. i., iv., and v. has been rendered into Latin—"Angeli,

rupem remove; magnam," by the Rev. R. Bingham, and pub. in his *Hymnal. Christ. Lat.*, 1871, p. 109. As Scott's original text is most difficult to acquire, we reprint it from the 1769 ed. of *Ash & Evans*:—

"HYMN CXL. *Peculiar Measure.*"

"The Resurrection and Ascension."

"Angels, roll the Rock away.  
Death, yield up thy mighty Prey.  
See: He rises from the Tomb,  
Glowing with immortal Bloom.  
"Hallelujah."

"'Tis the Saviour. Angels, raise  
Fame's eternal Trump of Praise;  
Let the Earth's remotest Bound  
Hear the Joy-inspiring Sound.  
"Hallelujah."

"Now ye Saints, lift up your Eyes,  
Now to Glory see Him rise,  
In long Triumph up the Sky,  
Up to waiting worlds on high.  
"Hallelujah."

"Heaven displays her Portals wide,  
Glorious Hero, through them ride;  
King of Glory, mount Thy Throne,  
Thy great Father's and Thy Own.  
"Hallelujah."

"Praise Him all ye heavenly Chords,  
Praise, and sweep your golden Lyres;  
Shout, O Earth, in rapturous Song,  
Let the Strains be sweet and strong.  
"Hallelujah."

"Every Note with Wonder swell,  
Sin o'erthrown, and captiv'd Hell;  
Where is Hell's once dreaded King?  
Where, O Death, thy mortal Sting?  
"Hallelujah."

[W. T. B.]

Angels round the throne are praising. *Elizabeth Parson*. [*Praise.*] A beautiful hymn of praise for children. It is No. xvii. of her *Willing-Class Hymns*, written in 1840-44, and afterwards printed for private circulation.

#### Angels that high in glory dwell.

I. Watts. [*Against Swearing, &c.*] 1st pub. in his *Divine Songs for Children*, 1715, in 6 st. of 4 l., and entitled "Against swearing and cursing, and taking God's name in vain." Its modern use is limited, and in the *Meth. F. C. S. S. H. Bk.*, No. 228, it is slightly altered.

#### Angels where'er we go attend.

C. Wesley. [*Ministry of Angels.*] Two centos beginning with this stanza are in C. U. as follows: (1) *Mercer*, Ox. ed. App. 1873, No. 532. This is compiled from the hymn "Which of the petty Kings of earth," by C. Wesley, which was included from his *ms.* in Dr. Leifchild's *Orig. Hymns*, 1842, in 12 st. of 4 l., and again in the *P. Works of J. & C. Wesley*, 1868-72, vol. xiii. pp. 118-119, in 6 st. of 8 l., and based on Heb. i. 14. The arrangement in *Mercer* is—st. i. is Wesley iii., l. 1-4; ii. is Wesley i., l. 5-8; iii. and iv. are Wesley v.; and v. and vi. are Wesley vi. (2) The second cento is in the American Dutch Reformed *Hys. of the Church*, N. Y. 1869, thus: st. i. and ii., as in *Mercer*, slightly altered; iii. is Wesley i., l. 1-4; and iv. is lines 5-8 of st. vi. of Wesley's hymn, "Ye simple souls that stray." (q. v.) 1747.

Angelus Silesius. [Schaeffer, Johann.]



**Anima Christi sanctifica me.** [*Holy Communion.*] The author of this hymn is unknown, and the earliest date to which it has been assigned is the 14th cent. It is found in the very rare *Heures a l'usage de Lengres*. Imprimé a Troyes chez Jean le Coy, without year or pagination. It is also in the *Hortulus Animae*, Lyons, 1516; and 1519; Rambach, i. p. 360, and *Daniel*, i., No. 498.

In the last it is included among the hymns written by unknown authors, before the 16th cent., and not inserted by authority in the Offices of any Breviary or Missal. *Daniel* also gives an additional intercession from the *Lengres Hours*, which has been ascribed to Ignatius de Loyola. As he was born in 1491, and did not embrace a religious life until 1521, this ascription is certainly an error.

#### Translations in C. U. :—

1. Prose *trs.* of both forms as in *Daniel* are given in many Roman and Anglican books of devotion. Of the first form there is:—"Soul of Christ, sanctify me," in the *Treasury of Devotion*, 1669, p. 6; and of the second, with the same first line, in Shipley's *Divine Liturgy*, 4th ed., 1876, p. 1.

2. *Soul of Jesus, make me holy.* This is a metrical paraphrase and expansion of the original in 60 lines. It appeared anonymously in the *Old Porch*, April, 1855, and passed through the *Lyra Eucharistica*, 1863, p. 106, into a few Roman Catholic Collections for Schools and Missions, but usually in an abbreviated form. Given in the Irvingite *Hys. for the Use of the Churches*, 2nd ed., 1871, No. 301, as "Heart of Jesus, make me holy," and is there attributed to "J. W. Chadwick." Chadwick's, however, is the shorter form noted below. Another arrangement of this *tr.* is, "Blood of Jesus; stream of life," No. 85 of *Hys. for use at St. Ethelburga's*, Bishopsgate, London, 1875.

3. *Soul of Jesus, ease for me.* By M. Bridges. This is also a paraphrase of the original. It was pub. in his *Hymns of the Heart*, 1849, in 8 st. of 6 l. It was included in Shipley's *Divine Liturgy*, 1862; *Lyra Eucharistica*, 1863, p. 171; and, reduced to 4 st., in the *People's H.*, 1867.

4. *Soul of Jesus, make me pure.* By J. W. Chadwick, pub. in the *People's H.*, 1867, No. 558, in 2 st. of 6 l.

5. *Soul of Christ, my soul make pure.* By E. A. Dayman, made for and 1st pub. in the *Hymnary*, 1872, No. 443, in 2 st. of 8 l. It is translated somewhat freely from the original.

6. *Soul of Christ, be my satisfaction.* Anon. in Card. Newman's *Hys. for the Use of the Birmingham Oratory*, 1875.

7. *Soul of my Saviour, sanctify my breast,* is in the *St. George's H. Bk.*, for use in St. George's Roman Catholic Cathedral, Southwark, 1882, No. 33, ed. by the Rev. Joseph Reeks.

8. *Sanctify me wholly, Soul of Christ adored.* By St. I. Ball. An imitation of the Latin, given in the 6th ed. of the *Appendix to the Hymnal N.*, 1877, No. 358, in 3 st. of 4 l. [V.]

This hymn has also been rendered into German, and thence again into English:—

**Die Seele Christi heil'ge mich.** A free *tr.*, in 5 st. of 4 l., by Johann Scheffler. No. 53, in Bk. ii., 1657, of his *Heilige Seelenlust*, p. 169 (*Werke*, 1862, i. p. 106). Included as No. 80 in *Freylinghausen's G. B.*, 1704, and recently as No. 222 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* in C. U. is, "Thy Soul, O Jesus! hallow me," good and full, by M. Loy, as No. 231 in the Ohio Luth. *Hymnal*, 1880.

The other *trs.* have much in common. (1) "Thy Soul, my Jesus! hallow mine," in the *Supp. to German Psalmody*, vol. 1763, p. 25, and *Select H. from German Psalmody*, Tranquebar, 1754, p. 34. (2) "Jesus, Thy soul renew my own," in the *Wesley Ps. and Hys.*, 1741 (*P. W.* 1-68-72, vol. II, p. 15). (3) "The Soul of Christ me sanctify," as No. 136 in the *Moravian H. Bk.*, 1742. In 1749 altered to "Lord Jesus, sanctify Thou me," and repeated thus in later eda. [J. M.]

**Anna Sophia**, dau. of the Landgrave Georg II. of Hesse-Darmstadt, was b. at Marburg, Dec. 17, 1638. Carefully educated, especially in Holy Scripture and the Christian Fathers, she was in 1657 elected Präbodin of the Lutheran Fürsten-Tochter-Stift at Quedlinburg, where she became Abbess 1680, and died Dec. 13, 1683 (*Koch*, iii. 549-554; Stromberger's preface, &c.).

Her hymns, contemplations on the union of the soul with Christ, in the spirit of the Canticles, mostly appeared in her devotional work:—

*Der Treue Seelen-Freund Christus Jesus mit nach dencklichen Sinn-Gemälden, anmuthigen Lehr-Gedichten und neuen geistreichen Gesängen, abgedruckt und vorgelestet*, Jena, 1668. The only one *tr.* into English is *Wohl dem der Jesum liebet* [*Holy Scripture*], her best hymn, 1658, *Appx.* p. 36. The *trs.* are: (1) "How happy they, who know and love," by Dr. G. Walker, 1860, p. 83. (2) "What joy to love the Saviour," in the *British Herald*, Nov. 1866, p. 363, repeated as No. 433 in *Reld's Praise Bk.*, 1872.

[J. M.]

**Anni peractis mensibus.** [*Whitsuntide.*] In the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 95, it is quoted from the Durham ms. of the 11th cent. as a hymn for Pentecost, at Matins, in 5 st. of 4 l. It is also in an 11th cent. ms. in the *Brit. Mus.* (Vesp. D. xii. f. 81). *Tr.* by J. D. Chambers, in his *Lauda Syon*, 1857, in 5 st. of 4 l., as "A year's swift months have passed away." It was repeated in Skinner's *Daily Service Hymnal*, 1864, No. 146.

**Annue Christe saeculorum Domine.** [*Common of Apostles.*] This hymn is of unknown authorship. Its full form consists of four general stanzas, and nine stanzas proper of saints.

It is found in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 245, ff. i. Jul. A. vi. 60, b. ff. i. Vesp. D. xii. 9a, b). In the Durham ms. of the 11th cent. (printed as *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 124), the four general stanzas are added to "Jam bone pastor Petre" (pt. of "Aurea luce," q.v.). The full form is in *Mone*, No. 666, from a 15th cent. ms. beginning with the stanza to St. Andrew, "Andreas pie," followed by 8 sts. proper of the festivals of 88 James; James and John; Philip; Bartholomew; Thomas; Matthew; Simon and Thaddeus; and Matthias; and concluding with 4 general stanzas. In the *Tork Brev.* the 4 general stanzas ("Annue Christe") are given as the hymn at Vespers at the Festival of an Apostle or Apostles, except in Easteride. Also at Vespers and Matins occasionally. In the *Barium Brev.* with the same exception. *Daniel*, i., No. 294, gives only four lines. The *Barium Brev.* text is also in Card. Newman's *Hymns Ecclesiae*, 1836. [J. M.]

Translations in C. U. :—

1. O Christ, Thou Lord of worlds, Thine ear.  
By J. M. Neale. Pub. in the enlarged ed. of the *Hymnal N.*, 1854, No. 75, in 4 st. of 8 l., from whence it has passed into a few collections. In the *St. Raphael's Coll.*, 1860, special stanzas were introduced after the Sarum manner (these added stanzas are all original) for SS. Andrew, Thomas, John and James, Matthias, Peter, Bartholomew, Matthew, and Simon and Jude, and some of these were repeated in Skinner's *Daily Service Hymnal*, 1864, with additional verses for St. Barnabas and for SS. Philip and James, the latter altered from Bp. Wordsworth's hymn on that festival in his *Holy Year*, "Blest be, O Lord, the grace of Love." It is altered in the *Hymnary*, 1872, to "O Christ, Thou Lord of all."

2. Ruler of the ages, Christ, we now implore Thee. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 196, in 4 st. of 4 l., and signed "F. R."

3. Ruler of ages, Christ, vouchsafe to bow Thine ear. From the *Antiphoner and Grail*, 1880, and repeated in the *Hymner*, 1882. In the same books the varying verses of Sarum use are also translated.

Translations not in C. U. :—

1. Vouchsafe, O Christ, High Lord, &c. *Blew*, 1852.
2. O Christ, Thou Lord of worlds, Bestow, &c. *J. D. Chambers*, 1857.

[V.]

"Ανοθεν, παρθένοι, βοῆς ἐγερσί-  
νικρος ἦχος. *St. Methodius*. This hymn is found in *The Banquet of the Ten Virgins*, and is reprinted in the *Anth. Gr. Car. Christ.*, 1871. From the latter work it was translated by A. W. Chatfield, for his *Songs and Hymns*, &c., 1876, pp. 141-153, where it is given as "The Virgins' Song." No portion of this fine rendering has come into common use. A cento or two might be compiled therefrom with ease. Its structure, character, &c., are fully described in *Greek Hymnody*, § x. 2, q.v. The opening line of Mr. Chatfield's tr. is, "The Bridegroom cometh, overhead."

Another called, another brought, &c.  
*Frances R. Havergal*. [*Praise*.] "Written at Leamington, June 30, 1872. This hymn literally expresses F. R. H.'s thrill of praise, when her own prayers and conversations resulted in her friend (A. B.) enrolling 'on our Captain's side.' 'Another life to live for Thee, another witness won!'" ("Hav. Mss.") It was first printed in *The Christian*, July 11, 1872, and then pub. in her *Under the Surface*, 1874, and *Life Mosaic*, 1879, in 11 st. of 4 l.

Another day begun! *J. Ellerton*. [*Tuesday*.] Written Feb. 13, 1871. Appeared in the *Parish Magazine* for May, 1871, as one of three "Week Day Hymns," in 5 st. of 4 l., and appointed for Tuesday. During the same year it was included in *Church Hymns*, No. 56, with st. ii., l. 3, "sinful soil" changed to "guilty soil," and st. v. altered from the original, which read :—

"Another day of grace!  
To bring us on our way,  
One step towards our resting-place,  
The endless Sabbath-day."

In 1882 the revised text was repeated in

Thring's *Coll.*, with st. ii. l. 3 re-written "And let not sin our conscience soil," by the editor. Authorised text in *Church Hymns*.

Another day has past along. *J. Edmeston*. [*Sunday Evening*.] In his *Cottage Minstrel*, 1821, a hymn of 4 st. appeared with the above first line, as No. 2, and headed "Lord, teach us to pray," while, as No. 10, "The Cottager's Reflections upon the Sabbath Evening," another hymn of 5 st., "Sweet is the light of Sabbath eve," was given. In Hatfield's *Amer. Church H. Bk.*, 1872, a cento from those was given as No. 48, consisting of st. i. of the first-named hymn, and st. i., ii., iii. and v. of the latter, with slight alterations.  
[W. T. B.]

Another portion of the span. *Charlotte Elliott*. [*Saturday Eve*.] From her *Hymns for a Week*, 1839, in 9 st. of 6 l., into Snapp's *Songs of G. and G.*, 1872, No. 905.

Another six days' work is done. *J. Stennett*. [*Sunday*.] This poem "On the Sabbath" appeared as one of his "Miscellany Poems," in his *Works*, 1782, vol. iv. pp. 231-234, in 14 st. of 4 l. In its full form it is unknown to any hymnal: but centos therefrom are in modern collections, nearly all beginning with the first stanza as above :—

1. A cento in 6 st. in the *Bristol Baptist Coll. of Ash and Evans*, 1769, from whence it has passed through a series of Baptist Hymnals to the *Bapt. Ps. and Hymns*, 1868, No. 819, and other modern collections. It is composed of st. i., x., xi., xii., and xiii., with a stanza introduced as the second, "Come, bless the Lord, whose love assigns," &c., the authorship of which has not been traced. The cento, "Come, bless the Lord," &c., in *Stowell's Sel.*, 1831-77, is compiled from the *Bapt. Ps. & Hys.* text.

2. Another cento which was given in *Williams and Boden's Coll.*, 1801, No. 481, and thence through various collections to the *Leeds H. Bk.*, 1863, the *New Comp.*, No. 753, and others. It is the above cento with the omission of the original st. xii., "With joy," &c.

3. A third cento, in *Bickersteth's Christian Psalmsody*, 1833, No. 280, in 4 st., being i., x., and xiii. of the original, and the added stanza, "Come, bless the Lord," &c., as in No. 1., is sometimes repeated in modern collections.

4. A fourth is given in *Harland's Ch. Psalter*, No. 22, *Windle's Metrical Psalter*, &c., No. 19, and others. It is composed of *Stennett's* st. i., x., xi., and xiii.

5. The last cento is repeated in the *Islington Ps. and Hys.*, 1862, No. 367, with the omission of st. xi. of the original.

6. A sixth cento, beginning, "Again our weekly labours end," and consisting of st. i., x., xi., and xiii. of *Stennett*, re-written for *Cotterill's Sel.*, 1810, No. 97, is given in several collections, old and new.

7. The seventh cento begins, "Another week its course has run." It is a slightly altered form of *Stennett's* st. i., x., xi., and xiii., and is included in the *Harrow School Coll.*

Most of these centos are in C. U. in America and other English-speaking countries.

[J. J.]

Another week begins. *T. Kelly*. [*Sunday*.] 1st pub. in his *Hymns*, 2nd ed., 1806, and again, 3rd ed., 1809. In 1812 it was transferred to his *Hymns adapted for Social Worship*. Subsequently, in common with the rest of the hymns therein, it was again embodied in the original work. It is in 8 st. of 4 l., and based upon *Ps. cxviii. 24*. In the American hymnals it is re-written, the change being from a.m. to c.m. It also varies considerably in the number of stanzas used from 3 in the *Church Praise Bk.*, N. Y., 1881, to

5 in Hatfield's *Ch. H. Bk.*, 1873. In the latter form it begins, "And now another week begins."

**Another week for ever gone.** [Sunday.]

An anonymous hymn in Rippon's *Comprehensive Ps. and Hys.*, 1844, No. 345, pt. iv., in 3 st. of 4 l.

**Another week has passed away.** *W. H. Bathurst.* [Sunday.] 1st pub. in his *Ps. and Hymns*, &c., 1831, No. 129, in 5 st. of 4 l., and entitled "Saturday Evening." It is also in Bickersteth's *Christ. Psalmody*, 1833 and 1841, and others. As given in *Kennedy*, 1863, No. 865, slight alterations have been introduced. Orig. text as above. It has been rendered into Latin as, *Nobis nunc iterum praterit hebdomas*, by the Rev. R. Bingham, and included in his *Hymnol. Christ. Lat.* 1871.

**Another year has now begun.**

*C. Wordsworth, Bp. of Lincoln.* [New Year.] 1st pub. in his *Holy Year*, 1st ed., 1862, No. 14, for "New Year's Day," and consists of 9 st. of 4 l. Orig. text in later editions. The cento in Snapp's *Songs of G. & G.* is composed of st. i., iii., v., viii., vii. and ix., and that in Barry's *Ps. & Hys.*, 1867, of st. i.-iii., v., viii., ix.

**Another year has passed away.**

[*O. and N. Year.*] An anonymous hymn in the *Meth. S. S. H. Bk.*, 1879, the *Meth. Free Ch. S. S. H. Bk.* and others. In some collections it is attributed to "Allen," and in others it is said to be "American." We have failed in securing authority for either statement.

**Another year hath fled, renew.**

*A. T. Russell.* [*O. and N. Year.*] Written Nov. 20, 1850 (s. mss.), and 1st pub. in his *Psalm and Hymns*, &c., 1851, No. 63, in 3 st. of 8 l. In 1863 it was republished in *Kennedy*, No. 140, in a slightly altered form, but in *Thring's Coll.*, 1882, No. 130, the original text is restored with the exception of st. i., l. 1, has for *hath*, and the repetition of the last line of each stanza which was repeated in the original to suit the tune to which the hymn was written. With the first line as "Another year has fled, renew," it is also in use in Canada, and other English-speaking countries.

**Another year is dawning.**

*Francis R. Havergal.* [*New Year.*] Written in 1874 for the ornamental leaflets and cards pub. by Caswell, 1875. It was subsequently included in her work, *Under the Surface*, 1874, and *Life Chords*, 1880. It is in 6 st. of 4 l. [Hav. mss.]

**Anstice, Joseph**, M.A., s. of William Anstice of Madeley, Shropshire, b. 1808, and educated at Enmore, near Bridgwater, Westminster, and Ch. Church, Oxford, where he gained two English prizes and graduated as a double-first. Subsequently, at the age of 22, he became Professor of Classical Literature at King's Coll., London; d. at Torquay, Feb. 29, 1836, aged 28. His works include *Richard Cœur de Lion*, a prize poem, 1828; *The Influence of the Roman Conquest upon Literature and the Arts in Rome* (Oxford prize Essay); *Selections from the Choice Poetry of the Greek*

*Dramatic Writers, translated into English Verse*, 1832, &c. His hymns were printed a few months after his death, as:—*Hymns by the late Joseph Anstice, M.A., formerly Student of Christ Church, Oxford, and Professor of Classical Literature, King's College, London, Bridgwater, 1836*, and thus introduced:—

"As none of the following Hymns had the advantage of being corrected and prepared for the press by their lamented Author, his family have not considered themselves at liberty to bring them before the public; but, having reason to believe that a large circle of surviving friends will be gratified by possessing a memorial of the manner in which some of his leisure hours were employed, and of the subjects which chiefly occupied his thoughts, during the last few months of his life, they have consented to their being printed for private distribution.—Bridgwater, June, 1836."

This work contains 52 hymns on various subjects, together with a poem "To my Hymn Book." The circumstances under which they were written are thus detailed by Mrs. Anstice in a communication to the Rev. Josiah Miller, author of *Singers and Songs of the Church*:—

"The hymns were all dictated to his wife during the last few weeks of his life, and were composed just at the period of the day (the afternoon) when he felt the oppression of his illness—all his brighter morning hours being given to pupils up to the very day of his death."—*S. & S.*, p. 485.

A few of the hymns are of a joyful character, but the circumstances under which they were written account for the prevailing tone of sadness by which they are chiefly characterized. About one half of those hymns were included by Mrs. Yonge in her *Child's Christian Year*, 1841. Being thus brought before the public, many soon came into C. U. Those in most extensive use are: "Father, by Thy love and power;" "In all things like Thy brethren, Thou;" "Lord of the harvest, once again;" and, "O Lord, how happy should we be." [J. J.]

**Anthologia Davidica**, or a Metrical Translation of the whole Book of Psalms, &c., by Presbyter Cicestrensis [*the Rev. Henry Latham*], Lond., Rivington, 1846. This work contains an excellent critical Preface, a long but imperfect list of Psalters and Partial Versions of the Psalms, and 159 extracts from 31 authors. The selection, although on the whole good, is weakened by numerous alterations. Some amends are made, however, by an appendix of original readings. A limited number of the older renderings of individual Psalms have passed into modern hymnals through this work.

**Antiphon** (Gr. *Ἀντίφωνον*; Lat. *Antiphona*). i. This word now ordinarily denotes a short versicle said at the beginning and close of a Psalm or Psalms in the Breviary Offices. But it has also borne the following meanings, which are not yet entirely obsolete:—

1. A Hymn or Psalm sung antiphonally—that is to say, alternately by two sides of a choir, instead of being recited by a single voice, or sung responsorially by the Priest and choir or congregation. Ignatius, third Bishop of Antioch in Syria, is said to have first introduced this mode of singing into the Church's services, after a vision in which he heard and saw angels so praising the Blessed Trinity (*Amalaricus, De Reclis. Offic.* iv. 7). The custom was transferred thence into Western Christendom by St. Ambrose, into his own diocese of Milan, whence it spread into more general use (*Rabanus Maurus, De Instit. Cleric.* ii. 50).



2. A sentence of Holy Scripture, or an original composition, sung by itself without reference to any Psalm. The sentence, "I heard a voice from heaven," &c., in the Anglican Burial Office, may be referred to as an instance of this, and similar examples occur in the Ambrosian and Mozarabic Offices for the Dead. (*Breviar. Göt.*, Migne's edit. p. 982.)

3. Certain portions of Psalms, or Sentences, generally but not always taken from Scripture, and introduced into the Liturgy. The old name for the Introit was "Antiphona ad Introitum," the last two words being frequently understood and not expressed. The "Offertorium" and "Communio" were likewise regarded as Antiphona. So were the short sentences introduced before the Gospel, as "Gloria in excelsis Deo, et in terra pax. Alleluia, Alleluia" before the Gospel on Christmas Day in the Milanese and some French Uses (*Man. de Ecles. Rit. Lib. iv. cap. xxi. § xxxii.*). Various Communion Sentences or Antiphons are provided in the *Coloman Sacramentary* (*Mozarab. Lit. Rom. Vet. p. 604*), *Stowe Missal* (*Lit. & Rit. of Celtic Church*, p. 242), and other ancient Service Books. Martene speaks of an "Antiphona ad Eucharistiam," commencing with the words "Venite populi," in the *Lyon Missal* (*ut supra*). In the Greek Liturgy of Constantinople the Introit consisted of three separate parts, each called an "Antiphona," and consisting of partly variable, partly invariable elements (*Hammond, Lit. E. & W. p. 92*). An exact description of these Greek Antiphons will be found in Dr. Neale's *Holy Eastern Church* (*Introd. i. 364*).

4. A Sentence extracted or adapted from the Psalms or from some other source, and prefixed to each Psalm or group of Psalms, and repeated at the close. The rules regulating their use are very intricate, and have varied at different times and in different countries. The rules regulating their present use in the Latin Church may be found at the commencement of the *Roman Breviary*. There existed formerly great diocesan variety of wording, as well as of usage, of which Amalarius makes complaint at the commencement of his work, *De Ordine Antiphonarum*.

ii. In the 15th century we find the following varieties in the Antiphon to the Psalms at Terce, in the *Little Office of the B. V. M.* :—

Maria virgo assumpta est (Rome).  
Quando natus es (Sarum).  
Ignare me laudare (Paris).  
Tota pulchra (Sens).  
Rubum quem viderat Moyses (Limoges).  
In odorem unguentorum (Orléans).  
Alma virgo Maria (Cambrai).

The list might be extended, and similar lists drawn up to almost any number. Antiphons were also prefixed to the prayers or suffrages of special memorials (*Sarum Brer. Reprint*, pp. vii.-xi.).

iii. Among special Antiphons the following deserve separate mention :—

1. The 4 Antiphons of the B. V. M. appended to the Roman Compline. For these see "Alma Redemptoris"; "Ave Regina"; "Regina Coeli"; and "Salve Regina."

2. The 7 greater Antiphons, for use at Vespers in Advent, beginning on Dec. 17. They are all double—that is to say, sung entire both before and after the Magnificat. Their use is indicated by the words "O Sapientia" placed against Dec. 16 in the Book of Common Prayer. Their opening words are these :—

1. O Sapientia, quae ex ore altissimi.
2. O Adonay et dux domus Israel.
3. O Radix Jesse qui stas in signum.
4. O Clava David et sceptrum domus.
5. O Oriens, splendor lucis aeternae.
6. O Rex gentium et desideratus.
7. O Emanuel, rex et legislator.

To which Amalarius (*Lib. de ord. Antiph. cap. 13*) adds an 8th, which is found in the Sarum and York and Hereford Breviaries :—

8. O Virgo virginum quomodo flet.

The Sarum Breviary also adds a 9th Antiphon :—

9. O Thomas Didyme, per Christum quem.

The substance of 8 of the above Antiphons is expressed in irregular order in the Hymn, translated and arranged by Dr. Neale, "O come, O come, Emmanuel."

iv. The mystical meanings of Antiphons, and of their frequency, and of the mode of repeating them, are explained by Hugo a S.

Victor, *Speculum Ecclesiae*, cap. 3. Originally they were always sung whole before and after each Psalm, always having also certain versicles attached to them. Sometimes they were sung twice, and sometimes before each verse of a Psalm or Canticle. An instance of a Magnificat with an Antiphon intercalated between all the verses is printed by Martene (*De Antiq. Eccles. Rit. Lib. iv. cap. iv.*). Many minute points are discussed at length by the ritualists, e.g. why the "Alleluia" which closes the Antiphons to the Psalms in the third nocturn of Feasts of the Apostles is omitted on the Feast of St. John the Baptist, &c. (*Amalarius, Lib. de Ordine Antiphon. c. 59*).

v. Books, Services, and Seasons were sometimes named after the opening words of Antiphons. The *Gradual* was once known as the "Ad te levavi," from the first words of the Antiphona, "ad Introitum," for the First Sunday in Advent (*Leofric Missal*, p. xxii.). Vespers for the Dead were called *Placido*, from the Antiphon of the first Psalm; and Matins for the Dead were called *Dirige*, from the corresponding Antiphon in that service. Sundays and other days were called after the opening words of their Introits, as the First Sunday in Lent *Introivit me*; the Second Sunday in Lent *Reminiscere*, and so forth. [F. E. W.]

The Antiphons which have been rendered into English for use in public worship are the above seven greater Antiphons for use at Vespers in Advent. These *tr.* are usually confined to the first seven, and are both in prose and metre. Taking the prose renderings first, we have the following :—

#### i. Prose Translations.

Of the Antiphons to the Magnificat in the *Roman Breviary*, prose versions into English exist in the Vesper Books and Primers of that communion; and an adaptation of these has been issued for the use of English Churchmen.

Of the *Sarum* Antiphons, translations of those to the *Benedictus*, *Magnificat*, and *Nunc Dimittis*, will be found in the *Antiphoner and Choral*, parts i. and ii., 1880, and with the addition of those to the Psalms in J. D. Chambers's *Psalter*; or, *Seven Hours of Prayer*, 1849; his *Order of Household Devotion*, 1854; and also in the *Day Hours of the Church of England*, and other books issued for the use of sisterhoods and other communities. Much information on the whole subject may be found in Dr. Neale's *Essays on Liturgiology*, 2nd edition, 1869, and in Neale and Littledale's *Commentary on the Psalms*, 1880-74, 4 vols.

Of the seven greater Antiphons, or the O's, the earliest *tr.* for Anglican use was made by Cardinal Newman for *Tracts for the Times*, No. 75, in 1837, but this is not in C. U. Another *tr.*, given in the St. Saviour's (Leeds) *Sacred Hymns and Anthems*, 1846, met with more favour, being repeated in K. Campbell's *St. Andrew's Hymnal*, 1850; Murray's *Hymnal*, 1852; in *H. and Introits* in the same year; and with the alteration of a word or two, and the addition of No. viii., in the enlarged ed. of the *Hymnal Noted*, 1854. The seven as in Murray are retained in the *Introits* prefixed to some editions of *Hymns A. & M.*

#### 4. Metrical Translations.

1. An early metrical rendering of the separate Antiphons was made by Canon William Cooke, and appeared in the Cooke and Denton *Hymnal* of 1853. Canon Cooke's account of the same is: "Where it was possible, the translator and arranger (who was William Cooke), took the words of Mr. A. J. Beresford Hope's *tr.* of the hymn 'Veni, Veni, Emmanuel,' in the *Hymnal N.*; retaining the prayer of the Prose Anthem for the Advent of Christ." The opening line of each Antiphon is: i. "O Wisdom, who o'er earth below;" ii. "Ruler and Lord, draw nigh, draw nigh;" iii. "O Rod of Jesse's stem, arise;" iv. "Key of the House of David, come;" v. "O Morning Star, arise;" vi. "O Thou on Whom the Gentiles wait;" vii. "Draw nigh, draw nigh, Immanuel."

2. A second *tr.* by Earl Nelson appeared in the *Sarum Hymnal*, 1868, as "The Advent Anthems." The opening line of each is:—(1) "O Wisdom! spreading mightily;" (2) "Ruler of Israel, Lord of Might;" (3) "O Root of Jesse! Ensign Thou!" (4) "O Israel's sceptre! David's Key;" (5) "O Day Spring and Eternal Light;" (6) "O King! Desire of Nations! come;" (7) "O Law-giver! Emmanuel! King!" These were directed to be sung separately, or as one hymn, as desired.

3. These Antiphons were also *tr.* by W. J. Blew, and included in his *Church H. & Tune Bk.*, 1852.

4. Some time, Dr. Neale supposes about the 12th century, an unknown author took five of these Antiphons, and wove them into a hymn in the following order:—st. i. *O Emmanuel*; ii. *O Radix Jesse*; iii. *O Oriens*; iv. *O Clavis David*; v. *O Adonai*. This hymn began with the line:—

"Veni, veni, Emmanuel,"

and adding to each verse the refrain, which is not found in the original prose:—

"Gaude, gaude, Emmanuel  
Nascetur pro te, Israel."

Daniel has given the full text in his *Theo. Hymn.* ii. 336 (1844). From Daniel's text Dr. Neale translated his:—

5. Draw nigh, draw nigh, Emmanuel, and pub. it in the 1st ed. of his *Mediaeval Hymns*, 1851, p. 119, in 5 st. of 6 l. That *tr.* he altered for the 1st ed. of the *Hymnal N.*, 1852, the same altered text being repeated in the enlarged ed. of 1854; and the 2nd and 3rd eds. of the *Mediaeval Hymns*, 1862 & 1863. The altered text is found in the *People's H.*, 1867, and also, with alterations by various hands, in the *Hymnary*, 1872, *H. Comp.*, 1876, *Thring's Coll.*, 1882, and others. It is from the original *tr.* of 1851 that parts ii.-v. and vii. of No. 74 in *Church Hys.* are taken, parts i. and vi. being from Canon Cooke's *tr.* from the original prose (see above). In the trial copy of *H. A. & M.* in 1859, an altered version of Neale's *tr.* was given beginning:—

6. O come, O come, Emmanuel. This was included in the 1st ed. of 1861, and again in the new ed. 1875; and is repeated in *Kennedy*, 1863; *Allon's Sup.* 1868; *Wes. H. Bk.*, 1875; and others. Another *tr.* is:—

7. O come, Emmanuel, O come! This is in the *Anglican H. Bk.*, and was made by the editor,

the Rev. R. C. Singleton, in 1867, and included therein in 1868. Dr. Macgill's *tr.*:—

8. O Come, Immanuel, hear our call, appeared in the Scottish *Presb. Hymnal*, 1876, No. 29, and was subsequently included in his *Songs of the Christian Creed and Life*, 1876 and 1879.

Translation set in G. U.:—

O come! come, Thou Emmanuel. Chambers, 1867.

A rendering through the German has been noted by Mr. Mearns as follows:—

Man sende Herr, uns deinem Sohn, in the *Trier G. B.*, 1846, p. 9, in 8 st. of 4 l. In the harmonized ed. of 1847, it is said to be from the *Munich G. B.*, 1586. *Tr.* as "Send now Thy Son unto us, Lord," by Miss Huppas, as No. 310, in E. Paxton Hood's *Children's Choir*, 1870.

[J. J.]

Antiphonale=seq.

Antiphonarium. A book containing the Antiphons, Invitatories, Hymns, Responsa, Verses, and in later times the Little Chapters. Originally the Antiphons and Responsa were contained in separate volumes known as the *Antiphonarium* and *Responsoriale* (Amalarium, *Prolog. ad Lib. de Ord. Antiphon.* Edit. Hittorp, p. 224). The arrangement of the volume is attributed to Gregory I., and its revision to Adrian I. The early *Antiphonaries* of various countries and dioceses exhibit great variety of text and usage. [F. E. W.]

Anton Ulrich of Brunswick, b. Oct. 4. 1633, at Hitzacker, on the Elbe above Lauenburg, the portion as younger son of his father, Duke August, who three years afterwards succeeded to the Dukedom of Wolfenbüttel. He was the only child of the Duke's second marriage. In 1635 the Duke contracted a third marriage with Sophie Elisabeth of Mecklenburg. Father and stepmother alike were pious and fond of music and poetry, and their children were trained with a simple home life, in Lutheran orthodoxy; and, under J. G. Schottelius and Sigismund v. Birken, instructed in all the learning of the time. Under these influences, supplemented by a residence at the University of Helmstädt, 1650, Anton Ulrich grew up a lover of his mother tongue and of poetry—his first literary efforts being a number of hymns which he presented in ms. to his father as a New Year's gift, 1655. In 1659 he was admitted a member of the Fruit-bearing Society. At the death of his father in 1666 the family circle was broken up, and, released from the healthful, if somewhat narrow, influences of his training and previous surroundings, he turned from hymn-writing to the affairs of the world. Henceforth the ruling passion, hitherto curbed, took the upper hand, and the desire for power and fame led him far astray.

In 1667 his elder brother appointed him Governor at Wolfenbüttel, and in 1685 made him Co-Regent of the Duchy of Brunswick. His desire for princely magnificence, fostered by a year's residence in France, led him into lavish expenditure, such as an imitation of the Palace of Versailles which he built at Saxe-dahlum, near Wolfenbüttel, and in Wolfen-

büttel an Academy (opened 1687) for the education of young noblemen; a fine building for the Library, and a new opera house. Envious at the rapidly increasing power of the Hannover-Celle branch of the Wolfenbüttel line, he made alliance, in 1702, with France, against them, only to be deposed from the Co-Regency, although when his brother abdicated in 1704 he obtained full sway in Brunswick. By his secession to the Roman Catholic Church in 1709-10, one of the results arising from the marriage of his granddaughter Elizabeth Christine to Charles of Spain, who was crowned Emperor in 1711, he lost the love of his subjects and the respect of his former princely friends, and attained neither temporal advantage, nor spiritual peace. When his fatal illness came on and he felt his end near, he summoned an Evangelical clergyman to prepare him for death, then received the Sacrament according to the Roman rite, and after giving his surviving children his blessing, d. at Salzdahlum, Mar. 27, 1714. His two sons succeeded each other, but as they died without male issue, the Dukedom passed to a son of his younger brother by Duke August's third marriage.

His hymns seem to have been mostly written before 1655, and were printed anonymously to the number of 44 as *Hocherleuchtete Geistliche Lieder, Einer hohen Personen*, N.p. 1655, and then enlarged to 60, and with melodies probably by his stepmother as:—*Christ Fürstliches Davids-Harfen-Spiel zum Spiegel und Fürbild Him-mel-flammender Andacht*, &c., Nürnberg, 1667, with a preface on prayer, probably by J. G. Schottelius (reprinted with three hymns added, Wolfenbüttel, 1670). Of these 34 are included in the selections by H. Wendebourg from the Duke's *Geistliche Lieder*, pub. at Halle, 1856. Mostly composed before his 22nd year, many are in unusual metres and of the nature of experiments in verse, showing him as allied with the Pegnitz Order, of which his former tutor and life-long friend Sigismund v. Birken (q. v.) was then President or Chief Shepherd. But although it may be said that the Duke's hymns are often too subjective and farfetched, and that his after life did not altogether fulfil the promise of his youth; yet there cannot be denied to them the expression in beautiful form of a deep sense of sin, an ardent longing for grace, and a heartfelt love to the Saviour. Their poetic worth, simplicity of diction, and practical usefulness gained them admission to the Leipzig *Vorrata*, 1673, the Nürnberg *G. B.*, 1676, and other hymn-books of the period, and to Bunsen's *Versuch*, 1833, and other recent collections (*Koch*, iii. 537-549; Wendebourg's *Preface*; *Allg. Deutsche Bib.*, i. 487-491; *Bode*, 37-38). Four have been tr. into English, two 1st pub. 1665, and two 1st pub. 1667; the references to the original eds. being kindly supplied from the copies in the Ducal Library at Wolfenbüttel by the Principal Librarian, Dr. O. v. Heinemann.

i. *Less dich Gott*. [*Resignation*.] This beautiful hymn on Consolation in Trial appeared in 1667, p. 237, as above (ed. Wendebourg, 1856, p. 68), in 6 st. of 6 l., ll. 1, 6, of each st. being identical. Included as No. 468 in pt. ii., 1714, of

*Freylinghausen's G. B.*, and as No. 787 in Bunsen's *Versuch*, 1833 (*Allg. G. B.*, 1846, No. 319). Tr. as:—

*Leave all to God*. A good tr. (omitting st. iv.) by Miss Winkworth in the 1st Series, 1855, of her *Lyra Ger.*, p. 159 (ed. 1876, p. 161), and thence as No. 155 in *Ps. & Hymns*, Bedford, 1859, as No. 302 in the *Free Church H. Bk.*, 1882, and in the Gilman-Schaff *Lib. of Rel. Poetry*, ed. 1883.

ii. *Nach dir, O Gott! verlanget mich*. [*Thirsting for God*.] One of his best hymns. Appeared in 1665, p. 21, 1667, p. 28, as above (ed. Wendebourg, 1856, p. 8), in 11 st. of 4 l. Included as No. 1129 in the Leipzig *Vorrata*, 1673, and as No. 1259 in Burg's *Breslau G. B.*, 1746. Tr. as:—

*O God, I long Thy Light to see*. A good tr. by Miss Winkworth in the 1st Series, 1855, of her *Lyra Ger.*, p. 145, omitting st. ii., iii., vi. In the second ed. p. 146, tr. of st. ii., iii., were added. Repeated thus as No. 118 in her *C. B. for England*, 1863.

Other trs. are, all omitting st. ii., iii., vi., (1) "O Lord! I long Thy face to see," by Miss Cox, 1841, p. 97 (1864, p. 115); (2) "My soul is thirsting, Lord, for Thee," by Lady Eleanor Fortescue, 1843 (1847, p. 38); (3) "Call me, O God; I come; for I," by Dr. G. Walker, 1860, p. 77.

iii. *Nun tret ich wieder ans der Ruh*. [*Morning. For the Sick*.] Appeared in 1667, p. 2, as above (ed. Wendebourg, 1856, p. 1.), in 8 st. of 8 l.

The trs. are, (1) "Once more from rest I rise again," by Miss Winkworth, 1855, p. 220 (1876, p. 222). (2) "From blest, unconscious sleep I wake again," by Miss Cox, 1864, p. 185.

iv. *Wer Geduld und Demuth liebet*. [*Patience and Humility*.] Appeared in 1665, p. 92, and 1667, p. 135, as above (ed. Wendebourg, 1856, p. 43), in 11 st. of 4 l. Tr. as *Patience and Humility*, by Miss Winkworth, 1869, p. 225.

[J. M.]

#### Apelles von Löwenstern. [Löwenstern.]

*Ἀφραστον θαῦμα*. *St. Cosmas*. From the Office for Easter Eve in the *Triodion*, i.e. the Lent volume which commences with the Sunday before Septuagesima, and goes down to Easter (see *Greek Hymnody*, xiv. 7). It is Ode 7 of the Canon, and is based on the Canticle, "The Song of the Three Children." Several Canons during Lent are composed of three Odes only: hence the name of the Lent volume "*Triodion*." The tr. of this Ode, "Christ, Who set free the Children three," was made by Dr. Littledale for and first pub. in the *People's H.*, 1867, No. 110, signed "L." and appointed for Easter Eve. The original dates from the early part of the eighth century, and is found in modern Greek Service Books. The hymn "The Sepulchre is holding" is a tr. by Dr. Littledale of *Σήμερον αὐρέας τάφος* from the same Office as the above. The author of the original, and the date are unknown. Dr. Littledale's tr. was made for and first published in the *People's H.*, 1867, No. 111, signed "L." and appointed, with the above, for Easter Eve. It is repeated in the *Irvingite Hymns for the Use of the Churches*, 2nd ed., 1871. [J. J.]

*Apostle of our own dear home*. J. E. Millard. [*St. Augustine*.] Written for the



festival of St. Augustine, and 1st pub., with a second hymn for the festival of St. Mary Magdalene, in the *Ecclesiastic*, c. 1849, and again in *Lyra Sanctorum*, 1850, p. 92. From this later work it was transferred to the *People's H.*, 1867, and signed "J. E. M."

**Apostles of the risen Christ, go forth.** *H. Bonar.* [*Missions.*] Printed in the second series of his *Hymns of Faith & Hope*, 1863, pp. 142-3, where it is headed "The Great Message," and the motto is prefixed:—

"Quo vos magistri gloria, quo salus  
Invitas orbis, sancta cohors Dei  
Portate verbum." *Old Hymn.*

It is in 5 st. of 6 l. Its use is mainly confined to America. [W. T. B.]

**Apparebit repentina dies magna Domini.** *Anon. cir. 7 cent.* [*Advent.*] The earliest reference which we have to this hymn is in Bede's *De Metris* (672-735). It is an acrostic, the first verse commencing with *A*, the third with *B*, the fifth with *C*, &c. Dr. Neale speaks of it as a "rugged, but grand Judgment Hymn," dates it "as early as the 7th century," and declares that "it manifestly contains the germ of the *Dies Irae*." The text is given in Cassander's *Hymni Ecclesiastici*, Col. 1556; *Thomasius*, vol. ii. p. 433; Rambach, *Anthologie*, i. p. 126; *Daniel*, 1841, vol. i. No. 161; Du Ménil, *Poésies Populaires Latines*, 1843, p. 135; Trench's *S. Lat. Poetry*, 1849 and 1873, and others. [W. A. S.]

Translation in C. U.:—

1. **That great day of wrath and terror.** By J. M. Neale, in his *Med. Hymns*, 1851, p. 9. From this *tr.* a cento has been given in the *Cumbrus H. Bk.*, 1863, No. 235. Mrs. Charles has also rendered it as: "Suddenly to all appearing the great day of God shall come," in her *Voice of Christian Life in Song*, 1858, p. 142, but it is not in C. U.

**Apparuit benignitas.** [*Christmas.*] A beautiful poem on the Incarnation quoted by *Mone*, No. 51, from a 15th cent. ms. at Karlsruhe in 92 lines. There is no *tr.* of the whole poem, but a cento beginning with l. 5, *O amor quam extasiatus*, was *tr.* by the Rev. J. M. Neale, for the *Hymnal N.*, 1854, in 8 st. of 4 l., the doxology being an addition to the original text. This *tr.*, considerably altered in some instances, has passed into the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861; *People's H.*, 1867; the *S. P. C. K. Church Hym.*, 1871; the *Hymnary*, 1872; *Thring's Coll.*, 1882, and others. It begins in each hymnal:—"O Love, how deep, how broad, how high!" The original lines *tr.* are given in L. C. Biggs's *Annotated H. A. & M.*, 1867, p. 177.

**Appleton, Sarah** [*Miles*].

**Approach, my soul, the mercy seat.** *J. Newton.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, bk. iii., No. 12, in 6 st. of 4 l., and again in all later editions of the same work. It came into early use in the hymnals and has attained to a foremost position as one of the most popular of Newton's productions. In the *Olney Hymns* it is the second of two

hymns headed, "The Effort." The first hymn by Newton on this same subject begins:—"Cheer up, my soul, there is a mercy seat." No. 11, in 6 st. of 4 l. as above. Its similarity to "Approach, my soul," has led some to suppose it to have been re-written by an unknown compiler. In the *American College Hymnal*, N. Y. 1876, st. ii., iii. and iv. are given as No. 280, "Lord, I am come, Thy promise is my plea." The use of this hymn in any form is very limited.

**Aquinas, St. Thomas.** [*Thomas of Aquino.*]

**Are there not in the labourer's day?** *C. Wesley.* [*Duty.*] 1st pub. in *Hymns & Sacred Poems*, 1749, vol. i. 124, in 5 st. of 6 l., and entitled, "The way of duty the way of safety." In 1780 it was embodied in the *Wes. H. Bk.*, and from thence has passed into most of the hymnals of the Methodist bodies in G. Britain and America. It was introduced into the collections of the Ch. of England by Toplady, through his *P. & Hym.*, 1776. Orig. text in *P. Works*, 1868-72, vol. v. p. 17.

**Are we doing as we should do?** *T. Kelly.* [*Missions.*] Contributed to an ed. of his *Hymns*, &c., between 1838 and 1853, in 4 st. of 8 l. In the 1853 ed. (9th) it is given as No. 585, and headed "Questions for Conscience." Its use is limited.

**Are we not sons and heirs of God?** *I. Watts.* [*Gravity and Decency.*] 1st pub. with his *Sermons on Various Subjects*, &c., 1721, and was composed on the subject of his sermon on Phil. iv. 8. It was also repeated in 6 st. of 4 l. in later eds. of the *Sermons*. In *Rippon's Sel.* 1787, it was given, No. 229, as:—"Behold the sons, the heirs of God." and as such is known to modern hymnals.

**Are your souls the Saviour seeking?** [*Peace.*] This anonymous hymn was given by Mr. Denham Smith in his *Times of Refreshing*, 1860, in 4 st. of 8 l. It has passed into several collections, including *Com. Praise*, 1880; *Hym. for the Ch. Catholic*, 1882, &c.; but in all cases as "Anon."

**Arends, Wilhelm Erasmus**, s. of E. F. Arends, pastor at Langenstein, near Halberstadt, was b. at Langenstein, Feb. 5, 1677. He became, in 1707, pastor at Crottorf, near Halberstadt, and in 1718, pastor of the church of St. Peter and St. Paul in Halberstadt. He d. at the latter place, May 16, 1721 (*Koch*, iv. 389; *Allg. Deutsche Biog.*, i. 516; ms. from Pastor Spierling, Halberstadt, and Pastor Schafft, Langenstein). He is said to have contributed three hymns to pt. ii., 1714, of Freylinghausen's *G. B.* Of these Nos. 118, 303 are ascribed to him at p. 3 of the Grieschow-Kirchner *Nachricht*, 1771, to Freylinghausen's *G. B.*, while the other is left anonymous. It is:—

**Rüdet euch ihr Christenleute.** [*Christian Warfare.*] First pub. as No. 360 in 1714 as above, in 4 st. of 11 l. Dr. Jacobs of Wernigerode informs me that Count Christian Ernst of Wernigerode (d. 1771), a well-known German hymno-

logist, ascribed it to Arends in a marked copy of the 1741 ed. of Freylinghausen's *G. B. Koch* styles it "a call to arms for spiritual conflict and victory." Included in many later hymn-books, and recently as No. 675 in the Berlin *G. L. S.*, ed. 1863.

### Translation in C. U.:—

**Christians, prayer may well employ you.** A full and good tr. contributed by J. M. Sloan as No. 289 to Wilson's *Service of Praise*, 1865. [J. M.]

**Arglwydd arwain trwy'r anialwoh.** *W. Williams*. [Strength to pass through the Wilderness.] This was pub. in the 1st ed. of the author's *Alleluia*, Bristol, 1745, in 5 st. of 6 l., as follows:—

*Nerth i fyned trwy'r Anialwoh.*

1. Arglwydd, arwain trwy'r anialwoh

Fi bererin gwael ei wedd;

Nad oes ynof nerth na bywyd,

Fel yn gorwedd yn y bedd:

Hollaituog

Ydyw'r un a'm cwyd i'r lan.

2. Cofon dda'n rhoi'r nos i'm harwain,

A rhoi'r golofn niwl y dydd;

Dal fi pan bwy'n telthio'r manau

Geirwon yn fy ffordd y dydd:

Rhoi imi fanna,

Fel na bwyf yn llwfrhau.

3. Agor y Gynnonau melus

Sydd yn tarddu o'r Graig i mae;

Rhyd yr anial mawr canlyned

Afon lachawdwriaeth grâs:

Rhoi imi hyny,

Dim i mi ond dy fwynhau.

4. Pan bwy'n myned trwy'r loddonen—

Angau creulon yn ei rym,

Ti est trwyddi gynt dy hunan,

Pam yr ofnaf bellach ddim?

Buddugoliaeth,

Gwna imi waeddi yn y liff:

5. Ymddiriedaf yn dy allu,

Mawr yw'r gwaith a wnest erioed:

Ti gest angau, ti gest uffern,

Ti gest Satan dan dy droed:

Pen Calvaria,

Nac aed hwnw byth o'm cof.

The first fr. of a part of this hymn into English was by Peter Williams, in his *Hymns on Various Subjects* (vii.), *Together with The Notice Instructed: Being an abstract of a letter written to a Friend.* By the Rev. P. Williams, Carmarthen, 1771, *Printed for the author*; and was as follows:—

### "HYMN V.

#### Praying for Strength.

"Guide me, O Thou great Jehovah,  
Pilgrim thro' this barren land,  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand:  
Bread of heaven,  
Feed me till I want no more.

"Open Thou the pleasant fountains,  
Where the living waters flow;  
Let the river of salvation  
Follow all the desert thro':  
May Thy presence  
Always lead and comfort me.

"Lord, I trust Thy mighty power,  
Wondrous are Thy works of old;  
Thou deliver'st Thine from thralldom,  
Who for nought themselves had sold:  
Thou didst conquer  
Sin, and Satan and the grave."

These stanzas are a fr. of st. i., iii., v. W. Williams himself adopted the fr. of st. i., fr. et. iii. and iv. into English, added a fourth stanza, and printed them as a leaflet as follows:—

### "A FAVOURITE HYMN,

sung by

Lady Huntingdon's Young Collegians.

*Printed by the desire of many Christian friends.*

Lord, give us Thy blessing!

I.

"Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand:  
Bread of heaven, bread of heaven,  
Feed me till I want no more.

II.

"Open now the chrysal fountain,  
Whence the healing stream doth flow;  
Let the fire and cloudy pillar  
Lead me all my journey thro':  
Strong Deliverer, strong Deliverer,  
Be Thou still my strength and shield.

III.

"When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Death of deaths, and hell's destruction,  
Land me safe on Canaan's side:  
Songs of praises, songs of praises,  
I will ever give to Thee.

IV.

"Musing on my habitation,  
Musing on my heavenly home,  
Fill me soul with holy longings:  
Come, my Jesus, quickly come;  
Vanity is all I see;  
Lord, I long to be with Thee."

This leaflet was undated, but was c. 1772. During the same or the following year, it was included in the *Lady H. Coll.*, 5th ed., Bath, W. Gye, No. 94. Stanzas i.-iii. had previously appeared in *The Coll. of Hys. sung in the Countess of Huntingdon's Chapels in Sussex*. Edinburgh: Printed by A. Donaldson, for William Balcombe, Augmoring, Sussex, No. 202. This is undated; but Mr. Brooke's copy contains the autograph, "Elizabt. Featherstonehaugh, 1772," the writing and ink of which show it to be genuine. We can safely date it 1771. It was repeated in G. Whitefield's *Ps. & Hys.*, 1773, in *Congers*, 1774, and others, until it has become one of the most extensively used hymns in the English language. There are diversities of text in use the origin of which in every case it is difficult to determine. The most widely known are:—

1. Where the 5th line in each stanza reads respectively, "Bread of heaven," "Strong deliverer," and "Songs of praises," the arrangement is from the *Lady H. Coll.*, 1771. This form is given in nineteen out of every twenty hymnals which adopt the hymn, including *H. A. & M.*, &c.

2. Where the 5th line reads respectively, "Lord of Glory," "Strong deliverer," "Lord and Saviour," the text is from Cotterill's *Set.*, 1810 to 1819, where it is changed to the plural throughout.

3. Where the 5th line reads respectively, "Of Thy goodness," "Strong Deliverer," and "Grateful praises," the changes were made in Hall's *Mitre*, 1826.

4. The original, with the omission of lines 5 and 6 in each stanza, thereby reducing it to 4 l., given in many American hymnals, appeared in the *Prayer Bk.* (ed.), 1826.

In addition to these there are altered texts, as follows:

5. *Guide us, O Thou great Redeemer.* In *Morell & How*, 1854; *Scottish Episc. H. Bk.*, 1860, and others.

6. *Guide us, Thou whose Name is Saviour.* By J. Keble, re-written for the *Salisbury H. Bk.*, 1857, and repeated in the *People's H.*, 1867, *Sarum*, 1868, the *Hymnary*, 1872, &c.

7. *Guide us, Jesu, Holy Saviour.* In the *Parish H. Bk.*, 1863-75. This is Keble's alteration of Williams, again altered.

8. *Guide us, O Thou great Deliverer.* In the *English Hymnal*, by J. A. Johnston, 2nd ed., 1856, No. 187.

9. *O Thou Great Jehovah, lead us.* This form of the text is in Kennedy, 1863, No. 639.

10. *Guide us, O eternal Saviour.* In *The Calcutta H. Bk.*, 1863, No. 102.

This hymn in one form or another has been rendered into many languages, but invariably from the English. These *trs.* included the Rev. R. Bingham's rendering into Latin, "Magne tu, Jehova," of the 3 st. arrangement, given with the English text, in his *Hymno. Christ. Lat.*, 1871. [J. J.]

**Arise, and follow me.** *H. Alford.* [*St. Matthew.*] This hymn is No. 261 of his *Year of Praise*, 1867. In his *Poetical Works*, 1868, p. 308, it is dated 1844; but it is not in his *Ps. & Hys.*, 1844, nor in his *School of the Heart*, &c., 1845. We have not traced it in a printed form beyond Johnston's *English Hymnal*, 1852, No. 205, where it is given with a doxology.

**Arise and hail the happy [sacred] day.** [*Christmas.*] Pub. anonymously in the *Liverpool Liturgy*, 1768, p. 155, in 5 st. of 6 l. In 1769 it was given in the *Bristol Bapt. Coll.* of Ash & Evans, No. 96, and subsequently in several of the older hymn-books. In modern collections it is sometimes found as, "Arise and hail the *stared* day," as in Hall and Lassar's *Evangelical Hymnal*, N. Y., 1880. The chorus, "O then let heaven and earth rejoice," is not in the original. It appeared in some collections early in the present century. [See Scott, *Elizabeth.*]

**Arise, in all Thy splendour, Lord.** *Sarah Stimm.* [*Missions.*] In J. Dobell's *New Selection*, &c., 1805, No. 432, pt. 2, in 6 st. of 4 l., 5 st. of which are from No. 47 of J. Griffin's *Sel. of Missionary & Devotional Hys.*, Portsea, 1797. The hymn "Though now the nations sit beneath," was re-written for American use, by L. Bacon (q. v.) from Dobell.

**Arise, my soul, arise, Shake off, &c.** *C. Wesley.* [*Christ the Mediator.*] 1st pub. in *Hymns & Sacred Poems*, 1742, p. 264, in 5 st. of 6 l. and entitled "Behold the Man." (*P. Works*, 1868-72, vol. ii. p. 323.) In 1780 it was included in the *Wes. H. Bk.* as No. 194 in an unaltered form, and has been repeated in all subsequent editions (ed. 1875, No. 202). From the *Wes. H. Bk.* it has passed into all the collections of the Methodist bodies in all English-speaking countries, and also into many hymnals outside of Methodism both in G. Britain and America. It has also been rendered into various languages. One in Latin, by the Rev. R. Bingham:—"Surge, surge, Meus mea," is given in his *Hymnol. Christ. Lat.*, 1871. Mr. Stevenson has collected in his *Meth. H. Bk. Notes*, 1883, numerous illustrations of the direct value which this hymn has been to many.

**Arise, my soul, arise, This earth, &c.** *J. Gabb.* [*General.*] Contributed to the *English Sacred Songster*, 1873, together with his tune "Heavenward," No. 37, and republished, unaltered, in his *Welburn Appendix*, 1875, No. 93, but set to another tune (*Leyden*) also by Mr. Gabb.

**Arise, my soul, arise, Thy [The] Saviour's sacrifice, &c.** *C. Wesley.* [*On the Titles of Christ.*] Appeared in *Hymns*

and *Sacred Poems*, 1739, in 15 st. of 6 l. In 1780, when included in the *Wes. H. Bk.*, it was given as one hymn in two parts (No. 187), but as early as 1809 the parts were numbered as separate hymns, and they are given thus in the revised ed., 1875, Nos. 194, 195; and in most collections of the Methodist bodies. The second part or hymn is, "High above every Name." In Kennedy, 1863, the second line of part 1, as above, begins, "The Saviour's sacrifice." Outside of the Methodist collections the use of both hymns is limited. (Orig. text, *P. Works*, 1868-72, vol. i. p. 146.)

**Arise, my soul, in songs to own.** *Joseph Irons.* [*Praise to God the Father.*] From his *Zion's Hymns*, &c., 3rd ed., 1825, No. 15, in 4 st. of 4 l., into Suepp's *Songs of G. & G.*, 1872, unaltered.

**Arise, my soul, my joyful powers.** *I. Watts.* [*Redemption.*] 1st pub. in his *Hymns and Spiritual Songs*, 1709, bk. ii., No. 82, in 6 st. of 4 l., and entitled "Redemption and Protection from Spiritual Enemies." Its use, generally in an abbreviated form, has been and still is limited, in G. Britain, but is somewhat extensive in America.

**Arise, my soul, nor dream the hours.** [*Redeeming the Time.*] An anonymous hymn in Longfellow and Johnson's *Amer. Hys. of the Spirit*, 1864, No. 568.

**Arise, my tenderest thoughts, arise.** *P. Doddridge.* [*Sorrow because of Sin.*] Written, June 10, 1739, on the text, *Ps.* cxix. 158 ["v. mss."] and 1st pub. in J.orton's ed. of Doddridge's *Hymns*, &c., 1755, unaltered, in 5 st. of 4 l. and headed, "Beholding Transgressors with Grief." Also repeated in J. D. Humphreys's ed. of Doddridge, 1839. It came into C. U. at an early date, both in the Ch. of England and amongst the Nonconformists, and is still retained in numerous collections in G. Britain and America. It is a powerful and strongly worded hymn of the older type, and is suited for use on behalf of missions.

**Arise, ye people, and adore.** *Harriet Auber.* [*Ps. xlii.*] 1st pub. in her *Spirit of the Psalms*, 1820, in 4 st. of 4 l., "Hallelujah" being added to the last st. only. It is in many American Colls., and is more popular there than in England. [W. T. B.]

**Arise, ye saints, arise.** *T. Kelly.* [*Christ the Leader.*] 1st pub. in the 3rd ed. of his *Hymns on V. P. of Scripture*, 1809, No. 77, in 7 st. of 4 l., and headed, "He teacheth my hands to war," *Ps.* xviii. 34. In 1812 it was taken out of the above, and included in Kelly's *Hymns adapted for Social Worship*, No. 88, but subsequently it was restored to the original work. Full text in *Hymns*, M. Moore, Dublin, 1853, No. 253. As in C. U. both in G. Brit. and America, it is in an abbreviated form, but the arrangement of stanzas differs in various collections.

**Arise, your voices all unite.** *Bp. R. Mant.* [*Praise.*] An original composition included in his *Ancient Hymns from the Rom.*



Brev., &c., 1837, No. 83, in 6 st. of 4 l. and entitled, "Hymn commemorative of the Object of Christian Worship," ed. 1871, No. 83.

**Arm of the Lord, awake, awake. The terrorn, &c.** C. Wesley. [Missions.] A cento composed of stanzas from three of the *Hymns of Praise and Thanksgiving for the Promise of the Father*, pub. by J. & C. Wesley in 1746. Stanza 1, from hymn 18, st. 1; 2 from hymn 21, st. 2; 3 and 4 from hymn 22, st. 1 and 4. It was embodied in the *Supp.* to the *Wes. H. Bk.* in 1830, No. 696. In the revised ed. of that Coll., 1875, No. 443, the last stanza is omitted. Orig. text, *P. Works*, 1868-72, vol. iv. p. 186.

**Arm of the Lord, awake, awake. Thine own, &c.** C. Wesley. [Missions.] This hymn was included in the first three editions of *Hymns & Sacred Poems*, all of which were pub. in 1739 (p. 222), but omitted in the fourth and fifth editions. In 1749 it was included in another series of *Hymns & Sacred Poems*, as the second part of a paraphrase of the 51st of Isaiah in 10 st. of 4 l. In 1780, 6 st. were included in the *Wes. H. Bk.*, No. 375, and are retained in the revised ed. of 1875, No. 386. The same arrangement is also found in several collections both in G. Brit. and America. Orig. text, *P. Works*, 1868-72, vol. iv. p. 302. Another hymn opening with the same first line, and of a similar character, was pub. in C. Wesley's *Hymns written in the time of the Tumults*, June 1780, No. ix., Bristol, 1780. The Tumults referred to took place in London. It is not in C. U. Orig. text, *P. Works*, 1868-72, vol. viii. p. 273.

**Armstrong, Florence Catherine**, daughter of William Armstrong, M.D., of Colclouney, Co. Sligo, Ireland, b. March 18, 1843. Her well-known hymn:—

O to be ever yonder [Longing for Heaven] was written in 1862, and pub. without her consent in the *British Herald*, Feb. 1865, p. 24, and dated "Jany., 1865." It soon attained an extended circulation, and was given in several collections. In 1875 Miss Armstrong acknowledged the authorship in her work, *The King in His Beauty and Other Poems*.

**Arnds, W. E.** [Arends, W. E.]

**Arndt, Ernst Moritz**, son of Ludwig Nicolaus Arndt, estate manager for Count Putbus, in the island of Rügen, was b. at Schoritz in Rügen, Dec. 26, 1769. After studying at the Universities of Greifswald and Jena, where he completed his theological course under Paulus, he preached for two years as a candidate, but in 1798 abandoned theology. After a pedestrian tour through South Germany, Hungary, Northern Italy, France, and Belgium, he became, at Easter 1800, lecturer at the University of Greifswald, and in 1805 professor of history there. But in 1806, lamenting over the tyranny of France, he wrote his fiery *Geist der Zeit* (pt. ii. 1809, iii. 1813, iv. 1818) which awakened the patriotism of his countrymen, but drew on

him the hatred of Napoleon, so that he had to flee to Sweden, and was not able to return to Greifswald till 1810. He again left Greifswald in 1812, and found a home with Baron v. Stein at St. Petersburg. After various wanderings, during which he wrote many pamphlets inciting his countrymen, as none else could, to deeds of valour, and composed his well-known songs (all of date 1813),

"Der Gott, der Elben wachen Hess.  
O du Deutschland, ich mus' marschieren.  
Was bliesen die Trompeten?  
Was ist des Deutschen Vaterland!"

which were said to have done more to inspire the troops than a victory won, he settled for some time at Cologne as editor of a patriotic newspaper. In 1818 he was appointed professor of history in the newly-founded University of Bonn. Being accused by the Conservative leaders then in power of teaching Republicanism, he was, in 1820, unjustly deposed though his salary was continued to him, and was not restored till the accession of Friedrich Wilhelm IV. to the throne of Prussia in 1840. In token of respect he was elected Rector of the University 1840-1841, and lectured as professor till 1854. He continued his tranquil life at Bonn, varied by delusive hopes of better things from the Revolutionary periods of 1848 and 1850, till after having passed his ninety-first birthday (when he received some three hundred messages of congratulation which he personally answered) he departed to the Heavenly Fatherland, Jan. 29, 1860.

A man of learning, a true patriot, a distinguished poet, and a man greatly revered and beloved of the people, he was a worthy modern representative of the "old Arndt," author of the *True Christianity*; a man of deep religious feeling, and a true-hearted and earnest witness for the evangelical Faith. By his well-known *Vom Wort und von dem Kirchenlied*, Bonn, 1819, he was one of the prime movers in the reaction which has now rescued most of the German lands from the incubus of xviii. cent. Rationalistic hymn-books. To this pamphlet he annexed 33 hymns, his best known. Of the remaining 50 some 37 appeared in his *Geistliche Lieder*, Berlin, 1853, and the rest in the Frankfurt, 1818, and later editions of his *Gedichte*—the so-called complete edition of which, pub. at Berlin 1860, contains 627 secular and sacred pieces, ranging from 1787 to 1859, with a preface dated in Christmas week 1860. (Arch., vii. 140-141; *Allg. Deutsche Biog.*, i. 640-646.)

The following 14 hymns by him have been tr. into English:—

i. *Der heil'ge Christ ist kommen.* [Christmas.] 1st pub. in 1818, vol. i. p. 319, and tr. as "The blessed Christ is coming," by C. T. Astley, 1860, p. 24, in 4 st. of 8 l.

ii. *Dieh Geist der Wahrheit, Geist der Kraft.* [Whitsuntide.] A Prayer to the Holy Spirit. 1st pub. 1819 (No. 32), as above, in 8 st. of 4 l. Tr. by J. Kelly, 1885, p. 67, "O Spirit, Thou of love and might."

iii. *Die Welt thut ihre Augen zu.* [Child's Evening Hymn.] 1st pub. 1818 (vol. i. p. 265), as above, in 4 st. of 8 l. Tr. by J. Kelly, 1885, p. 109, "The busy world its eyes doth close."

iv. *Es lebt ein Geist, durch welchen alles lebt.* [The Spirit of God.] 1st pub. 1818 (vol. i. p. 281) as above in 5 st. of 4 l., and tr. as:—"There is a Spirit—universal Source," by C. T. Astley, 1860, p. 14.

v. *Gegangen ist das Sonnenlicht.* [Evening.] Written in 1813, and 1st pub. 1818 (vol. ii. p. 230) as above, in 5 st. of 8 l., entitled: "The traveller's evening hymn." *Tr.* as (1) "The sunlight has departed," by *Dr. Maguire*, 1883, p. 49; (2) "The fields and woods all silence keep," by *J. Kelly*, 1885, p. 112.

vi. *Geht nun hin und grabt mein Grab.* [Burial of the Dead.] Written in 1818, and 1st pub. 1819 (No. 19) as above in 9 st. of 6 l., and included in Bunsen's *Versuch*, 1833, and since in many other collections, e.g. *Uwe. L. S.*, 1851, No. 815. It is the most popular of his hymns and was sung at his own funeral at Bonn, Feb. 1, 1860 (*Aock*, vii. 147). The *trs.* in C. U. are:—

(1) *Go and dig my grave to-day!* A good and full *tr.* in the 1st Series, 1855, of Miss Winkworth's *Lyra Ger.*, p. 241 (ed. 1876, p. 243), and repeated as No. 188 in her *C. B. for England*, 1863. In *Schaff's Christ in Song*, ed. 1879, p. 536.

(2) *Weary now of wandering here.* A *tr.* of st. i., iv., vi., ix., signed "F. C. C.," as No. 280, in *Dr. Pagenstecher's Coll.*, 1864.

Other *trs.* are: (1) "Go! and let my grave be made," by Miss Cox, 1841, p. 83 (1861, p. 83); (2) "Prepare me now my narrow bed," by Lady Eleanor Fortescue, 1813 (1847, p. 26); (3) "Go now, my friends, and dig my grave," by Dr. G. Walker, 1860, p. 109; (4) "Now go forth and dig my grave," by A. M. Jefferson, in *Golden Hours*, 1873, p. 52.

vii. *Oott, deine Kindlein treten.* [Children.] 1st pub. 1818 (vol. i. p. 275) as above, in 5 st. of 4 l. It is *tr.* as "Oh, gracious God! Thy children come before Thee," by C. T. Astley, 1860, p. 38.

viii. *Ich weisse, woran ich glaube.* [The Rock of Salvation.] Written in 1818, and 1st pub. 1819 (No. 28) as above in 6 st. of 8 l. In *Knapp's Ec. L. S.*, 1837, No. 1396 (ed. 1865, No. 1348), it begins "Ich weisse, an wen ich glaube." The *trs.* in C. U. are:—

(1) *I know in Whom I put my trust.* A good *tr.* of st. i., iv.-vi. of *Knapp's* text in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 162. Included as No. 1170 in *Kennedy*, 1863, and recently in *Schaff's Christ in Song*, ed. 1879, p. 426, and *Lib. of Rel. Poetry*, ed. 1883, p. 670.

(2) *I know Whom I believe in.* a *tr.* from *Knapp*, omitting st. ii., iii., as No. 288 in the *Ohio Luth. Hymnal*, 1880.

ix. *Kann ich beten, ist in Nothen.* [The Power of Prayer.] Written in 1818, and 1st pub. 1819 (No. 29) as above in 8 st. of 7 l., and *tr.* "When I can pray, Without delay," by C. T. Astley, 1860, p. 10.

x. *Und klinget da immer Liebe wieder.* [The Love of Christ.] 1st pub. 1855, as above, p. 57, in 5 st. of 6 l. *Tr.* by *J. Kelly*, 1885, p. 34, "And dost thou always love proclaim."

xi. *Und willst du gar versagen.* [Trust in God.] Written in 1854, and 1st pub. as above, 1855, p. 81, in 6 st. of 8 l. It is *tr.* as "And art thou nigh despairing," in the *Family Treasury*, 1877, p. 110.

xii. *Was ist die Macht, was ist die Kraft.* [Holy Scripture.] Written in 1818, and 1st pub. 1819 (No. 30) as above in 6 st. of 6 l., and included in Hofer's *Pilgerharfe*, Basel, 1863, No. 31. *Tr.* (1) "What is the Christian's power and might?" by R. Massie, in the *British Herald*, April, 1865, p. 61. (2) "What is the Christian soldier's might, What is," by R. Massie in the *Day of Rest*, 1878, vol. viii. p. 335.

xiii. *Wenn aus dem Dunkeln ich mich sehne.* [Hope in God.] Written in 1818, and 1st pub. 1819 (No. 18) as above, in 7 st. of 6 l. Included, omitting st. ii., as No. 2401 in *Knapp's Ec. L. S.*, 1837 (ed. 1865, No. 2128). *Tr.* as "When in the depths of night I'm sighing," in the *British Herald*, Aug. 1866, p. 312, repeated as No. 410, in *Reid's Praise Bk.*, 1872.

xiv. *Wer hat den Sand gezählt, welcher im Wasser haust.* [The Almighty God.] 1st pub. 1819 (i. p. 267) and included in 1819 (No. 6) as above, in 4 st. of 8 l. *Tr.* as "Who can on the seashore," in *Dr. Duicken's Golden Harp*, 1864, p. 32. There is also a free *tr.* in the *Unitarian Hym. for Children*, Glasgow, 1855, No. 28, beginning:—"Who has counted the leaves that fall?" [J. M.]

**Arnold, Gottfried**, son of Gottfried Arnold, sixth master of the Town School of Annaberg in the Saxon Harz, b. at Annaberg Sept. 5, 1666. His life was varied and eventful, and although much of it had little to do with hymnody from an English point of view, yet his position in German Hymnology is such as to necessitate an extended notice, which, through pressure of space, must be (typographically) compressed.

After passing through the Town School and the Gymnasium at Gera, he matriculated in 1686 at the University of Wittenberg—where he found the strictest Lutheran orthodoxy in doctrine combined with the looest of living. Preserved by his enthusiasm for study from the grosser vices of his fellows, turning to contemplate the lives of the first Christians, he began those investigations in Church History on which his fame principally rests, and thought of preparing himself to become a lecturer and professor, the worldly spirit which pervaded the Church repelling him from seeking to become one of her ministers. Accepting in 1689 an appointment as family tutor at Dresden, he became a disciple of Spener, then Court Preacher. Seeing and testifying against the ill-living of those around him, he lost his appointment in 1693, but by Spener's recommendation obtained a similar post at Quedlinburg, the centre of a recent religious Revival, one of the leaders in which was the Senior Court diaconus, J. H. Spögel. While at Quedlinburg he wrote and pub. his first work of importance: *The First Love, i.e., a true Picture of the First Christians in their Living Faith, and Holy Life*, 1696, a book glowing with faith and earnestness, which gained a rapid circulation (5th ed. 1727) and was very greatly valued by P. J. Spener. Being thus brought into notice he was in 1697 appointed by the Landgrave Ernst Ludwig of Hesse-Carmstadt as Professor of History at Giessen. Accepting the post in a hopeful spirit, he did not find himself at home in his surroundings, and, unable to work as he wished, was constrained to resign in 1698. Returning to Quedlinburg he found leisure in the house of his friend Spögel to pursue the investigations for his *Unparteiische Kirchen- und Ketzer-Historie* (Frankfurt-am-Main, 1699-1700). This epoch-making work, the most important of all his publications, a monument of gigantic industry and based on the original sources, sought with impartiality to bring out clearly the most prominent and most beautiful features of the Church life of bygone ages, while the more important works that preceded it had been largely partisan. It was dedicated to the King of Prussia, who, Jan., 1702, named him Historiographer; it gained for him the King's help, but by the favourable views taken of the heretics, and the unfavourable light in which the action of the Church towards them was often regarded, a storm of indignation was raised against him throughout the Church. About this time he joined the "New Angel Brotherhood" (S. Matt. xxii. 30), of the followers of the mystic Jakob Böhme, wrote in 1700 his *Mystery of the Wisdom of God* (see below), in which Heavenly Wisdom was represented as a pure Virgin, union with whom would preclude any earthly marriage, and ceased to partake of Holy Communion in public. Thereupon the ecclesiastical authorities took action, and would have banished him from Quedlinburg had not

the King of Prussia interfered and sent two commissions in 1709 and 1701 on Arnold's behalf.

Now came the turning point in his life. A thief who had broken into the house of the Sprügel was apprehended at Allstedt, about 40 miles south. To bring the thief to justice, Sprügel's wife and her youngest daughter, Anna Maria, went thither under Arnold's care. Preaching before the widowed Duchess of Sachsen-Eisenach, Arnold was summoned by her to become preacher at her Court at Allstedt, and before entering on his duties was, on Sept. 5, 1701, married in Church at Quedlinburg to Anna Maria Sprügel—a union productive of the happiest results, and which in great measure cured him of his Separatist tendencies, but which brought the ridicule of his enemies upon him, and caused his expulsion from the Angel Brotherhood. Entering upon his duties at Allstedt in 1702, he encountered much opposition, and thus, in 1703, gladly accepted from the King of Prussia an appointment as pastor and inspector of Werben in the Altmark (near the junction of the Elbe and Havel), as successor to his father-in-law, who had removed thence from Quedlinburg. As his persecutors gave him no rest, he accepted from the magistrates of Perleberg, a few miles farther north, the pastorate there, to which the King added the inspectorate of the district, beginning his labours on the 22nd Sunday after Trinity, 1707, by a sermon on St. Matt. xiii. 45. Unwearied in word and work, by preaching, by household visitation, and by the composition of devotional manuals (one of which, entitled *Paradiesischer Lustgarten*, 1709, reached a 7th ed. in 1746), he sought the good of his flock and won universal love and esteem. His excessive devotion to study (publishing no less than 36 works, some being folios, within 20 years) and his sedentary habits, brought on a severe attack of scurvy. On Whit-Sunday, 1714, when barely recovered from his illness, a recruiting party burst into the church and impressed some of the young men who were in the act of receiving Holy Communion. This outrage was his death-blow. On the next day, May 31, as pre-arranged, he preached a funeral sermon, but had to be supported by the sexton to enable him to finish it, "like a faithful soldier keeping his post till his last gasp." Three days he lay in an armchair, and was then removed to bed. In earnest exhortation to his friends to full renunciation of self and of the world and complete dedication to God, in peaceful communion with God not unmingled with the bitterness of an early end, the days passed, till on May 30, 1714, after he had raised himself in bed and exclaimed "Frisch auf, frisch auf! Die Wagen her und fort," his spirit peacefully passed away, his mortal body being consigned to the grave on June 1—accompanied by a weeping multitude comprising nearly all the inhabitants of the place.

As a poet Arnold holds a high place, though but few of his hymns (mostly written at Quedlinburg) are entirely fitted for use in public worship. Ehmman characterises his poems as full of originality, as pervaded with a deep zeal for sanctification and the fear of God, and with glowing devotion and intensity of love for Christ. All are tinged, some very deeply, with his mysticism, dealing largely in theosophic language with the marriage of the soul to God. They found admission into the hymn-books of the Separatists and the Pietists, and many of them in modern times are included in Knapp's *E. L. S.* They appeared in the following works:—

- (1) *Göttliche Liebes-Pünchen*. Aus dem grossen Feuer der Liebe Gottes an Christo Jesu entspringen. Frankfurt am Main, 1699. Containing 148 pieces, including Pünchen. Frankfurt, 1701. 36 pieces. (2) *Das Geheimnis der göttlichen Sophia*, der Weisheit, beschreiben this work in two parts:—(1) *Portliche Lob- und* (133). (2) *Die christliche und unverdornte Leben der* of 19 poems. (3) *Neuer Aern wahrer Geistesgelehrte*, &c. Leipzig, 1702, with an appendix entitled *Ein neuer Kern reiner geistlicher Liedchen*—237 in all.

As these works contain a good many hymns

by other authors, the task of discrimination is not easy, and thus it comes to pass that in the collected editions by Albert Knapp (Stuttgart, 1845) and by K. C. E. Ehmman (Stuttgart, 1856) a number of pieces are included which are not really by Arnold. Somewhat curiously, Miss Winkworth, in her *Christian Singers of Germany*, 1849, has selected three pieces, and only three, as favourable specimens of Arnold, and as it happens, not one is really by him. Knapp frequently abridges and alters, while Ehmman gives a valuable introduction, the unaltered text of 139 hymns, and, as an appendix, a selection from the poems not in regular form (Knapp, vi. 138-159; Ehmman's *Introduction*, *Allg. Deutsche Biog.*, i. 587-588). The hymns here noted are arranged thus: I. Probably by Arnold; II. Possibly by Arnold; III. Not by Arnold, but not found earlier than in the works mentioned above. Of these the following have been rendered into English:—

#### I. Hymns probably by Arnold, 1-9.

1. *Ewige Weisheit, Jesu Chris.* [*Love to Christ.*] Founded on Canticles viii. 6, and 1st pub. 1700 as above, No. 68 (Ehmman's ed. 1856, p. 128), in 14 st. of 4 l., and included as No. 504 in *Freylinghausen's G. B.* 1704. *Tr.* as "Christ, thou'rt Wisdom unto me," No. 605 in pt. I. of the *Moravian H. Bk.* 1784.

2. *Holdselige Gottes-Lamm.* [*Victory of Love.*] 1701 p. 61, as above (Ehmman's ed. 1856, p. 173), in 11 st. of 4 l., and thence as No. 484 in *Freylinghausen's G. B.* 1704. *Tr.* as "Thou, God's beloved Lamb," as No. 629 in pt. I. of the *Moravian H. Bk.* 1784. In 1789 altered to "Thou, God's most holy Lamb," and in 1801 and later eds. to "Jehovah! holy Lamb."

3. *Die Sions-Töchter die ihr nicht.* [*Love to Christ.*] Founded on Canticles iii. 11, and 1st pub. 1700 as above, No. 41 (Ehmman's ed. 1856, p. 107), in 13 st. of 4 l. Included as No. 716 in the *Herrnhut G. B.* 1735. *Tr.* as "Daughters of Zion, who're no more," No. 696 in pt. I. of the *Moravian H. Bk.* 1784.

4. *Komm bring' dich tief, mein Herr und Star.* [*Thanksgiving to Christ.*] 1st pub. 1702 as above, p. 549 (Ehmman's ed. 1856, p. 194), in 9 st. of 6 l. Included as No. 744 in *Freylinghausen's G. B.* 1706. *Tr.* as "Ourselves, dear Lord, we now resign," from st. vii., in, no st. iii., iv. of No. 696 in the *Moravian H. Bk.* 1801, (ed. 1849, No. 826).

5. *Mein König, schreib wir dein Gesetz.* [*Brotherly Love.*] Founded on Ps. cxviii. and James ii. 8, and 1st pub. 1699, No. 125, as above (Ehmman's ed. 1856, p. 61, Knapp, 1845, p. 119), in 16 st. of 6 l. Included as No. 387 in *Freylinghausen's G. B.* 1704. *Tr.* as "Thy law, O Lord, be my delight," as No. 451 in the *Moravian H. Bk.* 1789, and repeated in later eds.

#### 6. O Durchbrecher aller Bande (q.v.)

7. *O stiller Lamm, leh auch dein sanfte Wesen.* [*Love to Christ.*] A poem 1st pub. 1699, No. 31, as above (Ehmman's ed. 1856, p. 279), in 21 lines, entitled "They are virgins. These are they which follow the Lamb," Rev. xiv. 4. In pt. ii. 1714, of *Freylinghausen's G. B.*, a recast beginning "O stiller Gottes-Lamm," in 5 st. of 4 l., was included as No. 429. The *trs.* are—from the second form: (1) "Meek, patient Lamb of God, to Thee," by J. Wesley, in *Ps. & Hymns*, 1741 (*P. Works*, 196-72, vol. ii. p. 14), repeated as No. 545 in pt. I. of the *Moravian H. Bk.* 1784; (2) "Meek, patient Lamb of God, impart," as No. 434 in the *Moravian H. Bk.* 1789, and later eds.

8. *So fñhrt du doch recht selig, Herr, di: Deinen.* [*Trust in God.*] 1st pub. 1698, No. 138, as above (Ehmman's ed. 1856, p. 69), in 13 st. of 8 l., entitled "The best Guide." Included as No. 210 in *Freylinghausen's G. B.* 1704, and recently as No. 424 in the *Enc. I. S.* 1881. Dr. Schaff, in his *Deutsches G. B.*, 1860, says of it: "It was the favourite hymn of the philosopher Schelling. It is, however, more suited for private use than for Public Worship." It is a beautiful hymn, marked by profundity of thought and depth of Christian experience. The only *tr.* in C. U. is "How



well, O Lord! art thou thy People leading," in full as No. 671 in pt. i. of the *Moravian H. Bk.* 1754, and repeated, abridged and altered to "Well art Thou leading, Guide supreme," in 1826 (1849, No. 195). The *trs.* of st. i., iii., xl. from the 1826 were included in J. A. Latrobe's *Collection*, 1841, No. 329. Another *tr.* is "How blest to all Thy followers, Lord, the road," by Miss Winkworth, 1855, p. 175 (ed. 1876, p. 177).

9. *Wie schön ist unsern Königs Braut.* [*Heaven.*] 1st pub. 1698, No. 139, as above (Ehmann's ed. 1856, p. 72, Knapp, 1845, p. 217), in 14 st. of 6 l. Included as No. 584 in Freylinghausen's *G. B.* 1704. The *trs.* are—beginning with st. 2.:—"Wie freuet sich mein ganzer Sinn," (1) "I'm glad, yes, sinner—likely bold," as No. 548 in pt. i. of the *Moravian H. Bk.* 1754. (2) "How doth my needy soul rejoice," as No. 882 in the *Moravian H. Bk.* 1759. In 1801 altered to "How greatly doth my soul rejoice," (1849, No. 1230).

## II. Hymns possibly by Arnold, 10-11.

10. *Brachlein, du Morgenstern.* [*Morning.*] 1st pub. 1702, p. 8 (Ehmann's ed. 1856, p. 196), in 4 st. of 8 l. Included as No. 751 in Freylinghausen's *G. B.* 1705, and No. 628 in *Port's G. B.* ed. 1855. Fischer, i. 174, thinks A.'s authorship very doubtful. *Tr.* as "Thou Morning-Star appear," by H. J. Buckell, 1842, p. 42.

11. *O der alles hätte verloren.* [*The Heavenly Spirit.*] This beautiful hymn on Self-Renunciation appeared in 1703, p. 132 (ed. Ehmann, 1856, p. 210) in 8 st. of 4 l., but both Koch, vi. 159, and Fischer, ii. 138, regard A.'s authorship as very doubtful. Included as No. 719 in Freylinghausen's *G. B.* 1705, and recently as No. 614 in the *Enc. L. S.* 1851. In Knapp's ed. 1845, p. 8, beginning "O wer alles hätte verloren," in 7 st. The only *tr.* in C. U. is, "Well for him who all things losing," a very good *tr.* omitting st. iii. by Miss Winkworth, in the 1st Series of her *Lyra tior.* 1855, p. 134 (ed. 1876, p. 135), and repeated in her *C. B. for England*, 1863, No. 132, omitting the *tr.* of st. vi. Included as No. 451 in the Pennsylvania Luth. Ch. Hk. 1868, and, with the omission of st. vi.-vii., in the Amer. Meth. Episcopal Hymnal, 1878.

Other *trs.* are: (1) "O were all things perishable," as No. 682 in pt. i. of the *Moravian H. Bk.* 1754. (2) "Ah! the heart that has forsaken," by Mrs. Findlater, in the *Family Treasury*, 1859, pt. ii. p. 208, and thence (quoting the German as "Ach das Herz verlassend alles") in the 4th Series, 1862, of the *H. L. L.* (ed. 1862, p. 204, 1864, p. 209). (3) "O how blest who, all resigning," by Mrs. L. C. Smith, in the *Sunday Magazine*, 1865, p. 896.

## III. Hymns wrongly attributed to Arnold, 12-14.

Seven hymns of this class have been *tr.* into English. Of these two are noted under *Ladenstein*, one under *Scheffler*, and one under *J. L. Faber*. The others are:—

12. *Es gehet mancher Weg und Bahn.* [*Life's Voyage.*] 1st pub. in *Der Weisheit Gartengewächs*, 1703, edited by Arnold. Ehmann, 1856, p. 245, includes it in 7 st. of 4 l., but says it is certainly not by Arnold. Knapp, 1845, p. 173, quotes it, beginning, "Gar mancher Weg, gar manche Bahn," as from a ms. dated 1736, and included it in his *Enc. L. S.* 1850, No. 1583 (ed. 1865, No. 1652). *Tr.* as "Full many a way, full many a path," by Miss Winkworth, 1859, p. 296.

13. *O du süsse Lust.* [*Communion with Christ.*] Appeared in 1694, No. 146, as above; but distinctly marked as "by another." In Knapp, 1845, p. 78. Included in 9 st. of 6 l., as No. 458, in Freylinghausen's *G. B.* 1704, and as No. 398 in *Port's G. B.*, ed. 1855. The *trs.* are: (1) "O thou Pleasure blest," as No. 690 in pt. i. of the *Moravian H. Bk.* 1754; (2) "Bliss beyond compare," founded on the 1754, as No. 283 in the *Moravian H. Bk.* 1759. In full as No. 68 in the *Bible H. Bk.* 1845, and as No. 672 in *Reid's Prayer Bk.* 1872.

14. *Sieh' uns mit deiner Lieb.* [*The Kingdom of God.*] 1st pub. 1702, p. 536, but distinctly marked as "by another." In Knapp, 1845, p. 19. Included as No. 746 in Freylinghausen's *G. B.* 1705, and recently, as No. 194, in Knapp's *Enc. L. S.* 1850 (ed. 1865, No. 209). *Tr.* as "Anoint us with Thy blessed love," by Miss Winkworth, 1859, p. 293.

Dr. Franz Dibelius in his elaborate biography (*Gottfried Arnold*, Berlin, 1874) at pp. 180-183, 246-248, quotes four hymns not included by Ehmann, which he thinks may possibly be by Arnold. One of these is "Zum Lelen führt ein schmaler Weg" (q. v.).

[J. M.]

**Arnschwanger, Johann Christoph**, son of Georg Arnschwanger, merchant in Nürnberg, was b. at Nürnberg Dec. 28, 1625. He entered the University of Altdorf in 1644, and that of Jena in 1647, where he graduated M.A. Aug. 9, 1647. After short periods of residence at Leipzig, Hamburg, and Helmstadt he returned to Nürnberg in 1650. There he was successively appointed Stadt-vicar in 1651, Diaconus of the St. Aegidien Church 1652, Morning Preacher in St. Walpurga's 1654, and Diaconus of the Church of St. Lorenz 1659, where he became Senior 1678, and Archidiaconus 1690. He d. at Nürnberg, Dec. 10, 1696. (Koch, iii. 517-520; *Allg. Deutsche Biog.*, i. 597.)

A lover of music and poetry, he was the correspondent of Anton Ulrich (q. v.) and a member of the Fruitbearing Society (1675). He did not join the Nürnberg Pegnitz Shepherd Order, seeking in his poetical work simplicity and fitness for popular use rather than their somewhat affected "learnedness." The best of his hymns, some 400 in all, the most important being those pub. in 1659, appeared in his:—

1. *Neue geistliche Lieder*, Nürnberg, 1659, in two books, each containing 20 hymns, set to music by the best organists and choir masters in Nürnberg.

2. *Heilige Psalmen und Christliche Psalmen*, Nürnberg, 1680, with 150 hymns in three divisions, with melodies by the musicians of Nürnberg.

Of these hymns the only one *tr.* into English is:—

*Auf, ihr Christen, laßt uns singen.* [*Easter.*] 1st pub. in 1659 as above, Bk. i., No. 13, in 12 st. of 11 l., entitled "On the Victorious Resurrection of Jesus Christ from the dead, in which our future Resurrection is also set forth." Included in the *Nürnberg G. B.*, 1676, No. 227, as No. 98 in pt. ii., 1714, of Freylinghausen's *G. B.*, and recently (reduced to st. i., ix.) as No. 213 in the *Berlin G. B.*, 1829. The only *tr.* in C. U. is, "Up, ye Christians, join in singing," from the *Berlin G. B.* in N. L. Frothingham's *Metrical Psalter*, Boston, U.S., 1870, p. 194, and thence altered and beginning, "Rise, ye Christians," as No. 644 in the *Swedenborgian Coll.*, Lond., 1880. [J. M.]

**Around the throne of God, a band** [*in circling band*]. *J. M. Neale*. [*Children's Hymn.*] This hymn appeared in Dr. Neale's *Hymns for Children*, 1st Series, No. xxxi., 1842, in 9 st. of 4 l. (with Bp. Ken's doxology), for Michaelmas Day. Two forms have been the outgrowth. The first, beginning with the same first line, is found, somewhat altered, in *Harland's Ch. Psalter*, &c., No. 248; *Thring's Coll.*, 1882, in 4 st., with "Thine" for "Thy," st. 3, l. 1, *H. A. & M.*, 1875, No. 335, and other hymnals, and the second, "Around the throne in circling band," in the *Sarum Hymnal*, 1868, No. 312, and others.

**Around the throne of God in heaven** *Thousands of children.* *Anne Shepherd*. [*Children's Hymn.*] Pub. in her *Hymns adapted to the Comprehension of Young Minds*, No. 29, in 6 st. of 5 l. The date of the 1st ed. of this work is undetermined. Dr. Moffatt *tr.* this hymn into the Bechuana language for his *Kuruman Coll.*, 1838. In 1853, 4 st.

were transferred to the *Leeds H. Bk.*, No. 877, and from thence passed into later collections. Orig. text in the *Meth. S. S. H. Bk.*, 1879, No. 448, with the change in st. v., l. 3, "that precious, purple flood" to "that purple, precious flood." It is in very extensive use in America and other English-speaking countries. Orig. text in *Lyra Brit.*, 1867, p. 495.

**Around the throne of grace we meet.** *J. Montgomery.* [*Divine Worship.*] This hymn seems from its character and construction to have been written for one of the great Whitsuntide gatherings of S. School children in Sheffield, or for an occasion of a somewhat similar kind. No record, however, is found amongst the "M. MSS." and we trace its first publication to his *Original Hymns*, 1853, No. 323, in 3 st. of 4 l., with the title, "Unity in Faith, Hope, and Feeling." Its use is limited.

**Around Thy grave, Lord Jesus.** *J. G. Deck.* [*Holy Baptism.*] 1st pub. in *Ps. & Hys.*, Lon., Walther, 1842, pt. i., No. 277, in 4 st. of 8 l. It is given in an unaltered form in Spurgeon's *O. O. H. Bk.*, 1866, No. 921; and in the *Bapt. Ps. & Hys.*, 1858, No. 689, with alterations made for that collection by Mr. George Rawson. The American collections, however, usually follow the original text.

**Around Thy table, Holy Lord.** *Mary Peters, née Boucly.* [*Holy Communion.*] 1st pub. in *Ps. and Hys.*, Lon., Walther, 1842, pt. i., No. 253, in 7 st. of 4 l. In 1847, it was included, with alterations by Mrs. Peters, in her *Hymns intended to help the Comm. of Saints*, No. 39. The form in C. U., as in Dr. Walker's *Cheltenham Coll.* and others, is that of 1842. In the *Amer. Bapt. Praise Bk.*, N. Y., 1871, No. 795, the *Serv. of Song for Bapt. Churches*, Boston, 1871, No. 837, and others, there is a cento composed of the opening stanza of this hymn, together with st. v. and vi., from T. Cotterill's "Bless'd with the presence of their God," slightly altered. [W. T. B.]

**Around Thy table, Lord, we meet.** [*Holy Communion.*] The hymn beginning with this first line in the 15th ed. of Stowell's *Sol.* (1877) is a cento the greater portion of which is an alteration and rearrangement of Mrs. Peters's hymn as above.

**Arrayed in majesty divine, What power, &c.** *J. Merrick.* [*Ps. civ.*] A cento from his paraphrase of *Ps. civ.* The original was pub. in his *Psalms, Translated or Paraphrased in English Verse*, 1765, in 140 lines beginning, "Awake, my soul, to hymns of praise," and repeated, with alterations and additions by the Rev. W. D. Tattersall, in his ed. of *Merrick*, 1797. The cento, as in Kipps's *Coll. of Hys.*, &c., 1795, and later editions, as also in one or two modern collections, is slightly altered from the original.

**Arrayed in robes of virgin white.** *G. Moultrie.* [*Martyrs.*] 1st pub. in the *Church Times*, June 10, 1865, under the signature "G. M." and again in the Author's *Hymns & Lyrics*, 1867, in 6 st. of 6 l., with the heading, "Hymn for Festival of Martyrs,"

p. 157. In 1867 it was included in the *People's H.*, No. 210, with the substitution of the refrain for the last three lines of the original concluding stanza, thereby attaining uniformity throughout.

**Art thou acquainted, O my soul?** *C. Elliott.* [*Despondency.*] 1st printed in 1834, in the *Appendix to the Invalid's H. Bk.*, the entire *Appendix* being from Miss Elliott's pen. It is No. vi., is headed "Under Depression of Spirits," and based on Job xxiii. 21. It is in 8 st. of 4 l., and is retained in subsequent editions. [W. T. B.]

**Art thou, Lord, rebuking nations.** *W. H. Havergal.* [*In time of war.*] Written in September 1831, and printed for the Ch. Miss. Soc. Anniversary in Astley Church, Sept. 25, 1831, the text on that day being Amos viii. 11. It was in 5 st. of 6 l. Included in *Life Echoes*, 1883. [HAV. MSS.]

**Art thou, sinner, sighing, weeping.** *A. Midlane.* [*Invitation.*] Written on Dec. 4, 1879, and 1st pub. in the *Joyful Tidings H. Bk.*, 1880, No. 4, in 5 st. of 4 l. [R. MSS.] is in the metre of "Art Thou weary, &c.," and is frequently used in Mission services.

**As birds their infant brood protect.** *W. Cooper.* [*Divine Protection.*] Appeared in the *Olney Hymns*, 1779, Bk. i. No. 72, in 5 st. of 4 l. It is based on Ezek. xlvi. 35. It is found in several of the older hymnals, including Cotterill's, 1810 to 1819, Bickersteth's, 1833, and others, but its modern use is confined mainly to America.

**As Christ our Saviour's gone before.** *G. Thring.* [*Ascension.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, p. 42, and from thence has passed into the *Uppingham School H. Bk.*, the *Hym. Comp.*, Thring's *Coll.*, &c. It is based upon the Collect for Ascension Day.

**As for Thy gifts we render praise.** [*National Hymn.*] Licensed to Christopher Barker in 1578 and appended to the subsequent editions of the *Accession Service* in Q. Elizabeth's reign. It is headed "Anthem or Prayer for the preservation of the Church, the Queen's Majesty & the Realm, to be sung after evening prayer at all times." It has a chorus:—

"Save, Lord, and bless with good increase  
Thy Church, our Queen and Realm, in peace."

After this chorus, which heads the Anthem, come 4 st. of 6 l. and the chorus added as above. The hymn has been reprinted in full in the Parker Society's edition of *Liturgies & Occasional Forms of Prayer in the reign of Queen Elizabeth*, Cambridge, 1847, p. 560, but the original spelling is not retained. In 1863 Dr. Kennedy gave in his *Hymnod. Christ.*, No. 736, a slightly varying form in the original spelling, but whether the variations are by him, or are due to differences in the early copies is unknown. [W. T. B.]

**As helpless as the [a] child who clings.** *J. D. Burns.* [*Trust.*] 1st pub. in his

little book of prayers and hymns, *The Evening Hymn*, 1856, No. 9, in 3 st. of 8 l., and headed "Childlike Trust." It is given in the *Appendix to Dr. Walker's Cheltenham Coll.*, the new ed. of Stowell's *Coll.* (1st ed., 1831), and others. It is a tender, childlike hymn, for private use, and is sometimes given as a hymn for children.

**As high as the heavens, and as vast.** *J. Conder.* [*Ps. xxvi.*] The earliest date to which we have traced this version of *Ps. xxxvi.* is Conder's *Hymns of Praise, Prayer, &c.*, 1856, p. 13, in 5 st. of 4 l. In 1859 it was republished in the *New Cong.*, 1859, No. 49, in an unaltered form.

**As many as in Adam die.** *C. Wesley.* [*Holy Communion.*] This cento as in the *Met. Free Ch. H. Bk.*, No. 711, is compiled from two of C. Wesley's *Short Hymns*, 1762, vol. ii., thus: st. i. from No. 248, on Matt. xxvi. 28; st. ii. from No. 88, on Matt. vii. 11. Full text in *P. Works*, 1868-72, vol. x. pp. 201 and 400.

**As morn to night succeeds.** *W. C. Dix.* [*Victory through Suffering.*] 1st pub. in the *People's H.*, 1867, No. 459, in 9 st. of 4 l.

**As much have I of worldly good.** *J. Conder.* [*Contentment.*] Appeared in his *Star in the East, and Other Poems*, 1824, pp. 60-61, in 4 st. of 6 l. and entitled "The Poor Man's Hymn, 'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom,' James, ii. 5." In 1856 it was repeated in his *Hymns of Praise, Prayer, &c.*, p. 147, and headed with the text, "The disciple is not above his Master," Luke vi. 40. The congregational use of this hymn began with Bickersteth's *Christ. Psalm.*, 1833, and Conder's *Cong. H. Bk.*, 1836, No. 433. It was repeated by the *N. Cong.*, 1859, No. 348, and Snapp's *Songs of G. & G.*, 1872, No. 740.

**As nigh Babel's streams we sate.** *G. Wither.* [*Ps. cxxxvii.*] A rendering of *Ps. cxxxvii.* in 6 st. of 6 l. from his *Version of the Psalms*, 1632, into the *Anthologia Davidica*, 1846, pp. 479-81. [*English Psalters*, § 10.]

**As oft with worn and weary feet.** *J. Edmeston.* [*Sympathy of Christ.*] This is No. iv. of his *Fifty Original Hymns*, Northampton, 1833, pp. 7-8. The hymn is founded on Heb. iv. 15, and is in 4 st. of 6 l. Orig. text, *Lyra Brit.*, 1867. Its use, which is somewhat extensive, is mainly confined to America. In the *Amer. Bapt. Praise Bk.*, N. Y., 1871, No. 984, it is attributed to "Wilberforce" in error. [W. T. B.]

**As panting, in the sultry beam.** *John Bowdler.* [*Ps. xlii.*] A metrical rendering of *Ps. xlii.* from his *Select Pieces in Verse and Prose*, 1814, p. 60, in 2 parts, each containing 4 st. of 6 l. The first part is found in some of the older collections, including Killott's *Ps. & Hys.*, 1835, and others, but has almost entirely fallen out of use in G. Brit.

It is still found in a limited number of American hymnals. Orig. text, *Lyra Brit.*, 1867, p. 83.

**As pants the hart for cooling springs.** *J. Merrick.* [*Ps. xlii.*] This metrical paraphrase of *Ps. xlii.* appeared in Merrick's *Psalms Tr. or Paraphrased in English Verse*, 1763, in 16 st. of 4 l. Various compilations have been made therefrom, as in Collyer's *Sel.* of 1812, the *Islington Coll.* of 1830, and others.

**As pants the hart for cooling streams.** *Tate and Brady.* [*Ps. xlii.*] Appeared in the *New Version of the Psalms*, 1696, in 6 double stanzas of 4 l. From it numerous compilations have been made extending from three stanzas to six, with T. & B.'s C. M. doxology sometimes added as in *H. A. & M.*, but usually without alterations, save in some special instances to be noted. A copy of the Book of Common Prayer with the *New Version* appended thereto being within the reach of all, full details of those arrangements from the original are uncalled for (see *Eng. Psalters*, § 13). The principal texts which have been altered are:—

1. That by the *Rev. H. F. Lyte*, which appeared in his *Spirit of the Psalms*, 1834, in 4 st. of 4 l., the third stanza being rewritten from T. & B. It is found in several collections both in G. Brit. and America, and may be recognized by comparing any given text with the *N. Cong.*, 57, or Snapp's *Songs of G. & G.*, 513.

2. Another version is found in Hall's *Mitre*, 1836. From Hall's ms. *Notes* in his private copy of the *Mitre*, we find the alterations were made by E. Ouler, who assisted Hall in compiling that collection. This arrangement is limited in use.

**As pants the hart for water-brooks.** [*Ps. xlii.*] This L. M. version of *Ps. xlii.*, of more than usual merit, is given anonymously in the *Presb. Hymnal*, Philadelphia, 1874.

**As pants the wearied hart for cooling streams.** *G. Gregory.* [*Ps. xlii.*] 1st pub. in 1787 in George Gregory's translation of Bp. Lowth's *Prælectiones Sacrae*. It is a tr. of the Bishop's Latin Version of *Ps. xlii.* It was given in an altered form in Cotterill's *Sel.*, 1819, p. 25, in 9 st. of 4 l., and repeated in Montgomery's *Christian Psalmist*, 1825, p. 58, with, in the latter case, the signature in the Index—"Bp. Lowth." It has come into C. U. in its altered form, both in G. Britain and America, but abbreviated. It is found in the *Amer. Prot. Epis. P. Bk. Coll.* as early as 1826. [W. T. B.]

**As showers on meadows newly mown.** *T. Gibbons.* [*Divine Influence.*] Printed in 1784 as No. 28 in Bk. i. of his *Hymns adapted to Divine Worship*, in 6 st. of 4 l. It is founded on *Ps. lxxii.* 6, and headed "The Divine Influences resembled to Rain." In 1787 Dr. Rippon included it in his *Sel.*, No. 200. It was repeated in later editions, and from thence passed into many collections.



In America specially it has long been in C. U. in various forms, the most popular being st. iv., v., vi., as:—"As, in soft silence, vernal showers"—sometimes altered to—"As when in silence, vernal showers." [W. T. B.]

**As some tall rock amidst the waves.** J. Newton. [St. Stephen.] On "The Death of Stephen," in 6 st. of 4 l., and 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 120, and repeated, without alteration, in later eds. It was in C. U. as early as Cotterill's *Sel.*, 1810. It is seldom found in modern collections.

**As the dew from heaven distilling.** T. Kelly. [Divine Worship.] This hymn is given in the collections in two forms:—(1.) The original, which was pub. by Kelly in the 1st ed. of his *Hymns*, &c., 1804, p. 98, hy. xci., in 2 st. of 8 l., and based upon Deut. xxxii. 2. For some reason, not accounted for, Kelly omitted it from all subsequent editions of his *Hymns*, &c. The original text, however, is retained in the *Bap. Ps. & Hys.* 1858 and 1880, No. 812. In P. Maurice's *Choral H. Bk.*, 1861, it is attributed to "Gwyther," in error. (2.) The second form is that given to it by J. Bulmer, in his *Hys. Orig. and Select*, 1835, Bk. iii., No. 176. It is found in modern editions of Rippon's *Sel.*, in Snapp's *S. of G. & G.*, and others, and can be detected at once by the third line of st. i., reading "Richly unto all fulfilling," for the orig. "And revives it, thus fulfilling." In this form the ascription is "T. Kelly, 1804, J. Bulmer, 1835." [W. T. B.]

**As the hart, with eager looks.** J. Montgomery. [Ps. xlii.] 1st pub. in his *Songs of Zion*, 1822, in 4 st. of 6 l., and subsequently in various editions of his *Poetical Works*. It is only in limited use in G. Britain; but is given in several American collections including *Songs for the Sanctuary*, 1865, and others. Also in Martineau's *Coll.*, 1840 and 1873.

**As the sun's enlivening eye.** J. Newton. [Parting.] Bull, in his life of Newton, p. 222, gives the following account of the origin of this hymn:—

"In November [1776] Mr. Newton underwent an operation for a tumour in his thigh. He was mercifully brought through it, and was very soon able to resume his ordinary duties. On this occasion he composed the 71st hymn, Bk. ii. in the *Olney Hymns*."

As intimated, the hymn appeared in the *Olney Hymns*, 1779, in 7 st. of 4 l., and headed "Parting." It came into use in the older collections, and is still found in a few hymnals both in G. Britain and America. The hymn, "For a season called to part," which is given in the *New Cong.*, 1859, No. 848, and other collections, especially in America, is composed of st. iv., v., and vi. of this hymn.

**As thy day thy strength shall be.** Frances R. Havergal. [Daily Strength.] Written Jan. 1, 1859, and pub. in the *Sunday Magazine*, July 1867. It was also inscribed by the author in the Album of her sister (Miss M. V. G. Havergal), and from that has been lithographed in facsimile in Miss M. Havergal's *Memorials of her*. Miss Havergal's note on the hymn is:—

"The New Year's Bells were ringing in St. Nicholas' Church close to our Rectory (Worcester). I was sleeping with my sister Maria; she roused me to hear them, and quoted the text, 'As thy day thy strength shall be,' as a New Year's Motto. I did not answer, but presently returned it to her in rhyme (the two first verses, I think). She was pleased, so I finished it the next day and gave it her. The last verse, with a slight alteration, was placed by my cousins on Aunt Izard's tomb, 1868, thus:—

"Now thy days on earth are past,  
Christ hath called thee home at last." [HAY. MSS.]

This hymn is not in C. U. in G. Brit., but it has been adopted by various American compilers, and is given in *Hys. and Songs of Praise*, N. Y., 1874, *Songs of Christian Praise*, N. Y., 1880, &c.

**As to His earthly parents' home.** H. Alford. [Epiphany.] Composed in 1865 for and 1st pub. in his *Year of Praise*, 1867, No. 36, in 4 st. of 4 l., and appointed for the "First Sunday after Epiphany." In 1879 it was transferred from thence to the *Meth. S. S. H. Bk.*, No. 144, in an unaltered form. It is also in other collections, including the *Amer. Hys. for the Church*, N. Y., 1869, No. 130.

**As various as the moon.** T. Scott. [Changes in Life.] Contributed to Dr. Enfield's *Hymn for Public Worship*, Warrington, 1772, No. 130, in 6 st. of 4 l., and headed "The changes of human life appointed by God." In common with all the hymns in that collection it was unsigned. In 1795 it reappeared in the Unitarian hymn-book known as "Kippie's *Coll.* 1795," No. 379, with the signature "SCOTT." From the foregoing collections it has passed into various hymnals in G. Brit. and America, sometimes slightly altered, as "As changing as the moon." Orig. text as above. It is somewhat curious that Scott did not include this hymn in his *Lyric Poems and Hymns*, 1773. [W. T. B.]

**As when the deluge waves were gone.** Sir J. Bowring. [Joy after Sorrow.] 1st pub. in the 3rd ed. of his *Matins and Vespers*, 1841, in 5 st. of 4 l., and entitled "Joy after Sorrow." In 1860 it was included unaltered in Miss E. Courtauld's *Ps., Hys. and Anthems*, 1860, No. 370.

**As when the weary traveller gains.** J. Newton. [Nearing Heaven.] Included in the *Olney Hymns*, 1779, Bk. iii., No. 58, in 6 st. of 4 l. and entitled "Home in View," and continued in later editions of the same. It was given at an early date in the old collections, and is still in somewhat extensive use both in G. Britain and America, specially in the latter. In a great many cases the text is altered and abbreviated. The *Bapt. Ps. & Hys.* 1858, No. 576, is an exception in favour of the original. The Rev. R. Bingham has given a Latin rendering of the original with the omission of st. ii. in his *Hymnol. Christ. Lat.*, 1871, p. 67:—"Ut quando fessus longa regione viator."

**As with gladness men of old.** W. C. Dix. [Epiphany.] "Written about 1860 during an illness" (z. mss.) and first printed in a small collection of hymns for private circulation, entitled *Hymns of Love and Joy*, and

then in the trial copy of *H. A. & M.* In 1861 it was pub. in 5 st. of 6 l. almost simultaneously in the *St. Raphael's Hymnal*, Bristol, and in *H. A. & M.* From that date it has been incorporated in nearly every new hymnal and in new editions of the older collections in all English-speaking countries. Very slight variations in the text are sometimes found, as in the revised ed. of *H. A. & M.*, 1875. The author's authorized text is in *Ch. Hys.*, 1871, and Thring's *Coll.*, 1882. This hymn was brought into great prominence by Sir Roundell Palmer (Lord Selborne) in his paper on *English Church Hymnody*, at the Church Congress at York in 1865:—

"Of writers still living (the names of many, and of some very eminent, will at once occur to my hearers), I do not feel called upon to make myself, in this place, either the critic or the eulogist. But I may be permitted to say, that the most favourable hopes may be entertained of the future prospects of British Hymnody, when among its most recent fruits is a work so admirable in every respect as the Epiphany Hymn of Mr. Chatterton Dix; than which there can be no more appropriate conclusion to this lecture, 'As with gladness men of old.'"

An anonymous hymn—"As in Eastern lands afar"—given in *Holy Song for all Seasons*, Lon., Bell and Daldy, 1869, in 4 st. of 8 l., is based upon, and is an imitation of "As with gladness men of old." We have not met with it elsewhere. [J. J.]

**Ascend Thy throne, Almighty King.** *B. Beddome.* [*Missions.*] A short hymn in 3 st. of 4 l. on behalf of Missions, which was given in Rippon's *Sel.*, 1787, No. 370, and repeated unaltered in all subsequent editions of the same. It was also included in R. Hall's ed. of *Beddome's Hymns*, 1817. The use of this hymn in G. Brit. has almost ceased, but in America it is given in a great number of collections, and is most popular.

**Ascended Lord, accept our praise.** *Bp. W. W. How.* [*Thursday.*] Appeared in the *Parish Magazine*, as the first of three "Week-day Hymns," March, 1871, in 5 st. of 4 l. and appointed for Thursday. The same year it was included in *Ch. Hys.*, No. 58, with one change only, st. iii. l. 1, "And week" for "Yet, week," &c. This latter text, with the omission of st. ii., was also given in Thring's *Coll.*, 1882.

**Aschenfeldt, Christoph Carl Julius,** b. March 5, 1792, at Kiel. After studying at Göttingen he became, in 1819, pastor at Windbergen in Holstein. In 1824 he was appointed diaconus, and in 1829 chief pastor of St. Nicholas's Church in Flensburg; as also, in 1850, Probst of the district of Flensburg, and in 1851 Superintendent of the German-speaking portion of the Duchy, when he resigned the last of these offices in 1854, being appointed oberconsistorialrath. He d. at Flensburg, Sept. 1, 1856. His 150 hymns, elegant in form, but marked with some of the eighteenth century coldness, were contributed to various works and appeared in collected forms as:—

(1) *Peterklänge. Geistliche Lieder und Gebete auf die Sonn- und Festtage*, Lübeck, 1823, containing 203 pieces,

of which 130 are by A. and the rest by his brother-in-law, Heinrich Schmidt, pastor in Eidelack, Holstein.

(2) *Geistliches Saitenspiel*, Schleswig, 1842, including 112 hymns, some of them altered versions of earlier pieces (Aach, vii. 156-159; *Allg. Deutsche Biog.*, i. 618).

Of his hymns the only one tr. into English is:—

**Ans irdischem Getümmel.** [*Following Christ.*] Founded on St. John xiv. 6, and contributed to Wehner's *Christosophisches G. B.*, Kiel, 1819, No. 40, in 3 sts. of 8 lines, entitled, "Jesus—the Way—the Truth—the Life," and being marked A—dt, has been erroneously ascribed to E. M. Arndt. Included in the *Feierklänge*, 1823, p. 269, and in various hymn-books, e.g. the Berlin *G. I. S.*, ed. 1863, No. 623. The trs. of this in C. U. are:—

1. **Amid life's wild commotion.** A full and good tr., included as No. 226 in Bp. Ryle's *H. for the Church on Earth*, 1860, as No. 313 in *Kennedy*, 1863, and also in Schaff's *Christ in Song*, ed. 1869, p. 533, and *Lib. of Rel. Poetry*, ed. 1883, p. 601. The translator is unknown.

2. **Amid this world's commotion.** A good and full tr. by Mrs. Findlater in the 4th Series, 1862, of the *H. L. L.* (ed. 1862, p. 298; 1884, p. 218). Unaltered as No. 132 in *Jellicoe's Coll.*, 1867, and as No. 501 in *Windle's Coll.* [J. M.]

**Ash, John**, LL.D., b. at Stockland, Dorsetshire, cir. 1725, and studied for the Bap. Ministry under the Rev. Bernard Foskett, pastor of Broadmead, Bristol. He received a call from this congregation in 1748, removing to Pershore, on the death of Mr. Cooke, in 1751, d. at Pershore, Ap. 10, 1779. His works include an *English Dictionary*; *Dialogues of Eumenes*; and *Grammatical Institutes*. In conjunction with Dr. C. Evans, q. v., he edited the Bristol Bap. *Collection of Hymns adapted to Public Worship*. Bristol, Pine, 1769, referred to in this Dictionary as the Bristol Bap. *Coll. of Ash & Evans*. Dr. Ash was not a writer of hymns. [*Bapt. Hymnody.*]

**Ask, and ye shall receive.** *J. Montgomery.* [*Prayer.*] Written Sept. 16, 1832, and, according to notes by Montgomery on the original ms., sent in ms. to several persons at different times (M. MSS.). It was included by him in his *Original Hymns*, 1853, No. 67, in 5 st. of 4 l., and entitled, "Asking, Seeking, Finding." It is based upon Matt. vii. 7, 8. It is in C. U. both in G. Brit. and America, but in each case to a limited extent.

**Ask, and ye surely shall receive.** [*Prayer.*] A cento in the *Hys. for the Chapel of Harrow School*, 3rd ed. 1866, No. 243, in 5 st. of 4 l. The st. i. v. we have been unable to trace, but st. vi. is from Montgomery's "Prayer is the soul's sincere desire," q. v.

**Asleep in Jesus! blessed sleep.** *Margaret Mackay.* [*Burial of the Dead.*] Appeared first in *The Amethyst: or Christian's Annual for 1832* (Edin. W. Oliphant), edited by R. Huie, M.D., and R. K. Greville, LL.D., p. 258, in 6 st. of 4 l. It is thus introduced:—

"Sleeping in Jesus. By Mrs. Mackay, of Hedgefield. This simple but expressive sentence is inscribed on a tombstone in a rural burying ground in Devonshire and gave rise to the following verses."

In reprinting it at p. 1 of her *Thoughts Redeemed*, 1854, Mrs. Mackay says the burying ground meant is that of Pennycross Chapel. She adds:—

"Distant only a few miles from a bustling and crowded seaport town, reached through a succession of these lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. 'Sleeping in Jesus' seems in keeping with all around."

From the *Amethyst* it has passed into numerous hymnals in G. Brit. and America, and was recently included, in full, and unaltered, as No. 241 in the *Scottish Presb. Hymnal*, 1876, and as No. 31 in the *Free Church H. Bk.*, 1882. In *Thring's Coll.*, 1882, No. 557, we have a cento composed of the first stanza of Mrs. Mackay's hymn, and st. ii.-vi. from *Thring's "Asleep in Jesus, wondrous sleep,"* as noted below, but somewhat altered. This cento is unknown beyond *Thring's Coll.* [J. M.]

**Asleep in Jesus, wondrous sleep.** G. Thring. [*Burial*.] Written in 1871, and 1st pub. in *Presb. Hutton's Lincoln Suppl.*, 1871; again, with music, in *Hymn Tunes*, 2nd series, by Henry Hugo Pierson, 1872; and in the author's *Hymns and Sacred Lyrics*, 1874, in 6 st. of 4 l. In 1880 it was included in the 1st ed. of *Thring's Coll.*, No. 233, but in the 2nd ed. it was superseded by the cento noted above.

**Ἀσώμεν πάντες λαοί.** St. John of Damascus. The Canon for St. Thomas's Sunday (i.e. Low Sunday), is based, in common with all the Greek Canons, upon the nine Canticles of the Greek service, with the omission of the second, as in the case of Christmas and Easter Days (see *Greek Hymnody*, § xvii. 2, and *Ἀποδείξεις ἡμέρας*.) It was written probably about the middle of the eighth century (St. John died about 780); and the Odes are found in the *Pentecostarian* in the service for St. Thomas's Sunday, commonly known in the Anglican Church as Low Sunday. The translations of the first four Odes are:—

Ode i. **Ἀκούε πάντες λαοί.** Come, ye faithful, raise the strain. This Ode is based upon the Canticle, "The Song of Moses," Ex. xv. The tr. is by J. M. Neale, and appeared in an article on "Greek Hymnology," in the *Christian Remembrancer*, April, 1859; and again in his *Hymns of the E. Church*, 1862, in 4 st. of 8 l. In 1868 it was included, with the substitution of a doxology for st. 4, in the *Appendix to H. A. & M.*, No. 291, and repeated in the revised edition of 1875. The *Hymnary* text, 1871-2, is, however, unaltered, but that of *Ch. Hym.* is both slightly altered and abbreviated. In all cases the translation is used as an Easter Hymn. In the original there is a refrain to every verse.

Ode iii. **Ἰσχυρόν με, Χριστέ.** On the rock of Thy commandments. This Ode is based upon the Canticle, "The Song of Hannah," 1 Sam. ii. Tr. by J. M. Neale as above. The tone of the tr. is graver than the original. Not in C. U.

Ode iv. **Μέγα το μυστήριον.** Christ, we turn our eyes to Thee, is based on the Canticle, "The Song of Habakkuk," Hab. iii. Tr. by J. M. Neale as above, omitting st. iv. Not in C. U. as a congregational hymn, but is found in *Lyra Eucharistica*, 1863, p. 42.

Ode v. **Ἐκ πυλῶν ἀποβίβοντες.** These, O Christ, we, very early rising, is based on the Canticle, "The Song of Isaiah," Is. xvi. 9-20. Tr. by J. M. Neale, ed. 1863, where the last two lines scarcely represent the original. Not in C. U. This Ode did not appear in the 1st ed. of Dr. Neale's tr. In Mr. Hatherley's annotated ed. the first line begins, "Reconciliation's plan devising."

The remaining Odes have not been rendered into English. Orig. Greek text, which dates from the middle of the 8th cent., is found in *Modern Greek Service Books* and the various readings of Dr. Neale's tr. in 1st, 2nd, and 3rd ed. in Mr. Hatherley's annotated ed. of the same, 1882. [J. J.]

**Aspice, infami Deus ipse ligno.** [*Passiontide*.] In the *Appendix* to the *Roman Breviary*, Bologna, 1827, it is the Hymn at Matins for the Feast of the Passion of our Lord Jesus Christ, to be observed on the Tuesday after Sexagesima Sunday. It is now adopted for use in England on the Friday after Sexagesima Sunday; by the Benedictine Order on Tuesday. See *Aspice ut Verbum Patris*. [W. A. S.]

Translations in C. U.:—

1. See, where in shame the God of glory hangs. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 65, in 5 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 56. This is given, with alterations in the *Hymnary*, 1872, No. 239, the *Catholic Hymnal*, No. 38, &c.

2. Lo! on the inglorious tree. By W. J. Blew. 1st printed for use in his church, and then pub. in his *Church Hy. & Tune Bk.*, 1852, *Passiontide*, No. 23, in 6 st. of 4 l., and from thence (much altered) into the *New Cong.*, 1859, No. 376, and the Rev. Howard Rice's *Sol.* of 1870, No. 40.

**Aspice ut Verbum Patris a superna.** Anon. [*Passiontide*.] The only notice of this hymn in *Daniel* is in the Index at the end of vol. v., thus:—"Orat. Domini in monte Oliveti, Frih" In the *Appendix* to the *Roman Breviary* containing the offices said in particular districts and places, not universally, it is the hymn at first and second Vespers, and at Matins, on the Feast of the Prayer of our Lord on Mount Olivet, Tuesday after Septuagesima Sunday. This office has of late years been adopted in England (as well by religious orders as by seculars), and is appointed to be said on the Friday after Septuagesima Sunday (though the Benedictine Order observe it on the Tuesday). It is the first of a series of Friday services, which extend to Friday in Passion week, as follows:—

The Prayer in the Garden. The Commemoration of the Passion. The Crown of Thorns. The Spear and Nails. The Holy Winding Sheet. The Five Wounds. The Precious Blood. The Seven Dolours of the B. Virgin Mary.

As a general note on the hymns occurring in these offices we may remark that—

The festivals themselves were instituted at various times and in different localities: thus, that of the Holy Winding Sheet was granted, for observance on the 4th of May, to the Kingdom of Sardinia, by Pope Julius II. in 1506, in honour of this relic (or part of it) preserved at Turin; that of the Precious Blood to Mantua, be-



cause of a portion in the Collegiate Church of St. Andrew in that city; that of the Crown of Thorns to Paris and other places in France, to be observed on August the 11th, the anniversary of the day on which the relic was brought to Sens by Gauthier, Archbishop of that city, after having been obtained from the Venetians by the King St. Louis, afterwards deposited in the Sainte-Chapelle in Paris; that of the Five Wounds occurs in the modern Paris Breviary on the Friday after Ash-Wednesday. A relic of the Lance being preserved at Prague, Pope Innocent IV. (1243-1254) instituted the Office for observance in the German Empire, in the following terms: "Granted that the lance and Nails, and other instruments used in the Lord's Passion for procuring our salvation, are everywhere to be venerated by the faithful in Christ; and year by year solemn offices are celebrated in the church, and take place, having respect to the Passion itself; nevertheless we consider it worthy and fitting if a solemn and special Feast should be celebrated and take place with reference to the special instruments of that Passion, and particularly in those regions in which the instruments are preserved." We see how the observance has extended. (See Guyet, *Heortolog.*, Lib. II. &c., Cavallieri, *Comment. in Sacrae Rituum Congregationis Decreta*, Lib. I. cap. iv. Decret. vii.).

[W. A. S.]

#### Translations in C. U. :—

1. See from on high, arrayed in truth and grace, by E. Caswall, first appeared in his *Lyra Catholica*, 1849, and again in his *Hymns & Poems*, 1873, p. 33, in 6 st. of 4 l., and entitled, "Prayer of Our Lord on Mount Olivet." The hymn :—

2. See from on high, the Source of saving Grace, in the *Hymnary*, 1872, No. 240, in an altered version of Caswall's translation.

#### Assembled at Thy great command.

W. B. Collyer. [*Missions.*] 1st pub. in his *Hymns Partly Coll. and Partly Orig.*, 1812, No. 945, in 6 st. of 4 l., and entitled, "A Missionary Hymn for the Opening of the Service." It was repeated in later editions of the same collection, and also was adopted by several of the older compilers. It is rarely found in modern hymnals in G. Britain, but its use in America is extensive. Usually it is abbreviated to four or less stanzas.

#### Assembled in Thy house of prayer.

J. Montgomery. [*Divine Service.*] Written for the Sheffield S. S. Union, Whitsuntide gathering, 1810, and first printed on a fly-sheet for use at that time. The same year it was sent to Dr. Leitchfield, and in 1812 it appeared as No. 31, in 6 st. of 4 l., in his collection of *Original Hymns*, and headed, "For a divine blessing on the ministry of the word." (M. MSS.) In Montgomery's *Original Hymns*, 1853, it reappeared with the same title as No. 98.

Astley, Charles Tamberlane, son of John William Astley, of Dukinfield, Cheshire, born at Cwmleccoediog, near Mallwyd, North Wales, 12 May, 1825, and educated at Jesus Coll., Oxford (of which he was a Scholar), graduating B.A. 1847, M.A. 1849. Taking Holy Orders in 1849, he was Evening Lecturer, Bideford, 1849, Incumbent of Holwell, Oxford, 1850-54, Vicar of Margate, 1854-1864, and Rector of Brasted, 1864-78. Mr. Astley is the author of *Songs in the Night*, 1860. This work is composed partly of original hymns and partly of *trs.* from the German. The latter are noted in part under their first lines in German. Of the original hymns, "O Lord, I look to Thee," a

hymn for Private Use, in 10 st. of 4 l., is given in Stevenson's *H. for the Ch. and Home*, 1873, with the omission of st. viii. It was "written at Pisa, during illness, about December, 1858."

**Astonished and distressed.** B. Beldome. [*Lent.*] Contributed to Rippon's *SEL*, 1787, No. 40, in 4 st. of 4 l., and headed "The evil heart." From Rippon it has passed into several selections, and is found in use at the present time both in G. Britain and America, sometimes in an altered form. Orig. text as above. A revised version of the text was given in the posthumous ed. of Beldome's *Hymns*, edited by R. Hall, 1817, No. 469. This is not in C. U. In some collections this hymn is attributed to Toplady. This error arose out of the fact that Walter How included it in his unsatisfactory ed. of Toplady's *Works*. [W. T. B.]

**At even ere the sun was set.** H. Twells. [*Evening.*] Written for and 1st pub. in the *Appendix to H. A. & M.*, 1808, in 7 st. of 4 l. It was originally in 8 st. The omitted st., No. iv., which has since been reinstated in *Church Hym.*, 1871, Thring's Coll., 1882, and others, reads :—

"And some are pressed with worldly care,  
And some are tried with sinful doubts;  
And some such grievous passions tear,  
That only Thou canst cast them out."

Since the first publication of the hymn in *H. A. & M.* in 1808, it has been included in almost every collection published from that date both in G. Britain and America. It ranks with the most popular of evening hymns. The text which has the widest acceptance is that of *H. A. & M.* Three changes, however, in the opening line are found in the collections. (1) "At even, ere the sun *did* set"; (2) "At even, *when* the sun *was* set"; and (3) "At even, *when* the sun *did* set." The last reading is adopted in Thring's *Coll.*, and, together with the second, is based upon the passage in St. Mark i. 32, "At even, *when* the sun *did* set, they brought unto Him all that were diseased," &c., in preference to the reading in St. Luke iv. 40, "Now, (revised, 'And') *when* the sun *was* setting." This preference has the support of the majority of commentators both ancient and modern, the ground taken being the acknowledged unlawfulness (with the Jews) of such a gathering of diseased persons until the sun had gone down, and the Sabbath was ended. The question was discussed by Mr. Twells and another in the *Literary Churchman*, June 9 and 23, 1882. The weight of evidence given therein was strongly in favour of the amended reading. Authorized text in *Church Hymns*. [J. J.]

**At evening time let there be light.** J. Montgomery. [*Evening.*] This hymn on Zech. xiv. 7, in 3 st. of 6 l. was written at Conway, N. Wales, in Sept. 1828, and is referred to by Hollaud in his *Memoirs of Montgomery*, vol. iv. p. 275. It was pub. in his *Poet's Portfolio*, 1835, pp. 181-2, and in his *Poetical Works*, 1841 and 1854. It is in extensive use in America. In 1858, the hymn "At evening time, when day is done," appeared

in the *Bap. Ps. & Hys.* No. 996. This is repeated in later eds. of that collection, in the *Bapt. Hymnal*, 1879, and other hymnals. It is this hymn rearranged by George Rawson, and its right ascription is, "J. Montgomery, 1828, rewritten by G. Rawson, 1858."

**At every motion of our breath.** *J. Montgomery.* [Value of Time.] Pub. in his *Christian Psalmist*, 1825, No. 512, in 5 st. of 4 l. and headed, "The Value of a Moment." In 1853 it was repeated in his *Original Hymns*, No. 224, but is not amongst the "M. MSS." It is usually given in an abbreviated form. In J. H. Thom's *Hys., Chants, &c.*, 1858, it is in 3 st., and in the *Scottish Evang. Union Hymnal*, 1878, there are 4 st.

**At God's right hand in countless numbers.** [*Anticipation of Heaven.*] This hymn, which is No. 1247 of the *Moravian H. Bk.* of 1849, and No. 403 of the *Irish Church Hymnal*, 1874, is thus composed: st. i. is a single verse written by Ignatius Montgomery as the opening of an "Ode" compiled for the funeral of the Rev. Christian Gottfried Clemens, who died at Bristol 14th Aug. 1815; st. ii. is a tr. of *Wenn schielst die angenehme Stunde*; and st. iii. a tr. of *O angenehme Augenblicke* (1766). These trs. are by Bishop Motzler (cir. 1774), from the German of Christian Gregor. They appeared as single verses in the (*Moravian*) *Brothers' H. Bk.*, 1789, and were subsequently, in the edition of 1826, united by its editor, Bishop Foster, to the above stanza, "At God's right hand," &c., thus constituting the complete cento of 3 st. as in the *Irish Ch. Hymnal*. For these details we are indebted to Major Crawford's *Biog. Inds.* of that Hymnal.

**At length the worst is o'er, and Thou art laid.** *J. Keble.* [*Easter Eve.*] 1st pub. in his *Christian Year*, 1827, as the poem for Easter Eve, and continued in all subsequent editions of the same. It is in 8 st. of 8 l. In the *Harrow School Coll.* (var. dates), No. 115, the first stanza only is given.

**At length this restless heart is still.** *T. Davis.* [*Private Use.*] 1st pub. in his *Devotional Verse for a Month*, 1855, and from thence it passed into the *Bapt. Ps. & Hymns*, 1858, No. 966, in 5 st. of 4 l. To adapt it more fully for public worship the author re-wrote it for his *Hymns, Old & New, &c.*, 1864, as, "Lord, I would count each moment Thine," No. 346. It was repeated in his *Annus Sanctus*, 1877, and is appointed for Nov. 16, and entitled "Walking at Liberty."

**At the tomb where Christ hath been.** *G. Moultre.* [*Easter.*] Pub. in his *Hymns and Lyrics*, 1867, in 9 st. of 4 l., and entitled "Love is stronger than death." In the same year it was included in the *People's H.*, No. 120. In 1872 it was given in a revised form as "Near the tomb where Christ hath been," in the *Hymnary*, No. 294.

**At Thy command, our dearest Lord.** *I. Watts.* [*Holy Communion.*] This is No. XL of his hymns "Prepared for the Holy

Ordinance of the Lord's Supper," in his *Hymns & Songs*, 1709, Bk. iii., in 4 st. of 4 l. It is headed "Glory in the Cross: or, Not ashamed of Christ crucified." In G. Britain its use is not equal to that to which it has attained in America.

**At Thy feet, O Christ, we lay.** *W. Bright.* [*Morning.*] 1st appeared in the *Monthly Packet* for October, 1867, and again in *Canon Bright's Hymns and Poems*, 2nd ed. 1874, in 5 st. of 6 l. In the revised ed. of *H. A. & M.*, 1875, it is given in full as No. 6, with the alteration in st. iii. l. 2 of "on Thy grace" to "in Thy grace." [W. T. B.]

**At Thy Feet, our God and Father.** *J. D. Burns.* [*New Year.*] Printed in the *Eng. Presb. Ps. & Hys.*, 1867, No. 62, and in his *Remains* by Dr. J. Hamilton, 1869, pp. 224-5, in 6 st. of 4 l., and headed "New Year's Hymn," with the text, Ps. lxxv. 2, prefixed. It has attained to a fair position in the hymnals of G. Britain, Canada, and America. The opening line sometimes reads, "At Thy feet, O God our Father."

**At Thy transfiguration, Lord.** *C. Wordsworth.* *Hp. of Lincoln.* [*The Transfiguration.*] Appeared in his *Holy Year, &c.*, 1862, No. 24, in 12 st. of 4 l., and again, with slight alterations, in later editions of the same, No. 26, but divided into two parts.

**Atchinson, Jonathan Bush,** b. at Wilson, New York, Feb. 17, 1840, and "licensed as a Methodist Preacher," Sept. 6, 1874. Of his hymns the following are the best known:—

1. **Behold the stone is rolled away.** [*Easter.*] This was Mr. Atchinson's first hymn. It appeared in the *S. School Times*, Dec. 1874. It is not in use in Great Britain.

2. **Fully persuaded, Lord, I believe.** [*Faith.*] Written in 1874 or 1875, and 1st pub. in *Gospel Hymns*, No. 1. It is given in I. D. Sankey's *Sac. S. & Solos*, No. 149, with music by W. F. Sherwin.

3. **I have read of a beautiful city.** [*Heaven.*] Written about the same time as the former, and pub. in *Gospel Hymns*. It is given in I. D. Sankey's *Sac. S. & Solos*, No. 403, with music by O. F. Presbrey.

4. **O crown of rejoicing that's waiting for me.** [*The Reward.*] This hymn is also in I. D. Sankey's *Sac. S. & Solos*, No. 174, where it is set to music by P. Bliss. [F. M. B.]

**Atkins, Lucy.** [Wilson, L.]

**Atkinson, John,** D.D., b. at Deerfield, New Jersey, Sept. 6, 1835, and educated for the Ministry, which he now exercises in the American Methodist Episcopal Church. His very popular hymn, "We shall meet beyond the river," was written in Jan., 1867. It appeared in *Bright Jewels* (to music composed for it in Feb. 1867 by Hubert P. Main), in 1869, No. 43, in 4 st. of 8 l. From thence both words and music passed into I. D. Sankey's *Sac. S. & Solos*, No. 109.

**Attend, and mark the solemn fast.** *John Logan and John Morison.* [*True Fast-*

ing.] 1st appeared as No. 28 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah lviii. 5-9, in 6 st. of 4 l. In the public worship ed. of that year issued by the Church of Scotland and still in use unaltered save st. vi., l. i. In the markings by the eldest daughter of W. Cameron (q. v.), given as the joint production of Logan and Morison. From the 1781 it has passed into a few modern hymnals, and is included as No. 65 in Morison's *H. adapted to the Ch. Services*, 1860. In the *Amer. Sab. H. Bk.*, 1858, st. ii.-vi., beginning, "Do I delight in sorrow's dress," were included as No. 1148, while st. iii.-vi., beginning, "Let such as feel oppression's load," were included as No. 769 in Campbell's *Comp. H. Bk.*, 1837. [J. M.]

**Attend, my ear, my heart rejoice.**  
*P. Doddridge. [Reward of the Righteous.]* This hymn is not in the "D. mss." It was pub. by J. Orton in Doddridge's *Hymns, &c.*, 1755, No. 187, in 6 st. of 4 l., and headed, "The final Sentence, and Happiness of the Righteous." Its use is limited.

**Attend, while God's exalted Son.**  
*I. Watts. [New Creation.]* 1st pub. in his *Hymns & S. Songs*, 1709, Bk. ii., No. 130, in 6 st. of 4 l., and entitled, "The New Creation." It is in limited use in G. Britain and America. The hymn, "Mighty Redeemer, set me free," found in a few collections including the *New Cong.*, 1859, is composed of st. iv.-vi. of this hymn.

**Attend, ye tribes that dwell remote.**  
*John Morison. [The Hope of the Just.]* 1st appeared as No. 22 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah xxxiii. 13-18, in 5 st. of 4 l. In the public worship ed. of that year, issued by the Church of Scotland and still in use, it is No. 21, with st. ii., ll. 2-4, and iii., ll. 3-4, rewritten. In the markings by the eldest daughter of W. Cameron (q. v.) ascribed to Morison. Included in a few modern hymnals as recently in Flett's *Coll.* Paisley, 1871, No. 296. Compare a recast of this beginning, "Attend, ye people, far and near," by Miss Leeson in her *Par. & Hys. for Cong. Singing*, 1853, No. 47. [J. M.]

**Attolle paullum lumina. [Passiontide.]**  
The text of this hymn is in *Daniel* ii. p. 345; *Simrock*, p. 110: the *Corolla Hymnorum*, Cologne, 1806, p. 17, and is of unknown authorship and date. *Bäumker*, i. p. 495, cites it as in the *Sirenen Symphoniacae*, 1678. Dr. Neale dates it, in common with "Exite, Sion filiae, Videte, &c.," as being:—

"Clearly of the very latest date: certainly not earlier than the sixteenth, it may be the beginning of the seventeenth, century. Their intensely subjective character would be a sufficient proof of this: and their rhyme equally shows it. Feminine double rhymes, in almost all mediæval hymns, are reserved for trochaic measures;—their use, as here, in iambics, gives a certain impression of irreverence which it is hard to get over. Notwithstanding the wide difference between these and mediæval hymns, they possess, I think, considerable beauty, and perhaps will be more easily appreciated by modern readers." *Med. Hys.*, 3rd ed., 1867, p. 214.

[W. A. S.]

#### Translations in C. U. :—

1. **Raise, raise thine eye a little way.** By J. M. Neale, appeared in the 1st ed. of his *Med. Hys.*, 1851, p. 148, in 7 st. of 7 l., being the first translation of this hymn into English. It is somewhat altered in the *Hymnary*, 1872, No. 248.

2. **O Sinner, lift the eye of faith,** is the above translation, in an altered form, made by the Compilers of *H. A. and M.*, and included in that collection in 1861. Concerning the alterations, Dr. Neale says in his 2nd ed. of the *Med. Hys.*, 1863, that "the alteration of the two trochaic into iambic lines" is "an improvement on the original metre." Although thus commended by Dr. Neale, the use of this form is almost exclusively confined to *H. A. and M.*

3. **O Sinners, lift your eyes and see.** By F. Pott, in his *Hymns, &c.*, 1861, No. 189, in 6 st. [J. J.]

**Atwood, Henry Adams Sergison,** M.A., b. Jan. 13, 1800, educated at Queen's Coll., Oxford, graduating in 1822. He was successively Curate of Kenilworth, Chaplain to the Bishop of Lichfield, and Vicar, in 1839, of Ashleworth, Gloucestershire. In 1837 he published *Hymns for Private or Congregational Use, for every Sunday in the year*. Hed. in 1877.

**Auber, Harriet**, daughter of Mr. James Auber, b. in London, Oct. 4, 1773. During the greater part of her quiet and secluded life she resided at Broxbourne and Hoddeston, Herts, and died at the latter place on the 20th Jan., 1862. Miss Auber wrote devotional and other poetry, but only a portion of the former was published in her *Spirit of the Psalms*, in 1829. This collection is mainly her work, and from it some useful versions of the Psalms have been taken and included in modern hymn-books, about 20 appearing in Spurgeon's *O. O. H. Bk.*, 1866. Miss Auber's name is widely known, but it is principally through her exquisite lyric, "Our blest Redeemer, ere He breathed," and the Epiphany hymn, "Bright was the guiding star that led." (For criticism of her work, see *English Psalters*, §. 17.)

In addition to these and other hymns by Miss Auber, which are annotated under their respective first lines, the following are also in C. U., but principally in America:—

1. Arise, ye people, and adore. *Easter. Ps. lxxviii.*
2. As Thy chosen people, Lord. *Ps. lxxviii.*
3. Can guilty man indeed believe? *Ps. xciv.*
4. Delightful is the task to sing. *Ps. cxviii.*
5. Father of Spirits, Nature's God. *Ps. cxviii.*
6. Hail, gracious Source of every good. *Ps. lxxv.*
7. Hasten, Lord, the glorious time. *Ps. lxxviii.*
8. Jehovah reigns, O earth, rejoice. *Ps. xcvi.*
9. Join, all ye servants of the Lord. *H. Scriptures.*
10. Jesus, Lord, to Thee we sing. *Ps. cx.*
11. O all ye lands, rejoice in God. *Ps. lxxvi.*
12. O God our Strength, to Thee the song. *Ps. lxxxi.*
13. O praise our great and gracious Lord. *Ps. lxxviii.*
14. On thy church, O power divine. *Ps. lxxvi.*
15. Sweet is the work, O Lord. *Sunday.*
16. That Thou, O Lord, art ever nigh. *Ps. lxxv.*
17. The Lord, Who hath redeemed our souls. *Ps. xcvi.*
18. When all bespeaks a Father's love. *Ps. cv.*
19. When dangers press and fears invite. *Ps. lxxii.*
20. Who, O Lord, when life is o'er. *Ps. cv.*
21. Whom have we Lord, in heaven, but Thee. *Ps. lxxviii.*
22. Wide, ye heavenly gates, unfold. *Ascension.*



23. With hearts in love abounding. *Ps. slo.*  
 24. With joy we hail the sacred day. *Sunday.*  
 25. Vainly through the night the ranger. *Ps. cxxvii.*

All these penim-versions and hymns are from  
*her Spirit of the Psalms.* London, 1829.

[J. J.]

**Auctor beate saeculi.** [*Love of Jesus.*]  
 This hymn is of unknown authorship and date. It is for the Feast of the Sacred Heart of Jesus; for which Feast in some eds. of the *Rom. Brev.* later than 1735 there are two distinct offices with different hymns; the day of observance being that following the Octave of Corpus Christi (viz. Friday before the 3rd Sunday after Whitsunday). *Auctor beate saeculi* is the hymn at second Vespers in the first office when the Feast is kept on its own day, and with the rank of a greater double; and at both Vespers when the Feast is transferred, or kept with the rank of a double of the first or second class, the reason being that in the former case the first Vespers are superseded by the second Vespers of the Octave of Corpus Christi. In England the first office is appointed to be said on the Sunday after the Octave of Corpus Christi, with the rank of a double of the second class; religious orders, as a rule, observing it on the Friday succeeding that Octave, thus the hymn occurs at both Vespers. In addition to modern eds. of the *Rom. Brev.* the full text is given in *Daniel*, iv. p. 311, but without note or comment.

[W. A. S.]

**Translations in C. U.:**

1. *God Creator of the world.* By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 116, and in his *Hymns and Poems*, 1873, p. 66, in 6 st. of 4 l. This tr. is found in several collections, at times slightly altered, but generally as rendered by Caswall.

2. *O Thou, by Whom the worlds were framed.* This is based upon Caswall's tr. It is No. 347 in *Kennedy*, 1863; and, altered to "Thou blest Redeemer of the world," No. 82 in *Sarum*, 1868. In the latter it is appointed for "Sexagesima."

**Audi, benigne Conditor.** *St. Gregory the Great.* [*Lent.*] This hymn is given in *St. Gregory's Works* (see *Migne's Patrologia*, tom. 78, col. 849, 850.) In the *Roman Brev.* 1632 it occurs, almost unaltered, as the hymn at Vespers on the Saturday before the 1st Sun. in Lent, to the Saturday before Passion Sunday (the last exclusively), when the Ferial Office is said, Sundays included. In the *Hymn. Sarisb.* Lond., 1851, it is given as the hymn at Lauds on the 1st Sun. in Lent, and daily to the 3rd Sun. In *York* and *St. Alban's*, it is the hymn for the first four Saturdays in Lent and the following Sundays at Vespers. At *Canterbury* (from a ms. at Lambeth, No. 538, of the 15th cent. which states "these are the offices to the observance of which every monk of Christ Church, Canterbury, is held bound"), it is on Saturdays and Sundays, in Lent, at Vespers. At *Exeter*, 1st and 2nd Sun. at Vespers, and at *Worcester* and *St. Andrew-de-Bromholm* (Norfolk), it is set down as a Vesper hymn in Lent. In the *British Museum* it is found in three mss. of the 11th cent. (Harl. 2961, f. 236 b; Vesp. D. xii., f. 51; Jul. A. vi., f. 45). In the *Latin Hys. of the Anglo-Saxon Church*

1851, p. 62, it is from an 11th cent. ms. at Durham. The text is also in *Daniel*, i. No. 149, and with additional notes at iv. p. 121; in *Wackernagel*, i., No. 100; *Card. Newman's Hymni Eccl.*, 1838 and 1865, and others.

[W. A. S.]

**Translations in C. U.:**

1. *Father of mercies, hear Thy pardon, &c.* By Bp. G. W. Duane, 1st pub. in his *Songs by the Way*, 1824, from whence it passed into Hall's *Mitre*, 1836; Cooke & Denton's *Hymnal*, 1853; the *Sarum*, 1868; *New Mitre*, 1875; *Kennedy*, 1863, No. 394, and others. (Orig. tr. in *Songs by the Way*, ed. 1875.) This tr. is sometimes attributed, as in *Miller's Singers & Songs*, p. 12, to Dr. Neale, in error.

2. *Thou loving Maker of mankind.* By E. Caswall, from the *Rom. Brev.* text. Appeared in his *Lyra Catholica*, 1849, p. 70, in 5 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 39. It is given in several Roman Catholic and other collections, and altered as, "O loving Maker of mankind," in the *Hymnary*, 1872, No. 211.

3. *Benign Creator, hear.* By W. J. Blew, from the *Paris Brev.*, printed on broadsheet for use in his church, circ. 1850, and pub. in his *Church Hy. & Tune Bk.*, 1852, in 5 st. of 4 l.

4. *O Maker of the world, give ear.* By J. M. Neale. Appeared in the *Hymnal N.*, 1852, from whence it passed into Murray's *Hymnal*, 1852, and several later collections.

5. *Father of Mercies, hear, Before Thy throne, &c.* By J. A. Johnston. Contributed to his *English Hymnal*, 1852 to 1861, in 5 st. of 4 l.

6. *O Merciful Creator, hear, Regard our, &c.* By J. D. Chambers, in his *Lauda Syon*, 1857, i. p. 129, in 5 st. of 4 l. This has been repeated in the ed. of 1866; in Dr. Irons's *Hymns*, 1866; the *People's H.*, 1867, &c.

7. *O Merciful Creator, hear, To us in pity, &c.* This rendering in *H. A. & M.*, 1861 and 1875, Pott's *Hymns*, 1861, *Ch. Hys.*, 1871, &c., is a cento from the tra. of Neale, Chambers, and others. It is said in the Index to *H. A. & M.* to be by the "Rev. J. M. Neale, D.D., and Compilers: from the Latin." It seems from Mr. Ellerton's note in *Ch. Hymns*, that the Rev. F. Pott was one of those "Compilers," and that to him this arrangement is mainly due.

8. *O gracious Father, bend Thine ear.* Two hymns, beginning with this same stanza, are in C. U. (1) in the *Parish H. Bk.* 1863; and (2) in *Chope's Hymnal*, 1864. The latter is the *Parish H. Bk.* text, with another st. (ii.).

**Translations not in C. U.:**

1. *O Merciful Creator, hear our prayer.* By Drummond, 1610, in *Heber's Hymns*, 1827.

2. *Thou gracious Author of our days.* *J. Chandler*, 1837.

3. *Hear, our all-gracious Father, hear.* *Mant*, 1837.

4. *Merciful Maker, hear our call.* *Williams*, 1839.

5. *Gracious Creator, hear.* *Copeland*, 1840.

6. *Father of Mercies, pitying hear.* *Rorison*, 1861.

7. *O merciful Creator, heed.* *Hewett*, 1869. [J. J.]

**Audi nos, Rex Christe.** Anon. [*ProceSSIONAL.*] 1st pub. from a ms. of the 11th cent. at Clermont, by Du Ménil, in his *Poésies Populaires Latines du moyen âge*, Paris, 1847, pp. 56-58, together with an extensive note.

The text was repeated by *Daniel*, iv. p. 171, with reference to Du Ménil. It is a Pilgrim's song, and as such it might be used as a Processional. Dr. Neale has printed Du Ménil's text (without the various readings) in his *Hymni Ecclesiæ*, 1851, p. 227; and Mr. Ellerton (with the readings) in his *Notes on Church Hymns*, 1881, No. 440, where he falls into the error of giving the date of the first, 1843, instead of the second, 1847, volume of Du Ménil's work.

[W. A. S.]

#### Translations in C. U. :—

1. O Christ, our King, give ear. By J. M. Neale, 1st pub. in his *Med. Hymns*, 1851, in 8 st. of 31, including the chorus. The S. P. C. K. *Ch. Hymns*, 1871, No. 440, omits the chorus and st. ii.

2. O blessed Trinity. No. 299, in the *Hymnary*, is Dr. Neale's rendering expanded into 7 st. of 6 l. It was designed as a Processional for the Rogation Days.

**Audimur: almo Spiritus.** *C. Coffin.* [Whitsuntide.] From his *Hymni Sacri*, Paris, 1736, p. 57, as a Hymn for Whitsuntide. In the revised *Paris Breviary*, 1736, it is the Hymn for Lauds at Whitsuntide; as also in Lyons and other modern French Breviaries. Text in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. The tr. in C. U. is :—

Lo, the Father hears our prayer. By C. S. Calverley, made for and 1st pub. in the *Hymnary*, 1872, No. 321.

#### Translations not in C. U. :—

1. Our prayer is heard; the holy Dove. *J. Chandler*, 1833.
2. Now our prayers are heard on high. *J. Williams*, 1839.
3. We are heard: the gentle Spirit. *Blew*, 1852.
4. Our prayers are heard: the Spirit blest. *Chambers*, 1867.

**Auf, auf, ihr Reichsgenossen.** *Johann Rist.* [Advent.] 1st pub. in his *Sabbatische Seelenlust*, Lüneburg, 1651, p. 4, in 12 st. of 8 l., entitled, "On the Gospel of the First Sunday in Advent, which is written by the Holy Evangelist Matthew in his Gospel at the 21st Chapter." Included as No. 16 in the *Leipzig Vorrath*, 1673, and recently as No. 1 in the *Uwe. L. S.*, 1851.

#### Translations in C. U. :—

1. Arise, the Kingdom is at hand. A tr. of st. i.-iii., ix., xii. by Miss Winkworth in the 2nd series, 1858, of her *Lyra Ger.*, p. 4, and repeated as No. 22 in her *C. B. for England*, 1863. Included in full as No. 438, in J. L. Porter's *Coll.*, 1876. The trs. of ll. 1-4 of st. i.-iii., xii. were included as No. 66 in Boardman's *Coll.*, Philadelphia, 1861, and an adaptation in 7 st. of C. M., as No. 115 in the *Pennsylvanian Luth. Ch. Bk.*, 1868.

2. Arise, ye heirs of glory. A tr. of st. i., iii., xii., signed F. C. C. as No. 7 in Dr. Pagenstecher's *Coll.*, 1864.

3. Awake! sons of the Kingdom, the King. &c. A tr. of st. i.-iii., ix., xii. based on Miss Winkworth's tr. of the same, as No. 16 in the *Ohio Luth. Hymnal*, 1880. [J. M.]

**Auf, auf, weil der Tag erschienen.** *J. A. Freydinghausen.* [Advent.] 1st pub. as

No. 1 in his *Neues geistreiches G. B.*, 1714, in 11 st. of 7 l., reprinted in Grote's ed. of his *Geistliche Lieder*, 1855, p. 1, and included as No. 129 in the *Berlin G. L. S.* ed. 1863.

#### Translations in C. U. :—

1. Wake! the welcome day appeareth. A good tr., omitting st. viii., viii., by Miss Cox in her *Sac. H. from the German*, 1841, p. 3, and repeated with st. ix. slightly altered in her *H. from the German*, 1864, p. 23. Her trs. of st. i.-iv., xi., were included as No. 17 in Rorison's *Coll.*, 1851; of st. i., iii., vi., x., as No. 233, in Hedge and Huntington's *Coll.*, 1853, and Robinson's *Songs for the Sanctuary*, 1865, No. 1176; and of st. i.-iv., xi., in J. L. Porter's *Coll.*, 1876, No. 404.

2. Wake, oh wake, the day ariseth. A tr. of st. i., iv., xi., by A. T. Russell, as No. 31 in his *Ps. & Hymns*, 1851. [J. M.]

#### Außer immensam, Deus, außer iram.

[National Fast.] 1st pub. in *Veranung an gantze Deutsche Nation*, Wittenberg, 1541, and included, altered, in *Hymni aliquot sacri, etc., Collectore Georgio Thymo*, 1552, where it is marked as "author uncertain." Thence in *Wackernagel*, i. p. 271, in 8 st. of 4 l. It has been tr. into English through "Nimm von uns, Herr, du treuer Gott," a free tr., in 7 st. of 6 l., by Martin Moller in his *Meditationes Sanctorum Patrum*, Görlitz, 1584, entitled "A beautiful daily prayer in all time of need." Thence in *Wackernagel*, v. p. 56, and as No. 579 in the *Uwe. L. S.*, 1851.

The trs. are: (1) "Remove from us, O faithful God," by J. C. Jacobi, 1722, p. 123 (ed. 1732, p. 188, altered). (2) "Think on Thy Son's so bitter death," a tr. of st. vi. "Gedenk an dein Sohn's bitteren Tod," as No. 399 in pt. ii., 1746, of the *Moravian H. Bk.* (ed. 1784, pt. i., No. 218). [J. M.]

#### Auferstehn, ja auferstehn wirst du.

*F. G. Klopstock.* [Burial of the Dead.] This beautiful little poem, hardly to be called a hymn, on the Resurrection of the Body, was written after the death, on Nov. 28, 1758, of his first wife, Meta Moller, and 1st pub. in his *Geistliche Lieder*, vol. i., Copenhagen, 1758, p. 80, in 5 st. of 5 l. It was sung by the assembled thousands when, on March 22, 1803, he was laid to rest at Meta's side in the churchyard of Ottensen, near Altona. Commonly used also at Easter. Included as No. 1512 in the *Berlin G. L. S.* ed. 1863. The tr. in C. U. is :—

Thou my dust awaking from brief rest, by A. T. Russell, as No. 257 in his *Ps. & Hymns*, 1851, in 5 st. Rather based on the German than an exact translation. Included, beginning "Thou wilt raise our bodies from brief rest," as No. 744 in *Kennedy*, 1863.

#### Translations not in C. U. :—

- (1) "Yes! soon away shall death's deep slumbers roll," by Sir J. Bowring in his *Hymns*, 1825, No. 99.
- (2) "Yes! thou wilt rise, wilt rise as Jesus rose," in W. Nind's *Odes of Klopstock*, 1848, p. 309.
- (3) "Arise, ye, ye, arise, O thou my dust," in Dr. A. Baskerville's *Poetry of Germany*, 1854 (ed. 1876, p. 25), and thence in the *Gilman-Schaff Lib. of Rel. Poetry*, ed. 1883, p. 774.
- (4) "Thou shalt rise! my dust thou shalt arise," by Miss Borthwick in *H. L. L.*, 1855 (1862, p. 168, 1884, p. 128), and altered in *Schaff's Christ in Song*, 1869, p. 652 (ed. 1879, p. 520).
- (5) "Rise thou shalt, yes, rise," by J. S. Stallybrass, in the *Tonic Sol-fa Reporter*, July, 1867.
- (6) "Rise again! yes, thou shalt rise again, my dust."

by *Missa*, 1659, p. 172. (7) "Arise again, arise again," in *C. S. Bee's Garland of Songs*, 1881 (later edn. p. 29). (8) "Rise again! yes, rise again wilt thou," by *Missa Winkworth*, 1869, p. 333. [J. M.]

**Augusta, Johann**, seems to have been born at Prag about the year 1500. He was consecrated Bishop of the Bohemian Brethren in 1532, became president of their "select council" in 1537, and d. at Jung-Bunzlau, Bohemia, Jan. 13, 1572. Two of his hymns, written in Bohemian, have passed into English through the German as follows:—

1. *Aj jak jsou mili tvoji přibytové.* [*The Christian Church.*] Founded on Ps. lxxiv. In the Bohemian Brethren's *H. Bk.*, 1559, f. 164, in 8 st. *Tr.* into German by J. Geletsky in the *Kirchengesang*, Prag, 1566, and thence in *Wackernagel*, iv. p. 355, beginning "O wie sehr lieblich sind all dein Wohnung." *Tr.* from the German by J. Gambold as No. 289 in pt. I. of the *Moravian H. Bk.*, 1754 (1849, No. 143), beginning, "How amiable Thy habitations are."

2. *Bůh všecek Pán Bůh náš pochválen.* [*The Christian Church.*] Founded on Ps. xlviii. In the Bohemian Brethren's *H. Bk.*, 1561, f. 164, in 8 st. *Tr.* into German by P. Herbert in the *Kirchengesang*, 1566, and thence in *Wackernagel*, iv. p. 420, beginning, "Gott will'n wir loben." The *tr.* from the German as (1) "Praise our God gracious," by J. Gambold, as No. 289 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "Praise God for ever," as No. 491 in the *Moravian H. Bk.*, 1749 (1849, No. 761). [J. M.]

**Aurea luce et decore roseo.** [*SS. Peter and Paul.*] This hymn is probably of the 6th cent. It has generally been ascribed to Elpis, wife of the philosopher Boethius; but *More*, on the ground that it is not in classical metre, thinks that this is improbable. *More's* text, No. 684, is from mss. of the 14th and 15th cent. *Daniel*, i., No. 137, gives the text in 6 st., along with the *Roman Breviary* version; with further notes at iv. pp. 164, 371, including readings from a 9th cent. ms. at Bern. Among the *British Museum* mss. it is found in two of the 11th cent. (Vesp. D. xii. f. 85 b.; Jul. A. vi. f. 55). The text of an 11th cent. ms. at Durham is given in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 105.

This hymn is found in many Breviaries, e.g., the older *Roman*, the *York*, and the *German*, assigned to the virgils of St. Peter and Paul, &c. St. iii. for St. Peter, beginning, "Jam domine pastor Petre," was used separately for the festivals of St. Peter's Chair and St. Peter's Chair. St. iv. for St. Paul, beginning, "Doctor egregie, Paul," was also used separately for the festivals of his Conversion, &c.

In the revised *Roman Breviary*, 1632, it was considerably altered, st. i. beginning "Decora lux aternitatis auream;" st. iii. beginning "Domine pastor Petre;" and st. iv. beginning "Egregie doctor Paul." This form is also in *Daniel*, i., No. 137. [J. M.]

#### Translations:—

1. **Aurea luce et decore roseo.** This has been *tr.* by J. D. Chambers in his *Lauds & Songs*, pt. ii., 1866, as "With golden splendour bright." This, in a form so altered as almost to constitute a new *tr.*, was given in the *Antiphoner & Grail*, 1880, and the *Harmonist*, 1882, No. 116; as "With golden splendour, and with roseate loveliness."

2. **Decora lux aternitatis auream.** *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 159, and his *Hymns*, 1873, p. 87, as "Bathed in Eternity's all-beauteous beam;" and by F. W. Faber in his *Jesus & Mary*, &c., 1849, as "It

is no earthly summer's ray." This latter *tr.* is adopted by some Roman Catholic hymn-books for Missions and Schools, and is also in the Marquess of Bute's ed. of the *Rom. Brev.*, 1879.

3. **Domine pastor Petre clemens accipe.** *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 128, and his *Hymns*, 1873, p. 70. This *tr.* is adopted by the Marquess of Bute, *Rom. Brev.*, 1879, as "Peter, blest Shepherd, hearken to our cry."

4. **Egregie doctor Paulc moros instrue.** *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 129, and *Hymns*, 1873, p. 71, as "Lead us, great teacher Paul, in wisdom's ways." Also adopted by the Marquess of Bute. [J. J.]

**Aurora jam spargit polum.** [*Saturday Morning.*] This hymn is ascribed to St. Ambrose; but, not being quoted by early writers, it is not received as *certainly* genuine by the Benedictine editors; it may be his nevertheless. It is the Hymn at Lauds on Saturdays in the *Roman Brev.*, 1632, when the Ferial Office is said, from the Sunday after the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Corpus Christi to Advent. For the text in the *Rom. Brev.*, placed in juxtaposition with the original version, see *Daniel*, No. 47. See also the editions of St. Ambrose (Migne's *Patrol.*, tom. 17, the fourth and last of the works of that Father). Also in *Thomasius*, ii. p. 413, *Clichtoveus*, and others.

In the *Mozarabic Breviary*, ed. 1775, it is given among the hymns as "A hymn to be said on Saturdays in Lent at Matins" (*Migne's Patrol.*, tom. 86, col. 897.) In the *Hymnarium Sarisburiense*, Lond., 1851, p. 58, it is given as the hymn for Ferial Offices on Saturdays at Lauds from the Sunday after the Octave of the Epiphany to Lent, and from the Octave of Corpus Christi to Advent. *York*, *Hereford*, *Evesham*, &c., appear to have had the same use. (See p. 43, where the Sunday after the Octave of the Epiphany is called the Sunday *Domine, ne in ira*, from the beginning of the responsory after the first Lesson at Matins: so the Sunday *Trisagium* is named from a responsory at Matins on the Sunday after the Octave of Corpus Christi.) The variations of *York*, *Worcester*, *Evesham*, &c., are also given in that work. It is also in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 225; Vesp. D. xii. f. 25 b; Jul. A. vi. f. 90 b), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. ms. at Durham.

*More*, i. p. 372, cites it as in a ms. in the Town Library at Trier, probably of the 8th century; and *Daniel*, iv. p. 40, refers to a Rheinau ms. of the 10th cent. now at Zürich, in which it is also found.

The text of this hymn is also given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; Macgill's *Songs of the Christian Creed and Life*, Lond., 1876; *Simrock*, p. 8; and by others. [W. A. S.]

#### Translations in C. U.:—

1. **The morn has spread its crimson rays.** By R. Campbell, from the *Rom. Brev.*, made for and 1st pub. in his *St. Andrew's Hymnal*, Edin., 1850, p. 73, in 6 st. of 4 l., and given in later Scottish Episcopal collections.



2. Dawn sprinkles all the East with light. Contributed to the *Hymnal N.*, 1852, in 4 st. of 4 l. It is also No. 13 of *Skinner's Daily Service Hymnal*; and as "Dawn purples all the east with light," in the *Hymnal of the American Protestant Episcopal Church*, 1872. From the fact of its appearing in the *Hymnal N.* it has usually been attributed to Dr. Neale. On his own authority this is an error. ("S. MSS.")

3. Now morn is o'er the zenith spread. By J. D. Chambers, from his *Lauds Syon*, 1857, p. 33, into the *People's H.*, 1867, No. 432, in 4 st. of 4 l.

Translations not in C. U. :—

1. With dawn's faint streaks the heaven, &c. *Mant.*, 1837.
2. Forth from the glorious eye of morn. *Hymn. Anglic.* 1844.
3. Morn lights up earth's canopy. *Bp. Williams*, 1845.
4. The dawn is sprinkling in the east. *Curwail*, 1849.
5. The dawn is dappling o'er the sky. *Copeland*, 1848.
6. Now morning sprinkles all the sky. *Macgill*, 1876.

[J. J.]

**Aurora lucis dum novae.** *N. Le Tourneauux.* [*Easter.*] In the revised *Paris Breviary*, 1793, this hymn is appointed as the hymn at Lauds on the Sunday after Easter-day, and afterwards at Lauds in the Ferial Office from Easter to the Ascension. The text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is *tr.* as:—

1. Morn's roseate hues have decked the sky. By Wm. Cooke, written for the *Hymnary*, and included therein, 1872, No. 267. From the *Hymnary* it passed into *Thring's Coll.*, 1882, No. 200. The refrain is not in the original.

2. O come, and with the early morn. By Bp. J. R. Woodford, in *Hys. for the Christian Seasons*, 2nd ed., 1855; the *Parish H. Bk.*, 1863, No. 53, &c.

Translations not in C. U. :—

1. The new morn hath risen. *J. Williams*, 1839.
2. The orient beams of Easter Morn. *J. D. Chambers*, 1857.

[J. J.]

**Aurora lucis rutilat.** [*Easter.*] This hymn is ascribed to St. Ambrose, but was not received among his undoubted works by the Benedictine editors. (See Migne's *Patrol.*, tom. 17; the 4th vol. of the works of St. Ambrose.) It may be his; but is not specially referred to as such by any early writer.

The text is in *Daniel*, i., No. 79 (the revised *Roman Breviary* version being given side by side with the original), who says it may be found *everywhere* in old *Breviaries*, but for the most part mutilated. It is No. 19 of the *Junius* ms. of the 8th cent., and *Mone*, No. 141, has it from a ms. of the Abbey of Reichenau of the beginning of the 9th cent., and from later mss. at Karlsruhe, &c. Amongst the *British Museum* mss. it is in two of the 11th cent. (*Vesp. D.* xii., f. 70; *Jul. A.* vi., f. 49); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 84, it is printed from an 11th cent. ms. at Durham.

It will be found in the *Hymn. Saris.* Lond., 1851, pp. 94, 95; headed "Ad Matutinas, Quotidie usque ad Ascen. Dom." "At Matins, daily, to the Ascension of the Lord" (i.e. commencing on Low Sunday, the Octave of Easter). This part ends at line 20. Then

follows, at Lauds, *Sermone blando Angelus* (to end). So the York use. At *Canterbury, St. Alban's, St. Andrew de Bromholm* (Norfolk), it would appear that *Aurora lucis* was said at Lauds entire. *Worcester* says "*Sermone blando Angelus dicitur cum Aurora*;" the two hymns are said one with the other; one, it may be, at Matins, the other at Lauds.

In the *Mozarabic Breviary* (Toledo, 1502, f. 297) it is given as the Hymn in the "Oratio Primi" in Easter-tide.

The revised version of this hymn, made for the *Roman Breviary*, 1632, begins *Aurora coelum purpurat*: and is therein divided as follows: (1) Lines 1-16 of the original became in a revised form the hymn for the Ferial Office at Lauds from Low Sunday to (exclusively) the Ascension; (2) Lines 17-32 of the entire hymn, *Tristes erant Apostoli* (with doxology of eight lines) are assigned to the *Common of Apostles and Evangelists in Easter-tide (Tempore Paschali)* at 1st and 2nd Vespers and at Matins; (3) Lines 32 to end, *Paschale mundo gaudium* (in the original *Claro Paschali gaudio*), to Lauds of the same *Common of Apostles and Evangelists*. This division of the latter part for the *Common of Apostles and Evangelists*, was made by Pope Pius V. (*Gavantii, Thes. Sacrorum Rituum.*)

[W. A. S.]

In annotating the translations of this hymn, for the sake of unity and clearness, two divisions are given: (i.) *Trs.* of the *Original Text* (sometimes with variations), and (ii.) those *trs.* which are from the *Roman Breviary*.

I. The Original Text.

In rendering the hymn into English some translators have given the text in full, whilst others have taken a part only. Those in full, together with their use in modern hymnals, are:

i.—i. *Aurora lucis rutilat.* "Light's glittering morn bedecks the sky."

ii. *Sermone blando Angelus.* "With gentle voice the angel gave."

This *tr.* by Dr. Neale, in two parts, was published in the *Hymnal N.*, in 1852, and continued in later editions. Pt. i. consists of lines 1-20, and 4 lines, and a doxology not in the original, but in the *Sarum Brev.*, pt. ii. of lines 21-44, and the closing lines of pt. i. repeated.

In 1861, the Compilers of *H. A. & M.* gave this rendering in that collection with rather extensive alterations, and rearranged in three parts, thus:—

i. *Aurora lucis rutilat.* "Light's glittering morn bedecks the sky."

ii. *Tristes erant Apostoli.* "The Apostles' hearts were full of pain."

iii. *Claro Paschali gaudie.* "That Eastertide with joy was bright."

To these were added a stanza, and doxology as in the *Sarum Brev.*, to be sung at the end of each part:—

*Quasumus, Auctor omnium.* "O Lord of all, with us abide."

*Gloria Tibi Domine.* "All praise be Thine. O risen Lord."

In the annotated edition of *H. A. & M.*, Mr. Biggs has given the Latin text from the *Sarum Breviary*. It is a reprint of the original with the addition of the last eight lines.

This *H. A. & M.* text was included, with omissions and further alterations, in *Kennedy*, 1883, No. 691, in two parts:—

i. *Aurora lucis*, &c. "Light's glittering dawn."

ii. *Gloria Paschali gaudio*. "That Eastertide with joy was bright."

In 1864 Mr. Skinner gave Dr. Neale's rendering with omissions, but without alterations in the text, in his *Daily Service Hymnal*, No. 127.

i. *Aurora lucis*, &c. "Light's glittering morn bedecks the sky."

ii. *Gloria Paschali gaudio*. "In this our bright and Paschal day."

Dr. Neale's rendering is also included in the *Hymnary*, 1872, altered by the editors, and divided into three parts:—

i. *Aurora lucis*. "The glittering morn bedecks the sky."

ii. *Tristes erant Apostoli*. "Deep sorrow on the Apostles came."

iii. *Gloria Paschali gaudio*. "Joy dawned again on Easter-day."

2. A second tr. of the full text was published by J. D. Chambers in his *Lauda Syon*, &c., 1857, pp. 162-185, in two parts:—

i. *Aurora lucis*. "Light's very morn its beams displays."

ii. *Sermo blando*. "In accents soft the Angel said."

This translation, as a whole, is not in congregational use, but portions are given in centos yet to be noted.

3. *Sermo blando*. "With gentle voice the Angel gave." This rendering of lines 21-44, and the 8 lines from the *Sarum Brev.*, was given in the *Salisbury H. Bk.*, 1857, No. 103. It is mainly an alteration of Neale's tr., and probably by J. Keble.

4. *Aurora lucis*. "Now dawning glows the day of days," by Professor F. J. A. Hort, was written in 1856, for and pub. in the Rev. J. Ellerton's *Hymns for Schools & Bible Classes*, 1859, No. 34, in two parts:—

i. *Aurora lucis*. "Now dawning glows the day of days."

ii. *Tristes erant*. "Sad the eleven apostles were."

With very slight alterations, pt. i. was included in *Church Hymns*, No. 130.

i. *Aurora lucis*. "The dawn of light breaks o'er the sky." An altered form of Dr. Neale's tr. of lines 1-16 and the 8 concluding lines from the *Sarum Brev.* was included in *Hymns fitted to the Order of C. P.* by Rev. F. Pott, 1861, No. 89.

**Translations not in C. U.:**—  
In addition to the foregoing there are also translations which have not come into common use. These include:—

(1) *Aurora lucis*. "The ruddy dawn is breaking." This rendering is by the Rev. W. J. Blew, and appeared in his *Church Hymns and Pious Songs*, 1862. Each part is given as a separate hymn, and includes the 8 lines from the *Sarum Brev.*

(2) *Aurora lucis*. "The day-spring fair of light, &c." by Mr. A. J. B. Hope in his *Hys. of the Ch.* 1844, comprising lines 1-20, and the *Sarum* ending as above.

(3) *Aurora lucis*. "Heaven with rosy morn, &c." by Rev. John Williams (America), appeared in his *Ancient Hymns of Holy Church*. Hartford (America), 1848. It embraces the same lines as that of Mr. Hope.

## II. The Roman Breviary text.

As the divisions of the text in the *Roman Breviary* have been strictly adhered to by translators, it will simplify our work by annotating those translations in the same order.

### 1. *Aurora coelum purpurat*.

1. This holy morn, so fair and bright. By J. Chandler, appeared in his *Hymns of the Primitive Church*, 1837, pp. 77-8. Latin text, pp. 197-8. In this form it is not in common use; but altered in his *Hys. of the Church*, 1841, No. 44, to "Bright sunbeams deck the joyful sky," it was included in Dr. Hook's *Church School H. Bk.*, 1850, No. 84; the *Leeds H. Bk.*, 1853, No. 310; and the *Bapt. Ps. & Hys.* 1858 and 1860, No. 171. In the *Leeds H. Bk.* it is attributed to "Rose" in error.

2. *Morning spreads her crimson rays*. By Bp. Mant, in his *Ancient Hymns*, 1837, p. 55, and in the ed. 1871, p. 98. It was given as No. 43 in *Stretton's Church Hymns*, 1850.

3. *The dawn is purpling o'er the sky*. By W. J. Copeland, 1st pub. in his *Hymns for the Week*, 1848, p. 86, together with parts two and three.

4. *The dawn was purpling o'er the sky*. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, pp. 98-9, and again in his *Hymns & Poems*, 1873, pp. 55-56. In 1860, it was included in the *Wellington College H. Bk.*; in 1867, in the *People's Hymnal*, and also in other collections.

5. *With sparkling rays morn decks the sky*. By J. A. Johnston, in his *English Hymnal*, 1852, 1st ed., No. 107. It was replaced in the editions of 1856 and 1861 by: "Morn's glittering light bedecks the sky," No. 116, also by Mr Johnston.

6. *The morning purples all the sky*. By A. R. Thompson, of New York, contributed to Schaff's *Christ in Song*, 1870, p. 193. This is a free rendering, with an original refrain of four lines to each stanza.

**Translation not in C. U.:**—

Now morning purples all the skies. *Muggill*, 1876.

### 2. *Tristes erant apostoli*.

1. *The Apostles wept with hearts forlorn*. By W. J. Copeland, in his *Hymns for the Week*, &c., 1848, pp. 89-90. This was given in *Stretton's Church Hymns*, 1850, No. 46; in *Murray's Hymnal*, 1852, No. 59, and other collections.

2. *When Christ, by His own servants slain*. By E. Caswall, *Lyra Catholica*, 1849, pp. 205-6, and *Hymns & Poems*, 1873, p. 109.

3. *In sorrow steep'd, with hearts forlorn*. By J. A. Johnston, 1st pub. in his *English Hymnal*, 1852, No. 111, and again, rewritten, but with the same first line, in the 2nd ed., 1856, and the 3rd ed., 1861.

4. *As mourns a widowed bride*. By Archbishop Benson, written for and first published in the *Wellington College H. Bk.*, 2nd ed., 1863, where it is appointed for St. Philip and St. James's Day evening.

### 3. *Paschale mundo gaudium*.

1. *A fairer sun is risen on earth*. By W. J. Copeland, in his *Hymns for the Week*, 1848, pp. 91-92. It was included in *Stretton's Church Hymns*, 1850, No. 50; in *Murray's Hymnal*, 1852, No. 58, and other collections.

2. *Now daily shines the sun more fair.* By E. Caswall, in his *Lyra Catholica*, 1849, pp. 207-8, and *Hymns & Poems*, 1873, pp. 109-110. In 1863 it was given with alterations in the *Wellington College H. Bk.* and appointed for St. Mark's Day morning.

3. *Now shines the sun with brighter ray.* By J. A. Johnston, in his *English Hymnal*, 1852, No. 112. For the edition of 1856 it was re-written by the translator as, "Bright rose the sun that Easter-day." This latter rendering was repeated in the ed. of 1861.

### III. Centos.

1. *Hymns and Anthems*, by G. Rorison, 1851. In this collection, No. 85, "The Apostles wept with hearts forlorn" is thus composed: st. i.-iii., Copland as above (*Tristes erant*) altered; st. iv.-vi. by Dr. Rorison.

2. *The People's Hymnal*, 1867. In this collection there are three centos from various translations: (1.) "In accents bland the Angel blest," No. 115. It is thus composed: st. i., ii., iii., v., vi., Chambers's *Lauds Syon*, altered; st. iv. and viii., J. M. Neale, from *Hymnal Noted*; st. vii., Chope's *Hymnal*, 1857, No. 83; later editions, No. 211, altered. (2.) "The Apostles' hearts with grief were filled." St. i., editors; st. ii.-v., Chambers, as above altered; st. vi., Chope's *Hymnal*, as above, altered; st. vii., J. M. Neale, as above. (3.) "In this our bright and Paschal day." St. i. and v., J. M. Neale, *H. Noted*; st. ii., iii., Chambers altered; st. iv., J. A. Johnston, altered. [J. J.]

*Aurora vails her rosy face.* Ralph Erskine. [*The Joys of Heaven*.] 1st pub. in his *Gospel Sonnets* (2nd ed., Edin., 1726), as section 6 of part v., entitled "The Song of Heaven desired by Saints on Earth," in 20 st. of 4 l. Of this 11 st., beginning with st. ii., "Happy the company that's gone," were included in the *Sac. Songs of Scotland*, 1860, (Edin., A. Elliott, p. 42). Re-written 1785 by John Berridge as No. 143 of his *Sion's Songs*, beginning "O happy saints, who dwell in light." (See Lord Selborne's *Bk. of Praise*, No. cxiii. and note thereto.) [J. M.]

*Aus Lieb' verwundter Jesu mein.* xvi. cent. [*Holy Communion*.] This appears in the *Christ. Cathol. G. B.* *Nach der Paderbornischen Edition*, 1726, p. 263, in 16 st. of 4 l.; among the hymns for Corpus Christi, as "A Sign of Love to Jesus." In the *Geistreiches G. B.*, Berlinburg, 1720, No. 90, it has 9 st. In the *Trier G. B.* (R. C.), 1846, p. 120, it is in 8 st. It has been *tr.* as:—

O Jesu, pierced for love of me. In full from the *Trier G. B.*, signed "Sister M.," in *Lyra Eucharistica*, 1863, p. 252 (ed. 1864, p. 298), and thence as No. 535 in the *People's H.*, 1867. [J. M.]

*Aus tiefer Noth schrei ich zu dir.* Martin Luther. [*Ps. cxxx.*] This beautiful, though free, version of *Ps. cxxx.* was written in 1523. *Ps. cxxx.* was a great favourite with Luther, one of those he called Pauline Psalms—the others being *Ps. xxxii.*, *li.*, and *cxliii.* With its versification he took special pains, and the final result ranks with the finest of German Psalm versions. It first appeared

in 4 st. of 7 lines in *Etlich cristlich Lieder*, Wittenberg, 1524, and in *Eyn Euckiridion*, Erfurt, 1524. The form now in use considerably altered, and with st. ii. rewritten as ii., iii., appeared in the *Geystliche Gesangk Buchleyn*, Wittenberg, 1524, in 5 st., was included as No. 1 in Luther's *Christliche Geseng zum Begrebnis*, Wittenberg, 1542 and since in almost all German hymn-books, as recently in the *Unv. L. S.*, 1851, No. 362. Both forms are included in Wackernagel's *D. Kirchenlied*, iii. pp. 7-8, and in Schircks's ed. of Luther's *Geist. Lieder*, 1854, pp. 66-68.

The fine melody (in the *Irish Ch. Hymnal* called *De profundis*; elsewhere, *Luther's 130th*, &c.) is possibly by Luther, and first appeared, with the 5 st. form, in 1524.

The hymn was sung, May 9, 1525, at the funeral of the Elector Friedrich the Wise in the Court church at Wittenberg; by the weeping multitude at Halle when, on Feb. 20, 1546, Luther's body was being taken to its last resting-place at Wittenberg; and again as the last hymn in the Cathedral at Strasbourg before the city was captured by the French in 1681. St. v. comforted the last hours of Christian, Elector of Saxony, 1591, of Johann Georg I., Elector of Saxony, 1636, and of King Friedrich I. of Prussia, 1723 (*Koch*, viii. 211-216).

### Translations in C. U. :—

1. *Out of the deep I cry to Thee, My.* A free *tr.* of st. i.-iii., v., by B. Latrobe, as No. 231 in the *Moravian H. Bk.*, 1789 (1849, No. 287). In 1848, it was given, slightly altered from the edition of 1826, and beginning "Out of the depths I cry to Thee, Lord, look," as No. 4 in the *Dalston Hospital H. Bk.* The text of 1826, unaltered save st. ii., ll. 3-4, was included as No. 440 in the *Irish Ch. Hymnal*, 1873.

2. *From deep distress to Thee I pray.* In full by Dr. H. Mills in his *Horae Germanicae*, 1845 (1856, p. 71). Thence as No. 70 in the *Luth. Gen. Synod's Coll.* 1850-52, and as No. 464 in *Temple Melodies*, N. Y., 1851.

3. *Out of the depths, O Lord.* A paraphrase in 12 st. of 6 lines by Miss Fry in her *H. of the Reformation*, 1845, p. 141. The doxology is from the gloria to the version of *Ps. i.* by L. Oeler, 1525. This gloria is appended to Luther as No. 1558 in Burg's *Breslau G. B.*, 1746. Her st. viii., iii., ix., iv., v., in order beginning—"Lord, let Thy people be," were included as No. 100, and st. vi., vii., beginning—"Lord, Thou hast given Thy faithful word," as No. 97 in Whittemore's *Suppl. to All H. Bks.*, 1860.

4. *Out of the deep I cry to Thee, O Lord God, &c.* A good and full *tr.* by A. T. Russell as No. 74 in his *Ps. & Hys.*, 1851. Included in full in Dr. Bacon's ed. of *Luther's Hymns*, 1884, p. 10, and omitting st. iv., as No. 85 in the *New Zealand Hymnal*, 1872.

5. *From depths of woe I raise to Thee.* Good and full by R. Massie in his *M. Luther's Spiritual Songs*, 1854, p. 73. Thence unaltered as No. 64 in the 1857 ed. of Mercer's *C. P. & H. Bk.* (Or. ed., 1864, No. 150), and since in the *Scottish Hymnal*, 1870, the *Scottish Presb. Hymnal*, 1876 (omitting st. iv.), and the *Canadian Presb. H. Bk.*, 1880.



6. *Out of the depths I cry to Thee, Lord God! oh hear my prayer.* In full by Miss Winkworth in her *Lyra Ger.*, 1855, p. 65, and thence unaltered as No. 626 in the *Wes. H. Bk.*, 1875. The lines 1-4 of st. i., iii., v. form No. 548 in the *Amer. Christian Hym.* [*& Tune*] *Bk.*, Boston, 1868.

7. *Out of the depths I cry to Thee, Lord God, O hear my willing.* A good but rather free *tr.*, as No. 215 in the *New Cong.*, 1859, and since as No. 261 in the *Meth. N. C.*, 1863, as No. 42 in Dr. Thomas's *Augustine H. Bk.*, 1866, and No. 119 in the Appendix of 1874 to the *Lords H. Bk.* of 1856. Of this *tr.* st. ii.-v. are given in Dr. Hale's *English H. Bk.*, 1879, No. 483, as "Thy sovereign grace and boundless love."

8. *Almighty God! I call to Thee.* A good *tr.* omitting st. ii., included in the *Amer. Episc. H. for Ch. & Home*, 1860, No. 398, and repeated as No. 511 in the *Amer. Episc. Coll.*, 1871.

9. *Out of the depths I cry to Thee, Lord hear me.* Full and good, as No. 40 by Miss Winkworth in her *C. B. for England*, 1863, and repeated as No. 354 in the Lutheran General Council's *Ch. Bk.* 1868.

10. *In deep distress I cry to Thee, O Lord, my God.* A *tr.* of st. i., ii., v., signed F. C. C., as No. 184 in Dr. Pagenstecher's *Coll.*, 1864.

11. *From lowest depths I cry to Thee.* Full and good in E. Massie's *Sacred Odes*, vol. ii., 1867, p. 134, and thence as No. 251 in J. L. Porter's *Coll.*, 1876.

12. *Out of the depths I cry to Thee, Lord, mark my lamentation,* in full, based upon R. Massie as above, as No. 233 in the Ohio Luth. *Hymnal*, 1880.

#### Translations not in C.U. :—

(1) "Out of the deeps cry I to thee," by Bp. Coverdale, 1535 (ed. 1846, p. 577). (2) "Fra deep, O Lord, I call to thee," in the *Gude and Godly Ballades* (ed. 1565, folio 87; ed. 1865, p. 39). (3) "Out of the deeps of long distress," by J. C. Jacob, 1722, p. 61 (ed. 1732, p. 97, alt. and beginning "Out of the deeps of dark distress"). (4) "Gaily and rife, I call on Thee," by J. Anderson, 1846, p. 170 (1847, p. 94). (5) "From deep distress I cry to Thee," by Dr. J. Hunt, 1853, p. 10. (6) "From lowest deep I cry to Thee," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 682, and repeated after in *Eccl.*, 1876, p. 101. (7) "From lowest deeps I cry to Thee," by N. L. Frothingham, 1870, p. 183. (8) "From deep distress I cry to Thee; Lord listen," in the *Ch. of England Magazine*, 1872, p. 183. (9) "In deep distress I cry to Thee, Lord," in E. Walter's *Martin Luther*, 1881, p. 12.

[J. M.]

Austin, John, born at Walpole, Norfolk, and educated at St. John's, Cambridge (cr. 1840). He became a Roman Catholic, entered Lincoln's Inn to study for the Bar: subsequently became a tutor, and finally devoted himself to literature. Died in London, 1869. (See *Early English Hymnody*, §. x.) His works include *The Christian Moderator, Reflections upon the Oaths of Supremacy*, and :—

Translations in the *Ancient Way of Offices Containing Exercises for every day in the Week*, 1668. This last work, through which Austin is associated with hymnody, attained a 2nd ed. in 1672, 3rd ed. 1844, and two 4th eds. 1865. (A second part, consisting of a *Harmony of the Gospels*, was also published, and is of excessive rarity. A third, according to Anthony à Wood, existed in 1801.) It was a Roman Catholic Manual, and contained 13 hymns, 10 of which are in the first edition, and those added in the third edition are perhaps by the editor. A few of these were renderings from the Latin by R. Crashaw, altered and adapted by Austin. In 1668 it was adapted for members of the Church of England by Theophilus Dorrington, and again in 1667 by the Lady

Susanna Hopton under the editorship of George Hicken, afterwards a Nonjuring Bishop. Of the 5th ed., 1717, of the last adaptation, a reprint was published by Masters in 1856.

[W. T. B.]

Austin, William. A lawyer of Lincoln's Inn in the time of Charles I. His widow, Ann Austin, pub. in 1635, his

*Devotionis Augustinianae Flamma*. This contains 3 carols for Christmas Day, 3 poems for Good Friday, 1 for the Annunciation, and a poem by himself in anticipation of his own death. They are all of merit, and 4 may be found reprinted in *Days & Seasons*, 3rd ed., 1867, Lond., Moxley. In the Harleian was Ralph Crane's *A Handful of Celestiall Flowers* contains other hymns, one of which, with Austin's initials, has been printed by Farr in his *Select Poetry of James I.* It begins, "What a gracious God have we." The popular carol—

"All this night bright Angels sing,  
Never was such carolling."

No. xli. in Bramley and Stainer's *Christmas Carols, New & Old*, 2nd Series, is his—

"All this Night shrill Chanteleere  
Day's proclaiming Trumpeter,"

the first of his "Carols for Christmas-day."

Austin d. Jan. 16, 1633, and lies in the north transept of St. Saviour's, Southwark, where there is a lately monument representing him, his wife, and all his children, in the quaint fashion of those times. [W. T. B.]

Αὐτὴ ἡ κλητὴ. [Ἀναστάσιμος ἡμέρας.]

Author of all in earth and sky. A. M. Toplady. [*Lent.*] 1st appeared in his *Poems on Sacred Subjects*, 1759, in 22 st. of 4 l. and entitled "The Prayer of King Manasse's Paraphrased." It was subsequently included in his *Hymns*, &c., 1856, p. 83, and in Sedgwick's reprint of the *Hymns*, 1860. The hymn, "Bowed with the sense of sin I faint," is composed of st. xv.-xix. and xxi. of the original.

Author of faith, Eternal Word. C. Wesley. [*Faith.*] This poem is a paraphrase of Heb. xi. It appeared in 88 st. of 4 l. in *Hymns & S. Poems*, 1740, with the title "The Life of Faith." In 1780 J. Wesley gave st. i.-vi. as No. 92 in the *Wes. H. Bk.* (ed. 1875, No. 95). From the *Wes. H. Bk.* it has passed into most of the collections of the Methodist denominations in G. Britain and America, and also into other hymnals. Full orig. text in *P. Works*, 1868-72, vol. i. pp. 209-221. The poem as a whole, is criticised in the *Wes. Magazine*, 1839, p. 381.

Author of faith, on me confer. C. Wesley. [*Faith.*] From his *Hymns on the Four Gospels*, ms. dated 1765, and 1st pub. in the *P. Works*, 1868-72, vol. x. p. 310, and from thence was transferred to the revised ed. of the *Wes. H. Bk.* 1875, No. 805, the third stanza being omitted. It is based on St. Matt. xvii. 20. "If ye have faith as a grain of mustard seed," &c.

Author of faith, to Thee I cry. C. Wesley. [*Lent.*] This hymn was first printed as the first of six hymns at the end of a tract entitled *A short View of the Differences between the Moravian Brethren in England, and J. & C. Wesley*, 1745. In 1749 it was reprinted in *Hymns & S. Poems*, vol. i. No. 10, in 5 st. of 6 l. in the *Wes. H. Bk.* 1780, No. 114

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(ed. 1875), and in the *P. Works*, 1868-72, vol. iv. p. 324. It has also passed from the *Wes. H. Bk.* into various collections both in G. Britain and America, sometimes reading "Author of faith, to Thee we cry." A cento from this hymn, beginning, "Christ bids us knock and enter in," is given in the *American Church Pastoral*, Boston, 1864. It is composed of st. iv. and ii. slightly altered.

**Author of faith, we seek Thy face.**

*C. Wesley.* [*Intercession.*] The original hymn appeared in 9 st. of 4 l. as No. 64, in vol. ii. of *Hymns & S. Poems*, 1749, and is repeated in the *P. Works*, 1868-72, vol. v. p. 233. The abbreviated form in C. U. was included by J. Wesley in the *Wes. H. Bk.*, 1780, No. 446 (rev. ed. 458). It consists of st. i.-v. and vii. It is found in various collections in G. Britain and America.

**Author of friendship's sacred tie.**

*C. Wesley.* [*Friendship.*] 1st pub. in *Hymns and Sacred Poems*, 1749, vol. ii. p. 195, in 6 st. of 12 l. and again in the *P. Works*, 1868-72, vol. v. p. 408. In the *Wes. H. Bk.*, 1780, No. 510, a cento from this hymn was given, beginning, "Our friendship sanctify and guide." This has been repeated in various collections, and specially in those of the Methodist denominations both in G. Britain and abroad.

**Author of life divine.** [*Holy Communion.*]

This hymn for the Holy Communion is from J. & C. Wesley's *Hymns on the Lord's Supper*, 1st pub. in 1745, No. 40, in 2 st. of 6 l. In 1875 it was included without alteration in the revised edition of *H. A. & M.*, and attributed to John Wesley. There is, however, no evidence that it was the composition of John as distinct from Charles, Wesley. In the absence of positive evidence either way the probabilities are in favour of Charles, rather than his elder brother. It is also in C. U. in America. Orig. text in *H. A. & M.* and *P. Works*, 1868-72, vol. iii. p. 244.

**Author of life, with grateful heart.**

*S. Pearce.* [*Morning.*] Appeared at the end of his *Memoirs*, by Andrew Fuller, 1st ed., 1800, pp. 286-7, and again in the 2nd ed., 1801, in 5 st. of 4 l. and entitled "An Evening Song." The hymn beginning with this stanza in *Major's Book of Praise*, is a cento from S. Pearce, thus composed: st. i., the 1st st. as above; st. ii.-v. are st. iii.-vi. from Pearce's Morning Hymn in the same *Memoirs* as above, thus making a morning hymn. The text in *Major* is altered from the original.

**Author of our salvation, Theo.** *C. Wesley.*

[*Holy Communion.*] 1st pub. in *Hymns on the Lord's Supper*, 1745, No. 28, in 4 st. of 4 l., and based on the words, "As it is a sign and a means of Grace," being the first hymn on that division of the subject. It is not in use in G. Brit. In the *Hymnal of the Meth. Episco. Ch.*, N. Y., 1878, No. 851, it is given in an unaltered form. Also in the *P. Works*, 1868-72, vol. iii. p. 236.

**Author of peace unknown.** *C. Wesley.*

[*Friendship.*] 1st pub. in his *Hymns and*

*Sacred Poems*, 1749, vol. ii., No. 236, in 4 st. of 6 l., and again in the *P. Works*, 1868-72, vol. v. pp. 426-7. It is one of several hymns composed by C. Wesley at the time of his marriage. In its original form it is not found in common use. In 1780, however, J. Wesley gave st. ii., iii., and iv. in the *Wes. H. Bk.* No. 498, as, "Centre of our hopes Thou art," and from that collection it has passed into several hymnals, specially those of the Methodist denomination.

**Ave Christi Corpus verum.** *Anon.*

[*Holy Communion.*] The text of this hymn is given in *Mone*, No. 219, from a Reichenau ms. of the 14th cent., with the title "In elevatione sanguinis Christi," which shows it to be a devotion at the elevation of the Chalice in the Mass.

There are at least four hymns which commence with almost the same words, but must not be confounded. "*Ave Christi Corpus verum*"; "*Ave verum Corpus natum*"; "*Ave Christi Corpus carum*"; "*Ave verum Corpus Christi*." [W. A. S.]

**Translation in C. U. :—**

*Hail, O Flesh of Christ Divine.* By R. F. Littledale, 1st pub. in the *Altar Manual*, 1863; the *Lyra Eucharistica* the same year; and the *People's H.*, 1867, No. 176.

**Ave! Colenda Trinitas.** [*Holy Trinity.*]

This hymn, of unknown authorship, is given in the *Latin Hymns of the Anglo-Saxon Church*, Lon., 1851, p. 146, from a Durham ms. of the 11th cent. It is also in a ms. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 71); and in Biggs's *Annotated H. A. and M.*, No. 132. It is tr. as:—

*All hail, adored Trinity.* By J. D. Chambers, in his *Lauds Syon*, pt. i., 1857, p. 218, in 4 st. of 4 l., and from thence into *H. A. and M.*, 1861; the *Hymnal*, 1872, Snapp's *S. of G. and G.*, 1872, and others, usually with slight alterations.

**Ave Jesu! Ere we part.** *C. H. Bateman.*

[*Children's Evening Hymn.*] Appeared in the *Bible Class Magazine*, 1849, in 2 st. of 11 lines. In many collections, including Stevenson's *Hymns for Ch. & Home*, 1873, c. 13, a short hymn of 4 st. of 4 l., "Blessed Jesus, ere we part," has been compiled with alterations from this text.

**Ave Jesu, Qui mactaria.** *Anon.*

[*Good Friday.*] Text in the *Paradisi animae Christianae* of J. M. Horst, sect. vi. "De vita et passione Domini," end of chap. iv. (ed. Cologne, 1630, p. 418). It is a *Hymn on the Seven Words uttered by Christ on the Cross*.

**Translation in C. U. :—**

*Jesus, hail! Who, as Thou bleedest.* By E. B. Fuesy. Appeared in 1848 in vol. ii. of his tr. of the *Paradise of the Christian Soul*, and from thence it passed into the *Appendix* to the *Hymnal N.*, 2nd ed., 1864, No. 248.

**Ave Maria, blessed Maid.** *J. Keble.*

[*B. V. M.*] From his Poem for "The Annunciation of the Blessed Virgin Mary," st. 7-10.

The original poem was written on the death of his mother, June 1, 1823. This fact supplies the key to the line of thought in the opening stanza:—

"Oh! Thou Who deign'st to sympathize  
With all our frail and fleshly ties,  
Maker, yet Brother dear,  
Forgive the too presumptuous thought,  
If, calming wayward grief, I sought  
To gaze on Thee too near."

The poem as originally written was too personal for publication in the *Christian Year*, and, in 1826 (dated Mar. 9, 1826), the four concluding stanzas were omitted, and those beginning in that work, "Ave Maria, blessed Maid," to the end, were substituted, and the poem in this its new form was first published therein in 1827. The original was included with a special note in his *Misc. Poems*, 1869, pp. 230-33, and the cento, as a hymn, in the *Appendix to the Hymnal N.*, 2nd ed., 1864, the *People's H.*, 1867, No. 192, and others.

**Ave maris stella.** Anon. [*B. V. M.*] This hymn, so well known as to its words, is of uncertain authorship. It has been wrongly ascribed to St. Bernard, as it is found in a St. Gall ms., No. 93, of the 9th cent., and to Venantius Fortunatus (by M. A. Luchi, 1789), but on insufficient authority. The text is given in *Daniel*, i., No. 171, with various readings. (Other notes are given in vol. iii. p. 284, and vol. iv. p. 136.) None gives five paraphrases of this hymn, Nos. 491-500; each line of the original being followed by remodeled explanations and simplifications, a certain testimony to the popularity of the original.

It has been treated with so much respect as hardly to have been altered in the *Roman Breviary*, 1632, and was retained in the revised Breviaries of French dioceses (Paris, Lyons, &c.), as one of the few exceptions of old hymns not supplanted. It is appointed for Vespers in the Little Office of the Blessed Virgin, *Officium parvum beatae Mariae*, Paris, Lyons, Le Mans, &c.; some, as Paris, Le Mans, &c., having it also in the Saturday Office of the Blessed Virgin, *Officium beatae Mariae in Sabbato*, and in Feasts which have no special or proper hymns.

In the *Roman Breviary* it is the Hymn for 1st and 2nd vespers in the Feasts of the Blessed Virgin Mary; also in the Office of the B. V. M. on Saturdays, and in the Little Office, *Officium parvum beatae Mariae* Virginis, at 1st vespers, there being no 2nd vespers in these two latter cases.

The hymn is found in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 211; Vesp. D. xii. f. 63; Jul. A. vi. f. 56); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 76, it is printed from an 11th cent. ms. at Durham. It is also given in *Reimler, Kämpf, Simrock, Wackernagel*, i. No. 43, and various modern Roman Catholic collections.

[W. A. S.]

#### Translations in C. U. :—

1. *Hail, thou Star of Ocean.* By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 197, where it began "Gentle Star of Ocean;" and again, in an altered form, in his *Hymns & Poems*, 1873, p. 105, in 7 st. of 4 l. It is given in a

large number of Roman Catholic collections in G. Britain and America, often in an altered form, and sometimes beginning, "Hail, bright star of ocean."

2. *Hail, Sea Star, we bless thee.* This is by J. R. Beste in his *Church Hys.* (R. Cath.), 1849. Its use is not extensive.

3. *Hail, thou resplendent Star.* In *A Sel. of Catholic Hys.*, Glasgow, H. Margey, 1861, No. 41, the *St. Patrick's Catholic H. Bk.*, 1862, No. 60, and other collections this tr. is given without signature. It is based upon Caswall.

#### Translations not in C. U. :—

1. *Hail, Ocean Star.* E. Caswall, 1873.
2. *The Star which o'er the sea.* J. W. Hewett, 1869.
3. *Hail! Star of Ocean, Mary.* Chambers, li. 1866.
4. *Hail! Star of the sea, &c.* (Prose). Mrs. Charles, 1859. [J. J.]

**Ave, plena gratiâ, cujus.** Anon. [*The Purification.*] In the revised *Paris Missal* of 1736, this hymn is given as the Sequence for the Feast of the Purification. The text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

#### Translations in C. U. :—

1. *Ave, Mary, full of grace.* By W. J. Copeland. 1st pub. in his *Hymns for the Week, &c.*, 1848, p. 111, in 10 st. of 3 l., and repeated in *Rorison's Hymns and Anthems*, 1851, and later editions, in 5 st. of 6 l.

2. *Jesus, Son of Mary, hail.* No. 73 in Murray's *Hymnal*, 1852, and some later collections, is Copeland's tr. slightly altered.

3. *In His Mother's pure embrace.* No. 346 in the *Hymnary* is the same tr. altered by the editors of that selection.

4. *Hail, thou Mother, full of grace,* in the *Altar Hymnal*, 1884, is also Copeland's tr. altered by C. R.

Another tr. not in C. U. is, "Mary, hail to thee, we sing," in the *Monthly Packet*, Feb., 1868. [J. J.]

**Ave regina coelorum.** [*B. V. M.*] One of the four Antiphons to the B. V. M. (see "Alma Redemptoris mater"). Among the mss. in the *British Museum* it is found in the St. Alban's Book of the 12th cent. (ms. Reg. 2 A. x. f. 62), and a *Sarum Breviary* of the 14th cent. (ms. Reg. 2 A. xiv. f. 235 b). It is also in the *York Breviary*, 1493 (1888 reprint, ii. 493); in the *Roman Breviary*, Modena, 1480, f. 512, &c. The text in *Daniel*, ii. 319, is from a Munich ms. probably of the 13th cent., and other sources. [J. M.]

#### Translation in C. U. :—

*Hail, O Queen of Heaven enthroned!* By E. Caswall, in his *Lyra Catholica*, 1849, p. 39, in 8 lines; and again in his *Hys. & Poems*, 1873, p. 23. It is largely used in Roman Catholic collections for schools and missions. Another tr. is "Hail, thou mighty Queen of heaven," by J. R. Beste, in his *Church Hymns*, 1849, p. 66. It is not in C. U.

**Ave verum corpus natum.** Anon. [*Holy Communion.*] The text will be found in *Daniel*, ii. p. 327. Also as No. 213 in *Mone's Collection*; with the heading, *In elevatione Corporis Christi*, and the statement that a Reichenau ms. of the 14th cent. says "Pope Innocent composed the following salutation" ("Salutationem sequentem composuit



Innocentius Papa"), and "this prayer has three years of indulgences granted by Pope Leo" ("haec oratio habet tres annos indulgentiarum a dom. Papa Leone"). Lewis, *Anecdota sacra*, Turin, 1789, p. 107, gives the text with the variation *Esto nobis praestantior virtus in examine*, instead of *Esto nobis praegustatum mortis in examine*. It is in J. M. Horst's *Paradies Animae* (ed. Cologne, 1644, p. 321), Sect. V., "De Sacram. Eucharistiae," as a private devotion at the elevation of the Host in the Mass ("sub elevatione"). It is also in *Kehren*, No. 157. See *Ave Christi Corpus verum*, for a cognate hymn at the elevation of the Chalice. [W. A. S.]

#### Translations in C. U. :—

1. *Hail to Thee! true Body sprung.* By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 249, in 10 lines; and again, slightly altered, in his *Hymns & Poems*, 1873, p. 162. In the Roman Catholic hymnals the original tr. is generally used. In the *People's H.*, 1867, No. 177, we have a cento from this tr. of Caswall, that by J. R. Beste, and others.

2. *Hail, true Body, born of Mary.* No. 214 in the *Appendix to Hymnal N.*, 1864, is by H. N. Oxenham, from his *Sentence of Kaires and other Poems*, 1854 and 1867, somewhat altered.

3. *Hail, true Body Incarnated.* by W. J. Irons, is No. 67 of his *Ps. & Hys. for the Ch.*, 1873 and 1883. This rendering is specially adapted for Good Friday. 1st pub. in Dr. Irons's *Hymns*, 1866, No. 113.

4. *Hail, true Body! God of heaven.* By J. R. Beste, pub. with the Latin text in his *Ch. Hys.* (Rom. Cath.) Lond. 1849. It may be added that in most of the modern Roman Catholic collections the Latin text is also given, as in this case.

#### Translation not in C. U. :—

*Hail, true Body, born of Mary.* E. B. Pusey, 1848. [J. J.]

**Aveling, Thomas William Baxter.** D.D., b. Castletown, Isle of Man, May 11, 1815, educated privately and at Highbury College for the Congregational Ministry, and ordained to the pastorate of Kingsland in 1838, d. at Residham, July 3, 1884. In 1875 he received the degree of D.D. from the Howard University, United States. His published works include *The Irish Scholar, a Narrative*, 1841; *Nannan, or Life's Shadows and Sunshine*, 1853; *Voices of Many Waters, &c.*, 1855; *The Service of the Sanctuary, &c.*, 1859, &c., including contributions to periodicals. Dr. Aveling was sometime editor of *The Jewish Herald*. In 1834 he published a small volume of poems and hymns. Those of his hymns which have come into C. U. were mostly written from year to year to be sung when he preached his New Year's Sermon to the young. Some of them came to the public through the Magazines. We are not aware that they have been collected. The best known are:—"On! towards Zion, on!" "Hail! Thou God of grace and glory," and "Lord of the lofty and the low." [J. J.]

**Awake, again the Gospel trumpet is blown.** J. Keble. [*Advent.*] Written on

Dec. 26, 1823, and first pub. in his *Christian Year*, 1827, in 13 st. of 6 l. for Advent Sunday, with the text from the Epistle of that day, "Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed." Its use as a hymn for public worship is very limited. In *Kennedy*, 1863, No. 19, st. i., v., xii. and xiii., are given with the change in st. v., l. 1, of "E'en so," to "Behold the world."

**Awake, and sing the song.** W. Hammond. [*Praise.*] This hymn appeared with the heading, "Before Singing of Hymns, by Way of Introduction," in his *Psalms, Hymns, and Spiritual Songs*, 1745 (Lond., W. Strahan), pp. 84-86, in 14 st. of 4 l. In its complete form it is unknown to the hymnals. Centos therefrom are, however, in use in all English-speaking countries. The growth of these centos is somewhat complicated, and can be best set forth in detail thus:—

1. The first use of the hymn in an abbreviated form was by G. Whitefield. In his *Coll. of Hys. for Social Worship*, 1753, he included as No. 47, st. i., ii., xiii., and xiv., with alterations which we give with the original readings in brackets:

#### "PRAISING CHRIST.

1. "Awake and sing the Song  
Of Moses and the Lamb;  
[Tune] Wake ev'ry heart and ev'ry tongue  
To praise the Saviour's Name.
2. "Sing of His dying love,  
Sing of His rising pow'r;  
Sing how He intercedes above  
For [all] those whose sins He bore.
3. "Sing 'till [you] see feel [your] our hearts  
Ascending with [your] our tongues,  
Sing 'till the love of sin departs,  
And grace inspires [your] our Songs.
4. "Sing 'till [you] we hear Christ say,  
'Your sins are all forgiv'n';  
[Go] Sing on rejoicing [all the way] ev'ry day,  
[And sing your souls to heav'n.]  
[All we all meet in heav'n.]

2. The second form given to this cento was by M. Madan in his *Coll. of Ps. & Hys., &c.*, 1766, No. 35. In this we have st. i. and iii., as above, in Whitefield, and st. iv. expanded into two stanzas thus:—

4. "Sing on your heav'nly way,  
Ye ransom'd sinners, sing,  
Sing on, rejoicing, ev'ry day  
In Christ, th' eternal King.
2. "Soon shall ye hear him say,  
'Ye blessed children, come';  
Soon will He call ye hence away,  
And take His wand'ring home.

This cento was repeated by Dr. Conyers in his *Coll. of Ps. & Hys.*, 1774, by De Courcy, in his *Coll.*, 1775, and thence through numerous hymnals into Mervin's and Thring's *Colls.*, Lord Selborne's *Bk. of Praise*, and others in the Ch. of England; and through Lady Huntingdon's *Coll.*, 1764, into a limited number of Nonconformists' hymn-books. In many of these reprints the *ye* of st. v., l. 3, is changed to *you*. Amongst modern American collections in which this cento is given in full are:—Dutch Ref. *Hys. of the Ch.* N. Y., 1869; *Rap. Praise Bk.*, N. Y. & Chicago, 1871; *Hatfield's Ch. H. Bk.*, 1872, and the *Ch. Praise Bk.*, 1882; and, with the omission of st. iii., in the *Episc. Hys. for Ch. & Home*, Phil., 1860; *Presb. Ps. & Hys.* Richmond, 1867; *Ch.*

*Pastoral*, Boston, 1844; *Presb. Hymnal*, Phil., 1874; and the new *Episc. Hymnal*, 1871. The signature to this cento is "W. Hammond, 1745; G. Whitefield, 1753; and M. Madan, 1760."

3. The third cento appeared in Toplady's *Ps. & Hys.*, 1776, No. 118, in 8 st., the first five being Madan's text as above, with us for ye, in st. v. l. 3, and the addition of the following:—

"There shall our raptur'd tongue  
His endless praise proclaim;  
And sing, in sweetest notes, the song  
Of Moses and the Lamb."

This stanza is from Watts's *H. & S. Songs*, 1719, Bk. i., No. 49, st. vi.:—

"Then will our love and joy be full,  
And feel a warmer flame;  
And sweeter voices tune the song  
Of Moses and the Lamb."

This cento is the most widely adopted of any, both in G. Brit. and America. It is found in full in Scoep's *S. of G. & G.*, the *Meth. F. Ch. S. S. H. Bk.* and others; and with the omission of st. iii., "Sing till we feel our hearts, &c.," in the *Hy. Comp.*, the *Bap. Hymnal*, &c. The collections are far too many to name, and any book can be tested by the text as above. The American modern hymn-books which adopt it in full include *Hys. & Songs of Praise*, N. Y., 1874, and the *Evang. Hymnal*, 1880, in full, with a slight alteration in st. vi.; *Songs of Zion* (A. R. T. Soc.), 1864; *Sabbath H. Bk.*, N. Y. 1858; *Bap. Ser. of Song*, Boston, 1871, &c.; and with omission of st. iii., in *Bap. Hy. & Tune Bk.*, Phil., 1871; *Manual of Praise*, Oberlin, O., 1880; *Evang. Hys.*, Cleveland, O., 1882; and in Canada, the *Presb. H. Bk.*, Toronto, 1880. Its ascription is "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady [with Watts], 1776."

4. The fourth form appeared in Hall's *Mitre H. Bk.*, 1836, No. 138. As a cento it has failed to gain a position; but one stanza, No. iv. of cento 2, above rewritten, is retained in cento 5, below. It reads in Hall:—

"Ye pilgrims on the road  
To Zion's city, sing;  
Rejoicing in the Lamb of God,—  
In Christ, our heavenly King."

5. Is the American New School Presb. Church *Psalmist*, 1843, the arrangement of No. 3 above was given with the omission of st. iii., and the substitution of Hall's "Ye pilgrims," &c., with "Rejoice, ye," for "Rejoicing," for st. iv. This is second in popularity only to cento 3. It is given sometimes in 5 st. and again in 6, and is included amongst other hymn-books, in the *Bap. Ps. & Hys.*, 1858; *New Cong.*, 1859; *Windle; Hys. for the Ch. Catholic*, 1882; late editions of Lippin's *Sel.*, and others in G. Brit.; and in America, in the *Meth. Episc. H. Bk.*, 1849; *Songs for the Sanctuary*, N. Y., 1865, &c. The ascription to this is, "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady [with Watts], 1776; Hall's *Mitre*, 1836."

6. In the *Parish H. Bk.*, 1863-1875, No. 105, we have st. i., ii., iv., v., vi., from Toplady, slightly altered, together with the addition of a doxology. This is "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady, [with Watts], 1776; *Parish H. Bk.*, 1863."

7. The last arrangement we have to notice is

No. 335 of *Church Hys.*, 1871. This is Toplady's text, st. i., ii., iv., v., vi., with alterations in the 1 st.:—

"Awake and sing the song  
Of glory to the Lamb,"

which we meet for the first time, and st. v.:—

"And sweeter voices swell the song  
Of glory to the Lamb,"

of which the first line is Watts's (as above, No. 3) with *swell* for *tune*, and the second a fresh departure. It may be noted that this return to Watts was made by Cotterill in his *Sel.*, 1810. The signature to this cento is: "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady [with Watts], 1776; *Ch. Hymns*, 1871."

In Bingham's *Hymno. Christ. Lat.*, 1871, there is a rendering into Latin of cento 5 in 5 st. slightly altered again, as:—"Jam cantilenam gratulantes tollite."

Beyond what we have here set forth in somewhat wearisome detail, other minute changes are to be found in collections of less importance than those noticed. These may be tested by the quotations given above, and a reference to the original text in *Lyra Brit.*, 1867, pp. 263-5. [J. J.]

**Awake, awake, my sluggish soul.** *O. Heginbotham.* [Watchfulness.] 1st pub. in his *Hymns, &c.*, 1794, in 6 st. of 4 l., and based upon St. Luke xii. 38-39. In 1812 it was transferred to Collyer's *Coll.*, No. 653, unaltered, and thus came into C. U. In some American collections, st. v. and vi. are omitted. In America it is also given as "Awake, awake, each drowsy soul," as in the *Bapt. Praise Bk.*, 1871, No. 558. In the *Bap. Ch. Praise Bk.*, N. Y., 1872, we have st. i., iii., and iv., and in *Ch. Pastorals*, Boston, 1864, st. i., iii., v. and vi.

**Awake, awake, O Zion.** *B. Gough.* [Second Advent.] Appeared in his *Lyra Sabbatica, &c.*, 1865, p. 151, in 6 st. of 8 l., and entitled, "The coming Millennium," with the quotation of Isa. lii. 1. From that work it passed into the *People's H.*, 1867; *Allen's Suppl. Hymns*, 1868, in 5 st., and in other collections both in G. Britain and America. It is also included as the opening hymn of Gough's *H. of Prayer and Praise*, 1875.

**Awake, awake the sacred song.** *Anne Steele.* [Christmas.] 1st pub. in her *Poems on Subjects chiefly Devotional, &c.*, 1760, vol. i. p. 85, in 6 st. of 4 l., and headed "The Incarnate Saviour." It was also included in the 1780 ed. of the *Poems*, and in D. Sedgwick's reprint of her *Hymns*, 1859. It came into C. U. by being adopted by Ash and Evans in their *Bristol Coll.*, 1769, No. 88 from whence it passed into a few hymnals. It is still in use in America, and is given in Hatfield's *Ch. H. Bk.*, 1872, the *Bap. Praise Bk.*, 1871, and *Songs for the Sanctuary*, 1865, the first omitting st. vi. and the remaining two st. iv.

**Awake, glad soul, awake, awake.** *J. S. B. Monnell.* [Easter.] According to the Preface to his *Spiritual Songs*, this was one of his hymns "written amid the orange and olive

groves of Italy, during a winter spent (for the sake of health) upon the shores of the Mediterranean Sea." It was pub. in his *Hymns of Love and Praise*, 1863, p. 90, in 5 st., and in his *Spiritual Songs*, 1875, in 8 st. of 8 l., the new stanzas being ii., iii. and iv. Three centos therefrom are in C. U. (1) in the *Hy. Comp.*, No. 178, consisting of st. i., vi., vii. and viii. (2) in the *Scottish Evang. U. Hymnal*, No. 40, of st. i., v., vii. and viii. (3) in the *Amer. College Hymnal*, N. Y., 1876, No. 145, beginning, "The shade and gloom of life are fled." This is composed of st. vi. and viii. unaltered. Full text in Schaff's *Christ in Song*, 1869-70.

**Awake, Jerusalem, awake.** *C. Wesley.* [*Exhortation.*] A paraphrase of Isaiah lii., which appeared in the *Wesley Psalms and Hymns*, 1741, in 28 st. of 4 l., c. m., divided into three parts. Two centos from this are in C. U. in America. (1) *The Amer. Meth. Episc. Coll.*, N. Y., 1849, composed of st. i., iii. and iv. of Pt. i., and st. ii. of Pt. iii. (2) *H. Bk. of the Evang. Assoc.*, Cleveland, O., 1882; the same stanzas with the addition of st. iv., Pt. iii. The poem as given in the *P. Works of J. and C. Wesley*, 1868-72, vol. ii. pp. 168-173, has 4 st. in l. m. added to Pt. ii. These stanzas were first published in the 1st series of *Hymns on God's Everlasting Love*, 1741. Being a part of the same chapter in Isaiah they were omitted from the reprint of the *Hymns, &c.*, and incorporated with this poem, in the *P. Works*, vol. ii., 1869.

**Awake, my heart, arise my tongue.** *J. Watts.* [*Spiritual Clothing.*] 1st pub. in his *Hymns and S. Songs*, 1707 (1. 69, Bk. i., No. 20), in 6 st. of 4 l., and again in later editions. It is based on Is. lxi. 10. It came into C. U. at an early date, and is still found in many collections in G. Brit. and America.

**Awake, my love, awake, my joy.** *J. Mason.* [*Morning.*] This is a cento adapted from Mason's Songs of Praise for Morning and Evening, and consists of st. i. from the Evening and ii.-iv. from the Morning Hymn. It was included in the *Rev. T. Darling's Hymns for the Ch. of England*, new ed., 1874, No. 198. The original text appeared in *Mason's Songs of Praise*, 1683, and in *Sedgwick's reprint*, 1859, pp. 16-18.

**Awake, my soul, awake, my tongue.** *Anne Steele.* [*Ps. ciii.*] This version of *Ps. ciii.* extends to 16 st. of 4 l. It appeared in her *Poems, &c.*, 1760, vol. ii. p. 206, and new ed., 1780. The cento given in *Martineau's Hymns, &c.*, 1840 and 1873; the *Amer. Bapt. Service of Song*, Boston, 1872, and others, is composed of st. i., ii., xi. and xvi. slightly altered. Orig. text in *Sedgwick's reprint of Miss Steele's Hymns*, 1859.

**Awake, my soul, in [to] joyful lays.** *S. Medley.* [*Love of God.*] Appeared in *J. H. Moyer's Coll. of Hymns for Lady Huntingdon's Chapel*, Cumberland Street, Shore-ditch, 1782, and again in *Medley's Hymns*, Bristol and Bradford, 1785, in 8 st. of 4 l. In 1787 it was included, with the omission of one stanza in *Rippon's Bapt. Sel.*, 1787, No. 13,

and again by the author in his *Hymns, &c.*, 1800, with the addition of st. 4, and the transposing of st. v. and vi. The versions in common use are that of *Rippon*, 1787, in 7 st., and a selection therefrom, in 5 st. It is also in use in America. Orig. text in *Lyra Brit.*, 1867.

**Awake, my soul, lift up thine eyes.** *Anna L. Barbauld.* [*Watchfulness.*] Contributed to *Dr. Enfield's Hymns, &c.*, Warrington, 1772, No. 126, in 6 st. of 4 l., and headed "The Conflict." In the following year it was repeated in her *Poems*, Lon., 1773, and again in her *Works, &c.*, 1825, vol. i. p. 330. Its use has been and still is fairly extensive both in G. Brit. and America. Orig. text in *Lyra Brit.*, 1867, p. 34, and *Lord Selborne's Bk. of Praise*, 1862, p. 485. In the latter the date, 1773, is given in error.

**Awake, my soul, stretch every nerve.** *P. Doddridge.* [*Confirmation.*] This hymn is not given in the "D. mss." It was 1st pub. by J. Orton in his ed. of *Doddridge's Hymns, &c.*, 1755, No. 296, in 5 st. of 4 l., and entitled "Pressing on in the Christian Race." It was repeated in all subsequent editions of the *Hymns*, and also in *Doddridge's Scripture Hymns*, edited by J. Doddridge Humphreys, 1839. One of the earliest collections in which it is found is *Ash and Evans's Bristol Coll.*, 1769, No. 281, with the omission of st. iv. "That prize," &c. From that date it came into general use, sometimes in 4 st., and again in 5 st. until it became widely known both in Great Brit. and America. In modern collections it is held in greater favour by those of the Ch. of England than those of Nonconformists. Full orig. text in the *New Cong.*, No. 617, and the 4 st. form unaltered, in *Hy. Comp.*, No. 452. In the latter collection the editor suggests that in Confirmation it be sung after the benedictory prayer, "Defend, O Lord, this Thy servant," &c. This 4 st. arrangement has been rendered into Latin:—"Sursum, mens mea! strenue," by the *Rev. R. Bingham*, and given in his *Hymno. Christ. Lat.*, 1871, pp. 101-103. A slightly altered form of the hymn, as "*Awake, our souls, awake from sloth*," is given in a few hymnals, including *Walker's Cheltenham Coll.*, 1855 and 1881. [J. J.]

**Awake, my soul, to grateful praise.** [*Morning.*] This hymn was given in *J. H. Gurney's Lutterworth Coll.*, 1838, No. 15, in 5 st. of 4 l., as by "Gardiner." It was repeated with the same ascription in the *Marylebone Ps. & Hys.*, 1851, and, without name or date, in *Kennedy*, 1863.

**Awake, my soul, to meet the day.** *P. Doddridge.* [*Morning.*] This hymn is in the "D. mss." but undated. In 1755, it was pub. by J. Orton in *Doddridge's Hymns, &c.*, No. 362, in 7 st. of 4 l. without alteration, the title being, "A morning hymn, to be used at awaking and rising." It was republished in *J. D. Humphreys's ed. of the Hymns*, 1839, No. 389. It is not in C. U. in G. Britain. In the *American Hymnal of the Meth. Episc. Ch.*, 1878, st. i., ii., vi., vii., are given, somewhat altered, as No. 96.



**Awake, my zeal, awake, my love.**  
*I. Watts. [Personal call to duty.]* This may be called a metrical paraphrase of his sermon on i. Cor. iii. 22, "Whether Life or Death—All are yours." It was appended with other hymns to his *Sermons*, 1721-4, in 6 st. of 8 l., and is repeated in later editions. Its use is limited. In Hall's *Mitre*, 1836, it was given as "Awake our zeal, awake our love," in 4 st. This also has almost passed out of use.

**Awake, our drowsy souls.** *Elizabeth Scott. [Sunday.]* 1st pub. in the Baptist Coll. of Ash and Evans, Bristol, 1769, No. 307, in 5 st. of 6 l., and appointed as "A hymn for Lord's Day Morning." From that collection it passed into several later hymnals, including *Rippon, Dobell*, and others; but it is almost entirely unknown to modern hymn-books except in America, having been superseded by "Awake, ye saints, awake, And hail," &c., a recast of the same in 4 st. (st. iii. being the original with "and" for "while," l. 3) made by T. Cotterill, and given in the 1st ed. of his *Selection*, 1810. This form of the hymn is in somewhat extensive use both in Great Britain and America, and is usually ascribed correctly to "Elizabeth Scott and Thomas Cotterill." In many of the modern American hymnals, st. iv. is omitted; but the English generally give the text from Cotterill as in *Bapt. Ps. and Hys.*, 1858, in this case the only alteration is "blest" for "bless'd" in st. i. l. 5. Another form of the hymn is:—"Servants of God, awake." It consists of st. i.-iii. of Cotterill's recast, slightly altered. It appeared in the Harrow School *H. Bk.*, 1855, and from thence passed into *Church Hys.*, 1871, No. 39. In the *H. Bk. of the Evang. Assoc.*, Cleveland, Ohio, 1881, No. 604, st. i. is given as "Children of God, awake"; and in the *Marlborough College Hys.*, 1869, st. i.-iii. as "Come, sons of God, awake."

[W. T. B.]

**Awake, our souls, and bless His name.** *P. Doddridge. [Christ the Door.]* This hymn is not in the "D. Mss.," and was 1st pub. by J. Orton in his ed. of Doddridge's *Hymns*, &c., 1755, in 4 st. of 4 l. It is based on St. John x. 9. It is repeated in later editions of the *Hymns*, and in J. D. Humphreys's ed. of the same, 1839. In *Kennedy*, 1865, No. 201, it is given as "Awake, my soul, and bless His name."

**Awake our souls, away our fears.**  
*I. Watts. [The Christian Race.]* 1st pub. in his *Hymns and S. Songs*, 1709, Bk. i., No. 48, in 5 st. of 4 l., and headed "The Christian Race." It has been repeated in later editions of the *Hymns*, and may be found in all editions of Watts's *Works*. Its use in the original, and as altered, is as follows:—

1. The original verse included in various hymn-books at an early date, and is now in extensive use in all English-speaking countries.  
 2. The original—with the single change of "Thy matchless" for "Whose matchless power," in st. iii. line 1—is interesting from the fact that it was introduced by J. Wesley in his *Ps. & Hys.*, pub. at Charleston, South Carolina, in 1736-7, and from thence has passed into nearly all the Methodist hymn-books throughout the world, in addition to many in the Ch. of England. In the latter case the descendant has been through M. Madan's *Ps. & Hys.* 1760.

3. The readings in Windle's *Met. Psalter*, and one or two others which have copied from him, are partly (st. ii. ll. 3-4) from Rowland Hill's *Ps. & Hys.*, 2nd ed., 1767, and partly (st. iii. ll. iv.) by Mr. Windle.

4. In Hall's *Mitre*, 1836, the hymn is given as "Awake, my soul, dismiss thy fears." At one time this text was widely used, but is now almost unknown.

Other readings exist in minor collections, and may be corrected by collating with the orig. text as above.

**Awake, sweet gratitude, and sing.**  
*A. M. Toplady. [Christ's Intercession.]* In the *Gospel Magazine*, 1771, this hymn is given in 10 st. of 6 l. From the *G. Magazine* it passed at an early date into various collections, but in an abbreviated form. These included *Rippon's Sel.*, 1787, to which possibly, more than to any other hymnal, modern collections are indebted for their text both in G. Brit. and America. The full orig. text was included in Sedgwick's reprint of Toplady's *Hymns*, 1860, p. 150. It is curious to note that this hymn was omitted from Toplady's *Ps. and Hys.*, 1776, and from an ed. of his *Hymns*, pub. in 1856.

**Awake, sweet harp of Judah, wake.**  
*H. K. White. [Heaven.]* In Southey's ed. of H. K. White's *Remains*, 1807, this hymn is given in 7 of 4 l., with the title "In heaven we shall be purified, so as to be able to endure the splendours of the Deity," and accompanied with the following note:—

The last stanza of this hymn was added extemporaneously by Henry one summer evening, when he was with a few friends on the Trent, and singing it as he was used to do on such occasions."

In the few modern collections in which this hymn is found it is given in an abbreviated form. The orig. text is in *Lyra Brit.*, 1867, p. 628.  
 [W. T. B.]

**Awake, ye saints, and raise [lift] your eyes.** *P. Doddridge. [Exhortation.]* This hymn is not in the "D. Mss.," and was 1st pub. by J. Orton in his ed. of Doddridge's *Hymns*, &c., 1755, No. 264, in 4 st. of 4 l., and entitled "The near Approach of Salvation, an Engagement to Diligence and Love. Rom. xiii. 11." It was also repeated in J. D. Humphreys's ed. of the same, 1839. It came into C. U. at an early date, and is still found in a few important collections in G. Brit. and America. In R. Conyers's *Ps. and Hys.*, 1774, it was altered to "Awake, ye saints, and lift your eyes;" but this has died out of use. Orig. text in *Lyra Brit.*, 1867, p. 191, and Lord Selbourn's *Bk. of Praise*, 1862, p. 296.

**Awake, ye saints, to praise your King.** *I. Watts. [Ps. cxxxv.]* His c. m. version of Ps. cxxxv., in 8 st. of 4 l., 1st pub. in his *Ps. of David*, &c., 1719. In a note thereto he says, "In the 5th stanza I have borrowed a verse from Jer. xiv. 22. 'Are there any among the vanities of the Gentiles that can cause ruin.' This st. begins 'Which of the stocks and stones they trust.' As a whole the paraphrase is not in general use. A cento beginning 'Great is the Lord, and works unknown,' is given in *N. Cong.*, No. 225. It is composed of st. ii.-v. and vii.

**Away, dark thoughts, awake, my joy.** *J. Mason.* [*Christmas.*] This is Mason's "Song of Praise for the Birth of Christ," and appeared in his *Songs of Praise*, 1683, in 4 st. of 8 l., and in later editions including Sedgwick's reprint, 1859. Its use as a congregational hymn is limited. It is quaint, and on the whole unsuited to modern taste.

**Away from every mortal care.** *I. Watts.* [*Public Worship.*] 1st pub. in his *Hymns and S. Songs*, 1709, Bk. ii., No. 123, in 6 st. of 4 l., and entitled, "The benefit of Public Ordinances." It has been republished in all later editions of the *Hymns*, &c., and in *Watts's Works*. G. Whitefield included st. i., ii., iii., and vi., in his *Coll.*, 1753. This arrangement is often repeated in modern hymnals. In Hatfield's *Amer. Church H. Bk.*, 1872, No. 122, the full text is given with *brings*, for "bears down," in st. iii., l. 3.

**Away, my needless fears.** *C. Wesley.* [*Submission.*] In *Hymns and Sacred Poems*, 1749, 35 hymns were given as "For Christian Friends," of which this was No. 35, in 10 st. of 8 l. From this two centos have come into C. U. as follows:—

1. In the *Supp.* to the *Wes. H. Bk.* 1836, st. i., vii., and ix. were given in 6 st. of 4 l., No. 675. This cento is also found in various collections of the Methodist bodies, and in the revised ed. of the *Wes. H. Bk.* 1875, No. 832.

2. In *A. M. Toplady's Ps. & Hys.* 1776, No. 75, and later editions, st. i.-v. and ix. were given with slight alterations, but this cento has almost entirely gone out of use. Orig. text in *P. Works*, 1868-72, vol. v. p. 449.

**Away, my unbelieving fear.** *C. Wesley.* [*Confidence.*] Hab. iii., 17, 18, 19, is the subject of this hymn. It appeared in *Hymns and Sacred Poems*, 1742, in 4 st. of 8 l., and again in the *P. Works*, 1868-72, vol. ii. p. 198. It did not form part of the *Wes. H. Bk.* until the revised ed. 1875, although, through having been given in *M. Madan's Ps. & Hys.*, 1760, it had been in C. U. in the Ch. of England and amongst Nonconformists for more than one hundred years. Its modern use is limited.

**Away, thou dying saint, away.** *T. Kelly.* [*Death.*] 1st pub. in the 3rd ed. of his *Hymns*, 1809, No. 134, in 5 st. of 4 l., and repeated in all subsequent editions. It is based on Eccles. xii. 7, "And the Spirit shall return to God who gave it." Orig. text in *E. T. Prust's Supp. H. Bk.*, 1869, No. 241.

**Away with death, away.** *H. K. White.* [*Death.*] This poem, entitled "Athanatos," was given by Southey in his ed. of *H. K. White's Remains*, 1807, and repeated in later editions, as also in the numerous reprints of *H. K. White's Poems*. It is unknown as a hymn, but 20 lines therefrom slightly altered and beginning, "Hail the heavenly scenes of peace," are in Martineau's *Hymns*, &c., 1840 and 1873.

**Away with our fears, Our troubles and tears.** *C. Wesley.* [*Whitsuntide.*] This is No. 32 of his "Hymns for Whitsunday," which were pub. at Bristol in 1746 as *Hymns of Petition and Thanksgiving for the Promise*

of the Father. It is in 5 st. of 8 l. In 1776 four stanzas, somewhat altered, were given in *A. M. Toplady's Ps. & Hys.*, No. 236, and thus came into C. U. It did not form a part of the *Wes. H. Bk.* until the revised ed. of 1875. Orig. text in *P. Works*, 1868-72, vol. iv. p. 203.

**Away with my [our] fears! The glad morning appears.** *C. Wesley.* [*Thanksgiving.*] This hymn was written for use on the celebration of a Birthday, and in many respects it is eminently suited thereto. It was 1st pub. in *Hymns and Sacred Poems*, 1749, vol. ii., No. 190, in 14 st. of 6 l., and entitled "On his Birthday." Under the date "June 17, 1788," J. Wesley refers to this hymn in the following manner:—

"I this day enter on my eighty-fifth year; and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by the rush of numerous years! . . . Even now, though I find daily pain in my eye, or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time. Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but be it one way or the other, I have only to say:—

"My remnant of days I spend in His praise,  
Who died the whole world to redeem;  
My days are His due, be they many or few,  
And they all are devoted to Him."

When included in the *Wes. H. Bk.*, 1780, No. 221, st. ii. and xi. were omitted. This form is repeated in the new ed., 1875, and also in numerous hymnals of the Methodist bodies at home and abroad. Orig. text in *P. Works*, 1868-72, vol. v. p. 400. [J. J.]

**Away with our sorrow and fear.** *C. Wesley.* [*Burial.*] No. viii. of his *Funeral Hymns*, 1746, in 5 st. of 8 l., and again in the *Wes. H. Bk.*, 1780, No. 71, and ed. 1875, No. 73. It is found in the hymnals of the various branches of the Methodist body in most English-speaking countries, and sometimes in other collections. In the *Cooke & Denton Hymnal*, 1853, No. 324, the first line reads, "Away with all sorrow and fear." Orig. text in *P. Works*, 1868-72, vol. vi. p. 197.

The hymn, with the same first stanza, in *A. M. Toplady's Ps. & Hys.*, 1776, No. 68, and later editions, together with others which have copied therefrom, is a cento, of which the 1st st. is st. i. of this hymn; st. iii. from Wesley's "Give glory to Jesus, our Head" (*Hys. & S. Poems*, 1749); and st. iv., and v. from No. vii. of the above *Funeral Hys.* It is very little used, if at all, at the present time.

**Awhile in spirit, Lord, to Thee.** *J. F. Thrupp.* [*Lent.*] One of the best known and most popular of Mr. Thrupp's hymns. It was written for and 1st pub. in his *Ps. & Hys. for Pub. Worship*, 1853, No. 64, in 4 st. of 4 l. In 1861 the Rev. F. Pott included it in his *Hys.*, &c., No. 72, with st. iii. and iv. transposed, some minor alterations, and a doxology from the Latin. This form was repeated in *Ch. Hys.*, 1871, No. 103. Orig. text in *Thring's Coll.*, 1882, No. 154, with st. i., l. 2, "Into the desert would we flee," for "Would we unto the desert flee," an alteration from the Rev. F. Pott as above. The text of *Hys. & Songs of Praise*: N. Y., 1871, is that of the Rev. F. Pott with a slight alteration, and the omission of the doxology.

**Aylward, James Ambrose**, b. in 1813, at Leeds, and educated at Hinckley, the Dominican Priory of St. Peter, to which a secular college was attached. Particulars touching the stages of his monastic life may be found in the *Obituary Notices of the Friar-Precachers, or Dominicans, of the English Province from the year of our Lord 1650*. He was ordained in 1836, and assisted in the school, taking the higher classical studies, in 1842. He became head of the school, and continued so till it was discontinued in 1852. At Woodchester he was made successively Lecturer of Philosophy and Theology and Prior. He died at Hinckley, and was buried in the cloister-yard of Woodchester. His sacred poems have become his principal monument, and of these he contributed very many to the first three volumes of the *Catholic Weekly Instructor*, and other periodicals. His essay on the *Mystical Element in Religion*, and on *Ancient and Modern Spiritism*, was not pub. till 1874. Referring to him, and to his *ms. tr.* of Latin hymns, a large number of which are incorporated by Mr. O. Shipley in *Annus Sanctus*, 1884, Mr. Shipley says: "The second collection of *ms.* came from the pen of the late Very Rev. Father Aylward, of the Order of Preachers, a cultured and talented priest of varied powers and gifts, whose memory is held dear by all who knew and were influenced by him. He went to his reward in the year 1872, after nearly forty years' profession as a Dominican, and was buried in the picturesque cloister-church of Woodchester, of which model and peaceful religious house he was the first Prior." [J. C. E.]

**Ayres, H. C.**, b. about 1849, a member of the Baptist denomination, and a resident in Philadelphia, is the author of:—

1. *One there is who loves thee*. [*Love of Christ*.] A popular hymn and well known in G. Brit. through I. D. Sankey's *Sacred S. & Solos*, enlarged ed. No. 310. It was written during the Centennial Exhibition in Philadelphia, the theme having been suggested by the expression, "One there is Who loves and waits to bless," used by Mr. W. H. Doane (q. v.) in prayer at a meeting of friends at which Mr. Ayres was present. The *ms.* was presented to Mr. Doane a day or two afterwards. It was set to music by Mr. Doane, and pub. forthwith. The orig. text and music are in Mr. Sankey's *S. & Solos* as above. Mr. Ayres is also the author of:—

2. *No other Name*. [*The Name of Jesus*.] This hymn is unknown to the English collections. [J. J.]

## B

**B.**, in *Ash and Evans's Bapt. Coll.*, Bristol, 1st ed., 1769, i.e. Simon Browne.

**B.** in *Nettleton's Village Hymns* (American), 1824, i.e. Mrs. Phoebe Brown.

**B.** in *Hys. & Sac. Songs*, Manchester, Fletcher & Tubbs, 1855, i.e. Rev. G. B. Bubier.

**B.**, in *Order's Congregational Hymns*, 1884, i.e. the Rev. Stopford A. Brooke.

**B. B.**, *Ash & Evans*, 1769, i.e. Benjamin Boddome.

**B—d.**, in the same *Coll.*, later editions, i.e. Anne L. Barbauld.

**B. S.**, in the same *Coll.*, 1769, i.e. Benjamin Seward.

**B. T.**, in the *People's H.*, i.e. a *nom de plume* of the Rev. R. F. Littledale, and the initials of a former address.

**Backward with humble shame we look**. *I. Watts*. [*The Fall and the Redemption*.] 1st pub. in his *Hymns and Spiritual Songs*, 1709, bk. i., No. 57, in 8 st. of 4 l., and again in later eds. of the same. Its use, and that in an abbreviated form, is very limited.

**Bacon, Francis**, Lord Verulam, s. of Sir Nicholas Bacon, b. in London, 1561, d. 1626. He was educated at Trinity College, Cambridge, and there showed at an early age those remarkable powers which eventually gained him a world-wide and lasting renown. The story of his greatness and of his shame belongs more to the history of the nation than to hymnody, his contributions to the latter being confined to the metrical versions of seven (1, 12, 90, 104, 126, 137, 149) individual psalms, which were pub. in his *Certaine Psalmes*, Lond., Hannah Barrett and R. Whittaker, 1625; and reprinted in Dr. Gossart's *Fuller Worthies Miscellanies*, vol. i., 1870, and in various eds. of Bacon's collected Works.

**Bacon, Leonard**, D.D., was b. at Detroit (where his father was a missionary to the Indians), Feb. 19, 1802, and educated at Yale College, and at Andover. In 1825 he was ordained Pastor of the Centre Church, New Haven, and retained that charge till 1866, when he was appointed Professor of Theology in Yale Divinity School. This professorship he resigned in 1871; but till his death in 1881, he was Lecturer on Church Polity. He died Dec. 24, 1881. Dr. Bacon rendered important services to hymnology both as writer and compiler. While a student at Andover, he edited an important and now rare tract, entitled *Hymns and Sacred Songs for the Monthly Concert* [or Prayer for Missions], Andover, Sept. 1823. This contained the three hymns following, which are his:—

1. *Weep not for the saint that ascends. Death of a Missionary.*

2. *Land where the bones of our fathers are sleeping. Missions*. This was brought into notice in G. Britain through its insertion in the *Evangelical Magazine*, March, 1824.

3. *Wake the song of jubilee. Missions*.

Of these No. 1 is found in *Lyrn Sac. Amer.*, p. 6, and No. 3 was adopted, with alterations, by Pratt in his *Ps. and Hys.* (Lond., Seeley & Co., 1829), from which it passed into Greene and Mason's *Church Psalmody*, 1831, and the *Church Psalmist* of the Evangelical Christians (N. Y.



1845, 7th ed.). This altered text, with some further changes, was adopted by the author in his *Appendix* to T. Dwight's revised ed. of Watts's *Psalms*, 1833. This *Appendix* also contained three new hymns by him, viz.:—

4. *Though now the nations sit beneath. Missions.* This is based on a hymn by Sarah Slinn, "Arise in all Thy splendour, Lord" (q. v.), which Dr. Bacon had partly rewritten for his Andover Tract, above noted. In the *Appendix* to Dwight he substituted new verses for what remained of her's in the Tract, and then justly claimed the whole as his own.

5. *O Thou Who hast died to redeem us from hell. Holy Communion.*

6. *God of our fathers, to Thy throne. Thanksgiving.*

In 1845 Dr. Bacon was joint compiler with Dr. E. T. Fitch, and several others, of *Psalms & Hymns for Christian Use and Worship*, pub. "by the General Association of Connecticut."

To this collection he contributed the four hymns following:—

7. *Here, Lord of life and light, to Thee. Installation of a Minister.* This was written March 9, 1825, for his installation as pastor of the First Church, New Haven, and first pub. as above, No. 559, in 4 st. of 4 l., and headed "Ordination in an ancient New England Church."

8. *O God, beneath Thy guiding hand. American Anniversary Hymn.* This is a favourite American Anniversary hymn. It is abbreviated and altered from his hymn, "The Sabbath morn is as bright and calm," which he wrote for the Bicentenary of New Haven, 1833. In this revised form it was first pub. as above, No. 619, in 5 st. of 4 l., and appointed "For the twenty-second of December."

9. *O God of Abraham, ever sure. Prayer on behalf of the Young.* This was written as a substitute for Mrs. Hyde's "Dear Saviour, if these lambs should stray," the use of which was refused by the owners of the copyright of Nettleton's *Village Hymns* (1824). In the *Ps. & Hys.*, 1845, it is No. 635, in 4 st. of 4 l., and headed "Prayer for the children of the Church."

10. *Hail, tranquil hour of closing day. Evening.* This popular hymn was written under the same circumstances as the preceding, and as a substitute for Mrs. Brown's Twilight hymn, "I love to steal awhile away." It is No. 706 of the *Ps. & Hys.*, 1845, in 5 st. of 4 l., and entitled "Evening Twilight."

11. *How sweet, thro' long remembered years. Evening.* In the *Church Praise Bk.*, N. Y., 1882, No. 15, is composed of st. iii.-v. of No. 10.

[F. M. B.]

**Bahnmaier, Jonathan Friedrich, a.** of J. C. Bahnmaier, Town Preacher at Oberstenfeld, near Bittwar, Württemberg, was b. at Oberstenfeld, July 12, 1774. After completing his studies at Tübingen, his first appointment was, in 1798, as assistant to his father. He became Disconus at Marbach on the Neckar in 1806, and at Ludwigsburg in 1810, where he was for a time the head of a young ladies' school. In 1815 he was appointed Professor of Education and Homiletics at Tübingen, but in the troublous times that

followed had to resign his post. He received in 1819 the appointment of Dean and Town Preacher at Kirchheim-unter-Teck, where he continued as a faithful, unwearied, and successful worker for 21 years. He was distinguished as a preacher, and greatly interested in the causes of education, of missions, and of Bible societies. He was also one of the principal members of the committee which compiled the Württemberg *G. B.* of 1842. He preached his last sermon at Kirchheim, on the 10th Sunday after Trinity, Aug. 15, 1841. Two days later he held a visitation at Owen. While inspecting the school at the adjacent village of Brucker, he was struck by paralysis, and being conveyed back to Owen, d. there, Aug. 18, 1841 (*Koch*, vii. 81-84; *Allg. Deutsche Biog.*, i. 766-767). Of his hymns two have been tr. into English:—

i. *Jesu als du wiederkehrtest. [Schools.]* 1st pub. in his *Christliche Blätter aus Tübingen*, pts. 9-12 for 1819, p. 85, in 2 st. of 8 l., entitled "Prayer after School;" as one of 7 metrical prayers for Children, and for the School and House. Included as No. 2947 in Knapp's *Ev. L. S.*, 1837 (1865, No. 2614), and No. 513 in the Württemberg *G. B.*, 1842. The only tr. in C. U. is:—

*Jesu, when Thou once returnest.* In full by Miss Winkworth in her *C. B. for England*, 1863, No. 178.

ii. *Walte, fñrder, nah und fern. [Missions.]* According to *Koch*, vii. 84, 1st printed separately 1827. Included as No. 97 in the *Kern des deutschen Liederschatzes*, Nürnberg, 1828, and as No. 260, beginning, "Walte, walte, nah und fern," in Bunsen's *Versuch*, 1833, in 7 st. of 4 l., and since in the Württemberg *G. B.*, 1842, and other recent collections. One of the best and most useful of hymns for Foreign Missions. The trs. in C. U. are:—

1. *Far and near, Almighty Word.* A good and full tr. by Miss Cox in her *Sacred H. from the German*, 1841, p. 203, repeated, slightly altered, in her *H. from the German*, 1864, p. 223. Included in J. L. Porter's *Coll.*, 1876, and the *Bapt. Hymnal*, 1879. In Hedge and Huntington's *Hys.* Boston, U.S., 1853, and Dean Alford's *Year of Praise*, 1867, st. i. was omitted and the hymn thus began, "Word by God the Father sent."

2. *Spread thy triumph far and nigh*, by H. J. Buckoll. By omitting st. ii., iv. as No. 65 in the *Rugby School H. Bk.*, 1850 (in the *Rugby School H. Bk.*, 1870, No. 175, the tr. is complete). The trs. of st. iii., v.-vii., altered and beginning "Word of Him whose sovereign will," were included in the *Marylebone Coll.*, 1851, and Burgess and Money's *Ps. and Hys.*, 1857. The *Wellington College H. Bk.*, 1863, begins with the tr. of st. v., "Word of life, so pure and free."

3. *Spread, oh spread, thou mighty Word.* A full and very good tr. by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 60, repeated in her *C. B. for England*, 1863, No. 176. Since included in Kennedy, 1863, *People's H.*, 1867, *Horner's Cong. Hys.*, 1884, and others; and in America in the *Pennsylvania Luth. Ch. Bk.*, 1868, *Hys. and S. of Praise*, N. Y., 1874, *Evang. Hymnal*, 1880, and others. In Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, it begins with st. v., "Word of life, most pure, most strong."

Other tra. are :—

(1) "Gloria, thou mighty word of grace," by *Lady E. Fortescue*, 1843 (ed. 1847, p. 31). (2) "O Word of God, reign everywhere," by *Dr. G. Walker*, 1860, p. 48. (3) "Word of God! with glory crown'd," in *L. Robinson's Ch. at Sea*, 1869, p. 169. [J. M.]

**Bailey, Edward**, a Wesleyan local preacher, and a representative of a London iron firm, was b. at Brentford, Middlesex, Aug. 18, 1846. At 12 years of age, through the death of his father, he was compelled to work for his own livelihood, and to support his widowed mother, who was paralysed. His heavy labours were relieved by literary efforts, the first to appear in print being in 1869. Mr. Bailey is known chiefly as the author of 25 tracts in prose and verse, which have been pub. by the Wesleyan, the Tract, and other Societies, and of several hymns. Some of the latter were written for Anniversary Services at various Sunday Schools with which he was associated, and others in times of personal affliction. Of these hymns the following are in the *Meth. S. S. H. Bk.*, 1879, and other collections :—

1. Gracious God! Almighty Father. *Missions*.
2. Tried, trusted, crowned. *Perseverance*.
3. When our hearts are glad and light. *For Guidance*.

**Bailey, Philip James**, b. at Nottingham, April 22, 1816. His father, a man of great ability and local celebrity as a politician and author, was for some time proprietor and editor of the *Nottingham Mercury*, a weekly newspaper. In his 16th year P. J. Bailey became a student at Glasgow University. He did not graduate, but after a time went to London to study for the legal profession. In 1835 he was called to the bar by the Society of Lincoln's Inn. In the years that followed, whilst ostensibly engaged in legal matters, he was really absorbed in the study of literature and philosophy, and in the conception and elaboration of the remarkable poem in connexion with which his name is chiefly known. This was pub. in 1839, under the title of *Festus*, a Poem, by Philip James Bailey. *The Angel-World* (1850); *The Mystic and the Spiritual Legend* (1855); and *The Universal Hymn* (1868), may all be considered as episodes of his chief work, and are in fact in later editions in substance incorporated with it. Mr. Bailey is the author of two other works of a different class,—*The Age*, a Satire, 1858, and a brief political treatise on the *International Policy of the Great Powers*.

From 1864 to 1876 Mr. Bailey lived for the most part in Jersey. Of late years he has resided at a seaside village in North Devon.

*Festus* has passed through 10 editions in England, and 20 in America. One of the lyrics comprised in this poem—"In Heaven a place where pearly streams"—appears as a Hymn in Dr. R. W. Dale's *Anglican Hymn Book*, Part of another—"Call all who love Thee, Lord, to Thee" (ed. 1848, p. 100)—has been expanded into a Hymn by G. K. Dawson (*Bap. Hymnal*, No. 568). Both compositions are extremely beautiful, and make one wish that Mr. Bailey had given us more of the same kind.

[W. R. S.]

**Baker, F. A.** [Jerusalem, my happy home.]

**Baker, Sir Henry Williams, Bart.**, eldest s. of Admiral Sir Henry Loraine Baker, b. in London, May 27, 1821, and educated at

Trinity Coll., Cambridge, where he graduated, B.A. 1844, M.A. 1847. Taking Holy Orders in 1844, he became, in 1851, Vicar of Monkland, Herefordshire. This benefice he held to his death, on Monday, Feb. 12, 1877. He succeeded to the Baronetcy in 1851. Sir Henry's name is intimately associated with hymnody. One of his earliest compositions was the very beautiful hymn, "Oh! what if we are Christ's," which he contributed to *Murray's Hymnal for the Use of the English Church*, 1852. His hymns, including metrical litanies and translations, number in the revised ed. of *H. A. & M.*, 33 in all. These were contributed at various times to *Murray's Hymnal*; *H. A. & M.*, and the *London Mission H. Bk.*, 1876-7. The last contains his three latest hymns. These are not included in *H. A. & M.* Of his hymns four only are in the highest strains of jubilation, another four are bright and cheerful, and the remainder are very tender, but exceedingly plaintive, sometimes even to sadness. Even those which at first seem bright and cheerful have an undertone of plaintiveness, and leave a dreamy sadness upon the spirit of the singer. Poetical figures, far-fetched illustrations, and difficult compound words, he entirely eschewed. In his simplicity of language, smoothness of rhythm, and earnestness of utterance, he reminds one forcibly of the saintly Lyte. In common with Lyte also, if a subject presented itself to his mind with striking contrasts of lights and shadows, he almost invariably sought shelter in the shadows. The last audible words which lingered on his dying lips were the third stanza of his exquisite rendering of the 23rd Psalm, "The King of Love, my Shepherd is":—

"Perverse and foolish, oft I strayed,  
But yet in love He sought me,  
And on His shoulder gently laid,  
And home, rejoicing, brought me."

This tender sadness, brightened by a soft calm peace, was an epitome of his poetical life.

Sir Henry's labours as the Editor of *H. A. & M.* were very arduous. The trial copy was distributed amongst a few friends in 1859; 1st ed. pub. 1861, and the Appendix, in 1868; the trial copy of the revised ed. was issued in 1874, and the publication followed in 1875. In addition he edited *Hymns for the London Mission*, 1874, and *Hymns for Mission Services*, n.p., o. 1876-7. He also pub. *Daily Prayers for those who work hard*; a *Daily Text Book*, &c. In *H. A. & M.* there are also four tunes (38, 211, 254, 472) the melodies of which are by Sir Henry, and the harmonies by Dr. Monk. [See *Church of England Hymnody*.] [J. J.]

**Baker, Mary A.** Miss Baker, who is a member of the Baptist denomination, and a resident in Chicago, Illinois, is an active worker in the temperance cause, and the author of various hymns and temperance songs. Her most popular hymn :—

1. Master, the tempest is raging, Peace, was written in 1874 at the request of Dr. H. R. Palmer, who desired of her several songs on the subjects of a series of Sunday School Lessons for that year. Its theme is "Christ stilling the tempest." During the same year it was set to

music by Dr. Palmer, and pub. in his *Songs of Love for the Bible School*, 1874. It is found in other collections, including I. D. Sankey's *Sac. S. and Solos*, Lond., 1881. Its home popularity was increased by its republication and frequent use during the illness of Pres. Garfield. It was sung at several of the funeral services held in his honour throughout the States.

2. *Why perish with cold and with hunger! Invitation.* This is another of her hymns set to music by I. D. Sankey, and included in his *Sacred S. and Solos*, Lond., 1881. [J. J.]

**Bakewell, John**, b. at Brailsford, Derbyshire, 1721. At about the age of eighteen his mind was turned towards religious truths by reading Boston's *Fourfold State*. From that date he became an ardent evangelist, and in 1744 (the year of the first Methodist Conference) he began to preach. Removing to London some short time after, he became acquainted with the Wesleys, M. Madan, A. M. Toplady, J. Fletcher, and other earnest evangelical men. After conducting for some years the Greenwich Royal Park Academy, he resigned in favour of his son-in-law, Dr. James Egan, and employed much of his time in preaching at various places for the Weslevians. He d. at Lewisham, near Greenwich, March 18, 1819, aged 98, and was buried in the Wesleyan burying ground connected with the City Road Chapel, London. Mr. Bakewell was the author of a few hymns, the best known being, "Hail Thou once despised Jesus," the abbreviations of the same, "Paschal Lamb, by God appointed," and "Jesus, hail, enthroned in glory." A short memoir of him was pub. by Mr. Stelfox, Belfast, 1864. [J. J.]

**Bald zieh ich mit dem Sterbekleid.** Anon. [*Eternal Life*.] Included as No. 3508 in Knapp's *Ev. L. S.*, 1837, in 2 st. of 4 l., with the note "Found in the hymn-book of my deceased wife." The only tr. in C. U. is:—

*Soon in the grave my flesh shall rest.* By Dr. H. Mills, in full, with 2 original st. added in his *Hymn Ger.*, 1845 (1856, p. 250), and thence, as No. 983, in the Lutheran General Synod's *Hymns*, &c., 1852.

Another tr. in, "Soon all my sorrows I shall lay," by Dr. R. Menzies, in F. A. G. Tholuck's *Hours of Christian Devotion*, Edin., 1870, p. 341. [J. M.]

**Balde, Jacob.** He was b. at Ensisheim, in Alsace, in 1603, and d. in 1668, at the age of 65. In the year 1624 he entered the order of the Jesuits, but it is rather as a patriot, deeply mourning over the miseries caused by the "Thirty Years' War," than as a priest, that he comes before us in his works. His reputation amongst his compatriots as a writer of Latin poetry could hardly have been greater than it is. With an exaggeration which, however pardonable, can scarcely be allowed to pass altogether unchallenged, he is extolled by such writers as Herder, and even more markedly by A. W. von Schlegel, as though he were unapproached by any other modern Latin poet. There is, however, no doubt that his acquaintance and sympathy with the misfortunes of his country result in a realism, and at times an earnestness, founded

upon deep religious feeling, in what he wrote, which is too often sought in vain in the works of other writers of the same class. He takes high rank, if not the first place, amongst such.

He was a prolific writer. His *Odes and Solatium Podagricarum* (the best known of his works) scarcely fall within the scope of a *Dictionary of Hymnology*; but, especially as it has been admitted by Archbishop Trench into his *Sacred Latin Poetry*, reference may be made here to his "Chorea Mortalis sive luesus de sortis et mortis in humanas res imperio," a dirge upon the death of the Empress Leopoldina, wife of Ferdinand III., in her first childbirth, in 1649, and chanted in her funeral procession, and commencing "Eheu, quid homines sumus?" (Trench, *Sac. Lat. P.*, 2nd ed., 1864, pp. 270-274). It is a noble poem, in which the author allows himself, as he very rarely did, to forsake the classical metres in which he usually wrote. However difficult to translate, and Archbishop Trench says that it "almost defies translation," there is one translation into English, in the original metre, in the *Southern Magazine*, U.S., Jan. 1873; and D. T. Morgan has another, but not in the original metre, in his *Hymns & other Poetry of the Latin Church*. The original poem is given at length in Trench, as quoted from Balde, Coloniae, 1660, vol. iv. p. 424.

The merits of Balde's productions consist rather in the grandeur and solemnity of his utterances and the boldness of his imagery than in the perfection of his classical style. Success in the latter is hardly claimed for him by his most ardent admirers. [D. S. W.]

**Baldwin, Thomas**, D.D., b. at Bozrah, or Norwich, Connecticut, 1753, was representative for some time of his native State in the Legislature. In 1783 he was ordained to the Baptist ministry, and from 1790 till his death, in 1825, he was Pastor of the Second Baptist Church, Boston. His best known hymns are:—

1. *Almighty Saviour, here we stand.* *Holy Baptism.* This hymn "For Immersion" was contributed to a *Coll. of Sacred and Devotional Hymns*, Boston, 1808, from whence it has passed into later Collections, including the *Baptist Praise Bk.*, N. Y., 1871, and others.

2. *From whence does this union rise?* *Communion of Saints.* First found in J. Asplund's *New Coll.*, Baltimore, 1793, beginning, "O whence does this union rise." Formerly very popular, and still in use as in the *Baptist Hy. [and Tune] Book*, Phila., 1871, No. 638. In the *Church Pastorals*, Boston, 1864, No. 981, it is altered to "From whence doth this union arise."

3. *O happy saints, the Lamb adore.* *Holy Baptism.* For Immersion, first appeared in a *Coll. of Sacred and Devotional Hymns*, Boston, 1808, from whence it passed in an altered form as:—"Come, happy souls, adore the Lamb," into Winchell's *Supp. to Watts*, 1819. It is found in Spurgeon's *O. O. H. Bk.*, 1866, and many modern American Baptist collections. [F. M. B.]

**Balfern, William Poole**, b. in 1818, at Hammersmith; entered the Baptist Ministry in 1848; and has laboured chiefly in the suburbs of London, and in Brighton. Mr. Balfern is the author of *Glimpses of Jesus* and other prose works of similar character, has been a frequent contributor to Religious Periodicals, and has pub. the following vols. of poetry:—

(1) *The Beauty of the Great King, and other Poems*, 1871, Lond., Passmore and Alabaster. (2) *Lyrics for the Heart*, 1876. (Same pub.) (3) *Hymns of the Pas-*



son, 1862, Lond., Nelson and Sons. (4) *Pilgrim Chimes for the Weeks of the Year*, 1861, is a selection from Mr. Ball's poems made and pub. by Rev. Chas. Bullock.

Mr. Ball's hymns have appeared in the *Bap. Hymnal*; *P's. & Hys. for the Young*; the *Meth. S. S. H. Bk.*; *Songs of Gladness* (S. S. Union); *Bk. of Hymns for S. School*, Lond., Weeks & Co.; *Treasury of Sacred Song*, Kirkwall, W. Pease; and in a few collections of the Church of England. They include:—

1. Come unto Me, the Saviour speaks [said]. *Invitation.*
2. Hark, dear children, hear the angels. *Sunday.*
3. O gentle Teacher, ever near. *Divine Teacher.*
4. O Lamb of God, most lowly [holy]. *Holiness of Jesus.*

5. O morning star, whose distant ray. *Divine Guidance.*

6. O Thou Who art enthroned on high. *Praise.*
7. Shepherd of those sunlit mountains. *The Good Shepherd.*

All these hymns were contributed to the S. S. Union *Songs of Gladness*, 1871, and from thence have passed into other collections.

8. Say not, O wounded heart. *Love of Jesus.*
- From his work, *The Beauty of the Great King*, 1871, into the *Bap. Hymnal*, 1879.

Whilst these hymns do not take a high rank as poetry, they are characterised by simplicity of expression, and by devout and earnest, often tender, Christian feeling.

[W. R. S.]

**Ball, Thomas Isaac**, b. 16 August, 1838. On taking Holy Orders in 1865, he successively became Curate of St. Salvador's, Dundee Mission; Incumbent of St. Mary's, The Cove, by Aberdeen; Domestic Chaplain to the Earl of Kinnoull; Curate of All Saints, Bringham Street, Edinburgh; Curate of St. Columba's, Edinburgh; Priest of St. Michael's Chapel, Edinburgh; and Examining Chaplain to the Bishop of Argyll and the Isles. Mr. Ball is the author of *The Orthodox Doctrine of the Church of England*, 1877, and of numerous tracts; and the compiler of *The English Catholic's Vade-mecum*, 1868. In 1863 he contributed various *trs.* from the Latin to the *Appendix* to the *H. Noted*, for use in St. Alban's, Holborn, London, of which he was co-editor with the Rev. H. A. Walker. He was also the sole editor of the *Supp.* thereto, 1882. These *trs.* are annotated under their respective original first lines.

**Ball, William**, a member of the Society of Friends, some time resident at Glen Rothay, Rydal, Westmoreland, author of, (1) *Nugae Sacrae, or Psalms, Hymns, and Spiritual Songs*, Lond., 1825. (2) *The Transcript and Other Poems*; (3) *Hymns, or Lyrics*, 1864; (4) *Verses composed since 1870, &c.*, 1875; and other works. From the above the following hymns have come into C. U.:—

1. Praise to Jesus! Praise to God. *Praise.* This is given in the *Hymnary*, 1871, as "Praise to Jesus, Lord and God," and in the *American Hys. and Songs of Praise*, N. Y., 1874, as:—"Hallelujah! Praise to God." Orig. text in *Lyra, Brit.*, 1867, p. 646.

2. There is a pure and tranquil wave. *Hope.* From *Nugae Sacrae*, 1825, into Lord Selborne's *Bk. of Praise*, 1883; the *Lyra, Brit.*, 1867, p. 646; and the *Westminster Abbey H. Bk.*, 1883, &c.

**Ballou, Hosea**, a celebrated leader of the sect of Universalists, was b. at Richmond, New Hampshire, April 30, 1771. He was entirely self-educated, and began to preach

when about 21. In 1807 he settled at Portsmouth, New Hampshire, passing to Salem, Mass., in 1815, and to Boston in 1817. Hed. in 1852. To the Universalist *Hymns composed by different Authors*, pub. in 1808, he contributed 199 hymns. A few of these are still used by the Universalists, but one only, and that probably his best, has passed beyond their ranks. It is:—

When God descends with men to dwell. *The Second Advent.* Ballou also edited with Turner a second collection in 1821, and a third in his own name, 1837. [See *American Hymnody*, § vi.]

[F. M. B.]

**Bampffield, George Frederick Lewis**, M.A., was b. at St. John's Wood in 1827, and was a p. s. thumous child of Robert Westcote Bampffield, surgeon, in Covent Garden, London. In 1845 he entered Trinity College, Oxford, whence he migrated to Lincoln College as a scholar, and graduated in Arts in 1849. After being curate successively of Shoreham, and of St. Thomas's, Oxford, he was received into the Roman Catholic Church by the Rev. F. W. Faber, went through a noviciate of 18 months at the Oratory, was ordained priest in 1857 by Cardinal Wiseman in his private chapel, after which he visited Rome, and, returning to England, officiated as priest at Stratford and Waltham Cross, and took part in various missions. In 1868 the chief work of his life began. This was the opening of schools for children of the middle classes. He was assisted by priests and others who lived in community, under the title of "Institute of St. Andrew." Ten years later it was confirmed by authority. His hymn to "The Five Wounds" was contributed to Mr. Orby Shipley's *Annus Sanctus*, 1884. It begins "Ye priestly hands, which on the cruel cross,"

[J. C. R.]

**Bancroft, Charitie Lees, née Smith**, dr. of the Rev. Sidney Smith, D.D., Rector of Drumragh, County Tyrone, Ireland; was b. at Bloomfield, Merriem, in the county of Dublin, June 21, 1841; and married, in 1869, to Arthur E. Bancroft. Her hymns have appeared in periodicals, *Lyra Brit.*, Bishop Ryle's *Spiritual Songs*, and other collections, and also as leaflets. The following have come into C. U.:—

1. O for the [a] robes [robs] of whiteness. *Heaven desired.* This favourite children's hymn was 1st pub. as a leaflet in 1860. In 1867 it was included in *Lyra Brit.*, and thence has passed into several collections in G. Britain and America.

2. The King of glory standeth. *Christ the Saviour.* Contributed in 7 st. of 8 l. to the *Lyra Brit.*, 1867, and entitled "Mighty to save." In the *Hys. & Songs of Praise*, N. Y., 1874, No. 1196, it begins with st. iii., "He comes in bloodstained garments."

3. Before the throne of God above. *The Advocate.* Dated 1863, and given in Spurgeon's *O. O. H. Bk.*, 1866, *Laudes Domini*, N. Y., 1884.

In 1867 Mrs. Bancroft's hymns were collected and pub. as *Within the Veil*, by C. L. S.

**Bancroft, James Henry**, b. at Boston, 1819, graduated at Amherst College, 1839, and Andover, 1842. Ill-health prevented his

ordination as a Congregational minister. He d. in Boston, Aug. 25, 1844. His hymn—

**Brother, though from yonder sky** [*Burial*], was written in 1842, for the funeral of Dudley Leavitt, a classmate at Andover, who died there suddenly Jan., 7, 1842. It was given in *The Psalmist: a New Coll. of Hys. for the Use of Baptist Churches*, Boston, 1843, No. 1098, and has won considerable acceptance in America, but is unknown in England. [F. M. B.]

**Bannerman, David Douglas, M.A.**, eldest s. of the late Rev. Professor James Bannerman, D.D., of the New College, Edinburgh, was b. at Ormiston, Haddingtonshire, January 29, 1842. After studying at the University of Edinburgh, where he graduated M.A. in 1861, he became, in 1869, collegiate minister of the Free Church, Dalkeith, and in 1879 minister of St. Leonard's Free Church, Perth. He contributed to the *Free Church H. Bk.* of 1882 a tr. of *Je te salue, mon certain Redempteur* (q. v.). [J. M.]

**Baptized into the name.** **Thomas Davis.** [*Holy Baptism*]. From his *Hymns, Old and New*, &c., 1864, No. 414, in 2 st. of 8 l. into the *Church S. S. H. Bk.*, 1868, No. 325, unaltered. It was originally written for Adult Baptism, but is also appropriate for Confirmation. It is given also in the *American Bapt. H. [ & Tune ] Bk.*, Phila., 1871, No. 744.

**Baptist Hymnody, American.** [*American Hymnody*. § IV.]

**Baptist Hymnody, English.** In this article it is proposed to give a brief account of the practices of the Baptists in England in regard to psalmody during the last 250 years, a list of their principal hymn-writers, and a notice of the hymn-books chiefly used amongst them at the present time.

For the better understanding of some statements which will follow, it should be noted that, from the first quarter of the 17th century up to the present, Baptists in this country have been divided into two main sections, i.e. *General* and *Particular* Baptists, the former favouring the Arminian view of the Christian Atonement and human free-agency, or *General* Redemption; the latter inclining more to the doctrines usually associated with the name of Calvin, or *Particular* Redemption. This distinction is now fast disappearing. Both sections are represented in "The Baptist Union," and the names *General* and *Particular* are falling into disuse. Nevertheless, the historical traditions of the two are different, and their principal institutions and societies continue distinct.

#### I. The Seventeenth Century.

(1) Throughout the 17th century the *General Baptists*, with but few exceptions, disapproved of psalmody in an ordinary mixed congregation. This was owing partly to their wish to avoid anything which seemed to ignore the difference between the "Church" and the "World," and partly to their dread of formalism. In the year 1678 the devout and learned Thomas Grantham, a man of immense influence among the *General Baptists* of that time, pub. his *Christianismus Primitivus*, wherein, speaking of the duty of Thanks-

giving, he sets forth a number of reasons against "musical singing with a multitude of voices in rhyme and metre." He urges that Psalms and Hymns are to be sung by such only as God has fitted thereto by the help of His Spirit; that by congregational singing instruction is prevented, for "when all speak, none can hear"; that singing other men's words "opens a gap for forms of prayer"; that "once permit the singing by art pleasant tunes, and you will bring music and even instruments back again into public worship, and then, farewell to all solemnity." Eleven years later, in the *General Baptist Assembly* of 1689, the question of "promiscuous singing" was considered, when the persons holding the affirmative were desired to show "what Psalms they made use of for the matter, and what rules they did settle upon for the manner." Thereupon was produced, not the version of Sternhold and Hopkins, but "a book of metres composed by one Mr. Barton, and the rules for singing these Psalms according to their gamut, sol, fa, la, my, ray, &c.; all which appeared so strangely foreign to the evangelical worship that it was not conceived anywise safe for the churches to admit such carnal formalities." And this opinion was endorsed with the general approbation of the Assembly.

(2) In the Calvinistic, or *Particular Baptist*, section of the denomination, congregational singing seems to have been regarded with more favour. In the records of the Broadmead Church, in Bristol, references to this part of worship are frequent. Thus, in the year 1671, it was a complaint made against them by "old Mr. Wright that had been Sheriff," that he could hear them sing Psalms from their meeting-place at his house in Hallier's Lane. There was a second Baptist community in Bristol, known as "Mr. Gifford's people," who, though willing to sing Psalms with others besides the church, scrupled to "sing in metre," and pleaded for permission to keep their hats on during this part of the service, or to "go forth." John Bunyan, who belonged to this section of the Baptists, not only in his famous *Allegory* frequently represents his pilgrims as singing, but also in his *Solomon's Temple Spiritualised* (A.D. 1688) speaks of this part of worship as belonging by God's appointment to the Church of the new covenant. But it is members of the church only—"Sion's sons"—that are to sing. He says:—

"To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it according to His institution acceptably. I pray that it be done by all those that nowadays get into churches with spirit and with understanding."

Only a few months after Bunyan wrote these words a violent controversy broke out among the *Particular Baptists* of London concerning the lawfulness of congregational singing. In the year 1680 Hercules Collins, pastor of the Baptist Church in Wapping, in his *Orthodox Catechism*, had broached the assertion that singing was a public duty. Benjamin Keach, pastor of Horsley Down [see

**Early English Hymnody** § XII. 1), in his *Troquet & Figure* (1682) and his *Treatise on Baptism* (1689), had followed in the same strain. But in 1636 one Isaac Marlow, an influential lay member of the church in Mile End Green, in a *Discourse concerning Singing*, entered the lists on the other side. Keach replied in his *Breach Repaired*, and presently others joined in the fray. As stated (i.e.), the General Assembly of *Particular Baptists* intervened in the interests of peace, and a truce followed; but the practice of congregational singing more and more prevailed.

These Baptists of the 17th century sang the Psalm in their ordinary worship. At length, however, the custom was introduced (by Keach, in 1675-8), in supposed imitation of the example of Christ and His Apostles, of singing a hymn at the close of the Lord's Supper. Next, hymns were sung on Thanksgiving days, at special occasions.

These appear to have been composed either by the minister himself or some gifted friend. Thus, in connection with the controversy above named, it is stated that on one occasion, at Mr. Keach's place, when a brother minister was officiating, "a hymn was given up to him which he read and sang, and the people with him." For use at those times were prepared both the earlier hymns of Benj. Keach, and the *Sacramental Hymns* of Joseph Bennett, the elder, Joseph Boyce, a Presbyterian minister in Dublin, who appears to have been a Baptist in principle, pub. eighteen *Sacramental Hymns*, to which he appended a hymn on Baptism, and another on the ministry (Dublin, and again Lond., 1693).

[For fuller details see *Trinity's History of the English Hymn*, vol. I. 1. 1. *Baptists in Baptist History*, by J. John Gossell; and an article in the *British Quarterly Review*, vol. I. Ent. as "Early Nonconformist Psalmody," by J. Spence-Kennedy.]

## II. The Eighteenth Century.

During the first half of the 18th century the *General Baptists* for the most part retained their prejudices against congregational singing.

Thus, in 1738, a case was presented from Northamptonshire to the General Assembly of *General Baptists* complaining that some churches of that district had "fallen into the way of singing the Psalms of David, or other men's compositions, with treble notes, and a mixed multitude." It is, however, an indication of a change of feeling, that this Assembly, unlike the one in 1689, was not admitting the fact of the innovation, desired to leave the matter an open question. About the middle of the century, indeed, may now exist cognate of *General Baptist* young up in the millard counties and the West Riding of Yorkshire, and those in Christian Methodist neighbours, believed New Covenanters. In the year 1770, the General Assembly of *General Baptists* was formed, and soon afterwards a Collection of *Hymns* was prepared for their use. In 1785 Thomas Cole, in Leicester-shire, pub. a volume of original hymns known as *Barton Hymns*. These hymns are homely style, but full of gos-

pel fervour. They had for a time considerable local popularity and reached a second edition in 1797. In 1791 the *General Baptist Association* sanctioned the preparation of a new *Collection of Hymns*, the former being very imperfect and nearly out of print. Accordingly in 1793 appeared a *Selection* edited by John Dawson, of Leicester, and another entitled *Hymns and Spiritual Songs selected from various authors*, the latter vol. being known by the name of *Ben Taylor's Hymns*. Nevertheless, in some of the older *General Baptist* churches the prejudice against congregational singing still survived, and, in 1785-7, a rather warm controversy was waged between Gilbert Rogers, a much-respected Lincolnshire minister, who in two pamphlets condemned the practice, and Dan Taylor, then of London, who defended it. A gentleman now living (1898) tells how he has heard from his mother of the singular worship of the *General Baptists*, at Merrett, in England, and of the gladness expressed on one day, through the influence of the younger part of the congregation, the old custom was broken through, and a hymn heartily sung. By the close of the 18th century, however, singing, as a part of public worship, had become universal among the *General Baptists*.

(3) Returning to the *Particular Baptist* section of the denomination, and going back to the beginning of the century, we recall the name of Joseph Bennett, the elder. He may be regarded as the connecting link in *Baptist Hymnody* between the 17th and 18th centuries. His *Hymns for the Lord's Supper* belong to the former period (1697), those on *Believers' Baptism* to the latter (1712). He deservedly holds a front place among Baptist hymn-writers, not only as being among the first in order of time, but also from the sterling quality of some of his compositions. One of these, "Another six days' work is done," is a favourite Sunday-morning hymn in many Nonconformist congregations to this day. After his death, in 1713, it was long before worthy successor appeared. Indeed, until nearly the middle of the century, the only Baptist hymn-writer of whom we know anything is Anne Dutton (1734), wife of the Baptist minister at Great Grimsden, Huntingdonshire. J. A. Jones, who, in 1835, published her hymns, styles her "the justly celebrated." Mrs. Dutton's compositions, however, are now (except by antiquaries) wholly forgotten. In 1747 appeared *Devotional Songs, Hymns, and other Poems*, by Daniel Turner, M.A. of Abingdon; and in 1750, *Evangelical Hymns and Songs*, by Benjamin Wallin, pastor of Maze Pond. The hymn-writer of these writers possess any great merit, though of the two those of Turner have the more melody and true "poetic fire." In their names must be added that of John Needham, author of the well-known love-note hymn, "To praise the ever-blessed Lord." His *Hymns Devotional & Moral* were printed at Bristol in 1768. Here, too, may be mentioned Edmund Jones, pastor at Ekeston, who died in 1763, at a comparatively early age, the author of a hymn very popular for many years, "Come, humble sinner, in whom's breast." But by far the most gifted Baptist



hymn-writer of this period was Anne Steele, the accomplished daughter of the Rev. Wm. Steele, Baptist minister, at Broughton, in Hampshire. Adopting the signature T.—in full *Theodosia*—she wrote a large number of hymns which were not only introduced into the Bristol hymn-book of Ash & Evans in 1769, and Dr. Rippon's *Sel.* in 1787, but are in common use at the present time. We have indeed now entered upon the palmy days of Baptist Hymnody, the thirty years or so which followed the first publication of Miss Steele's hymns. To this period belong Benjamin Beddome, a most prolific hymn-writer; Dr. Samuel Stennett (grandson of the Joseph Stennett already named), who contributed largely to Rippon's *Sel.*; Benjamin Francis, a native of Wales, but pastor for many years of a Baptist church in Gloucestershire; Robert Robinson; and John Fawcett, D.D., who (in 1772) on deciding to remain with his attached people at Waingate in Yorkshire, wrote, "Blest be the tie that binds," and in the course of the next few years composed several other hymns still in frequent use. Less known writers of this date are Wm. Tucker, of Chard, a Baptist layman, who in 1772 began to publish in the *Gospel Magazine* hymns strongly Calvinistic in sentiment; and James Newton, Chalmers Tutor to the Bristol Education Society, who about the same time wrote a few useful hymns, especially one for baptismal occasions. A much greater name is that of Dr. John Ryland, of Northampton, who at the age of 20, in 1773, wrote the first of a series of 100 hymns, most of which were composed to be sung in connexion with his sermons. John Adams, originally one of Ryland's members, about this time printed in the *Gospel Magazine* a few hymns now almost forgotten. John Fellows, most of whose works date from Birmingham, pub. hymns in 1773 and 1776, the former collection relating chiefly to the subject of Baptism. Richard Burnham, minister of Grafton Street Chapel, Soho, put forth in 1783 *New Hymns on divers subjects*, a volume which passed through several editions. Samuel Medley, the popular and useful minister of Byron Street, Liverpool, began in 1786 to print hymns on broadsides as they were composed, and afterwards pub. them in two small volumes. In the following year (1787) John Dracup, of Steep Lane, in Yorkshire, pub. his *Hymns & Spiritual Songs*, and, in 1789, Charles Cole, of Whitechurch, put forth his *Threefold Alphabet of New Hymns*. In 1792 Joseph Swain, a young minister whose short and bright career at Walworth closed in four years afterwards, printed a collection of original hymns, several of which have a place in the principal Baptist hymn-books of the present day; and Samuel Pearce, of Birmingham, whose ministerial course both in brevity and fair promise greatly resembled Swain's, wrote a few hymns which were published with his life by Andrew Fuller in 1800. These were introduced into the later editions of Rippon's *Sel.* The history of the century closes not unfitly with the name of Job Hutton, minister at Claxton, in Norfolk, author of a fine hymn beginning "Come ye saints and

raise an anthem," altered by Dr. J. Mason Neale into a form more familiar to modern ears, "Come ye faithful, raise the anthem." In regard to the hymn-books used by the *Particular Baptists* during the 18th century, they were undoubtedly at first simply collections for special occasions, such as those of Boyae, Joseph Stennett, and Wallis, and were used as supplementary to the Psalms in one or other of the metrical versions. But in 1769 a volume was brought out popularly known as the *Bristol Hymn Book*, compiled by the Rev. John Ash, LL.D., of Peristote, and the Rev. Caleb Evans, D.D., of Bristol. This contained 412 hymns by various writers. An 8th ed. of this collection, valuable for its preface and list of authors, was pub. by Isaac James, at Bristol, 1801; and a 10th ed. with a small supplement, Norwich, 1827.

In 1787 Dr. J. Rippon, of Carter Lane, and afterwards of New Park Street, London, pub. a *Selection of Hymns from the best authors*, intended to be an Appendix to Dr. Watts's *Psalms & Hymns*. It soon became the popular Baptist Hymn Book, was enlarged from time to time, and passed through more than 30 editions. It was intended, as indicated in the title, to be supplementary to Dr. Watts's *Psalms and Hymns*. Therefore the only hymns contained in it from Watts are from his *Lyric Poems, Sermons and Miscellanies*. All editions contain the names of most of the authors. Prominent among these are those of Steele, Beddome, S. Stennett, Doddridge, Fawcett, Newdham and D. Turner. A few hymns are taken from J. Stennett, B. Francis, J. Ryland, Gibbon and others. The 10th ed., 1800, and the 27th 1827, were enlarged. No further change was made by Dr. Rippon, but on the expiration of the copyright of the 1st ed. in 1841 rival editions appeared with additions and alterations.

### III. The Nineteenth Century.

But few hymn-writers of eminence have appeared among the Baptists of either sect during the present century; though there are many who have written one or two hymns of merit. The first name that presents itself is that of John Burton, of Nottingham and Leicester, who wrote chiefly for Sunday School. Then comes the name of Mrs. Alice Floyd, a member of the old General Baptist Church in Worship St., London, and author of a well-known hymn on the seasons, pub. 1811. John Mann, a bookseller, and member of the G. B. Church in the Commercial St. London, in 1828 published a volume of *Hymns and Poems*. The Rev. John Howard Hill, M.A.—a minister of great influence in his day—composed a large number of hymns on the subjects of his sermons, and in 1830 published a collection therefrom. The John Eustace Giles, formerly of Leeds, several missionary hymns, and in 1830 of great excellence on the subject of Baptism. Mrs. Saffery, wife of a Baptist minister at Salisbury, wrote many hymns for special occasions, and in 1834 published a volume of *Poems on Sacred Subjects*. The John Harrington Evans, M.A., of John's Chapel, Gray's Inn Lane, in 1818 pre-

a selection of 179 hymns for use in his own place of worship and introduced therein a few of his own composition. This collection reached the 5th ed. in 1838 with 451 hymns. The Hon. and Rev. Baptist W. Noel, M.A., about the same time pub. a selection of hymns which passed through several editions. Of these a few were originals. About the year 1834 Dr. Amos Sutton, a distinguished General Baptist missionary, on the occasion of a visit to England, composed a hymn which has ever since been very popular at "Farewell Services." "Hail, sweetest, dearest tie that binds." Miss Leslie, of Calcutta, the accomplished daughter of another Indian missionary, is the author of a volume of poems and of the beautiful hymn, "They are gathering home-ward from every land." Edward Mote, a Baptist layman of the strongly Calvinistic school, published, in 1836, "*Hymns of Praise*." David Denham, in 1837, published a *Selection*, including many of his own compositions. Later hymn-writers include the Revs. Cornelius Elven, Charles Haddon Spurgeon, F. W. Goadby, M.A., Thomas Goadby, B.A., Edward Hall Jackson, Dawson Burns, D.D., W. P. Balfour, T. Vincent Tymms, J. T. Wigner, Walter J. Mathams, Charles Clark, J. M. Wigner, W. H. Parker, B. Provis, and others.

It remains to mention the principal hymn-books in use in Baptist congregations from A.D. 1800 to the present time. Many have been prepared for the service of particular congregations. These, as being of little more than local and temporary interest, we pass over, confining ourselves to hymn-books which have been adopted by a large number of churches.

(1) Toward the end of the last century (1793) John Deacon pub. a hymn-book for the use of *General Baptist Churches*, of which a 2nd ed., with a large Appendix, the whole including 746 hymns, was pub. in 1804. At that date it is said to have been "pretty generally in use in General Baptist Connections." In 1830 this book, having been revised by a committee appointed by the Annual Association, was formally adopted as the *General Baptist Hymn book*. In 1851, another book was substituted, entitled "*The New Hymn Book*." The compilers were two brothers, the Revs. J. B. Pike and J. Carey Pike. It also, before formal adoption, was revised by a committee. In course of time an Appendix was prepared containing about 80 modern hymns. But in 1877 it was deemed expedient by the Association that another book should be compiled to include a large number of the best hymns of the present day. This book was pub. in 1879, under the title of the "*Baptist Hymnal*." The Rev. W. R. Stevenson, M.A., of Nottingham, was editor, nine other General Baptist ministers co-operating. It contains 920 hymns. The word *General* was omitted from the title, partly from the fact stated at the commencement of this article, that the two sections of the Denomination are now almost identical in Christian doctrine and practice, and partly from the expectation, which has in fact been realised, that a certain number of congregations in what has been known as the *Particular Baptist* section would adopt the new Hymnal. In 1880, by direction of the General Baptist Association, the *School*

*Hymnal*, containing 343 hymns for the young, was prepared for the use of Sunday Schools and Families by the Rev. W. R. Stevenson, assisted by a committee.

(2) We have seen that at the close of the 18th century the hymn-books chiefly in use among the *Particular Baptists* were the Collections of Dr. Rippon and of Drs. Ash and Evans. In 1828 a book was prepared by Mr. John Haddon, sen., and revised by Doctors Murch, Price and Steane, with other ministers, to which was given the name of *The New Selection*. This was revised and enlarged in 1838 and again in 1871 by the addition of a Supplement, called *Praise Waiteth*, and in both forms it has had a considerable circulation. Originally prepared by Mr. John Haddon, jun., the collection entitled *Psalms and Hymns*, which has been extensively used by important churches for 26 years past, was first pub. in 1858. The principal compilers were Drs. S. G. Green and N. Haycroft and the Revs. W. F. Burchell and J. T. Wigner. It contained, until 1880, just 1000 hymns; but in that year a Supplement was added, under the editorship of the Rev. J. T. Wigner, containing 271 additional hymns, chiefly modern. In 1882 a companion book was put forth under the same editorship, entitled *Psalms and Hymns for the Young*, intended chiefly for use in Sunday Schools. In 1866, the Rev. C. H. Spurgeon published a collection of hymns prepared under his direction and entitled *Our Own Hymn Book*. It contains 1129 psalms and hymns, and is used not only at the Metropolitan Tabernacle, but also in many other congregations presided over by ministers who were once students under Mr. Spurgeon.

Three other collections of hymns, used exclusively by the more highly Calvinistic of the *Particular Baptist churches*, are: (1) Mr. Wm. Goadby's *Sel. of Hymns*, pub. in 1814. A new ed. with a Supplement appeared in 1838. Successive alterations and additions have been made from time to time (most of J. Hart's hymns having been incorporated), until it now contains 1130 hymns. (2) *The Selection*, 1837, of David Denham, formerly of Unicorn Yard Chapel, Tooley Street, London, containing nearly 1200 hymns, and said to be used by upwards of 100 churches in Great Britain. (3) *The Selection* of John Stevens, formerly of Meard's Court Chapel, London. Enlarged and rearranged by J. S. Anderson, of New Cross Road, S.E., it now contains 970 hymns. [W. R. S.]

**Baptist Hymnody, Scottish.** [Scottish. § vi. 5.]

**Baptist Hymnody, Welsh.** [Welsh Hymnody. § IV.]

Barbauld, Anna Laetitia, née Aikin, daughter of the Rev. John Aikin, D.D., a dissenting minister, was b. at Kibworth-Harcourt, Leicestershire, June 20, 1743. In 1753 Dr. Aikin became classical tutor at a dissenting academy at Warrington. During her residence there she contributed five hymns to Dr. W. Entfield's *Hymns for Public Worship*, &c., Warrington, 1772. In the following year these were included in her *Poems*, Lond., J. Johnson, 1773. In May, 1774, Miss Aikin

was married to the Rev. Rochemont Barbauld, a descendant of a French Protestant family, and a dissenting minister. For some years Mr. Barbauld conducted, in addition to his pastoral work, a boarding school at Palgrave, Suffolk. From this he retired in 1785. In 1786 he undertook the charge of a small congregation at Hampstead, and from thence he passed to the dissenting chapel (formerly Dr. Price's) at Newington Green, in 1802. He d. Nov. 11, 1808. Mrs. Barbauld continued to reside in the neighbourhood until her death, March 9, 1825. In the latter part of the same year her niece pub. *The Works of Anna Laetitia Barbauld, with Memoir, by Lucy Aikin*, 2 vols., Lond., Longman, 1825. As a writer of hymns Mrs. Barbauld was eminently successful. Their use, however, with the exception of five contributed to Dr. W. Enfield's collection, is almost exclusively confined to the Unitarian hymnals of Great Britain and America. Including these hymnals, the whole of her hymns are still in common use. These hymns appeared thus:—

- i. *In Dr. W. Enfield's Hymns, &c.*, 1772.
  1. Again the Lord of life and light. *Easter.*
  2. Awake, my soul, lift up thine eyes. *Conquest.*
  3. Behold, where breathing love divine. *Christian Charity.*
  4. Jehovah reigns, let every nation hear. *God's Dominion.* A part of this was given in Collyer's *Sel.*, 1812, No. 586, as:—
  5. This earthly globe, the creature of a day.
  6. Praise to God, immortal praise. *Harvest.*
- ii. *Poems*, 1773 (*Preface dated Dec. 1, 1772*). The whole of the above, and also:—
  7. God of my life and author of my days. *To God the Father.* This is an "Address to the Deity," in No. 1. It is given in Martineau's *Colls.*, 1840 and 1876. From it the following centos were given in Collyer's *Sel.*, 1812:—
  8. God, our kind Master, merciful as just.
  9. If friendship in the vale of tears I stray.
- iii. *Poems revised 1792*.
  10. Come, said [says] Jesus' sacred voice. *Invitation.*
  11. How blest the sacred tie that binds. *Christian Fellowship.*
  12. Lo where a crowd of pilgrims toll. *Pilgrimage of Life.* From this is taken:—
  13. Our country is Immanuel's ground [land].
  - iv. *Leisure Hour Improved (Ironbridge)*, 1809.
  14. Sweet is the scene when virtue dies. *Death.*
- v. *Supplement to the Unitarian Coll. of Kippis, Rees, and others*, 1807.
  15. When as returns the solemn day. *Sunday.*
  16. Sleep, sleep to day, tormenting cares. *Sunday.*
  17. How may earth and heaven unite. *Worship.*

vi. *Works, with Memoir*, 1825.

In vol. i. most of the above are reprinted, and the following are added:—

18. Joy to the followers of the Lord. *Joy.* (c. 1830.)
19. Pure spirit, O where art thou now. *Bereavement.* This is dated 1808.
20. Salt of the earth, ye virtuous few. *Salt of the Earth.*
21. When life as opening buds is sweet. *Death.* This is dated "November, 1814."

The more important of these hymns are annotated in this Dictionary under their first lines. Mrs. Barbauld's *Hymns in Prose for Children*, originally pub. in 1781, were long popular and have been translated into French, Italian, Spanish, and other languages. [J. J.]

**Barclay, John.** [*Scottish Hymnody*, § VIII. 10.]

**Baring-Gould, Sabine**, M.A., eldest s. of Mr. Edward Baring-Gould, of Lew Trenchard, Devon, b. at Exeter, Jan. 28, 1834, and educated at Clare College, Cam-

bridge, B.A. 1854, M.A. 1856. Took Orders in 1864, he held the curacy, near Wakefield, until 1867, was preferred to the incumbency of Yorks. In 1871 he became rector of Mersea, Essex, and in 1881 rector of Trenchard, Devon. His works are the most important of which are, *Li Saints*, 15 vols., 1872-77; *Curious the Middle Ages*, 2 series, 1866-68; *The Development of Religious Belief*, 1869-1870; and various volumes of His hymns, original and translated, in the *Church Times*; *H. A. & M.*, 1875; *The People's Hymnal*, 1867, &c. collections, the most popular being "Christian soldiers," "Daily, daily praises," the tr. "Through the night and sorrow," and the exquisite East "On the Resurrection Morning." His effort in hymnology is the publication of original *Church Songs*, 1884, of which series have been already issued. In *Christy* for Nov. 1871, he also contributed to an article on "The Noels and French Flanders." These have been transferred to Choys's and Stanifort Books, and also to his *Church Songs*.

**Barlow, Joel**, b. at Reading, cut, 1755, graduated at Yale 1778, as Cracow, Poland, 1812. He was well as an author and politician during the American Revolution. His publications include *Hasty Pudding*; *Columbia*, 1785, at the request of the (Congregational Association of Connecticut, rected and enlarged Dr. Watts's *Psalmody* those omitted by Watts, and the whole to American thought and stances. This work, pub. in 178 through various editions, and, although superseded by *Dwight* in 180, it is still to be issued for many years as title is somewhat curious as setting design. It reads:—*Psalmody carefully the Christian Worship in the United America, being Dr. Watts's Imitative Psalms of David, as improved by Mr. Of his renderings of the Psalms, it still in C. U.:—*

1. *Awake, my soul, to sound His praise.* This is No. 233 in Hatfield's *CA. H. I* and other collections.

2. *Lord, Thou hast scourged our gu* *Ps. lx.* Altered from Watts. Also in *CA. H. Bk.*, No. 1312.

3. *Our land, O Lord, with songs* *Ps. cxxi.* In the *Phila. Presb. Hymnal*

4. *In Thee, great God, with songs* *National Hymn*. This is No. 3 in a different form. It is No. 962 in *N. Church Pastorals*, Boston, 1864. [F.]

**Barnaby, Sir Nathaniel**, C.N., of Naval Construction in Her Majesty's b. at Chatham in 1829, has been for years interested in Christian education is Superintendent of the Bap. S. at Lee, in Kent. He is the author of hymns composed for use in the school. Of these, one beginning "To Je Captain, to Jesus, our King," and



"The soldier keeps his wakeful Watch," composed to the German tune, "The Rhine-Watch," are in W. R. Stevenson's *School Hymnal*, London, 1881. His hymns are spirited and popular. [W. R. S.]

**Barnard, Edward William, M.A.**, of Trinity College, Cambridge, third s. of H. B. Barnard, of Caxton Castle, Yorkshire, was b. March 12, 1791. He was Vicar of South Clive, Yorkshire, from 1816 to his premature death in 1826. His *publ. works* are:—

[illegible]

Barnard, John. [Scottish Hymnody, [D. S. W.]  
§ VIII, 2.]

**Barnes, Barnaby**, fourth s. of Dr. Barnes, Bishop of Durham, b. about 1569, in Yorkshire. At the age of seventeen he entered Brasenose Coll., Ox. but, never obtaining his degree. In 1591 he is said to have joined a military expedition to Normandy, in which country he remained until 1594. He wrote *A Divine Centurie of Spiritual Sonnets*, which was printed in 1595. He was buried in the church of St. Mary-le-Bow, Durham, in December, 1599.

He was the author of *More plays, one published in 1907, and two in 1910, not known to be of any great value. Furthermore, he wrote a number of short stories, which were privately printed in 1910, together with all his other works. It is also included in Mr. Arber's collection of the works of the author.*

**Barrows, Elijah Porter, S.T.D.,** at Mansfield, Connecticut, Jan. 5, 1805, and graduated at Yale, 1824. Ordained in 1832, he was pastor of First Free Presbyterian Church, N. Y., 1835-7; Professor of Sacred Literature at Western Reserve College, 1837-52; of Hebrew Language and Literature at Andover, 1852-63; and of the same at Oberlin, O., 1863. His publications include *Memoir of E. Johnson*, 1835; *Companion to the Bible*, 1839; *Sound Geography and Antiquities*, 1873, &c. **Hingham.**

**Ballads.** Christ is mine [Poem in Christ] was written at Johnson, Ohio, in 1914, in 6 st. of 8 l. It was taken by J. T. Newbridge. 4. A Missionary of the American Language, its first publication in English was in the 5-st. of 8 l. and it is continued. In Ballads has eight stanzas and contains hymns and versions of Psalms.

Barry, Alfred, D.D., second s. of Sir C. Barry, b. Jan. 15, 1826, and educated at King's Coll., Lond., and Trinity College, Cambridge.

concluding in classical and mathematical houses in 1848 and obtaining a Fellowship the same year. Taking Holy Orders in 1850, he has held many important appointments, including the University of Toronto, Trinity College, Glenora, and the Headmaster of the College of Leeds Gr. Sch. In 1882 he passed from Leeds to Cheltenham as Principal of the College; thence in 1888 to King's College, London, as Principal; and in 1894 to the University of Melbourne, as Principal of the Metropolitan of Australia. In addition to these appointments, Dr. Barry was Boyle Lecturer 1875, Chaplain to the Bp. of Bath and Wells, and Chaplain in Ordinary to the Queen. His pub. works include *Introduction to the Gospel of St. John*, 1861; *St. John's Epistles and the Gospels: Life of St. Ch. Barry*; *The Teacher's Prayer Book*; and various volumes of *Sermons*. Also a contributor to *Smith's Diet of the Bible*. His hymns are few, and not so good as his poetry. "As Thou didst rest, O Father, give us rest, O God, O God, 1870; and *Thine's Call*, 1882, &c. (J. J.)

Barth, Christian Gottlob, s. of C. F.

North. He is a pastor in Stuttgart, was at Stuttgart, July 31, 1793. He studied at Tübingen, where he was the principal founder of the Pietist movement. He was afterwards sustained by his mother's entreaties from offering himself as a missionary. He became, in 1822, assistant at Neckarwehingen and Dorndorf, and, in 1822, curate in charge of Eppingen and Seelheim, near Nagold. In 1824 he was appointed pastor of Mötzingen, near Calw. He was called to a new charge in 1838, and settled in Calw, receiving the title of pastor. He received a D.D. from the University of Göttingen, Dec. 4 of Calw of apoplexy, Nov. 12, 1862. At Calw he deemed himself as a writer and preacher to children, as a preacher and writer in the cause of missions to the heathen and to the Jews, and as the founder and director of the Calw Missionary Society. His books, *The Bible History*, reached its 16th edition in 1872, and had then been translated into 24 European, 18 Asiatic, 7 African, and 3 South Sea languages. He frequently attended the meetings of the Religious Tract Society of London and was a member of the Evangelical Alliance, 1848, and the 5th, 1850; *Die Deutsche Bieg.*, i. 94-95. Of his hymns there have been fr. into English.

6. Auf einem Berg ein Bäumlein stand. (With Scripture.) Included in his *Lieder und Gedichte* (1800-1801), 1802, p. 50, in 4 st. Form:—  
In J. Kühner's *Christl. Gesangsweise*, Hamburg, 1840, p. 115. The 1st. st.—

(1) "I put a hill there stands a tree," by Dr. J. Mills, 1846, p. 25; and thence in F. Stone's *Native Americans*, Boston, N. S. 1849, p. 1: "A tree grows on a mountain, by Mt. Adams, 1850, p. 128. (3) "A tree stood on a mountain," in Dr. H. W. Dickinson's *Notes*, Harg., 1864, p. 22. (4) "On a hill stands a beautiful tree," in W. S. Bendish's *Forest Landscapes*, N. Y., 1867, p. 18, signed "I. W." (5) "Lo, on a mount a tree both stand," by Mrs. H. R. Spach, as No. 10 in the *Transcendental Lutheran Little Children's ALB.*, 1868.

11. *Erhebe dich, du Volk des Herrn.* (Mission-Wochen für das Basel Mission-Festtag), June 12, 1900, in his *Christliche Gedichte*. Stuttgart, 1900, p. 48, in Fr. as "Ye people of the Lord, arise," by Dr. H. Müller, no. 2, 1901.

iii. *Hüter*, ist die Nacht vernachlässigt. (7) *Wissen* for the 20th anniversary, June 27, 1832, of the Basel Missionary Society, and last week in the Mission.

*Magazine* for that year. In his *Christliche Gedichte*, Stuttgart, 1836, p. 54, in 8 st. The *trs.* are:—

(1) "Ho! watchman, is the night away," by Dr. G. Walker, 1860, p. 84. (2) "Watchman! Hath the night departed," in L. Rehfuess's *Church at Sea*, 1865, p. 107.

[J. M.]

**Bartholomew, William**, is favourably known through the English libretti of Mendelssohn's *Elijah*, *Atthalie*, *Antigone*, *Lauda Sion*, &c.; and Costa's *Eli*, and *Naaman*, &c. He was b. in London, Sept. 6, 1793. For some years he was engaged in writing English words for foreign music. In 1841 he attracted the attention of Mendelssohn, and from that day to Mendelssohn's death, in 1847, he was associated with him, adapting for him the words of the above-named oratorios. He subsequently assisted Sir M. Costa in like manner with *Eli* and *Naaman*. He d. Aug. 18, 1867. His hymns are generally taken from the above works, the finest and best known being "Praise Jehovah, bow before Him" (q.v.).

**Barton, Bernard**, commonly known as the "Quaker Poet," was b. in London Jan. 31, 1784, and educated at a Quaker school at Ipswich. In 1798 he was apprenticed to Mr. S. Jeap, a shopkeeper at Halstead, Essex, with whom he remained until 1806, when he removed to Woodbridge, Suffolk, and entered into business with his brother, as a coal and corn merchant. On the death of his wife at the end of the first year of their married life, he proceeded to Liverpool, where he acted as a private tutor for a short time. He returned to Woodbridge in 1816, where he secured an engagement in the local bank of the Messrs. Alexander. This appointment he held for 40 years. He d. at Woodbridge, Feb. 19, 1849. During the same year his daughter pub. his *Poems and Letters*, with a *Memoir*. His poetical works were numerous, including:—

(1) *Metrical Effusions*, 1812; (2) *Poems by an Amateur*, 1818; (3) *Poems*, 1820; (4) *Napoleon, and other Poems*, 1822; (5) *Poetic Vigils*, 1824; (6) *Devotional Verses founded on Select Texts of Scripture*, 1826; (7) *A Widow's Tale*, 1827; (8) *New Year's Eve*, 1829; (9) *The Reliquary*, 1836; (10) *Household Verses*, 1845. A complete list of his works is given in Joseph Smith's *Descriptive Catalogue of Friends' Books*, Lond., J. Smith, 1867, vol. I. pp. 195-206.

From these works about 20 pieces have come into C. U. as hymns. These are found principally in the Scottish *Evangelical Union Hymnal*, on the one hand, and various American Unitarian collections on the other. The best known are, "Lamp of our feet, whereby we trace," and "Walk in the light, so shalt thou know." From his *Devotional Verses*, &c., 1826, the following have passed into the Scottish *Evang. Union Hymnal*, 1878:—

1. **Fear not, Zion's sons and daughters. Gracious Promises.** This is part of a poem on Isaiah xlii. 1, "Fear not, Jacob, tribulated."

2. **Hath the invitation ended! Invitation.**

3. **See we not beyond the portal! Present vision Imperfect.** This is part of the poem on 1 Cor. xiii. 12, "Thim and dark our present vision."

4. **Those who live in love shall know. Peace.**

5. **Would'st thou share this benediction! Poor in Spirit.**

In addition, there are also in various collections:—

6. **Around Bethesda's healing wave. Consolation.** This is on pp. 182-186, in his *Napoleon, and other Poems*, 1822, in 10 st. of 9 l. A cento therefrom is given in a few American hymnals, including Mr. Beecher's *Ply-*

*mouth Coll.*, No. 746, as, "The waters of Bethesda's pool."

7. **There is a life more dear. Spiritual life.** From the *Devotional Verses*, 1826, p. 96, into Kennedy, 1863, No. 1177, with the omission of 8 v.

8. **Say not the law divine. Spiritual law.** Also from the *Devotional Verses*, 1826, p. 34, into various American hymnals, generally Unitarian, as the *Hymns and Tune Bk.*, Boston, 1869, No. 342, &c., where, however, it is rewritten from an irregular metre to 8 st. This had previously appeared in Hedge and Huntington's *Hymns for the Ch. of Christ*, Boston, U.S., 1833.

Other hymns, given in great part in American Unitarian collections, are annotated under their respective first lines. [J. J.]

**Barton Gray.** [See G. H.]

**Barton, William**, b. cir. 1603, and for some time Minister of St. Martin's, Leicester. d. May 14, 1678. He was the author of one of the earliest collections of hymns, as distinct from Versions of the Psalms, in the English language. He was a friend of Richard Baxter, and it was at Baxter's request that he made four metrical renderings of the *Tc Deum* (q.v.). His Hymns and Versions of the Psalms were numerous [see *Early English Hymnody*, §§ v., vi., and *Psalms*, English, § xi.] and were pub. as follows:—

(1) *The Book of Psalms in Metre*, 1646, 2nd ed. 1648, 3rd ed. 1646, 4th ed. 1654. (2) *Psalms & Hymns composed for the Public Thanksgiving*, Oct. 24, 1651. This consists of versions of Ps. 43, 76, 46 and 135. A copy of this is in the Bodleian. (3) *A Century of Select Hymns known as the Chapter Hymns*, 1659, 1st in all. (4) *Five Centuries of Select Hymns*, an imperfect edition, published, he said, against his will. It contains the 16th Century, a new Century of Chapter Hymns, and 11 Centuries of Psalm Hymns, 1665. (5) A new and revised ed. of the *Chapter Hymns*, 1670. (6) A new and revised ed. of the *Psalm Hymns*, 1672. (7) Last rev. of the *Psalm Hymns*, containing the *Third Century*, 1672. (8) The foregoing Centuries collected, a *Third Century Chapter Hymns* added thereto, 20 additional hymns, Catechism, Book of Canticles, the Catalogue of Virtue Women (all in metre), were pub. with an Introduction by his son, Edward Barton, "Minister of Welf in Northamptonshire," in 1688. This is Barton's work which is known as the *Six Centuries of Select Hymns and Spiritual Songs, collected out of the Bible*, Lond., 1688. Of these works Nos. 1, 2, and 4 differ in text from each other; and together with the rest again altered in the final revision published after death, 1682, and several times reprinted. The last was pub. by Robert Robinson of Cambridge in 1791. These versions deserve more attention from copy than they have hitherto received. It must be noted, ever, that the *Book of Psalms*, and the *Psalm Hymns* are distinct works. (9) Barton also printed a 4th ed. in 1655, as, *A View of Many Errors and some Absurdities in the Old Translation of the Psalms in English Metre*, as also in some other Translations lately published. This work contains specimens of his own translations and epigrams, and commendatory by his friends. [J.]

**Bartrum, Joseph P.** Of this American author nothing certain is known, save that he pub. *The Psalms newly Paraphrased for Service of the Sanctuary*, at Boston. U. in 1833, and that he is supposed to have been a Unitarian. From *The Psalms*, &c. version of Ps. cvi.:—"O from these vi dark and drear," is given in several Unitarian collections in G. Britain and America. A version of Ps. lxxxvii., "Amid the heights of heavens," is given in Holland's *Psalms of Britain*, 1843, vol. ii. p. 339, together with a critical note on his work. [F. M.]

**Bateman, Christian Henry**, s. c. Bateman, was b. Aug. 9, 1813, at Wyke, Halifax. After studying in the Moravian College and exercising his ministry there for some time, he became, in 1843, minister of Ric-

**Place Congregational Church, Edinburgh.** After 1846 he was successively Congregational minister at **Hopton**, in Yorkshire, and Reading, in Berkshire. On taking Holy Orders in the Church of England he became, 1869-71, curate of **St. Luke's, Jersey**, and Chaplain to the Forces : 1871-75, Vicar of All Saints, Chiddishall, Middlesex; 1877-84, curate of St. John's, Penryn, and, 1884-85, Haverden. His hymns appeared mainly in :—

[illegible]

**Bateman, Henry**, a popular writer of hymns for children, was descended from the Voorn, a Huguenot family. Born on March 6, 1802, in Bunhill Row, Finsbury, he was educated for commercial pursuits, and followed the trade of a timber merchant. He died in 1877. During the greater part of his life he was addicted to the writing of poetry, but his hymn verses were mostly written between 1836 and 1861. His pub. works are:—

(1) *Bygone and Long Ago* and *Down the River*, 1939; (2) *Sunday Singers: A New Hymn and Psalm for the Young*, 1940; (3) *Home Missions: Metrical Lay Services*, 1942; (4) *Short Melodies*, 1943; (5) *New Hymns and Psalms*, 1945; (6) *A First Not and Other Poems*, including Hymns and Psalms, 1946.

From the *Sunday Sunbeam* (Lowell, Nisbet & Co., 1886) the following hymns have come into C. H.:

- [illegible]

13. Holyroodly amongst the flowers, Ours & Abel.  
In 1 step down those friends the best, Jere & Abel.

- |     |                                    |                    |
|-----|------------------------------------|--------------------|
| 19  | If anything seems too hard to do.  | Forbearance.       |
| 20  | In love's garden, fair and bright. | Boleslav.          |
| 21  | In my sick bed when quite alone.   | Consolation.       |
| 22  | In the wild desert, far from home. | Providence.        |
| 23  | Is not that what I think I know.   | Faith.             |
| 24  | Mail-bowls in the garden's hem.    | Faith.             |
| 25  | Nearest to the garden's hem.       | Faith.             |
| 26  | O mine not, O, I find I know.      | Humor.             |
| 27  | Ourselves, great as I find me not. | The Lord's Prayer. |
| 28  | Ourself, great as I find me not.   | Providence.        |
| 29  | Ourself, great as I find me not.   | Providence.        |
| 30  | Ourself, great as I find me not.   | Providence.        |
| 31  | Ourself, great as I find me not.   | Providence.        |
| 32  | Ourself, great as I find me not.   | Providence.        |
| 33  | Ourself, great as I find me not.   | Providence.        |
| 34  | Ourself, great as I find me not.   | Providence.        |
| 35  | Ourself, great as I find me not.   | Providence.        |
| 36  | Ourself, great as I find me not.   | Providence.        |
| 37  | Ourself, great as I find me not.   | Providence.        |
| 38  | Ourself, great as I find me not.   | Providence.        |
| 39  | Ourself, great as I find me not.   | Providence.        |
| 40  | Ourself, great as I find me not.   | Providence.        |
| 41  | Ourself, great as I find me not.   | Providence.        |
| 42  | Ourself, great as I find me not.   | Providence.        |
| 43  | Ourself, great as I find me not.   | Providence.        |
| 44  | Ourself, great as I find me not.   | Providence.        |
| 45  | Ourself, great as I find me not.   | Providence.        |
| 46  | Ourself, great as I find me not.   | Providence.        |
| 47  | Ourself, great as I find me not.   | Providence.        |
| 48  | Ourself, great as I find me not.   | Providence.        |
| 49  | Ourself, great as I find me not.   | Providence.        |
| 50  | Ourself, great as I find me not.   | Providence.        |
| 51  | Ourself, great as I find me not.   | Providence.        |
| 52  | Ourself, great as I find me not.   | Providence.        |
| 53  | Ourself, great as I find me not.   | Providence.        |
| 54  | Ourself, great as I find me not.   | Providence.        |
| 55  | Ourself, great as I find me not.   | Providence.        |
| 56  | Ourself, great as I find me not.   | Providence.        |
| 57  | Ourself, great as I find me not.   | Providence.        |
| 58  | Ourself, great as I find me not.   | Providence.        |
| 59  | Ourself, great as I find me not.   | Providence.        |
| 60  | Ourself, great as I find me not.   | Providence.        |
| 61  | Ourself, great as I find me not.   | Providence.        |
| 62  | Ourself, great as I find me not.   | Providence.        |
| 63  | Ourself, great as I find me not.   | Providence.        |
| 64  | Ourself, great as I find me not.   | Providence.        |
| 65  | Ourself, great as I find me not.   | Providence.        |
| 66  | Ourself, great as I find me not.   | Providence.        |
| 67  | Ourself, great as I find me not.   | Providence.        |
| 68  | Ourself, great as I find me not.   | Providence.        |
| 69  | Ourself, great as I find me not.   | Providence.        |
| 70  | Ourself, great as I find me not.   | Providence.        |
| 71  | Ourself, great as I find me not.   | Providence.        |
| 72  | Ourself, great as I find me not.   | Providence.        |
| 73  | Ourself, great as I find me not.   | Providence.        |
| 74  | Ourself, great as I find me not.   | Providence.        |
| 75  | Ourself, great as I find me not.   | Providence.        |
| 76  | Ourself, great as I find me not.   | Providence.        |
| 77  | Ourself, great as I find me not.   | Providence.        |
| 78  | Ourself, great as I find me not.   | Providence.        |
| 79  | Ourself, great as I find me not.   | Providence.        |
| 80  | Ourself, great as I find me not.   | Providence.        |
| 81  | Ourself, great as I find me not.   | Providence.        |
| 82  | Ourself, great as I find me not.   | Providence.        |
| 83  | Ourself, great as I find me not.   | Providence.        |
| 84  | Ourself, great as I find me not.   | Providence.        |
| 85  | Ourself, great as I find me not.   | Providence.        |
| 86  | Ourself, great as I find me not.   | Providence.        |
| 87  | Ourself, great as I find me not.   | Providence.        |
| 88  | Ourself, great as I find me not.   | Providence.        |
| 89  | Ourself, great as I find me not.   | Providence.        |
| 90  | Ourself, great as I find me not.   | Providence.        |
| 91  | Ourself, great as I find me not.   | Providence.        |
| 92  | Ourself, great as I find me not.   | Providence.        |
| 93  | Ourself, great as I find me not.   | Providence.        |
| 94  | Ourself, great as I find me not.   | Providence.        |
| 95  | Ourself, great as I find me not.   | Providence.        |
| 96  | Ourself, great as I find me not.   | Providence.        |
| 97  | Ourself, great as I find me not.   | Providence.        |
| 98  | Ourself, great as I find me not.   | Providence.        |
| 99  | Ourself, great as I find me not.   | Providence.        |
| 100 | Ourself, great as I find me not.   | Providence.        |

15. Ten thousand years, play me, Jesus the Guide.  
16. Though all the way, the little way, Providence.  
17. To my wonderful, I'm sure, Trust.  
18. True, tramp upon their unknown way, The R.

35. What God made A brokenhearted sacrifice, resignation,  
36. When Jesus's daughter was so ill. Power.

27. When morning, fresh and bright and new,  
 28. The good old book! with histories, *Italy's Story*,  
 29. Your after pest, with patient love, *A Parson's*  
*Journal*.
- In addition to the foregoing the following  
 from his *Heart Melodies*, &c. (London, Snow,  
 1862), are also in C. U., and have attained to  
 some popularity:—
30. Gracious Father, gentle Shepherd [sung before  
 Time], *Shewings*,  
 31. Let the Father, the Lord be sitting, *Proper*,  
 32. Was it for the great Lord, for us? *Good Friday*

As will be gathered from the above list of hymns in C. U., the *Sunday School* has been the most successful of Mr. Butternut's works. This success is due mainly to the fact that the hymns deal with subjects already treated of in hymns for children. His hymns are hearty and natural in tone. Some of the best of these pub. in the *Sunday School* were given in the *Book of Praise for Children*, 1875, edited by W. Garrett Horder, and from there have passed into many collections for children. His best hymn—"Light of the world! Whose kind and gentle cure" (p. 14)—is a prayer of more than usual merit for Divine guidance.

W. G. H.

**Bathurst, William Hilley, M.A.,** a. s. b. the R. H. Hon. Charles Bagehot (afterwards Bathurst) some time M.P. for Bristol, b. at Cleveland, near Bristol, Aug. 28, 1790, and educated at Winchester, and Christ Church, Oxford, graduating B.A. in 1818. From 1820 to 1832 he held the Rectory of Harwood-on-Elm, near Leeds. Resigning the Rectory in the latter year, through his inability to receive a living, he devoted himself to the Common Prayer, he retired into private life, and at Lydney Park, Gloucestershire. Nov. 25, 1877. His works include, *The Grange of St. Virgil*; *Translated by H. H. B.*, 1849; *Myself and Mine*; or, *Thoughts on Sacred Subjects*, in Verse, 1849; and *Faustina and Hyacinth*, a Pulpit and Private Course, 1851 (2nd ed. 1852). His last contained a notice of his own life, 1861. He was 81. All the latter, and many of the former are original. Of his hymns, those most extensive use are, "Hark! the distant Isles proclaim," "Holy Spirit come on high," "Jesus, Thine Church with longing eyes," "Eternal Spirit, by whose power," "O be a faith that we need not shrink," and "O Son whom we never rest from." In relation to these hymns, (all of which are set to music) under their first lines, the following are:—*H. C. U.* and mainly in America.—

- [illegible]



16. Lord, a better heart bestow. *Lent.*
17. Lord, bid the light arise. *To the Holy Spirit.*
18. Lord, shed Thy glory as of old. *Whitsuntide.*
19. Lord, what blessed consolation. *Safety of the Church.*
20. Lord, when our offerings we present. *Offertory.*
21. O for a beam of heavenly light. *Lent.*
22. O for that flame of living fire. *H. Spirit.*
23. O give thanks unto the Lord. *Ps. cv.*
24. Shepherd of Israel, from above. *On behalf of Children.*
25. This day the Lord hath called His own. *Sunday.*
26. When the world my heart is rending. *Heaven.*
27. Why search ye in the narrow tomb? *Ascension.*
28. Ye servants of the living God. *Praise.*

All these hymns were given in his *Psalms & Hymns*, &c., 1831 (Preface dated November 15th, 1830), and repeated, without alteration, in the 2nd ed., 1842. They are characterized by simplicity of language, and directness of aim; but do not in any instance rise above the ordinary level of passable hymnwriting. In some American collections Bathurst's name is contracted to "Bath," and this is regarded either as a complete surname or as a *Bath Coll.* The contraction was given by Bickersteth in his *Christ. Psalmody*, 1833. [J. J.]

**Batman, Stephen** (sometimes given as Bateman), was b. at Bruton, Somersetshire, and d. in 1581. Beyond the fact that he was a professor of divinity and the author of several works, nothing has been ascertained concerning him. E. Farr, in his *Select Poetry, &c., of the reign of Q. Elizabeth*, 1845, has given eight stanzas on "Life" from his work, *The travayled Pilgrime, bringing news from all partes of the worlde, such like scarce heerde of before*, Lond. 1569.

His works have often quaint titles. They include, in addition to the above—(1) *Batman upon Bartholome, his Booke, de Proprietatibus Hieram. Newly corrected, enlarged, and amended*, Lond., East, fol., 1582 (a work of Shakespearian interest). (2) *Christall Glasse of Christian Reformation*, Lond., 1569. (3) *Golden Booke of the Leaden Gables*, Lond., 1577. (4) *Doome warning all men to the Judgment*, Lond., 1581, &c.

**Batty, Christopher**, b. at Newby Cote, near Settle, Yorkshire, 1715, d. April 19, 1797. He was a member of the "Inghamites," a religious denomination located principally in the northern parts of the counties of Lancashire and Yorkshire. He assisted James Allen (q. v.) in the production of the *Kendal Hymn Book*, 1757, to which he contributed 31 hymns. Very few of these are in C. U. at the present time. His "Captain of Thine enlisted host" (*Missions*), from the *Kendal H. Bk.*, 1757, is found in Kemble's *Coll.*, 1838, No. 475, and in Spurgeon's *O. O. H. Bk.*, No. 968. He completed his brother's poem, *Messiah's Kingdom*, which was printed in 1792. [See *Inghamite Hymnody*.]

**Batty, William**, brother of the above, also an "Inghamite," and the contributor of 15 hymns to the *Kendal H. Bk.*, 1757. Of these, "Content and glad I'll ever be" (*Salvation by Grace*) and, "From Salem's gate advancing slow" (*Passiontide*), are in C. U. outside of the Inghamite Society, and are given in Snapp's *Songs of G. & G.*, 1872. W. Batty died in 1788. [See *Inghamite Hymnody*.]

**Baxter, Lydia**, an American Baptist, was b. at P. uersburg, N. York, Sep. 2, 1803, married to Mr. Baxter, and d. in N. Y. June 22, 1874. In addition to her *Gems by the*

*Wayside*, 1855, Mrs. Baxter contributed many hymns to collections for Sunday Schools, and Evangelistic Services. Of these, the following are the best known:—

1. *Cast thy net again, my brother.* *Patient toil.* Given in the *Royal Diadem*, N. Y., 1873.
2. *Go, work in my vineyard.* *Duty.* Also given in the *Royal Diadem*, 1873, and Mr. Sankey's *S. & Solos*, No. 4.
3. *I'm kneeling, Lord, at mercy's gate.* *Lent.* In *Coronation Hymns*, &c., N. Y., 1879.
4. *I'm weary, I'm fainting, my day's work is done.* *Longing for rest.* *Royal Diadem*, 1873.
5. *In the fadeless spring-time.* *Heavenly Reunion.* In the *Royal Diadem*, 1873, I. D. Sankey's *S. S. & Solos*, No. 256, and others. It was written for Mr. H. P. Main in 1872.
6. *One by one we cross the river.* *Death.* In *Songs of Salvation*, N. Y., 1870, I. D. Sankey's *S. S. & Solos*, No. 357, &c. It dates cir. 1866.
7. *Take the name of Jesus with you.* *Name of Jesus.* Written late in 1870, or early in 1871, for W. H. Doane, and pub. in *Pure Gold*, 1871. It is No. 148 of I. D. Sankey's *S. S. & Solos*.
8. *The Master is coming.* *Invitation.* In *Songs of Salvation*, 1870, No. 38.
9. *There is a gate that stands ajar.* *Mercy.* In *New Hallowed Songs*, and also the *Gospel Songs* of P. Bliss, 1874. It was written for S. J. Vail about 1872. It has attained to some popularity. It is given in Mr. Sankey's *S. & Solos*, No. 2.

[J. J.]

**Baxter, Richard.** Only a. of Richard Baxter, yeoman, Eaton Constantine, Shropshire, b. at Rowton, Shropshire, Nov. 12, 1615. He was educated at Wroxeter School, and for a time held the Mastership of the Dudley Grammar School. On taking Holy Orders, he became, in 1640, Curate of Kidderminster. Subsequently he was for some time chaplain to one of Cromwell's regiments. Through weakness he had to take an enforced rest, during which he wrote his *Saints' Everlasting Rest*. On regaining his health he returned to Kidderminster, where he remained until 1660, when he removed to London. At the Restoration he became chaplain to Charles II., and was offered the bishopric of Hereford, which he refused. On the passing of the Act of Uniformity, he retired from active duty as a Minister of the Church of England. In or about 1673 he took out a licence as a Non-conformist Minister and commenced lecturing in London. He d. Dec. 8, 1691. His prose works are very numerous. His poetical are:—

- (1) *Poetical Fragments: Heart Employment with God and Himself: The Concordant Discord of a Broken-hearted Heart*, London, Printed by T. Snowden for B. Simmons, at the 3 Golden Clocks, &c., 1681 (2nd ed. 1689; 3rd ed. 1699). It consists of accounts of his religious experiences in verse, and is dated "London, at the Door of Eternity; Rich. Baxter, Aug. 7, 1681." (2) *Additions to the Poetical Fragments of Rich. Baxter, written for himself, and communicated to such as are more for serious verse than smooth*, London, Printed for B. Simmons at the Three Golden Clocks at the West-end of St. Paul's, 1693. (3) *A Paraphrase on the Psalms, With other Hymns Left fitted for the Press*, pub. the year following his death (1692). [Early English Hymnody, § x., and English Psalters, § xii.] The *Poetical Fragments* were republished by Pickering, Lond., 1821. From this work his well-known hymn, "Now [Lord] it belongs not to my care," is taken (see "My whole, though broken, heart, O Lord.")

[J. J.]

**Bayly, The.** Printed by Stephen Daye, at Cambridge, in New England, in 1640, but there is neither place nor printer's name on the title of this excessively rare volume, the first published in North America. It contains the *Psalm* only, but in the 2nd ed., pub. in 1647, are added a few spiritual songs. The 3rd, revised and amended by President Dunster, had a large addition of Scripture songs and hymns, written by Mr. Lyon. The translations were chiefly by the Rev. Richard Mather, the Rev. Mr. Wedd, and the Rev. John Eliot. Francis Quarles, however, contributed several psalms. Originally known as the *Bay Psalm Book*, it afterwards was called *The New England Version of the Psalms*. (See *Cotton's List of Editions of the Bible's Parts thereof in English*, p. 117.) A copy is in the Bodleian, and two others have recently been acquired for America. (See *Eng. Notes*, § XI., and *American Hymnody*.) [W. T. B.]

**Bayly, Charles.** This writer is included by Dr. C. Rogers in his *Lyra Britannica*, 1867; but his hymns have not come into general use. In 1841 he edited *The Seaward Wreath*, Lond. (Preface dated "Frome, Sept. 28, 1840.") The contributors to this volume include John Sheppard, Francis Skerrey, and James Ayre. Mr. Bayly's *Inscriptions and Other Poems* were pub. in 1860. Dr. Rogers gives "Jesus, to Thee I trembling fly," and "Jesus Christ enthroned on high," as specimens of his hymn-writing, and states that he was born at Frome-Seelwood, Somersetshire, and was member of the legal profession.

**Bayne, Robert Hall, M.A., &c.** of the Rev. Joseph Bayne, b. at Wellington, Somerset, Jan. 10, 1801, and educated at St. Edmund Hall, Oxford, graduating B.A. 1836, and M.A. 1839. Ordained in 1835, he held successively the Curacy of Christ Church, Blackfriars, the P. Curacy of St. Paul's, Whitechapel, of Coventry. In 1870 he was Bp. designate of he was appointed Hon. Canon of Worcester Cathedral, and in 1880 Vicar of Holy Trinity, Folkestone. Canon Bayne is more widely known as the compiler of some most successful books of sacred poetry than as an original hymn-writer, although some of his hymns are of considerable merit, and are in extensive use. Of these the best known are "Jesus, to Thee I am soaring," "Holy Spirit, Lord of glory," *Lyrics*, 185; *The Canterbury Hymnal*, 1861; and the opp. *Hymnal*, 1869 (all pub. Lond., Houlston & Wright); *The Illustrated Book of Sacred Hymns*, London, Cassell & Co., and the *Voces*, Lond., Houlston & Wright, 1869. His hymns appeared in *The Canterbury Hymnal*, *Shilling's Hymns*, and in the *Churchman's* editor, the *Hymns* of which he was sometime were pub. in 1874, and Hymns for Home Mission Series in the *Church of England*, 1879. To his editorial manual, *At the Communion* is added a series of hymns for Holy Communion.

**Baile, John.**

Little is known of this

writer beyond the facts that he was a minister of Lady Huntingdon's Connection, and had a chapel in Cumberland Street, Shoreditch. For use primarily of that congregation he pub., in 1708, *A Select Coll. of Psalms and Hymns, Extracted from Several Authors, and Published for the general use of the Church of Christ in her Militant State*, containing 232 hymns. This was re-issued in 1770, with a Supplement of 29 hymns; and a 3rd ed. appeared in 1775, with an Appendix of 51 hymns. This last was under the editorship of the Rev. Lawrence Coughlan. Two years later, on Coughlan's leaving Shoreditch, an anonymous *Collection* appeared; and again, in 1782, under the pastorate of John Henry Meyer, a *Selection* containing 432 hymns. As Baile's name is omitted from the edition published by Coughlan, some little confusion has arisen with regard to their respective claims. [W. T. B.]

**Be joyful in God, all ye lands of the earth.** *J. Montgomery*. (Ps. c.) Pub. in his *Songs of Zion*, 1822, in 4 st. of 4 l., and in his *Poetical Works*, 1828 and 1846; but omitted from his *Original Hymns*, 1833. It is not in C. U. in G. Britain; but in America, from the appearance in the *Prayer Bk. Coll.*, 1826, to the present, it has been included in numerous hymnals throughout the States. Orig. text in the *American Baptist Psalms Bk.*, N. Y., 1871, No. 235.

**Be known to us in breaking bread.** *J. Montgomery*. [*Holy Communion*.] 1st pub. in his *Christian Psalter*, 1825, No. 526, in 2 st. of 4 l., and entitled "The Family Table." It was subsequently republished in his *Original Hymns*, 1833, No. 207, with the same title. Its use is limited in its original form, but as a part of the cento "Shepherd of souls refresh and bless" (q.v.), it is widely known in America.

**Be love, delightful theme.** *B. Bodden*. [*Preciousness of Christ*.] From his posthumous *Hymns*, &c., 1817, No. 74, in 6 st. of 4 l., into a limited number of hymnals. In Maurice's *Choral H. Bk.*, 1861, it is attributed to J. Montgomery in error.

**Be merciful, O God, to me.** *C. Wesley*. [*Psalms*.] Appeared in *Ps. & Hymns*, 1743, in 9 st. of 6 l. (*P. Works*, 1668-72, vol. viii, p. 127.) The hymn "My heart is fixed, O God, my heart," in the *Suppl.* to the *H. Bk.*, 1836, and the revised ed., 1875, is composed of st. vii, viii, ix.

**Be Thou, O God, by night, by day.** [*Morning*.] This anonymous hymn, which is given in many American collections, has not been traced beyond Cheever's *American Congregational Book of Poetry*, N. Y., 1831. It was in the *Plymouth Coll.*, 1835; Longfellow and Johnson's *Hymns of the Spirit*, 1864; and others, in 2 st. of 4 l., but always as "Anon." [W. T. B.]

**Be Thou our [my] Guardian and our [my] Guide.** *J. Williams*. [*Divine Guidance sought*.] Appeared in his *Hymns on the Catechism*, 1842, in 4 st. of 4 l. It is based on the petition in the Lord's Prayer, "And lead us not into temptation." In some revisions it is changed from the pleas. to the

singular throughout, as in *H. A. & M.*, revised ed., 1875, No. 282, &c. It is given in several collections in G. Britain and America.

**Be thou ready, fellow-mortal.** [*Readiness for Duty.*] Appeared anonymously in the Unitarian *Hys. for the Sanctuary*, Boston, 1849, No. 609. These *Hys.*, &c., were edited by the Rev. C. A. Bartol and others, and are known as *Bartol's Coll.* This hymn passed from that *Coll.* into the *Supplement to Hedge & Huntington's Hys. of the Church of Christ*, Boston, 1853, and again into other hymn-books.

**Beadon, Hyde Wyndham, M.A.** b. in 1812, and educated at Eton and at St. John's Coll., Cambridge, B.A., 1835, M.A., 1839. Taking Holy Orders in 1836, he became, in 1837, Vicar of Haselbury, Plucknett, near Crewkerne, and, in 1838, Vicar of Latton, Wilts. He is also Hon. Canon of Bristol, and Rural Dean. His hymns were pub. in *The Parish Hymn Book*, 1863 and 1875, of which he was co-editor with the Rev. G. Phillimore, and Bp. Woodford. To that collection, in 1863, he contributed the following hymns:—

1. Pierce was the storm of wind. *Epiphany.*
  2. Glory to thee, O Lord, Who by." &c. *Epiphany.* This is usually given as, "All praise to Thee, O Lord, Who by," &c., and is found in several hymnals.
  3. O God, Thy soldiers' crown. A tr. of "Deus tuorum militum" (q.v.).
  4. The Son of Man shall come. *Epiphany.*
- The peculiarity of these hymns is that they are all in s.m. Their use is somewhat limited, with the exception of Nos. 1 and 2. [J. J.]

**Beale, Mary, née Craddock**, dau. of Mr. Craddock, Minister of Walton-on-Thames, b. 1632, d. in Pall-Mall, 1697. She was distinguished in painting, and her house was the resort of men of letters and eminence in various professions. Her versions of Ps. xiii., lii., lxx., and cxxx. were included in Samuel Woodford's *Paraphrase in English Verse, upon the Books of the Psalms*, 1667. The version of Ps. lxx. is given in Holland's *Psalms of Britain*, 1843, vol. ii. p. 76.

**Beata nobis gaudia Anni reduxit orbita.** [*Whitsuntide.*] This hymn is sometimes ascribed to St. Hilary of Poitiers; but as in the case of others, upon insufficient evidence. [See *Hilary.*]

The full text, in 6 st. of 4 l., is given in *Daniel*, i., No. 7, together with the *Roman Brev.* version, and a few references, and notes. *Mone*, No. 183, gives the text from mss. of the 13th and 14th centuries, supplies readings therefrom, and closes with a note. *Daniel*, iv. pp. 160–161, quotes *Mone* almost verbatim, and adds readings from a Rheinau ms. of the 11th cent. The text is also found in two mss. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 53 b., Vesp. D. xii. f. 78): the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 93, where it is printed from an 11th cent. ms. at Durham; in the *Hymn. Sar.*, Lond. 1851, pp. 113, 114; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Simrock*, 1868; and other collections.

As to the use of this hymn, we may remark that in the *Mozarabic Brev.* it is the hymn at Lauds on Whitsunday, and daily to Trinity Sunday; in the *Sarum* for Second Vespers on Whitsunday, and daily at Vespers during the week; *Fork* adds First Vespers as well; *Canterbury* directs its use at Vespers; so also *St. Albans*, but with the addition of two stanzas from the hymn at

First Vespers on Whitsunday—"Jam Christus vera." In the *Rom. Brev.* it is the hymn at Lauds on Whitsunday, and through the octave to Trinity Sunday exclusively. Other Breviaries of less importance also vary in their use.

The *Rom. Brev.* text differs from the older form only in the two instances: st. 1, l. 4, "Effulset in disciplina," is changed to "Illapsus est apostolia," and st. 17, l. 3, "Sacra dierum numero," to "Sacra dierum circulo." *Daniel* draws attention to a curious question with regard to the word, *paracletus*, or *paracletus*, in st. 1, l. 3, of this hymn. The last syllable but one, the penultimate, should have a long vowel. Here, however, it is short, as in *Prudentius*, *Cithem.* V., v. 160. On this point *Daniel* refers to *Guivantus* (*Theo. S. R. tom. iii. p. 233*), and to a treatise by Jean Baptiste Thiers (1636–1713).

This hymn must not be confounded with "Beata nobis gaudia dant militum solennia," given in *Mone*, No. 736, of which there are no trs. into English. [W. A. S.]

#### Translations in C. U. :—

1. **Again the circling seasons tell.** By W. J. Copeland, appeared in his *Hymns for the Week*, &c. 1848, p. 102, in 7 st. of 4 l. In 1852 it was reprinted in *Stretton's Church Hys.*, and, in its re-written form, as "Again the circling year brings round," in the *English Hymnal*, 1852 and 1861, being a change from C.M. to L.M. In the arrangement Caswall's tr. of 1849 was also used somewhat freely.

2. **Hail the joyful day's return.** By R. Campbell was written for his *St. Andrew's Hymnal*, a pub. therein in 1850, in 3 st. of 8 l., and thence passed into the Scottish Episcopal Co. 1858; and with the single change of *the* to *t* st. i. l. 1 in Shipley's *Annus Sanctus*, 1884.

3. **Blest joys from mighty wonders wrought.** J. M. Neale, appeared in the 1st ed. of *Hymn N.*, 1852, No. 33. It has failed to win a position in the more important collections.

4. **Round roll the weeks our hearts to greet.** W. J. Blew, written cir. 1850, first printed as broadsheet, and then in his *Hymn and 1 Book*, 1st ed., 1852, 2nd, 1855, in 4 st. of 4 l. It was also included in the *People's H.*, 1867.

5. **Joy! because the circling year.** By J. Elle and F. J. A. Hort, made for and 1st pub. in *Ch. Hys.*, 1871. In 1875 it was also included in *H. A. & M.*, No. 153, with the omission of last four lines. Mr. Ellerton in his note to this hymn (*Ch. Hys.*, folio ed., p. xlv.) attributes st. ii., "Like to quivering tongue flame," to Bp. Mant's *Ancient Hymns*, in error. Mant has no tr. of the hymn. stanza is from Campbell's tr. as above.

#### Translations not in C. U. :—

1. The rolling year pursues its way. *Prime* (possibly by J. Dryden). This is given in *O. St. Annus Sanctus*, 1884, p. 163.
2. The rolling year hath now brought back. *Hope's Hymns*, &c., 1844.
3. Blest is our joy! The time hath come once. Bp. J. Williams, *Ancient Hymns*, 1845.
4. Again the slowly circling year. *E. Caswall*.
5. Blest season! which with gladness fraught. *Chambers*, 1857.
6. The circling year again, &c. *Wallace*, 1877.
7. Again amid the circling year. *F. Trappes*.

**Beaumont, Sir John**, elder bro Francis Beaumont, the dramatic writer 1582, and educated at Oxford. In 1628 was created a baronet by King Charles I. His writings include, *The C. Thorns*, a poem in 8 books (not now to exist); *Boneworth Field* and other 1629; and Poems on religious and





are in C. U. either in G. Brit. or America, in the former to a limited extent, and in the latter somewhat extensively.

1. **All glory be to Him Who came.** *Holy Baptism.* From his posthumous *Hymns, &c.*, 1817, No. 598, in 4 st. of 4 l. into late eds. of *Rippon*.

2. **Almighty God, we cry to Thee.** *Prayer for guidance.* No. 336 of his *Hymns, &c.*, 1817, in 4 st. of 4 l.

3. **And shall I [we] sit alone?** *Hope reviving.* No. 186 of his *Hymns, &c.*, 1817, in 4 st. of 4 l., and No. 508 in the Amer. Ger. Reformed *Hys. of the Church*, N. Y., 1869. It is also in several other hymnals.

4. **Arise, Thou Bright and Morning Star.** *Christ, the Morning Star.* No. 106, in 3 st. of 4 l., in his *Hymns, &c.*, 1817.

5. **Awake, awake, my heart and tongue.** *Passiontide.* This is No. 271, in his *Hymns, &c.*, 1817, in 4 st. of 3 l. Stanzas iii.-iv. had, however, previously appeared in the 10th ed. of *Rippon's Sel.*, 1800, as No. 383, pt. ii., beginning, "To Him, Who on the fatal tree."

6. **Awake, awake Thou mighty arm.** *Missions.* This was pub. in the 10th ed. of *Rippon's Sel.*, 1800, No. 420, pt. iv. in 3 st. of 4 l., and again in *Beddome's Hymns, &c.*, 1817, No. 698. In *Spurgeon's O. O. H. Bk.* it is No. 963.

7. **Behold the day is come.** *Judgment; Second Advent.* Pub. in his *Hymns, &c.*, 1817, No. 798, in 4 st. of 4 l. In America it is given in the *Baptist Praise Bk.*, N. Y., 1871; *Songs for the Sanctuary*, 1865, &c. Not in use in G. Britain.

8. **Behold the Eunuch, when baptized.** *Holy Baptism.* Pub. in the 1st ed. of *Rippon's Sel.*, 1787, No. 471, in 7 st. of 4 l., as "The holy Eunuch, when baptized," but in *Beddome's Hymns, &c.*, 1817, No. 625, it is given as "Behold the Eunuch," &c. It is known, however, to the hymnals as in *Rippon's Sel.*, "The holy Eunuch, when baptized."

9. **Burden'd with guilt and pale with fear.** *Lent.* Pub. in the *Bristol Coll.* of Ash and Evans, 1769, No. 216, in 3 st. of 4 l., and again in *Beddome's Hymns, &c.*, 1817, No. 132.

10. **Can sinners hope for heaven?** *The Unbelievers.* Pub. in his *Hymns, &c.*, 1817, No. 400, in 4 st. of 4 l., with the heading, "The Unrighteous excluded from heaven." It is in several American collections, including *Laudes Domini*, N. Y., 1884, No. 558.

11. **Come, Holy Spirit, come; With energy, &c.** *Whitsuntide.* Appeared in the 10th ed. of *Rippon's Sel.*, 1800, No. 211, pt. ii., in 4 st. of 4 l. Also in *Beddome's Hymns, &c.*, 1817, No. 132.

12. **Come, Jesus, heavenly Teacher, come.** *Christ the Teacher.* Given as No. 128 in his *Hymns, &c.*, 1817, in 3 st. of 4 l., and from thence into the Amer. Presb. *Ps. & Hys.*, Richmond, 1867.

13. **Come, Thou Eternal Spirit, come.** *Whitsuntide.* No. 142 of his *Hymns, &c.*, 1817, in 3 st. of 4 l., and the Amer. *Bap. Praise Bk.*, N. Y., 1871, No. 511.

14. **Come, ye humble, contrite souls.** *Holy Baptism.* Adult Baptism is contemplated in this hymn, and "Candidates" are encouraged thereunto proceed to the Holy Rite. Pub. in his *Hymns, &c.*, 1817, No. 613, in 4 st. of 6 l. It is given in late editions of *Rippon's Sel.*

15. **Death 'tis [is] an awful word.** *Death.* On

the "Death of a Sinner," in his *Hymns, &c.*, 1817, No. 780, in 5 st. of 4 l., and from thence into the 27th ed. of *Rippon's Sel.*, 1827, No. 580.

16. **Did Christ o'er sinners weep?** *Before Sermon.* Given in the 1st ed. of *Rippon's Sel.*, 1787, No. 367, in 3 st. of 4 l., and again in *Beddome's Hymns, &c.*, 1817, No. 587. It is in extensive use in America.

17. **Doest Thou my profit seek?** *Chastisement.* This short hymn in 3 st. of 4 l., entitled, "Submission under Affliction," was included in *Rippon's Sel.*, 1st ed., 1787, No. 540, and signed, "Beddome." It is not found, however, in this form in *Beddome's Hymns, &c.*, 1817, but No. 223, "Does the Lord my profit seek," in 2 st. of 8 l., is either the original of that in *Rippon*, or is based thereupon.

18. **Each other we have owned.** *Parting.* From his *Hymns, &c.*, 1817, No. 665, in 5 st. of 4 l., into a few collections.

19. **Eternal Source of every good.** *Opening of a Place of Worship.* Dr. Hatfield, in his Amer. *Church H. Bk.*, N. Y., 1872, dates this hymn 1790. This may possibly arise from its appearance in a work with which we are unacquainted. It was included in *Beddome's Hymns, &c.*, 1817, No. 732. It is in a few hymnals.

20. **Father of Mercies, bow Thine ear, Attentive to, &c.** *For Missions.* Given in the 1st ed. of *Rippon's Sel.*, 1787, No. 426, in 6 st. of 4 l., and again in *Beddome's Hymns, &c.*, 1817, No. 709.

21. **Father of Mercies, God of Love, Send down, O Holy Spirit.** In his *Hymns, &c.*, 1817, No. 14 on the "In-dwelling of the Spirit," in 4 st. of 4 l. It is found in a few Church of England collections.

22. **Fountain of blessing, ever blest.** *For Do Broad.* 1st pub. in the *Bristol Coll.* of Ash and Evans, 1769, No. 42, in 4 st. of 4 l., and again in *Beddome's Hymns, &c.*, 1817, No. 341, from whence it has passed into later collections.

23. **From Thy dear pierced side.** *Passion.* Included in his *Hymns, &c.*, 1817, No. 94, 3 st. of 6 l., on the "Fountain opened." It is found in several American collections, as Amer. Meth. Episc. *Hymns*, 1849, the *Servic Song for Bap. Churches*, Boston, 1871, &c.

24. **Go forth, ye saints, behold your King [I Missions or Second Advent.** Appeared in 10th ed. of *Rippon's Sel.*, 1800, No. 421, pt. ii. in 4 st. of 4 l. and headed, "Saints long to see their King with His many crowns." It is repeated in *Beddome's Hymns, &c.*, 1817, 702. It is given in a limited number of collections; and in *Spurgeon's O. O. H. Bk.* it is 1818 in error.

25. **Great God, 'tis from Thy sovereign Grace.** This hymn on 1 Cor. xv. 8, was in the 10th ed. of *Rippon's Sel.*, 1800, in 4 st. of 4 l.; and in *Beddome's Hymns, &c.*, 1817, 2

26. **Great God, to Thee I'll make.** *Hope* 231, pt. ii., in the 10th ed. of *Rippon's Sel.*, 1800; and in *Beddome's Hymns, &c.*, 1817, No.

27. **Great God of Providence, Thy ways.** *denore.* Included in the 1st ed. of *Rippon's Sel.*, 1787, No. 35, in 4 st. of 4 l. It passed thence into a few of the earlier collections was repub. in *Beddome's Hymns, &c.*, 1817,

28. **Great God, my Maker and my King.** and Goodness of God. Also in the 1st

Rippon's *Sol.*, 1787, No. 18, in 4 st. of 4 l., and in Beddome's *Hymns*, *bc.*, 1817, No. 11.

29. *How free and boundless is the grace. Freedom of the Gospel.* In Rippon's *Sol.*, 1st ed., 1787, No. 362, in 4 st. of 4 l., and again in Beddome's *Hymns*, *bc.*, 1817, No. 373, with an additional st. "Come, without money, without price."

30. *How great, how solemn is the work. Adult Baptism.* 1st in Rippon's *Sol.*, 1st ed., 1787, No. 363, in 6 st. of 4 l., and appointed for use on the "Morning before Baptism; or, at the waterside." It was repeated in Beddome's *Hymns*, *bc.*, 1817, No. 519.

31. *How many doubts and fears prevail. Lent.* Given in the Bristol *Coll.* of Ash & Evans, 1769, No. 219, in 3 st. of 4 l., and again in Beddome's *Hymns*, *bc.*, 1817, No. 433.

32. *If most frauds should dwell. Sincerity.* No. 283, in the 1st ed. of Rippon's *Sol.*, 1787, in 3 st. of 4 l., and No. 232, in Beddome's *Hymns*, *bc.*, 1817.

33. *Is all my ways O God. Family Altar.* From his *Hymns*, *bc.*, 1817, No. 548, in 3 st. of 4 l., into modern eds. of Rippon's *Sol.*, No. 514.

34. *Is there and in sufferings too. Christ, the Example.* From his *Hymns*, *bc.*, 1817, No. 95, in 3 st. of 4 l., into *Ch. H. Amer. Unitarian Hy. (3d ed.)* *B.*, Boston, 1868, No. 409.

35. *Jesus, delightful, charming Name. Name of Jesus.* An imitation of Newton's "How sweet the Name of Jesus sounds," given in the *Hymns*, *bc.*, 1817, No. 108, in 3 st. of 4 l. It is found in several American collections, including the *Exp. Ps. B.*, N. Y., 1871, No. 459.

36. *Jesus my love, my chief delight. Christ, the Gift of God.* This is No. 171 in the 1st ed. of Rippon's *Sol.*, 1787, in 5 st. of 4 l., and No. 96 in Beddome's *Hymns*, *bc.*, 1817.

37. *Jesus my Saviour, bind us fast. Union with Christ.* From his *Hymns*, *bc.*, 1817, No. 557, in 4 st. of 4 l., into the *Amer. Ps. & Hy.*, Richmond, 1867, No. 243, and several other American collections.

38. *Jesus my Saviour, let me be. Conformity to Christ.* Also from his *Hymns*, *bc.*, 1817, No. 199, in 4 st. of 4 l., into the same *Ps. & Hy.*, Richmond, 1867, No. 79.

39. *Jesus whom faith with dead eyes. Passion of Christ.* In a *Coll. of Hys. for the Use of Rippon's Sol.*, 1st ed., 1787, No. 477, in 5 st. of 4 l., and again, as "A view of Christ's sufferings," in Beddome's *Hymns*, *bc.*, 1817, No. 60. It is a good example of the author's powers. In Spurgeon's *O. H. B.*, No. 819, it is dated 1818 in error.

40. *Let incline my wandering heart. Fear of the Lord.* From the *Hymns*, *bc.*, 1817, No. 167, *Sol.*, No. 78, pt. iii.

41. *Let though bitter is the cup. Patience.* This hymn in two forms. The first was given by Dr. Rippon in his *Sol.*, 1787, No. 294, in 3 st. and the word "Lord, though bitter is the cup," and the word is No. 206 in Beddome's *Hymns*, *bc.*, 1817, in 3 st. and the word "Lord, though bitter," *bc.* In Rippon's *Sol.*, it is in 3 st. and in the *Hymns*, *bc.*, in 7 st.

42. *Let with a grievous and aching heart. Lent.* The *Psalm*. Given in the 1st ed. of Rippon's *Sol.*,

1787, No. 236, in 3 st. of 4 l., and in the *Hymns*, *bc.*, 1817, No. 477. It is in C. U. in America, as in the *Service of Song for Bapt. Churches*, Boston, 1871.

43. *Love is the fountain whence. Love to God.* From his *Hymns*, *bc.*, 1817, No. 162, in 4 st. of 4 l., into the *Amer. Ps. & Hy.*, N. Y., 1871.

44. *My few revolving years. New Year.* From his *Hymns*, *bc.*, 1817, No. 711, in 3 st. of 4 l., into the *American Sabbath H. B.*, N. Y., 1838, No. 1166. It is also given as "Our few revolving years," in several American hymnals.

45. *My rising and with strong desires. Communion with God.* 1st pub. in the Bristol *Coll.* by Ash & Evans, 1769, No. 295, in 3 st. of 4 l., from whence it passed into Rippon's *Sol.*, 1787, No. 97. It was also included in Beddome's *Hymns*, *bc.*, 1817, No. 361.

46. *O blest society. Unity.* From his *Hymns*, *bc.*, 1817, No. 637, in 4 st. of 4 l., into modern editions of Rippon's *Sol.*, No. 258, pt. iii.

47. *O Lord, Thou art my Lord. Joining the Church.* This hymn, for the use of a person about to be admitted into Church fellowship, is from Beddome's *Hymns*, *bc.*, 1817, No. 846, in 5 st. of 4 l. It is found in a few collections both in G. Britain and America.

48. *O Lord, Thy perfect word. Holy Scriptures.* In his *Church Hymns B.*, N. Y., 1872, Dr. Hatfield dates this hymn 1760. This date most possibly be from a magazine. We trace the hymn only to Beddome's *Hymns*, *bc.*, 1817, No. 686, in 3 st. of 4 l.

49. *Oh Britain, long a favoured Isle. Prayer for National Peace.* 1st pub. as No. 17 in the *Supp.* added to the 3rd ed. of the Bristol *Coll.* of Ash & Evans, 1778. It was repeated in Rippon's *Sol.*, 1787, and other collections, and in Beddome's *Hymns*, *bc.*, 1817, No. 747, in 5 st. of 4 l.

50. *Oh wings of love the Christian flies. Heavenly word.* Appeared in the 1st ed. of the Bristol *Coll.* of Ash & Evans, 1769, No. 282, in 4 st. of 4 l., and repeated in Beddome's *Hymns*, *bc.*, 1817, No. 545.

51. *Shout, for the blessed Jesus reigns. Missions.* 1st pub. in the 1st ed. of the Bristol *Coll.* of Ash & Evans, 1769, No. 353, in 5 st. of 4 l., then in Rippon's *Sol.*, 1787, No. 429, and others among the older collections, and thence to modern hymnals. It is No. 706 of Beddome's *Hymns*, *bc.*, 1817.

52. *So fair a face bedew'd with tears. Compassion of Christ.* This, at one time a favourite hymn, was given in Rippon's *Sol.*, 1787, No. 486, in 4 st. of 4 l., and in Beddome's *Hymns*, *bc.*, 1817, No. 70. It is still in C. U.

53. *Sprinkled with reconciling blood. Atonement.* No. 357, in 4 st. of 4 l., in Rippon's *Sol.*, 1787; and No. 493, in Beddome's *Hymns*, *bc.*, 1817.

54. *Strait the gate, the way is narrow. Strait Gate.* From the *Hymns*, *bc.*, 1817, No. 348, in 4 st. of 4 l., into the 27th ed. of Rippon's *Sol.*, 1827, with the omission of st. iv.

55. *The mighty God will not despise. The Firm digest.* 1st pub. in the Bristol *Coll.* of Ash & Evans, 1769, No. 226, in 4 st. of 4 l., then in Rippon's *Sol.*, 1787, No. 273, and again in Beddome's *Hymns*, *bc.*, 1817, No. 349.

56. *The wandering star, the setting wind.* From

consistency. This 1st appeared in Rippon's *Sel.*, 1787, No. 310, in 5 st. of 4 l., then in Beddome's *Hymns, &c.*, 1817, No. 515, and is now in C. U. In America it is given in the Unitarian *Hym. & Tune Bk.*, Boston, 1868, No. 563.

57. *There is a world of perfect bliss. Heaven.* From his *Hymns, &c.*, 1817, No. 822, in 7 st. of 4 l. into the Amer. *Bap. Praise Bk.*, 1871, No. 1072, with the omission of st. ii., iii., and vii.

58. *This world's a dreary wilderness. Christ, the Refuge.* Included in his *Hymns, &c.*, 1817, No. 100, in 5 st. of 4 l. In the Amer. *Bap. Hy. [& Tune] Bk.*, Phila., 1871, No. 515, st. i. and v., with the addition of another stanza as No. ii., are given as "This world would be a wilderness."

59. *Wait, O my soul, thy Maker's will. Wisdom of God.* Given in the 1st ed. of Rippon's *Sel.*, 1787, No. 11, in 4 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 18, and headed in each instance, "The Wisdom of God." In the American collections it is usually abbreviated by the omission of st. iv., as in the *Bap. Praise Bk.*, N. Y., 1871, No. 153, or st. iii. and iv., and slightly altered, as in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, No. 454.

60. *When Adam sinned, through all his race. The Fall.* From his *Hymns, &c.*, 1817, No. 260, in 6 st. of 4 l., into the American *Church Pastorals*, Boston, 1864, No. 750, with the omission of st. ii. and iv.

61. *When by the tempter's wiles betrayed. The Fall.* No. 122 in Rippon's *Sel.*, 1787, and No. 261 in Beddome's *Hymns, &c.*, 1817, in 5 st. of 4 l.

62. *When Israel through the desert passed. Light shining in darkness.* Contributed to the Bristol *Coll. of Ash & Evans*, 1769, No. 80, in 5 st. of 4 l. and headed, "The Excellency of the Divine Word." It was repeated in Rippon's *Sel.*, 1787, No. 44, and in Beddome's *Hymns, &c.*, 1817, No. 679.

63. *When storms hang o'er the Christian's head. God our Refuge.* Also in the Bristol *Coll.*, 1769, No. 406, in 4 st. of 4 l., and in Beddome's *Hymns*, 1817, No. 323. This hymn is sometimes given as "When storms hang o'er my head"; and as "When storms hang o'er the children's heads."

64. *Where'er the blustering north-wind blows. Missions.* Given in the 10th ed. of Rippon's *Sel.*, 1800, No. 420, pt. ii., in 3 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 701. In Rippon's *Sel.*, st. iii. is altered from Beddome's *Ms.*

65. *Why, O my soul, why weepest thou? The Spiritual Mourner.* Contributed to the Bristol *Coll. of Ash & Evans*, 1769, No. 221, in 3 st. of 4 l., and repeated in Rippon's *Sel.*, 1787, No. 274, and in Beddome's *Hymns, &c.*, 1817, No. 520.

66. *Witness, ye men and angels now. Joining the Church.* From his *Hymns, &c.*, 1817, No. 647, in 4 st. of 4 l., into the *Bap. Ps. & Hymns*, 1858, No. 710, unaltered.

67. *Ye trembling souls, dismiss your fears. Trust.* Pub. in Rippon's *Sel.*, 1787, No. 288, in 6 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 549, with the omission of st. vi. The omission of that stanza would seem to indicate that it was added to the original hymn by Dr. Rippon. In Windle's *Coll.*, No. 443, Rippon's text is repeated, with the omission of st. ii.

68. *Ye worlds of light that roll so near. Christ, the Morning Star.* Contributed to the Bristol

*Coll. of Ash & Evans*, 1769, No. 112, in 5 st. of 4 l., and in Rippon's *Sel.*, 1787, No. 180, in each case with st. iv. bracketed for omission. In Beddome's *Hymns, &c.*, 1817, No. 107, this stanza, which is specially adapted to the Epiphany, is omitted.

69. *Your work, ye saints, is not comprised. Admit Holy Baptism.* From his *Hymns, &c.*, 1817, No. 632, in 6 st. of 4 l. into the 27th ed. of Rippon's *Sel.*, 1827, No. 470, pt. ii., and thence to later collections.

Beddome is thus seen to be in C. U. to the extent of about 100 hymns. In this respect he exceeds every other Baptist hymn-writer. Miss Steele ranking second.

The authorities for Beddome's hymns are: (1) *A Coll. of Hymns adapted to Public Worship*, Bristol, W. Pine, 1769, the *Coll. of Ash & Evans*; (2) Dr. Rippon's *Sel.* 1787, and later editions; (3) *Sermons printed from the Manuscripts of the late Rev. Benjamin Beddome, M.A.*, with a *brief Memoir of the Author*, Dunstable & Lond., 1819-1819; (4) Dr. Rippon's *Baptist Register*, 1795, &c.; (5) *The Beddome was in the Baptist College, Bristol*; (6) *Hymns adapted to Public Worship, or Family Devotion now first published, from Manuscripts of the late Rev. B. Beddome, A.M. With a Recommending Preface by the Rev. R. Hall, A.M. Lond.*, 1817. In his Preface Mr. Hall gives this account of the Beddome *Ms.*:—"The present Editor was entrusted several years ago with the *Ms.*, both in prose and verse, with permission from the late Messrs. S. & B. Beddome, sons of the Author, to publish such parts of them as he might deem proper. He is also indebted to a descendant, the Rev. W. Christian, formerly pastor of the Baptist Church at Sheephead, Leicestershire, for some of the Author's valuable hymns, which had been carefully preserved in the family. From both these sources, well as others of less consequence, the present interesting volume has been derived." [J. J.]

Bede, Beda, or Baeda, the Venerable. This eminent and early scholar, grammarian, philosopher, poet, biographer, historian, and divine, was b. in 673, near the place where, shortly afterwards, Benedict Biscop founded the sister monasteries of Wearmouth and Jarrow, on an estate conferred upon him by Egfrith, or Egfrid, king of Northumbria, possibly, as the Rev. S. Baring-Gould, *I. of the Saints* (May), p. 399, suggests, "in parish of Monkton, which appears to have been one of the earliest endowments of monasteries." His education was carried on at one or other of the monasteries under the care of Benedict Biscop until his death, and of Ceolfrith, Benedict's successor, to such an extent that at the early age of nineteen he was deemed worthy, for his learning and piety's sake, to be ordained deacon by St. John of Beverley. He was then bishop of Hexham, in 691 or 692. From the same prelate he received prebends ten years afterwards, in or about 701. The whole of his after-life he spent in dividing his time between the two monasteries which were the only home he was ever known, and in one of which (that of Jarrow) he died on May 26th, 735, and whose remains reposed until the 11th century they were removed to Durham, and re-interred in the same coffin as those of St. Cuthbert, where they were discovered in 1104.

It is unnecessary here to enter at length into the details of Bede's quiet and studious life, as the reader will find an excellent account of them by Bishop Stubbs, *ed. in Smith and Wace's Dict. of Christian Biography*, vol. i. pp. 300-301. It would be out of place in a work of this kind to give his writings generally. He was a very



author upon almost every subject, and as an historian his contribution to English history in the shape of his *Historia Ecclesiastica* is invaluable. But it is with him as a hymnist that we have to do here.

I. In the list of his works, which Bede gives at the end of his *Ecclesiastical History*, he enumerates a *Liber Hymnorum*, containing hymns in "several sorts of metre or rhyme." The extant editions of this work are:—

(1) Edited by *Cassander*, and published at Cologne, 1556; (2) in *Wernsdorff's Poetice Lat. Min.*, vol. ii. pp. 239-244.

II. Bede's contributions to the stores of hymnology were not large, consisting principally of 11 or at most 12 hymns; his authorship of some of these even is questioned by many good authorities, such as *Koch*, vol. i., p. 79. *Daniel*, however, in vol. i. pp. 201-203, claims the following as having been written by Bede, on the authority of *Cassander*, *Ellinger*, *Thomasius*, *Rambach*, and others.

1. "Hymnus canamus Glorice" (*Ascension*). This fine hymn is found in the *York Hymnal*, and was therefore in use in the services of the Church. 2. "Adeste Christi vocibus" (*Nativity of B. V. M.*). 3. "Agostobium gloriæ" (*SS. Peter and Paul*). 4. "Emittite Christi Spiritus" (*Pentecost*). 5. "Hymnum canentes martyrum" (*The Holy Innocents*). 6. "Il-luxit alma oculis" (*SS. Agnes*). 7. "Nunc Andree solennia" (*St. Andrew*). 8. "Præcursor almus gratiæ" (*Beholding of St. John Baptist*). 9. "Præcursor almus lumen" (*St. John the Baptist*). 10. "Primo Deus coeli globum" (*Hymn on the Creation*), a long hymn of 116 lines. 11. "Salve, tropæum gloriæ" (*St. Andrew's Address to his Cross*). To these *Mone*, vol. i. p. 20, adds, 12. "Ave osor Christi sanguis" (*On the Elevation of the Chalice*), as claimed for Bede, but disallows the claim, and assigns a very late date to it. Of these Nos. 1 to 10 are referred to in *Daniel*, l. c. xliii.-xlixi.; No. 5 in *Königsfeld*, with tr. into German; and No. 11, with words of marked commendation, in *Trench*, 3rd. ed. p. 219. Details of the trs. of Nos. 1, 5, 9, 10 are given under their respective first Latin lines.

While we cannot look for the refined and mellifluous beauty of later Latin hymnists in the work of one who, like the Venerable Bede, lived in the infancy of ecclesiastical poetry; and while we must acknowledge the loss that such poetry sustains by the absence of rhyme from so many of the hymns, and the presence in some of what Dr. Neale calls such "frigid conceits," as the epandopsis (as grammarians term it) where the first line of each stanza, as in "Hymnum canentes Martyrum," is repeated as the last; still the hymns with which we are dealing are not without their peculiar attractions. They are full of Scripture, and Bede was very fond of introducing the actual words of Scripture as part of his own composition, and often with great effect.

Neale notes two instances:—

- (1) In "Hymnum canentes Martyrum"—  
"Qui seminant in lacrymis,  
Longo timent in gaudio."  
at. (2) in "Hymnum canamus gloriæ"—  
"Mirata adhuc coelestium  
Rogavit aula civium,  
Quis, inquit, est Rex Glorice?  
Rex hæc tam laudabilis."

That Bede was not free from the superstition of his time is certain, not only from his prose writings, but from such poems as his elegiac "Hymn on Virginity," written in praise and honour of Queen Etheldrida, the wife of King Egfrith, and inserted in his *Ecclesiastical History*, bk. iv., cap. xx. [D. S. W.]

**Beecher, Charles**, s. of the well-known Dr. Lyman Beecher, whose autobiography he chiefly edited, and brother of Henry Ward Beecher, was b. at Litchfield, Connecticut, 1815. Mr. Beecher was for some time a Congregational pastor at Georgetown Mass. He has pub. *Review of Spiritual Manifestations*, 1853; *Pen Pictures of the Bible*, 1855, &c. His hymns were contributed to his brother's *Plymouth Collection*, 1855, and include:—

1. *There's rest in the grave. Heaven.*  
2. *We are on our journey home. Heaven.*

The latter is in the more extensive use, but both are unknown to the English collections. [F. M. B.]

**Befiehl du deine Wege.** *P. Gerhardt*. [*Trust in God.*] This hymn, which *Lauxmann* in *Koch*, viii. 392, calls "The most comforting of all the hymns that have resounded on Paulus Gerhardt's golden lyre, sweeter to many souls than honey and the honey-comb," appeared as No. 333 in the Frankfurt ed., 1656, of *Crüger's Praxis pietatis melica*. Thence in *Wackernagel's* ed. of his *Geistliche Lieder*, No. 66, and *Bachmann's* ed., No. 72, in 12 st. of 8 lines, and included as No. 620 in the *Unc. L. S.*, 1851. It is an acrostic on Luther's version of Ps. xxxvii. 5, "Befiehl dem Herren deine Wege und hoffe auf ihn, er wird wohl machen," formed by the initial words of the stanzas, those in *Wackernagel's* ed. being printed in blacker type. This acrostic form has been preserved by *Jacobi* and *Stallybrass*.

According to tradition it was written in a Saxon village to console his wife after being compelled to leave Berlin. But, as already stated, the hymn was pub. in 1656, and though Gerhardt had to leave his office in 1666, he did not leave Berlin till his appointment to Lützen in 1669, while his wife died in Berlin in 1668.

The hymn soon spread over Germany, found its way into all the hymn-books, and ranks as one of the finest hymns of its class. *Lauxmann* relates that it was sung when the foundation stone of the first Lutheran church at Philadelphia was laid, May 2, 1743, and again on Oct. 20, when the Father of the American Lutheran Church, Heinrich Melchior Muhlenberg, held the opening service. He also relates that Queen Luise of Prussia, during the time when Germany was downtrodden by Napoleon I., came to Ortelburg in East Prussia, and there, on Dec. 5, 1806, wrote in her diary the verses of Goethe (*Wilhelm Meister*, Bk. II, Chap. xlii.), thus rendered by Thomas Carlyle:—

Who never ate his bread in sorrow,  
Who never spent the darksome hours  
Weeping and watching for the morrow,  
He knows ye not, ye gloomy Powers.  
To earth, this weary earth, ye bring us,  
To guilt ye lead us heedless on;  
Then leave repentance fierce to wring us:  
A moment's guilt, an age of woe!

But drying her tears she went to the harpsichord, and from Goethe turned to Gerhardt, and played and sang this hymn. In his note, extending from p. 392 to p. 405, *Lauxmann* gives many other instances of its consoling effects, and says of it, "Truly a hymn which, as Luther's 'Ein feste Burg,' is surrounded by a cloud of witnesses."

**Translations in C. U.:**—

**Commit then all thy griefs.** A noble but free tr., omitting st. v., ix.-xi., by J. Wesley in *H. and Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 125), in 8 st. of 8 l. Though free, it has in far greater measure than any other caught the ring and spirit of Gerhardt. Included as No. 37 in the *H. and Spir. Songs*, 1753, and as Nos. 103-104 in the *Pocket H. Bk.*, 1785, but not included in the *Wea. H. Bk.*, till as Nos. 673,

674 in the *Supplement* of 1830 (st. iii., ll. 4-8, being omitted), and thence as No. 831 in the ed. of 1875. This *tr.* has come into very extended use, but generally abridged; Mercer, in the 1857 ed. of his *C. P. and H. Bk.*, giving it in full, but abridging it to 8 st. in his *Ox. ed.*, 1864. Among recent collections it is found under its original first line in the *Bapt. Ps. and Hys.*, 1858, *Sarum H.*, 1868, *Irish Ch. Hymnal*, 1873, *Scottish Presb. Hymnal*, 1876, *Horder's Cong. Hys.*, 1884, and others; and in America in the *Plymouth Coll.*, 1855, *Sabbath H. Bk.*, 1858, *H. and Songs of Praise*, N. Y., 1874, *Evang. Hymnal*, N. Y., 1880, and many others. In the *United Presb. H. Bk.*, 1852, it began, "To God commit thy griefs." It is also found as follows:—

1. "Thou on the Lord rely" (Wesley's iii.), in *Knight's Coll.*, Dundee, 1871-74.
2. "Thy everlasting truth" (Wesley's v.), in *Adams's Ch. Pastorals*, Boston, U.S., 1864.
3. "Give to the winds thy fears" (Wesley's ix.), in *Kennedy*, 1863, and many English and American Colls.
4. "O cast away thy fears" (Wesley's ix. altered), in *United Presb. H. Bk.*, 1862.
5. "Through waves and clouds and storms" (Wesley's x.), in *Davies and Baxter's Coll.*, 1835.
6. "Leave to His sovereign sway" (Wesley's xiii.), in *Adams's Ch. Pastorals*, Boston, U.S., 1864.
7. "Thou seest our weakness, Lord" (Wesley's xv.), in *Amer. Methodist Episcopal Hymns*, 1849.
8. "Put thou thy trust in God," a greatly altered cento of which st. i. is based on iii., ll. 1-4; ii. on i., ll. 1-4; iii. on iii., ll. 1-4; and iv. on v., ll. 5-8; appeared as No. 77 in the *Mitre H. Bk.*, 1836, and since in various hymnals, e.g. *S.P.C.K. Ps. and Hys.*, 1853, *Kennedy*, 1863.

2. **Commit thy way, confiding.** In full by Dr. H. Mills in the *Evang. Review*, Gettysburg, July, 1849, and his *Horne Ger.*, 1856, p. 172. His st. i., ii., vi., xii. were included in the Lutheran General Synod's *Hymns*, 1852, and in ii., v., vi., xi., xii. in the *Ohio Luth. Hymnal*, 1880.

3. **Thy way and all thy sorrows.** In full by A. T. Russell as No. 233 in his *Ps. and Hys.*, 1851, in 3 pts. Pt. ii. begins "In vain the powers of darkness" (st. v.), and pt. iii. with "Awhile His consolation" (st. ix.).

4. **Commit thy way to God.** A good *tr.*, omitting st. ix., x., xii., by Mrs. Charles in her *Voice of Christian Life in Song*, 1858, p. 239. Her *trs.* of st. i., ii., vi., viii., xi. form No. 138 in *Jellicoe's Coll.*, 1867, and i., vi.-viii., xi., No. 283 in *Bp. Ryle's Coll.*, 1860.

5. **Commit thy way, O weeper.** A free paraphrase, in 6 st. of 4 l., by J. S. Stallybrass for the *Tonic-Soffa Reporter*, July, 1857, repeated in *Curwen's Child's Own H. Bk.*, 1862, and new *Child's Own H. Bk.*, 1874.

6. **Commit thou every sorrow, And care.** *Tr.* of st. i.-iii., xii. by Miss Borthwick, as No. 240 in *Dr. Pagenstecher's Coll.*, 1864.

#### Translations not in C. U. :—

- (1) "Commit thy Ways and Goings," by J. C. Jacobi, 1720, p. 15 (1722, p. 38, 1732, p. 63). (2) "Commit thou thy each grievance," No. 472, in pt. i. of the *Moravian H. Bk.* 1754 (1849, No. 191). (3) "Commit thy ways, thy sorrows," by Mrs. Stanley Carr in her *tr.* of *Widenkahn's Paul Gerhardt*, 1845 (ed. 1856, p. 207). (4) "Commit thy secret grief," by *Miss Innis*, 1857, p. 99. (5) "Commend thy way, O mortal," in *Madame de Fontenay's Poets and Poetry of Germany*, 1858, vol. i., p. 424. (6) "Commit thou all thy ways, and all," by *Mrs. Heran*, 1859, p. 124. (7) "Commit thy way unto the Lord, thy heavy," by Dr. R. P. Bunnett *Sacred Lyrics from the German*, Phil. 1859, p. 46. (8) "To God thy way commending," by *Miss Cox*, 1864, p. 161, and the *Gilmann-Schaff, Lib. of Rel. Poetry*, ed. 1883, p. 510. (9) "Commit whatever grieves thee," by *J. Arley*, 1867, p. 225. (10) "Commit thy way, O weeper," by Dr. J. Guthrie in his *Sacred Lyrics*, 1889, p. 92. (11) "Commit the way before thee," by *N. L. Frothing-*

*Adm.* 1870, p. 164. (12) "Commit thy course and keeping," by *Dr. John Cairns*, c. 1850, but 1st pub. *Edin.* 1861, as an eight-page tract. [J. M.]

**Begin, my tongue [soul], some heavenly theme.** *I. Watts.* [*Faithfulness of God.*] 1st pub. in his *Hys. and S. Songs*, 1707 (2nd ed., 1709, Bk. ii., No. 169), in 9 st. of 4 l., and entitled "The faithfulness of God in His promises." In 1776, Toplady included it, in an astered and abbreviated form, in his *Ps. and Hymns*, No. 388, as "Begin, my soul, some heavenly theme." This form of the hymn has been repeated in many collections, sometimes verbatim from Toplady, and again, with further alterations, as in the *Wes. H. Bk.*, 1830, and revised ed., 1875. Its use in America, usually abbreviated, is much more extensive than in G. Britain.

**Behm, Martin**, s. of Hans Behm [*Böhme, Boehm, Behemb, Behem, Böheim, Bohemus or Bohemius*], town-overseer of Lauban in Silesia, was b. at Lauban, Sept. 16, 1557. During a protracted famine, 1574, Dr. Paul Fabricius, royal physician at Vienna, a distant kinsman, took him to Vienna, where he acted as a private tutor for two years, and then went to Strassburg, where, from Johann Sturm, Rector of the newly founded University, he received much kindness. Returning home at his mother's request after his father's death, May, 1580, he was, at Easter, 1581, appointed assistant in the Town School, and on Sept. 20, ordained diaconus of the Holy Trinity Church. After his senior had been promoted to Breslau the Town Council kept the post nominally vacant for two years, and then, in June, 1586, appointed Behm chief pastor. For 36 years he held this post, renowned as a preacher, as a faithful pastor in times of trouble (famine 1590, pestilence 1613, war 1619), and as a prolific author. After preaching on the tenth Sunday after Trinity, 1621, he was seized with illness, and after he had lain for twenty-four weeks on a sick bed, there was ministered to him, on Feb. 5, 1622, the abundant entrance of which he sings in his hymn, "O Jesu Christ, mein Lebenslicht" (*Koch*, ii. 227-234; *Allg. Deutsche Biog.*, ii. 282).

He was one of the best hymn-writers of his time. His hymns are true and deep in feeling, dwelling specially on the Passion of Our Lord. They speedily passed into the hymn-books, and long held their place therein. Of about 480 hymns which he composed, the most important appeared in his:—

- (1) *Centuria precationum rhythmicarum*, Wittenberg, 1606 (2nd ed., 1611).
- (2) *Centuria secunda precationum rhythmicarum*, Wittenberg, 1608 (2nd ed., 1611).
- (3) *Centuria precationum rhythmicarum*, Wittenberg, 1615 (complete ed. of the Three Centuries, Jena and Breslau, 1638). A selection of 79 Hymns, ed. with an introduction, by W. Nöldeke, appeared at Halle in 1867.

Four of his hymns have been *tr.* into English, three being in English C. U. :—

i. **O Heilige Dreifaltigkeit.** [*Morning.*] 1st pub. in his *Kriegesman*, Leipzig, 1593, in 7 st. of unequal length, repeated in 1608, as above, in 8 st. of 4 l. Both forms are in *Wackernagel*, v. p. 197; and the second in *Nöldeke*, 1857, p. 53; and, omitting st. vi.-viii., as No. 1126 in the *Berlin G. L. S.*, ed. 1863. In 1593 it was entitled "The ancient Sancta Trinitas et adoranda Unitas in German;" but it is rather a versification of the Prayer for Wednesday evening in



paraphrase is the work of M. Bruce (q. v.). The full text is in Dr. Grouart's *Works of Michael Bruce*, 1865, pp. 140-141.

iii. During the same year that Logan published his *Poems*, i. e. 1781, the new and revised edition of the *Scottish Translations and Paraphrases* was also published. Of this edition J. Logan was one of the revising and editing committee. In this work this hymn is included in a *third* form, in which we have 15 st. of 4 l. Of these 60 lines, 22 full lines and 7, partly so, are from the 1745 *Trans. & Par.*; 16 full lines, and 5 partly so, from Bruce of 1781, the rest being new. The hymn thus presents one of the most peculiar pieces of patchwork with which we are acquainted. As an illustration of the way in which a man can build up for himself a reputation out of the works of others, and live on that reputation, as J. Logan has done for nearly a century, we give this cento in full, printing the 1745 text in small capitals; Bruce's text of 1764, as printed in Logan's *Poems*, in *Italics*; and the new matter in *ordinary Roman type*.

"XXIII. Isaiah XLIII. 1-13.

1. BEHOLD MY SERVANT! SEE HIM RISE  
EXALTED IN MY RIGHT!  
HIM HAVE I CHOSEN, AND IN HIM  
I PLACE SUPREME DELIGHT.
2. *On him, in rich effusion pour'd,*  
MY SPIRIT shall descend;  
My truths and judgments he shall show  
to earth's remotest end.
3. Gentle and still shall be his voice,  
NO THREATS FROM HIM PROCEED,  
THE SMOKING FLAX HE SHALL NOT QUENCH,  
NOR BREAK THE BRUISED REED.
4. THE FEEBLE SPARK TO FLAMES HE'LL RAISE;  
THE WEAK WILL NOT DESPISE;  
JUDGMENT HE SHALL BRING FORTH TO TRUTH,  
AND MAKE THE FALLEN RISE.
5. The progress of his real and power  
shall never know decline,  
Till foreign lands and distant isles  
receive the law divine.
6. He who erected heav'n's bright arch  
and bad the planets roll,  
Who peopled all the climes of earth,  
and form'd the human soul.
7. THUS SAITH THE LORD; THERE HAVE I RAIS'D,  
MY PROPHET THEE I INSTALL;  
IN RIGHT I'VE RAIS'D THEE, AND IN STRENGTH  
I'LL RESCUE WHOM I CALL.
8. I will establish with the LANDS  
a covenant in thee,  
To give the Gentile nations light,  
AND SET THE PRISONERS FREE:
9. Asunder burst the gates of brass;  
the iron fetters fall;  
And gladsome light and liberty  
are straight restor'd to all.
10. I AM THE LORD, AND BY MY NAME  
OF GREAT JEHOVAH KNOWN;  
No idol shall usurp my praise,  
Nor mount into MY THRONE.
11. LO! FORMER SCENES, PREDICTED ONCE,  
CONSPICUOUS RISE TO VIEW;  
AND FUTURE SCENES, PREDICTED NOW,  
SHALL BE ACCOMPLISH'D TOO.
12. SING TO THE LORD IN JOYFUL STRAINS!  
LET EARTH HIS PRAISE RESOUND,  
YE WHO UPON THE OCEAN DWELL,  
AND FILL THE ISLES AROUND!
13. O city of the Lord! begin  
the universal song;  
And let the SCATTER'D VILLAGES  
THE CHEERFUL NOTES PROLONG.
14. Let KENAZ'S wilderness afar  
lift up its lonely voice  
And let the tenants of the rock  
with accents rude rejoice.
15. Till midst the streams of distant lands  
the islands sound his praise;  
AND ALL COMBIN'D, WITH ONE ACCORD,  
JEHOVAH'S GLORIES RAISE!

iv. William Cameron (q. v.), a member of the Committee with Logan, in his list of authors and revisers of the 1781 *Translations and Paraphrases*, a copy of which has been preserved, gives to Logan the credit of compiling this cento. It has been in authorized use in the Church of Scotland for 100 years, but is rarely found elsewhere. It must be designated, "*Scottish Tr. & Par.* 1745: M. Bruce, 1764, printed in J. Logan's *Poems*, 1781: J. Logan, 1781."

v. A cento, partly from the *Tr. & Par.* text above of 1781, and partly from that of 1745, was given in Bickersteth's *Christian Psalmody* in 1833, No. 238, and Miss Leeson's *Par. and Hymns*, 1853, No. 50, Pt. ii., beginning, "Sing to the Lord, in joyful strains," but has now gone almost altogether out of use. Another arrangement direct from the above 1781 text, st. xii.-xv., "Sing to the Lord," &c., was given in Kemble's *Psalms & Hymns*, 1853, and has been repeated in several collections.

vi. Another arrangement is: "Behold my servant, with the Lord." It is composed of st. i.-iv, with alterations by Miss J. E. Leeson, and was included in her *Par. and Hymns*, 1853, No. 50, Pt. i. Its use is limited.

vii. In American hymnals, in addition to a reprint of most of the foregoing arrangements, we have, "Thus saith the Lord, who built the heavens," in Belknap's *Sacred Poetry; or, Ps. & Hys.*, 1795, "O city of the Lord, begin," in the *Presb. Church Psalmist*, &c., N. Y., 1847, and others. [J. J.]

**Behold the amazing sight.** P. Doddridge. [*Passiontide*.] In the D. MSS. this hymn is dated "May 8, 1737," and headed "The soul attached to a Crucified Saviour, from John xii 32." In 1755, Job Orton included it in his ed. of Doddridge's (posthumous) *Hymns*, &c., No. 233, in 6 st. of 6 l. It is repeated in J. D. Humphreys's ed. of the same, 1839. It is in C. U. both in G. Brit. and America.

**Behold the angel flies.** J. Bull. [*Missions*.] This is given in P. Maurice's *Choral H. Bk.*, 1861, as "J. B. C.—Christ. Guard." This we find, from a MSS. memorandum by Dr. Maurice, to be the Rev. John Bull, Curate of Clifton. The hymn appeared in J. Bull's *Devotional Hys.*, Lond., 1827, and thence probably passed into the *Christian Guardian*.

**Behold the glories of the Lamb.** I. Watts. [*Praise*.] 1st pub. in his *Hymns*, &c., 1707 (2nd ed., 1709, Bk. i., No. 1), in 8 st. of 4 l., and entitled, "A New Song to the Lamb that was slain." It is a paraphrase of a part of Rev. v. Watts's biographers state that this was his first hymn, and was written in 1696 in answer to a challenge that he could not produce better hymns than those by W. Barton (q. v.) which were sung in the Chapel in Southampton which he attended, and against which he had laid a complaint. In the *Hymns*, &c., st. iv. and v. are bracketed for omission if desired, and in the *Bap. Ps. & Hys.*, 1858, and others, this is done. In Darling's *Hys.*, 1886, it is given as "*How great the glory of the Lamb*." The use of the hymn is extensive, both in G. Britain and America. [See *Early English Hymnody*, § vi. 2.]



In the first Scottish Translations and Paraphrases of 1745, a somewhat peculiar cento is given as No. 12, in 12 st. of 4 l. It opens with this first stanza, and is thus composed: st. i, iii, iii., iv., corresponding stanzas from this hymn; st. v, Watts; st. vi, new; st. vii, Watts. From this point st. viii. to xii. are Watts's "Come let us join our cheerful songs" (q. v.) slightly altered. In the authorized issue of the *Translations and Paraphrases*, in 1781, there is another cento opening again with the same stanzas, but differing from the last. It is thus composed: st. i, ii, iii, iv, Watts, as above, with new stanzas; st. v, Watts, "Come let us, &c.," as altered in 1745; st. vi, Watts; vii, Watts altered; st. viii, Watts, as above; st. ix, from 1745; st. x, xi, Watts, "Come let us, &c.," slightly altered. This complicated arrangement was made by W. Cameron (q. v.) for the 15th issue of the *Trs.*, &c., and has been in use in the Church of Scotland for 100 years. It is also found in a few modern hymnals. It was given in the *Sunday H. Bk.*, 1837, No. 171, with slight alterations. Full new text in modern copies of the Scottish *Psalm*, &c. This, in consonance with the original, is in use in America. From this arrangement in the *Trs.* & *Paraph.* a cento is given in *Beacon's* "H. for the Church and H.", 1874, No. 92, as "Hark, how the adoring hosts," in this st. i.-iv. and x. are omitted.

In Miss J. E. Leeson's *Par.* and *Hymns*, &c., 1853, this arrangement of the hymn is given with extensive alterations and additions, as No. 119 in 12 st. of 4 l. Its use is limited, although st. ix.-xii. are very fine. [J. J.]

**Behold the Lamb [of God]** M. Bridges. [*Passiontide*.] 1st pub. in his *Hymns of the Heart*, &c., 1844, in 7 st. of 7 l., and entitled "Eve Agony Day." It is found in many modern collections both in G. Britain and in America, but never in a full and correct form. Scarcely two texts can be found alike, or as—Behold the Lamb of God," as in H. A. & M. *Prayer*, and others. The original is also difficult to procure. We give it in full.

Oh!—Behold the Lamb:—  
 Let it not be in vain,  
 That Thou hast died:  
 These be thy servants led:  
 Thee—Thy done my re-  
 ligious state:  
 Behold the Lamb:  
 Into the arms of God,  
 Of Thy most precious blood.  
 We will least—  
 Wash us and make us  
 pure and clean,  
 Uphold us through life's  
 changeful scenes,  
 Till all is past:  
 Behold the Lamb:  
 Archangel—fold  
 wings—  
 Seraph—wash all the  
 group  
 of million years:  
 The Victim—led on earth,  
 Unwilling—  
 Unwilling—  
 All broken sinners!

\*Behold the Lamb:  
 Worthy is the altar,  
 Upon the life of God  
 Of God above!

One with the Anointed of all  
 days—  
 One with the Paraclete in  
 prayer—  
 All rights—all love!

A comparison of this text with that in any collection will show how far alterations may have been introduced. In addition to being altered, it is usually abbreviated as well. In some American collections, including Dr. Hatfield's *Church H. Bk.*, 1872, No. 509, a hymn is given as—"Archangels! fold your wings," and attributed to "Samuel Egerton Brydges, 1820, a," which is really a portion of this hymn rewritten, beginning with line end of st. iii. as above. [J. J.]

**Behold the Lamb of God, who bore thy burdens,** &c. T. Hawes. [*Passiontide*.] From his *Carmen Christi*, &c., 1799, No. 5 in 4 st. of 4 l., and based on John 1:29. It is found in a few collections, and is worthy of more extended use. The text of H. Comp., although claiming to be correct, is altered in st. i. and iv. and is from Bickenwith's *Christian Pastors* of 1853.

**Behold the lofty sky.** I. Watts. [*Passiontide*.] 1st pub. in his *Psalm of David*, &c., 1719, being a paraphrase of the first part of Ps. xix., and headed "The Book of Nature and Scripture. For a Lord's-Day Morning." It is in 8 st. of 4 l.; and was given with the omission of st. vi. in J. Wesley's *4th* & *5th*, Charleston, South Carolina, 1786-7, p. 58. The paraphrase, "Behold the morning sun, deals in 8 st. of 4 l. with another aspect of the same Psalm, and is given next after the above in the *Psalm*, &c., 1719. Both paraphrases, usually abbreviated, are in G. U., the latter especially in America. In Martineau's *Hymns*, 1840 and 1873, the hymn "Behold the lofty sky," No. 247, is a cento from these two paraphrases, st. i., ii. being from the first, and iii.-vi. from the second.

**Behold, the Master passeth by!** [St. Matthew's Day.] This is a cento by Bp. W. W. How, based upon Bp. Ken's hymn for the same day, and 1st pub. in *Church Hymns*, 1871, No. 183, in 6 st. of 4 l., and *Thames's Coll.*, 1882, No. 510. It is thus composed:—

St. i.-iii. Original by Bp. Ken, whose original stanza was:—  
 Ken. st. iii. "From worldly clings, behold! Matthew know,

Devoted all to sacred use.  
 That, Follow Me, be not  
 Seen'd every day to bear,  
 His utmost and be alive to lead,  
 Towards Jesus' Kingdom, to sacred.  
 st. xx. "God sweetly calls us every day,  
 Why should we then our bliss delay  
 He calls to endless light.  
 Why should we love the night?  
 Should we not call him daily lead,  
 He would so joys eternal lead.  
 st. xxiv. "Praise, Lord, to Thee, for Matthew's call,  
 As when he left his worldly all  
 At Thy great call may I  
 Myself and world deny  
 Then, Lord, even now art calling me,  
 I'll now leave all, and follow Thee."

Bishop Ken's hymn appeared in his *Hymns for all the Festivals of the Year*, 1721 (eleven years after his death); and again in the same work, republished as *Bishop Ken's Christian Year*, by Pickering, in 1808.

**Behold the path that [which] mortals tread.** *P. Doddridge. [Journey of Life.]* In the D. Mss., this hymn is No. 44, but is undated. It was pub. as No. 27 in J. Orton's ed. of Doddridge's (posthumous) *Hymns, &c.*, 1755, and again in J. D. Humphreys's ed. of the same, 1839. It is in 7 st. of 4 l., and entitled "The Great Journey. Job xvi. 22." Its use is chiefly confined to America.

**Behold the Prince of Peace.** *J. Needham. [Meekness and Tenderness of Jesus.]* 1st pub. in his *Hymns, &c.*, 1768, No. 87, in 7 st. of 4 l. The form, however, in which the hymn beginning with this first line is known is a cento, thus composed:—st. i.-iii. as above; st. iv., v., "Jesus! Thou light of men." &c.; from Needham's "Long had the nations sat," st. v., vi. In this form it is found in Sir Josiah Mason's *Orphanage H. Bk.* Birmingham, 1882, and others.

**Behold the Redeemer of man.** [*Passiontide.*] This hymn, in 5 st. of 4 l., is in Rowland Hill's *Coll. of Hys. for Children, &c.*, Lond., 1808. It is not in the previous editions of 1790 or 1794, and may possibly be by R. Hill. As, however, no authors' names are given in the collection, and no further evidence is forthcoming, its authorship cannot be determined. It is found in several modern hymnals for Sunday Schools, as in the *Leeds S. S. H. Bk.*, 1832 to 1878, No. 49, and others. [W. T. B.]

**Behold the Saviour of mankind.** *Samuel Wesley, sen. [Good Friday.]* Written previous to the fire at his Rectory of Epworth, which was burnt down in 1709. At this fire John Wesley was saved from death by being rescued through the bed-room window by some of the parishioners. During the fire the ms. of this hymn was blown into the Rectory garden, where it was subsequently found. It was 1st pub. in J. Wesley's *Ps. & Hys.*, Charleston, South Carolina, 1736-7, p. 46; also in the *Wesley Hymns and Sac. Poems*, 1739, in 4 st. of 4 l.; and again in the *Wes. H. Bk.* in 1780, revised ed., 1875, No. 22. From that collection it has passed into various hymnals both in G. Britain and America. The original contains 6 st. of 4 l. St. ii. and v. are usually omitted.

**Behold the Saviour on the cross.** *Cento, 1781. [Passiontide.]* 1st appeared as No. 44 in the *Draft Scottish Translations and Paraphrases*, 1781, as a version of John xix. 30, in 6 st. of c. m. It is thus made up: st. i. is altered from st. i. and iv., and st. ii. is exactly st. v. of Joseph Stennett's "Behold the Saviour of the world" in his *H. on the Lord's Supper*, 1705 (ed. 1709, p. 57). Another hymn in that collection (ed. 1709, p. 66), "'Tis finished, the Redeemer cries," furnishes, in its st. i., the ground of st. iii., in its st. iii. of st. v., and in its st. v. of st. vi. The remaining st. (st. iv.) is a cento from Charles Wesley's "'Tis finish'd, the Messiah dies" (q. v.). Thus though the hymn has generally been ascribed to "Blair" (see Blair, Hugh), as in the markings by the eldest daughter of W. Cameron (q. v.), he cannot be regarded as having done more than make the cento and rewrite the whole to c. m. In the public worship ed. of that year issued by the Church of Scotland and still in use, it is unaltered. From the 1781 it has passed

into a few modern hymnals, as in England, in Morrell and How's *Coll.*, 1854, and the Irvingite *Coll.*, 1864; and in America in the *Evang. Luth. H. Bk.*, 1834, Presbyterian *Ps. and Hys.*, 1843, and Adams and Chapin's *Coll.*, 1846. In Miss Leeson's *Paraphrases and Hymns for Cong. Singing*, 1853, No. 74, omitting st. v., vi. In the *English Presb. Ps. and Hys.*, 1867, No. 484, and *Church Praise*, 1883, No. 80, st. iii.-vi. beginning "'Tis finished! was his latest voice" were selected; and the same altered and beginning "'Tis finished—the Messiah cried" in the *Free Church H. Bk.*, 1873, No. 16. [J. M.]

**Behold the servant of the Lord.** *C. Wesley. [Submission.]* 1st pub. by J. Wesley in Pt. i. of his *Further Appeal to Men of Reason and Religion*, Dec. 22, 1744, and subsequently, by C. Wesley, in his *Hymns and Sacred Poems*, 1749, where it is entitled "An Act of Devotion" (vol. i. p. 120). It was embodied in the *Wes. H. Bk.*, 1780, No. 417, and thence has passed into various hymnals in G. Britain and America. Orig. text, *P. Works*, 1868-72, vol. v. p. 10.

**Behold the sun that seemed but now.** *G. Withers. [Afternoon.]* 1st printed in his *Hallelujah, or Britain's Second Remembrancer*, Lond., 1641, where it is No. 14 of his first part "Hymns Occasional." It is headed "At Sunsetting," and prefaced by the following note: "The singing or meditating to such purposes as are intimated in this Hymn, when we see the sun declining may perhaps expel unprofitable musings, and arm against the terrors of approaching darkness."

It is in 3 st. of 8 l., and its use is by no means equal to its merits. It was included in Farr's reprint of the *Hallelujah*, 1857; and thence, passing through Lord Selborne's *Book of Praise*, 1862, was given in Thring's *Coll.*, No. 20, with two slight alterations, Thring reading st. i., l. 4, "The" for "This"; and in st. ii., l. 5, "our" for "those." It is also in the *Westminster Abbey H. Bk.*, 1883. [Early English Hy., § VIII.] [W. T. B.]

**Behold the throne of grace.** *J. Newton. [The Throne of Grace.]* Appeared in the *Olney Hymns*, 1779, Bk. i., No. 33, in 8 st. of 4 l., and based on 1 Kings iii. 5. Although extensively used both in G. Britain and in America, it is generally in an abridged, and sometimes altered form. In 1781 J. Wesley published the last four stanzas of the original as a hymn in the *Arminian Magazine*, p. 285, beginning "Since 'tis the Lord's command," but it failed to attract attention, and in that form is unknown to modern hymn-books.

**Behold the wretch whose lust and wine.** *I. Watts. [The Prodigal.]* This paraphrase of St. Luke xv. 13, &c., was 1st pub. in his *Hymns, &c.*, 1709, Bk. i., No. 123, in 7 st. of 4 l. The peculiarity of its opening line has made against its adoption in its original form in modern hymnals.

In the *Draft Scottish Translations and Paraphrases*, 1745, it was given unaltered as No. XIV., save st. vi., which was rewritten thus:—

"Bring forth the fairest Robe for him,  
the joyful Father said;  
To him each Mark of Grace be shown,  
and every honour paid."

On the adoption of the hymn in the authorized use of the *Translations and Paraphrases*, 1781, No. 11, it was given as "The wretched prodigal behold." This recast is composed as follows:—at i., v., recast from original by Watts, at ii., new; at vii. from 1745; at viii. he found it full in modern editions of the *Scottish Psalter*, &c., has been in common use in the Church of Scotland for 100 years.

In Miss J. K. Leeson's *Par. and Hymns*, &c., 1833, No. 112, two hymns on the above passage, St. Luke xv. 12-25, are given; the first, "Nigh unto death with famine pined," being by Miss Leeson; and the second, "The prodigal's returning steps." This last is thus composed: at i., ii., Miss Leeson, based on the *Scottish Ps.*; iii., iv., *S. Par.* altered; v., vi., Miss Leeson.

[J. J.]

**Behold we come, dear [good] Lord, to Thee, J. Austin.** [*Sunday*.] This is the first hymn, in 7 st. of 4 l. in his *Devotions in the Aulst Way of Office*, 1698, and is reproduced by *Sunday at Matins*. After passing through the various reprints of that work, and of the several editions of Dorrington, and of Hides (see *Austin*, J.), it was included, with slight alterations, in the *Salisbury H. Bk.*, 1827; *Pott's Col.*, 1801; the *New Zealand Hymnal*, 1872; and others. It had, however, previously appeared in J. Wesley's *P. & H.*, *Charleston*, South Carolina, 1736-7, No. 14, in G st.

[W. T. R.]

**Behold what condescending love, J. Pennek.** [*Christ blessing Children*.] Ist pub. in his *Songs of Praise*, compiled from the *Scriptures*, 1743, p. 50, in 5 st. of 4 l. in the *Am. Beth. Eglise Hymn*, 1849, No. 261; the *Met. Episc. Hymnal*, 1878, No. 828; and *Dr. Hutton's Church H. Bk.*, 1872, No. 1142 (dated 1808 in error), is a cento thus composed:—at i., *Hym.* 111., Pennek as above; at ii., *Doddridge* (recom. his "See how his gentle Shepherd stand"), at iii., but in both cases slightly altered. The cento has its origin in that which was given in Toplady's *P. & H.*, 1776, No. 120, in 6 st. of which (with alterations), i., iv., are taken. [W. T. R.]

**Behold what witness unseen.** [*Cross and Consolation*.] Ist appeared in No. 12 in the *Draft* *Scottish Translations and Paraphrases*, 1745, as a version of *Hebrews* vi. 1-13, in 12 st. of 4 l. The author is unknown. In the revised ed., issued in slight alterations, were made in other st. In the *Draft* of 1781, the 1751 was repeated with various alterations, at No. 59; and with further alterations, at 16 lines, in the public of Scotland, and still in use. In the markings by the elder daughter of W. Cameron (q.v.), the alterations of 1781 are marked in *Logan* and *Cameron*.

The text of 1781 has passed, as Murray's *Choral H. Bk.*, 1861, No. 209, *Hym.* 1867; and the *Eng. Presb. P. & H.*, 1826, No. 212 (ed. 1871, No. 183), and others it began, "Lo! what a cloud of witnesses?"

while in *Robinson's H. adapted to the Church Services*, 1869, it is, "A witnesshood, by us given." In *Anderson's Col.*, Edinburgh, 1818, No. 359 begins with st. vi. altered in, "Like Christ, have ye, to blood or death," and No. 360, with st. x., "A father's voice, with reverence, we." It is included, considerably altered, as No. 85 in Miss Leeson's *Paraphrases & Hymns*, 1833, in three parts, pt. i. beginning, "Lo! for the joy before Him set," and pt. iii., "Through all the hard experience led." [J. M.]

**Behold what wondrous grace, J. Watts.** [*Adoption*.] Ist pub. in his *Hymns*, &c., 1707 (2nd ed. 1709, Bk. i., No. 131), in 6 st. of 4 l., and entitled "Adoption." In J. Wesley's *P. & H.*, *Charleston*, South Carolina, 1736-7, p. 19, it was given with alterations and the omission of st. ii. Modern use is limited in G. Britain, but extensive in America. In the *Draft* *Scottish Translations and Paraphrases*, 1745, this text was given, as No. xxx., in 5 st., in a recast form. As this text, and not that of Watts, has been followed in the authorized issue of the *Translations*, &c., of 1781, and as the *Translations*, &c., of 1745 are difficult to consult, we subjoin the original of Watts, and the text of 1745.

Watts.	<i>Translations</i> , &c., 1745.
Behold what wondrous grace The Father hath bestow'd On sinners of a mortal race, To call them Sons of God To us surprising thing, That we should be so known; The Jewish world knew not their King, God's everlasting Son, Nor doth it yet appear How great we must be made; But when we see our Saviour here, We shall be like our Lord A hope so much divine May trials well endure, May purge our souls from sin And drive As Christ the Lord is pure If by my Father's love I share a final part Send down Thy Spirit like a dove, To rest upon my heart We would no longer be Like slaves beneath the shadow; My faith shall Abba, Father, cry, And Thou the blessed son.	Behold th' amazing Height Of Love The Father hath bestow'd On us, the sinful Sons of Men, To call us Sons of God! Consider as yet this Honour given By this dark World un- known; So the World knew not when he came, God's everlasting Son, How high is this Character we bear; But higher we shall rise Thou what will be in future worlds is hid from mortal Eyes. But this we know, our Souls shall share their trials and Saviour we see; Unwilling behold him, and transformed unto his Likeness be. A hope so great, and so divine, may Trials well endure; Behold the Son from sin and Sin, as Christ himself is pure.

A comparison of this text with that authorized in the *Translations*, &c., of 1781, No. 131, and which may be found in any modern copy of the *Scottish Psalter*, &c., will show at once how much the latter is indebted to the former; and how far both differ from Watts. By whom the 1745 recast was made is not known, but that of 1781, which has been in use in the Ch. of Scotland for 100 years, is claimed by W. Cameron (q.v.) as his. [J. J.]

**Behold where breathing love divine.** *Anna L. Barbauld, née Aikin.* [*Charity.*] Contributed to Dr. W. Enfield's *Hymns for Public Worship, &c.*, Warrington, 1772, No. 117, in 8 st. of 4 l. In the following year it was republished in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lon., J. Johnson, 1773, pp. 121-123. In this form it is not in extensive use, although included in Dr. Collyer's *Collection*, 1812, and repeated in Dr. Martineau's *Hymns*, 1840 & 1873. A cento from this hymn is given in the *Church S. S. H. Bk.*, 1868, No. 364, and other collections, beginning, "Blest is the man whose softening heart." It is composed of st. iii., iv., vii., viii., somewhat altered, and appeared in the 9th ed. of Cotterill's *Sch.*, 1820, No. 123. From thence it passed into various collections both in G. Britain and America. In *Kennedy*, 1863, No. 126, it begins, "Blest is the man whose tender heart." The full original text is given in *Lyra Brit.*, 1867, pp. 32-33.

**Behold, where in a mortal form (the Friend of Man).** *W. Enfield.* [*Christ our Example.*] Appeared in the 3rd ed. of his *Hymns for Public Worship, &c.*, 1797, in 8 st. of 4 l. It passed from thence into Bickersteth's *Christian Psalmody*, 1833, *Rod's Hymn-Book*, 1842, and others. In the *Bapt. New Selection*, 1828, No. 120, it was given as, "Behold, where in the Friend of Man," with the omission of st. ii., and in this form it is found in the *Bap. Ps. & Hymns*, 1838. The hymn is also in C. U. in America. The first form, abbreviated, is in *Songs for the Sanctuary*, N. Y., 1865, and the second is in *Hys. & Songs of Praise*, N. Y., 1874, and others.

**Behold with pleasing extacy.** — *P. Doddridge.* [*Missions.*] This hymn is No. 48 in the D. mss., and dated "Oct. 30, 1737." It was pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns*, 1755, No. 121, in 7 st. of 4 l., in a slightly different form, and entitled "A Nation born in a day; or the rapid progress of the Gospel desired." In lxvi. 8, and again in J. D. Humphreys's ed. of the same, 1839. In its original form it has not come into common use: but st. iv. and v., beginning, "Awake, all conquering arm, awake," very slightly altered, were given in the *American Bap. Psalmist*, 1813, No. 857. Also in Spurgeon's *O. O. H. Bk.*, 1866, No. 962.

**Behold yon new-born Infant grieved.** *J. Merrick.* [*Ignorance of Man.*] 1st pub. in his *Poems on Sacred Subjects*, Oxford, Clarendon Press, 4to., 1763, pp. 25-27, in 8 st. of 4 l. It was also included in full by Montgomery in his *Christian Psalmist*, 1825, No. 333. In its full form it has not come into C. U.; but centos therefrom are given in numerous collections both in G. Britain and America. These are:—

1. "Author of good, to thee I turn [come]." This cento is composed of st. v., viii., somewhat altered in Bickersteth's *Christ. Psalmody*, 1833, No. 187, and from thence has passed into several modern collections. In Dr. Kennedy's *Hymns. Christ.*, 1863, No. 1410, these stanzas are repeated as "Author of good, to Thee we turn," and the two 8 lines have been added, probably by Dr. Kennedy.

2. "Author of good, we rest on Thee." This is a slightly altered form of the former cento, which is found in several American Unitarian collections.

3. "Eternal God, we look to Thee." This is an altered form of st. v., vi., and viii. It was included in the *Leeds H. Bk.*, 1853, No. 589, and is repeated in the *N. Cong.*, 1859, and other collections.

Taken in its various forms, very few of Merrick's compositions have attained to an equal position in popular favour. [J. J.]

**Bei dir Jesu, will ich bleiben.** *C. J. Spitta.* [*Confirmation.*] Founded on Ps. lxxiii. 23, and 1st pub. in the 1st Series of his *Psalter und Harfe*, 1833, p. 58, in 6 st. of 8 l., entitled, "I remain continually with Thee." In the *Württemberg G. B.*, 1842, No. 383, Knapp's *Ev. L. S.*, 1837, No. 1709 (1865, No. 890). The *trs.* in C. U. are:—

1. **In Thy service will I ever.** A full and good *tr.* by R. Massie in his *Lyra Dom.* 1860, p. 59, and thence in Schaff's *Christ in Song*, ed. 1879, p. 452. Altered and transposed as Nos. 542, 543 in Adams's *American Ch. Pastorals*, 1864. No. 543 begins with st. v., "Let Thy light on me be shining," and incorporates, as st. ii., a cento from st. i., ii. of Massie's *tr.* of Spitta's "Meine Stund ist noch nicht kommen" (q. v.). In Horder's *Cong. Hys.*, 1884, No. 267, st. iv., ll. 5-8, and v., ll. 5-8, are omitted.

2. **By Thee, Jesus, will I stay.** A *tr.* of st. i., v., vi. as No. 35 in Snapp's *S. of G. and G.*, 1876, marked as by "J. B. Walter, 1868."

Other *trs.* are:—

(1) "So will I abide for ever," by J. D. Burns in his *Memoir & Remains*, 1869, p. 236. (2) "Jesus, with Thee I would abide," by Lady Durand, 1873, p. 43.

[J. M.]

**Beim frühen Morgenlicht.** [*Morning.*] We have found this hymn in two forms, each differing somewhat from the other, and both differing from the text Caswall seems to have used for his translation. The earlier is in the *Katholisches G. B.*, Würzburg, 1828 [University Library, Würzburg], ed. by Canon S. Pörtner, for use in the Diocese of Würzburg; where it occurs as No. 88, at p. 183, in 14 st. of 4 l., and double refrain, entitled "The Christian Greeting." No author's name is given, but it is probably of Franconian origin, and does not seem older than the present century. The second is in F. W. von Dittfurth's *Frankische Volkslieder*, Leipzig, 1855, pt. i., p. 12, in 13 st. of 4 l., with double refrain, entitled "Gelobt sey Jesus Christus." Eight stanzas of the first form are in the *Kath. Gesangbüchlein*, 7th ed., Aschaffenburg, 1860, and the second form is given in full in the *Evangel. Kinder G. B.*, Basel, 1867, No. 59. The last four stanzas of the Würzburg *G. B.*, 1828, are here quoted for comparison.

xi. Die Finsterniss wird Licht,  
Wenn fromm die Zunge spricht:  
Gelobt sey Jesus Christus!  
Die Macht der Hölle flieht  
Vor diesem allmächt'gen Lichte:  
Gelobt sey Jesus Christus!

xii. Im Himmel selbst erschallt,  
Mit heiligem Gewalt: Gelobt, &c.  
Des Vaters ewigem Wort,  
Erhöhet ewig dort: Gelobt, &c.

xiii. Ihr Menschenkinder all!  
Singt laut im Jubelschall: Gelobt, &c.  
Rings um den Erdenkreis,  
Ertöne Gott zum Preis: Gelobt, &c.

xiv. Singt Himmel, Erd' und Meer,  
Und aller Engel Heer: Gelobt, &c.  
Es schalle weit und breit,  
In Zeit und Ewigkeit: Gelobt, &c.



The only tr. in C. U. is—

Who *was* coming, *guide the stars*, by E. Caswall, 1st pub. in *H. Formby's Catholic Hymns*, Lond., N. P., 1834 [approximate May 3, 1853], p. 44, in 6 s. n. of 4 l. and double refrain. In Caswall's *Hymns of Mary*, 1838, 8 st. were added, and this in his *Hymns & Poems*, 1873, p. 155, in 28 st. of 2 l. and refrain, entitled "The Praises of Jesus," the first line being given as "Gleat as Jesus Christ," which, as will be seen above, is the original refrain. The full text is given unaltered in No. 369 in the *Appendix to the H. H. 3rd ed.*, 1867.

This hymn has attained considerable popularity, and is found in many centos, as in *H. A. & M.*, 1946-70; *Hymns*, 1911; *Stap. Hymns*, 1875; *Scottish Free Church H. B.*, 1874; *Hunter's Cat.*, 1864; and in America in the *Rap. Prairie H.*, 1911; *Evang. Hymns*, N. Y., 1905; *Landes Dichtung*, 1901, and others. Generally it appears under the title, and others, "Gleat as Jesus Christ," but in the original form, but in the *People's H.*, 1867, 18, it is divided into two parts, No. 446 beginning "The night becomes as day," which is st. 1, and the 19th, st. 2, n. n. of the text of 1872. [J. M.]

**Being of Beings, God of Love. C. H. Bell** (*Believers, one with Christ*). A "Grace after Meat," given in *Hys. & Sac. Poems*, 1730, in 5 l. of 4 l. [F. Poole, 1696-72, vol. i, p. 34]. In the *Dromedary & Green Villa Ck. of England H. B.*, 1838, No. 161, st. 1, it, it, were given as "Eternal Father, God of Love." This was repeated in the *American Sabbath H. B.*, 1838.

**Behler, Joseph**, D.D., a Baptist Minister, b. in Birmingham, England, April 5, 1794, took up his residence in America, 1814; and at Philadelphia, July 10, 1850. He pub. nearly 200 works, amongst them, *The Baptist Faith*, 1850; *History of Religious Denominations*, 1855; and *Historical Sketches of Hymns, their Writers, and their Influence*, 1859, reprinted at Albany, 1875. This last is extremely sloppy, sketchy, gossip, and by no means trustworthy, but it contains some facts and recollections of value, and was for years the nearest approach to a general treatise on the subject in print. [F. M. B.]

**Bell, Charles Christopher**, the author of a few hymns in the *Met. S. S. H. B.*, 1879, was b. at Hudding, Notts, Dec. 10, 1845. Mr. Bell is a farmer by trade, and a member of the Church of England. His hymns are:—

1. *Glory to thee, hear, we pray. Evening.*
2. *Jesus, my comfort, our hearts we lift. Praise-singing.*
3. *O Thou, whose love, through us we lift. Early Pray.*
4. *Praise to thee, love through us we lift. Evening.*

Of these hymns Nos. 4 and 5 are marked "Unknown," in the *Met. S. S. H. B.* Mr. Bell's compositions are worthy of more extensive use than is now accorded to them.

**Bell, Charles Dent**, D.D., s. of Henry ereck, Ireland, b. at Warwick Lodge, 1818, and educated at the Royal Academy, Edinburgh, and the Royal School, Dungannon, 1842, B.A. 1852, and B.D. 1878. Having taken Holy Orders, he was successively Curate of Hampton in Arden, and St. Mary's Chapel, Reading, and of St. Mary-in-the-Grave, Hastings, 1846; Incumbent of St. John's Chapel, Hampton, 1854; Vicar of Ambleside, 1861; with Rydal, 1872; and Rector of Cheltenham, 1872. In 1869 he was also appointed Hon. Canon of Carlisle Cathedral. Dr. Bell's works include *Night Scenes from the Bible*, 1861; *Hills that bring Peace*, 1872; *The Saviour's Calling*, 1873; *Voices from the Lilies*, 1877; *Songs in the Twilight*, 1881; *Hymns for the Church and the Clergy*, 1882; *Songs in Many Keys*, 1884; and for the Religious Tract Society, *Angelic Beings, and their Nature and Ministry*. He has also edited an *Appendix to Dr. Walker's Chesham Poems and Hymns*, in 1873 (5th ed., 1878). To this *Appendix* were contributed:—

1. Another Sabbath close. *Sunday Evening.*
2. Be near us, Father, that we pray. *Midnight.*
3. Be with us, gracious Lord, today. *Recreation of a Church.*
4. Christ ascends with songs radiant. *Adoration.*
5. Christ has risen! let the tidings. *Enter.*
6. Come, gracious Father, send us Thy glory. *Adoration.*
7. From the four winds, O living breath. *Adoration.*
8. Good Lord, the valleys laugh and sing. *Entrance.*
9. Look at Thy mercy-seat and love. *Foundation Stone of Church.*
10. O fill me with Thy Spirit, gracious Lord. *Westminster.*
11. O Jesus, our salvation. *Our Prophet, Art. General Prayer.*
12. On the sad night He was betrayed. *Pardonable.*
13. "Render the time," God only knows. *Time.*
14. The shadows lengthen, night will soon be here. *Evening.*
15. To God the Lord, I lift mine eyes. *General.*
16. With grateful hearts and voice we raise. *Grace after Meat.*

These hymns being of recent date are not found, save in one or two instances, in any other collection than Dr. Bell's *Appendix* to Dr. Walker's *Poems & Hymns*, and his *Appendix to the Hys. Comp.* noted below. With the exception of Nos. 14 and 16, the above were republished in Dr. Bell's *Hymns for Church and Clergy*, Lond., J. Nisbet & Co., 1882. This work also contains other hymns of merit, and should be consulted in preparing a Collection for congregational or private use. In 1884, Dr. Bell added an *Appendix Selected for the Use of Christian Churches in the Hys. Comp.*, in which he embodied the hymns given in his former *Appendix*, and added thereto the following hymns from his *Hys. for the Church & Clergy*:—

17. Great God, Thy people's dwelling-place. *The New Year.*
18. He gives His laborer sleep. *Safely during sleep.*
19. O Lamb of God, Who did our souls to win. *Prayer with God desired.*
20. O Sacred Christ, enthroned at God's right hand. *Christ the Sanctified one.*
21. Rest in the Lord. Oh, words of love. *Exhortation to trust in God.*

In addition to these there were also given:—

22. For Erin glad we, God of love. *Hymn for Ireland.*
23. Love, our bright & Morning Star. *Epiphany.*

[J. J.]

**Bell, Jane Cross**. [Staples, J. C.]

**Beman, Nathan Sidney Smith**, D.D., was b. at Canaan, Columbia Co., N. Y., Nov. 27, 1785; and graduated at Middlebury College, Vermont, 1807. He was a Congregational Pastor at Portland, Maine, 1810-12; Minister in Georgia, 1812-22; and Pastor of the First Presbyterian Church, Troy, N. Y., 1823-61. He d. at Carbondale, Illinois, Aug. 8, 1871. He edited *Sister Agnes*, Troy, 1851, and an enlarged collection under the same title, 1861. The latter was adopted by the

New School Presbyterian General Assembly as the *Christian Psalmist*, 1847. Dr. Beman is known in hymnody mainly through his three hymns which are in common use:—

1. *Jesus, we bow before Thy throne. Missions.* This appeared in Dr. Hastings's *Spiritual Songs*, 1831, No. 174, in 4 st. of 4 l.

2. *Jesus, I come to Thee. Submission to Christ.*

3. *Hark, the judgment trumpet sounding. Judgment.* The last two were first pub. in his *Sacred Lyrics*, 1832, and all are given in Dr. Hatfield's *Church H. Bk.*, 1872. Dr. Beman's hymns are unknown to English collections. [F. M. B.]

**Benedicite.** This canticle is given in the *Septuagint* version of Holy Scriptures, and is therein a part [verse 35 to middle of v. 66] of the prayer of Azarias in the furnace, which occurs between vv. 23 and 21 of Dan. iii. It is not in the Hebrew version of the Holy Scriptures, and on this ground, amongst others, it is omitted from the Authorised Version. Its use in the Church, as a Canticle, dates from a very early period. It is in the *Greek, Ambrosian, Mozarabic, Roman, Sarum*, and other Office-books, usually at Lauds for Sundays and Festivals, but varying in form and length, full details of which are given in Dr. Smith's *Dict. of Christian Antiquities*, Art. *Benedicite*. In addition to the renderings into Latin for the use of the Western Church, the following are versions in English, the first of which, after that in Latin as noted above, is the version in the *Bk. of Common Prayer*:—

1. *O all ye works of the Lord.* By whom this rendering from the Latin was made is not known.

2. *O all ye works of God the Lord.* Anon. in Playford's musical ed. of the *Old Version*, 1677, and thence into the *Supp. to the New Version*, ed. 1708.

3. *Ye works of God, on Him alone.* By James Merrick, from his *Hys. & Poems on Sacred Subjects*, 1763.

4. *Angels holy, high and lowly.* By J. S. Blackie. This rendering of the *Benedicite* appeared in Dr. Bonar's *Bible H. Bk.*, 1845, No. 90, in 12 st. of 6 l., and again in Dr. Blackie's *Lays and Legends of Ancient Greece*, 1857, p. 163, in 7 st. of 4 l., and headed "Benedicite." Professor Blackie, in a note thereto, says:—

"This hymn was composed by me for the very beautiful Hurschen melody, *Alles Schweige*, the music and words of which will be found in the collection of *Hurschen Melodies*, published by me in *Tait's Magazine* for 1846, vol. vii. p. 259. Many of these melodies, though used on convivial occasions, have a solemnity about them, in virtue of which they are well fitted for the service of the Sanctuary" (p. 359). This rendering of the *Benedicite* is gaining in popular favour, and is found in several hymnals.

5. *O all ye works of God most high.* This paraphrase was given in various numbers of *The Sunday at Home*, in 1885. It is by the Rev. Richard Wilton.

Strictly speaking, Nos. 2, 3, and 5 are not in C. U. In addition to the above renderings there are also:—

(1) *Song of the Three Children Paraphrased, &c.* By Lady Chudleigh. London, 1703. This is reprinted in her *Poems*, 1709. (2) *Song of the Three Children in English Verse.* By M. de Pla. London. Printed by J. Morphew. [Cir. 1720.] This was edited by S. Wesley, Jun. (3) *Divine Hymns, or a Paraphrase upon the Te Deum & Benedicite.* Cambridge, T. Walker, 1691.

[J. J.]

**Benedict, Erastus Cornelius**, LL.D., b. at Branford, Connecticut, March 19, 1800, and educated at Williams College, graduating in 1821. In 1824 he was called to the Bar; and from 1850-54 was President of the New York Board of Education. He was also Regent of New York University, and filled other important posts of honour. He d. in New York, Oct. 22, 1880. He published several works, including the *Hymn of St. Hildebert*, N. Y., 1867. In 1870, he contributed "Jesus, I love Thee evermore," a tr. of "O Deus, ego amo Te" (q. v.), and "With terror thou dost strike me now," a tr. of "Gravi me terror pulsus" (q. v.), to Dr. Schaff's *Christ in Song*. [F. M. B.]

**Benedicta sit beata Trinitas.** [*Holy Trinity.*] An anonymous sequence, the text of which is included in the *Sarum, York, and Hereford Missals* as the sequence for Trinity Sunday. In the reprint of the *York Missal* (Surtees Society, vol. 60) it is noted that it is No. 24, among the Proses and Sequences from the *Bodleian ms.*, 775 (written in the reign of Ethelred, sometime between 994-1017). In this ms. it is headed "In pretiosa solemnitate Pentecostes." It is also in an 11th cent. Winchester collection of Sequences, now in Corpus Christi College, Cambridge, No. 473. Tr. as, "All blessing to the Blessed Three," by C. S. Calverley, made for and 1st pub. in the *Hymnary*, 1870-72, No. 336, in 9 st. of 4 l. [W. A. S.]

**Benedictus.** Translations into English of this Song of Zacharias (St. Luke i., 68-79) are given in the various versions of the Holy Scripture, those best known being the *P. Bk.* version in the Morning Prayer, the *A. V.* 1611, and the *Revised V.* of 1881. In addition there are metrical renderings in the form of hymns in the *O. V.* of Sternhold and Hopkins; the *N. V.* of Tate and Brady, and the following:—

(1) Drayton's *Harmony of the Church*, 1591; (2) G. Wither's *Hys. and Songs of the Church*, 1622-31; (3) G. Sandys's *Paraph. on the Psalms*, 1636; (4) Simon Ford's *Ps. of David*, 1644; (5) Bp. Patrick's *Ps. of David in Metre*, 2nd ed., 1695.

[W. T. B.]

**Bengel, Johann Albrecht**, s. of Albrecht Bengel, diaconus at Winnenden, near Waiblingen, Württemberg, was b. at Winnenden, June 24, 1687. After the completion of his theological studies at Tübingen (M.A. 1704, D.D. 1751), he became assistant at Metzingen, near Urach, in 1707, Repetent at Tübingen in 1708, and assistant (general preacher) at Stuttgart in 1711. In 1713 he was appointed Preceptor and preacher at the Cloister School of Denkendorf, near Esslingen. His pupils were mostly preparing for the Church, and during his tenure of office some 300 passed through his hands. In 1741 he was appointed Prelate of Herbrechtingen; and in 1749 Prelate of Alpirsbach (the highest post in the Church of Württemberg) and member of the Consistory. He d. at Stuttgart, Nov. 2, 1752 (*Koch*, v. 89-99, *Allg. Deutsche Biog.*, ii. 331-333; *Bode*, 43-44). As a theologian and ecclesiastic Bengel exercised a great and abiding influence in Württemberg. As a hymn-writer he was not prolific, and few of his hymns are still in use. One has been tr. into English, viz.:—

**Joh. Phil. als des. Wuden.** [*Cross and Con-  
solation*] in pub. as a companion to Meditation  
v. in *8. Völggerers der Kranken Gesellschaft  
und der Sterbenden Leben*, Stuttgart, 1723, p.  
425, in 8. of 8. l., entitled "On believing and  
patient suffering." Included as No. 367 in the  
Hannover *B. B.*, 1740. Sometimes erroneously  
ascribed to *Völggerer*. The only tr. in C. U.  
is, "I'll that upon the woe," omitting st. ii.  
iv., v., as No. 579, in the American *B. B.*, *Psalmist*,  
1843. [J. M.]

**Benigna-Maria**, daughter of Count  
Heinrich XVIII. of Rons-Eberdorf, was b.  
at Eberdorf, Dec. 15, 1695. Under the  
tutelage of Ulrich Boglaus v. Bonin, she  
attained a high culture, and became conversant  
with Latin, Greek, and Hebrew. After the  
death of her parents she retired to a manse-  
house, near Pöhlitz, in the district of Loten-  
stein, and d. there, July 31, 1751.

One wedding all her life so loved, but how her  
affection with a meek and quiet spirit, and was ever  
kindle in heart, fervent in prayer, and loving to all  
whom she thought to be of the truth, rich and poor  
alike. She needed few books; she had, Count S. L.  
von Zimmern, as a schismatiser, yet her hymns breathe  
the Christian spirit, and were mostly published in the  
Moravian hymn-books. A. Koch, ii. 485-489. Of her  
hymns few tr. into English are—

**Komm Jesu ans der Hölle.** [*Before Work*] 1st  
pub. as No. 522 in the *Ständchen Geist- und  
lieblicher Lieder*, Leipzig und Götting, 1725, in 4. st.  
of 8. l. in the *Württemberg B. B.*, 1842, No.  
516, altered and omitting st. ii. This is tr. as—

**Attend, O Lord, say daily tell.** A good tr. from  
the Würt. *G. B.*, contributed by Dr. E. P. Dunn  
to *Sacred Lyrics from the German*, Philadelphia,  
1859, p. 153, and thence, as No. 293, in *Gar-  
den's Nat. Philadelphia*, 1861. Another tr. is—  
"God's blessing from on high descend," by Dr. G.  
Walker, 1860, p. 449.

**St. Du in mir bleib, dass meine Stimm und  
Fuss.** [*Peace*] 1725, as above, No. 14, in 11  
st. The tr. are— (1) "This yields me joy,"  
No. 594, in the *Moravian B. B.*, 1801 (1849,  
No. 710). (2) "The time will come," of st. v.  
as st. ii., of No. 1944, in the *Moravian B. B.*,  
1801 (1849, No. 1235). [J. M.]

**Bennett, Henry**, b. at Lyme Regis,  
April 18, 1813, and d. at Islington, Nov. 12,  
1868. His hymns, written at various dates,  
were collected and pub. as follows:—

(1) *Spoken by H. B. to London*. Printed for the Author,  
1847. This contained 235 pieces. (2) *Hymns by the  
author, with additional hymns* (38 in all, and 4 un-  
collected).

From these editions of his *Hymns*, "Cling  
to the Mighty One," and "I have a home  
above," are in extensive use. The following  
are also in C. U. :—

1. *Jesus, my Holy One, Jesus for men.*
2. *Lord Jesus, hide Thy people.* *Jesus All in all.*

**Bennet, M. El.**, nee Dampier, dau. of  
W. J. Dampier, M.A., Vicar of Coggeshall,  
Essex, and wife of the Rev. J. W. Bennett,  
Vicar of St. Paul's, South Hampstead, pub. in  
1882 :—

*Hymns for Children of the English Church*: being  
Simple Verses for every Sunday and Holy Day in the  
Christian Year. Lond., W. Frost (1882).

From this work the following hymns were  
given in *The Universal Hymn Book* (1885):—

1. As by the wondrous working of the blessed holy  
Dove, *Christmas*.
2. Christ is our Great High Priest. *Apostle 5th c. in  
text*.
3. The Infant Saviour, very soon. *Christmas*.

These hymns, in common with many others  
in Mrs. Bennett's work, were written in 1881.

**Bernstein, Christian Andreas**, was b.  
at Domnitz, near Halle, where his father,  
Daniel Bernstein, was pastor. After com-  
pleting his studies at Halle, he was appointed,  
in 1803, by A. H. Francke, a tutor in the  
Pädagogium there; was then ordained as  
assistant to his father (probably at the end of  
1809); and d. at Domnitz, Oct. 18, 1839 (*Koch*,  
ii. 365, *Allg. Deutsche Biog.*, i. 484).

From extracts from the Kirchenbuch of Domnitz,  
kindly sent by Pastor Tietze, it appears that Bernstein  
was baptised there, July 12, 1672, and thus was prob-  
ably b. July 9. He signed the book as assistant to  
his father on March 6, 1697. The funeral sermon,  
Oct. 20, 1699, was preached at his request by Pastor  
from Domnitz. The statement by his father (who  
survived till Feb. 27, 1725), that Christian d. at  
the age of 37 years, 3 months, and 2 days, and in  
the 3rd month and 2nd day of his age, and 2nd year, 16th  
week of his ministry, seems hardly reconcilable with  
the other facts.

In Freylinghausen's *G. B.*, 1704-5, six of  
his hymns were included, four of which have  
been tr. into English:—

1. *Die Kinder des Nichtseins: wie steht's um die  
Licht.* [*Straitly taken*] 1704, as above, No. 246,  
in 8. st. Previously in G. Arnold's *Christliche Gesang-  
buch*, 1706, pt. ii. p. 209, as No. 1 of the "Hymns for  
children's hymns." Tr. as— "We to our constant  
are joined," of st. v. by J. Swetnam, as No. 261 in the  
*Moravian B. B.*, 1709.

**St. Mein Vater: singe mich, dein Kind, auch  
deinen Hülfe.** [*Name and office of Christ*] 1704,  
as above, No. 82, in 14 st. The first are—

- (1) "My Father: from Thy Child according to Talm-  
house," by J. C. Jones, 1729, p. 128 (1773, p. 13)
- (2) "Father, make me Thy child." No. 846 in pt. i. of  
the *Moravian B. B.*, 1714.

**St. Schmeisser aller Schmeisser.** [*Love to Christ*]  
1st pub. in the *Andersches G. B.*, Halle, 1697, p. 248, in  
8. st. Tr. as— "Favour of all heart," No. 491 in  
pt. i. of the *Moravian B. B.*, 1714.

**St. Esultet gütig wohl dem der gerecht auf Erden.**  
[*Cross & Consolation*] 1704, as above, No. 440, in 7 st.  
The first are—  
(1) "At last he's well, who thro' the blood of Jesus,"  
No. 683, in pt. i. of the *Moravian B. B.*, 1714. Altered,  
and changed in metre, 1801, beginning "At last  
he's best." (2) "At last all shall be well with  
Thou," by Miss Burdett, in *S. L. L.*, 1848 (1842,  
p. 259, 1860, p. 112). [J. M.]

**Benson, Edward White**, b. n., Arch-  
deacon of Canterbury, s. of Edward White  
Benson, of York, was born at Birmingham,  
14th July, 1829, and educated at King Ed-  
ward's School in that town, and Trinity Coll.,  
Cambridge. At Birmingham his contemporaries  
under the head-mastership of Dr. Prince  
Lee, subsequently first Bishop of Manchester,  
included Dr. Westcott, and Dr. Lightfoot,  
Bishop of Durham. At Cambridge he took  
the high position of Sen. Opt. and 1st cl.  
Classical Tripos, winning also the distinction of  
Senior Christchurch's Classical Modifies.  
He subsequently became a Fellow of his  
College. In 1852 he passed from Cambridge  
to Rugby as assistant master; in 1859 from  
Rugby to Wellington College, of which he was  
Head Master for fourteen years; in 1872 from  
Wellington College to Lincoln, as Chancellor  
of the Cathedral; in 1877 from Lincoln to  
Truro, as the first Bishop of that Diocese; and

in 1883 from Truro to Canterbury, as the Primate of All England. In addition to these appointments he was also Prebendary of Lincoln and Chaplain to the Queen. The sterling value of Dr. Benson's work at Wellington College, at Lincoln, and at Truro, is strongly emphasised by his appointment to Canterbury. His literary labours have not been very extensive; but as a contributor to the *Dictionary of Christian Biography*, and the author of *Work, Friendship, Worship* (University Sermons at Cambridge) 1871; *Boy Life; Sundays in Wellington College*, 1874, and *Singleheart*, 1877, he is well and favourably known. His hymnological work embraces the co-editorship of the 1856 edition of the *Rugby School Hymn-book*; the editorship of the *Wellington College Chapel Hymn Book*, 1860, 1863, 1873, the translation of various Latin and Greek hymns, including *Angulare Fundamentum; Tristes erant Apostoli; Dies Iræ; O Luce Qui mortalibus; Te lucis ante terminum; Ως λαοὶ ἀγίας δόξης* (q. v.), and a limited number of original hymns. Of the latter the best is the Rogation Hymn, "O throned, O crowned with all renown" (q. v.). [J. J.]

**Benson, Richard Meux**, M.A., educated at Christ Church, Oxford: B.A., in honours, 1847, M.A., 1849. On taking Holy Orders, he became curate of St. Mark's, Surbiton, 1849; and Vicar of Cowley, Oxford, 1850. He is also Student of Christ Church, Oxford. His works include *The Wisdom of the Son of David*; *Redemption*, 1861; *The Divine Rule of Prayer*, and others. His hymns, "O Thou whose all redeeming might," a tr. of "Jesu, Redemptor omnium," q. v., and "Praise to God Who reigns above," were contributed to *H. A. & M.*, 1861.

**Bernard of Clairvaux**, saint, abbot, and doctor, fills one of the most conspicuous positions in the history of the middle ages. His father, Tezeclin, or Tescelin, a knight of great bravery, was the friend and vassal of the Duke of Burgundy. Bernard was born at his father's castle on the eminence of Les Fontaines, near Dijon, in Burgundy, in 1091. He was educated at Chatillon, where he was distinguished for his studious and meditative habits. The world, it would be thought, would have had overpowering attractions for a youth who, like Bernard, had all the advantages that high birth, great personal beauty, graceful manners, and irresistible influence could give, but, strengthened in the resolve by night visions of his mother (who had died in 1105), he chose a life of asceticism, and became a monk. In company with an uncle and two of his brothers, who had been won over by his entreaties, he entered the monastery of Cîteaux, the first Cistercian foundation, in 1113. Two years later he was sent forth, at the head of twelve monks, from the rapidly increasing and overcrowded abbey, to found a daughter institution, which in spite of difficulties and privations which would have daunted less determined men, they succeeded in doing, in the Valley of Morimond, about four miles from the Abbey of La Ferté—itsself an earlier swarm from the same parent hive—on the Aube. On the death of Pope Honorius II., in 1130, the Sacred College was rent by factions, one

of which elected Gregory of St. Angelo, who took the title of Innocent II., while another elected Peter Leonis, under that of Anacletus II. Innocent fled to France, and the question as to whom the allegiance of the King, Louis VI., and the French bishops was due was left by them for Bernard to decide. At a council held at Etampes, Bernard gave judgment in favour of Innocent. Throwing himself into the question with all the ardour of a vehement partisan, he won over both Henry I., the English king, and Lothair, the German emperor, to support the same cause, and then, in 1133, accompanied Innocent II., who was supported by Lothair and his army, to Italy and to Rome. When Lothair withdrew, Innocent retired to Pisa, and Bernard for awhile to his abbey of Clairvaux. It was not until after the death of Anacletus, the antipope, in January, 1138, and the resignation of his successor, the cardinal-priest Gregory, Victor II., that Innocent II., who had returned to Rome with Bernard, was universally acknowledged Pope, a result to which no one had so greatly contributed as the Abbot of Clairvaux. The influence of the latter now became paramount in the Church, as was proved at the Lateran Council of 1139, the largest council ever collected together, where the decrees in every line displayed the work of his master-hand. After having devoted four years to the service of the Pope, Bernard, early in 1135, returned to Clairvaux. In 1137 he was again at Rome, impatient and determined as ever, denouncing the election of a Cluniac instead of a Clairvaux monk to the see of Langres in France, and in high controversy in consequence with Peter, the gentle Abbot of Cluny, and the Archbishop of Lyons. The question was settled by the deposition by the Pope of the Cluniac and the elevation of a Clairvaux monk (Godfrey, a kinsman of St. Bernard) into his place. In 1143, Bernard raised an almost similar question as to the election of St. William to the see of York, which was settled much after the same fashion, the deposition, after a time, if only for a time, of William, and the intrusion of another Clairvaux monk, Henry Murdac, or Murdach, into the archiepiscopal see. Meantime between these two dates—in 1140—the condemnation of Peter Abelard and his tenets, in which matter Bernard appeared personally as prosecutor, took place at a council held at Sens. Abelard, condemned at Sens, appealed to Rome, and, resting awhile on his way thither, at Cluny, where Peter still presided as Abbot, died there in 1142. St. Bernard was next called upon to exercise his unrivalled powers of persuasion in a very different cause. Controversy over, he preached a crusade. The summer of 1146 was spent by him in traversing France to rouse the people to engage in the second crusade; the autumn with a like object in Germany. In both countries the effect of his appearance and eloquence was marvellous, almost miraculous. The population seemed to rise en masse, and take up the cross. In 1147 the expedition started, a vast horde, of which probably not a tenth ever reached Palestine. It proved a complete failure, and a miserable remnant shared the flight of their leaders, the Em-



peror Conrad, and Louis, King of France, and returned home, defeated and disgraced. The blame was thrown upon Bernard, and his apology for his part in the matter is extant. He was not, however, for long to bear up against reproach; he died in the 63rd year of his age, in 1153, weary of the world and glad to be at rest.

With the works of St. Bernard, the best ed. of which was pub. by Mabillon at Paris in the early part of the 18th cent. (1719), we are not concerned here, except as regards his contributions, few and far between as they are, to the stores of Latin hymnology. There has been so much doubt thrown upon the authorship of the hymns which usually go by his name,—notably by his editor, Mabillon himself,—that it is impossible to claim any of them as having been certainly written by him; but Archbishop Trench, than whom we have no greater modern authority on such a point, is satisfied that the attribution of them all, except the "Cur mundus militat," to St. Bernard is correct. "If he did not write," the Archbishop says, "it is not easy to guess who could have written them; and indeed they bear profoundly the stamp of his mind, being only inferior in beauty to his prose."

The hymns by which St. Bernard is best known as a writer of sacred poetry are: (1.) "Jesu dulcis memoria," a long poem on the "Name of Jesus"—known as the "Jubilate of St. Bernard," and among mediæval writers as the "Rosary Hymn." It is, perhaps, the best specimen of what *Neale* describes as the "subjective loveliness" of its author's compositions. (2.) "Salve mundi Salvatore," an address to the various limbs of Christ on the cross. It consists of 350 lines, 50 lines being addressed to each. (3.) "Lactabundus, exultet dulcis chorus: Alleluia." This sequence was in use all over Europe. (4.) "Cum sit omnis homo seculum." (5.) "Ut juvenas cyrus uniam." A poem of 64 lines, and well known, is claimed for St. Bernard by *Momney* in his *Supplementum Patrum*, Paris, 1846, p. 163, but on what Archbishop Trench, who quotes it at length, (*Sac. Lat. Poetry*, p. 242) deems "grounds entirely insufficient." (6.) "Eheu, Eheu, mundi vita," or "Heu, Heu, mala mundi vita." A poem of nearly 400 lines, is sometimes claimed for St. Bernard, but according to Trench, "on no authority whatever." (7.) "O nitrida vanitas." This is included in Mabillon's ed. of St. Bernard's Works. It is also attributed to him by *Rambach*, vol. i. p. 279. Many other hymns and sequences are attributed to St. Bernard. *Trench* speaks of a "general ascription to him of any poems of merit belonging to that period whereof the authorship was uncertain." Hymns, translated from, or founded on, St. Bernard's, will be found in almost every hymnal of the day, details of which, together with many others in common use, will be found under the foregoing Latin first lines. [D. S. W.]

**Bernard of Morlaix**, or of Cluny, for he is equally well known by both titles, was an Englishman by extraction, both his parents being natives of this country. He was b., however, in France very early in the 12th cent., at Morlaix, Bretagne. Little or nothing is known of his life, beyond the fact that he entered the Abbey of Cluny, of which at that time Peter the Venerable, who filled the post from 1122 to 1156, was the head. There, so far as we know, he spent his whole after-life, and there he probably died, though the exact date of his death, as well as of his birth is unrecorded. The Abbey of Cluny and fame. Its buildings, especially its church (which was unequalled by any in France); the services therein, renowned for their elaborate order of their ritual; and its community, the most numerous of any like institution, gave it a position and an influence, such as no other monastery, perhaps, ever reached. Everything about it was splendid, almost luxurious. It was amid such surroundings that Bernard of Cluny spent his leisure hours in composing that wondrous satire against the vices and follies of his age, which has supplanted—and it

is the only satire that ever did so—some of the most widely known and admired hymns to the Church of to-day. His poem *De Contemptu Mundi* remains as an imperishable monument of an author of whom we know little besides except his name, and that a name overshadowed in his own day and in ours by his more illustrious contemporary and namesake, the saintly Abbot of Clairvaux.

The poem itself consists of about 3000 lines in a metre which is technically known as *Isosyllabici Tristates Dactylicæ*, or more familiarly—to use Dr. Neale's description in his *Mediæval Hymns*, p. 60—"it is a dactylic hexameter, divided into three parts, between which a caesura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses, thus:—

"Tunc nova gloria, pectora sobria, clarificabit:  
Solvit enigmata, vtraque sabbata, continuabit,  
Patria luminis, inopia turbina, inopia litis  
Cive rep. ebatur, amplificabitur Israelitis."

The difficulty of writing at all, much more of writing a poem of such length in a metre of this description, will be as apparent to all readers of it, as it was to the writer himself, who attributes his successful accomplishment of his task entirely to the direct inspiration of the Spirit of God. "Non ego arroganter," he says in his preface, "sed omnino humiliter, et ob id audenter affirmaverim, quia nisi spiritus sapientiar et intellectus mihi affuisset et affluisset, tam difficile metro tam longum opus contexere non sustinuissem."

As to the character of the metre, on the other hand, opinions have widely differed, for while Dr. Neale, in his *Mediæval Hymns*, speaks of its "majestic sweetness," and in his preface to the *Rhythm of Bernard de Morlaix on the Celestial Country*, says that it seems to him "one of the loveliest of mediæval measures;" Archbishop Trench in his *Sac. Lat. Poetry*, 1873, p. 311, says "it must be confessed that these dactylic hexameters present as unattractive a garb for poetry to wear as can well be imagined;" and, a few lines further on, notes "the awkwardness and repulsiveness of the metre." The truth perhaps lies between these two very opposite criticisms. Without seeking to claim for the metre all that Dr. Neale is willing to attribute to it, it may be fairly said to be admirably adapted for the purpose to which it has been applied by Bernard, whose awe-stricken self-abasement as he contemplates in the spirit of the publican, "who would not so much as lift up his eyes unto heaven," the joys and the glory of the celestial country, or sorrowfully reviews the vices of his age, or solemnly denounces God's judgments on the reprobate, it eloquently portrays. So much is this the case, that the prevailing sentiment of the poem, that, viz., of an awful apprehension of the joys of heaven, the enormity of sin, and the terrors of hell, seems almost wholly lost in such translations as that of Dr. Neale. Beautiful as they are as hymns, "Brief life is here our portion," "Jerusalem the Golden," and their companion extracts from this great work, are far too jubilant to give any idea of the prevailing tone of the original. (See *Hera Novissima*.)

In the original poem of Bernard it should be noted that the same fault has been remarked by Archbishop Trench, Dean Stanley, and Dr. Neale, which may be given in the Archbishop's words as excusing at the same time both the want, which still exists, of a very close translation of any part, and of a complete and continuous rendering of the whole poem. "The poet," observes Archbishop Trench, "instead of advancing, eddies round and round his object, recurring again and again to that which he seemed thoroughly to have discussed and dismissed." *Sac. Lat. Poetry*, 1873, p. 311. On other grounds also, more especially the character of the vices which the author lashes, it is alike impossible to expect, and undesirable to obtain, a literal translation of the whole. We may well be content with what we already owe to it as additions to our stores of church-hymns.

[D. S. W.]

**Berridge, John**, b. at Kingston, Notts, March 1, 1716, and educated at Clare Hall, Cambridge. In 1749 he was ordained as curate to the parish of Stapleford, near Cambridge, and in 1755 he was preferred to the Vicarage of Everton, where he d., Jan. 22, 1793. His epitaph, written by himself for his own tombstone (with date of death filled in), is an epitome of his life. It reads:—

"Here lies the remains of John Berridge, late Vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and His work; and after running on His errands for many years, was caught up to wait on Him above. Reader! art thou born again? (No salvation without a new birth.) I was born in sin, February, 1716; remained ignorant of my fallen state till 1730; lived proudly on faith and works for salvation till 1754; was admitted to Everton Vicarage, 1755; and to Jesus for refuge, 1755; fell asleep in Jesus, January 22, 1793."

The first collection of Berridge's hymns was pub. as *A Collection of Divine Songs*, 1760. This was subsequently suppressed. In 1785 his *Ston's Songs; or, Hymns composed for the use of them that love and follow the Lord Jesus Christ in Sincerity* were pub. The work contains 312 hymns, some of which had previously appeared in the *Gospel Magazine* (from 1775 to 1777, 20 in all), under the signature of "Old Everton" and others were adapted from C. Wesley. The most popular of these in modern collections are, "Jesus, cast a look on me;" "O happy souls who dwell in light;" and "Since Jesus truly did appear." Concerning his hymns pub. in 1785, he says in his *Preface*:—

"Twelve years ago these hymns were composed in a six months' illness, and have since laid neglected by me, often threatened with the fire, but have escaped that martyrdom." [J. J.]

**Bertram, Robert Aitken**, s. of Rev. J. M. Bertram, D.D., of St. Helena, b. at Hanley, 1836, and educated at Owen's College, Manchester, and as a Congregational minister has laboured in St. Helena, Manchester, Barnstaple, Nottingham and Llanelli. Mr Bertram is author of several works, including *A Dictionary of Poetical Illustrations*, 1877; *A Homiletic Encyclopædia of Illustrations in Theology and Morals*, 1880; and was also one of the editors of *The Cavendish Hymnal*, prepared in 1864 for the use of the congregation of Rev. Joseph Parker, D.D., at that time minister of Cavendish Chapel, Manchester. To that collection he contributed, under the initials "B. A. B.," the following hymns, several of which have passed into other hymn-books:—

1. As kings and priests we hope to shine. *Cross and Crown*
2. Behold Thy servant, Lord. *Induction of a Minister.*
3. Father of Jesus, Lord of Love. *Love to God desired.*
4. Jesus, hail, Thou Lord of glory. *Ascension.*
5. Look down, O Lord, in love on these. *Reception into Church Membership.*
6. Lord of glory, throned on high. *Children's Hymn for New Year.*
7. Met to remember Thee, O Lord. *Holy Communion.*
8. O Christ, with all Thy members one. *Oneness with Christ.*
9. Our hearts still joy in Thee. *Sunday.*
10. Saviour, still the same Thou art. *Holy Baptism.*
11. Seeking, Lord, Thy word to heed. *S. S. Teacher's Hymn.*
12. Sing loud for joy, ye saints of God. *Reception into Church Membership.*
13. Spirit of life, and power and light. *Whitsuntide.*
14. Swiftly fly, our changeful days. *Sunday.*

15. Ten thousand thousand are Thy hosts. *Communion of Saints.*
16. Thanks to Thy Name for every pile. *Opening of a Place of Worship.*
17. Thou Prince of Life, our praises bear. *Passion-tide.*
18. With vision purged by Thine own grace. *Heaven.*

The hymn on "Hope," "Bending before Thy throne on high," in the *Cavendish Hymnal*, 1864, was contributed thereto by Mrs. Mary Ann Bertram, wife of our author, b. 1841, and d. 1864. [W. R. S.]

**Beset with snares on every hand.** *P. Doddridge. [Mary's choice.]* This hymn is not in the D. Mss. It was 1st pub. by J. Orton in the posthumous ed. of Doddridge's *Hymns*, 1755. No. 207, in 4 st. of 4 l., and headed "Mary's Choice of the Better Part;" and again in J. D. Humphreys's ed. of the same, 1839. Although used but sparingly in the hymnals of G. Britain, in America it is found in many of the leading collections, and especially in those belonging to the Unitarians. The tr.—"In vitæ dubio tramite transeo," in Bingham's *Hymno. Christ. Lat.*, 1871, p. 109—is made from an altered text in Bickersteth's *Christian Psalmody*, 1833.

**Beunault, Abbé**, a Priest of St. Maurice, Sens, in 1726, and one of the contributors to the *Cluniac Breviary*, 1686, and the *Paris Breviary*, 1736.

**Bestow, dear Lord, upon our youth.** *W. Cooper. [For the Young.]* This hymn is the second of three "Hymns before Annual Sermons to Young People, on New Year's Evenings" (the 1st and 3rd being by J. Newton), which were pub. in the *Olney Hymns*, 1779, Bk. ii. No. 8, in 6 st. of 4 l. and signed "C." In Cotterill's *Sel.*, 1810, No. 93, it was given as—"Bestow, O Lord, upon our youth." Both this form and the original are in C. U. The original, with the omission of st. iv., is in the *Meth. Free Ch. S. S. H. Bk.*, No. 155; in full, in the *Amer. Presb. Ps. & Hys. for the Worship of God*, Richmond, 1867, and others. Cotterill's text, with the omission of st. iv., is in Stowell's *Sel.*, 1831 and 1877.

**Bethune, George Washington**, D.D. A very eminent divine of the Reformed Dutch body, born in New York, 1805, graduated at Dickinson Coll., Carlisle, Phila., 1822, and studied theology at Princeton. In 1827 he was appointed Pastor of the Reformed Dutch Church, Rinebeck, New York. In 1830 passed to Utica, in 1834 to Philadelphia, and in 1850 to the Brooklyn Heights, New York. In 1861 he visited Florence, Italy, for his health, and died in that city, almost suddenly after preaching, April 27, 1862. His *Life and Letters* were edited by A. R. Van Nest, 1867. He was offered the Chancellorship of New York University, and the Provostship of the University of Pennsylvania, both of which he declined. His works include *The Fruits of the Spirit*, 1839; *Sermons*, 1847; *Lays of Love & Faith*, 1847; *The British Female Poets*, 1848, and others. Of his hymns, some of which have attained to some repute, we have:—

1. **Toiled upon life's raging billow.** *Sailor's Hymn.* Appeared in the *Christian Lyre*, 1830; in the *Seamen's Devotional Assistant* the same year, and in Dr. Bethune's *Lays*, 1847, p. 168,

in 3 st. of 8 l. It "is said to have been the Author's first and favourite hymn, having been written when he was on a voyage to the West Indies, for the benefit of his health, in the year 1825." (*Lyra Sac. Amer.* p. 297). It is a "Sailor's Hymn;" as such it was given in *Lyra Sac. Amer.*, and thence passed into *The Hymnary*, 1872, and other English collections.

2. *O for the happy hour. Whitsuntide.* "A Prayer for the Spirit," contributed to the *Parish Hymns*, Phila., 1843, and republished in the *Lays, &c.*, 1847, p. 158, in 6 st. of 4 l. It is found in many modern collections.

3. *It is not death to die.* A translation of Casar Malan's "Non, ce n'est pas mourir," (q.v.) from his *Lays*, 1847, p. 141, in 5 st. of 4 l. As stated above, Dr. Bethune died at Florence. His remains were taken to New York, and buried in Greenwood Cemetery. This hymn, in compliance with a request made by him before his death, was sung at his funeral. It is found in several English hymnals.

4. *Light of the Immortal Father's glory. Evening.* A tr. of the Greek hymn *Ὁς ἰαπὼν* (q.v.). It appeared in his *Lays, &c.*, 1847, p. 137, in 2 st. of 8 l., and is in C. U.

5. *Farwell to thee, brother. Parting.* "The departing Missionary," pub. in his *Lays, &c.*, 1847, p. 170, in 5 st. of 4 l., and included in *Lyra Sac. Amer.*, 1868, and thence into English collections. It is not in C. U. in America.

6. *O Jesu, when I think of Thee. Easter.* This is said to bear the date of 1847. It was 1st pub. in his *Life, &c.*, 1867. Included in *Lyra Sac. Amer.* (where it is stated to have been found in his amongst the author's papers), and from the *Lyra* into English collections. It is an Easter hymn of no special merit.

7. *Come, let us sing of Jesus. S. Schools.* Pub. in 1850, suited to Sunday schools, and is found in *Saep's S. of G. & G.* and others.

8. *O Thou Who in Jordan didst bow Thy meek head. Adult Baptism.* Written for and much used by the Baptists. It is dated 1857.

9. *There is no Name so sweet on earth. Name of Jesus.* Sent by Mr. H. P. Main to be by Dr. Bethune. It has been wrongly ascribed to E. Roberts, a musician.

10. *What time seems short and death is near. Death anticipated.* This was found in the author's portfolio, and was written on Saturday, April 27th, 1862, the day before his death at Florence (*Life, &c.*, p. 409). It was included in the *Lyra Sac. Amer.*, 1868, and from thence passed into one or two English hymnals.

In his *Lays, &c.*, 1847, Dr. Bethune included the following "Christmas Carols for Sunday School Children":

1. The Almighty Spirit to a poor, &c.
2. Joy and gladness, joy and gladness.
3. Full many a year has sped.
4. We come, we come, with loud acclaim.

In the same work there are also metrical renderings of *Psalm* ix., xix., xxiii., cxxvi., and cxxvii. In the *Lyra Sacra Americana*, 14 pieces by Dr. Bethune are given, including many of the above. [F. M. B.]

**Betts, Henry John**, was b. 1825, at Great Yarmouth, where his father was a Baptist minister. He entered the Baptist ministry in 1847, and laboured successively in London,

Edinburgh, Bradford (Yorks.), Manchester, Darlington, and Newcastle-upon-Tyne. Mr. Betts has pub. a small volume of hymns and poetical translations, entitled *Early Blossoms*, 1842; two vols. of sermons on *Scripture Localities and their Associations*, 1853; *Lectures on Elijah*, 1856; and at different times single sermons and lectures. For some years he was editor of the *Primitive Church Magazine*. His *Children's Hymnbook* appeared in 1864. From it the following hymns are in C. U. —

1. Beautiful Star, whose heavenly light. *Christ the Star.*
2. Jesus, Thou art meek and lowly. *Jesus desired.*
3. Our Father God, Who art in heaven. *The Lord's Prayer.*
4. There is a lamp whose steady light. *Holy Scripture.*

These are found in *Major's Bk. of Praise*, and some other collections. [W. R. S.]

**Bevan, Emma Frances, née Shuttleworth**, dau. of the Rev. Philip Nicholas Shuttleworth, Warden of New Coll., Oxford, afterwards Bp. of Chichester, was b. at Oxford, Sept. 25, 1827, and was married to Mr. R. C. L. Bevan, of the Lombard Street banking firm, in 1856.

Mrs. Bevan pub. in 1856 a series of trs. from the German as *Songs of Eternal Life* (Lond., Hamilton, Adams, & Co.), in a volume which, from its unusual size and comparative costliness, has received less attention than it deserves, for the trs. are decidedly above the average in merit. A number have come into C. U., but almost always without her name, the best known being those noted under "O Gott, O Geist, O Licht des Lebens," and "Jeden Herz will etwas II ben." Most of these are annotated throughout this Dictionary under their authors' names, or German first lines. That at p. 630, "O past are the last days,—the Feast-day, the Feast-day is come," is a tr. through the German from the Persian of Dehbelladeddin Rumi 1207–1273. Mrs. Bevan also pub. *Songs of Praise for Christian Pilgrims* (Lond., Hamilton, Adams, 1859), the trs. in which are also annotated throughout this Dictionary as far as possible. [J. M.]

**Beyond, beyond the [that] boundless**

**sea.** *J. Conder.* [*Transience of the H. Spirit.*] Appeared in his *Star in the East with Other Poems*, 1824, pp. 74, 75, in 5 st. of 6 l., headed, "A Thought on the Sea Shore, 'Though He be not far from every one of us,' Acts xvii. 27;" and dated, "Happisburgh, June, 1822." In 1856 it was repeated in his *Hymns of Praise, Prayer, &c.*, p. 53, with slight changes in st. iv. and v. The congregational use of this hymn began with *Curtis's Union Coll.*, 1827, No. 21, and extended to *Conder's Cong. H. Bk.*, 1836; the *Leeds H. Bk.*, 1853; the *Bap. Psalms & Hymns*, 1858; the *New Cong.*, 1859, and others. Its use is fairly extensive, both in G. Britain and in America. In *Martineau's Hymns*, 1840, and *Hys. of Praise and Prayer*, 1873, it reads—"O God, beyond that boundless sea," and st. iii. is also omitted.

**Beyond the glittering, starry globes.**

*J. Fanch.* [*Ascension.*] This hymn appeared in the *Gospel Magazine*, June, 1776. It was signed "F.," i.e. Fanch, and is as follows:—

Christ was of Angels: in Tim. iii. 16

1. "Beyond the glittering starry globes,  
Far as th' eternal hills,  
There, in the boundless worlds of light,  
Our great Redeemer dwells.
2. "Legions of angels, strong and fair,  
In countless armies shire,  
At his right hand, with golden harps  
To offer songs divine.

3. "Hail, Prince!" (they cry) "for ever hail!  
Whose unexampled love,  
Mov'd Thee to quit these glorious realms,  
And royalty above."
4. "Whilst He did condescend, on earth,  
To suffer rude disdain;  
They threw their honors at His feet,  
And waited in His train."
5. "Thro' all His travels here below  
They did His steps attend:  
Oft gaz'd; and wonder'd where, at last,  
This scene of love would end."
6. "They saw His heart transfixed with wounds,  
His crimson sweat and gore;  
They saw Him break the bars of death,  
Which none e'er broke before."
7. "They brought His chariot from above  
To bear Him to His throne;  
Clapp'd their triumphant wings, and cry'd  
"The glorious work is done!"

Of this text the following arrangements have come into C. U.:—

1. The original, slightly altered, in Toplady's *Ps. & Hys.*, 1776 (but omitted from the 2nd ed., 1787); De Courcy's *Collection*, 4th ed., 1793, No. 254; Joseph Middleton's *Hymns*, 1793, No. 277; and others.
2. "Beyond, beyond the starry skies," in Kempton's *Ps. & Hys.*, 1810, No. 85; and later works.
3. "Beyond this glittering starry sky." In Cotterill's *Set.*, 1810, No. 29, with omission of st. iii. and iv., and the addition of st. vi. In the 4th ed., 1819, this was altered by the restoration of the original arrangement of stanzas, st. iii. being also restored. It is found in later collections.
4. "Beyond the glittering starry skies." In Elliott's *Ps. and Hys.*, 1835. This is the orig. text very slightly altered. It is repeated in the *N. Cong.*, 1856, but attributed to *Grigg* in error.

The most popular forms of this hymn are centos from it in its enlarged form in 28 stanzas. This expansion by the addition of 21 stanzas was made by D. Turner (q. v.) and pub. in his *Poems* in 1791. Of these 21 st., 19 are given in Lord Selborne's *Bk. of Praise*, 1862, together with the first four by Fanch slightly altered. The centos from the Fanch-Turner text are most confusing. Opening with "Beyond the glittering, starry skies," we have these groups amongst others:—

- (1) Smith and Snow's *Bap. Psalmist*, Boston, U.S., 1843, and others.
- (2) *Bap. Service of Song*, Boston, U.S., 1871, &c.
- (3) Spurgeon's *O. O. H. Bk.*, 1866; Stepp's *S. of G. and U.*, 1872; *Hys. & Songs of Praise*, N.Y., 1874, and others.
- (4) *Bap. Ps. and Hys.*, 1880.
- (5) *Bap. Hymnal*, 1879. These by no means exhaust the list; but they are sufficient to show that no arrangement nor text, other than the original, can be depended upon where accuracy is required.

Another arrangement which is somewhat popular in America is the A.M. hymn, "Beyond the starry skies." It is rewritten from the Fanch-Turner text, and amongst modern hymnals is found in the *Plymouth*, 1855; *Hys. for Ch. and Home*, Phila., 1860; *Songs for the Sanctuary*, N. Y., 1866-72; *Laudes Domini*, N. Y., 1884, and others.

In the *American Church Pastorals*, Boston, 1864, No. 168, is a cento from Turner's addition to Fanch's hymn. It begins, "Blest angels who adoring wait."

In the *Baptist Register* of March, 1791, the following note concerning the Fanch-Turner text is given. It is addressed to Dr. Rippon by D. Turner, and dated Feb. 22, 1791.

"As to your enquiry concerning the hymn 'Jesus seen of Angels' [this hymn], it is true, as you were told by our good brother Medley that one part of it was made by my dear friend the Rev. James Fanch, of Ramsey, and the other part by me." [J. J.]

**Beyond the smiling and the weeping. II. Romar. [Heaven anticipated.]** Pub. in his *Hys. of Faith and Hope*, 1st series, 1857, in 6 st. of 8 l., the last three lines being a refrain. In G. Britain it is found in one or two collections only, but in America its use is somewhat extensive, but usually with abbro-

viations and the change in the refrain of "Sweet hope!" to "Sweet home!" This last change has destroyed the loving tenderness of the refrain, and could never have been made by a poet. The refrain reads in the original:

"Love, rest, and home!  
Sweet hope!  
Lord, tarry not, but come."

**Beyond the wicked [holy] city walls.** Cecil F. Alexander. [*Good Friday.*] 1st pub. in *Ler Narrative Hymns for Village Schools*, 1859, No. 17, in 6 st. of 4 l. and headed, "Where they crucified Him." It is sometimes given as, "Beyond the holy city walls." This alteration destroys all the point and meaning of the hymn.

**Bèze, Théodore de**, b. at Vezelay, in Burgundy, 1519; d. 1605. Beza's father was of noble birth. He occupied the post of bailiff at Vezelay. Beza received a first-rate classical education under Melchior Wolmar. Before he was 20 he wrote some poetry in imitation of Catullus and Ovid, the licentiousness of which he mourned and condemned in after years. A brilliant prospect of Church emoluments turned his attention from the distasteful study of law. The income of the Priory of Longjumeau made him rich, and he became a prominent member of the literary world at Paris. But his entrance into Orders was barred by a secret marriage with Claudine Denese. Subsequently, when the offer of the abbey of Froidmont by his uncle made it necessary for him to decide between avowing his marriage and renouncing the prospect, or repudiating his wife, he decided, under the solemn conversion produced by a dangerous illness, to abandon the Roman Church, and break with his whole past life. He left for Geneva (1548), and there publicly married. His first scheme for a living was to join his old comrade Jean Crespin, then at Geneva, in printing; but his appointment to the Professorship of Greek at Lausanne (1549), left the printing office in the hands of Crespin. Before his departure from Geneva he had been on intimate terms with Calvin; and the discovery of a metrical rendering of Ps. 16 on Beza's table at Geneva led Calvin to suggest to him the completion of Marot's *Psalms*. At Lausanne he became a friend of Viret. He stayed there ten years, during which he wrote a tragi-comedy, and 40 of his metrical *Psalms* (36 pub. in 1551, 6 more in 1554). He had whilst at Lausanne a narrow escape from death by the plague. In 1557 he went with Farel and Budéus to ask for the intercession of the German Protestant Princes in behalf of the persecuted Huguenots, and had interviews with Melancthon. In 1559 he was appointed pastor at Geneva, Assistant Professor of Theology to Calvin, and the first Rector of the newly founded College of Geneva. With Peter Martyr and others he represented the Huguenots in the conference with the Queen-Mother and Cardinal Lorraine, at Poissy (1561), and remained at Paris nearly two years afterwards. His French metrical *Psalter*, in continuation of Marot, was completed in 1562. Calvin's death, 1564, left Beza the foremost figure at Geneva. In 1571, at the summons of the



**King of Navarre**, he presided at the Synod of the Reformed Churches at Rochelle; and again (1552) at Nismes. His wife died in 1558, and he married again soon afterwards. His public and administrative life, as a theologian, a preacher, and administrator, ceased about 1598, though he preached again for the last time in 1600. He was honoured till his death; only three years before which the Landgrave of Hesse visited him, when passing through Geneva. The works of Bianco are very numerous. As a controversialist, a commentator, an investigator of the text of the New Testament, he occupied a high place in his time. Among his chief works are: *Amuletum* is N. T. 1556; *Norum Testamentum*, 1556; *Parvus*, with paraphrase in Latin, 1579; *Life of Calvin*, 1563. See *French Poets* for an account of his continuation of *Misot's Metrical Psalter*.

[H. L. B.]

**Bianco da Siena**, b. at Anzicini, in the Val d'Arno, date unknown. In 1367 he entered the Order of Jesuites, consisting of unordained men who followed the rule of St. Augustine. This order was instituted in that year by one John Colombinus of Siena, and suppressed by Pope Clement VI. in 1368. Little is known of Bianco beyond the fact that he is said to have lived in Venice for some years, and d. there in 1434. His hymns were pub. at Lucca, in 1851, and edited by T. Blin, Siena. The work contains 92 pieces. Of these the following have been translated into English, and have come into C. U.:

1. *Desert Amor santo*. The Holy Spirit desired. This No. 35 in the above work and in 8 st. Of these 1 st. Dr. Littledale gave 4 in the *People's H.* 1867, No. 473, as, "Come down, O Love Divine."

2. *Quid Christo amemus*. *Misericordia*. This is No. 79 of the above work. It has been rendered into English by Dr. Littledale, and was pub. in the *People's H.* 1867, No. 469, as, "O Jesu Christ, be loving."

3. *Virginis Mariae, sponsa dell' Agnelli*. *St. Lucy*. No. 74, in 10 st. of the foregoing work, the *People's H.* 1867, No. 226, is in 7 st. of 4 l. Lamb. "O Virgin Spouse of Christ the Lamb."

4. *Amor tuo sponso dilecto*. *Love for Jesus*. This is No. 6 in the above work, in 35 st. In from to St. Bern's *Office of the Most Holy Name*. This was transferred to Brooke's Churchman's hymn, "Love Jesus, Who's love sought thee so."

Although the *frs.* Nos. 1-3 have not gone any further than the *People's H.* Nos. 1 and 2 are worthy of some extended use. [J. J.]

**Blarowsky, Wilhelm Eduard** Immanuel von, a of F. M. F. von Blarowsky, a Munich Oct. 1, 1814. After studying at Munich and Erlangen, he became, in 1840, German minister at Berlin, on the Lake of Geneva, and He became, in 1845, pastor at Wattenbach, Lower Franconia, but resided in 1857, and after a year spent in Munich, was appointed

first pastor of the Neustadt Erlangen, and in 1860 dean of Erlangen. He d. at Erlangen, June 2, 1882. *Koch*, vii, 309-310; *Acad. Ber.* from his widow.

He took an interest in the preparation of the *Bavarian C. H.*, 1844, and strove for the restoration of hymns in their original form. His hymns (which are mostly translations from the Latin) appeared principally in his *Lehrbuch*, Stuttgart, 1854, and in the *Erleuchtung*, Erlangen, 1868. One has been tr. into English, viz.:

*Mein Herr, vergiss mein nicht*. [Unpublished], in pub. in Knapp's *Christologie*, 1844, p. 15, in 8 st. of 4 l., repeated in 1854 as above. It is also in No. 160 in Knapp's *Ch. H.*, 1856 [1860, No. 172]. *Ps. xcvi.*—My God, forget me not; by Miss Jane Hartwick in *H. L. L.*, 1862. [J. M.]

**Bickersteth, Edward**, son of Henry Bickersteth, surgeon, of Kirkby-Lonsdale, Westmoreland, and brother of John Bickersteth, b. at Kirkby-Lonsdale, Mar. 19, 1786. In 1801, he received an appointment in the General Post Office, but relinquished it in 1806 for the study of law. Subsequently, in 1815, he took Holy Orders, and proceeded to visit the stations of the Church Miss Society in West Africa. On his return he became the resident Secretary of the Society till 1830, when he was preferred to the Rectory of Watton, Herts, where he d. Feb. 28, 1856. His works, which are numerous, were pub. in 16 vols. in 1853. His *Christian Pastors*, pub. 1833, enlarged ed. 1841, has had a most powerful and lasting influence upon the hymnody of the Church of England. Of the hymns contained therein a large proportion are still in C. U., and in many instances in the form in which they were given in that collection in 1835 and 1841. His hymns contributed to the 1st ed. of his collection, are:—

1. Light of the world, shine on our souls. *St. Stephen's*.
2. Lord of the harvest, hear us now. *During missionary vacancy*.
3. Lord, shed Thy grace on every heart. *social meeting*.
4. O let a single heart for God. *Single heart devoted*.
5. O if we knew the joyful sound. *Single heart devoted*.
6. Our Saviour Christ will quickly come. *Advent*.
7. The day of birth, my soul, inspire. *Forbidding*.
8. Walk with thy Lord—a sterner walk. *Alone walked with God*.

[J. J.]

**Bickersteth, Edward Henry**, a of the above, b. at Islington, Jan. 1825, and educated at Trinity College, Cambridge (B.A. with honours, 1847; M.A., 1850). On taking Holy Orders in 1848, he became curate of Barningham, Norfolk, and then of Christ Church, Tunbridge Wells. His preference to the Rectory of Hinton-Martell, in 1852, was followed by that of the Vicarage of Christ Church, Hampstead, 1855. In 1865 he became Dean of Gloucester, and the same year Bishop of Exeter. Bishop Bickersteth's works, chiefly poetical, are:—

- (1) *Prayer*, 1849; (2) *Wider from the Infidel*, 1849; (3) *The Book of Ages*, 1850; (4) *Commentary on the New Testament*, 1848; (5) *Prayer*, 10 days, 1851; (6) *For Ever*, 1851; (7) *The Spirit of Life*, 1851; (8) *The Christian's Own Prayer*, 1851; (9) *The Christian's Own Prayer*, 1851; (10) *The Christian's Own Prayer*, 1851; (11) *The Christian's Own Prayer*, 1851; (12) *The Christian's Own Prayer*, 1851; (13) *The Christian's Own Prayer*, 1851; (14) *The Christian's Own Prayer*, 1851; (15) *The Christian's Own Prayer*, 1851; (16) *The Christian's Own Prayer*, 1851; (17) *The Christian's Own Prayer*, 1851; (18) *The Christian's Own Prayer*, 1851; (19) *The Christian's Own Prayer*, 1851; (20) *The Christian's Own Prayer*, 1851; (21) *The Christian's Own Prayer*, 1851; (22) *The Christian's Own Prayer*, 1851; (23) *The Christian's Own Prayer*, 1851; (24) *The Christian's Own Prayer*, 1851; (25) *The Christian's Own Prayer*, 1851; (26) *The Christian's Own Prayer*, 1851; (27) *The Christian's Own Prayer*, 1851; 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panion revised and enlarged, 1878. Nos. 2 and 3, which are two editions of the same collection, have attained to an extensive circulation. [Ch. of England Hymnody.]

About 30 of Bp. Bickersteth's hymns are in C. U. Of these the best and most widely known are:—"Almighty Father, hear our cry"; "Come ye yourselves apart and rest awhile"; "Father of heaven above"; "My God, my Father, dost Thou call"; "O Jesu, Saviour of the lost"; "Peace, perfect peace"; "Rest in the Lord"; "Stand, Soldier of the Cross"; "Thine, Thine, for ever"; and "Till He come."

As a poet Bp. Bickersteth is well known. His reputation as a hymn-writer has also extended far and wide. Joined with a strong grasp of his subject, true poetic feeling, a pure rhythm, there is a soothing plainness and individuality in his hymns which give them a distinct character of their own. His thoughts are usually with the individual, and not with the mass: with the single soul and his God, and not with a vast multitude bowed in adoration before the Almighty. Hence, although many of his hymns are eminently suited to congregational purposes, and have attained to a wide popularity, yet his finest productions are those which are best suited for private use.

[J. J.]

**Bickersteth, John**, M.A., s. of Henry Bickersteth, surgeon, b. at Kirkby-Lonsdale, June, 19, 1781, and educated at the Grammar School of that town, and Trinity College, Cambridge, where he graduated in honours. Taking Holy Orders, he became Vicar of Acton, Suffolk, and subsequently Rector of Sapeote, Leicestershire. He d. Oct. 2, 1855. The Dean of Lichfield is his second, and the late Bp. of Ripon his fourth son. In 1819 he pub. *Psalms and Hymns, selected and revised for Public, Social, Family, or Secret Devotion*, in which his hymns were included. A fourth ed., much enlarged, appeared in 1832. Of his hymns contributed to his Coll. in 1819, the following were transferred to his brother's *Christian Psalmody*, 1833:—

1. Great God, let children to Thy throne. *S. Schools.*
2. Hast Thou, holy Lord, Redeemer. *H. Communion.*
3. Israel's Shepherd, guide me, feed me. *H. Communion.*

and were thus brought into wider notice than through his own work. No. 3 is sometimes given as "Heavenly Shepherd, guide us, feed us," as in the Amer. Unitarian *Hys. of the Spirit*, Boston, 1864.

[J. J.]

**Bienemann, Caspar**, s. of Conrad Bienemann, a burgess of Nürnberg, was b. at Nürnberg, Jan. 3, 1540. After the completion of his studies at Jena and Tübingen, he was sent by the Emperor Maximilian II. with an embassy to Greece as interpreter. In Greece he assumed the name of *Melissander* (a tr. into Greek of his German name), by which he is frequently known. After his return he was appointed Professor at Lauingen, Bavaria, and then Abtst Bohr (Lahr?), and General Superintendent of Pfalz Neuburg; but on the outbreak of the Synergistic Controversy he had to resign his post. In 1571 he received from the University of Jena the degree of D.D., and in the same year was appointed, by Duke Johann Wilhelm, of Sachsen Weimar, tutor to the Crown Prince Friedrich Wilhelm. But

when on the death of the Duke, in 1573, the Elector August, of Saxony, assumed the Regency, the Calvinistic court party gained the ascendancy, and succeeded in displacing Bienemann and other Lutheran pastors in the Duchy. Finally, in 1578, he was appointed pastor and General Superintendent at Altenburg, and d. there Sept. 12, 1591 (*Koch*, ii. 248-252; *Allg. Deutsche Biogr.*, ii. 626). One of his hymns has passed into English.

**Herr wie du willst, so schicks mit mir.** [*Resignation.*] Written in 1574, while he was tutor to the children of Duke Johann Wilhelm of Sachsen Weimar, in expectation of a coming pestilence. He taught it as a prayer to his pupil the Princess Maria, then three years old, the initial letters of the three stanzas (H. Z. S.) forming an acrostic on her title, *Herzogin zu Sachsen*. The Princess afterwards adopted as her motto the words "Herr wie du willst," and this motto forms the refrain of "Jesus, Jesus, nichts als Jesus," the best known hymn of the Countess Ludamilla Elizabeth of Schwarzburg-Rudolstadt (q. v.), (see *Koch*, viii. 370-371). This hymn "Herr wie" was 1st pub. in B.'s *Bethbüchlein*, Leipzig, 1582, in 3 st. of 7 l., marked as C. Meliss D. 1574, with the title, "Motto and daily prayer of the illustrious and noble Princess and Lady, Lady Maria, by birth, Duchess of Saxony, Landgravine of Thuringia and Margravine of Meissen." Thence in *Wackernagel*, iv. p. 714. Included in the *Greifswald G. B.* 1597, and others, and in the *Univ. L. S.*, 1851, No. 578. The trs. in C. U. are:—

1. Lord, as Thou wilt, whilst Thou my heart, good and full, by A. T. Russell, as No. 195 in his *Ps. & Hys.*, 1851.

2. Lord, as Thou wilt, deal Thou with me, in full, by E. Cronenwett, as No. 409 in the *Ohio Luth. Hymnal*, 1880. Another tr. is:—

"Lord, as Thou wilt, so do with me," by Dr. G. Walker, 1860, p. 52. [J. M.]

**Biggs, Louis Contier**, M.A., the well-known writer on *Hymns A. & M.* and kindred subjects, graduated at Oxford B.A. 1863. On taking Holy Orders he was successively Curate of Grendon, Northants; Asst. Master in Ipswich School; Rector of Parracombe, Devon; and of Chickerell, near Weymouth, and Chaplain at Malacca, Singapore, and other stations, including Penang in 1875, 1877, and 1885. Mr. Biggs has pub.:—

- (1) *Hymns Ancient and Modern with Annotations and Translations*, 1867; (2) *Supp. Hymns for use with H. A. & M.*; (3) *English Hymnology* (a reprint of articles from the *Monthly Packet*), 1873; *Songs of Other Churches* (pub. in the *Monthly Packet*, 1871-2); and one or two smaller hymnological works. A few of the renderings of English hymns into Latin given in his *Annotated H. A. & M.* are by him.

**Bilby, Thomas**, s. of John Bilby, b. at Southampton, April 18, 1794. In 1809 he joined the army, remaining eight years. Subsequently he studied the Infant School System under Buchanan, whose school at Brewer's Green, Westminster, is said to have been the first Infants' School opened in England. In 1825 he obtained the charge of a Training School at Chelsea, where some 500 teachers were instructed in his system. In 1832 he proceeded to the West Indies, where he introduced his system of teaching. On returning to England, he became the parish clerk of

**St. Mary's, Islington.** He d. Sept. 24, 1872. He was one of the founders of "The Home and Colonial Infant School Society." Jointly with Mr. R. B. Ridgway he published *The Nursery Book, The Infant Teacher's Assistant, 1831-32; and the Book of Quadrupeds, 1838.* His hymns appeared in *The Infant Teacher's Assistant*, the best known of which is, "Here we suffer grief and pain."

**Binney, Thomas, D.D., b.** at Newcastle-on-Tyne, in 1798, and educated at Wymondley College, Hertfordshire. Entering the ministry, he was successively pastor of a congregation at Bedford, an Independent Chapel at Newport, Isle of Wight, and of the King's Weigh House Chapel, London, 1829. The University of Aberdeen conferred upon him the D.D. degree. He d. Feb. 23, 1874. His works, exceeding 50 in number, include *Life of the Rev. Stephen Morell, 1826; Money, 1864; St. Paul, his Life and Ministry, &c.* He wrote a few hymns, including "Eternal Light! Eternal Light!" and "Holy Father, Whom we praise." (*Close of Service.*)

**Bird, Frederic Mayer, b.** at Philadelphia, U.S., June 28, 1838, and graduated at the University of Pennsylvania, 1857. In 1860 he became Lutheran pastor at Rhinebeck, N. Y. in 1866 at Valatie, N. Y., where he remained until 1868. In 1868 he joined the American Protestant Episcopal Church (deacon 1868, priest 1869), and became Rector at Spotswood, New Jersey, 1870-74, and elsewhere to 1881, when he became Chaplain and Professor of Psychology, Christian Evidences, and Rhetoric in the Lehigh University, South Bethlehem, Pennsylvania.

Professor Bird compiled with Dr. B. M. Schmucker, (1) *Pennsylvania Hymns, for the use of the Evangelical Lutheran Church, 1868*, revised (and now used) as the Lutheran General Council's *Church Book, 1869*; (2) and with H. Odenheimer *Songs of the Spirit, N. Y., 1871-2*; and pub. (3) *Charles Wesley seen in his Finer and less familiar lines, N. Y., 1866-7*. He also has conducted the department of "Hymn Notes" in the *N. York Independent* since 1880. His library of hymnological works is the largest in the United States.

**Birken, Sigismund von, s.** of Daniel Betulius or Birken, pastor at Wildstein, near Eger, in Bohemia, was b. at Wildstein, May 5, 1626. In 1629 his father, along with other Evangelical pastors, was forced to flee from Bohemia, and went to Nürnberg. After passing through the Egidien-Gymnasium at Nürnberg Sigismund entered the University of Jena, in 1643, and there studied both Law and Theology, the latter at his father's dying request. Before completing his course in either he returned to Nürnberg, in 1645, and on account of his poetical gifts was there admitted a member of the Pegnitz Shepherd and Flower Order. At the close of 1645 he was appointed tutor at Wolfenbüttel to the Princes of Brunswick-Lüneburg, but after a year (during which he was crowned as a poet), he resigned this post. After a tour, during which he was admitted by Philipp v. Zesen as a member of the German Society (or Patriotic Union), he returned to Nürnberg in 1648, and employed himself as a private tutor. In 1654 he was ennobled on account of his poetic gifts by the Emperor Ferdinand III., was admitted in 1658 as a member of the Fruitbearing Society,

and on the death of Harasdorffer, in 1662, became Chief Shepherd of the Pegnitz Order, to which from that time he imparted a distinctly religious cast. He d. at Nürnberg, June 12, 1681. (*Koch, iii. 478-485; Allg. Deutsche Biog., ii. 660; Bode, pp. 44-46*; the first dating his death, July, and the last dating his birth, April 25). In his 52 hymns he was not able to shake off the artificial influences of the time, and not many of them have retained a place in German C. U. Three have been tr. into English:—

i. *Auf, auf, mein Herz und du mein ganzer Sinn, Wirt alles heut.* [*Sunday.*] 1st pub. (not in 1661, but) in Saubert's *G. B., Nürnberg, 1676*, No. 329, in 10 st. Tr. as:—

(1) "Arouse thee up! my Heart, my Thought, my Mind," by H. J. Buckoll, 1842, p. 10. (2) "Awake! awake!—to holy thought aspire," by Dr. H. Mills, 1856.

ii. *Jesus, deine Passion.* [*Passiontide.*] His finest hymn, 1st pub. in Saubert's *G. B. Nürnberg, 1676*, No. 83, in 6 st. of 8 l., and included as No. 240 in the Berlin *G. L. S. ed., 1863*. It did not appear in 1653. Tr. as:—

*Jesus! be Thy suffering love.* A good tr. of st. i.-iv., by A. T. Russell, as No. 87 in his *Ps. and Hys., 1851*. Another tr. is:—

"Jesus, on Thy dying love," by W. Reid, in the *British Herald, March, 1868*, p. 46, repeated in his *Praise Bk., 1872*, No. 435.

iii. *Lasset uns mit Jesu ziehen.* [*Passiontide.*] 1st pub. in J. M. Dillherr's *Heilige Karwochen, Nürnberg, 1653*, p. 412, in 4 st. of 8 l. Included as No. 250 in the Berlin *G. L. S., ed. 1863*. The only tr. in C. U. is:—

*Let us hence, on high ascending.* Good and full, by A. T. Russell, as No. 184 in his *Ps. & Hys., 1851*. His trs. of st. iii., iv., were adopted and altered to "Let us now with Christ be dying," as No. 635 in *Kennedy, 1863*. [*J. M.*]

**Birks, Edward Bickersteth, M.A., s.** of Professor T. R. Birks, b. at Kelshall, Herts, in 1849, and educated at Cholmeley School, Highgate, and Trinity College, Cambridge (B.A. 1870, M.A. 1873, and also a Fellowship 1870). On taking Holy Orders, he became, in 1878, Curate of St. Mary's, Nottingham, and, after six months at Greenwich, in 1880, Vicar of Trumpington in 1881, and Vicar of St. Michael's, Cambridge, in 1884. Mr. Birks is the author of the metrical Litany, "Light that from the dark abyss," in the *H. Comp., No. 549*. It first appeared in *Evening Hours* in 1871 (having been composed in 1869 or 1870). Others of his pieces are to be found in *Leaves from the Christian Remembrancer*.

**Birks, Thomas Rawson, M.A., b.** Sept. 1810, and educated at Trinity College, Cambridge (B.A. 1834, M.A. 1837), of which he subsequently became a Fellow. Having taken Holy Orders in 1837, he became Rector of Kelshall, Herts, 1844; Vicar of Holy Trinity, Cambridge, 1866; Hon. Canon of Ely Cathedral, 1871; and Professor of Moral Philosophy, Cambridge, 1872. He d. at Cambridge, July 21, 1883. His works, to the number of 25, include Biblical, Astronomical, Scientific, Prophetic, and other subjects. He also wrote the *Memoirs of the Rev. E. Bickersteth* (his father-in-law), 2 vols., 1851. His hymns appeared in Bickersteth's *Christian Psalmody, 1833*; and, together with Versions

of the Psalms in his *Companion Psalter*, 1874. They number upwards of 100. [Eng. Psalter, § xx.] Very few are in C. U. in G. Britain, but in America their use is extending. They include:—

1. Except the Lord do build the house. *Ps. cxvii.*
2. O come, let us sing to the Lord. *Ps. xcv.*
3. O King of Mercy, from Thy throne on high. *Ps. lxxv.*
4. O taste and see that He is good. *Ps. xxxiv.*
5. O when from all the ends of earth. *Ps. xiv.*
6. The heavens declare Thy glory. *Ps. xix.*
7. The Lord Himself my Portion is. *Ps. lxxi.*
8. The mighty God, the Lord hath spoken. *Ps. l.*
9. Thou art gone up on high, O Christ, &c. *Ps. xlvii.*
10. Whom have I [we] Lord in heaven, but Thee. *Ps. lxxviii.*

Of these versions of the Psalms, all of which date from 1874, the most popular is No. 3. Mr. Birks's compositions are worthy of greater attention than they have hitherto received.

[J. J.]

**Bis ternas horas explicans.** [For the *Sixth Hour*.] This hymn is in *Daniel*, i., No. 16, with a further note at iv. p. 13. *Daniel*, on the authority of Cassiodorus's commentary on *Ps. cxix.* 161, gives it as by St. Ambrose. *Daniel's* text is in 32 lines, of which he says, ll. 23-28, beginning "Orabo mente Dominum," are given by the Benedictine editors as a complete hymn of St. Ambrose. He cites it as in the *Hymnary* of Thomasius, and as in an 8th cent. ms. in the Vatican. *Tr.* as "Now twice three hours the sun hath told," by W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 148.

[J. M.]

**Blackall, Christopher Ruby, M.D., b.** in New York State, 1830, and educated for the medical profession. For 15 years he followed his profession, including service in the army during the civil war. Subsequently he managed, for 14 years, a branch of the Baptist Publication Society, taking at the same time great interest in S. School work. He edited the *Advanced Bible Lesson Quarterly*, for 3 years, and also *Our Little Ones*.

1. **The prize is set before us. Heaven anticipated.** This is one of Dr. Blackall's most popular hymns for children. It was written in 1874 for the Sunday School of 2nd Baptist Church, Chicago, Illinois, and set to music by H. R. Palmer. It 1st appeared in Palmer's *Songs of Love for the Bible School*, 1874, from whence it has passed into numerous collections, including L. D. Sankey's *S. S. and Soloes*, Lond., 1881.

2. **Follow the paths of Jesus. Following Jesus.** This is included in the *Bap. Hy. [4 Tune] Bk.*, Phila., 1871, No. 701.

3. **Do the right, never fear. Duty.** In W. R. Stevenson's *School Hymnal*, Lond., 1880, No. 269.

[J. J.]

**Blackie, John Stuart, LL.D., b.** at Glasgow, July, 1809, and educated at Marischal College, Aberdeen, and at the University of Edinburgh. After a residence on the Continent for educational purposes, he was called to the Bar in 1834. In 1841, he was appointed Professor of Latin in Marischal College, Aberdeen, and in 1850 Professor of Greek in the University of Edinburgh. On the death of Dr. Guthrie he was for some time the Editor of the *Sunday Magazine*. His published works include:—A *Metrical Translation of Æschylus*,

1850; *Pronunciation of Greek*, 1852; *Lyrical Poems*, 1860; *Homer and the Iliad*, 4 vols., 1869, &c.; *Lays and Legends of Ancient Greece*, &c., 1857; and *Songs of Religion and Life*, 1876. To the hymnological student he is known by his rendering of a portion of the *Benedicite* (q. v.), "Angels, holy, high and lowly," which is found in several hymnals.

**Blacklock, Thomas, D.D., b.** at Annan, Dumfriesshire, November 10, 1721. He studied at the University of Edinburgh, and was, in 1759, licensed to preach. In 1762 he was ordained parish minister of Kirkecubright, but, on account of his blindness, had to resign and retire on an annuity. He went to Edinburgh and there received as boarders University students and boys attending school. In 1767 he received the degree of D.D. from the University of Aberdeen (Marischal College). He was one of the earliest and most helpful literary friends of Robert Burns. He d. at Edinburgh, July 7, 1791. His *Poems* were often printed—in 1756 at London, with a *Memoir* by the Rev. Joseph Spence, Professor of Poetry at Oxford; in 1793, at Edinburgh, with a *Memoir* by Henry Mackenzie, &c. They include 2 Psalm Versions, and 4 Hymns. "Hail, source of pleasures ever new," is altered from the Hymn to Benevolence, and "Father of all, omniscient mind," is from his version of Psalm 139. No. 16 in the *Trans. and Par.* of 1781, "In life a gay morn," &c., is also ascribed to him.

[J. M.]

**Blackmore, Sir Richard, was** appointed a Physician in Ordinary to William of Orange in 1697, receiving knighthood at the same time in recognition of his services at the Revolution. His works embraced theology, medicine, and poetry, and a *Version of the Book of Psalms*. [Eng. Psalter, § xvi.] Whilst Dryden and Pope sneered at his poetical works, Addison (*Spectator*, 339), and Johnson (*Lives of the Poets*) gave them a good word, and specially his poem on the *Creation*. He d. October 9, 1729.

His version of the *Psalms* was the last issued in England with royal license for use in Churches; but notwithstanding this it never obtained any circulation, and except as to a few psalms in Collier's *Sel.*, 1812, and one or two others, and various Unitarian collections in the early part of this century, it has remained utterly neglected by editors of all schools of thought.

**Blair, Hugh, D.D., eldest s. of John Blair, merchant, Edinburgh, was b.** at Edinburgh, April 7, 1718. In 1730 he entered the University of Edinburgh, where he graduated M.A. in 1739. In 1742 he was ordained parish minister of Collessie, in Fife, became, in 1743, second minister of the Canongate, Edinburgh, in 1754 minister of Lady Yester's, and in 1758 joint minister of the High Church (now styled St. Giles's Cathedral). In 1762, while still retaining his pastoral charge, he was appointed the first Professor of Rhetoric in the University of Edinburgh—a chair founded for him. He received the degree of D.D. from the University of St. Andrews, in 1757. He d. in Edinburgh, Dec. 27, 1800.

In 1744 Dr. Blair was appointed a member of the Committee of Assembly which compiled the *Pro. and Para.* of 1745, and in 1778 of that which revised and enlarged them. To him are ascribed by the Rev. W. Thomson and the Rev. Dr. Hew Scott (*Scottish Hymnody, Appendix*) Nos. 4, 33, 34, 44, of the 1781 collection. He is also credited with the alterations made on *Para.*



Paraphrase 32 and 37, in 1749-51, and on Paraphrase 27, in 1752. The Rev. J. W. Munroe (Scottish Hymn-Book, Appendix) would ascribe these 4 Paraphrases to his second cousin, the Rev. David Blair, author of *Edinburgh*, 1699, ordained Donalminister of Atholness of the same name, which composed the 1745 collection, *A City Enslaved*, Feb. 4, 1766, in C. D. B. in his *High Alps*, on 668, ed. 1867, holds that, though these 4 Paraphrases may have dated Paraphrases 4 and 25, neither he, nor Robert Blair, was any way engaged in them. While the weight of opinion and of probability is in favour of Mr. Hugh Blair, the very date in 1751, is presented on either side, though the motto of the Presbytery of Edinburgh in 1749 shows Mr. Hugh Blair as selected to revise *Nosce*, 1 m. 7 in 1751, 21. 10 in 1751, and probably others. (See also in *Paraphrase*, W. Jamieson, and notes on the individual hymns.) [J. M.]

**Blair, Robert.** [Blair, Hugh.]

**Blair, William,** B. D. D. at Glasgow, King's College, Jan. 12, 1830, and educated at Glasgow School and St. Andrew's University, where he graduated M. A. in 1850, and M. D. in 1856. He was ordained at Dunblane, as the United Presbyterian Minister in that town. Mr. Blair has pub. several prose works, including *Chronicles of Abernethy*, and *Selections from the Alps*, *Leighton with Memoir and Notes*, 1883. His hymns, "Jesu, Saviour, Shepherd bringing," (*The Good Shepherd*), and its accompanying tune, "Leighton," were contributed to the *Scottish Psalter Hymnal for the Young*, 1882. He is also the author of several New Year's hymns.

**Blatchford, Ambrose Nichols, A. A.** b. at Plymouth, 1842, and educated for the Unitarian Ministry at Manchester New College, London. He also graduated at the London University as M. A. In 1869, he became junior colleague to the late Rev. William James, Master of Lewin's Mead Meeting, Bristol, and on the death of Mr. James, in 1870, the sole pastor. Mr. Blatchford's hymns were written for the M. School anniversary given here, and were adapted to existing melodies. They were first printed as *Syllabus* and include—

1. A golden hymn of praise we sing, *Psalm*, 1376, 1878.
2. Awake to duty, prepare for the strife, *Psalm*, 1478.
3. Lord, when Thy constant blessing, *Psalm*, 1478.
4. Night doth around us silently are stealing, *Psalm*, 1478.
5. O Lord! Life, for all Thy care, *Psalm*, 1478.
6. O'er the world and restless ocean, *Life & Hope*, 1879.
7. Once more the shadows fall, *Shadows*, 1880.
8. Softly to slumber night, *Shadows*, 1880.
9. Nos. 1, 2, 3, 4, and 6 were 1st pub. in W. S. Stevenson's *School Hymnal*, 1880, and Nos. 3, 7, and 8 in the *Sunday School H. Bk.* of the S. S. Association, *London*, 1881. [J. J.]

**Blaurer, Ambrosius,** A. of Augustine Constant, April 4, 1492. In 1513 he graduated pirabach, a the Black Forest, where he was a chosen Pir. After studying Holy Scriptures and the writings of Luther, he became dissatisfied with his position, and left the convent in 1522, and went to Constance. In 1523 he openly espoused the cause of the Reformation, and began to preach in 1525. In 1529 he commenced his work as Refector of Seebach, in which, after the restoration of Duke Ulrich,

1534, he received his help and countenance till 1538, when the growing opposition of the Lutheran party led him to withdraw from Württemberg. He returned to Constance, where he remained till 1548, when by the operation of the Interim [Agostia] and the seizure of the town by the Emperor, he was forced to flee to Giessenberg, in Thuringia, and in the end of 1549, to Winterthur. He became pastor at Biel, in the Jura, 1551, but returned to Winterthur, 1553, and d. there, Dec. 9, 1564 (*Koch*, ii. 62-70; *Ally. Deutsche Bp.*, ii. 694-695). Koch characterizes him as the most important of the hymn-writers of the Reformed Church at the time of the Reformation. Some thirty in all of his hymns are preserved in use at Zürich and Winterthur. The only one into English is:—

**Wie's Gott gefüllt, so erfüllt mich auch.** (*Trout in God*). *Wackernagel*, ii. p. 506, quotes it in w. of 1. from a vs. of 162 at Zürich, "Hilf gütlich erweck und in der vor Jahren gedenke: durch meinet Andenken Reue, und denke ich was probiert worden 1226. In his *Antiquities*, 1485, p. 220, he has cited a broadsheet, c. 1545, where it appears as one of "Zwei kleine Neue Lieder dem frommen Johannes Frobenius von Sachsen, welche 12 in seiner Predikation an gedruckt hat" (i. e. 1547-48, after the battle of Mühlberg, 1547), but this ascription *Wackernagel* thinks is little justified by the personality as by the circumstances of the libretto. Though the authorship of the hymn is somewhat doubtful, its value is undeniable, and since its reception into the *Deutsches, Nürnberg*, 1548, it has appeared in most subsequent collections, and in the *Two S. S. H.*, 1880. The text is:—(1) "Gott's will in mine, I dare not stray," by Dr. W. Müller, 1664, p. 91. (2) "What powereth God, that powereth me," by John Wackernagel, 1869, p. 175. [J. M.]

**Black winter is subdued at length.** *J. Newton*, (*Spring*). 1st pub. in the *Olney Hymns*, 1779, bk. ii. No. 392, in 9 st. of 4 l. In its full form it is not in C. U., but an unaltered version of it is in C. U., and is given as: "Behold! long-waited for spring is come," in Rippon's *Sch.*, 1787, and later editions.

**Bleibst bei dem, der suretwillen.** *C. J. F. Spitta*, (*Following Christ*). Founded on 1 John, ii. 28, and 1st pub. in the 1st Series, 1833, of his *Psalter und Harfe*, p. 113, in 4 st. of 8 l., entitled "Abide in Jesus." In the *Wartburg*, O. B., 1842, No. 392, and other collections. The first in C. U. are:—

1. **O abide, abide in Jesus.** A full and good text in R. Muesse in his *Lieder*, 1850, p. 108, and thence in H. Kyle's *Call*, 1860; Adams's *American Ch. Psalter*, 1864, No. 694, and Schell's *Christ in Song*, ed. 1879, p. 495. Omitting st. ii. in the *Met. N. Can. H. B.*, 1884, and J. J. Porter's *Call*, 1876. St. ii. is, beginning, "All is dying! hearts are breaking," are included in Robinson's *Songs for the Sinner*, N. Y., 1870, and in *Songs of Praise*, N. Y., 1874; *Ship Psalm*, Bk. 1871, and others.

2. **O abide in Him, who for us.** A full text in J. D. Burns, in his *Memoir and Remains*, 1860, p. 230, and repeated as No. 747 in *Walters' English H. Bk.*, 1873.

**Other texts are:—**  
(1) "Stay by the One who for our sake," by W. M. Muesse, 1863, p. 53. (2) "I dwell in Christ, alone I dwell," by J. Kelly, 1868, p. 27. [J. M.]

**Blenskinsopp, E. C. L.** (*London*, *Blenskinsopp*).

**Bless God, my soul: Thou, Lord**

alone. *N. Tate.* [*Ps. civ.*] This version of *Ps. civ.* is found in *Tate's Miscellanea Sacra*, 1696, and in the same year in the *New Version*. Its appearance in the former work determines its authorship as distinct from Brady. [See *Eag. Psalter*, § XIII. 3.] From its ornate character some have concluded that most, if not all the renderings in the *New Version* which partake of that character, are by him. This conclusion is plausible and possible, but by no means certain. It was introduced into use in America early in the present century, and is still given in a few collections.

**Bless, O my soul, the living God.** *I. Watts.* [*Ps. ciii.*] This is Pt. i. of his *L. M.* version of *Ps. ciii.*, 1st pub. in his *Psalms of David*, &c., 1719, Pt. ii. being, "The Lord, how wondrous are His ways." Both parts are in C. U. both in G. Britain and America. Pt. i. is in 8 st., and Pt. ii. in 9 st. of 4 l. In addition there are abbreviations of Pt. i., and a cento from Pts. i. and ii. in C. U. The most popular arrangement in modern American hymnals is that in *Songs for the Sanctuary*, N. Y., 1865, *Laudes Domini*, N. Y., 1884, and many others. It is composed of st. i., ii., iii., and viii., slightly altered. Other arrangements are also found both in G. Britain and America. A cento from Pts. i. and ii. appeared in Bickersteth's *Christian Psalmody*, 1883, and is made up of Pt. i. st. i.-iii., Pt. ii. st. iv. and v., and an additional stanza from another source.

**Bless'd, Blessed, Blest.** The arbitrary, and, in many instances, unreasonable, way in which editors of hymnals, both old and new, have changed about these words, without any regard to the form originally used by the author, has rendered it necessary to follow the author's reading in every instance. When, therefore, a hymn cannot be found in one form, it must be sought for in the other.

**Bless'd are the humble souls that see.** *I. Watts.* [*The Beatitudes.*] This metrical paraphrase of the Beatitudes (*St. Matt. v. 3-12*) appeared in the enlarged ed. of his *Hymns & S. Songs*, 1709, Bk. i., No. 102, in 8 st. of 4 l. It held a prominent position in the older collections, but of late it has fallen very much out of favour. As "Bless'd are," "Blessed are," or "Blest are," it is still found in a few collections both in G. Britain and America.

**Bless'd are the pure in heart.** *J. Keble.* [*Purification.*] This poem, in 17 st. of 4 l., is dated "Oct. 10, 1819." It was 1st pub. in his *Christian Year*, 1827. As a whole it is not in C. U. The following centos, some of which are found in numerous collections, have been compiled therefrom:—

1. In *J. Bickersteth's Ps. & Hys.*, 1832, No. 449, we have st. i. and xvii. This was repeated in *Elliot's Ps. & Hys.*, 1836, No. 289, as "Blest are the pure," &c. Although it has fallen out of use in G. Britain, it is still given in a few American collections, as the *Amer. Meth. Epis. Hymns*, 1849; *The Evang. Hymnal*, N. Y., 1860.

2. In his *Mitre H. Bk.*, 1836, W. J. Hall pub. a cento, as No. 249, which was composed of two stanzas from this poem, and two that were new. By whom this cento was arranged, by Hall, or his collaborator, R. Osier, is not known, as the *v. res.* simply say "Keble." As this is the most popular cento, and its whole contents are usually attributed to Keble, we give the full text, with the alterations and additions in the *Mitre* in italics:—

"Blest are the pure in heart,  
For they shall see their God:  
The secret of the Lord is theirs;  
Their soul is Christ's abode.  
The Lord, who left the sky,  
Our life and peace to bring,  
And dwelt in lowliness with men,  
Their pattern, and their King;

Still to the lowly eoul  
He doth himself impart,  
And for His dwelling, and  
His throne,  
Chooseth the pure in heart.  
Lord, see Thy presence seek:  
Ours may this blessing be!  
O give the pure and lowly heart  
A temple meet for Thee."

In *Murray's Hymnal*, 1852, No. 122, this cento was repeated with slight alterations, and the addition of a doxology. This text, sometimes with, and again without a doxology, has been adopted by most of the leading hymnals in G. Britain, and a few in America, including *H. A. & M.*; the *Hymnary*; *Church Hymns*; the *H. Comp.*; *Thring*; the *Bap. Hymnal*; the *American Sabbath H. Bk.*, N. Y., 1858, and others. In a note to this cento, No. 141, in the 1st ed. of *H. A. & M.*, Mr. Biggs, in his *Annotated H. A. & M.*, quotes these words from Keble: "Hymn No. 141 is materially altered; not, however, without asking the writer's leave, *Rev. J. Keble*." Whether this leave was given to Hall, in the first instance, in 1836, or to Mr. Murray on adopting Hall's text in 1852, cannot now be determined.

3. In several American collections, Hall's cento is repeated with the omission of st. ii. These include *Songs for the Sanctuary*, N. Y., 1865.

4. In the *Hys. for Christian Seasons*, Gainsburgh, 2nd ed., 1854, the cento is, st. i.-iv. are Keble's st. i., xli., xlv. and xvii. very much altered, and v. Hall, st. iv.

5. In *Alford's Year of Praise*, 1867, No. 251, the cento is *Keble*, st. i., ii., iii., xv., and xvii.

6. In *Nicholson's Appendix Hymnal*, 1866, st. iv., viii.-x. are given as No. 19, beginning, "Give ear, ye kings, bow down."

In addition to these, other arrangements are sometimes found, but are not of sufficient importance to be enumerated. [J. J.]

**Bless'd be the everlasting God.** *I. Watts.* [*Easter.*] 1st pub. in his *Hymns*, &c., 1709, Bk. i., No. 26, in 5 st. of 4 l., and entitled "Hope of Heaven by the Resurrection of Christ." Its use sometimes as "Blessed," and again as "Blest," &c., is not extensive. Orig. text in *Spurgeon's O. O. H. Bk.*, No. 841.

In the *Draft Scottish Trans. & Paraphs.*, 1745, it is given as No. xl. in an unaltered form. In the authorized issue of the *Trans.*, &c., in 1781, No. lxi. st. iii. was omitted, the third stanza in this arrangement being altered from the original, which reads in Watts:—

"There's an inheritance divine, Reserv'd against that day;	"Tis uncorrupted, undefil'd, And cannot fade away."
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The recast text of 1781, which has been in use in the Church of Scotland for 100 years, is claimed by *W. Cameron* (q. v.), in his list of authors and revisors of that issue, as his own. Full text in modern copies of the *Scottish Psalms*, &c. [J. J.]

**Bless'd morning! whose young, dawning rays.** *I. Watts.* [*Sunday—Easter.*] Appeared in his *Hymns*, &c., 1707 (1709, Bk. ii., No. 72), in 5 st. of 4 l., and entitled, "The Lord's Day: or, The Resurrection of Christ." The arrangements of this hymn in C. U. are:—

(1.) The original. Very limited.  
(2.) "Blessed morning," &c., as in *Dr. Hatfield's Amer. Church H. Bk.*, N. Y., 1873, with the change in st. i., l. 4, of "last abode," to "dark abode."

(3.) "Blest morning," &c. This opening, sometimes followed by two or three slight alterations and the omission of st. v., is the most popular form of the text both in G. Britain and America.

(4.) "Blest morning," &c., in the *Hymnary*, 1872, No. 13. This is very considerably altered.

In addition to these, in 1781, this hymn was added with alterations, as "Hymn IV," to the *Scottish Tracts & Paraphs*. It opens "Blest morning! Whose first dawn-rays." The author of this recast is unknown.

**Bless'd with the presence of their God.** *T. Cotterill*. [*Holy Communion*.] 1st pub. in the *Uttrexter* *Sol.* 1805, No. 31, in 6 st. of 4 l., and headed "For the Sacrament." It was repeated in *Cotterill's Sol.* 1810, No. 43, and continued in subsequent editions till the 9th, 1829, when it was omitted. 84, iv., "The vile, the lost, He calls to them;" is st. iii. of W. Cowper's hymn: "This is the feast of heavenly wine," from the *Olney Hymns*, 1779. Bk. II., No. 53. The use of this hymn is not extensive, although found in a few modern collections. It is curious that *Cotterill* gives it as "Bless'd with," &c., in his index, but "Bless'd with," &c., in the body of the book. A cento from this hymn beginning, "In memory of the Saviour's love," appeared in R. Whittingham's *Coll.*, 1st ed., *Puton*, 1835; from thence it passed into Lord Selborne's *Bk. of Praise*, 1862. Stevenson's *Hys. for Ch. & Home*, 1873, and others. It is composed of st. iii., v., and vi. of the above any slightly altered.

**Blessed are the sons of God.** *J. Humphreys*. [*Christian Privileges*.] This is the first of six hymns added by J. Cunick to P4. ii. of his *Sacred Hymns for the Use of Religious Societies*, Bristol, F. Parry, 1743, No. 72, p. 35. It is in 8 st. of 4 l., and is headed, "The Privilege of God's Children." Concerning these six hymns J. Cunick says, "These were done by Mr. Joseph Humphreys." In *Whitefield's Coll.*, 1753, it was given as to "Hymn for the Society, and Persons meeting in Christian Fellowship." As shortly after the text is somewhat different to find, we give the same in full:—

"Blessed are the Sons of God,

They are bought with Christ's blood;  
They are named from the firm,  
Life eternal they shall have.

"God did love them in his Son,  
Long before the World began;  
They the seed of this world  
When as Jesus bought them.

"They are justified by Grace,  
They enjoy solid Peace;  
All their sins are washed away,  
They shall stand in God's great Day.

"They possess the Fruits of Grace,  
In the Works of Righteousness:  
They are harmless, meek,  
And full of love and kindness.

"The Rev. R. Conyers pub. in his *Coll.*

"They are Lights upon the Earth,  
Children of a heavenly Birth;  
Born of God, they hate all sin,  
God's pure love remains within.

"They have Fellowship with God,  
Thro' the Mediator's Blood;  
One with God, with Jesus Christ,  
Glory is to them begun.

"Thy' they suffer much on Earth,  
Strangers quite to this World's birth,  
Yet they have an inward Joy,  
Pleasures which our senses never cloy.

"They shall be truly blessed,  
Bless'd of God, John's Bless'd  
With Christ;  
With them number'd may I be,  
Here and in Eternity."

of *Ps. & Hys.*, 1st ed., 1767, no. No. 84, the above hymn in a new form. Dealing with the hymn as an unbroken poem of 32 lines, he took the first 6 lines, added thereto the last lines of the hymn as altered by Whitefield ("With them," &c.) as a refrain, and constituted them as st. i.; the next 6 lines, with the same refrain as at st. i., and so on to the end, thus producing a hymn of 5 st. of 8 l. Top lady, in his *Ps. & Hys.*, 1776, No. 118, adopted Conyers's idea of using the last two lines of the hymn as a refrain, by adding them to Humphreys's st. i., iv., vi., and v., in the order named, and thereby producing a hymn of 6 st. of 6 l. It is to this arrangement of the text that most modern editors both in G. Britain and America are indebted for their centos. Portions of the hymn in centos of varying lengths, are in extensive use. [J. J.]

**Blessed are they whose hearts are pure.** *H. Alford*. [*Sol. Berksdowne*.] In *Alford's Poems*, 1868, this hymn is dated 1844. It is not in his *Ps. & Hymns* of that year. It is found in T. M. Fellow's *Sol.*, 1847. In 1852 it was repeated in *The English Hymnal*, in 1867 in *Alford's Year of Praise*, and again in other collections. In the *Codex* and *Denton Hymnal*, 1853, it appears in the Index as "Bless'd," &c.; but in the body of the book, No. 175, it begins, "How bless'd are they," &c. In some hymnals, both in G. Britain and America, it is attributed to "J. Conier." [W. T. B.]

**Blessed be Thy Name, J. Montgomery. [*Journeys*.] In the "s. sec." this hymn is dated "January 13th, 1835," and is stated to have been sent in to several persons at different dates. In 1823 it was given in Montgomery's *Original Hymns*, No. 194, in 5 st. of 6 l. and headed, "Prayer on Pilgrimage.—Lord, help me." Matt. xv. 25." Adopted by several collections.**

**Blessed night, when first that plain.** *H. Bener*. [*Christmas*.] Pub. in his *Hys. of Faith & Hope*, 1st series, 1857, in 34 st. of 3 l., and headed, "The Shepherd's Plain." In the *Irish Church Hymnal*, 1873, two centos are given from this poem, (1) "Blessed night, when first that plain," and (2) "Mighty King of Righteousness," and in *Mrs. Brock's (Alderman's H. Bk.)*, 1881, No. 72, a cento is given as "Blessed night, when Bethlehem's plain," with "Alleluia" as a refrain. No. 73, in the same *Coll.*, and in the same metre, "Hark, what music fills the sky," is attributed to Dr. Bener in error. It forms a good companion hymn to "Blessed night, when first that plain."

**Blessed Redeemer, how divine.** *J. Watts*. [*Divine Equity*.] A hymn on sermon on St. Matt. vii. 12. It was pub. in an ed. after 1723, of his *Sermons on Various Subjects*, &c., 1721-3, in 6 st. of 4 l., and headed "The Universal law of Equity." In the oldest collections it is frequently found, especially the American, but in modern hymn-books it is seldom given, and then in an altered and abridged form.

**Blessed Saviour, who hast taught me.** *J. M. Neale*. [*Confession*.] Appeared in his *Hymns for the Young*, 1842 (now ed., 1860), in 6 st. of 8 l. In this form it is L 2

seldom if ever used. An abbreviated and altered text, as "Holy Father, Thou hast taught me," is found in some collections for children. It is compiled from st. i., iv., and v. and vi.

**Blessing, honour, thanks, and praise.** *C. Wesley.* [*Burial.*] 1st pub. in *Hymns and Sacred Poems*, 1742, in 5 st. of 8 l., as one of a number of "Funeral Hymns." In 1780 it was embodied in the *Wes. H. Bk.*, No. 49, from whence it has passed into numerous collections in G. Britain and America. Orig. text in the *Wes. H. Bk.*, 1875, No. 50, and in *P. Works*, 1868-72, vol. ii. p. 188. In the *Hymnary*, 1872, a cento, with the same first line, was given as No. 508, in 4 st. and was repeated in the *S. P. C. K. Church Hymns*, 1871. It is thus composed: st. i., ii. from the above, slightly altered; st. iii., iv. from the hymn, "Hark! a voice divides the sky," which follows the above, in the *Hymns and Sacred Poems*, 1742, the *Wes. H. Bk.*, and in the *P. Works*, vol. ii. p. 189. These stanzas are also altered from the original.

**Blest are the souls that [who] hear and know.** *I. Watts.* [*Ps. lxxxix.*] Pt. iii. of his c. m. rendering of *Ps. 89*, in 3 st. of 4 l., which appeared in his *Psalms of David*, &c., 1719, with the heading "The Blessed Gospel." Whitefield included it in his *Coll.* in 1753, No. 72; and Toplady in his *Ps. & Hys.*, 1776, No. 32. It thus came into general use, and is still found in numerous collections in G. Britain and America.

**Blest be the dear uniting love.** *C. Wesley.* [*Parting.*] Pub. in *Hys. & Sac. Poems*, 1742, p. 159, in 8 st. of 4 l., and again *P. Works*, 1868-72, vol. ii. p. 221. It was given in the *Wes. H. Bk.*, 1780, No. 520, with alterations, and the omission of st. v. and vi. This form of the hymn is in the revised ed., 1875, No. 534, and in most collections of the Methodist body. From Whitefield's *Coll.*, 1753, to the present it has also been in use amongst various denominations in one form or another, ranging from 5 stanzas in *Whitefield* to 3 stanzas as in several American collections. This hymn has been ascribed to J. Oennick in error.

**Blest be the Lord, our Strength and Shield.** *Anne Steele.* [*Ps. cxliv.*] Given in her *Poems*, &c., 1760, vol. ii. p. 240, in 14 st. of 4 l. (2nd ed., 1780), and in D. Sedgwick's ed. of her *Hymns*, 1859, p. 200. In 1836 a cento therefrom, based on st. i., x., xiii., and xiv. (very much altered), was included in Hall's *Mitre H. Bk.* The same cento is given in the *Islington Ps. & Hys.* with the omission of st. iii. as in the *Mitre*.

**Blest be [is] the tie that binds.** *J. Fawcett.* [*Brotherly Love.*] Miller, in his *Singers and Songs of the Church*, 1869, p. 273, says:—

"This favourite hymn is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Waingate. The farewell sermon was preached, the waggon was loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attractions of a London pulpit to the affection of his poor but devoted flock."

Three sources of information on the matter are, however, silent on the subject—his *Life and Letters*, 1818; his *Misc. Writings*, 1826;

and his *Funeral Sermon*. Failing direct evidence, the most that can be said is that internal evidence in the hymn itself lends countenance to the statement that it was composed under the circumstances given above. Its certain history begins with its publication in *Fawcett's Hymns*, &c., 1782, No. 104, where it is given in 6 st. of 4 l. From an early date it has been in C. U., especially with the Nonconformists, and at the present time it is found in a greater number of collections in G. Britain and America than almost any other hymn by Fawcett. It is usually given as "Blest is the tie," &c., and in an abridged form. Orig. text in *Spurgeon's O. O. H. Bk.*, 1866, No. 892, and *Songs for the Sanctuary*, N. Y., 1865, No. 847. [J. J.]

**Blest day of God, most calm, most bright.** *J. Mason.* [*Sunday.*] 1st pub. in his *Songs of Praise*, 1683, as the second of two hymns entitled "A Song of Praise for the Lord's Day," in 6 st. of 8 l. and 1 st. of 4 l. Early in the present century centos from this "Song" of various lengths began to be introduced into the hymn-books of the Church of England, and later, into Nonconformists' hymnals also; but in scarcely a single instance do we find the same arrangement in any three collections. In modern hymn-books both in G. Britain and America, the same diversity prevails, no editor having yet succeeded in compiling a cento which others could approve and adopt. No collection can be trusted either for text or original sequence of lines. The full orig. text, however, is easily attainable in Sedgwick's reprint of the *S. of Praise*, 1859. The opening line sometimes reads:—"Blest day of God, how calm, how bright," as in *Mrs. Brock's Children's H. Bk.*, 1881, No. 40, but the use of this form of the text is limited. Taking the centos together, their use is extensive. [J. J.]

**Blest hour when mortal man retires.** *T. Bagges.* [*Hour of Prayer.*] Printed in the *Amulet* for 1829, pp. 304-5, in 6 st. of 4 l. One of the first to adapt it to congregational use was the Rev. J. Bickersteth, who included 4 stanzas in his *Ps. and Hys.*, 1832, as No. 242. Its modern use in any form in G. Britain is almost unknown, but in America it is one of the most popular of Dr. Bagges's hymns, and is given in many of the leading collections. The full text is No. 883 in *Dr. Hatfield's Church H. Bk.*, N. Y., 1872. Dr. Hatfield dates the hymn 1828, probably because contributions to the *Amulet* of 1829 would be sent to the editor in 1828.

**Blest is the faith, divine and strong.** *F. W. Faber.* [*The Christian Life.*] Appeared in his *Oratory Hymns*, 1854, in 6 st. of 4 l., and the chorus, "O Sion's songs are sweet to sing." In the 1855 ed. of the Cooke & Denton *Hymnal*, it was given with alterations to adapt it for use in the Church of England. In this form it is in a limited number of collections, the original being retained in the Roman Catholic hymnals.

**Blest is the man, for ever bless'd.** *I. Watts.* [*Ps. xxxii.*] His l. m. rendering of *Ps. xxxii.*, pub. in his *Psalms of David*, &c., 1719, in 4 st. of 4 l. Dr. Watts's note there-



upon explains the liberty taken with the Psalm as follows:—

"These two first verses of this Psalm being cited by the Apostle in the sub chapter of Romans, to show the freedom of our pardon and justification by grace without works, I have, in this version of it, enlarged the sense, rather; and because the Psalmist adds, *A spirit in which is no guile*, I have inserted that stanza of justice, which is scriptural evidence of our faith and obedience."

As a hymn in C. U. in G. Britain it has almost died out; but in America it still survives in a few collections.

**Blest is the man, supremely blest.** C. Wesley. [*Ps. xxi.*] 1st pub. in the Wesley *Psalm & Hymns*, 1743, as a version of *Ps. xxi.* in 9 st. of 8 l. In 1875 it was rearranged and included in the revised ed. of the *Wes. H. Bk.* as hymn 561 in two parts. Pt. II. is:—"Thou art my hiding place, In Thee" (*P. Works*, 1868-72, vol. viii. p. 65).

**Blest is the man who feels.** W. H. Dothard. [*Ps. xcvi.*] Appeared in his *Ps. and Hymns*, 1851, in 4 st. of 6 l., and began with the 12th verse of the Psalm. By whom the effort was made to add thereto the former part of the Psalm, we cannot say; but the result is the following paraphrase:—"O Lord, with vengeance dash," found in the *Wes. H. Bk.* 1875, No. 602, in which st. l. is almost entirely new, and the rest is from this hymn.

**Blest is the man whose bowels move.** J. Watts. [*Ps. xli.*] This is a version of *Ps. xli.*, st. 1-3, which was pub. in his *Psalm of David*, &c., 1719, in 4 st. of 4 l., appears in some collections as "Blest is the man whose mercies move;" and in others, "Blest is the man whose heart doth move," the object being to get rid of the, to some, objectionable expression in the first line. These changes are adopted both in G. Britain and in America.

**Blest is the man whose heart expands.** J. G. Chapman. [*For Sunday Schools*.] 1st pub. in *Wesley's Sel.*, 1787, No. 523, in appears in 1 stanza, which it usually in his *Sel.*, 1819, No. 248, where it is appointed to be sung "At a Sermon for Charity Schools." A cento from this hymn, "Blest work, the youthful and to win," is composed of st. v., found in the form in *Wesley's Psalms & Hymns*, 1831, No. 21, and has been second one, beginning in later collections. A st. is, as "Blest is the work in wisdom's varying lines this hymn has attained to an extensive circulation.

**Blest Jesus, Source of grace divine.** F. Doddridge. [*The Water of Life*.] This dated, in *Oliver's Sel.* of 1788, where it is unanimous hymn, &c., 1755, No. 221, it is given from the h. was with a text slightly differing phreys of It is also in J. D. Humphreys of the same, 1839. Its most century is some American Unitarian collections—"Blest Spirit, Source of grace divine." In this form it is in the Unitarian *Hymn* (and T.) *Bk.*, Boston, 1843, and other hymnals.

**Blest Saviour, when the fearful storms.** [Lest.] This appeared under the signature of "M. H. W.," in *Kennedy's Thoughts of Peace*, London, 1839, in 3 st. of 8 l. In 1862 it was included in *Kennedy*, as No. 427, in the slightly altered form of "O Saviour, when the fearful storms."

**Blest season when our risen Lord.** [Whitenside.] This hymn is No. 59 of J. H. Stewart's *Sel. of Ps. & Hymns for the Use of Paroch. Chappels*, London, 1813, in 5 st. of 4 l., where it is appointed for Monday in Whitenside-week. In common with all the hymns in the collection it is unenged. In 1829 Josiah Pratt included it, i., ii., and iv., with slight alterations, in his *Ps. and Hymns*, No. 66. This was repeated in some American collections and is known to modern hymnals as "Blest day when our Saviour's Lord," as in the *Songs for the Sanctuary*, N. Y., 1863, No. 412. [W. T. B.]

**Blest truth, my soul and Christ are one.** J. Irons. [*Final Perseverance*.] 1st pub. in the 3rd ed. of his *Zion's Hymns*, 1825, p. 173, in 5 st. of 4 l. In the later editions of that work he altered the opening line to:—"Blest truth, the Church and Christ are one." In this form, with slight alterations it is given in *Simpson's S. of G. & G.*, 1872, No. 419, and one or two collections besides.

**Blest voice of love! O Word Divine.** W. J. Irons. [*Confirmation*.] Written at Brompton on the occasion of the confirmation of one of the writer's children, and pub. in *Hymns for the Christian Season*, Gainsborough, 1st ed., 1854, No. 184, in 4 st. of 6 l. In 1861 it was also given in Dr. Irons's *App. to the Brompton Metrical Psalter*; in *Hymns*, 1866; and in a revised form in his *Ps. & Hymns*, 1875. In *Thring's Coll.*, 1882, the revised text of 1875 is adopted.

**Blew, William John, M.A.** s. of William Blew, b. April 13, 1808, and educated at Great Ealing School, and Wadham Coll., Oxford, where he graduated M.A. in 1830, and M.A., 1832. On taking Holy Orders, Mr. Blew was Curate of Nuthurst and Cuckfield, and St. Anne's, Westminster, and for a time Incumbent of St. John's next Graydon. Besides tra. from *Homer* (*Iliad*, bk. xii., &c.) and *Æchylus* (*Agamemnon* the King), and works on the Book of Common Prayer, and editing a paraphrase on a fr. of the ancient Latin, he edited the *Brevitarius Aberdonianus*, 1854; and pub. a pamphlet on *Hymns and Hymn Books*, 1858; and (with Dr. H. J. Gamble) *The Church Hymn and Tune Book*, 1862, 2nd ed., 1865. The hymns in this last work are chiefly translations by Mr. Blew of Latin hymns. They were written from 1845 to 1862, and printed on fly-sheets for the use of his congregation. Many of these tra. have been also contrived by him to the same work:—

1. Christ in the Father's glory bright. *Evening.*
2. God's ark is in the field. *Evening.*
3. The ground of this hymn is from *Ps. Cxxxix's* *Reveries*, 1827.
4. Hark, through the dewy morning. *Morning.*
5. Lord of the golden day. *Evening.*
6. O Lord, Thy winged angels. *Whitenside.*
7. O Lord, Who on Thy sacred throne. *Whitenside.*
8. Sleeper, awake, arise. *Epiphany.*
9. Sweet babe, that wraps in twilight. *Epiphany.*

9. Ye crowned kings, approach ye. *Epiphany.* This is written to the tune, "Adeste fideles," and might easily be mistaken as a free tr. of the "Adeste."

Mr. Blew has also translated *The Altar Service of the Church of England, in the year 1548*, into English. His trs. are terse, vigorous, musical, and of great merit. They have been strangely overlooked by the compilers of recent hymn-books. [J. J.]

**Blick aus diesem Erdenthale.** *Albert Knapp.* [Ascension.] Written 1851, and included in his *Herbstblüthen*, Stuttgart, 1859, p. 152, in 8 st. of 8 l., repeated in his *Ev. L.* 8., 1865, No. 657. It has been tr. as:—

Looking from this vale of sadness. A good but free tr. by Miss Burlingham in the *British Herald*, Sept. 1865, p. 142, and repeated, as No. 377, in Reid's *Praise Bk.*, 1872. Stanzas vii., viii., beginning "Prince of Peace! how rich our treasure!" also form No. 303 in the *Eng. Presb. Ps. & Hys.*, 1867. [J. M.]

Bliss, Philip, b. at Clearfield County, Pennsylvania, July 9, 1838. In 1864 he went to Chicago in the employ of Dr. George F. Root, the musician, where he was engaged in conducting musical Institutes, and in composing Sunday School melodies. Originally a Methodist, he became, about 1871, a choirman of the First Congregational Church, Chicago, and the Superintendent of its Sunday Schools. In 1874 he joined Major Bliss in evangelical work. To this cause he gave (although a poor man) the royalty of his *Gospel Songs*, which was worth some thirty thousand dollars. His death was sudden. It occurred in the railway disaster at Ashtabula, Ohio, Dec. 30, 1876. He had escaped from the car, but lost his life in trying to save his wife. His hymns are numerous. Some of his verses have obtained wide popularity in most English-speaking countries. The more widely known, and specially those which are found in collections in use in G. Britain, are in the following American works:—

i. *The Prize*, 1870.

1. I should like to die. *Death anticipated.* This is one of his earliest compositions, and is unworthy of the position it holds.

2. Through the valley of the shadow I must go. *Death anticipated.*

3. Whosoever heareth, shout, shout the sound. *Jesus the Way.* Written during the winter of 1869-70 after hearing Mr. H. Moorhouse (from England) preach on St. John iii. 16.

ii. *The Charm*, 1871.

4. Almost persuaded now to believe. *Procrastination.* This was suggested by the following passage in a sermon by the Rev. Mr. Brunlage, Bliss being present at its delivery:—"He who is almost persuaded is almost saved, but to be almost saved is to be entirely lost."

5. He! my comrades! see the signal. *Faithfulness.*

6. O! Jerusalem, the golden city, bright, &c. *Heaven.*

7. On what Foundation do [did] you build? *Christ the Foundation.*

iii. *The Song Tree*, 1872.

8. Light in the darkness, sailor, day is at hand. *Safety.* This hymn, "The Life-Boat," has attained to great popularity. The incident upon which it is based, that of the rescue of a ship's crew by a life-boat, is given in detail by Mr. Sankey in his *Sacred Songs*, &c., No. 99 (large ed.). It is sometimes known by its refrain, "Pull for the shore," &c.

iv. *The Joy*, 1873.

9. In me ye may have peace. *Peace.*

10. To die is gain. *Death anticipated.*

v. *Sunshine*, 1873.

11. Down life's dark vale we wander. *Death anticipated.*

12. More holiness give me. *For Holiness.*

13. Only an armour-bearer. *Soldiers of the Cross.*

14. Standing by a purpose true. *Faithfulness.*

15. This loving Saviour stands patiently. *Invitation.*

vi. *Gospel Songs*, 1874.

16. A long time I wandered. *Peace and Joy.*

17. Brightly beams our Father's mercy. *Mercy.*

18. Come, brethren, as we march along. *Praise.*

19. Free from the law, O happy condition. *Redemption.*

20. Have you on the Lord believed? *Palms of Grace.* This hymn arose out of the following circumstances:—"A vast fortune was left in the hands of a minister for one of his poor parishioners. Fearing that it might be squandered if suddenly bestowed upon him, the wise minister sent him a little at a time, with a note saying, 'This is thine; use it wisely; there is more to follow.' Hence also the refrain 'More to follow,' by which the hymn is known."

21. How much owest thou? *Divine Claims.*

22. I know not the hour when my Lord will come. *Death anticipated.* Suggested by reading the book *The Gates Ajar*.

23. See the gentle Shepherd standing. *The Good Shepherd.*

24. Though the way be sometimes dreary. *Divine Leading.*

25. Will you meet me at the fountain? *Fountain of Living Water.* The incident out of which this hymn arose is thus stated in *The Christian*, No. 365, "At the Industrial Exposition at Chicago it was an every-day appointment to meet at the Central Fountain. Mr. P. P. Bliss, whose mind seemed always set on things above, caught up the words, and wrote this hymn, 'Meet me at the Fountain.'"

vii. *Gospel Hymns*, No. 1, 1875.

26. One offer of salvation. *The Name of Jesus.*

27. Wandering afar from the dwellings of men. *The Lepers.*

viii. *The International Lessons Monthly*, 1875.

28. Weary gleaner, whence comest thou? *Duty.*

29. The whole world was lost in the darkness of sin. *Light of the world.*

30. Man of sorrows! what a name. *Redemption.*

31. The Spirit, O sinner, in mercy doth move. *Holy Spirit.*

ix. *Gospel Hymns*, No. 2, 1876.

32. At the feet of Jesus. *The good choice.*

33. Come, sing the Gospel's joyful sound. *Salvation.*

34. Cut it down, cut it down. *Justice and Mercy.*

35. Do you see the Hebrew captive? *Prayer.*

36. Hallelujah, He is risen. *Easter.* Written in the spring of 1876 and first sung by Bliss on Easter afternoon, 1876, in the Court House Square, Augusta, Georgia, to 5900 people.

37. In Zion's rock abiding. *Safety.*

38. Repeat the story o'er and o'er. *Grace and Peace.*

39. Tenderly the Shepherd. *The Good Shepherd.*

x. *Gospel Hymns*, No. 3, 1878.

40. Hear ye the glad good news from heaven. *Faith and Salvation.*

41. I will sing of my Redeemer. *Praise.*

xi. *Gospel Hymns*, No. 4, 1881.

42. 'Tis known on earth and heaven too. *More about Jesus.*

xii. *Various.*

43. Sing over again to me. *Words of Life.* This appeared in a paper entitled *Words of Life*, 1874. The following are updated:—

44. March to the battle-field. *Duty and Victory.*

45. There is sin in the camp. *Hinderances.*

46. 'Tis the promise of God. *Praise.*

47. While the silvery moon-beams fall. New York.

48. God is always near me. — Anonymous.

Two hymns, "I am so glad that our Father in heaven," and "Nowing the need by the daylight (daylight, for)" sometimes given as "So sing our song of the morning." Both are usually attributed to Mr. Bliss. In his *Tramp Songs, Christmas*, 1874, however, he lays claim to the *Clackety* only. Mr. Sankey's *Songs* (this last to "C. A. A.") are given in Mr. Sankey's *Sacred Songs & Hymns*, 1881, and it is usually due to his popularity in the latter hymn that they are wedded. As a writer of hymns of this kind they are succeeded only by Mr. Van Alstyne, *Consecrating Hymns of this class are given in American Hymnology*, an *Account of their work in England, and America*, by Rev. John Nason, Boston, U. S., *Longview & Co.*, 1877.

Mr. Bliss is usually known as "P. P. Bliss." This is found on the title-pages of his collections. On his own authority, however, we are enabled to say that his name originally stood thus: "*Philip Bliss*." Early in life he separated the final *p* from his christian name, constituted it a capital *P*, and thus produced "P. P. Bliss" (For this article we are mainly indebted to Professor F. M. Bird, and Mr. H. F. Main.)

Blomfield, Charles James, D.D., was b. at Bury St. Edmunds, 1786, and graduated at Trinity College, Cambridge. On taking Holy Orders he held positions of importance in the Church, including the Rectory of St. Stephen, Bath, Bathurst, London; the Bishopric of Chester, 1824; and the Bishopric of London, 1828. He d. 1857. It was under his patronage that Hall pub. his *Miserere H. B.*, in 1836, and it has contributed two hymns for

1. In hymn of Joy your voices raise.

2. O Thou, was from the infant's tongue.

These hymns are unknown to modern collections [i.e.].

How is the trumpet, blow. C. Wesley. [For of Jubilee, or the New Year] This is No. iii. of his seven *Hymns for New Year*, Dec. 1750, in 6 st. of c. l. It is based upon Lev. xiv. In 1772, and again in 1774, his *Coll.* This arrangement, however, gave in his *P. & H.*, 1776, No. 318, where it is given as c. l. at iv. as v., and a slight but significant alteration is introduced in st. iii. Originally lines 1-2 read:—

Rejoice the Lamb of God.

The all-atonement Lamb.

This was changed to:—  
Rejoice the Lamb of God.  
The sin-atonement Lamb.

The heated controversy between the Wesleys and Toplady on the questions vital to them, meaning in this change. From Toplady's *P.* were taken by other compilers until the hymn took. In 1850, it reputation as his composition in the *S. Supp.* in the *W. H. B.*, 1851, in the revised ed. of the *W. H. B.*, 1855, two of the alterations are repeated: at iv. 1. 3. "Hail," for "blessed"; and st. iii. "Rejoice" for "Shall have it," &c. In varying (some, sometimes, as in Toplady, then

as in the *W. H. B.*, and again in some other shape, this hymn is in very extensive use in all English-speaking countries. Orig. text, *P. Works*, 1808-72, vol. vi. p. 12. [J. J.]

Blunt, Abel Gerald Wilson, M.A., some time Travelling Fellow of Cambridge University, was born in 1827, and graduated at Pembroke College, Cambridge, M.A., 1850; M.A., 1860. Taking Holy Orders in 1851, he was from 1856 to 1860 Incumbent of Coten Green, Cheshire. In 1860 he was preferred to the Rectory of St. Luke's, Chelsea. Mr. Blunt's hymns, written for festival occasions at St. Luke's, are:—

1. Evening songs, may we O Lord. Evening

2. From midnight bright with blossoms. — *Flower Service*. This is dated June, 1862.

3. Hail, Lord, we offer Thee all that is fairest Flower Service. This is the best known and most popular of Mr. Blunt's hymns. From its composition in 1859, when it was first sung at the Flower Service at St. Luke's, it has attracted attention until it is deemed essential to the completeness of most collections of this nature.

4. Hail, on this our festival day. St. Luke. Written in 1862 for St. Luke's, Chelsea. All these hymns are given in a small pamphlet in use at St. Luke's.

Boardman, Sarah B. [Tolson, S. B.]

Bode, John Ernest, M.A., b. of Mr. William Bode, late of the General Post Office, b. 1816, and educated at Eton, the Charter House, and at Christ Church, Oxford, graduating B.A. 1837, and M.A. in due course. Taking Holy Orders in 1841, he became Rector of Westwell, Oxfordshire, 1847; and then of Castle Camps, Cambridgeshire, 1850. He was also for a time Tutor of his College, and Classical Examiner. His *Bampton Lectures* were delivered in 1855. He d. at Castle Camps, Oct. 6, 1874. In addition to his *Bampton Lectures*, and *Ballads from Brookline*, he pub. *Hymns from the Gospel of the Day for each Sunday and Festivals of our Lord*, 1860; and *Short Occasional Prayers*, Lond., Longmans, 1858. In addition to his well-known hymn, "O Jesus, I have promised" (q. v.), the following from his *Hymns from the Gospel* are also in C. U.:—

1. God of heaven, returned in night. — *Trinity*.

2. Spirit of Truth, indwelling Light. — *Whitsuntide*.

Boden, James, was b. April 13, 1757, in the house at Chester long occupied by Matthew Henry, and educated for the Congregational Ministry at Homerton College. In 1784 he became the pastor of the Independent Chapel, Hanley; and, in 1786, of the Queen's Street Chapel, Sheffield. This last charge he held for nearly 43 years. He died at Chesterfield, June 6, 1841. In 1801 he assisted Dr. Williams, of the Massachusetts Theological College, near Sheffield, in compiling a *Half-century since Hundred Hymns designed as a New Supp. to Dr. Watts's P. & H.*, &c., Doncaster, 1801. This collection is known as *Williams and Boden*, and to it is traced the anonymous modern version of "Jerusalem, my happy home" (q. v.). To this collection Boden contributed, under the signature "Boden," the following hymns:—

1. Weight weary of envying love, charity demands

2. Come, all ye saints of God, — *Passiontide*

3. Come death, released from dread, death.

4. O God grant Faith First we sing, — *Christ the R. Feast*.

5. Shall we then cry for? — *Lord*

6. Triumph song for favoured [persons] — *Ann.*

Ann., all in all.

7. We come, dear Jesus, to Thy throne. *Prayer Meeting.*

Of these hymns, No. 1 appeared in the *Evangelical Mag.* Aug., 1788. Most of them are still in C. U., but chiefly in America. They are of no special merit.

In the *Gospel Mag.*, 1777, there are a few hymns under the signature "J—s B—n, Chester." Of these, one only ("Ye dying sons of men" (*Invitation*), was given in the *Williams and Boden Coll.*, and then, not with the full signature of "Boden," but as by "B—n." On this evidence mainly the hymn has been ascribed to James Boden. It appeared in the *Gospel Mag.* twice in 1777, in Feb. and in Aug. It may be by our author; but seeing that it alone of the eight hymns above noted is signed "B—n," and was given in the *Gospel Mag.* in 1777, and that the rest are signed "Boden," and did not appear in the *Gospel Mag.* in 1777 or in any other year, we regard the evidence as somewhat inconclusive. It has been suggested that possibly the "J—s B—n, Chester," was his father. The signatures appended to the hymns in the 1st ed. of *Williams & Boden*, 1803, were omitted from the 2nd ed., 1803, and portions of the Preface were rewritten. [J. J.]

**Body, George, D.D.**, born in 1840, and educated at St. John's College, Cambridge, where he graduated B.A. 1862, M.A. 1876. On taking Holy Orders he was successively Curate of St. James's, Wednesbury, 1863-65; Sedgley, 1865-67; Curate in charge of Christ Church, Wolverhampton, 1867-70; Rector of Kirkby-Misperton, 1870-84; and Canon of Durham, and Missioner of the Diocese, 1883. He was also Proctor for the Archdeaconry of Cleveland, 1880-1883; and received an Hon. D.D. from Durham University in 1885. His publications include *Life of Justification*; *Life of Temptation*, &c. In 1874 he revised and added a Preface to the Rev. E. Husband's *Mission Hymnal*; and in 1885 he did the same for *The Durham Mission H. Bk.* In these *Hymnals* appeared his:—

1. Father, Who dost Thy children feed. *Holy Communion.*

2. Jesus, speak to me in love. *Prayer for Peace.*

**Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν.** *St. Andrew of Crete.* This is known in the Greek Church as the *Karὸν δ' μέγας*—the Great Canon of Mid-Lent week. It was written probably about the end of the eighth century. Dr. Neale sums up its peculiarities and excellences thus:—

"It is a collection of Scriptural examples, turned to the purpose of penitential confession. It is impossible to deny the beauty of many stanzas, and the ingenuity of some tropological applications. But the immense length of the Canon, for it exceeds three hundred stanzas, and its necessary tautology, must render it wearisome, unless devotionally used under the peculiar circumstances for which it is appointed."—*Hymns of the E. C.*, 1863, p. 24.

The complete Canon is found in the *Tridion* of the Greek Church, and a selection is in the *Anth. Græc. Carm.* p. 199, and in *Daniel*, iii. pp. 52-4. Dr. Neale's *tr.* in his *Hys. of the Eastern Church*, 1862, p. 24, begins with *Daniel's* second stanza, *Πόθεν ἔρχονται ὄφθαλμοί*, which he renders, "Whence shall my tears begin?" and consists of 10 st. of 6 l. It is taken from the earlier portion of the Canon. In 1871-2, st. i., ii., vii., viii., and x. appeared in an altered form in the *Hymnary*, No. 218; also, in 1871, st. i., iv., vii., viii., and x. in *Church Hymns*, No. 112, and other arrangements in later collections, sometimes as, "Whence shall our tears begin?" [See *Greek Hymnody*, § xvii., 1.] The whole Canon is given in a prose *tr.* in *The Orthodox Catholic Review*, 1875, vol. iv. pp. 35-72.

[J. J.]

**Bogatzky, Carl Heinrich von.** He was b. Sept. 7, 1680, on his father's estate of Jankowe, near Militsch, in Silesia. His father, J. A. v. Bogatzky, was descended from a noble Hungarian family, and entering the Austrian service attained the rank of Lieutenant-Colonel. Bogatzky's early education was picked up at various places as family arrangements permitted. He was for some time page at the Dural Court of Weissenfels. From Weissenfels his father removed him to Breslau, to prepare for entering the army. During a long illness at Breslau he became convinced that God had other work for him to do. Receiving an offer of assistance from Count Heinrich xxiv., of Reuss-Köstritz, towards the expenses of an University course, he entered the University of Jena in 1713; but removed at Easter, 1715, to the University of Halle, still as a student of law. Before Christ was he received notice that his mother had died in Silesia, and that he must return. During the week that elapsed before setting out, while attending divine service, he received what he regarded as his first true views of Justification by Faith. Disowned by his father for objecting to enter the army, he returned from Silesia to Halle and enrolled himself, at Easter, 1716, as a student of theology. At Halle he began for his own edification his best known work, *The Golden Treasury*, 1st pub. at Breslau in 1718. During 1718 his health failed, and his voice became so seriously affected that he was unable to take any parochial charge. From thenceforth he devoted himself to religious authorship, and speaking in private gatherings. He left Silesia in 1740, and for five years resided at Saalfeld, where he wrote many works, including that on *True Conversion*, 1741. In 1746 he removed to Halle, where G. A. Francke gave him a free room in the orphanage. The rest of his life was spent mainly in that town. The most important of his publications at this time was his *Meditations and Prayers on the New Testament*, 7 vols., 1755-61. He d. at Halle, June 15, 1774. (*Koch*, iv. 468-478; *Allg. Deutsche Biog.*, iii. 37-39; *Autobiography tr.* by Samuel Jackson, Lond., 1858—the second dating his death, possibly through a misprint, as at Glaucha, near Halle, 1751).

Bogatzky seems to have begun hymn-writing about 1718, and in all composed 411 hymns, some of which appeared in part, in his devotional works, 3 in the *Gottische Lieder*, 1733-36, 6 in the *Wernigerode G. B.*, 1735, and in a collected form at Halle, 1750, as *Die Übung der Gottseligkeit in allerley Geistlichen Liedern*, with 362 hymns (2nd ed. Halle, 1755, with 396; 3rd ed., 1771, with 411, reprinted unaltered at Berlin, 1844). With this the Dowager Queen of Denmark was so much pleased that, as the 1st ed. was in very small type, she offered to contribute to and, in larger type, and when that was issued in 1750 (with 376 hymns), bought 300 copies, all of which she distributed.

His hymns have little poetic fire or glow of imagination; but in his better productions there is stimulating zeal, warmth of religious feeling, and simplicity of religious faith, linking him rather with the earlier Halle School, than with the spiritual sensuousness of some of his fellow-contributors to the *Gottische Lieder*.

(1) The hymns by him in English C. U. are:

1. *Wach auf du Geist der ersten Zeugen.* [*Missions.*] 1st pub. 1750, as above, No. 133, in 14 st. of 6 l., entitled, "For faithful labourers in the Harvest of the Lord, for the blessed spread of the Word to all the world." Included in the *Berlin G. L. S.*, ed. 1863, No. 1383. *Tr.* as:—



*Awake, Thou Spirit.* Who didst. A good fr. of st. i-viii, i-viii, by Miss Winkworth, in her *Lays* Ge., 1st series, 1855, p. 41, and thence, omitting st. ii, altered in metre, and beginning, "Awake, Thou Spirit. Who didst fire," as No. 290 in the Penny Psalm Luth. Ch. Bk., 1868. In Miss Winkworth's *C. B. for England*, 1863, No. 87, it is altered in metre to "Wake, Spirit, Who in times now older," st. vii. being omitted, and this form is No. 190 in the Ohio Luth. Hymnal, 1880.

Another fr. is "O Spirit of the early morn, wake," in the *Devotional Herald*, Oct. 1863, p. 191. Not in C. U.

ii. *Ich bin nicht durch meine Thaten's Hut.* [*Passionate*] 1750, no shore, No. 330, in 10 st. death, ii, entitled, "The believer's consolation in death," J. C. Wagner in his *Neues Hildburghausen's Bk.*, 1807 (1808, No. 231), included a greatly altered form beginning, "Ich bin erlöst: Es heisst den Meinen's Hut." The text fr. is that in Knapp's *Fr. L.*, No. 1837, based on st. i, ii, iii, iv, of the original. The only fr. in C. U. is—

I was released: the purchase of that blood, from Knapp's, by Dr. H. Mills in his *Flow. Gr.*, 1843 (1850, p. 64); repeated, omitting st. ii, as No. 125 in *Styler's Christian Church*, 1885.

(2) Hymns in English C. U.:

iii. *Do Not Lament.* [*Morning*] 1740, no shore, H. J. Buckell, loc. fr. ii.

iv. *Know What* [*Christ as King*] let us sing. Long verse, 1748, No. 365, in 10 st. fr. ii, entitled, "The Christian's still thought of the way to heaven," by Mrs. H. J. Buckell, in the *Devotional Herald*, p. 191.

v. *Rest in the Lord's arms.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

vi. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

vii. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

viii. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

ix. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

x. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

xi. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

xii. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

xiii. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

xiv. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

xv. *Behold Jesus Christ our Lord and Saviour.* [*Evening*] 1740, no shore, H. J. Buckell, loc. fr. ii.

the aid of the latter. Thus has arisen the necessity for the resume which we now present. Especially as its commencement, this history is enveloped in a certain cloudiness, which we, with the facts now at command, are unable to pierce. The best resume obtainable we now give, but there is a summary thus in detail.

§1. Introduction.—1. Through the Compact [Bible] Commission in both kinds, and liberty of preaching] granted by the Council of Basel (1431), the Roman Catholics had attained their desired ends, for one section of the Hussites, confiding in the promises of the Church, had accepted that covenant; the other, better acquainted with the tactics of the holy fathers, had rejected it. Thus the schism between the two parties was completed; and the Roman Catholics could completely look on at the mutual extermination of the Hussites.

2. After the battle of Lipan, 1434, the Taborites had ceased to exist as a political party; but the numerous and divergent religious doctrines, and tendencies comprehended under the name of the Taborites, did not cease, for numerous parties wandered through the land, multiplying themselves in spreading strange doctrines, the result of which was that new sects sprang up everywhere. The best elements of the religious movement united themselves in small, free, congregations, the members of which remained within the fold of the Church, although having but little real connection with it, and grouped themselves around some one more considerable man from their midst, and acknowledged him as their leader.

§2. First Period of the Epoch.—1. One of these congregations, or brotherhoods, existed at Chelbo, a village near Wladawa, teaching and putting in practice the theories of a certain Peter, named Chelbo, after his residence. Without the advantages of a theological, or even classical training, having but an imperfect knowledge of the Latin language, a simple layman, and, perhaps, small landowner; he was, with a keen eye, the events that were passing around him; intelligent, with an independent mind, and a fearless criticism, the great questions of his age, as well as related to authority but the Bible; and displayed an originality of thought, and power of action, that made him, in spite of the character of his position, a master among the learned, and a teacher among the unlearned.

2. At the head of another congregation at Prague, stood Gregory, who, in his turn, was a follower of Chelbo. The latter, however, being a Bohemian, did not so much concern himself with his own purposes, and Gregory, at Prague, in 1431, indeed, had no other purpose, to assign the domain of Seuffenberg as a settlement to Gregory and his friends, and these were those who joined by the Brothers from Chelbo. Seuffenberg, lying in the midst of nearly fifty miles to the south of the Bohemian mountains, was but a small village, and the people still suffering from the devastations of the Hussite war. Krumau, a small village on the territory, was designated as the place for the settlement. In the following years they organized their community, chose their elders as their leading representatives, drew up common principles of doctrine and practice, and chose as their name *Prague* [*Prague*]. The prominent reason for their being strong (who feared a new organization of the Taborites) toward the Brothers to wander through Bohemia, where they became acquainted with similar small congregations, and increased in numbers to such an extent that they moved on to an entire separation from the Hussite Church.

3. In the year 1437, the elders received delegates of all congregations connected with them to a synod held at Litzka, a hamlet, or rather farm, near Hohenberg. The assembled delegates, after a considerable time, chose as their representatives, from nearly all parts of Bohemia, and Moravia, resolved first on their final separation from the Church. They then chose, by lot, three men to consider, as bishops, viz., Matthias, Thomas, and Elias, who were then consecrated by prayer and the laying on of hands, by a Waldensian and by a Roman Catholic priest. But rather at the same synod, on the 14th of July, within the year 1437, a synod seems to have entered the minds of some of the Bohemians as to whether such a separation would suffer. They therefore sent the Roman Catholic priest who had assisted in the consecration (Michael Reudenius), with a companion, whose name is unknown, to the Waldensian bishop, who, situated in Austria, and was very learned in Vienna, in order to beg of him the episcopal consecration. Michael, having been consecrated a bishop by means of his return to

Bohemian Brethren's Hymnody. In the following article it is proposed to give, up to A.D. 1621, a history of the Bohemian Brethren's Hymnody. An account of their hymn-books, and German hymns derived from the Bohemian.

I. History of the Bohemian Brethren's Hymnody. The first sight in the Bohemian Brethren's Hymnody, however, is that of a place in an article of the writers, together with the personal compilation of their hymn-books, as an introduction with the general history of the body, that the former can only be made clear with

ordained the three originally chosen (Matthias, Thomas, and Elias) to the priesthood, and then consecrated them as bishops. Shortly after, he laid down, not only his episcopate received *ad hoc*, but also his Roman priesthood, and was newly ordained to the priesthood by one of the three new bishops whom he himself had consecrated. In this peculiar manner, so far as we can trace the history of the proceedings, the first consecration of bishops among the Brethren was effected.

4. The first tendency of the Brethren was plainly antagonistic to the course of this world. Their refusal to take the oath, and to join the military service; their contempt of learning; their refusal to permit their members to hold any office in the State; and other peculiarities, they inherited from Peter Chelčický, who thought to renew the world and human society by a strict observance of Christ's command to love one another, and maintained that all other commands and ordinances in the political and social life of men would cease spontaneously if that one command were but followed by all.

5. When, however, the members who joined the Unity without any acquaintance with Peter's first principles began rapidly to increase; when the Brethren perceived the need of learning to defend their convictions against their adversaries; when it seemed desirable not to refuse persons of high position who wished to join their congregations; then the number of those among them who rejected the old strict antagonism to the world displayed by Peter, rapidly augmented, and at the end of about twenty years there was a numerous party who might have been named the "Liberals" of the Unity. The principal leaders of this party were Lucas (named *Progenitus*) and Lawrence Krasnický his friend, two men as learned as pious. The old strict party resisted all the proposed changes, and for a time prevailed; but at the synod of 1494 the liberal party obtained the victory; and the "small party" or *Amosites* (after their leader Amos), not being disposed to submit, separated themselves from the Unity. Some efforts made to put an end to this schism failed, and the Amosites lingered on as a small sect for about fifty or sixty years.

6. If the Amosites claimed to be the true Unity, they were right so far as they retained the ideas of Peter Chelčický. The new Brethren under Lucas, in the synod of 1495, resolved that the writings of Chelčický, Gregory, and other founders of the Unity should be received only so far as they were found to agree with the Bible, thus warranting the possibility of progress in doctrine and practice.

§ III. *Second Period of the Unity.*—1. The first period of the Brethren's history is clearly distinguished from the second period under Lucas, by opinions, doctrines, and even by terms and expressions. Lucas has every right to be named the "second founder" of the Unity. Through the more liberal principles of admission to the Unity its numbers increased to such a degree that about the year 1500 it consisted of three to four hundred congregations, and there was hardly a town or village in Bohemia or Moravia where some of its members were not to be found.

2. From 1467 (§ II 3) to 1500 there had been three bishops, and one of these, Matthias, had held the most commanding position, but without responsibility. On the death of Matthias in 1500, the highest position was given to a Select Council, the members of which were chosen by the synod, for life; and the four new co-ordinate bishops who superintended distinct dioceses, were made responsible to the Select Council. Then, for the first time, the doctrines of the Unity were worked out by Lucas in 64 works, in a learned and systematic form. The sources of his theology, which on the whole remained the theology of the Unity as long as it lasted, were not the writings of Peter Chelčický, with whom he contended whenever occasion offered, but the writings of Hus and Wyclit; the latter especially with regard to the doctrine of the Lord's Supper. Lucas published the first hymn-book of the Brethren (H. 1); a catechism or "interrogations" for teaching the children; and a volume of ample instructions for the priests. He also reorganised the Church services, varying and enriching them. The Unity flourished under Lucas, and gained the summit of its independence, although, externally, the Brethren suffered, not only from the aggression of Dominican preachers, but also from cruel and bloody persecutions, dating from the year 1503, when King Vladislav issued a mandate strictly forbidding any Brethren's services to be held in Bohemia.

3. Lucas was already beginning to fear for the internal independence and continued existence of the Unity, when Luther appeared in Germany. Luther soon obtained friends and followers amongst the members of the Unity, but Lucas was not one of these. Misunderstanding Luther's doctrine of Free Grace and of Christian Liberty, he reproached Luther with want of moral strict-

ness, and with accommodation to many Roman Catholic dogmas. In the year 1523 he published an answer to Luther's *Vom Ansehen des Sakraments des heiligen Leichnams Jesu Christi*. In this he gave Luther clearly to understand that he did not wish for any nearer relations with him, on the ground that he himself held the Brethren to be nearer the truth. But many of the Brethren, and those the best and most important, dissented from the policy of Lucas; and these gained and exerted a great influence upon the whole Unity after his death.

§ IV. *Third Period of the Unity.*—1. After the death of Lucas, in 1524, we see the beginning of a third period in the Brethren's history, in which the Unity, sometimes giving itself up to strange influences, sometimes resisting and refusing them, lost more and more of its independent doctrines and existence. About the same time a heavy blow was struck at the external existence of the Unity.

2. At first, until 1546, the new tendency prevailed in the Unity, which (represented by John Horn, and, more especially, by John Augusta, the most important new members of the Select Council), aimed at giving publicity to the Brethren, and at forming alliance with the German Reformers. The connection with Luther, which had been broken off by Lucas, was renewed; and new connections were formed with Calvin and the Reformers of Strasburg. At the same time several Bohemian lords and noblemen (who until then had protected the Brethren who resided on their estates, but had never thought of joining the Unity) applied for admission, after having seen that German Electors and Princes were not ashamed to take Luther's part. In short, the despised and persecuted "sect of shoemakers and weavers" was now esteemed an interesting ancient Evangelical Church, and a body of sufficient political weight to command the attention of its adversaries.

3. All this was mainly due to John Augusta, in whom a severe and inflexible character was united with far-reaching designs, and an insuperable love of power. But on the other hand the consequence of this emergency of the Brethren from their retired position was that they became involved in the Bohemian insurrection of 1547; or if that cannot be absolutely proved, at any rate their adversaries used this turn of affairs in order to aim at the destruction of the Unity. Therefore, once more, as before in 1503, the Brethren were forbidden to conduct any divine service; and the Unity was commanded to dissolve itself. This time the edict was more strictly carried out than formerly, because the estates on which the Brethren had their principal settlements (where they lived under the protection of lords who were themselves members of the Unity) were confiscated to the Crown. Augusta himself, after having been indefatigable in encouraging and consoling these afflicted and persecuted Brethren, partly by letters and partly by nightly visits, while during the day he was obliged to conceal himself in the woods, was finally caught by treachery, and kept in close imprisonment in the castle of Pöhlitz, a few miles west of Prague, for sixteen years. The Brethren were thus compelled to emigrate from Bohemia, in 1548. In two large companies, they with their wives and children crossed the mountain range which bound Bohemia on the north, in order to seek for some place where they might serve God as their fathers had done. From that time we may distinguish three branches of the Unity: the *Bohemian*, which, after the death of Ferdinand I., flourished anew; the *Moravian* (see *Moravian Hymnody*), which has since become the principal branch of the Unity; and the *Polish*. The remarks which follow deal exclusively with the *first* of these three branches of the Unity.

4. While Augusta was kept in his long imprisonment, John Blahoslav stood at the head of the Unity; a master spirit, developed by a many-sided, polished, and classical education. The splendid large hymn-book published by him, or at his instigation (H. 6), and his theoretical work on music, testify to his musical attainments. Through his large collection of documents on the history of the ancient Brethren, and by his own writings on that subject, he became the founder of the Brethren's history; and at the same time the classical example for Bohemian prose style, the theory of which he gave in his Bohemian grammar. He proved himself also to have been an able diplomatist in his negotiations with the Court of Vienna in their doctrine the Brethren, under Horn and Augusta, inclined to Luther until about 1546, under Blahoslav, who himself was not an original theologian, they tried to return to Lucas, but in fact they approached Calvin. In ecclesiastical politics, also, Blahoslav had an object in view different from that of Augusta. Blahoslav, who wished to preserve the independence of the Unity, aimed at forming a confederation of the Brethren with the so-called New Utraquists, or Lutherans, in Bohemia; so



"This Cancellation was printed and finished by Alexander of Aufled (or of Pilsen), at Samter (Poland), at the castle of his Grace Lucas, Count of Gorka, Waywode of Lantich, Starost of Bus."

Later editions, differing very little as to their contents, appeared in folio at Eibenschütz, 1564, and Kralitz, 1576 and 1581; and in 4to, at Kralitz in 1583, 1594, 1598.

7. Among the later hymn-books may be mentioned (1) a folio pub. at Kralic (Moravia) in 1615, which contains 644 hymns besides a metrical psalter, and was probably ed. by the four Seniors whose crests are found on p. 529. Copies of this ed. and of the quarto reprint of 1618 are to be found in the University Library, Prague. (2) A 12mo, pub. at Amsterdam in 1659, and ed. by J. A. Comenius. This contains, besides a metrical psalter, 430 hymns with an appendix of 25; and is to be found in the Archives at Herrnhut.

8. The principal contributors to the hymn-books of 1501 and 1561 are the following:—

(1) **Matthias Konvaldsky** [b. 1442 at Kunwald, near Litzitz; Bp. of the Unity; d. Jan. 23, 1500, at Leitpnik], contributed 4 (Nos. 31, 33, 35, 48) to the *H. Bk.* of 1501, and 5 others to the ed. of 1561.

(2) **John Táborský**, or John Vilimek [a Roman Catholic priest; afterwards member of the Select Council; d. Apr. 28, 1495, at Leitomischl], contributed 6 (Nos. 6, 7, 10, 25, 46, 51) to the *H. Bk.* of 1501.

(3) **Lucas Pragensis** (q. v.) contributed 11 (Nos. 1, 12, 14, 28 (?), 42 (?), 46, 47, 51, 52, 86, 92) to the *H. Bk.* of 1501; and 106 others to that of 1561. Included are 11 *vers.* from the Latin, and 4 revisions of older Bohemian hymns.

(4) **John Augusta** (q. v.) contributed 141 to the *H. Bk.* of 1561.

(5) **John Blahoslav** [b. Feb. 20, 1523, at Prerau, Moravia; Bp. 1557; Secretary of the Unity, 1559; d. Nov. 24, 1571, at Kromau, Moravia] has 65 in the 1561 *H. Bk.*, 17 being revisions of older Bohemian hymns.

(6) **Adam Sturm** [from Moravia; ordained priest 1555; d. Oct. 5, 1565] has 38 in the *H. Bk.* of 1561.

(7) **Martin Michalec** [b. 1504 at Leitmeritz; Bp. 1537; d. Jan. 24, 1547, at Prossnitz] has 31 in the 1561 *H. Bk.*

(8) **Gallus Dřevinsk** [n. a. of Prague, 1524; member of the Select Council, 1533; d. Nov. 22, 1563, at Prossnitz] has 19 in the 1561 *H. Bk.*

(9) **John Wolf** [ord. priest 1529; member of Select Council; d. Oct. 26, 1548, at Prerau] has 13 in the 1561 *H. Bk.*

(10) **John Faustnik** [ord. priest 1529; d. 1543, at Jung Runzlau] has 10 in the 1561 *H. Bk.*

(11) **George Styra** [of Wildenschwert; manager of the Brethren's printing office at Jung Runzlau, 1520-31] has 9 in the 1561 *H. Bk.*

(12) Among the other authors whose names appear in the 1561, may be mentioned *Wenzel Solin* (5 hymns); *Nicholas of Tarnau* (4); *Matthias Červenka* (q. v.) (5); *George Čelovský* (3); *John Jelesky* (q. v.) (3); *John Hus* (q. v.) (2); *Rokycan* (1); *John Horn* (q. v.) (1); *Urban* (1). Of the 193 hymns whose authorship is unknown many appear in the Utraquist hymn-books of 1522, 1631, and 1559.

§ ii. *The Bohemian Brethren's German Hymn-books.* These are the following:—

1. *Ein New Gesang buchlen MDXXXI. &c.* [Nürnberg]. At the end is, "Printed at Jungen Buntzel, in Bohemia. By George Wylmawerer in the year 1531. Finished on the 12th day of March." The book is in small quarto; and the printer is George Styra of Wildenschwert (see No. 11 above). The preface, addressed to the German congregations at Landskron and Fulnek, in Bohemia, is signed "Michael Weisse, Ewer Diener." All the hymns (155 in number) according to the preface seem to have been composed or translated by M. Weisse himself, and this was evidently the opinion of the editors of the 1639 (see below). Two are indeed in the Anabaptist *Aussbund* of 1563, ascribed to Anabaptist writers; but on

what grounds is not known. Of the 155 hymns, as it will be seen from the table given below, we have only been able to find 12 which are translated from the Bohemian or the Latin. Almost all came more or less into use in the German Lutheran hymn-books of the century.

In the same year, 1531, an edition of this hymn-book is said to have appeared at Ulm, under the title of *Piccartisches Gesang Buch* (Piccarta or Piccardites, first an opprobrious name for the Brethren used by their foes; then by their friends, but never by themselves). Wackernagel, in his *Bibliographie*, 1855, Nos. 329, 375, 376, 377, 437, quotes reprints at Sarasburg, 1534, and at Ulm in 1538, 1539, and 1541.

2. *Ein Gesangbuch der Brüder inn Bohemen und Merhern, die man auss hass und neyd, Pichharden, Waldenau, &c. nennet, &c.* [Wernigerode]. At the end is "Printed at Nürnberg by Johann Gintler, 1544. This hymn-book is in 8vo, and contains 161 hymns; 149 being from the 1531 (8 being eliminated), and 32 being new. Many reprints appeared in Germany, e.g. by Johann Berg and Ulrich Neuber, at Nürnberg, 1564, 1576, 1585, 1590. The preface, by John Horn, informs us that the alterations were caused by the fact that some of the doctrines of the Brethren were not correctly represented in the former book, especially as regards the Lord's Supper. During the period since 1531 (i. e. 13), the Brethren, influenced by Luther, had somewhat changed their views, and Horn was himself a principal representative of the leaning towards Lutheranism. If what Jireček (*Hymnologia Bohemica*, p. 94) says be true, that the 1st ed. of this hymn-book appeared in 1535 (Weisse d. 1534), the passages in the preface regarding Weiss are of course less repugnant. Wackernagel, 1855, pp. 579-580, reprints Horn's preface in full.

3. *Kirchengesang darinnen die Heubtartickel des Christlichen glaubens kurzt gefasset und ausgelegt sind; jetz vom neuen durchsehen, gemehret, und der Ro. Kei. Majestat, in unterthenigsten demut zugeschrieben.* Anno Domini 1566 [Berlin]. According to Blahoslav's account, this hymn-book was sent in 1561 to the Emperor Maximilian, in 1564, and was first printed in 1566, at Eibenschütz, in Moravia, after the death of Ferdinand, his father. It is in 4to, and contains 343 hymns; being the hymns of the edition of 1544, with the exception of 15 which are omitted, and 177 which are new. An Appendix is added with 106 hymns by Lutheran authors. The preface (addressed to the "Reformed Evangelical Christian Churches of the German nation") is signed by Michael Tham, John Jelesky, and Peter Herbert. This book was reprinted, unaltered, at Nürnberg, in 1580.

4. Later editions of the Brethren's German hymn-book appeared in 1606 at Kralitz, in Moravia, edited by Martin Polykarp; in 1639 at Lissa in Poland, edited by Daniel Vetter; and in 1661 at Amsterdam, edited by J. A. Comenius. In the edition of 1639 (Berlin) the names of the authors are given in the index of first lines. There is also a biographical list (reprinted by Wackernagel, i. p. 726) "Of those persons who translated the Bohemian hymns into German verse, and also prepared this hymn-book." All the hymns in the 1639, which are taken from the collections of Weiss and Horn, are said to be composed by these authors.

5. The principal contributors to the editions of 1566, 1639, are the following:—

(1) **Peter Herbert** (q. v.), 94 hymns.

(2) **John Jelesky** (q. v.), 23 hymns.

(3) **Michael Tham** [ordained priest, 1534; ministered at Fulnek and d. there Aug. 27, 1571], 28 hymns. Three are *tr.* in the *Moravian H. Bk.*, 1754, pt. i., Nos. 275, 287, 296.

(4) **John Girk or Jirek** [b. at Strehlen in Silesia; ordained priest 1549; d. at Neidenburg in East Prussia, March 1, 1562], 5 hymns.

(5) **George Vetter or Strey** [b. 1536, at Zahleeb in Moravia; ordained priest 1567; d. Jan. 25, 1599, at Selowitz in Bohemia], 6 hymns, one of which is *tr.* as No. 263 in pt. i. of the *Moravian H. Bk.*, 1754.

(6) **Martin Polykarp** [Hradeczná, i. e. of Königgrätz in Bohemia; d. soon after 1606, at Trebitz in Moravia], 9 hymns.

(7) **John Korytanaky** [minister at Landskron in Bohemia, and Posen in Poland; d. 1582], 2 hymns, one of which is *tr.* as No. 254 in pt. i. of the *Moravian H. Bk.*, 1754.

(8) **Paulus Klantendorfer** (q. v.), 1 hymn.

(9) The other authors are, (1) *Centurio Strutschko* (4 hymns); (2) *Valentine Schults* (3); (3) *Lucas Libanus* of Lübau (1); *Martin Cornelius* of Zittau (2).



## III. A comparison of the German Hymn-books with the Bohemian.

i. The hymn-book of Weisse, 1531. To only 12 of the German hymns in this collection have I been able to find corresponding Bohemian hymns, which having been published before 1531 may have been the originals of Weisse's hymns. But many of them are adapted from older Latin hymns (usually in such cases being headed by the first lines of the Latin); so it is very difficult, almost impossible, to decide whether Weisse translated from the Latin directly or through the Bohemian; more especially as his *trs.* are very free.

	German First Line.	Bohemian First Line.	Author, Source, &c.
1	Christus der uns selig macht	Mandrost Boha otcé pravda	See "Patris Sapientia."
2	Der Tag vertreibt die finstre Nacht.	Jit sae vachodí s temnosti .	From the <i>Habrucean H. Bk.</i> , 1530. The Boh. h. has 1 st. more than the German.
3	Freuen wir uns all in ein	Radujme se všy společně .	See "Freuen wir uns all in ein."
4	Gelobt sei Gott im höchsten Thron	Radujme se všekni nyní .	This is noted under Weisse, M.
5	Gelobt sei Gott von Ewigkeit	Křest'ané chvalmeť Boha .	1st pub. in the <i>H. Bk.</i> of 1501. "Lauda Non Salvatorem" is the tune.
6	Glaubliche Seel. schau dein Herr und König	Věra duše, radostné máš .	The German has 9 st. The Bohemian (from the <i>Utraquist H. Bk.</i> , 1530) has 8.
7	Komm heiliger Geist, wahrer Gott	Ó svatý pŕijdiž duše, napln ordoe	Noted under Weisse, M.
8	Nun lausst uns den Leib begraben	Rozsehnemeť se s tím tělem	Noted under Weisse, M.
9	O Gott wir loben dich.	Tě Boha chválíme, pánem .	From the "Te Deum laudamus." Bohemian, 1st in the <i>H. Bk.</i> of 1501.
10	O Vater der Barmherzigkeit,	Hospodine, studnice dobroty	"Kyrie fons bonitatis." From the Latin by Lucas. Boh., 1st pub. in 1501.
11	Brunn	Nastal jest nám všem čas .	The Boh., 13 st., 1st pub. in 1501.
12	O wie frühlich ist die Zeit .	Nuž velikomořní chválu .	"Victimae paschali laudes," from the Latin. Boh., 1st pub. in 1501.
	Singen wir frühlich allesamt		

ii. The Hymn-book by John Horn, of 1544. To 7 of the hymns J. Horn added to the Brethren's hymn-book correspond the following Bohemian hymns.

1	Der König der Ehren Christus	Jit pán nad pány Kristus .	"Cum rex gloriae Christus." The Boh. h. by M. Michalec has 3 st. more.
2	Heiliger Geist, Herre Gott .	Navštív náš, Duše svatý .	"Veni sancte spiritus et emitte coelitus," a pretty exact <i>tr.</i> Boh., 1st pub. in 1501.
3	Nu loben wir herat allesamt	Svčchovaného krále pochvalmeť .	"Summi triumphum regis," <i>tr.</i> from the Latin by Lucas.
4	Nun lausst me zu dieser Frist	Všickni věrné Křest'ané .	"Gaudeamus pariter omnes." The Boh. h. by M. Michalec is a pretty exact <i>tr.</i> from the German.
5	O Heibster Herre Jesu Christ	Pane Ježíši Kriste ty's	The Boh. h. by J. Augusta.
6	O Mensch thu herat hören die Klag	Poslauchejte žaloby nebeského otce	The Boh. in the <i>Utraquist H. Bk.</i> , 1522; in Lucas, 1519(?).
7	O freu dich Jerusalem	Tě se dcerko slonská .	By M. Michalec. The Boh. has 3 st. more than the German.

iii. The hymn-book of 1561. We find 97 hymns, which correspond to Bohemian hymns in the Boh. *H. Bk.* of 1561. The same remarks, which we have made respecting Weisse's hymns and their original Bohemian, apply to many of these.

	The German Hymns.	The authors of the Germ. hymns according to the <i>H. Bk.</i> of 1639.	The Bohemian Hymns.	The authors of the Bohemian Hymns, superscriptions and other notes.
1	Als Christus hie auf Erden	J. Girk .	Pán Kristus, syn boží věčný,	A. Sturm. "Jesu quadrage-
2	Aus dem Abgrund der Hölle	C. Struatschko	pháel Zhlubokosti své úzkosti toběť vzývám	J. Blahoslav. Ps. 130. "De profundis clamaui" (par-
3	Barmherziger Herre Zebaoth	J. Selecky	Ó svotitell všemohaucí, otče Bože	Lucas, <i>tr.</i> from "Kyrie Angolorum Domine."
4	Barmherziger Väter, all-	J. Selecky	Milordný otče, všemohaucí tvorče	M. Michalec. "Concentu pa-
5	Christi Aufricht und Erhö-	M. Polgharp	Křisto pána na vstaupení slavmeť	"Festum nunc celebre magnaque gaudia."
6	Christo deinem Heiland sei	Missing in the <i>H. Bk.</i> of 1639	Kecť Křisto krále prospěvuť vesele	J. Augusta. "Psallat ecclesia mater illibata."
7	Christus der wahre Götter	P. Herbert	Ježíš Kristus jee Bůh pravý	J. Augusta. "Audi be-
8	Sohn gesandt	M. Polgharp	Boď chvála Bohu oci i synu	From the <i>H. Bk.</i> of 1501.
9	Dankagung sei. Lob und Ehr			"Congaudent angelorum."
	Du ewig wahre Licht	Missing in the <i>H. Bk.</i> of 1639	Světlo nejtajnější s stolice vyšlo	Lucas, <i>tr.</i> from "Area virga primae matris."

	The German Hymns.	The authors of the Germ. hymns according to the H. Bk. of 1639.	The Bohemian hymns.	The authors of the Bohemian hymns, superscriptions, and other notes.
10	Das ewige Wort, der wahre Gott	P. Herbert	Slovo syn Boží jediný, bez počátku	J. Blahoslav. "Verbum caro factum est."
11	Das Leben Christi unsers Herrn	M. Thum	Život Kristů zvelebujme, slávu jeho	J. Augusta. "Adsumt festa iubilaeum."
12	Das wahre Licht von Gottes Thron	Is missing in the H. Bk. of 1639	Světlo zastkvělo se předivně nad námi	J. Blahoslav. Introitus.
13	Der eingeborne Gottes Sohn	P. Herbert	Věčný syn Jednorozený, Bůh pravý	M. Michalec. "En trinitatis speculum."
14	Der ewig gültige Gott hat seine Güte	J. Gírk	Buoh dobrý, dobrutý své v sobě nemoha	J. Táborský (from the H. Bk. of 1601). Tune: "Area virga primae matris."
15	Der Herr und Heiland Jesus Christ	P. Herbert	Aj nyní! Pán Bůh přichází stůrův	J. Jeřeky. "The seven letters from the Revelation of St. John, II, III."
16	Der Herrung unsrer Seligkeit ist heut	P. Herbert	Aj prvorozený cíl a slaven oadobný	J. Blahoslav. "Viri Galilaei quid aspiciatis."
17	Der höchste Gott hat in seinem Rat	Missing in the H. Bk. of 1639	Tajné rady ulovení nevzalo jest	Lucas. "Verbum bonum et suave."
18	Dies ist der Tag den Gott der Herr selbst	P. Herbert	Den přitomný vši význam jest hodný	"Haec est dies quam fecit Dominus."
19	El laßt uns jetzt allesamt	M. Polykarp	Narození Páně v tento čas pamatujme	
20	Ein freudenreicher Tag ist entstanden	J. Jeřeky	Nastal nám den přetvářený	A. Sturm
21	Ein neue Bahn wir alle han	J. Korytanský	Což k nebi nová Hvá od Boha	J. Augusta. Measure and tune of the German and the Bohemian are different.
22	Ein wunderbar schön Licht scheint	Missing in the H. Bk. of 1639	Světlo zastkvělo se jest dnešní den	J. Blahoslav. "Lux fulgebit hodie." Introit, at the morning service.
23	Erharm dich unser o lieber Herre Gott	M. Polykarp	Litost máj nad námi, náš Pane	Gallus Dřevinský. "Misere nostri Domine."
24	Erhör uns heut o unser lieber Vater	M. Polykarp	Uslýš nás, Hospodine, neboť	G. Dřevinský. "Exaudi nos Domine."
25	Freud und Wollust dieser Welt	M. Cornelius	Rozkoš i utěšení tohoto světa	1st pub. in the Utraquist H. Bk., 1522.
26	Frohlocke heut christgläubige Seel	P. Herbert	Veselí se srdce každého věrného	A. Sturm. "Exultet jam angelica."
27	Frohlockt und rühmt mit Herz und Mund	P. Herbert	Radujme se v našem srdci s dobrých	M. Koncaldský.
28	Gott der heilig Geist vom Himmel	P. Herbert	Svatý duch s nebe přišel, naplnil	J. Blahoslav. "Spiritus Domini replevit."
29	Gott der Vater sprach zu Christo	P. Herbert	Pán Bůh otec nebeský synu svému	M. Michalec. Ps. 110.
30	Gottes Sohn vom höchsten Thron	M. Thum	S výsosti na tento svět otec	The priest Mithinský (Utraquist); 1st pub. in the Utraquists' H. Bk., 1522.
31	Gott ist zwar gültig alle zeit	J. Jeřeky	Dobrotivý! Jest Pán Bůh náš,	J. Augusta.
32	Gott unserm Herrn sei ewig Lob und	P. Herbert	Svotiteli věčnému bud' chvála od	A. Sturm.
33	Gott wolln wir loben, der mit edlen Gaben	P. Herbert	Budí vleben Pán Bůh náš, pochválen	J. Augusta.
34	Hallelujah singt all mit grosser Freud	P. Herbert	Hallelujah spívejme s radostí	A. Sturm. "Invitatorium."
35	Hallelujah singt all mit Freuden	P. Herbert	Hallelujah Duchvatý přišel.	J. Augusta.
36	Hallelujah singt und seid froh	Missing in the H. Bk. of 1639	Hallelujah sláva narozenému pánu	"Alleluia, dies sanctificatus illuxit."
37	Heilig und zart ist Christi Menschheit	P. Herbert	Ó ušlechtilé přitvození	J. Blahoslav. The Boh. h. has 1 st. more than the German.
38	Heiliger Geist du bist ein Gott	P. Herbert	Duše svatý, jenž's pán a Bůh všemohoucí	M. Michalec.
39	Herr Christ des Lebens Quell	P. Herbert	Ó Kriste vzkříšený, král nad králi	"Vita Sanctorum, decus Angelorum."
40	Herr Gott schick uns zu deinem Geist	G. Vetter	Bože náš myt' prosíme dej at' právě	Lucas, from the Latin. "Patrem natum Paracletum."
41	Herr Gott, Schöpfer heiliger gültiger	M. Thum	Bože věčný všemohoucí otcě svatý	J. Blahoslav.
42	Herr Gott send deinen Geist der lieben	P. Herbert	Sešli Hospodine svatého ducha svého	
43	Herr Gott Vater der du bist gültig	P. Herbert	Bože otcě jenž's milostivý a dobrotivý	J. Augusta.
44	Hoch gelobt seist du Jean Christ	P. Herbert	Vítej, Jezukriste, s nebeské výsosti	J. Paustewik.
45	Hör Mensch ein traurig Geschlecht	M. Thum	Chťjmež my poslauchati, také	J. Augusta. "Ps. 66."
46	Jauchet zu Ehren Christo	M. Polykarp	Plecej Bohu, vzdávej mu chválu	J. Augusta. "Ascendo ad patrem meum."
47	Ich fahr auf, spricht Christus der Herr	P. Herbert	Já! vstupuji, di Pán, vnebe k otcí	M. Michalec. "Ps. 122.
48	Ich werd erfreut überaus, wenn ich	J. Jeřeky	Já! oem v tom rozveselen	Lactatus sum in his," tune and measure of the Germ. and the Boh. hymns are different.

	The German hymns.	The authors of the Germ. hymns according to the H. Bk. of 1639.	The Bohemian hymns.	The authors of the Bohemian hymns, superscriptions, and other notes.
49	Jesu Gottes Lämmlein, der du bist dem	P. Herbert	Ó beránku boží, jenž jsi obětován	A. Sturm.
50	Jesu Kreuz Leiden und Pein	P. Herbert	Umučení našeho pána milostného	1st pub. in the <i>Utraquisti' H. Bk.</i> , 1522.
51	Jesu Christus unser Herr	Missing in the H. Bk. of 1639	Když syn boží v nešlích vstal jest	Lucas. "Mene prima sabbati."
52	Jesu ward bald nach seiner Tauf	P. Herbert	Pán Ježíš po svém pokřtění puzen na	Lucas. "Ex more docti mystico."
53	Ihr Gottesboten rühmt allezeit	Missing in the H. Bk. of 1639	Vypravujte, nebeští, slávu slova	Lucas. "Coeli enarrant gloriam Dei," tr. from the Latin.
54	Jubilirt heut alle Gemeinen (= Hallelujah freu dich Christenoch)	P. Herbert	Slavtež jméno jeho (= Hallelujah prospěvuj)	M. Michalec. Easter Invitatory.
55	Komm Schöpfer heiliger Geist	P. Herbert	Přijdiž těšitel duše svatý, a věrných	"Veni Creator Spiritus," from the Latin.
56	Laßt uns ansehen die Sterblichkeit	P. Herbert	Vizmet příklad smrtedlnosti, mrtvého	Lucas. "Rogamus te Domine Deus," tr. from the Latin.
57	Laßt uns Christi Sieg und Auffahrt	P. Herbert	Z vítězství Ježíše, pána přeměti si.	J. Blahoslav.
58	Laßt uns heut loben unsern König	Missing in the H. Bk. of 1639	Nejvyššího krále všech, Boha, chvalme	"Summi regis archangelis Michael."
59	Laßt uns hören die Stimm und herliche	P. Herbert	Prorockýslyšme lástvi plný hlas	J. Blahoslav. "Introitus, which the old Bohemians named 'Rorate' and used to sing on Advent Sunday before morning service."
60	Laßt uns hören die Stimm (see Hallelujah sing all mit großer Freud, 34)			
61	Laßt uns loben Gott den Herrn	J. Girk	Rj nuš chválu věčnou vzdávejmež	N. Tarnowský. "Eja recolamus laudibus piis."
62	Laßt uns mit herzlicher Begier	P. Herbert	Nábožnými srdci nyní prosby dříme	Lucas.
63	Lobsingt heut Christo Jesu zu Ehren	P. Herbert	Chválu vzdávejte Pánu Bohu mocnému	A. Sturm, corrected by Horn, "Laudem dicite Deo nostro."
64	Menschenkind was brütet dich	M. Cornelius	Proč se píšeš, ó člověče, k nebi pýchau	J. Wolf.
65	Nehmt wahr das Licht, welch erleucht	P. Herbert	Aj světlo světa k osvěcování	J. Blahoslav. "Lumen ad revelationem."
66	Nehmt wahr der Weisen aus dem	M. Polykarp	Aj mudrci od východu obětovaní dary	J. Augusta. "Invitatorium."
67	Nun laßt uns heut all einträchtiglich	P. Herbert	Prospěvujmež všickni veselo a slavně	J. Augusta. "Ecce concipies et paries filium."
68	Nun seht und merket Neben Leut	J. Jelecky	Neděstež se všickni toho	J. Rokytka.
69	O du allmächtiger König und Herr	P. Herbert	Ó králi a páne Bože Abrahamů	"Domine Rex, Deus Abraham."
70	O du unerschlicher, allmächtiger	M. Polykarp	Bože nepostihlý a všemohoucí Kriste	
71	O Gott erbarm dich mein,	P. Herbert	Smiluj se nade mnou, Bože šleš!	J. Augusta. "Ps. 91."
72	O Gott warum verlässest du	Missing in the H. Bk. of 1639	Hospodine proč odmítáš lid smáček	J. Augusta. "Ps. 10."
73	O heiliger Geist sei heut und allezeit	P. Herbert	Ducha svatého milost rad bytí s námi	"Sancti Spiritus adest vobis gratia," from the Latin.
74	O Hirt und Heiland Israel,	J. Jelecky	Ó pastýř Izraelický, synu Boha živého	J. Augusta. "Ps. 90."
75	O Mensch schau an Christi Leben	C. Strutschko	Přebíhlostavený člověk, jehož by byl	J. Blahoslav. Ps. 1. "Beatus vir qui non abiit."
76	O Vater aller Barmherzigkeit	M. Thom.	Vabud' nás, Pane, at' povstaneme	Lucas.
77	O welch ein wunderbare und unerhörte	Missing in the H. Bk. of 1639	Ó předivné a nealychané navštívení	J. Blahoslav. "O admirabile commercium" (adapted from an old Boh. hymn).
78	O wie sehr lieblich deine Wohnung sind all	J. Jelecky	Aj jak jsou milí tvoji přibytíkové	J. Augusta. "Ps. 94." "The first time in the Utraquisti' H. Bk. of 1559"
79	O wie süß ist dein Gedächtnis	P. Herbert	Ježíš tvat' jest památka sladší než	Tune: "Jesu dulcis memoria" (B. de Clairvaux).*
80	Preisest toll Freuden von ganzem Geiste	P. Herbert	Chvály radostné nebeskému otci	J. Blahoslav. "Ut quæant laus resonare fibris."
81	Preis und Ehr sei Gott in der Höl	Missing in the H. Bk. of 1639	Sláva na výsostech Bohu a na zemi	"Gloria in excelsis deo," from the ecclesiastical Gradual, 1st pub. in the H. Bk., 1501.
82	Schau wie lieblich und gut ist	P. Herbert	Aj jak jest to milé a utěšené.	M. Cereceda. "Ps. 133."
83	Sei gelobet Herr Jesu Christ du König	M. Thom.	Zdráv buď králi nebeský zemský	Lucas. "Salve rex coeli et terræ," tr. from the Latin.

\* The Brethren's hymn is not a translation of Bernard's Latin hymn, but of a communion-hymn by the famous follower of Hus: Mag. Jacobellus, "Jesu tui memoria," first published by Melius (Prague, 1574) under the title, "Antiqua et constans confessio." The Bohemian translation was first printed in the *Utraquisti' H. Bk.* of 1522.

	The German hymns.	The authors of the Germ. hymns according to the H. Bk. of 1639.	The Bohemian hymns.	The authors of the Bohemian hymns, superscriptions, and other notes.
84	Selig sind zu loben Gottes Märtyrer	Missing in the H. Bk. of 1639	Ó přebíhoslavené blažoslavených	Lucas. "O beata beatorum martyrum."
85	Singt mit Freuden lobet und preist	P. Herbert	Pokřiknemež všickni k chvále Pána	M. Michaeler, though some say that Br. A. Sturum composed it. (Blahoslav, <i>De cantu-nali</i> ).
86	Singt all zu Ehren	M. Polykarp	Dejmež chválu Pánu a Bohu všemoh	"Festa Christi omnia christianitas."
87	Singt frühlich und seid wohl-gemut	M. Thom.	Hod radostný pamatujme syna božího	M. Michaeler.
88	Steh auf Herr Gott o stehe auf	M. Thom.	Povstan', Pane, ó povstan', navštíví	Lucas
89	Uns ist heut alle ein selige Kind	P. Herbert	Dítě překrásné naro dílo se nám	J. Blahoslav. "Puer natus est nobis," he "adapted it from an old one and cast it into a new form."
90	Wach auf Christenmensch und betracht	M. Thom.	Probud' se již, duše věrná, přislať	Lucas. 1st pub. in the <i>Utrquists' H. Bk.</i> , 1530.
91	Wach auf Jerusalem sei froh	M. Thom.	Probudíš se, ó Jeruzaléme, neb ať	J. Blahoslav. "Introitus."
92	Wacht frühlich auf ihr Gerechten	Missing in the H. Bk. of 1639	Prábuďte se spravedliví, bydlitelé Siona	J. Blahoslav.
93	Weil dieser Tag vergangen ist	P. Klanten-dorffer	Práci denní vykonáváte a k noci se	J. Blahoslav.
94	Weil wir vom Herren man-cherlei gute	Missing in the H. Bk. of 1639	Ať poněvadž my dobré věci zdějí	Lucas. "Si bona suscepimus," tr. from the Latin.
95	Wer in guter Hoffnung will von binnen	P. Herbert	Kdož chce v dobré naději smrti své	Dondt (a member of a noble family, one of whom was chamberlain to the emperor Charles IV.).
96	Wohlan ihr lieben Kinder, die wir sind	J. Jelecký	Ej nuž my dítky, spolu křtem	George Otkroutský.
97	Wohlauf die ihr hungrig seid	P. Herbert	Ej nuž lační žízňiví, sytosti božské	J. Augusta.

The sources of the Bohemian Brethren's hymnology (besides the original hymn-books) are on the German hymn-books, *Wackernagel*, Leipzig, 1867-77; *Tucher, Schatz des evang. Kirchengesangs*, Leipzig, 1848; and on the Bohemian hymn-books, Jireček, *Hymnologia bohémica, dějiny církevního básnictví českého až do zrušení století*, in the *Abhandlungen der königl. böhmischen Gesellschaft der Wissenschaften* vi. 9, Prague, 1878. [J. T. M.]

Böhm, David [Behme].

Böhm, Martin [Behm].

**Böhmer, Just Henning**, s. of Valentin Böhmer, advocate of Hannover, b. at Hannover, Jan. 29, 1674. After studying Law at the Universities at Jena, Bielefeld, and Halle, he graduated at Halle in 1698, and began to lecture in 1699. In 1701 he was appointed Professor extraordinary, in 1702 Doctor, and and in 1711 ordinary Professor of Law, at Halle. He subsequently received many honours, being appointed in 1731 Director of the University of Halle, in 1743 Chancellor of the Ducy of Magdeburg, &c., and was reckoned a very high authority especially in ecclesiastical law. While lecturing to his students, Aug. 8, 1749, he suddenly became ill, and after a stroke of palsy, d. Aug. 23, 1749. (Koch, iv. 373-375; *Allg. Deutsche Biog.*, iii. 79-81, the latter dating his death Aug. 29.) Of his 21 hymns, 3 appeared in Freylinghausen's *Geistreiches G. B.* 1704-5. Two have been tr. into English, viz.:-

i. *Brich durch, mein angefochtene Herz.* [*Passiontide.*] 1st pub. 1704, as above, No. 646, in 14 st. of 5 l., repeated as No. 218 in the Berlin *G. L. S.*, ed. 1863. Tr. as:-

Courage, my sorely tempted heart! A good tr. by Miss Winkworth of st. i.-iii., vi., ix., xii.-xiv. in the 2nd Series of her *Lyra Ger.* 1858, p. 143, repeated as No. 126 in her *C. B. for England*, 1863. In Schaff's *Christ in Song*, ed. 1879, p. 356.

ii. *O auferstandener Siegesfürst.* [*Easter.*] 1704,

as above, No. 650, in 14 st. of 8 l., included as No. 314 in the Berlin *G. L. S.*, ed. 1863. Tr. as:-

O risen Lord! O conquering King! A good tr. by Miss Winkworth of st. i., iv.-vi., xiii., xiv., in the 2nd Series of her *Lyra Ger.*, 1858, p. 41. In full in Schaff's *Christ in Song*, ed. 1879, p. 208, and, with alterations and the omission of st. iv., in Allon's *Supp. Hym.*, No. 325; *N. Cong.*, No. 1041; and J. L. Porter's *Coll.*, 1876, No. 757. In her *C. B. for England*, 1863, No. 62, altered, with the trs. of st. iv., xiv. omitted. [J. M.]

**Böhmer, Maria Magdalena**, sister of J. H. Böhmer (see above), was born at Hannover, where she died, unmarried, in 1743 or 1744 (Koch, iv. 373; *Bode*, p. 47). She contributed two hymns (Nos. 655, 660) to Freylinghausen's *G. B.*, 1704; while one (No. 430) in his *Neues Geistreiches G. B.*, 1714, and four (Nos. 188, 193, 194, 582) in the *Neue Sammlung*, Wernigerode, 1752, are also ascribed to her. The only hymn by her tr. into English is:-

*Ein Christen Herz.* [*Longing for Heaven.*] 1st pub. as No. 655 in Freylinghausen's *G. B.*, 1704, in 6 st. of 6 l., repeated as No. 701 in the Berlin *G. L. S.*, ed. 1863. It is tr. as:-

Regardless now of things below. A very free tr. by J. Wesley in *H. & Sacred Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 222), in 4 st. Included, as No. 6, in the Wesley *H. & Spiritual Songs*, 1753; in the *Supp. of 1830 to the Wes. H. Bk.*; and in the *Wes. H. Bk.*, 1875. [J. M.]



**Boie, Nicolaus.** [Boys.]

**Bonar, Horatius, D.D.** Dr. Bonar's family has had representatives among the clergy of the Church of Scotland during two centuries and more. His father, James Bonar, second Solicitor of Excise in Edinburgh, was a man of intellectual power, varied learning, and deep piety.

Horatius Bonar was b. in Edinburgh, Dec. 19th, 1808; and educated at the High School and the University of Edinburgh. After completing his studies, he was "licensed" to preach, and became assistant to the Rev. John Lewis, minister of St. James's, Leith. He was ordained minister of the North Parish, Kelso, on the 30th November, 1837, but left the Established Church at the "Disruption," in May, 1843, remaining in Kelso as a minister of the Free Church of Scotland. The University of Aberdeen conferred on him the doctorate of divinity in 1853. In 1866 he was translated to the Chalmers Memorial Church, the Grange, Edinburgh; and in 1883 he was chosen Moderator of the General Assembly of the Free Church of Scotland.

Dr. Bonar's hymns and poems were, he tells us, composed amid a great variety of circumstances; in many cases he cannot himself recall these circumstances; they also have appeared in several publications, but nearly all have been published or republished in the following:—  
(1) *Songs for the Wilderness*, 1842-4. (2) *The Bible Hymn Book*, 1845. (3) *Hymns, Original and Selected*, Second Series, 1844; Third Series, 1867. (4) *The Song of the New Creation*, 1872. (5) *My Old Letters*, a long poem, 1877. (6) *Hymns of the Nativity*, 1879. (7) *Communion Hymns*, 1881. In addition to numerous prose works, he has also edited *The New Jerusalem; a Hymn of the New Time*, 1883, &c.

Dr. Bonar's poems—including many beautiful lyrics, several psalm versions, and translations from the Greek and Latin, a large number of hymns, and a long meditative poem—are very numerous, too numerous, perhaps, for their permanent fame as a whole.

Dr. Bonar's scholarship is thorough and extensive; and his poems display the grace of style and wealth of allusion which are the fruit of ripe culture. Affected very slightly by current literary moods, still less by the influence of other religious poets, they reveal extreme susceptibility to the emotional power which the phases of natural and of spiritual life exercise; the phases of natural life being recognised chiefly as conveying and fashioning spiritual life, used chiefly for depicting spiritual life, and handled for this purpose with greater delicacy of touch than in the *Olney Hymns*, and with less conscious purpose than in the *Christian Fear*. As a result of this susceptibility, and from habitual contemplation of the Second Advent, as the era of this world's true bliss, his hymns and poems are distinguished by a tone of pensive reflection, which some might call pessimism. But they are more than the record of emotional grasp of Divine truth, these truths particularly:—The gift of a Substitute, our Blessed Saviour; Divine grace, righteousness, and universal in offer; the duty of immediate reliance upon the privilege of assurance through that grace; communion with God, especially in the Lord's Supper, respecting which he insists on the privilege of cherishing the highest conceptions which Scripture warrants; and finally, the Second Advent of our Lord: by his vigorous celebration of these and other truths as the source and strength of spiritual life, his hymns are protected from the blight of unbelief, sentimental introspection.

To sum up: Dr. Bonar's hymns satisfy the fastidious by their instinctive god taste; they mirror the life of Christ in the soul, partially, perhaps, but with vivid accuracy; they stir the heart by their tone of tender sympathy; they sing the truth of God in ringing notes; and although, in reading them, we meet with feeble manzillas, halting rhythm, defective rhyme, meaningless iteration; yet a singularly large number have been stamped with approval, both in literary circles and by the Church.

In G. Britain and America nearly 100 of Dr. Bonar's hymns are in C. U. They are found in almost all modern hymnals from four in *H. A. & M.* to more than twenty in the *American Songs for the Sanctuary*, N. Y., 1865-72. The most widely known are, "A few more years shall roll;" "Come, Lord, and tarry not;" "Here, O my Lord, I see Thee face to face;" "I heard the Voice of Jesus say;" "The Church has waited long;" and "Thy way, not mine, O Lord."

In addition to these and others which are annotated under their respective first lines, the following are also in C. U.:—

i. From *Songs for the Wilderness*, No. 1, 1843.

1. For Thee we long and pray. *Sunday Morning.*
2. Holy Father, hear my cry. *A Child's Prayer.*
3. I thought upon my sins and I was sad. *Christ our Peace.*

4. Peace to the world, our Lord is come. *A Millennial Song.*

ii. From *Songs for the Wilderness*, No. 2, 1844.

6. Ho, ye thirsty, parched and fainting. *Invitation.*
7. 'Tis not what we fancied it. *The world renounced.*
8. Sing to-m, my children, sing them still. *Children exhorted to Praise.*
9. Time's sun is fast setting. *Advent.*
10. Weep, pilgrim, weep, yet 'tis not for the sorrow. *Faith.*

11. Yes, for me, for me He careth. *Christ the Elder Brother.*

iii. From *The Bible Hymn Book*, 1845.

12. Jesus, my sorrow lies too deep. *Jesus, the Great High Priest.*
13. There is a Morning Star, my soul. *The Morning Star.*
14. This is not my place of resting. *Pressing towards Heaven.*

iv. From *Hymns, Original and Selected*, 1846.

15. Let there be light, Jehovah said. *Creation.*

v. From *Hymns of Faith and Hope*, 1st series, 1857.

16. Be brave, my brother. *The Fight of Faith.*
17. Blessed be God, our God. *Good Friday.*
18. Everlasting praises. *Doxology.*
19. Go up, go up, my heart. *Heavenly aspirations desired.*
20. I close my heavy eye. *Evening. Sometimes given as "We close our heavy eyes."*
21. I see the crowd in Pilate's hall. *Good Friday.*
22. Jesus, while this rough desert soil. *Strength by the Way.*
23. Jesus, Whom angel-hosts adore. *The Word made Flesh. From "The Son of God, in mighty love."*
24. Make haste, O man, to live. *Exhortation to lay hold of Life.*
25. No sea again shall sever. *Heaven.*
26. Oppressed with noonday's scorching heat. *Shadow of the Cross.*
27. Rest for the tolling hand. *Burial. From "Lie down, frail body, here."*
28. Shall this life of mine be wasted? *Exhortation to Duty.*
29. These are the crowns that we shall wear. *Heaven.*
30. Thy works, not mine, O Christ [Lord]. *The Sin-beaver.*
31. Where the faded flower shall freshen. *Heaven.*

vi. From *Hymns of Faith and Hope*, 2nd series, 1864.

32. Be still, my soul, Jehovah loveth Thee. *Rest in the Love of God.*
33. Christ has done the mighty work. *Good Friday.*
34. Come, mighty Spirit, penetrate. *Whituntide.*
35. Deep down beneath the unresting surge. *Burial at Sea.*
36. Fear not the foe, thou flock of God [thou little flock]. *Battle-Song of the Church.*
37. For lack of love I languish.  *Lent.*
38. From this bleak bill of storms. *Eternal Rest desired.*
39. He liveth long who liveth well. *The True Life.*
40. Here shall death's triumph end: the rock-barred door. *Easter. From "The tomb is empty: wouldst thou have it full."*

41. Jesus, Sun and Shield art Thou. *Jesus the First and Last.*

42. Jesus, the Christ of God. *Praise to Christ.*

43. Light of the world, for ever, ever shining. *Christ the Light of the World.* From "Why walk in darkness? Has the dear light vanished?"

44. Make use of me, my God. *Duty desired.*

45. Not what I am, O Lord, but what Thou art. *The Love of God.*

46. O Light of Light, shine in. *Cry of the Weary.*

47. O love of God, how strong and true. *Love of God.*

48. O love that casts out fear. *Love of God.*

49. O strong to save and bless. *Lent.*

50. O this soul, how dark and blind. *Lent.*

51. Safe across the waters. *Thanksgiving at end of a journey.*

52. Silent, like men in solemn haste. *Pressing onwards.*

53. Speak, lips of mine. *Exhortation to Praise.*

54. The Bridegroom comes. *Advent.*

vii. From *Hymns of Faith and Hope*, 3rd series, 1867.

55. Bear Thou my burden, Thou Who bar'st my sin. *Lent or Passiontide.*

56. Done is the work that saves. *Easter.*

57. Father, our children keep. *Prayer on behalf of Children.*

58. Fill Thou my life, O Lord my God. *Life's Praise.*

59. Finish Thy work, the time is short. *Earnest labour to the end.*

60. From the Cross the blood is falling. *Good Friday.*

61. He called them, and they left. *Obedience.*

62. Help me, my [O] God to speak. *Truth desired.*

63. Holy Father, Mighty God. *Holy Trinity.*

64. How are my troubles multiplied. *Ps. vii.*

65. How sweetly doth He show His face. *Flower Service.*

66. Light hath arisen, we walk in its brightness. *Sustaining power of Faith.*

67. Lo, God, our God has come. *Christmas.*

68. Lord, give me light to do Thy work. *Divine guidance desired.*

69. No, not despairingly. *Lent.*

70. Not to ourselves again. *Life in Christ, or, Living unto God.*

71. Now in parting, Father, bless us. *Post Communion.*

72. Sounds the trumpet from afar. *Battle-Song of the Church.*

73. There in the loving bloom of morn. *God in all.*

74. Through good report and evil, Lord. *Faithfulness.*

75. To Jehovah, God of might. *Praise to the Father.*

76. To the name of God on high. *Doxology.*

77. Upward, where the stars are burning. *Heavenward Aspirations.*

78. We take the peace which He hath won. *The Gift of Peace.*

79. When the weary, seeking rest. *Intercession for all Conditions of Men.*

viii. From *The Song of the New Creation*, 1874.

80. For the Bread and for the Wine. *H. Communion.*

81. Light of life so softly shining. *Light of Life.*

82. Yet there is room. The Lamb's bright hall of song. *Home Missions.*

ix. From *Hymns of the Nativity*, 1879.

83. Great Ruler of the land and sea. *Sailors' Liturgy.*

x. From *Communion Hymns*, 1881.

84. Beloved, let us love. *Brotherly Love.*

In several instances these hymns are given in an abbreviated form, and sometimes alterations are also introduced. In this latter respect however Dr. Bonar has suffered less than most modern hymn-writers. [J. B.]

**Bonar, Jane Catharine, née Lundie**, daughter of the Rev. Robert Lundie, some time minister of the parish of Kelso, b. at Kelso Manse, December, 1821, married, in 1843, to Dr. H. Bonar, and d. in Edinburgh, Dec. 3, 1884. Her hymns appeared in Dr. Bonar's *Songs for the Wilderness*, 1843-4, and his *Bible H. Bk.*, 1845. Their use is very limited. Mrs. Bonar is chiefly known through her hymn:—

*Pass away, earthly joy. Jesus, all in all*, which appeared in the *Songs for the Wilderness*, 2nd Series,

1844, and again in the *Bible H. Bk.* 1845, No. 108, in 4 st. of 8 l., including the refrain, "Jesus is mine!" The original text is given in Dr. Hatfield's *Church H. Bk.* 1872, No. 661. Sometimes this is altered to "Fade, fade, each earthly joy," as in the American *Songs for the Sanctuary*, 1866, No. 774, and others. The last stanza of this hymn is also st. iv. of the cento, "Now I have found a friend," &c. (q. v.)

**Bonaventura, Saint and Cardinal**, commonly called "Doctor Seraphicus," was b. of pious and well-to-do parents at Bagnara, in Tuscany, 1221. His father's name was John, of Fidenza, and he was baptized in his father's name of John. It is said that his mother, when her boy of four years old was "sick unto death," made a vow that, if he recovered, he should become a member of the Order of St. Francis, and that, his recovery taking place immediately thereupon, she exclaimed, "O Bonaventura!" ("O what good luck"), the name adopted by the son when he entered the Franciscan Order in 1242.

He was sent by his Order as a student to the University of Paris probably in or about A.D. 1242, and became a Professor of Theology there in 1245. In 1256, at the age of thirty-five years, and thirteen years after his profession as a monk, he was, in his absence, unanimously elected General of his Order by a Chapter held at Rome in the presence of the then Pope, Alexander IV. His election proved a happy one for the Franciscans, whose Order was in a critical condition, threatened with a schism, and tainted with heresy. In 1267 he was offered the Archbishopric of York by Pope Clement IV., but declined it, on the ground that any further addition to the long list of Italian dignitaries, who were being forced upon the Church of England at that time against its will, would cause fresh strife, and end in his expulsion. Upon the death of Clement in the following year, it is said (with what amount of truth authorities differ) that he declined the Papacy itself, though strongly urged to accept it, in order to put an end to the dissension between the French and Italian Cardinals, which kept the chair of St. Peter vacant for more than two years. When at last the College of Cardinals had delegated to six of their number the power of filling up the vacancy, and these delegates, possibly by Bonaventura's advice, had elected Theobald, Archdeacon of Liège, under the title of Gregory X., the new Pope very soon after his election made Bonaventura a Cardinal, so sorely against the will of the latter, that he fled to Paris in order to escape from the fresh responsibilities that such a position involved, and was only induced to return for investiture by the positive orders of the Pope to that effect. When he reached Rome, having received his cardinal's hat on the way, he was (1273) consecrated Bishop of Alba, one of the six suffragans of Rome.

He did not long enjoy his new honours. In 1274 Gregory X. assembled a great Ecumenical Council at Lyons, at which 500 bishops, 70 abbots, and at least 1000 dignified clergy were present. The two leading churchmen of the age, Thomas Aquinas and Bonaventura, were summoned to attend, the former to die on his road thither, the latter before its proceedings closed, in which he had taken part. Bonaventura was taken ill on July 6th, and d. on July 14th, 1274. He was buried in the Con-

vent of the Minorites at Lyons in the presence of the Pope and all the Council.

When we turn from the facts of Bonaventura's life to discuss his literary qualities and achievements, the same remark forces itself upon us, that has to be made about so many of the great mediæval writers, whose compositions consist both of prose and poetry, viz., that the former very far outweigh the latter in quantity, as well as in importance. His contributions to Latin hymnology are few and far between; and, though generally good, are scarcely, with one exception, in the front rank of such compositions. Of his style, as a hymn-writer, Archbishop Treuch, who is not given to exaggerated praise, says, "His Latin poetry is good, but does not call for any special criticism" (*Sacred Lat. Poetry*, p. 146); while Dean Milman places his "Hymn to the Cross" as only inferior in melody to the "Stabat Mater" of Jacopone da Todi, and the "Dies Irae" of Thomas of Celano. But, indeed, beyond the beautiful "Recordare sanctae crucis," it is more than doubtful what hymns can be certainly attributed to Bonaventura. Treuch gives us in his *Lat. Poetry* two others, very beautiful in their very different styles, "Quam despectus, quam delectus," and "Quantum hamum caritas tibi praesentavit," both of which he extracts from what is the best edition of our author's collected works, *Bonaventurae Opp.*, Lugduni, 1668. It is, however, by no means certain that either was really his work. Daniel gives us only the "Recordare Sanctae Crucis" as certainly written by Bonaventura, besides a hymn to the Virgin, founded on the "Te Deum," li. 293, commencing "Te Murem Dei Laudamus." Mone attributes to him also the "In passione Domini, qua datur salus homini" (q.v.), and gives a "Planctus Bonaventurae de Christo," beginning "O Crux, frutex salvificus," which, however, he says is not included in the poems of Bonaventura given in his collected works (i. 154); a version of a hymn by him on the "Crown of Mary" (ii. 172), an "Officium Compassionis" on the Blessed Virgin (ii. 139), and a long "Psalter of the Virgin" (ii. 233), which, however, Treuch doubts his having written. An edition published by a Dominican editor in the 15th century, of St. Bernard's "Oratio ad Christum in cruce pendentem," according to Mone, attributes part of it, "Salve, salve, Jesu pie," to Bonaventura and not to Bernard, and calls it "Orationes Bonaventurae," &c. This "statement of the editor," Mone adds, "is not to be overlooked." Several of his hymns were in use in public worship, and the continual copying of them by different hands, which his lively mind, has rendered it very difficult, if not impossible, to ascertain always their correct texts. Very few have been translated into English.

[D. S. W.]

Bond, Alessie.

[Faussett, A.]

Bonn, Hermann (or Gude), son of Arnold Gude, Councillor at Quakenbrück near Osnabrück, was b. at Quakenbrück about 1504. He matriculated at Wittenberg in 1523, and after studying under Luther and Melancthon, he was for some time employed as a tutor. In 1530 he was appointed Rector of the newly founded St. Mary's School in Lübeck; and in 1531, Superintendent of the burgher-ages of Osnabrück he proceeded thither, and in the course of that year as the result of his work the principality was won to the cause of the Reformation. He d. at Lübeck, Feb. 12, 1518 (*Koch*, i. 428-436; *Allg. Deutsche Biog.*, iii. 133).

As a hymn-writer his work consisted mainly of revisions of the older Latin hymns, and trs. of some of them and of a few High German hymns into Low German. His hymns appeared as *Ellike schone Geistlike soenge* appended to the *Magdeburg G. B.*, 1542-43. The only one tr. into English is:—

O wir arme Sünder [*Fall & Redemption*]. First pub. 1542 as above in 6 st. of 4 l., and thence in *Wackemagel*, iii. p. 72. It begins "Och wy armer Sünder! unsse missethat." and first appeared in High German in the *Magdeburg G. B.*, 1558. Based on the old Judas hymn, c. 1400. "O du armer Judas." Tr. as "We watchtheit winnars pure," in the *Gude and Godly Ballades* (ed. 1567-68, folio 13), ed. 1564, p. 21. (2) "Twas our great transgression," in the *Christian Assembler*, Boston, U.S., Sept. 1660. [J. M.]

Bornschrürer, Johannes, b. Nov. 5, 1625, at Schmalkalden. After studying at the Universities of Marburg, Jena, Erfurt, and Strassburg he became, in 1650, pastor at Brotterode in Hesse Cassel, 1657 at Steinbach-Hallenberg, 1661 diaconus at Schmalkalden, and in 1670 decan in the town of Tann, where he d. Dec. 5, 1677 (*Koch*, iii. 430; *Allg. Deutsche Biog.*, iii. 176). To the hymn-book which he edited for use in Tann, pub. as *Geistliche Lieder zu Übung christlicher Gottseeligkeit*, at Meiningen, 1676, he contributed five hymns, one of which is:—

Ott Vater, höre unser Bitt [*Holy Baptism*]. This prayer to the Holy Trinity for a blessing on the child, appeared as No. 6 of the *Baptismal Hys.* in 1678, as above, p. 435, in 4 st. of 6 l. In the *Enc. L. S.*, 1851, No. 260. The only tr. in C. U. is "O God the Father! hear our prayer," a good and full tr. by A. T. Russell, Nos. 154, 155, in his *Ps. & Hys.*, 1851, No. 155 beginning "O Thou most Holy Trinity," being a tr. of st. iv.

[J. M.]

Borthwick, Jane, daughter of James Borthwick, manager of the North British Insurance Office, Edinburgh, was b. April 9, 1813, at Edinburgh, where she still resides. Along with her sister Sarah (b. Nov. 26, 1823; wife of the Rev. Eric John Findlater, of Lochearnhead, Perthshire, who d. May 2, 1886) she translated from the German *Hymns from the Land of Luther*, 1st Series, 1854; 2nd, 1855; 3rd, 1858; 4th, 1862. A complete ed. was pub. in 1862, by W. P. Kennedy, Edinburgh, of which a reprint was issued by Nelson & Sons, 1884.

These translations, which represent relatively a larger proportion of hymns for the Christian life, and a smaller for the Christian Year than one finds in Miss Winkworth, have attained a success as translations, and an acceptance in hymnals only second to Miss Winkworth's. Since Kennedy's *Hymns*, *Christ.*, 1863, in England, and the *Andover Sabbath H. Bk.*, 1858, in America, made several selections therefrom, hardly a hymnal in England or America has appeared without containing some of these translations. Miss Borthwick has kindly enabled us throughout this Dictionary to distinguish between the 61 translations by herself and the 53 by her sister. Among the most popular of Miss Borthwick's may be named "Jesus still lead on," and "How blessed from the bonds of sin;" and of Mrs. Findlater's "God calling yet;" and "Rejoice, all ye believers."

Under the signature of H. L. L. Miss Borthwick has also written various prose works, and has contributed many translations and original poems to the *Family Treasury*, a number of which were collected and pub. in 1857, as *Thoughts for Thoughtful Hours* (3rd ed., enlarged, 1867). She also contributed several trs. to Dr. Pagenstecher's *Coll.*, 1864, five of which are included in the new ed. of the *H. L. L.*, 1884, pp. 256-264. Of her original hymns the best known are "Come, labour on," and "Rest, weary soul." In 1875 she pub. a selection of poems translated from Meta Heusser-Schweizer, under the title of *Alpine Lyrics*, which were incorporated in the 1884 ed. of the *H. L. L.* [J. M.]

Borthwick, Robert Brown. [*Brown-Borthwick, R.*]

Borthwick, Sarah. [*Borthwick, J.*]

Böschenstein, Johann, s. of Heinrich Böschenstein, a native of Stein on the Rhine, was b. at Esslingen, Württemberg, in 1472. After taking Holy Orders as a priest he became, in 1505, tutor of Hebrew at Ingolstadt. Leaving this in 1514 he went to Augsburg,

where, in the same year, he pub. a Hebrew Grammar, and in 1518, by the recommendation of Reuchlin, was invited as tutor of Greek and Hebrew to Wittenberg, where he had Melancthon as a pupil. In 1519 he went to Nürnberg; 1521 to Heidelberg; and in 1522 to Antwerp. After a short stay in Zürich, where he taught Hebrew to Zwingli, he settled, in 1523, at Augsburg, where he became by royal license teacher of Hebrew, and where he d. 1539. (*Koch*, i. 219-221, ii. 469-471; *Allg. Deutsche Biog.*, iii. 184-186, the latter stating that he resided at Nürnberg in 1525, and then went to Nördlingen, and d. there in great poverty 1540.) *Koch* quotes 4 of his hymns, the best being:—

**Da Jesus an dem Kreuze stand.** [*Passiontide*.] *Wackernagel*, ii. p. 1691, gives two forms, the first in 9 st. of 5 l. ("Do Ihesus an dem cretze stand"), from an undated leaflet, c. 1515, the 2nd from M. Vehe's *G. B.* 1537. It has been, but *Wackernagel* thinks erroneously, called a *tr.* from the Latin of Peter Bolandus ("Stabat ad lignum crucis"). *Kehrein*, in his *Kirchen- und religiöse Lieder*, Paderborn, 1853, p. 198, quotes it from a paper ms., which he dates xvth cent. The first form is No. 73 in *Port's G. B.*, ed. 1855. The later version of the Seven Words on the Cross, "Da Jesus an des Kreuze Stamm" (q. v.), has superseded it in most modern hymn-books. *Tr.* as "When Jesus on the Cross was found," No. 345 in pt. ii. of the *Moravian H. Bk.*, 1744. In 1789 it was rewritten as, "When Jesus hung upon the Cross." [J. M.]

**Boswell, Robert**, b. 1746, in Ayrshire. He received a classical education, and was an excellent Hebrew scholar. For some time he was a writer to the Signet in Edinburgh. He joined the followers of John Glas, a dissenting minister from the Church of Scotland, and was chosen to be leading elder of the Glasite congregation at Edinburgh. Whilst highly appreciating the Scottish Version of the Psalms, he thought it to be susceptible of improvement, and pub. a revised version in 1784 as *The Psalms in Metre from the Original*. In 1786 a 2nd ed. appeared with the new title *The British Psalter*. [See *Scottish Hymnody*, § VIII. 8.] He d. suddenly whilst preaching in London, Sunday, April 1st, 1804.

**Boswell, Robert Bruce**, was grandson of the Robert Boswell above named. He was a clergyman of the Church of England, and was for some years Incumbent of St. James's Church, Calcutta. He was compiler and editor of a book of *Psalms & Hymns*, pub. anonymously, in 1838, and printed at the Church Mission Press, Calcutta. In this work were about 50 Psalm Versions of his own composition. These have fallen out of use.

**Botham, Mary.** [*Howitt, M.*]

**Bottome, F.**, A.T.D., was b. in Derbyshire, England, May 26, 1823. In 1850, having removed to America, he entered the ministry of the Methodist Episcopal Church; and in 1872 he received the degree of A.T.D. from Dickinson's College, Carlisle, Penn. In addition to assisting in the compilation of R. P. Smith's *Gospel Hymns*, London, 1872; *Centenary Singer*, 1869; *Round Lake*, 1872, he has written:—

1. **Come, Holy Ghost, all sacred fire.** *Invocation of the Holy Spirit*. Appeared in R. P. Smith's *Gospel Hymns*, 1872. It is in several collections, including the *Ohio H. Bk. of the Hoang. Association*, 1881, No. 364.

2. **Full salvation, full salvation.** *Joy of full Salvation*. Written in 1871, and pub. in a collection by Dr. Cullis of Boston, 1873. Also in the *Ohio H. Bk.*, 1881, No. 324.

3. **Love of Jesus, all divine.** *Love of Jesus*. Written in 1872, and pub. in his *Round Lake*, 1872. It is in several collections.

4. **O bliss of the purified, bliss of the Sanctification.** Written in 1869, and pub. in the *Sanctification*, and numerous hymn-books in America, including the *Ohio H. Bk.* as above, 1881, No. 477, &c.

His hymns, "Sweet rest in Jesus"; and "Oneness in Jesus," are also found in several collections for evangelistic services. [J. J.]

**Bound upon the accursed tree.** H. H. Milman. [*Good Friday*.] This popular hymn appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 62, as the first of three hymns for Good Friday, in 4 st. of 10 l., but omitted, curiously enough, from Dr. Milman's own *Ps. & Hys.*, 1837. One of the first, if not the first, to bring it into regular congregational use was Elliott, who gave it in his *Ps. & Hys.*, 1835. From that date it gradually grew in popular favour until its use has become extensive, both in G. Britain and in America. In the *Meth. S. S. H. Bk.*, 1879, it is in 3 st. of 8 l. This was a special revision for that collection. Orig. text in *Lyra Brit.*, 1867, p. 404; and Schaff's *Christ in Song*, 1870, p. 163.

**Bourdillon, Mary, née Cotterill**, daughter of the Rev. Joseph Cotterill, some time Rector of Blakeney, Norfolk, b. at Ampton, Suffolk, Aug. 30, 1819, married to E. D. Bourdillon, and d. at Dresden, Feb. 19, 1870. Her principal poetical work was *A Mother's Hymns for her Children*, 1849, 2nd ed. 1852, containing 21 pieces. Of these the following are in C. U.:—

1. Above the clear blue sky, Beyond, &c. *Praise.*
2. Blessed Jesus, wilt Thou hear us? *Child's Prayer.*
3. Gracious Saviour, from on high. *Holy Exaltation.*
4. Jesus, we thank Thee for Thy day. *Sunday.*
5. Lamb of God, who came from heaven. *Christ the Example.*
6. There was a lovely Garden once. *Elen.*

These hymns are characterized by great simplicity and directness of aim, and are most suitable for children.

**Bourignon, Antoinette**, was b. at Lisle in 1616. From a very early period she was under the influence of religion, which took, in course of time, a mystical turn. Undertaking the work of a religious reformer, she visited France, Holland, England, and Scotland; and published several works dealing with *The Testimony of Truth; The Renovation of the Gospel Spirit*, &c. Her enthusiasm, peculiarity of views, and disregard of all sects raised on the one hand zealous persecutors, and on the other warm adherents. At her death at Franeker, in Friesland, Oct. 30, 1680, she left a large number of followers, especially in Scotland and France. Her works were pub. in 19 vols. at Amsterdam, 1686. She is known to hymnology through her hymn, "Venez Jésus, mon salutaire" (q. v.).

**Bourne, George Hugh**, D.C.L., son of Rev. R. B. Bourne, born at St. Paul's Cray, Kent, 8th Nov. 1840, and educated at Eton, and C. C. C., Oxford, graduating B.A., 1863; B.C.L., 1866; and D.C.L. 1871. Taking Holy Orders in 1863, he became Curate of Sandford-on-Thames, 1863. He was afterwards Head Master of Chardstock Coll., and is now (1886) Warden of the same school, which has been transferred to St. Edmund's, Salisbury. Dr. Bourne has written the following hymns:—



1. *Scarcely discerning aught before us. General.* Written in Switzerland in 1861, and pub. in *Lyra Messianica*, 1864, p. 17, in 10 st. of 4 l., and repeated in the *App.* to the S. P. C. K. Ps. & Hys., 1869, in an abbreviated form.

2. *O Christ, the king of human life. II. Matrimony.* A hymn on Holy Matrimony, written in 1867 for the marriage of Dr. A. B. Webb, Bp. of Bloemfontein, and included in the S. P. C. K. *App.* to the Ps. & Hys., 1868, and thence into *Church Hymns*, 1871.

3. *Of the wondrous Body, O my tongue be telling.* A translation of "*Pange lingua gloriosi corporis*," q.v., contributed to *Lyra Eucharistica*, 2nd ed., 1864. Dr. Bourne has also written seven Post-Communion hymns for use in the Chapel of St. Edmund's College, Salisbury. These hymns have not been published. [J. J.]

Bourne, Hugh, the principal founder of the Primitive Methodist Society, and the editor of their first hymn-books, was b. at Fordhays, Stoke-on-Trent, April 3, 1772. His father, Joseph Bourne, a person in humble circumstances, was a member of the Church of England, whilst his mother belonged to the Wesleyan Society. His education, for his circumstances, was fairly good; and by earnest application to study he acquired some knowledge of Hebrew, Greek, and Latin. His mind was of a strongly devotional cast, and the Methodist movement of those days had such attractions for him that he joined himself thereto in 1799. The following year he went to reside near the Mow Cop Colliery, near Burslem, where he had secured an engagement. There, with two or three men of kindred spirit, he carried on a system of Prayer Meetings, which culminated in a great Camp Meeting, after the American fashion, upon the Mow Cop Mountain, on Sunday, May 31st, 1807. Other camp meetings followed, but were condemned by the Wesleyan Conference the same year. Hugh Bourne, however, continued his evangelistic work in connection with the Wesleyan Society until June 27, 1808, when he was excommunicated, without notice or trial, by the Quarterly Meeting held at Burslem on that day. Subsequent acts of coolness and indifference on the part of the Wesleyan authorities, together with continued success in his evangelistic work, led him gradually to organize the Primitive Methodist Connexion. The decisive break occurred in 1810. From that date to his death, on the 11th Oct., 1852, Bourne gave himself to the work of extending and building up the Society of which he was practically the founder. He was the first editor of its magazine, and the first to compile a hymnal for its use.

Hugh Bourne's first effort in hymnology was the pub. of a very small *General Collection of Hymns and Spiritual Songs for Camp Meetings, Revivals, &c.*, 1809. This was enlarged and improved in 1819, 1820, 1821, 1822, and again in 1834. To these editions he contributed 10 hymns. In 1829 a second collection was added by him to the foregoing, to which he contributed another 20 hymns. This is the *Large Hymn Book*, for the use of the Primitive Methodists. From the first collection one hymn only is still retained in C. U.:—"Camp-meetings with success are crown'd," also rewritten by J. Fleisher as, "This meeting with Thy presence crown'd," in the authorised hymnal of the Connexion; and from the second collection two hymns as follows:—

1. *O Righteous Father, Lord of all. Prayer for Children.*

2. *We have a great High Priest. H. P. of Christ.*

To the *Large Hymn Book* 146 hymns were also contributed which bore the signatures sometimes of "H. B. & W. S." and again "W. S. & H. B." In a note we are informed that the hymns with these ascriptions were by "Hugh Bourne and Wm. Sanders, jointly." Of these the following are at present in the authorized *Primitive Methodist Hymn Book*, 1853, and, in common with most of the hymns in that book, are greatly mutilated, and attributed now to Wm. Sanders and again to H. Bourne, without any apparent reason:—

1. A Pharisee unwisely stood. *Lent.*
2. Almighty God, of love divine. *Praise.*
3. Assist us, O Almighty Lord. *Missions.*
4. Come, let us lift our heart and voice. *Christmas.*
5. Come, with your sore diseases. *Invitation.*
6. Encouraged by Thy gracious word. *Prayer.*
7. Great Jehovah, Sovereign Lord. *Prayer.*
8. Hark, the Gospel news is sounding. *Invitation.*
9. Jesus, my Lord, was crucified. *Passiontide.*
10. Jesus, Who spilt His precious blood. *The Advocate.*
11. Led by the God of truth and grace. *Seeking Heaven.*
12. Light of the Gentile race. *Missions.*
13. My brethren in the Lord. *Altered to—*  
Ye followers of the Lord. *Faithfulness.*
14. My soul is now united, &c. *Altered to—*  
By faith I am united. *Union with Christ.*
15. Now, Lord, I on Thy truth depend. *Altered to—*  
O Lord, I on Thy truth depend. *Divine Aid.*
16. Now, Lord, Thy blessing we implore. *D. Blessing.*
17. O, heavenly Zion, rise and shine. *Altered to—*  
Arise, O Zion, rise, &c. *Missions.*
18. See, in the mountain of the Lord. *Missions.*
19. Tho' in a world of sickness. *Altered to—*  
While in this world of sickness. *Confidence.*
20. To Thee, great Source of light. *Confidence.*
21. To Thee, O God of power divine. *Goodness of God.*
22. We now are journeying (going) to the place.  
*Heavenward*
23. We read in Thy most holy word. *H. Baptism.*
24. Ye sleeping souls, arise. *Exhortation.*

In addition to these, all of which are given in the official Collection of the Primitive Methodist Society, there is also:—

25. Welcome, O Saviour, to my heart. *Prayer—*  
which is well known to the American hymnals.

From a literary point of view these hymns are not worthy of the position which has been accorded to them for so many years. Their simplicity is their redeeming feature. [J. J.]

Bourne, William St. Hill, b. in 1846, and educated at Merchant Taylors' School, and the London College of Divinity. Taking Holy Orders in 1869 he became successively Curate of Holy Trinity, Derby; Harrow-on-the-Hill; St. Paul's, St. Leonards-on-Sea; Ashford, Kent; in 1875, Vicar of Pinner, Middlesex; and in 1880, Vicar of All Saints, Haggerstone. Author of *Poems* in various periodicals; *Church Work and the Working Classes*, pub. in *Church Bells*, 1875, &c. In 1879 he became editor of *The Mission Field*, for the S. P. G. As a hymn-writer he is known through the following hymns:—

1. *Children's voices strive not vainly. Sunday School Anniversary.* Written in 1868.
2. *Christ, Who once among us. The Good Shepherd.* Written in 1868, and 1st pub. in the revised *H. A. & M.*, 1875.
3. *Enter with thanksgiving. Processional for Dedication Service.* Written in 1880 for the reopening of the Parish Church of Pinner, and pub. with music, by Skeffington & Son.
4. *For the freshness of the morning. Praise for all things.* Written in 1868, first printed on a broad-sheet, and then included in *The Universal H. Bk.*, 1868.
5. *In the Name of God the Father, In Whose Image we are made. Purity.* Written in 1845 for the Church Purity Society, printed in *The Vanguard*, Dec. 1868, and in the *White Cross Hymnal*, 1866.
6. *The evening shadowy dimness. Evening.* Written in 1868, printed on a broad-sheet, and again in *The Universal H. Bk.*, 1868.
7. *The Sower went forth sowing. Harvest or Burial.* Written in 1874 for Harvest Festival at Christ

Church, South Ashford, Kent; printed in *Church Bells* the same year, and included in *H. A. & M.*, 1875. It is sometimes used as a Funeral hymn.

8. *Through the feeble twilight.* *Easter hymn for Church Workers.* Written in 1884 for the Additional Curates Society's *Home Mission Field*, and printed therein, April 1884.

Mr. Bourne has also printed several hymns on fly-sheets for special occasions. Some of these are worthy of the attention of hymnal compilers. [J. J.]

**Bowdler, John, b.** in London, Feb. 4, 1783, and educated at the Sevenoaks Grammar School, and Winchester. In 1807 he was called to the Bar, but ill-health necessitated his residence abroad for a short time. On his return he resumed the duties of his profession. His weakness, however, increased, and gradually sinking, he d. Feb. 1, 1815. He was a person of more than usual parts, and gained the friendship of Macaulay, Wilberforce, and other men of eminence. In 1816 his *Select Pieces in Verse and Prose*, were pub. by his father with a brief *Memoir*, Lond., G. Davidson. The two vols. contain essays, reviews, poetical pieces, versions of 4 Psalms, and 6 hymns. Of his hymns and Psalm versions nearly all are in C. U. The best of these are, "As panting in the sultry beam;" "Children of God, who pacing slow;" and "Lord, before Thy throne we bend." The rest include:—

1. *Beyond the dark and stormy bound.* *Heaven.* This is a part of his hymn on the Sabbath. The original begins "When God from dust created man," is in 10 st. of 6 l., and dated 1812.

2. *Children of God, who pacing [fast and] slow.* *Encouragement.*

3. *Lord, before Thy throne we bend.* *Ps. cxi. 3.*

4. *O God, my heart within me faints.* *Ps. xlii.*

5. *Sing to the Lord with cheerful voice.* *Praise.* Entitled "Thankfulness," and dated "Jan. 1814."

6. *To heaven I lift mine eyes.* *Ps. cxi.*

[J. J.]

**Bowed with the guilt of sin, O God.** *H. Alford.* [Lent.] Contributed to his *Year of Praise*, 1867, in 5 st. of 4 l., and appointed for the 7th Sun. after Trinity. It is more suitable to Lent. In the Musical ed. of the *Year of Praise* it is dated 1866.

**Bowles, Caroline Ann.** [Southey, C. A.]

**Bowly, Mary.** [Peters, M.]

**Bowring, Sir John, LL.D.,** a distinguished man of letters, was b. at Exeter, Oct. 17, 1792. His studies extended to philology, poetry, politics, and other branches of learning, whilst as editor of the *Westminster Review* for some years (he received the appointment in 1825) he did considerable work as a reviewer. He held several official appointments under the Government as Commissioner to France on commercial matters (1834-5); British Consul at Hong-Kong (1849); and Governor of Hong-Kong (1854). He was twice Member of Parliament, and was knighted in 1854. He d. Nov. 23rd, 1872. His published works are very numerous, and display an astonishing acquaintance with various languages. Those specially bearing on poetry include:—

(1) *Russian Anthology, with Biographical and Critical notices of the Poets of Russia*, 1821; (2) *Specimens of the Russian Poets*, 1823; (3) *Ancient Poetry and Romance of Spain*, 1824; (4) *Batavian Anthology, or Specimens of Dutch Poets*, 1824; (5) *Serbian Popular*

*Poetry*, 1827; (6) *Specimens of Polish Poets*, 1827; (7) *Poetry of the Magyars*, 1830; (8) *History of the Poetical Literature of Bohemia*, 1832, &c.

In addition to these works, which are mainly translations, Sir John Bowring wrote original verse. This was pub. interspersed with a few translations, as follows:—

(1) *Matins and Vespers with Hymns and Occasional Devotional Pieces*, Lond., 1823; 2nd ed., enlarged, 1824; 3rd ed., again enlarged, 1841; and the 4th, still further enlarged, in 1861. (2) *Hymns: as a Sequel to the Matins*, 1825. In addition he contributed to a few Unitarian hymnals, especially that of the Rev. J. R. Beard of Manchester, 1837. In that *Coll.* many of the hymns added to the 3rd ed. of *Matins*, &c., 1841, were first pub. A selection from these, together with a biographical sketch, was pub. by Lady Bowring in 1873, as a *Memorial Volume of Sacred Poetry*. This work contains hymns from the *Matins and Vespers*, together with others from Periodicals, and from his *Ms.*

Of his hymns a very large percentage have come into C. U. A few have been adopted by almost all denominations, as, "God is love, His mercy brightens"; "How sweetly flow'd the gospel sound"; "In the Cross of Christ I glory"; "Watchman, tell us of the night"; and others, but the greater portion are confined to the Unitarian collections of G. Brit. and America, of which denomination he was a member. In addition to the more important, which are annotated under their first lines, there are also the following in C. U.:—

1. *Clay to clay, and dust to dust.* *Burial.* From his *Hymns*, 1825, into the *H. & Tune Bk.*, Boston, U.S., 1868, &c.

2. *Come the rich, and come the poor.* *Divine Worship.* Contributed to Beard's *Coll.*, 1837, No. 290, and repeated in Bowring's *Matins*, &c., 3rd ed. 1841. It is in a few American collections.

3. *Drop the limpid waters now.* *Holy Baptism.* From *Matins and Vespers*, 3rd ed., 1841, into *Kennedy*, 1863.

4. *Earth's transitory things decay.* *The Memory of the Just.* From his *Hymns*, 1825, into *Beard*, 1837; the *American Plymouth Coll.*, 1855; and the *Songs for the Sanctuary*, N.Y., 1865, &c.

5. *Father, glorify Thy name.* *The Father glorified.* Also from *Hymns*, 1825, into *Beard*, 1837; the *Hys. of the Spirit*, Boston, U.S., 1864, &c.

6. *Father and Friend, Thy light, Thy love.* *Omnipresence.* From *Matins and Vespers*, 2nd ed., 1824, into several collections, and sometimes in an abbreviated form.

7. *Father of Spirits, humbly bent before Thee.* Also in *Hymns*, 1825, and Dr. Martineau's *H. of P. & Prayer*, 1873. In Longfellow and Johnson's *Hys. of the Spirit*, Boston, U.S., 1864, it is given as, "Father of Spirits, gathered now before Thee."

8. *From all evil, all temptation.* *Preservation implored.* Contributed to Beard's *Coll.*, 1837.

9. *From the recesses of a lowly spirit.* *Prayer of trust.* From *Matins and Vespers*, 1st ed., 1821, into several American collections.

10. *Gather up, O earth, thy dead.* Pub. in his *Matins & Vespers*, 3rd ed., 1841, in 3 st. of 8 l.; and repeated, slightly altered, in *Kennedy*, 1863, No. 753.

11. *Gently the shades of night descend.* *Evening.* A cento from his poem on "Sunday Evening," in the *Matins*, &c., 1st ed., 1823, p. 6. It is given in the *Boston Hys. of the Spirit*, 1864; the *Boston H. & Tune Bk.*, 1868, and other collections.

12. *How dark, how desolate. Hope.* 1st pub. in his *Matins*, &c., 1823, p. 246. In Dr. Martineau's *H. of P. & Prayer*, 1873, it is No. 515.

13. *How shall we praise Thee, Lord of Light! Evening.* A cento from the same poem as No. 7 above. It is given in the *Hys. of the Spirit*, 1864, and other American collections.

14. *Lead us with Thy gentle sway. Divine Guidance desired.* *Hymns*, 1825, into *Hys. of the Spirit*, 1864, and others.

15. *Lord, in heaven. Thy dwelling-place. Praise.* Contributed to *Beard's Coll.*, 1837, No. 70, repeated in the author's *Matins*, &c., 3rd ed. 1841, p. 235, and given in a few American collections. In the *Hys. of the Spirit*, 1864, it is altered to "Lord of every time and place."

16. *O let my [thy] trembling soul be still. Resignation.* From the 1st ed. of the *Matins*, &c., 1823, p. 251, in 3 st. of 6 l., into *Beard's Coll.*, 1837; the *Hys. of the Spirit*, 1864, and others. It is sometimes given as, "O let thy," &c.

17. *O, sweet it is to feel and know. Monday Morning.* A poem in 16 st. of 4 l., given in his *Matins*, &c., 1823, p. 60. In 1837 st. i.-iii. were given in *Beard's Coll.* as No. 448, and entitled "God near in sorrow." In the 3rd ed. of the *Matins*, &c., 1841, this cento was repeated (p. 245) with the same title, notwithstanding the full poem was in the same book.

18. *On the day I'm doomed to sleep. Resurrection.* Appeared in his *Matins*, &c., 1st ed., 1823, p. 252, in 2 st. of 8 l. In the 2nd ed., 1824, p. 232, it was altered to "In the dust," &c. This was repeated in 1841. In some hymnals it reads:—

19. *The heavenly spheres to Thee, O God. Evening.* This "Hymn to the Deity" appeared in the 2nd ed. of his *Matins*, &c., 1824, pp. 235-6, in 4 st. of 4 double lines. It is also in the 3rd ed., 1841; the *Boston Hys. of the Spirit*, 1864 and other American collections.

20. *When before Thy throne we kneel. Divine Worship.* From his *Hymns*, 1825, into *Beard's Coll.*, 1837, No. 93; the *Boston H. & Tune Bk.*, 1868, No. 21, and others.

21. *Where is thy sting. O death! Death.* Also from the *Hymns*, 1825, into the same collections as No. 20 above.

It will be noted that *Beard's Coll.*, 1837, is frequently named above. The full title of that hymnal is—

A Collection of Hymns for Public and Private Worship. Compiled by John R. Beard, Lond., John Green, 1837.

The Rev. John Rely Beard was an Unitarian Minister in Manchester, and the collection is dedicated "To the Manchester Meeting of Ministers." It contained a large number of original hymns. Bowring contributed 82, of which 33 were published therein for the first time. Some of his hymns are of great merit, and most of them are characterised by great earnestness and deep devotion. [J. J.]

Boyce. Twenty-one hymns appeared under this signature in Williams and Boden's *Coll. of above Six Hundred Hymns*, &c., 1801. [Boden, J.] The writer is sometimes described as "Samuel Boyce"; but nothing definite is known to us concerning him. Of these hymns the following are in C. U.:—

1. All hail, returning Lord. (Christ the Day-Spring.

2. Grace, how melodious is the sound. *Fullness of Grace.*

3. Great Sovereign Lord, what human eye. *Harvest.*

4. O the transcendent love. *Christ the Sinner's Friend.*

5. Ye trembling captives, hear. *The Gospel Trumpet.*

Boyd, Robert, M.A. [*Bodius, Robertus*], eldest s. of James Boyd, of Trochrig, Ayrshire, and Archbishop of Glasgow, was b. at Glasgow in 1578. He studied at the University of Edinburgh, graduating M.A. in 1595. In 1597 he went to France, and lived principally at Tours till 1599, when he became Professor of Philosophy at Montauban. In 1604 he became Pastor at Verteuil. In 1606 he went to Saumur as pastor, and in 1608, became Professor of Theology there. Leaving Saumur in 1614, in 1615 he became Principal and Professor of Theology in the University of Glasgow, but resigned his appointments in 1621, and retired to his estate at Trochrig. In 1622 he was elected Principal of the University of Edinburgh, but had to resign at once by the King's command. In 1626 he was for a few weeks minister of Paisley, but had again to resign. He d. at Edinburgh Jan. 5, 1627. He was more celebrated as a theologian than as a poet. His principal poem is in Latin, and entitled *Hecatombe Christiana*. [See *Christo sanctorum*.] [J. M.]

Boyd, Zachary, M.A., was b. near Kilmarnock in 1585. He entered the University of Glasgow in 1601, and two years later went to St. Andrews, where he graduated M.A. in 1607. He then went to Saumur in France, where he became Second Regent in 1611. Returning to Scotland in 1621, he became in 1623 minister of the Barony Parish, Glasgow. He was thrice elected Dean of Faculty, twice Vice Chancellor, and thrice Rector, of the University of Glasgow. In that University he took great interest, and to it he bequeathed, by his will, in 1652, almost all his property, including a large mass of poetical and other manuscripts. He d. at Glasgow in March or April, 1653.

The 3rd edition of his version of *The Psalms of David in Meter* (which according to his preface to the 1644 ed. was suggested to him by the General Assembly, in 1644) was pub. at Glasgow, in 1646, and was, with that of 1648, largely used by the Committee who compiled the *Scottish Psalter* of 1650. In 1644 he pub. at Glasgow, *The Garden of Zion*, in 2 vols.; vol. i. containing metrical histories of the most important godly and wicked Scripture characters; and vol. ii. metrical versions of the Books of Job, Proverbs, Ecclesiastes, and the Song of Songs. To these were added (with a separate titlepage, dated 1645, but pagged consecutively) *The Holy Songs of the Old and New Testament*, 6 of which had been embodied in the text of the 1st volume. He revised these *Songs*; added thereto "David's Lament over Saul and Jonathan," printed them at the end of the 3rd edition of his *Psalms*, in 1646. As there given they include a new version of the Song of Songs, 12 Old Testament and 3 New Testament *Songs*. In 1647 he was requested by the General Assembly to prepare versions of the Scriptural *Songs*, and in accordance with that request he again revised his versions, and reprinted them, with the addition of a version of the Lamentations, George Buchanan's Latin morning hymn, and an original morning hymn to Christ (the finest verses he ever wrote) at the end of the 1645 edition of his *Psalms*.

His other principal poetical works are *Zion's Flowers* (4 poems from which were pub. in 1855, by Gabriel Neil) and *The English Academic*, still in ms. in the Glasgow University Library. Boyd's versions are generally distinguished rather by faithfulness than elegance. His version of Job seems to have suggested Nos. 24

(No. 6 in 1781) and 39 (No. 4 in 1781) in the *Trans. and Paraphrases*, 1745. (See *Scottish Trans. and Paraphrases*, and the note on "How still and peaceful is the grave.") [J. M.]

**Boyden, Henry**, B.A., is the author of *Songs for the Household, Sacred and Secular* (Birmingham, E. Child, 1866), and many excellent hymns, printed on fly-sheets, for the use of his congregation on anniversary occasions at St. David's, Birmingham, some of which have been set to music by Dr. Belcher, Lond., Novello & Co. Mr. Boyden was b. at Birmingham in 1832, and is a graduate of Trinity Coll., Dublin, B.A. 1867. Taking Holy Orders in 1856, he has been successively Curate of St. Mary's, Honley; St. Mary's St. George's, and St. Luke's, Birmingham; and since 1866 Vicar of St. David's, Birmingham.

**Boye, Nicolaus**, was b. at Wesselsbüren, or Wessingburen, in Holstein, where he became an Evangelical Preacher, and where he d. 1542. (Koch, i. 418; ii. 478; *Allg. Deutsche Biog.*, iii. 85.) The only hymn known as his is:—

O Gott, wir danken deiner Güte. [*Grace after Meat.*] 1st pub. in Low German in the *Geistliche Lieder uñ Psalmen*, Magdeburg, 1541, and in High German in the *Bunn G. B.*, 1564. Both forms are in Wackernagel, iii. p. 902, in 3 st. of 7 l. It was translated as "We thank the God, of thy goodness," in the *Gude and Godly Ballades* (ed. 1667-68, folio 11), ed. 1868, p. 18. [J. M.]

**Boyse, Joseph**, was b. at Leeds in 1680, received a good education, and in 1688 became a Presbyterian minister in Dublin, a position he maintained with honour and usefulness until his death in 1728. His prose works, chiefly sermons and controversial treatises, were collected and published by himself in two large folios, London, 1728. He was the author of two collections of hymns. The first, printed in Dublin, in 1693 (small 8vo) with another title-page (London, 1693, Thomas Parkhurst, Cheapside), is entitled as follows:—

"*Sacramental Hymns collected chiefly out of such passages of the New Testament as contain the most suitable matter of Divine Praises in the celebration of the Lord's Supper. To which is added one hymn relating to Baptism and another to the Ministry. By J. Boyse, with some by other hands.*"

Those by "other hands" are 3 in number, viz. one by G. Herbert, and two by Patrick. Of the remaining 21 by Boyse himself, 18 are for use at the Lord's Supper. From the fact that in the hymn on *Baptism* immersion is the only mode recognized, it is pretty certain that the author was Baptist in sentiment, though Presbyterian in ecclesiastical position. The other collection by Boyse was printed at Dublin in 1691. It contains 76 hymns, in three parts, with music, and is entitled:—

*Family Hymns for Morning and Evening Worship, with some for the Lord's days . . . All taken out of the Psalms of David.* A copy is in the Antrim Presbytery Library at Queen's College, Belfast.

Boyse's hymns are interesting from their early date, but have no merit as poetry. The hymn "Come pay the worship God requires" (*Divine Worship*), in Martineau's *Hymns*, 1840, No. 42, is by this author. [W. R. S.]

**Brackenbury, Robert Carr**, of an old Lincolnshire family, was b. at Panton House, in that county, in 1752. He entered into residence at St. Catherine's Hall, Cambridge,

but joining the Wesleys, he left without taking a degree, and became a minister of the Methodist denomination. In that capacity he visited Guernsey, Jersey and Holland. He retired from active work in 1789, and d. at his residence, Raithby Hall, near Spilsby, Aug. 11, 1818.

His works include:—(1) *Sacred Poems*, in 3 parts, Lond., 1797; (2) *Select Hymns*, in 3 parts, Lond., 1795; (3) *Sacred Poetry; or Hymns on the Principal Histories of the Old and New Testaments and on all the Parables*, Lond., 1800, and some prose publications. He also edited and altered William Cruden's *Divine Hymns*, N.D. The hymn, "Come, children, 'tis Jesus' command," was given in J. Benson's *Hys. for Children*, 1806. It does not appear in any of Brackenbury's works. Mrs. Smith, daughter of Dr. Adam Clarke, has included several incidents in his life in her *Raithby Hall*.

**Bradberry, David**, a Congregational minister, b. at Reeth Richmond, Yorkshire, Nov. 12, 1735. At 23 he entered the Mile End Academy as a student for the Congregational Ministry, and subsequently became pastor of a congregation at Alnwick (1762); Wellingborough (1764); Ramsgate (1767); Manchester (1787); and Kennington, London (1797). He d. Jan. 13, 1803.

In 1794 he pub. *Tetelestai: the Final Close*, a poem on the Judgment; and also contributed to *A Supp. to the Version of the Psalms and Hymns of Dr. Watts*, partly collected, altered, or transformed, in proper, peculiar, or broken metres, Manchester, C. Wheeler, 1787 (Preface dated, Feb. 27, 1787.) Of the 42 hymns in this *Supp.*, 11 are by Bradberry. He is best known by his hymn for children, "Now let each heart [our hearts] conspire to raise" (*Sunday Schools*) in the *Wes. Reform H. Bk.*, No. 787, and others. It is the third of four hymns for children at the end of the *Supp.* 1787. In its altered form of "Now let our hearts conspire to raise," it was given in Rippon's *Sel.* 1787, No. 522.

**Bradford, John**, B.A., b. 1750, and educated at Wadham College, Oxford. He was for some time "Minister of the Gospel in Birmingham." He removed to Grub Street Chapel, London, in 1797, where he continued to preach till his death on July 16, 1805.

In 1792 he pub. *A Collection of Hymns*, Lond., Mathews, and others. It contained 280 hymns, some of which were his own. This collection was avowedly Antinomian. Very few of these hymns are in C. U.

**Brady, Nicholas**. [*Psalters, English*. § XIII. 4.]

**Brainard, John Gardiner Calkins**, b. at New London, Connecticut, 1793, and d. at Hartford, in 1828. He was educated at Yale College, and for some time practised law at Middleton, Connecticut. He also edited a paper at Hartford. His *Poems* appeared in 1825, 1832, and 1842. The hymn by which he is best known:—"To Thee, O God, the Shepherd Kings," was pub. in the *Congregational Ps. and Hys. for Christian use and Worship*, prepared, &c., by the General Association of Connecticut, 1845, No. 645, in 6 st. of 4 l., and headed "An agricultural hymn." [F. M. B.]

**Brammall, John Holland**, nephew of John Holland, the biographer of Montgomery and author of the *British Psalmists*, was b. at Sheffield, Dec. 21, 1831, and educated at the Collegiate School of that town. Although engaged in banking, he has found time for both hymn-writing and music. Most of his hymns and some of his tunes were written for the Sheffield Wesleyan Sunday School Union. Of the former, "Onward, children, onward,



leave the paths of sin," is best known. It was written for the Wes. S. S. Union of Sheffield in 1870, and 1st printed on their Whitsuntide fly-sheet of that year. It has been frequently used at similar gatherings of children. In 1879 it was given anonymously in the *Meth. S. S. H. Bk.*, No. 283.

**Brandenburg-Culmbach, Margrave of** [Albrecht.]

**Brandenburg, Electress of.** [Luise Henriette.]

**Brawn, Mary Ann**, dau. of the Rev. Samuel Brawn, for 51 years pastor of the Baptist Chapel, Loughton, Essex, was b. at the Menda, Loughton, Aug. 15, 1828. She was descended on the mother's side from the martyr Thomas Hawkes, who was burned at the stake in 1555, at Coggeshall, Essex. From 1848 to 1875 Miss Brawn was engaged in educational work. Her poetical pieces are few in number, and chiefly on devotional subjects. They were first printed on fly-sheets for use in her father's chapel and elsewhere. They include:—

1. **God of Glory, at Thy feet.** *Children's Prayer.* Written, Jan. 30, 1867, and pub. in *Congregate's Gems of Song*, No. 183.

2. **O Father, we are very weak.** *Children's Prayer.* This is the best known of Miss Brawn's hymns. It is in *Meth. S. S. H. Bk.*, 1879, and several other collections for children.

3. **O Thou who art in every place.** *Lent.*

4. **O'er life's tempestuous sea.** *Divine Guidance.* Of these, Nos. 3, 4, were given in *The Domestic Worker*, 1850, a volume of prayers and hymns edited by the Rev. Samuel Green. [J. J.]

**Bread of Heaven, on Thee I [we] feed.** *J. Conder.* [Holy Communion.] This hymn takes rank as the most popular and widely used of the author's productions. It appeared in his *Star of the East*, &c., 1824, p. 57, in the following form:—

"For the Eucharist.

"I am the living bread which came down from heaven  
... Whoso eateth my flesh, and drinketh my blood,  
hath eternal life... I am the true vine."—John vi.  
51-4, xv. 1.

"Bread of Heaven on Thee  
I feed,  
For Thy flesh is meat in-  
deed.  
Ever may my soul be fed  
With this true and living  
bread;  
Day by day with strength  
supplied,  
Through the life of Him  
who died.

"Vine of Heaven! thy blood  
supplies  
This blest cup of sacrifice.  
Tis thy wounds my healing  
give;  
To thy Cross I look, and  
live.  
Thou my life! oh, let me  
be  
Rooted, grafted, built on  
Thee."

This text was repeated in Conder's *Cong. H. Bk.*, 1836, and in his *Hymns of Praise*, &c., 1856, p. 86. It is in several Nonconformist hymnals, but sometimes, as in the *Bap. Ps. and Hys.*, 1858, No. 725, with "The blest" for "This blest cup." in st. ii. l. 2. In Pratt's *Ps. & Hys.*, 1829, No. 69, it was broken up into 3 st. of 4 l., and given as "Bread of heaven, on Thee we feed"; and this was repeated in some later collections. The most popular and widely used form of the hymn is the following, which was given in the *Cooke and Denton Church Hymnal*, 1853, No. 292, as follows:—

"Bread of heaven, on Thee  
we feed,  
For Thy flesh is meat in-  
deed;  
Ever may our souls be fed  
With this true and living  
Bread;  
Day by day with strength  
supplied  
Through the life of Him  
Who died.

"Vine of heaven! Thy  
Blood supplies  
This blest cup of sacrifice;  
Lord, Thy Wounds our  
healing give;  
To Thy Cross we look and  
live:  
Jesus! may we ever be  
Grafted, rooted, built in  
Thee. Amen."

Great popularity was given to this text by its adoption by H. A. and M. in 1861, and subsequently by other important Church of England collections. In Thring's *Coll.*, 1882, there is a slight return to the original. It will be noted that in the revised text there is no change of doctrine involved. Both in it, and in the original, the same truth is set forth; but the revised text is the more congregational and musical of the two. The American hymnals, in common with those of G. Britain, have adopted both texts, the revised being mainly found in the Protestant Episcopal collections. A Latin rendering of the H. A. and M. text by the Rev. C. B. Pearson as: "Pasce nos, Divine Panis," was given in Biggs's *Annotated H. A. and M.*, 1867. [J. J.]

**Bread of the world in mercy broken.** *Bp. R. Heber.* [Holy Communion.] 1st pub. in his posthumous *Hymns*, &c., 1827, p. 143, in 2 st. of 4 l., and headed "Before the Sacrament." Its use has become most extensive in all English-speaking countries. Orig. text in Thring's *Coll.*, No. 529. In the *Mitre H. Bk.*, 1836, the opening line was altered to "Bread of our life in mercy broken," but this reading has fallen out of use.

**Breay, John George**, b. in 1796, and d. Dec. 5, 1839. Ordained Deacon in 1819 and Priest in 1820, he became Vicar of Haddenham, 1827, and of Christ Church, Birmingham, 1832. He was also Prebendary of Lichfield. His *Sol. of Ps. & Hymns* was pub. at Birmingham, 1836. To it he contributed the following hymns:—

1. A small and feeble band. *Holy Baptism.*
2. Almighty God, apply. *Confirmation.*
3. Almighty Saviour, bow Thine ear. *Charity Schools.*
4. Come, gracious Saviour, from above. *Holy Baptism.*
5. O God, accept our early praise. *After Sermon.*
6. O God, the feeble sinner's friend. *Confirmation.*
7. Saviour, bless Thy word to all. *After Sermon.*
8. There is beyond this world of night. *Charity Schools.*

The best known of these is No. 4. His *Memoir* was pub. in 1841. [W. T. B.]

**Breithaupt, Joachim Justus**, s. of Christian Breithaupt, Superintendent of the district of Hohenstadt or Honstedt, Hannover, was b. at Nordheim, in Hannover, Feb., 1658. After a theological course at Helmstädt he became, in 1680, Conrector of the Gymnasium at Wolfenbüttel, but left in 1681, and, after being Professor of Homiletics in Kiel, was appointed, in 1685, Court preacher and member of the Consistory at Meiningen. In 1687 he became Pastor and Professor of Theology at Erfurt, receiving in the same year the degree of D.D. from the University of Kiel. Driven from Kiel by the Pietistic Controversy, he was appointed in 1691 pastor of the Cathedral Church, and dean of the Theological Faculty, at Halle; and in 1705, in addition, General Superintendent of the Duchy of Magdeburg. In 1709

he became Abt of Kloster-Bergen and Inspector of the Saalkreis. He d. at Kloster-Bergen, March 16, 1732 (*Koch*, iv. 331-342; *Allg. Deutsche Biog.*, iii. 291-292; *Bode*, p. 49). Of his 4 (5?) hymns one has passed into English:—

**Jesus Christus, Gottes Lamm.** [*Passiontide.*] Founded on Romans viii. 8-11. 1st in the *Geistreiches G. B.*, Halle, 1697, p. 649, in 5 st. The frs. are—(1) "Christ, th' eternal Lamb of God," by J. C. Jacobi, 1725, p. 13 (1732, p. 64), repeated as No. 637 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "Jesus Christ, the Lamb of God," in G. Moultrie's *H. and Lyrics*, 1867, p. 64.

[J. M.]

**Brennende Lieb du süsse Flamm.** [*Thanksgiving.*] Included in *Wackernagel*, iv. p. 1072, in 5 st. of 8 l., from a xvi. cent. ms. at Munich, in which it begins "Brünnde lieb, du süsser Flam." In the *Univ. L. S.*, 1851, it is No. 554. It is tr. as "Thou burning Love, thou holy Flame," by Miss Winkworth, 1869, p. 157.

[J. M.]

**Brethren, let us join to bless.** *J. Cennick.* [*Praise.*] This is one of this writer's most popular hymns. It appeared in his *Sacred Hys. for the Children of God, &c.*, 1742, in 5 st. of 4 l. One of the first to use it as a congregational hymn was G. Whitefield. He included it in his *Coll.*, 1753, but with alterations. It was repeated by M. Madan, in his *Ps. and Hys.*, 1760, No. 109, and others. Gradually its use extended until it became known in all English-speaking countries; sometimes as in *Whitefield*, and again in its original form. Whitefield's text can be distinguished by st. II. which opens:—"Master, see to Thee we bow," whilst the original reads, "Son of God, to Thee we bow." Orig. text in *H. Comp.*, No. 512.

**Breton, Nicholas**, second s. of William Breton, of Red Cross Street, Cripplegate, London, probably b. about 1542-3. His father's will, proved in 1559, shows that at his death, his eldest son was still a boy, and that in the event of his death, Nicholas was not to inherit until he was 24. It appears that he resided for some time at Oriel College, Oxford. From 1577 to 1626 he issued pamphlet after pamphlet in prose and verse. In 1876 these were collected as far as possible by the Rev. A. B. Grosart, and printed in two vols. in his *Chertsey Worthies' Library*. He d. probably in 1626, being then about 83 years of age. As a sacred poet he is distinguished by melody and grace, and it has been only the want of a cheap edition of his works that has prevented his taking higher rank in public esteem. [See *Early Eng. Hymnody*, § VII.]

**Brettell, Jacob**, s. of an Unitarian Minister, b. at Gainsborough, April 16, 1793. In 1814 he entered upon the pastorate of an Unitarian congregation at Cockey Moor (now Ainsworth), Bolton, Lancashire; and in 1816 upon that of Rotherham, Yorkshire. The latter charge he held until 1859, when he retired from active work. He d. at Rotherham, Jan. 12, 1862. In addition to minor pieces contributed to various newspapers, &c., he pub.:—

(1) *The Country Minister; A Poem in four Cantos, with other Poems*, Lond., 1821; (2) *Sketches in Verse from the Historical Books of the Old Testament*, Lond., 1828.

In 1837 Mr. Brettell contributed 16 hymns to Beard's *Coll.* With one or two exceptions,

these have fallen out of use. The best known, but by no means the best hymn, is "The last full wain is on the road," *Harvest*, given in Dr. Martineau's *Hys.*, 1873. Another is, "He lived, as none but He has lived" (*Life of Jesus*). In compiling a volume of sacred poems these hymns, from their poetic character, might be consulted with advantage. [J. J.]

**Breviaries.** 1. The name *Breviary* is that by which the Office Book which contains the services of the Canonical Hours is known in the Western Church. A large number of such books have been in use from time to time, each differing from the other in various particulars, but all known by the same name. This Office Book is probably called a *Breviarium*, either from being a compendium of separate volumes which in early days contained its various parts, or from the services in their present shape and length having been somewhat abbreviated from their form in primitive times.

2. Prior to the compilation of Breviaries, various books were in use in the daily offices, and from these the *Roman* and other Breviaries have been compiled. They are (1) the *Psalter*; (2) the *Scriptures*; (3) the *Sermologus* and the *Homiliary*, used respectively at the second and third nocturns on Sundays and certain other days; (4) the *Passionary* or *Passional*; (5) the *Antiphonary*; (6) the *Hymnal*; (7) the *Collectaneum*, or *Orationale*; and (8) the *Martyrology*.

3. From these materials an enormous variety of Breviaries has been built up; some of them generically different from the *Roman*, such as the *Horologium* or Breviary of the Eastern Church; the *Ambrosian Breviary* of the Church of Milan; and the *Mozarabic Breviary* of the Church of Spain; others being merely variations or offshoots of the *Roman Breviary*. The religious orders had their separate Uses, following the Benedictine or Monastic arrangement of the Psalms, as distinct from the Gregorian or secular arrangement. Separate Provinces, and single Dioceses, had their own Uses; so that the Mediaeval Breviaries of England, France, Germany, and other countries may be counted up by hundreds.

4. As this work is *hymnological*, and not *liturgical*, and as the liturgical contents of various Breviaries, especially that of Rome, have been treated fully in another place [see *Dict. of Christian Antiquities*, arts. *Breviary*; *Divine Office*; *Psalmody*, &c.], it will only be necessary to name a few leading Breviaries, especially those which have had the greatest influence on the hymnody of modern times. These are:—

(1) **The Mozarabic Breviary.** This Breviary is known in four forms, (1) in ms.; (2) as arranged and printed by Cardinal Ximenes; (3) Archbishop Lorenzana's revised edition of No. 2; and (4) Migne's *Patrol. Lat.* tom. lxxxvi. Each of these has a special hymnological interest, and, combined, they shed great light upon the question as to what hymns are and what are not truly *Mozarabic*.

(1) Of the ancient MS. Breviary there are copies in the *British Museum* the press marks of which are "Add. mss. 30447-9."

(2) Cardinal Ximenes' edition of this Breviary is known to us through an edition published at Toledo, 1502, that is, fifteen years before the Cardinal's death. It is entitled, *Breviarium secundum regulam beati hysidori. Impressum in regali civitate Toleti munit.* In this edition there are about 214 hymns. Of these 110

were from the *Mozarabic MSS.* as noted below, and the rest were taken by Ximenes from the *Ambrosian*, the *old Roman*, and other sources.

(3) The copy of Archbishop Lorenzana's revised edition of the *Breviary*, which we have been able to consult, is: *Breviarium Gothicum secundum regulam beatissimi Iudaei Archiepiscopi Hispaniensis Iussu Cardinalis Francisci Ximenes de Cisneros prius editum; nunc opera cuncti D. Francisci Antonii Lorenzanae sanctae Aedificandae Toletanae Hispaniarum Primatis Archiepiscopi recognitum ad usum sacris Mozarabum. Matrasi anno MDCLXXIV. Apud Joachimum Barra S. C. R. M. d. Inquit. Archiep. Typog. Regio permissa.* In this edition of the *Breviary* folios 1-450, which constitute the *Breviary* proper, are a reprint of Cardinal Ximenes' edition of 1502. The *Aurora* hymns, and those for the *Festivals* throughout the year, and for *Sick and Dead*, are also the same in both. In this 1775 edition of the *Breviary* there is added what is known as the *Mozarabic Hymnarium*. This is a body of *Mozarabic* hymns compiled from ancient *Mozarabic MSS.*, and printed with the readings and spellings of the *MSS.* This was compiled after the publication of the Toledo edition, 1502, but if added to the *Breviary* before this edition of 1775 we cannot determine. This so-called *Hymnarium* (the collected hymns are headed *incipiant hymni de toto circulo anni*) contains 95 hymns printed in full, and 84 first lines of others which are given in full in their proper places in the Offices. These 179 hymns are the *Old Mozarabic* hymns, and of these 110 were in the Ximenes ed., 1502.

(4) In Migne's *Patrologia*, tom. 86, Lorenzana's ed. is reprinted in full.

We may add that the *Mozarabic Breviary* (the ancient Use of the Spanish Church) which, apart from legendary accounts of an Apostolic origin, may be referred to St. Isidore, Archbishop of Seville (†636) and his brother Leander, as its compilers, was abolished in favour of the *Roman Breviary*, by Gregory VII. (1073-85), but in deference to strong national feeling its continued use was allowed in seven churches of Toledo.

(5) **The Ambrosian.** The original construction of this *Breviary* is attributed to St. Ambrose, Bishop of Milan (†397).

The oldest copy of this *Breviary* which we have been able to consult is: *Breviarium iuxta institutionem Sancti Ambrosii Archiepiscopi inclite civitatis Mediolani auctoritate castigatum; ac quamplurimis additionibus ordine novo ac facili perfectissime rearsitum, Venetiis. Apud Hieronymum Scotum, 1539.* The hymns which are found in this edition are given in the following table as *a*. This *Breviary* was largely revised by M. Charles Burmanno (†1584). The copy of this which we have collated is: *Breviarium Ambrosianum (Curuli & R. E. Cardinalis tit. S. Praxedis Archiepiscopi iussu recognitum, atque editum. . . . Mediolani. Apud Pontius, et Bastianus fratres, M.D.LXXXII).* The hymns added to this edition are marked in the following table as *a*. In later editions several hymns have been again added, but as these hymns are in no sense *Ambrosian*, they do not appear as such in the table. This *Breviary* is in use in the diocese of Milan at the present time. We may add that in the following table the hymns common to both these editions of the *Ambrosian Breviary* are marked *a*.

(6) **The Roman.** This *Breviary* was the growth of centuries. St. Jerome (ob. 420), Cassian (ob. 423), Leo I. (Pope 440-61), and others, have been named as its compilers and compilers. It was a work, how v. r. of gradual formation, and cannot be assigned to any single person. The complex work now known as the *Roman Breviary* assumed its present shape, roughly speaking, under Gregory VII. (1073-1085). It has undergone four principal revisions. In so saying we exclude the reforming *Breviary* of Cardinal Quignon, the use of which was permitted for over thirty years in the sixteenth century, from the pontificate of Paul III. to that of Pius V., 1566-69. The first of these four revisions took place about 1535, being mainly conducted by Zacharias Ferrerius, under Clement VII.; the second was issued under Pius V. in 1564; the third under Clement VIII. in 1602; the fourth in 1632, under Urban VIII. Since then fresh offices, with new hymns, have from time to time been added to the *Breviary* by decrees of the Congregation of Rites, and the incorporation in this way of new hymns into the *Breviary* is a process which will continue to go on. At present there are about 158 hymns in the *Roman Breviary*, of which about sixty have been added since the days of Urban VIII. The large majority are taken from ancient sources, and very many of them have been translated into English, and are in common use outside the Church of Rome.

Three *Roman Breviaries* of the sixteenth, seventeenth and nineteenth centuries have been selected for use in

drawing up the following list of first lines of hymns, marked *r*<sup>1</sup>, *r*<sup>2</sup>, *r*<sup>3</sup>, respectively. The first of them is anterior to any of the above-mentioned reforms; the last includes all the most recent additions to the *Breviary*.

The 1515 edition is a 12mo totum, rubricated, with many woodcuts, and according to colophon on the last page, printed, "Venetiis. Per Jacobum pentium de Leucho." Then follows an *Appendix* from which four of the hymns marked (*r*<sup>1</sup>) are taken; viz., three for the Visitation of the B. V. M., one for St. Joseph. Besides these two offices, the *Appendix* contains further offices, without special hymns for the Conception of the B. V. M.; Paul the first Hermit; the Holy Trinity. The opening rubric of the *Appendix* runs thus, "Incipit officium immaculate conceptionis virginis marie editum per reverendum patrem dominum leonardum nogarolum protonotarium apostolicum tertium ac sacre theologie doctorem famosissimum."

(7) **The Sarum.** This *Breviary* was in general use in England before the Reformation. It was not, like the *York* and *Hereford Breviaries*, confined to the Diocese from which it took its name, but it won its way into so nearly general acceptance, that it may be regarded as a national rather than a diocesan Use. It was not only accepted, with the above-named and a few local exceptions, throughout England and Wales, but its use seems to have prevailed, probably with modifications, throughout Ireland, from the twelfth century onwards. In the same century it was introduced into Scotland, the Diocese of Glasgow receiving it c. 1164, and other Dioceses following suit in the twelfth and thirteenth centuries. The *Aberdeen Breviary* (q. v.) represents an attempt made just before the Reformation to supersede the *Sarum Breviary*; and Walter Chepman, the owner of the first printing press in Scotland, complained to the Privy Council that his craft was injured by the continued importation of *Sarum Office Books*, and obtained an order from the Privy Council forbidding their introduction into Scotland for the future, 1509-10.

The *Sarum Breviary* does not belong to a distinct family of Office Books from the *Roman*, but must be classified as an offshoot of the *Roman* stock. There are a large number of textual and verbal variations. The particular Antiphons, Benedictions, Lectures, Responses, Hymns, Chapters, Proses, Versicles, differ to a great extent especially at certain particular seasons. No two pages of the *Roman* and *Sarum Breviaries* are probably in these respects exactly alike. But over and beyond these variations, there is a lesser but still a considerable number of structural and therefore more important differences. We subjoin a few specimens. The Absolutions which are prefixed to the Lessons in the different Nocturns in the *Roman*, are absent from the *Sarum Breviary*. The *Roman Breviary* provides one invariable form of Compline, while there are no fewer than twenty-two varieties of Compline in the *Sarum Books* for the different seasons of the ecclesiastical year. The *Sarum* rule was to say the Athanasian Creed daily at Prime, the *Roman* rule is to say it at Prime on Sundays only. By the *Sarum* rule the fifty-first Psalm was used at all the Hours on week-days not in Eastertide, and excepting Nocturne. By the *Roman* rule it is said only at Lauds and Vespers in Lent and Advent, and on a few fasting days. In this case, as in some other instances, the *Sarum* rubrics, which have remained unrevined since the sixteenth century, represent the older and unreformed *Roman* arrangement. In the same way some thirty of the hymns which in the following list are marked as *s* and *r*<sup>1</sup>, are to be accounted for. They were recast, partly rewritten, in 1629, under Urban VIII., and such an entry as, "Ad regias agnidas; es," *r*<sup>2</sup>, represents the revised first line of a hymn which previously commenced with these words, "Ad coenam Agni providi" (*r*<sup>1</sup>, *s*, *s*). The Paris ed. 1531 has been reprinted by the Cambridge University Press, Pt. I, June 1, 1879; Pt. II, 1883; Pt. III, in the press.

(8) **The York.** This is another pre-Reformation variation of the *Roman Breviary*, the use of which was confined chiefly, if not entirely, to the diocese of York. It contains many hymns in common with the *Sarum Breviary*, but yields a limited number not to be found in any of the previously named books. A Venice ed. of this *Brev.*, dated 1493, has been reprinted by the Surtees Society, vol. I, 1880; vol. II, 1883.

(9) **The Aberdeen.** This *Breviary* is one of the very few surviving Service Books of the pre-Reformation period of the Church in Scotland. It is substantially a *Sarum Breviary*, with certain necessary change of wording, with a considerable amount of independent variation of text, and with the addition of a large number of commemorations of local saints. The Lectures, Hymns, &c., for these series form a most important con-

tribution to the ancient hagiography of Scotland. It was compiled and edited by William Elphinstone, Bishop of Aberdeen (1483-1514). It was printed at Edinburgh by Walter Chepman, the *Paris Agemalia*, in 1509; the *Paris estivalis*, in 1510. It is thus the second earliest known printed book in Scotland. The colophon at the end implies that it was Bishop Elphinstone's hope that this Breviary would become the accepted Use of the (whole of the) Scottish Church, but there is no evidence of its having been accepted and used outside the limits of the Diocese of Aberdeen. The offices of the Compassion of the B. V. M., and of the Crown of Jesus, are only found in the Appendix to the Glammis copy of this Breviary. They are printed at the close of D. Laing's Preface to the whole Breviary, which was published in facsimile in London in 1854.

(7) *The Paris*. Revised by Abp. Charles de Vintimille in 1736. The hymns in this Breviary are mainly by the following writers:—Charles Coffin (1676-1749); Charles Guet (cir. 1684); Guillaume du Plessis de Geste, Bp. of Salines (—1702); Abbé Besnault (fl. 1726); Claude de Santeuil (1628-1684); Jean-Baptiste de Santeuil (1630-1697); Isaac Habert, Bp. of Vabres (—1668); Denis Petau (1583-1652); Nicolas le Tourneau (1640-1686); Jean Commire (1625-1702); St. Ambrose (cir. 340-397); Gurd. Viet; Bernard of Clairvaux (1091-1153); M. Ant. Muret (1626-1685); Thomas of Aquino (1227-1274); Prudentius (348-cir. 413); Fortunatus (cir. 530-cir. 609). These hymns have been made known to English readers through the *trs.* of Isaac Williams, John Chandler, and others. The hymns added to this Breviary since 1736 are not noted in the following table.

(8) *The Hereford*. See § 11 of this article.

(9) *Monastic Breviaries*. See § 12 of this article.

5. It will be observed that we have selected for use the most important Breviaries of the Church. As the vast number of Breviaries which exist, especially on the Continent of Europe, rendered a collation of each a task beyond the limits of this work, the most important for hymnological purposes only are taken.

6. As all Breviaries have the arrangement of their parts much in common, a description of the *Roman Breviary* will serve, except for technical purposes, as an illustration of all.

It is sometimes printed as a single volume, sometimes in two, more frequently in four parts, for the Winter, Spring, Summer, and Autumn quarters. Each part contains (1) The Kalendar with Rubrics, and the Absolutions and Benedictions for use before the Lectures. (2) The Psalter or Psalms arranged for use on each day of the week. (3) The Proper of the Season, containing the Chapters, Lessons, Hymns, Versicles, Responses, Antiphons, Collects, for the Sundays and movable Feasts and Festivals of the Church's year. (4) The Proper of Saints, containing the above Chapters, &c., for the immovable Feasts. (5) The Common of Saints, containing Psalms with Antiphons, Lectures, &c., for feasts of particular classes, Apostles, Martyrs, Evangelists, &c. (6) Offices for the dedication of a Church; for Festivals of the Blessed Virgin, with the Little Office for the same; the Office of the Dead; the Gradual and Penitential Psalms, with Litanies and various Collects, Benedictions, and other devotions. (7) A collection of special Offices which are not binding on the whole Church, but are only used in certain countries, &c., to which a special supplement is added of Offices belonging exclusively to certain dioceses or religious orders.

7. The arrangement of the *Psalms*, although interesting in itself, does not fall within the scope of this work. It has been fully treated in the *Dict. of Christian Antiquities*, art. *Psalmody* (q. v.).

8. The *Canticles* in use in the *Roman Breviary* (and this is illustrative of their use in some other Breviaries) are as follows:—

The Song of Isaiah. *Is. xlii.* 1-6. Monday at Lauds.

The Song of Ezekiel. *Is. xxxviii.* 10-20. Tuesday at Lauds.

The Song of Hannah. *1 Sam. ii.* 1-10. Wednesday at Lauds.

The Song of Moses. *Exod. xv.* 1-19. Thu. at Lauds.

The Song of Habakkuk. *Hab. iii.* 1-20. Fri. at Lauds.

The Song of Moses. *Deut. xxxii.* 1-43. Sat. at Lauds.

The Song of St. Mary. *St. Luke, i.* 46-55. Daily Vespers.

The Song of Zacharias. *St. Luke, i.* 68-79. Daily Lauds.

The Song of Symeon. *St. Luke, ii.* 29-32. Daily Compline.

The Song of St. Ambrose and Augustine. [*Te Deum*.] At the end of Matins on certain Sundays and Feasts.

To the above list is generally added:

The Creed of St. Athanasius. Sunday at Prime (r.); Daily (s. y.).

(Other Canticles are occasionally used in the French Breviaries. The Mozarabic Breviary is the most varied in its use of Canticles, containing no less than seventy-seven. (Migne, *Patrol. Lat.*, tom. lxxvi. pp. 846-886.)

9. The *Hymns* in all the Breviaries are found in the various services. In some cases they are derived from a common source, in others they are associated with one Breviary only, this being specially so in the case of the ancient *Ambrosian* and *Mozarabic Breviaries*, and of the *Paris Breviary* of 1736. The following list of hymns from the most prominent Breviaries does not include *Proses* and *Sequences*. The history of many of the hymns named, together with such *trs.* as have been made into English, will be found in this work under their original first lines.

10. LIST OF HYMNS. This list has been compiled from the *Ambrosian*, *Mozarabic*, *Roman*, *Sarum*, *York*, *Aberdeen*, and *Paris Breviaries*. The editions used are:—

a1. *Old Ambrosian Breviary*, Venice, 1539, but not in the revised edition.

a2. *Revised Ambrosian Breviary*, Milan, 1582, but not in the 1539 edition.

a. Hymns common to both.

m<sup>o</sup>. *Old Mozarabic Hymns* (see § 4 (1) of this article) given in the *Hymnarium* printed with Lorenzana's ed. 1775 of the *Mozarabic Brev.*, but not found elsewhere in the Breviary.

m1. *Old Mozarabic Hymns* given in the *Hymnarium*, and also found in Ximenes' ed. of the *Mozarabic Brev.*, 1502.

m2. Hymns introduced into the *Mozarabic Brev.*, 1502, from *Ambrosian*, *Old Roman*, and other sources.

[With few exceptions these hymns are in Migne's *Patrol.*, Paris, 1862, tom. lxxvi.]

r1. *Roman Breviary*, before the first great revision of 1525. Edition, Venice, 1515.

r2. *Roman Breviary*, after the 4th revision, 1632. Edition, Venice, 1635.

r3. *Roman Breviary*. Modern. Edition, Tournay, 1879.

r. All the hymns which are found in all the above editions of the *Roman Brev.* are marked r.

s. *Sarum Breviary*. Reprint. Cambridge, 1879-86.

y. *York Breviary*. Surtees Soc., Durham, 1880-83.

a. *Aberdeen Breviary*. London, 1854.

p. *Paris Breviary*. Revised Paris, 1736.

First line of Hymn	Breviary.	Use.
A Deo missus Gabriel . . .	s.	Annun. B. V. M.
A Patre unigenite . . .	m2.	2nd Mon. in Adv.
A Patre unigenitus . . .	s. y. z.	Epiphany.
A solis ortus cardine m <sup>o</sup> . r. s. y. z.		Christmas. Ann.
Ad usque . . .		B. V. M. (m).
A solis ortus cardine Ex usque (st. II. Beatus) . . .	m1.	
A solis ortus cardine Ex usque (st. II. Gaudete) . . .	m1.	
Ad brevem ac mortis . . .	m <sup>o</sup> .	Sat. in Easter Wk.
Ad coenam Agni providi . . .	r1. s. y. z.	Low Sunday.
Ad nuptias Agni Pater . . .	p.	C. of Holy Women.
Ad prima verba virginis . . .	p.	Visit. of B. V. M.
Ad regias Agni dapes . . .	r <sup>o</sup> .	Low Sunday.
Ad sacrum culus . . .	s.	C. of Matrons.
Ad sanctos cineres . . .	p.	St. Dionysius.
Ad templum novum rursus . . .	p.	Sunday. Lauds.
Adam vetus quod . . .	y.	Christmas.
Adest dies Christe . . .	m <sup>o</sup> .	Consec. of Bp.
Adest dies laetitiae . . .	s.	St. Ninian.
Adest dies sanctissima . . .	m2.	St. Nicholas.
Adest miranda passio . . .	m1.	St. Vincent.
Adeste coelitus chori . . .	p.	Easter tide.
Adeste sanctae conjuges . . .	p.	C. of Holy Women.
Adeste sancti plurimo . . .	p.	Oct. of All Saints.



First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Adamo nostris precibus .	m. <sup>2</sup>	Wed. after Oct. Ep. 1st Sun. in Lent.	Christe coelestis medi- cina Patris	m. <sup>1</sup>	Th. after Oct. Ep. 1st S. in Lent.
Adesto plebs filissima .	m. <sup>2</sup>	St. Agatha.	Christe cunctorum do- minator alme	a. m. <sup>2</sup>	For the sick. Ded. of Ecclesia major, 3rd Sun. in Oct. (a.)
Adesto sancta Trinitas .	s. y. z.	Trinity Sunday.	Christe cunctorum prae- sulum	s.	St. Blaas.
Adesunt, O populi, festa .	m. <sup>2</sup>	St. Hippolytus.	Christe decreto Patris .	p.	Com. of Bishops.
Adesunt punicæ flosculæ .	m. <sup>1</sup>	SS. Justa & Rufina	Christe, immenso .	m. <sup>2</sup>	3rd S. in Lent.
Adesunt tenebræ primæ .	m. <sup>1</sup>	First Watch.	Christe, lumen per petuum	m. <sup>2</sup>	Tu. after Oct. Ep. " " 1st S. in Lent.
Aestimavit Hortulanum .	s. s.	St. Mary Magd.	Christe, lux lucis vera .	m. <sup>2</sup>	St. Dorothea.
Aeterna Christi munera i .	a. <sup>1</sup> r. y. g.	C. of an Apostle.	Christe, lux mundi salus	m. <sup>1</sup>	2nd Sun. after Oct. Ep.
Aeterna Christi munera ii .	a. <sup>2</sup> r. <sup>1</sup> m. <sup>2</sup> y.	C. of Martyrs.	Christe, pastorum caput	p.	Com. of Bishops.
Aeterna coeli gloria .	r. s. y. s.	Friday. Lauds.	Christe, precamur an- nus	m. <sup>2</sup>	Friday after 1st Sun. in Lent.
Aeterna lucis conditor .	m. <sup>2</sup>	Friday after 1st S. in Lent.	Christe, prolapsi repara- tor	p.	Nat. St. John Baptist.
Aeterna rector siderum .	r. <sup>2</sup>	Guardian Angels.	Christe, qui lux es et .	a. m. <sup>1</sup> s. y. s.	Lent Compline.
Aeterna rerum conditor .	a. m. <sup>1</sup> r. s. s.	Matins (a), 1st S. in Adv. (m) S. Lauds (r. s. s.).	Christe, qui regis omnia	m. <sup>2</sup>	Th. after 1st Sun. in Lent.
Aeterna rex altissime .	m. <sup>1</sup> r. s. y. s.	Ascension	Christe qui rex es .	s.	St. Ninian.
Aeterna Patri ordine .	s.	Presentation of B. V. M.	Christe qui sedes Olympo	p.	St. Michael.
Aeterna Patri unice .	y.	St. Mary Magd.	Christe redemptor (i) .	r. <sup>1</sup> m. <sup>1</sup> s. y.	All Saints.
Aeterna proles Patris .	m. <sup>2</sup>	St. Bartholomew.	Christe redemptor (ii) .	r. <sup>1</sup> s. y. s.	Christmas.
Aeterna regi gloriæ .	s.	Crown of Jesus.	Christe, rex mundi .	m. <sup>2</sup>	Of the Dead.
Agathæ sacrae virginis .	a.	St. Agatha.	Christe salvator omnium	m. <sup>2</sup>	Mon. after Oct. Ep.
Agne sepulchrum est .	m. <sup>1</sup>	St. Agnes.	Christe sanctorum decus	r. s. y. s.	SS. Michael (r. s. y.) Gabriel (r. s.) Raphael (r.)
Agnes beatae virginis .	a.	St. Agnes.	Christe, tu rerum .	m. <sup>2</sup>	St. Clement.
Agni genitor Domine (Unigenite, 1802).	m. <sup>1</sup>	Sun. before Epiph.	Christe, verus rex .	m. <sup>1</sup>	St. Servandus, &c.
Agnoscat omne oculum .	y	Christmas.	Christi cætera clamitet	m. <sup>1</sup>	1st S. in Adv.
Ales diu nuntius .	r. s. y. s.	Tuesday. Lauds.	Christi cruentæ splen- dida	p.	Crown of Thorns.
Alleluia pio edite .	m. <sup>1</sup>	1st S. in Lent.	Christi martyribus debita	p.	C. of Martyrs.
Alma Redemptoris mater	a. <sup>2</sup> r. <sup>2</sup> s. y. p.	Ant. after Com- pline.	Christi miles gloriosus .	s.	St. Vincent.
Almi prophetae proge- nes	a. m. <sup>2</sup>	Decoll. of St. John Baptist.	Christi miles pretiosus .	y.	St. Vincent.
Altissimi verbum Patris	m. <sup>1</sup>	1st S. after Oct. of Epiph. & Sat. Lent.	Christi perennes nuntii .	r. <sup>2</sup>	C. of Evangelists.
Alto ex Olympi vertice	r. <sup>2</sup>	Dedication of a Ch.	Christo profusum san- guinem	m. <sup>1</sup>	C. of Martyrs.
Amore Christi nobilis .	a.	St. John Evang.	Christus est virtus Patris	m. <sup>1</sup>	St. Jerome.
Andra pie sanctorum .	r. s. y. s.	St. Andrew.	Christus est vita veniens	m. <sup>1</sup>	St. Stephen.
Angulare fundamentum	r. <sup>1</sup> s. y. p. s.	Dedication of a Ch.	Christus tenebris obstat	m. <sup>1</sup>	Epiphany.
Anni peracto circulo .	m. <sup>2</sup>	Birthday of a King	Cibus resumptis congruis	m. <sup>1</sup>	Before Compline in Lent.
Anne Christe saeculo- rum	s. y. s.	C. of Apostles.	Clamantis ecce vox .	p.	Epiphany.
Antra deserti teneris .	r. s. y. s.	St. John Bapt.	Clange lyram Zachariae .	m.	(See "Pange Il- luciam Zachariae.")
Apollinaris martyris .	a.	St. Apollinaris.	Clara sanctorum una .	m. <sup>1</sup>	St. James Ap.
Apostolorum passio .	a. m. <sup>1</sup>	SS. Peter & Paul.	Claro paschali gaudio .	r. <sup>1</sup> s. s.	C. of Apostles.
Apostolorum supplicium	s.	St. Lawrence.	Clarum decus jejuni .	s. y. s.	3rd Sun. in Lent.
Ardet Deo quæ femina .	p.	C. of Holy Women.	Clausus aurium meatus .	m. <sup>1</sup>	Th. in Easter Wk.
Aspicie infanti Deus .	r. <sup>2</sup>	The Passion.	Clementis festum .	m. <sup>1</sup>	St. Clement.
Aspicie ut verbum Patris	r. <sup>2</sup>	The Lord's Prayer.	Cleri patrem et .	s.	St. Nicholas.
Athleta Christi nobilis .	r. <sup>2</sup>	St. Venantius.	Coelestis agni nuptias .	r. <sup>2</sup>	St. Juliana Fal- conieri.
Auctor bonæ sæculi .	r. <sup>2</sup>	The Sacred Heart.	Coelestis ales nuntiat .	p.	Annunciation.
Auctor luminis filius .	m. <sup>2</sup>	2nd S. in Lent.	Coelestis aula panditur .	p.	C. of Virginia.
Auctor perennis gloriæ .	m. <sup>2</sup>	Seventh Hour.	Coelestis aulae principes	p.	C. of Apostles.
Audi benigne conditor .	a. <sup>2</sup> r. s. y. p. s.	Lent.	Coelestis formam gloriæ	s. s.	Transfiguration.
Audimur almo spiritus .	p.	Whitsunday.	Coelestis urbs Jerusalem	r. <sup>2</sup>	Dedication of Ch.
Audit tyrannus anxius .	r. <sup>2</sup>	Holy Innocents.	Coeli cives applaudite .	a. <sup>1</sup>	Augustine, Ep. & Conf.
Aurea luce et decore .	r. <sup>1</sup> s. y. s.	Vig. of SS. Peter & Paul.	Coeli Deus sanctissime	m. <sup>2</sup> r. s. y. s.	W. Vespers.
Aures ad nostras .	r. <sup>1</sup>	Sundays. Lent.	Coelitus consors .	p.	St. Genovefa.
Aurora coelum purpurat	r. <sup>2</sup>	Sunda. after Easter	Coelitus Joseph decus .	r. <sup>2</sup>	St. Joseph.
Aurora jam spargit po- lum	m. <sup>2</sup> r. s. y. s.	Saturday. Lauds (do. in Lent. m).	Coelo datur quiescere .	p.	St. Barnabas.
Aurora lucis dum novae .	p.	Easter tide.	Coelo quoniam eadem gloria .	p.	All Saints.
Aurora lucis rutilat .	r. <sup>1</sup> m. <sup>2</sup> y. s. s.	Easter tide.	Coelo receptam plaudite	p.	St. Genovefa.
Aurora rutilat lucis .	s.	St. Columba.	Coelo redemptor proutit	r. <sup>2</sup>	Maternity B. V. M.
Ave maris stella .	r. s. y. p.	Fests of B. V. M.	Coelorum regi psallite	s.	St. Mary Magd.
Ave mater Anna .	s. s.	St. Anne.	Quiaudemus Magdalenæ	s. s.	St. M. Magd. Sat. before Adv. (a)
Ave regina coelorum .	a. <sup>2</sup> r. <sup>2</sup> s. y. p.	Antiphon after Compline.	Concentu parili Justam .	m. <sup>2</sup>	St. Justa.
Barchinon læto Cucufate	m. <sup>1</sup>	St. Cucufatus.	Concinat nostra consilio	s.	St. Columba.
Bartholomææ coeli sidus	s. y. s.	St. Bartholomew.	Conditor alme siderum .	a. <sup>2</sup> r. <sup>1</sup> s. y. s.	1st S. in Adv.
Beata nobis gaudia .	m. <sup>1</sup> r. s. y. s.	Pentecost.	Congaudentes cum an- gelis	m. <sup>2</sup>	St. Catharine.
Beate martyr, prospera	a. m. <sup>2</sup> s.	St. Vincent.	Consors paterni luminis	m. <sup>2</sup> r. <sup>1</sup> s. y. s.	Tuesday. Matins.
Beate pastor Petre .	r. <sup>2</sup>	SS. Peter & Paul.	Convexa solis orbita .	m. <sup>1</sup>	None in Lent.
Beate Symon et Thadæe	s. s.	SS. Simon & Jude.	Cor arca legem .	r. <sup>2</sup>	Sacred Heart.
Beatorum armis inclutus .	a.	St. Martin.	Corde natus ex parentis .	y.	Vigil of Christmas
Benedictus fons Deus .	m. <sup>1</sup>	1st day Jan. Fast.	Corpus domus jejuniis .	r. <sup>2</sup>	St. John Cantius.
Bina coelestis aulae .	s. y. s.	St. John Apost.	Creator alme siderum .	r. <sup>2</sup>	Advent.
Bis novem noster populus	m. <sup>2</sup>	St. Engratia.	Crudelis Herodes Iseum .	r. <sup>2</sup>	Epiphany.
Cæteri nunquam nisi .	p.	Visit. of B. V. M.			
Carnis spumans mundiciam	r. <sup>1</sup>	St. Joseph.			
Cæter parentis viscera .	s. s.	Of B. V. M.			
Cætera matrum .	m. <sup>1</sup>	Innocent.			
Catharina mirabilis .	m. <sup>2</sup>	St. Catharine.			
Certum tenentes ordinem	m. <sup>1</sup>	Terce.			
Chorus dei fidelium magno	a. <sup>1</sup>	St. Peter Martyr.			
Chorus novæ Hierusalem	s. y. s.	Low Sunday.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
<i>Crux alma salve crux</i>	<i>p.</i>	Conception of Cross	<i>Felices memorum pangi-</i>	<i>p.</i>	C. of Abbots, &c.
<i>Crux sola languorum Dei</i>	<i>p.</i>	Invention of Cross	<i>mus</i>		
<i>Crux fidelis</i>	<i>s. y. s.</i>	Invention of Cross	<i>Felix Anna prae</i>	<i>s. s.</i>	St. Anne.
<i>Cultor Dei memento</i>	<i>m<sup>1</sup>. s. y. s.</i>	Passion Sun. ( <i>s. y.</i> )	<i>Felix dies mortalibus</i>	<i>p.</i>	Oct. of Ascension.
		Compline ( <i>m.</i> )	<i>Felix dies, quam proprio</i>	<i>p.</i>	Circumcision.
		1st Mon. in Adv.	<i>Felix felici praesule</i>	<i>al.</i>	Galdinus, Apb. Mnian.
<i>Cunctarum rerum omni-</i>	<i>m<sup>2</sup>.</i>		<i>Felix morte tua qui</i>	<i>p.</i>	C. of Martyrs
<i>potens</i>			<i>Felix per omnes festum</i>	<i>y.</i>	SS. Peter & Paul.
<i>Cunctarum rex omni-</i>	<i>m<sup>2</sup>.</i>	1st Sun. in Adv.	<i>Felix terra quae fruc-</i>	<i>m<sup>2</sup>.</i>	St. Fructuosus.
<i>tens</i>			<i>tuoso</i>		
<i>Cunctus mundus patule</i>	<i>m<sup>2</sup>.</i>	St. Thomas.	<i>Felix Tarraco Fructuoso</i>	<i>m<sup>2</sup>.</i>	St. Fructuosus.
<i>Custodes hominum psal-</i>	<i>r<sup>2</sup>. p.</i>	Guardian Angels.	<i>Feno jacere pertulit</i>	<i>m<sup>2</sup>.</i>	Christmas.
			<i>Festi laudes bodiorni</i>	<i>r<sup>2</sup>.</i>	Feast of Trinity.
<i>Davidis soboles, gloria</i>	<i>p.</i>	Sat. of B. V. M.	<i>Festis laeta sonent</i>	<i>p.</i>	C. of Virgins.
<i>Debita cessant elementa</i>	<i>p.</i>	Circumcision.	<i>Festiva resonent compita</i>	<i>r<sup>2</sup>.</i>	Precious Blood.
<i>Debitam morti sobolem</i>	<i>p.</i>	Concept of B. V. M.	<i>Festum Christe rex per</i>	<i>m<sup>1</sup>.</i>	St. Thomas.
<i>Decora lux aeternitatis</i>	<i>r<sup>2</sup>.</i>	SS. Peter & Paul.	<i>Festum Columbae celebra</i>	<i>s.</i>	St. Columba.
<i>Decus sacraei nominis</i>	<i>m<sup>1</sup>.</i>	St. Andrew.	<i>Festum matris gloriose</i>	<i>s. s.</i>	Visitas of B. V. M.
<i>Dei canamus gloriam</i>	<i>p.</i>	Monday. Matins.	<i>Festum insignie proditi</i>	<i>m<sup>2</sup>.</i>	St. Agatha.
<i>Deus aeterni luminis</i>	<i>m<sup>2</sup>.</i>	Un. after Oct. Ep.	<i>Fidelis plebs ecclesiae</i>	<i>al.</i>	St. Anna.
<i>Deus creator omnium,</i>	<i>m. m<sup>2</sup>. s. y. s.</i>	Sat. Vspers. ( <i>s. y. s.</i> )	<i>Fit porta Christi pervia</i>	<i>m<sup>2</sup>.</i>	B. V. M.
<i>polique</i>		<i>m<sup>2</sup></i> Vespers ( <i>a</i> )	<i>Flagrans amore, perditos</i>	<i>p.</i>	Lazarus, &c., vi-
<i>Deus creator omnium,</i>	<i>m<sup>2</sup>.</i>	2nd Sat. in Lent.			sited by Christ.
<i>lucis</i>			<i>Fletus longaevis rex</i>	<i>s.</i>	Concept. B. V. M.
<i>Deus, ignee fons anima-</i>	<i>m<sup>1</sup>.</i>	Office of the Dead.	<i>Fons Deus vitae perennis</i>	<i>m<sup>2</sup>.</i>	St. Felix.
<i>rum</i>					
<i>Deus, immensa Trinitas</i>	<i>m<sup>2</sup>.</i>	C. of a just man.	<i>Fortem virili pectore</i>	<i>r<sup>2</sup>.</i>	C. of non-Virgins.
<i>Deus, immensa Trinitas</i>	<i>m<sup>1</sup>.</i>	C. of Confessor.	<i>Fortes cadendo martyres</i>	<i>p.</i>	C. of Martyrs.
<i>Deus, Pater ingente</i>	<i>m<sup>2</sup>.</i>	W. after Oct. Ep.	<i>Forti tegente brachio</i>	<i>p.</i>	Easter tide.
<i>Deus, qui certis legibus</i>	<i>m<sup>2</sup>.</i>	2nd Sun. in Lent.	<i>Frementur ergo corpo-</i>	<i>m<sup>2</sup>.</i>	Tuesday in Lent.
<i>Deus, sacraei nominis</i>	<i>m<sup>1</sup>.</i>	St. Andrew.	<i>rum</i>		
<i>Deus, sanctorum positi-</i>	<i>m<sup>2</sup>.</i>	The Innocents.	<i>Fulgens auctor aetheris</i>	<i>m<sup>2</sup>.</i>	Monday after Oct.
<i>mus</i>			<i>Fulges clara festivitas</i>	<i>s.</i>	of Epiph.
<i>Deus, tuorum militum</i>	<i>a. m<sup>1</sup>. r. y. s.</i>	C. of a just man ( <i>m</i> )	<i>Fulget hic honor sepul-</i>	<i>m<sup>1</sup>.</i>	St. Kentigern.
		C. of Martyrs	<i>chri</i>		St. Eulalia.
		( <i>a. r. s. y. s.</i> )	<i>Fumant Sabacia templa.</i>	<i>p.</i>	Purif. of B. V. M.
<i>Dicamus laudes Domino</i>	<i>m<sup>2</sup>.</i>	Sext Lent.	<i>Fundere preces tempus</i>	<i>m<sup>1</sup>.</i>	Ninth Hour.
<i>Die dierum princeps</i>	<i>p.</i>	Sunday. Matins.	<i>Gallicae custos Geno-</i>	<i>p.</i>	St. Genovefa.
<i>Dignas quis O Deus tibi</i>	<i>p.</i>	Thursday. Lauds.	<i>vefa gentis</i>		
<i>Divine crescebas puer</i>	<i>p.</i>	Epiphany.	<i>Gallo canente venimus.</i>	<i>m<sup>2</sup>.</i>	At cock-crow.
<i>Doctor egregie Paule</i>	<i>r<sup>1</sup>. s. y.</i>	St. Paul.	<i>Part of "Noctis tem-</i>		
<i>Domare cordis impetus</i>	<i>r<sup>2</sup>.</i>	St. Elizabeth of Portugal.	<i>pus"</i>		
<i>Dum Christe confixus</i>	<i>p.</i>	Pamionide.	<i>Gaude Mater Ecclesia</i>	<i>m<sup>2</sup>.</i>	St. Barbara.
<i>Dum morte victor obruta</i>	<i>p.</i>	SS. Philip & James	<i>Gaude mater pietatis</i>	<i>a. r<sup>1</sup>.</i>	Transfig.
<i>Dum nocte pulsa</i>	<i>r<sup>2</sup>.</i>	St. Venantius.	<i>Gaudeat cuncta pia</i>	<i>m<sup>2</sup>.</i>	St. James.
<i>Dum spargit aram</i>	<i>p.</i>	Comp. of B. V. M.	<i>Gaudet caterva nobilis</i>	<i>m<sup>2</sup>.</i>	St. Faustus, &c.
			<i>Gaudete flores martyrum</i>	<i>m<sup>1</sup>.</i>	Sun.-days in Adv.
<i>Ecce jam noctis</i>	<i>r. s. y. s.</i>	Lauds.	<i>Gentis Poloniae gloria</i>	<i>r<sup>2</sup>.</i>	St. John Cantius.
<i>Ecce parentes virginis</i>	<i>s.</i>	Present of B. V. M.	<i>Germinis nobilis Eulalia</i>	<i>m<sup>2</sup>.</i>	St. Eulalia.
<i>Ecce quem vates vetustis</i>	<i>m<sup>2</sup>.</i>	Decoll. of St. John	<i>Gesta sanctorum marty-</i>	<i>al.</i>	St. George.
<i>Ecce, saltantis pretium</i>	<i>p.</i>	Baptist.	<i>rum</i>		
<i>Ecce salvator omnium</i>	<i>m<sup>2</sup>.</i>	2nd Mon. in Adv.	<i>Gloriam sacrae celebra-</i>	<i>r<sup>2</sup>.</i>	The Winding
<i>Ecce sedes hic tonantis</i>	<i>p.</i>	Dedication of a Ch.	<i>mus</i>		Sheet.
<i>Ecce te, Christe, tibi</i>	<i>m<sup>2</sup>.</i>	Consecration of a Church.	<i>Grates peracto jam die</i>	<i>p.</i>	Compline. Feb. 2
<i>Ecce tempus idoneum</i>	<i>s. s.</i>	3rd S. in Lent.	<i>Grates tibi Jesu novas</i>	<i>a. m<sup>2</sup>.</i>	to Ash W.
<i>Ecquis ardentem rapitur.</i>	<i>p.</i>	St. Martin.			SS. Protasius &
<i>Egregie doctor Paule</i>	<i>r<sup>2</sup>.</i>	Conv. of St. Paul.			Gervasius.
		SS. Peter & Paul.	<i>Hac nocte hora praectus.</i>	<i>m<sup>2</sup>.</i>	At cock-crow.
<i>Emergit undis et Deo</i>	<i>p.</i>	Oct. of Epiph.	<i>Part of "Noctis tem-</i>		
<i>En castitatis lilium</i>	<i>s.</i>	C. of Virgins.	<i>pus"</i>		
<i>En, clara vox</i>	<i>r<sup>2</sup>.</i>	Advent.	<i>Haec dies sacrae fidel</i>	<i>al.</i>	St. Hieronymus.
<i>En Evangelistae adest</i>	<i>m<sup>2</sup>.</i>	St. Luke.	<i>Haec est dies qua</i>	<i>r<sup>2</sup>.</i>	St. Theresa.
<i>En festum prodit</i>	<i>m<sup>2</sup>.</i>	St. Euphemia.	<i>Haec illa solemnis dies</i>	<i>p.</i>	Annunciation.
<i>En futura Annae</i>	<i>s.</i>	Concept of B. V. M.	<i>Haec rite mundi</i>	<i>y.</i>	C. of a Matron.
<i>En martyris Laurentii</i>	<i>m<sup>1</sup>.</i>	St. Lawrence.	<i>Haec vera Christi famula</i>	<i>al.</i>	C. of Martyrs.
<i>En, ut superba</i>	<i>r<sup>2</sup>.</i>	Sacred Heart.	<i>Herasme presul nobilis</i>	<i>al.</i>	St. Erasmus.
<i>Enixa est puerpera</i>	<i>s. s.</i>	B. V. M.	<i>Hic duorum chara frat-</i>	<i>m<sup>2</sup>.</i>	SS. Emeterius and
<i>Eterne, &amp;c. See Aeterna</i>			<i>rum</i>		Celidonius.
<i>Ex more docili</i>	<i>al. r. s. y. s.</i>	Sun. Matins, Lent.	<i>Hic est dies verus Dei</i>	<i>a. m<sup>2</sup>.</i>	Easter tide.
		Sun. Vespers, Lent	<i>Hic Joannes mire natus.</i>	<i>m<sup>1</sup>.</i>	Decoll. of S. John
		( <i>a.</i> )			Baptist.
<i>Ex quo salus mortalium.</i>	<i>p.</i>	C. of Martyrs.	<i>Hinc functionis dies</i>	<i>m<sup>2</sup>.</i>	Of the Dead.
<i>Exiit cunis preciosus</i>	<i>p.</i>	Nat. St. J. Bapt.	<i>Hoc iussa quondam</i>	<i>p.</i>	Transfiguration.
<i>Exite filiae Non</i>	<i>p.</i>	Crown of Thorns.	<i>Homines superne condi-</i>	<i>r<sup>2</sup>.</i>	Friday Vespers.
<i>Exite filiae Non</i>	<i>r<sup>2</sup>.</i>	Crown of Thorns.	<i>tor</i>		
<i>Extimum vestis sacratae</i>	<i>m<sup>2</sup>.</i>	Easter Tuesday.	<i>Honorem (Honore) sanc-</i>	<i>m<sup>1</sup>.</i>	St. Eugenia.
<i>Exulta nimium turba</i>	<i>m<sup>1</sup>.</i>	St. Tirsus.	<i>tae Eugeniae</i>		
<i>Exultemus concrepantes</i>	<i>s.</i>	St. Magnus.	<i>Horis peractis undecim</i>	<i>m<sup>2</sup>.</i>	Eleventh Hour.
<i>Exultet aula coelestis</i>	<i>m<sup>2</sup>.</i>	St. Nicholas.	<i>Horres superbus nec</i>	<i>p.</i>	Wed. Vespers.
<i>Exultet coelum laudibus</i>	<i>r<sup>1</sup>. s. y. s.</i>	C. of Apostles.	<i>Hortator ille primus</i>	<i>m<sup>2</sup>.</i>	Sat. in Lent.
<i>Exultet cor praecordis</i>	<i>s. s.</i>	Holy Name.	<i>Hostis Herodes imple</i>	<i>m<sup>1</sup>. r<sup>1</sup>. s. y. s.</i>	Vigil of Ep ( <i>s. y. s.</i> )
<i>Exultet laudibus sacra</i>	<i>r<sup>1</sup>.</i>	Transfig.			Ep. ( <i>r<sup>1</sup>. m<sup>1</sup>.</i> )
<i>Exultet orbis gaudiis</i>	<i>r<sup>2</sup>.</i>	C. of Apostles.	<i>Huc vos gratifice plebs</i>	<i>m<sup>1</sup>.</i>	St. Vincent, &c.
			<i>Huc vos, O miseri</i>	<i>p.</i>	Epiphany.
<i>Fac Christe, nostri gratia</i>	<i>p.</i>	Epiphany.	<i>Hujus obtentu Deus</i>	<i>r<sup>1</sup>. s. s.</i>	—seq.
<i>Fando quis auditit Dei</i>	<i>p.</i>	Passion Sunday.			
<i>Favens redemptis vota</i>	<i>m<sup>2</sup>.</i>	Mid-Lent.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Hujus oratio Deus . . .	r <sup>2</sup> .	C. of non-Virgins.	Jesu, decus angelicum . . .	r <sup>2</sup> .	Holy Name.
Hujus supplicium pestis . . .	m <sup>2</sup> .	None, in time of War.	Jesu defensor omnium . . .	m <sup>2</sup> .	Midnight.
Hymne dum resonat . . .	p.	All Saints.	Jesu dulcedo cordium . . .	p.	Transfiguration.
Hymne produktionibus . . .	s.	St. Magnus.	Jesu, dulcis amor meus . . .	r <sup>2</sup> .	The Winding-sheet
Hymnum canamus gloriæ . . .	y.	Ascension.	Jesu, dulcis memoria . . .	r <sup>2</sup> s. s.	Holy Name.
Hymnum dicamus domini . . .	a.	Feria Vin coena domini	Jesu, nostra redemptio . . .	r <sup>2</sup> s. y. s. p.	Ascension, Complice (s. s.), Laude (y. p.). Vspers. (r <sup>2</sup> ).
Hymnum Mariæ Virginis . . .	m <sup>2</sup> .	Assumption of B. V. M.	Jesu, quadragenariæ . . .	s. y. s.	Lent.
Radem creati fructibus . . .	p.	Thurs. Matins.	Jesu, Redemptor omnium perpes corona . . .	r. s. y. s.	C. of Confessors.
Placea te puerpera . . .	p.	Compassion of B. V. M.	Jesu, Redemptor omnium qui morte . . .	m <sup>2</sup> .	Easter Week.
Memoranda, Altissimi . . .	a. m <sup>2</sup> .	Epiphany.	Jesu, Redemptor omnium quem lucis . . .	r <sup>2</sup> .	Terce.
Imago lucis paternæ . . .	s.	Image of our Lord.	Jesu, Redemptor omnium Summi parentis . . .	p.	Christmas.
Immensæ coeli conditor . . .	m <sup>2</sup> r. s. y. s.	Monday, Vespers.	Jesu, Redemptor maculi . . .	p.	Easter tide.
Imperatrix clementiæ . . .	s.	Compas. of B. V. M.	Jesu, rex admirabilis . . .	r <sup>2</sup> .	Holy Name.
Impiis gaudent viscera . . .	s. y. s.	Pentecost.	Jesu rex salvator . . .	s.	11,000 Virgins.
Impiis sunt quæ . . .	s.	See Vexilla.	Jesu, sacerdotum decus . . .	p.	C. of Bishops.
Impiis vati non erit . . .	p.	Decoll. of St. John Baptist.	Jesu, Salvator seculi (1) . . .	s. y. s.	Easter. Complice.
In Annæ puerperio . . .	s. s.	St. Anne.	Jesu, Salvator seculi (2) . . .	r <sup>2</sup> m <sup>2</sup> s.	All Saints.
In majestatis solio . . .	r <sup>2</sup> .	Feast of Trin.	Jesu solamen miseris . . .	s.	Image of our Lord.
In matris surgimus . . .	m <sup>2</sup> .	Th. after Oct. Ep.	Joannes hujus artis . . .	m <sup>2</sup> .	Thursday in Lent.
In Nativitas se coactus . . .	m <sup>2</sup> .	At cock-crow.	Jonam prophetam mitis . . .	m <sup>2</sup> .	Tuesday in Lent.
In noctis umbra desidem . . .	p.	Th. in Lent.	Jordanis oras prævia . . .	p.	Advent.
In passionem Domini . . .	s.	Advent. Complice	Joseph stirps Davidicæ . . .	r <sup>2</sup> .	St. Joseph.
Inclite rex magne . . .	m <sup>2</sup> .	Image of our Lord.	Jubes, et in præceptis . . .	p.	Tuesday. Matins.
Inclite festum pudoris . . .	m <sup>2</sup> .	Coron. of a King.	Jucundum nobis hunc . . .	m <sup>2</sup> .	St. Virasimus, &c.
Inconscia tuo, summe . . .	p.	St. Cecilia.	Juliani vita martyris . . .	m <sup>2</sup> .	St. Julian.
Ingrata gens Judeica . . .	s.	St. Peter's Chair.	Juanu tyranni pro fide . . .	p.	St. John at Lat. Gate.
Insigne festum Juliani . . .	m <sup>2</sup> .	Compas. of B. V. M.	Katharinæ collaudemus . . .	s.	St. Katharine.
Insignem Christi Crispinum . . .	m <sup>2</sup> .	St. Julian.	Labente jam solis rota . . .	p.	None.
Insignem Christi martyrem . . .	m <sup>2</sup> .	St. Crispin.	Laetare coelum plausibus . . .	p.	C. of Apostles.
Insignem Christi martyrem . . .	m <sup>2</sup> .	C. of Martyrs.	Laetis terra sonet plausibus . . .	p.	Nat. & Concept. B. V. M.
Instantis adventum Dei . . .	p.	Advent.	Lauda fideles concio . . .	s.	Crown of Jesus.
Intende nostris precibus . . .	m <sup>2</sup> .	Sunday.	Lauda mater ecclesia . . .	y.	St. Mary Magd.
Intende qui regis Israel . . .	a.	Christmas Day.	Laudem beatae Eulaliæ . . .	m <sup>2</sup> .	St. Eulalia.
Inter sulphure fulgura . . .	p.	Whitsunday.	Laudes sanctorum martyrum . . .	m <sup>2</sup> .	C. of Martyrs.
Intrae Christo Bethaniam domum . . .	p.	Lazarus, &c., visited by Christ.	Legis aguris pingitur . . .	r <sup>2</sup> .	Crown of Thorns.
Invenit rutilis dux bone . . .	m <sup>2</sup> .	1st Sun. after Oct. of Epiphany.	Lignum crucis mirabile . . .	p.	Exalt. of Cross.
Invite martyr unicum . . .	r <sup>2</sup> .	C. of Martyrs.	Linguunt tecta magi . . .	p.	Epiphany.
Irisolata integra et casta . . .	a <sup>2</sup> p. y. s.	Of B. V. M.	Luciæ festum celebret sancta . . .	a <sup>2</sup> .	St. Lucia.
Ira justis conditoris . . .	r <sup>2</sup> .	Precious Blood.	Lucis Auctor clemens . . .	m <sup>2</sup> .	Sun. Lent.
Iram quam merito . . .	m <sup>2</sup> .	In War, at Sext.	Lucis Creator optime . . .	m <sup>2</sup> r. s. y. s.	Sunday Vespers.
Iste Confessor Domini . . .	m <sup>2</sup> r. s. y. s.	C. of Confessors.	Lucis hujus festa colat . . .	m <sup>2</sup> r <sup>2</sup> .	St. Anne.
Iste electus Johannes . . .	m <sup>2</sup> .	St. John Evang.	Lugete pacis angeli . . .	p.	Friday. Vespers.
Iste quem laeti . . .	r <sup>2</sup> .	St. Joseph.	Lustra (ss) sex qui jam . . .	r. s. y. s.	Passion Sunday.
Iste populi pacillite . . .	m <sup>2</sup> .	SS. Simon & Jude.	Lux alma Jesu . . .	r <sup>2</sup> .	Transfiguration.
Jactantur ben quot . . .	p.	Mon. at Vespers.	Lux de luce Deus fons . . .	p.	Oct. of St. Denis.
Jam bene pastor Petre . . .	r <sup>2</sup> s. y. s.	St. Peter's chair, chains, & Vig. of SS. Peter & Paul.	Lux ecce surgit . . .	r. s. y. s.	Thursday. Lauda.
Jam Christe nomen . . .	p.	St. Eleutherius.	Lux Deus Christie pietas . . .	m <sup>2</sup> .	St. Augustine.
Jam Christe sol . . .	a <sup>2</sup> r <sup>2</sup> s.	Lauda. Lent.	Lux vera lucis claritas . . .	m <sup>2</sup> .	Sunday.
Jam Christus astra . . .	a. r. s. y. s.	Pentecost.	Macrentes oculi spargite . . .	r <sup>2</sup> .	C. of Passion.
Jam curus bonæ sextæ . . .	m <sup>2</sup> .	Sext.	Magna res nobis . . .	s.	Concept. B. V. M.
Jam dena nos perceptio . . .	m <sup>2</sup> .	Tenth Hour.	Magnæ Deus potentia . . .	m <sup>2</sup> r. s. y. s.	Thurs. Vespers.
Jam destinant suspiria . . .	p.	Christmas Day.	Magni palmam certaminis . . .	a <sup>2</sup> .	St. Perpetua.
Jam legis umbra clauditor . . .	m <sup>2</sup> .	Wed. Vesp. in Holy Week.	Magnum salutis gaudium . . .	a <sup>2</sup> .	Distribution of Palms.
Jam lucis orto sidere . . .	a. m <sup>2</sup> r. s.	Prime.	Mane nobiscum, Domine . . .	m <sup>2</sup> .	2nd Wedn. in Adv.
Jam meta noctis transit . . .	y. p. s.	Aurora.	Maria castis oculis . . .	r <sup>2</sup> .	St. Mary Magd.
Jam nil Hebræis . . .	p.	SS. Peter & Paul.	Maria ventre concepit . . .	y.	Christmas.
Jam non te lacerant . . .	p.	C. of Martyrs.	Maria macro saucia . . .	p.	St. Mary Magd.
Jam nunc ad litum . . .	m <sup>2</sup> .	St. Sebastian.	Martinae celebri plaudite . . .	r <sup>2</sup> .	St. Martina.
Jam nunc paterna . . .	y.	Sunday Matins.	Martine confessor Dei . . .	m <sup>2</sup> .	St. Martin.
Jam nunc quæ numeras . . .	p.	C. of Doctors.	Martyr Dei egregie . . .	a <sup>2</sup> .	St. Sebastian.
Jam passionis inchoandæ . . .	m <sup>2</sup> .	St. Julian.	Martyr Dei qui unicum . . .	m <sup>2</sup> r <sup>2</sup> s. y. s.	C. of Martyrs.
Jam sanctus moves opus . . .	p.	Friday Matins.	Martyr Dei Venantius . . .	r <sup>2</sup> .	St. Venantius.
Jam sol recedit . . .	r <sup>2</sup> .	Trinity Sunday.	Martyris festum rutilat . . .	m <sup>2</sup> .	St. Marcellus.
Jam solis excoelum jobar . . .	p.	Sat. Vespers.	Martyris gentis (ss) Zoylique (Zolli) . . .	m <sup>2</sup> .	St. Zoylus.
Jam surgit hora terribilis . . .	a. m <sup>2</sup> .	Sext.	Matbia iuste duodeno . . .	s. y. s.	St. Matthias.
Jam ter quateris . . .	y.	Terce.	Matris intactæ venerandæ conjux . . .	p.	St. Joseph.
Jam toto subitus . . .	r <sup>2</sup> .	3rd Sun. in Lent.	Matthæe sancte bino . . .	s. s.	St. Matthew.
Jerusalem gloriosa . . .	m <sup>2</sup> .	Seven Dolours.	Memento de Deo Icus . . .	p.	Little Office, of B. V. M.
Jesu auctor clementiæ . . .	s. s.	St. Adrian.	Memento rerum Conditor . . .	r <sup>2</sup> .	Office of B. V. M.
Jesu, corona creator . . .	s. r.	Holy Name.	Memento salutis auctor . . .	a. s.	St. Michael.
Jesu, corona Virginum . . .	a. m <sup>2</sup> r. s. y. s.	C. of Confessors.	Mille quem stipant solio . . .	p.	
		C. of Virgins.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Miracula primeva ymnorum	m.	Prologue to Hymns (1775).	O luce quae tui lates . .	p.	Holy Trinity.
Miraculum laudabile . .	a.	Ordin. of St. Ambrose.	O luce qui mortalibus . .	p.	Sunday. Vespers.
Miramur, O Deus, tuae . .	p.	Wed. Matins.	O lux beata Trinitas (I).	m <sup>1</sup> . s. y. s.	2nd Sun. after Oct.
Mirator hostis posce . .	m <sup>2</sup> .	Tuesday in Lent.			Epiph. (m).
Miris modis repente . .	r <sup>2</sup> .	St. Peter's Chains.			Sat. Vesp. (r <sup>1</sup> . s. y. s.)
Miris probat esse modis . .	p.	St. Stephen.	O lux beata Trinitas (II)	r <sup>1</sup> .	Feast of Trin.
Misum Redemptorem . .	p.	Christmas.	O magne rerum Christo . .	m <sup>2</sup> .	St. Acemilian.
Molles in agnus seu lupus . .	p.	Holy Innocents.	O Maria noli flere . . .	s. s.	St. Mary Magd.
Montes, superbum verticem	p.	Visit. of B. V. M.	O nata lux de . . . . .	s. s.	Transfiguration.
Mortale, coelo tolle . . .	p.	Nat. & Concep. of B. V. M.	O Nazareth, lux . . . .	m <sup>1</sup> .	Monday in Lent.
Mundi salus affutura . .	s. s.	Visit. of B. V. M.	O nimis felix . . . . .	r. s. y. s.	St. John Bapt.
Mundi salus qui nascetur . .	p.	Compline, Christmas & Epiph.	O Pater sancte mitis . .	s. y. s.	Trinity Sunday.
Mysterium ecclesiae . . .	a.	(1) Purif. of B. V. M.; (2) Office of B. V. M.; (3) Visit. of B. V. M.; (4) Annunc. of B. V. M.	O Petre, petra ecclesiae . .	m <sup>1</sup> .	St. Peter's Chair.
			O pulchras acies . . . .	p.	C. of Abbots, &c.
			O quam glorifica . . . .	s. y. p.	Assump. of B. V. M. (s. y). Sat. (p), Little Office (p)
Mysterium signifer . . .	a.	St. Michael Arch.	O quam juvat fratres . .	p.	Tues. Vespers.
Mysterium mirabile . .	r <sup>2</sup> .	The Winding-sheet	O qui perpetuus nos . .	p.	C. of Doctors.
Mysticum melos persolvat	m <sup>2</sup> .	St. Faustus, &c.	O qui tuo, dux martyrum	p.	St. Stephen.
			O quot undis . . . . .	r <sup>2</sup> .	Seven Dolours of B. V. M.
Nardi Maria pistici . . .	r <sup>1</sup> .	St. Mary Magd.	O rerum Domine conditor	m <sup>1</sup> .	St. Genesius.
Nardus Columbae floruit	m <sup>1</sup> .	St. Columba.	O sacerdotum inclita . .	m <sup>1</sup> .	St. Babylas.
Nativitatem pueri . . .	m <sup>2</sup> .	St. John Baptiste.	O salutaris fulgens . . .	s.	Visitation of B. V. M.
Natus Parenti redditus . .	p.	St. Philip & James	O sator rerum . . . . .	s. s.	Transfiguration.
Necnon et ipsos protegit	m <sup>2</sup> .	St. Agnes.	O sol salutis . . . . .	r <sup>2</sup> .	Lauds. Lent.
Nili laudibus nostris eges	v.	Monday. Lauds.	O sola magnarum . . . .	r <sup>2</sup> .	Epiphany.
Nobis Olympus redditus . .	p.	Ascension.	O splendor aeterni Patris	p.	Lent. Compline.
Nocte surgentes vigilamus	r. s. y. s.	Sunday. Matins.	O stella Jacob . . . . .	r <sup>2</sup> .	Purity of B. V. M.
Noctis tempus jam praeterit	m <sup>1</sup> .	4th Sun. in Lent.	O Thomas Christi . . . .	s. y. s.	St. Thomas.
Noctis tetrae primordia . .	m <sup>1</sup> .	At cock-crow.	O triplex honor . . . . .	m <sup>1</sup> .	St. Fructuosus, &c.
Non abluunt lymphae . .	p.	First Watch.	O Virgo pectus cul . . .	p.	C. of Virgins.
Non illam crucians . . .	r <sup>2</sup> .	Oct. of Epiph.	O virum regimen . . . .	m <sup>2</sup> .	For an army.
Non parva solo sanguine . .	p.	St. Martina.	O vos aetherei plaudite .	p.	Assump. of B. V. M.
Non unitatis ortus hic . .	m <sup>2</sup> .	C. of Just m. n.	O vos cum citharis . . .	p.	St. Mary of Egypt.
Non vana dilectum . . .	p.	Friday in Lent.	O vos unanimes Christiani	p.	Oct. of All Saints.
Nos imago Trinitatis . .	s.	C. of Virgins.	Obduxere polium nubila .	m <sup>2</sup> .	In time of rain.
Novum sidus emicuit . .	m <sup>2</sup> .	Image of Christ.	Obsidiones obvias . . . .	m <sup>1</sup> .	First Watch.
		St. Elizabeth of Hungary.	Octavus horae circulus . .	m <sup>2</sup> .	Eighth Hour.
Novum sydus exoritur . .	r <sup>1</sup> .	Transfig.	Omnies fideles plaudite .	s.	Present. of B. V. M.
Nox atra rerum . . . . .	r. s. y. s.	Thurs. Matins.	Omnibus manat cruor	p.	Decoll. of St. John Bapt.
Nox et tenebrae . . . . .	r. s. y. s.	Wed. Lauds.	ecce venis	m <sup>2</sup> .	St. Andrew.
Noxium Christus simul . .	p.	Circumcision.	Omnipotenti Domino . .	r <sup>2</sup> .	St. Elizabeth of Portugal.
Nullis te genitor . . . .	r <sup>2</sup> .	St. Hermenegild.	Opes decusque regium . .		
Nullis bibendi nemo . . .	m <sup>2</sup> .	Sat. in Lent.	Opprobria Jesu satur . . .	p.	Pascentide.
Nunc aurora, novae . . .	p.	Sat. B. V. M.	Optatus votis omnium . .	a.	Ascension.
		Little Office.	Opus peregrini tuum . . .	p.	Ascension.
Nunc cunctorum vox jucunda	m <sup>2</sup> .	St. Elizabeth of Hungary.	Orbe nunc toto celebratur	p.	St. Peter & Paul.
Nunc gestis ex veteribus .	a <sup>1</sup> .	St. Tyrus.	Orbis exultans celebret .	m <sup>2</sup> .	St. Anne.
Nunc sancte nobis . . . .	a. m <sup>1</sup> . r. s. y. s.	Terce.	Panditur saxo tumulus . .	p.	Lazarus, &c., visited by Christ.
Nunc suis tandem . . . .	p.	Nat. St. John Bapt.	Pange, lingua gloriosae	s.	St. Katharine.
O beata Jerusalem . . .	m <sup>2</sup> .	Restoration of a Church.	Pange, lingua, gloriosae corporis	a <sup>2</sup> . m <sup>2</sup> . r <sup>1</sup> . s. y.	Corpus Christi.
O beato mundi . . . . .	m <sup>1</sup> .	St. Christopher.	Pange, lingua, gloriosae lauream	r <sup>2</sup> .	Pascon and Palm Sunday & Invention of Cross.
O castitatis signifer et fortis	a <sup>1</sup> .	C. of Martyrs.	Pange, lingua, gloriosae praelium	m <sup>1</sup> . r <sup>1</sup> . s. y. s.	Good Friday (m <sup>1</sup> ). Inv. of Cross (m <sup>1</sup> ). Pass. & Palm Sunday (r <sup>1</sup> . s. y. s.)
O Christe palma martyrum	a <sup>1</sup> .	St. Mauritius.	Pange, lingua, gloriosae praelium certaminis	s.	Image of Our Saviour.
O Christe qui noster . . .	p.	Whitum Eve.	Pange, lingua, gloriosae praelium	s.	St. Nicholas.
O Christi martyr et . . .	m <sup>1</sup> .	St. Barbara.	Pange, linguam, Zachariae. [Changed to "Change lyram Zacharias" in 1775.]	m <sup>1</sup> .	St. John Baptist.
O coeli sydus lucide . . .	s.	St. Maurice.	Pange sanctae Catharinae gloriosa	a <sup>1</sup> .	St. Catharine.
O coelorum alme princeps	m <sup>2</sup> .	St. Michael.	Parata cum te poscerent	p.	Assump. of B. V. M.
O crux ave spes . . . . .	s.	Pascon Sunday.	Paschale mundo gaudium	r <sup>2</sup> .	C. of Apostles.
O decus sacrum virginum	m <sup>2</sup> .	Sat. Office of B. V. M. & Assump.	Pastore percussio minas .	p.	Conv. of St. Paul.
O Dei perenne verbum . .	m <sup>1</sup> .	St. Justus & Pastor	Pater superni luminis . .	r <sup>2</sup> .	St. Mary Magd.
O Dei sapientia . . . . .	s. s.	Presentation of B. V. M.	Patria aeterni soboles . .	p.	Ded. of Church.
O Dei Verbum Patris . . .	m <sup>1</sup> .	St. James.	Perfecto trino numero . .	m <sup>2</sup> .	None.
O fons amoris Spiritus . .	p.	Terce.	Perfusa non sic amne . .	m <sup>2</sup> .	Thursday in Lent.
O fortis O clemens Deus	p.	Thurs. Vespers.	Perfusa ora lachrymis . .	p.	St. Martin.
O gloriosa domina . . . .	r <sup>1</sup> . s.	Assump. of B. V. M. (r <sup>1</sup> ).	Petrus tyranne, quid . . .	p.	St. Peter in Prison.
		Compara. of B. V. M. (r <sup>1</sup> ).	Petrus beatus catenarum	r <sup>1</sup> .	St. Peter's Chair.
O gloriosa femina . . . .	s.	Lady Day.			
O gloriosa virginum . . .	r <sup>2</sup> .	Sat. of B. V. M.			
O jam beata quae suo . .	p.	C. of Holy Women			



First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Placare, Christe, servulis.	rs.	All Saints. St. Gabriel.	Rebus creatis nil egens.	p.	Sundays. Septuagesima to Lent.
Placet fremens pub- lico	m2.	Friday in Lent.	Rector potens verax.	a.m. r.s.y.s.	Sext.
Plagis magistri caecia.	p.	St. Mary Magd.	Rector, Redemptor et	m2.	C. of Saints.
Plasmator hominis Deus.	m. r. s. y. s.	Friday Vespers.	Redditum lucis, Domino	p.	Lazarus, &c., visit- ed by Christ.
Plaudat turba fidelium.	s.	St. Ninian.	Referre prius aeterna	m2.	Sat. in Lent.
Plaudat coelestis curia.	rs.	St. Joseph.	Regale Davidis genus.	p.	SS. Joachim & Anna
Pia Deo dicata.	m1.	SS. Cosmas and Damian.	Regali solio fortis.	rs.	St. Hermenegild.
Post Petrum primum.	a.	St. Andrew Ap.	Regi polorum debitas.	a.	St. Dionysius.
Principem			Regine coeli, lactare.	a2. rs. p.	Ant. Lauds and Compline.
Post ut occasum resolvit.	m2.	Ascension.	Regis superni nuntia.	rs.	St. Teresa.
Præclarum Christi mili- tem	m2.	St. Matthew.	Regis paternis debitus.	p.	SS. Philip & James.
Præclara custos vir- ginum	rs.	Immac. Concep. & Purity of B.V.M.	Regnator orbis summus.	p.	Guardian angels.
Predicta Christi mora.	p.	SS. Philip & Jas.	Regum progenies, laci- dum decus	p.	St. Joseph.
Præcepit ponti pertulit.	y.	Christmas.	Rerum Creator omnium.	p.	Saturday Lauds.
Primo die quo Trinitas.	rs.	Sun. ay. Matins.	Rerum Creator optime (1)	m2. r.s.y.s.	Wed. Matins.
Primo die quo omnium.	m. r. s. y. s.	Sunday. Matins.	Rerum Creator optime (2)	rs.	Holy Redeemer.
Pro operum linteis.	rs.	St. Mary Magd.	Rerum Deus fons.	m2.	Satur. Vespers.
Procul maligni cedite.	p.	St. Mary Magd.	Rerum Deus tenax.	a. m2. r. s.	None. (d.r.s.y.s.). Vespers (m).
Promove vocem, mens cano- rum	p.	Five Wounds of Christ.	Resonat ecclesia laudum.	y. s.	11,000 Virgins.
Promove committas tibi.	p.	St. Peter's Chair.	Rex æternæ Deus fons.	m2.	In War.
Promissa mundo gaudia.	p.	SS. Joachim & Anne	Rex æternæ Domine.	rs.	Easter-tide.
Promissa, tellus, concipe.	p.	Ascension.	Rex confessorum inclite.	s.	St. Kentigern.
Promittis et servas datam.	p.	Wed. Lauds.	Rex gloriæ Martyrum.	m1. r.s.y.s.	C. of Martyrs.
Prompta cuncta Catho- licæ	m2.	SS. Michael and Gabriel.	Rex gloriæ Præsulum.	rs.	C. of all Popes.
Proxi regamus Philippe.	y.	St. Philip.	Rex sempiternæ coelitem.	rs.	Sunday. Matins.
Psallat altitudo coeli.	m1.	Low Sunday.	Rex summe regum.	p.	St. Louis.
Puer hic sonat Iohannes.	m1.	St. John Baptist.	Romane Christi fortis.	m1.	St. Romanus.
Puer sanctus veneratur.	s.	St. Maurice.	Sacer octavarum dies.	m1.	Circumcision.
Pulsus superbis acerbis.	p.	Annunciation.	Sacer puritatis dies.	m2.	Purif. B.V.M.
Quæ lapsu tacto stella.	p.	Epiphany.	Sacrae parentes Virginis.	s.	Presentation of B. V.M.
Quæ coelo nova nunc.	p.	Assump. of B.V.M.	Sacrae triumphum mar- tyris	m2.	St. Maritana.
Quæ gloriæ tanta	p.	Conv. of St. Paul.	Sacra Christi tempora.	m2.	St. after Ascension
Quæ longa tandem Virgo.	p.	Assump. of B.V.M.	Sacra veni Spiritus.	m2.	Pentecost.
Quæ stela sole pulchrior.	p.	Epiphany.	Sacratum Christi anti- stitem (1)	m.	St. Augustine.
Quæ te pro populi cri- minibus nova	p.	Lent. Five Wounds of Christ.	Sacratum Christi anti- stitem (2)	m1.	St. Gerontius.
Quæ turba nuptialibus.	p.	St. Ursula.	Sacri senatus, Petre.	p.	St. Peter's Chair
Quemam lingua tibi.	rs.	Lance and Nails.	Sacri triumphales tul.	a.	SS. Nazarius and Celina.
Quis potestas, Petre.	p.	St. Peter's Chair.	Sacris solemnibus juncta.	m2. r.s.y.p.s.	Corpus Christi.
Quam Christe signasti.	p.	C. of Martyrs.	Sacrum tempus in calculo.	m2.	SS. Cyriacus and Paula.
Quem nos poterat afflicto.	p.	Transfiguration.	Saepe dum Christi.	rs.	B.V.M. Help of Christians.
Quar o die jam foetibus.	m2.	3rd Sun. in Lent.	Saevo dolorum turbine.	rs.	C. of Passion.
Quem misit in terras.	p.	C. of Apostles.	Salutis æternæ dator.	rs.	All Saints.
Quem nos, quem tene- brae	p.	St. John Evang.	Salutis humanæ dator (1)	rs.	Ascension.
Quem terra pontus.	r. s. y. s.	Feast of B.V.M.	Salutis humanæ dator (2)	rs.	B.V.M. Pure Heart.
Quem nunc quadrifido.	m2.	Fourth Hour.	Salvator mundi Domine.	s. y. s.	Christmas (s. s), Trin. (y).
Qui Christiano gloriantur.	p.	St. Peter in Prison.	Salve, regina, mater.	rs.	Ant. Lauds and Compline.
Qui natus es de virgine.	p.	Doxology.	Salvete Christi vulnera.	rs.	Precious Blood.
Qui nos creas solus.	p.	Sundays Sept. to Lent.	Salvete clavi et lancea.	rs.	Lance and Nails.
Qui nube rupta, te.	p.	Doxology.	Salvete flores martyrum.	rs. p.	Holy Innocents.
Qui seris hodie.	p.	Purif. of B.V.M.	Sancita mater istud.	rs.	Seven Dolours of B.V.M.
Qui te, Deus, sub intimo.	p.	C. of just men.	Sancte Dei prestose.	s. y. s.	St. Stephen.
Qui te revelas Gentibus.	p.	Doxology.	Sanctissimæ Leucadiæ.	m1.	St. Leucadia.
Quis tibi libet per Moysen.	m2.	Fifth Hour.	Sanctorum meritis inclita.	m1. r.s.y.s.	C. of Martyrs.
Quicumque Christum.	rs.	Transfiguration.	Sat Paule sat terris.	p.	Conv. of St. Paul.
Quis moras nectis?	p.	Nat. St. John Bap.	Scripta sunt coelo duo- rum	m1.	SS. Eusebius and Celsentius.
Quid obstinata pectora.	p.	St. Stephen.	Scripta sunt in coelo plu- rum	m1.	St. Sebastian.
Quid sacrum, virgo.	p.	C. of Virgins.	Sebastiani martyris sol- lemne	m2.	Monday in Lent.
Quid tu relictis urbibus.	p.	C. of Abbots, &c.	Sed cur vetustæ.	m2.	Wedn. in Lent.
Quid tempus ades.	m1.	First Watch.	Sed mox in auras.	p.	Fifth day of Oct. Ascension.
Quis ille, sylvia.	p.	Decoll. of St. John Bap.	Sermone blando angelus.	s. y. s.	Low Sunday.
Quis forma crevit per Deo.	p.	Crown of Thorns.	Si quid virginitas.	p.	St. Ursula.
Quis fugis præcepit?	p.	St. Martin.	Signum novi crux.	p.	Invention of Cross
Quis sacrum arbor te.	p.	Visit. of B.V.M.	Si hæc sub alto vertice.	p.	C. of Evangelists.
Quis vos magistri gloria.	p.	Whitunday.	Si qui rite canat.	p.	St. John Evang.
Quis convulsis artibus.	m2.	Midnight.	Sol angelorum respice.	m1.	Compline.
Quid carne Christum.	p.	Assump. of B.V.M.	Solemne festum ples.	m2.	St. Sebastian.
Quid chorus vatium.	s. y. s.	Purif. of B.V.M.	Solemne nos jejuni.	p.	Lent Lauds.
Quid lex adumbravit.	p.	Lent. Matins.	Solemne ruit ac.	m2.	St. Matthew.
Quidcumque in orbe.	rs.	St. Peter's Chair.			
Quidcumque vincis.	rs.	St. Peter's Chair.			
Quidquid diem deter- minant	m2.	Twelfth Hour.			
Quomodo fiet petiti.	s.	Annun. B.V.M.			
Quis in bustis, Saul.	p.	Conv. of St. Paul.			
Quis junxit annos.	p.	SS. Peter & Paul.			
Quis pompa sacelli que- pes	p.	St. Joseph. H. of B.V.M.			
Quis freget uno castitas.	p.	St. Ursula.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Solve vocem meam sonora	m <sup>o</sup> .	Friday in Easter Week.	Urbem Romuleam quis furor	p.	St. John at Lat. Gate.
Somno reflecti artubus	m <sup>o</sup> . r. s. y. s.	Monday. Matins.	Urbis magister Tasciae	m <sup>l</sup> .	St. Cyprian.
Sperni sancti martiris	m <sup>l</sup> .	St. Speratus.	Urbis Romuleae jam toga	m <sup>l</sup> .	St. Torquatus.
Splendor p. t. rinae gloriæ	a. m <sup>l</sup> . r. s. y. s.	Mon. t. Lauda (a. r. s. y. s.) Epiph.	Urbs beata Hierusalem	r <sup>l</sup> . s. y. s.	Dedication of a Ch.
Squalent arva soli	m <sup>o</sup> .	For rain.	Ut quænt laxis	p.	St. John Baptist.
Stabat mater dolorosa	r <sup>l</sup> .	Seven Dolours of B. V. M.	Veni Creator Spiritus	r. s. y. p. s.	(1) Pentecost (r <sup>l</sup> . s. y. p. s.); (2) At vesting for Mass (s).
Statuta decreto Dei	p.	Advent.	Veni Redemptor gentium	m <sup>l</sup> . s. y. s.	Christmas Day.
Stephani primi martyris	a.	St. Stephen.	Veni Superne Spiritus	p.	Whitsunday.
Scrupulis gentes; fit Deus	p.	Purif. of B. V. M.	Venit e coelo	r <sup>l</sup> .	Agony in the Garden.
Sublime Numen ter	p.	Holy Trinity.	Verbum Patris quod	m <sup>l</sup> .	4th Sun. in Lent.
Sudore sat tuo fides	p.	Conv. of St. Paul.	Verbum quod ante	p.	Epiphany.
Suetus antro bustuili	m <sup>o</sup> .	Wed. in Easter Week.	Verbum supernum pro-	m <sup>l</sup> . r. s. y. s.	1st Sun. in Adv.
Summae Deus clementiæ	r <sup>l</sup> .	Seven Dolours of B. V. M.	diens A Patre.	a. m <sup>l</sup> . r. s.	Corpus Christi.
Summae Deus clementiæ	m <sup>o</sup> . r <sup>l</sup> . s. y. s.	Saturday. Matins.	Verbum supernum pro-	y. p. s.	Office of B. V. M.
Summae Parens clemen-	r <sup>l</sup> .	Saturday. Matins.	diens nec Patris.	a.	Cons. of a Bp.
tiae (1.)			Vere gratia pleni es	m <sup>o</sup> .	Paschen Sunday.
Summa Parens clemen-	r <sup>l</sup> .	Trinity Sunday.	Verus Redemptor Christe	a <sup>l</sup> . r. s. y. p. s.	Palm Sunday (a).
tiae (2.)			Vexilla regis prodeunt		Exalt. and Inven-
Summe Confessor sacer	m <sup>l</sup> .	C. of Confessors.			tion of Cross (a. s.)
Summe largitor (y=seq.)	s. y. s.	1st Sun. in Lent.	Victis sibi cognomina	p.	Circumcision.
Summi largitor prae mil	r <sup>l</sup> .	St. Mary Magd.	Victor, Nabor, Felix, pil	a.	St. Victor.
Summi P. renti unice	p.	C. of just men.	Virginis proles, opifex-	m <sup>l</sup> . r. s. y. s.	C. of Virgins.
Summi pusillus grex	a.	St. Alexander and St. Simplicianus	que		St. Christina.
Summi vatis preconium		Saturday. Vespers	Virginis sacrae trium-	m <sup>l</sup> .	St. Justa.
Supreme in tor cord um	p.	C. of Apostles.	phum (1)		C. of Virgins.
Supreme quales, Arbitr	p.	Whitsun Eve.	Virginis sacrae trium-	m <sup>l</sup> .	Compline of B. V. M.
Supreme Hector coelatum	m <sup>o</sup> .	Midnight.	phum (2)		Of B. V. M.
Surgentes ad te Domine.			Virginum robur, Deus	p.	Adv. Compline B. V. M.
			Virgo dei genetrax	p.	Seven Dolours of B. V. M.
Tandem laborum, gloriosi	p.	SS. Peter & Paul.	Virgo parens vixit	s.	Palm Sunday.
Tandem paracleti O Deus	p.	Saturday. Matins	Virgo singularis	s.	St. Saturninus.
Te centies mille	m <sup>l</sup> .	Sat. after Easter.	Virgo virginum prae-	r <sup>l</sup> .	Sundays. Septu.
Te decet bymnus in	m <sup>o</sup> .	St. Dorothea.	clara		to Lent.
Te deprecante corporum	r <sup>l</sup> .	St. John Cantius.	Vocaris ad vitam, sacrum	m <sup>l</sup> .	C. of Virgins.
Te Joseph celebrant	r <sup>l</sup> .	St. Joseph	Vocis audite novitas	m <sup>l</sup> .	All Saints.
Te Lac a, mundi Conditor	p.	Sat. before Septu-	Vos ante Christi tempora	p.	C. of Doctors.
		agesimus.	Vos O virginum cum	m <sup>l</sup> . r <sup>l</sup> . s. y. s.	1st Sun. in Adv.
Te lucis ante	a. m <sup>o</sup> . r. s. y. s.	Compline.	Vos sancti proceres vos	p.	(r <sup>l</sup> . s. y. s.)
Te lucis auctor	m <sup>o</sup> .	Sun. Matins in Lent.	Vos succensus Deo	p.	Weekdays in Adv.
Te in festatis Domino	m <sup>l</sup> .	Terce.	Vox clara ecce	m <sup>l</sup> . r <sup>l</sup> . s. y. s.	(m).
Te mater alma	r <sup>l</sup> .	Maternity of B. V. M.	Vox ecce vatum vivida.	m <sup>l</sup> .	SS. Justus and Abundus.
Te principem summo	p.	Tuesday. Lauds.			
Te Redemptoris	r <sup>l</sup> .	B. V. M. Help of Christians.			
Te Sancte rursus	p.	St. Louis.			
Te splendor et	r <sup>l</sup> .	St. Michael.			
Telluris aine Conditor	r <sup>l</sup> .	Tuesday. Vespers.			
Telluris ingens Conditor	m <sup>o</sup> . r <sup>l</sup> . s. y. s.	Tues. Vespers.			
Tellus tot annos quid	p.	Invention of Cross St. Louis.			
Templa nunc fument	p.	Purif. of B. V. M.			
Templi sacras pande	p.	Sunday night.			
Temposuport congruam	m <sup>o</sup> .	Holy Trinity.			
Ter sancta, ter potens	p.	St. Martin.			
Thure fumantes quis hic	p.	St. Michael.			
Tibi Christe, optador	r <sup>l</sup> . s. y. s.	Lance and Nails.			
Tinctam ergo Christ	r <sup>l</sup> .	Wed. in Lent.			
Transmissus captum prae-	m <sup>o</sup> .				
dicans. [Transmissus					
captum praeda, 1275]					
Trinitati altissime matri	a <sup>l</sup> .	All Saints.			
Christi					
Tristes erant Apostoli	r. s. s.	C. of Apostles.			
Tu Christe nostrum	s. s.	Ascension.			
Tu natale solum	r <sup>l</sup> .	St. Martina.			
Tu quem pater reliquit	p.	St. John Evang.			
Tu rex Redemptor	m <sup>o</sup> .	Saturday. Matins.			
Tu Trinitatis unitas (1)	m <sup>o</sup> . r. s. y. s.	Fri. Matins (r. s. y. s.)			
Tu Trinitatis unitas (2)	r <sup>l</sup> .	Trinity Sunday.			
Tuba clarifies ph-be	m <sup>o</sup> .	Of Marriage.			
Tunc coelum horruit et	s.	Image of our Lord			
Tunc hic Judas carnifex.	m <sup>o</sup> .	Maundy Thurs.			
Part of "Hostia He-					
rodes."					
Turba refuisti coelica	s.	St. Blaas.			
Utriusque nos undique	p.	Friday. Lauds.			
Utrix ipsa nunc sacris	p.	St. Mary of Egypt			
Uncta crux Dei cruce	p.	Exalt. and Susep-			
		tion of Cross.			
Uni sit et trino Deo	p.	Doxology.			
Unus bonorum fons	p.	Naivity of Concept.			
		of B. V. M.			
	</				

11 In addition to the *Breviaries* named above, two incomplete copies of the *Hereford Breviary* are available for collation. Among the Hereford hymns are the following, all of which are additional to those contained in the above table, and so far as we can trace, peculiar to this *Breviary* :—

First line of Hymn.	Use.
Aeternam celi gratiam . . .	St. Raphael.
Alma chorus Domini . . .	Holy Name.
Christi mater celsicola . . .	Visit. of B. V. M.
Corde natus . . . Ipse jussit	Christmas. Prime.
Corporis formam caduci	Christmas. Terce.
De sacro tabernaculo . . .	Visit. of B. V. M.
Ecce quem vates . . .	Christmas. Sext.
Excelsorum civium inclita	St. Raphael.
Exultet corulum gaudia . . .	St. Raphael.
Gaude mater ecclesia . . .	St. Thomas of Hereford.
Gaudet chorus fidelium . . .	St. Anne.
In Mariam vitæ viam . . .	Visit. of B. V. M.
Iuste iudex mortuorum	Christmas. None.
O digna laudibus . . .	St. Elizabeth.
Preflora splendens Anna . . .	St. Anne.
Quos alloquenter . . .	SS. Phil. & Jas. (St. post Ascensionem.)
Sanctorum meritis jungat . . .	St. Ethelbert.
Veni Creator . . . Memento	Motive of B. V. M.

12. *Monastic Breviaries.*—We append a further list of first lines of hymns drawn from Monastic Breviaries. We have omitted the first lines of all hymns common to both the secular and monastic Service Books, except in the case of a few rare hymns the wider use of which it seemed important to record. It will be observed that the following hymns are drawn almost exclusively from the *Proprium Sanctorum. Benedictine, Cistercian, Dominican, Franciscan, and Augustinian* Breviaries have been collated. The following editions have been made use of:—

(a) *Breviarium Monasticum secundum ritum Monachorum Ordinis S. Benedicti de observantia Congregationis Casinensis, alias S. Iustinæ de Padua. Venetian 1812.*

(b) *Breviarium sacri Ordinis Cisterciensis. Parisiis 1804.*

(c) *Breviarium secundum ordinem S. Dominici. Nurembergæ 1804.*

(d) *Officia Propria sanctorum Ordinis Minorum. Antverpiæ 1804.*

(e) *Breviarium Cassinensi Ordinis. Lugduni 1804.*

(f) *Breviarium Augustinianum, ad usum fratrum et monialium Ordinis Eremitarum Sancti Augustini. Venetiis 1804.*

In four specified cases the hymns are drawn from a MS. source in the British Museum.

First line of Hymn.	Breviary.	Use.
Ad glorias ad laureas . . .	f.	St. Thomas Villanov.
Ad panem medicum currite . . .	f.	Benediction of bread.
Ad preces nostras, delectatio . . .	a.	Sunday in Lent. Vespers.
Ad est triumphus nobilis . . .	c.	St. Peter Martyr.
Ad eam sancti coelestes . . .	f.	Relics of All Saints.
Ad eam festa jubileæ . . .	b.	Visit. B. V. M.
Aeterna Patria unice . . .	c. e.	St. Mary Magd.
Aeterno regi gloriae . . .	c.	Invent. of Cross.
Agathæ sacrae virginis . . .	b.	St. Agatha.
Agnes beatæ virginis . . .	b.	St. Agnes.
Almi prophetæ progenies . . .	b.	St. John Bapt.
Amor Jesu dulcissimo . . .	c.	Name of Jesus.
Amore Christi nobilis . . .	b.	St. John Evang. Both feasts.
[Amor recurso tempore] . . .	b.	Pt. of "Jesu corona celorum"
Apostolorum passio . . .	b.	SS. Peter & Paul.
Apostolorum supplicium . . .	b.	St. Laurence.
[Ara nefandi numinis] . . .	b.	Pt. of "Agnes beatæ."
Arcandus nostræ protinus . . .	b.	Pt. of "Mysterium signifer."
[Arcior aequi non] . . .	b.	Pt. of Almi prophetæ
Bellator armis inclytus . . .	b.	St. Martin.
Bernardus doctor inclytus . . .	b.	St. Bernard.
Bernardus inclytus ortus . . .	b.	St. Bernard.
Cantemus Domino grandia . . .	f. Add. MS. 30014	St. Monica.
Christe cunctorum dominator . . .	b.	Dedic. of a Church
Christum regemus et . . .	b.	All Saints.
Christus lux indeficiens . . .	b.	Corpus Christi.
[Clara diu gaudia] . . .	b.	St. Anne.
[Claro clare et] . . .	b.	Part of "Mala-chia solemnitas."
Coelestis regni nuptias . . .	f.	St. Juliana (Falcon).
Coeli cives applaudite . . .	c. f.	St. Augustine.
Coeli edux amabile . . .	f.	Commem. of St. Augustine.
Coelorum Domino dum . . .	f.	St. Philip Neri.
Cocinas plebs fidelium . . .	d.	St. Clara.
Civitas alme siderum . . .	f.	Holiest Redeemer.
Crocia arma fulgentia . . .	d.	Stigmata of St. Francis.
Crocia Christi mone . . .	d.	Stigmata of St. Francis.
Deo morem, dux militorum . . .	d.	St. Francis.

First line of Hymn.	Breviary.	Use.
Dei fide quâ . . .	a.	Lent. Terce.
[Denarium numero] . . .	b.	Pt. of "Hymnum dicamus."
Deus manens primordium . . .	a.	Transfig. Lands.
Diacede corpus inclytum . . .	f.	Trans. of St. Augustine.
Diva mortalis generis . . .	f.	St. Laurence Justinian.
Dive coelestis patriæ . . .	f.	St. John & S. Facundo.
Dum Christiano purpurata . . .	f.	1st Trans. of St. Augustine.
Dum prædo Hesperias . . .	f.	2nd Trans. of St. Augustine.
Ecclesiæ flos germinans . . .	f.	Commem. of St. Nicholas (Tol.).
En gratulemur hodie . . .	d.	St. Anthony.
En noctis medium . . .	d.	St. Gabriel.
Excelsæ princeps omnium . . .	f. Add. MS. 30014	St. Monica.
Exultet claro sidere . . .	c.	St. Peter Martyr.
Exultet coelum gaudiis . . .	f.	Conv. of St. Paul.
Fallacia undas sæculi . . .	d.	St. Didacus.
[Fallax ad patibulum] . . .	f.	Pt. of "Post Petrum."
Flores, o populi, fundite . . .	d.	St. Hippolytus.
Gaude felix Ungaria . . .	c.	St. Elizabeth of Hungary.
Gaude mater ecclesiam lactam . . .	c.	St. Dominic.
Generat virgo filias . . .	d.	St. Clara.
Hæc tuæ virgo monumenta . . .	c.	St. Katharine.
Hic est dies verus . . .	b. e.	Easter tide.
[Hic locus nempe] . . .	b.	Pt. of "Christe cunctorum."
Huc reges opibus . . .	f.	Commem. of St. Thomas (Vill.).
Hymnum dicamus Domino . . .	b.	Holy Cross. Crown of Thorns. Paschionide.
Hymnum festivæ gloriæ . . .	c.	Visit. of B. V. M.
Hymnum novæ lætitiæ . . .	c.	St. Dominic.
Illuminans altissime . . .	b.	Epiph. Vespers and Lauds.
In coelesti collegio . . .	d.	St. Francis.
In divinis operibus . . .	b.	Corpus Christi.
[In principio erat] . . .	b.	Pt. of "Amore Christi."
In profunda noctis . . .	f.	St. John Nepomuc.
Inclit patres Dominaeque . . .	f.	Seven Founders Ord. Serv.
Incola abruptæ rigidus . . .	f.	St. William (Feb. 10).
Inopem canamus Didacum . . .	d.	St. Didacus.
Integrum vitæ acclerisque . . .	f.	Commem. of St. Thomas (Vill.).
Intende qui regis Israel . . .	b.	Christmastide.
[Intrat Cistercium cum] . . .	b.	Pt. of "Bernardus inclytus."
Invictus hero numinis . . .	f.	St. John Nepomuc.
Ite matris ossa nostræ . . .	f.	Trans. of St. Monica.
Ite macrores animi . . .	f.	St. Nicholas (Tolent.).
Jam dies longo revoluta . . .	a.	St. Justina.
Jam fauces Hector ferat . . .	f.	St. John Nepomuc.
Jam ferox miles tibi . . .	c.	St. Katharine.
Jam nimis terro facinus . . .	f.	Seven Founders Ord. Serv.
Jam Regina discubuit . . .	b.	St. Bernard.
Jam surgit hora . . .	b.	Holy Week. Terce.
Jam toto subitus vesper . . .	f.	Seven Dolours B. V. M.
Jam lux vera mentium . . .	d.	St. Anthony.
Katharinæ collaudemus . . .	c.	St. Katharine.
Laeta stupet Thuringia . . .	c.	St. Elizabeth of Hungary.
Lauda fideli concilio . . .	c.	Crown of Jesus.
Lauda mater ecclesiam . . .	c. e.	St. Mary Magd.
Laudibus cives resonant . . .	d.	St. Benedict.

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Laudibus summus cele- berrimus	f.	St. Nicholas (To- lent.).	Qua Christus hora . . .	a.	Lent. Sext.
Laudibus virgo nimis	c.	St. Katharine.	Quicquid antiqui . . .	a.	St. Benedict.
Lana regi plena gaudio	d.	St. Anthony.	Quicumque certum quae- ritis	f.	Sacred Heart.
Lingua pangat et . . .	c.	Visit. of B. V. M.	Quocunque pergis virgi- nes	b.	Pt. of "Jesu corona virginum."
Luctus hujus festa . . .	b. c.	St. Anne.	[Ramos virentes sumpse- rat]	b.	Pt. of "Magnum salutis."
Lumen in terris . . .	c.	St. Vincent.	Rex Christe Martini . . .	a.	St. Martin.
Magister orbis maxime	f.	St. Augustine.	Rex sempiternae Domine.	a. c.	Easter.
Maguae dies lactitiae (1)	c.	Visit. of B. V. M.	Rusticum solo Benedicte	a.	St. Benedict.
Maguae dies lactitiae (2)	c.	St. Augustine.	[Saceri junguntur uteri]	b.	Pt. of "Adsunt festa."
Magne pater Augustine	c. f.	St. Vincent.	Salve crux sancta . . .	c.	Invent. of Cross.
Magne Vincenti nova	c.	2nd Trans. of St. Augustine.	[Sisti jubet martyrem]	b.	Pt. of "Agathae sacrae."
Magni parentis plaudite	f.	St. Mary Magd.	Solemnitas fidellum . . .	c.	St. Anne.
Magnum salutis gau- dium (1)	b.	Palm Sunday.	Spes orbis, o fidissima	f.	Commun. of St. Nicholas (Tol.).
Magnum salutis gau- dium (2)	b.	St. Malachy.	Stephani primi Martyris	b.	St. Stephen. Both feasts.
Malachias solemnita votis	d.	St. Martin.	[Sterili ventre prius]	b.	Pt. of "Orbis ex- ultans."
Martine par Apostolla	a.	St. Laurence.	Summi parentis filio . . .	f.	Sacred Heart.
Martyris Christi collimus	a.	St. Vincent.	Te canunt omnes Nicolae	f.	(1) Canonization of St. Nicholas (To- lent.).
Mente jocunda jubilent	c.	St. Gabriel.	[Te Christe rex piissime]	b.	(2) Feast of ditto.
Mentibus laetis jubilemus	d.	St. Nicholas (To- lent.).	Te ferant linguae cele- berrimae	f.	St. Monica.
Mundi creator maxime	f. Add. MS.	St. Didacus.	Ternis ter horis . . .	a.	Lent. None.
Mundi redemptor optime	d.	B. V. M.	Tot lacrymarum filius	f.	St. Monica.
Mysterium ecclesiae . . .	b. c.	Pt. of "Hic est dies."	[Trasuntur igitur mar- tyres]	b.	Pt. of "Aeterna Christi munera"
[Mysterium mirabile]	b.	St. Michael.	Urbs alma summo . . .	f.	Canonization of St. Nicholas (To- lent.).
Mysteriorum signifer	b.	St. Philip Neri.	Veni redemptor gentium	c.	Christmas.
Noctu dum Nerius . . .	f.	Pt. of "Martinae celebri."	Verbum supernum pro- dicens salvare	f.	Lance and Nail.
[Non illam crucians]	f.	St. Anne.	[Vere gratia plena]	b. c.	Pt. of "Mysterium Ecclesiae."
Novum sidus in supernis	c.	St. Dominic.	[Verso crucis vestigio]	b.	Pt. of "Apostolo- rum passio."
Novus athleta Domini	c.	St. Clara.	Virginem divus rapuit	a.	St. Justina.
O Clara luce clarior . . .	d.	St. Laurence Jus- tinian.	Virginis sacri redeunt	a.	St. Justina.
O decus coeli simul . . .	f.	St. Monica.	Virtutis heros maxime	f.	St. John a S. Fa- cundo.
O feminarum gloria . . .	f.	Pt. of "Optatus votis."	Vix in sepulchro conditur	f.	St. John Nepomuc.
[O grande cunctis]	b. c.	Trans. of St. Mo- nica.			
O mater augustissima	f.	Pt. of "Stephani primi."			
[O praeferenda gloria]	b.	Name of Jesus.			
O sole, Jesu, clarior . . .	f.	Holy Trinity.			
O Trinitas laudabilis	f. Add. M.S.	Name of Jesus.			
O vita, Jesu, cordium	f.	Relics of All Saints			
O vos unanimis . . .	f.	Ascension-tide.			
Optatus votis omnium	b. c.	St. Anne.			
Orbis exultans celebret	b.	Invent. of Cross.			
Originale crimen necans	c.				
Pangamus Nerio debita	f.	St. Philip Neri.			
Pange lingua gloriosae (1)	c.	St. Katharine.			
Pange lingua gloriosae (2)	f.	Lance & Nail.			
Paschali júbilo sonent	f.	Lance & Nail.			
Pastorem canimus; grex	f.	St. Thomas (Vill.)			
Pauperum patri super	f.	St. Thomas (Vill.)			
Pia mater et humilis . . .	c.	Comm. of non-Vir- gins.			
Plaude festivo pla . . .	f.	Appar. of Image of B. V. M.			
Plaude lingua gloriosum	f.	Commun. of St. Augustine.			
Plaude turba paupercula	d.	St. Francis.			
[Poenas cucurrit fortiter]	b.	Pt. of "Deus tu- rum militum."			
Post Petrum primum	b.	St. Andrew.			
Post triduum jussus . . .	b.	Pt. of "Apostolo- rum supparem."			
Praeclara septem lumina	f.	Seven Founders 3rd. Serv.			
Praescens dies expendatur	c.	St. Katharine.			
Praesulis dignus meritis	f.	St. Laurence (Jus- tin).			
Praesulum fidus ruti- lansque	f.	St. Simplician			
[Procedit e thalamo]	b.	Pt. of "Intende qui"			
Procul phalanges hosticae	f.	St. William (Feb. 10)			
[Profana dum accende- ret]	b.	Pt. of "Bellator armis."			
Proles de caelo prodit	d.	St. Francis			

13. In the above list several hymns already given in the former list are repeated, as indicated above; and *Proses* and *Sequences* are omitted, together with many hymns peculiar to local Breviaries or found in works of another kind, and those specially associated with the ancient *Hymnaries*, and with *Missals*. For these lists see *Hymnarium*, *Missals*, and *Sequences*, and the *Cross-Reference Index*. We may note that some of the hymns in the *Mozarabic Breviary* are of great length. That for St. Eulalia's Day (Dec. 10) consists of forty-five stanzas of five lines, and that for St. Vincent's Day (Jan. 22) of seventy-three stanzas of four lines each.

14. The great bulk of the above Hymns are unknown in English dress, or in the vernacular of the various countries where they are now or have been once in use. But in recent years English readers have become acquainted with many translations from the *Mozarabic*, *Ambrosian*, and *York Breviaries*, by various hands; the *Roman* by Bp. Mant, W. J. Copeland, and E. Caswall; the *Sarum* by J. M. Neale and J. D. Chambers; and the *Paris* by I. Williams,



J. Chandler, and J. D. Chambers. These translators, however, have not in every instance restricted themselves to Breviaries only. In common with W. J. Blew, R. Campbell, K. F. Littledale, J. Ellerton, J. W. Hewett, A. M. Morgan, H. M. Macgill, and others, they have gathered their treasures from various and widely scattered sources. [F. E. W.]

**Brewer, Jehoiada**, the "Sylvestris" of the *Gospel Magazine*, 1776, &c., was b. at Newport, Monmouthshire, in 1752. He was educated for commercial pursuits, but subsequently became a Congregational Minister, and as such was pastor at Redborough, Gloucestershire; at Sheffield, to which he went in 1783; at Carr's Lane Chapel, Birmingham (1798); and at the Livery Street Chapel, in the same town. He d. Aug. 24, 1817. A *Memoir* of him appeared in the *Evangelical Register*, 1835, p. 396. His best-known hymn is—"Hail, Sovereign Love, that first began" (q. v.).

**Bride of the Lamb, awake, awake.** *Sir E. Denny*. [Advent.] 1st appeared in *Hys. for the Poor of the Flock*, cir. 1837-8, No. 128, in 7 st. of 4 l.; again in his *Sel. of Hys.*, 1839, No. 332; and again in his *Hys. and Poems*, 1848, p. 36. In the last work it is entitled, "The Church cheered with the hope of her Lord's return." In 1855 it was included in Dr Walker's *Cheltenham Coll.*, No. 389, and in 1872 in Snapp's *S. of G. and G.* In *Kennedy*, 1863, it is given in 3 st. of 8 l. It is also found in a few American collections.

**Bride of the Lamb, rejoice, rejoice.** *Sir E. Denny*. [Advent.] This companion hymn to the foregoing, "Bride of the Lamb, awake, awake," was given in his *Hys. and Poems*, 1848, p. 38-9, in 6 st. of 4 l. From thence it passed into Dr. Walker's *Cheltenham Coll.*, 1855, and into Snapp's *S. of G. and G.*, 1872.

**Bridgman, Isaac.** In the year 1823, at which time he was Curate of Trinity Church, Forest of Dean, a pamphlet controversy arose as to his dismissal from the curacy. Subsequently he joined the Congregationalists, and became the Minister of St. John's Chapel, Walworth. For that congregation he pub. :—

*Six Hundred Hymns; Sacred Canticles, selected and composed by Isaac Bridgman*, Lond., 1826.

This collection contains 600 hymns. His "dying experience" was pub. in 1847, and a volume of *Miscellanies* in 1848. He was b. 1790, and d. July 5, 1846. In Snapp's *S. of G. and G.*, his hymn, "Behold the Saints of God," is dated 1830. It is No. 44 in the *Coll.* of 1836. [W. T. B.]

**Bridges, Matthew**, youngest s. of John Bridges, Wallington House, Surrey, and brother of the Rev. Charles Bridges, author of *An Exposition of the cxix. Psalm*, b. at The Friars, Maldon, Essex, July 14, 1800, and educated in the Church of England, but subsequently conformed to the Church of Rome. His works include, *Babbicombe, or Visions of Memory, with other Poems*, 1842; *Hymns of the Heart*, 1848 (enlarged in 1852); and *The Passion of Jesus*, 1852 besides some prose productions. From the last two works his hymns found in common use are taken, the greater number being from *Hymns of the Heart*. Besides the hymns

in use in G. Britain, as, "Behold the Lamb;" "My God, accept my heart this day," and others, the following, all of which were pub. in 1848, are found in several American collections, to which they were introduced mainly through the Rev. H. W. Beecher's *Plymouth Coll.*, 1855 :—

1. Bright were the mornings first impearl'd. *At the grave of Lazarus.*
2. Head of the hosts in glory. *All Saints.* From this is derived "Armies of God! in union," which is given in some American collections.
3. Lo, He comes with clouds descending (q. v.).
4. Rise, glorious Conqueror, rise. *Ascension.*
5. Still not thy plumage, gentle dove. *Morning.*

Of late years Mr. Bridges has resided in the Province of Quebec, Canada. [J. J.]

**Brigg, Julius**, b. at Leeds, 1840, is the youngest son of John Newsom Brigg, woollen merchant, of that town, and an earnest worker in Sunday Schools, in connection with which he wrote numerous hymns and poems. Mr. Julius Brigg entered the Wesleyan Ministry in 1864, since which time he has been engaged in full circuit work. His contributions to hymnody include the following hymns :—

1. **Father, from Thy throne in glory.** *Sunday S. Teachers.* Written in October, 1861, to be sung at the Annual Meeting of the Wes. S. S. Teachers of Leeds. It was pub. in the *Meth. S. S. H. Bk.*, 1879, *The Golden Harp S. S. H. Bk.*, and others.
2. **Lord of angels, pure and holy.** *Divine Worship.* A hymn for children written in March, 1871, and included in the *Meth. S. S. H. Bk.*, 1879.
3. **Friends of truth and liberty.** *Temperance.* Dated Sept., 1872, and given in the *Wesleyan Temperance H. and Songs*, 1877.
4. **The many are not always right.** *For Bands of Hope.* Written in June, 1876, and included in various Temperance hymnals, and in Stevenson's *Sch. Hy.*, 1880.
5. **If every little sunbeam.** *Temperance.* Dated Oct., 1877, and pub. in the *Wesleyan Temperance H. and Songs* the same year.
6. **Again we meet in gladness.** *R. S. Anniversary.* Written in 1880, and 1st pub. in Stevenson's *School Hymnal*, the same year.

Outside of hymnody Mr. Brigg has written somewhat extensively for the Wesleyan Magazines. [J. J.]

**Bright and joyful is the morn. J. Montgomery.** [Christmas.] This popular hymn was contributed to the 8th ed. of Cotterill's *Sel.*, 1819, No. 213, in 4 st. of 4 l., and repeated in Montgomery's *Christian Psalmist*, 1825, No. 489, and his *Orig. Hymns*, 1853, No. 17. Its use is somewhat extensive, both in G. Britain and America. The original text is usually given; but sometimes st. iii., l. 2, reads, "Christ, th' Incarnate Deity," for "The Incarnate Deity." It is sometimes dated 1825, in error.

**Bright as the sun's meridian blaze.** *W. Shrubsole, jun.* [Missions.] Written for the first meeting of the London Missionary Society, and dated Aug. 10, 1795 (*Fathers and Founders of the L. M. Soc.*, 1844). It subsequently appeared in the *Evangelical Magazine*, Sept., 1795, in 6 st. of 4 l., entitled, "On the intended Mission," "O send out Thy light and Thy truth," Ps. xliii. 3, and signed "Junior." Although thus printed anonymously, it was duly acknowledged by Mr. Shrubsole in his lifetime, and the original ms., with numerous corrections, is in the possession of his family, in his own autograph. (*Singers and Songs*, p. 326.) It was included in some of the older

collections, and is still in C. U. in G. Brit. and America. Orig. text in *Lyra Brit.*, 1867, p. 504.

**Bright Queen of heaven.** *H. Vaughan.* [*B. V. Mary.*] A poem in 4 st. of 4 l., entitled "The Knot," which appeared in Pt. ii. of his *Silex Scintillans*, or *Sacred Poems*, &c., 2nd ed., 1656, and again in the Rev. H. F. Lyte's reprint of the same, Lond., Pickering 1847 and 1883. In its original form it is not in common use; but as "Bright Queen of saints" it is found in the *People's H.*, 1867, No. 193. Orig. text in the Aldine ed. of *Vaughan*, 1883.

**Bright shadows of true rest.** *H. Vaughan.* [*Sundays.*] From the 1st part of his *Silex Scintillans*, 1650, where it is headed "Son-Days." It is in 3 st. of 8 l., and has been reprinted in the modern editions of *Vaughan's* work, as also in various selections of sacred poetry. In Dr. Martineau's *Hym. of P. and Praise*, 1873, it is No. 785. Orig. text, Aldine ed. of *Vaughan*, London, 1883, p. 97.

**Bright the vision that delighted.** *Bp. R. Mant.* [*Holy Trinity.*] This original hymn, one of several, was given in his *Ancient Hymns*, &c., 1837, No. 100, in 4 st. of 8 l., and headed "Hymn commemorative of the 'Thrice Holy'" (ed. 1871, p. 216). It is rarely given in its full form, st. iii. being usually omitted, as in the *H. Comp.*, No. 34. The most striking arrangement of the hymn is that beginning with the second half of the first stanza, "Round the Lord in glory seated," with the first half of the second stanza as a refrain. This is given in *Thring's Coll.*, No. 413, and is a most beautiful cento. Another form, beginning with the same line, is in the *Irish Church Hymnal*, No. 224. It is composed of st. i., l. 5-8, ii., iii. l. 5-8, and iv. T. Darling, in his *Hymns for the Ch. of England*, 1874, No. 110, has a cento in 4 st. of 4 l., as "Near the Lord in glory seated." In the ed. 1886, No. 160, another cento is substituted, beginning with st. i. [J. J.]

**Bright was the guiding star that led.** *Harriet Auber.* [*Epiphany.*] 1st pub. in her *Spirit of the Psalms*, 1829, p. 142, in 4 st. of 4 l. In America it has attained to a much greater popularity than in G. Britain, being found in many collections, sometimes attributed to the Rev. H. F. Lyte, and again to Miss C. Elliott. Orig. text in Lord Selborne's *Bk. of Praise*, 1862-7, p. 46, and Dr. Hatfield's *Church H. Bk.*, 1872, No. 363.

**Bright, William**, D.D., b. at Doncaster, Dec. 14, 1824, and educated at University College, Oxford, where he graduated B.A. (first class in *Lit. Hum.*) in 1846, M.A. in 1849. In 1847 he was Johnson's Theological Scholar; and in 1848 he also obtained the Ellerton Theological Essay prize. He was elected Fellow in 1847, and subsequently became Tutor of his College. Taking Holy Orders in 1848, he was for some time Tutor at Trinity College, Glenalmond; but in 1859 he returned to Oxford, and in 1868 became Regius Professor of Ecclesiastical History and Canon of Christ Church. His publications include:—

(1) *Ancient Collects, selected from various Rituals*, 1857, 2nd ed., 1862; (2) *History of the Church from the Edict of Milan to the Council of Chalcedon*, 1860; (3) *Sermons of St. Leo the Great on the Incarnation*, translated, with notes, 1862; (4) *Faith and Life*, 1864-66; (5) *Chapters of Early English Church History*, 1877; (6) *Private Prayers for a Week*; (7) *Family Prayers*

for a Week; (8) *Notes on the Canons of the First Four Councils*. He has also edited (9) *Eusebius' Ecclesiastical History*, 1872; (10) *St. Athanasius' Orations against the Arians*, &c., 1873; (11) *Socrates' Ecclesiastical Hist.*, (12) with the Rev. P. G. Medd, *Latin Version of the Prayer Book*, 1865-69. His poetical works are, (13) *Athanasius and other Poems, by a Fellow of a College*, 1859; and (14) *Hymns & other Poems*, 1866; revised and enlarged, 1874.

The last two works contain original hymns and translations. To the hymn-books he is known through his original compositions, seven of which are given in the revised ed. of *H. A. and M.*, and some are found elsewhere. In addition to "And now the wants are told," and "At Thy feet, O Christ, we lay" (q.v.), there are:—

1. **And now, O Father, mindful of the love.** *Holy Communion.* Pub. in *H. A. & M.*, 1875. Part of a composition in his *Hymns*, &c.

2. **Behold us, Lord, before Thee met.** (*Confirmation.*) Printed in the *Monthly Packet*, Nov. 1867, and, in a revised form, in the *Appendix to H. A. & M.*, 1868.

3. **How oft, O Lord, Thy face hath shone.** *St. Thomas.* Pub. in *H. A. & M.*, 1875.

4. **Once, only once, and once for all.** *Holy Communion.* Written in 1865, and pub. in his *Hymns*, &c., 1866, in 6 st. of 4 l. It was given in the *Appendix to H. A. & M.*, 1868; the new ed., 1875, and several other collections.

5. **We know Thee, Who Thou art.** *Prayer after Pardon.* Written in 1865, and pub. in his *Hymns*, &c., 1866, in 5 st. of 4 l. It was included in the *Appendix to H. A. & M.*, 1868, &c.

Canon Bright's hymns merit greater attention than they have received at the hands of compilers. [J. J.]

**Bright with all His crowns of glory.** *Sir E. Denny, Bart.* [*Christ in Glory.*] Pub. in the *Hym. for the Poor of the Flock*, 1838, No. 143, and his *Sel. of Hym.*, 1839, No. 333, and again in his *Hym. and Poems*, 1848, p. 53, in 4 st. of 6 l., and entitled "The King on His throne." It is a spirited hymn and worthy of more extended use than is accorded to it. In 1867 it was re-written in 3 st. for the *People's H.*

**Brightest and best of the sons of the morning.** *Bp. R. Heber.* [*Epiphany.*] 1st pub. in the *Christian Observer*, Nov. 1811, p. 697, in 5 st. of 4 l. (the last being the first repeated); and again in his posthumous *Hymns*, &c., 1827, p. 25. Few hymns of merit have troubled compilers more than this. Some have held that its use involved the worshipping of a star, whilst others have been offended with its metre as being too suggestive of a solemn dance. Cotterill gave it in the 8th ed., 1819, of his *Sel.*, and omitted it from the 9th, 1820; and Elliott, following the example in detail, had it in his 1st ed. *Ps. and Hym.*, 1835, and dropped it from the 2nd, whilst others have done much the same. It has, however, survived these changes, and has become one of the most widely used of the Bishop's hymns. In the American Presbyterian *Ps. & Hym. for the Worship of God*, Richmond, 1867, No. 69, it is given in an altered form as "Hail the blest morn! see the Great Mediator," and attributed in the Index to *Tate and Brady*. The Rev. R. Bingham has given a Latin rendering in his *Hymno. Christ. Lat.*, 1871: "Stella, micans coelo nitido magis omnibus una." [J. J.]

**Brightly did the light divine.** *H. Alford.* [*St. Barnabas.*] In Dean Alford's *Poetical Works*, 1868, this hymn is dated 1844, although it is not found in his *Ps. and Hym.* of that year. In the musical ed. of his *Year of*

*Praise*, it is given as 1845; but in the ed. of words only it is undated. In the revised ed. of *H. A. & M.*, 1875, it is in an unaltered form.

**Brightly gleams our banner.** *T. J. Potter. [Processional.]* This hymn, which has attained to great popularity, is found in various forms, the most widely used of which are:—

1. The original, which appeared, with music, in *The Holy Family Hymns*, 1860, No. 2, in 4 st. of 8 l., and a chorus of 4 l. This is distinctly Roman in every way, as will be gathered from st. iii. and v., which read:—

(iii.) Mary, Mother, Ave! Israel's lily hall! Comfort of thy children In this sinful vale. "Mid life's surging ocean, Whither shall we flee, Save, O stainless Virgin, Mother, unto thee?"	(v.) Jesus! Mary! Joseph! Sweet and holy Three! List the praise we pay you On our bended knee. May we sing your glory In glad realms above; Bound for ever to you, By the bonds of love."
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This text is repeated in numerous Roman Catholic hymnals for schools and missions, and may be consulted without any difficulty.

2. The text as in the *People's H.*, 1867, No. 1, was given in Walker's *App.* to the *Hymnal N.*, 1863. This is the nearest approach to the original, but is not in extensive use.

3. The third and most popular text is that which appeared in the 1867 *App.* to *Morrell and Howe*, and was repeated in the *App.* to *H. A. and M.*, 1868. In this the only portions of the original which are retained are st. i. and ii. (with considerable alterations) and the chorus, which is simply the opening lines repeated.

4. In the *App.* to the *S. P. C. K. Ps. and Hys.*, 1869, No. 421, this text is distinguished by the third stanza, "Patrons of our childhood," &c. It was repeated in *Church Hys.*, 1871, Mrs. Brock's *Children's H. Bk.*, 1881, Thring's *Coll.*, 1882, and many others. It has less of the original than any other arrangement of the hymn, and ranks next in extensiveness of use to that in *H. A. and M.* Mr. Ellerton's note to this hymn in the folio ed. of *Church Hys.* is in error by transposing the stanzas which he quotes.

5. The American use of this hymn in any form is very limited. In *Richards's Songs of Christian Praise*, N.Y., 1860, No. 464, we have st. i., ii. and iv., and in Stryker and Main's *Church Praise Bk.*, N.Y., 1882, No. 560, st. i., iii., and v. from No. 4 as above.

Although in some hymnals slight changes of these varying texts may be found, yet they are the generally accepted forms of the hymn. Taken together its use is very extensive; in the revised versions, however, far outnumbering the original in use. [J. J.]

**Bring the glossy branch, unfading.** *T. Davis. [Christmas.]* Pub. in his *Devotional Verse for a Month*, 1855, in 5 st. of 8 l., and entitled "Christmas Day." In 1877 it was republished in his *Annus Sanctus*, but omitted from his *Hys. Old and New*, 1864. It has been set to music by W. H. Havergal. In 1870 Snapp gave, in his *Songs of G. and G.*, No. 198, st. ii., iii. and v. slightly altered, as:—  
"Jesus, from the skies descending."

**Brontë, Anne**, sister of Charlotte, and daughter of the Rev. Patrick Brontë, B.A., Vicar of Haworth, Yorkshire, b. at Thornton, near Bradford, 1819; d. May 28, 1849. Anne Brontë was joint author with her sisters of a small volume of *Poems*, 1846, and personally of *Agnes Grey*, 1847; and *The Tenant of Wildfell Hall*, 1847, her nom de plume being *Acton Bell*. In 1851 a new edition of *Wuthering Heights*, by Ellis [Emily] Bell; and *Agnes Grey*, by Acton [Anne] Bell, was edited, with biographical notes, and selections from their papers by their sister, Charlotte Brontë. These selections consisted of poems and hymns by the two sisters. From those of Anne the following have come into C. C.:—

1. **I hoped that with the brave and strong.** *Time of Sorrow.* A hymn of much plaintive beauty, wrung from the writer by disappointment and affliction. It is in several collections, as *Horner's Cong. Hys.*, 1884, &c.

2. **My God, O let me call Thee mine.** *Lent.* Also very plaintive, but not so extensively in use. It is No. 291 in the *Bap. Hymnal*, 1873.

3. **Oppressed with sin and woe.** *Confidence.* The most popular, although not the best of her hymns. It is in many collections, both in G. Britain and America.

4. **Spirit of truth, be Thou my Guide.** *Spirit of Truth.* In a few hymnals, including Dr. Martineau's *Hys. of P. & Prayer*, 1873. [J. J.]

**Brooke, Stopford Augustus, M.A.**, was b. at Letterkeney, Donegal, Nov. 14, 1832, and educated at Trinity College, Dublin, graduating B.A. 1850; M.A. 1858. He carried off the Downes prize and the Vice-Chancellor's prize for English verse. On taking Holy Orders he was successively Curate of St. Matthew's, Marylebone, 1857-59; of Kensington, 1860-63; Chaplain to the British Embassy at Berlin, 1863-65; Minister of St. James's Chapel, York Street, London, 1866-75; and of Bedford Chapel, 1876. He was also appointed Chaplain in Ordinary to the Queen, in 1872. In 1865 he published the *Life and Letters of the late F. W. Robertson*; in 1874, *Theology in the English Poets*; in 1876, *Primer of English Literature*, &c. On seceding from the Church of England in 1881, he pub. for the use of his congregation, *Christian Hymns*, a collection of 269 pieces. Of these he is the author of:—

1. **Immortal Love, within Whose righteous will.** *Resignation and Prayer for Guidance.* No. 143, in 4 st. of 6 l. It has a strong likeness to Card Newman's "Lead, kindly light," is in the same metre, and might be called a companion hymn thereto. It was repeated in *Horner's Cong. Hys.*, 1884.

2. **It fell upon a summer day.** *Christ blessing little children.* No. 250, in 10 st. of 4 l.

3. **It is finished, all the pain.** *Good Friday.* No. 80, in 6 st. of 4 l.

4. **Let the whole creation cry.** *Invitation to Praise God.* An imitation of Ps. 148. It is No. 47, in 10 st. of 4 l., and is of special merit. In st. iv., ll. 3, 4 are from another source.

5. **Mysterious Spirit, unto Whom.** *Rest and Joy in God.* Based on a tr. by J. G. Whittier from Lamartine. It is No. 159, in 3 st. of 8 l. It was repeated in *Horner's Cong. Hys.*, 1884.

6. **Now that day its wings has furled.** *Evening.* No. 3, in 5 st. of 4 l.

7. **O God, Whose love is near.** *Divine protection desired.* No. 103, in 7 st. of 4 l. This is Toplady's "Your harp, ye trembling saints" re-written, only st. i. and iv. being absolutely by Mr. Brooke.

8. **O that Thou would'st the heavens rend And comfort.** &c. *Peace desired.* No. 149, in 4 st. of 4 l. The first line is from C. Wesley; also st. ii., l. 4, but the rest of the hymn is original.

9. **O Who is this that on a tree.** *Good Friday.* No. 79, in 8 st. of 4 l.

10. **Of as we run the weary way.** *Heavenly Witnesses of the struggles of Men.* No. 188, in 6 st. of 6 l.

11. **Still the night, holy the night.** *Christmas Carol.* No. 55, in 3 st. of 8 l. It is a tr. from the German, and is noticed under Mohr, Joseph.

12. **Through the starry midnight dim.** *Christmas.* No. 53, in 6 st. of 3 l., and the refrain "Hallelujah."

13. **When the Lord of Love was here.** *Life of Christ.* No. 66, in 6 st. of 4 l. It has passed into *The Norwich Hymnal*; and with the omission of st. vi. and the transposition of st. iv. and v. into *Horner's Cong. Hys.*, 1884. This is his finest hymn.

In addition, Mr. Brooke has made extensive alterations in the text of the hymns which he has adopted from other writers, and has also inserted in many instances additional stanzas into well-known lyrics, and thereby brought them, to some extent, into harmony with his theological views. His own compositions are marked by great freshness of thought and tenderness of expression. [W. G. H.]

**Brooke, William Thomas**, b. Jan. 9, 1848, and educated at the City of London School. After entering commercial life he felt a warm interest in hymnology, and from his intimate acquaintance with Daniel Sedgwick he gradually learnt all that Sedgwick had to teach. His hymns and translations were contributed to religious newspapers and periodicals. Many are still unpublished, but hymns of his will be found in the *Monthly Packet*, 1872; the *Methodist S. S. Hymnal*, 1880; the *Methodist Hymns for Missions*, 1882; his own *Churchman's Manual of Priv. and Fam. Devotion*, 1882; and in the *Altar Hymnal*, 1884. Following in Sedgwick's steps, he has authenticated the texts and authorship for several compilations (e.g.) *Methodist S. S. H. Bk.*, 1880; the *Cong. Bk. of Praise for Children*, 1881, and others. Originally a Baptist, he became in 1867 a member of the Church of England.

**Brooks, Charles Timothy**. An American Unitarian Minister, b. at Salem, Mass., June 20, 1813, and graduated at Harvard, 1832, and the Divinity School, Cambridge, U.S., 1835. In that year he began his ministry at Nahant, subsequently preaching at Bangor and Augusta (Maine), Windsor (Vermont). In 1837 he became pastor of Newport, Rhode Island, and retained the same charge until 1871, when he resigned through ill-health. For details concerning his hymn, "God bless our native land," see *God save the King*.

[F. M. B.]

**Brother, now thy toils are o'er**. *G. Moultrie*. [Burial.] Written during the singing of a requiem in the Church of St. Nicholas, Boulogne, in the summer of 1863, and first pub. in the *Church Times*, Sept. 3rd, 1864, and in his ed. of the *Primer*, 1864. In 1867 it was embodied in the author's *Hymns and Lyrics*, pp. 413-15, in 11 st. of 4 l., with the refrain; and, in an abridged form, in the *People's H.*, 1867, No. 380. Upon this last the Rev. John Ellerton's hymn, "Now the labourer's task is o'er" (q.v.), is based, and st. iii., vi., and vii. are specially represented therein as st. iii., v., and vi. Mr. Moultrie's hymn was originally intended "To be sung as the body leaves the church;" and is a free paraphrase of detached portions of the Roman Office for the Dead. Orig. text as above. Authorized arrangement in *People's H.*

**Brother, thou art gone before us**. *H. H. Milman*. [Burial.] This hymn is introduced by Dean Milman in his *Martyr of Antioch, a Dramatic Poem*, 1822, pp. 33-5, as being sung at "The Place of Burial of the Christians." At the close of a funeral at night, *Fabius*, Bishop of Antioch, is represented as saying:—

"So, by the side of martyr'd Babylon,  
Brother, thou slumberest; silent as yon stars,

And silent as the falling dews around thee,  
We leave thy verdant grave. But oh! shall we,  
When we put off the load of mortal life,  
Depart like thee as in a deeper sleep,  
With the sweet smile of life on the closed lips,  
(Or in an agony of mortal pain,  
By the pitch'd stake, or den of raging lions?)"

One of the first to extract it from the dramatic poem, and constitute it as a hymn for C. U. was Elliott, who included it in his *Po. and Hys.*, 1835. It soon became popular, and is given in a great number of hymnals in Gt. Britain and America. Orig. text in *H. Comp.*, with "fear" changed to "fears" in st. ii. l. 5.

**Brought to the Font with holy care**. *E. Oster*. [Holy Baptism—General.] 1st pub. in *Hall's Mitre H. Bk.*, 1836, No. 222, in 4 st. of 4 l., and entitled "For a Blessing on our Christian Privileges;" and again, with alterations, in the July number of the author's *Church and King*, for 1837. No. 238 in *Kennedy*, 1863, is the original *Mitre* text. Although not strictly speaking a hymn for Holy Baptism, yet it is suitable to be sung during a service when that Sacrament has been administered.

**Brown, Abner William**, M.A., b. at Mount Tirot, Jamaica, Sept. 30, 1800, but was removed from Jamaica to Scotland in 1802. His early education was at the Edinburgh High School, and University, from whence he passed to Lincoln's Inn to read for the Bar. Ill-health caused him to suspend all studies for some time. Ultimately he entered the University of Cambridge, and took his degree in 1830. Ordained in 1831 to the curacy of Pytchley, Northamptonshire, in 1832 he became the Vicar of the same parish, from whence he removed to Gretton, in the same county, in 1851. He d. there Sept. 15, 1872. He was an Hon. Canon of Peterborough Cathedral from about 1851. Canon Brown's hymnological productions are:—

(1) *Introits and Collect Hymns*, 1845; (2) *Pytchley School Hymn-Book*, 1848; (3) *Home Lyrics* (privately printed, and containing hymns by a deceased daughter), 1859; (4) *A Selection of Psalms and Hymns for Public Worship*, Lond., Hamilton, Adams, and Co., 1865.

To each of these works Canon Brown contributed original hymns. Beyond his own *Sel.*, very few of these hymns are in C. U. The most popular is "O God for ever near." [J. J.]

**Brown, James Baldwin**, B.A., s. of Dr. J. B. Brown, b. at the Inner Temple, Aug. 19, 1820. He received his education at University College, London, graduating B.A. in 1839. For a short time he studied for the Bar, but soon passed from the Inner Temple to Highbury College to prepare for the Congregational Ministry. In 1843 he became pastor of the London Road Congregational Chapel, Derby; and in 1846 of the Claylands Independent Chapel, Clapham Road, London. In 1870 his congregation removed to their new chapel at Brixton. In 1878 he was Chairman of the Congregational Union. Hed. at Brixton, 1884. His prose writings were numerous. He is known to hymnology chiefly through his popular hymn, "For increase of Faith"—"Thou Who our faithless hearts canst read."

**Brown, James Baldwin**, LL.D., barrister, of the Inner Temple, and father of the above J. B. Brown. In 1813 he joined Dr.



Raffles and J. H. Wiffen (the translator of *Tasso*) in publishing, anonymously, *Poems by Three Friends*. In the new ed., 1815, the authors' names were given. He also contributed a few hymns to Dr. Raffles's *Liverpool Coll.*, 1853. They have however died out of use. A specimen, "The manna to the fainting Jews" (*Christ the Bread of Life*), is given in *Lyra Brit.*, 1867, p. 90.

**Brown, John Newton, D.D.**, was b. at New London, Connecticut, June 29, 1803, and graduated at Madison University, 1823. From 1838 to 1845 he was Professor of Theology at New Hampton, New Hampshire, and from 1845-1849 pastor at Lexington, Virginia. He d. in 1868. Dr. Brown was some time editor of the Baptist Publication Society, the *Christian Chronicle*, and the *National Baptist*. His works include *Encyclopaedia of Religious Knowledge*, 1831; *Memorials of Baptist Martyrs*, 1834; *Poems*, 1840. His hymn:—

Go, spirit of the sainted dead, appeared in *The Psalmist* (Rev. B. Stow and S. F. Smith), 1843, No. 1100, and thence has passed into other Baptist collections. [F. M. B.]

**Brown, Phoebe, née Hinsdale.** A member of the Congregational body, b. at Canaan, Columbia County, New York, May 1, 1783, she was left an orphan when two years old. At nine she fell into the hands of a relative who kept a county gaol. These, says her son, "were years of intense and cruel suffering. The tale of her early life which she has left her children is a narrative of such deprivations, cruel treatment, and toil, as it breaks my heart to read." Escaping from this bondage at 18, she was sought by kind people, and sent for three months to a common school at Claverack, N.Y., where she learned to write, and made profession of faith in Christ. In 1805 she was married to Timothy H. Brown, a painter, and subsequently lived at East Windsor and Ellington, Connecticut, Monison, Mass., and at Marshall, Henry County, Illinois. She d. at the last-named place, Oct. 10, 1861. Most of her hymns were written at Monison, Mass. Through a life of poverty and trial she was "a most devoted mother, wife, and Christian." Her son, the Rev. S. R. Brown, D.D., became the first American Missionary to Japan, and two of her grandchildren are now in the same mission. In addition to her hymns, two or more volumes of prose by her have been published. Her *Autobiography* and *Poems* were being prepared for publication, when the editor died, and they are yet to appear. Despite all her disadvantages, Mrs. Brown's talents and work are superior to those of any other early female hymnist of America. It is hoped that her *ms.* may some day be competently examined, and selected portions from them be published. Four of her hymns appeared in Nettleton's *Village Hym.*, 1824, with the signature "B."

1. As once the Saviour took His seat. *Penitence.*
2. Go, messenger of love, and bear. *Missions.*
3. I love to steal awhile away. *Retirement.*
4. Welcome, ye hopeful heirs of heaven. *Young Converts.*

Of these No. 2 is a Missionary hymn, written in 1817, but first pub. in the *Village Hym.*, 1824;

No. 3 was written in 1818, and few hymns have a more pathetic history. It is this:—

Mrs. Brown was living at Ellington with "four little children, in a small unfinished house, a sick sister in the only finished room, and not a place above or below where I could retire for devotion." Not far off stood the finest house in the neighbourhood, with a large garden. Towards this the poor woman used to bend her steps at dusk, loving, as she writes, "to smell the fragrance of fruits and flowers, though I could not see them," and commune with Nature and God. This she did, never dreaming that she was intruding, her habits watched, or her motives misconstrued, till one day the lady of the mansion turned rudely upon her with "Mrs. Brown, why do you come up at evening so near our house, and then go back without coming in? If you want anything, why don't you come in and ask for it?" Mrs. B. adds, "There was something in her manner more than her words, that grieved me. I went home, and that evening was left alone. After my children were all in bed, except my baby, I sat down in the kitchen with my child in my arms, when the grief of my heart burst forth in a flood of tears. I took pen and paper, and gave vent to my oppressed heart."

The Poem then written is headed "An Apology for my Twilight Rambles, addressed to a Lady, Aug., 1818." The original has nine stanzas, the second beginning, "I love to steal awhile away." Years after, when Nettleton was seeking original matter for his *Village Hymns* (1824), this piece was abridged and altered into the present familiar form, either by Mrs. Brown herself, her pastor (Mr. Hyde), or Nettleton. Its popularity was great from the first. In 1853 it was included in the *Leeds H. Bk.*, and thus became known to English collections. It is found in *Lyra Sac. Amer.*, p. 29.

In 1819 Mrs. Brown wrote two hymns which were strangely overlooked by Nettleton, and did not appear till 1831 in Hastings's *Spiritual Songs*. These are:—

5. How sweet the melting lay. *Morning.*

6. O Lord, Thy work revive. *For a Revival.*

Both are found in *Lyra Sac. Amer.*, pp. 28-30. No. 6 was altered by the author for Nason's *Cong. H. Bk.*, 1857. This, according to Nason, is her authorized text. It is widely used in America, and is also found in a few English collections, including Reed's *H. Bk.* and the *N. Cong.*, and sometimes is attributed in error to Hastings. Her later hymns are:—

7. Great God, we would to Thee make known. This appeared in the *Mother's H. Bk.*, 1834.

8. We come, O Lord, before Thy throne. *For Sailors.*

9. Grant the abundance of the sea. *For Sailors.*

Two hymns for sailors, which appeared in Linsley and Davis's *Select Hymns*, 1836.

10. Assembled at [round] Thine altar, Lord. *Holy Communion.* This also appeared in the *Select Hymns*, 1836, and was altered for Nason's *Cong. H. Bk.*, 1857. It is a good hymn, and deserves wider adoption.

11. Jesus, this mid-day hour. *Noon.* "Written by special request for the Fulton Street [Noon] Prayer Meeting," about 1857.

In addition to the foregoing there are four hymns by her in *Parish Hymns* (Phila.), 1843, to which they were contributed; and there may be many others in various collections which are uncredited. [F. M. B.]

**Brown, William**, author of the hymn "Welcome, sacred day of rest" (*Sunday*), which appeared in *A Collection of Hymns, designed as an Appendix to Dr. Watts's Ps. and Hym.*, by T. Russell, M.A., 17th ed., 1839, No. 560, in 2 st. of 8 l., is known only as the writer of this hymn, and of a poetical work, pub. in 1822. The hymn is in somewhat

extensive use in G. Brit. and America. Orig. text in the S. P. C. K. *Ps. and Hys.* No. 195; and Dr. Hatfield's (Amer.) *Church H. Bk.*, 1872, No. 39; in each case with the orig. line, st. i., l. 2, changed from "Time of leaving worldly care," to "Sweet repose from worldly care."

**Brown-Borthwick, Robert**, b. at Aberdeen, May 18, 1840, and educated at St. Mary Hall, Oxford. Taking Holy Orders in 1865, he has been Curate of Sudeley (and Chaplain of the Winchcombe Union), Gloucestershire, 1865-6, and Evesham, 1866-8; Assistant Minister of Quebec Chapel, London, 1868-9; and Incumbent of Holy Trinity, Grange, near Keswick, 1869. He is now (1886) Vicar of All Saints, Scarborough. His publications, in addition to his prose works, are:—*Supplemental Hymn and Tune Book*, 1867 (4th ed., 1871); *Sixteen Hymns for Church and Home*, 1870; *Select Hymns for Church and Home*, 1871; and various *Kyries, Hymn Tunes, Chants, &c.* In addition he has rendered good service as one of the four Editors of the S. P. C. K. *Church Hymns*. In this last work three of his best hymns are found: "Come, O Jesu, to Thy Table"; "O Holy Jesu, Prince of Peace"; "Let us raise our grateful voices." Canon Westcott in his *Paraphrase Psalter* acknowledges Mr. Brown-Borthwick's assistance in preparing that work for the press as of great value thereto.

Of Mr. Brown-Borthwick's hymns the following appeared in his *Sixteen Hymns, &c.*, 1870:—

1. Come, O Jesus, to Thy Table. *Holy Communion.*
  2. Lord, in the watches of the night. *Midnight.*
  3. O Holy Jesu, Prince of Peace. *Holy Communion.*
- The author's note to this hymn is, "This is not a congregational hymn, but a meditation, to be read while non-communicants are retiring, or to be sung by the choir alone, anthem-wise, kneeling."

These hymns were repeated in his *Select Hymns, &c.*, 1871-85. The following is also in that collection:—

4. Let us raise our grateful [gladsome] voices. *Flower Services, or Thanksgivings.* "Written in Horseshole, on a summer morning in 1870," and pub. in the S. P. C. K. *Church Hys.*, 1871, &c. [J. J.]

**Browne, Felicia Dorothea.** [Hemans, F. D.]

**Browne, Charlotte Elizabeth.** [Tonna, C. E.]

**Browne, Jane Euphemia.** [Saxby, J. E.]

**Browne, Mary Ann.** [Gray, M. A.]

**Browne, Moses**, was b. in humble circumstances in 1703, and was distinguished as a poet and miscellaneous writer. He was Vicar of Olney, Bucks, and for some time Chaplain of Morden College, Blackheath, Kent, where he d. Sept. 13, 1787. His poetical works were:—

- (1) *Poems*, 1739; (2) *The Works, and Rest of the Creation*, in two parts. Pt. i. *An Essay on the Universe*; Pt. ii. *Sunday Thoughts, &c.*, 1752 (6th ed., 1805). His hymns are contained in Pt. iv. of the *Sunday Thoughts*, together with versions of Ps. 130 and 139. He is known chiefly through his hymn "When with a mind devoutly pressed" (*Penitence*), which is "Night Song, No. viii." in 5 st. of 4 l., of the *Sunday Thoughts*, having originally appeared in his *Poems*, 1739, p. 457. He complains in a note of editors of hymn-books printing this hymn "from an imperfect copy." It has been ascribed from time to time to various authors. (3) He also pub. in 1772, a tr. of J. L. Zimmerman's *Excellency of the Knowledge of Jesus Christ*, 1732, from which the hymn,

"Tis not too hard, too high an aim," is taken. It is annotated under "Es ist nicht schwer."

**Browne, Simon.** A contemporary of Dr. Watts, b. at Shepton Mallet, Somersetshire, cir. 1680, and d. in 1732. After studying for the Independent Ministry under the Rev. John Moore, of Bridgewater, he became pastor of an Independent charge in Portsmouth, and then, in 1716, of the Independent Chapel in Old Jewry, London. His later years were clouded by a peculiar malady, under the influence of which "he imagined that God had in a gradual manner annihilated in him the thinking substance, and utterly divested him of consciousness." It is supposed that the death of a highwayman at his hands during a violent struggle, followed by that of his wife and son a short time after, had much to do in producing this sad result. Whilst thus contending that he had no power to think, he produced a work in defence of Christianity, another in defence of the Trinity, a third as an Exposition of the 1st Ep. to the Corinthians, and a fourth in the form of a Dictionary. His publications number over 20. Of these works, he is known to hymnology through his:—

*Hymns and Spiritual Songs, in Three Books, designed as a Supplement to Dr. Watts, &c.*, 1729, 2nd ed. 1741, 3rd ed. 1760. It contains 166 hymns, 7 doxologies, and a Preface of some historical interest.

In the old collections Simon Browne's hymns (all of which are from the above collection) held a prominent position, but in modern hymnals they are fast passing out of use. The best known and most widely used are "Come, Holy [gracious] Spirit, Heavenly Dove," "O God, on Thee we all depend," and "Lord, at Thy feet we sinners lie." In addition the following are also in C. U.:—

1. Eternal God, Almighty Cause. *Unity of God.*
2. Eternal God, of beings First. *God all in all.*
3. Frequent the day of God returns. *Sunday.*
4. Great First of beings, Mighty Lord. *Creation.*
5. Great God, my joyful thanks to Thee. *Thanksgiving.*
6. Great God, Thy peerless excellence. *Imitation of God.*
7. Great Lord of earth and seas and skies. *Providence.*
8. Great Ruler of the earth and sky. *Providence.*
9. Hail, Holy Spirit, bright, immortal, Dove. *Whit-sunday.*
10. Hail, happy day, the [thou] day of holy rest. *Sunday.*
11. I cannot shun the stroke of death. *Death.*
12. Lord, Thou art good; all nature shows. *Divine Goodness.*
13. Lord, what a feeble frame is ours. *Frailty of Life.*
14. O God, on Thee we all depend. *Confidence in God.* [J. J.]

**Browne, Sir Thomas**, b. in St. Michael's, Cheapside, London, Oct. 19, 1605, and educated at Winchester, and at the Hall now known as Pembroke College, Oxford, graduating M.A. in 1626. He practised as a physician in Oxfordshire, Shipden Hall, near Halifax, Yorkshire, and at Norwich. In 1671 he was knighted by Charles II. at Norwich, and died there, Oct. 10, 1682. He wrote numerous scientific, antiquarian, and other works, including *Religio Medici*, 1642, and others, republished in Bohn's Library. The *Religio Medici* has been edited in the *Golden Treasury* series, Macmillan, 1882, with great fulness of detail. He is known principally to hymnology through his fine hymn, "The night is come; like to the day."

**Browne, Thomas Briarly**, of Welling-

ton, was the author of *The Oxford Divines and Members of the Church of England*, 1839; *Thoughts of the Times*, 1838; and the *National Bankruptcy and other Poems*, Lond., Pickering, 1844. From this last work a version of the 148th Ps. has come into somewhat extensive use in English-speaking countries. It is the well-known "Praise the Lord of heaven, praise Him in the height." Orig. text in Lord Selborne's *Bk. of Praise*, 1862, p. 25.

**Browning, Elizabeth, née Barrett**, daughter of Mr. Barrett, an English country gentleman, and wife of Robert Browning, the poet, was b. in London 1809, and d. at Florence in 1861. As a poetess she stands at the head of English female writers, and her secular works are well known. Sacred pieces from her works are in C. U. in America. They include:

1. God, named Love, whose fount Thou art. *Love.*
  2. How high Thou art! Our songs can own. *Divine Perfection.*
  3. Of all the thoughts of God, that are. *Death.*
  4. What would we give to our beloved? Pt. II. of No. 3.
  5. When Jesus' friend had ceased to be. *Friendship.*
- Based on the death of Lazarus.

These hymns are in Beecher's *Plymouth Coll.* 1855. Hedge and Huntington's *Hymns for the Ch. of Christ*, Boston, U.S., 1853, &c.

**Bruce, Charles**, b. Oct. 25, 1837, at Braintree, Essex. Mr. Bruce has been engaged in literary work, and chiefly as an amanuensis. He has written about 25 books, mostly for the young, and also contributed to various magazines. Of the few hymns which he has composed the following are in C. U. :—

1. Father, O bear me. *Prayer.*
  2. When little hearts believe and love. *Trust.*
- Both are in the *Bk. of Praise for Children*, 1875.

[W. G. H.]

**Bruce, Michael**, son of a Scottish weaver, was born at Kinnesswood, Portmoak, Kinross-shire, Scotland, March 27, 1746, and educated at the village school, Edinburgh University (where he first became acquainted with John Logan), and the Theological Hall of the Associate Synod, held at Kinross, under the Rev. John Swanston, intending ultimately to enter the ministry, a hope which was frustrated by his untimely death. To assist in procuring University fees and maintenance he for some time conducted a school, during the recess, at Gairney Bridge, and subsequently at Forrest Mill, near Tillycultry. Whilst yet a student he died at Kinnesswood, July 5th, 1767.

**Logan, John**, son of a farmer, born at Fala, Midlothian, 1748, and educated at Edinburgh University, in due course entering the ministry of the Church of Scotland and becoming the minister of South Leith in 1770. During the time he held this charge he delivered a course of lectures on philosophy and history with much success. While he was thus engaged, the chair of Universal History in the University became vacant; but as a candidate he was unsuccessful. A tragedy, entitled *Runnabede*, followed. He offered it to the manager of Covent Garden Theatre, but it was interdicted by the Lord Chamberlain "upon suspicion of having a seditious tendency." It was subsequently acted in Edinburgh. In 1775 he formed one of the Committee by whom the *Translations and*

*Paraphrases of the Church of Scotland* was prepared. In 1782 he was compelled to resign his charge at Leith in order to prevent deposition, and finally, having passed on to London, he supported himself partly by his pen, and died there, Dec. 28, 1788.

The names of Bruce and Logan are brought together because of the painful controversy which has long prevailed concerning the authorship of certain *Hymns and Paraphrases of Holy Scripture* which are in extensive use in the Christian Church both at home and abroad. During the latter years of Bruce's short life he wrote various Poems, and also Hymns for a singing class at Kinnesswood, which were well known to his family and neighbours, and were eventually copied out by Bruce himself in a quarto ms. book, with the hope that some day he might see them in print. Immediately upon his death, in 1767, Logan called upon his father and requested the loan of this book that he might publish the contents for the benefit of the family. This was granted. Not till three years afterwards did a certain work, containing seventeen poems, and entitled *Poems on Several Occasions*, by Michael Bruce, 1770, appear, with a Preface in which it was stated that some of the Poems were by others than Bruce. Bruce's father immediately pointed out the absence from the volume of certain hymns which he called his son's "Gospel Sonnets," and members of the singing class at Kinnesswood also noted the absence of hymns with which they were familiar. Letters of remonstrance and demands for the return of the quarto ms. book of Bruce by the father remaining unanswered, led him eventually to see Logan in person. No book was forthcoming, a few scraps of ms. only were returned, and Logan accounted for the absence of the book by saying he feared "that the servants had singed fowls with it." For a time the matter rested here, only to be revived with renewed interest by the publication, in 1781 (14 years after the death of Bruce, and 11 after the *Poems*, &c., were issued), of *Poems. By the Rev. Mr. Logan, One of the Ministers of Leith*. In this volume, an "Ode to the Cuckoo," a poem of exquisite beauty, and other poetical pieces which appeared in the *Poems on Several Occasions*, by Michael Bruce, were repeated, and claimed as his own by Logan. In addition, certain *Hymns and Paraphrases* were included, most of which were of sterling merit, and poetical excellence. It has been shown, we think, most conclusively by Dr. Mackenzie in his *Life of Bruce* prefixed to the *Poems*, 1837, and by Dr. Grosart in his *Works of M. Bruce*, 1865, that the "Ode to the Cuckoo," "Lochleven," and other poetical pieces were taken from the ms. book of M. Bruce. The *Hymns and Paraphrases*, most of which were included in the *Translations and Paraphrases* during the same year, were also claimed for Bruce. With these we have to deal, and as the question has been of more than usual interest we give the respective claims made on behalf of Bruce and Logan in parallel columns as follows:—

M. BRUCE.

1. Bruce known to have written hymns for a singing class in Kinnesswood as early as 1764.

J. LOGAN.

1. Logan then 16 years of age, and not known to have written anything to that date.

2. Bruce died 1767, and his father handed his *ms.* to Logan, at Logan's request, for publication.

3. Bruce's father on receiving the volume, and not finding the "Goepel Sonnets," as he called his son's hymns, wrote to Logan for an explanation.

4. The father visited Logan and demanded his son's *ms.* back.

5. Immediately on the publication of Logan's *Poems* the three hymns following were identified by educated personal friends of Bruce as his, such identification being by actual quotations of stanzas:

1. "Few are thy days and full of woe,"
2. "O happy is the man who hears."
3. "Behold the mountain of the Lord."

6. In addition, these claims were corroborated by the members of the singing class at Kinnesswood, his family, and his neighbours, to whom they were familiar, before seen in print.

These three hymns we therefore assign without reservation to M. Bruce.

ii. A second series of hymns which are claimed, on the one hand for M. Bruce and on the other for J. Logan, have caused, from the somewhat indefinite character of the evidence brought forward on both sides, some angry comments on the part of editors and controversialists. The sum of the argument is this:—

1. Bruce is known to have written hymns, other than the three given above, for the singing class at Kinnesswood.

2. These, in common with all his Poetical Pieces, were written in the same *ms.* volume as the three above, and with them were handed to J. Logan for publication by Bruce's father.

3. In common with the three hymns they were omitted from the volume of Bruce's *Poetical Works*, but included with them by Logan in his *Poems*, 1781, as his own.

4. These on their publication were claimed by Bruce's brother James as hymns known to him for years as the lost hymns of his brother Michael, and this was supported by the common consent of the members of the Kinnesswood singing class, and many other intimate friends of M. Bruce.

5. Notwithstanding this indefiniteness, there is no positive evidence on the

2. Logan acknowledged this by publishing, in 1770, *Poems on Several Occasions*, by M. Bruce, containing 17 poems. Some of these (not distinctly marked as such) he said were by others.

3. Logan did not reply.

4. Logan replied, first that he could not find it, and then that he feared "that the servants had singed fowls with it."

5. About 11 years after, i.e. in 1781, Logan published his *Poems*, in which were given seven hymns as his own.

6. Logan knew his authorship was thus disputed, but took no pains to vindicate his honesty.

1. This is not denied by Logan or his friends.

2. This also is not denied.

3. Admitted by Logan's friends.

4. Admitted; but for Logan it must be pointed out that from the beginning of the controversy none of these witnesses are brought forward as giving one single line of any one of those hymns (as was done with the three before noted) as evidence that they had known the hymns before they were in print. The statements are thus general, and not particular, and consist more of personal impressions than of definite and positive statements of facts.

other side save that the hymns were printed in a volume of poetry which Logan claimed as his own.

6. Failing to find any evidence other than this on behalf of Logan, we must give the following hymns to M. Bruce, although his claims lack the clear and definite character of the three given before:—

4. "When Jesus by the Virgin brought."

Known as—"Just and devout old Simeon liv'd."

5. "Almighty Father of Mankind."

6. "Behold th' Ambassador divine."

Known as—"Behold my Servant, see Him rise."

7. "Messiah! at Thy glad approach."

8. "Where high the heavenly temple stands."

iii. A third series of hymns, the Bruce or Logan authorship of which has been a matter of much dispute, appeared for the first time in the *Translations and Paraphrases* of 1781, and are not found in Logan's *Poems* of the same year. These, in common with the other *Ts.* and *Paras.*, were given anonymously. Those which had previously appeared in Logan's *Poems*, and, in some cases, in another and better form, were at once recognised as the hymns of the singing class at Kinnesswood; but those which, in addition, are given in W. Cameron's list to Logan were not so claimed at the time by friend or enemy. The claim upon these hymns as the work of Bruce was only made when it was found that Logan had given them to the Committee of the 1781 *Translations and Paraphrases*, and this apparently on the ground that a man who had confessedly stolen so much must necessarily have stolen all. This we cannot allow. On the evidence, therefore, that no claim was made by Bruce's family and friends to the Bruce authorship of anything outside of Logan's *Poems*; that the following were first published in the *Ts. & Paras.* of 1781; that at first their authorship was unknown to the general public and unclaimed by anyone; and that it was only when Logan's claims to the authorship was made known that the counter-claim for Bruce was set up: we hold that, until clearer evidence is brought forward on behalf of Bruce, the hymns, or paraphrases, following must be ascribed to J. Logan:—

9. "Who can resist th' Almighty arm."

10. "In streets and openings of the gates."

11. "Thus speaks the heathen: How shall man."

12. "Take comfort, Christians, when your friends."

13. "The hour of my departure's come."

We feel some reluctance in giving the last of these hymns to Logan, but with the evidence before us we cannot do otherwise. Internal evidence is in favour of Bruce, and the sentiments are natural to one who knew he was about to die. Beyond this, for Bruce, there is no evidence; and to Logan, as the defendant, we must give the benefit of the doubt.

iv. The following, which are found only in the *Translations and Paraphrases* of 1781, are claimed by W. Cameron for Logan, and have never been seriously disputed by the friends of Bruce, the second being original, the first a revise from the *Ts. & Paras.* of 1745; and the third a revise of Doddridge and Dr. Hugh Blair:—

14. "Let Christian faith and hope dispel."

15. "Thus speaks the high and lofty One."

16. "What though no flowers the fig-tree clothe."

In addition, we see no cause to deny to Logan the few changes, and new stanza, which are found in Doddridge's—

17. "O God of Bethel, by Whose hand."

v. Of the above hymns 5 are recasts of hymns in the Scottish *Ts. and Paras.* of 1745. Those are: "Behold the mountain of the Lord" (see "In latter days the mount of God"); "When Jesus by the Virgin brought" (see "Now let Thy servant die in peace"); "Behold the Ambassador divine" (see "Behold my Servant, see Him rise"); "Let Christian faith and hope dispel" (see "Now let our souls ascend above"); and "What though no flowers the fig-tree clothe" (see "So firm the saints' foundation stands").

The whole of these Bruce-Logan hymns and recasts are annotated in full under their respective first lines (q.v.) in the body of this work. As one outcome of these annotations it is curious to note that every hymn which we have ascribed to M. Bruce has come into more or less extensive use outside of the *Translations and Para-*



phrases, and that not one which we have ascribed to Logan, except "Let Christian faith and hope diapel," and "Take comfort, Christians," &c., is found beyond that work, unless we give to Logan the plaintive "The hour of my departure's come" (which Dr. Grosart claims for Bruce), and the recast "O God of Bethel, by Whose hand," whose success is due to Doddridge. This is the verdict of 100 years' use of those hymns, and shows conclusively the poetic strength of Bruce and the weakness of Logan.

**Authorities:**—*Scottish Translations and Paraphrases* of 1745, 1751, 1781; *Poems, &c.*, by M. Bruce, 1770; *Poems*, by J. Logan, 1781; Dr. Anderson's *British Poets*; Chambers's *Incl. of Eminent Scotsmen*; *The Poetic Wreath*, 1836; Dr. Mackenzie's *Life of Bruce*, prefixed to *Luchleaven, &c.*, 1837; Dr. Grosart's *Works of Bruce*, 1865; *Enc. Brit.*, 9th ed., 1881-6; numerous Magazine articles and private *ss.*; Macneeken's *History of the Scottish Metrical Psalms, &c.*, 1872. [J. J.]

**Bruce, William**, D.D., eldest s. of the Rev. William Bruce, United Secession minister at South Shields (who after 1818, conducted the Ardoch Academy, Cardross, Dumbartonshire), was b. at South Shields, April 7, 1812. He studied at the University of Glasgow, which, in 1868, conferred on him the degree of D.D., and became, in 1838, minister of Infirmary Street U.P. Church, Edinburgh (then Cowgate). He was Moderator of Synod in 1869. In 1870 he was appointed a member of the Hymnal Committee of the U. P. Church, and contributed 2 hymns to their *Presbyterian Hymnal*, 1876. These he included, with 9 others, in his *Hebrew Odes and other Poems*, 1874 (Edinb.: D. S. Stewart). He also pub., in 1878, *Memories: a Tale; and other Poems*. He d. at Bridge of Allan, Nov. 15, 1882. The two hymns contributed to the *Presb. Hymnal* are:—

1. Holy Father, Thou hast given. *Holy Scripture.*
2. Thee we bury in the earth. *Resurrection.*

[J. M.]

**Brunn alles Heila, dich ehren wir.** *G. Tersteegen.* [Trinity Sunday.] Based on the blessing of Israel, Numb. vi. 24-27, and 1st pub. in the 4th ed., 1745, of Tersteegen's *Geistliches Blumengärtlein* (Bk. iii., No. 75), in 5 st. of 4 l., entitled, "A prayer of faith at morning, at evening, at table, after sermon, and at all times." In the *Unv. L. S.*, 1851, it is No. 214. *Trs. in C. U.* are:—

1. **Salvation's healing Spring! to Thee.** Full and good by H. J. Buckoll in his *H. from the German*, 1842, p. 52. In the *Irish Church Hymnal*, 1869, following the example of the *Rugby School H. Bk.*, 1850, st. i. is omitted, the rest is slightly altered, and it begins: "O Lord, our Maker! ever near." This arrangement was made by Buckoll as joint editor of the *Rugby School H. Bk.*

2. **Thee, fount of blessing, we adore!** In full by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 82, and repeated, slightly altered, in her *C. B. for England*, 1863, No. 16.

**Other trs. are:**

- (1) "Thou source of health and all our weal," by Dr. G. Walter, 1860, p. 39.
- (2) "Fountain of all salvation, we adore Thee," by Lady Durand, 1872, p. 108.

[J. M.]

**Brunnquell aller Güter.** J. Franck [Whitewide.] 1st pub. in the Crüger-Runge *G. B.*, Berlin, 1653, No. 158, in 8 st. of 8 l., entitled, "A hymn of praise to God the Holy Gh-st." Repeated in Crüger's *Praxis pietatis*

*melica*, 1656, No. 199, and most subsequent hymnals as the *Unv. L. S.*, 1851, No. 163. In Franck's *Geistliches Sion*, 1674, p. 26 (ed. 1846, p. 27). The tr. in C. U. is:—

**Source of good, whose power controls.** A full and very good tr. by R. Massie in *M. Luther's Spir. Songs*, 1854, p. 89, repeated unaltered save iii. l. 7, and iv. l. 5 as No. 143 in the ed. of 1857, of Mercer's *C. P. and H. Bk.*, in two parts, the second beginning with st. v. "As the hart with longing looks" (Ox. ed., 1864, No. 20, retains only st. i., ii., vii., viii.). In full but slightly altered as No. 1052 in Kennedy, 1863, while st. i., ii., v. are given in Alford's *Fear of Praise*, 1867, and st. i., v., vi. in Martineau's *Hys.*, 1873. In the *Meth. N. Connexion Hys.*, 1863, No. 311, beginning "Mighty Spirit! by Whose aid," is made up of st. vi. ll. 1-4, ii. ll. 5-8, and iv. [J. M.]

**Bryant, William Cullen.** First in order of time of the great American poets, Bryant was b. at Cummington, Mass., Nov. 3, 1794, and was educated at Williams College. In 1815 he was called to the Bar, and practised for a time at Great Barrington. In 1825 he retired from the Bar, settled at New York, and devoted himself to literary pursuits founding the *New York Review*, and editing for a short time the *New York Evening Post*. He d. June 12, 1878. His poetical and other works are well known. His hymns were written at intervals during his long life. They were collected and privately printed in 1869, and number over 20. Those in C. U. are:—

1. **Almighty, listen while we raise.** *Praise.* This is given as "Almighty hear us," &c., in the Unitarian *H. and Tune Bk.*, Boston, 1868. It was introduced into G. Britain through Beard's *Coll.*, 1837.

2. **Deem not that they are blest alone.** *Mourning.* In this form it is in Beard's *Coll.*, 1837. It is best known as "O deem not they are," &c., and in this form it is No. 964 in *Songs for the Sanctuary*, N. Y., 1865-72, No. 452, in Dr. Martineau's *Hys. of P. and Praises*, Lond., 1873, &c.

3. **Father, to Thy kind love we owe.** *God's Loving-kindness.* This is given in several modern collections, including the Unitarian *H. and Tune Bk.*, Boston, 1868, Martineau, 1873, &c.

4. **O God, whose dread and dazzling brow.** *Compassion desired.* Is No. 57 in the Boston *H. and Tune Bk.*, 1868, as above.

5. **When he who from the scourge of wrong.** *Hope of the Resurrection.* This is seldom found in modern hymnals. Text in *Lyra Sac. Amer.*, 1868.

The above hymns (1-5) appeared in Dr. H. D. Sewall's (Unitarian) *Ps. & Hys. for Social and Private Worship*, 1820, and were written at the instance of a Miss Sedgwick. Following as near as possible the chronological order of the hymns we have next:—

6. **O Thou Whose own vast temple stands.** *Opening of a Place of Worship.* Written in 1835 for the Dedication of a Chapel in Prince Street, N. Y. This is the most widely known of this author's hymns. It was introduced into G. Britain as early as 1837, when it was included in Beard's *Coll.*, No. 405. It is in 4 st. of 4 l. Orig. text in *Songs for the Sanctuary*, N. Y., 1865, No. 1017, and Martineau, 1873, No. 727. Another form of the hymn is "Thou, Whose unmeasured temple stands." This is No. 569 in the Amer.

Presb. Ps. and Hys., Richmond, 1867, Horder's *Cong. Hys.*, Lond. 1884, No. 747, and others.

7. All that in this wide world we see. *Omnipresence*. This is dated 1836. In his *Coll.* in 1837, No. 17, Beard gives it as an original contributed thereto, thus fixing its first publication.

8. Thou unrelenting past. *The Past*. Dates from 1836. Also in *Martineau*, 1873, No. 508.

9. Not in the solitude. *God in the City*. Dates from 1836, and is No. 26 in *Martineau*, 1873.

10. Whither, midst falling dew. *Divine Guidance*. This, in common with Nos. 8 and 9, is more a poem than hymn. It is addressed "To a Water-fowl," and dates from 1836. In *Martineau*, 1873.

11. Dear ties of mutual succour bind. *Charity Sermons*. No. 905 in the Amer. Methodist Episcopal Hymnal, 1878. It dates from about 1836.

12. O Thou whose love can ne'er forget. *Ordination*. Given (but not as an original contributed thereto) in Beard's *Coll.* (Eng.), 1837.

13. Mighty One, before Whose face. *Ordination*. This is dated 1840 (but is probably earlier), and is given in several collections, including Mr. Beecher's *Plymouth Coll.*, 1855, and others.

14. Look from Thy sphere of endless day. *Home Missions*. This hymn has also attained to considerable use both in G. Britain and America. It dates from 1840. It is in the *S. for the Sanctuary*, N. Y., 1865, Horder's *Cong. Hys.*, 1884, &c.

15. Lord, who ordainest for mankind. *Thanks for a Mother's love*. Written at Dr. Osgood's suggestion, and printed in his *Christian Worship*, 1862. It is repeated in *Martineau*, 1873.

16. All praise to Him of Nazareth. *Holy Communion*. Dr. Hatfield in his *Church H. Bk.*, 1872, No. 736, gives this in 3 st. of 4 l. In the *Songs for the Sanctuary* it is in its full form of 5 st. It dates from 1864.

17. As shadows east by cloud and sun. *Epiphany*. In the Methodist Episcopal Hymnal, N. Y., 1878. It was contributed to that Hymnal, 1877, but was composed for the Semi-Centennial Celebration of the Church of the Messiah, Boston, March 19, 1875.

18. When doomed to death the Apostle lay. *On behalf of Drunkards*. Also in the Methodist Episcopal Hymnal, 1878.

In addition to the above the following hymns by Bryant are in limited use:—

19. All things that are on earth. *Love of God*. In Beard's *Coll.*, 1837.

20. Close softly, fondly, while ye weep. *Death*. In Mr. Beecher's *Plymouth Coll.*, 1855.

21. How shall I know thee in the sphere which keeps? *The Future Life*. In the *Suppl. to the Boston Hys. for the Church of Christ*, 1853.

22. Standing forth in life's rough way. *On behalf of Children*. In Dr. Allon's *Children's Worship*, 1876; Horder's *Cong. Hys.*, 1884, and others.

23. When this song of praise shall cease. *Death anticipated*. In his *Hymns*, 1869, and W. R. Stevenson's *School Hymnal*, 1880, No. 343.

24. When the blind suppliant in the way. *Opening the eyes of the blind*. In the Methodist Episcopal Hymnal, 1878, N. Y., No. 201. It dates from 1874.

25. Wild was the day, the wintry sea. *The Pilgrim Fathers*. In *Hys. of the Spirit*, by Longfellow and Johnson. Boston, 1864.

In 1869, *Hymns by W. C. Bryant*, 12mo, were privately printed. In this work the texts of many of the older hymns are altered. The dates of his hymns are difficult to determine, and many of those given above are approximate only. Bryant's genius was cool, meditative, and not distinguished by lyric fire.

His hymns are correct and solid, but none reach the highest rank. [F. M. B.]

Bubier, George Burden, s. of the Rev. William Bubier, b. at Reading, Feb. 2, 1823. After serving for some time in a bank at Banbury, he prepared for the Congregational Ministry, at Homerton College. He was successively pastor of congregations at Orsett, Essex, 1844; Union Chapel, Brixton; Cambridge; and Hope Chapel, Salford, 1854. In 1864 he was appointed Professor of Theology and Philosophy at Spring Hill Congregational College, Birmingham. He d. at Accock's Green, near Birmingham, March 19, 1869. In 1855 he was joint editor with Dr. George Macdonald, and the brother of the latter, of

*Hymns and Sacred Songs for Sunday Schools and Social Worship*, in two parts, &c., Manchester, Fletcher and Tubbs, 1858. A great many of the 318 hymns in this collection have been repeated in later hymnals.

To that work he contributed 11 hymns under the signature "B." These, increased from other sources to 21, together with 6 Psalm Versions, were given with dates and in some instances with notes also, in his *Hymns and Devotional Verses*, Birmingham, 1867. Amongst those of his hymns in C. U. are:—

1. A fitly spoken word. *Kind Words*. Dated "January, 1855," and pub. in the *Hymns*, &c., as above, No. 285, in 6 st. of 4 l. Also in *H. and D. Verses*, 1867, p. 14. Given in Horder's *Cong. Hys.*, 1884.

2. Blessed be the God of love. *Sunday Evening*. Written in "June, 1855," and pub. in *Hymns*, &c., in 6 st. of 4 l. as above; *H. and D. Verses*, 1867, Horder, 1884, and others.

3. Great is Thy mercy, Lord. *Chosen by Christ*. Dated "January, 1854," and pub. in the two works as above, in 5 st. of 4 l. In Horder, 1884.

4. I would commune with Thee, my God. *Longing for God*. This is the most popular of this author's hymns, and is given in several collections. It was written "February 2nd, 1854," in 4 st. of 4 l. It is in both the *Hymns*, &c., 1855, and the *H. and D. Verses*, 1867. Orig. text in *Bap. Hymnal*, 1879, No. 376.

5. My God, I love Thee for Thyself. *Love to God*. This is not in the *Hymns*, &c., 1855. It is dated "June 13th, 1857" in his *H. and D. Verses*, 1867, p. 22. It is given in the *Bap. Hymnal*, 1879, Horder, 1884, and others. [F. J. F.]

Buchanan, George, b. at Killearn, Stirlingshire, 1506. He was an eminent writer, and for some time was tutor to the Earl of Moray, the natural son of James V. Having embraced the doctrines of the Reformation he attacked the Franciscans in a satirical poem written by the command of James V. His life being in danger he fled to England, then to France and Portugal. In Portugal he was confined in a monastery on account of his free expression of opinions. During that confinement he rendered the Book of Psalms into Latin Verse, and subsequently pub. it in Paris, 1564. In 1551 he obtained his liberty, and some time after returned to Scotland and became tutor to James VI. He d. at Edinburgh in 1582. His version of the Psalms was rendered into English in 1754 by the Rev. T. Cradock. A few years later James Fanch paraphrased several individual Psalms. James Merrick also adapted the 122nd.

**Buchfelder, Ernst Wilhelm**, b. June 5, 1645, at Bentheim, East Friesland, Hannover. At first he studied law, but was so much impressed by a sermon he heard at Cassel, in 1672, from Theodor Under-Eyck, that he forthwith began the study of theology at the University of Utrecht, and at the close of his studies, attended for two years on the ministry of Under-Eyck, then pastor of St. Martin's Church, Bremen. In 1678 he became pastor at Glückstadt in Holstein; 1679, rector of the classical school at Emden, in East Friesland; in 1684 preacher and inspector at Büdingen, in Wetteravia; in 1687 preacher at Mühlheim on the Ruhr; and finally preacher at Emden, where he d. March 8, 1711 (*Koch*, vi. 14-16; *Allg. Deutsche Biog.*, iii. 478, the latter saying he d. May 8). *Koch* adds:—

"Only one hymn by him has appeared in print, but one of such importance that it may be reckoned a jewel of the Reformed hymnody. It bears the true impress of his inner life and was probably written in that year, 1672, so memorable in his history." It is:—

**Erlaucht mich Herr, mein Licht.** [*True and False Christianity.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 53, and repeated in Freylinghausen's *G. B.*, 1704, No. 245, in 16 st. of 7 l. Also in the *Univ. L. S.* 1851, No. 303. It is tr. as:—

**O Lord! afford a sinner light.** A recast of the 1789 Moravian tr. (see below) in 8 st. of C. M.—viii. being by T. Bird, 1826—as No. 290 in the *Moravian H. Bk.*, 1826, repeated, abridged, in J. A. Lubbe's *Coll.*, 1852, No. 316.

Other tr. are:—  
(1) "Erlaucht me, my Light," in the *Suppl. to German Psalms*, ed. 1765, p. 38, and *Select Hymns from the Psalms*, 1754, p. 63. (2) "O Lord! afford Thy Light," as No. 641 in pt. I. of the *Moravian H. Bk.*, 1754. In 1789 considerably altered, and in 1826 a viii. and xvi. beginning "The language of true faith," alone retained. (3) "Impart, O Lord, Thy Light," by Dr. H. Mills, 1845 (ed. 1856, p. 39). [J. M.]

**Buckoll, Henry James**, M.A., s. of the Rev. James Buckoll, Rector of Siddington, near Cirencester, Gloucester; b. at Siddington, Sept. 9, 1803. He was educated at Rugby and Queen's College, Oxford, graduating B.A. in 1826, and became Assistant Master at Rugby the same year. He took Holy Orders in 1827, and d. at Rugby June 6, 1871. He was probably the editor of the first edition of the *Rugby School Collection*. In 1839 he edited a *Collection of Hymns* for the Rugby Parish Church, and in 1850 compiled, with Dr. Goulburn, a new ed. of the *Collection* for the Rugby School Chapel. That collection contains 11 of his hymns, a few of which were tra. from the Latin and German. His *Hymns translated from the German* were pub. 1842. It contained 67 translations from Bunsen's *Versuch*, 1833, most of which are in the original metres, and are annotated in this work under their first lines in German. Buckoll's hymns and tra. are mostly found in the hymn-books of the Public Schools. [J. J.]

**Buckworth, John**, b. at Colsterworth, Lincolnshire, Jan. 16, 1779, and d. April 2, 1835. On taking Holy Orders he became Curate of Dewsbury, and subsequently Vicar of the same parish. He pub. *Hymns for Sunday Schools* (3rd ed. 1814, 10th ed. 1830). This collection of 100 hymns contained a few originals by Buckworth. Of these hymns,

most of which are from the 3rd ed. 1814, the following are still in C. U.:—

1. **Assembled in our school to-day.** *Opening of a S. School.* This hymn has long been regarded, both in G. Britain and America, as anonymous.
2. **Children of God, O blessed name.** *Adoption.* In several collections, including the *Leeds S. S. H. Bk.*, 1833 to 1865; *Common Prayer*, 1879, and others.
3. **Children, think on [of] Jesus' love.** *The love of Jesus.* In *Common Prayer*, 1879, &c.
4. **Christ is (was) merciful and mild.** *For Infants.* In W. H. Stevenson's *School Hymnal*, 1880, No. 9.
5. **Holy children, read and pray.** *For Infants.* In W. F. Stevenson's *Hys. for Ch. & Home*, 1872, No. 52, &c.
6. **Jesus little children blesses.** *Love of Jesus.* In various collections, including Major's *Hk. of Praise*, No. 48.
7. **Lord, look upon a little child.** *Seeking Jesus.* This is the most popular and widely used of Buckworth's hymns. It is worthy of greater attention than it has hitherto received.

Nos. 6 and 7 were added to Pt. II. of the *Hys. for S. S.* between 1827 and 1830. As however this ed. of the *Hymns*, &c., was not pub. by Buckworth, there is some uncertainty as to the authorship of these hymns.

[J. J.]

**Budden, William**, contributed a few hymns to the *Evangelical Magazine* in 1795, &c., under the signature of "W. B." Some of these hymns were reprinted by John Dobell, in his *New Selection*, 1806. One of these is still in C. U.:—

**Come, let our voices join.** *Sunday School Anniversary.* 1st printed in the *Evangelical Mag.*, Dec., 1795, in 6 st. of 6 l., signed "W. B.," and headed, "A Hymn composed for the use of the Congregation and Sunday School Children belonging to the Rev. Mr. Ashburner's Meeting, Poole, Dorset." In 1806 it was included in Dobell's *New Sel.*, in 1809, in R. Hill's *Coll. of Hys. for S. Schools*, and others. It is generally known to modern hymn-books as, "Come, let our voice ascend." This altered form was given by T. Carterill in the *Appendix* to the 6th ed. of his *Sel.*, 1815.

[W. T. B.]

**Bulfinch, Stephen Greenleaf**, D.D. This Unitarian minister was b. at Boston, June 18, 1809, and removed to Washington in 1818, his father being the architect of the Capitol. He graduated at Columbian College and the Cambridge Theological School. In 1831 he was ordained at Charleston, S.C., as assistant to Dr. Gilman. Subsequently he was pastor at Pittsburg, Pennsylvania; Washington, 1838; Nashua, New Hampshire, 1845; Dorchester, Mass., 1852; and East Cambridge, Mass., 1865. He d. at the last place Oct. 12, 1870. His works include:—

- (1) *Contemplations of the Saviour; A Series of Extracts from the Gospel History, with Reflections and Original and Selected Hymns.* Boston, Carter and Hendee, 1832. This has been reprinted in England.
- (2) *Poems.* Charleston, S.C., 1834.
- (3) *Lays of the Gospel*, 1846. In addition to these works, which contain his original hymns, he also pub. (4) *The Harp and Cross*, a selection of hymns, in 1857.

Those of his hymns which have attained to the greatest popularity are:—

1. **Hail to the Sabbath day.** *Sunday.* In the *Contemplations*, &c., p. 45. It is appended to Sect. xii. on the "Walk through the corn-fields," and is in 5 st. of 4 l. It is in extensive use both in G. Britain and America, and is the best known of this author's hymns. In many collections it begins with st. ii., "Lord, in Thy [this] sacred hour."

2. **Hath not thy heart within thee burned?** *Presence of Christ.* In the *Contemplations*, &c., p. 148, as the accompanying hymn to the Reflections on Jesus appearing to His disciples on their way to Emmaus. It is in 5 st. of 4 l., and is given in

the Collections of *Beard*, *Martineau*, and others in G. Britain.

3. *O suffering friend of human kind. Passiontide.* The hymn in 4 st. of 4 l. appended to Sect. xxxv. on "Peter's confession of Christ," in the *Contemplations*, &c., p. 109. It ranks next in popularity to "Hail to the Sabbath day."

In addition to these hymns which best represent Dr. Bulfinch's powers as a sacred poet, the following are also in limited use:—

4. Burden of shame and woe. *Crucifixion.*
  5. Holy Son of God most high. *Miracles of Christ.*
  6. How glorious is the hour. *The New Life.*
  7. It is finished! Glorious word. *Good Friday.*
  8. There is a strife we all must wage. *Life's Duty.*
  - These are from his *Poems*, 1834. The next:—
  9. What power unseen by mortal eye. *Cure of Nobleman's Son.* From the *Contemplations*, &c., p. 56.
  10. In the Saviour's hour of death. *Good Friday.*
- Also from the *Contemplations*, p. 142:

Dr. Bulfinch's hymns were made known to English readers through *Beard's Coll.*, 1837, in which 19 were given. His hymns throughout are noted for solid and tranquil piety, and deserve a wider circulation than has been accorded to them. They embrace some good hymns on the miracles of Christ. [F. M. B.]

**Bullock, William.** D.D., a Missionary of the S. P. G. for 32 years, and sometime Dean of Halifax, Nova Scotia, and d. March 16, 1874. He is known to hymnody principally through his popular hymn (in its revised form by Sir H. W. Baker), "We love the place, O God" (q. v.). This appeared with other hymns of merit in his:—

*Songs of the Church*, Halifax, printed for the Author, 1854. Other hymns from the same work are in C. U. All his hymns were "written amidst the various scenes of missionary life, and are intended for the private and domestic use of Christians in new countries deprived of all public worship," and are worthy of renewed attention. Dean Bullock also pub. *Practical Lectures upon the History of Joseph and his Brethren*, 1826.

**Bulmer, Agnes, née Collinson**, third daughter of Edward Collinson, b. in Lombard Street, London, Aug. 31, 1775, and married in 1793 to Mr. Joseph Bulmer. Her husband's death took place in 1828, and hers on the 30th Aug., 1837. She pub. in 1836, *Memoirs of Mrs. Mortimer*; in 1833, *Messiah's Kingdom*, a poem in 12 books; in addition to articles contributed to the *Youth's Instructor*, &c. Her *Scripture Histories* appeared posthumously in 1837-8, and her *Select Letters* were pub. in 1842, with an introduction and notes, by the R. v. W. M. Bunting; and her *Memoir* in 1837 by her sister. Mrs. Bulmer was a member of the Wesleyan Society. Her best known hymn, "Thou who hast in Zion laid," was written for the laying of the foundation stone of the Oxford Road Wesleyan Chapel, Manchester, July 11, 1825, and included in the *Supp.* to the *Wes. H. Bk.*, 1830, No. 737.

**Bulmer, John**, b. in Yorkshire in 1784, educated for the Congregational Ministry at the Rotherham (Masborough) Independent College, and successively pastor at Haverfordwest, Rugeley, Bristol, Newbury, and Langrove, near Ross. He d. in 1857. He composed a few hymns, and compiled:—

- (1) *Hymns, Original and Select*, 1834; (2) *Hymns and Evangelical Songs for the use of Sunday Schools*; (3) *Original Hymns intended to be sung at the Public Meetings and other Services of Temperance Societies*, 1836; and (4) *Beauties of the Vicar of Llandover: Light from the Welshman's Candle*; being trs. from

the Welsh of Poems by Rees Prichard (died 1644), (2nd ed., 1830). See *Welsh Hymnody*.

From his *Coll.* of 1834 the following are still in C. U.:—

1. Lord of the vast creation. *Lent.*
  2. To Thee in ages past. *Public Worship.*
- These hymns are in the *N. Cong. H. Bk.* and others.

**Bunsen, Christian Carl Josias**, Baron, Prussian Minister at Rome, 1823-1838; at Berne, 1839-1841; Ambassador to England, 1841-1854; was b. at Corbach in Waldeck, 25th August, 1791; d. at Bonn, November 28th, 1860. Having gained high honours in the Universities of Marburg and Göttingen, he began life as an assistant master in the Gymnasium of Göttingen, but soon quitted that post to prosecute the enquiries which he felt to be the true aim of his life, and for which he had already, at the age of 24, conceived the idea of a comprehensive plan of philological and historical research, culminating in a synthesis of philology, history and philosophy, with the application of that synthesis to religious and civil legislation. To the accomplishment of this youthful scheme it may truly be said that his whole life was dedicated; for though employed in the diplomatic service of his country for 37 years, he unremittently carried on his labours as a scholar, and always regarded public questions under the aspect of their bearing on the moral and religious welfare of man, governing his publications by his convictions on these points. In the pursuit of the aims thus indicated, he studied successively the languages and antiquities of the Germanic, Indo-Persic, Semitic, and Egyptian peoples, the fruit of his investigations being embodied in his:—

- (1) "Description of Rome," 1819; (2) "Egypt's Place in the World's History," 1848; (3) "Hippolytus and his Age," 1852; (4) "Outlines of a Philosophy of Universal History," 1854; (5) "Signs of the Times," 1855; (6) "God in History," 1857-58; and lastly his (7) "Israel-Werk," or Critical Text of the Bible, with commentaries, which he did not live to complete.

The titles of these writings will indicate the fact that the studies and employments which ever came nearest to his heart lay in the direction of theology, believing as he did that the revivification of practical Christianity was the "essential condition of universal well-being"—of "the salvation of Church and State."

"It is my conviction," he says (1821, *et.* 29), "that all communion essentially consists in a common belief in the facts of the redemption of the human race through Christ; but when . . . a congregation is to be thereby formed, three points must be considered: first, agreement by means of a theological expression of the points of faith; secondly, congregational discipline; thirdly, a common form of worship."

It was for the third of these that Bunsen felt himself especially called to labour; writing in 1821:—

"When I thought myself in my late illness on the brink of eternity . . . I enquired what I ought to make my calling if God should prolong my life . . . and upon my theological labours I rested as the quarter in which my calling was to be sought. My thoughts were bent principally on my liturgical enquiries."

In 1822 he composed the Liturgy still in use at the German Chapel on the Capitol, followed in 1833 by his *Versuch eines allgemeinen evangelischen Gesang- und Gebetbuchs*, containing 934 Hymns and 350 prayers. In Germany the tendency of the centuries that had elapsed since the great age of hymn-



writers had been to adapt their language and modify their thoughts in accordance with modern taste till, as Bunsen says, "Almost everywhere do we find the admirable ancient hymns driven out of use by modern ones which are feeble and spiritless." Luther's asperities of diction and metre had to be softened down, in order to fit them to be sung in an age rejecting nearly all but iambic or trochaic verses, and moreover each government, sect, or school of opinion, thought themselves justified in remodelling the older National Hymnody according to their own ideas, till at length little remained of their pristine rugged glory, they were defaced past recognition.

Bunsen's object in his *Versuch* was to provide materials for a national hymn-book for the whole of Protestant Germany, irrespective of territorial, ecclesiastical or sectarian divisions. To this end he sought out the finest German hymns, and his selection includes a large proportion of the best hymns in the language with no limitations of party. The success of Bunsen's work in Germany at large was attested by the rapid sale of an enormous edition, but when a reprint was called for he published instead a smaller ed. of 440 hymns. The motive was his patriotic ambition to produce a handy volume like the English Book of Common Prayer, and he fondly hoped that when the volume was printed at the Rauhe Haus in 1846, it would speedily supplant the locally introduced *Gesangbücher* of the 18th and 19th centuries. This hymn-book has in fact been adopted for public worship by some individual congregations in Germany, and by many scattered throughout Australia, New Zealand, &c., but it never became a National Hymn-book. Bunsen was among the first to go back to the authors and their original texts, and the abridgments and alterations he made were done with tact and circumspection. Perhaps nothing, however, can better prove the high estimation in which Bunsen's first "epoch-making" work is held than the fact that his work of 1833 has been republished as:—

*Allgemeines Evangelisches Gesang- und Gebet-buch vom Kirchen- und Hausgebrauch: In völlig neuer Bearbeitung von Albert Fischer. Gotha, F. A. Perthes, 1881.*

and that this republication, or rather recast, was conducted by the first German hymnologist living. A parallel case of inability to command universal acceptance for public use on the one hand, and of renovating influence on national hymnody on the other, is that of Lord Selborne's *Book of Praise*. Before the date of its publication in 1862, little or no regard was paid to original texts. Since then, however, few collections have been published in Gt. Britain and America in which the principle laid down by him has not been followed with more or less fidelity.

But it is not Germany alone, or even perhaps most widely, that has profited by Bunsen's zeal for hymnology. Through the medium of translations such as those of Miss Catherine Winkworth, Mr. Massie, Miss Cox, and others, many German hymns are as familiar to English and American readers as to Germans. The *Lyra Germanica* (of which more than 30,000 copies have been sold in England and probably as many more in Ame-

rica) is a household book wherever English is spoken, and few, if any, collections of hymns that have appeared in England or America since its publication have been compiled without some hymns taken from the *Lyra*.

But no sketch of Bunsen would be complete without mentioning that he himself had no mean talent as a writer of sacred poems. Some of these pieces are given in his Biography, and one is noted under "O lux beata Trinitas." Perhaps the whole scope of Bunsen's life-work can scarcely be summed up better than in his own words written in 1817 [act. 26].

"To study and then to set forth the consciousness of God in the mind of man, and that which, in and through that consciousness, he has accomplished, especially in language and religion." [S. W.]

**Bunting, William MacLardie, s. of Dr. Jabez Bunting,** a well-known Wesleyan minister, was b. at Manchester, Nov. 23, 1805, and educated at the Wesleyan Schools at Woodhouse Grove, and Kingwood, and at St. Saviour's Grammar School, Southwark. In 1824 he entered the Wesleyan Ministry, and continued in active circuit work for twenty-five years. Failing health then compelled him to retire upon the Supernumerary list, when he took up his residence in London, and d. there on Nov. 13, 1866. In addition to editing the *Select Letters of Agnes Bulmer*, &c., 1842, and engaging in other literary labours, he contributed hymns to the *Methodist Magazine* (under the nom de plume of Alec) from time to time, and specially 43 to Dr. Leifchild's *Original Hymns*, 1842. Of these Dr. Leifchild rejected 8, and abbreviated 2. In 1842 these 10 hymns were pub. as *An Instrument of Ten Strings, strung in aid of the Wesleyan Missions, By Alec*. Other hymns by him were included in his *Memorials*, &c., pub. by the Rev. G. S. Rowe in 1870. Although a few of these hymns have come into C. U., they have failed as a whole to command public attention. Those in C. U. are:—

1. Blessed are the pure in heart, They have, &c. *Purity*.
2. Blest Spirit! from the Eternal Fire. *Holy Spirit*.
3. Dear is the day which God hath made. *Sunday*.
4. Father, our child we praise. *Holy Baptism*.
5. Holy Spirit, pity me. *Lent*.
6. O blessed, blessed sounds of grace. *After Sermon*.
7. O crucified, triumphant Lord. *Holy Baptism*.
8. O God, how often hath Thine ear. *Renewing the Covenant*. Written in 1824, and given in the *Supp. to the Wes. H. Bk.*, 1830. This is the best known of his hymns.
9. Thou doest all things well. *God all in all*.

Most of these hymns are in the revised *Wes. H. Bk.*, 1875; Nos. 1-4 and 6 were in Dr. Leifchild's *Original Hymns*, 1842, and all are in the *Memorials*, 1870. [J. J.]

**Bunyan, John.** This great allegorist cannot be included amongst hymn writers, except on the ground that the piece, "He that is down needs fear no fall," from pt. ii. of his *Pilgrim's Progress*, 1684, is given in a limited number of hymnals. The son of a mechanic, he was b. at Elstow, 1628; was a Baptist minister at Bedford; and d. in London, Aug. 1688.

**Bürde, Samuel Gottlieb,** was b. Dec. 7, 1753, at Breslau, where his father was keeper of St. Barbara's Church. After studying law at the University of Halle, he was (1776-78) tutor and superintendent of a charity school

at Breslau. He then became private secretary to the Cabinet minister von Haugwitz, was for two years employed in the department of Forestry, and after being for some time secretary to the department of Finance at Breslau, was appointed member of the Aulic Council and Director of Chancery at Berlin, where he d. April 28, 1831 (*Koch*, vi. 319-322; *Allg. Deutsche Biog.*, iii. 581-82. *Fischer*, ii. 432, says he died at Breslau).

As a hymn-writer he was by some of his contemporaries reckoned nearly equal to Gellert, by others as superior. Of the some 100 hymns which he composed, the best appeared in his *Geistliche Poesien*, Breslau, 1787, and his *Geistliche Gedichte*, Breslau, 1817. Five have been tr. into English. Those in C. U. are:—

1. *Stell und dornicht ist der Pfad.* [*Christian Warfare.*] 1st pub. 1787 as above, p. 24, in 5 st. of 8 l., entitled "The Lord's Warrior." Included, as No. 1908, in Knapp's *Ev. L. S.*, ed. 1865. Tr. as:—

1. *Steep and thorny is the way To our home.* A good and full tr. by Miss Cox in her *Sacred H. from the German*, 1841, p. 109. St. i.-iv., altered and adapted to St. Simon and St. Jude are No. 146 in *Rorison's Coll.*, 1851. Revised for *Lyra Eucharistica*, 1863, p. 207, and her *H. from the German*, 1864, p. 175.

2. *Steep and thorny is the way Leading on.* Good and full tr. contributed by Edward Jackson as No. 189 to *Dr. Hook's Church School H. Bk.*, 1850, and repeated as No. 319 in *Mercer's C. P. and H. Bk.*, 1855 (Ox. ed., No. 200), and in *Robinson's Parochial Psalter*, 1860 and 1869.

Other trs. are:—

(1) "Lo! steep and thorny is the road," by *Lady E. Porteus*, 1843 (1847, p. 45). (2) "Steep and thorny is the way On to life," by *Dr. H. Mills*, 1845 (1856, p. 167).

ii. *Wenn der Herr einset die Gefangnen.* [*Consolation.*] Founded on Ps. cxxvi. 1787 as above, p. 61, entitled "Longing after the Liberty of the Children of God," in 3 st. of 8 l. In Knapp's *Ev. L. S.*, 1837, No. 2402 (1865, No. 2103). It is tr. as:—

*When the Lord recalls the banish'd.* A good and full tr. by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 227, repeated in her *C. B. for England*, 1863, No. 199. Included in *Kennedy*, 1863, *Flett's Coll.*, Paisley, 1871, the *Ohio Luth. Hymnal*, 1880, and others.

His hymns not in English C. U. are:—

iii. *Der Frühling ist erschienen.* [*Spring.*] 1st pub. 1817 as above, p. 118, as No. 6 of the "Edifying Hymns for Country People," in 5 st. Tr. as "Tis Spring, the time of singing," by Miss Bartlingham, in the *British Herald*, May, 1866, p. 264, repeated as No. 405 in *Reid's Praise Bk.*, 1872.

iv. *Nicht mehr als meine Kräfte tragen.* [*In Sickness.*] 1787 as above, p. 71, in 5 st. Tr. as "Not more than I have strength to bear," by Miss Warner, 1858 (1861, p. 478).

v. *Wir wallen Pilger allzumal.* [*Pilgrimage of Life.*] 1787 as above, p. 13, in 12 st. Tr. as "We are but pilgrims here below," by *Dr. H. Mills*, 1845 (1856, p. 162). [J. M.]

**Burder, George**, b. in London, June 5, 1752, and trained as an engraver. At the age of 21 he commenced preaching with the Calvinist Methodists, but subsequently joined the Congregationalists, and was pastor successively at Lancaster, Coventry, and Fetter Lane, London. He was one of the active founders of the Religious Tract, the London Missionary, and the British and Foreign Bible Societies,

and some time editor of the *Evangelical Magazine*. He d. May 29, 1832. His works include *Village Sermons*, 1794; *Sea Sermons*, 1821; *Cottage Sermons*, 1826, and others. He is known to hymnology by his *Collection of Hymns from various Authors, intended as a Supp. to Dr. Watts, &c.*, 1784. (Preface dated Nov. 20, 1784.) It had attained to the 25th ed. in 1827. To this collection he contributed 4 hymns, the best known being, "Sweet the time, exceeding sweet" (q.v.), sometimes altered to "Great the joy when Christians meet." The remaining three, all from the 1st ed. 1784, are:—

1. Come, dear Desire of nations, come. *Missions.*

2. Come ye that know and fear the Lord. *Love of God.* In *Dr. Hatfield's Church H. Bk.*, N.Y., 1872, 5 st. out of 9 are given as No. 236.

3. Lord, solemnize our trifling minds. *Before Sermon.* Altered to "Great God, impress our trifling minds," in the *N. Cong.*, No. 786, &c.

**Burder's Coll.** is of importance in the history of Congregational hymnody. The 1st ed., 1784, contained 187 hymns; 2nd ed., 1784, 211; 9th ed., 1803, 257 hymns; 18th ed., 1820, 277; and the last, the 25th ed., 1827, 294. His son, Henry Foster Burder, pub. a *Coll. of Ps. & Hys.*, 1826; and another son, the Rev. John Burder, also compiled a *Coll.* pub. without date. To the 18th ed., 1820, of G. Burder's *Coll.*, the wife of his son H. F. Burder contributed "And will the God Who reigns on high" (*Sunday Schools*), under the signature "S. M. Burder" [Sophia Maria]. [J. J.]

**Burgess, Daniel**, s. of a clergyman, b. at Collingbourne-Ducis, Wiltshire, 1645 (some accounts say 1647), was educated at Oxford, where he became a Fellow. Eventually he married, and losing his Fellowship, was introduced to the Earl of Cork, who appointed him his chaplain and gave him an incumbency in Ireland. Owing to his undoubted talent and agreeable manner he appears to have met with much success, until, through entertaining some new and strangely wild notions, he lost both the favour of the Earl of Cork and the living. He returned to London, and being well received by certain Dissenting ministers, joined their communion, and made known his secession from the Church. However, the change in his conduct was more marked than ever, and ultimately he ceased to be a credit to himself or his profession; d. 1713. In the year following appeared his

*Psalms and Hymns and Spiritual Songs, by the late Rev. Mr. Daniel Burgess, Minister of the Gospel.* This work was edited by John Billingsley, and for a time attracted some attention. [J. T. B.]

**Burgess, George**, D.D. Bishop Burgess was b. at Providence, Rhode Island, Oct. 31, 1809, and graduated at Brown University, 1826, where he was for some time a tutor. After studying for two years in Germany, he took Holy Orders, and in 1834 became Rector of Christ Church, Hartford. In 1847 he was consecrated Bishop of Maine, and also entered upon the Rectory of Christ Church, Gardiner. He d. in Haiti, April 3, 1869. His *Life* was pub. by his brother in 1869. His works include *The Book of Psalms translated into English Verse*, 1839; *The American Metrical Psalter*, N. Y., 1864; and *Poems*, Hartford, 1868. His *Psalms and Hymns* in use are:—

1. *Lord, in Thy Name we spread the sail. Sailor's Hymn.* This hymn is included in his *Poems*, 1868, p. 268, but is of unknown date and origin. The hymn, "While o'er the deep Thy servants sail," is an altered form of this hymn to be sung on behalf of sailors. It was apparently rewritten for the Connecticut *Psalms and Hymns*, 1845.

2. *The harvest dawn is near. Ps. cxviii.* From his version of *Ps. cxviii.*, *Book of Psalms*, &c., 1839, beginning with st. v. Also his *Amer. Met. Psalter*, p. 250. It is widely used.

3. *The floods, O Lord, lift up their voice.* From *Ps. xlii.* in his *Book of Psalms*, 1839, st. iii., found in his *Amer. Met. Psalter*, p. 179.

4. *When forth from Egypt's trembling strand. Ps. cxi.* From his *Book of Psalms*, 1839, and *Psalter*, 1864. It has been included in Spurgeon's *O. O. H. Bk.*, 1866.

Of these hymns Nos. 1 and 2 are found in almost every recent American collection but that of the Protestant Episcopal Church.

[F. M. B.]

**Burgess, Henry, LL.D.**, was b. Jan. 30, 1808, and educated at a Dissenting College at Stepney. After labouring as a Nonconformist Minister for several years, he was ordained, in 1850, by the Bp. of Manchester, and officiated for some time in that diocese. In 1861 he was preferred to Whittlesey Vicarage, Cambridgeshire, where he d. Feb. 10, 1886. He was LL.D. of the University of Glasgow, and PH.D. of the University of Göttingen. Of his numerous works that which is associated with hymnology is:—

*Select Metrical Hymns and Homilies of Ephraem Serus.* Translated from the original Syriac, with an Introduction, and Historical and Philological Notes. London: R. B. Blackadder, 1853.

These *trs.*, although unsuited for congregational use, because of the rugged blank verse form given them by Dr. Burgess, may yet be adapted, and with success, for C. U.

**Buried beneath the yielding wave. B. Beddome. [Holy Baptism.]** Pub. from Beddome's *ms.* in his posthumous *Hymns*, &c., 1817, No. 603, in 5 st. of 4 l., from whence it has passed into numerous collections in G. Britain and America. Orig. text in Spurgeon's *O. O. H. Bk.*, No. 925. In some American collections it is dated 1787 in error.

**Buried in baptism with our Lord. [Holy Baptism.]** Two centos beginning with this first line are in C. U. They are:—

1. Hymn No. 942 in the Moravian *Liturgy and Hymns*, 1849, in 2 st. of 4 l., of which st. i. is from J. Hart's *Supp. Hymns*, &c., 1762, No. 76, st. i.; and st. ii. is from the Moravian *H. Bk.*, 1769, No. 544.

2. In the American *Services of Song for Baptist Churches*, Boston, 1871, No. 831 is thus composed:—st. i., ii. from Hart's hymn as above; st. iii., the second stanza of the Moravian cento, slightly altered.

**Buried in shadows of the night. 1. Watts. [Christ our Wisdom.]** 1st pub. in his *Hymns & 8. Songs*, 1709, Bk. i., No. 97, in 5 st. of 4 l., and headed, "Christ our Wisdom, Righteousness," &c., 1 Cor. i. 30. In J. Wesley's *Ps. & Hym.*, Charlestown, South Carolina, 1738-7, No. 36, it was given with the omission of st. iii. This form was repeated with alterations in Toplady's *Ps. & Hym.*, 1776, No. 306, and others. It is found in several modern collections both in G. Britain and America.

**Burleigh, William Henry**, an active reformer and member of the Unitarian body, was b. at Woodstock, Connecticut, Feb. 12, 1812, and brought up on a farm at Stainfield in the same state. In 1837 he went to Pittsburgh, Pennsylvania, where, having been previously apprenticed to the printing trade, he pub. the *Christian Witness and Temperance Banner*. In 1843 he undertook the duties of editor of the *Christian Freeman*, at Hartford.

From 1849 to 1855 he was agent of the New York State Temperance Society; and from 1855 to 1870 Harbour Master at New York. Died at Brooklyn, March 18, 1871. His poetical pieces and hymns were contributed to various periodicals and journals. Many of these were collected and published as *Poems*, Phila. in 1841. This volume was enlarged by additional pieces, and republished by his widow, in 1871. The dates of these hymns and poems are most difficult to determine. Where possible they are given in detail. It is somewhat curious that Burleigh's hymns are generally more extensively used in England than at home. The introduction of some of his best compositions into the English collections is due to the *Lyra Sac. Amer.*, whence they were mostly taken by the compilers. Those in use in G. Britain and America are:—

1. *Fades from the west the farewell light. Night.* This poem, entitled "A Psalm of Night," is given in his *Poems*, N. Y., 1871, pp. 275-6. Although not in the 1st ed. of his *Poems*, 1841, it was in C. U. as early as 1844. It is in 5 st. of 8 l. From it the following centos have come into C. U.:—

(1) "Day unto day uttereth speech." This is composed of st. iii.-v., and was given in the *Christian Hym.* of the Cheshire Pastoral Association (Amer. Unitarian), 1844, as an "Evening Hymn."

(2) "O Holy Father, mild the calm." This cento in Longfellow and Johnson's *Bk. of Hym.*, 1846, and their *Hym. of the Spirit*, 1864, &c., is composed of st. iv.-v.

(3) "Not only doth the voiceful day." No. 324 in Longfellow and Johnson's *Hym. of the Spirit*, 1864, is composed of st. ii.-iii. Another arrangement beginning with the same stanza is in the *Lyra Sac. Amer.*, p. 41.

(4) "The brightening dawn and voiceful day." In the *Hymnary* (Lond.), 1872, is altered from the *Lyra Sac. Amer.* as above, with the addition of a doxology.

In and through these various forms, the use of this hymn is very extensive.

2. *Father, beneath Thy sheltering wing. Trust and Peace.* Appeared in Longfellow and Johnson's *Hym. of the Spirit*, 1864, No. 471, in 4 st. of 4 l. It is given in many American collections, and in the *Bap. Hym.*, 1879, Horder's *Cong. Hym.*, 1884, and others in G. Britain. Orig. text in *Lyra Sac. Amer.*, p. 19, with "that" for "which" in st. ii. l. 4.

3. *For the dear love that kept us through the night. Morning.* From *Poems*, 1871, into Horder's *Cong. Hymns*, 1884.

4. *From profoundest depths of tribulation. Lent.* This appeared in the *Supp.* to Hedge and Huntington's *Hymns*, &c. (Unitarian), 1853, No. 843.

5. *Lead us, O Father, in the paths of peace. Divine Guidance.* No. 32 of the *Lyra Sac. Amer.*, in 4 st. of 4 l., being "A Prayer for Guidance." With English compilers this hymn ranks amongst Burleigh's productions next in popularity to No. 8, and is found in most of the collections there named.

6. *Not in vain I poured my supplication. Lent.* This is a continuation of the same thought as No. 4 preceding, and follows it in the same *Supp.*

7. O deem not that earth's crowning bliss. *Mourning*. This passed from the *Lyra Sacra Amer.*, 1868, into the *Eng. Bap. Hymnal*, 1879; Horder's *Cong. Hys.*, 1884, and others. It is in his *Poems*, 1871, p. 258. The hymn, "From lips divine, like healing balm," in the Methodist Episcopal *Hymnal*, N. Y., 1878, is a cento from this hymn.

8. Still will we trust though earth seems dark and dreary. *Faith*. Appeared in the *Lyra Sac. Amer.*, 1868, pp. 43-44, in 5 st. of 4 l. This is the most widely adopted of this author's hymns by the English compilers. It is given in some of the best collections, as the *N. Cong., Thring, Horder, the Bap. Hymnal, Allen, &c.*

9. There is a beautiful land by the spoiler untrod. *Heaven*. Dr. Cleveland (*Lyra Sac. Amer.*, 1868, p. 298) says, "This piece was first published in the *Independent*, Jan. 18, 1866."

10. They who have kept their spirit's virgin whiteness. *Purity*. In *Lyra Sac. Amer.*, 1868, p. 46.

11. Thou Who look'st with pitying eye. *Leut*. In *Lyra Sac. Amer.*, 1868, p. 47.

12. Through the changes of the day. *Evening*. From his *Poems*, 1841. It is given in the *Lyra Sac. Amer.*, p. 50, the *S. P. C. K. Ps. and Hys.*, 1852, Thring's *Coll.*, and others.

13. We ask not that our path be always bright. *Trust in God*. From the *Lyra Sac. Amer.*, 1868, into Horder's *Cong. Hys.*, 1884.

14. When gladness gilds our prosperous day. *Good in all*. Also from *Lyra Sac. Amer.* into Horder's *Cong. Hys.*, 1884.

It has been already noted that Burleigh's hymns have a more extended use in G. Brit. than in his own country. The foregoing notes will also show that his productions are more widely known and used outside of his own denomination than by his own people. Concerning the hymns included in the *Lyra Sac. Amer.*, Dr. Cleveland, the editor, says, "Most of these beautiful hymns of Mr. Burleigh's were given to me in *ms.* by the author," but he does not indicate what was new and what was old. [J. J.]

Burmeister, Frans Joachim, was a native of Lüneburg. He was ordained at Celle, May 4, 1670, and instituted as diaconus of St. Michael's Church, Lüneburg, July 10, 1670. This post he held till his death at Lüneburg, April 21, 1672. He was a friend of Rist, who crowned him as a poet in 1659, and in 1660 received him into his order of Elbe Swans. (*Koch*, iii. 448-450: *Allg. Deutsche Biog.*, iii. 628; *ms.* from Seminarlehrer Bode, Lüneburg.) His hymns were mostly contributed to the musical works of J. R. Ahle of Mühlhausen, 14 being set to music and pub. by Ahle in 1662, at Mühlhausen, as *Neue geistliche auff die hohen Festtage durchs gantze Jahr gerichtete Anlachten*. Those *tr.* into English are:—

i. Du keusche Seele du. [*Visitation to Elizabeth*.] 1st pub. 1662 as above, No. 13 in 6 st. of 6 l., entitled on the "Festival of Mary's Visitation. On her visitation journey." As the hymn is very rare, the first and last stas. are here quoted from a copy kindly sent from Mühlhausen:—

i.  
Du keusche Seele du,  
Ier Weiber Licht und Sonne,  
Und deines Joseph's Wonne  
Gehst nach Elisabethen zu.

Deinen Glauben dort zu stärken  
An des Allerhöchsten Werken.

vi.

Die Welt ist solch ein Ort,  
Darin wir Gastfrat pflegen;  
Bald muss mein Leib sich legen,  
Dann geht der Geist von hinnen fort,  
Jesus woll' im Tod' und Leben  
Mir sich zum Gefährten geben.

The only *tr.* in C. U. is:—

Thou virgin soul! O thou. By Miss Winkworth in her *C. B. for England*, 1863, No. 82.

ii. Was soll ich, Liebster Kind. [*Epiphany*.] 1st pub., 1662, as above, No. 4, in 4 st. of 4 l., entitled "On the Festival of the Holy Three Kings." In the *Berlin G. L. S.*, ed. 1863, No. 212. *Tr.* as:—

O Blessed Babe divine. A good and full *tr.* by Dr. Kennedy as No. 194, in his *Hymns, Christ.*, 1863. [J. M.]

Burnham, Richard, b. 1749, d. 1810, was for many years pastor of a Baptist Church in London, first in Little Chapel Street, and afterwards in Grafton Street, Soho. He is said to have been an excellent preacher. His hymns, 452 in all, were pub. as follows:—

*New Hymns on Divers Subjects*, Lond., Gilbert and Plummer, 1783. This contained 141 hymns. A 2nd ed. with 74 additional hymns as *New Hymns on Various Subjects* (same publishers), 1788. To this was added *New Hymns on Divine Love, chiefly designed for Love Feasts or Christian Societies* (25 hymns and 2 poetical pieces), Lond., W. Smith, but no date (cir. 1787). The 3rd ed. of the *Hymns, &c.*, is dated 1794, the 4th 1796, and the 5th 1803. This last contains 463 hymns. In addition 3 hymns were printed at the end of a *Sermon on Believer's Baptism*, 1805, and many others on leaflets which have not been reprinted.

Burnham's hymns rank with the most intensely Calvinistic in the English language, and have been much used by congregations of Calvinistic sentiments. In the last edition of Gadsby's *Sel.* there are 20; in Denham's *Sel.* 82; and in Snapp's *Songs of G. & G.* 10. His best known hymns are, "Jesus! Thou art the sinner's Friend," and "O glorious God of grace." The following, from the editions of his *Hymns, &c.*, indicated in brackets, are still in C. U.:—

1. Free grace, melodious sound [1794]. *Grace*.
2. God in Three appears all glorious [1796]. *H. Trinity*.
3. Great Jehovah's love endureth [1794]. *God unchangeable*.
4. How truly glorious is the love [1803]. *Love of God*. In Snapp's *S. of G. & G.*, 1872, this is altered by Miss Havergal.
5. Jesus draws the chosen race [1794]. *Election*.
6. Love will I ever sing [1796]. *Love of God*.
7. Now I know the great Redeemer [1794]. *The Advocate*.
8. The goodness of our glorious God [1794]. *Divine Goodness*.
9. The people of the Lord were chosen, &c. [1796]. *Election*.
10. Who can e'er fathom God's rich love [1803]. *Love of God*. [W. R. S.]

Burns, Dawson, D.D., b. in 1828, in Southwark, London, is the second s. of Dr. Jabez Burns. He entered the ministry among the General Baptists in 1851, and for a number of years was his father's colleague at Church Street Chapel, Edgware Road. He is now without pastoral charge, and devotes himself chiefly to literary and public work in connection with the Temperance Reformation. He is the author of several important works on the Temperance question, and of numerous contributions to periodicals and public congresses. In 1884 he published *Rays of Sacra*



*Song for the Church and Home.* Besides Scripture Studies and other poems, it contains 29 hymns for Public Worship. One of these, "Glad some we hail this day's return" (*Reunion*), appeared in 1879 in the *Bap. Hymnal*, and has been very frequently used on anniversary occasions. Others are of sufficient merit to ensure their adoption as they become known. In 1882 Dr. Burns received the honorary degree of D.D. from Bates College, Maine, U.S. [W. R. S.]

**Burns, James Drummond, M.A.,** was b. at Edinburgh, February 18, 1823. He studied and graduated M.A. at the University of Edinburgh. In 1845 he became Free Church minister of Dunblane, but resigned through failing health, in 1848, and took charge of the Presbyterian Church at Funchal, Madeira. In 1855 he became minister of Hampstead Presbyterian Church, London. Died at Mentone, Nov. 27, 1861, and was buried in Highgate Cemetery, London. His hymns appeared in:—

(1) *The Vision of Prophecy: and other Poems* (Edin., Edmonston and Douglas). This was originally published in 1854, and enlarged in 1860. The Poems are distinguished by vivid colouring and poetic imagination, along with directness, delicacy of execution, pensive sweetness, and tenderness. They have never however become widely popular. Included are 29 "Hymns and Meditations," some of which rank among the very best of our modern hymns for beauty, simplicity of diction, and depth of religious feeling. (2) *The Evening Hymn* (Lond., T. Nelson & Sons), 1856. This consists of an original hymn and an original prayer for every evening in the month—31 in all. The Hymns and Prayers alike are characterized by reverence, beauty, simplicity, and pathos. Some of the hymns in this volume are now well known; e.g. "Still with Thee, O my God," "Hushed was the evening hymn," "As helpless as a child who clings." (3) *Memoir and Remains of the late Rev. James D. Burns, M.A., of Hampstead.* By the late Rev. James Hamilton, D.D. (Lond., J. Nisbet & Co.), 1869. Besides 13 Sermons and the Memoir, this work includes 40 "Hymns and Miscellaneous Pieces." A number of these had appeared in periodicals. Some of them are very good though not equal to those previously published. Also 39 Translations of German Hymns, which appeared in the *Family Treasury*, &c., are rendered exactly in the metres of the originals and many had not previously been translated. The translations are generally very good. (4) Burns also wrote the article *Hymn* in the 5th ed. of the *Encyc. Brit.* [J. M.]

**Burns, Robert.** This poet's life had little in common with hymnology, although some of his pieces, in common with a few of Byron's, have come into use in G. Britain and America. His life, from his birth in the parish of Alloway, near Ayr, Jan. 25, 1759, to his death, at Dumfries, July 21, 1796, was one of varying lights and shadows, and has been told elsewhere, frequently and eloquently. It remains for us only to name his sacred pieces, their origin, and their use. Those in C. U. are:—

1. *O Thou great Being! What Thou art.* *Lent.*

Burns's account of this piece as entered in his Common-place Book, under the date of "March, 1784," is:—"There was a certain period of my life that my spirit was broken by repeated losses and disasters, which threatened, and indeed effected, the utter ruin of my fortune. My body, too, was attacked by that most dreadful distemper a hypochondria, or confirmed melancholy. In this wretched state, the recollection of which makes me shudder, I hung my harp on the willow-weep, except in some lucid intervals, in one of which I composed the following. 'Oh, Thou Great Being! what Thou art, &c.'" Chambers says in his *Life and Works of Burns*, 1850 (Library ed., 1856), vol. i., p. 87, that financial and physical downfall was in 1781, when the poet was 22. At the same time he wrote, "Winter, a Dirge." From the latter the hymn:—

2. *Thou Power Supreme, Whose mighty scheme, Trust in God, is taken.* The second piece was pub. in his *Poems*, Kilmarnock, 1786, and the first in *Poems*, Edinburgh, 1787. Orig. text in Chambers's *Life*, vol. i. pp. 87-88. The title of the first is "A Prayer, written under the pressure of violent anguish."

3. *O Thou unknown, Almighty Cause.* *Death anticipated.* This was written at the age of 26, during an illness in the summer of 1784. In his Common-place Book he calls it, "A Prayer when fainting fits and other alarming symptoms of a pleurisy, or some other dangerous disorder which still threatens me, first put nature on the alarm." Under the title "A Prayer in the prospect of death," it was included in his *Poems*, Kilmarnock, 1786.

4. *The [that] man in life wherever placed.* *Ps. i.*

5. *O Thou, the first, the greatest Friend.* *Ps. xix.* Chambers (*Life*, vol. i. pp. 86-87) has given these two Psalm versions to the same date as No. 3, and attributes them to the same cause. They were pub. in the Edinburgh ed. of his *Poems*, 1787. Orig. text in *Life*, &c., vol. i. pp. 86-87.

These hymns were all included in Dr. Martineau's *Hymns*, &c., 1840, and are also found in other and later collections both in G. Brit. and America. [J. J.]

**Burton, John, b. 1773, in Nottingham,** where he resided until 1813, when he removed to Leicester, at which town he died in 1822. He was a Baptist, a very earnest S. School teacher, and one of the compilers of the *Nottingham S. S. U. H. Bk.*, 1812. This book reached the 20th ed. in 1861. The 1st ed. contains 43 hymns which have his signature. He is known almost exclusively by one hymn, "Holy Bible, book divine" (q.v.). He was also author of *The Youth's Monitor in Verse*, a series of *Little Tales, Emblems, Poems and Songs* (1803); of the *Young Plantation, in verse*; *The Shrubbery*, and other similar productions for the young. Robert Hall wrote a commendatory preface to one of his works. [W. R. S.]

**Burton, John, jun.,** a popular hymn-writer for children, was b. July 23, 1803, at Stratford in Essex, in which place he carried on business as a cooper for about 50 years. He d. in 1877. Mr. Burton was a member of the Congregational body, and a Deacon of the Chapel where he attended. His contributions to hymnody began in 1822, when he sent his first production to the *Evangelical Magazine*. He continued to contribute to that and other periodicals for many years, his signature in the former being "*Essex, J. B.*" and in the *Child's Companion* "*J. B. Essex.*" His publications are:—

(1) *One Hundred Original Hymns for the Young*, 1860; (2) *Hymns for Little Children*, 1861; (3) *The Child-Life of David*; (4) *The Book of Psalms in English Verse*, 1871; (5) *Scripture Characters in Verse*, &c.

His *Hymns for Little Children*, containing 54 pieces, has been republished in Philadelphia, U.S.A., as *My Own Hymn Book*. He also contributed to the *Union H. Bk. for Scholars*, 1840. Some of his hymns have attained a measure of popularity, including "O Thou that hearest prayer," "Come, let us sing our Maker's praise," and many others. In addition, the following are also in C. U.:—

1. *Children who are gone to glory.* *Saints' days.*

2. *Children, you have gone astray.* *Invitation.* Pub. in the *Child's Companion*, April, 1834, and his *One Hundred Hymns*, 1860, &c.

3. *Come, let us sing our Maker's praise.* *For Orphans.* In his *One Hundred Hys.*, 1860, No. 28, in 6 st. of 4 l.

4. *Father of mercies, hear; On us, &c.* *Divine*

influence implored. In his *One Hundred Hys.*, 1850, No. 97, in 6 st. of 4 l.; and partly re-written in 2 st. of 8 l. in Kennedy, 1863, No. 1209, beginning: "Father of mercies, hear *The song Thy children raise*."

6. *God is love, delightful truth.* *Love of God.* Pub. in the *Child's Companion*, Aug., 1835, and again in his *One Hundred Hys.*, 1850, No. 20, in 5 st. of 4 l. It is given in the *Silver St. S. S. H. Bk.*, 1840.

6. *Happy would it be for me.* *Early Piety.*

7. *Hark! a still small voice is heard.* *Christ's love for Children.* This appeared in the *Child's Companion*, July, 1836, and the revised ed. of the *Union H. Bk. for Scholars*, 1840; and again in his *One Hundred Hys.*, &c., 1850, No. 14, in 4 st. of 6 l. It is in various collections, including the *Meth. S. S. H. Bk.*, 1879, and others.

8. *Heavenly Father, we draw near Thee.* *Sunday Schools.* Pub. in his *One Hundred Hys.*, 1850, &c.

9. *I often say my prayers.* *Prayer.* Also from the *Union H. Bk.*, 1840; into Major's *Bk. of Praise*, &c.

10. *None is like God, who reigns above.* *Omnipresence.* Dated 1849, and given in his *One Hundred Hys.*, No. 4, in 5 st. of 4 l. It is re-printed in several school collections, as Stevenson's *School Hymnal*, 1880, No. 139.

11. *Pilgrims we are and strangers.* *Life a Pilgrimage.* From the *Evangelical Mag.*, 1829, 5 st. of 6 l., commencing "Now let our praise be given," and headed "The Pilgrim's Song," into the *Bap. Ps. & Hys.*, 1858, No. 453, in 4 st. of 8 l., st. 1. being omitted.

12. *Remember thy Creator now.* *Early Piety.* From the *Child's Companion*, Sept. 1833, into his *One Hundred Hys.*, 1850, and the *Meth. S. S. H. Bk.*, No. 243.

13. *Saviour, while my heart is tender.* *Early Piety.* Also from the *One Hundred Hys.* It is in the *Bap. Hymnal*, 1879; Horder's *Cong. Hys.*, 1884; and others.

14. *That kind eye which cannot sleep.* *Omniscience.* But little known.

15. *The Lord attends when children pray.* *Prayer.* 1st printed in the *Child's Companion*, July, 1835, and again in Dec. 1837, and in the revised ed. of the *Union H. Bk.*, 1840; and his *One Hundred Hys.*, 1850, No. 31, in 5 st. of 4 l. It is in several collections, including Dr. Allen's *Children's Worship*, 1878, &c.

16. *Though we are young our sins are great.* *Lent.* In the revised ed. of the *Union H. Bk.*, 1840; and his *One Hundred Hys.*, 1850 (in the latter as "Though I am," &c.), No. 9, in 6 st. of 4 l. It is included in Major's *Bk. of Praise*, &c.

17. *We do not love Thee as we ought.* *Lent.* In the *Meth. S. S. H. Bk.*, 1879, No. 286.

18. *Why did Jesus come from heaven?* *Passiontide.* From his *One Hundred Hys.*, 1850, No. 61, in 4 st. of 6 l., into Major's *Bk. of Praise*.

19. *Why should we spend our youthful days?* *Youthful Piety.* Printed in the *Child's Companion*, May, 1835, in his *One Hundred Hys.*, 1850, and as No. 252 in the *Meth. S. S. H. Bk.*, 1879. [J. J.]

Butcher, Edmund, b. at Colchester, Essex, in 1757, and brought up as a linen-draper. After undergoing a preliminary training for the Unitarian Ministry, he was appointed to the charge of Leather Lane Chapel, Holborn, in 1789. From thence he removed to Sidbury Vale, Sidmouth, in 1798. Died April 14, 1822. *Memoir in the Christian Moderator*, 1827. His works include *Picture of Sidmouth; Tour through various parts of England; Sermons, to which are added suitable Hymns*, 1798; and the *Substance of the Holy Scriptures Methodized*, 1801. His hymns were given in the two latter works, in the *Protestant Dissenters' Magazine* (of which he was sometime editor); in Kippis's *Collection*, 1795; the *Christian Guardian*, 1802-1808; Aspland's *Sel.*, 1810; and from his mss. in Howe's *Selection of Hymns and Psalms*, 1837. They number 116 in all; but few, however, have attained to any position in modern hymnals. These include the following:

1. *Blest is the man that [who] fears the Lord.* *Ps. cxvi.* Pub. in the *Exeter Unitarian Adl.*, 1812, in 5 st. of 4 l. It is in C. U. in G. Britain and America.

2. *Father of all, where shall we find!* *D. Worship.* In Dr. Martineau's *Hys.*, 1840, &c.

3. *Great God, as seasons disappear.* *Harvest.* This is the most popular of his hymns. It is annotated under its first line.

4. *Hosanna! let us join to sing.* *Resurrection.* Contributed to Aspland's *Sel.*, 1810, No. 299; and repeated in Dr. Martineau's *Hys.*, 1840, &c.

5. *With deepest reverence at Thy throne.* *God's Unsearchableness.* This is in American C. U. as in *Laudes Domini*, 1884, No. 248. It was contributed to Aspland's *Sel.*, 1810, No. 146. [J. J.]

*Βυθὸς ἀμαρτημάτων.* *St. Joseph of the Studium.* This is a portion from the *Tridion* of the Canon at Lauds for the Sunday of the Prodigal Son, answering to Septuagesima of the Anglican Church, and now in use in the Greek Church. The Canon was written about the middle of the ninth century. Dr. Neale's *tr.* of Odes vii. and viii., Trop. 2, 3, in his *Hymns of the E. C.*, is thus introduced:—

"The Sunday before Septuagesima, and Septuagesima itself, are, respectively, in the Greek Church, the Sunday of the Pharisee and Publican, and the Sunday of the Prodigal Son, those parables forming the gospel for the day, and serving for the keynote to the Offices."

Dr. Neale's translation, "The abyss of many a former sin," is in 5 st. of 6 l. The foregoing note shows the appropriateness of the Odes to the service, especially Dr. Neale's st. iv. (*H. E. C.*, 1892, p. 128). In 1872 this *tr.* was given in the *Hymnary*, No. 217, as, "The deep of many a former sin." [J. J.]

Butterworth, Joseph Henry, M.A., of Exeter College, Oxford, graduated B.A. in 1836. On taking Holy Orders he was successively Curate and Vicar of Stapleton, near Bristol, 1846-69, and Incumbent of St. Paul's, Canues, 1870. Mr. Butterworth's hymns were contributed to the 1st ed. of Choep's *Hymnal*, 1857. They include a few *trs.* and the following original hymns:—

1. *Spirit of Wisdom! guide Thine own.* *ConArmation.*

2. *Thou, Lord, Who know'st the hearts of men.* *St. Thomas.* [J. J.]

**By Christ redeemed, in Christ restored.** *G. Rawson.* [*Holy Communion.*] Written in 1857 for, and 1st pub. in, the *Bap. Ps. and Hys.*, 1858, No. 741, in 6 st. of 4 l., and appointed for "The Lord's Supper." It is a hymn of more than usual excellence, and has attained to a greater position in modern hymnals than any other of the author's numerous compositions. The text was revised by the author for his *Hymns*, 1876, No. xxxv. Orig. text, *Bap. Ps. and Hys.*, 1858. In *Thring's Coll.*, 1882, st. iv., l. 3, is changed from "By one blest chain of loving rite," to "The shame! the glory! by this Rite." The greatest alterations, however, are found in the *S. P. C. K. Church Hymns*, 1871, No. 205, where in addition to minor alterations, including the opening line to:—"By Christ redeemed, to God restored," we have the following lines:—

"His body broken in our stead;  
Is here, in this memorial bread;  
And so our feeble love is fed,  
Until He come!"

"His fearful drops of agony,  
His life-blood shed for us we see;  
The wine shall tell the mystery,  
Until He come!"

transmuted into the weak stanza:

"His Body slain upon the tree,  
His Life-blood, shed for us, we see;  
Thus faith shall read the mystery,  
Until He come."

It is but just to add, however, that "They were compressed into one verse with considerable reluctance by the editors, with Mr. Rawson's kind permission, in deference to the judgment of others." (Notes on *Church Hymns*, folio ed., p. xlix.) The American use of this hymn in its original, or a slightly altered form, is very extensive. [J. J.]

**By cool Siloam's shady fountain** [rill]. *Bp. R. Heber*. [Epiphany.] In its original form as "By cool Siloam's shady fountain," this hymn was given in the April No. of the *Christian Observer*, 1812. It was subsequently rewritten in C. M. as "By cool Siloam's shady rill," and pub. in his posthumous *Hymns*, &c., 1827, in 6 st. of 4 l., for the 1st Sunday after the Epiphany. From the *Hymns*, it has passed into a great number of hymnals both in G. Britain and America, sometimes in full, and again with the omission of one or more stanzas, and is most popular as a children's hymn. Authorized text in Stevenson's *Hys. for Ch. & Home*, 1873. [J. J.]

**By faith in Christ I walk with God.** *J. Newton*. [Faith.] A second hymn on "Walking with God," Gen. v. 24 (the first being Cowper's "O for a closer walk with God"), given in the *Olney Hymns*, 1779, No. 4, in 7 st. of 6 l. It is found in a few collections both in G. Britain and America, including the *Westminster Abbey H. Bk.*, 1883; the Amer. *Bap. Service of Song*, 1871, &c.

**By faith the upper choir we meet.** *C. Wesley*. [Praise to Christ.] This hymn is No. 191 in the *Church Pastorals*, Boston, U. S. A., 1861, and is composed of st. iii. iv. of "A thousand oracles divine" (q.v.).

**By the picture of Thy passion.** [*Passiontide*]. *C. Wesley*. 1st pub. in the *Wesley Hymns on the Lord's Supper*, 1745, No. 97, in 8 st. of 8 l. In 1867 it was included in the *People's H.*, No. 471, with the alteration in st. iii. l. 3 of "Thy blood's appealing," to "Thy Blood appealing." In the *Hymnary*, 1872, it begins with st. ii., "Jesu, let Thy sufferings ease me," and is appointed for Fridays throughout the year. Orig. text, *P. Works*, 1868-72, vol. iii. p. 277.

**By Thy victorious hand struck down.** *S. Browne*. [Lent.] This cento, as given in Spurgeon's *O. O. H. Bk.*, 1866, No. 570, is composed of stanzas from various hymns in *S. Browne's Hymns and Spiritual Songs*, 1720, as follows:—st. i. from No. 10; ii. from No. 9; iii. from No. 13; iv. from No. 11; v. and vi. from No. 16. It is a most successful arrangement of the stanzas selected, and well adapted to its purpose.

**Byles, Mather**, D.D., b. 1706, educated at Harvard, 1725, d. 1788. He was an eminent Congregational Minister of Boston, and, for his time and place, an elegant scholar. He corresponded with, and was well thought of by the English wits and literati. His Toryism brought him into trouble at the Revolution, causing him, in his own words, to be "guarded, reguarded, and disregarded."

His *Sermons* were pub. at various dates from 1729 to 1771, and his *Poems* in 1727, 1736, and 1744. Of the *Appendix to Tate and Brady*, pub. by S. Kneeland in 1760, he edited hymns 77 to 100 inclusive, of which hymns 78, 79, and 80 seem to be his own. Part of No. 78, beginning with st. vii., "When wild confusion wrecks the air," is a Judgment hymn, and has been included in *Belknap's Selection*, 1795, and later in the *Plymouth Coll.*, 1855, No. 1111, the *Bap. Praise Book*, 1871, and others. His hymns are unknown to English collections. [F. M. B.]

**Byrom, John**, M.A., F.R.S., b. at Manchester, Feb. 29, 1694, baptized the same day, and educated at Merchant Taylors' School, and Trinity College, Cambridge, where he graduated B.A. 1711; M.A. 1715. He was elected a Fellow of his College in 1714. After studying medicine for a time at Montpellier, he returned to London, and earned his livelihood by teaching shorthand. Elected F.R.S. in 1724, and succeeded to the family estates about the same time. He d. Sept. 28, 1763. His *Poems* were first pub. in 1773, in two vols. In 1814 a more complete edition was issued by Nichols, of Leeds. From these *Poems* less than half a dozen hymns have come into common use. One of these, however, has a reputation which has extended to all English-speaking countries. We refer to his "Christians, awake!" (q.v.). His hymn, "My spirit longeth for Thee," is also worthy of attention. [J. J.]

**Byron, George Gordon Noel, Lord**, b. in London, Jan. 22, 1788, d. at Missolonghi, April 19, 1824. Lord Byron's name is associated with hymnody through a few pieces from his *Hebrew Melodies*, 1815, being in use in a limited number of hymnals, and these mainly in America. These include:—

1. The Assyrian came down like the wolf on the fold.
2. The king was on his throne.
3. The wild gazelle o'er Judah's hills.

Lord Byron's *Works with Life and Letters*, by T. Moore, in 17 vols., was pub. by J. Murray, London, 1832. [J. J.]

## C

**C.** in the Bristol *Bap. Coll.* of Ash & Evans, 1769, i.e. R. Cruttenden.

**C.** in Collyer's *Hymns*, &c., 1812, i.e. J. Conder.

**C.** in *New Golden Shower*, N. Y., 1870, i.e. Frances J. Van Alstyne, née Crosby.

**C. C. Y.** in the *Leeds Hymn Book*, 1853, and others, i.e. *Child's Christian Year*.

**C. E.** in Elliott's *Ps. & Hys.*, 1835, i.e. Charlotte Elliott.

**C. F. Hys.** by C. F. Birmingham, 1861, i.e. Christina Forsyth.

**C. F. H.** *Verses for Holy Seasons*, 1846, i.e. Cecil F. Alexander, née Humphreys.

**C. F. H.**, author of *The Child's Book of Praise*, Lond., 1873, i.e. Claudia Frances Herniman, née Ibotson.

**C. H. I.** *Songs in Sorrow and Songs in Joy*, Edinburgh, Taylor, 1864, i.e. C. H. Inglis.

**C. H. I. S.** in the *Evang. Lutheran Hymnal*, Columbus, Ohio, 1880, i.e. C. H. L. Schnette.

**C. L. S.** *Within the Veil*, i.e. Charitie L. Bancroft, née Smith.

**C. & J. W.** in various old hymn-books, i.e. C. & J. Wesley.

**C. W.** in same, i.e. C. Wesley.

**Cabot, Eliza Lee.** [Follen, E. L.]

**Caddell, Cecilia Mary.** This writer has published:—

- (1) *Flower and Fruit; or, the Use of Tears*, 1866;
- (2) *Blind Agnese; or, the Little Spouse of the Blessed Sacrament*, 1866;
- (3) *The Martyr Maidens, a Tale in Historical Tales & Legends*, 1868;
- (4) *Nellie Netterville*, 1867;
- (5) *Summer Talks about Lourdes*, 1874.

Her hymns include:—

1. Behold the lilies of the field. *Providence*. In *The Dominican H. Bk.*, 1861, and others.
2. It is finished! He hath seen [wept]. *Good Friday*. In the *People's H.*, 1867, and others. From *Lyra Missionaria*, 2nd ed., 1866. [J. J.]

**Call all who love Thee, Lord, to Thee.** [*The Second Advent*.] This cento is composed thus:—the first four lines and the last line of the hymn are from P. J. Bailey's poem, *Festus*, 1839, and the rest are by G. Rawson. It was 1st pub. in the *Leeds H. Bk.*, 1853, No. 664, in 3 st. of 8 l., and is repeated in Mr. Rawson's *Hymns*, &c., 1876, p. 120. It is in several modern collections, including the *Baptist Hyl.*, 1879; Horder's *Cong. Hymns*, 1884, and others. [J. J.]

**Call Jehovah thy salvation.** *J. Montgomery.* [*Ps. xci.*] The ms. of this version of *Ps. xci.* is not preserved with the m. mss. The paraphrase 1st appeared in Montgomery's *Songs of Zion*, 1822; in 5 st. of 8 l., and again in his *Original Hymns*, 1853, No. 145. As a hymn for congregational use it is generally given in an abbreviated form, both in the older and in modern collections, as in *Kennedy*, 1863; the *Wes. H. Bk.*, 1875; and others. Orig. text as above. [See *English Psalters*, § xvii.] In America it has attained to a good position, and is sometimes found as, "Call the Lord, thy sure salvation." From this hymn also, the hymn, "God shall charge His angel legions," is taken. It is composed of st. iv. and v., and was given in the *American Prayer Bk. Coll.*, 1826, and later hymn-books. [J. J.]

**Callaway, William Fleetwood.** A successful writer of hymns for children, and a Congregational Minister at Birmingham, was the s. of the Rev. John Callaway, for some time a Wesleyan Missionary in Ceylon. Mr. Callaway was b. at Stafford, March 17, 1834. On the death of his father in 1841, he was removed into Cornwall. From thence he passed, in 1853, to York, where, influenced by the preaching of the Rev. James Parsons, he took a decided religious course, and joined the Congregationalists. Following up his commercial pursuits he went from York to Wem, Shropshire; and from thence to Birmingham. Having been engaged for some time as a lay preacher, when the pastorate of the Highgate Chapel, Birmingham, fell vacant in 1861, he received an invitation to preach. This led to his settlement as the pastor of that congregation. He d. May 22, 1886. Mr. Callaway's

hymn-writing began with compositions for Sunday School Anniversaries. He proceeded to compose words for German tunes for men's voices only, and ultimately assisted the late J. Curwen, with hymns and songs, in his Tonic-sol-fa movement. Of his hymns the following have come into C. U.:—

1. Afar, while Jesus passeth by. *Healing the Lepers*.
  2. Jesus watched the children playing. *Christ the Child*.
  3. To Jacob's well the woman went. *Water of Life*.
  4. Vainly o'er the weary ear. *Stilling the Tempest*.
- These descriptive hymns were written for Curwen's *New Child's Own H. Bk.* during 1873-4, and were 1st pub. therein in 1874. In addition there are:—
5. God loves little children. *S. S. Anniversary*.
  6. O Saviour, most gracious and loving. *S. S. Anniversary*.

These were written for his own S. School, and 1st pub. in Curwen's *New Child's O. H. Bk.* in 1874.

7. How oft, O Lord, young English hearts. *Child's Mission Hymn*. Written for an Anniversary of the London Miss. Soc. held in Birmingham in 1879. [J. J.]

**Calm me, my God, and keep me calm.** *H. Bonar.* [*Peace*.] Appeared in his *Hymns of Faith and Hope*, 1st series, 1856, in 8 st. of 4 l., and entitled, "The Inner Calm." Its use in G. Brit. is fair, but in America it ranks in popularity with the finest of Dr. Bonar's hymns. In one or two hymnals the opening line is altered to "Calm me, blest Spirit, keep me calm," as in Nicholson's *Appendix Hymnal*, 1866, but this is not popular. [J. J.]

**Calverley, Charles Stewart, M.A.**, s. of the Rev. Henry Blayds, some time Vicar of South Stoke, near Bath (who took the name of Calverley in 1852), was b. at Martley, Worcestershire, Dec. 22, 1831. He entered Harrow in 1846, from whence he passed to Oxford, but coming under the censure of the authorities, he migrated to Cambridge in 1852, where, after gaining some of the best classical prizes of that University, he graduated first class in Classical honours. In due course he was called to the Bar and followed the Northern circuit. He died at Folkestone, Feb. 17, 1884. He is known to hymnody through several trs. from the Latin, which he made for the *Hymnary* in 1871, and were pub. therein in 1872. [J. J.]

**Calvinistic Methodist Hymnody.** [*Welsh Hymnody*, § ii.]

**Cambridge, Ada.** [Cross, Ada.]

**Camerarius, Joachim.** [*Eber*, P. iv.]

**Cameron, William, M.A.**, seems to have been b. in 1751, at or near Pananich, a hamlet near Ballater, Aberdeenshire, his father, a son of Cameron of Glen Nevis, being apparently then a farmer in the parish of Glenmuick. He studied at the University of Aberdeen (Marischal College), where he graduated M.A. in 1770, was ordained parish minister of Kirknewton, Midlothian, in 1786, and d. at Kirknewton, Nov. 17, 1811. Though not a member of the Committee appointed by the General Assembly of 1775, to revise the *Scottish Translations and Paraphrases* of 1745-51, yet the burden of revision seems to have fallen upon him (probably through the influence of Dr. Hugh Blair), as to him are ascribed the changes made in 1775-1781 in no less than 34 of that collection, which in the 1781 are numbered thus:—Nos. 1, 3, 4, 6, 7, 22, 24, 26, 32, 34, 36, 39-43, 45-47, 49-52, 54-57, 59-61, 63, 65-67. He is also said to be the author of Nos. 14 and



17, in the 1781 collection, and to have altered Nos. 5, 12 of those first included there. His published works are:—

(1) *Poems on Various Subjects* (Edin., Gordon & Murray), 1780, containing 8 poems, 3 fables, and 20 lyric odes, two of which are called hymns. (2) *Poems on Several Occasions* (Edin., A. Constable & Co.), 1813; with 3 poems (1 from 1780), 2 fables (from 1780), and 23 lyric odes. Of the lyric odes 6 are so-called hymns (3 from 1780), and 5 are Psalm versions. Of the remaining twelve, 7 are from his 1780 volume, and 5—including a continuation of Dr. Beattie's *Minstrel*, in two books—printed for the first time. But neither volume contains any of the original hymns or recasts he is said to have contributed to the *Translations and Paraphrases* of 1781.

The ascriptions above are taken from the markings by Cameron's eldest daughter in a copy of the *Psalms and Paraphrases* kindly lent by her son, Mr. R. G. Sillar, of Bexley, Kent. Another son, Mr. W. C. Sillar, of Blackheath, London, possesses a no. volume of poems by his grandfather, which, however, like the printed volumes, contains none of the *Paraphrases* of 1781. To Cameron, No. 12 of the 1781, and the changes made, in 1781, on Nos. 13, 15, and Hymn iv. have been sometimes ascribed, but they are not assigned to him in his daughter's markings. These markings thus apportion the remainder of the Scottish contributions:—to Logan, Nos. 8-11, 27, 31, 53, 54, and Hymn v., besides No. 48, which he merely altered, and No. 59, in which he probably had no share: to Logan and Morrison, No. 28; to Morrison, Nos. 19, 21, 29, 30, 35, besides No. 34, which more probably owes its form in 1781 to Bruce or Logan; to Blair Nos. 4, 33, 34, 44 (a cento); to Robertson, Nos. 25, 26, 42, 43; to Blacklock, No. 16; to Randall, No. 49; and to Ogilvie, No. 63. They also give Logan as alterer of Nos. 2, 18, 23, 28, from the 1745-51; and of No. 30 of those added in 1781. Bruce's name is never mentioned. Nos. 6, 12, 18, 23, 52, are ascribed to Watts—so far as we can see without shadow of proof—while the recast from Watts, No. 50 in 1781, is ascribed to Randall.

A list by the late Principal Lee of Edinburgh (now, as revised by the late Dr. David Laing, in the possession of Mr. William Bonar, Kensington, London), professedly based on a list in the possession of Cameron, differs in ascribing No. 12 of the 1781 to Cameron, and the alterations on Nos. 13, 15; while not ascribing to him the alterations on Nos. 5, 32, 56. It marks as anonymous from the 1745, Nos. 23, 26, 30 (?), 52, 59. The recast from the 1745, No. 34, it ascribes to Logan, and the recast No. 50, from Watts, is given as anonymous from the 1745. [See *Scottish Trans. and Paraphrases*.] [J. M.]

**Campanus, Johann**, was b. on June 24, c. 1565, at Wodnian in Bohemia. At the University of Prag (Prague), he graduated B.A. 1592, M.A. 1596. In 1592 he became master at Iglau, thereafter at Teplitz, and then professor at Königgratz. He was in 1596 appointed Rector of the St. Heinrich school, in the Neustadt, Prag, and in 1600 Rector at Kutteneberg. Ultimately he became Professor of Greek and Latin and of Bohemian History in the University of Prag, where he was some time Dean of the Philosophical Faculty, and in 1612 Rector of the University. He died at Prag, Dec. 13, 1622.

Brought up at Wodnian as a Hussite, he became a Lutheran; then a Calvinist; was in 1619 assessor of the Utraquist Consistory of the Teynkirche in the Altstadt, Prag; and on Nov. 16, 1622, formally became a Roman Catholic. His Latin Version of the Psalms, pub. at Prag, 1611, and his Latin Odes, Prag, 1612, were introduced for the senior scholars to sing in church and school. A complete ed. of his sacred poems appeared as *Sacrarum Odarum Libri Duo. Quorum Prior Psalmos Iudicos, Posterior hymnos Dominicales et seriales continet. Accersere Cantica Cantioarum in Odaria lib. nec non Melodice pro omnibus Psalmis, Odis, & Cantioarum Odariis, quidem Authoris.* Frankfurt-am-Main, 1619. [Wernigerode.] A full list of his works is given in his *Biographie*, by G. J. Diabaz, Prag, 1819.

Two of his poems have passed into English:

I. *Rorande coeli defluant. Advent.* 1st pub. in his *Odarum Sacrarum. Liber Posterior*, Prag, 1612 [Strahow, Prag.], p. 1, "Ode 1, De Adventu Domini," in 5 st. of 4 l., with the heading:—

"Sol Christus est, ros Christus est, hic quem rigat  
Fovetque, frigus pellit, aestum mitigat."

It appears in a full and good German *tr.* in Johann Franck's *Geistliches Sion*, 1674, No. 2, (ed. 1846, p. 2), beginning:—

"Ihr Himmel tröpfelt Thau in Eil."

Franck's version was included in the 1688 (No. 317) and later eds. of Crüger's *Praxis pietatis melica*; in Bunsen's *Versuch*, 1833, No. 85, and his *Allg. G. B.*, 1846, No. 29. Bunsen, 1833, p. 878, calls it "One of the most profound hymns of that believing yearning, which recognises in the Incarnation of Christ the pledge of the union of God with the soul." The only *tr.* in C. U. from Franck is:—

Ye heavens, oh haste your dews to shed, in full in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 3. Thence as No. 20 in her *C. B. for England*, 1863, and as No. 15 in Bosworth's *Coll.*, 1865. St. ii.-v. beginning, "O living Sun, with joy break forth," are included as No. 121 in Dr. Thomas's *Augustine H. Bk.*, 1866.

Another *tr.* is "Descend, ye heavens, in gentle dews," by Dr. G. Walker, 1860, p. 26.

II. *Veni Redemptor gentium. Advent.* Ode ii. of his *Liber Posterior* ed., 1612, p. 2 (1618, p. 276), in 7 st. of 4 l., headed "Ex hymno Ambrosii."

"Alnus tumescit virginis  
Quantum potest vis Numinis."

Two stanzas may be compared with the Ambrosian, viz.:—

i.

"Veni Redemptor gentium,  
Pulchrum rende liliū  
Splendore fulgens flammeo;  
Hic partus est dignus Deo!"

vii.

"Præsepe iam tuum micat,  
Lumenque noctis emicat,  
Quod nulla lux interpolet  
Ut luceat plus quam solet."

A full and good German *tr.* by Johann Franck, beginning "Komm, Heiden-Heiland, Lösegeld," appears in C. Peter's *Geistliche Arien*, Guben, 1667, No. 1, repeated in his own *Geistliches Sion*, 1674, p. 1 (ed. 1846, p. 1); and included in many subsequent collections as the *Berlin G. L. S.*, ed. 1863, No. 1596. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 78 (1881, No. 11). Bunsen, doubtless not knowing that it was a direct *tr.* from Campanus, calls it at p. 878 "the only successful version from the Ambrosian hymn [Veni Redemptor], more profound and delightful than the Latin." Bunsen omits st. ii., iii., and alters i., iv. The *trs.* in C. U. are:—

1. *Redeemer of the nations, come.* By Miss Winkworth in full from Bunsen in the 1st series of her *Lyra Ger.*, 1855, p. 186, repeated in her *C. B. for England*, 1863, No. 23, and in Dr. Thomas's *Augustine H. Bk.*, 1866.

2. *Come, Ransom of our captive race.* From Bunsen, omitting his st. iii., as No. 3 in Dr. Pagenstecher's *Coll.*, 1864, signed "F. C. C."

3. *O Glory of Thy chosen race.* In full from Bunsen by Dr. F. J. A. Hort for *Church Hymns*, 1871, No. 70, with an added doxology. [J. M.]

**Campbell, Etta**, sometime a teacher in Morristown, New Jersey, is the author of:—

1. *Come, ye children, sweetly sing.* *Jesus the Children's Friend.* Appeared in E. P. Hammond's *Prayers of Jesus*, 1864; his *New Praises of Jesus*, 1869; and in other collections, including several in G. Britain.

2. *What means this eager, anxious throng.* *Jesus passes by.* Written during a religious revival in Newark,

U.S., 1863, and pub. in *Song Victories*. It is found in several collections, and was rendered exceedingly popular in Great Britain by Mr. Sankey in his Evangelical tour with Mr. Moody, 1874-6. [J. J.]

**Campbell, Jane Montgomery**, daughter of the Rev. A. Montgomery Campbell, b. in London, 1817; d. at Bovey Tracey, Nov. 15, 1878. Miss Campbell contributed in 1861, a number of *trs.* from the German to the Rev. C. S. Bere's *Garland of Songs; or, an English Liederkrantz*, 1862; and also to his *Children's Choral Book*, 1869. The best known and most widely used of these *trs.* is a portion of "Im Anfang war's auf Erden," as the harvest hymn, "We plough the fields and scatter" [see *Claudius*]. Miss Campbell also pub. *A Handbook for Singers*, Lond., S. P. C. K. n.d. This small work contains the musical exercises which she taught in her father's parish school. [J. J.]

**Campbell, Margaret, Lady Cockburn**, née Malcolm, eldest daughter of Sir John Malcolm, o.c.s., married, June 20, 1827, to Sir Alexander Thomas Cockburn-Campbell, Bart. (one of the founders of the Plymouth Brethren in England); and d. at Alphington, near Exeter, Feb. 6, 1841. Her hymns were printed in lithograph from her ms. for private circulation. In the Plymouth Brethren *Ps. & Hys.*, Lond., Walther, 1842, some of these hymns were given, and thus came into C. U. The best known is, "Praise ye Jehovah, praise the Lord most holy." [J. J.]

**Campbell, Robert**, Advocate, of Sherrington, Scotland, was b. at Trochuraig, Ayrshire, Dec. 19, 1814. When quite a boy he attended the University of Glasgow. Though showing from his earliest years a strong predilection for Theological studies, eventually he fixed upon the Scottish law as a profession. To this end he entered the Law Classes of the University of Edinburgh, and in due course entered up in the duties of an advocate. Originally a Presbyterian, at an early age he joined the Episcopal Church of Scotland. He became a zealous and devoted Churchman, directing his special attention to the education of the children of the poor. His classical attainments were good, and his general reading extensive. In 1848 he began a series of translations of Latin hymns. These he submitted to Dr. Neale, Dr. Mills of Ely, and other competent judges. In 1850, a selection therefrom, together with a few of his original hymns, and a limited number from other writers, was pub. as

*Hymns and Anthems for Use in the Holy Services of the Church within the United Diocese of St. Andrews, Dunkeld, and Dunblane*. Edinburgh, R. Lendrum & Co.

This collection, known as the *St. Andrews Hymnal*, received the special sanction of Bp. Torry, and was used throughout the Diocese for some years. Two years after its publication he joined the Roman Catholic Church. During the next sixteen years he devoted much time to the young and poor. He d. at Edinburgh, Dec. 29, 1868.

From his collection of 1850, four *trs.* were given in *R. A. & M.*, 1861, "At the Lamb's high feast we sing;" "Come, pure hearts, in sweetest measures;" "Ye Choirs of New Jerusalem;" "Ye servants of a martyr'd God" (altered). Attention was thereby directed to his *trs.* They are smooth, musical, and well sustained. A large number, not included in his 1850 collection, were left by him in ms. From these Mr. O. Shipley has printed several in his *Annus Sanctus*, 1864. (C. Mm.) [J. J.]

**Campbell, Thomas**, the Poet, has little in common with hymnody. A few of his pieces, including, "When Jordan hushed its waters still," are found in a limited number of hymnals. His poetical works, *The Pleasures of Hope*, *Gertrude of Wyoming*, and others, have been reprinted several times. He was b. at Glasgow, 1777; d. at Boulogne, 1844, and was buried in Westminster Abbey.

**Camphuysen, Dirk Rafelszoon**, s. of Rafael Camphuysen, surgeon at Gorinchem or Gorkum, Holland, was b. at Gorkum, 1586. Up to his eighteenth year he was a pupil of the painter Diderik Govertze. At the University of Leyden he studied theology, and embraced the opinions of Arminius. After acting for some time as a private tutor, he was appointed master of the fourth form in the Latin School at Utrecht, and occasionally preached in the Cathedral Church. In 1615 he was appointed preacher at Vleuten, but after two years was accused of being a Remonstrant, and forbidden to preach. Thereafter he led a somewhat troubled life, principally as a bookseller, residing at Amsterdam, then at Norden, in East Friesland, and at Harlingen. After a nine months' stay on the island of Ameland, he obtained leave to settle at Dokkum, in Friesland, where he became a flax merchant, solacing himself in the intervals of business with the composition of poetry. He d. at Dokkum, July 9, 1627 (*Allg. Deutsche Biog.*, iii. 739-740; Kobus and Rivecourt's *Biog. Handwoordenboek*, Zutphen, 1854; A. J. van der Aa's *Biog. Woordenboek*, Haarlem, 1855, iii. pp. 84-88. The notices of the 1624 and 1628 eds. of the *Rymen* have been kindly supplied by Dr. H. C. Rogge, Amsterdam).

"His religious poetry," says Sir John Bowring, "is superior to any which preceded it [in Holland]. There is a pure and earnest feeling throughout, an intense conviction of truth and an elevated devotion." His poems are contained in his *Stichtelyke Rymen*, 1st pub. in two parts at Hoorn, 1624 (University Library, Amsterdam); a third part being added in an ed. n. r. v. d., cir. 1628 (do.); and a fourth in the 12th ed., Rotterdam, 1638 (18th ed. Amsterdam, 1850). One of the best-known is:—

*Wat is de Moester wijs en goet. May-Song*, 1st pub. in pt. III., ed. 1628, p. 621, in 15 st. of 4 l. In the ed. Amsterdam, 1647, p. 283, entitled "May Morning Hymn of Contemplation." Sir John Bowring speaks of this as "one of the most popular productions of the Dutch poets; its harmonious versification and its simplicity have made it the common source of consolation in distress." It has passed into English direct through the *tr.* beginning, "What love, what wisdom, God displays," in Sir John Bowring's *Batavian Anthology*, Lond., 1824, p. 119. It has also been rendered into English through the German *tr.* by Robert Robertin.

*Der Meister ist ja lobenswerth*. A somewhat free version, in 17 st., in H. Albert's *Arten*, pt. iv., Königsberg, 1641, No. 12, with the motto, "O curas hominum." Included as No. 730 in the *Frse. L. S.*, 1861. The only *tr.* is, "Worthy of praise, the Master-hand," by Miss Winkworth, 1869, p. 167.

Camphuysen also wrote a version of the Psalter in the metres of Marot and Beza, 1st pub. at Amsterdam, 1630 [Royal Library, The Hague], entitled *Uytbreijding over de Psalmen des Propheten Davids*. His *Ps.* 139:—

*Heeft yemand lust zijn oogen te vermyden*, in 10 st. of 6 l. (ed. 1630, p. 169, 1679, p. 301), is *tr.* by Sir John Bowring, 1834, p. 122, as "If there be one whose thoughts delight to wander." [J. M.]

**Can creatures to perfection find?**  
*I. Watts*. [*God unsearchable*.] Pub. in his

*Hymns, &c.*, 2nd ed., 1709, Bk. ii., No. 170, in 8 st. of 4 l., and entitled, "God Incomprehensible and Sovereign." It is found in a few modern collections, as *Spurgeon's O. O. H. Bk.*, but usually in an abbreviated form. In the *Church Pastorals*, Boston, U. S. A., 1864, st. iv., v., vii., viii., are given as, "God is a King, of power unknown," and in the *American Hys. for the Ch. of Christ* by Hedge & Huntington, 1853, No. 123, st. v., vi., viii. begin, "God wounds the heart, and He makes whole."

[J. J.]

**Canitz, Friedrich Rudolph Ludwig, Freiherr von**, s. of Ludwig v. Canitz, privy and legal councillor at Berlin; was b. at Berlin, Nov. 27, 1654, a few months after his father's death. After studying at the Universities of Leyden and Leipzig, he made in 1675-77 a tour in Italy, France, England, and Holland. In 1677 he was chosen gentleman of the bed-chamber by the Elector Friedrich Wilhelm, and accompanied him in his campaigns in Pomerania, &c. He was then, in 1680, appointed chief magistrate of the district of Zossen and Trebbin, in the Mittelmark, and in 1681 counsellor of the Court and Legation. After a successful embassy to Frankfurt, 1682, he was appointed in 1683 chief magistrate of Mühlenthorf and Mühlenthorf. He executed many important missions under Friedrich Wilhelm and his successor Friedrich III., was a privy counsellor, and received in 1698 the dignity of Baron from the Emperor Leopold I. He d. at Berlin, Aug. 11, 1699 (*Koch*, iv. 238-248; *Allg. Deutsche Biog.*, iii. 756, the latter dating his death Aug. 1). His hymns were 1st pub. posthumously, and without his name. They were edited by Dr. Joachim Lange, Rector of the Berlin Gymnasium, as *Nebenstunden unterschiedener Gedichte*, Berlin, 1700. Of the 24 religious poems, only 2 have continued in German C. U., viz.:—

i. *Gott, du lässest mich erreichen. Evening.* 1700, as above, p. 6, in 6 st. *Tr. as:* "Father! hear me humbly praying" (beginning with st. ii. "Neige dich zu meinen Bitten"), by H. J. Buckoll, 1842, p. 99.

ii. *Seile du musst munter werden. Morning.* This beautiful hymn, the mirror of his life, was 1st pub. 1700 as above, p. 3, in 14 st. of 6 l. Included as No. 795 in Freylinghausen's *Neues geistreiches G. B.*, 1714, and as No. 471 in the *Unv. L. S.*, 1851. The *tra.* in C. U. are:—

1. *Come, my soul, thou must be waking.* A very good *tr.* by H. J. Buckoll, omitting st. ii., iv., viii., given in a note at p. 458 of Dr. Arnold's *Christian Life: its Cause, its Hindrances, and its Helps*. London, 1841. The note is to a passage in Sermon vi., on Col. iii. 3, dated March, 1840, in which Dr. Arnold says:—

"Some may know the story of that German nobleman [v. Canitz] whose life had been distinguished alike by genius and worldly distinctions, and by Christian holiness; and who, in the last morning of his life, when the dawn broke into his sick chamber, prayed that he might be supported to the window, and might look once again upon the rising sun. After looking steadily at it for some time, he cried out, 'Oh! if the appearance of this earthly and created thing is so beautiful and quickening, how much more shall I be enraptured at the sight of the unspeakable glory of the Creator Himself.' That was the feeling of a man whose sense of earthly beauty had all the keenness of a poet's enthusiasm, but who, whilst, had in his greatest health and vigour preserved

the consciousness that his life was hid with Christ in God; that the things seen, how beautiful soever, were as nothing to the things which are not seen (p. 61).

Of the *tr.* Dr. Arnold says, "For the greatest part I am indebted to the kindness of a friend," which means that portions (viz. st. i., ii. 1-3, and one or two expressions) are taken from the anonymous version of 1838 (see below). In 1842 Buckoll included it in his *H. from the German*, p. 36, altering st. iii. l. 3, xii. ii. 1-3, and xiii. It is the text in Dr. Arnold's sermons which has passed into C. U. in the following forms, the references being to the *tr.* of the German stanzas.

(1) St. i., v.-vii., ix.-xi., American *Epis. H. for Ch. and Home*, 1860, altered.

(2) St. i., vi., vii., ix.-xii., in the *Salisbury H. Bk.*, 1857, and *Kennedy*, 1863; *The Anglican H. Bk.*, 1871, and the *Young Hymnal*, N. Y., 1880, omit st. xii.

(3) St. i., vi., vii., ix., xi., xii., considerably altered and with an added doxology in *Narum*, 1868. This text in full, or abridged, is found in *Church Hys.*, 1871; *Hymnary*, 1872; *Stevenson's H. for Ch. and Home*, 1873; *Bap. Hymnal*, 1879, and others; and in America in the *Epis. Hymnal*, 1871; *Laudes Domini*, 1884.

(4) St. i., vi., vii., ix.-xii., xiv., in *Harrow School H. Bk.*, 1855, 1866; *Marlborough College*, 1869, &c.

(5) St. i., vi., ix., xi., with an added st. in *Hk. of Common Praise*, 1863; and in G. S. Jefferies's *Coll.*, 1867.

2. *Come, my soul, awake, 'tis morning.* A good *tr.*, omitting st. ii., iv., viii., by Miss Winkworth in her *Lyra Ger.*, 1855, 1st series, p. 216, and thence, retaining only the *trs.* of st. i., vi., vii., xi.-xiii., in her *C. B. for England*, 1863.

Another *tr.* is:—

"Come, my soul! thou must be waking," in the *British Magazine*, July, 1838, p. 21. From this, st. i., ii. 1-3, and one or two expressions were adopted by Buckoll (see above).

[J. M.]

**Canon.** [*Karol.*] [*Greek Hymnody*, § xvi. 11.]

**Cantemus cuncti melodum nunc, Alleluia.** [*Epiphany.*] This Sequence is given by Father Joachim Brander (a monk of the Abbey of St. Gall), in his ms. collection of *Hymns, Sequences, &c.*, 1507. Brander gives the following description, "Alia de Epiphania Christi Sequentia jocunda b. Notkeri, titulus Puella turbata. Canitur praeipue in Octava Epiphaniae," ("Another joyful Sequence of Blessed Notker's [died 912] for the Epiphany of Christ, with the title: *The troubled Virgin*. It is sung especially in the octave of the Epiphany.") The title *Puella turbata*, "The troubled (or disturbed) Virgin," has caused some difficulty as to what may be its meaning; but for its use we may refer to St. Matthew ii. 3, Jerusalem being termed the *Virgin* daughter of Sion; the *troubling* there mentioned occurring at the season of the Epiphany. The words of the hymn are modelled on those of the 148th Psalm.

The text is given in *Mone*, No. 67; *Daniel*, ii. p. 52; and *Kehren*, No. 44, in each case with notes, and extensive readings from ancient mss., the oldest being of the 11th cent., and referred to by *Daniel*. The most curious difference is in the conclusion. *Mone* reads "Laus Trinitati aeternae, All., All., All., All., All., All.;" whilst *Daniel* and *Kehren* have "Laus Trinitati aeternae in baptismo domini quae clarificatur: Hinc canamus: Alleluia." In addition the text is also in an 11th cent. ms. in the *Brit. Mus.* (Harl. 2961, f. 234b), and in three 11th cent. mss. at St. Gall, Nos. 376, 380, 381.

In his *Med. Hys.*, 1863, p. 34, Dr. Neale says, "Next to St. Notker himself, the most famous writer of the Proses named from him was Godescalcus," and at p. 42 of this Sequence, "We shall have another occasion to speak of the 'Deposition of Alleluia' at Septuagesima, for which this famous Sequence was written by Godescalcus." Brander, Daniel, and Kehrein all declare that the Sequence is by St. Notker. For Dr. Neale's ascription to Godescalcus we find no evidence, and must thus assign the Sequence to St. Notker [see *Alleluia*]. [W. A. E.]

#### Translations in C. U. :—

1. *The strain upraise of joy and praise, Alleluia.* By J. M. Neale, appeared in the *Hymnal N.*, enlarged edition, 1854, and in his *Medieval Hymns*, 2nd ed., 1863; it has passed into almost every hymnal published since that date. In the 2nd ed. of his *Medieval Hymns*, 1863, Dr. Neale gives the history of its somewhat peculiar construction, and complains most bitterly of its being sung to Troyte's chant. He says:—

"There is only one thing with respect to the use of any of my hymns that has grieved me: the rejection of the noble melody of the Alleluia Sequence, and that for a third-rate chant. What would be said of chanting the *Dies iræ*? And yet I really believe it would suffer less than does the *Cantemus cuncti* by such a substitution. Further be it noticed, every sentence, I had almost said every word, of the version was carefully fitted to the music, the length of the lines corresponds to the length of each *proportion* in the original; and these are now stretched on the Procrustean bed of the same meaningless melody. That the original music cannot be learnt in an hour or two is most certain; but seeing that I have heard it thoroughly well sung, and most heartily enjoyed, by a school choir, varying in ages from fourteen to five, is it not unworthy of the great choral meetings, as at Ely, Salisbury, Sherborne, and elsewhere, including the words in their programmes, so utterly to spoil them in their performance? Let it be remembered that I have some little right to speak on the subject, having been the first to introduce the Sequence to English readers, and there being, even now, no other translation but my own." (*Preface*, p. ix.)

Notwithstanding this earnest protest of the translator, the original melody is practically unknown. It is included in the *Hymnal N.* with the accompanying Harmonies. The adaptation from Dr. Neale's *tr.* in the *Hymnary*, 1872, No. 189: "In sweet consent let all the anthem sing, Alleluia," cannot be called a new rendering of the Sequence.

2. *Let us all in concert sing.* By H. Alford, 1st pub. in a festival service book, and then included in J. Barnby's *Original Hys. to Popular Tunes*, 1st series, 1869. It is also given in several American collections.

3. *Let us all in chorus sing.* By R. C. Singleton, written in 1870, and pub. in the 2nd ed. of his *Anglican H. Bk.*, 1871. [J. J.]

**Capitan, Herr Gott, Vater mein.** [*Christian Faith and Life.*] 1st pub. in the Erfurt *Enchiridion* of 1526, and thence in Wackernagel, iii. p. 116, in 9 st. of 11 l. Generally entitled "The Margrave Casimir's Hymn," the beginnings of the stanzas forming the words "Casimir Marggraf zu Brandenburg." The hymn may have been written for him by the author of the similar hymn (q.v.) "Genad mir, Herr, ewiger Gott." *Tr.* as:—"Divine Protector, Lord, and Sire," by Dr. G. Walker, 1860, p. 43. [J. M.]

**Capito, Wolfgang,** s. of Hans Küpfel or Koppfel, farrier and counsellor at Hagenau,

in Alsace; was b. at Hagenau in 1478. At Freiburg, in Breisgau, he studied medicine (M.D. in 1498); then law, and, after his father's death, theology. In 1512 he was appointed preacher at the Benedictine Collegiate Church of Bruchsal. He subsequently held important appointments at Basel, Mainz, and Strassburg. At Strassburg, under the influence of Zell and Bucer, he openly declared for the Reformation, became a freeman of Strassburg, July, 1523, and on Aug. 1, 1524, married the daughter of a Strassburg burgess. Working hand in hand with Bucer, he acted as mediator between the Zwinglians and the Lutherans, and after Zwingli's death he drew up for the Swiss churches a form of church government and worship. He d. at Strassburg during the pestilence in the beginning of Nov. 1541 (*Koch*, ii. 94-101; *Allg. Deutsche Biog.*, iii. 772-775, the latter dating his birth 1472).

He was a good musician and a lover of poetry. Three hymns are known as by him, two of which are based on the Latin. The only one *tr.* into English is noted under "Da pacem" (q.v.). [J. M.]

**Captain of Israel's host and Guide.** *C. Wesley.* [*The Divine Guide.*] 1st pub. in his *Short Hymns*, &c., 1762, vol. i., No. 133, in 2 st. of 6 l., and based on Ex. xiii. 21, "The Lord went before them by day in a Pillar of a Cloud, &c." In 1780 it was included, with alterations, in the *Wes. H. Bk.*, No. 317. It is found in a large number of hymnals, but in every case with alterations of st. ii., ll. 3-4. The original st. reads:—

By Thine unerring Spirit led,  
We shall not in the desert stray,  
The light of man's direction need,  
Or miss our providential way.  
As far from danger as from fear,  
While Love, Almighty Love, is near.

The alterations which have been made in lines 3-4 are many. The most important are:—

1. By J. Wesley, in the *Wes. H. Bk.*, 1780-1875:—

"We shall not full direction need,  
Nor miss our providential way."

Dr. Osborn observes (*P. Works*, vol. ix. p. 43): "In 1780, Wesley altered the line so as to express assured confidence, without seeming to assert an independence of human help, 'We shall not full direction need.' This reading is generally followed by the Methodist collections."

2. In Bickersteth's *Christian Psalmody*, 1833, these lines read:—

By Thee with heavenly manna fed,  
We shall not lack in all our way.

3. In the *Nitro Hymnbook*, 1836, the S.P.C.K. *Ps. and Hys.*, 1852, and later editions, this was changed to:—

By Thy paternal bounty fed,  
We shall not lack in all our way.

This has been repeated in a few collections, as in *Thring's*, 1882, No. 266. Mr. Thring has also added a doxology.

4. In Conder's *Cong. H. Bk.*, 1836, and several later hymnals, it is again altered:—

"Our table by Thy bounty spread,  
Our wants supplied from day to day."

5. We must be content with another change:—  
"Nor light of man's direction need,  
While we pursue our heavenward way."

Full orig. text in *P. Works*, 1868-72, vol. ix. p. 43. [J. J.]

**Captain of our Salvation, take.** *C. Wesley.* [*Holy Baptism.*] 1st pub. in his *Hymns for Children*, 1763. No. xli., in 4 st. of 6 l. (*P. Works*, 1868-72, vol. vi. p. 408). In 1780 it was given in the *Wes. H. Bk.*, No. 462. It is also found in the collections of other branches of Methodism. In 1852, when given



in the S.P.C.K. *Ps. & Hys.* for "Baptism," st. iii. was omitted. This form has been repeated in other hymnals. In 1871 it was included in the S.P.C.K. *Church Hymns*, for "Theological Colleges," a few judicious and appropriate alterations having been made to adapt it to that purpose. [J. J.]

**Captain of Thine enlisted host.** *C. Botty.* [*Missions.*] Appeared in the *Kendal H. Bk.*, 1757, in 8 st. of 4 l., and from thence passed into one of the early editions of *Lady Huntingdon's Coll.* From that *Coll.* st. i.-iii. were taken by *Williams and Boden*, 1801. This form of the hymn has descended to several modern collections, including the *N. Cong.*, 1859, No. 921, where, however, it is attributed to C. Wesley in error. *Sneppe's* text, in his *S. of G. & G.*, 1872, is st. i., iii., and iv. altered. [J. J.]

**Carlton, Mrs. Leah, a nom de plume of Mrs. Van Alstyne, q.v.**

**Carlyle, Joseph Dacre, B.D.**, some time Professor of Arabic in the University of Cambridge, and afterwards Vicar of Newcastle-on-Tyne, was b. at Carlisle, June 4, 1758. In 1799 he accompanied the Earl of Elgin to Constantinople with the object of exploring the literary treasures of the public Library of that city. He extended his journey into Asia Minor, and the islands and shores of the Archipelago. He d. at Newcastle, April 12, 1804. Amongst his *ms.* were *Poems, suggested chiefly by Scenes in Asia Minor, Syria, &c.* These were pub. under that title, in 1805, by Susanna Maria Carlyle. His hymns, which appeared in *J. Fawcett's Ps. & Hys.*, Carlisle, 1802, include, "Lord, when we bend before Thy throne"—his most popular production; a paraphrase of the Lord's Prayer, "Father of heaven, Whose gracious hand"; and "Lord, when we creation scan." His works include *Specimens of Arabian Poetry*, 1796. [J. J.]

**Carlyle, Thomas, the Essayist and Historian**, is known to hymnody solely through his tr. of Luther's "Ein feste Burg," q.v. He was b. near Ecclefechan, Dumfriesshire, Dec. 4, 1795, and d. at Chelsea, Feb. 5, 1881.

**Carols.** A carol is a song of joy originally accompanying a dance. Its origin and history, together with such collateral information as space will permit, may be best arranged under the following heads: i. *Derivation*; ii. *Historical Use of the Term*; iii. *The Carol and the Dance*; iv. *Sacred and Secular Carols*; v. *The Sacred Carol*; vi. *The Mysteries and Miracle Plays*; vii. *The Reformation Period*; viii. *Carol Literature*; ix. *Conclusion*.

i. *Derivation.*—The word Carol is derived from the Italian *Carola*, a ring-dance, from *carolare*, to sing. The Italian is said to come from the old French *querole*, or *carole*. The musical term *carola* in Boccaccio is synonymous with *ballata*; which the *Cruza* dictionary defines "canzone, che si canta ballando," i.e. a song which is sung and danced at the same time.

ii. *Historical use of the Term.*—The word carol has been in use in English for at least some six hundred years. In the 13th cent. Robert of Gloucester wrote:—

"After mete, as rygt was, the menstiales geode aboute, And knytes and sweynes in carole gret route."

*Chaucer*, in the 14th cent. In his "Knight's Tale," l. 2205, we read:—

"What ladies fayrest ben, or best dancing,  
Or which of hem can carole best or sing,

Of all this now I make no mention."

In many instances also he uses it in connection with dancing as, for instance, in "The Romaunt of the Rose":—

"These folke of which I tell you so  
Upon a karole wentyn tho,  
A ladde karoled hem, that hight  
Gladnesse the blisful and the light.  
Well could she sing and lustily,  
None half so well and semely—  
And couthe enough for soche doing  
As longith unto karolling  
There mightest thou karolis sene  
And folke dance and merry ben  
Ne coud I never theunis go  
Whiles that I saw hem dancing so."

*Gower*, about the same date, wrote:—

"And if so befall amonge  
That she carolle upon a songe,  
When I ft here, I am so feldre,  
That I am fro myself so ledde  
As though I were in Paradise."

In the 16th cent. *Spenser* writes in the "*Epithalamion*," l. 133:—

"But most of all, the damais doe delight,  
When they their tymbrels amye,  
And thereupon do daunce and carrol sweet,  
That all the senses they do ravish quite."

In the same poem he also writes:—

"Hark! how the cheerful birds do chant their lays,  
And carol of love's praise."

*Shakespeare* uses the word in his *Midsummer Night's Dream*, act ii. sc. 2, l. 43; in his *As You Like It*, act v. sc. 3. *Milton*, in the 17th cent. has it in *Paradise Lost*, bk. xii. l. 367; and in *Comus*, l. 849; *Dryden*, too, in the latter part of the same century, not to mention innumerable authors of more recent date. Under the term *Carol*, we may thus include a large class of popular songs, the first of which were characterised by dance-measures, both of time and action.

iii. *The Carol and the Dance.*—Both song and dance were employed in the earliest ages of mankind in some acts of Divine worship, whether of the true God or of heathen deities. Man's offerings were plainly to be of the very best, the most excellent in kind, and such as afforded the greatest test of self-abnegation and surrender on the part of the worshipper. Hence arose amongst the heathen, by perversion of revealed truth, human sacrifices. With better reason was it judged fitting that the Divine worship should be celebrated with the highest results of mental and artistic culture. Grace and aesthetic beauty of every sort in architecture, in painting, in sculpture, and in poetry were esteemed (as they ought to be) amongst the best of those gifts which, coming from God, ought to be dedicated to God. And, in its way, not music alone, but dancing, or "the poetry of motion" also was put on an equality with those other fine arts.

Ancient dancing was gymnastic, or mimetic; either for exercise of the body, or to express the feelings of the mind. *Homer*, *Aristotle*, *Herodotus*, *Pindar*, *Athenæus*, and others of a more recent date, have abundant allusions to

dances. The song and the dance were, however, gradually debased in the superstitious, and too often licentious, ceremonial of idolatrous worship. At no time, moreover, after the very first, can we regard them as having been exclusively sacred. The dance indeed, apart from its religious use in heathen temples, has come to be generally regarded, in this country at least, as wholly secular, and unfit for employment in the ordinary solemnities of Christian worship.

Instances of dancing as a part of Divine worship abound in the Old Testament. The 149th Ps. contains a direct precept, "Let the children of Sion be joyful in their King. Let them praise His name in the dance;" and in the 150th Ps. "Praise Him in the cymbals and dances." We also read, "There is a time to weep, and a time to laugh, a time to mourn, and a time to dance" (Ecc. iii. 4). These precepts are strikingly illustrated in the history of the Jews. The sublime Song of Moses had its appropriate antiphon when "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances," and answered back the chorus of the men, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Ex. xv. 20). The dances of the daughters of Shiloh are recorded as of ordinary occurrence in the Book of Judges (ch. xxi. 21); and Jephthah's daughter, ignorant of his rash vow, came out to meet him on his return from his victory over the Ammonites "with timbrels and with dances" (Judges xi. 34). Other instances might be named; but perhaps the most striking, and certainly the most generally well known, instance of jubilant religious dancing recorded in holy Scripture is that of King David, on the occasion of his bringing up the sacred Ark of God from the house of Obed Edom into the city of David, when, laying aside his royal robes, he took part in the ritual of the sanctuary, and, vested simply in the humble linen ephod (or surplice) of ministerial service, he danced before the Lord. It has moreover been well suggested that Hebrew poetry actually owed its origin and special characteristics to the choral dance; in fact it began in *carolling*. It is evident that the sacred hymns were sung by opposite choirs; one usually performed the hymn itself, the other a particular distich. The movements of the dance suggested the parallelisms of the verse. In the New Testament social festivities with dances are alluded to with not a breath of disfavour by Our Lord Jesus Christ Himself, in the parable of the Prodigal Son, and in the simile of the children playing in the market-place.

The following extract from *Philo the Jew*, describing the meetings of the *Therapeutæ*, will show how in the early part of the first cent. something very like *carolling* in its strictest sense was practised by that ascetic branch of the sect of the *Essenes*, in their nocturnal religious worship.

"And after supper they celebrate their sacred vigil. And the vigil is conducted on this wise. They all stand up in a crowd, and in the midst of the symposium first of all two choirs are formed, one of men, and one of

women, and for each, one most honoured and skilled in song is chosen as a leader and director. Then they sing hymns composed to the praise of God, in many metres, and to various melodies, in one singing together in unison, and in another with antiphonal harmonies, moving their hands in time and dancing (*ῥυθμιζουσαι*); and being transported with divine enthusiasm, they perform one while lyric measures, and at another tragic plain-song, strophes and antistrophes, as need requires. Then when each chorus, the men separately, and the women separately, has partaken of food by itself, as in the feasts of Bacchus, and quaffed the pure God-loving wine, they mingle together and become one choir out of two—the mimetic representation of that of yore standing on the shore of the Red Sea on account of the miracles wrought there. . . . To this [the singing of the Song of Moses] the chorus of the male and female *Therapeutæ* afforded a most perfect resemblance with its variant and concordant melodies; and the sharp searching tone of the women together with the baritone sound of the men effected a harmony both symphonious and altogether musical. Perfectly beautiful are their motions, perfectly beautiful their discourse; grave and solemn are these carollers (*ῥαψοδῶνται*, dancers and singers—members of a choir—from *ῥαψοδία*, a band of singers and dancers; a ring-dance); and the final aim of their motions, their discourse, and their choral dancers [*ῥαψοδῶνται*] is piety." (Translated from Dr. Mangey's ed. of *Philo's Works*, from the original Greek, compared with the Editor's Latin translation, 1742, vol. ii. pp. 484-5, *On the Contemplative Life*.)

With regard to the subsequent practice of dancing with singing in Christian Churches, it is surely not altogether unreasonable to conjecture (in the absence of historical proof) that the traditional account of such *carolling* as that of these *Therapeutæ*, if not of a similar choralism among their Christian fellow-countrymen, may possibly have had some influence on the minds of the rulers of the Church, leading them not sternly and absolutely to deprive their heathen converts of the customary dances of their former religious ceremonies. It must, however, be admitted that there is no record of the use of the sacred dance in the Primitive Church, unless, indeed, these *Therapeutæ* were Christians, an opinion which is not generally received.

(Dr. Burney, in his *History of Music*, confounds these *Therapeutæ* with the Christians; probably misled by Eusebius. In the *Supp. to Collier's Dictionary* they are also called Christians. See Riddle's *Christian Antiquities*, p. 181, note: Eusebius's *Hist. Eccles.* i. ii. c. 17: Burton's *Lectures on the First Three Centuries*, x.; and Mosheim, bk. i., pt. I., ch. ii. § x.)

Later on, in some places, dances under due restraint were tolerated. The third Council of Toledo, 589, however, forbade dances in churches, through the vigils of saints' days. That of Auxerre, 590, forbade secular dances in churches. In 858, Gautier, Bp. of Orleans, condemned the rustic songs and women dancers in the Presbytery on festival days. In 1209 the Council of Avignon prohibited theatrical dances and secular songs in church. In 1212 processions danced round the churches of Paris, and women danced in the cemeteries. We are informed by Jaques de Henricourt (a writer of the 14th cent.) that, as a condition of the remission, by the Bp. of Liège in the 13th cent., of a tax previously paid by the merchants of Verviers, a deputation of certain magistrates and clergy of Verviers, headed by a cross, danced under the corona in the nave of the Cathedral of St. Lambert, at Liège, on Tuesday in Whitsuntide. This was continued until the Cathedral was burnt down by the French revolutionary soldiers, in 1794. In the 17th cent. the apprentices and servants of York were accustomed to dance in the nave

of the Minster on Shrove Tuesday; and in Wiltshire the inhabitants of Wishford and Batford, by a curious tenure, went up in a dance annually to Salisbury Cathedral. To this day, a dancing procession, chanting a curious carol to the tune of "Adam hatte sieben Sohne," takes place at Echternach in Luxemburg on Whitsun Tuesday. Also in the Cathedral at Seville, ever since the 12th cent., on Shrove Tuesday, and on the feasts of Corpus Christi, and of the Immaculate Conception, twelve young choristers, dressed as pages in antique Spanish costume, sing a jubilant carol at the lectern in the choir before the high altar, accompanied by an orchestra, ending in a ringing pneume (a succession of notes sung on one vowel). This is followed by a dance round the lectern, and concluded by the choristers ranging themselves in line and playing "a regular and most harmonious fantasia on castanets." A few more instances might be given of carolling in its strictly literal sense in the Christian Church. Thus the dance, though generally discontinued, has never entirely died out, and the musical phase of the carol remains as vigorous as ever.

iv. *Sacred and Secular Carols.*—Under the term carol we may include a large class of popular songs, the first of which were characterised by dance measures, both of time and action. It has come eventually to be used to designate a kind of lyrical poem, usually, but not exclusively, on sacred subjects, intended to be sung with or without musical accompaniment, but it sometimes departs widely from the jubilant subjects of its original use, becoming more of the nature of the hymn, as its secular counterpart, the ballad, also, in like manner, rises in some instances into the sentimental and romantic poem. The melodies both of the carol and of the ballad are usually completed in the first stanza or verse, and repeated for each of the others.

v. *The Sacred Carol.*—The special difference between hymns, strictly so-called, and carols, may perhaps be most accurately marked by quoting the definition of the former given by St. Augustine:—

"Do you know what a hymn is? It is singing with the praise of God. If you praise God and do not sing, you utter no hymn. If you sing, and praise not God, you utter no hymn. If you praise anything which does not pertain to the praise of God, though in singing you praise, you utter no hymn." (See *Primer of Plain Song*, Novello.)

There is doubtless a wide border-land on which many a religious song may not inaccurately be classed under the head both of hymn and of carol. The most ancient Latin sacred lyrics are sometimes entirely direct addresses of prayer or praise to God, i.e. hymns. But they sometimes deflect (as do the Psalms themselves) from direct addresses to God into historical references to His miraculous works and providential interpositions in behalf of His people; or into subjective, contemplative admiration of the Divine dealings with His faithful servants as individuals, thereby indirectly promoting His glory, but not directly ascribing glory to Him, and thus "praising Him." Such songs do not come strictly within St. Augustine's definition; and it may therefore be suggested that they partake more or less of the nature of religious carols. And

this applies equally to many modern compositions called hymns. It seems, then, not too much to assert that from the very beginning the Christian Church has been using sacred lyrics, which, whether we range them under the head of *Psalms, Hymns, Spiritual Songs, Odes, Canticles*, or simply *Songs*, had among them some at least, if not many, having the special characteristics of the carol. The first of these is undoubtedly the *Gloria in Excelsis*, which Bp. Jeremy Taylor calls a carol in his *Life of Christ*. To many of the *Sequences* (q. v.) of a later age the same designation might justly be applied. With the gradual disuse of the ancient languages and the birth of modern European tongues, and also coeval with the secular songs of the minstrels, troubadours, and minnesingers, religious songs—carols in fact—came to be composed in the languages then best understood by the common people. Of these, though many have perished in many cases through wanton destruction in the 16th and 17th centuries, yet a sufficient number remain to mark the character of the later mediæval carols, and thus to link the past with the present.

vi. *Mysteries and Miracle Plays.*—The continuous chain of the history of carolling gains many a link from the records of the *Mysteries and Miracle Plays*. These plays extend from the 4th cent., when Gregory Nazianzen, Archbishop and Poet, and a Father of the Church, banished pagan plays from the stage at Constantinople, and introduced select stories from the Old and New Testament, to the celebrated Ober-Ammergau Passion Play of to-day. The songs introduced into these religious plays were essentially carols, and in no country were they popular earlier than in England. A proverb of French origin, current in the 14th and 15th cents., shows that the singing of ballads and carols was then very general in Britain. It reads,

"Galli cantant, Angli jubilant, Hispani plangunt, Germani ululant, Itali caprizant."

The translation at the same period was,

"The French sing or pipe, the English carol, the Spaniards wail, the Germans howl, the Italians caper."

The last allusion is rather to their unsteady holding of notes than to their facility in florid singing. (*Popular Music of the Olden Time*, by W. Chappell, i. intro. ix.)

vii. *The Reformation Period.*—This was a period of darkness and despair to the carol writers and the carol and ballad singers. "The reign of Queen Elizabeth gave the death-blow to the long sinking race of English minstrels" (Dr. Rimbault's *Little Book of Songs and Ballads*), by the edict which pronounced them all "rogues, vagabonds, and sturdy beggars" (*Dict. of Music*, &c., by Sir G. Grove). Musicians held ballads in contempt, and great poets rarely wrote in ballad metre. Notwithstanding the advance made in music of the highest artistic kind, both abroad and at home, in the 16th and 17th cent. ballads, carols, and other ditties gradually shared the obloquy of the minstrels. These were all but lost and forgotten by the close of the 17th cent., the teaching of music was discouraged, and even in Shakespeare's day he makes the clown in the "Winter's Tale" boast of the exceptional

cast of his chorus at his father's sheep-shearing feasts:—

"What will this sister of mine do with rice? But my father hath made her mistress of the feast, and she lays it on. She hath made me four-and-twenty nose-gays for the shearers: three-man song-men all [i. e. singers of three-part songs], and very good ones: but they are most of them means [tenors] and bases: but one Puritan amongst them, and he sings psalms to horn-pipes" [i. e. dance tunes]. Act. iv. sc. ii.

In the literature of the 16th cent. we have instances of the hold which even the term "Carol" had upon the national mind. In 1562 were published *Crestenmas carroles auctoryshed by my Lorde of London* [Bp. Grindal]; in 1564 we have *Carols exhorting men to put their trust in Christ alone*; and in 1579, *Carols or godly hymns for Christmas*. Later on we have a few lyrics of this class in the works of R. Southwell, G. Wither, W. Austin, Ben Jonson, R. Herrick, Jeremy Taylor, N. Tate, and others. In the 18th cent. also a carol may be found here and there, such as C. Wesley's "Hark, how all the welkin rings," but the true revival of carols and carolling is found in the collection and publication of carols in the early, and the writing of original carols in the latter part of the present century, aided probably not a little by the Christmas Carol broadsheets and chap-books which were somewhat extensively sold from 1800 to 1830, and less extensively somewhat later.

viii. *Carol Literature*.—The carol literature at the command of the hymnologist and literary student may be thus classified: (1) *MS.* (2) *Printed Carols, Old and New*; (3) *Lullaby Carols*; and (4) *Secular Carols*.

(1) *MS. Carols*.—The great *ms.* store-house is the library of the British Museum. Its treasures have been examined by many students, and some of the results have been published by T. Wright, M.A., and others. One of the earliest pub. by Mr. Wright is from a *ms.* of the 10th cent. It records, in Latin, the conversion of England by the mission of St. Augustine in the 6th cent. from St. Gregory the Great, in which the softening influence of Christianity on the harshness of the ancient language is recorded.

"Ecce lingua Britanniae Frendens olim barbarie In Trinitate unica	Jam Alleluia personat Proventu Evangelicae Exhilarata vineae."
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("Lo! the British tongue, e'erwhile harshly grating barbarously, now, in praise of the Trinal Unity, sounds forth Alleluia, joyously inspired by the arrival of the glad Evangelic vine.")

The *Liber Eliensis* preserves the well-known first stanza of a carol by Canute, of the 11th cent.:—

"Merry sang the monks of Ely,  
As Kenute the king rowed thereby,  
Row, knights, now near the land,  
And hear we these monks sing."

Du Meril gives from the *Brit. Mus. ms.*, 1139, in his *Poésies Populaires Latines Du Moyen Age*, 1847, p. 43, a "Chant sur Nativité du Christ," the first of which reads:—

"Nunc clericorum concilio devota sit cum gaudio; in tanto natalitio	nam summi Patris filio datur excelebratio; Gaudeat homo!"
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There is a singularly interesting *ms.* in the *Brit. Mus.* (*Sloane*, 2593) generally ascribed to the reign of Henry VI. (1422 to 1461), and very difficult to decipher. Fortunately there is a modern printed copy in *Songs and Carols*,

edited by T. Wright, M.A. From its historical references, the date of one at least of these songs is fixed between 1362 and 1369. It may be inferred that the songs in this *ms.* belong to a numerous class of popular literature, that they were handed orally from generation to generation by those who sung them, and that a few of them only were copied down by accident as in this and similar *ms.* collections. The particular song alluded to is No. lii., p. 73, in Mr. Wright's *Songs & Carols*, 1847. It is in 8 st., and begins:—

"Thynk man qwerof thou art wrouht,  
Powre and naked thou were heder browt,  
Thynk how Crysht thi sowle hath bowt  
And foud to servyn hym to pay."

The remaining verses tell of famine, pestilence, death, storm, lightning, thunder, the burning of the tolbooth at Lynne; and exhorts men to take to heart these warnings of Divine "merveyllis":—

"Lok man, how thou ledyst thi lyf  
And how thou spendyst thi wyttes v  
Go to cherch, and do the schryf,  
And tryng thi sowle in redy way."

The following Christmas Carol, in which we have a curious blending of Latin and English, is from the same *ms.* It is No. vi. in Mr. Wright's work:—

"Eya, theu bodie  
Natus est de virgine.  
"Blymed be that mayde Mary,  
Eorn he was of here body,  
Goddis sone that sytht on hy,  
Non ex virili semine.  
"In a manjour of an as  
Theu lay and lulled was  
Harde peyntis for to pas  
Pro peccante homine.  
"Kynges comyer fro dyverse londe  
With grete gyftes in here bonde,  
In Rediem the childe they fonde.  
Stellae ducti lumine.  
"Man and chyldre bothe old and ying  
Now in his blyful comyng,  
To that chylde mon we syng  
Gloria tibi Domine.  
"Nowel, nowel in this halle  
Make merye I pray you alle  
Onto the chylde may we calle  
Uilo sine crimine."

Another carol in this *ms.* is as follows:—

"Alleluia, Al. Al. Al. Alleluia  
deo patri sit gloria.  
"Salvator mundi domine,  
Fader of bevene blessed thou be  
Thou grettest a mayden with an ave.  
Quae vocatur Maria.  
"Adesto nunc propitius  
Thou sendyst thy son swete Jesus  
Man to become for love of us  
deo patri sit gloria."

There are about 76 songs in this *ms.*, a large proportion of them being carols, which, translated into modern English, with good tunes from equally old sources, might be utilised with advantage by competent editors for present use. There are unfortunately no musical notes in this rare and interesting *ms.*

Another 15th cent. *ms.* supplied materials for *Songs and Carols now first printed from a MS. of the XVth cent.*, edited by Thomas Wright, Esq., M.A., F.S.A., &c. Printed for the Percy Soc., 1847. From this *ms.* we quote the following carol as being of more than usual interest:—



- [last] "This endris nyght  
I saw a syght  
A stare as bright as day,  
And ever among  
A mayden song  
Lullay, by by, lullay.
- "This lovely lady sat and song, and to hyr chyld sayd,  
My soe, my broier, my fader der, why lyest thou thus  
[Winter] My sweet byrd [sayd.]  
Thus it ys betyde  
[true] Thou thou be kyng veray;  
But nevertheless  
I wyl not see  
To syng, by by, lullay.
- "The chyld than spak in hys talking and to his moder  
I be kyde om kyng in cryde thar I be layd. [sayd.]  
[am renowned as] [manger]  
For angelis bryght  
Dose to me lyght  
[not to be denied] Thou knowst it ys no way;  
And of that syght  
[quick] Thou mayst be lyght  
To syng, by by, lullay. [in stall]
- "Now sweet son syn thou art kyng, why art thou layd  
Why ne thou ordeide thi beddyng in sum gret kyngs  
[hall?]  
Me thynkyth it is right  
That kyng or knyght  
[lie] Shuld ly in good aray;  
And than among  
It wer no wrong  
To syng, by by, lullay.
- "Mary moder, I am thi chyld, thou I be layd in stall,  
Lorde and dukes shall womshyp me, and so shall  
[kyngs all.]  
Ye shall well see  
That kynges thre  
Shall come the XII day.  
For this behest  
Gave me thi brest,  
And syng, by by, lullay. [and dere.]
- "Now tell me, sweet son, if the pray, thou art my leve  
How shuld I kepe to thy pay, and make the glad of  
[satisfaction] [chere?]  
For all thi wyll  
I wold fulfyll  
[knowes] [falk] Thou wotste full well in fay,  
And for all thyng  
I wyl the kye,  
And syng, by by, lullay.
- "My der moder, when tym it be, thou take me upon loft,  
And set me upon thi kne, and handyll me full soft.  
[cover] And in thi arme  
Thou Asl me warme  
And kepe me nyght and day;  
If I were  
And may not sleepe  
Thou syng, by by, lullay.
- "Now, sweet son, syn it is so that all thyng is at thi wyll  
I pray the graunte me a bone [thou] yf it be both  
[ryght and skyl].  
That chyld or man  
That wyl or kan  
Be mery upon my day,  
To blyse them bryng,  
And I shal syng  
Lullay, by by, lullay."

What sermon on the *mystery of mysteries*,—"God manifest in the flesh,"—could more eloquently set forth its paradox, than this most poetical relic of the 15th century? No record, alas! is forthcoming of its original melody. It is however set (in modernised English) to an old English air, and beautifully harmonised by Dr. Steggall, in *Christmas Carols*, by the Rev. Henry Rameden Bramley, M.A., and John Stainer, Esq., M.A., Mus. D., No. 25.

Another unique manuscript, of great historical interest (*Brit. Mus. Addit. MSS.*, 5665), made before, or certainly very early in, the reign of Hen. VIII., must not be left without mention here. It contains:—

A collection of Church Services, Hymns, and Carols. A Modern Index of its contents has been carefully made and prefixed to the ms. itself; it includes 164 items. On fol. 64b, at the bottom, is a marriage certificate; and on the next leaf, a power of attorney to receive rents, dated at Pyworthy, Devon, April 30, in the 3rd y. of H.

VIII. In another place there is a receipt for £26, and pension to Langetre Church, 2nd y. of the same reign. It seems to have belonged to some choir, and contains (besides these miscellaneous insertions) much well transcribed vocal music in three parts—plain-song and very operose descant, not scored in a modern way—most difficult of interpretation even by experienced musical antiquarians. There are some fifteen pieces, headed "*In die Nativitatis*"; various *Misereres*, *Ayries*, *Hymns for Saints' Days*, *Te Deums* and other *Canticles*, *Masses*, a great number of sacred and some secular songs.

The whole of this book is in a measure a reflection of the unsettled state of Church services, and the upheaving of the old order of things at the dawn of the Reformation. It does not appear that any interpreter has as yet published an intelligible version of the entire ms., or of any of the most interesting parts of it. Both *Sandys*, No. VII., and the *Editor of Christmas with the Poets*, p. 6, have indeed quoted, from folio 5 b, one carol, the former printing the old English, the latter modernising it. The following is a literal version of this carol from the ms. itself:—

*In die Nativitatis* [with musical notation]. [Solo.] Tenor. Nowell: Nowell: Nowell: Nowell:

"Who ys there that syngeth so Nowell Nowell."  
"I am here Syre criste Masse"  
[Plain-song] "Wellcome my lord Syr Christis Masse"  
[Chorus] "Wellcome to all both more and less."

Com ner Nowell  
Dieus wons garde byewe S<sup>r</sup> tydings  
A mayde hath borne a chyld full yong  
The weche causeth yew for to syng. Nowell.  
Criste is now born of a pure mayde  
In an ox stall he is laid  
Wherefore sing we all atte abrayde.\* Nowell.  
Bonneux bien par tutta la company  
Make gode chere and be ryght mery  
And syng with us now joyfully. Nowell.

With similar mixture of verse and chorus, in harmony of the most "operose" kind, we find on fol. 8 b the following, also headed,

*In die Nativitatis.*

† c c c a F C D E F.  
Joseph wonder how this may be  
That mary wax gret wheny and she  
ever have layd in chastite.  
If she be w<sup>t</sup> chyld,  
hit ys not by me.  
mervel not Joseph.  
The holy gost w<sup>t</sup> mercifull distence  
In here [= her] hathe entryd w<sup>t</sup>oute offence  
God and man conceived by his presence  
In virgyne pure w<sup>t</sup>oute violence.  
What the angel of god to me dothe say  
Joseph muste and w<sup>ll</sup> umble obey.  
Albye prevely [privily] y (I) wolde have stole away  
But now will y fre her till that y say  
Mervel not Joseph.

The following is from the same source [*M.S.* 5665, fol. 40b]:—

Jhesu fili virginis  
miserere nobis.  
Angelis ther were mylde of mode  
Song to that swete fode,  
With joye and blisse.  
miserere nobis.  
[crib or cradle] In a crache was that chyld layde,  
Both oxe and asse with hym playde,  
With joye and blisse.  
miserere nobis.  
[who] Then for us ho shadde his blofe,  
And also ho dyedde pro vobis.  
And for us I wis,  
miserere nobis.

\* *Abrayde*, to awaken (also neuter), to rouse oneself (*Nares's Glossary*). Hence the line may mean *Sing me all loudly, "lustily."*

† These are the notes of the plain-song in letters. See the *Primer of Plain-Song*, p. 26, 1st note.

And then to helle he toke the way,  
To ransom them that there lay  
With joy and blisse,  
miserere nobis.

Another, for Epiphany, begins thus:—

There were three Persons, and one Lord.  
The Son baptized with one accord,  
The Father said the blessed word,  
Hic est filius meus.

[The spelling here is modernised.]

In addition to the mss. from which we have quoted, there are others which have been consulted, in which many carols may be found and illustrated, e.g.:—

*Brit. Mus. Harleian Coll.*, 541, fol. 41. Do. 2252, fol. 153-400. Do. 5296, fol. 4 *rs.* *Arundel MS.*, 243, 14, v, and the *Harleian MS.*, 682. Nares's *Glossary of Old English* may be consulted for the interpretation of 16th and 17th cent. words.

(2) *Printed Carols.*—Printed Carols, whether in collections or scattered in various other works, and, as it were, buried under a mass of heterogeneous literature, next claim attention. In Ames's *Typographical Antiquities*, we learn that Wynkyn de Worde printed in 1521 a set of Christmas carols, and that "these were festival chansons for enlivening the Christmas celebrity." (See also Warton's *Eng. Poetry*, iii. sec. 26.) The following list, though by no means complete, will indicate the nature and character of some of the rarer and less known works in which carols may be found. Including books and broadsheets, we have the following:—

1. *Paradise of Dainty Devices*. 1576. Francis Kenelmores.
2. *Psalms, Sonnets and Songs of Sadness and Piety*. 1587. William Byrd [?].
3. *St. Peter's Complaint*. 1593. Robert Southwell.
4. *Hymns and Songs of the Church*. 1623. And *Hallelujah*. George Withers. 1641.
5. *Devotions*. 1636. William Austin.
6. *Underwoods*. 1640. Ben Jonson.
7. *Noble Numbers*. 1647. Robert Herrick.
8. *The Golden Grove*. 1655. Jeremy Taylor.
9. *Paraphrase upon the Canticles*. S. Woodford.
10. *Supp. to Tate and Brady*. 1700. N. Tate.
11. *Poems Amorous, Moral and Divine*. 1718. Anon.
12. *Hymns on the Nativity*. 1746. And *Hymns for Children*. 1763. By C. Wesley.
13. *Complete Psalmody*. 1750. John Arnold.
14. *The Christmas Box; or New Year's Gift*. R. T. S. c. 1820-30, containing all the carols which the Society had previously issued as separate tracts.
15. *Christmas Carols*. [Original.] 1837. Lond., 4to.
16. *A Good Christmas Box, containing a choice collection of Christmas Carols*. Dudley. 1847.
17. *New Carol-book for Christmas*. Hilston. c. 1830.
18. *Christmas Hymns and Sacred Pieces*. Bermondsey. c. 1818.
19. *Christmas Carols*; three series with music, by Dr. Gauntlett.
20. *Christmas and Christmas Carols*. c. 1845-60. J. F. R., with a valuable preface.
21. *Divers Carols for Xmas and Sundry Tides of Holy Church*. 1864. A. H. Brown. This has an interesting introduction on the whole subject.
22. *The Sacristy*. 1871. No. 4 specially for the Rev. S. Baring-Gould's tr. of *Noels and Carols of French Flanders*.
23. *Carols, Hymns, and Songs*. 1882. J. H. Hopkins, New York.
24. *The American Works of Bp. Cox, Dr. Crosswell, and others*.
25. *A Garland of Christmas Carols, Ancient & Modern*, by Joshua Sylvester. Lond., 1861.
26. *Carols and Poems from the 18th cent. to the Present Time*. Edited by A. H. Bullen. 1885.

We have by no means exhausted the list; but these works, and those now to be more fully described, will be sufficient to indicate the wealth of carol literature which we possess. In addition there are:—

(a) *Songs and Carols* edited by Thomas Wright, M.A., 1847, already referred to as printed from the Sloane Ms. 2593.

(b) *Christmas Tide, its History, Festivities and Carols*, by W. Sandys, 1852. He gives an excellent historical account of the Christmas Festival in its sacred and secular celebration; 42 Ancient Carols; a Mock Christmas Play; and 12 other Carols, with their melodies in short score.

(c) *Christmas with the Poets*. Bell & Daldy. This is a magnificent volume, embellished with 35 illustrations by Birket Foster. It contains poems and Christmas carols from the Anglo-Norman period to the present time. It is divided into five sections. An outline of these will give a bird's-eye view of their contents.

(1) *The Anglo-Norman Period to the Reformation*. One extract from this will give a good idea of the rest. It is the translation of an Anglo-Norman Carol of the 13th cent., beginning (in Sandys's *Christmas Tide*) "Seignors, ore entendez à nus": "Lordlings, listen to our lay." The opening stanza is:—

"Lordlings, listen to our lay,  
We have come from far away  
To seek Christmas;  
In this mansion we are told  
He His yearly feast doth hold:  
Tis to-day:  
May joy come from God above  
To all those who Christmas love."

The chorus is the most decidedly pious part of this carol:—

"Den doint a tus feels joie d'amours  
Qui à dans Noël ferunt honors!" i. e.  
"May joy come from God above,  
To all those who Christmas love."

(2) *The Elizabethan Era (1558-1603)*. This period furnished the following amongst others:—

1. "Was not Christ our Saviour  
Sent unto us from God above?"  
Thomas Tusser.
2. "Behold, a silly [simple] tender Babe  
In freezing winter night."  
Robert Southwell, d. 1596.
3. "I sing the birth was born to-night,  
The Author both of life and light."  
Ben Jonson, 1600.
4. "Immortal Babe, who this dear day  
Dikst change Thine heav'n for our clay."  
Bp. Hall, cir. 1507.
5. "Run, Shepherds, run where Bethlehem blest  
appears,  
We bring the best of news, be not dismayed."  
W. Drummond.
6. "O than the fairest day, thrice fairer night,  
Night to best days in which a sun doth shine."  
W. Drummond.
7. "All after pleasures as I rid one day,  
My horse and I, both tired, bodie and minde."  
G. Herbert.
8. "Sweet music, sweeter far  
Than any song is sweet."  
Edmund Spenser.
9. "The wrathful winter preaching on apace  
With blushing blast, and all yfattered the tree."  
Thomas Sackville.
10. "Some say that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated."  
W. Shakespeare.

(3) *Poems by Herrick (1591-1634)*. Of these the following may be mentioned as truly religious and poetical carols:—

1. "In numbers, and but these few,  
I sing thy birth, O Jesu."
2. "What sweeter music can we bring  
Than carol for to sing?"
3. "Tell us thou clear and heavenly tongue,  
Where is the Babe but lately sprung,  
Lies He the lily-banks among?"

- a. "Down with the rosemary and the bay,  
Down with the mistletoe;  
Instead of holly, now upraise  
The greener box, for show."

Of these No. 3 is the "Star Song," and 4 is for Candlemas Eve.

(4) *The Civil Wars, the Commonwealth, and the Restoration.* George Withers is the leading singer of the earlier part of this period. His carols include:—

1. "As on the night before this happy morn." 1623.
2. "Lord, with what zeal did Thy first martyr." 1623.
3. "Teach us by his example, Lord." 1623.
4. "That rage whereof the Psalm doth say." 1623.
5. "That so thy blessed birth, O Christ." 1623.

Passing to others we have:—

6. "It was the winter wild." J. Milton.
7. "Come, ye shepherds, whose blest sight."

R. Crathorn.

8. "The blessed Virgin travailed without pain."

Sp. Jeremy Taylor.

9. "All you that in this house be here."

New Carols. 1661.

10. "Now that the time is come wherein  
Our Saviour Christ was born."

Poor Robin's Almanack, 1700.

(5) *The Eighteenth Century.* The editor of *Christmas with the Poets* (the collection with which we are now dealing) says, "Few poems bearing reference to the Christmas Festival appear to have been produced during that era of the revival of English literature which has acquired the epithet of Augustan." He quotes from John Grey, John Bampfylde, and R. J. Thorn; but their verses have not the true ring of carol minstrelsy, and are not likely to have been used as such. Singularly enough, he omits all reference to J. Byrom's "Christians, awake, salute the happy morn," and C. Wesley's "Hark, how all the welkin rings."

(6) *Nineteenth Century.* In this division we have extracts from 23 poets, including Sir Walter Scott, W. Wordsworth, Southey, Goodwyn Barmby, Barry Cornwall, J. Keble, Shelley, S. T. Coleridge, and Tennyson.

(d) In 1822 some *Ancient Christmas Carols* were edited by Davis Gilbert, F.R.S., F.A.S., &c., with the tunes to which he had been accustomed to hear them sung when he was a child, in churches and in private houses on Christmas Eve, throughout the West of England, up to the latter end of the 18th century. They used to be practised several weeks beforehand; and on the night of Christmas Eve, and on the Festival of the Nativity itself, they were sung with great fervour at home, after the 8 P.M. drawing of the cakes hot from the oven, and the festive draughts of ale or cyder, and at Church, instead of the metrical Psalms, specially at the afternoon service; and, he informs us, "none of the sports or gambols, so frequently practised on subsequent days, ever mixed themselves with the religious observances of Christmas Eve." The characteristic of these popular carols is that they consist for the most part of simple narratives of Holy Scripture with a grateful admonition to corresponding Christian duty and gratitude. They are set to music of a solemn tonality and a sprightly movement, derived apparently from very early composers, and mostly in the *Ancient Church Modes*. There are only eight carols, the first lines of which are:—

1. "The Lord at first did Adam make." This deals with the Fall, in 7 st. of 8 l., and a refrain of four lines, and is set to a tune in the Dorian mode, and ♯ time.
2. "When God at first created man." The Fall, the Annunciation, and the Nativity are dealt with. The melody is in the Eolian mode, and in ♯ time.
3. "A Virgin most pure as the prophets do tell." This is also given in W. Sandys's *Christmas Tide*, No. 23, p. 313, with a different form of the melody. From these

two sources it was rearranged in 1860, by the late E. Sedding, in his 1st *Set of Ancient Christmas Carols*, arranged for four voices. The melody is in the 7th or Mixolydian mode.

4. "When righteous Joseph wedded was."
5. "Hark! hark! what news the Angels bring!" This is in 5 st. of 4 l. L.M., and has no chorus.
6. "While Shepherds watched their flocks by night." These well-known words, by N. Tate, are set to an ancient melody, reminding one of the tune of the Latin hymn, "O filii et filiae" (*Hymnal* V., 21).
7. "God's dear Son without beginning." This carol in 9 st. of 8 l. is sweetly pious in sentiment, and somewhat above the ordinary level of poetic feeling.
8. "Let all that are to mirth inclined." This is in 16 st. of 4 l., with a chorus of 2 l.:—  
"For to redeem our souls from thrall,  
Christ is the Saviour of us all."

In this carol the whole story of Christmas and Epiphany Tide is told in plain and terse rhymes, well calculated to catch the ear and touch the hearts of simple and unsophisticated carollers. The tune is bold and effective, in the Dorian mode on A, and in ♯ time.

(e) Some years ago an extremely rare book was brought from Stockholm, and placed in the hands of the Editors of the *Hymnal Noted*; and the *Carols for Christmas-Tide*, and *Easter-Tide*, subsequently published in 1853 and 1854, were the fruits of the Rev. J. M. Neale's study of the verse, and the Rev. T. Helmore's interpretation and harmonisation of the musical notation it contained. This small duodecimo volume is the:—

*Piae Cantiones Ecclesiasticæ et Scholasticæ, veterum Episcoporum, in Insula Regni Sueciæ passim usurpatæ.* (Printed at Greifswald.)

These "pious songs of ancient bishops, everywhere in vogue in Sweden," were revised and edited in the year 1582 by the Most Rev. *Theodore Peter Rhuta*, of Nyland; they are stated, in the titlepage, to be most highly esteemed by the Church of God, and the School at Abo, in Finland. The Dedication to his Patron the "Illustrious and Noble Lord Christian Horn, Free Baron of Aminna," enforces the Apostolic teaching as to the use of Psalms, Hymns and Spiritual Songs, by the practice of the "Old Fathers," who always joined music with the Word of God, as also by that of the wise governors and pious Bishops of the Christian Church. This dedication is dated from Rostock, May 23, 1582.

Every canticle of the 75 contained in the 209 pages of this little book has the notes of a melody to which all the verses are to be sung, some being also furnished with a second part, others with three or four parts. A few are noted throughout, after the manner of sequences, with recurring strains, but not in exact regular verses, as in the usual tunes of carols and hymns. The first part of the little book (to p. 70) contains *Cantiones de Nativitate*, then follow others, *de Passione*, and *de Resurrectione*; at pages 104, 105, 106 and 107 there are the *Incantus, Altus, Tenor and Bassus*, of a setting of the Hymn "*Jesus dulcis memoriam*," in the Dorian mode on G. Next a Phrygian melody to a carol, "*In Festo Pentecostes*," at p. 109. Songs, *de Trinitate*; p. 115, *de Eucharistia*; at p. 112, *Cantiones precum*, some of them Hymns in the strictest sense. Some songs follow, lamenting, and inveighing against crimes, wickedness, and general corruption of manners. At p. 154, to 176, are songs, *de vita Scholastica*; and the collection closes with a couple of songs under each of the following headings, *de Concordia*; *Historiæ Cantiones*, and *de Tempore Vernali*.

"The *Piae Cantiones* were published for the use of the Lutheran communion in Sweden. Neither words nor music, however, were changed from earlier sources; and they occur in the Libraries of Germany, England and France, with no other difference than

traditional repetition and popular variations would naturally introduce." (See the Prefaces in the folio ed. of *Helmore and Neale's Carols for Christmas and Easter-Tide* for further information.)

(f) Soon after the publication of the 12 *Carols for Christmas-Tide*, and of the 12 for *Easter-Tide* before mentioned, Mr. Edmund Sedding, in 1860, published a set of nine *Antient Christmas Carols*, corresponding with the 18mo ed. of *Helmore and Neale's Carols* in size, type, and four-part vocal arrangement in compressed score, and a *separate book of words*; a 9th ed. appeared in 1868; and that same year a *second set* of seven more carols by the same energetic "Cantor of S. Raphael, Bristol," was published, and to the prefaces of each set the reader is referred for further information.

(g) Three original carols of the late Dr. Neale may also here be noticed:—

(1) "*Dives and Lazarus*," arranged by Edmund Sedding—the melody is of the 15th cent.—"*Now bring in good cheer*." (2) "*Good Christians all, awake*," for Christmas Morning; music by the Rev. Thomas Helmore. (3) Lines written expressly to a Danish air by E. Herneman, given by Dr. Neale in ms. to W. H. Lambert, who also received a pianoforte copy of the music from Mrs. Neale. Mr. Lambert arranged it for 4 voices, to which Mr. Manns added wind instrument accompaniments. As a grand march also, it has been performed both at the Crystal Palace and elsewhere. The words are, it is believed, now for the first time published, through Mr. Lambert's courtesy to the writer:—

A *Soldier's Carol*, by Rev. John Mason Neale, M.A. (D.D.); written to the Danish air "*Der Tapfer Landsoldat*" (by E. Herneman).

1.

God bless the brave and true,  
God bless the brave and true,  
God bless and bring them thro',  
Yes, God bless and bring them thro',  
Whatever be the fight!  
God bless and save the right,  
And send the happy morning  
That shall end a gloomy night!  
True men have all one hope, boys,  
One faith, one strength, one aim;  
And though the battles differ,  
The crown shall be the same.  
And therefore God with us!  
And we will be with Him.

Hurrah! hurrah! hurrah!

2.

With God to guard and guide,  
With God to guard and guide,  
We laugh at all beside!  
Yes, we laugh at all beside!  
Cheer up, brave hearts, and trust!  
You can, you will, you must!  
And see the God of battle, lads,  
And not the arm of dust!  
The world and all its legions,  
They band against the right;  
But if we have the truth, boys,  
We also have the might.  
And therefore God for us,  
And we will be for Him.

Hurrah! hurrah! hurrah!

3.

So—close, and firm, and near!  
So—close, and firm, and near!  
"Together, front and rear!"  
Let him, poor wretch! who may  
The cause to gold betray!  
For us—the sword is drawn—  
Yes, and the scabbard flung away!  
Strike in, strike in for justice!  
Be spent, as well as spend:  
And then—this life may go, boys,  
The other cannot end.  
And therefore God for us,  
And we will be for Him.

Hurrah! hurrah! hurrah!

\* The famous word passed along the lines, when the British soldiers led themselves at Fontenoy, 1745.

(h) Dr. Rimbault's *Little Book of Christmas Carols*, and Mr. Husk's excellent Collection of *Songs of the Nativity*, must not be omitted from the list of books included in the various and abundant sources of supply of original carols accessible to "readers," and to singers, of this popular Christian minstrelsy.

(i) *Carols for use in Church during Christmas and Epiphany*, by the Rev. R. R. Chope, 1875. The book has in all 112 carols. These include many old traditional ones, and many quite new, which (a reviewer in the *Literary Churchman* states) "are quite worthy, as a rule, of appearing with their time-honoured compeers." There is also a learned and most interesting Introduction, by the Rev. S. Baring-Gould; and in it will be found much which appeared also in the fourth part of the *Sacristy*.

(j) *Christmas Carols, New and Old*, the words edited by the Rev. Henry Ramsden Bramley, M.A., with illustrations by the Brothers Dalziel, and music edited by Dr. Stainer, M.D., is a handsome addition to carol literature of the present times; excellent in the poetry, picturesque in the illustrations, correct and refined in the music and its arrangements. There is an excellent preface in a smaller ed. of this book, and an index giving the source of the music and of the words of each carol. (Novello & Co.) Of the 70 examples in this work there are some 29 from traditional sources, 19 of which are to be found in other collections; thus 11 of them are in *Sandys*, 3 in *Gilbert*, 3 in *Christmas with the Poets*, 2 in *Helmore and Neale*, and 12 in *Chope*. From this collection we select the following carols as being excellent for their sound doctrine, religious unction, and poetic fervour. But where almost all are, in their several kinds, very good, this notice of a few must not be taken as any disparagement of the rest.

1. "Come, ye lofty; come, ye lowly." Rev. Archer Gurney.

2. "Come, tune your heart." Tr. by Frances E. Cox from the German.

3. "Jesu, hail!" Tr. by the Rev. H. R. Bramley from "Ave Jesu Deus."

4. "Good Christian men, rejoice." Dr. Neale.

5. "On the birth-day of the Lord." Tr. by Dr. Littledale from the Latin.

6. "The great God of heaven is come down to earth," by H. R. Bramley.

7. "God's dear Son without beginning," already noticed.

8. "The Babe in Bethlehem's manger laid." This is traditional from Chappell's *Coll.*

9. "The Virgin stills the crying." Tr. by H. R. Bramley. The melody to this carol is by J. Barnby. It is a favourable example of the modern tunes and their arrangement, happily combining the simplicity of pure diatonic melody with slight touches of modern harmony.

10. "Once again, O blessed time," by the Rev. W. Bright, D.D.; high-toned faith and warm devotion, with most harmonious verse, characterise this most charming Christmas song.

11. "All this night, bright angels sing," by W. Austin, 1838, set to music by Sir A. Sullivan.

12. "Forth then she came to seek where He did roam." Among the carols of a legendary and imaginative cast perhaps the most striking in this collection is this by Dr. Stainer. It is an original conception, and not, as it might be thought, the elaboration of a most lovely legend. The carol is very beautiful, and closes with a lovely lesson:—

"Know then, dear brother, in these Christmas hours,  
Sorrow, like snow, will melt if He but smile;  
And if He clothe thy wintry path with flowers,  
Amidst thy mirth think on His thorns awhile."

13. "A Babe is born, all of a Maid." This is a



good specimen of the 15th cent. of a mixture of the vernacular with well-known lines of the Old Office hymns, as noted before. The first stanza reads:—

"A Babe is born, all of a Maid  
To bring salvation with us;  
No more are we to sing afraid,  
Veni, Creator Spiritus."

14. "Immortal Babe, who this dear day," by R. P. Hall, is already noted above. It was written for the choir of Exeter Cathedral.

Concerning No. 6 above, "The great God," &c., Dr. Stainer has supplied the following facts:—

He says he has every reason to believe that the melody was originally the same as that of "A Virgin unspotted, &c." The editors [of the *Christmas Carols, New and Old*] received several 18. copies of the tune taken orally, agreeing with that which they have printed: but from Gloucestershire a tune was obtained that was always sung to these words ["A Virgin unspotted, &c."] but differing widely from its more usual form. It was considered so beautiful that Dr. Stainer got his co-editor to arrange other words for it. Thus we are indebted to the happy accident of a variation in the melody for another carol on the Nativity, "The great God of heaven is come down to earth," equal to the former ["A Virgin unspotted"] in the clearness and interest of its narrative, and far surpassing it in depth of thought, and elegance of diction.

(k) An excellent collection of *Carols, Hymns and Noels for Christmastide* was published by T. W. Staniforth, in 1883. It contains 20 lyrics. The editor has caught the spirit and adopted the true style of church harmony, both in the arrangements of the tunes generally, and in the six he has composed himself. The work deserves wide circulation, and a clearer typography than the engraved pages of the first issue.

(l) *Church Songs* by the Rev. S. Baring-Gould, with music edited by the Rev. H. F. Sheppard, 1884-86.

(m) *Carols and Poems from the 15th cent. to the Present Time*, by A. H. Bullen, 1885, is rich in words.

(n) *In Excelsis Gloria: Carols for Christmastide*, 1885. This is set to music by A. H. Brown, and contains both ancient and modern Carols not found in other modern collections.

(o) *Carols for Easter and other Tides*. By the Rev. R. R. Chope, 1887.

(3) *Lullaby Carols*. One of the most striking of these we have already given, p. 209. Of others a few specimens must suffice. From the Latin we have "Sleep, my Babe! O sleep, the Mother," a tr. of "Dormi, Fili! dormi, Mater," by Mary D. Moultrie, in the Rev. Gerard Moultrie's *Hymns and Lyrics*, 1867; from the German of J. C. Rube, "Sleep well, my dear, sleep safe and true," in Jacobi's *Psalmody Germanica*, 1722; from *Old English*, "My sweet little Babe, what meanest thou for to cry," in Byrd as above, and Montgomery's *Christian Poet*, 1827; "Sweet baby, sleep, what ails my dear?" G. Wither, 1641 as above; and "Hush, my dear, lie still and slumber," by I. Watts.

(4) *Secular Carols*. Amongst the less sacred or wholly secular carols may be mentioned the famous Queen's College *Boar's Head Carol* commonly ushering in the Christmas banquet; not only there, but at all grand tables of monarchs and nobles; songs in praise of holly and ivy; wassailing songs, and those of the waits, all so well described by Sandys. It is perhaps allowable to add a brief account of at least one specimen of a

class, by no means uncommon in earlier days, legendary in their origin, and sometimes childish in their character.

At Coventry, in 1483, Richard III. witnessed the "*Ludus Corporis Christi*"; and so also did Henry VII. in 1485. This play opens at the sending forth of the decree of Augustus, and the consequent journey of S. Joseph and the B. V. Mary to Bethlehem. On the way she sees a tree, and asks what it is. S. Joseph replies, "For a the Mary it is cleped a cherry tree; In tyme of year, ye might feed you thereon your fill." They converse on the tree, he desiring to hasten on; she to have some of the fruit. He deems it impossible to get at it, but implies that He by whom she is with child could grant her wish. She prays God that, if it be His will, she may have some of the cherries. The tree immediately bows down to her. Joseph fears he has offended the Blessed Trinity, and humbles himself. Hence the subject of the carol still sung, with various readings, in many parts of England, "*Joseph was an old man*," Sandys, at p. 241; Chope, No. 28; and Bramwell and Stainer, No. 28; give each a different version. In Chope the legend is eliminated, doubtless that the rest of the song may not be excluded from use in Church. Mr. Baring-Gould considers this story "is the lingering of a very curious mysterious tradition, common to the whole race of man, that the eating of the fruit in Eden was the cause of the descendant of Eve becoming the Mother of Him who was to wipe away that old transgression," and he refers to Finnish epic poetry, the mythology of the Mexicans, a romance that has lately appeared from the catacombs of Egypt, and other rare sources of information in support of this view.

ix. *Conclusion*.—The revival of carol singing already alluded to has stimulated both poets and composers to add fresh stores to that abundance already transmitted to our age from earlier and more thoroughly believing times. The translations from the Latin writers in the Ages of Faith, when happily turned into true English idiom, and versification (as so many are, specially those of the late lamented Dr. John Mason Neale), are not only most worthy of use, but are the best patterns (and fortunately the most imitated) for the hymn and carol writers of the present day. Time, the certain arbiter of true excellence, has tried the old as it will eventually the new. "It is impossible at one stretch to produce a quantity of new carols, of which words and music shall alike be original. They must be the gradual accumulation of centuries; the offerings of different epochs, of different countries, of different minds, to the same treasury of the Church. None but an empiric would venture to make a set to order." (Neale, Preface to *Carols for Christmas-Tide*.) [T. H.]

**Carpenter, Joseph Edwardes, PH.D.**, journalist, compiler of popular songs and ballads, dramatic writer and author of songs and hymns, was b. in London, Nov. 2, 1813, and d. in London, May 6, 1885. For a short time he was on the staff of some local journals in Leamington. His works, original and compiled, number nearly 20. These include his *Songs: Sacred and Devotional*, 1866, and from this volume his hymns are taken. Dean Alford included his "Lord and Father of creation" (*Holy Matrimony*) in *The Year of Grace*, 1867. [J. J.]

**Carr, Thomas William, M.A., B.A.**, of Thomas William Carr, B.A., Incumbent of Southborough, b. June 15, 1830, and educated at Wadham College, Oxford, where he graduated (in honours), 1858. On taking Holy Orders in 1856, he became Curate of St. Peter's

"In the Carol, and the Mystery Play, this tradition is strangely altered, but its presence cannot fail to be detected." Introduction to Chope's *Carols*, p. 224.

with Holy Cross, Canterbury. In 1857 he was preferred to the Rectory of Beaufesert, and in the same year to the Rectory of Loddington, Northants. He entered upon the Rectory of Barming, near Maidstone, in 1865. His hymn on "The Seven Words from the Cross," beginning "Draw near, thou lowly Christian," was written at Loddington in Holy Week, 1865, and pub. by Dalton; revised in 1885, and pub. by Wells Gardner, Darton & Co. *The People's H.*, 1867, has the original text. [J. J.]

**Cary, Alice**, the elder of two gifted sisters, was b. near Cincinnati, Ohio, 1820, removed to New York in 1852, and d. there Feb. 12, 1871. The story of the two sisters—of their courageous move from a rural, western home, their life in the metropolis, their mutual affection, and inability to live apart—has attracted much admiring and sympathetic interest. As poets they were of nearly equal merit. Besides some prose works, Alice pub. a vol. of *Poems* in 1850. Her hymns are:—

1. Earth with its dark and dreadful ill. *Death anticipated*. This fine lyric is given in *Hys. and Songs of Praise*, N. Y., 1874, and dated 1870.

2. Along the mountain track of life. *Lent*. The authorship of this hymn, although sometimes attributed to Alice Cary, is uncertain. It appeared anonymously in H. W. Beecher's *Plymouth Coll.*, 1855, No. 438. It would seem from its tone and the refrain, "Nearer to Thee," to have been suggested by Mrs. Adams's "Nearer, my God, to Thee," which appeared in 1841.

In addition to these there are the following hymns by her in the *Lyra Sac. Amer.*, 1868:—

3. Bow, angels, from your glorious state. *Peace desired*.
4. I cannot plainly see the way. *Providence*.
5. Leave me, dear ones, to my slumber. *Death anticipated*.
6. Light waits for us in heaven. *Heaven*.
7. A crown of glory bright. *The Fadeless Crown*. In the *Meth. S. S. H. Bk.* (Lond.), 1879. [F. M. B.]

**Cary, Phoebe**, sister of the above, b. near Cincinnati, Ohio, Sept. 4, 1824, and d. within six months of the death of the same sister at Newport, July 31, 1871. Her works include *Poems and Parodies*, 1854; and *Poems of Faith, Hope and Love*, 1868. With Dr. Charles F. Deems she compiled *Hymns for all Christians*, 1869. Her hymns are:—

1. One sweetly solemn thought. *Anticipation of Heaven*. This piece was not intended for public use, nor is it a suitable metre for musical treatment, yet it has won universal acceptance and popularity. In some instances this has been attained by change of metre as in the *Suppl.* to the *Bapt. Ps. & Hys.* 1880, No. 1185. Johnson's *Encyclopædia* is in error in saying it was "written at the age of 17." *The Congregational Quarterly* for Oct., 1874, says, "it was written, she tells us, in the little back third story bedroom, one Sabbath morning in 1852, on her return from church." This statement shows that it was composed when she was 28, and not 17. The popularity of the hymn in G. Britain arose mainly through its use in the Evangelistic services of Messrs. Moody and Sankey. In the Protestant Episc. *Hys. for Ch. and Home*, Phila., 1860, No. 383, it is given as "A sweetly solemn thought."

The following additional pieces by this author are in the *Lyra Sac. Amer.*, 1868:—

2. Go and sow beside all waters. *Seed Sowing*.
3. Great waves of plenty rolling up. *Gratitude*.
4. I had drunk, with lips unsealed. *Living Waters*. [F. M. B.]

**Cäsar, Heinrich**, was b. at Greussen in Thuringia, c. 1597, and became diaconus at Labiau, East Prussia, in 1624. He was instituted Feb. 25, 1627, as pastor at Loewenhagen, near Königsberg (Löwenhagen or Leuenhagen), and d. there, in his 72nd year, Aug. 11, 1669 (ms. from Pastor Winkler of Loewenhagen). The hymn:

In dieser Abendstunde, erhebt sich [Evening], appeared with his name in the *New Preussisches vollständiges G. B.*, Königsberg, 1650, p. 650, in 1st st., and J. Crüger's *Praxis*, 1648, No. 22. Sometimes erroneously ascribed to Conrad Huber, of Strassburg. It is (v. as, "In this the evening hour," by H. J. Buckell, 1842, p. 19. [J. M.]

**Cast thy burden on the Lord.** [*Strength in God.*] This hymn appeared anonymously (in common with all the hymns therein) in Rowland Hill's *Ps. and Hymns, &c.*, 1st ed., 1783, No. 64, in 5 st. of 4 l., and entitled, "Encouragement for the Weak." In this form it passed into several collections to 1853, when it appeared in the *Leeds H. Bk.*, No. 571, rewritten by G. Rawson. As the hymn in both forms is in C. U., and the latter somewhat extensively, we append the two.

R. Hill's text, 1783.	G. Rawson's text, 1853.
Cast thy burden on the Lord, Only lean upon His word; Thou wilt soon have cause to bless His eternal faithfulness.	Cast thy burden on the Lord, Only lean upon His word; Thou shalt soon find cause to bless His eternal faithfulness.
He sustains thee by His hand; He enables thee to stand; Those whom Jesus once hath lov'd, From His grace are never mov'd.	Wouldst thou know thyself a child? Is thy proud heart reconciled? Is it humbled to the dust, Full of awe and full of trust?
Human counsels come to nought; That shall stand which God hath wrought; His compassion, love and power Are the same for evermore.	Dost thou not rejoice with fear? Never be high-minded here; Heed not what the tempter saith, Cling to Christ in lowly faith.
Heaven and earth may pass away, God's free grace shall not decay; He hath promised to fulfil All the pleasure of His will.	Fear not, then, in every storm There shall come the Master's form; Cheering voice and present aid— "It is I, be not afraid."
Jesus, Guardian of Thy flock, Be Thyself our constant Rock; Make us by Thy powerful hand Strong as Zion's mountain stand.	He will hold thee with His hand, And enable thee to stand; His compassion, love, and power Are the same for evermore.

By comparing the portions in italics in each of the above it will be seen, st. i. and v. of the 1853 text are from Rowland Hill, 1783; and st. ii., iii. and iv. are by G. Rawson. In some hymnals, specially in America, alterations are introduced into the 1853 text, as for instance in the *Hys. and Songs of Praise*, N. Y., 1874, and others. The extent of these alterations may be gathered from the following text with those above:

**Caswall, Edward**, M. A., R. C. Caswall, sometime  
Christmas hours,  
e but smile;  
h with flowers,  
thorns awhile."  
Maid." This . . .

Hampshire, b. at Yately, July 15, 1814, and educated at Brasenose College, Oxford, graduating in honours in 1836. Taking Holy Orders in 1838, he became in 1840 Incumbent of Stratford-sub-Castle, near Salisbury, and resigned the same in 1847. In 1850 (Mrs. Caswall having died in 1849) he was received into the Roman Catholic communion, and joined Dr. Newman at the Oratory, Edgbaston. His life thenceforth, although void of stirring incidents, was marked by earnest devotion to his clerical duties and a loving interest in the poor, the sick, and in little children. His original poems and hymns were mostly written at the Oratory. He d. at Edgbaston, Jan. 2, 1878, and was buried on Jan. 7 at Redwall, near Bromsgrove, by his leader and friend Cardinal Newman. Caswall's translations of Latin hymns from the *Roman Breviary* and other sources have a wider circulation in modern hymnals than those of any other translator, Dr. Neale alone excepted. This is owing to his general faithfulness to the originals, and the purity of his rhythm, the latter feature specially adapting his hymns to music, and for congregational purposes. His original compositions, although marked by considerable poetical ability, are not extensive in their use, their doctrinal teaching being against their general adoption outside the Roman communion. His hymns appeared in:—

- (1) *Lyra Catholica*, which contained 197 translations from the *Roman Breviary*, *Missal*, and other sources. 1st ed. Lon., James Burns, 1849. This was reprinted in New York in 1851, with several hymns from other sources added thereto. This edition is quoted in the indices to some American hymn-books as *Lyra Cath.*, as in Beecher's *Plymouth Coll.*, 1855, and others.
- (2) *Masque of Mary, and Other Poems*, having in addition to the opening poem and a few miscellaneous pieces, 83 translations, and 51 hymns. 1st ed. Lon., Burns and Lambert, 1858.
- (3) *A My Pageant and Other Poems*, including 10 original hymns. Lon., Burns and Lambert, 1866.
- (4) *Hymns and Poems*, being the three preceding volumes embodied in one, with many of the hymns rewritten or revised, together with elaborate indices. 1st ed. Lon., Burns, Oates & Co., 1873. Of his original hymns about 20 are given in the *Roman Catholic Crown of Jesus H. Bk.*, x.d.; there are also several in the *Hymns for the Year*, S.D., and other Roman Catholic collections.

[J. J.]

Cawood, John, M.A., b. at Matlock, Derbyshire, March 18, 1775. His parents being in humble circumstances, he received in childhood but a limited education, and at 18 was engaged in the service of the Rev. Mr. Cursham, Sutton-in-Ashfield, Notts. Three years' study, however, under careful direction, enabled him to enter St. Edmund Hall, Oxford, in 1797. Obtaining his degree in 1801, he took Holy Orders, and became successively Curate of Ribesford and Dowles, and Incumbent of St. Ann's Chapel of Ease, Bewdley, Worcester-shire. He d. Nov. 7, 1852. His hymns, 17 in all, were never published by himself. Of these 9 were included in Cottrell's *Sel.*, 8th ed., 1819, Nos. 268-276. Most of these have passed into other collections. These are:—

1. Almighty God, Thy word is cast. *After a Sermon.*
2. Hark! what mean those holy voices? (1819.)
3. *Angels' song.* (1819.) Christmas.
4. *Grand tables O, Jesus star.* (1819.) Epiphany.
5. *In praise of hol' arest alarms.* (1816.) Finding and those of th.
6. *by Sandy.* It silent night. (1816.) Samuel.
7. *a brief account* (1819.) Who the Saviour shone.

8. *Christians, the glorious hope ye know.* (1819.) *Plea for Missions.*

9. *Hark! what mean those lamentations.* (1819.) *Missions.*

In addition, Dr. Rogers pub. in his *Lyra Brit.*, 1867, from the author's MSS.:—

10. *A child of sin and wrath I'm born.* (1820.) *Infant's Prayer.*

11. *The Son of God, in worlds on high.* (1823.) *Christ's Humility.*

12. *Blessed Father, Great Creator.* (1837.) *Holy Trinity.*

These details are from the s. MSS., amongst which there are 5 hymns yet unpublished.

[J. J.]

Cecil, Richard, M.A., b. in London, Nov. 8, 1748, and educated at Queen's Coll., Oxford. Ordained deacon in 1776, and priest in 1777. He became the Vicar of two churches near Lewes shortly after; chaplain of St. John's Chapel, Bedford Row, London, 1780; and Vicar of Chobham and Bisley, 1800. He died in 1810. His poem:—

*Cease here longer to detain me. Desiring Heaven.* In 9 st. of 4 l., is supposed to be addressed by a dying infant to his mother. It was written for his wife on the death of a child "only one month old, being removed at daybreak, whose countenance at the time of departure was most heavenly." It was 1st pub. in Mrs. Cecil's *Memoir* of him, prefixed to his *Remains*, 1811, and is headed "Let me go, for the day breaketh." In the American hymn-books it is usually abbreviated, as in the *Plymouth Coll.*, 1855, and others. [W. T. B.]

*Cedant justi signa luotus.* [Easter.]

The date and authorship of this Sequence are unknown. Dr. Neale (*Med. Hym.*, 1st ed., 1851) regarded it of French origin, and certainly not earlier than the 13th cent., as evidenced by its subjective character, and the occurrence of one or two terms which were scarcely known to mediæval writers. *Daniel* gives it in vol. ii. pp. 382-3, and Dr. Neale in *Hymni Ecclesiæ*, 1851, p. 148. It is also in the *Tochter Zion*, Cologne, 1751, p. 251.

[W. A. S.]

Translation in C. U.:—

*Far be sorrow, tears and sighing,* by J. M. Neale, pub. in the 1st ed. of his *Med. Hymns*, 1851, in 6 st. of 7 l. with the "Alleluia," but omitted from later editions. In 1872 it was given with alterations, and in 4 st. in the *Hymnary*, No. 275. This arrangement had previously appeared in *Kennedy*, 1863, No. 698. Dr. Neale's opening line is, "Hence with sorrow and with sighing." It is also tr. as, "Joy, O joy, ye broken hearted," by *Kynaston*, 1862. [J. J.]

Cennick, John, a prolific and successful hymn-writer, was descended from a family of Quakers, but brought up in the Church of England. He assisted J. Wesley and then G. Whitefield in their labours for a time, and then passed over to, and died as a minister of, the Moravian Church. Born at Reading, Dec. 12, 1718, he was for some time a land surveyor at Reading, but becoming acquainted with the Wesleys in 1739, he was appointed by J. Wesley as a teacher of a school for colliers' children at Kingswood in the following year. This was followed by his becoming a lay preacher, but in 1740 he parted from the Wesleys on doctrinal grounds. He assisted Whitefield until 1745, when he joined the Moravians, and was ordained deacon, in London, in 1749. His duties led him twice to Germany

and also to the North of Ireland. He d. in London, July 4, 1755. In addition to a few prose works, and some sermons, he published:—

(1) *Sacred Hymns, for the Children of God in the Unity of their Pilgrimage*, Lond., J. Lewis, n.d. (2nd ed. Lond., B. Mills, 1741), Psa. li, 111, 1742; (2) *Sacred Hymns for the Use of Religious Societies*, &c. Bristol, F. Poulter, 1743; (3) *A Collection of Sacred Hymns*, R. Duffin, S. Powell, 2d ed., 1749; (4) *Hymns to the honour of Jesus Christ, composed for such Little children as desire to be saved*, Dublin, S. Powell, 1751. Additional hymns from his vol. were pub. by his son-in-law, the Rev. J. Newman, in the *Moravian H. Bk.*, 1796, of which he was the editor. There are also 19 of his hymns in his *Sermons*, 2 vols., 1782-4, some being old hymns rewritten, and others new.

Many of Cernick's hymns are widely known, as, "Lo, He cometh, countless trumpets;" "Brethren, let us join to bless;" "Jesus, my all, to heaven is gone;" "Children of the heavenly King;" "Ere I sleep, for every favour;" "We sing to Thee, Thou Son of God;" and the Graces;" "Be present at our table, Lord;" and "We thank Thee, Lord;" &c. Some of the stanzas of his hymns are very fine, but the hymns taken as a whole are most unequal. Some excellent verses might be compiled from his various works. His religious experiences were given as a preface to his *Sacred Hymns*, 1741. In addition to the hymns named, and others annotated under their first lines, the following are in C. U.:—

1. Be with us [as] Lord, wherever I [we] go. *Devine Protection*, [1741].
2. Cast thy burden on the Lord. *Abundant*, [1743].
3. Not unto us, but Thee alone. *Praise to Jesus*, [1745].
4. Thou dear Redeemer, dying Lamb. *Priesthood of Christ*, [1743].
5. We sing to Thee, Thou Son of God. *Praise to Jesus*, [1743].
6. When, O dear Jesus, when shall I? *Sunday Evening*, [1743].

[J. J.]

**Cerne lapaum servulum.** *J. W. Petersen*, [Lent.] 1st pub. in the *Geistreiches* &c. B. Halle, 1697, p. 33, in 12 st., entitled, "Hymnus animi luctantis et viventis," and thence as No. 263 in Freylinghausen's *G. B.*, 1704. It is in dialogue between the Soul (i.-vi., xi., xii.) and Jesus (vii.-x.), in 12 st. of 8 l. Freylinghausen also included as No. 271 a full tr. contributed by L. A. Götter, beginning "Siehe! ich gefallner Knecht." This is No. 273 in Forst's *t. B.*, ed. 1855. The trs. are:—

- (1) "Look on me Thy servant, fall!" as No. 631 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Jesus cometh to comfort" as st. vi. of No. 782 in the *Moravian H. Bk.*, 1801 (1804, No. 594); (3) "Lamb of God, all praise to Thee" as st. vi. of No. 382, in the *Moravian H. Bk.*, 1801 (1804, No. 405).

[J. M.]

**Ceryenka, Matthias (Erythraeus)**, was b. at Celakowitz, Bohemia, Feb. 21, 1521. He was consecrated bishop of the Bohemian Brethren in 1553, and was also secretary of the Unity. He d. at Prerau, Moravia, Dec. 12, 1569. One of his hymns, written in Bohemian, has passed into English as follows:—

**Al! (as yet) to us is a child.** [The Christian Church:] Founded on Ps. exxviii. in the Bohemian Brethren's *H. Bk.*, 1561, folio 159 b., in 16 st. Tr. into German by J. Heiler in the *Kirchengesang*, Prag, 1566, and thence in *Huckenrumpf*, iv. p. 429, beginning, "Sichan, wir jehelich get gett's allen Brüdern." Tr. from the German as No. 375 in the *Moravian H. Bk.*, 1759 (1804, No. 405), beginning, "How good and pleasant is it to behold." [J. M.]

**Chadwick, John White**, was b. at Marblehead, Mass., U.S. Oct. 19, 1840; at

graduated at the Cambridge Divinity School, July 19, 1864, and claimed minister of the Second Unitarian Church, Brooklyn, N.Y., Dec. 21, 1864. A frequent contributor to the *Christian Examiner*; *The Radical*; *Aid and New*; *Harper's Magazine*; and has published many poems in American periodicals. His hymn on Unity, "Eternal Ruler of the countless realm," was written for the graduating class of the Divinity School, Cambridge, June 19, 1864. It is in Herder's *Congregational Hymns*, 1864. It is a hymn of superior merit. [W. G. H.]

**Chamberlain, Thomas, M.A.**, was b. in 1810, and educated at Westminster and Christ Church, Oxford (B.A. in honours, 1831). From 1837 to 1842 he was Vicar of Cowley, Oxford, and in 1842 he became Vicar of St. Thomas the Martyr, Oxford. He is Student of Christ Church, and Hon. Canon (1862). He was also from 1844 to 1850 Rural Dean of Oxford. His pub. works include *Theory of Christian Worship*, 2nd ed. 1855; *The Seven Ages of the Church*, 1858; and a *Commentary on the Epistle to the Romans*, 1870. He has also edited:—

(1) *Hymns used in the Church of St. Thomas the Martyr*, Oxford, Oxford, W. R. Bowdler, 1840. This collection has been enlarged from time to time. (2) *Hymns chiefly for the Minor Festivals*, edited by the Rev. T. Chamberlain, M.A., Student of Christ Church, and Vicar of St. Thomas the Martyr, Oxford. Lond., J. Murray, 1853. This contains 23 hymns.

To these collections Mr. Chamberlain contributed the following hymns:—

1. Among the saints of God. *Royal Saints*.
2. Another year is well nigh gone. *S. Matt before Lent*.
3. Agapè and Evangelist. *S. Matthew*. "To be inserted before the Doxology of any common octave hymn."
4. Before the throne of God. *Ember Days*.
5. Hark! what mean those glad voices. *Christmas*. Adapted from other hymns.
6. O Guardian of the Church divine. *Ordination*. Adapted from other hymns.
7. Of all the twelve Thou callest. *S. John the Evangelist*.
8. Saint Mark goes forth to Africa's strand. *S. Mark*. *S. David* it is to be held in union. *S. Edward the King* & *S. Dunstan*.
9. The Church is us throughout the globe. *Unity of the Church*.
10. The ten commandments once for all. *For Monastic Saints*.
11. The thoughts that filled the mind of Luke. *S. Luke*.
12. Thus Thou, O Lord, who gav'st the word. *S. Augustine of Canterbury*.
13. When once the Lord from Egypt. *S. Edward the King* & *S. Jonathan*.

In addition to these hymns, No. 135, "And now the saint by whose dread pains," consists of stanzas adapted to 88. Andrew, Thomas, Matthias, Barnabas, Peter, James, Bartholomew, Simon and Jude, and designed to be introduced in the hymn "The eternal gifts of Christ the King." [J. J.]

**Chambers, John David, M.A.**, F.R.S., &c. of Captain Chambers of the R. N., was b. in London in 1805, and educated at Orisl College, Oxford, graduating with honours, in 1827 (M.A. 1831). He was called to the Bar by the Inner Temple in 1831. In 1842 he published an elaborate treatise on the Jurisdiction of the Court of Chancery over the persons and property of Infants, and was appointed Recorder of New Sarum the same year. At Salisbury



his attention was specially attracted to the Liturgical and other Ecclesiastical lore appertaining to the Cathedral, and to St. Osmund, its Bishop, 1078. St. Osmund compiled from different sources a series of Divine Offices, and Rules for their celebration within his diocese. These Rules were in two parts, the *Ordinale*, and the *Consuetudinary*.

The use of these Rules became very extensive; and although in certain parts the Uses of York, Hereford, Bangor, and Lincoln varied, yet John Brompton, the Cistercian Abbot of Jervaulx, writing within a hundred years after St. Osmund's death, says that these Rules and Offices had been adopted throughout England, Wales, and Ireland.

About 1230 (after the opening of the New Cathedral at Salisbury) these Rules were collected and rewritten in a complete volume, entitled *Tractatus de Officiis Ecclesiasticis* (ms. in the Cathedral Library). In the mean time the *Ordinale* had become partly welded into this *Consuetudinary*, and partly (especially that portion therein omitted from Maundy Thursday to Easter Eve) incorporated in the *Breviary*, *Missal*, and *Processional*, which had assumed definite shapes. From these materials, together with the aid of several mss. and early printed Breviaries, Mr. Chambers pub. a tr. of:—

*The Psalter, or Seven Ordinary Hours of Sarum, with the Hymns for the Year, and the Variations of the York and Hereford Breviaries*, Lond. 1852. This was accompanied with a Preface, notes, and illustrations, together with music from a ms. folio Antiphony or Breviary of the early part of the 14th cent. (in the Salisbury Cath. Lib.) collated with a similar ms. folio (Lansdowne, 463), both of Sarum Use. The hymns with their melodies, and the Canticles, were also collated with a ms. of the 14th cent. (Harl. 2951).

Mr. Chambers's subsequent publications include:—

- (1) *The Encheiridion; or, Book of Daily Devotion of the Ancient English Church according to Sarum Use*, Lond. 1850. To this a number of the appropriate Hymns and Collects were added. (2) *A Companion for Holy Communion for Clergy or Laity; with a Prefatory Office for Confession, from the Ancient English Offices of Sarum Use*, 3rd ed. 1855. This was accompanied with notes and authorities. (3) *Lauda Syon, Ancient Latin Hymns of the English and Other Churches, Translated into corresponding Metres*, Pt. I. 1857; Pt. II. 1866. (4) *An Order of Household Devotion for a Week, with Variations for the Seasons and Festivals, from the Ancient English of Sarum Use*, Lond. 1854. (5) *A Complete & Particular, yet concise account of the mode of conducting Divine Worship in England in the 13th and 14th centuries, contrasted with and adapted to that in use at the Present Time*, Lond. 1877. (6) *A tr. from the original Greek of the genuine works of Hermes Primosgistos, the Christian Neoplatonist (A.D. 60), with notes and quotations from the Fathers*.

Mr. Chambers's publications and trs. have had no small part in stimulating the great change which has taken place in the mode of worship in the Church of England. His trs. of Latin hymns are close, clear and poetical; they have much strength and earnestness, and the rhythm is easy and musical. Those in C. U. are mainly from the *Lauda Syon*. Greater use, however, might be made of these translations than has been done. Their earnestness and dignity would raise the tone of many collections. [J. J.]

Chandler, John, M.A., one of the earliest and most successful of modern translators of Latin hymns, s. of the Rev. John F. Chandler, was b. at Witley, Godalming, Surrey, June 16, 1806, and educated at Corpus Christi College, Oxford, where he graduated in 1827. He

took Holy Orders in 1831, and became Vicar of Witley in 1837. He d. at Putney, July 1, 1876. Besides numerous *Sermons* and *Tracts*, his prose works include *Life of William of Wykeham*, 1842; and *Horae Sacrae; Prayers and Meditations from the writings of the Divines of the Anglican Church, with an Introduction*, 1844. His translations, he says, arose out of his desire to see the ancient prayers of the Anglican Liturgy accompanied by hymns of a corresponding date of composition, and his inability to find these hymns until he says,

"My attention was a short time ago directed to some translations [by Isaac Williams] which appeared from time to time in the *British Magazine*, very beautifully executed, of some hymns extracted from the *Parisian Breviary*, with originals annexed. Some, indeed, of the Sapphic and Alcaic and other Horatian metres, seem to be of little value; but the rest, of the peculiar hymn-metre, *Dimeter Iambics*, appear ancient, simple, striking, and devotional—in a word in every way likely to answer our purpose. So I got a copy of the *Parisian Breviary* [1736], and one or two other old books of Latin Hymns, especially one compiled by Georgius Cassander, printed at Cologne, in the year 1556, and regularly applied myself to the work of selection and translation. The result is the collection I now lay before the public." Preface, *H. of the Prim. Ch.*, viii., ix.

This collection is:—

- (1) *The Hymns of the Primitive Church, now first Collected, Translated, and Arranged, by the Rev. J. Chandler*, London, John W. Parker, 1837. These trs. were accompanied by the Latin texts. The trs. re-arranged, with additional trs., original hymns by Chandler and a few taken from other sources, were republished as (2) *The Hymns of the Church, mostly Primitive, Collected, Translated, and Arranged for Public Use, by the Rev. J. Chandler, M.A.* London, John W. Parker, 1841.

From these works from 30 to 40 trs. have come gradually into C. U., some of which hold a foremost place in modern hymnals, "Alleluia, best and sweetest;" "Christ is our Corner Stone;" "On Jordan's bank the Baptist's cry;" "Jesus, our Hope, our hearts' Desire;" "Now, my soul, thy voice upraising;" "Once more the solemn season calls;" and, "O Jesu, Lord of heavenly grace;" being those which are most widely used. Although Chandler's trs. are somewhat free, and, in a few instances, doctrinal difficulties are either evaded or softened down, yet their popularity is unquestionably greater than the trs. of several others whose renderings are more massive in style and more literal in execution. [J. J.]

Chapin, Edwin Hubbell, D.D., was the most distinguished man of the Universalists in later years. In his early days he was eminent as a lecturer; and as a preacher until his death. He was b. in Union village, Washington, N. Y., Dec. 29, 1814, and educated at Bennington, Vermont. He was successively pastor at Richmond, Virginia, 1837; Charleston, Mass.; Boston, 1846; and from 1848, of the Church of the Divine Paternity, New York city. He d. Dec. 26, 1880. He pub. several works, and edited, with J. G. Adams, *Hymns for Christian Devotion*, Boston, 1846. This is perhaps the most prominent Universalist Collection in the States. To it Dr. Chapin contributed the following hymns:—

1. Amid surrounding gloom and waste. *During a Storm.*
2. Father, at this altar bending. *Installation of a Pastor.*
3. Father, lo, we consecrate. *Opening of a Place of Worship.*
4. Hark! hark! with harps of gold. *Christmas.*
5. O Thou who didst ordain the word. *Ordination.*

6. Our Father, God! not face to face. *Opening of a Place of Worship.*

7. When long the soul has slept in chains. *Charitable Institutions.*

Of these No. 6 is the most widely used. In addition Dr. Chapin is the author of:—

8. Now host with host assembling. *Temperance.* This was given in Longfellow and Johnson's *Book of Hymns* (Unitarian), 1844, and from thence has passed into other collections. It is entitled "Triumph of Temperance," and is well known. [F. M. B.]

**Chapman, Robert Cleaver**, was b. Jan. 4, 1803, and has been for more than fifty years a "Minister of the Gospel" at Barnstable. In 1837 he pub.:—

*Hymns for the Use of the Church of Christ.* By R. C. Chapman, Minister of the Gospel, Barnstable. 1837. This was reprinted in 1852. Some copies of the 1852 edition have bound up with them *An Appendix selected from Various Sources.* By John Chapman.

Several of these hymns were repeated in the Plymouth Brethren *Hymns for the Poor of the Flock*, 1838; *A Few Hymns and Some Spiritual Songs, selected 1856 for the Little Flock*; and in other collections. These include:—

1. Go behold (and search) the tomb of Jesus. *Easter.*
2. God's tender mercies follow still. *Heaven.* Composed of st. xxi. of "The Lamb of God exalted reigns."
3. King of glory set on high. *Ascension.*
4. My soul, amid this stormy world. *Longing for Heaven.*
5. No condemnation—O my soul. *Peace in Believing.*
6. O God, Whose wondrous Name is Love. *Resignation.*
7. The Prince of Life, once slain for us. *Advent.*

Mr. Chapman's hymns and poems number 162, and are mainly in use with the Plymouth Brethren, with whom he is a Minister. They are given in his *Hymns and Meditations*, Barnstable, 1871. [J. J.]

**Charged with the complicated load.** [*Pardon.*] This cento in 3 st. of 4 l. appeared in A. M. Toplady's *Ps. and Hys.* 1776, No. 323. Sts. i. and ii. are probably Toplady's, whilst st. iii. is from C. Wesley's "Of my transgressions numberless," from his *Short Hymns*, 1762, vol. ii. p. 78, slightly altered. In Spurgeon's *O. O. H. Bk.*, 1866, Toplady's part of the cento is altered, Wesley's remains unchanged as in Toplady, and another stanza is added. The original cento was omitted from the 2nd and later editions of *Toplady*. [W. T. B.]

**Χαριστήριον ᾠδῆν.** *St. Theodore of the Studium.* This Canon for "Orthodoxy Sunday" or "the First Sunday in Lent is kept in memory, primarily, of the final triumph of the Church over the Iconoclasts in 842, and incidentally, of her victory over all other heresies" (Neale). It is given in *Daniel*, iii. pp. 101-109, in 56 stanzas, together with a note thereon. Dr. Neale in his prefatory Note to the Canon says:—

"The following Canon is ascribed to St. Theodore of the Studium, though Baronius [*Baronii Annal. Eccles. ad ann. 842, Tom. ix. p. 1053, 21, p. 1059, seq.*] has thought that it cannot be his, because it implies that peace was restored to the Church, whereas that hymnographer died while the persecution still continued. Very possibly, however, it was written on the temporary victory of the Church, which did occur in the time of St. Theodore; and then, in 842, may have been lengthened and adapted to the then state of things, perhaps by Naueratius, the favourite disciple of St. Theodore."—*Hymns of the E. C.* (2nd ed. 1863, p. 113.)

Dr. Neale's *tr.* is of a portion only of the Canon, including Ode i. Tropar. i. 2; iii. 6; iv. 1, 2, 3; v. 1, 3, 4, 5; vi. 1; ix. 2, 3, 4, 5. It is "A song, a song of gladness!" *Hymns of the Eastern Church*, 1862, in 11 st. of 8 l. In 1866, st. vi.-viii., x., xi., were included as, "The Lord, the Lord hath triumphed," in H. J. Palmer's *Supplemental Hymnal*; and again, with slight alterations, in the *People's H.*, 1867. [J. J.]

**Charles, D., jun.** [*Welsh Hymnody*, § ii. 2.]

**Charles, Elizabeth, née Rundle**, is the author of numerous and very popular works intended to popularize the history of early Christian life in Great Britain; of Luther and his times; of Wesley and his work; the struggles of English civil wars; and kindred subjects as embodied in the *Chronicles of the Schönberg-Cotta Family*, the *Diary of Kitty Trevelyan*, &c., was b. at Tavistock, Devonshire. Her father was John Rundle, M.P., and her husband, Andrew Paton Charles, Barrister-at-Law. Mrs. Charles has made some valuable contributions to hymnology, including original hymns and translations from the Latin and German. These were given in her:—

- (1) *The Voice of Christian Life in Song; or, Hymns and Hymn-writers of Many Lands and Ages*, 1859;
- (2) *The Three Warnings, and other Poems*, 1859; and (3) *The Chronicles of the Schönberg-Cotta Family; (4) Poems*, N. York, 1867. This has some additional pieces.

Her hymn on the *Annunciation*, "Age after age shall call thee [her] blessed," appeared in her *Three Warnings*, &c., 1859. [J. J.]

**Charles, Thomas.** [*Welsh Hymnody*, § ii. 2.]

**Charlesworth, Vernon J.**, was b. at Barking, Essex, on April 28, 1839, and educated at Homerton College. In 1864 he became co-pastor with the Rev. Newman Hall at the old Surrey Chapel, and in 1869 the Head Master of Mr. Spurgeon's Stockwell Orphanage. Mr. Charlesworth has pub. *The Life of Rowland Hill*, &c., 1876, and, in co-operation with Mr. J. Manton Smith, *Flowers and Fruits of Sacred Song and Evangelistic Hymns*. To this work he contributed:—

1. As you gather round the family board. *Plan for Orphans.*
2. Blessed Jesus, Lord and Master. *Conferences.*
3. Come, brethren, let us sing. *Praise to God.*
4. Come to Jesus, He invites you. *Invitation.*
5. Heart to heart by love united. *Holy Matrimony.*
6. How blest in Jesus' name to meet. *Praise to Jesus.*
7. Our lamps are gone out, and the daylight is past. *The Foolish Virgins.*
8. Sweetest fellowship we know. *Walking in the Light.*
9. The day of the Lord is at hand. *Advent.*
10. There is a land as yet unknown. *Heaven.*
11. 'Tis a blessed thing while we live to sing. *Praise.*
12. When far from Thee, and heirs of woe. *Grace.*
13. Ye servants of Jesus, go forth. *Missions.*

In addition to these hymns, Mr. Charlesworth contributed:—

14. I've nothing to bring Thee, Jesus. *Lent.*
- to Fullerton & Smith's *Evangelical Echoes*, 1884, and has printed a considerable number as leaflets. Two of the most recent, "As the eastern hills are glowing" (*Morning*), and "Length'ning shadows darkly falling" (*Evening*), should find their way into common use. Mr. Charlesworth's hymns are very spirited and of a popular character. [J. J.]

**Charlotte Elizabeth.** [*Tonna, C. E.*]

**Chatfield, Allen William, M.A., b.** at Chatteris, Oct. 2nd, 1808, and educated at Charterhouse School and Trinity College, Cambridge, where he was Bell's Union Scholar and Members' Prizeman. He graduated in 1831, taking a first class in classical honours. Taking Holy Orders in 1832, he was from 1833 to 1847 Vicar of Stotfold, Bedfordshire; and since 1847 Vicar of Much-Marcle, Herefordshire. Mr. Chatfield has published various *Sermons* from time to time. His *Litany, &c.* [Prayer Book] in Greek verse is admirable, and has been commended by many eminent scholars. His *Songs and Hymns of Earliest Greek Christian Poets, Bishops, and others, translated into English Verse*, 1876, has not received the attention of hymnal compilers which it merits. One hymn therefrom, "Lord Jesu, think on me," is a specimen of others of equal merit, which might be adopted with advantage. [J. J.]

**Cheever, George Barrell, D.D.,** eminent in reform, philanthropy, and literature, b. at Hallowell, Maine, April 17, 1807, and graduated at Bowdoin College, 1825. Dr. Cheever was a Congregational Pastor at Salem, Mass., 1833; New York, 1839; and the Church of the Puritans, N. Y., 1846-67. He has published several works, and one, *Deacon Giles' Distillery*, procured him a month's imprisonment, in 1835. In 1831 he edited the *American Common Place Book of Poetry*, and in 1851 *Christian Melodies*. The latter contains 19 hymns by him. One of these, "Thy loving-kindness, Lord, I sing," is still in C. U. It is adopted in an abbreviated form of 4 st. by Dr. Hitchcock, in *Hys. & Songs of Praise*, N. Y., 1874, where it is dated 1845. [F. M. B.]

**Cherubic Hymn, The.** [Greek Hymnody, § x. 9.]

**Chester, Harriet Mary, née Goff.** Mrs. Mary Chester is the eldest daughter of Mr. George Goff, who d. in 1880, at Lausanne, where he had long resided. Mr. Goff's ancestors settled in Ireland in the time of Cromwell, but the main branch of the family has been long established in Hampshire. Miss Goff was married, in 1858, to Harry Chester, who was well known as an Assistant Secretary of the Committee of Council of Education, and as one of the foremost of the promoters of the extension of popular education, in connection with the National Society, the London Diocesan Board, and other institutions. Mrs. Chester, who was left a widow in 1868, is the author of a small volume of *Stories*, called *Meg's Primrose* and of *A History of Russia*, both written for and published by the S.P.C.K. Her translations of Latin and German Hymns made for *The Hymnary* (and marked "H. M. C.") are distinguished by the accurate reproduction of the original in language of simple poetic beauty, and have the genuine ring of an English Hymn. [Wm. C.]

**Children of the heavenly King. J. Censick.** [Encouragement to Praise.] This is the most popular of this author's hymns, and, in an abbreviated form, it is found in a large proportion of the hymnals published in the English language for more than 100 years. It appeared in his *Sacred Hymns for the Chil-*

*dren of God, &c.*, 1742, Pt. iii., in 12 st. of 4 l. In 1753, G. Whitefield gave 6 st. in his *Coll.* as No. 38 of Pt. B. M. Madan repeated this in 1760, and thus the abbreviated form came into use. Departures from Whitefield's arrangement are found in several instances, but as the full text has been included by Dr. Rogers in *Lyra Brit.*, 1867, p. 666, and can be easily consulted, they are not tabulated. Whitefield's text consisted of st. i., ii., iv., v., vii. and viii. In Bingham's *Hymno. Christ. Latina*, 1871, p. 123, there is a Latin rendering of the text as given in Bickerseth's *Christian Psalmody*, 1833, "Fili Regis superni, cantatis." [J. J.]

**Children of the pious dead.** [All Saints.] An anonymous hymn in 4 st. of 8 l. given in Spenser Mureh's *Sabbath Scholars' H. Bk.*, 1849. In the *Appledore S. S. H. Bk.*, 6th ed., 1853, there is a different text, where in the last stanza the "sires"—those who through faith did mighty work: Heb. xi.—are they who approve the "fight of faith" below, whilst in Mureh's book the Almighty is represented as watching the conflict. The unity of thought in the *Appledore* book seems to point it out as the original. This text is repeated in the *Meth. S. S. H. Bk.*, 1879. The hymn probably first appeared in a magazine. [W. T. B.]

**Children of Zion, know your King.** *J. Montgomery.* [Appeal to the Jews.] In the *Bap. Ps. & Hys.*, 1858-80, No. 764, this hymn is dated 1822. It is in the M. MSS., but without date, and the earliest appearance it made in any of Montgomery's works, so far as we can trace, is his *Original Hymns*, 1853, where it is given as in the MS. in 6 st. of 4 l. It is entitled, "Invitation to the Jews to acknowledge Christ." [J. J.]

**Children's Hymns.** In giving a brief sketch of this subject we find ourselves at every step face to face with the difficulty of lack of materials, from the destruction, by the busy little fingers of earlier generations, of the hymn-books we would so gladly treasure. It was long before it dawned on the Church that special hymns for children were needed—indeed, the only ancient hymn for children, that of Clemens Alexandrinus (see *Greek Hymnody*, § iii.), is more fitted for a youth of fifteen than for the period of childhood. Nevertheless, plenty of proof exists of the share the children had in the worship of the Church, e.g. the st. of Prudentius:

Te senes, et Te juvenus,	Stimplices puellulæ,
Parvulorum Te cohors,	Vox concordis puellæ,
Turba matrum, virginum-	Perstrepat concentibus
que,	Sæculorum sæculis:

or the story of the seven boys singing the "Gloria, laus, et honor," before the Emperor Louis, and so obtaining St. Theodolph's liberation, will at once show that though no special provision for children's hymns was made, yet the young were by no means neglected. Probably, in a less enlightened period, the mental capacity of the less educated common people was about that of their children, and so the lack of special provision was not felt. The early vernacular carols and hymns do not appear to have been composed for children, though the children then, as now, sang them, and the history of juvenile hymnody commences with

the Reformation so far as England is concerned. It easily divides itself into four periods, each with its own special characteristic. (i.) 1562-1715. The period from Sternhold to the issue of Watts's *Divine and Moral Songs*. (ii.) 1715-1780. The interval from Watts till the establishment of Sunday Schools. (iii.) 1780-1810. The history of the Evangelical Sunday School movement. (iv.) 1810-1884. The recognition by all parties and denominations of the importance of early religious training. We have but limited space to devote to each of these, and, merely pointing out the leading characteristics of each period and author, for fuller information we shall leave the student to consult the biographical notices of the writers in other parts of this Dictionary.

i. 1562-1715. Whether the *Primers* of Henry VIII., Edward VI., and Elizabeth were specially intended for youth, we can hardly say; at any rate, the hymns therein contained were merely translations of the old Latin hymns, but the *Precesiones Piae* of 1568, with its Latin hymns of Ellinger, Flaminius, Buchanan and others, was evidently prepared for school use, and ancient hymns long lingered at the schools of Harrow, Eton, St. Paul's, and a few colleges; nor are they quite extinct at the present time.

Of vernacular hymns, the 1560 edition of Sternhold and Hopkins mentions on the title that the version is:—

"Very meet to be used of all sorts of people privately, for their Godly solace and comfort: laying aparte all ungodly songes and ballades, which tend only to the nourishing of vice and corrupting of youth."

This was retained in the complete edition of 1582, and on most subsequent titlepages. The long struggle that ensued between Puritanism and Anglicanism, culminating in the Commonwealth and the Restoration, left little time for the cultivation of sacred poetry, and none for poetry for children. A hymn or two in Wither's *Hallelujah*, 1641, a child's grace by Herrick, 1647, seem all worth naming till 1655, when Jeremy Taylor appended his "Festival Hymns" to the *Golden Grove*. These, he remarks, are "fitted to the fancy and devotion of the younger and pious persons Apt for memory and to be joined to their other prayers." The idea was still that of private use, not of public worship; and when about 1674 Bishop Ken issued his "Three hymns" for the boys of Winchester College it is still the same. A worthy Baptist, Abraham Cheere, had in 1672 issued a volume which contains many short hymns and acrostics for children whom he had known, and whose names are given. A little later, Benjamin Keach (q.v.) printed his:—

*War with the Devil; or, the Young Man's Conflict with the Powers of Darkness, in a Dialogue Discovering the Corruption and Vanity of Youth, the horrible Nature of Sin and deplorable Condition of fallen Man.*

This became very popular as a chapbook, and with its quaint woodcuts and strong Calvinism suited the prevailing taste. It contains a few hymns, and was often given as a present, the copies yet remaining sometimes containing the autographs of donor and recipient expressed in the kindly quaint Nonconformist phraseology of the time. The examples of Ken and Taylor, of Keach and Cheere, were now followed by others, and two little penny

books by Bunyan and Mason for childish use were issued, but no copies are known to exist at the present time. Matthew Henry, in his *Family Hymns*, 1695 (enlarged in 1702), and the compiler of *A Col. of Ps. H. and Spiritual Songs, Fitted for Morning and Evening Worship in a Private Family*, 1701, intended their books for the use of children and others, and one edition of Dorrington's reform of *Austin's Devotions* annexes tunes for the hymns. The nonjuring Bishop, George Hicke, in his translation of Fénelon's *Instructions for the Education of a Daughter*, 2nd ed., 1708, gives in the "Little Office for Two or more Young Ladies under the same Governess; to be used at any time," an earlier translation of "Jesu, dulcis memoria," revised by himself, and two poems at the close, one of exquisite freshness and beauty. It is in 9 st. of 6 l. We have but space to quote st. 1, 2, 5, 8 and 9.

#### "TO THEODORA."

Wouldst be happy? little child,	His sweet ripening work hath done.
Be thou innocent and mild,	Think, how harsh thy nature is
Like the patient lamb and dove,	Till Heaven ripen thee for bliss.
Full of sweetness, full of love,	Or lest thou shouldst drop away,
Modestly thy looks compose,	Like the leaf that fell to-day;
Sweet and blushing like the rose.	Still be ready to depart.
When in gardens thou dost play,	Love thy God with all thy heart:
In the pleasant flowery May,	Then thou wilt ascend on high
And art driven by sudden showers:	From Time to Eternity.
From the fresh and fragrant flowers;	Paradise is sweeter there
Think, how short that pleasure is	Than the flowers and roses here;
Which the world esteemeth bliss.	Here's a glimpse, and then away,
When the fruits are sour and green,	There 'twill be for ever day.
Come not near them, be not seen	Where thou ever in Heaven's spring
Touching, tasting, till the Sun	Shalt with saints and angels sing."

The other stanzas are of equal merit, and the whole is worthy of Breton or Wither at their best. It is so Elizabethan in tone and colour that it excites suspicion whether Hicke had not met with it in MS., and was the publisher only, not the author. The other poem is not so good, though it contains a pleasing "Hymn." But a greater is at the door; these early attempts are but the first-fruits; for Isaac Watts, whose Psalms and Hymns revolutionized Nonconformist hymnody, is also justly entitled to be called the first writer of children's hymns.

ii. 1715-1780. The immediate cause of the publication in August, 1715, of Watts's *Divine and Moral Songs for Children* seems, from the quaint dedication,

"To  
Mrs. Sarah,  
Mrs. Mary, and  
Mrs. Elizabeth } Abney.

Daughters of Sir Thomas Abney, Knt., and Alderman of London."

to have been the writer's gratitude for the kindness and attention shown him by the children's parents in the two preceding years during his long illness and convalescence; but from the preface, "To all that are concerned in the Education of Children," we learn:—



"The greatest part of this little book was composed several years ago, at the request of a friend, who has been long engaged in the work of catechising a very great number of children of all kinds, and with abundant skill and success. So that you will here find nothing that savours of a party. The children of high and low degree, of the Church of England or Dissenters, baptized in infancy or not, may all join together in these songs."

This would seem to indicate we owe Watts's efforts to a Church of England clergyman. Both dedication and preface are omitted from all but very early editions, and will well repay perusal. The high note of toleration struck by Watts has, we are happy to say, been recognised by most compilers since, and there is far less of party spirit and sectarianism in the hymn-books for the use of children than in collections for those "of a larger growth." The success of the *Divine and Moral Songs* was immediate and lasting; edition after edition was issued, and for more than a century editions printed in country towns as well as in centres of population testified to the need felt and met. Many attacks have recently been made on the theology of these hymns, especially with reference to future punishment, and to a certain extent, with justice, but Watts is mild compared with some contemporary theologians in description and assertion, and he evidently photographed the phase of religious thought then existing. Since this flaw was not discovered for a century, when the work of the *Divine and Moral Songs* was well nigh done, the objection seems uncalled for, and we can all recognise the sterling practical value of the *Divine Songs*:—"I thank thee, O God, for thy goodness and thy grace;" "Almighty God, thy piercing eye;" "And now another day is gone;" "This is the day when Christ arose;" "Lord, how delightful 'tis to see;" while of the *Moral Songs* (enlarged in a later edition) "Tis the voice of the sluggard," and "The Rose," are still remembered. The exquisite "Cradle Hymn," after the fine praise of F. T. Palgrave, himself a writer of children's hymns of high merit, needs no commendation from us. The popularity of Watts prevented, to some extent, similar attempts in the same direction. A broadside, however, of the reign of George I., is in existence which shows that hymns were occasionally sung by the children at the charity sermons on behalf of particular schools, and in *Poems, Amorous, Moral and Divine*, 1718, we find "The Incarnation, A Carol, Sung by some children in Church." Such slender beginnings and rare exceptions are these that, except these two facts, we cannot point to any single mention of special hymns for children in public use in the Church of England, till the third period of our story.

A curious book by John Vowler, issued at Exeter in 1738, has a preface by Doddridge, but it can hardly be called a hymn-book. Doddridge, however, in 1744, rendered into metre "The Principles of the Christian Religion, expressed in plain and easy verse," and this is admirably done. It is in 24 portions, and some valuable hymns might be extracted therefrom, though as a whole it is unsuited for modern use. The xviiiith portion, "On the Nature and Design of the Lord's Supper," gives an interesting glimpse of juvenile Non-conformist worship and illustrates Doddridge's

well-known "My God, and is Thy table spread?" (q. v.).

The memory of Christ's death is sweet,  
When saints around the table meet;  
And break the bread, and pour the wine,  
Obedient to His word divine.  
While they the bread and wine receive,  
(If on their Saviour they believe.)  
They feast, as on His flesh and blood,  
Cordial divine, and heavenly food.  
Their covenant thus with God renew,  
And love to every Christian shew.  
Well may their souls rejoice and thrive;  
Oh! may the blessed hour arrive  
When, ripe in knowledge and in grace,  
I at that board shall find a place!  
And now what there His people do,  
I would at humble distance view;  
Would look to Christ with grateful heart,  
And in their pleasures take my part;  
Resolved while such a sight I see,  
To live to Him who died for me.

From this, the non-communicating attendance of children was evidently approved by the writer, and the chastened devotion of the lines is eminently calculated for the purpose intended. Stormier times in the religious world were at hand, and the calm of Watts and Doddridge would not satisfy C. Wesley or J. Cennick, and to each of these we must give some attention. Cennick having joined the Moravians, issued at Dublin, in 1754, his *Hymns for Children*, in 2 vols. The work is of excessive rarity, the copy in the Fulneck Library being probably unique. It has never been properly examined by hymnologists, but later Moravian collections, notably that of 1789, take many hymns from this source. The specimens we have seen are tender, simple, and very mystical, but with little poetical beauty, full of Moravian tenets and fancies, but, as Pope says of Beaumont, "a man who has the art of stealing wisely" would find Cennick suggestive and worthy of attention. The best in the Moravian *H. Bk.*, 1789, are:—No. 622, "O Thou before whose Father's face," a prayer for the ministry of Angels, and two funeral hymns, Nos. 623 and 624, "Happy the children who are gone," and "How sweet the child rests." The second, No. 623, was long popular, but has been murdered by alteration, as in Dr. Allon's *Children's Worship*, No. 453. When, in 1763, C. Wesley published his *Hymns for Children*, he had already written many for the young which were scattered through other works. A second ed. of those hymns appeared in 1767 with the words *And Others of Riper Years* added to the title. The work was never very popular, and with the exception of "Gentle Jesus, meek and mild," has hardly a hymn in it known to modern collections outside the Wesleyan body. John Wesley, in a Preface dated March 27th, 1790, gives the clue to this, and as his words well illustrate our subject, we quote them:—

"There are two ways of writing or speaking to children: the one is, to let ourselves down to them; the other, to lift them up to us. Dr. Watts has wrote in the former way, and has succeeded admirably well, speaking to children as children, and leaving them as he found them. The following hymns are written on the other plan; they contain strong and manly sense, yet expressed in such plain and easy language, as even children may understand. But when they do understand them, they will be children no longer, only in years and stature."

When these words were written the day had already dawned when collections, not separate

books by one author, should contain hymns on both plans, and be issued with richer provision for the needs and wants of the rising generations.

iii. 1780-1840. The establishment of Sunday Schools in different parts of the country immediately resulted in people finding Watts hardly sufficient, and consequently collections were made and fresh hymns written. It being impossible to enumerate the whole of these collections and hymns, we must restrict ourselves to the more important. Robert Hawker the Commentator's *Psalms and Hymns Sung by the Children of the Sunday School, in the Parish Church of Charles, Plymouth, at the Sabbath Evening Lecture*, passed through 13 editions at least, and was probably issued after 1787, when the Charles Sunday School was established, as it borrows from Rippon, whose earliest date is 1787. Of the 104 hymns it contains, 44 are from Watts, and 35 from the *Olney Hymns*. 2 (one a revision from Hart) are apparently Dr. Hawker's, the rest by various authors. In 1790 Rowland Hill issued his *Divine Hymns attempted in easy language for Children*, which contained 44 hymns. This was revised by Cowper before publication, and was intended for the "Southwark Sunday School Society." In 1808, a collection by Rowland Hill of 298 hymns was issued, and enlarged in 1819. The preface says that the Southwark Sunday School Society, like the parent Society, adopted

"A truly catholic and enlarged plan, so that the children educated by them are conducted to such places of worship, always where Evangelical truths are preached, but passing an equal portion of their Sabbath day's attendance in such congregations, whether Church or Chapel, as use or omit the liturgy of the Established Church."

He did not, however, reprint all the hymns of his own book of 1790, omitting, *inter alia*, "a hymn for a child that has ungodly parents," which might have caused scandal. Nor should we omit to mention the great philanthropist Jonas Hanway's book. In his sumptuous folio, *Proposals for Establishing County Naval Free Schools*, 1783, are embedded 18 hymns and 21 psalms. In 1793 the Moravians issued a small collection chiefly from their 1789 book. In 1800 appeared *H. for the Use of the Sunday Schools in Manchester*. This is decidedly superior in fitness and taste to anything previous to that date. In the same year a small collection was issued at Osnatham. To the *Nottingham Collection*, a few years later, John Burton, sen., contributed his hymns; and the *Bristol* book of 1812 was one of the earliest to give the names of the authors. Meanwhile the Methodists had not been idle. They had recognized the need of new hymns, and Robert Carr Brackenbury and Benjamin Rhodes wrote some pleasing hymns for young Weslevans. Joseph Benson, the biographer of John Fletcher, issued, in 1806, a collection from these sources and others, and this became, until 1825, the standard Wesleyan book.

The publication in 1810 of Ann and Jane Taylor's classic *Hymns for Infant Minds* rendered previous collections incomplete, and the *Original H. for Sunday Schools*, and other books by Mrs. Gilbert (Ann Taylor) also tended in the same direction.

Two new factors in our history now appear; the issue of magazines for children (*The Youth's Magazine* commenced in 1805) and the formation of the *Sunday School Union*. The one brought many fresh hymns as contributions to its pages; the other provided an authorised hymn-book for Sunday Schools, and so checked the supply. In general collections, too, the entry in the list of subjects "For the Young" now begins to appear; but from that day to this in all collections the proportion allotted to children is most inadequate. The 2nd ed. of the *Sunday School Union Hymn Book for Scholars* is dated 1816, the 3rd of that for *Teachers* 1821. These continued in use till 1840, when they were enlarged. Many hymns were issued for anniversary services on fly-sheets, notably those of Montgomery for the Sheffield Whitauntide gathering, and some of Montgomery's highest successes have been won in this field.

To the *Child's Companion*, established in 1824, John Burton, jun., sent his hymns; to the *Children's Friend*, Dorothy Ann Thrupp, under the signature of *Iota*, and H. F. Lyte, contributed; while in the *Protestant Dissenter's Juvenile Magazine*, 1833, &c., appeared T. R. Taylor's too few and gem-like lyrics. J. Cawood wrote some for his own parish, specimens of which are in the *Lyra Britannica*, 1808, and in Dr. Rogers's *Child's Hymnal*, n.d., but some of the most beautiful of his productions, now before us in ms. remain unedited. The issue, in 1833, of John Peel Clapham's *Leeds S. S. U. Bk.* is noteworthy. It has been repeatedly revised, and contains good work.

iv. 1841-1884. More need now began to be felt among Churchmen and Nonconformists of something different from the narrow Calvinism of earlier days, and as the Tractarian movement gained ground, if Tractarian children were to sing hymns at all, new ones had to be written; for, to express the formulas of the new school, there were no English hymns to be had. The first noteworthy attempt was Mrs. F. M. Yonge's *Child's Christian Year*, 1841. Keble wrote the preface and contributed two new hymns, but the bulk of the book is from J. Anstico, Isaac Williams's *Paris Breviary Hymns*, and J. H. Newman from the *Lyra Apostolica*. It was several times reprinted, but is more fitted for the children of the educated classes than for the poor. I. Williams himself issued in 1842 his *Ancient Hymns for Children*, a selection from his book of 1839, slightly altered; and his *Hymns on the Catechism*, a valuable little work, must also be mentioned. But in the same year, and with more success, Dr. Neale pub. the 1st series of his *Hymns for Children*, a 2nd following in 1844, and a third in 1846. These became really popular, and some may be found in C. U., alike in England and America, at the present time. Still a need was felt for something more simple, and in 1848 Mrs. Cecil Frances Alexander pub. her *Hymns for Little Children*. Charmingly simple and tender, clear in dogma, and of poetical beauty, combining the plainness of Watts with the feeling for and with childhood of the Taylor sisters, and uniting with both the liturgical associations of the English Prayer Book, they remain unequalled and unapproachable. "Every morning the red sun,"

"Once in royal David's city," "There is a green hill far away," will at once occur as instances in point. They have reached nearly a hundred editions. Subsequent efforts by Mrs. Alexander have not been so successful, her *Narrative Hymns, Moral Songs, Poems on the Old Testament* (2 series), containing nothing worthy of note; but her "We are but little children weak," contributed to Dr. Hook's *Church School Hymn Book*, 1850, strikes a higher key, and in the S. P. C. K. *P. & Hym.*, 1852, "The roseate hues of early dawn;" "Jesus calls us, o'er the tumult," are very good, though not specially adapted for the young. Miss Wilesworth's attempts in the same field are noticeable, and in Helen Taylor's *Sabbath Bells*, n.d., and *Missionary Hymns*, 1846, will be found good hymns, proving that not in one school of thought merely was the gift of combined simplicity and beauty to be found. To this same period belong Miss Leeson, Mrs. Herbert Mayo, and Miss D. A. Thrupp. To Mrs. Mayo's *Hymns & Poems*, 1849, Miss Thrupp contributed some of her best hymns. The enthusiasm of the Rev. John Curwen, and the introduction of the Tonic Sol-fa System in many Nonconformist schools, led to the production of his *Child's Own Hymn Book*, very deservedly popular. Originally issued in 1840, as *Sacred Songs*, another selection as *Hymns and Chants* appeared in 1844; two years later they were combined as *The Child's Own Hymn Book*. It was subsequently enlarged, and in 1865 contained 169 hymns; but in 1874 the entire book was recast under the title of *The New Child's Own Hymn Book*. Biographical notes on this have been pub. by the editor's son. From 1850 onwards a constant stream of collections has passed through the press, of which we can notice but the most important. The Church of England Sunday School Institute revised their earlier book in 1868 under the editorship of a Committee, the work falling chiefly on Mr. George Warrington, but the book was abandoned in 1879 for one more modern in tone. A little book of *Children's Hymns and School Prayers* was issued by the S. P. C. K. Compilers of *Church Hymns*, and in 1881 Mrs. Carey Brock issued *The Children's Hymnbook*, which passed under the revision of Bishops How and Oxenden and the Rev. John Ellerton. It has at once taken the leading place among Church books, and contains not only the best hymns hitherto published, but new hymns, some of which are of equal value. Among other Church collections we may name the Rev. J. C. Miller's, n. d.; the *Hymns and Carols*, ed. by W. C. Dix, 1869; *Hymns and Carols for the Children of the Church*, 1876; and *H. for the Children of the Church*, 1878. The last contained new compositions by Mrs. C. F. Hernaman and Mrs. E. H. Mitchell, which will win their way. The Wesleyans in 1870 revised their preceding book of 1826-35, and with some success, but a new revision was called for in 1879, and the result was the *Methodist Sunday School Hymnbook*, containing 589 hymns. This, in our judgment, ranks first in merit of any collection for children yet made, and is approached only by Mrs. Carey Brock and the Rev. G. S. Barrett. Among the Congregationalists several books of im-

portance appeared from time to time. Bubier's *H. & Sacred Songs*, 1855; Major's *Book of Praise for Home & School*, 1869; Allon's *Children's Worship*, 1878; and the present authorized selection, the Rev. G. S. Barrett's *Book of Praise for Children*, 1881, an enlargement of the Rev. W. G. Horder's book under the same title, issued in 1875. Less has been done among the Baptists, the only book of high merit being the Rev. W. R. Stevenson's *School Hymnal*, 1880. The English Presbyterians have *Psalms & Hymns for Children's Worship*, in addition to 61 hymns for the young in their *Church Praise*, 1862. In Scotland, which has done little in the way of original compositions in this line, we may name Rev. James Bonar's *School Worship*, 1878, and the United Presbyterian *Hymnal for the Young*, 1883. Among the "Friends" the *School & Mission Hymn Book*, 1873, is well edited. The Roman Church has only one book worth naming in this connection, the Rev. Henry Formby's *Catholic Songs*. This, issued partially about 1853, has been revised, and is now issued in two parts as the *Junior School Song Book* and the *Senior School Song Book*. It is of higher calibre than we generally find in hymnals of the Roman Catholic communion.

It only remains to notice the miscellaneous books not yet mentioned. The Sunday School Union issued their *Songs of Gladness* in 1871, containing originals by Miss Doudney, W. P. Balforn, and others, and this has been subsequently enlarged. Their latest publication is *The Voice of Praise*, 1886. It contains 600 hymns, and is a meritorious work. The issue in America of hymns of a revival type has been followed by the reprint, on this side the Atlantic, of many of this school, but they can scarcely win a lasting popularity, and belong rather to American hymnody. Dr. Rogers issued his pictorial *Child's Hymnal*, n. d., which contains some hymns not elsewhere accessible. In closing this survey we specially name Dr. W. Fleming Stevenson's *H. for Ch. & Home*, 1873, containing 100 hymns for children. The biographical index and the notes to the hymns are the best attempt hitherto made to collect facts as to children's hymns, Mr. Curwen's *Biographical Notes* already alluded to being its only rival. [W. T. B.]

**Chope, Richard Robert, M.A.**, b. Sept. 21, 1830, educated at Exeter College, Oxford, B.A., 1855, and took Holy Orders as Curate of Stapleton, 1856. During his residence at Stapleton the necessities of the Choir led him to plan his *Congregational Hymn and Tune Book*, pub. in 1857. In 1858 he took the Curacy of Sherborne, Dorset; in the following year that of Upton Scudamore, where he undertook the training of the Chorus of the Warminster district for the first Choral Festival in Salisbury Cathedral; and in 1861 that of Brompton. The enlarged ed. of *The Congregational Hymn Book* was pub. 1862, and *The Canticles, Psalter, &c., of the Prayer Book, Noted and Pointed*, during the same year. In 1865 he was preferred to the parish of St. Augustine's, Queen's Gate, South Kensington, and subsequently pub. *Carols for Use in Church during Christmas and Epiphany*, 1875; *Carols for Easter and Other Tides*, 1887;

and other works. Mr. Chope has been one of the leaders in the revival and reform of Church Music as adapted to the Public Services. He was one of the originators of *The Choir and Musical Record*, and was for some time the proprietor and assistant editor of the *Literary Churchman*. [J. J.]

**Χορός Ἰσραήλ.** *St. Cosmas.* [Transfiguration.] This Canon of the Ascension is found in the Greek Service Book Office for that Festival, Aug. 6, and in *Anth. Græca*, p. 176. It dates from the early part of the 8th cent., and in common with all festival Canons it consists of 8 odes, the 2nd ode being omitted (see *Greek Hymnody*, § xvi. 10). The only *tr.* into English is a cento principally from the first four odes, beginning as above and rendered "The choirs of ransomed Israel" by Dr. Neale in his *Hys. of the Eastern Church*, 1862, p. 84. It is thus derived: st. i. from ode i.; st. ii., iii. from ode iii.; st. iv. from ode iv.; st. v. from ode v. St. vi. is Dr. Neale's own, is a reference to the heavenly glory, and quite in the modern manner. It is introduced as a climax, but is not in the original, as that does not feel this need. From this *tr.* the following centos have been taken: *People's H.*, st. i., ii., vi.; *S. P. C. K. Ps. & Hys.*, st. i., iv.-vi.; *Palmer's Supp. Hymnal*, 1866, st. i., iii., iv., vi., and "In days of old on Sinai," being st. iv.-vi. in *H. A. & M.*, 1868 and 1875. [J. J.]

**Chorus novæ Hierusalem.** *St. Fulbert of Chartres.* [Easter.] As St. Fulbert d. cir. 1029, this hymn dates from about the beginning of the 11th cent. It is found in an 11th cent. *ms.* in the *Brit. Mus.* (Vesp. D. xii. f. 72 b), and from this is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 159. It is also in an 11th cent. *ms.* at St. Gall (No. 387). Its English use was extensive. It is given in the *Sarum Brev.* as the hymn at first Vespers of the Octave of Easter, and so for all Sundays to the Feast of the Ascension (*Hymn. Sarrab.*, 1851, pp. 90, 91); in *York*, the same, with the addition, "When the Sunday Office is said"; in *St. Alban's* through Easter week at Terce. It is also in the *Aberdeen Brev.*

The text is also in the following works: *Daniel*, l., No. 191, iv. p. 180, with various readings; *Mozz*, No. 162; *Card. Newman's Hymns Eccl.*, 1838 and 1865. *Biggs's Annotated H. A. & M.*, 1867, p. 129, and others.

The second stanza, "Quo Christus invictus Leo" (in *H. A. & M.*, "For Judah's Lion bursts His chains"), is based upon a mediæval belief, thus preserved in the words of Hugh of St. Victor, "Quum leona parit, suos catulos mortuos parit, et ita custodit tribus diebus, donec veniens pater eorum exhalet ut vivificentur. Sic Omnipotens Pater Filium suum tertiâ die suscitavit a mortuis." [W. A. S.]

#### Translations in C. U. :—

1. *Ye choirs of New Jerusalem, Your sweetest notes employ.* By R. Campbell, from the *Sarum Brev.*, written for and 1st pub. in his *Hys. and Anthems*, &c. (St. Andrew's), 1850, pp. 75-6, in 6 st. of 4 l. In 1858 it was included, with a slight alteration in st. ii., l. 3, and the omission of st. vi. in the *Scottish Episco. Coll.*, No. 77. This was partly rewritten, and a doxology was

added thereto by the compilers of *H. A. & M.*, and given in their "trial copy," 1859, No. 78, and then in their 1st ed. 1861. This is the form of the hymn which is in most extensive use. In Mr. Shipley's *Annus Sanctus*, Campbell's text is given from his *ms.*

2. *Thou New Jerusalem on high.* By J. M. Neale, from the *Sarum Brev.*, given in his *Mediæval Hys.*, 1851. In revising it for the *Hymnal N.*, 1854, Dr. Neale rendered it, "Ye choirs of New Jerusalem, To sweet new strains," &c. This was repeated in his *Mediæval Hys.*, 2nd ed. 1863, with st. ii. rewritten, and is the form of the hymn in C. U.

3. *Wake, choir of our Jerusalem.* By J. A. Johnston, in the *English Hymnal*, 2nd ed. 1856, and repeated in the 3rd ed., 1861.

4. *O choir of New Jerusalem.* By R. F. Little-dale, from the *Sarum Brev.*, written for and 1st pub. in the *People's H.*, 1867, and signed "D. L."

5. *Ye choirs of New Jerusalem, Your sweetest praises bring.* By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

#### Translations not in C. U. :—

1. *Ye choirs of New Jerusalem, Begin, &c.* J. D. Chambers, l., 1867.
2. *Quire of the New Jerusalem.* W. J. Biers, 1852-55.
3. *The choir of New Jerusalem.* J. Kiehl, 1857-66.
4. *Sing, New Jerusalem.* J. W. Hewitt, 1869.
5. *Jerusalem, thy song be new.* Lord Braye. In Mr. Shipley's *Annus Sanctus*, 1864. [J. J.]

**Christ from the dead is raised.** *Tate and Brady.* [Easter.] A rhymed version of 1 Cor. xv. 20, the 3rd anthem appointed for Easter Day in the *Book of Common Prayer*. It is found in the *Supp.* to the *New Version*, for details of which see *Eng. Psalter*, § xiii., and *New Version*.

**Christ is risen! Christ is risen! He hath burst, &c.** *A. T. Gurney.* [Easter.] 1st pub. in his collection *A Book of Praise*, &c., 1862, No. 119, in 3 st. of 12 l. It is in C. U. in three forms :—

1. The original, which is seldom found outside the author's *Coll.*
2. The text as in *Church Hymns*, 1871, No. 132. In the *Church Times* of Feb. 19, 1875, the author denounces this arrangement, whilst in the folio ed. of *Church Hymns*, 1881, Mr. Ellerton (one of the editors) allows that "The variations in this hymn amount to an almost complete recasting of it. The fine conception of the hymn was grievously marred by faulty execution, and sincere thanks are due to the author for permitting his original to be so daringly manipulated" (p. xlii.). This text has been introduced into American use through the *Church Praise Bk.*, N. Y., 1882.
3. The text as in *H. A. & M.*, 1875, No. 138. Against this also the author complains in the same letter to the *Church Times*. It also has been introduced into American C. U. It was given in *Laudes Domini*, N. Y., 1894. [J. J.]

**Christ is risen, the Lord is come.** *H. H. Milman* [Easter.] This Easter hymn was given in the author's *Sel. of Ps. and Hys.*, &c., 1837, No. 2, for Easter, in 3 st. of 8 l., in his *Poems*, 1839, vol. ii. p. 342; and again in the 11th ed. of *Heber's Hymns*, 1842, p. 115, divided into 6 st. of 4 l. Amongst modern hymnals it is found in *Kennedy*, 1863, No. 702, with slight alterations, and the addition of the refrain "Alleluia!" It is also in the *Coll.* for *Narrow School Chapel*, and others. [J. J.]

**Christ is the Foundation of the house we raise.** *J. S. B. Monsell.* [Foundation Stone of a Church.] Written for the laying of the Foundation Stone of St. Mary



Magdalene, Puddington, in 1865, and pub. with an account of the ceremony in the *Church Times*. In 1866 it was included in Dr. Monzell's *Hys. of Love and Praise*, 2nd ed., pp. 139-40, in 12 st. of 8 l., and repeated in his *Litany Hymns*, 1870, and his *Parish Hymnal*, 1873, No. 200. In *Church Hymns*, No. 307, it is abbreviated from the original. Authorised text, *Parish H.* [J. J.]

**Christ ist erstanden, Von der Marter alla.** [Easter.] One of the earliest of German hymns, this is found in various forms as early as the 12th cent., and four of these are given by Wackernagel, ii. pp. 43-44. It was sometimes used alone, sometimes as part of the liturgical services at Easter, as at the lighting of the lamps, and sometimes woven into the early Passion plays (compare its use by Goethe in *Faust*, pt. i.). Wackernagel, ii. pp. 726-732, gives also seventeen versions from the 15th cent. The versions vary in length from 5 l. to 11 st. of 4 l. (Cf. Hoffmann von Fallersleben's *Geschichte des Deutschen Kirchenliedes*, Hannover, 1861, pp. 63, 178, 181, 187, 202, &c.) Two have been tr. into English.

1. Wackernagel, ii. No. 935, in 3 st., from the *Geistliche Lieder*, Erfurt, 1531 (previously in Klug's *G. B.*, Wittenberg, 1529), and thence in V. Babb's *G. B.*, 1545, and most succeeding hymn-books, and recently as No. 126 in the *Unv. L. S.*, 1851. This form Luther held in such esteem that of it he said, "After a time one tires of singing all other hymns, but the 'Christ ist erstanden' one can always sing again." The only tr. in C. U. is:—

**New is Christ risen**, by A. T. Russell, in his *Ps. & Hys.*, 1851, Appendix, No. 2.

Other trs. are:—

(1) "Christ is now risen agayne," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 563). (2) "The Lord is risen, and gone before," by Miss Fry, 1845, p. 70.

ii. Wackernagel, ii. No. 39, from a Munich MS. of the 15th cent. In 9 l. Tr. as:—

"Christ the Lord is risen, Out of," by Miss Winkworth, 1849, p. 37. [J. M.]

**Christ lag in Todesbanden.** *M. Luther.* [Easter.] 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, entitled "The hymn, 'Christ ist erstanden, improved.' Thence in Wackernagel, iii. p. 12, in 7 st. of 7 l., and the same in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 20, and in the *Unv. L. S.*, 1851, No. 127. Only slight traces of the "Christ ist erstanden" (q. v.) are retained in Luther's hymn. Sta. iv., v., are based on the sequence "Victimæ paschali laudes" (q. v.), and one or two expressions may have been suggested by the "Surrexit Christus hodie" (q. v.). These German and Latin hymns, with the Scriptural notices of the Passover Lamb, furnished Luther with the materials of this beautiful poem, but the working out is entirely original, and the result a hymn second only to his unequalled "Ein feste Burg" (q. v.)

Translations in C. U.:—

1. **Christ in the bands of death was laid**, a good tr., omitting st. vii., by A. T. Russell, as No. 104 in his *Ps. & Hys.*, 1851.

2. **Christ lay awhile in Death's strong hand**, a full and good tr. by R. Massie in his *M. Luther's*

*Spir. Songs*, 1854, p. 16. In full and unaltered as No. 104 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 197). St. i., vi., vii. unaltered, with st. iv. ll. 1-4, and iii. ll. 5-7, united as st. ii., were included, as No. 129, in *Church Hys.*, 1871. St. i., iv., vi., vii., altered and beginning "Christ Jesus lay in Death's strong bands," appear as No. 192 in Thring's *Coll.*, 1882.

3. **In the bands of death He lay, Who**, a full and good tr., but not in the original metre, by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 87. Slightly altered, and omitting st. ii., as No. 714 in the *Wes. H. Bk.*, 1875. In full, but altered, in Schaff's *Christ in Song*, 1869, p. 261. The version beginning "In death's strong bands Christ Jesus lay," No. 749 in J. L. Porter's *Coll.*, 1876, is st. i., iv., vi., vii., mainly from the *Lyra Ger.*, but partly from the *C. B. for England*, with two lines from Mr. Massie.

4. **Three days in Death's strong grasp He lay**, a good tr. of st. i., iv.-vi., based on Mr. Massie, as No. 87 in Pott's *Coll.*, 1861.

5. **In Death's strong grasp the Saviour lay.** For our, a good tr., omitting st. v., vi., by Miss Winkworth in her *C. B. for England*, 1863.

6. **Jesus in bonds of Death had lain**, a tr. of st. i., iv., vi., by Miss Borthwick, contributed as No. 79 to Dr. Pagenstecher's *Coll.*, 1864, and included in her *H. L. L.*, ed. 1884, p. 259.

7. **In Death's strong grasp the Saviour lay.** For our offences. Of No. 84 in the *Ohio Luth. Hymnal*, 1880, st. i., ii., iii., ll. 1-4 are from Miss Winkworth's tr., and the rest are mainly from Mr. Massie.

Trs. not in C. U.:—

(1) "Christ dyed and suffred great payne," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 563). (2) "Christ was to Death abased," by J. C. Jacob, 1722, p. 21 (1732, p. 38, altered), repeated as No. 225, in pt. i. of the *Moravian H. Bk.*, 1754, and continued in later eds., altered, 1789, to "Christ Jesus was to death abas'd." (3) "Once in the bands of death the Saviour lay," by Miss Fry, 1845, p. 65. (4) "The ransom of our souls to pay," by J. Anderson, 1846, p. 14 (1847, p. 39). (5) "Jesus was for sinners slain," by Dr. J. Hunt, 1853, p. 44. (6) "In Death's dark prison Jesus lay," by Dr. H. Mills, 1856, p. 211. (7) "Christ, the Lord, in death-bonds lay," by Miss Warner, 1858 (1861, p. 432). (8) "Death held our Lord in prison," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 331, and altered in his *Exotica*, 1876, p. 52. (9) "In the bands of Death Christ lay, Prisoner," &c., in S. Garratt's *Hys. and Trs.*, 1867, p. 24. (10) "In the bands of Death He lay, Christ," &c., in the *Ch. of Eng. Magazine*, 1872, p. 183. (11) "Christ was laid in Death's strong bands," in Dr. Bacon, 1884, p. 22, based on Mr. Massie. [J. M.]

**Christ, my hidden life, appear.** *C. Wesley.* [*Christ the Prophet.*] 1st pub. in *Hys. and S. Poems*, 1742, p. 206, in 8 st. of 8 l., as the second hymn on "Waiting for Christ the Prophet" (*P. Works*, 1868-72, vol. ii. p. 262). In 1780 J. Wesley compiled a cento therefrom, consisting of st. ii.-vi., and included it in the *Wes. H. Bk.*, No. 348, as:—"Open, Lord, my inward ear." In Kennedy, 1803, No. 1196, is the same cento, slightly altered, as:—"Open, Lord, mine inward ear." [J. J.]

**Christ, of all my hopes the ground.** *R. Wardlaw.* [*Christ All, and in all.*] This hymn appeared in the *Supp.* which he appended to the 5th ed. of his *Sel. of Hymns*, &c. (1st ed., 1803), in 1817, No. 458, in two parts, the 2nd part beginning, "When with wasting sickness worn." Pt. i. is in 6 st., and Pt. ii. in 7 st. of 4 l. Both parts have been adopted in G. Britain and America. In the latter, however,

the most popular form of the hymn is a cento composed of st. i., vi., x.-xiii., as in Dr. Hatfield's *Church H. Bk.*, N.Y., 1872, No. 896; or the same cento reduced to 4 st. of 4 l., as in several collections. [J. J.]

**Christ our Passover for us.** *C. Wesley.* [*Holy Communion.*] Pub. in *Hymns on the Lord's Supper*, 1743, No. 84, in 4 st. of 8 l.; and again in *P. Works*, 1868-72, vol. iii. p. 275. In the *Wes. H. Bk.* of 1875, No. 905:—"Jesus, Master of the Feast," is composed of st. iii., iv. of this hymn. It is curious to note that these same stanzas were introduced into the hymnals of the Church of England by Toplady through his *Ps. and Hys.* in 1776. [J. J.]

**Christ [our] the Lord, is risen today, Sons of men, &c.** *C. Wesley.* [*Easter.*] This is one of the most popular and widely used of C. Wesley's hymns. It appeared in the *Hys. and S. Poems*, 1739, in 11 st. of 4 l., with the heading "Hymn for Easter." In his *Ps. and Hys.*, 1760, No. 32, M. Madan introduced some alterations, and omitted st. vii.-ix., thereby forming a hymn of 8 st. It is from this form of the hymn that all subsequent arrangements of the text have been made. It is curious that although it was in several collections of the Church of England in 1780, yet J. Wesley omitted it from the *Wes. H. Bk.*, which he compiled and published during that year, and it was not until the issue of the *Supp.* to that collection in 1830, that it appeared therein in any form, and then the alteration of st. iv., l. 3, "Dying once, He all doth save," to "Once He died our souls to save," was adopted from Madan. Its use is extensive in all English-speaking countries. The reading, "Christ, our Lord," &c., dates from Cotterill's *Sel.*, 1810 (*P. Works*, 1868-72, vol. i. p. 185). [J. J.]

**Christ the true anointed Beer.** *C. Wesley.* [*Christ the Prophet.*] From his *Scripture Hymns*, which were left in ms. at his death. In the *Arminian Magazine* for May, 1789, J. Wesley announced his intention of publishing these hymns. That publication, however, was restricted to a few which were given in the magazine from time to time. The ms. was embodied in the *P. Works of J. and C. Wesley*, 1868-72, vol. x., "Hymns on the Four Gospels," &c. This hymn was given in the *Supp.* of the *Wes. H. Bk.*, 1830, and is retained in revised ed. of 1875. [J. J.]

**Christ, Whose glory fills the skies, Christ the true, &c.** *C. Wesley.* [*Morning.*] 1st pub. in J. and C. Wesley's *Hys. and S. Poems*, 1740, p. 61, in 3 st. of 6 l., and entitled "A Morning Hymn" (*P. Works*, 1868-72, vol. i. p. 221). In 1776, A. M. Toplady included it, unaltered, in his *Ps. and Hys.*, No. 296, and for many years it was quoted as his production. Montgomery, however, corrected the error in his *Christian Psalmist* in 1825. Its extensive use in the Church of England, and by Nonconformists, is due mainly to Toplady and Montgomery. The latter held it in special esteem, and regarded it as "one of C. Wesley's loveliest progeny." In its complete form it was not included in the *Wes. H. Bk.* until 1875. Its use is very extensive. The hymn:—"Thou, Whose glory fills the skies,"

as found in the *People's H.*, 1867, No. 570, is the same hymn with slight alterations. In the S. P. C. K. *Church Hymns*, the doxology is from the Cooke and Denton *Hymnal*, 1853: st. ii. and iii. have also been used in the cento "O disclose Thy lovely face," q. v. It has been rendered into Latin by the Rev. R. Bingham, in his *Hymno, Christ. Lat.*, 1871, as "Christe, ejus glorie." The American use of the original is extensive. [J. J.]

**Christ unser Herr zum Jordan kam.** *M. Luther.* [*Holy Baptism.*] Probably written 1541, and pub. as a broadsheet in that year (Wackernagel's *Bibliographie*, 1855, p. 172). In Low German it appeared in the Magdeburg *G. B.*, 1542, and in High German in the *Geistliche Lieder*, Wittenberg, 1547. In Wackernagel, iii. p. 25, in 7 st. of 9 l., and the same in Schircks's ed. of Luther's *Geist. Lieder*, 1854, p. 59, and as No. 258 in the *Une. L. S.*, 1851. The original title is "A hymn on our Holy Baptism, wherein is briefly embraced What it is? Who instituted it? What is its use?" It is a Catechetical hymn setting forth the Lutheran doctrine of Baptism, and is based on St. Matt. iii. 13-17, and St. Mark xvi. The only tr. in C. U. is:—

To Jordan came our Lord the Christ To do. Tr. in full in R. Massie's *M. Luther's Spiritual Songs*, 1854, p. 69; repeated with st. vii. altered, as No. 210 in the *Ohio Luth. Hymnal*, 1880. Also in *Dr. Bacon*, 1884, p. 68.

Trs. not in C. U.:—

(1) "Christ baptist was he Johne in Jordan flude," in the *Guide and Godly Ballades* (ed. 1568, folio B), ed. 1868, p. 12. (2) "The eye sees water, nothing more," a tr. of st. vii., by J. Gambold, as No. 231 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742, and repeated 1754-1848. (3) "To Jordan came our Lord the Christ, His," &c., by J. Anderson, 1846, p. 66 (1847, p. 81). (4) "Where Jordan's stream was rolling on," by Dr. J. Hunt, 1853, p. 96. (5) "Jesus, our Lord, to Jordan came," by Dr. H. Mills, 1856, p. 210. (6) "To Jordan when our Lord had gone," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 682, altered, in his *Eccles.*, 1876, p. 98. [J. M.]

**Χριστὲ ἀναξ, σὲ πρῶτον.** *Gregory of Nazianzus.* [*Easter.*] This hymn to Christ on Easter Day dates from the 4th cent., and is found in various editions of St. Gregory's *Works*, in *Daniel*, iii. 6, and in the *Anth. Grace. Car. Christ.*, 1871. A translation, "O Christ the King! since breath pent up," &c., by A. W. Chatfield, appeared in his *Songs and Hymns*, &c., 1876. [See *Greek Hymnody*, § iv.] [J. J.]

**Christo, coelestis medicina Patria.** [*In time of Pestilence.*] This hymn is in the *Mozarabic Breviary*, Toledo, 1502, f. 311, as the hymn at Vespers in the Office for one or more sick persons, and again (f. 60) on the Thursday after the Octave of the Epiphany, called the "Vespers of the Sick." *Daniel*, i., No. 163, gives the text, with a note, and classes it with hymns written not earlier than the 6th, nor later than the 9th cent. Tr. as:—

Christ from the Father sent to bring us healing. Written by R. F. Littleale for the *Priest's Prayer Book*, enlarged ed. 1866, and from thence transferred to the *People's H.*, 1867. [W. A. 8.]

**Christe cunctorum dominator alma.** [*Consecration of a Church.*] This hymn of unknown date and authorship, is found in

three mss. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 68 b; Vesp. D. xii. f. 112 b; Harl. 2961, f. 250), in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 141, and in an 11th cent. Mozarabic Brev. in the *Brit. Mus.* The oldest ms. in which it is now found is one of the 9th cent. in the Library at Bern. Daniel, i. No. 96, and iv. pp. 110 and 361, has the full text with various readings from the Bern ms., and other sources. Tr. as:—

**O Christ, Thou Ruler of the Universe**, by J. D. Chambers, in his *Lauda Syon*, Pt. i., 1857, p. 237. Two cantos from this vigorous tr. have been adopted, the first beginning with st. i., in Thring's *Coll.* 1882, and the second with st. ii.:—"Behold, O God, how thankful in Thy praise," in T. Darling's *Hymns*, 1885. Also tr. as, "Only begotten Word of God eternal." Printed for the use of St. Barnabas, Pimlico, 1884. St. viii. and ix. are original.

It has also been rendered into English through the German as follows:—

**Da dem der Himmel und die Erd' sich beugen**, by A. J. Rambach, in his *Anthologie*, i. p. 176, in 9 st. Thence altered and beginning "O Herr, vor dem sich Erd' und Himmel beugen," in Knapp's *Ev. L. S.*, 1837, No. 1129 (1865, No. 1266). The only tr. in C. U. is:—

**Eternal Son of God, O Thou, a tr.** in L. M. of st. i.-iv, vi., ix. as No. 131 in the *Ohio Luth. Hymnal*, 1880. [J. M.]

**Christe, fili Jesu summi.** [*St. Benedict.*] The oldest known text of this hymn is found in a ms. of the 11th cent., at Stuttgart. It is also in a 13th cent. ms. in the *Brit. Mus.* (Add. 18301, f. 118). *Mone* gives it as No. 888, and thinks it is of the 6th cent.; and *Daniel*, iv. p. 184, gives the text without note or comment. Tr. as:—

**Jesus Christ, with God the Father Consubstantial.** Only Son, by G. Moultrie, 1st pub. in the *Church Times*, July 9, 1864; again in his *Hys. & Lyrics*, 1867; and in the *People's H.*, 1867, No. 242. [J. J.]

**Christe hac hora tertia.** [*For the Third Hour.*] This hymn is found in an Anglo-Saxon Hymnary of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 39). In the ms. it is given for the Nativity, at Terce; the hymn for Sext being "Sexta aetate virginis" (f. 39 b); and that for None being "Hora nona quae canimus" (f. 39 b). The three parts are printed from this ms. in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, pp. 151-152. Tr. as "O Christ, our Lord, in this third hour," by J. D. Chambers, in his *Lauda Syon*, i. 1857, and repeated in Skinner's *Daily Service Hyl.*, 1864. [J. M.]

**Christe, qui lux es et dies.** [*Lent.*] An Ambrosian hymn, quoted by Hincmar, Abp. of Rheims, in his treatise, *Contra Godescalcum*. . . *De unit et non Trinitate Deitate*, 857, thus fixing its date at an early period. Although the Benedictine editors have assigned some hymns to St. Ambrose on the strength of their being quoted in the same work, yet they have rejected this as the work of that Father. (*Migne*, tom. 16-17.) The text and uses of this hymn are:—

(1) In the *Mozarabic Brev.*, Toledo, 1802, f. 304, b., it is given as a hymn for compline on Sundays, with an additional stanza which reads:—

"Tetre noctis insidias  
Hujus timoris libera;  
Tue lucis magnalia  
Totum chorum iulmina.

(2) *Daniel*, i. No. 23, gives the text from two 13th cent. mss. at Würzburg, &c. He also gives an additional verse which reads:—

"Ad te clamamus domine,  
Noli nos derelinquere,  
Festina, ne tardaveris,  
Succurre nobis miseria."

(3) *Mone*, No. 70, gives the text from a ms. of the 8th cent., preserved at Darmstadt, with readings of later mss. and printed Breviaries, and an extended note.

(4) *Daniel* follows in 1855 (iv. pp. 64-5), with references to his former note, and to *Mone*, and further readings from mss. and printed Breviaries.

(5) It is found in a ms. c. 800, in the Bodleian (Junius, 25 f. 127 b); in three mss. of the 11th cent. in the *British Mus.* (Jul. A. vi. f. 33 b; Vesp. D. xii. f. 11; Harl. 2961, f. 220 b); and in the *Latin Hys. of the Anglo-Saxon Church* is printed from an 11th cent. ms. at Durham (Surtees Soc., 1851, p. 12).

(6) It is also found in *Hymn. Sarisb.* (Lond. 1851), the *Sarum* and *York Breviaries*; Card. Newman's *Hymni Ecclesiae*, 1839 and 1865; *Wackernagel*, 1841, No. 31; *Bäzler*; *Simrock*; *Biggs*'s annotated *H. & A. M.*, and others. In the various Breviaries its use differed, but it was mainly confined to Lent. [W. A. S.]

#### Translations in C. U. —

1. **O Christ, That art the Light and Day**, by W. J. Copeland, 1st pub. in his *Hys. for the Week*, 1848, p. 156. This is repeated, without alteration, in the *Appendix to the Hymnal N.*, No. 116. There are also altered versions of the same tr., as "O Christ, Who art the Light and Day," in *H. A. & M.*, 1875, and the *Irish Church H.*, 1873; and as "O Christ, Thou art the Light and Day," in the *Hymnary*, 1872.

2. **Christ, Who art both our Light and Day**, by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 92. This is found in Newman Hall's *Coll.*, 1876, and one or two others.

3. **O Christ, Who art both Light and Day**, by W. Mercer, included in the Oxford ed. of his *Church Psalter*, &c., 1864, No. 6.

4. **Christ, Thou Who art the Light and Day**, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 435.

#### Translations not in C. U. :—

1. Thou, Christ, art our Light. *Hymn. Anglic.*, 1844.

2. O Christ, Who art our Life and Day. *W. J. Blew*, 1852-55.

3. Ray of the Eternal Sun Divine. *W. J. Blew*, 1852-55.

4. O Christ, Thou art our Light, our Day. *J. D. Chambers*, 1857.

5. O Christ, Thy Light brings endless day. *H. M. Macgill*, 1875. [J. J.]

This hymn has also been rendered into English, through the German, as follows:—

i. **Christe, der du bist Tag und Licht**, 1st pub. in the *Erfurt Enchiridion*, 1526, fol. 26. In J. Zwick's *G. B.*, 1540, and others, it is ascribed to Wolfgang Meusel, or Meusslin, and so by *Koch*, ii. p. 92, who says it was written while M. was still a monk in the cloister at Lixheim. *Wackernagel*, iii. p. 121, gives it as anonymous, and as erroneously ascribed to M., in 7 st. of 4 l. In the *Berlin G. L. S.*, ed. 1863, No. 1150.

#### The tra. are:—

(1) "O Christ, that art the lyght and daye," by Rp. Coverdale, 1539 (*Remains*, 1846, p. 84) (2) "Christ, thou art the light, but not the day," in the *Gude and Godly Ballates* (ed. 1567-8, folio 73), &c. 1868, p. 126. (3) "Christ, everlasting source of light," by J. C. Jacobs, 1725, p. 60 (ed. 1732, p. 179), and thence, as No. 243, in pt. 1. of the *Moravian H. Bk.*, 1754. (4) "O Jesus, Thou our brighter day," by H. J. Buckoll, 1842, p. 63.

ii. **Christe, du bist der helle Tag**, by Erasmus Alber. *Wackernagel*, iii. p. 884, quotes this from *Die Morgenbesung für die Kinder*, Nürnberg, c.

1556, where it is in 7 st. of 4 l. Included in the *Hamburg Enchiridion*, 1558, and recently as No. 507 in the *Uss. L. S.*, 1851. In Nöldeke's *Alber*, 1857, p. 43. St. vi., vii., says Lauxmann, have formed a very favourite evening prayer for families in Württemberg from olden times till now. The only *tr.* is:—

"We are Thy heritage indeed," of st. v., vii., as No. 244, in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

**Christe, qui sedes Olympo.** *Jean Baptiste de Santeuil*. [*St. Michael and All Angels*.] Given in the *Clunian Brev.*, 1686, p. 1086, and in his *Hymni Sacri et Novi*, 1689, p. 40; and in the ed. of 1698, p. 182, as "Christe, summi Rex Olympi," and in 7 st. of 6 l. In the revised *Paris Breviary*, 1736, st. ii. was omitted, and various alterations were introduced. Other French Uses vary both from *Paris Brev.* and the original. "Christe, qui sedes Olympo," is the *Paris* text from which all the *trs.* into English have been made. It is given in Chandler's *Hys. of the P. Church*, 1837, p. 224; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The stanza omitted from the *Paris Brev.* is:—

"Quotquot adstant, sempiternum  
Qui tribunal ambiunt,  
Hi tot ardent imperantis  
Ferre jussa praeceptos:  
Ire terribis, et redire,  
Sacra per commercia."—Ed. 1698, p. 182.  
[W. A. S.]

#### Translation in C. U. :—

**Christ is highest Heaven enthroned**, by W. Palmer, in his *Short Poems and Hys.*, 1845, in 6 st. of 6 l. From thence it passed, unaltered, into the St. Saviour's (Leeds) *Sacred Hymns & Anthems*, 1846, and with slight alterations and a doxology into *Hys. & Introits*, 1852. It is also given in Murray's *Hymnal*, 1852, as, "Christ, to Whom, enthroned in Heaven"; in *H. A. & M.*, 1861, and the *Hymnary*, 1872, as "Christ, in highest heaven enthroned;" and (st. iv.–vi., from Murray's *Hymnal*), as "Blest are they o'er all creation," in *Kennedy*, 1863.

#### Translations not in C. U. :—

1. O Christ, Who in heaven. *J. Chandler*, 1837.
2. O Christ, Who sitt'st with God on high. *J. Williams*, 1839. [W. T. B.]

**Christe Redemptor omnium Conserva tuos famulos.** [*All Saints*.] The oldest form of this hymn is in three *ms.* of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 60; Vesp. D. xii. f. 94 b; Harl. 2961, f. 244), and is printed from an 11th cent. *ms.* at Durham, in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 119. *Daniel* also refers (iv. p. 143) to a *Rheinau ms.* of the 11th cent. *Mone*, No. 635, gives the text of a 12th cent. *ms.* belonging to the Benedictine Abbey of St. Peter, at Salzburg, and *Daniel*, i., No. 243, has it from later authorities. Card. Newman's text in his *Hymni Ecclesiae*, 1838 and 1865, is from the *Sarum Brev.* The *Roman Brev.* hymn, *Placare, Christe, servulis*, is this hymn in a revised form. [J. M.]

Both the original and the *Rom. Brev.* texts have been rendered into English as follows:—

#### i. Original Text.

##### Translations in C. U. :—

1. O Christ! the world's Redeemer dear, by J. D. Chambers. 1st pub. in Pt. ii., 1866, of his

*Lauda Syon*, p. 105, in 7 st. of 4 l. and repeated in the *Appendix* to the *Hymnal N.*

3. O Christ, Redeemer of mankind, by R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 293, in 7 st. of 4 l. and signed "F. R."

#### ii. Roman Breviary Text.

**Placare, Christe, servulis.** This text is found in all editions of the *Rom. Brev.* since 1632, and in *Daniel*, i., No. 243. It is *tr.* as:—

O Christ, Thy guilty people spare, by E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, pp. 191–2, and again in his *Hymns, &c.*, 1873, p. 103. This is the *tr.* commonly used in Roman Catholic collections for missions and schools. Another *tr.* is: "O be not angry, Lord, with those," by Wallace, 1874. [J. J.]

**Christe Redemptor omnium [gentium] Ex [De] Patre.** [*Christmas*.] This Ambrosian hymn is sometimes ascribed to St. Ambrose, but is rejected as such by the Benedictine editors of his works. (*Paris Ed.* 1686–90, tom. iii; *Migne*, tom. 17.) It is known in three forms. These are, i. The Original; ii. The *Roman Breviary* text; iii. and the *Paris Breviary* text.

#### i. Original Text.

**Christe Redemptor omnium Ex Patre Patris unice.** This is found in three *ms.* of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 32 b; Vesp. D. xii. f. 31; Harl. 2961, f. 227 b), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 119, printed from an 11th cent. *ms.* at Durham. The text in *Daniel*, i., No. 75, "Christe Redemptor gentium, De Patre," is from later authorities. In his vol. iv. p. 145, *Daniel* gives the earlier renderings from a *Rheinau ms.* of the 11th cent. The *Hymn. Sarrab.* 1851, p. 12, gives the text, with readings from various English Uses. [W. A. S.]

#### Translations in C. U. :—

1. **Jesu, the Father's Only Son**, by J. M. Neale, given in the *Hymnal N.*, 1st ed., 1852, No. 13, and continued in later editions. In 1884 it was transferred to the *Hymner*.
2. O Christ, Redeemer of our race, by Sir H. W. Baker, appeared in the trial copy of the *H. A. & M.*, 1859; 1st ed., 1861, and the revised ed., 1875.
3. O Christ, Redeemer of mankind, by R. F. Littledale, made for and 1st appeared in the *People's H.*, 1867, and signed "F. R."

#### Translations not in C. U. :—

1. O Christ, Redeemer of us all. *Primer*, 1604.
2. Christ, whose redemption all doth free. *Primer*, 1619.
3. Redeemer of the race of man. *W. J. Blew*, 1852.
4. O Christ, Redeemer of the world. *J. D. Chambers*, 1857. [J. J.]

#### ii. Roman Breviary Text.

**Jesu Redemptor omnium, Quem lucis ante originem.** This form of the hymn was given in the revised *Roman Breviary*, 1632, for Vespers and Matins on Christmas Day. The text is in *Daniel*, i., No. 75; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

#### Translations in C. U. :—

1. **Jesu, Redeemer of the world**, by E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 43, and



again in his *Hymns, &c.*, 1873, p. 26. From this text, with alterations, No. 21 in *Chope's Hymnal*, 1864; and No. 127 in the *Hymnary*, are taken. It is also the tr. used in several Roman Catholic *H. Bks.* for schools and missions.

2. *Jesus, Redeemer, from on high*, by W. J. Copeland, in his *Hys. for the Week*, 1848, p. 58, and as "Jesus, whom nations all adore," in *Rorison's Hys. & Anthems*, 1851.

3. *Lamb, Whose Blood for all men streamed*, by R. Campbell, in his *Hys. & Anthems*, 1850; and in *Annus Sanctus*, 1884.

#### Translations not in C. U. :—

1. *Jesu, the Ransomer of man.* *Primer*. 1686.
2. *O Christ, the world's redemption.* *Primer*. 1706.
3. *Jesu, the Ransomer of man.* *Evening Office*. 1710.
- A cento from Nos. 1 and 2, but partly original, reprinted in O. Shipley's *Annus Sanctus*, 1884.
4. *Redeemer, Jesus, Life of man.* *Bp. Mont.* 1837.
5. *Jesus, Redeemer ere the light.* *Huscabeth.* 1840.
6. *Jesu, Redeemer of us all.* *J. R. Beale.* 1849.
7. *Jesu, our souls' redeeming Lord.* *T. J. Potter*, in the *Catholic Psalmist*, 1859; and *Annus Sanctus*, 1884.
8. *Jesu, Redeemer of the earth.* *Bp. Williams.* 1848.
9. *O Jesu, ere all ages known.* *F. Trappes.* 1865.
10. *Jesus, Saviour of mankind.* *J. Wallace.* 1874.

From this text is also taken the hymn in the "Little Office of the Blessed V. Mary," in the *Rom. Brev.*, *Memento rerum Conditor*. This has been tr. by E. Caswall, in his *Lyra Catholica*, 1849, and *Hymns, &c.*, 1873, as "Remember, O Creator, Lord."

#### iii. *Paris Breviary Text.*

*Jesu, Redemptor omnium, Summi Parentis unice.* This recast is by C. Coffin. It was given in his *Hymni Sacri*, Paris, 1736, and again in the same year in the revised *Paris Brev.* The text is in Chandler's *Hys. of the P. Church*, 1837, No. 43, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

#### Translations in C. U. :—

1. *Christ, Redeemer of our race*, by W. Mercer, in his *Church Psalter, &c.*, 1864.
2. *O Jesus, Life of ruined man*, by R. C. Singleton. Written in 1867, and pub. in his *Anglican H. Bk.*, 1868. In the 2nd ed., 1871, it was revised as, "O Jesu, Saviour of us all."

#### Translations not in C. U. :—

1. *Jesus, Thou holy Son of God.* *J. Chandler.* 1837.
2. *Jesu, torn the world to free.* *I. Williams.* 1839.

[J. J.]

**Christe Rex, mundi Creator.** [*Bucral.*] This hymn is in an 11th cent. *Mozarabic Hymnarium* in the *Brit. Mus.* (Add. 30651, f. 160; and also in the *Mozarabic Brev.*, Toledo 1502, f. 316; and *Migne*, tom. 86, col. 923. The text is repeated in *Daniel*, iv. p. 117, and Neale's *Hymni Ecclesiae*, 1851, p. 219. Tr. as:—

*Christ the King, the world's Creator*, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, thence into the *Altar Hymnal*, 1884.

**Christe! Sanctorum caput atque custos.** Robert Boyd. [*Praise to Christ.*] Written at Trochrig in 1625, in 100 st. of 5 lines, 1st pub. as *Hecatombe Christiana I Hymnus, in christum ad Christum Seruatorem* (Edin., Thomas Finlason, 1627), included in the *Delitiae Poetarum Scriptorum hujus aevi Illustrium* (vol. i. p. 208, Amsterdam, 1637), reprinted in the *Poetorum Scriptorum Musae Sacrae* (vol. i. p. 186, Edin. 1739), and elsewhere.

A cento of 5 st., being st. 8, 10, 32, 39, 96; beginning, "Nuncius praepes mihi labra summo," was tr. by Dr. H. M. Macgill as "O let some swift-winged angel," and contributed to the 1874 Draft Hymnal of the *United Presb. Church*. When included as No. 95 in the *Presb. Hymnal*, 1876, it began, "Lord! let Thy Spirit holy," but when Dr. Macgill reprinted it together with the Latin in his *Songs of the Christian Creed and Life*, 1876, No. 42, it began, "Lord! let Thy swift-winged angel." This was again altered in the 1879 ed. to, "Lord, let some swift-winged angel." It is one of the best of his translations. Another tr. is, "Christ, of Thy saints the Head, the King," in 60 st. of 4 lines, by Sir William Mure, pub. as *A spiritual Hymn of the sacrifice of a sinner to be offered upon the altar of a humbled heart to Christ our Redeemer, &c.* Edinburgh, John Wreilton, 1828. J. M.]

#### Christe, sanctorum decus angelorum. *St. Rabanus Maurus.* [*St. Michael.*]

This hymn is in four forms, not counting slight variations of text, as follows:—

##### i. *Original Text.*

**Christe sanctorum decus angelorum, Auctor humani generisq; rector.** It is in three mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 92; Jul. A. vi. f. 58; Harl. 2961, f. 243), and is also printed from an 11th cent. ms. belonging to the Dean and Chapter of Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 116. Of this text there is no translation.

##### ii. *Textus Receptus.*

**Christe sanctorum decus angelorum, Rector humani generis et auctor.** This is given by *Daniel*, i., No. 188, with various readings, and by *Mone*, No. 311, also with notes. To these are added in *Daniel*, iv. p. 165, readings from a ms. of the 11th cent., belonging to the Abbey of Rheinau; and at p. 371 he says, that the hymn is also found in a ms. of the 9th cent. in the Town Library of Bern. Translations of this text are:—

1. *O Christ, the Glory of the holy angels.* *W. J. Blew.* 1852.
2. *Christ, the holy angels' Grace.* *J. W. Hewitt.* 1859.
3. *Christ, who of holy angels, Honour art.* *J. D. Chambers*, ii. 1866.

##### iii. *Roman Breviary Text.*

**Christe sanctorum decus angelorum, Gentis humanae Sator et Redemptor,** given in the *Rom. Brev.*, 1632, for the Feast of St. Michael, at Lauds. The text is also in *Daniel*, i., No. 188; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Königsfeld*, ii. 134; *Bäcker*, No. 71, &c. In this arrangement, st. v. :—

"Hinc Dei nostri genitrix Maria  
Totus et nobis chorus angelorum  
Semper assistant, simul et beata  
Concio tota."

is changed to—

"Virgo dux pacis genitrixque lucis  
Et sacer nobis chorus angelorum  
Semper assistat, simul et micant  
Regia coeli."

In the translations the full force of this change has been evaded by all with the exception of Caswall.

#### Translations in C. U. :—

1. *Christ of Thy angel host the Grace*, by Br. Mant, in his *Ancient Hymns*, 1837, p. 68 (1871, p. 119). Bp. Mant surmounts the difficulty of st. v. by omitting it altogether. In the *Appendix to Hymnal N.*, No. 184, st. ii. of Bp. Mant's tr.

is omitted, and a modified rendering of st. v. is added thereto.

2. **Christ of the holy angels Light and Gladness.** by W. J. Copeland, in his *Hymns for the Week*, 1848, p. 128. This is repeated in the *People's H.*, 1867, and others.

Translations not in C. U. :—

1. O Christ, the Beauty of the angel worlds. *E. Caswall*, 1849.

2. Of holy angels, Christ, Thou art the Glory. *F. G. Lee*, 2nd ed. 1869.

3. O Christ, the angels' Joy and Crown. *J. Wallace*, 1874.

#### iv. *Roman Breviary Appendix.*

This is given for the Feast of St. Raphael, Oct. 24. It is composed of st. i., iii.-v. of the *Textus Receptus*, with a very slight variation in st. i. The hymn might be adapted to St. Gabriel with equal facility. It is *tr.* by *Caswall*, 1849, as, "O Christ, the glory of the angel choirs," and by *J. Wallace*, 1874, as "O Christ, the angels' Joy and Crown."

[W. A. S.—J. J.]

**Christi Blut und Gerechtigkeit.** *N. L. von Zinzendorf*. [*Redemption.*] This fine hymn was written in 1739, during his return journey from St. Thomas's in the West Indies, and 1st pub. 1739, in *Appendix viii.* to the *Herrnhut G. B.*, 1735, as No. 1258, in 33 st. of 4 l. In Knapp's ed. of *Z.'s Geistliche Lieder*, 1845, p. 135, it is marked as "On St. Eustachius," which has been interpreted to mean that it was written on the island of St. Eustatius, in the Dutch West Indies, but quite as probably means that it was written on St. Eustachius's day, viz. on March 29, 1739. In the *Brüder G. B.*, 1778, No. 399, reduced to 20 st., and thus as No. 1261 in the *Berlin G. L. S.*, ed. 1863. St. i. is taken from the hymn, "In Christi Wunden schlaf ich ein," ascribed to Paul Eber (q. v.).

Translations in C. U. :—

1. **Jesu, Thy blood and righteousness**, a spirited but rather free *tr.*, omitting st. 6, 11, 13, 22, 23, 25-28, by J. Wesley, in *H. and Sacred Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 346). Of these 24 st. 16 were adopted in the *H. and Spiritual Songs*, 1753, No. 68, and 11 (1, 2, 6-8, 12, 13, 21-24) in the *Wes. H. Bk.*, 1780, No. 183 (ed. 1875, No. 190). In most collections it is still further abridged. The most usual cento is that given by M. Madan, in the 2nd ed., 1763, of his *Ps. and Hys.*, No. 175, which is of Wesley's st. 1, 12, 2, 13, 15, 24. This is found in Bickersteth's *Christian Psal.*, 1833, and has been recently given, omitting st. xiii., in Snepp's *S. of G. and G.*, 1876; Irish *Ch. Hymnal*, 1873; Spurgeon's *O. O. H. Bk.*, 1866; Pennsylvania Luth. *Ch. Bk.*, 1868, and other collections. Among the various British and American hymnals which begin with Wesley's first line, the other sts. used for making centos are taken from the *Wes. H. Bk.*, 1780 (6-8, 21-23).

The hymn is also found under these first lines:

1. **Jesus. Thy robe of righteousness** (st. 1.), in the *Cong. H. Bk.*, 1836; *Leeds H. Bk.*, 1863; *N. Cong.*, 1869; *Bapt. Ps. & Hys.*, 1868, &c.

2. **Jesus! Thy perfect righteousness** (st. 1.), in *Cotterill's Sel.*, 1810-19.

3. **Jesu. Thy grace and righteousness** (st. 1.), in *Meth. N. Communion*, 1847.

4. **Lord. Thy imputed righteousness** (st. 1.), in *American Dutch Reformed Coll.*, 1847.

5. **The holy, meek, unspotted Lamb** (st. vi.), in *American Sabbath H. Bk.*, 1854.

6. **Lord, I believe Thy precious blood** (st. vii.), in *Pennsylvania Luth. H. Bk.*, 1865.

7. **Lord, I believe were sinners more** (st. viii.), in *Evang. Union Hymnal*, 1878.

8. **Jesus, be endless praise to Thee** (st. xxi.), in *H. L. Hastings's Hymnal*, 1880.

9. **Jesus, the Lord, my righteousness** (st. i.), in *The Enlarged London H. Bk.*, 1879.

ii. **Christ's crimson blood and righteousness**, a *tr.* of st. i., xiv., xv., xxx., by E. Cronenwett, as No. 260 in the *Ohio Luth. Hymnal*, 1880.

Another *tr.* is :—

"The Saviour's Blood and Righteousness," by C. Kinchen as No. 131 in the *Moravian H. Bk.*, 1743, and repeated, abridged, in later eds. (1886, No. 318). [J. M.]

#### **Christi cetera clamitet.** [*Advent.*]

A hymn of unknown authorship, in the *Mozarabic Brev.*, Toledo, 1502, f. 1. *Mone*, No. 31, gives the text from a ms. of the 8th or 9th cent., belonging to the Town Library of Trier. It is also in an 11th cent. *Mozarabic Hymnarium* in the *Brit. Mus.* (Add. 30851, f. 111 b.). *Mone's* notes and readings are extensive. He considers it to be of the 5th cent. *Daniel* iv. 120, quotes *Mone's* text, references, and part of his notes. It is *tr.* as—

**Hark! a glad exulting throng**, by P. Onslow, in the *Lyra Messianica*, 1864, p. 6, in 8 st. of 4 l., and from thence into *Alford's Year of Praise*, 1867, No. 2. [J. M.]

#### **Christi corpus ave.** [*Holy Communion.*]

Levia, in his *Anecdota Sacra*, 1790, pp. 32, 33, gives this as "A salutation to the Lord Jesus Christ, by St. Anselm of Canterbury." On this authority it is sometimes ascribed to St. Anselm; but from the fact that the hymn is not in his works, and that *Daniel* ii. p. 328, and *Mone*, No. 214, give the text, and are doubtful of his authorship, this assumption is uncertain. *Mone* quotes it from a *Reichenau* ms. of the 14th cent. It is *tr.* as :—

**Hail, Body born of Mary**, by R. F. Littledale, 1st pub. in the *Altar Manual*, 1863; again in *Lyra Eucharistica*, 1863, and in the *People's H.*, 1867. [J. J.]

**Christi hodierna celebremus natalitia.** [*Christmas.*] A sequence in the Mass of the sixth day after Christmas Day, whether it be a Sunday or not, in the *Sorum Missal*, and for the third Mass of Christmas Day, in the *Hereford* and *York Missals*. In the *Hereford M.* the first line reads, "Christi hodierna pangimini omnes una." With the exception of the second verse, the intercessions and endings of the verses are in the letter a. The *Sorum* text is given in the *Burntisland* ed., 1867, col. 74; the *York* in the *Surtees Soc.* reprint, vol. 59, p. 19; and the *Hereford*, in the reprint, 1874, p. 16. In the *St. Gall* ms., No. 614 (of the 10th cent.), it begins as in the *Hereford M.* In the *Bodleian* ms., No. 775, f. 136 (written c. 1000), and in an 11th cent. *Winchester* ms. now in *Corpus Christi College*, Cambridge (ms. 473), it begins with st. ii. "Coelica resonent." *Tr.* as :—

**O come, loud anthems let us sing**, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 135. Also given in *Dean Plumptre's Things New and Old*, 1884. Also *tr.* as :—  
Let us celebrate this day, Christ the Lord's nativity.  
*C. H. Pearson*, 1865. [J. J.]

**Christi miles gloriosus.** [*St. Vincent.*] A hymn for the Festival of St. Vincent at Lauds is found in a 12th cent. ms. in the Bodleian (Laud. Latin, 95 f. 144 b) and in a 14th cent. *Sarum Brev.* in the *Brit. Mus.* (ms. Reg. 2. A. xiv., f. 183 b). It is reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. **Glorious was the Christian warrior**, by J. D. Chambers, in pt. ii. p. 58, of his *Lauds Syon*, 1866, from whence it passed unaltered into the *People's H.*, 1867.

2. **For his Lord, a soldier glorious.** An anonymous tr. in the *Antiphoner and Grail*, 1880, and again in the *Hymner*, 1882. The doxology (st. iii.) is from Chambers. [J. J.]

**Christi perennes nuntii.** *Jean Baptiste de Santeuil.* [*SS. Mark and Luke.*] Pub. in the *Cluniac Brev.*, 1686, p. viii., and in his *Hymni Sacri et Novi*, 1689, 197; and in the ed. 1698, p. 240, as a hymn for the Evangelists, in 6 st. of 4 l. In 1736 it was included, with alterations, in the revised *Paris Brev.* as the hymn for 1st and 2nd Vespers on the Feasts of SS. Mark and Luke. It is also appointed for the same Feasts in other French Breviaries. The *Paris Brev.* text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

#### Translations in C. U.:—

1. **Heralds of Christ, to every age**, by J. Chandler, from the *Paris Brev.*, in his *Hymns of the Prim. Church*, 1837, No. 92 (with the Latin text), in 5 st. of 4 l. This was repeated in the Cooke and Deaton *Hymnal*, 1853; Dr. Oldknow's *Hys. for the Services of the Ch.*, 1854, &c. In the *English Hyl.*, 2nd ed., 1856 (3rd, 1861), it is given as: "Eternal gifts of Christ our King"; and in the *Hys. for Christian Seasons*. Gainsburgh, 1st ed., 1854, as "Heralds of Christ, through whom we go forth."

2. **Christ's everlasting messengers**, by I. Williams, is the most widely used of the trs. of this hymn. It appeared in the Feb. number of the *British Magazine*, 1837, and again in the translator's *Hys. tr. from the Paris Brev.*, 1839, p. 277, in 5 st. of 4 l. It is found in several collections, including the *People's H.*, 1867; Alford's *Year of Praise*, 1867, &c.

3. **Heralds of Jesus through all time**, by E. Caswall, 1st pub. in his *Masque of Mary*, &c., 1858, and again in his *Hymns*, &c., 1873. In the *Hymnary*, 1872, it is given with alterations by the compilers as "Behold Christ's heralds through all time."

4. **Behold the messengers of Christ**, by the compilers of *H. A. & M.*, is based upon I. Williams, as above. It was given in the 1st ed., 1861, and again in the revised ed., 1875.

#### Translation not in C. U.:—

Praise for Thy saints to Thee, O Lord. *Sp. Mant.* 1837. [J. J.]

**Christian children, hear me.** *J. M. Neale.* [*All Saints.*] Is found in his *Original Sequences, Hymns and other Ecclesiastical Verses*, 1866, pp. 30-33. It is a "Children's Sequence," in 9 st. of 6 l., for All Saints Day, and is accompanied with the note:—"This is written to the very lovely melody of *Laus decet mente*, in the *Sarum Gradual*." In 1867 it was included in the *People's H.*

**Christian children must be holy.** *C. F. Alexander.* [*Circumcision.*] Appeared in her *Narrative Hymns for Village Schools*, 1859, No. ii. on "The Circumcision," in 5 st. of 4 l. Given without alteration in Mrs. Brock's *Children's H. Bk.*, 1881.

**Christian, seek not yet repose.** *Charlotte Elliott.* [*Watch and Pray.*] Appeared in her *Morning and Evening Hymns for a Week*, 1838, appointed for Wednesday Morning, and entitled "Watch and Pray that ye enter not into temptation." It is in 6 st. of 3 l. with the refrain "Watch and Pray." Although unrecognized for some time by hymnal compilers, in the later collections, beginning about 1860, it holds a very prominent position, and its use in all English-speaking countries has become very extensive. [J. J.]

**Christians awake, salute the happy morn.** *J. Byrom.* [*Christmas.*] This hymn is compiled from a poem of 48 lines, in two parts of 32 and 16 lines respectively, which was pub. in his posthumous *Poems*, &c., 1773, p. 58; and again in his *Works*, 1814, vol. ii. p. 37. It is one of two poems for Christmas Day. The popular form in which it now appears as in *H. A. & M.* was given to it in Cotterill's *Sel.*, 1819, No. 212. This was repeated by Montgomery, in his *Christian Psalmist*, 1825. From these two works it has passed into most collections now in use in English-speaking countries. There are also other centos in C. U. An altered version, beginning:—"With songs of praise salute," &c., is found in T. Darling's *Hymns*, &c. Orig. text, with which all centos should be compared, in *Lyra Brit.*, 1867, p. 116. [J. J.]

**Christians! brethren! ere we part.** *H. K. White.* [*Dismissal.*] Appeared in Dr. Collyer's *Coll.*, 1812, No. 868, in 3 st. of 4 l., and entitled, "Dismissal; or, A Parting Hymn." It was somewhat extensively used for some fifty years or more, but of late it has rapidly declined in popularity. It is usually given as, "Christian brethren! ere we part." With this beginning it is in use in four forms, as in (1) *Harland's Ch. Psalter*; (2) *Windle, Barry*, &c.; (3) *Snepp*; (4) *Islington Ps. & Hys.*; and as (5) "Come, Christian brethren, ere we part," in Spurgeon's *O. O. H. Bk.*, 1896. It is also in use, but to a limited extent, in America. [J. J.]

**Χριστὸς γεννᾶται· δοξάζετε.** *St. Cosmas.* This is the first of eight Odes or Hymns, which form St. Cosmas's Canon for Christmas Day. The Greek Office for Christmas Day is of great length and interspersed with hymns by St. Germanus of Constantinople, St. Anatolius, John the Monk, St. Romanus the Melodist, and Casia, in addition to the Canon of St. Cosmas. The latter was written early in the 8th century, St. Cosmas dying about 760, and has been reprinted in Greek in Migne's *Patrologiae*, tom. lxxxix., in *Anth. Graeco Christ.* p. 165, in *Daniel*, iii. pp. 55-60, and in Dr. Littledale's *Officers*, &c., of the Holy Eastern Church, 1863, pp. 55-85. The translations into English are those in rhymed measure by Dr. Neale, in his *Hys. of*

the *Eastern Church*, 1862, pp. 69–83, and the blank verse versions by Dr. Littledale in the second part of his *Offices, &c.*, 1863, pp. 173–208. Dr. Neale regarded the Canon as “perhaps the finest, on the whole, of the Canons of Cosmas, and may fairly be preferred to the rival composition of St. John Damascene,” *H. E. Ch.*, p. 69. Little use, however, has been made of it by the editors of English hymnals and books of Sacred Poetry, Dr. Neale’s translation of the first Ode being the only one in Common Use. Dr. Littledale’s note on this Canon explains the absence of Ode ii. from this and other Festival Canons:—

“It will be observed that the second ode does not appear in its place, but that the third follows immediately after the first. The reason is as follows. The nine Odes are theologically based on the nine Canticles of Lauds. i. The Song of Moses, Exodus xv. ii. The Song of Moses, Deut. xxxii. iii. The Song of Hannah, 1 Sam. ii. iv. The Song of Habakkuk, Hab. iii. v. The Song of Isaiah, Is. xlv. 19–20. vi. The Song of Jonah, Jo. ii. vii. The Song of the Three Children, Pt. i. 3–34. viii. The Song of the Three Children, Pt. ii. *Benedicite*. ix. *Magnificat* and *Benedictus* said together. The second song of Moses, which is said by the Western Church at the Saturday Lauds, is used only in Lent by the Eastern, and consequently a Canon for a festival season has no second ode at all. It is easy to trace the idea of each canticle running through its corresponding ode, especially in i, 6, and 7.”—*Offices, &c., of the Holy E. Church*, 1863, pp. 281–2.

The eight Odes which are thus based on their corresponding Canticles are:—

Ode i. Χριστὸς γεννᾶται· δοξάζετε.

Christ is born! Tell forth His fame! By J. M. Neale, from his *Hys. of the E. Church*, 1862, in 4 st. of 6 l. In 1868 it appeared as “Christ is born! exalt His name!” in the *Saron Hymnal*, No. 45, and from thence has passed in the same form into other collections. The original text was restored in the *Hymnary* in 1872, No. 142. In Dr. Littledale’s *Offices, &c.*, it is *tr.* as “Christ is born, Him glorify.”

The remaining Odes are not in C. U.:—

Ode iii. Τῷ πατρὶ τῶν αἰώνων.

“Him, of the Father’s very Essence.” J. M. Neale.

“The Son, before the worlds.” R. F. Littledale.

Ode iv. Ῥόδος ἐκ τῆς βίβης.

“Rod of the Root of Jesse.” J. M. Neale.

“Rod of the Root of Jesse.” R. F. Littledale.

Ode v. Θεὸς ἐν εἰρήνῃ.

“Father of Peace, and God of Consolation.”

J. M. Neale.

“God of Peace, Father of Compassion.” R. F. Littledale.

Ode vi. Σπλάγχχνον Ἰωάν.

“As Jonah, issuing from his three days’ tomb.” J. M. Neale.

“As the sea-monster vomited.” R. F. Littledale.

Ode vii. Οἱ παῖδες εὐσεβεία.

“The Holy Children boldly stand.” J. M. Neale.

“The Children reared in piety.” R. F. Littledale.

Ode viii. Θάυματος ὑπερφουῖς ἡ δροσοβόλος.

“The dewy freshness that the furnace flings.” J. M. Neale.

“The furnace, shedding dew, portrayed.” R. F. Littledale.

Ode ix. Μυστήριον ζέον.

“O wondrous mystery, full of passing grace.”

J. M. Neale.

“A mystery strange and wondrous.” R. F. Littledale.

The hymn Μέγα καὶ θαυματοῦς θαῦμα (q. v.) (“A great and mighty wonder”) is from the same Office for Christmas Day. [See *Greek Hymnody*, § xvii. 3.] [J. J.]

Christ’s own Martyrs, valiant cohort.

J. M. Neale. [*All Saints*.] Appeared first in the *Church Times*, Oct. 29, 1864, signed J. M. N., and after revision, in his *Hymns chiefly Mediaeval, on the Joys and Glories of Paradise*, 1865, and is described by the author as “an attempt of my own; intended as a processional Hymn for All Saints.” It is in 10 st. of 6 l., and entitled “Christ’s own Martyrs,” pp. 81–84. In 1866 it was republished in Neale’s *Original Sequences, Hymns, &c.*, pp. 57–60, with the following note on st. i. l. 2:—

White-robed and palmiferous throng.

“This word [palmiferous] has been objected to as not English. It occurs, however, in Cudworth, from whom, as an English writer, there is (I take it) no appeal. It has been characterised by Archbishop Trench, who quotes from Cudworth, as ‘beautiful.’”

The text of 1865, with the change of st. vii. l. 6, “stained” for “veined” was included in the *People’s H.*, 1867, No. 291. [J. J.]

Christum ducem, Qui per crucem.

St. Bonaventura. [*Lent*.] This is ascribed to St. Bonaventura, as a hymn for a *Little Office of the Passion*, at Lauds, and as such it is given in the various editions of his *Works*. Mone, No. 85, gives the text from MSS. of the 14th cent. at Strassburg and Karlsruhe, and an extended note. Daniel, iv. p. 219, repeats the text, but not the notes in full. It is also given in various mediaeval books of devotion as the *Cursus Collecti* and the *Hor-tulus animae*. [W. A. S.]

Translations in C. U.:—

1. To Christ, whose Cross. By F. Oakeley in his *Devotions commemorative of the Most Adorable Passion of our Lord and Saviour Jesus Christ*, 1842, in 5 st. of 6 l. In 1864 this was included, unaltered, in Skinner’s *Daily Service Hymnal*.

2. To Christ, whose Cross repaired our loss. This hymn, which is No. 258 in the *Hymnary*, is a cento; st. i., ii., being i. and ii. from the above; st. iii. from Oakeley’s *tr.* of “Qui pressura,” and st. iv. and v. from his *tr.* of “Qui jacuisti” in the same work. The last two hymns named are distinct from the “Christum ducem,” and are printed in Mone and Daniel, immediately after it.

Translations not in C. U.:—

1. Christ, our Leader and Redeemer. J. D. Chambers, 1857.

2. To Him who death endured bath. Dr. Eidersheim, in his *Jubilee Rhythm of St. Bernard*, 1867. [W. T. B.]

Christus der ist mein Leben. [*For the Dying*.]

The oldest accessible form of this hymn is in M. Vulpinus’s *Ein schön geistlich Gesangbuch*, Jena, 1609, No. 148, in 7 st. of 4 l. Wackernagel, v. p. 435, gives this and also a second form from a *Christliches Gesangbuchlein*, Hamburg, 1612, in 8 st. In the *One. L. S.*, 1851, No. 808, st. i.–vii. are as 1609, and st. viii. as 1612. According to a tradition,



seemingly baseless, it was written by Anna, wife of Count Heinrich of Stolberg, about 1600. Some would ascribe it to Simon Graf, who was only 6 in 1603. It has been a favourite hymn in prospect of death, and was thus sung by his wife and children to Heinrich Mowse, just before his death, Oct. 14, 1834, and repeated to Queen Elizabeth of Prussia on the third day of Advent, 1873 (*Koch*, viii. 614). *Tr.* as:—

1. *My life is hid in Jesus*, a good *tr.* of st. i-vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 186.

2. *To me to live is Jesus*, a *tr.* of st. i-iv., vii., signed "F. C. C.," as No. 289 in Dr. Pagenstecher's *Coll.* 1864.

3. *For me to live is Jesus*, in full, by E. Cronewett, as No. 433 in the *Ohio Luth. Hymnal*, 1880.

Other *trs.* are:—

(1) "Christ is my light and treasure," by J. C. Jacob, 1725, p. 65 (ed. 1732, p. 198). (2) "In Christ my life is hidden," by N. L. Frothingham, 1878, p. 149.

The hymn, "In Christ my life abideth," in 5 st., contributed by A. T. Russell, in the *Dalston Hospital H. Bk.*, 1848, No. 106, and repeated in his own *Ps. & Hys.*, 1851, No. 252, while not a *tr.* is based on the German.

[J. M.]

**Christus, Lux indeficiens.** [*Holy Communion.*] This hymn is given in *Mone*, No. 204, in 10 st. of 4 l., from two 14th cent. mss., at Karlsruhe, one of which belonged to the Abbey of Reichenau. *Mone* adds readings and notes. *Tr.* as:—

1. *Christ, Light unfailling, with Thy Flesh*, by J. D. Chambers, 1st in his *Companion to the Holy Communion*, 1855, and his *Lauda Syon*, 1857, in 10 st. of 4 l. In the *St. John's (Aberdeen) Hymnal*, 1870, No. 235, st. 3-4, 7-9 are omitted.

2. *Christ the Light that knows no waning*, by R. F. Littleale, in the *Altar Manual*, 1863; *Lyra Eucharistica*, 1863, and the *People's H.*, 1867.

[J. J.]

**Christus tenebris obsitam.** *Jean Baptiste de Sainteul*. [*Epiphany.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 15 (ed. 1698, p. 72), in 4 st. of 4 l. In the revised *Paris Brev.*, 1736, st. i-iii. were given, with the addition of three stanzas from another source. The hymn is also found in other French Breves. The *Paris Brev.* text is given in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1863, and is that adopted by the translators.

[W. A. S.]

Translation in C. U.:—

Through Judah's land the Saviour walks, from the *Paris Brev.*, by J. Chandler, in his *Hys. of the Primitive Church*, 1837, in 6 st. of 4 l. This is given in an abbreviated form in *Kennedy*, 1863, No. 273, and altered to "Through Jewry's darkness Jesus walks," in the *Hymnary*, 1872, No. 176.

Translations not in C. U.:—

1. And now heav'n's growing light is manifest. *J. Williams*, 1839.

2. He dwells on earth, along His path. *R. Campbell*, 1840, and revised as "The bright and morning star arose," from the *Campbell MSS.*, in Mr. Shipley's *Annus Sanctus*, 1864.

3. O'er dark Judea's gloomy shores. *J. D. Chambers*, 1867.

[J. J.]

**Church of England Hymnody.** [*England Hymnody, Church of.*]

**Churches of Christ, by God's right hand.** *J. Conder*. [*Colonial Missions.*] Appeared in his *Cong. H. Bk.*, 1836, No. 500, in 4 st. of 6 l., and based upon the words, "Make

straight in the desert a highway for our God." It was repeated in *The Choir and The Oratory*, 1837, p. 261, and entitled, "The Claims of our Colonies." Also in his *Hys. of Praise, Prayer, &c.*, 1856, p. 120. In the *New Cong.*, No. 905, it is given without alteration. It is one of the very few hymns which recognizes the claims of our colonies upon the prayers and assistance, in matters spiritual, of the mother country, and as such, although not a hymn of any great merit, it is yet deserving of more extended use. [J. J.]

**Churchyard, Thomas.** [Old Version, § ix. 12.]

**Churton, Edward**, D.D., s. of the Ven. Ralph Churton, sometime Archdeacon of St. David's and Rector of Middleton Cheney, Northampton, was b. in 1800, and educated at the Charterhouse and Christ Church, Oxford, where he graduated in honours, in 1821. He was for some time one of the Masters at Charterhouse. He took Holy Orders in 1826; was the first Head Master of the Hackney Church of England School, 1830; Rector of Crayke, 1835; Prebendary in York Cathedral, 1841; and Archdeacon of Cleveland, 1846. He d. July 4, 1874.

Archdeacon Churton's works include: (1) *The Early English Church*, 1840. (2) *Memoir of Bishop Pearson*, 1844. (3) *Lays of Faith and Loyalty*, 1845. (4) *Memoir of Joshua Watson*, 1861. He also edited several works, including *Lays of Faith and Loyalty*, 1845, &c. He is known to hymnology through his work, *The Book of Psalms in English Verse*, 1844. This is commonly known as the *Cleveland Psalter*. The Preface is of more than usual interest and value. Of his renderings of the Psalms, some of which are of great excellence [see *Psalter, English*, § ix.], a few have come into C. U., the best known being, "God of grace, O let Thy light." The following, mainly in *Kennedy*, 1863, are from the *Cleveland Psalter*:—

1. Come, arise and let us go. *Ps. cxviii.*
2. Earth with all thy thousand voices. *Ps. lxxvi.*
3. For ever, Lord, Thy faithful word. *Ps. cxix.*
4. God of truth, all faithful Lord. *Ps. cxliii.*
5. God my hope, my strength, my King. *Ps. cxlv.*
6. God rules in realms of light. *Ps. cxlii.*
7. How shall I render to my God. *Ps. cxvii.*
8. I lift mine heart to Thee. *Ps. xxi.*
9. If our God had not befriended. *Ps. cxviii.*
10. In Thee, O Lord, I trust. *Ps. cxvii.*
11. Lord, hear me, grant my sorrows boon. *Ps. lv.*
12. Lord, hear my suppliant prayer. *Ps. cxv.*
13. Lord, hear the voice of my complaint. *Ps. v.*
14. Lord, I have called on Thee; for Thou. *Ps. xlvii.*
15. Lord, my heart is with the lowly. *Ps. cxviii.*
16. Lord, my Rock, to Thee I cry. *Ps. xlviii.*
17. Lord, to my sad voice attending. *Ps. lxi.*
18. O happy state on earth to see. *Ps. cxviii.*
19. O praise the Lord, for He is love. *Ps. cxviii.*
20. O stand in awe, and fear to sin. *Ps. lv.*
21. Raise the psalm to God all glorious. *Ps. cxviii.*
22. 'Tis the day all days excelling. *Ps. cxviii.*
23. To Thee our guilty deeds. *Ps. xc.*
24. Where'er to Thee I make my prayer. *Ps. lvi.*

Archdeacon Churton's *trs.* from the Latin, Spanish, and Anglo-Saxon, were included in his *Poetical Remains*, Lond., 1876. [J. J.]

**Cives celestis patriæ.** *Bp. Marbodius*. [*The heavenly Jerusalem.*] This hymn is given in *Mone*, No. 637, from a ms. at Admont dated 1098, in 16 st. of 6 l. It deals with the mystical meaning of the precious stones in the foundation of the heavenly Jerusalem. Dr. Neale, by whom the *tr.* in C. U. was made, and pub. in his *Med. Hys.*, 1851, p. 38, introduces it with the following preface:—

"The ruggedness of the translation is merely a copy of that of the original in the following poem of Marbodius, successively Archdeacon of Angers and Bishop of

Reanes, who died 1125. Its title, a Prose, clearly proves it to have been intended, if not used, as a Sequence in the Mass of some high festival, probably a dedication. The mystical explanation of precious stones is the subject of the good Bishop's poem *de Gemmis*, which seems in its time to have obtained a high reputation. The Prose, which I here give, is certainly not without its beauty; and is a good key to mediæval allusions of a similar kind."

Dr. Neale appends to his *tr.* an extensive note on the mystical meaning of the precious stones, in which he quotes largely from a commentary on the prose by Marbodius. The *tr.* is:—

Ye of the heavenly country, sing. It is in 16 st. of 6 l. A cento, composed of st. i., xv., xvi. was given in the Irvingite *Hys. for the Use of the Churches*, new ed. 1870. Beyond this the *tr.* is not in C. U. [J. J.]

**Clamantis ecce vox sonans.** *Nicholas le Tourneaux.* [Epiphany.] This is a hymn at first Vespers, during the Octave of the Epiphany, and the Baptism of our Lord, in the revised *Paris Brev.* of 1736. It previously appeared in the *Cluniac Breviary*, 1686, p. 230. The text is in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. The voice of one that cries aloud. This *tr.*, based on J. Chandler's, was given in J. A. Johnston's *English Hymnal*, 1852, No. 63. In the 1856 and 1861 editions it was altered to "A voice of one that loudly cries."

2. The Herald's cry with thrilling sounds, by J. D. Chambers, in his *Lauda Syon*, 1857, p. 114. On p. 115 of the same work is a *tr.* of the Nocturn hymn, "Non ablauant lymphæ Deum." From these two *trs.* the hymn, No. 175, in the *Hymnary*, 1872, "The Baptist's cry with thrilling sounds," is composed, st. i., ii. being from the first, and st. iii.-vi. from the second.

Translations not in C. U.:—

1. The voice of him who cries aloud. J. Chandler, 1837.
2. Judea's desert heard a sound. I. Williams, in *Brit. Mag.*, 1836, and *Hys. from Par. Brev.*, 1839.
3. Hark, in the wilderness. R. Campbell, from the *Campbell MSS.*, in Mr. Shipley's *Annus Sanctus*, 1864.
4. Lo the voice of one that crieth. W. J. Blew, 1862.

[J. J.]

**Clapham, Emma**, second daughter of John Peele Clapham, was b. in Hanover Square, Leeds, Oct. 18, 1830. Miss Clapham, who has given much time and attention to Sunday Schools and philanthropic work, contributed under the initials of "E. C." the following hymns to the *Leeds Sunday School H. Bk.*, ed. 1858, edited by her father:—

1. Guide of my steps along life's way. *Jesus the Guide.*
2. Lord, we meet to pray and praise. *Meeting of Church workers.*
3. Saviour, where dwellest Thou? *Meeting of S. School Teachers.*

Miss Clapham has also contributed several pieces to newspapers and the periodical press. [J. J.]

**Clapham, John Peele**, was b. at Leeds, July 7th, 1801, and educated privately, and at the Fulneck Moravian School, and the Protestant Free Church Grammar School, Manchester. He was a magistrate for the West Riding of Yorkshire, and Treasurer of the County Courts in Yorkshire. He was a member of the Congregational body, and

took a warm interest in their religious and philanthropic work. Burley, Harrogate and Ilkley were specially benefited by his zeal and munificence. His interest in Sunday Schools commenced at an early age, and continued to his death, on Nov. 19, 1875. In 1833 he edited the *Leeds Sunday School Hymn Book*, and also the revised edition, 1862. To this work he contributed the following hymns under the signature of "J. P. C." :—

#### i. To Hymns Sel. and Original, 1833.

1. God of union, God of love. *S. S. Teachers' Meeting.*
2. Let us unite to bless the Lord. *Sunday.*
3. Our Father, and our heavenly King. *The Lord's Prayer.*
4. Shall we grieve the Holy Spirit? *The work of the Holy Spirit.*
5. Strengthen Thy stakes, extend Thy cords. *Foundation-stone of a School.*
6. Sweet is the work, O Lord, to raise. *New Year.*
7. Thou gracious Father of the poor. *The True Riches.*
8. We dare not God's own holy day. *Sunday.*
9. When Jesus at a wondrous feast. *Feeding the Five Thousand.*

#### ii. To the same Collection, ed. 1858.

10. A little pilgrim on life's way. *Looking unto Jesus.*
- "The little pilgrim was no fiction, but a bonnie, loving, and lovable lad of nearly ten years old, our youngest son. He died at school, after a week's illness, and the refrain of his father's lines—'Jesus, my Saviour,' were the last words we could catch before he finished his pilgrimage." *Curwen's Biog.*, Notes, p. 7.
11. Accept our glad thanksgiving, Lord. *Praise.*
12. Come away from the train. *Sunday.*
13. Far too often men are crying. *The Gifts of the Holy Spirit.*
14. Father in heaven, for Jesus' sake. *Grace before Meal.*
15. Heavenly Teacher, Light divine. *Imitating Christ.*
16. How good and how pleasant. *Praise to God the Father.*
17. Now in Christian love and union. *Grace before Meal.*
18. O make us truly wise. *Early Piety desired.*
19. Pure religion, Christian love. *Praise to God the Father.*
20. Tempt us not, ye sons of pleasure. *Sunday.*
21. We own Thy care, we love Thy word. *Praise.*

[J. J.]

**Clapp, Elisa Thayer**, a resident at Dorchester, Massachusetts, U.S., and author of *Words in the Sunday School*; and *Studies in Religion*, 1845, contributed at the request of Ralph W. Emerson three hymns and two poems to *The Dial*, 1841. From one of the hymns, in 9 st. of 4 l., pub. in *The Dial*, July, 1841, and entitled "The future is better than the past," the hymn "All before us lies the way" (*Onward with Confidence*) is taken. It was given in Hedge & Huntington's *Unitarian Hys. for the Church of Christ*, 1853, and has been repeated in several collections. It is usually attributed to Emerson, but in error. (George Cooke, in *Journal of Speculative Philosophy*, 1885.) [V. D. D.]

**Clara diei gaudia.** [*St. Anne.*] The dates given to this hymn are uncertain, and range from the 9th to the 13th cent. *Mone*, No. 791, gives the text from *ms.* at Freiburg, and in the Library of the Lyceum at Constanza, of the 15th cent. He adds a few readings to the text. *Daniel*, i. 289, iv. 175, refers to several Breviaries of the 16th cent., but none earlier than 1500, and to a *ms.* of the 11th or 12th cent. belonging to the town Library of Hamburg. [W. A. S.]

## Translation in C. U.:—

**Spotless Anna!** *Juda's glory*, by E. Caswall, in his *Lyra Catholica*, 1849, p. 263, in 6 st. of 4 l. On republishing it in his *Hymns, &c.*, 1873, p. 188, he added an original refrain. This refrain is a special invocation of St. Anne. In the 2nd ed. of the *Appendix to Hymnal N.*, 1862, it was altered as, "Holy Anna, *Juda's glory*," and from thence it passed into the *People's H.*, 1867. In the Roman Catholic *Hys. for the Year*, N.D., it is given as "Blessed Anna, *Juda's glory*." In T. Chamberlain's *Hys. used at the Church of St. Thomas the Martyr*, Oxford, 1881, No. 149, st. i.-iii. are by Caswall, and st. iv., v. by T. Chamberlain. [J. J.]

**Clark, Alexander, D.D.**, b. March 10, 1835, d. July 6, 1879. Dr. Clark was for many years a Minister of the American Methodist Episcopal Church, and the editor of the *Methodist Recorder*, pub. at Pittsburgh. Two of his hymns:—

1. Heavenly Father, bless me now. *Lent.*
2. Make room for Jesus. *Lent.*

are given in I. D. Sankoy's *Sac. S. & Solos*.

**Clark, Charles**, b. in London, April 19, 1838, was educated for the ministry at the Baptist College, Nottingham, and in 1862 became minister at North Parade Chapel, Halifax. He was subsequently minister at Mazepond, London; Broadmead, Bristol; Albert Street, Melbourne, Australia; and is now (1885) pastor of the Baptist Church, Haven Green, Ealing. His hymn for children, "Jesus, holy Saviour, Shepherd of the sheep," was contributed to the *School Hymnal* (Lond., 1880). [W. R. S.]

**Clark, John Haldenby, M.A.**, b. at Chesterfield, Derbyshire, Jan. 28, 1839, and educated at the Grammar School there, and at St. John's Coll., Cambridge, where he graduated in 1861. On taking Holy Orders, he became Curate of Barnby Moor and Fangfoss. After labouring in various parishes he became, in 1870, Vicar of West Dereham, Norfolk. Mr. Clark is known through his translation, "Soldiers, who are Christ's below." In 1880 he pub. *The Marriage of Cana, and Other Verses*: Lynn. It contains a few *trs.* from the Latin, in addition to original verse. [J. J.]

**Clark, Willis Gaylord**, b. at Otisco, Onondaga County, New York, 1810, d. June 12, 1841. He was sometime editor of the *Philadelphia Gazette*, and contributed to the *Knickerbocker Magazine*. His poetical writings were published in 1846. His hymn:—

We have met in peace together, was written for the 8th Anniversary of the American Sunday School Union, 1832. It is unknown to the English collections. [F. M. B.]

**Clarke, James Freeman, D.D.**, is a grandson of James Freeman (q. v.), from whom he was named. He was b. at Hanover, New Hampshire, April 4, 1810, and graduated at Harvard College, in Arts, in 1829, and in Divinity, 1833. Receiving ordination as a Unitarian Minister, he was Pastor at Louisville, Kentucky, from 1833 to 1840; of the Church of the Disciples, Boston, from 1841 to 1850; and also from 1853. Dr. Freeman

for some time edited, whilst at Louisville, *The Western Messenger*, and is the author of *Orthodoxy, its Truths and Errors*, 1846; *The Christian Doctrine of Forgiveness*, 1852; *The Christian Doctrine of Prayer*, 1854, and other works. In 1844 he published the *Hymn Book for the Church of the Disciples*. This he enlarged in 1852. To each edition he contributed five hymns. Of these ten hymns five are found in the *Lyra Sac. Amer.* The best known of Dr. Clarke's hymns are:—

1. **Father, to us Thy children, humbly kneeling.** [*Holy thoughts desired.*] Dr. Clarke says this was manufactured from:—

2. **Infinite Spirit, who art round us ever** [*Holy thoughts desired*], which "was written in Kentucky about 1833, and printed in the *Dial* soon after."

3. **Brother, hast thou wandered far!** [*The Prodigal Son.*] This appeared in his *Disciples' H. Bk.*, 1844, and is somewhat extensively used. It appeared in an abbreviated form as, "Hast thou wasted all the powers?" beginning with st. ii., in *Hys. for the Church of Christ*, Boston, 1855; Beecher's *Plymouth Coll.*, 1855, and subsequently in others in G. Britain and America. The next three are also in one or two English collections.

4. **To Thee, O God, in heaven.** [*Holy Baptism.*] 1844.

5. **To Him who children blessed.** [*Holy Baptism.*] 1844.

6. **Dear Friend, whose presence in the house.** [*Christ's presence desired.*] 1855. The beauty and value of this last hymn have been partly, and deserve to be more fully, recognized. It is found in *Lyra Sac. Amer.*, which also has the following on "The Protestant Reformation":—

7. **For all Thy gifts we praise Thee, Lord.** This hymn was sung at the collation given by the Unitarians of New York and Brooklyn to the Members of the Convention assembled in the former city, Oct. 22, 1845. As originally written it contained 8 st.; the last two are omitted from both *Lyra Sac. Amer.* and Putnam's *Singers and Songs of the Liberal Faith*. [F. M. B.]

**Clarke, Samuel Childs, M.A.**, b. Jan. 6, 1821, and educated at Queen's College and St. Mary Hall, Oxford, graduating B.A., 1844, and M.A. 1846. On taking Holy Orders he became successively Curate of Thorverton, and of Dawlish, Devon; Vicar of St. Thomas-by-Launceston, and Head Master of the Launceston Grammar School, and Vicar of Thorverton, 1875; and Hon. Sec. of the Exeter Board of Education. Mr. Clarke has pub. some educational works: *Thoughts in Verse from a Village Churchman's Note Book*, 1848, and *Servises of Song for Christmas, Passiontide, Ascension, Harvest* (S. P. C. K. catalogue), Advent, Eastertide, Missionary, Flower, and Children's Services. These Services of Song have been sanctioned for use in churches by the Bishops of Exeter and Salisbury. Mr. Clarke's hymns include:—

1. **All hail, all hail to the natal day.** *Christmas.* Contributed to the *Parish Church Hymnal*.

2. **Framer of the light.** *Morning.* In the *Parish CA. Hyl.*, and Mrs. Brock's *Children's H. Bk.*, 1841.

3. **Great Giver of all good, to Thee again.** *Harvest.* This is the best known of our author's hymns. It was first printed in the *Musical Tunes*, 1861, with music by Barby. In 1868 it was included in the *Appendix to*

the S. P. C. K. *Ps. and Hys.*, in 1872 in the *Hymnary*, and again in many other collections.

4. In all Thou didst while here on earth. *St. Thomas*. In Mrs. Brock's *Children's H. Bk.*, 1881.

5. In humble adoration. *Laying of the Foundation-stone of a Church*. In Harland's *Suppl. to Ch. Psalter and Hymnal*, 1876.

6. Jesus, on this blessed morn. Christmas. In the *Parish Ch. Hyl.*

7. Lord, most holy. God most mighty. For travellers and absent ones. In the *Home H. Bk.*, 1885, by H. P. Hawkins.

8. Lord of the new creation. Sunday Morning. In the *Parish Ch. Hyl.*

9. Now a new year opens. The New Year. In Mrs. Brock's *Children's H. Bk.*, 1881, and one or two American collections.

10. O dark and dreary day. Good Friday. In *Suppl. to Harland's Ch. Hyl.*; Mrs. Brock's *Children's H. Bk.*

11. O Lord, it is a joyful thing. Evening. In the *Parish Ch. Hyl.*, &c.

12. O Thou who dwellest in eternity. Festival. In *Suppl. to Harland's Ch. Hyl.*, 1876.

13. Once more the sheaves are gathered. Harvest. In *Suppl. to Harland's Ch. Hyl.*, the author's *Harvest-tide Service of Song*, &c., 1876.

14. Thou who through shades of night. Evening. In the *Parish Ch. Hyl.*, &c.

In addition to these hymns, most of those given in Mr. Clarke's *Services of Song* are his composition, as are also the 19 in his *Services for Children*. Lond., Pitman, N.D. Some of these are initialled "S. C. C." Taken as a whole these hymns are a good addition to the common store for Special Occasions, and should be consulted by hymn-book compilers.

[J. J.]

**Clarum decus jejunii.** *St. Gregory the Great*. [Lent.] The oldest form of this hymn is in two mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 52; Harl. 2961 f. 238 b), and from a ms. of the 11th cent. at Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 65. It is also given in various editions of *St. Gregory's Works*; in *Migne*, tom. 178, col. 849; *Daniel*, i., No. 148; *Mone*, No. 71; *Hymn. Sarieb.*, 1851; *Card. Newman's Hymni Ecclesiae*, 1838 and 1845, and others. The use of the hymn in England was extensive. It is found in the *Sarum*, *York*, *Canterbury*, *Worcester*, and other English Brevs.

Translations in C. U. :—

1. The shining glory of the fast, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, with the signature "P. C. E."

2. Good it is to keep the fast, by Sir H. W. Baker, written for *H. A. & M.*, 1875.

3. From heaven, in glorious beauty shown. In the *Antiphoner and Grail*, 1880, and from thence into the *Hymner*, 1882, No. 49.

Translations not in C. U. :—

1. Fast's honour bright from Heaven come down. *W. J. Copeland*. 1848.

2. High token of the fast of Lent. *W. J. Blew*. 1852-55.

3. What honour hath the fast of Lent. *J. D. Chambers*. 1857.

4. That fasting serves a holy end. *J. W. Hewett*. 1859.

5. Depths of love with power divine. *Morgan*. 1880.

[J. J.]

**Claudius, Matthias**, s. of Matthias Claudius, Lutheran pastor at Reinfeld in Holstein (near Lübeck), was b. at Reinfeld, Aug. 15, 1740. An ancestor, who died as a Lutheran pastor in 1586, had Latinized his name, Claus Paulsen, to *Claudius Pauli*, and his descendants had adopted Claudius as their surname. Claudius entered the University of Jena, in 1759, as a student of theology, but

being troubled with an affection of the chest, and finding little attraction in the Rationalism of Jena, he turned his attention to law and languages. After a short visit to Copenhagen, as private secretary to a Danish count, he joined in 1768 the staff of the Hamburg News Agency (*Adress-Comptoirnachrichten*). Removing to Wandsbeck, near Hamburg, he undertook in 1771 the editing of the literary portion of the *Wandsbecker Bote*, and contributed a number of his poems to the *Göttingen Musen-Almanach*. In 1776 he was appointed one of the Commissioners of Agriculture and Manufactures of Hesse-Darmstadt, and in 1777 editor of the official Hesse-Darmstadt newspaper, which he conducted in the same spirit as his *Wandsbeck Bote*. At Darmstadt he became acquainted with Goethe (then living near by at Frankfurt), and with a circle of freethinking philosophers. During a severe illness in 1777, he realized, however, the spiritual emptiness of the life at Darmstadt; the buried seeds sown in his youth sprang up; and he once more became in faith as a little child. Renouncing position and income, he returned to Wandsbeck to re-edit the *Bote*, which he conducted in a distinctively Christian spirit. In 1788 he was appointed by the Crown Prince of Denmark auditor of the Schleswig-Holstein Bank at Altona, but continued to reside at Wandsbeck till 1813, when he was forced by the war to flee, and was unable to return till May, 1814. The next year he removed to the house of his eldest daughter in Hamburg, and d. there Jan. 21, 1815 (*Koch*, vi. 417-429; *Allg. Deutsche Biog.*, iv. 279-281). His fugitive pieces appeared in two parts as *Asmus omnia sua secum portans; oder sämtliche Werke des Wandsbecker Boten*, Wandsbeck and Hamburg, 1774 pt. iii. 1777, iv. 1782, v. 1789, vi. 1797, vii. 1802, viii. 1812). While much of his poetry was distinctively Christian in its spirit, and many of his pieces might rank as popular sacred songs, yet he wrote no hymns designed for use in Church. Three pieces have, however, passed into the German hymn-books, all of which have been tr. into English, viz. :—

i. Das Grab ist leer, das Grab ist leer. [Easter.] 1st pub. in pt. viii., 1812, as above, p. 121, in 10 st. Tr. as "The grave is empty now, its prey," by *Dr. H. Mills*, 1859, printed in *Schaff's Christ in Song*, 1870.

ii. Der Mond ist aufgegangen. [Evening.] His finest hymn, conceived in a child-like, popular spirit—a companion to the more famous hymn, "Nun ruhen alle Wälder" (q. v.). According to tradition it was composed during his residence at Darmstadt, 1768, while walking on the so-called Schnempelweg, a foot-path leading by the river-side up to the Odenwald. 1st pub. in *J. H. Voss's Musen-Almanach*, Hamburg, 1779, p. 184, and then in pt. iv., 1782, as above, p. 57, in 7 st. of 6 l. Included as No. 452 in the *Oldenburg G. B.*, 1791, as No. 570 in the *Württemberg G. B.*, 1842, and No. 509 in the *Unc. L. S.*, 1851. The only tr. in C. U. is :—

The silent moon is risen, good and full, as No. 322, in the *Ohio Luth. Hymnal*, 1880.

Other tra. are :—

(1) "The fair moon hath ascended," in the *British Magazine*, Nov. 1837, p. 518. (2) "The moon on high



is beaming," by H. J. Buckoll, 1842, p. 106. (3) "The moon hath risen on high," by Miss Winkworth, 1855, p. 229 (1876, p. 231). (4) "The moon up heaven is going," by J. D. Burns, in *Family Treasury*, 1860, p. 92, repeated in his *Memoir*, 1869, p. 269. (5) "The moon is upwards climbing," by Miss Marington, 1863, p. 124. (6) "The moon is up in splendour," by E. Massie, 1866, p. 115. (7) "The moon hath risen clear," in Alice Lucas's *Poems from German Poets*, 1876, p. 12. (8) "The moon is up and beaming," in Mrs. A. W. Johns's *Original Poems and Trs.*, 1882, p. 61.

iii. Im Anfang war's auf Erden. [Harvest.] 1st pub. in pt. iv., 1782, as above, p. 42, in 17 st. of 4 l., and chorus (see also G. W. Fink's *Musikalischer Hausschatz der Deutschen*, Altona, 1860, No. 77). It occurs in a sketch entitled, *Paul Erdmann's Fest*. The neighbours are represented as coming to Paul's house and there singing this so-called "Peasants' Song," the last four sts. of which specially relate to the occasion; the stanzas being sung as a solo, and all joining in the chorus. It can hardly be called a hymn, though it has passed into a few German hymnals principally for use in school. Beginning, "Auf! lasset Gott uns loben," 10 sts. were included as No. 482 in the *Oldenburg G. B.*, 1791. In T. Fliedner's *Liederbuch*, Kaiserswerth, 1842, No. 95 begins with st. vii., "Was nah ist und was ferne." The form most popular is that beginning with st. iii., "Wir pfügen und wir streuen," as in Dr. Wichern's *Unsere Lieder*, Hamburg, 1844, No. 55, and other collections. The sts. of the original which most nearly answer to the English versions are:—

iii.	Wir pfügen und wir streuen Den Samen auf das Land; Doch Wachstum und Gedeihen Steht nicht in unser Hand. Alle gute Gabe Kömmt oben her, von Gott, Vom schönen blauen Himmel herab.	Der Strohalm und die Sterne, Der Sperling und das Meer.
ix.	Er, Er macht Sonnenaufgehen, Er stellt des Mondes Lauf, Er lässt die Winde wehen, Er thut den Himmel auf.	
x.	Er schenkt uns Vieh und Freude, Er macht uns frisch und roth, Er giebt den Kühen Weide, Und unsern Kindern Brodt.	
xiii.	Darum, so woll'n wir loben, Und loben immer dar Den grossen Geber oben. Er ist! und er ist gar!	
v.	Der sendet Thau und Regen, Und Sonn- und Mondenschein; Der wickelt Gottes Seegen Gar art und künstlich ein.	
vii.	Was nah ist und was ferne, Von Gott kömmt alles her!	

The popular if somewhat bolsterous tune usually set to this hymn (as in *H. A. & M.*) is by J. A. P. Schulz. The melody given in 1782 is said there to be Italian, and is not suited to the chorus popular in England.

#### Translations in C. U. :—

1. We plough the fields and scatter, by Miss J. M. Campbell, contributed to the Rev. C. S. Bere's *Garland of Songs*, Lond., 1861, p. 61 (later eds. p. 27). A free rendering in 3 st. of 8 l., with chorus, entitled, "Thanksgiving for the Harvest." Since its reception into the Appendix to *H. A. & M.*, 1868 (No. 360, ed. 1875, No. 383), it has passed into numerous hymnals in G. Brit. and America. In Thring's *Coll.*, 1882, No. 609, st. iv., "Our souls, Blest Saviour, gather," is an original st. by Rev. H. Downton, added to supply some distinctly Christian expressions to the hymn, and 1st pub. in the *Record* newspaper in 1875.

2. We plough the fertile meadows. Of this tr. there are two forms greatly differing, both ascribed to Dr. S. F. Smith, but whether either form is really by him we have failed to ascertain. What seems to be the original form, in 6 st. of

4 l. and chorus, is found in the *Meth. Free Ch. S. S. Hys.*; Curwen's *New Child's Own H. Bk.*, &c. The other form, in 3 st. of 8 l. and chorus, is in Allon's *Supp. Hys.*; *N. Cong.*, &c.

3. We plough the ground, we sow the seed, in 4 st. of 8 l. with chorus, without name of tr., is No. 215 in G. S. Jellicoe's *Coll.*, 1867. [J. M.]

Clausnitzer, Tobias, b. at Thum, near Annaberg, in Saxony, probably on Feb. 5, 1619. After studying at various Universities, and finally at Leipzig (where he graduated M.A. in 1643), he was appointed, in 1644, chaplain to a Swedish regiment. In that capacity he preached the thanksgiving sermon in St. Thomas's Church, Leipzig, on "Reminiscere" Sunday, 1645 (ii. Sunday in Lent) on the accession of Christina as Queen of Sweden: as also the thanksgiving sermon at the field service held by command of General Wrangel, at Weiden, in the Upper Palatine, on January 1, 1649, after the conclusion of the Peace of Westphalia. In 1649 he was appointed first pastor at Weiden, and remained there (being also appointed later a member of the Consistory, and inspector of the district,) till his death, on May 7, 1684 (*Koch*, iii. 354, 355; *Allg. Deutsche Biog.*, iv. 297; *Bode*, p. 53; as from Pastor Kliukhardt, Thum). Three hymns by him are known as follows:—

i. Jesu dein betrübtes Leiden. [*Passiontide*.] 1st pub. in his *Passions-Blume*, Nürnberg, 1662, a volume containing 12 sermons on the Passion of our Lord. The hymn appears at p. 17, in 7 st. of 6 l. entitled, "Clausnitzer's Passion-Hymn which may be sung with each Meditation." This form is No. 496 in Burg's *G. B.*, Breslau, 1746. This hymn has passed into English through a recast, probably by Gensch von Breitenau, beginning, "Herr Jesu, deine Angst und Pein," in 6 st. of 7 l. 1st pub. in the *Vollständiges G. B.*, Plöen, 1875, No. 41, repeated as No. 101 in the *Une. L. S.*, 1851. The only tr. in C. U. is:—

Lord Jesu! may Thy grief and pain, a good tr. of st. i., iii., vi., by A. T. Russell, as No. 84 in his *Ps. and Hys.*, 1851.

ii. Liebster Jesu wir sind hier, Dich und Dein Wort anzuhören. [*Public Worship*.] 1st pub. in the *Altdorffisches Gesang-Büchlein*, 1663, No. 20, in 3 st. of 6 l., as a Sunday Hymn for use before Sermon. It appeared with Clausnitzer's name in the *Nürnberg G. B.*, 1676, No. 891, and has since come into universal use. In the *Berlin G. L. S.*, ed. 1864, No. 1062. Tr. as:—

1. Gracious Jesu! in Thy name, a good and full tr. by A. T. Russell, as No. 82 in the *Dalston Hospital H. Bk.*, 1848. Included as No. 454 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed. 1864, No. 56, considerably altered with st. i. l. 4, iii. ll. 1-4, from Miss Winkworth, and a doxology added).

2. Gracious Jesu! we are here, a recast of his 1848 tr., made by A. T. Russell for his *Ps. & Hys.*, 1851, No. 19.

3. Saviour, in Thy house of prayer, a good and full tr. as No. 13 in J. F. Thrupp's *Ps. & Hys.*, 1853, repeated in Maurice's *Coll.*, 1861, No. 634. In Kennedy, 1863, No. 1251, altered and beginning, "Saviour, to Thy house of prayer."

4. Blessed Jesus, at Thy word, a full and good tr. by Miss Winkworth in her *Lyra Ger.*, 2nd

Series, 1858, p. 68, repeated in her *C. B. for England*, 1863, No. 12. Included in the Eng. Presb. *Ps. & Hys.*, 1867, and others; and in America in the Pennsylvania *Luth. Ch. Bk.*, 1868; *Evang. Hymnal*, N. Y., 1880, and others.

5. Dear Lord, to hear Thee and Thy word, a good tr. by Mrs. L. C. Smith; included as No. 50 in Dr. Stevenson's *H. for Ch. & Home*, 1873.

**Trs. not in C. U.:—**

(1) "Dearest Jesu! we are here, Thee to hear," by J. C. Jacobi (1720, p. 32; 1722, p. 43; 1732, p. 72, alt.). In the *Moravian H. Bk.*, 1789, No. 12 (1849, No. 3), recast by C. J. Latrobe. (2) "Dearest Jesu, we are here, for to hear," as No. 432 in pt. I. of the *Moravian H. Bk.*, 1754. (3) "Here in Thy presence we appear," by J. Swertner, as No. 10 in the *Moravian H. Bk.*, 1789 (1849, No. 9). (4) "Blessed Jesus, we are here," by Miss Manning, 1863, p. 148. (5) "Precious Jesus! here are we," in the *British Herald*, Nov. 1866, p. 360, repeated in Reid's *Praise Bk.*, 1872, No. 419. (6) "Dear Redeemer, we are here," by N. L. Frothingham, 1870, p. 204.

iii. *Wir glauben all an einen Gott, Vater, Sohn und heiligen Geist.* [*Trinity Sunday.*] 1st appeared in the Culmbach-Bayreuth *G. B.*, 1668, p. 132, with the initials "C. A. D." With Clausnitzer's name it was included as No. 572 in the Nürnberg *G. B.*, 1676, in 3 st. of 6 l. In the Bavarian *G. B.*, 1854. Tr. as:—

1. We all believe in One true God, Father, Son and Holy Ghost, in full by Miss Winkworth in her *C. B. for England*, 1863, No. 75, and thence as No. 118 in the American *Meth. Epis. Hymnal*, 1878, and the *Evang. Assoc. H. Bk.*, 1882, No. 64.

2. One true God we all confess, by E. Cronenwett, as No. 209 in the Ohio *Luth. Hymnal*, 1880.

[J. M.]

**Cleft are the rocks, the earth doth quake.** [*Good Friday.*] This hymn is sometimes attributed to Bp. Heber, but in error. It appeared in his posthumous *Hymns, &c.*, 1827, pp. 64-5, in 7 st. of 5 l., and as "Anon." Two centos therefrom have come into C. U.:—

1. "Cleft are the rocks," &c., in Alford's *Ps. and Hys.*, 1844, and his *Year of Praise*, 1867. This is composed of st. I., II., IV., VII.

2. "Despised is the Man of grief," in Dr. Martineau's *Hymns, &c.*, 1840; and his *Hys. of P. and Prayer*, 1872, being st. III., V., and VI. considerably altered.

These centos are usually ascribed to "C. Dawson," but upon what authority we cannot determine.

[J. J.]

**Clemens, Titus Flavius (Clemens Alexandrinus), St. Clement of Alexandria**, was b. possibly at Athens (although on this point there is no certain information) about A.D. 170. His full name, Titus Flavius Clemens, is given by Eusebius (*H. E.*, vi. 13) and Photius (*Cod.* 111), but of his parentage there is no record. Studious, and anxious to satisfy his mind on the highest subjects, he is said to have been a Stoic and Eclectic, and a seeker after truth amongst Greek, Assyrian, Egyptian, and Jewish teachers. He himself enumerates six teachers of eminence under whom he studied the "true tradition of the blessed doctrine of the holy apostles." At Alexandria he came under the teaching of Pantænus, and embraced Christianity, Pantænus being at the time the master of the Catechetical School in that city. On the retirement of Pantænus from the school for missionary work, Clement became its head, cir. 190, and retained the position to 203. His pupils were numerous, and some of them

of note, including Origen, and Alexander, afterwards Bp. of Jerusalem. Driven from Alexandria by the persecution under Severus (202-203), he wandered forth, it is not known whither. The last notice we have of him in history is in a letter of congratulation by his old pupil, Alexander, then Bp. of Cappadocia, to the Church of Antioch, on the appointment of Asclepias to the bishopric of that city. This letter, dated 211, seems to have been conveyed to Antioch by Clement. Beyond this nothing is known, either concerning his subsequent life or death, although the latter is sometimes dated A.D. 220.

The works of Clement are ten in all. Of these, the only work with which we have to do is *The Tutor*, ὁ Παδαγωγός, in three books. The first book describes the Tutor, who is the Word Himself, the children whom He trains (Christian men and women), and his method of instruction. The second book contains general instructions as to daily life in eating, drinking, furniture, sleep, &c.; and the third, after an inquiry into the nature of true beauty, goes on to condemn extravagance in dress, &c., both in men and women. Appended to this work, in the printed editions, are two poems; the first, "A Hymn of the Saviour" ("Ὕμνος τοῦ Σωτῆρος Χριστοῦ"), and the second, an address "To the Tutor" ("Εἰς τὸν Παδαγωγόν"). The first, beginning, Στοιχίον πάλων ἀδάων, is attributed to Clement in those MSS. in which it is found; but it is supposed by some to be of an earlier date: the second is generally regarded as by a later hand (see *Greek Hymnody*, § III. For list of MSS. in which "The Tutor" is given, and for fuller details of Clement see *Dict. of Christian Biog.*, pp. 589-597).

The "Hymn of the Saviour," the earliest known Christian hymn, has been tr. into English as follows:—

Στοιχίον πάλων ἀδάων. The earliest tr. is "Shepherd of tender youth." This is by Dr. H. M. Dexter (q. v.). It was written in 1846, first pub. in *The Congregationalist* [of which Dexter was editor], Dec. 21, 1849, and is in extensive use in the United States. In Gt. Britain it is also given in several collections, including the *N. Cong.*, 1859; *Bap. Ps. & Hys.*, 1858; the R. T. Society's *Coll.*, &c.

There are also trs. not in C. U., viz.: (1) "Bride of colts untamed," by Dr. W. L. Alexander, in the *Ante-Nicene Christ. Lib.*, vol. IV. p. 313; see also p. 348. (2) "Bride of colts untaught," by Dr. H. Bonar, in *The Sunday at Home*, 1874, p. 11. (3) Another tr. is by the Rev. A. W. Chatfield, in his *Songs and Hys. of the Earliest Greek Christian Poets*, 1876. Mr. Chatfield, following the *Anth. Graeca (Cr. Christ.)*, 1871, p. 37, begins with the eleventh line: βασιλεὺς ἀνών, λόγος πάντοτε ἀνών. "O Thou, the King of Saints, all-conquering Word." His tr. extends to 40 lines. [J. J.]

**Clephane, Elizabeth Cecilia**, third daughter of Andrew Clephane, Sheriff of Fife, was b. at Edinburgh, June 18, 1830, and d. at Bridgend House, near Melrose, Feb. 19, 1869. Her hymns appeared, almost all for the first time, in the *Family Treasury*, under the general title of *Breathings on the Border*. In publishing the first of these in the *Treasury*, the late Rev. W. Arnot, of Edinburgh, then editor, thus introduced them:—

"These lines express the experiences, the hopes, and the longings of a young Christian lately released. Written on the very edge of this life, with the better land fully in the view of faith, they seem to us footstep prints on the sands of Time, where these sands touch the ocean of Eternity. These footprints of one whom the Good Shepherd led through the wilderness into rest, may, with God's blessing, contribute to comfort and direct succeeding pilgrims."

The hymns, together with their dates, are:—

1. Beneath the cross of Jesus. *F. Pres.*, 1872, p. 398.
2. Dim eyes for ever closed. *F. Pres.*, 1872, p. 398.

3. Who climbeth up too high. *F. Pres.*, 1872, p. 552.
  4. Into His summer garden. *F. Pres.*, 1873, p. 245.
  5. From my dwelling midst the dead. *F. Pres.*, 1873, p. 365.
  6. The day is drawing nearly done. *F. Pres.*, 1873, p. 399.
  7. Life-light waneth to an end. *F. Pres.*, 1874, p. 595.
  8. There were ninety and nine that safely lay. *F. Pres.*, 1874, p. 595.
- Of these Nos. 1 and 8 are in C. U. [J. M.]

**Cleveland, Benjamin.** Probably a Baptist, but known only by his *Hymns on Different Spiritual Subjects, in Two Parts*, whereof the 4th ed. appeared in Norwich, Connecticut, 1792. He is the author of:—

*O could I find from day to day.* [*Longing for Christ.*] This was preserved from oblivion by the *Hartford Sel.*, 1799, and is now in general use as altered and abridged to 4 st. by Nettleton, in his *Village Hymns*, 1824, No. 145. What is supposed to be the original text of the first four stanzas is found in Dr. Hatfield's *Church H. Bk.*, 1872, No. 876. [F. M. B.]

**Cleveland, Charles Dexter, LL.D.**, b. at Salem, Mass., Dec. 3, 1802, and graduated at Dartmouth, 1827. Professor of Latin and Greek in Dickinson Coll., Pennsylvania, 1830, and of Latin in the University of New York, 1832. In 1834 he opened a seminary for young ladies in Philadelphia. He d. Aug. 18, 1869.

In 1850 he published *A Compendium of English Literature*; in 1858, another of *American Literature*; and in 1861, a third of *Classical Literature*, in addition to other works. His *Lyra Sacra Americana*, 1864, widely known in England, and from which many hymns have been introduced into the English hymnals, is inadequate and wholly uncritical, but it is better than Rider's *Lyra Americana*, 1865 (which was reprinted in substance by the R. I. S., Lon., 1865), and the Biographical sketches appended to it have some value. [F. M. B.]

**Clifford, C. L.**, a nom de plume of Mrs. Van Alstyne (q. v.).

**Cling to the Crucified.** *H. Bonar.* [*Abiding in Christ.*] Contributed to his *Bible H. Bk.*, 1845, No. 268, in 2 st. of 12 l., and based upon 1. John ii. 28, "Abide in Him." It was repeated in his *Hym. of Faith & Hope*, 1857, and in several hymn-books, including the *H. Comp.*, &c. In the *N. Cong.* and *Allon's Suppl. Hym.* it is altered to "Abide in Him, abide."

**Cling to the Mighty One.** *H. Bennett.* [*Trust in Jesus.*] This hymn is usually dated 1864. It was given as No. 3 in his *Hymns*, by *H. B.*, 1867, in 3 st. of 8 l. It is found in several collections in G. Britain and America, as in *Snepp's S. of G. & G.*, 1872; *Hym. & S. of Praise*, N. Y. 1874, and others.

**Clothed in majesty sublime.** *Joanna Baillie.* [*Ps. xciii.*] This appeared in her *Fugitive Verses*, 1840, in 5 st. of 4 l., as "Thoughts taken from the 93rd Psalm." In this form it is not in C. U., but as "Arrayed in majesty divine," it is sometimes found.

From the preface to her *Fugitive Verses*, we learn that she contributed to a proposed revision of the *Scottish Ps. and Paraphs.* three hymns which she has headed, "For the Scotch Kirk." This revision never took place. Joanna Baillie was the daughter of a Scotch minister; b. at Bothwell, 1762, and d. at Hampstead, 1851. Her poetical pieces, including *Plays*, &c., are well known. [W. T. B.]

**Clyne, Norval, M.A.**, s. of the late Captain John Clyne, of the Royal Scots Regiment,

was b. at Ballycastle, Ireland, Feb. 21, 1817, studied and graduated M.A. at the University of Aberdeen (Marischal College), and in 1846 became a member of the Society of Advocates in Aberdeen. He is the author of *Ballads from Scottish History*, 1863, &c. He was appointed one of the Aberdeen members of the Committee which compiled the *Draft Hymnal for the Scottish Church*, 1857, and contributed to it two hymns, viz., "Chief Shepherd of the chosen fold," and "Jesu! Heaven's eternal King," which he afterwards included in the *Aberdeen Hymnal*, of which he was the compiler (see *Scottish Hymnody*, vi. 7). Thence they have passed into various collections. A Christmas carol by him, "The blasts of chill December sound," originally pub. in *The Scottish Witness*, has been included, as No. 64, in the Rev. R. R. Chope's *Carols for use in Church*, 1875. [J. M.]

**Cobbe, Frances Power**, daughter of Charles Cobbe, D.L., of Newbridge House, Co. Dublin, was b. Dec. 4, 1822. She has written extensively on various subjects. The most important of her publications are:—

- (1) *Essay on Intuitive Morals*; (2) *Religious Duty*; (3) *Broken Lights*, 1864; (4) *Idolies of Women*; and others. She also edited the *Works of Theodore Parker*, in 12 vols.

Miss Cobbe has written only a few poems. Two of these were included in her *Italica; Brief Notes on Politics, People, and Places in Italy* in 1864 (1864), and a third in a Birthday Address to Lord Shaftesbury. Her hymn, "God draws a cloud over each gleaming morn" (*Rest in the Lord*), was written in 1859, in reply to some verses by an acquaintance, which were of a sad and despairing tendency. It has passed into several collections, including Horder's *Congregational Hym.*, 1884, and others. [W. G. H.]

**Cobbin, Ingram, M.A.**, b. Dec., 1777, and educated for the Congregational Ministry at Hoxton Coll. Entering the ministry in 1802, he was successively pastor of congregations at Banbury, at Holloway, at Putney, and at Crediton. He was also for some time Secretary of the Home Miss. Society. He d. at Camberwell, March 10, 1851. His publications were numerous, including *Scripture Parables in Verse*, 1818; *The Village Hymn Book*, 1820; and a tr. of Caesar Malan's *Hymns* (see *French Hymnody*), 1825. He also contributed the following hymns to the *Bap. New Sel.*, 1828:—

1. As blows the wind, and in its flight. *Regeneration.*
2. Before the Almighty power began. *Sovereign's race.*
3. If tis sweet to mingle where. *Prayer Meeting.*
4. Lord! there is a throne of grace. *Prayer.*
5. Lord! to Thy bounteous care we owe. *Harvest.*

Of these hymns, Nos. 3 and 4 are in the most extensive use, and are given in several modern collections, specially amongst the Baptists. [J. J.]

**Coeliste organum hodie sonuit in terrâ.** [*Christmas.*] This Sequence is of unknown authorship and date. *Mone*, No. 388, quotes this hymn from a 12th cent. ms. at Graz, and holds that it is by a French writer. *Morel* quotes it from the ms. collection of Brander, 1507 (St. Gall ms., No. 546), where it is called a sequence, "patris alicujus S. Galli conven-

tus." It is found in two 14th cent. mss. in the *Brit. Mus.* (Lansdown, 432, f. 12 b; Caligula A. xiv. f. 44 b), &c. Every line of the Sequence ends in a. In the English Uses a curious but not uncommon diversity prevails. These may be gathered from their reprints, the *Sarum Missal*, Burntisland, 1861; the *York Missal*, Surtees Soc., 1872; and the *Hereford Missal*, 1874. *Tr.* as:—

**Hark, the heavens' sweet melody**, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 134. It was republished in the translator's *Things New & Old*, 1884. Another *tr.* is, "This day celestial melody," by Pearson, 1868. [J. M.]

**Coelestis ales nuntiat.** *Jean Baptiste de Santeuil.* [Annunciation.] 1st pub. in his *Hymni Sacri et Nori*, 1689, p. 2, and again in the same, 1698, p. 87, in 5 st. of 4 l. In 1736 it was included in the revised *Paris Brev.* Also reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **The angel spake** [spoke] the word, by E. Caswall—his quoted opening line being, "Supernus ales nuntiat,"—in his *Lyra Catholica*, 1849, p. 267; and again in his *Hymns*, &c., 1873, p. 170. This is given in the *Appendix* to the *H. Noted*, and in the *St. John's Hymnal* (Aberdeen), &c.

2. **Hail blessed morn, when forth from heaven**, by W. Cooke, made for the *Hymnary*, 1872, and given with the signature "A. C. C."

*Translations not in C. U.:—*

1. The herald light from Heav'n on golden wing. *I. Williams.* 1839.
2. The swift-winged herald from on high. *J. D. Chambers*, ii. 1866. [J. J.]

**Coelestis aula panditur.** *Jean Baptiste de Santeuil.* [Virgins.] Given in the *Cluniae Brev.*, 1686, p. lxx., and in his *Hymni Sacri et Nori*, 1689, p. 217, and 1698, p. 254, for "Sanctis Virginibus." In the revised *Paris Brev.*, 1736, it was appointed for Virgins, not being Martyrs. The text is also given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

**Open is the starry hall**, by I. Williams, 1st in the *British Magazine*, 1835, vol. viii., p. 518, and again in his *Hys. from the Paris Brev.*, 1839, p. 321. It has passed into *Hys. & Intros.*, 1852; *Kennedy*, 1863; the *Hymnary*, 1872; the *Altar Hymnal*, 1884, &c.

*Translation not in C. U.:—*

The palace gates of Heaven expand. *J. D. Chambers*, ii. 1866. [J. J.]

**Coelestis aulae principes.** *Jean Baptiste de Santeuil.* [Apostles.] In the *Cluniae Brev.*, 1686, p. l., and in his *Hymni Sacri et Nori*, 1689, p. 189, and ed. 1698, p. 235, in 6 st. of 4 l. In 1736 it was given in the revised *Paris Brev.*, as the hymn for the "Common of Apostles at Lauds." It is also in the *Lyons* and other French Breviaries. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and *Chandler's Hys. of the Prim. Church*, 1837, No. 87. [W. A. S.]

*Translations in C. U.:—*

1. **Ye captains of a heavenly host**, by I. Williams, in his *Hys. tr. from the Paris Brev.*, 1839, p. 274, and thence into the *App.* to the *H. Noted*.
2. **Captains of the saintly band**, by Sir H. W. Baker, in *H. A. & M.*, 1861; and in *Kennedy*, 1863.

3. **The leaders of the Church of Christ**, by G. Phillimore, in the *Parish H. Bk.*, 1863, in 5 double stanzas of 4 l., the last two being original. This was repeated in the 2nd ed., 1874, and in the *S. P. C. K. Church Hys.*, 1871.

4. **Ye princes of the courts on high**, by J. D. Chambers, in pt. ii., p. 4, of his *Lauda Syon*, 1866. The hymn, "Princes of the court on high," was adapted from this *tr.* by the Editors of the *Hymnary*, 1872, No. 388.

*Translation not in C. U.:—*

Hail, princes of the host of heaven. *J. Chandler.* 1887. [J. J.]

**Coelestis formam gloriae.** [Transfiguration.] This hymn, of unknown authorship, is in the *Sarum Brev.* (Venice, 1495, Estiva, pt. ii. f. 174), for the Transfiguration. *Mone*, No. 65, gives it from a ms. of the 15th cent., together with a few notes. *Daniel*, iv. p. 279, repeats this text without the notes. It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and *Biggs's Annotated H. A. & M.*, 1867, p. 245. *Tr.* as:—

1. **A type of those bright rays on high**, by J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. In 1861 this is altered to "O wondrous type, O vision fair," by the compilers of *H. A. & M.*, No. 202. This was repeated in full in *Kennedy*, 1863; and, abbreviated, in the *Irvingite Hys. for the Churches*, 1864, but omitted from the *H. A. & M.*, 1875. The original *tr.* was repeated in the *Hymner*, 1882.

2. **The shadow of the glory which one day.** By C. S. Calverley, written for and 1st pub. in the *Hymnary*, 1872, No. 367.

*Translations not in C. U.:—*

1. The shape for Whose bright vision. *W. J. Blen.* 1852.
2. O glorious scene, and passing fair. *J. D. Chambers.* 1867. [J. J.]

**Coelestis O Jerusalem.** [All Saints.] This hymn is usually given as from the revised *Paris Brev.*, 1736. It is not in that edition, but was added, for the Vigil of All Saints Day at Lauds (together with "Pugnate, Christi milites," the hymn at Matins for the same festival), in later editions. It is also found in the *Meaux Brev.*, 1834, and is given in 6 st. of 4 l. in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in *Biggs's Annotated H. A. & M.*, 1867, p. 212. Its author is unknown. [W. A. S.]

*Translations in C. U.:—*

1. **O heavenly Jerusalem**, by I. Williams, pub. in his *Hys. tr. from the Paris Brev.*, 1839, p. 258. This *tr.*, with slight alterations, was given in *Moxley's Hymnal*, 1852; *H. A. & M.*, 1861-75; the *People's H.*, 1867; *Spurgeon's O. O. H. Bk.*; and (in two forms, each opening with the above first line) in the Roman Catholic *Hys. for the Year*, N.D., No. 50. In addition to these it is given in an altered form as, "O heavenly Queen, High Salem," in *Blew's Ch. H. & Tune Book*, 1852; as, "O heavenly Jerusalem, city," &c., in the *Salisbury H. Bk.*, 1857; and as, "Jerusalem the heavenly," in the *Hymnary*, 1872.

2. **Jerusalem the holy**, by W. E. Green. Written for and pub. in *A Book of Church Hys.*, Lond., 1864, No. 246.

*Translation not in C. U.:—*

Jerusalem, the city. *Anon.* in the *Stilling Magazine*, 1867. [J. J.]



**Coeli Deus sanctissime.** [Wednesday.]

This hymn is sometimes ascribed to St. Ambrose, but on insufficient authority. It is found in two forms, the first what is usually received as the original, and the second the revised text in the *Roman Breviary*, 1632. Both texts are given in *Daniel*, i., No. 52; and the first in *Mone*, No. 277, who notes the oldest form of the hymn from a ms. of the 8th cent. in the Town Library at Trier. The first form is in the *Mozarabic*, *York*, *Sarum*, and many other Breviaries, both English and continental, but the Roman form is only in that Brev. It is found in three mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 19; Jul. A. vi. f. 27; Harl. 2961, f. 223); in a ms. of the 9th cent. at St. Gall, No. 20; and also printed from an 11th cent. ms. at Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851. See also *Migne*, tom. xvii.; and *Wackernagel*, i., No. 93. [W. A. S.]

In annotating the *trs.* it will be necessary to take the two forms of the hymn:—

i. *The Textus Receptus.*

## Translation in C. U.:—

O God, Whose hand doth spread the sky, by J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, in 5 st. of 4 l., and the *Hymner*, 1852.

## Translations not in C. U.:—

1. O Thou most Holy God of heaven. *Hope*. 1844.
2. Most Holy God, the Lord of heaven. *J. D. Chambers*. 1867.

ii. *The Roman Breviary Text.*

## Translations in C. U.:—

1. All Holy God on high, by W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 33, in 5 st. of 4 l. This text is repeated in *St. John's Hymnal* (Aberdeen), 1870, No. 99.

2. Lord of eternal purity, by E. Caswall, in his *Lyra Catholica*, 1849, p. 24, and again in his *Hymns*, &c., 1873, p. 15, in 5 st. of 4 l. This *tr.* is in several hymnals, including the *People's*, *Martineau*, and others. In the *Hymnary*, 1872, it is altered to, "Most Holy God, enthroned on high," and in the *Roman Catholic Hys. for the Year*, to "O Lord of perfect purity."

## Translations not in C. U.:—

1. Thrice Holy Sovereign of the sky. *Bp. Mont*. 1837.
2. Holiest God, who reign'st on high. *Hymn. Anglican*. 1844.
3. All Holy Sovereign of the sky. *R. Campbell*. 1850.
4. O God, Who thron'd in the holy height. *Card. Newman*, in his *Verses*, &c., 1853-68. This is altered in *W. J. Blew's Church H. & Tune Book*, 1852-55, to "O God, most holy, and most high."
5. O God of heaven, most holy Thou. *J. Wallace*. 1874. [J. J.]

**Coelitus Joseph deus.** [St. Joseph.]

This hymn for the Feast of St. Joseph, the husband of the B. V. M., which has been added to the *Roman Breviary* since 1632, is of unknown authorship. In addition to being in that Office, *Daniel* has reprinted it, iv. p. 256. *Tr.* as:—

*Joseph, our certain hope below*, by E. Caswall, in his *Masque of Mary*, 1858, in 5 st. of 4 l., and thence into his *Hymns*, &c., 1873, p. 74. This *tr.* is in use in *Roman Catholic hymnals* for *Schools* and *Missions*.

## Translation not in C. U.:—

1. O Joseph, glory of the heavenly choir. *J. Wallace*. 1874. [J. J.]

**Coelo datur quiescere.** *Jean Baptiste de Santeuil*. [St. Barnabas.] Given in the *Cluniac Brev.*, 1686, p. 970; and in his *Hymni Sacri et Novi*, 1689, p. 53, and again in 1698, p. 103, in 6 st. of 4 l. In 1736 it was included in the revised *Paris Brev.*, and appointed as the hymn at Matins for the Feast of St. Barnabas. It is also in the *Lyons* and other French Breviaries. The text from the *Paris Brev.* as given in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865, has st. vii. and viii. from another source. *Tr.* as:—

1. Crowned with immortal jubilee, by I. Williams, from the *Paris Brev.* text, 1st pub. in the *British Magazine*, June, 1836 (vol. ix. p. 627, with the Latin), and again in his *Hys. tr. from the Paris Brev.*, 1839, p. 205. In 1841 it was included in the *Child's Christian Year*.

2. Thou, Barnabas, hast won repose, by R. F. Littledale, from the *Paris Brev.*, written for and pub. in the *People's H.*, 1867.

3. To Barnabas, Thy servant blest, by Harriet M. Chester, from the *Paris Brev.*, contributed to the *Hymnary*, 1872, and signed "H. M. C."

## Translation not in C. U.:—

To Thee, O Barnabas, is given. *J. D. Chambers*. 1866. [J. J.]

**Coelo quos eadem gloria consecrat.** *Jean Baptiste de Santeuil*. [All Saints.] Given in the *Cluniac Brev.*, 1686, p. 1097, and in his *Hymni Sacri et Novi*, 1689, p. 161, and again, 1698, p. 212, in 7 st. of 4 l. In 1736 it was given, unaltered, in the revised *Paris Brev.* as the hymn for the 1st and 2nd Vespers of the Feast of all Saints. It is also in other French Breviaries, and in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Saints whom in heaven one glory doth await, by F. Pott, and pub. in his *Hymns*, &c., 1861, and in the *Hymnary*, 1872.

## Translation not in C. U.:—

Ye that are now in heavenly glory one. *I. Williams*. 1834-9. [J. J.]

**Coelos ascendit hodie.** [Ascension.] This hymn, of unknown date and authorship, is given by Dr. Neale (*Med. Hymns*. 1851-67), as "apparently of the twelfth century." The text is in *Daniel*, i., No. 492, in 12 lines with "Alleluia" as a refrain to each. It has been *tr.* by Dr. Neale, in *Mediaeval Hys.*, 1851-63, as "To-day, above the sky He soared," and this is repeated in *Dr. Schaff's Christ in Song*, 1870. J. W. Hewett has also rendered it into English as "The King of glory, Christ most High," in his *Verses by a Country Curate*, 1859, and the *Lyra Messianica*, 1864. These *trs.* are not in C. U. It has also been rendered into English through the German, "Gen Himmel."

*Gen Himmel aufgefahen ist.* A *tr.* in 6 st. of 2 l., with Alleluia, appeared in B. Gesius's *Geistliche Deutsche Lieder*, Frankfurt a. Oder, 1601, folio 45, with the Latin. *Tr.* as "The King of glory, Christ the Lord," by E. Massie, 1867, p. 219. [J. M.]

**Coffin, Charles**, b. at Buzancy (Ardennes) in 1676, d. 1749, was principal of the college at Beauvais, 1712 (succeeding the historian Rollin), and rector of the University of Paris, 1718. He pub. in 1727 some of his

Latin poems, for which he was already noted, and in 1736 the bulk of his hymns appeared in the *Paris Breviary* of that year. In the same year he published them as *Hymni Sacri Auctore Carolo Coffin*, and in 1755 a complete ed. of his *Works* was issued in 2 vols. To his *Hymni Sacri* is prefixed an interesting preface. The whole plan of his hymns, and of the *Paris Breviary* which he so largely influenced, comes out in his words.

"In his porro scribendis Hymnis non tam poetico indulgendum spiritui, quam nitore et pietate consulendum esse existimavi. Pleraque igitur, argumentis convenientia e purissimis Scripturae Sacrae fontibus deprompta quae Monetae Ecclesiae cantui numeris alligarem."

His hymns are described by a French critic as having less brilliancy than those of Sanctuël (q.v.), but more simplicity and unction. They number 100 in the edition of 1736. Translations into English by J. Chandler, I. Williams and others, are noted under their respective Latin first lines. [W. T. B.]

**Coffin, Robert Aston**, D.D., b. at Brighton in 1819, and educated at Harrow, and at Christ Church, Oxford. In 1843 he became Vicar of St. Mary Magdalene's, Oxford; but in 1845 he resigned and joined the Church of Rome. In 1855 he became Rector of the R. C. Church of St. Mary's, Clapham; and in 1882 the R. C. Bishop of Southwark. He d. at Teignmouth, April 6, 1885. In 1863 he pub. :—

*Hymns and Verses on Spiritual Subjects; being The Sacred Poetry of St. Alphonsus Maria Liguori*. . . . . Translated from the Italian, and edited by Robert A. Coffin, Priest of the Congregation of the Most Holy Redeemer. Lond., Burns & Lambert. One or two of these *trs.* previously appeared in a small collection which he edited: *Hymns for the Confraternity of the Holy Family, Jesus, Mary, and Joseph*. Lond., Imprimatur, Dec. 21, 1856.

Some of these *trs.* are in C. U. in Roman Catholic hymn-books for schools and missions. [J. J.]

**Cole, Charles**, b. May 20, 1783, at Wellow, in Somersetshire, d. 1813. In early life was a clothweaver; joined the Baptist church at Bradford, Wilts, and in 1758 began to preach at Whitechurch, Hants. In the year following he became pastor of the Baptist church there, a position he maintained with honour and usefulness for fifty years. He d. Dec. 3, 1813.

He pub. "A Three-fold Alphabet of New Hymns. I. On the Public Ministry of the Word. II. On Baptism. III. On the Lord's Supper. To which is added a Supplicatory Supplement. Lon., 1792." The title, "Three-fold Alphabet," was given from the fact that the hymns in each of the first three sections are arranged alphabetically, every letter being represented with the exception of X. The total number of hymns, including the Supplement, is 104. These hymns are sober and scriptural in sentiment, but prosaic in style. Several are found in the older collections as *Denham, Gadaby*, and others; but they have almost died out of use. [W. R. S.]

**Coleridge, Hartley**, eldest s. of S. T. Coleridge, b. 1796, d. 1849, is known to hymnody through some pieces published in his (posthumous) *Poems by Hartley Coleridge, with Memoir by his Brother*, Lond., 1851, including "Be not afraid to pray: to pray is right" (*Prayer*); and "In holy books we read how God hath spoken" (*Voice of God in Nature*).

**Coleridge, Samuel Taylor**, was b. at St. Mary Ottery, Devonshire, 1772, educated at Christ's Hospital, London, and Jesus College, Cambridge, and d. in 1834. His *Child's Prayer at Evening*, "Ere on my bed my limbs I lay," in Martineau's *Hymns*, 1840 and 1873, is dated 1808.

**Coles, Vincent Stuckey Stratton**, s. of Rev. James Stratton Coles, b. at Shepton Beauchamp, March 27, 1845, and educated at Balliol College, Oxford, graduating B.A. 1868, and M.A. 1872. On taking Holy Orders in 1869, he became Curate of Wantage. In 1872 he was preferred as Rector of Shepton-Beauchamp, Somerset, and in 1884 Librarian of the Pusey Library, Oxford. Mr. Coles has contributed the following hymns to *H. A. & M.*, and the *S. P. C. K. Church Hys.*

1. *Lord, in whose eternal counsels. For guidance and growth in holiness.* It was 1st printed as a leaflet, written for E. C. U. Festival, c. 1870; and then included, after revision, in *S. P. C. K. Church Hys.*, 1871.

2. *Most Holy Father, bending low. Lent. No. 45 in the Eucharistic Hymnal, 1877.*

3. *O Lamb of God, whose love divine. Martyrs (Virgins).* Given in the Appendix to *H. A. & M.*, 1868.

4. *O Shepherd of the sheep. Martyrs (Bishop).* Also given in the Appendix to *H. A. & M.*, 1868.

5. *We pray Thee, heavenly Father. Preparation for Holy Communion.* Originally written for a Communicants' class, it was included in *S. P. C. K. Church Hys.*, 1871, and in the revised *H. A. & M.*, 1875.

6. *Lord, I cannot seek Thee. Spiritual Communion.* Contributed to *Lyra Eucharistica*, 1863, and repeated in the *Churchman's Altar Manual*, 1882. [J. J.]

**Colesworthy, Daniel C.**, a printer, editor, and bookseller, was b. at Portland, Maine, in 1810, and is now (1885) resident in Boston. He has pub. several volumes of verse, including *Sabbath School Hymns*, 1833; *Opening Buds*, 1838; *The Year*, 1873; and *School is Out*, 1876. Of his hymns the following are the best known :—

1. *A little word in kindness spoken. Kindness.* This appeared in his paper, *The Portland Tribune*, Sept. 25, 1841.

2. *While we lowly bow before Thee. Close of Service.* Included in E. Nason's *Cong. H. Bk.*, 1857, and thence has passed into several collections of later date, including *Songs for the Sanctuary*, N. Y., 1865-72; *Laudes Domini*, N. Y., 1884, and others.

Mr. Colesworthy is a member of the Congregational body. [F. M. B.]

**Collaudemus Magdalene.** [*St. Mary Magdalene.*] This is a hymn of unknown authorship, and probably of English origin, 15 st. and a doxology. It is given in a 14th cent. *Sarum Brev.* in the *British Mus.* (ms. Reg. 2, A. xiv., f. 214 ff.) for the Feast of St. Mary Magdalene, in three parts: viz. :—1. "Collaudemus Magdalene." i.-v. and dox.: *Vespers*. 2. "Aestimavit ortolanum," vi.-x. and dox.: *Nocturns*. 3. "O Maria non flere." xii.-xv. and dox.: *Lauds*. In *Daniel*, i., No. 439, it is given in full as one hymn from the *Sarum Brev.* (See also Carl. Newman's *Hymni Ecclesiae*, 1838 and 1845), the text is repeated from the *Sarum Brev.* The first part of the hymn (i.-iv. and dox.) is found as "Pange lingua Magdalene," in the *Works* of St. Bernardine of Siena (d. 1444, canonized 1450), *Sermon* 46. *Mone*, Nos. 1053,

36, 58, 59, gives the "Pange lingua" text, together with readings from mss. of the 14th and 15th centuries. *Daniel*, iv. p. 245, compared *Mone's* text with his own, and adds readings from the *Aberdeen Brer.* [W. A. S.]

In tracing out the tra. of this hymn we follow the *Breviary* divisions, viz.:—

#### i. *Ad Vesperas.*

*Collaudemus Magdalenae.* A tr. of this part altered from a tr. by G. Moultrie from his *Essays of S. Dorothea*, 1870, p. 78, was given in the *Antiphoner & Grail*, 1880; and again in the *Hymner*, 1882, No. 119, as "Sing we now the praise of Mary." Another tr. beginning, "Holy Magdalene praising," by J. D. Chambers, is in his *Lauds Syon*, pt. ii. 1866, p. 88, but this is not in C. U.

#### ii. *Ad Nocturnum.*

*Aestimavit artolanum.* Dr. Neale's tr. of this part of the hymn, on its appearance in the 2nd ed. of his *Medieval Hys.*, 1863, was prefaced with these words:—

"The very elegant hymn, *Pange lingua Magdalene*, of English origin, is in the *Sarum Breviary*, divided into three, for Vespers, Matins, and Lauds. I translated it for the *Hymnal Noted*, but it was thought too complex for popular use. The Lauds hymn was accidentally kept, the other translations lost. It is in the *Clewer* edition of *The Day Hours*."

Dr. Neale's tr. is, "As the gardener, Him addressing," and is given in the *Hymner*, 1882, No. 120, and others.

#### iii. *Ad Laudes.*

*O Maria noli flere.* This is given in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882, No. 121, as "Weep not, Mary, weep no longer." It is altered from a tr. by G. Moultrie. In these two works a tr. of the complete hymn may thus be found. [J. J.]

#### Translations not in C. U.:—

1. Sing we now of Mary's trial, joy and sorrow let us tell. G. Moultrie, in his *Exposuils of St. Dorothea*, 1870.
2. Sing we now with praiseful voices. D. T. Morgan, 1871-83.

#### Collects in Verse. [Prayer, Book of Common.]

**Collett, William Lloyd, M.A.**, was b. at Little Ilford, Essex, and graduated at Queen's College, Oxford, in 1842. On taking Holy Orders he held several appointments until 1855, when he was preferred to the Vicarage of St. Stephen's, Hammersmith. Mr. Collett compiled the *Appendix* added to the *Coke and Denton Hymnal*, for use in St. Stephen's Church, 1855, and contributed to that *Hymnal* in 1855 his *Ascensiontide* hymn, "Hail, triumphant King of Glory," No. 153, in 3 st. of 8 l. [J. J.]

**Collins, Henry, M.A.**, educated at Oxford, where he graduated about 1854. He was ordained to the Ministry of the Church of England, but in Nov., 1857, he entered the Roman communion, becoming a member of the *Cistercian Order* in 1860. Author of *Life of the Rev. Father Gentili, &c.*, 1861; *The Spirit and Mission of the Cistercian Order*, 1866,

&c. His hymns, were pub. by him before leaving the Church of England, in his *Hymns for Missions*, 1854, first pub. at Leeds, and then by Shrimpton of Oxford, and Masters of London. It contains 37 hymns, of which two only were by him:—"Jesu, meek and lowly" (*Passiontide*), and "Jesu, my Lord, my God, my all." (*Love of Jesus desired*.) These hymns are in extensive use. [J. J.]

**Collins, S. A.**, the wife of an American Baptist Minister, is the author of several hymns and temperance songs, including "Jesus, gracious One, calleth now to thee" (*Invitation*), in I. D. Sankey's *Sac. & Solos*, No. 2, 1881.

**Collyer, William Bengo, D.D.**, b. at Blackheath, April 14, 1782, educated at Homerton College, where, when 16 years old, he was enrolled as a student for the ministry. At 22 he began his ministry at Peckham; on Dec. 17, 1801, ordained pastor of a small church consisting of ten communicants. From 1814 to 1828 he was also pastor of a Church meeting in *Salter's Hall*. On June 17, 1817, a new chapel was opened for him at Peckham. There, from the time of his settlement in 1801, he laboured with great success and honour until Dec. 11, 1853, on which day he preached for the last time. He d. Jan. 8, 1854.

Dr. Collyer was eminent in his day as an eloquent Evangelical preacher, when formalism in worship, and Arianism in doctrine, prevailed. He was a man of amiable disposition, polished manners, and Christian courtesy; popular with rich and poor alike. He was the author of a series of lectures on *Divine Revelation*, in seven volumes: *Scripture Facts, Prophecies, Miracles, Parables, Doctrines, Duties, Comparisons*. Dr. Collyer compiled a hymn-book with the title, *Hymns partly collected and partly original, designed as a supplement to Dr. Watts's Psalms and Hymns*, 1812. It was intended at first for the use of his own congregation only, and was to include many hymns composed by himself, to be sung after sermons which he had preached to them, but he was led to alter the plan. It comprises 979 hymns, 6 choruses, and 4 doxologies, arranged in groups according to their authors, and not subjects. Of this number 57 were written by Dr. Collyer, and are for the most part short descriptive or didactic poems, religious or moral essays in verse, and not hymns addressed to the Creator and Redeemer. Some of them are devoid of Christian truth, and are poems of nature or of sentiment. Some of them were written during the hard and sorrowful times of the wars of Bonaparte, and relate to famine and national calamity. Several were prepared for the public meetings of missionary and benevolent societies, which had their origin in his time. He also pub. *Services suited to the Solemnization of Matrimony, Baptism, &c.*, 1837, which contained 29 of his hymns, &c.; *Hymns for Israel, a Tribute of Love for God's Ancient People*, 1840 (41 hymns). In Dr. Lefschütz's *Original Hymns*, 1843, there are also 39 of his compositions. Many of his pieces appeared in the *Evangelical Magazine*, and were also appended to his numerous published *Sermons*. A few of his hymns are still in C. U., including, "Another fleeting day is gone"; "Assembled at Thy great command"; "O Jesu, in this solemn hour"; "O Thou, the helpless orphan's hope"; "Return, O wanderer, return," and the fine cento, "Great God, what do I see and hear."

[F. J. F.]

**Colver, Nathaniel, D.D.**, an eminent preacher and abolitionist, b. at Orwell, Vermont, 1794, and entered the Baptist Ministry in 1836, becoming successively Pastor at Boston, Detroit, Cincinnati, and Chicago. After the war, in 1865, he founded the Colver Institute at Richmond, Virginia. He d. Sept. 25, 1870. In 1848 he contributed 17 hymns to *Banvard's Christian Melodist*, Boston, U.S. Of these the best known are:—"Come, Lord,

in mercy come again," *Lent*; and "Weep for the lost! thy Saviour wept" (*Sympathy*), as in the *Bap. Praises Bk.*, N.Y., 1871, &c. [F. M. B.]

**Come, all ye chosen saints of God.** *J. Hart.* [*Passion Week.*] The following account of the origin of this hymn is given in the author's "Experience," which accompanies his *Hymns*:—

"The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden, as I know not well how to describe. I was lost in wonder and adoration, and the impression it made was too deep, I believe, ever to be obliterated. I shall say no more of this, but only remark that notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost; and, I believe, he that knows most knows but very little. It was upon this I made the first part of hymn 1, 'On the Passion,' which, however, I afterwards mutilated and altered."

The hymn was pub. in his *Hys. composed on Various Subjects*, 1759, in 2 parts of 24 st. in all. As given in modern collections, as in Spurgeon's *O. O. H. Bk.*, it is a cento from the original with variations in the text. [J. J.]

**Come, and hear the grand old story.** *H. Bonar.* [*Life of Christ.*] This is the first of 9 lines which introduce a hymn of 17 st. of 4 l. beginning, "Christ the Father, Son Eternal," 1st pub. in his *Hys. of Faith and Hope*, 2nd series, 1864. The hymn, in an abbreviated form, is given in *N. Hall's Christ Church Hyl.*, 1876, and others. [J. J.]

**Come, and let us sweetly join.** *C. Wesley.* [*Church Gatherings.*] This poem of 22 double stanzas, divided into five parts, was given in Pt. ii. of *J. & C. Wesley's Hys. & S. Poems*, 1740, and headed "The Love Feast." The five parts were subsequently used as separate hymns, as follows:—

1. **Come, and let us sweetly join.** This was given in the *Wes. H. Bk.*, 1780, No. 505, and has been repeated in most collections of the Methodist body.

2. **Come, Thou High and Lofty One.** This was included in Toplady's *Ps. and Hys.*, 1776, and in the *Wes. H. Bk.*, 1780, No. 506 (ed. 1875, No. 520), and has passed into various collections. From it the centos (1) "Jesus, we the promise claim"; sometimes, "Jesus, we Thy promise claim," was given in Bickersteth's *Christ. Psalms*, 1833; and is found in modern hymnals, including Snapp's *S. of G. & G.*, 1872; and (2) "In the midst do Thou appear," as in Dr. Martineau's *Hymns*, &c., 1840, and his *Hys. of P. & P.*, 1873.

3. **Let us join, 'tis God commands.** This is No. 507 in the *Wes. H. Bk.*, 1780, and No. 521 in the revised ed., 1875. It has also passed into other collections, as the *Bap. Hymnal*, 1879, &c.

4. **Partners of a glorious hope.** No. 508 in the *Wes. H. Bk.*, 1780, and 522 in the revised ed. 1875, and other collections.

5. **Father, hail, by all adored.** No. 509 in the *Wes. H. Bk.*, 1780, and 523, 1875.

In addition to the above there are three centos in C. U. all beginning, "Come, and let us sweetly join," and each being distinct in itself. These are (1) *Leeds H. Bk.*, 1853, No. 738; (2) *N. Cong. Suppl.*, 1869; and (3) *Kennedy*, 1863. The original texts of all these parts and centos are in the *Wes. H. Bk.* as above, and the *P. Works*, 1868-72, vol. i. p. 350. [J. J.]

**Come away to the skies.** *C. Wesley.* [*Birthday.*] Written on the anniversary of the birth of his wife, Oct. 12, 1755, and 1st pub. in his *Hys. for Families*, 1767, No. 165, in 8 st. of 6 l. *P. Works*, 1868-72, vol. vii. p. 198. In 1780 it was included in the *Wes. H. Bk.* as No. 478, and has been retained in all subsequent editions of that collection. It is also given in other collections of the Methodist body, and in a few American Hymnals. [J. J.]

**Come, blessed Spirit, Source of light.** *B. Beddome.* [*Holy Spirit.*] This hymn is given in his *Sermons*, 1816, vol. iv., and in his (posthumous) *Hymns*, 1817, No. 136, in 4 st. of 4 l., and in each instance it is undated. It is found in extensive use in American hymn-books in two forms; 1st the original, as in Dr. Hatfield's *Church H. Bk.*, 1872 (where it is dated 1770); and 2nd changed from L.M. to S.M. in the *Meth. Episco. Hymns*, 1849, "Come, Spirit, source of light."

[W. T. B.]

**Come, children, hail the Prince of Peace.** [*Praise to Christ.*] An anonymous hymn in 5 st. of 4 l. not traced beyond the *S. S. H. Bk.*, Phila., 1820, i., No. 162, and the *Silver St. S. Scholar's Companion* (7th ed.), 1821. From the time of its insertion, in 1843, in *Bateman's Sacred Melodies for Children*, it has been growing in favour both in England and America. In the latter it is sometimes found, as in the *Baltimore S. S. H. Bk.*, 1843, as "Come, let us praise the Prince of Peace," the order of the sts. being changed and the hymn altered. It is an imitation of "All hail the power of Jesus' Name." [J. J.]

**Come, children, join the angelic [heavenly] throng.** [*Praise to Christ.*] An imitation by an unknown writer of "All hail the power of Jesus' name," given in the *Leeds S. S. H. Bk.*, 1862, and in the *Leeds S. S. U. H. Bk.*, 1864; and also as "Come, children, join the heavenly throng," in the *Silver Street S. S. Companion*, 1880, in 4 st. of 4 l. [J. J.]

**Come, children, join to sing.** *C. H. Bateman.* [*Praise to Christ.*] 1st pub. in his *Sacred Melodies for Children*, 1843, No. 4, in 5 st. of 5 l. and the refrain; again in later editions, and in his *Children's Hymnal*, 1872. It is given in several collections in G. Britain and Canada, and is one of the most popular of the author's hymns. [J. J.]

**Come, dearest Lord, descend and dwell.** *I. Watts.* [*Whitsuntide.*] Given in the enlarged ed. of his *Hys. and S. Songs*, 1709, Bk. i., No. 135, in 3 st. of 4 l. In 1753 G. Whitefield included it in his *Coll.* This was followed by R. Conyers in his *Coll.*, 1774, and others, until its use has become extensive both in G. Britain and America. In many cases, especially in America, the term "dearest," so objectionable to many, is changed to, "Come, gracious Lord," &c. [J. J.]

**Come, desire of nations, come; Hasten, Lord, &c.** *C. Wesley.* [*Second Advent.*] Written as one of the *Hymns Occasioned by the Earthquake*, March 8, 1750, and 1st pub. in a tract bearing that title during the same year.



The unusual visitation of the earthquake created a great sensation in London and the neighbourhood, and the excitement of the people did much to set forth the calm faith, and to bring out the sterling worth of the Wesleys. The feelings of both were embodied in the hymns which C. Wesley wrote on the occasion. This particular hymn was included in J. Wesley's *Select Hymns with Tunes annexed*, 1761, and other works, and in the *Wes. H. Bk.* as one of the "Additional Hymns," circ. 1800. It is retained in the new ed., 1875, and is found in several collections in G. Britain and America. Orig. text in *P. Works*, 1868-72, vol. vi. p. 48. [J. J.]

**Come, Divine Immanuel, come.** C. Wesley. [*Missions.*] "Written at the Land's End," and pub. in *Hys. and S. Poems*, 1749, vol. ii., No. 208, in 6 st. of 4 l. (*P. Works*, 1868-72, vol. v. p. 133). In 1753, G. Whitefield included it in his *Coll.*, No. 37, but it failed to gain popularity and is seldom found in modern collections. In the *Amer. Hys. and Songs of Praise*, N. Y., 1874, it is given in an altered form. [J. J.]

**Come, every pious heart.** S. Stennett. [*Praise to Christ.*] Appeared in *A Collection of Hys. for the Use of Christians of all Denominations*, Lond. 1782, and again in *Rippon's Selection*, 1787, No. 489, in 6 st. of 6 l., and entitled, "A Song of Praise to Christ." As given in modern collections it is usually composed of st. i., iii.-v., as in the *Bap. Ps. and Hys.*, 1858-80, No. 269, where, however, it is dated 1832 in error. Its use in America is very extensive. In the *Church S. S. H. Bk.*, 1879, it is given as, "Come, every youthful heart," and in a few collections as "Come, ye who love the Lord, And feel His," &c., including Dr. Walker's *Cheltenham Ps. & Hys.*, 1855, and others. [J. J.]

**Come, Father, Son, and Holy Ghost, Honour the means, &c.** C. Wesley. [*Adult Baptism.*] 1st pub. in *Hys. & S. Poems*, 1749, vol. ii., No. 181, in 6 st. of 4 l. (*P. Works*, 1868-72, vol. v. p. 388). In 1780 it was given in the *Wes. H. Bk.*, No. 464, and the revised ed., 1875, No. 476. It is in several collections in G. Britain and America, as the *Sarum*, 1868; the *Amer. Meth. Episco. Hymnal*, 1878, &c. In some American hymn-books, as *Hys. & Songs of Praise*, N. Y. 1874, st. iii., vi., are given slightly altered as "Father, in these reveal Thy Son." [J. J.]

**Come, Father, Son, and Holy Ghost, One God, &c.** C. Wesley. [*For Spiritual Peace.*] 1st pub. in his *Short Hymns*, &c., 1762. In the form in which it was given in the *Wes. H. Bk.* in 1780, No. 243, and continued in later editions, it embodied Nos. 200, 201 and 202 of the *Short Hymns*, these being based on *Numb. vi. 24-26* (*P. Works*, 1868-1872, vol. ix. p. 65). From this cento, No. 661 in *Snepp's S. of G. & G.*, 1872, "Eternal Sun of Righteousness" is taken. It is composed of st. iii.-vi. slightly altered. [J. J.]

**Come, happy children, come and raise.** Dorothy A. Thrupp. [*Child's Song of Praise.*] Appeared in her *Hymns for the Young*, c. 1830 (4th ed. 1836), in 6 st. of 4 l.

In 1848 it appeared again in Dr. Miller's *Ps. & Hys.*, 1848, and others, as, "Come, Christian children, come and raise." This text, with slight alterations, the omission of st. vi., and the passing on of st. ii. (rewritten) to the end as st. v. was repeated in *Church Hymns*, 1871, No. 567. In the *Meth. Free Church S. S. H. Bk.*, 1868, Miss Thrupp's text is again altered as "Come, let the young unite and raise." The original hymn is sometimes said to have appeared in Mrs. H. Mayo's *Set. of Hys.*, &c., 1838, but this is an error. [W. T. B.]

**Come, heavenly love, inspire my song.** Anne Steele. [*Redeeming Love.*] This poem of 39 st. of 4 l. appeared in her *Hys. on Subjects chiefly Devotional*, 1760, vol. i. p. 7 (2nd ed., 1780, vol. i. p. 7), and in Sedgwick's reprint of her *Hymns*, 1863, p. 4. From the poem the following centos are in C. U.:—

1. **Come, heavenly love, inspire my song.** This was given in the *Bristol Coll.* of Ash and Evans, 1769, No. 129; repeated by R. Conyers, in his *Coll.*, 1772, and again by others to modern hymnals. It is composed of st. 1, 2, 3, 7, 8, 37 and 39.

2. **Come, Holy Ghost, inspire our songs.** This was given in the *Uttoreter Sel.*, 1805; and repeated in *Cotterill's Sel.*, 1810-19, and from thence has passed into a few collections in G. Britain and America. It is composed of st. 1, 2, 3, 7, 8, slightly altered from the original, and an added stanza probably by Cotterill.

3. **Come, heavenly Dove, inspire my song.** This is in the *Amer. Evangelical Hyl.*, by Hall and Lasar, N. Y., 1880, st. 1, 2, 3, 8, 32, 33, 37, and 39 being included therein.

4. **Come, Holy Spirit, guide my song.** This is composed of st. i., ii., vii. and xxxvii. slightly altered. It is No. 63 in *Windle's Coll.*

5. **The Saviour, O what endless charms.** This cento in *Snepp's S. of G. & G.*, 1872, No. 174, is composed of st. 2, 3, 8, 37, and 39. [J. J.]

**Come, Holy Ghost, all quickening fire; Come, and my hallowed, &c.** C. Wesley. [*Whitsuntide.*] A "Hymn to God the Sanctifier," 1st pub. in *Hys. & S. Poems*, 1740, p. 45, in 8 st. of 6 l., and again in the *Wes. H. Bk.*, 1780, No. 341 (*P. Works*, 1868-72, vol. i. p. 240). In the *American Meth. Episco. Hymns*, 1849, st. iv., v., vii., viii. are given as "Humble and teachable, and mild." [J. J.]

**Come, Holy Ghost, descend from high.** [*Holy Baptism.*] This cento, in 2 st. of 4 l., appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 99. It is composed of st. i. of C. Wesley's "Come Father, Son, and Holy Ghost, Honour the means," &c., as above, but slightly altered; and st. ii. probably by Toplady. This was repeated in T. Beck's (q. v.) *Hymns*, &c., 1782. In Bickersteth's *Christian Psalms*, 1833, it is given in error as of Beck's composing, and this error is repeated in later collections. [J. J.]

**Come, Holy Ghost, my soul inspire; Spirit of, &c.** R. Mant. [*Whitsuntide.*] Appeared in his *Holidays of the Church*, &c., vol. i., 1828, pp. 317-318, in 6 st. of 4 l. at the close of a Meditation and Collect, which follows an account of the life and work of St. Barnabas. In 1837 it was transferred to his

*Ancient Hys. from the Rom. Brev., &c.*, as one of his "Original Hymns," No. 105, without alteration, and entitled, "Hymn to the Comforter for Faith, Hope, and Charity." It is also included in Bp. Mant's *Ancient Hymns*, &c., 1871. In *Kennedy*, 1863, No. 1180, the hymn, "Holy Ghost, my soul inspire," is this hymn in a slightly altered form. Another arrangement is:—"Holy Spirit, in my [our] breast," which was given in the enlarged ed. of Morrell & How's *Ps. & Hymns*, 1864, No. 119. [J. J.]

**Come, Holy Spirit, come, Let Thy bright beams, &c.** *J. Hart*. [*Whitsuntide*.] Contributed to his *Hys. composed on Various Subjects*, 1759, No. 4, in 9 st. of 4 l., and headed, "To the Holy Ghost." One of the earliest to adopt it was Toplady, in his *Ps. & Hys.*, 1776, No. 237, with alterations which have come down to modern collections. This text is that usually adopted in Ch. of England hymnals. It is easily recognized by st. i., ll. 3, 4, which read:—

"Dispel the sorrow from our minds,  
The darkness from our eyes,"

instead of—

"Dispel the darkness from our minds,  
And open all our eyes,"

as in the original. Most of the American collections follow Toplady's text with slight variations, and abbreviations as in the *Bap. Praise Bk.*, N. Y., 1871; *Songs for the Sanctuary*, N. Y., 1865-72, &c. The abbreviated texts in the *Irish Church Hymnal*, 1873; Dr. Hatfield's *Church H. Bk.*, 1872; *Stowell's Ps. & Hys.*, 1831 and 1877, and others, are from the original. No. 151, in the *Mitre*, 1836, is a cento, st. i., ii. being from this hymn, and iii., iv. from C. Wesley's "Spirit of faith, come down," in each case with alteration. Full orig. text in *Lyra Brit.* 1867, p. 273. [J. J.]

**Come, Holy Spirit, Heavenly Dove, My sinful maladies remove.** *S. Browne*. [*Whitsuntide*.] Few hymns in the English language have been subjected to so many alterations and changes as this, which according to the author's title, concerns "The Soul giving itself up to the Conduct and Influence of the Holy Spirit." An enumeration of all these changes would tend to increase rather than to lessen the complications which surround the various texts in modern hymnals. The most that can be done will be to give the original text, and then to indicate the sources of the important changes in C. U.

1. The hymn appeared in *S. Browne's Hys. & Spiritual Songs*, 1720, Bk. i., No. 131, pp. 173, 174, in 7 st. of 4 l., as follows:—

- "Come, Holy Spirit, heav'nly Dove,  
My sinful maladies remove;  
Be Thou my light, be Thou my guide,  
O'er every thought and step preside.
- "The light of truth to me display,  
That I may know and chuse my way;  
Plant holy fear within mine heart,  
That I from God may ne'er depart.
- "Conduct me safe, conduct me far  
From every sin and hurtful snare;  
Lead me to God, my final rest,  
In His enjoyment to be blest.
- "Lead me to Christ, the living way,  
Nor let me from his pastures stray,  
Lead me to heav'n, the seat of bliss,  
Where pleasure in perfection is.

## COME, HOLY SPIRIT

- "Lead me to holiness, the road  
That I must take to dwell with God;  
Lead to Thy word, that rules must give,  
And sure directions how to live.
- "Lead me to means of grace, where I  
May own my wants, and seek supply;  
Lead to Thyself, the spring from whence  
To fetch all quick'ning influence.
- "Thus I, conducted still by Thee,  
Of God a child beloved shall be;  
Here to His family pertain,  
Hereafter with Him ever reign."

2. In 1769 Ash and Evans pub. in their *Bristol Coll.*, as No. 161, the following version:

- "Come, Holy Spirit, heavenly Dove,  
With light and comfort from above;  
Be Thou our Guardian, Thou our Guide,  
O'er every Thought and Step preside.
- "Conduct us safe, conduct us far  
From every Sin and hurtful Snare;  
Lead to Thy Word that Rules must give,  
And teach us Lessons how to live.
- "The Light of Truth to us display,  
And make us know and choose Thy Way;  
Plant holy Fear in every Heart,  
That we from God may ne'er depart.
- "Lead us to Holiness, the Road,  
That we must take to dwell with God;  
Lead us to Christ, the living Way,  
Nor let us from His pastures stray.
- "Lead us to God, our final Rest,  
In His enjoyment to be blest;  
Lead us to Heaven, the Seat of Bliss,  
Where Pleasure in Perfection is. B."

3. This version was included in Toplady's *Ps. & Hys.*, 2nd ed., edited by Walter Row, 1787, No. 335, with the following alterations:

- St. i., l. 1, "Come gracious Spirit, heavenly Dove,"
- st. ii., l. 3, Lead to Thy word; for that must give.

This version was again repeated with minor changes, including "precepts" for "pastures," in Cotterill's *Scl.*, 1819, and others.

4. The next change of importance came with Hall's *Mitre*, 1836, No. 79, in which the last stanza reads:—

- "Lead us to God, our only rest,  
To be with Him for ever blest;  
Lead us to heaven that we may share,  
Fullness of joy for ever there."

5. In *Mercer*, 1864, this verse is transposed as:—

- "Lead us to heaven, that we may share  
Fullness of joy for ever there;  
Lead us to God, our final rest,  
To be with Him for ever blest."

6. On comparing the texts of modern collections with these details we find that (1) the original is represented in Lord Selborne's *Bk. of Praise Hymnal*, 1867; and Dr. Hatfield's *Church H. Bk.*, N. Y., 1872; (2) the Ash & Evans text as in the *Bap. Ps. & Hys.*, 1858-80, with "gracious" for "holy"; (3) the interwoven text of *Browne, Ash & Evans, Toplady, and Hall*, as in the *H. Comp.*, with "final rest" for "only rest"; (4) the *Browne, Ash & Evans, Toplady, Cotterill, and Mercer* text, Oxford ed. of *Mercer*, No. 228; and, through the same source, the *Hymnary*, 1872, and *H. A. & M.*, 1875, &c. The American collections follow in the same tracks, and are generally reproductions of the English text. Two centos remain to be noticed, that in Thring's *Coll.*, 1882, where st. vi. of the original is rewritten by the editor, and the arrangement, "Come gracious Spirit, gift of love," which is found in the *S. S. Union H. Bk.*, and other collections for children. [J. J.]

**Come, Holy Spirit, Heavenly Dove,**  
**With all Thy, &c.** *I. Watts.* [*Whitsuntide.*] 1st pub. in his *Hys. & S. Songs*, 1707, (ed., 1709, Bk. ii., No. 34, in 5 st. of 4 l.), and entitled, "Breathing after the Holy Spirit: or, Ferency of Devotion desired." The changes which have been made in this hymn are very numerous. About twenty texts are now in C. U., each differing from the other in some detail, and all joining in re-eciting certain expressions in the original. The original reads:

"Come, Holy Spirit, Heav'nly Dove,  
 With all Thy quick'ning pow'rs,  
 Kindle a flame of sacred love  
 In these cold hearts of ours.  
 "Look how we grovel here below,  
 Fond of these trifling toys:  
 Our souls can neither fly nor go  
 To reach eternal joys.  
 "In vain we tune our formal songs,  
 In vain we strive to rise,  
 Hosannas languish on our tongues,  
 And our devotion dies.  
 "Dear Lord! and shall we ever live  
 At this poor dying rate,  
 Our love so faint, so cold to Thee,  
 And Thine to us so great?  
 "Come, Holy Spirit, Heav'nly Dove,  
 With all Thy quick'ning pow'rs,  
 Come, shed abroad a Saviour's love,  
 And that shall kindle ours."

The changes which have been made in this text have been mainly directed against st. ii. and iv. J. Wesley met the difficulty in his *Coll. of Ps. and Hys.*, 1743, by omitting st. ii. and making st. iv., l. 1, to read, "And shall we then for ever live." This text was given in the *Supp. to the Wes. H. Bk.*, 1830; the revised ed., 1875, and others. The reading of st. ii., ll. 3, 4, which has been received with the greatest favour is:—

"Our souls, how heavenly they go  
 To reach eternal joys."

This was given in G. Whitefield's *Coll.*, 1753, No. 99, and repeated by M. Madan, 1760; Toplady, 1776; Bickersteth, 1833, and thus to modern collections. The most acceptable reading of st. iv., l. 1, 2,

"Dear Lord! and shall we ever be  
 In this poor dying state."

was given in Bickersteth's *Christ. Psalmody*, 1833. The numerous minor changes in the text of this hymn we cannot note. The rewritten forms of the text, one by Cotterill, in his *Sel.*, 1819, and the second by Hall or Osler, in the *Mitre*, 1836, are both failures. The American collections vary in their readings in common with those of G. Britain. In its various forms the use of this hymn is extensive. [J. J.]

**Come, Immortal King of Glory.** *T. Olivers.* [*Advent—Judgment.*] One form of this hymn, in 20 st. of 6 l. was pub. by the author as a pamphlet, and printed by Griffith Wright, at Leeds, but undated. A second form in 36 st., with parallel Scripture references, was printed at Bristol, and dated 1763. The two forms were reprinted by D. Sedgwick in his reprint of *Olivers's Hymns*, 1868. Two centos have been compiled from the second form of the hymn as follows:—

1. **Come, Lord Jesus, O come quickly.** This is No. 236 in Snapp's *Songs of G. & U.*, 1872, and is composed of st. 9, 20, 21, 29, 32 and 35.

2. **Lo! He comes with clouds descending! Hark! the trumpet, &c.** This was given in Lord Selborne's *Bk. of Praise*, 1862, and is composed of st. 4, 5, 7, 9, 20, 21, 23, 24, 27, 29, 32, 35.

These centos are usually dated 1757. This date is uncertain with regard to the first form of the hymn, and certainly wrong as applied to the second form, from which they are taken. [See *Lo He comes, &c.*] [W. T. B.]

**Come in, thou blessed of the Lord;**  
**Enter in Jesus, &c.** *T. Kelly.* [*Reception of a Member.*] Appeared in Kelly's *Appz. of original hymns*, added to *A Coll. of Ps. & Hys.*, Dublin, 1802, No. 268, in 5 st. of 4 l., as "Come on, thou blessed," &c. In his *Hys.*, &c., 1804, and later eds., it is changed to "Come in," &c. Of the 5 stanzas, 4 were repeated by Montgomery in his *Christ. Psalmist*, 1825, as an anonymous hymn. It has failed to attain a position in G. Britain, but in America it is given in several hymnals, including *Songs for the Sanctuary*, 1865-72, and others. It is sometimes given as, "Come in, thou blessed of the Lord, O come," &c. [J. J.]

**Come in, thou blessed of the Lord;**  
**Stranger nor foe, &c.** *J. Montgomery.* [*Reception of a Member.*] In the U. S. A. this hymn is dated "July 1, 1834." It was pub. in Conder's *Cong. H. Bk.*, 1836, No. 471, in 6 st. of 4 l., and again in Montgomery's *Original Hymns*, 1853, No. 150. Its popularity is greater in America than in G. Britain. [J. J.]

**Come, kingdom of our God.** *J. Johns.* [*Prayer for the increase of Spiritual Life.*] Contributed to Beard's *Manchester Unitarian Coll.*, 1837, No. 203, in 5 st. of 4 l., and headed, "Prayer for the kingdom of God." In 1840 it was repeated in Dr. Martineau's *Hymns, &c.*, and subsequently in numerous Unitarian and other collections in G. Britain and America. It is sometimes used on behalf of Missions. The fifth stanza, which is the finest in the hymn, is usually omitted in the American collections. Orig. text in Dr. Martineau's *Hymns, &c.*, 1873, and the American *Hys. and Songs of Praise*, N. Y., 1874, with, in the latter, st. v., l. 2, "raise the," for "raise Thy glorious throne." [J. J.]

**Come, labour on! Who dares, &c.** *Jane Borthwick.* [*Labour for Christ.*] This hymn was given in Miss Borthwick's *Thoughts for Thoughtful Hours*, 1859, in 7 st. of 6 l., but in the new ed. of 1863, p. 48, it was rearranged as 7 st. of 5 l., and in this form it has come into C. U. in many hymnals, including *Thring*, the *H. Comp.*, Snapp, &c., and a few American collections. [J. J.]

**Come, let our voices join to raise.** *I. Watts.* [*Ps. xer.*] His L. M. version of the 95th Ps., given in his *Ps. of David, &c.*, 1719, in 7 st. of 4 l., and headed, "Canaan lost thro' Unbelief; or, a Warning to delaying Sinners." Its use in G. Britain is limited. In America it is found in a large number of hymnals. Sometimes, as in the *Church Pastorals*, Boston, 1864, it begins with st. ii., "Come, let our souls address the Lord." [J. J.]

**Come, let us adore the Lord's gracious hand.** *J. Cennick.* [*Morning.*] Appeared in his *Sacred Hymns, &c.*, 1743, Pt. ii., No. 30, in 4 st. of 8 l. In 1753 it was

given as No. 13, in G. Whitefield's *Coll.*, but in this form it is almost unknown to modern hymnals. In some American hymn-books, as Worcester's *Ps. and Hys.*, 1834, and *Hys. and Songs of Praise*, N. Y., 1874, st. ii.-iv. are given as "Our Saviour alone, the Lord let us bless." [J. J.]

**Come, let us anew, Our journey pursue.** Roll round, &c. C. Wesley. [*New Year.*] This popular hymn is much used by the Methodists at their Watchnight and Covenant Services, and is widely known in all English-speaking countries. It was 1st pub. as No. 5 of 7 hymns in a penny tract, entitled *Hys. for New Years Day*, MDCCL., and is in 3 st. of 8 l. (*P. Works*, 1868-72, vol. vi. p. 14). In 1760 it was adopted by M. Madan, in 1776, by Toplady, and later on by others in the Church of England; by J. Wesley in the *Wes. H. Bk.*, 1780, No. 45, and by Nonconformists generally. [J. J.]

**Come, let us ascend, My companion and friend.** C. Wesley. [*Christian Fellowship.*] This is No. 231, in vol. ii. of the *Hys. & S. Poems*, 1749, in 8 st. of 6 l. (*P. Works*, 1868-72, vol. v. p. 457). M. Madan gave 6 stanzas in his *Coll.*, 1760; Toplady repeated the same in his *Ps. & Hys.*, 1776, and thus the hymn came into use in the Church of England. With the change in st. iv. l. 3, of "In the city" to "In the palace," it was included in full in the *Wes. H. Bk.*, 1780, No. 486, and is retained in the revised ed., 1875, No. 499. Both this text, and that of Madan, are in C. U. Interesting notes on the spiritual benefits conferred on persons by this hymn, are given in Stevenson's *Meth. H. Bk. Notes*, 1883. [J. J.]

**Come, let us join our cheerful songs.** I. Watts. [*Prmise.*] This is one of the most widely known and highly esteemed of Watts's compositions. It has no special history beyond the fact that it appeared in his *Hys. & S. Songs*, 1707, and the enlarged ed. 1709, Bk. i., No. 62, in 5 st. of 4 l., and was headed "Christ Jesus the Lamb of God, worshipped by all the Creation, Rev. v. 11-13." The most popular form of the hymn is in 4 st., the st. "Let all that dwell above the sky (iv.) being omitted. This text was adopted by Whitefield, 1753; Madan, 1760; De Courcy, 1775; Toplady, 1776, and many others amongst the older compilers, and is retained by far the greater number of modern editors, both in G. Britain and America. The hymn, in whole, or in part, has been rendered into many languages, including one in Latin, "Venite, Sancti, nostra laeta carmina," in Bingham's *Hymno. Christ. Lat.* 1871. [J. J.]

**Come, let us join our friends above.** C. Wesley. [*Communion of Saints.*] 1st pub. in his *Funeral Hymns*, 2nd Series, 1759, No. 1, in 5 st. of 8 l., and entitled, "A Funeral Hymn." Although it was not included in the *Wes. H. Bk.* until the addition of the *Supp.* in 1830, it had been in C. U. outside of Methodism for many years before, and was well known, especially through st. ii.:-

"One family we dwell in Him,  
One church above, beneath,  
Though now divided by the stream,  
The narrow stream of death:

One army of the living God,  
To His command we bow:  
Part of His host have crossed the flood,  
And part are crossing now."

The use of the hymn, either in full or in an abbreviated form, has extended to all English-speaking countries. Orig. text in *P. Works* 1868-72, vol. vi. p. 215; and notes of some interest concerning spiritual benefits derived by many from the hymn, in Stevenson's *Meth. H. Bk. Notes*, 1883, p. 561.

In addition to the use of the original text in its full, or in an abridged form, there are also the following hymns which are derived therefrom:-

1. "The saints on earth and those above." This appeared in the *Appendix* to the 6th ed. of Cotterill's *Sol.* 1815, No. 227; in Montgomery's *Christian Psalmist*, 1825; and in several modern hymn-books. It is composed as follows:-St. i. From I. Watts's *Hys. & S. Songs*, 1709, Bk. ii., No. 152, st. v., which reads:-

"The saints on earth and all the dead  
But one communion make;  
All join in Christ, their living head,  
And of His grace partake."

This is altered to:-

"The saints on earth and those above  
But one communion make:  
Joined to their Lord in bonds of love,  
All of His grace partake."

St. ii.-v. are st. ii., iii., li. 1-4, and v., li. 4-8, of "Come, let us join," &c., slightly altered. In the S.P.C.K. *Church Hys.* the last line of the cento is altered, and in Thring's *Coll.* 1882, the last three lines are by Prebendary Thring.

2. "Let saints below join saints above." This appeared in Murray's *Hymnal*, 1852, No. 127, and is C. Wesley's text partly rewritten, and reduced to 6 st. of 4 l.

3. "Let saints on earth in concert sing." This, as given in *H. A. & M.* in 1861 and 1875, is Murray's arrangement of Wesley's text as above with the omission of st. 1. This is altered in the Harrow School *Hymns*, 1857, to "Let all below in concert sing."

4. "Come, let us join our friends above, whose glory is begun." This, in the Marlborough College *Hys.*, 1869, No. 104, is C. Wesley's text somewhat altered, and with many of the lines transposed.

The combined use of the original and these altered forms of the text is very extensive in all English-speaking countries. [J. J.]

**Come, let us lift our joyful eyes.** I. Watts. [*Christ the Mediator.*] This is No. 108, Bk. ii., of his *Hys. and S. Songs*, 1709, in 6 st. of 4 l., and is entitled, "Access to a throne of grace by a Mediator." In the older collections, as G. Whitefield's, 1753, and others, it was given in full, but in modern hymnals st. ii. and iii. are usually omitted, most editors both in G. Britain and America declining to maintain concerning the Throne of God:-

"Once 'twas a seat of dreadful wrath,  
And shot devouring flame;  
Our God appeared consuming fire,  
And Vengeance was His name."

"Rich were the drops of Jesus' blood,  
That calm'd His frowning face,  
That sprinkled o'er the burning Throne,  
And turned the wrath to grace."

This hymn is sometimes misdated 1719, the date of Watts's *Psalm.* [J. J.]

**Come, let us search our [hearts] ways and try.** I. Watts. [*Truthfulness.*] 1st pub. in his *Sermons*, 1721-24, vol. ii. in 6 st. of 4 l. In this form it is seldom found in any hymn-book, either old or new. It was rewritten as "Come, let us search our hearts and try" (i.-iii. Watts; iv. original), by E. Osler for Hall's *Mitre H. Bk.*, 1833, No. 171. Osler made further alterations in the text for his



*Church and King*, June, 1837, p. 138, where it is appended to an essay on the Church Service for the 4th S. after Trinity. The *Church and King* text is usually followed. It is in *Windle's Coll.*, No. 67 (st. iii., l. 1, *Speak for talk*), the *Harrow Schol Hymns*, 1855-57. [J. J.]

**Come, let us sing the song of songs.** *J. Montgomery.* [*Praise.*] According to the *ms.* this hymn was written in 1841. It was pub. in his *Original Hymns*, 1853, No. 89, in 7 st. of 4 l. Although but little known in G. Britain, it is somewhat extensively used in America. As altered in the *People's H.*, 1867, it has passed into the *Churchman's Altar Manual*, 1882, and others. [J. J.]

**Come, let us to the Lord our God.** *J. Morison.* [*Lent.*] 1st appeared as No. 30 in the *Draft Scottish Trans. and Paraphrases*, 1781, as a version of Hosea, vi. 1-4, in 6 st. of 4 l. Here are the following variations from the public worship ed. issued in that year by the Church of Scotland, and still in use:—

St. iii., l. 4. Rejoicing in his sight.

St. iv., l. 1. Then shall we know His grace and love.

St. iv., l. 2. If him we make our choice.

In the markings by the eldest daughter of W. Cameron (q. v.), it is given as "Morison altered by Logan." It is one of the finest of the *Paraphrases*, and has recently come into extensive use, as in England in the *Hy. Comp.*, 1871-1877; the *Bap. Hymnal*, 1879, &c.; and in America in the *Andover Sabbath H. Bk.*, 1858, and others. Included in full, and unaltered, in *Thring's Coll.*, 1882, No. 274, and the *Free Church H. Bk.*, 1882, No. 48. In the *Irvingite Hymns for the use of the Churches*, 1864, st. iii.-vi. beginning, "Long hath the night of sorrow reigned," are included as No. 13 (ed. 1871, No. 48), and appointed for Advent; and the same as No. 494 in the *American Dutch Reformed H. Bk.*, 1869. Included in two parts, pt. ii. beginning, "Our hearts, if God we seek to know," as No. 62 in *Miss Lee-son's Paraphrases and Hys. for Congregational Singing*, 1853. [J. M.]

**Come, let us use the grace divine.** *C. Wesley.* [*Confirmation.*] 1st pub. in his *Short Hymns*, &c., 1762, vol. ii., No. 1242, in 3 st. of 8 l., and based upon Jer. i. 5 (*P. Works*, 1868-72, vol. x. p. 46). In 1780 it was included in the *Wes. H. Bk.*, No. 518, from whence it has passed into other collections of the Methodist bodies. It was also given by Montgomery in his *Christian Psalmist*, 1825, and is found in some Nonconformist collections. The form in which it is usually given in the Church of England hymnals appeared in Bickersteth's *Christ. Psalmody*, 1833, as, "Come, let us seek the grace of God," as in *Snapp's S. of G. and G.*, 1872. [J. J.]

**Come, let us who in Christ believe.** *C. Wesley.* [*Praise to Christ.*] Appeared in his *Hys. on God's Everlasting Love*, 2nd Series, Lond. 1741, No. 8, in 14 st. of 4 l. In the *Wes. H. Bk.*, 1780, st. i., xii., xiii., xiv. were given as No. 200. This cento has been repeated in various collections in G. Britain and America, and is the received form of the hymn. See *Wes. H. Lk.*, 1875, No. 208, and the *Amer. Meth. Episco. Hymnal*, 1878, No. 28 (*P. Works*, 1868-72, vol. iii. p. 64). [J. J.]

**Come, little children, learn to praise.** [*Praise to God.*] Appeared in R. Hill's *Coll. of Hys. for S. Schools*, 1808, in 6 st. of 4 l. In this form it is unknown to the modern hymnals, but as "Come, children, learn your God to praise," it is given in several, including the *S. S. U. Coll.* and others. Possibly the hymn is by R. Hill, but we have no evidence to that effect. [W. T. B.]

**Come, Lord, and tarry not.** *H. Bonar.* [*Second Advent desired.*] Printed in May, 1846, at the end of one of the *Kelso Tracts*, and again in his *Hys. of Faith and Hope*, 1857. It is in 14 st. of 4 l., with the heading "Come, Lord," and the motto from St. Augustine, "Senuit mundus." Centos, varying in length and construction, but all beginning with st. i., are in extensive use in America. In G. Britain it is less popular. A cento, beginning with st. ii., "Come, Lord; Thy saints for Thee," is also given in *Kennedy*, 1883, No. 22. [J. J.]

**Come, Lord, and warm each languid heart.** *Anne Steele.* [*Joys of Heaven.*] 1st pub. in her *Poems, chiefly Devotional, &c.*, 1760, vol. i. p. 34 (2nd ed., 1780, vol. i. p. 34); and in Sedgwick's reprint of her *Hymns*, 1863, p. 21. In the *Ash & Evans Bristol Coll.*, 1769, 8 sts. were given as No. 402, and were thus introduced into the Nonconformist hymnals. R. Conyers (*Ps. & Hys.*, 2nd ed., 1774, No. 380) and W. Row, through Toplady's *Ps. & Hys.*, 2nd ed., 1787, No. 411, gave other centos to the Church of England. Centos, all beginning with st. i., and usually compiled from one of those collections, are found in a great number of hymnals both in G. Britain and America. [J. J.]

**Come, magnify the Saviour's love.** *E. Osler.* [*Passiontide.*] 1st pub. in *Hall's Mitre*, 1836, No. 95, and again in the author's *Church and King*, March, 1837 (p. 84), where it is given after a prose meditation on "Christ exalted through humiliation and suffering," being the theme for the Sunday next before Easter. From the *Mitre* it has passed into several collections. The *Mitre* text, which differs somewhat from *Church and King*, is generally adopted. [J. J.]

**Come, mild and holy Dove.** *J. Austin.* [*Whitsuntide.*] 1st pub. in 10 st. of 4 l. in his *Devotions in the Ancient Way of Offices*, 1668 (for Lauds for the Holy Ghost) and in the adaptations of the same by Dorrington and Hickey. No. 140 in the *Anglican H. Bk.*, 1868, is a cento from this hymn in 4 st. [W. T. B.]

**Come, my soul, thy suit prepare.** *J. Newton.* [*Prayer.*] Appeared in the *Olney Hymns*, 1779, Book i., No. 31, in 7 st. of 4 l., and in later editions of the same. It was included in some of the older collections, and is still in extensive use in G. Britain and America, sometimes in full, and again in an abbreviated form. Orig. text as above, and in *Lyra Brit.*, 1867. [J. J.]

**Come, O Thou all victorious Lord.** *C. Wesley.* [*Lent.*] Written during a visit to Portland, June, 1746 (see the author's *Journal and Meth. Mag.*, May, 1869), where the occupation of the quarrymen suggested the line of thought and the appeal:—

"Strike with the hammer of Thy word,  
And break these hearts of stone."

It was 1st pub. in *Hys. & S. Poems*, 1749, in 7 st. of 4 l., and headed, "Written before preaching at Portland." In 1780 it was included, with two minor alterations, in the *Wes. H. Bk.*, No. 82, and has been retained in all subsequent editions. From that collection it has passed into many others, in G. Britain and America. Orig. text, *P. Works*, 1868-72, vol. v. p. 124. In *Kennedy*, 1863, No. 354, it appears in a slightly altered form as, "All gracious, all victorious Lord," but its use as thus altered is not extensive. A cento composed of st. iii., v. and iv. slightly altered was also given in the American Unitarian *Hys. for the Ch. of Christ*, Boston, 1853, as, "Give us ourselves and Thee to know." [J. J.]

#### Come, O Thou Traveller unknown.

*C. Wesley.* [*Prayer.*] This poem was 1st pub. in *Hys. & S. Poems*, 1742, in 14 st. of 6 l., and entitled "Wrestling Jacob." It is based on the incident in Jacob's life as recorded in Gen. xxxii. 24-32. Although a poem of great power and finish, it is unsuited to Public Worship. It received the most unqualified praise from I. Watts, who, J. Wesley said, did not scruple to say, "that single poem, *Wrestling Jacob*, was worth all the verses he himself had written" (*Minutes of Conference*, 1788); and J. Montgomery wrote of it as:—

"Among C. Wesley's highest achievements may be recorded, 'Come, O Thou Traveller unknown,' &c., p. 43, in which, with consummate art, he has carried on the action of a lyrical drama; every turn in the conflict with the mysterious Being against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, 'I know Thee, Saviour, Who Thou art.' (*Christ. Psalmist*, 1825. xxiii.-iv.)

Notwithstanding this high commendation, and of it as a poem it is every way worthy, its unsuitability for congregational purposes is strikingly seen in the fact that it is seldom found in any hymnal, either old or new, except those of the Methodist denominations.

In 1780 it was given, with the omission of st. v. and vii. in the *Wes. H. Bk.*, No. 136, in two parts. Pt. ii. being, "Yield to me now, for I am weak." These parts were subsequently (ed. 1797) numbered as separate hymns, and as such are Nos. 140 and 141 in the revised ed., 1875. In the *Hys. for the use of the Meth. Episco. Ch.*, N. Y. 1849, it is broken up into four parts, each being numbered as a separate hymn, as:—"Come, O Thou Traveller unknown"; "Wilt Thou not yet to me reveal"; "Yield to me now, for I am weak"; and "The Sun of Righteousness on me." In their new *Hymnal*, 1878, which has taken the place of the 1849 book, the division, "Wilt Thou," &c., is included in the first, "Come, Thou, &c." There is also a cento from this poem in the *N. Cong.*, No. 1063, beginning, "O Lord, my God, to me reveal." Orig. text in *P. Works*, 1868-72, vol. ii. p. 173. [J. J.]

#### Come on, companions of our way.

*J. Montgomery.* [*Life a Pilgrimage.*] Written for the Sheffield Red Hill S. S. Anniversary and printed on a broadsheet, March, 1829 [M. MS.] in 4 st. of 6 l. In 1853 it was included in his *Original Hymns*, No. 153. It is the Scottish *Evang. Union Hym.*, 1878. [J. J.]

#### Come on, my partners in distress.

*C. Wesley.* [*Heaven anticipated.*] This hymn has interwoven itself into the personal spiritual history of Methodists probably more completely than any other hymn by C. Wesley. The instances given in Stevenson's *Methodist H. Book Notes*, 1883, p. 235, and the Index, although numerous and interesting, but very inadequately represent the hold it has upon the Methodist mind and feeling. Its literary merits also place it high amongst the author's productions. Its history is simple. It appeared in the *Hys. and S. Poems*, 1749, in 8 st. of 6 l.; in M. Madan's *Coll.*, 1760, in 5 st.; and again in the *Wes. H. Bk.*, 1780, with the omission of st. iii., as No. 324. The last form of the text has passed into numerous hymnals in all English-speaking countries. Two centos from the hymn are also in C. U., both commencing with st. ii.:—"Beyond the bounds of time and space." The first is in the *Leeds H. Bk.*, 1853, No. 638, and others, and the second in *Mercer*, Oxford ed. 1864-72, No. 404. Orig. text, *P. Works*, 1868-72, vol. v. p. 168. [J. J.]

#### Come, our indulgent Saviour, come.

*P. Doddridge.* [*Easter.*] 1st pub. in J. Orton's ed. of *Doddridge's Hymns, &c.*, 1755, No. 245, in 5 st. of 4 l., and entitled "The Disciples' Joy at Christ's appearance to them after the Resurrection." It was also given in J. D. Humphreys's ed. of the same, 1839. The form in which it is usually known is, "Come, condescending Saviour, come." This was given in the *Bristol Coll.* of Ash & Evans, 1769, No. 211. It was repeated in Bickersteth's *Christian Psalmody*, 1833, and other collections, and was thus handed down to the modern hymnals. In Dr. Alexander's *Augustine H. Bk.*, 1819-65, st. i., ii., and iv. are given as, "Come, great and gracious Saviour, come"; and in the *Bapt. Hymnal*, 1879, st. iv and v. as, "Enter our hearts, Redeemer blest." [J. J.]

**Come, pure hearts, in sweetest measures.** *R. Campbell.* [*Faiths of Evangelists.*] This is a tr. of a Latin cento. Campbell's original ms. is headed "Psallat chorus corde mundo." Paraphrase upon three stanzas of Adam of St. Victor's two hymns, "De Ss. Evangelistis." The cento is thus composed:—

**St. i. Psallat chorus corde mundo.** "Come, pure hearts, in sweetest measures." This was taken from the text of *Clithlorent*, as in Trench's *Sac. Lat. Poetry*, 1849, and not from the original, which reads, "Plausu chorus lætabundo."

**St. ii. Paradisus his rigatur.** "See the rivers four that gladden," is st. 8 of "Jucundare plebs fidelis," as in *Daniel*, ii. p. 94.

**St. iii. Horum rivo debriatis.** "Here our hearts inebriated," is st. 9 of "Jucundare," &c., as above.

This paraphrase was pub. in his *St. Andrews Hys. & Anthems*, 1850, p. 96. It was repeated with slight alterations in *Ronson's Hys. & Anthems*, 1851, and one or two others, but its use was limited until 1861, when the compilers of *Hys. A. & M.* adopted st. i., ii. from Campbell, and replaced st. iii. with one of their own. In the *Hymnary*, st. i.-iii. are from Campbell, slightly altered, and st. iv. is new. The text of *Laudes Domini*, N. Y., 1884, is from *Hys. A. & M.* Full Latin texts are:

in *Gantier*, ii., 1859; *Wrangham*, iii., 1883 (with *tr.*); *Daniel*, ii. 84-88. [J. J.]

**Come, see the place where Jesus lay, For he hath left, &c.** *J. Montgomery*. [Easter.] Written for "The Seventh Anniversary of the Sheffield and Attercliffe Missionary Union in aid of the London Missionary Society," and first sung in public in Howard Street Independent Chapel, Sheffield, on Easter Sunday, April 2nd, 1820. It was printed on a flyleaf for use at these services, and signed "J. M." In 1825 it was included, after careful revision, by Montgomery in his *Christ. Psalmist*, No. 407, in 6 st. of 4 l., and entitled, "The power of Christ's Resurrection," No. 495, and again in *Original Hys.*, 1853, No. 127. Its use is extensive, the revised text of 1825-53 being that which is usually followed. [J. J.]

**Come, sinners, to the gospel feast, Let every soul, &c.** *C. Wesley*. [Invitation.] 1st pub. in his *Hys. for those who seek and those who have Redemption*, &c., 1747, in 24 st. of 4 l., and entitled "The Great Supper" (*P. Works*, 1868-72, vol. iv. p. 274). Two centos, both beginning with st. i., are in *C. W.*:—(1) that which was included in *M. Madan's Coll.*, 1760, No. 22, in 8 st., and is the source of the text as given in the Church of England hymnals; and (2) the *Wes. H. Bk.* cento given in that *Sec.*, 1780, and repeated in various Nonconformist collections. A cento for Holy Communion is also in the earliest eds. of the Lady Huntingdon Coll., beginning:—

"Come, sinners, to the gospel feast,  
Jesus invites you for His guest."

In late eds. of the same *Coll.* it begins "Come, sinner," &c. It is compiled from st. i., xii., xxii., xxiii. A hymn beginning:—

"Come, sinners, to the gospel feast;  
O come without delay,"

is included in many American collections, as *Dr. Hatfield's Church H. Bk.*, 1872; the *Bap. Praise Bk.*, 1871, &c. It has been traced to the *Bap. Psalmist* of Stow & Smith, 1843, No. 418. In some of those collections it is taken for granted that it is the same cento as that in the Lady Huntingdon Coll. It has, however, nothing in common with that cento, nor with Wesley's original, except the first line. In st. i., l. 3 reads, "For there is room in Jesus breast," and through the remaining four stanzas the changes are rung on the expression, "There's room," a style of composition altogether foreign to C. Wesley's usual method. It is *Anon.*, 1843. [J. J.]

**Come then, my God, the promise seal.** *C. Wesley*. [Prayer.] This is the second of two hymns on St. Mark, xi. 24, "What things soever ye desire when ye pray," &c., which appeared in his *Short Hys.*, &c., 1762, vol. ii., No. 314, in 3 st. of 8 l., and again in the *P. Works*, 1868-72, vol. xi. p. 45. In 1780 it was given in the *Wes. H. Bk.*, No. 405, as "Come, O my God, the promise seal," and in this form it has passed into various collections in G. Britain and America. [J. J.]

**Come, Thou Almighty King.** [*Holy Trinity*.] The earliest form in which this hymn is found is in 5 st. of 7 l., with the

title, "An Hymn to the Trinity," on a tract of four pages, together with st. 1, 2, 6, 10, 11, and 12, of C. Wesley's hymn on "The Backslider," beginning "Jesus, let Thy pitying eye," &c., thus making up a tract of two hymns. The date of this tract is unknown. It is bound up with the British Museum copy of the 6th ed. of G. Whitefield's *Coll.*, 1757, and again with the copies in the same library of the 8th ed., 1759, and the 9th, 1760. In subsequent editions beginning with the 10th, 1761, both hymns were incorporated in the body of the book. *M. Madan* included it in the *Appendix* to his *Coll.* in 1763, No. exxv., and through this channel, together with the Whitefield *Coll.*, it has descended to modern hymnals. The loss of the titlepage (if any) of the above tract renders the question of its authorship one of some doubt. The first hymn in the tract is compiled, as indicated, from C. Wesley's hymn, "Jesus, let Thy pitying eye," which appeared in his *Hys. & S. Poems*, 1749, some eight years before the abridged form was given in G. Whitefield's *Coll.* The hymn, "Come, Thou Almighty King," however, cannot be found in any known publication of C. Wesley, and the assigning of the authorship to him is pure conjecture. Seeing that it is given, together with another hymn, at the end of some copies of the 6th, 8th and 9th ed. of Whitefield's *Coll.* (1757, 1759 and 1760), and was subsequently embodied in that *Coll.*, the most probable conclusion is that both hymns were printed by Whitefield as additions to those editions of his collection, and that, as in the one case, the hymn is compiled from one by C. Wesley, so in this we have probably the reprint of the production of an author to us as yet unknown.

Much stress has been laid on the fact that the late D. Sedgwick always maintained the authorship of C. Wesley, and that from his decision there was no appeal. The "*s. mss.*" show clearly that (1) Sedgwick's correspondence respecting this hymn was very extensive; (2) that he knew nothing of the *British Mus.* copies noted above; (3) that he had no authority for his statement but his own private opinion based on what he regarded as internal evidence alone; (4) and that all the Wesleyan authorities with whom he corresponded, both in G. Britain and America, were against him. His authority is, therefore, of no value. The evidence to the present time will admit of no individual signature. It is "*Anon.*"

The use of this hymn, both in G. Britain, the Colonies, and America, is very extensive. It has also been rendered into various languages. Orig. text, *Lyra Brit.*, 1867, p. 656; *Snepp's Songs of G. & G.*, 1872. [J. J.]

**Come, Thou Celestial Spirit, come.** *P. Doddridge*. [*Whitsuntide*.] This hymn is undated in the D. mss., where it begins, "Oh come, celestial Spirit, come." It was pub. in the altered form by J. Orton, in Doddridge's (posthumous) *Hymns*, &c., 1755, No. 285, in 4 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839. In the *Bap. Praise Bk.*, N. Y., 1871, st. iv. is omitted.

**Come, Thou Conqueror of the nations.** *C. Wesley*. [*Whitsuntide*.] From his *Hys. on the Expected Invasion*, 1759, when

it was feared that an attack on England would be made by the French. The tract was pub. in 1759, this hymn being No. 8, in 8 st. of 6 l. In 1830 it was included, with the omission of st. v., in the *Supp.* to the *Wes. H. Bk.*, and is retained in the ed. of 1875. It is also found in other collections, including *Kennedy*, 1863, No. 1077, where it is given as "Come, great Conqueror of the nations," in 5 st., the abbreviation being made by the omission of st. iii. and iv. Orig. text, *P. Works* 1868-72, vol. vi. p. 160. [J. J.]

**Come, Thou desire of all Thy saints.**  
*Anne Steele.* [*Public Worship.*] This hymn appeared with the heading, "Intreating the Presence of Christ in His Churches," in the author's *Poems on Subjects chiefly Doctrinal*, 1760, vol. i. p. 76 (2nd ed., 1780, vol. i. p. 76). In 1769 it was reprinted in the *Bristol Coll.* of Ash & Evans, and was thus brought into C. U. Its American use is much greater than that in G. Britain. It is usually abbreviated, and is sometimes given, as in the *Church Pastorals*, Boston, U. S., 1864, as "Come, O Thou King of all Thy saints." This cento is made of st. i., vi., vii. Orig. text in Sedgwick's reprint of Miss Steele's *Hymns*, 1863. [J. J.]

**Come, Thou Fount of every blessing.**  
[*Whitnude.*] As various and conflicting statements concerning this hymn abound, it will be necessary to trace, 1st its *History*, so far as known; and 2nd, to discuss the question of its *Authorship*.

i. *Its History.* This in detail is:—

1. In a Church Book, kept by Robert Robinson (q.v.), of Cambridge, and in the possession of the Rev. William Robinson, of Cambridge, his biographer, there is an entry in Robert Robinson's handwriting which reads:—"Mr. Wheatley of Norwich published a hymn beginning 'Come, Thou Fount of every blessing' (1758). This entry forms part of a ms. list of the works which R. Robinson had written and published. This gives us a definite date, 1758.

2. Nothing has yet been found which can be identified as being issued by "Mr. Wheatley of Norwich" in which this hymn can be found.

3. The earliest known text in print is in *A Collection of Hymns used by the Church of Christ in Angel-Alley, Bishopsgate*, 1759, now in the library of the Drew Theological College, Madison, New Jersey, U.S.A. It is No. i., and in 4 st., beginning respectively:—

St. i. "Come, Thou Fount of every blessing."

St. ii. "Here I raise my Ebenezer."

St. iii. "O, to grace how great a debtor."

St. iv. "O, that day when free from sinning."

4. This text was repeated in the *Heurers of the Apostles Collection of Hymns*, Nottingham, 1777; and in a *Indian Collection*, 1785. Shortly afterwards, however, it seems to have fallen out of use.

5. The second and well-known form of the hymn in the first three stanzas as given above is found in *M. Madan's Ps. & Hys.*, 1760; *G. Whitefield's Ps. & Hymns*, 14th ed., 1767; the *Countess of Huntingdon's Coll.*, 1764; and most of the hymn-books pub. during the latter part of the last century. The text, as in *Madan's Ps. & Hys.*, 1760, which is the 1759 text with the omission of st. iv., is that usually adopted by modern compilers, and is given in *Lyra Brit.*, 1867, p. 479.

ii. *Authorship.*

This has been claimed for Robert Robinson, on the one part, and for the *Countess of Huntingdon* on the other. The evidence in each case is:—

(1) *For Robert Robinson.*

1. The entry in his own handwriting in the Cambridge Church Book, in which he enumerates it with his various productions as noted above.

2. His name is added to it in the 3rd ed. of *A Collection of Hymns adapted to Public Worship*, 1778; and

has since been repeated in almost every collection in which authors' names are given from that date to the present.

3. Mr. Dyer, in his *Memoirs of the Life & Writings of R. Robinson*, 1796, states that amongst Robinson's papers there was a letter from Dr. Rippon, the compiler of the well-known *Hapt. Sel. of Hymns*, 1787, in which he acknowledges that one or two hymns in that *Sel.* were by Robinson, and names "Come, Thou Fount of every blessing" as one. Dr. Rippon gives it as No. 509, and for the "New Year." It is in 3 st., and signed Robinson.

4. It is included in Benjamin Flower's ed. of Robinson's *Miscellaneous Works*, Harrow, 1807, vol. iv. p. 346.

5. The Rev. W. Robinson, in *Select Works of the Rev. Robert Robinson*, 1861, claims it for him.

ii. *For the Countess of Huntingdon.*

1. Bound up with a copy of J. & C. Wesley's *Hymns & Sacred Poems*, Dublin, 1747, are 21 leaves of writing paper. On the first leaf is written a list of several of the poetical publications of the Wesleys. Following it are hymns copied from Cennick, Watts, &c.; one by "Mrs. D. B.," and this hymn. These fill 10 leaves of the 21, and the rest are blank. On the title-page of this book is written in the same handwriting "Diana Bindon, 1759." On the inside of the cover of the book is pasted a Wesleyan Methodist quarterly ticket containing a small engraving of Christ washing on ' of the disciples' feet. On this is written, "Nov. 6, Diana Vandeleur," but the year is not given. The Wesley publications named on the first leaf reach down to 1766.

2. Amongst the ms. hymns is "Come, Thou Fount of every blessing." It is headed, "Hymn by the Countess of Huntingdon." It is in 5 st., l.-iv. being the same, with slight differences in the text, as that noted above as being in the *Coll. of Hys. used by the Church of Christ in Angel Alley, Bishopsgate*, 1759; and st. v. beginning, "If Thou ever didst discover," from C. Wesley's hymn "Jesus, help Thy fallen creatures," from his *Hys. & Sac. Poems*, 1749, vol. ii., No. 51.

3. Upon this evidence alone we write with the *Diana Bindon MS.* and D. Sedgwick's ms. correspondence before us) Sedgwick carried on a long controversy in the *Notes and Queries*, and other periodicals, in 1858-9, contending throughout that "Diana Bindon" was a personal friend of Lady Huntingdon's, and that she had made her ms. copy direct from another ms. by the Countess. And this he did not only upon the worthless evidence here given, but also whilst receiving, privately, direct testimony to the contrary, together with a positive denial made to him by Lady Huntingdon's biographer. His ms. show that having committed himself, he held it to be beneath him, and damaging to his reputation, to acknowledge his error.

From the foregoing account very much that appeared in the correspondence and is found in the *ms.*, is omitted, and the bare facts alone are given. These facts conclusively show that the author was Robert Robinson, and not Selina, Countess of Huntingdon.

The original text is probably that given in the *Angel Alley Coll.* (see above, i. 3), 1759, in 4 st., but the accepted text, and that which is in very extensive use in all English-speaking countries, is that given in 3 st. of 8 l. in *Madan's Ps. & Hys.*, 1760 (see above, i. 5). [J. J.]

**Come, Thou long expected Jesus. C. Wesley.** [*Christmas.*] Appeared in *Hys. for the Nativity of Our Lord*, 1744, No. x., in 2 st. of 8 l. The tract in which it appeared formed the first of those called the "Festival Hymns," which were subsequently pub. by Lampe in 1746. It was not included in the *Wes. H. Bk.* until the revised edition of 1875, No. 688, although it was given by Whitefield in his *Coll.*, 1753, and later editions; by Madan, in his *Ps. & Hymns*, 1760; by Toplady, in his *Ps. & Hymns*, 1776; and by others. It is found in a great number of hymnals in G. Britain and America, especially those of the Church of England, and usually without alteration, as in *Hy. Comp.*, No. 96. A marked departure from this rule is, "Come,



O Saviour, long expected," which appeared in Hall's *Mitre*, 1836, in 4 st. of 4 l., and again in the *New Mitre*, 1875, in 6 st., the last two stanzas being Edward Oaker's doxology, "Worship, honour, glory, blessing," from the older *Mitre*, 1836, No. 282. Other altered forms are, "Come, Thou Saviour, long expected," in *Kennedy*, 1863, No. 89, "Hail, Thou long expected Jesus," in the *American Prot. Episco. Hymnal*, 1871. Orig. text, *P. Works*, 1868-72 vol. iv. p. 116. [J. J.]

**Come, Thou soul-transforming Spirit.** *J. Evans.* [Before Sermon.] This hymn was contributed to G. Burder's *Coll. of Hys. from Various Authors*, 1784, No. 13, in 2 st. of 6 l., and entitled, "Imploing the aid of the Spirit." In modern hymnals it is found in three forms as follows:—

1. The original. This was reprinted from Burder, by W. Jay, of Bath, in his *Sel.*, 1797, No. 220, but without signature. From Jay it passed into other hymnals, with the addition of "Joy" as the author, as in the *American Meth. Hymn*, 1849. The original text is also in *Snapp's S. of G. & G.*, 1872.

2. In the *Williams and Boden Coll.*, 1801, the hymn was given in an altered form, and with the addition of the stanza, "Then, whenever the signal's given," from "Lord, dismiss us with Thy blessing." In *Kemble's New Church H. Bk.*, 1873, this is repeated with further alterations, and the omission of the added stanza.

3. In *Bickersteth's Christ. Psalmody*, 1833, No. 382, is the original with the addition of two stanzas from "Lord, dismiss us with Thy blessing." This cento has almost died out of use.

Although these three forms of the hymn exist, most modern editors are falling back upon the original, especially in America, where its popularity is greater than in G. Britain. [J. J.]

**Come to a desert place apart.** *J. Antioch.* [Church Guilds.] 1st printed in his *Hymns*, 1836, No. 39, in 5 st. of 4 l., and based on St. Mark, vi. 31-46. In 1841 it was included unaltered in the *Child's Christian Year*, and appointed for the 25th Sun. after Trinity. It is sometimes altered, as in the *S. P. C. K. Church Hys.*, 1871. [J. J.]

**Come to our [dark] poor nature's night.** *G. Rawson.* [Whitsuntide.] Contributed to the *Leeds H. Bk.*, 1853, No. 397, in 9 st. of 4 l., and from thence it has passed into numerous collections. In 1876 the author included a revised text, in 8 st., in his *Hymns*, &c., No. 46. This, however, is not in general use. Orig. text, *N. Cong.*, No. 438. The hymn, "Come to our dark nature's night," in the new ed. of *H. Comp.* is a slightly altered version of the orig. text with the omission of st. vii. In the *American Hys. & Songs of Praise*, N. Y., 1874, it is given as "Holy Ghost, the Infinite." [J. J.]

**Come to the morning prayer.** *J. Montgomery.* [Daily Prayer.] This invitation to daily worship was printed in the *Evangelical Magazine* for Dec. 1842, where it is dated "Aug. 4, 1842," in 4 st. of 4 l. It was also included by Montgomery in his *Original Hys.*, 1853, No. 79, and entitled "Daily Prayer." It is given in *Hys. Comp.*, No. 10, in an unaltered form. It is also found in a few American collections. The most popular form of the hymn in America is "Come at the morning hour." This is found in several collections, as the *Songs for the Sanctuary*, 1865; the *Bap. Praise Book*, 1871, &c. [J. J.]

**Come to Thy temple, Lord.** *H. Alford.* [Advent.] 1st pub. in his *Ps. & Hys.*, 1844, No. 2, in 4 st. of 4 l., again in his *Poetical Works*, 1865, and his *Year of Praise*, 1867. It has passed into several collections. In *T. Darling's Hymns*, &c., 1885, it begins, "Thy temple visit, Lord." [J. J.]

**Come unto Me, ye weary.** [W. C. Dix.] [Invitation.] This hymn, which ranks as one of the best of Mr. Dix's efforts, was pub. in 1867 in the *People's H.*; in 1869, in the *Appz. to the S. P. C. K. Ps. & Hys.*; in 1871, in *Church Hys.*; in 1875, in *H. A. & M.*, and in other collections. It has also been reprinted in *Laudes Domini*, N. Y., 1884. [J. J.]

**Come, we [ye] that [who] love the Lord.** *I. Watts.* [Joy and Praise.] 1st pub. in his *Hys. & S. Songs*, 1707, and again, 2nd ed., 1709, Bk. ii., No. 80, in 10 st. of 4 l., and entitled "Heavenly Joy on Earth." In its original and full form it is rarely found in modern collections, the *N. Cong.*, 1859, No. 693, and the *Bap. Ps. & Hys.*, 1858-80, being exceptions with the alteration of st. iii., l. 3, of "fav'rites" to "children." It has undergone many alterations and revisions. Of these the principal are:—

1. "Come ye that love the Lord." This was given by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, U. S., 1736-7, during his stay in Georgia. In this form st. ii. and ix. are omitted, and the rest are considerably altered. After slight revision this text was repeated by Wesley in the *Wes. H. Bk.*, 1760, and is in the revised ed. 1875, and in most collections of the Methodist communion.

2. "Come ye who love the Lord." This reading of the first line was given by Cotterill in the 3rd ed. of his *Sel.*, 1819, and is followed in *H. Comp.* and others.

The different arrangement of stanzas, and the variations in the text which have been adopted by the numerous editors who have used it in one form or another may be counted by the hundred. The example set by Wesley in 1736, was followed by *Whitefield*, 1753; *Madan*, 1760; *Congers*, 1772; *Toplady*, 1776, and onwards to the latest modern collection. No text can, as a rule, be relied upon. The original is easy to obtain in modern editions of *Watts*. The hymn, as a whole, is regarded as a good specimen of *Watts's* powers. [See *English Hymnody*, Early, § XIII.] [J. J.]

**Come, weary souls, with sin distressed.** *Anne Steele.* [Invitation.] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 27, in 5 st. of 4 l., and entitled, "Weary souls invited to rest" (2nd ed., vol. i. p. 27); and in *Sedgwick's* reprint of her *Hymns*, 1863. It is in extensive use both in G. Britain and America, and sometimes with "sins" for "sin" in the opening line. It was introduced into the Nonconformist hymnals through the *Bristol Coll.*, 1769, of *Ash & Evans*, and into those of the Church of England by *Congers*, 1772, and *Toplady*, 1776. [J. J.]

**Come, ye followers of the Lord.** *C. Wesley.* [Prayer.] One of six hymns which were 1st pub. in 1745, at the end of a Tract entitled, *A Short View of the Difference between the Moravian Brethren lately in England, and the Rev. Mr. John & Charles Wesley*. It was also given in *Hys. & S. Poems*, 1749.

vol. ii., No. 28, in 6 st. of 8 l. When included in the *Wes. H. Bk.*, 1780, No 286, the last stanza was omitted. In this form it is found in several collections. Orig. text in *P. Works*, 1868-72, vol. v. p. 177. [J. J.]

**Come, ye lofty, come ye lowly.** A. T. Gurney. [*Christmas.*] 1st printed as a "Christmas Hymn" in 1852 in the *Penny Post*, vol. ii. p. 321, in 5 st. of 8 l. In 1856 it was included in the author's *Songs of Early Summer*, p. 178, and in 1862 in his work, *A Book of Praise*. It has also been given in the *Lyra Messianica*, 1864, in the carol collections of Chope, Stainer & Bramley, and others, and in several American hymn-books, including Dr. Hatfield's *Church H. Bk.*, 1872, and others. [W. T. B.]

**Come, ye saints, and raise an anthem.** Job Hupton. [*Praise to Christ.*] This hymn was 1st pub. in the *Gospel Magazine*, Sept. 1805, in 13 st. of 6 l., and entitled, "An Hymn of Praise to the Redeemer." It is signed "Ebenezer," and dated "A-y, June 1, 1805." A reprint was pub. by D. Sedgwick in his ed. of Hupton's *Hys. & Spiritual Poems*, &c., 1861.

In the *Christian Remembrancer*, July 1863 (vol. xlv. pp. 117-18), Dr. Neale gave, in an article on "Hymns and Hymnals," a revised version of st. 1, 2, 4, 5, 8, 9, 10 and 12, as an illustration of the possibility of producing a hymn of merit out of somewhat crude materials. The first stanza by Hupton, and by Neale, will illustrate the way in which the latter suggested this might be accomplished.

1. *Stanza 1., by Job Hupton:—*

"Come, ye saints, and raise an anthem,  
Cleave the skies with shouts of praise,  
Sing to Him who found a ransom,  
Th' Ancient of eternal days,—  
In your nature,  
Born to suffer in your place."

2. *Stanza 1., by Dr. Neale:—*

"Come, ye faithful, raise the anthem,  
Cleave the sky with shouts of praise;  
Sing to Him who found a ransom,  
Ancient of eternal days  
God Eternal, Word incarnate,  
Whom the Heaven of heaven obeys."

Job Hupton's text is unknown to the hymnals, but Dr. Neale's has come into somewhat extensive use. The text of the latter is in the *People's H.*, 1867, No. 476, with the reading of st. iii. ll. 3-4 as:—

"With the ceaseless allelulias  
Which they raise, the sons of light,"

and not as in the *People's H.* The liberties taken by Dr. Neale with Hupton's text have been followed by others in dealing with his, *Church Hys.* being specially prominent in this respect. In fact no text can be relied upon until verified by a reference to the *Christian Remembrancer*, or the *People's H.*, with the corrections noted above. [J. J.]

**Come, ye saints, look here and wonder.** T. Kelly. [*Easter.*] 1st pub. in 3rd ed. of his *Hymns*, &c., 1809, No. xvii., in 3 st. of 6 l., and based upon Mark xvi. 8, "Behold the place where they laid Him." It was repeated in his *Hys. adapted for Social Worship*, Dublin, 1812, No. xxvii. For the 1812 work the text was slightly altered in each stanza, and these alterations, with

one exception, noted below, were subsequently adopted as the authorized text. It is given in Snepp's *Songs of G. & G.*, No. 256, with "blessed regions" for happy regions, in st. iii., l. 3; "blessed regions" is the original reading, and was restored to the text by the author. It is in somewhat extensive use. In Boardman's *Set. of Hys.*, Philadelphia, 1860, it is given as "Come, ye saints, draw nigh and wonder;" and in the *H. Bk. of the Evang. Association*, Cleveland, Ohio, 1882, as "Come, ye saints, behold and wonder." [J. J.]

**Come, ye sinners poor and wretched.**

J. Hart. [*Invitation.*] 1st pub. in his *Hys. Composed on Various Subjects*, 1759, No. 118, in 7 st. of 6 l., and headed "Come, and welcome, to Jesus Christ." One of the first to adopt it was R. Conyers in his *Coll.*, 1774, with various alterations, and the omission of st. iv. *Toplady*, followed in 1776 with further alterations. Both versions were repeated in some hymnals, and again altered in others, until the altered forms of the hymn number over twenty. Conyers and Toplady are answerable for most of the popular changes in the text. The alterations are too many to enumerate. Orig. text in *Lyra Brit.*, 1867, p. 275. In addition to changes in lines of the other than the first, that line has been altered to (1) "Come, ye sinners heavy laden," in the *Bap. Praise Bk.*, N. Y., 1871; (2) "Come, ye sinners sad and weary," in the *Canterbury Hymnal*, 1863; (3) "Come to Jesus, O my brothers," in Longfellow and Johnson's *Bk. of Hymns*, 1846; and (4) "Come ye weary, heavy laden," in Hatfield's *Church H. Bk.*, 1872, and others. [J. J.]

**Come, ye thankful people, come.** H.

Alford. [*Harvest.*] 1st pub. in his *Ps. and Hymns*, 1844, No. 116, and subsequently, after revision, in his *Poetical Works*, 1865, and his *Year of Praise*, 1867, in 7 st. of 8 l. In 1861 the compilers of *H. A. & M.* included an altered version in that Collection. This was repudiated by the author, but still retained by the compilers of *H. A. & M.*, with an explanatory note in the Preface in some of the subsequent editions. The revised text in Alford's *P. Works*, 1865, is the authorized text, and that usually given in modern hymnals. This hymn has attained a greater popularity and more extensive use, both in Great Britain and America, than any other of the author's hymns. [J. J.]

**Come, ye weary sinners, come.** C.

Wesley. [*Invitation.*] 1st pub. in his *Hys. for those that seek, and those that have Redemption*, &c., 1747, in 4 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 220). With slight alterations, and the omission of st. iii., it was included in the *Wes. H. Bk.*, 1780, No. 28, and has been retained in all later editions. This is also the text usually given in other collections, both in G. Britain and America. In the *Meth. Episco. Hymns*, 1849, and the *New Hymnal* of the same body, 1878, the hymn "Come, weary sinners, come," is a cento from this hymn. It was made by the Committee of the 1849 book. The original 8 of 7 is turned into s. m. [J. J.]

Come ye yourselves apart and rest awhile, *Weary, I know it, &c.* Bp. E. H. Bickersteth. [Ordination.] 1st printed in a small collection of the author's original hymns under the title of *Songs in the House of Pilgrimage*, N.D. [1872]; and also included, unaltered, in the author's *H. Comp.*, 1876.

**Command Thy blessing from above.** J. Montgomery. [*Divine Worship.*] Written for the Sheffield Sunday S. Union, Whitsuntide gathering, June 3, 1816, and printed for that occasion, and in the *Evang. Mag.*, Sept., 1816, p. 372. In 1819 it was included in *Cotterill's Sel.*, No. 13, in 5 st. of 4 l., and there entitled "For God's blessing on His assembled people." In 1825 it was republished, with alterations, by Montgomery, in his *Christ. Psalmist*, No. 470, and again with the same text in his *Original Hymns*, 1853, No. 99. The arrangement, however, in C. U. are various, some following *Cotterill's* text, as in *Hy. Comp.*, from Bickersteth's *Christ. Psalmody*, 1853, others the revised text of 1825 and 1853, and others, as in *N. Cong.*, a mixture of the two. The American use also varies in like manner. [J. J.]

**Communion**, a liturgical term for the antiphon which was originally sung during the communion of the people in the Roman Rite, but which now the priest says after the ablutions at the Epistle side of the altar. It usually consisted of a verse of Holy Scripture, but the following instances of metrical Communions in the shape of short hymns are found in the *Sarum Missal*. No. 3 occurs also in the *York* and *Hereford*, and No. 4 in the *York Missal*.

1. De cruce depositum  
Videns corpus Christi  
Membra mater lacrymas  
Atque vultu tristi  
Dixit: O dulcissime  
Fili quid fecisti  
Quod has poenae asperas  
Ex mortem subisti?

Composition of B. V. M.

2. O Gabriel, refove febiles,  
Aegros sana, conforta febiles,  
Fac nos mites semper et humiles,  
Et in fide fortes et stabiles. St. Gabriel.
3. Per lignum servi facti sumus  
Et per sanctam crucem liberati sumus  
Fructus arboris deduxit nos  
Filius Dei redemit nos. Holy Cross.

4. Vera fides Geniti purgavit crimina mundi,  
Et tibi virginitas inviolata manet.

Satirist of B. V. M., and of B. V. M. in *Easter Tide*.

[F. E. W.]

**Communion of my Saviour's blood.** J. Montgomery. [*Holy Communion.*] Appeared in his *Christian Psalmist*, 1825, No. 511, in 6 st. of 4 l., and entitled, "The Lord's Supper," and again, without alteration, in his *Original Hymns*, 1853, No. 130. It is not in extensive use in its original form, but altered, and beginning with st. ii., as, "To feed on Christ, the living bread," it is given in *Kennedy*, 1863, in 2 st. of 8 l., the doxology which closes the 2nd st. not being in the original. [J. J.]

**Compston, John**, second s. of the Rev. Samuel Compston, was b. at Smallbridge, Rochdale, Jan. 9, 1828. He became minister of the Baptist Church, Inskip, near Pres-

ton, in 1852, was subsequently pastor of churches at Bramley, near Leeds; Barnsley; and York Road, Leeds. In 1878 he removed into Somersetshire, to become pastor of the united Baptist churches of Fivehead and Isle Abbots, near Taunton. In 1880 he organized and became Secretary to the Taunton District Psalmody Union.

Mr. Compston pub. (1) *Lancashire S. School Songs*, 1853 (14th thousand, 1887), afterwards incorporated in the larger school hymn-book, entitled (2) *Sacred Songs for Home and School*, 1869, of which Rev. J. Lees was co-editor; (3) *Popular Sacred Harmonies*, 1863. Mr. Compston, however, is best known in connection with Temperance hymnody. In 1870 he edited (4) *The National Temperance Harmonist*, and in 1881 the (5) *National Temperance Hymnal*, a new and greatly improved ed. of the former work. It contains nearly 500 temperance hymns and songs set to appropriate music. Twenty of these hymns are by Mr. Compston.

Mr. Compston is also the author of several pamphlets written in connection with the temperance and other philanthropic movements. [W. R. S.]

**Concinat orbis cunctus, Alleluia.**

[*Easter.*] This Sequence of unknown authorship is in the Bodleian ms. 775, f. 185, b. (written between 994 and 1017) and is given in the *Hereford Missal* for Tuesday, and in the *York and Sarum Missals* for Wednesday, in Easter week, and may be found in the reprints of those works. Tr. as:—

1. Let the whole world chant and sing, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872. It was reprinted in Dean Plumptre's *Things New and Old*, 1884.

2. *Alleluia, let the nations*, by C. S. Calverley, written for and 1st pub. in the *Hymnary*, 1872.

Translation not in C. U.:—

Let all the world with prayer and praise. C. B. Pearson in *Sarum Sequences*, 1871. [J. J.]

**Concionator.** One of A. M. Toplady's signatures in the *Gospel Magazine*.

**Conder, Eustace Rogers, M.A., D.D., s.** of Josiah Conder, b. April 5, 1820, near St. Albans. He studied at Spring Hill College, Birmingham; took his M.A. degree, with gold medal, in Philosophy, in the University of London, in 1844, and settled at Poole, Dorset, as Pastor of the Congregational Church there. In 1861 he removed to Leeds, as Minister of East Parade Chapel. In 1882 he received the degree of D.D. from Edinburgh University. The following hymns by Dr. Conder are in the *Leeds S. S. H. Bk.*, 1862-1878:—

1. Oh, bright are the mansions. *The Home of the Children of God.*
2. Where is the Land of cloudless day? *Jesus the Way to Heaven.*

Dr. Conder's *Heart Chords* were printed for private circulation in 1874. [J. J.]

**Conder, George William**, only s. of George Conder, was b. at Hitchin, Herts, Nov. 30, 1821. After studying at Highbury College, London, he became, in 1845, co-pastor, with Mr. Judson, of High Wycombe Congregational Church. In 1849 he succeeded the late Dr. Winter Hamilton as minister of Belgrave Chapel, Leeds, passing thence to Cheetham Hill, Manchester, in 1864; and Queen's Road, Forest Hill, Lon-

don, 1870. He d. at Forest Hill, Nov. 8, 1874. Whilst at Leeds he assisted in compiling the *Leeds H. Bk.*, 1853. He also pub. in 1874 an *Appendix* to that selection to which he contributed "All things praise Thee, Lord most high," and "Lord Jesus, Shepherd of mankind." [J. M.]

**Conder, Joan Elisabeth, née Thomas**, the wife of Josiah Conder, was the daughter of Roger Thomas, and granddaughter of the sculptor, L. F. Roubiliac, b. April 6, 1783, d. Jan. 22, 1877. Mrs. Conder contributed poems to *The Associate Minstrels*, 1810, under the signature "E."; to her husband's work, *The Star in the East*, 1824, anonymously; to the *Cong. H. Bk.*, 1836, in her own name; and to *The Choir and Oratory*, 1837, with an asterisk. Of these, seven were given in Conder's *Hys. of Praise, Prayer and Devout Meditation*, 1856. Of these the following appeared in the *Cong. H. Bk.*, 1836, and through that work have come into C. U.:—

1. The hours of evening close. *Saturday Evening.*
  2. When Mary to the Heavenly Guest. *Mary anointing the feet of Jesus.*
  3. What blissful harmonies above. *The heavenly choir.*
  4. Not Thy garment's hem alone. *Desiring Pardon.*
- This last is the most popular of her hymns. The tune *St. Faith's* was composed for it by Mr. Beale, and pub. in *The Psalmist*, 1842. [F. J. F.]

**Conder, Josiah**, fourth s. of Thomas Conder, engraver and bookseller, and grandson of the Rev. John Conder, D.D., first Theological Tutor of Homerton College, was b. in Falcon Street (City) London, Sept. 17, 1789, and d. Dec. 27, 1855. As author, editor and publisher he was widely known. For some years he was the proprietor and editor of the *Eclectic Review*, and also editor of the *Patriot* newspaper. His prose works were numerous, and include:—

*The Modern Traveller*, 1830; *Italy*, 1831; *Dictionary of Ancient and Modern Geography*, 1834; *Life of Bunyan*, 1835; *Protestant Nonconformity*, 1818-19; *The Law of the Sabbath*, 1830; *Epistle to the Hebrews* (a translation), 1834; *Literary History of the New Testament*, 1845; *Harmony of History with Prophecy*, 1849, and others.

His poetical works are:—

(1) *The Withered Oak*, 1805; this appeared in the *Athenaeum*. (2) *The Kennerie*, 1811. (3) *The Star in the East*, 1824. (4) *Sacred Poems, Domestic Poems, and Miscellaneous Poems*, 1824. (5) *The Choir and the Oratory; or, Praise and Prayer*, 1837. Preface dated Nov. 8, 1836. (6) *Hymns of Praise, Prayer, and Devout Meditation*, 1856. This last work was in the press at the time of his death, and was revised and published by his son, the Rev. E. R. Conder, M.A. He also contributed many pieces to the magazines and to the *Associated Minstrels*, 1810, under the signature of "C." In 1838, selections from *The Choir and Oratory* were published with music by Edgar Sanderson, as *Harmonia Sacra*. A second volume was added in 1839. To Dr. Collyer's (q.v.) *Hymns, &c.*, he contributed 3 pieces signed "C."; and to Dr. Lettschild's *Original Hymns*, 1843, 8 hymns.

As a hymn-book editor he was also well known. In 1836 he edited *The Congregational Hymn Book: a Supplement to Dr. Watts's Psalms and Hymns* (2nd ed. 1844). To this collection he contributed fifty-six of his own hymns, some of which had previously appeared in *The Star in the East, &c.* He also published in 1851 a revised edition of Dr. Watts's *Psalms and Hymns*, and in the same year a special paper on Dr. Watts as The

*Poet of the Sanctuary*, which was read before the Congregational Union at Southampton. The value of his work as Editor of the *Congregational Hymn Book* is seen in the fact that eight out of every ten of the hymns in that collection are still in use either in G. Britain or America.

As a hymn writer Conder ranks with some of the best of the first half of the present century. His finest hymns are marked by much elevation of thought expressed in language combining both force and beauty. They generally excel in unity, and in some the gradual unfolding of the leading idea is masterly. The outcome of a deeply spiritual mind, they deal chiefly with the enduring elements of religion. Their variety in metre, in style, and in treatment saves them from the monotonous mannerism which mars the work of many hymn writers. Their theology, though decidedly Evangelical, is yet of a broad and liberal kind. Doubtless Conder's intercourse with many phases of theological thought as Editor of the *Eclectic Review* did much to produce this catholicity, which was strikingly shewn by his embodying many of the collects of the *Book of Common Prayer*, rendered into verse, in his *Choir and Oratory*. Of his versions of the *Psalms* the most popular are "How honoured, how dear" (84th), and "O be joyful in the Lord" (100th). His hymns in most extensive use are, "Bread of heaven, on Thee I feed;" "Beyond, beyond that boundless sea;" "The Lord is King, lift up thy voice" (this last is one of his best); "Day by day the manna fell;" "How shall I follow him I serve;" "Heavenly Father, to whose eye" (all good specimens of his subdued and pathetic style); and "O shew me not my Saviour dying." This last is full of lyric feeling, and expresses the too often forgotten fact that the Church has a living though once crucified Lord.

The popularity of Conder's hymns may be gathered from the fact that at the present time more of them are in C. U. in G. Britain and America than those of any other writer of the Congregational body, Watts and Doddridge alone excepted. [W. G. H.]

In addition to the hymns named above and others which are annotated under their respective first lines, the following, including two already named (4, 16), are also in C. U.:—

i. From Dr. Collyer's *Hymns, &c.*, 1812.

1. When in the hours of lonely woe. *Lent.*

ii. From *The Star in the East, &c.*, 1824.

2. Be merciful, O God of grace. *Ps. lxxii.*
3. For ever will I bless the Lord. *Ps. xlviii.*
4. How honoured, how dear. *Ps. lxxiii.*
5. Now with angels round the throne. *Doxology.*
6. O Thou God, Who hearest prayer. *Lent.* Dated Sept. 1820. Usually abbreviated.

iii. From *The Congregational Hymn Book*, 1836.

7. Blessed be God, He is not strict. *Longsuffering of God.*
8. Followers of Christ of every name. *Communion of Saints.*
9. Grant me, heavenly Lord, to feel. *Zeal in Missions desired.*
10. Grant, O Saviour, to our prayers. *Collect 6th S. after Trinity.*
11. Head of the Church, our risen Lord. *Church Meetings.*



12. Holy, holy, holy Lord, in the highest heaven, &c. *Praise to the Father.*
13. Jehovah's praise sublime. *Praise.*
14. Leave us not comfortless. *H. Communion.*
15. Lord, for Thy Name's sake! such the plea. *In National Danger.*
16. O be joyful in the Lord. *Ps. c.*
17. O breathe upon this languid frame. *Baptism of Holy Spirit desired.*
18. O give thanks to Him Who made. *Thanksgiving for Daily Mercies.*
19. O God, Protector of the lowly. *New Year.*
20. O God, to whom the happy dead. *Burial.*
21. O God, Who didst an equal mate. *Holy Matrimony.*
22. O God, Who didst Thy will unfold. *Holy Scriptures.*
23. O God, Who dost Thy sovereign night. *Prayer Meetings.*
24. O how shall feeble flesh and blood. *Salvation through Christ.*
25. O how should those be clean who bear. *Purity desired for God's Ministers.*
26. O say not, think not in thy heart. *Pressing Guard.*
27. O Thou divine High Priest. *Holy Communion.*
28. O Thou Who givest all their food. *Harvest.*
29. O Thou Whose covenant is sure. *Holy Baptism.*
30. Praise on Thee, in Zion-gates. *Sunday.*
31. Praise the God of all creation. *Doxology.*
32. See the ransomed millions stand. *Praise to Christ.*
33. The heavens declare His glory. *Ps. xix.*
34. Thou art the Everlasting Word. *Praise to Christ.*
35. Thy hands have made and fashioned me. *Thanks for Daily Mercies.*
36. To all Thy faithful people, Lord. *For Pardon.*
37. To His own world He came. *Ascension.*
38. To our God loud praises give. *Ps. cxlvi.*
39. Upon a world of guilt and night. *Purification of B. F. M.*
40. Welcome, welcome, sinner, hear. *Invitation to Christ.*
41. Wheresoever two or three. *Continued Presence of Christ desired.*

#### iv. From *The Choir and the Oratory*, 1837.

42. Baptized into our Saviour's death. *Holy Baptism.*
43. In the day of my [thy] distress. *Ps. xxi.*
44. O comfort to the dreary. *Christ the Comforter.*

#### v. From *Leitchfield's Original Hymns*, 1843.

45. I am Thy workmanship, O Lord. *God the Maker and Guardian.*
46. O Lord, hadst Thou been here: But when. *The Resurrection of Lazarus.*
47. 'Tis not that I did choose Thee. *Chosen of God.*  
This is altered in the (*Church Prayer Bk.*, N. Y., 1842, to "Lord, 'tis not that I did choose Thee," thereby changing the metre from 7.6 to 8.5.

#### vi. From *Hymns of Praise, Prayer, &c.*, 1856.

48. Comrades of the heavenly calling. *The Christian race.*

When to these 48 hymns those annotated under their respective first lines are added, Conder's hymns in C. U. number about 60 in all.

[J. J.]

**Conditor [Creator] alme siderum.** [*Advent.*] This hymn is sometimes ascribed to St. Ambrose, but on insufficient evidence. It was rejected as such by the Benedictine editors; and with this the best authorities agree. It is known in various forms, the more important being the following:—

1. The text as in *Daniel*, l. No. 72, in 6 st. of 4 l., and the doxology. This text, when corrected by readings given in his vol. iv. p. 118, and 369, from a ms. of the 9th cent. at Bern; another of the 10th cent. at Munich; and others of the 10th and 11th cent. respectively, which belonged to the Abbey of Rheinau, is the oldest known.
2. In *The Latin Hymns of the Anglo-Saxon Church*, pub. by the Surtees Soc., 1861, p. 34, from an 11th cent. ms. at Durham. It is also in three mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 27b; Harl. 2961, f. 225; Jul. A. vi. f. 31).
3. The *Sarum Brev.* text, in *Hymn. Sarab.*, 1851, with readings from the *York*, *Canterbury*, *St. Albans*, *Worcester*, and other English Breviaries.

4. The revised form of the hymn in the *Rev. Brev.*, 1632, in *Daniel*, l. No. 72; Wackernagel, 1841, p. 604; Card. Newman's *Hymni Ecclesiae*, 1834 and 1865, and other collections.

5. *Mone's* text, No. 34, is from the Cistercian Breviaries, specially a ms. of the 14th cent., formerly belonging to the Cistercian Nunnery of Lichtenthal. This text *Mone* considers as the original. *Daniel*, in iv. pp. 114 and 369, gives a summary of the evidence respecting this question of original text, and shows, that no ms. earlier than the foundation of the Cistercian Order appears to contain this text; whereas the ordinary version is found in a ms. at Bern of the 9th cent.

In the *Sarum Brev.* it is appointed as the Vesper hymn on the Saturday before the 1st Sun. in Advent, and throughout Advent on Sundays and week-days when no festival occurs. In the *Rom. Brev.* it is the Vesper hymn in Advent on Sundays, and whenever the Ferial Office is said; beginning with the Saturday preceding the 1st Sunday in Advent.

6. A cento composed partly from the *Rom. Brev.* version of this hymn is given for first and second Vespers on the feast of the Most Holy Redeemer (3rd Sun. in July) in the *Appendix* to the *Rom. Brev.* It consists of lines 1-4, 9-16; then a special stanza of 4 l. followed by lines 17-20 and a doxology. The Office in which this cento is found was first authorized for use in the Venetian territories. The origin of the Festival for which it was compiled is as follows:—The people of the city of Venice, when suffering from the effects of a plague which swept off a great number of the inhabitants and caused great terror, made a vow that if God would grant relief a church should be built by public subscription, dedicated to the *Most Holy Redeemer*, and a yearly visit paid to it in state by the magistracy of the city. In 1576 the plague ceased, and the church of *Il Santissimo Redemptore* was built; the annual act of homage being fixed for the third Sunday in July. The government of the Venetian Republic obtained permission (when the devotion had greatly extended itself after many years of perseverance), on the 26th of April, 1723, from the Sacred Congregation of Rites, at Rome, that the Office of the Most Holy Redeemer should be said by all the clergy of the city of Venice with the rank of a *Lesser Double*; in 1724 this licence was extended to the whole Venetian territory; in 1729 the Feast was made a *Greater Double*; in 1731 a *Double of the Second Class*; finally, in 1737, an Octave was added.

[W. A. S.]

Of the various forms of this hymn the translators have usually confined themselves either to the *Sarum* or the *Rom. Brev.* The results are as follows:—

#### Translations in C. U.:—

##### 1. *The Sarum Brev. Text: Conditor alme siderum.*

1. *Creator of the stars of night*, by J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, No. 10, in 6 st. of 4 l. This is repeated without alteration in later editions of the *Hymnal N.*; in *Skinner's Daily Hymnal*, 1864; in the *Hymner*, 1892, and others. It is also given as "Creator of the starry height, Thy people's," &c., in *H. A. & M.*, 1861 (the alterations being by the compilers, who had printed another arrangement of the text in their trial copy of 1859), and *Allon's Supplemental Hys.*, 1868, &c. In *Mercer*, Oxford ed., 1864, it is rewritten by Mercer. Another rendering, slightly altered, from the *Hymnal N.* is, "Creator of the starry height, Of faithful hearts," &c., in the *Hymnary*, 1872.

2. *Creator of the starry height*, by F. Pott, in his *Hymns*, &c., 1861. This is based upon Dr. Neale, and the *H. A. & M.*, revised text as above. It is repeated in *Church Hys.*, 1871.

3. *Creator of the starry height. The faithful, &c.*, by R. F. Littledale, in the *People's H.*, 1867, and signed "F."

4. In addition to the foregoing, other arrangements are given in *Chope*, *Thring*, and others. That in *Thring* is the most complicated of all. In it *Dr. Neale*, *H. A. & M.*, the *Rev. F. Pott*, the *Hymnary*, *Chope*, *Mr. Thring*, and others, are represented. The result is good.

## Translations not in C. U. :—

1. Thou, who didst plant in time gone by. *Hymnarium Anglicanum*, 1844.
2. Kind Framer of the firmament. *W. J. Blew*, 1851.
3. Thou Framer of the starry heaven (with the stanza bracketed by *Daniel* as probably an interpolation into the hymn). *J. D. Chambers*, 1857.
4. Lord, who the stars of night. *J. W. Hewitt*, 1859.
5. Fair Framer of the stars so bright. *Dr. Edersheim's Jubilee Hymns*, &c., 1867.
6. Thou, who didst build the starry sky. *H. M. Macgill*, 1876.
7. Thou Builder of the starry skies. *J. A. Aylicard*.
8. O Thou the Maker of each star. *Lord Braye*.

Nos. 7 and 8 are in *Mr. Shipley's Annus Sanctus*, 1884.

ii. *Roman Brev. Text: Creator alme siderum.*

1. *Creator of the starry height, Of hearts believing*, &c., by *W. J. Copeland*, in his *Hymns for the Week*, &c., 1848, p. 53, in 8 st. of 4 l. This was given, in an altered form, as "Creator of the starry poles," in the *English Hymnal*, 1852, again altered, but nearer to the original *tr.* in *Murray's Hymnal*, 1852; and in later eds. of the *English H.* It is also given, without alteration but with the omission of the doxology, in *Lyra Messianica*, 1864.

2. *Creator of the starry frame*, by *E. Caswall*, in his *Lyra Catholica*, 1849, p. 43. This is the *tr.* in C. U. in Roman Catholic collections for schools and missions. It is also given in the *St. John's Hymnal* (Aberdeen), 1870. In his *Hymns and Poems*, 1873, Caswall altered the first stanza to "Dear Maker of the starry skies," and thereby seriously weakened the hymn.

3. *Maker of the starry sphere*, by *R. Campbell*, in his *Hys. and Anthems*, 1850, p. 42. This was repeated in the *Cooke & Denton Hymnal*, 1853; the *Salisbury H. Bk.*, 1857; *Kennedy*, 1863; *Sarum*, 1868, and other collections.

4. O blest Creator of the stars, by *E. W. Eddis*, in his *Irvingite Hys. for the use of Churches*, 1864.

5. *Blest Framer of the starry height*, by *R. C. Singleton*, in his *Anglican H. Bk.*, 1868.

## Translations not in C. U. :—

1. Creator of the starry frame. *Rp. Doane*, 1824.
2. Creator of yon circles bright. *Ep. Mant*, 1837.
3. O bright Creator of the skies. *J. R. Beste*, 1849.
4. O God, Who mad'st those orbs of light. *P. Trappes*, 1865.
5. O great Creator of the sky. *J. Wallace*, 1874.
6. Great Maker of the glittering stars. *T. J. Porter*.
7. Creator of the stars above. *F. C. Husenbeth*.
8. Creator of the starry pole. *Chr'd. Newman*.
9. The *Primers* of 1604, 1619, 1648, and 1706.

Nos. 6, 7, and 8 are in *Mr. Shipley's Annus Sanctus*, 1884.

[J. J.]

Congregational Hymnody, American. [*American Hymnody*, § III.]

## Congregational Hymnody, English.

1. Notwithstanding the controversy which prevailed in the 17th cent. in the Baptist and Independent denominations as to the lawfulness or otherwise of singing in Divine Worship, the Independents, taken as a whole, were in favour of the practice. The distinction, however, which they, possibly unconsciously, drew between prayer and praise when set forth in prose, or in verse, was clearly marked. A set form in *prose*, either of prayer, as in the prayers and collects of the Book of Common Prayer; or of praise, as in the *Gloria in Excelsis* and other hymns in the same service book was regarded as an abomination; but petitions, supplications, praises, and thanksgiving of precisely the same character when given in *verse* were received with pleasure, and used in both public and private worship

by all but the most rigid and austere. The rejection of the one set form, that of *prose*, was complete and final; the growth of the other, that of *verse*, was gradual and enduring.

2. The earlier stages of this growth are given in detail, from the *Psalmes and Hymns* of *W. Barton*, 1644, to those of *I. Watts*, 1705-1723, in the article on *Early English Hymnody*, § VI.-XIII. By *W. Barton*, through his *Book of Psalmes in Metre*, 1644, his *Psalmes and Hymns*, 1651, and his various *Centuries of Hymns*, culminating in *Six Centuries of Select Hymns*, &c., 1688 [see *Barton, W.*]; by *T. Shepherd*, by his *Penitential Cries*, 1691; by *Matthew Henry*, by his *Family Hymns*, 1695; by *A Collection of Divine Hymns*, 1694, gathered from six different authors, including *R. Baxter* and *J. Mason*; and by minor efforts on the part of others, the way was prepared for the advent and work of *Isaac Watts*.

3. The value and importance of the hymnological contributions of *Isaac Watts* to the Christian Church, from the dawn of the 18th century to the present time, cannot be estimated. No collection of hymns in the English language, compiled for general congregational use, save some two or three of an exceptional type, has been published since 1720, without extracts from one or more of his works being embodied therein. In universality of use, *Watts* is only equalled by *C. Wesley*. This great result has been attained by a combination of excellences in which poetic power, catholicity of spirit, and simplicity in embodying the vital truths of Christianity in song have stood pre-eminent. His strength—and it was great—and his weaknesses—and they were not few—are set forth in the articles on the *English Psalters*, § XV.; and on *Early English Hymnody*, § XIII.

4. For some years after the publication of his *Psalms of David* in 1719, *Watts's Psalmes and Hymns* (the latter being his *Hymns and Spiritual Songs*, 1707-1709) constituted the hymn-book of the Congregational body. The great wave of religious thought and feeling which swept over the nation as the result of the work of *Whitefield* and the *Wesleys*, together with the poetical contributions of the latter, created on the one hand a desire for greater variety in the songs of the Christian life, and on the other partially supplied that want. It was found that *Watts*, in common with all men, had not the power to produce a complete work; a work which should be of high and uniform excellence, and should grasp in full the varied and shifting scenes of life. There were depths of passion, despair, and woe which he had not fathomed; there were heights of ecstatic joy which he had not reached. The broad field of Christian Song he had made his own. To others was left the cultivation of smaller spaces where the concentrated efforts of gifted men would yield rich results.

5. The conviction that *Watts* could not sing for all men, and had not sung for all time, was not long in dawning upon the members of his own community. The form in which this conviction received practical expression was first given in *Supplements* to *Watts*, mainly by individual Ministers of the Congregational

body, followed by *Collections* compiled, some by individual editors, and others by Committees sometimes acting on their own responsibility, and at other times under the auspices of the Congregational Union.

6. One of the first to compile a *Supplement* to Watts was Dr. Thomas Gibbons. His work was published in 1769, and followed by a second collection in 1784. The 1st ed. of Rowland Hill's *Coll. of Psalms and Hymns* is dated 1783. It was designed as a complete hymn-book, and was the first in the Congregational body to break away from the *Psalms and Hymns* of Watts. It ran into many editions, but those of a later date are the first edition rearranged with additions. All the hymns are given without any indication of authorship. Hence has arisen the difficulty of identifying the editor's contributions. Rowland Hill's *Coll.* was superseded at Surrey Chapel, by James Sherman's *Coll.* in 1844; and Sherman's *Coll.* by C. Newman Hall's *Christ Church Hymnal*, 1876. George Burder's *Coll. of Hymns*, 1784, was a return to the *Supplement* series. His range was limited, and included, as he puts it, "the respectable names of Doddridge, Newton, Hart, Wesley, Cowper, Toplady, and Cennick." W. Jay of Bath could not break away from Watts, and so in 1797 he published for his own congregation *A Selection of Hymns of Peculiar Metre*. Another *Supplement* followed in 1801. It was edited by Dr. E. Williams and the Rev. James Boden, and published at Doncaster. The authors' names were given in the first edition, but omitted from the second, and subsequently restored. It had a very limited circulation, and is known chiefly through Boden's contributions, and the anonymous "Jerusalem, my happy home." Two years after Williams and Boden, Dr. Wardlaw followed the example set by Rowland Hill, and published his *Selection of Psalms and Hymns* at Glasgow, 1803. John Dobell's *New Selection of more than Seven Hundred Evangelical Hymns* dates from 1806. It was also a *Supplement* to Watts. Its chief value is in its record of authors. In this respect, although very faulty, it was the most complete up to that time. Dr. Collyer's *Hymns partly Collected and partly Original*, 1812, was peculiar and valuable. Its peculiarity lay in the grouping of all the hymns of a given author under his name, beginning with Dryden and ending with himself; and its value in the number of original hymns contributed by Conder, Montgomery, Ann and Jane Taylor, Raffles, McAll, and others; and from the MSS. of H. Kirke White. This *Supplement* was followed in 1813 by another *Collection of Hymns*, designed as an *Appendix to Dr. Watts, &c.*, by Thomas Cloutt, afterwards known as Thomas Russell. It ran into more than twenty editions, but added little or nothing to the treasury of sacred song. Dr. Raffles's *Collection* of 1816, and Dr. A. Reed's, of 1817, contained original hymns by their respective editors. A new departure took place in 1822 by the publication of *A Selection of Hymns for the Use of the Protestant Dissenting Congregations of the Independent Order in Leeds*, and edited by a committee consisting of the Revs. E. Parsons, R. Winter Hamilton, and T.

Scales. As a *Supplement* to Watts it was an improvement on former works. Efforts by others were made, but were too unimportant to be enumerated. The last *Supplement* to Watts of any importance was, curiously enough, the first official hymn-book of the Congregationalists.

7. In accordance with a resolution passed by the Congregational Union in 1833, J. Conder compiled a collection in conjunction with a Committee appointed for the purpose; and in 1836 this collection was published as *The Congregational Hymn Book*. This collection of 620 hymns was enriched by some original hymns by Montgomery, and although the editor suffered severely from the common weakness of all hymn-writing editors in over-estimating the value of his own productions, yet the sterling worth of the book is realized in the fact that eight out of every ten of the hymns therein are still in use in G. Britain or America. In fairness to Conder it must be added that all his hymns were submitted to the Committee, and some as anonymous, and received their approval before incorporation in the book. Dr. J. Campbell's *Comprehensive Hymn Book*, 1841, was M. Wilks's 1798 edition of Whitefield's *Ps. & Hys.* enlarged to 1000 hymns. It was a very heavy book, and failed to secure general adoption. Dr. A. Reed's third effort resulted in *The Hymn Book*, 1842, a weak production on the old lines. Dr. Leifeild's *Original Hymns*, 1843, contained 370 hymns, for the most part published for the first time. The Revs. W. M. Bunting, Dr. Collyer, Dr. R. W. Hamilton, Dr. Raffles, J. Montgomery, Mrs. Gilbert, and others, well known to hymnody, failed to impart to the collection either life or popularity. It was a disastrous failure. Ten years afterwards a second Committee at Leeds, consisting of the Revs. H. R. Reynolds, T. Hudswell, G. W. Conder, W. Guest, and W. Morgan, published the well-known *Leeds Hymn Book*, 1853, as *Psalms, Hymns, and Passages of Scripture for Christian Worship*. It followed the conventional lines of most Nonconformist collections. The educated taste displayed in the text, the extension of the area of selection to the hymnological treasures of the Church of England, the Churches in Germany, and the Church of Rome; and the tone of confidence and strength which pervaded the whole book gave to it a literary character before unknown to Congregational hymnody. Its influence was soon felt throughout the whole denomination. Although a private enterprise, it gradually assumed a more than private character, until, in 1859, *The New Congregational Hymn Book*—after gathering from it its choicest treasures, and adding thereto much that was new and valuable—was published with the official imprimatur of the Congregational Union. From that date the older collection rose in historical importance, as it declined in general use. *The New Congregational Hymn Book* is, from the standpoint of the denomination, a good and sound collection. It has more of Watts than any other modern work; but this element, natural to the denomination, is balanced by a good selection from all ages and nations. Its *Supplement*, published in 1874, is very inferior.

The mutilations in the texts, made without any reason on poetical, theological, or ecclesiastical grounds, are very numerous, and are distinguished by extreme poetical weakness and by lack of sympathy with the authors. Taken as a whole, the weakness of the collection is in its size. It is too large to be uniformly excellent. Dr. Parker's *Carendish Hymnal*, 1861, was a heavy production on the old lines, and a failure. Dr. Allon's *Supplemental Hymns for Public Worship*, 1868-75, is designed to be used with any Congregational hymn-book which may be lacking in hymns by modern writers, and in translations from Greek, Latin, and German. As it presupposes the use at the same time of another book, in which all the well-known hymns of the older writers are found, it claims to be supplemental only to those books. As such it is good, well arranged, and carefully edited. Another work of this kind is the *Appendix to the Leeds Hymn Book* of 1853, by G. W. Conder, published in 1874. It contains 205 hymns as against 341 in Dr. Allon's collection. Through its selection of Psalms and portions of Holy Scripture, pointed for chanting, its Suffrages, Advent Antiphons, and Metrical Litanies, it comes nearer to the modern collections of the Church of England than any other Hymnal or Appendix amongst the Nonconformists.

8. The latest additions to Congregational hymn-books are *The English Hymn Book*, 1874, by R. W. Dale, D.D.; the *Congregational Hymns*, 1884, by W. G. Horder; *The Congregational Psalmist Hymnal*, 1886, by H. Allon, D.D.; and the *Congregational Church Hymnal*, 1887, edited by the Rev. G. S. Barrett, B.A., and published by the Congregational Union.

9. Dr. Dale's work, he tells us in his Preface, "is called *The English Hymn Book* because I have endeavoured, as far as possible, to insert only those hymns which seem to me to be in harmony with the characteristic type of English piety. The religious life of this country, in its healthiest forms, is distinguished by a certain manly simplicity very alien from the sensuous sentimentalism which has been encouraged by some recent hymn-writers; even the pathetic hymns of the Middle Ages, and the noble songs of German Protestantism, do not express very naturally the religious thought and emotion of ordinary Englishmen." A work compiled upon these lines naturally falls back upon the older writers for much of its material, and knows nothing of some of the most popular of modern compositions. Of its 1260 hymns 58 begin with A, and of these there are 26 hymns which are neither in Horder, Allon, nor the *Congregational Church Hymnal*. These are mainly from Watts, Wesley, Anne Steele, Beddome, Bruce, Deck, Elizabeth Scott, and others amongst the older, and Bonar and Bishop Wordsworth amongst modern writers. The names of these authors of the hymns peculiar to Dr. Dale's book indicate with tolerable clearness what he means by "the characteristic type of English piety"; and "the religious thought and emotion of ordinary Englishmen." The hymns which come under other letters of the alphabet, and which are peculiar to this collection as distinct from Horder, Allon, and the *Congregational*

*Church Hymnal*, are mostly by the same writers or others of the same type (T. H. Gill, who is largely represented, being somewhat exceptional), and impart to the collection a clearness like that of crystal, and an uniformity and rigidity almost as cold.

10. Mr. Horder's *Congregational Hymns, A Hymnal for the Free Churches*, has, in addition to 841 metrical hymns, in which about 350 authors and translators are represented, in most cases in an unaltered form, many of the Psalms, together with Passages of Holy Scripture and Ancient Hymns in English prose, pointed for chanting. Its range is beyond anything before attempted by Congregationalists, its contents having been gathered from all ages and nations that could furnish a Christian hymn of a moderate type, and in an English dress. The classification is that usually adopted in Congregational hymn-books, but in greater detail, includes hymns for children, and a special section entitled "The Home Sanctuary," for private use. Taking, as in the case of Dr. Dale, the hymns in A as representative of the whole, there are 41 hymns, of which 7 are peculiar to the book. These are by Bubier, McDonald, Emerson, Whittier, Newton, and one each from the Latin and Greek writers. These names show that, whilst the solid groundwork of recognized Congregational hymnody is the strength and stay of the book (as seen in the 34 hymns under A which are common to Dale and others), poetic warmth and cultured expression have been sought after and attained. The tone of the book is bright and buoyant, and its literary standard is exceptionally high.

11. Dr. Allon's *Congregational Psalmist Hymnal* contains 921 hymns arranged in the manner common with Nonconformist collections, and derived principally from the *New Congregational Hymn Book*, 1859; its *Supplement*, 1869; and his own *Supplemental Hymns*, 1868. Of the 49 hymns under A, 7 are peculiar to it as distinct from Dale, Horder, and the *Congregational Church Hymnal*. These are by Watts, Deck, Chandler, Hammond, Elizabeth Scott, and two from the German. It maintains more distinctly than any other collection the historical traditions of Congregational hymnody, and is, from the historical standpoint, the representative book of that body. The music by which it is accompanied is excellent.

12. The latest collection is that issued in 1887 by the Congregational Union as the *Congregational Church Hymnal*. It contains nearly 800 hymns, arranged in the usual manner, and edited with great care. Under A there are 41 hymns, of which 14 are peculiar to itself. These are by Robertson, Lynch, Ingelow, Gill, Archdeacon Pott, Canon Bright, Dean Alford, Prebendary Thring, and others, and two are from the Greek. Whilst retaining all the great hymns which gave character and distinction to the *Leeds Book* of 1853, and the *New Congregational Hymn Book* of 1859, it has thus added thereto valuable contributions, and especially from the hymnody of the Church of England. Through this somewhat extensive admixture of Anglican Hymnody it stands out in marked contrast to Dale, with its theological coldness; to Horder, with its poetic



warmth and large importation of refined American hymns; and to *Allon*, with its old-fashioned Congregationalism, broadened out into wider sympathies, and rendered additionally attractive by its admirable musical setting. In hymnological accuracy it is equal to either of these collections; its earnest spirituality is very marked; and its musical setting is excellent.

13. The high position which the hymnody of the Congregationalists has taken is due to many causes. The greatest names are Watts, Doddridge, and Conder. A few in the second rank have produced lyrics of great beauty. The third class is very large, their productions are numerous, and their merits uniformly weak. The freedom which enables any one to publish a collection of hymns, and any congregation to adopt it or not, has had much to do in producing this result. For all who could write there were abundant opportunities for publication, and for the pastor who ventured to compile a collection, there was the certainty, except in instances the most rare, of its adoption by his own congregation, and the encouraging possibility that it might be acceptable unto others. Such elements of success, stimulating authors and compilers, from W. Barton, in 1644, to the *Congregational Church Hymnal*, in 1887, could not fail to produce much that is of permanent interest and value. [J. J.]

#### Congregational Hymnody, Welsh.

[Welsh Hymnody, § III.]

**Congreve, George Thomas**, b. at Islington, 1821, and educated for the medical profession, has practised in London for many years. As a Deacon of the Baptist Church, Rye Lane, Peckham, and Superintendent of its Sunday School, he has done much to advance the interests of that body, and to popularise Sunday School work. In the interest of Sunday Schools he published, in 1869:—

*Gems of Song for the Sunday School. A Hymn-book adapted for General Use in Schools and Families.* Lond., Elliott Stock. To this was added *Gems of Song Music*, 1871.

Of this collection about one million copies have been sold. Mr. Congreve contributed thereto:—

1. Beyond the dark river a land I behold. *Heaven.*
2. For ever beautiful abide. *Heaven.*
3. Hark! what voice the silence breaks. *Invitation.*
4. How sweet [holy] is the Bible, how pure is the light. *Holy Scriptures.*
5. Look back! 'tis time I marked the road. *New Year.*
6. Look to Jesus! yes I may. *Looking to Jesus.*
7. Mark the lilies, frail and fair. *Flower Services.*
8. O Saviour, dear Saviour, remember me now. *Lent.*
9. Shepherd sweet, and fair, and holy. *Prayer to the Good Shepherd.*
10. Sweet Star of the morning. *Christ the Morning Star.*
11. There is a throne of matchless grace. *The Throne of Grace.*

Most of these hymns have been repeated in other collections for children. They are elevated in tone and simple and direct in expression; and are specially useful for children's services. [J. J.]

**Conrad of Queinsfurt** was priest at Steinkirch on the Queins, near Lauban, Silesia, and d. 1382 at Löwenberg, Silesia. D. G. Corner (see below) says that his tombstone in the St. Francis Chapel of the Cloister

at Löwenberg, bore the epitaph composed by himself:—

"Christe, tuum minum saluum facias et optimum.  
Candidit hic odas has voce ly-aque melodas."

After the building had been in use for some time as a military arsenal an examination in this century failed to find any traces of this monument. (See Hoffmann von Fallersleben's *Geschichte des deutschen Kirchenliedes*, Hannover, 1861, p. 78.) He is the author of a hymn or sacred poem, long popular in Silesia:—

*Du leiste gut, des jares tierste quarte.* [Easter.] In 5 st. of 17 l. In *Wachermajal*, ii. p. 388; Hoffmann v. Fallersleben, p. 78; Kehrlein's *Katholische Kirchenlieder*, i., 1859, p. 521; from mss. of the 15th cent., at Breslau and Leipzig, and from Corner's *Gross Catholisch G. B.*, Nürnberg, 1631. It is tr. as "Fair Spring, thou dearest season of the year," by Miss Winkworth, 1869, p. 88. [J. M.]

**Consors Paterni luminis.** *St. Ambrose.* [Early Morning.] This is one of the twelve hymns which the Benedictine editors regarded as undoubtedly the work of St. Ambrose; and it is cited as by St. Ambrose by Hincmar in his treatise, *De uni et non tria Deitate*, 857.

It is found in the *Roman, Sarum, York, Aberdeen, Paris* (1643), and other Breviaries. In the *Sarum* use it was the hymn on Tuesday at Matins from the Sunday after the Octave of the Epiphany up to the first Sunday in Lent. *Mone*, i. p. 372, cites it as an 8th cent. ms. at Trier, where it is assigned to Tuesday Nocturns, and this is the use of the *Roman Breviary*. The text, in 3 st. and a doxology, is given by *Daniel*, i. No. 19 (at iv. p. 37 he cites it as in a 10th cent. Rheims ms.); *Thomasius*, ii. p. 407; Newman's *Hy. Eccl.*, 1839 and 1865, &c. It is also found in three mss. of the 11th cent. in the British Museum (*Vesp.* D. xlv. f. 15; *Jul.* A. vi. f. 25; *Harl.* 2961, f. 222); in two mss. of the 11th cent. at St. Gall, Nos. 413, 414; in an 11th cent. ms. in Corpus Christi College, Cambridge, No. 391, p. 233; and in the *Lat. Hys. of the Anglo-Saxon Ch.*, Surtees Soc., 1851, p. 1\*, is printed from an 11th cent. ms. at Durham. [J. M.]

#### Translations in C. U. :—

1. Consort of paternal light. By Bp. Mant, in his *Ancient Hymns*, 1837, p. 8 (ed. 1871, p. 16). This was repeated in *Kennedy*, 1863, No. 1447.
2. Thou Consort of Thy Father's throne. By J. D. Chambers, in his *Lauds Syon*, 1857, p. 15. This is given in the *Hymner*, 1882, with alterations, as "O Light of Light, O Dayspring bright."

#### Translations not in C. U. :—

1. Brightness of the Father's glory. Bp. Doane, 1824.
2. O God from God, O Light from Light. *Curd. Newman*, 1865.
3. Son from the Father's brightness bright. *Hymnarium Anglicanum*, 1844.
4. Co-equal in Thy Father's Light. *W. J. Copeland*, 1848.
5. Pure Light of Light, eternal day. *R. Cuswell*, 1849.
6. One with the Eternal Light. *R. Cumplish*, 1850.
7. O Partner of the Father's Light. *R. Thornton*, in his *St. Ambrose: His Life, &c.*, 1879. [J. J.]

**Constantius**, the *nom de plume* of J. Cottle (q.v.).

**Cook, Russell Sturgis**, b. at New Marlborough, Mass., March 6, 1811, was educated for the Congregational Ministry, and married a daughter of Dr. Cesar Malan, of Geneva. From 1839 to 1856 he was one of the Secretaries of the American Tract Society. He was the originator of its system of colportage. Subsequently he became Secretary of the New York Sabbath Committee. He also edited the *American Messenger*. He d. at Pleasant Valley, New York, Sept. 4, 1864. His hymn:—

*Just as thou art, without one trace.* *Invitation.* Was pub. in the *American Messenger*, March, 1850, in 6 st. of 4 l. It was written as a companion hymn to Miss Elliott's "Just as I am, without one plea," and was sent by the author to her. It was soon adopted by editors of American hymn-books, sometimes in an abbreviated form, beginning with st. iii. as, "Burdened with guilt, wouldst thou be blest?" as in the *Sabbath H. Bk.*, 1858. It became known in G. Britain through Lord Selborne's *Bk. of Praise*, 1862. In that collection it was reprinted from an anonymous tract, in which st. ii. and vi. are omitted. This form of the hymn is usually given in the English collections. Full orig. text in Schaff's *Christ in Song*, 1869-70. [F. M. B.]

**Cooke, William, M.A.**, was b. at Pendlebury, near Manchester, in 1821, and was educated in private schools. In 1839 he went up to Trinity Hall, Cambridge, and took his B.A. degree in 1843, and his M.A. in 1847. Ordained Deacon in 1844, and Priest in 1845, by the Bishop (Blomfield) of London, and having served the Assistant Curacies of Hillingdon, near Uxbridge, and of Myholt and Brantham in Suffolk, he was presented, in 1848, to the Incumbency of St. John's, Charlotte Street, London; in 1850, to the Vicarage of St. Stephen's, Shepherd's Bush; and in 1856, to the Vicarage of Gapley, Suffolk. In 1850, he was a Select Preacher to the University of Cambridge; and from 1849 to 1857, Examining Chaplain to the Bishop [Graham] of Chester, by whom he was made Honorary Canon of Chester in 1854. In 1868 he was elected a Fellow of the Society of Antiquaries of London. He is the author of *The Power of the Priesthood in Absolution*, in 1863; *Of Ceremonies, Lights and Custom* (a Letter to the Rev. T. W. Perry), and various Sermons. In 1849, he issued a Book of Hymns for the use of the Congregation worshipping at St. John's, Charlotte Street, London; in 1853 was joint editor with the Rev. William Denton of *The Church Hymnal*; and in 1872 was associated with the Rev. Benjamin Webb, Prebendary of St. Paul's, in the editorship of *The Hymnary*. For that collection he translated and composed several hymns, his signature in some cases being "A. C. C.," i.e. "A Canon of Chester." [J. J.]

**Cooper, Edward.** [Staffordshire Hymn-books.]

**Copeland, William John, B.D.**, b. at Chigwell, Sept. 1, 1804, and educated at St. Paul's School, and Trinity College, Oxford, graduating B.A. 1829, M.A. 1831, and B.D. 1840. He was a Scholar of his College, and afterwards Fellow and Dean. Taking Holy Orders, he became Curate of Hackney, and of Littlemore, and in 1849 Rector of Farnham, Essex, and Rural Dean of Newport. He was also Chaplain to the Bishop of St. Albans. Died at Farnham, Aug. 25, 1885. Mr. Copeland has published:—

*Hymns for the Week, and Hymns for the Seasons. Translated from the Latin.* Lond., W. J. Gleave, 1848. He was also the Editor of Card. Newman's *Sermons*.

Three *trs.* are mostly from the Roman Breviary, and preceded those by E. Caswall, pub. in 1849. Although they are not extensively used in their original form, yet they had a

marked effect on the text of some later translators, and have contributed much towards the compiling of centos as found in modern hymn-books. Each *tr.* is annotated in this Dictionary under its first Latin line. In 1884 Mr. Copeland printed translations of Bp. Ken's Morning, Evening, and Midnight Hymns, the first lines of each, reading, (1) "Surge anima solis aemula"; (2) "Jam nocte laudo Te Deus"; (3) "Somno Deus nunc excitum." [J. J.]

**Cor arca legem continens.** [*Love of Jesus.*] In the *Supplement to Para Aetiva* in the *Roman Breviary*, Bologna, 1827, this hymn (in 6 st. of 4 l.) is found at p. 221 and is assigned to Lauds on the festival of the Sacred Heart (see "Auctor beate saeculi"); the hymn for Vespers being, "En ut superba crimum." Both hymns are also in *Daniel*, ii. p. 360. *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 119, and his *Hys. & Poems*, 1873, as, "Ark of the Covenant! not that." In 1853, st. i., iii., v. were given in *Hys. for the Ch. of Christ*, Boston, No. 378. Other *trs.* are:—

1. *Jesus, behind Thy Temple's Veil.* Anon. in the *Marquess of Bute's Rom. Brce.* in English, 1879, vol. ii. p. 593.

2. *O tender Heart, strong ark which doth enshrine.* Rosa Mulholland, in Mr. Shipley's *Annus Sanctus*, 1884. [J. M.]

**Cor meum Tibi dedo, Jesu dulcissime.** [*Gift of the heart to Jesus.*] The authorship and date of this hymn are unknown. The text, under the heading "Ad Jesum," and in 4 st. of 6 l., is in *Daniel*, vol. ii. p. 370; the *Hymnodia Sacra*, Münster, 1758, p. 152, and the *Psalterium canticum Catholicorum*, Cologne, 1722, p. 50. *Tr.* as—

1. *My heart to Thee I give for aye*, by R. F. Littledale, contributed to the *Priest's Prayer Book*, 1864, and the *People's H.*, 1867.

2. *I give my heart to Thee*, by Ray Palmer. Concerning this *tr.* Dr. Schaff says in his *Christ in Song*, 1869-70, that the Latin text was "freely and happily reproduced by the Rev. Dr. Ray Palmer, for this collection, Aug. 20, 1868. I know of no other English version." Dr. Littledale's *tr.*, however, was pub. some four years before. Dr. Palmer's *tr.* was repeated, with alterations, in the 1869 *Supp.* to the *New Cong.*

3. *All my heart to Thee I give*, by J. Ellerton. Written June 3, 1874, set to music by Dr. John Naylor, and pub. by him as a sacred song. Lond., Novello, 1874. [J. J.]

**Corpus ave clarum Domini.** [*Holy Communion.*] This hymn is given by *Mone*, No. 221, from a ms. at Mainz of the 15th cent. It is in 18 lines, and headed "Oratio metricae composita in elevatione corporis Christi." It is *tr.* as:—

*Hail, glorious Body of the Lord*, by R. F. Littledale. It was 1st pub. in the *Lyra Eucharistica*, 1863; then in the *Altar Manual*, 1863; and finally, with alterations by Dr. Littledale, in the *People's H.*, 1867. [J. J.]

**Cosin, John, D.D.**, s. of Giles Cosin, of Norwich, b. at Norwich Nov. 30, 1564; educated at the Free School of that city and Catus College, Cambridge. Taking Holy Orders he became (besides holding minor appointments) Prebendary of Durham Cath-

dral; Rector of Brancepeth, 1626; Master of Peterhouse, Cambridge, 1634, and Vice-Chancellor of the University and Dean of Peterborough, 1640. He suffered much at the hands of the Puritans; but after the Restoration in 1660, he became Dean and then Bishop of Durham. Died at Westminster, Jan. 15, 1672. His *tr.* of the *Veni Creator Spiritus* (q. v.), "Come, Holy Ghost, our souls inspire," was included in his *Coll. of Private Devotions*, 1627.

[J. J.]

**Cosmas, St., The Melodist.** (Died circ. A.D. 760.) The second among the Greek ecclesiastical poets. He was adopted by the father of St. John of Damascus, and educated with him by a Sicilian monk also named Cosmas, who had been redeemed from slavery by his adopted father. The two foster-brothers retired together to St. Sabas, and there stimulated, assisted and vied with one another in the composition of hymns. It is not certain whether some of the *Canons*, *Triodia*, and *Ilionela* under the name of Cosmas may not be the work of the elder Cosmas. (For details of works and criticism see *Greek Hymnody*, § xvii. 3.) He was elected Bishop of Maiuma in A.D. 743, and is commemorated in the Greek Calendar on Oct. 14. The story of Cosmas the elder is beautifully told in Milman's *Lat. Christ.*, vol. ii. 364. *Daniel*, vol. iii., gives 12 pieces by him, and Dr. Neale has *tr.* in his *Hys. of the Eastern Church*, 1862, the Canon for Christmas Day, and a cento from that for the Transfiguration. To English readers he is known through the *tr.* of this cento, "The choirs of ransomed Israel," and its abbreviated form, "In days of old on Sinai." [H. L. B.]

**Coster, George Thomas**, was b. in 1835 at Chatham, Kent; studied for the Congregational Ministry at New College, London; obtained in 1859 at Newport, Essex, and has since held pastorates at Barnstable, Hull, South Norwood, and Whitby. He has pub. (besides many sermons and tracts) *Pastors and People*, 1869; *Allegories*, 1878; *Lorrin and other Poems*, 1859; *The Rhyme of St. Peter's Fall*, 1871, and *Poems and Hymns*, 1882. He has also contributed several poems on Scripture characters (a line in which he excels) to *The Poet's Bible*, and edited, in 1869, *Temperance Melodies and Religious Hymns*. Of his hymns the following are in C. U. :—

1. Dost thou bow beneath the burthen. *Fellowship with God*. This is an imitation of Dr. Neale's "Art thou weary." It is No. 1112 in the 1880 *Supp.* to the *Bap. Ps. and Hys.*

2. From north and south and east and west. *Missions*.  
3. Lord of the sea! afar from land. *Sabbath at Sea*. Nos. 2 and 3 are in Horder's *Congregational Hymns*, 1864.

[W. G. H.]

**Cotterill, Jane, née Boak**, daughter of Rev. John Boak, and mother of the Right Rev. Henry Cotterill, Bp. of Edinburgh; b. in 1790, married 1811 to the Rev. Joseph Cotterill; died 1825. Mrs. Cotterill contributed to the *Appendix* to the 6th ed. of *Cotterill's Sel.*, 1815, the following hymns:—1. "O! from the world's vile slavery," (*For Holiness*). 2. "O Thou! Who hast at Thy command," (*For Resignation*). These hymns were repeated in Montgomery's *Christian Psalmist*, 1825,

and Mrs. Cotterill's name was appended thereto for the first time. Their use is not extensive. The first, "O! from the world's," &c., is found in *Kennedy*, 1863, No. 521, as, "From this enslaving world's control," the alterations being by Dr. Kennedy. [J. J.]

**Cotterill, Thomas, M.A.**, was the son of a woolstapler at Cannock, Staffordshire, where he was b. Dec. 4, 1779. After attending the local boarding-school of the Rev. J. Lomax, he proceeded to the Free School, Birmingham. He graduated at St. John's College, Cambridge (B.A. 1801, M.A. 1805), of which he became a Fellow. Taking Holy Orders, he became Curate of Tutbury in June, 1803 (not 1806, as stated by Miller in *S. & Songs of the Church*). His subsequent charges were the Incumbency of Laue End, Staffordshire, 1808–17, and the Perpetual Curacy of St. Paul's Sheffield, 1817–23. He d. at Sheffield Dec. 29, 1823 (not Jan. 5, 1824, as in the *Gentleman's Magazine*), aged 44. His volume of *Family Prayers* attained to the sixth edition in 1824. As a hymn-writer, Cotterill is less known than as the compiler of a *Selection of Psalms and Hymns* which has had a most marked effect on modern hymnals. The 1st ed. of that *Selection* was pub. in 1810, and the 9th in 1820. All subsequent issues were reprints of the last. The most important ed. is the 8th, 1819. Its value and influence are noted elsewhere (see *England Hymnody, Church of*). To that *Selection* Cotterill contributed at various dates 25 original hymns and versions of individual psalms. These, in common with all the hymns in the *Selection*, are given without author's name. Through the aid, however, of marked copies [in the collections of Brooke and Julian] and of members of Cotterill's family, we are enabled to identify most, if not all, of his original productions. In addition to those which are annotated under their first lines, we have—

i. In his *Sel. of Ps. & Hys. for Public and Private Use*, adapted to the *Festivals of the Church of England*, &c., 1st ed., 1810 :—

1. Awake, O sword, the Father cried. *Atonement*.
2. Before Thy throne of grace, O Lord. *Lent*.
3. From Sinai's mount, in night array'd. *The Law and the Gospel*.
4. From Thine all-seeing Spirit, Lord. *Ps.* 139.
5. In all the ways and works of God. *Ps.* 145.
6. Out of the deeps, O Lord, we call. *Ps.* 130.
7. The Lord, who once on Calvary. *The Intercessor*. This is based on "Where high the heavenly temple stands," q. v.

ii. In the *Appendix* to the 6th ed. of the same *Selection*, Staffordshire, 1815 :—

8. Blessed are they who mourn for sin. *Lent*.
9. Father of mercies, let our songs [way, ways]. *Thanksgiving*.
10. I was alive without the law. *Lent*.
11. Lord of the Sabbath, 'tis Thy day. *Sunday*.

iii. In the 8th ed. of the same, 1819 :—

12. Help us, O Lord, Thy yoke to wear. (*Charity Sermons*. This is sometimes given as "Lord, let us learn Thy yoke to wear," as in *Kennedy*, 1863, &c.)
13. I love the Lord, for He hath heard. *Ps.* 116.
14. Lo in the East a star appears. *Ephany*. This in an altered form begins in *Kennedy*, 1863, No. 188, with st. ii., "The ancient sages from afar."
15. Lord, cause Thy face on us to shine. *For Unity*.
16. When Christ, victorious from the grave. *Easter*.

The 9th ed. of the *Selection*, 1820, was practically a new work. It was compiled by Cotterill, but revised by Dr. Harecourt, the Archbishop of York, and was dedicated to him. It was the outcome of the compromise in

the legal proceedings over the 8th ed., 1819. The 8th ed. contained 367 hymns in addition to 128 versions of the Psalms and 6 Doxologies, the 9th only 132. Its full title was *A Selection of Ps. and Hys. for Public Worship*. Lond., T. Cadell, 1820. It may be noted that copies of the 8th ed., 1819, are found with two distinct title-pages. One of these, accompanied with the preface, was for the general public, the second, without the preface, for the use of the congregations of St. James's and St. Paul's, Sheffield.

Of Cotterill's hymns the most popular are, "O'er the realms of pagan darkness," "Let songs of praises fill the sky," and "Jesus exalted far on high," but these are not distinguished by any striking features of excellence. He was more happy in some of his alterations of older hymns, and in the compiling of odes. Many of the readings introduced into the great hymns of the Church first appeared in his *Selection*. The most notable amongst these are, "Rock of Ages," in 3 st., as in *H. A. & M.*, 1861, the *Wes. H. Bk.*, and other collections; "Lo! He comes with clouds descending;" and "Great God, what do I see and hear." Cotterill's connection with the *Uttoxeter Ps. & Hys.*, 1803, is given in detail in the article on *Staffordshire Hymn-books*, and his lawsuit over the 8th ed. of his *Sel.*, 1819, in the article on *England Hymnody, Church of*. [J. J.]

**Cottle, Joseph**, b. 1770, d. 1853. A native of Bristol, and from 1791 to 1798 a bookseller and publisher. He is best known as the friend of Coleridge and Southey, of whom, in 1837, he pub. *Recollections*, and in 1847 *Reminiscences*. He was the author of numerous works in prose and verse. In 1801 he pub. a *New Version of the Psalms of David*, of which a 2nd edition (privately printed), appeared in 1803. In 1828 he pub. *Hymns and Sacred Lyrics. In Three Parts, by Constantius*. Only a few copies were printed with this title, the greater part of the issue reading "by Joseph Cottle," instead of "by Constantius." "These Hymns, Psalms and Sacred Lyrics," Cottle says, "are all originals, written progressively through a period of 20 years." Some of them found their way into a few collections, but have little poetic merit, and are now disused. [W. R. S.]

**Cotton, George Edward Lynch**, D.D., b. at Chester, Oct. 29, 1813, was the s. of Captain Thomas Cotton, who was killed in action on Nov. 13 in the same year. He was educated at Westminster, and Trinity College, Cambridge, graduating B.A. in 1836. His first appointment was as an assistant master at Rugby. From Rugby he passed to Marlborough as Head Master in 1852. In 1858 he was consecrated Bishop of Calcutta, as successor to Dr. Daniel Wilson. He was drowned, on disembarking from a steamer at Koshtea, Oct. 6, 1866. His hymn, "We thank Thee, Lord, for this fair earth" (q.v.) is deservedly popular. [W. T. B.]

**Cotton, Nathaniel**, M.D., born in 1707, and educated for the medical profession at Leyden. Giving his attention more especially to brain diseases, he first assisted a physician, who devoted his attention to the insane, at Dunstable; and they erected a large Asylum at St. Albans. In 1763 the poet Cowper became one of his patients, and, on his recovery,

conceived a warm attachment for his medical friend. Dr. Cotton d. at St Albans, Aug. 2, 1788. Several of his hymns appeared from 1760 onwards in Dr. Dodd's *Christian's Magazine*, some signed "Dr. Cotton, St. Albans," some "N.," and some without signature. His poetical works were pub. posthumously:—*Various Pieces in Verse and Prose*, 2 vols., Lond., Dodsley, 1791; and *Visions in Verse*, &c., with *Memoir*, 1808. His hymns came into use through Collyer's *Coll.*, 1812. They are:—

1. Amid the various scenes of ill. *Affliction Sanctified*. From *Various Pieces*, &c., 1791.
2. Tell me, my soul, O tell me why. *Sin the cause of fear*. From *Various Pieces*, &c., 1791.
3. This is the day the Lord of Life. *Sunday*. From *Various Pieces*, &c., 1791.
4. While sorrow wrings my bleeding heart. *Suffering*. From his version of Ps. xlii., "Offended Majesty, how long?" in the *Christian's Magazine*, Feb. 1761.
5. With fierce desire the hunted hart. *Ps. 42*.

Dr. Cotton's most widely known hymn is, "Affliction is a stormy deep," q. v. It is a part of No. 5. [J. J.]

**Countess of Huntingdon Connexion.**  
[*Huntingdon Hymnody, Countess of.*]

**Cousin, Anne Rosa, née Cundell**, is the only daughter of David Ross Cundell, M.D., Leith, and is the widow of the Rev. William Cousin, late Minister of the Free Church of Melrose. She has contributed many poems to various periodicals; 7 hymns to *The Service of Praise*, 1865, edited by the Rev. J. H. Wilson, of Edinburgh; and 1 to the *Ps. and Hys. for Divine Worship*, 1866, the Hymnal of the English Presbyterian Church. 4 of her hymns are included in the *Scottish Presb. Hymnal*, 1876. Her most popular hymn, "The sands of time are sinking," was first pub. in *The Christian Treasury* for 1837, and gives its title to the collected edition of her poems published in 1876, as *Immanuel's Land and other Pieces by A. R. C.* This is a collection of 107 hymns and poems, many of which are very beautiful. In general they are, however, rather meditations than hymns suited for public worship. Of these the following, in addition to those annotated under their first lines, are in C. U.:—

1. King Eternal, King Immortal. *Christmas*.
2. O Christ, what burdens bowed Thy head. *Good Friday*.
3. To Thee, and to Thy Christ, O God. *Praise*.
4. To thy father and thy mother. *Filial Duty*.

[J. M.]

**Coverdale, Miles**, D.D., a celebrated English Divine and Reformer, b. in Yorkshire, 1487, and educated at Cambridge. He was for some time a Canon of the Order of St. Augustine. On embracing the reformed faith, he went abroad, 1528, and associated with Tyndale and various continental Reformers. His translation of the Bible was published in 1535, and the second version of the New Testament, 1538. Returning to England, in 1551 he was promoted to the see of Exeter. On the accession of Mary he went to Denmark, and then to Geneva. At the latter place he assisted his fellow refugees in producing the celebrated Geneva Bible. In 1560, on the accession of Elizabeth, he returned to England, but instead of resuming his see, he accepted the Rectory of St. Magnus, London Bridge. He d. in Feb. 1569, and was buried in St. Bartholomew's church, by the Exchange.



Feb. 19, 1569. For his *Goostly Psalmes*, one of the earliest metrical efforts in the English language, but mainly from the German, see *English Psalters*, § v., and *Goostly Psalmes*. [J.J.]

**Cowper, William**, the poet. The leading events in the life of Cowper are: b. in his father's rectory, Berkhamstead, Nov. 26, 1731; educated at Westminster; called to the Bar, 1754; madness, 1763; residence at Huntingdon, 1765; removal to Olney, 1768; to Weston, 1786; to East Dereham, 1795; death there, April 25, 1800.

The simple life of Cowper, marked chiefly by its innocent recreations and tender friendships, was in reality a tragedy. His mother, whom he commemorated in the exquisite "Lines on her picture," a vivid delineation of his childhood, written in his 60th year, died when he was six years old. At his first school he was profoundly wretched, but happier at Westminster; excelling at cricket and football, and numbering Warren Hastings, Colman, and the future model of his versification, Churchill, among his contemporaries or friends. Destined for the Bar, he was articled to a solicitor, along with Thurlow. During this period he fell in love with his cousin, Theodora Cowper, sister to Lady Hesketh, and wrote love poems to her. The marriage was forbidden by her father, but she never forgot him, and in after years secretly aided his necessities. Fits of melancholy, from which he had suffered in school days, began to increase, as he entered on life, much straitened in means after his father's death. But on the whole, it is the playful, humorous side of him that is most prominent in the nine years after his call to the Bar; spent in the society of Colman, Bonnell Thornton, and Lloyd, and in writing satires for *The Connoisseur* and *St. James's Chronicle* and halfpenny ballads. Then came the awful calamity, which destroyed all hopes of distinction, and made him a sedentary invalid, dependent on his friends. He had been nominated to the Clerkship of the Journals of the House of Lords, but the dread of appearing before them to show his fitness for the appointment overthrew his reason. He attempted his life with "laudanum, knife and cord,"—in the third attempt nearly succeeding. The dark delusion of his life now first showed itself—a belief in his reprobation by God. But for the present, under the wise and Christian treatment of Dr. Cotton (q. v.) at St. Albans, it passed away; and the eight years that followed, of which the two first were spent at Huntingdon (where he formed his lifelong friendship with Mrs. Unwin), and the remainder at Olney in active piety among the poor, and enthusiastic devotions under the guidance of *John Newton* (q. v.), were full of the realization of God's favour, and the happiest, most lucid period of his life. But the tension of long religious exercises, the nervous excitement of leading at prayer meetings, and the extreme despondence (far more than the Calvinism) of Newton, could scarcely have been a healthy atmosphere for a shy, sensitive spirit, that needed most of all the joyous sunlight of Christianity. A year after his brother's death, madness returned. Under the conviction that it was the command of God, he attempted suicide; and

he then settled down into a belief in stark contradiction to his Calvinistic creed, "that the Lord, after having renewed him in holiness, had doomed him to everlasting perdition" (Southey). In its darkest form his affliction lasted sixteen months, during which he chiefly resided in J. Newton's house, patiently tended by him and by his devoted nurse, Mrs. Unwin. Gradually he became interested in carpentering, gardening, glazing, and the tendance of some tame hares and other playmates. At the close of 1780, Mrs. Unwin suggested to him some serious poetical work; and the occupation proved so congenial, that his first volume was pub. in 1782. To a gay episode in 1783 (his fascination by the wit of Lady Austen) his greatest poem, *The Task*, and also *John Gilpin* were owing. His other principal work was his *Homer*, pub. in 1791. The dark cloud had greatly lifted from his life when Lady Hesketh's care accomplished his removal to Weston (1786); but the loss of his dear friend William Unwin lowered it again for some months. The five years' illness of Mrs. Unwin, during which his nurse of old became his tenderly-watched patient, deepened the darkness more and more. And her death (1796) brought "fixed despair," of which his last poem, *The Castaway*, is the terrible memorial. Perhaps no more beautiful sentence has been written of him, than the testimony of one, who saw him after death, that with the "composure and calmness" of the face there "mingled, as it were, a holy surprise." Cowper's poetry marks the dawn of the return from the conventionality of Pope to natural expression, and the study of quiet nature. His ambition was higher than this, to be the Bard of Christianity (*Benham*, p. xli.). His great poems show no trace of his monomania, and are full of healthy piety. His fame as a poet is less than as a letter-writer; the charm of his letters is unsurpassed. Though the most considerable poet, who has written hymns, he has contributed little to the development of their structure, adopting the traditional modes of his time and Newton's severe canons. The spiritual ideas of the hymns are identical with Newton's: their highest note is peace and thankful contemplation, rather than joy; more than half of them are full of trustful or re-assuring faith: ten of them are either submissive (44), self-reproachful (17, 42, 43), full of sad yearning (1, 34), questioning (9), or dark spiritual conflict (38-40). The speciality of Cowper's handling is a greater plaintiveness, tenderness, and refinement. A study of these hymns as they stood originally under the classified heads of the *Olney Hymns*, 1779, which in some cases probably indicate the aim of Cowper as well as the ultimate arrangement of the book by Newton, shows that one or two hymns were more the history of his conversion, than transcripts of present feelings; and the study of Newton's hymns in the same volume, full of heavy indictment against the sins of his own regenerate life, brings out the peculiar danger of his friendship to the poet: it tends also to modify considerably the conclusions of Southey as to the signs of incipient madness in Cowper's saddest hymns. Cowper's best hymns are given in *The Book of Praise*

by Lord Selborne. Two may be selected from them; the exquisitely tender "Hark! my soul, it is the Lord" (q. v.), and "Oh! for a closer walk with God" (q. v.). Anyone who knows Mrs. Browning's noble lines on Cowper's grave will find even a deeper beauty in the latter, which is a purely English hymn of perfect structure and streamlike cadence, by connecting its sadness and its aspiration not only with the "discord on the music" and the "darkness on the glory," but the rapture of his heavenly waking beneath the "pathetic eyes" of Christ.

**Authorities.** *Lives*, by Hayley; Grimshaw; Southey; Professor Goldwin Smith; Mr. Benham (attached to *Globe Edition*); *Life of Newton*, by Rev. Josiah Hall; and the *Olney Hymns*. The numbers of the hymns quoted refer to the *Olney Hymns*. [H. L. B.]

**Cox, Christopher Christian, M.D.**, was a Maryland physician, and long prominent in the public service. Born at Baltimore, Aug. 28, 1816, and graduated at Yale College, 1835. He practised medicine in Baltimore, 1838, and in Talbot County, Maryland, 1843. In 1861 he became Brigade Surgeon U. S. A., and resided in Washington. He d. Nov. 25, 1882. He was a member of the Protestant Episcopal Church. His hymns in C. U. are:—

1. *Silently the shades of evening. Evening.* Written in 1840 or 1846, and pub. in *Woodworth's Cabinet*, 1847, with music. It is much used in American hymn-books.

2. *The burden of my sins, O Lord. Lent.* Appeared in the *Cantate Domino*, Boston, 1859, together with two additional originals and two translations. These hymns are unknown to English collections. [F. M. B.]

**Cox, D. [or R.]** *Old Version*, § ix. 8.

**Cox, Frances Elizabeth**, daughter of Mr. George V. Cox, b. at Oxford, is well known as a successful translator of hymns from the German. Her *trs.* were pub. as *Sacred Hymns from the German*, Lond., Pickering. The 1st ed., pub. 1841, contained 49 *trs.* printed with the original text, together with biographical notes on the German authors. In the 2nd ed., 1864, *Hymns from the German*, Lond., Rivington, the *trs.* were increased to 56, those of 1841 being revised, and with additional notes. The 56 *trs.* were composed of 27 from the 1st ed. (22 being omitted) and 29 which were new. The best known of her *trs.* are "Jesus lives! no longer [thy terrors] now"; and "Who are these like stars appearing?" A few other *trs.* and original hymns have been contributed by Miss Cox to the magazines; but they have not been gathered together into a volume. [J. J.]

**Coxe, Arthur Cleveland**, D.D., LL.D. One of the most distinguished of American prelates, and son of an eminent Presbyterian minister, the Rev. Samuel H. Cox, D.D., was b. at Mendham, New Jersey, May 10, 1818. Graduating at the University of New York in 1838, and taking Holy Orders in 1841, he became Rector of St. John's, Hartford, Connecticut, in the following year. In 1851 he visited England, and on his return was elected Rector of Grace Church, Baltimore, 1854, and Calvary, New York, 1863. His consecration as Bishop of the Western Diocese of New

York took place in 1865. His residence is at Buffalo. Bishop Coxe is the author of numerous works. His poetical works were mostly written in early life, and include *Advent*, 1837; *Athanasion*, &c., 1842; *Christian Ballads*, 1840 (Preface to the English edition, April, 1848); *Hallowe'en and Other Poems*, 1844; *Saul, a Mystery*, 1845, &c. Some of Bishop Coxe's hymns are found in the collections of every religious body in America, except the official collections of his own. This is accounted for by his too scrupulous modesty. As a member of the Hymnal Committee, in 1869-71, he refused to permit the insertion of his own lyrics. As he has not preserved memoranda, and has no precise recollection of dates, several dates here given are somewhat uncertain.

1. *Behold an Israelite indeed. St. Bartholomew.* First appeared in "Poems," published with his *Christian Ballads*, 1840, and found in an altered form in the *People's H.* and the *Hymnary*.

2. *Body of Jesus, O sweet Food. Holy Communion.* Written at St. James's College, Maryland (since broken up by the Civil War), Ascension Day, 1858. It was first printed for private use, and then pub. in the *Cantate Domino*, Boston, 1859, No. 53, and again in other American collections. It is also in Schaff's *Christ in Song*, 1869, and in *The Churchman's Altar Manual*, 2nd ed., 1883.

3. *Breath of the Lord, O Spirit blest. Whitsuntide.* Bishop Coxe considers this more worthy of being called a hymn than anything else from his pen. It was written long before it appeared in the *New York Independent*, Whitsuntide, 1878. It is in the Schaff-Gilman *Library of Religious Poetry*, 1881, and Brooke's *Churchman's Manual of Private and Family Devotion*, 1883.

4. *Christ is arisen. Easter.* This is suggested by, and partly *tr.* from, the famous Easter Chorus in Goethe's *Faust*, "Christ ist erstanden" (see Goethe), and appeared in *Hallowe'en*, 1844.

5. *He who for Christ hath left behind. St. Matthew.* From his *Christian Ballads*, &c., 1840.

6. *In the silent midnight watches. Christ knocking.* From his *Athanasion*, &c., 1842; an impressive moral poem rather than a hymn on Christ knocking at the door, extensively used in America, and sometimes in England. Orig. text, Schaff's *Christ in Song*, 1869.

7. *Lord, when Thou didst come from heaven.* A hymn for *Epiphany*, on behalf of Western Missions, appeared among the "Lays" appended to *Hallowe'en*, 1844, and again in later editions of the *Christian Ballads*. It is sometimes abbreviated, as in *Lyra Sac. Amer.*, "Westward, Lord, the world alluring."

8. *Now pray we for our country. National Hymn.* A stanza from *Chronicles*, or meditations on events in the history of England, called up by visiting her abbey and cathedrals, and appeared in *Christian Ballads*, 1840. Originally it began, "Now pray we for our mother," and, with the succeeding stanza, was a call upon Americans to pray for their mother country. It is adopted by Dr. Martineau in his *Hys.*, 1873.

9. *O walk with God, and thou shalt find. Holiness.* Appeared in his *Hallowe'en*, &c., 1844, and is found in *Lyra Sac. Amer.*

10. *O where are kings and empires now! Church of God.* The 6th st. of his ballad "Chelsea," which appeared in the *Churchman*, 1839, and again in his *Christian Ballads*, 1840.

11. *Saviour, sprinkle many nations. Missions.* "Begun on Good Friday, 1850, and completed 1851, in the grounds of Magdalen College, Oxford." 1st pub. in *Verses for 1851*, in *Commemoration of the third Jubilee of the Society for the Propagation of the Gospel*, edited by the Rev. Ernest Hawkins, 1851. It was subsequently appended to the English ed. of his *Christian Ballads*. It is regarded as Bishop Cox's best piece, and to many minds it is the loveliest of missionary hymns. Its use in England is very extensive. It is not found in the American Episcopal hymnal for the reason given above.

12. *Still as our day our strength shall be. Temptation.* Appeared in his *Hallowe'en, &c.*, 1844, and *Lyra Sac. Amer.*

13. *Soldier, to the contest pressing. Christian Conflict.* From his *Hallowe'en, &c.*, 1844, and *Lyra Sac. Amer.* It was written in 1834.

14. *There is a land like Eden fair.* From *Hallowe'en, &c.*, into a few collections.

15. *We are living, we are dwelling. Christian Soldiers.* An impressive moral poem rather than a hymn, but extensively used. It appeared in his *Athanasion, &c.*, 1840, and *Lyra Sac. Amer.*

16. *Who is this, with garments gory. Passiontide.* From his "Lys" appended to *Hallowe'en*, 1844, and again in his *Christian Ballads*. It is found in the *Child's Christian Year*, 4th ed. N.D., the *People's Hy.*, and other collections. It is in 4 st. of 8 l. The last stanza is sometimes given as a separate hymn:—"Hail, all hail, Thou Lord of Glory."

17. *When o'er Judea's vales and hills.* Written cir. 1840, and pub. in his *Hallowe'en, &c.*, 1844, and again, with the author's final corrections, made in 1869, in Schaff's *Christ in Song* (1870 ed. p. 112). Also in the English edition of his *Christian Ballads*. From this "Hymn to the Redeemer," two shorter hymns have been compiled:—(1) "How beauteous were the marks divine." This is in almost universal American and occasional English use. (2) "O who like Thee, so calm, so bright," in the *Hymnary*, 1872.

Bishop Cox has also translated the *Pange lingua gloriosi corporis* (q. v.), and is the author of the beautiful Christmas Carol, "Carol, carol, Christians," given in his *Christian Ballads, &c.* [F. M. B.]

**Crabbe, George**, LL.B., b. at Aldborough, Suffolk, Dec. 24, 1754, and educated for the medical profession, but after practising for a short time, he turned his attention to literature, and subsequently took Holy Orders. He was successively Curate of Aldborough and of Stathern, and Incumbent of Evershot, Minton and Trowbridge. Died at Trowbridge, Feb. 3, 1832. He received his degree from the Archbishop of Canterbury. Although well known as a poet, his hymns are very few, and but little known. His works include *The Village*; *The Parish Register*, 1807; and others. From *The Parish Register*, his hymn, "Pilgrim, burdened with thy sin" (q. v.) is taken. Crabbe's collected *Works* were pub., with a *Memoir*, by his son, in 1834. [J. J.]

**Craig, John**, was b. in 1512, educated at the University of St. Andrews, and became a Dominican monk. Being suspected of heresy, he went, in 1537, to England, then to France, and finally settled among the Dominicans in Bologna. There, on reading Calvin's *Institutes*, he embraced and taught his views. Being accused of heresy, he was sent to Rome and imprisoned. He was sentenced to be burnt, August 19, 1559, but escaped at the death of Paul IV., on Aug. 18. From Rome he went by Bologna and Milan to Vienna, where he preached before the Emperor Maximilian II., who gave him letters of safe conduct to England. Having returned to Scotland, he became minister of the Canon-gate (then Holyrood House), Edinburgh, in 1561, and in 1563 joint minister with John Knox of St. Giles's. In 1571 he became minister of Montrose, in 1573 Superintendent of Mar and Buchan, and in 1579 minister of Holyrood and domestic chaplain to James VI. He d. 12th December, 1600.

In the *Scottish Psalter* of 1661-68, there are 15 Psalm versions by him, viz.: Ps. 24, 56, 75, 102, 106, 108, 110, 117, 118, 132, 136, 140, 141, 143, 145; see the first lines under *Scottish Hymnody*, § II. 2. They are mostly in r.m. and thus only three were repeated in the *Scottish Psalter*, of 1650, considerably altered, as the second versions of Ps. 136, 143, and 145. Craig's best known work is *A shorte summe of the whole Catechisme*, Edinburgh, 1581, reprinted at Edinburgh in 1883, with a careful biographical introduction by T. G. Law. [J. M.]

**Cramer, Johann Andreas**, b. Jan. 27, 1723, at Jöhstadt or Johann-Georgen-Stadt, in the Saxon Harz, where his father was pastor. After studying at the University of Leipzig, where he graduated M.A. in 1745, he was in 1748 appointed preacher at Crellwitz, near Lützen, and in 1750 Court Preacher and member of the Consistory at Quedlinburg. Four years later he became German Court Preacher to King Frederick V. of Denmark, at Copenhagen. There he obtained great fame as a preacher and teacher; and was appointed in 1765 Professor of Theology in the University. But after the accession of Charles VII. in 1766, the free-thinking party in the State gradually gained the ascendancy, and procured his removal; whereupon he was appointed, in 1771, Superintendent in Lübeck. When the orthodox party regained power in 1774, he was recalled to Denmark, as Vice-Chancellor, and First Professor of Theology in the University of Kiel, and in 1784 Chancellor. He d. at Kiel on the night of June 11-12, 1788 (*Koch*, vi. 334-344; *Allg. Deutsche Biog.*, iv. 550-551; *Bode*, pp. 54-55—the last dating his birth, Jan. 29).

Cramer was rather a writer of religious lyrics than of hymns, though at least 80 of his compositions passed into the hymn-books of his times. His Psalm versions are noted under *Psalters, German*, § VI. Those that have been tr. into English are all included either in the *Allgemeines G. B.*, Altona, 1780, which he edited for use in Schleswig-Holstein, or in his *Sammtliche Gedichte*, Leipzig, 1782-3. They are:—

i. *Die ihr das Lebens edle Zeit.* The duty of the Scholar. 1780, as above, No. 820, in 12 st., repeated 1782, vol. II. p. 319. Tr. as, "O ye, who from your earliest youth," by Miss Winkworth, 1869, p. 321.

ii. *Erheb, erheb, O meine Seele.* Ps. cix. In his *Poetische Uebersetzung der Psalmen*, Leipzig, 1783, pt. III., p. 65, in 16 st. Included, 1780, as above, No. 124. The form tr. is that in the *Württemberg G. B.*, 1791, No. 36 (1842, No. 59), beginning with st. 11., "Herr, du

ist niemand zu vergleichen." Tr. as, "Lord, none to Thee may be compared," by Miss Burlingham, in the *British Herald*, Jan. 1866, p. 200, repeated in *Reid's Praise Bk.*, 1872, No. 373.

iii. *Erwachet, Harf' und Psalter. Morning.* Founded on Ps. cviii. 1st pub. in Zollikofer's *G. B.*, Leipzig, 1766, No. 71, in 6 st. Repeated, 1780, as above, No. 2, and as No. 41 of the hymns appended to his *Evangelische Nachahmungen der Psalmen David's*, Kopenhagen, 1789, p. 272. Tr. by H. J. Buckell, 1842, p. 59, as:—"Wake, harp and psaltery sounding."

iv. *Schau' mich Gott für Augenblicke. Immortality of the Soul.* 1780, as above, No. 136, in 12 st., repeated, 1782, vol. i. p. 181. Tr. (beginning with st. vi., "Geist! das ist mein hoher Name"), by Dr. H. Mills, 1845, as:—"Man were better nam'd a spirit."

v. *Sterbend für das Heil der Sünder. Ascension.* In the *Hayreuth G. B.*, 1779, No. 173, in 4 st. Included, 1780, as above, No. 319, and 1782, vol. ii. p. 33. Tr. by Dr. H. Mills, 1845, as:—"Dying a guilty world to save."

vi. *Unerforschlich sei mir immer. God's Wisdom.* 1st pub. in his *Andachten in Betrachtungen, Gebeten und Liedern*, &c., vol. ii., pt. ii., Schleswig and Leipzig, 1766, and thence in *Rambach*, v. 54. Included in 1769 (see No. iii.), p. 250, and 1780 as above, No. 78. Tr. (1) in *Sacred Forms* by S. R. Maxwell, 1857, p. 126, as:—"Though inscrutable may ever"; (2) by Dr. G. Walker, 1860, p. 94, as:—"Inscrutable to me although."

[J. M.]

**Crashaw, Richard**, s. of the Rev. William Crashaw, was educated at the Charter House and Pembroke Hall, and Peterhouse, Cambridge. Of the latter college he became a Fellow, and distinguished himself both in Latin and English poetry. In common with many others he was ejected from his Fellowship for refusing the Covenant. Entering the Roman Communion he went to Paris, seeking preferment. Failing for a time, he was assisted by Cowley, the poet, in 1646, and by him recommended to Queen Henrietta Maria, who was then residing in Paris. Under her patronage he travelled in Italy, and subsequently became a Canon in the Church of Loreto. Died in 1650. Prior to his leaving England he wrote his *Steps to the Temple*, 1646, in which are given versions of two Psalms; and subsequently *The Delights of the Muses*. *Carmen Deo Nostro* was pub. posthumously in 1652. It contained hymns both original and translated. His *Poems* were edited by Turnbull, 1856; and by Dr. Grouart in 1869. [*English Psalters*, § x.; *English Hymns*, Early, § 1x.]

[J. J.]

**Crasellus, Bartholomäus**, son of Johannes Craselt, sheepmaster at Wernsdorf near Glauchau, Saxony; was b. at Wernsdorf, Feb. 21, 1667. After studying at Halle, under A. H. Francke, he became, in 1701, pastor at Nidda, in Wetteravia, Hesse. In 1708 he was appointed Lutheran pastor at Düsseldorf, where he d. Nov. 10, 1724, after a somewhat troubled pastorate, during which he felt called upon to testify strongly and somewhat bitterly against the shortcomings of the place and of the times (*Koch*, iv. 418-421; *Allg. Deutsche Biog.*, iv. 566-67; *Bode*, p. 55; ms. from Pastor Baltzer, Wernsdorf; the second dating his call to Düsseldorf 1706). Of the 9 hymns by him which Freylinghausen included in his *Geistreiches G. B.*, 1704, two have been tr.:—

i. *Dir, dir, Jehovah, will ich singen. Prayer.* A hymn of supplication for the spirit of grace rightly to praise and worship God, founded on St. John, xvi. 23-28, the Gospel for Rogation

Sunday. 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 587, in 8 st. of 6 l. Repeated as No. 291 in Freylinghausen's *G. B.*, 1704, and since in almost all collections, as in the *Berlin G. L. S.*, ed. 1883, No. 936.

The well-known tune (known in England as *Winchester New* as reduced to L. M. in *H. A. & M.*, No. 59) which appeared with this hymn in Freylinghausen, 1704, is altered from a melody to "Wer nur den lieben Gott lässt walten," in the *Musicalisch Handbuch der Geistlichen Melodien*, Hamburg, 1690. See L. Erk's *Choralbuch*, 1863, No. 63, and p. 247; also No. 261. The common, but erroneous ascription of this tune to Crasellus arose from confusion between the authorship of the tune and the words. There is no evidence that Crasellus wrote any tunes.

#### Translations in C. U.:—

1. *Jehovah, let me now adore Thee*, a good and full tr. by Miss Winkworth, as No. 117, in her *C. B.*, for England, 1863, set to the 1704 melody.

2. *To Thee, O Lord, will I sing praises*, in full, by Dr. M. Loy, in the *Evangelical Review*, Gettysburg, July 1861, and as No. 216 in the *Ohio Luth. Hymnal*, 1880.

#### Other tra. are:—

(1) "To Thee, Jehovah, I'll be singing," in the *Supp. to Ger. Psalmody*, ed. 1765, p. 41, and in *Select H. from Ger. Psal.*, Tranquebar, 1754, p. 72. (2) "Draw me, O Father, to the Son," a tr. of st. ii., by P. H. Molther, as No. 186 in the *Moravian H. Bk.*, 1780. In the ed. of 1846 it is enlarged to 3 st. by the addition of the tr. of st. i. and viii., and in this form it begins:—"To Thee, Jehovah, will I sing." (3) "To Thee, O Lord, I come with singing," by Miss Burlingham, in the *British Herald*, April, 1866, p. 248, repeated as No. 402 in *Reid's Praise Bk.*, 1872.

ii. *Erwach, O Mensch, erwache. Lent.* Appeared in Freylinghausen's *G. B.*, 1704, No. 266, in 4 st. of 9 l. Included in Bunsen's *Versuch*, 1833, No. 298, and *Altg. G. B.*, 1846, No. 13. Tr. as "Awake, O man, and from thee shake," by Miss Winkworth, 1855, p. 61.

The hymn, "Heiligster Jesu, Heiligsquelle," ascribed to Crasellus, is noted under J. v. Ludenstein. See also "Hallelujah! Lob, Preis und Ehr." [J. M.]

**Creamer, David**, b. at Baltimore, Nov. 20, 1812. He was in business till 1858, and from 1862 to 1879 in Government employment. He was the earliest American student of hymnology, and collector of hymns. Before 1860 he had gathered a hymnological library of 800 vols., many of them very rare. It now belongs to the Drew Seminary, Madison, New Jersey. In 1848 he pub. *Methodist Hymnology*, New Jersey, 12mo, pp. 470, a book then without precedent, except Burgess's smaller vol. pub. in London. He was also one of the compilers of *Hymns for the Methodist Episcopal Church*, 1849.

[F. M. B.]

**Creutzberg, Amadeus.** [Sinold, F. E.]

**Creutziger, Elisabeth.** [Creiger.]

**Crowdson, Jane, née Fox**, daughter of George Fox, of Perraw, Cornwall, was b. at Perraw, October, 1809; married to Thomas Crowdson, of Manchester, 1836; and d. at Summerlands, near Manchester, Sept. 14, 1863. During a long illness Mrs. Crowdson composed her works published as:—

(1) *Lays of the Reformation*, 1860. (2) *A Little While, and Other Poems* (posthumous), 1864. (3) *The Singer of Eitenach*, &c.; and (4) *Aunt Jane's Verses for Children*, 1851. 2nd ed. 1855, 3rd 1871.

From these works nearly a dozen of her hymns have come into C. U. The best known are, "O for the peace which floweth as a river," and "There is no sorrow, Lord, too



light." In addition to these and others which are annotated under their respective first lines, there are the following in various collections:

1. Give to the Lord thy heart. 1864. *Offertory*.
2. How tenderly Thy hand is laid. 1864. *Resignation*.
3. Looking unto Jesus. 1864. *Jesus All in All*.
4. Lord, we know that Thou art near us. 1864. *Resignation*.
5. O Saviour, I have naught to plead. 1864. *During Sickness*. These plaintive lines were written a short time before her death.
6. O Thou whose bounty fills my cup. 1860. *Peace*.
7. The followers of the Son of God. 1864. *The Daily Cross*.
8. Though gloom may veil our troubled skies. 1864. *Resignation*.

[J. J.]

**Croly, George**, LL.D., b. in Dublin, Aug. 17, 1780, and educated at the Dublin University (M.A. 1804, LL.D. 1831). After taking Holy Orders, he laboured in Ireland till about 1810, when he took up his residence in London, and devoted himself to literature. In 1835 he succeeded to the united benefices of St. Stephen's, Walbrook, and St. Benet Sherehog, retaining the same till his death, which occurred suddenly in the public street, Holborn, Nov. 24, 1860. His prose publications, in addition to contributions to *Blackwood's Magazine*, were numerous, and dealt with biographical, historical, and scriptural subjects. His hymns were given in—

*Psalms and Hymns for Public Worship*. Written and compiled by the Rev. George Croly, LL.D. Lond. Kendrick, 1851.

This collection contained 25 psalms, 50 hymns, and 6 poems. Of these 10 psalms, 12 hymns, and the 6 poems bear Dr. Croly's initial. The following have come into C. U. mainly through Windle's Coll.:—

1. Be still, be still, impatient soul. *Patience*.
2. Behold me, Lord, and if thou find. *Lent*.
3. Lift up your heads, ye gates of light. *Ascension*.
4. Lord, who hast sought us out, unsought. *Public Worship*.
5. Teach us, O Lord, this day. *Sunday*.
6. Thou, Lord of mercy and of might. *Lent*.

All these date from 1854, with the exception of No. 6, which appeared in his *Scenes from Scripture and other Poems*, 1851. [J. J.]

**Cronenwett, El.**, a Lutheran Pastor at Butler, Pennsylvania, U.S.A., contributed to the *Evangelical Lutheran Hymnal*, Published by Order of the Ev. Lutheran Joint Synod of Ohio and other States, 1880, in addition to 20 tra. from the German, the following original hymns, some of which rank with the best in the collection:—

1. A holy state is wedded life. *Domestic Worship*.
2. Faith is wisdom from on high. *Faith*.
3. Heavenly Father, Jesus taught us. *Prayer*.
4. Lord, Thine omniscience I adore. *Omniscience*.
5. O Triune God, Thy blessing great. *Domestic Worship*.
6. Of omniscient grace I sing. *Omniscience*.
7. Of Zion's honour angels sing. *Ordination*.
8. The precepts of the word are pure. *Holy Scripture*.
9. The Spirit's fruits are peace and love. *Fruits of the Spirit*.
10. 'Tis a marvel in our eyes. *Foundation Stone laying of a Church*.
11. To Thee, our fathers' God, we bow. *Domestic Worship*.
12. Unto Omar let us render. *National Thanksgiving*.
13. We have a sure, prophetic word. *H. Scripture*.

[J. J.]

Crosby, Fanny. [Van Alstyne, F. J.]

**Cross, Ada**, née Cambridge, daughter of Henry Cambridge, b. at St. Germain's, Norfolk, Nov. 21, 1844, and married, in 1869, to George Frederick Cross, who, in 1870, took Holy Orders as a curate in Eng., and subsequently, after holding various curacies in Australia, became, in 1877, Incumbent of Coleraine, in the diocese of Ballarat. Her works include *Hymns on the Holy Communion*, 1866; *Hymns on the Litany*, 1865, &c.; and she has also contributed to *Lays of the Pious Minstrels*, 1862; *English Lyrics*, &c.; and published a prose story, "*The Two Surplices*," 1865, and tales in various magazines. Her hymns have attained to some popularity, and are characterized by great sweetness and purity of rhythm, combined with naturalness and simplicity. The best known are:—

1. Humbly now with deep contrition. 1865. *Lent*.
2. Jesus, Great Redeemer. 1866. *Holy Communion*.
3. Light of the world, O shine on us. 1865. *Domestic Worship*.
4. Saviour, by [to] Thy sweet compassion. *Lent*.
5. The dawn of God's dear Sabbath, 1866. *Sunday Morning*.

[J. J.]

**Crossman, Samuel**, B.D. From A. Wood's *Athenae Oxoniensis* (1720, vol. ii. p. 730) we gather all that is known of this hymn-writer. Wood says concerning him:—

"Samuel Crossman, Bachelor of Divinity of Cambridge, and Prebendary of Bristol, son of Samuel Crossman, of Bradfield Monachorum, in Suffolk. He hath written and published several things, as *The Young Man's Monitor*, &c., London, 1664, 8vo, and several sermons, among which are two sermons preached in the Cathedral of Bristol, 30th Jan., 1679, and 30th Jan., 1680, being the days of public humiliation for the execrable murder of King Charles I., printed at London, 1681, 4to; also a sermon preached 23rd April, 1680, in the Cathedral Church of Bristol, before the Gentlemen of the Artillery Company newly raised in that City, printed at London, 1680, 4to; and, *An Humble Plea for the quiet rest of God's Ark*, preached before Sir Joh. Moore, Lord Mayor of London, at St. Mildred's Church in the Poultry, 5th February, 1681, London, 1682, 4to, &c. He died 4th February, 1683, aged 69 years, and was buried in the South Aisle of the Cathedral Church in Bristol" [of which he had been appointed Dean a few weeks before].

Crossman's contributions to hymnody were given in a small pamphlet entitled:—

*The Young Man's Meditation, or some few Sacred Poems upon Select Subjects, and Scriptures*. By Samuel Crossman, B.D. London, Printed by J. H., &c., 1664.

This pamphlet, which was reprinted by D. Sedgwick, Lond., 1863, contains 9 sacred poems. Of these the following are in C. U.:—

1. My life's a shade, my days. *Resurrection*. This is in 6 st. of 4 l., together with a chorus to each stanza of 4 l. It is sometimes given as "Life is a shade, my days," as in Kennedy, 1863.
2. Sweet place, sweet place alone, Pt. i. Jerusalem on high, Pt. ii. These two parts form one poem on Heaven. The most popular portion is Pt. ii. This is given in numerous collections in G. Britain and America. Part i. is not so extensively used. From the two parts the cento "Earth's but a sorry tent," in the Dutch Reformed *Hys. of the Church*, N. Y. 1869, is also taken. See *English Hymnody*, Early, § x.
3. Farewell, poor world, I must be gone. *Death anticipated*. This is given in the *Comprehensive Hymn*, 1844, and in a few of the older American hymn-books. [J. J.]
4. My song is love unknown. In the *Anglican H. Bk.*, 1865.

**Crosswell, William**, D.D., was b. at Hudson, N.Y., Nov. 7, 1804; graduated at Yale College, 1822; entered for a time upon law studies, but eventually he entered Hartford College as a Theological Student, and then took Holy Orders in the Protestant

Episcopal Church in 1829. In 1829 he became Rector of Christ Church, Boston; in 1840, of St. Peter's, Auburn, New York; and in 1844, of the Church of the Advent, Boston. Died suddenly at Boston, Nov. 9, 1851. Whilst at Hartford he assisted, during 1827-28, in editing *The Watchman*, and contributed to it many of his poetical pieces. His *Memoir* was written by his father, the Rev. Dr. Crosswell, of New Haven; and his *Poems*, collected by his father, were edited, with a short *Memoir*, by Dr. (now Bishop) Coxe, and pub. at Boston in 1860. Of his hymns the following are in C. U.:—

1. Lord, go with us, and we go. *Journeying*. This in *Hymns for the Church and Home*, 1860, No. 212, is a portion of his "Traveller's Hymn," 1st pub. in 1833. Concerning it Dr. Coxe says, "When on a journey with him, I reminded him of his 'Traveller's Hymn,' which I had seen but could not remember; and he told me, if I recollect aright, that it was a sort of *Impromptu*, which bubbled up when he was going with Dr. Wainwright from Boston to New York to attend the General Convention" (*Memoir*, p. xlii.); and in his notes, p. 282, he indirectly fixes the date of composition as 1832. Orig. text in 2 st. of 8 l., in *Poems*, p. 255.

2. Lord, lead the way the Saviour went. *For Sisters of Mercy*. Written in 1831 for the Howard Benevolent Society of Boston. Dr. Coxe has entitled it "Hymn for Sisters of Mercy," and says he "ventured to give it a name suited to the present state of the Church, in which Deaconesses and Sisters of Mercy are among other realizations of the poet's ardent hopes. Perhaps we owe them to his faithful prayers." (*Notes to the Poems*, p. 283.) It is generally accepted as the best American hymn for benevolent occasions. Orig. text, *Poems*, p. 256.

3. Now gird your patient loins again. *Advent*. This hymn for Advent is in 3 st. of 4 l. *Poems*, p. 209; *Hys. for Ch. and Home*, No. 55.

4. O Saviour, leave us not alone. *Lent*. This is from his hymn for Lent beginning, "Thou who, for forty days and nights," in 4 st. of 4 double lines. In its abbreviated form it is found in *Hys. for Ch. and Home*, No. 85. Orig. in *Poems*, p. 219, in 4 st. of 4 double lines.

5. We come not with a costly store. *Epiphany*. For the Epiphany, from his *Poems*, p. 215, and based upon the Gospel of the day, in 2 st. of 8 l.

6. And now the solemn rite is past. *Ordination*. This is composed of st. vii., viii. of his poem, "The Ordinal," in *Poems*, pp. 69-71, slightly altered. "The Ordinal" was written in 1828, and describes minutely his own ordination at his father's church, at New Haven, and the feelings inspired, by the solemnity. It was printed in *The Watchman*, 1828. (*Poems*, Preface, p. xxvii.) The portion given as "And now the solemn rite is past" was included in Hall's *Mitre*, 1836.

Dr. Crosswell also tr. the "Veni, Creator Spiritus" (q. v.), as "Come, Spirit, come and bless us." His hymns are mostly unknown to the English collections. [F. M. B.]

**Crowley, Robert.** The date of this writer's birth is unknown. He was educated at Magdalen College, Oxford, where he was elected to a Fellowship in 1542. He acted as

a printer under Edward VI. On the accession of Mary, he became one of the Frankfurt exiles. When Elizabeth ascended the throne, he returned, and was successively Vicar of the parishes of St. Giles, Cripplegate, 1556, and St. Lawrence Jewry, 1576. He also became a Prebendary of St. Paul's in 1563. He d. June 18, 1588, and was buried in St. Giles's Church, Cripplegate.

Crowley is known to students of early English as the first editor of *Piers Plowman's Vision*, of which he printed two editions in 1550. He rendered into verse the Psalter and Litany, and composed several hymns, 1549, and also pub., in 1556, his *School of Virtue and of Good Nature*, which was composed of *trs.* of Latin hymns. He is generally regarded as the first person who rendered the entire Psalter into English verse. Specimens of his version are given in Holland's *Psalms of Britain*, and in *Cotton*. He was also the author of the *Voice of the Last Trumpet*, 1550, given in *Corser's Collected Anglo-Poetica*, Pt. iv., and of a very rare poem.

"Pleasure and Payne, Heaven and Hell,

Remember these foure and al shall be well."

[J. T. B.]

**Crown Him with many crowns.** [*Christ the King.*] Four hymns are found in common use, each of which opens with this stanza. They are:—

1. By *Matthew Bridges*, which appeared in his *Hymns of the Heart*, 2nd ed., 1851, p. 58, in 6 st. of 8 l., and headed, "In capito ejus diademata multa. Apoc. xix. 12." This was repeated in his *Passion of Jesus*, 1852, p. 62, where the title runs, "Third Sorrowful Mystery, Song of the Seraphs. Apoc. xix. 12." In treatment and expression it has a more than slight resemblance to Kelly's "Look, ye saints, the sight is glorious" (q. v.). With alterations, and sometimes abbreviations, it appeared for congregational use in the *People's H.*, 1867; *H. A. & M.*, 1868 and 1875; *Sarum*, 1868; *Hymnary*, 1872; *Hy. Comp.*, and others.

2. In the *Appendix to the S. P. C. K. Ps. and Hys.*, 1868, there are 10 st. of 4 l., of which 8 st. are from M. Bridges, and 2, i. e. st. vii. and viii., "Crown Him the Lord of Might," &c., are by another hand.

3. In *S. P. C. K. Church Hymns*, 1871, we have a cento based upon Bridges's text, and thus composed, i. Bridges; ii.-iii. Bridges altd.; iv. Rev. G. Thring; v. Bridges altd.; vi. from S. P. C. K. as above; vii. ll. 1-4, Rev. G. Thring; ll. 5-8, Bridges.

4. The hymn opening with the same stanza in Thring's *Coll.*, 1882, is practically new, the 1st st. and l. 1 of the 5th being all that have been adopted from M. Bridges. Its original form in which it first appeared was, "Crown Him with crowns of gold." (In the *American College Hymnal*, N.Y., 1876.) This was in Mr. Thring's *Hys. and Sacred Lyrics*, 1874, p. 75, that portion of it contained in the *Church Hys.*, as noted above, having previously appeared in that collection. In 1880, on being transferred to Mr. Thring's *Coll.*, M. Bridges's opening stanza was substituted for the original in order to retain those fine lines:—

"Hark! how the heavenly anthem drowns  
All music but its own."

A portion of the original hymn is sometimes given in American hymnals as, "Awake, my soul, and sing." It begins with line 5 of st. i., and is No. 272 in the *Bap. H. and Tune Bk.*, Philadelphia, 1871. [J. J.]

**Crowns of glory ever bright.** *T. Kelly.* [*Jesus Crowned.*] 1st pub. in the 2nd ed. of his *Hymns on Various Passages, &c.*, 1806, in 5 st. of 4 l., but in all subsequent editions, after 1806, with alterations and an additional stanza. In modern hymnals it is given in *Kennedy*, 1863, No. 705, and in *Snapp's S. of G. & G.*, 1872, in the authorized form; but in the *People's H.*, 1867, No. 479, it is abbreviated and altered. It is also in use in America. [J. J.]

**Cruciger, Elisabethe, née von Messeritz**, was the daughter of a family belonging to the Polish nobility. Her parents, suffering from the persecutions of these times, had been forced to seek refuge at Wittenberg. There, in May or June, 1524, she was married to Caspar Cruciger, son of a Leipzig burgher, who had enrolled himself as a student at Wittenberg in 1522. Cruciger, who was treated by Luther as his own son and accounted his most hopeful pupil, became in 1525 Rector of St. John's School and preacher in St. Stephen's Church, Magdeburg; and in 1528 was called to become professor in the philosophical faculty at Wittenberg, but, by Luther's wish, was appointed one of the professors of Theology. Of his wife, who d. at Wittenberg, May, 1535, little is known save that she was a friend of Luther's wife, a lover of music, and an affectionate wife and mother (*Koch*, i. 281-285; *Caspar Cruciger*, by Dr. Pressel, Elberfeld, 1862, p. 76; *Allg. Deutsche Biog.* xviii. 148, &c.). The only hymn known as by her is:—

**Der Christ, der einzig Gottes Sohn.** *Christmas.* 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. In the *Geistliche Lieder*, Wittenberg, 1531, it is given as "Ein geistlich liedt von Christo, Elisabeth Creutzigerin," and from the *Rostock G. B.*, 1531, it seems clear that in *Klug's G. B.*, Wittenberg, 1529, it bore the same title. *Wackernagel*, iii. pp. 46-47, gives four forms, all in 5 st. of 7 l. in the *Ung. L. &*, 1851, No. 37.

*Koch*, i. 282, calls it "a sublime hymn fully embracing in itself the true power of the Gospel." It has been ascribed to Andreas Knöpken, but for this external evidence is entirely wanting, and in the *Riga Kirchenordnung*, 1537, in which his hymns appeared, this hymn is ascribed to E. Cruciger. That he as a theologian might fully have written a hymn such as this, displaying power of theological expression (cf. st. v.) and knowledge of Latin (cf. st. i. with Prudentius's "Corde natus ex parentis") may be granted, but ladies learned in Latin and theology were not unknown in those days.

#### Translations in C. U. :—

1. **The only Son from heaven.** A good tr. of st. i.-iii., by A. T. Russell, as No. 41 in his *Ps. & Hys.*, 1851, repeated, with alterations, as No. 119 in *Kennedy*, 1863.

2. **O Thou, of God the Father.** A tr. of st. i., iii., iv., by Miss Winkworth, as No. 155 in her *C. B. for England*, 1863, and thence as No. 277 in the *Ohio Luth. Hymnal*, 1880.

#### Trs. not in C. U. :—

(1) "Christ is the only Sonne of God," by Rp. Coverdale, 1533, (*Remains*, 1846, p. 653). Almost identical with (2) "Christ is the onlie Son of God," in the *Gode and Godly Ballades* (ed. 1567-8, folio 74), ed. 1868, p. 127. (3) "Lord Christ th' eternal Father's," in the *Suppl. to German Psalms*, ed. 1768, p. 3. (4) "Christ, that only begotten," as No. 335 in pt. i. of the *Moravian H. Bk.*, 1764. (5) "Thou Maker of each creature," No. 19 in the *Moravian H. Bk.*, 1769, in st. iii., iv. of the 1754, rewritten by P. H. Møller. In later eds. a tr. of st. vi. of "Herr Jesu, Gnadensonne" (see *L. A. Gotter*, No. 1.) was added. [J. M.]

**Crucis Christi mons Alvernae.** [*St. Francis of Assisi.*] This hymn is given in a *Franciscan Breviary*, printed at Venice in 1495, as the hymn at first Vespers on the Feast of the Stigmata of St. Francis, Sept. 17th (Paris, 1597, p. 43). It is given, but imperfectly, in *Daniel*, i., No. 452.

The traditional account of the conferring of the Stigmata, or Marks of the Passion, on St. Francis, on Mount Alverna, is given in his *Life*, by St. Bonaventura, chapter xiii. (see his *Works*). The Marks of the Passion are said to have been imprinted by a Seraph, and on the occasion of one of the yearly visits paid by St. Francis to Mount Alverna, which he was wont to make at the beginning of Lent in honour of St. Michael. St. Bonaventura's account is given in the *Rom. Brev.*, where it furnishes the lessons for the second Nocturn at Matins on the Festival of St. Francis. [W. A. S.]

#### Translation in C. U. :—

**Let Alverna's holy mountain**, by E. Caswall, in his *Musque of Mary*, 1858, and again in his *Hys. and Poems*, 1873, p. 198, in 7 st. of 6 l. It is given in several Roman Catholic hymn-books for Schools and Missions, including the *Crown of Jesus*; the *Hymns for the Year*, and others.

**Crüger, Johann**, was b. April 9, 1598, at Gross-Breesa, near Guben, Brandenburg. After passing through the schools at Guben, Sorau and Breslau, the Jesuit College at Olmutz, and the Poets' school at Regensburg, he made a tour in Austria, and, in 1615, settled at Berlin. There, save for a short residence at the University of Wittenberg, in 1620, he employed himself as a private tutor till 1622. In 1622 he was appointed Cantor of St. Nicholas's Church at Berlin, and also one of the masters of the Greyfriars Gymnasium. He d. at Berlin Feb. 23, 1662. Crüger wrote no hymns, although in some American hymnals he appears as "Johann Krüger, 1640," as the author of the supposed original of C. Wesley's "Hearts of stone relent, relent" (q.v.). He was one of the most distinguished musicians of his time. Of his hymn tunes, which are generally noble and simple in style, some 20 are still in use, the best known probably being that to "Nun danket alle Gott" (q.v.), which is set to No. 379 in *H. A. & M.*, ed. 1875. His claim to notice in this work is as editor and contributor to several of the most important German hymnological works of the 16th cent., and these are most conveniently treated of under his name. (The principal authorities on his works are Dr. J. F. Bachmann's *Zur Geschichte der Berliner Gesangbücher*, 1857; his *Vortrag* on P. Gerhardt, 1863; and his edition of Gerhardt's *Geistliche Lieder*, 1866. Besides these there are the notices in *Bode*, and in R. Eitner's *Monatshefte für Musik-Geschichte*, 1873 and 1880). These works are:—

1. *Neues vollständiges Gesangbuch, Augspurgischer Confession, &c.*, Berlin, 1640 [Library of St. Nicholas's Church, Berlin], with 248 hymns, very few being published for the first time.

2. *Praxis pietatis melica. Das ist: Übung der Gottseligkeit in Christlichen und tröstlichen Gesängen.* The history of this, the most important work of the century, is still obscure. The 1st ed. has been variously dated 1640 and 1644, while Crüger, in the preface to No. 3, says that the 3rd ed. appeared in 1648. A considerable correspondence with German collectors and librarians has failed to bring to light any of the editions which *Koch*, iv. 102, 103, quotes as 1644, 1647, 1649, 1650, 1651, 1652, 1653. The imperfect ed. noted below as probably that of 1641 is the earliest Berlin edition we have been able to find. The imperfect ed., probably 1641.

of 1689, formerly in the hands of Dr. Schnelder of Schleswig (see *Mitsell*, 1868, No. 264) was inaccessible. The earliest perfect Berlin ed. we have found is 1681.

The ed. printed at Frankfurt in 1656 by Caspar Röteln was probably a reprint of a Berlin ed. c. 1653. The eda. printed at Frankfurt-am-Main by H. C. Wust (of which the 1668 is in the preface described as the 3rd) are in considerable measure independent works.

In the forty-five Berlin and over a dozen Frankfurt editions of this work many of the hymns of P. Gerhardt, J. Franck, P. J. Spener, and others, appear for the first time, and therein also appear many of the best melodies of the period. As these Berlin and Frankfurt editions are constantly referred to throughout this work, in the notes on German hymns, we subjoin a list of all the editions we have found (not noting duplicates), at present (1887) existing, as follows:—

#### I. Berlin Editions.

Edition.	Date.	Hymns.	Edition.	Date.	Hymns.
iii.	1648	397	xxviii.	1698	1183
x.	1661	550	xxix.	1702	706
xi.	1664	617	xxx.	1703	1194
xii.	1666	641	xxxi.	1706	1202
xiii.	1667	710	xxxiv.	1711	1202
xv.	1671	761	xxxv.	1712	1202
xvi.	1672	761	xxxvi.	1714	1222
xvii.	1674	764	xxxvii.	1716	1222
xviii.	1675	803	xxxviii.	1718	1300
xix.	1676	769	xxxix.	1721	1300
xx.	1679	1001	xl.	1724	1316
xxi.	1684	1001	xli.	1729	1316
xxii.	1688	1114	xlii.	1732	1316
xxiii.	1690	1220	xliii.	1733	1316
xxiv.	1690	769	xliv.	1736	1316
xxv.	1693	1124	xlv.	1736?	1316

#### II. Frankfurt Editions.

	Date.	Hymns.		Date.	Hymns.
1	1656	503	7	1676	1100
2	1662	606	8	1679	1169
3	1666	731	9	1690	787
4	1668	888	10	1693	254
5	1674	797	11	1693	1246
6	1674	398	12	1700	1246

Of the above the Royal Library, Berlin, possesses eds. xli., xvi., xix., xxiv., xxv., xxvii., xxix., xxxvi., xl., xliii., xlv., and Nos. 3, 4, 7, 9, 11; while the Hamburg Town Library has eds. xi., xviii., xx., xliii., and Nos. 1, 5, 8, 10. In addition there are in public libraries in Germany the following, viz., eds. xlii., xvii., and Nos. 2, 6, in the Ducal Library, Wolfenbüttel; xv. in Ducal Library, Gotha; iii., xxiv., xxxvii. in Ducal Library, Wernigerode; ed. xlv. in the Royal Library, Munich; and No. 12 in the Leipzig Town Library. Ed. xxx. is in the Library of the Consistory, Berlin, and xxiv. in possession of the Church at Börnick near Nauen. The British Museum has eds. xliii., xxv., and Nos. 1, 2.

In private hands I find in addition that eds. x., xxviii., xxxix., xli., xlii., are with Professor J. Bachmann, D.D., of Rostock; xlii., xxxviii., Dr. Zahn of Altdorf; xlii. in my own possession.

3. *Geistliche Kirchen-Melodien*, &c., Leipzig, 1649 (Library of St. Katherine's Church, Brandenburg). This contains the first stanzas only of 161 hymns, with music in four vocal and two instrumental parts. It is the earliest source of the first stanzas of various hymns by Gerhardt, Franck, &c.

4. *D. M. Luther's und anderer vornehmen geistreichen und gelehrten Männer Geistliche Lieder und Psalmen*, &c., Berlin, 1683 (Hamburg Town Library), with 378 hymns. This was ed. by C. Runge, the publisher, and to it Crüger contributed some 37 melodies. It was prepared at the request of Luise Henriette (q.v.), as a book for the joint use of the Lutherans and the Reformed, and is the earliest source of the hymns ascribed to her, and of the complete versions of many hymns by Gerhardt and Franck.

5. *Psalmmodia Sacra*, &c., Berlin, 1656 (Royal Library, Berlin). The first section of this work is in an ed. of A. Lobwasser's *German Psalter*; the second, with a similar title to No. 4, and the date 1657, is practically a recast of No. 4, 146 of those in 1653 being omitted, and

the rest of the 319 hymns principally taken from the *Praxis* of 1656 and the hymn-books of the Bohemian Brethren. New eds. appeared in 1676, 1700, 1704, 1711, and 1736. [J. M.]

Cruttenden, Robert, b. cir. 1691, d. cir. 1764. He was educated for the ministry among the Dissenters, and when a young man frequently preached for his uncle, the Rev. Mr. Bragg. But finding that he did not really believe in the Evangelical doctrines, he gave up the ministry, and betook himself to trade, in which for a number of years he was successful. In his 52nd year, having retired from business, he was living near to Whitefield's Tabernacle, when, his attention being excited by what he heard concerning the preaching there, a strong impulse seized him to go and hear for himself. The result was his conversion through the ministry of John Cennick. Twelve months later he joined a Congregational Church, of which he continued a member until his death, about 20 years subsequently. The narrative of his *Experience*, as read to this Church on his application for membership, was pub. in 1744, with a preface by Whitefield, and republished in 1790, with the addition of a letter from Mr. Cruttenden to Mr. Cennick. To this narrative his *Psalms & Hymns*, 17 in all, were appended. The full title of the *Experience* is too quaint to be omitted. It is:—

"Sovereign Efficacious Grace displayed in the awakening and converting a Rational, Learned, Aged sinner, exemplified in the *Experience* of Robert Cruttenden, Esq., as delivered by himself to the Congregational Church, then meeting in Lime Street, near Leadenhall Market, 1743, in order to be admitted into their society. Published, prefaced and recommended by the late Rev. George Whitefield, 1744, as an extraordinary effect of the Divine Spirit. To which is prefixed a *Letter from Mr. Cruttenden to Mr. Cennick*, 1742. Also several *Psalms, Hymns, &c.*, composed by him. Now particularly addressed to all rational Christians for their perusal. London, printed and sold by T. Wilkins, Aldermanbury, MDCCXC."

From his *Psalms & Hymns* in the *Experience* the following are still in C. U.:—

1. And is it yet, dear Lord, a doubt? *Desiring to love God.*
2. Did Jesus die, but not for me? *Pardon through Jesus.*
3. I own my guilt, my sins confess. *Lent.*
4. Let others boast their ancient line. *Adoption.*
5. Rise, Sun of glory, shine reveal'd. *Happiness desired.*
6. 'Tis false, thou vile accuser, go. *Divine Mercy.*
7. What adverse powers we feel within. *Sin and Holiness.*
8. What jarring natures dwell within. *Sin and Holiness.* This is part of No. 7.

Cruttenden's hymns are full of Christian experience: some, as "Let others boast their ancient line," have a good deal of spirit, and the versification is usually smooth and flowing. [W. R. 8.]

**Crux benedicta nitet, Dominus quo carne pendit.** *Venantius Fortunatus.* [*Holy Cross.*] This hymn, dating from the latter half of the 6th cent., is found in an 11th cent. ms. in the Bodleian (*Liturg. Mic.* 366, f. 21), and is given in its full form in Fortunatus's *Opera Poetica*, ed. F. Leo, (Berlin, 1881) from a St. Petersburg ms. of the 8th cent. and others. The abbreviated form of the hymn in 18 l. is that which is generally known. It is given in *Daniel*, i., No. 141, with notes and various readings:



Neale's *Hymni Ecclesiae*, 1851; Trench's *Sac. Lat. Poetry*, 1849 and 1864; and other collections. *Daniel* gives in vol. iv. p. 152, additional readings from a Rhinau ms. of the 11th cent., and an additional strophe (the 10th in the ms.) which is not found, so far as is known, in any ms. of Fortunatus. It reads:—

"O tam magna Deo magnalia tanta parasti  
Quanta mira facit gloria magna Deo."

On the closing lines of this hymn:—

"Appensa est vitis inter tua brachia, de qua  
Dulcia sanguinea vna rubore fluunt."

rendered by Dr Neale as:—

"Twining about thine arms is the Vine, from whom in  
its fulness  
Floweth the blood-red juice, Wine that gives life to  
the soul."

Archbishop Trench has the following beautiful note (ed. 1864, p. 131):—

"The cross as the tree to which the vine is clinging, and from which its tendrils and fruit depend, is a beautiful weaving in of the image of the true Vine with the fact of the Crucifixion. The blending of one image and another comes, perhaps, yet more beautifully out, though not without a certain incoherence in the images, in that which sometimes appears in ancient works of Christian art—namely, Christ set forth as the Lamb, round which the branches of a loaded vine are clustering and clinging." [W. A. S.]

Translations in C. U.:—

1. That blest Cross is displayed where the Lord in the flesh was suspended, by J. M. Neale, in his essay on the "Ecclesiastical Latin Poetry of the Middle Ages," in the *Encyclopaedia Metropolitana*, 1852; and again in his *Commentary on the Psalms*, 1860, in 9 st. of 2 l. In 1875 it was given in the *St. Margaret's Hymnal*; in 1880, in the *Antiphoner and Grail*, and as "Lo, the blest Cross is displayed," &c., in the *Hymner*, 1882.

2. The blessed Cross shines now to us where once the Saviour bled, by Mrs. Charles, in her work *The Voice of Christian Life in Song*, 1858, p. 130, in 9 st. of 2 l. This was repeated in the *Lyra Messianica*, 1864, and the *People's H.*, 1867. In the *Hymnary*, 1872, it is in 4 st. of 8 l. This text is altered, and the last four lines are original, and were added by the compilers. [W. T. B.]

**CRUX, mundi benedictio.** *St. Peter Damiani. [Holy Cross.]* This hymn, which dates from the first half of the 11th cent., is given in various editions of the author's works, e.g. that at Paris, 1642, vol. iv. p. 6. It is also in *Thomasius*, 1747; and *Migne*, tom. 145, col. 930. *Daniel*, i., No. 197, only quotes 4 lines from the former. Respecting this hymn, Dr. Neale remarks:—

"St. Peter Damiani, in almost all his compositions, seems to have had his eye on some earlier hymn: in the present case he clearly follows the *Vexilla Regis*. The following does not seem to have been publicly used by the Church." *Med. Hys.*, 1851, p. 36.

It is tr. as:—

O Cross by whom the earth is blest, by J. M. Neale, pub. in his *Medieval Hymns*, 1851, p. 36, in 6 st. of 4 l. It was revised for the 2nd ed., 1863, as "O Cross, whereby the earth is blest." As in C. U. it is known in its earlier form as in the *Appendix to the Hymnal N.*, 1863, and *Skinner's Daily Service Hymnal*, 1864. [J. J.]

**Cummins, John James**, a. of a merchant in Cork, Ireland, was b. in Cork, May 5, 1795. In 1834 he removed to London, and was for many years a Director of the Union

Bank of Australia. He d. at Wildecroft, Buckland, Surrey, Nov. 23, 1867. He devoted much time to the study of Hebrew and Theology. He prepared for the use of his children in their preparation for Confirmation, *Seals of the Covenant Opened in the Sacraments*. This work, including several hymns and poems, was pub. in 1839. The hymns and other poetical pieces were also pub. in 1839 as *Poetical Meditations and Hymns by the Author of The Seals of the Covenant Opened*. In 1849 this work was republished with additions as *Hymns, Meditations, and other Poems*. The title on the cover of this work is *Lyra Evangelica*, and by this title it is usually known. The hymns, "Jesus, Lord of life and glory," 1839, (*A Litany*); "Shall hymns of grateful love," 1839, (*The New Song*), and others are from this work. [J. J.]

**Cundell, Anne Ross.** [Cousin, A. R.]

**Cunningham, John William**, M.A., was b. in London, Jan. 3, 1780, and educated at St. John's College, Cambridge, where he graduated in honours, and subsequently became a Fellow of his College. In 1802 he was ordained to the Curacy of Ripley, in Surrey. The following year he removed to Ockham, and later to Clapham, where he was curate to the Rev. John Venn, who was the original of *Berkeley* in *The Velvet Cushion*. In 1811 he was presented by his family to the Vicarage of Harrow, which he held for fifty years. He d. Sept. 30, 1861. He published, in addition to pamphlets on various subjects:—

(1) *World without Souls*, 1805; (2) *The Velvet Cushion*, 4th ed. 1814; (3) *The Racer*, a Poem, 1815; (4) *Morning Thoughts on the Gospel of St. Matthew*, 1824; (5) *Morning Thoughts on the Gospel of St. Mark*, 1827. The two series of *Morning Thoughts* contained hymns which were given without any signature. As there is an acknowledgment that with the verse, in the first case he was assisted by "a friend," and in the second "by friends," it is impossible to distinguish his work from that of his "friends."

With his name and publications the following hymns are associated:—

1. As the sweet flower that scents the morn. *Death of an Infant*. This poem appeared in *The Velvet Cushion* (4th ed. 1814, p. 157), in 6 st. of 4 l. In 1826 it was given in a revised form as a hymn in 3 st. of 4 l. in the *American Episc. Ps. & Hys.*, No. 127. In the *Unitarian Hys. for the Ch. of Christ* (Hedge & Huntington), 1853, No. 762, it is increased to 4 st. It has been attributed to Allan Cunningham, but in error.

2. Dear is the hallowed morn to me. *Sunday Morning*. This was given in *Oliphant & Sons' Sacred Poetry*, 4th ed., 1822, in 8 st. of 4 l., and signed "Cunningham." In 1833 Bickerseth gave it i.-iii., vi., as No. 639 in his *Christ. Psalmody*, beginning, "Dear is to me the Sabbath morn." This has been repeated in English and American collections.

3. From Calvary a cry was heard. *Good Friday*. Pub. in his *Morning Thoughts on St. Matthew*, 1824, p. 103, in 5 st. of 4 l. It is in somewhat extensive use in America, and sometimes in 4 stanzas as in Dr. Hatfield's *Church H. Bk.*, 1872, No. 460.

4. How cheering the thought that the spirits in bliss. *Ministering Angels*. Pub. in his *Morning Thoughts on St. Matthew*, 1824, p. 15, in 2 st. of 4 l. In *Bate-man's Sacred Melodies*, the *Scottish Presb. Hymnal for the Young*, 1852, &c., and several American collections, it is given as "How [dear is] delightful the thought that the angels in bliss."

5. The God of Israel never sleeps. *Watchfulness*. Pub. in his *Morning Thoughts on St. Mark*, 1827, p. 103, in 3 st. of 6 l. As No. 549 in *Kennedy* it is in an altered form. [W. T. B.]

**Curtis, John**, b. 1784, d. 1857, was a native of Bristol, in which city, engaged in

business pursuits, he spent his life. He was connected for many years with the choir at Broadmead Baptist Chapel. His hymn-book,

*The Union Collection of Hymns & Sacred Odes, additional to the Psalms and Hymns of Dr. Watts, adapted to the use of the Church and the Social Circle, the Family and the Closet.* London, B. J. Holdsworth, 1827."

was for some time in use at Broadmead. It was designed for Independents and Baptists, all hymns on Holy Baptism being omitted: but it failed in securing the goodwill of either. [W. R. S.]

**Curwen, John**, a. of the Rev. S. Curwen, of an old Cumberland family, b. at Heckmondwike, Yorkshire, Nov. 14, 1817, and educated at Coward College, and University College, London. In 1838 he became assistant minister in the Independent Church, Basingstoke; co-pastor at Stowmarket in 1841, and pastor at Plaistow, Essex, in 1844. There he developed and promoted the *Tonic Sol-fa* method of teaching to sing, using it in his own schools and church, and lecturing upon it in various parts of the country. Resigning his ministry through ill health, in 1867, he established a printing and publishing business in order the better to create a *Tonic Sol-fa* literature. In 1853 he assisted in founding the *Tonic Sol-fa* Association, for the promotion of that method of singing, and in 1862 the *Tonic Sol-fa* College. He d. May 25, 1880. Besides a number of works explanatory of the *Tonic Sol-fa* system, Mr. Curwen was the compiler of *Sacred Songs*, 1840, and *Hymns & Chants*, 1844. In 1846 these were combined as *The Child's Own Hymn Book*. This was enlarged in 1865, and recast as *The New Child's Own Hymn Book* in 1874. As a Sunday-school hymn-book this collection has been exceedingly and deservedly popular. For it Mr. Curwen composed two hymns:—

1. *I'm a little Pilgrim. Pressing Heavenwards.* This was written in place of another with the same first line, whose author had refused permission for its use in Mr. Curwen's book. The tune and chorus usually sung with it are American.

2. *O what has Jesus done for me! Passiontide.* This was also written in place of another having the same line.

These are the only hymns known to be his. *The Sabbath Hymn Book*, Lond. 1859, was also edited by Mr. Curwen. [W. R. S.]

**Cushing, William Orcutt**, b. at Hingham, Massachusetts, Dec. 31, 1823, is the author of the following hymns which appear in I. D. Sankey's *Sacred Songs and Solos*:—

1. Beautiful valley of Eden. *Heaven.*
2. Down in the valley with my Saviour I would go. *Trusting to Jesus.*
3. Fair is the morning land. *Heaven.*
4. I am resting so sweetly in Jesus now. *Rest and Peace in Jesus.*
5. I have heard of a land far away. *Heaven.*
6. O safe to the Rock that is higher than I. *The Rock of Ages.*
7. Ring the bells of heaven, there is joy to-day. *Heavenly Joy over repenting Sinners.*
8. We are watching, we are waiting. *Second Advent anticipated.*

Mr. Cushing has also several additional hymns in some American Sunday School collections, and collections of *Sacred Songs*. [J. J.]

**Custodes hominum psallimus Angelos.** [*Guardian Angels.*] This hymn is ascribed to Card. Bellarmine. According to *Garantus* it was added to the *Roman Brev.* in 1608, by command of Paul V. It was not formally incorporated in the *Brev.* until after 1682, and, in common with "*Aeterne Rector siderum*" (q.v.), is in the Venice ed. 1635, in an *Appendix* with independent pagination and a separate title-page. It is for Vespers in the Office for "the Holy Guardian Angels. Double of the second class," Oct. 2. It is also one of the few hymns from the *Rom. Brev.* given in modern French Breviaries. In the latter, however, it has a different doxology, and the text varies. The *Rom. Brev.* text is in *Daniel*, ii. p. 375; and the *Paris Brev.* in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

And are there then celestial habitants! by I. Williams, in his *Hym. tr. from the Paris Brev.*, 1839, p. 254. This was repeated in the *Child's Christian Year*, 1841, and later editions, where it is appointed for "St. Michael and All Angels." It is also *tr.* as:—"Praise we those ministers celestial." *E. Caswall.* 1849. [J. M.]

**Cutter, William**, b. at North Yarmouth, Maine, May 15, 1801, and was removed in childhood to Portland, and educated at Bowdoin College, graduating in 1821. He was subsequently engaged for some time in business in Portland, and again in Brooklyn, New York. Died Feb. 8, 1867. Mr. Cutter, who was a member of the Congregational body, was a deserving writer, who has hitherto missed his due meed of acknowledgment. To his friend Mr. Colesworthy we are indebted for the details of his life and hymnological work. His hymns include:—

1. *Thy neighbour! it is he whom thou. Christian Brotherhood.* This appeared in the *Christian Mirror* for May 30, 1828 (Mr. Colesworthy thinks that he set the types for it), and again in Cheever's *American Poetry*, 1831. An altered form of the hymn, "Who is thy neighbour? he whom thou," soon came into use, and was often printed before it was included anonymously in W. B. O. Peabody's *Unitarian Springfield Coll.*, 1835. From being found in that collection it has been attributed to Peabody in error.

2. *Hide not thy talent in the earth. Duty.* Appeared in the *Christian Mirror*, Oct. 10, 1828. In some collections it begins with st. ii., "What if the little rain should say."

3. *She loved her Saviour, and to Him. Thankfulness and Duty.* Was 1st pub. in the *Christian Mirror*, but the date is uncertain. It was reprinted by Cheever in his *American Poetry*, 1831. In addition to the above, Cutter wrote several hymns which appeared in the *Mirror*, and in the *Sunday School Instructor*, of which he and Mr. Colesworthy were joint editors. His hymns are unknown to the English collections. [F. M. B.]

**Cutting, Sewell Sylvester**, D.D., a Baptist Minister, was b. at Windsor, Vermont, Jan. 19, 1813, graduated at the University of Vermont, 1835, and was ordained at Boylston, Massachusetts, 1836. He was pastor at Southbridge, Mass., from 1837 to 1845. Editor of the *New York Recorder*, 1845-50,

and 1853-55; and of the *Christian Review*, 1850-53, and 1855-68. In 1868 he was appointed Professor of Rhetoric and History at the University, Rochester, N. York, and Secretary of the American Baptist Educational Commission. He d. at Brooklyn, Feb. 7, 1882. His *Historical Vindication of the Baptists* was pub. in 1858. His hymns in C. U. include:—

1. *Father, we bless the gentle care. The love of God.* Appeared in *Hys. for the Vestry and Fireside*, Boston, 1841.

2. *Gracious Saviour, we adore Thee. H. Baptism.* Appeared in Winchell's *Additional Hys.*, 1832, No. 509 (the author being then but 19); again in the *Psalmist*, 1843, and others.

3. *Great God, Thy glories blaze. Praise to God the Father.* Appeared in Linsley and Davis's *Select Hys.*, 1836-41, No. 514. In the *Psalmist*, 1843, it was altered to "God of the world, Thy glories shine." This is repeated in several collections, including the *Bap. Praise Bk.*, 1871, in 4 st. of 4 l. In the *Bap. Service of Song*, 1871, it is given as "God of the world, near and afar," is expanded into 5 st., and is dated 1835.

4. *O Saviour, I am blind, Lead Thou my way. The True Guide.* This hymn, in I. D. Sankey's *Sacred S. and Solos*, is also by Dr. Cutting.

[F. M. B.]

Czerwenka, M. [Czerwenka, M.]

## D

D., in *Bristol Bap. Coll.*, by Ash & Evans, 1st ed., 1769, i.e. P. Doddridge.

D. A. T., i.e. Dorothy A. Thrupp.

D. H. W., i.e. Mrs. Van Alstyne.

D. L., in the *People's H.*, i.e. Dr. Littledale.

D. P., i.e. *Desiderius Pastor*, a *nom de plume* of the Rev. Gerard Moultrie, in the *People's H.*

Dr B., in *Ash & Evans*, 1st ed., 1769, i.e. Dr. John Byrom.

Dr. Se<sup>tt</sup>, in *Ash & Evans*, 1st ed., 1769, i.e. Thomas Scott.

D. T., in *Ash & Evans*, 1st ed., 1769, i.e. Daniel Turner.

Dw., in *Supp. to Ash & Evans*, 1800, &c., i.e. T. Dwight.

**Da Jesus, an des Kreuzes Stamm.** [*The Seven Words.*] 1st appeared in the *Hannover G. B.*, 1646, No. 45, in 10 st. of 5 l., repeated in Crüger's *Praxis pietatis melica*, 1656, and many later collections. It was evidently written to supersede the older hymn noted under *Böckenstein*. Frequently, as by Hansen in his *Versuch*, 1833, No. 168, and the *Berlin G. L. S.*, ed. 1863, No. 220, it is ascribed to J. Zwick. But the version of the Seven Words on the Cross given by Wackernagel, iii. p. 612, as by Zwick, and 1st pub. 1545, is in 7 st. of 8 l., beginning, "Im Ersten wort der hoptgrund stat," and is entirely different. Tr. as:—

1. *Seven times our blessed Saviour spoke.* A good and full tr. by Miss Cox in her *Sacred H. from*

*the German*, 1841, p. 31 (*H. from the Ger.*, 1864, p. 57, slightly altered). In 1848, st. i.-viii. were included, unaltered, as No. 135 in the *Dalston Hospital H. Bk.* In full, but slightly altered, as No. 401 in the 1857 ed. of Mercer's *C. P. and H. Bk.* Omitting st. ix., it was included in Rorison's *H. and Anthems*, 1851, No. 70; and again in Darling's *H. for the Ch. of England*, 1874, altered as, "Seven words our blest Redeemer spoke."

2. *When on the cross the Saviour hung.* A full and good tr. by Miss Winkworth in her *C. B. for England*, 1863, No. 53, repeated as No. 74 in the *Ohio Luth. Hymnal*, 1880.

3. *My soul, thy great Redeemer see.* A tr. of st. i., ix., x., by Miss Borthwick, as No. 70 in Dr. Pagenstecher's *Coll.*, 1864.

Other tra. are:—

(1) "When Christ hung on the cursed tree," by J. C. Jacobi, 1722, p. 17 (1732, p. 32), repeated, altered, as No. 162 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "Seven words from Jesus' lips did fall," in Dr. J. Guthrie's *Sacred Lyrics*, 1869, p. 75. [J. M.]

**Da pacem, Domine.** [*For peace.*] An antiphon of the 6th or 7th cent., founded on ii. Kings xx. 19; ii. Chron. xx. 12, 15; and Ps. cxvii. 6. By a Bull of Pope Nicholas III., 1279, it was ordered to be sung at every mass before the *Agnus Dei*. In the *Paris Breviary* of 1643 it is given along with a Collect for Peace, which occurs in the *Sacramentary* of Gelasius, A.D. 494, as a *Commemoratio de Pace per Annum. Ad Laudes et Vesperas*, thus:—

"Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu Deus noster. . . Fiat pax in virtute tua. R. Et abundantia in turribus tuis. Gratia. Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium subacta formidine, tempora sint tua protectione tranquilla. Per Dominum," &c. (*Paris Breviary*, 1647, p. 189.)

The same text is given in the *Sarum Brev.* (Cambridge Press Reprint, 1882, of the *Paris ed.*, 1531, col. 11), and in the *York Brev.* of 1493 (Surtees Society's Reprint, 1880, i. col. 942). A tr. in full is given in the *Evening Service of the Church of England*. In *The Prymer in English*, reprinted from a Ms. cir. 1410, in Maskell's *Monumenta Ritualia Ecclesiae Anglicanae*, 1846, ii. p. 35, they read:—

"Ant. Da pacem. Lord Iyue pees in our daies, for ther is noon othir that shal fyfte for us, but thou lord oure god. Vers. Lord, pees be maad in thi vertu. Resp. And plenteousnesse in thi toures. Prei we. For the pees. Deus a quo: God, of whom ben booli desiris, rift counceils and iust werkis: Iyue to thi seruautis pees that the world may not Ieue, that in oure bertis youun to thi commaundementis, and the drede of enemyes putt awet, our tymen be pestible thurs thi defendyng: Bi our lord Iesu crist, thi sone, that with thee Iyuest and regneth in the unite of the booli goost god, bi alie workis of worldis. So be it.

The other tra. are from two German versions, the earlier being:—

1. *Verleihe uns Frieden gnädiglich*, given to it by Martin Luther, first in prose in 1527 (*Koch*, viii. 159), and then in metrical form in Kling's *G. B.*, 1529. Wackernagel, iii. p. 21, quotes it from the *Geistliche Lieder*, Wittenberg, 1531; and also gives a form in 4 st. of 5 l., pub. at Augsburg in 1532, st. ii.-iv. being founded on the prose collect. In many districts of Germany, Luther's stanza was sung immediately after sermon, either separately or with the hymn, "Erhalt uns Herr bei deinem Wor

(q.v.). In Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 43, a second st. in 5 l., founded on 1 Tim. ii. 1, 2, and on the latter part of the prose collect, beginning, "Gieb unserm Fürsten und aller Obrigkeit," is added; 1st pub. in *Das Christlich Kinderlied Dr. Martini Lutheri Erhalt uns Herr, &c.*, Wittenberg, 1566, ed. by Johann Waltherr, and thence in *Mützell*, No. 558, and added to Luther's stanza, as No. 981, in the Berlin *G. L. S.*, ed. 1863.

The *trs.* from Luther are: (1) "Lord, in Thy mercy and Thy grace," by *Miss Fry*, 1845, p. 137; (2) "Lord: in mercy grant us peace," by *J. Anderson*, 1846, p. 65 (1847, p. 79); (3) "We Thee beseech, with one accord," by *Dr. J. Hunt*, 1853, p. 93; (4) "In these our days so perilous," by *R. Massie*, 1854, p. 68, included in *Dr. Macon*, 1864, p. 54; (5) "Jehovah, grant us peace through all," by *Dr. G. Walker*, 1866, p. 39; (6) "Peace in our time, Lord God, bestow," by *Dr. G. Macdonald* in the *Sunday Magazine*, 1867, p. 642, and thence in his *Erotics*, 1876, p. 97, altered to "Peace to us in Thy mercy grant."

**2. Gieb Fried zu unser Zeit, O Herr.** A very free version in 3 st. of 10 l., by Wolfgang Capito. *Wackernagel*, lii. p. 731, quotes it from the *Form und Ordnung Gaystlicher Gesang und Psalmen*, Augsburg, 1533 (where the order of stanzas is ii., i., iii.), and the *Strassburg G. B.*, 1533. *Mützell*, No. 153, quotes the text from the *Gros Kirchen G. B.*, Strassburg, 1560, where it is entitled "A hymn of supplication for peace and whole-hearted returning to God, with confession that we have justly merited our unrest by our sin and declension from God." It appeared in many of the German hymn-books up to the middle of the 18th cent., but since then has fallen out of use. The only *tr.* in C. U. is:—

**Give peace in these our dayes, O Lord.** A full and close *tr.* in the 1560–61 *Psalmes of David*. In *Daye's Psalter*, 1585, and many later eds. of the *old Version*, it is signed E. G. These initials almost certainly denote Edmund Grindal, afterwards Abp. of Canterbury (1575–1583), who lived at Strassburg during the Marian Exile, and is known to have acquired a sufficient knowledge of German to have enabled him to take office in the German Church. It is included in a few hymnals of this cent., e.g. in *J. Bickersteth's Ps. and Hys.*, ed. 1832, No. 504, rewritten to 4 st. of 12 m., and repeated in this form in *E. Bickersteth's Christian Psalmody*, 1833, *Snapp's Songs of G. and G.*, 1872, &c. [J. M.]

**Da puer plectrum, choreis ut canam fidelibus.** A. C. Prudentius. [*Miracles of Christ.*] This poem, written at the beginning of the 5th cent., is given in all editions of Prudentius's *Works* (*Cathemerinon*, No. 9), including that pub. in Rome, 1789, London, Valpy, 1824, vol. i. p. 123. It is also in a ms. of the 5th cent. in the Bibliothèque Nationale, Paris (8084 f. 29 b.). From this poem the hymn, *Corde natus ex Parentis, ante mundi exordium* (the *trs.* of which are annotated below), is taken. It usually consists of lines 10–12, 19–27, and 109–111, with slight alterations. In the *York Brev.* it is given at Compline for the Vigil of Christmas, and from thence to the Octave of the Epiphany. In the *Hereford Brev.* it is given for Prime. *Daniel*, i., No. 106, gives the text, together with an extended note relating to various readings, &c. The "Corde natus" text is also in a ms. of the 11th cent. in the *British Museum* (Harl. 2961 f. 228); and in a ms. of

the 11th cent. at St. Gall. (No. 413); *Simrock*, p. 38; *Bäcker*, No. 43; *Königsfeld*, i. p. 40 (with German *tr.*); Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and others. The hymn in the *Mozarabic Brev.* "Paullat altitudo coeli" (Toledo, 1502 f. 131) is also from this poem. In the *Hereford Brev.* there are also three other centos from this poem, viz.: (1) "Corporis formam" for Terce; (2) "Ecce quem vates" for Sext; and (3) "Iustus Iudex" for None. [W. A. S.]

#### Translations in C. U. of *Corde natus*:—

**1. Of the Father sole begotten.** By J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, (1st ed. 1852), in 6 st. of 6 l. with the refrain, "Evermore, and evermore." This refrain and the doxology are not in the original. This *tr.* is repeated in later eds. of the *Hymnal N.*, the *People's H.*, 1867, the *Hymnary*, 1872, &c. It is to be noted that some of the lines in this *tr.* are from Beresford Hope's *tr.* of the same text in his *Hys. of the Church*, 1844. In the *Parish H. Bk.* it is given as "Of the Father's self begotten." In *Laudes Domini*, N.Y., 1884, begins with st. ii., "He is here, whom Seers in old time."

**2. Born of God the Father's bosom.** This *tr.* appeared in the *Salisbury H. Bk.*, 1857, and again in *J. Keble's Miscellaneous Poems*, 1869. It is an alteration of Dr. Neale's *tr.* made by Keble for the *Salisbury H. Bk.*

**3. Of the Father's love begotten.** This *tr.* was given in the trial ed. of *H. A. & M.*, 1859, as "Of the Father's will begotten," but in the 1st ed. of 1861 it was given in its well-known form in 9 st. of 6 l. with the refrain, the additional stanzas being supplied by the *Hereford Brev.* text. The *H. A. & M. tr.* by Dr. Neale and Sir H. W. Baker is thus composed:—i. Neale altered; ii., iii., Baker; iv.–vi., Neale altered; vii., Baker; viii., Neale altered; ix., Baker. This arrangement was repeated in the revised *H. A. & M.*, 1875, and is the most popular *tr.* of the hymn in C. U. Usually, however, compilers introduce changes and abbreviations on their own account, and not always to the advantage of the hymn. These changes are easily found by collating any given text with *H. A. & M.*

#### Translations not in C. U.:—

1. Son Eternal of the Father. *Hope*, 1844.
2. Yea! from the Almighty mind He sprung. (*Hereford Brev.* text.) *Hymn. Anglicanum*, 1844.
3. Offspring of The Eternal Father. *J. D. Chambers*, 1857.
4. Of the Father's heart begotten. *W. J. Blew*, 1852–55. [J. J.]

**Dach, Simon**, s. of Simon Dach, interpreter to the Court of Justice at Memel, Prussia, was b. at Memel, July 29, 1605. He attended the Cathedral school at Königsberg, the Town school at Wittenberg, and the Gymnasium at Magdeburg. In 1626 he returned to Königsberg, where, after studying philosophy and theology at the University, he for some time acted as a private tutor. In 1633 he was appointed assistant in the Cathedral school, and in 1636 Conrector. He then, in 1639, became Professor of Poetry in the University, was five times Dean of the Philosophical Faculty, and in 1656–57 Rector of the University. He d. at Königsberg, April 15, 1659 (*Koch*, iii. 182–191; *Allg. Deutsche Biog.*, iv. 685–688, &c.).



Dach was much of an invalid, and nearly broke down under the hard labour and poor pay of his early tutorial work at Königsberg, but found a true friend and generous patron in R. Rotherth (q.v.). In his later years the effects of the Thirty Years' War made themselves visible in Königsberg by depression of trade, famine, &c. In 1648 he lost Rotherth by death, and in 1649 many of his fellow professors fell victims to the pestilence, while during the last year of his life he suffered from a lingering consumption. These facts explain the sombreness of much of his verse. In 1638 he joined in forming the Poetical Union of Königsberg (see Alberti), and was its poetic soul. He was the most important poet of the Königsberg School, and one of the first lyric poets of his time—happy in expression, pure in style, and true hearted. But of the mass of his poems (some 1360 in all, many of which were "occasional" pieces for the Electoral House of Brandenburg, and for private friends) very few retain popularity; the best known being his *Aenschchen vom Thurne*.

Dach's hymns, some 165 in all, appeared in broadsheet form, in H. Alberti's *Arien*, 1639–1650, and in the Königsberg Hymn-books, 1639–1690. They deservedly place him amongst the best hymn writers of his time, and win him the distinction of being one of the most lovable, most profound and most elegant of the more contemplative hymn writers. Their personal and subjective character, and the fact that so many are hymns of preparation for death, have prevented all but a few from finding a place in modern hymnals.

Five of Dach's hymns have passed into English, all of which are included in the complete edition of his *Werke* by Hermann Oesterley, pub. at Tübingen, 1876. They are:—

i. *Ich steh in Angst und Pein*. [Second Advent.] The Königsberg University Library possesses a broadsheet, printed at Elbing, 1642, as a *Christliches Trauer-Lied* to Christoph Behm, on the death, on Nov. 22, 1633, of his son Christoph, a student of theology. It was included in pt. iv., Königsberg, 1641, of H. Alberti's *Arien*, No. 5, in 10 st. of 6 l., entitled "Supremi Judicis ornam non metuit fatus sanguine, Christe, tuo." Repeated in Oesterley, p. 91, as No. 1421 in the *Leipzig Vorrath*, 1673, and, omitting st. viii., in the *Wittenberg G. B.*, 1742–1866, No. 893. The only tr. in C. U. is:—

A dread bath come on me, a good tr., omitting st. viii., as No. 28 in Miss Winkworth's *C. B. for England*, 1863.

ii. *Kein Christ soll ihm die Rechnung machen*. [Cross and Consolation.] 1st pub. in pt. ii., Königsberg, 1640, of H. Alberti's *Arien*, No. 1, in 7 st. of 6 l., entitled "Non caret adversis, qui pius esse velit." Included in Oesterley, p. 108, and as No. 631 in the *Uns. L. S.*, 1851. The form tr. into English is of st. ii., iii., vii., beginning, "Wer dort mit Christo hofft zu erben," which is No. 812 in Bunsen's *Versuch*, 1833. The only tr. in C. U. is:—

Wouldst thou inherit life with Christ on high! A good tr. from Bunsen, by Miss Winkworth, in her *Lyric Ger.*, 1st Ser., 1855, p. 129, and thence unaltered as No. 170 in the *New Zealand Hym.*, 1872. In *Sacred Lyrics from the German*, Philadelphia, 1859, p. 61, it begins "Couldst thou inherit."

iii. *O wie selig seid ihr doch, ihr Frommen*. [Eternal Life.] The original broadsheet, printed at Danzig, 1635, with music by J. Stobäus, as the *Münchliches Ewengedächtniss* of Hiob Lepper, Burgmaster of the Königsberg Altstadt, who d. May 9, 1635, is in the Königsberg University Library. Included in B. Derschau's *G. B.*, Königsberg, 1639, p. 73, in 6 st. of 4 l., repeated in Oesterley, p. 95; the *Leipzig Vorrath*, 1673, No. 1460; in Burg's *G. B.*, Breslau, 1744, No. 1086; and many others. It is a fine hymn, founded on Rev. xiv., 13–14. Laux-

mann, in *Koch*, viii. 673, relates that J. A. Hochstetter, Prelate of Bebenhausen, near Tübingen (d. 1720), in July, 1719, summoned his household to accompany him in visiting the family burial-place in the Church, and there pointed out his resting-place, spoke to them of eternal life, and ended by requesting them to sing this hymn, and also "Christus der ist mein Leben" (q.v.). The only tr. in C. U. is:—

O how blest are ye beyond our telling, a good and full tr., as No. 197 in Miss Winkworth's *C. B. for England*, 1863.

Other trs. are, (1) "O, how blest are ye whose toils are ended," by R. W. Longfellow (1846 or earlier), *P. Works*, Houghton, 1879, p. 648. (2) "Oh! how blessed are ye, saints forgiven," by Miss Northwick in *H. L. L.*, 1854, p. 32 (1854, p. 35). This is from the double form in the *Berlin G. B.*, 1711, No. 665, which has six stanzas to be sung alternately with Dach's stanzas by the choir as the answer of the Blessed Ones; with two concluding st. to be sung by choir and congregation together. These eight additional st. are by Jacob Baumgarten (b. 1668, d. 1722), and begin: "Ja, höchst selig sind wir, lieben Brüder;" (3) "O how blessed, faith ul souls are ye," by Miss Winkworth, 1855, p. 252; (4) "How blest the saints; who, dying here," by Dr. G. Walker, 1860, p. 114. It may be noted that the hymn beginning, "O how blest the throng who now adoring," by A. T. Russell, in 4 st. as No. 206 in his *Ps. & Hym.*, 1851, while not a tr., is yet based on this hymn by Dach.

In addition the following hymns by Dach have been tr. into English:—

iv. *Nimm dich, o meine Seel' in Acht* [Treasures in Heaven.] 1st pub. as No. 6 in pt. vii. Königsberg, 1648, of H. Alberti's *Arien*, in 10 st. of 4 l., entitled, "As the noble Rotger von Tieffenbrock, a native of Livonia, departed this world at Königsberg in Prussia the 31st May, 1648," with the motto—

"Das ewige Gut  
Macht rechten Muth."

Included by Oesterley, p. 208, and as No. 1762 in Knapp's *Ev. L. S.*, 1837 (1865 No. 1688). The trs. are, (1) "My soul, let this your thoughts employ," by Miss Cox, 1841, p. 133; (2) "Think, O my soul, that whilst thou art," by Lady E. Fortescue, 1843 (1847, p. 62); (3) "Beware, O man, lest endless life," by Dr. H. Mills, 1845.

v. *Schöner Himmelssaal*. [Heaven.] A beautiful hymn of homesickness for the heavenly country. Oesterley, p. 222, gives it as "On the death of Ursula Vogt, wife of Pastor Jacob Bollus, Oct. 30, 1656. Its composition was requested on June 3, 1649." The original broadsheet, with music by H. Alberti, as her *Christliches Sterbelied*, is in the Königsberg University Library. It did not appear in the Königsberg *G. B.*, 1657, but in the ed. of 1675 [Berlin] it is No. 496 (ed. 1690, No. 600), in 9 st. of 8 l. In the *Uns. L. S.*, 1851, No. 637. It is tr. as "O ye Halls of Heaven," by Miss Winkworth, 1860, p. 189. [J. M.]

Dachstein, Wolfgang, was, prior to the Reformation, a monk at Strassburg, and organist of the Cathedral. In 1524 he espoused the cause of the Reformation, and in 1525 was appointed organist and assistant preacher at St. Thomas's Church, which offices he held till at least 1590 (*Koch*, ii. 103–104).

Along with his friend M. Greitter (q.v.) he edited the first Strassburg Hymn-book, the *Kirchen ampt*, pub. in 1525. Two of his Psalm versions have been tr. into English, but he is best known as author of the melody which is set to the first of these.

i. *An Wasserdüssen Babylon*. [*Ps. cxxxviii.*] 1st pub. 1525, pt. iii, as above, and thence in *Wackernagel*, iii. p. 98, in 5 st. of 10 l. The trs., almost identical, are: (1) "At the rivers of Babylon," by R. Coverdale, 1539 (*Worms*, 1846, p. 571); (2) "At the Rivers of Babylon," in the *Gude and Godly Ballades* (ed. 1606, folio 58, ed. 1868, p. 99).

ii. *O Herr, wer wirt dein Wohnung han*. [*Ps. xvi.*] 1st pub. 1525 as above, and thence in *Wackernagel*, iii. p. 98, in 3 st. of 7 l. Tr. as "O Lord, who wilt in heav'n dwell with thee," in the *Gude and Godly Ballades* (ed. 1568, folio 46, ed. 1868, p. 78). [J. M.]

**Daily, daily sing the praises.** *S. Baring-Gould.* [*Processional.*] This popular processional was written in 1865, and printed on a card for St. John's Mission, Horbury Bridge, Yorkshire. It was again printed in the *Church Times*, 1865, and subsequently included in the *People's H.*, 1867, and other collections. Its use has also extended to some of the American hymn-books. In connection with the Uganda mission a short time before the murder of Bishop Hannington, the following touching circumstance is recorded in the *Rock*, Sept. 18, 1885, as having taken place in January, 1885. Two native lads who had been kidnapped, but subsequently released, reported—

"That they had been taken with Kakumba and Ashe's boy, as also Serwanga, a tall, fine fellow, a baptised lad whom Majasi (the leader of the hostile party) had caught, and Dutu's wife Sarah and her child, to a place outside the capital. That Serwanga, Kakumba, and Ashe's boy had been tortured by having their arms cut off, and were then bound alive to a scaffolding, under which a fire was made, and they were slowly burnt to death. Majasi and his men mocked them, and bade them pray now if Isa Maslya (Jesus Christ) would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, *Killa siku tunsifu* (the hymn, 'Daily, daily sing the praises.')."  
[J. J.]

**Dale, Ella, Mrs. Van Alstyne, q. v.**

**Dale, Thomas, M.A.** s. of Thomas Dale, a bookseller in London, b. at Pentonville, Aug. 22, 1797, and educated at Christ's Hospital, and Corpus Christi College, Cambridge, graduating B.A. 1822, M.A. 1825. On taking Holy Orders, he became, after holding several curacies, Vicar of St. Bride's, Fleet Street, London; Canon of St. Paul's, 1843; Vicar of St. Pancras, 1846; and Rector of Therfield, Herts, 1860. In 1870 he was nominated to the Deanery of Rochester, but died before induction, May 14, 1870. His poetical works are:—

(1) *The Widow of Naim*, 1819; (2) *The Outlaw of Tauris*, 1820; (3) *Israh and Adah, a tale of the Flood; and Specimens of a New Translation of the Psalms*, 1822. These Poems were collected and pub. in one vol. in 1836; 2nd ed. 1842.

From these works the following hymns have been taken:—

1. Dear as thou wert (waist), and justly dear (1819). *Burial.* In the *Locks H. Bk.*, 1853, and several American collections. It is from the *Widow of Naim*, and is given as a dirge sung at the funeral by the Village Minstrel.
2. O never, never can we know (1822). *Good Friday.* In the *Bap. Ps. & Hys.*, 1854-60.
3. Speak, O ye judges of the earth (1822). *Ps. lxxiii.* In the *Mitre H. Bk.*, 1836, &c.
4. The Lord Whose Name is love (1836). *Children's Prayers.* In the *Mitre H. Bk.*, 1836.
5. When the spark of life is waning (1819). *A Dying request.* This is No. viii. of Poems, appended to *The Widow of Naim*, 1819, p. 69. In *Stevenson's Hys. for Ch. & Home*, 1873.

Other hymns of a similar character might be taken from these works with advantage.

[W. T. B.]

**Damascene, St. John.** [*John of Damascus.*]

**Damiani, or Damian, Peter, Saint,** Cardinal, Bishop, and Doctor of the Church, whom Dom Gueranger calls "The austere reformer of the 11th century," was b. at Ravenna, about 988. He was the youngest of many children. His mother abandoned him as a babe, and his life was only saved by

his being discovered by a faithful female servant, who took care of him until such time as his mother relented and received him back again. Both his parents dying while he was very young, he fell into the hands of a married brother, who, treating him with great harshness and regarding him rather as a slave than a near relation, sent him, "when he was grown up, into the fields to feed swine." In spite of this treatment, he early developed a virtuous and pious disposition, and another brother, Damian (after whom he is said to have been named), who was arch-priest of Ravenna, took pity on him, and had him educated. The progress he made in learning was the admiration of his teachers, and led very soon to his being employed as a teacher. He was very strict, even as a youth, as regards his mode of life, habituating himself to frequent watching, fasting, self-mortification and prayer. Struck with the self-denial of two Benedictine monks, who happened to call where he was living, he embraced their profession, and became a "religious" (in the monastery of Avellino, in the diocese of Gubbio) of the order of the monks of the Holy Cross of Fontavellana. Of that community he, in A.D. 1041, became the Superior, and so extended its usefulness that he was looked upon as the second founder, the first having been Ludolphus, a disciple of St. Romuald. He founded no less than five monasteries under the same rule, the Priors of which remained under his jurisdiction. After twelve years of eminent service to the Church, he was induced by Pope Stephen IX. to accept, in 1057, very much against his own wish, the position of Cardinal-Bishop of Ostia. This, after much difficulty, he was allowed to resign by Pope Alexander II., in 1062, but coupled with the reserve of a power to employ him in important Church matters, as he might at any time find needful. With his bishopric he also resigned his post as Superior of his old monastery, where he once more took up his abode. During his retirement (a retirement constantly broken in upon by calls from the Pontiff to proceed in a legatine capacity to the Church in different parts of Europe), he lived a life of extraordinary asceticism and self-mortification. It was on his return journey from Ravenna, whither he had been sent as legate to inquire into the enormities charged against Henry, Archbishop of Ravenna, and otherwise adjust the affairs of the Church there, that he was called to his rest in his eighty-fourth year. He died of fever, at Faenza, in the monastery of Our Lady, on the 22nd or 23rd of March, 1072.

Damiani endeavoured by his literary labours to advance the cause of order and morality, and to add his quota, by no means an insignificant one, in worth or amount, to the church's store of Latin hymns. "He has left," as Archbishop Trench remarks, "a considerable body of Latin verse," but it is only with his hymns that we are concerned in these pages.

It is not surprising to find these hymns, the work of such a devoted servant of the Church of Rome, deeply tinged with the superstitions of that Church, and thereby to Protestant minds disfigured; but, notwithstanding this drawback, there are very few amongst the compositions of Latin hymn-writers to compare with some of our author's in vivid word-painting and richness of description. Such compositions as "Ad perennis vite fontem," and "Gravi me terrore pulsas, vite dies ultima," have very few equals in merit in the school of poetry to

which they belong, while the difference between them in thought and treatment is most marked, and exhibits to great advantage the versatility of their composer. In addition to the two hymns named (see "Ad perennia," concerning its disputed authorship), Daniel given in vol. i. the texts of four hymns in full, and the first stanzas of ten others. The best known in addition to the two named are, "Crux, mundi benedictio;" and "Paele doctor egregie" (q.v.). [D. S. W.]

**Dana, Mary S. B.** [Schindler, M. S. B.]

**Daniel, Hermann Adalbert**, was b. at Köthen, Nov. 18, 1812. He studied at the University of Halle, graduating Ph.D. in 1835. In 1834 he was appointed one of the masters in the Pädagogium at Halle, in 1847 assistant inspector, and in 1854 professor there. He resigned his offices in 1870, and retired to Dresden. On his return from a visit to Westphalia he d. at Leipzig, Sept. 13, 1871 (*Allg. Deutsche Biog.*, iv. 731-734).

Daniel was the author of various geographical, scholastic and liturgical works. In the department of German Hymnology he is known as the compiler of a very indifferent hymn-book, the *Evangelisches Kirchengesangbuch*, Halle, 1842 (the only fairly good portion of the work being the index of authors compiled by Dämonus Dryander, of Halle); and as the author of the article *Gesangbuch* in Ersch and Gruber's *Encyclopädie*, Leipzig, 1850. In the department of Latin Hymnology he did good service by his *Thesaurus Hymnologicus, sive Hymnorum, canticorum, sequentiarum, circa annum M.D. usitatarum, collectio amplissima*: vol. i. consisting of Latin hymns, Halle, 1841; vol. ii. with Latin sequences, 1843; vol. iii. with Greek hymns edited by R. Vorbaum, and Syriac hymns edited by L. Spilleth, 1846; vols. iv., v. as a supplement to vols. i., ii. in 1856. It may be characterised as the work of a man who greatly loved his subject, but to whose mind the instinct of accuracy was in great measure wanting. In his first volume he worked with a very imperfect critical apparatus, but in his last two volumes (to which in many cases he transferred the texts and notes of F. J. Neve almost verbatim) he did much to improve his work. Yet even with the help of the index in vol. v., the work is most unsatisfactory. The index is bad, the arrangement of the work is confusing, and the references, which are very numerous and painfully contracted, have no table of abbreviations. Still, with all its defects it is an invaluable work. It contains the texts of many hymns not otherwise easily accessible, and information of much interest and value. It is worthy of exhaustive indices, and in its own department has yet to be superseded. In this Dictionary it is quoted as *Daniel*.

**Daniel, Robert T.**, was b. June 10, 1773, in Middlesex Co., Virginia, and removed in boyhood to Orange Co., North Carolina. He was engaged for some time as a blacksmith and cabinet-maker. In 1803 he was ordained to the Baptist Ministry, and acted as a missionary in North and South Carolina, Virginia, Tennessee, and Mississippi. Besides being an agent for various Baptist Missionary and Education Societies, he was an eminent revivalist. He d. at Paris, Tennessee, 1840. His hymn for Immersion, "Lord, in humble, sweet submission," appeared in Broadhus's *Dover Ed.*, 1828-31, in 6 st. of 4 l.; Winchell's *Additional Hymns*, 1832; and is given in Spurgeon's *O. O. H. Bk.*, 1866. [F. M. B.]

**Daniell, John Jeremiah**, b. at Bath, Oct. 6, 1819. In 1848 he was ordained by the Bp. of Manchester. His subsequent charges included the curacies of Gerrans, Menheniot, Kingston-Langley, and others, and the vicarages of Langley-Fitzurse, Winterborne-Stoke, and Berwick St. James, Wilts, and Langley-Burrell, having been preferred to the last in 1879. Mr. Daniell is the author of several prose works, as: *Life of Mrs. Goldolphin*; *The Geography of Cornwall*,

&c.; and of a poetical work, *Lays of the English Cavaliers*. His hymns in C. U. are:—

1. *All praise, thanks and glory*. *Children praising Jesus*. Contributed to the S. P. C. K. *Children's Hym.*, No. 69.

2. *Come, sing with holy gladness*. *Praise of Christ*. Contributed to the *Appendix of H. A. & M.*, 1868, and since adopted by several collections in G. Britain and America.

Mr. Daniell has also written several hymns for local use: but these have not appeared in the larger and more widely used collections.

[J. J.]

**Danish Hymnody.** [Scandinavian Hymnody.]

**Dank, Dank, sey dir für dein Erbarmen.** [*Holy Communion*.] Appeared as No. 158 in the Hamburg *G. B.*, 1787, in 5 st. of 6 l. Repeated as No. 357 in the Berlin *G. B.*, 1829, and as No. 298 in the Hamburg *G. B.*, 1842. In Dr. A. J. Rambach's *Nachricht* to the latter it is given as probably by C. C. Sturm, and as first pub. in the 1787 *G. B.* It was probably suggested by the hymn "Nun habe Dank für deine Liebe," in 9 st. of 6 l., which is included as a Post-Communion hymn in J. G. Zollikofer's *G. B.*, Leipzig, 1766, and is ascribed to Z. himself. Tr. as:—

Thanks, thanks be to Thee for Thy pity. A full and good tr. in Miss Warner's *Wayfaring Hymns*, 1869 (ed. 1877, p. 49), and thence, omitting st. ii., as No. 442 in Stevenson's *H. for Ch. and Home*, 1873. [J. M.]

**Darby, John Nelson**, M.A., youngest s. of John Darby of Leap, King's Co., Ireland, was b. at Westminster, Nov. 18, 1800; educated at Trinity College, Dublin, where he graduated in 1819; and in due course was called to the Bar. He subsequently took Holy Orders; but in a short time allied himself with the *Plymouth Brethren*. In the exercise of his ministry amongst them he visited most parts of the world, and translated the Bible into English, French, and German. His published works, including a *Synopsis of the Books of the Bible*; *Notes on Revelations*, &c., are numerous. He d. at Bournemouth, April 29, 1882. His hymns in C. U. are:—

1. *Hark, ten thousand voices crying*. *The Second Advent anticipated*. *Praise*. Appeared in *Hym. for the Poor of the Flock*, 1837, and repeated in *Ps. and Hym.* and *S. Songs*, Lond., Walther, 1842, and *A Few Hym.*, &c., 1856. It is also given in a few collections other than those for use amongst the "Brethren."

2. *O Lord, thy love's unbounded, so sweet, &c.* *God's unchanging Love*. Given in *A Few Hym.*, &c., 1856, No. 82, in 8 st. of 4 l. Another hymn in the same collection, No. 85, begins with the same first line: "O Lord, Thy love's unbounded! So full, so vast, so free!" This is in 2 st. of 8 l., and is attributed in the "a. ms." to J. N. Darby, in common with the first.

3. *Rest of the saints above*. *Heaven*. In *A Few Hym.*, &c., 1856, No. 79, in 14 st. of 4 l.

4. *Rise, my soul, thy God directs thee*. *Divine Guidance*. 1st pub. in *Hym. for the Poor of the Flock*, 1837; and again in *Ps. and Hym.*, 1842 (as above); and *A Few Hym.*, &c., 1856, in 10 st. of 4 l. It is also in Dr. Walker's *Cheltenham Ps. and Hym.*, 1855-1881.

5. *This world is a wilderness wide*. *Following Christ*. This is No. 139, in 8 st. of 4 l., in *A Few Hym.*, &c., 1856.

6. *Though faint, yet pursuing, we go on our way*. *Divine Strength and Defence*. This hymn was given anonymously in the *Rap. Ps. and Hym.*, 1854, No. 556, in 5 st. of 8 l. In the 1871 ed. of the same collection, it appeared as by "John N. Darby (?) 1861." Here we have a doubt and an error. The doubt is with respect to the authorship; and the error is in the date. A hymn pub. in 1854 cannot be accurately dated "1861." The evidence for the J. N. Darby authorship is most unsatisfactory. We can simply name it "Anon."

All these hymns were published anonymously; and the ascriptions of authorship of 1-5 are given from the "s. mss." The same mss. say that he edited the work above referred to: *A Few Hymns and some Spiritual Songs, Selected, 1856, for the Little Flock*. Lond. Groombridge & Sons. [J. J.]

**Dark was my soul, and dead in sin.** *J. Fawcett.* [*Life a Journey.*] 1st pub. in his *Hymns*, &c., 1782. No. 3, in 12 st. of 4 l., and headed "Thou shalt remember all the way," &c. Deut. viii. 2. From it a cento has come into C. U. as in *Snepp's Songs of G. & G.*, 1872, beginning, "Thus far my God hath led me on." It is composed of st. vi.-viii., xi., xii. [J. J.]

**Darkly rose the guilty morning.** *J. Anstice.* [*Good Friday.*] Appeared in *Hymns by J. Anstice*, M.A., 1836, p. 24, in 4 st. of 6 l. In 1841 it was included in *The Child's Christian Year*, and repeated in the *Leeds H. Bk.*, 1853, the 1874 *Suppl.* to the *N. Cong.*, and others, with st. i. l. 6, "thorn-plaited," for "thorn-platted"; and st. ii., l. 6, "sad Gethsemane" for "green Gethsemane." In 1858 it was rewritten by the Rev. J. Ellerton, for a class of Sunday school children, and given in his *Hys. for S. Schools & Bilde Classes*, Brighton, 1858, as, "Now returns the awful morning." This was again rewritten for *Church Hys.*, 1871. Of this arrangement st. ii. and iv. are by Mr. Anstice, and i., ii., v. are by Mr. Ellerton. [J. J.]

**Darling, Thomas**, M.A., s. of George Darling, M.D., b. in London, 1816, educated at the Charterhouse, and St. John's College, Cambridge, graduating B.A. 1838, and M.A. 1841. In 1839 he took Holy Orders, and subsequently became Incumbent of Thanington, near Canterbury, and in 1848 Rector of St. Michael Royal with St. Martin-Vintry, City of London. Mr. Darling published in 1855 *Hymns for the Church of England* (Lond. Longmans), arranged according to the Order of the Book of Common Prayer. The last edition (1887) contains 336 hymns, of which about 20 are by the editor. These hymns, which appeared from time to time in the various editions of his collection, are:—

1. All saints of the Lord. (1855.) *Easter*. In the 1887 ed. of the *Hymns*, this reads, "Ye saints of the Lord."
2. As chief among ten thousand see. (1858.) *Easter*.
3. At early dawn the mountain bound. (1867.) *For Private use*.
4. Behold, I come; and with me bring. (1860.) *Sunday next before Advent*.
5. Behold, the vineyard of the Lord. (1857.) *The Church of Christ*.
6. Father of heaven, all nature upholding. (1858.) *Trinity*.
7. From cleft in Pyrenean rock. (1858.) *Healing Water*. For Private use.
8. Lift high a festal canticle. (1857.) *Christmas*.
9. Most gracious Lord, in all distress. (1856.) *Common Trouble*.
10. The everlasting hills declare. (1858.) *Ascension*. Written at Bagneres de Luchon in the Pyrenees, 1856.
11. There are who mount with eagle wings. (1858.) *St. John the Evangelist*.
12. There is a stream whose waters flow. (1860.) *Living Water*.
13. To God the glory, while we tell. (1860.) *St. Michael and All Angels*.
14. We now with one accord. (1856.) *Praise*. In the 1887 ed. of the *Hymns*, &c., this is given as, "Let all men praise the Lord."

15. What light is this whose silvery gleam. (1855.) *Epiphany*.

16. Who, when beneath affliction's rod. (1855.) *Resignation*.

In addition to these Mr. Darling has most successfully adapted hymns from other writers. These include, "Lord Jesus, taken from Thy servants' sight"; "Shepherd of the ransomed flock"; "The winds of God have changed their note" (all of which see); and "By faith, from day to day," and "Where dwells the glorious King?" from "The God of Abraham praise" (q. v.). Mr. Darling's original compositions and adaptations are more richly poetical than is usual with modern hymns. They are at the same time very devotional and of practical value. [J. J.]

**Darracott, Risdon**, pupil of Dr. Doddridge, and some time Presbyterian minister at Wellington, Somerset. Born 1717, d. Mar. 14, 1759. See "O God of Bethel," &c.

**Das ist meine Freude hier.** [*Joy is God.*] No. 519 in Freylinghausen's *Neues Geistreiches G. B.*, 1714, in 9 st. of 7 l. Tr. as:—

Now I find a lasting joy, a tr. of st. i., vi., vii., by Miss Borthwick, as No. 156, in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

**Daughter of Zion, from the dust.** *J. Montgomery.* [*For the Jews.*] Appeared in the *Leeds Sel. of Hymns*, 1822, No. 254, in 5 st. of 4 l., and based on Is. lii. 1. In 1825 it was included by Montgomery in his *Christian Psalmist*, No. 555, and again in his *Original Hymns*, 1853, No. 241. In *Common Praise*, 1879, it is given as "Arise, O Zion! from the dust." Its American use in its original form is extensive. [J. J.]

**Daughters of Zion, come, behold.** *I. Watts.* [*Coronation of Christ*] Appeared in his *Hys. and S. Songs*, 1709, in 6 st. of 4 l., and entitled "The Coronation of Christ, and Espousals of the Church" (Bk. 1, No. 72). In its full form its use is limited. A popular arrangement, beginning with st. ii., "Jesus, Thou everlasting King," is found in numerous collections, as in the *Wes. H. Bk.*, 1830. [J. J.]

**Davies, Samuel**, M.A., b. near Summit Ridge, Newcastle, Delaware, America, Nov. 3, 1723, and educated under the Rev. Samuel Blair, of Chester County, Pennsylvania, through the pecuniary assistance of the Rev. William Robinson, a Presbyterian Minister of New Brunswick. In 1745 he was licensed by the Presbytery of Newcastle as a probationer for the Ministry, and undertook duty in Virginia, in 1747. After visiting England in 1753, on behalf of the New Jersey College, and having received the degree of M.A., he was appointed President of New Jersey Presbyterian College, Princeton, in succession to Jonathan Edwards. He d. Feb. 4, 1761, at the early age of 37. His mss. were entrusted to Dr. T. Gibbons, who pub. therefrom 5 vols. of *Sermons*. In 1851 the *Sermons* were republished in 3 vols., including a *Memoir* by the Rev. A. Barnes. His hymns, 16 in all, were given by Dr. Gibbons in his *Hymns adapted to Divine Worship*, 1769. As a hymn-writer he followed the lines laid down by Watts, and his verses are solid, but somewhat dry and heavy. Those of his hymns which are still retained in C. U. are:—



1. *Eternal Spirit, Source of Light. Influences of the H. Spirit implored.* From Dr. Gibbons's *Hymns, &c.*, 1769, Bk. ii., No. 29, this passed into several of the older collections. In later works it is more frequently found in the American hymnals than those of G. Britain. It is in 4 st. of 6 l., as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, and the *Leeds H. Bk.*, 1853.

2. *Great God of wonders, all Thy ways. The Pardoning God.* This is one of the most, if not the most, popular of the author's hymns both in G. Britain and America. It has appeared in more than one hundred hymn-books in England alone, sometimes in full (5 st. of 6 l.), and at other times abbreviated, as in Spurgeon's *O. O. H. Bk.*, 1866; the *Bap. Hymnal*, 1879, &c. Its 1st publication was in Dr. Gibbons's *Hymns, &c.*, 1769, Bk. i., No. 59.

3. *How great, how terrible that God. The Judgment.* In Gibbons, No. 37 of Bk. i., in 7 st. of 4 l.

4. *Jesus, how precious is Thy name. Jesus the Prophet, Priest, and King.* Is No. 31 of Bk. ii. in Gibbons, in 6 st. of 6 l. It was very popular with the older compilers, as *Ask and Evans*, *Rippon*, *Bickersteth*, and others in G. Britain, and also in America; but in modern collections it is rarely found. It is worthy of notice.

5. *Lord, I am Thine, entirely Thine. Holy Communion.* In Gibbons this is No. 28 of Bk. ii., in 7 st. of 4 l. It is very popular in America, but unknown to most English hymnals. In all editions of Rippon's *rel.*, 1787-1844, it is given in 2 st. as "Lord, am I Thine, entirely Thine?" The hymn, "While to Thy table I repair," in the *Andover Sabbath H. Bk.*, 1858, is compiled from this hymn.

6. *What strange perplexities arise. Self-Examination.* This hymn is equal to No. 5 in American popularity, and exceeds it in G. Britain. In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, it is abbreviated and slightly altered. Full text in 6 st. of 4 l. is in Spurgeon's *O. O. H. Bk.*, 1866. It was 1st pub. in Gibbons's *Hymns, &c.*, 1769.

7. *While o'er our guilty land, O Lord. Fast Day.* This hymn, besides appearing in its original form in some collections, and with abbreviations in others, is also the source of "On Thee, our Guardian God, we call," st. iv. of the original given in a few American collections; and of the same arrangement of stanzas, "On Thee we call, O Lord, our God," in the *Andover Sabbath H. Bk.*, 1858, and others. The original in Gibbons is Bk. i., No. 56, in 8 st. of 4 l.

The remaining hymns by Davies have failed to attain a position in the hymn-books either of G. Britain or America. [F. M. B.]

**Davis, Richard**, b. 1638, d. 1714, was a native of Cardiganhire, received a liberal education, and in early manhood was for some years master of a grammar school in London. In 1680 he received an invitation to the pastorate from the Independent Church at Rothwell (or Rowell), in Northamptonshire, and with this church he spent the remaining 24 years of his life. He was a remarkable man, and, in connection with his Evangelistic labours in the region round about, anticipated Wesley's institution of lay-preachers. He pub. a volume of 168 hymns. The date of the 1st ed. is unknown. The title of the 2nd ed. is:—

"Hymns Composed on Several Subjects, and on Divers Occasions; in Three Parts. With an Alphabetical

Table. By R. Davis, minister of the gospel. The second edition. Some of the Hymns composed by other hands. London: Printed for W. Marshall, at the Bible, in Newgate Street; and H. Barnard, at the Bible in the Poultry, 1694." A 7th ed. was published in 1748, with a commendatory preface by Dr. John Gill, who in his youth had received much spiritual stimulus and guidance from Mr. Davis. The 8th ed. by J. A. Jones, of Mitchell Street Chapel, London, appeared in 1833.

However acceptable these hymns may have been to the villagers of the midland counties of England 190 years ago, they are too defective in metre, and altogether too uncouth in style for use now, and are of interest only to the student of early English hymnody.

[W. R. S.]

**Davis, Thomas, M.A.**, s. of Dr. R. F. Davis, Rector of All Saints, Worcester, and of Pendock, Worcestershire, was b. Feb. 15, 1804. He was educated for the law, and practised as a solicitor for two years. He then entered Queen's Coll., Oxford, and graduated B.A. in 1833, and M.A. in 1837. On taking Holy Orders he became Curate of All Saints, Worcester. In 1839 he was preferred as Incumbent of Roundhay, Leeds. Mr. Davis's works, in which his hymns appeared, are:—

(1) *Devotional Verse for a Month*, 1855; (2) *Songs for the Suffering*, 1859; (3) *The Family Hymnal*, 1860; (4) *Hymns, Old and New, for Church and Home, and for travel by Land or Sea; consisting of 233 selected, and 260 Original Hymns*, Lond., Longmans, 1864; and (5) *Annus Sanctus; or, Aids to Holiness in Verse for every day in the Year*, 1877. (6) *Help Homewards in Verse for Every Day in the Year*, 1883. The hymns given in the earlier of these works are generally repeated in the later.

Of Mr. Davis's hymns the best known are "O Paradise Eternal"; "Holiest, holiest, harken in love"; "Tis sweet on earth to wake at morn"; "Let every voice for praise awake"; and "Baptized into the Name." Many of Mr. Davis's hymns are of considerable merit, and his works should be consulted by all hymn-book compilers. The "selected" hymns in his *Hys. Old & New* are marked thus †, the rest are original. From his various works the following hymns are in C. U. outside of his *Hymns Old and New* in addition to those named and others, which are annotated under their respective first lines:—

i. From *Devotional Verse for a Month*, 1855.

1. Come, Holy Spirit, come, Mercies revealing. *Whitsuntide.*

2. Dear in the eye of earthly love. *The Loneliness of Jesus.*

3. Heavy and dark the clouds o'erhung. *Good Friday.*

4. I will not mourn my weakness, Lord. *Affliction.*

ii. From the *Family Hymnal*, 1860.

5. Shall I fear, O earth, thy bosom? *Easter.*

6. Sing, ye seraphs, in the sky. *Universal Praise.*

iii. From *Hymns Old and New*, 1864.

7. Day by day and year by year. *Old and New Year.*

8. Does one small voice within the soul? *Conscience.*

9. Faith alone breathes calm devotion. *The Calm of Faith.*

10. Father, vouchsafe us grace divine. *Morning.*

11. Great Father of our race. *God the Father.*

12. How kind our Father's voice. *Morning.*

13. I thank Thee, Lord, for every night. *Morning.*

14. In holy contemplation, Give me, &c. *After a Bad Harvest.*

15. Let every voice for praise awake. *God is Love.*

16. Lord, send Thy Spirit from above. *For an Increase of Charity.*

17. My Father kept me through the night. *Morning.*

18. Our God is love, O sweetly sing. *God is Love.*

19. The floods lift up their waves, O God. *For use at Sea.*

20. The Lord our God is King. *God the King Eternal.*  
 21. To all Thy servants who this day. *Holy Communion.*  
 22. To Thine own peaceful skies. *Ascension.*  
 23. What though fields of earth have yielded. *After a Bad Harvest.*  
 iv. From *Annus Sanctus*, 1877.  
 24. Christian, be thou content. *Quinquagesima Sunday.*  
 25. Keep Thou my heart that it may ne'er. *Storn to Wrath.*  
 26. More light, more life, more love. *Light, Life and Love desired.*  
 27. Unworthy though I be. *Divine Guidance desired.*  
 28. Why comes this fragrance on the summer breeze? *God is Love.* [J. J.]

**Day after day I sought the Lord.** *J. C. Hare. [Ps. xl.]* This version of Ps. xl. in two parts; pt. ii. beginning, "Show forth Thy mercy, gracious Lord," appeared in his *Portions of the Psalms in English Verse, Selected for Public Worship* (Lond. J. W. Parker), 1839, pp. 56-7, each in 5 st. of 4 l. In 1875 both parts were included in an unaltered form in the *Wes. H. Bk.*, 566. [J. J.]

**Day by day the manna fell.** *J. Conder. [The Lord's Prayer.]* Appeared in his *Cong. H. Bk.*, 1836, No. 516, in 6 st. of 4 l., and based upon the text, "Give us day by day our daily bread." In the following year it was given as the fourth of six hymns on "The Lord's Prayer" in Conder's work *The Choir and the Oratory*, 1837, p. 33, and repeated in his *Hys. of Praise, Prayer, &c.*, 1856, p. 137. It is given in a great many hymnals in G. Britain and America. In some American collections it begins with st. iii., "Lord, may [our] times are in Thy hand." [J. J.]

**Day by day we magnify Thee.** *J. Ellerton. [Praise—Children's Hymn.]* Written to be sung daily at the opening of a National School in Brighton, and pub., in 1858, in the author's *Hys. for Schools and Bible Classes*, from whence it passed into *Church Hys.*, 1871, Thring's *Coll.* (slightly altered), the *Methodist S. S. H. Bk.*, and other hymnals. In the *Church Praise Bk.*, N.Y., 1882, st. iv.-viii. are given anonymously as No. 93. Orig. text in *Church. Hys.*, No. 568. [J. J.]

**Day of Judgment, day of wonders.** *J. Newton. [Advent.]* Written in 1774, and 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 77, in 7 st. of 3 l., and headed "The Day of Judgment." In the Rev. J. Bull's work on Newton, this hymn is referred to under the date of 1775 as follows:—

"Sunday, 26th, spoke in the evening from a hymn on the day of judgment." This hymn, he says previously, took him the most of two days to finish."

The quotation "Sunday, 26th," &c. [June 26th, 1775] is from Newton's *Diary*. Few of our author's hymns have attained to greater popularity than this both in G. Britain and America. It has been translated into several languages, including Latin (st. i.-iii., vi.): "Dies mirandorum! dies," in Bingham's *Hymno. Christ. Latina.*, 1871. Orig. text in *Lyra Brit.*, 1867, p. 440. [J. J.]

**Day of loss and day of gain.** *J. S. B. Monsell. [Good Friday.]* Pub. in his *Spiritual Songs*, 1857 (People's ed., 1875, p. 61), in 20 st. of 3 l., and headed "The Dark Day." In the Rev. F. Pott's *Hymns, &c.*, 1861, No. 80,

there is a cento from this hymn, st. 1, 10, 12, 13, 17-20 being employed. In his *Hys. of Love & Praise*, 1863, p. 82, Dr. Monsell gave st. 13-20, beginning, "Jesus! Gentle Sufferer! say." This, with the addition of a doxology, was repeated in his *Parish Hymnal*, 1875.

**Dayman, Edward Arthur, B.D.**, 3rd s. of John Dayman, of Mambury, N. Devon, b. at Padstow in Cornwall, 11th July, 1807, and educated at Blundell's School, Tiverton, Devon, and Exeter Coll. Oxon. 1st Class in Lit. Hum. 1829, B.A. 1830, M.A. 1831, B.D. 1841. He was for some time Fellow and Tutor of his College, and Pro-Proctor, 1835. Taking Holy Orders in 1835, he became successively examiner for Univ. Scholarship for Latin, 1838; in Lit. Hum., 1838-9, and 1841-2. Sen. Proctor of the University 1840, Rector of Shilling-Okeford or Shillingstone, Dorset, 1842; Rural Dean, 1849; Proctor in Convocation, 1852; and Hon. Canon of Bitton in Sarum Cathedral, 1862. His works include *Modern Infidelity*, 1861, and *Essay on Inspiration*, 1864. He was joint editor with Lord Nelson and Canon (afterwards Bishop) Woodford of the *Sarum Hymnal*, 1868; which contains *trs.* from the Latin, and original hymns by him; and with Canon Rich-Jones, of *Statuta et Consuetudines Ecclesie Cathedralis Saris-buriensis*, 1883. He also contributed several *trs.* from the Latin to *The Hymnary*, 1872. He has been for many years engaged in compiling an English Dictionary of Mediæval Latin founded on Du Cange. The original hymns contributed by him to the *Sarum Hyl.*, 1868, are, with the dates of their composition, as follows:—

1. Almighty Father, heaven and earth, &c. (1867.) *Offertory.*
2. O Lord, be with us when we sail. (1868.) *For use at Sea.*
3. O Man of Sorrows, Thy prophetic eye. (1868.) *Tuesday before Easter.*
4. Sleep thy last sleep. (1868.) *Burial.*
5. Upon the solitary mountain's height. (1866.) *Transfiguration.*
6. When the messengers of wrath. (1867.) *During Pestilence and Famine.*
7. Who is this with garments dyed? (1866.) *Monday before Easter.* [J. J.]

**Days and moments quickly flying.** *E. Caswall. [Old and New Year.]* This hymn appeared in 4 st. of 4 l. with the title, "Swiftness of Time," in his *Masque of Mary and other Poems*, 1858. With it was also given, under the title of "A Warning," one stanza, beginning "As the tree falls, so must it lie," &c. From these, together with abbreviations, additions, or alterations the following centos have been made:—

1. In *Chope's Hymnal*, 1864, the two with alterations.
2. In *H. A. & M.*, 1868, the same without alterations.
3. In the *Appendix to the S. P. C. K. Ps. and Hys.*, 1868, the first hymn, 4 st. with two additional stanzas.
4. In *Hymnary*, 1870-2. The first hymn of 4 st. with alterations, and a fifth st. by the editors.
5. In *Church Hys.*, 1871, a new cento of which st. 1, ii., iii., are from the first hymn, much varied; v., vi., from S. P. C. K. *Ps. and Hys.*, altered; and iv., vii., viii., by the compilers.
6. In *H. A. & M.*, 1875, the first hymn of 4 st. slightly altered, and a new stanza.
7. In Thring's *Coll.*, 1882, the same first hymn with alterations by the editor.

Other centos found in a few additional collections are in American use. Orig. texts in *Caswall's Hys. & Poems*, 1873, p. 250. [J. J.]

**De Courcy, Richard**, M.A., b. in Ireland in 1743, and educated at Trinity College, Dublin. Having received Deacon's Orders, he became, in 1767, Curate to the Rev. Walter Shirley: but his theological views being obnoxious to Dr. Smyth, the Archbishop of Dublin, he was refused Priest's Orders and inhibited from preaching. These circumstances led to his being invited by Lady Huntingdon to England, and his joining her band of preachers. After some time, through Lady Huntingdon's influence, he obtained Priest's Orders from the Bishop of Lichfield. In 1770 he became Curate of Shawbury, Salop, and in 1774 Vicar of St. Alkmund's, Shrewsbury. The latter he retained to his death in 1803. His theological views, work, and other matters concerning him, are dwelt upon with some detail in the *Life and Times of the Countess of Huntingdon*, 1839. His published works include *Some Elegiac Lines on the Death of the Rev. G. Whitefield*, 1771; *Christ Crucified*, a reply to Dr. Priestley, in 2 vols., 1791; and various *Sermons*, &c. In 1775 he also published:—

*A Collection of Psalms and Hymns Extracted from different Authors, with a Preface by Mr. De Courcy, Shrewsbury, 1775.* (Preface dated "Shrewsbury, December 6, 1775.")

To the 2nd ed. of this *Coll.*, pub. in 1782, several hymns were added, amongst which the following are by common consent attributed to De Courcy:—

1. Angels who the throne surround. *Praise of Christ.*
2. Hark! from heaven a voice I hear. *Burial.*
3. Jesus the Saint's perpetual theme. *Christ, the Rose of Sharon.*
4. Lord, I thank Thee for Thy grace. *Thanksgiving for Salvation.*
5. Mount, my soul, to things above. *Looking Heavenward.*

These hymns are attributed to De Courcy on the ground that they cannot be found in any collection or work published before his *Coll.*, and that they have never been claimed by or on behalf of any other hymn-writer. All the hymns in his *Coll.* were pub. anonymously. Other hymns, sometimes attributed to him, have been traced to earlier hymn-books, and are consequently omitted from the foregoing list. [J. J.]

**De profundis exclamantes.** [All Souls.] This anonymous Sequence from the *Missal of Liège*, of 1502, is given in Neale's *Sequentiæ*, 1852; *Daniel*, v, p. 320; and *Kehren*, No. 580. *Tr.* as:—

*Christ, enthroned in highest heaven.* By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 300, and signed "A. L. P."

**De Wolf, John.** Born at Bristol, Rhode Island, 1786, and educated at Brown University. Subsequently he was Professor of Chemistry in that University, from 1817 to about 1838. He also lectured in medical schools at St. Louis, and in Vermont. His later life was spent at Bristol, R. I., where he d. in 1862. His version of Ps. 148, "Angel bands in strains sweet sounding," appeared in a Providence newspaper about 1815, and again in the *Journal* of that city in an obituary notice of the writer. It was but locally known till included in the Protestant Episc. *Hymnal*, 1871, by the author's relative, Bishop Howe, of Central Pennsylvania. [F. M. B.]

**Deacon, John**, b. 1757, d. 1821, half brother to Samuel Deacon (q.v.), joined in early life the G. Baptist Church at Barton Fabia. At the expiration of his apprenticeship he studied for the ministry under the Rev. Dan Taylor, and in 1782 became pastor of the G. Bapt. Church, in Friar Lane, Leicester. In 1791 the G. Baptists of the new connection, desiring a new Hymn-book, requested J. Deacon to prepare a *Selection* for their use. This was pub. in 1800. But the book was not adopted by all the churches, chiefly in consequence of alterations in some of Dr. Watts's hymns, disapproved of on doctrinal grounds. With most, however, it found favour, and a 2nd and enlarged ed. was pub. in 1804, containing 746 hymns. In the Appendix to this vol. are 11 hymns by John Deacon, all prepared for use at S. School anniversaries. In 1829, Deacon's collection was revised by a committee appointed by the G. Bapt. Association, and, the expressions objected to being amended, it was formally adopted as the hymn-book of the G. B. Connection. This position it held until 1851 [see *Bapt. Hymnody*, III. 1]. Besides the 11 hymns mentioned above, J. Deacon composed 33 others, which were sung by his congregation on special occasions, and still exist in MS. [W. R. S.]

**Deacon, Samuel**, b. 1746, at Rathby, in Leicestershire, d. 1816 at Barton, near Market Bosworth, in the same county. He was a. of Samuel Deacon, sen., one of the first preachers of the Leicestershire General Baptists; and half brother to John Deacon (q.v.) of Leicester. In 1771, S. Deacon settled at Barton, a small agricultural village, where, however, he presently established a considerable business as clock and watchmaker, and became well known for his mechanical skill. In 1779 he was invited to assist his father in ministering to the cluster of village congregations of General Baptists, of which Barton was the centre. He was popular and useful as a preacher, and continued minister of this church 37 years, receiving no pecuniary remuneration, but himself contributing liberally to various religious enterprises. In 1785 he published a vol. entitled, *A New Composition of Hymns & Poems chiefly on Divine Subjects; designed for the Amusement and Edification of Christians of all Denominations, more particularly them of the Baptist persuasion. Leicester: printed for the author by George Ireland.* It contained 63 hymns, and 20 meditations. Subsequent editions were considerably enlarged, and the collection became known as the *Barton Hymns*. S. Deacon's style is very homely, and of his numerous hymns, "O who can comprehend the rest?" (*Heaven*), and "Ye heavy-laden souls" (*Invitation*), represent most, if not all, now in C. U. S. Deacon was also the author of several religious books, some very popular in their day, and most of them in metre, but they do not contain any of his hymns. [See *Baptist Hymnody*, II. 1.] [W. R. S.]

**Dear Angel! ever at my side.** F. W. Faber. [*The Guardian Angel.*] Appeared in his *Jesus and Mary*, &c., 1849, and his *Hymns*, 1862, in 13 st. of 4 l. It is in use in an abbreviated form in various Roman Catholic

hymnals for Schools and Missions. In some collections st. i.-vi., somewhat altered, and with the addition of a doxology, are given as: "Dear Jesus, ever at Thy side." It is in the *Plymouth Coll.*, 1855, and other American hymn-books, in addition to the *New Cong.*, 1859, and other English hymnals. In the *Methodist S. Scholars' H. Bk.*, 1870, the opening line is "Bless'd Jesus, ever at my side;" whilst in one or two collections it is again changed to "Dear Saviour, ever at my side." This last is almost confined to America. The object of these changes is to adapt a Roman Catholic hymn for Protestant use by substituting our Blessed Lord for "the Guardian Angel." [J. J.]

**Dear Lord, accept a sinful heart.** *W. Cowper.* [*Self-acquaintance.*] 1st pub. in *J. Newton's Twenty-Six Letters on Religious Subjects*, &c., by *Omicron*, 1774, in 6 st. of 4 l., and again in *R. Conyers's Coll.* of the same year. In 1779 it was also included in the *Olney Hymns*, Bk. iii., No. 26. It is found in a few modern collections, including *Dr. Dale's English H. Bk.*, 1879. [J. J.]

**Dear Lord, on this Thy servant's day.** *Cecil F. Alexander.* [*St. Matthew.*] 1st appeared in *H. A. & M.*, revised ed. 1875.

**Dear Lord, Thy condescending love.** *J. Fellows.* [*Holy Baptism.*] Appeared in his *Hymns on Believers' Baptism*, 1773, in 7 st. of 4 l. In this, its original form, it is unknown to modern hymnals. Abbreviated and altered, it was given as, "Dear Lord, and will Thy pardoning love," in 4 st. in *Rippon's Sel.*, 1787, No. 446, and from thence has passed into various collections in G. Britain and America. It is composed of st. i., iv., v., vi., as (with further slight alterations) in *Spurgeon's O. O. H. Bk.*, 1866, No. 927. [J. J.]

**Dear Refuge of my [the] weary soul.** *Anne Steele.* [*God the Refuge.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 144, in 8 st. of 4 l., and headed, "God the only Refuge of the troubled mind" (2nd ed. 1780), and in *D. Sedgwick's* reprint of her *Hymns*, 1863, p. 89. It was given also in the *Bristol Bapt. Coll.* of *Ash & Evans*, 1769, and in *Bickersteth's Christ. Psalmody*, 1833, and was thus brought into congregational use. It is included in numerous hymnals, both in G. Britain and America. In some collections, as the *S. P. C. K. Ps. & Hymns*, 1858-68, it is given as, "Thou Refuge of my weary soul;" and again, as in *Kennedy*, 1863, "Thou Refuge of the weary soul." [J. J.]

**Dear Saviour, tell us where.** *B. Beddome.* [*H. Baptism. Adult.*] Pub. in *Robert Hull's* (posthumous) ed. of *Beddome's Hymns*, &c., 1817, No. 607, in 5 st. of 4 l., and headed "Following the Flock." In a few collections, including the *American Bapt. Praise Bk.*, 1871, st. iv., v., slightly altered, are given as: "Here, Saviour, we do come." [J. J.]

**Dear Saviour, when my thoughts recall.** *Anne Steele.* [*Lent.*] 1st pub. in *Miscellaneous Pieces*, which were added as vol. iii. to her *Poems on Subjects chiefly Devotional*, in 1780, pp. 79-80, and not in the *Poems* in 1760, as stated in *Spurgeon's*

*O. O. H. Bk.*, No. 616, where it is given in an unaltered form. It was reprinted in *D. Sedgwick's* reprint of *Miss Steele's Hymns*, 1863, p. 137, the original title reading "Penitence and Hope." Its use in America is extensive. [J. J.]

**Dearest of all the names above.** *I. Watts.* [*Reconciliation through Christ.*] 1st pub. in the 2nd ed. of his *Hymns and S. Songs*, 1709, Bk. ii., No. 148, in 5 st. of 4 l., and entitled, "God reconciled in Christ." It was included in many of the older collections such as those of *Whitefield* and *Toplady*, and has continued to hold a prominent position in the hymn-books to the present. Its use, in America especially, is very extensive. [J. J.]

**Death cannot make our souls afraid.** *I. Watts.* [*Death of Moses.*] Appeared in the 1st ed. of his *Hymns and S. Songs*, 1707, in 4 st. of 4 l. Although included in the older collections of *Toplady* and others, it has almost died out of use in G. Britain. In America it is found in a few modern hymnals, and sometimes as "Death cannot make my soul afraid," a reading which appeared in *Toplady*, 1776, No. 82. [J. J.]

**Death has been here, and borne away.** *Jane Taylor.* [*Death.*] In the 4th ed. of *Original Hymns for Sunday Schools*, 1816, No. 16, in 7 st. of 4 l., this hymn takes the place of one on the same subject and in a similar strain, which appeared in the 2nd ed. of 1813, as "Now one of our number is dead." "Death has been here," &c., has been in C. U. for many years, and is found in several modern collections for children, but usually in an abbreviated form. [J. J.]

**Death is sin's tremendous wages.** *T. Kelly.* [*Wages of Sin.*] 1st pub. in the 3rd ed. of his *Hymns, &c.*, 1809, No. 300, in 5 st. of 6 l., and based on *Rom. vi. 25*. In some collections, st. iii.-v. are given as "Come, behold a great expedient," as in the *Scottish Eccl. Union Hymnal*, 1878, and the *Laudes Domini*, New York, 1884. [J. J.]

**Death may dissolve my body now.** *I. Watts.* [*Assurance of Heaven.*] 1st pub. in his *Hymns and S. Songs, &c.*, 1709, Bk. i., No. 27, in 6 st. of 4 l., and entitled, "Assurance of Heaven; or, A Saint prepared to die." Its use in its full form, except in America, is limited. In *Spurgeon's O. O. H. Bk.*, No. 857, "With heavenly weapons I have fought," is composed of st. ii.-iv., slightly altered. The original hymn, with slight alterations in st. v. only, was included in the draft of the *Scottish Translations and Paraphrases*, 1745, as No. xxxiii. In the authorized issue of the *Trans. and Pars.*, 1781, a recast of the original was given as No. lv., "My race is run, my warfare's o'er." The alterations were numerous (the first line dating from the *Draft* of 1731); and in the markings by the eldest daughter of *W. Cameron* (q.v.) are ascribed to him. It must be designated, *Watts*, 1709, *S. Tr. and Pars.* 1781, *W. Cameron*. [J. J.]

**Death steals upon us unawares.** *T. Shepherd.* [*Death.*] In *Penitential Cries. Begun by the Author of the Songs of Praise [John Mason]. And carried on by another*



*Hand, Licensed and entered Sept. 12, 1693,* this hymn appears, as the second of two on the "Death of Saints." It is in 4 st. of 8 l., and 1 st. of 4 l., No. xxxvi. In Dr. Kennedy's *Hymns, Christ.*, 1863, No. 1478, the first half of st. iii. is omitted, and the rest of the hymn is somewhat extensively altered, and brought more in harmony with modern forms and modes of expression. The *Penitential Ories*, together with J. Mason's *Songs of Praise*, were reprinted by D. Sedgwick in 1859. [J. J.]

**Death! 'tis a melancholy day. I.** Watts. [*Death of the Wicked.*] Appeared in the 1st ed. of his *Hymns and S. Songs*, 1707 (2nd ed. 1709, Bk. ii. No. 52), in 6 st. of 4 l. It is usually abbreviated as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. In the *Presb. Ps. & Hys. for the Worship of God*, Richmond, U.S.A., 1867, No. 631: "He is a God of sovereign love," is from this hymn. [J. J.]

**Deathless principle, arise. A. M. Toplady.** [*Death Anticipated.*] This hymn first appeared in

"A Memoir of some Principal Circumstances in the Life and Death of the Rev. Augustus Montague Toplady, late Vicar of Broad Hembury, Devon. To which is added, written by himself, the Dying Believer's Address to his soul, and his own last Will and Testament. London, Fr. for J. Matthews, 1778, pr. 6d."

On p. 24 of this Memoir we read:

"The following soliloquy, written some years ago by Mr. Toplady upon the death of a valued friend, has been thought so apposite to himself in his own dying hour that it is presented without any further apology."

After a sentence referring to the Emperor Hadrian, and his poem, "Animula, vagula, blandula," &c., and a note embodying Pope's translation of Hadrian's "Animula," &c., and of "Musculus Versus," the poem, "Deathless principle, arise" follows, in st. of irregular length. It was subsequently shaped into 6 st. of 8 l., and in this form is given in D. Sedgwick's reprint of Toplady's *Hymns and Sacred Poems*, 1860, p. 165. In its full form it is found in many collections, both old and new, but usually for private use. In some American collections a cento is given beginning: "Deathless spirit, now arise," as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, whilst in others, as Longfellow & Johnson's *Unitarian Hys. of the Spirit*, Boston, 1864, there is a second cento, "Burst thy shackles! drop thy clay!" [J. J.]

**Debitis cessent elementa legis. Abbe Beaumont.** [*The Circumcision.*] In the revised *Paris Breviary*, 1736, it is the hymn for first Vespers on the Feast of the Circumcision. It is also in the *Lyons* and other modern French Breviaries, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1863. Tr. as:—

1. **The ancient law departs.** By the compilers of *H. A. & M.*, 1st appeared in the trial copy of that collection, 1859, and again in the 1st ed., 1861. It has passed into a few hymnals in G. Britain and America, and is sometimes altered.

2. **The Law's weak elements.** By the Editors of the *Hymnary*, 1872. It is an arrangement of the trs. of I. Williams, 1839, and *H. A. & M.*

Translations not in G. V.:—

1. Ye legal elements. I. Williams, 1839  
2. Let the departing law's weak factions cease. J. D. Chambers, 1861.

3. Now ancient shadows flee. R. Campbell, in Shipley's *Annus Sanctus*, 1864, from the *Campbell MSS.* [J. J.]

**Decius, Nicolaus** (Nicolaus a Curia or von Hofe, otherwise Hovesch), seems to have been a native of Hof, in Upper Franconia, Bavaria, and to have been originally called *Tech*. He became a monk, and was in 1519 Probst of the cloister at Steterburg, near Wolfenbüttel. Becoming favourable to the opinions of Luther, he left Steterburg in July, 1522, and went to Brunswick, where he was appointed a master in the St. Katherine and Egidien School. In 1523 he was invited by the burghers of Stettin to labour there as an Evangelical preacher along with Paulus von Rhode. He became preacher at the Church of St. Nicholas; was probably instituted by the Town Council in 1526, when von Rhode was instituted to St. Jacob's; and at the visitation in 1535 was recognised as pastor of St. Nicholas's. He d. suddenly at Stettin, March 21, 1541, with some suspicion of being poisoned by his enemies of the Roman Catholic faction (Koch, i. 419-421, 471, 472; ii. 483; *Allg. Deutsche Biog.*, iii. 791-793).

He seems to have been a popular preacher and a good musician. Three hymns are ascribed to him. These are versions of the "Sanctus," the "Gloria in excelsis," and the "Agnus Dei." The second and third are noted under these Latin first lines. He is also said to have composed or adapted the melodies set to them. [J. M.]

**Deck, James George**, eldest s. of John Deck, of Bury St. Edmunds, was b. in 1802 and educated for the army, and became an officer in the Indian service. Retiring from the army, and having joined the Plymouth Brethren, he undertook, in 1843, the charge of a congregation of that body, at Wellington, Somerset. In 1852 he went abroad and settled in New Zealand. His hymns were published in *Hymns for the Poor of the Flock*, 1837-8; *Psalms and Hymns*, &c., Lond., Walther (containing those in the former collection), 1842; the *Wellington Hymn Book*, 1857; *Hymns and Spiritual Songs*, 1866. Of his hymns now in use outside his own denomination, the greater part appeared in the 1837-8 book, and are found in his brother-in-law's (Dr. Walker's) *Cheltenham Ps. & Hys.*, 1855. His compositions are marked by directness of aim, simplicity of language, and great earnestness. The rhythm is good, and an expressive tenderness pervades many of them. Although dealing mainly with the "Second Advent," there are several on other subjects which are of more than average merit. In a collected form they were published in his *Hymns and Sacred Poems*, Melbourne, H. Serlennmeyer, 1876. The more important of his hymns are annotated under their respective first lines. Of the rest we have:—

1. **From Hymns for the Poor of the Flock**, 1838.

1. Behold you bright and countless throng. *All Saints*. Repeated in Maurice's *Choral H. Bk.*, 1861.

2. How long, O Lord our Saviour. *Second Advent desired*. In the *Parish H. Bk.*, 1863 and 1875, this is altered to "How long, O Lord, delayed."

3. Jesus, spotless Lamb of God. *Good Friday*.

4. Lord Jesus, are we (we are) one with Thee? *One with Christ*. In Walker's *Ps. and Hys.*, 1855-60, and several American hymn-books.

5. Lord, we are Thine, our God Thou art. *One with Christ*. Originally in 4 st. of 8 l., it appeared, in a re-

written form in 3 st. in Walker's *Ps. and Hys.*, 1835, as "Lord, we are Thine, in Thee we live."

6. O happy day when first we felt. *The Day of Peace.*

7. O Jesus Christ, the Saviour. *Jesus All in All.* In Walker's *Ps. and Hys.* it begins: "O Jesus Christ, our Saviour."

8. O Jesus, gracious Saviour. *The Advocate.*

9. O Lord, when we the path retrace. *Christ our Example.*

10. O Lord, who now art seated. *Christ in glory.*

11. Saviour, haste; our souls are waiting. *Second Advent desired.* This is given in Walker's *Ps. and Hys.*, in a rewritten form as "Saviour, hasten Thine appearing."

12. Soon shall our Master come. *Waiting for Christ.*

13. There is a place of endless joy. *Heaven.*

14. We're not of the world that fadeth away. *Christ's Sheep.*

15. When along life's thorny road. *Passiontide.*

ii. From *Appendix to the 1841 ed. of the Hymns for the Poor of the Flock.*

16. Lamb of God, our souls adore Thee. *Praise to Christ.* Sometimes it begins with st. ii., "Lamb of God, Thy Father's bosom."

17. Lamb of God, Thou now art seated. 2nd Pt. of No. 16.

iii. From *Psalms and Hymns, in Two Parts*, Lond., D. Walther, 1842.

18. Again we meet in Jesus' name. *Divine Worship.*

19. Great Captain of Salvation. *Burial.* In the *Irish Church Hymnal*, and other collections.

20. Jesus, Thy name indeed is sweet. *Hope of the Resurrection.*

21. O blessed Jesus, Lamb of God. *Praise to Jesus.*

22. O Lamb of God, still keep me [us]. *Christ's Presence desired.* This hymn is somewhat popular in America.

23. O Lord, in nothing would I boast. *Christ All in All.*

24. Oft we, alas! forget the love. *Holy Communion.*

25. The veil is rent! lo, Jesus stands [our souls draw near]. *The Intercessor.*

26. We bless our Saviour's name. *Thanksgiving for Forgiveness.*

iv. From *Psalms and Hymns for Public and Social Worship* (Dr. Walker's *Coll.*), 1855.

27. Father, to seek Thy face. *Public Worship.*

28. Jesus, [I] we rest in [on] Thee. *Joy in Forgiveness.*

29. O Lord, 'tis joy to look above. *Joy in the service of Christ.*

30. Thou hast stood here, Lord Jesus. *Burial.*

31. 'Twas Thy love, O God, that knew us. *Praise to God.*

32. When first o'erwhelmed with sin and shame. *Peace with God.*

All these hymns, except No. 1, are given in Dr. Walker's *Coll.*, 1855-80, and most of them are also found in other collections. [J. J.]

Deck, Mary Jane. [Walker, M. J.]

*Dei canamus gloriam.* *C. Coffin.* [Monday.] In the revised *Paris Brev.*, 1736, and again the same year in his *Hymni Sacri*, Paris, 1736, p. 11. It is for Mondays at Matins. It is also in the *Lyons* and other modern French Brevs. The text is also in Chandler, 1837, p. 145; Carl. Newman's *Hymni Ecclesiae*, 1838-65; and Biggs's *Annotated H. A. & M.*, 1867. *Trs.* in C. U. :—

1. Come, let us praise the Name of God, Who spread the lofty skies. By J. Chandler in his *Hys. of the Primitive Ch.*, 1837. It was included in Dr. Oldknow's *Hymns*, &c., 1850, and others. In *H. A. & M.*, 1861, this was altered to "Come, let us praise the Name of God, Who on the second day," &c., and in this form was repeated in other collections. In the revised ed. of *H. A. & M.*, 1875, it was again altered to "Sing we the glory of our God."

2. Glory to God, Who when with light. By J. D. Chambers in Pt. 1 of his *Lauda Syon*, 1857, p. 12. This was repeated, with alterations, in Kennedy, 1863.

Translation not in C. U. :—

Glory to God on high, Upon this, &c. *I. Willis.* *British Mag.*, July, 1834, and *Hys. from Paris Brev.* 1836. [J. J.]

*Dei fide qua vivimus.* [Lent.]

the 11th cent. Durham ms., printed in *Ant. Hys. of the Anglo-Saxon Ch.*, 1851, p. 59, this is given as a Daily Hymn for Sext in Lent, in 4 st. of 4 l. It is in a ms., c. 890, in the Bodleian (Junius, 25 f. 126 b). In the *British Museum* it is found in three mss. of the 11th cent. (Harl. 2961 f. 236; Jul. A. vi. f. 44; Vesp. D. xii. f. 48 b). The text is also in *Daniel*, i., No. 65, and in his vol. iv. p. 353, readings are added from a 9th cent. ms. at Bern. It is tr. by J. D. Chambers in his *Lauda Syon*, 1857, as "The faith of God which we receive." [J. M.]

Deign this union to approve. *W. B. Collyer.* [*Holy Matrimony.*] Appeared in his *Services suited to the Solemnisation of Matrimony, &c.*, 1837, No. 8, in 2 st. of 6 l. It is given, unaltered, in the *Bapt. Hymnal*, 1879. It is also found in a few American hymn-books, including the Prot. Episco. Ch. *Hymnal*, 1871.

*Deiner Kinder Sammelplatz.* *N. L. von Zinzendorf.* [*Burial of the Dead.*] 1st appeared as No. 212 in the "Zweyter Anhang his 1754," to the *Kleine Brüder G. B.*, London, 1754, thus:—

Deiner Kinder Sammelplatz,  
Allknugsamer lieber Schatz!  
Der hat, wie man hat vernomm'n,  
Wieder eines mehr bekom'm'n.  
Eine Seele, die so da  
Zu den Füßen Josuah  
Weint' und bate um rumas  
Der vicissitudinis;  
Die ist auf Vocation  
Ausgeraucht aus ihrem Thon,  
Von dem Seitenwundenblits  
Eingeschmeist in ihren Rits.  
Herze! weisst du, was ich mach,  
Was ich denke zu der Sach?  
Hätte mich mein Herr gefragt;  
Hätt ich vielleicht nein gesagt.  
Aber da du nun schon bist,  
Wo dein rechtes Plätgen ist,  
Ja da hab ich nichts zu thun,  
Als zu schweigen und zu ruhn.  
Lämmlein, dieses Mitglied da  
Geht uns freilich seure nah;  
Aber bist du uns nicht mehr,  
Als das eigne Leben wär?

This form is quite unsuited for public use, though Knapp, in his 1845 ed. of Zinzendorf's *Geistliche Lieder*, p. 174, has tried to recast it—without much success. It was probably written between 1749 and 1755. Lauxmann, in *Koch*, viii., 651, however says that it was written 1746, on the death and funeral of an only brother. In the *Brüder G. B.* of 1778 it was included as No. 1720, with st. ii., iii. omitted, and otherwise greatly altered and much improved by Christian Gregor. This text, which begins, "Aller Gläubigen Sammelplatz," is No. 1565 in the *Berlin G. L. S.* ed. 1863. It is the usual funeral hymn among the German-speaking Moravians, and through the *Württemberg G. B.* of 1842 (No. 630) has become a great favourite in South Germany. Thus *Koch*, vii. 207, relates of Dr. C. G. Barth of Calw:—

"On the 16th of November [1862], according to his own desire he was buried in the grave of Macholtz [his pre-

decease] at Möttlingen, where also his mother, who had died there in 1828, was at rest, to the strains of the hymn, an especial favourite of his, "Aller Gläubigen Sammelplatz."

An additional verse, translated by Miss Winkworth as st. iii., is founded on Zinzendorf's st. iv., and is thus given in Knapp's *Er. L. S.*, ed. 1850, No. 2895:—

"Hätt' Er uns darob gefragt:  
Ach, was hatten wir gesagt?  
Heim mit Thränen baten wir:  
"Lass die theure Seele hier!"

It has been tr. as:—

Christ will gather in His own, a fine tr. from the 1778 text and the st. above, by Miss Winkworth, in her *Lyra Ger.*, 2nd Series, 1858, p. 120, and in her *C. B. for England*, 1863, No. 109. It was adopted unaltered as No. 191 in *H. A. & M.*, 1861, and has since been included in *Kennedy*, 1863; *Church Hys.*, 1871; *Bapt. Hyl.*, 1879, and others; and in America in the *College Hyl.*, 1876; *Bapt. Service of Song*, 1871; *Evanj. Hyl.*, 1880, and others. It is given, in a slightly altered form, in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S., 1875, and marked as an original hymn by W. C. H. Dall.

Another tr., from the text of 1778, is "All the saints will meet on high," in J. D. Burns's *Memoir and Remains*, 1869, p. 228. [J. M.]

Denham, David, b. 1791, was the s. of Thos. Denham, a Baptist minister in the East of London. He began to preach when very young, and in 1810 became pastor of the Baptist Church at Horsell Common. In 1816 removed to Plymouth, in 1826 to Margate, and in 1834 to the Baptist Church in Unicorn Yard, Tooley Street, Southwark. Ill-health compelled him to resign his charge in London, and he sojourned for a time at Cheltenham and Oxford. He d. in 1848 at Yeovil, in Somerset, and was buried in Bunhill Fields Burial Ground, London. In 1837 he pub. a collection of hymns, as:—

*The Saints' Melody. A New Selection of upwards of One Thousand Hymns, Founded upon the Doctrines of Distinguishing Grace, and adapted to every part of the Christian's experience and devotion in the Ordinances of Christ, &c.*, 1837. This edition contained 1026 hymns. This number was subsequently increased to 1145 hymns.

This *Selection* is still in C. U. in more than one hundred congregations in G. Britain and the colonies. Denham's hymns, all of which are signed "D. Denham," are numerous. There is also one, apparently by his wife, "Mrs. M. A. Denham." Outside of his own *Selection* his hymns are rarely found. The best known is "Mid scenes of confusion and creature complaints." [W. R. S.]

Denham, Sir John, only s. of Sir John Denham, Chief Baron of the Exchequer, and afterwards Chief Justice of the King's Bench, Ireland, b. in Dublin, 1615, and educated at Trinity College, Oxford. In 1641 he was made governor of Farnham Castle for Charles I., and subsequently attended Charles II. in his exile. At the Restoration he was rewarded for his devotion to the Crown, and created a Knight of the Bath. Died in London, 1668, and was buried in Westminster Abbey. His poem, *Cooper's Hill*, is well known. The manly energy and nervous force of his verse was much more popular with Pope and Johnson and the 18th century school, than it is at

the present time. His *Version of the Psalms* was written about 1668, but not pub. until 1714. [Psalters, English, § 12.] [J. J.]

Denicke, David, s. of B. D. Denicke, Town Judge of Zittau, Saxony, was b. at Zittau, January 31, 1603. After studying philosophy and law at the Universities of Wittenberg and Jena, he was for a time tutor of law at Königsberg, and, 1624–28, travelled in Holland, England and France. In 1629 he became tutor to the sons of Duke Georg of Brunswick-Lüneburg, and under father and sons held various important offices, such as, 1639, the direction of the foundation of Bursfeld, and in 1642 a member of the Consistory at Hannover. He d. at Hannover, April 1, 1680 (Koch, iii. 237; Bode, p. 58). His hymns, which for that time were in good taste, and are simple, useful, warm, and flowing, appeared in the various Hannoverian hymn-books, 1646–1659, which he edited along with J. Gesenius (q.v.). All appeared there without his name. These tr. are:—

i. *Wenn ich die heiligen zehn Gebot.* Ten Commandments. Contributed to the *Hannover G. B.*, 1652, No. 69, as a hymn on the Ten Commandments, in 22 st. of 4 l., st. i.–x. being a confession of sins against them, and st. xi.–xxii. a meditation and prayer for God's mercy. Included in Crüger's *Praxis pietatis melica*, 1661, in Freylinghausen's *G. B.*, 1714, and recently in a few colls., as Sarnighausen's *G. B.*, 1855, No. 164, and the *Ohio G. B.*, 1865, No. 182. It is tr. as *Almighty Lord of earth and heaven*. By C. H. L. Schnette, as No. 206 in the *Ohio Luth. Hyl.*, 1880. St. i.–iv. are literal; st. v.–vii. seem based on v., vii., xvi., xvii.

Hymns not in English C. U.:—

ii. *Ach treuer Gott! ich ruf zu dir.* [Christian Life.] 1st pub. in the *Hannover G. B.*, 1652, No. 135, in 17 st. This is tr. as:—(1) "My God! I call upon Thy name," by Miss Cox, 1841, p. 177. (2) "Most holy God! to thee I cry," by Lady E. Fortescue, 1843 (1847, p. 69).

iii. *Kommt, laßt euch den Herren lehren.* [The Beatitudes.] 1st pub. in the *Hannover G. B.*, 1648, in 11 st., No. 133. It may have been suggested by J. Heermann's "Kommt ihr Christen, kommt und hört" (9 st. in his *Sontags- und Fest-Exangelia*, Leipzig, 1638; Mültzell, 1858, No. 94), but has only 3 lines in common with it. In the *Nürnberg G. B.*, 1676, No. 962, and many later hymn-books, it begins "kommt und laßt uns Jesum lehren." It is tr. as "Come and hear our blessed Saviour," by J. C. Jacobs, 1722, p. 46. In his 2nd ed., 1732, p. 78, altered and beginning "Come, and hear the sacred story," and thence in the *Moravian H. Bk.*, 1754, pt. i., No. 469; st. x., xi. beginning, "Jesus, grant me to inherit," being repeated in later eds. and as No. 429 in J. A. Latrobe's *Coll.*, 1841.

iv. *Was kann ich doch für Dank.* [Praise and Thanksgiving.] 1st pub. in the *Hannover G. B.*, 1648, in 8 st., No. 154. St. vii. is altered from "Herr Jesu, führe mich," by J. Heermann (*Devoti Musica Cordis*; Breslau, 1630; Mültzell, 1858, No. 57. Tr. as "What thanks can I repay?" by J. C. Jacobs, 1722, p. 46 (1732, p. 147).

v. *Wir Menschen sein zu dem, O Gott.* [Holy Scripture.] 1st pub. in the *Hannover G. B.*, 1659, No. 180, in 10 st. Founded on the Gospel for Sexagesima Sunday—St. Luke viii. 4, &c. Tr. as:—(1) "Give us Thy Spirit, Lord, that we," a tr. of st. iii. by J. Swertner, as No. 8 in the *Moravian H. Bk.*, 1769 (1808, No. 9). (2) "Let the splendour of Thy word," a tr. of st. ix. by J. Swertner, as No. 16, in the *Moravian H. Bk.*, 1769 (1808, No. 17). [J. M.]

Denny, Sir Edward, Bart. Sir Edward Denny, s. of Sir E. Denny, 4th baronet, of Tralee Castle, County of Kerry, was b. 2 Oct., 1796, and succeeded his father in August, 1831. He is a member of the Plymouth

*Brethren*, and has contributed largely to their hymnody. His first publication, in which many of his hymns appeared, was *A Selection of Hymns*, Lond. Central Tract Depôt, 1839. This was followed by *Hymns & Poems*, Lond., 1848 (third ed., 1870). He has also published several prose works. Many of his hymns are popular, and are in extensive use as:—"A pilgrim through this lonely world"; "Bride of the Lamb, rejoice, rejoice"; "Bright with all His crowns of glory"; "Light of the lonely pilgrim's heart"; "Sweet feast of love divine," and several others. In addition to these, which are separately annotated, and those which are confined in their use to the congregations of the "Brethren," there are also nearly 20 in limited use in G. Britain and America. Of these the following appeared, first in his *Selection of Hymns*, 1839; then, in the *Appendix to Hymns for the Poor of the Flock*, 1841; and then in his *Hymns & Poems*, 1848-70:—

1. Break forth, O earth, in praises. Praise for Redemption. This is given in several collections in G. Britain and America.

2. Children of God, in all your need. *The Great High Priest*. In limited use.

3. Children of light, arise and shine. *Looking unto Jesus*. In numerous hymnals in G. Britain and America.

4. Children of light, awake, awake. Advent. This hymn is an application of the Parable of the Ten Virgins to the Second Coming of Christ.

5. Dear Lord, amid the throng that pressed. *The Holy Women at the Cross*. The use of this hymn in America is somewhat extensive.

6. Hope of our hearts, O Lord, appear. *The Second Advent desired*. In the *Hymns for the Poor of the Flock*, 1841; and the author's *Hymns & Poems*, 1848-70, and various collections in Great Britain and America.

7. Joy to the ransomed earth. *Jesus the King*. Its use is limited.

8. Lo 'tis the heavenly army. *The Second Advent*. The original of this hymn is in 4 st. of 10 l., and as such it is usually given; but in the *People's H.*, 1867, it is arranged in 4 st. of 8 l., and is also slightly altered.

9. O grace divine! the Saviour shed. *Good Friday*. In limited use.

10. O what a bright and blessed world. *The New Earth*. This hymn is based upon Gen. v. 29, as interpreted from a Millennial point of view. Christ is regarded as the Rest (*Noah-rest*) of His people, and the remover of the curse from the earth.

11. Sweet was the hour, O Lord, to Thee. *Christ at the Well of Sychar*. Limited in use.

12. Thou vain deceitful world, farewell. *Forsaking the World for Christ*. In several collections.

13. Through Israel's land the Lord of all. *Mission to the Jews*. In addition to its use in its full form, it is also given as: "O Zion, when thy Saviour came," as in Dr. Walker's *Ps. & Hymns*, 1856-71; *Snepp's Songs of G. & G.*, and others. This opens with st. ii.

14. 'Tis finish'd all—our souls to win. *Jesus the Guide and Friend*. In several collections.

15. 'Tis He, the Mighty Saviour comes. *Missions*. Given in *Snepp*, and one or two others.

16. 'Tis night, but O the joyful morn. *Hope*. In a few hymnals; also, beginning with st. ii., "Lord of our hearts, beloved of Thee," in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872.

17. To Calvary, Lord, in Spirit now. *Good Friday*. This is given in several hymnals, including *Spurgeon's G. O. H. Bk.*, 1866, &c.

The next is in the *Selection of 1839*, and the *Hymns & Poems*, 1848-70:—

18. O Blessed Lord, Thy feeble sheep. *The Good Shepherd*. Its use is limited.

The three with which we close are from J. G. Deck's *Ps. & Hymns*, 1842, Pt. ii., and the *Hymns & Poems*, 1848-70:—

19. Hark to the trumpet: behold it breaks. *The Resurrection*. The design of this hymn is thus described by

the author: "These lines are supposed to be the utterance of the saints at the blessed moment when they are actually ascending to meet the Lord in the air, as described in 1 Cor. xv. 51-57; and 1 Thess. iv. 16-18. It is given in several collections."

20. Isles of the deep, rejoice, rejoice. *Missions*.

21. Where, in this waste unlovely (and desert) world? Rest for the Weary. Its use is limited. [J. J.]

Dent, Caroline, great-granddaughter of John Collet Ryland, and grand-niece of John Ryland (q.v.), was b. Aug. 14th, 1815, at Milton, near Northampton, where she still resides [1887]. In 1854 Miss Dent pub. *Thoughts & Sketches in Verse*. Most of these pieces were of her own composition; and the rest were contributed by her sister, Mrs. Trestail [Trestail]. The hymn *Jesus, Saviour! Thou dost know* (*The Sympathy of Jesus* is part of a piece of 13 st. by Miss Dent in this volume. It is in the *Bap. Ps. & Hymns*, 1858, and the *Baptist Hymnal*, 1879, &c.

In 1861 the sisters were joint authors of a small book of consolatory verses, entitled *Our Parting*, printed for private circulation; and in 1867 Miss Dent edited *The Letters of Miss Frances Holleston*. She has also written *Sunshine in the Valley*, a Religious Tale (1856). [W. R. S.]

Deny Thee! what, deny the way? [*Denial of Christ*] This poem appeared in Emma Parr's *Thoughts of Peace*, 1839, in 4 parts, Nos. 361-364, and signed "H. H." Of these parts i.-iii. are combined and altered in Kennedy, 1863, No. 1353, making a hymn of 5 st. of 8 l. and 1 st. of 5 l. Other arrangements are given in the *American Sabb. H. Bk.*, 1838 (4 st. of 4 l.); the *Bapt. Praise Bk.*, N. Y., 1871 (2 st. of 4 l.). [W. T. B.]

Depth of mercy, can there be. C. Wesley. [*Desiring Mercy and Pardon*.] 1st pub. in *Hymns & Sacred Poems*, 1740, and headed "After a Relapse into Sin," in 13 st. of 4 l., *P. Works*, 1868-72, vol. i p. 271. When included in the *Wes. H. Bk.*, 1780, No. 162, st. iii. was omitted, and st. viii. was included in st. ii., the result being 6 st. of 8 l. This arrangement was continued in later editions, and has passed into other collections, both in G. Britain and America. In Stevenson's *Meth. H. Bk.*, and its *Associations*, 1870-83, is an interesting and pathetic account of an actress and her change of life through the instrumentality of this hymn. The account has been repeated in many books and in various forms. It is of American origin, and first appeared, as far as can be traced, in Belcher's *Historical Notes on Hymns and Authors*. Although possibly true, it lacks authentication. No one has yet ventured to say whether the circumstance occurred in G. Britain or America, or whether it was in the last century or in this. Failing these details, we are not surprised that the names of the town and of the actress are both wanting. [J. J.]

Der Glaube bricht durch Stahl und Stein. N. L. von Zinzendorf. [*Following Christ*.] According to the *Nachricht* to the *Brüder G. B.*, 1778, this was written after the edict of Jan. 1, 1727, by which Zinzendorf was forbidden to hold religious meetings in Dresden. In his *Deutsche Gedichte*, 1733, p. 124, it is, however, dated 1726. It appeared as No. 5 in the "Andere Zugabe," c. 1730, to his 1725-8 *Sammlung geist- und lieblicher Lieder* (3rd ed., 1731, No. 1059, in 8 st. of 8 l.



In the *Brüder G. B.*, 1778, st. 1, 5, 7, 8, altered, appear as No. 920, and thence as No. 551 in the *Berlin G. L. S.*, ed. 1863. In Knapp's ed. of his *Geistliche Lieder*, 1845, p. 78, omitting st. 2-4. Tr. as:—

**Glory to God, Whose witness train.** This appeared as a hymn in 6 st. based on the 1778 as No. 1062, in the *Supplement* of 1809 to the *Moravian H. Bk.*, 1801; st. 5 being from "Sollst es gleich bisweilen scheinen" (q. v.), and was continued in later eds. In somewhat varying forms it appears in J. A. Latrobe's *Coll.*, 1852, No. 135; and in America in the *Book of Hymns*, Boston, 1848; Hedge & Huntington's *Coll.*, 1853; *Dutch Reformed*, 1869; *Songs for the Sanctuary*, N. Y., 1865; and *Laudes Domini*, 1864. [J. M.]

**Der Tag ist hin, Mein Geist und Sinn.** J. A. Freylinghausen. [Evening.] A fine hymn of longing for the Everlasting Light of that better country where there is no night. 1st pub. as No. 615 in his *Geistreiches G. B.*, 1704, in 14 st. of 5 l., and thence in Grote's ed., 1855, of his *Geistliche Lieder*, p. 102. It has passed into many German hymn-books, and is included as No. 1547 in the *Berlin G. L. S.*, ed. 1863.

#### Translations in C. U. :—

i. **The day expires; My soul desires.** omitting st. iv., v., vii.—ix., xi., by Miss Winkworth, in her *Lyra Ger.*, 1st Series, 1855, p. 228. Her tr. of st. i.—iii., xii., are included in the *St. John's Hyl.*, Aberdeen, 1870, No. 200. She recast her tr. as No. 168 for her *C. B.* for England, 1863, where it begins, "The day is done, And, left alone."

ii. **The day is gone. And left alone, a good tr.**, omitting st. iv., v., vii.—ix., xi., contributed by K. Masie, as No. 504, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., No. 22), and is the translator's *Lyra Domestica*, 1864, p. 138. Included in R. Minton Taylor's *Parish Hyl.*, 1872, and in Kennedy, 1863. In Dr. J. Paterson's *Coll.*, Glasgow, 1867, No. 391 begins with the tr. of st. x., "When shall the day."

iii. **The day departs. My soul and heart, a good tr.** by Miss Dorthwick, omitting st. ii., iv., v., vii., xi., in the *Family Treasury*, 1861, pt. ii., p. 298, and thence in the 4th Ser., 1862, of the *H. L. L.* p. 22. In Wilson's *Service of Praise*, 1865, the tr. of st. viii. and x., and in Jellicoe's *Coll.*, 1867, those of vi., viii., were omitted. In Thring's *Coll.*, 1882, her tr. of st. vi., viii., x. were omitted, and the rest slightly altered. The same text is in J. B. Whiting's *Coll.*, 1882.

#### Translations not in C. U. :—

These trs. all omit st. iv., v., vii., ix., xi., and are: (1) "La Day is sped!" by H. J. Buckoll, 1842, p. 24. (2) "The day is gone; my soul looks on," by Mrs. Brown, 1854, p. 48. (3) "The day is o'er. My soul leaps sore," by Miss Cox, 1864, p. 19. [J. M.]

**Der Tag vergeht, die müde Sonne sinket.** [Evening.] Included as No. 2764 in Knapp's *Ec. L. S.*, 1837, in 6 st. of 4 l. Tr. as:—

**The day is gone, the weary sun declining,** in full in Dr. H. Mill's *Horae Ger.*, 1845 (ed. 1856, p. 23), repeated, omitting st. v., as No. 948 in the *Amer. Luth. Gen. Synod's Coll.*, 1850. [J. M.]

**Des Morgens wenn ich früh aufsteh.** [Morning or Evening.] *Wackernagel*, v. p. 42, gives two forms, the one from the *Geistliche*

*Lieder und Psalmen*, Leipzig, 1582, the other from the *Dresden G. B.*, 1593. The latter, in 5 st. of 4 l., is included as No. 448 in the *Unv. L. S.*, 1851.

In the *Moravian H. Bk.*, 1789, there are three hymns which all seem to be intended as trs. of st. i. These are: (1) "Lord Jesus Christ, my life and light," No. 748. (2) "Lord Jesus, may I constantly," No. 763. (3) "Lord, in the morning when we rise," No. 763. In the current ed., 1886, No. 1173 is Nos. 763 and 748; while No. 1174 is No. 763, with two original st. added, of which ii. was No. 747 in 1789, and iii. was st. iii. of No. 886 in 1801. [J. M.]

**Descend from heaven, immortal Dove.** I. Watts. [Christ in Glory.] 1st pub. in his *Hymns & S. Songs*, 1707 (2nd ed., 1709, Book ii., No. 23), in 6 st. of 4 l. In the older collections two arrangements are found, the first dating from Whitfield's *Coll.*, 1753, No. 79, and the second from Toplady's *Ps. & Hym.*, 1776, No. 387 (later eds. No. 367), the last stanza of the latter being altered from Watts, Bk. ii., No. 47, by Toplady. In modern hymnals these centos have given place to others. The full and original text is rarely found in the hymn-books. [J. J.]

**Descend, immortal Dove.** P. Doddridge. [Whitsuntide.] This hymn is No. xlvii. in the "D. Mas." in 4 st. of 4 l.; is dated "Sept. 11, 1737," and headed, "The love of God shed abroad in the heart by the Spirit. Rom. v. 5." It was included in J. Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 250, and again in J. D. Humphreys's ed. of the same, 1839, No. 284. [J. J.]

**Deserejam, anima, lectulum soporis.** St. Anselm of Lucca. [Love to Christ.] This is a long poem found in la Bigne's *Bibl. Patrum*, Lyons, 1677, vol. xxvii. p. 444, under the title of "The Meditations of St. Anselm on the works of our Lord Jesus Christ." This title is said to be taken from a ms. at Mantua, and the poem is said to have been first edited by Lucas Wadding. A fragment, in 28 l., is in Trench's *Sacred Latin Poetry*, ed. 1864, p. 134. This is tr. in Mrs. Charles's *Voice of Christian Life in Song*, 1858, p. 175, as "Rise, my soul, from slumber, leave the bed of death." Another tr., beginning with st. iii. in Trench, *Jesu mi dulcissime, Domine coelorum*, by Dr. H. Kynaston, was given in his *Occasional Verses*, 1862, No. 41, in 5 st. of 8 l., and repeated in the *People's H.*, 1867, and the *Hymnary*, 1872. It begins, "Jesu, solace of the soul." [J. M.]

**Dessler, Wolfgang Christoph**, s. of Nicolaus Dessler, jeweller, at Nürnberg, was b. at Nürnberg, Feb. 11, 1660. His father wished him to become a goldsmith, but, as he was not physically suited for this, he was permitted to begin the study of theology at the University of Altdorf. His poverty and bodily weakness forced him to leave before completing his course, and, returning to Nürnberg, he supported himself there as a proof reader. Becoming acquainted with Erasmus Finx or Francisci, then residing in Nürnberg, he was employed by Finx as his amanuensis, and at his request translated many foreign religious works into German. In 1705 he was appointed Conrector of the School of the Holy Ghost at Nürnberg, where he laboured with zeal and acceptance till

1720, when, by a stroke of paralysis, he was forced to resign. Finally, after an illness which lasted about 35 weeks, he d. at Nürnberg, March 11, 1722. Of his hymns, in all over 100, the best appeared, many with melodies by himself, in his volume of meditations entitled :—

*Gottgheiligster Christen nützlich ergetende Seelenlust unter den Blumen göttliches Wort, oder andächtige Betrachtungen und Gedanken über unterschiedliche erläuterte Schriftsprüche, &c.* Nürnberg, 1692 (Berlin) (Koch, iii. 631-635, and iv. 666-667).

From this work (the references to which have been kindly supplied by Dr. Zahn of Altdorf, from his copy), five hymns have been tr. into English, viz. :—

#### Hymns in English C. U. :—

i. *Ich lass dich nicht, du mußt mein Jesus bleiben.* [*Constancy to Christ.*] Founded on Genesis xxi. 36. 1st pub. 1692, as above, p. 553, along with Meditation xviii., which is entitled "The striving love." Wetzel (A. H., vol. i., pt. iv., p. 20) says it was sung, at her request, Sept. 5, 1726, at the deathbed of Christiana Eberhardina, a pious Queen of Poland. In the Berlin *G. L. S.*, ed. 1863, No. 728, in 9 st. of 10 l. Translated as :—

*I will not let Thee go, Thou Help in time of need!* a fine tr., beginning with st. iv. ("Ich lass dich nicht, du Hilf in allen Nöthen"), and adding trs. of st. v., ix., by Miss Winkworth, in the 1st ser., 1855, of her *Lyra Ger.*, p. 59. Thence as No. 851 in the *Wes. H. Bk.*, 1875; No. 205 in the *Scottish Presb. Hymnal*, 1876; No. 139 in the *Canadian Presb. H. Bk.*, 1880.

Another tr. is, "I leave Thee not, Thou art my Jesus ever," by Dr. J. W. Alexander, 1st pub. in Dr. Schaff's *Kirchenfreund*, 1851, p. 146 (reprinted in the *Christian Treasury*, Edin. 1851, p. 376), and included in his *The Breaking Crucible, &c.*, N. Y., 1861, p. 19. In Schaff's *Christ in Song*, 1869, p. 556.

ii. *Mein Jesu dem die Seraphinen.* [*Ascension.*] Founded on Jeremiah x. 7. 1st pub. 1692, as above, p. 348, along with Meditation xii., which is entitled "Christ's kingly and unapproachable glory." Thence as No. 278 in Freylinghausen's *G. B.*, 1704, and recently as No. 422 in the *Unv. L. S.*, 1851, in 8 st. of 8 l. Translated as :—

1. *Jesu, Whose glory's streaming rays,* a spirited tr., omitting st. vii., viii., by J. Wesley, in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 89). In the *Wes. H. Bk.*, 1780, st. i.-lii. were included as No. 129 (ed. 1875, No. 133), and st. iv.-vi., beginning "Into Thy gracious hands I fall," as No. 188 (ed. 1875, No. 196). Recently the first part has been given in America as No. 64 in H. L. Hastings's *Hymnal*, 1880, and the second as No. 496 in the *Met. Epis. H. Bk.*, 1849, and as No. 464 in the *Pennsylvania Luth. Ch. Bk.*, 1868.

2. *O Jesu, Lord, enthroned in glory,* a good tr. of st. i., ii., v., by A. T. Russell, as No. 199 in his *Ps. & Hys.*, 1851.

3. *My Jesus, Whom the seraph host,* a good and full tr. by R. Massie, for the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 135 (omitted in Ox. ed.), reprinted in the translator's *Lyra Domestica*, 1864, p. 129.

4. *My Jesus, if the seraphim,* a good and full tr. by Miss Winkworth in the 2nd series of her *Lyra Ger.*, 1858, p. 50; and thence, unaltered, in Schaff's *Christ in Song*, 1869, p. 342. In her *C. B. for England*, 1863, No. 67, st. iv., vii.,

were omitted, and the rest altered in metre; and thence as No. 141 in J. L. Porter's *Coll.*, 1876.

Other trs. are : (1) "O Jesu! 'fore whose radiation," by J. Gambold, as No. 623 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 312). (2) "My Saviour, whom in heavenly places," in J. Sheppard's *Foreign Sacred Lyre*, 1857, p. 78.

iii. *Wie wohl ist mir, O Freund der Seelen.* [*The Love of Christ.*] Founded on Canticles viii. 5. 1st pub. 1692, as above, p. 154, along with Meditation vi., which is entitled "The penitential forsaking and embracing." Included as No. 451 in Freylinghausen's *G. B.*, 1704, and recently as No. 438 in the *Unv. L. S.*, 1851, in 6 st. of 10 l. Lauxmann, in Koch, viii., 243, says of it :—

"This hymn dates from the period when Dessler as a youth was residing in his native town of Nürnberg in ill health. He had given up the occupation of goldsmith and set himself to study at Altdorf, but lack of money and of health compelled him to abandon this also. He then maintained himself as a proof reader in his native town, became the spiritual son and scholar in poetry of Erasmus Francisci, in whose powerful faith he found nourishment in his sorrows. Through his linguistic attainments, as well as through his hymns, he furthered the edification of the Christian populace; and what he here sung may have afforded stimulus to himself in the still greater troubles which he afterwards had to endure during his curatorship, and finally in his last thirty-five weeks illness."

Fischer (ii. 391) calls it—

"One of the finest hymns of Pietism, that has produced many blessed effects, and has been the model and incitement to many hymns of like character."

It is tr. as :—

1. *How well am I, Thou my soul's lover,* in full as No. 621 in pt. i. of the *Moravian H. Bk.*, 1754. Greatly altered, and omitting st. ii., v., as No. 295 in the *Moravian H. Bk.*, 1789, beginning, "How blest am I, most gracious Saviour," and continued thus in later eds. In 1840 Dr. Martineau included a hymn in 4 st. of 4 l., beginning, "What comforts, Lord, to those are given," as No. 294 in his *Hymns, &c.* (ed. 1873, No. 384). Of this st. i., ii. are based on st. i., st. iii. on st. ii., and st. iv. on st. iii. of the 1789.

2. *O Lord, how happy is the time,* a somewhat free tr. of st. i.-v., with st. i., slightly varied, repeated as st. vi., by Greville Matheson. Contributed to the *H. & Sacred Songs*, Manchester, 1855 (ed. 1856, No. 226), repeated in the *Sunday Magazine*, 1872, p. 741, and in Dr. G. Macdonald's *Threefold Cord*, 1883, p. 38. In the *H. for the Sick Room*, N. Y., 1859 (1861, p. 70), and *H. of the Ages*, 3rd Series, Boston, U.S., 1864, p. 233, it is considerably altered. This text is given in Schaff's *Christ in Song*, 1869, p. 491, further altered, and beginning "O Friend of souls! how blest the time"; Miss Winkworth's tr. of st. v., altered, being substituted for Mr. Matheson's. In the *Met. Epis. Hymnal*, 1878, No. 613, is st. i., ii., v. of Schaff's text.

3. *O Friend of Souls, how well is me,* a good tr. omitting st. iii. by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 147. From this l. 1-4 of st. i., iii., v., altered, were taken as No. 513 in *H. of the Spirit*, Boston, U.S., 1864.

Another is : "Tis well with me, O Friend unfailing," by Miss Burlingham in the *British Herald*, Dec. 1846, p. 185, repeated as No. 395 in Reid's *Praise Bk.*, 1872.

#### Hymns not in English C. U. :—

iv. *Frisch, frisch hinnach, mein Geist und Herz.* [*Cross and Consolation.*] Founded on Heb. x., 36. 1st pub. 1692 as above, p. 423, in 7 st. It is tr. as "Courage, my heart, press cheerily on," by Miss Winkworth, 1869, p. 277.

v. *Offne mir die Perlenporten.* [Longing for Heaven.] Founded on Rev. xiii. 14. 1st pub. 1692 as above, p. 384, in 6 st. It is tr. as "Now the pearly gates unfold," by Miss Winkworth, 1858, p. 176.

[J. M.]

**Deus Creator omnium Potique rector.** St. Ambrose. [Saturday Evening.] St. Augustine in his *Confessions*, Bk. ix., refers thus to this hymn:—

"And behold, the corpse [of his mother] was carried to the burial; we went and returned without tears. . . . It seemed also good to me to go and bathe, having heard that the bath had its name (*balneum*) from the Greek *basanion*, for that it drives sadness from the mind. And this also I confess unto Thy mercy, Father of the fatherless, that I bathed, and was the same as before I bathed. For the bitterness of sorrow could not exude out of my heart. Then I slept, and woke up again, and found my grief not a little softened; and as I was alone in my bed, I remembered those true verses of Thy Ambrose. For Thou art the

"Maker of all, the Lord,  
And Ruler of the height,  
Who, robing day in light, hast poured  
Soft slumbers o'er the night,  
That to our limbs the power  
Of toil may be renew'd,  
And hearts be rais'd that sink and cower  
And sorrow be subdu'd."

[The *Confessions* of St. Augustine. Oxford: J. Parker. New ed. 1871, p. 195.]

St. Augustine also speaks in his *De Musica*, Lib. vi. c. 9, of singing the verse "Deus Creator omnium." The authorship and date [340-397] of this hymn as thus authenticated, have never been disputed.

The popularity of this hymn is seen in the fact that it is found in all the greater Breviaries, the Roman 1632 and Paris of 1736 excepted, its English use being specially marked. Its general use is on Saturdays from that preceding the 1st Sun. after the Octave of the Epiphany, to the Saturday before Quadragesima Sunday, both inclusive; and from the Saturday preceding the 1st Sun. in August to Advent. Variations from this are found in the *Missal*, *Mozarabic*, *York*, &c. It is in a ms., 1546, in the *British Museum* (Vesp. A. 1, f. 152 b), and Thomson, ii. 419, gives readings from two Vatican mss. of the 11th cent. It is also in three mss. of the 11th cent. in the *British Museum* (Jul. A. vi.; Vesp. D. 10; Harl. 2641), and in the *Latin Hys. of the Anglo-Saxons* (Church, 1851), is printed from an 11th cent. ms. at [Lutetia]. Text in *Muse*, No. 281; *Daniel*, i. No. 12, with notes at ii. p. 381, and iv. p. 1; *Hymn*, No. 12, text and readings; *Wackernagel* and *Macgill* text only. The text is also in *Migne*, tom. 88, c. 924, and the Benedictine ed. of St. Ambrose's Works.

[W. A. S.]

Translation in C. U. :—

**Maker of all things, God most high.** By J. D. Chambers. 1st pub. in his *Order for Household Devotion*, 1854, and again in his *Lauda Syon*, 1867, p. 55, in 8 st. of 4 l. In 1862 it was included in the *Appendix* to the *H. Noted*, No. 115; in 1867 in the *People's H.*; in Dr. Martineau's *Hys. of Praise & Prayer* (abbreviated), 1873; and in other hymn-books. In the *Hymnary*, 1872, it is altered to "O blest Creator, God Most High."

Translations set in C. U. :—

1. Creator of all! through Whom all-seeing Might. *Hymnarium Anglicanum*. 1844.
2. Creator of the starry pole, God of all worlds, &c. W. J. Hewett. 1849.
3. Lord of the far-encircling globe. W. J. Blew. 1852-55.
4. Maker of all, O Lord and God most High. J. W. Hewett. 1859.
5. O God, Who clothed, Creator wise. Dr. H. Kynaston. 1862.
6. Maker of all! Thou God of love. Dr. H. M. Macgill. 1876-9.

A portion of this hymn beginning with st. v., "Et cum profunda clausuritis," has been tr. by

Dr. Kynaston in his *Occasional Hys.*, 1862, No. 81, as a separate hymn, beginning "With darkest clouds while daylight's dearth." [J. J.]

**Deus ignee fons animarum.** A. C. Prudentius. [Burial of the Dead.] This beautiful poem, in 44 st. of 4 l., is No. x. in his *Cathemerinon*, and may be found in all editions of his works, e.g. Deventer, 1490. Lond., 1824, &c. It is also in a ms. of the 5th cent. in the Bibl. Nat. Paris (8084, f. 32b), and in a Mozarabic Office Book of 11th cent. in the British Museum (Add. 30851, f. 160). Its liturgical use has been limited, but in the *Mozarabic Breviary* (Toledo, 1502, f. 313b) it is given in the Office for the Dead. The full text is in *Wackernagel*, i., No. 40, and a part in *Daniel*, i., No. 115, pt. ii.

The form which has been most used is a cento beginning: *Jam moesta quiesce querela*, and consisting of st. 31, 15, 10-12, 32-36. This is found in *Babel's G. B.*, Leipzig, 1545, and many later collections, e.g. Dr. Zahn's *Psalter und Harfe*, Gütersloh, 1886, No. 480, and in *Daniel*, i., No. 115, pt. i. It was for generations a favourite funeral hymn among the Lutherans, and was sung in Latin in some parts of Germany till very recent times. Abp. Trench, in giving st. 31-44 in his *Sac. Lat. Poetry*, speaks of them as the "crowning glory of the poetry of Prudentius." It has been tr. into English direct from the Latin, and also through the German as follows:—

i. From the Latin:—

1. Why weep ye, living brotherhood. By W. J. Blew, in *The Church Hy. & Tune Bk.*, 1852-55, in 5 st. of 6 l., and again in H. Rice's *Hymns*, &c., 1870.
2. Cease, ye tearful mourners. By E. Caswall, in his *Masque of Mary*, &c., 1858, in 13 st. of 4 l., and again in his *Hys. & Poems*, 1873. It was repeated in an abridged form in the 1862 *Appx.* to the *H. Noted*; and in the *Hymnary*, 1872.
3. Be silent, O sad lamentation. By R. F. Littledale in the *People's H.*, 1867, under the signature of "A. L. P."

Other tra. are:—

1. Ah! hush now your mournful complainings. Mrs. Charles. 1858.
2. Now your sorrowful plaints should be hush'd. J. W. Hewett. 1859.
3. Hush, Mother, too loud is thy weeping. H. Kynaston. 1862.
4. No more, ah, no more sad complaining. F. A. Washburn, N. York, 1865, revised for Schaff's *Christ in Song*, Oct., 1868, and pub. therein, 1869.
5. Each sorrowful mourner be silent. J. M. Neale, in the *St. Margaret's Hymnal*, 1876.

ii. From the German:—

Of the "*Jam moesta quiesce querela*" many tra. have been made into German. Two of these have passed into English:—

1. Hört auf mit Trauern und Klagen. A free tr. in 10 st. of 4 l. 1st pub. in J. Eichorn's *Geistliche Lieder*, Frankfurt a. Oder, 1561, and thence in *Wackernagel*, iv. p. 191. Repeated in many later collections, often erroneously ascribed to Nicolaus Hermann as in Bunsen's *Versuche*, 1833, No. 632. Tr. as:—

O weep not, mourn not o'er this bier. A good and full version by Miss Winkworth in the 1st ser. of her *Lyrical*, 1855, p. 249. In her 2nd

ed., 1856, p. 251, it is altered, and begins: "Now hush your cries, and shed no tear," and repeated thus in her *C. B. for England*, 1863, No. 97. Also in *Ps. & Hys.*, Bedford, 1859, No. 269, and the *Rugby School H. B.*, 1866, No. 208.

ii. *Nun laßt uns den Leib begraben.* This version has so little from the Latin that it is noted under its own first line (q. v.). [J. M.]

**Deus Pater piissime.** [*Saturday Evening.*] This hymn occurs as a vesper hymn for the Saturday before the 3rd Sunday in Lent to Passion Sunday, in a ms. Breviary, written about the 14th century, formerly belonging to the Monastery of Evesham (*MS. Barlow*, No. 41, in the Bodleian Library at Oxford). It is also in a 12th cent. ms. in the *British Museum* (Harl. 2928, f. 115 b.), and in a Bodleian ms. of the 13th cent. (Ashmole 1285, f. 38). In 1851 it was given in the *Hymnarium Sarisburiense*, p. 78. *Tr.* as:—

O God, O Father kind and best. By J. D. Chambers, in his *Companion to the Holy Communion*, 1855, and his *Lauda Syon*, 1857, p. 139, in 6 st. of 4 l. It is repeated in the *Appendix to the Hymnal N.*, 1863, and in Skinner's *Daily Service Hymnal*, 1864. [W. A. S.]

**Deus tuorum militum.** [*Festivals of Martyrs.*] This anonymous Ambrosian hymn is in two forms, one in 32 lines and the second in 16 lines. It dates probably from the 6th cent. The question as to what was the original form of the hymn has not been determined. *Daniel's* (i., No. 97) heading of the texts (both forms) is "De Communi unus Martyria," and he remarks that the hymns for the *Common of Saints* are nearly always of greater length in old and unaltered Breviaries than in those which are of more recent date, or which have been revised. The older hymns having reference to some particular saint, certain stanzas are afterwards cut out to make the hymn suitable for general use. If this view be taken of the present hymn, then the longer form is the original, and the shorter form given in the Breviaries is an abbreviation therefrom. Against this conclusion there are two facts, the first that the lines in the fuller form, which are not given in the Breviaries, do not apply to any special martyr, and second, that the oldest form in which we now have the hymn is (omitting the doxology) in 16 lines. This form, with slight variations in the text, is in the *Mozarabic Brev.* (Toledo, 1502, 317 b); in a 10th cent. ms. at Munich, where it is adapted for the Nativity of St. Laurence, quoted by *Mone*, No. 740; and in the *Latin Hys. of the Anglo-Saxon Church*, Surtees Soc., 1851, from an 11th cent. ms. at Durham. This would suggest that the shorter form of the hymn is the older of the two. As the translations into English are generally from the *Rom. Brev.*, it may be noted that this is the shorter form, with slight variations in lines 6, 7 and 11. This hymn is also found in four mss. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 66; Vesp. D. xii. f. 107; Harl. 2961, f. 248 b; Add. 30851, f. 153 b.). For texts, readings, references, &c., see *Migne*,

*Daniel, Mone*; Cardinal Newman's *Hymni Ecclesiar.*, 1838 and 1865; *Wackernagel*, and the various Breviaries. [W. A. S.]

#### Translations in C. U.:

1. O Thou of all Thy warriors, Lord. By E. Caswall, in his *Lyra Catholica*, 1849, in 5 st. of 4 l., and his *Hymns, &c.*, 1873, p. 110. This was given with alterations in Murray's *Hymnal*, 1852, and later collections, and without alterations in several Roman Catholic hymn-books.

2. O God, the Christian soldiers' Might. By R. Campbell. 1st pub. in his *St. Andrews Hymnal*, 1850, p. 97. A part of this is also embodied in No. 397 of the *Hymnary*, 1872.

3. O God, Thy soldiers' crown and Guard. By J. M. Neale, in the *Hymnal N.*, 1852-54, and later editions. In *H. A. & M.*, 1861-75, it is altered to "O God, Thy soldiers' great Reward." This is repeated in other collections.

4. Of all Thy warrior Saints, O Lord. By J. D. Chambers, given in his *Lauda Syon*, Pt. ii., 1856, p. 12, and repeated in the *People's H.*, 1867.

5. O God, Thy soldiers' Crown. By H. W. Beadon. 1st pub. in the *Parish H. Bk.*, 1863, No. 193, in the same collection, 1875, and in the *Hymnary*, 1872, where it reads, "O Christ, Thy soldiers' Crown."

6. O God, the Christian soldiers' Might. This, as given in the *Hymnary*, 1872, No. 397, is a cento from Campbell, Neale, and Chambers, with alterations by the editors.

7. O God, of all Thy Saintly host. By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875.

8. In addition to the above, Nos. 17 and 93 in the *Hymner*, 1832, are centos from Chambers & Neale, and the first two lines of No. 27 in Choep's *Hymnal* are the opening lines of Neale's *tr.*, the rest being from another source.

#### Translations not in C. U.:

1. Of Thy true soldiers, mighty Lord. W. J. Copeland. 1848.

2. O God of Thy soldiers. Card. Newman. 1866.

3. O God, Thy soldiers' crown. W. J. Blew. 1863-66.

4. God of Thy soldiers. J. W. Hewitt. 1859.

[J. J.]

**Δεῦτε ἅπαντες πιστοί.** *St. Theophanes.* From the *Tridion*—"Idiomela on Friday of Tyrophagus, that is, of Quinquagesima."

"At this period of the year the weeks are named, not from the Sundays that precede, but from those that follow them. Quinquagesima is termed Tyrophagus, because up to that time, but not beyond, cheese is allowed. The Saturday previous is appropriated to the Commemoration of All Holy Ascetes; in order, as the Synaxarion says, that, by the remembrance of their conflict, we may be invigorated for the race that is set before us." *Hys. of Eastern Ch.*, 1st ed., 1862, p. 95.

To the above explanation Dr. Neale adds the *tr.* "Hither, and with one accord" In this *tr.* the length of strophe, the variation of refrain, and the alert cheering call are as in the original, but it lacks the nervous style and ornate diction of St. Theophanes. [J. J.]

**Δεῦτε πόμα πίωμεν.** [*Ἀναστάσεως ἡμέρα.*]

**Δεῦτε τελευταῖον ἄσπασμον δώμεν.** [*Burial.*] Dr. Neale prefaces his translation of "The Stichera of the Last Kiss," with the following note:—

"The following Stichera, which are generally, (though without any great cause,) attributed to St. John Damas-



scene, form, perhaps, one of the most striking portions of the service of the Eastern Church. They are sung towards the conclusion of the Funeral Office, whilst the friends and relations are, in turn, kissing the corpse; the priest does so last of all. Immediately afterwards, it is borne to the grave; the priest casts the first earth on the coffin, with the words "The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein." *Hys. of the E. C.*, 1st ed., 1862, p. 60; 4th ed., 1882, p. 46.

The original is found in the Burial Office of the Greek Church, in the *Euchologion*, in 13 st. Of these Dr. Neale has omitted st. vi. (which is very similar to vii.), ix., x., and the Theotokion address to the B. V. M. The last stanza is supposed to be spoken by the dead, is of double length, as in Neale, and is sung to a different tune. Dr. Neale's tr. is, "Take the last kiss,—the last for ever!" and was pub., with the introductory note, in *The Ecclesiastic and Theologian*, Aug., 1853 (vol. xv. p. 346), and again in his *Hys. of the E. C.*, 1862. It is not in common use. (See *Greek Hymnody*, § xvii. 2, and *Daniel*, iii. p. 125.) The original is given in *Büssler*, No. 18, together with a tr. into German; and in the 4th ed. of Dr. Neale's *Hys. of the E. C.*, 1882. Mr. Hatherly has given a prose tr. of the stanzas omitted by Dr. Neale. [J. J.]

**Dexter, Henry Martyn**, D.D., b. at Plympton, Mass., Aug. 13, 1821, and educated at Yale College, and Andover. In 1844 he was ordained Pastor of a Congregational Church at Manchester, New Haven. In 1849 he removed to the Berkeley Street Congregational Church, Boston, where he remained until his appointment as Editor of the *Congregationalist*, in 1867. Dr. Dexter is the translator of *Ἰδομιον νέαν* ("Shepherd of tender youth") [see *Clement, Titus*], in C. U. in G. Britain and America. [F. M. B.]

**Dich, Jesu, loben wir.** J. Schöffler. [*The Praises of Jesus.*] Appeared as No. 118 in Bk. iii. of his *Heilige Seelenlust*, Breslau, 1657, p. 376 (*Werke*, 1862, i. p. 186), in 13 st. of 6 l., entitled, "She [the soul] sings Him a song of praise." Included as No. 687 in Freylinghausen's *G. B.*, 1705, and as No. 249 in Knapp's *Ec. L. S.*, 1850. Tr. as:—

**Then, Jesu, at our King.** A fine and full rendering by J. Wesley, in *Ps. & Hys.*, 1738, and *H. & Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 155). Included as No. 142 in the *Moravian H. Bk.*, 1742 (1886, No. 651), omitting st. 10; seven st. of the 1826 text being included in J. A. Latrobe's *Coll.*, 1841, No. 42. It appeared in full as No. 45 in the *Wesley H. & Spiritual Songs*, 1753, but was not included in the *Wes. H. Bk.* till the new ed., 1875, No. 737, omitting st. 1. Six st. appeared in M. Madan's *Coll.*, 1766; seven in the *Wesley Association H. Bk.*, 1838; three in *Maurice's Choral H. Bk.*, 1861; and five in the *Meth. N. Connexion H. Bk.*, 1864. [J. M.]

**Dicimus grates tibi, summe rerum.** Philipp Melanckthon. [*On the Angels.*] 1st appeared as No. 1 of *De Angelis Duo Hymni*, Wittenberg, 1543, in 10 st. of 4 l., and there dated Sept. 27, 1543. *Blätter für Hymnologie*, 1886, p. 27; again in the *Psalterium Davidis*, Wittenberg, 1544; the *Corpus Reformatorum*, vol. x., col. 581, Halle, 1842, and *Wackernagel*, i. p. 268, in 11 st. This passed into English

through Herr Geth, *dich loben alle wir*, a free tr. by P. Eber, first printed separately at Nürnberg, c. 1554, as *Ein schon New Geistlich Lobgesang*, then in J. Eichorn's *G. B.*, Frankfurt a. Oder, 1561; in *Wackernagel*, iv. p. 3, in 13 st. In the *Unv. L. S.*, 1851, No. 204, the text of 1561 is given, omitting the doxology. The only tr. in C. U. is:—

**Lord God, we all give praise to Thee**, in full, by E. Cronenwett, as No. 122 in the *Ohio Luth. Hyl.*, 1880.

Other translations are: (1) "To God let all the human race," by J. C. Jacobi, 1722, p. 28, repeated in the *Moravian H. Bk.*, 1754, and continued, altered, in later eds. (2) "O Lord our God! to Thee we raise, One universal," by Miss Fry, 1845, p. 131. [J. M.]

**Dickinson, William**, pub. in 1846:—*Hymns for Passion Week and the Forty Days. Adapted for Churches or for Private Worship*, Lond., J. Nisbet & Co., 1846. These hymns deal with such events in the history of Our Lord, as "The Alabaster Box"; "The Barren Fig Tree"; "The Cleansing of the Temple"; "The washing of the Disciples' feet," &c.; and with the Parables of "The Wedding garment"; "The Talents," &c., which are not commonly versified, and are worthy of attention. The following have come into C. U.:—

1. **Calm'd each soul, and clos'd each door.** *Easter-day at Even.* This is in the *Rugby School H. Bk.*, 1876; and as "Calm they sit with closed door," in *Kennedy*, 1863; and *Holy Song*, 1869.

2. **Ere that solemn hour of doom.** *The Ten Virgins—Advent.* In *Kennedy*, 1863; and the *Rugby School H. Bk.*, 1876.

3. **Hallelujah, who shall part!** *Perseverance of the Saints.* In several collections, including *Spurgeon's O. O. H. Bk.*, 1866, &c. [J. J.]

**Dickson, David**, the reputed author of "Jerusalem, my happy home," in the form of "O mother dear, Jerusalem," was a Scottish Presbyterian Minister born at Glasgow in 1583, and for some time Professor of Divinity at Glasgow (1610), and then (1650) in the University of Edinburgh. He was deprived of his office at the Restoration for refusing the Oath of Supremacy, and d. in 1663. His *Life* was pub. by Robert Wodrow in 1726. His connection with the *Jerusalem* hymn is given under *Jerusalem, my happy home*, q.v. [J. J.]

**Dickson, William**, eldest surviving son of the late James Dickson, Edinburgh, was b. at Edinburgh, July 24, 1817. After being educated at the High School and University of Edinburgh, he entered his father's business, which he still (1887) carries on. He is a prominent elder in the Free Church, has for many years taken a great interest in Sabbath School work, and has for more than 30 years edited *The Free Church Children's Record*. He has annually written a New Year's hymn since 1842. "Childhood's years are passing o'er us," his best known hymn, originally printed in 1841, as a leaflet for class use, was, in 1846, included in the 2nd part of the *Sacred Song Book* (see *Bateman*), and has since been included in many hymnals. [J. M.]

**Die dierum principe.** C. Coffin. [*Sunday Morning.*] Included in the revised *Paris Breviary*, 1736, as the hymn for Sunday at Matins, and republished in the same year

in the author's *Hymni Sacri*, p. 7, in 6 st. of 4 l. It is also in the Lyons and several modern French Breviaries. The orig. text is given in Chandler's *Hys. of the Prim. Ch.*, 1837, No. 1; Card. Newman's *Hymni Ecclesiae*, 1838-65, No. 1; and Macgill's *Songs of the Christian Creed and Life*, 1876-7, No. 12. [W. A. S.]

#### Translations in C. U. :-

1. *Morn of morn, and day of days.* By I. Williams. 1st pub. in the *British Mag.*, April, 1837, and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 1, in 28 l. In 1861 the compilers of *H. A. & M.*, rearranged it into 7 st. of 4 l., introducing also many alterations. This arrangement has passed into various collections, with at times the omission of st. iv. It is the most widely used tr. of this hymn.

2. *This is the day the light was made.* By J. Chandler. 1st pub. in his *Hymns of the Church mostly primitive*, 1841, as a distinct tr. from "The first of days the light beheld," which was given in his *Hymns of the Prim. Ch.*, 1837. In 1850 it was included in Dr. Hook's *Church S. S. H. Bk.*, No. 19. Later hymnals, quoting from Dr. Hook's *Coll.*, have in some instances attributed the tr. to him. It is found in *Kennedy*, *The Hymnary*, Mrs. Brock's *Children's H. Bk.*, and others.

3. *Morn of morns, the best and first.* By J. Ellerton, based partly on I. Williams, as above, written in 1870, and pub. in *Ch. Hymns*, 1871, No. 36. Its use is limited.

4. *O Day of joy, when first the light.* By W. Cooke, made for and 1st pub. in the *Hymnary*, 1871-2, No. 5.

#### Translations not in C. U. :-

1. The first of days the light beheld. *J. Chandler*. 1837.
2. Day of days the prince, on thee. *W. J. Blew*. 1852-55.
3. O day of earthly days the chief. *J. D. Chambers*. 1857.
4. This day—the king of days, heaven-born. *H. Macgill*. 1876-7. [J. J.]

**Die güldne Sonne.** *P. Gerhardt*. [Morning.] Lauxmann, in *Koch*, viii. 185, calls this "A splendid hymn of our poet, golden as the sun going forth in his beauty, full of force and of blessed peace in the Lord, full of sparkling thoughts of God." It first appeared as No. 25 in the *Dritte Dutzet*, Berlin, 1666, of Ebeling's ed. of his *Geistliche Andachten*, in 12 st. of 10 l., entitled "Morning Blessing." In the eds. of his *Geistliche Lieder*, by Wackernagel, No. 98, and by Bachmann, No. 101. Included in *J. Crüger's Praxis pietatis melica*, 1672, and later eds., and recently as No. 449 in the *Unv. L. S.*, 1851. The beautiful melody (in the *Irish Ch. Hyl.*, called "Frauconia") is by Ebeling, and appeared with the hymn 1666, as above.

#### Translations in C. U. :-

1. *The golden sunbeams with their joyous gleams.* A tr. of st. i.-iv., viii., ix., xii., by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 214, repeated, omitting the trs. of st. ii., viii., ix., as No. 814, in *Kennedy*, 1863.

2. *Evening and Morning.* A very good tr. beginning with st. iv. ("Abend und Morgen"), and being st. iv., viii.-xii., contributed by R. Massie, as No. 500, in the 1857 ed. of Mercer's *C. P. & H. Bk.* This form is included, in whole or part, in the *Irish Ch. Hyl.*, 1873, No. 8; Allon's

*Suppl. Hys.*, No. 218; *N. Cong.*, No. 1195; *J. L. Porter's Coll.*, No. 100; Martineau's *Coll.*, No. 425; Horder's *Cong. Hyl.*, No. 556, &c. Beginning with the tr. of st. ix. ("Gott, meine Krone") as "Father, O hear me," it is included as No. 636 in *Kennedy*, 1863, and the same Mercer's *Ox. ed.*, 1864, No. 384. Mr. Mass included it, prefixing trs. of st. i.-iii., which begin, "Golden and glorious," in his *Lyra I. mentation*, 1864, p. 106, and this full form is repeated as No. 379 in Reid's *Praise Bk.*, 1872.

#### Translations not in C. U. :-

- (1) "The sun's golden beams," by Miss Dunn, 1842, p. 21.
- (2) "Sunbeams all golden," by Miss Cox, 1864, p. 13.
- (3) "What is our mortal race," (beginning with st. vii.), by E. Massie, 1866, p. 87.
- (4) "See the sun's glorious light," by E. Massie, 1867, p. 8.
- (5) "The golden morning," by J. Kelly, 1867, p. 310. [J. M.]

**Die parente temporum.** [Sunday Morning.] This hymn is given in the *Breviary of the Diocese of Le Mans*, 1748, *Pars Hiemalis*, p. 4, as the hymn on Sunday at Nocturns from Whiteuntide to Advent. Text in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 20. [W. A. S.]

#### Translations in C. U. :-

1. *On this day, the first of days.* By Sir H. W. Baker. Tr. for and 1st pub. in *H. A. & M.*, 1861, in 7 st. of 4 l. It was, so far as is known, the first tr. into English of this hymn. It is given in several hymn-books. In the *Hys. and Songs of Praise*, N. Y., 1874, st. v.-vii. are given as: "Father, Who didst fashion me."

2. *To-day when time began its course.* By R. F. Littledale, was given in the *People's H.*, for which it was made, in 1867, No. 421, with the signature "D. L."

3. *This primal day, the Spring of Time.* By R. C. Singleton. Tr. for the *Anglican H. Bk.*, 1867, and pub. therein 1868, No. 22.

4. *This day the Father, Source of all.* By W. Cooke. Tr. for the *Hymnary*, in which it 1st appeared in 1872, No. 9. [J. J.]

**Dies absoluti praetereunt.** [Septuagesima.] This hymn is found in two mss. of the 11th cent. (Nos. 313, 314) at St. Gall; and is quoted in full in *Mone*, No. 68, and in *Daniel*, iv. p. 179, both with notes and references. *Mone* is inclined to believe it to be the work of a French poet. It is specially rich in allusions to Holy Scripture. Tr. as:—

*The bygone days in Time's dark ocean sleep.* By E. A. Dayman, written for and 1st pub. in the *Hymnary*, 1872, No. 300. [W. A. S.]

**Dies est laetitiae, In ortu regali.** [Christmas.] This Christmas hymn or carol, which Luther spoke of as a work of the Holy Spirit, seems to be of German origin, and is probably not earlier than the 14th cent.

G. Goese, of Jena, in 1703, started the theory that this hymn was written by Benno, created Cardinal in 1055 by the Anti-Pope Clement III. Other German writers of the 14th cent., misunderstanding this statement, forthwith pronounced it the work of Benno, Bishop of Meissen, who d. 1107. See Wetzel, i. 129, and a wonderful combination of the two theories in O. F. Horner's *Nachrichten von Liederdichtern des Augsbürgischen Genossenschafts*, Schwabach, 1775, p. 62. For neither supposition is there the slightest vestige of evidence. It exists in various forms, and as will be seen below, the early German versions give no help in determining what number of sts. it originally possessed. *Mone*, No. 47, quotes it from a ms. of the 15th cent. now at Trier, and from other sources; with notes and various readings. The stanzas of the *Trier MS.* are:—2 "Mater haec est filia." 3. "Orto del filio." 4. "Angelus pastoribus."

1. "Ut vitrum non laeditur." 6. "In obscuro nascitur." 7. "Orbis dum describitur." 8. "Christum naturam dominum." 9. "Christe qui nos propitius." He describes it as "having been recast and expanded."

Wackernagel, 1841, No. 53, gives st. 1, 3, 5, 4 from Lucas Lonesius's *Psalmodia*, Nürnberg, 1553; but in his new ed. i. No. 332, he quotes the text of *Mome* with a 10th st. — 10. "Ut stellam conspiciunt," added for use at Epiphany, which he takes from J. Spangenberg's *Alle und Neue Geistliche Lieder*, Erfurt, 1544. *Hambach*, i. pp. 330–335, has st. 1, 3, 5, 4 with a note on the authorship. *Daniel*, i. p. 330, quotes the text of *Hambach* and *Wackernagel*, and at iv. pp. 254–257 gives the various readings and additional st. from *Mome*; with notes from other sources. The text is also found, generally in st. 1, 3, 5, 4 in *Stimrock, Königsfeld, Bessler* (these with German *tr.*) and other collections. Hoffmann von Fallersleben (*Geschichte des Deutschen Kirchenliedes*, ed. 1861, pp. 296–301) refers to it as in a 15th cent. ms. now at Graz with st. 1, 3, 5, 2, 6, 4; as in a ms. of 1422 now at Munich with st. 1, 3, 2, 4, 6, 5 (both of these with German *tr.*); and as in another 15th cent. ms. at Munich with st. 1, 2, 6, 3, 4.

#### Translation in C. U.:

Royal day that chaseth gloom. By J. M. Neale, pub. in his *Medieval Hys.*, 1851, in 3 st. of 10 l. This is a paraphrase rather than a literal rendering of the shorter form of the hymn. In 1854 it was rewritten by Dr. Neale for his *Christmas Carols*, and in this form it passed into the *People's H.*, 1867, No. 34.

This hymn also passed into English through the German:—

Der Tag der ist so freudenreich. *Wackernagel*, ii., p. 520, gives this as a 15th cent. *tr.*, and reprints 11 (really 12) versions, varying from 1 to 13 st. The form *tr.* into English is that in *Klug's G. B.*, 1529, in 4 st., repeated as No. 29 in the *Use. L. S.*, 1851. The *tr.* in C. U. is:—

A wondrous child, the Virgin-born, by A. T. Russell as No. 49 in his *Ps. & Hys.*, 1851. It begins with st. ii. ("Ein Kindelein so löblich"), and is of st. ii., i.

Other *tr.* are:—(1) "Hail to the day! so rich in joy," by Miss Fry, 1845, p. 13. (2) "To us the promised child is born," a *tr.* of st. ii. by Dr. H. Milla, 1856, p. 274. [J. M.]

**Dies irae, dies illa.** [Burial. Advent.] In dealing with this great Sequence of the Western Church we shall note in detail, i. *The Text*; ii. *Its Authorship*; iii. *Its Liturgical Use*; and iv. *Its General Acceptance*.

i. *The Text.* For the use of the general reader the most accessible work on this subject is *Daniel*, ii. pp. 103–106.

1. The oldest form known to the present time is that contained in a ms. in the Bodleian. Oxford (*Liturg. Misc.* 163 f. 179b). This is a Dominican Missal written at the end of the 14th cent. and apparently for use at Pisa. This text is as follows:—

#### "SEQUENTIA PRO DEFUNCTIS.

•• Dies irae, dies illa,  
Solvat saeculum favilla;  
Tecte David cum stabilla.  
•• Quantum tremor est fu-  
turus  
Quando iudex est ven-  
turus  
Conceta stricte discussu-  
rus.

•• Tota mirum spargit so-  
nans.  
Per sepulchra regionum,  
Coget omnes ante thro-  
num.

•• Mors stupebit et natura,  
Dum resurget creatura,  
Judicanti responsura.

•• Liber scriptus proferecur,  
In quo totum continetur,  
Unde mundus judicetur.

•• Iudex ergo cum sedebit,  
Quisquid latet apparebit,  
Nil inultum remanebit.

•• Quid sum miser tunc  
dicturus?  
Quem patronum roga-  
turus?  
Cum vix justus sit secun-  
dus.

•• Rex tremendae majesta-  
tis,  
Qui salvandos salvas gra-  
tis,  
Salva me fons pietatis.

•• Recordare Jezu pie  
Quod sum causatus viae,  
Ne me perdas illa die.

•• Quaecum me sedisti las-  
sus,  
Redemisti crucem pas-  
sus,  
Tantus labor non sit cas-  
sus.

•• Juste iudex ultionis,  
Donum fac remissionis,  
Ante diem rationis.

•• Ingemisco tanquam reus,  
Culpa rubet vultus meus,  
Supplicanti parce Deus.

•• Qui Mariam absolvisti  
Et latronem exaudisti,  
Mibi quoque spem de-  
disti.

•• Pie Jezu Domine:  
Dona eis requiem."

This text is the same as that in the modern *Roman Missal*, with the exception of the two words given in italics:—st. iii. l. 1. *spargit* instead of *spargens*; and st. iv. l. 2. *Dum* instead of *Cum*. These are probably errors on the part of the scribe, and cannot be accepted as true readings.

2. Another form of the text is in a ms. found amongst mss. of Felix Haemmerlein, a priest of Zürich who d. cir. 1457. This ms. is now at Zürich. The text, in 22 st. of 3 l., is given in *Daniel*, ii. p. 103.

3. The third text known has an approximate date only, that of the *Vartorum in Europa Itinerum Deliciae* of Nathaniel Chytraeus, 1st ed. 1594 (*Brit. Mus.*). It is also in Mohrke's *Kirchen- und litterarhistorische Studien*, vol. i. pt. i., Stralsund, 1824. Chytraeus gives it simply as one of the inscriptions he found in Mantua, and as in the Church of St. Francis. In the *Königsberg G. B.*, 1650, p. 305, it is said to have been "found on a Crucifix (*bey einem Crucifix*), at Mantua, in the Church of St. Francis." By later writers it is said to have been engraved on the marble base of a Crucifix in that church. Concerning this church and marble slab, a writer in the *Dublin Review*, vol. ix. 1883, p. 375, says:—

"Father Narciso Bonazzi, Maestro di Capella to the Bishop of Mantua, has upon application most obligingly written to this effect: that the Church and Convent of St. Francis were suppressed in 1797 (the year of the French occupation of Mantua); that in 1811 the church was desecrated and the convent was turned into a military arsenal; and that no trace of the slab can now be found, neither in the churches to which the monuments of St. Francis were removed, nor in the royal or civic museums of the town."

The text according to Chytraeus, p. 186, has the following stanzas, which are given before the opening stanza of the older form of the hymn:—

•• Quaeso anima fidelis,  
Ab quid respondere ve-  
lis,  
Christo venturo de coelis,  
•• Cum a te poscet ratio-  
nem,  
Ob hunc omissionem,  
Et mali commissionem?

•• Dies illa, dies irae  
Quam conemur praevie-  
nire,  
Obviamque Deo ire  
•• Seria contritione  
Gratiae apprehensione  
Vitae emendatione."

Following these there are 16 st. corresponding to i.-xvi. of the oldest known form given above; and then, instead of st. xvii.-xix., the concluding st.:—

•• Ut consors beatitudinis,  
Vivam cum justificatis,  
In aevum aeternitatis."

*Daniel* gives in vol. ii. pp. 103-105 what he understood to be the *Mantua* text. This differs from *Chytraeus's* text in these particulars:—

<i>Chytraeus</i>	<i>Daniel.</i>
1. Quaeso anima . .	1. Cogita (Quaeso) anima
2. Cum a te poscet . .	2. Cum deposcet . .
Et mali . .	Ob mali . .
5. Teste David cum Sybilla.	6. Teste Petro cum . .
10. Nil inultum . .	10. Nil inultum . .
11. Cum nec justus . .	11. Quum nec justus . .
13. Quod sum causa . .	13. Quod sim causa . .
(1. 2. "Ne me perdas": 1. 3. Quod sum causa.	(These lines reversed, 2 being "Quod" and 3 "Ne").
14. Quaerens me sedisti . .	14. Quaerens me venisti . .
Tantus labor ne sit . .	Tantus labor non . .
16. Ingemisco vere reus . .	16. Ingemisco tanquam reus.
19. Statuens me parte . .	19. Statuens in parte . .
21. Ut consors . .	21. Consors ut . .

5. In the French Missals, e.g. that of *Paris*, 1738; and that of *Metz*, 1778, the opening lines read:—

"Dies irae, dies illa,  
Crucis expandens vexilla,  
Solvit seculum in favilla.

Concerning the variations in the text in the opening lines of this Sequence, (6) "Teste David, cum Sybilla," (2) "Teste Petro cum Sybilla," and (3) "Crucis expandens vexilla," Archbishop Trench writes:—

"An unwillingness to allow a Sibyl to appear as bearing witness to Christian truth, has caused that we sometimes find this third line ['Teste David cum Sybilla'] omitted, and in its stead 'Crucis expandens vexilla,' as the second of this triplet. It rests on Matt. xxiv. 30, and on the expectation that the apparition of a cross in the sky would be this 'sign of the Son of man in heaven.' It is, however, a late alteration of the text; and the line as above ['Teste David'] is quite in the spirit of the early and medieval theology. In those uncritical ages the Sibylline verses were not seen to be that transparent forgery which indeed they are; but were continually appealed to as only second to the sacred Scriptures in prophetic authority; thus on this very matter of the destruction of the world, by Lactantius, *Inst. Div.* vii. 16-24; cf. Piper, *Method. d. Christl. Kunst*, p. 472-507; these, with other heathen testimonies of the same kind, being not so much subordinated to more legitimate prophecy, as co-ordinated with it, the two being regarded as parallel lines of prophecy, the Church's and the world's, and consenting witness to the same truths. This is it in a curious medieval mystery on the Nativity, published in the *Journal des Savans*, 1846, p. 88. It is of simplest construction. One after another patriarchs and prophets and kings of the Old Covenant advance and repeat their most remarkable word about Him that should come; but side by side with them a series of heathen witnesses, Virgil, on the ground of his fourth Eclogue, *Nebuchadnezzar* (Dan. iii. 25), and the *Sibyl*; and that it was the writer's intention to parallelise the two series, and to show that Christ had the testimony of both is plain from some opening lines of the prologue:—

* O Judaei, Verbum Dei Qui negatis, hominem Vestrae legis, testem Regis Audite per ordinem.	Et vos, gentes, non credentes Peperisse virginem, Vestrae gentis documenta Pellite caliginem.
--	--

"And such is the meaning here—'That such a day shall be like the witness of inspiration, of David,—and of more natural religion, of the Sibyl—Jew and Gentile alike bear testimony to the truths which we Christians believe.' All this makes it certain that we ought to read *Teste David*, and not, *Teste Petro*. It is true that 2 Pet. iii. 7-11 is a more obvious prophecy of the destruction of the world by fire than any in the Psalms; but there are passages enough in these (as Ps. xcvi. 13; xcvi. 3; xl. 6), to which the poet may allude; and the very obviousness of that in St. Peter, makes the reading, which introduces his name, suspicious."—*Sac. Lat. Poetry*, 1874.

ii. *The Authorship.* With regard to the authorship it seems certainly to have been of

Italian origin, the Missals of other nations having adopted it at later dates. The author was probably Thomas of Celano, a Franciscan Friar of the 13th cent. This is the opinion of *Daniel*, *Mohnike*, *Rambach*, *Fink*, *Lieco*, *Trench*, and others who have written specially on the subject. The reasons for ascribing its origin to the Franciscan Order, and to Thomas of Celano, are:—

(1) The earliest known mention of this hymn is made by Brother Bartolomeo degli Albizzi, or Bartholomaeus Pisanus, of the Order of St. Francis, who died about A.D. 1380, in his *Liber Conformitatum*, a treatise setting forth the points in which St. Francis sought to imitate his Divine Master. It was printed at Milan in 1519, again in 1513, also in later years.

(2) Sixtus Senensis, a very learned Dominican but (as in duty bound) very zealous for his order, in his *Bibliotheca Sancta*, Venet. 1566, calls it an "uncouth poem" (*inconditus rhythmus*). This points to a Franciscan origin; the old rivalry between the Franciscans and Dominicans, as is well known, was very great. Hence this writer's hostility furnishes a substantial argument.

(3) A resolution was adopted by the Dominican Order at Salamanca in 1576, to the effect that this Sequence should not be used in Masses for the Dead; as being contrary to the Rubrica. (See *Annotat. in Rubr. Ordinis Praedicatorum*, Venet. 1582.)

(4) The learned and painstaking Lucas Waddingus (Luke Wadding) in his *Scriptores Ordinis Minorum*, Rome, 1650, ascribes it to Thomas of Celano; mentioning that others assign the authorship to St. Bonaventura, or to Matthaeus Aquaspartanus (d'Aquasparta).

On the other hand, the learned Pope Benedict XIV. in his work *De Sacrificio Missae, Actio Prima*, § cxxiii., ascribes it (but only as a matter of opinion) to Cardinal Latinus Orsinus, or Frangipani, of the Dominican Order. This was probably Napoleon Frangipani, by some writers called Orsini, of the Dominican Order, created Cardinal of the title of St. Adrian by Pope Nicholas IV.; he died at Perugia in 1294. Further, Antonius Possevinus, a learned Jesuit, in his *Apparatus Sacer*, Venet. 1603, 1608, &c., says that some ascribe it to Augustinus Bugellensis Pulemontanus, of the Order of St. Augustine; adding that his own opinion is that it was the work of Humbert, the fifth General of the Dominican Order, who was born near Valencia, died at Lyons in 1276, and was buried in the Dominican Church of that city. There is, however, little authority for these opinions, unless the fact that the oldest known text is found in a *Dominican Missal* of the latter part of the 14th cent. as noted above, lends weight to these statements. Still less is there weight in the opinions of Arnoldus Wein, a Benedictine Monk, and a great, if somewhat eccentric writer (b. 1554). In his *Lignum Vitae, Ornamentum et Decus Ecclesiae*, Venet. 1595, lib. v. cap. 70, a work which contains an account of illustrious men of his Order, he says that some have ascribed the "Dies Irae" to St. Gregory the Great, and some to St. Bernard.

Taking all the arguments and ascertained facts into account, we may conclude that the "Dies irae" was written by Thomas of Celano, a Franciscan Friar of the 13th cent., and the friend and biographer of St. Francis of Assisi.

iii. *Liturgical Use.* This Sequence is regarded as having been originally an Advent hymn. Its ritual use, however, is as the Sequence in the Mass for the Dead. It is first found in Italian Missals, and especially in those of the Franciscan Order. Among the oldest Missals in which it is known to occur are those of *Lübeck*, c. 1480; *Schleswig*, 1486; *Arras*, 1491; the *Dominican Processional*, Venice, 1494; the *Dominican Missal*, Venice, 1496; *Tournay*, 1498, &c. It is not given, however, in many Missals of the 15th and 16th centuries, nor in the collections of *Clichtoveus*, 1516; of *Adelphus*, 1519; and of *Torrentinus*, 1513, although these all contain



the Sequences then most frequently in use in France, Germany, &c. It is in the *Bruder* collection of 1507. We may note also the following details:—

1. In the *Roman Missal* it is the Sequence on All Souls' Day: in Masses celebrated on the occasion of a death or burial; and also on the third, seventh, or thirtieth day after burial; and, optionally, in daily or ordinary Masses for the Dead.

2. In the *French Missal*, as quoted above, it appeared in the *Arras*, 1491; and the *Tournay*, 1498.

3. Its *English* use was limited. It is given in some editions of the *Sarum Missal* as a "Prosa pro defunctis qui voluerit," in the *Trigintale S. Gregorii*, an office subsequently suppressed. (Burntisland reprint of the *Sarum Missal*: Pars Secunda, 1867, col. 883<sup>a</sup>-888<sup>a</sup>.)

iv. *General Acceptance.* The hold which this Sequence has had upon the minds of men of various nations and creeds has been very great. Goethe uses it, as is well known, in his *Faust* with great effect. It also furnishes a grand climax to Canto vi. in Sir Walter Scott's *Lay of the Last Minstrel*. It has been translated into many languages, in some of which the renderings are very numerous, those in German numbering about ninety, and those in English about one hundred and sixty. In G. Britain and America no hymn-book of any note has appeared during the past hundred years without the "Dies Irae" being directly or indirectly represented therein. Daniel, writing from a German standpoint, says:—

"Even those to whom the hymns of the Latin Church are almost entirely unknown, certainly know this one: and if anyone can be found so alien from human nature that they have no appreciation of sacred poetry, yet, as a matter of certainty, even they would give their minds to this hymn, of which every word is weighty, yea, even a thunderclap."

From another standpoint, Archbishop Trench says:—

"Nor is it hard to account for its popularity. The metre so grandly devised, of which I remember no other example, fitted though it has been shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and unadorned a plainness as at once to be intelligible to all—these merits, with many more, have given the *Dies Irae* a foremost place among the masterpieces of sacred song."—*Acad. Lat. Poetry*, 1874, p. 302.

The opening line of this Sequence is taken verbatim from Zeph. i. 15 (Vulgate version). Daniel, ii. pp. 103-131, has extensive notes on each strophe, and a general dissertation on the hymn. This he supplements in v. p. 110-117. It has also been treated of by several writers, and specially by Mohnike in his *Kirchen- und litterarhistorische Studium*, Stralsund, 1824, and his *Hymnologische Forschungen*, Stralsund, 1832; and Lisco in his *Dies Irae, Hymnus auf das Weltgericht*, Berlin, 1840.

*Authorities*:—Mohnike, Lisco, and Daniel, as above; Trench's *Sac. Lat. Poetry*, 1849-74; Dr. Schaff in *Hours at Home*, N. Y., 1868; *Dublin Review*, 1883; Königsfeld, 1847.

[Y.]

#### v. Translations in C. U.:—

1. *The day of wrath, that dreadful day.* As the *ira* of this Sequence are in many instances so much alike in the opening line, it will be necessary in some cases to give the opening stanza in

a complete form. This, the oldest *tr.* in C. U. reads:—

"The day of wrath, that dreadful day  
Shall the whole world in ashes lay,  
As David and the Sibyl say."

This rendering is from the *Roman Missal*, and its first publication, so far as yet traced, was in N. Tate's *Miscellanea Sacra*, 1696, where it is given as "By the E. of Roscommon." It is also in the posthumous *Poems* of Wentworth Dillon, Earl of Roscommon, 1721 (Preface dated 1717). It subsequently appeared in a *Divine Office for the Laity*, 1763. Mr. Orby Shipley, in the *Dublin Review*, January, 1883, suggests the possibility of the *tr.* being by J. Dryden rather than by Lord Roscommon, on the ground of its appearance in the *Primer*, 1706, to which Dryden is believed to have largely contributed. It never appeared, however, in any edition of Dryden's works, and is not characterized by any of the peculiarities which distinguish Dryden's style. In 1812, Dr. Collyer gave in his *Coll.* 14 st. in two parts, pt. i. beginning, "The last loud trumpet's wondrous sound;" and pt. ii., "Thou Who for me didst feel such pain." In 1819, a cento composed of st. i., iii., vi., x., xv. and xvii., considerably altered, was given in Cotterill's *Sel.*, No. 201. This was followed by another cento broken into two parts, which appeared in Bickersteth's *Christian Psalmody*, 1833, beginning, pt. i., "The last loud trumpet's wondrous sound;" pt. ii., "Forget not what my ransom cost." The same arrangement was repeated in the earlier editions of Mercer, and other collections. The cento in Hall's *Mitre*, 1836, and the *New Mitre Hb.*, 1874, beginning, "The last loud trumpet's," &c., is another arrangement of stanzas.

2. *That day of wrath, that dreadful day.* By Sir Walter Scott. This is a condensed rendering of the *Dies Irae*, introduced by Scott at the close of *The Lay of the Last Minstrel*, 1805, in 3 st. of 4 l., as having been sung in Melrose Abbey, "noble Angus" having decided

"That he a pilgrimage would take  
To Melrose Abbey, for the sake  
Of Michael's restless sprite."

The details of the pilgrimage are wrought out with grand effect, and conclude with this "hymn of intercession."

"That day of wrath, that dreadful day  
When heaven and earth shall pass away  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?"

Soon after the publication of the *Lay*, &c., in 1805, this *tr.* was given as a hymn for public worship in various collections. Dr. Collyer included it in his *Sel.*, 1812; Cotterill followed in 1819, as "The day," &c., and others later on, until its use has extended to all English-speaking countries. Various attempts have been made to "improve" these noble lines; st. iii. l. 3 being specially selected with this result:—

"Be Thou, O Christ, the sinner's stay," in Elliott's *Ps. & Hys.*, 1830.

"Thou art, O Christ, Thy people's stay," in Drummond & Greville's *Church of England H. Bk.*, 1838.

"Jesus, be Thou the sinner's stay," in the Scottish United Presb. *H. Bk.*, 1852.

"Be Thou, O Christ, our steadfast stay," in Bree's *Birmingham Sel.*, 1856.

The first of these changes is still in extensive use, but another change in the opening line, "On that dread day, that wrathful day," given in Cotterill's *Sel.*, 1810, is now unknown.

This condensed rendering of the *Dies Irae* has not only taken a strong hold upon the general public, but it has also elicited the admiration of those who through their education and wide reading are best qualified to judge. One such has said :—

"I know nothing more sublime in the writings of Sir Walter Scott—certainly I know nothing so sublime in any portion of the sacred poetry of modern times, I mean of the present century—as the 'Hymn for the Dead,' extending only to twelve lines, which he embodied in *The Lay of the Last Minstrel*. (Right Hon. W. E. Gladstone. Speech at Hawarden, Feb. 3, 1868.)

Sir Walter Scott's admiration of the original is well known. His biographer, J. G. Lockhart, says concerning his last illness :—

"But commonly whatever we could follow him in was a fragment of the Bible (especially the Prophecies of Isaiah, and the Book of Job) or some petition in the Litany—or a verse of some psalm (in the old Scotch metrical version)—or of some of the magnificent hymns of the Romish ritual, in which he always delighted, but which probably hung on his memory now in connection with the church services he had attended while in Italy. We very often heard distinctly the cadence of the *Dies Irae*; and I think the very last stanza that we could make out was the first of a still greater favourite, 'Stabat Mater dolorosa,' &c. (*Memoirs*, 1838, vol. vii. p. 391.)

3. On that great, that awful day. By Lord Macaulay, a condensed rendering, contributed to the *Christian Observer*, Jan. 1826 (vol. 26), and embodied in the early editions of the *Rugby School Chapel H. Bk.*, and a few collections. It has almost altogether passed out of common use.

4. Day of wrath, thou day of thunder. By H. J. Buckoll, from the *Roman Missal*, 1st pub. in the *Rugby School Chapel H. Bk.*, and continued in later editions.

5. Day of wrath, that awful day. By I. Williams. The first st. of this rendering from the *Paris Missal* is :—

"Day of wrath!—that awful day  
Shall the banner'd Cross display,  
Earth in ashes melt away!"

This rendering appeared first in the *British Mag.* for Jan. 1834, and was repeated in the translator's *Thoughts in Past Years*, 1838, and his *Hys. tr.* from the *Parisian Brev.*, 1839. In full, or in part, this tr. has been included in the *Leeds H. Bk.*, 1853; *The Parish H. Bk.*, 1863-75; *Mather's Hys. for the Ch. of God*, 1864; *Mercer* (based on I. Williams), Oxford ed., 1864, and several others. The rendering in R. Campbell's *St. Andrew's Hys. and Anthems* is also this by I. Williams, with alterations by Campbell.

6. Day of anger, that dread day. By H. Alford, from the *Paris Missal*. The opening st. of this tr. is :—

"Day of anger, that dread day  
Shall the sign in Heav'n display,  
And the earth in ashes lay."

It appeared in his *Ps. & Hys.*, 1844, in two parts, the second beginning, "Thou didst toil my soul to gain"; and was repeated in his *Year of Praise*, 1867. In Windle's *Hymnal*, No. 83, there is given a cento from this tr. into which many alterations are introduced, and a refrain is added to each stanza which is altogether new to the hymn. The cento in the *Murdoch School Coll.*, 1869, No. 49, beginning with the first line from I. Williams, is from this tr. but greatly altered. Dean Alford's tr. is also given in a few American hymn-books.

7. Day of wrath, O day of mourning. By W. J. Irons, from the *Paris Missal*. It is well known

that the Revolution in Paris in 1848 led to many scenes of terror and shame. Foremost was the death of Monseigneur D. A. Affre, the Archbishop of Paris, who was shot on June 25 on the barricades on the Place de la Bastille whilst endeavouring to persuade the insurgents to cease firing, and was buried on July 7. As soon as it was safe to do so his funeral sermon was preached in Notre Dame, accompanied by a religious service of the most solemn and impressive kind. Throughout the service the Archbishop's heart was exposed in a glass case in the Choir, and at the appointed place the *Dies Irae* was sung by an immense body of priests. The terror of the times, the painful sense of bereavement which rested upon the minds of the people through the death of their Archbishop, the exposed heart in the Choir, the imposing ritual of the service, and the grand rendering of the *Dies Irae* by the priests, gave to the occasion an unusual degree of impressiveness. Dr. Irons was present, and deeply moved by what he saw and heard. On retiring from the Church he wrote out this tr. of the *Dies Irae*. The surrounding circumstances no doubt contributed greatly to produce this, which is one of the finest of modern renderings of the grandest of mediæval hymns. It was first issued in the privately printed *Introits and Hymns for Advent*, issued, without date, for the use of Margaret Street Chapel, London, where it bears the initials "W. J. I." It was also published in 1849 (London, Masters), with historical notes by Dr. Irons, and with the music to which it was sung in Notre Dame, harmonized by Charles Child Spencer. Dr. Irons also included it in his *Appx. to the Brompton Met. Psalter*, in his *Hymns, &c.*, Brompton, 1866, No. 82, and in the new and enlarged ed. of his *Ps. & Hys.*, 1873-1883, No. 60. In popularity and extensiveness of use this tr. of the *Dies Irae* is surpassed only by Sir Walter Scott's. A few important changes have come into use which must be noted. The opening stanza is :—

"Day of wrath, O day of mourning,  
See once more the Cross returning—  
Heav'n and earth in ashes burning!"

This is given in J. A. Johnston's *English Hyl.*, 1852, as "Day of wrath, O day dismaying," &c.; in Thrupp's *Ps. & Hys.*, 1853, as "Day of Judgment, day of mourning"; and in Kennedy, 1863, as "Day of anger, day of mourning." The second line of st. i. has also undergone these changes :—in the *Salisbury H. Bk.*, 1857, the *Sarum*, 1868, and others, to "See! the Son's dread sign returning." In this there is a change in the wording of the line only, and not a change of thought. The thought, however, is changed in the *H. Comp. and Snapp*, where we read, "See the Crucified returning." In *H. A. & M.* the reading of the *Roman Missal* is adopted in spirit although not in word, "See fulfilled the prophet's warning," and this has been repeated in several hymn-books. The concluding lines which read :—

"Lord, who didst our souls redeem,  
Grant a blessed Requiem!"

were changed in the *Hymns and Introits*, 1852, and the *Cooke and Denton Hymnal*, 1853, to the tr. by I. Williams :—

"Lord all-pitying, Jesu blest!  
Grant them Thine eternal rest."

This, with "Grant us," for "Grant them," has been repeated, sometimes with and sometimes

without the change, in most hymn-books which have adopted Dr. Irons's tr. Thring's Coll. is an exception in favour of:—

“*Jesu, Saviour ever Blest,  
Grant us then eternal rest.*”

1. **Nigher still, and still more nigh.** By E. Caswall, from the *Roman Missal*, in his *Lyra Orthodoxa*, 1849, p. 241; and his *Hys. & Poems*, 1873, p. 126. This is repeated in the Irvingite *Hys. for the Use of the Churches*, 1864–71.

2. **Day of vengeance, day of sorrow.** By W. J. Blew, from the *Roman Missal*, given in his *Church Hy. & Tune Bk.*, 1852. In Mr. Rice's *Set.* from that work, No. 7 begins with st. 9 of this tr., “Day of dread, in wrath awaking.” This tr., which ranks with, if it does not surpass, Dr. Irons's noted above, has been strangely overlooked by hymn-book compilers. A writer in the *Dublin Review* says of it, “for originality, force of expression, dignity, and rhythm [it] is unsurpassed, at least by any other Protestant version.” (*Fifty Versions of Dies Irae*, 1883, vol. ix. p. 390.)

3. **Day of wrath and tribulation.** A cento in Korison's Coll., 1851, based on I. Williams and Dr. Irons. In the 2nd and later editions it reads, “Day of wrath! O day of mourning.”

4. **Day of wrath! that day dismaying.** By J. A. Johnston, given in the 2nd ed. of his *English Hyl.*, 1856, instead of the altered version of Dr. Irons, as in the 1st ed., 1852. This new rendering was repeated in the 3rd ed., 1861.

5. **Day of anger, all arresting.** By W. B. Robertson, from the *Roman Missal*, 1st pub. in *Hosannah; or, Chants and Hymns for Children and Teachers*, Glasgow (Preface dated 1854). It was reprinted in 1868, in a programme of music sung by a choir at the meeting of the United Presbyterian Synod of that year. In the *Draft of the Prob. Hyl.*, 1874, it was reprinted for approval, and finally appeared in that collection in 1876, with st. ix. xviii. considerably altered.

6. **Day of doom, the last, the greatest.** By Archbishop Benson. Written at Rugby, and 1st pub. in the *Wellington Coll. H. Bk.*, 1860, and repeated in subsequent editions. It is appointed to be sung before the Litany on the Sundays in Advent, and is from the *Roman Missal*.

7. **Day of terror, day of doom.** By A. P. Stanley, from the *Roman Missal*, appeared in G. Redmond Portal's *Hys. for Use of the Parish of Albury*, 1864, in 9 st. of 6 l. In 1868 it was given in *Macmillan's Magazine*, and in 1869 in the Appendix to *Hys. for Use in the Chapel of Marlborough Coll.* as, “Day of wrath, O dreadful day,” with an additional stanza. The same was repeated in the *Westminster Abbey H. Bk.*, 1883. In the *Hymnary*, 1872, it is given, with the addition of 3 stanzas by the Editors (“Nought of Thee my prayers can claim”; “Make me with Thy sheep to stand”; and “Full of tears and full of dread”), and divided into three parts, pt. ii. being, “When, in that tremendous day,” and pt. iii., “O just Judge, to whom belongs.” The ten-stanza form is repeated in a few American hymn-books, including *Laudes Domini*, 1884, and others.

8. **O Day of wrath! that awful day!** By R. C. Singleton, from the *Roman Missal*, written in 1867, and pub. in his *Anglican H. Bk.*, 1868, No. 36. In the 1871 ed. it reads: “Day of wrath! that awful day, Earth in ashes,” &c., and marked as tr. in 1870.

9. **Day of wrath! the heart dismaying.** By “F. J. P.” from the *Paris Missal*; in Dr. Rawes's *Hys. for the Year*, N.D. (1860); the *Catholic Hymnal*, N.D., and other Roman Catholic collections for Missions and Schools. This tr. has often been attributed to F. W. Faber, but in error. (*Dublin Review*, 1883, vol. ix. p. 390.)

10. **Day of wrath! That day of woe.** From the *Roman Missal*, in *The Crown of Jesus H. Bk.*, N.D. [c. 1862].

11. **Day of wrath, that day dismaying.** This cento in the *Hymnary* is thus composed: st. i.–viii. are at i.–viii. of No. 16 above, by “F. J. P.” re-written by Canon William Cooke. Canon Cooke changed the present tense of this tr. back to the future of the original, and thus made the whole hymn refer not to an actual realization, but a dread anticipation of the Judgment. He has also rendered the opening stanza according to the *Roman Missal*. These changes, and other alterations render these stanzas almost a new translation. The remainder of the hymn (st. ix.–xx.) is from Dr. Irons, No. 7, as above.

12. **In that dim and awful day.** By “E. O.” in Dale's *English H. Bk.*, 1875, No. 836.

#### Translations not in C. U. :—

1. Dear, dear soul, awake, awake. Joshua Sylvester. *Divine Weekes of Du Bartas*, 1621.

2. Hearst thou, my soul, what serious things. Richard Crashaw. *Steps to the Temple*, 1646.

3. A day full of horror must. Patrick Carey. *Trivial Poems and Triplets* (Sir W. Scott's ed. 1820), 1651.

4. Ah, silly soul, what wilt thou say. William Drummond. *Posthumous Poems*, 1654, and Bp. Sage's ed. 1711.

5. That day of wrath, that dreadful day. A. Crowther and T. V. Hadler. *The Rosarist's Daily Exercise*. Amsterdam, 1657.

6. Day of wrath, that dreadful day. James Dymock's *The Sacrifice of the New Law*, 1647. Also in an *Office of the B. V. M.* of the same year, and altered, in Brooke's *Churchman's Manual of Priv. and Family Devotion*, 1803.

7. A day of wrath, that dreadful day. Anon. *The Following of Christ*, 1694.

8. The day of wrath, that doom-deciding day. Anon. *Bona Mors*, 1784.

9. The day of wrath, that dreadful day. Anon. *The Office for the Dead*, N.D. cir. 1740.

10. The day of wrath, that great and awful day. “T. T. S.” in *Christian Observer*, May, 1819.

11. The dreadful day, the day of ire. F. C. Husenbeth. *Catholic Miscellany*, 1823, and *Missal for the Laity*, 1831.

12. O day of anger, awful day. “O,” in the *Christian Remembrancer*, May, 1825.

13. Day of Judgment, day of ire. William Hay. *Bengal Annual*, 1831.

14. O day of wrath, that dreadful day. R. Parkinson. *Saturday Magazine*, Sept. 22, 1832, and reprinted in his *Poems*, 1832.

15. Day of judgment, day of wrath. Anon. *Spiritual Repository*, 1833.

16. O that day of wrath dismaying. J. Chandler. *Hys. of the Primitive Church*, 1837.

17. Wrath and righteous retribution. “C. F. R. of Fulneck.” *Christian Observer*, Jan. 1837.

18. Day of anger, day of mourning. J. R. D. Beste. *Catholic Hours*, 1839.

19. The day of wrath, that last dread day. Anon. *Catholic Magazine*, 1839.

20. O day of wrath, and dread surprise. Daniel French. *Set. of Catholic Hys.*, 1839.

21. The day of wrath, that dreadful day. William Young. *Catholic Choralist*, 1842.

22. O that day, that day of ire. R. C. Trench. T. V. Fosbery's *Hys. for the Sick and Suffering*, 1844.

23. Day of wrath, that awful day. E. B. Pusey in the *Paradise of the Christian Soul*, 1847.

24. That day of wrath, that dreadful day. W. R. Wingfield. *Prayers for the Dead*, 1845.

25. A day of wrath, a dreadful day. “F. S.” in Dr. Hook's *Holy Thoughts and Prayers*. Preface to 3rd ed., 1848.

26. That dread day of wrath and shame. James D.

- Aylward. 1st printed in the *Dublin Review*, April, 1883, but written in 1846.
27. That day of wrath and grief and shame. James D. Aylward. Also printed in the *Dublin Review*, April, 1883, but written in 1846.
28. Day of wrath and doom of fire. Lord Lindsay. *History of Christian Art*, 1847.
29. Day of wrath, that dreadful day. Howel W. Lloyd. *Paradise of the Christian Soul*, 1877.
30. Day of doom, that day of ire. W. J. Copeland. Printed in *Dublin Review*, 1883, but written in 1847.
31. Awful doomsday, day of anger. Anon. *Spiritual Repository*, 1847.
32. Woe is the day of ire. Richard D. Williams (*Shamrock of the "Nation"*). *Manual of Sisters of Mercy*, 1848.
33. Day of the Lord's avenging ire. Dean Disney. *Irish Ecclesiastical Journal*, May, 1849.
34. Day of wrath, beneath whose thunder. Archdeacon Rowan. *Irish Ecclesiastical Journal*, June, 1849, but written before.
35. Day of wrath, that dreadful day. F. G. Lee. *Poems*, 1850.
36. Lo, that day of wrath awaketh. A. T. Russell. *Ps. & Hymns*, 1851.
37. Most surely at the appointed time (through the German). A. T. Russell. *Ps. & Hymns*, 1851.
38. Day of vengeance, day of burning. R. G. Lorraine. *English words to Mozart's Requiem Mass*, 1854.
39. Lo the day of wrath, the day. Mrs. E. Charles. *The Voice of Christian Life in Song*, 1858.
40. Ah that day of wrath and woe. William Bright. *Athanasius and Other Poems*, 1858.
41. Day of anger, that great day. J. W. Hewett. *Verses by a Country Curate*, 1859.
42. Day of anger, day of wonder. Philip S. Worsley. *Blackwood's Mag.*, 1860, and his *Poems and Translations*, 1863.
43. There comes a day, a dreadful day. Dr. G. Walker's *Hys. from the German*, 1860.
44. Day of Judgment, day appalling. H. Kynaston. *Occasional Verses*, 1862.
45. The day comes of indignation. Charles B. Cayley. *Church Times*, 1864.
46. Lo the day, the day of dooming. Francis Trappes. *Liturgical Hymns*, N.D. cir. 1865.
47. Great day of wrath, of days the day. J. H. Sweet. *The Beautiful Latin Hymn*, 1866.
48. Day of wrath upon whose dawning. J. H. Sweet. *The Beautiful Hymn*, 1866.
49. Day of awful wrath, great day, when. J. H. Sweet. *The Beautiful Hymn*, 1866.
50. Day of wrath, O day of days. W. H. Robinson. *South London Chronicle*, May 26, 1866.
51. Day of anger, dreadful day. J. W. Thomas. *Poems on Sacred . . . Subjects*, 1867.
52. Day of wrath and tribulation. John Henry Hawkins-Abraham. *Christian Remembrancer*, Jan., 1868.
53. The day of wrath, that haunting day. K. C. Hutton. *Spectator*, March 7, 1868.
54. The day of wrath, that awful day. Anon. *Friend's Magazine*.
55. O the day, that day of anguish. John Wallace. *Hymns of the Church*, 1874.
56. Day of fury when earth dying. Charles Kent. *The Month*, Nov., 1874.
57. Day of wrath, that day whose knelling. Mr. Justice John O'Hagan. *Irish Monthly*, March, 1874.
58. Dawns the day, the day of dread. Anon. *Messenger of the Sacred Heart*, Nov., 1875.
59. Day of anger, sinners dooming. H. Macgill. *Songs of Christian Creed and Life*, 1876.
60. Day of ire, woe worth that day. William MacIlwaine. *Lyra Hibernica-Nova*, 1878.
61. Lo the day of wrath, that day. Osmond Seager. *Erasmus*, 1878.
62. A day of wrath that day shall glow. C. Warren, 1878.
63. That day a day of wrath shall glow. C. F. S. Warren, 1878.
64. Cometh that day, that day of ire. Orlando Dobbin, 1878.
65. The day of wrath, that dreadful day. D. T. Morgan. *Hymns of the Latin Church*, 1880. Printed for private circulation, 1871.
66. Day of anger, that dread day, When the earth. W. Cowan. *Poems*, 1879.
67. O day of wrath, the last great dreadful day. Anon. "F. G. M." in the *Messenger of the Sacred Heart*, Nov., 1880.
68. O that day, the day of vengeance. Henry A. Rawes. *My Sheet*, 1884.
69. Day of wrath on which earth's framing. W. Hilton. *Messenger of the Sacred Heart*, 1884.

70. That day of wrath, that dreadful day. An extension of Sir W. Scott's *tr.* by Father Police. *Parvulus Hymn-book*, 1881.
71. O day of wrath, of days the day. J. H. Sweet. *The Day of Judgment*, 1873.
72. Day of wrath upon whose dawning. J. H. Sweet. *The Day of Judgment*, 1873.

In addition to the above, the following are by American Translators:—

1. O that day, that day of ire. Mrs. M. J. Preston, 1851.
2. Day of wrath, portentous morning. Charles P. Krauth. *Winchester Republican*, 1851.
3. Day of wrath, that day dimaying. Dr. William R. Williams. *Miscellanies*, 1851.
4. Day of wrath the sinner dooming. Dr. Henry Mills. *Horae Germanicae*, 1858.
5. The Sibil's leaf, the Psalmist's lay . . . "Somnator." *Poems*, 1859.
6. Day of ire, that day impending. Epes Sargent. *The Press*, 1859.
7. Day of wrath, that day of hastening. Robert Davidson. *Poems*, 1860.
8. Day of wrath, that day of burning. Abraham Coles. *Dies Irae in 13 original versions*, 1860.
9. Day shall dawn that has no morrow. A. Coles, 1860.
10. Day of vengeance, and of wages. A. Coles, 1860.
11. Day of prophecy, it flashes. A. Coles, 1860.
12. Day of vengeance, end of scorning. A. Coles, 1860.
13. Day of wrath and consternation. A. Coles, 1860.
14. Day of wrath, that day of days. A. Coles, 1860.
15. O that dreadful day, my soul. A. Coles, 1860.
16. Day foretold, that day of ire. A. Coles, 1860.
17. Lo it comes with stealthy feet. A. Coles, 1860.
18. Day of wrath, that day of dole. A. Coles, 1860.
19. O day of wrath, O day of fate. A. Coles, 1860.
20. That day, that awful day the last. A. Coles, 1860.
21. Day of wrath, that day of wonder. George A. Crooke. *Episcopal Recorder*, 1863.
22. O that day of wrath and woe. A. H. Rogers. *The Lutheran*, 1864.
23. That day of wrath, that day of doom. James Ross. *The New York Observer*, 1864.
24. Day of threatened wrath from heaven. Erastus C. Benedict. *Christian Intelligencer*, cir. 1864.
25. Day of wrath, that final day. E. C. Benedict, 1864.
26. Day of wrath with vengeance glowing. E. C. Benedict, 1864.
27. Day of wrath, that day of burning. M. H. Bright. *The Round Table*, 1865.
28. Day of vengeance, lo that morning. General J. A. Dix. *Seven Great Hymns of the Church*, 1865.
29. Day of wrath, dread day of waiting. Anon. *Round Table*, Feb. 23, 1867.
30. A day of wrath and woe, that day. Anon. *Round Table*, 1867.
31. O day of wrath in that dread day. Anon. *The Living Age*, Jan. 24, 1867.
32. Day of wrath, day long expected. Roger S. Tracy. *Evening Post*, Jan., 1868.
33. Day of wrath, that day foretold. Dr. Philip Schaff. *Hours at Home*, May, 1868; and *Christ in Song*, 1869-70.
34. Day of anger, day of sighing. Horace Castle. *The University*, April, 1869.
35. The day of anger, ah that day. Henry J. MacDonald, 1869.
36. The day of wrath, ah me, the day. Robert McCorkle. *Evening Post*, 1869.
37. Day of wrath, of days that day. Edward Sloman. *Seven Great Hymns of the Church*, 1865.
38. Day of wrath, that day appalling. Sylvanus Phelps. *Poems*, 1869.
39. Day of wrath, that day of mourning. A. C. Kendrick. *Our Poetical Favourites*, 1869.
40. Lo the day, that day of ire. Oliver Taylor, 1869.
41. Day of wrath, that day appalling. Anon. *Hours at Home*, July, 1869.
42. That day of wrath, upon that day. W. O. Dix. *Hours at Home*, 1869.
43. Day of wrath, O direful day. Charles Rockwell. *Hours at Home*, 1869.
44. That day of wrath, that direful day. Anon. *Catholic Manual*, 1870.
45. Day of doom, O day of terror. Anon. *Catholic World*, May, 1873.
46. Day of wrath whose vengeful fire. Charles H. A. Felling. *Catholic Record*, 1874.



47. Day of Judgment, day of "urning." C. L. Weiner, 1875.  
 48. Day of wrath, that day undying. John Anketell. *American Church Review*, July, 1876.  
 49. Day of wrath, that awful day. John Anketell. *American Church Review*, 1876.  
 50. Day of wrath, thine awful morning. Samuel W. Duffield. *Warp and Woof*, 1870.  
 51. Day of wrath, O day of blaming. Samuel J. Watson. *Belford's Magazine*, May, 1878.  
 52. Day of wrath the world illuming. William W. Nevins. *Weekly Press*, Jan. 18, 1878.  
 53. Day of wrath, that dreadful day. Joel Swartz. *Lutheran Observer*, Aug. 22, 1878.  
 54. O day of days of anger. Anon. R. W. L. The Churchman, April 3, 1880.  
 55. Day, the ireful day affrighting. Matthias Sheeleigh, 1881.  
 56. The day of wrath, that certain day. Thomas MacKellar. *Hymns and a Few Metrical Psalms*, 1883, written in 1882, and "based on a literal rendering by J. Addison Campbell."  
 57. Day of wrath, that day of burning. Franklin Johnson, 1884.  
 58. Day of vengeance, day of fire. George Davis. *Catholic World*, Nov., 1884.  
 59. That day of wrath, of God's dread ire. John Mason Brown. *Catholic World*, Nov., 1884.  
 60. The Judgment day, that day of dread. Joseph J. Martin. *Catholic World*, April, 1882.  
 61. Day of wrath, Oh day of burning. H. L. Hastings, in his *Songs of Pilgrimage*, 1886.

This extensive list of 133 translations of the *Dies Iras*, not in C. U. (73 English and 60 American) has been compiled mainly by the Rev. C. F. S. Warren, and Mr. W. T. Brooke. To this list a few more *trs.* will probably be added. The total number of *trs.* into English of this magnificent Sequence is thus over 150, and of these 19 renderings are in C. U. in G. Britain and America. The nearest approach to this is the *Adeste fideles* with 16 *tr.* in C. U., and 22 not in C. U., or 38 in all; and *Ein feste Burg*, with 18 in C. U. and 45 not in C. U., or a total of 63. [J. J.]

**Dies sind die heiligen zehn Gebot.** *M. Luther.* [Ten Commandments.] After the 13th cent the Ten Commandments began to be used in Germany at the confessional, and for the instruction of children, and in later times on pilgrimages and as an introduction to the Litany during Passiontide. Luther's catechetical, metrical setting 1st appeared in *Eyn Eechridion*, Erfurt, 1524, and thence in *Wackemagel*, iii. p. 15, in 12 st. of 4 l., each st. ending with "Kyrielys." Included in Schircks's ed. of *Luther's Geistl. Lieder*, 1854, p. 47, and as No. 364 in the *Uns. L. S.*, 1851. The only *tr.* in C. U. is—

That man a godly life might live, in R. Massie's *M. Luther's Spiritual Songs*, 1854, p. 55, and thence, as No. 204, in the *Ohio Luth. Hyl.*, 1880, and in *Dr. Bacon*, 1884, p. 28.

Other *tr.* are:—(1) "These are the holy commandments ten," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 544). (2) "Moyes upon the Mount Sinai," in the *Guide & Guide's Ballades* (ed. 1868, folio 6), ed. 1869, p. 6. (3) "These are the holy ten Commands," as No. 433, in pt. i. of the *Moravian H. Bk.*, 1754. (4) "These are the holy commandments," by J. Anderson, 1846, p. 53 (1847, p. 69). (5) "The Lord Himself from Sinai's hill," by Dr. J. Hunt, 1853, p. 83. (6) "These are the holy ten Commands," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 511, thence, altered, in his *Evangelia*, 1876, p. 84. [J. M.]

**Dignare me, O Jesu, rogo Te.** [*Security in Christ Jesus.*] This hymn is given by Daniel, ii. p. 371, but without any indication of the source of the text. It is found in the *Hymnodia Sacra*, Münster, 1753, p. 153,

and in the *Psalterium Canticum Catholicarum*, Cologne, 1722, p. 318. It is *tr.* as—

1. *Jesu, grant me this, I pray.* By Sir H. W. Baker, written for and 1st pub. in *H. A. & M.*, 1861, and continued in 1875. Also in other collections.

2. *Jesu, grant me of Thy grace.* By R. F. Littledale, given in the *People's H.*, 1867, and signed "A. L. P."

3. *Jesu, Lord, to me impart.* By R. C. Singleton, written in 1867, and included, in 1868, in his *Anglican H. Bk.* [J. J.]

**Dilherr, Johann Michael**, was b. at Themar in Meiningen, Oct. 14, 1604, and educated at the Universities of Leipzig, Altdorf and Jena. In 1646 he became first pastor of St. Sebald's Church, and Antistes of the Nürnberg clergy, and d. at Nürnberg, April 8, 1669. He was reckoned one of the most learned men and the greatest preacher of his time. He wrote some 60 hymns, which appeared in various devotional works, and in his *Rey 1000 Alte und Neue Geistliche Psalmen, Lieder und Gebete*, Nürnberg, 1654, &c. Only one has been *tr.* :—

*Nun laaset Gottes Güte.* [*God's Care.*] Appeared in his *Weg zu der Seligkeit*, Nürnberg, 1646, p. 491, in 16 st., entitled "Hymn of God's Goodness and against fretting Cares." The *tr.* is from the form in the *Brüder G. B.* 1778, No. 267, in 8 st., beginning, "Laßt uns mit stillen Weisen." It is *tr.* as "The prayers of the needy," No. 1111 in the *Suppl.* of 1809 to the *Moravian H. Bk.*, 1801 (1849, No. 768). [J. M.]

**Dir, Herr, dir will ich mich ergeben.** [*For the Dying.*] This stanza has not been traced further than the German word book of Mendelssohn's oratorio of St. Paul (1836), where it is set to Neumark's well-known chorale, "Wer nur den lieben Gott läßt walten." It reads:—

"Dir, Herr, dir will ich mich ergeben,  
 Dir dessen Elgenthum ich bin,  
 Du, nur allein du, bist mein Leben,  
 Und Sterben wird mir dann Gewinn,  
 Ich lebe dir, ich sterbe dir,  
 Sey du nur mein so genügt es mir."

It is *tr.* as:—

**To Thee, O Lord, I yield my spirit, Wha.** By W. Ball, as part of his *tr.* of the word book of St. Paul, 1836. Included in the *Leeds H. Bk.*, 1853; *N. Cong.*, 1859; *Kennedy*, 1863; *Horner's Cong. Hyl.*, 1884, and others. It is sometimes erroneously ascribed to Neumark. [G. A. C.]

**Disown'd of Heaven, by man oppress.** *J. Joyce.* [*On behalf of the Jews.*] 1st appeared in the *Christian Observer* for Nov. 1809, in 5 st. of 6 l., entitled, "Hymn applicable to the Present Condition of the Jews," and signed "J. J." In 1833-5 two altered versions appeared almost together, both beginning, "O why should Israel's sons, once blest." One was included by Elliott in his *Ps. & Hymns*, 1835, No. 137, and the second in Bickersteth's *Christian Psalmody*, 1833, No. 408. In later hymnals Bickersteth's text has been almost exclusively adopted, as found in *Windle's Coll.*, No. 305. Hall's alterations in the *Mitre*, 1836, No. 106, have passed out of use, in common with those of Elliott and others. [J. J.]

**Diterich, Johann Samuel**, eldest son of A. M. Diterich, pastor of St. Mary's Church,

Berlin, was b. at Berlin, Dec. 15, 1721. After studying at the Universities of Frankfurt a. Oder, and Halle, he was for some time a private tutor in Berlin. He was, in 1748, appointed diaconus of St. Mary's Church in Berlin, and regimental chaplain, becoming, in 1751, archidiaconus, and, in 1754, pastor of St. Mary's. In 1763 he was appointed private Chaplain to the Queen, and in 1770 a member of the Supreme Consistory. He d. at Berlin, Jan. 14, 1797 (*Koch*, vi. 228-231; *Allg. Deutsche Biog.*, v. 258-259). His hymns appeared in the following works:—

(1) *Lieder für den öffentlichen Gottesdienst*. Berlin, 1765, with 236 hymns, edited by himself and his colleagues in St. Mary's Church. Designed as a supplement to Porta's *G. B.* of 1713. (2) *Gesangbuch zum gottesdienstlichen Gebrauch in den königlich-preussischen Landen*. Berlin, 1786, with 447 hymns principally edited by himself. (3) *Gesangbuch für die häusliche Andacht*. Berlin, 1787, with 421 hymns, principally of recent date.

None of these books give names of authors. Diterich seems to have contributed about 100 hymns either original or entirely recast, besides rewriting portions of many others. He distinguished himself as a leader in the unhappy process of "modernising" and "improving" the older German hymns, by which they were reduced to 18th cent. "correctness," and had all the life polished out of them. His 1765 collection formed the model of many wretched hymn-books, and his influence is even seen in such recent collections as the *Hamburg G. B.*, 1842, the *Nassau G. B.*, 1846, and the *G. B. für die evang. Landeskirche im Grossherzogtum Sachsen*, Weimar, 1883.

A number of the recasts from the older hymns which appear under Diterich's name are noted in this Dictionary under the names of their original authors. The following may be regarded as practically original:—

i. *Schon ist der Tag von Gott bestimmt*. [*Second Advent*.] 1765, as above, No. 129, in 8 st. of 7 l. Included as No. 390 in the *Nassau G. B.*, 1844. The only *tr.* in C. U. is:—

The trumpet sounds! the day is come! A full and good *tr.* in Dr. H. Mills's *Horae Ger.*, 1845 (ed. 1856, p. 332). Dr. Hatfield included st. i., iv., vii., viii., altered, in his *Ch. H. Bk.*, 1872.

The following, although not in English C. U., are available for hymnological purposes:—

ii. *Auf Erden Wahrheit auszubreiten*. *Christ's Ministry*. 1787, as above, No. 79, in 10 st. *Tr.* by Dr. H. Mills, 1845 (ed. 1856, p. 283), as "That men to truth might not be strangers."

iii. *Auf! Jesu Jünger! freuet euch! Ascension*. 1765, as above, No. 79, in 12 st., and is based on E. Alber's hymn "Nun freuet euch Gottes Kinder all" (q. v.). Two forms have been *tr.* (1) "Auf, Christen, auf und freuet euch," in the *Berlin G. B.* 1780, No. 114; *tr.* as "Rejoice, ye saints, your fears be gone," by Dr. H. Mills, 1845 (ed. 1856, p. 324); and (2) "Ihr Jünger Jesu, freuet euch," in the *Frier G. B.* (R. C.), 1846, p. 84. *Tr.* as "Rejoice, ye saints, in glad accord," by Dr. R. F. Littledale, in *Lyra Messianica*, 1864, p. 371.

iv. *Herr, meiner Seele grossen Worth*. *Greatness of the Soul*. 1765, as above, No. 195, in 9 st. *Tr.* by Dr. H. Mills, 1845 (ed. 1856, p. 30), as "Lord, on the soul's enduring worth."

v. *Mein Heiland lebt. Er hat die Macht*. *Resurrection of the Dead*. 1765, as above, No. 123, in 8 st. *Tr.* by Miss Marington, 1863, p. 75, "My Saviour lives, and He the might."

vi. *O Jesu, wahrer Frömmigkeit*. *Jesus our Example*. Seems to have been suggested by J. J. Rambach's "Du wesentlichen Ebenbild" in his *Haus G. B.*, 1735, No. 84. 1st pub. 1780, as above, No. 59, in 8 st. *Tr.* by Dr. H. Mills, 1845 (ed. 1856, p. 285), as "Jesus, of what we should approve." [J. M.]

*Diu rose ist diu schoenste under alle blüete*. [*The Beauty of the World*.] *Wackernagel*, ii. p. 147, quotes "this 12th cent. hymn in

13 l., from a Jena ms., through F. H. von der Hagen's ed. of the *Minnesinger* (pta. i.-iv., Leipzig, 1838, pt. v., Berlin, 1856). *Tr.* as "O Rose! of the flowers, I ween, thou art fairest," by Miss Winkworth, 1869, p. 41. [J. M.]

*Divine crescebas Puor*. *Jean Baptiste de Santeuil*. [*Epiphany*.] 1st pub. in his *Hymni Sacri et Novi*, 1688, p. 14, and 1698, p. 71, in 4 st. of 4 l. In the revised *Paris Breviary* of 1736 it was appointed as the hymn for the Sundays at Lauds, from the Feast of the Circumcision to the Presentation of the Lord, unless Septuagesima Sunday should occur before the latter. It is also in the *Lyons* and other modern French Breviaries. Text also in Chandler's *Hys. of the P. Church*, 1837, No. 51; Card. Newman's *Hymni Ecclesiae*, 1838-65, and Biggs's *H. A. & M.*, with Annotations, 1867, No. 62. There is no doxology in the original. [W. A. S.]

Translations in C. U.:—

1. *In stature grows the heavenly child*. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 57, with doxology from the *Paris Breviary*, and in the 1841 ed., No. 32. This *tr.* is in numerous hymn-books, and sometimes with slight alterations, as in Thring's *Coll.* and others.

2. *The heavenly Child in stature grows*. This *tr.* was given in *H. A. & M.*, in 1861, and is continued in the revised ed., 1875. It is J. Chandler's *tr.* as above, with alterations by J. Keble. Outside of *H. A. & M.* its use is limited.

Translations not in C. U.:—

1. And Thou art growing up, O Child divine! *J. Williams*. 1839.

2. Thou didst grow, O Babe divine. *W. J. Blew*. 1862-55.

3. In wisdom, stature, Heavenly grace. *J. D. Chambers*. 1867. [J. J.]

**Dix, William Chatterton**, s. of John Dix, surgeon, of Bristol, author of the *Life of Chatterton*; *Local Legends*, &c., b. at Bristol, June 14, 1837, and educated at the Grammar School of that city. Mr. Chatterton Dix's contributions to modern hymnody are numerous and of value. His fine Epiphany hymn, "As with gladness men of old," and his plaintive "Come unto Me, ye weary," are examples of his compositions, many of which rank high amongst modern hymns. In his *Hymns of Love and Joy*, 1861, *Altar Songs*, *Verses on the Holy Eucharist*, 1867; *Vision of All Saints*, &c., 1871; and *Seekers of a City*, 1878, some of his compositions were first published. The greater part, however, were contributed to *H. A. & M.*; *St. Raphael's H. Bk.*, 1861; *Lyra Eucharistica*, 1863; *Lyra Messianica*, 1864; *Lyra Mystica*, 1865; *The People's H.*, 1867; *The Hymnary*, 1872; *Church Hymns*, 1871, and others. Many of his contributions are renderings in metrical form of Dr. Littledale's *tr.* from the Greek in his *Offices . . . of the Holy Eastern Church*, 1863; and of the Rev. J. M. Rodwell's *tr.* of hymns of the Abyssinian Church. These renderings of the "songs of other Churches" have not received the attention they deserve, and the sources from whence they come are practically unknown to most hymnal compilers. Mr. Dix has also written many Christmas and Easter carols, the most widely known of which is "The Manger Throne." In addition to detached pieces in

prose and verse for various magazines, he has published two devotional works, *Light*; and *The Risen Life*, 1883; and a book of instructions for children entitled *The Pattern Life*, 1883. The last-named contains original hymns by Mr. Dix not given elsewhere. In addition to the more important of Mr. Dix's hymns which are annotated under their respective first lines, the following are also in C. U. :—

1. *God cometh, let the heart prepare.* Advent. In his *Union of all Saints*, &c., 1871.
2. *Holy, holy, holy, to Thee our vows we pay.* Holy Communion. Pub. in his *Altar Songs*, 1867, in 6 st. of 6 l., and headed "Eucharistic Processional for Dedication Feast." In the S. P. C. K. Church Hys., 1871, and others in an abridged form.
3. *How long, O Lord, how long, we ask.* Second Advent. Appeared in the Appendix to the S. P. C. K. Ps. & Hys., 1869, and repeated in several collections.
4. *In our work and in our play.* Children's Hymn. Pub. in his *Hys. and Carols for children*, 1869, and is largely adopted in children's hymn-books, as Mrs. Brock's *Children's H. Bk.*, 1881, and others. Also in the S. P. C. K. Church Hys., 1871.
5. *In the hollow of Thine hand.* For Fair Weather. Appeared in the *People's H.*, 1867, and repeated in several others.
6. *Joy fills our inmost heart to-day.* Christmas. Printed in the *Church Times*, and then on a Fly-sheet by G. J. Palmer, as the third of *Four Joyful Hys. for Christmas*, circa 1865. It is in the S. P. C. K. Church Hys., 1871, and other hymnals. It is also one of Mr. Dix's *Christmas Customs & Christmas Carols*, &c. D.
7. *Lift up your songs, ye thankful.* St. Ambrose. Contributed to the *People's H.*, 1867.
8. *Now in numbers softly sowing.* St. Cecilia. Contributed to the *People's H.*, 1867.
9. *Now our Father, we adore Thee.* Praise to the Father. Appeared in the Appendix to the S. P. C. K. Ps. & Hys., 1869.
10. *O Christ, Thou Son of Mary.* St. Crispin. First printed in the *Union Review*, Sept., 1866, and thence into the *People's H.*, 1867.
11. *O Cross which only canst allay.* Glorifying and Trusting in the Cross. Pub. in the *People's H.*, 1867.
12. *O Thou the Eternal Son of God.* Good Friday. Appeared in *Lyra Messianica*, 1884; the author's *Hys. and Carols for Children*, 1869; the S. P. C. K. Church Hys., 1871, &c.
13. *On the waters dark and drear.* For use at Sea. Pub. in *Hys. for Pub. Worship*, &c. (St. Raphael's, Bristol), 1861; the S. P. C. K. Church Hys., 1871, &c.
14. *Only one prayer to-day.* Ash-Wednesday. Contributed to the *People's H.*, 1867.
15. *Sitting at receipt of custom.* St. Matthew. Appeared in the *People's H.*, 1867.
16. *The Cross is on thy brow.* Confirmation. In the 1869 Appendix to the S. P. C. K. Ps. & Hys.
17. *The stars above our head.* Work and Humility. In the 1869 Appendix to the S. P. C. K. Ps. & Hys.
18. *When the shades of night are falling.* Evening Hymn to the Good Shepherd. In the author's *Seekers of a City*, &c. [1878].

Most of Mr. Dix's best-known hymns, and also some of those named above, are in C. U. in America and other English-speaking countries. In G. Britain and America from 30 to 40 are in C. U.

[J. J.]

**Do no sinful action.** C. F. Alexander, nie Humphreys. [*Children to be Christ-like.*] Appeared in her *Hys. for Little Children*, 1848, No. 5, on "The first promise. To renounce the devil and all his works," in 7 st. of 4 l. It is in Mrs. Brock's *Children's H. Bk.*, No. 232, *Common Praise*, and others.

**Do not I love Thee, O my Lord?** P. Doddridge. [*St. Peter's love of Christ.*] This hymn is not in the D. MSS. It was 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 246, in 7 st. of 4 l., and headed, "Appeal to Christ for the sin-

cerity of Love to Him." It is based on St. Peter's answer to Christ, "Lord, Thou knowest all things, Thou knowest that I love Thee." In 1839 it was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, &c. Its use in America is extensive [see English Hymnody, Early, § xiv.]. [J. J.]

**Doane, George Washington, D.D.** Bishop Doane was b. at Trenton, N. Jersey, May 27, 1799, and graduated at Union College, Schenectady, New York. Ordained in 1821, he was Assistant Minister at Trinity Church, New York, till 1824. In 1824 he became a Professor at Trinity College, Hartford, Conn.; in 1828 Rector of Trinity Church, Boston; and, in 1832, Bishop of New Jersey. He founded St. Mary's Hall, Burlington, 1837, and Burlington College, Burlington, 1846. Died April 27, 1859. Bishop Doane's exceptional talents, learning, and force of character, made him one of the great prelates of his time. His warmth of heart secured devoted friends, who still cherish his memory with revering affection. He passed through many and severe troubles, which left their mark upon his later verse. He was no mean poet, and a few of his lyrics are among our best. His *Works*, in 4 vols., with Memoir by his son, were published in 1860. He issued in 1824 *Songs by the Way*, a small volume of great merit and interest. This edition is now rare. A second edition, much enlarged, appeared after his death, in 1859, and a third, in small 4to, in 1875. These include much matter of a private nature, such as he would not himself have given to the world, and by no means equal to his graver and more careful lyrics, on which alone his poetic fame must rest.

The edition of 1824 contains several important hymns, some of which have often circulated without his name. Two of these are universally known as his, having been adopted by the American Prayer Book Coll., 1826:—

1. *Softly now the light of day.* Evening. This, in addition to its use in American hymnals, is also found in English Collections, including Snapp's *Songs of G. & G.*

2. *Thou art the way, to Thee alone.* Christ this day. This, in the judgment of many, is the first of American hymns, and one of the most admirable and useful in the English language. In the United States its use is most extensive, and since its introduction into the English Collections by Richerstedt in 1833, Hall in his *Mitre*, in 1836, and others, it has grown in favour until it ranks with the most popular of the great English hymns.

Near in merit to the foregoing stands a companion piece in the same work, which deserves to be better known:—

3. *Lord, should we leave Thy hallowed feet.*

The next three have been overlooked at home, but have obtained considerable circulation in English Collections.

4. *Father of mercies hear, Thy pardon we implore.* Ash Wednesday or Lent. A translation of "Audi, benigne Conditor" (q.v.), pub. in his *Songs by the Way*, 1824, together with several other translations, thus anticipating by twelve years the great English movement in that direction. Orig. tr. in his *Songs by the Way*, 1875.

Miller (*S. & S.*, p. 12) attributes this *tr.* to Dr. Neale in error.

5. *Return and come to God. Invitation.* In his *Songs, &c.*, 1824. It is found in Hall's *Mitre*, 1836; the *Bap. Hymnal*, 1879, and several others.

6. *To thee, O Lord, with dawning light. Morning.* This hymn is attributed to Heber by Miller (*S. & S.*, p. 381) in error. It is included in the *S. P. C. K. Hymns*, 1852; in *Windle* and others. It is from the *Songs, &c.*, 1824.

His later hymns, the dates of which are generally preserved in the last ed. of his *Songs by the Way*, include the following, which are more or less in use:—

7. *Beloved, it is well. All well in Christ.* This is entitled "To my wife"; is dated Mar. 12, 1833, and was written in a copy of Dr. Bedell's "It is well." It is given in *Kennedy*, 1863.

8. *Broken-hearted, weep no more. Assurance of Peace.* The date of this hymn is not preserved. It is found as early as 1829, when it appeared in the 2nd ed. of Cleland's (Baptist) *Hymns*.

9. *Fling out the banner, let it float. Missions, Home & Foreign.* This hymn, sometimes dated 1824 in error, was written at Riverside, 2nd Sun. in Advent, 1848, and is one of the author's latest effusions. It is in extensive use both in G. Britain and America.

10. *He came not with His heavenly crown. The two Advents.* In his *Songs by the Way*, ed. 1875, this poem is dated Dec. 1827. In Dale's *English H. Bk.*, 1879, it is given with the omission of st. iii., and in the American Protestant Episcopal *Hymnal*, 1871, it begins with st. iv., "Once more, O Lord, Thy sign shall be." Full text in *Lyra Sac. Amer.*, p. 92.

11. *Lift not thou the wailing voice. Burial.* A funeral hymn, adopted by the *Anglican Hy. Bk.*, but dated 1826 in error, for 1830.

12. *What is that, mother? The lark, my child.* This is not a hymn, but a familiar and long popular song.

13. *When darkness erst [once] at God's command. Israel in Egypt.* In *Kennedy*, 1863, No. 7:22.

14. *Young and happy while thou art. Youth for Christ.* A favourite piece in many juvenile collections. It is dated Sept., 1827, and is given in *Songs by the Way*, 1875.

The *Lyra Sac. Amer.* also contains the following:—

15. *Brightness of the Father's glory. Morning.* A *tr.* of "Consors Paterni luminis" (q.v.). It is from the *Songs, &c.*, 1824.

16. *Child that kneelest meekly there. Child at Prayer.* Suggested by a cast from a piece of sculpture by Greenough representing a child at prayer.

17. *Grant me, Lord, Thy graces three. Faith, Hope, and Charity desired.*

18. *Perfect through suffering may it be. Uses of suffering.* Dated in *Songs by the Way*, "The Breakers, June 1, 1853."

19. *Yea, it is a faithful saying. Redemption.* In his *Songs, &c.*, 1824. [F. M. B.]

**Doane, W. H.**, b. in Preston, Connecticut, 1831, and educated for the musical profession by eminent American and German masters. He has had for years the superintendence of a large Baptist Sunday School in Cincinnati, Ohio, where he resides. Although not a hymn-

writer, the wonderful success which has attended his musical setting of numerous American hymns, and the number of his musical editions of hymn-books for Sunday Schools and Evangelistic purposes, bring him within the sphere of hymnological literature. Amongst his collections we have:—

(1) *Silver Spray*, 1868; (2) *Pure Gold*, 1877; (3) *Royal Diadem*, 1873; (4) *Welcome Tidings*, 1877; (5) *Brightest and Best*, 1875; (6) *Mountain of Song*; (7) *Songs of Devotion*, 1870. (8) *Temple Anthems, &c.*

His most popular melodies include "Near the Cross," "Safe in the Arms of Jesus," "Pass me not," "More Love to Thee," "Rescue the perishing," "Tell me the old, old Story," &c. [J. J.]

**Dobell, John**, b. 1757, d. May, 1840, was a port-gauger under the Board of Excise, at Poole, Dorset, and a person of some local note. In 1806 he published:—

*A New Selection of Seven Hundred Evangelical Hymns for Private, Family, and Public Worship (Many Original) from more than two hundred of the best Authors in England, Scotland, Ireland, and America, Arranged in alphabetical order; Intended as a Supplement to Dr. Watts's Psalms and Hymns.* By John Dobell. Lond., Williams and Smith, 1806.

Subsequently this *Sel.* was increased to "More than Eight Hundred" hymns, and the wording of the title-page was changed in several instances. Dobell's account of this work is:—

"The hymns here presented to the public I have collected from more than two hundred authors; many of them are taken from Manuscripts which I deemed too valuable to be suffered to remain in obscurity, and some have been supplied by friends. As this work has been the labour of years, and the choice of many thousand hymns, it will, I trust, give satisfaction to the Church of God." *Preface*, p. iii.

In addition to a work on *Baptism* 1807, and another on *Humanity*, 1812, Dobell also published:—

*The Christian's Golden Treasure; or, Gospel Comfort for Doubting Minds.* 1824. This work was in two vols., the first of which contained 124 hymns, several of which were by Dobell.

Of this writer's hymns very few are found in modern hymn-books. We have from the 1806 book:—(1) "Come, dearest Lord, and bless this day" (*Sunday Morning*); (2) "Great Ruler of the earth and skies" (*In time of War*); (3) "Now is the accepted time" (*Invitation*)—in C. U. in G. Britain and America, out of twenty or more. It is not as a hymn-writer, but as a diligent and successful hymnologist, that J. Dobell is best known. [J. J.]

**Dober, Anna**, née Schindler, was b. April 9, 1713, at Kunewald, near Fulnek, Moravia. She went to Herrnhut in 1725, and in 1730 joined her friend and towns-woman, Anna Nitschmann (q.v.), in forming the "Jungfrauenbund" (i. Cor. vii. 32-34, Rev. xiv. 4) of the unmarried sisters at Herrnhut. On July 13, 1737, she became the wife of L. J. Dober (consecrated Bishop, 1742, d. at Herrnhut, 1766), then General Elder of the Moravian Church. After assisting him in his labours for the conversion of the Jews at Amsterdam, she d. at Marienborn, near Büdingen, Hesse-Darmstadt, Dec. 12, 1789 (Koch, vi. 324). A faithful and gifted servant of Christ, she was the author of numerous hymns, full of personal devotion to her Lord, and of



deep trust in Him; which passed into the Moravian collections, that of 1778 containing 18 by her.

Of one written May 26, 1735, beginning "Süßer Heiland deiner Gnade" (No. 1023 in Appendix II. to the *Herrnhut G. B.*, 1735, in 13 st. of 4 l., and tr. as "Far greater than one thought or could suppose," as No. 14 in pt. II. of the *Moravian H. Bk.*, 1784; st. iv.-xiii. already as No. 25 in 1742). Koch says st. iv., v. have become almost a Confession of Faith among the Moravians.

The only one of her hymns which has passed into use outside the Moravian hymn-books is:—

*Da heiliges Kind.* [*The Lamb of God.*] 1st pub. in Appendix iii. to the *Herrnhut G. B.*, 1735, No. 1046, in 10 st. of 5 l. In the *Brüder G. B.*, 1778, No. 368, st. viii. was omitted. The only tr. in C. U. is:—

*Holy Lamb, who Thee receive*, a free tr. in 8 st. of 4 l., by J. Wesley, in *H. and Soc. Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 280). Thence in full as No. 39 in the *Moravian H. Bk.*, 1742, but abridged and altered in later eds. In 1801, No. 274, is st. i.-iv. from the 1789, which begins, "Lamb of God, who Thee receive," and st. vi.-vii. rewritten from Wesley's st. v.-viii. (1886, No. 309). St. i.-iv. of this 1801 arrangement are in Montgomery's *Christian Psalmist*, 1825, and Elbott's *Ps. & Hys.*, 1835. The original form was given in full as No. 28 in *H. and Spiritual Songs*, 1753, and repeated as No. 340 in the *Wes. H. Bk.*, 1780 (ed. 1875, No. 350). St. i., iii.-v., viii., slightly altered, were adopted as No. 78 in Mercer's *C. P. and H. Bk.*, 1855 (Ox. ed., 1884, No. 373). Other centos are found in the *N. Cong.*, 1859; *Psalmist*, 1878, and in America in the *Meth. Epis. Hymns*, 1849; the *Baptist Service of Song*, 1871; Hatfield's *Ch. H. Bk.*, 1872, &c. Other forms in C. U. are:—

1. *Blessed Lord, who Thee receive*, st. 1, 3, 4, 8, altered as in the *Rufly School H. Bk.*, 1850-1876; Keady, 1863, and others.

2. *Father, they who Thee receive*, st. 1, 3, 4, 8, in Hedge and Huntington's *Coll.*, Boston, U. S., 1853; and the *Plymouth Coll.*, 1855.

3. *Holy Lord, who Thee receive*, st. 1, 3, 4, 8, in the *Irish Ch. Hyl.*, 1869-73.

4. *Lamb of God, who Thee receive*, st. 1, 3, 4, of Wesley altered, and two st. based on Wesley's 5, 8, in Bickersteth's *Chr. Psalmody*, 1833.

Another tr. is, "Child born without sin," in full, as No. 149 in the Appendix, of 1743, to the *Moravian H. Bk.*, 1742.

[J. M.]

Doddridge, Philip, D.D., was b. in London, June 26, 1702. His grandfather was one of the ministers under the Commonwealth, who were ejected in 1662. His father was a London oilman. He was offered by the Duchess of Bedford an University training for ordination in the Ch. of England, but declined it. He entered Mr. Jennings's Non-conformist seminary at Kibworth instead; preached his first sermon (ætat 20) at Hinckley, to which Mr. Jennings had removed his academy. In 1723 he was chosen pastor at Kibworth. In 1725 he changed his residence to Market Harborough, still ministering at Kibworth. The settled work of his life as a preacher and divine began in 1729, with his appointment to the Castle Hill Meeting at Northampton, and continued till in the last stage of consumption he sailed to Lisbon, in 1751, where he died October 26, the same

year. Two hundred pupils in all, gathered from England, Scotland and Holland, were prepared in his seminary, chiefly for the dissenting ministry, but partly for professions. The wide range of subjects, including daily readings in Hebrew and Greek, Algebra, Trigonometry, Watts's Logic, outline of Philosophy, and copious Divinity, is itself a proof of Doddridge's learning. He was presented with his D.D. degree by the University of Aberdeen. His fame as a divine, combined with his wide sympathies and gentle, unaffected goodness, won for him the friendship of Watts, Col. Gardiner and Hervey, and the esteem of Secker and Warburton. He welcomed the work of Wesley and Whitefield, and entertained the latter on his visit to Northampton. His *Rise and Progress of Religion in the Soul* and *The Family Expositor* both did good work in their day. For criticism of his hymns see *English Hymnody*, Early, § xiv.

[H. L. B.]

After Dr. Doddridge's death his hymns were pub. by his friend Job Orton, in 1753, as:—

"*Hymns founded on Various Texts in the Holy Scriptures.* By the late Reverend Philip Doddridge, D.D. Published from the Author's Manuscript by Job Orton . . . . . Salop. Printed by J. Eddowes and J. Cotton, &c. MDCCLV."

Concerning the text of the hymns, Orton says in his Preface:—

"There may perhaps be some improprieties, owing to my not being able to read the Author's manuscript in particular places, and being obliged, without a poetical genius, to supply those deficiencies, whereby the beauty of the stanza may be greatly defaced, though the sense is preserved."

The 1st ed. contained 370 hymns; the 2nd, 1759, 374; and the 3rd, 1766, and later eds., 375. In 1839 Doddridge's great-grandson re-edited the hymns from the original ms., and pub. the same as:—

*Scriptural Hymns by the Rev. Philip Doddridge, D.D. New and corrected edition containing many hymns never before printed. Edited from the Original Documents by the Author's great-grandson, John Doddridge Humphreys, Esq. Lond. Darton & Clark, 1839.*

This work contains 22 additional hymns. The text differs in many instances from Orton's, but these changes have not come into C. U. In addition to the ms. used by Orton and J. D. Humphreys, another containing 100 hymns (five of which are not in any ed. of the *Hymns*), all in the author's handwriting, and most of them dated, is referred to in this Dictionary as the "D. mss." It is the property of Mr. W. S. Rooker and family. A ms., not in Doddridge's handwriting, of 77 "Hymns by P. Doddridge, Mar. 16, 1733," is in the possession of Mr. W. T. Brooke. The existence of these mss. is accounted for from the fact that Doddridge's hymns were freely circulated in ms. during his lifetime. It is from his correspondence with R. Blair (q.v.) that the few compositions traceable to him in the *Scottish Trans. & Paraphrases* were derived.

The hymns by Doddridge which have attained to the greatest popularity are:—"Awake, my soul, stretch every nerve"; "Do not I love Thee, O my Lord?" "Grace 'tis a charming sound"; "Hark, the glad sound, the Saviour comes"; "My God, and is Thy table spread?" "O happy day, that fixed my choice"; "O God of Jacob [Bethel], by Whose hand"; "See Israel's gentle Shep-

herd stand"; "Ye servants of the Lord." These hymns, with many besides, are annotated under their respective first lines. Of the rest, taken from the *Hymns, &c.*, 1755, the following are also in C. U. :—

1. Behold the gloomy vale. *Death anticipated.*
2. Behold the Great Physician stands. *Christ the Physician.*
3. Captives of Israel, hear. *Spiritual Deliverance.*
4. Eternal God, our wondering souls. *Knoch's Piety and Translation.*
5. Eternal Source of life and thought. *Subjection to the Father.*
6. Exalted Prince of Life, we own. *Christ the Prince and Saviour.*
7. Father Divine, the Saviour cried. *Christ's Submission to the Father.*
8. Father Divine, Thy piercing eye. *Secret Prayer.*
9. Father of mercies, send Thy grace. *Sympathy. The Good Samaritan.*
10. Go, saith the Lord, proclaim my grace. *Forgiveness.*
11. God of Eternity, from Thine. *Redeeming the Time.*
12. God of my life, through all its [my] days. *Praising God continually.*
13. God of salvation, we adore. *Praise to God for Redemption.*
14. Great Father of mankind. *Gentiles brought into the Church.*
15. Great God, we sing that mighty hand. *The New Year.*
16. Great Leader of Thine Israel's host. *During Persecution.*
17. Great Lord of angels, we adore. *Ordination.*
18. Great Spirit of immortal love. *Purity of Heart desired.*
19. Great Teacher of Thy Church, we own. *The Divine Precepts.*
20. Hail, everlasting Prince of Peace. *Sympathy.*
21. Hail to the Prince of life and peace. *Praise to Christ.*
22. Hear, gracious [Saviour] Sovereign, from Thy throne. *The Blessings of the H. Spirit desired.*
23. How gentle God's commands. *God's Care of His Own.*
24. How rich Thy favours, God of grace. *God and His Living Temple.*
25. How swift the torrent flows [rolls]. *Our Fathers, where are they?*
26. Jesus the Lord, our souls adore. *Christ the Forerunner.*
27. Jesus, we own Thy Sovereign hand. *Christ to be fully known hereafter.*
28. Loud let the tuneful trumpet sound. *Gospel Jubilee.*
29. My gracious Lord, I own Thy right. *Life in Jesus.*
30. My [Dear] Saviour, I am [we are] Thine. *Joined to Christ through the Spirit.*
31. My soul, with all thy waking powers. *The Choice of Moses.*
32. Now let our voices join. *Singing in the ways of God.*
33. O Injured Majesty of heaven. *Lent.*
34. O Zion, tune thy voice. *Glory of the Church of Christ.*
35. Peace, 'tis the Lord Jehovah's hand. *Resignation.*
36. Praise the Lord of boundless might. *The Father of Lights.*
37. Praise to Thy Name, Eternal God. *Growth in Grace desired.*
38. Remark, my soul, the narrow bounds. *The New Year.*
39. Repent, the Voice celestial cries. *Lent.*
40. Return, my roving heart, return. *Heart communing.*
41. Salvation, O melodious sound. *God our Salvation.*
42. Saviour of men, and Lord of love. *Ministry and Death of Christ.*
43. Searcher of hearts, before Thy face. *Peter to Simon Magus.*
44. Shepherd of Israel, Thou dost keep. *Induction or Settlement of a Minister.*
45. Shine forth, eternal Source of light. *Knowledge of God desired.*
46. Shine on our souls, eternal God. *Sunday.*
47. Sing, ye redeemed of the Lord. *Joy on the Homeward Way.*
48. Sovereign of life, before Thine eye. *Life and Death in God's hands.*
49. The darkened sky, how thick it lours. *Sorrow followed by Joy.*

50. The day approacheth, O my soul. *Judgment anticipated.*

51. The King of heaven His table spreads. *The Gospel Feast.*

52. The promises I sing. *The unchanging promises of God.*

53. The swift-declining day. *Walk in the Light.*

54. These mortal joys, how soon they fade. *Treasures, Perishable and Eternal.*

55. Thy judgments cry aloud. *Retributive Providence.*

56. Thy presence, Everlasting God. *Omnipresence of the Father.*

57. 'Tis mine, the covenant of His grace. *Death anticipated.*

58. To Thee, my God, my days are known. *Life under the eye of God.*

59. To-morrow, Lord, is Thine. *Uncertainty of Life.*

60. Triumphant Lord, Thy goodness reigns. *The Divine Goodness.*

61. Triumphant Zion, lift thy head. *The Church Purified and Guarded.*

62. Unite my roving thoughts, unite. *Prayer.*

63. What mysteries, Lord, in Thee combine. *Christ, the First and Last.*

64. While on the verge of life I stand. *Death anticipated with Joy.*

65. With extacy of Joy. *Christ the Living Stone.*

66. Ye golden lamps of heaven, farewell. *Heaven opening.*

67. Ye hearts with youthful vigour warm. *The Young encouraged.*

68. Ye humble souls, that seek the Lord. *Easter.*

69. Ye sons of men, with joy record. *Praise of the Works of God.*

70. Yes, the Redeemer rose. *Easter.*

In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, Nos. 9, 12, 14, 15, 21, 23, 25, 29, 30, 32, 34, 35, 39, 40, 44, 47, 51, 61, 64, 65, 67, 69, 70, as above, are dated 1740. What authority there may be for this date we cannot say, these hymns not being in any "n. mas." with which we are acquainted, and no dates are given in the *Hymns, &c.*, 1755. Some later American editors have copied this date from Dr. Hatfield.

Doddridge's hymns are largely used by Unitarians both in G. Britain and America. As might be expected, the Congregationalists also draw freely from his stores. The Baptists come next. In the hymnals of the Church of England the choicest only are in use. Taken together, over one-third of his hymns are in C. U. at the present time. [J. J.]

Donne, John, D.D., b. in London, 1573, and educated as a Roman Catholic, but at the age of nineteen he embraced Anglicanism. He acted for some time as Secretary to Lord Chancellor Ellesmere. At the desire of King James he took Holy Orders, and rising to great fame as a preacher, had the offer of fourteen livings during the first year of his ministry. He was chosen, in 1617, preacher at Lincoln's Inn. In 1621 he became Dean of St. Paul's, and soon afterwards Vicar of St. Dunstan's in the West. Died 1631, and was buried in St. Paul's. His work as a Poet and Divine is set forth by I. Walton in his *Lines*. He was the author of the plaintive hymn, "Wilt Thou forgive," &c. (q. v.). [See *English Hymnody*, Early, § vii.] Donne's *Poems* (1633) have been recently edited in an admirable manner by the Rev. Dr. Grosart in his *Fuller Worthies Library*, where for the first time is printed a full and complete edition of the *Poems*. [J. J.]

Döring, Carl August, a of B. L. Döring, chief-forester at Mark Alvensleben, near Magdeburg, was b. at Mark-Alvensleben,

Jan. 22, 1783. After completing his studies at the University of Halle, he was for some time private tutor at Waldenburg, in Silesia. In 1808 he was appointed a master in the school at Kloster-Bergen, near Magdeburg; and after its dissolution by Napoleon in 1810, acted for some time as a private tutor at Helmsdorf, near Eisleben. He was, in 1814, appointed afternoon preacher at St. Peter's Church, Magdeburg; in 1815 Archidiaconus of St. Andrew's Church at Eisleben; and in 1816 Pastor of the Lutheran Church at Elberfeld. He d. at Elberfeld, Jan 17, 1844 (*Koch*, vii. 159-168; *Allg. Deutsche Biog.*, v. 348-349).

One of the most prolific of German hymn-writers, he produced some 1200 hymns, not a few of which have passed into use in Germany through the Berlin *G. B.*, 1825, the Nassau *G. B.*, 1844, and other collections. They appeared mostly in his *Christliches Hausgesangbuch*. Of this pt. I. was pub. at Elberfeld, 1821, with 515 hymns by himself, and 169 by others; the 2nd ed. Elberfeld, 1825, omitting those by other authors, and increasing his own to 630. Part II. was pub. at Elberfeld, 1830, with 551 hymns. Three have been tr.:—

i. Ich weiss, dass mein Erlöser lebt. Er ward ja schon mein Leben! (*Easter*.) 1821, as above, No. 109, in 6 st., tr. as "I know that my Redeemer lives; He is my life already," by N. L. Protherham, 1870, p. 157.

ii. Vater, Sohn und heil'ger Geist. (*Confirmation*.) 1821, as above (No. 546), as a hymn for Confirmation. It is in 15 st. of various metres, st. I.-III. being marked as to be sung by the congregation on behalf of the children; st. VIII.-XIII. as a hymn of supplication by the children; st. IV.-VII. by the parents and teachers; and st. XIV.-XV. by the congregation as a general supplication. Two parts are in German *G. U.*, viz. st. I.-III. as in Bunsen's *Versuch*, 1833, No. 614, beginning, "Segne, Vater, Sohn und Geist," as in Döring's ed. 1828, No. 592; and st. VIII.-XIII., beginning, "Wir flehn um deine Gnade," in Bunsen, No. 616, the *Hamburg G. B.*, 1842, No. 276, and many recent collections. The only tr. in *G. U.* is—

Father, Son and Holy Ghost, Bless the Young. A good tr. of st. I.-III. by J. S. Stallybrass, in the *Tonic Sol-fa Reporter*, January, 1859, and thence, as No. 329, in the *Scottish Presb. Hyl.*, 1876.

iii. Taufe mich mit deiner Taufe. (*Whitsuntide*.) 1821, as above, No. 138, in 4 st. It is tr. as "With other baptism, Lord, baptise," by Dr. G. Walker, 1860, p. 66. [J. M.]

Doudney, Sarah, daughter of Mr. George E. Doudney, of Cosham, Hants, was b. near Portsmouth, but removed into a remote village in Hampshire at an early age. Her first efforts in literature were made when she was quite young, her poem, "The Lessons of the Water-Mill," a popular song, especially in America, having been written when she was only fifteen. Known mainly to the reading public through her stories, *A Woman's Glory*, *Stepping Stones*, and others, and through her contributions to the *Sunday Magazine*, *Good Words*, and other serials, her works, including fiction, and sacred and secular poems, have been widely read and appreciated. Her sacred poems are the least numerous of her writings. Some of these, as, "The Master hath come, and He calls us to follow," and "Saviour, now the day is ending," for use at the close of Evening Service, and of more than usual merit, create the desire for more of a like kind. Greater use, however, may be made of what she has written than has been done. By being buried in magazine literature, her hymns are somewhat difficult to trace. Her *Psalm of Life* was pub. by Houlston in 1871. In the *Sunday School Union Songs of Gladness*, 1871, the following were given:—

1. He hath gone into His garden. *The Vineyard of the Lord.*
2. In Thy holy garden ground. *The Vineyard of the Lord.*
3. Land of peace, and love, and brightness. *Heaven.*
4. Saviour, now the day is ending. *Sunday Evening.*
5. The Master hath come, and He calls us to follow. *Jesus and Mary of Bethany.*
6. We praise our Lord to-day. *Sunday.*
7. We sing a loving Jesus. *Praise of Jesus.*

Of these, Nos. 1, 2, 3, are in her *Psalm of Life*, 1871, and all have passed from the *Songs of Gladness* into other collections. Her:—

8. Room for the wanderer, room. *Christ's Invitation.* is in W. R. Stevenson's *School Hymnal*, 1880.

[J. J.]

Douglas, Ellen, i.e. Mrs. Van Alstyne, q. v.

Down from the mountain Jesus came. C. Wordsworth, Bp. of Lincoln. [*Epiphany*.] Appeared in his *Holy Year*, 1862, in 7 st. of 4 l., for the 3rd Sun. after the Epiphany, concerning "The Manifestation of the Godhead in Christ, as the Physician of Body and Soul: as seen in the Gospel of the Week." As a complete hymn it is not in common use, but st. iii.-vi., as: "O God, made manifest in flesh," is given in the *Supp. to the N. Cong.*, 1869, No. 1083. [J. J.]

Downton, Henry, M.A., s. of Mr. John Downton, Sub-Librarian of Trinity College, Cambridge, was b. at Pulverbatch, Shropshire, Feb. 12, 1818, and educated at Trinity College, Cambridge, where he graduated B.A. 1840, and M.A. 1843. Taking Holy Orders in 1843, he became Curate of Bembridge, Isle of Wight, 1843, and of Holy Trinity, Cambridge, 1847. In 1849 he was preferred to the Incumbency of St. John's, Chatham. He went to Geneva as English Chaplain in 1857; and was appointed Rector of Hopton in 1873. He was also for some time Domestic Chaplain to the late Lord Monson. He d. at Hopton, June 8, 1885. Mr. Downton pub. a tr. of Professor Ernest Naville's *Lectures on Modern Atheism*, 1865; and *Holy Scripture and the Temperance Question*, 1878. His hymns were chiefly contributed to the *Ch. of England Magazine*; A. T. Russell's *Ps. & Hymns*, 1851; Barry's *Ps. & Hymns*, 1862; and the *Sunday Magazine*. In 1873 he collected these and pub. them as *Hymns and Verses*. His tra. from the French of Alexandre Vingt are also in the volume. [See *French Hymnody*, § viii.] His best known hymns are "Another year, another year" (given anonymously in the *Harrow School Hymns*, 1855); "For Thy mercy, and Thy grace"; and "Harp awake, tell out the story." These have attained to great popularity, and are in extensive use.

[J. J.]

Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθ-λεέμ. By John the Monk, generally held to be the same as St. John of Damascus (q. v.) This is found in the Office of the Greek Church for Christmas Day, where it is sung at the service "At the first hour of the Night," when "Collected again in the Church, we begin Compline according to custom, and after the Glory be to God on high, we go out into the Narthex making the Procession, and chanting there Idiomelic stichera to the first tone" (*Littledale's Offices*, &c., p. 178), of which the

Δόξα ἐν ὑψίστοις Θεῷ is a portion. The only translation into English is Dr. Littledale's blank verse version in his *Offices, &c., of the Holy Eastern Church*, 1863, p. 180, and the same rendered into 8-7's measure by W. Chatterton Dix, for the *Lyra Messianica*, 1864, p. 111, in which it first appeared. The original Greek text, which dates from about the middle of the eighth century, is given in Dr. Littledale's *Offices, &c.*, 1863, p. 63. The *tr.* is, "To-day in Bethlehem I hear" (*Littledale*), "To-day in Bethlehem hear I" (*Dix*). [J. J.]

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη. This is the Greek form of the *Gloria in excelsis Deo*, and is an expansion of the Angels' Hymn in St. Luke, ii. 14. It is given in *Daniel*, ii. pp. 268-69, in two forms, and accompanied by very extensive notes. The first form is from the *Apostolic Constitutions*, and the second is found at the end of the *Psalms and Canticles* contained in the *Codex Alexandrinus*. This latter is also given in full in *Greek Hymnody*, § x. 4, and in *Anth. Græc.*, pp. 38-39. Of the *Codex Alex.* text Mr. Chatfield has given a literal *tr.* in his *Songs and Hymns, &c.*, 1876, p. 161, v. "Glory to God in the highest," &c. The *tr.* in the Communion Office of the Book of Common Prayer, "Glory be to God on high," is from the Latin version of the hymn. [J. J.]

**Doxologies.** The term Doxology may be applied to the *Tersanctus*, *Alleluia*, or any form of ascription of praise to the Blessed Trinity; but it is specially confined to the *Gloria in excelsis*, technically known as the *Greater Doxology* [see *Greek Hymnody*, § x. 4], and to the *Gloria Patri*, similarly known as the *Lesser Doxology*. Under the general heading of *Doxologies*, we might include the various forms of ascriptions of praise with which most of the collects and prayers are concluded in both Eastern and Western Office Books. It must suffice to give as samples the last words of the (1) "Great Intercession," and of the (2) "Prayer of Humble Access" in the *Clementine Liturgy*:

(1) "because to Thee belong all glory, worship, and thanksgiving, honour and adoration, to Father, Son, and Holy Ghost, now and always and for unceasing and unending ages. Amen." (*Hammond, Liturgies E. & W.*, p. 19.)

(2) "through Thy Christ, with Whom to Thee be glory, honour, praise, laud, thanksgiving, and to the Holy Ghost for ever. Amen." (*Ibid.*, p. 20.)

It has also been the custom from earliest times to conclude sermons or addresses in public worship with varying forms of doxology. The form regularly used by St. Chrysostom was this:—

"through Jesus Christ our Lord, with Whom, to the Father, together with the Holy Ghost, be glory, might, and honour, now, and always, and for ever. Amen."

The *Gloria Patri*; or, *Lesser Doxology*, is of great, possibly but not demonstrably, Apostolic antiquity. Its Trinitarian language is derived from our Lord's commission to baptize in Mat. xxviii. 19. St. Basil the Great, or whoever was the author of the letter "De Spiritu Sancto ad Amphilochoium," asserts that the first part in its present form was in use in both East and West as early as the time of St. Clement of Rome. No doubt the second

half is later than the first half, and was added afterwards, but at a date which it is impossible to fix exactly. It must have been before A.D. 529, in which year the second Council of Vaison (can. 6) enjoins the use of the second half in France, as being already in general use throughout the whole East, Africa, and Italy, and as directed against heretics who denied the eternity of the Son of God. Various forms of the *Gloria Patri* have been and are in use, viz.:—

1. Early varieties of the Greek form were these, (1) Δόξα Πατρὶ ἐν Υἱῷ καὶ διὰ Πνεύματος ἁγίου κ.τ.λ., and (2) Δόξα Πατρὶ διὰ Υἱοῦ καὶ διὰ ἁγίου Πνεύματος κ.τ.λ., but both were discarded in favour of the following: (3) Δόξα Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, καὶ πάν, καὶ ἀν, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν: which is still in current use in the Eastern Church, because the former were employed by Arius and his followers to prove a difference of inferiority between the second and first Persons of the Holy Trinity (*Bingham, Antiq. of Christ. Ch.*, Bk. xiv. cap. 2). Another ancient but long obsolete form of words was, (4) Δόξα Πατρὶ, καὶ Υἱῷ, οὖν ἁγίῳ Πνεύματι.

2. The ordinary Latin form is, "Gloria Patri et Filio et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen."

3. The ordinary Anglican form, which is not a literal translation of the Latin text, is: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

4. The Mozarabic form, as ordered by the 12th and 14th canons of the 17th Council of Toledo, A.D. 633, and as found in the Introit appointed in the *Mozarabic Missal* for Christmas Day, is: "Gloria et honor Patri, et Filio, et Spiritui Sancto in sæcula sæculorum. Amen."

Concerning the use of the Doxology we may note that in the Eastern Offices it is used after each "Stasis," or subdivision consisting of two or more Psalms. By the Western Rule of St. Benedict (cap. 18) it was directed to be used after each Psalm, and it is still so used in the *Roman Breviary*, except in the case of Psalms 62, 148, 149. It is also used at the close of the third, sixth, and eighth or ninth Responsories, with repetition of part of the Responsory in lieu of its second half; and after the four opening versicles at Matins, a position retained in the English Book of Common Prayer. The variations common to the Greek and Latin Service books, by which sometimes the first clause of the doxology is used without the second, may perhaps retain some witness to the separate history of the clauses.

*Metrical Doxologies* are naturally the outcome of the practice of concluding the Psalms with the *Gloria Patri*, being transferred to Hymns, and arranged according to their varying metres. In some instances the wording of the *Gloria Patri* was as strictly adhered to as the structure of the verse would admit, but in others the only resemblance is the expression of equal praise to the Three Persons in the Blessed Trinity. The following is a specimen in Sapphics taken from the *Mozarabic Breviary*:—

"Gloriam Patri celebrant honore,  
Gloriam Nato recteque perenni,  
Cum quibus Sanctus sociatus extat  
Spiritus unus. Amen."

(For Feast of St. Cucufatus, *Migne*, p. 1171.)

Sometimes a reference to the event which is commemorated on any particular festival is introduced into the doxology, as in the concluding verse of the acrostic Epiphany hymn, "A Patre unigenitus" (q.v.).



"Gloria tibi, Domine,  
Qui apparuisti hodie,  
Cum Patre et Sancto Spiritu  
In sempiterna secula."

(*Mon.* i. p. 19. See also an Easter doxology, *Ibid.* p. 196.)

It is to the metrical Latin doxologies that we owe the various English forms which we possess, not necessarily the actual metres, but certainly the principles upon which they are based. It is thence that the early metrical doxology of the 1535 *Primer* comes:—

"Glory be to The Trinitie,  
The Father, Son, and Spirit living;  
Which are One God and Persons Three,  
To Whom be praise without ending."

This is attached to the translation of Latin hymns. The forms in the later *Primers* are more regular, and also both *trs.* of the "Veni Creator," in the Ordinal. The various metrical renderings of the *Psalms*, as the Old Version, the New Version, and others, supply one for each metre. The older hymn-writers in many instances gave special attention to the point. I. Watts closed his *Hys. and Spiritual Songs*, 1707-9, with twenty versions, and introduced them by saying:—

"I cannot persuade myself to put a full period to these Divine Hymns till I have addressed a special song of Glory to God the Father, the Son, and the Holy Spirit. Though the Latin name of it, *Gloria Patri*, be retained in our nation from the Roman Church; and though there may be some excess of superstitious honour paid to the words of it, which may have wrought some unhappy prejudices in weaker Christians, yet I believe it still to be one of the parts of Christian worship."

Later writers followed these examples until almost every conceivable form of metrical doxology is provided for in the hymnody of the Church. [F. E. W.]

1. The numerous Metrical Doxologies which are found in Latin and English especially are marked by a distinction of some importance. As intimated above, the Latin doxology is so worded as to emphasise the day or season for which it is appointed in addition to offering praise to the Three Persons of the Holy Trinity, whilst the English doxology is concerned with the latter only. The result is a richness in the Latin which is unattainable elsewhere. If space admitted, a complete set of Doxologies from the ancient *Hymnaries* and *Breviaries* could have been given, but we must confine ourselves to some of the more important. The following are from the *Paris Breviary*, 1736:—

i. In Adventu.

"Qui liberator advenis,  
Fili, tibi laus maxima  
Cum Patre, cumque Spiritu,  
In sempiterna secula."

ii. In Nativitate Domini.

"Qui natus es de Virgine,  
Jesu, tibi sit gloria  
Cum Patre, cumque Spiritu,  
In sempiterna secula."

iii. In Epiphania Domini.

"Qui te revelas gentibus,  
Jesu, tibi sit gloria  
Cum Patre, cumque Spiritu  
In sempiterna secula."

iv. In Tempore Paschali.

"In, Christe, nos tecum mori;  
Tecum simul da surgere;  
Terrena da contemnere;  
Amare da coelestia."

"Sit laus Patri; laus Filio,  
Qui nos, triumphata nocte,  
Ad astra secum dux vocat;  
Compar tibi laus, Spiritus."

v. In Ascensione Domini.

"In, Christe, nos tecum mori;  
Tecum simul da surgere;  
Terrena da contemnere;  
Amare da coelestia."

"Qui victor ad coelum redis,  
Jesu, tibi sit gloria  
Cum Patre, cumque Spiritu,  
In sempiterna secula."

vi. In Die Pentecostes.

"Sit laus Patri; laus Filio:  
Par sit tibi laus, Spiritus,  
Affante quo mentes sacris  
Lucent et ardent ignibus."

vii. In Annuntiatione Domini.

"Mundo redemptor qui venis,  
Fili, tibi laus maxima  
Cum Patre; nec tibi minor  
Laus, utriusque Spiritus."

viii. Officio Dedic. Ecclesiae.

"Sit laus Patri, laus Filio;  
Par sit tibi laus, Spiritus,  
Divina cujus unctio  
Nos templa Christo consecrat."

2. The Roman *Breviary* Metrical Doxologies follow this same rule, differing only in the wording of the same. As an instance, the following may be compared with No. v. above:—

In Ascensione Domini.

"Jesu, tibi sit gloria,  
Qui victor in coelum redis,  
Cum Patre et almo Spiritu,  
In sempiterna secula."

3. Other *Breviaries*, both ancient and modern, follow the same rule and extend it also to all Festivals and Special Offices. A collection of 29 Doxologies from the *Paris Breviary*, 1736, including those for several minor Festivals, is given in Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865, and *trs.* of the more important from various *Breviaries* and ancient hymns are found in the works of J. Chandler, W. J. Copeland, E. Caswall, J. D. Chambers, W. J. Blew, Bp. Mant, J. M. Neale, I. Williams, and other translators of Latin hymns.

4. Original English Metrical Doxologies are very numerous, and are found in the early versions of the *Psalms* and in the most modern hymn-books. The more lengthy of these which are in C. U. have been dealt with as separate hymns, and are given in the general "Index of Subjects and Seasons." Those which are composed of one, or at most two stanzas, are too numerous, and too much alike, to be given in detail. We can only append a list of the most exhaustive collections which are available to the reader. These are:—

1. Old Versions of the *Psalms*.
2. The *Old* and *New Versions*.
3. I. Watts's *Hymns*, 1709, and *Psalms*, 1719.
4. Wesley's *Gloria Patri*, 1746, in the *Wesley P. Works*, 1868-72, vol. III.
5. J. Newton in the *Olney Hymns*, 1779.
6. The older collections of Whitefield, *Andan*, *Top-lady*, *Conyera*, *Lady Huntingdon*, *Rippon*, the later *Baptist Selections*, 1828 & 1836, the *Congregational Collections* and others to 1860.
7. Large selections are given in Kennedy, 1863; the *Hy. Comp.* 1876; Snapp's *Songs of G. & C.*, 1872; and W. Stone's *Supplemental Hymnal*, 1873. This last is the largest collection of doxologies extant. The metres are very varied, and the doxologies number 120. In the majority of modern hymn-books of the Church of England the doxologies are given with the hymns, and are not appended as a separate section of each book.
8. Modern Nonconformist collections generally adopt the practice of giving the doxologies with the hymns. Spurgeon's *O. O. H. Hk.*, 1886, is an exception, the doxologies being given as a separate section between the *Psalms* and the hymn.

9. In modern American collections doxologies are usually appended at the end of the book and represent all the metres contained therein, as in the Protestant Episcopal Hymnal, 1871; the Methodist Episcopal Hymnal, 1878; Hatfield's Church Hymn-Book, 1872; the Baptist Service of Song, 1872, and others.

5. The provision which has thus been made, not only for the holy Seasons of the Church, but also for general purposes, and for the great variety of metre found in modern hymn-books, is very abundant. Where sameness and painful reiteration are unavoidable, it is useless to expect uniform excellence throughout. When, however, the wearisome commonplace is broken by Bp. Ken's "Praise God, from Whom all blessings flow"; Watts's "Give to the Father praise"; Oslor's "Worship, honour, glory, blessing"; or by one of the finer translations from the Latin, we realize that a noble hymn need not be weakened by an ignoble doxology. [J. J.]

Dracup, John, was b. in 1723, but the place of birth and circumstances of early life not known. In 1755 he became pastor of the Independent Church at Steep Lane, Sowerby, near Halifax; but in 1772, having apparently changed his views on Baptism, left Steep Lane, and became a minister among the Baptists, first at Rodhill-end, near Todmorden, and then at Rochdale. In 1784, the members of the Independent Church at Steep Lane, having in the interval followed his example and become Baptists, invited him to re-settle among them. Thus he did, and continued their pastor until his death, May 28, 1795.

In 1787, Mr. Dracup pub. a small volume of 63 hymns with the title, *Hymns and Spiritual Songs, by John Dracup, Minister of the Gospel at Sowerby, Bolton, printed by R. Jackson*. Two of these, beginning "Free Grace to every heaven-born soul," and "Thanks to Thy name, O Lord, that we," had previously appeared in Lady Huntingdon's *Collection*, undated ed. cir. 1772, and again in the revised ed. of 1780. Both are in Denham's *Sel.* (1837); the former is in *Gadsby* (1853) and in *Stevens's Sel.* (1881), and the latter in *Reed's H. Bk.*, 1842, &c. A third hymn of Dracup's, very touching both in sentiment and language, is found in a small Baptist supplementary *Sel.* It begins, "Once I could say, 'My God is mine.'" His other hymns have seldom had more than a local use. [W. R. S.]

Draw near, ye weary, bowed and broken-hearted. [*Jesus weeping at the grave of Lazarus.*] This hymn was given in *Christian Lyrics*, R. T. S., n.d., in 4 st. of 6 l. In 1853, 3 st. were included in the *Leeds H. Bk.*, No. 296, as from the *Christian Lyre*. Whether this is a mistake for the R. T. S. *Christian Lyrics* we cannot say, but the hymn is not in the *Christian Lyre* of 1830-1. Dr. Dale gives the same stanzas in his *English H. Bk.*, 1874, but appends no signature.

[W. T. B.]

Drayton, Michael, b. 1563, d. 1631, was very popular in his days, and his name is still regarded with respect. He was the author of the *Poly-olbion* and many other works. His hymns were pub. as:—

"The Harmonie of the Church, containing, 'The spiritual songs and holy hymns of pious men, patriarchs, and prophets, all sweetly sounding to the praise and glory of the Highest, 1591.'"

Of this but a single copy is known. It was reprinted by the *Percy Society*, and again in the Rev. Richard Hooper's edition of *Poly-olbion*, in Smith's *Library of Old Authors*.

[J. T. B.]

**Dread Jehovah! God of nations.** [*In Time of Trouble—National.*] This hymn appeared in the *Christian Observer*, in April, 1804, in 4 st. of 8 l. At that time Bonaparte was First Consul, and meditating an immediate invasion of England. A day of humiliation and prayer was appointed. In anticipation of this day the following editorial note, together with the hymn as given below, appeared in the *Christian Observer*:—

"His Majesty has been graciously pleased to appoint Friday, the 26th of May next, to be observed throughout England and Ireland as a day of public humiliation and fasting. We earnestly hope it may be observed in a proper manner. We submit a hymn for the occasion, which has just reached us in time to obtain a place in this number.

#### Hymn for the Fast Day.

May 26, 1804.

"Dread Jehovah! God of Nations,  
From thy Temple in the Skies,  
Hear thy People's Supplications,  
And for their Deliverance rise.  
Lo! with deep Contrition turning,  
In thy Holy Place we bend;  
Fasting, praying, weeping, mourning,  
Hear us, spare us, and defend.

"Foes, who've ravag'd peaceful Regions,  
Now for us the Yoke prepare;  
And if thou forsake our Legions,  
We, like them, the Yoke must wear.  
Shall Religion's Foes enslave us?  
Shall their Heathen Tongues exclaim,  
'Where's your God?' O rise to save us,  
And assert Thy glorious Name.

"Though our Sins, each Heart confounding,  
Long and loud for vengeance call;  
Thou hast Mercy as abounding,  
Thou hast Blood can cleanse them all.  
Let that Mercy veil Transgression,  
Let that Blood our Guilt efface;  
Save thy People from Oppression,  
Save from Spoil thy Holy Place.

"Hear, O God! the Vows we tender;  
With our Hosts to battle go;  
Shield the Head of each Defender,  
And confound the Impious Foe.  
So when cease'd the Battle's raging,  
Thine shall be the Victor's Praise;  
And in thy holy Bonds engaging,  
We will serve thee all our Days.  
"C. F."

In 1805, in John Gresham's *Select Portions of Psalms and Hymns*, 3rd ed., it is given as Hymn xiv., and a note states it to have been "Written by a Clergyman," and to have been separately published with music by Haydn. In 1819, *Coleridge*, having slightly altered the text, and omitted st. ii., included the hymn in his *Sel.* in 3 st., No. 337. Bickersteth went further in reducing it to the first and third stanzas, with alterations, in his *Christian Psalmody*, 1833. He adopted the same stanzas in his *Mitre H. Bk.*, 1836, but introduced many alterations therein. These alterations are repeated in the *New Mitre Hymnal*, 1874, together with a doxology in 2 st. of 4 l. Nearly all the modern collections, including the S. P. C. K. *Ps. & Hymns*, 1852-69; *Barry*, 1862-67; *H. Comp.*, 1872; *Snepp*, 1872; *Harland*; *Stevenson's Hys. for Ch. & Home*; and many others, have the altered text as given in Bickersteth's *Christian Psalmody*, 1833, and not the original. In *Church Hys.*, 1871, No. 260, the hymn, "Lord Almighty, God of nations," is also Bickersteth's text with the alteration of the first and last lines of the hymn only. The hymn is in one form or another in somewhat extensive use in G. Britain and America. [J. J.]

**Dread Sovereign, let my evening song.** *I. Watts.* [Evening.] Appeared in the 2nd ed. of his *H. & S. Songs*, 1709, Bk. ii., No. 7, in 6 st. of 4 l., and headed, "An Evening Song." The opening stanza, when compared with J. Mason's "Song of Praise for the Evening" (*Songs of Praise*, 1683, No. xi.), is evidently suggested by Mason's st. i. The two are:—

<p><i>Mason, 1683.</i>          "Now from the altar of          my heart          Let incense flames arise;          Assist me, Lord, to offer up          Mine evening sacrifice."</p>	<p><i>Watts, 1709.</i>          "Dread Sovereign, let my          evening song          Like holy incense rise:          Assist the offerings of my          tongue          To reach the lofty skies."</p>
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The hymn in its original form is in C. U. both in G. Britain and America. There are also altered texts in C. U., as (1) "Blest Saviour, let our evening song"; this is in *Common Praise*, 1879; and (2) "O Holy Father, let my song," in *Bapt. Ps. & Hys.*, 1858-80, &c. [J. J.]

**Drei König führt die göttlich Hand.** [Epiphany.] Appeared in the *Alte Catholische Geistliche Kirchengesang*, Cologne, 1621, in 9 st. of 8 l., and thence, omitting st. ii. in F. Hommel's *Geistliche Volkslieder*, 1871, No. 51; and in full, but altered, in the *Trier G. B.* (R. C.), 1946, p. 84. Nearly the same text, but beginning, "Es führt drei König Gottes Hand," from the *Catholische Kirchen Gesang*, Cologne, 1625, is included, omitting st. ii., ix. in *Wackernagel*, v. p. 1251, and in H. Bone's *Cantate*, 1846 (ed. 1879, No. 82). Tr. us:—

Three kings were led by God's own hand, a good fr. from the *Trier* text, omitting st. ii., iv., vii., by Dr. R. F. Littledale, as No. 54 in the *People's H.*, 1867, signed "A. L. P." [J. M.]

**Dreieinigkeit, der Gottheit wahrer Spiegel.** *J. Franck.* [Trinity Sunday Evening.] 1st pub. in C. Peter's *Andachts-Zymbeln*, Freiberg, 1655, p. 276, in the section entitled, "On the Holy Trinity," in 8 st. of 4 l. In Franck's *Geistliches Son.*, 1674, p. 31 (ed. 1846, p. 55). St. 1, 2 are based on "O Lux beata Trinitas," and st. 3-7, on Romans xi. 33-36. St. 8 ("Dein Nam ist gross") is taken from his *Vaterunserharpfe*, Frankfurt-am-Main, 1652. It passed into J. Crüger's *Praxis pietatis melica*, 1661; Freylinghausen's *G. B.*, 1704, and other collections, and is No. 14 in the *Berlin G. L. S.*, ed. 1863. Tr. as:—

True mirror of the Godhead! Perfect Light. A good fr. of st. 1-3, 7, 8, by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 64. Her fr. of st. 2, 7, 8, altered and beginning, "We praise Thee, Lord, with earliest morning ray," appear as "A Morning Psalm of Praise" in the *H. of the Spirit*, Boston, U.S., 1864, No. 103. [J. M.]

**Drennan, William, M.D.** b. at Belfast, May 23, 1754, and educated at Glasgow, where he graduated M.A. in 1771, and M.D. 1778. He subsequently practised at Belfast. He d. Feb. 5, 1820. In 1815 he pub. *Fugitive Pieces in Prose and Verse*, Belfast, 1815; and his *Poems* were collected and pub. with a *Memoir* by his sons in 1859. Of his poems six are grouped under the heading of "Religious Poems." Seven hymns, including five of these "Religious Poems," were contributed to Asplaud's *Unitarian Sel.*, 1810; but in the 1859 *Poems and Memoir* most of them are in a longer

form. As most of these are still in C. U. amongst the Unitarians in G. Britain and America, we subjoin the list of first lines:—

1. All nature feels attractive power. *Law of Love.*
  2. Bless'd who with generous pity glows. *Charity.*
  3. Humanity! thou sent of God. *Faith, Hope, Charity.*
  4. In this fair globe, with ocean bound. *Love of God.*
  5. O sweeter than the fragrant flower. *Doing Good.*
  6. The heaven of heavens cannot contain. *Divine Worship.*
  7. The husbandman goes forth afield. *Fruits of Benevolence.*
- [W. T. B.]

**Drese, Adam,** was b. in Dec. 1620, in Thuringia, probably at Weimar. He was at first musician at the court of Duke Wilhelm, of Saxe-Weimar; and after being sent by the Duke for further training under Marco Sacchi at Warsaw, was appointed his Kapellmeister in 1655. On the Duke's death in 1662, his son, Duke Bernhard, took Drese with him to Jena, appointed him his secretary, and, in 1672, Town Mayor. After Duke Bernhard's death, in 1678, Drese remained in Jena till 1683, when he was appointed Kapellmeister at Arnstadt to Prince Anton Günther, of Schwarzburg-Sondershausen. He d. at Arnstadt, Feb. 15, 1701 (*Koch*, iv. 270-274; *Allg. Deutsche Biog.*, v. 387; *Wetzl.* i. 198-4, and *A. H.*, vol. i., pt. iv., pp. 28-30).

In 1680, the reading of Spener's writings and of Luther on the Romans led to a change in his religious views, and henceforth under good and evil report he held prayer meetings in his house, which became a meeting-place for the Pietists of the district. "His hymns," says Wetzl., "of which he himself composed not only the melodies, but also, as I have certain information, the text also, were sung at the meetings of pious persons in his house, before they came into print."

One has been tr. into English, viz.:—

**Neulenbräutigam, Jesus, Gottes Lamm,** appeared in the *Geistreiches G. B.*, Halle, 1697, p. 147, in 15 st. of 8 l., repeated (with the well-known melody by himself added, which in the *Irish Ch. Hyl.* is called "Thuringia"), in the *Darmstadt G. B.*, 1698, p. 134, as No. 197 in Freylinghausen's *G. B.*, 1704, and recently as No. 119 in the *Berlin G. L. S.*, ed. 1863. In Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 420, it begins, "Jesu, Gottes Lamm." The tr. in C. U. is:—

**Bridegroom, Thou art mine,** a fr. of st. 1, 2, 4, 8, 13-15, by Dr. M. Loy, as No. 283 in the *Ohio Luth. Hyl.*, 1880.

Another tr. is, "God and man indeed," of st. iii. as st. 1. of No. 463 in the *Moravian H. Bk.*, 1769 (1886, No. 224). [J. M.]

**Dreves, Johann Friedrich Ludwig,** s. of F. C. Dreves, burgomaster of Horn, in the Principality of Lippe-Detmold, was b. at Horn, Nov. 17, 1762. After the completion of his studies at the University of Marburg he was for some time corrector of the school at Detmold. In 1790 he became third pastor of the Reformed Church at Detmold, and after being pastor at Hillentrup from June 28 to Oct. 25, 1795, returned to Detmold as second pastor. He remained in Detmold till 1820, when he again became pastor at Hillentrup, and d. there Nov. 30, 1834. (*MS from Pastor A. Kappen, Detmold.*) His hymn:—

**Hier lieg ich, Herr! im Staube.** *Trust in God.* Was written at Detmold after the death, on Nov. 14, and before the burial, Nov. 17, 1798, of his first wife Luschen (Elizabeth) nee Ewald. It was 1st pub. as No. 91 of the hymns for the sick

and sorrowing appended to his Easter Sermon pub. at Lemgo, 1813, entitled *Wiederschen*. It is in 12 st. of 8 l., and when included as No. 601 in the Berlin *G. B.*, 1829, st. v.-vii., ix., xii., were omitted, and the rest altered. This form was repeated in Bunsen's *Versuch*, 1833, No. 914. *Tr.* as:—

1. **My God, lo, here before Thy face**, a D. C. M. version from Bunsen, by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 38. Her st. iii., v., are altered in later eds. In full in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 621. In the American hymn-books it appears in the following forms from the 1855 text:—

(1) "My Father, God, before Thy face," No. 226, in Boardman's *Sel.*, Philadelphia, 1861, is from her st. i., ll. 1-4; iv., ll. 1-4, and vi.

(2) "O Father, compass me about," No. 362, in the *H. of the Spirit*, Boston, 1864, is her st. iv., ll. 1-4; v., ll. 1-4; vi., ll. 1-4; vii., ll. 4-8.

(3) "I know Thy thoughts are peace towards me," No. 978, in the *Sabbath H. Bk.*, 1858, is her st. v., vi.

(4) "Father, Thy thoughts are peace towards me," No. 905, in Robinson's *Songs for the Sanctuary*, 1865, is her st. v., l. 1-4, and vi.

2. **My God, behold me lying**. A good *tr.* of Bunsen's st. i., ll. iv., v., vii., by Miss Winkworth in her *C. B. for England*, 1863, No. 108. [J. M.]

**Drop, drop, slow tears.** *Phineas Fletcher*. [*Penitence*.] Appeared in his *Poetical Miscellanies*, 1633; recently republished by Dr. Grosart in 4 vols., 1869, in his *Fuller Worthies Library*. This tender poem is given in Thring's *Coll.*, 1882, and in others. [See *English Hymnody*, Early, § vii.] [J. J.]

**Drooping soul, shake off thy fears.** *C. Wesley*. [*Lent. Resignation*.] 1st pub. in *Hys. & Sac. Poems*, 1742, in 6 st. of 8 l. (*P. Works*, 1868-72, vol. ii. p. 293). In 1780, J. Wesley included st. i.-iv. in the *Wes. H. Bk.*, No. 137. This arrangement has been repeated in later editions, and in other collections. The expression in st. ii., l. 2—

Fainting soul, be bold, be strong;  
Wait the leisure of thy Lord.

is from Coverdale's prose version of Ps. xxvii. 16, in the *Bk. of Common Prayer*. [J. J.]

**Drummond, David Thomas Kerr**, B.A., youngest s. of James Rutherford Drummond, of Stragreath, Perthshire, was b. at Edinburgh, Aug. 25, 1805. After studying at the University of Edinburgh, he went to Oxford, where he graduated B.A. He was ordained Priest in 1831, and, after serving various cures, became, in 1838, joint minister of Trinity Episcopal Church, Dean Bridge, Edinburgh. He resigned his charge and severed his connection with the Scottish Episcopal Church in 1843, when he became the minister of a church built for him (St. Thomas's English Episcopal Church, Edinburgh), where he continued to minister to a large and influential congregation until his death. He d. at Pitlochry, Perthshire, June 9, 1877. His hymns appeared to the number of 10 in the *Church of England Hymnbook*, 1838, of which he was joint editor with Dr. Greville, a member of his own congregation. [*Scottish Hymnody*, § vii.] [J. M.]

**Drummond, William**, M.A., eldest s. of Sir John Drummond, Kt., of Hawthornden, near Edinburgh, was b. at Hawthornden, Dec. 13, 1585. He studied at the University of Edinburgh, and graduated M.A. in 1605. Suc-

ceeding, by the death of his father, in 1610, to the estate of Hawthornden, he resided there till his death, on Dec. 4, 1649. He was one of the most eminent literary Scotsmen of his time, and a friend of Sir William Alexander and Ben Jonson. His *Flowers of Zion* were pub. in 1623, and his *Works* were collected and pub. in two vols. at London, 1655-56, and again at Edinburgh, in one vol., in 1711. His *Poems* were issued by the Maitland Club, in 1852, with additions from the Hawthornden mss., originally pub. by Dr. David Laing in the *Transactions of the Society of Antiquaries of Scotland*. They have since been edited by Peter Cunningham in 1833, and, in 1856, by W. B. D. Turnbull (Lond., J. R. Smith). Among the *Posthumous Poems*, 1st pub. in 1656, is a *tr.* of the *Dies Irae*, and among those added in 1711 are *trs.* of 20 of the *Roman Breviary* hymns. These, which are interesting as being among the earliest attempts of the kind, are included in the edition of 1856. Professor Masson has recently issued an interesting work on him as *Drummond of Hawthornden: the Story of his Life and Writings* (Lond., Macmillan & Co., 1879). [J. M.]

In an article in the *Dublin Review*, 1883, and again in the preface to his *Annus Sanctus*, 1884, Mr. Orby Shipley has questioned Drummond's right to the *trs.* from the *Roman Breviary* which were given in his posthumous *Works*, 1711. The history of these translations, so far as we can gather, is this. In 1619 *The Primer; or, Office of the Blessed Virgin Mary*, was issued, with a revised translation [see *Primers*], and all the hymns therein but one were new. These were repeated in a reprint in 1632. This reprint contains an address to the reader, in which occurs the following passage:—

"The Hymnes most of which are used by the holy Church in her publick Office; are a new translation done by one most skilfull in English poetrie, wherein the literall sense is preserved with the true strain of the verse."

In 1711 a complete edition of Drummond's *Works*, under the editorship of Bishop Sage and Thomas Ruddiman, appeared, and in it 18 hymns, identical with those in the 1615 *Primer*, were given as from the mss. in the Edinburgh University Library. These mss., however, are not now to be found, and Mr. Shipley's contention is that Drummond merely transcribed these translations, and that his 1711 editors, finding them in his autograph, concluded they were his. He strongly dwells (see his preface to *Annus Sanctus*, pp. 12-14) on the improbability of a Catholic publisher applying to a Scotch Protestant for translations, and really this is his main argument. Against this we must set the following considerations. (1) Drummond undoubtedly translated the *Dies Irae* pub. by Phillips, in 1656. His attention had therefore been drawn to Latin hymnody. (2) The express words of the address to the reader in the 1615 edition, "one most skilful in English poetrie," certainly suit Drummond. (3) The fact that Sage and Ruddiman, with Drummond's mss. before them, had no doubt on the matter. (4) The books presented by him to the Edinburgh University show him to have had a taste for Roman and ascetic theology. (5) The similarity in style



to his *Flowers of Zion* of 1623. Mr. Shipley's theory therefore seems to rest on no solid basis. His evidence is purely internal and problematical. It is quite possible that in his foreign tours, for some time at least, Drummond was a concealed Roman Catholic. But this is a purely conjectural as Mr. Shipley's theory. The matter rests solely on the authority of Drummond's editors, Sage and Ruddiman, and the express assertion in the address of 1615 (noted above), that the translations were "done by one most skilfull in English poetrie." According to Mr. Shipley's theory this writer, who was "most skilfull in English poetrie," must have been a Roman Catholic; and failing to find one such poet amongst the Roman Catholics of that day to whom he can give a habitation or a name, he further adds that he is "unknown." Until it can be shown that at that date, 1615 (the 1st ed. of the *Primer*), there was a known Roman Catholic writer "most skilfull in English poetrie," we must abide by Drummond. [W. T. B.]

**Drummond, William Hamilton**, D.D., a. of an Irish physician, was b. at Ballyclare, Antrim, Ireland, 1772, and d. at Dublin, Oct. 16, 1865. Educated for the ministry at the University of Glasgow, he became, in 1799, the pastor of the Second Presbyterian Church, Belfast, and in 1816, of the Strand Street Chapel, Dublin. His poetical works include:—

- (1) *Juvenile Poems*, 1797; (2) *Trifalgar*, 1805; (3) *The Giant's Causeway*, 1811; (4) *Clontarf*, 1817; and (5) *Who are the Happy? a Poem on the Christian Attitudes, with other Poems on Sacred Subjects*, 1818.

In 1818 *A Selection of Ps. & Hys. for the Use of the Presbytery of Antrim, and the Congregation of Strand Street, Dublin*, was pub. at Belfast. This Sel. was probably edited by Dr. Drummond. It contained several of his hymns. Five of these (Nos. 84, 190, 201, 236, 264) were contributed to that edition.

From *Who are the Happy?* the following hymns have come into C. U. :—

1. *A voice from the desert comes awful and shrill.* *Advent.* This is in extensive use in the Unitarian hymn-books of America.
2. *Come, let us sound her praise abroad. Charity.*
3. *Father, I may not ask for less. Charity.* This is a. d. v. of No. 2, with a new introductory stanza. In this form the hymn was given in the *Leeds H. Bk.*, 1853.
4. *Give thanks to God the Lord. Victory through Christ.* Limited in use, although a hymn of much spirit. It appeared in the *Belfast Ps. & Hys.*, 1818.
5. *O had I the wings of a dove. Retirement.* This hymn is not suited to congregational use. It appeared in the *Belfast Ps. & Hys.*, 1818.

The original texts of these hymns are in *Lyræ Brit.*, 1867, from whence also most of the biographical facts have been taken. A few of Drummond's hymns, in addition to those named, are found in some American Unitarian collections. [J. J.]

**Dryden, John.** The name of this great English poet has recently assumed a new importance to the students of hymns, from a claim made on his behalf in regard to a considerable body of translations from the Latin published after his death (1701), in a *Primer* of 1706. The discussion of this point will preclude us from giving more than an outline of his life.

i. *Biography.*—John Dryden was the s. of Erasmus, the third son of Sir Erasmus Dryden,

and was b. at Aldwinkle, All Saints Northants, Aug. 9, 1631. He was educated under Dr. Busby at Westminster, and entered Trin. Coll., Cambridge, in 1650. He took his B.A. in 1654, and resided nearly 7 years, though without a fellowship. He was of Puritan blood on both his father's and mother's side, and his training found expression in his first great poem, *Heroic Stanzas on the death of Oliver Cromwell*, 1658. In 1660, however, he turned, like the bulk of England, Royalist, and in his *Astræa Redux*, and in *A Panegyric on the Coronation* (1661), celebrated the Restoration. In 1663 he married Lady Elizabeth Howard. The marriage was apparently not a happy one; and there seems to be plain proof of Dryden's unfaithfulness. In 1670 he was made Poet Laureate and Historiographer Royal, and he retained these posts until the accession of William (1688). He had joined the Roman Church in 1685, and remained steadfast to it at the fall of James II. This change is of special significance, as will appear below, in regard to his translations from the Latin. It greatly straitened his means, and compelled him to great literary exertion in his closing years. He d. May 18, 1701, and was buried in Westminster Abbey.

The poems of Dryden show high excellence in fields widely different from another. He was for years the leader of the English stage, as a writer of tragedy, comedy, and trag-comedy. The specialities of his plays were a large substitution of the heroic couplet for blank verse, in imitation of Corneille, plots full of exaggerated passion, intrigue, and rant, and a catchword dialogue. These features were caricatured by Buckingham and others in the *Rehearsal* (acted 1671). The gross immorality of his dramas has long made them unreadable; but his influence on poetry has been enduring. No metre so long dominated style as his heroic couplet, which, though inferior to Pope's in polish and precision, excels it in resonance, freedom and audacity. "The long resounding march and energy divine." He was the first to make poetry a lucid vehicle for political and religious discussion, in the *Religio Laici* (1682), and *The Hind and Panther* (1687). The finest satires in English are *Absalom and Achitophel* (Part I., 1681; Part II., 1682, to which he contributed only a portion, the rest being by Nahum Tate), *The Medal*, and *Nac Flecknoe* (1682). He gave a new energy and fullness of meaning to the work of translation through his classical reproductions, of which his *Virgil* is the finest specimen (pub. in 1697). *Alexander's Feast* remains one of the most brilliant English odes. His prefaces and dedications had a large influence on our prose style, and are the first material efforts in the province of poetical criticism. The salient points of his genius are a transcendent literary force continually exerting itself in fresh forms; and that narrowing of the work of poetry to matters of political, social, human interest, which ruled supreme in Pope and his followers. (See *Dryden*: by Mr. G. Saintsbury, *Men of Letters Series*.)

ii. *Hymn Translations.*—Until recently, Dryden's known contributions to hymnody consisted of only three pieces. The best known of these is the tr. of "Veni Creator," pub. in vol. iii. of his *Miscellanies*, in 1693. Sir Walter Scott, in his *Life of Dryden*, 1808, pub. a tr. of the "Te Deum" ("Thee Sovereign God our grateful accents praise"), and a tr. of "Ut queant laxis," the hymn at Evensong for St. John the Baptist's Day (Scott calls it "St. John's Eve") ("O sylvan Prophet").

Mr. W. T. Brooke has pointed out one or two facts that slightly shake Scott's attribution of these two pieces to Dryden. He has discovered the tr. of the "Te Deum" in Dodd's *Christian's Magazine*, 1760, contributed by J. Duncanson, and attributed to Pope. And Scott's account of the two pieces is confused. He

received them from a Mrs. Jackson, who told him that they were mentioned in Butler's "Tour through Italy," and that after Butler's death they passed into the hands of the celebrated Dr. Alban, and so came to her. They are not however mentioned in the published edition of Butler's *Tour*; and "Butler" and "Dr. Alban" are the same person—Dr. Alban Butler, author of *The Lives of the Saints*. Alban Butler's *Tour* was edited and published by Charles Butler, his nephew, who also wrote a *Life of Alban Butler*. The confusion cannot now be unravelled, but is not enough to discredit Scott's decision, which may have rested on the handwriting. The *tr.* of the "Te Deum" is not like Pope, and has a Drydenesque Alexandrine in it, and other marks of Dryden's manner. One great Roman Catholic poet was perhaps confused with the other.

These three pieces, however, with slight variation of text, have been discovered independently by Mr. Orby Shipley and Mr. W. T. Brooke, in *The Primer, or Office of the B. V. Mary, in English*, 1706; and the discovery has led them to a strong conviction that the bulk of the 120 *trs.* of Latin hymns in this book are also Dryden's. It is shown under *Primers*, that there are remarkable evidences of unity of hand in these *trs.* Is this hand Dryden's? The case for Dryden is a constructive one, and may be thus summarised:—

The *tr.* in Scott, "O sylvan Prophet," is in a metre unknown to previous editions of the *Primer*; and there are altogether 11 *trs.*, generally representing Latin Sapphics, in the book in this metre. Five of these *trs.* have a further internal link in having the same gloria; three in having another common gloria. The presumption is irresistible that they are all by the author of "O sylvan Prophet." Again, the *tr.* of the "Te Deum" (also in Scott) is one of 8 pieces in Dryden's great metre, which is also new to the *Primers*' heroic couplets. Though not linked by common gloria, the tone of all these is Drydenesque, especially the *tr.* of "Sacris Solemnibus," which has these characteristic lines, "They eat the Lamb with legal rites and gave Their mothersynagogue a decent grave," and closes with an Alexandrine. The *tr.* "Creator Spirit, by Whose aid" is followed by two others in the same metre, which have a variation (in a single word) of its gloria. The three known hymns of Dryden are thus heads of groups presumptively of the same parentage. Proceeding further in the book, the large group of 8-syllable hymns exhibits 25, which are curiously marked as by a single hand through their glorias (see *Primers*). They have several Drydenesque phrases (e.g. "noon of night," "gleamy white," a technical use of "yielding," "liquid," "equal"), turns of expression and cadences, and a significant link with the *tr.* of the "Te Deum" in the term "vocal blood" (cf. "vocal tears" in 2 other *trs.*) found in the *tr.* of "Deus tuorum militum." This technical method of inquiry when applied still further to other groups linked by a single gloria certainly points in the same direction; Drydenisms, links with groups already named, an occasional appearance of layman freedom of expression, and in one case ("Audit tyrannus" *tr.*), an echo of the heroic plays, emerge. The least characteristic group is that containing *trs.* of "Ave maris stella" and "Jesu dulcis memoria," in c. m.; and the latter *tr.* ("Jesu, the only thought of Thee"), beautiful as it is, is in the main only the *tr.* from the *Primer* of 1685 recast in c. m. But the adoption of c. m.—a new metre in these *Primers*—would be natural in one previously long familiar with the metrical Psalms; the *tr.* of "Ave maris stella" has the recurrent use of "equal," which is a mannerism of Dryden; and the word "way" in the *tr.* of "Jesu dulcis memoria" is used similarly in that of "Immenso coeli conditor."

The result of a minute investigation, purposely conducted on somewhat mechanical lines, is a presumption almost amounting to proof, that the bulk of these 120 *trs.* are not only by the same hand, but by the hand of Dryden. A measure of doubt must however attach to the least characteristic pieces, from the following considerations:—

(1) The *trs.* of "Sabat Mater" and "Dies Irae" are reprinted from the *Primer* of 1687. This fact is of course not decisive against their parentage by Dryden, as it may be argued, that the *Primer* of 1687 also contains Dryden translations. But (2) the *tr.* of

the "Dies Irae" seems to be, notwithstanding some Drydenesque phrases, by Lord Roscommon. It is found in a text considerably varied from that of 1706 in Tate's *Miscellanea Sacra* (1696 and 1698); and is there attributed to Lord Roscommon. It appears also, but in a text identical with that of 1706, in Tomson's *Poems by The Earl of Roscommon*, 1717, which professes to give only the "truly genuine" poems of the Earl. If this *tr.* is not Dryden's, others also may not be his. And (3) the *Primer* of B. V. M. in which these *trs.* are found did not appear till five years after Dryden's death; and may have been edited by some one else. Mr. W. T. Brooke has drawn attention to variations in the text of Scott from that of the *Primer*; which may be accounted for by editorial revision; and the editor may have had blanks to fill in which Dryden had left.

It would be most natural to suppose that the *Primer* would be edited by a priest; but the fact that it is difficult to say whether the text in Scott or in the *Primer* is the more characteristic of Dryden either points to the existence of two authentic texts of the poet, or a revision by some one thoroughly intimate with Dryden's manner, e.g. (as Mr. Brooke acutely conjectures), Charles Dryden, who may have taken his father's measure with him to Rome.

The argument in favour of Dryden is presented with great force and skill by Mr. Orby Shipley in the *Dublin Review*, October, 1884, and in the preface to his *Annus Sanctus*.

In corroboration of the evidence given above, Mr. Shipley has collected some Roman Catholic traditions, which ascribe to Dryden "a considerable number" of Latin *trs.* "Jesu dulcis memoria" and "Dies Irae" are said to have been translated as penances. These traditions are however very indefinite; in some cases they do not date earlier than the present century; and in some (see Preface to *Annus Sanctus*) they are mistaken. He seeks a further corroboration of the theory from the appearance of several of these *trs.* in editions of *The Manual of Prayers*, 1750, and *The Garden of the Soul*, 1737. But it is shown under *Primers* that these books afford no real evidence on this subject. [H. L. B.]

**Du ewiger Abgrund der seligen Liebe.** N. L. von Zinzendorf. [*The Love of God*.] Written for the birthday, Sept. 21, 1726, of his friend Count Henckel of Oderberg. Appeared as No. 7 in the "Andere Zugabe," c. 1730, to his 1725-8 *Sammlung geist- und heilicher Lieder* (3rd ed. 1731, No. 19), in 8 st. of 10 l., entitled "Ein Erweckungs Lied an Fest-Tagen," and repeated in the *Herrnhut G. B.*, 1735, No. 11; in the *Brüder G. B.*, 1778, No. 36, in 3 st.; also in Knapp's ed. of Zinzendorf's *Geistliche Lieder*, 1845, p. 72; and in his own *Ev. L. S.*, 1850, No. 1136. *Tr.* as:—

1. **Eternal depth of Love Divine**, a free *tr.* of st. 1, 2, 4, 7, by J. Wesley in *H. and S. Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 173). It was not included in the *Wes. H. Bk.* till in the *Suppl.* of 1830, No. 586, omitting Wesley's st. iii. ll. 5-8, and iv. ll. 1-4. This form is in the new ed. 1875, No. 655, and in the *Wesley Association and New Connexion Collections*. With the omission of the last 8 lines it is No. 94 in the *Amer. Meth. Epis. Hymns*, 1849. These omitted lines are given as No. 730: "O King of Glory, Thy rich grace," in the same collection.

2. **Thou deep abyss of blessed Love**, a free *tr.* of st. 1, 4, 8, by Mrs. Charles in her *Voice of Christian Life in Song*, 1858, p. 243, and thence in *Hol. Song*, 1869, No. 298.

Another *tr.* is:—

"Ye bottomless depths of God's infinite love," by J. Gambold. The *tr.* of st. 1 appears as No. 234 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742, and the full form as No. 392 in pt. II., 1746 (1886, No. 24). Of

this st. beginning "O bottomless depths" appear in the Schaff-Gillman Lib. of Rel. Poetry, ed. 1893. [J. M.]

**Du himilisco trohtin.** [Supplication.] Wackernagel, ii. p. 24, quotes this 12th cent. hymn in 2 st. of 4 l., entitled "The Prayer of Sigihard." Sigihard was the writer of the Freising ms. of Otfrid's works (now at Munich), and in a note at the end of this ms. says, "Ego sigihardus indignus presbyter scripsi. Unaldo episcopus istud evangelium fieri jussit." Tr. as "Thou Heavenly Lord of Light," by Miss Winkworth, 1869, p. 29. [J. M.]

**Du schönsten Gotteskind.** G. Tersteegen. [Christmas.] 1st pub. in the 2nd ed., 1735, of his *Geistliches Blumengärtlein*, as No. 46 in Bk. iii., in 11 st. of 8 l., entitled "The great Christmas gift." Included, omitting st. 4, 5, 10, 11, as No. 704 in Bunnen's *Versuch*, 1833 (*Allg. G. B.*, 1846, No. 48). The only tr. in C. U. is:—

Then fairest Child Divine, a good tr. from Bunnen, by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 16. Included, omitting the tr. of st. 8, as No. 359 in *Ps. and Hys.*, Bedford, 1864. Two centos are found in American hymnals:—

(1) "I was a foe to God," beginning with st. 2, as No. 373 in the Episcopal *H. for Ch. & Home*, 1860.

(2) "Once blind with sin and self," beginning with st. 3 in the *Dutch Reformed H. Bk.*, 1869, the *Bapt. Praise Bk.*, 1871, *H. & Songs of Praise*, N. Y., 1874, &c. [J. M.]

**Du unvergleichlich's Gut.** J. Schefker. [Love to God.] Appeared as No. 195 in Bk. v. of his *Heilige Seelenlust*, Breslau, 1668, p. 655 (*Werke*, 1862, i. p. 323), in 8 st. of 8 l., entitled "She [The Soul] contrasts the Majesty of God with her Nothingness." Included as No. 726 in Freylinghausen's *G. B.*, 1705, and recently, as No. 15, in Kuapp's *Ev. L. S.* 1850 (1865, No. 15). The only tr. in C. U. is:—

O God, of good the unfathom'd sea, a vigorous and full rendering by J. Wesley in *H. and Sac. Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 141), and thence in full, as No. 36, in the *H. & Spiritual Songs*, 1753, and as No. 5 in the *Pocket H. Bk.*, 1785. It did not appear in the *Wes. H. Bk.*, 1789, but was added in an ed. between 1797 and 1809, and is No. 38 in the revised ed. 1875. Various forms beginning with st. i. appear in the *Leeds H. Bk.*, 1853; the *Meth. N. Connexion*, 1864; the *Iris Ch. Hyl.*, 1869-73; *Baptist Hyl.*, 1879; *Westminster Abbey H. Bk.*, 1883, &c.; and in America in the *Meth. Epis. Coll.*, 1849; *Evang. Hyl.*, N. Y., 1890; *Canadian Presb. H. Bk.*, 1880, &c. In the *Meth. Epis. South H. Bk.*, 1847, No. 24, begins with st. 5, "Fountain of good! all blessing flows."

Another tr. is:—"O Good beyond compare," by Miss Winkworth, 1869, p. 249. [J. M.]

**Duffield, George, jun., D.D.**, s. of the Rev. Dr. Duffield, a Presbyterian Minister, was b. at Carlisle, Pennsylvania, Sept. 12, 1818, and graduated at Yale College, and at the Union Theological Seminary, New York. From 1840 to 1847 he was a Presbyterian Pastor at Brooklyn; 1847 to 1852, at Bloomfield, New Jersey; 1852 to 1861, at Philadelphia; 1861 to 1865, at Adrian, Michigan; 1865 to 1869, at Galesburg, Illinois; 1869, at Saginaw City, Michigan; and from 1869 at Ann Arbor and Lansing, Michigan. His hymns include:—

1. *Blessed Saviour, Thee I love. Jesus only.* One of four hymns contributed by him to Darius E. Jones's *Temple Melodies*, 1851. It is in 6 st. of 6 l. In Dr. Hatfield's *Church H. Bk.* it is given in 3 st. The remaining three hymns of the same date are:—

2. *Parted for some anxious days. Family Hymn.*

3. *Praise to our heavenly Father, God. Family Union.*

4. *Slowly in sadness and in tears. Burial.*

5. *Stand up, stand up for Jesus. Soldiers of the Cross.* The origin of this hymn is given in *Lyra Sac. Americana*, 1868, p. 298, as follows:—

"I caught its inspiration from the dying words of that noble young clergyman, Rev. Dudley Atkins Tyng, rector of the Epiphany Church, Philadelphia, who died about 1854. His last words were, 'Tell them to stand up for Jesus: now let us sing a hymn.' As he had been much persecuted in those pro-slavery days for his persistent course in pleading the cause of the oppressed, it was thought that these words had a peculiar significance in his mind; as if he had said, 'Stand up for Jesus in the person of the downtrodden slave.' (Luke v. 18.)"

Dr. Duffield gave it, in 1858, in ms. to his Sunday School Superintendent, who pub. it on a small handbill for the children. In 1858 it was included in *The Psalmist*, in 6 st. of 8 l. It was repeated in several collections and in *Lyra Sac. Amer.*, 1868, from whence it passed, sometimes in an abbreviated form, into many English collections. [F. M. B.]

**Duffield, Samuel Augustus Willoughby**, s. of G. Duffield, jun., was b. at Brooklyn, Sept. 24, 1843, and graduated at Yale College, 1863. In 1866 he was licensed, and in 1867 ordained as a Presbyterian Minister, and is now [1886] Pastor of Westminster Church, Bloomfield, New Jersey. He pub. in 1867 a tr. of Bernard's *Hora novissima* (q.v.); *Warp and Woof; a Book of Verse*, 1868 (copyright, 1870); and *The Burial of the Dead* (in conjunction with his father), 1882. In the *Laudes Domini*, N. Y., 1884, the following trs. and an original hymn are by him:—

1. Holy Spirit, come and shine. A tr. of "Veni Sancte Spiritus." 1863.

2. O Christ, the Eternal Light. A tr. of "Christe lumen perpetuum." 1863.

3. O land, relieved from sorrow. On Heaven, written in 1875.

4. O what shall be, O when shall be. A tr. of "O quanta qualia." 1883.

5. To Thee, O Christ, we ever pray. A tr. of "Christe precamur annus." 1863. [J. J.]

**Dum, Christe, confixus cruci.** C. Coffin. [Passiontide.] Appeared in the *Paris Brev.*, 1736, and again in his *Hymni Sacri* of the same year. It is the Ferial hymn at Lauds in Passion week, and till Maundy Thursday. It is also in the *Lyons Brev.* and others. The text is given in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 65, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

O Thou, Who in the pains of death. By W. Cooke, written in 1872 for the *Hymnary*, No. 238.

Translations not in C. U.:—

1. O Thou, that nail'd upon the bleeding tree. I. Williams, *British Mag.*, April, 1834, and *Trs. from Paris Brev.*, 1839.

2. Whilst in the agonies of death. J. Chandler, 1837.

3. While on the Cross, O Christ! in death. J. D. Chambers, 1857. [W. A. S.]

**Dum morte victor obrutâ.** C. Coffin. [SS. Philip and James.] This hymn is in

the *Paris Brer.*, 1736, where it is given as the hymn for the first Vespers of SS. Philip and James. So also in the *Lions* and modern French Breviaries. It was included in the author's *Hymni Sacri*, 1736, and is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 91, and in Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr. us.*—

**The Lord hath burst the bonds of death.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 105, in 6 st. of 4 l. The hymn No. 358 in the *Hymnary*, 1872, although beginning with the same first line, and assigned to Chandler in the Index, is so altered as to be almost beyond recognition. The most that can be said of it is that it is based on Chandler's *tr.* Another *tr.* is:—

When from Death's chambers Christ triumphant rose.  
J. Williams, 1839. [W. A. S.]

**Duncan, Mary, née Lundie**, daughter of the Rev. Robert Lundie, Parish Minister of Kelso, was b. at Kelso, April 26, 1814. On July 11, 1836, she was married to the Rev. William Wallace Duncan, Parish Minister of Cleish, Kinross-shire. In the end of December, 1839, she took a chill, which resulted in a fever, terminating fatally on Jan. 5, 1840. Her gifts and graces were early consecrated to her Master's service. She was a devoted wife and mother, and a true helpmeet to her husband in his parochial work. Her hymns, mostly written for her children between July and December, 1839, appeared, in 1841, in her *Memoir*, by her mother, and were issued separately, in 1842, as *Rhymes for my Children*, to the number of 23. The best known are, "Jesus, tender Shepherd, hear me," and "My Saviour, be Thou near me." [J. M.]

**Dunlop, Thomas**, seventh son of Mr. James Dunlop, of Kilmarnock, was born at Kilmarnock, May 10, 1839. After studying at the Universities of Glasgow and Edinburgh, he became, in 1867, minister of the U. P. Church, Balfour, Stirlingshire, and in 1871 joint minister of Bristol U. P. Church, Edinburgh. This charge he resigned in 1875, and in the same year became minister of Emmanuel Congregational Church, Bootle. In 1874 he was appointed a member of the Psalmody Committee of the U. P. Church, and contributed the hymn, "I cannot, no, I will not let Thee go," to their *Presbyterian Hymnal*, 1876. In the *Draft Hymnal*, 1874, it began, "Jesus, I cannot, will not let Thee go," and contained 8 st. This form is included in the *Evang. Union Hymnal*, 1878, No. 152. He has recently been a frequent contributor to the Poets' Corner of the *Christian Leader*, a religious paper, pub. in Glasgow. [J. M.]

**Dunn, Catherine Hannah**, dau. of a Nottingham bookseller and printer, was b. at Nottingham, Nov. 7, 1815, and d. May 18, 1863. In 1857 she pub. a little volume of 36 *Hymns from the German*. Of these the best known are noted under "Hilf, Herr Jesu, lass gelingen" and "Nun sich der Tag gesendet hat." They deserve more notice than they have as yet received. That at p. 37 is from "Liebster Jesu in den Tagen" [Freylinghausen's *G. B.*, 1714, No. 249], that at p. 98 from "Bete nur! bete nur," by J. G. F. Köhler [Knapp's *Er. L. S.*, 1850, No. 1623],

and that at p. 119 from "Eisist vollbracht! Gottlob es ist vollbracht." [For this last see *Gryphius, A.*] [J. J.]

**Dunn, Robinson Porter**, D.D., an American Baptist, b. in 1825; was for some time Professor in Brown's University, Providence, Rhode Island; and d. Aug. 28, 1867. His hymns, mainly translated from the Latin and other sources, include, "No, no, it is not dying"; "Jesus, Jesus, visit me"; "Jesus, our fainting spirits cry"; "We sinners, Lord, with earnest heart" (part of "Jesus, our fainting spirits cry," q.v.). These *trs.* appeared in some of the American hymn-books, and are in C. U. [J. J.]

**Dutton, Anne**, b. cir. 1698, d. 1765, was a native of Northampton, and at the age of 22 became wife of Benj. Dutton, Baptist minister of Great Gransden, Hunts. In 1743 her husband, on returning from a visit to America, was wrecked and lost near to the English coast. From that time to her death she devoted her time and much of her income to the service of religion. 13 vols. of her letters were published, some being translated into the Dutch language. She was the author of several theological treatises, and in 1734 published a poem entitled, *A narrative of the wanderers of Grace, in six parts*, to which was added *A Poem on the special work of the Spirit in the hearts of the Elect*, also *Sixty-one hymns on several Subjects*. These poems and hymns were reprinted in 1833, with a *Memoir* of the author, by John Andrews Jones.

The hymns are prosaic in style, and may be described as short chapters of Calvinistic theology set to rhyme and metre. They have almost entirely passed out of use. One beginning "Faith is a precious grace," not improbably suggested Beddome's well-known hymn with the same first line. And another on "The Soul's joy in God as its Portion" so much resembles, both in thought and expression, Ryland's fine hymn, "O Lord, I would delight in Thee," that it seems almost certain that, when writing it, he had in his mind, perhaps unconsciously, memories of Mrs. Dutton's composition.

[W. R. S.]

**Dutton, Deodatus, jun.**, b. cir. 1810, was a native of Monson, Massachusetts, U.S. He was a Licentiate of the third Presbytery, New York, but died before ordination, about 1832. His hymns in C. U. are:—

1. *On Thibet's snow-capt mountain. Missions.* This appeared in pt. ii. of the *Christian Lyrics*, 1831, in 3 st. of 8 l. It is an imitation of Bp. Heber's "From Greenland's icy mountains"

2. *O where can the soul find relief from its foes! Heaven.* The date and first pub. of this hymn is uncertain. It is given, together with the above, in the *Plymouth Coll.*, 1855. [F. M. B.]

**Dust and ashes, sin and guilt. J. Montgomery.** [*Image of Christ desired.*] In the *n. mss.*, this hymn is dated "Jan. 23, 1833." It was pub. in Montgomery's *Original Hymns*, 1853, p. 168, in 3 st. of 6 l., and headed "Renewal in the Image of Christ." Its use is mainly confined to America.

**Dwight, Timothy**, D.D. This is the most important name in early American hymnology, as it is also one of the most illustrious in American literature and education. He was b. at Northampton, Massachusetts, May 14, 1752, and graduated at Yale College, 1769; was a tutor there from



1771 to 1777. He then became for a short time a chaplain in the United States Army, but passed on in 1783 to Fairfield, Connecticut, where he held a pastorate, and taught in an Academy, till his appointment, in 1795, as President of Yale College. His works are well known, and need no enumeration. He d. at New Haven, Jan. 11, 1817. In 1797 the General Association of Connecticut, being dissatisfied with Joel Barlow's 1785 revision of Watts, requested Dwight to do the work *de novo*. This he did liberally, furnishing in some instances several paraphrases of the same psalm, and adding a selection of Hymns, mainly from Watts. The book appeared as—

"*The Psalms of David, &c. . . . By I. Watts, D.D. A New Edition in which the Psalms omitted by Dr. Watts are verified, local passages are altered, and a number of Psalms are verified anew in proper metres. By Timothy Dwight, D.D., &c. . . . To the Psalms is added a Selection of Hymns.*" 1800.

Dwight's lyrics are all professedly psalms, but they are by no means literal versions. His original compositions number 83. Of these many are still in common use, the most important being:—

1. *Blest be the Lord, Who heard my prayer.* Ps. xxviii. This is the second part of Ps. xxviii., in 5 st. of 4 l. It is in the English N. Cong., 1859.

2. *I love Thy kingdom, Lord.* Ps. cxlvii. This is version three of Ps. 137, in 8 st. of 4 l., and is in extensive use at the present time throughout the States. It is also included in many English, Irish, and Scottish collections, sometimes in the original form, as in Alford's *Year of Praise*, 1867; again as, "I love Thy Church, O God," which opens with the second stanza, as in the Scottish *Evangelical Union Hymnal*, 1878, in 3 st., and "We love Thy kingdom, Lord," in the *Irish Church Hymnal*, 1873. In Cleveland's *Lyra Sac. Amer.* 6 st. only are given from the original.

Next to this in popularity are his 2nd and 3rd renderings of Ps. lxxviii.:—

3. *Shall man, O God of life and light.* (3rd st.)

4. *While life prolongs its precious light.* (2nd st.) Both of which are in extensive use. From his 4th version of the same Ps. (88), the following hymns have been compiled, each opening with the stanza indicated:—

1. *Just o'er the grave I hung.* Stanza ii.

6. *I saw beyond the tomb.* Stanza iv.

7. *Ye sinners, fear the Lord.* Stanza xii. This last is found in Spurgeon's *O. O. H. Bk.* The original version consists of 13 stanzas.

8. *O Thou Whose sceptre earth and seas obey.* Ps. lxxii. This is his second version of this Psalm, and was given in the *Comprehensive Rippon*, 1844.

The following, most of which are of a more jubilant character, are well known:—

9. *How pleasing is Thy voice.* Ps. lxx.

10. *In Zion's sacred gates.* Ps. cl.

11. *Lord of all worlds, incline Thy gracious [bounteous] ear.* Ps. liii.

12. *How to Thy sacred house.* Ps. xliii., st. 3.

13. *Sing to the Lord most high.* Ps. c.

14. *In barren wilds shall living waters spring.* Ps. lxxi.

15. *Lord, in these dark and dismal days.* Ps. cxviii.

No. 9 is found in *Lyra Sac. Amer.*, pp. 101-2, the seven stanzas of the original being abbreviated to five.

In addition to the *Psalms*, Dr. Dwight pub-

lished three poems. *The Conquest of Canaan* 1785; *Greenfield Hill*, 1794; *Triumph of Infidelity*, 1788. [F. M. B.]

**Dyer, Sidney**, who served in the U. S. Army from 1831 to c. 1840, is a native of White Creek, Washington County, New York, where he was b. in 1814. On leaving the army he was ordained a Baptist Minister in 1842, and acted first as a Missionary to the Choctaws, then as Pastor in Indianapolis, Indiana (1852), and as Secretary to the Baptist Publication Society, Phila. (1859). He has pub. sundry works, and in the *Southwestern Psalmist*, 1851 16 of his hymns are found. The following are later and undated:—

1. *Go, preach the blest salvation. Missions.* In the *Bapt. Praise Book*, 1871, and *The Bapt. Hy. & Tune Book*, 1871.

2. *Great Framer [Maker] of unnumbered worlds. National Humiliation.* In the Boston Unitarian. *Hymn [and Tune] Bk.*, 1868, and others.

3. *When faint and weary toiling. Work whilst it is day.* In the *Bapt. Praise Book*, 1871.

4. *Work, for the night is coming. Duty.* This hymn is in wider use than the foregoing, but though often ascribed to Dyer, is really by Miss Anna L. Walker, of Canada, who pub. a volume of *Poems*, 1868. S. Dyer, in 1854, wrote a hymn on the same subject for a Sunday-school in Indianapolis, and hence the confusion between the two. In 1882 a cento beginning with the same stanza was given in Whiting's (English) *Hys. for the Church Catholic*, No. 366. Of this cento, st. i., ii. are by Miss Walker; and st. iii., iv. by Miss Whiting, daughter of the editor of that collection. [F. M. B.]

## E

**E.**, a signature in *The Associated Minstrels*, 1810, i.e. Mrs. Joan E. Conder.

**E. F. H.**, in *Freedom's Lyre*, N. Y., 1840, i.e. E. F. Hatfield.

**E. G.**, in *Old Version*. See O. V., § ix. 6.

**E. L. B.**, in the *People's H.*, 1867, i.e. E. C. Lenton-Blenkinsopp.

**E. O. D.**, in Mrs. C. Brock's *Children's Hymn Book*, 1881, i.e. Henrietta O. Dubree.

**E.—Y. D. R.**, in the *Christian Observer*, i.e. Sir Robert Grant.

**Each coming night, O Lord, we see.** J. D. Burne. [*Evening*.] 1st pub. in his *Evening Hymn* (a small volume of hymns and prayers), 1856, No. 16, on "Daily Mercies," and in 7 st. of 4 l. In 1858 it was given in 6 st. in the *Bap. Ps. & Hys.*, No. 914, and has been repeated elsewhere. It is not in the author's *Poems*, 1865.

**Early English Hymnody** [English Hymnody, Early].

**Earth below is teeming, heaven is bright above.** J. S. B. Monsell. [*Harvest*.] In his *Hys. of Love and Praise*, &c., 1863, this hymn is given in 4 st. of 8 l. and a chorus. It is based upon the words, "They joy before Thee, according to the joy in harvest." For his *Parish Hymnal*, 1873, No. 197, st. iii. and iv. were partly rewritten, and materially improved. In Snapp's *Song. of G. & G.*, 1872, No. 851, the *Meth. S. S. H. Bk.*, 1879, the

*American Laudes Domini*, 1884, the 1868 text is followed, Monsell's later text being apparently unknown to the compilers. [J. J.]

**Earth hath detain'd me prisoner long.** *I. Watts.* [*Praise.*] This "Song of the Angels above" appeared in his *Hymns Lyricæ*, 1706, in 22 st. of 4 l. In Toplady's *Ps. & Hym.*, 1776, 12 st. were given as No. 175, beginning with st. ii. in an altered form as "Earth has engross'd my love too long." The centos in modern hymnals, as Spurgeon's *O. O. H. Bk.*, 1866: Hatfield's *Church H. Bk.*, N. Y., 1872, and others are taken from this arrangement. [J. J.]

**Earth is passed away and gone.** *H. Alford.* [*Advent.*] Contributed to his *Ps. & Hym.*, 1844, No. 4, in 4 st. of 4 l., and repeated unaltered in his *Year of Praise*, 1867, but appointed for the 6th Sun. after Epiphany. It is found in several collections in G. Britain and America, including the *Harrow School H. Bk.* and *Songs for the Sanctuary*, N. Y., 1865.

**Earth, rejoice, the Lord is King.** *C. Wesley.* [*Confidence in God.*] Appeared in *Hym. & S. Poems*, 1740, p. 115, in 14 st. of 4 l., and headed "To be sung in a Tumult." (*P. Works*, 1868-72, vol. i. p. 296.) In the *Supp.* to the *Wes. H. Bk.*, 1830, 6 st. were given as "Earth, rejoice; our Lord is King," and this arrangement is repeated in the revised ed. of 1875. In some of the American hymn-books the original reading is retained. [J. J.]

**Earth to earth, and dust to dust. Lord, we own, &c.** *J. H. Gurney.* [*The Resurrection.*] Contributed to his *Coll. of Hym.* (*Lutterworth Coll.*), 1838, No. 42, in 4 st. of 6 l., and repeated in his *Ps. & Hym.* (*Marylebone Coll.*), 1851, No. 36. It is given, and generally unaltered, in several of the best collections in G. Britain and America. It is a distinct hymn in every way from Dr. G. Croly's "Earth to earth, and dust to dust! Here the evil and the just" (*Lyra Brit.*, 1867, p. 170), and is very suitable for funerals. [J. J.]

**East, John**, sometime Curate of St. Michael's, Bath, and Rector of Croscombe, Somerset, pub.:—

(1) *Psalmody for the Churches: A Collection of Psalms and Hymns arranged for Public Worship in the Churches and Chapels throughout the Rectory of Bath, &c., &c.*, 1838. (2) *The Sabbath Harp*, a collection of Sacred Poetry, x. d.; and (3) *My Saviour; or, Devotional Meditations in Prose and Verse*, 3rd ed., 1836.

The following hymns by this author have come into C. U.:—

1. **Come unto Me, ye weary, come.** *Invitation and Response.* In his *Sabbath Harp*, x. d., in 4 st. of 4 l., and signed "J. E."

2. **Lord of the Soul and its light.** *The Light of Life.* From the *Sabbath Harp* into a few American hymnals.

3. **There is a fold whence none can stray.** *Heaven.* In *My Saviour*, &c., 3rd ed.; 1836, *Meditation*, No. 44, in 6 st. of 4 l.

4. **Where is my faith if I survey!** *Increase of Faith desired.* Sometimes ascribed to J. East, but not traced to his works. [W. T. B.]

**Eastburn, James Wallis**, s. of a New York bookseller and brother of Dr. Eastburn, Bp. of Massachusetts, was b. in London, England, Sept. 26, 1797. The family removed to New York in 1803, and he was educated at Columbia College, New York, where he graduated in 1816. Taking Holy Orders in 1818, he subsequently became a

Rector at Accomac, Virginia, where his "abundant and successful labours" were cut short by an early death. He d. at Santa Cruz, Dec. 2, 1819. With Robert C. Sands, an intimate friend, he wrote a poem on the history of an Indian Chief, which was pub. as *Yamogden*, in 1820. His hymns include:—

1. **O holy, holy, holy Lord, Bright is Thy dole,** &c. [*Holy Trinity.*] This hymn is said by Dr. Hatfield to have been written in 1815. It was included in the *Prayer-Book Coll.*, 1826, and again in other collections. It is a "Ter Sanctus" of merit, and is widely used.

2. **Mountains of Israel.** This is found in some old collections, and in Griswold's *Sacred Poets*, 1848, p. 482.

3. **Strangers no more we wildly rove.** *The Spiritual Temple.* This is given in *Lyra Sac. Americana*. [F. M. B.]

**Ebeneser**, a *nom de plume* of Job Hupton in the *Gospel Magazine*.

**Eber, Paul**, s. of Johannes Eber, master tailor at Kitzingen, Bavaria, was b. at Kitzingen, Nov. 8, 1511. He was sent in 1523 to the Gymnasium at Ansbach, but being forced by illness to return home, was on his way thrown from horseback and dragged more than a mile, remaining as a consequence deformed ever after. In 1525 he entered the St. Lorentz school at Nürnberg, under Joachim Camerarius, and in 1532 went to the University of Wittenberg, where he graduated 1536, and thereafter became tutor in the Philosophical Faculty. He was appointed Professor of Latin in 1541, then in 1557 Professor of Hebrew and Castle preacher, and in 1558 Town preacher and General Superintendent of the Electorate, receiving in 1559 the degree D.D. from the University. He d. at Wittenberg, Dec. 10, 1569 (*Koch*, i. 271-278; *Allg. Deutsche Biog.*, v. 529).

At Wittenberg he was a close friend of Melancthon, was privy to all his plans, and conducted the greater part of his correspondence. After Melancthon's death in 1560, he became leader of his party, and had to engage in various controversies with the Crypto-Calvinists, &c.; the seeds of his fatal illness being sown on his return journey from the fruitless conference held at Altenburg with the theologians of Jena, which lasted from Oct. 20, 1568, to March 9, 1569.

Eber was, next to Luther, the best poet of the Wittenberg school. His hymns, some of them written for his own children to sing to Luther's melodies, are distinguished for their child-like spirit and beautiful simplicity. 17 hymns have been attributed to him, 4 of which are certainly his, and probably 2 others. Of these 6, 5 have been tr. into English, one of which is noted under "Dicimus grates," and the others are:—

1. **Herr Jesu Christ, wahr Mensch und Gott.** *For the Dying.* The first hymn-book in which this simple and beautiful hymn has been found is the Low German *Enchiridion*, pub. at Hamburg, 1565, where it is in 8 st. of 6 l., entitled "A prayer to Christ for a happy departure from this troublous life," and marked as "D. Paulus Eberus Filiolis suis faciebat MDLVII." *Wackernagel*, iv. p. 4, gives this and a second form in High German from the *Psalmen, Geystliche Lieder und Gesänge*, Strassburg, 1569. In his *Bibliographie*, 1855, p. 233, Wackernagel describes an undated broadsheet, which he would date 1550,

and at p. 279 says it forms the 1st of *Neun schöne geistliche Lieder*, Nürnberg N.D., c. 1558. G. Döring, in his *Choralkunde*, Danzig, 1865, p. 434, says it appeared as "Panis Jeju ty's człowiek i Bog" in the *Polish Cantional*, ed. by Pastor Seklucyan, and pub. at Königsberg, 1559. Lauxmann, in *Koch*, viii. 591-594, adds that it comforted Eber himself while he lay a-dying. Dec. 10, 1569; was repeated by Hugo Grotius a few minutes before his death, Aug. 28, 1645; and was a favourite hymn of Prince Wolfgang of Anhalt (d. 1566), Christian I., Elector of Saxony (d. 1591), of the Margrave Georg Friedrich of Brandenburg-Kulmbach (d. 1603), &c. Included as No. 820 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

i. **Lord Jesus Christ, true Man and God, Whoarest.** Good and full, by Miss Winkworth in the 1st Ser. of her *Lyra Ger.*, 1855, p. 239. Of this st. i.-iv. appear in the *Ps. & Hys.*, Bedford, 1859; i., ii., viii. in the *Harroo School H. Bk.*, 1866; and i.-iii., v., viii. in the Pennsylvania Lutheran Church Bk., 1868. A cento from st. ii., ll. 3-6, iii., ll. 1-4, vii., ll. 3-6, beginning, "When from my sight all fades away," is No. 1181 in the American *Sabbath H. Bk.*, 1858.

2. **Lord Jesus Christ, true Man and God, Thou Who.** A *tr.* by E. Crumewell, in 9 st. of L.M., based on st. i., ii., iv.-viii., as No. 434, in the *Ohio Luth. Hyl.*, 1880.

**Other trs. are,** (1) "O God, support me, death is near," by Dr. G. Walker, 1840, p. 103. (2) "Lord Jesus Christ, true Man and God, who hast," by E. Massie, 1867, p. 10.

ii. **Wenn wir in höchsten Nothen sein.** In *Trouble*. Founded on a hymn by Joachim Camerarius, his former master at Nürnberg [b. at Bamberg, April 12, 1500, d. as Professor of Greek and Latin at Leipzig, April 17, 1574], which in *Wackernagel*, i. p. 324, runs thus:—

"In tenebris nostrae et densae caligine mentis,  
Cum nihil est toto pectore confidit,  
Turbat erigitur, Deus, ad Te lumina cordis  
Nostra, tuamque fides solius erat opem.  
Tu rege concilias actus, Pater optime, nostros,  
Nostrum opus ut laudi serviat omne tuae."

These lines comforted Melancthon in 1546; and Lauxmann, in *Koch*, viii. 181-185, thinks probably Eber also. He relates that on Ascension Day, 1547, after the battle of Mühlberg, the Wittenbergers having received a message from the captive Elector to deliver their city to the Emperor Charles V. assembled for prayer in church; and quotes a portion of the prayer by Bugenhagen which greatly resembles Eber's hymn. But that the hymn was written then we have no proof, and the earliest source quoted by *Wackernagel*, iv. p. 6, is the *Nave Betbüchlein*, Dresden 1566, in 7 st. of 4 l., though in his *Bibliographie*, 1855, p. 312, he describes a broadsheet printed at Nürnberg, N.D., c. 1560. In M. Moller's *Meditationes sanctorum Patrum*, Götting, 1584, it is entitled "A beautiful prayer of the venerable Dr. Paul Eber, which he composed on the beautiful words of King Jehoshaphat, 2 Chron. xx. 12." Included as No. 583 in the *Unv. L. S.*, 1851.

A "Cry from the depths," though not in despair but in trustful confidence in God, it is one of the finest and most widely used hymns of the Reformation period. Lauxmann relates how the singing of this hymn and the prayers of Martin Rinkart (q.v.), Arcididacous of Eilenburg near Leipzig, prevailed to move the heart of the Swedish Lieutenant-Colonel, who on Feb. 21, 1636, had demanded from the inhabitants a ransom of £4500, but eventually accepted 2000 Rixd.; says that in com-

memoration of a similar deliverance from the Swedish army in 1642 the hymn was long sung at the end of the Sunday afternoon service at Pegau, near Leipzig, and adds other incidents regarding its use.

The only *tr.* in C. U. is:—

**When in the hour of utmost need.** A full and very good *tr.* by Miss Winkworth in the 2nd Ser. of her *Lyra Ger.*, 1858, p. 180, and thence as No. 141 in her *C. B. for England*, 1863. Included in full in the *Amer. Presb. Hyl.*, 1874, and the *Ohio Luth. Hyl.*, 1880. In full, though slightly altered, as No. 233, in *H. A. & M.*, 1861, but omitted in the revised ed., 1875. In the *Hymnary*, 1871, *Psalmist*, 1878, J. L. Porter's *Coll.*, 1876, Thring's *Coll.*, 1882, and the *Evang. Hyl.*, N. Y., 1880, st. v. is omitted.

**Other trs. are,** (1) "When we are under great distress," by J. C. Jacobi, 1730, p. 19 (1722, p. 119; 1732, p. 184, altered, and thence as No. 140 in pt. 1. of the *Moravian H. Bk.*, 1754). (2) "When neither help nor counsel's nigh," by Dr. G. Walker, 1840, p. 103. (3) "When all our way is hedged around," by N. L. Frothingham, 1870.

His hymns not in English C. U. are:—

iii. **Helft mir Gottes Güte preisen.** [*New Year.*] Written on the name Helena, borne both by his wife and his daughter, the initial letters of each st. composing it. *Wackernagel*, iv. p. 6, quotes it from Elchorn's *geistliche Lieder*, Frankfurt a. Oder, c. 1580, in 6 st. of 4 l., entitled, "A Thanksgiving and Prayer for the New Year, in remembrance of God's goodness, for the Children." Older but less correct forms are noted by *Mätzell*, p. 406, as in the Copenhagen *G. B.*, 1571, and the *Stettin*, 1576. Included as No. 66 in the *Unv. L. S.*, 1851. It is *tr.* as, "Ye Christians in this nation," by J. C. Jacobi, 1722, p. 11 (1732, p. 10, altered and beginning, "Come, let us all, with Fervour.")

iv. **In Christi Wunden schlaf ich ein.** [*For the Dying.*] Appears in Jeremias Weber's *G. B.*, Leipzig, 1638, p. 707, marked as "Another" (the hymn immediately preceding is ascribed to Eber), in 3 st. of 4 l. In the Berlin *G. L. S.*, ed. 1863, No. 1464, the text is slightly varied, and arranged in 3 st. of 6 l. It was first ascribed to Eber in the Nürnberg *G. B.*, 1676. Lauxmann, in *Koch*, viii. 595-601, says of it, "That the hymn is much older than the date of its appearance (i.e. than 1638) seems obvious; that it breathes the childlike spirit of Eber is certain. More than this we cannot say." St. i., ll. 3-6, "Ja Christi Blut und Gerechtigkeit," has been adopted by many pious Germans, young and old, as a prayer in life and death, and Lauxmann relates many interesting incidents regarding its use by A. G. Spangenberg, by Wilhelm Hey, and others. These four lines were adopted by N. L. von Zinzendorf, as the first st. of his well-known hymn, "Christi Blut und Gerechtigkeit" (q.v.). It is *tr.* as, "I fall asleep in Jesus' arms," by Miss Winkworth, 1869, p. 121.

[J. M.]

**Ebert, Jacob**, was b. Jan. 26, 1549, at Sprottau, in Silesia. In the University of Frankfurt a. Oder he was successively Professor of Hebrew, of Ethics, and of Theology, and d. there Feb. 5, 1614 (*Koch*, ii. 270-271; *Bude*, p. 62). One hymn by him has been *tr.*:—

**Da Friedefürst, Herr Jesu Christ.** [*For Peace.*] 1st pub. in B. Graus's *Geistliche Deutsche Lieder*, Frankfurt a. Oder, 1601, *fol.* 197, in 7 st. of 7 l., entitled "In Time of War, a prayer for peace, D. Jacobus Ebertus," the D denoting that he was also Doctor of Theology. Thence in *Wackernagel*, v. p. 413, and in the *Unv. L. S.*, 1851, No. 585. Sometimes erroneously ascribed to L. Helmbold. The only *tr.* in C. U. is:—

**Lord Jesu Christ, the Prince of Peace.** A good *tr.*, omitting st. iii., as No. 182, by Miss Winkworth in her *C. B. for England*, 1863. Her *trs.* of st. i., ii., iv. form No. 153 in the *Ohio Luth. Hyl.*, 1880.

**Another tr. is:** "Lord Jesu, blessed Prince of Peace," by J. C. Jacobi, 1722, p. 121 (1732, p. 186), and thence as No. 311 in pt. 1. of the *Moravian H. Bk.*, 1754.

[J. M.]

**Ebrard, Johann Heinrich August**, D.D., was b. Jan. 18, 1818, at Erlangen, Bavaria, and is now [1885] honorary professor and pastor of the French Reformed Church there.

While chief pastor at Speyer he was principal compiler of the excellent hymn-book for Rhenish Bavaria (Rhein-Pfalz), pub. at Speyer, 1859, which, like others of his good works there, was thrown aside to please the Radicals. He is the author of various theological works, poems, &c. His partial version of the Psalms is noted under *Psalteria, German*. Two have been tr. "Du seilst, o Herr, bist ja mein Hirt und Hüter," Ps. xxiii., and "Wie schön und lieblich ist es anzusehen," Ps. cxxxiii., in his *Ausgewählte Psalmen Davids*, Erlangen, 1862, pp. 31 and 48. Ps. xxiii. is tr. by C. T. Astley, 1860, p. 6; and Ps. cxxxiii. by J. Kelly, 1886, p. 91. [J. M.]

**Ecce jam noctis tenuatur umbra.** *St. Gregory the Great*. [Early Morning.] The oldest known form of this hymn is in three mss. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 21: Vesp. D. xii. f. 7; Harl. 2961, f. 219b), and in the *Latin Hys. of the Anglo-Saxon Church*, published in 1851, from a ms. of the 11th cent. at Durham (Surtees Soc., 1851). It is also given, in common with other hymns by St. Gregory, in the various editions of his *Works*, in *Migne*, and in *Daniel*, i., No. 147, and others. The text was revised for the *Roman Brev.*, 1632 (Sunday at Lauds), and it is from this revised text, as in *Daniel*, i., No. 147, that most trs. have been made. Tr. as:—

1. **Paler have grown the shades of night.** By Card. Newman. This appeared in *Tracts for the Times*, 1836, No. 75 in the *Roman Breviary*, p. 52, in 3 st. of 4 l., and is repeated in Lord Bute's English ed. of the *Breviary*. In 1850 R. Campbell altered it to "Behold the shade of night departs," and included it in his *Hys. and Anthems*, p. 2. From that collection it passed into the *Scottish Episc. Coll.*, 1858, &c.

2. **Lo, now the melting shades of night are ending.** By W. J. Copeland, from the *Roman Brev.*, in his *Hys. for the Week*, 1848, p. 10, in 3 st. of 4 l. This tr. is not in C. U., but it seems to have suggested the cento, "Now when the dusky shades of night retreating" (q.v.).

3. **Lo, the dim shadows of the night are waning.** An anonymous tr. in the *Antiphoner & Grail*, 1880, p. 66, and the *Hymner*, 1882, No. 84.

Other trs. are:—

1. Behold! night's shadows fade. *Hymn. Anglicanum*. 1844.
2. Lo, fainter now lie spread the shades of night. *E. Churchwall*. 1849.
3. Now thinly falls the shade of night. By W. J. Blew. 1852-55.
4. See! vanished are the paling shades of night. *J. D. Chambers*. 1857.
5. Pale grow the shadows night hath spread around us. *J. W. Hewett*. 1859.
6. Lo, now the shadowy clouds of night are flying. *T. G. Crippen*. 1868.

[J. J.]

**Ecce pulchra canorum resonet voce Alleluia.** This Sequence is found in a Bodleian ms. [775, f. 163], written in the reign of Ethelred, sometime between the years A.D. 984-1017. It occurs in the Common of many martyrs in the *Sarum Missal*, and in the Common both of one and of many martyrs in the *Hereford* and the *York Missals*. The text is given in the reprints of these Missals. It is also in an 11th cent. Winchester

book now in the Library of Corpus Christi College, Cambridge, No. 473. Tr. as:—

**Heaven with alleluia ringing.** By Mrs. Chester, contributed to the *Hymnary*, 1872, No. 401, and signed "H. M. C."

Translations not in C. U.:—

1. Lo sweetly sounds the deep-toned Alleluia. C. B. Pearson. *Sarum Missal in English*, 1868.
2. Alleluia softly sounding. C. B. Pearson. *Sequences from the Sarum Missal*, 1871.

[J. J.]

**Ecce sedes hic Tonantis.** *Abbe Benault*. [Dedication of a Church.] In the revised *Paris Brev.*, 1736, this is the hymn at second Vespers on the Feast of the Dedication of a Church. So in the *Lyons* and other modern French Breviaries. The text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

[W. A. S.]

Translations in C. U.:—

This is the abode where God doth dwell. By L. Williams. 1st pub. in the *British Magazine*, July, 1837, and again in his *Hys. Tr. from the Parisian Brev.*, 1839, p. 338, in 5 st. of 6 l. It was repeated in the *Child's Christian Year*, 1841, and other collections.

This is the house where God doth dwell. This is a slightly altered form of the above tr. by L. Williams. It appeared in the *Hymnary* in 1872, No. 429.

[J. J.]

**Ecce sollemni hac die canamus festa.** [Nativity of B. V. M.] The earliest known form of this sequence is given in a ms. of the 10th cent. at St. Gall, No. 340. It is also in five St. Gall mss. of the 11th cent. (Nos. 343, 376, 378, 380, 381), beginning: "Ecco sollemnis diei," and in an 11th cent. ms. in the *British Museum* (Add. 19768, f. 59b). *Mone* (No. 341) and others regard it as a Notherian Sequence. The text is also in *Kehrein*, No. 191, *Daniel*, ii. p. 54, &c. Tr. as:—

**We keep the feast in gladness.** By R. F. Little-dale, made for and 1st pub. in the *People's H.*, 1867, No. 279, under the signature of "D. L."

[J. M.]

**Ecce tempus idoneum.** [Lent.] This hymn is sometimes ascribed to St. Gregory the Great, but upon insufficient authority. It is found in a Bodleian ms. of the 12th cent. (Laud. Lat. 95, f. 140b), and in the *British Museum* ms. Vesp. D. xii. f. 122b, in a hand of late 12th cent. It is also in the *Sarum Brev.* (in a 13th cent. copy in the Bodleian, *Randinson C.*, 78, f. 63) as the hymn at Vespers from the Saturday before the third Sunday in Lent, daily in the Ferial Office to Passion Sunday. (*Hymn. Sarisb.*, Lon., 1851, p. 72.) It is also in the *Aberdeen Brev.*, 1509. *Daniel* gives the text, vol. i., No. 152, in 5 st. of 4 l. The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

[J. M.]

Translations in C. U.:—

1. **Lo, now is our accepted day.** By J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, and later editions. It is given with another doxology in the *Hymner*, 1882, No. 47. Two altered forms are also in C. U., one in *H. A. & M.*, 1861-75, arranged by the Compilers; and the second in the *Hymnary*, 1872, by the Editors.

2. **Behold now is th' accepted time.** By J. A. Johnston, in the 2nd ed. of his *English Hymnal*, 1856, and later editions. It is an altered form



of Dr. Neale's tr. as above. In Kennedy, 1863, No. 401, further alterations are introduced.

1. Behold! the accepted time appear. By J. D. Chambers, in his *Lauds Syon*, 1857, p. 135. It was repeated in the *People's H.*, 1867, No. 63.

Translations not in C. U. :—

1. Behold the appointed time to win. R. Campbell. 1856.

2. Lo ye, the fitting time is this. W. J. Blew. 1852-55.

3. Lo, now is come the fit, accepted time. J. W. Hewitt. 1859.

[J. J.]

**Ecking, Samuel**, a Baptist, b. at Shrewsbury, Dec. 5, 1757, d. Jan. 16, 1785, contributed hymns to the *Gospel Magazine*, in 1776 and 1779, under the signature of "S. E-k—g." Of these the hymn, "Peace, peace, my soul," is in C. U. This hymn is also found in his *Essays on Grace, Faith, and Experience*.

[W. T. B.]

**Eddie, Edward William**, a member of the Catholic Apostolic Church, commonly known as the "Irvingites," compiled for the use of their congregations, and pub. in 1864, *Hys. for the Use of the Churches* (Lond., Bosworth & Harrison). It contained 205 hymns, of which 19 were his original compositions, and 2 translations. The 2nd ed., in a revised form with 320 hymns and 44 doxologies, was pub. in 1871 (Lond., J. Strangeways). To this he contributed 40 new hymns and 1 translation, thus making 62 hymns. All these are signed "E. W. Eddie." Very few are found in any other collection. The exceptions include "O brightness of the Immortal Father's Face" (tr. from the Greek); "In us the hope of glory" (*The Second Advent desired*); and "Thou standest at the altar" (*H. Communion*). There are other hymns in this collection signed "E.," "C. E.," and "E. E.," which seem to indicate members of his family, but about which we can gain no definite information. The last, "E. E.," is probably his wife, as her name was "Ellen Eddie." [J. J.]

**Eddy, Zachary, D.D.**, b. at Stockbridge, Vermont, Dec. 19, 1815, and ordained to the Cumberland Presbyterian Ministry, in 1833. After acting as a Missionary in Western New York and Wisconsin, he was a Congregational pastor at Warren, N.Y., 1850-55, and at Northampton, Mass., 1857; then Reformed Dutch pastor at Brooklyn, 1867; and again a Congregational Minister at Chelsea, Mass., 1871, and at Detroit, from 1873 to 1884. Dr. Eddy was the principal editor of the *Reformed Dutch Hymns of the Church*, 1869; and with Drs. Hitchcock and P. Schaff, of *Hymns and Songs of Praise*, 1874. His hymns include :—

1. Break forth, ye heavens, in song. Praise to the Holy Trinity. This is No. 43, in 3 st. of 7 l., in *The Manual of Praise*, Oberlin, Ohio, 1880. It is a spirited hymn.

2. Floods swell around me, angry, appalling. Lent. Affliction. No. 421 in the *Hys. of the Church*, 1869, in 4 st. of 4 l.

3. I saw on a throne uplifted in light. Christ in Glory. No. 209 in the *Hys. of the Church*, 1869, in 4 st. of 4 l.

4. Jesus, enthroned and glorified. Whitsuntide. A prayer for the gift of the Holy Spirit, No. 229, in the *Hys. of the Church*, 1869, in 4 st. of 6 l.

[F. M. B.]

**Edeling, Christian Ludwig**, s. of Ludwig Edeling, Superintendent at Löbejün, near Halle, on the Saale, was b. at Löbejün, July 31, 1679. After the completion of his theological studies under Spener and Francke, he became, in 1704, tutor to Nicolaus Ludwig von Zinzendorf, and in 1706 Rector of the school at Gröningen, near Halberstadt. In 1710 he was appointed assistant preacher at Schwanebeck, near Halberstadt, where he became chief preacher in 1723, and Superintendent in 1739, and d. there Sept. 18, 1742 (*Koch*, v. 219-220; *Bode*, pp. 62-63; ms. from Oberpfarrer Graue, Löbejün).

His *Poetischer Vorrath*, now extant at Wernigerode, in ms. contains 27 hymns. Of these he contributed 10 to Freylinghausen's *Neues geistreiches G. B.*, 1714, viz., Nos. 68, 71, 227, 373, 622, 672, 694, 661, 695, 710. Two of these have been tr.

1. Christen erwarten in allerlei Fällen. Trust in God. 1714, No. 622, in 9 st. Tr. by N. L. Frothingham, 1870, p. 236, as "Christians may find in each scene of commotion."

2. Der Tag bricht an, die Nacht ist hin. Morning. 1714, No. 695, in 12 st. The trs. are from Bunsen's *Versuch*, 1833, No. 677, beginning with st. viii., "Verbinde mich, mein Heil, mit dir." (It is based on "Der Tag bricht an und zeigt sich," in David von Schweinitz's *Penta-teuch Fideium Cordialium*, Danzig, 1640; reprinted in *Mutzel*, 1850, No. 183, in 21 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1090.) The trs. are, (1) "My Saviour, make me cleave to Thee," by Miss Cox, 1841, p. 53. (2) "Lift up my soul to Thee, O Lord," by Lady E. Fortescue, 1843 (1847, p. 12).

[J. M.]

**Edmeston, James**, b. Sept. 10, 1791. His maternal grandfather was the Rev. Samuel Brewer, who for 50 years was the pastor of an Independent congregation at Stepney. Educated as an architect and surveyor, in 1816 he entered upon his profession on his own account, and continued to practise it until his death on Jan. 7, 1867. The late Sir G. Gilbert Scott was his pupil. Although an Independent by descent he joined the Established Church at a comparatively early age, and subsequently held various offices, including that of churchwarden, in the Church of St. Barnabas, Hemerton. His hymns number nearly 2000. The best known are "Lead us, Heavenly Father, lead us," and "Saviour, breathe an evening blessing." Many of his hymns were written for children, and from their simplicity are admirably adapted to the purpose. For many years he contributed hymns of various degrees of merit to the *Evangelical Magazine*. His published works are :—

(1) *The Search, and other Poems*, 1817. (2) *Sacred Lyrics*, 1820, a volume of 31 hymns and 1 poem. This was followed by a 2nd Series, 1821, with 35; and a 3rd Series, 1822, with 27 pieces respectively. (3) *The Cottage Minstrel; or, Hymns for the Assistance of Cottagers in their Domestic Worship*, 1821. This was pub. at the suggestion of a member of the Home Missionary Society, and contains 50 hymns. (4) *One Hundred Hymns for Sunday Schools, and for Particular Institutions*, 1821. (5) *Missionary Hymns*, 1822. (6) *Psalmos, a Fragment, and Other Poems*, 1824. (7) *The Woman of Shunam, and Other Poems*, 1829. (8) *Fifty Original Hymns*, 1833. (9) *Hymns for the Chamber of Sickness*, 1844. (10) *Closet Hymns and Poems*, 1846. (11) *Infant Breakings, being Hymns for the Young*, 1846. (12) *Sacred Poetry*, 1847.

In addition to those of his hymns which have attained to an extensive circulation, as those named above, and are annotated in this work under their respective first lines, there are also the following in C. U. in G. Britain and America :—

1. *Along my earthly way.* *Anxiety.* In his *Sacred Lyrics*, 3rd set, 1822, in 8 st. of 4 l. It is given in several collections, but usually in an abbreviated form, and generally somewhat altered.

2. *Dark river of death that is [art] flowing.* *Death Anticipated.* Given in his *Sacred Lyrics*, 3rd set, 1822, p. 38, in 9 st. of 4 l. It is usually given in an abbreviated form, and sometimes as, "Dark river of death that art flowing."

3. *Come, sacred peace, delightful guest.* *Peace.* Appeared in his *Voel Hymns*, &c., 1844, in 4 st. of 4 l.

4. *Eternal God, before thy throne.* *Three nations.* *National Hymn.*

5. *For Thee we pray and wait.* *Second Advent.*

6. *God intrusts to all.* *Parable of the Talents.* This is No. 13 of his *Infant Breathing*, 1846, in 5 st. of 4 l. It is a simple application of the parable to the life of a child. It is widely used.

7. *God is here: how sweet the sound.* *Omnipresence.* Given as No. 9 in his *Sacred Lyrics*, 1st set, 1820, in 6 st. of 4 l. In the *Bapt. Hym.*, 1879, No. 43. St. i.-iii. are from this text, and iv. and v. are from another source.

8. *How sweet the light of Sabbath eve.* *Sunday Evening.* No. 10 in *The Cottage Minstrel*, 1821, slightly altered.

9. *Is there a time when moments flow.* *Sunday Evening.* No. 5 of his *Sacred Lyrics*, 1st set, 1820, in 7 st. of 4 l.

10. *Little travellers Zionward.* *Burial of Children.* No. 25 of his *Infant Breathing*, &c., 1846, in 3 st. of 4 l. In the *Leeds H. Bk.*, 1853, it begins with st. ii., "Who are they whose little feet?"

11. *May we, Lord, rejoicing say.* *National Thanksgiving.* Dated 1849 by the author in Spurgeon's *O. O. H. Bk.*, No. 1008.

12. *MUSIC, bring thy sweetest treasures.* *Holy Trinity.* Dated 1837 by the author in Spurgeon's *O. O. H. Bk.*, No. 187. It is in his *Sacred Poetry*, 1847.

13. *Roll on, thou mighty ocean.* *Departure of Missionaries.* In his *Missionary Hym.*, 1822, in 4 st. of 4 l. It is in C. U. in America.

14. *Sweet is the light of Sabbath eve.* *Sunday Evening.* In 5 st. of 4 l., from the *Cottage Minstrel*, 1821, where it is given as No. 10, and entitled "The Cottager's Reflections upon the Sabbath Evening."

15. *The light of Sabbath eve.* *Sunday Evening.* In 5 st. of 4 l., as No. 11 in the *Cottage Minstrel*, 1821, p. 14, and headed, "Solemn Questions for the Sabbath Evening."

16. *Wake, harp of Zion, wake again.* *Missions to the Jews.* Dated 1846 by the author in Spurgeon's *O. O. H. Bk.* It is in his *Sacred Poetry*, 1847.

17. *When shall the voice of singing!* In his *Missionary Hymns*, 1822. It is in a few American collections.

18. *When the worn spirit wants repose.* *Sunday.* No. 18, of his *Sacred Lyrics*, 1st set, 1820, in 4 st. of 4 l. It is somewhat popular, and is given in several collections in G. Britain and America, as the *Bapt. Ps. & Hym.*, 1858-60; the *Church Praise Bk.*, N. Y., 1861, &c.

19. *Why should I, in vain repining!* *Consolation.* No. 14 in the 1st set of his *Sacred Lyrics*, 1820, in 4 st. of 4 l. [J. J.]

*Ei kai én táφῳ κατῆλθες ἀθάνατε.* *St. John of Damascus.* [Easter.] This is a Kontakion (κοντάκιον), or short hymn, dating from about the middle of the eighth century, found in the *Pentecostarion*, in the Office for Easter Day. The original is given in Dr. Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 91, and a *tr.* in blank verse, "If into the tomb|| Thou didst descend, Immortal One," p. 216. This latter has been rendered into 7s measure by W. Chatterton Dix, as, "If the dark and awful tomb," and as such is found in Schaff's *Christ in Song*, 1869, p. 241. [J. J.]

*Ei kai tà parón̄ta.* *St. Methodius II.* [Looking unto Jesus.] From the *Paracletice*, the Sunday of the Fourth Tone. Dr. Neale's *tr.*, "Are thy toils and woes increasing?" was pub. in his *Hymns of the E. C.*, 1862, in 5 st. of 5 l. In 1871-2 it was given with alterations in the *Hymnary*, having previously

appeared in Palmer's *Supplementary Hymnal*, 1866. It is also found in other collections, and sometimes as, "Are our toils and woes increasing." [J. J.]

*Ei wie so selig schlüfst du.* [Burial.] Included as No. 179 in the *Anmuthiger Blumenkranz*, 1712, in 7 st. of 4 l. It is sometimes erroneously ascribed to N. L. von Zinzendorf.

In the *Herrnhut G. B.*, 1735, No. 535, it is altered, and st. iii.-v. omitted, while in the *Brüder G. B.*, 1778, No. 937, is st. i., ii., vii. of the 1712, considerably altered. The altered st. ii., "Sein Leiden hat dich frei gemacht," is in the *Württemberg G. B.*, 1842, No. 619, inserted as st. ii. of the hymn, "Ei, wie so sanft verschläfst du [see Neumann, G.]. The hymn was sung, probably in the form of 1735, at Zinzendorf's funeral, and also at that of his second wife, Anna Nitschmann, he having d. on the 9th, and she on the 21st May, 1760 (see Koch, v. 337, 271, 312). The *trs.* are, (1) "How sweet the dream of her that sleeps," as No. 47 in the *Moravian H. Bk.*, 1742 (1754, pt. ii. No. 119). Adopted as No. 105 in the *Bible H. Bk.*, 1845. (2) "How sweetly this our brother sleeps," by J. W. Paster, as No. 545 in the *Moravian H. Bk.*, 1789 (1886, No. 1256). [J. M.]

*Eia recolamus laudibus plis digna.* *St. Notker.* [Christmas; or, Circumcision.] The earliest form of the text known is in a 10th cent. ms. at St. Gall (No. 340). It is also in three St. Gall mss. of the 11th cent. (Nos. 343, 380, 381), in the last two being included amongst the Notkerian Sequences, and in an 11th cent. ms. in the Bodleian (Douce, 222 f. 90). In several Missals it is assigned to the second Mass on Christmas Day; and again in others to the first, or to the octave, of the same festival. In the *Sarum* and *Hereford* Missals it is the Sequence for the Feast of the Circumcision. In addition to *Daniel*, ii. p. 3, and the reprints of the *Sarum* and *Hereford* Missals, the text is also given in *Wackernagel*, i. No. 143; *Kehren*, No. 10; *Bäcker*, No. 74; and *Königsfeld*, i. 94. [W. A. S.]

Translation in C. U. :—

O come and let us tell with praise. By E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 160.

Translations not in C. U. :—

1. Sing we the joyful day. C. B. Pearson. *The Sarum Missal in English*. 1868.
2. Let us devoutly pay. C. B. Pearson. *Sequences from Sarum Missal*. 1871. [J. J.]

*Eight days amid this world of woe.* *J. Anstice.* [Circumcision.] From his *Hymns*, &c., printed for private circulation by his widow, in 1836, No. 10, in 5 st. of 5 l. into the *Child's Christian Year*, 1841, and numerous collections in G. Britain and America. [J. J.]

*Eighteen centuries have fled.* *J. Conder.* [Holy Communion.] Appeared in the *Congregational H. Bk.*, 1836, No. 442, in 4 st. of 6 l., and based upon 1 Cor. xi. 26, &c. "Ye do shew the Lord's death till He come." It was repeated in the *Leeds H. Bk.*, 1853, and other collections, and in *Conder's Hymns of Praise, Prayer and Devout Meditation*, 1856. In the *New York Church Praise Bk.*, 1882, it is given as "Many centuries have fled." [J. J.]

*Ein' feste Burg ist unser Gott.* *Matth. Luther.* [Ps. xvi.] The common account of the origin of this, the most famous hymn

Luther, is thus forcibly expressed by Heinrich Heine :—

"A battle hymn was this defiant song, with which he and his comrades entered Worms [April 16, 1521]. The cathedral trembled at these new notes, and the ravens were startled in their hidden nests in the towers. This hymn, the Marcellaise Hymn of the Reformation, has preserved its potent spell even to our days, and we may yet soon use again in similar conflicts the old mailed words." (Werke, ed. 1876, v. iii. p. 36.)

It is, however, in the last degree unlikely that if the hymn had been composed in 1521, it should not have been pub. in 1524, along with Luther's earlier hymns. A second theory advanced by Dr. K. F. T. Schneider in 1856, that it was written Nov. 1, 1527, and partly suggested by the death of his friend Leonhard Kaiser (burnt at the stake, Aug. 16, 1527, at the instigation of the Bishop of Ulm), rests on hypotheses too elaborate to be examined here, but is not sustained by any foundation of fact (see *Blätter für Hymnologie*, 1883, pp. 75-79; 103-105, &c.). A third theory is that it was composed at the time of the Diet of Augsburg in 1530. Thus D'Aubigné says:—

"Luther, full of faith, revived the courage of his friends, by composing and singing with his fine voice that beautiful hymn, since become so famous, *Ein feste Burg ist unser Gott*. Never did soul that knew its own weakness, but which, looking to God, despised every fear, find such noble accents. This hymn was sung during the Diet, not only at Augsburg, but in all the churches of Saxony, and its energetic strains often revived and inspired the most dejected hearts." (*Hist. of Reformation*, ed. 1847, p. 545.)

The hymn, however, belongs to the previous year, 1529, and was probably written for the Diet of Speyer (Spire), when on April 20, 1529, the German Princes made their formal Protest against the revocation of their liberties and thus gained the name of Protestants. Then, says Lauxmann, in *Koch*, viii. 120, "Luther with this hymn entered a protest before all the German people against endeavouring to obstruct the Gospel." It was first pub. in Klug's *G. B.*, Wittenberg, 1529, entitled "Der xxxvi. Psalm. Deus noster refugium et virtus." The Psalm is used only as a motto, the imagery throughout being entirely original. We may, however, compare some of the phrases of his prose version, 1521:—

"Eine Hilfe in den grossen Nöthen, die uns treffen haben" (i.). "Darum fürchten wir uns nicht" (ii.). "Gott ist bei der darinnen, darum wird sie wohl bleiben; Gott hilft mir [1545 thr] frühe" (v.). "Der Herr Zebaoth ist mit uns, der Gott Jacob ist unser Schutz (vii.).

Wackernagel, iii. pp. 19-21, gives four forms, No. 32, from the *Form und Ordnung Gayetlicher Gesang und Psalmen*, Augsburg, 1529; No. 33, from the *Geistliche Lieder*, Wittenberg, 1531; No. 34, a double form from the *Büch. Kirchenordnung*, 1530, and the *Rosrock G. B.*, 1531; Nos. 32 and 34 (both) being in Low German, No. 33 in High German. The earliest High German text now accessible, that of 1531, is as follows:—

i.  
Ein feste Burg  
ein gute wehr  
Er hilft uns frey  
die uns ytz  
der alt böse  
mit ernst e  
gros macht  
sein grausam  
auf erd ist nicht  
ist unser Gott,  
und waffen.  
frey an aller not  
hat betroffen.  
e feind  
s ytz meint,  
und viel list  
rüstung ist,  
seins gleichen.

ii.  
Mit unser macht ist nichts gethan,  
wir sind gar bald verloren:  
Es streit für uns der rechte man,  
den Gott hat selbs erkoren.  
Fragstu, wer der ist?  
er heist Jhesu Christ,  
der Herr Zebaoth,  
und ist kein ander Gott,  
das seit mus er behalten.

iii.  
Und wenn die welt vol Teuffel wehr  
und wolt uns gar verschlingen,  
So fürchten wir uns nicht zu sehr,  
es sol uns doch gelingen.  
Der Fürst dieser welt,  
wie saw er sich stellt,  
thut er uns doch nicht,  
das macht, er ist gericht,  
ein wörtlin kan yhn feilen.

iv.  
Das wort sie sollen lassen stahn  
und kein danck dazu haben,  
Er ist bey uns wol auff dem plan  
mit seinem geist und gaben.  
Nemen sie den leib,  
gut, eber, kindt und weib  
las faren dahin,  
sie habens kein gewin,  
das reich mus uns doch bleiben.

The same text, modernised in orthography, is given in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 35, and as No. 218 in the *Unc. L. S.*, 1851. In st. i. we see our stronghold and its besiegers; in st. ii. our weakness, our Saviour's power and might; in st. iii. the vanity of the Prince of this World; in st. iv. whatever earthly goods we lose we have our true treasure in heaven.

The hymn speedily spread over all Germany, and Lauxmann, in *Koch*, viii. 123-131, relates many incidents regarding hymn and chorale—the true National Hymn of Germany. Luther, in 1530, sang it daily at Coburg. Melancthon, Jonas, and Cruciger, in their banishment from Wittenberg in 1547, were greatly comforted by hearing it sung by a little maiden on their entrance into Weimar. Gustavus Adolphus caused it to be sung by his whole army before the battle of Lützen, Sept. 17, 1631, and it was on Sept. 15, 1832, sung "as by one man" by the assembled thousands on the field of Lützen, at the service held in commemoration of the Jubilee of the Gustavus Adolphus Society, which seeks to aid Protestant Churches in Roman Catholic countries. It was adopted by the Salzburg Emigrants of 1732, as their travelling hymn. Sung at Hermannsburg at the farewell service when Ludwig Harms was sending forth his first band of missionaries. During the Luther Celebrations, Sept. 12-14, and Nov. 10-12, 1883, it was sung in the Castle Church at Wittenberg, Sept. 12; at Eisenach at the unveiling of the Luther memorial in the Market Place, Nov. 10; and at countless celebrations in Germany, G. Britain, and America, in the original, or in various English versions.

Since the above remarks were put in type an elaborate monograph by Dr. J. Linke, of Altenburg, has appeared under the title *Wann wurde das Lutherlied Ein feste Burg ist unser Gott verfasst?* Leipzig, 1886. Dr. Linke discusses with abundant research and polemic the various theories already noted, and the more recent combinations and hypotheses. His opinion is that the hymn was written on or about Oct. 31, 1525; and he quotes many interesting parallels from Luther's contemporaneous writings, and especially from his lectures on Zechariah, written about the end of October, 1525. But that such a hymn could remain in obs. from that date till the publication of Klug's *G. B.* in 1529, seems very improbable; and no trustworthy evidence is forthcoming that it appeared in print before 1529.

In Klug's *G. B.*, 1529, likewise appeared the magnificent chorale by Luther, evidently the product of the same mind and of the same inspiration. It has been strikingly, if somewhat inappropriately, used by Meyerbeer in *The Huguenots*; more recently by Mendelssohn in the fifth movement of his *Reformation Symphony*, 1830; and by Wagner as a motive in his *Kaiserreich*, written to commemorate

the return of the Emperor William in 1871, after the Franco-German war. It has now become well-known in England, and in its proper form is included in the *C. B. for England*, 1863 (see below).

An attempt has recently been made to show that this is a patchwork of snatches from various portions of the Roman Gradual, which Luther, while a monk, must often have sung. But even if this were clearly shown, to Luther would still be due the honour of smelting these scattered fragments and producing from them a glorious melody, now all of one piece. (See the *Blatter für Hymnologie*, 1884, pp. 82, 101, &c.)

#### Translations in C. U. :—

1. **God is our Refuge in Distress, Our strong Defence.** A full but free version in J. C. Jacobi's *Psalm. Ger.*, 1722, p. 83 (1732, p. 138 altered), and repeated, greatly altered (by F. Okeley?), as No. 319 in pt. i. of the *Moravian H. Bk.*, 1754. St. i.-iii., greatly altered, from the 1754, were included as No. 595 in the *Moravian H. Bk.*, 1886; and much the same text in J. A. Latrobe's *Coll.*, 1852, No. 256, with Carlyle's *trs.* of st. i. ll. 5-8, ii. ll. 5-8, substituted.

2. **A safe stronghold our God is still.** By T. Carlyle, in a characteristic essay on "Luther's Psalm," in *Fraser's Magazine* for 1831, reprinted in his *Miscellaneous Essays* (ed. 1872, vol. iii. p. 61). This is the most faithful (st. iv. excepted) and forcible of all the English versions. Included in full and unaltered in the *Wes. H. Bk.*, 1875; the *Scottish Presb. Hyl.*, 1876; *Church Praise*, 1883, &c. In some collections, as the *H. & Songs of Praise*, N. Y., 1874, it is slightly altered. A form greatly altered by W. M. Reynolds appeared as No. 964 in the American Luth. General Synod's *Coll.*, 1850. The version in the Canadian *Presb. H. Bk.*, 1880, No. 227, is altered mainly from Gaskell, Massie, and Hedge (see below).

3. **God is the city of our strength.** in Miss Fry's *H. of the Reformation*, 1845, p. 61, in full, with the doxology *tr.* by Mr. Thring, 1882 (see below). Her *trs.* of st. i.-iv., rewritten to 5 st. of 6 l., were included as No. 51 in J. Whittemore's *Suppl. to All H. Bks.*, 1860, and repeated as No. 498 in Maurice's *Choral H. Bk.*, 1861.

4. **A tower of strength is our God's name** omitting st. iv., by A. T. Russell, as No. 98 in the *Dulston Hospital H. Bk.*, 1848. Thence, altered, as No. 136 in his own *Ps. & Hys.*, 1851, beginning, "A strong tower is our God's great name," and further altered as No. 501 in Maurice's *Choral H. Bk.*, 1861, beginning, "A tower of strength is God's great name."

5. **A tower of strength our God doth stand,** in full, by H. J. Buckoll, as No. 45 in the *Rugby School H. Bk.*, 1850 (ed. 1876, No. 285). Repeated, more or less altered and abridged, in the *Rugby Church H. Bk.*, 1863; *Kennedy*, 1863, No. 25 (altered mainly from Carlyle); *Wellington College H. Bk.*, 1864, and *Marlborough College H. Bk.*, 1869.

6. **A strong tower is the Lord our God. To shelter.** In full, as No. 334, in W. Hunter's *Select Melodies*, 1852, marked as by W. M. Bunting. Repeated in *Cantate Domino*, Boston, U. S., 1859, No. 307.

7. **A mighty fortress is our God. A bulwark.** A full and good *tr.* by Dr. F. H. Hedge, contributed to Dr. W. H. Furness's *Gems of German Verse*, 1852, and then as No. 852 to his own *Hys. for the Church of Christ*, Boston, U. S., 1853. Reprinted in full and unaltered in Putnam's *Singers*

and *Songs of the Liberal Faith*, Boston, U. S., 1875, p. 214, with the note that "It has been sung on many occasions, as at the recent laying of the commemoration stone of Memorial Hall, at Cambridge [U. S.]" Included in full in the *Schaff-Gilman Lib. of Rel. Poetry*, ed. 1883, p. 384, and as No. 1343 in the ed. 1872 of Robinson's *Songs for the Sanctuary*. In full or abridged it appears in many American hymnals, as *Hys. of the Spirit*, 1864, Unitarian *H. Bk.*, 1869, Dutch Reformed *Hys. of the Church*, 1869, and others; and in England in Dr. Martineau's *Coll.*, 1873.

8. **A sure stronghold our God is He.** Full and good, by W. Gaskell, contributed in 1855 to the 2nd ed. of the 1st Ser. of Miss Winkworth's *Lyra Ger.*, p. 175, her *tr.* in the 1st ed. (see below) not being considered satisfactory. Slightly altered in metre as No. 124 in the *C. B. for England*, 1863, but restored as in the *Lyra Ger.* in the *Christian Singers of Germany*, 1869, p. 110. In full as No. 213 in Dr. Pagenstecher's *Coll.*, 1864, and as No. 284 in the *Suppl.* of 1884 to the *Scottish Hyl.* St. i., ii., were included, slightly altered, as No. 161 in the *Iris A Ch. Hyl.*, 1869 (ed. 1873, No. 441).

9. **A fortress firm is God our Lord.** In full, by Dr. W. L. Alexander, in the *Scottish Cong. Magazine*, Jan. 1859. Repeated, reduced to 5 st. of 4 l., in W. Elliott's *Evangelical Hys.*, Plymouth, 1864.

10. **A mountain fastness is our God.** In full, by Bp. W. R. Whittingham, as No. 248 in the *Amer. Episco. Hys. for Ch. & Home*, 1860; and thence, with an added doxology not from the German, as No. 397 in the *Amer. Episco. Hyl.*, 1871.

11. **A tower of strength is God our Lord.** A *tr.* of st. i., ii., by Dean Alford, as No. 228 in his *Year of Praise*, 1867, and thence in Flett's *Coll.*, Paisley, 1871, and Dr. Dale's *Eng. H. Bk.*, 1879.

12. **Our God stands firm, a rock and tow'r.** By R. C. Singleton, a *tr.* of st. i., ii., with an original st. as iii., as No. 267 in his *Anglican H. Bk.*, 1868 (ed. 1871, No. 310). Repeated in the *Hymnary*, 1871, and J. L. Porter's *Coll.*, 1876; and in America in the *Presb. Hyl.*, 1874; *Evang. Hyl.*, N. Y., 1880; and *Ch. Praise Bk.*, 1882.

13. **A mighty fortress is our God. A trusty.** A full and good *tr.*, as No. 274 in the Pennsylvania Luth. *Ch. Bk.*, 1868; compiled by the committee of publication principally from the Carlyle, 1831, and Reynolds (1863 see below) texts.

14. **A fortress strong is God our God.** A good and full *tr.* by E. Thring, as No. 253, in the Uppingham and Sherborne *School H. Bk.*, 1874.

15. **A tower of strength our God is still. A mighty. &c.** In full, as No. 144, in the *Ohio Luth. Hyl.*, 1880, and marked as a compilation.

16. **A Fortress sure is God our King.** By Godfrey Thring, as No. 245 in his *Ch. of England H. Bk.*, 1882, repeated in Horder's *Cong. Hyl.*, 1884, and Allon's *C. P. Hyl.*, 1886. This is decidedly the best version for popular use, as Carlyle's is the most faithful and forcible. Mr. Thring omits st. iii., and gives a doxology added about 1546 in *Elliche Lieder*, Nürnberg, as altered in the appendix to Lobwasser's *Psalmen des Königlichen Propheten Davids*, 1574. The text used by Mr. Thring reads thus:—

Lob, Ehr und Preis dem höchsten Gott  
Dem Vater aller Gnaden.  
Der uns aus Lieb geschenkt hat  
Sein Sohn für unsern Schaden;



Sammt dem heiligen Geist,  
Von Sünden er erlöst  
Zum Reiche uns heisst  
Den Weg zum Leben weist,  
Der heil uns fröhlich! Amen.

from an ed. of Lobwasser pub. at St. Gall in 1761.

17. **A stronghold sure our God remains.** In full, by Dr. J. Troutbeck, as No. 49 in the Westminster Abbey H. Bk., 1883.

18. **A Tower of safety is our God. A goodly, &c.** A tr. in full by M. W. Stryker in his *H. & Verses*, 1883, p. 72; repeated in his *Christian Church*, 1885, No. 45.

Translations not in C. U. :—

(1) "Our God is a defence and tower," by Rp. Coverdale, 1539 (*Remains*, 1846, p. 569), ll. 1-4 being literally from Luther and the rest a version of Ps. xlv. (2) "God is our refuge and strong fence," in *Lyra Davidica*, 1708, p. 75. (3) "By our own strength there's nothing done," a tr. of st. ll. as No. 14 in the *Moravian H. B.*, 1742, adopted as st. ll. of No. 319, in 1754. (4) "A tower of safety is our God, His sword," by Dr. H. Mills, 1845 (1856, p. 169). (5) "God to us a tower will be," by J. Anderam, 1846, p. 37 (1847, p. 55). (6) "Our God's a mighty panoply," in C. T. Brooks's *Reveler's Homage of the Arts*, &c., Boston, U.S., 1847, p. 114. (7) "A mighty castle is our God," by Dr. J. Hunt, 1852, p. 65. (8) "Our God's a tower and shield," a 2nd version by Dr. Hunt, p. 66. (9) "A castle is our God, a tower," by R. Massie, 1854, p. 38, repeated as No. 736 in Reid's *Praise Bk.*, 1872. (10) "God is our stronghold, firm and sure," by Miss Winkworth, 1855, p. 178. (11) "Our God, a tower of strength is He, A good defence," in Dr. H. W. Duicken's *Book of German Songs*, 1856, p. 260. (12) "God is our Rock and Tower of strength," by Miss Dunn, 1857, p. 69. (13) "A sure stronghold our God is still," based on Carlyle, by J. S. Stallybarn, in the *Tonic Solfa Reporter*, July, 1857. (14) "The Lord, our God is a strong tower," by W. Sugden, in the *Wes. Meth. Magazine*, 1858, p. 79. (15) "A stronghold firm, a trusty shield When raging," by Dr. R. P. Dunn, in *Sacred Lyrics from the German*, Phil., U.S., 1859, p. 127. (16) "A sure defence, a fort, a tower," by Dr. G. Walker, 1860, p. 40. (17) "God, our own God, is a strong tower," in the *British Messenger*, August, 1860. (18) "A safe stronghold our God is still, A sure defence," a double version in slightly varied metre by W. M. Reynolds, in the *Evang. Review*, Gettysburg, July, 1863. (19) "A Fortress firm and steadfast Rock," by Miss Cox, 1864, p. 227. (20) "Our God He is a castle strong," by Dr. G. MacDonald, in the *Sunday Magazine*, 1867, p. 459, and altered in his *Enoch*, 1876, p. 66. (21) "Our God, He is a fortress tower," by N. L. Frothingham, in the *Monthly Religious Magazine*, Boston, U.S., vol. 37, 1867, repeated altered in his vol. of 1870, p. 269. (22) "God is our Refuge and our Rock," by Dr. J. Ker, in a programme for a Psalter meeting at Edinburgh, 1869. (23) "A mighty fortress is our God, A panoply," in Dr. J. Gulliver's *H. & Sacred Lyrics*, 1869, p. 71. (24) "Our God a tower of strength is He, A goodly wall," by H. W. Longfellow, in the *Second Interlude*, added in 1872, to his *Golden Legend*, 1851 (*P. Works*, Routledge, 1879, pp. 479-481). (25) "A tower of strength our God is still," in the *Church of England Magazine*, 1872, p. 182. (26) "God is our fortress firm and sure," as No. 647 in Reid's *Praise Bk.*, 1872. (27) "High Tower and Stronghold is our God," based on Rp. Whittingham, 1880, in J. H. Hopkine's *Cards, H. & Songs*, 1882, p. 152, dated 1862. (28) "God is our Refuge—city strong," a 2nd tr. by M. W. Stryker, in his *H. & Verses*, 1883, p. 74. (29) "Strong tower goodly," by Dr. L. W. Bacon, 1884, p. 63, based on the *Luth. Ch. Bk.*, 1868 (see under No. xlii.). (30) "Our God's a fastness sure indeed, A trusty," by R. Melancthon in the *Academy*, July 26, 1884. (31) "So strong a fortress is our God," by E. Walter in his *Martin hymns*, 1884, p. 23. It may be also noted that the St. 66 in the *N. Cong.*, 1859; and "God is our refuge and defence, our Shield," No. 104 in J. Whittemore's *Ps.*, 1860, are versions of Ps. xlv., but are not taken from Luther.

The following list of additional American translations has been kindly furnished by the Rev. E. M. Schmucker, D.D., Pottstown, Pennsylvania :—

(32) "A Rock and Refuge is our God," by Dr. J. A. Bies, in the *Lutheran*, July 6, 1860. (33) "A mighty

Fortress is our God, A shield," by Dr. J. A. Bies in his *Ecclesia Lutheran*, 1860, p. 67. (34) "A Tower and Stronghold is our God," by W. H. Walter in his *Chorals and Hymns*, 1862, p. 12. (35) "God is our tower of strength and grace," by Dr. H. Harbaugh in the *Guardian* (American Reformed), May, 1863, p. 138. (36) "A fast-set Bulwark is our God," by Dr. C. P. Krauth in his *Jubilee Service*, 1867, p. 22. (37) "A mighty stronghold is our God," by Dr. J. Schwartz, 1879, in a printed programme for Union of Lutheran Synods. Revised in *Lutheran Book of Worship*, 1880, and in *Augustine Songs*, 1885, No. 203. (38) "Our God is a stronghold, indeed," by Dr. S. R. Flaher in the (German Reformed) *Messenger*, Sept. 15, 1880. (39) "A mighty fortress is our God, To shelter," by J. H. Kurzenkuabe in *Peerless Praise. Hymns and Music for the Sunday School*, 1882, p. 58. (40) "A moveless Fastness is our God," by Dr. M. Sheeleigh in his *Luther. A Song Tribute*, 1883, p. 102. (41) "A firm defence our God is still," by Dr. R. W. Duffield in his *English Hymns and their Authors*, New York, 1886, p. 2, marked as tr. in 1873.

Dr. B. Peck gives in his *Dr. Martin Luther's Ein feste Burg ist unser Gott*, in 21 Sprachen, Chicago, 1883, 28 English versions in full. Of these 11 are among those noted in C. U., viz., Nos. 1 and 2 (1831 and 1850), 4 (1861), 5-10, 13. Of those not in C. U. he has Nos. 4, 9, 10, 11, 15, 18, 19, 21, 24, 35-39. Besides these, he gives :—(42) "A fast, firm fortress is our God," marked as *Anon.*, 1867. (43) "Our God's a fortress all secure, marked as *Anon.*, 1879. (44) "Tower of defence is our God," marked as by J. W. Bright. (45) "A mighty bulwark is our God," no marking. [J. M.]

**Ein Kindelein so löblich.** [*Christmas.*] This is a cento which appeared in the *Zwickau Enchiridion*, 1528, and is there entitled "Ein Gesang von der Geputt Christ, den man auff Weinachten singet, gebessert." Thence in *Wackernagel*, iii. p. 520, in 4 st. of 10 l.

St. 1. is found as st. ll. of the hymn "Der Tag der ist so freudenreich," but was probably originally a single st., afterwards interpolated into that hymn; and it bears a slight resemblance to st. iii. of "Dum est iactitiae, In ortu regali" (q.v.). St. ll. is st. 1. of "Der Tag der ist so freudenreich," entirely rewritten. St. iii., iv. are new. The only tr. is, "To us is borne a barme of bliss," in the *Gude and Godly Ballades* (ed. 1568, fol. 37), ed. 1868, p. 45. [J. M.]

**Ein Lämmlein geht und trägt die Schuld.** P. Gerhardt. [*Passiontide.*] Appeared in the 3rd ed., 1648, of J. Crüger's *Praxis pietatis melica*, No. 118, in 10 st. of 10 l., included in Wackernagel's ed. of his *Geistliche Lieder*, No. 13, and Bachmann's ed., No. 7. Founded on St. John i. 29, and Ia. liii. 4-7, it is styled by Lauxmann, in *Koch*, viii. 40, "the masterpiece of all Passion hymns." It has kept its place in Germany (*Unv. L. S.*, 1851, No. 95), but from its complexity and variety of figures has not come into extended English use :—

Translations in C. U. :—

1. **A Lamb goes forth : the sins He bears.** A tr. of st. i., ii., by A. T. Russell, as No. 93 in his *Ps. & Hys.*, 1851.

2. **A Lamb goes uncomplaining forth.** A good tr., condensing st. ii., iii., as ii., in Mrs. Charles's *Voice of Christian Life in Song*, 1858, p. 232. The second pt. of this tr. beginning, "Gate of my heart, fly open wide" (st. vii.), is in Bp. Kyle's *Coll.*, 1860; Reid's *Praise Bk.*, 1872; and the *Christian Hys.*, Adelaide, 1872.

3. **A Lamb bears all its guilt away.** In full in J. Kelly's *P. Gerhardt's Spic. Songs*, 1867, p. 49. Reduced to 4 st. in the *Ohio Luth. Hyl.*, 1880.

Translations not in C. U. :—

(1) "A Lamb goes forth and bears the guilt, of all the World together," by J. Gambold, as No. 241 in pt. iii., 1746, of the *Moravian H. Bk.* (1886, No. 100), altered in 1801 to "A Lamb went forth"; st. v., ix., x., of this version, beginning, "Jesus, I never can forget," are included

in E. P. Hood's *Our H. Bk.*, 1864. (2) "A Lamb goes forth, and bears the Guilt of Adam's Generations," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 13, and *Select Hys. from Ger. Psal.*, Tranquebar, 1754, p. 24. (3) "See, bowed beneath a fearful weight," by Miss Dunn, 1857, p. 32. (4) "A Holy, Pure and Spotless Lamb," by Miss Cox in *Lyra Messianica*, 1864, p. 230, and her *H. from the German*, 1864, p. 107. (5) "Forth goes a dear devoted Lamb," in Dr. J. Guthrie's *Sacred Lyrics*, 1869, p. 82. (6) "Behold a Lamb! so tired and faint," by Mrs. E. J. Carr, in *Songs of the Inner Life*, 1871, and repeated as No. 905 in Reid's *Praise Bk.*, 1872 (1872 has trs. of i., iv., from 1871, and other trs. of ii., iii., v.). (7) "A Lamb goes forth—for all the dues," by Catherine Macrea, as No. 990 in Reid's *Praise Bk.*, 1872.

[J. M.]

**Ein neues Lied wir heben an.** *M. Luther.* [*Martyrs.*] This was Luther's first hymn, if hymn it can be called, and was written in 1523. On June 30, 1523, two young Augustinian monks, Heinrich Voes and Johann Esch, from Antwerp, had been, after examination by the Cologne Inquisitor, Jacob von Hogstraten, and at the instigation of the Louvain professors, condemned to death and burnt at the stake in Brussels. On receipt of the news of this first martyrdom for the Evangelical cause Luther's spirit was fired, and he wrote this spirited narrative, ending with the prophetic words:—

Summer is even at our door,  
The winter now hath vanished,  
The tender flowerets spring once more,  
And He, Who winter banished,  
Will send a happy Summer.

(Tr. by R. Massie, 1854, p. 44.)

It was the springtide, not only of the Evangelical Church, but of that wonderful growth of German religious poetry which yet lives and flourishes. The hymn first appeared in *Eyn Enchiridion*, Erfurt, 1524, st. ix., x. being added in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524. Thence in Wackernagel, iii. p. 3, in 12 st. of 9 l., and in Schireks's ed. of Luther's *Geistl. Lieder*, 1854, p. 83. The original title of the hymn was, "A new song of the two Martyrs for Christ, burnt at Brussels by the Sophists of Louvain." It produced a deep impression at the Reformation times and appeared in many of the early Lutheran hymn-books, but being rather a historical ballad than a hymn, has not appeared in recent collections. The only tr. in C. U. is:—

**Flung to the heedless winds.** A paraphrase in 2 st. of 8 l. of st. ix.:—

Die Asche will nicht lassen ab,  
Sie stäubt in allen Landen;  
Hier hilft kein Bach, Loch, Grub noch Grab;  
Sie macht den Feind zu schanden.  
Die er im Leben durch den Mord  
Zu schweigen hat gedrungen,  
Die muss er todt an allein Ort  
Mit aller Scham und Zungen  
Gar fröhlich lassen stengen.

This appeared in a tr. of D'Aubigné's *Hist. of the Reformation*, pub. at Philadelphia, 1843, and is there said to have been tr. for that work by John Alexander Messenger. Included in the American Bapt. *Psalmist*, 1843, and since in many American hymnals, as the *Cheshire Association*, 1844; *Bk. of Hys.*, 1846-48; *Meth. Epis.*, 1849, &c.

Other tra. are:—

(1) "A new song I design to sing," by J. Anderson, 1846, p. 39 (1847, p. 57). (2) "A new song to the Lord we'll raise," by Dr. J. Hunt, 1853, p. 68. (3) "By help of God I fain would tell," by R. Massie, 1854, p. 40, and in Dr. Bacon, 1854, p. 12. (4) "A new song now we raise and sing," by W. M. Reynolds, in the *Evang. Re-*

view, Gettysburg, Oct. 1855. (5) "A brave new song aloud we sing," in the *Christian Examiner*, Boston, U.S., Sept. 1860, p. 243. (6) "A new song here shall be begun," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 266, and, altered, in his *Exotics*, 1876, p. 71. (7) "O come, a new song let us raise," in the *Family Treasury*, Lun. 1872, p. 592.

[J. M.]

**Einen Kaufmann sieht man ohne Gleichen.** [*The Parable of the Pearl of great price.*] Included in J. Köbner's *Christliche Harfentöne*, Hamburg, 1840, p. 221, in 13 st. of 4 l., marked as "From the Kirchenfreund," and entitled, "The Pearl of the Kingdom of Heaven." Tr. as, "Once a merchant travelled far and wide," by Miss Borthwick, in *H. L. L.*, 1855, p. 34; (1884, p. 97).

[J. M.]

**Einste fahren wir vom Vaterlande.** A. Knapp. [*Missionary.*] 1st pub. in his *Christliche Gedichte*, Basel, 1829, vol. ii. p. 97, in 6 st. of 8 l., entitled "Voyage with Jesus." Included in his *Ev. L. S.*, 1837, No. 1161 (1865, No. 1134). Originally written for the departure of missionaries, it is also appropriate for emigrants generally. The only tr. in C. U. is:—

**Now we must leave our Fatherland.** A good and full tr. by Miss Winkworth in the 2nd Ser., 1858, of her *Lyra Ger.*, p. 113. From this st. i., ii., ll. 5-8, iv. ll. 1-4, v. ll. 1-4, vi. ll. 1-4, were included, slightly altered, in *Church Hymns*, 1871, and repeated, omitting st. v., ll. 1-4, in the Appendix of 1884 to the *Scottish Hym.*

Another tr. is:—

"Our leave of country now is taken," by Dr. H. Mills, 1856, p. 205.

[J. M.]

**Εἰρμός.** [*Greek Hymnody.* § xvi. 10.]

**Eja carissimi.** [*St. Andrew.*] This anonymous hymn is found in a ms. of the 12th cent., belonging to the Abbey of St. Peter at Salzburg. Mone, No. 691, gives it in full in 36 lines, and says that the verse form is of the 6th or 7th cent. Tr. as:—

**O hasten, beloved, your praises to sing.** By R. F. Littledale, appeared first in the *Church Times*, Nov. 26, 1864, and again in the *People's H.*, 1867, No. 224, for the Feast of St. Andrew, and signed "D. L."

[J. J.]

**Ἐκ νυκτὸς ἔργων.** [*Ἐσώσε λαόν.*]

**Ἐκ νυκτὸς ὀρθηρίζοντες.** [*Ἀσωμεν πάντες λαοί.*]

**El. Nathan,** a *nom de plume* of D. W. Whittle.

**Eliakim,** a *nom de plume* of Job Hupton, in the *Gospel Magazine*.

**Elijah's example declares.** J. Newton. [*Providences.*] This hymn on Elijah being fed by ravens appeared in R. Conyers's *Coll.*, 3rd ed., 1774, No. 267; in the author's *Twenty-six Letters, &c.*, by Omicron, 1774; the *Gospel Magazine*, April, 1774; and in the *Olney Hymns*, 1779, Bk. i., No. 35, in 5 st. of 8 l. In the *Meth. Free Ch. S. S. H. Bk.*, 1860, st. i., ii., and v. are given as No. 244. [J. J.]

**Ellerton, John, M.A.,** s. of George Ellerton, was b. in London, Dec. 16, 1826, and educated at Trinity College, Cambridge (B.A. 1849; M.A. 1854). Taking Holy Orders he was successively Curate of Eastbourne, Sussex

1850; Brighton, and Lecturer of St. Peter's, Brighton, 1852; Vicar of Crewe Green, and Chaplain to Lord Crewe, 1860; Rector of Hinstock, 1872; of Barnes, 1876; and of White Noling, 1886. Mr. Ellerton's prose writings include *The Holiest Manhood*, 1882; *Our Infirmities*, 1883, &c. It is, however, as a hymnologist, editor, hymn-writer, and translator, that he is most widely known. As editor he published: *Hymns for Schools and Bible Classes*, Brighton, 1859. He was also co-editor with Bishop How and others of the *S. P. C. K. Church Hymns*, 1871. His *Notes and Illustrations of Church Hymns*, their authors and translators, were published in the folio edition of 1881. The notes on the hymns which are special to the collection, and many of which were contributed thereto, are full, accurate, and of special value. Those on the older hymns are too general for accuracy. They are written in a popular form, which necessarily precludes extended research, fulness, and exactness of detail. The result is acceptable to the general public, but disappointing to the hymnological expert. Mr. Ellerton's original hymns number about 50, and his trs. from the Latin 10, or more. Nearly every one of these are in C. U. and include:—

1. *Before the day draws near its ending. Afternoon.* Written April 22, 1880, for a Festival of Choirs at Nantwich, and 1st pub. in the *Nantwich Festival Book*, 1880. In 1883 it passed into the *Westminster Abbey H. Bk.*

2. *Behold us, Lord, a little space. General for Week-days.* Written in 1870 for a mid-day service in a City Church, and pub. in *Church Hys.* in 1871. It has passed into several collections.

3. *Come forth, O Christian brothers. Processional for Choral Festival.* Written for a Festival of Parochial Choirs held at Chester, May, 1870, and 1st printed in the Service-book of the same. In 1871 it passed into *Church Hys.*

4. *Father, Name of love and fear. Confirmation.* Written in 1871 for a Confirmation in the North of England, and pub. in *Church Hys.*, 1871, and other collections.

5. *God, Creator and Preserver. In Time of Scarcity.* Written for and 1st pub. in *The Hymnary*, 1870; and again in the revised ed., 1872, and other hymn-books.

6. *Hail to the Lord Who comes. Presentation of Christ in the Temple.* Written Oct. 6, 1880, for Mrs. Brock's *Children's H. Bk.*, and pub. therein, 1881.

7. *In the Name which earth and heaven. Foundation of a Church.* Written for and 1st pub. in *Church Hys.*, 1871, and repeated in several collections. The hymn sung at the re-opening of the Nave of Chester Cathedral, January 25, 1872, was compiled by Mr. Ellerton from this hymn, and his "Lift the strain of high thanksgiving."

8. *King Messiah, long expected. The Circumcision.* Written Jan. 14, 1871, and 1st pub. in *Church Hys.*, 1871. It has passed into other collections.

9. *King of Saints, to Whom the number. St. Bartholomew.* Written for and 1st pub. in *Church Hys.*, 1871. It is very popular, and has been repeated in many hymnals.

10. *Mary at the Master's feet. Catechizing.* Written for and 1st pub. in *Church Hys.*, 1871.

11. *O Father, all-creating. Holy Matrimony.* Written Jan. 29, 1876, at the request of the Duke of Westmoreland, for the marriage of his daughter to the Marquis of Ormonde. It was pub. in *Thring's Coll.*, 1880 and 1882.

12. *O how fair the morning broke. Septuagesima.* Written March 13, 1880, for Mrs. Brock's *Children's H. Bk.*, and included therein, 1881.

13. *O Lord of life and death, we come. In Time of Pestilence.* Written for and 1st pub. in *Church Hys.*, 1871.

14. *O shining city of our God. Concerning the Hereafter.* 1st pub. in the *Rev. R. Brown-Borthwick's Hymns with Tunes*, &c., 1870; and again in *Church Hys.*, 1871.

15. *O Son of God, our Captain of Salvation. St. Barnabas.* Written April 5, 1871, and 1st pub. in

*Church Hys.*, 1871; and again in *H. A. & M.*, 1875, *Thring's Coll.*, 1882, and others.

16. *O Thou in Whom Thy saints repose. Consecration of a Burial Ground.* Written for the Consecration of an addition to the Parish Churchyard of Tarporley, Cheshire, 1870, and pub. in *Church Hys.*, 1871.

17. *O Thou Whose bounty fills the earth. Flower Services.* Written for a Flower Service at St. Luke's Church, Chelsea, June 6, 1880, and pub. in Mrs. Brock's *Children's H. Bk.*, 1881.

18. *Praise to our God, Whose bounteous hand. National Thanksgiving.* Written in 1870 for *Church Hys.*, but 1st pub. in the *Rev. R. Brown-Borthwick's Select Hymns*, &c., 1871, and then in *Church Hys.* later the same year.

19. *The day Thou gavest, Lord, is ended. The darkness, &c. Evening.* Written in 1870 for *A Liturgy for Missionary Meetings* (Froude, Hodges), and revised for *Church Hys.*, 1871. The revised form has passed into other collections.

20. *The Lord be with us when we bend. Close of Afternoon Service.* Written [in 1870] at the request of a friend for use at the close of Service on Sunday afternoons when (as in summer) strictly Evening hymns would be unsuitable. It was pub. in *Church Hys.*, 1871, *Thring's Coll.*, 1882, and others.

21. *This day the Lord's disciples met. Whitsuntide.* "Originally written in 1855 for a class of children, as a hymn of 8 verses of 8 lines each, beginning, 'The Fiftieth day was come at last.' It was abridged, revised, and compressed into C. M. for Mrs. Brock's *Children's H. Bk.*, 1880," and pub. therein, 1881.

22. *Thou in Whose Name the two or three. Wednesday.* Appeared in the *Parish Magazine*, May, 1871, as a hymn for Wednesday. After revision it was included in *Church Hys.*, 1871, and repeated in other collections.

23. *Thou Who sentest Thine Apostles. SS. Simon and Jude.* Written in June, 1874, for the revised edition of *H. A. & M.*, and pub. in the same in 1875.

24. *We sing the glorious conquest. Conversion of St. Paul.* Written Feb. 28, 1871, for and pub. later the same year in *Church Hys.* It was repeated in *H. A. & M.*, 1875.

25. *When the day of toil is done. Eternal Rest.* Written in Jan., 1870, and 1st pub. in the *Rev. R. Brown-Borthwick's Sixteen Hys. with Tunes*, &c., 1870, *Church Hys.*, 1871, and subsequently in several Scottish hymn-books. The tune "Preston," in *Church Hys.*, was written for this hymn.

To these hymns must be added those which are annotated under their respective first lines, and the translations from the Latin. The grandest of his original compositions is, "Throned upon the awful tree," and the most beautiful and tender, "Saviour, again to Thy dear Name we raise"; and of his trs., "Sing Alleluia forth in dutious praise," and "Welcome, happy morning, age to age shall say," are the most successful and popular. The subjects of Mr. Ellerton's hymns, and the circumstances under which they were written, had much to do with the concentration of thought and terseness of expression by which they are characterized. The words which he uses are usually short and simple; the thought is clear and well stated; the rhythm is good and stately. Ordinary facts in sacred history and in daily life are lifted above the commonplace rhymes with which they are usually associated, thereby rendering the hymns bearable to the cultured, and instructive to the devout. His antitheses are frequent and terse, almost too much so for devotional verse, and are in danger of interrupting the tranquil flow of devotion. His sympathy with nature, especially in her sadder moods, is great; he loves the fading light and the peace of eve, and lingers in the shadows. Unlike many writers who set forth their illustrations in detail, and then tie to them the moral which they are to teach, he weaves his moral into his metaphor, and pleases the imagination and refreshes the

spirit together. Now and again he falls into the weakness of ringing changes on words; but taken as a whole his verse is elevated in tone, devotional in spirit, and elegant in diction. [J. J.]

**Elliott, Charlotte**, daughter of Charles Elliott, of Clapham and Brighton, and granddaughter of the Rev. H. Venn, of Huddersfield, was b. March 18, 1789. The first 32 years of her life were spent mostly at Clapham. In 1823 she removed to Brighton, and died there Sept. 22, 1871. To her acquaintance with Dr. C. Malan, of Geneva, is attributed much of the deep spiritual-mindedness which is so prominent in her hymns. Though weak and feeble in body, she possessed a strong imagination, and a well-cultured and intellectual mind. Her love of poetry and music was great, and is reflected in her verse. Her hymns number about 150, a large percentage of which are in C. U. The finest and most widely known of these are, "Just as I am," and "My God, my Father, while I stray." Her verse is characterized by tenderness of feeling, plaintive simplicity, deep devotion, and perfect rhythm. For those in sickness and sorrow she has sung as few others have done. Her hymns appeared in her brother's *Ps. & Hys.* and elsewhere as follows:—

(1) *Psalms and Hymns for Public, Private, and Social Worship*; selected by the Rev. H. V. Elliott, &c., 1835-48. In this Sel. her signature is "C. E." (2) *The Christian Remembrancer Pocket Book*. This was originally edited by Miss Kiernan, of Dublin. Miss Elliott undertook the editorship in 1834. (3) *The Invalid's Hymn Book*. This was originally compiled by Miss Kiernan, but before publication was re-arranged by Miss Elliott, who also added 73 hymns in the 1st ed., 1834. These were increased in the following edition to the 6th in 1854, when her contributions amounted to 112. From that date no change was made in the work. (4) *Hours of Sorrow (Cheered and Comforted); or, Thoughts in Verse*, 1836. (5) *Morning and Evening Hymns for a Week*, printed privately in 1839 for sale for a benevolent institution in Brighton, and pub. in 1842. (6) *Thoughts in Verse on Sacred Subjects*, 1869.

Miss Elliott's *Poems* were pub., with a *Memoir* by her sister, Mrs. Babington, in 1873, and an additional volume of *Leaves* from her unpublished *Journals and Poems*, also appeared in 1870.

In addition to her more important hymns, which are annotated under their respective first lines, there are in C. U.:—

i. From *The Invalid's Hymn-book*, 1834-1841:—

1. Clouds and darkness round about thee. (1841.) *Resignation*.
2. Not willingly dost Thou afflict (reject). (1841.) *Divine Chastisement*.
3. O God, may I look up to Thee. (1841.) *Teach us to Pray*.
4. This is enough; although 'twere sweet. (1834.) *On being debarred from Divine Worship*.
5. With tearful eyes I look around. (1841.) *The Invitation "Come Unto Me."*

ii. From H. V. Elliott's *Psalms & Hymns*, 1835-1839:—

6. Glorious was that primal light. *Christmas*.
7. Hail, holy day, most blest, most dear. *Easter*.
8. My only Saviour, when I feel. *Jesus His people's Rest*.
9. Now let our heavenly plants and flowers. *Monday Morning*.
10. The Sabbath-day has reached its close. *Sunday Evening*.

iii. From Miss Elliott's *Hours of Sorrow*, 1836:—

11. Father, when Thy child is dying. *Prayer for a Departing Spirit*.
12. Leaning on Thee, my Guide, my Friend. *Death Anticipated*.
13. My God, is any hour so sweet? *The Hour of Prayer*.
14. O faint and feeble-hearted. *Resignation enforced*.
15. There is a holy sacrifice. *The Contrite Heart*.

iv. From her *Hymns for a Week*, 1839:—

16. Guard well thy lips; none, none can know. *Thursday Morning*.
17. There is a spot of consecrated ground. Pt. i.
18. This is the mount where Christ's disciples see. Pt. ii. *Monday Evening*.
19. This is the day to tune with care. *Saturday Morning*.

v. From *Thoughts in Verse on Sacred Subjects*, 1869.

20. As the new moons of old were given. *On a Birthday*.
21. I need no other plea. Pt. i.
22. I need no prayers to saints. Pt. ii. *Christ, All in All*.
23. Jesus, my Saviour, look on me. *Christ, All in All*.

Several of the earlier of these hymns were repeated in the later works, and are thus sometimes attributed to the wrong work.

[J. D.]

**Elliott, Ebenezer**, commonly known as the "Corn Law Rhymers," was b. near Rotherham, Yorkshire, 1781, and d. at Barnsley, in the same county, in 1849. The greater part of his life was spent in Sheffield, where he was engaged in the iron trade, and it was in a Sheffield newspaper that many of his poetical pieces first appeared. He pub.:—

(1) *Night, a Descriptive Poem*, 1818. (2) *The Village Patriarch*, 1829. (3) *Corn Law Rhymes*, 1831. (4) *Poems*, 1834; and (5) *More Prose and Verse*, 1850.

A piece or two from these works have been adapted as hymns in some Unitarian Collections. They include "Another year is swallowed by the sea," for the old and new year.

[J. J.]

**Elliott, Emily Elisabeth Steele**, third daughter of the late Rev. E. B. Elliott, of Brighton, author of the *Horae Apocalypticæ*, was b. at Brighton, and now [1887] lives in London. She has contributed hymns, some of which have obtained wide acceptance, to the choir manuals, and *Additional Hymns*, 1866 (Nos. 8, 34) for use in St. Mark's Church, Brighton; to the *Church Missionary Juvenile Instructor*, which she edited for six years. Her *Chimes of Consecration*, a volume of 70 hymns and poems, was pub. in 1873, and her *Chimes for Daily Service* in 1880. The latter contains 71 hymns in two parts. The second part of 48 hymns is also pub. separately as *Under the Pillow*, for use as a cheap large type hymn-book (with corresponding tune-book) for hospitals and infirmaries and the sick generally. Her hymn, "Let us keep the feast" (*H. Communion*), was 1st pub. in *The Feast of Sacrifice and The Feast of Remembrance*, 1865, in 5 st. of 5 l.

[J. M.]

**Elliott, Henry Venn**, M.A., s. of Charles Elliott, and brother of Charlotte Elliott, b. Jan. 17, 1792, and educated at Hammer-smith by the Rev. H. Jowett, and at Trinity College, Cambridge. He graduated in 1810, and was subsequently a Fellow of Trinity. Taking Holy Orders in 1823, he became, in 1826, Minister of St. Mary's, Brighton, and remained there to his death on Jan. 24,



1865. His *Life*, by Josiah Bateman, was pub. in 1868. He pub. in 1835, *Psalms and Hymns for Public, Private and Social Worship*, 1835. To this collection his wife and sister contributed many hymns, and to the (2nd or 3rd ed.), c. 1839 edition, he added the following:—

1. For faith, Thy gift, O Lord. Faith desired.
2. In the sweet time of early morn. Prayer on behalf of Children.
3. Lovest thou not? alas! in thee. Love desired.
4. Saviour, I see Thy mansions fair. Faith.

Mr. Elliott's hymns have not come into extensive use, but his collection, often reprinted, had a marked influence upon latter hymn-books. [England Hymnody, Church of.]

[J. J.]

**Elliott, Julia Anne, née Marshall**, daughter of Mr. John Marshall, of Hallsteads, Ullswater, was married to the Rev. H. V. Elliott (q.v.). in 1833, and d. Nov. 3, 1841. Her hymns were contributed to her husband's *Ps. & Hymns*, 1835, anonymously, but in the Index to the "3rd thousand," 1839, her initials were added. These hymns are eleven in all, and concerning them, Miller has justly said (*S. & Songs*, p. 482), they

"show a most refined poetical taste, and a special faculty for appreciating and expressing, appropriately, phases of thought and feeling that are beautiful, and that might have escaped common observation."

Of three hymns the best known are, "Hail, thou bright and sacred morn," "On the dewy breath of even," and "We love Thee, Lord, yet not alone" (q.v.). The rest are:—

1. Father, if that gracious name. Intercession.
2. Great Creator, who this day. Sunday.
3. I would believe; but my weak heart. Lent.
4. My God, and can I linger still. Lent.
5. O not when o'er the trembling soul. Lent.
6. O Thou, who didst this rite reveal. H. Communion.
7. Soon, too soon, the sweet repose. Sunday Evening.
8. Welcome to me the darkest night. Resignation.

[J. J.]

**Elpis**, first wife of the celebrated philosopher Boethius, was the daughter of Festus, Consul at Rome, 472, and sister of the mother of St. Placidus, a disciple of St. Benedict. The hymn "Aurea luce et decore roseo" (q.v.) is usually, but somewhat uncertainly, attributed to her. Others also bear her name (see Index). She d. at an early age, at Padua.

**Elvon, Cornelius**, pastor for fifty years of the Baptist Church at Bury St. Edmunds, Suffolk, was b. in 1797, and d. in 1873. His hymn, "With broken heart and contrite sigh" (Lent), is found in several collections in G. Britain and America. It was written in Jan., 1852 (*Miller's S. & Songs*, p. 449), for use at special services by his own congregation, and was included in the *Bapt. Ps. & Hys.*, 1858.

**Emergit undis et Deo**. Nicholas Le Tourneau. [Epiphany.] Contributed to the *Chronic Brev.*, 1686, p. 234, and signed "N. T. P. R." In the revised *Paris Brev.*, 1736, it is the hymn at Lauds and Second Vespers at the Octave of the Epiphany. In the *Lyons and Amiens Breviaries* it is for Second Vespers only. In the *Paris Brev.* it is signed "N. T." The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and J. Chandler's *Hys. of the Primitive Church*, 1837, No. 55.

1. Now Jesus lifts His Prayer on high. By J. Chandler, in his *Hys. of the Primitive Church*,

1837, p. 61, in 6 st. of 4 l. It was repeated in Oldknow's *Hymns*, &c., 1850; Murray's *Hymnal*, &c., 1852; the *People's H.*, 1867, and several later collections; and also altered as, "And now emerging from the stream," in the *English Hyl.*, 1852, No. 64. Another arrangement, adapted successfully for Holy Baptism as "When Jesus raised His prayer on high," was given in the *Scottish Episco. Coll.*, 1858, No. 105.

2. From the stream emerging, lo. This was given in the *English Hyl.*, 2nd ed., 1856; and the 3rd ed., 1861, as "From the stream emerging now." It is J. Chandler's tr. much altered.

3. The Lord comes forth from Jordan's stream. This is No. 167 in the *Hymnary*, 1872, and although set forth in the Index as by J. Chandler, it is really a cento from Chandler, the *English Hyl.* (version of 1852), and others, the form given to it, and many of the lines being from the *English Hymnal*.

#### Translations not in C. U.:—

1. He rises from the wave, and now. I. Williams, *British Mag.*, 1835; and *Trs. from Paris Brev.*, 1839.
2. From the wave behold Him rise. By W. J. Blew, 1852-55.
3. Emerging, lo! from Jordan's flood. J. D. Chambers, 1857, l. 115.

The hymn *Oasis fit, exars cordibus*, which is tr. by W. J. Blew in his *Church Hy. & Tune Book*, 1852-55, as "Dove of purity unstained," and repeated in Rice's *Sel.*, 1870, is from this hymn and begins with st. v. [J. J.]

**Emerson, Ralph Waldo**, s. of an Unitarian Minister, was b. at Boston, U.S., May 25, 1803. He was educated for the Unitarian Ministry, and acted, 1829-32, as one of their ministers. Ultimately he left the ministry, and devoted himself to lecturing and literature. As a philosopher, essayist, and poet he rose to a distinguished position. He d. at Concord, Massachusetts, April 27, 1882. His published works include *Poems*, 1846; *Orationes, Lectures, and Addresses*, 1844; *Representative Men*, 1850; *English Traits*, 1856, &c. His hymns are not numerous. They include:—

1. Out from the heart of nature rolled. The Everlasting Word. This is part of his poem *The Problem*, pub. in the *Dial*, July, 1840; and then in the 1st ed. of his *Poems*, 1846. It was included in the *Hys. of the Spirit*, 1864, No. 636; and Martineau's *Hymns*, &c., 1873, No. 112.

2. We love the venerable house. *The House of God*. Written in 1835, for the Ordination of the Rev. Chandler Robbins, who succeeded Emerson as Minister of the Second (Unitarian) Church, Boston. It is in the *Hys. of the Spirit*, 1864, No. 224; and Martineau's *Hys. of Praise and Prayer*, 1873. [J. J.]

**Emilie Juliane** was dau. of Count Albert Friedrich of Barby and Mühlingen (on the Elbe, near its junction with the Saale). During the Thirty Years' war her father and family had to seek refuge in the Heidecksburg, the castle of his uncle, Count Ludwig Günther of Schwarzburg Rudolstadt, and Emilie was b. at the Heidecksburg, Aug. 16, 1637. After the death of her father (1641) and mother (1642), she was adopted by her mother's sister (who was her god-mother, and had become the wife of Count Ludwig Günther), and was educated at Rudolstadt with her cousins, under the care of Dr. Ahnsuerus

Fritsch, and other tutors. She became the wife of her cousin, Albert Anton, July 7, 1665, and d. nt Rudolstadt, Dec. 3, 1706 (*Koch*, iv. 56-63; *Allg. Deutsche Biog.*, i. 127; *Pasig's Introduction*; *Bode*, pp. 63-64, &c.).

She was the most productive of German female hymn-writers, some 600 being attributed to her. Her early education in music and in poetry, and the influence of the kindred spirits of her cousin Ludmilla Elizabeth and of Dr. Alauverus Fritsch, no doubt fostered and developed her gifts. Her hymns, which are full of deep and child-like love to the Lamb of God, the Bridegroom of the Soul, partake too largely of the character of revelations of her inner life, and of reflections in verse, "improving" the events of her daily life, to be suited for Church use. A considerable number did, however, pass into the hymn-books, and the first here noted is a hymn of the first rank. Of those pub. in her lifetime the most appeared in her devotional works. (1) *Geistliche Lieder und Gebete vor und nach Erlangung göttl. Erbesegens*, Rudolstadt, 1663. (2) *Kühlwasser in grosser Hitze des Crentzes*, Rudolstadt, 1665. (3) *Tägliche Morgen- Mittags- und Abend-opfer*, Rudolstadt, 1665 (2nd ed., enlarged, 1699). Others appeared in the editions of the *Rudolstadt G. B.* 1682-1704. After her death they appeared, collected, under the title of *Der Freundin des Lammes Geistlicher Brautschmuck*, pt. I, 1714, and enlarged 1742; pt. II, 1742; pt. III, 1770; a number of hymns by other authors, which the editors had found transcribed in the Countess's handwriting, being included by mistake. A selection of 108 of her *Geistliche Lieder*, ed. with an introduction, biographical and critical, by Dr. Pasig, appeared at Halle, 1855.

Three have passed into English, viz. :—

1. *Wer weiss wie nahe mir mein Ende*. For the *Dying*. This beautiful hymn was in last century the subject of an unpleasant controversy. It 1st appeared in the *Appendix* of 1688 to the *Rudolstadt G. B.*, 1682; and, like all the other hymns in that collection, it was given without an author's name. It at once passed into other collections, generally as anonymous, but sometimes under the name of the Countess. In the *Schwarzburgische Denkmahl einer Christ-Gräflichen Lammes-Freundin*, 1707, she was expressly named as author. On this G. M. Pfefferkorn (q.v.) claimed it as his own. The resulting controversy is given in detail in *Wetzel*, i. 4-26, ii. 294-307; iii. 156-191, and his *A. H.* i. 9-10, ii. 115-117; in Fischer, ii. 365-369; in Pasig's *Introduction*, xxiii.-xxxi.; and in *Koch*, viii. 637-639.

No evidence whatever save his bare word has been adduced for Pfefferkorn. On the other hand a copy of the hymn in the handwriting of the Countess dated Neuhaus, 17 Sept., 1646 (two days before the sudden death of Duke Johann Georg of Sachse-Eisenach, which Pfefferkorn said suggested to him the composition of it) is still preserved in the Church Library at Gera, to which it was presented in 1707 by Anna Dorothea Countess of Schwarzburg-Rudolstadt. In a copy of the *Rudolstadt G. B.*, 1704, in which Emilie had marked her own hymns, this hymn is initialed like the rest, "E. J.," and in a letter she wrote to the Countess Magdalena Sophia of Schönburg-Hartenstein, she expressly affirmed her authorship. In 1714 the editors of her *Brautschmuck* claimed for it on these grounds—1. That she declared she was the author. 2. That her husband affirmed the same. 3. That the whole Court knew of it. 4. That she had herself contributed it to the *Rudolstadt G. B.*, 1688. On internal grounds, too, its resemblance to other hymns of the Countess bespeaks her authorship.

It is one of the finest German hymns in preparation for death; and Lauxmann, in *Koch*, viii. 640-646, relates many instances regarding its use, especially in presentation of death. Thus Dr. J. U. Frommann, diaconus at Tübingen, caused it often to be sung in church before his sudden death in November, 1715, during evening service; and J. A. Bengel (q.v.), when receiving Holy Communion for the last time with his wife and children, caused st. x., xl. to be sung at the close of the service. The hymn is in Dr. Pasig's ed. of her *Geistliche Lieder*, 1855, p. 164, in 12 st. of 4 l., and the refrain,

"Mein Gott, ich bist durch Christ Blut,  
Machs nur mit meinem Ende gut!"

It is No. 609 in the *Univ. L. S.*, 1851.

The *tra.* in C. U. are :—

1. *Who knows how near my life's expand*, omitting st. ix., x., in Dr. H. Mill's *Horus Ger.*, 1845 (1856, p. 245). His *tra.* of st. i., vi.-viii. are included as No. 982 in the American Luth. Gen. Synod's *H. Bk.*, 1850-52, and as No. 430 in the *Ohio Luth. Hyl.*, 1880.

2. *Who knows how near my end may be! Time speeds away*, a good and full *tr.* by Miss Winkworth, in the 2nd Ser. of her *Lyra Ger.*, 1858, p. 204, and then as No. 187 in her *C. B. for England*, 1863. In the Pennsylvania Lutheran *Ch. Bk.*, 1868, st. I, vi., xi., xii., were included as No. 546.

Other *tra.* are: (1) "Who knows how soon my end may be," by Dr. G. Waller, 1860, p. 97; (2) "Who knows how near my end may be? Time," &c., by E. Massie, 1867, p. 155.

In addition the following have been *tr.*, but are not in English C. U. :—

II. "Herr! mein Gott! lehre mich!" *Evening*, in No. III., 1685, p. 30. III. "Jesu Güte hat kein Ende." *Morning*, in No. II., 1685, p. 229. Both *tra.* are by H. J. Buckold, 1842, p. 104. [J. M.]

*Empty'd of earth I fain would be*. A. M. Toplady. [*Holiness desired*]. 1st pub. in his *Poems on Sacred Subjects*, 1759, as No. 25 of the "Petitionary Hymns," and headed, "The Believer's Wish." In April, 1771, he included it in a revised form, in 10 st. of 4 l., in the *Gospel Magazine*. This revised text is repeated in Sedgwick's reprint of Toplady's *Hymns*, 1860, p. 30, and is that in use in G. Britain and America. The cento from this hymn, "At anchor laid remote from home" (st. ix. and viii., appeared in Rippon's *Sel.*, 1787, and is still in C. U. [W. T. B.]

*En dies est Dominica*. [*Sunday Morning*]. This long hymn of 116 lines is given by *Mone*, No. 247, from a ms. of the 15th cent. at Karlsruhe. He heads it "Dominicus diebus, hymnus." The same ms. contains the ancient melody. The lines 3, 4 :—

"Ob octavam dominicæ,  
Resurrectionis sacre;"

rendered in the *Hymnal N.* :—

"For on this day the eighth and first,  
Our rising Lord death's fetters burst :"

receive illustration from a quotation from St. Augustine (354-430), and noted by *Mone* :—

"The souls truly of all the saints are indeed at rest before the resurrection of the body; but they have not that power of action with which they flourish when the body is received again, which action the eighth day signifies." *St. Augustine, Epist. Classii. Epist. 66, c. 13-23*.

From this hymn the following centos are taken :—"En dies est Dominica"; "Christi nam resurrectio"; and "Hac die surgens dominus." [W. A. S.]

The translations of the centos from this hymn are :—

1. *En dies est Dominica*. Of this cento there are three arrangements :—

1. *The Sunday morn again is here*. A *tr.* of ll. 1-4, 13-28, 113-116, by J. M. Neale, in the *Hymnal N.*, 1854, in 6 st. of 4 l., and again in later editions.

2. *Again the Lord's own day is here*. This altered form of Neale's *tr.* with the omission of st. v. is by the Compilers of *H. A. & M.* It was included in the 1st ed., 1861, and continued in the revised ed., 1875.

3. *This day which Jesus calls His own.* By H. Trend, is a tr. of ll. 1-4, 9-28, 113-116, from the *Lyra Mystica*, 1865, into the *People's H.*, 1867, No. 419.

ii. *Christi nam resurrectio.* This cento is composed of ll. 13-16, 33-36, 49-52, 101-112. Tr. as:—

*O'er death triumphant Christ arose.* In the *People's H.*, 1867, No. 418, is by H. Trend, from the *Lyra Mystica*, 1865.

iii. *Hæc die surgens Dominus.* This cento embraces ll. 28-36, 61-68, 96-108, 113-116. Tr. as:

*Christ being raised from death of yore.* By J. M. Neale, appeared in the *Hymnal N.*, 1854, and was continued in later editions. [J. J.]

**En tempus acceptabile.** [Lent.] The use of this hymn, probably of the 18th cent., varies according to the Breviary in which it is found. In the *Contances Brev.* it is at Lauds from the 3rd Sunday in Lent to Passion Sunday (the latter exclusively); and in the *Amiens Brev.* at Matins on Sundays and week-days, when the Ferial Office is said, from Ash Wednesday to Passion Sunday. The text is given in Dr. Neale's *Hymni Ecclesiæ*, 1851, p. 95, from the *Cahors Brev.* of 1746. Tr. as:

*Lo! steals apace the welcome tide.* By R. C. Singleton, written in 1867, and included in his *Anglican H. Bk.*, 1868. [W. A. S.]

**Encompass'd with clouds of distress.** A. M. Toplady. [The struggles of Faith.] No. 18 of Toplady's series of hymns in the *Gospel Magazine*, Feb., 1772, in 4 st. of 8 l. Although not included in his *Ps. & Hys.*, 1776, it is given in several modern hymn-books, as Spurgeon's *O. O. H. Bk.*, 1866, and others. Also in the Sedgwick reprint of Toplady's *Hymns*, 1860. [W. T. B.]

**Enfield, William**, LL.D., b. at Sudbury, Suffolk, March 29, 1741, of poor parents. Through the assistance of Mr. Hextall, the local Dissenting Minister, at 17 he entered the Daventry Academy under Dr. Ashworth. His first pastorate was of the congregation at Benn's Garden, Liverpool, to which he ministered from 1763 to 1770. In conjunction with Rev. J. Breckell of Key St. chapel, he edited

*A New Collection of Psalms proper for Christian Worship*, in three parts. I. *Psalms of David*, &c. II. *Psalms of Praise to God*. III. *Psalms on various Subjects*. Liverpool. Printed in the year 1764. Known as the *Liverpool Old Coll.* Later edn., 1767, 1770, 1787. In this last, 60 more hymns are added to the 3rd part.

From 1770 to 1785 Enfield was at Warrington, as minister to the Old Presbyterian congregation, and as teacher of Belles-lettres and other subjects, in the Dissenting Academy founded there in 1757. He pub. in 1774, *The Speaker*; 1783, *Institutes of Natural Philosophy*, and other works, including:—

*Hymns for Public Worship*: selected from Various Authors, and intended as a supplement to Dr. Watts's Psalms. Warrington. Printed for the Editor, 1772. 2nd ed. 1799. London. Printed by J. Johnson, St. Paul's Churchyard, and W. Eyres, Warrington. Contains 160 hymns, rather more than half being the same as in the *Liverpool Collection*. In this Coll. some of Mrs. Barbauld's hymns appeared for the first time.

From Warrington he proceeded to Norwich as pastor of the Octagon chapel, and d. there Nov. 3, 1797. In 1791 he pub. an abridgment of Brecker's *History of Philosophy*, and at the time of his death was engaged with Dr. J. Aikin,

son of his late colleague at the Warrington Academy, in bringing out a *General Biographical Dictionary*, vol. i. 1796. He also pub.

*A Selection of Hymns for Social Worship*. Norwich. Printed by J. March for J. Johnson, St. Paul's Churchyard, London, 1795. 2nd ed., 1797; 3rd ed., 1802. London, J. Johnson. Printed by W. Eyres, Horse Market, Warrington. Contains 232 hymns, more than half by Watts, and of the rest 111 were retained from the *Warrington Coll.*

In this Coll. Enfield's own hymns first appeared, "Behold where in a mortal form" (*Example of Christ*); "Wherefore should man, frail child of clay" (*Humility*); and "O Thou, through all thy works adored" (*God the Ruler of Nature*). They are characteristic of the "moral preacher" and the Unitarian, and in taste are unexceptionable. Dr. Enfield received his degree from Edinburgh University. On his death Johnson brought out 3 vols. of his *Sermons* "on Practical Subjects," with a *Memoir* by Dr. Aikin. [V. D. D.]

**English Hymnody.** This subject, embracing as it does all hymns associated with the Church of England and Nonconformist bodies in England, from the beginning of English hymn-writing to the present, is too vast and complicated for one article. For the sake of accuracy, clearness, and simplicity, it has been divided into parts which have taken the form of separate articles, each article being complete in itself. The leading articles, and those from which the rest diverge, are *English Hymnody*, *Early*, and *Psalters*, *English*; and a thorough grasp of any subdivision can only be attained by acquaintance with these articles. The subdivisions include:—

- |                            |                              |
|----------------------------|------------------------------|
| 1. Baptist.                | 15. Invalids.                |
| 2. Carols.                 | 16. Lady Huntingdon's Cella. |
| 3. Children's Hymns.       | 17. Litanies, Metrical.      |
| 4. Collects in Verse.      | 18. Methodist.               |
| 5. Congregational.         | 19. Missions.                |
| 6. Doxologies.             | 20. New Version.             |
| 7. England, Church of.     | 21. Old Version.             |
| 8. English Hymnody, Early. | 22. Presbyterian, English.   |
| 9. Epistles, Hymns on the. | 23. Primers.                 |
| 10. Graces, Metrical.      | 24. Psalters, English.       |
| 11. Gospels, Hymns on the. | 25. Public Schools.          |
| 12. Hospitals.             | 26. Roman Catholic, English. |
| 13. Inghamites.            | 27. Sailors and Soldiers.    |
| 14. Irvingites.            | 28. Temperance.              |
|                            | 29. Unitarians.              |

Any additional articles which may be given will be found either under their proper title or through the Cross Reference Index. [J. J.]

**England Hymnody, Church of.** In the article on *Early English Hymnody*, and in that on *English Psalters*, the contributions made by the Church of England to English Hymnody to 1700, and, in the case of *Psalters*, to the present time, are fully set forth. To this article is left the task of carrying on the history to the latest hymn-books which have issued from the press.

The origin and development of hymn-book making in the Church of England have their well defined periods, each is the outcome of renewed activity and spiritual life, and all bear witness to robust health and vigour.

#### i. First Period. 1700-1800.

For the first thirty years and more of the eighteenth century nothing was done in the form of hymn-book compiling in the Church of England. A movement, however, in the

right direction had taken place by the establishment of the Society for Promoting Christian Knowledge in 1698; and the Society for the Propagation of the Gospel in Foreign Parts, in 1701. The outlook was considerably enlarged by the establishment of these Societies, and, especially through the latter, interest was, to some extent, awakened in "Foreign Parts"; but mainly those which were British possessions. One of the first to catch the spirit of the new movement was John Wesley, who gave himself to mission work in Georgia; and the outcome of that mission was the first hymn-book compiled for use in the Church of England. Wesley went to Georgia in 1733, and returned to England in 1737. His visit to the Moravian settlement at Herrnhut, and his first field sermon on the 2nd of April, 1738, followed, and then came the actual foundation of Methodism, officially dated as 1739. Three years before this, and whilst in Georgia, he published,

*Collection of Psalms and Hymns. Charleston. Printed by Lewis Timothy, 1737.*

One copy only of this collection is known to exist; but a facsimile reprint, with a preface by Dr. Osborne, was pub. by T. Woolmer, Castle Street, City Road, London, in 1882. In a letter quoted in Blum's edition of Wood's *Athenae Oxonienses*, Wesley himself states that he published a *Collection of Psalms & Hymns* in 1736. This collection is the Charleston-town book, which thus dates 1736-7. This collection is divided into three sections or parts. The first contains 40 "Psalms and Hymns for Sundays"; the second, 20 "Psalms and Hymns for Wednesdays or Fridays"; and the third, 10 "Psalms and Hymns for Saturday," or 70 hymns in all. Those for Sunday are mostly hymns of praise; those for Wednesday or Friday, humiliation, repentance and prayer; and those for Saturday adoration of God as the Creator of the Universe. There is no provision for Holy Baptism or Holy Communion. Of the 70 hymns more than one-third are by I. Watts, the rest being by various members of the Wesley family, including five *trs.* by J. Wesley from the German, and adaptations from J. Austin, G. Herbert, J. Addison, and others. John Wesley's expansion of this book, together with his various poetical collections and the publications of his brother Charles, were distinctly outside of the Church of England. [*Methodist Hymnody*, § i.]

Beyond this little work, narrow in design and limited in circulation, nothing was done until the great wave of religious awakening had reached the hearts of several of the clergy, and a few began to do within the Church what J. Wesley and others were doing in the fields without. The line of theological thought taken was, however, in most cases more in accordance with the Calvinism of G. Whitefield than the Arminianism of J. Wesley. When, therefore, M. Madan published in 1760 the second important hymn-book for use in the Church of England, he went to the collection published by G. Whitefield in 1753 for many of his hymns. These hymns were in most cases by Watts and Wesley, and altered by Whitefield. The alterations made in Whitefield's book suited Madan better than the originals (alterations so bitterly resented by Wesley in the preface to his hymn-book of 1780), and he

took them without hesitation and without leave. The title of this book is:—

*A Collection of Psalms and Hymns, Extracted from Various Authors, and published by the Reverend Mr. Madan . . . London. Printed by Henry Cook; and sold at the Lock Hospital, near Hyde Park, 1760.*

It contained 170 hymns. An Appendix of 24 hymns was added in 1763. The arrangement of the collection is very crude. No order of subjects or seasons is observed, except that 27 "Sacramental Hymns" are grouped together at the end, and an alphabetical arrangement is ignored. Notwithstanding this, the selection, although from a limited number of writers only, is excellent. The literary standard is high, and the tone throughout is exceedingly bright and joyous. More than two-thirds of these hymns are still in use in the Church of England.

In 1767 the Rev. R. Conyers, Vicar of Hemley, Yorkshire, and friend of W. Cowper the poet, pub. his hymn-book under the title of:—

*A Collection of Psalms and Hymns from Various Authors: For the use of Serious and Devout Christians of every Denomination. London: Printed by T. and J. Pasham in Black Friars, 1767.*

This work seems to have had a good circulation, as it reached to a fourth edition in 1780, but whether its use extended, as its compiler designed, to any of the nonconforming bodies is not known. Conyers followed very much in the same path as Madan. In addition to embodying two-thirds of Madan's book in his own, he gathered the rest principally from the same common stores. He included a few originals from Newton and Cowper, but so far as is known he added nothing thereto of his own. It was an advance upon Madan's book in arrangement, was supplied with an index of subjects, and gave greater prominence to the Christian seasons; but its influence on later collections was not of a special character.

The compilation of Richard De Courcy, published as:—

*A Collection of Psalms and Hymns Extracted from Different Authors. With a Preface by the Reverend Mr. De Courcy . . . Shrewsbury. Printed and sold by T. Wood . . . 1775. (2nd ed. 1782.)*

introduced, especially in the 2nd and later editions, a number of hymns from Doddridge, Anne Steele, Mrs. Barbauld, and other Nonconformists, into C. U. in the Church of England. To the 2nd ed. he added a few hymns of his own.

The widening of the area of selections by De Courcy was anticipated to a great extent, so far as his 2nd and later editions were concerned, by A. M. Toplady, who pub. in 1776 his:—

*Psalms and Hymns for Public and Private Worship. &c. London, 1776.*

The 1st ed., in common with the 2nd and others, was without order or system. Although the greater part of the book was compiled from John and Charles Wesley and Isaac Watts, yet many names new to the Church of England were represented. Most of these were Nonconformists, as J. Allen, J. Cennick, J. Hart, W. Hammond, B. Wallin, and others. The number of his own hymns were few when compared with the number which he wrote; but the alterations and additions which he made in those by other hands were numerous. The 2nd ed. of the collection was edited by the



Rev. Walter Row in 1787. Some hymns were omitted and others added, the total being 412. In later editions the number was further increased. In 1814 they numbered 455, and 6 doxologies.

From 1776-87, at which dates Toplady's two editions were pub., to 1800, various collections were compiled, amongst which the more important were:—

1. *A Choice Coll. of Spiritual and Divine Hymns, taken from various Authors, &c.* By C. H[ull]. Bristol, 1776.
2. *A Collection of Ps. & Hys. on Various Subjects for Public and Private Worship, &c.* By W. Taylor and H. Jones. London, 1777.
3. *Select Ps. & Hys.* Macclesfield (2nd ed. 1780; new ed. 1795). Edited by D. Simpson.
4. *Ps. & Hys. Collected by W. B. Cadogan.* London, 1783. 2nd, 1787; 3rd, 1793; 4th, 1803.
5. *Psalms & Hymns.* By John Venn. London, 1785.
6. *The Ps. of David and other Portions of the Sacred Scriptures, &c.* [Basil Woodd.] London, 1794.
7. *Ps. Hys. & Anthems sung in the Chapel of the Hospital for the Maintenance and Education of Expiated and Deserted Young Children.* [Foundling Hospital Coll.] London. Music, 1774, 1797, 1801. Words only, 1797 and 1801.

Although this list shows that there was increased activity in the Church, and a fresher life, yet the hymn-books named above brought little of value to the common store of hymnody, and added not a single name of importance to the list of Church of England hymn-writers. This period closes with a limited number of hymn-books for Church use, and these were Calvinistic in doctrine, were built up upon the lines of the Nonconformists' collections, and were indebted for their contents to Dissenters and the Wesleys, to the extent of some seven-eighths of the whole. Basil Woodd's Coll., 1794, and the anonymous reviser of the *Foundling Hospital Coll.*, 1797, indicated, however, a tendency towards a change for the better which soon took place.

The *Olney Hymns* (q.v.), by J. Newton and W. Cowper, the poet, were pub. during this period in 1779. Although outside of the hymn-books proper, that work exercised a powerful influence on the collections of the next two periods; added two of the greatest names to the roll of hymn-writers; and enriched the hymnody of all time.

## ii. Period. 1801-1820.

The increased interest in the singing of hymns rather than the psalm-versions of Tate and Brady during this period, is seen in the number of hymn-books which were published during the twenty years which it embraces, and the places where they were issued. The following list, although not complete, will give a fair idea of the growth and expansion of this new departure in the order of divine worship in the Church of England.

1. *Scriptural Hys. Sel. for the Congregation of All Saints Church, Liverpool.* By Robert Banister. Liverpool, 1801.
2. *Ps. & Hys. for Pub. and Private Devotion.* Sheffield, 1802.
3. *A Coll. of Ps. & Hys. from Various Authors, chiefly designed for Public Worship.* Carlisle, R. Scott, 1802 (4th ed., 1811). Edited by the Rev. J. Fawcett. To this collection J. D. Carr's hymns were contributed.
4. *Portions of the Ps. of David, together with a Sel. of Hys. accommodated to the Service of the Church of England.* By Thomas T. Biddulph. Bristol, 2nd ed., 1804; 5th ed., 1813.
5. *A Sel. of Ps. & Hys. for Pub. and Private Use.* Worcester, 1806. Compiled by J. Stubbs, T. Cotterill, and T. Gibbings.

6. *Versions and Imitations of the Ps. of David Sel. from Various Authors, and adapted to the public worship of the Church of England.* By John Davies. London, 1806.
7. *Ps. of David, &c.* (1st. ed., 1785.) New edition, with an Appendix containing:—
8. *Hys. for the principal Festivals of the Church of England.* By R. Cecil. 1806.
9. *Sel. Portions of Ps. extracted from various Versions and adapted to Pub. Worship. With an Appendix containing Hys. for the principal Festivals of the Church of England.* By John Venn. London, 1806. New ed., 1824; 4th ed. revised, 1831.
10. *A Sel. of Ps. & Hys. suited to Pub., Social, & Family Worship.* By the Rev. Henry Gauntlett. Wellington, 1807.
11. *A Sel. of Ps. & Hys. . . . St. Mary's Chapel, Birmingham, and St. James' Chapel, Ashted.* Birmingham, 1807.
12. *Select portions of Ps. from the New Version, Hys. and Anthems. Sung at the Parish Church in Sheffield.* Sheffield, 1807. Edited by Dr. T. Sutton, Vicar of Sheffield. 2nd ed., 1816.
13. *Portions of Psalms . . . With Occasional Hys. Uttoxeter, 1808.* Included for use in Ashbourne Church.
14. *A Sel. of Ps. & Hys.* By T. S., Rector of Sandford, Bucks. Buckingham, 1808. Edited by the Rev. T. Scott.
15. *A Sel. from the New Version of Ps., 2nd ed., to which are added in the Appendix several Ps. & Hys. for various occasions not contained in the former edition.* By R. Omerod. London, 1809.
16. *Ps. & Hys. for Use of Ely Chapel.* By J. Willcox. London, 1809.
17. *Select Portions of Psalms and Hys. from Various Authors, &c.* By J. Kempthorne. London, 1810.
18. *A Sel. of Ps. & Hys. for Public and Private Use.* By T. Cotterill. Newcastle, Staffordshire, 1810-1815.
19. *A Sel. of Ps. & Hys., &c.* By W. Whitelock. Kendal, 1811.
20. *A Coll. of Ps. & Hys., chiefly designed for the use of Public Worship.* [John Scott?] Hull, 3rd ed., 1811.
21. *A Coll. of Ps. & Hys. from Various Authors, chiefly designed for the Use of Public Worship.* [C. Simeon?] Cambridge, 7th ed., 1811.
22. *A Coll. of Hys. for Wrenbury Church, Cheshire.* Chester, 1811. By G. Vandrey.
23. *Ps. & Hys. for the Parish Church of Greenwich.* By J. L. Blacknell. London, 1811.
24. *A Sel. of Ps. & Hys. adapted to the Services of the Church, &c.* By J. H. Stewart. Lond. 1813. [Percy Chapel Coll.] Very popular.
25. *A Sel. of Ps. & Hys. from the New Version of the Church of England and Others, &c.* By the Hon. Gerard T. Noel. London, 2nd ed., 1813; 3rd ed., 1820.
26. *Ps. & Hys.* By W. Hurn. Ipswich, 1813. 2nd ed., 1824.
27. *Select Ps. & Hys. for the Use of the Churches in Dudley, &c.* By "L. B." Dudley. 3rd ed. with Supplement, 1813.
28. *A Sel. of Ps. & Anthems.* By W. Morgan. Bradford, 1815. 2nd ed., 1822.
29. *Ps. & Hys.* New Brentford, 1815.
30. *Portions of Ps. together with Hys., &c.* By H. W. Wilkinson. Sudbury, 1816.
31. *Ps. of David, as sung in Penrith Church.* Penrith, 1816.
32. *Hys. & Anthems for the use of Ramsgate Chapel.* Ramsgate, 1817.
33. *Ps. & Hys. for Pub. Worship.* Wellington, 2nd ed., 1817.
34. *Ps. & Hys. Sung in St. John the Baptist Chapel, Dock.* Plymouth Dock, 3rd ed., 1818.
35. *Select Ps. & Hys. for the Use of the Parish Church of St. Botolph, Without Aldersgate, London.* London, 1818.
36. *A Sel. of Ps. & Hys. used in the Parish Church of Barton-under-Needwood, &c.* Burton-upon-Trent, 1818.
37. *A Sel. of Ps. & Hys. for Pub. & Private Use, &c.* By T. Cotterill. Sheffield. 5th ed. 1819. This is the enlarged and suppressed edition.
38. *A Coll. of Hys. adapted to the Fast & Festivals of the Church of England.* By E. N. Goymer. Ipswich, 1819.
39. *Ps. & Hys. Selected & Revised for Public, Social, Family or Secret Devotion.* By J. Bickersteth. London, 1819. 2nd ed., 1824; 4th ed., 1832.
40. *A Sel. of Ps. & Hys. for Use in St. Alban's Abbey.* St. Alban's, 1820.
41. *A Coll. of Ps. & Hys. for Use in Burnley Church.* Burnley, Lancashire, 1820.

42. *Sel. of Ps. & Hys. for Public Worship.* Lond., T. Cadell, 1820. This is T. Cotterill's 9th ed., and is dedicated to the Archbishop of York.

The places where these collections were pub. are instructive, as showing that the movement was extending to every part of the country. Whilst Basil Woodd and others issued their compilations in London, Charles Simeon published his at Cambridge. Thomas Cotterill began in Staffordshire and finished in Sheffield. Birmingham, Bradford, Burnley, Cambridge, Carlisle, Dudley, Greenwich, Hull, Ipswich, Kendal, New Brentford, Penrith, Plymouth, Ramsgate, Sudbury, Wrenbury, and other towns had their representative books, each distinct in its way, and all testifying to the increased interest taken in the use of hymns. Outside of London, Yorkshire and Staffordshire were the greatest contributors.

The books of this period are marked by features unknown to the older collections. In the infancy of the movement such congregations as saw good to use the collection of Madan, or Toplady, or De Courcy, or any other, did so without any question as to the legality of the use of hymns in the services of the Church. With the growth of the movement came also opposition thereto on this point, thereby causing many compilers to vindicate their position and proceedings by elaborate prefaces; or to stamp their work with *quasi* authority by a quotation from Queen Elizabeth's Injunctions to the Clergy, 1559, or by a formal dedication to the bishop of the diocese in which the book was published. This opposition reached its climax in 1819. In that year the 8th ed. of Cotterill's *Selection*, a large book issued at a high price, called forth a storm of opposition on the part of his congregation at St. Paul's, Sheffield, upon whom he tried to force the book. This opposition was strengthened by outside feeling, until nothing was left but an appeal to the Diocesan Court at York for a legal decision. Before the trial came on, Archbishop Harcourt suggested a compromise to the effect that the *Selection* should be withdrawn, that another should be compiled, each hymn in which should be submitted for his approval, and that the work should be dedicated to him. This was done, and the result was *A Selection of Psalms and Hymns for Public Worship*. London. Printed for T. Cadell, in the Strand, 1820. For forty years this *Sel.* continued in use in numerous churches in the North of England. Cotterill's fame, however, as a compiler is associated with the suppressed book of 1819. It did more than any other collection in the Church of England to mould the hymn-books of the next period; and nearly nine-tenths of the hymns therein, and usually in the altered form given them by Cotterill, or James Montgomery who assisted him, are still in C. U. in G. Britain and America. A comparison of this edition with the seven editions which preceded it suggests that this honour is largely due to the assistance rendered by Montgomery.

Another feature which was new to the hymn-books, was the recognition of the fact that the Church of England used a Book of Common Prayer, and that the hymn-book in use in the same Church should be a companion thereto. The three books which hold a prominent posi-

tion in this respect are those by Basil Woodd, J. H. Stewart, and J. Kemphorne. Holy Baptism, Confirmation, the Saints' Days, &c., are all provided for, and the hymns are systematically arranged under these respective headings. But by far the larger portion of the collections were on the old lines with a little more system in their arrangement. The best of these was Cotterill's suppressed edition of 1819. Basil Woodd's book was the *Hymnal Companion* of its day.

In the selection of *Psalms* during this period the renderings of J. Merrick and I. Watts were very much favoured, those by Tate and Brady, possibly because they were bound up with the Book of Common Prayer, being specially ignored. Contemporary writers of psalm versions shared the same fate, and no new names were added to the list of those whose productions were embodied in the preceding period, except those of Basil Woodd in his own collections. T. Cotterill, J. Cawood, J. D. Carlyle, Sir R. Grant, R. Heber, and W. Hurn, were the most notable of the hymn-writers of this period. With the exception of Grant and Heber these writers do not take high rank.

### iii. Third Period. 1821-1850.

This period was one of the most prolific in hymn-book compiling of any in the history of the Church of England. During the twenty years an average of over two distinct collections came out every year. The highest number was reached in 1833, when about ten collections were published within the twelve months. As most of the hymn-books published during this period are referred to in the annotations of hymns throughout this Dictionary, we subjoin a list, which, although not complete, is yet sufficiently so for all practical purposes. From 1820-1830, we have:—

1. *A New Metrical Version of the Ps. of David with an Appendix of Select Ps. & Hys.* By Basil Woodd. Lond., 1821. Dedicated to the Lord Bishop of Durham.
2. *A Church of England Psalm-Book, or Portions of the Psalter adapted by Selections from the N. and O. Versions to the Service of the Established Church, &c.* By the Rev. Rann Kennedy, A.M., Minister of St. Paul's Chapel, Birmingham. London, 1821. 12th ed., 1848. This book has running comments on various expressions which occur in the psalms and hymns.
3. *Sixty Ps. & Hys.* 1st set, 1823. This contained many original hymns. Sets 2 & 3 were subsequently added. 4th ed., 1862. By E. G. Marsh.
4. *Psalms extracted, &c. . . Hys. for the principal Festivals, &c.* (1st ed., 1806.) New ed. Clapham, 1824. (J. Venn.)
5. *Psalms Original & Selected for Pub. Worship.* George Mutter, 1826. Enlarged ed., 1841.
6. *A Churchman's Hymn book, &c.* Derby, Mosley. 5th ed., 1826.
7. *Hymns, &c.* Rp. Heber. 1827; 4th ed., 1829; 11th ed., 1842; and later in England and India.
8. *Selection of Ps. & Hys., &c.* W. Nunn. Manchester, 1827. 3rd ed., 1835.
9. *Ps. & Hys. Sel. and arranged for Pub. Worship.* Charles Bradley. London, 1829.
10. *A Sel. of Ps. & Hys. for the Use of a Country Congregation, &c.* by a Clergyman. Basingstoke, 1828.
11. *Church Psalmody.* Compiled by a Clergyman's Family. London, 1829. This book was of a distinctly liturgical type.
12. *A Sel. of Ps. & Hys. for St. Mary's, Bryanston Square.* London, 1829.
13. *A Manual of Parochial Psalmody.* T. Hartwell Horne. London, 1829. Dedicated to "William, Lord Archbishop of Canterbury." It has a long and interesting Preface, and most elaborate "Arrangements" of psalms and hymns.
14. *Three hundred and fifty portions of Psalms . . . with a Coll. of Six Hundred Hymns, &c.* Lond., 1829. [Josiah Pratt's Coll.]

15. *The Psalmist*. Henry and John Gwyther. Birmingham, 1830. This contains many original hymns, also others new to the collections. It was not reprinted, but had some influence on later works.

16. *Ps. & Hys. intended as a Supplement to the New Version*. Islington, 1830. Enlarged in 1841. By the Rev. Daniel Wilson. It was for many years the favourite Evangelical hymn-book in North London and district. Much of this popularity arose from the 1841 ed. borrowing extensively from Lyte.

17. *A Church H. Bk. Being a Collection of Ps. & Hys.* Derby, 1825. [By the Rev. Philip Gell.]

18. *A Coll. of Ps. & Hys. chiefly designed for Pub. Worship*. Belper, 1825. [By the Rev. John Wakefield.]

The most important of these was Pratt's *Coll.*, 1829, not for its own intrinsic merits, nor for any marked influence which it had upon later compilations in G. Britain: but because of the great number of hymns which it supplied to American hymn-books published during the next twenty years. In these books nearly all the hymns are of the old-fashioned type, and are arranged in the order of subjects with little or no provision for the minor festivals of the Church. Bp. Heber's *Hymns*, 1827, were an exception, not only in the value of the hymns supplied and their arrangement, but also in adding the name of H. H. Milman to the roll of hymn-writers, and increasing his own reputation as a sacred poet.

From 1831 to 1840 the list is augmented by the following:—

1. *Ps. & Hys. for Pub. & Private Use*. 1831. W. H. Bathurst. These are all original. The 1842 ed. is a reprint.

2. *Church and Home Psalmody, &c.* T. J. Judkin. Lond., 1831. All original compositions by Judkin. Enlarged ed., 1842. Dedicated to "Thomas, Lord Bishop of Salisbury."

3. *Ps. & Hys.* Hugh Stowell. Manchester, 1831. 16th ed., 1877, was edited by his son as *A Sel. of Hys., &c.*

4. *A Sel. of Psalms for Festivals, &c.* Thomas Mortimer. London, 1831. This contains some original hymns for Saints' days. It ran through several editions.

5. *A Sel. of Ps. & Hys. for Pub. Worship*. Preston, 1831. 16th thousand, 1871. By Mr. Baldwin, Vicar of Leyland, Preston.

6. *A Companion to the Prayer Book*. London, 1832. This collection gives 4 hymns for each Sunday (On the Collect, with a second on the same for Evening; on the Epistle; and on the Gospel). Hymns for Saints' Days from Bp. Mant's *Biographical Notices of the Apostles, &c.*, and from J. Keble's *Christian Year*, were brought into congregational use through this book. A Selection from this book was pub. the same year.

7. *Festival and Communion Hys., &c.* Greenwich, 1832. Compiled by the Rev. John Shepherd, Minister of the Dartmouth Row Chapel of Ease to Lewisham. It contains originals by the editor.

8. *A Sel. of Ps. & Hys. for Pub. Worship*. Samuel Wilberforce. Lond., 1832. Dedicated to "Charles Richard, Lord Bishop of Winchester."

9. *A Sel. of Anthems, Ps. & Hys., &c.* By the Rev. T. Underwood, Jun. Roma, 1832.

10. *Christian Psalmody*. E. Bickersteth, 1833. Dedicated to "John, Lord Bishop of Lincoln."

11. *A Coll. of Hys. for General Use, &c.* Lond., 1833. The title on the back of this book is *A Churchman's Hymns*. Edited by W. W. Hull.

12. *Christian Psalmody, comprising the Book of Ps. and Song Hys.* By J. C. Franks, Vicar of Huddersfield. Huddersfield, 1833.

13. *A Sel. of Ps. & Hys. intended for Pub. Worship, &c.* By the Rev. W. Barnes, Rector of Richmond (Yorks.). 1833. This selection gives a prose introduction to each of the Collects, Epistles, and Gospels for each Sunday in the Year.

14. *A Sel. of Ps. & Hys. to be used in Belgrave Chapel*. Lond., 1833.

15. *A Sel. of Ps. & Hys. adapted to the Services of the Church of England*. Lond. & Leeds, 1833. This is divided on the principle of the Psalter. Three hymns are given for each day of the month. There are also additional hymns for Special Occasions and Private Use.

16. *A Coll. of Ps. & Hys.* [for] High Wycombe. Bucks. By the Rev. J. C. Williams, High Wycombe. 2nd ed., 1833.

17. *Ps., Hys. & Spiritual Songs, &c.*, by Rev. E. D. Jackson, author of "The Crucifixion," and other Poems. Manchester, 1833.

18. *The Spirit of the Psalms*. H. F. Lyte. Lond., 1834.

19. *The Weston Hymn Book*. Lond., 1834. This was compiled by the Misses Harrison, of Weston, Sheffield. Weston House is now the Public Museum of Sheffield. J. Montgomery assisted in compiling, contributed to, and revised the proofs of this collection.

20. *Ps. & Hys. for Pub., Private & Social Worship*. H. V. Elliott. Lond., 1838. Dedicated to the "Lord Bishop of Chichester."

21. *Hys. for Sundays & Festivals*. H. Alford. Lond., 1838.

22. *A Sel. of Ps. & Hys. chiefly adapted for Pub. Worship according to the Services of the Church of England*. Edward Davies and John A. Baxter. Lond., 3rd ed., 1835. Dedicated to "Henry, Lord Bishop of Lichfield and Coventry," and very extensively used.

23. *Ps. & Hys. Adapted to the Services of the Church of England*. London, 1836. W. J. Hall, and known as the "Mitre H. Bk." Dedicated to "Charles James, Lord Bishop of London."

24. *A Sel. of Ps. & Hymns extracted from Various Authors, &c.* Bungay, new and stereotyped edition, 1833.

25. *Christian Psalmody*. Liverpool, 1837. Compiled by several Clergymen of Liverpool, and reached to 13 editions.

26. *Ps. & Hymns for Divine Service, &c.* By the Rev. Roger Carus Wilson, Vicar of Preston, Lancashire, 1837. Dedicated to "John Bird, Lord Bishop of Chester."

27. *A Sel. of Ps. & Hys., adapted chiefly to Pub. Worship... of the Church of England*. John George Bray, M.A., Minister of Christ Church, Birmingham, and Prebendary of Lichfield. Birmingham, 1837.

28. *Ps. & Hys. Original and Selected*. J. Holt Simpson, 1837. From the O. and N. V., together with *trs.* by Bp. Mant, J. Chandler, and I. Williams. Hymns from the *British Magazine* first came into U. U. through this collection.

29. *A Sel. of Ps. & Hys. adapted to the Use of the Church of St. Margaret, Westminster*. By H. H. Milman. Lond., 1837.

30. *Psalmody for the Church: A Coll. of Ps. & Hys. arranged for Public Worship in the Churches and Chapels throughout the Rectory of Bath, &c.*, 1838. This was edited by the Rev. John East.

31. *A Coll. of Hys. for Pub. Worship*. J. H. Gurney. Lutterworth, 1838.

32. *A Sel. of Ps. & Hys. for Pub. Worship*. Kirkby Lonsdale. [Carus Wilson family.] Dedicated to "John Bird, Lord Bishop of Chester," by "the Editors." The 12th ed. is dated 1838.

33. *A Book of General Psalmody*. William Carus Wilson. Kirkby Lonsdale, 1839. 2nd ed., 1842. This book contains much new matter taken in many instances from current magazines.

34. *A Sel. of Ps. & Hys.* Norwich, 1838. This was for some time the authorized book of the Diocese.

35. *The Church of England Hymn Book*. D. T. K. Drummond, and R. K. Greville. Edinburgh, 1838. Dedicated "To the Archbishops and Bishops of the Established Church of England and Ireland."

36. *Ps. & Hys. for Rugby Parish Church*. Rugby, 1839. Edited by the Rev. H. J. Buckoll.

37. *Ps. & Hys.* W. Vernon Harcourt, York, 1840. Dedicated to his father the Archbishop.

38. *Ps. & Hys. for the Use of the Church at Acerrington*. By Rev. J. Hopwood, the Incumbent. Acerrington, 1840.

39. *Ps. & Hys. Selected and adapted to the purposes of Pub. Worship*. By Rev. E. Scobell, Incumbent of St. Peter's, Vere Street; and Evening Lecturer of the Parochial Church, St. Mary-le-Bone. 4th ed., 1840.

40. *Ps. & Hys. adapted to the Services of the Church according to the use of the United Church of England & Ireland; and also to Private Reading*. Designed to incorporate those Metrical Versions of Psalms, and those Hymns (above 400) which have received Royal, Archbishop, and Episcopal sanction. By the Rev. Jeremiah Smith, M.A., Vicar of Long Ruckby, Northamptonshire, and Prebendary of Lichfield. London, c. 1840. 6th ed., 1851. The mode adopted in the compiling of this book anticipated to some extent that which guided Bishop Bickersteth in editing the *Hymnal Companion*, 1870. The first sought out "Royal, Archbishop, and Episcopal" sanction; the second, the use made of hymns by former editors.

Of these collections the most noticeable were Stowell's, 1831; Bathurst's book, 1831; Bickersteth's, 1833; Lyte's, 1834; Elliott's, 1835;

and the *Mitre*, 1836. Stowell's book follows the order of Common Prayer in its broader features, but did not provide for the minor festivals. With additions by his son it is still in use. Bathurst's book was entirely his own composition, as was also the *Spirit of the Psalms*, by Lyte; and both were important, not as hymn-books, but as fresh stores of original compositions. Bickersteth's collection was a great success. It was very much an imitation of Cotterill's suppressed edition of 1819; but upon broader lines, and a somewhat different arrangement. His texts show, when altered from the originals, that he was largely indebted to Cotterill, Toplady, and the *Wes. H. Bk.* His researches in hymnody were beyond anything before attempted in a collection for congregational use in the Church of England, and, especially in the enlarged edition of 1841, partook in this respect largely of the character of the best modern hymn-books. His ascriptions of authorship given in the index are generally correct with regard to the leading writers; but with the more obscure he is often in the wrong. Notwithstanding that it lacked the rich productions of later writers, it was the best Evangelical hymn-book of the Church until "compiled anew," as *Psalms and Hymns based on the Christian Psalms*, in 1858; and then entirely superseded by the *Hymnal Companion* of 1870-76, both works being by his son, Dr. Bickersteth, Bishop of Exeter. Elliott's collection, 1835, was another Evangelical book of some importance. Its chief historical interest lies in the fact that it was mainly the channel through which Martin Madan's altered text of Watts, Wesley, and others, came into modern hymnals; and that in it some of his sister Charlotte's finest productions were given to the Church. Hall's *Mitre* was a book of another kind, and contained a greater proportion of original hymns than any collection then in use, fifty being by E. Osler alone. It was the outcome of suggestions and complaints against existing collections made to him as Editor of the *Christian Remembrancer*. The Psalms were grouped together as in the older books; and the hymns were arranged in the order of the Book of Common Prayer, with the omission of all the Saints' Days, and Morning and Evening hymns. It had the repute of being "High Church"; a most unaccountable reputation in the face of these omissions. Its psalms and hymns, except in one or two instances, never exceeded four stanzas, and the texts, except in the new hymns, were the most mutilated in existence. With all these drawbacks it attained to a circulation of four million copies. Possibly its approval by and dedication to Dr. Blomfield, Bishop of London, had much to do with this success.

The number of hymn-books put forth during this period, together with the increase of writers and new compositions, testifies most emphatically and eloquently of the growth of religious life throughout the Church. Services were becoming brighter and more animated and cheerful, and a stronger and healthier life was manifesting itself on every hand. The law-suit instituted against Cotterill in 1819, and the suppression of his book, had also pointed out a danger on the one hand to which com-

posers had to give heed, whilst the dedication of his revised book of 1820, "To the Most Reverend Edward Lord Archbishop of York," indicated the remedy on the other. Omitting the Welsh dioceses, these dedications included the two Archbishops and most of the Bishops of the Provinces of Canterbury and York. The remedy was found in these episcopal imprimaturs. Under these circumstances it is not surprising to find the use of hymns spreading rapidly throughout the Church; but it is curious to read in the preface of the Bungay *Ps. & Hys.*, 1836, "The position of sitting, too common in our congregations, admits of no defence," and to find the statement followed by an argument in defence of standing during the singing of the hymns. This protest was repeated in various collections of this period, but is not found later on.

From 1840 to 1850 the hymn-books published included:—

1. *Sel. of Hys. including Versions of Psalms*, &c., by John A. La Trobe. London, 1841.
2. *Hys. Sel. for the Use of the Weaver Churches*. Sandbach, 1841. 2nd ed., 1848. Dedicated to "John Bird, Lord Bishop of Chester."
3. *Hys. Sel. for the Parish of Sandbach*. By the Rev. J. Latham. Sandbach, 1841. Contains several of J. Chandler's *trs.* from the Latin, and also originals by the editor. This is the same book as the preceding, adapted by the Editor for use in his own parish.
4. *The Church Psalm Book. A Sel. from the Old, New, and other Versions, with Hys. for the principal Festivals*, &c. By the Rev. S. Rowe, M.A., Vicar of Crediton, Devon. Plymouth, 4th ed., 1843 (1st ed. cir. 1834).
5. *Ps. & Hys., adapted to the Sundays & Holydays throughout the Year*, &c. H. Alford. London, 1844.
6. *The Praises of God*. By T. Bagnall Baker. London, 1844. Many original hymns by the Editor.
7. *Intros and Collect Hys.* A. Brown. Lond., 1846.
8. *Original Ps. & Hys. for the Use of Churches*. By Nathaniel Meeres. 1846.
9. *Hys. for the Fasts & Festivals, suited for the Use of St. Stephen's, Camden Town*. Camden Town, 1846. This book reproduced some of the Saints' Days hymns from G. Wither's *Hys. & Songs of the Church*, 1633.
10. *A Sel. of Hys. for Pub. and Private Use*, &c. T. M. Fallow. London, 1847.
11. *Ps. & Hys. Original & Selected*, &c. Richard Shuttle. London, 1847.
12. *A Sel. of Ps. & Hys., with Supplement*. C. S. Bird. Gainsborough, 1848. The 16 hymns in the Supplement are by the Editor.
13. *Ps. & Hys. Sel. and revised for Pub. Worship, with several Originals*. By the Rev. James Kelly, M.A., Minister of St. Peter's Episcopal Chapel, Queen's Square, St. James Park. London, 1849.
14. *Intros & Hys. for Use in Margaret St. Chapel*, M.D. (1849). This developed into *Hys. & Intros*, 1852.
15. *Ps. & Hys. for the Sanctuary, Family Altar, and Closet*. By the Rev. John C. Miller, M.A., Rector of St. Martin's, Birmingham. Lond., 1849.
16. *Church Hymns, or Hys. for the Sundays, Festivals and other Seasons of the Ecclesiastical Year as observed in the Church of England*. Compiled with an Introduction by Henry Stretton, M.A., Oxon., Perpetual Curate of Hixon, Diocese of Lichfield. Lond., 1850. This collection has a long and good Introduction, and draws largely from J. Chandler's and I. Williams's *trs.* from the Latin.
17. *Hys. for the Services of the Church, arranged according to the Seasons and Holydays of the Christian Year*. London, 1850. This collection consists almost entirely of *trs.* from the Latin by J. Chandler, Bp. Mant, and I. Williams. It was compiled by the Rev. Joseph Oldknow, of Holy Trinity, Bordesley, Birmingham.
18. *A Hymn Book for the use of Churches & Chapels*. London, 1850. Contains Intros and *trs.* from the Latin, especially those by E. Caswall.
19. *The Book of Common Praise*. London, 1850.
20. *A Sel. of Ps. & Hys.* By the Rev. H. K. Cornish, Vicar of Bakewell, Derbyshire. London, 1850.

The only book in this group which had any influence of importance upon later collections was that by Alford, 1844, and this arose prin-



cipally through his original compositions included therein.

These twenty years were not only fruitful in hymn-writers and hymn-books; but during the later half of this period a new departure in hymnody took place which has revolutionized the whole system of hymn-writing and hymn-book making. Keble's *Christian Year* was gradually raising the poetical standard, and awakening renewed interest in the Book of Common Prayer, and the Fast and Festivals of the Church, when that interest was intensified by the *Tracts for the Times*, the controversies which arose therefrom, and, from a hymnological point of view, by the translations of Latin hymns from the *Roman Breviary* by Dr. (now Cardinal) Newman, Bp. Mant, W. J. Copeland, E. Caswall, and others; and from the *Paris Breviary*, by I. Williams and J. Chandler. These translations were a new revelation to the Church, which dazzled some and grieved others. Upon the hymn-books of this period they came too late to have more than a modified effect, in the next they moulded many and influenced all.

The leading Church writers and translators of this period were:—

H. Alford, J. Anstee, W. H. Bathurst, J. Chandler, W. J. Copeland, Miss Cox, J. Edmeston, C. Elliott and other members of her family, W. H. Havergal, Bishop Heber, J. Keble, H. F. Lyte, Bp. Mant, H. H. Milman, Dr. Newman (before he seceded), E. Osler, H. Stowell, I. Williams, J. H. Gurney, and others.

#### iv. Fourth Period. 1851-1860.

The collections published during these ten years were in many respects widely different in character to any that preceded them, or that came after. Although each book was distinct in itself, yet they may be grouped with comparative ease. The work of translating from the Latin, revived in the former period by Bp. Mant and others, already noticed, was carried on with great vigour and success, especially by W. J. Blew, J. M. Neale, J. D. Chambers, and others. The translations from the German by Miss Cox, 1841, and H. J. Buckoll, 1842, were greatly augmented by A. T. Russell, R. Massie, Miss Borthwick and her sister, Mrs. Findlater, and Miss Winkworth. In addition to purely English sources, valuable material was thus fast accumulating; material which on the one hand had the impress of ancient use, and on the other records of the storm of the Reformation, and the calm that followed. Gradually the Dissenting element, which up to this period constituted nearly two-thirds of the total contents of the hymn-books in use in the Church of England, gave place, in some cases altogether, and in all cases to a very great extent, to the Latin and German, and to new hymns of a higher and more definite Church tone. This work of reconstruction was aided materially by the Church periodical literature of the day, not the least important being the *Ecclesiologist*, and *The Parish Church Choir*. Taken chronologically the books issued during this period were:—

1. *Ps. & Hys. for Pub. Worship*. Sel. for some of the Churches in Marylebone. 1851. C. Baring, T. Garlestone Collection.  
2. *Choir Services at the Church of St. John the Baptist, Burley Hill, Ringwood*. 2nd ed., 1852.

3. *The Hymnal Noted*, 1852 and 1854.

4. *Ps. & Hys. for the use of Rugby Parish Church*, 1851. [J. Moultre.] Contains several originals. It was based upon the collection made by H. J. Buckoll for the same Church in 1839.

5. *Ps. & Hys., partly Original, Partly Selected for the Use of the Church of England*. By A. T. Russell, &c., 1851. This collection is especially noticeable for its *trs.* from the German.

6. *A Hymnal for Use in the English Church*, 1852. [F. H. Murray.] This is sometimes known as *Murray's Hymnal*, from the Publisher, and again as *Murray's Hymnal* from the Editor. It was withdrawn in 1861 in favour of H. A. & M.

7. *The Church Hymn & Tune Book*. By W. J. Blew, 1852. Principally *trs.* from the Latin.

8. *The English Hymnal, or a Hy. Bk. for the Use of the Church of England, &c.* Lond., Parker, 1852, 2nd ed., 1855; 3rd, 1861. This is James A. Johnston's *Hymnal*. Most of the *trs.* from the Latin are by the Editor. Those in the latter editions differ materially from the first.

9. *Hys. for the Sundays & Holy Days of the Church of England*. By J. R. Woodford (q. v.), 1852. 2nd ed., 1855.

10. *Hys. & Introits*. By W. U. Richards, 1852, 1853, 1861.

11. *Hys. S. P. C. K.*, 1852, enlarged as *Ps. & Hys.*, 1855; 1st Appendix, 1863; 2nd, 1869. Superseded by *Church Hymns*, 1871.

12. *The Church Hymnal*. Lond., J. Whittaker, 1852. It was "issued in the first instance in fasciculi, and used in the Churches of the Editors," the Rev. William Cooke, and the Rev. William Denton, "that the principle on which it was based, and the hymns it contained, might be tested by experience." It was pub. in 1853, 2nd ed. 1855, and had a large circulation. Special *Supplements* were added, in some instances by others, for local use. The altered texts, and they are not few, are mainly by Canon Cooke.

13. *A Sel. of Ps. & Hys. Arranged for the Public Services of the Church of England*. By the Rev. C. Kemble. Lond., 1853. This collection was used extensively for many years. In 1873 it was superseded by *The New Church H. Bk.* by the same Editor.

14. *Ps. & Hys. for Public Worship*. By the Rev. J. F. Thrupp, Cambridge, 1853; 2nd ed. undated and a reprint only. This work contains a great number of originals by the Editor.

15. *Hys. of the Catholic Church*. Stratford-on-Avon, 1853.

16. *Hys. for the Use of St. John the Baptist, Oxford*, 1854. This collection was issued as *The Merton H. Bk.* in 1846, and as *The Parochial H. Bk.*, 1856.

17. *The Church Psalter & H. Bk., &c.* By the Rev. W. Mercer. Lond., 1854, 1860; rearranged Oxford ed., 1864.

18. *Ps. & Hys. for the Use of the Church of England at Home and in the Colonies*. Rev. J. W. Colenso, 1854.

19. *Ps. & Hys., compiled by the Rev. T. B. Morrell and the Rev. W. W. How*. 1854; enlarged ed., 1864; Supplement, 1867.

20. *Symmetrical Psalmody; or, Portions of the Ps. and other Scriptures, translated into Metrical Stanzas with corresponding accents in corresponding Verses for Musical Use*. By the Rev. W. V. Harcourt. Lond., 1855. One of the most curious and eccentric books known to hymnody.

21. *A Church Psalter & Hymnal, &c.* By the Rev. E. Harland, 1855; Supplement, 1863; followed by an enlarged edition, undated, and a second Supplement in 1876.

22. *A Hymn Book for the Services of the Church and for Private Reading*. Oxford & Lond., 1855; 2nd ed., 1857; 4th, enlarged, 1867. This is the Rev. Isaac Gregory Smith's collection, and to it be contributed several originals.

23. *Hys. for Use in Church*. By the Rev. H. W. Burrows, 1855. Late Fellow of St. John's, Oxford.

24. *Ps. & Hys. for Pub. & Social Worship*. By the Rev. E. Walker, Vicar of Cheltenham, 1855. To this Dr. Walker added an Appendix; and the Rev. C. D. Bell a second Appendix, in 1878. This is known as the *Cheltenham Coll.* It contains a great number of hymns by Plymouth Brethren writers, including those of Dr. Walker's brother-in-law, J. G. Deck.

25. *Ps. & Hys. for the Sanctuary, Family-Altar, and Closet*. Sel. by the Rev. John C. Miller, D.D., Rector of St. Martin's, Birmingham, 1856. (Later ed. of No. 15 on p. 336, II.)

26. *A Common Pralter*, 1856. Compiled by the Rev. William Harrison, B.A., Oxford, 1832. Sometime Rector of Birch, Colchester, and Hon. Canon of Rochester.

27. *The Winchester Church H. Bk.* Winchester and London, 1857.
28. *The Salisbury H. Bk.* Edited by Earl Nelson, 1857.
29. *Hys. for the Church of England.* Lond., 1857. This is the Rev. T. Darling's collection. It was enlarged and altered several times. The latest ed. is 1857.
30. *Words of the Congregational Hymn & Tune Book.* 1857. This was subsequently revised and issued as *The Hymnal.* By the Rev. R. R. Chope, 1862.
31. *Ps. & Hys. based on the Christian Psalmody, &c.* 1858. This is the Rev. E. H. Bickersteth's revision of his father's collection of 1833.
32. *Hys. for the Use of a Parish Church.* Honiton, 1859. By the Rev. J. F. Mackarness, Rector of Honiton, 1855-1869; Bp. of Oxford, 1870.
33. *Hys. for the Christian Seasons.* Gainsburgh, 1854. Edited by the Rev. R. T. Lowe, Lea, Lincolnshire.
34. *Ps. & Hys. Sel. for Pub. Worship in the Church of England.* Bedford, 1859.
35. *The Shilling H. Bk.,* 1859. By the Rev. W. Stone, Vicar of St. Paul's, Haggerston.
36. *Ps. & Hys. for Pub. Worship.* By the Rev. H. H. Wyatt, sometime incumbent of Holy Trinity Chapel, Brighton, and in 1886 Rector of Conington, Peterborough.
37. *A Church Hymnal for Parochial Use.* 1859.
38. *The Divine Hymnal.* A Coll. of Hys. of Direct Homage for the Use of the Church. By A. K. B. G (Granville). 1860.
39. *Hys. and Anthems for the Services of the Church.* 1860.
40. *Hys. for Pub. Worship.* By the Rev. A. Wolfe. 1860. Lady Margaret Preacher at Cambridge in that year, and in 1887 Rector of Farnham All-Saints, Bury St. Edmunds.
41. *Hys. for Pub. Worship and Private Devotion (in use at St. Raphael's Church, Bristol).* By A. H. W. [Arthur Hawkins Ward, of Pembroke College, Cambridge, B.A., 1855.] Bristol, 1860.
42. *Hys. for Pub. Worship, &c.* Clr. 1860. By Rev. W. Knight. Sometime Secretary of the Church Miss. Soc., and in 1887 Rector of Pitt Portion, Tiverton.
43. *Parochial Psalter and H. Book.* By J. Robinson, 1860.

This list shows that one or two editors, as *Kemble*, repeated the old order of things, whilst others, as in the case of Dr. Oldknow and the *Hymnal Noted*, went to the other extreme, the first in almost, and the second in entirely ignoring English hymns. The middle course adopted by the majority were of two types, the one where English and *trs.* from the Latin, with here and there a *tr.* from the German, were the rule, as in *Murray's Hymnal*, 1852, and the *Cooke and Denton Church Hymnal*, 1853; and the second, where the proportions of Latin and German were reversed, as in A. T. Russell's *Ps. & Hys.*, 1851, and *Mercer's Ch. Psalter and H. Bk.*, 1854. Of all these collections issued during this period, at its close, in popularity and extensiveness of use *Mercer's* took the lead. This period was also marked by a somewhat strict adherence in the arrangement of the hymns to the order of the Book of Common Prayer; by the introduction of the printing of the words and the music together; and by the almost entire discontinuance of dedications to the Bishops. The translators and original writers of this period include:

J. M. Neale, W. J. Blew, J. A. Johnston, J. R. Woodford, W. Cooke, J. F. Thrupp, W. Mercer, W. W. How, E. Harland, I. G. Smith, T. Darling, E. H. Bickersteth, A. K. B. Granville, Earl Nelson, J. Keble, and others.

#### v. Fifth Period. *Hymns Ancient and Modern*, 1861.

The state of matters hymnological at the close of the last period was somewhat chaotic. Blew's admirable collection was a dead letter. The *Hymnal Noted* had an exceedingly limited circulation. Collections of the type of Mur-

ray's *Hymnal*, and the *Cooke & Denton* selection were too much alike to ensure success to either. *Mercer's* held on its way triumphantly: whilst *Kemble* with others of the same school, as *Cotterill*, *Bickersteth*, *Carus Wilson*, the *Ps. & Hys.* of E. H. Bickersteth, *Stowell*, the *S. P. C. K. Ps. & Hys.*, and a host of others (enumerated above) were in use in more than two-thirds of the chapels and churches of the Church of England. Outside of the hymn-books much hymnological work had also been done, notably by Dr. Neale, with the Latin; A. T. Russell, Miss Cox, R. Massie, Miss Borthwick, Miss Winkworth, and others with the German; and Alford, Keble, Churton, Mrs. Alexander, Mrs. Toke and others, too numerous to name, in original compositions. At the opening of this period those who favoured the *Hymnal Noted* line of hymnody were content to let their work alone. The other extreme, having the command of nearly three quarters of the parishes in the land, were also satisfied with what they had done. It was with the intermediate party of the *Murray*, *Hymns and Introits*, and *Cooke and Denton* school that the greatest difficulty was found. The difficulty, however, was the mother of a magnificent success. The leaders in this movement saw that a large mass of Churchmen were prepared, through the hymnological work of the former period, for something hymnological of a moderate, definite, and popular character, and on the new lines which circumstances had been shaping for some five and twenty years. On the understanding that several books then in use were to be withdrawn in favour of a new work, a syndicate of the holders of the copyrights of those hymn-books, and others interested in hymnology, was formed, and in 1859 the trial copy of the new adventure was distributed amongst its supporters. It bore the simple title *Hymns*. It consisted of 130 compositions, 121 of which were old and in other collections. Of the remaining 9, 5 were translations by the Compilers and 4 were new original hymns. The note which accompanied these *Hymns* indicated the object of the collection and its use, and explains the absence of all sacramental and most festival hymns:—

"These hymns are printed for temporary use, and as a specimen, still open to revision, of the Hymn Book now in course of preparation by a committee of Clergymen, the publication of which has been postponed to Advent, 1860. Some of these hymns, such as Bishop Ken's morning and evening hymns, will ultimately be given more fully; and of some only the first lines are now inserted for want of space. The book will probably contain about 300 hymns; ample provision being made for Baptism, Confirmation, Holy Communion, Saints Days, Harvest Festivals, School Feasts, Funerals, Fast and Thanksgiving Days, Missions, &c. . . . Any suggestions will be gladly received by the Secretary of the Committee, the Rev. Sir Henry Williams Baker, Bart."

When the book was published in 1861 as *Hymns Ancient and Modern*, 18 of the 130 hymns in this trial copy were omitted, and others were more or less altered. The work (not counting parts) contained 273 hymns. Of these 132 were from the Latin, 10 from the German, 119 were English, and already in use and 12 were new original hymns. Of the 132 from the Latin, 116 were altered, 33 being from Neale, 29 from Chandler, 17 from Cae wall, 11 from I. Williams, and the rest from about a dozen translators. Sir H. W. Baker contributed 6 new translations, the Compilers 5

and 5 were given unaltered from others. The translations from the German were by Miss Winkworth, Miss Cox, and Sir H. W. Baker, 9 being old, and 1 new (by Sir Henry). Of the English hymns, 92 were old hymns altered, 26 old hymns not altered, 10 new hymns by Sir H. W. Baker, 1 new by Mr. Whiting (much altered), and 1, also new, by Mr. Chatterton Dix. The new element in the book was represented, therefore, by 11 translations from the Latin, 1 from the German, and 12 original hymns. The alterations of the translations were mainly by the Compilers; but those of the English hymns they inherited for the most part from former editors. Nothing in the arrangement of the book was new, and the doctrinal standpoint was below several of the hymn-books which preceded it and about which little or nothing had been said. That a collection of hymns, thus constituted, should have been so much lauded, is as astounding as that it should have been so much abused. Its success was unparalleled in the history of hymnology, *Watts and the Wes. H. Bk.* alone excepted. This success arose from many causes. The book was published simultaneously with the withdrawal of others which had been its forerunners, and it was immediately adopted by many of the clergy who were pledged thereto. Its title was also one of the most happy ever adopted for a book. A great wave of religious enthusiasm was passing over the Church, and things old and primitive were esteemed of great value. Men were beginning to long for something of the old way of thinking, and fragrant with the old flavour. To get, therefore, a collection of "Hymns Ancient and Modern," was to gratify this longing, in utter ignorance of the fact that everything therein that was old had been at the threshold of their houses years before. The one word *Ancient* in the title was a magician's wand. The music was also an element of success of no mean importance. The title of the book was repulsive to Dissenters, but the music was attractive; and in addition to a vast sale in the Church of England, it soon found its way into a large number of chapels in England and elsewhere as a tune book solely for use with other collections. In a dozen years from its publication not twenty hymns as given therein were sung in thousands of churches and chapels, where at the same time not twenty tunes therein were unsung in the same places of public worship. Another, and that not the least, important element of its success was the abuse which was heaped upon it. Apart altogether from the party spirit of those attacks, the thing astounding of the critics was somewhat they intended to hinder, and drew attention to a work, which but for them, would have remained unknown to a large multitude of people.

vi. *Sixth Period.* 1862-1887.  
The hymnological reviews and pamphlets which followed the publication of *H. A. & M.* were numerous: 1st, *Works on Hymnody*; 2nd, *Collections not for Congregational use*; 3rd, *New editions of old books and appendices*; 4th, *Independent*

1. *Works on Hymnody.*—The contributions of Dr. Neale, Mrs. Charles, and others to hymnological history during the former period, and the spirit of inquiry created by the publication of *H. A. & M.*, were followed by numerous magazine articles, pamphlets, and works of various designs and degrees of excellence both within the Church and amongst Nonconformists, as Mr. Bigge's *Annotated H. A. & M.*, 1867; his *English Hymnody*, and his *Songs of other Churches*; Dr. Littledale's and Dr. Neale's *trs.* from the Greek with accompanying notes; the *Lyra* of Mr. Orby Shipley; translations from the German by Miss Winkworth, Miss Borthwick and others; original compositions by various persons; the hymnological researches of D. Sedgwick, Josiah Miller (*Singers and Songs of the Church*), and Major Crawford in England, and Dr. Hatfield, Professor Bird, and others in America; the later works on Latin hymns of *Daniel, Mone, Wackernagel, &c.*, in Germany; and the reprints of the *Misals* of Sarum, York, St. Andrews and Hereford, &c., and the *Latin Hymns of the Anglo-Saxon Church*; these publications and many besides in Great Britain, Germany, and America, produced a wealth of material and an accuracy of text which were unknown to the Compilers of *H. A. & M.* in 1861, and became available to them and others in after years.

2. *Collections not for Congregational use.*—The leading works of this kind, and those which had the greatest influence upon the books published after *H. A. & M.* were:—

1. *Lyra Eucharistica: Hys. & Verses on the Holy Communion Ancient & Modern, with other Poems.* 1863. By the Rev. Orby Shipley, enlarged 1864.
2. *Lyra Messianica: Hys. & Verses on the Life of Christ, Ancient and Modern. With other Poems.* 1864. The same Editor.
3. *Lyra Mystica.* 1865. The same Editor.
4. *The Book of Praise, from the best English Hymn Writers, sel. and Arranged by Roundell Palmer.* 1862. 3rd ed. enlarged, 1867.
5. *Lyra Britannica, A Collection of British Hymns printed from the Genuine Texts. With Biographical sketches of the Hymn-writers.* By the Rev. Charles Rogers, LL.D., 1867. This was not a Church of England work; but it assisted materially in restoring the original texts of Church of England hymns.

These works contribute much in many ways in furthering the interest of English Hymnody, the *Book of Praise*, especially, in drawing attention to the incomplete texts of most hymn-books, and supplying the original readings, and the *Lyra* in furnishing translations from various sources.

3. *Supplements, New Editions of Old Books, &c.* These supplements and reprints included the following:—

1. *An Appendix to the Hymnal Noted.* By T. J. Ball. 1st ed., 1862, 213 hymns and 2 litanies; 2nd ed., 1864, 343 hymns; 3rd ed., 1867, 357 hymns; 6th ed., 1877, 371 hymns. The later editions are entitled *The Hymnal Noted, With Appendix revised and greatly enlarged.* Mr. Ball issued an additional Supplement at Edinburgh in 1882, which increased the total to 688 hymns. It has also Introits, Graduals, Tracts, and Sequences "according to the Roman Use."
2. *Appendix to the S. P. C. K. Ps. & Hys.* 1863.
3. *The Supplemental H. Book.* By the Rev. R. H. Baynes. 1866.
4. *The Appendix Hymnal.* By the Rev. H. L. Nichols. 1866.
5. *The Supplementary Hymnal.* By the Rev. H. J. Palmer. 1866.
6. *Hys. for the Special Services and Festivals* [An Chester Cathedral.] Two Parts. 1867.

7. *Supplemental Hymn & Tune Book*. 1867. By the Rev. R. Brown-Borthwick.
8. *Appendix to H. A. & M.* 1868. By the Compiler.
9. *A Supplemental H. Bk.* [to the S. P. C. K. Ps. & Hys.]. By Richard Harvey. 1868.
10. *Appendix to H. A. & M. for St. Philip's, Clerkenwell*. 1868. This collection contains several original hymns by Mr. Whitting.
11. *Appendix to the S. P. C. K. Ps. & Hys.* 1869.
12. *Appendix to The Hymnal for West Hackney*. 1869. This contains the Rev. T. Hugo's original hymns.
13. *Appendix to the Hymnal Companion for the Use of Christ Church, Keerton*. By W. H. M. Aitken. 1872.
14. *A Supplemental Hymnal*. 1873. By the Rev. W. Stone. It contains many of the Rev. S. J. Stone's best hymns.
15. *Appendix to H. A. & M. for the Use of St. Michael's, Folkestone*. 1873. By the Rev. E. Husband. It contains several original hymns by the Rev. G. Moultrie, the Editor and others.
16. *Hys. for Use in the Church of St. Ethelburga, Bishopsgate*. 1873. This is a special Appendix to the *People's Hymnal*.
17. *Litany Appendix*. By the Rev. T. B. Pollock. 1873.
18. *The Additional H. Bk.* 1875. By the Rev. J. C. Ryle. This contains 300 hymns for Pub. Worship. Most of these are new to the collections.
19. *Supplement to Harland's Church Psalter and Hymnal* (1855). By Lady Victoria Wellesley. 1876.
20. *Supplemental Hymns & Tunes*. 1883. By the Rev. E. Husband. Contains originals by the Editor.
21. *Appendix to the Hymnal Companion*. 1884. For use in the Cheltenham Parish Church by Canon Bell, with originals by the Editor.
22. *The Hymnal*. 1882. By the Rev. R. R. Chope. An enlarged ed. of his *Words of the Cong. Hy. & Tune Bk.* 1857.
23. *Hys. Sel. from the Church Hy. & Tune Bk.* [J. W. Biew's, 1852.] By the Rev. Howard Rice, Vicar of Sutton Courtney, Berks. 1870.
24. *Church Psalter & H. Bk.* By the Rev. W. Mercer. Oxford ed., 1864.
25. *Ps. & Hys. for Pub. Worship. Sel. for the Use of the Parish Churches of Islington*. Enlarged ed., 1862.
26. *Songs of the Church. A Supplemental Hymnal*. 1867. By the Rev. G. S. Jellicoe, Vicar of St. Peter's, Chorley, Lancashire.
27. *A Sel. of Hys. suited to the Services of the Church of England*. By the (late) Rev. Hugh Stowell, M.A., &c. Manchester, 1877. This is the 15th ed. of Stowell's *Sel.*, and was edited by his son, the Rev. T. A. Stowell.
28. *Savoy Hymnary*. Chapel Royal, Savoy, N.D. Appendix to *The Hymnary*.
29. *Supplemental Hy. & Tune Bk.* 1874. By the Rev. A. E. Evans.
30. *Supplemental Hymnal to H. A. & M.* 1875. Lincoln. By the Rev. A. W. Hutton.

These numerous *Appendices* and *Supplemental Hymn-books* not only pointed out the weaknesses of the collections which, when published, were supposed to have been complete, but also brought to the front hymn-writers of great promise and sterling merit whose services have been utilized to the full in the latest hymnals, not only of the Church of England, but of Nonconformists also.

4. *Independent Collections*.—These again are numerous:—

1. *Hys. Fitted to the Order of Common Prayer and Administration of the Sacraments, &c.* 1861. By the Rev. F. Pott.
2. *Hys. Used at the Church of St. Thomas the Martyr, Oxford*. 1861. Enlarged ed., 1870. By the Rev. T. Chamberlain.
3. *The Choral H. Bk., Ps. & Hys. for Pub. and Private Use, &c.* 1861. By the Rev. P. Maurice.
4. *Words of Hys. in the Appendix of the Brompton Metrical Psalter*. 1861. By the Rev. W. J. Irons.
5. *The Church & Home Metrical Psalter & Hymnal*. By the Rev. William Windle, M.A., Rector of St. Stephen's, Walbrook, and St. Benet's. London, 1862.
6. *A Hymnal for Use in the Services of the Church*. By the Rev. J. B. Trend, M.A., Fellow of St. Augustine's College, Canterbury. 1862. This contains several vs. from the Latin by Dr. Trend, the Father of the Editor.
7. *Hymns for the Church Services*. Lincoln, 1862.

*Supplements*, 1867 and 1871. Edited by Prebendary H. W. Hutton of Lincoln.

8. *Ps. & Hys. for the Church, School, and Home*. By the Rev. D. T. Barry, B.A., Incumbent of St. Ann's, Birkenhead, 1862; Rector of Fishley, Norfolk, 1866. This collection attained to extensive use. It was issued with a different arrangement in 1867, and an Appendix was added in 1871. In the latest edition the title is changed to *The Parish Hymn Book*, the title of the collection pub. by the Rev. H. W. Henson and others in 1863.
9. *A Book of Praise; or, Hys. for Divine Worship in the United Church of England & Ireland, &c.* 1862. By the Rev. A. Gurney.
10. *The Daily Service Hymnal*. 1863. By the Rev. James Skinner. The revised small type ed. of 1864 contained an article explanatory of Commemoration Days, and Introits and Anthems.
11. *The Parish H. Bk.* 1863. By the Revs. H. W. Henson, Greville Phillimore, and J. R. Woodford, all of whom contributed original hymns. In 1873 it was enlarged from 197 to 274 hymns.
12. *Hymnologia Christiana; or, Ps. & Hys. selected & arranged in the order of the Christian Seasons*. By B. H. Kennedy. 1863.
13. *The Canterbury Hymnal*. By the Rev. B. H. Haynes. 1863.
14. *A Book of Common Praise*. 1863.
15. *Hys. Old and New*. 1864. By the Rev. T. Davis.
16. *Hys. for the Use of the Parish Church of Albury*. By the Rev. G. R. Portal, M.A., Rector of Albury. 1864.
17. *Hys. New and Old*. 1864. By Lord Rolfe.
18. *Hys. of the Church of God*. By the Rev. F. V. Mather, Perpetual Curate of St. Paul's Church, Clifton; Chaplain to the Bp. of Gloucester & Bristol. 2nd ed., 1864.
19. *A Book of Church Hys.* 1865. Compiled for the Use of St. Saviour's, Clapham. It was adopted by several churches in the neighbourhood. It is found with a change of title as *Hys. for St. Saviour's, Clapham; Holy Trinity, Clapham; St. Michael's, Mitcham, &c.*
20. *A Sel. of Ps. & Hys. for Pub. Worship*. 1865. By the Rev. Abner W. Brown.
21. *Hys. of Prayer and Praise for the Services of the Church and for Private Devotion*. Calne, 1866.
22. *Hys. for use in Church*. By the Rev. W. J. Irons. 1866. An enlargement of his *Appendix*, 1861.
23. *Church Song. A Compilation of Ps. & Hys. for Anglican Use*. 1866. By the Rev. W. J. Beaumont, Rector of Cole-Orton, Diocese of Peterborough.
24. *The People's Hymnal*. 1867. By the Rev. R. F. Littledale.
25. *The Book of Praise Hymnal*. 1867. By Lord Selborne.
26. *Hys. of Prayer and Praise*. 1867. By the Rev. S. F. Jones. Prepared for the Special Services in Westminster Abbey.
27. *The Year of Praise*. 1867. By the Rev. H. Alford.
28. *The Temple Church Hymn Book*. Lond., 1867.
29. *The Sarum Hymnal*. 1868. By Earl Nelson, and the Revs. J. R. Woodford and E. A. Dayman.
30. *The St. Michael's Hymnal*. Teignmouth, 1869.
31. *The Bonchurch H. Bk. for use in Pub. Worship, Devotional Meetings, and Schools*. By the Rev. J. O. Gregory, M.A., Rector. 1869. This has been superseded by *A Sel. of Hys. for use in Emmanuel Church, Bove Brighton*, 1869, by the same Editor.
32. *The Anglican H. Bk.* 1869. By the Rev. E. C. Singleton. Revised and enlarged, 1871.
33. *Hymnal for the Church and Home*. By the Rev. B. A. Marshall, M.A., Incumbent of St. Cuthbert's, Carlisle. 1869.
34. *Holy Song for All Seasons*. 1869. A Selection of 631 hymns. Contains much not found in other collections.
35. *Selections from a Hymnal suited for the Service of the Church, with some Introits and Antiphons, and an Appendix*. Privately printed by W. Knott, Greville St., Brook St., Holborn, E.C., 1869. This has three Appendices.
36. *The Hymnal Companion*. 1870. By the Rev. E. H. Bickersteth.
37. *The Hymnary*. 1870. By the Revs. W. Cook and B. Webb. Revised, 1872.
38. *Select Hys. for Church & Home*. 1871. Appendix 1885. By the Rev. R. Brown-Borthwick.
39. *Songs of Grace & Glory for Private, Family, & Pub. Worship. Hymnal Treasures of the Church of Christ from the 6th to the 19th Century*. By Charles B. Sneyd, LL.M., Vicar of Perry Barr. 1872. This collection is strongly Calvinistic in doctrine. It is var-



rich in hymns of high merit, and not usually met with in modern hymn-books. Miss F. R. Havergal wrote for it and assisted in its compilation. It has a separate Appendix, which brings the number of hymns to 1094. The indices are very full, and the ascriptions of Authors and dates are very accurate.

40. *Church Hymns*, S. P. C. K. 1871.
41. *Hymns for the Use of the University of Oxford in St. Mary's Church*. Oxford, 1872.
42. *A Book of Litanies*. Lond., Rivingtons, 1874.
43. *The Parish Hymnal, after the Order of the Book of Common Prayer*. 1873. By the Rev. J. S. B. Monsell.
44. *P. & H. for the Church*. 1873, 1875, 1884. By the Rev. W. J. Irons.
45. *The St. Margaret's Hymnal*. 1875. This collection, printed for St. Margaret's, East Grinstead, is noticeable as containing many hymns and trs. by Dr. Neale not in other hymn-books.
46. *An Improved Hymnal*. 1875. By Joshua W. Smith.
47. *A Book of Prayer & Praise*. 1875. By the Rev. T. W. Fozie, M.A., Rector of Islip, Oxford.
48. *The New Milre*. 1875. By the Rev. W. J. Hall, M.A. A small book of 202 hymns, some originals by R. Gough and the Rev. S. Haring-Gould, and many from the *Milre* of 1836.
49. *Hymns Ancient & Modern*. Revised edition, 1875.
50. *The Churchman's Hymnal. A Bk. of Hys. Atted to the Order and Teaching of the Bk. of Common Prayer*. 1876. New ed. 18, n.d. Edited by the Rev. J. L. Porter, Vicar of St. John's, Ladywood, Birmingham.
51. *Hymnal Companion*. Revised edition, 1876.
52. *The Eucharistic Hymnal*. 1877. Contains original hymns of the highest Anglican type.
53. *Common Praise: Ps., Hys. & Spiritual Songs for use in the Church of England*. 1879. The Church of England Book Society's collection.
54. *The Church of England H. Bk.* By the Rev. G. Thring. 1880. Revised ed., 1882.
55. *Hys., Anthems, &c., for Pub. Worship*. Edited by the Rev. T. E. Powell for the Parish Church of Bisham. Contains several originals by the Editor.
56. *Hys. for the Church Catholic*. 1882. Edited by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate.
57. *Hys. from the Ancient English Service Books, together with Sequences from various sources*. Reprinted from the *Antiphoner & Grail*. Privately printed, 1882. The title on the cover of this small book is *The Hymner*. The trs. are direct from the Latin without any modification whatever, the Invocation of Saints and other features of a like kind being retained. The *Antiphoner & Grail* appeared in two parts in 1880.
58. *The Westminster Abbey Hymn Book*. Edited by the Rev. J. Troutbeck. 1883.
59. *The Berwick Hymnal*. 1887. By the Rev. A. W. Oxford, Vicar of St. Luke, Berwick St., London.
60. *The Altar Hymnal. A Bk. of song for use at the celebration of the Holy Eucharist*. 1884. Edited by Mrs. C. F. Hemmaman. It contains much original matter and several new trs. from the Latin by Dr. Littledale and others.
61. *The Universal Hymn Book, &c.* By the Rev. A. J. Soden. 1886.
62. *Hymn Book for the Church of England*. By the Rev. A. Gault. 1886.
63. *Hymns for the Church of England*. By T. Darling. 1886. This is the last version of his *Hymns, &c.*, first pub. in 1857.
64. *Cantica Sacrorum, or Hymns for the Black Letter Saints' Days in the English and Scottish Calendars. To which are added a few Hymns for special occasions*. Edinburgh, 1886. Edited by the Rev. G. Moultre.

The new names added to the roll of Church of England hymn-writers and translators during this period include:—

- Mrs. Alderson, Mr. H. W. Baker, S. Baring-Gould, A. Barry, H. W. Beadon, C. C. Bell, E. W. Benson, W. Bright, R. Brown-Borthwick, T. Chamberlain, R. R. Cope, J. S. Clarke, V. S. S. Coles, T. Davis, A. E. Evans, W. C. Dix, H. Downton, J. Ellerton, Gal. E. Huskisson, W. J. Irons, B. H. Kennedy, R. F. Littledale, W. H. MacLagan, H. A. Martin, J. S. B. Moseley, G. Mount, F. P. Paine, G. Phillips, E. H. Plumptre, T. P. Pollock, F. Pott, T. E. Powell, G. B. Frynne, T. R. Stone, G. Thring, L. Tuttle, H. A. W. Webb, W. Whiting, C. Wordsworth, and many others.

The hymn-books numbered a above number over about two-thirds of the whole published since J. Wesley printed his

little book at Charles-Town in 1736. If small local publications amounting to little more than pamphlets, and collections for the public schools, special institutions, soldiers and sailors, and for little children, are added, the total will be about 500. The authors and translators number 250 at the most. To these must be added the Foreign Mission work of the Church which has been productive of hymn-writing and translating in many languages, most stations being supplied with hymn-books in the vernacular, and suited to the people's needs.

An accurate classification of these books, many of which are still in use, is a matter of some difficulty. Of the oldest type of hymn-book, that of Madan and Toplady, there are three at the most, and of these the best in every way is Snapp's *Songs of Grace and Glory*, 1872. It is a large book, and from its standpoint, of exceptional merit. Of the more moderate Evangelical collections which inherit the traditions of *Cotterill, Elliott, Bickersteth, Stowell, Miller*, and others, there are about twenty. The books, which can be scarcely distinguished from *Hymns A. & M.*, except in their arrangements of hymns, the substitution of one translation for another, and the presence of a few original compositions, number about fifteen. *Church Hymns* and companion works are six at the most. Of the *People's Hymnal* type there are less than that; and the *Altar Hymnal* is almost alone. Although all the books published during this period are not included in the foregoing list, yet that list, and this somewhat rough outline of its distinctive features present a fair summary of the latest results of the hymnody of the Church of England.

Some of the books in this list are small in size, limited in design, and weak in execution. In others, although the size is enlarged, and the design is widened, the execution is still defective. Books of the highest merit are few. Taken as a whole the latest collections differ widely from the books of the former period. That distinct partiality for Latin hymnody on the one hand, and for German on the other, which was so marked in the last period, has given place to a broader basis of selection, which finds treasures in each, and valuable assistance from both. New translations and original hymns have also accumulated, the latter especially, and are of distinguished merit as a whole. Sermons in verse are passing out of the collections. Subjective hymns are much less popular than heretofore. The tone of those of praise and prayer is brighter, and more hopeful. The range of subjects and services has broadened out until few remain unrepresented in the best collections. A perfect book there is not, and cannot be. To attain the perfection of Holy Scriptures, Divine Inspiration is needed. To present a book to the Church which shall be *The Book of Common Praise*, in the same sense and with the same acceptableness as the *Prayer Book* is, as *The Book of Common Prayer*, requires a combination of circumstances and of men which does not exist. The rude beginning made by John Wesley in 1736 has developed in one hundred and fifty years into hymn-books of great merit and practical usefulness.

The best of these we have enumerated, and, concerning them as a whole, we have set down their distinctive features, and their suitability to the needs of the Church at the respective periods of their production. The needs of the Church of to-day differ widely from her needs one hundred and fifty years ago, and these needs are emphasized by the number of hymnals which are in common use. An united effort to blend the excellences of these works in one *Common Book of Praise* is much to be desired. The task would be a great one, probably too great to be accomplished with success, when the *known* difficulties are taken in hand, and the *unknown* are developed. Meanwhile the great schools of thought and work have their manuals of praise, and these are, as a whole, as distinct and definite in their utterances as they are hallowed in their devotion. Of these we can only name a few of the highest rank.

The most complete work for Daily Prayers, frequent Celebrations, and Occasional Services, with a careful provision for the time of the day and the season of the year, together with a high tone of Eucharistic teaching and devotion, is *The Hymnary* of 1872. It has more translations from the Latin, and especially from the old Anglican Use of *Sarum*, than any other collection. To those who hold that authors should speak in their own tongue, the extensive alterations in the texts of English hymns is a grievous error. The translations, and especially those from the Use of *Sarum*, are very massive, almost too massive, for ordinary congregational use. They lack the cadence and ring which hold the multitude, and the fire which stimulates and heightens the devotion of the ordinary worshipper. The book is a great work, the greatest on the lines in the high Anglican school of thought, but it is very cold, and almost passionless.

Midway between the first edition of *The Hymnary* in 1870, and the complete edition, in 1872, another book of great importance was published. Coming forth under the auspices, and with the imprimatur, of the Society for Promoting Christian Knowledge, and with the avowed object of meeting the common needs of the Church, and not the aspirations of a party, *Church Hymns* presents what is commonly known as the old-fashioned, non-Calvinistic doctrine of the old English divines, side by side with provision for the immense developments of modern Church work. Of the 114 hymns translated from other languages, 69 are from the Latin, 30 from the German, and 12 from the Greek; and of the Latin nearly one half date from the 17th and the 18th centuries. The known writers and translators number about 122, and the unknown possibly 25 more. The provision for extra Occasional Services is very full and well arranged. The literary standard is high, and the book as a whole is richer in poetic, as distinct from devotional, verse, than *The Hymnary*, the *Hymnal Companion*, or *Hys. A. and M.* Its great drawback is its mutilated texts. Some of these were inherited, but others, and they are many, were the gratuitous and, in most instances, the uncalled for offerings of the Editors.

The popular voice does by no means indi-

cate at all times or in all places the truest doctrine, or the noblest work; but it does at all times and in all places mark that which is acceptable to the greatest number; and this it has done for *Hymns Ancient and Modern*. From a hymnological and historical point of view its first edition was a somewhat feeble work. Its text was the most mutilated in the Church; its literary standard was not the highest possible; and its range of subjects was very limited. The *Appendix* of 1868 was an advance in each direction; whilst the revised edition of 1875 corrects many, but not all, of its serious shortcomings and faults. Its sale, including the editions of 1861, 1868, and 1875, of over twenty-five million copies shows its use to be far beyond that of any hymn-book in the English language, whether old or new; its success has created a host of imitators; its firm and courageous Church arrangement and tone have raised the whole character and complexion of English hymnody; and the stimulus which it has given to hymnological study has produced a rich harvest to all parties and many creeds. If the dates of the original Hebrew of the Psalms, paraphrases of which are found therein, are allowed, then the contents will date from about 1500 B.C. to 1875 A.D., or a period of 3375 years. In this respect, however, it is not unique, as all the best modern hymn-books begin with the same date. Its contents are gathered from most branches of the Church of Christ, both old and new, the oldest portion being, however, not so prominent as is usually supposed. This is specially the case with the Latin hymns, about one-half of which are not as old as the Psalm Versions of *Sternhold and Hopkins*, and not much older than the hymns of John Mason and Isaac Watts. The original writers and translators who are known number about 195, and another 20, which are anonymous, will represent the total with which it may be credited. The additions thereto which are being compiled and arranged as an *Appendix*, supplying as they do a fuller and more accurate provision for Daily Services, several Special Festivals and Occasional Services, and for the Home Mission movement, will give it the completeness which it now lacks, and ensure for it renewed popularity.

Bishop Bickersteth's *Hymnal Companion*, the first edition of which was published in 1870, and the revised edition in 1876, was compiled upon a plan adopted once before in principle, but not in detail (see § iii. 40), and has resulted in a great success. Taking twenty-five hymn-books, dating from 1836 to 1870, and embracing the high Anglican *Hymnary* on the one hand, and the Ultra-Calvinistic *Songs of Grace and Glory* on the other, he constituted them his "friends in council," and with their aid he laid the foundations and built up much of the body of his book. Two attempts have been made to ascertain what hymns may be regarded as standard hymns in the Church of England. The first was published in *The Churchman's Shilling Magazine*, in 1874, when 28 Anglican hymn-books were used. This resulted in 216 hymns standing the test, and were regarded as being in the first rank, 15 in the second, and 31 in the third. Of these the whole of the first rank,

64 of the second, and 10 of the third, were in the first edition of the *Hymnal Companion*. These were retained in the revised edition of 1876, and several others were added from the third rank. The second attempt to ascertain what were held in the Church of England as Standard Hymns, was published by the Rev. James King, in his *Anglican Hymnology*, in 1885. This work is an expansion of the first attempt, by using 52 works instead of 28, but the results are rendered untrustworthy through 5 of the 52 books being Dissenting collections, and 1 a volume of Essays. Mr. King gives 105 hymns in the first rank, 110 in the second, and 110 in the third. Of these 103, 96, and 78, respectively, are in the *Hymnal Companion*. If Mr. King's Dissenting collections and the volume of Essays, which he unwisely used, are deducted from these books, the result will be equally favourable to the *Hymnal Companion* with the first. In Anglican representativeness, as thus wrought out, Bishop Bickersteth's work is at the head of all hymnals in the Church of England; and in keeping with this unique position, it has also the purest texts, being in this respect almost as faultless as Lord Selborne's *Book of Praise*. Notwithstanding this excellence, and the very full provision made from nearly 200 authors and translators for the Ordinary Services and the Occasional Offices, its prevailing subjectiveness, together with its non-representativeness of the Catholic as distinct from the Anglican Church of the past fifty years, are serious drawbacks to many. Half-a-dozen hymns from the Greek, less than a dozen from the German, and something like fifteen from the Latin, do not make an imposing total from those vast stores. The book is undoubtedly one of the first in the Church, but it is seriously narrowed by this exclusiveness.

The *Church of England Hymn-book* adapted to the Daily Services of the Church throughout the Year, by Prebendary Thring, is built up mainly on the lines of Church Hymns, and, like it, is designed for services of every kind and degree. Its Eucharistic standpoint is that of the first edition of *Hys. A. & M.* Its original writers and translators number 300, without counting anonymous authors, and their hymns represent eight distinct languages, being one more than *Hys. A. & M.* or *Church Hymns*. The usual and well-known hymns from the Greek are repeated; and there are also 85 from the Latin, and 20 from the German. The texts rank next to the *Hymnal Companion* in purity, and the arrangement of the hymns is very distinct and clear. Hymns of a morbid cast and unnatural tone are rigidly excluded, as are those which breathe passionate entreaties for death, that there may be an immediate attainment of glory. Its literary standard is the highest amongst modern hymn-books, and its poetical merits are great. When to these features of excellence are added a list of contributors one-third larger than *Hys. A. & M.* or the *Hymnal Companion*, and twice as large as those represented in *Church Hymns*; a sound theological ground-work; and a provision for every mode of worship in a numerous collection for divine worship in the Church, it must be conceded that for practical Church use from the doc-

trinal standpoint which it holds, it will be difficult to find its equal, and impossible to name its superior.

In addition to these five books there are others of much merit in the foregoing list, especially T. Darling's *Hymns for the Church of England*; *The People's Hymnal*; the *Universal Hymn Book*, and the special tribute to Dean Stanley's memory, *The Westminster Abbey Hymn Book*. But when we are required by the general public of all denominations and creeds to set before them the hymnody of the Church of England in its highest forms, and in its fullest development for practical Church purposes, we are compelled to affirm that *The Hymnary of 1872*; *Church Hymns of 1871*; *Hys. A. & M. of 1875*; *The Hymnal Companion of 1876*, and *The Church of England Hymn-book of 1882*, each great in itself, do embody, when combined, the highest and richest results of a century and a half of hymnological labour and research in the Church of England. [J. J.]

**English Hymnody, Early.**—I. *Introduction.*—Lord Selborne has called Dr. Watts the father of English Hymnody; and, as having lifted English hymns out of obscurity into fame, the title is a just one. It will be seen however, that there are facts in the history of the metrical Psalters and obscure hymns, which conditioned and moulded the work of Watts; that several of our choicest hymns in present use are found in books of the 16th and 17th century; that there are signs that hymns might have become a recognized part of church worship, but for the Puritan reaction; and that hymns, as distinct from paraphrases of Scripture, had become an acknowledged part of public worship among the Baptists and Independents at the close of the 17th century. The causes of the long delay in their acknowledgment will appear in succeeding sections. Hatred of the Papacy may have helped to discredit the Latin hymns among the Reformers. The marvellous power of the English Bible excluded almost every thing but actual Scripture from the service of praise during the growing ascendancy of Puritanism. After the Restoration, all singing among the Nonconformists became dangerous under the Conventicle Act. Under the more merciful laws of William III., Nonconformist hymns began to appear freely, and in the hands of Watts and his followers became a power. But this very fact for a long period discredited them within the Church, which adhered rigidly to the *Old and New Versions* of the Psalms. The object of this article, which closes with Watts and Doddridge, is to trace this history; indicating at the same time the position of vernacular hymns and paraphrases previous to the Reformation, the gradual decay of the influence of Latin hymns, and the transient reflection in England of the hymns of Germany.

## II. Hymn-singing before the Reformation.

There is every reason to believe that sacred songs would form part of the repertory of the old English gleemen. One of the plans of Bishop Aidhelm for the evangelisation of his countrymen was to stand on the bridge as a

gleeman, and mix sacred and secular songs together. The account of Cædmon, the old English Milton, who embraced the monastic habit for the express object of devoting himself to religious poetry (see *Bede*, B. 4, c. 24) points in the same direction. Scarcely anything however remains to us. The earliest piece of Anglo-Saxon poetry is the hymn which Cædmon composed in his sleep while watching in the stable at night, and which led him to make poetry his vocation. It is given in Sharon Turner's *Hist. of the Anglo-Saxons* (Bk. 12, cap. 1). In Cuthbert's letter, recounting the death of Bede, there is a short hymn sung by him in his last illness. (Trs. in Sharon Turner, *ibid.*, Bk. 12, cap. 4, and Bede's *Ecc. Hist.*, p. xix., Bohn Series.) In the *Latin Hymns of the Anglo-Saxon Church* (Surtees Society), there are interlinear glosses of the Latin Hymns. Bp. Althelm's Psalter is mentioned elsewhere. [*Psalter*, English, § III.] In Groin's *Bibliothek der Angelsächsischen Poesie*, there are paraphrases of the Lord's Prayer and Gloria Patri, which are translated in Professor Rawson Lumby's *Be Domes Doeg* (Early Eng. Text Society). These, however, are not hymns, but meditations on the separate clauses for purposes of instruction. It would extend the scope of this article too widely in this and succeeding paragraphs to attempt to indicate hymn material in religious and devotional poetry (e.g. Cædmon's *Paraphrase*).

No collection of mediæval English hymns has yet been published: but the number of ancient Carols, and Hymns to the B. V. Mary, indicates a practice, which must have been more widely exemplified. (See Preface to Chope's *Carols*; and for hymns to B. V. M., *Our Lady's Doxy*, by Rev. T. E. Bridgett; a hymn to her in Chaucer; and an alliterative hymn in Warton's *History of English Poetry*.) Mr. Furnivall, in *Hymns to the Virgin and Christ* (circa 1430), has published some *Poems of Christ* of great sweetness, especially a "Prayer to Jesus" and "The Love of Jesus," from which centos might be made. In this volume are also metrical renderings of the Creed and Ten Commandments. In Myre's *Instructions for Parish Priests*, and in Canon Simmons's *Lay-Folk's Mass Book*, are similar renderings of Pater Noster and Creed. In the latter is also a metrical version of *Gloria in Excelsis*; and there are metrical devotions that under other circumstances might well be used as hymns. The object of them as they stand is, however, silent devotion during the celebration of Mass. If the mediæval literature could be explored, and any considerable number of vernacular hymns brought together, they would throw additional light on the devotions of the laity of England in those days, to that revealed in these volumes.

### III. The Influence of the Latin Hymns.

It is not easy to account for the entire omission by our Reformers of these Latin Hymns, which formed an integral part of the Offices which they reproduced in the Book of Common Prayer. They were freely used by Luther, to whom they were endeared in the monastery; and Coverdale, following his precedent, has three pieces formed on "Veni

Creator," and another on "lux," in his *Goodly Psalmes Songs* (1539?). There is also a letter of Cramer to Henry VI *Works*, p. 412. Parker Society sends a translation of "Salve" which he has made in the same met so that the Latin tune may be suggesting that the king should co to undertake the task of translating "pleasant English" than his. For some reason nothing was done. The rendering of "Veni Creator" (L.M. rendering by Cosin (see ) are the only traces of the Latin successive editions of the Book of Prayer. The omission is the not because they were admitted in private devotion, as appears from of the Primers. The Primers of the Reformation contain rude translations of the Latin hymns: so also do those of the Gospellers and those of the B. V. M. But in 1553, just at Edward VI's new Primer was issued, based on the Common Prayer. Both this and its immediate predecessors must have passed through Cramer's hands; but he did not see the change of policy regarding Latin hymns, perhaps the result of the influence of Calvin. This Primer has been reappeared, however, in Elizabeth's (1559), which is a revision of Her books, the original Latin being found in Horarium (1560); some of the hymns have the addition of "Christe, qui lux," in her *Preces Privatas* (1564). The permission to use a "hymn or song" in the Injunctions (1559) contained the introduction of naturalised Latin among other things. But the fact of psalm-singing was mastering the people in the Liturgical Forms put forth for occasions as the reign went on. *Sterns Hopkins* is almost an authorized psalm-book. Except in a few isolated instances among the high church party, and in the Roman Catholic devotion, the Latin hymns entirely to affect the history for the whole period of this article. A notable book in the history of England of this sort is *A Collection of Private Devotions*, called *The New Prayer*, &c., by Bp. Cosin (1627), found in the *Horarium* of Queen Elizabeth. The hymns are new. Some are original; some are fresh translations from the Latin, included at time of Holy Communion part of "I Sing." It is in this book that the "Veni Creator," afterwards (1662) included in the Ordinal, first appears. The translation of "Jam lucis" ("Now that the star doth arise") was afterwards reprinted in Playford's musical edition of *Sterns and Hopkins*. There is something of feeling of Ken's great hymns in some of the phrases of the translations from the Mass and Vesper hymns. In Crashaw's *Poems* (circa 1646-52) will be found translations of hymns in the Office for the Holy Communion and of "Vexilla Regis," "Lauda Sion," "Dilectus," and others. Whether these pieces were composed before or after his entrance into the Roman communion seems uncertain. Two



em are adopted by Austin in his *Devotions the Way of Antient Offices*. Austin (§ x.) in this same book a tr. of "Veni Sancte spiritus." Mr. W. T. Brooks has also pointed out two trs. by Austin from "Summe Pater, Creator," in Horst's *Paradise*, 2nd ed., 1698. William Drummond's *Works* (Lib. of Old Authors, by W. B. Turnbull) there are twenty translations of Latin hymns (among others "Veni Creator," "Urbs beata," "Christe Redemptor," and "Stabat Mater"). These trs. had appeared in *The Primer or Office of B. V. M.* 1615. They were only published as Drummond's in 1711 by Bishop Sage and Thomas Ruddiman. A doubt has been raised about the ascription to Drummond. [See Drummond, William.] This Primer of B. V. M. is one of a very interesting series of Offices for B. V. M. in English (1615, 1619, 1684, 1685, 1706) containing successive new trs. of the Latin hymns. In that for 1706 is found Dryden's well-known tr. of the "Veni Creator" ("Creator Spirit, by Whose aid"), and two other pieces of his. (Dryden, J.) [The entire series of Primers, those of Sarum, those of the Reformation, of Mary, of Elizabeth, and the Roman Primers of the 17th century, are treated under Primers.]

#### IV. German Influence at Reformation.

The English hymn-singing at the Reformation was the echo of that which roused the enthusiasm of Germany under Luther. The most notable proof of this is found in Coverdale's *Goodly Psalmes and Spiritual Songs*. [See *Psalters, English*, § v.] Following Luther's large-hearted adoption of material from many sources, it contains Psalm versions, paraphrases of Latin hymns (see § III.), and fifteen other hymns. Mr. Mearns has pointed out that only two of these fifteen hymns have not as yet been found in German sources. One is suggested evidently by the *Veni Creator*; the other is a controversial hymn of the time ("Let go the whore of Babilon"). Nearly all the rest of the book is a more or less close rendering from the German; and some of the finest hymns are Luther's. This same German influence appears again, after a reaction in Calvin's direction, in the final developments of Sternhold and Hopkins. The admission of hymns as an Appendix to the *Psalter* is a departure from Calvin's precedents. The dear word, "Preserve us, Lord, by Thy dear name of 'Turk and Pope,'" ridiculed under the name of "Turk and Pope," is again originally Luther's, the translation of the *Pater Noster* by D. Cox is also from Luther. This German influence unfortunately dies away with these pieces, until its revival in Wesley. The narrower canons of Calvin admitting nothing but paraphrases of Scripture, and even of Scripture little outside the Psalms, become the stern rule of our hymnody for the next century and a half.

#### V. Liturgical Paraphrases.

The origin of our hymns lies in the Paraphrases. Very few of our original hymns are of earlier date than the close of the 17th century. They arose out of a lengthened period partly from Liturgical

sources, but mainly from Holy Scripture. In Coverdale's *Goodly Psalmes and Spiritual Songs* (1539) there are metrical renderings of the *Credo* (2), the *Pater Noster* (2), the *Magnificat*, *Nunc Dimittis*, and *Miserere*; and expansions of *Media vitæ* and *Gloria in Excelsis*. These are evidently the suggestion of the Latin Offices. In Crowley's *Psalter* (1549) there are metrical Canticles. The English editions of Sternhold and Hopkins in Elizabeth's reign (1560-2) show an increasing effort to make the book a Companion to the Book of Common Prayer by means of paraphrases of Canticles, Creeds, the Decalogue, &c. [See Sternhold and Hopkins, § v.] Paraphrases of the Canticles and the *Quicumque* appear in Parker's *Psalter*, and are common in the long series of metrical *Psalters*. They appear in Wither's *Hymns and Songs of the Church*. Tate and Brady versified the Canticles, Creed, Ten Commandments, Lord's Prayer, and the Easter Anthem and *Gloria in Excelsis*. The Puritan Barton made four different versions of the *Te Deum* at the suggestion of Baxter. [Barton, W.]

These metrical Canticles however led to grave abuse. In Puritan churches they were substituted for those in the Prayer Book (Heylin). Whittingham had introduced the practice at Durham (Warton). Cosin's stand against this may have been the foundation of the charge made against him in the Long Parliament (a charge which he denied), "of forbidding the singing of the Psalms in metre." (May, *Hist. of Long Parliament*.) Wren had prohibited the substitution of them in the diocese of Norwich. The Lords' Committee (1641) recommended the legalization of the practice, and it lingered after the Restoration. Wheatley deprecated it in the 18th cent. (see his *Illustration of the Book of Common Prayer*, cap. 3, sect. 13).

#### VI. Scripture Paraphrases.

The real cradle of English hymns is the English Bible; and its power on the mind of England is forcibly exhibited by their history. The new-found Bible seemed to the Reformers the divinely-given well-spring of praise: large portions of it were actual songs, or rapturous utterances of the saints; and in the Bible words alone they deemed themselves secure from human error. The great illustration of this belief is found in the long series of metrical *Psalters*, which formed the staple of public praise for Churchman and Nonconformist till the close of the 17th century. [See *Psalters, English*.] To these were generally attached in England renderings of the Canticles (§ v.) (The *Te Deum* is of course not considered here.) Somewhat less frequently, the Songs of Moses, of Deborah, of Hannah and Habbakuk (ch. iii.) were versified. Selections from Isaiah, the Lamentations of Jeremiah, the Book of Ecclesiastes and Book of Wisdom, certain chapters of the Proverbs (e.g. by John Hall, often wrongly attributed to Sternhold) were occasionally rendered. The book of the O. T. which was most frequently reproduced was the Song of Solomon (*inter alios* by Spenser, Dod, Wither, Sandys, John Mason and Watts). The most incongruous experi-

ments, showing the belief in the universal capability of Scripture for musical expression at the outset of the Reformation, are a *Metrical Version of the Genealogies*, twelve chapters of the *Acts of the Apostles*, rendered by Christopher Tye and sung in Edward VI.'s chapel, *Hunnis's Hye full of Hunnye, containing the Firste Booke of Moses* (14 chapts.) (1578); and John Merbecke's *History of King David* in the Books of Samuel. Paraphrases of N. T., especially of passages of St. Paul's Epistles, received a great development in Barton's *Chapter Hymns* (1659-88) [Barton, W.]. They are a part of certain volumes which he calls *Centuries*, published at intervals in his lifetime, and the last after his death, containing paraphrases of Scripture and renderings of Psalms not admitted into his *Psalters*. The strictness of paraphrase was then beginning to relax, and in his later editions (e.g. *Six Centuries*, 1688) he allows himself to combine and omit chapters and verses in the same book of Scripture. A number of N. T. paraphrases, treated with increasing freedom of combination and omission, appeared in the next thirty years, and afterwards. Watts's 1st book of *Hymns*, consisting entirely of paraphrases, has several: so have Doddridge and many others.

The *Influence of the Paraphrases* has been great. With the exception of some by Watts, especially those preserved in *The Scottish Paraphrases*, the long series has indeed little direct interest now; but indirectly, as determining the character of the English hymn that sprang out of them, their interest is considerable. That grand note of our greatest hymns, impregnation with Scripture, is in great measure the heritage of the paraphrases. The limitation to Scripture had held its ground so long from dread of error. Hence if a hymn, not verbally derived from Scripture, was to be accepted, it had to give plain evidence of its ground in Holy Writ. There is a characteristic passage in the preface to Barton's *Four Centuries* (1668), in which he says that the absence of the check of Holy Scripture had led to "horrid blasphemy" in the Papist hymns. He calls also "The Complaint of a Sinner" (O. V.) "nonsensical," and stigmatizes the expression "Thy bloody wounds are yet to see," in "The Humble Suite," as erroneous, drawing as his inference, the danger of deserting the text of Scripture. Watts, in the Preface to his hymns, is careful to say that he "might have brought some Text . . . and applied it to the margin of every verse."

In the second place, in the paraphrases we find the origin of the great divisions of our hymns, *objective* and *subjective*. The free and joyous praise of Watts and Mason, and the simpler, less introspective expressions of sorrow and penitence are a heritage from the Psalms. The delineation of the subtler emotions, motives, and moods of Christian experience, as well as of the appropriation of gospel truths, though flowing partly from the running stream of religious poetry, is even more the reflection of the N. T. paraphrases.

And *thirdly*, in the free grouping of N. T. texts, which characterized the later paraphrases, we see how unconsciously the type of

hymn, which we shall find below in emerged. The habit of Sermon and commentary made it an almost irresistible impulse to interweave the familiar passages, to make one passage the expansion by others, to omit and combine the sake of unity; all the while, as believed, keeping within the letter of Scripture. Then came the license of connecting verse, as a piece of music. And only one step more converted Scriptural Paraphrase into the Sermon Hymn. In a volume of *Family Hymns* Matthew Henry (1695), the precedent is put forth as an apology for his plan of combining texts of Scripture. The interpretation which Watts gave to the paraphrase comes out clearly in his first of hymns. His first hymn, which he is to have produced in his 21st year, a father's challenge, as something better than the hymns of the Southampton chapel, paraphrase of part of Rev. v. in the style of Barton, "Behold the glories of the Lamb but others are far more free. Very few probably would now consider "My God, how on is Thy love" (Bk. i. 81), or "Come, let join our cheerful songs" (Bk. i. 63), or "all the glorious names" (Bk. i. 150), other noted hymns, as paraphrases, if Watts had not so classed them.

#### VII. Original Hymns of the Elizabethan

The Injunctions of Elizabeth (1559) gave free permission to use any "hymn or such song to the praise of Almighty God," at beginning and end of morning and evening prayer. [*Psalter, English*, § viii.] But, for the causes we have indicated, hymns, such, were proscribed in public worship in the close of the 17th century; and the hymn that precedes that period are found only in books of religious poetry, or private devotion. Until the publication of Wither's *Hymns* (1656) such hymns are few, and chiefly the utterances of simple and unlettered piety. The specimens here designated are of course not an exhaustive list of the pieces that lie buried in the dead volumes of devotional verse. The for the Elizabethan age will be found chiefly in *Select Poetry chiefly devotional, of the reign of Queen Elizabeth*, edited by E. F. Parker Society, 1845. The earliest are by William Hunnis, a gentleman of the Chapel Royal under Edward VI., and Master of the Children under Elizabeth. There are seven of his hymns in the *Select Poetry*, all of a simple fervent tone. Next in order are the six original hymns, which enjoyed the exceptional honour of being sung publicly, through their attachment to Sternhold and Hopkins's *Psalter* (1540-2). These are "The Lamentation of a Sinner," by Marckant; "The Lamentation," anonymous; "The Humble Suite of a Sinner"; "The Complaint of a Sinner"; "A Prayer unto the Holy Ghost," to be sung before the sermon and "A Thanksgiving after the receiving of the Lord's Supper." Of a similar character to those of Hunnis are two by Nicolas Breton (*Select Poetry*, pp. 180-1), whose works have been reprinted by Grosart; two, by Francis Kinwelmeish (*Select*

A great interest attaches to *Hymns and Songs of the Church* (1623), by George Wither. It is the earliest attempt at an English hymn-book, and we might almost think that, but for the Puritan reaction that set in immediately afterwards, the development of original hymns might have begun in the time of the Stuarts, within the church, instead of being delayed a century, to originate among the Nonconformists. Wither obtained a patent from the King, that his book should be bound up with every copy of the Metrical Psalms, and he evidently hoped that it would be used concurrently with them after morning and evening prayer, though "not as part of the Church's Liturgy." But the history of the book proved just the same as that of his subsequent version of the Psalms (1682). [*Psalters, English.*] Instead of fame and profit, it brought him persecution and loss, notwithstanding the approbation of the book by many members of Convocation. The first part of this book consists of the usual paraphrases of Scripture, including the Song of Solomon; the second is a series of hymns for all the Festivals, Holy Days (St. George's Day among them), Public Deliverances, Holy Communion, Ember Weeks, Seasonable Weather, Plenty, Peace, Victory, Deliverance from Public Sickness, and the King. Some of the poems in it were set to music by Orlando Gibbons. In 1641, many of these hymns were republished, with a few alterations, in the *Hallelujah, Britain's Second Remembrancer*, which was dedicated to the Long Parliament. No music is attached, but tunes are indicated at the head of the pieces, where they diverge from the usual metres of the *Old Version*. It is a book of Hymns for all sorts of times, states, and seasons, embracing a great circle of incidents, some of a minute character (e.g. When washing; On a boat; Sheep-shearing; House-warming; For lovers, Tailors, Jailers, Prisoners, Members of Parliament). Signs of the time, when the balance of power between King and Parliament hung so even and the great struggle was opening, so even and the great struggle was opening, are easily seen in many hints and allusions. It is the work of a waverer on the border of the two camps. The general tone of it is one of simple practical piety, the language is of studied simplicity, and often of melodious grace; but much of it is not above the dogged level of the *Old Version*, especially in the hymns peculiar to the *Hallelujah* itself. "A list of Wither's best pieces" *Hymns: Enycel. Britan.* 9th ed.) and some choice specimens (*Book of Praise*) are given by Lord Selborne. There is too great a preponderance of meditation and recitative for general use. The very tender and sweet "Rocking Hymn" is only a lullaby. *The Sunset Hymn* is found in *Thring's Coll.* (Hy. 21). "Behold the sun that decreaseth but now." Far the finest—a noble lyric—is "Come, oh come, with pious lays" *Hallel.*, Bk. 1, Hy. 1. Wither suffered as a poet, first from his political misfortunes, and afterwards from his rustic simplicity. His place in poetry is like that of Cowper, a reaction from a fantastic and artificial style to that of natural expression, singing of the world

English Hymnody, EARLY  
etry, pp. 291-2), one (*ibid.*, p. 316), by Walter  
vereux, Earl of Essex, published in *The*  
*radie of Dainty Devices* (1576-80); one by  
nothy Kendal (1576). *Sol. Poetry*, p. 384);  
e in John Norden's *Progress of Pietie*  
, pub. by the Parker Society); and one by  
saliam Fleming (1602. *Sol. Poetry*, p. 346).  
the works of William Loe, pastor of the Eng-  
Church at Hamburg (pub. by Grosart).  
"A Month's Minde—Nine Musings on  
Death, Seven Dumps on the Seamen Ward  
the Cross). There are also metaphysical  
the Psalms, Song of Songs, and Paul's  
Prayers in the volume. All the pieces are  
written purposely in monosyllables; and it is  
a singular testimony to the power of our short  
words, that the strength and simplicity of the  
compositions is enhanced rather than dimi-  
nished by the restriction. In Dr. Donne's  
Poems (1633) are one or two hymns, composed  
in his sickness. One of these, "Wilt Thou  
forgive that sin?" was often sung in his pre-  
sence at Evensong in St. Paul's. They are  
touching pieces. George Herbert is known to  
have sung some of his hymns to his viol.  
Walton has a beautiful story of his calling for  
it on the Sunday before he died, and singing,  
"The Sunday of man's life," &c. The music  
set to them was apparently known after his  
death. Some of them might be adapted to our  
freer musical settings. One, "Let all the world  
in every corner sing," has been treated success-  
fully by both Sir George Elvey (*Ch. Hy.* 411)  
and Mr. Reay. "Throw away Thy rod" is  
also adapted in the *People's H.* (573). But  
notwithstanding their pungency and quaint  
devotion, they are too abrupt and irregular for  
congregational use. An attempt was made to  
regularize them in C. M. in a book which was  
much used after its publication in 1697—*Select*  
*Hymns from Mr. Herbert's Temple*. In the  
community at Little Gidding, hymns were  
used in the devotions, composed by Nicholas  
Ferrar, Herbert's friend and executor; but they  
are apparently lost, save a few specimens in  
J. E. B. Major's *Lives of Ferrar*. The Syna-  
gogue, by Christopher Harvie (1640), is an  
exact following of *The Temple of Herbert*  
which suggested it, but even less capable  
of congregational adaptation. In *Phinons*  
Fletcher, (1633, Grosart's edition), there are  
two hymns; one of which, "Drop, drop, slow  
tears," is of exceeding beauty for private use.  
The range of our hymns has nothing fresher,  
clearer, tenderer than a ms. hymn of 26  
stanzas (4 lines), by F. B. P., "Jerusalem, my  
happy home" (1601). For a critical discussion  
of the date and author see the article in this  
Dictionary—*Jerusalem, my happy home*; Dr.  
Bonar's *New Jerusalem Hymns*; and letters in  
*The Literary Churchman*, July 20 and Aug. 3,  
1884, by Major Crawford.  
to "Urbs Beata Hierosolyma," the English hymn in  
the Church as the real Jerusalem, which is  
at the base of the Latin hymn. There is  
another hymn in L. M., in the ms. volume at  
the British Museum, the which contains the  
longest, and probably the most authentic text  
but "Jerusalem, my happy home" (undated  
almost earlier than 1616). This hymn is  
not in versification matter and plan, though

land, the country and the home. As such, it earned the contempt of Pope ("wretched Wither") and Swift (Wither and Dryden are "Bavius and Mævius") and the sympathy of Southey and others. The first to do him justice was Percy. (See *Percy's Reliques*, "Shall I, wasting in despair?") [Wither George.]

#### IX. Hymns of Herrick, Henry Vaughan, Jeremy Taylor, &c.

The attention of the Puritans was engrossed in the Metrical Psalms. The so-called Hymns of Milton do not come under the definition of this work. The few hymns that were composed are consequently for the most part from royalist pens. Crashaw's belong more to the hymns of Latin origin, and are useless in their present shape. Herrick's *Noble Numbers* (pub. 1637, see Grosart's edition of *Robert Herrick*) contain hymns or hymn material. The carols for Christmas, The New Year, and the Circumcision, and a *Star Song*—all sung before Charles at Whitehall—are examples. His "Litanie to the Holy Ghost"—"In the hour of my distress," several verses of which are found in some hymn books (e.g. *Ch. H.* 330)—is full of tenderness; but the jocund humour of the man oddly intrudes on even his gravest thoughts in some of the stanzas (e.g. "When the artless doctor sees, No one hope but of his fees," &c. . . . "When his potion and his pill . . . meet for nothing but to kill," &c.). In Henry Vaughan's *Silex Scintillans* (1650-55. See Grosart's edition) there are many stanzas which might be admitted among hymns for private use, and expressed by freer and higher music. Two are admitted by Mr. Thring in his *Coll.*: "Beyond the veil" is of ethereal beauty. Jeremy Taylor's *Festival and Penitential Hymns*, 1654-5 (see Grosart's edition), are praised by Heber, and are characteristic of his genius; but it can scarcely be said that the poetic form adds anything to their eloquence, and they are odes rather than hymns, probably not intended for music. The Advent Hymn, "Lord, come away, Why dost Thou stay?" and that on Charity, "Full of mercy, full of love," are however admitted in Heber's *Hymns*, 1827. The Hymn on The Purification is one of the most regular and the best, and might perhaps be remodelled without losing its crystal lustre.

[Persons in search of the grotesque may be amused by two or three hymns composed by John Goodwin, William Barton, and others. Barton paraphrased Deborah's Song as a Thanksgiving for the battle of Worcester, and gives the congregation the alternative of singing Fairfax or Cromwell instead of Barak, "gunners" instead of "archers," &c.]

#### X. Hymns of Crossman, Austin, Ken, &c.

The Restoration was not favourable to the production of Nonconformist hymns. The Quaker and the Baptist held even psalm-singing a carnal ordinance; the raising of a tune among other congregations proscribed by the Conventicle Act was a signal to the constables. In 1664 was published a series of nine poems by Samuel Crossman, Prebendary and afterwards Dean of Bristol, entitled "The Young Man's Meditation" (reprinted by D. Sedgwick), which is worth attention.

The 5th poem is good, the 7th, on "Resurrection, 'My life's a shade'" (See *of Praise*, clii.), is equally so. The most beautiful is the 8th, in two parts, on "Heaven," from which two well-known hymns, "Sweet place, sweet place alone," and "Jerusalem on high" (see *Ch. Hy.* 394, *J. H. Bk.* 942), have been taken. The vision of the Heavenly City and the delight and sadness which it inspires are portrayed with equal delicacy; and the crisp rhythm, the longing refrain, and a trace of Puritan fast add to its charm. In Henry More's *Divine Dialogues* (1657) are seven long hymns on the doctrines of the Great Festivals, written on the same plan,—a narrative poem succeeded by a practical application. Were made subsequent use of them; though not void of devotion, they are rather coldly didactic. In 1668 appeared *The Devotions in the Antient Way of Offices*, by that saintly son of the Roman Church, John Austin, which was afterwards edited for Anglican use by Hiel Dorrington, and others. Besides one or two adaptations of Latin Hymns from Crashaw, they contain original hymns appended to the offices; and few compositions leave such an impression of simple love to the Saviour and sweet bird-like praise. The 6th Hymn, "Hark, soul, how everything" (*Bk. of Praise*, 26), and the 32nd, "Lord, now the time returns" (5: in *Bk. of Praise*, 189), are perhaps the choice. But the rest in the *Book of Praise* are in the same gentle strain, and the selection could be enlarged. At least as early as 1674 were composed Bp. Ken's three unique hymns, which so perfectly represent his saintly personality. The pieced verses of our hymn-books give little conception of the originals. In the matter of form, the harmonious strength of the familiar stanzas scarcely prepares us for the abruptness and even weakness of the omitted. As regards substance, "The Midnight Hymn," with its Light of God illumining the darkness (cento in Thring's *Coll.*), has scarcely a place in our books; the extracts from "The Morning Hymn" mainly exhibit the manly piety, the inviolate conscience and energy of duty, which George Eliot accentuates in Adam Bede; and the from "The Evening Hymn" the spirit of serene humility and trust; but in Ken's this is but the lower side of a realization, in which his praise is mingling with the heathen anthems of heaven, and life is only lost because overstrained by the presence of God. It is the intensity of this spiritual imagination—and not the thoughts, which are found in many similar hymns, as the natural suggestion of the time, and even less the language which is bare of imagery, and only distinguished by the restraint of rhyme for direct massive prose—that lifts these hymns to an angel level reached by no other English hymns. The four volumes of Ken's *Poetical Works* have many passages full of pathos, and breathe his habitual spirit of high devotion. The *Anodynes* and *Preparations for Death* are very touching, read with the context of the sufferings they solaced; and we turn eagerly in search of ore to *The Hymns for the Festivals*. But they are the poems of old age; the natural force is abating; the



ed diction more conspicuous; and the two irregular for use. [Ken. Thomas.] In the *Postical Fragments* of Richard Baxter are three or four hymns of a grave character very similar to the style of the metrical psalms, and characteristic of his id piety. The most pathetic is "The remnant and Confidence of Faith," from which the hymn "Now it belongs not to my care" is taken.

#### XI. Mason's Songs of Praise.

Attention has been drawn of late, partly through their republication by Mr. Sedgwick, to the *Songs of Praise* by John Mason (1683). They ran through many editions in their day, and influenced Watts and the Weseleys, who grafted some of the terse lines into their stanzas. Beneath the crudity and sameness of the verse there is a robust thought and great vigour of praise. There is an ancient quaintness about his "homespun" phrases, and yet his familiarity with the Platonic school of Divinity, and one or two classical quotations, point to a scholarly training. They can seldom be used as they stand, not only from their length and want of unity, but from their unequal merit. But the pungency of single verses tempts selection and combination; more however for admission into collections of religious poetry than by hymnals. His lines in the 11th Song, "Man's life's a book of history, The leaves thereof are days," are an instance. His 24th Song supplies the base of the 117th hymn in the *Sarum Hymnal* (1857), adapted probably by Keble, "A living stream as crystal clear." A revision of the 16th Song by Keble is also found in the *Salisbury Hymnal*, 1868, "How beautiful the feet that bring." The *Penitential Cries* by Thomas Shepherd (excepting the first six and the 86th Psalm, by his friend Mason) were attached to the *Songs of Praise* in 1693 and subsequent editions. They are of much lower merit than Mason's: the feeling of despondency and of the withdrawal of God's favour, which characterizes them, has a remarkable affinity with the *Olney Hymns*; and there seem to be echoes of his 12th Hymn, on "Lamenting the loss of First Love," in Cowper's "Oh! for a closer walk with God." One of those by Mason, "Ah! Lord, Ah! Lord, what have I done," is very pathetic. (See Mason, John.)

#### XII. The first Baptist Hymn Book. Hymns adopted in Nonconformist Worship.

At the close of the 17th century, the hymn disengages itself freely from paraphrase, and is cautiously admitted into Nonconformist worship. The first to adopt it was the Baptist congregation of Benjamin Keach. Keach was a man of considerable Biblical attainments. (See his *Treasury of Scripture Metaphors*.) He had led a hunted life, often endangered by his love of singing: his congregation surprised and he himself on one occasion trampled under a trooper's horse, and on another imprisoned. From his little book in defence of hymns, *The Breach Repaired* (1691), it appears that for eighteen years previously his congregation had sung a hymn at the Lord's Supper. The object of his book was to establish the practice of sing-

ing as part of the service on every Lord's Day in his congregation at Hornsey Down, Southwark. It was a contribution to a controversy, which for a time split the Baptist body into singing and non-singing congregations. A General Assembly in 1692 rebuked the bitterness of the discussion, and tried to mediate. In his own congregation Keach gained his point, and his *Spiritual Melody* (1691) and *Spiritual Songs* (1696) came into use in his own and other places of worship. The volumes are of considerable bulk; *Spiritual Melody* contains 300 hymns, *Spiritual Songs* are composed of 100 hymns and paraphrases. (See *History of the Baptists*, by Crosby, his son-in-law, and the R. T. S. *Life of Watts* by E. Paxton Hood.)

Hymns must have been introduced into the worship of the Independents about 1690. A *Collection of Divine Hymns* (1694) is a compilation from six different authors, including Baxter and Mason. Another (1707) by Samuel Bury is gathered from Crashaw, Herbert (turned into c.m.); Daniel Burgess, Foxton, Shepherd, Vincent, Clarke's *Annotations*, and the paraphrases of Boyce and Woodford. This is probably by no means a complete list of the hymn-writers of that time. The hymns themselves are of no value; but they present three points of interest. These "flat and dull" pieces, as Enoch Watts justly styled them, fought and won the battle as to the legitimacy of hymns, which made his brother Isaac's success possible. In the second place, as we review the field of their subjects—Keach dealing with the Person of God, the Work of Christ, the Holy Spirit, the Bible, the Church and Grace; Shepherd singing of Penitence; Mason, of Praise; others, of Christian experience—the wide range which Watts occupied seems less wonderful and less isolated from the past. And thirdly, it is curious to remark that while at present hymns at Holy Communion are scarcely used and are held in suspicion by many within the English Church, the Lord's Supper has been always the grand, at one time the sole, occasion for hymns among Nonconformists. Thus "When I survey the wondrous cross," is one of a whole book of sacramental hymns by Watts. The 4th book of Richard Davis's *Hymns* consists of 20 sacramental hymns. It may be that hymns were more used at Holy Communion within the Church than we imagine. Mr. W. T. Brooke has pointed out a curious note prefixed to a long sacramental hymn in Wither's *Hymns and Songs of the Church*, in which he speaks of a custom of singing a hymn during the administration; and a remark in *Enter into Thy Closet* (2nd ed. 1668, pp. 401-2) to the effect that the metrical psalms were generally sung during the communion of the people. There is also among the hymns appended to the *Old Version*, the Thanksgiving after receiving the Lord's Supper. Is it possible that the introduction of hymns in the Communion Service was not illegal under the Injunctions of Elizabeth, as being "after Morning Prayer"?

#### XIII. Isaac Watts.

Notwithstanding the contempt with which his name is often mentioned, and the faint

praise of his hymns by Dr. Johnson, few have left such a solid contribution to our best hymns as Isaac Watts (see *Book of Praise*, and Lord Selborne's article in the *Encycl. Britan.*, 9th ed.: *Hymns*), and no one has so deeply impressed himself on their structure. Approaching him from the past, his advance beyond Keach, Barton, and Mason is immense. Inheriting from the tradition of the metrical Psalms a healthy strength of thought and a habit of broad and jubilant praise, impressed through the paraphrases with the necessity of a rich Scripture groundwork, and supplied with a wide range of subjects by his immediate predecessors, he is in his best pieces gifted with a soft richness of diction, and a free, vigorous rhythm (especially in his L.M.); the distinctive characteristic of his unaffected piety—a very remarkable one in such a suffering life—being a pervading joyousness and buoyant faith, lighting up even his saddest hymns. His faults are bombast and doggerel. Turgid epithets and tawdry ornaments were the fashion of the time; and they probably advertised his hymns in literary circles, as they did, in a parallel case, *The New Version*. No one that has studied the hymns that preceded him, will wonder that Watts was indifferent about doggerel. The Metrical Versions of the Psalms, from Sternhold to Tate and Brady, were full of it: so were Mason, Keach, and the rest: and the ignorance of the people, the decay of music, the slow singing, the habit of giving out the verses line by line, were almost insuperable obstacles to continuous grace of expression. It is due to Watts to point out how frequently in his prefaces he speaks of the "fetter" of "the old narrow metres," the necessity of giving each line by itself a complete sense, and of "sinking it to the level of a whole congregation" as the accepted restraints under which he wrote: nor, though he strove to catch the ear of the world of letters, did he ever sacrifice to this object the edification of the people, to whom he ministered. It will be found that just in those pieces, where he is conscious of a refined audience on the one side and the unlettered congregation on the other, Watts's best work appears. With one or two exceptions (e.g. "He dies, the Friend of Sinners dies," *Hor. Lyr.*), neither the *Horæ Lyricæ* (1705), addressed to the literary world alone, nor, on the other hand, the sermonlike hymns attached to his *London Sermons* (1721–24), which are tamed down to the congregational level, and least of all the *Divine and Moral Songs for Children* (1715), contain his finest pieces; but his *Hymns* (1707–9) and *Psalms* (1719). See *Psalter*, English, § xv.), both of which were composed for the primary use of the people, yet with some hope that they might allure a finer taste.

But Watts's place in this history is to be estimated not only by the pieces he has left us, but by his enduring influence on the structure of our hymns. This influence is exhibited not in his use of the old metres, which are a heritage of the metrical Psalter, but in that compact and balanced form—what Montgomery calls "having a beginning, middle, and end"—which characterizes a large section of our hymns, and which, though an English speciality not greatly regarded in the

hymns of antiquity, Montgomery lays down as essential. There is very little of this sense of proportion of parts and central unity in the hymns that precede Watts: but it is very perceptible in him: and the demand for it has steadily gained in strength since. It is curious to note that it originated probably not so much from artistic requirements as from the slow singing, which limited the number of verses, the clerk's practice of skipping and combining verses in the metrical Psalms, and the preacher's habit of condensing into a hymn, given out at the close, the substance or application of his sermon. (See also Watts, *Isaac*.)

The fullest representation of Watts is naturally found in *The New Congregational Hymn Book*. But that in *The Book of Praise* is also large. We can only note "Come we that love the Lord" (*Hymns*, Bk. 2, 80), "Why should the children of a King" (*ibid.*, Bk. 1, 144), as examples of simplicity; the well-known "Come let us join our cheerful songs" (*ibid.*, Bk. 1, 62), and the fine hymn of evangelical praise, "Join all the glorious Names" (*ibid.*, Bk. 1, 150), as specimens of Scriptural richness; several hymns on Death, the finest, spite of its ruggedness, being, "Do flesh and nature dread to die" (*Sermons*, 43): "My God, how endless is Thy love!" (*Hymns*, Bk. 1, 81), as a specimen of warmth and softness; and the masterpiece of impassioned contemplation, "When I survey the wondrous cross" (*Hymns*, Bk. 3, 7). [For *Psalms* see *Psalter*, English, § xv.]

#### XIV. P. Doddridge.

The hymns of Philip Doddridge were so plainly the immediate progeny of Watts, that a short notice of them may be given as the close of this article. His hymns were sung as the enforcement of his sermons, given out probably from the pulpit line by line. They were first published (1755), after his death, by his pupil, Job Orton. They have not the power or the richness of Watts, and a deficiency of ear gives them thinness of tone. But they excel Watts in simplicity, serenity, and tenderness; there is a sweetness in his C.M. which Watts rarely equals, while his L.M. is often cold and artificial. His 43rd, however, "Eternal Source of every joy," and 310th, "Lord of the Sabbath," have much of the melody of Watts: nor has Watts any hymn so perfect in the combined qualities of feeling, structure, melody, and diction as Doddridge's 171st, "My God, and is Thy table spread." The 363rd, "Interval of grateful shade," has a lustrous delicacy, but is a lyric rather than a hymn. His 210th, "Hark! the glad sound," which is in every hymn-book, is one of the purest examples of his style. The exquisitely tender 246th, "Do not I love Thee, oh! my Lord," is too spiritual for common use. A full selection of Doddridge's hymns will be found in the *New Cong. H. Bk.*, and in the *Book of Praise*. [See also Doddridge, Philip.]

[H. L. B.]

Ennodius, Magnus Felix, was b. at Arles, circa 473, and was connected with several Romans of distinction. Losing his property at an early age through the invasion of the Visigoths, he went to Milan, where he

received and educated by an aunt. In 159, through the death of his aunt, he was again reduced to destitution; but soon recovered his fortunes by marrying a lady of wealth. A recovery from a dangerous sickness led him to reflect on his somewhat dissolute character, and to change his whole life. He retired into a convent, and he was ordained Deacon by the Bishop of Pavia. Under Pope Hermisdas he was advanced to the see of Pavia about 514, and was employed in two important missions to the Emperor Anastasius in order to oppose the spread of the Eutychian heresy; but in both instances he was unsuccessful. He d. in 521, and was buried in the Church of St. Michael, Pavia, July 17, 521. His works, eleven in all, were pub. amongst the *Auctores Orthodoxographici*, Basil, 1591; again, by Andrew Schott, Tournai, 1611, and in Migne, tom. lxxiii. Sixteen of his hymns, some consisting only of a few lines, were included in Daniel, i. cxxi.-cxxxvi. Of these the following have been tr. by the Rev. S. A. W. Duffield:—

1. *Christe Iuxta perpetuum.* Trust in Christ. Tr. as "O Christ, the eternal light," in *Laudes Domini*, N. Y., 1883.
2. *Christe paschur annus.* Evening. Tr. as "To Thee, O Christ, we ever pray," in *Laudes Domini*, N. Y., 1883.

For fuller details concerning Ennodius and his works, see *Dicty. of Christ. Biog.*, art. Ennodius. [J. J.]

**Enquire, ye pilgrims, for the way.** [Invitation.] This is No. 137 of his posthumous *Hymns*, &c., 1755, in 6 st. of 4 l., and No. 155 in J. D. Humphreys's ed. of the same, 1839. It is based on Jer. l. 5. In most American hymnals it is given as "Inquire, ye pilgrims," &c. In the *Church Psalter*, Boston, U.S., 1864, st. iv., iii., v., vi., are given in the order named as "Come, let us join our souls to God," and appointed for the admission of Church members. [J. J.]

**Enslaved to sense, to pleasure prone.** C. Wesley. [Lent.] This hymn, although of a penitential character, was pub. as a "Grace before Meat" in *Hys. and Soc. Poems*, 1739, in 8 st. of 4 l. (P. Works, 1868-72, vol. i. p. 32.) In the *Wes. H. Bk.*, 1780, it was given as the first hymn of section ii., "For mourners convinced of sin" (No. 104), and as such it was retained in the revised penitential hymn in several other collections in G. Britain and America. The Grace, "Come then, our heavenly Adam, come," *Wes. H. Bk.*, No. 1000, is st. v. of this hymn. [J. J.]

**Enthroned on high, Almighty Lord.** T. Haueis. [Whitenside.] 1st pub. in his *Carmina Christo*, &c., No. 15 in 5 st. of 4 l., 1792 (2nd ed., 1802). Pentecost. It was included in several of the older collections of G. Britain, but its modern use is mainly confined to America, where it is given in a large number of collections. In some of these, as in H. A. Boardman's *Presb. Sel. of Hymns*, 1830, it is attributed to "Humphrica." This error is as early as J. Conder's *Cong. H. Bk.*, 1836, if not earlier. Orig. text in *Lyn Brit.*, 1867, p. 286. [J. J.]

Ἐπάρατε πύλας.

[Ἀνέστης τριήμερος.]

Ἐπέβη ὡς Λεών. St. John of Damascus. [St. Paul.] This is the ivth Ode in the Canon of St. Paul in the Office of SS. Peter and Paul, June 30, in the *Menaea*. It is given in Pitra's *Hym. Gree.* p. 76. Dr. Little-dale's tr., "Against the Church of Jesus," is good, and close to the original with the omission of the Theotokion (address to the B.V. M.). The tr. was 1st pub. in the *People's H.*, 1867, No. 237, and signed "F." It is appointed for the "Conversion of St. Paul." [J. J.]

Ἐφέστηκεν ἡ ἡμέρα. [Τὴν ἡμέραν τὴν φρικτὴν.]

Ephrem, the Syrian. [Syrian Hymnody.]

Ἐπὶ τῆς θείας φυλακῆς. [Ἀναστάσιος ἡμέρα.]

**Epiphaniam Domino canamus gloriosam.** [Epiphany.] This Sequence occurs in a ms. of Sequences (circa 1000) in the Bodleian Library, Oxford, No. 715, f. 140. It is also in a Winchester ms. of the 11th cent. now at Corpus Christi College, Cambridge, and an 11th cent. ms. in the British Museum (Hurl. 2961, f. 251 b). In the *Sarum Missal* it is the Sequence for the Feast of the Epiphany only. In the *Hereford Missal* it is appointed for the Epiphany itself, its Octave, and the Sunday in the Octave. In the *York Missal* it is divided into three parts: (1) "Epiphaniam Domini," (2) "Balaam de quo vaticinatus," and (3) "Magi sibi stella." The first is to be said on the Feast of the Epiphany, the second on the first day after; the third on the second day after, and so on, to the Octave, when the entire Sequence has to be sung. If however the 2nd or 3rd part should fall upon a Sunday, then it gave place to the proper Sequence for the "Translation of St. William the Archbishop," the Festival of that day. Text in reprints of the *Sarum*, *Hereford*, and *York Missals*, and *Kehrein*, No. 27. [W. A. S.]

Translations in C. U.:—

1. Sing we in triumphal gladness. By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 45, and signed "A. L. P." It is in 7 st. of 6 l.

2. O come and praise with chant and song. By E. H. Plumptre, contributed to the *Hymnary*, 1872, in 6 st. of 8 l., and appointed for use at the Holy Communion during the Epiphany.

Translations not in C. U.:—

1. All glory to the Lord's Epiphany. C. B. Pearson. *The Sarum Missal in English*, 1868.
2. Let us duly magnify. C. B. Pearson. *Sequences from the Sarum Missal*, 1871. [J. J.]

**Epistles, Hymns on the.** [Prayer, Book of Common.]

Ἐφυσάμην σε τὴν ἀλήθειαν, λόγε. St. Gregory of Nazianzus. "A hymn at night, after failure to keep vow," found in various editions of his *Works*, and in the *Anth. Graec. Car. Christ.*, p. 28, 1871. From this latter work Mr. Chatterfield made his tr., "O Thou, the Word of truth divine," and pub. the same in his *Songs and Hys.*, &c., 1876, p. 121, in 3 st. of 4 l. The original dates 324-380. [Greek Hymnody, § iv.] [J. J.]

**Ere another Sabbath's close.** [Sunday.] We have traced this popular hymn to the *Missionary Minstrel*, a little 48mo coll., edited by "O. P." and pub. by Nisbet, Lon., May, 1826, a much enlarged edition being issued a few years later. It reads:—

- i. Ere another Sabbath's close,  
Ere again we seek repose,  
Lord, our song ascends to Thee,  
At Thy feet we bow the knee.
- ii. For the mercies of the day,  
For this rest upon our way,  
Thanks to Thee alone be given,  
Lord of earth and King of heaven.
- iii. Cold our services have been,  
Mingled every prayer with sin;  
But Thou canst and wilt forgive,  
By Thy grace alone we live.
- iv. One there is at Thy right hand,  
Angels bow at His command;  
Yet He suffered in our stead,  
And His wounds our pardon plead.
- v. By the merits of Thy Son,  
By the victory He won,  
Pardoning grace and peace bestow,  
Whilst we journey here below.
- vi. Whilst this thorny path we tread,  
May Thy love our footsteps lead;  
When our journey here is past,  
May we rest with Thee at last.
- vii. Let these earthly Sabbaths prove  
Sweet foretastes of joys above;  
While their steps Thy pilgrims bend  
To that rest which knows no end.

It has the initials appended, "O. P.," in common with about half of the hymns in the volume. One of the first, if not the first, to adopt it for congregational use was *Baptist W. Noel*, who included it with the omission of st. iv. and v. in his *Selection*, in 1832 (sometimes dated 1833 in error). From this fact arose the mistake of attributing it, at one time, to *Baptist W. Noel*, and at another, to his brother, *Gerard T. Noel*. In 1833 the same stanzas were repeated in *Bickersteth's Christian Psalmody*, and subsequently in other collections. Its use in all English-speaking countries is most extensive. From this hymn a cento beginning with st. ii., "For the mercies of the day," has come into extensive use in America, and is sometimes ascribed to "J. Montgomery, 1853," as in *Dr. Hatfield's Church H. Bk.*, N. Y., 1872. Its correct designation is "O. P., *Missionary Minstrel*, 1826."

[W. T. B.]

**Ere Christ ascended to His throne.** *B. Beddome*. [Adult Baptism.] Pub. in his posthumous *Hymns*, &c., 1817-18, No. 596, in 3 st. of 4 l., and headed "The Commission." In addition to its limited use in its full form, it is also abbreviated in some American collections. In the *Psalmist*, 1843, *Bapt. Praises Bk.*, N. Y., 1871, st. iii.-v. are given as, "Blest Saviour, we Thy will obey"; and in the *Sabbath H. [& Tune] Bk.*, N. Y., 1858 (Bapt. edition), the same stanzas as "Dear Saviour, we Thy will obey." These arrangements are not in use in G. Britain. [J. J.]

**Ere God had built the mountains.** *W. Cooper*. [Divine Wisdom.] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 52, in 4 st. of 8 l. and based on Prov. viii. 22-31. It is found in several collections, both old and new, in G. Britain, and is also in use in America. A rendering into Latin, "Priusquam Deus altos montes," by R. Bingham, was given in his *Hymno. Christ. Lat.*, 1871, p. 251. [J. J.]

**Ere I [we] sleep, for every favour** *J. Cennick*. [Evening.] Pub. in his *Sacred Hys. for the Children of God*, &c., 1741, No. 14, in 7 st. of 4 l., as the second of two hymns for evening. It was repeated in later editions of the same work, in *Whitefield's Coll.*, 1754; in *M. Madan's Ps. & Hys.*, 1760; the early editions of *Lady Huntingdon's Coll.*, and others of the old collections, and is also well known to modern hymnals, but usually in an abbreviated form, and sometimes as "Ere we sleep," &c. Orig. text in *Stevenson's Hys. for the Ch. & Home*, 1873, with the omission of st. vii., which reads:—

"So when'er in death I slumber,  
Let me rise // With the wise,  
Counted in their number."

[J. J.]

**Ere mountains reared their forms sublime.** *Harriet Auber*. [God eternal—Man passing away.] Appeared in her *Spirit of the Psalms*, 1829, in 4 st. of 4 l. In the American hymn-books it is given in its original L. M. form, as in *Hedge and Huntington's Hys. for the Ch. of Christ*, 1853, and several later Hymnals; and in a peculiar form to suit the music adopted in *Church Pastorals*, Boston, 1864. From *Miss Auber* and *H. F. Lyte* having both pub. works with the title *The Spirit of the Psalms*, this hymn has sometimes been attributed to Lyte in error. [J. J.]

**Ere the blue heavens were stretch'd abroad.** *I. Watts*. [Divinity and Humanity of Christ.] 1st pub. in his *H. & S. Songs*, 1709, Bk. i. No. 2, in 6 st. of 4 l. In addition to its somewhat extensive use in its original form in G. Britain and America, it is also given in an altered form as, "Before the heavens were spread abroad," in *Songs for the Sanctuary*, N. Y., 1865-72, and others. [J. J.]

**Ere the words of peace and love.** *Bp. E. H. Bickersteth*. [Holy Matrimony.] Written in 1869, and pub. in his *H. Companion*, 1870. It is also in his *The Two Brothers, and Other Poems*, 1871, and appointed to be sung after the blessing, "Almighty God, who at the beginning," &c. From *Bp. Bickersteth's Notes to the H. Comp.* we gather that it was written for that collection. [J. J.]

**Erhalt uns, Herr, bei deinem Wort.** *M. Luther*. [Peace and Orthodoxy.] This hymn was probably written 1541. In that year a service of prayer against the Turks was held at Wittenberg, for which Luther prepared a special office, in which most of the music was arranged for the boys of the choir. It was printed in broadsheet form at Wittenberg, 1542; appeared in Low German, in the *Magdeburg G. B.*, 1542; and then in High German in *Klug's Geistliche Lieder*, Wittenberg, 1543-4. In *Klug* it was entitled "A hymn for the children to sing against the two arch-enemies of Christ, and His Holy Church, the Pope and the Turks." Thence in *Wackernagel*, iii. p. 26, in 3 st. of 4 l., and *Schircks's* ed. of *Luther's Geist. Lieder*, 1854, p. 44. Additional stanzas from various sources have often been appended to this hymn, the most popular being those by *Justus Jonas*, probably written in 1545, against the Council of Trent. These are:—iv. "Ihr Anschlag, Herr, zu nichte mach"; v. "So werden wir



erkennen doch," and appear, added to Luther's three, at the end of the *Raitterlag des allerheyligsten Vaters Babst Pauli des Dritten, mit dem Collegio Cardinalium gehalten, wie das dem Collegio Concilium in Trident fürzunehmen angeordnete Concilium in Trident fürzunehmen sey.* Anno M.D.XLV. (Wackernagel's *Bibliographie*, 1855, p. 204.) This text, in 5 st., is No. 723 in Burg's *Bredau G. B.*, 1746.

The hymn soon came into universal use, at morning and evening devotions, before sermon, &c. Lauxmann, in Koch, viii. 133-134, gives various instances of the resentment of the Romanists, especially against st. i. 1. 2. "Und steure des Papst und Türken Mord," which in many recent hymn-books appears as "Und steure deiner Feinde Mord." It came into use in England through Wislome's version (see below), of which Warton in his *Hist. of Eng. Poetry*, sect. xlv. (evidently not knowing that Wislome was merely the translator) thus speaks:—He is chiefly memorable for his metrical prayer, intended to be sung in the church, against the Pope and the Turk, of whom he seems to have conceived the most alarming apprehensions. It is probable that he thought Popery and Mahometanism were equally dangerous to Christianity, at least the most powerful and sole enemies of our religion. Happily we have hitherto survived these two formidable evils! The Turk, however, had come nearer to Wittenberg than to London, having under the rule of Suleiman the Lawgiver (1520-1566) conquered the greater part of Hungary, and even besieged Vienna. Moreover we find that in England in 1565 a form of prayer was issued to excite all godly people to pray "for the delivery of these Christians that are now invaded by the Turk." One passage from Luther's *Table Talk* will sufficiently show his sentiments: "Antichrist is the Pope and the Turk together; a beast full of life must have a body and soul; the spirit or soul of Antichrist is the Pope, his flesh or body the Turk. The latter wastes and assaults and persecutes God's Church corporally; the former spiritually and corporally too, with hanging, burning, murdering, &c. But, as in the apostles' time, the Church had the victory over the Jews and Romans, so now will she keep the field firm and solid against the hypocrisy and idolatry of the Pope, and the tyranny and devastation of the Turk and her other enemies." Bohn's ed., p. 193.

#### Translations in C. U.:

1. *Preserve us Lords by Thy dear Words.* By R. Wislome in *Day's Psalter*, 1560-1. St. i., ii., are close, iii. free, and iv. an added doxology. It was repeated in 1562, 1565, and many of the later eds. of *Sternhold and Hopkins*, and is found in a few hymnals of this century, e.g. st. i.-iii., altered to "blest Word," were included as No. 501 in J. Bickersteth's *Ps. & Hym.*, 1832.

2. *Oh God! uphold us by Thy word, And let. A paraphrase of st. i.-v., in Miss Fry's H. of the Reformation*, 1845, p. 73, and thence, reduced to 4 st. of 8 l., beginning, "Lord, send forth Thy mighty Word," as No. 205, in J. Whittemore's *Suppl. to All H. Bts.*, 1860.

3. *O Lord, uphold us by Thy Word, And break. A tr. of st. i.-iii., v., by W. M. Reynolds, as No. 966 in the American Luth. Gen. Synod's Hymns*, 1850-52.

4. *From all her foes Thy Church, O Lord. A good fr. of st. i.-iii., by A. T. Russell, as No. 135 in his Ps. & Hym.*, 1851, repeated as No. 129 in Dr. Pagenstecher's *Coll.*, 1864.

5. *Lord, by Thy Word deliverance work. A tr. of st. i.-iii., in R. Massie's M. Luther's Spir. Songs*, 1854, p. 37, repeated, altered, and with Luth. Hym., 1860.

6. *Lord, keep us steadfast in Thy word. A tr. of st. i.-iii. (not to the melody which appeared in *Alms*, 1543-4), as No. 103 in Miss Winkworth's C. B. for England, 1863; repeated in the Pennsylvania Luth. Ch. Bk., 1866.*

Translations set in C. U.:

(1) "Keep us, O Lord, by Thy pure word," as No. 316 in pt. I. of the *German H. Bk.*, 1754. (2) "Oh God!

uphold us by Thy Word, And scatter," by Miss Fry, 1845, p. 145. (3) "Great God! preserve us by Thy Word," by J. Anderson, 1846, p. 36 (1847, p. 54). (4) "Preserve us, Lord, and grant that we," by Dr. J. Hunt, 1853, p. 63. (5) "Thou Father-God, our souls sustain," by Dr. H. Mills, 1856, p. 145. (6) "God, hold us up by Thy strong word," by E. Massie, 1867, p. 208. (7) "Lord, keep us by Thy word in hope," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 459; repeated, altered, in his *Aspirations*, 1876, p. 69. (8) "Lord keep us in Thy word and work, Restrain," based on Miss Winkworth, in Dr. Bacon, 1884, p. 67. [J. M.]

Erskine, Ralph, was s. of Henry Erskine, who was Rector of Cornhill, Northumberland, before the Act of Uniformity in 1662, and after the Revolution of 1688 was Parish minister of Chirnside, Berwickshire. He was b. at Money-laws, Northumberland, March 15, 1685, his father being then in exile from Scotland for taking part in conventicles. He entered the University of Edinburgh in 1699, was licensed to preach in 1709, in 1711 ordained second minister of the Abbey Church, Dunfermline, and became first minister in 1716. Joining in 1737 with the "Four Brethren," who, protesting against the action of the General Assembly on Patronage, had been loosed from their charges by the Commission in 1733 and had formed themselves into a Presbytery at Gairney Bridge, near Kinross, Dec. 5, 1733, thus founding the Associate Church, he was with them and three others cited to, and deposed by, the General Assembly of 1740. In 1740 the majority of his congregation seceded with him and built him a church in Queen Anne Street, Dunfermline, in which he continued to minister till his death. He did not, however, cease to preach in his turn in the Abbey Church till after May, 1742. He d. at Dunfermline, Nov. 6, 1752. His published works are included in his

*Sermons and other Practical Works* (Glas. 1764-1765), the complete folio ed. in 2 vols. ed. by John Newlands (his son-in-law), contains a short memoir, 141 sermons, and (1) *Gospel Sonnets: or, Spiritual Songs*. These *Gospel Sonnets*, of which the 2nd and complete ed. appeared in Edinburgh, 1726, and the 5th finally revised, in London, 1741, though homely, enjoyed great popularity, and did much good in Scotland in the last century. (2) *A Paraphrase upon the Song of Solomon*. In this, first pub. in Edinburgh, 1736, the "Song" is spiritualized at great length. (3) *Scripture Songs*. These are in 2 Books. The Old Testament Songs are (i.) 14 Songs from Genesis to Job; (ii.) Job's Hymns, 100; (iii.) The Song of Solomon, complete; (iv.) 21 Songs from Ecclesiastes, Isaiah, and Jeremiah; (v.) Lamentations, complete; (vi.) 6 Songs from the Minor Prophets. The New Testament Songs are (i.) 17 Songs from the Gospels; (ii.) 24 Songs from the Epistles; (iii.) 16 Songs from the Revelation. Of these parts the 2nd (Glas., 1753), the 3rd (Glas., 1752), and the 5th (Glas., 1750), the Old Testament, were the first pub. separately. The remainder, pub. at Glasgow, in 1764 as *Scripture Songs*, in 3 Books, were undertaken by request of the Associate Synod, in 1744, but not being pub. before Erskine's death never came into Church use. Many are altered from Watts, and some from the *Trans. and Paraph.* of 1745. (4) *Miscellaneous Poems*. These include 3 English and 2 Latin Elegies, a poem on the Civil Magistrate and Religion, and 7 Epitaphs. *Smoking Spiritualized* is given at the end of the *Gospel Sonnets* (see *Scottish Hymnody*, § vi.). A number of pieces by Erskine were included, more or less altered, in the *Maccartian* hymn-books. The only one found in a modern hymnal which is well known is annotated under, "Ah! mournful case, what can afford," and another not now in C. U. under: "Aurora vells her rosy face." [J. M.]

Es giengen trew frewlach also frö. [Easter.] A 13th cent. Easter carol on the visit of the Holy Women to the Sepulchre on Easter morning. It is given by Wackernagel, ii. p. 360, in 10 st. of 4 l. with "Alleluia."

from a paper ms. of 1516 now at Heidelberg. Hoffmann von Fallersleben, 1861, p. 84, has a text reading "Es giengen dri fröulin," and in 13 st. The only tr. is "There went three damsels ere break of day," by Miss Winkworth, 1869, p. 85. [J. M.]

### Es ist ein Ros (Reis) entsprungen.

[Christmas.] Wackernagel, ii. p. 925, gives two forms, the first in 23 st. of 7 l. from the *Speier G. B.* (R. C.), 1600 (*Baumker*, i. p. 156, cites it as in the ed. of 1599), the second in 6 st. from the *Andernach G. B.* (R. C.), 1608. In his *Kleines G. B.*, 1860, No. 8, he gives st. i.-v., xxiii., from the *Speier*, with the fine melody found there. He thinks it was originally a 15th or 16th cent. Christmas or Twelfth Night Carol in the diocese of Trier.

It is founded on St. Luke i. 1., and on Isaiah xl. 1. 2. It interprets Isaiah's "Shoot out of the stock of Jesse" not as our Lord Jesus Christ, but as the Virgin Mary. The only tr. is "A spotless Rose is blowing," a tr. of st. i., ii. of the *Speier*, by Miss Winkworth, 1869, p. 85. [J. M.]

### Es ist nicht schwer ein Christ zu sein.

C. F. Richter. [True Christianity.] 1st appeared as No. 228 in Freylinghausen's *Neues geistreiches G. B.*, 1714, in 8 st. of 4 l. It is a companion to his earlier hymn, "Es kostet viel ein Christ zu sein" (1st pub. as No. 659 in Freylinghausen's *G. B.*, 1704; but not tr. into English), and with it was republished in his *Erbauliche Betrachtungen vom Ursprung und Adel der Seelen*, Halle, 1718, where the earlier is entitled "On the seriousness and difficulty of True Christianity," and the later "on the easiness and loveliness of True Christianity." They are given as companion hymns in the *Univ. L. S.*, 1851, Nos. 305, 306, both in 8 st. The only tr. in C. U. of "Es ist nicht schwer," is:—

"Tis not a [too] hard, too high an aim. By Moses Browne. Included in *The Excellency of the Knowledge of Jesus Christ, &c.*, Lond., 1772. This work is a tr. of a treatise by J. L. Zimmermann (*Die überschwengliche Erkenntnis Jesu Christi*), pub. at Halle in 1732, in which the hymn is introduced with a Latin version by Zimmermann. Browne's tr. of this hymn is very free, and is in 8 st.; st. i., vii., viii. being of 12, ii.-v. of 8, and viii. of 4 l. It had previously been contributed to the *Christian's Magazine*, April, 1762, p. 182, where it is given as "Luther's Hymn, in eight practical rules," and begins "Tis not too arduous an essay." The text of 1762 was repeated, with variations, as No. 369, in *A Coll. of Ps. & Hys.*, York, R. Spence, 1780, and in the 6th ed., 1806, of Moses Browne's *Sunday Thoughts*. The text of 1772, however, is that which has come down, mainly in cantos, to modern hymnals. It is given in full in Miss Warner's *H. for the Ch. Militant*, N. Y., 1858 (ed. 1861, p. 568), and in Collyer's *Coll.*, 1812, Nos. 853-855. Besides appearing under its original first line, it is also found as follows:—

1. The promis'd part in Christ to claim (st. i. altered), in J. Bickersteth's *Ps. and Hys.*, 1832, No. 490; E. Bickersteth's *Christ. Psal.*, 1833, and E. H. Bickersteth's *Ps. and Hys.*, 1838.

2. Be strong, my heart! be high thy aim (st. i. alt.) in Mosley's *Ch. H. Bk.*, 1826, No. 314.

3. Nature will raise up all her strife (i. l. 8.), in Nettleton's *American Village Hys.*, 1823, No. 398.

4. Aot but the infant's gentle part (ii.), in Dr. Bonar's *Bible H. Bk.*, 1846, No. 63.

5. The sovereign Father, good and kind (iii.) in Collyer's *Coll.*, 1812, No. 854.

6. The gentle sire, the best of friends (vi., i. 8.), in Collyer's *Coll.*, 1812, No. 855.

7. Thy gracious God, thy best of friends (st. vi., i. 8. alt.), in Mosley's *Ch. H. Bk.*, 1826, No. 316.

Other trs. are: (1) "To be a Christian is not hard," by R. Massie, 1864. (2) "Give me, my child, the Father smith, thy heart." This begins with st. iii. as No. 347, in the *Moravian H. Bk.*, 1886. [J. M.]

Es kennt der Herr die Seinen. C. J. P. Spitta. [The Lord's own.] In the 2nd Series, 1843, of his *Psalter und Harfe*, p. 75, in 6 st. of 8 l., founded on ii. Tim. ii. 19, and entitled, "The Lord Knoweth His Own." Included as No. 1498 in Knapp's *Ev. L. S.*, 1850 (1865, No. 1561). The tr. in C. U. is:—

He knoweth all His people. A good and full tr. by Mrs. Findlater, in the 4th Series, 1862, of the *H. L. L.*, p. 25 (1884, p. 196), entitled, "The Little Flock." It was given in full as No. 439, in the *New App.*, 1869, to the S. P. C. K. *Ps. & Hys.* Included in Jellicoe's *Coll.*, 1867, omitting st. v., and in the Uppingham and Sherborne *School H. Bk.*, 1874, omitting st. ii., iii. In Stevenson's *H. for Ch. and Home*, 1873, st. i., iv., v. form No. 75, slightly altered and beginning, "God knoweth all His people."

Another tr. is, "The Lord His people all," by R. Massie, 1864, p. 63. [J. M.]

Es reden und träumen die Menschen viel. [Hope.] By Johann Christoph Friedrich von Schiller, b. Nov. 10, 1759, at Marbach, Württemberg, d. May 9, 1805, at Weimar. This little poem, hardly to be called a hymn, is one of his "Gedichte der dritten Periode," is entitled *Hoffnung* and is included in his *Werke*, Cotta, 1874, vol. i., p. 22, in 3 st. of 6 l. The only tr. in C. U. is:—

The world may change from old to new, a free tr. in 3 st. of 8 l., included as No. 127 in W. J. Fox's *Hys. & Anthems*, 1841, marked as by "Sarah F. Adams," but in later eds. as paraphrased from Schiller. This is repeated in E. Courtauld's *Coll.*, 1860, G. Gilfillan's *Selection*, 1875, and in America, in the *Book of Hys.*, 1846-48, Hedge & Huntington's *Coll.*, 1853, &c.

Among the trs. not in C. U. we note (1) "We children of men, we speak and dream," in *Stray Leaves*, Lond., 1827, p. 67. (2) "We speak with the lips and we dream in the soul," in Lord Lytton's *Poems & Ballads of Schiller*, 1844, vol. i. p. 74. (3) "Of better and brighter days to come," in E. A. Bowring's *Poems of Schiller*, 1851, p. 232. (4) "Men speak much and dream of a better time," in W. Nind's *German Lyrics*, 1858, p. 32. (5) "All men to speak and to dream are prone," in Dr. H. W. Dulcken's *Book of German Songs*, 1858, p. 278. (6) "Man talks and dreams that Time will unroll," in *Specimens of Schiller's Minor Poems*, Lond., 1867. (7) "Men talk with their lips and dream with their soul," in Dr. G. Macdonald's *Ecclesiastes*, 1874, p. 123. (8) "Of brighter and happier days to come," by J. D. Morell, in *English Echoes of German Song*, 1877, p. 116. [J. M.]

Es spricht der Unweisen Mund wohl. M. Luther. [Ps. xiv.] 1st pub. as No. II in the *Eitlich cristlich Lieder*, Wittenberg, 1524, in 6 st. of 7 l., entitled "The Thirteenth Psalm." Wackernagel, iii. p. 6, quotes it from *Eyn Enchiridion*, Erfurt, 1524. In Schircks's ed. of Luther's *Geistl. Lieder*, 1834, p. 78, and in the *Univ. L. S.*, 1851, No. 221. The only tr. in C. U. is:—

The mouth of fools doth God confound. In full in R. Massie's *M. Luther's Spir. Songs*, 1854, p. 29, repeated as No. 146 in the *Ohio Luth. Hyl.*, 1880, and adopted by Dr. Bacon, 1884, p. 8.

Other tra. are:—

(1) "The foolish wicked men can say," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 581). (2) "Vain foolish men profanely boast," by J. C. Jacob, 1728, p. 68 (ed. 1732, p. 81), repeated as No. 112, in pt. I. of the *Moravian H. Bk.*, 1754. (3) "Thus speak the foolish with their mouth," by J. Anderson, 1846, p. 28 (ed. 1847, p. 49), altered to, "Thus with their mouth the foolish say." (4) "Though fools in words may boldly say," by W. M. Reynolds, in the *Evangel. Review*, Gettysburg, Oct. 1849. (5) "Thus with their lips the foolish say," by Dr. J. Hunt, 1863, p. 58. (6) "Although the mouth say of the unwise," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 150, altered in his *Exotics*, 1876, p. 64, to "Although the fools say with their mouth." [J. M.]

**Es wollt' uns Gott genädig sein.** *M. Luther. [Ps. Lxxii.]* First printed at the end of Luther's *Ein weise christlich Mess zuhülle*, Wittenberg, 1524, and then in *Eyn Enchiridion*, Erfurt, 1524. Thence in Wackernagel, iii p. 8, in 3 st. of 9 l., in Schirek's ed. of Luther's *Geistliche Lieder*, 1854, p. 45, and as No. 222 in the *Une. L. S.*, 1851.

It is the ancient Psalm rewritten as a New Testament missionary hymn. It was thus appropriately used at the opening service conducted by C. F. Schwartz, July 11, 1792, of the Mission Church at Trichinopoly in Southern India (*Asch.*, viii. 114). It was sung by Gustavus Adolphus and his host just before the battle of Lützen (see *Altenburg*, No. 11.).

#### Translations in C. U. :—

1. Lord to us be merciful, a free tr. in 6 st. of 4 l. in J. Anderson's *H. from German of Dr. M. L.*, 1846, p. 45 (1847, p. 64). St. i.-iv. were taken slightly altered, and a st. v. added, by G. Rawson for the *Lords H. Bk.*, 1853, No. 82.

2. May God unto us gracious be, a good and full tr. by A. T. Russell as No. 147 in his *Ps. & Hym.*, 1851; repeated in *Dr. Bacon*, 1884, p. 35.

Other tra. are—(1) "God be merciful unto us, And sende," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 580), almost identical with (2) "O God, be merciful to us," in the *Gude and Godly Ballades* (ed. 1568, folio 69), ed. 1868, p. 119. (3) "God be merciful unto us, And grant," by E. Wisdome (probably based on Coverdale) in the 1560 *Prayers of David*, but not repeated in the English Psalter, 1622, or the Scottish Psalter, 1664. Reprinted by Dr. Livingstone at p. 26 of his *Dissertations to the Scottish Metrical Psalter*, 1864. (4) "May God be gracious to us here," a tr. of st. 1 as No. 205 in (1754, pt. 1., No. 123). (5) "May God His grace to us dispense," a tr. of st. 1 as No. 1116 in the *Suppl.* of to, "Thy mercy, Lord, to us dispense" (1888, No. 902). (6) "Now may our God His mercy," by Miss Fry, 1845, p. 119. (7) "Father, let us Thy mercy see," as His grace," by A. Massie, 1854, p. 45, repeated as No. 136 in Reid's *Praise Bk.*, 1872. (8) "To us, O God, impart Thy grace," by Dr. H. Mills, 1856, p. 201. (9) "God unto us right gracious be," by Dr. G. Macdonald, 1876, p. 77, altered to "Would that the Lord would grant us grace." (10) "May God reveal to us His grace," by N. L. Frothingham, 1870, p. 218. (11) "Ah God, in mercy send Thy grace," in the *Monthly Packet*, vol. xiv., 1872, p. 208. [J. M.]

**Es sieht ein stiller Engel.** C. J. P. Spitta. [*Crown and Consolation*.] In the 1st in 5 st. of 8 l., entitled "Patience." This beautiful little poem appears in many recent collections of German Sacred Poetry, often entitled "The Angel of Patience," and is included in J. Sanna's *Hausandacht*, 1868, p. 465. The only tr. in C. U. is:—

To weary hearts, in mourning of 6 l. By J. G. Whittier, in 4 st. informs us that it was written in 1845 and 1st pub. in his *Penn.*, Boston, U.S., 1849, p. 262.

In his *Poetical Works*, Lond., Macmillan & Co., 1874, p. 121, it is correctly described as "A Free Paraphrase from the German." It has been included in full in *The South Place Coll.*, 1873, Dr. Martineau's *H. of Praise and Prayer*, 1873, and Horder's *Cong. Hym.*, 1884; and in America, omitting st. ii., in Hedge & Huntington's *Coll.*, 1853, *Plymouth Coll.*, 1855, and *Bapt. Praise Bk.*, 1871.

Other tra. are—(1) "A gentle angel walketh," by Miss Northwick in *H. L. L.*, 1856, p. 19 (1884, p. 84); repeated in the *Schaff-Gilman Lib. of Rel. Poetry*, ed. 1883, p. 836. (2) "Lo, passed through Heaven's portals," in *Sacred Poems* by the Hon. S. B. Maxwell, 1867, p. 123. (3) "There goes a noiseless angel," by Miss Fry, 1850, p. 169. (4) "A gentle angel wanders," by H. Massie, 1860, p. 20. (5) "A stillly angel wanders," by Miss Manington, 1863, p. 47. (6) "On silent wings an angel," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 68. (7) "Throughout this earth in stillness," by Miss May in *Christian Lyrics*, Norwich and London, 1860, p. 123. (8) "A silent angel wanders," by S. A. Storrs, 1867, p. 63. [J. M.]

**Ἐσωσε λαόν, θαυματουργῶν Δεσπότης.** John the Monk, commonly regarded as the same as St. John of Damascus (q.v.). Regarding it as a Canon by St. John it would date from about the middle of the 8th cent. It is a Canon for Christmas Day, and the Odes are sung in service alternatively with those of St. Cosmas's *Χριστὸς γεννᾶται δοξάζετε* ("Christ is born, Tell forth His fame," q.v.). In common with all festival Canons, Ode ii. is omitted. [See *Greek Hymnody*, xvi. 11.] The remaining eight are:—

Ode i. Ἐσωσε λαόν, θαυματουργῶν Δεσπότης. "The Wonder-working Master saved His race." This is a rendering in blank verse by Dr. Littledale, and was published in his *Offices of the H. Church*, 1863, pp. 188-9. W. Chatterton Dix's version in the *Lyra Messianica*, 1864, pp. 57-8, is Dr. Littledale's blank verse turned into 7-6 measure.

Ode iii. Νεύσω πρὸς θυμούς, οὐκ ἐτὼν ἐνεργεῖα. "Bend to our hymns, Redeemer of Thine own." Blank verse tr. Littledale's *Offices*, p. 190. W. Chatterton Dix, the same tr. in 7-6 measure, *Lyra Messianica*, pp. 74-5.

Ode iv. Γένους βροτέων τὴν ἀνδρασίαν πλάσι. "The Prophet Habakkuk in ancient song." Blank verse tr. Littledale's *Offices*, &c., p. 193. "Habakkuk in ancient song," the same tr. in 6 of 7 measure by W. Chatterton Dix, *Lyra Messianica*, pp. 93-4.

Ode v. Ἐκ νυκτὸς ἔργων ἰσχυρομένης πλάσι. "From the night toils of darkened wandering." Littledale's *Offices*, &c., pp. 194-5.

Ode vi. Ναιὼν Ἰανὰς ἐν μυχοῖς θαλαττίοις. "Jonah, abiding in the ocean depths." Littledale's *Offices*, &c., p. 196.

Ode vii. Τῷ παντάνακτος ἱεραύλειαν πόθῳ. "The Children, fascinated with the love." Littledale's *Offices*, &c., pp. 199-200.

Ode viii. Μήτρας ἀφλέπτως ἐκκοιλούσας κόρης. "The youths with hire circled, unconsumed." Littledale's *Offices*, &c., pp. 201-2.

Ode ix. Ἰστέργειν μὲν ἡμᾶς ἐν ἀπείδυνον φόβῳ. "Easy it is for us, as free from risk." Littledale's *Offices*, &c., pp. 204-5.

The original Greek text is given in *Anth. Græc. Cur. Christ.*, p. 205, in *Danica*, accompanied with a short note; and in Littledale's *Offices*, &c., pp. 53-65. This Canon, 2 A 2

with two others by the same author, are in Iambics. [See *Greek Hymnody*, § xvii. 2.] [J. J.]

**Essex, J. B.** [Barton, John.]

**Ethor, J. P.** [Unitarian Hymnody.]

**Eta**, in E. P. Hammond's *Prayers of Jesus*, 1864, i.e. Etta Campbell.

**Eternal and immortal King.** *P. Doddridge*. [Faith.] 1st pub. in his posthumous *Hymns*, &c., 1755, No. 321, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 347. It is based on Heb. xi. 17. In several American collections it is altered to: "Almighty and immortal King," and reduced to 3 st. [J. J.]

**Eternal Beam of Light Divine.** *C. Wesley*. [In Affliction.] Appeared in *Hys. & Sac. Poems*, 1739, p. 144, in 6 st. of 4 l. (*P. Works*, 1868-72, vol. i. p. 128; and again in the *Wes. H. Bk.*, 1780, No. 328. It has passed into several collections in G. Britain, America, and other English-speaking countries. In the Boston (U.S.) Unitarian *Hys. & Tune Bk. for the Ch. & Home*, 1868, it is altered to "Eternal God, Thou Light Divine": and in *Songs of Christian Praise*, N.Y., 1880, and others, as:—"Eternal Source of Light Divine." It is a soothing and inspiring hymn, and well adapted for use in affliction. [J. J.]

**Eternal Father, strong to save.** *W. Whiting*. [For those at Sea.] Of this hymn the following texts are known:—

1. The original ms., 1860, a reprint of which is preserved in *Biggs's Annotated H. A. & M.*, 1867, pp. 270-271.
2. The revised text by the Compilers of *Hymns A. & M.*, 1861, No. 222. This is most widely used of any.
3. A revision by the author made for the *App.* to the *S. P. C. K., Ps. and Hymns*, 1869, and repeated in *Church Hys.*, 1871, No. 321.
4. A Latin version also by Whiting, in *Biggs's Annotated H. A. & M.*, 1867, pp. 270-71. This version is of the *H. A. & M.*, revised text of 1861, and not of the original ms.

The lack of hymns for those at sea, together with its merits as a hymn, rendered it exceedingly popular from its first publication, and its use has become most extensive in English-speaking countries. Hodges, of Frome, has published a short tale founded thereupon, and entitled "*Hymn 222*." Orig. text as above, authorized text, *Church Hymns*, No. 321. [J. J.]

**Eternal God, Almighty Cause.** *S. Broome*. [Unity of God.] Given in his *Hys. and Spiritual Songs*, &c., 1720 (3rd ed 1760), Bk. i., No. 176, in 8 st. of 4 l., and entitled, "One God." In its original form it is not in C. U., and the centos from it differ in almost every hymn-book. Usually st. i., ii., iv., viii. are given, as in Dr. Hatfield's *Church H. Bk.*, 1872. The stanza which is given in some American Unitarian collections, "Worship to Thee alone belongs," is not in the original, but is based on st. vi. [J. J.]

**Eternal Light, eternal Light.** *T. Binney*. [Sunday.] Mr. Binney's account of this hymn, supplied in 1896 to Miller's *Singers and Songs*, &c., p. 457, is, "It was written about 40 years ago, and was set to music and published by Power, of the Straud, on behalf of some charitable object to which the profits went. It was some little time since set to music also by Mr. Burnett, of Highgate. It

has appeared, I believe, in one or two books of sacred poetry, and in a mutilated state in a hymn-book in America." It was given in the *Bapt. Ps. & Hys.*, 1858, No. 103, and again in several others, in 5 st. of 5 l. The hymn—"O Thou Who art enrob'd in Light," in the Oberlin, U.S., *Manual of Praise*, 1880, No. 77, is an altered form of this hymn, with the omission of st. ii. Orig. text in *Lyra Brit.*, 1867, p. 63. [J. J.]

**Eternal Lord, from land to land.** [Missions.] Appeared in *The Missionary Minstrel*, London, Nisbet, 1826, edited by "O. P." It is No. 78 in 8 st. of 4 l., and is signed by the Editor. It came early into congregational use, and is still found in several collections, especially in America, the text varying from 4 stanzas in some hymnals to 6 stanzas in others. [J. J.]

**Eternal Lord of earth and skies [sky].** *C. Wesley*. [Missions.] This cento was given in the *Supp.* to the *Wes. H. Bk.*, 1830, No. 694, in 4 st. of 6 l., and repeated in the revised ed., 1875. It is composed of parts of Nos. 1059, 1060, 1043, respectively of his *Short Hymns*, &c., 1762, vol. ii. These hymns are given in full in *P. Works*, 1868-72, vol. ix., and are based on Isaiah xlii. 4: xlv. 21, &c. [J. J.]

**Eternal Power, Whose high abode.** *I. Watts*. [Praise to God.] This hymn supplies what the author called "The Conclusion," to his *Horæ Lyricæ*, 1705. It is in 6 st. of 4 l., and is entitled "God exalted above all Praise." In 1743, J. Wesley included it with the omission of st. ii., and the alteration of st. i., l. 3, of "length" to "lengths," and of st. iii., l. 1, from "Thy dazzling beauties whilst he sings," to "Thee, while the first archangel sings" (a change necessitated by the omission) in *Ps. & Hymns*, 1748, p. 66. In 1780 this version of the text was given in the *Wes. H. Bk.*, No. 307, and from the *Wes. H. Bk.* has passed into numerous collections in all English-speaking countries. According to Methodist usage Dr. J. Beaumont read the lines,

"Thee, while the first archangel sings,  
He hides his face behind his wings."

to the congregation in Waltham Street Chapel, Hull, on Sunday, Jan. 23, 1855; and during the singing of the second line he fell dead in the pulpit. The incident is given in detail in Stevenson's *Meth. H. Bk. and its Associations*, 1883, p. 225. [J. J.]

**Eternal Source of every joy.** *P. Doddridge*. [New Year.] Dated in the p. ms. Jan. 1, 1736, and 1st pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 43, in 7 st. of 4 l., and in J. D. Humphreys's ed. of the same, 1839, No. 55. In the p. ms. the title is, "God crowning the Year with His goodness"; and in the Hymns, "The Year crowned with the divine goodness." It is usually given in an abbreviated form, the number of stanzas varying in the various hymn-books. Its use in G. Britain is much less extensive than in America. The text usually adopted is from the 1755 book, as in *Lyra Brit.*, 1867, p. 193; that, however, in the *Methodist S. S. H. Bk.* is from the Brooke ms. of Doddridge's *Hymns*. [See *English Hymnody Early*, § ix.] [J. J.]



**Eternal Spirit, by Whose power.** W. H. Bathurst. [*Whitsuntide.*] Appeared in his *Ps. & Hys. for Public & Private Use*, in 1831 (2nd ed., 1842), Hym. 57, in 5 st. of 4 l., and entitled, "Officers of the Spirit." Since its introduction into the *Bapt. Ps. & Hys.*, in 1858-80, it has attained to a good position in modern hymn-books in G. Britain. It is also in use in America. Dr. Hatfield gives in his *Church H. Bk.*, 1872, the original text, with the date of the Preface [Nov. 15], 1830, and not the date of the publication of the *Ps. & Hys.* [J. J.]

**Eternal Spirit, come.** C. Wesley. [*Whitsuntide.*] Appeared in *Hys. of Petition and Thanksgiving for the Promise of the Father*, 1746, as No. 3 of the "Hymns for Whitsunday," in 4 st. of 6 l. (*P. Works*, 1868-72, vol. iv. p. 167). It is in C. U. in two forms:—

1. The first form is in 5 st., the additional st. being from No. 16 of the "*Hys. for Whitsunday*" as above. This arrangement was given in Toplady's *Ps. & Hys.*, 1776, No. 246.

2. The second form is that in the *Wes. H. Bk.* revised ed., 1875, No. 762. It was included in the *Supp.* to the *Wes. H. Bk.*, 1830, in 3 st. The stanzas omitted in 1875 are st. iii., iv. [J. J.]

**Eternal Spirit, gone up on high.** C. Wesley. [*Holy Communion.*] Appeared in *Hymns on the Lord's Supper*, by J. & C. Wesley, 1745, No. cxii. in 3 st. of 8 l. (*P. Works*, 1868-72, vol. iii. p. 298). In this form it is not in common use. A cento therefrom:—"O Jesu, Lord, gone up on high," was given in the *Hymnary*, 1870-72, No. 438, in 5 st., in which the text was both altered and transposed. Its use is limited. [J. J.]

**Eternal Spirit, Source of truth.** T. Cotterill. [*Assurance of Salvation desired.*] Appeared in his *Sel. of Ps. & Hys.*, &c., 1810, No. 66, in 5 st. of 4 l., and entitled, "For a well grounded hope of Salvation," st. ii. being based on J. Hart's "Bless'd Spirit of truth, Eternal God" (1759), st. ii. It was repeated in all subsequent editions of his *Sel.* In modern hymn-books it usually reads, "Eternal Spirit, God of truth," as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. In this form it is in extensive use in America. Its use in G. Britain is limited. Stanza iv. of this hymn is st. iv. of the cento "Spirit of Truth, Thy grace impart," q. v. [J. J.]

**Eternal Wisdom, Thee we praise.** I. Watts. [*Praise to the Creator.*] 1st pub. in his *Horic Lyricæ*, 1705, as "A Song to Creating Wisdom," in 18 st. of 4 l., divided into five parts, and repeated in later editions of the same, and in Watts's complete *Works*. Centos from this poem, all beginning with the first stanza, are numerous, specially in the American hymn-books. J. Wesley set the example by giving 12 stanzas in his *Ps. & Hys.*, 3rd ed., 1740. This arrangement was republished in the *Wes. H. Bk.*, 1780, No. 217 (revised ed. 1875, No. 226), and in several other collections. Usually, however, the centos are much shorter than this, from 4 to 6 stanzas being the rule. [J. J.]

**Eternity! eternity! How vast, yet near eternity.** A. T. Russell. [*Eternal Life contemplated.*] Appeared in his *Ps. &*

*Hys.*, 1851, No. 259, in 5 st. of 7 l. In the index it is marked as original, but it is in the metro and set to the melody of "O Ewigkeit" (q. v.). It is suggested by the German but cannot be called a *tr.* of it. It is included (generally from the altered text in Kennedy, 1863, No. 163) in the *Ibrox Hyl.*, 1871, Sneppe's *Songs of G. & G.*, 1872, No. 1021 (where the ascription to "Daniel Wülffer, 1660, (tr.) F. E. Cox, 1841," is an error., J. L. Porter's *Coll.*, 1876, &c.; and in America in the *Sabbath H. Bk.*, 1858, *College Hyl.*, 1876, &c. [J. M.]

**Eternity, Eternity, That boundless, &c.** J. Montgomery. [*Eternity.*] In the m. ms. this hymn is dated, "The Mount, December 20, 1836" (the "Mount" was his Sheffield residence), but it did not appear in print, so far as has been traced, until his *Original Hymns*, 1853, where it is given as No. 238 in 4 st. of 4 l., and headed with a line of one of his most popular hymns, "For ever with the Lord." [J. J.]

**Etheridge, Elisabeth Ayton.** [*Godwin, E. A.*]

**Euchologion, The.** [*Greek Hymnody, § xiv.*]

**Εὐφραίνεσθων οἱ οὐρανοί.** John the Monk. [*Annunciation.*] From the Greek Office of the Annunciation of B. V. M., in the *Meneæ*. It dates from the middle of the eighth century. The only *tr.* into English is Dr. Littledale's:—"Let heaven rejoice and earth be glad," which was 1st pub. in the *Church Times*, July 2, 1864, as a "Hymn for Lady-Day," and again in the *People's H.*, 1867, No. 244, signed "L." and appointed for the Annunciation of B. V. M. This is one of Dr. Littledale's best *trs.* from the Greek, and is very close to the original. [J. J.]

**Evans, Albert Eubule, B.A.**, was educated at St. Mary Hall, Oxford (B.A. 1861), and took Holy Orders in 1861. He held successively the Curacies of Slough, New Windsor, and Walmer; was an Organising Secretary of the S. P. G., Secretary to the South American Missionary Society, and Assistant Examiner to the Civil Service Commissioners; and became Rector of Kirk-Hallam, Ilkaton, in 1875. Mr. Evans pub. *Pietas Puercilis*, 1865; *The Fourfold Message of Advent*, 1870; and some tales. His hymns appeared in the Rev. R. Brown-Borthwick's *Sixteen Hys.*, &c., 1870; his *Select Hys. for Church & Home*, 1871; Dr. Martineau's *Hymns*, &c., 1873; and the S. P. C. K. *Church Hymns*, 1871. These collections include the following:

1. Lo! the voice of Jesus. *Voice of Jesus.*
2. Look up, look up, my soul, still higher. *Upwards and onwards.*
3. Lord, to Thee alone we turn. *Let.*
4. Many mansions, O what rapture. *Heaven.*
5. O render thanks unto the Lord. *Septuagesima.*
6. There is a road that all may tread. *Christian Life a Pilgrimage.*
7. Trust in God and God alone. *Trust.* [J. J.]

**Evans, James Harrington, M.A.**, s. of the Rev. Dr. Evans, priest-vicar of Salisbury Cathedral, was b. April 15, 1785, and educated at Wadham College, Oxford, where he graduated in 1803, and became a Fellow in 1805. Taking Holy Orders in 1808 he remained in the Church of England until 1815,

when he seceded, and became a Baptist Minister. He was the Minister of John Street Baptist Chapel, Gray's Inn Road, London, for many years. He d. at Stonehaven, Scotland, Dec. 1, 1849. His *Memoir and Remains* were pub. by his son in 1852. In addition to various prose works, *Dialogues on Important Subjects*, 1819; *Checks to Infidelity*, 1840; and others, he also pub.:—

*Hymns, Selected Chiefly for Public Worship*, London, printed by E. Justus, 1818. This ed. contained 179 hymns, several of which he wrote. This *Set.* was enlarged from time to time; the 3rd ed., 1822, contained 211 hymns; and the last, 1843, 451 hymns. Of his hymns, "Change is our portion here," and "Faint not, Christian, though the road," are the best known. Mr. Evans contributed to *Carus Wilson's Friendly Visitor* of 1827, &c., under the signature of "Aliz." [W. R. S.]

**Evans, Evan.** [*Glangetirionydd*.] Born at Trefriw in Caernarvonshire. He is considered the chief Welsh Hymn-writer of this century, as Williams was of the last century. He published two books of hymns and tunes between 1829 and 1841. He was Vicar of Rhyl, and d. in 1850. Although his hymn-books and tunes are not in use now, yet many of his hymns are found in every collection in Wales. [W. G. T.]

**Evans, Jonathan, b.** at Coventry in 1748 or 1749. He was the son of a working man, and as a youth was employed in a ribbon manufactory. About 1778 he joined the congregation at Coventry, over which the Rev. G. Burder was pastor. He began preaching at Foleshill, near Coventry, in 1782, and in 1795 he began his stated ministry there, retaining the same to his death on Aug. 31, 1809. Two biographical notices of him appeared in the *Evangelical Magazine* (Oct. 1809 and March 1847), and also several of his hymns. Two of his hymns appeared in Burder's *Coll.*, 1784, and another in the 2nd ed. the same year. His best known hymns are, "Come, Thou soul-transforming Spirit," and "Hark! the voice of love and mercy," &c. He published no poetical work or collection of hymns. [J. J.]

**Ever fainting with desire.** *C. Wesley.* [*Holiness desired.*] Appeared in *Hys. and Sac. Poems*, 1742, p. 219, in 10 st. of 8 l., and headed, "A Prayer for Holiness" (*P. Works*, 1868-72, vol. ii. p. 274). In 1780 it was included in the *Wes. H. Bk.*, No. 344, with the omission of st. iii.-vi., and in this form it has been repeated in several hymn-books. The omitted stanzas contain expressions concerning entire holiness, which gave rise to much controversy, and caused J. Wesley to mark them for omission in later editions of the *H. & Sac. Poems* (*Works*, vol. x. p. 397; and *P. Works*, vol. ii. p. 274). [J. J.]

**Ever patient, gentle [loving], meek.** *Charlotte Elliott.* [*Resignation.*] Contributed to *The Invalid's H. Bk.*, 1834, No. 97, in 4 st. of 6 l., and headed, "Let this mind be in you which was also in Christ Jesus," Phil. ii. 5. It was repeated in subsequent editions of the same. In Longfellow and Johnson's *Book of Hys.*, Boston, U. S., 1846, it was given with the omission of st. ii., anonymously, and with the opening line as "Ever patient, loving, meek." The original text was restored in the *Andover Sabbath H. Bk.*, 1858. [J. J.]

**Ever round Thy glorious throne.** *J. S. B. Monsell.* [*St. Michael and All Angels.*] Appeared in his *Spiritual Songs*, &c., 1857 (People's ed., 1875, p. 189), in 33 st. of 4 l., and based upon the words "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. i. 14. In 1861, the Rev. F. Pott included 14 stanzas in his *Hymns*, &c., No. 221, and divided them into three parts:—i. as above; ii. "From the world's remotest prime"; and iii. "Angels marked with wondering gaze." A very effective cento of 6 stanzas might be compiled from this poem. [J. J.]

**Everest, Charles William, M.A., b.** at East Windsor, Connecticut, May 27, 1814, graduated at Trinity College, Hartford, 1838, and took Holy Orders in 1842. He was rector at Hamden, Connecticut, from 1842 to 1873, and also agent for the Society for the Increase of the Ministry. He d. at Waterbury, Connecticut, Jan. 11, 1877 (See *Poets of Connecticut*, 1843). In 1833 he pub. *Visions of Death, and Other Poems*; from this work his popular hymn is taken:—

*Take up thy cross, the Saviour said. Following Jesus.* The original text of this hymn differs very materially from that which is usually found in the hymn-books. The most widely known form of the text is that in *H. A. & M.*, where it appeared in 1861. It was copied by the Compilers from another collection, but by whom the alterations were made is unknown. The nearest approach to the original is in Horder's *Cong. Hys.*, 1884. Orig. text in Biggs's *English Hymnology*, 1873, p. 24. [F. M. B.]

**Everett, James, b.** at Alnwick, Northumberland, May 16, 1784. His early education was of a very elementary character, and gave little promise of the literary position which he subsequently attained. In his 19th year he underwent a great spiritual change, which led him to become a member of the Wesleyan Society, and subsequently a local preacher and minister of that connection. His work in the ministry, his controversy with the Wesleyan Conference, his expulsion from their Society in 1849, and his part in founding the Wesleyan Reform Connection, which, by amalgamation with the Wesleyan Methodist Association in 1857, constitute the United Methodist Free Churches, were matters of Methodist history. Although deeply involved in Methodist polity and work, he found time to publish some forty works, chiefly biographical, but including some which were poetical and hymnological. He d. at Sunderland, May 10, 1872. His poetical works include:—

(1) *Edwin*, 1831; (2) *The Reign of Terror & other Forms*, 1832; (3) a Collection of *Hymns for Sunday Schools*, &c., 1831. Mr. Everett also edited the *Wesleyan Reform H. Bk.*, 1853 [See *Methodist Hymnody*, § v.], and with the Rev. M. Baxter, *Hymn Bk. of the United Methodist Free Churches*, 1860 [Methodist Hymnody, § v.]. His *Life* by Richard Chew was pub. in 1875, as *James Everett: A Biography*.

His hymns, which are republished in the *H. Bk. of the United Methodist Free Churches*, 1860, are:—

1. *Beneath the altar of the Lord. Divine Worship and the Altar.*

2. *Lo, Creation springs to birth. The Thorn and its historical and spiritual associations.* Pub. in his *Reign of Terror*, &c., 1832.

3. More anxious than the Persian sage. *S. S. Amusements*. Printed in the *S. S. Magazine*, May 19, 1823.

During Mr. Everett's residence in Sheffield in 1820-21, he wrote several hymns for the Sheffield S. Schools, which are preserved in fly-sheet form but not incorporated in any collection. [J. J.]

**Everlasting! changing never. T. H. Gill.** [*Holiness desired.*] Written in 1845, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 117, in 8 st. of 6 l. In 1853 it was transferred to Hedge and Huntington's *American Hys. for the Ch. of Christ*, No. 837. In later American collections as the *Hys. of the Spirit*, Boston, 1864, No. 431, and others. St. ii., vi., vii., are given with slight alterations from this text, as "We the weak ones, we the sinners." In the author's *Golden Chain*, &c., 1869, p. 81, the hymn is given in a revised form. Concerning this revision the author says:—

"It was the most popular of my early hymns, and exactly expressed that spirit of general aspiration so prominent with ardent youth in the fifth decade of the century. The alterations introduced in the Golden Chain improved and strengthened the diction, as well as Christianised the hymn. Still the original has a newness, liveliness and charm which the altered version hardly retains." [J. J.]

**Every morning the red sun.** Cecil F. Alexander. [Heaven.] This hymn, in 3 st. of 6 l., is based on the article of the Apostles' Creed, "And the life everlasting." It appeared in Mrs. Alexander's *Hymns for Little Children*, 1848, No. 20, and is reprinted in later editions. It is found in several collections in G. Britain and America. In the *American Church Praise Bk.*, N. Y., 1882, it is altered to, "Every morn the glowing sun"; but the advantage of the change is questionable.

[J. J.]  
Every morning they are new. G.  
Phillimore. [Morning.] Written for and let  
pub. in the Parish H. Bk., 1863, in 4 st. of 6 l.  
On being transferred to the Hymnary, 1872,  
No. 57, it was altered to "Every morning  
mercies new." This altered text was re-  
peated in Thring's Coll., 1882, and several  
others. In the American Eeang. Hymnal,  
1880; and the Laudes Domini, 1884, it is  
attributed to Dr. H. Bonar in error. [J. J.]

Ex more docti mystico. [Leut.] This hymn is found in two MSS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 34; Harl. 2961. f. 237); and in the *Latin Hys. of the Anglo-Saxon Church*, printed from an 11th cent. MS. at Durham (B. iii. 32. f. 18 b. 73) text from a 15 cent. MS. is slightly different from this; as is also that in *Daniel*, No. 86; and in the *Hymn*, Sariab., 1851. *Daniel* prints also the text of the *Hymn*, 1632, and in iv. p. 121, he gives readings from a Rheinau MS. of the 10th cent. *Mome* holds that the hymn is by St. Gregory the Great. Concerning its use we may note:—

In the *Uses of Aram*  
 Vespers of the last  
 the 1st and 2nd  
 Mass.

Concerning its use we may note:—

The hymn *Quod lex adumbravit vetus*, in the revised *Paris Brav.*, 1736, given as the hymn on Sundays and Ferial days at Matins from Ash Wednesday to Passion Sunday (as also in the *Lyons* and other modern French Breviaries) is a recast of this hymn made by Charles Coffin for the *Paris Brav.*, and also pub. in his *Hymni Sacri*, 1736, p. 102. This text is in Card. Newman's *Hymni Ecclesiæ*, 1838-65; and J. Chandler's *Hys. of the Princ. Church*, 1837, No. 60. The old text is in the works noted above: *Wackernagel*; and (Roman) *Card. Newman*, 1838-65; and Biggs's *Annotated H. A. & M.*, 1867. [W. A. S.]

**Translations in C. U. :—**

1. *Ex more docti mystice.* Of this there are the following tra. in C. U.:—

1. **New with the slow-revolving year.** By E. Caswall from the *Rom. Breu.* text, in his *Lyra Catholica*, 1849, p. 72, and his *Hymns*, &c., 1873, p. 40. In 1850 it was included in Dr. Oldknow's *Coll.*, No. 70, and later in *The Crown of Jesus H. BK.*, and other Roman Catholic hymn-books for Schools and Missions. In the *Hymnary*, 1872, No. 212, this *tr.* is also given as, "By precepts taught in ages past, Again the fast," &c.

3. In solemn course, as holy lore. By J. D. Chambers (*Sarum* text), pub. in his *Order of Household Devotion*, 1854, and his *Lauda Syon*, 1857, p. 126. In the *People's H.*, 1887, No. 61, st. iv. is omitted.

2. **The fact as taught by holy lore.** By J. M. Neale, from the *Sarum* text. Appeared in the *Hymnal N.*, 1854; and repeated in the *Hymner*, 1880. In Skinner's *Daily Service Hymnal*, 1864, it begins with st. iv., "In prayer together let us fall." This form is also in some American collections.

4. By precepts taught in ages past, Now let us,  
 &c. This is Dr. Neale's tr. rewritten by the  
 Compilers of *H. A. & M.*, and given in their  
 trial copy, 1859, and the lat and later editions,  
 1861-75. It retains the greater portion of Dr.  
 Neale's rendering, but is cast in a more popular  
 form.

Translations not in O. U. :—

1. From heaven's own school's mysterious ways. *Primer*. 1706.
2. Of sacred usage old. *Dp. Mem.* 1837.
3. By rite religious bound. *W. J. Copeland*. 1840.
4. Let us, the scholars of Christ's school. *W. J. Bliss*. 1861.
5. By mystic lessons wisely taught. *J. W. Hewitt*. 1889.
6. Come, let us keep this solemn feast. *J. Wallace*. 1874.

ii. Quod lex adumbravit votus. Of this text from the *Paris Breuiary*, 1736, the following *trs.* are in C. U.:

1. The solemn fast the Fathers saw. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 67, in 6 st. of 41. In *Kennedy*, 1863, it was given with the omission of st. ii. as "With fast and prayer for sinful man."

8. It is the holy fast. By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 108. It was repeated, with the omission of st. iii. and viii., in *The Child's Christian Year*, 1841, and later editions. &c.

3. Good it is to keep the fast. By Sir H. W. Baker, written for and 1st pub. in *H. A. & M.*, revised ed., 1875, No. 89. [J. J.]

Ex quo, salus mortalium. [Jean Baptiste de Santeuil. [Martyrs.] Pub. in the

*Cluniae Breviary*, 1686, and in his *Hymni Sacri et Novi*, 1689, p. 199 (ed. 1698, p. 242), in 6 st. of 4 l. In 1736 it was included in the revised ed. of the *Paris Brev.*, and appointed as the hymn at 1st and 2nd Vespers of the Common of One Martyr; and again in the *Lyons*, and other modern French Breviaries. *Paris Brev.* text in Card. Newman's *Hymni Ecclesiae*, 1838-65. [W. A. S.]

#### Translation in C. U. :—

Our Lord the path of suffering trod. By I. Williams. In his *Hys. tr. from the Parisian Brev.*, 1839, p. 281, in 7 st. of 4 l. In 1861, it was recast by the Compilers of *H. A. & M.*, and given in that collection as, "For man the Saviour shed." This is repeated in the revised ed., 1875.

#### Translation not in C. U. :—

Since Christ His precious life-blood gave. *J. D. Chambers*, 1866, li. p. 8.

**Exalted high at God's right hand.** [*Saints in Glory.*] In *A Coll. of Ps. and Hys. chiefly intended for Public Worship*, pub. by Rowland Hill, in 1783, No. xciii., this hymn appeared in 9 st. of 4 l., in the form of a dialogue, the opening stanzas being :—

"Q. Exalted high at God's right hand,  
Nearer the throne than cherubs stand,  
With glory crown'd in white array,  
My wondering soul says, Who are they?

"A. These are the saints belov'd of God,  
Wash'd are their robes in Jesus' blood;  
More spotless than the purest white,  
They shine in uncreated light."

The hymn thus proceeds, following the order of thought in Rev. vii. 12-17 to the end. No name is given by which its authorship may be identified. It is usually attributed to Rowland Hill on the ground that it appeared first in his *Coll.*, and no one has been known to dispute his claims. Orig. text in *Lyra Brit.*, p. 309. The popular form of this hymn is that given to it by Cotterill in his *Selection*, 1810, No. 122, which reads:—"Lo! round the throne at God's right hand," &c., as in Mercer's *Ch. Psalter & H. Bk.*, Ox. ed., No. 429, with st. 4, l. 4, thus, "And thus the loud hosanna raise." It is sometimes included in hymnals with the first line, "Lo, near the throne at God's right hand," "Lo! round the throne a glorious band," and one or two minor alterations. The authorship of the Rowland Hill form of the text has been attributed to John Duncan, on the authority of John Dobell; but we regard this as an error (see p. 42). It is rightly described in Thring's *Coll.*, 1880, as "From Cotterill's *Sel.*, 1810, based on Rowland Hill, 1783." [J. J.]

Ἐξαποστειλῶριον. [Greek Hymnody, § xvi. 7.]

**Excelsorum civium inelita gaudia.** [*St. Michael and All Angels.*] This anonymous hymn is given in the *Hereford Breviary* of 1505 for "St. Raphael." In Dr. Neale's *Hymni Ecclesiae*, 1851, p. 212, it is given as *Excelsorum civium inelita gaudia*, and the same is repeated in *Daniel*, iv. p. 287. *Tr.* as :—

The mighty host on high. By J. M. Neale, in the *H. Noted*, 1854, in 5 st. of 7 l., and repeated in the *Hymnary*, 1872. This is from the text in his *H. Ecclesiae*, 1851.

Another tr. is :—

The exalted heavenly choir. *J. D. Chambers*, 1866. [J. J.]

**Exite filiae Sion, Regis pudicae virginis.** *Isaac Habert*. [*The Crown of Jesus*.] Contributed to the *Paris Brev.*, 1643, Aest. p. 604, for use at Vespers on the festival of The Crown of Thorns, Aug. 11, together with a second part for use at Lauds, beginning *Legis aguris pingitur*, at p. 610. Both parts were given in the *Paris Brev.*, 1713, and also in some of the recent editions of the *Roman Brev.*, as in the Tournay ed., 1879, where the first part begins *Exite Sion filiae* (see *Daniel*, ii. p. 360). In the *Paris Brev.*, 1736, Pt. i. as above only is given. The *trs.* are from the *Roman Brev.* :—

#### i. Exite Sion filiae.

**Daughters of Sion! Royal Maids.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 68; and his *Hys. & Poems*, 1873, p. 38. It is repeated in the 1862 *Appendix* to the *H. Noted*, No. 242, and Shipley's *Annus Sanctus*, 1884, p. 63.

#### ii. Legis aguris pingitur.

**Christ's peerless crown is pictured in.** By E. Caswall, as above (1849), p. 69; 1873, p. 39) into the 1862 *Appendix* to the *H. Noted*, No. 243, and Shipley's *Annus Sanctus*, 1884, p. 64. [J. M.]

**Exultet coelum laudibus.** [*Festival of Apostles.*] The oldest known form of this hymn is in four mss. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 63; Vesp. D. xii. f. 96b; Harl. 2961, f. 246b; Add. 30851, f. 153), and in the *Latin Hys. of the Anglo-Saxon Ch.*, printed from an 11th cent. ms. at Durham (B. iii. 32 f. 36a). It is also in one or two of the older French Breviaries. In the *Roman Brev.*, 1632, it begins *Exultet orbis gaudis*. *Daniel*, i. No. 232, gives both texts, together with notes and readings. *Mone*, No. 663, refers to five mss. dating from the 12th to the 15th cent., and his text differs slightly from that of *Daniel*. In the *Parisian Brev.*, 1736, it was altered by C. Coffin to *Lactare coelum plausibus*. The *trs.* which we have are from :—

#### i. Exultet coelum laudibus. This is *tr.* as :—

1. Let heaven resound with praises. By W. J. Blew, in *The Church Hy. and Tune Bk.*, 1852-55; and again in *Rice's Hymns*, &c., selected from the same, 1870.

2. Ye heavens, exult with joyful praise. By J. D. Chambers, in his *Lauds Sion*, 1857, p. 82, in 6 st. of 4 l., and is repeated in the *Appendix* to the *Hymnal N.*, No. 188; and in the *Hymner*, 1882.

ii. Exultet orbis gaudis. This is the text of the *Roman Brev.*, 1632, and is *tr.* as :—

1. Let the round world with songs rejoice. By Bp. R. Mant, in his *Ancient Hymns*, &c., 1837, p. 72. (New ed., 1871, p. 127.) This is given without alteration in the *People's H.*, 1867, but usually it is altered, as in the following instances :—

(1) Let all on earth with songs rejoice." This was given in Murray's *Hymnal*, 1852; the *Salisbury*, 1857; in the *New Melre* (with slight alterations), 1875; and with an additional stanza (st. ii.) and alterations in the *Hymnary*, 1872.

(2) "Let earth be glad and joyful sing." This appeared in the *English Hy.*, 1862-61.

(3) "Let all on earth their voices raise." In this arrangement in *Church Hys.*, 1871, the older form of the text, earth re-echoing the praise of heaven, instead of heaven repeating the songs of earth, as in the *Roman*



*Pross.*, has been adopted. Otherwise the text is from *Bp. Mant.*, but somewhat altered.

2. Now let the earth with joy resound. By E. Caswall, in his *Lyra Catholica*, 1849, p. 202, and his *Hymns & Poems*, 1873, p. 107. It is included in the Roman Catholic *Hymn for the Year*.

Translations not in C. U. —

1. Exult, thou world, exult with praise. J. R. Beste. 1849.

2. Now let the world with joy abound. J. Wallace. 1874.

3. Lactare oculum plausibus.

1. Let heaven with acclamations ring. J. D. Chambers. 1870. 1884. [J. J.]

**Exultet cor precordiis.** [*Most Holy Name of Jesus.*] An anonymous hymn given at 1st Vespers on the "Feast of the Most Sweet Name of Jesus," Aug. 7, in the *Sarum Brev.*, Venice, 1495, *Estiv.* pt. ii. f. 178. *Tr.* as:—

1. Exult all hearts, right gladly. By W. J. Blew, in *The Church Hymn and Tune Bk.*, 1852-55; and again in *Rice's Hymns, &c.*, selected from the same, 1870.

2. Let every heart exulting beat. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 243, in 8 st. of 4 l. This is repeated in an abbreviated, and sometimes altered, form in *H. A. & M.*, 1861; the *Hymnary*, 1872; *Allon's Suppl. Hymns*, 1868-75, and others.

3. Exult, all hearts, with gladness. This rendering, which is given in the Roman Catholic *Hymn for the Year* (N. D.), and in Spurgeon's *O. O. H. Bk.*, 1866, is an arrangement of a part of J. D. Chambers's *tr.*, very much altered, and with the L. M. changed to 7-8.

4. O let the heart exulting beat. By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 272, and signed "F. R."

Translation not in C. U. —

With joyous strains, by ev'ry tongue. J. W. Hewitt. 1859. [J. J.]

## F

F., in the *Gospel Magazine*, 1776; i.e. James Fauch.

F., in *Bristol Bap. Coll.* of Ash & Evans, 1st ed., 1769; i.e. T. Flatman.

F—s, in the same; i.e. John Fellows.

F. J. C., in *Bright Jewels*, N.Y., 1869; i.e. Mrs. F. J. Van Alstyne.

F. R., initials of Dr. R. F. Littledale, reversed in the *People's Hymnal*; i.e. "Frederick Richard."

**Faber, Frederick William**, D.D., s. of the Rev. G. S. Faber, was b. at Calverley Vicarage, Yorkshire, June 28, 1814, and educated at Balliol College, Oxford, graduating B.A. in 1838. He was for some time a Fellow of University College, in the same place. Taking Holy Orders in 1837, he became Rector of Elton, Huntingdonshire, in 1843, but in 1846 he succeeded to the Church of Wilfrid's, Staffordshire. He went to London in 1849, and established the "Orato-

rians," or, "Priests of the Congregation of St. Philip Neri," in King William Street, Strand. In 1854 the Oratory was removed to Brompton. Dr. Faber d. Sept. 26, 1863. Before his secession he published several prose works, some of which were in defence of the Church of England; and afterwards several followed as *Spiritual Conferences, All for Jesus, &c.* Although he published his *Cherwell Waterlily and Other Poems*, 1840; *The Styrian Lake, and Other Poems*, 1842; *Sir Lancelot*, 1844; and *The Rosary and Other Poems*, 1845; and his *Lives of the Saints*, in verse, before he joined the Church of Rome, all his hymns were published after he joined that communion. They were included in his:—

(1) A small book of eleven *Hymns*, 1849, for the School at St. Wilfrid's, Staffordshire. (2) *Jesus and Mary: or, Catholic Hymns for Singing and Reading*, Lond. 1849. In 1852 the 2nd ed. was pub. with an addition of 20 new hymns. (3) *Oratory Hymns*, 1854; and (4) *Hymns*, 1862, being a collected ed. of what he had written and published from time to time.

Dr. Faber's account of the origin of his hymn-writing is given in his Preface to *Jesus & Mary*. After dwelling on the influence, respectively, of St. Theresa, of St. Ignatius, and of St. Philip Neri, on Catholicism; and of the last that "sanctity in the world, perfection at home, high attainments in common earthly callings... was the principal end of his apostolate," he says:—

"It was natural then that an English son of St. Philip should feel the want of a collection of English Catholic hymns fitted for singing. The few in the *Garden of the Soul* were all that were at hand, and of course they were not numerous enough to furnish the requisite variety. As to translations they do not express Saxon thought and feelings, and consequently the poor do not seem to take to them. The domestic wants of the Oratory, too, keep alive the feeling that something of the sort was needed: though at the same time the Author's ignorance of music appeared in some measure to disqualify him for the work of supplying the defect. Eleven, however, of the hymns were written, most of them, for particular tunes and on particular occasions, and became very popular with a country congregation. They were afterwards printed for the Schools at St. Wilfrid's, and the very numerous applications to the printer for them seemed to show that, in spite of very glaring literary defects, such as careless grammar and slipshod metre, people were anxious to have Catholic hymns of any sort. The MS. of the present volume was submitted to a musical friend, who replied that certain verses of all or nearly all of the hymns would do for singing; and this encouragement has led to the publication of the volume."

In the same Preface he clearly points to the *Olney Hymns* and those of the Wesleys as being the models which for simplicity and intense fervour he would endeavour to emulate. From the small book of twelve hymns printed for the schools at St. Wilfrid's, his hymn-writing resulted in a total of 150 pieces, all of which are in his *Hymns*, 1862, and many of them in various Roman Catholic collections for missions and schools. Few hymns are more popular than his "My God, how wonderful Thou art," "O come and mourn with me awhile," and "Sweet Saviour, bless us ere we go." They excel in directness, simplicity, and pathos. "Hark, hark, my soul, angelic songs are swelling," and "O Paradise, O Paradise," are also widely known. These poems, however, an element of unreality which is against their permanent popularity. Many of Faber's hymns are annotated under their respective first lines; the rest in C. U. include:—

i. From his *Jesus and Mary*, 1849 and 1852.

1. Fountain of love, Thyself true God. *The Holy Ghost*.
2. How shalt thou bear the Cross, that now *The Eternal Years*.
3. I come to Thee, once more, O God. *Returning to God*.
4. Joy, joy, the Mother comes. *The Purification*.
5. My soul, what hast thou done for God? *Self-Examination*.
6. O how the thought of God attracts. *Holiness Desired*.
7. O soul of Jesus, sick to death. *Passiontide*. Sometimes this is divided into two parts, Pt. II. beginning, "My God, my God, and can it be."

ii. From his *Oratory Hymns*, 1854.

8. Christians, to the war! Gather from afar. *The Christian Warfare*.
9. O come to the merciful Saviour that calls you. *Divine Invitation*. In many collections.
10. O God, Thy power is wonderful. *Power and Eternity of God*.
11. O it is sweet to think, Of those that are departed. *Memory of the Dead*.
12. O what are the wages of sin? *The Wages of Sin*.
13. O what is this splendour that beams on me now? *Heaven*.
14. Saint of the Sacred Heart. *St. John the Evangelist*.

iii. From his *Hymns*, 1862.

15. Father, the sweetest, dearest Name. *The Eternal Father*.
16. Full of glory, full of wonders, Majesty Divine. *Holy Trinity*.
17. Hark! the sound of the fight. *Processions*.
18. How pleasant are thy paths, O death. *Death Contemplated*.
19. O God, Whose thoughts are brightest light. *Thinking no Evil*.
20. O why art thou sorrowful, servant of God? *Trust in God*.
21. Souls of men, why will ye scatter? *The Divine Call*.
22. The land beyond the sea. *Heaven Contemplated*.
23. The thought of God, the thought of thee. *Thoughts of God*.
24. We come to Thee, sweet Saviour. *Jesus, our Rest*.

In addition to these there are also several hymns in C. U. in Roman Catholic hymn-books which are confined to those collections. In the *Hym. for the Year*, by Dr. Rawen, Nos. 77, 110, 112, 117, 120, 121, 122, 125, 127, 128, 131, 140, 152, 154, 169, 170, 174, 179, 180, 192, 222, 226, 230, 271, 272, are also by Faber, and relate principally to the Blessed Virgin Mary. Several of these are repeated in other Roman Catholic collections. [J. J.]

**Faber, Johann Ludwig**, was b. at Nürnberg, 1635. He studied at the Universities of Altdorf, Tübingen and Heidelberg, became in 1657 corrector, and in 1664 rector of the school at Oettingen, in 1666 rector of the school at Hersbruck, and in 1670 became fifth master in the Egidien Gymnasium at Nürnberg. He d. at Nürnberg, Nov. 28, 1678.

He was crowned as a poet by Sigismund von Birken in 1669. In 1664 he was admitted a member of the Pegnitz Shepherd and Flower Order, and his hymns were contributed to the *Poetische Andachtsklang*, Nürnberg, 1673,—a collection of verses by various members of the Order founded on the meditations in Dr. Heinrich Müller's *Geistliche Erquickstunden*, Rostock, 1664-1666. (One of these has passed into English, viz. :—

*Ich lass ihn nicht, der sich gelassen* (*Love to Christ*), 1673, as above, No. 50, in a st., founded on No. 300 of Müller's meditations. Sometimes erroneously ascribed to Gottfried Arnold. Fr. as "I leave him not, Who came to save," by Miss Winkworth, 1869, p. 296. [J. M.]

**Fading, still fading, the last beam is shining.** [*Evening*.] This anonymous hymn appeared in *Hym. for Vestry and Fireside*, Boston, U.S., 1841, where it is ascribed to the *Sacred Minstrel*, a book of tunes, dated 1830.

## FAITH, HOPE, AND CHARITY

It has attained to great popularity in America, and is given in a great number of modern hymn-books, although unknown to those in G. Britain. It is in a peculiar metre and of exceptional merit. Orig. text in *Songs for the Sanctuary*, N. Y., 1865 and 1872. [J. J.]

**Fain would my thoughts fly up to Thee.** J. Austin. [*Hope*.] From his *Devotions in the Antient Way of Offices*, 1668, into Lord Selborne's *Bk. of Praise*, 1862-1867, and T. Darling's *Hymns, &c.*, 1855 and 1887.

**Faint not, Christian, though the road.** J. H. Evans. [*Patient Endurance*.] Appeared in the 4th ed. of his *Hym. Selected chiefly for Pub. Worship*, 1833, in 7 st. of 4 l., and in the Rev. Curus Wilson's *Friendly Visitor*, Aug., 1833, with the signature "Alix." It is based on Heb. xii. 3. The hymn, "Fear not, children, though the road," in the *Meth. Free Ch. S. S. H. Bk.*, 1860, No. 311, is composed of st. i.-iii., and vi. of this hymn, slightly altered, together with a chorus from another source. It is popular in America. [J. J.]

**Fair are the feet which bring the news.** J. Mason. [*Missions*.] 1st pub. in his *Spiritual Songs; or, Songs of Praise*, 1683, p. 36, as "A Song of Praise for a Gospel Ministry," in 5 st. of 8 l. (Sedgwick's reprint, 1859, p. 26). In its full form it is unknown to modern hymn-books. The following centos therefrom are in C. U.:—

1. **Fair are the feet which bring the news.** In Longfellow and Johnson's *Hym. of the Spirit*, Boston, U.S., 1864, No. 343 is compiled from st. i., iii. and iv., considerably altered.

2. **Bless'd are the feet which bring the news.** This was given in Bickersteth's *Christ. Psalmody*, 1833, No. 429, and is altered from st. i., iii.-v.

3. **How blest the feet which bring the news.** In Hall's *Mitre*, 1836, No. 117 is st. i., v. altered.

4. **How beautiful the feet that bring.** This altered form of st. i.-iii., v. is by the Rev. J. Keble. It was given in the *Saltbury H. Bk.*, 1857, No. 108, the *Starvation H.*, 1860, Kennedy, 1863, and others. [J. J.]

**Fair shines the morning star.** J. Montgomery. [*Year of Jubilee*.] Appeared in his *Christian Psalmist*, 1825, No. 556, in 5 st. of 6 l., and in his *Original Hymns*, 1853, No. 263, the title in each case being "The Year of Jubilee." In 1836 J. Conder adopted it for the *Cong. H. Bk.*, and others have followed, both in G. Britain and America: but its use is not so extensive as many of Montgomery's hymns. In the N. Y. *Church Praise Bk.*, 1882, No. 227, is a cento beginning with st. i. of this hymn, and st. ii.-iv. from C. Wesley's "Blow ye the trumpet, blow" (q.v.). [J. J.]

**Fair waved the golden corn.** J. H. Gurney. [*Dedication of First Fruits*.] This application of the "First Fruits" as a hymn of prayer and praise for Children appeared in the author's *Marylebone Ps. & Hym.*, 1851, No. 38, in 6 st. of 4 l., and not in his *Lutterworth Coll. of Hym.*, 1838, as sometimes stated. It has attained to great popularity, and is found, generally unaltered, in most of the leading modern hymn-books. Bingham, in his *Hymns. Christ. Lat.*, 1871, has rendered it into Latin as "Pulchrius in Judae campis crepitante susurro." [J. J.]

**Faith, hope, and charity, these three.** J. Montgomery. [*Faith, Hope, and Charity*.]

In the *M. Mss.* this hymn is dated "Jan. 27, 1834." It was printed in his *Original Hymns*, 1853, No. 164, in 4 st. of 4 l., and entitled "The Christian Graces." It is given in a few hymn-books in G. Britain and America: as Dr. Martineau's *Hys. of Praise and Prayer*, 1873; the New York *Hys. & Songs of Praise*, 1874, and others. [J. J.]

**Faith of our fathers! living still.**  
F. W. Faber. [A Pledge of Faithfulness.]  
This hymn appeared as the first of two hymns, one "Faith of our Fathers," for England; and the second the same for Ireland, in his *Jesus and Mary; or, Catholic Hys. for Singing and Reading*, 1849, in 4 st. of 6 l. It was repeated in his *Oratory Hymns*, and several Roman Catholic collections for missions and schools. Its use illustrates most forcibly how in hymnody, as in other things, "extremes meet." In the original st. iii., ll. 1, 2, read:—

"Faith of our Fathers! Mary's prayers  
Shall win our country back to thee."

In 1853 Drs. Hedge & Huntington altered these lines to:—

"Faith of our Fathers! Good men's prayers  
Shall win our country all to thee."

for their Unitarian *Hys. for the Church of Christ*, No. 455. With this alteration it has passed into several Nonconformist collections in G. Britain and America. With the alteration of these few words the hymn is regularly sung by Unitarians on the one hand, and by Roman Catholics on the other, as a metrical embodiment of their history and aspirations. [J. J.]

**Faith, 'tis a precious gift.** B. Beddome. [Faith described.] Of this popular hymn various forms are in C. U. both in G. Britain and America as follows:—

1. The original, which was given in the Bristol Bap. Coll. of Ash & Evans, 1769, No. 232, in 4 st. of 4 l. This was repeated in Rippon's *Set.*, 1767, and later editions, and several modern hymn-books.
2. The text as in R. Hall's posthumous ed. of *Beddome's Hymns*, 1817, No. 165, where after st. ii. alterations are introduced, and another stanza (iv.) is added. This text is given in the Bap. *Ps. & Hys.*, 1850.
3. "Faith is a precious gift." This is an altered form of the hymn, in Dr. Alexander's *Augustine H. Bk.*, 1849-50, partly from the 1769, and partly from the 1817 text; and in the American Bap. *Praise Bk.*, 1871, from the 1769 text.
4. "Faith is the gift of God." In Snapp's *Songs of G. & G.*, 1872, is an alteration of the 1817 text in 6 st.

Taken in its various forms this hymn is very extensively used. [J. J.]

**Faithful, O Lord, Thy mercies are.**  
C. Wesley. [God's Faithfulness.] In several American hymn-books two hymns are given with this opening line, as follows:—

- (1) No. 306, in Longfellow and Johnson's *Hys. of the Spirit*, 1864, in 2 st. of 4 l. This is No. 171 of C. Wesley's *Short Hymns*, &c., 1762, vol. i., on Ex. xxxiv. 6.
- (2) The second is in the Bap. *Praise Bk.*, 1871, No. 216, and is composed of portions of Nos. 169, 170, 171 of the *Short Hymns*, &c. (P. Works, 1868-72, vol. ix. p. 55).

**Falkner, Justus**, from his interest as the first Lutheran clergyman ordained in America, demands a somewhat fuller notice than would otherwise be given.  
He was born at Langenscheidt, near Crimmitschau, Saxony, Nov. 22, 1812. He entered the University of Halle, Jan. 20, 1833, as a student of theology, and on completing his course felt the responsibility of the ministerial office in the German

Church of that time too great for him to undertake. Along with his elder brother Daniel, who had shortly before returned from America, we find Justus accepting at Rottenburg, April 23, 1700, a power of attorney for the sale of Penn's lands in Pennsylvania. In 1701 ten thousand acres of Penn's lands were sold to Provost Andreas Rudman and other Swedes residing on the Manatawny. By intercourse with Rudman or otherwise Justus was led to reconsider his views on the ministry, and was on Nov. 24, 1703, ordained in the Swedish Church of Wicacoa, Philadelphia, by Rudman, T. E. Björck, and Anders Sandel, all Swedish Pastors. His first charge was the pastoral oversight of the Dutch settlers on the Manatawny, near New Hannover; but shortly afterwards he was sent by Rudman to take his place as pastor of the Lutheran Congregations at New York and Albany. There he proved himself an earnest, faithful and diligent worker, ministering also as occasion permitted, until their organization became consolidated, to three congregations in New Jersey (on the Hackensack, in Bergen County, and on the Raritan) and two in the State of New York (Loonenburg and Newburg). In 1723 the pastorate at New York became vacant either by the death or removal of Falkner. Michael Knoll, who became pastor at New York in 1732, states that Falkner d. in 1723. The entries in Church registers which have been held to prove that when he felt the weight of years he retired to New Jersey as a smaller and easier field of labour, seem to be signed by a Daniel Falkner—whether brother, nephew or son does not appear (see, &c., from Pastor Köhler, Langenreinsdorf; from Dr. B. M. Schmucker, Pottstown, Pennsylvania, &c. Details from these sources are given more fully in the *Städter für Hymnologie*, 1893, pp. 3-6).

To his *Catechism*, the first known publication by a Lutheran minister in America (written in Dutch and pub. at New York, 1708, as *Grondlycke Onderricht*, &c.), three hymns are appended which seem to be *trs.* from the German. The only hymn by Falkner *tr.* into English is:—

**Auf! ihr Christen, Christi Olieder.** [Christian Warfare.] It seems to have been written while he was a student at Halle, and appears in the *Geistreiches G. B.*, Halle, 1697, p. 430, in 11 st. of 6 l., entitled "Encouragement to conflict in the spiritual warfare." It is a vigorous and stirring hymn, and after its reception into Freytaghausen's *G. B.*, 1704, came into extended use, and is still found in many collections as in the *Une. L. S.* 1851. The only *tr.* in C. U. is:—

**Rise, ye children of salvation**, omitting st. 4 in Mrs. Bevan's *Songs of Eternal Life*, 1858, p. 10. Three centos have come into use—the *tra.* of st. 1, 3, 9 in Dr. Pagenstecher's *Coll.*, 1864; of st. 1, 5, 9, 11 in the Eng. Presb. *Ps. & Hys.*, 1867, and the *Temple H. Bk.*, 1867; and of st. 1, 5, 11 in *Laudes Domini*, N. Y., 1884.

**Another tr. is:** "If our all on Him we venture," a *tr.* of st. iii. as st. ii. of No. 1064 in the *Supplement* of 1866 to the *Moravian H. B.*, 1861 (1866, No. 509). [J. M.]

**Falk, Johannes Daniel**, was b. Oct. 28, 1768, at Danzig, where his father was a wig-maker. With a stipend from the Town Council of Danzig, he entered the University of Halle in 1791, where he studied the classics and theology, remaining as a private tutor for some time after completing his course. In 1798 he married and settled as a man of letters at Weimar, where he was welcomed by Herder, Goethe and Wieland, and where he gained some reputation as a writer of satirical works. During the Napoleonic wars, after the battle of Jena, 1806, Falk found his true vocation as a philanthropist, first in the field hospitals and then in the care of destitute children. With the court preacher Horn he founded the "Society of Friends in Need," and shortly thereafter began his Refuge for poor children; receiving them

without restrictions as to age, birth, country or creed, and after giving them a godly industrial training sought to find the girls places as domestic servants and to apprentice the boys to trade. He lived to see the Refuge in permanent buildings (which in 1829 were made into a public training school for neglected children, under the name of *Falk's Institute*) and saw some 800 of his scholars fairly started in life. He d. at Weimar, Dec. 14, 1828 (*Kraus*, pp. 120-125; *Allg. Deutsche Biog.*, vi. 549-551). His hymns are few in number, but one has attained considerable popularity:—

**O du fröhliche.** [*For the Great Festivals.*]

Written in 1816, and included in his *Ausgewählte Werke*, Leipzig, 1819, vol. i. p. 357, in 3 st. of 6 l., entitled "Hymn for all the Three Festivals." St. i. is for Christmas, ii. for Easter, iii. for Whitsuntide. This form is No. 687 in the *Unt. L. S.*, 1851, but being easy of expansion we find in the *Speier G. B.*, 1859, No. 247, two other stanzas for each season added—in all 9 st. The only tr. in C. U. is:—

**Hail, thou glorious, thou victorious.** A free version by Dr. Kennedy of Falk's three st., with original st. for Sunday and for the Second Advent, in his *Hymns. Christ.*, 1863. [J. M.]

**Fanch, James**, known as the joint author with Daniel Turner of the hymn "Beyond the glittering, starry skies" (q.v.), was b. in 1704, and d. Dec. 12, 1767. He was for many years a Baptist Minister at Romsey, and Lockerly, Hants. In addition to Sermons, &c., he pub. a

*Paraphrase on a Select Number of the Psalms of David, done from the Latin of Buchanan, to which are added some Occasional Pieces*, 1764. [J. J.]

**Fannie.** A *nom de plume* of Mrs. Van Alstyne (q.v.) in *Bright Scenery*, N. Y., 1869, *Royal Diadem*, N. Y., 1873, &c.

**Far down the ages now.** *H. Bonar.* [*The Church Militant.*] Pub. in his *Hys. of Faith and Hope*, 1st Series, 1857, in 14 st. of 4 l. The centos in C. U. all begin with st. i., but differ in the choice of stanzas, and range from five in the S. P. C. K. *Church Hys.*, 1871, to eight in the New York *Hys. and Songs of Praise*, 1874. Although in extensive use in various forms, it is seldom that any two collections have the same arrangement. [J. J.]

**Far from my [our] heavenly home.** *H. F. Lyte.* [*Ps. exxxiii.*] This s. m. version of Ps. 137 is the most complete example of the author's method in paraphrasing the Psalms that we have; and furnishes us with a beautiful illustration of his tenderness and melody. It appeared in his *Spirit of the Psalms*, 1834, in 5 st. of 4 l. Its use exceeds that of any other of his Psalm versions, and is extensive both in G. Britain and America. Sometimes it is changed to "Far from our heavenly home;" and in other cases, as in *H. A. & M.*, st. ii., which reads:—

"Upon the willows long My harp has silent hung;  
How should I sing a cheerful song Till Thou inspire my tongue?"

is omitted. Full orig. text in *H. Comp.*, No. 135. [*Psalters, English*, § XVII.] [J. J.]

**Far from my thoughts, vain world, begone.** *I. Watts.* [*Holy Communion.*] This hymn was given in his *H. & Sa. Songs*,

1707; and again in 1709 (Bk. ii., Nos. 15, 16), in two parts, each part consisting of 6 st. of 4 l., and the second beginning, "Lord, what a heav'n of saving grace." Pt. i. was given with alterations and the omission of st. iii., iv. in G. Whitefield's *Coll.*, 1753, No. 2, thereby rendering it a most suitable hymn for the opening of Divine Service. This use of the hymn is still followed, especially in America, as in Dr. Hatfield's *Church H. Bk.*, 1872, &c. In the American *Church Pastorals*, Boston, 1864, No. 710, st. v., vi. are given as "Blest Jesus! what delicious fare!" Pt. ii. is also somewhat extensively used in G. Britain and America. [J. J.]

**Far from my thoughts, vain world, depart.** *J. Conder.* [*Holy Communion.*] Appeared in his *Cong. H. Bk.*, 1836, No. 148, in 6 st. of 4 l., on the words, "He was known of them in breaking of bread." In this same form it was repeated in his work *The Choir and the Oratory*, 1837, p. 190; and again in his *Hys. of Praise, Prayer, &c.*, 1856, p. 85. A rearrangement of this hymn, given in the *Leeds H. Bk.*, 1853, No. 727, is more popular than the original. It begins with st. iii., "Lord, in this blest and hallowed hour," and is composed of st. iii., ii. and iv. Another arrangement is st. iii., ii., iv.-vi. This is in the *Bap. Ps. & Hys.*, 1858. [J. J.]

**Far from the world, O Lord, I flee.** *W. Cowper.* [*Retirement.*] In 1765, when the poet had recovered his balance of mind and had to leave the charge of Dr. Cotton at St. Albans, under whose care he had been placed by his family, his friends

"Subscribed amongst themselves an annual allowance, such as made his own diminished means just sufficient to maintain him respectably, but frugally, in retirement, and left him to follow his own course. His resolution to withdraw from the business of the world, and from its society, occasioned those poems which, because of the circumstances that gave rise to them, belong properly to the personal history of an author.

"Far from the world, O Lord, I flee,  
From strife and tumult far;  
From scenes where Satan wages still  
His most successful war."

Southey, from whose *Life and Works of William Cowper*, ed. 1833, vol. i. pp. 105-6, the above is taken, quotes the complete hymn, and then goes on to say:—

"After many unsuccessful attempts to procure lodgings nearer Cambridge, John Cowper wrote to say he had found some at Huntingdon, which he believed might suit him."

On Saturday, June 22, 1765, Cowper was taken to Huntingdon by his brother, and there left alone.

"No sooner," says Cowper, "had he left me, than finding myself surrounded by strangers, and in a strange place, my spirits began to sink, and I felt (such was the unkindling state of my heart) like a traveller in the midst of an inhospitable desert, without friend to comfort, or a guide to direct him. I walked forth, towards the close of the day, and in this melancholy frame of mind, and having wandered about a mile from the town, I found my heart, at length so powerfully drawn towards the Lord, that having a retired and secret nook in the corner of a field, I kneeled down under a bank and poured forth my complaints before him. It pleased my Saviour to hear me, so that this oppression was taken off, and I was enabled to trust in him that careth for the stranger, to roll my burden upon him, and to rest assured that wheresoever he might cast my lot, the God of all consolation would still be with me. But this was not all. He did for me more than either I had asked or thought."



The following day, Sunday, June 23, 1765, Cosper attended church for the first time after his recovery. He was specially impressed by the devotion of one of the worshippers, and with the reading of the Gospel of the day (1st S. after Trinity), which contained the parable of the Prodigal Son. He says:—

"I went immediately after church to the place where I had prayed the day before, and found the relief I had there received was but the earnest of a richer blessing. How shall I express what the Lord did for me, except by saying, that he made all his goodness to pass before me. I wanted to speak to him face to face, as a man conversing with his friend, except that my speech was only in tears of joy, and groanings which cannot be uttered. I could say indeed with Jacob, not 'how dreadful' but how lovely, 'is this place! This is none other than the house of God.'"—*Southey*, l. pp. 108-9.

Although Southey does not say that this hymn was written on this special occasion, and although he quotes the hymn three pages before he gives these details, yet, when we read in st. ii.,

"The calm retreat, the silent shade,  
With prayer and praise agree;  
And seem, by Thy sweet bounty, made  
For those who follow Thee,"

we feel that these must have been the circumstances and this the birth-place of the hymn. If so, its date will be June 23, 1765.

The publication of this hymn we have not been able to trace beyond the *Olney Hymns*, 1779, Bk. iii., No. 45, in 6 st. of 4 l., and headed "Retirement." We have seen it stated that it appeared in the *Gospel Magazine* prior to this, but this is an error. Its use is extensive for a hymn of so personal a character. It is very beautiful, and its associations with the poet's personal history give it a position of historical importance. [J. J.]

**Far from these narrow scenes of night, Anne Steele.** [Heaven.] This hymn ranks in popularity as one of the first of Miss Steele's hymns. It was first pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 157, in 11 st. of 4 l., and entitled "The Promised Land." It was repeated in her *Poems*, &c., 1780, and in D. Sedgwick's ed. of her *Hymns*, 1863, p. 96. In modern hymn-books it is found in various forms, ranging from 4 st. in the American *Bap. Hy. (& Tune) Bk.*, 1871, to 8 st. in the *Westminster Abbey H. Bk.*, 1883. It was brought into use in an abbreviated form in the Church of England through R. Conyern's *Coll.*, 1767, and A. M. Toplady's *Ps. & Hym.*, 1776; and amongst Nonconformists by the *Bristol Bap. Coll.* of Ash & Evans, 1769. In most American Unitarian collections a selection of stanzas rearranged from c.m. to a.m. is given, sometimes in 7 st., as in Dabney's *Sel. of Hym. & Ps.*, Andover, 1821; and again, in 5 st., as in the *Hy. (& Tune) Bk. for the Ch. & Home*, &c., Boston, 1868. [J. J.]

**Farewell, poor world, I must be gone.** *S. Cranshaw.* [Death anticipated.] This is his "Pilgrim's Farewell to the World," in 7 st. of 4 l., in his *Young Man's Meditation, or Some few Sacred Poems*, &c., 1664. Sedgwick's reprint (1863), p. 7. The form in which it appeared in the *Sacred Melodist*, ed. of Rippon's *Sel.*, 1844, in 4 st. of 4 l., and a chorus. Of these st. ii. and the chorus are anonymous. In 1855 Mr. Beecher adopted this form of the hymn

for his *Plymouth Coll.*, No 1220. In this the first four lines are from *Cranshaw* and *Rippon*, but altered to "Farewell, dear friends, I must be gone!" The second four lines and the chorus are from *Rippon*; and st. iii., iv. are anonymous. [J. J.]

**Farewell, thou once a sinner. C. Wesley.** [Death.] Appeared in his *Hym. & Sacred Poems*, 1749, vol. iii., No. 56, in 7 st. of 8 l., and headed "On the Death of a Friend" (*P. Works*, 1868-1872, vol. v. p. 216). In Dr. Martineau's *Hymns*, &c., 1840, No. 402, beginning "Farewell, thou once a mortal," is a cento from this hymn. It was repeated in his *Hym. of Praise and Prayer*, 1873. [J. J.]

**Farningham, Marianne.** [Rare. M.]

**Farrar, Frederic William, D.D.,** s. of the Rev. Charles Penhorn Farrar, sometime a missionary in India, and late Rector of Sidecup, Kent. He was b. at Bombay, Aug. 7th, 1831; and educated at King William's College, Isle of Man, and at King's College, London. In 1850 he obtained a classical exhibition, and in 1852 a scholarship at the University of London, whence, after taking the degree of B.A., he passed to Trinity College, Cambridge. There, in 1852, he took (with other prizes) the Chancellor's Prize in English verse, and graduated in first-class classical honours in 1854. In the same year he entered Holy Orders, and was subsequently for some time an assistant master at Harrow School. In 1871 he was appointed to the head mastership of Marlborough College, which he held until 1876, when he was nominated a Canon of Westminster Abbey and Rector of St. Margaret's, Westminster. He had previously been chosen Select Preacher before the University of Cambridge in 1868, and again in 1874, 1875, and Hulsean Lecturer in 1870. He was also appointed in 1869 a Chaplain to the Queen, and in 1883, Archdeacon of Westminster. Archdeacon Farrar has achieved a high reputation, both as a writer and a preacher. He is the author of some volumes of fiction for the young which soon attained great popularity, as well as of several important works in the departments of philology and theology. Of the latter, his *Life of Christ* and *Life and Work of St. Paul* are the best known. As a preacher, Archdeacon Farrar stands in the first rank as a master of graceful eloquence. His contributions to hymnody include, "Father, before Thy throne of light," "God and Father, great and holy," and a beautiful carol, "In the fields with their flocks abiding." [G. A. C.]

**Father, abide with us! the storm-clouds gather.** [The Divine Presence desired.] Given anonymously as No. 60 in the Rev. E. Clay's *Appendix*, issued in Feb., 1869, to his *Ps. & Hym.*, adapted for the Services of the Ch. of England (1st ed., 1858). In *Stupp's Songs of G. & G.*, 1872, No. 708, it is repeated without alteration. [J. J.]

**Father, again in Jesus' Name we meet.** *Lady Lucy E. G. Whitmore.* [Lent Evening.] 1st pub. in her *Family Prayers*, &c., 1824, in 4 st. of 4 l., as No. 8 of the 14 hymns appended thereto. It is based on St. Luke xv. 20. In 1863 Bickersteth gave it, with slight alteration, in his *Christ*,

*Psalmody*, No. 584. This was repeated by several editors as the original text. In the Rev. F. Pott's *Hymns, &c.*, 1861; the S.P.C.K. *Church Hym.*, 1871, and others, st. ii. is omitted. It is a hymn of more than usual merit, and is in extensive use in G. Britain. In America it is also found in a few collections, including *Laudes Domini*, 1884. In Windle it is attributed in error to "White." Orig. text in *H. Comp.* No. 14. [J. J.]

**Father, and can it be?** C. Wesley. [*Lent.*] Appeared in his *Hys. & Sac. Poems*, 1749, vol. i., No. 92, in 7 st. of 8 l. It is No. 5 of 7 hymns written "After a Recovery" (*P. Works*, 1868-1872, vol. iv. p. 447). The hymn, "O unexhausted Grace," which is given in most of the Methodist hymn-books, is composed of st. iv.-viii., and was included in the *Wes. H. Bk.*, 1780, as No. 165. [J. J.]

**Father and Lord of our whole life.** J. Keble. [*Easter Eve.*] Written at Llandudno, Aug. 14, 1856, and first pub. in the *Salisbury H. Bk.*, 1857, and again in the *Sarum Hymnal*, 1868, No. 135. The original contains 9 st. of 4 l., and is found in Keble's *Miscellaneous Poems*, 1869, pp. 116-118. In the *Hymnary*, No. 260, beginning "Jesu, the Author of our Life," is a slightly altered form of this hymn. [J. J.]

**Father, at Thy footstool see.** C. Wesley. [*For Unity.*] In his *Hymns & Sac. Poems*, 1749, vol. ii., this is No. 3 of 55 hymns "For Christian Friends," in 6 st. of 4 l. (*P. Works*, 1868-1872, vol. v. p. 408). When given in the *Wes. H. Bk.*, 1780, No. 500, st. v., vi. were omitted. This is repeated in the revised ed., 1875, and several collections in G. Britain and America. The hymn in Dr. Martineau's *Hymns* of 1840, and of 1873, beginning with the same first line, is a cento, a few lines of which are from this hymn, but the rest we have been unable to trace. [J. J.]

**Father, before Thy throne of light.** F. W. Farrar. [*St. Michael and All Angels.*] Written for the Anniversary of the Dedication of Marlborough College Chapel, 1855, the author being at that time Assistant Master of the College under Dr. Cotton. In 1856 it was included in the *Marlborough College H. Book*; and again in the revised edition of the same collection in 1869, No. 106. From the latter it passed into the *Savoy Chapel Appendix* to the *Hymnary* (Chapel Royal), the S. P. C. K. *Church Hymns*, 1871, No. 184, the *H. Comp.*, 1876, and many other collections. It is admirably suited for daily use in public schools. [J. J.]

**Father, behold with gracious eyes.** C. Wesley. [*Public Worship.*] In the *Hys. for those that Seek and those that Have Redemption*, &c., 1747 (*P. Works*, 1868-1872, vol. iv. p. 270), this hymn, in 6 st. of 4 l., is set forth for use "At the Hour of Retirement." A. M. Toplady, on including it in his *Ps. & Hym.*, 1776, No. 60, omitted st. iii., added st. vi., vii. from Wesley's "Father of Jesus Christ, my Lord" (in the same *Hymns, &c.*, 1747), and appointed the same for "Public Worship." From this text, and not the original, No. 780 in the *New Cong.*, 1859-1874, is taken; Top-

lady's st. iv., v. being omitted, and the rest somewhat altered. [J. J.]

**Father, by Thy love and power.** J. Anstice. [*Evening.*] Printed by his widow for private circulation in *Hymns by the late Joseph Anstice, M.A., &c.*, 1836, No. 3, in 4 st. of 10 l. In 1841 it was given in *The Child's Christian Year*, with one change only, that of st. i., l. 8, "Lull Thy children to repose," to "Lull Thy creatures to repose," which in the *H. Comp.* is again changed to "Grant Thy children sweet repose," and accompanied by a note (*Notes*, 31) which shows that Bp. Bickersteth used *The Child's Christian Year* text as the original, in error. In the numerous hymn-books in which this beautiful hymn is found, not this line, but st. iv., l. i.-iv., have been the source of difficulty. They read in the original:—

"Blessed Trinity! be near  
Through the hours of darkness drear;  
When the help of man is far,  
Ye more clearly present are."

The attempts which have been made to overcome the weakness of these lines have been many. The most important of these are:—

1. "Blessed Trinity, be near,  
Through the hours of darkness drear;  
Then, when shrinks the lonely heart,  
Thou more clearly present art."

S. P. C. K. *Appendix to Ps. & Hym.*, 1860, their *Church Hymns*, 1871, and many others.

2. "Blessed Trinity, be near  
Through the hours of darkness drear;  
(Oh, enfold us in Thine arm,  
Screen from danger, save from harm."  
*Hymnary*, 1872.

3. "Blessed Trinity, be near  
Through the hour of darkness drear;  
Then when shrinks the lonely heart,  
Thou, O God, most present art."

*Hymnal Companion*, 1870-74; *Thring's Coll.*, 1852; *Laudes Domini*, N. Y. 1884, and others.

Other arrangements of these lines are also given in some of the collections, but these are the most important. In addition there is also a re-arrangement of the text in the Cooke & Denton *Church Hym.*, enlarged ed., 1855, No. 338, in 4 st. of 8 l.; and in the Rev. F. Pott's *Hymns, &c.*, 1861, No. 23, in 4 st. of 6 l. In its various forms the use of this hymn is extensive. [J. J.]

**Father, ere we hence depart.** J. Hart. [*Dismissal.*] 1st pub. in his *Supplement to his Hymns composed on Various Subjects*, 1762, No. 82, in 2 st. of 4 l. In 1767 it was given in R. Conyers's *Coll.* as "Father, before we hence depart." This was repeated in Toplady's *Ps. & Hym.*, 1776, No. 159, and is the received text of modern hymn-books in G. Britain and America. [J. J.]

**Father, God, Who seest in me.** C. Wesley. [*Pleading the Atonement.*] Four hymns beginning with the same stanza are known to hymnody as follows:—

1. The original in C. Wesley's *Hymns on the Lord's Supper*, 1748, No. 119, in 4 st. of 4 l. (*P. Works*, 1868-1872, vol. iii. p. 304); R. Conyers's *Coll.*, 1767, &c.

2. The same with the omission of st. iv. in *Hys. for the Chapel of Harrow School*, 1856-1866.

3. "Father, Lord, Who seest in me," in a few of the older collections, and in Windle.

4. "Gracious God, Thou seest me," in the Meth. New Connexion *H. Bk.*, 1847, No. 462, and later editions.

5. A curious cento, also associated with this hymn, and beginning with st. i., is in Rippon's *Bapt. Mel.*, 1787, and later editions. This remarkable patchwork is made up from C. Wesley's four hymns: (1) "Father, God, Who

secret in me; " (2) "Father, see the victim slain;" (3) "Depth of mercy can there be;" (4) "Rise, my soul, with ardent rise," as follows:—

St. i., ll. 1-4, from No. 1; st. i., ll. 5-6, from No. 2.  
St. ii., ll. 1-2, from No. 4; st. ii., ll. 3-6, from No. 3.  
St. iii., ll. 1-6, from No. 4; st. iv., ll. 1-4, from No. 1.  
St. iv., ll. 5, 6, from No. 2; st. v., ll. 1-4, from No. 3.  
St. v., ll. 5, 6, from No. 4; st. vi., ll. 1, 2, from No. 2.  
St. vi., ll. 3-6, from No. 1. [J. J.]

**Father, hear our humble claim.** C. Wesley. [For Unity.] In Longfellow & Johnson's *Hymns of the Spirit*, Boston, U.S., 1864, No. 227, and in the *Songs for the Sanctuary*, 1865-1872, No. 823. This cento is taken from two hymns by C. Wesley: (1) "Come, and let us sweetly join"; and (2) "Father, Son and Spirit, hear," both of which appeared in *Hymns & Sac. Poems*, 1740, and each of which has furnished several centos to the hymn-books. This cento is st. i. from No. 1, and st. ii.-v. from No. 2. (See *P. Works*, 1868-1872, vol. i. pp. 351, 356, 357.) [J. J.]

**Father, hear the blood of Jesus.** C. Wesley. [Holy Communion.] In Toplady's *Ps. & Hys.*, 1776, and others of the older collections, this hymn is composed of two hymns by C. Wesley, 1st pub. in his *Hymns on the Lord's Supper*, 1745; "Father, hear the blood of Jesus," in 2 st. of 8 l., and "Dying Friend of Sinners, hear us," in 2 st. of 8 l. (*P. Works*, 1868-1872, vol. iii. pp. 225-226). In modern hymn-books the first of these hymns is given alone, as in the *Laudes Domini*, N. Y., 1884. [J. J.]

**Father, hear the prayer we offer.** [Prayer.] Given anonymously in J. S. Adams's *Psalms of Life*, 1857, No. 285, in 5 st. of 4 l.; in Longfellow and Johnson's *Unitarian Hymns of the Spirit*, Boston, U.S., 1864, No. 558, in 4 st. of 4 l.; in the *Songs for the Sanctuary*, N. Y., 1865; *Laudes Domini*, 1884, and others; and, with an additional stanza, in W. G. Horder's *Cong. Hymns*, Lond., 1884. [J. J.]

**Father, hear Thy children's praises.** H. J. Buckoll. [Commemoration.] Appeared in the *Ps. & Hys. for the Use of Rugby School Chapel*, 1850, No. 54, in 5 st. of 4 l., and appointed "For the Founder's Commemoration, October 20th." From the *Rugby* book it has passed into that of *Harrow*, and others of the public schools, and a few general collections. [J. J.]

**Father, how wide Thy glory shines.** I. Watts. [Glory of God and Salvation of Men.] 1st pub. in his *Hors Lyrica*, 1705, in 9 st. of 4 l., and headed "God glorious and Sinners saved." As early as 1738-1741 J. Wesley included it in an abbreviated form in his *Ps. & Hymns*, and it was subsequently given about 1800, in the *Wes. H. Bk.* Its early use in the Church of England was furnished by R. Conyers, A. M. Toplady, and others. Its use, but usually in an abbreviated form, is extensive in G. Britain and America. Full original text in modern editions of the *Hors Lyrica*, and Watts's *Works*. [J. J.]

**Father, I dare believe.** C. Wesley. [Holiness desired.] This hymn is composed as follows:—  
1. From *Short Hymns*, &c., 1762, vol. i., No. 891, Ps. Jer. iv. 1.  
2. From *Short Hymns*, &c., 1762, vol. ii., No. 1178,

3d. from *Short Hymns*, &c., 1762, vol. ii., No. 1179, Jer. iv. 14.

In this form it was given in the *Wes. H. Bk.*, 1790, No. 398, and has been retained in subsequent editions of the same, and has also passed into other hymn-books. Orig. text, *P. Works*, 1868-72, vols. ix., x. [J. J.]

**Father, I know that all my life.** Anna L. Waring. [Resignation.] 1st pub. in her *Hymns and Meditations*, 1850, No. 1, in 8 st. of 6 l., and headed, "My times are in Thy hand." (Enlarged ed. 1863-1871.) One of the first, if not the first, hymn-book to bring it into C. U., was the *Leeds H. Bk.*, 1853, No. 892. Since then it has passed into numerous collections in G. Britain and America. Although faulty, and awkward in rhythm, it has attained to a considerable circulation, its deep devotional spirit and intense personality being very attractive to many. Although best adapted for private reading, it is suitable, under special circumstances, for congregational use. In the American Unitarian *Hy. (& Tune) Bk. for the Church and the Home*, Boston, 1868, No. 224, st. v., vii., viii., are given in an altered form as:—"I ask Thee for the daily strength;" st. i.-iv. being given as No. 223. [J. J.]

**Father, I stretch my hands to Thee.** C. Wesley. [Faith desired.] From *Psalms & Hymns*, 1741, in 6 st. of 4 l., and entitled "A Prayer for Faith" (*P. Works*, 1868-72, vol. ii. p. 13). In 1760 M. Madan included 3 st. in his *Coll.*, and thus introduced it into the Church of England. The altered text in the *Wes. H. Bk.* was given in the *Supp.* of that hymnal in 1830. Our authority for ascribing this hymn to C. Wesley with an expression of doubt is the following note by Dr. Osborn in the *P. Works*, 1868-72, vol. ii. p. 8.

"The reader will observe that of the 160 hymns contained in this volume as originally published [*Ps. & Hymns*, 1741], more than 130 may be traced (by reference given above in brackets) to previous publications by other authors; and were merely selected, arranged, and more or less altered by Wesley. Only three of those which have been so treated have been reprinted here; viz. 'Resignation,' 'Submission,' and the first 'Hymn to Christ.' The second with that title, together with 'A Thought in Affliction,' 'A Prayer for the Light of Life,' 'A Prayer of Faith' [the above hymn], and 'God's Love and Power,' are also reprinted, because they have not been identified in other collections, and may possibly be Wesley's."

The hymn is in several modern collections both in G. Britain and America. [J. J.]

**Father, I want a thankful heart.** C. Wesley. [Desiring to know God.] This cento in the *Scottish Evang. Union Hymnal*, 1878, No. 212, in 2 st. of 6 l. (where it is ascribed to A. M. Toplady in error), is composed of st. vi. of C. Wesley's "Father of Lights, from Whom proceeds"; and st. v. of his "Jesu! my Great High Priest above." These two hymns appeared in the *Wesley Hys & Sac. Poems*, 1739. (*P. Works*, 1868-1872, vol. i. pp. 77, 88.) [J. J.]

**Father, if Thou my Father art.** C. Wesley. [Prayer for the Witness of the Spirit.] Pub. in *Hys. and Sacred Poems*, 1740, p. 131, in 6 st. of 6 l., and headed, "Groaning for the Spirit of Adoption" (*P. Works*, 1868-72, vol. i. p. 307). In the *Wes. H. Bk.*, 1790, No. 365, st. ii.-vi. were given as "I want the Spirit of power within." This form of the hymn has been repeated in several collections in G. Brit. and America. [J. J.]

**Father, in high heaven dwelling.** *G. Rawson.* [Evening.] 1st pub. in the *Leeds H. Bk.*, 1853, No. 762, in 4 st. of 6 l., and based on a portion of Our Lord's Prayer (St. Luke xi. 3, 4). It was repeated in the *Bapt. Ps. & Hys.*, 1858-80, and several other collections in Great Britain and America. Mr. Rawson revised the text for his *Hymns*, 1876. In *Kennedy*, 1863, it is given as, "Father, who in heaven art dwelling." [J. J.]

**Father, in Whom we live.** *C. Wesley.* [Holy Trinity.] 1st pub. in his *Hymns for those that Seek, and those that Have Redemption, &c.*, 1747, No. 34, in 4 st. of 8 l., and entitled "To the Trinity." In 1776 Toplady included it in his *Ps. & Hys.*, No. 349, and thus brought it into use in the Church of England. It was included unaltered in the *Wes. H. Bk.* in 1797, and retained in the revised ed. of 1875, No. 253. It is also in several American hymn-books. A portion of the cento "Father of all, to Thee; Let endless," &c. (q.v.) is taken from this hymn. [J. J.]

**Father, let me dedicate.** *L. Tuttle.* [New Year.] A New Year's Hymn in 4 st. of 8 l., which appeared in his *Germs of Thought on the Sunday Special Services*, 1864. It passed into the *S. P. C. K. Ps. & Hys.*, 1869, *The Anglican H. Bk.* 1868, and other collections. It is one of the best known of the author's compositions. Orig. text in *H. A. & M.*, 1875, No. 74. An abbreviated form of this hymn, beginning with st. i., l. 2, altered "This new year to Thee," is found in some collections. In a few American hymn-books it begins, "Father, here we dedicate." This is also in some English collections, as *W. G. Horder's Cong. Hymns*, 1884, &c. [J. J.]

**Father, Lord of earth and heaven, Spare or take, &c.** *C. Wesley.* [Resignation.] Written at Bristol during the illness of one of his children, and 1st pub. in his *Funeral Hymns*, 2nd Series, 1759, in 10 st. of 4 l., and entitled "A Prayer for a dying Child." It was not given in the *Wes. H. Bk.* until the revised ed., 1875 (*P. Works*, 1868-72, vol. vi. p. 251) [J. J.]

**Father of all, from land and sea.** *C. Wordsworth, Bp. of Lincoln.* [For Unity.] Written by request after the Nottingham Church Congress, 1871, and set to music by H. J. Gauntlett, Mus.D. It was added to the *Holy Year*, 6th ed., 1872, and to *H. A. & M.*, 1875. It is also in a few American books.

**Father of all, in Whom we live.** *C. Wordsworth, Bp. of Lincoln.* [Confirmation.] This hymn in three parts appeared in his *Holy Year*, 1862, pp. 207-210, with directions for their use as follows:—

- i. **Father of all, in Whom.** "Referring to the whole congregation," in 3 st. of 8 l.
- ii. **O God, in whose all-searching eye.** "Referring to those who come to be confirmed: to be used before the laying on of hands," in 5 st. of 8 l.
- iii. **Our hearts and voices let us raise.** "After the laying on of the hands of the Bishop: to be sung especially by those who have been confirmed."

From pt. ii. the following hymns have been taken, and are in C. U.:—

1. **Arm these Thy soldiers, mighty Lord.**
2. **Come, ever blessed Spirit, come.** In *Skinner's Daily*

*Service Hymns*, 1864; the *Hymnary*, 1872, and others and also several American collections.

3. **O Christ, Who didst at Pentecost.** In the *People's H.*, 1867. [J. J.]

**Father of all, my soul defend.** *J. Merrick.* [*Ps. xvi.*] 1st pub. in his *Psalms Tr. and Paraphrased in English Verse*, 1765, p. 27, and again in *W. D. Tattersall's* rearranged edition of the same, 1797. In the 8th ed. of his *Sel.*, 1819, No. 16, Cotterill gave a cento from this version (st. i., viii.-xi., beginning, "God of our life, our souls defend." This was repeated in later collections. In *The Calcutta H. Bk.*, 1862, No. 16, this cento is repeated with the omission of st. ii., and the alteration of the opening line to "God of my life, my soul defend." Another cento is given in *Ps. & Hys. Selected for Public Worship, &c.*, Bedford, 1859-64. It is composed of Cotterill's first stanza as above, and three stanzas from *I. Watts's* version of *Ps. xvii.*, in his *Psalm of David, &c.*, 1719, "Lord, I am Thine; but Thou wilt prove." [J. J.]

**Father of all, to Thee; With loving hearts we pray.** *J. Julian.* [Lent.] Written in 1874, and pub. in *Thring's Coll.*, 1882, and again in others.

**Father of all! we bow to Thee.** *Hugh Blair?* [*The Lord's Prayer.*] First appeared as No. 10 in the *Draft Scottish Translations and Paraphrases*, 1745, as a version of Matthew vi. 9-14, in 7 st. of 4 l. In the *Draft* of 1781 it is No. 33 slightly altered, and in the public worship ed. issued in that year by the Church of Scotland, and still in use, st. ii. and st. vi. l. 1, were rewritten. In the markings by the eldest daughter of *W. Cameron* (q.v.) ascribed to Blair. The revised text of 1781 has been included in the *Eng. Presb. Ps. & Hys.*, 1867, No. 133; in *Worcester's Select Hys.*, Boston, U.S., 1835, No. 133; the *American Presb. Ps. & Hys.*, 1843, No. 307, and a few other modern hymnals. A considerably altered form, reduced to 6 st., and beginning, "Father of all! to Thee we bow," is No. 21 in *Cotterill's Sel.*, 1819. [J. M.]

**Father of all, Whose powerful voice.** *C. Wesley.* [*The Lord's Prayer.*] 1st pub. in *Hymns & Sac. Poems*, 1742, p. 275, in 9 st. of 8 l., as a Paraphrase of the Lord's Prayer (*P. Works*, 1868-1872, vol. ii. p. 335). In the *Wes. H. Bk.*, 1780, it was given in three parts:—Pt. i. "Father of all, Whose powerful voice"; Pt. ii. "Son of Thy Sire's Eternal love"; Pt. iii. "Eternal, spotless Lamb of God," and numbered respectively 225, 226, 227. In this form it has been repeated in later editions of the *Wes. H. Bk.*, and has passed into other collections. In addition the hymn, "Father, 'tis Thine each day to yield," in *Hall's Mite*, 1836, No. 214, and *E. Osler's Church & King*, June, 1837, is composed of Wesley's st. vi. altered, and a new stanza by Osler. The popular doxology "Blessing and honour, praise and love," much used in America, is the closing stanza of Wesley's paraphrase. This hymn is sometimes ascribed to *John Wesley*, but upon what authority we have been unable to ascertain. [J. J.]

**Father of earth and sky.** *C. Wesley.* [*The Lord's Prayer.*] In his *Short Hymns*,



&c., 1762, vol. ii., seven short hymns were given on the seven clauses of the Lord's Prayer as in St. Matthew vi. 9-13, and numbered 60-66. In the *P. Works*, 1868-1872, vol. x. p. 178, these short hymns are massed together as one hymn of 7 st. This arrangement was made for the *Supplement to the Wes. H. Bk.*, 1880, and is repeated in the revised ed., 1875, No. 653. The version of the Lord's Prayer as in St. Luke xi. 2-4, begins, "Father of me and all mankind," q.v. [J. J.]

**Father of eternal grace [love].** *J. Montgomery.* [*The Image of God desired.*] Written in 1807, at the request of Mr. Gardner, of Leicester, and pub. by him in his *Sacred Melodies*, 1808, in 4 st. of 4 l. In 1812 it was included in Dr. Collyer's *Coll.*, No. 919; in 1825 in *Montgomery's Christian Psalmist*, No. 464; and in 1853 in his *Original Hymns*, No. 186. It is in C. U. both in G. Britain and America. The hymn, "Father of eternal love," in Dr. Martineau's *Hymns*, &c., 1840 and 1873, is the same with slight alterations and the omission of st. ii. [J. J.]

**Father of eternal grace! Thou hast loved, &c.** *J. Conder.* [*Missions.*] Appeared in his *Cong. H. Bk.*, 1836, No. 241, in 3 st. of 4 l., and again as the last three stanzas of the hymn, "Thou from Whom all being sprang," which was given as the third of six hymns on "The Lord's Prayer," in 8 st. of 4 l., in his work, *The Choir and the Oratory*, 1837, p. 31. In its original form of three stanzas it was repeated in the *Leeds H. Bk.*, 1853; the *Bapt. Ps. & Hys.*, 1858 and 1880; the *New Cong.*, 1859 and 1874, and other collections, and in *Conder's Hys. of Praise, Prayer, &c.*, 1856, p. 48. [J. J.]

**Father of heaven above.** *Bp. E. H. Bickersteth.* [*Holy Trinity.*] Written in 1870, and 1st pub. in his *H. Comp.* in 1870, the following note being added in the Annotated edition:—

"This hymn by the Editor was written for this hymnal in imitation of No. 3 'Supplemental Hymns,' by the Rev. Henry Moule. It is in the same measure, and, with that author's kind permission, includes two or three of his lines."

It was also given in his work, *The Two Brothers*, 1871, p. 232, and has passed into American use. [J. J.]

**Father of heaven, whose love profound.** *E. Cooper.* [*Holy Trinity.*] This hymn, the authorship of which was for a long time uncertain, is now known (on the authority of his son, the Rev. Henry Gisborne Cooper) to be the production of the Rev. Edward Cooper. It was contributed by him to the *Flower Selection*, 1805 (see *Staffordshire Hymn-books*, No. i.); whence it passed into the *Ashbourne Coll.*, 1808 (*Ib.* No. ii.); Cooper's own *Selection*, Lichfield, 1811 (*Ib.* iv.); *Cotterill's Selection*, 1810-1820; and subsequently into most hymnals throughout English-speaking countries. It is based on the Litany and consists of 4 st. of 4 l., the doxology as in *H. A. & M.*, being a subsequent addition. In st. 4. l. 4, some hymnals read "all" instead of "us," but the original text follows the Litany in confining the prayer to the suppliant who offers it. The opening line has also been altered as follows:—(1) "Father of all, whose

love from heaven," in the Rev. I. Gregory Smith's *Hymn Book*, &c., 1855; (2) "Father of all, Whose wondrous grace," in the Rev. F. H. Murray's *Hymnal*, 1852; (3) "Father of all, Whose wondrous love," in the Cooke and Denton Church *Hymnal*, 1853. It has also been adapted as a hymn of praise by Miss Harriett Auber, in her *Spirit of the Psalms*, 1829. This is accomplished by rewriting ll. 3, 4 of each stanza. The first stanza reads:—

"Father of heaven! Whose love profound  
A ransom for our souls hath found  
To Thee, great God! the song we raise;  
Thou for Thy pardoning love art praised."

This form of the hymn is No. 74 in Dr. Dale's *English H. Bk.*, 1874. Original text in *Hys. Comp.*, No. 254. [G. A. C.]

**Father of Jesus Christ my Lord, I humbly seek Thy face.** *C. Wesley.* [*Before Private Prayer.*] This hymn is No. 2 of six hymns given at the end of a tract entitled, *A Short View of the Differences between the Moravian Brethren in England and J. and C. Wesley*, 1745, in 7 st. of 4 l. It was also included in the *Hymns for those who Seek, and those who Have Redemption*, &c., 1747, No. 39 (*P. Works*, 1868-1872, vol. iv. p. 259). Sometime after J. Wesley's death in 1791, but before 1809, it was given, unaltered, in *Wes. H. Bk.* It has passed into several collections, and is in C. U. in G. Britain and America. [J. J.]

**Father of Jesus Christ my Lord, My Saviour, &c.** *C. Wesley.* [*Faith in the Promises and Power of God.*] From a hymn of 10 st. in 4 l. on Rom. iv. 16, &c., in *Hymns & Sac. Poems*, 1742, p. 248, 11 st. were given in the *Wes. H. Bk.*, 1780, as No. 350. The same arrangement is in the revised ed., 1875, and other collections (*P. Works*, 1868-72, vol. ii. p. 309). A cento from the original beginning (st. ix.), "In hope against all human hope," was given in the *American Meth. Episco. Hymns*, 1849. [J. J.]

**Father of light, and life, and love.** *J. Montgomery.* [*Public Worship.*] Written on Nov. 24, 1842, for the Molyneux Hospital, Dublin (M. MSS.), but omitted from its *Coll.* of hymns, 1854. In 1853 it was included in *Montgomery's Original Hymns*, No. 287, in 6 st. of 4 l., and in 1873 in Dr. Martineau's *Hys. of Praise & Prayer*, No. 757. [J. J.]

**Father of lights, from Whom proceeds.** *C. Wesley.* 1st pub. in *Hys. & Sac. Poems*, 1739, in 8 st. of 6 l., and entitled "A Prayer under Convictions." The first five stanzas were given in the *Wes. H. Bk.*, 1780, as No. 96, and repeated in later editions, and in other collections. Another arrangement appeared in Toplady's *Ps. & Hys.*, 1776, No. 284, and subsequent editions. It is in 8 st. The first six are from the original as above, and the remaining two are the first and last stanzas of *Ps. cxxxix.* in the *Wesley Hys. & Sac. Poems*, 1739. This cento is sometimes found in Church of England hymnals. Orig. texts, *P. Works*, 1868-72, vol. i. 76, 87. [J. J.]

**Father of lights, we sing Thy Name.** *P. Doddridge.* [*Ps. lxxix.*] This hymn is No. xlvii. in the V. MSS. in 6 st. of 4 l., and

entitled "Providential Bounties Surveyed and Improved, St. Matt. v. 45." A slightly different text was given by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 176, and the text in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 197, differs in a few words from both. The 1755 text is that in C. U. sometimes in an altered form. The hymn is given in most of the American Unitarian collections. [J. J.]

**Father of love and power.** *G. Rawson.* [Evening.] 1st pub. in the *Leeds H. Bk.*, 1853, No. 761, in 3 st. of 7 l., again in the *Bapt. Ps. and Hym.*, 1858-1880, No. 917, and others; and in his *Hymns*, &c., 1876, No. 51. In a ms. note to this hymn (in the editor's copy) in the last named work, the author, finding that he had unconsciously given three lines from Marriott's "Thou Whose Almighty Word," in st. iii., has substituted the following stanza:—

"Spirit of holiness,  
Gentle transforming Grace,  
Indwelling light;  
Soothe Thou each weary breast,  
Now let Thy peace possessed,  
Calm us to perfect rest.—  
Bless us to-night."

This, together with stanzas i. and ii. in his *Hymns*, &c., constitute the author's revised text. In Skinner's *Daily Service Hym.*, 1864, No. 28, the text is considerably altered, a doxology is added, and the whole is attributed to "C. L.," i.e. *Christian Lyrics*, 1860. [J. J.]

**Father of Love, our Guide and Friend.** *W. J. Irons.* [Confirmation.] Written for a confirmation, held at Brompton in 1844, in 3 st. of 8 l. One of the earliest collections in which it is found is *The Hym. for the Christian Seasons*, by the Rev. R. T. Lowe, Gainsburgh, 1854, No. 185. In 1861 the author included it in his *Words of the Hym. in the App. of the Brompton Metrical Psalter*, No. 7; in 1866 in his *Hym. for use in Church*, No. 20; in 1873 in his *Hym. for the Church*; and in 1875 in his *Ps. and Hym. for the Church*. In the last two it is divided into 6 st. of 4 l. as in the Gainsburgh book of 1854. Outside of Dr. Irons's collections it has attained to a somewhat extensive use in G. Britain and America, and is found in many of the best selections. Originally written for Confirmation, it is also adapted for "The New Year," or, in "Time of Trial." Original text in Thring's *Coll.*, 1882, No. 284. [J. J.]

**Father of me and all mankind.** *C. Wesley.* [The Lord's Prayer.] This paraphrase of The Lord's Prayer as in St. Luke xi. 2-4, was given in his *Short Hymns*, &c., 1762, vol. ii., in 8 separate hymns numbered 342-349; but in the *P. Works*, 1868-72, vol. xi. p. 200, these hymns are massed as one, No. 1366, in 10 st. of 8 l. The cento in C. U. appeared in the *Wes. H. Bk.*, 1780, No. 242, in 5 st. of 4 l., and is compiled from the original hymns, No. 342 and 348. It is found in several collections in G. Britain and America, and sometimes as "Father and God of all mankind," as in Longfellow and Johnson's *Bk. of Hymns*, Boston, 1846-8, &c. Wesley's version of the Lord's Prayer as in St. Matthew vi. 9-13, begins, "Father of earth and sky," q.v. [J. J.]

**Father of [man] men, Thy care we bless.** *P. Doddridge.* [Family Worship.] Appeared in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 2, in 4 st. of 4 l., and headed, "God's gracious approbation of a religious care of our families." In J. D. Humphreys's ed. of the *Hymns*, printed from the original ms. in 1839, a considerable difference is found in the hymn, showing that Orton took more than usual liberties with Doddridge's text. The first st. reads:—

"Father of men, Thy care we trace,  
That crowns with love our infant race;  
From Thee they sprung, and by Thy power  
Are still sustain'd through every hour."

The text followed by the compilers of hymn-books from Ash & Evans in their *Bristol Bapt. Coll.*, 1769, to the *New Cong.*, 1859-69, was that of Orton, 1755: often altered as in Ash & Evans's *Coll.* to "Father of all, Thy care we bless." This latter is the more popular reading of the two. The *Meth. New Connexion Hymns*, &c., 1835-60, has it as "Father of man, Thy care we bless." [J. J.]

**Father of mercies, God of love; My [Our] Father and my [our] God.** *O. Heginbotham.* [Praise to and Adoration of the Father.] Pub. in his (posthumous) *Hym. by the late Rev. Otticell Heginbotham, of Sudbury, Suffolk*, 1794; and in J. M. Ray's *Coll. of Hym.*, &c., 1799. It is in C. U. in G. Britain and America, and is sometimes attributed to T. Raffles in error. It is also in limited use as, "Father of mercies, God of love, Our Father, and our God." [J. J.]

**Father of mercies, God of love; O hear a suppliant's cry.** *T. Raffles.* [The Penitent's Prayer.] Published in Dr. Collyer's *Hymns*, &c., 1812, No. 909, in 6 st. of 6 l., and headed "The Penitent's Prayer." It was repeated in several of the older collections, and at the present time it is in somewhat extensive use. In America it is often ascribed to O. Heginbotham in error. [J. J.]

**Father of mercies, God of peace.** [Harvest.] Appeared anonymously in the revised ed. of Longfellow and Johnson's *Unitarian Book of Hymns*, 1848 (1st ed. 1846), in 4 st. of 6 l., and entitled "Thanksgiving Hymn." It is in their *Hym. of the Spirit*, Boston, 1864, and in other American Unitarian hymn-books. [J. J.]

**Father of mercies, in Thine house.** *P. Doddridge.* [Ordination.] 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, in 7 st. of 4 l., and headed, "The Institution of a Gospel Ministry from Christ, Eph. iv. 11, 12. For an Ordination." In 1839, it was pub. from the original ms. by J. D. Humphreys in his ed. of the *Hymns*, &c., No. 315, as "Father of mercies, in Thy house," and with several additional differences. It is curious that Orton retained the original first line in the index of the 1st ed. of the *Hymns*, &c., but altered it in the body of the book. Orton's text is followed by all compilers. In the *Supp.* to the *Wes. H. Bk.*, st. ii., iii., v.-viii., were given as "The Saviour, when to heaven He rose." This cento is retained in the revised ed., 1875. [J. J.]

**Father of mercies, in Thy word.** *Anne Steele.* [Holy Scripture.] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 58, in 12 st. of 4 l., repeated in the enlarged ed., 1780, and in Sedgwick's reprint of her *Hymns*, 1863, p. 35. In 1789, Ash & Evans gave a selection of 6 stanzas in their *Bristol Bapt. Coll.*, No. 79, and from this arrangement mainly the well-known hymn is taken. It is in extensive use in G. Britain and America, and is one of the most popular of Miss Steele's hymns. [J. J.]

**Father of Peace and God of Love.** *P. Doddridge.* [Holiness desired.] This hymn, from its historical connection with the *Scottish Translations and Paraphrases* of 1745 and 1781, has more than usual interest. Its history in detail is this:—

i. In Doddridge's ms. in the "Rooker ms." No. iii. (see Doddridge), the text in his own handwriting is as follows:—

"H. The Christian Perfected by the Grace of God in Christ: from Heb. xiii. 20, 21.

"Father of Peace, and God of Love,  
We own thy pow'r to save;  
That pow'r by which our Shepherd rose  
Victorious o'er the Grave.

"We triumph in that Shepherd's name,  
Still watchful for our good;  
Who brought th' eternal cov'nant down  
And seal'd it with his blood.

"So may thy spirit seal my soul,  
And mould it to thy will;  
That my fond heart no more may stray,  
But keep thy covenant still.

"Still may we gain superior strength,  
And press with vigour on;  
Till full perfection crown our hopes,  
And fix us near thy throne."

Another ms. of Doddridge's *Hymns* is in the possession of the writer, dated Mar. 16, 1739-40. This hymn is No. 2, and reads, st. i. 1. 3, *Saviour for Shepherd*; st. iii. l. 4, *that for thy*; and st. iv. l. 7, *crowns for crown*.

ii. Through the kind offices of Robert Blair a copy of the hymn fell into the hands of the Committee appointed to compile the *Scottish Trans. and Paraphs.*, and by them was included therein as No. 34, in 1745, with st. li. l. 1, "*Saviour's name*" for "*Shepherd's name*," and st. iii. "*our souls*" for "*my soul*," "*them to*" for "*it to*," and "*our weak hearts*" for "*my fond heart*."

iii. In the revised ed. of the same work, in 1751, it was altered thus: st. i. as above; st. ii. :—

"Him from the Dead thou brought again,  
When, by his sacred Blood,  
Confirm'd and seal'd for evermore  
Th' eternal Cov'nant stand.

3. "O may thy Spirit seal our souls,  
and mould them to thy Will;  
That our weak Hearts no more may stray,  
but keep thy Precepts still.

4. "Work in us all thy holy Will  
to man by Jesus shown;  
Till we, thro' him, improving still,  
at last approach thy Throne."

iv. In 1755, Job Orton included the text as in the "Rooker ms." in Doddridge's *Hymns*, No. 325, and the same text was included in the ed. pub. by J. D. Humphreys in 1839.

v. In 1781 the Scottish Committee included the form of the text now in common use in the *Trans. and Paraphs.*, No. LX. It is thus composed:—

st. i. Original as in "Rooker ms."

St. 2 and 3, corresponding stanzas from the revised ed. of *Trs. and Par.*, 1751, as above.

St. 4, a new st. by W. Cameron, thus:—

"That to perfection's sacred height  
we nearer still may rise,  
And all we think, and all we do,  
be pleasing in thine eyes."

This arrangement and last stanza are assigned to Cameron on the authority of his daughter (see Cameron, W.) This form of the hymn is in somewhat extensive use in all English-speaking countries. It should be designated, "*P. Doddridge, Scottish Tr. & Par.*, 1751, and *W. Cameron.*" [J. J.]

**Father of the human race.** *W. B. Collyer.* [Holy Matrimony.] 1st pub. in his *Services Suited to the Solemnization of Matrimony*, &c., 1837, No. 10, in 3 st. of 4 l., and thence unaltered into Spurgeon's *O. O. H. Bk.*, 1866, No. 1046, and others in G. Britain and America. [J. J.]

**Father, our hearts we lift.** *C. Wesley.* [Christmas.] 1st pub. in his *Hymns for the Nativity of our Lord*, 1745, No. 9, in 5 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 114). In its full form it is not in C. U., but a cento beginning with the first four lines, and completed with odd lines from the rest of the hymn, is in C. U. in America. See Dr. Hatfield's *Church H. Bk.*, 1872, No. 408. [J. J.]

**Father, see this living clod.** *C. Wesley.* [Holiness desired.] This hymn is composed as follows:—

i. From *Short Hymns*, &c., 1763, vol. i., No. 8. Gen. ii. 7.

ii. From *Short Hymns*, &c., 1762, vol. i., No. 197. Lev. xxvi. 13.

iii. From *Short Hymns*, &c., 1762, vol. i., No. 55. Gen. xvii. 1.

iv. From *Short Hymns*, &c., 1762, vol. i., No. 8. Gen. i. 26.

In this form it was given in the *Wes. H. Bk.*, 1780, No. 357, and has been repeated in later editions and has passed into other collections. (*P. Works*, 1868-72, vol. ix.) [J. J.]

**Father, Son, and Holy Ghost. In solemn power, &c.** *C. Wesley.* [Adult Holy Baptism.] Written for the baptism of a female adult, and pub. in *Hymns and Sacred Poems*, 1749, vol. ii., No. 183, in 2 st. of 8 l. (*P. Works*, 1868-72, vol. v. p. 389). In 1868 it was included in the *Sarum Hymnal*, No. 233; the *S. P. C. K. Church Hymns*, 1871, and one or two American collections. By the change of "her" to "his," as circumstances require, it can be used for both sexes. This plan is adopted in some hymn-books. [J. J.]

**Father, Son, and Holy Ghost, One in Three, &c.** *C. Wesley.* [Personal dedication to God.] 1st pub. in the *Hymns on the Lord's Supper*, 1745, No. 155, in 6 st. of 6 l., and included in the *Wes. H. Bk.*, 1780, No. 418. It has been repeated in subsequent editions, and is also found in other hymn-books in G. Britain and America (*P. Works*, 1868-72, vol. lii. p. 333), sometimes beginning with st. v., "Now, O God, Thine own I am." The stanza (iv.)

"Take my soul and body's powers;  
Take my memory, mind, and will,  
All my goods, and all my hours,  
All I know, and all I feel,  
All I think, or speak, or do,  
Take my heart:—but make it new!"

has been a favourite quotation in some religious bodies for more than a hundred years. Its spirit of self-surrender, and its deep fervour have suited both the strongly enthusiastic and the truly devout. Other parts of the hymn have also awakened more than usual interest. (See G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 290.) In the *Ohio Evan. Lutheran Hym.*, 1880, this hymn is ascribed to I. Watts in error.

**Father, Son, and Spirit, hear.** C. Wesley. [*Communion of Saints.*] This poem on "The Communion of Saints," in 39 st. (in six parts), was pub. in the *Hym. and S. Poems*, 1740, p. 188 (*P. Works*, 1868-72, i. p. 356). From it the following centos have come into C. U.:-

1. Father, Son, and Spirit, hear.
2. Other ground can no man lay.
3. Christ our head, gone up on high.
4. Christ from whom all blessings flow.

These were given in the *Wes. H. Bk.*, 1780, as one hymn in four parts and numbered 501-504. They are repeated in the same form in later editions, and also in other collections.

5. Father, Son, and Spirit, hear. A cento in 2 st. of 4 l. from the original poem, given in Toplady's *Ps. & Hym.*, 1776, No. 240.

6. Christ from whom all blessings flow. St. i., iii. and v., of Pt. iv. of the original in W. F. Stevenson's *Hym. for Ch. & Home*, 1873.

7. Lord from whom all blessings flow. St. i., iii. and iv., from Pt. iv. of the original in the *Bapt. Ps. & Hym.*, 1836, and others.

8. Happy souls, whose course is run. From Pt. vi. of the original in the *Altar Hymnal*, 1884, No. 105.

9. Jesus Christ, who stands between. From Pt. v. of the original st. iv., v. in the American Meth. Episco. *Hymns*, 1849.

10. Join us, in one spirit, join. St. ii., iii., ix. and x. from Pt. iv. of the original in the American Unitarian *Hym. for the Ch.*, of Christ, 1853.

[J. J.]

**Father, Thy paternal care.** Sir J. Bowring. [*The Divine Father, the Giver of all good Gifts.*] This cento is taken from his poem for the third Tuesday evening in Autumn, in his *Motives and Vespers*, 1823, p. 120. It is in 3 st. of 8 l., and is admirably suited for *Flower Services*. Its use amongst the American Unitarians is extensive.

[J. J.]

**Father, Thy Son hath died.** H. Bonar. [*Jesus, the Name of Names.*] This hymn on the life, death, resurrection, ascension, and glory of Jesus, with the simple but beautiful petition at the close of each stanza,

"Put honour on that Name of names,  
By blessing me,"

appeared in the 1st series of his *Hym. of Faith and Hope*, 1857, in 7 st. of 9 l., the refrain being changed, as "blessing," to "pardoning," &c., throughout. Although in C. U. in a few collections, its use is not equal to its merits. Possibly its peculiar metre may account for this neglect.

[J. J.]

**Father, Thy will, not mine, be done.** J. Montgomery. [*Resignation.*] This hymn is said in the "st. mss." to have been written at Ockbrook, Derbyshire (a Moravian settlement), in 1841. It was given in Montgomery's *Original Hymns*, 1853, in 2 st. of 6 l., and entitled "In Affliction." It is in several collections both in G. Britain and America.

[J. J.]

**Father, to Thee my soul I lift.** C. Wesley. [*God the Giver of every good Gift.*]

This is the first of three hymns on Phil. ii. 13. "It is God which worketh in you both to will and to do," first pub. in his *Hymns and Sac. Poems*, 1749, vol. ii., in 3 st. of 8 l. (*P. Works*, 1868-72, vol. v. p. 374). It was given in the *Wes. H. Bk.*, 1780, No. 423, and later editions, but divided into 6 st. of 4 l. In addition to this text, which is in C. U. in G. Britain and America, another was included in Toplady's *Ps. & Hym.*, 1776, No. 21, in 7 st. of 4 l., of which st. i.-v. are from this hymn, and st. vi., vii. are from the last of the three hymns named above. The use of this text is limited. No. 210 in the S. P. C. K. *Ps. & Hym.* is from the former somewhat altered.

[J. J.]

**Father, to Thy sinful child.** J. Conder. [*Lent.*] Appeared in his *Cong. H. Bk.*, 1836, No. 517, in 7 st. of 4 l., and based upon the words "Forgive us our debts, as we forgive our debtors." In the following year it was republished in his work *The Choir and The Oratory*, 1837, p. 35, as Pt. v. of "The Lord's Prayer in Six Parts," and again in his *Hymns of Praise, Prayer, &c.*, 1856, p. 138. In the *New Cong.*, 1859, No. 535, st. vi. is omitted, and slight changes are also introduced. In Martineau's *Hymns*, &c., 1840 and 1873, a part of this hymn is given as "Lord, forgive me day by day" (st. iii.)

[J. J.]

**Father, we humbly pray.** Bp. C. Wordsworth. [ *Rogation Tide.*] 1st pub. in his *Holy Year*, 1st ed. 1862, p. 96, in 20 st. of 4 l. In the latest editions of the *Holy Year* the 20 st. are divided into four parts, as (1) "Father, we humbly pray"; (2) "With genial rains and dews"; (3) "Bless, Lord, Thy holy Church"; (4) "The widow desolate." In the S. P. C. K. *Church Hym.*, 1871, No. 140, and Dr. Dale's *English H. Bk.*, 1874, No. 1282, the full text is given with the omission of st. xii. Minor alterations are also introduced.

[J. J.]

**Father, Who art in heaven.** C. Wesley. [*The Lord's Prayer.*] This version of the Lord's Prayer was printed from the "Wesley mss." of Richmond College, Surrey, in *P. Works of J. & C. Wesley*, 1868-72, vol. 2, p. 179, in 20 st. of 8 l., and as one of his "Hymns on the Four Gospels." In 1875, a cento beginning, "From trials unexampled," was given in the *Wes. H. Bk.*, No. 818. It is composed of st. xiii., xiv., xvi., xvii. [J. J.]

**Father, Who on high.** [*Holy Trinity.*] This cento has a somewhat curious and complicated history, the details of which are:-

It appeared in J. A. Latrobe's *Ps. & Hym.*, 1841, No. 3, in 4 st. of 6 lines. It is based on an English hymn by L. T. Nyberg beginning, "Holy Trinity," No. 452, in pt. II. of the *Moravian H. Bk.*, 1754, in 2 st., for the second of which one beginning, "Had we angels' tongues," was substituted in the ed. of 1769—this st. ii. in 1769 being Mr. Latrobe's st. iv. In the Supplement of 1800 a hymn was included as No. 1033, beginning, "O eternal Word," in 2 st., of which st. i. is in the *Moravian Messenger*, Sept. 1768, ascribed to C. Gregor, and dated 1791; and st. ii. 3-6, and st. ii. 1, 2, of Mr. Latrobe. The remaining lines and st. iii.—which seems based on st. iv. of "Allein Gott in der Höhe set Ehr" (q. v.)—are added to make the hymn suitable for Trinity Sunday, and as such it was included by Mercer as No. 164 in his *C. P. & H. Bk.*, 1857 (2nd ed. 1864, No. 240), beginning, "Father, throned on high," and this was repeated, further altered, in Allon's *Suppl. Hym.*, as No. 1007 in the *N. Cong.*; and No. 19 in the *Meth. S. S. H. Bk.*, 1863. In the *Eng. Fresh Ps. & Hym.*, 1867, No. 378 is Mr. Latrobe's text unaltered.



The form beginning "O eternal Word," No. 215 in Dr. Pagenstecher's Coll., 1864, is st. l., iv. from Luthardt's version, st. ii., iii. being taken from the Moravian versions of "Soelenbräutigam," by A. Drese (st. iii.), beginning, "God and man indeed," and of st. v. of J. A. Freylinghausen's "Wey ist wohl wie du," beginning, "Highest King and Priest." [J. M.]

**Father, Whose everlasting love.**  
**Thy only Son, &c.** C. Wesley. [*Praise for Redemption.*] Appeared in his tract *Hymns on God's Everlasting Love*, 1741, in 17 st. of 4 l., No. i. It was afterwards reprinted in the *Arminian Magazine*, 1778, p. 430. Sometime after J. Wesley's death, but before 1809, st. i.—iii., viii., xii., and xvii., were given in the *Wes. H. Bk.*, in a slightly altered form. The cento is also found in other collections. Orig. text in *P. Works*, vol. iii. p. 3. [J. J.]

**Father, Whose path is in the Sea.**  
J. Julian. [*Evening at Sea.*] Written in 1874, and 1st pub. in the *Churchman's Skilling Magazine*, Oct. 1874, in 4 st. of 4 l., and again in a few hymnals.

**Faussett, Alessie, née Bond**, daughter of the Rev. William Bond, Rector of Balle, county of Down; b. at Balle Rectory, Jan. 8, 1841, and married to the Rev. Henry Faussett, Incumbent of Edenderry, county of Tyrone, 1875. Her poetical works are (1) *Thoughts on Holy Words*, 1867, printed for private circulation; (2) *The Triumph of Faith*, 1870; (3) *The Cairns of Iona*, and other Poems, 1873. Her hymns in C. U. include:—

1. **Be with us all for evermore.** *For Divine Protection.* Written in 1867, and first printed for private circulation in her *Thoughts on Holy Words*, 1867.

2. **O Lamb of God, that tak'st away.** *Lent.* Written in 1866, and first pub. in *The Triumph of Faith*, 1870.

These hymns were given in the *Irish Church Hymnal*, 1873. [G. A. C.]

**Fawcett, John, D.D.**, was b. Jan. 6, 1733, at Lidget Green, near Bradford, Yorks. Converted at the age of 16 under the ministry of G. Whitefield, he at first joined the Methodists, but 3 years later united with the Baptist Church at Bradford. Having begun to preach he was, in 1765, ordained Bap. minister at Wainsgate, near Hebden Bridge, Yorks. In 1772 he was invited to London, to succeed the celebrated Dr. J. Gill, as pastor of Carter's Lane; the invitation had been formally accepted, the farewell sermon at Wainsgate had been preached and the waggons loaded with his goods for removal, when the love and tears of his attached people prevailed and he decided to remain. In 1777 a new chapel was built for him at Hebden Bridge, and about the same time he opened a school at Brearley Hall, his place of residence. In 1793 he was invited to become President of the Baptist Academy at Bristol, but declined. In 1811 he received from America the degree of D.D., and died in 1817, at the age of 78. Dr. Fawcett was the author of a number of prose works on Practical Religion, several of which attained a large circulation. His poetical publications are:—

(1) *Poetic Essays*, 1767; (2) *The Christian's Humble Plea, a Form, in answer to Dr. Priestley against the Divinity of our Lord Jesus Christ*, 1772; (3) *Three hymns, in the Gospel Magazine*, 1777; (4) *The Death of Eusebio, a Divine Poem*, 1779; (5) *Another poem, suggested by the death of a friend, The Reign of Death*, 1780; and (6) *Hymns adapted to the circumstances of*

*Public Worship and Private Devotion*, Leeds, G. Wright & Son, 1782. They are 160 in number, and were mostly composed to be sung after Sermons by the author.

Whilst not attaining a high degree of excellence as poetry, they are "eminently spiritual and practical," and a number of them are found in all the Baptist and Congregational hymn-books that have appeared during the last 100 years. The best known of these are, "Infinite excellence is Thine"; "How precious is the Book divine"; "Thus far my God hath led me on"; "Religion is the chief concern"; "Blest be the tie that binds"; "I my Ebenezer raise"; and "Praise to Thee, Thou great Creator." These hymns, together with others by Fawcett, are annotated under their respective first lines. [W. R. S.]

In addition the following hymns, also by Fawcett, but of less importance, are in C. U.:

1. **Behold the sin-stoning Lamb.** *Passiontide.* No. 60 of his *Hymns*, 1782, in 7 st. of 4 l. In several hymnals in G. Britain and America.

2. **I my Ebenezer raise.** *Birthday.* No. 102 of his *Hymns*, in 10 st. of 4 l. Usually given in an abbreviated form.

3. **Infinite excellence is Thine.** *Jesus the Desire of Nations.* No. 42 of his *Hymns*, in 12 st. of 4 l. In several hymn-books in G. Britain and America in an abridged form.

4. **Jesus, the heavenly Lover, gave.** *Redemption in Christ.* No. 10 of his *Hymns*, &c., 1782, in 7 st. of 4 l., and headed, "The marriage between Christ and the Soul." In Snapp's *Songs of G. & G.*, 1872, it reads, "Jesus, the heavenly Bridegroom, gave," and st. v. is omitted.

5. **Lord, hast Thou made me know Thy ways?** *Perseverance.* No. 122 of his *Hymns*, &c., 1782, in 8 st. of 4 l. In the *Baptist Hym.*, 1879, No. 451, st. iv.—vii. are omitted.

6. **O God, my Helper, ever near.** *New Year.* No. 106 of his *Hymns*, &c., 1782, in 6 st. of 4 l. The *New Cong.*, 1850-59 omits st. vi.

7. **O, my soul, what means this sadness?** *Sorrow turned to Joy.* No. 111 of his *Hymns*, &c., 1782, in 6 st. of 6 l., and based upon the words, "Why art Thou cast down, O my soul?" &c. It is in C. U. in America, and usually with the omission of st. ii. as in Dr. Hatfield's *Church H. Bk.*, 1872.

8. **Sinners, the voice of God regard.** *Invitation to Repentance.* No. 63 of his *Hymns*, &c., 1782, in 7 st. of 4 l. on Is. iv. 7, "Let the wicked forsake his way," &c. It is in C. U. in America, but usually in an abbreviated form.

9. **Thy presence, gracious God, afford.** *Before Sermon.* No. 165 in his *Hymns*, &c., in 4 st. of 4 l., and a chorus of two lines. In Dr. Hatfield's *Church H. Bk.*, 1872, No. 126, the chorus is omitted. Fawcett has another hymn on the same subject (No. 79) and beginning, "Thy blessing, gracious God, afford," but this is not in C. U.

10. **Thy way, O God, is in the sea.** *Imperfect Knowledge of God.* No. 66 in his *Hymns*, &c., 1782, in 7 st. of 4 l. on 1 Cor. xiii. 9, "We know in part," &c. It is in several American collections, usually abbreviated, and sometimes as, "Thy way, O Lord, is in the sea." In this form it is in *The Sabbath H. Bk.*, 1854, &c.

11. **With humble heart and tongue.** *Prayer for Guidance in Youth.* No. 86 in his *Hymns*, &c., 1782, in 7 st. of 4 l. on Ps. cxix. 9, "Wherewith shall a young man cleanse his way." It is No. 954 in the *Bapt. Ps. & Hym.*, 1850-56.

About 20 of Fawcett's hymns are thus still in C. U. Two hymns which have been ascribed to him from time to time, but concerning which there are some doubts, are fully annotated under their respective first lines. These are, "Humble souls that seek salvation," and "Lord, dismiss us with Thy blessing." [J. J.]

**Fearless, calm, and strong in love.**  
**T. Davis.** [*Ordination.*] Lord Selborne says in his notes to the enlarged ed. of his *Book of Praise*, 1866, concerning this hymn, "I am

indebted for this to the author," and in the body of his book he dates it 1862. It is repeated in W. R. Stevenson's *School Hymnal*, 1880, but not in the author's *Annus Sanctus*, 1877. It is suitable for meetings of lay readers and Sunday-school teachers. [J. J.]

**Feeble in body and in mind.** C. Wesley. [*In Perplexity.*] Mr. Stevenson, in his *Methodist H. Bk. Notes*, 1883, has dated this hymn 1749, but has omitted all authority for the statement. It was pub. in Dr. Leitch's *Original Hymns*, 1843, No. 212, in 5 st. of 4 l. In the *Wesley P. Works*, 1868-1872, vol. xiii. p. 256, it was given in 6 st. This is repeated in the *Wes. H. Bk.*, 1875, in a slightly altered form. [J. J.]

**Felices nemorum pangimus incolae.** Jean Baptiste de Santeuil. [*Abbots and Monks.*] Appeared in the *Cluniac Breviary*, 1686, p. i.; his *Hymni Sacri et Novi*, 1689, and again in 1698, p. 250, in 7 st. of 4 l. In the revised *Paris Breviary*, 1736, it was appointed for "Abbatum, Monachorum, et Aduchorum," at first Vespers (see also Card. Newman's *Hymni Ecclesiae*, 1838 and 1865). The only tr. in C. U. is:—

**Sing ye those who dwell concealed.** By T. I. Ball, made for and first pub. in the *Appendix to the Hymnal N.*, 1862, No. 363, in 4 st. of 7 l.

**Other tra. are:—**

1. Happy are they whom God's protecting love. *I. Williams, British Mag.*, 1836, and *Hys. tr. from the Parisian Brev.*, 1839.

2. Sing ye of those, whom in the forest wild. *R. Oswald*, 1849.

3. We sing the blest and pure. *J. D. Chambers*, 1866, p. 31. [J. J.]

**Felix dies mortalibus.** Jean Baptiste de Santeuil. [*Ascension.*] In the *Cluniac Brev.*, 1686, p. 497, and his *Hymni Sacri et Novi*, 1689, p. 21, and ed. 1698, p. 104, in 7 st. of 4 l. In 1736 it was given in the revised *Paris Brev.* as the hymn for the first and second vespers on the octave of the Ascension. It is also appointed for the same season in the *Lyons* and other modern French Breviaries. The text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and J. Chandler's *Hys. of the Prim. Church*, 1837. Tr. as:—

1. **O happy day for mortals.** By W. J. Blew, first printed on flyleaf 1850-1851, and then included in his *Ch. Hy. & Tune Bk.*, 1852, in 5 st. of 6 l. In 1870 it was given in Rice's *Sel.* from that work, No. 63.

2. **For aye shall mortals bless the day.** By C. S. Calverley, made for and first pub. in the *Hymnal*, 1872, No. 317.

**Trs. not in C. U.:—**

1. O 'twas a day, both bright and good. *J. Chandler*, 1837.

2. Blest day when doom'd to die no more. *I. Williams, British Mag.*, 1834; and his *Hys. tr. from the Parisian Brev.*, 1839.

3. O day with holy gladness fraught. *J. D. Chambers*, 1867, p. 199.

4. O happy day, to mortals de r. *R. F. Littledale*, in *Lyra Messianica*, 1864.

5. O day so dear to man once lost. *R. Campbell*, from his *ms.* in Shipley's *Annus Sanctus*, 1864. [J. J.]

**Felix dies quam proprio.** Abbé Beaumont. [*Circumcision.*] Appeared in the revised *Paris Brev.*, 1736, as the hymn for the Feast of the Circumcision at Matins. As such it is also repeated in the *Lyons* and other modern French Breviaries. Text in Card.

Newman's *Hymni Ecclesiae*, 1838-65; J. Chandler's *Hys. of the Prim. Church*, 1837, and Biggs's *Annotated H. A. & M.*, 1867. Tr. as:—

1. **O happy day, when first was poured.** By J. Chandler, in his *Hys. of the Primitive Church*, 1837, No. 48, in 6 st. of 4 l. In 1852 five stanzas were given in the *English Hymnal*, No. 54; and subsequently in other collections, including the *Salisbury*, 1857; the *People's H.*, 1867, and others. The text in the *Hymnary*, 1872, although beginning with the same first line, differs materially in many parts. In Kennedy, 1863, it begins, "O sacred day when first was poured"; and in Snapp's *Songs of G. & G.*, 1872, as, "O blessed day, when first was poured." This last arrangement was given in Murray's *Hymnal*, 1852, and *H. A. & M.*, 1861; but in each case with slight differences in the text. It is also found in the *Appendix to the H. Noted*.

2. **Blest day when from the Saviour sowed.** By R. Campbell, 1st pub. in his *Hys. & Anthems, &c.*, 1850, in 4 st. of 4 l. This is repeated in the *Hymnal* for St. John's, Aberdeen, 1870, and others.

3. **Blest day on which the Saviour shed.** By R. C. Singleton, written in 1867, and 1st pub. in his *Anglican H. Bk.*, 1868.

**Trs. not in C. U.:—**

1. O happy day, when this our state. *I. Williams*, 1839.

2. O happy day of all the year. *W. J. Blew*, 1852.

3. O happy day, with joy arrayed. *J. D. Chambers*, 1867, i. 101. [J. J.]

**Felix morte tuâ, qui cruciatus.** Jean Baptiste de Santeuil. [*One Martyr.*] Appeared in the *Cluniac Breviary*, 1686, p. xiii, and in his *Hymni Sacri et Novi*, 1689 (ed. 1698, p. 248). It was included in the *Paris Brev.*, 1736, and is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

**How happy the mortal.** By I. Williams, in his *Hys. Tr. from the Parisian Breviary*, 1839, p. 283, in 9 st. of 4 l. This is repeated with the omission of st. ii. in the *H. Bk. for the Use of Wellington College*, 1863.

**Another tr. is:—**

O happy is thy death. *J. D. Chambers*, 1866, p. 10. [J. J.]

**Fellows, John.** Date of b. unknown; d. 1785. He was the author of the following:—

(1) *Grace Triumphant, a Sacred Poem in nine books*, 1770; (2) *Bromsgrove Elegy, in blank verse, on the Death of Rev. G. Whitefield*, 1771; (3) *An Elegy on the Death of Dr. Gill*, 1771; (4) *Hymns on Believers' Baptism*, Birmingham, 1773; (5) *The Apostle Paul's Defence before Felix, in verse*, 1773; (6) *Hymns in a great variety of Metres, on the Perfection of the Word of God and the Gospel of Jesus Christ*, 1776; (7) *The History of the Holy Bible, attempted in easy verse*, 4 vols., 1777; (8) *Six Instructive Views of Believers' Baptism, a tract pub. both separately and as an introduction to the 2nd edition of his "Hymns on Believers' Baptism"*, 1777; (9) *A Fair and Impartial Enquiry into the Rise, &c., of the Church of Rome*, 1779; and also (10) "A Protestant Catechism."

Considering how numerous were the writings of J. Fellows, it is remarkable how little is known of him. It is stated by Dr. Joseph Belcher, in *Historical Sketches of Hymns* (Philadelphia, 1859), that he was a poor shoemaker, a member of the Baptist denomination, and that he lived in Birmingham. The evidence for this is tolerably clear.

That Fellows was a Baptist and not a Methodist, as Watt & Allhorne say, is clear from his baptismal hymns. That he lived in or near Birmingham is likely from the

fact that most of his books date from Birmingham, and are said to be printed for the author, though sold by G. Keith, Gracechurch Street, London. Also, to the 2nd ed. of his *Hymns on Believers' Baptism* (1777) is prefixed a note of commendation, signed by eight Baptist ministers, who may they are personally acquainted with the author; and the first three names are those of the Baptist ministers at Birmingham, Coventry and Bromsgrove. From the records of the Baptist church formerly in Cannon Street, Birmingham, it appears that a John Fellows joined it early in 1790, and continued a member till his death on July 30, 1798. But one of J. Fellows's earlier pieces is entitled a *Bromsgrove Elegy*. Combining these facts we infer that Fellows first lived at Bromsgrove, and then, removing to Birmingham, joined the church in Cannon Street.

His hymns on Baptism are 55 in number. Given in Rippon's *Sel.*, 1787. Some of his hymns are in all Baptist hymn-books, from Rippon to modern collections. These include the disputed "Humble souls who seek salvation"; the hymn on behalf of children, "Great God, now condescend"; and others, all of which are annotated under their respective first lines. In addition the following are in limited use:—

1. *Dear Lord, and will Thy pardoning love embrace, &c.* *Adult Baptism*. No. 28 of his *Hys. on Believers' Baptism*, 1773, in 7 st. of 4 l., and headed "The Believer constrained by the love of Christ to follow Him in His Ordinance." In Rippon's *Sel.*, 1787, it was reduced to 4 stanzas; and in the *Bapt. Hymnal*, 1878, to 6, st. vi. being omitted. It is also sometimes given as "O Lord, and will Thy pardoning love, &c."

2. *Descend, Celestial Dove.* *Innocence of the Spirit at Holy Baptism*. No. 55 of his *Hys. on Believers' Baptism*, 1773, in 6 st. of 8 l. In Rippon's *Sel.*, 1787, these were re-arranged in 4 stanzas, and again in the *American Bapt. Hy. & Tune Bk.*, 1871, to 3 stanzas.

3. *Go, teach the nations and baptize.* *Holy Baptism*. No. 45, in Rippon's *Sel.*, 1787, in 3 st. of 3 l. It is given in a few American collections.

4. *Great God, we in Thy courts appear.* *Holy Baptism*. No. 43 in his *Hys. on Believers' Baptism*, 1773, and Rippon's *Sel.*, 1787, No. 452, in 5 st. of 4 l. It sometimes begins with st. iii., "In Thy assembly here we stand."

5. *Jesus, Mighty King of [in] Zion.* *Holy Baptism: Christ the Guide*. No. 29 of his *Hys. on Believers' Baptism*, 1773, in 6 st. of 4 l. and headed, "Believers buried with Christ in Baptism." Rippon, 1787, reduced it to 3 stanzas, and these have been repeated in later collections as the *American Bapt. Hy. & Tune Bk.*, 1871, &c. [W. R. S.]

Feneberg, Johann Michael, was b. Feb. 9, 1751, at Oberdorf, Allgäu, Bavaria. He was for some time tutor in St. Paul's College, at Regensburg, and in 1785 was appointed professor in the Gymnasium at Dillingen. In 1793 he became parish priest of Seeg, in Allgäu, where he had as assistants Christoph Schmid, Martin Boos and Johannes Gossner; but in 1805, on account of his Evangelical teaching, was removed to Vöhringen, near Ulm, where he d. Oct. 12, 1812. The only hymn by him tr. into English is:—

*Liebe und ein Kreuz dau.* [*Cross and Consolation*]. Of the origin of this beautiful hymn Koch, vi. 550, relates that it was "written at Seeg in 1794, as he, in the experience of the blessings of the cross after the amputation of his right foot, rendered necessary by an unfortunate fall on Oct. 21, 1793, had once more, on Easter Sunday (1794), renewed in body and soul, been able to ascend the pulpit as 'a wooden-legged man.'" It appeared in the *Sammlung erbaulicher Lieder zum Gebrauche in christlichen Häusern*, Kempten, 1812 (ed. 1817, No. 102), in 5 st. of 4 l. It is tr. as, "Love and a cross together blend," by Miss Northwick in *H. L. L.*, 1862, p. 38; 1904, p. 209. [J. M.]

Ferguson, Fergus, D.D., second s. of the Rev. Fergus Ferguson, of Bellshill, near Glasgow, and afterwards of Aberdeen, was b. at Glasgow, September 6, 1824, and educated at the University of Glasgow, where he gra-

duated B.A. 1845 and M.A. 1858. In 1845 he became minister of Blackfriars Street E. U. Church, Glasgow (now Montrose St.). He received the degree of D.D. in 1876, from Cumberland University, U.S. His two hymns appeared in *The Daystar*, the magazine of the Evangelical Union, and were contributed to the *E. U. Hymn-book* of 1856, and the *E. U. Hymnal* of 1878, he having been a member of both committees of compilation. They are:—

1. *He loved me, and gave Himself for me.* *The Love of Jesus*. Appeared in *The Daystar*, 1850, and repeated in the *E. U. H. Bk.*, 1856, and the *E. U. Hymnal*, 1878.

2. *How sweet to the believer's soul.* *Principle Prayer*. Given in the *Daystar*, 1846, and again in the *E. U. H. Bk.*, 1856, and the *E. U. Hymnal*, 1878. [J. M.]

Ferrar, Nicholas, s. of Nicholas Ferrar, a merchant in London, was b. in the parish of St. Mary Stayn ng, Mark Lane, London, Feb. 23, 1592, and educated at Clare Hall, Cambridge, graduating B.A. 1610, and M.A. 1612. From 1612 to 1618 he travelled on the continent, and visited some of the chief cities of Italy, Germany, and Spain. On his return, he became an M.P. in 1624. The same year he retired from public life and purchased the lordship of Little Gidding, Huntingdonshire. After putting the mansion in repair, and restoring the church, he took up his abode there with his relatives to the number of 40 persons. He was ordained Deacon, but would not proceed further. The mansion at Gidding was distributed into apartments, oratories, and school rooms, and a round of devotion was maintained both day and night. He d. Dec. 1, 1637. His devotional pieces were written for the use of the Gidding community, and specimens have appeared in the Rev. J. E. B. Mayor's ed. of the *Lives of Ferrar*. He also translated *Divine Considerations of those things most profitable in our Christian profession*, from the Spanish of Juan Valdes. His *Memoirs*, by Dr. P. Peckard of Cambridge, were pub. in 1790. This is the Nicholas Ferrar introduced by Mr. Shorthouse in his romance of *John Inglesant* (ch. iv.). His description of the Protestant Nunnery at Little Gidding is one of the most exquisite chapters in that work. Ferrar was the friend and executor of the saintly George Herbert. [*English Hymnody*, Early, § vii.] [J. J.]

**Festiva sacclis colitur.** [*All Saints*.] This hymn is found in the three following forms:—

i. *Festiva sacclis colitur.* This form in 7 st. of 4 l. is contained in three mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 93b.; Julius A. vi. f. 58b.; Harl. 2961, f. 243b.); and in two *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 117, is printed from an 11th cent. ms., at Durham (B. iii. 32, f. 34b.), as a hymn at Vespers on All Saints' Day. This form of the text has not been translated.

ii. *Jesu, Salvator sacculi Redemptio ope subveni.* This form in 5 st. (viz. omitting st. i. ii. of the first form, is found in two mss. of the 11th cent. in the Brit. Mus., (1) a *Mozarabic Brev.* (Add. 30,848, f. 207), and (2) a *Mozarabic Hymnarium* (Add. 30,851, f. 164b), and in an 11th cent. ms. in the Bodleian (Liturg. Misc. 320, f. 62). It is also in the *Mozarabic* (Toledo, 1502.; *Roman* (Venice, 1478.; *Sarum*, and

various German Breviaries: and is also given by *Thomasius*, ii. p. 397; *Daniel*, i., No. 396; *Wackernagel*, i., No. 181. *Tr.* as:—

1. *O Jesu, Saviour of the earth.* By R. F. Littledale. Pub. in the *People's H.*, 1867, and signed "A. L. P."

2. *Jesu. Who can'st the world to save.* Appeared in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882.

iii. *Salutis aeternae dator.* This is a recast of No. ii., which was made for and appeared in the revised *Roman Breviary*, 1632, and repeated in later editions. It is also in *Daniel*, i. No. 396. *Tr.* as:—

1. *O Jesus. Source of sanctity.* By Bp. R. Mant, in his *Ancient Hys.*, &c., 1837, p. 78, in 7 st. of 4 l. (ed. 1871, p. 137). This is in several collections, including the Cooke and Denton *Hymnal*, 1853, No. 164, where it begins, "O Jesu, our redeeming Lord," and is appointed for St. Andrew's Day. This recast, to adapt it for St. Andrew's Day, was made by Canon W. Cooke.

2. *Given of life, eternal Lord.* By E. Caswall. Appeared in his *Lyra Catholica*, 1849, p. 193, in 6 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 104. [J. M.]

**Festum matris gloriosae.** [*Visitation of the B. V. M.*] This hymn for the Feast of the Visitation B. V. M. is given for that Festival in the *Sarum Brev.*, Venice, 1495, Estiva pt. ii., fol. 130, and dates probably from the 15th cent. The full text is given in *Daniel*, i. 436, and a few readings are added in iv. p. 276 from the *Aberdeen Brev.* The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. *Saints, the glorious Mother greeting.* By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 83, in 6 st. of 6 l. In 1867 it was repeated in the *People's H.*, No. 281.

2. *Now the glorious Mother's feast-day.* Given in the *Antiphoner & Grail*, 1880, and repeated in the *Hymner*, 1882. [J. J.]

**Fever and fret, and aimless stir.** *F. W. Faber.* [*Despondency.*] Pub. in the 1852 ed. of his *Jesus and Mary*, &c., No. 63, in 13 st. of 4 l., and headed "Low Spirits." It was repeated in his *Hymns*, 1862. In Martineau's *Hymns*, &c., 1873, st. iv., vi., viii., xi. and vii., are given as "Voices are round me; smiles are near." This arrangement forms a beautiful hymn for private use. [J. J.]

**Few are thy days and full of woe.** *M. Bruce.* [*The Resurrection.*] From evidence elsewhere produced [see *Bruce, M.*] we believe the original of this hymn to have been written by M. Bruce about 1764; that the same was handed by Bruce's father to John Logan a short time after Bruce's death (in 1767), and that it was published by J. Logan in his *Poems*, 1781, p. 95, No. 2, as his own. The nearest approach to the original text now attainable is given in Dr. Mackelvie's ed. of *Bruce's Works with Life*, 1837, pp. 254-57; and Dr. Grosart's *Works of M. Bruce*, 1865, pp. 127-130. In the same year that Logan's *Poems* were published, the new and revised edition of the *Scottish Translations and Paraphrases* was issued, and therein, as No. viii., was given a paraphrase of Job xiv. 1-15, in which six of the fourteen stanzas are almost entirely from

this hymn, and the remaining eight are but the amplification of the thoughts which are found in the remaining stanzas of the original. This version, which has been in use in the Church of Scotland for more than 100 years, should therefore be designated "*Michael Bruce altered by John Logan.*"

In addition to abbreviations of the text which begin with st. i., the following centos are in C. U.:—

1. *All nature dies and lives again.* This cento in Dabney's *Ps. & Hys.*, 1821, and later editions and other collections, is composed of st. vi., viii., xii., xiv.

2. *The mighty flood that rolls.* Composed of st. x., iv. altered to s.m., in the American *Prayer Book Ps. & Hys.*, 1826, and later editions, and others.

3. *The winter past, reviving flowers.* Composed of st. viii., ix. altered, with three additional stanzas from another source. This is No. 396 in the American German Reformed *Ps. & Hys.*, 1834, and later editions. [J. J.]

**Fierce passions discompose the mind.** *J. Newton.* [*Contentment.*] Pub. in the *Olney Hymns*, 1779, Book i., No. 131, in 8 st. of 4 l., and based upon Philipians iv. 11. It is given in a limited number of collections, including Lord Selborne's *Book of Praise*, 1862-7, where it is attributed to "W. Cowper" in error. It does not bear Cowper's signature, "C." in the *Olney Hymns*. [J. J.]

**Fierce raged the tempest o'er the deep.** *G. Thring.* [*Stilling the Sea.*] Written in 1861, and 1st pub. in Chope's *Hymnal*, 1862, No. 187, in 4 st. of 4 l. It was repeated in the author's *Hys. Congregational and others*, 1866, No. 6; in his *Hys. & Lyrics*, 1874, p. 94, and in his *Colk.*, 1882. It has passed into numerous collections in G. Britain and America, and ranks as one of the most popular of Prebendary Thring's hymns. It has been specially set to music by Dr. Dykes, in Chope's *Hymnal*, and by others. [J. J.]

**Fierce [raged] was the storm of wind.** *H. W. Beadon.* [*Stilling the Sea.*] Contributed to the *Parish H. Bk.*, in 1863, No. 24, and continued in the enlarged ed., 1875, No. 24, in 7 st. of 4 l. When included in the *Sarum Hymnal*, 1868, No. 74, it was attributed to the late W. Beadon Heathcote in error. This was corrected in the *Hymnary*, 1870-2 (where the hymn is given with slight alterations as, "Fierce raged the storm of wind"), and in the *Notes to Church Hymns*, fol. ed., 1881. In the latter the original text is given, with the exception of the doxology. The hymn is based on the Gospel for the 3rd Sunday after the Epiphany. [J. J.]

**Fight the good fight; lay hold.** *J. Montgomery.* [*The Fight of Faith.*] Written Feb. 14, 1834 (M. MSS.), and given in Ferguson's *Sel. of Hys. for British Seamen*, 1838; and in the same year, with alterations, in Joshua Fawcett's *Temple Offerings*. It was also included in Montgomery's *Original Hys.*, 1853, No. 158, in 5 st. of 6 l., and headed, "Valiant for the Truth." It is in several collections in G. Britain and America, but usually in an abbreviated form. [J. J.]

**Finita jam sunt praelia.** [*Easter.*] This hymn is of unknown date and authorship. *Daniel*, ii. p. 363, gives it without note or reference of any kind, and the source from whence he obtained the text is unknown. It has not been traced earlier than the *Hymno-*



*dia Sacra*. Münster, 1753, p. 90. Dr. Neale repeats the *Hymn. Sacra* text in his *Hymni Ecclesiæ*, 1851, p. 147; and in his *Mediæval Hymns*, 1851, p. 116, he groups it with 6 others as being "apparently of the twelfth century." The first stanza is:—

" Alleluia: Alleluia:  
Finita jam sunt prelia;  
Est paria jam victoria;  
Gaudemus et cantamus: Alleluia!"

It extends to 5 st., each of which begins and ends with "Alleluia." The text is also in Biggs's *Annotated H. A. & M.*, 1867. Tr. as:

1. *Finished is the battle now.* By J. M. Neale, in his *Mediæval Hymns*, 1851. In the *Hymnary*, 1872, No. 182, the opening lines are transposed, and several alterations are made in the text. It begins, "The crown is on the victor's brow." In the *People's H.*, 1867, and a few others, the text is unaltered. This was the first rendering of the hymn into English.

2. *The strife is o'er, the battle done.* By F. Pott. Made about 1859, and 1st pub. in his *Hys. fitted to the Order of Com. Prayer*, 1861, No. 91. In the same year it was given with extensive alterations in *H. A. & M.*, No. 114. This altered text has failed to commend itself to later compilers both in G. Britain and America, and the original tr. is given in most of the numerous hymnals which have adopted the hymn, in both countries. In the revised ed. of *H. A. & M.* the text is again altered, and st. iv. is omitted.

3. *No more of strife, no more of pain.* Anonymous in the *Parish H. Bk.*, 1863, No. 56, and again in the *Sarum Hymnal*, 1868.

Translations not in G. U.:—

1. Alleluia, Alleluia, for the battle now is o'er. J. W. Beckett, 1859.

2. The battle now is done. H. Bonar, 1867. [J. J.]

Findlater, Sarah. [See Northwick, Jane.]

Finx, Erasmus, was b. at Lübeck, Nov. 19, 1627. After studying law at various universities and acting for some time as travelling tutor, he settled at Nürnberg as writer and corrector for the press, remaining there till his death, Dec. (Oct. ?) 20, 1694. Under the name of Francisci (from his father's Christian name of Francis) he published a large number of historical and religious works. Of his some 200 hymns, which mostly appeared interspersed in his devotional works, two have passed into English:—

1. *O Herriob Acht.* [Christian Warfare.] In his *Ruhetunders.* pt. iii. p. 1007, Leipzig, 1680, in 12 st. Tr. as, "Lord, watch each hour," as No. 689 in pt. i. of the *Horavian H. Bk.*, 1754.

2. *O wie ist der Weg so schmal.* [The Narrow Way.] In his *Gold-Kammer*, pt. ii. p. 303, Nürnberg, 1649, in 8 st. Tr. as, "O how narrow is the way," by Miss Warner, 1858 (ed. 1861, p. 446). [J. M.]

Firm was my health, my day was bright. I Watts. [Ps xxx.] Appeared in his *Psalms of David*, 1719, in 6 st. of 4 l., as a paraphrase of a portion of the 30th Psalm. In the *Anglican H. Bk.*, 1868, it is altered to "My health was firm, my day was bright." Its use in either form is not extensive. [J. J.]

Fischer, Albert Friedrich Wilhelm, D.D., was b. April 18, 1829, at Ziesar, Brandenburg, and studied at the University of Halle. Since 1877 he has been chief pastor and superintendent at Gross-Ottersleben near

He claims notice here as author of the *Kirchenlieder-Lexicon*, pub. at Gotha, in 2 vols., 1879-1879. Arranged somewhat on the plan of the present *Dictionary of Hymnology*, it contains notes on some 4500 German hymns (together with notes on a few Greek and Latin hymns, which are the originals of some of the German texts); the plan of selection being to annotate hymns found in the best hymn-books that have been in use in the Prussian province of Saxony from the Reformation to the present time. It is the first work in German that has attempted, on any large scale, to give critical detailed notes on individual hymns, and may be pronounced indispensable to the student of German Hymnology. Wherever the date given in this *Dictionary* may be found to differ it is as the result of later investigations.

Dr. Fischer was also the founder (1863), and is at present joint-editor of the *Blätter für Hymnologie* (now appearing monthly at Altenburg, and frequently referred to in these pages), the first German magazine devoted entirely to Hymnology.

In recognition of his services to Hymnology the degree of D.D. was conferred on him by the University of Jena in 1884. [J. M.]

Fischer, Christoph. [Vischer, C.]

Fitch, Eleazar Thompson, D.D. Born at New Haven, Jan. 1, 1791, and graduated at Yale College, 1810. In 1817 he was appointed Professor of Divinity in Yale, and retained the Professorship to 1863. Died Jan. 31, 1871. His published works include *Sermons*, &c. With Dr. Bacon and others he compiled the *Connecticut Congregational Psalms & Hymns*, 1845, and contributed to it 3 psalm versions and 3 hymns. Of these the following are in use: (1) "Lord, at this closing hour." (*Close of Divine Service*.) This is extensively used in America, and is also found in the English *Presb. Ps. & Hys.*, 1867. (2) "The God of Peace, Who from the dead." (*Close of Divine Service*.) (3) "By vows of love together bound." (*Holy Matrimony*.) [F. M. B.]

Fixed firmly His [God's] foundations keep. R. Mant, Bp. [Ps. lxxvii.] Appeared in his *Book of Psalms in an English Metrical Version*, &c., 1824, pp. 206-208, in 7 st. of 4 l., as a L.M. paraphrase of Ps. lxxvii. In 1863, st. i., ii., v. and vi., slightly altered as: "Fixed firmly God's foundations keep," were given in Kennedy, No. 904. [J. J.]

Flagrans amore, perditos. [Lazarus, Mary and Martha visited by Christ.] This hymn is appointed for use at 1st Vespers on the Feast of St. Lazarus, &c., in the revised *Paris Brev.*, 1736; and also in the *Lyons* and other modern French Brevs. It previously appeared in the *Chuniae Brev.*, 1686, p. 1068. Full text in Card. Newman's *Hymni Ecclesiæ*, 1838-1863. It has been tr. as:—

As Jesus sought His wandering sheep. By I. Williams. 1st pub. in the *British Magazine*, May, 1836 (vol. ix. p. 504); and again in his *Hys. tr. from the Parisian Brev.*, 1839, p. 241, in 5 st. of 4 l. In 1841 it was given in the *Child's Christian Year*, and later in a few collections in G. Britain and America. [J. J.]

Flatman, Thomas, poet and miniature painter, was b. in London, cir. 1633, and d. cir. 1688. He was a barrister of the Inner Temple, but gave most of his time to poetry and painting. He was the author of some Pindaric Odes on the deaths of Prince Rupert, and of Charles II.; and of a prose satire on Richard Cromwell. His *Poems & Songs* were pub. in 1674 (3rd ed. 1682), and from this

volume the following hymns have been transferred to Dr. Martineau's *Hymns*, 1840, and his *Hymns of Praise and Prayer*, 1873:—"Awake, my soul, awake, mine eyes" (*Morning*); "Sweet slumbers, come and chase away" (*Evening*). The similarity of these hymns to the Morning and Evening hymns of Bp. Ken suggests the possibility that they may have inspired the latter. Flatman's "Thoughts on Death" also contains the germ of Pope's "Vital Spark," &c., q.v. [J. J.]

**Fleet, John George**, was b. in London on the 8th of July, 1818. At 15 years of age he was removed from school to his father's counting-house, and at 17 he had to undertake, through his father's death, the sole control of the business, and from that time he followed commercial pursuits. At an early age he joined as teacher in a small Sunday School which his sister had begun in Lime Street, London. His interest in Sunday Schools which was thus awakened led him, with some young fellow-teachers, to found the Church Sunday School Institute in 1848. Of that Institute he was honorary Secretary for 20 years; and for 15 years he was Editor of the *Church Sunday School Quarterly*. To the hymn-book pub. by the Institute, *The Church Sunday School Hymn Book*, 1848, he contributed the following hymns by which he is known to hymnology:—

1. How faint and feeble is the praise. *Angels' Worship.*
2. Let children to their God draw near. *Children's Worship.*
3. O Lord, our God, Thy wondrous might. *Collect 7th S. after Trinity.*
4. Source of life, and light, and love. *A Teacher's Prayer.*
5. What mercies, Lord, Thou hast in store. *Collect for 6th S. after Trinity.*
6. Words are things of little cost. *Sins of the Tongue.*

In addition to these hymns, Mr. Fleet contributed several to *The Church S. S. Quarterly* in 1852-3-8, and 1861, and has pub. a small vol. of poems and hymns entitled *Lux in Tenebris*, 1873. [J. J.]

**Fleming, Abraham**, was a classical scholar, translator, and miscellaneous writer of the 16th cent., the dates of whose birth and death are unknown. He was for some time Rector of St. Pancras. He edited many of the classics with notes, and published also some original works. Amongst the latter there are:—

*A Memorial of the Charitable Almshouses of William Lamb, gentleman of the Chapel Royal under Henry VIII., and citizen of London, 1580. The Diamond of Devotion*, 12mo, 1586; and *The Cloud of Comfort*. A hymn of his which appeared in *The Diamond of Devotion*, 1586, was republished by E. Farr, in *Select Poetry, chiefly Devotional, of the Reign of Queen Elizabeth*, 1841, p. 344 (Parker Society). [English Hymnody. Early, § vii.] [J. J.]

**Flemming, Paul**, s. of Abraham Flemming or Fleming, then schoolmaster at Hartenstein, near Zwickau, Saxony (afterwards pastor of Wechselburg, near Mittweida), was b. at Hartenstein, Oct. 3, 1809. He entered the St. Thomas School, Leipzig, in 1623, and matriculated at the University of Leipzig at Michaelmas, 1826. At the University he devoted himself to the study of medicine and of poetry, being laureated as a poet in 1831, and graduating M.A. in 1832. In order to find refuge from the troubles of the Thirty Years' War

he went to Holstein in 1633. In the same year he joined an embassy which Duke Friedrich of Schleswig-Holstein was about to send to his brother-in-law, the Russian Czar, as gentleman in waiting and "taster." In this expedition he was engaged from Oct. 22, 1633, to April 6, 1635. He then took part in the embassy sent by the Duke to the Shah of Persia, with the object of opening up the way for trade and Christianity into Central Asia. They set sail from Travemünde, near Lübeck, Oct. 27, 1635, and returned to Gottorf, Aug. 1, 1639. The expedition proved fruitless, and the many dangers and great hardships encountered broke Flemming's health. To qualify himself for medical practice in Hamburg he went to the University of Leyden, where he graduated M.D. in 1640; but shortly after his return to Hamburg he d. there, March 25 (April 2), 1640 (*Koch*, iii. 73-82; *Allg. Deutsche Biog.*, vii. 115-117).

Flemming was of an energetic temperament, with an ardent patriotism, and a deep love for the Evangelical Cause. He was a gifted poet, of true and deep feeling, who could write charming descriptions of the beauties of nature, and sweet and tender love songs. His secular poems, however, as a whole have the faults of the Silesian school of Martin Opitz; and it is by his hymns, and especially by his classical "In allen meinen Thaten," that his name lives.

His poems were first collected by the father of his betrothed as *D. P. Fleming's Teutsche Poemata*, and appeared in 1642 in two editions nearly alike, one at Naumburg and Jena, the other at Lübeck. The most complete ed. is that by J. M. Lappenberg, 2 vols., Stuttgart, 1865-66. Of his 41 religious poems (12 hymns, 9 odes, 20 sonnets) three have passed into English.

i. In allen meinen Thaten. *Trust in God*. This beautiful hymn was written in Nov., 1633, just before he started with the embassy to Moscow (see above); and may often have cheered his own sinking spirit then and in the more trying adventures of the second embassy. It 1st appeared in his *Teutsche Poemata*, 1642 (Lübeck ed. p. 287; Lappenberg's ed., i. p. 236), as No. 4 in Book i. of the Odes, in 15 st. of 6 l. It was included in the *Stralsund G. B.*, 1665; Freylinghausen's *G. B.*, 1704, and almost all recent collections. Sometimes, as in the *Chr. L. S.*, 1851, No. 646, it is given in full, but more frequently the special stanzas appropriate for travellers (vi.-ix., xiii., xiv.) are omitted. It is characterised in *Koch*, viii. 379, as a "pilgrim song suited for the Christian journey which we must all in faith make through joy and sorrow to our Eternal Home." *Luxmann* adds that it has often been used appropriately at weddings, was the favourite hymn of Friedrich Wilhelm III. of Prussia, and was sung at the service in the Cathedral of Berlin, July 19, 1870, on the opening of the North German Diet immediately before the Franco-Prussian War. *Tr. as:—*

*I leave to His good pleasure, a &c.* of st. l., ii., iv. by A. T. Russell, as No. 232 in his *Po. & Hys.*, 1851.

*Other trs. are:* (1) "In all my plans, Thou Highest," by Dr. H. Mills, 1856, p. 167. (2) "Where'er I go, whatever my task," by Miss Winkworth, 1869, p. 109, repeated in L. Rehfuss's *Ch. at Sea*, 1868, p. 9. (3) "In every deed and word," in *Madame de Ponten's Poets & Poetry of Germany*, 1854, vol. i. p. 416.

His hymns not in English C. U. are:—

ii. Ist's möglich, dass der Haas auch kann geliebet

sein. *The Love of God*. In the *Lübeck* edition, 1642, p. 555 (*Lappenberg's* ed., i. p. 456), as No. 11 in Bk. 1. of the *Sonnets*. Fr. as, "Can it then be that late should e'er be loved," by *Miss Winkworth*, 1863, p. 178.

III. *Lass dich nur Nichts nicht taugen*. *Cross and Consolation*. Probably written in Persia during the second embassy. In the *Lübeck* edition, 1642, p. 243 (*Lappenberg's* ed., i. p. 244), as No. 1 in Bk. 1. of the *Odes*, in 3 st. of 6 l. The frs. are: (1) "Only let nothing grieve thee," by *Madame de Pontef*, 1808, v. i. p. 415. (2) "Let nothing make thee sad or fretful," by *Miss Winkworth*, 1863, p. 178. [J. M.]

**Fletcher, Phineas**, a. of Dr. Giles Fletcher and cousin of John Fletcher, the dramatic poet, b. 1582, and educated at Eton and King's College, Cambridge. In 1621 he took Holy Orders, and having obtained the living of Helgay, Norfolk, he retained the same nearly 29 years. He d. at Helgay, 1650. His best known poem is, *The Purple Island*, 1633, an allegorical description of man, in the style of Spenser. This was reprinted in 1783. His *Locusts or Apollyonists*, a satire against the Jesuits, suggested to Milton some ideas for his *Paradise Lost*. His 6 psalms, 1st pub. in his *Purple Island*, 1633, were reprinted by Dr. Grosart in his reprint of *Fletcher's Poetical Works*. [English Hymnody, Early, § vii.] [J. J.]

**Fletcher, Samuel**, b. at Compton, near Wolverhampton, in 1785, and educated at the Wolverhampton Grammar School. In 1805 he went to Manchester, and entering into business, he gradually rose to a position of wealth and influence. He d. at Manchester, Oct. 13, 1863. Although engaged in extensive mercantile pursuits he took an active interest in literature, and was one of the chief promoters of Owens College, Manchester. His hymns appeared in a small collection which he prepared during an illness, for use in his own family, and subsequently pub. as *Family Praise*, 1850. From this collection the following hymns have come into C. U.:—

1. Father of light and life. *Family Worship, Morning*.
2. Lord, as a family we meet. *Family Worship*.

These hymns were given in the *New Cong.*, 1839. Miller's note on Mr. Fletcher (*Singers and Songs, &c.*), and an article in *Good Words*, July, 1864, are well written and full of information. [J. J.]

**Flint, James**, D.D., b. at Reading, Mass., 1779, and graduated at Harvard, 1802. In 1806 he became pastor of a Unitarian Church at East Bridgewater, Mass., from which he passed to East Church, Salem, 1821. Died in 1855. In 1820 he contributed one hymn to *Sewell's New York Coll.*, and in 1843 he also pub. *A Collection of Hymns*, to which he contributed from 10 to 12 originals. His best known hymns are:—

1. Here to the High and Holy One. This hymn, "On leaving an Ancient Church," appeared in the *Cambridge Selection* of 1828.

2. In pleasant lands have fallen the lines. *Remembrance of our Fathers*. Written for the bicentenary of Quincy, Mass., May 25, 1840, and pub. in his *Coll.*, 1843.

3. Happy the unrepining poor. Appeared in *Sewell's New York Collection*, 1820. Dr. Flint's hymns are unknown to the English Collections. [F. M. B.]

**Flitner, Johann**, was b. Nov. 1, 1618, at Suhl, Saxony, where his father was an iron-

master. After studying theology at Wittenberg, Jena, Leipzig, and Rostock, he became in 1644 preacher, and in 1646 diaconus at Grimmen, near Greifswald. On the outbreak of the first Prusso-Swedish war he was forced to flee to Stralsund, but returned to Grimmen in May, 1660. At the death of his senior in 1664, he ought, according to custom, to have been appointed town preacher, but was passed over not only then but also in 1673 and 1676, when the post again became vacant. The outbreak of the second Prusso-Swedish war, immediately after this third disappointment, forced him again to flee to Stralsund, where he d. Jan. 7, 1678 (*Koch*, ii. 442-443; *Mohnike's Hymnol. Forschungen*, pt. ii., 1832, pp. 3-54). His hymns seem to have been written during his enforced leisure at Stralsund. They appeared, with melodies, entitled *Suscitabulum Musicum*, as pt. v. of his *Himmlisches Lust-Gärtlein*. Greifswald, 1661 (*Hamburg Library*). The only one tr. into English is:—

*Ach was soll ich Sünder machen*. [Lent.] The most popular of his hymns. Appeared 1661 as above, p. 482, in 7 st. of 6 l., each st. ending "Meinen Jesum lass ich nicht" (see note on *Keymann*) and with the motto "Omnia si perdam, Jesum servare studebo!" Included in the *Leipzig Vorrath*, 1673, No. 1089, and recently in the *Unc. L. S.* 1651, No. 357. The only tr. in C. U. is:—

What shall I a sinner do! A good tr., omitting st. vi., as No. 110 in *Miss Winkworth's C. B. for England*, 1863.

Another tr. is: "What to do in my condition," in the *Supplement to German Psalmody*, ed. 1766, p. 48. [J. M.]

**Floods of waters high in air**. T. Whytthead. [Monday] Appeared in his *Poems*, 1842, No. xxv., in 5 st. of 5 l., and entitled "The Firmament." Although not given in the *Poems* as a tr. of *Immenae coeli Conditor* (q. v.), it is evidently based upon that ancient hymn. In its original form it is not in common use. The altered version, "Lo! the firmament doth bear," was given in the *Hymnary*, 1872, as the hymn for "Monday Evening." Its use is limited. [J. J.]

**Flowerdew, Alice**, was b. in 1759, and married to Mr. Daniel Flowerdew, who for a few years held a Government appointment in Jamaica, and d. in 1801. After his decease Mrs. Flowerdew kept a Ladies' Boarding-school at Islington. During her residence at Islington she was a member of the General Baptist congregation, in Worship Street (now at Bethnal Green Road). Subsequently she removed to Bury St. Edmunds, and some years later to Ipswich, where she d. Sept. 23, 1830. In 1803 she pub. a small volume of *Poems on Moral and Religious Subjects*. This work reached a 3rd ed. in 1811, and in that ed. appeared her well-known harvest hymn, "Fountain of mercy, God of love," q. v. Mrs. Flowerdew's maiden name has not been ascertained. [W. R. S.]

**Foleshill**, a nom de plume of Jonathan Evans, in *The Christian Magazine*, 1790-1793.

**Folget mir, ruft uns das Leben**. J. Rist. [Following Christ.] 1st pub. as No. 1 in the "Viertes Zehen" of his *Himmlische Lieder*, Lüneburg, 1642, in 16 st. of 8 l., en-

titled, "A devout hymn to God for the following of Christ in true godliness and all good works." Included in Freylinghausen's *G. B.*, 1704, No. 393, omitting st. x., xi., and this form was repeated in most subsequent colls., and is No. 307 in the *Une. L. &.*, 1851. The only *tr.* in C. U. is:—

**Follow me, in me ye live.** A good *tr.* of st. i.-iii., vi., vii., ix., xv., xvi., by Miss Winkworth in the 1st Series of *Lyra Ger.*, 1855, p. 168, entitled "St. Andrew's Day." Her st. i., v., vi. are included in *Kennedy*, 1863; and her st. vii., viii., with a st. from her ii., iv., v. beginning, "Saviour, meet it is indeed," in the *Pennsylvania Luth. H. Bk.*, 1885. [J. M.]

**Follen, Eliza Lee, née Cabot**, a well-known Unitarian writer, daughter of Samuel Cabot, b. at Boston, August 15, 1787, and married, in 1828, to Professor Charles Follen, who perished on board the "Lexington," which was burnt on Long Island Sound, Jan. 13, 1840. Mrs. Follen d. at Brookline, Mass., 1860. She was a voluminous writer. Her *Poems* were first pub. at Boston (Crosby & Co.), 1839, and whilst she was in England she issued another volume for children's use, entitled *The Lark and the Linnet*, in 1854. Both volumes also contain some translations from the German, and versions of a few Psalms. Her best known hymns are:—

1. **How sweet to be allowed to pray.** *Resignation.* Appeared in the *Christian Disciple*, Sept., 1818, and in her *Poems*, 1839, p. 116, in 4 st. of 4 l., and entitled, "Thy will be done."

2. **How sweet upon this sacred day.** *Sunday.* In her *Poems*, 1839, pp. 113-114, in 6 st. of 4 l., and entitled "Sabbath Day." It previously appeared in *Sabbath Recreations*, 1829.

3. **Lord, deliver, Thou canst save.** *Prayer for the Slave.* Found in *Songs of the Free*, 1836; but is not given in her *Poems*, 1839. In Adams and Chapin's *Hys. for Christian Devotion*, Boston, U.S., 1848, it is No. 802, in 5 st. of 4 l. In common with No. 2 it has found acceptance outside Unitarian Collections.

4. **God, Thou art good, each perfumed flower.** This is the original of J. H. Gurney's hymn, "Yes, God is good," &c. (q.v.). There is some obscurity about the text. It is found in her *Hymns for Children*, Boston, 1825, beginning, "God is good, each perfumed flower," and this obvious misprint (which destroys the metre) was usually copied in later books. It is also given with the same first line as an original piece, never before published, and signed "E. L. C." (initials of Mrs. Follen's maiden name), in Emily Taylor's *Sabbath Recreations*, Wellington, Salop, 1826, p. 203. This suggests that it was printed in the American book after the MS. was posted to England. Mrs. Follen may have written at first "Yes, God is good," but this cannot now be determined. It begins, "God, Thou art good," &c., in her *Poems*, 1839, p. 119, and in her verses, *The Lark and the Linnet*, &c., 1854, and in each case is in 6 st. of 4 l., with the title, "God is Good."

5. **Will God, Who made the earth and sea.** *A Child's Prayer.* Given in her *Poems*, 1839, p. 164, in 7 st. of 4 l. In Dr. Allon's *Children's Worship*, 1878, No. 212, it is abbreviated to 4 st. (i.-iv.), and attributed to "H. Bateman" in error. [F. M. B.]

**For all Thy love and goodness, so bountiful and free.** [*Spring.*] This hymn is based upon one written by Mrs. Frances Jane Douglas, née How, in 1848, and pub. in her *April Verses*. The original was re-written by Mrs. Douglas's brother, Bp. W. W. How, for the S. P. C. K. *Church Hys.*, 1871. Its use has extended to several hymn-books notwithstanding its awkward metre and faulty rhythm. [J. J.]

**For all Thy saints, a noble throng.** *Cecil F. Alexander.* [*St. James.*] Contributed to *H. A. & M.*, revised ed., 1875, and repeated in Mrs. Brock's *Children's H. Bk.*, 1881.

**For all Thy saints, O Lord [God].** *Bp. R. Mant.* [*All Saints.*] An original hymn given with his *trs.* in his *Ancient Hymns*, &c., 1837, p. 80 (ed. 1871, p. 139), in 6 st. of 4 l., and entitled, "Hymn on All Saints." The form in which it usually appears, in 4 st., was given in the S. P. C. K. *Hymns*, &c., 1852. In addition the following arrangements are also in C. U.:—

1. **For Thy dear saint, O Lord.** This was given in *H. A. & M.*, 1861, No. 273. It is composed of st. i.-iii., v., of Bp. Mant's hymn, but considerably altered, and the substitution of another doxology.

2. **For Thy true servants, Lord.** This text in the *Toronto Church H. Bk.*, 1862, is the *H. A. & M.* text slightly altered.

3. **For this, Thy saint, O Lord.** Another altered text in *Skinner's Daily Service Hyl.*, 1866.

Of these arrangements, the S. P. C. K. is most popular, both in G. Britain and America. It sometimes reads, "For all Thy saints, O God." [J. J.]

**For all Thy [the] saints who from their labours rest.** *Bp. W. W. How.* [*Saints' Days.*] 1st pub. in *Hymn for Saints' Days, and Other Hymns, by a Layman* [Earl Nelson], 1864, in 11 st. of 3 l., and the refrain "Alleluia." It was republished in *Lyra Britannica*, 1867; in the *Sarum Hymnal*, 1868; in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, and subsequently in nearly every hymnal of importance published in G. Britain. It is also found in the best collections of all English-speaking countries, and, with hymnal compilers, it is one of the most popular of the author's compositions. It is sometimes given in American hymnals (as it is in the S. P. C. K. *Church Hys.*), as "For all the saints," &c., this being Bishop How's revised reading. In the *Protestant Episcopal Hymnal*, 1872, st. iii.-v. are given as a separate hymn (No. 186), beginning, "For the Apostles' glorious company." Orig. text as above. Authorized text in S. P. C. K. *Church Hymns*. [J. J.]

**For ever blessed be the Lord. I.** *Watts.* [*Ps. cxlv.*] In his *Psalms of David*, 1719, this version in 3 st. of 4 l. forms the first of three c.m. hymns on *Ps. cxlv.*, and is accompanied with the following note:—

"The sense of a great part of this Psalm is found often repeated in the Book of Psalms. I have therefore only taken three small parts of it, and form'd three distinct hymns on very different subjects."

Although frequently found in the older collections its modern use is limited. [J. J.]

**For ever we would gaze on Thee.** *A. W. Chatfield.* [*Transfiguration.*] Written in March, 1874, "whilst journeying to, and



attending at the Assize Court at Shrewsbury." and 1st pub. in the revised ed. of *H. A. & M.*, 1875, No. 461.

**For ever will I bless the Lord.** *J. Conder.* [*Ps. xxi.*] 1st pub. in his *Star in the East with Other Poems*, 1824, pp. 34-37, in 8 st. of 6 l. In 1836 it was repeated in his *Cong. H. Bk.*, No. 402, with the change of st. iii. l. 5, "Oh" to "Then try," &c., and st. vi. l. 3, of "The wicked sin," to "The wicked sink," and in 1856 this corrected form was given in his *Hymns of Praise, Prayer, &c.*, p. 11, as the authorised text. In modern hymnals two centos are given from this hymn: (1) That in the *New Cong.*, 1859, No. 402, composed of st. i., ii., iii., vi. and vii.; and (2) "For ever I will bless the Lord," in *Kennedy*, 1868, No. 1348, st. i., iii., iv. and vii. [*J. J.*]

**For ever with the Lord.** *J. Montgomery.* [*Heaven anticipated.*] 1st pub. in *The Amelyst*, an annual, in 1835, and again in the author's *Poet's Portfolio*, in the same year, p. 232, in 22 st. of 4 l., unequally divided into two parts, and headed, "At Home in Heaven, 1 Thessa. iv. 17." It was repeated in his *Poetical Works*, 1841, p. 267; and in his *Original Hymns*, 1853, p. 231. In this last the second stanza of pt. ii. is omitted. Numerous centos from this hymn are in C. U., all except four beginning with st. i., but varying in length and arrangement. In America especially these centos have attained great popularity. The cento "Beneath the star-lit arch," in *Beecher's Plymouth Coll.*, 1855, is composed of st. vii., xii., xiii. and xxi. slightly altered. In *Martineau's Hymns, &c.*, 1840 and 1873, there are also two centos from this hymn: (1) "In darkness as in light"; and (2) "My Father's house on high," and in the *Presbyterian Ps. & Hymns for the Worship of God*, Richmond, U.S.A., 1867, a third, (3) "My thirty spirit saints." [*J. J.*]

**For mercies countless as the sands.** *J. Newton.* [*Praise.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 50, in 5 st. of 4 l., and based upon *Ps. cxvi.* 12, 13. Its use both in the older, and in modern collections both in G. Britain and America, is extensive. Orig. text in *H. Comp.*, No. 501.

The authorship of this hymn is sometimes attributed to W. Cowper, the poet, but in error. It is not given in any of the collected works of Cowper, and his signature in the *Olney Hymns* "C." is not added to this hymn, in any edition with which we are acquainted, and certainly not in the first of 1779. We attribute it to *J. Newton* on the ground that all unsigned hymns in the *Olney* are claimed by him. [*J. J.*]

**For Zion's sake I will not cease.** *C. Wesley.* [*Missions.*] A poem on *Ps. lxxii.*, in 20 st. of 11., which appeared in *Hymns and Sacred Poems*, 1749, vol. i. Sometime after *J. Wesley's* death, probably about 1800, a cento therefrom was given in the *Wes. H. Bk.*, No. 149, beginning, "Thus with the Lord, 'tis God's command." It is composed of st. xxi., xxiii., xxvii., somewhat altered. Orig. text, *P. Works*, 1868-72, vol. iv. p. 312-316. In the revised ed., 1875, this cento was omitted in favour of "Why not now, my God, my God," which was formerly No. 411. [*J. J.*]

**For Thy mercy and Thy grace.** *H. Downton.* [*Old and New Year.*] Written in

1841, and 1st pub. in the *Church of England Magazine*, in 1843, p. 15, in 7 st. of 4 l., and entitled, "A Hymn for the commencement of the Year." In 1851 it was republished with one alteration, and the omission of st. ii. and iii., in *A. Tozer Russell's Ps. & Hymns*. This was reproduced, with further alterations, in *H. A. & M.*, 1861. Numerous versions exist in modern hymnals, Russell's abridged text, as in the *Sarum Hymnal*, being most in favour. In 1873 the author included it in its original form, with two unimportant alterations, in his *Hymns and Verses, &c.*, pp. 7, 8. Orig. text as above, authorised text in *Thring's Coll.*, 1882, and the *Westminster Abbey H. Bk.*, 1883. The doxology sometimes added thereto as in *Church Hymns*, 1871, is not in the original and is seldom adopted. The hymn, in its various forms and readings, is the most popular, and most widely used of Mr. Downton's productions. [*J. J.*]

**Ford, Charles Laurence, B.A., S.** of Mr. W. Ford, artist, of Bath, was b. at Bath in 1890. Mr. Ford is a graduate of the London University, and is engaged in scholastic work. In 1862 he contributed several poetical pieces to Canon Baynes's *Lyra Anglicana*, in 1865 to his *English Lyrics*, and also to the *Illustrated Book of Sacred Poetry*, &c. Mr. Ford's hymns and poems were collected and pub. as *Lyra Christi*, 1874. From these works the following have come into C. U.:—

1. Father, for Thy kindest word. (1865.) *Strength in Weakness.*
2. Lord, from this time we cry to Thee. *Christ the Guide of Youth.*
3. O Thou, by Whom the balm is borne. *In Affliction.*
4. This is my Body which is given for you. *H. Communion.*

**Forgive, blest shade, the tributary tear.** *Anne Steele.* [*Death and Burial.*] In 1760 Miss Steele pub. in her *Poems on Subjects Chiefly Devotional, &c.*, vol. ii. p. 71, an ode "On the death of Mr. Hervey," in 9 st. of 4 l., and beginning, "O Hervey, honoured name, forgive the tear." From this ode st. i., ii. are taken, altered to "Forgive, blest shade, the tributary tear," and used as a hymn in a few collections, including *Ellen Courtauld's Ps., Hymns, &c.*, 1858, and the *American Church Pastorals*, Boston, 1864. [*J. J.*]

**Forgive, O Lord, our frailties [wanderings] past.** [*Before Holy Communion.*] This hymn 1st appeared as a leaflet, and was then included in the *Foundling Coll.*, 1796 (but without music), in the following form:—

"BEFORE THE SACRAMENT. Dr. Cook.

Solo.  
"Forgive, O Lord, our frailties past,  
Henceforth we will obey thy call;  
Our sins far from us let us cast,  
And turn to thee, devoutly all.

Chorus.  
"Then with archangels, we shall sing,  
Praises to heav'n's eternal King.

Duet.  
"Hear us, O Lord, in mercy bear,  
Our guilt with sorrow we deplore;  
Pity our anguish, calm our fear,  
And give us grace to sin no more.

Chorus.  
"Then with archangels we shall sing,  
Praises to heav'n's eternal King.

Solo.  
 "While at yon altar's foot we kneel,  
 And of the holy rite partake,  
 Our pardon, Lord, vouchsafe to seal,  
 For Jesus, our Redeemer's sake.

Chorus.  
 "Then with archangels we shall sing,  
 Praises to heav'n's eternal King."

In the following year, 1797, it was retained in the *Foundling Coll.* in the same form. The last stanza, however, was omitted in the ed. of 1801, but restored again in 1809. In 1810 it was given in the Rev. J. Kemphorne's *Psalms and Hymns*, as, "Forgive, O Lord, our wanderings past," No. clxviii., and the alteration of st. ii. l. 2, to "With sorrow see our guilt deplore." From Kemphorne's *Ps. & Hys.* it has passed into a few collections, but usually in an altered form as in the *Irish Church Hymnal*, 1873, and others. The scarcity of the *Foundling Coll.* musical ed. of 1796 and 1809, and of the book of words only, eds. of 1797 and 1801, led most writers into the error of concluding that it was first printed in 1809, and that, having been included in J. Kemphorne's *Ps. & Hys.*, 1810, and thence passed into other collections, it was an original hymn by Kemphorne. All the evidence which we possess is against Kemphorne's claims, and we must designate it as "Anon. *Foundling Coll.*, 1796." [W. T. B.]

**Forgive them, O my Father.** Cecil F. Alexander. [*Good Friday.*] Contributed to the revised ed. of *H. A. & M.*, 1875, in 6 st. of 4 l., and based on the words "Father, forgive them, for they know not what they do." In 1881 it was repeated in Mrs. Brock's *Children's H. Bk.*, and is also found in one or two American collections. [J. J.]

**Forsaken once, and thrice denied.** Cecil F. Alexander. [*St. Peter.*] Contributed to the revised ed. of *H. A. & M.*, 1875, No. 416, and repeated in Mrs. Brock's *Children's H. Bk.*, 1881.

**Forsyth, Christina**, daughter of Thomas Forsyth, and sister of W. Forsyth, q.c., sometime member for Cambridge, was b. in Liverpool in 1825, and d. at Hastings, March 16, 1859. During a long and painful illness she composed several hymns and poems which were issued as leaflets. These were collected after her death, and pub. in 1861, as *Hymns by C. F. (Lyra Brit., 1867, p. 233)*. From this volume the following have passed into a few collections:—

1. *Himself hath done it all.* O how those words.  
*Resignation.*

2. *Jehovah Elohim! Creator great.* *Names of Jehovah.*

3. *O Holy Spirit, now descend on me.* *Presence of the Holy Spirit desired.*

4. *O what a happy lot is mine.* *Union with Christ.* [J. J.]

**Fortem virili pectore.** Card. Sileto Antoniano. [*Holy Women.*] Included by Pope Clement VIII. in the *Roman Breviary*, Venice, 1603, f. 37 b., in the Common, as the hymn for 1st and 2nd Vespers, and at Lauds in the Office for the Common of Holy Women. It is also in other Breviaries; *Daniel*, iv. p. 311, and Card. Newman's *Hymni Ecclesiæ*, 1838-65. The author, Cardinal Silvio Antoniano, was b. at Rome in 1540. Through

the influence and patronage of Pope Pius IV. he became Professor of the Belles Lettres in the Collegio Romano, and subsequently rose to be the head of the college, and a cardinal. He d. in 1603. [W. A. S.]

#### Translations in C. U.:—

1. *High let us all our voices raise.* By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 223, in 5 st. of 4 l. It has been included in the *Hys. for the Year*, and other Roman Catholic collections for Missions and Schools; and in the *People's H.*, 1867, and other Anglican hymn-books. In Caswall's *Hys. & Poems*, 1873, p. 118, another tr. in s.m. is substituted for this. It begins, "Laud we the saints most sweet."

2. *This woman more than woman strong.* By J. R. Beste, in his *Church Hymns*, 1849, p. 59.

3. *O'er all the Church thy praise be told.* By R. Campbell, in his *Hys. & Anthems*, 1850, in 5 st. of 4 l. In connection with this tr. there are two centos which must be noted. The first is No. 87 in the *Hymnal for the use of St. John the Evangelist, &c.*, Aberdeen, 1870. This is composed of st. i. this tr., st. ii.-iv. from the *People's H.* as above. The second is No. 417, in the *Hymnary*, 1872, beginning, "To share the Lamb's high marriage rites." The first stanza of this cento is J. D. Chambers's tr. of "Ad nuptias Agni Pater" (*Lauda Syon*, pt. ii., 1866, p. 47), and the remaining stanzas are this tr. by R. Campbell, slightly altered.

4. *How blest the matron, who, endued.* By the Compilers of *H. A. & M.*, 1861. [J. J.]

**Fortes cadendo Martyres.** Jean Baptiste de Santeuil. [*Many Martyrs.*] Appeared in the *Cluniae Breviary*, 1686, p. xxvii., and in his *Hymni Sacri et Novi*, 1689 (ed. 1698, p. 245). It was given in the *Paris Breviary*, 1736, and is also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. Tr. as:—

*Of the martyrs we sing.* By I. Williams in his *Hys. tr. from the Parisian Breviary*, 1839, p. 287, in 8 st. of 4 l. This, abbreviated to 6 st., and altered, is No. 201 in Skinner's *Daily Service Hymnal*, 1864.

Another tr. is:—

The valiant martyr-host to praise. J. D. Chambers, 1866, p. 16. [J. J.]

**Forth from the dark and stormy sky.** Bp. R. Heber. [*Lent.*] Appeared in his *Hymns, &c.*, 1827, in 2 st. of 6 l., and appointed for the 2nd Sun. after Trinity. It was also included in the 1842 ed. of the same. The use of this hymn has been very varied. In the *New Mitre*, and Thring's *Coll.*, it is appointed for "Holy Communion" (its claim thereto being evidently the second line of st. i., "Lord, to Thine altar's shade we flee," and the concluding line of each stanza, "Turn not, O Lord, Thy guests away"); whilst in Kennedy it is given for "Passion Week," and in other collections for different seasons. In most cases the text is unaltered, as in Thring's *Coll.*, 1882, No. 532. Its American use is extensive. [J. J.]

**Forth in Thy Name, O Lord, I go.** C. Wesley. [*Morning.*] 1st pub. in *Hymns and Sac. Poems*, 1749, vol. i. p. 246. "For Believers Before Work," No. 144, in 6 st. of 4 l. It was included in the *Wes. H. Bk.*, in 1780, with the omission of st. iii. It has come into most extensive use both in G. Britain

and America. In common with many of the older hymns it has undergone alterations at various hands. The line which has given the greatest trouble to the compilers is, "And prove Thy acceptable will." This has undergone many changes, but that given in the *Leeds H. Bk.*, in 1853, "And prove Thy good and perfect will," has been received by common consent as the best and most musical rendering. Orig. text, *P. Works*, 1868-72, vol. v. p. 50. The doxology in *H. A. & M.* and some other collections is not in the original. In 1787, R. Conyers gave it in his *Coll.* as "Forth in Thy strength, O Lord, we go," but this alteration has passed out of use. [J. J.]

**Forth to the land of promise bound.** *H. Alford.* [*Life a Pilgrimage.*] Written at Alton in December, 1828 (*Life*, 1872, p. 39), and was given in his *Ps. & Hymns*, 1844, No. 68, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 181. It is also in several American collections. Its subject is the journey of the Children of Israel spiritualised. [J. J.]

**Forti tegente brachio.** *C. Coffin.* [*Easter.*] Included in the revised *Paris Breviary*, 1736, in 8 st. of 4 l., as the Vesper hymn in the Sunday and Ferial Offices, beginning with Low Sunday and extending to the Feast of the Ascension. It was also given in the author's *Hymni Sacri*, 1736, p. 104, and is repeated from the *Paris Brev.* in Card. Newman's *Hymni Ecclesiae*, 1838-65. [W. A. S.]

#### Translations in C. U.:

1. **Protected by the Almighty hand.** By J. Chandler, in his *Hymns of the Primitive Church*, &c., 1837, p. 30, in 6 st. of 4 l. It is given in a few collections, including the 1862 *Appendix* to the *H. Notes*.

2. **Bond by a holy charm.** By I. Williams, in the *British Magazine*, April, 1837 (vol. xi. p. 387, together with the Latin text); and again in his *Hym. tr. from the Paris Breviary*, 1849, p. 132, in 8 st. of 4 l. In the *Child's Christian Year*, 1841-71, it begins with st. ii., "Let us His praise unfold"; and in the *Hymnary*, 1872, No. 279, it is altered to "Beneath a mighty arm."

3. **Fenced by a strong right arm.** By W. J. Blew. Ist printed on flyleaf for the use of his own congregation, 1849-51, and then pub. in his *Church Hy. and Tune Bk.*, 1852, in 2 st. of 8 l., and 1 st. of 10 l. In this form it was repeated in Rice's *Sel.* from that work, 1870.

4. **Led by a mighty arm.** By J. A. Johnston. In the 1st ed. of his *English Hyl.*, 1852, this tr. is given in A.M., but in the 2nd ed., 1856, it was changed to G's, in 4 st of 6 l. This is continued in later editions.

#### Tr. not in C. U.:

1. Helped by the Almighty's arm at last. *J. D. Chambers*, 1857, p. 179.

2. By God's strong arm stretched forth to save. *R. P. Littledale in Lyra Messianica*, 1864.

From this hymn, st. iv.-viii. have been taken as a separate hymn, beginning:—"Jam Pascha nectrum Christus est." In its Latin form it is not in use as a separate hymn. The following trs. are in C. U.:

1. **Now Christ our Passover is slain.** By W. J. Blew, in his *Church H. and Tune Bk.*, 1852-55, and again in Rice's *Hymns* from the same, 1870.

2. **Christ is become our Paschal Lamb.** This tr. is Chope's *Hymnal*, 1862, and the *Paris H. Bk.*,

1863-75, is from I. Williams, as above, rewritten from G's to C.M. [J. J.]

**Fortunatus, Venantius Honorius Clementianus**, was b. at Cenada, near Treviso, about 530. At an early age he was converted to Christianity at Aquileia. Whilst a student at Ravenna he became almost blind, and recovered his sight, as he believed miraculously, by anointing his eyes with some oil taken from a lamp that burned before the altar of St. Martin of Tours, in a church in that town. His recovery induced him to make a pilgrimage to the shrine of St. Martin, at Tours, in 565, and that pilgrimage resulted in his spending the rest of his life in Gaul. At Poitiers he formed a romantic, though purely platonic, attachment for Queen Rhadegunda, the daughter of Bertharius, king of the Thuringians, and the wife, though separated from him, of Lothair I., or Clotaire, king of Neustria. The reader is referred for further particulars of this part of the life of Fortunatus to Smith and Wace's *Diet. of Christian Biography*, vol. ii. p. 352. It is sufficient to say here that under the influence of Rhadegunda, who at that time lived at Poitiers, where she had founded the convent of St. Croix, Fortunatus was ordained, and ultimately, after the death of Rhadegunda in 597, became bishop of Poitiers shortly before his own death in 609.

The writings, chiefly poetical, of Fortunatus, which are still extant, are very numerous and various in kind, including the liveliest *Vers de Societe* and the grandest hymns; while much that he is known to have written, including a volume of *Hymns for all the Festivals of the Christian Year*, is lost. Of what remains may be mentioned, *The Life of St. Martin of Tours*, his Patron Saint, in four books, containing 2245 hexameter lines. A complete list of his works will be found in the art here mentioned above.

His contributions to hymnology must have been very considerable, as the name of his lost volume implies, but what remains to us of that character, as being certainly his work, does not comprise at most more than 9 or 10 compositions, and of some of these even his authorship is more than doubtful. His best known hymn is the famous "Vexilla Regis prodeunt," so familiar to us in our Church Hymnals in some English form or other, especially, perhaps, in Dr. Neale's translation. "The Royal Banners forward go." The next most important composition claimed for him is "Pange lingua, gloriosum praelium certaminis," but there would seem to be little doubt according to Sirmond (*Notis ad Epist. Sidon. Apollin. lib. iii. Ep. 4.*), that it was more probably written by Claudianus Mamertus. Besides these, which are on the Passion, there are four hymns by Fortunatus for Christmas, one of which is given by Daniel. "Agnoscat omne saeculum," one for Lent, and one for Easter. Of "Lustra sex qui jam peregit," of which an imitation in English by H. Mant, "See the destined day arise," is well-known, the authorship is by some attributed to Fortunatus, and by some to St. Ambrose.

The general character of the poetry of Venantius Fortunatus is by no means high, being distinguished neither for its classical, nor, with very rare exceptions, for its moral correctness. He represents the "last expiring effort of the Latin muse in Gaul," to retain something of the "old classical culture amid the advancing tide of barbarism." Whether we look at his style, or even his grammar and quantities, we find but too much that is open to criticism, whilst he often offends against good taste in the sentiments he enunciates. Occasionally, as we see in the "Vexilla Regis," he rises to a rugged grandeur in which he has few rivals, and some of his poems are by no means devoid of simplicity and pathos. But these are the exceptions and not the rule in

his writings, and we know not how far he may have owed even these to the womanly instincts and gentler, purer influence of Rhadegunda. Thierry, in his *Récits des Temps Mérovingiens*, *Récit 5<sup>m</sup>*, gives a lively sketch of Fortunatus, as in Archbishop Trench's words (*Sac. Lat. Poetry*, 1874, p. 132), "A clever, frivolous, self-indulgent and vain character," an exaggerated character, probably, because one can hardly identify the author of "Vexilla Regis," in such a mere man of the world, or look at the writer of "Crux benedicta nitet, Dominus quæ carne pendit" q.v., as being wholly devoid of the highest aspirations after things divine. A quarto edition of his *Works* was pub. in Rome in 1786.

[D. S. W.]

**Forty days and forty nights.** *G. H. Smytlan.* [*Lent.*] 1st pub. in the *Penny Post*, March, 1856 (vol. vi. p. 60), in 9 st. of 4 l., headed "Poetry for Lent: As sorrowful, yet always rejoicing," and signed "G. H. S." In 1861, 6 st. were given with alterations in the Rev. F. Pott's *Hymns*, &c., and repeated in *H. A. & M.*, 1861-75; Mrs. Brock's *Children's H. Bk.*, 1881, and others. Other slightly altered texts are given in the *Sarum Hyl.*, 1868; the *S. P. C. K. Church Hymns*, 1871, and others. This hymn has extended to a few American collections.

[J. J.]

**Forward! be our watchword.** *H. Alford.* [*Processional.*] Was written for and first sung in public at the tenth Festival of Parochial Choirs of the Canterbury Diocesan Union, on the 6th June, 1871, and pub. with music, also by the Dean, in the Festival Book of that year. Both words and music were subsequently included in the author's *Life* by his widow, in 1872 (*Appendix B*), in 8 st of 12 l. It has since appeared in many hymnals both in G. Britain and America, including *The Hymnary*, 1872; *H. A. & M.*, 1873, *Thring's Coll.*, 1882, &c. In the American *Laudes Domini*, N. Y., 1884, it is divided into two parts, the second beginning, "Far o'er your horizon."

[J. J.]

**Forward go in glad accord.** *I. Tut-tiett.* [*Choral Festivals.*] Written for the Coventry Choral Festival, 1867, and subsequently used on similar occasions at Peterborough, and elsewhere. Its first publication as distinct from printing in the foregoing festival books, was in Biden's *Processional Hymns with Tunes*, x. D. (Northampton) Authorized text in *Church Hymns*, 1871, No. 318. [J. J.]

**Forward let the people go.** *T. Kelly.* [*Press Onward.*] Appeared in his *Hymns* . . . *Not before Published*, 1815, No. 70, in 5 st. of 6 l. It was subsequently included in the various editions of his *Hymns on Various Passages of H. Scripture*, &c. The hymn, No. 1168, in the 1869 *Supp. to the New Cong.*, "Onward let My children go," is composed of st. i., iii., ii. and iv., in the order named but somewhat altered. Both the original, and the altered form of the hymn are in other collections.

[J. J.]

**Fountain, John**, was b. in 1767. He was a member of the Baptist Church in Eagle Street, London, and in Jan., 1796, was recommended to the Baptist Missionary Society as "a person whose heart was engaged in the work of missions and whose character was

suited to such an undertaking." He set sail for India in April of the same year. He soon became sufficiently master of the Bengali language to preach to the people, and gave promise of great usefulness; but after a brief bright course, died at Dinapore, Aug. 20th, 1800.

Mr. Fountain had musical gifts, and, as appears from Rippon's *Baptist Register* for 1798, was probably the first who wrote out a Hindoo tune in musical notes. In the same number of the *Register* is a hymn entitled *The Penitent's Prayer & Resolve*, composed in Bengali by Dr. W. Carey, and translated into English by J. Fountain. A hymn by Mr. Fountain is in the *Evangelical Magazine* for 1798. Another, beginning "Stagnate, you are now addressed," appeared in Rippon's *Sel.* (1800), and is in Spurgeon's *O. U. H. Bk.*, 1866.

[W. R. S.]

**Fountain of comfort and of love.** *P. Doddridge.* [*Prayer on behalf of Ministers.*] 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 271, in 6 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 296. In both cases the heading is the same, "Ministers comforted that they may comfort others"; but in the latter the opening line reads, "Fountain of comfort, source of love," this being the only difference in the text. (See *English Hymnody*, *Bary*, § xiv.)

[J. J.]

**Fountain of grace, rich, full, and free.** *J. Edmeston.* [*All-sufficiency of Christ.*] Pub. in his *Hys. for the Chamber of Sickness*, x. D. [1844], p. 19, in 4 st. of 4 l. In 1855 it was given anonymously in H. W. Beecher's *Plymouth Coll.*, No. 531. From that date it gradually grew in favour until it has taken its place in most of the leading American hymn-books.

[J. J.]

**Fountain of mercy, God of love.** *Alice Flowerdew.* [*Harvest.*] 1st pub. in her *Poems on Moral and Religious Subjects*, 3rd ed., 1811, in 6 st. of 4 l., and entitled, "Harvest Hymn." It has been contended by some that it is taken from John Needham's hymn, No. lvi., in his *Hymns Devotional and Moral*, &c., 1763, which opens:—

"To praise the ever bounteous Lord,

My soul, wake all thy powers:

He calls, and at His voice come forth

The smiling harvest hours."

Needham's hymn, however, is very inferior in design and composition, and has nothing in common with this, by Mrs. Flowerdew, save the subject of Harvest. Mrs. Flowerdew's hymn was brought into congregational use by Cotterill in his *Sel.*, 1819, where it was given in 5 st., the last being by himself or Montgomery. The latter repeated it in his *Christian Psalmist*, 1825. In the *Anglican H. Bk.*, 1868, it is given as "O Fount of mercy, God of love." Its use in its original and other forms is extensive in most English-speaking countries. Orig. text in *Hy. Comp.*, No. 50.

An altered version of this hymn is very popular. It was given in Murray's *Hymnal*, 1852, as:—

"Father of mercies, God of love,

Whose gifts all creatures share;"

and later in numerous collections in G. Britain and America, including *H. A. & M.*, 1861 (where a doxology is substituted for the last st.), and others. Another form of this hymn was given anonymously in Longfellow and Johnson's *American Unitarian Book of Hymns*,



1846; their *Hymns of the Spirit*, 1864; and in Mrs. E. Courtauld's *Ps., Hys. & Anthems*, Lond., 1860. It begins, "Fountain of life, and God of love." [J. J.]

**Fouqué, Friedrich Heinrich Carl de la Motte**, was b. Feb. 12, 1777, at Brandenburg on the Havel, where his father, of an ancient and noble Huguenot family, was a retired officer of dragoons. Educated under the training of the French Reformed Church, it was intended that he should enter the University of Halle as a student of law. By his own preference however he entered the army, and in 1794 was appointed cornet in the Duke of Weimar's regiment of cuirassiers. In 1803 he married and retired to Neunhausen near Rathenow, Brandenburg. When, in March, 1813, the King of Prussia invited his people to arm against France, Fouqué offered himself as a volunteer and served as a lieutenant of cavalry till he was disabled at the battle of Lützen, May 2, 1813, and with the rank of major retired once more to Neunhausen. After the death of his wife, in 1831, he resided for some time at Halle, where he gave lectures in the University on the history of poetry; and finally settled in Berlin, where, two days after a stroke of apoplexy, he d. Jan. 21, 1843 (*Koch*, vii. 6-20; *Allg. Deutsche Biog.*, vii. 198-201, &c.).

Fouqué is best known as one of the leaders of the "Romantic" school of German literature, and by his wonderfully successful efforts to make the best features of the knight and minstrel life of the 13th cent. live again in the pages of his romances as an example and incentive to his own times. His fame rests not on his poems, but on his romances, especially that of *Undine* (1st ed. Berlin, 1811, 17th ed. 1870—frequently tr. into English). His hymns, while affording a true and thoughtful reflex of his religious feelings, cannot be said to have either great depth of Christian experience or genuine churchly ring, and hardly any have come into Church use in Germany. He himself only published 16 Mission hymns at Leipzig, 1822, as *Geistliche Lieder, Eines Bändchen*. From his papers his second wife issued two collections, the *Geistliche Gedächtnis*, Berlin, 1846, and *Christlicher Liederschatz*, Berlin, 1862, but they contain few compositions that can be called hymns, and of these hardly any are suitable for church use.

Of his hymns those tr. into English are:—

i. *Was in vor tausend Jahren*. Christ our Light. Founded on St. Mark x. 46-52, and included 1846, p. 1, in 6 st. of 8 l., entitled, "The Faithfulness of the Saviour." Previously in *Bunten's Venach*, 1833, No. 761. Tr. as:—

A thousand years have footed, a good and full tr. by Miss Cox in her *Sacred Hys. from the Ger.*, 1841, p. 105, repeated, omitting st. ii.-iv., as No. 567 in *Hedge and Huntington's Hys. for the Ch. of Christ*, Boston, U.S., 1853.

Other trs. are: (1) "Thy mercy, Lord, is still the same," by *Lady E. Porteus*, 1843. (2) "My Saviour, what Thou dost of old," by *Miss Winkworth*, 1866, p. 23.

His hymns not in English C. U. are:—

ii. *In die legel saaft und lide*. *Missions*. 1823, p. 13, in 4 st., entitled "Prosperous Voyage," i. e. to the mission field. Tr. as "In our sails all soft and sweetly," by *Miss Winkworth*, 1868, p. 116.

iii. *Wie schäumt so feierlich zu unsern Füßen*. *Missions*. For missionaries about to set out on their voyage. 1823, p. 11, in 6 st., entitled "At the Sea." The trs. are: (1) "Thou, solemn Ocean, rollst to the strand," by *Miss Winkworth*, 1868, p. 112. (2) "Dark, mighty Ocean, rolling to our feet," by *Miss Northwick*, in *H. L. L.*, 1864, p. 26, repeated in *L. Robinson's C.*, at Sea, 1868, p. 1.

[J. M.]

Four streams through happy Eden  
flow'd. J. M. Neale. [*St. Mark's Day*.] 1st

pub. in the 3rd Series of his *Hymns for Children*, 1846, p. 21, in 7 st. of 4 l., the last being Bp. Ken's doxology. It is given in a few collections only. The idea upon which the hymn is based is that the four rivers of Eden were typical of the four Evangelists, and of these St. Mark was one. [J. J.]

**Fox, Jane.** [Creditor Jane.]

**Fox, William Johnson**, the son of a small farmer in Suffolk, was b. in 1786. As a boy he worked as a weaver, but subsequently spent six years in a bank. He was educated for the ministry under Dr. Pye Smith, at Homerton. His first settlement was with an Orthodox Independent congregation; but he very soon became a Unitarian. In 1817 he settled in London as minister of the Parliament Court Chapel. In 1824 he removed to a new chapel at South Place, Finsbury, where he remained until 1852. He was a prominent member of the Anti Corn-law League; joined in founding the *Westminster Review*, and from 1831 to 1838 was owner of the *Monthly Repository*. From 1847 to 1863 he sat in Parliament as member for Oldham. He d. in 1864. In 1841 he pub. *Hys. and Anthems*, London, Charles Fox. This collection contained 150 selections from various authors, including Mrs. Sarah Adams, who was a member of his congregation. He included 13 of his own hymns. A new and enlarged ed. of his *Hymns*, &c., was pub. in 1873. A memorial edition of his *Works* was pub. in 12 vols. in 1865. His hymns which have come into C. U. outside of his collection include:—

1. A little child in bulrush ark. *Moses*.
2. Call them from the dead. *The Spirits of the Past*.
3. Gracious Power, the world pervading. *Public Worship*.
4. In the plan divine. *Perfection of God's designs*.
5. Jews were wrought to cruel madness. *Good Friday*. B. V. M. at the Cross.
6. The sage his cup of hemlock quaffed. *Reignation*.

[V. D. D.]

**Frances, Grace J.**, a nom de plume of Mrs. F. C. Van Alstyne.

**Franch, James.** [Psalter, English.]

**Francis, Benjamin**, M.A., was b. in Wales in 1734. He was baptized at the age of 15, and began to preach at 19. He studied at the Bristol Baptist College, and commenced his ministry at Sedbury. In 1757 he removed to Horsley (afterwards called Shortwood), in Gloucestershire. There he remained, through a happy and very successful ministry of 42 years, until his death in 1799. He was the author of many poetical compositions:—

- (1) *Conflagration, a Poem in Four Parts* (1770);
- (2) *Elegies on the Deaths of the Revs. George Whitefield, Caleb Evans, Robt. Day, and Joshua Thomas*;
- (3) *The Association, a Poem* (1790); (4) *A Poetical Address to the Stockbridge Indians*; (5) two satirical pieces on the Baptismal controversy: *The Salopian Zealot*; and *The Oracle*, the former passing through several editions and being reprinted in America.

Francis was the author of 5 hymns in *Rippon's Sel.*, 1787, all of which are still in C. U.:—

1. *Before Thy throne, eternal King. Meetings of Ministers; or Church Conferences*.
2. *Glory to the eternal King. Majesty of God*. In *Saep's Songs of G. & G.*, 1872.
3. *In sweet (loud) exalted strains. Opening of a Place of Worship*. This was given in *Rippon*, No. 338, in 6 st. of 6 l. with the note:—"sung on opening the Meeting House at Horsley, Gloucestershire, [his Chapel.] Sep."

tember 18, 1774; and also at the opening of the New Meeting House, at Downend, near Bristol, October 4, 1786." This hymn is abbreviated in the *Bapt. Hymnal*, 1779, to 4 st., and begins with st. iii. which is altered to "Come, King of glory, come." No. 1620 in Spurgeon's *O. & H. Hk.* is the same arrangement of stanzas altered by Mr. Spurgeon to "Great King of Zion, now." In several American hymnals it reads: "Great King of glory, come."

4. *My gracious Redeemer, I love.* *The Love of Christ to Men.* In various collections.

5. *Praise the Saviour, all ye nations.* *Offertory.* In *Sacpp's Songs of O. & G.*, 1872, No. 739, "With my substance I will honour," is a cento from this hymn.

6. *To objects of sense and enjoyments of time.* *Death.* A long hymn of 16 st. of 4 l. given in the new and improved ed. of *Rippon*, 1837, No. 563, Pt. II. with the heading, "The dying Christian bidding adieu to the world." This hymn had previously appeared in the *Baptist Register*, 1798.

It was as a writer of Welsh hymns, however, that Francis excelled. In 1774 he pub. his *Alleluia, neu Hymnau perthynol i Addol-tad Cyhoeddus* (*Hymns pertaining to Public Worship*). To this he contributed 163 hymns. A second volume appeared in 1786, to which he contributed 91 hymns, being a total of 194 in all [s. mss.]. Of these many are still in C. U. in Wales, the most popular being:—

1. Clod fy bendigedig Oen—a oddafodd.
2. Dreffo 'nghalon, dreffo 'nghan—I dilychafu.
3. Gwyn fyf y dyn a gred yn Nuw.
4. Arglwydd grauel, clyw fy nghri—a'u griddffanan.
5. Wele gadarn sylfen Ston.

[W. R. S.]

#### Francisci, Erasmus. [Flax.]

**Franck, Johann**, s. of Johann Franck, advocate and councillor at Guben, Brandenburg, was b. at Guben, June 1, 1618. After his father's death, in 1620, his uncle by marriage, the Town Judge, Adam Tielekau, adopted him and sent him for his education to the schools at Guben, Cottbus, Stettin and Thorn. On June 28, 1638, he matriculated as a student of law at the University of Königsberg, the only German university left undisturbed by the Thirty Years' War. Here his religious spirit, his love of nature, and his friendship with such men as Simon Dach and Heinrich Held, preserved him from sharing in the excesses of his fellow-students. He returned to Guben at Easter, 1640, at the urgent request of his mother, who wished to have him near her in those times of war during which Guben frequently suffered from the presence of both Swedish and Saxon troops. After his return from Prag, May, 1645, he commenced practice as a lawyer. In 1648 he became a burgher and councillor, in 1661 burghmaster, and in 1671 was appointed the deputy from Guben to the Landtag (Diet) of Lower Lusatia. He d. at Guben, June 18, 1677; and on the bicentenary of his death, June 18, 1877, a monumental tablet to his memory was affixed to the outer wall of the Stadtkirche at Guben (*Koch*, iii. 378-385; *Allg. Deutsche Biog.*, vii. 211-212; the two works by Dr. Hugo Jentsch of Guben, *Johann Franck*, 1877, and *Die Abfassungszeit der geistlichen Lieder Johann Francks*, 1876).

Of Franck's secular poems those before 1640 are much the best; his later productions becoming more and more affected and artificial, long-winded and full of classical allusions, and much inferior to those of Bach or Opitz. As a hymn-writer he holds a high rank and is distinguished for unfeigned and firm faith, deep earnestness, finished form, and noble, pithy, simplicity of expression. In his hymns we miss the objectivity and congregational character of the older German hymns, and notice a more personal, individual tone; especially the longing for the inward and mystical union of Christ

with the soul as in his "Jesus, meine Freude." He stands in close relationship with Gerhardt, sometimes more soaring and occasionally more profound, but neither on the whole so natural nor so suited for popular comprehension or Church use.

His hymns appeared mostly in the works of his friends Weichmann, Crüger and Peter. They were collected in his *Geistliches Sinn*, Guben, 1674, to the number of 110; and of these the 57 hymns (the other 53 being psalm versions of no great merit) were reprinted with a biographical preface by Dr. J. L. Pasig as *Johann Franck's Geistliche Lieder*, Grimma, 1846. Two of these *tr.* into English are from the Latin of J. Campanus (q. v.). Four other hymns are annotated under their own first lines:—"Brunquell aller Güter"; "Dreienigkeit der Gottheit wahrer Spiegel"; "Jesus, meine Freude"; "Schmücke dich, o liebe Seele." The rest are:—

#### i. Hymns in English C. U.

1. *Erweitert eure Pforten.* [Advent.] Founded on Ps. xiv. 7-10. 1st pub. in C. Peter's *Andachts-Zymbeln*, Freiberg, 1655, p. 25, in 7 st. of 8 l.; repeated 1674, p. 3, and 1846, p. 3, as above. Included in the 1688 and later eds. of Crüger's *Praxis pietatis*, in Bollhagen's *G. B.*, 1736, &c. The only *tr.* in C. U. is:—

Unfold your gates and open, a *tr.* of st. 1, 3, 6, by A. T. Russell, as No. 90 in his *Ps. & Hym.*, 1851; repeated altered as No. 30 in *Kennedy*, 1863, and thus as No. 102 in *Holy Song*, 1869.

ii. *Herr Gott dich loben wir, Regier.* *Thanksgiving for Peace.* Evidently written as a thanksgiving for the conclusion of the Thirty Years' War, by the Peace of Westphalia, Oct. 24, 1648. 1st pub. in the *Crüger-Runge G. B.*, Berlin, 1653, No. 306, in 9 st. of 8 l., as the first of the "Hymns of Thanksgiving for Peace attained"; and repeated 1674, p. 182, and 1846, p. 77, as above. Included in Crüger's *Praxis*, 1656, and many later collections, and, as No. 591, in the *Unc. L. S.*, 1851. The only *tr.* in C. U. is:—

Lord God, we worship Thee, a very good version of st. 2, 3, 6, 8, by Miss Winkworth in her *C. B. for England*, 1863, No. 183. Repeated in full in the S. P. C. K. *Ch. Hym.*, 1871; the *Hymnary*, 1872; the *Psalmist*, 1878; and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868. In the American *Prot. Epis. Coll.*, 1871; the *Hym. & Songs of Praise*, N. Y. 1874; and the Ohio Luth. *Hym.*, 1880, the *tr.* of st. 8 is omitted.

iii. *Herr ich habe missgehandelt.* *Lent.* Of this fine hymn of penitence st. 1. appeared as No. 19 in Crüger's *Geistliche Kirchenmelodien*, Leipzig, 1649. The full form in 8 st. of 6 l. is No. 41 in the *Crüger-Runge G. B.*, Berlin, 1653, entitled "For the forgiveness of sins," repeated 1674, p. 39, and 1846, p. 37, as above. Included in Crüger's *Praxis*, 1656, and others, and in the *Unc. L. S.* 1851. The only *tr.* in C. U. is:—

Lord, to Thee I make confession, a very good *tr.*, omitting st. 4, 5, 6, by Miss Winkworth in her *C. B. for England*, 1863, No. 44, repeated in the *Appendix to the Hym. for St. John's*, Aberdeen, 1863-1870; and in the Pennsylvania Luth. *Ch. Bk.*, 1868; *Evang. Hym.*, N. Y., 1880; Ohio Luth. *Hym.*, 1880. Another *tr.* is: "Lord, how oft I have offended," by N. L. Frothingham, 1870, p. 177.

iv. *Herr Jesu, Licht der Heiden.* *Presentation in the Temple.* Founded on the account in St.

Luke ii., and probably the finest hymn on the subject. Dr. Jentsch, 1876, p. 9, thinks it was written before Dec. 8, 1669, as C. Peter, who d. then, left a melody for it. We have not found the full text earlier than 1673, as above, p. 10, in 6 st. of 8 l., entitled "On the Festival of the Purification of Mary" (1846, p. 10). Included in the 1688 and later eds. of Crüger's *Praxis*, and in the *Uno. L. S.*, 1851, No. 197. The *trs.* in C. U. are:—

1. *Light of the Gentle world*, a *tr.*, omitting st. 6, by Miss Winkworth in the 1st ser. of her *Lyrical*, 1855, p. 193 (ed. 1876, p. 195), and thence as No. 147 in the Pennsylvania Luth. *H. Bk.*, 1865. This version is in A.M. Double.

2. *Light of the Gentle Nations*, a good *tr.*, omitting st. 6, by Miss Winkworth in her *C. B. for England*, 1863, No. 80. Repeated in Dr. Thomas's *Augustine H. Bk.*, 1868, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868, and the Ohio Luth. *Hyl.*, 1880.

ii. *Hymns not in English C. U.*

v. *Da stilles Weltgeheimnis*. Christ above all earthly things. St. 1. in Crüger's *Kirchenmelodien*, 1649, No. 118. The full text (beginning "Du o schönes") in No. 239 in the *Crüger-Kunze G. B.*, 1653, in 8 st., entitled "Longing after Eternal Life." Repeated, 1674, p. 194, and 1846, p. 60, as above. The *trs.* are: (1) "Let who will in thee rejoice," by Miss Winkworth, 1855, p. 140 (1876, p. 173). (2) "O beautiful abode of earth," by Miss Warner, 1858 (1861, p. 233). (3) "Thou, O fair Creation-building," by N. L. Frothingham, 1870, p. 232.

vi. *Vass müden Augenlieder*. Evening. Probably written while a student at Königsberg. 1st pub. in J. Weichmann's *Sorgen-Lagerin*, Königsberg, 1644, Pt. III., No. 4, in 7 st. 1 repeated 1674, p. 213, and 1846, p. 91, as above. The only *tr.* is by H. J. Buckolt, 1842, p. 79, beginning with st. vi., "Ever, Lord, on Thee relying."

[J. M.]

**Franck, Michael**, s. of Sebastian Franck, merchant at Schleusingen, was b. at Schleusingen, March 16, 1609. At the Gymnasium of his native town he made good progress, but at his father's death it was found possible only to give his brother Sebastian and Peter a university education. Michael was accordingly apprenticed to a baker, and in 1628 became a master baker at Schleusingen. Reduced to poverty by the sufferings of war, he fled in 1640 to Coburg, was there kindly received by one of the master bakers, and in 1644, somewhat unexpectedly, was appointed master of the lower classes in the town school. He d. at Coburg Sept. 24, 1667 (Koch, iii. 435-441; *Allg. Deutsche Biog.*, vii. 259-260).

He was a friend of Dach and Neumark; was in 1659 crowned by Rint as a poet, and afterwards received into his order of Elbe Swans. In his times of trial he found consolation in hymn-writing. While many of his pieces are crude in form and expression, some are yet popular in style, and are full of faith.

The best of his hymns probably is:—

*Ach wie süchtig! ach wie nichtig.* [For the *Lymag.*] Appeared as the third of three hymns by Franck pub. with music in four parts at Coburg, 1652, entitled *Die Eitelkeit, Falschheit und Unbeständigkeit der Welt* [Wernigerode], in 13 st. In his *Geistliches Hirten-Spiel*, Coburg, 1657 [Gotha], No. 24 with the motto "Der Mensch und all sein Thun must mit der Zeit vergehen."

Wer Gott und Gottesfurcht recht liebt, wird ewig leben.  
Repeated in Crüger's *Praxis*, 1661, No. 530, and many subsequent collections, as in the *Uno.*

*L. S.*, 1851, No. 803. It is a powerful picture of the vanity and nothingness of this world and all its treasures. The only *tr.* in C. U. is:—

O how cheating. O how fleeting. Is, &c. In full by Sir J. Bowring in his *Hymns*, 1825, No. 35. The *trs.* of st. i., iii., iv., xiii. were included in Curtis's *Union Coll.*, 1827, and of st. i.-iv., xiii. in the *Plymouth Coll.*, 1855.

Another *tr.* is: "Ah how fleeting, ah how cheating," by N. L. Frothingham, 1870, p. 153.

[J. M.]

**Franck, Salomo**, s. of Jakob Franck, financial secretary at Weimar, was b. at Weimar, March 6, 1659. Little is known of his early history. He probably studied at Jena, and seems thereafter to have held some appointment at Zwickau. In 1689 he became secretary of the Schwarzburg ducal administration at Arnstadt; and in 1697 of the Saxon administration and of the consistory at Jena. He was then, in 1702, appointed secretary of the consistory, librarian, and curator of the ducal collection of coins and medals at Weimar. He d. at Weimar July 11, 1725 (Koch, v. 420-426; *Allg. Deutsche Biog.*, vii. 213-214; Schauer's introduction, &c.)

He was a member of the Fruchtbring Society, and the author of a considerable number of secular poems, which are almost all "occasional" pieces and now forgotten. A diligent worker and a man of true piety, he had severe family afflictions to bear, and an undercurrent of meditation on death is present in many of his hymns. As a hymn-writer he is distinguished for ease and correctness of style; for adaptation to popular understanding and to congregational singing; for his love of adding refrains to his hymns; and for his happiness in word-painting and in setting forth contrasts.

Of his hymns (about 330 in all) which still continue in use in Germany, the most important appeared in his (1) *Geistliche Poesie*, Weimar, 1685, and in his (2) *Geist- und Weltliche Poesien*, vol. i., Jena, 1711; vol. ii., Jena, 1716. A selection of 46 of his *Geistliche Lieder* with a biographical and critical introduction by Dr. J. K. Schauer appeared at Halle, 1855. Eight of his hymns have passed into English, as follows:—

i. *Hymns in English C. U.*

1. *Ach Gott verlass mich nicht*. *Supplication*. A beautiful hymn of supplication for God's help founded on Ps. cxviii. 22. It is No. 1 in the Appendix to the *Anderer Theil des Naumburgischen Gesang-Buchs*, Naumburg, 1714, p. 106, in 5 st. of 8 l., marked "Salomon Francke" (ed. 1717, p. 487, marked "Gottgelassen Unverlassen, Salomon Francke.") The editor of this collection, J. M. Schaenelius, who was one of the best hymnologists of the time, evidently thus believed that it was by Franck, but it has not yet been found in any work pub. by Franck himself. Each st. begins and ends with "Ach Gott verlass mich nicht." It is included in Schauer's introduction, and in many recent hymnals, as in the *Berlin G. B.*, 1829, the *Württemberg G. B.*, 1842, *Hannover G. B.*, 1884, &c. The *trs.* in C. U. are:—

1. *Forsoke me not, my God*. A full and good but rather free *tr.* in the *Family Treasury* (Edinburgh: Nelson), 1859, pt. ii. p. 168, and thence, in Boardman's *Selection*, Phil. U.S., 1861, and in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. *O God, forsake me not! Thine hand*, by M. W. Stryker, in his *Hymns and Verses*, 1883, p. 32, and repeated in his *Christian Chorals*, 1885.

3. *Ich weiss es wird mein Ende kommen*. For

*the Dying.* 1711, as above, p. 91, in 7 st. of 6 l., entitled "The author's daily dying thoughts." Included by Schnuer, 1855, p. 79; in Burg's *G. B.*, Breslau, 1746, &c. The *trs.* in C. U. are:—

1. *I know my end must surely come.* A *tr.* of st. i., vii., in 2 st. of 6-8's, by Miss Winkworth, in the 2nd series of her *Lyra Ger.*, 1858, p. 203. Thence in the *Ps. & Hys.*, Bedford, 1859, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. *I know the doom that must befall me.* This is the above *tr.*, rewritten by Miss Winkworth to the original metre, and given in her *C. U. for England*, 1863, No. 185. To this *tr.* of st. iii., iv., vi., were added, and the others altered and beginning, "I know full well death must befall me," included in the Ohio Luth. *Hyl.*, 1880.

3. *So ruhest du, o meine Ruh.* *Easter Eve.* 1685, as above, p. 29, in 7 st. of 4 l., entitled "On the burial of Jesus." It is a beautiful hymn on the entombment of Christ, founded on Rist's "O Traurigkeit" (q. v.). Included in *Schnuer*, 1855, p. 44, and in many German collections, as the *Unc. L. S.*, 1851, No. 118.

Frequently it appears in altered forms. Thus J. A. Schlegel, 1768, p. 16, altered it to "So schlummerst du in stiller Ruh," and the *Berlin G. B.*, 1786, No. 102, further alters it to "Zur Grabesruh entschillestest du."

The *tr.* in C. U., all from the original, are:—

1. *Thou who hast blest my soul with rest,* a good *tr.*, omitting st. ii., v., by A. T. Russell, as No. 103 in his *Ps. & Hys.*, 1851.

2. *Thou reatest in the tomb beneath,* a good *tr.*, omitting st. ii., v., as No. 83 in J. F. Thrupp's *Ps. & Hys.*, 1853.

3. *Rest of the weary! Thou,* a somewhat expanded version, omitting st. iii. by Miss Winkworth in her *Lyra Ger.*, 1st series, 1855, p. 85, repeated in the Pennsylvania Luth. *Ch. Bk.*, 1868.

4. *So rest, my Rest!* a very good *tr.*, omitting st. iii., by R. Massie, as No. 93 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 184). This has been included in Chope's *Hyl.*, 1862; Kennedy, 1863; the *Hymnary*, 1872; Thring's *Coll.*, 1880-82, &c.; and in America in the *Evang. Hyl.*, N. Y., 1880, and *Laudes Domini*, 1884. The form in Allon's *Suppl. Hys.*, No. 324, is a recast partly taken from Miss Winkworth's *tr.* of "Nun gingst auch du" (see Strauss, V. F.).

Other *trs.* are: (1) "Now to the tomb Thyself art come," from Schlegel, by Dr. H. Milla, 1845 (1856, p. 316). (2) "So dost Thou rest," in the *British Herald*, Dec. 1864, p. 276, repeated as No. 421 in Reid's *Praises Bk.*, 1872. (3) "So thou art resting, O my Rest," in the *British Herald*, April, 1869, p. 62.

ii. *Hymns not in English C. U.*

iv. *Ach was ist doch unser Zeit.* *For the Dying.* 1685, as above, p. 64, in 6 st., and *Schnuer*, p. 31, each st. ending "Mensch, bedenke doch, das Ende." *Tr.* as "Oh! what is human life below," by Miss Cox in *Lyra Missionaria*, 1864, p. 47, repeated in her *H. from the German*, 1864, p. 135, in the original metre, beginning, "What is human life below." Also *tr.* by Miss Dunn, 1867, p. 52; and by E. Massie, 1867, p. 3.

v. *Gott, du Licht, das ewig bleibet.* *Morning.* 1716, as above, p. 160, in 5 st., entitled "Morning Devotion," and in *Schnuer*, p. 4. *Tr.* by H. J. Buckold, 1842, p. 12; and by Miss Manington, 1863, p. 120.

vi. *Heil'ger Tisch! Dem Jesus docket.* *Holy Communion.* 1711, as above, p. 69, in 6 st., entitled "Another Communion Meditation." In *Schnuer*, p. 67. *Tr.* as, "This holy feast, by Jesus spread," by Miss Cox, in *Lyra Eucharistica*, 1863, p. 173.

vii. *Ioh weise, es kann mir nichts geschehen.* *God's guidance.* 1711, as above, p. 221, in 5 st. (ll. 3, 6 of each st. being a refrain), entitled "On the words of Ps. lxxiii. 23, 24." In *Schnuer*, p. 21. *Tr.* by Miss Manington, 1863, p. 22.

viii. *Mein Gott, wie bist du so verbergen.* *Providence.* 1711, as above, p. 76, in 6 st. (ll. 5, 6 of each st. being a refrain), entitled "The wonderfully blessed leadings of God." In *Schnuer*, p. 16. *Tr.* by Miss Manington, 1863, p. 7. [J. M.]

**Francke, August Hermann**, a. of Johann Francke, a lawyer in Lübeck, was b. at Lübeck, March 22, 1663. He studied at the Universities of Erfurt, Kiel, and Leipzig, graduated M.A. at Leipzig, 1685, and thereafter lectured on Biblical subjects at Leipzig for some time. About Michaelmas, 1687, he went to Lüneburg to work under the pious superintendent C. H. Sandhagen; and there while composing his first sermon (on St. John xx. 31) he underwent that change which made him call Lüneburg his spiritual birthplace. After spending the greater part of 1688 at Hamburg, he stayed two months with P. J. Spener at Dresden, and then returned about Lent, 1689, to Leipzig, where he resumed his Biblical lectures until the old orthodox party procured an edict forbidding them in the beginning of 1690. On March 10, 1690, he received a call to become diaconus of the Augustine Church at Erfurt, and there, by his stirring exhortations to renewal of heart, living faith and holy life, he drew many, even Roman Catholics, around him, but by a combination of the old orthodox Lutherans with the Romanists he was expelled from Erfurt, Sept. 27, 1691. After a lengthened visit to P. J. Spener, then Probst of St. Nicholas's Church, Berlin, he was appointed by the Elector of Brandenburg, Dec. 22, 1691, as professor of Greek and the Oriental languages, and in 1698 ordinary professor of Theology in the University of Halle; being also appointed in 1691 preacher at St. George's Church in Glaucha (suburb of Halle), a post which he exchanged in 1715 for the pastorate of St. Ulrich's, Halle. After his left side was paralysed in Nov. 1726, he patiently endured much suffering till his death on June 8, 1727, at Halle (*Koch*, iv. 305-322; *Ally. Deutsche Biog.*, vii. 219-231).

Francke was the spiritual son of P. J. Spener, and became one of the leaders in the "Pietistic" movement which so powerfully influenced Germany, 1690-1750, raised the tone of the community after the depression of the Thirty Years' War, revived the educational system, began systematic provision for the poor, and refined and purified domestic life. Francke was the spiritual leader and teacher, and under him and the band of professors that gathered to Halle, Halle became the headquarters of Pietism. During his time Halle sent out some 6000 graduates in theology, men imbued with his spirit, good exegetes, and devoted pastors, who spread their doctrines all over Germany, and in the early decades of the 18th cent. occupied a majority of the pulpits.

The extensive buildings at Halle, which now bear the title of the "Francke Institutions," are a monument of his simple faith and philanthropic zeal. He began at Easter, 1695, by opening a room in his house for instructing the poor children of Glaucha, with a capital of about thirteen shillings. About Whitmonday, 1698, were the beginnings of the *Pädagogium*, 1697 of the Latin School, 1699 of the bookselling and apothecary businesses, 1706 of the mission to the East Indies, 1710 of the Bible Society. On a place formerly occupied by beer and dancing gardens, the foundation stone of the great Orphanage was laid July 13, 1698, in a spirit of humble faith in God and fervent prayer, trusting to Him for the means to pay for the work as it progressed; and week by week as they were needed the supplies came in from far and near. In this work, as in regard to his sermons and lectures, Francke had great opposition to meet, but the Commission of Enquiry which his enemies procured resulted in a cabinet order of 1762, which is the Charter of his institutions. In 1727 there were 134 orphans in the orphanage; and besides these 2307 scholars in the various



training schools, of whom some 360, as well as 228 poor students, received daily rations; while in 1863 the value of the buildings was about £45,000., and nearly 3500 scholars received instruction.

Distinguished as a professor, as a philanthropist, as a pastor, and as a preacher of gospel simplicity and soul-stirring earnestness, Francke was not prolific as a hymn-writer. Only three hymns are known by him, two of which are:—

1. *Gottlob ein Schritt zur Ewigkeit*. New Year, 1st pub. in his *Schriftmässige Andenken recht und Gott wolgefallig zu beten*, Halle, 1695, p. 534, in 12 st. of 7 l., as a "Morning and Evening" hymn, entitled "The Voice of the Bride ('When shall I come and appear before God?'), which she raises as often as she completes a step of her mortal life; and may be used by an upright and believing soul instead of the [usual] morning and evening hymn, as also at other times."

Reprinted in the *Geistreiches G. B.*, Halle, 1697, p. 294, *Freylinghausen's G. B.*, 1704, &c., and is No. 623 in the *Unv. L. S.*, 1851.

According to *Koch*, viii. 176-179, it was written immediately after his expulsion from Erfurt, Sept. 27, 1691, while on his way to his mother's house at Gotha, and "in the experience of the overflowing consolation of the Holy Spirit." In the spirit of his favourite motto, "Quoniam die ante arternitatem uno stamus pede," and based on 2 Cor. v. 6 and Rev. xiii. 17-20, it is modelled on a hymn by J. V. Andrea, 1636.

"Gottlob ein Schritt zur Ewigkeit  
Ist abermals vorbey."

*Koch* adds that in his lifetime Francke found cases where this hymn had been blessed, that two days before his death he caused the hymn to be read to him, and said, "My faithful Jesus, I have given myself to Thee, soul and body that is sure," and that on the day on which he died, June 8, 1727, this hymn was one of those sung at the choir meeting at Herrnhut.

The tr. in C. U. are:—

1. *Thank God, that towards eternity, a fall and good tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd series, 1858, p. 9. In 1860, ll. 1-4 of st. iv., vi., viii., greatly altered, and beginning, "Bless God, that towards eternity," were included as No. 74 in the *Amer. Epis. Hys. for Ch. and Home*.

2. *Oh wouldst Thou in Thy glory come, a tr.* of st. iv., vii.-ix., founded by Miss Winkworth on her 1858 version, and given as No. 173 in her *C. B. for England*, 1863.

Other tr. are: (1) "Another step is made with God," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 60. Previously in *Select Hys. from Ger. Psal.*, Tranquebar, 1754, p. 79. (2) "Thank God: towards Eternity," by J. Gambold, as No. 626 in pt. I. of the *American H. Bk.*, 1754 (1866, No. 1232). (3) "Thank God: another stage of time," by Dr. H. Mille, 1866, p. 227.

II. *Was von aussen und von innen. Cross and Consolation*. A fine hymn of Trust in God, founded on Ps. lxxii. 5-8. Written in memory of Eleonore, nee Kubitz, wife of J. H. Michaelis, professor at Halle, and appended to the funeral sermon preached by Francke on Ps. lxxii. 2, in St. George's Church, Glaucha, Nov. 1, 1711. Included as No. 500 in *Freylinghausen's Neues geistreiches G. B.*, 1714, in 9 st. of 8 l., and recently as No. 2250 in *Knapf's Ec. L. S.*, 1837 (1865, No. 1997).

*Laumann*, in *Koch*, viii. 508-512, speaks of this lady as one who suffered severe afflictions, but "what from without or from within pressed on her soul she bore in quiet waiting on the help of the Lord, of Whom she could at last gratefully say, 'He hath done all things that clear mine eye.' This hymn is also a translation, heart and life experiences." In his *Seignenrolle Pastorsapfen*, 1709, he was able already to relate thirty instances in which the Lord had enabled him to receive,

exactly at the time when he needed it, pecuniary help "in answer to his prayers during the building and conducting of the great Orphanage at Halle.

Of this hymn (which should be read with the history of his great work at Halle) the only tr. in C. U. is:—

What within me and without, a good and full tr. by Miss Winkworth in the 1st ed. of her *Lyra Ger.*, 1855, p. 126 (st. iii, being added in the 2nd ed., 1856), and thence as No. 1339 in her *C. B. for England*, 1863. With the altered first line, "Lord, Thou art my Rock of strength," three centos are in *American C. U.*:—

1. St. II., iv., vii., ix. in *Boardman's Sel.*, Phil., 1861.  
2. St. II., vii., ix. in the *Pennsylvania Luth. Ch. Bk.*, 1868, *Dutch Reformed Hys. of the Church*, 1869, and *Richardson's Coll.*, 1881.  
3. St. II., iv., ix. in *Robinson's Songs for the Sanctuary*, 1865, and the *Hys. & Songs of Praise*, N. Y., 1874.

[J. M.]

Franklin, Jonathan (b. 1760, d. 1833), was originally minister of a Baptist church at Croydon, but in 1808 removed to Redcross Street Chapel, London, where he remained until death. His *Hys. & Spiritual Songs* were pub. in 1801, and reprinted in 1810 and 1812. As a hymn-writer he is known by three hymns only, of very moderate quality, which appear as the closing hymns of Pt. i. of later editions of W. Gadsby's *Sel.*, 1st ed., 1814.

[W. R. S.]

Free, yet in chains, the mountains stand. *J. Montgomery*. [*Christian Union*] Written for the Sheffield Sunday School Union, Whitsuntide gathering, 1837, and printed on a flyleaf for that occasion. [M. Mss.] It was included in his *Original Hymns*, 1853, No. 154, in 6 st. of 4 l., and headed, "Christian Union symbolized by Natural Objects." In the *Scottish Evang. Union Hyl.*, 1878, it begins, "Free, though in chains, the mountains stand." This reading is found in some copies of the *Original Hymns*, but is not the original text.

[J. J.]

Freeman, Enoch W., was for some time Baptist Minister at Lowell, Maine, U.S. He edited a *Sel. of Hymns*, 1829-31, to which he contributed 7 of his own. Of these, "Hither we come, our dearest Lord," is still in C. U.

Freeman, James, D.D. Born at Charlestown, Mass., April 22, 1759, and graduated at Harvard, 1777. He was "the first avowed preacher of Unitarianism in the United States." In 1782 he was "Reader" in King's Chapel, and assisted or guided that historic parish in its change from Episcopacy to the then new ways in teaching and discipline. In 1787 he was "ordained," and retained the pastorate of the King's Chapel till 1826. He altered its Liturgy, and prepared for its use the *King's Chapel Coll. of Ps. & Hys.*, 1799. Died Nov. 14, 1835. His hymn, "Lord of the worlds below," is based on Thomson's "Hymn on the Seasons." It appeared in the *Ps. & Hys.*, 1799, and is found in various collections. Orig. text in *Putnam's Singers and Songs of the Liberal Faith*, 1875.

[F. M. B.]

French Hymnody. The great development of French hymns, alike in the Roman Church and the Reformed Church of France, began with the present century. It has not been practicable to obtain detailed information about the Roman Catholic hymns; the few

details that are given are due to the kindness of Rev. Louis Mijola, Priest of the Church of Notre Dame des Victoires, London. The history of the hymns of the Reformed Church has been investigated by M. Atger in *Histoire et Rôle des Cantiques dans les églises réformées*. The hymns of the 18th and earlier centuries have been treated in a series of articles in the *Semeur*, May-August, 1837, kindly presented by the author, M. Henri Lutteroth, editor of the *Chants Chrétiens*. Much has been derived from these sources in the following pages.

#### i. Latin Hymns.

Translations of the Latin hymns have been less general in France than in England. The vernacular editions of The Hours of the Virgin Mary often have only prose renderings. So also have the modern "paroissiens," and the splendid *L'Année Liturgique* by Dom Guéranger. A tr. of *Hymnes Communes de l'Année*, by Nicolas Mauroy, appeared in 1527. Guy le Fevre de la Boderie pub. among other pieces designed to supplant Marot's psalms, several trs. (*Hymnes Ecclésiastiques*, 1578, 2nd ed. 1582), by the command of Henry III. Lemaistre de Sacy pub. *Hymnes de l'église pour toute l'année* at the end of his *Heures de Port-royal* (1650). Rival translations were made by the Jesuits in consequence of the success of this book (30 eds.). Racine tr. hymns from the Breviary, which were pub. in an edition of *The Breviary* by Nicolas Le Tourneux, afterwards condemned by the Archbishop of Paris (1688). Corneille also tr. all the Breviary hymns in *L'Office de la Sainte Vierge* (1670), and Louis Chassignain in his *Les Hymnes et les Prières de l'Office Divin*, Lyons, 1695. Recently a number of the Latin hymns have been tr. in *Recueil de Poésies Lyriques*, 1854, by M. J. M. Hainglaire.

#### ii. Roman Catholic Hymns.

1. Several of the carols still in use are said to be of great antiquity, and these are probably only survivals of more general vernacular hymns. They are found in several *patois*, as well as in the general language. The earliest hymns that we are able to specify in this sketch are the *Cantiques Spirituels*, by Guy le Fevre de la Boderie (1578), consisting of trs. from Prudentius, Vidus and Petrarch, and some paraphrases of Scripture songs, along with the Latin trs. (§ 1). *La Philomèle Séraphique*, by a Capuchin, Jean l'Evangéliste (1632), dedicated to Louise de Lorraine, niece of Henry III.'s queen, and set to secular tunes, is a Jansenist book, with a mystic tone.

2. The great poet Jean Racine has left four very fine paraphrases of Holy Scripture, two of which, "Doué du langage des anges" (1 Cor. xiii.), and "Mon Dieu, quelle guerre cruelle" (Rom. vii. 18 sequ.), are still in use. They were composed for the ladies of St. Cyr (1680), and were favourites with Louis XIV. and Mme. de Maintenon.

3. The poet Pierre Corneille versified the *Imitation of Christ*, by Thomas à Kempis (1656). Wherever the thought takes the form of an address to God, the matter, frequently expanded by Corneille, has been often used as hymn material, from its devotional purity and simple grandeur. "Parle, parle, Seigneur; ton serviteur écoute" (*Lib.* 3, c. 2), "O Dieu de

vérité" (*Lib.* 1, c. 23), and "Source de tous les biens" (*Lib.* 4, c. 16), are in most collections. Three or four others are widely known. The third of these has been tr. by Miss Anna Warner in *Hym. of the Church Militant*, New York, 1858, "Source of all good to which I aspire."

4. Fénelon composed some hymns in the hope of replacing the licentious ballads of the Court. One on the Passion is commended by M. Lutteroth, editor of the *Chants Chrétiens*. Fénelon repeated one of his own hymns on his deathbed. They are the hymns of sober Quietism.

5. In connection with Fénelon stand the *Cantiques Spirituels* of Mme. Guyon, pub. in her *Poésies* (1648-1717); which have a special interest through Cowper's trs. They are of considerable bulk, and comprise nearly 900 pieces, written for the most part to popular ballad tunes. A large portion of them were composed during her imprisonment in the Château of Vincennes, often under circumstances of extreme suffering and privation. That a spirit of real, though highly strained, devotion animates them will be universally allowed; but the limited range of spiritual emotions which they repeat has so little in common with the active side of universal Christian life (being in some measure even peculiar to herself among the Quietist writers), and the literary expression is so poor, that they have gained no entrance into the circle of accepted French hymns.

6. The Abt. Pelleguin pub. several volumes under the titles of *Cantiques Spirituels*; *Noëls*; *Cantiques* (1706-15), under the patronage of Mme. de Maintenon. They consist of carols, Scripture narratives and hymns, on the Mysteries of the Faith and religious and moral subjects, and are set to tunes of operas and vaudevilles. Some are still in use.

7. In modern times the use of hymns in the Roman Church has greatly increased. They are used at missions, pilgrimages, and in the churches. A collection was compiled as early as 1765 for the Seminary of St. Sulpice by Père de la Tour. A piece of Voltaire, "Entendons-nous toujours vanter," still remained in the ed. of 1833. Among the most esteemed hymns and recueils of the present day are the productions of Ven. Grignon de Montfort, R. P. Hermann, and Marie Eustelle; and the hymnals of St. Sulpice, R. P. Garin, R. P. Lambillotte, and R. P. Hermann. (See also *Dictionnaire de Noëls et de Cantiques*, Paris, 1867, p. 740.)

#### iii. Huguenot Hymns.

1. In the 1st vol. of *Les Marguerites de la Marguerite des Princesses*, by Marguerite de Valois, afterwards Queen of Navarre (pub. 1547), there is a collection of six *Cantiques Spirituels*, full of real and tender devotion—a strange contrast to the licentiousness of her Heliameron. Appended to her *Miroir d'une âme pécheresse* (1533) there is *L'Instruction et foy d'un Chrestien* by Clément Marot, containing the *Pater Noster*, *Ave Maria*, *Credo*, *Benediction de cant Mengier*, *Graces pour un enfant*, and *Dixain d'un Chrestien malade à son amy*. Beza, at the request of the National Synod of Montauban, tr. the

*Saints Cantiques* (16 pieces), of O. T. and N. T. (1595), which were sanctioned for private use by the Synod of Montpellier.

2. M. Henri Bordier has pub. (*Le Chansonnier Huguenot*, Paris, 1871, 4 books. Religious Chansons, Political Chansons, War Chansons, Chansons of Martyrdom) a selection from 9 small books of chansons, ranging from 1532 to 1597, with a valuable preface. Like kindred pieces in England and Germany, they naturally mingle satire and polemical invective with their religious elements.

Some of the religious pieces are paraphrases of Holy Scripture, others carols, others hymns, founded on passages of Holy Scripture. Sometimes they transform for sacred use existing popular ballads. The most eminent writers are Antoine Saunier, a friend of Farel; Matthieu Malingre, and Eustorg de Beaulieu, friends of Marot. In one of the prefaces there is the strongest passage to be found dealing with that desire which Marot, Sternhold, Coverdale, and Fencible express to supplant the low ballads ("pleines d'ordure et d'impureté") by religious songs. Though of small literary merit, M. Atger has culled out several verses and entire pieces, of simple fervour and freshness. The whole collection is of great interest.

3. Nicolas Deniset, who collected a volume of poems in honour of Marguerite de Valois, and who had been preceptor to Jane Seymour in England, pub. *Cantiques et Noëls* and *Cantiques du premier avènement de Jésus-Christ* (1553), marked by considerable freshness and beauty, under the anagram, *Conte d'Alinois*.

4. Charles de Niviers fr. the Scripture Canticles (1579). *Cantiques à l'imitation de Salomon et des Psaumes de David* by Etienne de Maizon Fleur (pub. posthumously 1580), were often reprinted in a curious volume entitled *Cantiques du Sieur de Valagres, et les Cantiques de Maizon Fleur*. It contains, besides the pieces by these two authors, which are full of allusion to the Huguenot sufferings (Valagres speaking of the glorification of the martyrs of St. Bartholomew), productions by Yves Rousseau, a Calvinist of Geneva, and Antoine de la Rochechouart "one of the founders of the Reformed Church at Paris" (Atger). But in order to secure circulation among the Catholics, they are preceded by some fine selections from poets of the day in the Roman Church, among which are a beautiful poem by Philippe des Portes, and Ronsard's eulogy of Charles IX. (?) Some touching pieces, more meditative devotions than hymns, written in prison by Odet de la Noue, were pub. posthumously, by his friend le Sieur de la Violette (1594). Among several other names in M. Lutteroth's account of the 17th cent., that of François Têron, who pub. (1721) with some Psalm versions 8 hymns, deserves special notice. Of these a morning hymn ("Une voix dans mon cœur s'éveille"), an evening hymn ("Seigneur, sous ta cène conduite"), and one on the Resurrection ("Jésus, par un suprême effort"), are in present use.

#### iv. Reformed Church Hymnody.

1. Until the early years of the 18th cent. Marot and Beza's Psalter alone was used in the public worship of the Reformed Church. After the conclusion of his revision of the Psalter [*Psalms, French*, iii. 3], Pictet, with his colleagues Calandrin and Turretini, suggested to the Venerable Company at Geneva that it would be a "happy innovation" to

add to it hymns, reproducing the words of the Gospel, after the precedent of the Lutheran Church. He was commissioned to make the attempt, and, in 1705, pub. anonymously *Cinquante Quatre Cantiques Sacrez pour les Principales Solemnitez* (title-page of 1708). Of these, 12, which are either paraphrases or close deductions from Holy Scripture, were authorized for public worship; and these, or a slightly increased number, became an appendix to the Psalter throughout the Reformed Church.

The hymns of Pictet are of three classes: Scripture narratives, Scripture paraphrases, and real hymns. The narratives, on the Nativity, Passion, Resurrection, and Day of Pentecost, written at great length, but broken into pauses for singing, have never had great circulation. But among the paraphrases, "Béni soit à jamais le grand Dieu d'Israël" (*Benedictus*), "Mon cœur remplit des biens que Dieu m'envoie" (*Magnificat*), "Seigneur attentif peuple fidèle" (*Beatitudes*), "A celui qui nous a sauvés" (*Rev. i. 6, iv. 11*), and "Grand Dieu, nous te louons" (*Te Deum*), are still current. And several of the hymns are classic pieces. "Faisons éclater notre joie," the Christmas hymn; "Faisons retentir dans ce jour," and "Étonnons dans ce jour un Cantique nouveau," for Easter; "Venez Chrétiens et contemplons," a dramatic hymn for the Ascension, and "Célébrons tous par nos louanges," for Pentecost, are the finest pieces of sustained praise among French Hymns. "Esprit notre Créateur," which has resemblances to "Veni Creator"; "Seigneur mon Dieu, ma conscience," a prayer for repentance; "De tous les biens source pure et féconde," for Pentecost; "Peuple Chrétien ton sauveur charitable," and "Tes biens O Dieu sont infinis," for the Lord's Supper, are widely used for their pure devotion.

2. Not till the last quarter of the 18th cent. was any further addition of hymns authorized. Jean Dumas pub. at Leipzig (1774) a collection of 307 hymns, which M. Bovet and M. Atger commend to the attention of compilers. The Reformed Church at Frankfurt, on its emancipation from conformity to the Lutheran ritual, pub. in 1787 *Nouveau Recueil de Psaumes et Cantiques*, which was revised 30 years afterwards by the Pastors Jean Renaud and Manuel, and only in 1849 gave place to the good collection (289 pieces), drawn from modern sources, now in use. A collection was authorized at Berlin (1793), and replaced by a new one in 1829. The Walloon Collection (pub. 1803) contains 133 hymns (20 of Pictet, a few of Têron, 40 of Frankfurt, 1787, others from St. Gall, 1771, Berlin, &c.) appended to its complete Psalter. (These details are due to M. Bovet's kindness.)

#### v. The Recueil.

1. The greatest name in the history of French hymns is that of César Malan (q.v.) of Geneva. The general store of hymns has grown up almost entirely from a number of small contributions; Malan alone emulates the wealth of production exhibited by Watts or Wesley. Like Watts, he gave the first great impulse towards the general recognition of hymns in public worship; like Charles Wesley, he was the poet and interpreter of a great religious movement craving devotional expression. The first idea of composing hymns seems to have been suggested to him by a friend in 1821.

His first volume, intended only for family use, *Cantiques chrétiens pour les dévotions domestiques*, containing 33 hymns, was pub. in 1823. Another ed., containing 100 hymns, appeared in 1824. In the harmonized edition of these hymns arranged by Wolff Haubach, a music master of Geneva (the melodies being by Malan himself), the original title is altered to one which

Malan had given originally to a version of 86 psalms (1824), *Chants de Sion*; and this title became the permanent one in the subsequent editions (1828, 300 hymns; 1832, 234 hymns; 1836, 360 hymns). In 1837 he published a volume of hymns and religious pieces for children, *Neufante Chants et chansons pieuses*, 55 being hymns and 25 songs and stories of religious tendency. The 4th ed. of these (1853), entitled *Pres-miers Chants*, is enlarged to the number of 126, of which 59 are "Hymnes et Cantiques," 37 "Chansons pieuses," and 30 "Recits pieux." The melodies in all these books are Malan's. Several other hymns of his exist in ms. His biographer estimates his total of compositions at a thousand. The hymns of Malan are no longer the power that they were in the days of the Réveil. But a large number of them are still in use, and the entire hymnody of the Reformed Church has been coloured by the Réveil and its interpreter. Malan's hymns have been tr. into English, first, *Hymns by the Rev. César Malan . . . Translated into English Verse*, 1828, by Ingram Cobbin; and the second, *Lyra Evangelica*, by Miss Arnold, 1866.

2. Next to Malan may be mentioned the lesser poets of the religious movement at Geneva at that time. Among the members of the Bible Class of Robert Haldane, which was the cradle of the movement in 1817, Ami Bost, H. Empaytaz, Guers, Galland, and Merle d'Aubigné have contributed to the treasury of hymns. Henri Empaytaz compiled a hymn-book for the Church of Bourg de Four (1824). It was revised in 1836 by Guers, Rochat and Olivier for the use of the Église Évangélique de Geneva, and is still in use in the Églises Évangéliques of Geneva and Lyons. A rendering of the *Te Deum* by Empaytaz, "Grand Dieu nous te bénissons," is very widely used. The work of Bost was more that of a musician than a writer of hymns. His complete works were only pub. in 1868, under the title of *Chœurs et Cantiques Chrétiens*. M. Atger says that his hymns bear the mark of the Réveil that gave them birth. The plaintive tones of that time are equally discernible in the hymns of Galland in *Chants Chrétiens* (Nos. 56, 72, 83). Two hymns by Merle d'Aubigné, the great historian, are in the *Chants Chrétiens* (65, 115). The first of them, "L'Éternel est ma part," is in many collections. To this period also belong the hymns of the devoted pastor in the High Alps, who died young, Felix Neff (1798-1829). Among them, "C'est Golgotha, c'est le Calvaire," and "Ne te desole point, Sion," are in common use.

3. The next marked epoch after the work of Malan at Geneva was the publication at Paris of the *Chants Chrétiens* by M. Henri Lutteroth in 1834. It culled out the choice pieces of the past (Racine, Corneille, Pictet, Terond, &c.); it added a number of hymns, which have since passed into wide circulation; and the music to which the hymns were set was greatly admired. The book has undergone modifications in its many editions; but in its definitive shape, attained in 1855, it contains 200 pieces, among which are hymns by Clotus, Chavannes, Vinet, Adolphe Monod, Scherer, &c. Forty-four are by M. Lutteroth himself, of which the 165th, "Alleluia! Gloire et louanges," 20th, "C'est moi, c'est moi, qui vous console," 14th, "C'est un rempart que notre Dieu," and 23rd, "Il vient, il vient, c'est notre Rédemption," are very widely used. The didactic character of others has probably rendered them less popular, though full of real piety. One of the 3 hymns

by Mme. Lutteroth, 23rd, "Je veux t'aimer toi, mon Dieu," is of great sweetness, and found in most hymnals. The *Chants Chrétiens* is still the most popular hymn-book of the Reformed Church, and subsequent books have added comparatively little to its selection.

4. The most striking pieces in the *Chants Chrétiens* are those of Alexander Vinet, the great Swiss theologian. They had appeared for the most part in the *Semeur* (to which he frequently contributed), a periodical edited by M. Lutteroth. As refined and sensitive expressions of devotional feeling, Vinet's hymns are of a very high order. But the fine touch, the personal, reflective mood, and the delicate poetical images, adapt them more to private than public use. Mr. Henry Downton has tr. 7 of Vinet's pieces among his graceful renderings of French hymns in *Hymns and Verses*, 1873.

Several of Vinet's hymns are in every collection. "Sous ton voile d'ignominie," "O Seigneur, O Sauveur," "Toi qui dans la nuit de la vie," "Oh! pourquoi l'innocent gémit-il," "Pourquoi reprendre O Père tendre" (written after his daughter's death), "Dans l'abîme des misères," and "Hod des anges, nos louanges," are well-known examples.

5. Among the large group of remaining writers, only a few names can be mentioned:—

Ouillaume Clotus, of Nenchâtel (1800-30) has left a few hymns, of which "Oui, pour son peuple Jésus prie," is well known. Frédéric Chavannes, a disciple and friend of Vinet, pub. his *Poésies Chrétiennes et Cantiques*, in 1836. A full selection of his pieces is found in the *Recueil des Églises Nationales de Vaud, Nenchâtel et Genève*, and also in that of the *Église Libre de Vaud*. The most popular are: "Seigneur, mon Dieu, mon âme angossée," "Encore cette journée, j'élèverai la voix," and "Dans le désert, où je poursuis ma route." The hymns of Chavannes are highly esteemed for fervour and unaffected simplicity. Juillerat, a pastor at Paris, pub. his *Devant la Croix*, in 1859, a volume of hymns and sacred poetry. His evening hymn, "A la fin de cette journée," is in general use. "Levons-nous, frères" is highly praised by M. Chatelet and M. Atger. Professor Henri Boeckrich has contributed several hymns of a tender, meditative and prayerful cast to the Strasbourg Coll. (1878). "O cœurs, unissez-vous aux transports de la terre" has been adopted by M. Berster and the Methodist Collection. Others are good, such as "Je veux te suivre ici-bas," "Grand Dieu, mon Seigneur, mon Père," and "Éternel, tendre Père." Adolphe Monod (1812-86) has left a beautiful hymn, "Que ne puis-je, O mon Dieu, Dieu de ma délivrance." A hymn by M. Ed. Scherer, editor of *Le Temps*, "Je suis à Toi," is one of the best French hymns. They are both tr. in Mr. Henry Downton's *Hymns and Verses*, 1873.

#### vi. Lutheran Church.

1. The line taken by the Lutheran French Church in regard to the translation and treatment of the Psalter and the use of hymns has been from the first distinct from that of the Reformed Church; the Psalter has been used partially, and treated in its typical and Evangelical relation, and trs. of the great German hymns have been used conjointly with it. *Pseaumes, Hymnes et Cantiques . . . mis en rime français selon la rime et mélodies allemandes*, Francfort, 1612, contains 63 hymns or paraphrases. It appears from the preface that this is the 3rd edition. M. Douen mentions also *Les Pseaumes de David. Avec les hymnes de D. M. Luther et autres docteurs de l'Eglise mis en vers français selon la rime et composition allemande*, Montbéliard, 1618. The chaplain of the Swedish Legation at Paris, Balthazar Ritter, pub. at Frankfurt, his native town to which he owed his education for the ministry, in 1673, a book, generally known as *Heures*



*Chrétiennes* (2nd ed., *Les occupations saintes des ames fideles* [Lambeth Lib.], 1683). Some of the editions were reprinted at Hamburg (1685, 1686) and Berlin. The first part of this book is *Les Cantiques et les Pseaumes de l'Eglise* (1st ed., 93 pieces; 2nd ed., 139 pieces). Five editions were pub. in Ritter's lifetime. His successor (Gueis pub. the 6th (1722). The 7th, containing 200 fresh *trs.* from the recent German hymns, pub. by Jean Daniel Claudi (1759), entitled *Heures Chrétiennes ou occupations saintes* (Brit. Mus.), has 381 pieces. They are to be considered, not so much compilations of the several pastors, as successive developments of the hymn-book, which grew gradually from the *Pseaumes, Hymnes et Cantiques* of 1612. A few pieces are *trs.* from the Latin, but for the larger quantity are distinctly noted to be *trs.* from the German, the heading of the original being given at the top of the piece. The *Cantiques Spirituels* of Strasbourg form another series. *Nouvelle Edition des Cantiques Spirituels accomodé aux airs et melodies des originaux allemands et de Pseaumes de David*, Strasbourg, 1747 (Brit. Mus.). Evidently not the 1st ed. Other editions, 1758-1769.

2. Oberlin's *Hymn-book*. There is a very interesting volume at the British Museum, which was given to Francis Cunningham in 1820 by Oberlin himself, 5 parts, viz:—

Part I. is *Cantiques Spirituels* traduit la plupart de l'allemand à l'usage des Eglises Protestantes de la Confession d'Augsbourg. Nouvelle Edition revue et corrigée à Strasbourg, N. D. (203 pieces, 42 of them Psalms). Pt. II. is a Collection of Prayers. Pt. III. is *Cantiques choisis pour l'exercice de jeunesse*. (Cinquième Edition. Strasbourg, 1808 (24 pieces, chiefly Psalms). Pt. IV. is *Cantiques choisis dans un but local et particulier, rangés par ordre alphabétique*. Strasbourg, 1816. Part V. consists of music for the preceding parts. Of the three parts, Pt. I. is evidently an ed. of the *Cantiques Spirituels* of Strasbourg. The plan of the book is a natural development of the 1747 edition: a fourth of the pieces are the same. This may perhaps be the hymn-book which Stöber, Oberlin's predecessor, is known to have introduced at Walldbach. Pt. III. is evidently a children's hymn-book which had passed through five editions. A book of the same kind, with a title somewhat varied, is attributed to Stöber (possibly an earlier edition of this). Part IV. may be the Appendix to Stöber's hymn-book, which Oberlin is said to have introduced at Walldbach. The 203 pieces of the *Cantiques Spirituels* are composed of 125 pieces *trs.* from the German, and 78 French pieces (37 *Ps.*). The German *trs.* are quite independent of the Frankfurt *tr.* The Psalms are in some cases from Marc and Bea. One of the French pieces is "Que chantez-vous, petits oiseaux?" by Abbé Pellegrin. The 25 pieces of Pt. II. are chiefly Psalms. Some are marked as *trs.* by their German headings; some (e.g. "Mon âme, O Dieu, se précipite à tes pieds," often quoted as by Oberlin) have tunes from the Moravian Psalmody, and may possibly be derived from it. Among the 22 pieces of Pt. IV. "De quel alarmes-tu, mon cœur?" which is often ascribed to Oberlin, has the German heading, "Was Gott thut ist wohl gethan," but is very little like the German hymns having this initial line. (It has been *tr.* by Mr. Dowson in *Hymns and Verses*, 1873. "Why art thou cast down, Oh, my soul?")

On the whole this book points to the conclusion that Oberlin was more a translator and collector than a composer of French hymns.

3. At Paris, the Frankfurt hymn-books were originally used in the chapel of the Swedish Embassy. The first hymn-book for the Lutheran Church there was compiled from the Frankfurt and from Swiss books (printed at Strasbourg about 1750) by Charles Baer. (Chrétien Charles Gambs, chaplain to the Swedish Embassy, pub. *Recueil de Cantiques à l'usage de la Chapelle Royale de la légation*

de Suède. Paris, 1800. It was drawn partly from the collections of Dumas, Henry, Engel and St. Gall (Douen). After the foundation of the first consistorial church, a new collection, drawn from Gambs, Engel, Dumas, Henry, Basel and St. Gall, Strasbourg, Frankfurt, Hamburg, and the Walloon collections, was pub., entitled, *Recueil de Cantiques à l'usage des Chrétiens évangéliques*. Paris, 1819. It was compiled by the pastors Boissard and Goëpp (250 pieces). This collection has been finally replaced by the *Recueil de Cantiques à l'usage des Eglises Évangéliques de France*, 1851 (363 pieces). The relation of this ed. to its predecessors has been thus characterized for this article by M. Chr. Pfender, a Lutheran pastor, who has made these hymns his study:—

"It would be difficult to find in it perceptible traces of the hymns of Ritter. The hymns have changed with the theology. The ed. of Gambs has somewhat of a rationalistic complexion. The ed. of 1851 is a reaction in the evangelical direction, drawing largely from the Moravian and the Swiss sources, especially the *Chants de Sion*, with a slight admixture of those of the Oberlin books." The music is principally German. The 5th ed. (1876) has a few modifications of slight importance.

4. Besides the Paris hymn-book, collections have been pub. at Montbéliard, Strasbourg and Nancy.

That of Montbéliard, *Nouveaux Choix de Pseaumes et de Cantiques*, has passed through two editions (1847, 1856). It contains 292 pieces, of which a few are previously unpublished hymns of the country of Montbéliard, the rest being from the Paris Lutheran books, and the usual Reformed hymn-books and the Psalter. The Nancy Collection, *Hymnes et Cantiques à l'usage des Eglises et des familles chrétiennes*, 1874, contains 301 pieces. The pieces peculiar to it are several of a simple plaintive faith by E. M. The Strasbourg Collection, *Recueil de Cantiques*, 1876, contains 112 pieces, drawn from the Montbéliard Collection, the *Cantiques Spirituels* of Strasbourg, 1758, and the Paris Lutheran hymn-book. Its specialities are 17 hymns of a tender meditative character, addressed directly to God, and unfolding the feelings of the heart, by M. H. Rochrich.

#### vii. Moravian Hymns.

As the French Lutheran hymns of the 18th cent. were for the most part *trs.* of the German Lutheran, so the French Moravian are *trs.* of the German Moravian. The 1st ed., *Recueil de Cantiques, traduits de l'allemand*, 1743, was the work of Philip Henri Molther and Jeremie Rissler, natives of Alsace.

This book contains 75 pieces. A second part raised the total to 180 pieces; a third (*Recueil de Cantiques*, Basle, 1757), to 320 pieces, with some metrical litanyes. The ed. of 1795, *Psalmody de l'Eglise des Frères, ou recueil de Cantiques Spirituels, la plupart traduits de l'allemand*, Basle, contains 576 pieces. Instead of the alphabetical arrangement of the early editions, it is classified on the model of the standard German Moravian hymn-book (1775). About 350 pieces are professedly *trs.* from the German: about 200 are said to be originally French. The 9th ed. (1880) contains 700 pieces, of which only about 100 are retained from 1743 (69 of these being French originals). About 540 pieces are *trs.* from the German Moravian editions of 1775 and 1808 (Supplement)—hymns by the Zinzendorfs, Christian Gregor, &c. Of the rest, a few are *trs.* from non-Moravian German hymns, a few are well-known pieces of Pietet, Malan, Vinet, &c., the rest are apparently French hymns peculiar to the Brotherhood. About 50 of the distinctive pieces have passed into general French hymn-books. Among the most popular are "Alléluia, louange à Dieu" (*tr.* from "Hallelujah: Lob, Preis und Ehr," q.v.); "Ouf, convert de blessures," 1757 (*tr.* of St. Bernard's "Salve caput cruciatum," through the German of Paul Gerhardt, "O Haupt voll Blut und Wunden," re-written by Count Zinzendorf); "Demeure dans la grâce" (*tr.* from J. J. Gambs, "Ach bleib mit dem Herrn Gna'de," q.v.); "Jamais Dieu ne délaissas" (*tr.* from "Keinen hat Gott verlassen," q.v., attributed probably wrongly to A. Kessler); "Brillante étoile

du matin," 1757 (apparently tr. from "Reich an du schöner Morgenlicht"); and "Qu'ils sont beaux sur les montagnes" (apparently French). The general character of this book is well given in the *Geneva, Neuchâtel and Vaud Supplement*. "The distinctive traits of these hymns are simple expressions of love for the Saviour, and contemplations of His Death. Often incorrect in form. . . there are no French hymns, which so nearly approach the Psalms in originality of inspiration, power of faith, and richness of experience." Their general mood, it may be added, is strongly subjective and meditative; often marked by a childlike simplicity ("naïveté presque enfantine," *Bersier*).

#### viii. Methodist Collections.

1. The earliest French hymn-book in connection with Methodism deserves loving remembrance by both France and England. It was drawn up under the auspices of the Wesleyan Missionary Society for the use of the thousands of French prisoners in the Medway, at Plymouth, and Portsmouth. The earliest mention of the book is found July 10th, 1813. (See *Methodist Magazine* of that year. Interesting details of the mission are given in the vols. for 1811.) It may have been compiled by Rev. W. Touss, who was in charge of the mission. The 1815 edition, *Choix de Cantiques à l'usage des Prisonniers Français*, contains 123 pieces; some of them by Pietet; some of them trs. from Watts, Cowper, and other English pieces; some from the metrical Psalm Versions; some from the Moravian, and others from sources not identified. The trs. are not of much value; and scarcely any of the pieces are found in subsequent Methodist collections.

2. The next series of books are those of John de Queteville (commenced ministry at Guernsey, 1786, died 1843). Rev. M. Gallienne, a Methodist minister in Alderney, says that Queteville's earliest collections were from the Port-Royal hymns, from Pietet, Marot and Beza. Afterwards he translated several of Wesley's hymns. The date of his earliest edition was about 1791-1792. The book reached its definite shape (app.) in 1818. The ed. of 1828, entitled *Recueil de Cantiques à l'usage de la Société appelée Méthodiste*, is arranged on the plan of the *Wes. H. Bk.* It was pub. at the request of the Conference, and contains no less than 762 hymns. It was frequently reprinted for use in the Channel Islands, but the poornees of the verse led eventually to the compilation of a new collection.

3. The new ed., *Recueil de Cantiques à l'usage des Églises Méthodistes des Îles de la Manche*, was pub. in 1868. It was the work of a Commission appointed by the Channel Islands District under the presidency of the Rev. M. Gallienne. It contains 454 pieces. The arrangement of De Queteville's book is exchanged for one more independent of the English *Wes. H. Bk.* About 115 of De Queteville's pieces are retained. The new pieces are drawn from the sources of which all the Protestant hymnals avail themselves. The hymns that are special to the book are a few by Revs. M. and J. W. Delière and W. J. Handcock (the Secretary of the Commission). The book was sanctioned by the Conference.

#### ix. French Methodist Hymn Book.

The collection of De Queteville was too poor in a literary point of view to be really satisfactory in France. In 1831, if not earlier, appeared *Cantiques Chrétiens à l'usage des*

*Assemblées religieuses*, Risler, Paris. It was compiled by M. Cook, then a minister at Congenies in the Department of Gard. The last ed. (14th) was pub. in 1891.

The ed. of 1833 contains 236 pieces. They are drawn from Pietet, Têron, and other sources of the 18th century, from the Moravian, and Malan, and other early books of this century. The 14th ed., *Cantiques Chrétiens*, Paris, 1891, edited by an eminent French Methodist pastor, M. J. P. Cook, son of the original editor (to whom this article is much indebted), contains 134 pieces from the 1833 edition. It has altogether 361 pieces, the new pieces being drawn from the *Cantiques Chrétiens*, the Moravian, the H. C. Collection of St. Sulpice, and the Psalter of the Reformed Churches, and from the various authors among Methodists and Protestants already mentioned.

This ed. is one of the best, as it is one of the most recent, collections; and furnished with careful indices of the subjects and texts, the names of authors and composers.

#### x. Translations from the English.

The earliest trs. from the English are those in the French Prisoners Book and Methodist Collection of De Queteville (§ viii.). In recent years a considerable number of our English revival hymns have been tr. into French for the use of similar movements in France and Switzerland. They will be readily recognised in the

(1) *Cantiques du Réveil*, (2) *Cantiques imités de l'Anglais*, (3) *Hymnes et Cantiques à l'usage des Réunions Populaires*, and its *Supplément*, (4) *Hymnes du Croissant*, and (5) *Cantiques Populaires* with its *Supplément*. In this last book will be found upwards of 60 trs., chiefly by MM. Sallens and R. McAll (who have indicated the originals for this article) of English hymns in *Saakey's Songs & Solos* and older books.

#### xi. Children's Hymns.

Among the numerous selections, Mons. H. Roehrich of Vandœuvre signalises for this article.

(1) *Recueil de petits Cantiques et chants d'école avec un choix de psaumes et cantiques*, pub. par les soins du Consistoire de l'Église Nationale de Genève, 6me édition, Genève, 1871. (2) *Hosanna. Cantiques pour écoles du Dimanche et cultes de la jeunesse*, pub. par les soins de l'Église Évangélique de Genève, 1892. (3) *Cantiques du Messager de l'école du Dimanche*, Lausanne, 1874. (4) *Cantiques pour les enfants du catéchisme et des écoles du Dimanche*, pub. par le Synode de l'Église Neuchâteloise, 1891. (5) *Cantiques et chants d'école*, pub. par la Mission intérieure protestante à Nîmes, Paris, 1893.

#### xii. Collections of Hymns.

French hymnals are very numerous. Besides those already mentioned, the principal are as follows:—

1. *The Reformed Church*. (1) *Psaumes et Cantiques pour le culte de l'Église Réformée*, published by the Consistory of Lyons. 1st ed. 1847; last 1878. (2) *Recueil de Psaumes et Cantiques à l'usage des Églises Réformées*, Paris and Strasbourg. Drawn up by a Conference of Pastors at Paris, 1857. 1st ed. 1860. It is one of the leading hymnals. (3) *Recueil de Cantiques Chrétiens pour l'usage de culte public et particulier*, Frankfurt, 1849. 289 pieces, derived from 15 preceding collections. (4) *Recueil des Églises Nationales de Vaud, Neuchâtel et Genève*, 1866. 63 Ps., 67 hymns. Drawn up by a committee of the National Church in the 3 cantons. A *Supplément* was pub. in 1870 by several of the members of the Committee. A choice selection from French, Moravian, and other German sources. (5) *Nouveau Livre de Cantiques*, Paris, 1879. 317 pieces. A new compilation from the common sources of hymns, with not more than 20 new pieces. The editor is M. Bersier, who has contributed a valuable preface (§ xiii.). The text of the hymns has been revised in the interests of theological exactness. This system of revision of the text, and the difference in the music to which the hymns are set (a point of greater importance than in England—every hymn-book having its music as an integral part of it), often consti-

the only very salient distinction between many of the French collections, all of them being variations of the same general material.

2. **Two Churches.** (1) *Psalmes et Cantiques pour les Assemblées de culte et pour l'édification privée.* 1st ed. 1861. Revised ed. 1865. The Collection used in the "Eglise Libre de Vaud." (2) *Recueil de Cantiques et l'usage des Églises Évangéliques Helvétiques.* 1856. (3) *Recueil de Cantiques pour les assemblées de culte et pour l'édification privée.* 1860. The Collection published by "Les Églises Évangéliques de Genève et de Lyon."

3. **English Collections.** (1) *Etruits des Psalms versifiés, suris de quelques antiquités sacres*... pour l'Eglise Protestante Episcopale Française de Lombardie, 1848. (2) *Chants Religieux*... pour l'Eglise Protestante Française de Londres; par le Rev. W. G. Daugarg, 1848. (3) *Recueil de Psalms et de Cantiques*... pour l'Eglise Anglicane Française; par le Rev. W. H. Horrocks, 1876. No. 156. (4) *Cantiques. The hymn-book used at the Savoy Church, Leicestershire Street.* (5) *Le Livre du Sanctuaire. The Liturgy used in the crypt at Canterbury has a few cantiques in it.*

### xiii. Conclusion.

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The French hymns are intensely subjective. "On regrette," says the able preface to the *Nouveau Livre de Cantiques*, Paris, 1879, "qu'il ne soit pas trouvé parmi nous plus de poètes pour chanter le drame divin de la Rédemption, les grands faits de l'Evangile célèbres dans les fêtes de l'Eglise, et qui, bien plus que les expériences de l'âme individuelle, se prêtent au chant des assemblées chrétiennes." In expressing sentiment, emotion, childlike repose in Jesus, they have a delicacy which we cannot reproduce. On the other hand, the broader, more solid portions of our English hymns find no echo in French. The fact is abundantly illustrated by the *tra.* from the English, which are taken scarcely with an exception from our hymns of subjective sentiment. There is consequently little scope for the introduction of French *tra.* among us; the store of our subjective hymns being already more than sufficient. The strictures of the *Nouveau Livre de Cantiques* are not untrue of England, though far truer of France. "La plus grande partie des cantiques publiés à notre époque expriment surtout les expériences du chrétien, et mettent trop l'homme en face de lui-même, au lieu de le porter avant tout à contempler les célestes réalités qui seules soutiennent l'âme et la fortifient." [H. L. B.]

**French Psalter.** [Psalter, French.]

Freu dich du werthe Christenheit.  
[Easter.] Hoffmann von Fallersleben, ed. 1861.  
p. 172, gives this in 3 st. of 7 l. from a Breslau  
ms. about 1478. Wackernagel. ii. pp. 738-741,  
gives 6 versions.

The only text is: "Rejoice, dear Christendom, to-day," by Miss Wintworth, 1869, p. 57. Her st. l.-iii. are from Wackernagel's No. 963(2), a version written in a tv., a duxbury, is from Wackernagel's No. 964 and st. from *Kindel Kleinat der Seelen*, Dillingen, 1868.

**Freu dich sehr, o meine Seele.** [J. M.]  
*the Dying.*] Included as No. 115 in C. De-  
 mautius's *Threnodiae*, Freiberg, 1620, in 10 st.  
 of 8 l., entitled "Spiritual joy after the Eter-  
 nal Joy." Repeated in many later hymn-  
 books, as in the *Unv.* L. S., 1851, No. 814.  
 Erroneously ascribed to Caspar von Warnberg,  
 others. The only tr. in C. U. is:—  
*Cease, my soul, thy tribulation,* a somewhat free  
 version of st. 1, 6, 7, 10, by T. E. Brown, as  
 No. 15 in the *Clifton College H. Bk.*, 1873.

Other tra. are: (1) "Hence thyself, my Soul, endeavour," in *Lyræ Davidicæ*, 1700, p. 69. (2) "Jesus at my dissolution," a *Tr. of a S. vil.* as set. vil. of No. 89 in the *Moravian H. Bk.*, 1691, p. 102, No. 123b. (3) "O my soul be glad and cheerful," a *Tr. of a S. vil.* in *Miss Winkworth's C. B. for England*, 1863, *Appendix*, No. 11. (4) "Joy, my soul! oh, joy attend thee," *N. Y. L. Frothingham*, 1870, p. 147. [M.]

**Freudentheil, Wilhelm Nicolaus**, was b. June 5, 1771, at Stade, in Hannover, and studied at the University of Göttingen, from which, in 1841, he received the degree of D.D. He became, in 1816, diaconus of St. Nicholas's Church, Hamburg, and subsequently archidiaconus. He d. at Hamburg, March 7, 1853. One of his hymns has been tr. :—

Der Vater kennt dich, kann auch ihn. [*God's Omnipresence.*] Appeared in Severin Vater's *Jahrbuch für häusliche Andacht*, Halle, 1829, p. 56, in 6 st. Tr. no. "The Father knows thee; Learn of Him," by Mrs. Findlater, in *H. L. L.*, 1862, p. 52 (1884, p. 216).

**Freuen wir uns all in ein.** [*Prayer for Unity.*] This, the first hymn of the Bohemian Brethren, was composed in 1457 at Lhotka, in celebration of the foundation of the Unity. Bp. Blahoslav (De Canticulis, 1561) names as author Matthias Komvaldsky, and adds: "licet hunc cantilenam multi tribuant alii cuidam bono viro, qui vocabatur Gabriel Komarovsky." Originally written in Bohemian, it began, "Radujme se vzdy spo-leene," and was first pub. in the Bohemian Brethren's *H. Bk.*, 1501, in 13 st. The *tr.* into German (*Freuen wir uns*, &c.) is by M. Weisse, a free version of 12 st., first appeared in the *Neu Gesung buchlen*, 1531, and is reprinted in *Wackernagel*, iii., No. 357. An English *tr.* from Weisse ("With unity of heart and voice") appears in Benham's *Notes on the Origin and Episcopate of the Bohemian Brethren*, London, 1867, p. 51 (see also *Bohemian Brethren*, ii., i. 1 : viii. 1).

**Freut euch ihr Christen.** [*Christmas.*] This appears in the *Grütliche Lieder und Psalmen*, Magdeburg, 1540; and thence in Wackernagel, iii. p. 841, in 4 st. of 8 l. In the Leipzig G. B., 1582, altered to "Freut euch ihr lieben Christen," and this text is mostly followed in later collections. Included as No. 394 in Knapp's *Ec. L. S.*, 1850 (1865, No. 402). The only tr. in C. U. is:—

Rejoice, rejoice, ye Christians. A good and full tr. as No. 32 in Miss Winkworth's *C. B. for England*, 1863, thence into the *Pennsylvania Luth. Ch. Bk.*, 1868, and the *Ohio Luth. Hym.*, 1880. [J. M.]

**Freylinghausen, Johann Anastasius**, s. of Dietrich Freylinghausen, merchant and burgo-master at Glandersheim, Brunswick, was b. at Glandersheim, Dec. 2, 1670. He entered the University of Jena at Easter, 1689. Attracted by the preaching of A. H. Francke and J. J. Breithaupt, he removed to Erfurt in 1691, and at Easter, 1692, followed them to Halle. About the end of 1693 he returned to Glandersheim, and employed himself as a private tutor. In 1695 he went to Glaucha as assistant to Francke; and when Francke became pastor of St. Ulrich's in Halle, 1715, Freylinghausen became his colleague, and in the same year married his only daughter. In 1721 he became also sub-director of the Paedagogium and the

Orphanage; and after Francke's death in 1727, succeeded him as pastor of St. Ulrich's and director of the Francke Institutions. Under his fostering care these Institutions attained their highest development. From a stroke of paralysis in 1728, and a second in 1730, he recovered in great measure, but a third in 1737 crippled his right side, while the last, in Nov., 1738, left him almost helpless. He d. on Feb. 12, 1739, and was buried beside Francke (Koch, vi. 322-334; *Allg. Deutsche Biog.*, vii. 370-71; Bode, pp. 69-70; *Grote's Introduction*, &c.)

Almost all Freylinghausen's hymns appeared in his own hymn-book, which was the standard collection of the Halle school, uniting the best productions of Pietism with a good representation of the older "classical" hymns. This work, which greatly influenced later collections, and was the source from which many editors drew not only the hymns of Pietism, but also the current forms of the earlier hymns (as well as the new "Halle" melodies, a number of which are ascribed to Freylinghausen himself) appeared in two parts, viz.:

i. *Geist-reiches Gesang-Buch, den Kern aller und neuer Lieder... in sich haltend*, &c., Halle. Gedruckt und verlegt im Waisen-Hause, 1704 (Hamburg), with 683 hymns and 173 melodies. To the 2nd ed., 1706 (Rostock University), an Appendix was added with Hym. 684-738, and 21 melodies. Editions 3-18 are practically the same so far as the hymns are concerned, save that in ed. 11, 1719 (Berlin), and later issues, four hymns, written by J. J. Rambach at Freylinghausen's request, replaced four of those in eds. 1-10.

ii. *Neues Geist-reiches Gesang-Buch*, &c., Halle... 1714 (Berlin), with 815 hymns and 154 melodies. In the 2nd ed., 1719 (Rostock University), Hym. 816-818, with one melody, were added.

In 1741 these two parts were combined by G. A. Francke, seven hymns being added, all but one taken from the 1st ed., 1714, of the so-called *Auszug*, which was compiled for congregational use mainly from the original two parts; and this reached a second, and last, ed. in 1771. So far as the melodies are concerned, the ed. of 1771 is the most complete, containing some 600 to 1582 hymns. (Further details of these editions in the *Blätter für Hymnologie*, 1883, pp. 44-48, 106-109; 1885, pp. 13-14.) A little volume of notes on the hymns and hymn-writers of the 1771 edition, compiled by J. H. Grischow and completed by J. U. Kirchner, and occasionally referred to in these pages, appeared as *Kurzegefaßte Nachricht von ältern und neuern Liederverfassern* at Halle, 1771.

As a hymn-writer Freylinghausen ranks not only as the best of the Pietistic school, but as the first among his contemporaries. His finest productions are distinguished by a sound and robust piety, warmth of feeling, depth of Christian experience, scripturalness, clearness and variety of style, which gained for them wide acceptance, and have kept them still in popular use. A complete ed. of his 44 hymns, with a biographical introduction by Ludwig Grote, appeared as his *Geistliche Lieder*, at Halle, 1855. A number of them, including No. v., are said to have been written during severe attacks of toothache. Two ("Auf, auf, weil der Tag erschienen"; "Der Tag ist hin") are noted under their own first lines.

#### i. Hymns in English C. U.

i. *Monarch aller Ding. God's Majesty*. 1714, as above, No. 139, in 11 st. of 6 l., repeated in Grote, 1855, p. 88, and as No. 38 in the Berlin G. L. S., ed. 1863. A fine hymn of Praise, on the majesty and love of God. Tr. as:—

*Monarch of all, with lowly fear*, by J. Wesley,

in *Hym. & Sac. Poems*, 1739 (*P. Works*, 1868-1872, vol. i. p. 104), in 8 st. of 4 l., from st. i., ii., v.-vii., ix.-xi. Repeated in full in the *Moravian H. Bk.*, 1754, pt. i., No. 456 (1828, No. 176); and in J. A. Latrobe's *Coll.*, 1841. The following forms of this tr. are also in C. U.:

(1) To Thee, O Lord, with humble fear, being

Wesley's st. i., iii.-v., vii., viii. altered as No. 156 in Dr. Martineau's *Hym. for Christian (S. & Home)*, 1846, and repeated in Miss Courtland's *Ps., Hym. & Anthems*, 1860, and in America in the *Cheshire Association Unitarian Coll.*, 1844.

(2) Thou, Lord, of all the parent art, Wesley's, st. iii.-v., vii. altered in the *College Hym.* N. Y., 1876.

(3) Thou, Lord, art Light; Thy native ray, Wesley's st. iv., v., vii., in *Hym. of the Spirit*, 1864.

ii. *O reines Wesen, lautre Quelle. Penitence*. Founded on Ps. li. 12, 1714, as above, No. 321, in 7 st. of 8 l., repeated in Grote, 1855, p. 41, and in Bunsen's *Versuch*, 1833, No. 777 (ed. 1881, No. 435). The only tr. in C. U. is:—

*Pure Essence! Spotless Fount of Light*. A good and full tr. by Miss Winkworth in the 1st series of her *Lyra Ger.*, 1855, p. 43, and in her *C. B. for England*, 1863, No. 113.

iii. *Wer ist wohl wie du. Names and offices of Christ*. One of his noblest and most beautiful hymns, a mirror of his inner life, and one of the finest of the German "Jesus Hymns." 1704, as above, No. 66, in 14 st. of 6 l., repeated in Grote, 1855, p. 33, and is No. 96 in the Berlin G. L. S., ed. 1863. The trs. in C. U. are:—

i. *O Jesu, source of calm repose*, by J. Wesley, being a free tr. of st. i., iii.-v., viii., xiii. 1st pub. in his *Ps. & Hym.*, Charlestown, 1737 (*P. Works*, 1868-1872, vol. i. p. 161). Repeated in full as No. 462 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1828 and later eds. (1886, No. 233) it begins, "Jesus, Thou source." The original form was included as No. 49 in the *Wesley Hym. & Spir. Songs*, 1753, and, as No. 343, in the *Wes. H. Bk.*, 1780 (1875, No. 353). Varying centos under the original first line are found in *Mercer's C. P. & H. Bk.*, 1855-1864; *Kennedy*, 1863; *Irish Ch. Hym.*, 1869-1873; J. L. Porter's *Coll.*, 1876, &c. It has also furnished the following centos:—

(1) *Messiah! Lord! rejoicing still*, being Wesley's st. iv.-vi. altered in Dr. Martineau's *Coll.*, 1840.

(2) *Lord over all, sent to fulfil*, Wesley's st. iv., iii., v., vi. in the *Amer. Meth. Epis. H. Bk.*, 1843.

2. *Who is like Thee. Who? a tr.* of st. i., ii., v., vii., x., xiii., as No. 687, in pt. i. of the *Moravian H. Bk.*, 1754. Trs. of st. xi., xiv. were added in 1789, and the first line altered in 1801 (1886, No. 234), to "Jesus, who with Thee." The trs. of st. i., ii., x., xiv., from the 1801, altered and beginning, "Jesus, who can be," are included in America in the *Dutch Ref. Hym. of the Church*, 1869; *H. & Songs of Praise*, N. Y., 1874; and *Richards's Coll.*, N. Y., 1881.

3. *Who is there like Thee*, a good tr. of st. i., ii., viii., xiv., by J. S. Stallybrass, as No. 234 in *Curwen's Sabbath H. Bk.*, 1859, repeated in the *Irish Ch. Hym.*, 1873, and in W. F. Stevenson's *H. for Ch. & Home*, 1873.

4. *Who is Jesus blest*, a tr. of st. i., ii., v., vii., xii., xiv., by M. Lay, in the *Ohio Luth. Hym.*, 1880.

5. *Who, as Thou, makes blest*, a good tr., omitting st. vii., ix., x., contributed by Dr. F. W. Gotch to the *Baptist Magazine*, 1857. Repeated in the 1880 *Suppl.* to the *Bapt. Ps. & Hym.*, 1858.

The trs. not in C. U. are:—

(1) "Whither shall we flee," by Miss Dunn, 1857, p. 55. (2) "Who has worth like Thine," in the *U. P. Juvenile Miss. Mag.*, 1837, p. 217. (3) "Thou art First and Best," by Miss Winkworth, 1869, p. 267.

#### ii. Hymns tr. into English, but not in C. U.

iv. *Herr und Gott der Tag und Nächte. Evening*. 1705, as above, No. 755, in 6 st., Grote, p. 106. Tr. by H. J. Huckell, 1842, p. 106, beginning with st. ii.



v. *Mein Herr, gib dich zufrieden.* Cross and Consolation. 1st in the *Halle Stadt G. B.*, 1711, No. 503, in 11 st.; repeated 1714, No. 460, and in *Grote*, p. 71. Tr. by Dr. G. Wälder, 1860, p. 86.

vi. *O Lamm, das keine Sünde je bedenkst.* Passiontide. 1714, No. 85, in 19 st.; *Grote*, p. 14. Tr. as, (1) "Lamb, for Thy boundless love I praise thee," of st. xii. as st. i. of No. 1023 in the *Suppl.* of 1804 to the *Moravian H. Bk.*, 1801 (1849, No. 121). (2) "O Lamb, whom never spot of sin defiled," in the *British Magazine*, June, 1838, p. 625.

vii. *O Lamm, das meine Sündenlast getragen.* Easter Eve. 1714, No. 95, in 8 st.; *Grote*, p. 23. Tr. as "Christ Jesus is that precious grain," a tr. of st. v. by F. W. Foster, as No. 71 in the *Moravian H. Bk.*, 1789 (1886, No. 921).

viii. *Zu dir, Herr Jesu, komme ich.* Penitence. Founded on St. Matt. xi. 28-30. 1714, as above, No. 306, in 4 st.; *Grote*, p. 39. Tr. by Dr. H. Mills, 1846 (1886, p. 80). [J. M.]

**Freystein, Johann Burchard**, a of A. S. Freystein, vice-chancellor of Duke August of Saxony and inspector of the Gymnasium at Weissenfels, was b. at Weissenfels, April 18, 1671. At the University of Leipzig he studied law, mathematics, philosophy and architecture. He resided for some time at Berlin and Halle and then went to Dresden as assistant to a lawyer. After graduating LL.D. at Jena in 1695, he began an independent legal practice at Dresden. In 1703 he became Rath at Gotha, but returned to Dresden in 1709 as Hof- und Justizrath, and was also, in 1713, appointed a member of the Board of Works. Enfeebled by his professional labours, he d. of dropsy at Dresden, April 1, 1718 (*Bode*, p. 70; *Blätter für Hymnologie*, 1884, pp. 22-24; *Koch*, iv. 222). Of the six hymns of this pious lawyer and disciple of Spener, five seem to have first appeared in the *Moravian G. B.*, 1716. The other (which has been tr. into English) is:—

*Mache dich, mein Geist, bereit.* [Watchfulness.] This fine hymn, a stirring call to fight against the World, the Flesh, and the Devil, founded on St. Matt. xvi. 41; first appeared in the *Geistreiches G. B.*, Halle, 1697, p. 393, in 10 st. of 8 l., entitled, "On the words Watch and Pray." It was repeated in Wagner's *G. B.*, Leipzig, 1697, vol. iv. p. 1290; in Freylinghausen's *G. B.*, 1704, and many later collections, and in the *Umr. L. S.*, 1851. The trs. in C. U. are:—

1. Rise, my soul, to watch and pray, omitting st. 2, 4, 8, 10, by Miss Winkworth in her *C. B.* for England, 1863, No. 125, repeated in J. Robinson's *Coll.*, 1869, No. 10.

2. Up, my soul, gird thee with power, omitting st. iv.-vi., by E. Cronenwett, as 396 in the *Ohio Luth. Hyl.*, 1880.

Others tr. are: (1) "O my soul, with prayers and cries," in *Lyra Davidica*, 1708, p. 53. (2) "Wake, my soul, wake up from sleep," by J. S. Stallybrass in the *Tonic Solfa Reporter*, January, 1859. (3) "Have thy armour on, my soul," by Miss Bartingham in the *British Herald*, Feb. 1866, p. 29.

The hymn "O my spirit, wake, prepare," by A. T. Russell, as No. 104 in the *Dalton Hospital H. Bk.*, 1848, and repeated as No. 196 in Dr. Pagenstecher's *Coll.*, 1864, while not a tr., is based on st. iii., viii., ix. of the German. [J. M.]

**Friend after friend departs.** J. Montgomery. [*Both and the Hereafter.*] In Montgomery's *Poetical Works*, 1841, vol. iii. p. 182, he has dated this poem 1824. It was pub. in his *Pelican Island and Other Poems*, 1827:

and in his *Poetical Works*, 1828 and 1841, but was not given in the first copies of his *Original Hymns*, 1853. In later copies of the same year it replaced a cancelled hymn ("This shall be the children's cry"), but was omitted from the Index. It is in C. U. in *G. Britain and America*. Orig. text in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. [J. J.]

**Friend of sinners, Lord of glory.** C. N. Hall. [*Jesus, the Friend.*] "Composed for the author's father, the writer of the well-known tract *The Sinner's Friend*," Bolton Abbey, Sept., 1857, in 5 st. of 8 l., and 1st pub. in his *Hymns composed at Bolton Abbey*, 1858. It is usually given in an abbreviated form, as in the author's *Christ Ch. Hyl.*, 1876, or that in Spurgeon's *O. O. H. Bk.*, 1866. It is also in C. U. in America. [J. J.]

**Friends of the poor, the young, the weak.** J. Montgomery. [*Poor Children's Plea.*] This hymn is intended to be sung by children in Orphan Homes and Institutions of a like kind, at their yearly and other gatherings. It is a plea for sympathy and material help. It appeared in Montgomery's *Christian Psalmist*, 1825, No. 424, and in his *Original Hymns*, 1853, No. 312, in 6 st. of 4 l. [J. J.]

**Fritsch, Ahasuerus.** [*Liebster Immanuel.*]

**Fröhlich soll mein Horse springen.** P. Gerhardt. [*Christmas.*] Included as No. 104 in the Frankfurt ed. 1636, of Crüger's *Praxis pietatis melica* in 15 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 5, and Bachmann's ed., No. 44; and included as No. 35 in the *Umr. L. S.*, 1851. Laumann, in *Koch*, viii. 26, thus analyses it:

First a trumpet blast: Christ is born, God's Champion has appeared as a Bridegroom from his chamber (i., ii.). In the following 4 sts. the poet seeks to set forth the mighty value of the Incarnation: in it not love when God gives us the Son of His Love (iii.), the Kingdom of Joy (iv.), and His Fellowship (v.). Yes, it is indeed the Lamb of God who bears the sin of the world (vi.) Now he places himself as herald by the cradle of the Divine Child (vii.). He bids, as in Matt. xi. 29, all men (viii.), all they that labour (ix.), all the heavy laden (x.), and all the poor (xi.), to draw near. Then in conclusion he approaches in supplication as the shepherds and the Wise Men (xii.-xv.). He adores the Child as his source of life (xii.), his Lamb of God (xiii.), his Glory (xiv.), and promises to be ever true to Him (xv.). It is a glorious series of Christmas thoughts, laid as a garland on the manger at Bethlehem.

He adds that at the second day of the Christmas celebration, 1715, at Glaucha, near Halle, C. H. v. Bogatzky (q.v.), by the singing of st. xiii., xiv., was first clearly led to understand justification by faith in Jesus Christ.

Crüger gave an original melody in 1656 (as in L. Erk's *Choralbuch*, 1863, No. 86), but the melody generally used (in *Church Hymns* called Bonn) is that by J. G. Ebeling in the *Geistliche Andachten*, 1666, to "Warum sollt ich mich denn grämen." The hymn is a very beautiful one, but somewhat long, and thus generally abridged.

Translations in C. U.:—

1. Let the voice of glad thanksgiving. A Good tr. of st. i.-iii., vi.-ix., by A. T. Russell, as No. 15 in the *Dalton Hospital H. Bk.*, 1848, and repeated, omitting the trs. of st. vi.-viii., as No. 56 in his own *Ps. & Hymns*, 1851.

2. **All my heart this night rejoices.** A beautiful but rather free tr., omitting st. iii.-v., xiii., xiv. by Miss Winkworth in the 2nd series of her *Lyra Ger.*, 1858, p. 13, repeated in full in Brown-Borthwick's *Suppl. Hy. & Tune Bk.*, 1867, and omitting the tr. of st. vi. in J. L. Porter's *Coll.*, 1876. In Miss Winkworth's *C. B. for England*, 1863, No. 31, the trs. of st. ii., vi., xii. are omitted. The more important centos are the trs. of st. i., ii., vii., viii. in *Ch. Hys.*, 1871, Allon's *Suppl. Hys.*, &c.; and the trs. of i., vii.-ix., xii., xv. in the *Suppl.* of 1880 to the *Bapt. Ps. & Hys.*, 1858; and in America in the Dutch Reformed *Hys. of the Church*, 1869, the *Hys. and Songs of Praise*, N. Y., 1874, &c. Other centos are in the *New Zealand Hyl.*, 1872, the *Evang. Hyl.*, N. Y., 1880, the *Methodist S. S. H. Bk.*, 1883, and *Laudes Domini*, N. Y., 1884.

3. **All my heart with joy is springing.** A good but free tr. by Dr. Kennedy, as No. 100 in his *Hymno. Christ.*, 1863, omitting st. iii.-v., ix., xiii., xiv. His trs. of st. i., ii., vi., vii. were repeated in the *Anglican H. Bk.*, 1871.

4. **Lightly bound my bosom, ringing.** In full, by Dr. M. Loy, in the *Ohio Luth. Hyl.*, 1880.

Trs. not in C. U. :—

- (1) "Now in His manger He so humbly lies," a tr. of st. v. as No. 425 in pt. i. of the *Moravian H. Bk.*, 1754.
- (2) "Up, my heart! rejoice with singing," as a broad-sheet for Christmas, 1770.
- (3) "Rise, my soul, shake off all sadness," by P. H. Mother, as No. 39 in the *Moravian H. Bk.*, 1789 (1886, No. 36).
- (4) "Now with joy my heart is bounding," by J. Kelly, 1867, p. 19.
- (5) "Up! with gladness heavenward springing," by E. Mazze, 1867, p. 24.
- (6) "Joyful be my spirit singing," by N. L. Frothingham, 1870, p. 260.
- (7) "Joyful shall my heart, upspringing," by M. W. Stryker, 1883, p. 30.

[J. M.]

**From all that dwell below the skies.**  
1. Watts. [*Psalm cxvii.*] This paraphrase appeared in his *Psalm of David*, 1719, as follows:—

"PSALM CXVII. Long Metre.

I.  
"From all that dwell below the Skies  
Let the Creator's Praise arise:  
Let the Redeemer's Name be sung  
Thro' every Land, by every Tongue.

II.  
"Eternal are thy Mercies, Lord;  
Eternal Truth attends thy Word;  
Thy Praise shall sound from Shore to Shore  
Till suns shall rise and set no more."

In this its original form this hymn is in extensive use in all English-speaking countries. It has also been tr. into several languages, including Latin, by Bingham, in his *Hymno. Christ. Latina*, 1871:—"Magna Creatoris cunctis altum nethem subter."

2. A second form of the hymn appeared about 1780, under the following circumstances. John Wesley, in the Preface to his *Pocket Hymn-book for the Use of Christians of All Denominations*, dated Nov. 15, 1786, says:—

"A few years ago I was desired by many of our preachers to prepare and publish a small Pocket Hymn-book, to be used in common in our Societies. This I promised to do, as soon as I had finished some other business, which was then on my hands. But before I could do this, a Bookseller stepped in, and without my consent or knowledge, extracted such a Hymn-book chiefly from our works, and spread several editions of it throughout the kingdom. Two years ago I published a Pocket Hymn-book according to my promise. But most of our people were supplied already with the other Hymns. And these are largely circulated still. To cut off all pretence from the Methodists for buying them, our Brethren in the late Conference at Bristol advised me to print the same Hymn-book which had been printed at York. This I have done in the present volume; only with this difference, &c."

The hymn-book here referred to is:—

*A Pocket Hymn-book designed as a constant Companion for the pious, collected from Various Authors. York, R. Spence (c. 1780), 5th ed., 1786.*

From this hymn-book J. Wesley reprinted in his *Pocket Hymn-book*, 1786, Watts's "From all that dwell below the skies," with these additional lines in one stanza:—

"Your lofty themes, ye mortals, bring,  
In songs of praise divinely sing;  
The great salvation loud proclaim,  
And shout for joy the Saviour's name:  
In ev'ry land begin the song;  
To ev'ry land the strains belong;  
In cheerful sounds all voices raise,  
And fill the world with loudest praise."

The original, together with these lines from the York book, passed into several collections as a hymn in 4 st. of 4 l. The cento in this form is in C. U. in G. Britain and America.

3. A third form of the text is also in C. U. It appeared in the 1830 *Supplement* to the *Wes. H. Bk.*, No. 693. It is composed of Watts's original, four lines from the York *Pocket Book* text, and Bp. Ken's doxology, "Praise God from whom all blessings flow," &c. This was omitted in the 1875 revised ed. of the *Wes. H. Bk.*, in favour of Watts's original text. [J. J.]

**From all Thy saints in warfare, for all Thy saints at rest.** Karl Nelem. [*Saints' Days, Special and General.*] This hymn was suggested to the author by the hymn, "Ye saints! in blest communion," by Dr. Monseil, in his *Hys. of Love and Praise*, 1863, the design being the same, which is to furnish a general beginning and ending suitable for a hymn for any special Saint's Day, and to supply intermediate stanzas suitable for the persons specially to be commemorated. It was 1st pub. in a small volume entitled, *Hymn for Saints' Days, and other Hymns, by a Layman*, 1864. "Some verses were contributed by friends of the author; and the whole was revised by himself for the *Sermon Hymnal*, 1868" (*Church Hys.*, folio ed., *Notes*, p. xlv.). Usually this text is repeated in the hymn-books. The S. P. C. K. *Church Hys.* is an exception in favour of a few minor alterations, and the addition of a new stanza (xviii.) for "All Saints." [J. J.]

**From distant corners [places] of our land.** W. L. Alexander. Written in 1847 for the Annual Meeting of the Congregational Union of Scotland, and is usually printed on the programme of the Anniversary from year to year. It was pub. in Dr. Alexander's *Augustine H. Bk.*, 1849, in 7 st. of 4 l. and from thence has passed into various hymnals, in some cases reading "From distant places of our land." [J. J.]

**From Egypt lately come.** T. Kelly. [*Seeking a Better Country.*] 1st pub. in his *Coll. of Ps. & Hys. extracted from Various Authors, with an Appendix*, 1802, No. 250, in 7 st. of 6 l. It was repeated in the numerous editions of his *Hys. on Various Passages of Scripture*, &c., from the first, 1804, to the latest, 1853. It is rarely given in its original and full form. The version, "From Egypt's bondage come," appeared in Cotterill's *S&L*, 8th ed., 1819, and was repeated in Montgomery's *Christian Psalmist*, 1825. It came

into general use, and is a popular form of the hymn. Other altered texts are in Bickersteth's *Christian Psalmody*, 1833; Hall's *Mitre*, 1836; the *S. P. C. K. Church Hymns*, 1871, &c. These begin with the same first line as in Cotterill, but differ somewhat in the body of the text. The same differences are repeated in the American collections, but most of these are in error as to date. In a few hymn-books the hymn opens with st. ii., "To Canaan's sacred bound," as in the *Marylebone Ps. & Hys.*, 1851.

[J. J.]

**From every stormy wind that blows.** H. Stowell. [*The mercy-seat.*] Appeared in *The Winter's Wreath, a Collection of original Contributions in Prose and Verse* (Lond. and Liverpool), 1828 (Preface dated 1827), p. 239, in 6 st. of 4 l. This collection was an illustrated annual, begun in 1828 and continued to 1832 inclusive. In 1831 this hymn was rewritten and included in the 1st ed. of the author's *Ps. & Hys.*, No. 216. This revised text is that which has been adopted by all editors of modern collections. It is given in full in the revised ed. of the same *Sel. of Hys.*, 1877, p. 168, with a return to the original of "cold and still," instead of "stiff and still," in st. vi. as in the revised text of 1831. The hymn, often in 5 st., is in very extensive use in all English-speaking countries. [J. J.]

**From fisher's net, from fig-tree's shade.** J. S. B. Mmell. [*St. Matthew.*] Appeared in his *Spiritual Songs*, 1857, in 12 st. of 4 l., on St. Matthew, the Apostle, and entitled, "The man of Business." It is sometimes given in an abridged form, beginning with st. iii., "Out of the busiest haunts of life," as in *Porter's Churchman's Hymnal*, 1876.

[J. J.]

**From foes that would the land devour.** Bp. R. Heber. [*National Hymn.*] Appeared in his posthumous *Hymns, &c.*, 1827, for the 23rd Sun. after Trinity, in 2 st. of 8 l. Although not usually used as such it is well adapted as a national hymn. Dr. Kennedy gives it in his *Hymns, Christ.*, 1863, No. 735, in an unaltered form, as one of a group of national hymns, under "Easter." Although but little used in G. Britain, it is given in several American hymnals.

[J. J.]

**From glory unto glory.** Frances R. Havergal. [*Personal Consecration — New Year.*] Written at Winteryne, Dec. 24, 1873, first printed as a New Year's leaflet, Jan. 1st, 1874, and then pub. in her work *Under the Surface*, March, 1874, in 20 st. of 4 l. Concerning this hymn the author says that it was the reflection of "that flash of electric light, when I first saw clearly the blessedness of true consecration, Dec. 2, 1873. I could not have written the hymn before. It is a wonderful word from 'glory unto glory.' May we more and more claim and realize that is folded up in it." The sequel to this hymn is, "Far more exceeding," written April, 1876, 1st printed in *Our Own Fireside*; and then pub. in *Under His Shadow*, Nov. 1879 (Hav. Mus.).

[J. J.]

**From Greenland's icy mountains.**

Bp. R. Heber. Mrs. Heber's account of the origin of this hymn for Missions is that,

"In the course of this year (1819) a royal letter was granted authorizing collections in every Church and Chapel of England in furtherance of the Eastern operations of the Society for Propagating the Gospel. Mr. Reginald Heber went to Wrexham to hear the Dean of S. Asaph (his father-in-law) preach on the day appointed, and at his request, he wrote the hymn commencing 'From Greenland's icy mountains,' which was first sung in that beautiful Church." (*Memoirs*, vol. i. p. 619.)

The original ms. was subsequently secured from the printer's file by Dr. Raffles, of Liverpool, and has been reproduced in facsimile by Hughes of Wrexham. On a flyleaf of the facsimile is an interesting account of its origin, by the late Thomas Edgworth, solicitor, Wrexham. Mr. Edgworth's account agrees with that given by Mrs. Heber in the *Memoirs*, but is more circumstantial:—

"On Whitsunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a Sermon in Wrexham Church in aid of the Society for the Propagation of the Gospel in Foreign Parts. That day was also fixed upon for the commencement of the Sunday Evening Lectures intended to be established in the Church, and the late Bishop of Calcutta (Heber), then rector of Helnet, the Dean's son-in-law, undertook to deliver the first lecture. In the course of the Saturday previous, the Dean and his son-in-law being together in the Vicarage, the former requested Heber to write 'something for them to sing in the morning'; and he retired for that purpose from the table where the Dean and a few friends were sitting, to a distant part of the room. In a short time the Dean enquired, 'What have you written?' Heber having then composed the three first verses, read them over. 'There, there, that will do very well,' said the Dean. 'No, no, the sense is not complete,' replied Heber. Accordingly he added the fourth verse, and the Dean being inexorable to his repeated request of 'Let me add another, O let me add another,' thus completed the hymn of which the annexed is a facsimile, and which has since become so celebrated. It was sung the next morning in Wrexham Church, the first time.

E."

The text of the facsimile shows that Heber originally wrote st. ii. l. 7, "The savage in his blindness," but altered it in the ms. to "The heathen in his blindness." In the ms., st. ii. l. 2, reads, "Blow soft o'er Ceylon's isle." This is altered in the *Hymns*, 1827, to "Blow soft o'er Java's isle," but for what reason is unknown.

During the latter part of 1822 Heber was offered the Bishopric of Calcutta. Early in the following year a correspondent, signing himself "J.," forwarded the hymn to the editor of the *Christian Observer*, with a note in which, after referring to Heber's recent appointment to the Bishopric, and to the beauty of his muse, he adds, "the hymn having appeared some time since in print with the name of Reginald Heber annexed, I can feel no scruple in annexing the name to it on the present occasion." This note, followed by the hymn, was published in that magazine in February, 1823, and Heber was consecrated in the June following. In 1827 it was republished by his widow in *Hymns written and adapted to the Weekly Church Service*, p. 139, entitled, "Before a Collection made for the Society for the Propagation of the Gospel," and signed "R. H." in common with the rest of Heber's hymns. It was subsequently reprinted in *Heber's Works*, in 1842. Its use is very extensive in all English-speaking countries; and it has been rendered into various languages, including Latin, in *Arundines Cami*, p. 225; and German by Dr. C. G. Barth, in his *Christ-*

*liche Gedichte*, Stuttgart, 1836, p. 65, and repeated in Biggs's *Annotated H. A. & M.*, 1867.

[J. J.]

**From hidden source arising.** *R. F. Littledale.* [*Common of Evangelists.*] Written for and 1st pub. in the *People's H.*, 1867, No. 204, in 8 st. of 4 l., and signed "L." In 1869, st. i.-v. were given in the *Appendix* to the *S. P. C. K. Ps. & Hys.*, No. 313, and a new stanza ("For this Thy fourfold Gospel") was added thereto. In this form it passed into the *S. P. C. K. Church Hymns*, 1871. The idea of the hymn is both old and beautiful, that of comparing the four Evangelists to the four great rivers which issued from Eden. It is worked out in another form in sculpture and painting, where the rivers give place to the "four living creatures" of Rev. iv. 7. Mrs. Alexander has also utilized Ez. i. 10, in her hymn, "From out the cloud of amber light," in the same direction.

[J. J.]

**From highest heaven the Eternal Son.** *Sir H. W. Baker.* [*Praise for Redemption.*] 1st pub. in *H. A. & M.*, 1861, and repeated, with the alteration in st. ii., l. 1, of "Sing out," to "Rejoice," in the ed. of 1875.

**From Jesus' eyes, beside the grave.** *Bp. C. Wordsworth, of Lincoln.* [*Consecration of Burial Ground.*] 1st pub. in his *Holy Year*, 1862, p. 223, in 13 st. of 4 l. In the latest editions of the *Holy Year* it is divided into two parts, Pt. ii. beginning, "I heard a voice from heaven, The dead," &c. A portion of this hymn, beginning with st. iii.—"Faith, looking on this hallow'd ground," is No. 281 in *Skinner's Daily Service Hymnal*, 1864.

[J. J.]

**From out the cloud of amber light.** *Cecil F. Alexander.* [*St. Mark.*] Contributed to the revised ed. of *H. A. & M.*, 1875.

**From pole to pole let others roam.** *J. Newton.* [*Security in Christ.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 69, in 6 st. of 4 l., and headed, "The Lord is my Portion." It is found in a few collections in G. Britain and America. In the *American Songs for the Sanctuary*, N. Y., 1865, st. ii.-v. are given as, "Jesus, Who on His glorious throne." [J. J.]

**From the courier [guiding] star that led.** *Bp. E. H. Bickersteth.* [*Love.*] Written in 1875, and 1st printed in a small volume for private circulation, *Songs in the House of Pilgrimage* [1875], in 5 st. of 10 l., and based on St. John xxi. 15-17, "Lovest thou Me?" &c. In 1876 it was given in the *H. Comp.*, No. 298, as "From the guiding star," &c., this being the only change in the text.

**From the Cross uplifted high.** *T. Haweis.* [*Passiontide.*] 1st pub. in his *Carmina Christo*, &c., 1792, in 4 st. of 6 l., and based on St. John vii. 37. Its use in G. Britain is very limited, but in America it is given in many collections. In the *Dutch Reformed Hys of the Church*, N. Y., 1869, it is attributed to "Harvey," in error, and the text is slightly altered. Orig. text in *Hys. and Songs of Praise*, N. Y., 1874.

[J. J.]

**From the depths to Thee, O Lord.** *W. Bartholomew.* [*Lent.*] Contributed from his ms. by his widow to Hall and Lassar's *Evangelical Hymnal*, N. Y., 1880, No. 292, in

8 st. of 5 l. The tune *Nineveh*, which accompanies it, is by Mrs. Bartholomew.

**From the heaven of heavens descending.** *Bp. E. H. Bickersteth.* [*S. S. Teachers.*] "A Centenary Hymn for Teachers," written for the Centenary of Sunday Schools, 1880, and published in the *Church Sunday School Institute Magazine*, June, 1880, in 6 st. of 4 l.

**From whence these dire portents around.** *S. Wesley, jun.* [*Good Friday.*] 1st pub. in his *Poems on Several Occasions*, 1786, p. 136, in 7 st. of 4 l., and headed, "On the Passion of Our Saviour." In 1787, 6 st. were given in J. Wesley's *Charles-Town (America) Coll. of Ps. & Hys.*, as No. 6 of the "Ps. & Hys. for Wednesdays and Fridays." It was repeated in the *Wesley Ps. & Hys.*, 1741, and in the 1830 *Supp.* to the *Wes. H. Bk.*, but omitted from the revised ed. of 1875. It is found in several modern collections in G. Britain and America. In one or two of the latter it reads, "From whence these direful omens round?" [J. J.]

**From year to year in love we meet.** *J. Montgomery.* [*S. S. Anniversary.*] This hymn was evidently written for one of the great gatherings of Sunday School children at Whitsuntide, at Sheffield. It is No. 545 in his *Christian Psalmist*, 1825, in 6 st. of 4 l. It did not appear in the first copies of the 1st ed. of his *Original Hymns*, 1853, but took the place of a cancelled hymn ("Our hearts are glad to hear," No. 338) in later copies of the same issue, but was omitted from the Index. It is popular with modern compilers. [J. J.]

**Frothingham, Nathaniel Langdon,** D.D., b. at Boston July 23rd, 1793, and graduated at Harvard 1811, where he was also sometime Tutor. From 1815 to 1850 he was Pastor of the First Church (Unitarian), Boston, and subsequently attended as a worshipper the church where he had been 35 years minister till his sight and strength failed him. He d. April 4th, 1870. His *Metrical Pieces*, in 2 vols., were pub. in 1855 and 1870.

1. O God, Whose presence glows in all. *Ordination.* This was written in 1828 for the ordination of W. B. Lunt, New York.

2. We meditate the day. *Installation.* Written in 1835 for Mr. Lunt's installation at Quincy, Mass., as Co-pastor with Peter Whitney.

3. O Lord of life and truth and grace. *Ordination.* Also a special hymn. It was composed for the ordination of H. W. Bellows, New York, 1839. It is found in common with Nos. 1 and 2 in Frothingham's *Metrical Pieces*, 1855. These *Metrical Pieces* are unknown to the English Collections. [F. M. B.]

**Frothingham, Octavius Brooks,** M.A., son of Dr. N. L. Frothingham, was b. at Boston, Nov. 26, 1822, and educated at Harvard, graduating in Arts, 1843, and in Theology, 1846. In 1847 he became Pastor at Salem, from whence he passed to Jersey City, 1855; and again to the 3rd Unitarian Society, New York, 1860. His works are numerous and well known. Mr. Frothingham is known as a leader of the Free Religious movement. His hymn, "Thou Lord of Hosts, Whose guiding hand" (*Soldiers of the Cross*), was written



for the Graduating Exercise of the class of 1846 (see also "God of the earnest heart"), and pub. in the same year in Longfellow and Johnson's *Book of Hymns*, No. 425. It has been adopted by Dr. Martineau in his *Hym. of Praise & Prayer*, 1873. [F. M. B.]

**Frühlingsluft, um blaue Berge spielend.** [Ascension.] On types of the Resurrection, suggested by St. John xiv. 19. Appeared in Knapp's *Christolirpe*, 1836, p. 149, in 5 st. of 4 l., entitled, "To my sister." Tr. as "Brezen of Spring, all earth to life awaking," by Miss Borthwick in the *Family Treasury*, 1862, pt. i. p. 289, and in *H. L. L.*, 1862, p. 35 (1884, p. 254). [J. M.]

**Frühmorgens da die Sonn aufgeht.** J. Heermann. [Easter.] 1st pub. in his *Devoti musion cordis*, Breslau, 1830, p. 66, in 19 st. of 4 l., with alleluia, and entitled, "Easter Hymn. How that Christ has arisen, and what we thence derive for instruction and consolation." Included in *Mutzell*, 1858, No. 31; in Wackernagel's ed. of his *Geistl. Lieder*, No. 19; and in the *Uns. L. S.*, 1851, No. 136.

The tr. in C. U. are:—

1. Lo! with this morning's dawning ray. A good tr. of st. i., viii., ix., xv. by A. T. Russell, as No. 114 in his *Ps. & Hym.*, 1851.

2. Ere yet the dawn hath fill'd the skies. A good tr. of st. i., xii., xv., xvi., xviii., xix. by Miss Winkworth in the 2nd Series of her *Lyra Ger.*, 1858, p. 38. Repeated as No. 57 in her *C. B. for England*, 1863, and as No. 82 in the *Ohio Luth. Hym.*, 1880. In the *Ibraz Hym.*, 1871, the trs. of st. xviii., xix. are omitted.

Other tr. are: (1) "Doth Jesus live? why am I sad," of st. xv. as No. 3843 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "In the grey of the morning when shades pass away," by Miss Dunn, 1857, p. 44. [J. M.]

**Fry, Caroline.** [Wilson, C.]

**Fuger, Caspar.** Two Lutheran clergymen of this name, apparently father and son, seem to have lived in Dresden in the 16th cent. The elder seems to have been for some time at Torgau, and then court preacher at Dresden to Duke Heinrich and his widow, and to have d. at Dresden, 1592. Various works appeared under his name between 1564 and 1592. The younger was apparently b. at Dresden, where he became third master and then conrector in the Kreuzschule. He was subsequently ordained diaconus, and d. at Dresden, July 24, 1617 (Koch, ii. 215-216; Wetzel, i. 303; Wackernagel, as below, and i. pp. 459, 513, 569). The hymn,

*Wir Christenleut haben jetzund Freud* [Christmar], is quoted by Wackernagel, iv. p. 10, from *Drey solbne Neue Geistliche Gesenge*, 1592, and from the *Dresden G. B.*, 1593, in 5 st. of 6 l. Wackernagel thinks it was written about 1552. Bode, p. 417, cites it as in Georg Pondo's *Eine kurtze Comfiden von der Geburt des Herren Christi* extant in a ms. copy, dated 1589, in the Royal Library at Berlin. It is probably by the elder Fuger, though Wetzel and others ascribe it to the younger. Included in many later hymn-books, and recently as No. 57 in the *Uns. L. S.*, 1851. The only tr. in C. U. is:—

We Christians may rejoice to-day, a good and full tr. by Miss Winkworth in her *C. B. for England*, 1863, No. 84. [J. M.]

**Fulbert of Chartres, Saint and Bishop** (St. Fulbertus Carnotensis), flourished in the 11th century, having been consecrated Bishop of Chartres (probably) in 1007, and dying on April 10th, 1028. His collected works were pub. at Paris in 1608, but with the exception of one hymn, "Chorus novae Hierusalem" (q.v.), are very little known. That hymn in its original Latin form was included in the *Sarum Breviary*, and, in one English form or another, finds a place in most of our English Hymnals as "Ye choirs of New Jerusalem." [D. S. W.]

**Fulgens praeclara rutilat.** [Easter.] This is given in the *Sarum, Hereford, and York Missals* as the sequence for Easter Day. It was also of common use in France. Morel, 1868, No. 68, gives it in part from a 14th cent. ms. at Lucerne, and this is repeated in *Achrein*, 1873, No. 95. Daniel, ii. 175, and v. 61, refers to it, but does not give the text. The oldest form known is in the Bodleian ms. 775, c. 1000 (f. 142); in an 11th cent. Winchester book now in Corpus Christi College, Cambridge (No. 473); and in an 11th cent. ms. in the British Museum (Harl. 2961, f. 253). It was tr. as:—

Bright glows the morn this Easter-day. By Dean Plumptre for the *Hymnary*; and pub. therein, 1872. It is appointed to be sung at Holy Communion on Easter-day. Another tr. is, "This day the dawn glows bright above the sun," by C. B. Pearson, and given in his *Sequences from the Sarum Missal*, 1870. [J. M.]

**Fuller-Maitland, Frances Sara.** [Maitland.]

**Fuller, Margaret.** [Ossell, M. F. C. S.]

**Fumant Sabaeis templis vaporibus.** Jean Baptiste de Santeuil. [Purification.] Appeared in the *Cluniac Breviary*, 1686, p. 980, and in his *Hymni Sacri et Novi*, 1689 (ed. 1698, p. 66). It was given in the *Paris Breviary*, 1734, and is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

Sweet incense breathes around. In the *Profuges* (q.v.) to his *Hym. tr. from the Parisian Breviary*, 1839. I. Williams says that this tr. was supplied to that work "by a friend." It is given at p. 185, in 6 st. of 6 l. It appears in *Skinner's Daily Service Hymnal*, 1864, and others altered, and abbreviated to 4 st.

Another tr. is:—

To the temple's heights. J. D. Chambers, 1866, p. 63. [J. J.]

**Funcke, Friedrich,** was b. at Naumen in the Harz, where he was baptized March 27, 1642. After receiving a general and musical education at Freiberg and Dresden, he became cantor at Perleberg, and then, in 1664, Stadt Cantor at Lüneburg. He was, in 1694, appointed pastor at Römstedt, a few miles south of Lüneburg, and d. there Oct. 29, 1699. He revised the *Lüneburg G. B.*, 1686, and contributed to it 43 melodies and 7 hymns (*Blätter für Hymnologie*, 1884, pp. 115, 135, 146; 1885, p. 121). One has passed into English, viz:—

*Leuch uns nach dir, so kommen wir.* [Ascension-tide.] 1st pub. in the *Lüneburg Stadt G. B.*, 1686, No. 593, in 5 st. of 4 l., signed "F. F.," and founded on Canticles i. 4. Repeated in Freylinghausen's *G. B.*, 1705, No. 699, the *Berlin G. L. S.*, ed. 1863, No. 341, and many other collections. Often wrongly ascribed to 2 D.

*Ludmilla Elizabeth* (q.v.), or to *Friedrich Fabricius* (b. April 20, 1642, at Stettin, and d. there Nov. 11, 1703, as Pastor of St. Nicholas's Church). The only tr. in C. U. is:—

**Draw us to Thee, Lord Jesus.** A somewhat free tr. omitting st. ii. by Miss Winkworth in her *C. B. for England*, 1863, No. 68. Repeated in Dr. Thomas's *Augustine H. Bk.*, 1866, *Marlborough College H. Bk.*, 1869, and in America in the *Pennsylvania Luth. Ch. Bk.*, 1868.

**Other trs. are:** (1) "Draw us, Saviour, then will we," by *Miss Dunn*, 1857, p. 192. (2) "Draw us to Thee, So shall we flee," by *N. L. Frothingham*, 1870, p. 276.

The hymn beginning, "Draw us to Thee, in mind and heart," by A. T. Russell, in 4 st., as No. 269 in his *Ps. & Hys.*, 1851, while not a tr. of, is based on this German hymn. Repeated in Dr. Pagenstecher's *Coll.*, 1864, and in J. L. Porter's *Coll.*, 1876. [J. M.]

**Funeri ne date planctum.** [*Burial.*] A sequence at a Child's Funeral, in *Graduel de Paris*, 1734, and the *Paris Missal*, 1764. Its authorship is unknown. Tr. as:—

1. **Let no tears to-day be shed.** A terse and pathetic tr. by R. F. Litledale. This appeared first in the *Church Times*, Nov. 10, 1865, again in W. C. Dix's *Hymns & Carols*, 1869, and in the S. P. C. K. *Church Hymns*, 1871. "For the Burial of a Child." In the Preface to the latter collection it is attributed to W. C. Dix in error. This is corrected in the Notes of the folio edition.

2. **Weep not at our pomp funeral.** By T. I. Ball, in the 1877 ed. of the 1862 *Appendix to the Hymnal N.*, No. 369.

3. **Wail ye not, but requiems sing.** By Jane E. Leeson, in her *Hys. and Scenes of Childhood*, 1842, pt. ii. p. 205, and the *S. Margaret's Hymnal* [East Grinstead], 1875. [J. J.]

**Funk, Gottfried Benedict**, was b. Nov. 29, 1734, at Hartenstein, Saxony, and educated at the Gymnasium of Freiberg and the University of Leipzig. In 1756 he became tutor in the family of J. A. Cramer, then court preacher at Copenhagen. He returned to Germany in 1769 as subrector of the Cathedral School at Magdeburg, becoming rector in 1772; and being also appointed a member of the consistory in 1785 and Doctor of Theology in 1804. He d. at Magdeburg, June 18, 1814.

One of the best teachers of his time, he was also one of its most successful hymn-writers. His hymns, 25 in all, appeared (1) in the *G. B. für S. Petri*, Copenhagen, 1769. (2) *Zöllhofer's Neues G. B.*, Leipzig, 1769. (3) the *Magdeburg G. B.*, 1806. (4) in his *Abriss*, Berlin, 1829-31.

Four of his hymns have passed into English, viz.:—

i. **Der unsere Menschheit an sich nahm.** Second Advent. 1769, No. 973, in 7 st. 1820, v. 1. p. 60. Tr. by Dr. H. Milla, 1845 (1866, p. 37).

ii. **Lob sey Gott, der den Frühling schafft.** Spring. 1769, No. 794, in 9 st. 1820, v. 1. p. 34 (Geloka sey). Tr. by Miss Fry, 1859, p. 109.

iii. **Lob sey Gott, der den Morgen.** Morning. 1769, No. 79, in 7 st. 1820, v. 1. p. 25. Tr. by H. J. Buckell, 1842, p. 58; and by N. L. Frothingham, 1870.

iv. **Wie ist mein Herz so fern von dir.** Penitence. 1806, No. 366, in 5 st. 1820, v. 1. p. 9. Tr. by Dr. H. Milla, 1845 (1866, p. 123). [J. M.]

**Für allen Freuden auf Erden.** M. Luther. [*Praise of Music.*] 1st pub. in *Lob und preis der löblichen Kunst Musica*, Wittenberg, 1538; and then in the *Geistliche Lieder*,

Wittenberg, 1543, entitled "Preface to all good hymn-books." In *Wackernagel*, iii. p. 29, in 40 lines.

**The trs. are:** (1) "Search ye the world—search all around," by Dr. J. Hunt, 1853, p. 178. (2) "Of all the joys earth possesses," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, and in his *Ecclies*, 1876. (3) "Of all the joys that are on earth," by Miss Winkworth, *Ch.*, 1869, p. 1, repeated in Dr. Bacon, 1864. [J. M.]

**Furness, William Henry**, D.D., b. in Boston, 1802, and graduated at Harvard in Arts and Theology, 1820. From 1825 he has been an Unitarian Pastor in Philadelphia. He is an accomplished scholar, and has been an active worker in reforms of various kinds. His publications are numerous and include a *Manual of Domestic Worship*, 1810, and a tr. of Schiller's *Song of the Bell*. His hymns are somewhat numerous, and several of them have great merit. The best and most widely used are:—

1. **Father in heaven, to Thee my heart.** *Resignation.* Appeared in *The Christian Disciple*, 1822. It was repeated in this form in some of the older collections, and a few modern hymnals, including the Boston Unitarian *Hymn* [*& Tune*] *Bk.*, 1868. In 1846 it was given in Longfellow and Johnson's *Bk. of Hys.* as "Father in heaven, to Whom our hearts;" again in their *Hys. of the Spirit*, 1864, and in Dr. Martineau's *Hys. of Praise & Prayer*, 1873. This hymn is sometimes ascribed to "H. Ware," but in error.

2. **Feeble, helpless, how shall I?** *Jesus our Leader.* 1st pub. in the Cheshire Unitarian *Christian Hys.*, 1844, No. 272, in 5 st. of 4 l. It is in several modern collections, including *Lyra Sac. Americana*, 1868; Thring's *Coll.*, 1882.

3. **Have mercy, O Father.** *Divine direction desired.* Contributed to Dr. Martineau's *Hys. of Praise and Prayer*, 1873, in 2 st. of 6 l.

4. **Here in a world of doubt.** *Ps. xlii.* Contributed to the N. Y. Lutheran *Coll.*, 1834, and repeated in his *Manual of Domestic Worship*, 1840, Martineau's *Hymns*, &c., 1873.

5. **Here in the broken bread.** *Holy Communion.* Appeared in the *Appendix to the Philadelphia Unitarian Coll.*, 1828. It is in a few modern collections, including the Boston Unitarian *Hymn* [*and Tune*] *Bk.*, 1868.

6. **Holy Father, Gracious art Thou.** *Purity & Peace.* Contributed to Dr. Martineau's *Hymns*, &c., 1873, in 1 st. of 12 l.

7. **I feel within a want.** *Likeness to Christ desired.* Appeared in the Cheshire (U. S.) Unitarian *Christian Hys.*, 1844, No. 687, in 4 st. of 4 l. It is in a few collections both old and new.

8. **In the morning I will raise [pray].** *Morning.* Appeared in his *Manual of Domestic Worship*, 1840, in 6 st. of 4 l., and repeated in Dr. Martineau's *Hymns*, &c., 1873. In Longfellow and Johnson's *Book of Hymns*, 1846, and the Boston Unitarian *Hymn* [*& Tune*] *Bk.* it begins with st. ii., "In the morning I will pray."

9. **O for a prophet's fire.** *Holy Communion.* Pub. in the *Appendix to the Philadelphia Unitarian Coll.*, 1828, and repeated in the Cheshire (U. S.) Unitarian *Christian Hymns*, 1844, and later hymn-books.

10. **Richly, O richly have I been.** *The Prodigal Son.* In his *Manual of Devotion*, 1840. In Longfellow and Johnson's *Book of Hys.*, 1846, and their *Hys. of the Spirit*, 1864, it is given as "O richly, Father, have I been"; whilst in

Hedge & Huntington's *Hys. for the Ch. of Christ*, 1853, the Boston Unitarian *Hy. [and Tune] Bk.*, 1868, and others, it opens with st. ii., "Unworthy to be called Thy son."

11. *Slowly by Thy [God's] hand unfurled. Eternal Light.* Given in his *Manual of Domestic Worship*, 1840, and repeated in a few hymnals. In Drs. Hedge & Huntington's *Hys. for the Ch. of Christ*, 1853, the first line was changed to "Slowly by God's hand unfurled." This is the reading of the Boston Unitarian *Hymn [& Tune] Bk.*, 1868. Dr. Martineau retains the original reading in his *Hymns*, &c., 1873.

12. *Then only Living, only True. Ordination.* In Dr. Martineau's *Hymns*, &c., 1873, where it is dated 1868.

13. *To the High and Holy One. Consecration of Church.* In *Lyra Sac. Amer.*, 1868. From this is taken "To the truth that makes us free" (st. ii.), in the Boston *Hys. of the Spirit*, 1864.

14. *What is the world that it should share? Invocation of the Spirit.* Given in *The Christian Disciple*, 1822, and Dr. Martineau's *Hymns*, &c., 1873. It begins with st. ii. of his hymn "Here in Thy temple, Lord, we bow." In *Lyra Sac. Americana* it reads, "Oh, is there aught on earth to share."

15. *What is this that stirs within? The Soul.* Appeared in his *Manual of Domestic Worship*, 1840. In 1844 it passed into the Cheshire (U.S.) Unitarian *Christian Hymns*, No. 318, and later into numerous collections, both old and new.

[F. M. B.]

## G

G. in Bristol *Bap. Coll.*, by Aah & Evans, 1st ed. 1769, and Rippon's *Sel.*, 1787; i.e. Thomas Gibbons.

G. I. W., in Dr. Leifchild's *Original Hymns*, 1842; i.e. Mrs. G. I. Whiting.

G. J. S. The initials of George John Stevenson, appended to a short biographical sketch of Bishop Ken, which accompanied D. Sedgwick's reprint of Ken's *Hymns*.

G. M., in the *Church Times*; i.e. the Rev. Gerard Moultrie.

G. R., in the *Leeds S. School H. Bk.*, editions 1858 and 1878; i.e. George Rawson.

Gabb, James, B.A., was b. at Ebley, Gloucestershire, Feb. 3, 1830, and educated at Gonville and Caius College, Cambridge, graduating in honour in 1854. On taking Holy Orders he was curate of Barton-le-Street, 1854-64; domestic chaplain to the Earls of Carlisle at Castle Howard, 1855-75; curate of Bulmer, 1864-7; and rector of Bulmer from 1867. In 1864 he pub.:

(1) *Steps to the Throne; or Meditations and Prayers in Verse* (Lond., Nisbet & Co.) containing 214 original versions of Psalms & Hymns. In 1871 a second volume, pub. as (2) *Hymns and Songs of Pilgrim Life; or Steps to the Throne*. (Lond., Nisbet & Co.) It contained 103 hymns & songs. *The English Sacred Songster* (London, Mr. Gabb, as only being new, and 11 tunes. In 1875 the hymns in the foregoing works were collected, revised and pub. as (3) *The Welburn Appendix of Original Hymns and Tunes*. It comprises 116 hymns, the best known being "Jesus, Thou wast once a child," and "Saints exalted high in glory" (q. v.)

The music of *The Welburn Appendix* was edited by Dr. S. S. Wesley, he contributing thereto 22 tunes, 10 of which were from his *European Psalmist*. Mr. Gabb also contributed 44 tunes. This *Appendix*, although limited in use, is worthy of attention, with regard both to hymns and tunes, by hymnal compilers and their musical editors. Many of Mr. Gabb's hymns have been rewritten by him from time to time. *The Welburn Appendix* contains the authorised text. [J. J.]

Gadsby, William, was b. in 1773 at Attleborough, in Warwickshire. In 1793 he joined the Baptist church at Coventry, and in 1798 began to preach. In 1800 a chapel was built for him at Desford, in Leicestershire, and two years later another in the town of Hinckley. In 1805 he removed to Manchester, becoming minister of a chapel in Rochdale Road, where he continued until his death, in January, 1844. Gadsby was for many years exceedingly popular as a preacher of the High Calvinist faith, and visited in that capacity most parts of England. He pub. *The Nazarene's Songs, being a composition of Original Hymns*, Manchester, 1814; and *Hymns on the Death of the Princess Charlotte*, Manchester, 1817. In 1814 he also pub. *A Selection of Hymns for Public Worship*, appending thereto a large number of his own compositions [*Baptist Hymnody*, § III., 2]. The edition of 1882 pub. by his son J. Gadsby contains 1138 hymns, of which 157 are by William Gadsby, and form Pt. ii. of the *Sel.* From his point of view they are sound in doctrine, but have little poetic fervour, and the rhyme is faulty in a large number of instances. Four of these hymns are in Denham's *Sel.* and one in the *Sel.* of J. Stevens. [W. R. S.]

Gall, James, one of the Superintendents of the Carrubber's Close Mission, Edinburgh, was b. in 1808, and has been associated with that mission since its commencement in 1858. Before that he had taken great interest in Sunday Schools and Church Music. About 1836, he invented a system of printing music without small musical type, a mode of printing which has been greatly improved by others. He pub. *Anthems and Sacred Songs* in 1843, including two of his hymns:—

1. O come, let us sing to the God of Salvation. *Praise for Salvation.*

2. Who hath believed? Who hath believed? *Praise to Jesus.*

He was also associated with *The Sacred Song Book*, 1843, which afterwards was named *Sacred Melodies for Children*, and in 1872 200 *Sacred Melodies for Sunday Schools and Families* (see *Batesman*, C. H.). In this collection appeared:—

3. Go sound the trumpet on India's Shore. *Mission.*

Another popular hymn is:—

4. O sing the Song of boundless love. *Praise for the Love of Jesus.*

This was written for the Scholars of the Free New North Mission Sabbath School, in May, 1877.

Mr. Gall has pub. several prose works, including *Instant Salvation; The World for Christ; Interpreting Concordance of the New Testament*; and others. [J. J.]

Gallaudet, Thomas Hopkins, LL.D., b. in Philadelphia, Dec. 10, 1787, and graduated 2 D 2

at Yale, 1805; was a tutor there from 1808-1810, and proceeded to Andover in 1811, remaining as a student till 1814. Having established an Institute for deaf mutes at Hartford, he visited Europe in its interest in 1814-15. From 1817 to 1830 he was the superintendent of that institution, and from 1838 to 1851 chaplain of the Insane Asylum, Hartford. He d. 1851. He pub. sundry juvenile works. In 1845 he contributed to the Connecticut Congregational *P. & Hys.*, No. 409, "Jesus, in sickness and in pain" (*Looking to Jesus in time of trial*). It is in 5 st. of 4 l. [F. M. B.]

**Gambold, John**, M.A., was b. April 10, 1711, at Puncteston, Pembrokeshire, where his father was vicar. Educated at Christ Church, Oxford, where he graduated B.A. in 1730, M.A. in 1734. Taking Holy Orders, he became, about 1739, Vicar of Stanton Harcourt, Oxfordshire, but resigned his living in Oct. 1742, and joined the United Brethren [Moravians], by whom he was chosen one of their bishops in 1754. He d. at Haverfordwest, Sept. 13, 1771. He pub. an ed. of the Greek Testament; *Mazins and Theological Ideas*; *Sermons*, and a dramatic poem called *Ignatius*. About 26 translations and 18 original hymns in the *Moravian Hymn Books* are assigned to him. One or two of his hymns, which were pub. by the Wesleys, have been claimed for them, but the evidence is in favour of Gambold. A collected ed. of his works was pub. at Bath in 1789, and afterwards reprinted. [G. A. C.]

**Ganse, Hervey Doddridge**, was b. Feb. 27, 1822, near Fishkill, New York, and removed to New York city in 1825. Graduated at Columbia College, 1839, studied Theology at New Brunswick, New Jersey, and was ordained in 1843. From 1843 to 1856 he was a Reformed Dutch Pastor, at Freehold, New Jersey, and from 1856 to 1876, of the North-west Reformed Dutch Church, New York. Since January 1, 1876, he has been the pastor of the First Presbyterian Church, St. Louis. His chief hymns are:—

1. *Lord, I know Thy grace is nigh me. Faith.* Was composed on a winter's night in his bedroom, in a farmhouse near Freehold, New Jersey, while on a visit of consolation to former parishioners. The first couplet came into his mind without forethought, and he adds, "I composed on my pillow in the darkness; completing the verses with no little feeling, before I slept." This hymn appeared in the *Reformed Dutch Hymns of the Church*, New York, 1869, and is somewhat widely used.

2. *Eternal Father, when to Thee. Holy Trinity.* Dated 1872, and included in *Hys. & Songs of Praise*, N. Y., 1874, No. 7.

3. *From the vast and veiled throng. Adoration of the Heavenly Hosts.* Dated 1872, and pub. in the *Hys. & S. of Praise*, N. Y. 1874, No. 13.

4. *Is this the Son of God? Surrender to God.* Dated 1872, also pub. in the *Hys. & S. of Praise*, 1874, No. 541.

5. *Jesus, one word from Thee. Confidence and Security in Christ.* Dated 1872, and given in the *Hys. & S. of Praise*, 1874, No. 697.

6. *Thou Who like the wind dost come. Prayer for the Holy Spirit.* No. 378 in the *Hys. & Songs of Praise*, 1874, and dated 1873.

These hymns are unknown to the English collections. [F. M. B.]

**Garve, Carl Bernhard**, was b. Jan. 21, 1763, at Jeinsen, near Hannover, where his father was a farmer. He was educated at the Moravian schools in Zeist, and Neuwied, at their Pädagogium at Niesky, and their Seminary at Barby. In 1784 he was appointed one of the tutors at Niesky, and in 1789 at Barby; but as his philosophical lectures were thought rather unsettling in their tendency, he was sent, in 1797, to arrange the documents of the archive at Zeist. After his ordination as diaconus of the Moravian church, he was appointed, in 1799, preacher at Amsterdam; in 1801 at Eberndorf (where he was also inspector of the training school); in 1809 at Berlin; and in 1816 at Neusalza on the Oder. Feeling the burden of years and infirmities he resigned the active duties of the ministry in 1836, and retired to Herrnhut, where he d. June 21, 1841. (*Koch*, vii. 334-342; *Allg. Deutsche Biog.*, viii. 392-94, &c.)

Garve ranks as the most important of recent Moravian hymn-writers, Alb-runt being perhaps his superior in poetical gifts, but certainly not in adaptability to church use. His better productions are almost entirely free from typically Moravian features; and in them Holy Scripture is used in a sound and healthful spirit. They are distinguished by force and at the same time elegance of style, and are full of deep love and devotion to the Saviour. Many of them have passed into the German Evangelical hymn-books, no less than 36 being included in the Berlin *G. B.*, 1829; and of those noted below No. 1, 1, to be found in almost all recent German collections. They appeared mostly in the two following collections, both of which are to be found in the Fowl Library, Hamburg: (1) *Christliche Gesänge*, Götting, 1823, with 393 hymns, a few being recasts from other authors. (2) *Brüdergesänge*, Gnadau, 1827, with 65 hymns intended principally for use in the Moravian Communion.

Garve's hymns in English C. U. are:—

1. *Dein Wort, O Herr, ist milder Thau. Holy Scripture.* Perhaps his finest hymn. 1825, as above, p. 51, in 7 st. of 8 l. Included, as No. 410, in the Berlin *G. L. S.*, ed. 1863, and in the German hymn-books for Hannover, 1863, for the kingdom of Saxony, 1883, for the province of Saxony, 1882, &c. *Tr.* as:—

1. *Thy Word, O Lord, like gentle dew.* A good *tr.* of st. i.-iii., by Miss Winkworth, in the 1st Ser., 1855, of her *Lyra Ger.* p. 36. In the Pennsylvania Luth. Ch. Bk., 1868, it is No. 314 in full, but rewritten to D. C. M. In 1864 it was included, altered, and with ll. 5-8 of each st. omitted, as No. 681 in *Hys. of the Spirit*, Boston, U. S., and this has been repeated in Dr. Martineau's *Hys. of Praise & Prayer*, 1873, and Dr. Allon's *Children's Worship*, 1878.

2. *Thy Word, O Lord, is gentle dew.* A good *tr.* of st. i.-iii., based on the *Lyra Ger.*, by Miss Winkworth, as No. 102 in her *C. B. for England*, 1863, and thence, in the Ohio Luth. *Hyl.*, 1880.

ii. *Hallelujah, Christus lebt. Easter.* 1825, as above, p. 105, in 8 st. of 6 l. Included in Knapp's *Ev. L. S.*, 1850, No. 565. *Tr.* as:—  
*Hallelujah! Jesus lives!* A good *tr.* (omitting st. iv., vi.) by Miss Borthwick, in the 4th Ser., 1862, of the *H. L. L.*, p. 30 (1884, p. 201). In *Lyra Messianica*, 1864, p. 295, and in G. S. Jellicoe's *Coll.*, 1867, No. 103, it begins, "Alleluia! Jesus lives."

iii. *O Vater der Gemeine. Trinity Sunday.* 1825, as above, p. 18, in 3 st. of 7 l. Included as No. 107 in Knapp's *Ev. L. S.*, 1837. *Tr.* as:—



## GASCOIGNE, GEORGE

Father of all created. In full, as No. 159, in Dr. Paganstecher's Coll., 1864, signed "F. C. C." Another tr. is, "O Father, we adore Thee," in the *British Herald*, Oct. 1866, p. 324. repeated as No. 416 in *Wald's Praise Bk.*, 1872.

Hymn not in English C.U.:—  
iv. Der Herr ist treu. Der Herr ist ewig treu. God's Faithfulness. 1825, p. 6, in 6 st. "Gott ist treu."

Hertha G. B., 1829, No. 66, beginning. Trust in Him. N. L. Frothingham, 1870, p. 263.

v. Geduld! Geduld! ob's stürmisch weht. Trust in God. 1825, p. 180, in 3 st., repeated in the Berlin G. B. 1829, No. 493, beginning "Geduld! wie sehr der Sturm auch weht." Tr. by N. L. Frothingham, 1870, p. 265.

vi. Sag was hat die welt Welt. Holy Scripture. 1825, p. 180, in 6 st. Tr. as "Tell me, can the world display," in the *British Herald*, Nov. 1866, p. 360. repeated as No. 420 in *Wald's Praise Bk.*, 1872.

vii. We bin ich, Herr, in deinem Licht. Self-Examination. 1825, p. 216, in 15 st. Tr. by N. L. Frothingham, 1870, p. 258.

viii. Zu Arbeit winkt mir mein Beruf. Before Work. 1825, p. 233, in 9 st. Tr. by E. Massie, 1867.

A hymn sometimes ascribed to Garve is noted under "Gib deinen Frieden uns," [J. M.]

Gascoigne, George, s. and heir of Sir John Gascoigne. The date and place of his birth are unknown, but it is probable that he was b. about 1525, and from a statement in the Address to Queen Elizabeth prefixed to one of his works, he seems to have spent a part of his early life in Westmoreland. He was educated at Trinity College, Cambridge, from whence he entered the Middle Temple as a student of law before 1548; but neglecting his studies he led a life of reckless extravagance and dissipation, on account of which he was disinherited by his father. In 1555 he migrated to Gray's Inn, but seems to have left it also. In 1557-58 he represented Bedford in Parliament. In 1565 he returned to Gray's Inn, and there, in the following year, two plays by him were represented, *The Supposes*, translated from the Italian of Ariosto, and *Joecasta*, adapted from the Phoenixae of Euripides. To the latter Gascoigne contributed three acts. In 1572 he was returned of Parliament as member for the borough of Mithurst; but objections being made to his character he appears not to have taken the seat, and not long afterwards went to the Low Countries and took service with William of Orange, from whom he received a captain's commission. His gallant conduct in the field obtained the favourable notice of that Prince, but after some time he was taken prisoner by the Spaniards and sent back to England.

During Gascoigne's absence his first book, *A Hundredth sundrie Flowers bound up in one small Poesie*, the ms. of which he had left in the hands of a friend, was printed in 1574 without his permission, and after his return from Holland, he published in 1575 a corrected and enlarged edition of his *Poesies*. Thenceforward he seems to have led a literary life, and is said to have been in some way attached to the court. On the occasion of Elizabeth's celebrated visit to Kenilworth in the summer of 1575, Gascoigne was commissioned by Leicester to devise the masques, &c., performed for the Queen's entertainment. He d. at Stamford, Lincolnshire, Oct. 7, 1577, and was probably buried by his friend George Whetstone at Barnack, but this is not certainly known. At some time

between 1558 and 1568 Gascoigne married Elizabeth Breton, mother, by her first husband, of the poet Nicholas Breton, and by her had a son. His widow survived until 1585. Gascoigne is noticeable as being one of the earliest English dramatists, the first English satirist, and the first English critic in poetry. In 1689 his poems were collected and edited for the Roxburghe Library by W. C. Hazlitt, and in 1868 his *Notes of Instruction in English Verse*; *The Steele Glas*; and *The Complaynt of Philomene* were included in English reprints edited by Edward Arber, together with Whetstone's metrical life of Gascoigne. To modern hymnody he is known by "We that have passed in slumber sweet," an altered version of his morning hymn, "Ye that have spent the silent night;" and other religious poems.

Gaskell, William, M.A., B.S. of Mr. William Gaskell, was b. at Litchford (a suburb of Warrington, on the Cheshire side of the Mersey), 24 July, 1805. He was educated at Manchester New College and at the University of Glasgow, where he graduated M.A. in 1825. In 1828 he became co-pastor with the Rev. J. G. Robberds at Cross Street Unitarian Chapel, Manchester, a position he held until his death. Mr. Gaskell was a man of cultivated mind and considerable literary ability. His publications include *Lectures on the Lancashire Dialect*, 1853, a small volume of *Temperance Rhymes*, 1839, and various theological works. In 1832 he married Elizabeth Cloghorne Stevenson, who afterwards attained celebrity as the authoress of *Mary Barton*, and of other popular tales. He d. June 11, 1884, and is buried at Knutsford. To the 2nd ed., and is buried at Knutsford. To the 2nd ed., 1856, of the 1st Series of *Lyra Germanica* Mr. Gaskell contributed "A sure Stronghold our God is He," a tr. of Luther's "Ein feste Burg" (q.v.), replacing a version by Miss Winkworth in the 1st ed. He also contributed 79 hymns to Beard's Unit. Coll. of Hys. for Pub. and Priv. Worship, 1837. [G. A. C.]

The following hymns by Gaskell still in C. U. are found chiefly in Unitarian hymn-books, including Martineau's *Hymns*, &c., 1840, and Hys. of Praise and Prayer, 1873; Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S.A., 1853; Longfellow & Johnson's *Book of Hys.*, Boston, 1848, and their *Hys. of the Spirit*, Boston, 1864; and the American Unitarian Association's *Hymn & Tune* Bk., &c., Boston, 1868:—

1. Dark, dark indeed the grave would be. *Death and Burial.*
2. Darkness o'er the world was brooding. *The Day-spring.*
3. Dark were the paths our Master trod. *Sympathy with Christ.*
4. Father, glory be to Thee. *Theology.*
5. Forth went the heralds of the cross. *Power of Faith.*
6. How long, O Lord, his brother's blood? *In time of War.*
7. From this "O hush, great God, the sounds of war," is taken. *War.*
8. I am free, I am free, I have broken away. *The New Birth.*
9. In vain we thus recall to mind. *H. Communion.*
10. Mighty God, the first, the last. *Infinite Knowledge.*
11. No more, on earth no more. *Death and Heaven.*
12. Not in this simple rite alone. *H. Communion.*
13. Not on this day, O God, alone. *Sunday.*
14. O God, the darkness roll away. *Mission.*
15. O God, to Thee our hearts would pay. *Old Year.*

15. O God, who knowest how frail we are. *Seeking Strength.*  
 16. O not to crush with abject fear. *Christ's Work.*  
 17. Our Father, through the coming year. The original begins, "Father, throughout the coming year."  
 18. Press on, press on, ye sons of light. *Continuance in well doing.*  
 19. Sleep not, soldier of the cross. *Faithfulness.*  
 20. Thanks, thanks unto God! Who in mercy hath spoken. *Gratitude for the Gospel.*  
 21. Through all this life's eventful road. *Walking with God.*  
 22. To Thee, the Lord Almighty. *Doxology.*  
 23. Unto Thy temple, God of Love. *Divine Worship.*  
 24. We join to [crave] pray with wishes kind. *H. Matrimony.*  
 25. We would leave, O God, to Thee. Original: "We would cast, O God, on Thee." *Rest in God.*  
 26. When arises the thoughts of sin. *Looking to Jesus.*

These hymns all appeared in *Beard's Coll.*, 1837. In addition there are:—

27. Calmly, calmly lay him down.  
 28. O Father, (gladly) humbly we repose.  
 29. O hush, great God, the sounds of war. *For Peace.*

The dates of these hymns we have not been able to determine. No. 27 is in *Hopps's Hys.*, for *Pub. Worship*, 1858; and Nos. 28 and 29 are in *Hodge & Huntington's Hys. for the Church of Christ*, 1858. [J. J.]

**Gaude, Mater Ecclesia.** [*St. Edward the Confessor.*] This hymn was reprinted in *Dr. Neale's Hymni Ecclesiae*, 1851, p. 233, in 6 st. of 4 l., from the *Sentis Brev.* (*Breviarium Sylvanectense*, 1521), where it was given, "In Festo S. Ludovici Regis." In 1867 a *tr.* by *Dr. R. F. Littledale* was included in the *People's H.*, No. 287, beginning, "O Mother Church, to-day thy voice," and signed "A. L. P." It was appointed for the Festival of *St. Edward the Confessor*, Oct. 13. [J. J.]

**Gedicke, Lampertus**, s. of *Christian Gedicke*, superintendent of *Gardelegen* in the *Altmark*, was b. at *Gardelegen* Jun. 8, 1683. After the completion of his theological studies at *Halle* under *Francke*, he was for some time tutor in the orphanage at *Halle*, and then in a family at *Berlin*. Becoming an army chaplain he was successively appointed chaplain to the *Guards* (1709), accompanying them on several expeditions; chaplain to the *Wartensleben* regiment and garrison preacher at *Berlin* (1713); and *Probst* and *inspector* of all the garrison and regimental chaplains (1717). He d. at *Berlin*, Feb. 21, 1735 (*Koch*, iv. 414, 415; *Bode*, p. 72, &c.). He contributed two hymns to the *Neu-verbessertes geistreiches G. B.*, *Berlin*, 1711. One of these is:—

*Wie Gott mich führt, so will ich gehn.* [*Trust in God.*] 1711, as above, No. 798, in 6 st. of 7 l., repeated in *Freylinghausen*, 1714, and as No. 918 in the *Berlin G. L. S.*, ed. 1863. Often used at weddings. The only *tr.* in *C. U.* is:—

*Just as God leads me I would go, a good tr.*, omitting st. ii., as No. 258, in *H. L. Hastings's Hym.*, 1880.

Other *trs.* are: (1) "As God shall lead I'll take my way," by *Dr. H. Mills*, 1845 (1856, p. 178). (2) "As God leads me, will I go," by *Miss Warner*, 1858 (1861, p. 498). (3) "As God doth lead me will I go," by *Miss Burlington* in the *British Herald*, June, 1868, p. 274, repeated as No. 407 in *Reid's Praise Bk.*, 1872. [J. M.]

**Geh aus, mein Herz, und suche Freud.** *P. Gerhardt.* [*Summer.*] This beautiful poem of thanksgiving for God's goodness in the delights of summer, and of anticipation of the joys of *Paradise*, appeared in the *Frankfurt* ed., 1656, of *Crüger's Praxis pietatis*

*melica*, No. 412, in 15 st. of 6 l. Reprinted in *Wackernagel's* ed. of his *Geistliche Lieder*, No. 103, and *Bachmann's* ed., No. 85; and included, as No. 782, in the *Umr. L. S.*, 1851. It may be compared with the hymn, "Der trübe Winter ist vorbei," by *Friedrich von Spee* (q. v.). *Lauxmann*, in *Koch*, viii. 141, speaks of the tune (called *Lacorne* in the *Irish Church Hymnal*) as:—

A Swiss melody which has naturalised itself in *Württemberg* to the hymn "Geh aus, mein Herz," and of which *Palmer* (Professor at *Tübingen*) assures us that the children's faces are twice as happy as often as they are allowed to sing it. Although evidently originally a song tune (by *J. Schmidlin*, 1770), yet its ring gives the freshness which one desires in an out-door hymn.

The *trs.* of this hymn in *C. U.* are:—

1. Go forth, my heart, and seek delight, a good *tr.*, omitting st. xiv., by *Miss Winkworth*, in the 1st series of her *Lyra Ger.*, 1855, p. 136. Her *trs.* of st. viii.-xi., beginning "Thy mighty working, mighty God," were included in the *American Sabbath H. Bk.*, 1858, and repeated in *Boardman's Coll.*, *Philadelphia*, 1861.

2. The golden corn now waxeth strong, a very good *tr.* beginning with st. vii., "Der Weizen wächst mit Gewalt," contributed by *R. Massie* to the 1857 ed. of *Mercer's C. P. and H. Bk.*, No. 463 (*Or. ed.*, 1864, No. 500, omitting the *tr.* of st. x.). In the *Appendix* to the 2nd series of *Lyra Domestica*, 1864, *Mr. Massie* reprinted his *tr.* at p. 102, and prefixed a version of st. i.-vi., beginning "Go forth, my heart, nor linger here." In this form it was included in full in *Reid's Praise Bk.*, 1872.

Other *trs.* are: (1) "Come forth, my heart, and seek delight," by *Miss Cox*, 1841, p. 149 (1864, p. 149). (2) "Go forth, my heart, and revel in joy's bow," and "And oft I think, if e'en earth's sin-stained ground," a *tr.* of st. i., ix., by *Mrs. Stanley Carr* in her *tr.* of *Wildenhahn's Paul Gerhardt*, 1848 (ed. 1866, p. 235). (3) "Go forth, my heart, and seek for praise," by *Dr. J. W. Alexander*, in *Schaff's Kirchenfreund*, 1848, p. 419; reprinted in his work *The Breaking Crucible*, N. Y., 1861, p. 15. (4) "Go out, my heart, and pleasure seek," by *Miss Manington*, 1863, p. 164. (5) "Go forth, my heart! the year's sweet prime," by *B. Massie*, 1866, p. 36. (6) "Go forth, my heart, and seek delight, in this summer," by *J. Kelly*, 1867, p. 289. (7) "Go forth, my heart, and seek the bliss," by *Mrs. E. L. Follen*, in her *Lark and Linnet*, 1854, p. 30. [J. M.]

**Geletsky, Johannes.** [*Jelesky, J.*]

**Gellert, Christian Fürchtegott**, s. of *Christian Gellert*, pastor at *Hainichen* in the *Saxon Harz*, near *Freiberg*, was b. at *Hainichen*, July 4, 1715. In 1734 he entered the *University* of *Leipzig* as a student of theology, and after completing his course acted for some time as assistant to his father. But then, as now, sermons preached from manuscript were not tolerated in the *Lutheran Church*, and as his memory was treacherous, he found himself compelled to try some other profession. In 1739 he became domestic tutor to the sons of *Herr von Lüttichau*, near *Dresden*, and in 1741 returned to *Leipzig* to superintend the studies of a nephew at the *University*. He also resumed his own studies. He graduated *M.A.* 1744; became in 1745 private tutor or lecturer in the philosophical faculty; and was in 1751 appointed extraordinary professor of philosophy, lecturing on poetry and rhetoric, and then on moral philosophy. An ordinary professorship offered to him in 1761 he refused, as he did not feel strong enough to fulfil its duties, having been

delicate from a child, and after 1752 suffering very greatly from hypochondria. He d. at Leipzig, Dec. 13, 1769 (Koch, vi. 263-277; *Allg. Deutsche Biog.*, viii. 544-549, &c.).

As a professor, Gellert was most popular, numbering Goethe and Lessing among his pupils, and won from his students extraordinary reverence and affection, due partly to the warm interest he took in their personal conduct and welfare. In his early life he was one of the contributors to the *Stresser Beiträge*; and was one of the leaders in the revolt against the domination of Gottsched, and the writers of the French school. His *Fables* (1st Ser. 1746; 2nd 1748), by their charm of style, spirit, humour and point, may justly be characterised as epoch-making, won for him universal esteem and influence among his contemporaries of all classes, and still rank among the classics of German literature.

As a hymn-writer he also marks an epoch; and while in the revival of churchly feeling the hymns of the Rationalistic period of 1760 to 1820 have been ignored by many recent compilers, yet the greatest admirers of the old standard hymns have been fain to stretch their area of selection from Luther to Gellert. He prepared himself by prayer for their composition, and selected the moments when his mental horizon was most unclouded. He was distinguished by deep and sincere piety, blameless life, and regularity in attendance on the services of the Church. His hymns are the utterances of a sincere Christian morality, not very elevated or enthusiastic, but genuine expressions of his own feelings and experiences; and what in them he preached he also put in practice in his daily life. Many are too didactic in tone, reading like verifications of portions of his lectures on morals, and are only suited for private use. But in regard to his best hymns, it may safely be said that their rational piety and good taste, combined with a certain earnestness and pathos, entitle them to a place among the classics of German hymnody. They exactly met the requirements of the time, won universal admiration, and speedily passed into the hymn-books in use over all Germany, Roman Catholic as well as Lutheran.

Two of Gellert's hymns are noted under their own first lines, viz., "Jesus lebt, mit ihm auch ich," and "Wie gross ist des Allmächtigen Güte." The following have also passed into English, almost all being taken from his *Geistliche Oden und Lieder*, a collection of 54 hymns 1st pub. at Leipzig, 1757, and which has passed through very numerous editions:—

#### I. Hymns in English C. U.

1. *An dir allein, an dir hab ich genügt.* *Lent.* 1757, p. 102, in 6 st. of 4 l., entitled "Hymn of Penitence." In Zollikofer's *G. B.*, 1766, and the Berlin *G. L. S.*, ed. 1863, No. 499. *Tr.* as:—

Against Thee only have I sinned, I own it. A good and full version, by Miss Winkworth, as No. 42 in her *C. B. for England*, 1863.

Another *tr.* is:—"Against Thee, Lord, Thee only my transgression," by N. L. Frothingham, 1870, p. 241.

ii. *Dies ist der Tag, den Gott gemacht.* *Christmas.* One of his best and most popular hymns. 1757, p. 72, in 11 st. of 4 l., repeated in the Berlin *G. B.*, 1765, No. 55, and the Berlin *G. L. S.*, ed. 1863, No. 154. *Tr.* as:—

This is the day the Lord hath made, O'er all the earth. A *tr.* of st. i.-iii., x., by Miss Borthwick, as No. 22 in Dr. Pagenstecher's *Coll.*, 1864, and included in *H. L. L.*, 1884, p. 256.

Other *trs.* are:—(1) "This is the day which God ordains," by Dr. J. Walker, 1860, p. 27. (2) "This day shall yet be God's command," in the *Family Treasury*, 1871, p. 27.

iii. *Für alle Güte sei gepreist.* *Evening.* 1757, p. 85, in 4 st. of 6 l., included in Zollikofer's *G. B.*, 1765, No. 78, and the Berlin *G. L. S.*, ed. 1863, No. 1160. *Tr.* as:—

To Father, Son, and Spirit praise. A good and full *tr.* by A. T. Russell, as No. 7 in his *Ps. & Hym.*, 1851.

Another *tr.* is:—"For all Thy kindness land I Thee," by H. J. Buckell, 1842, p. 96.

iv. *Gott ist mein Lied.* *Praise.* On God's Might and Providence. 1757, p. 78, in 15 st. of 5 l. In the Berlin *G. L. S.*, ed. 1863, No. 24. *Tr.* as:—

God is my song, His praises I'll repeat. A free *tr.* of st. i.-v., as No. 94 in Sir John Bowring's *Hymns*, 1825. Repeated, omitting st. ii., as No. 114 in Dale's *Eng. H. B.*, 1875.

Other *trs.* are:—(1) "Of God I sing," by Dr. H. Mills, 1856, p. 11. (2) "God is my song, With sovereign," by N. L. Frothingham, 1870, p. 243.

v. *Wenn ich, o Schöpfer, deine Macht.* *Praise.* This fine hymn of Praise for Creation and Providence was 1st pub. 1757, p. 62, in 6 st. of 7 l. In the Berlin *G. B.*, 1765, No. 25, and Berlin *G. L. S.*, ed. 1863, No. 72. *Tr.* as:—

Thou Great First Cause! when of Thy skill. In full in Dr. H. Mills's *Horae Ger.*, 1845 (1856, p. 5). St. ii., iii., v., vi., altered and beginning, "The earth, where'er I turn mine eye," are in the American Luth. Gen. Synod's *Coll.*, 1852.

Other *trs.* are:—(1) "When, O my dearest Lord, I prove," by Miss Dunn, 1857, p. 80. (2) "Creator! when I see Thy might," in Madame de Pontes's *Poets and Poetry of Germany*, 1838, v. i. p. 472. (3) "When I, Creator, view Thy might," by Miss Manington, 1863.

vi. *Wer Gottes Wort nicht hält, und spricht.* *Faith in Works.* This didactic hymn on Faith proved by Works, was first pub. 1757, p. 49, in 5 st. of 6 l. In Zollikofer's *G. B.*, 1766, and the Berlin *G. L. S.*, ed. 1863, No. 72. *Tr.* as:—

Who keepeth not God's Word, yet saith. A good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 161. A greatly altered version of st. ii.-v., beginning, "True faith in holy life will shine," was included as No. 418 in Kennedy, 1863, and repeated in the *Ibros Hyl.*, 1871, J. L. Porter's *Coll.*, 1876, and others.

#### II. Hymns not in English C. U.

vii. *Auf Gott, und nicht auf meinen Rath.* *Trust in God's Providence.* 1757, p. 134, in 6 st. *Tr.* as: (1) "Rule Thou my portion, Lord, my skill," by Dr. H. Mills, 1845 (1856, p. 164). (2) "On God and on no earthly trust," by J. D. Burns, in his *Remains*, 1869.

viii. *Auf, schicke dich.* *Christmas.* 1757, p. 100, in 7 st. *Tr.* as, "Come, tune your heart," by Miss Cox, 1841, p. 17 (1864, p. 39).

ix. *Dein Heil, o Christ! nicht zu verscherzen.* *Prayer.* 1757, p. 8, in 14 st. of 4 l. In J. A. Schlegel's *Geistl. Gesänge*, 3rd Ser., 1772, p. 193, recast as "Zu deinem Gatte beten," in 5 st. of 12 l.; and this in the Kaiserwerth *Lieder-Buch für Kleinkinderschulen*, 1842, No. 228, appears "Zu Gott im Himmel beten," in 8 st. of 4 l. The 1842 was *tr.* as, "O how sweet it is to pray," by Mrs. Bevan, 1869, p. 148.

x. *Der Tag ist wieder hin, und diesen Theil des Lebens.* *Evening.* 1757, p. 13, in 10 st., as "Self-Examination at Eventide." *Tr.* as, "Another day is ended," by Miss Warner, 1869 (1871, p. 9).

xi. *Du klagst, und fühlst die Beschwerden.* *Contentment.* 1757, p. 91, in 8 st. *Tr.* as, "Thy wounded spirit feels its pain," by Dr. R. Maguire, 1863, p. 153.

xii. *Erwache dich, mein Geist, erheit.* *Easter.* 1757, p. 27, in 13 st. *Tr.* as, "Awake, my soul, and hail the day," in Dr. J. D. Lang's *Aurora Australis*, Sydney, 1826, p. 43.

xiii. *Er ruft der Sonn, und schafft den Mond.* *New Year.* 1757, p. 164, in 6 st. In the Berlin *G. B.*, 1765, No. 233, as "Gott ruft." *Tr.* as, "Lord, Thou that ever wast and art," in the *British Magazine*, Jan., 1838, p. 36.

xiv. *Gott, deine Güte reicht so weit.* *Supplication.* 1757, p. 1, in 4 st., founded on 1 Kings iii. 5-14. The *trs.* are: (1) "O God, Thy goodness doth extend, For goodness, oh my God," by Miss Fry, 1845, p. 74. (2) "Behold! Thy

xv. *Gott ist mein Hort.* *Holy Scripture.* 1757, p. 70, in 8 st. *Tr.* as, "I trust the Lord, Upon His word," by Dr. H. Mills, 1845 (1856, p. 23).

xvi. *Herr, der da mir das Leben.* *Evening.* 1757.

p. 121, in 5 st. *Tr. as.* "By Thee, Thou Lord of Heaven," by *H. J. Buckoll*, 1842, p. 97.

xvii. *Herr, stärke mich, dein Leiden zu bedenken.* *Præsentative.* 1757, p. 123, in 22 st. *Tr. as.* "Clothe me, oh Lord, with strength! that I may dwell," by *Miss Fry*, 1859, p. 163.

xviii. *Ich hab in guten Stunden.* *For the Sick.* 1757, p. 124, in 6 st. [See the *Story of a Hymn, in the Sunday at Home for Sept.*, 1865.] *Tr. as.* (1) "I have had my days of blessing," by *Mrs. Findlater*, in *H. L. L.*, 1855, p. 60. (2) "Once, happy hours with blessings crowned," by *A. H. H.*, in the *Day of Rest*, 1877, p. 405.

xix. *Ich komme, Herr, und suche dich.* *Holy Communion.* 1757, p. 49, in 5 st. *The trs. are:* (1) "I come, O Lord, and seek for Thee," by *Miss Munington*, 1863, p. 14. (2) "Weary and laden with my load, I come," by *Dr. R. Maguire*, 1872, p. 178.

xx. *Ich komme vor dein Angesicht.* *Supplication.* 1757, p. 140, in 13 st. *The trs. are:* (1) "Great God, I bow before Thy face," by *Dr. J. D. Lang*, 1826, p. 3. (2) "Now in Thy presence I appear," by *Dr. H. Mills*, 1845 (1856, p. 137).

xxi. *Mein erst Gefühl sei Preis und Dank.* *Morning.* 1757, p. 55, in 12 st. *Tr. as.* "I bless Thee, Lord, Thou God of night," beginning with st. vi., by *H. J. Buckoll*, 1842, p. 58.

xxii. *Nach einer Prüfung kurzer Tage.* *Eternal Life.* 1757, p. 159, in 12 st., as "The Consolation of Eternal Life." Though hardly a hymn for congregational use and too individualised, it has been a very great favourite in Germany. In the *Berlin G. B.*, 1765, No. 132, and the *Berlin G. L. S.*, ed. 1863, No. 1483. *The trs. are:* (1) "A few short days of trial past," in *Miss Knight's Prayers & Hys. from the German*, 1812 (1832, p. 107). (2) "A few short hours of transient joy," by *Dr. J. D. Lang*, 1826, p. 123. (3) "When these brief trial-days are past," by *J. Sheppard*, 1851, p. 98. (4) "A few short days of trial here," by *Miss Hurlingham* in the *British Herald*, July 1865, p. 98. (5) "Our few short years of trial o'er," by *Dr. J. Guthrie*, 1869, d. 124. (6) "When these brief trial-days are spent," by *Miss Winkworth*, 1869, p. 314. (7) "A few more days, a few more years," by *Dr. R. Maguire*, 1883, p. 165.

xxiii. *O Herr, mein Gott! durch den ich bin und lebe.* *Resignation to the will of God.* 1757, p. 152, in 7 st. *Tr. as.* "In Thee, my God, I live and move," by *Dr. R. Maguire*, 1883, p. 113.

xxiv. *So hoff' ich denn mit festem Muth.* *Assurance of the Grace of God.* 1757, p. 115, in 4 st. *The trs. are:* (1) "Firm is my hope of future good," by *Dr. H. Mills*, 1845 (1856, p. 188). (2) "In Thee, O Lord, my hope hath stood," by *Dr. R. Maguire*, 1872.

xxv. *Was ist das ich mich quäle.* *Patience.* 1757, p. 17, in 7 st. *The trs. are:* (1) "O foolish heart, be still," by *Miss Warner*, 1848 (1861, p. 452), repeated in *Bp. Kyle's Coll.*, 1861, No. 181. (2) "What billows these that o'er thee roll," by *Dr. R. Maguire*, 1872.

xxvi. *Wie sicher lobt der Mensch, der Staub.* *For the Dying.* 1757, p. 149, in 14 st. *Tr. as.* "How heedless, how secure is man!" by *Dr. H. Mills*, 1845 (1856, p. 238).

One or two recasts from Gellert's *Lehrgedichte und Erzählungen*, Leipzig, 1754, came into German C. U., and one has passed into English, viz.:—

xxvii. *Mensch, der du Christus schmähet, was ist in ihrer Lehre.* *Love to Mankind.* 1754, pp. 27–58, being a poem entitled "The Christian." A recast from portions of this made by *J. S. Dierich*, beginning "Gieb mir, O Gott, ein Herz," in 9 st., appears as No. 219 in the *Berlin G. B.*, 1765; and has been *tr. as.* "Grant me, O God! a tender heart," by *Miss Knight*, 1812 (1832, p. 97). [*J. M.*]

**Gelobet seist du Jesu Christ.** [*Christ-mas.*] This hymn has been called a *tr.* of the following Latin sequence:—

1. "Grates nunc omnes reddamus Domino Deo, qui nos natiuitate nos liberavit de diabólica potestate."
2. "Hinc oportet ut canamus cum angelis semper: Gloria in excelsis."

The text of this sequence is in *Daniel*, ii. p. 5, apparently from a Munich ms. of the 11th cent., and is also found in a 12th cent. ms. in the *British Museum* (Add. 11,669, f. 49). It has been ascribed to St. Gregory the Great, and to Notker Balbulus; but is probably by neither. The earliest form in which the

German hymn has been found is in a ms. c. 1370, probably written in the district of Celle, and now in the Royal library at Copenhagen. In the *Blätter für Hymnologie*, 1883, p. 47, it is quoted as occurring thus:—

"Hinc oportet ut canamus cum angelis septem gloria in excelsis:—

Louet alstu thû crist,  
dat du hute ghebaren bist  
van eyner maghet. Dat is war.

Des vrou mik alde bemamelache schar. Kyr."

The introductory words, it will be noted, are a corrupted form of pt. ii. of the sequence; the four lines following can hardly be said to have any connection with the sequence. This German stanza came into extensive use; and is almost the only instance of popular vernacular song used in the Church services before the Reformation. Thus in the *Ordinarium inclitæ ecclesiæ Suerinensis*, Rostock, 1519, there is a rubric in the service for Christmas, "Populus vero Canticum vulgare: Ge-lobet systu Jesu Christ, tribus vicibus subjunget" (*Hoffmann von Fallersleben*, ed. 1861, p. 194). To this single pre-Reformation stanza Martin Luther added six original stas. (which contain slight reminiscences of Fortunatus's "Quem terra, pontus, aethera"), and published the 7 st. (each stanza ending with Kyrieleis) on a broadsheet at Wittenberg, and then in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 9, in Schircks's ed. of Luther's *Geistl. Lieder*, 1851, p. 9; in the *Unc. L. S.*, 1851, No. 36; and in almost all German hymn-books from the Reformation to the present time. Schamellus described it as "The blessings of the birth of Christ celebrated in paradoxes." It is *tr. as.*—

1. *Jesus! all praise is due to Thee.* A good *tr.* by *C. Kinchen*, omitting st. vi., as No. 52, in the *Moravian H. Bk.*, 1742. When repeated in the ed. 1754, pt. i., No. 213, Kinchen's *tr.* of st. i., ii., iii., vii. were retained, and st. iv.–vi. were given in a cento partly from Jacobi (see below). The 1754 text was repeated, with alterations, in subsequent eds. of the *Moravian H. Bk.* (1886, No. 34), and is found, as No. 209, in *Lady Huntingdon's Sel.*, 1780. Two centos may also be noted:—

- (1) "He, who the earth's foundations laid" (st. ii.), *Unterlin's Sel.*, 1819, No. 216. (2) "The Son of God, who fram'd the skies" (st. ii. l. 3), in the *Bible H. Bk.*, 1845, No. 221.

2. *O Jesu Christ! all praise to Thee.* By *A. T. Russell*, in his *Ps. & Hys.*, 1851, No. 42, omitting st. iii., vi. Slightly altered, in *Kennedy*, 1863.

3. *All praise to Thee, eternal Lord.* A free *tr.* in 5 st. of 4 l. as No. 263 in the *American Sabbath H. Bk.*, 1858, and repeated unaltered in *Schaff's Christ in Song*, 1869, p. 53 (1875, p. 42). It is included in full and generally unaltered in various American collections, as the *Hop. H. Bk.*, 1871, *Presb. Hyl.*, 1874, *Landes Domini*, 1884, &c.; and in England in *Soden's Universal H. Bk.*, 1885.

**Translations not in C. U.:—**

- (1) "Now blessed be Thou, Christ Jean," by *Rp. Coverdale*, 1539 (*Remains*, 1846, p. 562). (2) "Due praise to th' incarnate Love," by *J. C. Jacob*, 1732, p. 6 (1732, p. 6). (3) "Oh, let Thy praise, Redeemer, God!" by *Miss Fry*, 1845, p. 16. (4) "Glory to Christ, the virgin-born," by *J. Anderson*, 1846, p. 9 (1847, p. 32). (5) "Glory and praise to Jesus' name," by *Dr. J. Hunt*, 1853, p. 36. (6) "All praise to Jesus' hallow'd name," by *R. Massie*, 1854, p. 11, repeated in *Dr. Bacon*, 1864,



P. 20. (7) "Praised be Thou, O Jesus Christ," by Dr. O. Macdonald in the *Sunday Magazine*, 1867, p. 151, altered in his *Eclogues*, 1876, p. 43. (8) "All glory, Jesus Christ, to Thee," in the *Ch. of England Magazine*, 1872, p. 46. [J. M.]

**Genad mir, Herr, ewiger Gott.** [*Du- ties of a Sovereign.*] 1st in Klug's *G. B.*, Wittenberg, 1529. *Wackernagel*, iii. p. 117, quotes it from the *Geistliche Lieder*, Erfurt, 1531, in 9<sup>th</sup> st., entitled "The Margrave George's Hymn." The beginnings of the st. form the name *Georg Marggraf zu Brandenburg*. It is a companion hymn to the "Capitan Herr Gott" (q.v.): and probably by the same author. Casimir was b. Sept. 27, 1481, and d. Sept. 21, 1527; while Georg was b. March 4, 1484, and d. Dec. 17, 1543. The *trs.* are:—  
(1) "O God, be kind; let no distress," by Dr. G. Walker, 1869, p. 44. (2) "Grant me, Eternal God, such grace," by Miss Winkworth, 1869, p. 128. [J. M.]

**Gentle Jesus, Lovely Lamb.** *C. Wesley.* [*Jesus All in All.*] Pub. in *Hym. and Sacred Poems*, 1749, in 7<sup>th</sup> st. of 4 l. (*P. Works*, 1868-72, vol. v. p. 21). The following arrangements of the text have come into C. U.:  
1. *Gentle Jesus, heavenly Lamb.* In *Holy Song for All Seasons*, 1869, and other collections.

2. *Jesus, all-atoning Lamb.* In the *Wes. H. Bk.*, 1780, No. 422 (ed. 1875, No. 431). O. J. Steinsson has several reminiscences of this hymn in his *Meth. H. Bk. Notes*, 1883, p. 291. This form of the hymn is in extensive use.

3. *Jesus, let me cleave to Thee.* In the *Presb. Ps. & Hym.*, Richmond, U.S.A., 1867, No. 357, in 2 st. (st. ii. and 1v. altered). [J. J.]

**Gentle Jesus, meek and mild.** *C. Wesley.* [*A Child's Prayer.*] 1st pub. in *Hymns & Sacred Poems*, 1742; and again in *Hymns for Children*, 1763, in 7<sup>th</sup> st. of 4 l. Following it is another hymn, marked pt. ii., and beginning, "Lamb of God, I look to Thee," also in 7<sup>th</sup> st. of 4 l., thus accounting for the statement sometimes made that the original is in 14 stanzas. Centos from both parts are found in most collections for children in English-speaking countries, and are exceedingly popular with the young. The construction of each cento may be traced by a reference to the orig. text in *P. Works*, 1868-72, vol. vi. p. 441, No. 336. "Lamb of God," &c., in the *Methodist S. S. H. Bk.*, 1879, is entirely from pt. ii., whilst "Gentle Jesus, meek and mild," is compiled from both.

Other arrangements are:—

(1) "Loving Jesus, gentle Lamb," in the *American Verb. Episco. Hymns*, 1849; and (2) "Holy Jesus, Saviour mild," in the *Banchochurch H. Bk.*, 1868. [J. J.]

**Gently, my [Father] Saviour, let me down.** *R. Hill.* [*Death anticipated.*] In the *Life of the Rev. Rowland Hill, M.A.*, by the Rev. Edwin Sidney, 1834, Mr. Sidney says, in describing the death of Mr. Hill, "Sometimes he repeated the first verse of his own beautiful hymn, 'Gently, my Saviour, let me down'; but he does not indicate where the full text could be found, nor the date of its composition."

*Dr. Hatfield* in his *American Church H. Bk.*, 1872, No. 1357, in 5<sup>th</sup> st. of 4 l., dates it 1832, that is, the year before Mr. Hill's death. In the *American Church Praise Bk.*, N.Y., 1882, No. 655, it is dated 1796. This is certainly an error. The hymn is essentially an old man's hymn, and Dr. Hatfield's date is consistent with this fact. The hymn was

given in 3 st. of 4 l. in the *American Universalists' Hym. for Christian Devotion*, 1846, No. 536, as "Gently, my Father, let me down." (See *Various*.) [J. J.]

**Gerhardt, Paulus, s. of Christian Gerhardt**, burgomaster of Gräfenhaynichen, near Wittenberg, was b. at Gräfenhaynichen, Mar. 12, 1607. On January 2, 1628, he matriculated at the University of Wittenberg. In the registers of St. Mary's church, Wittenberg, his name appears as a god father, on July 13, 1641, described still as "studious," and he seems to have remained in Wittenberg till at least the end of April, 1642. He appears to have gone to Berlin in 1642 or 1643, and was there for some time (certainly after 1648) a tutor in the house of the advocate Andreas Barthold, whose daughter (Anna Maria, b. May 19, 1622, d. March 5, 1668) became his wife in 1655. During this period he seems to have frequently preached in Berlin. He was appointed in 1651, at the recommendation of the Berlin clergy, Lutheran Probat (chief pastor) at Mittenwalde, near Berlin, and ordained to this post Nov. 18, 1651. In July, 1657, he returned to Berlin as third diaconus of St. Nicholas's church; but becoming involved in the contest between the Elector Friedrich Wilhelm (who was of the Reformed Church) and the Lutheran clergy of Berlin, he was deposed from his office in February, 1666, though he still remained in Berlin. In Nov., 1668, he accepted the post of archidiaconus at Lübben, on the Spree, was installed in June, 1669, and remained there till his death on June 7, 1676 (*Koch*, iii. 297-326; *Allg. Deutsche Biog.*, viii. 774-783, &c.).

The outward circumstances of Gerhardt's life were for the most part gloomy. His earlier years were spent amid the horrors of the Thirty Years' War. He did not obtain a settled position in life till he was 44 years of age. He was unable to marry till four years later; and his wife, after a long illness, died during the time that he was without office in Berlin; while of the five children of the marriage only one passed the period of childhood. The sunniest period of his life was during the early years of his Berlin ministry (i.e. 1657-1663), when he enjoyed universal love and esteem; while his latter years at Lübben as a widower with one surviving child were passed among a rough and unsympathising people. The motto on his portrait at Lübben not unjustly styles him "Theologus in cribro Satanae versatus."

Gerhardt ranks, next to Luther, as the most gifted and popular hymn-writer of the Lutheran Church. Gervinus (ed. 1842, pt. iii. p. 366), the well-known historian of German literature, thus characterises him:—

"He went back to Luther's most genuine type of hymn in such manner as no one else had done, only so far modified as the requirements of his time demanded. In Luther's time the belief in Free Grace and the work of the Atonement, in Redemption and the bursting of the gates of Hell was the inspiration of his joyful confidence; with Gerhardt it is the belief in the Love of God. With Luther the old wrathful God of the Romanists assumed the heavenly aspect of grace and mercy; with Gerhardt the merciful Righteous One is a gentle loving Man. Like the old poets of the people he is sincerely and unconstrainedly simple, naive, and hearty; the blissfulness of his faith blooms, naive, and amiable; in his way of writing he is as attractive, simple, and pleasing as in his way of thinking."

With a firm grasp of the objective realities of the Christian Faith and a loyal adherence to the doctrinal standpoint of the Lutheran Church, Gerhardt is yet genuinely human; he takes a fresh, healthful view both of nature and of mankind. In his hymns we see the transition to the modern subjective tone of religious poetry. Sixteen of his hymns begin with, "I." Yet with Gerhardt it is not so much the individual soul that lays

bare its sometimes morbid moods, as it is the representative member of the Church speaking out the thoughts and feelings he shares with his fellow members: while in style Gerhardt is simple and graceful, with a considerable variety of verse form at his command, and often of bell-like purity in tone.

From the first publication of Gerhardt's hymns they at once came into favour among all ranks and creeds; and a large proportion are among the hymns most cherished and most widely used by German-speaking Christians at the present day. They appeared principally in the various eds. of Crüger's *Praxis*, and the *Crüger-Runge G. B.*, 1653 (see Crüger, J.). The first collected ed. was prepared by J. G. Ebeling, and pub. in separate "*Dosens*," 1-4 in 1666, 5-10 in 1667, i.e. 120 in all. In the ed. of J. H. Feustking, Zerbst, 1707, a few st. were intercalated (from mss. in the possession of Gerhardt's surviving son), but no new hymns were added.

Among modern eds. of Gerhardt's hymns (mostly following the text of Ebeling) may be mentioned those by Langbecker, 1842; Schultz, 1842; Wackernagel, 1843; Becker, 1861; Goedeke, 1877, and Gerok, 1878. The *Historico-Critical* ed. of Dr. J. F. Bachmann, 1866, is the most complete (with 11 additional pieces hardly Church hymns), and reverts to the pre-Ebeling text.

The length of many of Gerhardt's hymns ("Ein Lämmlein" is 10 st. of 10 l.; "Fröhlich soll," 15 st. of 8 l., &c.), and the somewhat intricate metres of others, have caused his hymns to be less used in English than otherwise might have been the case: but a considerable proportion have come in some form or other into English hymn-books. A large selection, translated with scrupulous faithfulness but not retaining much of the lyric grace of the originals, was pub. by the Rev. John Kelly, in 1867, as *Paul Gerhardt's Spiritual Songs*; while many individual hymns have been tr. by John Wesley, Miss Winkworth, Miss Cox, Miss Borthwick, and many others. His trs. from St. Bernard are noted under "O Haupt voll Blut." There are separate notes on 19 of his greater hymns. (See *Index*.) Besides these the following have passed into English:—

#### I. Hymns in English C. U.

i. Auf den Nebel folgt die Sonn. *Thanksgiving after great sorrow and affliction.* In Crüger's *Praxis*, 1656, No. 249, in 15 st. of 7 l.; thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 87, and Bachmann's ed., No. 64. In the *Unc. L. S.*, 1851, No. 402. Tr. as:—

Cometh sunshine after rain. A good tr., omitting st. iv.-vii., x., xi., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 100 (trs. of x., xi. added to 2nd ed., 1856). Repeated, omitting the trs. of st. ii., x.-xiii., as No. 4 in her *C. B. for England*, 1863. In the *Christian H. Bk.*, Cincinnati, 1865, No. 799, begins with st. xiii., "Now as long as here I roam."

Another tr. is:—"After clouds we see the sun," by J. Kelly, 1867, p. 261.

ii. Die Zeit ist nunmehr nah. *Day of Judgment—Second Advent.* Founded on Acts iii. 20. In the *Crüger-Runge G. B.*, 1653, No. 367, in 18 st. of 6 l., and thence in Wackernagel's ed. of his *Geistliche Lieder*, 1843, No. 119 (1874, No. 124), and Bachmann's ed., No. 40. In the *Berlin G. L. S.*, ed. 1863, No. 1517. Tr. as:—

O Christ! how good and fair. Being a tr. of st. iii., iv., vi., vii., x.-xiii., xvii., by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858,

p. 242. Her trs. of st. iii., x., xii., are No. 150 in G. S. Jeillicoe's *Coll.*, 1867.

Other trs. are:—(1) "May I when time is o'er," of st. vii., viii. as part of No. 331 in the *Moravian H. Bk.*, 1799; in the 1801 and later eds. (1806, No. 1229), beginning, "I shall, when time is o'er." (2) "The time is very near," by J. Kelly, 1867, p. 341.

iii. Gottlob, nun ist erschollen. *Peace.* Thanksgiving for the Proclamation of the Peace of Westphalia, in 1648, after the Thirty Years' War. In Crüger's *Praxis*, 1656, No. 409, in 6 st. of 12 l., and thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 64, and Bachmann's ed., No. 84; and in the *Unc. L. S.*, 1851, No. 589. Tr. as:—

Thank God it hath resounded. A full and good tr. by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 156, repeated, omitting st. ii., in her *C. B. for England*, 1863. St. i., v., vi., form No. 49 in M. W. Stryker's *Christian Chorals*, 1885.

Another tr. is:—"Praise God! for forth hath sounded," by J. Kelly, 1867, p. 261.

iv. Ich, der ich oft in tiefes Leid. *Ps. cxlv.* 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten Dritte Dutzet*, 1666, No. 27, in 18 st. of 7 l. Thence in Wackernagel's ed., No. 95, and Bachmann's ed., No. 103; also in the *Berlin G. L. S.*, ed. 1863, No. 1004. Tr. as:—

I who so oft in deep distress. A good tr., omitting st. ii.-iv., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 149. Her trs. of st. i., xiii.-xvi., xviii., were included as No. 224, and of st. vi., viii., ix., xi. altered, and beginning, "O God! how many thankful songs," as No. 168, in *Holy Song*, 1869.

Another tr. is:—"Who is so full of tenderness," of st. viii. as st. iv. of No. 1075 in the *Suppl.* of 1806 to the *Moravian H. Bk.*, 1801 (1806, No. 537).

v. Ich steh an deiner Krippe hier. *Christmas.* Included in Crüger's *Praxis*, 1656, No. 105, in 15 st. of 7 l. Thence in Wackernagel's ed., No. 9, and Bachmann's ed., No. 45; and in the *Berlin G. L. S.*, ed. 1863, No. 167. A beautiful hymn, in which the poet puts himself in the place of the shepherds and the wise men visiting Bethlehem; and in praise and adoration tenders his devotion, his love and his all, to the infant Saviour in the manger. Tr. as:—

My faith Thy lowly bed beholds. A tr. of st. i., iv., vii., xv., by A. T. Russell, as No. 57 in his *Ps. & Hym.*, 1851.

Other trs. are:—(1) "I stand beside Thy manger-bed," by Miss Manington, 1844, p. 39. (2) "Now at the manger here I stand," by J. Kelly, 1867, p. 32.

vi. Ich weisse dass mein Erlöser lebt. *Easter.* Founded on Job xix. 25-27. 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten Zehende Dutzet*, 1667, No. 119, in 9 st. of 7 l.; repeated in Wackernagel's ed., 1843, No. 118 (1874, No. 123); in Bachmann's ed., No. 119; and in the *Berlin G. L. S.*, ed. 1863, No. 301. Tr. as:—

I know that my Redeemer lives, In this my faith is fast. A full and spirited tr. by J. Oxenford, in *Lays of the Sanctuary*, 1859, p. 122. His trs. of st. i., iii., vii.-ix., were included, altered, as No. 779 in *Kennedy*, 1863.

Another tr. is:—"I know that my Redeemer lives, This hope," &c., by Miss Manington, 1863, p. 76.

vii. Ich weisse, mein Gott, dass all mein Thun. *Supplication.* A prayer for success in all Christian works and purpose; founded on Jeremiah x. 23, and Acts v. 38, 39. Included in Crüger's *Praxis*, 1656, No. 332, in 18 st. of 5 l. In

Wackernagel's ed., No. 40; Bachmann's ed., No. 71, and the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—  
**I know, my God, and I rejoice.** A good *tr.* of st. i.—iii., viii., xi., ix., by Miss Winkworth, as No. 121 in her *C. B. for England*, 1863.

**Another tr.** is:—"My God! my works and all I do," by J. Kelly, 1867, p. 182.

**viii. Kommt, und laßt uns Christum ehren.** *Christmas.* Founded on St. Luke ii. 15. 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten Fünfte Dutzet*, 1667, No. 56, in 8 st. of 4 l. Thence in Wackernagel's ed., No. 6; Bachmann's ed., No. 110; and the *Unv. L. S.*, 1851, No. 43. *Tr.* as:—

1. **Come, unite in praise and singing.** Omitting st. vi., vii., contributed by A. T. Russell to *Maurice's Choral H. Bk.*, 1861, No. 707.

2. **Bring to Christ your best oblation.** A full and good *tr.* by R. Massie in his *Lyra Domestica*, 1864, p. 96; repeated in Suenp's *Songs of G. & G.*, and Reid's *Praise Bk.*, 1879.

**Other trs.** are:—(1) "Come, and let us Christ revere now," by Miss Marington, 1864, p. 28. (2) "Come, and Christ the Lord be praising," by J. Kelly, 1867, p. 24.

**ix. Lobet den Herren, alle die ihn fürchten.** *Morning.* Included in the Crüger-Runge *G. B.*, 1653, No. 7, in 10 st. of 5 l. In Wackernagel's ed., No. 100, and Bachmann's ed., No. 21, and in the Berlin *G. L. S.*, ed. 1863, No. 1063. *Tr.* as:—

**Praise God! revere Him! all ye men that fear Him!** This is from the version in Bunsen's *Ally. G. B.*, 1846, No. 167, st. i. being from Gerhardt, and st. ii., iii., from "Lobet den Herren, denn er ist sehr freundlich" (q.v.); and appeared in the Dalton Hospital *H. Bk.*, 1848, No. 55, signed "A. G."

**Other trs.** are:—(1) "Our Lord be praising. All His glory raising," by H. J. Bucholt, 1842, p. 27. (2) "Praise ye Jehovah, all ye men who fear Him," by J. Kelly, 1867, p. 279.

**x. Nicht so traurig, nicht so sehr.** *Christmas Contentment.* In the 3rd ed., 1448, of Crüger's *Praxis*, No. 251, in 15 st. of 6 l., repeated in Wackernagel's ed., No. 53; Bachmann's ed., No. 16, and the Berlin *G. L. S.*, ed. 1863, No. 851. It is founded on Ps. cxvi. 7; Ps. xlii. 6-12; 1 Tim. vi. 6. *Tr.* as:—

**Ah! grieve not so, nor so lament.** A free *tr.* by Mrs. Findlater, of st. i., ii., vii.-x., xiii., xv., in the 1st Ser., 1854, of the *H. L. L.*, p. 48 (1884, p. 50). Repeated, abridged, in *Holy Song*, 1869, and Dale's *English H. Bk.*, 1875.

**Other trs.** are:—(1) "Why this sad and mournful guise," by Miss Dunne, 1867, p. 88. (2) "Not so darkly, not so deep," by Miss Warner, 1868 (1881, p. 38). (3) "O my soul, why dost thou grieve," by J. Kelly, 1867.

**xi. Nun laßt uns gehn und treten.** *New Year.* Included in the Crüger-Runge *G. B.*, 1653, No. 106, in 15 st. of 4 l. Thence in Wackernagel's ed., No. 12; Bachmann's ed., No. 24, and the Berlin *G. L. S.*, ed. 1863, No. 200. Evidently written during the Thirty Years' War. *Tr.* as:—

**In pay your voices raise ye.** In full, by J. Kelly, 1867, p. 45. From this, 8 st. are included as No. 48 in the *Ohio Luth. Hyl.*, 1880.

**Other trs.** are:—(1) "Now let each humble Creature," in the Suppl. to *Ger. Psal.*, ed. 1765, p. 4, and *Select H. from Ger. Psal.*, 1764, p. 7. In the *Moravian H. Bk.*, 1789, No. 507 (1849, No. 1106), greatly altered, and beginning, "Year after year commencement." (2) "I come with prayer and singing," by R. Massie in the *British Herald*, Jan. 1860, p. 8. (3) "Christians all, with one accord," by R. Massie, 1867, p. 168. (4) "With notes of joy and songs of praise," by Dr. R. Schenck, 1867, p. 24.

**Oh! schau! schau! Was ist für Wunder dar!**

*Christmas.* 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten Fünfte Dutzet*, 1667, No. 55, in 18 st. of 4 l. Thence in Wackernagel's ed., No. 4; Bachmann's ed., No. 109. *Tr.* as:—

**Behold! behold! what wonders here.** In full, by J. Kelly, 1867, p. 14. From this, 12 st. were included in the *Ohio Luth. Hyl.*, 1880, as Nos. 25, 26; No. 26 beginning with the *tr.* of st. xiii., "It is a time of joy to-day."

**xiii. Warum willst du drinnen stehen.** *Advent.* Suggested by Gen. xxiv. 31. Appeared in the Crüger-Runge *G. B.*, 1653, No. 78, in 9 st. of 8 l.; viz., st. i.-vii., xi., xii., of the full form; st. viii.-x. being added in Ebeling's *Geistliche Andachten Fünfte Dutzet*, 1667, No. 50. The full text, in 12 st., is also in Wackernagel's ed., No. 2; Bachmann's ed., No. 23, and the *Unv. L. S.*, 1851, No. 20. *Tr.* as:—

**Wherefore dost Thou longer tarry.** A good *tr.*, omitting st. viii., x., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 6. In her *C. B. for England*, 1863, No. 153, the *tr.* of st. iii., v., xi., are omitted.

**Other trs.** are:—(1) "Wherefore dost Thou, blest of God," by R. Massie, in *Lyra Domestica*, 1864, p. 96. (2) "Why, without, then, art Thou staying," by J. Kelly, 1867, p. 8.

**xiv. Was alle Weisheit in der Welt.** *Trinity Sunday.* In Crüger's *Praxis*, 1656, No. 212, in 8 st. of 9 l. Thence in Wackernagel's ed., No. 1, and Bachmann's ed., No. 59, and the Berlin *G. L. S.*, ed. 1863, No. 50. *Tr.* as:—

**Scarcely tongue can speak, no'er human ken.** In full, by J. Kelly, 1867, p. 1, repeated as No. 111 in the *Ohio Luth. Hyl.*, 1880.

**Another tr.** is:—"The mystery hidden from the eyes," by R. Massie, in *Lyra Domestica*, 1864, p. 97.

**xv. Was Gott gefällt, mein frommes Kind.** *Resignation.* This beautiful hymn, on resignation to "what pleases God," first appeared in the Crüger-Runge *G. B.*, 1653, No. 290, in 20 st. of 5 l. Thence in Wackernagel's ed., No. 60; Bachmann's ed., No. 37, and the *Unv. L. S.*, 1851, No. 723. *Tr.* as:—

**What God decrees, child of His love.** A good *tr.* of st. i., ii., v., vi., viii., xii., xv., xviii., xx., by Mrs. Findlater, in the 3rd Ser., 1858, of the *H. L. L.*, p. 49 (1884, p. 170). Included, in full, in Bp. Kyle's *Coll.*, 1860, No. 171; and abridged in *Christian Hys.*, Adelaide, 1872, and beginning, "What God decrees, take patiently," in Kennedy, 1863, No. 1344.

**Other trs.** are:—(1) "What pleaseth God with joy receive," by Miss Dunn, 1867, p. 94. (2) "What pleases God, O pious soul," by Miss Winkworth, 1868, p. 193. (3) "What pleaseth God, my faithful child," by J. Kelly, 1867, p. 189.

**xvi. Wie schön ist's doch, Herr Jesu Christ.** *For Married Persons.* Founded on Ps. cxviii. 1st pub. in Ebeling's ed. of his *Geistliche Andachten Vierte Dutzet*, 1666, No. 38, in 8 st. of 12 l. Thence in Wackernagel's ed., 1843, No. 108 (1874, No. 109); Bachmann's ed., No. 105, and the *Unv. L. S.*, 1851, No. 680. *Tr.* as:—

**Oh, Jesus Christ! how bright and fair.** In full, by J. Kelly, 1867, p. 307, repeated, altered, and omitting st. iii.-v., in the *Ohio Luth. Hyl.*, 1880, No. 339.

**II. Hymns not in English C. U.**

**xvii. Also hat Gott die Welt geliebt.** *Good Friday.* On St. John iii. 16. In Crüger's *Praxis*, 1661, No. 372, in 17 st. *Tr.* as:—"Be of good cheer in all your wants," by P. H. Multher, of st. 16, as No. 1 in the *Moravian H. Bk.*, 1789 (1868, No. 217).

**xviii. Auf, auf, mein Herz mit Freuden.** *Easter.* In Crüger's *Praxis*, 1648, No. 141, in 9 st. The *trs.* are: (1) "Up: up! my heart with gladness, See," by J. Kelly, 1867, p. 21. (2) "Up, up, my heart, with gladness, Receive," by N. L. Frothingham, 1870, p. 228.

**xix. Du bist zwar mein und bleibest mein.** *For the Deceased.* A beautiful hymn of consolation for parents on the loss of a son. Written on the death of Constantin Andreas, younger son of Johannes Berkov, pastor of St. Mary's Church, Berlin, and first printed as one of the "Dukia amicorum et latia" at the end of the funeral sermon by Georg Lilius, Berlin, 1650. Included in Ebeling's ed. of Gerhardt's *Geistliche Andachten* Sechste Dutzet, Berlin, 1667, No. 72, in 12 st. The *trs.* are: (1) "Thou'rt mine, yes, still thou art mine own," by Miss Winkworth, 1858, p. 123. (2) "Yes, thou art mine, still mine, my son," by J. D. Burns, in the *Family Treasury*, 1861, p. 8, and his *Remains*, 1869, p. 249. (3) "Mine art thou still, and mine shalt be," by J. Kelly, 1867, p. 333. (4) "Thou art mine own, art still mine own" by Dr. J. Guthrie, 1869, p. 100.

**xx. Du, meine Seele, singe.** Ps. cxvii. In the Crüger-Klinge G. B., Berlin, 1653, No. 183, in 10 st. *Tr.* as, "O come, my soul, with singing," by Miss Burlingham, in the *British Herald*, January, 1860, p. 207, and as No. 423 in Reid's *Praise Bk.*, 1872.

**xxi. Gib dich zufrieden, und sei stille.** *Cross and Consolation—Ps. xxi. 1.* In Ebeling's *Erstes Dutzet*, 1666, No. 11, in 15 st. *Tr.* as: (1) "Be thou content: be still before," by Miss Winkworth, 1855, p. 154, and in Bp. Ryle's *Coll.*, 1860, No. 269. (2) "Be thou contented: ay, relying," by J. Kelly, 1867, p. 202. (3) "Tranquilly lean thee, peace possessing," by N. L. Frothingham, 1870, p. 246.

**xxii. Hör an! mein Herz, die sieben Wort.** *Passion-Node.* On the Seven Words from the Cross. Founded on the hymn noted under Bönenstein, J. (q.v.). In Crüger's *Praxis*, 1656, No. 137, in 15 st. *Tr.* as: (1) "Come now, my soul, thy thoughts engage," by Dr. H. Mills, 1845 (1856, p. 309). (2) "Seven times the Saviour spoke—my heart," by R. Maule, in the *British Herald*, Sept., 1865, p. 133. (3) "My heart! the seven words hear now," by J. Kelly, 1867, p. 63.

**xxiii. Ich hab in Gottes Herz und Sinn.** *Resignation.* In Crüger's *Praxis*, 1649, No. 219, in 12 st. *Tr.* as: (1) "I into God's own heart and mind," by J. Kelly, 1867, p. 219. (2) "To God's all-gracious heart and mind," by Miss Winkworth, 1859, p. 213, repeated in Statham's *Coll.*, Edin. 1860 and 1870.

**xxiv. O Jesu Christ! dein Kripplein ist.** *Christmas.* At the Manger of Bethlehem. In Crüger's *Praxis*, 1656, No. 101, in 15 st. *Tr.* as: (1) "Be not dismay'd—in time of need" (st. xi.) in the *Moravian H. Bk.*, 1789, No. 236. (2) "O blessed Jesus! This," by Miss Winkworth 1858, p. 18. (3) "O Jesus Christ! Thy cradle is," by Miss Manington, 1864, p. 41. (4) "Thy manger is my paradise," by J. Kelly, 1867, p. 20.

**xxv. Voller Wunder, voller Kunst.** *Holy Matrimony.* In Ebeling's *Vierte Dutzet*, 1666, No. 40, in 12 st. Often used in Germany at marriages on the way to church. *Tr.* as: (1) "Full of wonder, full of skill," by Dr. H. Mills, 1845 (1856, p. 215). (2) "Full of wonder, full of skill," in Mrs. Stanley Carr's *tr.* of *Walden's Paul Gerhardt*, ed. 1856, p. 82. (3) "Full of wonder, full of art," by J. Kelly, 1867, p. 302. (4) "Full of wonder, full of art," by Miss Winkworth 1869, p. 216.

**xxvi. Warum machet solche Schmerzen.** *New Year.* On St. Luke ii. 21. In Crüger's *Praxis*, 1648, No. 97, in 4 st. Bunson, in his *Versuch*, 1833, No. 120, gives st. iii., iv. altered to "Freut euch, Kinder, allerwegen." *Tr.* as: (1) "Mortals, who have God offended," by Miss Carr, 1841, p. 21, from Bunson. (2) "Why should they such pain e'er give Thee," by J. Kelly, 1867, p. 43.

**xxvii. Weg, mein Herz, mit den Gedanken.** *Lent.* On St. Luke xv. In Crüger's *Praxis*, 1648, No. 36, in 12 st. *Tr.* as: (1) "Let not such a thought e'er pain thee," by J. Kelly, 1867, p. 83. (2) "Hence, my heart with such a thought," by Miss Winkworth, 1869, p. 210. Besides the above, a considerable number of other hymns by Gerhardt have been *tr.* by Mr. Kelly, and a few by Dr. Mills, Miss Manington, and others. The limits of our space forbid detailed notes on these versions. [J. M.]

**German Hymnody.** German hymnody surpasses all others in wealth. The church hymn in the strict sense of the term, as a popular religious lyric in praise of God to be sung by the congregation in public worship, was born with the German Reformation, and most

extensively cultivated ever since by the evangelical church in Germany. The Latin hymns and sequences of Hilary, Ambrose, Fortunatus, Gregory the Great, Nothker, St. Bernard, Thomas of Aquino, Adam of St. Victor, Thomas of Celano, and others, were indeed used in public worship long before, but only by the priests and choristers, not by the people, who could not understand them any more than the Latin psalms and the Latin mass. The Reformed (as the non-Lutheran Protestant churches are called on the Continent) were long satisfied with metrical translations of the Psalter, and did not feel the necessity of original hymns, and some did not approve of the use of them in public worship.

The number of German hymns cannot fall short of one hundred thousand. Dean Georg Ludwig von Hardenberg of Halberstadt, in the year 1786, prepared a hymnological catalogue of the first lines of 72,783 hymns (in 5 vols., preserved in the library of Halberstadt). This number was not complete at that time, and has considerably increased since. About ten thousand have become more or less popular, and passed into different hymn-books. Fischer gives a selection of about 5000 of the best, many of which were overlooked by Von Hardenberg. We may safely say that nearly one thousand of these hymns are classical and immortal. This is a larger number than can be found in any other language.

To this treasury of German song several hundred men and women of all ranks and conditions—theologians and pastors, princes and princesses, generals and statesmen, physicians and jurists, merchants and travellers, labourers and private persons—have made contributions, laying them on the common altar of devotion. Many of these hymns, and just those possessed of the greatest vigour and unction, full of the most exulting faith and the richest comfort, had their origin amid the conflicts and storms of the Reformation, or the fearful devastations and nameless miseries of the Thirty Years' War; others belong to the revival period of the Spenerian Pietism and the Moravian Brotherhood, and reflect its earnest struggle after holiness, the fire of the first love and the sweet enjoyment of the soul's intercourse with her Heavenly Bridegroom; not a few of them sprang up even in the unbelieving age of "illumination" and rationalism, like flowers from dry ground, or Alpine roses on fields of snow; others again proclaim, in fresh and joyous tones, the dawn of reviving faith in the land where the Reformation had its birth. Thus these hymns constitute a most graphic book of confession for German evangelical Christianity, a sacred band which enriches its various periods, an abiding memorial of its victories, its sorrows and its joys, a clear mirror showing its deepest experiences, and an eloquent witness for the all-conquering and invincible life-power of the evangelical Christian faith.

The treasures of German hymnody have enriched churches of other tongues and passed into Swedish, Norwegian, Danish, and modern English and American hymn-books. John Wesley was one of the first English divines



who appreciated its value; and while his brother Charles produced an immense number of original hymns, John freely reproduced several hymns of Paul Gerhardt, Tersteegen, and Zinzendorf. The English Moravian hymn-book consists mostly of translations from the German. In more recent times, several accomplished writers, male and female, have vied with each other in translations and transmutations of German hymns. Among the chief English translators are Frances Elizabeth Cox; Catherine Winkworth; H. L. L., i. e. Mrs. Findlater and her sister, Miss Jane Borthwick; Richard Massie; Arthur Tozer Russell; James W. Alexander; H. Mills; John Kelly; not to mention many others who have furnished admirable translations of one or more hymns for church hymn-books, or private hymnological collections (as e.g. for Schaff's *Christ in Song*, N. York and London, 1870).

The history of German hymnody may be divided into six periods:—i. *The Mediaeval Period*, from the 8th to the 16th century; feeble beginnings, mostly on the basis of Latin hymns. ii. *The Reformation Period*, to the Peace of Westphalia, 1520–1648. iii. *The Confessional Period*, from Paul Gerhardt to Spener, 1648–1680. iv. *The Pietistic and Moravian Period*, from Spener to Gellert, 1680–1757. v. *The Rationalistic Period*, from Gellert to Armit, 1757–1817. vi. *The Modern Evangelical Period*, from 1817 to present date.

#### i. First Period.

The Christianisation of the barbarians in western and northern Europe by Bonifacius, Ansgarius, and other missionaries, was accompanied with the introduction of the Latin language in theology and in public worship. This was an efficient means for preserving the unity of the church and facilitating literary intercourse among scholars, but prevented for a long time the free and full development of a vernacular hymnody. Nevertheless the German love for poetry and song produced a large number of sacred lyrics for private devotion, and versified translations of the Psalter and Latin hymns. Wackernagel gives, in the second volume of his great collection, no less than 1448 German hymns and sequences, from Otfrid to Hans Sachs (inclusive), or from A.D. 868 to A.D. 1518.

1. The oldest German poet is the Benedictine monk Otfrid, of Weissenburg (a pupil of Rabanus Maurus at Fulda). He prepared, in the middle of the ninth century, a versified Gospel history in the Alemannian dialect, divided into stanzas; each stanza containing four rhymed verses, the whole consisting of 1300 lines. This was the first German Bible for the laity. (See his *Krist*, edited by Graff, 1883, and nineteen specimens in Wackernagel, ii. 3–21.)

2. The *Kyrie eleison* and *Christe eleison*, which passed from the Greek church into the Latin, as a response of the people, to be repeated over and over again, especially on the high festivals, was popularly enlarged, and these brief poems were called from the refrain *Kirleison* or *Leison*, also *Leichen*. They were the first specimens of German hymns which were sung by the people. The oldest dates

from the end of the ninth century, and is called the *Leich vom heil. Petrus*. It has three stanzas, of which the first reads:—

“Unser trohtin hat faralt  
sancte Petre givalt  
Daz er mag gnoezan

selmo dingenten man.  
Kyrie eleison! Christe  
eleison!”

One of the best of these *Kirleison*, but of much later date, is the *Easter hymn*:—

“Christ ist erstanden,  
von der marter all,

des sul wir alle fro sein,  
Christ, sol unser trost sein,  
Kyrie leyson.”†

Some of the best Latin hymns, as the “Te Deum,” the “Gloria in excelsis,” the “Pange lingua gloriosi praelium certaminis,” the “Veni Creator Spiritus,” the “Lauda Sion salvatorem,” St. Bernard’s “Jesu dulcis memoria,” and “Salve caput cruciatum,” were repeatedly translated. Not unfrequently words of the original were mixed with the vernacular, as in the Christmas hymn:—

“In dulci jubilo  
Nu singet und seyt fro:  
Unsern Herzens Wonne

lyst in praesepio  
Und leuchtet in gremio.  
Alpha es et O.”

A Benedictine monk, John of Salzburg, prepared a number of translations from the Latin at the request of his archbishop, Pilgrim, in 1366, and was rewarded by him with a parish. Wackernagel (ii. 409 sqq.) gives 43 of his hymns from MSS. in the imperial library of Vienna.

3. The “Minnesänger” of the thirteenth century—among whom Gottfried of Strassburg and Walther von der Vogelweide are the most eminent—glorified earthly and heavenly, sexual and spiritual love, after the model of Solomon’s Song, and the Virgin Mary as the type of pure womanhood. The mystic school of Tauler, in the fourteenth century, produced a few hymns full of glowing love to God. Tauler is the author of the Christmas poem, “Uns kommt ein Schiff geladen,” and the hymn of love to God:—

“Ich muss die Creaturen flehen  
Und suchen Herzens Innigkeit,  
Soll ich den Geist zu Gotte ziehen,  
Auf dass er bleib in Reinigkeit.”

4. The German hymnody of the Middle Ages, like the Latin, overflows with hagiolatry and Mariolatry. Mary is even clothed with divine attributes, and virtually put in the place of Christ as the fountain of all grace. “Through all the centuries from Otfrid to Luther” (says Wackernagel, ii. p. 13), “we meet with the idolatrous veneration of the Virgin Mary. There are hymns which teach that she pre-existed with God at the creation, that all things are created in her and for her, and that God rested in her on the seventh day.” One of the favourite Mary hymns was “Dich Frau vom Himmel, ruf ich an,” Hans Sachs afterwards changed it into “Christum vom Himmel ruf ich an.”

This change is characteristic of the effect which the Reformation exerted upon the

• i. e. “Our Lord delivered power to St. Peter that he may preserve the man who hopes in him. Lord, have mercy upon us! Christ, have mercy upon us!” Wackernagel, ii. 43 sqq., gives several forms. They were afterwards much enlarged. In a Munich MS. of the 15th cent. a Latin verse is coupled with the German:

“Christus surrexit  
mala nostra texit

et quos hic dilexit  
huc ad cælum vexit  
Kyrie leyson.”

worship of Mary. It substituted for it the worship of Christ as the only Mediator and Saviour through Whom men attain unto eternal life. The mediæval hymnody celebrates Mary as the "Ewig-Weibliche," which draws men irresistibly heavenward. It resembles the Sistine Madonna of Raphael, who painted Christ as a child, even in heaven, on the arms of the Queen of Heaven.

## ii. Second Period.

The Reformation of the sixteenth century taught or revived the primitive idea of the general priesthood of believers, and introduced the language of the people into public worship. It substituted a vernacular sermon for the Latin Mass, and congregational singing for the chanting of priests and choirs. The results were great and far-reaching, and of the utmost benefit to the Church of Christ.

1. *The Lutheran Hymnody till about 1570.*—The leader of the Reformation was also the first evangelical hymnist. To Luther belongs the extraordinary merit of having given to the German people in their own tongue the Bible, the Catechism, and the hymn-book, so that God might speak directly to them in His word, and that they might directly answer Him in their songs. He was also a musician and composed tunes to his best hymns. Some of them are immortal, most of all that triumphant war-cry of the Reformation which has so often been reproduced in other languages (the best English translation is Carlyle's), and which resounds with mighty effects on great occasions: "Ein feste Burg ist unser Gott." Luther was a great lover of poetry and song, and availed himself of all existing helps for the benefit of public worship and private devotion. He began to write hymns in 1523, soon after he had completed his translation of the New Testament, and wrote his last two in 1548, three years before his death. He is the author of thirty-seven hymns; most of them (21) date from the year 1524.

He drew inspiration from the 46th Psalm for his "Ein feste Burg," composed in the year 1529; from the 130th Psalm for his "Aus tiefer Noth schrei ich zu dir" (1523); from the 124th Psalm for his "Ach Gott vom Himmel sieh darein" (1523). He reproduced some of the best Latin hymns in new or improved translations, as "Herr Gott, dich loben wir" (*Te Deum laudamus*); "Komm, Gott Schöpfer, heiliger Geist" (*Veni Creator Spiritus*); "Nun komm der Helden Heiland" (*Veni Redemptor gentium*); "Mitten wir im Leben sind" (*Medii vite in morte sumus*). He produced also strictly original hymns, as "Nun freut euch, lieben Christen g'mein" (1523); "Erhalt uns Herr bei deinem Wort" (against the Pope and the Turk, 1541); "Vom Himmel hoch da komm ich her" (for Christmas, 1535), and in an abridged form: "Vom Himmel kam der Engel-Heer" (for Christmas, 1543), and the stirring song of the two evangelical martyrs at Brussels in 1523, "Ein neues Lied wir heben an."

Luther is the Ambrose of German hymnody. His hymns are characterised by simplicity and strength, and a popular churchly tone. They breathe the bold, confident, joyful spirit of justifying faith which was the beating heart of his theology and piety. He had an extraordinary faculty of expressing profound thought in the clearest language. In this gift he is not surpassed by any uninspired writer; and herein lies the secret of his power.

He never leaves the reader in doubt of his meaning. He brings the truth home to the heart of the common people, and always hits the nail on the head. His style is racy, forcible, and thoroughly idiomatic. He is the father of the modern High German language and literature. His translation of the Bible may be greatly improved, but will never lose its hold upon the German-speaking people. Luther's hymns passed at once into popular use, and accompanied the Reformation in its triumphant march through German lands. Next to the German Bible they proved to be the most effective missionaries of evangelical doctrines and piety. How highly his contemporaries thought of them may be inferred from Spangenberg, likewise a hymnist, who said, in his preface to the *Cithara Lutheri* (1545):—

"The rhymes are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and, in summa, all is so rare and majestic, so full of pith and power, so cheering and comforting that you will not find his equal, much less his master."

The first German evangelical hymn-book, the so-called *Achliederbuch*, appeared in the year 1524 and contained eight hymns, four of them by Luther, three by Speratus, one by an unknown author. The *Erfurt Enchiridion*, of the same year, numbered twenty-five hymns, of which eighteen were from Luther. The hymn-book of Walther, also of 1524, contained thirty-two; Klug's *Gesangbuch*, edited by Luther, Wittenberg, 1529, had fifty-four; Babel's of 1545, eighty-nine; and the fifth edition of 1553, one hundred and thirty-one hymns. (See Koch, i. 230 seq.) This rapid increase of hymns and hymn-books continued after Luther's death.

We can only mention the names of the principal hymnists who were inspired by his example.

*Justus Jonas*, Luther's friend and colleague (1493-1556) wrote, "Wo ist der Herr nicht bei uns halt" (*Ps.* 124). *Paul Ater*, the faithful assistant of Melancthon and Professor of Hebrew in Wittenberg (1511-1569), is the author of "Wenn wir in höchsten Nöthen sein," and "Herr Jesu Christ, wahr' Mensch und Gott." *Parkhard Waldis*, of Heme (1496-1557), versified the *Psalter*. *Erasmus Alber* (d. in Mecklenburg, 1553), wrote twenty hymns which Herder and Gervinus thought almost equal to Luther's. His "Christe, du bist der helle Tag," is a tr. from the Latin "Christe qui lux." *Lazarus Spengler*, of Nürnberg (1470-1534) wrote, about 1522, a hymn on sin and redemption, which soon became very popular, "Durch Adam's Fall ist gans verderbt." *Hans Sachs*, the shoemaker-poet of Nürnberg (1496-1576), was the most fruitful "Meister-sänger" of that period, and wrote also some spiritual hymns. *Veit Dietrich*, pastor of St. Sebaldus in Nürnberg (d. 1549), wrote "Bedenk, o Mensch, die grosse Noth." *Markgraf Albrecht* of Brandenburg (d. 1557): "Was mein Gott will, geschehe allzeit." *Paul Speratus*, his court-chaplain at Königsberg (1484-1561), contributed three hymns to the first German hymn-book (1524), of which the best is "Es ist das Heil uns kommen her." *J. Schwenking* (d. 1567) pub. in 1549 a hymn still in use, "Allein zu dir, Herr Jesu Christ." *J. Mathesius*, the pupil and biographer of Luther, and pastor at Joachimsthal in Bohemia (1504-1565), wrote a few; *Nicolaus Herman*, his cantor and friend (d. 1561), 176 hymns, especially for children, and composed popular tunes. *Nicolaus Decius*, first a monk, then an evangelical pastor at Stettin (d. 1541), reproduced the *Gloria in excelsis* in his well known "Allein Gott in der Höh sei Ehr" (1525), and the *Agnus Dei* in his eucharistic "O Lamm Gottes unschuldig" (1531).

The German hymnody of the Reformation period was enriched also by hymns of the *Bohemian Brethren*, which were freely translated by *Michael Weisse* (Weyz) and *Johann Roh* (Horn) of Stettin. *Weisse* was a native

German, who had joined the *Bohemian Brethren*, edited in 1631 their first German hymn-book, and was sent by them as a delegate to Luther in 1572. Luther at first favoured them, but afterwards they showed their preference for the Reformed doctrine of the Sacraments.

2. *The Lutheran Hymnody from about 1570 to 1648*.—The productive period of the Lutheran church closed with the Formula of Concord in 1577, which gave final shape to its creed after the violent synergistic, antinomian, ubiquitarian, crypto-Calvinistic and adiaphoristic controversies. The hymns from this time to the close of the Thirty Years' War bear upon the whole the same character of objective churchly piety. But the untold misery which that fearful war entailed upon Germany stimulated the production of a more subjective and experimental type of sacred poetry, and multiplied the hymns of the Cross (*Kreuz- und Trostlieder*).

The following are the chief hymnists from the close of the 16th cent. and the first half of the 17th cent. :—

*Nicolaus Albrecht* (1630-1692), a pupil of Melancthon and one of the framers of the Formula of Concordia, is the author of nearly 150 hymns. *Bartholomäus Ringwaldt* (1630-1698), an equally fertile singer, is best known through his name being associated with the German *Jesus irae*, "Es ist gewisslich an der Zeit." *Martin Moller* (1567-1606); *Martin Behm* (1557-1622); *Martin Schalling* (1632-1676), author of "Herzlich Lieb hab ich dich, O Herr," 1667; *Valerius Herberger* (1662-1637), author of "Vale! will ich dir geben," 1612. *Philipp Nicolai*, Pastor at Unna in Westphalia, afterwards in Hamburg, where he died, 1696, was a violent polemic against the Calvinists, but two of his hymns, from the year 1626 or earlier, namely, "Wie schön leuchtet der Morgenstern" (based on Ps. 45), and "Wachet auf! ruft uns die Stimme" (Matt. 25), are truly classical and universal favourites in German churches, as well as the sublime chorales which he adapted to them. Although he belongs to the churchly school, he introduced, by the sweet and tender tone of his "Morning Star," the unique series of German Jesus-hymns, in which the sentiment of the love of the soul to the heavenly Bridegroom is expressed in glowing language.

To the period of the Thirty Years' War (1618-1648) belong the following poets :—

*Martin Opitz* (1597-1639), who founded the Silesian school of poets, reformed the art of poetry and introduced greater purity of language and metrical regularity. *Johann Hermann* (1595-1647), a great sufferer of bodily ill, contributed many hymns of permanent value, as "Herzliebster Jesus, was hast du verbrochen," "O Jesu, Jesu, Gottes Sohn," "O Jesu Christe, wahres Licht," "Zion klagt mit Angst und Schmerzen." *Matthäus Apelles von Löwenstern* (1594-1648) is the author of "Christe, du Reisländ deinet Kreuzg-meinde," and "Jesu, meine Freud und Wonne." *Michael Altenburg* (1584-1640) wrote the first three stanzas of the famous battle hymn of Gustavus Adolphus, "Vorsorge dich, du Häuflein klein," which that hero had sung by his army before the battle of Lützen (Nov. 19, 1632). *Joh. Matthäus Meyfart* (1590-1642) is known by his New Jerusalem hymn, "Jerusalem, du hochgebaute Stadt." *Paul Fleming* (1609-1640) wrote the pilgrim hymn, "In allen meinen Thaten." Mention must be made also of *Johann Hermann Schein* (1596-1630); *Heinrich Heide* (d. c. 1650); *Georg Weiszel* (1600-1635); *Simon Rinck* (1606-1659); *Valentin Thilo* (1607-1642). *Martin war*, 1648, gave classic expression to the grateful feeling of relief in the German "Te Deum," "Nun danket alle Gott."

3. *The German Reformed Hymnody during the Reformation period*.—The Reformed churches of Switzerland and Germany were far behind the Lutheran in original hymnody, but took the lead in psalmody. Zwingli and Calvin, the Swiss reformers, held the principle that the Word of God should have supreme dominion in public worship, and that no productions of man should be allowed to take its place.

This principle raised the Psalter to new dignity and power. Versified versions of the Psalms became the first hymn-books of the Reformed churches. Clément Marot, court poet to Francis I. of France, had between 1533 and 1538, translated several psalms into French metre. These circulated in MS. first at the court, and then among the Huguenots, from whose use of them they assumed a party character. When Calvin was expelled from Geneva in 1538, he settled at Strasburg, and published there in the following year a small collection of 18 psalm versions and 3 other pieces with melodies attached. Of the psalms 12 are by Marot, 5 by Calvin himself, and 1 in prose. The melodies are mostly of German origin. Calvin returned to Geneva in Sept., 1541, and soon after that time another Psalter appeared at Strasburg, containing, besides the former 12, the 18 other psalms which Marot had already versified. Calvin then published at Geneva, in 1542, a new psalm book, containing Marot's 30 psalms, his own 5, and some shorter pieces, such as the Song of Simeon, the Creed, and the Decalogue. When Marot fled to Geneva in 1542, he revised these psalms for Calvin, and wrote for him 19 others which were published in the edition of 1543. Soon afterwards Marot left Geneva and died in 1544. Some years then elapsed when Theodore de Bèze (or Beza) completed the Psalter at Calvin's request. The first instalment was published in 1551, and the entire work in 1562. The musical editor of the Genevan Psalter was up to 1557 Louis Bourgeois. The additional tunes of 1562 (40 in number) were added by an unknown hand. After the completion of the Psalter the tunes were harmonized in 1565 by the celebrated Claude Goudimel, who perished in 1572 in the massacre at Lyons which followed the "Bartholomew" at Paris. Hence the melodies have often, but erroneously, been attributed to Goudimel, who had not even joined the Huguenot party until most of the Genevan Psalter had been published, and had no correspondence at any time with Calvin. [See *Psalter*, French.] The example set by Calvin and Beza was followed by the German Reformed, as well as the Dutch, English and Scottish Reformed churches. The Psalter of Israel became the favorite Reformed hymn-book, and is used as such in some branches of Scottish and American Presbyterianism, even to the exclusion of "uninspired" hymns.

The first German Reformed hymn-book appeared at Zürich, 1540, edited by Johann Zwick, of Constance. Ambrose Blaurer (or Blaurer), and his brother Thomas Blaurer. It contained versified psalms and original hymns, with a preface in defence of congregational singing. But the most popular collection for a long time was the versified Psalter of Ambrosius Lohwasser, a professor of law at Königsberg (b. 1515, d. 1585). It is a rhymed translation of the French Psalter of Marot and Beza, written at first for private devotion, and pub. at Leipzig in 1573. The poetry is the poorest part of the translation, and is well characterised by the name of the author (*Praiserater*); but the pious contents made it a rich source of devotion for a hundred years. It is a parallel to Rous's English

version of the Psalter. [See *Scottish Hymnody*.] It is another interesting coincidence that Lobwasser, who furnished the popular Psalter to the German Reformed or Calvinistic churches, was a Lutheran, and that Francis Rous, who furnished the most popular Psalter to Scotland, was an English Puritan, and spent his whole life in the south of England. What gave to both such an authority was the belief that the Hebrew Psalter is a complete and the only inspired manual of praise for public worship.

### iii. Third Period.

The third period extends from the middle to the end of the seventeenth century, or from Paul Gerhardt to Spener (1648-1680). It is the transition from the churchly and confessional to the pietistic and devotional hymns, or, as the Germans say, from the *Bekennnislied* to the *Erbauunglied*. The poets were mostly orthodox, but with a mystic vein, and possessed fervent experimental piety. They include:—

*Paul Gerhardt* (1607-1676), a Lutheran pastor in Berlin, afterwards in Lübben, is the prince of German hymnists of the seventeenth century, and yields in popularity only to Luther, whom he greatly surpassed in poetic fertility. His 13 hymns are among the noblest pearls in the treasury of sacred poetry. More than thirty of them are still in use, and some of them have been naturalised in English dress by John Wesley, James W. Alexander, Miss Winkworth, A. T. Russell, John Kelly, and others. We mention "Befehl du deine Wege," "O Haupt voll Blut und Wunden," "Wie soll ich dich empfangen." Next to him comes *Johann Franck* (1616-1677), burgo-master of his native town, Guben, in Lower Lausitz, not so popular and hearty, but superior in art and pathos. He characterised poetry as "the nurse of piety, the herald of immortality, the promoter of cheerfulness, the conqueror of sadness, and a foretaste of heavenly glory." He had a strong vein of mysticism, and began the series of the sweet pietistic Jesus-hymns. Among his best are, "Jesu, meine Freude," and the eucharistic "Schmücke dich, o liebe Seele." The three brothers Franck (Sebastian, Michael, and Peter) occupy an inferior rank. *Johann Rist* (1607-1667), much praised and much censured by his contemporaries, crowned as poet laureate by the Emperor Ferdinand III. (1644), was the most fertile poet of his age, and produced or manufactured 610 hymns, published in ten collections between 1641 and 1684. Some are of a high order, but many only rhymed prose, and nearly all too prolix. One of his best is, "O Ewigkeit du Donnerwort" (16 stanzas, but greatly abridged in hymn-books). *Georg Neumark* (1621-1681), librarian at Weimar, is the author of the popular hymn of trust in God, "Wer nur den lieben Gott lässt walten," which grew out of a providential deliverance from great distress. *Michael Schirmer* (1646-1673) wrote one of the best Pentecostal hymns, which, with its popular tune, is found in all German hymn-books: "O heiliger Geist, kehr bei uns ein."

The following have also more or less enriched German hymnody:—

*Johann Georg Albinus* (1624-1679); *Johann Clearius* (1611-1684); *Christian Keymann* (1607-1662); *C. F. Nachenhufer* (1621-1685); *Gulffried W. Sauer* (1635-1693); *Hartmann Schenck* (1631-1691); *Sigismund von Birken*, called *Betulus* (1626-1691); *Christoph Tietze* (1651-1703); *Salomon Lissau* (1640-1699); *Christians Knorr von Rosenroth* (1618-1689); *Lucretia Maria Altmann*, Countess of Schwarzburg-Rudolstadt (1640-1672); *Anna Sophia*, Countess of Hesse-Darmstadt (1640-1693); *Emilia Juliana*, Countess of Schwarzburg-Rudolstadt (1637-1706); *Louise Henriette*, of Brandenburg (1627-1667), a Reformed princess, and wife of the great Elector, is credited with four hymns, one of which is an universal favourite: "Jesus, meine Zuversicht." *Johann Schlegler*, called *Angelus Silesius* (1624-1677), a physician by profession, stands alone as to his ecclesiastical position, but is not behind any of his contemporaries in poetic genius. He was constitutionally a mystic, and became so disgusted with the intolerant Lutheran orthodoxy of his surroundings that he entered the Roman Catholic Church at Breslau, 1653, and became involved in a most bitter controversy. But his hymns, some of

which were written before his transition, outlived the strife, and are still found in every good hymn-book, e.g. "Ich will dich lieben meine Stärke," and "Liebe, die du mich zum Bilde." His heart was almost pantheistically absorbed in Christ, and his last words were, "Jesus and Christ, God and man, bridegroom and brother, peace and joy, sweetness and delight, refuge and redemption, heaven and earth, eternity and time, love and all, have mercy on my soul." F. W. Faber furnishes an interesting parallel, both as a poet and as a convert from Protestantism to Romanism.

### iv. Fourth Period.

The *Pietistic and Moravian* period, from Spener to Gellert (1680 to 1757), produced a large number of hymns which breathe the spirit of a second Reformation or Revival in Germany. The Pietism of Philip Jacob Spener, and August Hermann Francke, was a reaction against the dry scholasticism and cold formalism of the Lutheran Church, and emphasised the importance of practical, personal, experimental piety. It corresponds in many respects to Puritanism, which preceded it, and to Methodism, which succeeded it, in England, but it remained within the state church. The Moravian movement resulted in a separate community, which Count Zinzendorf organised on the remnant of the Bohemian and Moravian Brethren or *Unitas Fratrum*. The Pietistic and Moravian hymns give expression to the various stages and shades of Christian experience, are fresh and lively, full of devotional fervor, but sometimes degenerate into a playful and irreverent sentimentalism.

It is a remarkable fact that some of the greatest religious revivals in the church—as the Reformation, Pietism, Moravianism, Methodism—were sung as well as preached and written into the hearts of the people, and that the leaders of those revivals—Luther, Spener, Zinzendorf, Wesley—were themselves hymnists.

From the Pietistic and Moravian hymnody we must distinguish the hymnists of the German Reformed Church, which began to relax the exclusive use of the Psalms, and produced not a few hymns equal to the best in the Lutheran Church of this period. The chief Pietistic hymnists are:—

*Philipp Jacob Spener* (1635-1705), an Alsatian by birth, pastor of St. Nicolai in Berlin, was in word and example the leader of the Pietistic revival, and one of the best men in German church history, but he had no poetic genius, and his few hymns derive their value from his name and fame rather than from intrinsic merit. *August Hermann Francke* (1663-1727), the second leader of Pietism, a hero of faith in God, and founder of the famous Orphan House in Halle, where he was professor of theology and pastor of a church, wrote a few hymns, one on New Year, "Gott Lob, ein Schritt zur Ewigkeit." *Christian Friedrich Richter* (1676-1711), a pious physician and co-worker of Francke in his institutions at Halle, is the author of 33 hymns; the two best known represent Christian life in its difficulty and its ease, "Es kostet viel ein Christ zu sein," "Es ist nicht schwer ein Christ zu sein;" "Es glänzet der Christen inwendiges Leben." *Johann Anastasius Freylinghausen* (1670-1739), son-in-law and successor of Francke as director of the Orphan House, wrote a number of good hymns, and published the best hymn-book of the Pietistic school at Halle, 1704 and 1714. *Johann Daniel Herrschmidt* (1673-1723), professor of theology in Halle and colleague of Francke in the management of the Orphan House: "Gott will's machen, dass die Sachen," "Lobe den Herren, o meine Seele" (1714). *Christian Scriber* (1629-1693), pastor in Magdeburg, court chaplain at Quedlinburg, author of the highly popular devotional "Seelenschatz," wrote a few hymns, "Der Heben Sonne Licht und Frucht," "Jesu, meine Seele Leben." *Gulffried Arnold* (1666-1714), the famous church histo-



Plan, wrote several hymns of remarkable depth and devotion to Christ: "Herrgott unser Seligkeit," "So süß ist dir doch recht selig, Herr, die Deinen." The last was the favourite of the philosopher Schelling. Knapp calls it "the richest hymn in thought and experience, and full of majestic wisdom." We may compare it to Cowper's hymn on Providence, "God moves in a mysterious way." John Jacob Schütz (1644-1699), a lawyer and syndic of his native city, Frankfurt-on-the-Main, "Sei Lob und Ehr dem höchsten Gut." Adam Drese (1620-1701), "Seelenbräutigam, Jesu, Gottes Laus" (1697). Johann Heinrich Schöder (1666-1699), pastor near Magdeburg, "Eins ist noth, ach Herr, dies Eine" (1697). "Jesu, hilf siegen, du Fürste des Lebens" (1697). Laurentius Laurenti (1660-1722), musical director of the Cathedral at Bremen, "Ermuntere auch ihr Frommen." "Du wesentliches Wort." Johann Caspar Schade (1660-1699), diaconus of St. Nicolai in Berlin. "Mein Gott, das Herz ich bringe Dir." "Ruhe ist das beste Gut." Joachim Lange (1670-1744), professor of theology in Halle, and friend of Francke, the morning hymn, "O Jesu, stehes Licht." Ernst Lange (1650-1747), magistrate at Danzig: "Unter denen großen Himmeln." Ludwig Andreas Güter (1661-1735), of Gotha, a pious and fruitful hymnist. "Herr Jesu, Gnaden Sonne." "Wemst soll ich dich wohl loben." "Schaffet, schaffet, Menschenkinder." Wolfgang Christian Iseler (1660-1722), of Nürnberg, "Ich lass dich nicht, du taust mein Jesu bleiben." "Hinweg ihr zweifelnden Gedanken." Johann Friedrich Starck (1690-1756), pastor in Frankfurt, a faithful follower of Spener, and author of a very popular book of daily devotion, wrote many pious hymns, but of no poetic value. Johann Jacob Hamacher (1693-1735), professor of theology at Halle, afterwards at Gießen, the most churchy of the Pietistic hymnists: "Grosser Mittler, der zur Rechten." "Heiland, deine Menschenliebe." "Mein Jesu, der du vor dem Scheiden." Johann Ludwig Conrad Alendörff (1693-1773), editor of the "Cöthnische Lieder." "Die Seele ruht in Jesu Armen." "Unter Lilien jener Freuden." "Wo ist ein solcher Gott wie Du." Leopold Franz Friedrich Lehr (1708-1744), diaconus in Göttingen: "Mein Heiland nimmt die Sünder an." Karl Heinrich Augustus (1699-1774), lived in the Orphan House at Halle and wrote numerous devotional works, especially the *Schutzhelfer*, which is still extensively used: "Wach auf, du Geist der ersten Zeugen." "Ich weiss von keinem andern Grunde." "Mein Heiland, du hast mich gezogen." Ernst Gottlieb Wolterdorf (1725-1761), pastor in Bunzlau, founder of an orphan asylum, and a man of glowing zeal for the kingdom of God, "Komme, mein Herz, in Jesu Leben." "Wer ist der Braut des Lammes gleich." "Wie selig ist das Volk des Herrn." Benjamin Schmeick (1673-1737), pastor primarius in Schweidnitz, one of the most prolific and popular hymnists: "Abba, lieber Vater, bäre." "Ach sagt mir nichts vom irdischen Schätzen." "Der beste Freund ist in dem Himmel." "Himmeln geht unser Bahn." "Je grösser Kreuz, je näher Himmel." "Mein Jesu, wie du willst." Philipp Friedrich Hiller (1699-1769) is the most prolific hymn-writer of Württemberg and author of popular books of devotion: "Mir ist Erbarmung widerfahren." "Herr von unendlichen Erbarmen." "Jesus Christus herrscht als König."

## (2) The Moravian Hymnists include some well-known names:—

Nicolaus Ludwig Graf von Zinzendorf (1700-1760), one of the most distinguished lights in German church history (whose motto was, "I have but one passion, and this is the only He"), had with other gifts a true genius for sacred poetry, and often extemporised hymns in public worship, or after the sermon, some of rare beauty and some eccentric and trifling. Of his 2000 pieces, 205 were translated for the English hymn-book of the Moravians. Several have been reproduced by John Wesley, Miss Winkworth, and Miss Burthwick. In fertility and fervour he resembles Charles Wesley. "Alte Zeiten, Jesu, geh' voran." "Christ Blut und Gerechtmachung." "Die Christen gehn von Ort zu Ort." "Christen über alles lieben." Christian Renatus Graf von Zinzendorf (1727-1752), second son of the above, a few clerical hymns, which were published by his father. "Harter Gottes (Christi), wer kann dein verdammten Feind." The closing stanza, "Die wir uns allhier in irdischen Freuden," is very extensively used at the close of devotional meetings. August Gottlieb Spangenberg (1735-1792), bishop of the Moravians, long resident in America, and author of the Moravian confession of faith, *John Fidei Profrum*, 1777), is the author of a

beautiful hymn on Christian simplicity: "Heilige Einfachheit, Gnadenwunder, and so." "Die Kirche Christi, die Er fällt, Gnadenwunder, and so." "Die Kirche Christi, die Er fällt, Gnadenwunder, and so." Christian Gregor (1723-1801), Bishop at Bielefeld, edited with Spangenberg the Moravian Hymn-book of 1776, which is still in use, also a choral book (1784), and wrote one of the sweetest Jesus-hymns, from the holy of holies of loving intercourse with the Saviour, "Ach mein Herr Jesu! Dein Nahesein."

## (3) Hymnists of the German Reformed Church.

Joachim Neander (1650-1696), pastor at St. Martin, in his native city of Bremen, a poet of overflowing praise of God, and hence called "the Psalmist of the New Covenant," wrote some of the very best and most popular hymns, especially "Lobe den Herren, den mächtigen König der Ehren," "Sieh, hier bin ich, Ehrenkönig," "Unser Herrscher, unser König." Friedrich Adolf Lampe (1683-1729), Professor of Theology at Utrecht, then pastor at St. Ansgari in Bremen, author of an elaborate Commentary on the Gospel of John, and of thirty hymns distinguished for depth and warmth. "Mein Fels hat überwunden." "Mein Leben ist ein Pilgrimstand." "O Liebesgut, die Erd und Himmel paart." Gerhard Terstegen (1697-1769), a ribbon-weaver in Mühlheim on the Ruhr, separatist, ascetic, evangelist and mystic of profound piety, author of 111 hymns (*Geistliches Blumenbüchlein*, 1729), several of which are of the first rank, and are fr. by John Wesley, Miss Winkworth and Miss Burthwick. "Gott ist gegenwärtig: Lasst uns anbeten." "Gott ruft noch, laßt ich nicht endlich hören." "Allgemeinam Wesen." "Ich bete an die Macht der Liebe." "Jesu, der du bist alleine." "Kommt, Kinder laßt uns gehen." "Nun so will ich denn mein Leben." "O Gott, O Geist, O Licht des Lebens." "Siegesfürste, Ehrenkönig." "Wie bist du mir so innig gut."

## v. Fifth Period.

The fifth period extends from 1757-1817, when Rationalism broke into the German churches and made and havoc in the hymn-books and liturgies. It is the period of hymnological revolution. It began with the well-meant zeal for improving old hymns in style and expression and adapting them to the taste of the age. This zeal had some foundation in the uncouth language, the irregular rhymes, the antiquated words, and the Latinisms which disfigure many hymns of the 16th and 17th centuries. But it did not stop there. Klopstock, himself a great poet, published in 1758, along with his own spiritual odes, twenty-nine of the old hymns in altered form. He was followed by a swarm of hymnological tinkers and poetasters who had no sympathy with the theology and poetry of the grand old hymns of faith; weakened, diluted, mutilated and watered them, and introduced these misimprovements into the churches. The original hymns of rationalistic preachers, court chaplains and superintendents, now almost forgotten, were still worse, mostly prosy and tedious rhymes on moral duties. Conversion and Sanctification were changed into self-improvement, piety into virtue, heaven into the better world, Christ into Christianity, God into Providence, Providence into fate. Instead of hymns of faith and salvation, the congregations were obliged to sing rhymed sermons on the existence of God, the immortality of the soul, the delights of reunion, the dignity of man, the duty of self-improvement, the nurture of the body, and the care of animals and flowers.

And yet this was the classical period of German poetry and literature. But Goethe, Schiller, Wieland, Lessing, Herder, wrote no hymns, and had little or no sympathy with evangelical religion, except Herder, who knew how to appreciate the old hymns.

We pass by the would-be hymns of rationalistic compilers of hymn-books, which have mostly gone out of use again. But there were during this period of dearth a few genuine hymnists whose works will not be forgotten, though they were affected somewhat by the moralising tone of their age. These include:—

*Christian Fürchtegott Gellert* (1716-1769), professor of poetry, eloquence and moral philosophy in Leipzig, a noble, truly pious, and highly gifted man, wrote *Spiritual Tales and Hymns* (1757), which are didactic rather than lyrical and emotional, but scriptural, warm, edifying, and justly popular, especially in North Germany: "auf Gott, und nicht auf meinen Rath," "Denn ist der Tag, den Gott gemacht," "Gott, deine Güte reicht so weit," "Jesus lebe, mit ihm auch ich," "Mein erst Gefühl sei Preis und Dank," "Wie gross ist des Allmächtigen Güte." *Friedrich Gottlieb Klopstock* (1724-1803), the German Milton, the singer of the "Messiah," wrote also some hymns of high poetic merit, but lacking in popular simplicity: "Aufersteh, ja, aufersteh wirst du" (Resurrection hymn), "Hallelujah, Amen, Amen" (funeral hymn), "Selig sind des Himmels Erben" (funeral hymn). *Johann Caspar Lenz* (1741-1801), pastor at Zürich, once a friend of Goethe, and a noble Christian philanthropist, wrote, "O Jesus Christus, wach' in mir," "Fortgekämpft und Fortgerungen," "Jesus, Freund der Menschenkinder." *Matthias Jurrissen* (1739-1833), pastor of the German Reformed church in the Hague, made one of the best poetic versions of the Psalms. *Matthias Claudius* (1740-1815), called "Asmus," or the "Wandsbecker Kotte," a faithful witness to the truth in an age of unbelief, wrote a popular evening hymn, "Der Mond ist aufgegangen."

#### vi. Sixth Period.

This dates from about 1817, and is the period of the revival of evangelical theology, piety, and hymnody. It is rich in hymns which combine the old faith with classical elegance of form, sound doctrine with deep feeling. We have:—

*Friedrich von Hardenberg* (1772-1801), called *Novalis*, was a youthful forerunner of the new epoch, a poetic genius of high order and burning love to Christ, connected with the Moravians, and also with the Romantic school. His hymns are among the very best, though somewhat sentimental: "Wenn alle untreu werden," "Was wär ich ohne Dich gewesen," "Wenn ich ihn nur habe." *Ernst Moritz Arndt* (1769-1860), professor of history in Bonn, and a noble German patriot, revived an interest in the old German hymns, 1819, and himself wrote one, which found its way into most hymn-books: "Ich weisse, an wen ich glaube." *Friedrich Adolf Krummacher* (1768-1845), pastor of St. Ansgari at Bremen, and author of the popular "Parables": "Eure Heerde und Ein Hirt," "Dein König kommt, o Zion," "Mag auch die Liebe weinen." *Friedrich Wilhelm Krummacher* (d. 1868), son of the former, pastor in Elberfeld, afterwards court chaplain at Potsdam, a most eloquent pulpit orator (sermons on Elijah, Elisha, David, the Advent, the Passion, &c.): "Du Stern in allen Nächten," "Behalte mich in Deiner Pflege." *Johann Baptist von Albertini* (1760-1831), of a noble family of the Grisons, in Switzerland, Moravian bishop at Berthelsdorf, fellow-student and friend of Schleiermacher, and a man of genius and piety: "Mit Deiner Gluth entzünd' mich," "Selig sind, die nicht sehen und doch lieben." *Karl Bernhard Garve* (1763-1841), likewise a Moravian minister, and a gifted hymnist: he died at Herrnhut: "Deinen Frieden gib uns Herr," "Der ersten Unschuld reines Glück." *Friedrich Rückert* (1789-1866), one of the greatest masters of lyric poetry, wrote a beautiful Advent hymn: "Dein König kommt in niedern Hüllen." *Albert Knapp* (1798-1864), minister at Stuttgart, one of the most fruitful and gifted religious poets, and editor of the "Liederschatz." His best hymns are: "Eines wünsch ich mir vor allem andern," "Ich bin in Dir, und Du in mir," "Heil, Jesus Christus ist erstanden," "Nicht menschlicher Rath, noch Erlehnverstand," "Schöpfer meines Lebens." *Christian Gottlob Barth* (1799-1862), a friend of Knapp, and likewise a Swabian, reflected his indefatigable zeal for foreign missions in his hymns: "Der Du in Todessnächten," "Hüter, ist die Nacht verschwunden." *Meta Heusser-Schweizer* (1797-1876), of Switzerland, called by Dr. Koch "the most eminent and noble among all the female poets of our whole Evangelical Church."

"Ich weisse, dass mein Erlöser lebet": "Herr, du hast viel geweinet," "Theuer ist der Tod der Deinen," "Willkommen, lieber Oestertag." Miss Jane Northwick has translated a number of her poems in *Alpine Lyrics*. *Carl Rudolph Hagenbach* (1801-1874), Professor of Church History in Basel, "Stille halten deinem Walten," "Wachet auf! Erhebt die Blicke." *Johann Peter Lange* (1802-1884), professor of theology in Bonn, a most fruitful author, editor of the well-known "Hilfswerk," and of a collection of hymns, wrote several little volumes of poetry: "Was kein Auge hat gesehen," "Der Herr ist aufgestanden." *Karl Johann Philipp Spitta* (1801-1859), a Lutheran pastor and superintendent in the kingdom of Hannover, is upon the whole the most popular hymnist of the nineteenth century. His *Psalter* and *Harp* pass through a new edition every year (the 50th appeared with illustrations in 1884). His hymns are characterised by deep evangelical piety and simplicity, and have found an excellent translator in Richard Massie: "Bei Dir, Jesu, will ich bleiben," "Keine wieder, kehre wieder," "O selig Haus, wo man Dich aufgenommen," "O wie freun wir uns der Stunde," "Stimm an das Lied vom Sterben," "Unser Wandel ist im Himmel," "Wenn meine letzte Stunde schlägt." *Karl Gierok* (born Jan. 30, 1815), prelate and court chaplain in Stuttgart, the most fruitful and popular religious poet of Germany now living. His collections of poems bear the poetic names *Palmblätter*, *Pfingstrosen*, *Blumen und Sterne*: "Es ist in keinem andern Heil," "Sei willkommen, Tag des Herrn."

The works chiefly used in this sketch are the following:—

- (1) *Geschichte des Kirchenlieds und Kirchengesangs der christlichen, insbesondere der deutschen evangelischen Kirche*. Von Eduard Emil Koch, Dekan, &c. 3rd ed. completed by Richard Lauxmann and Prof. Adolf Wilhelm Koch. Stuttgart, 1868-1876, in 8 vols. (The second ed. appeared 1852 and 1853 in 4 vols.)
- (2) *Geschichte des deutschen Kirchenlieds bis auf luthers Zeit*. Von Hoffmann von Fallersleben, Breslau 1832, 3rd ed. Hannover, 1861.
- (3) *Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Herman und Ambrosius Hauser*. Von Dr. K. E. P. Wackernagel, Stuttgart, 1841.
- (4) *Das deutsche Kirchenlied von der ältesten Zeit bis zum Anfang des 20. Jahrhunderts*. Von Philipp Wackernagel, Leipzig, 1864-77, in 5 vols. (completed by his two sons). A truly monumental work of the greatest value. We always quote this work, unless the other is expressly mentioned.
- (5) *Geistliche Lieder der evangelischen Kirche aus dem sechzehnten Jahrhundert nach den ältesten Drucken herausgegeben*. Von Dr. Julius Müntzell. Berlin, 1855, in 3 vols.
- (6) *Denkmäler deutscher Poesie und Prosa aus dem 12ten bis 18ten Jahrh.* Von K. Müllenhoff und W. Scherer. Berlin, 1864.
- (7) *Christian Singers of Germany*. By Catherine Winkworth. London, 1869.
- (8) *Kirchenlieder-Lexicon, Hymnologisch-literarische Nachweisungen über ca. 4500 der wichtigsten und verbreitetsten Kirchenlieder aller Zeiten, &c.* Von Albert Friedrich Wilhelm Fischer. Gotha, 1878-79, 3 vols.
- (9) Also the older hymnological collections and discussions of Kamback, Hansen, Knapp, Daniel, J. P. Lange, Stier, Stip, Geffcken, Vilmar, &c.
- (10) *Isaïen, Clement Marot et la Psautier Huguenot*, 1879-80, 2 vols.

[P. S.]

#### German Psalters [Psalters, German.]

**Germanus, St.** [634-734.] One of the Greek hymn-writers, and one of the grandest among the defenders of the Icons. He was born at Constantinople of a patrician family; was ordained there; and became subsequently bishop of Cyzicus. He was present at the Synod of Constantinople in 712, which restored the Monothelite heresy; but in after years he condemned it. He was made patriarch of Constantinople in 715. In 730 he was driven from the see, not without blows, for refusing to yield to the Iconoclastic Emperor Leo the Isaurian. He died shortly afterwards, at the age of one hundred years. His hymns are few. Dr. Neale selects his canon on The Wonder-working Image of Edessa as his most poetical piece (see *Neale's Hymns of the Eastern Church*, 1862, and later editions). The earliest biographical account of Germanus is found in

Basil's *Menology*, under May 12. Later we have a Memoir by Henschew (*Boll. Acta S. & Mar.* iii, 155). His hymns are given in *Migne* and *Daniel*, and have been translated to a small extent into English by Dr. Neale. (For further biographical details see *Dict. Christian Biog.*, pp. 658-659.) [H. L. B.]

**Gerok, Karl von**, D.D., was b. January 30, 1815, at Stuttgart, and studied theology at the University of Tübingen. He was, from 1836 to 1840, assistant at his father's church in Stuttgart; 1840-43, lecturer (repetent) at Tübingen, and after 1844 diaconus at Böblingen, near Stuttgart. In 1849 he returned to Prench at Stuttgart, where he now resides (1886), as chief court preacher and oberconsistorialrath (*O. Kraus*, 1879, p. 165; *Ms.* from Dr. von Gerok, &c.).

Gerok is well known as an eloquent preacher, and has published various volumes of sermons. His fame principally rests on his sacred poetry. The best known of his poetical works is his *Palmblätter*, 1857, which has attained a wonderful circulation, and reached a 56th edition in 1886. A new series appeared in 1878 as *Palmblätter Neue Folge* (9th ed., 1886, under the title *Auf einsamen Gängen*). A series of poems on the Book of the Acts of the Apostles appeared as *Pfingstrosen*, 1864, (8th ed., 1886). His other poetical works are, *Die letzte Strauss*, 1865 (5th ed., 1886), *Blumen und Sterne*, 1867 (11th ed., 1886), and *Deutsche Lieder*, 1873 (5th ed., 1883). The *Palmblätter* is in four parts: pt. I consisting of poems on Holy Words, i.e. mostly founded on sayings of Holy Scripture; pt. II, on "Holy Times" (Advent, &c.); pt. III, on "Holy Mountains," and pt. IV, on "Holy Waters," i.e. on Mountains and Waters mentioned in Holy Scripture. From it a few centos have passed into some of the recent German hymn-books; and a version apparently including *tr.* of all the poems in the ed. of the German used appeared in English as *Palm Leaves* by Karl Gerok. Translated from the German by J. E. A. Brown. London: Methuen & Co., 1889. A large number of the individual poems have also been *tr.* by Miss Borthwick (who has also *tr.* a few from the *Pfingstrosen*), Miss Burlingham, the Revs. Dr. R. Maguire, E. Massie, J. Kelly, and various others. But as none of these versions have passed into English C. U., and as the originals are poems and not hymns, we must refer the reader to the works of these translators. [J. M.]

**Gersdorf, Henriette Catharine von**, dau. of Baron Carl von Friesen, was b. at Sulzbach, near Amberg, Bavaria, Oct. 6, 1648. In 1672 she married Baron Nicholas von Gersdorf, of Dresden; and after his death, in 1702, retired to her estate of Grosshennersdorf, near Herrnhut, Saxony, where she for some time superintended the education of her grandson, Count N. L. von Zinzendorf; and where she d. March 6, 1726.

Her hymns, which are among the best of the period, appeared principally in the *Lobau G. B.*, 1725, and her collected in her *Geistliche Lieder und poetische Betrachtungen*, Halle, 1729. Through J. J. Rambach's *Haus* have passed into German use. Two have been *tr.* into English:—

1. *Ein Jahr der Sterblichkeit*. New Year. In the *Lobau G. B.*, 1725, No. 536, in 11 st., repeated 1729, p. Walker, 1860, p. 63.

2. *Was darfst du, blühes Herz*. Lent. 1729, p. 70, in 16 st., entitled, "On the Grace of Justification." *Tr.* as, "What meanest thou, my soul," by Dr. H. Mills, 1845 (1886, p. 86). [J. M.]

**Gesenius, Justus**, D.D., s. of Joachim Gesenius, pastor at Esbeck, near Lauenstein, Hannover; was b. at Esbeck, July 6, 1601. He studied at the Universities of Helmstedt and Jena, graduating M.A. at Jena in 1628. In 1629 he became pastor of St. Magnus's Church, Brunswick; in 1636 court chaplain

and preacher at the Cathedral in Hildesheim; and in 1642 chief court preacher, consistorialrath, and general superintendent at Hannover. He d. at Hannover, Sept. 18, 1673 (*Koch*, iii, 230-237; *Allg. Deutsche Biog.*, ix, 87-88; *Bode*, p. 76, &c.).

Gesenius was an accomplished and influential theologian, a famous preacher, and distinguished himself by his efforts to further the catechetical instruction of the children of his district. Along with D. Denicke (q.v.) he edited the *Hannoverian hymn-books* of 1646-1660. Both he and Denicke aimed at reducing the older German hymns to correctness of style according to the poetical canons of Martin (1612); not so much interfering with the theology or making the authors speak a terminology foreign to them. Consequently their recasts, while setting a bad example, and while often destroying much of the force and freshness of the originals, were not by any means so objectionable as the recasts of the Rationalist period, and moreover were soon widely accepted.

As no authors' names are given in the *Hannoverian hymn-books*, it is difficult to assign the authorship of the new hymns and recasts therein contained. The following is generally, and apparently with reason, ascribed to Gesenius:

**Wenn meine Sünd' mich kränken**. *Passiontide*. His finest hymn as regards depth, warmth, and finish. 1st pub. in the *Hannover G. B.*, 1646, No. 49, in 8 st. of 7 l. It has been called a recast of the hymn "Hilf Gott, dass mir gelinge," but bears not the slightest resemblance to it. Included in Crüger's *Praxis*, 1656, and many later collections, as the *Berlin G. L. S.*, ed. 1863, No. 277. By a not unjust retribution it was soon recast, and appeared in the *Lüneburg G. B.*, 1661, as "Wenn mich die Sünden kränken." *Tr.* as:—

1. **When guilt and shame are raising**. In full, by J. C. Jacobi, in pt. ii., 1725, of his *Psalm Ger.*, p. 4 (1732, p. 34). In the *Moravian H. Bk.* of 1789, No. 106, it is altered to "O Lord, when condemnation"; and in the ed. 1886, it begins with st. v., "Lord, let Thy bitter passion." A cento of st. ii., iii., v., from the *Moravian H. Bk.*, 1801, was adopted by Montgomery in his *Christian Psalmist*, 1825, beginning, "O wonder far exceeding," and this is in the *New Zealand Hym.*, 1872.

2. **O Lord, when my sins grieve me**. A good *tr.* of st. i., ii., iv., v., by A. T. Russell, as No. 81 in his *Ps. & Hys.*, 1851.

3. **When sorrow and remorse**. In full, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 74. A cento consisting of ll. 1-4 of st. i., iv.-vi., and of stanza vii., rewritten to 8 M. is in the *Pennsylvanian Luth. Church Bk.*, 1868.

4. **O Lord, when condemnation**. A full and good *tr.*, included as No. 84 in the 1857 ed. of Mercer's *C. P. & H. Bk.* Probably by Mr. Mercer, but mainly taken from the *Moravian H. Bk.*, 1789, and from Miss Winkworth. Repeated, abridged, in his *Oxford ed.*, 1864, No. 149, and in the *Toronto H. Bk.*, 1862.

5. **When o'er my sins I sorrow**. A good *tr.* based on her 1855 version, and omitting st. ii.-iv., by Miss Winkworth, as No. 48 in her *C. B. for England*, 1863. [J. M.]

**Gib deinen Frieden uns, o Herr der Stärke**. [*The Peace of God*.] Included as No. 1520 in Knapp's *Er. L. S.*, 1837, in 6 st. of 4 l., without name of author; but in the 1850 ed., No. 1857, ascribed to C. B. Garre. We have failed to discover any authority for this ascription, and the hymn is certainly

neither in Garve's *Christliche Gesänge*, Görlitz, 1825, nor in his *Brüdergesänge*, Gnadau, 1827. The only tr. is:—

**Give us Thy blessed peace, God of all might!**  
A full and good version by Mrs. Findlater in the 4th series, 1862, of the *H. L. L.*, p. 87 (1884, p. 248); repeated as No. 141 in Jellieve's *Coll.*, 1867. [J. M.]

**Gibbuns, o Jesu, Gnad.** [*Love to Christ.*]  
Included as No. 175 in F. Hommel's *Geistliche Volkslieder*, Leipzig, 1871, in 5 st. of 4 l., as from the *Würzburg G. B.* (R. C.), 1830, and D. G. Corner's *Gross Catolisch G. B.* Nürnberg, 1831. He entitles it "Against the Lust of the World." *Bäumker*, ii. p. 317, cites it as in the *Auserlesene, Catholische Geistliche Kirchengesänge*, Cologne, 1623. The only tr. is, "Jesu be ne'er forgot," by *Miss Winkworth*, 1869, p. 254. She quotes the first line as, "Jesu, gib uns dein' Gnad." [J. M.]

**Gibbons, Thomas**, was b. at Reak, near Newmarket, May 31, 1720; educated by Dr. Taylor, at Deptford; ordained in 1742, as assistant to the Rev. Mr. Bures, at Silver Street Chapel, London; and in 1743 became minister of the Independent Church, at Haberdashers' Hall, where he remained till his death, Feb. 22, 1785. In addition to his ministerial office he became, in 1754, tutor of the Dissenting Academy at Mile End, London; and, in 1759, Sunday evening lecturer at Monkwell Street. In 1760 the College at New Jersey, U.S., gave him the degree of M.A., and in 1764 that of Aberdeen the degree of D.D. His prose works were (1) *Calvinism and Nonconformity defended*, 1740; (2) *Sermons on various subjects*, 1762; (3) *Rhetoric*, 1767; (4) *Female Worthies*, 2 vols., 1777. Three vols. of sermons were pub. after his death. His poetical works were:—

(1) *Juvenilia; Poems on various subjects of Devotion and Virtue*. This was published by subscription. Among the subscribers is found the name of the Rev. Mr. George Whitefield, M.A. It was dedicated to the Countess of Huntingdon, and bears her coat of arms. In this volume are included versions of six of the Psalms, and a few hymns. (2) *Hymns adapted to Divine worship in two books. Book I. Derived from select passages of Holy Scriptures. Book II. Written on sacred subjects and particular occasions, partly collected from various authors, but principally composed by Thomas Gibbons, D.D.*, 1769. (3) *Hymns adapted to Divine worship in two books. Book I. Derived from select passages of the Holy Scriptures. Book II. Written on sacred subjects and particular occasions by Thomas Gibbons, D.D.*, 1764. (4) *The Sermons*, pub. in 1762, included fifteen hymns, one being appended to each sermon. (5) *The Christian Minister in three poetical epistles to Philander*, 1772. This volume included (i.) Poetical versions of several parts of Scripture. (ii.) Translations of poems from Greek and Latin writers. (iii.) Original pieces on various occasions. (6) *An English version of the Latin Epitaph on the Nonconformist's Memorial, with a poem to the memory of the 2000 ministers ejected in 1662*, 1775. (7) *Select Portions of Scripture, and Remarkable Occurrences, versified for the instruction and entertainment of Youth of both Sexes*, 1781. Reprinted in America, 1805.

Dr. Gibbons may be called a disciple in hymn-writing of Dr. Watts, whose life he wrote. His hymns are not unlike those of the second rank of Watts. He lacked "the vision and faculty divine," which gives life to hymns and renders them of permanent value. Hence, although several are in U. S. in America, they are dying out of use in G. Britain. The most popular are, "Now let our souls on wings sublime"; "Great God, the nations of the earth";

"Thy goodness, Lord, our souls confess"; "To Thee, my God, whose presence fills."

[W. G. H.]

The less important of Dr. Gibbons's hymns, which are still in C. U. are:—

1. **And be it so that till this hour.** *Hope.* This is No. 36 in Bk. II. of his *Hys. adapted to Divine Worship*, &c., 1769, in 5 st. of 4 l., and headed, "Encouragement against Despair; or, Hope still set before us." Originally a Sacramental hymn, in Rippon's *Sel.*, 1787, No. 239, it was altered to a general hymn, with special reference to "Hope."

2. **Assist us, Lord, Thy Name to praise.** *Life, a race.* In Rippon's *Hap. Sel.*, 1787, No. 328, in 4 st. of 4 l.

3. **Eternal life, how sweet the sound.** *Eternal Life.* This is one of three hymns on Titus III. 7, in his *Hys. adapted to Divine Worship*, &c., 1764, Bk. I., No. 156, in 5 st. of 4 l. In the American Dutch Reformed *Hys. of the Church*, 1869, No. 463 begins with st. II., "Eternal life, how will it reign?"

4. **Father, is not Thy promise pledged!** *Missions.* This is Pt. III. of his hymn, "Great God, the nations of the earth" (q. v.)

5. **Forgiveness, 'tis a joyful sound.** *Pardon.* From his *Hys. adapted to Divine Worship*, &c., 1769, Bk. I., No. 69, in 5 st. of 4 l. into several modern collections in G. Britain and America. It is based on St. Luke, vii. 47.

6. **From winter's barren clouds.** [*Spring.*] Appeared in his *Hymns*, &c., 1764, Bk. II., No. 27, in 5 st. of 4 l., and headed, "The Return of the Spring celebrated in the Powerful and Gracious Work of God." In 1797 it was repeated anonymously in Rippon's *Hap. Sel.*, No. 499. The hymn, "Great God, at Thy command, Seasons in order rise," begins with st. III. of this hymn.

7. **Happy the men in ancient days.** *Public Worship.* In his *Hys. adapted to Public Worship*, &c., 1764.

8. **On Zion, his most holy mount.** *Gospel Feast.* From his *Hys. adapted for Divine Worship*, &c., 1769, Bk. I., No. 35, in 6 st. of 4 l. It was originally a Sacramental hymn, but in its abbreviated form, as in use in America, that element is eliminated.

9. **Our Father, high enthroned above.** *Lord's Prayer.* Appeared in the Bristol Bap. *Chd. of Ash & Evans*, 1769, No. 41, in 9 st. of 4 l. In 1772 it was reprinted in a revised form, and with an additional stanza, in Gibbons's *Christian Minister*, p. 74.

10. **Thy goodness, Lord, our souls confess.** *Providence and Grace.* Appeared in the *Gospel Magazine*, 1779, and in his *Hys. adapted to Divine Worship*, &c., 1764, Bk. II., No. 11, in 7 st. of 4 l. In Dabell's *Sel.*, 1806, st. I.-IV., and vi. were given with alterations, which were not improvements, as No. 9. This arrangement is repeated in modern hymn-books, including the *Bap. Hymnal*, 1879, and others.

11. **When Jesus dwelt in mortal clay.** *Jesus our Example.* From his *Hys. adapted to Divine Worship*, &c., 1764, Bk. I., No. 129, in 9 st. of 4 l. into a few American collections, including the *Bap. Praise Bk.*, 1871.

The more important of Dr. Gibbons's hymns are annotated under their respective first lines.

[W. T. B.]

**Gilbert, Ann.** [Taylor, A. & J.]

**Giles, John Eustace**, was born at Dartmouth in 1805, and educated for the ministry at the Baptist College, Bristol. After preaching for a short time at Haverfordwest, he became, in 1830, pastor of the church in Salter's Hall, London. Leaving Salter's Hall in 1836, he ministered successively at Leeds, Bristol, Sheffield, Rathmines (Dublin), and Clapham Common, London. He d. at Clapham Common, June 24, 1875. His prose works include *A Funeral Sermon on the Death of Robert Hall; Lectures on Socialism*, &c. From childhood he composed hymns and poetical pieces. In 1834, at the request of the Baptist Missionary Committee, he composed a hymn in celebration of negro emancipation,



and Nos. 9, 16, & 24 in their *Jubilee Coll.*, 1842. The hymn by which he is best known is:—

**Hast Thou said, exalted Jesus! Holy Baptism** (*Adult*). It is a composition of special merit, and in English Baptist congregations is probably often sung on baptismal occasions than any other hymn. It was written "during a serious illness, in 1830, and in anticipation of having to baptize several persons at Salter's Hall, London, on his recovery." (*Singers and Songs*, 1869, p. 482.) It was printed in 1830 in 6 st. of 6 l. In 1858 it was given in the *Bapt. Ps. & Hys.*, No. 106, with the omission of st. II. The full original text is in the *Bapt. Hymnal*, 1879, No. 629. It is also in several other collections.

[W. R. S.]

Gill, Thomas Hornblower, was b. at Bristol Road, Birmingham, Feb. 10th, 1819. His parents belonged to English Presbyterian families which, like many others, had become Unitarian in their doctrine. He was educated at King Edward's Grammar School under Dr. Jeune, afterwards Bishop of Peterborough. He left the school in 1838, and would have proceeded to the University of Oxford, but was prevented by his hereditary Unitarianism (long since given up), which forbade subscription to the Articles of the Church of England then necessary for entrance to the University. This constrained him to lead the life of an isolated student, in which he gave himself chiefly to historical and theological subjects. Hence his life has been singularly devoid of outward incident; and its interest gathers about his hymns, and the seasons of overmastering thought and feeling which gave them birth. The only events that can be chronicled are the publications of his books (see below). It is in the singular combination of influences which has formed his character and determined his thinking that the real interest of his life consists. Here is to be found the true key to the understanding of his hymns. To his Puritan ancestry may be traced their deep religiousness; to his Unitarian training their ethical earnestness; and to his poetical temperament their freedom from conventionality. Delight in the divine songs of Watts was his earliest intellectual enjoyment; and in after years the contrast between their native force and fulness and their dwindled presentation in Unitarian hymn-books began that estrangement from his hereditary faith which gradually became complete. These various influences mingled in his own hymns and have conspired to render him what Dr. Freeman Clarke calls him, "a more intellectual Charles Wesley." He belongs to the small company of really original hymnists. His hymns are marked by a remarkable absence of, and even opposition to all antiquarian and anecdotal ideas of Christianity, a keen discernment of the spirit rather than the mere letter of the Gospel; and profound thought on Scripture themes, so that some of his hymns are too subtle for use in the ordinary worship of the Church. Their style is characterized by a certain quaintness of expression reminding one of George Wither or John Mason, but modified by the influence of Watts's warmth of feeling. They have great sweetness of melody, purity of diction, and happy adaptation of metre and of style to the subject of each hymn. They are almost exclusively used by Nonconformists. *Dale's English H. Bk.* contains 39; the *Baptist Hymnal*, 19; *Border's Cong. Hymns*, 11; Mar-

tineau's *Hys. of Praise & Prayer*, 11; and the *Congregational Church Hymnal*, 14. The following are Mr. Gill's published works:—

(1) *The Fortunes of Faith*, 1841; (2) *The Anniversaries* (Poems in commemoration of great Men and great Events), 1855; (3) *The Papal Drama* (an historical essay), 1866; (4) *The Golden Chain of Praise Hymns* by Thomas H. Gill, 1869; (5) *Luther's Birthday* (Hymns), 1883; (6) *The Triumph of Christ* (Memorials of Franklin Howard), 1883.

Mr. Gill's hymns number nearly 200. Of these, over 80 are in C. U. in G. Britain and America. The most widely used of these:—"Everlasting, changing never"; "O mean may seem this house of clay"; "O wherefore, Lord, doth Thy dear praise"; "Our God, our God, Thou shinest here"; "The glory of the spring, how sweet"; and "Thou biddest, Lord, Thy sons be bold"; are annotated under their respective first lines, the rest are noted below.

[W. G. H.]

The 75 hymns which follow are all annotated from the author's ms. notes, kindly supplied for use in this work:—

1. **Al! tremblers, fainting and forlorn.** *Eternal Youth*. Written in 1844, and 1st pub. in his *Golden Chain*, &c., 1869, p. 149, in 9 st. of 4 l. In 1873 Martineau gave st. iv.-ix. in his *Hymns*, &c., No. 256, as, "Young souls, so strong the race to run." These were repeated in the *Bapt. Hymnal*, 1879, as No. 623.

2. **Alas the outer emptiness.** *Consecration of the Heart*. Contributed to G. Dawson's *Ps. & Hys.*, 1846, No. 121, in 7 st. of 4 l. It was introduced to the American Unitarian collections through Hedge & Huntington's *Hys. for the Church of Christ*, 1853, No. 619.

3. **Alas these pilgrims faint and worn.** *Whitsuntide*. Written in 1853, and 1st pub. in his *Anniversaries*, 1855, p. 73, in 11 st. of 4 l., then in G. Dawson's *Ps. & Hys.*, 1862, the *Golden Chain*, &c., 1869, p. 107, &c.

4. **Alone with Thee, with Thee alone.** *Worship in Solitude*. Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, p. 26, in 8 st. of 4 l.

5. **And didst thou, Lord, our sorrows take!** *Passiontide*. Written in 1849, and pub. in his *Golden Chain*, &c., 1869, p. 46, in 6 st. of 4 l. It is in several English collections.

6. **Behold the everlasting Son.** *Ascension*. Written in 1862, and 1st printed in the *Hagley Magazine*, and then in G. Dawson's *Ps. & Hys.*, 1862, and the *Golden Chain*, 1869, p. 47, in 8 st. of 4 l.

7. **Break, new-born year, on glad eyes, break.** *New Year*. Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, p. 144, in 6 st. of 4 l. It is one of the most popular of the author's hymns, and is found in many collections.

8. **Bright Presence! may my soul have part.** *Witness of the Spirit*. Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, p. 100, in 8 st. of 4 l. It is repeated in *The Songs of the Spirit*, N. Y., 1871.

9. **Bright Thy presence when it breaketh.** *Public Worship*. Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, p. 27, in 6 st. of 6 l. In the *Bapt. Hymnal*, 1879, and in *Dale's English H. Bk.* it is in an abridged form.

10. **Day divine! when sudden streaming.** *Whitsunday*. Written on Whitsunday, 1850, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1859, and again in the *Golden Chain*, &c., 1869, p. 97, in 3 st. of 4 l. In some American collections, as the Dutch *Reformed Hys. of the Church*, 1869, it is given as "Day divine, when in the temple."

11. **Dear Lord and Master mine.** *Resignation*. Written in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, p. 162, in 7 st. of 4 l. It is in somewhat extensive use both in G. Britain and America.

12. **Dear Lord, Thou art not sorry.** *Passiontide*. Written in 1866, and 1st pub. in his *Golden Chain*, &c., 1869, p. 64, in 5 st. of 4 l.

13. **Dear Lord, Thy light Thou dost not hide.** *Christian Labour*. No. 123 in the *Golden Chain*, &c., 1869, p. 178, in 8 st. of 4 l. on the text, "Let your light so shine before men," &c., and was written in 1855.

14. **Do we only give Thee** *head, Jesus the*

*Gladder of Life.* Written in 1849, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again in the *Golden Chain*, &c., No. 145, in 6 st. of 6 l. In use in U. Britain and America.

15. *Embrace your full Salvation. Heaven.* Written in 1870, and 1st printed in *The Congregationalist*, 1873, in 9 st. of 8 l. On including it in his *English H. Bk.*, 1875, Dr. Dale transposed some of the stanzas.

16. *Farewell, delightful day. Sunday Evening.* Written in 1867, and pub. in his *Golden Chain*, &c., 1869, No. 19, in 9 st. of 4 l. In the *Church Praise Bk.*, N. Y., 1862, st. l., viii., ix., are given with the alteration of the opening line as, "Holy, delightful day." Dr. Hatfield, in his *Church H. Bk.*, N. Y., 1872, has the same opening, but he omits st. iv.-vi. of the original.

17. *Father, glorious with all splendour. Holy Trinity.* This hymn of great merit was written in 1869, and pub. in the *Golden Chain*, &c., in 1869, No. 4, in 7 st. of 8 l. In some American collections, including *Hys. & Songs of Praise*, N. Y., 1874, No. 17, st. iv., vi., vii., are given as "Father, Thine elect who lovest."

18. *Father, hast Thou not on me. Eternal Love.* A Trinitarian hymn on eternal love, composed in 1867, and pub. in his *Golden Chain*, &c., 1869, No. 139, in 7 st. of 8 l. In 1869, st. v.-vii. were given in the *Suppl. to the New Cong.*, as "Mighty Quickener, Spirit blest."

19. *Full many a smile, full many a song. Joy in God the Father.* Written in 1864, and 1st pub. in his *Golden Chain*, &c., 1869, No. 8, in 9 st. of 4 l. In Dale's *English H. Bk.*, 1875, No. 21, st. ii., which applied personally to the author alone, was omitted.

20. *How can I, Lord, abide with Thee! Prayer.* "Produced in 1856. Struck with the dialectic character of Cowper's and Montgomery's hymns, 'What various hindrances we meet,' and 'Prayer is the soul's sincere desire,' I greatly wished to set forth the soul's view of prayer, simply, naturally, poetically, and achieved this hymn with much aspiration and satisfaction." Printed in the *Golden Chain*, &c., 1869, No. 119, in 6 st. of 4 l., and headed "Pray without ceasing."

21. *How, Lord, shall vows of ours be sweet! Public Worship.* The author's earliest hymn. It was written in 1846, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 114, in 6 st. of 4 l., and again in the *Golden Chain*, &c., 1869, No. 2. It is in several American hymn-books.

22. *Is earth too fair, is youth too bright! Consecration of Youth to God.* Written in 1846, and 1st pub. in his *Golden Chain*, &c., 1869, No. 102, in 13 st. of 4 l., and entitled "The Hymn of Youth."

23. *Is not my spirit filled with Thine. God glorious in His works.* "Written in the summer of 1846 among the hills and streams of Derbyshire," and 1st pub. in the *Golden Chain*, &c., 1869, No. 15, in 9 st. of 4 l., and entitled "God glorious in His works."

24. *Let bolder hearts the strife require. Prayer against Temptation.* No. 215 in Martineau's *Hys. of Praise and Prayer*, 1873. It was written in 1851, and 1st pub. in the *Golden Chain*, &c., 1869, in 7 st. of 4 l.

25. *Lift thy song among the nations. National Hymn.* Written in 1853, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853, in 4 st. of 8 l. When repeated in the *Golden Chain*, &c., 1869, No. 62, an additional stanza (iii.) was given, and it was entitled "England's Hymn." It is a spirited hymn and worthy of greater circulation than it now has. The 1869 text is given in Dale's *English H. Bk.*, 1875, No. 1239.

26. *Lord, am I precious in Thy sight. Grieve not the H. Spirit.* Composed in 1850, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853. In 1869 it was included in the *Golden Chain*, &c., No. 70, in 7 st. of 4 l. It is in C. U. in America. A cento is also in the *Suppl. to the New Cong.*, 1869, No. 1095. It is composed of st. iii., v., vi. much altered, and not improved, and begins, "O Holy Spirit, dost thou mourn?"

27. *Lord, comes this bidding strange to us? Invitation to Reprice.* Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, No. 144, in 11 st. of 4 l.

28. *Lord, dost Thou no'er Thy servants bless? Free Grace.* Written in 1855, on the words of Oliver Cromwell as used by him in a letter to his "beloved cousin Mrs. St. John," dated "Ely, 13th October, 1635." "Truly no poor creature hath more cause to put him self forth in the cause of his God than I. I have had plentiful wages beforehand; and I am sure I shall never earn the least mite." (Carlyle's *Oliver Cromwell's Letters and Speeches*, &c., Letter ii.) The hymn was 1st pub. in the *Golden Chain*, &c., 1869, in 9 st. of 4 l.

29. *Lord, from Thee, what grace and glory. National Hymn.* This cento in Vince's *Coll.*, 1870, No.

450, is from the poem, on St. George's Day, written in 1853, and pub. in the author's *Annuaire*, 1855, p. 47.

30. *Lord, from these trembling souls of ours. Praise.* Composed in 1859, and 1st pub. in his *Golden Chain*, &c., 1869, No. 3, in 10 st. of 4 l.

31. *Lord God, by Whom all change is wrought. God Eternal.* Written in 1869, the keynote being the words of St. Augustine, "Immutabilis mutans omnia," and 1st printed in the *Songs of the Spirit*, N. Y., 1871. In 1875 it was included in Dale's *English H. Bk.*; and in 4 st., in the *Bapt. Hymnal*, 1879.

32. *Lord God of old, who wastest. Public Worship.* Composed in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, No. 30, in 5 st. of 8 l.

33. *Lord, if our dwelling place thou art. Communion of Saints.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 150, in 8 st. of 4 l. The hymn, "Death has no bidding to divide," in Dale's *English H. Bk.*, 1875, begins with st. ii., and omits st. l., iv. of this hymn.

34. *Lord, in this awful fight with sin. Victory through Christ.* Written in 1857, and 1st pub. in his *Golden Chain*, &c., 1869, No. 128, in 7 st. of 8 l.

35. *Lord, in Thy people Thou dost dwell. Unity of Christ and His people.* Written in 1864, and 1st pub. in his *Golden Chain*, &c., 1869, in 12 st. of 4 l.

36. *Lord, Thou hast been our dwelling place. National Hymn.* "Begun among the Waldenses, 1664," and 1st pub. in his *Golden Chain*, &c., 1869, No. 59, in 8 st. of 7 l., entitled, "The hymn of the Waldenses," and supplemented with the note, "This hymn as a whole belongs to the Waldenses only, among whom it was begun, but all the people of God have an interest in the first two and the last verses." Acting upon this suggestion of the author, these stanzas were given in the *Suppl. to the New Cong.*, 1869, as No. 1026.

37. *Lord, Thou wouldst have us like to Thee. Holiness desired.* Written in 1846, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 120, in 8 st. of 4 l. It is in several American collections.

38. *Lord, Thy gracious voice hath spoken. Christ our Caesar.* Written in 1840, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again in the *Golden Chain*, &c., 1869, in 3 st. of 8 l.

39. *Lord, when I all things would possess. Humility.* Written in 1850, and 1st pub. in his *Golden Chain*, &c., 1869, No. 111, in 8 st. of 4 l. In Martineau's *Hymns*, &c., 1873, No. 304, st. ii., iv., vii. are omitted. This hymn is also in C. U. in America.

40. *Lord, when we come at Thy dear call. The Holy Ghost, the Sanctifier.* No. 72 in his *Golden Chain*, 1869, in 7 st. of 4 l., was written in 1856, and is given in the *Songs of the Spirit*, N. Y., 1871.

41. *May we not, Father, mostly mourn! Burial.* No. 161 in his *Golden Chain*, &c., 1869, in 9 st. of 4 l., was written in 1855.

42. *Me thought my soul had learned to love. Resignation.* "Composed in 1852 and first printed in *Golden Chain*, 1869. It came from the very depths of my own heart, was inspired by a suppressed trouble which turned out one of the greatest blessings of my life." In the *Golden Chain*, &c., No. 114, it is given in 7 st. of 4 l., and is headed, "Not my will but Thine be done."

43. *My God, I do not flee from Thee. Joy.* Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, No. 10, in 7 st. of 4 l. The *New Cong.*, 1869, No. 1119, begins with st. ii., "Father, Redeemer, Quickener mine," and also omits st. iv.

44. *My God, my Majesty divine. Child of God.* Written in 1845, and 1st pub. in G. Dawson's *Psalm & Hys.*, 1846, No. 116, in 8 st. of 4 l., and again, after revision, in the *Golden Chain*, &c., 1869, No. 135. The original text is in C. U. in America.

45. *Oh, Lord, Thine ancient works alone. Public Worship.* Written in 1874, and 1st printed in *The Congregationalist*, in 6 st. of 6 l., and entitled, "The Living God." In Dale's *English H. Bk.*, 1875, st. iii. is omitted.

46. *Not yet I love my Lord. Lent.* Written in 1864, and 1st pub. in his *Golden Chain*, &c., 1869, No. 46, in 9 st. of 4 l. It is in several collections, including Martineau's *Hymns*, &c., 1873, No. 199.

47. *Not yet, ye people of His grace. Here and Hereafter.* A hymn on the "The Vision Beattific," No. 165, in his *Golden Chain*, &c., 1869, in 11 st. of 4 l. It was written in 1866, and is in American C. U.

48. *O height that doth all height excel. Written in 1853, and "was born of the words of Augustine in*

the outset of the Confessions, "Secretism of Protestantism," and was the first of several hymns inspired by his wonderful sanctification about God." It was 1st pub. in G. Dawson's *P. & Hym.*, 1853, and again in the *Golden Chain*, &c., 1869, No. 13, in 9 st. of 4 l. It is in English and American C. U.

49. **O Holy Ghost, Who down dost come.** *Whit-rantide.* "Written at Malvern on Whitsunday, 1863; a day of singular spiritual enjoyment, and outward loveliness." It was 1st pub. in the *Golden Chain*, &c., 1869, No. 74, in 7 st. of 4 l., and headed, "A Breathing after the Holy Spirit," and is in several collections. In *Martineau's Hymns*, &c., 1873, No. 251, it begins with st. ii., "Spirit of Truth, Who makest bright," st. i. and vi. being omitted.

50. **O not alone in saddest plight.** *Divine Guidance desired.* Composed in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 120, in 9 st. of 4 l.

51. **O not to all the mouth of fame.** *A Servant of Christ.* "Composed in 1849, and printed first in a small collection of poems entitled, *I think, The Violet.*" In 1853 it was given in G. Dawson's *P. & Hym.*; and in 1869, in the *Golden Chain*, &c., No. 121, in 6 st. of 4 l. Its use is mainly confined to America.

52. **O not upon our waiting eyes.** *Divine Love.* Written in 1849 and 1st pub. in his *Golden Chain*, &c., 1869, No. 29, in 5 st. of 4 l.

53. **O minds of old, not yours alone.** *Seeking God.* Written in 1849, and 1st pub. in G. Dawson's *P. & Hym.*, 1853; and again, after revision, in the *Golden Chain*, &c., 1869, No. 126, in 10 st. of 4 l. The American hymn-books have usually the original text, but in *Dale's English H. Bk.*, 1875, and *Horner's Comp. H. Bk.*, 1884, the text is abridged from the *Golden Chain*.

54. **O smitten soul that cares and conflicts wring.** *Heaven desired.* Written in 1854, and 1st pub. in his *Golden Chain*, &c., 1869, No. 75, in 8 st. of 4 l.

55. **O Spirit, sweet and pure.** *Constant Presence of the Holy Spirit desired.* Written in 1864, and given in his *Golden Chain*, &c., 1869, as No. 127, in 7 st. of 8 l.

56. **O time, no'er reacheth thy swift wing.** *Worth of Time.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, No. 98, in 9 st. of 4 l.

57. **O whither leaveth my spirit leave?** *Spiritual Changes.* "Composed with great anxiety and stir of soul in 1847, and first printed in the *Golden Chain*, 1869," No. 85, in 7 st. of 4 l.

58. **O'erfulness of grace, blest Britain rejoice.** *National Hymn.* Composed in 1869, and 1st pub. in his *Golden Chain*, &c., 1869, No. 61, in 11 st. of 4 l., and entitled, "The Thanksgiving Song of Protestant Britain"; to which was added the words of Milton: "Let us all go, every true Protestant Briton, throughout the three kingdoms, and render thanks to God the Father of Light, and to His Son, Jesus Christ our Lord."

59. **Saviour, needs the world no longer!** *Christ All in All.* "Written in 1847 . . . it was inspired partly by my contemplation of Shelley's hapless, Christless life." It was 1st pub. in G. Dawson's *P. & Hym.*, 1853, and again in the *Golden Chain*, &c., 1869, No. 35, in 7 st. of 4 l., and headed, "Lord, to whom shall we go." Its use is limited, and far less than its merits deserve.

60. **Saviour, Who from death didst take.** *The Resurrection of Christ, as cause of Confidence.* Written in 1858, and 1st pub. in his *Golden Chain*, &c., 1869, No. 96, in 5 st. of 6 l.

61. **Sweet Spirit, would Thy breath divine.** *The Holy Ghost, the Comforter, desired.* Written in 1856, and given as No. 71 in his *Golden Chain*, &c., 1869, in 10 st. of 4 l.

62. **The happy fields, the heavenly host.** *Heaven.* Written in 1846, 1st pub. in G. Dawson's *P. & Hym.*, 1853, and again in the *Golden Chain*, &c., 1869, No. 157, in 10 st. of 4 l.

63. **Thy happy ones a strain begin.** *Joy in God.* Written in 1846, and 1st pub. in G. Dawson's *P. & Hym.*, 1853, No. 116, in 5 st. of 4 l. In the *Golden Chain*, &c., 1869, No. 146, the text is slightly changed. The text in C. U. in G. Britain and America is from the original.

64. **Too dearly, Lord, hast Thou redeemed.** *Lent.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, No. 97, in 9 st. of 4 l.

65. **Unto thy rest return.** *Lent.* Written in 1866, and 1st pub. in his *Golden Chain*, &c., 1869, No. 92, in 8 st. of 4 l.

66. **We come unto our fathers' God.** *God our Abode.* "The remainder of this hymn, November 22nd, 1868 (St. Cecilia's Day), was almost the most delightful day of my life. Its production employed the whole day and

was a prolonged rapture . . . . It was produced while the *Golden Chain* was being printed, just in time to be a link therein, and was the latest, as 'How, Lord, shall vows of ours be sweet?' was the earliest song included therein." In the *Golden Chain*, &c., 1869, it is No. 129, in 7 st. of 7 l., and is entitled, "The People of God."

67. **We triumph in the glorious grace.** *Citizens of Heaven.* Written in 1855, and 1st pub. in his *Anniversaries*, 1858, and again in his *Golden Chain*, &c., 1869, No. 153, in 12 st. of 4 l.

68. **What sweetness on Thine earth doth dwell.** *Nature revealing God. [Summer.]* Written in 1850, and 1st pub. in his *Golden Chain*, &c., 1869, in 8 st. of 4 l.

69. **When shall I, Lord, a journey take.** *Lent.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 80, in 8 st. of 4 l. It is in C. U. in G. Britain and America.

70. **Whence this flaming joy that maketh?** *The Prodigal's Return.* "Written in 1853 just before the hymn beginning 'Thrice blessed soul, who still hath made,' with the text 'Son, thou art ever with me' (*Golden Chain*, No. 134), which is its complement; and 1st printed in the *Golden Chain*, 1869, No. 81, in 6 st. of 6 l.

71. **Would the Spirit more completely?** *The Gifts of the Spirit.* Written in 1849, and 1st pub. in G. Dawson's *P. & Hym.*, 1853; and again in the *Golden Chain*, &c., 1869, No. 67, in 3 st. of 8 l.

72. **Ye children of the Father.** *Spiritual Worship.* Written in 1867, and 1st pub. in his *Golden Chain*, &c., 1869, No. 23, in 6 st. of 8 l.

73. **Ye of the Father loved.** *Praise.* Written in 1862, and 1st pub. in the *Golden Chain*, &c., 1869, No. 5, in 8 st. of 8 l.

74. **Ye people of the Lord, draw near.** *Holy Communion.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, No. 127, in 7 st. of 4 l.

75. **Ye souls, the Father's very own.** *Holy Diligence.* Composed in 1867, and 1st pub. in his *Golden Chain*, &c., 1869, No. 142, in 9 st. of 4 l.

These hymns are usually abridged in the hymn-books, the length of most of them being against their use in their full form. Although they are gradually growing in popular esteem, the extent of their use is much more limited than their merits deserve. [J. J.]

Gilman, Caroline, née Howard, daughter of Samuel Howard, and wife of Dr. S. Gilman (q.v.), was b. at Boston, U. S., in 1794, and married to Dr. Gilman in 1819. After Dr. Gilman's death in 1858, she resided for a time at Cambridge, U. S., and subsequently at Tiverton, Long Island. Mrs. Gilman is the author of several tales, ballads, and poems, and of the following hymns:—

1. **Is there a lone and dreary hour?** *Providence.* Contributed to Sewall's *Unitarian Coll.*, N. York, 1820, in 4 st. of 4 l. In 1867 Mrs. Gilman added a stanza thereto for the *Charlestown Services & Hymns*. The original hymn is in extensive use amongst the Unitarians in G. Britain and America.

2. **We bless Thee for this sacred day.** *Sunday.* Also contributed to Sewall's *Coll.*, 1820, in 4 st. of 4 l., to which another was added by Mrs. Gilman, for the *Charlestown Services & Hymns*, 1867. In extensive use. [F. M. B.]

Gilman, Samuel, D.D., was b. at Gloucester, Massachusetts, Feb. 16, 1791; graduated at Harvard, 1811, and was a tutor there from 1817 to 1819. In 1819 he became the pastor of a Unitarian congregation at Charlestown, South Carolina, and retained the same to his death. He d. at Kingston, Mass., Feb. 9, 1858. His hymns include:—

1. **O God, accept the sacred hour.** *Holy Communion.* Contributed to Dr. Harris's *Hymns for the Lord's Supper*, July, 1829, republished in

Sewall's Unitarian Coll., N. York, 1820, and in later collections.

2. **We sing Thy mercy, God of love.** *Holy Communion.* Published as in the case of No. 1.

3. **Yes, to the [that] last command.** *Holy Communion.* Published as in the case of Nos. 1 & 2. [F. M. B.]

**Gilmore, Joseph Henry, M.A.,** Professor of Logic in Rochester University, New York, was b. at Boston, April 29, 1834, and graduated in Arts at Brown University, and in Theology at Newton Theological Institution. In the latter he was Professor of Hebrew in 1861-2. For some time he held a Baptist ministerial charge at Fisherville, New Hampshire, and at Rochester. He was appointed Professor at Rochester in 1868. His hymn, "He leadeth me, O blessed thought" (*Ps. xliii.*), is somewhat widely known. It was written at the close of a lecture in the First Baptist Church, Philadelphia, and is dated 1859. It is in the *Bap. H. [and Tune] Bk.*, Philadelphia, 1871. [F. M. B.]

**Gisborne, Thomas.** [*Staffordshire Hymn-books.*]

**Give ear, O Lord, to hear.** *W. Hunnis.* [*Lent.*] Appeared in his *Seven Sobs of a Sorrowful Soul for Sin*, 1585, in 3 st. of 8 l., and entitled, "An humble sute of a Repentant Sinner for Mercie." In 1845 it was reprinted in E. Farr's *Select Poetry, &c., of the Reign of Queen Elizabeth*, vol. i. p. 157. From that work it passed into Kennedy, 1863, No. 398, in an altered form as, "Attend, O Lord, and hear." [W. T. B.]

**Give glory to the Lord.** *J. Montgomery.* [*Praises.*] Written June 1st, 1836 ["M. Mss.,"], and pub. as a fly-sheet for the Whitsuntide gathering of the Sheffield S. S. Union, 1839, in 6 st. of 4 l. It is No. 91 in his *Original Hys.*, 1853. It is in limited use in America. [J. J.]

**Give glory unto God on high.** *B. Barton.* [*Praise to the Holy Trinity.*] Pub. in his *Poetic Vigils*, 1824, p. 189, in 5 st. of 10 l. In its full form it is unknown to the collections, but the following centos therefrom are in C. U. :—

1. **All glory to the Father be, Who made the earth.** &c. This is No. 154 in the S. P. C. K. Church Hys., 1871.

2. **Ascribe we to the Father praise.** This is apparently based upon st. i.-iv. of this hymn, and is No. 1117 in Kennedy, 1863.

3. **Give glory unto God on high.** This, in 5 st. of 4 l., is No. 1228 in Kennedy, 1867.

4. **The Father, God, we glorify.** This is No. 108 in the Cooke and Denton Hymnal, 1853. [J. J.]

**Give laud unto the Lord.** *John Palsin.* [*Ps. cxliiii.*] This version of *Ps. 148* appeared, possibly in the lost *Anglo-Genesian Psalter*, appended to *The Forme of Prayers, &c.*, 1558, and certainly in the *Anglo-Genesian Psalter*, 1561; thence into the *Scottish Psalter*, in 1565, where *Psalm 136*: "O Lord, the Lord benign" is in the same metre. It is not in modern use; but is of historical importance as the first instance in psalms or hymns of the metre, 6.6.6.4.4.4.4. subsequently so successfully employed by Tate and Brady, in "Ye boundless realms of joy"; by I. Watts in "Lord of the worlds above"; and in the hymns of many other writers. The best stanza

of this version we give as an example of both the metre and the rendering:—

2. "Praise Him both moon and sun,  
Which are so clear and bright;  
The same of you be done,  
Ye glittering stars of light:  
And you no less,  
Ye heavens fair,  
And clouds of th' air,  
His laud express."

The full text is difficult to find except in the *Psalters* appended to old editions of the Bible and Prayer Book. [Old Version, § ix.] [J. J.]

**Give me the wings of faith to rise.** *I. Watts.* [*Heaven: All Saints.*] 1st pub. in his *H. & Spiritual Songs*, 2nd ed., 1709, Bk. ii., No. 140, in 5 st. of 4 l., and entitled, "The Examples of Christ and the Saints." It is in extensive use in all English-speaking countries, and generally in its original form as in the *Hy. Comp.*, No. 357. In Kennedy, 1863, the opening line reads:—"Be mine the wings of faith to rise," No. 1379. There are also other slight alterations in the text. [J. J.]

**Give thanks to God the Sovereign Lord, [King].** *I. Watts.* [*Ps. cxixvi.*] This c. m. version of *Ps. 136* was pub. in his *Ps. of David, &c.*, 1719, in 10 st. of 4 l., with the following note:—

"In every stanza of this Psalm I have endeavoured to imitate the *Chorus* or Burden of the Song, *For His mercy endureth for ever*, and yet to maintain a perpetual variety."

The systematic way in which this end is accomplished is sketched out in the title which he gave to his Paraphrase. It reads: "God's Wonders of Creation, Providence, Redemption of Israel, and Salvation of his People." The form in which it is found in most modern collections, as in *N. Cong.*, 1859, No. 226, and others, eliminates the reference to the "Redemption of Israel," thus reducing the hymn to 6 st. The first line sometimes reads: "Give thanks to God, the Sovereign King." [J. J.]

**Give to our God immortal praise.** *I. Watts.* [*Ps. cxixvi.*] This l. m. version of *Ps. 136* appeared in his *Ps. of David* in 1719, in 8 st. of 4 l. In modern collections we find it given thus:—

1. The original in the *N. Cong.*, No. 237; Spurgeon's *O. O. H. Bk.*, No. 136, and others; and in the *Bap. Ps. & Hymns*, 1858-60, No. 4, with st. v., l. 1, "Israel" for "The Jews" of the original.

2. A cento composed of st. i., iv., vii. and viii. This was given in Cotterill's *Sol.*, 1810-19, and from thence has passed into numerous collections, including *Windle*, S. P. C. K. *Ps. & Hys.*, and Stevenson's *Hys. for Ch. & Home*, amongst modern hymnals, with slight variations in the refrain. This is the most popular form of the hymn.

3. A cento combining st. i.-iv. and vii., viii. This appeared in Conyers's *Coll.*, 1767, and amongst later hymnals the *Lords H. Bk.*, 1853, the *Islington Pr. & Hys.*, Kemble's *New Church H. Bk.*, and other collections. This form is also in use in America. [See *Psalters. English*, § xv.] [J. J.]

**Glad sight, the Holy Church.** [*Holy Baptism.*] The Syriac original of this hymn is sometimes attributed to Ephrem the Syrian (d. 378), but without sufficient authority. It is found in the Office for Baptism of the Church at Jerusalem. Daniel, iii. 226, in the portion devoted to Syriac hymnody—*Carmina Ecclesiae Syriacae curavit Ludovicus Splieth*—gives the Syriac text, and a Latin tr. by Splieth, which reads:—

"Expande alas tuas sancta Ecclesia et simplices



agnum suscipe, quem Spiritus Sanctus ex aqua Baptismi genuit. De hoc Baptismo vaticinatus est filius Zacharie; ego inquit, in aqua baptizo; at ille qui venturus est in Spiritu Sancto. Exercitus caelestium circumdabit baptisterio, ut ex aqua suscipiant filios Deo similes. Ex aqua virus sibi delegit Iudeus, qui ad praelium prodiret; ex aqua Baptismalis sibi Christus adoratores delegit."

In 1862 the Rev. F. Pott contributed an article on "Hymnology" to the *Quarterly Review* (April, 1862), and gave therein a paraphrase in metre of the above Latin rendering, beginning, "Glad sight! the holy Church," in 9 st. of 4 l. Although previously included in his *Hymns*, &c., 1861, No. 236, in 7 st. of 4 l., this publication brought it into fuller notice, and it was soon added, in one form or another, to several hymn-books, including the *People's H.*, 1867; the *Appendix to H. A. & M.*, 1868; the *S. P. C. K. Church Hys.*, 1871; the *Hymnary*, 1872; and other collections in G. Britain and America. The greatest deviation from the original *tr.* is in the *Church Hymns*. The changes, however, were made with the translator's permission. [J. J.]

Gladden, Washington. [Various.]

Glassite Hymns. [Scottish Hymnody.]

**Gloria in Excelsis.** The simple and original form of this hymn is contained in the song of the angels as given by St. Luke ii. 14. "Glory to God in the highest, and on earth peace, goodwill toward men." This simple form came early into use, and is found in the *Liturgy of St. James*, where it is directed to be recited by the Priest when the gifts were "scaled."

2. From this simple beginning it soon expanded until it assumed the form of an elaborate hymn. The most complete text as it existed in the 5th century, is given at the end of the *Palma* and *Canticles* in the *Codex Alexandrinus* in the Brit. Museum, which dates from the close of the 5th century. In the *Facsimile of the Codex Alexandrinus*, pub. by the authorities of the Brit. Museum, it is in vol. iii. folio 569, ii. This is given in *Greek Hymnody*, p. 459. i., § x. 4., together with a translation into English (q. v.).

3. The form given in the *Apostolic Constitutions*, vii. 47 (*Daniel*, ii. p. 268), differs in some measure from this by variations and the addition of some phrases (see *Dict. of Christian Ant.* p. 736).

4. The Latin form of the text is in an 8th century as in the Brit. Museum (Reg. 2 A. xi.). As given in the *Roman Missal* it reads: "Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te, Benedicimus te, Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum sancto Spiritu, in gloria Dei Patris. Amen."

5. The translations into English which are in C. U. are in prose and verse. The prose for Holy Communion in use is that in the Office Prayer. It is translated from the Latin text as above. The translation of the hymn in the Office of the *Scottish Prayer Book* is from the Greek text as in the article *Greek Hymnody*,

p. 459, i., § x. 4. The principal difference between the two is in the second clause.

This in the Greek is, "Lord the only begotten Son, Jesus Christ, and Holy Spirit." This reads in the *Scottish Office*, "And to Thee, O God, the only begotten Son Jesu Christ, and to Thee, O God, the Holy Ghost." The corresponding passage in the *Roman Missal* is "Domine Fili unigenite Jesu Christe," and in the *English Prayer Book*, "O Lord the only-begotten Son Jesu Christ." The concluding clause, in the form given to it in the *Roman Missal*, "Cum Sancto Spiritu, in gloria Dei Patris," and in the *English Prayer Book*, "with the Holy Ghost art most high in the glory of God the Father," is of unknown and, comparatively modern, interpretation (see *Daniel*, ii. p. 267). The translations into English verse are all from the prose translation in the *Book of Common Prayer*. They include the following:—

1. All glory be to God on high and peace on earth likewise. (*Old Version*. In *J. Playford*, 1677.)

2. To God be glory. Peace on earth. Given in the *Supplement to the New Version*, 1700, and continued until the N.V. gave way to modern hymn-books. It is in several collections both in G. Britain and America.

3. Let glory be to God on high. Appeared in the *American Andover Sabbath H. Bk.*, 1858, No. 467. Its authorship is unknown.

4. Glory in the highest to God. By Dr. Bonar in the *Sunday at Home*, 1878, p. 92.

In addition Mr. Chatfield has rendered the Greek text as in the *Antho. Graeca Carmi. Christi*, 1871, into prose in his *Songs & Hys. of the Earliest Greek Christian Poets*, 1876, p. 161, as "Glory to God in the highest," &c. See also "Glory be to God," &c., p. 457. i.

[J. J.] This hymn has also been rendered into German, and from the German into English as follows:—

*Allein Gott in der Höh sey Ehr.* A rendering in 4 st. of 7 l., by Nicolaus Decius. 1st appeared in Low German as "Alleine God in der höge sey are," in the *Rostock G. B.*, 1525 [Rostock University Library]. *Wachernagel*, iii. pp. 565-67, quotes it from the *Rostock G. B.*, 1526, and, in High Germany, from V. Schumann's *G. B.*, Leipzig, 1539. The well-known melody set to it in 1539 (*H. A. & M.*, No. 104) is also ascribed to Decius, probably partly adapted from the Latin plainsong. Text and melody speedily became favourites in Germany; were used on high festivals, at Holy Communion, &c.; and to this day are everywhere in use. *Laumann*, in *Archiv*, viii. 104-111, relates many edifying incidents regarding them. In the *Enc. L. S.*, 1851, No. 185. The *trs.* in C. U. through the German are:—

1. To God on high all glory be. In full, as No. 226, in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742, and repeated, altered, in later edn. (1886, No. 191). St. i., iii., iv. nearly from the text of 1826, were included as No. 216 in Dr. Pagenstecher's *Coll.*, 1864.

2. To God on high be thanks and praise, Who deigns, &c. Ofst. 1, by W. Ball, as part of his *tr.* of the German book of words of Mendelssohn's *St. Paul*, 1846. Included in the *Leeds H. Bk.*, 1853, No. 225; *N. Cong.*, 1859; *Horner's Cong. Hys.*, 1884; and others.

3. All glory be to God on high. And. A good and full *tr.* signed A. G. in the *Dalston Hospital H. Bk.*, 1848, No. 39.

4. All glory be to God on high. Who. A full

and good tr., as No. 1, in Miss Winkworth's *C. B. for England*, 1863. Repeated in the *Temple H. Bk.*, 1867, and in America in the *Pennsylvania Luth. Ch. Bk.*, 1868, *Ohio Luth. Hyl.*, 1880, and the *New York Ecang. Hyl.*, 1880.

5. *To God on high be thanks and praise. For.* In full, by R. C. Singleton, as No. 268, in the *Anglican H. Bk.*, 1868 (1871, No. 311). Repeated in J. L. Porter's *C. B.*, 1876, and in Stryker & Main's *Church Praise Bk.*, New York, 1882.

6. *To God alone on high be praise.* By J. D. Burns, in his *Remains*, 1869, p. 238. This is No. 66 in Dale's *English H. Bk.*, 1875.

7. *To God alone the song we raise.* In full, by T. E. Brown, as No. 45, in the *Clifton College H. Bk.*, 1872.

8. *Alone to God on high be praise.* A tr. of st. i. as st. i. of No. 95 in the *Swedenborgian Coll.*, 1880.

#### Translations not in C. U. :—

(1) "To God the highest be glory always," by R. Coverdale, 1539 (*Remains*, 1846, p. 564). (2) "Onlie to God on heich be glori," in the *Guide and Godlie Ballades* (ed. 1588, folio 28, 1598, p. 47). (3) "To our Almighty Maker, God," by J. C. Jacobit, 1732, p. 36 (1732, p. 50, reading "gracious God"). (4) "To God alone in the highest heaven," by Miss Fry, 1845, p. 41. (5) "To God on high we'll praises sing," signed "P. J.," in the *Sunday Mag.*, 1874, p. 384. [J. M.]

**Gloria laus et honor.** *St. Theodulph of Orleans.* [*Palm Sunday.*] That this hymn was written by St. Theodulph seems beyond all reasonable doubt. That it was written by him while imprisoned in the cloister, at Angers, about 820 or 821, is highly probable. Regarding its origin Clichtoveus, in his *Eucidatorium*, 1516, f. 31 b, tells a pretty story to the following effect :—

On Palm Sunday, 821, Louis the Pious, King of France, was at Angers and took part in the usual procession of the clergy and laity. As the procession passed the place where St. Theodulph was incarcerated he stood at the open window of his cell, and amid the silence of the people, sung this hymn which he had newly composed. The king was so much delighted with the hymn that he at once ordered St. Theodulph to be set at liberty and restored to his see; and ordained that henceforth the hymn should always be used in processions on Palm Sunday.

The story is not, however, a contemporary one; and moreover it seems clear that Louis the Pious was never in Angers after 818. It is also almost certain that St. Theodulph was never really restored to his see, but that he d. at Angers in 821.

The ritual use of this hymn was always as a Processional on Palm Sunday. According to the *Sarum* use the first four stanzas were to be sung before leaving the church by seven boys "in loco eminentiori," near the south door. In the use of York the boys of the choir seem to have gone up to a temporary gallery over the door of the church and there sang the first four stanzas. After each of the first three stanzas the rest of the choir, kneeling below, sang st. i. as a refrain. At the end of st. iv. the boys began the refrain and the rest of the choir, standing up, sang it along with them. In the *Hereford* use the procession went to the gates of the town. These being shut seven boys of the choir went to the summit and there sang the hymn. In the uses of *Tours* and *Rouen* it was also sung at the gate of the city. According to the modern *Roman* use it is sung when the procession returns to the church; two or four singers entering the church, and when the door has been closed, facing it and singing the hymn while the rest outside repeat the chorus.

The hymn is founded on Ps. xxiv. 7-10; Ps. cxviii. 25, 26; St. Matt. xxi. 1-17; and St. Luke xix. 37, 38. E. L. Dümmler, in his *Poetae latini aevi Carolini*, Berlin, 1877 ff. vol. i. p. 558, gives the full text in 78 lines. In the liturgical books ll. 1-36 only are given

(as in the *Paris MS.*, 18557, of the 10th cent. cited by Dümmler; and in the *British Museum ms. Add.* 19768, f. 36 b, of the 11th cent.); while in the *Graduale* and *Missals* the almost universal use was to give only ll. 1-12. This is the form in a *St. Gall ms.* (No. 899) of the 9th cent. cited by Dümmler, and it is the form in English C. U. as in *H. A. & M.* The text is also found in an 11th cent. *ms.* in the *British Museum* (Harl. 4951, f. 196 b); in two 11th cent. *ms.* in the *Boileian* (*Liturg. Misc.* 320, f. 18 b.; *Liturg. Misc.* 366, f. 18); in *Daniel*, i. No. 186, with notes at iv. p. 153; in *Bäzler*, No. 69; in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der alten Kirchenhymnen*, vol. ii., 1886, pp. 313-322, &c. [J. M.]

#### Translations in C. U. :—

1. *Glory and praise to Thee, Redeemer blest.* By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 232, in 5 st., with the repetition of the first two lines of the hymn as a refrain. It was also repeated in his *Hys. & Poems*, 1873, p. 121. It is found in several collections, including *Akenody*, 1863, where it is altered and begins, "All glory be to Thee, Redeemer blest." The *English Hymnal*, 1852 text, is also considerably altered, although the first line is retained.

2. *King and Redeemer! to Thee be the glory.* By G. Rorison. 1st pub. in his *Hys. & Anthems*, 1851.

3. *Glory, and honour, and laud be to Thee, King Christ the Redeemer.* By J. M. Neale. Appeared in his *Medieval Hys.*, 1851, p. 22.

4. *Glory, and laud, and honour.* By J. M. Neale. This is a second tr. by Dr. Neale, made for and pub. in the *H. Notes*, 1854, in 8 st. of 4 l., but supplied a little earlier to the *Salisbury H. Bk.*, 1857, in a slightly different form. In this form it is in a few collections, but as :—

5. *All glory, laud, and honour, as altered by the compilers of H. A. & M.* for their trial copy, 1859, No. 59, in 6 st. of 4 l., it is most widely known in all English-speaking countries. Dr. Neale approved of this arrangement, especially of the opening line, and adds in his note (*Med. Hys.*) :—

"Another verse was usually sung, till the 17th century; at the pious quaintness of which we can scarcely avoid a smile :—

'Be Thou, O Lord, the Rider,  
And we the little ass;  
That to God's holy city  
Together we may pass.'"

6. *Glory, laud, and honour be, Our Redeemer Christ to Thee.* By W. J. Blew, in *The Church Hys. & Tune Bk.*, 1852-5, in 7 st. of 4 l., and in Rice's *Sel.* therefrom, 1870, No. 46. In the *Scottish Episco. Coll. of Hys.*, &c., 1858, it was given in 4 st. as, "Glory, praise, and honour be."

7. *To Thee be glory, honour, praise.* Appeared in the *Irvingite Hys. for the Use of the Churches*, 1864, No. 35, as a "Tr. by C., 1861." It is repeated in the ed. of 1871, and in the *American Dutch Reformed Hys. of the Church*, N. Y., 1869.

8. *Glory, praise, and honour be, Jesus, Lord &c.* Given anonymously in Dale's *English H. Bk.*, 1874, No. 255, in 4 st. of 4 l. It is a paraphrase, and not a tr. of the original.

#### Another tr. is :—

Glory, praise, and honour be, Christ, Redeemer, &c.  
J. W. Hewitt. 1859. [J. J.]

## Gloria Patri. [Doxologies.]

**Gloriosi Salvatoris.** [Holy Name of Jesus.] This anonymous hymn, possibly of the 15th cent., is given from the *Meissen Breviary*, cir. 1510, in *Daniel*, i. No. 449, in 6 st. of 3 double lines, and headed, "In festo S. Nominis Jesu." Dr. Neale's text, in 7 st. of 6 l., is given in his *Hymni Ecclesiæ*, 1851, p. 165, from the *Liège Breviary*. In his *Mediæval Hymns*, 1851, he claims for his tr. that it was the first rendering into English, and says concerning the original, "A German hymn on the Festival of the Holy Name of Jesus." All that can be said of its date is, that it is clearly posterior to the *Pange Lingua* of St. Thomas, which it imitates." [W. A. S.]

## Translations in C. U. :—

1. **To the Name that brings salvation.** By J. M. Neale. Appeared in his *Mediæval Hys.*, 1st ed. 1851, p. 142, in 6 st. of 6 l., and again in later editions. It is included, sometimes abbreviated, in the Scottish *Epis. H. Bk.*, 1858; the *Parish H. Bk.*, 1863-75; the *People's H.*, 1867; the *Hymnary*, 1872, and others. In the *American Hys. & Songs of Praise*, New York, 1874, it is abridged to 4 st., and begins, "Jesus is the Name we treasure." Another arrangement, beginning, "Name of Jesus, Name of pleasure," is in the *Hys. for the Chapel of Harrow School*, 1857.

2. **To the Name of our salvation.** This tr., which was given in *H. A. & M.*, 1861, is based upon the above tr. by Dr. Neale; but is so altered that only 10 lines of the 36 contained in the hymn remain unchanged. It was repeated in *Kennedy*, 1863; the *S. P. C. K. Appendix*, 1869; the *Irish Ch. Hyl.*, 1873; and others. In the *Sarum*, 1868, the *H. A. & M.* text is somewhat altered. The *H. Comp.* gives Dr. Neale's tr. with variations from several hymn-books.

3. **Name of our triumphant Saviour.** By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

4. **To the Name that speaks salvation.** By J. Ellerton, made for and 1st pub. in the *S. P. C. K. Church's Hys.*, 1871. [J. J.]

Another tr. is :—  
The glories of the Saviour's Name. D. T. Morgan. 1830.

**Glorious in Thy saints appear.** [Holiness desired.] A cento in 2 st. of 4 l., which appeared in Hedge & Huntington's *Unitarian Hys. for the Ch. of Christ*, Boston, U.S., 1853, No. 64; H. W. Beecher's *Plymouth Coll.*, 1855, No. 95, &c. It is from an anonymous hymn beginning "Abba Father, God of love," in 6 st. of 4 l. in *Hys. for Pub. Worship on the General Principles of Natural and Revealed Religion*, Salisbury, 1778, and commences with st. iii. This collection is known to the *American Unitarian collections* as the *Salisbury Coll.* [W. T. B.]

**Glorious things of Thee are spoken.** J. Newton. [Church of Christ.] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 60, in 5 st. of 8 l., and entitled, "Zion, or the City of God," la. xxiii. 20. It has attained to great popularity in all English-speaking countries, and ranks with the first hymns in the language. It is used, however, in various forms as follows :—  
1. Orig. text in *Nepp's Songs of G. & G. People's H.*  
2. A cento composed of st. i., ii. and v. This appeared

in *Cotterill's Selection*, 1810, from whence it has passed into a great number of collections. It is by far the most popular arrangement of the hymn in use, and may be found in fifty or more hymnals, as in *H. Comp.*, No. 284, and sometimes with *Cotterill's* slight alterations, as in the *Rev. F. Pott's Hymns*, &c., 1861-67.

3. A cento composed of st. i., iii. and v., given in *S. P. C. K. Hymns*, 1852, but not popular.

4. A cento, st. i., ii. and doxology in four lines, not by Newton, in the *Oake and Denton Hymnal*, 1853.

5. A cento, in 4 st. of 4 l., beginning, "Glorious things of old were spoken," is given in Isaac G. Smith's *H. Bk.*, 1856-57. It is thus composed: st. i., Newton altered; ii., I. G. Smith; iii., Newton; iv., dox. from *Choice & Denton*. This is the least successful of any arrangement.

6. The whole hymn revised by J. Keble for the *Salisbury H. Bk.*, 1857, and included therein, as No. 130, with the four-line doxology from *Denton*. This, with slight returns to the original in two places (st. i., v.), and the omission of the doxology, was repeated in the *Sarum Hymnal* (broken into two parts, pt. ii. beginning "Blessed city, holy nation"), 1864; and a cento thereof again altered, in 6 st. of 4 l. in T. Darling's *Hymns*, &c., ed. 1867. Another cento, also with alterations, is given in the *Hymnary*, from which it passed into the *New Misc. Hymnal*, 1875.

7. Cento of st. i., ii., iv., v., unaltered as in the *Bk. of Praise Hymnal*, Thring's *Coll.*, and others.

8. In the *S. P. C. K. Church Hymns*, st. i.-iv. with slight alterations in st. i., ii., and iii.

In the American collections the same diversity of use prevails as in G. Britain. Sometimes the hymn is broken into two parts, with pt. ii. beginning, "Blest inhabitants of Zion." In addition other arrangements of minor importance are given in collections of less importance; but in most cases the original text is maintained. Stanzas i., ii., v., have been rendered into Latin by the *Rev. R. Bingham*, and included in his *Hymno. Christ. Latina*, 1871, "Dicta de sancto miranda." [J. J.]

**Glory and thanks to God we give.** C. Wesley. [Thanksgiving.] The circumstances which gave rise to this hymn are related in C. Wesley's *Journal*. On his third visit to Leeds he met the Society on March 14, 1744,

"in an old upper room, which was densely packed, and crowds could not gain admission. He removed nearer the door that those without might hear, and draw the people towards him. Instantly the rafters broke off short, close to the main beam, the floor sank, and more than one hundred people fell, amid dust and ruins, into the room below." Several were severely injured, but none were killed. C. Wesley himself escaped with slight injuries. "I lifted up my head," he said, "and saw the people under me, heaps upon heaps. I cried out, 'Fear not, the Lord is with us; our lives are all safe,' and then gave out, 'Praise God from Whom all blessings flow.'" (Stevenson's *Methodist H. Bk. Notes*, 1863, p. 64; and C. Wesley's *Journal*).

The hymn, in 12 st. of 4 l., was given in *Hys. & Sac. Poems*, 1749, vol. ii., No. 174, and headed, "After a deliverance from death by the fall of an house." In J. Wesley's corrected copy of the *Hys. & Sac. Poems*, he has changed "house" to *hoses*, but Dr. Osborn (*P. Works*, 1868-72, vol. v. p. 381), adds that "on the whole, the reading of the first and second editions [*house*] seems preferable." In its original form it was unsuited for congregational use. In 1780, st. vi.-ix., xi., xii., were given in *Wes. H. Bk.*, No. 56, as one of the hymns "Describing Judgment": "The great archangel's trump shall sound." It has passed into several collections in G. Britain and America. It forms a striking hymn for "Advent," and displays great power in word painting. [J. J.]

**Glory be to God on high, God Whose glory fills the sky.** C. Wesley. [Holy Trinity.] This is a paraphrase of the *Gloria in Excelsis* of the Book of Common

**Prayer.** The paraphrase is in J. & C. Wesley's *Hym. & Sac. Poems*, 1739, p. 128. In 1761 it was republished by J. Wesley in his *Coll. of 182 Select Hymns with Tunes Annexed*, but was not added to the *Wes. H. Bk.* till sometime after his death, and probably in 1800-1, although it had long been in use in the collections of *Whitefield*, *Madan*, *Toplady*, and others. In 1820 Cotterill included an altered and abridged version of the text in his *Selection*. In this, st. i.-iii. are altered slightly, st. iv. greatly, and st. v. is new. This version, again altered, and abridged, is found in the *S. P. C. K. Ps. & Hym.*, and other collections. (Orig. text, *P. Works*, 1868-72, vol. i. p. 115.) Another hymn, beginning with the first stanza of this hymn, with the repetition of lines 1, 2, as a refrain, and the addition of 4 stanzas with the same refrain to each, was given in Beard's *Manchester Unitarian Coll.*, 1837, and repeated without the refrain in Hedge & Huntington's *Hym. for the Ch. of Christ*, Boston, U. S. A., 1853, No. 12, and also in other American collections. The additions to C. Wesley's opening stanza were by John Tayler of Norwich. [J. J.]

**Glory be to God on high! Peace on earth, &c.** *J. S. B. Moncell.* [*Christmas.*] Appeared in his *Hym. of Love and Praise*, 1863, p. 23, as the second hymn for Christmas, in 4 st. of 8 l., and repeated in his *Parish Hym.*, 1873, No. 74. It is also given in Porter's *Churchman's Hym.*, 1876, and others. In Snapp's *Songs of G. & G.*, 1872, it begins with st. ii., "We were lost, but we are found."

[J. J.]

**Glory be to God the Father.** *H. Bonar.* [*Praise.*] Pub. in his *Hym. of Faith and Hope*, 3rd series, 1867, in 4 st. of 6 l., and entitled "Praise." It is included in several collections in G. Britain and America, in its original form. In the *Suppl. to the N. Cong.*, 1874, and that to the *Bap. Ps. & Hym.*, 1880, the stanzas are transposed, ii., iv., iii., i., and the hymn begins, "Glory be to Him Who loved us." The last stanza is sometimes used as a doxology distinct from the hymn itself.

[J. J.]

**Glory to God, and praise and love.** *C. Wesley.* [*Praise for Salvation.*] Written by C. Wesley on the first anniversary of the great spiritual change which he underwent on Sunday, May 21, 1738, details of which are given under that date in his *Journal*. In 1740 it was included in *Hym. and Sac. Poems*, in 18 st. of 4 l., and headed, "For the Anniversary Day of one's Conversion." (*P. Works*, 1868-72, vol. i. p. 239.) One of the first to make use of the hymn for congregational purposes was R. Conyers, who gave a cento therefrom in his *Ps. & Hym.*, 1767, beginning, "O for a thousand tongues to sing," and consisting of st. vii., ix.-xii. This was followed by other centos (all beginning with the same stanza), in the collections of *De Courcy*, 1775; *Toplady*, 1776; and many others. The most widely known cento is that by J. Wesley, in the *Wes. H. Bk.*, 1780, No. 1, in 10 st., "O for a thousand tongues to sing." This is not only the opening hymn of the *Wes. H. Bk.*, but also of most collections of the Methodist bodies in all English-speaking countries. To this cento much of its popularity may be traced. Stevenson's annotations thereon in his *Methodist H.*

*Bk. Notes*, 1883, are of more than usual interest. Another cento, "Look unto Christ, ye nations; own," is in the American *Meth. Episco. Hymns*, 1849.

The opening line of the cento, "O for a thousand tongues to sing," is supposed to have had its origin in an expression of Peter Böhler, the Moravian, who, when consulted by C. Wesley about praising Christ, replied, "Had I a thousand tongues, I would praise Him with them all." The well-known line, "He breaks the power of cancelled sin," has given offence to a few, from the Taylor and Jones *Ps. & Hym.*, Lond., 1777, where it read, "He breaks the power of death and sin," to the American *Manual of Praise*, Oberlin, Ohio, 1880, where it reads, "He breaks the power of reigning sin." These changes, however, are limited in their use, the original text being usually retained.

[J. J.]

**Glory to God on high, Let praises fill, &c.** *James Allen.* [*Praise to Jesus.*] In the *Appendix to the Kendal Hymn Book*, pub. with the 2nd ed., in 1761, and of which Allen was the principal editor, this hymn appeared as follows:—

"Worthy the Lamb."

"Glory to God on high,  
Let praises fill the sky!  
Praise ye His name.

Angels His name adore,  
Who all our sorrows bore,  
And saints cry evermore,  
'Worthy the Lamb!'

"All they around the throne  
Cheerfully join in one,  
Praising His name.

We who have felt His blood,  
Sealing our peace with God,  
Spread His dear name abroad—  
'Worthy the Lamb!'

"To Him our hearts we raise—  
None else shall have our praise;  
Praise ye His name.

Him our exalted Lord,  
By us below adored,  
We praise with one accord—  
'Worthy the Lamb!'

"If we should hold our peace,  
Stones would cry out apace;  
Praise ye His name!

Love does our souls inspire  
With heavenly, pure desire,  
And sets us all on fire—  
'Worthy the Lamb!'

"Join all the human race,  
Our Lord and God to bless;  
Praise ye His name!

In Him we will rejoice,  
Making a cheerful noise,  
And say with heart and voice,  
'Worthy the Lamb!'

"Though we must change our place,  
Our souls shall never cease  
Praising His name;

To Him we'll tribute bring,  
Laud Him, our gracious King,  
And without ceasing sing,  
'Worthy the Lamb!'

The use of this hymn in various forms is very extensive in G. Britain and America. The forms of the text which are most popular, are:

1. The original in an abbreviated form, and sometimes with slight verbal alterations as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, No. 267.

2. An altered form which appeared in *Toplady's Ps. & Hym.*, 1776, No. 186, as:—

"Glory to God on high!  
Let heav'n and earth reply,  
'Praise ye his name!'  
Angels his love adore,  
Who all our sorrows bore;  
And saints cry evermore,  
'Worthy the Lamb!'"



This text, in 4 st., was repeated in Burder's Coll., 1784, No. 112; in Williams & Boden, 1801, where it is attributed to Burder's Coll.; in the Bapt. Ps. & Hys., 1858-60, and many others.

Another version was given in Rippon's Sel., 1767, No. 397, in 6 st., beginning:—

"Glory to God on high!  
Let earth and skies reply,  
Praise ye his name:  
His love and grace adore,  
Who all our sorrows bore;  
Sing aloud evermore,  
Worthy the Lamb."

This version of the hymn is given in several modern collections, either abbreviated, or in full, as in Kemble's *New Church H. Bk.*, 1873, the *New Cong.*, 1859, &c.  
In the Oxford ed. of Mercer's Ch. Psalter & H. Bk., 1844, two hymns (Nos. 557-558) are given beginning respectively as:—

"Glory to God on high!  
Let earth to heaven reply  
Worthy the Lamb!  
Let mortal tongue awake," &c.

"Begin the glorious lay,  
The Lord is risen to-day;  
Worthy the Lamb," &c.

These hymns are based upon J. Allen's; the first is probably by Mercer, and the second is by E. Jackson (q.v.).

In the Cooke & Denton Church Hymnal, 1853, No. 8, it opens:—

"Jean, our risen King,  
Glory to Thee we sing,  
Praising Thy Name:  
Thy love and grace adore,  
Which all our sorrows bore,  
Crying for evermore,  
Worthy the Lamb."

This is also based on Allen, and was repeated in Kennedy, 1863, in Thring's Coll., 1893, as "Jesus," &c., and in others.

Other arrangements are found in modern hymn-books, but all are based on the altered texts of *Toplady* and *Rippon*. The original is ascribed to James Allen on the authority of his private and marked copy of the *Kendal H. Bk.*, in the possession of Mr. C. D. Hardcastle, sometime of Keighley, Yorkshire. In that copy his initials "J. A." are added in his own handwriting [s. mas.]. [J. J.]

**Glory to God, the angel said.** [*Christmas.*] Appeared anonymously in the 7th ed. of the *Silver Street Sunday Scholar's Companion*, 1821, No. 6, in 5 st. of 4 l. It was re-printed (without signature) in Miss D. A. Thrupp's *Hys. for the Young*, R. T. S., 4th ed., 1836, and on this ground it has been ascribed to her. Positive evidence that it was written by Miss Thrupp is wanting. It is in several modern collections for the young, including the *Church S. N. H. Bk.*, 1868. [W. T. B.]

**Glory to God the Father be.** J. Mason. [*Praise for Joy in the Holy Ghost.*] This cento as given in the *Songs for the Sanctuary*, N. Y., 1865, No. 396, is compiled from J. Mason's *Spiritual Songs*; or, *Songs of Praise*, &c., 1683, and is thus composed:—St. i. and v. from Song xv., st. vi. St. ii.—iv. from Song xxiv., st. i. ii. Although comparatively unknown, it is an effective "Song of Praise." [J. J.]

**Glory to God, Whose sovereign grace.** C. Wesley. [*Thanksgiving for success in Special Work.*] Appeared in *Hys. & Sac. Poems*, 1740, p. 140, in 8 st. of 4 l., and Bp. Ken's *Doxology*; and again in *Select Hys. with Tunes Annexed*, 1761. It was written as a "Thanksgiving Hymn" for the conversion of numbers of the Kingswood colliers, and the consequent renovation of the whole neighbourhood. It was

included in the *Wes. H. Bk.*, 1780, No. 195 (*P. Works*, 1868-72, vol. i. p. 287). Its use is not extensive outside the Methodist collections.

[J. J.]

**Glory to the Father give.** J. Montgomery. [*Children praising God.*] Written for the Sheffield Sunday School Union, 1825, and first printed as a broad-sheet. In the same year it was published in his *Christian Psalmist*, No. 544, and again in his *Original Hymns*, 1858, No. 394. It was included in Bickersteth's *Christ. Psalmody*, 1833, and since then also in several collections in G. Britain and America. [J. J.]

**Glory to the glorious One.** Ephrem the Syrian. [*Sunday.*] This hymn appeared in Dr. Bonar's *Hys. of Faith & Hope*, 2nd series, 1864, in 11 st. of 6 l., where it is given as a "Sabbath Hymn," imitated from Ephrem (the Syrian). In an altered and abbreviated form of 7 st. of 6 l., this rendering was given in the Hymnary, 1872, No. 18. A blank verso of the original was also pub. by Dr. Burges in his *Select Metrical Hys. & Homilies of Ephraem Syrus*, &c., 1853, p. 83. The original is in the *Parænetica* (or, "Exhortations to Penitence") of Ephrem, xli. tom. vi. p. 499.

[J. J.]

**Glory to Thee! O Lord, Who from this world of sin.** Emma Tuke. [*Holy Innocents.*] Written in 1851, and contributed anonymously to the S. P. C. K. *Hys. for Public Worship*, 1852, No. 119, in 6 st. of 4 l. Its use in G. Britain is extensive, but in America somewhat limited. Usually the text is given in full and unaltered. H. A. & M. is an exception in favour of 5 st., and the American *Prot. Ep. Church Hymnal*, 1872, of 4 st. A doxology is sometimes added, as in the *Salisbury H. Bk.*, 1857; *Chope's Hymnal*, 1864. An altered version beginning, "All praise to Thee, O Lord," was given in the Hymnary, 1870-2, but it has failed to gain any position. A second altered form as, "We give Thee praise, O Lord," appeared in T. Darling's *Hymns*, various editions, but this also is a failure. [J. J.]

**Glory to Thee, Whose powerful word.** C. Wesley. [*For use at sea.*] Appeared in *Hys. & Sac. Poems*, 1740, in 6 st. of 4 l. and headed, "In a Storm" (*P. Works*, 1868-72, vol. i. p. 231). It is found in several American collections, both old and new, but its use in G. Britain is limited almost exclusively to Mercer, where it is given as "All praise to Thee, Whose powerful word." [J. J.]

**Gmelin, Sigmund Christian**, was b. March 15, 1679, at Pfullingen in Württemberg. After studying at the University of Tübingen, where he graduated in 1697 and became lecturer in 1700, he was in 1705 appointed assistant pastor at Herrenberg. There he associated himself with the Separatists; denounced the Church as worldly and as requiring a mere outward profession; objected to infant baptism, and departed from the views of the Church on the intermediate state, on the millennial reign, and on the reconciliation of all things. For these teachings he was deposed in 1706. After living for a time at Dörtenbach, near Colw., he retired to Wittgenstein, and finally to Schwarzenau, near Berleberg. He d. Oct. 12, 1707, probably at Schwarzenau.

(Koch, v. 5; *Allg. Deutsche Biog.*, ix. 274). The only hymn by him tr. into English is:—

*Ach treib aus meiner Brust!* [*Watchfulness.*] Included as No. 21 in the *Anmuthiger Blumen Krautz*, 1712, in 21 st. of 6 lines, and repeated as No. 231 in the *Herrnhut G. B.*, 1735, omitting st. xx. In full as No. 1101 in *Schöber's Ludersegen*, 1769. The only tr. in C. U. is:—

O Thou who all things canst control, a tr. in L. M. of st. i.-vi., by J. Wesley, in *H. and Sac. Poems*, 1739 (*P. Works*, 1898-72, vol. i. p. 12). It was not included in the *Wes. H. Bk.*, 1780; but was given, as No. 130, in *Wesley's Pocket H. Bk.*, 1785. In England st. i., ii. were included as No. 323 in *Ps. & Hys.*, 1854 (Colonial Ch. & S. Society), and st. i., ii., v., vi., as No. 467, in *Martineau's H. of Praise & Prayer*, 1873. In America st. i., ii., iv., v., were included, as No. 148, in the *Christian Lyre*, 1830, and repeated in the *Methodist Episcopal South Coll.*, 1847; the *Unitarian Book of Hymns*, 1846; and *Boardman's Coll.*, 1851. Stanzas i.-v. were also included in the *Meth. Epis. Coll.*, 1849, and the *Evang. Association H. Bk.*, 1882: st. i., ii. in the *American Unitarian H. Bk.*, 1869; and st. i., ii., vi., with a st. from iii., ll. 3, 4, and v. ll. 3, 4, in the *Pennsylvania Luth. Ch. Bk.*, 1888.

[J. M.]

**Go forward, Christian soldier.** L. Tuttielt. [*Confirmation.*] 1st pub. in his *Counsels of a Godfather*, 1861, in 8 st. of 4 l., and based upon Exod. xiv. 15. In 1867 it was included in the *Appendix to Morrell & How's Ps. & Hys.*, and from that date it has gradually increased in popularity until it has become in G. Britain and in America the most widely used of the author's hymns. Orig. text in the *S. P. C. K. Church Hymns*, 1871. [J. J.]

**Go forward in your course.** H. Alford. [*St. Stephen.*] Written in 1835, and 1st pub. in his *Hys. for the Sundays and Festivals throughout the Year*, 1836, in 7 st. of 4 l. (see his *Life*). In 1844 it was included in his *Ps. & Hys.*, and in 1867, in his *Year of Praise*. In its full, or in an abbreviated form, it is given in numerous hymnals in G. Britain, New Zealand, and America. [J. J.]

**Go, labour on, spend and be spent.** H. Bonar. [*Missions.*] "Written in 1843, and printed at Kelso in a small booklet of three or four hymns." In 1843 it was included in Dr. Bonar's *Songs for the Wilderness*, in 8 st. of 4 l., and entitled "Labour for Christ." In 1857 it was repeated in his *Hys. of Faith & Hope*, 1st series, in 8 st. of 4 l., and entitled "The Useful Life," with the motto "Ψυχὴ μου . . . μου . . . Ἀρέσται, τί κατέύδεις," from *Daniel*, iii. p. 128. Previous to this, however, it had been brought into C. U. through the *Leeds H. Bk.*, 1853, No. 604. In the *Suppl. to the New Cong.*, 1869, No. 1157, it is divided into two parts, Pt. ii. being st. v.-viii., "Go, labour on while it is day." This arrangement is also found in other collections, sometimes as, "Go, labour on while yet 'tis day." This second part is in somewhat extensive use in America as a separate hymn. In the *American Sabbath H. Bk.*, 1858, No. 879, st. iv., vi.-viii. are given as, "Go, labour on: your hands are weak"; and, in *Holy Song*, 1869, No. 535, st. i., ii., vii., and viii., very much altered, as, "Go

forth to toil; to spend, be spent." This last arrangement is too wretched to be associated with Dr. Bonar's name. [J. J.]

**Go, messenger of peace and love.** A. Balfour. [*Departure of a Missionary.*] This hymn appeared in the *Bapt. New Selection*, 1828, No. 361, in 10 st. of 4 l., with the signature of "Balfour." In the revised and enlarged ed., 1838, it retained the same signature, but in the *Bapt. Ps. & Hys.*, revised ed., 1871 and 1880, it was reduced to 6 st. and the signature was expanded into "Alexander Balfour, 1828." Beyond this no definite information has been obtained. Its use is limited. [J. J.]

**Go not far from me, O my [God] Strength.** Anna L. Waring. [*Resignation.*] Appeared in her *Hys. & Meditations*, 4th ed., 1854, in 14 st. of 6 l., and based upon Ps. xlii. 7, 8 (10th ed. 1871, No. 26). Various centos, mostly beginning with st. i., are in C. U. in G. Britain and America. The opening line in *Martineau's Hys. of Praise and Prayer*, 1873, is, "Go not far from me, O my God." In *Kennedy*, 1863, No. 294, the cento begins with st. vii., "How blessed are the eyes that see." [J. J.]

**Go to dark Gethsemane.** J. Montgomery. [*Passiontide.*] Of this popular hymn there are two texts, differing widely from each other, and both by Montgomery. The first appeared in *Cotterill's Selection*, 1820, and subsequent editions. It reads thus:—

"The last sufferings of Christ.

1. "Go to dark Gethsemane,  
Ye that feel the tempter's power;  
Your Redeemer's conflict see;  
Watch with Him one bitter hour;  
Turn not from His griefs away;  
Learn from Him to watch and pray.
2. "See Him at the judgment-hall,  
Beaten, bound, reviled, arraign'd;  
See Him meekly bearing all!  
Love to man His soul sustain'd!  
Shun not suffering, shame or loss;  
Learn of Christ to bear the cross.
3. "Calvary's mournful mountain view;  
There the Lord of Glory see,  
Made a sacrifice for you,  
Dying on the accursed tree;  
'It is finish'd,' hear Him cry:  
Trust in Christ, and learn to die.
4. "Early to the tomb repair,  
Where they laid his breathless clay;  
Angels kept their vigils there:  
Who hath taken Him away?  
'Christ is risen!' He seeks the skies;  
Saviour! teach us so to rise."

In 1825, Montgomery included this hymn in its second and revised form in his *Christian Psalmist*, No. 491, as follows:—

"Christ our example in suffering.

1. "Go to dark Gethsemane,  
Ye that feel the tempter's power  
Your Redeemer's conflict see,  
Watch with Him one bitter hour;  
Turn not from his griefs away,  
Learn of Jesus Christ to pray.
2. "Follow to the judgment-hall,  
View the Lord of Life arraign'd;  
O the wormwood and the gall!  
O the pang his soul sustain'd!  
Shun not suffering, shame, or loss,  
Learn of Him to bear the cross.
3. "Calvary's mournful mountain climb;  
There adoring at his feet,  
Mark that miracle of Time,  
—God's own sacrifice complete:  
'It is finish'd'—hear their cry:  
Learn of Jesus Christ to die.

4. "Early hasten to the tomb,  
Where they laid his breathless clay;  
All is solitude and gloom,  
— Who hath taken Him away?  
Christ is risen:—He meets our eyes:  
Saviour, teach us so to rise."

[In Montgomery's marked copy of the 1st ed., st. III., l. 6, reads "hear their cry." In the margin he altered it to us, to "bear Him cry;" and this reading was given in later editions. In his *Original Hymns*, 1853, it reads, "bear the cry."]

From the year 1825 the original and this revised text have passed on, side by side, unto the present date, one editor copying from Cotterill's *Selection*, and another from Montgomery's *Christian Psalmist*, until, of the hymnals now in C. U., of those which have adopted the hymn, about one-third have the original text of 1820, and, with a few exceptions, yet to be noted, the remaining two-thirds have the text of 1825. Amongst those adopting the original text are many of the Public School collections, as *Rugby*, *Harrois*, *Marlborough*, &c., and also *Mercer*, *Kennedy*, *Pott*, *The Anglican H. Bk.*, *Barry*, *Church Hys.*, &c., sometimes with abbreviations and very slight alterations. Those following the revised form of 1825, include *H. A. & M. Hy. Comp.*, *Thring's Coll.*, *Snepp*, *Alford*, *S. P. C. K. Ps. & Hys.*, and others, and also most of the collections of the Nonconformists. In America, where it is in extensive use, the text usually adopted is that of 1825. In many cases it must be noted that st. iv., "Early hasten to the tomb," is omitted. Another form in three stanzas was given in Hall's *Mitre Hymn-book*, 1836. This is repeated in the *New Mitre Hymnal*, 1875, but is seldom if ever found elsewhere.

It will be seen from the foregoing that Mr. Ellerton's somewhat elaborate note in the S. P. C. K. *Church Hymns*, folio ed. p. lxvi., is based on an error, in concluding that the text in *Church Hys.* was altered by an unknown hand from Montgomery's *Christian Psalmist*, 1825, whereas it is Montgomery's text of 1820, with two very slight alterations only. Orig. text as above; author's revised and authorized text in his *Original Hymns*, 1853. [J. J.]

Go to the grave in all thy glorious pride [prime]. *J. Montgomery*. [Burial.] Written in February, 1823, on the death of the Rev. John Owen, for some years a Secretary of the British and Foreign Bible Society, who died at the close of 1822. In the issue of the *Sheffield Iris* for Dec. 21, 1824, it is given with the following note:—

"These lines were written nearly two years ago, at the request of a friend, and were not then designed for general circulation. This month, however, they have appeared in a popular periodical work by consent of the author. The circumstance is only mentioned to account for their late and perhaps unsuitable publication here."

The "popular periodical work" in which it appeared was the *Christian Observer*, Dec., 1824. In 1825 Montgomery included it, with the alteration of "glorious pride" to "glorious prime," in his *Christian Psalmist*, No. 533, in 6 st. of 4 l., with the heading, "On the death of a Minister cut off in his usefulness." It was repeated in his *Original Hys.*, 1853. On May 11, 1854, st. iii.—vi. (st. i. ii. being omitted as unsuitable) were sung at Montgomery's funeral, to the tune "Brading," by Dr. Callicott, "arranged by W. H. Callicott." One of the first

to bring this hymn into C. U. was Dr. Martineau, in his *Hymns*, &c., 1840. Its use in America is more extensive than in G. Britain. [J. J.]

Goadby, Frederic William, M.A., of the Rev. Joseph Goadby, General Baptist Minister, was b. at Leicester, Aug. 10, 1845, and educated for the Baptist Ministry at Regent's Park College. He also graduated M.A. at the London University in 1868. In 1868 he became pastor of the Baptist Church at Bluntisham, Hunts, and, in 1876, of that at Watford, where, after a brief ministry of great promise, he d. Oct. 15, 1880. Besides contributing to periodical literature, Mr. Goadby wrote the following hymns:—

1. A crowd fills the court of the temple. *Palm Sunday*.
2. O Lord, the children come to Thee. *A Child's Prayer*.
3. O Thou, Whose hand has brought us. *Opening of a Place of Worship*.

Of these hymns Nos. 1, 2, are in a few collections, including Stevenson's *School Hymnal*, 1880, and No. 3 in the *Baptist Hymnal*, 1879. [W. R. S.]

Goadby, Thomas, an elder brother of the preceding, was b. at Leicester, Dec. 23, 1829. He studied for the ministry at the Baptist College, Leicester, and at Glasgow University, where he graduated B.A. in 1856; was successively pastor of Baptist churches in Coventry, London, and Derby. In 1873 he was appointed President of Chilwell College, now the "Nottingham Baptist College." Mr. Goadby has contributed many papers to newspapers, reviews, and other periodicals, and has pub. several sermons and addresses delivered on public occasions from 1860 to 1881. In 1884 he pub. *Revelation, its Nature and Record*, translated from the German of Ewald. His compositions in verse are a short poem, entitled *The Day of Death*, 1863, and hymns, chiefly prepared for anniversary occasions. Nine of these are in Stevenson's *School Hymnal*, London, 1880. The most widely known is "When the day of life is dawning, come, come to Me." No. 140 is a fine centenary hymn, "O God, who art through all the years, for evermore." No. 311, "Forward, Gospel heralds," is a stirring missionary hymn, its refrain being evidently suggested by Dean Alford's well-known verses, "Forward be our watchword." The 9 hymns and their subjects are:—

1. A band of maiden pilgrims. *R. S. Anniversary*.
2. Forward, gospel heralds. *Missions*.
3. God of the earth and sky. *Evening*.
4. Morn awakes, and woodlands sing. *Morning*.
5. O God, Who art through all the years. *Prize to the Father*.
6. O Thou, Whose holy love. *Prayer for Guidance*.
7. Prince of life, enthroned in glory. *Praise to Jesus*.
8. Shepherd of Israel, Jesus our Saviour. *The Good Shepherd*.
9. When the day of life is dawning. *Invitation by Christ*.

God and Father, great and holy. *F. W. Farrar*. [*God is Love*.] Written in 1856, and included in the *Savoy Hymnary* (Chapel Royal), about 1869, in 3 st. of 8 l., from whence it has passed into various collections, including the *Westminster Abbey H. Bk.*, 1883, and others. In the American *Unitarian Hys. of the Spirit*, 1864, it begins, "Lord and Father, great and holy." [J. J.]

**God hath two families of love.** *J. M. Neale.* [Evening.] 1st pub. as an "Evening Hymn" in his *Hym. for Children*, 1st series, 1842, No. xiv., in 7 st. of 4 l., the doxology being Bishop Ken's "Praise God from whom," &c. The form in which it appeared in the S. P. C. K. *Church Hym.* has been adopted for "the correction of the popular error that the faithful departed are now reigning in heaven" (Ellerton's *Notes on Ch. Hym.*, 1881). The alterations made on this account in the *Church Hym.* text are so many and important that practically, both in form and in doctrine, it is almost a new hymn. Most of these changes are due to the compilers of that collection. The original is also in C. U. in G. Britain and America. [J. J.]

**God in heaven His glory hides.** *J. Webb.* [Praise in heaven and earth.] 1st pub. in his *Steps to the Throne*, &c., 1864, in 5 st. of 4 l., and entitled, "Grace and Glory." In its original form it is unknown to the hymnals in common use, but it has been rewritten by the author in two forms:—(1) "God His perfect glory hides," given in his *Hym. and Songs*, &c., 1871, p. 105, and repeated in the *English Sacred Songster*, 1873. (2) "God in heaven his glory hides," in his *Welburn Appendix*, 1875, No. 106, to the author's tune, "Treut-ham." [J. J.]

**God in His temple let us meet.** *J. Montgomery.* [Ps. czziii.] Appeared in *Cotterill's Selection*, 1819, p. 74, in 4 st. of 8 l. In the revised ed. of 1820, lines 1-12 were given instead of the full text of the previous ed., thus making a hymn in 3 st. of 4 l. This was repeated in *Montgomery's Songs of Zion*, 1822, as No. 1 of Ps. 132, and the rest of the *Cotterill* text of 1819 as No. 2, beginning, "Lord, for Thy servant David's sake." Pt. i. was also included in his *Original Hymns*, 1853, No. 101. Both parts are in C. U. as separate hymns, but the first is found in the greater number of hymn-books. [J. J.]

**God, in the Gospel of His Son.** *B. Beddome.* [The Gospel.] Appeared in *Rippon's Bp. Sel.*, 1787, No. 54, in 6 st. of 4 l., and headed, "The Gospel of Christ." It was also included in Robert Hall's posthumous edition of *Beddome's Hymns*, 1817. Its use, especially in America, is very extensive, but sometimes in an abbreviated form. [J. J.]

**God is a [the] Name my soul adores.** *I. Watts.* [God the Creator.] Appeared in his *Horæ Lyricæ*, 1706, in 8 st. of 4 l., and entitled, "The Creator and Creatures." It is also in *Watts's Works* of various dates. Two or three centos from this hymn are in C. U., all commencing with st. i., one of the earliest of which is that in *Toptady's Ps. & Hym.*, 1776, No. 170. Dr. Martineau's cento in his *Hymns*, &c., 1840, and *Hym. of Praise & Prayer*, 1873, is composed of st. i., iii., iv., vii., viii. In some of the American collections the opening line begins, "God is the Name," &c., as in the *Plymouth Coll.*, 1855, and others. [J. J.]

**God is gone up with a merry noise.** *Bp. R. Heber.* [Ascension.] Pub. in his posthumous *Hymns*, &c., 1827, in 1 st. of 4 l., as the second of three hymns for Easter Day, its appropriateness to Ascension-tide, rather

than Easter-day, has led to its adoption, in some cases, for the Ascension. It is one of the least known of Heber's hymns, and is only adopted by *Kennedy* and a few others. [J. J.]

**God is in His holy temple, All the earth, &c.** *J. Montgomery.* [Public Worship.] Dated "Sheffield, Dec. 24, 1833" [M. MSS.], and pub. in his *Original Hymns*, 1853, No. 107, in 4 st. of 6 l., and headed, "For the great Congregation." In *Dr. Hatfield's Church H. Bk.*, N. Y., 1872, it is reduced to 3 st., and in the *Songs for the Sanctuary*, N. Y., 1865-72, to 2 st. In *Clapham's Leeds S. S. H. Bk.*, 1858 and 1878, it is somewhat freely altered, and is signed "G. R.," i.e. *George Rauson*, in error. [J. J.]

**God is King; the nations quiver.** *J. Keble.* [Ps. xcix.] 1st pub. in his *Pealter; or Ps. of David*, &c., 1839, in 6 st. of 6 l., and repeated in later editions. Its use is mainly confined to the hymn-books of the English public schools, although it is a lyric of high rank. It is well suited as a Processional Hymn for choral festivals, the meetings of guilds, and other services of a like kind. [J. J.]

**God is love, His mercy brightens.** *Sir J. Bowring.* [The Love of God.] This hymn is sometimes attributed in error to his *Matins and Vespers*, 1823. It actually appeared in his *Hymns* in 1825, in 5 st. of 4 l., st. i. being repeated as st. v. In 1853 it was given without the repetition of the first stanza, in the *Leeds H. Bk.*, from whence it passed into numerous collections. Its use in English-speaking countries is very extensive, and it has become one of the most popular of the author's hymns. Orig. text, *Thring's Coll.*, No. 292, with "the mist," altered to "the gloom," and the omission of the repetition of st. v. This is the generally accepted form of the hymn. [J. J.]

**God is love; that anthem olden.** *J. S. B. Monsell.* [God is Love.] A poem for the 1st S. after Trinity, appeared in his *Spiritual Songs*, 1856 and 1857, in 6 st. of 6 l. A second form of the text in 4 st., beginning, "God is love; the heavens tell it," was included in the *Rev. F. Pott's Hymns*, &c., 1861, No. 209. These stanzas, with a return to the original text save "Our" for "Their" in st. iv., l. 5, are found in the S. P. C. K. *Church Hym.*, No. 372, *Thring's Coll.*, and several others. The complete text of 1856-57 was repeated by Dr. Monsell in his *Parish Hymnal*, 1873. During his last illness the hymn was revised by the author for the people's ed. of his *Spiritual Songs*. The opening lines read:—

"God is Love: by Him upholden,  
Hang the glorious orbs of light."

This form of the hymn is in *Hordor's Cong. Hymns*, 1884, and others. In the notes to *Ch. Hymns*, fol. ed., 1881, it is regarded as the original text in error. [J. J.]

**God is our Refuge and our Strength.** *H. Alford.* [Ps. xlii.] 1st pub. in the *British Magazine*, Dec., 1832, in 7 st. of 4 l., and signed +. In 1833 it was reprinted in his anonymous *Poems and Poetical Fragments*. When given in his *Ps. & Hym.*, 1844, p. 75, st. iv.-vi. were omitted. The text of the *Hym.*



of the Spirit, Boston, U. S. A., 1864, No. 310, is from the original. [W. T. B.]

**God is our Refuge, ever near.** J. Cowder. [Ps. xlv.] Appeared in his Cong. H. Bk., 1836, No. 403, in 2 st. of 7 l. When repeated in his work, *The Choir and The Oratory*, in the following year (Preface, Nov. 8, 1836), 16 lines were added thereto, but in another metre. These lines were omitted in his *Hymn of Praise, Prayer, &c.*, 1856, p. 14, and also from all modern hymnals. Orig. text in *New Cong.*, 1859, No. 64. [J. J.]

**God is the Refuge of His saints.** I. Watts [Ps. xlv.] Appeared in his *Ps. of David, &c.*, 1719, in 6 st. of 4 l. and headed, "The Church's Safety and Triumph among National Desolations." It has passed in full, or in an abbreviated form, into numerous collections in all English-speaking countries. In the *Unitarian Hymn [& Tune] Bk.*, Boston, U.S.A., 1868, st. v., vi., are given as No. 343, "There is a stream, whose gentle flow." [J. J.]

**God made all His creatures free.** J. Montgomery. [Freedom.] This hymn is No. iv. of his "Songs on the Abolition of Negro Slavery, in the British Colonies, Aug. 1, 1834." It is in 8 st. of 4 l., and entitled, "Slavery that is not." These "Songs" were pub. in his *Poet's Portfolio*, 1835. As given in Longfellow and Johnson's *Unitarian Bk. of Hymns*, 1848, and other American collections, it is composed of st. i., ii., v., vi., slightly altered. Was not in C. U. in G. Britain. [J. J.]

**God moves in a mysterious way.** W. Cowper. [Providence.] The commonly accepted history of this hymn is that it was composed by Cowper in 1773, after an attempt to commit suicide by drowning in the Ouse at Olney. In the *Memoirs of Cowper* by Hayley, and by Southey, as also in that of J. Newton, by Bull, there are painful details of his insanity in 1773. In Southey there is a distinct statement to the effect that his mania was suicidal, and that he made an attempt upon his life in October, 1773. Southey says (1853, vol. I. p. 174):—

"In the new character which his delirium had assumed [that it was the will of God that he should put an end to his life] the same perfect spirit of submission was manifested. Mr. Newton says 'Even that attempt he made in October was a proof of it; for it was solely owing to the power the enemy had of impressing upon his disturbed imagination that it was the will of God he should, after the example of Abraham, perform an expensive act of obedience, and offer, not a son, but himself.'" (May 26, 1774.)

This is conclusive as to the intended suicide; but there is no indication in the *Memoirs* that after his attack he wrote anything whatever until about April, 1774. Of this period Southey says:—

"His mind, though pained by its fatal delusion, had recovered in some degree its activity, and in some of his most melancholy moments he used to compose descriptive of his own unhappy state." (1853, vol. I. p. 177.)

To our mind it is evident that Cowper must have written this hymn, either early in 1773, before his insanity became so intense as to lead him to attempt suicide in the October of that year, or else in April of 1774, when "he used to compose lines descriptive of his own unhappy state." Of these dates the latter is the more probable of the two, and neither will

agree with the popular account of the origin of the hymn. Its publication agrees with this date, as it appeared in J. Newton's *Twenty-six Letters on Religious Subjects; to which are added Hymns, &c.*, by Omicron, London, 1774. The actual date is fixed by Newton. He says:—

"Thursday, July 6th [1774]. Omicron's *Letters* are now published. May the Lord accompany them with His blessing. In reading them I could not but observe how different I appear on paper from what I know myself to be," &c.

In Omicron's *Letters* it is in 6 st. of 4 l., is entitled "Light shining out of Darkness," and is unsigned. It also appeared in the July number of the *Gospel Magazine* for 1774 (p. 307), in the same form and with the same title; but in this instance it is signed "J. W." We find it also in R. Conyers's *Coll. of Ps. & Hymns* of the same year, in the same form and with the same title, but without signature. It appears again in the *Gospel Magazine*, Dec., 1777, p. 555, at the end of a letter "On Affliction." This letter is unsigned. At the close of the hymn these words are added:—

"By Miss Usington, late of Islington, who died in May, 1776. Taken from the original."

In this case the st. ii. is omitted; the eight lines of st. iii. and iv. are rearranged; a slight change is made in st. vi., and the following is added:—

"When midnight shades are all withdrawn  
The opening day shall rise,  
Wh. so ever calm and cloudless morn  
Shall know no low'ring skies."

This uncertainty about the authorship of the hymn was set at rest in 1779, when J. Newton gave the original text and title from Omicron's *Letters* in the *Olney Hymns*, Bk. iii., No. 15, and signed it "C." From the first it gradually grew in importance and interest, until it has become one of the most widely known hymns in English-speaking countries. It has also been translated into several languages, including Latin, by R. Bingham in his *Hymno. Christi. Lat.*, 1871, as "Secretis miranda viis opera numen"; and Dr. Macgill in his *Songs of the Christian Creed and Life*, 1876, as, "Deus mundum, en, molitur." Montgomery's estimate of this hymn is very high. He says of it, "It is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written—in the twilight of departing reason" (*The Christian Poet*, 1825, Preface). Montgomery evidently thought the hymn was composed before the sad breakdown of 1773. [J. J.]

**God of all consolation, take.** C. Wesley. [Parting of Friends.] This is the last of his *Hym. for those that Seek, and those that Have Redemption, &c.*, 1747, No. lii., in 8 double st. of 4 l. (*P. Works*, 1868-72, vol. iv. p. 280). In 1780, a cento in 12 st. beginning with st. i. was given in the *Wes. H. Bk.*, as No. 523 (new ed. 1875, 537), and has been repeated in most of the Methodist collections. Several interesting "associations" of this hymn are given in Stevenson's *Meth. H. Bk. Notes*, 1883. In Cotterill's *Set.*, 6th ed., 1815, and subsequent editions, the hymn:—

"Not unto us, but Thee, O Lord!  
He praise and glory given," &c.,

appeared in 4 st. of 4 l., and headed, "The Saints kept by the power of God."

2 F From

Cotterill's *Sel.*, it passed into Bp. Bickersteth's *Ps. & Hys.*, 1858; the *Islington Ps. & Hys.*; the *Hys. Comp.*, and others. In Kennedy, 1863, it begins, "Not unto us, to Thee, O Lord." This cento is usually ascribed to "J. Cennick and T. Cotterill"; as in Miller's *Singers and Songs*, &c., 1869, p. 362, and the *Hys. Comp. Notes*. This error has arisen out of the similarity of the first line to J. Cennick's hymn:—

"Not unto us but Thee alone,  
Bless'd Lamb, be glory given," &c.

The cento is based upon st. i., vi.-viii. of C. Wesley's hymn. The alterations by Cotterill are so numerous as almost to constitute a new hymn. Its correct ascription is, "C. Wesley, 1747; T. Cotterill, 1815." [W. T. B.]

**God of all power, and truth, and grace.** C. Wesley. [*Holiness desired.*] Pub. in *Hys. & Sac. Poems*, 1742, in 28 st. of 4 l., based on Ezekiel xxxvi. 13, &c., and headed, "Pleading the Promise of Sanctification" (*P. Works*, 1868-72, vol. ii. p. 319). It was also appended to J. Wesley's Sermon No. 40, and to J. Fletcher's *Last Check to Antinomianism*. It deals with the doctrine of Sanctification from the Methodist point of view. From the 1742 text the following centos have come into C. U.:—

1. **God of all power, and truth, and grace.** In the *Wes. H. Bk.*, 1780, No. 380, and later editions, is composed of st. i., iii., vi.-ix. and xiv. This was given in Hall's *Mitre H. Bk.*, 1836, No. 211, in an abbreviated form, as "O Thou, Whose mercy, truth, and love." This arrangement was by E. Osler, and is a distinct hymn from Osler's "O God, Whose mercy, truth, and love," which appeared in his *Church and King*, March, 1837, although in the latter he has borrowed a line or two from the former. [HALL MSS.]

2. **Father, supply my every need.** In the *Wes. H. Bk.*, 1780, No. 380, Pt. II. is composed of st. xix.-xxii. It is also in other collections.

3. **Holy, and true, and righteous Lord.** In the *Wes. H. Bk.*, 1780, No. 381 is composed of st. xxiii.-xxvi.-xxviii. This is also in other collections.

All of these centos are in C. U. in G. Britain and America. [J. J.]

**God of all-redeeming grace.** C. Wesley. [*Holy Communion.*] No. 139 of his *Hys. on the Lord's Supper*, 1745, in 4 st. of 4 l. In 1760 it was given in Madan's *Ps. & Hys.*, No. 162, and later in other collections of the Church of England. It was also in the *Wes. H. Bk.*, 1780, No. 415, and later editions, and in a few collections in G. Britain and America. In the original st. iii. it reads, "Just it is, and good, and right"; but in the *Wes. H. Bk.*, J. Wesley changed it to "Meet it is, and just and right," thereby bringing it into harmony with the *Bk. of Common Prayer*, "It is very meet, right, and our bounden duty," &c. [J. J.]

**God of almighty love.** C. Wesley. [*Consecration to God.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. i., No. 149, in 3 st. of 8 l., and entitled, "An hourly act of Oblation." In 1780 it was given with alterations in the *Wes. H. Bk.* as No. 314, and repeated in several collections in G. Britain and America. The cento, "Father, my lifted eye," in *Hys. for the Church of Christ*, Boston, U.S.A., 1853, is compiled with alterations from st. ii., iii., of this hymn. [J. J.]

**God of eternal love.** I. Watts. [*Ps. cxi.: God's love to Israel.*] 1st pub. in his

*Ps. of David*, &c., 1719, in 6 st. of 4 l., and entitled, "Israel punish'd and pardon'd: or, God's unchanging love." In a note he says:—

"The chief design of this whole Psalm I have expressed in the Title, and abridged it in this form, having enlarged much more on this same subject in the 77th, 78th, and 105th Psalms.

"Though the Jews now seem to be cast off, yet the Apostle Paul assures us that 'God hath not cast away His people whom He foreknew,' Rom. xi. 2. Their unbelief and absence from God is but for a season, for they shall be recalled again; v. 25, 26."

The use of this hymn is not extensive. Original text in Spurgeon's *O. O. H. Bk.*, 1866. [J. J.]

**God of eternal truth and grace.** C. Wesley. [*Perfect Love.*] This cento is thus composed:—

St. i.-ii., *Short Hymns*, &c., vol. II., No. 1376, Mich. vii. 30. St. iii.-iv., *Short Hymns*, &c., vol. II., No. 174, Matt. xv. 28. St. v.-vi., *Short Hymns*, &c., vol. II., No. 297, Mark ix. 23.

These *Short Hymns*, &c., were pub. at Bristol, 1762 (*P. Works*, 1868-72, vol. x.). This cento was included in the *Wes. H. Bk.*, 1780, No. 333, and is found in other collections. [J. J.]

**God of glory, God of grace, Hear from heaven, &c.** [*Holy Trinity.*] This popular and widely used hymn for children has been traced to Murch's *Sabbath Scholar's H. Bk.*, 1849, where it is given anonymously. It passed into Dr. Rule's *Methodist S. S. H. Bk.*, 1857, and numerous collections of later date, including the *Meth. S. S. H. Bk.*, 1879, No. 6, q.v. orig. text; the *Scottish Pres. Hymnal for the Young*, 1882, No. 2, and many others. [W. T. B.]

**God of grace, O let Thy light.** E. Churton. [*Ps. lxxii.*] Written in 1854, and pub. in the same year in his *Cleveland Psalter*, in 7 st. of 4 l. In 1861 it was given unaltered in *H. A. & M.*, and repeated in the revised ed. 1875. It is also in the *Hymnary*, 1872, and other English collections, and a few of the American hymn-books. It is a favourable specimen of the author's style (see *Psalter*, English, § XIX.). [J. J.]

**God of Israel's faithful three.** C. Wesley. [*Three Hebrew Children.*] Appeared in the *Hys. & Sac. Poems*, 1742, p. 213, in 5 st. of 8 l., with the title, "The Three Children in the Fiery Furnace" (*P. Works*, 1868-72, vol. ii. p. 267). In 1780 it was given with slight alterations and the omission of st. ii. in the *Wes. H. Bk.*, No. 349, and this arrangement has been repeated in several Methodist collections. In the revised *Wes. H. Bk.*, 1875, No. 359, st. i.-iii. only are given, whilst the American *Meth. Episco. Hymnal*, 1878, No. 677, has st. i., iii. [J. J.]

**God of life, and light, and motion.** F. Oakeley. [*Holy Trinity.*] Pub. in his *Liturgical*, &c., 1865, p. 145, in 14 st. of 4 l. In the *Hymnary*, 1872, No. 340, it appears as a hymn of 4 st. of 12 l., and the same text is repeated in the *Altar Hymnal*, 1884, No. 47. This arrangement is attained by omitting st. iv.-vi., and adding one of 4 lines at the close. The text in Hall & Lasar's *Evang. Hymnal*, N. Y., 1880, in 2 st. of 12 l., is from the *Hymnary*. In one or two collections the latter part of the hymn is given, beginning with st. x. as, "God the Father, Son and Spirit." [J. J.]

**God of love, that [Who] hear'st the prayer.** C. Wesley. [*None but Jesus.*] Pub. in *Hym. for those that Seek, and those that Have Redemption*, &c., 1747, p. 19, in 6 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 228). The form in which it is known in modern collections was given in the *Wes. H. Bk.*, 1780, No. 494, in 4 st. of 4 l. In the American hymn-books it begins, "God of love, Who hear'st the prayer." [J. J.]

**God of mercy, God of grace, Show the brightness of Thy face.** H. F. Lyte. [*Ps. lxxviii.*] 1st pub. in his *Spirit of the Psalms*, 1834, in 3 st. of 6 l. as his 2nd version of *Ps. lxxviii.*, and again in later eds. of the same. It is in most extensive use in all English-speaking countries, and usually the original text is given as in *Thring's Coll.*, 1882. [J. J.]

**God of my life, through all its [my] days.** P. Doddridge. [*Praise for unfailing service.*] This hymn is dated in the *Bapt. H. & Hym.*, revised ed. 1871 and 1880, "1751," the year of Doddridge's death, but upon what authority it is not stated. Miller (*Singers and Songs*, 1869, p. 172) evidently took this date as the foundation of his note which reads:—

"This hymn may be read autobiographically, especially verse 3, in reference to the peaceful thankfulness in his heart when the last wave of his life was ebbing out at Lisbon. The words are:—

"When death o'er nature shall prevail,  
And all its powers of language fail,  
Joy through my swimming eyes shall break,  
And mean the thanks I cannot speak."

No evidence beyond these unauthorised statements is forthcoming to show that this was the author's death-bed hymn, as this date, and Miller's note would imply. It was pub. in Doddridge's (posthumous) *Hymns*, &c., by J. Orion, 1755, No. 71, in 6 st. of 4 l., and headed, "Praising God through the whole of our existence, Psalm cxlvi. 2." In 1839 it was reprinted by J. D. Humphreys in his ed. of Doddridge's *Hymns*, &c., and accompanied by the following note:—

"It is interesting to remember, that, when pressed down by the hand of disease and tottering on the brink of eternity, the pious author of this hymn realised the divine consolations its perusal may inspire," p. 61.

This note seems to imply that the hymn was written before the author's illness at Lisbon, in 1751, and probably the date of 1740, given to it by Dr. Hatfield in his *Church H. Bk.*, N. Y., 1872, No. 182, is correct. In a few collections it is given as "God of my life, through all my days." Its use in all English-speaking countries is extensive. [J. J.]

**God of my life, Thy boundless grace.** Charlotte Elliott. [*Resignation.*] Contributed to the 2nd ed. of the *Invalid's H. Bk.*, 1841, in 4 st. of 4 l., and based upon *Ps. xxxi. 5*, "Into Thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth." In the American hymn-books the last line of each stanza is often altered to suit the hymn to various tunes. In the *Songs for the Sanctuary*, 1865, st. i. l. 4 is, "Father, I come, I come to Thee"; in *Laudes Domini*, 1884, "I come to Thee." The remaining stanzas undergo similar changes. Orig. text in the Stryker and Main *Church Praise Bk.*, N. Y., 1882, where the line reads, "Father! I come to Thee." [J. J.]

**God of my life, Thy constant care.**

P. Doddridge. [*New Year.*] 1st pub. in his (posthumous) *Hymns*, &c., 1755, No. 134, in 6 st. of 4 l., and headed, "The possibility of dying this Year, Jerem. xxviii. 16; For New Year's Day." In 1839 it was republished, with slight variations in the text, in J. D. Humphreys's ed. of the *Hymns*, &c., No. 152. In Dr. Dale's *English H. Bk.*, 1874, No. 1174, st. i., iv.-vi., and in *Common Praise*, 1879, No. 325, st. i., iii., v., are given in each case as "God of our life, Thy constant care." An arrangement of st. ii.-v. also appeared in *Cotterill's Sel.*, 1810, and later editions, as, "How many kindred souls are fled." This is repeated in a few modern collections. [J. J.]

**God of my life, to Thee I call.** W. Couper. [*Divine aid implored.*] Pub. in the *Olney Hymns*, 1779, Bk. iii., No. 19, in 6 st. of 4 l., headed, "Looking upwards in a storm," and signed "C." In the American *Presb. H. & Hym. for the Worship of God*, Richmond, 1867, No. 373, st. ii.-iv., are given as, "Friend of the friendless and the faint"; but ascribed to "Newton," in error. In the *Church Praise Bk.*, N. Y., 1882, the same arrangement, with the addition of st. vi., is given as No. 467. The S. P. C. K. *Hymns*, 1852, "God of our life, to Thee we call," is composed of st. i., iii., of this hymn, somewhat altered, and a third stanza from another source. In the *Anglican H. Bk.*, 1868, this hymn is again altered to, "My God, my Life, to Thee I call." [J. J.]

**God of my life, to Thee, My cheerful soul, &c.** C. Wesley. [*Birthday Hymn.*] No. 10 of his "Hym. for Believers," given in *Hym. & Sac. Poems*, 1749, vol. i., No. 123, in 8 st. of 6 l., and again in the *Wes. H. Bk.*, 1780, No. 219, with the omission of st. v. In the revised ed. of 1875, No. 229, the original stanzas are given in this order, i., ii., iv., iii., vi., viii., thus making a hymn of 6 st. The last stanza contains the lines:—

"Like Moses to Thyself convey,  
And kiss my raptured soul away."

These lines are based upon the Jewish tradition that God drew the soul of Moses from the body by a kiss. Watts has the same idea in his poem on the death of Moses:—

"Softly his fainting head he lay  
Upon his Maker's breast;  
His Maker kissed his soul away,  
And laid his flesh to rest."

(See *Horæ Lyricæ*, 1706). C. Wesley's orig. text is in *P. Works*, 1868-72, vol. v. p. 15.

[J. J.]  
**God of my life, Whose gracious power.** C. Wesley. [*Lent—In Temptation.*] 1st pub. in *Hym. & Sac. Poems*, 1740, in 15 st. of 4 l., and headed, "At the Approach of Temptation" (*P. Works*, 1868-72, vol. i. p. 322). From it the following centos have come into C. U.:—

1. The *Wes. H. Bk.*, 1780, No. 290 (new ed. 1875, No. 299), which is composed of st. i., ii., v., vi., ix., xiv., xv. This is in several Methodist collections.

2. The *New Cong.*, 1859, No. 665, consisting of st. i., ii., v., vi., ix.

3. *Kennedy*, 1863, No. 186, consisting of st. i., ii., vi., ix., xiv., xv.

4. The *Lords H. Bk.*, 1863, No. 241, consisting of st. i., ii., ix., xiv. This is repeated in the *Hym. of the Spirit*, Boston, U.S.A., 1864; the *Unitarian Hym. (and Tune) Bk.*, Boston, 1868, and other American collections.

Of these four centos the last is the most widely used. In his *Meth. H. Bk. Notes*, 1883,

p. 218, Mr. Stevenson has an interesting anecdotal note on the *Wes. H. Bk.* cento. [J. J.]

**God of my salvation, hear.** *C. Wesley.* [Leut.] Pub. in *Hys. & Sac. Poems*, 1742, in 8 st. of 8 l., and hewled, "After a relapse into sin" (*P. Works*, 1868-72, vol. ii. p. 200). In its full form it is unknown to the collections, but the following centos are in C. U. :—

1. In *Madan's Ps. & Hys.*, 1760, st. i., iv., v., are given as No. 10. This is repeated with slight alterations in the *S. P. C. K. Hymns*, 1852, and other collections. It was also in R. Conyers's *Od.*, 1767, and several of the older hymn-books.

2. Toplady's cento in his *Ps. & Hys.*, 1776, No. 354, of which st. iii. and vii. are by Toplady, is not in modern use.

3. Bickersteth's *Christian Psalmody*, 1833, No. 169, is composed of st. i., ii., iv., vi., with slight alterations. This is repeated in the *Hg. Comp.* with a return to the original text.

4. Mercer's *Ch. Psalter & H. Bk.*, 1855, consists of st. i., ii., iv., vi., viii.

5. Dr. Hatfield's *Church H. Bk.*, N.Y., 1872, No. 639, embodies st. i., ii., iv.

6. The *Wes. H. Bk.*, 1780, No. 169 (new ed. 1875, No. 175), is composed of st. i., ii., iv., vi., viii. This cento has passed into several Methodist collections.

This somewhat large number of centos (and the most important only have been named) indicate the extensive use which has been made of the hymn from *Madan* to the present. Of these centos that in the *Wes. H. Bk.* is the best known. [J. J.]

**God of our health, our Life and Light.** *Bp. R. Mant.* [*Holy Baptism.*] One of the original hymns added to his *Ancient Hymns from the Roman Breviary*, 1837, p. 96, in 5 st. of 6 l. (ed. 1871, p. 163), and entitled, "Hymn of Thanksgiving for Holy Baptism." It was repeated in *Kennedy*, 1863; the *S. P. C. K., Ps. & Hys. Appx.*, &c. The hymn No. 498, in the *Hymnary*, 1872, for a "School Festival," "We thank Thee, Lord, our Life and Light," in L.M., is a cento from this hymn. [J. J.]

**God of that glorious gift of grace.** *J. S. B. Monell.* [*Holy Baptism.*] 1st pub. in his *Hys. and Miscellaneous Poems*, Dublin, 1837, p. 44, in 5 st. of 4 l., and entitled, "Baptismal Hymn." It was repeated in his *Parish Musings*, 1850, but omitted, strangely enough, from his *Parish Hymnal*, 1873, although ranking in popularity with the best of his hymns. It is found in many of the best collections, including the *S. P. C. K. Church Hymns*, No. 222; *Hg. Comp.*, 398; the *Wes. H. Bk.*, No. 896, and others, and usually without alteration, as in Lord Selborne's *Bk. of Praise*, 1862 and 1867. Its use has also extended to most English-speaking countries. [J. J.]

**God of the living, in Whose eyes.** *J. Ellerton.* [*Burial.*] Written for and 1st pub. in his *Hymns for Schools and Bible Classes* (Brighton), 1858, in 3 st. of 4 l. On July 6, 1867, it was expanded by the author into 5 st. of 6 l., and in this form was pub. in the *Brown-Borthwick Words of the Suppl. H. and Tune Bk.*, N.D.; and the *Select Hys. for Church & Home*, 1871. Also in the *S. P. C. K. Church Hymns*, 1871, No. 245. It is in somewhat extensive use, the longer form being that usually adopted. The two forms are in Dr. Martineau's *Hys. of Praise and Prayer*, 1873, as Nos. 511 and 797. [J. J.]

**God of the morning, at [Thy] Whose voice.** *I. Watts.* [*Morning.*] 1st pub. in

his *Hys. & S. Songs*, 1709, Bk. i., No. 79, in 6 st. of 4 l., as "A Morning Hymn." It is sometimes used in an abbreviated form, and as "God of the morning, at Thy voice." Its use in its full, or in abridged form, is extensive in G. Britain and America. [J. J.]

**God of the prophet's power.** *J. Can-nick.* [*After Sermon, or Missions.*] Pub. in his *Sacred Hys. for the Children of God, &c.*, 1741, No. 10, in 5 st. of 8 l. In its original form it is not in C. U. The hymn in many American collections, especially those of the Unitarians, beginning with the same first line, is a cento from this hymn with alterations in the text. It came into use early in the present century, and is found in the *Hys. of the Spirit*, Boston, 1864; the *Songs for the Sanctuary*, N. Y., 1865, and many others. [J. J.]

**God of the seas, Thy thundering voice.** *I. Watts.* [*God's Dominion over the Sea.*] No. 70, Bk. ii., of his *Hys. & S. Songs*, 1709, in 9 st. of 4 l., and entitled "God's Dominion over the Sea." In this form its use is very limited. A more popular form was given in the *American Prayer Bk. Coll.*, 1826, No. 118, in 3 st. beginning, "God of the sea, Thine awful voice." It is an alteration of st. i., iii. and vi., and is found in several American collections. [J. J.]

**God of the universe, to Thee.** [*Consecration of a Church.*] Appeared in Beman's *Sacred Lyrics*, Troy, 1841, and signed "Miss Mary O—, 1841." It is in use in a few American collections, as *Hatfield's Church H. Bk.*, 1872, No. 1290, in 4 st., and the *Songs for the Sanctuary*, 1865, No. 1031, in 5 st. [J. J.]

**God of truth, and power, and grace.** *C. Wesley.* [*Holy Communion.*] "Pub. as a tract of four pages, without name or date, but probably before 1745," and included in the *P. Works*, 1868-72, vol. viii. p. 441. It is in 10 st. of 4 l. Of these st. i.-vii., ix. and x., were given in the revised *Wes. H. Bk.*, 1875, No. 910. [J. J.]

**God of unexampled grace.** *C. Wesley.* [*Passiontide.*] 1st pub. in his *Hys. on the Lord's Supper*, 1745, No. 21, in 9 st. of 8 l. (*P. Works*, 1868-72, vol. iii. p. 220). From this the following centos have come into C. U. :

1. In M. Madan's *Ps. & Hys.*, 1760, No. 159 is composed of st. i.-iii. This was added to the *Supp.* to the *Wes. H. Bk.*, 1850, and is retained in the revised ed., 1875.

2. In A. M. Toplady's *Ps. & Hys.*, 1776, No. 299 is composed of st. i.-iv., vi., viii. ix., with alterations.

3. In the *Wes. H. Bk.*, 1800-1, st. iv.-ix., beginning "Jesus drinks the bitter cup." This is in a few Methodist collections, but is omitted from the revised ed. of the *Wes. H. Bk.*, 1875.

The use of portions of this hymn is thus somewhat extensive, especially amongst the Methodist bodies. In common with Milton ("Hymn for the Morning of Christ's Nativity") and others, Wesley has pressed heathen mythology into the service of Christianity in this hymn. The fifth stanza reads :—

"Dies the glorious cause of all  
The true eternal Pan,  
Falls to raise us from the fall  
To ransom sinful man.

"Well may shd withdraw his light,  
With the Sufferer sympathetic,  
Leave the world in sudden night,  
While his Creator dies."

[J. J.]



**God save the King.** [National Anthem.]

The origin and authorship of the English national anthem have given rise to much controversy, and many theories respecting them have been advanced, often demonstrating little save the writers' misapprehension of the points really at issue. To enter at length into these discussions would be foreign to the purpose of this work, and it will therefore be sufficient to notice briefly the theories above referred to, and then to state the results attained by a careful examination of the facts, so far as we know them at present.

i. *Theories respecting the Melody.*—1. The melody has been attributed to Dr. John Bull, and supposed to have been performed by him on the organ at the Merchant Taylors' Hall, July 16, 1607, when King James I. dined there with the Company. Of the book by Richard Clark, in which this theory is propounded, all that is necessary to say here is that it is a tissue of errors from beginning to end. Curious enough, however, Clark afterwards became possessed of a volume of compositions by Dr. Bull, in which is found a sort of organ voluntary, entitled merely an "Ayre," identical in rhythm with "God save the King," and bearing considerable resemblance to it in the form of its melody.

2. An old Christmas Carol ("Remember, O thou man"), which is found in *Songs and Fancies*, Aberdeen, 1682, bears in several of its phrases some likeness to "God save the King," and has hence led some to claim a Scottish origin for the latter; but the rhythm is different, and the Carol had already appeared in Ravenscroft's *Melismata*, 1611, from which it passed into the Scottish collection.

3. A similar, but even slighter, resemblance to a passage in one of Purcell's sonatas, led others to associate the melody of "God save the King" with the name of that great composer.

4. Others, again, have referred its origin to an anthem or, more properly, hymn said to have been sung in the private chapel of James II. on the occasion of the apprehended invasion of England by the Prince of Orange.

5. Others have supposed it to be a Jacobite composition of later date.

6. Another story runs that it was composed by Lully in honour of a visit paid by Louis XIV. and Madame de Maintenon to the lately founded (1686) convent of St. Cyr. This myth is derived from the *Souvenirs de la Marquise de Créquy*, a clumsy and audacious forgery; the work, it is believed, of one Cousen de St. Malo, published in Paris in 1834. The words therein given as the original French are—

"Grand Dieu, sauvez le Roy!  
Grand Dieu, vengez le Roy!  
Vive le Roy!  
Que toujours glorieux,  
Louis victorieux,  
Voye ses ennemis,  
Toujours vaincus.  
Grand Dieu, sauvez le Roy!  
Vive le Roy!"

are merely a poor translation of the English. The addition to this fiction that Handel subsequently obtained the composition from the Sisters of St. Cyr, and introduced it into England as his own, is too absurd for further notice.

ii. *History of the Anthem.*—1. Henry Carey is commonly accepted as the author both of the words and music, but the ascription to him of either is open to considerable doubt. The air is said to have been sung by him in 1740, at a dinner to celebrate the recent capture of Portobello. This statement rests chiefly on a letter signed "W.," which appeared in the *Gentleman's Magazine* for 1796 (54 years after Carey's death), in which the writer asserts that he was present on the occasion. The story may, however, be true. "God save the King" is not included in any collection of Carey's works, and is first found in print in *Harmonia Anglicana*, N.D., but probably published about 1743 or 1744, and is there anonymous. It is headed "For two voices," the air differs slightly from the modern version, and the words consist of two stanzas only:—

"God save our Lord the King,  
Long live our noble King,  
God save the King!  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God save the King.  
"O Lord our God, arise,  
Scatter his enemies,  
And make them fall!  
Confound their politics,  
Frustrate their knavish tricks,  
On him our hopes are fix'd,  
O save us all."

*Harmonia Anglicana* was soon afterwards republished under the title of *Theaurus Musicus*, and a copy of the first edition, in the possession of Mr. Cummings, gives the melody and words without any alteration whatever.

2. At the end of 1743 or in 1744 a concert was given by John Travers, organist of the Chapel Royal, which concluded with "A Latin Chorus." The words of this chorus are quoted by Mr. W. H. Cummings, in a series of six able articles published in the *Musical Times* (March to August, 1878), from a unique copy of the book of the words in his possession:—

"O Deus Optime!  
Salvum nunc factio  
Regem nostrum;  
Sit lata victoria,  
Comes et gloria,  
Salvum jam factio,  
Tu Dominum.  
"Exurgat Dominus;  
Rebelle despect,  
Et reprimat;  
Indes confusio;  
Fraus depellito;  
In te sit sita spes;  
O: Salva Nos."

On the opposite page is an English version, but it is merely a literal translation of the Latin, and in prose. There is nothing to indicate any connection with the stanzas in *Harmonia Anglicana*. Mr. Cummings observes that:—

"the words of the Latin Chorus are so evidently intended for the tune of our National Anthem, that they seem to some extent to support the notion that the Anthem might have been sung during the reign of James II."

We are of opinion that Mr. Cummings might justly have spoken still more decidedly, and that his fortunate discovery of the Latin chorus has restored to us the original text of the hymn sung in 1688.

3. On the 28th Sept., 1745, twelve days after the proclamation of the Pretender at Edinburgh, "God save the King" was sung

at Drury Lane Theatre, with harmonics and accompaniments by Dr. Arne. The words of the first three lines appear thus in Arne's autograph score:—

"God bless our noble King,  
God save great George our King,  
God save the King."

and B. Victor in a letter to Garrick quotes the beginning of the 2nd verse thus:—

"O Lord our God arise:  
Confound the enemies,  
Of George our King."

The performance was received with tumultuous applause, and the example of Drury Lane was soon followed by Goodman's Fields and Covent Garden.

4. In Oct., 1745, the music and words were printed in the *Gentleman's Magazine* "as sung at both playhouses," with the addition of a 3rd verse:—

"Thy choicest gifts in store  
On George be pleased to pour,  
Long may he reign;  
May he defend our laws,  
And ever give us cause,  
To say with heart and voice  
God save the King."

The 1st and 2nd verses are exactly as in *Harmonia Anglicana*, with the exception of v. 1, l. 1, which is changed to "God save great George our King"; and of v. 2, l. 6, where "we fix" is substituted for "are fixed." Still Carey's name was never mentioned in connection with either tune or words, and when Arne was subsequently questioned on the subject, he replied:—

"He had not the least knowledge, nor could he guess at all who was either the author or composer, but that it was a received opinion that it was written for the Catholic Chapel of James II."

About the same time, a new edition of *The-saurus Musicus* was issued, with a second volume added. Here the heading is, "A Loyal Song, Sung at the Theatres Royal, for two Voices"; the melody appears in almost its present shape; and the words are slightly changed as follows:—

St. I. l. 1, "God save great George our King,"

as in the *Gentleman's Magazine*.

St. II. l. 2, Scatter our enemies.

St. II. ll. 6, 7, On thee our hopes we fix,  
God save us all.

Then follows the additional stanza as in the *Gentleman's Magazine*, but with the 6th line thus:—

"With Heart and Voice to sing."

This curious alteration is probably due to the engraver, but the examples given above show the manner in which the words were adapted to the circumstances of the time. It is also worthy of remark that while in the later edition of *The-saurus Musicus* the words and melody were both revised, the index retains the first line as in *Harmonia Anglicana*, "God save our Lord the King."

The air now rapidly increased in popularity, and after a time took its present position as the National Anthem of England.

5. It was not until 1795 that the authorship was claimed for Carey by his youngest son, George Saville Carey, avowedly with the object of obtaining a pension as a reward for the public service rendered by his father in writing the "Loyal Song." George Carey, in his account of the matter in 1799, quotes "God

save the King," in 4 stanzas, of which the 3rd is that given in the *Gentleman's Magazine*, and the 4th is:—

"Long grant that Marshal Wade  
May by thy mighty aid,  
Victory bring;  
May he addition hush,  
And like a torrent rush,  
Rebellious Scots to crush:  
God save the King."

It need hardly be added that neither this stanza nor the 3rd could have been by Carey, who was dead when the Scottish rebellion broke out. George Carey, who was an infant at the time of his father's death, could have had no personal knowledge of the matter, but he states that he had often heard Mr. Pearce Galliard, a friend of his father, assert that the latter was the author of "God save the King," and, what is more important, he quotes a letter from Dr. Harington to himself stating that Mr. J. C. Smith (Handel's well-known amanuensis):—

"has often told me that your father came to him with the words and music, desiring him to correct the bass, which Mr. Smith told him was not proper, and at your father's request he wrote down another in correct harmony. Mr. Smith, to whom I read your letter again, this day repeated the same again."

The date of this letter is June 13, 1795, not long after which Smith died, aged 83. Dr. Harington adds:—

"My curiosity was often raised to enquire after the author before Mr. Smith related the above, and I was often misinformed. Mr. Smith says he understood your father intended this as part of a birthday Ode, or something of that kind."

Here Mr. Cummings's discovery of the "Latin Chorus" assumes a special importance. Either the two English stanzas of 1743-4 are translated from the Latin, or the Latin from them. The latter alternative is almost inconceivable. It is impossible to imagine that a Latin version was made for Travers's concert, or if it had been made, why the English stanzas, if then already published, were not printed on the opposite page instead of a prose translation. Travers, as organist of the Chapel Royal, was exactly in the position to become possessed of a ms. from the Chapel of James II. He might, perhaps, not have known its origin, but, if he had, he would assuredly have kept the knowledge to himself, when employing the Jacobite hymn as the concluding piece of his concert, immediately following his new Ode for the birthday (Nov. 19, 1743) of the Princess of Wales. If this be so, it is difficult to doubt that the "Latin Chorus" represents the occasional hymn of 1688, and thus justifies the opinion expressed by Dr. Arne, probably in accordance with a tradition to that effect. If some copies of the anthem were preserved, one was not unlikely to have descended to Travers, and another to have been seen by Carey, who translated the Latin words into English. If then, along with the words Carey obtained the melody only, he would have to put a bass to it, which agrees with the account given by J. C. Smith. Mr. Cummings remarks that the bass of the song in *Harmonia Anglicana* is not worthy of Smith, who was an excellent musician, but we have no means of knowing whose the bass printed in 1743 really is. It may indeed be that by Carey himself which he took to Smith for correction. If, then, Carey's share in the National

Anthem is confined to the English translation of the Latin, and that, perhaps, only partially, it is easy to see why he never claimed the song as his own, and why his name was never publicly connected with it until many years afterwards. As to the melody, Carey must in this case have obtained it with the Latin words, in the same form, or in one similar to it, as that printed in 1743, and its immediate authorship must once more be restored to the domain of speculation.

6. The likeness of the Anthem to such pieces as "Remember, O thou man," is of no critical importance. In the compositions of the 16th and early part of the 17th century, we find the same or similar stock phrases continually recurring. Ingenuity of harmony was at that time more thought of than originality of melody; but, as Mr. Cummings points out, the similarity between "God save the King" and Bull's "Ayre" (composed without a title and without words) extends also to its peculiar rhythm, and could hardly have been accidental. The "Ayre," no doubt, is in the minor mode, but this is in no way inconsistent with its being the basis on which "God save the King" was constructed.

7. An argument adduced in support of the claim for the song to a Jacobite origin, is the former existence at Fingask Castle of an old drinking cup on which was inscribed the following stanza:—

"God save the King, I pray,  
God bless the King, I pray,  
God save the King.  
Send him victorious,  
Happy and glorious,  
Soon to reign over us,  
God save the King.  
"God bless the Prince of Wales,  
The true-born Prince of Wales,  
Send us by Thee.  
Grant us one favour more,  
The King for to restore,  
As Thou hast done before,  
The Familie. Amen."

It is hardly necessary to point out that an inscription of this kind, undated and unauthenticated, is usually worthless as evidence, but in the present instance the references to the King's restoration and to the true-born Prince of Wales show that it must have been written before the death of James II. in 1701, after which there was no titular Prince of Wales until the birth of Charles Edward, in 1720. It has also been remarked that the somewhat peculiar expression "Send him victorious" is more applicable to the Stuart than to the Hanoverian family. These stanzas may then be considered as one of those adaptations of the original to special circumstances, of which many examples exist. It is to be observed that the verses in *Harmonia Anglicana* which otherwise conform closely to the "Latin Chorus," also contain the word "send," for which there is no correlative in the latter. This may be taken to show that Carey was acquainted with the old Jacobite paraphrase and borrowed from it part of the 1st stanza, with the word "soon" in l. 6, changed to "long." Another indication that the English stanzas are translated from the Latin, is found in st. ii. l. 6, where, while "In Te" is, in accordance with the circumstances of the case, rendered by "On him," the third person, in

which the verb "aita est" is written, is copied so literally as to involve an imperfect rhyme, "are fix'd," corrected in 1745 to "we fix."

Our want of knowledge of the exact date of the publication of *Harmonia Anglicana* leaves it uncertain whether "God save the King" appeared in it in Carey's lifetime or after his death, which occurred in Oct., 1743; but the apparent ignorance of the English words on the part of Travers may incline us to believe they had not been printed when his concert was given.

iii. *Conclusion.*—The view of the case, of which the above is a sketch, reconciles many discrepancies, and on the whole it now seems more than probable that the occasional hymn or anthem, of which some tradition reached Arne and others, was really produced in 1688; that the composer may have been acquainted with Bull's "Ayre," and founded his melody upon it; that some copies of the anthem were current among the Jacobites, and that one imitation of it, at least, was made by them in English before the end of the 17th cent.; that the anthem became known to Carey about 1740, when he translated it (making some use, however, of the old adaptation); that he sang it in public, but never claimed it as an original composition; that about the same time he showed it to J. C. Smith; that another copy of the so-called anthem fell into the hands of Travers; and that almost immediately afterwards, through its performance at the theatres, "God save the King" attained the popularity which it has maintained to the present day.

iv. *Imitations of the Anthem.*—About 1766 the melody of "God save the King" became known on the Continent. It was set in Denmark as a national air to the words "Heil dem liebeden," a song in 8 st., written for the birthday of Christian VII. (a brother-in-law of George III. of England), by Heinrich Harries, editor of the *Flensburger Wochenblatt*, where it was pub. Jan. 27, 1790. Passing into Berlin, the words, recast by Balthasar Gerhard Schumacher, and beginning "Heil Dir, im Siegerkrantz," appeared in the *Spenerische Zeitung*, Dec. 17, 1793, and, with the tune, were afterwards adopted as the national air, first of Prussia, then of Saxony, and some other North German States. (For fuller details see the papers by Mr. Cummings referred to above, to which the present article is much indebted; to Grove's *Dict. of Music*; and to Chappell's *Popular Music*.)

2. A successful and popular imitation of the National Anthem is:—

"God bless our native land!  
Firm may she ever stand,  
Through storm and night; "

which is in use in America. Full details of the composition of this hymn are given under Brooks, G. T. (q.v.)

3. In 1828 an imitation appeared in W. W. Hull's *Coll. of Prayers for Household Use*, with a few Hys. and other Poems, p. 124:—

"God save our King! O shed  
All blessings o'er his head;  
Comfort his heart!"

This was repeated in Hull's *Coll.*, 1833, and in 1863 it was given in Kennedy as:—

"Lord God, to Thee we pray;  
Save our Queen! bless her away  
Over our land."

4. In the *Havergal Life Echoes*, 1888, there is a version of the Anthem adapted for the Marriage of the Prince of Wales, March 10, 1863, the adaptation beginning with st. ii., "God save the Prince of Wales." It is entitled "A New National Bridal Hymn." Another arrangement of the Anthem is in the same work, p. 140.

5. Numerous imitations of the metre of this Anthem are found in the hymn-books both old and new, one of the oldest being:—

"Come, Thou Almighty King,  
Help us Thy praise to sing,  
Help us to praise!"

the somewhat complicated history of which will be found under its first line. J. Marriott's "Thou Whose Almighty word," is another successful instance of the adaptation of the metre to sacred purposes.

6. During the Jubilee year, 1887, numerous alterations of the National Anthem, and additions thereto, were made to adapt it for the occasion. These alterations and additions from their special character cannot become permanent parts of the Anthem. Several hymns in the same metre, and others in varying metres, were also published; but the interest of these is mainly historical. (See *Various*.) [G. A. C.]

**God that [Who] madest earth and heaven.** [*Evening*.] This hymn is given in the collections in various forms as follows:—

1. The original in one stanza. This was 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 147.

2. The same with the addition of the stanza, "Guard us waking, guard us sleeping." This stanza is by Archbishop Whately, and is a free rendering of the ancient Coptic Anthem, "Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus in Christo, et requiescamus in pace." It is found in T. Harting's *Hymns*, &c., 1855, No. 8, as st. ii. of the hymn, and was appended to the Archbishop's *Lectures on Prayer*, 1860. These two stanzas constitute the hymn in its most popular form, and are in use in all English speaking countries, sometimes as, "God who madest," &c., as in *H. A. & M.*, 1861-75. A rendering of these stanzas into Latin, as "Dens, terras qui poleosque," is given in R. Bingham's *Hymno. Christ. Latina*, 1871, p. 175.

3. These two stanzas and a doxology by T. Harting in his *Hymns*, &c., 1855, No. 8. This was repeated with alterations in the doxology in the *Salisbury H. Bk.*, 1857; in the Rev. F. Pott's *Hymns*, &c., 1861, and other hymn-books.

4. In the Oxford ed. of Mercer's *Ch. Psalter & H. Bk.*, 1864, No. 18, there is the following arrangement: I. "God, that madest," &c. (*Heber*); ii. "And when morn again shall call us" (*Mercer*); iii. "Guard us waking," &c. (*Whately*); iv. "Holy Father, throned in heaven" (*Mercer*). This is repeated in Brown-Borthwick's *Select Hymns for Ch. & Home*, 1871-85, with a transposition of st. ii. and iii., much to the advantage of the hymn.

5. In Major's *Book of Prayer*, 1864, No. 281, is Mercer's arrangement without the doxology.

All these centos are in C. U. in G. Britain, America and the colonies. [J. J.]

**God the all-terrible! King, Who ordainest.** *H. F. Chorley*. [*In Time of War*.] Written for a Russian air, and printed, in 4 st. of 4 l., in Hullah's *Part Music*, 1842. It is given in several collections either in its original or in a slightly altered form, as in Thring's *Coll.*, 1882, &c. In the *Universal H. Bk.*, 1885, No. 392, st. i.-iii. of this text, somewhat altered, are given as, "God, Lord of Sabaoth! King Who ordainest." In Stryker's *Christian Chorals*, New York, 1885, it begins, "O God, all terrible," and in the American *Hys. of the Spirit*, Boston, 1864, No. 262, st.

ii.-iv. are given in an altered form as, "God, the Omnipotent! Mighty Avenger."

During the Franco-German war, on the 28th Aug., 1870, the Rev. J. Ellerton wrote an imitation of this hymn, beginning, "God the Almighty One, wisely ordaining." It was pub. in the Rev. R. Brown-Borthwick's *Select Hymns for Ch. & Home*, 1871, No. 84, in 4 st. of 4 l. In 1871 a cento from these two hymns was given in the S. P. C. K. *Church Hys.*, No. 262, of which st. i.-iii. are from Chorley's hymn, and st. iv.-vi. are st. ii.-iv. from that by Mr. Ellerton. [J. J.]

**God the Creator bless'd.** *J. Montgomery*. [*Sunday*.] Written in May, 1838, and pub. in a small pamphlet entitled, *A Message from the Moon, and Other Poems*. [1838.] In 1839 it was also given in *Votive Offerings; or a Help to Stanington Church*. This was a small volume, and was sold for the benefit of the funds of Stanington Church, near Sheffield. In 1853 the hymn, somewhat altered (st. iii., l. 2, "Christian Day," for "Christian's Day," l. 3, "where (met. . .)" for "when met. . ." st. iv. l. 1, "The Church below hath bless'd," for "The Church hath ever bless'd") was given in Montgomery's *Original Hymns*, No. 11, in 6 st. of 6 l., and entitled "The Sabbath." It is in several modern American hymn-books, but is almost unknown to the collections in G. Britain. [J. J.]

**God the Father, God the Son, Holy Spirit, Three in one.** *G. Thring*. [*Close of Evening Service*.] Written in 1871 and 1st pub. in Preb. Hutton's *Supplement*, Lincoln, 1871, No. 273, in 4 st. of 8 l. In 1872 it was repeated in H. H. Pierson's *Hymn Tunes*, No. 23, with a special tune by Pierson. Subsequently it was included in the author's *Hys. and Sacred Lyrics*, 1874, p. 184; and in his *Coll.*, 1882, No. 94. It is also found in several other collections. [J. J.]

**God the Father, Whose creation.** *J. M. Neale*. [*Harvest*.] Pub. in the Appendix to the *H. Nodet*, 2nd ed., 1864; and again in the author's posthumous *Original Sequences, Hymns*, &c., 1866, p. 69, in 6 st. of 6 l. It has since appeared in the Appendix to *H. A. & M.*, 1868; *People's H.*, 1867; and several other collections. [J. J.]

**God the heavens aloud proclaim.** *J. Merrick*. [*Ps. xix.*] 1st pub. in his *Psalm Tr. and Paraphrase in English Verse*, 1765, and repeated in W. D. Tattersall's rearranged ed. of the same, 1797. As a complete version of *Ps. ix.* it is not in C. U. A cento composed of st. xv., xvi., xviii., xix., from Tattersall's arrangement, is in several American collections, including *The Springfield Coll.*, 1835; the *Unitarian Hy. [& Tune] Bk.*, Boston, 1868, and several other hymn-books. It begins, "Blest Instructor, from Thy ways." This psalm version by Merrick as rewritten by Miss Auber in her *Spirit of the Psalms*, 1829, is given in Dale's *English H. Bk.*, 1874, as "Heavenly Teacher, from Thy ways." [J. J.]

**God the Lord a king remaineth.** *J. Keble*. [*Ps. xciii.*] 1st pub. in his *Psalter; or, Psalms of David*, 1839, p. 241, in 5 st. of 6 l. It was given in the *Sarum Hyl.*, 1868; *Kennedy*, 1863, and in several Public School



collections, but its use is not equal to its merits. It is one of Keble's finest renderings of the Psalms. (See Psalter, English, § XVIII.)

[J. J.]

**God the Lord, in mercy bending.**  
*[Holy Communion.]* This hymn is a tr. by  
 Dr. R. F. Littledale of a cento from the Greek  
 Liturgies of SS. James and Mark, made for  
 and 1st pub. in the *People's H.*, 1887, No. 170,  
 in 5 st. of 6 l. It is an "Invocation of the  
 Holy Ghost, before the Consecration." The  
 Greek begins, 'Εαἰσέτω ἡμᾶς, ὁ Θεός. [J. J.]

**God, the omnipresent God.** C. Wesley. [Ps. xlii.] 1st pub. in *Hymns occasioned by the Earthquake*, March 8, 1750, London. Printed in the year MDCCCL. It is in 12<sup>th</sup> of 8 l. (*P. Works*, 1868-72, vol. viii. p. 106). In its full form it is unknown to the collections, but st. iv., v., are given in the Bapt. *Ps. & Hys.*, 1858, as No. 662; the Irvingite *Hys.* for the *Use of the Churches*, 2nd ed. 1871, No. 229, &c., as "From the throne of God there springs."

[J. J.]

God, Who didst so dearly buy. C.  
Wesley. [Praise desired of Believers.] There  
are two centos beginning with this first line as  
follows:—

1. In the 1st ed. of the *Wes. H. Bk.*, 1780, No. 406, and later editions to 1875; and also in other Methodist collections, the cento is compiled from C. Wesley's *Short Hymns*, *tc.*, 1762, as follows: st. i., No. 554; st. ii., No. 523; st. iii., iv., v., 602.
2. The second cento is No. 411, in the revised ed. *Wes. H. Bk.*, 1875, and is thus composed: st. i., the 1st. l. of C. Wesley's *Hys. for the Use of Families*, 1761, No. 28, st. i. (*P. Works*, 1762-73).

**J. J.**

**God's holy law transgressed.** [J. J.] *B. Beddome.* [*Hope in the Gospel.*] Appeared in R. Hall's ed. of Beddome's (posthumous) *Hymns, &c.*, 1817, No. 362. in 4<sup>th</sup> of 4 l., and entitled, "Hope alone from the Gospel." Its use in G. Britain is limited, but in America it is extensive; but in most cases either abbreviated or altered. Orig. text in the *Hymnal of the Meth. Episco. Church*, 1878, No. 314, with "Convinced of guilt," &c., for "Burdened with guilt," &c., in st. i. 1, 3. [J. J.]

[J. J.]

**Goethe, Johann Wolfgang von**, s. of Johann Caspar Goethe, a lawyer at Frankfurt-am-Main; was b. at Frankfurt Aug. 28, 1749, and d. at Weimar, March 22, 1832. The greatest German poet of his day, and one of the most famous literary men of his own or any age, his sympathies were Classical rather than distinctively Christian; and as he himself said (Conversations with Eckermann, January 4, 1827), he wrote no poems suited for use in public worship.

A few pieces, principally from his well-known dramatic poem of *August* (pt. i. 1866; pt. ii. pub. post-2mo Unitarian hymn-books, under his name in one of *August* have been pub. Good *trs.* of both parts Taylor, & Theodore Martin, by Dr. John Amner, Hayard large number of other persons, and others; while a very part. No attempt has been made, *trs.* of the first any *trs.* except those in the *h.*

1. Christ is risen! Friends dem Sterblichen.  
Easter. The chorus of angels on Easter Day. Fr. as  
"Christ has arisen in Joy to our buried Head," by Dr.  
F. H. Hedge, in the *Supp. to the Hymn*, by Dr.  
Boston, U.S., 1863. No. 430. For the Ch. of Christ.  
sung under A. C. Case. No. 4. A free version is also  
ii. Die Sonne steht auch alter Weiss. Praise. The

Song of the three Archangels in the Prologue in Heaven.  
Tr. as "The sun is still for ever sounding," by Dr. F. H.  
Hedge, as above, 1853, No. 190.

iii. *Verlassen hab ich Feld und Auen*. Evening. Faust's Soliloquy on entering his study with the dog. Tr. as "O'er silent field and lonely lawn." as No. 21 in W. J. Fox's *H. & Anthems*, 1841, repeated in English and American Unitarian collections.

11. *Marellanensis*.

11. *Miscellaneous.* Written for the Freemasons' Lodge at Weimar, of which he became a member in 1790, and included in his *Werke*, 1802, vol. iii. p. 61. The Masonic ways are entitled "Symbolism." Tr. as "The Mason in his Past and Present Existence," by T. Carlyle. Included, beginning "The future hides in it" (c. 11.), as No. 854 in Dr. Hedge's colln. 1853, as above.

Two pieces are also found in collections under his name, viz. :—

1. **Without haste**; without rest, in *Hys.* of the Ages, Boston, U.S., 3rd Ser., 1865, p. 76, and repeated as "Without haste and without rest," in Stopford Brooke's *Christian Hys.*, 1881, etc. It is suggested by "Wie das Gethier, Ohne Hast, Aber Ohne Hast, / Treibe sich jeder, Und die seine Last," in Goethe's *Zahme Xenien*, 2nd Ser., 1823 (*Werke*, 1878, III, p. 245).
2. **Rest is not quitting** *The busy career.* (*East.*) This is part of a piece beginning "Sweet is the pleasure itself cannot spoil," No. 853 in *J. N. Hedge's* coll. 1863, as above, marked as by "J. N. Dwight." There does not appear to be any equivalent poem in Goethe's *Werke*. [J. M.]

[J. M.]

Goffe, Eliza Fanny. [Morris, E. F.]

Golden harps are sounding. *Francis R. Havergal.* [*Ascension.*] Written at Perry Barr, Dec., 1871, under the following circumstances:—

"When visiting at Perry Barr, F. R. H. walked to the boys' schoolroom, and being very tired she leaned against the playground wall, while Mr. Street, [editor of the Glasgow Free Press] and Mr. Gladstone, [editor of the Glasgow Herald] were sitting in the room. Mr. Street, who was sitting in the room, was writing in ten minutes he found a scribble on an old envelope. At his request she gave him the hymn just pencilled, 'Golden Harp,' &c. Her popular tune 'Hymns' was composed for this hymn. Her name was the tune she sang, as the pearly gates opened for her, June 30, 1879." [Hav. Mus.]

The use of this "Ascension Hymn for Children," in G. Britain is limited, but in America it has attained to great popularity. It was pub. in the *Day Spring Magazine*, and the *Day of Days*, May, 1872; in *Under the Surface*, 1874, and in *Life Movie*, 1879. [J. J.]

Good is the Lord [our] the heavenly King. J. Watts. [Ps. lxx.—Spring.] 1st pub. in his *Psalms of David*, &c., 1719, in 6i st. of 4 l. and entitled, "The Blessings of Spring; or, God gives Rain." It is found in several modern hymn-books, and sometimes abbreviated as in the *New Cong.*, 1859. Another hymn beginning, "Good is the Lord, our heavenly King," appeared in Bickersteth's *Christian Psalmody*, 1833, No. 498, with the ascription to "Watts" in the Index. The first stanza is st. i. of this version of Ps. lxx., with *our* for *the*; the remaining three, each beginning, "Good is the Lord," are by another hand. [J. J.]

{J. .J}

Goodes, William, M.A. b. in Buckingham, April 2, 1762, and received his early education, first in that town, and then under the care of the Rev. T. Bull, a Dissenting minister, at Newport Pagnel. Having a strong inclination for Holy Orders, he left the business in which he was engaged with his father, and, in 1780, entered Magdalen Hall, Oxford, where he graduated M.A. in 1784, and M.A., 1787. On taking Holy Orders in 1786, he became curate of Abbots Langley, Herts; then of St. Ann's

Blackfriars, and subsequently rector of the latter parish, adding thereto one or two lectureships. He d. April 15, 1816. Mr. Goode's interest in foreign mission work was very earnest, and took a practical turn in assisting to found the Church Missionary Society. His prose works include *Sermons*, 1812; and *Essays on all the Scriptural Names and Titles of Christ, &c.*, which were reprinted from the *Christian Guardian*, 1813-1816. His *Works*, together with a *Memoir*, were pub. in 1822 (6 vols.), and edited by his son. His version of the Psalms was pub. as:—

*An Entire New Version of the Book of Psalms, in which an attempt is made to accommodate them to the worship of the Christian Church, in a variety of measures now in general use, with original Preface and Notes, critical and explanatory. By the Rev. William Goode, M.A., Rector of St. Andrew, Wardrobe, and St. Ann, Blackfriars; Lecturer of St. John of Wapping; and Lady Camden's Tuesday Evening Lecturer at the Church of St. Lawrence, Jewry. In two volumes. London: Printed for the Author by W. Wilson . . . and sold by Rivingtons, &c., 1811. 2nd ed., 1813; 3rd ed., 1816.*

*Pratt*, in 1829; *Bickersteth*, in 1833; and *Kemble* in 1853, made extensive use of this version of the Psalms, the latter including nearly fifty pieces in his Coll. Most of these have fallen out of use, one only being retained in *Kemble's New Church H. Bk.*, 1873. In modern hymnals in G. Britain and America about twenty of Goode's versions are still in C. U. These include, "Jesus, with Thy salvation blest"; "Lord, I delight to find my place"; "Thou gracious God and kind"; "With songs of grateful praise," &c. [See *Psalters, English*, § XVI.] The following are still in C. U.:—

1. Crown His head with endless blessing. *Ps. cxviii.*
2. Far as the Isles extend. *Ps. lxxvii.*
3. How blest are they whose hearts sincere. *Ps. cxix.*
4. How blest the man with mercy crowned. *Ps. cxxix.*
5. If the Lord had not heard, may Israel now say. *Ps. cxlvi.*
6. Jesus, with Thy salvation blest. *Ps. xx.*
7. Let Thy grace, Lord, make me (us) lowly. *Ps. cxxxiii.*
8. Lo in Gethsemane's dark shade. *Ps. lxxviii.*
9. Lo, the mighty God appearing. *Ps. l.*
10. Lord, I delight to find my place. *Ps. xvi.*
11. Lord of mercy, just and kind. *Ps. xlii.*
12. Lord, Thy Church hath seen Thee rise. *Ps. lxxviii.*
13. Now let our songs arise. *Ps. xcvi.*
14. O my God, by Thee forsaken. *Ps. xliii.*
15. Prepare a new song Jehovah to praise. *Ps. cxlvii.*
16. Songs anew of honour framing. *Ps. xcvi.*
17. Thou gracious God and kind. *Ps. lxxv.*
18. Though sinners boldly join. *Ps. ii.*
19. With songs of grateful praise. *Ps. cxi.* [J. J.]

**Goostly Psalmes and Spirituall Songs**, by Miles Coverdale. Written by Bishop Coverdale, the great translator of the Bible. Of this work an unique copy is at Queen's Coll., Oxford. In the 2nd edition of Foxe's *Acts and Monuments* it is quoted among a list of books prohibited in 1539. In subsequent editions this list is withdrawn. Townsend's edition of Foxe restores it under the date of 1546, on the authority of Bonner's Register (*Academy*, June 28, 1884, Letter of Dr. A. F. Mitchell). A reprint of the book, without the tunes, has been published in Coverdale's *Remains*, 1846 (Parker Soc.). The Preface, in describing the motives that produced it, echoes the commonplace so frequent among translators of the Psalms. "Would God . . . our carters and ploughmen (had none)

other thing to whistle upon save psalms . . . and if women . . . spinning at the wheels had none other songs . . . they should be better occupied than with hey nony nony, hey trolly loly." The *Spirituall Songs* are paraphrases of the "Ten Commandments," "Creed," "Pater Noster," "Media Vita," "Gloria in Excelsis," "Magnificat," "Nunc Dimittis," "Christe Qui Lux," "Veni Creator" (3), and twelve hymns. There are also fifteen renderings of psalms, two of them being duplicates. It is extremely probable that the whole book is translated from German originals. All the hymns and psalm-renderings save five have been identified by Mr. Mearns as German. It is thus a witness to the impression which the hymns and psalms of Germany made on the early Gospellers. [*Psalters, English*, § v.; *English Hymnody, Early*, IV.] [H. L. B.]

The following is a list of contents, the first lines of the German being given where the hymn is a translation:—

1. "O Holy Spirit our comfortore."
2. "Come, holy spirit, most blessed Lorde,"  
Komm heiliger Geist, Herr Gott!
3. "Thou holy Spirit, we pray to thee."  
Nun bitten wir den heiligen Geist.
4. "God the Father, dwell us by."  
Gott der Vater wohn uns bei.
5. "These are the holy commandments ten."  
Dies sind die heiligen zehn Gebot.
6. "Man, wilt thou lyve veritously."  
Mensch wilt du leben seliglich.
7. "We beleve all upon one God."  
Wir glauben all an einen Gott, Schöpfer
8. "In God I trust, for so I must."  
In Gott glaub ich das er hat.
9. "O Father oure celestiall."  
Ach Vater unser, der du bist.
10. "O oure Father celestiall."  
Vater unser, der du bist.
11. "Be glad now, all ye christen men."  
Nun freut euch lieben Christengemein.
12. "Now is oure health come from above."  
Es ist das Heil uns kommen her.
13. "Christ is the only Sonne of God."  
Herr Christ der einig Gottes Sohn.
14. "In the myddes of our lyfvyng."  
Mitten wir im Leben sind.
15. "By Adam's fall was so forlorne."  
Durch Adam's Fall ist ganz verdort.
16. "Wake up, wake up, in God's name."  
Wach auf in Gottes Name.
17. "I call on the Lorde, Jesu Christ."  
Ich ruf zu dir Herr Jesu Christ.
18. "Now blessed be thou, Christ Jesu."  
Gelobet seist du Jesu Christ.
19. "Christe is now ryisen agayne."  
Christ ist erstanden von der Marter alle.
20. "Christ dyed and suffred great payne."  
Christ lag in Todesbanden.
21. "To God the hyghest be glory alwaye."  
Allein Gott in der Höh sey Ehr.
22. "My soul doth magnifie the Lorde."  
Mein Seel erhebt den Herren mein.
23. "With peace and with joyfull gladnesse."  
Mit Fried und Freud ich fahr dahin.
24. "Helpe now, O Lorde, and loke on us."  
Ach Gott vom Himmel steh daren.
25. "Werfore do the heithen now rage thus."  
Woher do the heithen now rage thus.
26. "Oure God is a defence and towre."  
Ein feste Burg ist unser Gott (partly)
27. "Except the Lorde had bene with us."  
Wo der Herr nicht bei uns war.
28. "At the ryvers of Babilon."  
An Wasserflüssen Babylon.
29. "Blessed are all that feare the Lorde."  
Wohl dem, der in Gottes Furcht stehet.
30. "Blessed are all that feare the Lorde."  
Wohl dem, der in Gottes Furcht stehet.
31. "O Lorde God, have mercy on me."  
O Herr Gott begnade mich.
32. "O God, be mercyfull to me."  
Erharm dich mein, O Herr Gott.
33. "Out of the depe crye I to thee."  
Aus tiefer Noth schrei ich an dir.

34. "I lyft my soule, I orde, up to the."  
Von allen Menschen abgewandt.  
35. "God be mercyfull unto us."  
Es wolt uns Gott genädig sein.  
36. "The foolish wicked men can saye."  
Es spricht der Unweisen Mund wohl.  
37. "Prayse thou the Lorde, Hierusalem."  
38. "Behold and se, forget not this."  
39. "O Christ, that art the lyght and daye."  
Chenne, du bist Licht und der Tag.  
40. "O heavenly Lorde, thy godly worde."  
O herre Gott, dein göttlich Wort.  
41. "Let go the whore of Babilon."

Notes on the whole of these German hymns will be found throughout this Dictionary either under their first lines or by references from these, save in the following cases, where notes will be found under authors' names, viz.:—No. 9, under *Moravian*; Nos. 8, 12, under *Speratus*; No. 13, under *Cruciger*; No. 15, under *Spengler*; Nos. 16, 37, under *Sachs*; No. 17, under *Agrippa*; No. 22, under *Fallo*; No. 24, under *Dachstein*; No. 31, under *Greller*; No. 32, under *Hegenwalt*; No. 34, under *Ascopien*. No. 39 is from "Christe qui lux es et dies," as tr. in the *Hymn B.*, 1530.

In an interesting letter to the *Academy* of June 29, 1884, on "Cusdale's *Spiritual Songs*," Professor Mitchell, of St. Andrew's, gives a list of first lines of their German originals, agreeing for the most part with the identifications made by myself, many months before. The blanks he would thus fill up:—For No. 1 he suggests "Herr Gott, du triffst mit gnaden leist" (*Wackernagel*, iii. p. 504, as by Johannes Zwick); for No. 25, "Ir Helden, was tobt jr umb sust" (*Wackernagel*, 1841, No. 606, as by Joachim Aberlin); for No. 37, "Hierusalem, des Iouen stadt" (*Wackernagel*, iii. p. 570, from a Low German G. B. 1526); for No. 38, "Nun sieh, wie fein und lieblich ist" (*Wackernagel*, iii. p. 544, as by Conrad Huber); and for No. 41, "Lobt Gott, jr Christen allen" (*Wackernagel*, 1841, p. 690, from a Nürnberg collection, 1544). But in all these cases the resemblances are very slight indeed, and the earliest dates to which Nos. 38 and 41 have been traced, are respectively, 1545 and 1544. [J. M.]

**Gospels, Hymns on the.** [Prayer, Book of Common.]

**Gott thir eigenhaf ist.** [Supplication.] Quoted by *Wackernagel*, ii. p. 24, from a Munich ms. of the 8th or 9th cent., in 2 st. of 4 l. It is a rhymed version of one of the collects in the *Liber Sacramentorum* of St. Gregory the Great (*Opera*, vol. ii., Paris, 1675, col. 1503), which begins "Dens, cui proprium est misere nemper et parcere," and of which a prose tr. is given (beginning "O God, whose nature and property is ever to have mercy and to forgive") among the "Prayers and Thanksgivings upon several occasions," in the *Bk. of Com. Prayer*. The only tr. from the German is "God, it is Thy property," by *Miss Winkworth*, 1869, p. 29. [J. M.]

**Gott der Vater wohn uns bei.** [*Holy Trinity*.] Old Litany revised by *M. Luther*. The original of this hymn is probably of the 15th cent. or earlier. *Wackernagel*, ii., No. 684, quotes a form dating 1422, in 15 l., beginning "Sanctus Petrus, won uns bey." In Michael Vöbe's *Gesangbüchlein*, 1537 (ed. 1853, p. 57), it is entitled, "A Litany in the time of Processions upon St. Mark's Day and in Rogation Week"; and consists of 5 st. of 12 l., followed by a series of Invocations of Patriarchs, Prophets, &c. Luther adopted at i. ll. 1-6, rewrote Mary, the Angels, and the Saints. His version appeared in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, thus:—

"Gott der vatter won uns bey  
Und las uns nicht verzeren.  
Neh uns aller sunden frey  
Und heiff uns selig steten.  
Für dem teuffel uns bewar.  
Halt uns bey festem glauben

Und ant. Ich las uns bewen.  
Aus hertzen grund vertrauen.  
Dyr uns lassen gantz und gar.  
Mit allen rechten Christen  
Entflichen teuffels listen.  
Mit waffen Gottes uns fristen.  
Amen, Amen, das sey war.  
So singen wir Alleluia.

2. Ihesus Christus won uns bey. &c.

3. Heylig geyst won uns bey. &c.

In the Erfurt *Enchiridion*, 1526, it bears the title, "The hymn 'Gott der vatter won uns bey,' improved and evangelically corrected." In Luther's form it speedily became popular, and Lauxmann, in *Koch*, viii. 102-104, relates many instances of its use—at weddings, by the dying, in times of trouble, &c. It is given in *Wackernagel*, iii. p. 16, as quoted above; in Schircks's ed. of Luther's *Geistl. Lieder*, 1851, p. 40, and in the *Unv. L. S.*, 1851, No. 187. The trs. in C. V. are:—

1. God the Father! with us be. **Shield us, &c.** A free tr. in 5 st. of 4 l., in J. Anderson's *H. from the German of Dr. M. L.*, 1846, p. 24 (1847, p. 46). From this, st. i.-iii. unaltered, and st. iv. altered, were adopted as No. 450 in the *Leeds H. Bk.*, 1853, and repeated in *Kennedy*, 1863.

2. God the Father, with us be. **And, &c.** In full, by A. T. Russell, as No. 1 in the *App. to his Ps. & Hys.*, 1851.

3. O God, the Father! draw Thou nigh. In full, by Dr. M. Loy, in the *Ohio Luth. Hyl.*, 1880.

Translations not in C. V.:—

(1) "God the Father, dwell us by," by Bp. Coverdale, 1539 (*Remains*, 1840, p. 543). (2) "God the Father, our Defence," by J. C. Jacobs, 1722, p. 27. (3) "God our Father! dwell within," as No. 146 in pt. 1. of the *Moravian H. B.*, 1784. (4) "Our Father God! to Thee we pray," by *Miss Fry*, 1845, p. 91. (5) "Father, in us Thy dwelling be," by Dr. J. Hunt, 1853, p. 63. (6) "God the Father, be our stay," by R. Morris, *Miss War.* (7) "Our God, our Father, with us stay," by *Miss War.*, 1868 (1861, p. 82). (8) "O God the Father, with us dwell," in S. Garrett's *Hys. & Trs.*, 1867, p. 26. (9) "God the Father, with us be, Let," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 398; altered in his *Devotions*, 1876, p. 60. (10) "God the Father, with us stay," in Dr. Bacon, 1884, p. 44. [J. M.]

**Gott ist gegenwärtig.** G. Tersteegen. [*Public Worship*.] Appeared in his *Geistliches Blumenbüchlein*, 1729, as No. 11, in Bk. iii., in 8 st. of 10 l., entitled, "Remembrance of the glorious and delightful presence of God." It passed into Zinzendorf's *Geist- und liebliche Lieder*, 1731, No. 1139, has attained a wider use than any other of Tersteegen's hymns, and is found in most recent collections, as in the *Unv. L. S.*, 1851, No. 559. It is a poetical reflex of his inner nature, a beautiful expression of the characteristics of his peculiar vein of mystical piety. Lauxmann in *Koch*, viii. 355, calls it "A hymn of deepest adoration of the All Holy God, and a profound introduction to blessed fellowship with Him." Tr. as:—

1. Lo, God is here! Let us adore, by J. Wesley, in *H. & Sacred Poems*, 1739 (*P. Works*, 1868—72, vol. i. p. 167), a tr. catching the spirit of the original, but rather free, in 6 st. of 8 l., and omitting st. vii., viii. Included in the *Wes. H. Bk.*, 1780, No. 481 (1875, No. 494). The text is in Mercer's *C. P. & H. Bk.*, 1857, 1864; but it is generally found in centos. The most important are:—

1. In the original metre.

(1) Pt. i., ll. iv., as in the *Mitra H. Bk.*, 1836; *Black-croft's Christ. L.*, 1841; *Amer. Meth. Epis.*, 1878.

Ac. In the *Swedenborgian Coll.*, 1824 and 1880, and others, this cento begins, "The Lord is here! let us adore."

(2) St. i.-iv. as in the *Lords H. Bk.*, 1853; *Bapt. Ps. & Hym.*, 1858; *Hym. Camp.*, 1870; *H. & Songs of Praise*, N. Y., 1874; *Order's Cong. Hym.*, 1884, &c.

(3) "Lo! God is here! Him day and night," beginning with st. ii. in Elliott's *Ps. & Hym.*, 1835.

ii. In Long Metre.

(1) The most important form is of st. i., ii., iv., with ll. 5-6 omitted. This is found in the *Salisbury Coll.*, 1778; *Wilberforce*, 1832; *Martineau*, 1840; *Coke-Donson*, 1853; the S. P. C. K. *Ch. Hym.*, 1871. It is also extensively used in America, as in the *Bk. of Hym.*, 1846-8; *Presb. Hym.*, 1874; *Dutch Ref.*, 1869; *Bapt. Praise Bk.*, 1871; *H. & Songs of Praise*, 1874, &c.

(2) In Kennedy, 1863, No. 1252, ll. 1-12, are the above; while ll. 13-24 seem to be added by Dr. Kennedy to adapt it for the Respecting of a Church of similar festivals.

2. **The Lamb is slain, let us adore**, by W. Delamotte, as No. 134 in the *Moravian H. Bk.*, 1742, and repeated in later eds. (1886, No. 556, reading "The Lamb was slain"). Mainly taken from Wesley's *tr.* Included in varying forms in J. A. Latrobe's *Coll.*, 1841; in Walker's *Cieltenham Coll.*, 1855; and Reid's *Praise Bk.*, 1872.

3. **God reveals His presence**, by F. W. Foster and J. Miller, as No. 813 in the *Moravian H. Bk.*, 1789 (1886, No. 649), being a good *tr.* of st. i., ii., iv., vii., viii. The form in C. U. is that given to it by W. Mercer, in his *C. P. & H. Bk.*, 1855, No. 297 (Ox. ed., No. 426). He retained 13 lines as in the original *tr.*, slightly altered 5, and rewrote the rest (with little regard to the German), omitting st. iv. altogether. This text is in J. L. Porter's *Coll.*, 1876; *Ch. Praise*, 1883; *Free Ch. H. Bk.*, 1882; *Irish Ch. Hym.*, 1873; *New Zealand Hym.*, 1870; *Laudes Domini*, N. Y., 1884; *Canadian Presb. H. Bk.*, 1880, &c.

Translation not in C. U. :—

"The Lord is here: then let us bow before Him," by Miss Dunn, 1867, p. 76.

[J. M.]

**Gott ist und bleibt getreu.** [*Trust in God.*] Founded on 1 Cor. x. 13. Included as No. 302 in J. H. Hävecker's *Kirchen-Echo*, Helmstädt and Magdeburg, 1695, in 5 st. of 8 l., without name of author; repeated as No. 25 in the Berlin *G. L. S.*, ed. 1863. It has been ascribed to Dr. Johann Christian Wilhelmi (sometime advocate under the Hessian administration and syndic at Giessen), but is not included among the hymns in the *Eisnach G. B.*, 1721, given as by him in *Wetzel*, iii. 428; and no trustworthy evidence of his authorship has been adduced. *Tr.* as :—

**God is for ever true! His loving.** A *tr.* of st. i.-iv., by M. W. Stryker, in his *Hym. & Verses*, 1885, p. 34, repeated as No. 167 in his *Christian Chorals*, 1885.

[J. M.]

**Gott ruft noch, sollt ich nicht endlich hören.** *G. Tersteegen.* [*Advent.*] A beautiful hymn on God's gracious call to turn to Him; and what our answer should be. Founded on Ps. xcv. 7. 1st pub. in the 2nd ed., 1735, of his *Geistliches Blumen-gärtlein*, Bk. iii., No. 52, in 8 st. of 4 l., entitled, "To-day if ye will hear His voice." Included as No. 629 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as :—

**God calling yet!—and shall I never hearken!** A good *tr.* by Mrs. Findlater, omitting st. vii., viii., in the 2nd Ser., 1855, of the *H. L. L.* p. 58 (1884, p. 116); and repeated as No. 553 in *Holy Song*, 1869. In America it has been somewhat widely used in the form given to it in

the *Andover Sabbath H. Bk.*, 1858, No. 556. Here the *tr.* of st. v. was omitted and the rest reduced to L.M., beginning, "God calling yet!—shall I not hear." The text of 1858 has been adopted in full in the *Dutch Ref. Hym. of the Church*, 1869; *Bapt. H. Bk.*, 1871; *Presb. H. Bk.*, 1874; *H. & Songs of Praise*, N. Y., 1874; *Meth. Epis. Coll.*, 1878; and others. Omitting st. iv. it appears in Hatfield's *Ch. H. Bk.*, 1872; *Oberlin Manual*, 1880; *Ch. Praise Bk.*, 1882, &c. In the *Pennsylvania Luth. Ch. Bk.*, 1868, the full text of 1858 is included, with the addition of a recast of st. v.

[J. M.]

**Gott sei gelobet und gebenedeiet.** *M. Luther.* [*Holy Communion.*] St. i. dates from pre-Reformation times, was used at processions, during Mass as a post communion, and according to Bunsen (*Vereuch*, 1833, p. 853) was sung by the people after the Epistle on Corpus Christi Day. This form is given by Wackernagel, ii. p. 748, from Ludewig Trutebul's *Enchiridion*, 1524; and by Berümker, i. p. 719, from the Crailsheim *Schulordnung*, 1480. Luther adopted this st., added two others, and pub. the hymn in *Eyn Enchiridion*, Erfurt, 1524 (thence in Wackernagel, iii. p. 10), in 3 st. of 8 l., with two Kyrieleysons. Included in Schireks's ed. of Luther's *Geistl. Lieder*, 1854, p. 74, and as No. 271 in the *Univ. L. S.*, 1851. The *tr.* in C. U. are :—

1. **God be blessed, and God be praised.** A paraphrase in 54 l., in Miss Fry's *Hym. of the Reformation*, 1845, p. 93. Included, rewritten to 6 st. of 6 l., beginning, "Thou, who didst Thine Israel lead," in J. Whittemore's *Suppl. to all H. Bks.*, 1860, and in Maurice's *Choral H. Bk.*, 1861.

2. **May God be praised henceforth, and blest for ever!** In full in R. Massie's *M. Luther's Spir. Songs*, 1854, p. 78, repeated in the *Ohio Luth. Hym.*, 1880, No. 273, and in *Dr. Bacon*, 1884, p. 33.

Translations not in C. U. :—

(1) "May God be praised and adored," as No. 234 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "For that amazing love and grace," based on the 1754, as No. 346 in the *Moravian H. Bk.*, 1789 (1849, No. 1005, beginning, "Lord, what amazing"). (3) "Now Christ be praised and glorified," by J. Andersen, 1846, p. 75 (1847, p. 87). (4) "Glory and praise to God we give," by Dr. J. Hunt, 1863, p. 108. (5) "Let God be praised, blessed and uplifted," by Dr. G. MacDonald in the *Sunday Mag.*, 1867, p. 447. In his *Evangelist*, 1876, p. 103, it begins, "Let God be blest, be praised, and be thanked."

[J. M.]

**Gott verlässt die Seinen nicht!** [*Cross and Consolation.*] Included as No. 1234 in the *Breslau G. B.*, 1743, in 3 st. of 6 l.; repeated in the ed. 1746, No. 128; in both cases without name of author. *Tr.* as :—

**God doth not leave His own.** A full and good *tr.* by Miss Warner in her *H. of the Ch. Mission*, 1858 (1861, p. 480). Included in the *Christian H. Bk.*, Cincinnati, 1865, No. 802; in Prust's *Suppl. H. Bk.*, Lond., 1869, No. 11; and in Dale's *Englis. H. Bk.*, 1875, No. 597. [J. M.]

**Gotter, Ludwig Andreas**, s. of Johann Christian Gotter, Court preacher and Superintendent at Gotha, was b. at Gotha, May 26, 1661. He was at first privy secretary and then Hofrath at Gotha, where he d. Sept. 19, 1735. He was a pious, spiritually-minded man, with tendencies towards Pietism; and one of the best hymn-writers of the period. Of his printed hymns the earliest appeared in the *Geistreiches G. B.*, Halle, 1697. Of the 23



included in Freydinghausen's *Geistreiches G. B.*, 1704, and *Aenes geistreiches G. B.*, 1714, seven have been tr. into English, besides his version of J. W. Petersen's "Salve, crux beata, salve" (q. v.). J. C. Wetzel, who had become acquainted with him during a visit Gotter made to Römheld in 1733, mentions a complete version of the Psalter (now in ms. in the Ducal Library at Wernigerode) by him, and quotes from his ms. the first lines of 42 hymns still unprinted (Wetzel's *A. H.*, li. 22-30; Koch, iv. 400-402; *Allg. Deutsche Biog.*, ix. 456). Of his hymns those tr. into English are:—

i. In English C. U. is:—

i. *Erquick mich, du Heil der Sünder.* [*The Great Physician.*] On the Gospel for the 3rd S. in Advent (St. Matt. xi.), turning it into a prayer for cures of our moral nature similar to the miracles of physical healing there recorded. In Freydinghausen, 1714, No. 771, in 10 st. of 6 l., and in Knapp's *Ec. L. S.*, 1837, No. 196. The only tr. in C. U. is:—

Saviour of sinners, now revive us, of st. l., ii., v., x., by Miss Borthwick, as No. 236, in Dr. Pagenstecher's *Coll.*, 1864.

ii. *Treu'r Vater, deine Liebe.* [*True and False Christianity.*] 1697, as above, p. 608, in 23 st. of 6 l., repeated in Freydinghausen, 1704; and in Porst's *G. B.*, 1713 (1855, No. 324). The only tr. in C. U. is:—

Father, Thine eternal kindness, omitting st. x., in J. C. Jacobi's *Peal. Ger.*, 1720, p. 3. Considerably altered in his ed., 1722, p. 50, and 1732, p. 78; and from this 8 st. were included as No. 542 in pt. i. of the *Moravian H. Bk.*, 1754. The trs. of st. xii., xiii., altered from the 1732, and beginning, "Has temptation well nigh won me," were included in the *Scottish Evang. Union H. Bk.*, 1856, and in Dr. J. Paterson's *Coll.*, Glasgow, 1867.

iii. *Womit soll ich dich wohl loben.* [*Praise and Thanksgiving.*] A beautiful hymn of Thanksgiving (founded on Ps. xci.) for the wonderful ways by which God in His love and goodness has led us, and of trust in the continuance of His love to the end. 1697, as above, p. 577, in 14 st. of 6 l., and the refrain (altered from Homberg's "Jesus, meines Lebens Leben.")

"Tausend, tausend Mal sei dir,  
Grosser König, Dank gesagt."

Repeated in Freydinghausen, 1704, and as No. 1033, in the *Berlin G. L. S.*, ed. 1863.

Lauxmann, in Koch, viii. 348-9, relates that st. iv. was adopted as a thanksgiving by the German Missionaries in Abyssinia on their deliverance by the capture of Magdala in 1864, and st. xi., by C. H. Bogatsky, after a visit that as the hymn, with its Swabian melody, was a great favourite of the poet Uhland, it was accordingly played by the trumpeters from the tower of St. George's Church, on July 14, 1873, at the ceremony of the unveiling of the statue erected to his memory in Tübingen.

The only tr. in C. U. is:—

Lord of Hosts: how shall I render. A good and full tr. in Dr. J. Guthrie's *Sacred Lyrics*, 1869, p. 191; and from this st. i., ii., ix., xiii., xiv., were included as No. 50 in the *Ibrox Hyd.*, 1871. Another tr. is, "With what fervour of devotion," by J. C. Jacobi, 1722, p. 157.

iv. *Hymne not in English C. U.:*—

iv. *Herr Jesu, Gnadenkönig.* [*Sanctification.*] Perhaps his first hymn. 1697, as above, p. 525, in st. i. The trs. are: (1) "Lord Jesus: Son of grace," in the *Suppl. to Dr. Paul.*, ed. 1766, p. 43. (2) "O

shed abroad, Lord Jesus," a tr. of st. vi., as No. 1086, in the *Suppl. of 1804 to the Moravian H. Bk.*, 1801.

v. *O Jesu meine Zuversicht.* [*Lent.*] 1714, as above, No. 772, in 14 st. Tr. by N. L. Frothingham, 1870, p. 213, beginning with st. vii.

vi. *Sei hochgelobt, barmherziger Gott.* [*Praise for Redemption.*] On Eph. i. 3, 1st in the *Geistreiches G. B.*, Darmstadt, 1698, p. 485, in 16 st. Tr. as, "High praise to Thee, all-gracious God," by J. Wesley, in *Hys. & Sac. Poems*, 1740 (*P. Works*, 1854-72, v. i. p. 339).

vii. *Wachet auf, ihr faulen Christen.* [*Spiritual Watchfulness.*] On St. Matt. xxvi. 41. 1697, as above, p. 425, in 7 st., each beginning and ending with the word, "Wachet." Tr. as, "Arise: ye lingering saints, arise!" by Mrs. Pindlater, in *H. L. L.*, 1854.

[J. M.]

Gough, Benjamin, was b. at Southborough, Kent, in 1805, and d. Nov. 28, 1877. He was engaged in mercantile pursuits in London for some years. After retiring from business he resided at Mountfield, Faversham. He was a member and lay preacher of the Wesleyan denomination. His poetical works include:—

(1) *Lyra Sabbatica*, Lon., 1865; (2) *Kentish Lyrics*, Lon., 1867; (3) *Hymns of Prayer and Praise*, Lon., 1875; and several minor publications, the most important being (4) *Protestant Hymns & Songs for the Million*, Lon., 1878; (5) *Songs from the Woodlands, and Other Poems*, Lon., 1872; and (6) *Christmas Carols and New Year's Songs*, Lon. (N.D.).

Of Mr. Gough's hymns, about 20 are in C. U. in G. Britain and America, and of these the most popular and widely used is "Awake, awake, O Zion," q. v. Although possessing many features of popularity, his hymns do not rank high as literary productions. His works are also marred by numerous and feeble imitations of the great lyrics of the Church. Many of his earlier hymns were rewritten for his *Hys. of Prayer & Praise*, very much to their disadvantage. In addition to those which are annotated under their first lines the following are in C. U.:—

1. *Be thou faithful unto death.* [*Faithfulness.*] Appeared in his *Lyra Sabbatica*, &c., 1865, p. 77, in 3 st. of 6 l., and entitled "Christian Fidelity." In 1867 it was transferred to the *People's H.*, and again, in 1876, to the *New Mitre-Hymnal*, No. 161.

2. *Blessed are the dead who die.* [*Burial.*] Appeared in his *Lyra Sabbatica*, 1865, p. 89, in 4 st. of 6 l., and headed "For the dead in Christ." In Hatfield's *Church H. Bk.*, N. Y., 1872, it is slightly altered.

3. *Christ is risen from the dead.* [*Easter.*] In *Lyra Sabbatica*, 1865, p. 94, in 6 st. of 6 l., as "An Easter Carol;" but in his *Hys. of Prayer & Praise*, 1875, p. 49, this is changed to "An Easter Hymn." In the *New Mitre-Hymnal*, 1876, st. iv., v. are omitted.

4. *Come, children, and join with ardour divine.* [*Missions.*] In his *Lyra Sabbatica*, 1865, p. 159, in 9 st. of 3 l., and entitled, "Children's Missionary Hymn;" and the *Hys. of Prayer & Praise*, 1875, No. 39, in 4 st. of 6 l. In the latter work it is rewritten, very much to its disadvantage. The 1865 text is followed in the *Meth. S. S. H. Bk.*, 1879, No. 562.

5. *Come to Bethlehem and see.* [*Christmas.*] Appeared in his *Christmas Carols*, &c., N.D., p. 21, in 5 st. of 6 l. In the *New Mitre-Hymnal*, 1876, No. 26, it is dated 1873.

6. *For all the (Thy) saints in heaven and earth.* [*All Saints.*] From his *Lyra Sabbatica*, 1865, p. 119, in 4 st. of 6 l. into Snapp's *S. of G. & G.*, 1872, No. 748.

7. *God the Father, full of grace.* [*Holy Trinity, or Public Worship.*] Appeared in his *Kentish Lyrics*, 1867, p. 97, in 4 st. of 6 l.; and rewritten in a far less acceptable form, in his *Hys. of Prayer & Praise*, 1875, p. 80, in 4 st. of 6 l. No. 8 in the *Meth. S. S. H. Bk.*, 1879, is from the 1867 text.

8. *Ho, every one that thirsteth.* [*Invitation.*] Pub. in his *Lyra Sabbatica*, 1865, p. 83, in 5 st. of 6 l.; and, altered to its disadvantage, in his *Hys. of Prayer & Praise*, 1875, p. 33, in 5 st. of 6 l. No. 291 in the *Meth. S. S. H. Bk.*, 1879 is from the 1865 text.

9. *How beautiful on the mountains. Missions.* In *Lyra Sabbatica*, 1865, p. 23, in 5 st. of 4 l.; and his *Hys. of Prayer & Praise*, 1875, p. 20. In Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1246, is composed of st. i.-iii.

10. *In Thy temple we adore Thee, gentle, pure, and holy Child. Christmas.* In his *Christmas Carols*, &c., N.D., p. 39, in 3 st. of 4 double lines. In the *New Mitre-Hymnal*, 1875, No. 30, it is dated 1873, and begins, "In Thy cradle we adore Thee."

11. *Jesus, full of love divine. Love of Jesus.* Written in 1874, and pub. in the *New Mitre-Hymnal*, 1875, No. 84.

12. *Lift the gospel banner. Missions.* This is attributed to B. Gould, on the authority of Mrs. Gould. It is not in his published works, and its first appearance is unknown. In the *Meth. S. S. H. Bk.*, 1879, No. 394, it is in 4 st. of 4 l.

13. *O Jesus, behold the lambs of Thy fold. Sunday.* From his *Lyra Sabbatica*, 1865, p. 103, in 9 st. of 3 l. into the *Meth. S. S. H. Bk.*, 1879, No. 511, with the omission of st. ii.

14. *Quicken, Lord, Thy Church and me. Whitsuntide.* Appeared in his *Lyra Sabbatica*, 1865, p. 16, in 6 st. of 4 l.; and in his *Hys. of Prayer & Praise*, 1875, p. 6; and headed "For another Pentecost." It is No. 363, in Snapp's *S. of G. & G.*, 1872.

15. *Sing we merrily to God. Praise.* Appeared in his *Lyra Sabbatica*, 1865, p. 66, in 5 st. of 4 l., and his *Hys. of Prayer & Praise*, 1875, p. 27. In the *New Mitre-Hymnal*, 1875, No. 139, st. iii. is omitted.

16. *There is a land of rest. Heaven.* From his *Lyra Sabbatica*, 1865, p. 105, in 4 st. of 4 l. into the *New Mitre-Hymnal*, 1875, No. 135, where it is appointed for St. Mark's Day.

17. *There is no condemnation. Peace.* In his *Lyra Sabbatica*, 1865, p. 25, and his *Hys. of Prayer & Praise*, 1875, p. 22, in 3 st. of 4 l., and headed "No Condemnation." In Snapp's *S. of G. & G.*, 1872, it is No. 682.

18. *Uplift the blood-red banner. Missions.* In his *Lyra Sabbatica*, 1865, p. 156, and his *Hys. of Prayer & Praise*, 1875, p. 37, in 4 st. of 4 l., and headed "For the Conversion of the World." It is No. 408 in the *People's H.*, 1867; No. 88 in the *New Mitre-Hymnal*, 1875, &c.

[J. J.]

Gould, Sabine Baring-. [Baring-Gould, Sabine.]

Grace, J. Frances, a nom de plume of Mrs. Van Alstyne (q. v.).

Grace, 'tis a charming sound. P. Doddridge. [Salvation by Grace.] 1st pub. in his (posthumous) *Hymns*, &c., by J. Orton, in 1755, in 4 st. of 4 l., as follows:—

"cxxxvi. Salvation by Grace. Sp. H. 5.

1. Grace 'tis a charming sound,  
Harmonious to my Ear;  
Heav'n with the Echo shall resound,  
And all the earth shall hear.
2. Grace first contriv'd a Way  
To save rebellious Man,  
And all the Steps that Grace display,  
Which drew the wondrous Plan.
3. Grace taught my wand'ring Feet  
To tread the heav'nly Road,  
And new Supplies each Hour I meet,  
While pressing on to God.
4. Grace all the Work shall crown  
Thro' everlasting Days;  
It lays in Heav'n the topmost Stone,  
And well deserves the Praise."

This text was repeated in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, with the change in st. i., l. 2, of "my ear," to "mine ear."

In his *Ps. & Hys.*, 1776, A. M. Toplady gave a cento as No. 134 which was thus composed:—

- i. Doddridge, st. i., with l. 2, "the ear" for "my ear."
- ii. Doddridge, st. ii.
- iii. Toplady:—  
" 'Twas grace that wrote my name  
In Thy eternal book;  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took."

## GRACES, METRICAL

iv. Doddridge, st. iii., with, in l. 1, "fore'd" for "taught."

v. Toplady:—

"Grace taught my soul to pray.  
And made my eyes overflow.  
'Twas grace which kept me to this day  
And will not let me go."

vi. Doddridge, st. iv.

vii. Toplady:—

"O let Thy grace inspire  
My soul with strength divine!  
May all my powers to Thee aspire,  
And all my days be Thine."

From the original, or from this cento, all modern versions of the hymn are derived, and their construction can be determined by collation with the texts as given above. The use of the hymn in various forms is very extensive in all English-speaking countries. It is sometimes given as "Grace! 'tis a joyful sound," as in Harland's *Church Psalter & Hymnal*, No. 282. Doddridge's text, slightly altered, is rendered into Latin as "Gratia, quam dulcis vox nostris auribus illa!" in R. Bingham's *Hymnus. Christ. Lat.*, 1871. [J. J.]

**Graces, Metrical.** The Jewish and Early Christian "blessings" and "giving thanks" at meal-times were in prose, the metrical forms in use at the present time being of later origin. Our Lord's custom was evidence alike of what was a common practice in Jewish families, and of His sanction of the same. When He fed the multitudes He "looked up to heaven and *blessed* and brake the loaves" (St. Matt. xiv. 19; St. Mark vi. 41; St. Luke ix. 16) "and gave thanks" (St. Matt. xv. 36; St. Mark viii. 6; St. John vi. 11). This practice was continued by the Apostles (see 1 Tim. iv. 3-6) and by their immediate successors. In the Apostolic Constitutions (c. 47) there is "A prayer at Dinner-time," which Mr. Chatfield has translated as:—

"Thou art blessed, O Lord, Who nourishest  
me from my youth.  
Who givest food to all flesh.  
Fill our hearts with joy and gladness,  
That at all times having all sufficiency,  
We may abound to every good work  
In Christ Jesus our Lord:  
With Whom to Thee (be) glory, honour, and  
might  
For ever and ever. Amen."

2. The early Fathers, Clement of Alexandria, St. Cyprian, St. Basil, Tertullian, St. Chrysostom, and others, give evidence in their writings that the *Grace* was a common institution in the early Church. This fact is emphasized by the presence of short *Graces* in the Gelasian and Gallican Sacramentaries. In the "Additional Services," appended to the Modern *Roman Breviary*, the "Grace before and after Meat" has developed into a somewhat elaborate service, with special provision for certain days and seasons. This retention of the mediæval practice is also maintained in a more or less complete form in several Colleges and Grammar Schools throughout the country. A list of School Prayers and Graces is given in the Rev. J. W. Hewett's *Bibliotheca Sacra Academica*, Lond. Rivingtons, Pt. ii. Prose Graces are given in the A. B. C. *Catechisms and Prayers*, in various editions from 1545 to 1779; and Prose and Metrical Graces in Latin by Melancthon and others in the *Precesiones Piae*, 1568.

3. *Metrical Graces*, somewhat in the form

of the modern *Grace*, does not seem to have come into general use until the Reformation. In Henry the Eighth's *Primer*, 1545, they come into prominence, and from that period they form part of every English *Primer*. Several of these are in Dr. Burton's *Three Primers of the Reign of Henry VIII.*, 1862; in Clay's *Liturgies of 1549 and 1552*, &c., 1844, and in his editions of the *Elizabethan Liturgical Services*, 1847; and *Private Prayers*, 1851 (Parker Society). As a specimen of these Graces we append two from some fragments in our possession of a lost edition of the *Elizabethan Primer*. The first is the "Grace after Dinner," and reads:—

"Now You have well refreshed your bodies, remember the lamentable afflictions and miseries of ye thousands of your neighbours and brethren in Christ visited by the hand of God, some with mortall Plagues and diseases, some with imprisonmentes, some with extreme povertye, and necessitie, so that eether they cannot or they have not to feede on as you have done, remember therefore how muche and how deeply ye presente are bound to the goodness of God for your healtie wealth libertye, and many other his benefittes geven unto you.

"Take hede ye never abuse the same,  
Give thanks to god for euerything;  
And alwaies praise his holy name  
Who doth not so is sore to blame  
No will ensample see that ye geue  
Thus do the God's worde teache vs to lyve."

It will be noted that the whole *grace* is really hortatory, and this is characteristic of this edition of the *Primer* in which the daily confession and absolution are given for private use in the singular number, the penitent thus being self-absolved.]

The second, the "Grace before Supper," is unfortunately incomplete, but its rhymed portion, so far as preserved, runs thus:—

"Give thanks to god with one accord  
For that shalt be set on this burde  
And be not carefull what to eate  
Forche thing living the lorde sendes meate  
For fode he will not see you perishe  
But will you feede faster and cherishe  
Take wel in worth that he hath sent . . ."

4. The two *Metrical Graces* which have taken the greatest hold on the Church throughout all English-speaking countries are those by John Cennick which appeared in his *Sacred Hymns for the Children of God, In the Days of their Pilgrimage*, London, 1741, p. 198, as follows:—

#### "HYMN CXX.

Before MEAT.  
Be present at our Table, LORD;  
Be Here, and Ev'ry Where ador'd;  
Thy Creatures bless, and grant that we  
May feast in PARADISE with Thee."

#### "HYMN CXXI.

After MEAT.  
We bless Thee, LORD, for this our Food;  
But more for Jesus's Flesh and Blood;  
The Meats to our Spirits giv'n,  
The Living Bread sent down from Heav'n;  
Praise shall our Grateful Lips employ,  
While Life and Plenty we enjoy;  
Till worthy, we adore thy Name,  
While banqueting with CHRIST, the LAMB."

The modern form of the second *Grace* dates from Bickersteth's *Christian Psalmody*, 1833 (possibly earlier), where it reads:—

"We thank Thee, LORD, for this our food,  
But bless Thee more for Jew's blood;  
May Manna to our souls be given,  
The bread of life sent down from heaven."

This form has undergone slight changes: but it is substantially the same as that now in C. U.

5. In William Hammond's (q.v.) *Ps., Hys., and Spiritual Songs*, 1745, p. 310, there is a

*Grace* for use "At Meals," in 3 st. of 8 l., which might be utilized with advantage. The opening stanza is:—

"Then let us taste in all our food,  
And relish Thy true grace,  
Always confess that Thou art good,  
And always sing Thy praise.  
Jesus, Thou art the living Bread,  
That Bread which came from heaven;  
For as Thy precious blood was shed,  
For us Thy life was given."

This *Grace* would furnish a cento of more than usual merits.

6. The *Wesleyan Graces* are many, and of some importance. It is to the Nonjuring and other influences on the Wesley brothers that the development of the English *Metrical Graces* are mainly due. John Wesley taught the duty of "saying Grace," and Charles Wesley provided somewhat extensively for its observance. As early as 1739 Graces were given in their *Hys. and Sacred Poems*. Others appeared in *Hys. and Sacred Poems*, 1742; the *Hys. for Children*, 1763; and the *Hys. for Families*, 1767. In addition a special tract of 26 Graces was published in 1746. The contents of this tract are:—

#### i. *Grace before Meat.*

1. Father, accept our sacrifice.
2. Father of earth and heaven.
3. Jesus, to Whom alone we live.
4. Jesus, we Thy promise plead.
5. Life of the world, come down.
6. Lord of all, Thy creatures see.
7. O Father of all, Whoallest with good.
8. O Thou, Whose bowels yearned to see,
9. O, how can a criminal feast?
10. Perishing for hunger, I.
11. Waiting for the Comforter.

#### ii. *At, or After Meat.*

1. And can we forbear, In taking our food?
2. And can we forget, In tasting our meat?
3. Away with all our trouble.
4. Blessing to God, for ever blest.
5. Father, Friend of human race.
6. Father, through Thy Son receive.
7. Father, we render Thee Thine own.
8. Glory (land), love, and praise, and honour.
9. Jesus, life-inspiring Saviour.
10. O God of all grace, Thy bounty we praise.
11. Praise Him Who by His word.
12. Thankful for our every blessing.
13. Thanks be to God, Whose truth we prove.
14. Thee, Father, Son, and Spirit, we.
15. When shall we see the day?

Several of these are given in whole or in part in the *Wes. H. Bk.*, 1875. Other *Graces*, by C. Wesley, which have come into C. U. are:—

#### i. *From Hys. & Sacred Poems*, 1739.

1. Being of beings, God of love.  
In the *Wes. H. Bk.*, 1875, this is given as a hymn (No. 654), and st. i. also as a *Grace*.
2. Come Thou, our heavenly Adam (Father), come.  
This is st. v. of "Enslaved to sense, to pleasure prone" (p. 361, l.).

#### ii. *From Hys. and Sacred Poems*, 1742.

3. Father, 'tis Thine each day to yield.  
This is st. vi. of "Father of all, Whose powerful voice" (p. 364, ll.).

#### iii. *From Hys. for Children*, 1763.

4. For my life, and clothes, and food.  
This is st. ii. of "Thou, my God, art good and wise."  
5. Give Him then, and ever give.  
This is st. iii. of "Happy man whom God doth aid."

#### iv. *From Hys. for Families*, 1767.

6. Meet and right it is to praise.  
This is st. l. of that hymn.

#### v. *From the Poetical Works*, 1868-72.

7. O'erwhelm'd with blessings from above.

These *Graces* are all included in the *West. H. Bk.*, 1875, and most of them are found in other collections.

7. There remain several *Graces* which are in C. U. which we group in alphabetical order:—

1. Be known to us in breaking bread. By *J. Montgomery* (p. 119, B.).
2. Daily, O Lord, our prayer be said. By *J. Anstice*, from his "*Lord of the harvest, once again.*"
3. Food, raiment, dwelling, health and friends. By *J. Montgomery*, in his *Christian Psalmist*, 1825.
4. For mercies that we taste and see. *J. Skinner*.
5. For us Thou spread'st a table, Lord. Appeared in *Hym. & Sacred Songs*. Manchester, Fletcher & Tubbs, 1855.
6. Great God, Thou Giver of all good. *J. Skinner*.
7. Great God, we bless Thy care. By *J. G. Gregory*, in his *Banchoir H. Bk.*, 1868.
8. Great God, we praise Thy gracious care. By *W. Lloyd Freeman*, in the *R. T. S.'s The Child's Book of Poetry*, N.D.
9. Heavenly Father, grant Thy blessing. By *C. H. Spurgeon*, in his *O. O. H. Bk.*, 1866.
10. How kind and good to give us food. By *Mrs. J. C. Westbrooke*.
11. Join to bless the bounteous Giver. By *C. H. Spurgeon*, in his *O. O. H. Bk.*, 1866.
12. O what shall we poor children give. By *J. G. Gregory*, in his *Banchoir H. Bk.*, 1868.
13. Our Father, bless the bounteous store. By *C. H. Spurgeon*, in his *O. O. H. Bk.*, 1866.
14. Parent of good, Whose bounteous grace. In the *Methodist S. S. H. Bk.*, 1879.
15. Thy providence supplies our food. By *W. Cowper*, from his "*Almighty King, Whose wondrous hand*" (p. 53, B.).
16. To God, Who gives our daily bread. Anon. in *Mrs. Brock's Children's H. Bk.*, 1881.
17. We praise Thee, Lord, for every good. Anon. in *Bickersteth's Christian Psalmody*, 1833.
18. We thank Thee, Father, for Thy love. By *C. H. Spurgeon*, in his *O. O. H. Bk.*, 1866.
19. With grateful heart and voice we raise. By *C. D. Bell*, in his *Cheltenham Appendix to the H. Comp.*, 1884.

8. In addition to these *Graces*, the *Index of Subjects* should also be consulted: and for some in two and three lines each see *Dr. Monsell's Parish Hymnal*, 1873. [W. T. B.]

**Gracious Lord, incline Thine ear.** *W. Hammond*. [*Christ desired.*] 1st pub. in his *Ps. & Hym.*, 1745, p. 258, in 10 st. of 4 l., and headed "I am sick of love. Cant. ii. 5," the opening stanza reading:—

"Gracious Lord, incline Thine ear,  
My Complaint vouchsafe to hear;  
Faint and Sick of Love am I,  
Give me Christ, or else I die."

In 1787 *Dr. Rippon*, on including the hymn in his *Bapt. Sel.*, No. 296, omitted st. ii., vii. and ix., and re-wrote st. i., thus:—

"Gracious Lord, incline Thine ear,  
My request vouchsafe to hear;  
Hear my never-ceasing cry:—  
Give me Christ, or else I die."

This form of the hymn is in use amongst the Baptists, both in England and America. Another form in 6 st. (omitting st. ii., vi., vii., ix.) was given in *Bickersteth's Christ. Psalmody*, 1833, No. 614, with st. i. as:—

"Gracious Lord, incline Thine ear,  
My request vouchsafe to hear;  
Burden'd with my sins I cry,  
Give me Christ, or else I die."

This form of the hymn is in limited use in the Church of England. [J. J.]

**Gracious Lord, our children see.** *W. Cowper*. [*Prayer on behalf of Children.*] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 12, in 3 st. of 8 l., entitled, "A Prayer for Chil-

dren," and signed "C." Its use in G. Britain is somewhat limited, but in America it is found in numerous collections. The reading of st. i., "*Gracious God, our children see,*" dates from *Bickersteth's Christ. Psalmody*, 1833. [J. J.]

**Gracious Saviour, gentle [holy] Shepherd.** [*The Good Shepherd.*] In *Miss Jane E. Leeson's Hym. & Scenes of Childhood*, pub. in 1842, three hymns appeared as follows:—

1. "Shepherd, in Thy bosom folded," as No. v.
2. "Loving Shepherd of Thy sheep," as No. xvii.
3. "Infant sorrow, infant weakness," as No. st.

Upon these hymns the cento, "*Gracious Saviour, gentle Shepherd,*" is based. It was first pub. in the *Salisbury H. Bk.*, 1857, No. 183, in 5 st. of 6 l., and was appointed for Holy Baptism. It is thus composed:—

- i. "Gracious Saviour, gentle Shepherd,  
Little ones are dear to Thee;  
Gathered with Thine arms and carried  
In Thy bosom they may be  
Sweetly, fondly, safely tended;  
From all want and danger free."

Of this stanza ll. 1-4 are from st. iii. of No. xl., as above, and ll. 5, 6 of No. v. The words in italics in this and the remaining stanzas are by *Miss Leeson*; the alterations and additions being by the *Rev. J. Keble*.

- ii. "Tender Shepherd, never leave them  
From Thy fold to go astray;  
By Thy look of love directed,  
May they walk the narrow way;  
Thus direct them, and protect them,  
Lest they fall an easy prey."

This stanza is rewritten from No. xvii. as above, no single line of the original being retained. It is based on the whole hymn, and not on any single stanza.

- iii. "Cleanse their hearts from sinful folly  
In the stream Thy love supplied;  
Mingled streams of blood and water  
Flowing from Thy wounded side;  
And to heavenly pastures lead them,  
Where Thine own still waters glide."

The lines in italics are from *Miss Leeson's* No. v., st. ii.; whilst ll. 5, 6, by *J. Keble*, have nothing in common with the three hymns.

- iv. "Let Thy holy word instruct them:  
Fill their minds with heavenly light;  
Let Thy love and grace constrain them,  
To approve what's right,  
Take Thine easy yoke and wear it,  
And to prove Thy burden light."

This is a new stanza by *J. Keble*, the keynote being *Miss Leeson's* No. v., st. iii., l. 1—"Ever and anon instruct me."

- v. "Taught to lip the holy praises  
Which on earth Thy children sing,—  
Both with lips and hearts unfeigned  
May they their thank-offerings bring;  
Then with all the saints in glory  
Join to praise their Lord and King!"

This stanza is *Miss Leeson's* No. v., st. iii., rewritten.

In 1860 this cento was repeated in *Jonathan Whittemore's Bapt. Supp. to all Hymn-Books*, Lond., J. F. Shaw, No. 140, and signed "W." i.e. "*Whittemore.*" This subscription has led the cento to be described as by "*Miss Jane E. Leeson*, and the *Rev. Jonathan Whittemore*, Baptist Minister, b. April 6, 1802; d. Oct. 31, 1860." Seeing, however, that *Whittemore's* text is a repetition of the *Salisbury H. Bk.* text, with the single alteration of st. iii., l. 6, from "Where Thine own still waters glide," to "Where the peaceful waters glide," this ascription must be set aside in favour of "*Miss*



*Jane E. Lesson, 1842; J. Keble, 1857.* [E. MSS. and A. MSS.]

The use of this cento in all English-speaking countries is very great. The opening line sometimes reads, "Gracious Saviour, holy Shepherd," but this form is not received with general favour. [J. J.]

**Gracious soul, to whom are given.** C. Wesley. [*Resignation.*] Appeared in the *Hys. & Sac. Poems*, 1740, in 11 st. of 6 l., and based on the words, "Blessed are they that mourn." (P. Works, 1868-72, vol. i. p. 330.) As given in the American Meth. Episco. Hymnal, 1878, No. 487, it is composed of st. i., ii., vii., iii., in the order named. The cento, "Human soul, to whom are given," in the American Unitarian *Hys. of the Spirit*, 1864, is also from this hymn. [J. J.]

**Gracious Spirit, Dove divine.** J. Stocker. [*Whitsuntide.*] This hymn 1st appeared in the *Gospel Magazine*, July 1777, in 6 st. of 4 l. and entitled, "To God the Holy Ghost," as follows:—

1. "Gracious Spirit, Dove divine,  
Let Thy Light within me shine:  
All my guilty fears remove;  
Fill me full of Heav'n and Love.
2. "Speak Thy pard'ning Grace to me,  
Set the burden'd Sinner free:  
Lead me to the Lamb of God;  
Wash me in his precious Blood.
3. "Life and Peace to me impart;  
Seal Salvation on my Heart:  
Breathe thyself into my Breast,  
Eremit of immortal Rest.
4. "Let me never from thee stray;  
Keep me in the narrow Way:  
Fill my soul with Joy divine;  
Keep me, Lord, for ever thine.
5. "Guard me round, on ev'ry side;  
Save me from self-righteous pride:  
Me with Jesu's Mind inspire;  
Melt me with celestial Fire.
6. "Thou my Dross and Tin consume;  
Let thy inward Kingdom come:  
All my Prayer and Praise suggest;  
Dwell and reign within my breast."

This is also given in full in Sedgwick's reprint of Stocker's *Hys. & Spiritual Poems*, &c., 1861, p. 7. In Glazebrooke's Coll., st. 1-4 were given as "Gracious Spirit, love divine." This was repeated as from "Glazebrooke's C." in the Williams & Boden Coll., 1801, No. 143. This was again repeated in J. Dobell's *New Selection*, &c., 1806, and later collections, and has become the recognised form of the hymn, the only alteration of the original being that of "Dove" to "love divine" in the opening line. Various alterations of the text are also in C. U., both in G. Britain and America, one, as "Gracious Spirit, power divine," being No. 1040 in Kennedy, 1863, and a second, "Holy Spirit, Love divine," in Powell's *Hys. & Anthems*, &c., 1881. These alterations may be as above. The hymn in its various forms is very popular, and is in extensive use in all English-speaking countries. [J. J.]

**Gracious Spirit, dwell with me.** T. Lynch. [*Whitsuntide.*] 1st pub. in his work, *The Ritual, a Contribution to Sacred Song*, 1835, p. 79, in 6 st. of 6 l. It was brought into congregational use through the Bapt. Ps. & Hys., 1858. From that date it

has steadily increased in popularity in G. Britain and America, and is given in full or in part in numerous hymn-books, especially those in use by Nonconformists. [J. J.]

**Gracious Spirit, Holy Ghost.** Bp. C. Wordsworth of Lincoln. [*Quinquagesima.—Love.*] 1st pub. in his *Holy Year*, 1st ed., 1862, in 8 st. of 4 l., and appointed for Quinquagesima, being a metrical paraphrase of the Epistle for that day. It is found either in full or in an abbreviated form in several collections, including some of the Public Schools, and a few in American C. U. In Martineau's *Hymns*, 1873, it begins, "Mighty Spirit, Gracious Guide." [J. J.]

**Gradual.** An anthem sung between the Epistle and Gospel with certain variations in form and use in Lent and Eastertide, which need not be described here. It is called the *Gradual* because it used to be sung either from one of the altar steps, or from one of the lower steps of the ambo into which the Deacon ascended to read the gospel. It was usually taken, with its verses, from the Book of Psalms, but occasionally from some other source. We subjoin a specimen of a metrical *Gradual*, for the Votive Mass of St. Sebastian, taken from the *Sarum Missal*.

"O Sancte Sebastiane,  
Christi athleta gloriosissime,  
Qui pro Christo reliquisti  
Terrenae militiae principatum,  
Et suscepisti magnam supplicium,  
Intercede pro nobis ad Dominum.  
O Sancte Sebastiane,  
Christi martyr egregie,  
Cujus meritis tota Lombardia  
Fuit liberata a peste mortifera,  
Libera nos ab ipsa et a maligno hoste.  
Alleluia.  
O Sancte Sebastiane  
Nos trementes  
Ac fletentes  
Imploramus tuum clementis auxilium  
Ut possimus obtinere  
Per te pestis mortiferae  
Apud Christum remedium."

Burntisland Edit., 1861, p. 894.

[F. E. W.]

**Grant, James**, b. probably in Edinburgh, but date unknown, and d. there on Jan. 1st, 1785. An ironmonger by trade, he carried on his business in West Bow, Edinburgh. From 1746 to 1752 he held several offices of importance in the Town Council of Edinburgh. Amongst several works of benevolence which received his aid the Orphan Hospital in Edinburgh was specially favoured, and to it the profits of the 1st and 2nd ed. of his *Hymns, &c.*, were given. These hymns and poems were mainly written to popular Scottish melodies, and were pub. as:—

*Original Hymns and Poems*, written by a Private Christian for his own use, and Published at the earnest desire of Friends, Edinburgh, 1784. (2nd ed., 1820, 3rd a reprint by D. Sedgwick, Lond., 1862.)

Of the hymns the best known is "O Zion, afflicted with wave upon wave." (*God's Unchangeable Love.*) It appeared as Hymn xvi. in the *Original Hymns, &c.*, 1784, in 7 st. of 4 l., and is found in several modern collections, including the *New Cong.*, 1859, No. 610, and others. [J. J.]

**Grant, Sir Robert**, second s. of Mr. Charles Grant, sometime M.P. for Inverness, and a Director of the East India Company.

was b. in 1785, and educated at Cambridge, where he graduated in 1806. Called to the English Bar in 1807, he became M.P. for Inverness in 1826; a Privy Councillor in 1831; and Governor of Bombay, 1834. He d. at Dapoorie, in Western India, July 9, 1838. As a hymn-writer of great merit he is well and favourably known. His hymns, "O worship the King"; "Saviour, when in dust to Thee"; and "When gathering clouds around I view," are widely used in all English-speaking countries. Some of those which are less known are marked by the same graceful versification and deep and tender feeling. The best of his hymns were contributed to the *Christian Observer*, 1806-1815, under the signature of "E—y, D. R."; and to Elliott's *Psalms & Hymns*, Brighton, 1835. In the *Ps. & Hys.* those which were taken from the *Christian Observer* were rewritten by the author (see *Preface*). The year following his death his brother, Lord Glenelg, gathered 12 of his hymns and poems together, and pub. them as:—

*Sacred Poems. By the late Right Hon. Sir Robert Grant. London, Saunders & Otley, Conduit Street, 1839. It was reprinted in 1844 and in 1868.*

This volume is accompanied by a short "Notice," dated "London, June 18, 1839."

[J. J.]

**Granted is the Saviour's prayer.** C. Wesley. [*Whitsuntide.*] 1st pub. in the *Hys. and Sac. Poems*, 1739, in 10 st. of 4 l., as a "Hymn for Whitsunday." (*P. Works*, 1868-1872, vol. i. p. 188.) It was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776, No. 351, and in a few modern collections, including the *Hymnary*, 1872, the *Wes. H. Bk.*, 1875, in an abridged form. The cento, "Come, divine and peaceful Guest," in the *Songs for the Sanctuary*, N. Y., 1865, and others, is from this hymn, and begins with st. vi. Another cent., beginning with st. iii., "God, the ever-living God," is No. 175 in *The College Hymnal*, N. Y., 1876. [J. J.]

**Grateful notes and numbers bring.** [*Thanksgiving.*] This hymn appeared in the *Christians Magazine*, Feb., 1766, as "A New Ode as sung by the Women at the Magdalen Chapel," in 7 st. of 4 l., without signature, and with many repetitions and choruses as the parts were divided between the "First and Second Galleries." The following, omitting repetitions, is the text:—

- "Grateful notes and numbers bring,  
While Jehovah's praise we sing:  
Holy, holy, holy, Lord!  
Be Thy glorious name adored.
- "Men on earth, and saints above,  
Sing the great Redeemer's love:  
Lord, Thy mercies never fail:  
Hail, celestial goodness, hail!
- "Though unworthy, Lord, Thine ear,  
Our humble hallelujahs hear;  
Purer praise we hope to bring  
When with saints we stand and sing.
- "Lead us to that blissful state,  
Where Thou reignest supremely great;  
Look with pity from Thy throne,  
And send Thy Holy Spirit down.
- "While on earth ordained to stay,  
Guide our footsteps in Thy way;  
'Till we come to live with Thee,  
And all Thy glorious greatness see.
- "Then with angels we'll again  
Wake a louder, louder strain;  
There, in joyful songs of praise,  
We'll our grateful voices raise.

"There no tongue shall silent be;  
There all shall join sweet harmony;  
That through heaven's all spacious round,  
Thy praise, O God, may ever sound!"

There is no signature to the hymn, but there is every reason to conclude that it was by the Rev. William Dodd, the editor of the *Magazine*. In the 3rd ed. of Dodd's *Account . . . of the Magdalen Charity*, 1766 (dedication of this ed. dated Feb., 1766, 1st ed., 1761), the hymn is reprinted as "An Ode for the Magdalen Chapel"; and follows an "Anthem, for the use of Magdalen Chapel," beginning, "Let the solemn organ blow," which, when printed in the *Christians Magazine*, March, 1765, was given as "By the Rev. W. Dodd, Chaplain to the King. Set to Music by Mr. Bach, Composer to Her Majesty." The hymn is in Dodd's favourite metre; and his version of the 100th Ps., and his hymn, "Glory be to God on high," bear strong internal evidence to identity of authorship. In modern hymn-books it is found as follows:—

1. **Grateful notes and numbers bring.** In the *Ps. & Hys. for the Use of the Magdalen Chapel*, 1764, it was given with slight alterations in the irregular lines to harmonize the metre. In *Wiccestereth's Christ Psalmody*, 1833, No. 209, it was repeated with the omission of st. ii. and vii., and through this channel came into modern use.

2. **Grateful hearts and voices bring.** This form of the text was given in Hall's *Mitre H. Bk.*, 1836, No. 24, in 4 st. This, with the addition of a doxology, was repeated in the Cooke & Denton *Hymnal*, 1853, No. 126, and other collections.

3. **Holy, holy, holy Lord! Be Thy glorious Name adored.** In 1778, Benjamin Williams gave 6 st. from the original in his *Salisbury Coll.*, beginning with ll. 3-4, of st. i., "Holy, holy, holy Lord." From this four stanzas were taken by A. Kippis and his co-editors, and included in their *Coll.*, 1795, No. 184, as from the "Salisbury Collection." This form was repeated in later collections, and is very popular with Unitarians in G. Brit. and America.

4. **Heavenly Father, Sovereign Lord, Be Thy glorious Name adored.** This is an alteration of st. i., ii., iii., v., vi. (st. i. being from st. i., ii.), in 4 st. This was given in the *Meth. Episco. Hymns*, N. Y., 1849, No. 41, and repeated in the *Hymnal of the same body*, 1874, No. 20. The hymn, "Heavenly Father, Sovereign Lord, ever faithful to Thy word" (q.v.), No. 333 in their revised *Coll.*, 1831, is by C. Wesley.

The use of this hymn in these various forms is extensive in G. Britain and America.

[W. T. B.]

**Grates, peracto jam die.** C. Coffin. [*Evening.*] Appeared in the *Paris Breviary*, 1736, as the hymn for the day after the Presentation to Ash Wednesday, at Compline on Sundays and Ferial days, except when the Office of the B. V. M. is said. Also under the same rule from Trinity to Advent. In Coffin's *Hymni Sacri*, 1736, p. 97, it is given with the heading, "Ad Completorium post Trinitatem." Text in Card. Newman's *Hymni Ecclesiæ*, 1838 (ed. 1865, p. 7). [W. A. S.]

Translations in C U:—

1. **And now the day is past and gone. Holy God, &c.** By I. Williams, in his *Hymns tr. from the Parisian Brev.*, 1838, p. 11, in 5 st. of 4 l. In 1852 it was given, with alterations, in the *English Hymnal*, No. 16. In the editions of 1856 and 1861, the text is again altered. Another altered text was given as "Another day is past and gone; O God," &c., in *Kennedy*, 1863, No. 839, in 2 st. of 12 l. This text with the omission of st. i., ll. 10-12, and "Where golden harps," for "And golden harps," st. ii., l. 8, in the *Irish Church Hymnal*, 1873, No. 18.

2. *The day is past and gone.* By W. J. Blew. 1st printed about 1850 for use in his church, and then included in his *Church H. & Truss Bk.* 1852, "From Trinity to Advent." No. 8, in 6 st. of 4 l. It is partly from I. Williams's tr. above. In the *Hymnary*, 1872, No. 88, it is given with alterations and the omission of st. iv. The full text is No. 97 in *Rice's Hymns*, &c., 1870. *Chope*, 1864, repeats the text of his 1st ed., 1857.

3. *The day is past, and still we live.* By R. Campbell. 1st pub. in his *Hos. & Anthems*, 1850, p. 33, in 5 st. of 4 l. This was given in the *Scottish Episco. Coll.*, 1858, as No. 13.

4. *Our thanks for this completed day.* By J. D. Chambers, in his *Lauda Sym.* 1857, p. 43, in 5 st. of 4 l.; in *Martineau's Hys. of Prayer & Praise*, 1873, No. 573 in this tr. with slight alterations, and the omission of the doxology.

Translations not in C. U. :—

And now the day is past and gone, We sing, &c. *J. Chandler*, 1837.

[J. J.]

**Graumann, Johann**, D.D. (Poliander), was b. July 3, 1487, at Neustadt in the Bavarian Palatinate. He studied at Leipzig (M.A. 1516, M.D. 1520), and was, in 1520, appointed rector of the St. Thomas School at Leipzig. He attended the Disputation in 1519 between Dr. Eck, Luther, and Carlstadt, as the amanuensis of Eck; with the ultimate result that he espoused the cause of the Reformation and left Leipzig in 1522. In 1523 he became Evangelical preacher at Würzburg, but left on the outbreak of the Peasants' War in 1525, and went to Nürnberg, where, about Lent, he was appointed preacher to the nunnery of St. Clara. He then, at the recommendation of Luther, received from the Margrave Albrecht of Brandenburg an invitation to assist in furthering the Reformation in Prussia, and began his work as pastor of the Altstadt Church in Königsberg, in Oct., 1525. Here he laboured with much zeal and success, interesting himself specially in organising the evangelical schools of the province, and in combating the errors of the Anabaptists and the followers of Schwencfeldt. He d. at Königsberg, April 29, 1541 (*Koch*, i. 355-59; ii. 475; *Bode*, p. 78, &c.). The only hymn of importance by him which has kept its place in Germany is :—

*Hun lob, mein Seel, den Herren.* Ps. ciii. Appeared as a broadsheet at Nürnberg, c. 1540, and in J. Kugelmann's *Neues Gesangb.* Augsburg, 1540. Both of these are given by Wackernagel, iii. pp. 821-23, in 4 st. of 12 l. This fine rendering has been repeated in most subsequent hymn-books, and is No. 238 in the *Unc. L. S.*, 1851. A 5th st., "Sey Lob und Preis mit Ehren," appeared in a broadsheet reprint at Nürnberg, c. 1555, and is in Burg's *G. B.*, Breslau, 1746, and other books, added to the original stanzas.

*Lausmann*, in *Koch*, viii. 316-320, quotes Martin Chemnitz, 1575, as stating that it was written in 1525 at the request of the Margrave Albrecht, as a version of Chemnitz heard the Margrave saying that himself (i.e. Gustavus Adolphus) adds that it was used by the Protestant service at Augsburg, 1632, at the first re-burying of the inhabitants of Osnabrück, in Westphalia, as a Oct. 23, 1648, &c.

It is tr. as :—

My soul, now praise thy Maker! A good and

full tr. by Miss Winkworth, as No. 7 in her *C. D.* for England, 1863.

Other trs. are :—(1) "My soul exalt the Lord thy God," by J. C. Jacobs, 1722, p. 86 (1732, p. 145). Included in the *Moravian H. Bks.* of 1754 (Nos. 127 and 315) and 1789. (2) "Now to the Lord sing praises," by Dr. H. Mills, 1846 (1856, p. 192).

[J. M.]

*Gravi me terrore pulsas vitæ dies ultima.* Card. Peter Damiani. [*Advent-Death.*] Dr. Neale introduces his tr. of this hymn in his *Medieval Hymns*, 1851, p. 33, with the following note :—

"This awful hymn, the *Dies iræ* of the individual life, was written by S. Peter Damiani, Cardinal Bishop of Ostia, the great confessor of S. Gregory VII. in his reform of the Church. He lived from 1003 to 1072, and spent the last years of his life in devotion and retirement at his Abbey of S. Croce d'Avellano, having resigned his Cardinalate. His realization of the hour of death is shown, not only in this hymn, but by the Commendatory Prayer, used from time to time in the Roman Church which begins, 'To God I commend thee, beloved brother; and to Him Whose creature thou art I commit thee'; originally composed by S. Peter as a letter to a dying friend."

The original text is given in Cajetan's ed. of Damiani's works (*Petri Damiani Opera*, Paris, 1642, vol. iv. p. 26); in *Migne*, tom. 145, col. 977, 978; in *Daniel*, l. No. 193; in *Trench*, 1849 (ed. 1874, p. 283); in *Bücher*, No. 83; and others. *Königsfeld* gives it in 15 st. from a Processional of the Dominican Order, Venice, 1572. It is also in the Venice edition of 1494. The additional stanzas are repeated by *Daniel*, iv. p. 291, but have not been translated

[W. A. S.]

Translation in C. U. :—

*Day of death! in silence speeding.* By E. Caswall. 1st pub. in his *Manuscript of Mary*, &c., 1858, in 9 st. of 6 l.; and again in his *Hymns*, &c., 1873, p. 224. In the Roman Catholic *Crown of Jesus H. Bk.*, M.D., No. 102, it is given in full; but in the *Hymnary*, 1872, No. 106, st. iii. & vii. are omitted.

Translations not in C. U. :—

1. O what terror in thy forethought. *Neale*, 1851.  
2. With terror thou dost strike me now. *Erasmus C. Benedict* of New York, contributed to Schaff's *Christ in Song*, 1863.

[J. J.]

**Gray, Jane, née Lowers**, daughter of Mr. William Lowers, was b. at Castle Blayney, county Monaghan, Ireland, Aug. 2, 1796; and married to the Rev. John Gray, D.D., a Presbyterian minister. In 1820 they proceeded to America, where, in 1822, Dr. Gray became Pastor at Eaton, Pennsylvania. Mrs. Gray resided at Eaton till her death in 1871. Of 8 hymns which are known to be by her 6 were contributed to the (Old School) Presbyterian *Devotional Hymns*, Phila., 1842, of which Dr. Gray was one of the compilers; and 2 to the *Parish Hymns*, Phila., 1843. Of these the following are still in C. U. :—

1. Am I called? and can it be! *God's Invitation accepted.* Appeared in the German Reformed *Ps. & Hys.*, 1834, No. 454, and in the *Devotional Hymns*, 1842, and is in Spurgeon's *O. O. H. Bk.*, 1866, No. 576.

2. Hark to the solemn bell. *Burial.* This also dates from 1842, but is unknown to the English collections.

[F. M. B.]

**Gray, Thomas, jun.**, M.D., was b. at Jamaica Plain Roxbury, Massachusetts, F. b. 4, 1803, and educated at Harvard College, where he graduated in 1823. After visiting

England and the Continent he took his M.D. in 1827, and commenced the practice of medicine in Boston, U.S.A. He subsequently exchanged the practice of medicine for that of chemistry. He d. in Boston, March 6, 1849. His hymns were mainly written for children, and for occasional services. They are of more than ordinary merit, and are much used by the Unitarians, of which body Dr. Gray was a member. They include:—

1. Good-night, good-night, our song is said. *Evening.* Popular with children.
2. Jehovah! at Thine awful throne. *Ordination.* "Written for the Ordination of Mr. George Whitney as Pastor of the Second Church and Society in Roxbury, June 15, 1831."
3. Our Father, here again we raise. *Morning.* In *Gray's Sunday S. Coll.*, 1833.
4. Suppliant, lo! Thy children bend. *Prayer.* Also in *Gray's Sunday S. Coll.*, 1833.
5. We come in childhood's innocence. *Opening of a Sunday School.* Given in *Gray's Sunday School Coll.*, 1844.
6. While round Thy throne, O God, we bend. *Anniversary of Sunday School.* "Written for the Jubilee of the Boston Sunday School Society, at the Federal Street Church, Sept. 14, 1831." It was given in *Gray's Coll.*, 1833.

For these details we are indebted to Putnam's *Singers and Songs of the Liberal Faith*, 1874, pp. 171-176. [J. J.]

**Great and glorious Father, humbly we adore Thee.** *Bp. W. W. How.* [*Holy Communion.*] The note to this hymn in the *S. P. C. K. Church Hym.*, folio ed., p. xlix., is:—

"Written in 1669 with a view of setting forth each of the various aspects of the Holy Communion:—Our unworthiness to draw near (1); the Memorial before God (2); the Memorial before Man (3); Christ pleading His Passion for us above, yet present in His Sacrament (4); the receiving of the Heavenly Food (5); the offering of ourselves (6); the Angelic worship (7); adoration of the glorified Saviour (8)."

In 1871 it was included in the *Church Hymns*, with the tune "Oswestry," composed for it by Dr. Dykes. Since 1871 it has passed into several hymn-books in G. Britain, and into one or two in America. [J. J.]

**Great Author of my being.** *C. Wesley.* [*Death desired.*] 1st pub. in his *Hym. and Sac. Poems*, 1749, vol. li., in 8 st. of 8 l., as the third hymn of several on "Desiring Death." (*P. Works*, 1868-72, vol. v. p. 202.) In 1825 J. Montgomery included a cento therefrom in his *Christian Psalmist*, No. 838, but this has not come into C. U. Another cento is No. 574 in the *American Sabbath H. Bk.*, 1858, and later editions. Both centos begin "Great Author," &c. [J. J.]

**Great Creator, Who this day.** *Julia Anne Elliott.* [*Sunday.*] Contributed to her husband's *Ps. & Hym.*, 1835, in 8 st. of 6 l. In the 1st ed. it was given without signature, but in later editions her initials "L. A. E." were added. It is in C. U. in G. Britain and America. In *Kennedy*, 1863, the original is given with one slight change as No. 898; and also in a much altered form beginning, "Father, Who the light this day," as No. 1457. [J. J.]

**Great Father of each perfect gift.** *P. Doddridge.* [*Whitsuntide.*] This hymn is No. 89 of the D. MSS., but is undated. It was 1st pub. in J. Orton's (posthumous) ed. of *Doddridge's Hymns*, &c., 1755, No. 251, in 5 st. of 4 l., and headed, "The descent of the

Spirit, or His influence desired." Acts x. 44. It was also repeated in J. D. Humphreys's ed. of the same, 1839, No. 276. There are slight differences in the text of each, but that of Orton is commonly received as the original. The hymn is in several important collections in G. Britain and America. In the *American Bapt. Praise Bk.*, 1871, No. 522, it begins, "Great Father of our feeble race." [J. J.]

**Great First of beings, Mighty Lord.** *S. Browne.* [*Creation.*] 1st pub. in his *Hym. and Spiritual Songs*, 1720, and repeated in later editions, as No. 39, in 8 st. of 4 l., and headed, "All things made for God." In the *American Prayer Bk. Coll.*, 1826, 6 st. were given as No. 3, and this arrangement (sometimes with further omissions) is also found in other American collections. [J. J.]

**Great Former of this various frame.** *P. Doddridge.* [*N. Year.*] This is No. 69 of the D. MSS., is dated, "Jan. 1, 1737," and headed, "The mutability of Creation, and the immutability of God." It was 1st pub. by J. Orton in his (posthumous) ed. of *Doddridge's Hymns*, &c., No. 64, in 6 st. of 4 l., and with the same heading; and again, with slight variations, in the text, by J. D. Humphreys, in his ed. of the same, 1839, No. 67. Although in C. U. in G. Britain and America, it is not so popular as many of Doddridge's hymns. [J. J.]

**Great God, and wilt Thou condescend?** *Ann Gilbert.* [*To God the Father.*] 1st appeared in A. & J. Taylor's *Hymns for Infant Minds*, 1810, No. 5, in 5 st. of 4 l. (ed. 1886, p. 10). It is entitled, "Our Father, which art in heaven." For many years it was received as the production of *Jane Taylor*; but now, on the authority of Mrs. Gilbert's *Memorials*, it is rightly assigned to the latter. It is of this hymn that her biographer writes:—

"It may not be too much to say that the manner of the Divine Teacher has been seldom more nearly approached. Such might have been the little child whom 'He sat in the midst. In such words might the most mature Christian address his Father in heaven.'" *Memorials*, 1874, vol. i. p. 224.

This is the most popular of Mrs. Gilbert's hymns, and is in extensive use in all English-speaking countries. [J. J.]

**Great God, as seasons disappear.** *E. Butcher.* [*Harvest.*] This hymn is adapted to Sermon xvi., in 6 st. of 4 l., in his *Sermons to which are added suitable Hymns*, 1798. It is found in two forms, the first chiefly in the Nonconformist collections, including *Bap. Ps. and Hym.*, 1858; *Spurgeon's O. O. H. Bk.*, 1865, No. 1033, and others; and the second in several hymn-books in the Church of England. The text in the latter, as found in *Bp. Bickersteth's Ps. & Hym.*, 1858; *Harland's Ch. Psalter*, &c., is much altered, and dates from *Bickersteth's Christ. Psalmody*, 1833. [J. J.]

**Great God, indulge my humble claim.** *I. Watts.* [*Ps. lxxiii.*] 1st pub. in his *Psalms of David*, &c., 1719, in 8 st. of 4 l., and headed, "Longing after God; or, The Love of God better than life." In modern hymn-books it is given as follows:—

1. The original text in full in a limited number of collections.
2. The cento given in some of the Methodist hymn-



books. This is composed of st. i-iii., vi., viii. These stanzas, much altered, were given in J. Wesley's *P. & Hym.*, 1741, and later editions. They were again altered, and in this last revised form were included in the *Suppl.* to the *Wes. H. Bk.*, 1830, as No. 597 (revised ed. 1875, No. 577).

3. Centos of various lengths from the original, all beginning with st. i.

4. The cento, No. 83, in the *New Cong.*, 1850: "Great God, permit my humble claim."

In one or more of these various forms this hymn is in C. U. in all English-speaking countries. [J. J.]

**Great God, now condescend.** *J. Fellows.* [*Holy Baptism.*] Appeared in his *Infants Devoted to God, but not Baptized*, 1773, No. 22, in 7 st. of 4 l. In 1787, 5 stanzas were given in *Rippon's Bap. Sel.*, as No. 336, and this has become the recognised form of the hymn. It is in extensive use, especially in America, and is one of the best known of Fellows's hymns. [J. J.]

**Great God! O'er heaven and earth supreme.** *E. Osler.* [*Sunday S. Anniversary.*] 1st pub. in *Hall's Mitre H. Bk.*, 1836, No. 281, in 3 st. of 8 l., and entitled, "Men Stewards of God's bounties." In the June number of *Osler's Church and King*, 1837, it was repeated for the 2nd S. after Trinity, with the change in st. ii., l. 3, of "We take," to "We have." In the *S. P. C. K. Hymns*, 1852, No. 193, it was given as "Great God! in heaven and earth supreme," and repeated in later editions. The hymn No. 424, in the *Irish Church Hymnal*, 1873, and beginning with the same line, is a cento, in 4 st. of which st. i., l. 1., and st. ii. and iv. are from Osler altered, and the rest is from Doddridge's "Jesus, my Lord, how rich Thy grace" (q. v.), st. ii. and v. [J. J.]

**Great God of Abraham, hear our prayer.** *T. Cotterill.* [*For the Conversion of the Jews.*] 1st pub. in the 8th ed. of his *Selection*, 1819, No. 242, in 5 st. of 4 l., and headed, "For the conversion of the Jews" (see *Cotterill*, l.). It was repeated in the 9th ed., 1820, and all subsequent reprints of that ed. It is in many modern hymn-books, although it is not so popular as of old; and in several it is ascribed to "Davies," an error which appeared in Bickersteth's *Christian Psalmody*, 1833. [J. J.]

**Great God of heaven and nature, rise.** *P. Doddridge.* [*National Fast.*] In the *D. Mss.*, No. 83, this hymn is dated "An hymn for the Fast day, Jan. 9, 1733." The Fast day was that appointed at the opening of the war with Spain. The hymn was pub. in *J. Orton's* (posthumous) ed. of *Doddridge's Hymns*, &c., 1755, No. 368, in 6 st. of 4 l., and with the more general heading, "An Hymn for a Fast-day in Time of War"; and again, with slight variations, in *J. D. Humphreys's* ed. of the same, 1839, No. 395. In some collections, as *Mercer*, the *New Cong.*, and others, it is abridged, and begins, "Great God of heaven and earth, arise." It is found in both forms in several modern collections. [J. J.]

**Great God, our infant voices raise.** [*Praise to the Father.*] Pub. anonymously in *Rowland Hill's Hym.* for the Use of S. Schools, in 4 st. of 6 l. The hymn was designed to be sung by children, the congregation taking

st. iv. as a chorus. In the *Bristol S. S. H. Bk.*, 1812, that st. was omitted, and has not since been restored. In *Stowell's Manchester Sel.*, 1831, No. 156, the opening line of the hymn begins, "Great God, our voice to Thee we raise," and in one or two other hymn-books the first line is again altered to "Great God, our youthful voices raise." [W. T. B.]

**Great God, the nations of the earth.** *T. Gibbons.* [*Missions.*] This poem was 1st pub. in his *Hym.* adapted to *Divine Worship*, &c., 1769, Bk. ii., No. 69, in 46 st. of 4 l., divided into 7 parts, and headed, "The universal diffusion of the Gospel promised by God and pleaded by His people." The 7 parts are:—

1. "Great God, the nations of the earth," in 6 st. of 4 l. ii. "O when shall Africa's sable sons?" in 6 st. of 4 l. iii. "Father, is not Thy promise pledged?" in 6 st. of 4 l. iv. "When Jesus shall ascend His throne," in 6 st. of 4 l. v. "When Christ assumes His throne, this song," in 8 st. of 4 l. vi. "When Christ is throned on Zion's hill," in 5 st. of 4 l. vii. "The seed in scanty handfolds sown," in 7 st. of 4 l.

From this poem the following hymns and centos have come into C. U.:

1. **Great God, the nations of the earth.** This was given in *Rippon's Bap. Sel.*, 1787, No. 429, in 7 st. In the edition of 1809 it was increased to 16 st., of which viii.-x. were not by Gibbons, and their presence is explained in a note which reads:—"Verses 8, 9, and 10 of this hymn, in substance, were written off *Marygate*, by Mr. William Ward, one of the Baptist Missionaries, on their departure for India, May 26, 1799." It is the first part of this arrangement of the hymn which is usually in C. U.

2. **Great God, is not Thy promise pledged?** This is composed of st. i. and v. of Pt. iii. It is in C. U. in America.

3. **Lord, send Thy word, and let it fly.** This is compiled from Pts. ii., iv. and vii. (st. 13, 14, 24, 26, and 46 of Gibbons's numbering), with slight alterations, and is in American C. U., as *Hatfield's Church H. Bk.*, 1872, No. 1236.

4. **Father, is not Thy promise pledged?** Included in *Rippon's Sel.*, 1787, No. 419, and again in later editions, and in other collections. [W. T. B.]

**Great God, this hallow'd sacred day of Thine.** *Anne Steele.* [*Sunday.*] It was included in her *Miscellaneous Poems*, which were added to her *Poems on Subjects chiefly Devotional* (1st ed., 1760), as a third volume in 1780, p. 138, in 4 st. of 6 l. 1st pub. in 1769 in the *Bristol Bap. Coll.* of Ash and Evans, No. 308, and from that date it came into general and somewhat extensive use. In some collections it begins, "Great God, this hallow'd day of Thine." Its use in this form is limited. Orig. text in D. Sedgwick's reprint of *Miss Steele's Hymns*, 1863, p. 151. [J. J.]

**Great God, to me the sight afford.** *C. Wesley.* [*God on Sinai.*] The cento which is known by this opening line is compiled from *C. Wesley's Short Hymns*, &c., 1762, as follows:—

St. i., ii., *Short Hymns*, vol. i., No. 166. St. iii., iv., *Short Hymns*, vol. i., No. 167. St. v., vi., *Short Hymns*, vol. i., No. 168.

The hymn given as the second part of the same, "Thy ceaseless, unexhausted love," is composed of:—

St. i., ii., *Short Hymns*, vol. i., No. 169. St. iii., iv., *Short Hymns*, vol. i., No. 170. St. v., vi., *Short Hymns*, vol. i., No. 171.

These two centos were given in the *Wes. H. Bk.*, 1780, as Nos. 240, 241. They are re-

pested in several collections in G. Britain and America. [J. J.]

**Great God, to Thee our songs we raise.** [*Resignation.*] Appeared anonymously in the *Foundling Coll.*, 1796, and subsequent editions, in 3 st. of 6 l. In 1810 it was transferred, with slight alterations, to the Rev. J. Kemphorne's *Select Portion of Ps. & Hys.*, No. 132, and from thence it has passed into a few modern collections. In the *Irish Church Hymnal*, 1873, the text is altered somewhat freely. In D. Sedgwick's marked copy of Kemphorne's *Ps. & Hys.*, 1810, the authorship is ascribed to Kemphorne, but without authority. In common with other hymns of high merit, which come to us from the *Foundling Coll.*, its authorship is unknown.

[W. T. B.]

**Great God, we sing that [Thy] mighty hand.** P. Doddridge. [*New Year.*] Pub. by J. Orton in the posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 137, in 5 st. of 4 l., and again with variations in the text, by J. D. Humphreys's ed. of the same, 1839, No. 282, the general heading in both being, "Help obtained of God, *Acta xvi.* 22. For the New Year." In some collections it begins, "Great God, we praise Thy mighty hand"; and in others, "Great God, we sing Thy mighty hand." Usually, however, the alterations, both in the English and American hymn-books, are very slight. [J. J.]

**Great God, what do I see and hear?** [*Advent.*] It is sometimes stated that this hymn is based upon the *Dies Irae*. With that sequence, however, it has no connection except that the two hymns are on the same subject. The commonly accepted statement that the hymn is by Martin Luther is still more apocryphal. A rendering of the *Dies Irae* into German which appeared in 1585 (*Wackernagel*, iv. pp. 344-5) was revised by Bartholomäus Ringwaldt and pub. in his *Handbüchlin*, 1586, and this was *tr.* by J. C. Jacobi, 1722. It is said that Ringwaldt's version was again *tr.* by another hand, c. 1802; and finally adopted by Dr. Collyer in 1812. How far this is correct will be gathered from the following facts:—

1. The opening stanza of Ringwaldt's text, 1586, is:—

"Est ist gewisslich an der Zeit  
Dass Gottes Sohn wird kommen,  
In seiner grossen Herrlichkeit,  
Zu richten Bös und Frommen;  
Da wird das Lachen werden theur  
Wenn alles wird vergehn im Feur  
Wie Petrus davon schreibet."

2. The *tr.* by J. C. Jacobi, given in his *Psalmody Germanica*, &c., 1722, p. 95, is:—

"Be sure that awful Time will come,  
When Christ the Lord of Glory  
Shall from his Throne give Men their Doom  
And change what's Transitory;  
Who then will venture to retire,  
When all's to be consum'd by Fire  
As Peter has declared!"

3. The anonymous stanza pub. in *Ps. & Hys. for Pub. and Private Devotion*, Sheffield, 1802, is:—

"Great God! what do I see and hear!  
The end of things created!  
The Judge of mankind dush appear  
On clouds of glory seated!  
The trumpet sounds! the graves restore  
The dead which they contain'd before!  
Prepare, my soul, to meet Him."

The only resemblance this stanza has to Jacobi's *tr.*, or to the German from which he *tr.*, is in the subject, and the metre common to them all. Strictly speaking, therefore, the history of "Great God, what do I see and hear!" begins with the anonymous stanza in the *Sheffield Ps. & Hys.* of 1802. This stanza was repeated in J. Kemphorne's *Sel. Portions of Ps. & Hys.*, 1810; R. Aspland's *Unitarian Sel. of Ps. & Hys.*, 1810, and others.

4. In 1812, Dr. Collyer gave this stanza in his *Hys. partly Collected and partly Original*, &c., No. 856, with the following additional stanzas:—

2. "The dead in Christ are first to rise,  
And greet th' archangel's warning;  
To meet the Saviour in the skies,  
On this auspicious morning:  
No gloomy fears their souls dismay,  
His presence sheds eternal day,  
On those prepar'd to meet Him.
3. "Far over space, to distant spheres,  
The lightnings are prevailing;  
Th' ungodly rise, and all their tears  
And sighs are unavailing:  
The day of grace is past and gone,  
They shake before the Judgment throne,  
All unprepar'd to meet Him.
4. "Stay, fancy, stay, and close thy wings,  
Repress thy sight too daring;  
One wondrous sight my comfort brings,  
The Judge my nature wearing:  
Beneath His cross I view the day,  
When heaven and earth shall pass away  
And thus prepare to meet Him!"

To the hymn as thus constituted, Dr. Collyer added the following note:—

"This hymn, which is adapted to Luther's celebrated tune, is universally ascribed to that great man. As I never saw more than this first verse, I was obliged to lengthen it for the completion of the subject, and am responsible for the verses which follow."

5. The next stage in the history of the hymn is supplied by T. Cotterill. In the 8th ed. of his *Sel.*, 1819, No. 199, the original stanza of 1802 was given unaltered; but in the 9th ed., 1820, No. 163, it was followed by the remaining stanzas being altered thus:—

1. "The dead in Christ shall first arise,  
At the last trumpet's sounding,  
Caught up to meet Him, in the skies,  
With joy their Lord surrounding:  
No gloomy fears their souls dismay;  
His presence sheds eternal day  
On those prepared to meet Him.
2. "But sinners, filled with guilty fears,  
Behold His wrath prevailing;  
For they shall rise, and shed their tears  
And sighs are unavailing:  
The day of grace is past and gone:  
Trembling they stand before the throne,  
All unprepared to meet Him.
4. "Great God! what do I see and hear!  
The end of things created:  
The Judge of mankind dush appear  
On clouds of glory seated:  
Beneath His cross I view the day,  
When heaven and earth shall pass away,  
And thus prepare to meet Him."

6. From 1820 onwards the work of alteration has been carried on, Cotterill's text being more strictly adhered to than any other. More than twenty versions are found in hymn-books in C. U. at the present time, the most important being *H. A. & M.*, 1875, from Cotterill, through Murray's *Hymnal*, 1852; the S.P.C.K. *Church Hymns*, 1871, from Cotterill through Bickersteth's *Christ. Psalmody*, 1833; the *Hy. Comp.*, 1876, also through Bickersteth; Thuring's *Coll.*, 1882, from Cotterill, with alterations by the editor; and the *Hymnary*,

1872, from *Cottrell*, with emendations by the compiler. In the *Hymnary* it begins, "O God, what do I see and hear!" and in T. Darlington's *Hymnary*, 1887, "Lord God, what do I see and hear." In the American Church *Praise Book*, 1882, at l. 1, 11, and iv, are from *Hps.* and M. (*See above*), and at iii, is from Dr. Miller's "Seven *set* der Tag von Gott besungen" (p. 302, 1). With regard to all the versions of this hymn, careful collation shows that the Sheffield *Ps.* & *Hps.* of 1802, and *Collier*, in 1812, supplied the materials; *Cottrell* in 1820 shaped this edifice, and individual editors have since added, in some cases alterations, and in others, disfigurements, thereto. Some forms of the text have been rendered into several languages, including that in the *Appendix* to the S. P. C. K. *Ps.* & *Hps.*, 1853, into Latin by R. Bingham, in his *Hymn. Christ. Latine*, 1871, as "Magne Deum, quas videmus!" [J. J.]

**Great God, where'er we pitch our tent.** *B. Beddoome*. (*Family Worship*) This hymn on "Giving up a new habitation" appeared in Rippon's *Sid.*, 1787, No. 333, in 2 st. of 4 l., and from thence it has passed into a few modern collections. In *Beddoome's* (posthumous) *Hps.* adapted to Public Worship, 1817, it is given as stanzas iii and iv, of the hymn, "Bless'd Lord, my wandering heart recall." The text in *Rippon* and in *Beddoome's* *Hymns*, is slightly different. The former is that in C. U. [J. J.]

**Great God, Whose universal sway.** *I. Watts*. (*Ps. lxxvii.*) 1st pub. in his *Psalms of David*, &c., 1719, as the 1st part of his version of *Ps. lxxvii.*, in 6 st. of 4 l., and entitled "The Kingdom of Christ." It is followed by pt. ii., "Jesus shall reign when'er the sun is set" (p. 9), in 8 st. of 4 l. Three hymns, all beginning with the same stanza, "Great God, Whose" &c., are in C. U. as follows:—

1. The official one above. This is in a few modern collections in Britain. In America it is very popular. 2. In E. W. Kilsie's *Evangelist*, 1870, for the use of the churches, No. 10, it is composed of st. i and vi of this hymn, and st. ii, and of "Jesus shall reign" &c. 3. In the same collection, No. 123 is made up of st. i, as above, and st. vi—viii, of "Jesus shall reign" &c. These verses are limited in their use. [J. J.]

**Great is the Lord, of his renown.** *J. Keble*. (*Ps. xlviii.*) This version of *Ps. xlviii.* appeared in two parts in his *Psalter*, or *Ps. of David in English verse*, 1833, pt. i., consisting of 5 st. of 4 l., and pt. ii. of 7 st. of 4 l. The latter began—"Our ears have heard, and now our eyes" and in 1863 was given unaltered in *Kennedy*, as No. 1078, and with the addition of a doxology. [J. J.]

**Great is the Lord our God.** *I. Watts*. (*Ps. xlviii.*) In pub. in his *Psalms of David*, &c., 1719, in 7 st. of 4 l., and headed, "The Church is the honour and safety of a nation." It is at l. ii. v. vii. This is in extensive use throughout Asia, and embodies the

"The temple of His grace,  
The sanctuary they stand;  
The bulwarks of our land."

In a few cases the text is altered, and some is added.

*Mitre*, 1875, a doxology [J. J.]

**Great is their peace who love Thy law.** *I. Watts*. (*Ps. exix.*) This cento in the *Lords H. Bk.*, 1833, No. 162, is compiled from Watts's c. n. version of *Ps. exix.* as follows:—st. i. from pt. i. st. ii, st. iii from pt. v. st. i. from pt. ii. st. iv, st. v from pt. v. st. vi. The original version of *Ps. exix.* extends to 18 parts, and was 1st pub. in Watts's *Psalms of David*, &c., 1719. [J. J.]

**Great King of nations, hear our prayer.** *J. H. Gurney*. (*Public Fast.*) 1st pub. in his *Latterworth Coll. of Hps. for Pub. Worship*, 1838, No. 76, in 3 st. of 4 double lines, and headed, "Fast Day; or, Time of Public Calamity." It was reprinted in the *Mayhew Ps. & Hps.*, 1851, No. 665, and is found in numerous modern collections, including H. & A. M., the S. P. C. K. Church *Hps.*, the *Hy. Comp.*, &c. It ranks as one of the best hymns for the occasion of Public Fasting. [J. J.]

**Great King of Saints, enthroned on high.** (*On behalf of Church Officers*) This hymn was given anonymously in W. Urwick's *Coll. of Hymns*, &c., Dublin, 1829, No. 2512, in 5 st. of 4 l., and headed, "Praise and Prayer for the Officers-leaders of the Church." In 1836 it was included in J. Corder's *Comp. Hy. Bk.*, No. 193, and in some copies it was signed "Corder," in the index. This, however, was subsequently omitted. The history of this hymn goes back to Rippon's *Hps.*, 1787, No. 417, "Fair Zion's King, we supplicate thee," which was given in the 4th ed. of J. Dodds's *New Selection* (1st ed. 1806), No. 209 (second part), as, "Great King of Zion, gracious God." This was again rewritten and given in Urwick's *Hymns* as above. Its authorship has not been determined. [J. J.]

**Great Ruler of all nature's frame.** *P. Doddridge*. (*Providence*) In the "D. Miss." this hymn is No. 51, is headed "God's mercy in moderating the storms of affliction, from Isa. xlviii. 8," and is dated "Dec. 18, 1757." The same text was given in the posthumous ed. of Doddridge's *Hymns*, &c., 1758, No. 92, in 4 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 108. Its use in G. Britain is limited, but in America it is extensive. The hymn, "Maker of all things, mighty Lord," by E. Ouler, in Hall's *Mitre H. Bk.*, 1834, No. 48, is composed of st. i, ii, from this hymn (altered), and the rest by Ouler. [J. J.]

**Great Ruler of the earth and sky.** A word of Thy, &c. *Ann Steele*. (*National Thanksgiving for Peace*) 1st pub. in her *Poems on subjects chiefly Didactical*, 1760, vol. i. p. 38, in 6 st. of 4 l., and entitled, "Praise for National Peace." In 1787 it was given in Rippon's *Hps.*, No. 531, and subsequently in a large number of hymn-books in G. Britain and America, including Cooke's *Devotional Hymnal*, 1833; Snow's *Ps. & Hps.*, 1831 (13th ed. 1877), &c. It is next in D. Sedgwick's reprint of her *Hymns*, &c., 1863. [J. J.]

**Great Ruler of the earth and sky.** In boundless doops, &c. *S. Housman*. (*Providence*) In 1716 John Clarke, of London, pub. *The Error of them who derive Evil. A Sermon Preach'd in the Old Jersey, Nov. 6,*

1716, *By Simon Browne*, and appended thereto this hymn on "Mysterious Providence," in 9 st. of 4 l. It was afterwards included, with the same title as No. 129, in Browne's *Hym. & Spiritual Songs*, 1720. It is in a few modern books. [J. J.]

**Great Saviour, Who didst condescend.** [*Public Worship.*] This children's hymn for use in Public Worship was given anonymously in Rowland Hill's *Hym. for the Use of S. Schools*, 1808, No. 177, in 5 st. of 4 l. In 1812 it was repeated in a *Bristol S. S. H. Bk.*; in 1836 in the *Cong. H. Bk.*; and again in others to modern hymn-books in G. Britain and America, including the *Meth. S. S. H. Bk.*, 1879, &c. [W. T. B.]

**Great Shepherd of Thine Israel.** 1. *Watts.* [*Ps. lxxx.*] Appeared in his *Ps. of David*, &c., 1719, in 12 st. of 4 l., and entitled, "The Church's Prayer under Affliction; or, The Vineyard of God wasted." It is usually given in modern hymnals, both in G. Britain and America, in an abbreviated form, and sometimes as, "Great Leader of Thine Israel." In the *Irvingite Hym. for the Use of the Churches*, 1864, No. 68, st. v.-viii., slightly altered, are given as, "Lord, Thou hast planted with Thine hands." The opening lines of this version of *Ps. lxxx.* :—

"Great Shepherd of Thine Israel,  
Who didst between the cherubs dwell,"

are from Sir J. Denham's version of the same Psalm, 1714. [J. J.]

**Great Source of being and of love.** *P. Doddridge.* [*River of Living Water.*] 1st pub. in his (posthumous) *Hymns*, &c., 1755, No. 147, in 6 st. of 4 l., and headed, "The waters of the Sanctuary healing the Dead Sea." To this is added, in order to explain the 5th stanza, "To the Dead Sea the waters flow," the note :—

"The Sea or Lake, where Sodom, Gomorrah, &c., had stood, which was putrid and poisonous; and ancient writers say that no Fish could Live in it."

The same text, but with the omission of the note, was repeated in J. D. Humphreys's edition of the *Hymns*, &c., 1839, No. 165. In some modern hymn-books st. v. is omitted, as in Martineau's *Hymns*, &c., 1873. [J. J.]

**Great Source of life, our souls confess.** *P. Doddridge.* [*Thanksgiving for Personal Benefits.*] This hymn is No. 10 in the "D. met." but is undated. It is in 5 st. of 4 l., and entitled, "Of walking before the Lord in the land of the living." *Ps. cxvi. 9.* The same text was given in his (posthumous) *Hymns*, &c., 1755, No. 59, but the title was changed to, "Deliverance celebrated and good resolutions formed"; and again in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 72. In some modern collections st. ii. is omitted, as in Mercer's *Ch. Psalter & H. Bk.*, ed. 1864, No. 507. Usually, however, it is given in full. [J. J.]

**Great Source of unexhausted good.** [*Providence Acknowledged.*] Appeared in the *Exeter Unitarian Coll.*, 1812, No. 186, in 5 st. of 6 l.; headed, "Grateful acknowledgement of God's constant Goodness"; and marked in the Index with an asterisk denoting that it was first published therein. In modern Ame-

rican Unitarian collections, as the *Boston Hym. & Tune Bk.*, 1868, No. 148, it is abbreviated to 3 st. [W. T. B.]

**Great was the day, the joy was great.** 1. *Watts.* [*Whituntide—Missions.*] From his *Hym. & S. Songs*, 1709, Bk. ii. No. 144, in 6 st. of 4 l., into a few modern collections. In the *Bapt. Ps. & Hym.*, 1858, No. 287, the lines :—

"Go, and assert your Saviour's cause;  
Go, spread the mystery of His Cross,"

are changed to :—

"Go, and your Saviour's Cross proclaim;  
Go, teach all nations in my Name."

This change is not generally adopted. [J. J.]

**Greding, Johann Ernst.** [*Rube, J. C.*, No. i.]

**Greek Hymnody.** § i. *Introduction.* The ancient Greek hymns range themselves under two radically distinct classes: those written in the decaying classical metres, with increasing disregard to the rules of quantity; and the far larger and more important class found in the Service Books of the Eastern Church, which is more oriental in character, with an affinity to the Hebrew modes; and which, issuing from the hymns of the Old Covenant and the Angelic hymn at Bethlehem, develops itself into the elaborated canons of the eighth and ninth centuries.

#### A. Classical Metres.

§ ii. A copious selection of Christian hymns in classical measures, chiefly Anacreontic, may be seen in Daniel's *Theatrum*, vol. iii., in *Anthologia Græca Carminum Christianorum*, by Christ and Paronikas, and in *Poetas Væteræ Græci*, by La Rivière. The latest of these includes hymns by Leo the Wise (886-912), and the Patriarch Photius (died 891). Some of the most important will be noted in the following sketch. Two remarks may be made on them of a general character. They afford constant evidence of that change which shows itself in Latin as well as Greek, an increasing disregard of the old laws of quantity. (Instances may be seen in *Anthologia Græc. Car. Christ.*, Prolegomena, p. xxxvi. The interchange of *o* and *u* as equivalent sounds is a common illustration of the fact.) And secondly, none of these classical measures, except in three Lumbic canons of St. John of Damascus (see below, §§ xvi. 11, xvii. 2), were ever, so far as can be gathered, admitted into the public worship of the Church.

§ iii. *Clement of Alexandria.* The earliest of these hymns, and the oldest of all Christian hymns, ἵππομον πάλαν ἀδάων (Bridle of steeds untamed), is attached to the *παιδαγωγός* of *Clement of Alexandria* (170-220). It has been disputed whether it is really by Clement himself, or has been added by another hand, as an act of devotion founded on the book to which it is annexed. "Though its phraseology is adapted to the perfect Gnostic of Alexandria in the second century" (*Liddon*), there is nothing in its bright verses—full of childlike trust in Christ, as the Shepherd, the Fisher of Souls, the Everlasting Word, the Eternal Light—that is not to be found in the pages of Holy Writ. It is written in



*Dimeter Anapaests.* (See *Auth. Grace. Car. Christ.*, p. 37, and *Daniel*, in 3.) It has been translated by Dr. Bonar; by Mr. Chatfield in *Songs and Hymns of the Earliest Greek Christian Poets*, p. 155; and in *Anti-Syneon Christ.*, Lib. 1, 34, seqq. The latter of these gives the best idea of the original structure, viz. *Gregory of Nazianzen* (329-389). Among the religious poetry of Gregory of Nazianzen, written at the most part after his retirement from the Court at Constantinople in his exile at Nazianzen, there are hymns of a high order; rapid contemplations of the Triune Godhead, tinged with a certain mysticism, and some others, but far more vividly recalling the Creed of Constantinople. The finest perhaps are *ἡ ἀκίνητος ἐκείνη* ("All-circling Infinite") in *Hexameters*, and the Anacreontic *Ὁ Θεὸς ὁ ἀθάνατος ἀνάρχων* ("Thou, King Immortal"). But the rarest piece of adoration in the "Hymn to Christ" after Silence at Easter (*Ἦμνος ἐν τῇ ἡμέρᾳ τῆς ἡσυχίας*) ("Thou, first, O Christ, be King") appeals more to the emotions. A full selection of these hymns will be found in *Auth. Grace. Car. Christ.*, all of which have been gracefully translated in Mr. Chatfield's *Songs and Hymns*, &c. The selection in *Daniel* is, it is slightly fuller. The author of *The Life of Ken by a Lady* (Ken [J. & Anderson]) has drawn a parallel, suggested originally by Ken himself, between our own psalm and Gregory. The sudden fall from his brilliant eminence—as the eloquent preacher of the Anastasis, the Patriarch enthroned by the Emperor's own hand, and the president of the Council of Constantinople—to ignominious banishment and return to the cell of his humble life; the employment of his remaining years in sacred poetry; and even the traits of heart and temper which the poems exhibit, have analogies in Ken. "The Address to his own Soul," *Τίς ἐστὶν ὁ ἐμὸς ψυχὴ* ("What wouldst thou have?") (see *Auth. Grace. Car. Christ.*, p. 26), and Mr. Chatfield's vigorous translation), a caustic, scornful soliloquy, recalls often the sudden turns of Herbert, and the contempt of life and earth which inspires "The Last" of Baxter and "The Challenge" of Sir Walter Raleigh. The morning and evening hymns of Gregory cannot be named beside Ken's; but on the other hand nothing else of Ken equals the loftiness of Gregory. (*Gregory of Nazianzen*.)

§ v. *Symeon* (375-430). Ten hymns of this eloquent and philosophic bishop, not all considered by him as forming a single book (*Ὁ Χριστὸς*), are beautiful examples of that speculative abstraction of the Triune Godhead, which the Platonic philosophy inspired. The 5th hymn, *Ὁ Θεὸς ὁ ἀθάνατος ἀνάρχων*, gives a tender portrait of his love of his wife and his longest of all, written in times of great peace for his beloved Lyba after his return from his court of Alexandria, shows his fervour of his Patriotism. They are *Anapaests*, *Hexameters*, *Logolite*, *Spondae*, and *Grace. Car. Christ.*, p. 20, seq. from whence they have been translated by Mr. Chatfield.

The 10th hymn, in Mr. Chatfield's representation of it ("Lord Jean, think on me") has been adapted to *H. A. & M.*, and by Mr. Thring, but the Western form and expression are the translator's. Though of great spirituality and beauty, the hymns of *Symeon* lie consciously on the borderland of Christianity and Neo-Platonism, and often it is the Platonism rather than the specially Christian thought that inspires his most refined passages. It has been doubted, but perhaps erroneously, whether he believed in the Resurrection, (see *Auth. Grace. Car. Christ.*, p. 18, and Chatfield's Introduction, p. 1, seq.)

§ vi. *Sophronius Patriarch of Jerusalem* (629). The poems of this prelate illustrate the distinction between the hymns in classical metres and those of the ritual of the Church which are to be treated below. Two or three *Idiosyncrasy*, written in the accustomed style, are found in the *Messiah and Theophany*. (See *Auth. Grace. Car. Christ.*, p. 30.) His Anacreontic hymns, on the other hand, are not to be found in the Greek Service-books. They have been published in Cardinal Mai's *Synecdochus Romanus*, 1840, vol. iv., from which full extracts have been made in *Daniel*, in, and *Auth. Grace. Car. Christ.*, pp. 44-6. They are all written in the same metre; *Iambic dimeter*; but at intervals of fifteen or twenty lines varied by a couplet of different metre, "technically known as *anacrusis*," generally expressive of some comment or aspiration arising out of the narrative given in the rest. They are long narratives, on the Annunciation, the Nativity, the Visit of the Magi, the Baptism, the Triumphal Entry, the Last Supper, the Cross, the Ascension; on St. Paul, St. John, St. Stephen, and certain saints. The most interesting is on the Holy Place, giving an insight into the appearance of Jerusalem and the spots held sacred in his day. It is in stanzas of four lines, the initial letters of the stanzas being the letters of the alphabet in order. These hymns of Sophronius have not been rendered into English.

§ vii. *Elias Syneides*. St. John of Damascus. Of the remaining pieces in the *Anthology*, and *Daniel* only two are of conspicuous merit; a solemn reflection on death and judgment, deeply earnest, by Elias Syneides (*Auth. Grace. Car. Christ.*, p. 47), and a Prayer to Christ in Anacreontic, of great personal fervour, by St. John of Damascus. It has been versified in Mr. Leighton's St. John of Damascus (*Fathers for English Readers*, &c. v.). The three great causes of St. John of Damascus in trimeter language are an apparent exception to the rule that classical metres are not found in the Greek Service-books. But they are in reality a link between the two classes of hymns, for while written in *Iambic* metre, they are also confined to the rules of syllable, accent, and *anacrusis*, to which the Church hymns are subjected. See § xvi.

B. *Hymns of the Greek Church.*

§ viii. *Hymns of the Old Testament.* Of more enduring importance is the distinctive Christian growth, which has its root in the poetry and worship of the Old Covenant, and culminates in the hymns of the Eastern Church. If we could never see a more exact

notion of the strophes of Hebrew poetry, of the musical accents, the antiphonal singing, the liturgical use of detached verses of the Psalms, and other characteristics of Hebrew hymnody, a strong light might be thrown on some of the obscure parallels presented by the Greek system. A few points may however be noted with tolerable certainty. It is scarcely worth stating that the songs of the Old Testament, together with other rhythmic passages, passed in their Greek forms into the Christian Services. The use of the *Alleluia* and the *Hosanna* are equally obvious examples. The *Ter Sanctus* had been partially in previous use in the Jewish ritual: the *Hosanna* which so constantly accompanies it was partly the echo of the Triumphal Entry, but partly also of the older refrain used at the Feast of Tabernacles (See *Dict. of the Bible: Hosanna*). Antiphonal singing, introduced among the Greeks by Ignatius at Antioch, seems clearly traceable to a Hebrew origin, exemplified by the practice of the Therapeutæ, as stated by Philo, and the far older practice of the Temple choirs (1 Chron. vi. 31, seq. and xxv.). (See *Dict. Christ. Ant.: Antiphon*.) The refrains and short ejaculations of praise which are such a marked feature of Greek hymns have analogies in the Psalms, and the Eighteen Prayers of the synagogue. The use of broken verses of the Psalms (*στιχολογία*) and Christian verses interwoven with them (*ἀπόστιχα*, *στιχὰρὰ ἀπὸ στίχου*), as well as the longer form Antiphon are probably derived from the Hebrew use. The Acrostic, on which the strophes of the Canons are threaded, resembles the system of the Alphabetical Acrostic Psalms, and is occasionally itself alphabetical.

§ ix. *Hymns of the New Testament.* The inspired songs that ushered in the Nativity became probably at an early period canticles of the church: the Angels' hymn at Bethlehem is the germ of the *Gloria in Excelsis* (see § x. 4.) There is no trace however of a similar use of the heavenly songs of the Book of Revelation, beyond the adoption of a few of the acclamations in the later Greek hymns. Beside these Scriptural hymns others must have soon arisen. That the holy enthusiasm of the new life of Christianity would express itself in some similar forms to those of the *Magnificat* and *Nunc Dimittis* seems in itself almost inevitable: and notwithstanding a measure of doubt attaching to both expressions, the terms 'hymn' and 'spiritual song' (Eph. v. 19, 20; Col. iii. 16, 17) seem plainly to assert their existence.

[The word ὕμνος is found only in these two passages of the N. T., but the derivative verb is used of the hymn sung at The Last Supper, which was probably the series of *Psalms* called the *Hallel* (Psa. cxiii.-cxviii.). St. Paul, however, plainly distinguishes "hymns" and "psalms." Watts and the early English writers of hymns thought the Canticles and other passages of Holy Scripture suitable for singing were denoted by "Spiritual Songs." But it is more probable that they were new utterances inspired by the Holy Spirit, like those in the Corinthian Church.]

The form and matter of these hymns may be suggested to us by the rhythmic passages in the epistles of St. Paul, St. James and St. Peter. A disposition has shown itself to find in some of the most remarkable of these, where they are separable from the context,

actual quotations of existing hymns (e.g. 1 Tim. vi. 15, 16; Titus iii. 4-7; James i. 17). The verse which bears the strongest evidence of being a fragment of a hymn, "on penitence," is Ἐγείραι ὁ καθύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνει σοὶ ὁ Χριστός ("Awake thou that sleepest," &c.), Eph. v. 14. Two of "the faithful sayings" in the Pastoral Epistles, which are evidently household words of the Christians, have a rhythmic character. Χριστὸς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ("Christ Jesus came into the world to save sinners") (1 Tim. i. 15) has been called part of a hymn "on redemption": Εἰ γὰρ συναντηθόμεν, καὶ συζητήσωμεν· εἰ ὁπομείνομεν, καὶ συμβασιλεύσωμεν· κ.τ.λ. ("If we die with Him, we shall also live with Him;" &c.) 2 Tim. ii. 11-13, a fragment "on the glories of martyrdom": and the short verses resembling one of the strophes of the canons, Ἰφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγελοῖς, δαπνίσθη ἐν θρόνῳ, ἐπιστάθη ἐν κόσμῳ, ἀνελήθη ἐν δόξῃ. ("Manifested in the flesh, justified in the spirit," &c.) 1 Tim. iii. 16, part of a hymn "on Our Lord's Incarnation and Triumph." (See Liddon's *Bampton Lectures*, p. 3127, note.) It is not easy to decide whether such hymns were then used in the worship of the Church. Pliny's letter to Trajan seems to prove the use of hymns at the Eucharist at a very early period (*Carmen Christo quasi Deo dicere iuvicem secum*). On the other hand it will be shown below that there was a scruple against the adoption of anything but psalms in the public devotions (see § xi.); and this context, in which St. Paul mentions "hymns" and "spiritual songs," is giving directions not for worship, but common life and social intercourse. (See *Dict. Christ. Ant.: Hymns*.)

§ x. *Primitive Greek Hymns.* 1. The earliest hymn in this class is the *Thanksgiving* at lamp-lighting (*ἐκλόχιος εὐχαριστία*), as St. Basil calls it, which has been frequently translated both in prose and verse.—Ὅς λαλοῦν ἄγας δόξης (q. v.) It was old in St. Basil's day (370); but it is a misinterpretation of his words (*De Spiritu Sancto*, c. 29) to attribute it to Athenogenes (169).

2. *Methodius* (died circa 311). A hymn found in "The Banquet of the Ten Virgins," beginning Ἀνδρῶν, παρθένων, βοῆς ἐνυπνίου ἔχει ("Up, maidens, the sound of the cry that miseth the dead"), by this early writer, though not found in the Greek Service Books, may be most fitly mentioned here on account of certain rhythmical features. Unlike all other extant early hymns, it is of great length—twenty-four strophes—and thus suggests the possibility that some of the longer anonymous *Idiomela* of the Greek Service Books may be of early date (see § x.). The initial letters of the strophes are, as in the Anacreontic hymn of Sophronius (see § vi.) on "The Holy Places," the letters of the alphabet in their order, thus supplying a link between the Hebrew Alphabetical Psalms and the acrostichs of Romanus and the canons (see §§ xii., xvi.). Each strophe is followed by the same refrain (ὡραὸς) sung in chorus by The Ten Virgins, the strophes themselves being sung by Thekla alone. The rhythm is plainly iambic, though loose and irregular. The piece is full of sustained spirit and elation, and Mr. Chatfield's translation of it, "The

Bridegroom cometh," is the best in his volume (p. 141). (See *Anth. Græc.* Carm. Christ., p. 33, and another translation in *Ante-Nicene Library: Methodius*, p. 111.)

3. The *Ter Sanctus* in its earliest form, as derived from the hymn in Isaiah vi. 3, was used for liturgical purposes in the Jewish church. There is an apparent allusion to its use in Christian worship in the catechetical lectures of St. Cyril (circa 347). It appears in the Clementine Liturgy (*Apost. Const.* 8, 12) in this form, "Αγιοι, Άγιος Κύριος, ἱερός, ὁ ὢν πάντες καὶ ἡ γῆ τῆς δόξης αὐτοῦ, εὐλογεῖς εἰς τοὺς αἰῶνας ἁμήν." ("Holy, Holy, Holy: Lord of Sabaoth; heaven and earth are full of His Glory. Blessed art Thou for ever. Amen.") The form varies slightly from this in the liturgies of St. Mark, St. James, and St. Chrysostom; and in the two latter the *Hosanna* is attached, "Hosanna to the Son of David: blessed be he that cometh in the name of the Lord: Hosanna in the highest." This precedent of combination was followed in the First Prayer Book of Edward VI. The hymn always occurs in the same position in Eastern liturgies, following the Eucharistic Preface. (See Neale's *Holy Eastern Church*, p. 541, and *Dict. of Christ. Ant.* under *Preface*.)

4. The Greek form of the *Gloria in Excelsis* is of early date. The germ of it is of course the Angels' hymn at Bethlehem (Luke ii. 14); and so far it occurs in the Liturgy of St. James. But the extended form of it is found at the end of the psalms and canticles contained in the *Codez Alexandrinus* (end of 5th cent.), and reads:—

δόξα ἐν ὑψίστοις θεῷ, καὶ ἐν γῇ εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Αἰνοῦμέν σε, εὐλογοῦμέν σε, εὐχαριστοῦμέν σοι, προσκυνοῦμέν σε, δοξολογοῦμέν σε διὰ τὴν μεγάλην τοῦ δόξαν· Κύριε βασιλεῦ, ἰσχυρὸν, θεὸς πατὴρ παντοκράτωρ, κύριε υἱὸς μονογενὴς, Ἰησοῦς Χριστὲ, καὶ ἅγιος πνεῦμα, Κύριε ὁ θεὸς, ὁ ἀνὴρ τοῦ θεοῦ, ὁ υἱὸς τοῦ πατρὸς, ὁ ἀῖρων τὰς ἁμαρτίας τοῦ κόσμου, ἐλάησον ἡμᾶς· ὁ ἀῖρων τὰς ἁμαρτίας τοῦ κόσμου, πρόσδεξαι τὴν δέησιν ἡμῶν ὁ καθήμενος ἐν δεξιῇ τοῦ πατρὸς, ἐλέησον ἡμᾶς ὅτι σὺ εἷς μόνος ἅγιος, θεὸς εἷς μόνος κύριος. Ἰησοῦς Χριστὲ εἰς δόξαν τοῦ πατρὸς ἁμήν. ("Glory to God in the highest and on earth peace, good will among men. We praise Thee, we bless Thee, we give thanks to Thee, we worship Thee, we give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty, Lord the only-begotten Son, Jesus Christ, and Holy Spirit! O! Lord, God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us: Thou that takest away the sins of the world, receive our prayer: Thou that sittest on the right hand of the Father, have mercy on us: For Thou only art Holy, Thou only art the Lord Jesus Christ at the Glory of God the Father.")

Another version of the hymn, substantially the same, yet with some additional phrases and variations, is found in the *Apost. Const.* 7, 47. In some late MSS. the chapter in which it is found is entitled *προσευχὴς ἑωθινῆς*. It is also found in a spurious treatise of St. Athanasius, *De Virginitate*, as a morning hymn. Its eucharistic use in Western; except the Nestorian, none of the Eastern Liturgies contain it. (See

*Anth. Græc.*, p. xxii., and *Doxology and Gloria in Excelsis* in *Dict. Christ. Ant.*)

5. *Te Deum*. There can be little doubt that the *Te Deum*, or some elements of it are originally Greek, although only a few clauses have been actually discovered. The first twenty-two verses of the *Te Deum* in Latin are found without variation in early MSS.; but there are four known variations in the form of the last nine verses. Two of these variations differ from the one adopted in our Prayer-Book only in the omission of certain clauses. But the other two, besides omitting one or two clauses, insert though each in a different place among the clauses, the words "*Benedictus es Domine Deus patrum nostrorum et laudabile nomen tuum in æternum.*" If we add these words to the familiar phrase, "Day by day we magnify Thee," "Vouchsafe, O Lord, to keep us this day without sin," we obtain precisely the following short Greek hymn, which is found in the *Codez Alexandrinus* immediately after the Greek form of the *Gloria in Excelsis*. (See above, 4.)

Καθ' ἡμέραν ἡμέραν εὐλογῶμεν σε καὶ αἰνέσωμεν τὸ ὄνομα σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Καταβύσσον, Κύριε καὶ τὴν ἡμέραν ταύτην ἀναμαρτήτους φυλαχθῆναι ἡμᾶς. Εὐλογεῖς εἰ Κύριε ὁ θεὸς τῶν πατέρων ἡμῶν καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομα σου εἰς τοὺς αἰῶνας ἁμήν. ("Day by day I will bless Thee and praise Thy Name, for ever and ever and ever. Vouchsafe, Oh Lord, to keep us this day also without sin. Blessed art Thou, O God of our fathers, and praised and glorified is Thy Name for ever.") (See *Dict. Christ. Ant.*: "*Te Deum*;" *Anth. Græc.* Carm. Christ., p. 39; *Daniel*, vol. iii.)

6. *Early Vesper Hymn (Te decet laus)*. *Hymn before Meals*. In the 7th book of the *Apostolic Constitutions* (c. 47) the *Gloria in Excelsis* is followed by two other short hymns. They are printed in *Anth. Græc.* Carm. Christ., p. 40, and translated by Mr. Chatfield. The first is an Evening Hymn. The latter part of it is simply the *Nunc Dimittis*, and the early part begins with a verse of the Psalms. It then repeats the phrase in the *Gloria in Excelsis*, αἰνοῦμέν σε, δοξολογοῦμέν σε διὰ τὴν μεγάλην σου δόξαν, and slightly varies the clause concerning "The Lamb, that taketh away the sin of the world." The next phrases are well known in their Latin form, "*Te decet laus.*" *Ἰσὶ πρέπει αἶνος, σοὶ πρέπει θῆνος, σοὶ δόξα πρέπει τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. ἁμήν.* ("Thou art worthy to be praised, Thou art worthy to be hymned, Thou art worthy to be glorified, Father, Son, and Holy Ghost, for ever and ever. Amen.") The second hymn is what we should call a short grace before meals.

7. *Trisagion*. This name has of late been discontinued as an equivalent of *Ter Sanctus*, for good reasons. The Greek term *trisagion* indicates a short invocation found in the Greek Liturgies, shortly after the Little Entrance, and sometimes accompanied by a prayer called "the prayer of the Trisagion." It is entirely distinct from the *Ter Sanctus* common to Greek and Latin Liturgies, and runs thus:—*Άγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἐξάριστος, ἐλέησον ἡμᾶς.* "Holy God, Holy and Mighty,

Holy and Immortal, have mercy upon us." The legend of its origin relates that it was preternaturally communicated to the terror-stricken population of Constantinople during an earthquake in the time of St. Proclus (434-7). (See *Nicephorus Callistus*, Lib. 14, cap. 46.) It is considered, however, by Neale and others to be probably far older. It is said to have been introduced into the Liturgy in the reign of the younger Theodosius (408-50). It is found in the *Roman Missal* in the Improperia used on Good Friday. The Greek words and the Latin are there sung in response to each other by the two sides of the choir. So also in the *Sarum* and *York Uses*. (See *Dict. Christ. Ant.: Trisagion*.)

8. The Greek form of the *Gloria Patri* was perhaps founded on the Baptismal formula (Matt. xxviii. 19). The three early varieties of it may be seen under *Doxologies*. They were old in St. Basil's days (370).

9. The *Cherubic Hymn*. This hymn, so-called from its references to the Cherubim, is found in the chief Eastern Liturgies, except the Clementine, before the Great Entrance. It is not found in the heretical liturgies except in the Armenian; and this fact is an argument against its antiquity. It is generally ascribed to the time of Justinian. Cedrenus says that Justinian first ordered it to be sung in churches. It runs thus: *Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῇ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες, πᾶσαν τὴν βωτικὴν ἀποδεχάμεθα μέριμναν, ὡς τὸν Βασιλέα τῶν ὁλῶν ὑποδεχάμενοι, ταῖς ἀγγελικαῖς δοξαῖς δορυφορούμενοι τάξουσιν. ἀλληλούϊα.* "Let us who mystically represent the Cherubim and sing the holy hymn to the Quickening Trinity, lay by at this time all worldly cares; that we may receive the King of Glory, invisibly attended by the angelical orders. Alleluia, Alleluia, Alleluia." (See *Dict. Christ. Ant.: Cherubic Hymn*.)

10. *Hymn of Justinian*. A short hymn is found in the Liturgies of St. Mark and St. James, which Neale declares from internal evidence to be later than the Council of Ephesus (431), and which is generally considered the composition of the emperor Justinian (527-65). It runs thus: *Ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ θεοῦ, ἀθάνατος ὑπάρχων, καὶ καταδεχόμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ ὁ θεὸς, θανάτῳ θάνατον πατήσας, οἷς ἂν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.* "Only-begotten Son and Word of God, Immortal, Who didst vouchsafe for our salvation to take flesh of the Holy Mother of God and Ever-Virgin Mary, and didst without mutation become man, and wast crucified, Christ our God, and by death didst overcome death, being One of the Holy Trinity, and glorified together with the Father and the Holy Ghost, Save us." (*Anth. Graec. Carm. Christ.*, p. 52.)

11. If the materials of the Greek Service-books could be critically distinguished, several of the *Anonymous* pieces among the shorter hymns would doubtless be added to these early compositions. It is generally believed, that the *Hirmoi*, on which so many of the later odes are modelled, belong to the earlier

centuries. The verses which are attached to the psalms, either as antiphons or *στίχαρα ἀνόστιχα*, are also probably among the earliest essays at hymns. Nor is there any reason why some of the anonymous *Idiomela*, which partake of the same natural spirited freshness as these should not be equally early. The elaborate canons of later times add very little original thought to these more artless pieces, and they are often inferior in force. Their prevailing type is a strophe asserting at the opening some Christian fact or doctrine; and then grounding on it an acclamation of praise or culminating in the utterance of some glorious title or consequence.

§ xi. *Liturgical use*. Between these short and simple hymns, largely built up of joyous ejaculations, and the elaborate Odes and Canons of the 8th and 9th centuries there is a wide interval; and as the history of the development is obscure, it will be convenient to throw together here some account of the gradual introduction of hymns into the public worship of the church. Notwithstanding the very early mention of hymns as part of the Liturgy in Pliny's letter and by Justin Martyr, as well as the evidence of the Liturgies for the use of some of those already noted, there was manifestly a certain reserve as to their general introduction; in some parts of the Church they were allowed earlier than in others. An extract from the Epistle of the Second Council of Antioch (269) against Paul of Samosata shows that they were then in use in the Church of Antioch (*Dict. Christ. Ant.: Hymns*). Yet as late as the 4th and 5th centuries there was a scruple against the use of anything but Psalms in the Eastern monasteries (*Pitra*, pp. 42, 43), and in Spain the Council of Braga (561) forbade the use of hymns. No doubt, they were originally of popular origin, and then from their own power of spiritual edification passed into the services. In three different centres of the life of the Church the use of hymns received a powerful impulse from their employment by heretics. The Gnostic hymns of Basilides and Harmonius led Ephrem the Syrian (circ. 360) to adopt their metres and rhythms in his hymns for the Syrian Church. The Arian hymns drew the attention of Athanasius at Alexandria (*Pitra*) and Chrysostom at Constantinople to the hold which hymns had on the masses. The use of processional hymns in the narthex, lighted by torches, may have originated in the processions with crosses and torches which Chrysostom organized at Constantinople (*Dict. Christ. Ant.: Hymns*). How far these movements developed the structure of the Greek hymns, it is impossible to say; the strophes of Ephrem, with their final invocation, or refrain, have great similarity to the *troparia* of the Greek odes. On the other hand the syllabic metres of Ephrem seem much more regular than the varied lengths of verse in the *troparia*, while the great number of tunes (275) in the Syrian Church contrasts strongly with the eight tones, to which the Greek hymns seem confined, and probably points to deep-seated differences. See for Ephrem Syrus, *Hymns and Homilies of E. S.*, translated by Dr. Burgess.

§ xii. *Middle Period*.—1. *Romanus*.—The



principal link between the early hymns and the odes and canons is found in a group of pieces discovered in two very rare Liturgical MSS. at Moscow and Rome, by Cardinal Pitra. (Published in his *Analecta Sacra Inedita*, Paris, 1876, quoted by Lord Selborne, art. "Hymns," *Encycl. Britan.*) Twenty-nine of these compositions are by Romanus; among the authors of others are found the names of Cosmas, Anastasius and others, who must not be confused with later poets of the same names; others are anonymous. As a specimen of their structure Cardinal Pitra describes (*Hymnographie Grecque*) the celebrated Christmas hymn of Romanus, which is composed of twenty-four strophes of considerable length, the initial letters of the strophes composing the words τοῦ ταπεινοῦ Παπαροῦ θυμῶς; the strophes, with the exception of the first, all contain the same number of rhythmic phrases, though of very different lengths, and the corresponding phrases in each strophe are composed of the same number of syllables, though of varying quantity. The first strophe has only one feature in common with the rest: the last line, containing the central idea of the poem, is repeated again at the close of every succeeding strophe; and the strophes are so managed as to lead naturally up to it. He gives at length a poem, for the 30th of June on the Holy Apostles (reprinted from *Hymnographie Grecque* in *Anth. Græc.*), and an anonymous one with the acrostic Εἰς Πέτρον καὶ Παύλον for the same day, both identical in structure with that for Christmas. The characteristic of all these pieces is a picturesque, almost dramatic treatment, which contrasts with the doctrinal cast of the Canons. Thus the Christmas hymn opens with a description of the cave at Bethlehem, the Infant Christ, the Virgin Mother, the angels, shepherds, Magi. The poem proceeds with a dialogue in which these personages take part. The title of these pieces (κοντάκιον) has thrown an incidental light on the short poems of the same name found in the present Greek Office Books. Cardinal Pitra has discovered that in several cases the 6th and 7th Odes of the Canons, are single strophes picked out of these original Kontakia; and he discerns other traces of longer poems formed on the acrostic. τοῦ ταπεινοῦ κ.τ.λ., which are now buried in the Canons of the later age, which superseded them. See § xvi. 2. and Romanus.

2. *Sergius* (610-41). There is some affinity to the hymns of Romanus in the celebrated ἀρχαῖος θυμῶς, composed by the patriarch Sergius as a thanksgiving to the Mother of God for her defence of Constantinople from the attack of Chaganes, King of Persia. There is the same repetition of the last line of the strophe, and the same vivid narrative; and the opening strophe has a separate form. On the other hand there is no acrostic, the strophes are shorter, and the alternate ones are followed by a long series of invocations, managed with great brilliance and variety. There is also an occasional and unmistakable adoption of rhyme. The hymn was sung standing, in commemoration of the long watch of the Mother of God. Considered as a poem, the chief part of it is full of splendour; but

the worship of the Virgin, which is its *raison d'être*, scarcely admits of its adaptation even partially in England.

§ xiii. *Period of the Odes and Canons*. A change largely connected with the Iconoclastic controversy was wrought in Greek Service Books during the 7th, 8th, and 9th centuries. The names of the defenders of the sacred icons fill a large space in the calendar; and their elaborate doctrinal hymns dispossessed the more animated and pictorial poems of Romanus. The new form which rises into view, and continues henceforward to be the highest mode of poetical expression, is the Canon, of which St. Andrew of Crete is the first known master.

Whether the Canon was a new invention at this time, or had been in existence previously, although no earlier specimens are extant, is uncertain. A quotation from Gerbert, given by Cardinal Pitra (*Hym. Græc.*, p. 43) seems to prove its existence in the 5th century. M. Christ, however (*Anth. Græc.*), considers the word an interpolation. At any rate it is not until the time of St. Andrew of Crete that the Canon takes its supreme place in the system.

§ xiv. *Sources and Translations of the later Greek Hymns*.—1. *Sources*.—The hymns which follow are found in the Service Books of the Greek Church. These are:—

(1) *The Menæa*, twelve volumes, one for each month (μήν), answering approximately to the *Propria Sanctorum* of the Western Breviary (*Dict. Christ. Ant.* s. v.).

(2) *The Paracleticæ*, or *Greater Octoechus*, containing the Ferial office arranged on a system for eight weeks.

(3) *The Lesser Octoechus*, containing the Sunday Services of the preceding volume. The name is derived from the eight Tones (ἑξῶς), to which the Services of the eight weeks are respectively set. These Tones are the same, except in name, as the Gregorian Tones. The arrangement of the *Octoechus* to them is said to have been the work of St. John of Damascus.

(4) *The Triodion*, containing the entire services for Lent, and those for the three preceding Sundays (Sunday of the Pharisee and the Publican; Sunday of Apocreo, after which no flesh is eaten; Tyrophagus, after which even cheese is forbidden). The name *Triodion* originates in the prevalence of hymns of that name (three odes).

(5) *The Pentecostarion* *Charmosynon*, containing the office for the seasons of Easter and Pentecost.

(6) *The Euchologion*, containing the occasional offices.

(7) *The Horologion*, containing the Hours of prayer.

The number of hymns in these volumes which contain (Neale) 4000 closely-printed quarto pages at least, is very large. They are little known in England. The best selection from them is that published by M. Christ in *Anth. Græc.* There is a more meagre one in *Daniel*. Cardinal Pitra has published a group of hymns connected with St. Peter and St. Paul. The great offices for Christmas, Easter, and Pentecost are printed in Dr. Littledale's *Offices of the Holy Eastern Church*.

2. *Translations, &c.* The difficulties in the way of studying the original services are almost removed for English classical scholars since the publication of Neale's *Introduction to the History of the Holy Eastern Church*, and Dr. Littledale's valuable book on *The Offices of the Holy Eastern Church*. The earliest, most spirited, and popular poetical translations are *The Hymns of the Eastern Church* by Dr. Neale (1862). Mr. Chatterton Dix has turned a portion of the blank verse of Dr. Littledale's Offices into metre, and published the same, partly in the *Church Times*, and subsequently in the *Lyra* pub. by Mr. Shipley. A few hymns have been translated in metrical form by Dr. Littledale, and appeared in the *Church Times* (1864), the *People's Hymnal* (1867), and the *Priest's Prayer-book*. There are also *trans.* by Dr. Macgill in his *Songs of the Christian Creed and Life*. Lond.: Pickering, 1876-79.

§ xv. *Structure and Versification.* A Greek hymn, as printed in the Service Books looks like a paragraph, or a collection of paragraphs, in rhythmical prose. The rhythmical phrases of the paragraphs are divided by a system of commas, which are obviously unconnected with punctuation. If rearranged, so as to make each rhythmical phrase a line of poetry, the paragraph assumes a resemblance to a piece of a Greek chorus, and snatches of classic rhythm foster the delusion. But it has proved impossible to reduce it to any known metre, or to establish any consistency between the paragraphs of a hymn by rules of prosody. Cardinal Pitra, however, who has investigated this matter with great acuteness, discovered that in the odes (where we have hymns composed of several paragraphs), and in groups of hymns confessedly similar (*ὁμοία*) and modelled on the leading one (*ἐποποιήσιον*), the number of rhythmical phrases in each paragraph, and the number of syllables in each rhythmical phrase (short syllables counting as equivalent to long ones), is identical. M. Christ, who has also written a masterly essay on the subject in the *Anthologia Græc.*, has further established the fact that a fixed proportion of the accents in the corresponding phrases is always uniform. The rhythm of the hymns probably depended on this uniformity of accent more than on the law of the syllables. "In the decline of the language accent was trampling down quantity" (Neale). This growing inattention to quantity has been pointed out elsewhere (see § ii.). The increasing importance of accent is familiar in Latin hymns and in modern Greek. The general rhythmical impression of Greek hymns is thus described by Carl Pitra: "The system has no lack of flexibility, variety, or precision. The strophes are grave or spirited in turn, at one time possessing the solemn march of hendecasyllables, at another precipitating themselves in a stream of impetuous versicles, and most frequently blending both measures easily together" (*Hym. Græcæ*, p. 24).

§ xvi. 1. *Names and Varieties of Hymns.* The names of the minor Greek hymns are very numerous. The *Antiphons* (*ἀντιφώναι*) have the character familiar to us in the Latin Breviaries.

2. The *ἀνωστικὰ* derive their name not so

much from their place near the close of the vesper office, as from the Song of Simeon then originally sung (*Anth. Græc. Carm. Christ.*, p. lix.).

There is a group of hymns, which are most usually found as satellites of the Canons.

3. The *κἀθισμα*, so called, apparently, because sung seated, an intercalation between the third and fourth, or the sixth and seventh odes.

4. The *κωρδαίον*, intercalated after the sixth ode, which, as found at present, is a long single stanza, but which in many cases has been discovered by Pitra to be a relic of the long poems of the school of Romanus, the inventor of *κωρδαία*. (See § xii. and *Romanus*.) This discovery makes the derivation of the term from *κέρτος*, the roller around which a roll of manuscript is bound, far more likely than that from *κέρτος*, little, or that from the Latin *Canticum*. (*Dict. Christ. Ant.*, s. v.)

5. The *ὄκτος*, which always follows the *κωρδαίον*, and is often also a relic of the school of Romanus, and of the same character, except that it sometimes closes with a series of invocations (*χαίρε—χαίρε*, Neale). Pitra derives it from the position of the choir, grouped round the leader, during its performance. But Neale and M. Christ (*Anth. Græc.*) compare it with the Italian *Stanza*, the cell which enshrines the thought.

6. The *καταβασία*, which is very often a repetition of the Hirmos of the ode, sung by the choir after coming down into the narthex.

7. The *ἐξαποστειλάριον*, which follows the canon, a hymn first introduced by Constantine, son of Leo the Wise (Emperor 913-59). Eleven of them connected with the Resurrection from his pen are quoted in *Anth. Græc. Carm. Christ.* p. 110.

8. The *ὕμνος*, which occurs instead of the *κἀθισμα* after the third ode. The derivation is doubtful. In the Virgin's Song of Methodius the *ὕμνος* is a refrain. (See § x. 2.) But not so in the Greek Service Books. Neither Coresi's explanation, "an echo of what goes before" (*Dict. Christ. Ant.*, s. v.), nor Goar's, that the Church listens (*ὕμνος*) to some recital of God's marvellous dealings (Neale), is satisfactory.

9. The *Idiomelon*, sung at great Festivals, at matins (*Dict. Christ. Ant.*, s. v.), but most of all during the quiet hours of the night in the narthex (western part of the church), "glowing with the processional torches" (Neale), is much of the same character as other short hymns. But when several of them are combined under the name of *Stichera* (verses) *Idiomela*, a hymn results, which exceeds in length many of the odes; and some of the freshest pieces in the Service Books are in this class. Cardinal Pitra, following Leo Allatini, seems to think that the name arises from the fact that they have their own musical treatment attached to the words (*ἰδιον μέλος*). More commonly, however, *μέλος* is taken to denote rhythm or metre. It is impossible to trace any uniformity of structure in successive *Idiomela*: each one seems a law to itself, or, as Neale expresses it, its own model. Thus *Stichera Idiomela* are, at any rate practically, *Irregular Verses*.

10. *The Ode.* The Ode (ὕμνος) is composed of a variable number of short and vivid strophes, each of which has its highest expression of feeling thrown into its closing line. All the strophes are uniform in the number of syllables and lines and in certain leading accents. (see above, § xv.). The model on which the strophes are formed is sometimes the first strophe of the Ode, which in that case is always printed with inverted commas; often it is an older strophe taken from the *Hirmologion*, and then only the few first words of it are printed, somewhat as we print the tune of a ballad, at the head of the Ode. The name of this strophe is *Hirmus* (ἱρμός), which is usually explained as denoting its drawing together the other stanzas after it (Neale); but the derivation is doubtful (see *Anth. Græc. Carm. Christ.*, p. lx.). The other strophes are named *Troparia*, a term which is again explained as denoting the turning of these strophes to the *Hirmus* (Neale). But the derivation is denied by M. Christ, and the fact that the term *troparion* is found attached to single stanzas independent apparently of any *Hirmus* is against it. Pitra considers the *troparion* as a very ancient Greek form, specially used for the short verse, which follows the recitation of the Pauline in the nocturnal office. The *Odes* occur in groups: sometimes a pair is found (ὁμοῖον), but most frequently there is a series of three (τριάδιον), or the full complement of eight, in the great Festival Canon, nine in others, which forms the Canon. The *Triodia* belong chiefly to the Lenten volume, named in consequence *Triodion*. The *Odes* are always connected with the Canticles of the Greek Service, and often cramped and distorted by the necessity of allusion to them.

11. *The Canons*, which are the highest effort of Greek hymnody, sung for the most part at Lauds, are founded principally on the Canticles then used, viz.: 1. Song of Moses, Exod. iv. (Monday); 2. Song of Moses, Deut. xxxii. (Tuesday); 3. Song of Hannah (Wednesday); 4. Song of Habakkuk (Thursday); 5. Isaiah xxvi. 9-20 (Friday); 6. Jonah's Prayer; and 7. the earlier portion of the Prayer of the Three Children. To these are added—8. the remainder of the Prayer of the Three Children (*Benedicite*); and 9. The *Magnificat* and *Benedictus*. In correspondence with these nine divisions the Canon theoretically consists of nine odes: but as from the severe and threatening character of the second Canticle the ode corresponding to it is only found in Lent, the majority of Canons consist of eight odes only. The Canon as a whole has no greater unity, or relation of parts than the group of Canticles, on which it is founded; but it is threaded on an acrostic written in iambs, or sometimes hexameters or elegiacs, at the commencement of the first ode; the letters of the acrostic opening the several troparia, and sometimes (e.g. in the Iambic Canons of St. John of Damascus, see also *Anth. Græc. Carm. Christ.*, p. 240; Pitra, *Hym. Græc.*, p. 20) the verses of the *troparion* also. The three Iambic Canons of St. John of Damascus are a link with the classical metres. (See above, § vii.) Besides conforming to the laws

of syllables and accents and acrostic in its strictest form, they are iambs in quantity. The English reader will gain a good idea of the appearance of a Greek Canon from the reproduction of one given in Neale's *Introduction to the History of the Holy Eastern Church*, vol. ii. p. 833. In the Service Books the Odes of two Canons are found interlaced with one another.

§ xvii. *General view of later Hymn-writers.* This splendid development of the Greek hymns may be considered as arising in the middle of the 7th century, reaching its zenith in the close of the 8th, and dying (with the exception of a few later pieces, extending even to the 16th century) in the beginning of the 10th century. Its beginning is associated with Jerusalem in the person of St. Andrew of Crete, 660-732 (see § xvii. 1). There also, in the Laura of St. Sabas, lived its two greatest poets, Cosmas and St. John of Damascus (ibid. 2, 3), (flourished circa 750); and the third great poet, Theophanes (§ xvii. 2), (circa 830). Another centre of hymnody was Sicily, and Italy. The elder Cosmas, tutor of St. John of Damascus, Joseph the Hymnographer (xvii. 3) (830), and Methodius (died 836), were of Sicily. There was a colony of Greek monks in the monastery of Grotta Ferrata, at Tusculum, which produced a school of hymn-writers in the 12th century, named after the great melodists of older days, the chief of them being St. Bartholomew of Grotta Ferrata. But the most lasting though less eminent home of hymnody was naturally Constantinople. Poets from St. Sabas, such as Theophanes, or Sicily, such as Joseph and Methodius the Patriarch of Constantinople, were drawn thither by the circumstances of their lives, and continued their works there. At an earlier period (715-34), Germanus, one of the grandest of the defenders of the Icons, was a hymn-writer during his patriarchate. The great monastery of the Studium was a home of hymnody (see § xviii.), and emperors, such as even the Iconoclast Theophilus and Leo the Wise, and Constantine Porphyrogenitus, wrote hymns. Some of the most celebrated writers will be noted in the following sections, the choice being greatly guided by the English translations in Neale which are the chief source of information to general readers.

1. *St. Andrew of Crete.* A considerable number of hymns by this early writer of Canons are contained in the Greek Service Books. The most celebrated is the Great Canon, of four parts, and of the prodigious length of 250 strophes. It is sung entire, "cum labore multo et pulmonum fatigatione," on Thursday in Mid-Lent (Combes, quoted in *Dict. Christ. Biog.*, s. v.), as well as partially on other days of Lent. (Portions are published in *Daniel*, iii. 47-54, and in *Anth. Græc. Carm. Christ.*, 147-161. Translations by Neale in *Hy. E. C.*, p. 23.) The strophes of this Canon have not the point of those of St. John of Damascus, and make no use of refrains. The aim of it is penitential; a spirit of true penitence breathes through it; it has many beautiful passages, and is rich in allusion to the personages of the Bible, either as warnings or examples to the penitent; but its excellences are marred by repetition and pro-

lidity. See *Bonds and Deliverance*. Besides this, his Canon on Mid-Pentecost (portions of which are given in *Daniel*, iii. 48-9), and several spirited *Idiomela* in the *Triodion* and *Pentecostarion*, and the *Triodia* in Holy Week (see translations, "O! the mystery passing wonder," "Jesus hastening for the world to suffer," Neale's *Hy. E. C.*, pp. 19-22), are specified by Neale as among his choicest pieces. His *Idiomela* for Christmas, *ὑποπαιεῖς δίκαιος* ("Rejoice, ye righteous") (see *Anth. Græc.*, 97-8; *Daniel*, iii. 47; Littledale's *Offices*, p. 83) are full of spirit, setting forth in a few pointed verses the ideas of the longer canons.

2. *St. John of Damascus*. The Laura of St. Sabas, between Jerusalem and Bethlehem, was famous in more ways than one. Its Typicon (book of rubrics) was the most venerable and elaborate of its class, and is now the prevalent one in the East (*Pitra*). The native hymns of Syria, in their own language, would be heard there as well as those of the Greeks. It became the centre of a school of hymn-writers, of whom the two chief—and also the foremost in the roll of the Greek ecclesiastical poets—were Cosmas and St. John of Damascus. The impress of the latter on the Greek Service Books is distinct and deep. It affected the music as well as the poetry. The arrangement of the *Octoechus*, according to the Eight Tones (see § xiv.), is attributed to St. John of Damascus. The epithet "Melisist," which attached in earlier times to Romanus, is often given to St. John of Damascus, Theophanes, Theodore of the Studium, and especially Cosmas; and appears to denote those who were not merely hymn-writers (*ὁμολογηταί*), but musicians. The structure of the Odes and Canons also now began to exhibit certain features, which it never afterwards lost. The *Troparia* have a pointed brightness which contrasts not only with the long strophes of Romanus, but with the heaviness of St. Andrew of Crete. It has been thought that certain rhythmical characteristics may have been borrowed from the Syrian hymns of St. Ephrem (see § xi.). One of these may be the constant use of refrains; though it must be borne in mind that the refrain and the management of the preceding lines, so as to lead up to it, are part of the tradition of Romanus. At the same time the pictorial style of Romanus gave way to that doctrinal expression, animated by living devotion, which pervades the great body of Greek hymnody. The appropriation of the last strophe of the Ode to an invocation or praise of the B. V. M. (*θεοτόκον*, or, if at the foot of the cross, *στυμφοθεοτόκον*) dates also from this period. The Canons of St. John of Damascus are found in the *Octoechus*, the oldest mss. of which contained no other Canons than his (see *Pitra*, p. 59, *Anth. Græc.*, p. xlv.), in the *Menaia* and *Pentecostarion*. The latter are the more celebrated. They celebrate the grand themes of Christmas, the *Theophany* (Baptism of Christ), Pentecost, Easter, St. Thomas's Sunday, and the Ascension. The first three are the Iambic Canons (see § xvi. 11), which, perhaps from the metrical shackles which he has imposed on himself, are often laboured, and somewhat turgid in language. The Canon for St.

Thomas's Sunday is a fine one, full of suggestion in regard to the unbelief of the Apostles. (See *Ἀσπασίς τῶν ἀποστόλων*, and *Anth. Græc.*, p. 221.) The Canon on the "Ascension" is very striking from its triumphant gladness and dramatic realization. The "Easter Canon," known as "The Golden Canon," or "King of Canons," is the grandest piece in Greek sacred poetry. Nowhere are the best characteristics of the Greek Canon exhibited so splendidly. The formal allusions to the Canticles on which the several odes are founded (see § xvi. 11), and the introduction of types, which in later poets become often monotonous and irrelevant, are here in complete keeping, and give a fitting and natural enrichment; and the brilliant phrases, culminating in acclamation, the freedom of the thoughts, the ringing, victorious joy, and the lofty presentation of the import of the Resurrection, compose a series of magnificent efforts of imaginative devotion. (See *Ἀναστάσις ἡμῶν* and *Anth. Græc.*, p. 218; Littledale's *Offices*, p. 211.) To these Canons are probably to be added others under the name of John Arkilas, and perhaps (though this is more doubtful), John the Monk. There are also numerous *Idiomela*, two of which Neale has translated. One of these (*τὰς ἑσπέραις αἰώνιος*, q. v.) is very popular ("Those eternal bowers," *Hy. E. C.*, p. 55). The other, which is not a hymn in the English sense, is one of the most beautiful pieces in Neale's volume ("Take the last kiss," *Hy. E. C.*, p. 49), representing some lines of intense emotion in the Burial Office in the *Euchologion*. (See *Δεῖρε τελευταίων ἑσπασμος*, and *Daniel*, iii. 123.) From the Burial Office for Priests in the same volume is taken the beautiful translation of *τὰ ἐν τοῦ βίου τῷ ὅπῳ* ("With pain earth's joys are mingled") in *The People's Hy.* by Dr. Littledale.

3. *St. Cosmas* (died circa 760). The great works of this poet are his Canons for the Festivals. Often, as in those for the Nativity, the *Theophany* (Baptism of Christ) and Pentecost, the Odes of the several Canons by himself and St. John of Damascus are interwoven, brotherlike, with each other. He has Canons on "The Purification," "Transfiguration," and "Palm Sunday." His canon on his favourite Father, Gregory of Nazianzus, is also mentioned by Neale. To these must be added a series of pieces (one a Diodion, two Triodia, and two Canons) dealing with the narrative in Holy Week. The ancient fame of the poems of Cosmas was great, and commentaries were composed on them (*Anth. Græc. Curm. Christ.*, p. li.). He is generally spoken of as the equal of St. John of Damascus. But it can only be in a doctrinal point of view that he can be deemed the rival of his foster-brother. Neale styles him the most learned of the Greek poets; and on account of his fondness for types, boldness in their application, and love of aggregating them, compares him with Adam of St. Victor. He speaks also of the "compressed fulness of meaning," and "unusual harshness and contraction of his phrases." The only piece which poetically approaches the best efforts of St. John of Damascus is the Christmas Canon, *Χριστὸς γεννᾶται· δοξάζετε* (q. v.). It is pronounced by Neale to be



superior to the Iambic Canon of St. John of Damascus, with which it interlaces. It is said to be suggested by a sermon of Gregory of Nazianzus, from whom the ring of gladness with which it opens is borrowed (*Anth. Græc. Carm. Christ.*, p. 1; *Littledale*, p. 281). In the other pieces there is seldom anything that answers to the force, spontaneity, sustained exultation of St. John of Damascus. The joyousness is confined chiefly to the refrains, and the general treatment follows the narrative manner of Romanus; but somewhat loaded by typology and doctrinal statement. (A full selection may be seen in *Daniel*, iii. pp. 36, seq., and *Anth. Græc. Carm. Christ.*, 161, seq.; *tr.* of the Christmas Canon in Neale, *Hy. E. C.*, pp. 66; *Littledale's Offices*, p. 187, seq.)

§ xviii. *The Poets of the Studium.* In the peaceful interval commencing with the restoration of the Icons by the Second Council of Nicaea (A.D. 787), and ending in the renewal of persecution by Leo the Armenian (A.D. 813), the great monastery of the Studium at Constantinople became the home of hymnography. Neale says that this period is marked by the commencement of decline in vigour and freshness and increase of "Byzantine bombast."

1. *St. Theodore* (died A.D. 826) was Hegumen of the monastery; a man of "rigid, unbending, unyielding character," in outward life, but revealed as penetrated with love and penitence in his Lent Canons in the *Triodion* (Neale). A triumphal Canon for the great festival that commemorates the victory of the Icons, Orthodoxy Sunday, is by him. (See *tr.* in Neale's *Hy. E. C.*, p. 113, "A song, a song of gladness.") His Canon on the Judgment is pronounced by Neale "the grandest judgment hymn of the Church," previous to the composition of the *Dies Irae*. (See *ἡ ψάλας τῆς κρίσεως*, and Neale, *Hy. E. C.*, p. 104, "That dreadful day," &c.) Certain Canons in the *Triodion* and *Pentecostarion* are by his younger brother *Joseph*, afterwards Bp. of *Thessalonica*. There is a Canon of much tenderness—the "Suppliant Canon by Theocistus"—at the end of the *Paracletice*, which has been re-cast by Neale. (See *Hy. E. C.*, p. 153, and *ἡ σὺν γλυκύτατε*).

2. *St. Theophanes* (circa 800-50). By the Greeks this poet is named with St. John of Damascus and Cosmas as in the highest rank of their hymn-writers. Like them, too, he is associated with Jerusalem, and possibly with St. Sabas (see *Theophanes*, St.). He is the most prolific of the Greek hymn-writers, with the exception of St. Joseph (Neale). The great bulk of his *Canons* and *Idiomela* are found in the *Menaea*, and the subjects to which he devotes them are the Martyrs and Confessors of the Greek Calendar. Neale points out the inevitable sameness and tediousness which results from devoting a separate canon to each saint, when all that can be said is, that they died for Christ; commending at the same time the wiser Latin practice in which "not even the Apostles have separate hymns, but supply themselves from the Common." Neither Neale nor the authors of the *Anth. Græc.* present anything of remarkable merit from these compositions. (See *ἁγῶν ἁγίων καὶ ἁλῶν καὶ ἁγίων καὶ ἁγίων*.)

3. *St. Joseph the Hymnographer* (circa 840).

This most voluminous of the Greek poets belonged by birth to the Sicilian school of hymnographers, but like *Methodius* of Syracuse the circumstances of his life drew him to Constantinople. Neale's judgment of him is unfavourable. His canons in the *Menaea* are celebrations of saints and martyrs, of whom little is known; and the result is tautology, "common-places decked out in tragic language," verbiage in which Scriptural simplicity is exchanged for Byzantine tawdriness. The best features however of this style he tries to reproduce in "Stars of the morning," in his *Hy. E. C.* The cento from the canon for SS. Timothy and Maura, "Let our choir new anthems raise," is one of Neale's best pieces, and it derives additional interest to us from Kingsley's beautiful poem *Santa Maura*. (See *ἡ ἑστὴν ἀποφύλαξ*.) But much of its excellence is Neale's. And in "O happy band of pilgrims," and "Safe home, safe home in port," Neale himself confesses how little is really due to the original. One piece of St. Joseph, however, the "Canon on the Ascension" (*ἀνορθῶν ὑψηλῶς*), though anticipated by the Canon of St. John of Damascus, is in doctrinal force and dramatic presentation very majestic. It is probably the finest hymn extant on the Ascension.

§ xix. *Subsequent Hymn-Writers (900-1400).*

These may be dismissed rapidly; neither in the amount or merit of their contributions can they rank with their predecessors.

The enormous bulk of the service books pointed to retrenchment, rather than introduction of much new matter, and such a retrenchment was carried out after the schism between East and West. (See details *Pitra, Hymn. Græcque*, p. 62.) Among the pieces of this later time Neale has chosen for translation a cento from one of the eight Canons of *Metrophanes* (died 910) in honour of the Trinity, "O Unity of Threefold Light." (See *ἡ τριπλοῦς Μοῦς Θεοῦ*.) Another of them is published in *Anth. Græc. Carm. Christ.*, pp. 354-7. In the same volume, pp. 110-12, are the *Exapostilaria* of *Constantine Porphyrogenitus* (913-59) on the Resurrection. *Daniel* has also two canons of *John Mauropus* (died 1060), one of which is very jubilant. They were not however incorporated in the Greek Service Books. One or two hymns however were admitted as late as *Philothheus* (1360), patriarch of Constantinople, and even in the 16th century. See *Anth. Græc. Carm. Christ.*, p. xxxviii.

§ xx. *Conclusion.* The most remarkable characteristic of Greek hymnody is its objectiveness, with which is closely connected its faculty of sustained praise. Whether the theme be the mystery of the Triune Godhead or the Incarnation, or the mighty periods of Christ's incarnate work in earth and heaven; or whether some life or narrative of Holy Writ, considered in its doctrinal or typical reference—the attitude of the poet is always one of self-forgetful, rapt, or ecstatic contemplation. While in the English hymn the Scripture fact or type or doctrine is the text or motto, and the body of the hymn consists of the human blessings, warnings or enlightenments that flow from it, the mind of the Greek poet rests and delights in the Revelation itself, and leaves the human reference.

subordinated, hinted, or even unexpressed. Visible everywhere, this contrast is most marked in the absorbed rapture with which the Greek poet hymns the Divine Perfections and the Incarnation, when compared with our self-regarding mode of praise. This habit of thought has however its disadvantages. By its discouragement of the development of human emotion, aspiration, and benefit, the range of subjects and reflection is narrowed; and in the later poets the repetition of the same types, epithets, and metaphors issues in sameness, conventional diction, and fossil thought. It is impossible to avoid the conviction, that the great bulk of Greek hymns would have had a richer value, if it had sought for inspiration in the deep spiritual analysis of St. Paul, or the interpretation of the changing moods of the soul, which are of such preciousness in the Psalms. The English translations omit one of the prevalent features of the original, the excessive honour and power ascribed to the Blessed Virgin. The place assigned to her is as high as in the Roman theology; the closing strophe of every ode is usually devoted to her (see § xvii.); and there are numberless canons on her scriptural and legendary history: the result being to lower that celebration of the Incarnation, which is intended to be guarded and enhanced. The difficulty of naturalizing the Greek hymns here arises from their wide divergence from English form. The sparkling Greek freezes in our metres, and the unity, proportion of parts, compactness, and selection of allied ideas, which we demand, have no correlatives in the loose, wandering, disconnected strophes. This is illustrated by the extant translations. With one exception ("Come, ye faithful, raise the strain,") none of the successful translations in Neale are exact reproductions of the odes of a canon, but either centos from them selected with an eye to unity, or shorter, more pointed pieces, to which he has given his own individuality, either of construction or language. Three of the most popular ones ("Art thou weary," "O happy band of pilgrims," and "Safe home, safe home in port"), by Neale's confession, contain so little of the Greek, that they ought not to have been called translations. Dr. Littledale's renderings are more nervous and faithful, though less lyrical, than Neale's; but these, too, are taken from the shorter hymns. It seems probable that the most successful translations will be either centos from the long canons, or renderings of the shorter hymns, in which there is often greater freshness and sweetness, with a more terse expression of the ideas.

[AUTHORITIES.—(1) Daniel's *Thesaurus Hymnologicus*, 1841-1858. (2) *Anthologia Græca Christianum Christianorum*, by M. Christ and M. Parantinos, 1871. (3) *Hymnographie Grecque*, by Cardinal Pitta, 1867. (4) *Journal des Savants*, 1870; article by Müller. (5) *Christian Remembrancer*, vol. 65. (6) *Encyclopædia Britannica*, 9th ed., "Hymns." (7) Neale's *Introduction to History of the Holy Eastern Church*, 1851. (8) *Neale's Hymns of the Eastern Church*, 1862. (9) Littledale's *Hymns of the Eastern Church*, 1863. (10) *Chapel's Songs and Hymns of the Earliest Greek Christian Poets*, 1870. (11) *Lyra Missionaria*, 1866. (12) *Orthodox Catholic Review*, 1876. (13) Mrs. Browning, *Greek Christian Poets*, 1863. (14) J. Williams's *Thoughts in Past Years*, 1848. (15) H. M. Macgill's *Songs of the Christian Creed and Life*, 1876-9. (16) Rev. S. G. Hatherly's ed. of Dr. Neale's *Hymns of the Eastern Church*, 1882. (17) Dr.

Littledale's *Offices*, &c. This contains the most extensive and accurate Glossary of Greek Ecclesiastical terms available to the English reader. (18) *Fœderis Græci Poetæ*, by La Rivière, 1614.] [H. L. R.]

**Greenwell, Dorothy**, commonly known as "Dora Greenwell," was b. at Greenwell Ford, Durham, in 1821; resided at Ovingham Rectory, Northumberland (1848); Golborne Rectory, Lancashire; Durham (1854), and Clifton, near Bristol, where she d. in 1882. Her works include *Poems*, 1848; *The Patience of Hope*, 1861; *The Life of Lacordaire: A Present Heaven; Two Friends; Songs of Salvation*, 1874, &c. Her *Life*, by W. Doring, was pub. in 1885. [J. J.]

**Greenwood, John Brooke**, b. at Huddersfield, Feb. 9, 1828, and educated at the Huddersfield College, is a merchant shipper of cotton yarn to the continental markets. In 1853 he pub. *Records-Memorial* of E. B. Cave. He has written many hymns, chiefly for Sunday-school anniversary services, and other special occasions. Of these the following, which appeared with others in an Appendix to the *Leeds S. School H. Bk.*, pub. for the use of the Cheetham Hill (Manchester) S. School, are in C. U. outside that collection:—

1. *Crown with Thy benediction. Holy Matrimony.*
2. *Finding no place of rest. Return of the Dove to the Ark.*
3. *How long, O Lord, how long! Thy children sigh.* 1st pub. in the *Manchester Cong. Magazine*.
4. *There is no fold so fair as Thine. The Church of Christ.*
5. *What shall we render, Lord, to Thee! Holy Baptism.*

The full text of No. 2 is 7 stanzas, l.-iv. forming the original, and v.-vii. being a subsequent addition. Through a Roman Catholic relative of the author st. l.-iv. were given in the *Catholic Progress* with her initial "S." From thence it was taken by Mr. Orby Shipley and included in his *Annus Sanctus*, 1886, Pt. II., p. 21, with the same signature. The full text is in Horder's *The Fuel's Bible*.

Mr. Greenwood's hymns possess great tenderness and refinement, and are worthy of greater attention than they have received.

[W. G. H.]

**Greg, Samuel**, was b. in Manchester, Sept. 6, 1804, and educated by Dr. Lant Carpenter, at Bristol, and at the Edinburgh University. He subsequently became a millowner at Bollington, near Macclesfield. He died May 14, 1877. The addresses given by him at services which he conducted for his workmen at Bollington were pub. posthumously as *A Layman's Legacy*, 1877, with a prefatory note by Dean Stanley. He was also author of *Scenes from the Life of Jesus*, 1854, 2nd ed. 1869. Some of his short poems were appended to his *Layman's Legacy*. He is known to hymnody as the author of:—

1. *My soul in death was sleeping. New Life in Christ.* Appeared in his *Scenes from the Life of Jesus*, 1854, and included in the *Bapt. Hymnal*, 1879, No. 400.
2. *Slowly, slowly darkening. Old Age.* Written in the midst of affliction, Sept. 1869, and pub. in his *Layman's Legacy*, 1877, in 11 st. of 4 l., and entitled "The Mystery of Life." In 1884 it was given in W. G. Horder's *Cong. Hymns*, No. 837. In Martineau's *Hymns*, 1873, it reads, "Now, slowly, slowly, darkening." It is a hymn of great merit, and is well suited for Private Devotion.
3. *Stay, Master, stay upon this heavenly hill. [Transfiguration.]* 1st pub. in his *Scenes from the Life of Jesus*, 1854, at the close of a chapter on the Transfiguration. It was reprinted in *McMillan's Magazine*,

1870, pp. 543-6, together with Dean Stanley's hymn, "Master, it is good to be," on the same subject. It was included in W. G. Horder's *Eng. Hymns*, 1884, No. 774.

[W. G. H.]

**Gregor, Christian**, s. of Georg Gregor, a peasant living in the Silesian village of Dirschdorf, near Peilau, was b. at Dirschdorf, Jan. 1, 1723. In 1742 he went to Herrnhut, where he was at first employed in tuition. He became leader of the music in the [Moravian] Brethren's congregation at Herrnhut, in 1748, and in 1749 at Zeist; but in 1753 he returned to Herrnhut as cashier of the Brethren's Board of Direction. He was in 1756, ordained deaconus, in 1767 presbyter, and in 1789 bishop of the Brethren's Church. On Nov. 6, 1801, he attended a meeting, held at Herrnhut, of the Board of Direction of which he had been a member from 1764. Just as he entered his house at Herrnhut, near Herrnhut, he was struck with palsy, and d. that same day. (*Koch*, vi. 436; *Allg. Deutsche Biog.*, ix. 630.)

He was a man greatly beloved and respected, simple of heart, loving, earnest and hardworking; and was entrusted with many important missions and visitations. His hymns are characterised by childlike fervour of devotion to his crucified Lord. A number appeared in *Des kleinen Bruder-Gesangbuchs dritter Theil*, Harby, 1767; but they were mostly contributed to the *Gesangbuch zum Gebrauch der evangelischen Brüder Gemeinen*, Harby, 1778, of which he was the principal editor. He was also an excellent organist, and edited, in 1784, a collection of accompanying tunes for the hymn-book of 1778, contributing thereto various melodies by himself. A little volume entitled *Historische Nachricht vom Brüder-Gesangbuche des Jahres 1778, und von dessen Nieder-Verfassern*, Gnadau, 1835 (2nd ed., 1851), occasionally referred to in these pages, is based on materials collected by Gregor.

His hymns in English C. U. are:—

i. *Die derneist mein Stündlein schlägt*. [*Love to Christ*.] 1778, No. 640, in 5 st. of 4 l. Tr. as:—

Till permitted hence to go, of st. i., ii., iv., as No. 563 in the *Moravian H. Bk.*, 1801 (1886, No. 1228). In 1826 an original st. by T. Bird was added, beginning, "Till the day when I shall tread." Repeated thus in 1886, No. 1228, and in J. A. Latrobe's *Coll.*, 1841, No. 484.

ii. *Die Gottes Cherubim*. [*The Angels*.] Appeared as No. 1877 in *Appendix xii. c.*, 1746, to the *Herrnhut G. B.* of 1735, thus:—

"Die Gottes Seraphim  
Erheben ihre Stimm,  
(Funkeind von Blitz und Strahl.)  
Ihr Lied ist, wenn ich sagen darf,  
Ihm spielt mehr als eine Harf:  
Ehre dem Seitenmaai!"

In 1778 it is included as No. 1600, beginning, "Die Gottes Seraphim," and expanded to three stanzas; i. of the Angels; ii. of the Redeemed; iii. of the Church on Earth. Here the song, "Ehre dem Seitenmaai," is given to the Church on Earth, and a paraphrase of Ia. vi. 3, to the Angels. The only tr. in C. U. is:—

**The Seraphim of God**, in full from the 1778, by J. Miller and F. W. Foster, as No. 792 in the *Moravian H. Bk.*, 1789 (1886, No. 1220), repeated in J. A. Latrobe's *Coll.*, 1841, No. 424. Another tr. is "The Cherubims of God," from the original form, as No. 93 in pt. iii. of the *Moravian H. Bk.*, 1748.

iii. *Heiliger, heiliger, heiliger, Herr Zebaoth*. [*Public Worship*.] The introductory hymn in 1778, in 4 st. of 8 l., as on "The Word of God." The only tr. is:—

Holy Lord, Holy Lord, Holy and Almighty Lord.

by F. W. Foster, C. G. Clemens, and J. Swertner, as No. 1 in the *Moravian H. Bk.*, 1789 (1886, No. 1). Included from the text of 1801, as No. 217 in Dr. Pagenstecher's *Coll.*, 1864.

iv. *Nach tausendfachen Plagen*. [*Passiontide*.] 1778, No. 128, in 8 l. It is tr. as:—  
**Behold, my soul, Thy Saviour**, by P. H. Molther, as No. 352 in the *Moravian H. Bk.*, 1789. See No. vi.

v. *O angenehme Augenblicke*. [*Eternal Life*.] Written in 1766. In 1778, No. 1749, in 2 st. of 8 l. The tr. are:—

1. **What heavenly joy and consolation**, by P. H. Molther, of st. i., as No. 886 in the *Moravian H. Bk.*, 1789 (1886, No. 1314, st. iii.). Included as st. iii. of No. 403 in the *Irish Church Hym.*, 1873.

2. **O what joy, O what joy awaiteth me**. No. 988 in the *Moravian H. Bk.*, 1801. In the 1886 edition it is marked as a tr. of No. v. as above. It bears more resemblance, however, to "O wie waltt mein Herz," which is No. 268 in the 1808 *Appendix to the Brüder G. B.* of 1778.

vi. *O süsse Seelenweide*. [*Passiontide*.] 1778, No. 187, in 11 st. of 8 l. St. i., ii. are ascribed to Gregor; iii., iv., xi. to Johann Prätorius; and v., x. to C. R. von Zinzendorf (taken from Nos. 40 and 41 of the collected ed. of his hymns, 1754). The tr. is:—

**How is my soul delighted**, a tr. of st. i., ii., iv., v., vii., x. by F. W. Foster, and J. Miller, as No. 360 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1886, No. 407), Molther's tr. of No. iv. was prefixed as st. i., new tr. of st. viii., x. given, and the rest altered. In the *Book of Com. Praise*, ed. 1872, No. 86, is st. i., ii., ll. 5-8, and iii., by Gregor; and iv., ll. 5-8, by Prätorius, beginning, "Behold, my soul, thy Saviour."

vii. *O Tage wahrer Seligkeit*. [*Joy of Forgiveness*.] 1778, No. 398, in 6 st. of 8 l., included in the *Berlin G. L. S.*, ed. 1863. Tr. as:—

**O days of solid happiness**, in full as No. 340 in the *Moravian H. Bk.*, 1801 (1886, No. 386). Two centos from the text of 1849 are in C. U.:—

1. "What days of solid happiness," st. i-iv., as No. 433 in the ed. of 1867 of *Mexer's C. P. and H. Bk.*  
2. "Where'er we contemplate the grace," st. iv., vi. as No. 396 in the *Irish Church Hym.*, 1873.

viii. *Wenn schlägt die angenehme Stunde*. [*Ascension*.] Written for Aug. 17, 1765, and included as No. 113 in 1767, as above, in 8 l. Tr. as:—

**When, O when shall I have the favour**, by P. H. Molther, c. 1774, included as No. 839 in the *Moravian H. Bk.*, 1789, repeated as st. ii. of No. 403, in the *Irish Church Hym.*, 1873. In the 1886 ed. of the *Moravian H. Bk.*, No. 1314, it begins, "O when shall I have that great favour."

ix. *Wie wird mir einst doch sein*. [*Eternal Life*.] 1778, No. 1743, in 10 st. of 6 l. In the *Historische Nachricht* thereto, st. i.-iii. are marked as by Gregor, and st. iv.-x. as by N. L. von Zinzendorf. St. iv.-x. are recast from a hymn beginning, "Die Bäume blühen ab," written in the autumn of 1721, and included as No. 1245 in the 3rd ed., 1731, of his *Sammlung geist- und lieblicher Lieder*, in 46 st. of 4 l., the st. of the original used being in order 39, 42, 34, 18, 22, 29, 45. The only tr. in C. U. is:—

**What shall I feel, when I**, in full from the 1778, by C. J. Latrobe, as No. 885 in the *Moravian H. Bk.*, 1789 (1886, No. 1301). Two centos are in use:—

1. "How shall the joy be told"; st. 1-iv., vi., viii. altered in J. A. Latrobe's *Coll.*, 1841, No. 498.
2. "I hear the enraptured song"; st. 2, 6, 9, 10, as No. 592 in the *App.* of 1873 to Mercer's *C. P. & H. Bk.*

#### ii. Hymns not in English C. U. :—

x. *Ach mein Herr Jesu! dein Mahesien.* Communion with Christ. 1767, as above, No. 432, in 10 st. in the Berlin *G. L. N.* ed. 1863, No. 925. Justly characterized by Dr. Schaff in his *Christ in Song*, 1869, p. 496, as "One of the sweetest hymns from the holy of holies of the believer's personal communion with his Saviour, and very characteristic of Moravian piety in its best form." The *trs.* are (1) "What peace divine, what perfect happiness," by P. H. Molther, as No. 278 in the *Moravian H. Bk.*, 1789 (1849, No. 362). In the 1886 ed. of the *Moravian H. Bk.*, No. 359, it begins with the *tr.* of st. v., "Gracious Redeemer, grant to us while here." (2) "Jesus, our Lord, when Thou art near," by Dr. H. Mills, 1845 (1856, p. 122). (3) "Ah dearest Lord! to feel that Thou art near," by Miss Winkworth, 1859, p. 168. (4) "Ah, Jesus, Lord, Thou art near to me," in the *British Herald*, Dec., 1866, p. 372, and as No. 304 in Reid's *Praise Bk.*, 1872. (5) "Jesus, my Lord, Thy nearness does impart," by P. Reynolds for Schaff's *Christ in Song*, 1869, p. 496.

xi. *Hallelujah! der Heiland lebt.* Easter. 1778, No. 203, in 17 st. (st. xiv. being by Matthäus Stach, and 1st pub. as st. ii. of No. 109, in 1767). *Tr.* as "Sing Hallelujah, Christ doth live," as No. 131 in the *Moravian H. Bk.*, 1801 (1848, No. 142), repeated in Bp. Ryle's *Coll.*, 1860, No. 131. Beginning with the *tr.* of st. ix., "The God of Peace, to guilty man," 6 st. were included as No. 90 in Reid's *Praise Bk.*, 1872. [J. M.]

Gregory, John George, M.A., was b. in 1827 and educated at Emmanuel College, Cambridge (B.A. 1853, M.A. 1856). In 1853 he took Holy Orders, and has held, besides various curacies, the Incumbency of Nechells, Birmingham; the Rectory of Bonchurch, Isle of Wight; and the Incumbency of Park Chapel, Chelsea. In 1878 he became Incumbent of Emmanuel Church, Hove, Brighton. Whilst at Bonchurch he pub. *The Bonchurch Hymn Book*, 1868. The 3rd ed. was pub. for the use of his congregation at Park Chapel, Chelsea, in 1878. It was finally rearranged as *A Sel. of Hymns for use in Emmanuel Church, Hove, Brighton*, in 1880. To the 1st ed. of this collection he contributed :—

1. Almighty God, our King. *Providence.*
2. Bind us to Thee, Lord, we pray. *Holiness desired.*
3. Christ, our Lord, enthroned on high. *Christmas.*
4. Defer not, O our God. *Missions.*
5. Every hour is passing. *The onward journey.*
6. Father, we adore Thee. *Holy Trinity.*
7. Great God, we bless Thy care. *Graces.*
8. High above all the angels doth Jesus now reign. *Advent.*
9. Holy Saviour, Thou Who reignest. *Advent.*
10. In faith and hope we bring this child. *Holy Baptism.*
11. In memory of Thy love. *Holy Communion.*
12. Jesus, Whose love so full, so free. *Divine guidance desired.*
13. Kind and gracious Saviour, lead us. *Easter.*
14. Lead Thou, Lord, and bid us follow. *Whitsuntide.*
15. Lord, hear Thy people pray. *Holy Baptism.*
16. Lord, our God, Thy wondrous grace. *Cross of Divine Worship.*
17. O God, we would raise. *Praise.*
18. O what shall we poor children give. *Graces.*
19. The land of Immanuel, our Saviour, is yonder. *Heaven.*
20. We owe to Thee, O Lord. *Called of God.*
21. Zion's streets were thronging. *Jerusalem desolate.*

In the rearranged edition of his collection for Emmanuel Church, Hove, Mr. Gregory omitted Nos. 7, 8, 15, 18, 19, and 21 of the above, and added the following :—

22. Exalted o'er angels doth Jesus now reign. *Advent.* No. 8 rewritten.
23. I would take me to the Cross. *Good Friday.*
24. Jesus, our Lord, we look to Thee. *Advent.*

25. Lord God of endless love. *Cross of Divine Service.*
26. Lord, it is sweet to rest. *Cross of Divine Service.*
27. Lord Jesus, by Thy precious blood. *Passiontide.*
28. O brethren, let us sing. *Morning.*
29. O cheer thee, thou Christian. *Morning.*
30. O Lord, our Father, God and King. *Praise to the Father.*
31. Our Holy Saviour soon shall come. *Advent.*
32. Pray, Christian, pray, thy Father God will heed thee. *Prayer.* [J. J.]

Gregory of Nazianzus (St. Gregory Nazianzen), Bishop of Sasima and of Constantinople, s. of Gregory, Bishop of Nazianzus in Cappadocia, and Nonna, his wife, was b. at a village near that city where his father had an estate, and called Arizanzus. The date of his birth is unknown, but is generally given as A.D. 325. In early childhood he was taught to read the Scriptures by his mother. From his home he passed with his brother Cæcilius to a school at Caesarea, the capital of Cappadocia, where he was instructed by one Carterius, supposed by some to be the same as the subsequent head of the monasteries of Antioch, and instructor of St. Chrysostom. At Caesarea he probably met with Basil, with whom he maintained a life-long friendship. From Caesarea Basil went to Constantinople, and Gregory and his brother to Caesarea in Palestine. In a short time his brother passed on to Alexandria, whilst he remained behind to study rhetoric, and then followed his brother to that city. From Alexandria he went to pursue his study at Athens. On his journey there the ship in which he sailed encountered a severe hurricane, so much so, that all despaired of life. The voyage, however, terminated safely, and Gregory felt his deliverance to be a fresh call upon him to devote himself to God. At Athens, Julian (the Emperor) was a fellow student, and there he also met Basil again, and rendered him much assistance. His studies at Athens extended over some ten years. About 356 he returned to Nazianzus, from whence, after great persuasion on the part of Basil he joined the latter at Pontus, and devoted himself for some two or three years to an ascetic life. On returning to his home the holy office of the priesthood was forced upon him by his father: but instead of exercising his office he fled to Pontus, only to return again in a few months. Ordained, probably at Christmas, he preached his first sermon in the Church at Nazianzus on the following Easter-day, A.D. 362. In 370, through Basil, who had become Metropolitan of Cappadocia and Exarch of Pontus, Gregory consented most unwillingly to be consecrated as Bishop of Sasima. Subsequently he became for a short time his father's coadjutor at Nazianzus. About Easter, A.D. 379, he was called by the oppressed orthodox Christians of Constantinople to that city. The people's wish was supported by the voice of many of the bishops. He arrived there, it is supposed, about Easter. He found the adherents of the Nicene Creed few, and crushed by the heretics, and without a church in which to worship. His work, and the opposition he met with in that city, we cannot detail here. Failing health, and a dispute respecting the validity of his position as Bp. of Constantinople, led him, in A.D. 381, to retire to Nazianzus. After administering the affairs of that diocese for a short time he retired to his birthplace at Arizanzus, and occu-



pied his remaining years—probably about six—in writing poems, &c. He d. cir. 390.

St. Gregory's extant writings were pub. in two folio volumes, the first in 1778; and the second in 1842. This is commonly known as the Benedictine edition and is entitled *Sacri Patris nostri Gregorii Theologi cultus Nazianzen. Archiepiscopi Constantinopolitani, Opera omnia quae extant vel ejus nomine circumferuntur, ad MSS. codices Gallicanos, Vaticanos, Germanicos, Anglicos, nec non ad antiquiores editiones castigata, &c., &c.* Vol. I. contains 45 Sermons, and vol. II. Letters on Various Subjects, and his poems. The latter are in two Books: Bk. I. (1) dogmatic, (2) moral; Bk. II. historical, (1) relating to himself, (2) relating to others, including epitaphs, &c. The dogmatic poems are 38; the moral 40; those relating to his own life 29, and miscellaneous over 60. Many of these are given in the *Anth. Græc. Lat. Chris.*, and *Daniel*, III. pp. 6, 10, and 4 are translated by Mr. Chastell in his *Songs and Hymns of the Greek Christian Poets*, 1816. For fuller details of St. Gregory's Life and Writings, his works in us, and book form and other matters relating thereto, see *Dict. of Christian Biog.*, vol. I. pp. 741-761, and for criticism of his poetry, *Greek Hymnody*, § iv. [J. J.]

**Gregory I., St., Pope.** Surnamed **The Great.** Was b. at Rome about A.D. 540. His family was distinguished not only for its rank and social consideration, but for its piety and good works. His father, Gordianus, said to have been the grandson of Pope Felix II. or III., was a man of senatorial rank and great wealth: whilst his mother, Silvia, and her sisters-in-law, Tarsilla and Aemiliana, attained the distinction of canonization. Gregory made the best use of his advantages in circumstances and surroundings, so far as his education went. "A saint among saints," he was considered second to none in Rome in grammar, rhetoric, and logic. In early life, before his father's death, he became a member of the Senate; and soon after he was thirty years of age, practor of the city. But, though extremely popular amongst his countrymen, he had no mind to live "lapped in luxury," and accordingly, when his father died, he devoted the whole of the large fortune that he inherited to religious uses. He founded no less than six monasteries in Sicily, as well as one on the site of his own house at Rome, to which latter he retired himself in the capacity of a Benedictine monk, in 575. In 577 the then Pope, Benedict I., made him one of the seven Cardinal Deacons who presided over the seven principal divisions of Rome. The following year Benedict's successor, Pelagius II., sent him on an embassy of congratulation to the new emperor Tiberius, at Constantinople. After six years' residence at Constantinople he returned to Rome. It was during this residence at Rome, before he was called upon to succeed Pelagius in the Papal chair, that his interest was excited in the evangelization of Britain by seeing some beautiful children, natives of that country, exposed for sale in the slave-market there ("non Angli, sed Angeli"). He volunteered to head a mission to convert the British, and, having obtained the Pope's sanction for the enterprise, had got three days' journey on his way to Britain when he was peremptorily recalled by Pelagius, at the earnest demand of the Roman people. In 590 he became Pope himself, and, as is well known, carried out his benevolent purpose towards Britain by the mission of St. Augustine, 596. His Papacy, upon which he entered with genuine reluctance, and only after he had taken every step in his

power to be relieved from the office, lasted until 604, when he d. at the early age of fifty-five. His Pontificate was distinguished by his zeal, ability, and address in the administration of his temporal and spiritual kingdom alike, and his missionaries found their way into all parts of the known world. In Lombardy he destroyed Arianism; in Africa he greatly weakened the Donatists; in Spain he converted the monarch, Reccared; while he made his influence felt even in the remote region of Ireland, where, till his day, the native Church had not acknowledged any allegiance to the See of Rome. He advised rather than dictated to other bishops, and strongly opposed the assumption of the title of "Universal Patriarch" by John the Faster of Constantinople, on the ground that the title had been declined by the Pope himself at the Council of Chalcedon, and declared his pride in being called the "Servant of God's Servants." He exhibited entire toleration for Jews and heretics, and his disapproval of slavery by manumitting all his own slaves. The one grave blot upon his otherwise upright and virtuous character was his gross flattery in congratulating Phocas on his accession to the throne as emperor in 601, a position the latter had secured with the assistance of the imperial army in which he was a centurion, by the murder of his predecessor Maurice (whose six sons had been slaughtered before their father's eyes), and that of the empress Constantina and her three daughters.

Gregory's great learning won for him the distinction of being ranked as one of the four Latin doctors, and exhibited itself in many works of value, the most important of which are his *Moralium Libri xxv.*, and his two books of homilies on *Ezekiel* and the *Gospels*. His influence was also great as a preacher, and many of his sermons are still extant, and form indeed no inconsiderable portion of his works that have come down to us. But he is most famous, perhaps, for the services he rendered to the liturgy and music of the Church, whereby he gained for himself the title of *Magister Cæremoniarum*. His *Sacramentary*, in which he gave its definite form to the Sacrifice of the Mass, and his *Antiphony*, a collection which he made of chants old and new, as well as a school called *Orphanotrophium*, which he established at Rome for the cultivation of church singing, prove his interest in such subjects, and his success in his efforts to render the public worship of his day worthy of Him to Whom it was addressed. The *Gregorian Tones*, or chants, with which we are still familiar after a lapse of twelve centuries, we owe to his anxiety to supersede the more melodious and flowing style of church music which is popularly attributed to St. Ambrose, by the severer and more solemn monotone which is their characteristic.

The contributions of St. Gregory to our stores of Latin hymns are not numerous, nor are the few generally attributed to him quite certainly proved to be his. But few as they are, and by whomsoever written, they are most of them still used in the services of the Church. In character they are well wedded to the grave and solemn music which St.

Gregory himself is supposed to have written for them.

The Benedictine editors credit St. Gregory with 8 hymns, viz. (1) "Primo dierum omnium"; (2) "Nocte surgentes vigilemus"; (3) "Ecce iam noctis tenuatur umbra"; (4) "Clarum decus Ieiunii"; (5) "Audi benigne conditor"; (6) "Magno salutis gaudium"; (7) "Rex christe factor omnium"; (8) "Luce Creator Optime." *Daniel* in his vol. I. assigns him three others. (9) "Ecce tempus idoneum"; (10) "Summi largitor premii"; (11) "Noctis tempus jam præterit." For lists of these hymns see under their respective first lines. (For an elaborate account of St. Gregory, see Smith and Wace's *Dictionary of Christian Biography*.)

[D. S. W.]

**Greitter, Matthäus**, was a monk and chorister of Strassburg Cathedral, but in 1524 espoused the cause of the Reformation. In 1528 he was appointed assistant pastor of St. Martin's Church, and afterwards at St. Stephen's. When the Interim (*Agricola*) was forced on Strassburg, he was the only one of the Lutheran pastors that sought to further it, a course which he afterwards deeply regretted. His death is dated by *Wetzel*, i. 343, as Dec. 20, 1550; by the *Allg. Deutsche Biog.*, ix. 636, as Nov. 20, 1550; while *Koch*, ii. 101, says he d. of the pestilence in 1552.

Greitter was a distinguished musician, and with his friend Bachstein (q.v.) edited the *Strassburg Kirchen ampt*, 1524-6. Four psalm tunes by Greitter, and one by Bachstein were inserted by Calvin in his first Hymn-book published at Strassburg, 1539. All these were transferred to the first ed. of the French-Genevan Psalter in 1542, and two of them, both by Greitter (the tunes to psalms 36 and 91), were retained in the final ed. of 1562. Of his 7 Psalm versions 4 have been tr. into English:—

i. Ach Gott, wie lang vergiessst mein. *Ps. ciii.* 1524. Wackernagel, iii. p. 89, in 4 st. Tr. as, "O Lord, how long forever will thou forget," in the *Gude and Godly Ballades*, ed. 1568, folio 46 (1608, p. 78).

ii. Da Israel aus Egypten zog. *Ps. cxi.* In *Die Zwien Psalmen: In exitu Israel*, &c., Strassburg, 1527, thence in Wackernagel, iii. p. 93, in 2 st. Tr. as, "Quhen, fra Egypt departit Israel," in the *G. & U. Ballades*, ed. 1568, folio 56 (1608, p. 95).

iii. Nicht uns, nicht uns, o ewiger Herr. *Ps. cxv.* 1527, as it, and Wackernagel, iii. p. 93, in 4 st. Tr. as, "Not unto us, not unto us, O Lord," in the *G. & U. Ballades*, ed. 1568, folio 56 (1608, p. 95).

iv. O Herre Gott, begnade mich. *Ps. li.* 1525. Wackernagel, iii. p. 90, in 5 st. Tr. as, "O Lorde God, have mercy on me," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 574).

[J. M.]

**Greville, Robert Kaye**, LL.D., was eldest s. of Rev. Robert Greville, rector of Edlinton, Derbyshire, and was b. at Bishop Auckland in 1794. He studied medicine at Edinburgh and London, and finally settled, though he did not practise, in Edinburgh. He was a distinguished botanist, and a well-known philanthropist. He edited and contributed to a number of the current annuals from 1830 to 1850. He was a member of the congregation of the Rev. D. T. K. Drummond, and joint editor with him of *The Church of England Hymn-book*, 1838, contributing thereto 9 hymns. He d. at Murrayfield, Edinburgh, June 4, 1866 (*Miller's Singers & Songs*, p. 438). [See *Scottish Hymnody*, § vi.] His hymns, dating from the collection of 1838, are:—

1. A little while and every fear. *Death anticipated.*
2. A lost and sinful world to save. *Christmas.*
3. Before Thy throne in fetters bound. *Temperance.*
4. God of the world, we praise Thy name. *Temperance.*
5. O Ancient of eternal days. *Praise to the Father.*
6. O God, the Judge of nations, hear. *National Fast.*
7. O God, we come before Thee. *Happiness desired.*
8. While still Thy all-creative hand. *God's Powerfulness.*
9. Ye humble souls in sorrow bending. *Burial.*

In addition to these hymns, some of which are still in C. U. and all are worthy of attention, the following is also by Dr. Greville:—

10. O God, from Thee alone. *Missions.* It appeared in *The Church of England Magazine*, Jan. 18, 1839, in 6 st. of 4 l. In 1852 it passed into the S. P. C. K. *Hymns*, No. 188, and was repeated in later editions and in other collections. [J. J.]

**Griffiths, Ann**, of Dolwar Fechan, Montgomeryshire, was b. in 1776, and d. in 1805. She composed many beautiful hymns, a collection of which was pub. (posthumously) in 1806, and also in 1808, under the title of "*Hymns of Praise to God and the Lamb*". Several of her hymns rank with the best in the Welsh language.

[W. G. T.]

**Grigg, Joseph**, was b. in 1728, according to the "s. mss.," but this date seems to be some 6 or 8 years too late. He was the son of poor parents and was brought up to mechanical pursuits. In 1743 he forsook his trade and became assistant minister to the Rev. Thomas Bures, of the Presbyterian Church, Silver Street, London. On the death of Mr. Bures in 1747, he retired from the ministry, and, marrying a lady of property, took up his residence at St. Albans. He d. at Walthamstow, Essex, Oct. 29, 1768. As a hymn-writer (Grigg is chiefly known by two of his hymns, "Behold a stranger at the door"; and "Jesus, and can it ever be?" His hymn-writing began, it is said, at 10 years of age. His published works of various kinds number over 40. Those in which his hymns are found are:—

(1) *Miscellanies on Moral and Religious Subjects*, &c., London, Elizabeth Harrison, 1756. (2) *The Voice of Danger, the Voice of God. A Sermon Preached at St. Albans, and at Bow-Lane, Chiefly with a View to the apprehended Invasion.* By J. Grigg. London, J. Buckland, 1756. To this is appended his hymn, "Shake, Britain, like an aspen shake." (3) *Four Hymns on Divine Subjects wherein the Patience and Love of Our Divine Saviour is displayed*, London, 1765. (4) *Hymns by the late Rev. Joseph Grigg, Mourbridge*, 1806. (5) During 1765 and 1766 he also contributed 13 hymns to *The Christian's Magazine*.

In 1861 D. Sedgwick collected his hymns and poems, and pub. them with a memoir as:

*Hymns on Divine Subjects*, . . . London, 1861. This volume contains 40 "Hymns," and 17 "Serious Poems." In the "s. mss." Sedgwick notes that in 1861 he omitted 3 hymns by Grigg, which were then unknown to him, viz.:—(1) On "The National Fast," appended to a sermon preached at Northampton, Feb. 13, 1761, by W. Warburton, and pub. in London, 1761. (2) "A Harvest Hymn by the late Rev. Joseph Grigg," in 6 st. in the *Evangelical Magazine*, July, 1822; and (3) On the Parable of Dives and Lazarus, dated "Feb. 16, 1767." [J. J.]

**Grinfield, Thomas**, M.A., b. Sept. 27th, 1788, and educated at Paul's Cray, Kent, and Trinity College, Cambridge. Taking Holy Orders in 1813, he was preferred to the Rectory of Shirland, Derbyshire, in 1827 (*Lyra Brit.*, 1867, p. 256). He d. in 1870.

His published works include:—

(1) *Epistles and Miscellaneous Poems*, London, 1816; (2) *The Omnipresence of God, with Other Sacred Poems*, Bristol, 1824; and (3) *A Century of Original Sacred Songs composed for Parourite Aves*, London, 1836.

From Nos. 2 and 3 the following hymns have come into C. U.:—

1. And is there a land far away from sin and woe? *Heaven.* No. 84 of his *Century of O. S. Songs*, 1836, in 4 st. of 4 l., and headed "The Heavenly Land."
3. O how kindly hast Thou led me (us). *The Divine Guide.* No. 48 of his *Century*, &c., 1836, in 2 st. of 6 l.,

and entitled "Remembrance of the Way." In 1838 it was given as No. 166 in J. H. Gurney's *Lutterworth Coll.*, 1838; in his *Marblebone Ps. & Hym.*, 1851, No. 165; Lord Selborne's *Bk. of Psalms*, 1862, No. 208, and other collections.

3. Then it burst, the glorious view. *Heaven*. 1st pub. in his *Omnipresence of God*, &c., 1824, p. 181, in 3 st. of 8 l., and entitled "The New Jerusalem." It is given in Snapp's *Songs of G. & G.*, 1872, No. 1003.

4. They talked of Jesus as they went. *The walk to Emmaus*. 1st pub. in his *Century*, &c., 1836, No. 52, in 5 st. of 8 l., and headed "The Visit to Emmaus." It was given in Lord Selborne's *Bk. of Psalms*, 1862, No. 297, and in *Lyra Eucharistica*, 1863.

5. Though far from thy (your) country, unfriended, unknown. *Departure of Missionaries*. Appeared in his *Century*, &c., 1836, No. 38, in 5 st. of 4 l., and headed "Departure of Missionaries." In Dale's *English H. Bk.*, 1875, No. 1031, it is somewhat altered, and st. 41. and iv. are omitted.

6. 'Tis come, the time so oft foretold. *Christmas*. No. 68 in his *Century*, &c., 1836, in 10 st. of 6 l., and headed "Angels announcing to Shepherds the Birth of a Saviour. A Christmas Ode." In J. H. Gurney's *Lutterworth Coll.*, 1838, st. l. vi. ix., x. were given as No. 254. These were repeated in his *Marblebone Ps. & Hym.*, 1851, as No. 260, and in Lord Selborne's *Bk. of Psalms*, 1862, as No. 32.

7. 'Tis not in circumstances. *Faith*. In its original form this is not in C. U., except in *The Comprehensive Rippon*, 1844, but it appeared as No. 44 in his *Century*, &c., 1836, as "All may be outwardly." in 4 st. of 12 l. In Dr. Dale's *Eng. H. Bk.*, 1875, No. 592, st. iii.-iv. are given in a slightly altered form.

8. When my heart beguiling. *Presence of Christ desired*. Pt. II. of Song 2 in his *Century*, &c., 1836, in 13 l., and headed "Remember me. The Christian's request of his Saviour." In Dale's *English H. Bk.*, 1875, No. 534, l. 7 is omitted.

9. Why art thou grieving? *Trust*. No. 17 of his *Century*, &c., 1836, in 2 st. of 12 l., and headed "Why art thou disquieted? Hope thou in God." In Dale's *English H. Bk.*, 1875, No. 599, it begins "Why are we grieving?" and is divided into 6 st. of 4 l.

In addition to these hymns there are in the *Lyra Brit.*, 1867, the following:—

10. All may be outwardly. *The heart the seat of Peace or Pain*. No. 44, but see No. 7 for this.

11. Grant me, Lord, to walk with Thee. *Simplicity*.

12. O could we pilgrims raise our eyes. *Walking by Faith*.

Of these, No. 10 is in *Sacred Melodies* appended to some editions of the *Comprehensive Rippon*, together with the following:—

13. Happy those who rest have found. *Repose on Jesus*. No. 59.

14. How still amidst commotion. *Hope*.

15. O do not forsake me, my Father, my Friend. *God's continued presence desired*.

16. Sweetly let's join our evening hymn. *For use at Sea*.

17. Sweetly ye blow, celestial gales. *For use at Sea*.

18. Wake, my voice, O wake once more. *Awake*.

These hymns all appeared in his *Century*, &c., 1836.

[W. T. B.]

**Griswold, Alexander Viets**, D.D., b. at Simsbury, Connecticut, in 1786. After being for some time rector at Bristol, Rhode Island, he was consecrated bishop of the "Eastern Diocese," in 1811. He was subsequently Bishop of Massachusetts. He d. in 1843, and his memoirs were pub. by Dr. J. S. Stone. His well-known hymn:—

*Holy Father, great Creator. Holy Trinity*. Was written probably in 1835. It appeared in that year in his *Family Prayer*, in 4 st. of 6 l., and entitled "Hymn to the God of Christians." With some alterations by Rp. Cox, it was given in *Hym. for Church and Home*, &c., Phila., 1840, No. 153. It was repeated in the *Hymnal . . . of the Protestant Episcopal Church*, 1871, No. 145.

[F. M. B.]

**Grosart, Alexander Balloch**, D.D., LL.D., was b. at Stirling, N.B., on 18th June, 1835, and educated at the Falkirk Parish

School, and privately; the University of Edinburgh, and the Theological Hall of the United Presbyterian Church. His own *alma mater* conferred on him the degree of LL.D., and St. Andrew's University, D.D. On 29th October, 1855, he was ordained as minister of the First United Presbyterian Church, Kinross, during which pastorate he became well known as editor of the *Works and Biographies* of Dr. Richard Sibbes, Thomas Brooks, and many others, in *Nichol's Puritan Divines* and *Puritan Commentaries*, and as author of the *Life and Works of Michael Bruce*, and of *Jesus Mighty to Save, or Christ for all the World and all the World for Christ; Small Sins; Lamb's all Safe, or Salvation of Children; Prince of Light and Prince of Darkness, or the Temptation of Jesus*, and various practical books. Perhaps in literature his name came most prominently forward as author of *Lord Bacon* not the author of the *Christian Paradoxes* (1865)—a discovery accepted at once by Spedding and Von Ranke, and universally, and so removing a shadow that had long lain on an illustrious name. This has since been followed up by a number of noticeable kindred discoveries, e.g. that Phineas Fletcher, not Edmund Spenser, was the author of *Britain's Ida* (the name and family history of Spenser's wife, "Elizabeth"); the identification of the *Phoenix* as Q. Elizabeth and of the *Turtle Dove* as the Earl of Essex in *Sir Robert Chester's Love's Martyr* or *Rosalind's Complaint* (1601)—the only known book to which Shakespeare contributed verses (*New Shakespeare Society* 1878); and unpublished MSS. of George Herbert, Richard Crashaw, &c. From Kinross he was translated to Prince's Park United Presbyterian Church, Liverpool; and in 1868 to Blackburn, Lancashire, where he is at present the minister of St. George's (Presbyterian Church of England).

Throughout his professional lifetime, Dr. Grosart has been a voluminous author, biographer, editor, and traveller. *The Fuller Worthies' Library*, 39 vols.; *Chertsey Worthies' Library*, 14 vols.; *Occasional Issues of Unique and Very Rare Books*, 30 vols.; *The Huth Library*, 30 vols.; editions of the *Works of Spenser*, 10 vols.; *Samuel Daniel*, 5 vols.; *George Daniel*, 4 vols.; *Turnley MSS.*, 3 vols.; *Sir John Eliot MSS.*, 6 vols.; *Lismore Papers*, 10 vols.; *Prose Works of Wordsworth*, 3 vols.; *The Spring Lecture, Representative Non-conformists* (1879)—are only some of the fruits of his critical, annotatory, and biographical labours on our Elizabethan and other early literature. As an editor his books have been abundantly helpful in our department, and not a few of his authors belong to it. *George Spenser*, Sidney, More, Beaumonts, Bruce, &c. He was the first to print many poems of *George Herbert*, *Richard Crashaw*, and others, and to translate their Latin and Greek poems. Much of our richest, briefest, and rarest early English literature is only obtainable in Dr. Grosart's editions. These were nearly all privately printed, and limited. They are to be found in all our own great libraries, and in those of Europe and America. He has also contributed largely to the various literary and theological periodicals, *Encyclopædia Britannica*, *National Biography*, &c. In 1868, he printed for private circulation a small vol. of 15 hymns, two of which have been introduced into Dr. Charles Rogers's *Harmony of the Christian Home* (1876), viz., "The Living Way," and "Holiness." He has also printed a number of New-year and Watch-night Hymns, which have had a large circulation in Watchword Cards and leaflets; also two leaflets that have had a still wider circulation, "The Tear-dimmed lamp" and "God bless our Church and School." In *Leisure Hour* and *Sunday at Home*, &c., a number of his hymns have also appeared. He has announced his intention of sooner or later collecting a Century or more of his gradually accumulated Hymns.

[J. J.]

**Grosier, Horace George**, s. of Wm. H. Grosier (q. v.), was b. in North London, Dec. 22nd, 1863. He is a member of the Congregational Denomination, and is wholly employed in literary work as editor and author. In 1886 he pub. a religious story entitled *Bertha Pemberthy*, but the greater part of his writings have been short poems contributed to the *Sunday Magazine*, *The Girls' Own Paper*, and other periodicals. He is the author of several hymns, a good specimen of which is in the *Voice of Praise*, 1886, "When my spirit pants for rest" (*Lord, remember me*). [W. R. S.]

**Grosier, William**, s. of a Baptist Minister, was b. in London in 1791. In 1818 he became pastor of a small Baptist church at Princes Risborough, Bucks; in 1820 he removed to Maidstone, and in 1839 to London, where he resided until his death, in 1856. For some years subsequently to 1839, he was editor of *The Baptist Magazine*, and for the last five years of his life Secretary of the Baptist Irish Society. Mr. Grosier also did good service to hymnody as an editor of hymn-books. The *Baptist New Selection*, prepared by Dr. Murch and others (see *Baptist Hymnody*), was edited by him in 1828. At the request of the Baptist Missionary Society he also prepared and edited in 1852, *A Sel. of Hym. adapted to Pub. Worship, and designed chiefly for the use of Baptist Churches in Jamaica*. London, Haddon & Co. This selection was reprinted in 1860 with the addition of 57 hymns; but is no longer in use, having been superseded by the *Bap. P's. & Hym.*, 1858. As a hymn-writer Mr. Grosier is known by one hymn only:—

*Praise the Redeemer, almighty to save. Death Conquered.* It was composed during his residence at Maidstone, to the metre and tune of "Sound the loud timbrel," and appeared in the enlarged *Sel. of Hymns for the use of Bapt. Congregations*, London, 1841; again in Spurgeon's *O. U. H. Bk.*, 1866, and in the 1880 *Suppl. to Bapt. P's. & Hym.* [W. R. S.]

**Grosier, William Howse**, B.Sc., s. of Mr. W. Grosier (for many years Secretary of the London Sunday School Union, and a relative of the Rev. W. Grosier, noticed above), was b. in 1834, and educated at University College, London, and graduated B.Sc. at the London University, in 1862. Although engaged in mercantile pursuits Mr. Grosier devotes considerable time to natural science, and Christian work, especially in connection with Sunday schools. He was for twelve years editor of the *Bible Class and Youth's Magazine*; and subsequently of the *Sunday School Teacher*, and of the *Expositor*. His publications, mainly of a Biblical and educational character, are numerous. In 1875, he edited:—

*Songs by the Way. A Hymnal for Young Christians and Enquirers*, Lond. S. S. U. •

He also contributed hymns to the S. S. Union hymn-books:—

(1) *Sunday Scholars' Hymn Book*, n.p. (1861); (2) *Songs of Gladness; A Hymn-book for the Young*, 1871, containing 200 hymns. It was subsequently enlarged to 266; and (3) *The Sunday School Teachers' Hymn-book* (1871).

His hymns published in these books include:

1. *Songs by the Way*, 1875.
1. The Lord is our Shepherd. *The Good Shepherd*.
4. In *Sunday Scholars' H. Bk.*, 1861.
2. Sweet Saviour, who in days of old. *S. S. Anniversary*.

3. Great Lord of earth and time. *S. S. Anniversary*.
4. Swift as an eagle's flight. *Flight of time*.
5. Sunny days of childhood. *Early Piety*.

III. In *Songs of Gladness*, 1871.

6. Borne upon time's noiseless wing. *New Year*.
7. How bright the morning broke. *Fear of Jubilee*.
8. O happy they who know the Lord. *Early Piety*.
9. O'er the waters, dark and drear. *Divine Guidance Desired*.

These hymns were all composed between 1860 and 1875. All are in C. U. in G. Britain, and many also in America. Those in the *S. S. Teachers' H. Bk.* are the least known.

[W. R. S.]

**Gross, Johann**. [Ratibius, M.]

**Grünwald, Georg**, was an Anabaptist shoemaker, who suffered martyrdom for his principles, being in 1530 burnt at the stake at Koptstein, or Kufstein, on the Inn below Innsbruck. To him is ascribed, in a *ms. Anabaptist Chronicle* now in the Town Library at Hamburg, the hymn:—

*Kommt her zu mir, sagt Gottes Sohn.* (*Christ's Folk*.) Founded on St. Matt. xi. 28-30. Appeared as "Ain schön newes Christlichs lied." in 1530. *Wackernagel*, iii. pp. 128-133, gives this in 16 st. and three later forms. The form in V. Babel's *G. B.*, Leipzig, 1545, is that in C. U., as in the *Time L. S.*, 1861, No. 421. It has been generally ascribed to Hans Witzstadt of Wertheim, but *Wackernagel* in a long note decides in favour of Grünwald.

The *trs.* are (1) "Cum heur, says Goddiss 'Come to me,'" in the *Guide and Giddy Ballades*, ed. 1568, folio 16 (1868, p. 25). (2) "Come hither! saith our blessed Lord," by J. C. Jacobi, 1725, p. 35 (1732, p. 121), repeated as No. 151 in pt. i. of the *Moravian H. Bk.*, 1784. (3) "Come hither, says the Son of God," by Dr. H. Milla, 1856, p. 47. (4) "Come hither, says our blessed Lord," by Dr. G. Walker, 1860, p. 89.

[J. M.]

**Grünbeck, Esther**, née Magdalene Augusta Naverofsky, was b. at Gotha, Oct. 21, 1717, of a Polish-Jewish family who had become Christians. In 1734 she married Michael Grünbeck, a sculptor in Gotha, and in 1738 with him became a Moravian; entering the Widows' Choir after his death in 1742. Marrying in 1746 David Kirehhof, a baptized Jew, she engaged with him for some time in mission work among the Jews in Trumisa and Poland. After his death she became leader of the Widows' Choir at Zeist, near Utrecht, and d. there Oct. 13, 1796.

In the *Historische Nachricht* to the *Bruder G. B.*, 1778 (ed. 1851, p. 205), 8 hymns and part of a ninth in that collection are ascribed to her. Those in English use outside the Moravian hymn-books are:—

I. *Dem blut'gen Lamm.* *Self-Dedication*. Founded on Rom. vi., 13. 1st pub. 1739, as No. 1365 in the *Supplement* to the 8th *Appendix* to the *Herrnhut G. B.*, 1735; in 10 st., of 6 l., repeated as No. 753 in the *Berlin G. L. S.*, ed. 1863. The only *tr.* in C. U. is:—

To the Lamb stain'd with Blood, *tr.* in full by C. Kinchen as No. 155 in the *Moravian H. Bk.*, 1742. Four forms are in use:—

1. "Unto the Lamb of God," in the *Moravian H. Bk.*, 1740, No. 263 (1896, No. 335), altered, and omitting st. viii., ix.
2. "To Christ the Lamb of God," st. i., iv., vii., altered in J. A. Latrobe's *Coll.*, 1841, No. 313.
3. "Lord! bring me to resign," a cento from st. vii., viii., as No. 437 in Dr. Martineau's *Hymns*, 1840 (1873, No. 289), and as No. 668 in the *American Bapt. Psalmist*, 1843.
4. "To Thee I wholly give." A cento beginning with st. ii. in Lady Huntington's *Sel.*, 1790. It was subsequently changed to "To Thee, my Lord, I give."



**ii. Gnade ist ein schönes Wort. Forgiveness of Sins.** 1st pub. 1739 as No. 1293 in the 8th Appendix to the *Herrnhut G. B.*, 1735, in 8 st. of 8 l. The only tr. is "Grace! Grace! O that's a charming sound," in full, by C. Kinchen, as No. 32, in the *Moravian H. Bk.*, 1742, altered and abridged in later ed. (1866, No. 319). A cento in 8 st. of c.m. from st. ii., iii., v.-viii., and beginning "Grace, how exceeding sweet to those," was included in the 1780 ed. of Lady Huntingdon's *Sol.*, No. 85; and reduced to 5 st. in Campbell's *Comprehensive H. Bk.*, 1837, and to 3 st. in C. H. Bateman's *Comp. Psalmist*, 1846. [J. M.]

**Gryphius, Andreas**, was b. Oct. 2, 1616, at Gross-Glogau, in Silesia. He was educated at the School at Fraustadt, Silesia, 1631-34, and the Gymnasium at Danzig, 1634-36. After being for some time family tutor in the house of Baron Georg von Schönborn, near Fraustadt (who crowned him as a poet in 1637), he was forced by the Counter Reformation in Silesia to find refuge in Holland. He matriculated as a student at Leyden in 1638, and was afterwards till 1643 University Lecturer. Thereafter he accompanied the son of a rich Stettin burgess and two Pomeranian noblemen in a tour through France, Italy, Holland, and South Germany, and then, in the end of 1647, settled in Fraustadt. In 1650 he was appointed syndic of the principality of Glogau, and while attending one of the meetings of the diet at Glogau was struck by paralysis and d. in the assembly house, July 16, 1664.

Gryphius ranks as one of the principal poets of Silesia. The troublous events of his life, however, cast a gloom over most that he wrote, and his hymns especially are sombre in character. He was the first writer of German tragedies (*See the Armenian: The Murdered Majesty; or, Charles Stuart of Great Britain*, &c.) and one of the earliest writers of German comedy (*Herr Peter Squenz; Horribiliterbrissaz; Die geübte Hornrose*, an excellent little comedy in Silesian dialect, &c.).

Gryphius had begun writing sonnets about 1637, and his *Son- und Feiertags-Sonnete* were pub. at Leyden, 1639 [Berlin]; followed by his *Sonnete, Erste Buch*, 1643 [Berlin]. The first (pirated) ed. of his collected poems appeared as his *Teutsche Reimgedichte*, Frankfurt am Main, 1650 [Berlin], and the first authorised ed. as his *Teutscher Geistliche, Erster Theil*, Breslau, 1657 [Berlin]. These tr. into English are:—

**i. Als der betrübte Tag zu Ende kommen.** *Anticipation of Christ.* No. 19 in Bk. iv. of his *Odes* (1657, p. 40), in 13 st. Tr. as, "When that so troublous day was now concluded," as No. 167 in pt. i. of the *Moravian H. Bk.*, 1754.

**ii. Die Herrlichkeit der Erden.** *For the Dying.* His best hymn. No. 9 in Bk. i. of his *Odes* (1650, p. 99; not in 1643), in 15 st., entitled "Vanitas vanitatum vanitas." The tr. are: (1) "Earth's boasted joys and splendour," by Dr. H. Mills, 1843. (2) "All glories of this earth decay," by Miss Winkworth, 1869, p. 177.

**iii. In meiner ersten Blüthe.** *God is near.* No. 36 in Bk. iv. of his *Sonnete* (1657, p. 116; not in 1643), entitled "Andreas Gryphius on his Sunday and Festival sonnets." Tr. as, "In life's fair Spring," by Miss Winkworth, 1869, p. 179.

**iv. Je mehr wir Jahre zählen.** *New Year.* No. 9 in Bk. iii. of his *Odes* (1657, p. 79), in 8 st. Tr. as, "So many years of living," by N. L. Frothingham, 1870, p. 181 (from the recast "Wie viel wir"), in the *Berlin G. B.*, 1829, No. 230.

Another hymn has been frequently ascribed to Andreas Gryphius, but we have failed to find it either in his works or in the works of Christian Gryphius. It is:—

**v. Es ist vollbracht! Götter ist vollbracht.** *For the Dying.* In the *Vollständiges Haus- und Kirchen G. B.*, 9th ed., Breslau, 1726, No. 304, in 7 st. The trs. are: (1) "It is finished! finished! yea," by Miss Lums, 1857, p. 119. (2) "It is complete. My God, I thank Thy care," by G. Moultrie, in his *Epousals of Saint Hierotheus*, 1870, p. 65. [J. M.]

**Quest, Benjamin**, b. in 1788, was for some time the proprietor of a private school at Brighton, and subsequently vicar of a parish in Rutlandshire, and then rector of Pilton, Northants. He d. at Blackheath, Jan. 30, 1869. His hymn on *Holy Baptism*, "Heavenly Father, may Thy love," was contributed to H. V. Elliott's *P. & Hym.*, 1845, No. 324, in 4 st. of 4 l. It is also given in several collections of a later date, as the *N. Cong.*, 1859, &c. (Miller's *Singers and Songs of the Church*, 1869, p. 531). [J. J.]

**Guide Thou, O God, the guardian hands.** *G. Phillimore. [Ember Days.]* Written for and 1st pub. in *The Parish Hymn Book*, 1863 (No. 185), and appointed for "Ember Days." It consists of 6 st. of 4 l. In *The Hymnary*, 1872, st. v. and vi. are slightly changed; whilst in the *S. P. C. K. Church Hymns*, the metre has been altered from 8.6.8.4. to c.m. both with the consent of the author. It is also in other collections. [J. J.]

**Gillet, Charles**, a Jesuit, born at Tours in 1601. Taught classical literature and moral theology. He was also a preacher and experienced in the ceremonial of the Church. He wrote a work on the order of reciting the divine offices and d. at Tours, March 30, 1664. *Jöcher Gelehrten-Lexikon*. Miller places his death about 1684. Some of his hymns were given in the *Paris Breviary*, 1796. [G. A. C.]

**Guion, Jeanne B. de la Mothe** [Guyon, J. B. de M.]

**Gunn, Henry Mayo**, was b. March 25, 1817, at Chard, Somerset, and educated at Mill Hill School, and at University College. He held several pastorates, beginning with Basingstoke in 1841, and closing with Sevenoaks in 1881. He d. May 21, 1886. He pub. various works, chiefly descriptive of the Non-conformist Churches and their principles. Besides translating some of the earlier Greek and Latin hymns for the *Excelsior*, edited by the late Dr. James Hamilton, he wrote many hymns, including:—

**1. Higher, higher to the Cross.** *The Cross of Christ.* Appeared, in 6 st. of 4 l., in the 1868 Supplement to the collection used in the Redland Congregational Church, Bristol. It is also issued in sheet form.

**2. Our fathers were high-minded men.** *Fidelity to Principle.* This was suggested by the disruption of the Church of Scotland in 1843. It was pub. in the Alton Sunday School collection, 1844, in 3 st. of 8 l. It is in several hymn-books, including the Congregational Union *Hk. of Prises for Children*, 1864.

**3. To realms beyond the sounding sea.** *Prayer on behalf of Colonists.* Appeared in the *New Cong.*, 1869, No. 963, in 4 st. of 4 l.

**4. We want no priest but Jesus.** *Friendship of Christ.* Printed for the annual meeting of the Wilts Congregational Union, 1872. It is largely circulated as a broadsheet, and has been tr. into Italian for the use of the Evangelical Church of Italy. [W. G. H.]

**Günther, Cyriacus**, was b. Jan. 15, 1649, at Goldbach, near Gotha. After studying at the Gymnasium of Gotha, and the University of Jena, he became First-form master at Eisfeld, Sachse-Meiningen; and then Third-form master in the Gymnasium at

Gotha. He d. at Gotha in the beginning of Oct. 1704 (*Koch*, iv. 266-9; *Bode*, p. 81). His son, who was clerk of St. George's Church at Glaucha, possessed a fine collection of some 30 hymns by his father: and from this he allowed Freylinghausen to select 10 for his *Neues geist-reiches G. B.*, 1714. These are above the average in merit, and Scriptural and good in style. Two have passed into English:—

i. *Bringt her dem Herren Lob und Ehr. Praise and Thanksgiving.* 1714, No. 556, in 7 st. of 7 l., repeated as No. 993 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* in C. U. is:—

With joyful heart your praises bring, a good *tr.* of st. i., iv.-vi., by A. T. Russell, as No. 292 in his *Ps. & Hys.*, 1851.

ii. *Halt im Gedächtniss Jesum Christ. Love to Christ.* Founded on 2 Tim. iii. 8. 1714, No. 765, in 6 st. of 7 l., repeated as No. 297 in the Berlin *G. L. S.*, ed. 1863. On thankful remembrance of Christ's Incarnation (i.); Death (ii.); Resurrection (iii.); Ascension (iv.); Promised Second Advent (v.); ending with a prayer for faith (vi.). The only *tr.* in C. U. is:—

O keep before thy thankful eyes. A good and full *tr.* by A. T. Russell, as No. 182 in his *Ps. & Hys.*, 1851.

Other *trs.* are: (1) "Remember Jesus, God's dear Son," by Dr. H. Mills, 1845 (1856, p. 125). (2) "Bear Jesus Christ the Lord in mind," by Miss Cox, in *Lyra Eucharistica*, 1863, p. 215 (1864, p. 259), and in her *H. from German*, 1864, p. 111. [J. M.]

Gurney, Archer Thompson, was b. in 1820, and educated for the legal profession. He was called to the Bar at the Middle Temple, but in 1849 he entered Holy Orders. He held several appointments, including the Curacy of Buckingham, 1854-58; the Chaplaincy of the Court Church, Paris, 1858-71, and other charges. He d. at Bath, March 21, 1887. His pub. works include:—

*Spring*, 1863; *Songs of the Present*, 1864; *The Ode of Peace*, 1865; *Songs of Early Summer*, 1866; and *A Book of Praise*, 1862.

To the *Book of Praise* he contributed 147 hymns. Very few of these are known beyond his own collection. He is widely known through his Easter hymn, "Christ is risen, Christ is risen." His "Memory of the blest departed" (*SS. Philip and James*) is in the *People's H.*, 1867. [J. J.]

Gurney, John Hampden, M.A., eldest s. of Sir John Gurney, a Baron of the Exchequer, was b. in Serjeants' Inn, London, Aug. 15, 1802, and educated at Trinity College, Cambridge, where he graduated in 1824. On taking Holy Orders he became Curate of Lutterworth (1827-1844), and subsequently Rector of St. Mary's, Marylebone, and Prebendary of St. Paul's Cathedral. He d. in London, March 8, 1862. The S. P. C. K. and other religious societies had his cordial sympathy, and received his active support. His publications include several small volumes in prose, and the following:—

(1) *Church Psalmody: Hints for the improvement of a Collection of Hymns published by the Society for Promoting Christian Knowledge*, 1853; (2) *A Collection of Hymns for Public Worship*, Lutterworth, 1854. This contains 300 hymns, and is known as his *Lutterworth Collection*; (3) *Psalms and Hymns for Public Worship*, selected for some of the Churches of Marylebone, London, 1851. This collection of 300 hymns and psalm versions is known as his *Marylebone Collection*. The

Preface is signed by "Charles Baring," "Thomas Garnier," and "John Hampden Gurney," but the work was practically done by Gurney.

To the *Lutterworth Collection*, 1858, he contributed:—

1. Earth to earth, and dust to dust. *Burial.*
2. Great King of nations, hear our prayer. *Aut. Day.*
3. Lord, as to Thy dear Cross we flee. *Lord.*
4. Lord, at Thy word the constant sun. *Harvest.*
5. Saviour, what wealth was Thine. *Passiontide.*
6. Soon to the dust we speed. *Heaven anticipated.*
7. Thou God of mercy and of might. *Good Friday.*
8. Thou plenteous source of light and love. *Advent.*
9. Thou Who of old didst raise. *Ascension.*
10. Through centuries of sin and woe. *Our Peace.*
11. We praise Thee, everlasting God. *Th. Deum.*

These hymns were all signed "J. H. G." and Nos. 1, 2, 3, 7, 8, 9 and 11, were repeated in the *Marylebone Coll.*, 1851; and to these were added:—

12. Fair waved the golden corn. *Child's Hymn.*
13. How vast the debt we owe. *Offeratory.*
14. Lord of the Harvest, Thee we hail. *Harvest.* The in No. 4 above rewritten.
15. Lord, we lift our eyes above. *Love of Christ.*

In addition to these we are specially indebted to Gurney for, "We saw Thee not when Thou didst come" (q.v.), and "Yes, God is good," &c. (q.v.). Several of the above-named hymns are in extensive use in G. Britain and America. The most popular are annotated under their respective first lines. [J. J.]

Guter Hirte, willst du nicht. J. Scheffler. [*The Good Shepherd.*] Appeared as No. 70 in Bk. iii. of his *Heilige Seelenlust*, Breslau, 1657, p. 218 (*Werke*, 1862, i. p. 128), in 5 st. of 6 l., entitled, "She [the Soul] beseeches Him, that He, as a Good Shepherd, would bring her, His lamb, to His fold." Included in Freylinghausen's *G. B.*, 1705, No. 702, and recently in the Berlin *G. L. S.*, ed. 1863. It is a hymn full of tenderness and pathos, and has been well translated as:—

1. Wilt Thou not, my Shepherd true, a full and very good *tr.* in Miss Cox's *Sacred H. from German*, 1841, p. 101. Thence with st. iii., ll. 3, 4, altered in the 1857 edition of Mercer's *C. P. & H. Bk.*, in Kennedy, 1863, &c. Slightly altered by Miss Cox for *Lyra Eucharistica*, 1863, p. 191, and her *H. from German*, 1864, p. 169; and thence unaltered in the *People's Hyl.*, 1867.

2. Loving Shepherd, kind and true, a full and good *tr.* in the 1st Ser., 1855, of Miss Winkworth's *Lyra Ger.*, p. 98, repeated, slightly altered, in the *Hyl. for St. John's, Aberdeen*, 1865-70. Considerably altered for metrical reasons in her *C. B. for England*, 1863, No. 152.

3. While on earth, dear Lord, I roam, a good but free *tr.* in Miss Dunn's *H. from German*, 1857, p. 109, and thence, omitting st. iii., &c., as No. 244, in Dr. Pagenstecher's *Coll.*, 1864.

4. Loving Shepherd! Guardian true, included in *Holy Song*, 1869, is a *tr.* of st. i., iii.-v., in 4 st. of 4 l., with the refrain, "Tender Shepherd! Thine I am, Keep till death Thy little lamb."

Another *tr.* is, "O Faithful Shepherd! now behold," by Lady Eleanor Porteus, 1843 (1847, p. 43).

[J. M.]

Guthrie, John, D.D., s. of John Guthrie, Milnathort, Kinross-shire, was b. at Milnathort, May 30, 1814, and after studying at the University of Edinburgh, where he graduated M.A. in 1835, was in 1840 ordained minister of the United Secession Church in Kendal.

Sympathising with the views of Dr. James Morison, he was, in 1843, deposed, and joined with Dr. Morison in forming the Evangelical Union. He continued in Kendal till 1848, becoming then minister of Dundas St. E. U. Church, Glasgow. In 1851 he went to Greenock; thence, in 1852, to Tolmer's Square, London, returning in 1856 to Glasgow as minister of Howard St. E. U. Church. He died in London, September 18, 1878, while on his way to New Zealand. From 1846 to 1861 he was Professor to the Evangelical Union, and was re-elected in 1875. He received the degree of D.D. from Coburg University, U.S.A., in 1875. He was Convener of the Committee which compiled the *E. U. Hymn-book* of 1856, and a member of that which compiled the *E. U. Hymnal* of 1878 (to which he contributed 4 hymns). His hymns appeared in *The Daystar*, *The Evangelical Magazine*, &c. In 1869 he pub. *Sacred Lyrics; Hymns, original and translated from the German, with versions of Psalms*, Lon., J. Nisbet & Co., 1869. This work consists of 28 hymns, 17 *trs.* and 37 Psalm versions. Some of the hymns have much beauty and sweetness. The *trs.* from the German are accompanied by interesting notes, and, while not ranking with the best by Miss Winkworth, are yet very good. The Psalm versions are of average merit. His hymns in C. U. are:—

1. *Blood of sprinkling, healing tide.* [*Blood of Sprinkling.*] Appeared in *The Evangelical Union H. Bk.*, 1856, in 3 st. of 8 l., and again, unaltered, in *The Evangelical Union Hymnal*, 1878. Composed in 1844.

2. *How lovely are thy tents.* [*Public Worship.*] 1st pub. in *Hys. & Spiritual Songs*, collected by James Morison. Kilmarnock, Pt. II., 1844, in 7 st. of 6 l. It was repeated, unaltered, in *The Evangelical Union H. Bk.*, 1856; and *The Evangelical Union Hymnal*, 1878.

3. *Tis evening: over Salem's towers, &c.* [*Christ weeping over Jerusalem.*] Appeared in *The Evangelical Union H. Bk.*, 1856, in 4 st. of 8 double lines, and again, unaltered, in *The Evangelical Union Hym.*, 1878, No. 62, where it is dated 1844.

4. *Ye ransomed of Jesus.* [*Praise to Jesus.*] 1st pub. in *Hys. & Spiritual Songs*, &c. (see No. 2), Pt. II., 1844, in 7 st. of 6 l.; and again, unaltered, in *The Evangelical Union H. Bk.*, 1856; and *The Evangelical Union Hym.*, 1878, No. 99.

[J. M.]

Guyet, Charles. [Quiet. C.]

Guyon, Madame. (1648-1717.) Jeanne Marie Bouvrière de la Mothe was the leader of the Quietist movement in France. The foundation of her Quietism was laid in her study of St. Francis de Sales, Madame de Chantal, and Thomas à Kempis, in the convent establishments of her native place, Montargis (Dep. Loiret), where she was educated as a child. There also she first learned the sentiment of espousal with Christ, to which later years gave a very marked development. She was married at sixteen to M. Guyon, a wealthy man of weak health, twenty-two years her senior, and her life, until his death, in 1676, was, partly from disparity of years, partly from the tyranny of her mother-in-law, partly from her own quick temper, an unhappy one. Her public career as an evangelist of Quietism began soon after her widowhood. Her first labours were spent in the diocese of Geneva, at Annecy, Gex, and Thonon, and in Grenoble. In 1686 she came to Paris, where she was at first imprisoned for her opinions in the Convent of St. Marie in the Faubourg St. Antoine,

but released after eight months at the instance of Madame de Maintenon. She then rose to the zenith of her fame. Her life at all times greatly fascinated those around her; and the court, Madame de Maintenon, Fénelon (who ardently sympathised with her doctrine of pure and disinterested love of God), and Madame de Maintenon's College of Ladies at Cyr, came under the spell of her enthusiasm. But the affinity of her doctrines with those of Molinos, who was condemned in 1685, soon told against her. Her opinions were condemned by a commission, of which Bossuet was president. She then incurred Bossuet's displeasure by breaking the promises she had made to him to maintain a quiet attitude, and not return to Paris. She was imprisoned at Vincennes, Dec. 1695, and in the following year removed to Vaugirard, under a promise to avoid all receptions and correspondence, except by special permission. In 1698 she was immured in the Bastille, and not released until 1702. The Quietist controversy had meanwhile ruined the saintly Fénelon in the favour of Louis XIV., and obtained the condemnation by the Pope (1699) of his book (*Mazimes des Saints*) written in defence of the doctrine of disinterested love. The remainder of Madame Guyon's life was spent in retirement with her daughter, the Marquise de Vaux, at Blois. She was visited there by numbers of persons of all ranks, some of them from foreign countries; and she had a considerable correspondence. She heard Mass daily, and died in full communion with the Roman Church. Madame Guyon's works fill 40 volumes. The principal ones are:—

(1) *Les Torrents* (1683), a description of God's dealings with souls, founded on her own spiritual history.  
(2) *Le Cantique des Cantiques interprété selon le sens mystique. La Moyenne Court de faire oration* (1684). Her (3) *Autobiography*. (4) *Poésies et Cantiques Spirituels* (pub. 1722). The *Cantiques Spirituels* comprise nearly 900 pieces. The dates of composition are mainly to be gathered from internal evidence; some appear to have been written in the country; many were certainly written in her imprisonments at the Convent of St. Marie and Vincennes; many also apparently in her last sickness at Blois. They were composed to ballad tunes, and with an effortless facility, five or six hymns being often written in a day, while confined to her bed. She believed them to originate from the Divine impulse, more than from herself. The *Cantiques* are at once illustrated and interpreted by her *Autobiography* (which is one of the most remarkable books in the delineation of spiritual enthusiasm) and by her *commentary on the Song of Solomon*, which applies its passionate love to the union of Christ with the soul. The leading ideas are, (1) the absorption of the soul, utterly emptied of self, into the Infinite Being of God: which is expressed at other times as the entire occupation of the soul, reduced to nothingness ("le néant, le rien"), and deprived of all independent will, by the Personality of God. The perfect state of the soul is one of complete passiveness; its energy is the energy of God directing and wielding the human powers; prayer becomes not the expression of desire, but rapt contemplation, wordless intercourse, and reception of the Divine Voice to the soul. (2) Pure and disinterested love of God, as Himself the Perfect Love, uninfluenced by any consideration of His favour and blessing either here or in eternity. It is His will to cast the soul into hell itself, even this is to be accepted without fear or dejection, if the Love of God remains as the joy of His creature. (3) The Love of God is consistent with terrible, often unintelligible or apparently capricious infliction of suffering and desertion on the soul He loves.

A selection of 37 pieces from these poems was *tr.* by the poet Cowper, in 1742 (pub. by his friend William Hall, in 1801). But he had introduced the poems to him, and requested him to translate some of them. Whether Bull or Cowper selected the pieces for translation is uncertain. Their leading theme is that of Love unshaken,

submissive, not asking for release, though under the extremity of a section and suffering inflicted by God's Hand, which is heavy with anger and seems threatening destruction. Mixed with these awful scenes there are others, in which the manifestation of the Divine Love floods the soul with transport. The points of affinity with Cowper's thought are obvious; and Bull may have hoped that the spectacle of her unmoved belief in the hidden love of God might help to drive away the terrible delusion of his reprobation. The nervous style is very different from the flabby lines of the French; and Cowper designedly modified the amative metaphors, which, especially when they represent the dealings of Christ with her as His spouse, in language suggested by the caprice of Cupid or that of conjugal infidelity, are very painful and unconsciously irreverent. (See his letters to W. Unwin, 1792-3.) The most characteristic pieces are those beginning, "Twice my purpose on a day," "I suffer fruitless anguish," "Long plunged in sorrow," and "Source of Love, my brighter Sun."

The *trs.* from Madame Guyon's hymns which are in C. U. are mainly in American hymn-books. They include:—

1. *Ah! régnez sur toute la terre.* *Triumph of Acacemly lost desired.* From her *Cantique des Cantiques*, vol. II., No. 236. *Tr.* by W. Cowper in his posthumous *Poems Translated from the French of Madame de la Mothe Guyon*, &c., 1801, p. 14, in 3 st. of 4 l., as "Ah! reign, where'er man is found." It is in Spurgeon's *C. U. H. Bk.*, 1866.

2. *Amour que mon âme est contente.* *The soul that loves God finds Him everywhere.* From vol. II., *Cantique* 109. *Tr.* by W. Cowper, 1801, p. 33, in 3 st. of 4 l., as "O Thou, by long experience tried." This has been abbreviated and altered to "My Lord, how full of sweet content," in Hatfield's *Church H. Bk.*, N. Y., 1872, and others, and as "O Lord, how full of sweet content," in the *Andover Sabbath H. Bk.*, 1858; the *Songs for the Sanctuary*, 1865, &c. It is also in use in its original form. Cowper's *tr.* is more nervous than the original, but not always close thereto.

3. *Divin objet, auquel nul objet n'est pareil.* *The Nativity.* From her works, vol. IV., *Poemes Heroiques*, I. W. Cowper's *tr.* of the poem (1801, p. 1) begins "Tis fully all—let me no more be told." The cento in C. U. begins on p. 4 with "Infinite God, Thou great univ'rsal'd One," and is composed of 14 l., not consecutive in all cases, and with extraneous additions.

4. *Esprit Saint, viens dedans nos cœurs.* *Charity.* From vol. II., *Cant.* 96, beginning with st. III. *Tr.* by W. Cowper, 1801, p. 26, as "spirit of charity dispense." This is in American C. U.

5. *Je n'aime plus d'un amour mien.* *Life in the love of God.* From vol. IV., *sect.* 2, *cant.* 89. An anonymous *tr.* of a part of this as "I love my God, but with no love of mine" appeared in the *Andover Sabbath H. Bk.*, 1858; the *Church Praise Bk.*, N. Y., 1881, &c., in 2 st. of 6 l. Of this *tr.* st. I. is apparently an expansion of the four first line of this short hymn; st. II. may be only an expansion of the two remaining lines, or may have added to it some verse of a hymn not identified. Guyon, vol. III., *cant.* 136, is somewhat similar, especially at its close, but is on a much larger scale.

6. *L'amour me tient asservie.* *Divine love.* From vol. II., *cant.* 155. *Tr.* by W. Cowper, 1801, p. 28, in 4 st. of 4 l., as "Love is the Lord whom I obey." It is generally used in an abbreviated form.

7. *La fontaine dans sa source.* *Living Water.* From vol. IV., *cant.* 81. *Tr.* by W. Cowper, 1801, p. 28, in 2 st. of 4 l., as "The fountain in its source." In 1812 it was given in Collyer's *Sol.*, No. 322, with an additional stanza by Collyer. This is the form of the text in C. U. in G. Britain and America.

8. *Mon cœur depuis longtemps plongé.* *The Joy of the Cross.* From vol. III., *cant.* 97. *Tr.* by W. Cowper, 1801, pp. 81-84, in 12 st. of 4 l., as "Long plung'd in sorrow, I resign." The following centos therefrom are in C. U.:—

1. "Long plunged in sorrow, I resign."

2. "O Lord, in sorrow I resign."

3. "Self-love no grace in sorrow sees."

Of these centos 1 is in Spurgeon's *C. U. H. Bk.*, 1866; and 2 and 3 in American collections.

9. *Nous portons un doux témoignage.* *God's Chosen.* Vol. II., *cant.* 78. *Tr.* by W. Cowper, 1801, p. 35, as "How happy are the new-born race." This is usually altered to "O happy they, God's chosen race," as in Mercer, 1854, and others.

10. *Souffrons, puisque'il le faut, souffrons toute la vie.* *The love of God the end of Life.* From vol. II., *cant.* 166. *Tr.* by W. Cowper, 1801, p. 80, in 4 st. of 4 l., as "Since life in sorrow must be spent." In the *Songs for the*

*Sanctuary*, 1865, and other American collections it is altered to "If life in sorrow must be spent."

In addition to these there are also *trs.* of hymns in C. U., the originals of which are attributed to Madame Guyon. These we have not identified in her poetical works:—

11. *By suffering only can we know.* *Resignation.* This is part of a poem written at nineteen. In a letter written from Blois in 1717, Madame Guyon thus alludes to it: "I remember that when I was quite young, only nineteen years of age, I composed a little song in which I expressed my willingness to suffer for God. . . . A part of the verses to which I refer is as follows: 'By suffering only can we know.'" The *tr.* in the *American Hys. for the Church of Christ*, 1863, is anonymous.

12. *I would love Thee, God and Father.* This we cannot identify. It appeared in the *Andover Sabbath H. Bk.*, 1858, No. 649, in 5 st. of 4 l. It is in *Songs for the Sanctuary*, 1865, Hatfield's *Church H. Bk.*, 1872, and others.

13. *Tis not by skill of human art.* *Love.* Not identified. The *tr.* appeared in the *Hys. for the Church of Christ*, 1863, No. 609. [H. L. B.]

## H

H., in the *Bristol Bapt. Coll.* by Ash and Evans, 1769, i.e. Hudson.

H., in H. J. Hastings's *Songs of Pilgrimage*, Boston, 1886, i.e. the Editor.

H. B., i.e. Henry Bennett (q. v.).

H. K. B. E., i.e. Miss Hannah K. Burlingham of Exeterham.

H. L. L., i.e. *Hymns from the Land of Luther*. [See Northwick, Jane.]

H. M. C., in the *Hymnary*, i.e. Harriet Mary Chester (q. v.).

H—t, in the *Bristol Coll.* by Ash and Evans, i.e. Joseph Hart (q. v.).

Habert, Isaac, was a native of Paris, where he became Doctor of the Sorbonne, Canon and Lecturer in Divinity to the Chapter of the Cathedral, and Preacher to the King. On Dec. 17, 1645, he was consecrated Bp. of Vabres (Aveyron), a post which he held with esteem for over twenty years. He d. of apoplexy while on a visit to Pont-de-Salars, near Rodez, Sept. 15, 1668, and was buried in the Cathedral at Vabres.

He is best known as a writer against Jansenism; and as the editor of the *Laber Pontificalis*, Paris, 1643, which contains the Greek service with a Latin version by himself. He contributed a number of Latin hymns to the *Paris Breviary* of 1643. Those which are repeated in the *Paris Breviary* of 1736 are marked there *H. Vabr. Bp.*, or *Hab. Vabr. Bp.* [J. M.]

Had I ten thousand gifts beside. [Completeness in Christ.] Appeared anonymously in R. Conyers's *Coll.*, 1774, No. 254, in 2 st. of 6 l. In this form it is in use in America. In the *Bapt. H. [ & Tune ] Bk.*, Phila., 1871, No. 429, a third stanza has been added from "There is no path to heavenly bliss," st. i. of No. 202, in Rippon's *Bap. Sol.*, 1787. The usual modern form of the hymn is in use in G. Britain is, "All other pleas we cast aside," as in Mercer's *Ch. Psalter & H. Bk.*, 1855, No. 111 (Ox. ed. 1864, No. 45). This is repeated in Kennedy with the addition of a doxology. [J. J.]

Haddock, Grace Webster. [Nisidale O. W.]



**Haec illa sollemnis dies.** *Jean Baptiste de Sauteril.* [Annunciation.] Appeared in the *Cluniac Breviary*, 1686, p. 942, in his *Hymni Sacri et Novi*, 1689, p. 17 (ed. 1698, p. 86): "De Incarnatione Christi seu Annunciatione Dominica," in 6 st. of 4 l. It was repeated in the revised *Paris Brer.*, 1786, as the Hymn for the 1st and 2nd Vespers of Feast of Annunciation. Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

**O joyful was the morn.** By R. Campbell in his *Hymns and Anthems*, &c., 1850, p. 88. This, in a rewritten form, is given in the *Hymnary*, 1872, as, "O joyful rose this sacred morn."

**Other tr. are:—**

1. This is the day, the solemn day. *J. Chandler*, 1837. Sometimes given as "O day of glad solemnity," as in *Murray's Hymnal*, 1862.
2. This is the festal light. *J. Williams*, 1839.
3. Hail, festal morn, whose sacred ray. *J. D. Chambers*, 1866.

[J. J.]

**Hagenbach, Carl Rudolph**, D.D., s. of C. F. Hagenbach, professor of medicine at Basel, was b. at Basel, March 4, 1801. He studied at the Universities of Basel, Bonn, and Berlin. He returned to Basel in 1823 as University lecturer on Church history, was appointed ordinary professor of Church history in 1829, and d. at Basel, June 7, 1874 (*Koch*, vii. 95, 96; *Allg. Deutsche Biog.*, x. 344, 345, &c.). His hymns appeared principally in his *Gedichte*, Basel, 1846. Two are tr.:—

- i. Du Quell der alle Herzen tränktest. *Passiontide*. On Christ thirsting on the cross. 1846, as above, vol. i. p. 33, in 4 st. Tr. as "Thou fountain for the panting heart," by *J. Solly*, 1888, p. 40.
- ii. Stille halten deinem Willen. *Resignation*. On patient waiting on God, founded on Ps. lxxi. 2. In his *Gedichte*, 1846, vol. i. p. 85, in 8 st. of 6 l.; and in *Knapp's Ev. L. S.*, 1880, No. 1947. Tr. as:—

Since thy Father's arm sustains thee, a free tr. of st. i.-v. in the *Family Treasury*, 1861, p. 293; and in the *Gillman-Schall Lib. of Rel. Poetry*, ed. 1883, p. 625, marked as tr. by "H. A. P." Included as No. 284 in *Laudes Domini*, N. Y., 1884.

[J. M.]

**Hail, all hail, the joyful morn.** *Harriet Auber.* [Christmas.] 1st pub. in her *Spirit of the Psalms*, 1829, p. 139, in 4 st. of 4 l. In the *Oberlin Manual of Praise*, 1880, No. 164, st. ii., iii. are given as, "Angels bending from the sky." The full text is given in *Hymns & Songs of Praise*, N. Y., 1874, No. 172.

[J. J.]

**Hail! Alpha and Omega, hail.** *J. Cennick.* [Faith desired.] Pub. in his *Sac. Hym. for the Children of God*, &c., 1741, No. 82, in 5 st. of 4 l., and entitled, "A Prayer for Faith." In 1774 it was given in R. Conyers's *Coll.*; No. 78, st. 8 being omitted. This arrangement has generally been followed by and others. In *Kennedy's H. Bk.*, 1849, "Great Alpha and Omega, hail," it reads: "Hail, First and Last," &c.

[J. J.]

**Hail, everlasting Spring.** *P. Doddridge.* [The Living Fountain.] This hymn, based on Zech. xiii. 1, is dated in the D. MSS. ed. of Doddridge's (posthumous) *Hymns*, &c., 1753, No. 170, in 5 st. of 8 l., and again in *J. D. Humphreys's* ed. of the same, 1839,

No. 191, and in each case without alteration in *Hys. & S. of Praise*, N. Y., 1874, No. 515, it is given unaltered and in full. Elliott, in his *Ps. & Hym.*, 1835, No. 83, attributes the hymn to "Dodd," and this has been quoted as the author's name. It is simply a contraction of "Doddridge."

[J. J.]

**Hail, Father, Whose creating call.** *S. Wesley, jun.* [Adoration of God the Father.] 1st pub. as No. 1 of his *Poems on Several Occasions*, 1786, in 6 st. of 4 l., and entitled, "A hymn to God the Father." It was repeated in the 2nd ed., 1743; and in Nicholls's reprint, 1862, p. 365. In the *Ps. & Hym.* pub. by J. Wesley at Charlestown, South Carolina, 1736-7, it is No. 11. It was not included in the *Wes. H. Bk.* until the *Suppl.* 1830, No. 561 (revised ed., 1875, No. 642); although as "Hail, Father, Whose commanding call," it was given in *Toplady's Ps. & Hym.*, 1776, No. 189.

[J. J.]

**Hail, God the Son, in glory crowned.** *S. Wesley, jun.* [Adoration of God the Son.] This companion hymn to the foregoing by the same author, was 1st pub. in his *Poems, &c.*, 1736, and repeated in *J. Wesley's Ps. & Hym.*, Charlestown, South Carolina, 1736-7, No. 12, in 6 st. of 4 l., and headed, "Hymn to God the Son." It was repeated in the 2nd ed. of the author's *Poems, &c.*, 1743, and in Nicholls's reprint, 1862. In 1830 it was included in the *Suppl.* to the *Wes. H. Bk.*, No. 601; and in the revised ed. 1875, No. 665. It is also in other collections in G. Britain and America. Although not recognized in the *Wes. H. Bk.* until 1830, it was brought into use in the Church of England by *Toplady* in his *Ps. & Hym.* in 1776, No. 190.

[J. J.]

**Hail, happy day! the [thou] day of holy rest.** *S. Brerke.* [Sunday.] 1st pub. in his *Hys. & Spiritual Songs*, &c., 1720, Bk. iii. No. 1, in 9 st. of 4 l., and headed, "For the Lord's Day." It is in several modern American collections, altered and abbreviated, as in the *Songs for the Sanctuary*, 1865, No. 71, where it reads, "Happy day! thou day of holy rest." The stanzas chosen are i., ii. and iv.

[J. J.]

**Hail, Holy Ghost, Jehovah, Third.** *S. Wesley, jun.* [Adoration of the Holy Ghost.] This companion hymn to the author's "Hail, Father," &c., and "Hail, God the Son," &c., was 1st pub. in his *Poems, &c.*, 1736, and repeated in *J. Wesley's Ps. & Hym.*, Charlestown, South Carolina, 1736-7, No. 13, in 6 st. of 4 l., and entitled, "Hymn to God the Holy Ghost." It was repeated in the 2nd ed. of the author's *Poems, &c.*, 1743; and in Nicholls's reprint, 1862. Although included in *Toplady's Ps. & Hym.*, 1776, No. 191, it was not given in the *Wes. H. Bk.* until the *Suppl.* of 1830, No. 649 (revised ed., 1875, No. 750).

[J. J.]

**Hail, holy, holy, holy Lord.** *Let angela, &c. E. Perronet.* [Holy Trinity.] Appeared in his *Occasional Verses, &c.*, 1785, p. 23, in 9 st. of 4 l., and entitled, "The Lord is King." It is a companion hymn to the author's "All hail the power of Jesus' Name," and in common with it repeats the last line of st. i. in each stanza with the change in st. iv.

vi and ix of "And shout, The Lord is King," to "O shout," "High shout," and "Loud shout." In Hatfield's *Church H. Bk.*, N. Y., 1872, No. 295 is composed of st. i.-iii., v and ix. [J. J.]

**Hail, holy martyrs, glorious names.** *C. Wesley.* [For *Martyrs.*] 1st pub. in *Hys. & Sac. Poems*, 1740, in 12 st. of 4 l., and headed, "Written after walking over Smithfield." (*P. Works*, 1868-72, vol. i. p. 345.) A cento in the *Leeds H. Bk.*, 1853, No. 603, beginning with the same first line, is thus composed: st. i., ii., iv.-vi. are from this hymn, with alterations; and st. iii. and vii. are by another hand. From this cento another was taken for the *Bapt. Ps. & Hys.*, 1858. It begins, "Father, though storm on storm appear," and includes st. iii.-v. and vii. [J. J.]

**Hail, Name of Jesus, glorious Name.** [*Ascension.*] This hymn is based upon E. Perronet's "All hail the power of Jesus' Name," and several lines are taken from that hymn. It appeared in Jane E. Leeson's *Paraphrases & Hys.*, 1853, in 2 st. of 8 l., and was repeated in the Irvingite *Hys. for the Use of the Churches*, 1864. Its ascription is "E. Perronet, 1779; Jane E. Leeson, 1853." [J. J.]

**Hail, sacred day of earthly rest.** *G. Thring.* [*Sunday.*] Written in 1863, and 1st pub. in his *Hys. Congregational and Others*, 1866, p. 82, in 13 st. of 4 l. In the *Appendix to the S. P. C. K. Ps. & Hys.*, 1869, No. 314, it was given in 9 st. with st. i. l. 3 changed from "Hail, quiet spirit bringing peace," to "Hail, day of light, that bringest light," by Bp. W. W. How. This text was repeated in *Thring's Coll.*, 1882, No. 65, and is the authorised form of the hymn. In *Laudes Domini*, N. Y., 1884, No. 92, st. i.-iii. and xiii. are altered from the original 8, 6, 8, 4 to 8, 8, 8, 4 measure, very much to the injury of the hymn. Full authorised text in the author's *Hys. & Sac. Lyrics*, 1874, p. 21. [J. J.]

**Hail, sovereign love, that first began.** *J. Brewer.* [*Christ the Hiding Place.*] 1st appeared in the *Gospel Magazine*, Oct. 1776, in 9 st. of 4 l., and signed "Sylvestria." It was given in full in J. Middleton's *Hymns*, 1793, No. 279; in *Williams and Boden*, 1801, No. 226; in undated editions of the *Lady Huntingdon Coll.*, No. 328, and others. Rippon, in the 27th ed. of his *Sel.*, 1827, No. 172, Pt. ii., set the example of abbreviation, and this example has been followed in almost all modern collections in G. Britain and America. In addition to abbreviated text there are also three altered forms of the hymn:—

1. **Hail, sovereign love, that first began.** No. 645 in the 1st ed. of Bickersteth's *Christ. Psalmody*, 1833. This had undergone considerable alteration, and further changes were made in the enlarged ed., 1841.

2. **Hail, sovereign love, that form'd the plan.** This is in somewhat extensive use in America, including Beecher's *Plymouth Coll.*, 1855, No. 548; *Songs for the Sanctuary*, 1865, No. 456, and others.

3. **Hail, boundless love, that first began.** In the *Meth. F. Ch. S. S. Hys.*, 1860, No. 62.

Full original text in *Lyra Brit.*, 1867, p. 87. [J. J.]

**Hail the day that sees Him rise.** *C. Wesley.* [*Ascension.*] 1st pub. in *Hys. & Sac. Poems*, 1739, p. 211, in 10 st. of 4 l., and entitled, "Hymn for Ascension Day" (*P.*

*Works*, 1868-72, vol. i. p. 187). It has come into C. U. in various forms, of which the following are the most popular:—

1. *The original.* This was given in the *Suppl. to the Wes. H. Bk.*, 1830, No. 650; in the revised ed., 1875, No. 718; and several other collections. The first stanza reads:—

"Hail the day that sees Him rise,  
Ravish'd from our wishful eyes!  
Christ, awhile to mortals given,  
Re-ascends His native heaven."

2. The full text, with slight alterations, appeared in Whitefield's *Coll.*, 1738, No. 43. This form of the hymn may be known by st. vi. ll. 1, 2, which read:—

"Still for us He intercedes,  
Prevalent His death He pleads."

3. An abbreviated text, given in Madan's *Ps. & Hys.*, 1760, No. 23, in 4 st. of 8 l. In this st. ii. and v. are omitted, and the alterations as in Whitefield are adopted. This has been repeated in several collections, both old and new, including the Dutch Reformed *Hys. of the Church*, N. Y., 1869, No. 187. In this last case the original reading (altered in Whitefield) is restored.

4. The most popular form of the hymn dates from 1820. In that year it was given in the 9th ed. of Cotterill's *Sel.*, No. 106, as follows (the italics being Cotterill's alterations):—

1. "Hail the day that sees Him rise,  
Glorious to His native skies!  
Christ awhile to mortals given,  
Enters now the highest heaven.
2. "There the glorious triumph waits;  
Lift your heads, eternal gates!  
Christ hath conquer'd death and sin,  
Take the King of glory in.
3. "See, the heaven its Lord receives!  
Yet He loves the earth He leaves;  
Though returning to His throne,  
Still He calls mankind His own.
4. "Still for us He intercedes;  
His prevailing death He pleads;  
Near Himself prepares our place,  
Harbinger of human race.
5. "O though parted from our sight  
Far above you azure height,  
Grant our hearts may thither rise,  
Seeking Thee above the skies."

This text was repeated almost verbatim in Bickersteth's *Christ. Psalmody*, 1833; Elliott's *Ps. & Hys.*, 1835; and others down to 1852, when, in the Rev. G. C. White's *Introsits and Hys.*, the "Hallelujah" refrain was added to each verse. This form of the text, with the addition in some cases, as in *H. A. & M.*, of st. v. of the original ("See! He lifts His hands above"), is very popular, and is found in the *Hymnary*, 1872; *H. A. & M.*, 1861 & 1875; *Thring's Coll.*, 1882; the *Universal H. Bk.*, 1885; and others. It is by C. Wesley, 1739; G. Whitefield, 1753; T. Cotterill, 1820; and G. C. White, 1852.

5. The text of the *H. Comp.*, 1870 and 1876, is from the original with the "Hallelujah" refrain, and the change in st. ii., l. 1, of "pompous" to "glorious" and st. vi., l. 1, "Grant" to "Lord."

6. In the *Salisbury H. Bk.*, 1857, No. 106. A cento from the original, the Cotterill-White, text, and others, together with a doxology, was given as "Hail the day that sees Him go." This was replaced by the original, in the *Sarum Hymnal*, 1868.

7. The S. P. C. K. Church Hys., 1871, omits st. iii. and vi. of the original, and gives variations from *Cotterill* and others.

8. In the 1863 ed. of the S. P. C. K. Ps. & Hys., No. 230, there is a cento of which st. i.-iv. are altered from Wesley, and v., vi. are new to the hymn. It begins, "Master, Lord, to Thee we cry."

9. The American collections usually follow those of G. Britain in its various forms, and the source of each text can be determined by the foregoing annotations. In the *Church Pastorals*, Boston, 1864, No. 76, as "Master, may we ever say," is composed of st. vii.-x.

10. Several hymn-books also present slight variations either from the original, or from one of the altered forms, but these are too minute and numerous to give in detail.

When all its various forms are taken into account, this hymn ranks as one of the three hymns by C. Wesley which of all his compositions have attained to the greatest popularity. The other two are, "Hark! the herald angels sing," and "Jesus, lover of my soul."

[J. J.]

**Hail the sign, the sign of Jesus.**  
*S. Baring-Gould.* [*Missions.*] Written in 1866, and 1st printed in the *Church Times*, 1866. In 1867 it was included in the *People's H.*, and subsequently in other collections.

**Hail, thou bright and sacred morn.**  
*Julia A. Elliott.* [*Sunday Morning.*] 1st pub. anonymously in her husband's *Ps. & Hys.*, 1st ed., 1835, No. 296, in 2 st. of 6 l., but acknowledged in the "Third Thousand," 1839, by the addition of her initials "J. A. E." in the Index. It is given in several modern collections in G. Britain and America, including Whiting's *Hys. for the Ch. Catholic*, 1882, and *Songs for the Sanctuary*, N. Y., 1865, &c.

[J. J.]

**Hail, Thou God of grace and glory.**  
*T. W. Aveling.* [*Prosperity of the Church desired.*] "One of four hymns sung on the occasion of the jubilee of the Old Congregational Chapel, Kingsland, which was held on June 16, 1844." (*Miller's Singers & Songs*, 1869, p. 531.) It was given in the *New Cong.*, 1859, No. 816, in 3 st. of 8 l. It has passed into several American collections, including Hatfield's *Church H. Bk.*, 1872, No. 1201; the *Laudes Domini*, 1884, No. 947, for "Christian Union"; and others.

[J. J.]

**Hail, Thou once despised Jesus.** *J. Bakerell.* [*Ascension.*] In a volume of *Poetical Tracts*, 1757-74, in the Bodleian Library, Oxford [*Hymns G. Pamph.* 1276 (1)], there is, bound up with others, a small pamphlet of 72 pages with the following title:—

A Collection of Hymns addressed to The Holy, Holy, Holy, triumphant God, in the Person of Christ Jesus, our Mediator and Advocate. [*Ps. xlviii. 6, in Hebrew; and in Paternoster Row. MDCCCLVII.*]

At page 40 of this pamphlet the following hymn is found:—

"HYMN XLVI.

1.  
Hail, thou once-despised Jesus,  
Hail, thou Galilean King!  
Who didst suffer to release us,  
Who didst free salvation bring!

Hail, thou universal Saviour,  
Who hast borne our sin and shame;  
By whose merits we find favour,  
Life is given thro' thy name!

1. [H.]

"Jesus, hail! enthron'd in glory,  
There for ever to abide;  
All the heav'nly host adore thee,  
Seated at thy Father's side:  
Worship, honour, pow'r, and blessing—  
Thou art worthy to receive—  
Loudest praises without ceasing  
Meet it is for us to give!"

In M. Madan's *Coll. of Ps. & Hys.*, 1760, this hymn reappeared in the following expanded form, the added portions being in italics:—

"HYMN CX.

"Praise to Christ.

1.

"Hail thou once despised Jesus:  
Hail thou Galilean King!  
Who didst suffer to release us,  
Who didst free Salvation bring!  
Hail thou universal Saviour,  
Who hast borne our Sin and Shame,  
By whose Merits we find Favour,  
Life is giv'n thro' thy Name!

II.

"Paschal Lamb by God appointed,  
All our Sins were on Thee laid!  
By Almighty Love appointed,  
Thou hast full atonement made:  
Ev'ry Sin may be forgiv'n  
Thro' the Virtue of thy Blood,  
Open'd is the Gate of Heav'n,  
Peace is made 'twixt Man and God.

III.

"Jesus Hail! enthron'd in Glory,  
There for ever to abide!  
All the heav'nly Hosts adore Thee  
Seated at thy Father's Side:  
There for Sinners Thou art pleading  
'Spare them yet another Year'—  
Thou for Saints art interceding  
Till in Glory they appear.

IV.

"Worship, Honour, Pow'r, and Blessing—  
Christ is worthy to receive—  
Loudest Praises without ceasing  
Meet it is for us to give!  
Help, ye bright angelic Spirits,  
Bring your sweetest, noblest Lays,  
Help to sing our Jesu's Merits,  
Help to chaunt Immanuel's Praise!"

This text was repeated with slight alterations (especially in st. ii., l. 3, "love appointed," for "love appointed," in R. Conyer's *Coll. of Ps. & Hys.*, 1774, No. 70; in the *Lady Huntingdon Coll. of Hys.*, Edinburgh, c. 1771; and others. The next important change in the hymn was made by A. M. Toplady, with the object of making it subservient to his stern Calvinistic views. His text in his *Ps. & Hys.*, 1766, No. 118, is:—

1. "Hail, thou once despised Jesus!  
Hail, thou Galilean King!  
Thou didst suffer to release us,  
Thou didst free salvation bring.  
Hail, thou agonising Saviour,  
Bearer of our sin and shame!  
By thy merits we find favour,  
Life is given through thy name.

["Paschal Lamb," &c., omitted on doctrinal grounds.]

II. "Jesus, hail, enthroned in glory,  
There for ever to abide!  
All the heav'nly host adore thee,  
Seated at thy Father's side.  
There for sinners thou art pleading,  
There thou dost our place prepare,  
Ever for us interceding  
Till in glory we appear.

"Worship, honour, pow'r, and blessing,  
Thou art worthy to receive:  
Loudest praises, without ceasing,  
Meet it is for us to give.

Help, ye bright angelic spirits!  
Bring your sweetest, noblest lays;  
Help to sing our Saviour's merits,  
Help to chaunt Immanuel's praise."

In *A Coll. of Ps. & Hys. on various subjects for Pub. and Private Worship. Designed for the Congregation of Northampton Chapel.* By William Taylor and Herbert Jones. Lond., 1777, No. 162, there is a cento from Madan's text, to which is added what has long been regarded as the fifth stanza of "Hail, Thou once despised Jesus." It is from James Allen's *Coll. of Hys. for the Use of those that Seek and those that Have Redemption in the Blood of Christ*, 1757, No. 97, and reads:—

"Soon we shall with those in glory,  
His transcendent grace relate;  
Gladly sing th' amazing story  
Of His dying love so great.  
In that blessed contemplation,  
We for evermore shall dwell;  
Crown'd with bliss and consolation,  
Such as none below can tell."

The sources of the various arrangements of "Hail, Thou once despised Jesus," found in modern hymn-books in all English-speaking countries, can be easily determined by reference to the above texts, which, in every case, are printed from the originals. In addition to the numerous centos in C. U. which begin with "Hail, Thou once," &c., there are also (1) "Paschal Lamb, by God appointed," and (2) "Jesus, hail, enthroned in glory."

J. Bakewell's share in the composition of this hymn in its full modern form of 5 st. of 8 l. seems thus to have been very limited. Unless it can be shewn that he re-wrote and enlarged it for M. Madan's *Ps. & Hys.* 1760, of the 40 lines so confidently attributed to him, only 16 are his. In the Bodleian Library Catalogue, the pamphlet in which Bakewell's two stanzas appeared, is said to be "Assigned by Mr. Daniel Sedgwick to William Jones, of Nayland." From Sedgwick's *ms.* we find that this was a guess on his part. The compiler of the pamphlet is unknown. [J. J.]

#### Hail, Thou source of every blessing.

*B. Woodd* [Epiphany.] Appeared in his *Ps. of David and other portions of the Sacred Scriptures*, &c., N.D. [cir. 1810-21], No. 177, in 3 st. of 8 l., and again in his *New Metrical Version of the Ps. of David*, &c., 1821, No. 177. In Bickersteth's *Christian Psalmody*, 1833, it was given as by Robinson (i.e. R. Robinson, q. v.), and this error has been repeated in several collections. It is in extensive use, many collections following Bickersteth's text of 1833. Orig. text in the *Hym. Comp.*, No. 95, with st. iii., l. 7, "all-inviting Saviour," for "universal Saviour;" l. 3, "temples" for "temple." [J. J.]

#### Hail to the Lord's Anointed. J.

*Montgomery*. [*Ps. lxxii. Missions.*] Written for and included in a Christmas Ode which was sung at one of the Moravian settlements in the United Kingdom, Christmas, 1821 (*Biog. Index to the Irish Ch. Hymnal*). This settlement is said by some to have been Fulneck, of which Montgomery was a member, but the authorities at Fulneck cannot substantiate the statement. Its subsequent history began with its being sent, on the 9th of

January, 1822, in *ms.* to Mr. George Bennett, then on a mission tour in the South Seas (*M.'s Memoirs*, vol. iii. p. 277). In April of the same year it was repeated by Montgomery himself at a missionary meeting in Pitt Street Chapel, Liverpool (*M.'s Memoirs*, vol. iii. p. 284), and in the following month was printed in the *Evangelical Magazine*, and entitled "Imitation of the 72nd Psalm (Tune Calmstock)." To it was appended a note alluding to Montgomery's forthcoming *Songs of Zion*. Later in the same year it was included in that work; again in Montgomery's *Poetical Works*, 1828, vol. iii. p. 59; and in 1841, vol. iii. p. 287; and finally in his *Original Hymns*, 1853, No. 267. It consists of 8 st. of 8 l. The text is slightly varied in each of Montgomery's works, the authorised being that in his *Original Hymns*.

Of all Montgomery's renderings and imitation of the Psalms this is the finest. It forms a rich and splendid Messianic hymn. Its success has been great, partly due at the first by the publicity given to it by Dr. Adam Clarke in his *Commentary on the Bible*, in which it appeared in 1822 with a special note. It is found in all modern hymnals of note, in all English-speaking countries, and has been translated into several languages. In common with most of Montgomery's hymns, it has undergone but little change at the hands of compilers. Two changes are given in *H. A. & M.*, in 1861, which are attributed to the Rev. J. Keble. They are: st. ii., l. 7-8:—

"From hill to vale the fountains  
Of righteousness o'erflow,"

for Montgomery's:—

"And righteousness, in fountains,  
From hill to valley flow;"

and st. iv., l. 8:—

"His name shall stand for ever,  
His changeless name of love."

This last line of the hymn appears as follows in Montgomery's works, and elsewhere:—

*Original*. "His Name—what is it? Love."

*P. W.*, 1828. "That Name to us is Love."

*Orig. Hys.*, 1853. "That Name to us is Love."

In addition to these alterations by Montgomery and Keble, we find also the following:—

*Robinson's Coll.*, 1851. "His holiest Name is Love."

*Mercer's Coll.*, 1855. "His great, best Name of Love."

*Hymnary*, 1872. "Jesus, sweet Name of Love."

*Monsell's Parish Hymnal*, 1873. "The one great Name of Love."

Of these changes Montgomery's revised text of 1828 is in the most extensive use; *Mercer's* text ranks next, and then that by *Keble*; very few, if any, reprints of the *Hymnary* or of *Monsell* being found. The *Hymnary* text throughout is very much altered. In *Wilson's Services of Praise*, 1865, it is divided into two parts, Pt. II. being, "Kings shall fall down before Him." A cento beginning, "Receive Messiah gladly," is in *Martineau's Hymns*, 1840, and "Arabia's desert ranger," is found in a few collections. The opening line in the *Anglican H. Bk.*, 1868, is "All hail the Lord's Anointed;" and to the usual cento of 4 st. Harland has added in his *Ch. Psalter*, &c., a doxology. Orig. text, *Evang. Mag.*, May, 1822; authorised text, "*m. ms.*" and his *Orig. Hymns*, 1853. [*Psalter*, Eng., § XVII.] [J. J.]



**Hale, Edward Everett, M.A., b. at Boston, 1822, and graduated at Harvard. From 1846 to 1856 he was pastor of an Unitarian Church at Worcester; and from 1856 he has had the charge of South Church, Boston. He has pub. several prose works of merit. His hymn, "O Father, take the new-built shrine" (*Dedication of a Church*), is dated 1858. It was pub. in Longfellow & Johnson's *Hys. of the Spirit*, 1864, No. 223, in 2 st. of 4 l.; and was repeated in Martineau's *Hys. of P. & Prayer*, Lon., 1873, No. 725. [F. M. B.]**

**Hale, Mary Whitwell, daughter of Eliphalet Hale of Boston, U.S.A., was b. at Boston, Jan. 29, 1810. After receiving a good education she devoted herself to educational work in Boston, Taunton, Keene, N.H., and elsewhere. She d. Nov. 17, 1862. Her hymn-writing was brought into notice by two hymns, one on "Home," and the second on "Music," which were written for a juvenile concert at the Unitarian Church in Taunton, April 1834. Several of the hymns and poetical pieces which she subsequently wrote were contributed to the *Christian Register* under the initials "Y. L. E.," the concluding letters of her name. Her *Poems* were pub. at Boston in 1840. A few of her hymns also appeared in the Unitarian *Christian Hys. for Public and Private Worship*, commonly known as the *Cheshire Collection*, in 1844. [*American Hymnody*, § vii.] Putnam (to whom we are indebted for these details) gives the following of her hymns, with others, in full in his *Singers and Songs of the Liberal Faith*, 1874:**

1. "Praise for the glorious light." *Temperance Anniversary*.
2. "This day let grateful praise ascend." *Sunday*.
3. "Whatever dims the sense of truth." *A Mother's Counsel*.
4. "When in silence o'er the deep." *Christmas*.

These hymns were given in the *Cheshire Coll.*, 1844. Nos. 2 and 3 were taken from her *Poems*. Some of the other pieces given by Putnam are worthy of attention. [J. J.]

**Hale, Sarah Josepha, née Buell, b. at Newport, New Hampshire, 1795, and married to David Hale, a lawyer, who died in 1822. Mrs. Hale edited *The Ladies' Magazine*, Boston, from 1828; and *Godey's Ladies' Book*, Phila., from 1837, besides publishing several works. Her hymn, "Our Father in heaven, we hallow Thy name" (*The Lord's Prayer*), appeared in *Mason & Groves's Church Psalmody*, 1831, No. 553, in 2 st. of 8 l. Mrs. Hale, who was a member of the Protestant Episcopal Church, d. in 1879. [F. M. B.]**

**Hall, Christopher Newman, LL.B., s. of J. Vane Hall, was b. at Maidstone, May 22, 1816, and educated at Totteridge School, Highbury College, London. In 1841 he graduated B.A. at the University of London, and LL.B. in 1856. From 1842 to 1854 he was minister of Albion Church, Hull; and from 1854 he has been in charge of Surrey Chapel, and its continuation, Christ Church, Westminster. He was also chairman of the Congregational Union of England and Wales in 1876. In addition to several prose works, and numerous tracts (one of which, "Come to Jesus," has been translated into 30 languages**

and has reached a circulation of two millions), he published:—

- (1) *Hymns composed at Bolton Abbey, and Other Rhymes*, Lond., Nisbet, 1856; (2) *Cloud and Sunshine*, Lond., Hamilton, Adams & Co., 1870; (3) *Christ Church Hymnal*, for the use of the Congregations of Christ Church, Westminster Road, Lond., Nisbet, 1876; (4) *Pilgrim Songs in Sunshine and Shade*, Lond., 1870 (this is No. 1 with additional verses); (5) *Supplemental Pilgrim Songs*; and (6) *Songs of Earth and Heaven*, Lond., Hodder & Stoughton, 1886.

In the *Christ Church Hymnal*, 1876, there are 82 original hymns by Mr. Hall, 10 of which previously appeared in his *Hys. composed at Bolton Abbey, &c.*, 1856. All the 82 hymns are signed "N. H." Of his hymns the most popular are, "Accepting, Lord, Thy gracious call"; "Friend of sinners, Lord of glory"; and "Hallelujah, joyful raise" (q.v.). In addition the following are also in C. U. outside of his *Hymnal*:—

1. Come, Lord, to earth again (1876). *Advent*.
  2. Day again is dawning (1872). *Morning*.
  3. Friend of sinners, hear my cry (1858). *Lent*.
  4. God bless our dear old England (1876). *National Hymn*.
  5. I know who make the daisies. *Providence*.
  6. Lord, we do not ask to know (1876). *Missions*.
  7. O Jesus, Who to favoured friend (1876). *B. V. M.*
- given into the charge of St. John. [W. G. H.]

**Hall, William John, M.A., was b. in London, Dec. 31, 1793, and graduated at Corpus Christi College, Cambridge. Taking Holy Orders, he held several important appointments, including a Minor Canonry in St. Paul's Cathedral, London, 1826; Priest in Ordinary of H.M. Chapel Royal, St. James's, 1829, and the Vicarage of Tottenham, Middlesex, 1851. He d. at Tottenham, Dec. 16, 1861. He pub. various *Sermons*, a volume of *Prayers for the Use of Families*; and a valuable treatise on *Purgatory and Prayers for the Dead*. He is known to hymnology as the editor of *Psalms and Hymns adapted to the Services of the Church of England*, London, 1836, commonly known as the *Mitre Hymn-book*, from the impression of a Mitre on the cover. He was assisted in this work by E. Osler (q.v.) and others, who supplied original compositions. Many of the hymns were previously printed in the *Christian Remembrancer*, of which he was sometime the editor, and then the editor and sole proprietor. The *Mitre H. Bk.*, issued in 1836, with a dedication to Bp. Blomfield, attained a circulation of four million copies. It introduced numerous hymns to modern collections, and had a marked influence on the hymnody of the Church of England. In this Dictionary all notes on hymns specially needed with the *Mitre H. Bk.* are from Mr. Hall's *ms.*, and distinguished as "H. *ms.*." His son, the Rev. William John Hall, M.A. (b. March 17, 1830, and educated at Merchant Taylors School, and at Trinity College, Cambridge; Minor Canon in St. Paul's Cathedral, London, and Rector of St. Clement's, Eastcheap, with St. Martin-Organ, London), is the editor of the *New Mitre Hymnal, Adapted to the Services of the Church of England*, Lond., 1875. (Preface, *Advent*, 1874.) [J. J.]**

**Hallelujah = Alleluia.** Hymns beginning with this word are arranged in this work according to the mode of spelling adopted by the authors and translators.

**Hallelujah! Hallelujah! Hearts to heaven and voices raise.** *C. Wordsworth, Bp. of Lincoln.* [Easter.] 1st pub. in his *Holy Year*, &c., 1862, p. 81, as the first of two hymns for Easter-day, in 5 st. of 4 double lines. Its use in all English-speaking countries is most extensive, and it ranks with the best of the author's hymns. [J. J.]

**Hallelujah! He cometh with clouds and with light.** *Bp. E. H. Bickerdeth.* [Advent.] Written in 1850, and 1st printed in a magazine, in 4 st. of 4 l. In 1858 it was given in the author's *Ps. & Hys.*, &c., No. 411; and again in *The Two Brothers*, &c., 1871. Its use is limited. [J. J.]

**Hallelujah! joyful raise.** *C. Newman Hall.* [Doxology.] Dated "Surrey Chapel, November 19, 1857," and pub. in the author's *Hys. composed at Bolton Abbey*, &c., 1858, in 2 st. of 4 l. It is in C. U. in G. Britain and America, and is one of the most popular of the author's hymns. In his *Christ Church Hymnal*, 1876, it is No. 158. [J. J.]

**Hallelujah! Lob, Preis und Ehr.** [Trinity Sunday.] The earliest text known is in a broadsheet entitled *Gaudium Aeternum*, &c. [Ducal Library, Gotha], printed at Dresden, 1655, in memory of a Dresden lawyer called Johann Scheffer. The dedication is "at Dresden, M. Martinus von Döring," but no clear indication is given as to the authorship of the hymn. It is founded on Rev. xxi., xxii., and is in 31 st. of 8 l. A full notice of this broadsheet is given in the *Blätter für Hymnologie*, 1884, pp. 77-79. The form now in use is given at p. 482 in the *Geistreiches G. B.*, Darmstadt, 1698, in 4 st., entitled "The Marriage Hymn," and is based on st. i., xv., xxvi., xxxi., of the longer form. It passed through Freydinghausen's *G. B.*, 1704, into many later collections (Berlin *G. L. S.*, ed. 1863, No. 1006), and has been a special favourite in Germany as a "Swansong" for the dying. It is sometimes erroneously ascribed to B. Crusellius.

The trs. are, (1) "Hallelujah, Love, Thanks and Praise," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 79, and *Select H. from tier. Psal.*, Tranquebar, 1754, p. 99. (2) "Hallelujah, Might, Honour, Praise," as No. 674 in pt. i. of the *Moravian H. Bk.*, 1754. (3) "Sing Hallelujah, honour, praise," as No. 336 in the *Moravian H. Bk.*, 1759 (1866, No. 424). [J. M.]

**Hallelujah! Raise, O raise.** *J. Conder.* [*Ps. cxlii.*] A vigorous and successful paraphrase of the 113th Psalm, given in the *Cong. H. Bk.*, 1846, No. 25, in 6 st. of 4 l.; in his work, *The Choir and the Oratory*, 1837, p. 168; and in his *Hys. of Praise, Prayer, &c.*, 1856, p. 29. It is found in most of the leading Nonconformist collections, including the *Leeds H. Bk.*, 1853, No. 152; *Bapt. Ps. & Hys.*, 1858, No. 793; the *New Cong.*, 1859, No. 178, and others. It is also in somewhat extensive use in America. From this hymn the following centos have also been compiled:—

1. "All His servants join to bless." In the *Songs for the Sanctuary*, N. Y., 1869, No. 131.
2. "Blessed be for evermore." In the *Hys. of the Spirit*, Boston, 1864, No. 165.

Although in C. U. in these various forms, it has not received the attention which it merits. [*Psalters, English*, § XIX.] [J. J.]

**Halt an, mein Herz, in deinem Glauben.** *B. Schmalek.* [*Cross and Consolation.*] 1st pub. in his *Hellige Flammen der himmlisch geirnten Seele*, and apparently in the 2nd ed. 1705 (ed. 1707, p. 64; Götting, 1709, p. 188), in 3 st. of 6 l., entitled "Steadfastness conquers." Included in Burg's *G. B.*, Breslau, 1746, No. 105, and other collections. Tr. as:—

**Hold on, my heart, with faith relying.** A good and full tr. by A. T. Russell, as No. 235 in his *Ps. & Hys.*, 1851, and repeated, omitting st. ii., in P. Maurice's *Choral H. Bk.*, 1861, No. 680.

Another tr. is, "Hold on, my heart, to thy believing," in the *Christian Examiner*, Boston, U.S., Sept. 1866, p. 252. [J. M.]

**Hamilton, James, D.D., F.R.S.**, eldest s. of the Rev. William Hamilton, D.D., parish minister of Strathblane, Stirlingshire, was b. at Lennox, Paisley, Nov. 27, 1814. After studying at the Universities of Glasgow and Edinburgh, he became, in 1839, assistant in the parish of Abernethy, Perthshire. On Jan. 21, 1841, he was ordained minister of Roxburgh Place Church, Edinburgh, and on July 25, 1841, he became minister of Regent Square Presbyterian Church, London, where he remained till his death. He d. in London, Nov. 24, 1867. He was a well-known preacher, and a popular and useful writer. He took great interest in hymnology, contributed several hymnological articles to the *British and Foreign Evangelical Review*, and was a leading member of the committee which compiled the *English Presb. Psalms & Hymns*, 1867. In his *Life*, by the late Rev. W. Arnot, mention is made of his having written some Communion hymns, in 1831, but the only verses given in the *Life* are a tr. of "Wohlauf, wohlauf zum letzten Gang" (see *Sachs*). [J. M.]

**Hamilton, James, M.A.**, was b. at Gledellar, Scotland, April 18, 1819, and educated at Corpus Christi College, Cambridge. Taking Holy Orders in 1845, he held various charges until 1866, when he became Incumbent of St. Barnabas's, Bristol. In 1867 he was preferred to the Vicarage of Douling, diocese of Bath and Wells. Mr. Hamilton is the author of a few hymns of great merit. Of these the following are in C. U.:—

1. **Across the sky the shades of night.** *New Year's Eve.* "Written to the old chorale introduced by Mendelssohn into his *St. Paul*, 'To God on High be thanks and praise.'" (*H. A. & M.*, tune to 164 by Decius. See p. 425, ll.) It is in Thring's coll., 1862, &c.
2. **O Jesu! Lord most merciful.** *Passiontide.* Contributed to the *People's H.*, 1867. In the *Hymnary*, 1873, it was altered to "O Jesu, our Salvation, Low at Thy Cross," &c. This was repeated in the *Parish H. Bk.*, 1875, Thring's coll., 1882, and others, and is the most popular form of the hymn. It was written to Hassler's Passion Chorale, as in *H. A. & M.*, 111.
3. **Praise, O praise the Lord of harvest.** *Harvest.* Appeared in Thring's coll., 1861 and 1862. [J. J.]

**Hamilton, Richard Winter, LL.D.**, D.D., b. in London, July 6, 1794, and educated at Mill Hill School, and Hoxton College. In 1815 he became the minister of the Albion Street Chapel, Leeds, and then of Belgrave in the same town in 1836. He remained pastor of that congregation to his death, on July 18, 1848. His prose works were numerous, and, at the time of their publication, exceedingly popular. He was joint editor of:

*A Sel. of Hys., &c.*, 1822 [Congregational Hymnody, C], and contributed hymns to Clapham's *Leeds & S. Union H. Bk.*, 1833; Leifechild's *Original Hymns*, 1842 (six hymns); and the *Leeds H. Bk.*, 1838. His *Nugae Literariae*, 1841, contained several of his hymns, and 13 versions of Psalms. Of his hymns the following are still in C. U.:-

1. I was often told my need. 1833. *Leeds*.
2. Now all chaffing cares shall cease. 1842. *Saturday Evening*.
3. O where is the land of the blest? 1833. *Heaven*.
4. Though poor in lot and scorned in name. 1853. *All things in Christ*.

[J. J.]

**Hammond, William, B.A., b. at Battle, Sussex, Jan. 6, 1719, and educated at St. John's College, Cambridge.** In 1743 he joined the Calvinistic Methodists; and in 1745, the Moravian Brethren. He d. in London, Aug. 19, 1783, and was buried in the Moravian burial-ground, Sloane Street, Chelsea. He left an Autobiography in Greek, which remains unpublished. His original hymns, together with his *trs.* from the Latin, were pub. in his:-

*Psalms, Hymns, and Spiritual Songs. To which is prefixed A Preface, giving some account of a Weak Faith, and a Full Assurance of Faith; and briefly stating the Doctrine of sanctification; and shewing a Christian's Completeness, Perfection, and Happiness in Christ.* By William Hammond, A.B., late of St. John's College, Cambridge. London: Printed by W. Graham; and sold by J. Oswald, at the Rose and Crown in the Strand, 1760.

A few of his original hymns from scriptural fidelity and earnestness have attained to a foremost position amongst English hymns. These include, "Awake, and sing the song," and "Lord, we come before Thee now." His *trs.* of Latin hymns were amongst the earliest published after those contained in the *Primers* and other devotional works of 16th and 17th centuries. They are of merit, and worthy of attention. Greater use might also be made of his original compositions. In addition to those named above, the following are also in C. U.:-

1. Brightness of the Father's Face. *God the Son*.
2. How great the Christian's portion is. *Possession of All in Christ*.
3. If Jesus is yours. *God's unchangeable Love*.
4. In Thine own appointed way. *Divine Worship*.
5. Jesus, Who didst the (a) world to save. *Easter*.
6. Lord, if on earth the thought of Thee. *Heaven anticipated*.
7. Now with joint consent we sing. *Divine Worship*.
8. O Lord, how little do we know. *Quinquagesima*.
9. Would you win a soul to God? *The Gospel Message*.

[J. J.]

**Hankey, Katherine,** has published several hymns of great beauty and simplicity which are included in her:-

- (1) *The Old, Old Story*, 1866; (2) *The Old, Old Story, and other Verses*, 1879; (3) *Heart to Heart*, 1870, enlarged in 1873 and 1876. In 1878 it was republished with music by the author.

Miss Hankey's hymns which have come into C. U. are:-

1. Advent tells us Christ is near. *The Christian Seasons*. Written for the Sunday School of St. Peter's, Eaton Square, London, and printed on a card with music by the author.
2. I love to tell the story of unseen things above. *The Love of Jesus*. This is a cento from No. 3, and is given in *Hill's Gospel Songs*, Cincinnati, 1874, and is American collection.
3. I saw Him leave His Father's throne. *Love's story*. Written in 1864. It is No. 39 of the *Old, Old Story, and other Verses*, 1879.

4. Tell me the old, old story. This *Life of Jesus in verse* was written in two parts. Pt. I., "The Story Wanted," Jan. 29; and Pt. II., "The Story Told," Nov. 18, 1866. It has since been published in several forms, and sometimes with expressive music by the author, and has also been translated into various languages, including Welsh, German, Italian, Spanish, &c. The form in which it is usually known is that in I. H. Sanky's *Sacred & Sacred*. This is Part I. slightly altered.

Miss Hankey's works contain many suitable hymns for Mission Services and Sunday Schools, and may be consulted both for words and music with advantage. [J. J.]

**Hankinson, Thomas Edwards, M.A.,** who was educated at Corpus Christi College, Cambridge, where he won the Newtonian prize several times, was b. in 1804, and d. Oct. 6, 1843. In 1827 he pub. a volume of *Sacred Poems*. These were republished in an enlarged form by his brothers as a *Memorial volume* in 1844 (5th ed. 1860). The 1844 ed. included the following hymns which have come into C. U.:-

1. Come, see the place where Jesus lies. *Easter Ev.*
2. Let Thy Spirit, Lord, descending. *For Sunday Schools*. Written May 8, 1843.
3. Mighty God, may we address Thee? 1841. *For Sunday Schools*.
4. Our Father, if indeed Thou art. *Holy Trinity*.
5. We are a young and happy crew. 1840. *Dialogue Hymn for Sunday Schools*.
6. Who shall ascend the holy place? *For Sunday Schools*. This is the most popular of his hymns, and is found in several collections, including *Sarum*, 1862, &c.

[W. T. B.]

**Happiness, thou lovely name.** *A. M. Toplady*. [*Happiness*] 1st printed in the *Gospel Magazine*, Oct. 1774, in 4 st. of 8 l. It was not given by Toplady in his *Ps. & Hys.*, 1776; but appeared in 1783 in *Hymns Compiled by Joseph Middleton*, London, No. 271. In Bick-steth's *Christ. Psalmody*, 1833, No. 147, st. i-iii, were given as "Happiness! delightful name!" This form of the text is also in later collections. There are also "Man to happiness aspires," in *Kennedy*, 1863, and "Lord, it is not life to live;" but the most popular form of the hymn is st. ii., iii., as, "Object of my first desire." This is in extensive use in G. Britain and America. Full text in D Sedgwick's reprint of Toplady's *Hymns & Sac. Poems, &c.*, 1860, p. 158. [J. J.]

**Happy day of union sweet.** *C. Wesley*. [*Christian Unity desired*]. From his *Short Hymns, &c.*, 1762, vol. i., No. 395, slightly altered into the *Wes. H. Bk.*, 1780, but omitted in the revised ed., 1875, in favour of "True and Faithful Witness, Thou." This latter is a cento thus composed:-

- St. 1., *Short Hymns*, 1762, vol. i., No. 388, on Is. xi. 6.
- St. 2., *Short Hymns*, 1762, vol. i., No. 395, being the second half of the former hymn, "Happy day," &c.

Orig. texts in *P. Works*, 1868-72, vol. ix, pp. 385 and 388. [J. J.]

**Happy is he that fears the Lord.** *J. Watts*. [*Ps. cxii.*] Appeared in his *Ps. of David*, &c., 1719, in 5 st. of 4 l., and headed, "Liberality Rewarded." It is in C. U. in G. Britain and America; and sometimes as, "Happy the man that fears the Lord," in the *New Cong.*, 1859, No. 174. [J. J.]

**Happy man [child] whom God doth aid.** *C. Wesley*. [*Praise to God for over Children*]. 1st pub. in his *Hys. for Children*, 1763, No. 18, in 3 st. of 8 l. (*P. Works*, 212)

1868-72, vol. vi. p. 387.) In the *Meth. S. S. H. Bk.*, 1879, No. 61, it is changed to "Happy child whom God doth aid," as being more suitable for children. [J. J.]

**Happy sons of Israel.** *G. Sandys.* [*Ps. lxi.*] 1st pub. in his *Paraphrase upon the Ps. of David*, 1636, in 60 lines; again in his *Paraphrase upon the Divine Poems* (with which the *Par. upon the Ps.* was incorporated), 1638; and again in R. Hooper's ed. of *Sandys's Poems* in *Smith's Library of Old Authors*. A cento from this paraphrase, beginning, "Sing the great Jehovah's praise," is No. 91 in the *New Cong.*, 1859. [J. J.]

**Happy [saint] soul that free from harms.** *C. Wesley.* [*Prayer to the Good Shepherd.*] Appeared in *Hys. & Sac. Poems*, 1749, No. 106, in 10 st. of 4 l., as No. 4 of "Hymns for those that wait for full Redemption." (*P. Works*, 1868-72, vol. v. p. 293.) In the *Wes. H. Bk.*, 1780, it was given with the omission of st. ii, iii., and repeated in the revised ed., 1875, No. 13. In *Mercer's Ch. Psalter & H. Bk.*, 1856 and 1872, it reads, "Happy saint that free from harms"; and in the *Bapt. Ps. & Hys.*, 1858, No. 550, st. vi.-x. are given as, "Jesus, seek Thy wandering sheep." [J. J.]

**Happy soul, thy days are ended** [ending]. *C. Wesley.* [*For the Dying.*] Appeared in *Hys. & Sac. Poems*, 1749, in 2 st. of 8 l., and headed, "For one departing" (*P. Works*, 1868-70, vol. v. p. 216). In 1830 it was given in the *Suppl. to the Wes. H. Bk.*, No. 725, and repeated in the revised ed., 1875, No. 922. It is also given in several collections in G. Britain and America. In some of these the opening line reads: "Happy soul, thy days are ending." [J. J.]

**Happy the heart where graces reign.** *J. Watts.* [*Love to God.*] 1st pub. in his *Hys. & S. Songs*, 1707 (2nd ed. 1709, Bk. ii., No. 88), in 5 st. of 4 l., and entitled, "Love to God." Of this hymn st. iv. and the idea embodied in st. v. had previously appeared in Watts's hymn, "'Tis pure delight without alloy," given in his *Horæ Lyricæ*, 1706, st. iii., iv. It is in extensive use in G. Britain and America. [J. J.]

**Happy the man who [that] finds the grace.** *C. Wesley.* [*Happiness in Forgiveness.*] Appeared in *Hys. for those that seek and those that have Redemption, &c.*, 1747, No. 18, in 9 st. of 4 l., and based on Prov. iii. 13, &c. (*P. Works*, 1868-72, vol. iv. p. 234). In the *Wes. H. Bk.*, 1780, it was given with the omission of st. iv., v., viii., as "Happy the man that finds the grace." Most of the forms of this hymn in use in G. Britain and America are based upon this text of 1780. [J. J.]

**Happy the souls that first believed.** *C. Wesley.* [*Primitive Christianity.*] 1st pub. at the end of *An Earnest Appeal to Men of Reason and Religion*, by J. Wesley, M.A., 1743, in 30 st. of 4 l., divided into two parts; and again in *Hys. & Sac. Poems*, 1749, No. 246 (*P. Works*, 1868-72, vol. v. p. 479). In 1780 J. Wesley compiled two centos therefrom, and

included them in the *Wes. H. Bk.* as:—(1) "Happy the souls that first believed"; and (2) "Jesus, from Whom all blessings flow." These centos are repeated in the revised ed., 1875, Nos. 16, 17, and in several other collections. [J. J.]

**Harbaugh, Henry**, D.D., b. in Franklin Co., Pennsylvania, Oct. 24, 1817, was of Swiss descent. In early life he was a farmer, carpenter, and teacher; but in 1840 he entered Marshall College, Mercersburg. Entering the ministry of the German Reformed body, he became, in 1844, Pastor at Lewisburg, Lancaster and Lebanon, Pennsylvania, and in 1864 Professor in Theology at Mercersburg. He d. Dec. 27, 1867. He was Editor of the *Guardian* and the *Mercersburg Review*, in which he advocated what was called "Mercersburg Theology." His published works include sundry books about Heaven; *Poems*, Phila., 1860, and *Hys. & Chants for Sunday Schools*, Lebanon, 1861. This last includes his hymns. The best known and most widely used of his compositions are:—

1. **Jesus, I live to Thee.** [*Life consecrated to Jesus.*] This hymn is dated 1850. It is No. 391 in the *Hys. of the Church*, N. Y., 1869; No. 255 in *Aillon's Suppl. Hys.*, Lond., 1868, and is also in other collections.

2. **God most mighty, sovereign Lord.** [*National Hymn.*] Appeared in his *Poems*, 1860, in 8 st. of 8 l., and headed, "A National Litany hymn." In some collections it is abridged, as in *Hatfield's Church H. Bk.*, N. Y., 1872, No. 1307; and in others part of it is altered to "Christ by heavenly hosts adored," as in the *Reformed Dutch Hys. of the Church*, 1869, No. 935, and others.

3. **Make the cross your meditation.** [*Passion-tide.*] This tr. of "Recordare sanctæ crucis" (q.v.) appeared in the *Mercersburg Review*, 1858, p. 481, and in his *Poems*, 1860. It is worthy of more attention than it has received.

[F. M. B.]

**Harbottle, Joseph**, was b. at Tottlebank, near Ulverston, Sept. 25, 1798. In 1819 he joined the Baptist Church at Tottlebank (of which his father was the pastor), and shortly afterwards began to preach. In 1822 he went to reside with Dr. Steadman, President of the Baptist College at Horton, near Bradford, and for a time was teacher of classics in that institution. He subsequently became Pastor at Accrington, and in 1841 one of the Tutors of a small Baptist College in that town. At Accrington and Oswaldtwistle, in the neighbourhood, he continued to minister until his death, Jan. 19, 1864. Mr. Harbottle wrote several hymns. One appeared in the *Comprehensive Rippon* (1844), "See how the fruitless fig-tree stands" (*Invitation*). Another, "Farewell, my friends beloved" (*Departure of Friends*), is much sung at valedictory meetings among the Baptists in G. Britain and America. His other hymns are inferior in quality, and have not been included in any popular Collection. [W. R. S.]

**Harcourt, William Vernon**, M.A., a of Archbishop Harcourt of York, was b. at Sudbury Hall, Derbyshire, in 1789, and edu-



cated at Oxford. Taking Holy Orders he became, in 1823, Rector of Kirkby-in-Cleveland, and Canon Residentiary of York; and in 1837, Rector of Bolton Percy. On the death of his elder brother in 1861, he succeeded to the family property, Nuneham Park, Oxfordshire. He d. in 1871. In 1840 he pub. a volume of *Psalms & Hymns*, and in 1855 his *Symmetrical Psalms*. This latter work is one of the curiosities of hymnody. His version of Ps. cxxvi., "Thank the Lord Who made the earth," is in *Lyra Brit.*, 1867; *Martineau's Hymns*, 1873, and others. [J. J.]

**Hardenberg, Georg Friedrich Philipp von**, was a. of Baron Heinrich Ulrich Erasmus von Hardenberg, director of the Saxon Saltworks at Weissenfels. He was b. May 2, 1772, at his father's estate of Wildenstein or Ober-Wiederstädt, near Eisleben. In the autumn of 1790 he entered the University of Jena, then went to Leipzig, and finally to Wittenberg. After concluding his studies, he went, in the end of 1794, to Tennstädt, near Erfurt, in order to learn administrative business under Kreisamtmann Just. In the autumn of 1797 he entered the School of Mines at Freiberg in Saxony, and in the autumn of 1799 went to Artern, at the foot of the Kyffhäuser-Berg, to be employed in the saltworks there. Soon after he began to spit blood, and while on a visit to Dresden the news of the sudden death of a younger brother, in Nov. 1800, brought on a hemorrhage which destroyed all hopes of his recovery. In January, 1801, he was removed to the house of his parents at Weissenfels, and d. there March 25, 1801. (Koch, vii. 4-9; *Allg. Deutsche Biog.*, x. 562-570; *Blätter für Hymnologie*, 1884, 3-6, &c.)

Hardenberg's various writings appeared under the name of *Novalis* (apparently taken from the name of one of the family estates), which he first adopted in his *Blüthenstaub*, pub. in the *Athenæum*, Brunswick, 1798; and it is as *Novalis* that he is best known. He was one of the leaders of the Romantic School which arose in Germany in the last years of the 18th cent., and of which his friends F. and A. W. Schlegel, Fouqué, and Tieck are the best known members. It is, however, by his hymns that he will probably best be remembered. They arose in the time of deep sorrow into which he was cast on the death of his betrothed S. p. b. von Kühn, when his thoughts turned to the faith of his childhood (his father and mother were Moravians, and his early education was imparted by a Moravian pastor); and illumination his soul found in the latter days of loving surrender to the Person of our Blessed Lord. His hymns, 15 in all, are distinguished by beauty of rhythm and lyric grace. While some have been included in recent German hymn-books (e.g. Nos. ii.-iv. in the *machet*), yet for Church use they are too subjective, and in some cases even too sentimental. They must be regarded as beautiful, and deeply spiritual poems, of them are not adapted for public worship. Some of them are not altogether free from Pantheistic tendencies. The *Lieders* (i.e. the hymns to the B. V. M.) were not intended by himself to be published among finished romances of Heinrich von Ofterdingen as hymns to pilgrims to the shrine of the B. V. M. at Loreto in Italy. Seven of his hymns were sent, on Jan. 20, 1800, to F. Schlegel for publication in the *Athenæum*. They did not however appear till in the *Musenalmanach* für das Jahr 1802, pub. at Tübingen, 1802. The rest of his hymns were pub. in his *Schriften*, Berlin, 1802. A graphical sketch of his *Gedichte*, with a critical and biographical sketch by W. Beyerle, appeared in 1869 (2nd ed. 1871). Since the publication of T. Carlyle's Essay on *Novalis* in 1829, numerous "Studies" have appeared in English and

times; and some of these may contain translations not noted below.

Hardenberg's hymns, all of which have been rendered into English, are as follows:—

### I. Hymns in English C. U.

I. Ich sag' es jedem, dass er lebt. *Easter*. In his *Schriften*, 1802, pt. ii. p. 143, in 8 st. of 4 l. Repeated in the *Württemberg G. B.*, 1842, No. 165. Tr. as:—

I say to all men, far and near, in full, by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 40. In full in *Kennedy*, 1863; and in varying centos in America in the *Dutch Ref. Hys.* of the Church, 1869; *Bapt. Praise Bk.*, 1871; *Hys. & Songs of Praise*, N. Y., 1874, &c.

Other trs. are: (1) "I say to every one, He lives!" by Helen Lowe, in her *Prophecy of Halaam*, 1844, p. 166. (2) "To every one I say," by Dr. J. F. Hurst, in his *tr. of K. R. Hagenbach's Hist. of the Church 18 and 19 centuries*, N. Y., 1869, vol. ii. p. 243. (3) "I say to each man that He lives," by M. E. Bramston, in the *Day of Rest*, 1875, p. 69. (4) "He lives! He's risen from the dead," by Dr. G. Macdonald, in his *Abolition*, 1876, p. 22. The hymn "He lives! He lives! let joy again," by Sir John Bowring, in J. R. Beard's *Coll.*, 1837, No. 145, seems based on this German.]

ii. Was wir ich ohne dich gewesen. *The Love of Christ*. *Musenalmanach*, 1802, p. 189, and his *Schriften*, 1802, pt. ii. p. 123, in 10 st. of 8 l. Included in various German hymn-books, and is No. 1562 in the *Berlin G. L. S.*, ed. 1863.

It is said that shortly after the death of Novalis his father was present at a Moravian service at Herrnhut during which this hymn was sung. When he asked who was the author of this wonderfully beautiful hymn, he was greatly moved on receiving the reply, "Your son." And then in a moment it became clear to him that the Christ who had been the Crown and Star of his heart ever since his youth, was also his son's Saviour and Deliverer, though he had sought and found Him by a different way.

The trs. in C. U. are:—

1. What had I been if Thou wert not, a free tr. of st. i.-iii., viii., v., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 96. Centos from this are:—

(1) Lord: when Thou mak'st Thy presence felt (st. iii.) in the *Swedenborgian Coll.*, 1880. (2) Thou strong and loving God in man (st. iv.), in *Hys. of the Spirit*, Boston, U.S., 1864. (3) Thou strong and loving Son of Man (st. iv.), in H. L. Hastings's *Hymnal*, Boston, U.S., 1880.

2. Without Thee, Lord, what had we been, a paraphrase or transposition in 3 st. of 8 l., by Dr. W. L. Alexander, written about 1830, but first pub. in the 2nd ed., 1858, of his *Sel. of Hys.*, No. 323.

Other trs. are: (1) "What might I not have been without Thee," by Helen Lowe, in her *Prophecy of Halaam*, 1844, p. 218. (2) "What without Thee, would I have been," by Dr. H. Mills, 1848 (1858, p. 78). (3) "Without Thee, what were I worth being," by Dr. G. Macdonald, in *Good Words*, 1871, p. 246. Thence (as "Without Thee what were all my being") in his *Abolition*, 1876, p. 3.

iii. Wenn alle untreu werden. *Love to Christ*. *Musenalmanach*, 1802, p. 200, and his *Schriften*, 1802, pt. ii. p. 136, in 4 st. of 8 l. Included in the *Berlin G. B.*, 1829; the *Berlin G. L. S.*, ed. 1863, No. 1563, &c. Tr. as:—

Though all the world forsake Thee, a free tr. in 6 st. of 4 l., by J. S. Stallybrass, as No. 417 in *Curwen's Sabbath H. Bk.*, 1859.

Other trs. are: (1) "Tho' all men faith had banished," by Helen Lowe, in her *Prophecy of Halaam*, 1844, p. 223; and thence in *Lyra Eucharistica*, 1864, p. 100. (2) "Though all to Thee were faithless," by Miss Winkworth, 1855, p. 165. (3) "Though all were faithless to Thee," by M. E. Bramston, in the *Day of Rest*, 1875.

p. 66. (4) "My faith to Thee I break not," by Dr. G. Macdonald, in his *Esotica*, 1876, p. 16.

iv. Wenn ich ihn nur habe. *Jenis only. Musenalmanach*, 1802, p. 199, and his *Schriften*, 1802, pt. ii. p. 134, in 5 st. of 6 l. In various recent German hymn-books, as the Württemberg *G. B.*, 1843, the Berlin *G. L. S.*, ed. 1863, No. 1564, &c. *Tr.* as:—

If I Him but have, by Dr. G. Macdonald, as No. 172 in the Manchester *S. S. H. Bk.*, 1855 (see *Buhier*), and in his own *Esotica*, 1876, p. 13.

Other *tra.* are: (1) "If I have only Him," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 231, repeated in *Lyra Messianica*, 1864, p. 207. (2) "Oh! could my soul possess His love," by Miss Fry, 1846, p. 114. (3) "If I only have Thee," by Dr. G. W. Bethune, in his *Lays of Love and Faith*, 1847, p. 139. (4) "If only He is mine," by Miss Northwick, in *H. L. L.*, 1856, p. 54. (5) "If I have Christ, and Christ be mine," by Dr. G. Walker, 1860, p. 52. (6) "If I trust in God alone," by Frederica M. Howan, in her *Medit. on Death and Eternity*, 1862, p. 60.

## II. Hymns not in English C. U.

v. Es giebt so bange Zeiten. *The Unchanging. Schriften*, 1802, pt. ii. p. 145, in 7 st. The *tra.* are: (1) "How dark the seasons lour," by Helen Lowe, in her *Zareffa*, 1844, p. 164. (2) "There are dark hours of sadness," by Madame L. Davonies de Pontis, in her *Poets and Poetry of Germany*, 1858, ii. p. 408. (3) "There be such dreary seasons," by M. E. Bramston, in the *Day of Rest*, 1876, p. 55. (4) "The times are all so wretched," by Dr. G. Macdonald, 1876, p. 24.

vi. Fern im Osten wird es hell. *Christmas. Musenalmanach*, 1802, p. 193, and his *Schriften*, 1802, pt. ii. p. 129, in 6 st. The *tra.* are: (1) "Afar the Eastern sky is glowing," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 218, and *Lyra Messianica*, 1864, p. 87. (2) "Dawn, far Eastward on the mountain," by Dr. G. Macdonald, in *Good Words*, 1872, p. 216, and his *Esotica*, 1876, p. 7.

vii. Ich sehe dich in tausend Bildern. *H. F. M. Schriften*, 1802, pt. ii. p. 157, in 8 l. *Tr.* as: (1) "In many a form I see thee oft," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 229. (2) "In countless pictures I behold thee," by Dr. G. Macdonald, 1876, p. 36.

viii. Ich weiss nicht was ich suchen künnte. *Desire for Christ. Schriften*, 1802, pt. ii. p. 147, in 12 st. The *tra.* are: (1) "I know not what I could desire," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 223, and *Lyra Mystica*, 1864, p. 218. (2) "How could I wish a greater treasure," by Dr. H. Mills, 1845 (1856, p. 72). (3) "I know not one hope left to draw me," by Dr. G. Macdonald, 1876, p. 26. (4) "What better good could e'er befall me," by R. Massie, in the *Day of Rest*, 1876, p. 111. (5) "I know not what I more should long for," by F. W. Young, in the *Christian Monthly*, 1880, p. 559.

ix. Unter tausend frohen Stunden. *Communion with God. Musenalmanach*, 1802, p. 197, and his *Schriften*, 1802, pt. ii. p. 132, in 4 st. The *tra.* are: (1) "Of all the golden hours whose light," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 220. (2) "All my world was struck with storm" (et. H.), by M. E. Bramston, in the *Day of Rest*, 1876, p. 56. (3) "Of a thousand hours me meeting," by Dr. G. Macdonald, 1876, p. 11.

x. Weinen muss ich, immer weinen. *Passiontide. Schriften*, 1802, pt. ii. p. 141, in 7 st. *Tr.* as, "Weep I must—my heart runs over," by Dr. G. Macdonald, 1876, p. 20.

xi. Wenige wissen das Geheimnis der Liebe. *Holy Communion. Musenalmanach*, 1802, p. 202, and *Schriften*, 1802, pt. ii. p. 139, in 2 st. *Tr.* as, "Few understand the mystery of love," by Dr. G. Macdonald, 1876, p. 17.

xii. Wenn in bangen, trüben Stunden. *In sorrow. Schriften*, 1802, pt. ii. p. 163, in 2 st. The *tra.* are: (1) "When in hours of pain and anguish," by Madame L. Davonies de Pontis, in her *Poets and Poetry of Germany*, 1858, ii. p. 407. (2) "When in dreary, mournful hours," by Lady John Manners, in her *Gems of German Poetry*, 1863, p. 14. (3) "When in hours of fear and falling," by Dr. G. Macdonald, 1876, p. 32.

xiii. Wer einmal, Mutter dich erblickt. *H. F. M. Schriften*, 1802, pt. ii. p. 154, in 9 st. *Tr.* as, "Who once hath seen thee, mother fair," by Dr. G. Macdonald, 1876, p. 33.

xiv. Wer einmal sitzt in seiner Kammer. *Christ the Consoler. Musenalmanach*, 1802, p. 195, and his *Schriften*, 1802, pt. ii. p. 130, in 9 st. *Tr.* as, "Who in his chamber sitteth lonely," by Dr. G. Macdonald, in *Good Words*, 1872, p. 234, and his *Esotica*, 1876, p. 9.

xv. Wo bleibst du, Trost der ganzen Welt. *Advent. Schriften*, 1802, pt. ii. p. 150, in 12 st. *Tr.* as, "Earth's Consolation, why so slow," by Dr. G. Macdonald, 1876, p. 29.

Besides the above he had previously pub. a series of poems entitled "Hymnen an die Nacht" in the *Athenaeum*, a magazine edited by A. W. Schlegel and F. Schlegel, where they appear in vol. iii., pt. ii., pp. 188-204, Berlin, 1800. They are a wonderful picture of the "night" of sorrow into which he was plunged at the death of his betrothed on March 19, 1797. There are five poems in prose, with interspersed verse, the sixth being in verse. The longer poems in verse-form are:—

1. Das furchtbar zu den frohen Tischen trat.
2. Gehoben ist der Stein.
3. Hindüber wall' ich.
4. Hinunter in der Erde Schoos.

There is a complete *tr.* by Henry Morley in his *Dream of the Lilybell*, &c., London, 1845. No. 2 has also been *tr.* by Dr. G. Macdonald in his *Threefold Cord*, 1883, p. 256; and No. 4 by Helen Lowe in her *Prophecy of Balaam*, 1841, p. 226 (*Lyra Mystica*, 1864, p. 220).

[J. M.]

Hark, a voice divides the sky. *C. Wesley. [Burial.] Pub. in Hys. & S. Poems*, 1742, in 5 st. of 8 l. (*P. Works*, 1868-72, vol. ii. p. 189). In 1780 it was given with slight alterations in the *Wes. H. Bk.* as No. 50, and repeated in the revised ed. 1875, No. 51. This is the text which is usually followed in G. Britain and America. It is sometimes found in an abbreviated form, as in Martineau's *Hymns*, 1840 and 1873.

[J. J.]

Hark, for 'tis God's own Son that calls. *P. Doddridge. [Freedom in Christ.] 1st pub. by J. Orton in his posthumous ed. of Doddridge's Hymns, &c., 1755, No. 228, in 5 st. of 4 l., and headed, "True Liberty given by Christ Jesus, John viii. 36," and again, with slight alterations, in J. D. Humphreys's ed. of the same, 1839, No. 250. In C. U. st. ii. is usually omitted. In the Leeds H. Bk., 1853, No. 613, it begins, "Hark, for the Son of God now calls," and is reduced to 3 stanzas.*

[J. J.]

Hark, from the tombs a doleful [warning] sound. *J. Watts. [Burial.] 1st pub. in his Hys. & S. Songs, 1707 (ed. 1709, Bk. ii., No. 63), in 4 st. of 4 l., and entitled, "A Funeral Thought." Its use is mainly confined to America, where it is sometimes given as, "Hark, from the tombs a warning sound," as in the Bapt. Praise Bk., 1871.*

[J. J.]

Hark, hark, my soul; Angelic songs are swelling. *F. W. Faber. [Evening.] Pub. in his Oratory Hymns, 1854, and again in his Hymns, 1862, p. 385, in 7 st. of 4 l., and entitled, "The Pilgrims of the Night." Five stanzas in an altered form were given in the Append. to H. A. & M., 1868, No. 325. By this means the hymn was brought prominently before the public, and became exceedingly*

popular for a time. Its unreality, however, has excluded it from many of the best modern collections. In the *Bk. of Prayer & Praise for use in Sir Josiah Mason's Orphanage, Erdington*, 1883, No. 293, beginning, "Hark, hark, my soul, thy Father's voice is calling," is an imitation of this hymn. It is also in *Allon's Children's Worship*, 1878, No. 234. [J. J.]

**Hark, hark, the organ loudly peals.**  
*G. Thring.* [Prose.] Written in 1862, and 1st pub. in his *Hys. Congregational, and Others*, 1866, p. 45, in 5 st. of 9 l., and given for "Trinity Sunday." It has passed into several modern hymn-books in G. Britain and America, and is often used at Choral Festivals, for which it is admirably adapted. Authorised text in *Mr. Thring's Coll.*, 1882, No. 302. [J. J.]

**Hark, how all the welkin rings.**  
*C. Wesley.* [Christmas.] 1st pub. in *Hys. & Sac. Poems*, 1739, and again, in a revised form, in a new ed. of the same, 1743, in 10 st. of 4 l., and headed, "Hymn for Christmas Day." The form in which it is known to modern hymn-books has a somewhat intricate history. In *G. Whitefield's Coll.*, 1753, No. 31, it was given with the omission of st. viii. and x. as:

"Hark, the herald angels sing  
Glory to the new-born King."

This text, with additional changes, was repeated in *M. Madan's Ps. & Hym.* 1760, No. 8, in 8 st.; *B. Conyers's Coll.*, 1774, No. 335, in 4 st. of 8 l.; in *De Courcy's Coll.*, 1775, No. 30, in 6 st.; in *Rowland Hill's Coll.*, 1783, No. 201, in 6 st.; and in *Hymns added to the New Version* (q.v.), in 8 st. of 8 l., with the first two lines added as a refrain to each stanza. As this is the popular form of the hymn and is in C. U. in all English-speaking countries, a comparison with *C. Wesley's* revised text of 1743 will be of value:—

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| <p><i>C. Wesley</i>, 1743.</p> <p>1. "Hark, how all the welkin rings<br/>"Glory to the King of Kings,<br/>Peace on earth and mercy mild,<br/>God and sinners reconciled."</p> <p>2. "Joyful, all ye nations, rise,<br/>Join the triumph of the skies;<br/>Universal nature say<br/>"Christ the Lord is born to-day."</p> <p>3. "Christ, by highest heaven adored,<br/>Christ, the everlasting Lord,<br/>Late in time behold him come,<br/>Offspring of a Virgin's womb."</p> <p>4. "Veil'd in flesh, the Godhead see,<br/>Hail the incarnate Deity:<br/>Pleased as man with man to dwell,<br/>Jesus our Immanuel here."</p> | <p><i>Book of C. Prayer.</i></p> <p>1. "Hark! the herald angels sing,<br/>Glory to the new-born King;<br/>Peace on earth and mercy mild,<br/>God and sinners reconciled;<br/>Joyful all ye nations rise,<br/>Join the triumph of the skies,<br/>With th' angelic host proclaim,<br/>"Christ is born in Bethlehem."<br/>"Hark the herald angels," &amp;c.</p> <p>2. "Christ by highest heav'n adored,<br/>Christ the everlasting Lord,<br/>Late in time behold Him come,<br/>Offspring of a Virgin's womb:<br/>Veil'd in flesh the Godhead see,<br/>Hail th' Incarnate Deity:<br/>Pleased as man with man appear,<br/>Jesus our Immanuel here."<br/>"Hark the herald angels," &amp;c.</p> |
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5. "Hail the heavenly Prince of Peace!  
Hail the Sun of Righteousness,  
Light and life to all he brings,  
Risen with healing in His wings."

6. "Mild He lays His glory by,  
Born—that man no more may die,  
Born—to raise the sons of earth,  
Born—to give them second birth."

3. "Hail the heav'n-born Prince of Peace!  
Hail the Sun of Righteousness!  
Light and life to all He brings,  
Risen with healing in His wings:  
Mild He lays His glory by,  
Born that man no more may die;  
Born to raise the sons of earth,  
Born to give them second birth."  
"Hark, the herald angels," &c.

From this point Wesley's hymn proceeds as follows:—

7. "Come, Desire of Nations, come,  
Fix in us Thy humble home;  
Rise, the woman's conquering Seed,  
Bruise in us the serpent's head."

8. "Now display Thy saving power,  
Baptize nature now restore;  
Now in mystic union join  
Thine to ours, and ours to Thine."

9. "Adam's likeness, Lord, efface;  
Stamp Thy image in its place;  
Second Adam from above,  
Reinstate us in Thy love."

10. "Let us Thee, though lost, regain,  
Then the Life, the Inner Man;  
O to all Thyself impart,  
Form'd in each, believing heart."

The alterations indicated by the italics in the *Hymns to the New Version* text are—*Whitefield*, 1753; *Madan*, 1760; *Hymns added to the New Version* [New Version, § ii.] This text has been repeated in numerous collections to the present time; and, sometimes with, and at other times without the refrain, is the most popular form of the hymn. In *H. A. & M.*, 1861 and 1875; *The Hymnary*, 1872; *Thring*, 1882, and many others, st. ii., ll. 5-8, reads:—

"Veil'd in flesh the Godhead see!  
Hail the incarnate Deity:  
Pleased as Man with man to dwell,  
Jesus, our Emmanuel!" [here omitted].

These alterations, now generally accepted, were given in *J. Kemphorne's Select Portions of Psalms, &c.*, 1810, No. 27, but they are possibly older than that collection.

Seventy years after the hymn was adopted by *M. Madan*, the Wesleyan Conference embodied it in the *Suppl. to the Wes. H. Bk.*, 1830, No. 602; and repeated it in the revised ed., 1875, No. 683. This is *Madan's* text with the omission of st. ii. of *Wesley's* original, which was also st. ii. of *Madan's* arrangement. Other forms of the hymn are in C. U., the character of which may be determined by a comparison with the original as above.

One of several attempts which have been made to improve upon *Wesley*, and have failed to gain general acceptance, was that of *T. Cotterill*, in the various editions of his *Sel.* from 1810 to 1820. The opening stanza reads:—

"Hark! the herald angels sing,  
Glory to the new-born King;  
Hail in the highest heaven,  
Peace on earth and man forgiven."

In this stanza, lines 1, 2 are *Whitefield's* alterations; and 3, 4 are by *Cotterill*. In a limited number of hymn-books st. vii.-ix. are given as a separate hymn, beginning, "Come,

Desire of Nations, come." In Bingham's *Hymno. Christ. Latina*, 1871, p. 160, the text as in *H. A. & M.*, but without the refrain, is rendered into Latin as: "Audite! tollunt carmina." The *tr.* in Biggs's *Annotated H. A. & M.*, 1867, p. 49, "Psallunt nascentis angel," is by A. J. B. Beresford-Hope.

The use of this hymn in its various forms has extended to all English-speaking countries. It is found in a greater number of hymn-books, both old and new, than any other of C. Wesley's compositions; and, amongst English hymns, it is equalled in popularity only by Toplady's "Rock of Ages" and Bp. Ken's Morning and Evening hymns, and is excelled by none. In literary merit it fails little, if anything, short of this honour. [J. J.]

**Hark, how the watchmen cry.** *C. Wesley.* [*Old and New Year.*] This is No. 8 of 19 "Hymns for the Watchnight," pub. in *Hys. & Sacred Poems*, 1749, vol. ii., No. 91, in 12 st. of 8 l. (*P. Works*, 1868-72, vol. v p. 271.) From this hymn the following centes are in C. U.:—

1. **Hark, how the watchmen cry.** This is composed of st. i., ii., iv., and vi., and was given in the *Wes. H. Bk.*, 1760, No. 305 (ed. 1878, No. 314). It is found in several modern collections.

2. **Angels your march oppose.** This embodies st. vii.-x., and was given as the 2nd part of "Hark, how the watchmen cry," in the *Wes. H. Bk.*, 1760, No. 306 (ed. 1878, No. 315). It is in several modern collections.

3. **Angels our march oppose.** This as given in a few American hymn-books in 3 st. of 8 l., or 4 st. of 4 l. It is compiled from st. vii., vi., viii., ix., in the order named.

4. **Our Captain leads us on.** In *Hys. and Songs of Praise*, N. Y., 1874. [J. J.]

**Hark, in the presence of our God.** *A. Midlane.* [*Angels' joy over repenting Sinners.*] Written in September, 1842, and pub. in the *Youth's Magazine*, Nov. 1842, in 6 st. of 4 l., and entitled "The Returning Sinner." In 1865, it was included in the author's *Gospel Echoes*, No. 157, and is in a limited number of Mission hymn-books. It has the special interest of being the author's first printed hymn. [J. J.]

**Hark, my [dull] soul, how everything.** *J. Audin.* [*Praise of Creation.*] Pub. in his *Devotions in the Antient Way of Offices*, &c., 1668, p. 83, No. vi., as the hymn for Monday at Lauds. [See reprint of the 5th ed., 1717, pub. by Masters in 1856.] It is in C. U. in three forms:—

1. **The original** in 7's metre in Horder's *Cong. Hymns*, 1884, No. 620; the *American Bapt. Praise Bk.*, 1871, No. 247, and others.

2. **Hark, my dull soul, how everything.** This was rewritten in L.M. probably by J. Wesley, and was given in his *Ps. & Hys.*, pub. at Charlestown, South Carolina, 1736-7, p. 69, in 7 st. of 4 l. It is seldom found in modern collections.

3. **Hark, dull soul, how everything.** This was given in the original metre, in G. Whitefield's *Coll.*, 1753, No. 83, in 4 st.; in M. Madan's *Ps. & Hys.*, 1760, No. 101, in 7 st., and in other old hymn-books. It is rarely met with in modern collections. [J. J.]

**Hark, my soul, it is the Lord.** *W. Cowper.* [*Divine Love.*] Pub. in Maxfield's *New Appendix*, 1768, and again in the *Gospel Magazine*, August, 1771, in 6 st. of 4 l., and signed "Omega." In 1774 it was included in R. Conyers's *Coll.*, No. 53; and in 1779 in the *Olney Hymns*, Bk. i., No. 118. It rapidly attained great popularity with hymn-book compilers; and is found at the present time in

most of the high-class hymnals in all English-speaking countries. It is a lyric of great tenderness and beauty, and ranks as one of Cowper's best hymns. [See Cowper, W.] In Kennedy, 1863, No. 503, the opening line is mutilated into "Hearken, soul, it is the Lord." This is not repeated elsewhere. The original has been *tr.* into several languages, including Latin: "Audin? Adest Dominus," by John W. Halea, in the *Academy*, Nov. 3rd, 1883; and Italian:—"Senti, senti, anima mea," by W. E. Gladstone, in the *Nineteenth Century*, 1883. [J. J.]

**Hark, round the God of love.** *H. F. Lyte.* [*Worship of Children acceptable to God.*] Printed anonymously in *W. Carus Wilson's Magazine, The Children's Friend*, 1838, in 4 st. of 4 l. It was reprinted in the "Memoir" prefixed to *Lyte's Remains*, 1850, as a specimen of his Sunday School hymns. It is found in *W. F. Stevenson's Hys. for the Church & Home*, 1873, c. 45; *Allou's Children's Worship*, 1878, No. 29; the *Meth. S. S. H. Bk.*, 1879, No. 543 (orig. text), and others. Although peculiar in metre and defective in rhyme, it is admirably adapted to Sunday Schools. [W. T. B.]

**Hark, she bids all her friends adieu.** *I. Watts.* [*Death and Heaven.*] Pub. in his *Horn Lyricæ*, 1706, Bk. iii., in 8 st. of 4 l., and headed, "On the Sudden Death of Mrs. Mary Pencock. An Elegiac Song sent in a Letter of Condolence to Mr. N. P., Merchant at Amsterdam." In its full form it is not in C. U.; but, with the omission of st. i. and viii., it was included in *H. W. Beecher's Plymouth Coll.*, 1853, No. 1221, as "Farewell, bright soul, a short farewell." [J. J.]

**Hark, ten thousand harps and voices.** *T. Kelly.* [*Praise to Jesus.*] 1st pub. in his *Hymns, &c.*, 2nd ed., 1806, in 7 st. of 6 l., and headed with the text "Let all the angels of God worship Him." In 1812 it was included in his *Hys. adapted for Social Worship*, No. 7, but subsequently it was restored to the original work (ed. 1853, No. 42). Its use is mainly confined to America, where it is given in several collections, including *Songs for the Sanctuary*, 1865, &c. In most cases it is abbreviated. [J. J.]

**Hark, ten thousand voices cry.** *T. Kelly.* [*Easter, or Ascensiontide.*] 1st pub. in the 2nd ed. of his *Hymns, &c.*, 1806, in 1 st. of 4 l. in 7's metre; 4 st. of 4 l. in 87, 87 metre, and the chorus:—

"Then haste, ye saints, your tribute bring,  
And crown Him everlasting King."

(Ed. 1833, No. 27.) This peculiarity of construction was overlooked by Elliott, who gave it with the omission of the chorus in his *Ps. & Hys.*, 1835, as a complete hymn in 7's; and the Editors of the *Leeds H. Bk.*, 1853, as 87, 5. In the *Irish Church Hymnal*, 1873, No. 199, the first stanza is rewritten:—

"Hark, ten thousand voices sounding  
Far and wide throughout the sky,  
'Tis the voice of joy abounding,  
Jesus lives, no more to die."

and the irregularity of metre is thereby overcome. In some collections, including Kennedy, 1863, No. 964, it begins with st. ii.: "Jesus comes, His conflict over." [J. J.]



**Hark! the glad sound, the Saviour comes.** P. Doddridge. [Advent.] Dr. Doddridge's original ms. of this hymn, now preserved in the Rooker "D. Mss.," gives the following as the text:—

- “xiv. Christ's Message,  
from Luke iv. 18, 19.
- “Hark the glad sound! The Saviour comes  
The Saviour promised long  
Let ev'ry Heart prepare a throne  
And ev'ry Voice a Song.
- “On him the Spirit largely poured  
Exerts its sacred Fire  
Wisdom and Might and Zeal and Love  
His holy Breast inspire.
- “He comes the Pri'ners to release  
In Satan's bondage held  
The Gates of Brass before him burst  
The Iron Fetters yield.
- “He comes from the thick Films of Vice  
To clear the mental Ray  
And on the Eye-Balls of the Blind  
To pour celestial Day.
- “He comes the broken Heart to bind  
The bleeding Soul to cure  
And with the Treasures of his Grace  
To enrich the humble Poor.
- “His Silver Trumpets publish loud  
The Jubilee of the Low  
Our Debts are all remitted now  
Our Heritage restored.
- “Our glad Hosannas, Prince of Peace  
Thy Welcome shall proclaim  
And Heav'n's eternal Arches ring  
With thy beloved Name.
- “Dec. 28, 1735.”

From this point the hymn has a twofold history, the first *Scottish*, and the second *English*.

1. *Scottish History*.—1. A copy of this ms. passed through Robert Blair (q. v.) [see Doddridge in Various] into the possession of the Committee appointed to prepare the *Translations and Paraphrases of the Church of Scotland*, and by them was included therein as No. iv., in 1745, or 10 years after its composition, as follows:—

- St. i. As above with l. 3 “Let every Heart a throne  
prepare.”
- St. ii. As above, with l. 1 “largely shed,” for “poured.”
- St. iii. As above, with l. 1 “to relieve” for “to release.”
- St. iv. As above, with l. 1 “thick scales” for “thick films.”
- St. v. As above, with l. 2 “souls” for “soul.”
- St. vi. As above.
- St. vii. As above.

2. In 1781, the new *Translations and Paraphrases of the Church of Scotland* were published, and, as No. xxxix., it appeared thus:—

- St. i., ll. 1, 2. As above.
- St. ii., ll. 1, 2. “Let ev'ry heart exult with joy,  
and ev'ry voice be song.”
- St. iii. As above, in 1745.
- St. iv. “He comes! from dark'ning scales of vice  
to clear the inward sight;  
And on the eye-balls of the blind  
to pour celestial light.”
- St. v. As in 1745, with l. 1 “hearts” for “heart.”
- St. vi. “The sacred year has now revolv'd,  
accepted of the Lord,  
When Heav'n's high promise is fulfill'd,  
and heav'n is restor'd.”
- St. vii. ll. 1, 2. As above.
- St. viii. ll. 1, 2. “And heav'n's exalted arches ring  
with thy most honour'd name.”

This form of the hymn received the official sanction of the Church of Scotland, and has been in common use in her communion for more than a hundred years. The alterations of 1781 were by W. Cameron. The text must be designated “P. Doddridge, 1735, *Scottish*.”

*Trans. and Par.* 1745, and W. Cameron” [see Cameron, W.]

ii. *English History*.—1. We have no record of the printing of this hymn in England until ten years after it appeared in Scotland, when Job Orton gave it in his 1st ed. of Doddridge's (posthumous) *Hymns, &c.*, 1755, No. cciii., and with one change only from the original ms., at iv., l. 1, reading, “He comes from thickest films of vice.”

2. The text of J. D. Humphreys's ed. of the *Hymns, &c.*, 1839, No. 226, differs from that of Orton only in st. vi., which reads:—

“His silver trumpets publish loud  
The Lord's high Jubilee;  
Our debts are all remitted now,  
Our heritage is free.”

3. From the Orton ed. of the *Hymns, &c.*, 1755, the hymn has passed in a more or less complete form into almost every hymnal of note published since 1755, from *Congers's*, 1774, to the *Westminster Abbey H. Bk.*, 1883, in the Church of England; *Ash & Evans* of 1769 to the *Baptist Hymnal* of 1879, in the Baptist Communion; and all the leading hymnals of other denominations with the unaccountable exception of the *Wes. H. Bk.* In addition it is in extensive use in America and other English-speaking countries. In popular use it is the most widely known of Doddridge's hymns.

4. The most popular form of the text is st. i., iii., iv., v., vii., as in the *S. P. C. K. Church Hymn.*, and the *Hy. Comp.* That in 4 st. in *H. A. & M.*, and *Thring*, is from the earliest editions of the *Countess of Huntingdon's Collection*. The reading “to bless,” for “enrich the humble poor,” dates from the last century.

5. The merits of this hymn have been thus referred to by Sir R. Palmer (Lord Selborne): “A more sweet, vigorous, and perfect composition is not to be found even in the whole body of ancient hymns,” *York Church Congress Report*, 1866, p. 330. It must be pointed out, however, that st. iv., “He comes from the thick films of vice,” is based on lines 39, 40 of Pope's *Messiah*:—

“He from thick films shall purge the visual ray,  
And on the sightless eye-balls pour the day.”

6. Translations of various forms of the hymn have been made into several languages, including Latin, in Bingham's *Hymno. Christ. Latino*, 1871, p. 55, “*Laeta vox cordi resonant aurae*,” and in Macgill's *Songs of the Christian Creed & Life*, 1876 and 1879, as “*Laeta vox venit Salvator*.” [*English Hymnody*, § xiv.] [J. J.]

**Hark, the loud triumphant strains.** T. Kelly. [*Missions*.] 1st pub. in the 3rd ed. of his *Hymns, &c.*, 1800, No. 164, in 3 st. of 6 l. (ed. 1853, p. 577). In Hattfield's *Church H. Bk.*, N. Y., 1872, No. 3003 is based upon this hymn; st. i., ll. 1-2, and st. iii., ll. 1-2, being slightly altered from Kelly, whilst the rest of the hymn embodies its train of thoughts in another form. [J. J.]

**Hark, the nightly church-bell numbers.** Bp. E. H. Bickersteth. [*Evening*.] Written in 1853 and 1st pub. in a tract, *The Cottager's Handbook of Family Prayers*, The Cottager's Handbook of Family Prayers, 1854. It was repeated in his *Supplement to his Ps.*

& Hys., based on the *Christian Psalmody*, 1858, No. 7, and again in his work, *The Two Brothers, &c.*, 1871, p. 247, and entitled, "The Village Evening Hymn." [J. J.]

**Hark, the song of jubilee.** *J. Montgomery. [Missions.]* Pub. in the *Evangelical Magazine*, July, 1818, in 3 st. of 8 l., in the author's *Greenland and other Poems*, 1819, p. 183; *Cotterill's Sel.*, 8th ed., 1819, No. 235; *Montgomery's Christian Psalmist*, 1825, No. 561; and his *Original Hys.*, 1853, No. 98. Almost from the first Montgomery had some difficulty with the second line of st. ii. His readings are:—

1. *Greenland, &c.* "From the abyss to the skies."
2. *Cotterill.* "From the depths unto the skies."
3. *Ch. Psal.* "From the centre to the skies."
4. *Same, altered in MS.* "From the depths unto the skies."
5. *Orig. Hys.* "From the depths unto the skies."

This last is Montgomery's authorized text, and is usually followed by modern compilers. The hymn is in extensive use in all English-speaking countries, and has been translated into several languages. [J. J.]

**Hark, the sound of holy voices, chanting at the crystal sea.** *Bp. C. Wordsworth of Lincoln. [All Saints' Day.]* 1st pub. in his *Holy Year*, 1862, No. 106, in 6 st. of 4 double lines (5th ed. 1868, No. 109). In 1863 it was given in the *Parish H. Bk.*, No. 190, and subsequently in other collections, until it has become throughout all English-speaking countries one of the most widely known and popular of the Bishop's hymns. In some collections st. ii., l. 2 is given as in the original:—

"King, Apostle, Saint, and Martyr, Confessor, Evangelist,"

and in others:—

"King, Apostle, Saint, Confessor, Martyr, and Evangelist."

The reason for this change is twofold: first, because of the division of the original line into two, and second, possibly because the old distinction between *Confessor*—i.e. one who witnesses for the faith by a good confession short of actual martyrdom; and *Confessor*, i.e. one who receives confessions—was beyond the comprehension of ordinary congregations. One of the first, if not the first collection in which this change was made, was the *Appendix to H. A. & M.*, 1868.

In the *S. P. C. K. Church Hymns*, No. 199, st. v. is bracketed for omission in singing if desired. This stanza reads:—

"Now they reign in heavenly glory, now they walk in golden light,  
Now they drink as from a river, holy bliss and infinite;  
Love and Peace they taste for ever; and all truth and knowledge see  
In the beatific vision of the Blessed Trinity."

The Rev. J. Ellerton's note on this hymn in his *Notes, &c.*, on *Church Hymns*, 10th ed., p. xlvi. explains this arrangement as follows:—

"In the earlier editions of *Church Hymns* the 5th stanza of this hymn, 'Now they reign in heavenly glory, &c.', was omitted in deference to the judgment of one of the Episcopal Referees of the Society for Promoting Christian Knowledge, who held that the verse was liable to be misunderstood as countenancing the popular error that the Blessed are already in the full fruition of their future and everlasting glory—the 'Beatific Vision.' It is scarcely needful to say that so

accurate a theologian as the Bishop of Lincoln had no sympathy with this view. His Lordship, while pressing for the restoration of this verse, explained that the whole hymn, from beginning to end, was to be regarded as the utterance in triumphant song of a vision of the final gathering of the saints, not as an exposition of their present condition in the Intermediate State. The Tract Committee of the Society therefore desired that the verse should in subsequent editions be restored; but should, in deference to those who might still think it liable to misconstruction, be bracketed for optional use."

In a Ms. note on this hymn, and this special stanza, Bp. Wordsworth adds that:—

"The whole hymn from beginning to end is in harmony with the Epistle for the festival of the day (Rev. vii. 2, &c.), and like it is the utterance in triumphant song of a vision of the final gathering of the Saints." [R. M.]

It may be added that, with the exception of the alteration noted above, the original text of this hymn is usually given in an unaltered form. [J. J.]

**Hark, the voice of Jesus calling, Come ye laden, &c.** *A. Midlane. [The Invitation of Jesus.]* Written in August, 1860, and 1st pub. in the *Ambassador's H. Bk.*, 1861, No. 45, in 4 st. of 6 l. It was repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 497; again in many collections for Evangelical Meetings and Home Mission Services; and also in the author's *Gospel Echoes*, 1865, No. 41. It is also in C. U. in America and Canada. [J. J.]

**Hark, the voice of love and mercy.** [*Good Friday—Holy Communion.*] The authorship of this popular hymn has long been a matter of dispute. On the one hand it has been claimed for the Rev. Jonathan Evans, and on the other for the Rev. Benjamin Francis. The evidence on behalf of each is as follows:—

#### i. For Jonathan Evans.

1. In 1794 the hymn appeared in the Rev. G. Burder's *Coll. of Hys., &c.*, No. 126, in 5 st. of 6 l., but in the index of authors it had no signature.
2. Forty-three years later, viz. in the 23rd ed. of his *Coll.*, 1827, Burder filled the blank in with the name of J. Evans.
3. Dr. J. Styles, who succeeded J. Evans as Pastor of the Foleshill congregation [see Evans, J.], published from Evans's ms. several hymns in the *Evangelical Magazine*; and in the same Magazine, in March, 1847, he claimed this hymn for his predecessor.

#### ii. For Benjamin Francis.

1. Francis contributed to Rippon's *Bapt. Sel.*, 1787, five hymns, each of which was signed "B. Francis"; and one hymn altered from Gregg (see Francis, B.). In the same *Sel.* there were two hymns which were signed "F——." The first of these was, "Hark, the voice of love and mercy"; and the second, "Lord, Thou hast made me know Thy ways."
2. During Dr. Rippon's lifetime there were no changes made in this signature. At his death in 1836, the copyright of the *Sel.* expired, and some interested persons published "A New Edition."
3. In this "New Edition" the "F——" was expanded into "Francis," in the case of "Hark, the voice of love and mercy"; but the signature of "Lord, hast Thou made me know Thy ways," remained as before.
4. On these grounds it is claimed for B. Francis.

These claims are not so satisfactory as could be desired, either for Evans or for Francis; and this is still more evident when we find that the second hymn with the signature "F——" in Rippon ("Lord, hast Thou made me know Thy ways") is a cento from Dr. John Fawcett's hymn in 6 st. pub. in his *Hymns, &c.*, 1782, No. 123, and composed of st. i., v. and vi. The "F——" in Rippon, in this instance,

Is John Fawcett (q.v.) of Yorkshire. "Hark, the voice of love and mercy," however, is not found in Fawcett's *Hymns*, 1782, and cannot be claimed for him. The evidence is in favour of Jonathan Evans; and the fact that Burder gave J. Evans in full in his *Coll.* of 1827 gives it great weight.

In America this hymn is as extensively used as in G. Britain, and in common with the hymn-books of G. Britain it is attributed in the American collections, now to "B. Francis," and again to "J. Evans." The hymn in its original form was intended for general use if st. iv. were omitted, and for Holy Communion, when it was used. It reads:—

"Happy souls, approach the table,  
Taste the soul-reviving food!  
Nothing half so sweet and pleasant  
As the Saviour's flesh and blood.  
'Tis finished!"

Christ hath borne the heavy load."

The original text in Burder's *Coll.* was repeated in Rippon's *Sel.* with the single change in st. ii. l. 2, of "Do these precious words afford," to "Do these charming words afford." Rippon's full text is in the *Lyra Brit.*, 1867, p. 653, accompanied by two notes on its authenticity. The Editor, however, was unaware that the hymn appeared in Burder's *Coll.* three years before it was given in Rippon's *Sel.*, 1787, and falls into the error of attributing its first appearance to Rippon's *Sel.* The text, with the omission of st. iv., is tr. into Latin in R. Bingham's *Hymno. Christ. Latina*, 1871, p. 221, as "Austin? clara vox amoris." [J. J.]

Hark, through the courts of heaven.  
H. Alford. [Joy in heaven over repenting sinners] Contributed to his *Ps. & Hys.*, 1844, p. 68, in 4 st. of 4 l., and repeated in his *Year of Praise*, 1867, No. 156. It is in limited use in G. Britain and America. [J. J.]

Hark! what mean those holy voices.  
J. Cawood. [Christmas.] This popular hymn appeared in 1819 in the 8th ed. of Cotterill's *Sel.*, No. 269, in 6 st. of 4 l., with the refrain, "Hallelujah." In common with all the hymns in that *Sel.* it was unsigned; but when re-published by J. Montgomery in his *Christian Psalmist*, 1825, it was attributed to "Cawood." In some works and collections, it is dated 1816; but in J. Cawood's son's correspondence with D. Sedgwick, it is undated [s. xos.], and failing further information, it must remain as 1819. Of all Cawood's hymns this is the most popular. It is in extensive use in G. Britain and America. Orig. text in Snepp's *S. of G. & G.*, 1872, No. 205, with "glory sing" for "praises sing" in st. iv. l. 2. [J. J.]

Harland, Edward, M.A., was b. at Ashbourne, Derby, 1810, and educated at Wadham College, Oxford, where he graduated B.A., 1831; M.A., 1833. On taking Holy Orders he became Curate of Newborough, 1833-36; of Sandon, 1836-51; Vicar of Colliethfield Cathedral, 1851; and Prebendary in Index Sermonum. In 1858 he pub. His *Church Psalter and Hymnal* was first pub. in 1855, and contained 200 hymns and 8 doxologies. In 1863 a Supplement was added:—in "186—" [1865] it

was revised and enlarged as the "2nd edition," and in 1876 a Supplement of 184 hymns was added to the 2nd ed., making 584 hymns in all, most of the "Christmas Carols," &c., of the 2nd edition being omitted. To the various editions of this *Hymnal*, Prebendary Harland contributed the following hymns:—

1. Behold a humble train. (1863.) *Presentation of Christ.*
2. Beloved disciple! Illustrious name. (1863.) *St. John Evangelist.*
3. Breathing slaughter 'gainst thy people. (1863.) *Conversion of St. Paul.*
4. Heirs of Thy salvation. (1863.) *St. Michael and All Angels.*
5. Hark life is a shadow, and soon will be o'er. (1863.) *O. and N. Year.* Written "Oct. 12, 1862, on Wolsley Bridge, with the Trent flowing below." Included in the *Hymnal*, 1863.
6. Holy men, in olden time. (1863.) *Common of Evangelists.*
7. In the time of trial. (1863.) *For Resignation.* An imitation of, and companion hymn to, Montgomery's "In the hour of trial."
8. Jesus calls to us to-day. (1867.) *S. School Anniversary.*
9. Jesus is the sure foundation. (1863.) *St. Peter.*
10. Jesus, King of glory. (1863.) *Faithfulness and its Reward.*
11. Jesus, these lips can ne'er proclaim. (1863.) *Praise to Jesus.*
12. Jesus, when Thy cross I see. (1863.) *Passion-tide.*
13. Lord, I never will deny Thee. (1863.) *St. Peter.*
14. Lord Jesus, when Thou wouldst appear. (1863.) *The Annunciation.*
15. Lord, Thine ancient people see. (1865 (?).) *For the Jews.*
16. Lord, we bend before Thy throne. (1867.) *Unfavourable Harvest.*
17. Lord, when earthly comforts see. (1865.) *Resignation.*
18. My Lord, and my God, blessed word that declared. (1863.) *St. Thomas.*
19. Now, Lord, to every heart make known. (1865.) *Passion-tide.* "This hymn was written at the time of the author's Ordination as Deacon, in 1833. He chose for his first text 1 Cor. i. 23, 'We preach Christ crucified,' the sermon and the hymn being composed for the same occasion. He has preached from the same text, and this hymn has generally been used on the return of that day, for more than fifty years." It was included in his *Hymnal*, 1855.
20. O come, all ye faithful, Come, see the place. (1867.) *Easter.* Pt. I.
21. O come, ye that labour. (1867.) *Easter.* Pt. II.
22. O for a humbler walk with God. (1865.) *Lent.*
23. O Heavenly Jerusalem, Thou city of the Lord. (1863.) *Heaven.* "This hymn was suggested to the author in a dream. In the night of Oct. 5, 1862, he dreamed that he saw the choir of heaven ten thousand times ten thousand, in white robes, marching into a glorious Temple singing this hymn. He awoke, rose from bed, procured a light, and wrote down the words on the back of a letter as he had heard them in his dream, and then retired to rest again. The next morning he found the hymn on his dressing table. It was given in his Supplement, 1863.
24. O Thou by Whom the healing art. (1863.) *St. Luke.*
25. Stephen, first of martyrs, we. (1863.) *St. Stephen.*
26. The chorus raise of highest praise. (1863.) *Praise.*
27. This day in this Thy holy place. (1867.) *Friendly Societies.*

In addition to these the *Suppl.* of 1876 contained his "And now this Holy day," for Sunday. The majority of Prebendary Harland's hymns are for the minor festivals, and

are worthy of more attention than they have received. [J. J.]

**Harmer, Samuel Young**, s. of Samuel Harmer, a member of the Society of Friends, was b. at Germantown, Pennsylvania, Dec. 9, 1809. In 1827 he joined the American Methodist Episcopal Church, and was engaged for several years as a Sunday School teacher and superintendent. In 1842 he became a local preacher of that body, and, in 1847, was admitted into the ministry. He has held appointments in Philadelphia and Iowa. His well-known hymn "In the Christian's home in glory" (*Heaven*) was written in 1856 for a camp-meeting collection which the Rev. John Gladding was then compiling. It has been slightly altered, and set to music by the Rev. W. McDonald of Boston, Massachusetts. (For these details we are indebted to Dr. Hatfield's *Poets of the Church*. N. Y., 1884.) [J. J.]

**Harp and voice Thy praises telling.**  
*J. D. Burns*. [*Spiritual Worship*.] 1st pub. in his little book of prayers and hymns, *The Evening Hymn*, 1857, in 3 st. of 8 l., and entitled "Spiritual Worship." It was repeated with slight alterations in W. F. Stevenson's *Hys. for Church & Home*, 1873, No. 341, and other collections. [J. J.]

**Harp, awake! tell out the story.** *H. Downton*. [*New Year*.] Appeared in *Hys. for the London German Hospital*, Dalston, 1848, No. 91; *A. T. Russell's Ps. & Hys.*, 1851, No. 64, in 4 st. of 8 l.; and again in the author's *Hys. & Verses*, 1873, p. 9. It is in several collections, including the *S. P. C. K. Church Hymns*, 1871; the *Westminster Abbey H. Bk.*, 1883, and others. In *Kennedy*, 1863, No. 141, it begins with st. i., l. 5, "Sing we, brethren, faithful hearted." This in Dale's *English Hymnal*, 1874, is altered to "Join we, brethren, faithful hearted." [J. J.]

**Harris, John**, D.D., was b. at Ugborough, Devon, March 8, 1802, and educated for the Congregational Ministry at Hoxton Academy. He was Minister of the Congregational Church, Epsom, 1825-38; President of the Countesses of Huntingdon's College at Cheshunt, 1838-50; and Principal of New College, London, 1850, to his death, Dec. 21, 1856. He received the degree of D.D. from Brown University in 1838. His works were numerous, including *The Great Teacher*, 1835; *Union: or, the Divided Church made one*, 1837; *The Pre-Adamite Earth*, 1846; two prize essays; a volume of poems, *The Incarnate One*, &c. His hymn, "Light up this house with glory, Lord" (*Opening of a Place of Worship*), appeared in the *New Cong.*, 1850, No. 882. It has become widely known, and is of more than usual merit. [W. G. H.]

**Harsdörffer, Georg Philipp**, was b. at Nürnberg apparently on Nov. 1, 1607. He studied law at the Universities of Altdorf and Strasbourg; and after five years spent in travelling in France, Holland, England and Italy, returned to Nürnberg in 1630. In 1637 he was appointed assessor of the Lower Court, and in 1655 senator (Rathsherr). He d. at Nürnberg, Sept. 19 or 20, 1658. He was joint founder with J. Klaj of the Pegnitz Shepherd

and Flower Order in 1644, of which he became the President. His hymns appeared mostly in his *Hertsbeuegliche Sonntagsandachten*, Nürnberg, 1649 [Wernigerode]; in his *Nathan und Jotham*, Nürnberg, 1650-1651 [2nd ed. 1651-59 in Berlin]; and in the works of his friend J. M. Dillherr. Few of his hymns are still in German use, and only two appear to have passed into English, viz.:—

i. *Der sich auf seine Schwachheit sturt.* *Leut. Confirmation*. In J. M. Dillherr's *Geistliche Liebesflamme*, Nürnberg, 1651, p. 446, in 6 st. of 8 l., entitled, "On religious completeness" (or "godly perfection"). The form tr. into English begins "Wer sich," and is found in the 8th ed., 1722, of Börner's *Dresden G. B.*, in 6 st. of 10 l., marked "D. B. W. M." These initials represent Dr. Bernhard Walther Marperger, court preacher at Dresden (b. May 14, 1682, at Hamburg; studied at the Universities of Altdorf and Halle; from 1704-1724 held various clerical appointments in Nürnberg; became, 1724, Oberconsistorialrath and court preacher at Dresden, and d. there March 28, 1746); but in Marperger's own *G. B.*, Leipzig, 1725, No. 527, it does not bear his name. This may of course be because it is based on *Harsdörffer*. Tr. as: "Who seeks in weakness an excuse," by Miss Winkworth, 1855, p. 149.

ii. *Die Nacht ist nun vergangen.* *Morning*. Appeared in J. M. Dillherr's *Bei 1000 alte und neue geistliche Psalmen Lieder*, &c., Nürnberg, 1654, p. 612, in 6 st., marked "Another." (*Georg Phil. Harsdörffer*.) The trs. are: (1) "The night is now departed," by *R. J. Bucknall*, 1842, p. 41. (2) "Night from the earth is wending," by *Miss Marington*, 1862, p. 117. [J. M.]

**Hart, Joseph**, was b. in London in 1712. His early life is involved in obscurity. His education was fairly good; and from the testimony of his brother-in-law, and successor in the ministry in Jewin Street, the Rev. John Hughes, "his civil calling was" for some time "that of a teacher of the learned languages." His early life, according to his own Experience which he prefaced to his *Hymns*, was a curious mixture of loose conduct, serious conviction of sin, and endeavours after amendment of life, and not until Whitsuntide, 1757, did he realize a permanent change, which was brought about mainly through his attending divine service at the Moravian Chapel, in Fetter Lane, London, and hearing a sermon on Rev. iii. 10. During the next two years many of his most earnest and impassioned hymns were written. These appeared as:—

*Hymns composed on Various Subjects, with the Author's Experience*, London, 1759. During this year he became the Minister of the Independent Chapel, Jewin Street, London. In 1762 he added a *Supplement* to his *Hymns*; and in 1768 an *Appendix*. In modern editions of his *Hymns* these three are embodied in one volume as—*Hymns composed on Various Subjects: With the Author's Experience, The Supplement and Appendix*. By the Rev. Joseph Hart, late Minister of the Chapel in Jewin Street, London. Allott & Co. (no date).

Hart d. on May 24, 1768. At one time his hymns were widely used, especially by Calvinistic Nonconformists. Many of them are of merit, and are marked by great earnestness, and passionate love of the Redeemer. The best known are: "Come, Holy Spirit, come"; "Come, ye sinners, poor and wretched"; "This God is the God we adore"; and "Lord, look on all assembled here." Those which are more limited in their use include:—

i. From his *Hymns*, &c., 1759.

1. *Descend from heaven, celestial Dove.* *Whitsuntide*. No. 6, in 6 st. of 6 l. In *Snepp's Songs of G. & G.*, 1872, No. 374, st. iv., v. are omitted. It is in extensive use in America.

2. *Great High Priest, we view Thee stooping.* *High Priesthood of Christ*. No. 66, pt. II., in 3 st. of 8 l. In *Snepp's Songs of G. & G.*, 1872, No. 236; *Hatfield's Church H. Bk.*, N. Y., 1872, No. 425, &c.



3. How wondrous are the works of God. *Reverend Love*. No. 31, in 5 st. of 4 l. In the *Scottish Evang. Union Hym.*, 1878, st. i.-iv. are given as No. 11.

4. If ever it could come to pass. *Pinal Penitence*. No. 5, in 3 st. of 6 l. Repeated in *Snepp's Songs of G. & G.*, 1872, No. 729.

5. Jesus is our God and Saviour. *Faith and Repentance*. No. 64, in 7 st. of 4 l. In *Snepp's Songs of G. & G.*, 1872, No. 144, st. iv. is omitted. In the *London H. Bk.* (enlarged), 1878, st. iii. and v. are given as "Nothing but Thy blood, O Jesus."

6. Jesus, while He dwelt below. *Gethsemane*. No. 25, in 23 st. of 4 l. In *Snepp's Songs of G. & G.*, 1872, No. 230, sixteen stanzas are broken up into three parts: (i.) "Jesus, while He dwelt below"; (ii.) "Full of love to man's lost race"; (iii.) "There my God bore all my guilt." A cento is also given in *Hatfield's Church H. Bk.*, N. Y., 1872, No. 441, as "Many woes had Christ [He] endured." It is composed of st. viii., ix., xiii., xxi., xxiii., slightly altered. In the *Scottish Evang. Union Hym.*, 1878, No. 34, 8 st. are given in two parts: pt. i. as "Jesus, while He dwelt below"; pt. ii. "Eden from each Sower's bed."

7. Lamb of God, we hail before Thee. *Christ All in All*. No. 17 in 4 st. of 4 l. It is in various collections, and as altered in *Kennedy*, 1863, No. 1171, is much improved.

8. Let us all with grateful praises. *Christmas*. No. 14 in 7 st. of 8 l. In *Spurgeon's O. O. H. Bk.*, 1866, it is reduced to 4 st. of 4 l.

9. Lord, look on all assembled here. *For a Public Fast*. No. 96, in 8 st. of 4 l. It is in several of the older hymn-books.

10. Lord, we lie before Thy feet. *Lent*. No. 74, in 6 st. of 6 l., and based on 3 Chron. xx. 30. In *Spurgeon's O. O. H. Bk.*, 1866, st. i., iii., vi. are given as No. 585.

11. Mercy is welcome news indeed. *God's Mercy in pardoning Sin*. No. 51, in 6 st. of 4 l., on St. Luke vii. 42. In *Spurgeon*, 1866, No. 544.

12. Much we talk of Jesus's blood. *Paschaltide*. No. 41, in 4 st. of 4 l., on Lam. i. 12. In *Spurgeon*, 1866, it is abridged to 4 st. of 4 l.

13. Now from the garden to the cross. *Good Friday*. No. 63, in 6 st. of 4 l., and entitled, "The Crucifixion." In *Spurgeon*, 1866, No. 274, st. ii.-v., vi.-ix. are given as "See how the patient Jesus stands."

14. The Fountain of Christ Assist me to sing. *The Fountain*. No. 84, in 4 st. of 8 l. on Zech. xiii. 1. In *Spurgeon*, 1866, st. i., v., vii., viii., are given as No. 375.

15. The moon and stars shall lose their light. *Advent*. No. 48, in 4 st. of 4 l., on St. Matt. xxiv. 30. In *Spurgeon*, 1866.

16. The sinner that truly believes. *Saving Faith*. No. 88, in 5 st. of 4 l., and entitled, "Saving Faith." In *Spurgeon*, 1866, No. 533, st. ii. is omitted, and the opening line is altered to "The moment a sinner believes."

## ii. From his Supplement, 1762.

17. Behold what awful pomp. *Advent*. No. 52, in 5 st. of 4 l. It is usually abridged as in the *American Meth. Episc. Hymns*, 1849, No. 1107.

18. Christ is the Eternal Rock. *The Offices of Christ*. No. 37, in 5 st. of 4 l. In *Windle's Metrical Psalter & Hym.*, 1862, st. i., ii., v. are given as No. 53.

19. Christians, dismiss your fear. *Buster*. No. 23, in 4 st. of 8 l. into Dr. Alexander's *Augustine H. Bk.*, 1849, No. 79, in 7 st. of 4 l.

20. Dismiss us with Thy blessing. *Lord. Close of Service*. No. 78, in 2 st. of 4 l. In a few collections.

21. Gird thy loins up, Christian soldier. *The Christian Armour*. No. 19, in 5 st. of 8 l., on Eph. vi. 11. Found in several of the older, and a few of the modern collections.

22. Glory to God on high, Our peace, &c. *Holy Communion*. No. 2, in 6 st. of 4 l. In *Hatfield's Church H. Bk.*, 1872, No. 704, st. v., vi. are omitted.

23. Holy Ghost, inspire our praises. *On behalf of Ministers*. No. 77, in 5 st. of 8 l. In the *Scottish Evang. Union Hym.*, 1878, No. 412, st. iii.-v. are given as, "Happy soul that bears and follows."

24. Jesus once for sinners slain. *Holy Communion*. No. 18, in 6 st. of 4 l. In *American use*.

25. Lord, help us on Thy word to feed. *Close of Service*. No. 80, in 2 st. of 4 l. In several modern hymn-books.

26. O for a glance of heavenly day. *Lent*. No. 61, in 5 st. of 4 l. In *Hatfield's Church H. Bk.*, 1872, and other American collections it is usually repeated in full. In *Bickersteth's Christian Psalmody*, 1833, it

was given as, "Lord, shed a beam of heavenly day," and this is repeated in modern hymn-books.

27. Once more before we part. *Close of Service*. No. 79, in 2 st. of 4 l. Popular in G. Britain and America.

28. Once more we come before our God. *Before a sermon*. No. 21, in 6 st. of 4 l., into *Hatfield*, 1872, No. 111, and others.

29. Sons of God by bless'd adoption. *Burial*. No. 45, in 3 st. of 4 l., into *Snepp's Songs of G. & G.*, 1872, No. 241, as "Sons of God by blessed adoption."

30. Suffering Saviour, Lamb of God. *Holy Communion*. No. 14, in 8 st. of 4 l. In W. F. Stevenson's *Hym. for Church & Home*, 1873, st. iii., vii. are omitted.

31. That doleful night before His death. *Holy Communion*. No. 17, in 2 st. of 8 l. In the *Scottish Evang. Union Hym.*, 1878, st. i. ii. 4-8, and st. ii., are given as, "To keep Thy Feast, Lord, we are met."

## iii. From his Appendix, 1765.

32. Christians, in your several stations. *Christian Duty*. No. 7, in 6 st. of 6 l. It is slightly altered in *Snepp's Songs of G. & G.*, 1872, No. 742, and dated 1759 in error.

33. Prayer was [is] appointed to convey. *Prayer*. No. 12 in 6 st. of 4 l. into *Snepp's Songs of G. & G.*, 1872, No. 843, with alterations and the omission of st. ii., v. In some American collections it begins, "Prayer is to God, the soul's sure way." [J. J.]

Hartmann von der Aue seems to have been b. about 1170, apparently of the baronial family Von Owe of Au or Niedernau, near Rottenburg on the Neckar. He took part in one of the Crusades, most likely that of 1197, and was still living in 1207, but had died before 1220 (*Allg. Deutsche Biog.*, i. 634-636; *Goedeke's Grundriss*, 1884, i. 89-93, &c.).

The facts of his life have been considerably contested. Some have sought to connect him with Aue or Owe, near Rottenburg, on the Tauber; others with Au, near Freiburg in Baden. In his *Arme Heinrich* he calls himself Ritter und Dienstmann zu Aue, and was certainly a Swabian. He was one of the most notable poets of his time. His works are mainly metrical romances. Two deal with legends of the Arthurian cycle, *Arec* (Geraint and Enid), written about 1190; and *Iwein* (the Knight with the Lion), written about 1204—both based on *Chrétien de Troyes*. A third, *Gregorius* (a setting of the legendary early life of St. Gregory the Great), was written about 1200 on the basis of a French version. A fourth, the *Arme Heinrich* (the story of which is employed by H. W. Longfellow in his well-known *Golden Legend*, 1861), was his latest work. The remainder of his poems are love songs and songs of the Crusades, and were probably written c. 1193-1199. Various eds. of his individual works have been pub. during the last 50 years, and a collected ed. in 3 vols. by Festsch Bach appeared at Leipzig, 1867-69.

The only piece which can be called a hymn and has been tr. into English is

*Min fründe wart sie sorglos. Crusader's Hymn.* This is in Beck's ed., pt. ii., p. 17, in 2 st. of 12 l.; also in Wackernagel, ii. p. 60. Tr. as "My joy was ne'er unmix'd with care," by Miss Winkworth, 1869, p. 42. [J. M.]

Haste, traveller, haste! the night comes on. *W. B. Collyer. [Invitation.]* Appeared in *Rippon's Bap. Sel.* 27th ed. 1827, No. 581, Pt. ii., in 7 st. of 4 l., with the refrain "Haste, traveller, haste," to st. i.-vi., and "Haste to Him, haste," to st. vii. It is in use in G. Britain and America. Its original title is "Fleeing from the wrath to come by flying to Christ." [J. J.]

Hasten, [O] sinner, to be wise. *T. Scott. [Exhortation to Repentance.]* Pub. in his *Lyric Poems*, &c., 1773, No. 23, in 4 st. of 4 l., as "Hasten, sinner, to be wise." The L. M. version of this hymn, "Hasten, O sinner, to be wise," appeared in *Rippon's Sel.*, 1787, No. 116, st. ii. with the additional stanza "O Lord, do Thou the sinner turn." Both forms are in C. U. in G. Britain and America: the

original is in Snapp's *Songs of G. & G.*, 1872, No. 479, with Rippon's additional stanza reduced to 7's metre; and Rippon's text is in the *Bap. Ps. & Hys.*, 1858, No. 373. In the *Oberlin Manual of Praise*, 1880, No. 219, 3 st. are given in 7's metre as "Haste, O Sinner, now be wise." [W. T. B.]

**Hastings, Horace Lorenzo**, was b. at Blandford, Mass., Nov. 26, 1831; commenced writing hymns, and preaching, in his 17th year, and laboured as an evangelist in various parts of the U. S. In 1866 he established *The Christian*, a monthly paper, in which many of his hymns have appeared, and in 1865 the *Scriptural Tract Repository* in Boston. He pub. *Social Hymns, Original and Selected*, Boston, 1865; *Songs of Pilgrimage, a Hymnal for the Churches of Christ*, Part i., 1880; and in August, 1886, the same completed, to the extent of 1533 hymns, 450 of which are original and signed "H." The best known of these is "Shall we meet beyond the river," written in N. Y. city, 1858, and lately pub. as a leaflet in 14 st. of 8 l. The text in *Gospel Hymns* and elsewhere consists of the 1st half of st. i., iv., xi. and ix. *The Hastings Birthday Book*, extracts from his prose writings, appeared 1886. [F. M. B.]

**Hastings, Lady Flora**, daughter of the Marquess of Hastings, was b. at Edinburgh, Feb. 11, 1806, and d. July 5, 1839. Her hymns appeared in her posthumous *Poems by the Lady Flora Hastings, Edited by her Sister* (the Marchioness of Bute), 1841. The best known of her hymns is "O Thou, Who for our fallen race." (*The humility and love of Christ.*) This is usually given in an abbreviated form, as in W. F. Stevenson's *Hymns for Church and Home*, 1873. [J. J.]

**Hastings, Thomas**, MRS. DOG., s. of Dr. Seth Hastings, was b. at Washington, Litchfield County, Connecticut, October 15, 1784. In 1786, his father moved to Clinton, Oneida Co., N. Y. There, amid rough frontier life, his opportunities for education were small; but at an early age he developed a taste for music, and began teaching it in 1806. Seeking a wider field, he went, in 1817, to Troy, then to Albany, and in 1823 to Utica, where he conducted a religious journal, in which he advocated his special views on church music. In 1832 he was called to New York to assume the charge of several Church Choirs, and there his last forty years were spent in great and increasing usefulness and repute. He d. at New York, May 15, 1872. His aim was the greater glory of God through better musical worship; and to this end he was always training choirs, compiling works, and composing music. His hymn-work was a corollary to the proposition of his music-work; he wrote hymns for certain tunes; the one activity seemed to imply and necessitate the other. Although not a great poet, he yet attained considerable success. If we take the aggregate of American hymnals published during the last fifty years or for any portion of that time, more hymns by him are found in C. U. than by any other native writer. Not one of his hymns is of the highest merit, but many of them have become

popular and useful. In addition to editing many books of tunes, Hastings also pub. the following hymn-books:—

(1) *Spiritual Songs for Social Worship: Adapted to the Use of Families and Private Circles in Seasons of Revival, to Missionary Meetings, &c.*, Utica, 1831-2, in which he was assisted by Lowell Mason; (2) *The Mother's Hymn-book*, 1834; (3) *The Christian Psalmist; or, Watts's Psalms and Hymns, with copious selections from other Sources, &c.*, N. Y., 1836, in connection with William Fayton; (4) *Church Melodies*, N. Y., 1856, assisted by his son, the Rev. T. S. Hastings; (5) *Devotional Hymns and Poems*, N. Y., 1860. The last contained many, but not all, of his original hymns. (6) *Mother's Hymn-book*, enlarged 1860.

The authorship of several of Hastings's hymns has been somewhat difficult to determine. All the hymns given in the *Spiritual Songs* were without signatures. In the *Christian Psalmist* some of his contributions were signed "Anon," others "M. S.," whilst others bore the names of the tune books in which they had previously appeared; and in the *Church Melodies* some were signed with his name, and others were left blank. His mss., and *Devotional Hymns, &c.*, enable us to fix the authorship of over 50 which are still in C. U. These, following the chronological order of his lending work, are:—

i. From the *Spiritual Songs*, 1831:—

1. *Before Thy footstool kneeling. In sickness.* No. 358, in 3 st. of 8 l.
2. *Bleeding hearts defiled by sin. Fulness of Christ.* No. 261, in 5 st. of 4 l.
3. *Child of sin and sorrow. Filled with dismay. Lent.* No. 216, in 2 st. of 8 l. It is sometimes given as "Child of sin and sorrow, Where wilt thou flee?" It is in extensive use.
4. *Delay not, delay not, O sinner draw near. Exhortation to Repentance.* No. 146, in 5 st. of 4 l. Given in several important collections.
5. *Forgive us, Lord, to Thee we cry. Forgiveness desired.* No. 165, in 4 st. of 4 l.
6. *Gently, Lord, O gently lead us. Pilgrimage of Life.* No. 29, in 2 st. of 8 l. It is given in several collections. The first two lines are taken from a hymn which appeared in the *Christian Lyre*, 1830.
7. *Go forth on wings of fervent prayer. For a blessing on the distribution of Books and Tracts.* No. 256, in 4 st. of 5 l. It is sometimes given as "Go forth on wings of faith and prayer," as in the *Bapt. Praise Bk.*, N. Y., 1871, No. 1252; but the alterations are so great as almost to constitute it a new hymn.
8. *Hail to the brightness of Zion's glad morning. Missionary Success.* No. 239, in 4 st. of 4 l. In several hymn-books in G. Britain and America.
9. *How calm and beautiful the morn. Easter.* No. 291, in 5 st. of 6 l. Very popular.
10. *In this calm, impressive hour. Early Morning.* No. 235, pt. 1, in 3 st. of 6 l. In several collections.
11. *Jesus, save my dying soul. Lent.* No. 366, in 4 st. of 4 l. A deeply penitential hymn.
12. *Now be the gospel banner. Missions.* No. 176, in 2 st. of 8 l. In several collections (see below).
13. *Now from labour, and from care. Evening.* No. 235, pt. 2, in 3 st. of 6 l. This hymn, with No. 16 above, "In this calm," &c., constitute one hymn of 6 st. in the *Spiritual Songs*, but divided into two parts, one for Morning and the other for Evening. Both parts are popular as separate hymns.
14. *O God of Abraham, hear. Prayer on behalf of children.* No. 368, in 5 st. of 4 l. In use in G. Britain.
15. *O tell me, Thou Life and delight of my soul. Following the Good Shepherd.* No. 161, in 5 st. of 4 l., on Cant. l. 7, 8.
16. *Return, O wanderer, to thy home. The Prodigal recalled.* No. 183, in 3 st. of 4 l., with the refrain, "Return, return" (see below).
17. *Soft and holy is the place. Public Worship.* No. 351, in 4 st. of 4 l. In Dr. Hatfield's *Church H. Hk.*, N. Y., 1872, and some other collections, the opening line is altered to "Sweet and holy is the place."

19. That warning voice, O sinner, hear. *Exhortation to Repentance*. No. 231, in 4 st. of 6 l.

20. To-day the Saviour calls. *Lent*. No. 176, in 4 st. of 4 l. Dr. Hastings says, in a communication to Dr. Stevenson (*Hys. for Church and Home*, 1873), this hymn "was offered me in a hasty sketch which I re-worked." The sketch was by the Rev. S. F. Smith.

21. Why that look of sadness. *Consolation*. No. 268, in 3 st. of 4 l.

22. Zion, dreary and in anguish. *The Church Comforted*. No. 166, in 4 st. of 4 l.

Concerning the two hymns, No. 12, "Now be the gospel banner"; and No. 16, "Return, O wanderer, to thy home," Dr. Stevenson has the following note in his *Hys. for Church and Home*, Lond., 1873:—

"In a letter to the Editor, Dr. Hastings wrote, not more than a fortnight before his death, 'These two hymns of mine were earlier compositions, the former [Now be, &c.] for a Union Sunday School celebration, the latter [Return, O wanderer, &c.] after hearing a stirring revival sermon on the Prodigal Son, by the Rev. Mr. Kint, at a large union meeting in the Presbyterian Church, where two hundred converts were present. The preacher at the close eloquently exclaimed with tender emphasis, 'Sinner, come home! come home! come home!' It was easy afterwards to write, 'Return, O wanderer.'"

Several additional hymns in the *Spiritual Songs*, 1831, have been ascribed to Dr. Hastings, but without confirmation. The sum of what can be said on his behalf is that the hymns are in his style, and that they have not been claimed by others. They are:—

23. Drooping souls, no longer mourn. *Pardon promised*. No. 46, in 3 st. of 4 l., of which st. 1, 4, are altered from J. J. Harrod's *Public, ParLOUR, and Cottage Hymns*, Baltimore, 1823, that is, 8 years before the *Spiritual Songs* were published.

24. Dying souls, fast bound in sin. *Pardon offered*. No. 41, in 5 st. of 8 l. It is usually given in an abridged form.

ii. From his *Mother's Hymn Book*, 1834:—

25. Forbid them not, the Saviour cried. *Holy Baptism*. No. 44.

26. God of mercy, hear our prayer. *On behalf of Children*. No. 48, in 5 st. of 4 l. It was included in J. Campbell's *Comprehensive H. Bk.*, Lond., 1837, and subsequently in several collections.

27. God of the nations, bend Thine ear. *Missions*. No. 118, in 4 st. of 6 l. In several collections.

28. How tender is Thy hand. *Affliction*. No. 99, in 1 st. of 4 l.

29. Jesus, while our hearts are bleeding. *Death, Renunciation*. No. 95, in 5 st. of 4 l. This is in extensive use and is one of his best and most popular hymns.

30. Lord, I would come to Thee. *Self-dedication of a Child*. No. 72, in 4 st. of 4 l.

31. O Lord, behold us at Thy feet. *Lent*. No. 59, in 4 st. of 4 l. It is doubtful if this is by Hastings. It is sometimes signed "Mrs. T."

32. The rosy light is dawning. *Morning*. No. 11, in 3 st. of 4 l.

33. The Saviour bids us [these] watch and pray. *Watch and Pray*. No. 119, in 4 st. of 4 l.

34. Then God of sovereign grace. *On behalf of Children*. No. 66, in 6 st. of 4 l.

35. Wherever two or three may meet. *Divine Service*. No. 66.

36. Within these quiet walls, O Lord. *Mother's Meetings*. No. 44, in 5 st. of 4 l. In Spurgeon's *O. G. H. Bk.*, 1866, No. 1010, it begins, "Within these peaceful walls." This reading is from J. Campbell's *Comprehensive H. Bk.*, Lond., 1837. It is very doubtful if this is by Hastings.

iii. From the *Christian Psalmist*, 1836:—

37. Children, hear the melting story. *On the life of Christ*. No. 430, in 3 st. of 6 l. It is given as from the *Union Minster*, and the statement that it is by Hastings is very doubtful, no evidence to that effect being in the possession of his family. Dr. Hatfield, in his *Church H. Bk.*, dates it 1830, and gives it as "Anon."

38. Go, tune thy voice to sacred song. *Prates*. No. 190, in 5 st. of 5 l., and given as from "Ms."

39. Ho that goeth forth with weeping. *Missions*. No. 212, in 2 st. of 4 l., and given as from "Ms." It is in several collections.

40. I love the Lord, Whose gracious ear. *Ps. cxvi*. Page 166, in 4 st. of 6 l., as from "Ms."

41. Lord of the harvest, bend Thine ear. *For the Increase of the Ministry*. No. 407, in 6 st. of 4 l., as from "Ms." This hymn Dr. Hastings altered for his *Devotional Hys. & Poems*, 1850, but it has failed to replace the original in the hymn-books.

iv. From the Reformed Dutch *Additional Hymns*, 1846:—

42. Child of sorrow, child of care [woe]. *Trust*. No. 168, in 2 st. of 8 l.; appeared in W. Hunter's *Minister of Zion*, 1845.

43. Heirs of an immortal crown. *Christian Warfare*. No. 136, in 2 st. of 4 l.

44. O Saviour, lend a listening ear. *Lent*. No. 173 St. vi., 1, iv., v., altered.

45. The Lord Jehovah Hives. *Ps. cxviii*. No. 26, in 4 st. of 6 l.

These three hymns, together with many others, are given in the Dutch Reformed *Hys. of the Church*, N. Y., 1869. In the 1847 *Ps. & Hymns* there were, including these, 36 hymns by Hastings, and 2 which are doubtful.

v. From Dr. Hastings's *Devotional Hymns and Religious Poems*, 1850:—

46. In time of fear, when trouble's near. *Encouragement in Trial*. Page 96, in 3 st. of 4 l. In use in G. Britain.

vi. From *Church Melodies*, 1838:—

47. For those in bonds as bound with them. *Missions*. No. 416, in 5 st. of 4 l., on Heb. xiii. 3.

48. Forget thyself, Christ bids thee come. *Holy Communion*. No. 683, in 3 st. of 6 l.

49. Jesus, Merciful and Mild. *Leaning on Christ*. No. 685, in 4 st. of 4 l. In several collections.

50. Pilgrims in this vale of sorrow. *Self-denial*. No. 397, in 4 st. of 4 l.

51. Saviour, I look to Thee. *Lent*. In time of Trouble. No. 129, in 4 st. of 7 l.

52. Saviour of our ruined race. *Holy Communion*. No. 379, in 3 st. of 6 l.

53. Why that soul's commotion? *Lent*. No. 311, in 3 st. of 4 l. It is doubtful if this is by Hastings.

vii. In Robinson's *Songs of the Church*, 1862:

54. Be tranquil, O my soul. *Patience in Affliction*. No. 519, in 4 st. of 4 l. Altered in Robinson's *Songs for the Sanctuary*, 1865.

55. Peace, peace, I leave with you. *Peace, the benediction of Christ*. No. 366, in 3 st. of 7 l.

56. Saviour, Thy gentle voice. *Christ All in All*. No. 492, in 3 st. of 7 l.

viii. In Robinson's *Songs for the Sanctuary*, 1865:—

57. God of the morning ray. *Morning*. No. 53, in 2 st. of 7 l.

Of Hastings's hymns about 40 are in the Reformed Dutch *Ps. & Hys.*, 1847; 39 in Robinson's *Songs for the Sanctuary*, 1865; 15 in Hatfield's *Church H. Bk.*, 1872; and 13 in the *Lyra Sac. Americana*, 1868. They are also largely represented in other collections. Many other of his compositions are found in collections now or recently in C. U., but these are not of the highest merit. [F. M. B.]

Hatfield, Edwin Francis, D.D., was b. at Elizabethtown, New Jersey, Jan. 9, 1807, and educated at Middlebury College, Vermont, and at Andover. From 1832 to 1835 he was pastor of the 2nd Presbyterian Church, St. Louis. In 1835 he removed to New York, where he was at first pastor of 7th Presbyterian Church, and then of the North Presbyterian Church (1856-63) in the same city; and in

1864 he was appointed special agent to the Union Theological Seminary, New York. He also held from 1846 the appointment of Stated Clerk of the Presbyterian General Assembly. He d. at Summit, New Jersey, Sept. 22, 1883. His hymnological knowledge was extensive. His publications include:—

(1) *Freedom's Lyre; or, Psalms, Hymns, and Sacred Songs, for the Slave and his Friends*, N. Y., 1840, to which he contributed 24 hymns under the signature of "E. F. H."; (2) *The Church Hymn Book for the Worship of God*, N. Y., 1872, in which are 10 of his hymns; and (3) *Chapel Hymns*, N. Y., 1873. (4) *The Poets of the Church. Biographical Sketches of Hymn Writers, with Notes on their Hymns*, New York, 1884. This was a posthumous publication, and is far from being accurate.

His hymns and psalm versions in C. U. include:—

1. Come, bless Jehovah's name. (1837.) Ps. 134.
2. Come, let us gladly sing. (1837.) Ps. 96.
3. Hallelujah, praise the Lord. (1837.) Ps. 150.
4. How perfect is Thy law. (1837.) Ps. 19.
5. How sweetly breaks the Sabbath dawn. (1840.) Sunday.
6. My Shepherd's name is love. (1837.) Ps. 23.
7. O sing hallelujah, praise ye the Lord. (1837.) Ps. 146.
8. Thee, Thee, we praise, O God, and now. (1871.) A paraphrase of the Te Deum.
9. 'Tis Thine alone, Almighty Name. (1872.) Temperance.
10. Why, O God, Thy people spurn! (1837.) Ps. 60.
11. To God the Father, Son, Deology. In *Freedom's Lyre*, 1840. It is widely used.

These hymns and psalm versions are all in his *Church H. Bk.*, 1872, and the dates appended above are from that collection. No. 10 was pub. in his *Freedom's Lyre*, 1840, No. 25. [F. M. B.]

**Have faith in truth.** *H. Bonar.* [*Faithfulness to truth.*] Appeared in the 2nd series of his *Hys. of Faith and Hope*, 1864, in 10 st. of 4 l. In Dale's *English H. Bk.*, 1875, it begins with st. ii., "Make sure of truth," and st. ix. is also omitted. It is a beautiful hymn, and should be more widely known. [J. J.]

**Have mercy, Lord, on me.** *Tate & Brady.* [*Ps. li.*] This s.m. rendering of Ps. 51 was given in the *New Version*, 1696 (q.v.), in 17 st. of 4 l., divided into two parts, and is a good example of the renderings therein in that metre. [*Psalter, English, § 13, γ.*] As found in modern hymn-books in G. Britain and America it is given in an abbreviated form of three or more stanzas, and often with a doxology also from the N. Version. Few collections agree, however, in their selection of stanzas. The arrangement of stanzas as in *H. A. & M.*, 1875, is in more extensive use than any other. [J. J.]

**Have mercy on us, God Most High.** *F. W. Faber.* [*Holy Trinity.*] 1st pub. in his *Jesus and Mary*, &c., 1843, in 11 st. of 4 l. and entitled, "The Most Holy Trinity." In addition to its being given in an abbreviated form in Roman Catholic collections, it is also in *H. A. & M.*, 1861 and 1875, and other hymn-books. The arrangement in most extensive use is that of *H. A. & M.*, which is composed of st. i.-iii., v., and xi. In Allon's *Supplemental Hymns*, 1868, No. 3, is a cento by G. Rawson, part of which is from this hymn (specially st. i.-iii.), and the rest is by him, some of the lines being from his hymn,

"Transcendent mystery unknown," subsequently pub. in his *Hymns*, &c., 1876, p. 39 (see note on p. 40). The cento in Horder's *Cong. Hys.*, 1884, and others, begins with st. ii. of the original, "Most ancient of all mysteries." [J. J.]

**Have you ever brought a penny to the missionary box?** *Emily E. S. Elliott.* [*Children's Mission Hymn.*] 1st pub. 1855, in the *Church Missionary Juvenile Instructor*. Included, slightly altered, as No. 19 of the *Children's Hymns* in Wilson's *Service of Praise*, 1865, in 6 st. of 4 l. In 1873, Dr. W. F. Stevenson included st. iii.-vi., beginning, "O how joyous is the music of the missionary song," in his *H. for Church and Home*; and this was repeated in Wilson's *Songs of Zion*, 1878, and in Allon's *Children's Worship*, 1878. In the latter it begins, "O joyous is the music." [J. M.]

**Havergal, Frances Ridley**, daughter of the Rev. W. H. Havergal, was b. at Astley, Worcestershire, Dec. 14, 1836. Five years later her father removed to the Rectory of St. Nicholas, Worcester. In August, 1850, she entered Mrs. Teed's school, whose influence over her was most beneficial. In the following year she says, "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment." A short sojourn in Germany followed, and on her return she was confirmed in Worcester Cathedral, July 17, 1853. In 1860 she left Worcester on her father resigning the Rectory of St. Nicholas, and resided at different periods in Leamington, and at Caswall Bay, Swansea, broken by visits to Switzerland, Scotland, and North Wales. She d. at Caswall Bay, Swansea, June 3, 1879.

Miss Havergal's scholastic acquirements were extensive, embracing several modern languages, together with Greek and Hebrew. She does not occupy, and did not claim for herself, a prominent place as a poet, but by her distinct individuality she carved out a niche which she alone could fill. Simply and sweetly she sang the love of God, and His way of salvation. To this end, and for this object, her whole life and all her powers were consecrated. She lives and speaks in every line of her poetry. Her poems are permeated with the fragrance of her passionate love of Jesus.

Her religious views and theological bias are distinctly set forth in her poems, and may be described as mildly Calvinistic, without the severe dogmatic tenet of reprobation. The burden of her writings is a free and full salvation, through the Redeemer's merits, for every sinner who will receive it, and her life was devoted to the proclamation of this truth by personal labours, literary efforts, and earnest interest in Foreign Missions. [J. D.]

Miss Havergal's hymns were frequently printed, by J. & R. Parlane as leaflets, and by Caswall & Co. as ornamental cards. They were gathered together from time to time and published in her works as follows:—

- (1) *Ministry of Song*, 1869; (2) *Twelve Sacred Songs for Little Singers*, 1870; (3) *Under the Surface*, 1874; (4) *Loyal Responses*, 1878; (5) *Life Mosaic*, 1879; (6) *Life Chords*, 1880; (7) *Life Echoes*, 1883.

About 15 of the more important of Miss Havergal's hymns, including "Golden harps are sounding," "I gave my life for thee," "Jesus, Master, Whose I am," "Lord, speak to me," "O Master, at Thy feet," "Take my life and let it be," "Tell it out among the heathen," &c., are annotated under their respective first lines. The rest, which are in C. U., number



nearly 50. These we give, together with dates and places of composition, from the *Havergal* mss., and the works in which they were published. Those, and they are many, which were printed in *Parlane's Series of Leaflets* are distinguished as (P., 1872, &c.), and those in *Cassell's series* (C., 1873, &c.).

1. A happy New Year! Even such may it be. *New Year*. From *Under the Surface*, 1874.
2. Certainly I will be with thee. *Birthday*. Sept. 1871, at Perry Barr. (P. 1871.) Pub. in *Under the Surface*, 1874, and *Life Mosaic*, 1879.
3. Church of God, beloved and chosen. *Sanctified in Christ Jesus*, 1873. (P. 1873.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
4. God Almighty, King of nations. *Sovereignty of God*. 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
5. God doth not bid thee wait. *God faithful to His promises*. Oct. 22, 1869, at Oakhampton. (P. 1869.) Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1879.
6. God of heaven, hear our singing. *A child's hymn for Missions*. Oct. 22, 1869, at Leamington. Pub. in *Twelve Sacred Songs for Little Singers*, 1870, and her *Life Chords*, 1880.
7. God will take care of you. All through the day. *The Good Shepherd*. In Mrs. Brock's *Children's H. Bk.*, 1861.
8. God's reiterated all. *New Year*. 1873, at Winterville. (C. 1873.) Pub. in *Loyal Responses*, 1874, and *L. Mosaic*, 1879.
9. Have you not a word for Jesus! *Boldness for the Faith*. Nov. 1871, at Perry Barr. (P. 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
10. He hath spoken in the darkness. *Voice of God in sorrow*. June 16, 1869, at Neuhausen. (P. 1870.) Pub. in *Under the Surface*, 1874, and in *L. Mosaic*, 1879.
11. Hear the Father's ancient promise. *Promise of the Holy Spirit*. Aug. 1870. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
12. Holy and Infinite! Viewless, Eternal. *Infinitude of God*. 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
13. Holy brethren, called and chosen. *Election a motive for earnestness*. 1872. Pub. in *Snepp's Songs of G. & G.*, 1876.
14. I am trusting Thee, Lord Jesus. *Faith*. Sept. 1874, at Ormont Desoivre. (P. 1874.) Pub. in *Loyal Responses*, 1879, and *Life Chords*, 1880. Miss Havergal's tune, *Urbane* (Snepp's *S. of G. & G.*, 1876), was composed for this hymn. The hymn was the author's "own favourite," and was found in her pocket Bible after her death.
15. I bring my sins to Thee. *Resting all on Jesus*. June, 1870. (P. 1870.) Printed in the *Sunday Magazine*, 1870, and *Home Words*, 1872. Pub. in *Under the Surface*, 1874, and *Life Chords*, 1880.
16. I could not do without Thee. *Jesus All in All*. May 7, 1873. (P. 1873.) Printed in *Home Words*, 1873, and pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
17. In full and glad surrender. *Confirmation*. Miss Havergal's sister says this hymn was "The epitome of her (Miss F. R. H.'s) life and the focus of its sunshine." It is a beautiful hymn of personal consecration to God at all times.
18. In the evening there is weeping. *Sorrow followed by Joy*. June 19, 1869, at the Hotel Jungfraublick, Interlaken. "It rained all day, except a very bright interval before dinner. Curious long soft white clouds went slowly creeping along the Scheligen Plateau; I wrote 'Evening Tears and Morning Songs.' (Marg. reading of Ps. xxx. 5.)" (P. 1870.) Pub. in *Under the Surface*, 1874.
19. Increase our faith, beloved Lord. *Increase of Faith desired*. In *Loyal Responses*, 1878, in 11 st. of 4 l., on St. Luke xvii. 5. It is usually given in an abridged form.
20. Is it for me, dear Saviour! *Heaven anticipated*. Nov. 1871, at Perry Barr. (P. 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
21. Israel of God, awaken. *Christ our Righteousness*. May, 1871, at Perry Barr. (P. 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.
22. Jehovah's covenant shall endure. *The Divine Covenant*, 1872. Pub. in *Snepp's Songs of G. & G.*, 1876.
23. Jesus, blessed Saviour. *New Year*. Nov. 23,

1872, at Leamington. (P. 1873.) Printed in the *Day-spring Magazine*, Jan. 1873, and pub. in *Life Chords*, 1880.

24. Jesus only! In the shadow. *Jesus All in All*. Dec. 4, 1870, at Fyrmont Villa. (P. & C. 1871.) Pub. in *Under the Surface*, 1874, and in *L. Mosaic*, 1879.

25. Joined to Christ by (in) mystic union. *The Church the Body of Christ*. May, 1871, at Perry Barr. (P. 1872.) Pub. in *Under the Surface*, 1874, *L. Mosaic*, 1879.

26. Just when Thou wilt, O Master, call. *Resignation*. In *Loyal Responses*, 1874, in 5 st. of 4 l., and Whiting's *Hymns for the Church Catholic*, 1882.

27. King Eternal and Immortal. *God Eternal*. Written at Perry Villa, Perry Barr, Feb. 11, 1871, and pub. in *Snepp's Songs of G. & G.*, 1876; *Under the Surface*, 1874; and *Life Mosaic*, 1879.

28. Light after darkness. Gain after loss. *Peace in Jesus, and the Divine Reward*. In *Sankey's New Songs and Solos*, from her *Life Mosaic*, 1879.

29. Like a river glorious. Is God's perfect Peace. *Peace*. In her *Loyal Responses*, 1878, in 3 st. of 8 l., with the chorus, "Stayed upon Jehovah." In several collections.

30. Master, speak! Thy servant heareth. *Fellowship with and Assistance from Christ desired*. Sunday evening, May 19, 1867, at Weston-super-Mare. Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1879. It is very popular.

31. New mercies, new blessings, new light on thy way. *New Life in Christ*. 1874, at Winterville. (C. 1874.) Pub. in *Under His Shadow*, 1879, *Life Chords*, 1880.

32. Not your own, but His ye are. *Missions*. Jan. 21, 1867. (C. 1867.) Pub. in *Ministry of Song*, 1869; *L. Mosaic*, 1879; and the *Hymn for Church Missions*, 1884.

33. Now let us sing the angels' song. *Christmas*. In her *Life Mosaic*, 1879; and W. R. Stevenson's *Shout Hymnal*, 1880.

34. Now the daylight goes away. *Evening*. Oct. 17, 1869, at Leamington. Pub. in *Songs for Little Singers*, 1870, and *Life Chords*, 1880. It originally read, "Now the light has gone away."

35. Now the sowing and the weeping. *Sorrow followed by Joy*. Jan. 4, 1870, at Leamington. Printed in *Sunday at Home*, 1871; and pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

36. O Glorious God and King. *Praise to the Father*. Feb. 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

37. O Saviour, precious (holy) Saviour. *Christ worshipped by the Church*. Nov. 1870, at Leamington. (P. 1870.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

38. O thou chosen Church of Jesus. *Election*. April 6, 1871. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

39. O what everlasting blessings God outpoureth on His own. *Salvation everlasting*. Aug. 12, 1871, at Perry Barr. (P. 1871.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

40. Our Father, our Father, Who dwellest in light. *The blessing of the Father desired*. May 14, 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879. Miss Havergal's tune, *Terminus*, was composed for this hymn.

41. Our Saviour and our King. *Presentation of the Church to the Father*. (Heb. ii. 13.) May, 1871, at Perry Barr. (P. 1871.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

42. Precious, precious blood of Jesus. *The precious Blood*. Sept. 1874, at Ormont Desoivre. (C.) Pub. in *Loyal Responses*, 1879, and *Life Chords*, 1880.

43. Sing, O heavens, the Lord hath done it. *Redemption*. In her *Life Mosaic*, 1879, and the *Universal H. Bk.*, 1880.

44. Sit down beneath His shadow. *Holy Communion*. Nov. 27, 1870, at Leamington. (P. 1870.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

45. Sovereign Lord and gracious Master. *Grace consummated in Glory*. Oct. 22, 1871. (P. 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

46. Standing at the portal of the opening year. *New Year*. Jan. 4, 1873. Pub. in *Under the Surface*, 1874, and *Life Chords*, 1880.

47. To Thee, O Comforter divine. *Praise to the Holy Spirit*. Aug. 11, 1872, at Perry Barr. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879. Miss Havergal's tune, *Tryphoon*, was written for this hymn.

40. True-hearted, whole-hearted, faithful and loyal. *Pathfulness to the Saviour*. In *her Loyal Responses*, 1874, and the *Universal H. Bk.*, 1883.

49. What know we, Holy God, of Thee! *God's Spirituality*, 1872. Pub. in *Under the Surface*, 1874, and *Life Mosaic*, 1879.

50. Who is on the Lord's side! *Home Missions*. Oct. 13, 1877. Pub. in *Loyal Responses*, 1874, and *Life Echoes*, 1880.

51. With quivering heart and trembling will. *Resignation*. July, 10, 1884, at Luccombe Rectory. (P. 1866.) Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1879.

52. Will ye not come to Him for life! *The Gospel Invitation*. 1873. Pub. in *Snepp's Songs of G. & G.*, 1876.

53. Worthy of all adoration. *Praise to Jesus as the Lamb upon the throne*. Feb. 26, 1867, at Oakhampton. Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1874. It is pt. iii. of the "Threefold Praise," and was suggested by the "Worthy is the Lamb," the "Hallelujah" and "Amen" choruses in Handel's *Messiah*.

54. Ye who hear the blessed call. *The Invitation of the Spirit and the Bride*. March, 1869, at Leamington. (P. 1869.) Pub. in *Ministry of Song*, 1869, and *Life Mosaic*, 1879. Suggested by, and written for, the Young Men's Christian Association.

55. Yes, He knows the way is dreary. *Encouragement*. 1867. Pub. in *Ministry of Song*, 1869.

Most of these hymns are given in *Snepp's Songs of Grace and Glory*, 1872 and 1876, his *Appendix*, 1874, and the *Musical ed.*, 1880, and many of them are also in several other hymn-books, including *H. A. & M.*, *Thring Church Hym.*, *Hy. Comp.*, &c., and some of the leading American collections. [J. J.]

Havergal, William Henry, M.A., s. of William Havergal, was b. at High Wycombe, Buckinghamshire, 1793, and was educated at St. Edmund's Hall, Oxford (B.A. 1815, M.A. 1819). On taking Holy Orders he became in 1829 Rector of Astley, Worcestershire; in 1842, Rector of St. Nicholas, Worcester; and in 1860, Rector of Sharehill, near Wolverhampton. He was also Hon. Canon in Worcester Cathedral from 1845. He d. April 18, 1870. His hymns, about 100 in all, were in many instances written for special services in his own church, and printed as leaflets. Several were included in W. Carus Wilson's *Bk. of General Psalmody*, 1840 (2nd ed., 1842); and in *Metrical Ps. & Hym. for Singing in Churches*, Worcester, Deighton, 1849, commonly known as the *Worcester Diocesan H. Bk.*, and of which he was the Editor. In *Life Echoes*, 1883, his hymns are given with those of Miss Havergal. Of those in C. U. the greater part are in *Mercer*, and *Snepp's Songs of G. & G.* Although his hymns are all good, and two or three are excellent, it is not as a hymn-writer but as a musician that Canon Havergal is best known. His musical works and compositions included, in addition to numerous individual hymn tunes and chants, the Gresham Prize Service, 1836; the Gresham Prize Anthem, 1845; *Old Church Psalmody*, 1849; *History of the Old 100th Psalm tune*, 1854, &c. He also reprinted *Ravencroft's Psalter* of 1611. His hymns in C. U. include:—

1. Blessed Jesus, Lord and Brother. *School Festivals*, 1833. Pub. in *Life Echoes*, 1883.

2. Brighter than meridian splendour. *Christ the glory of His Church*. 1830. Pub. in W. C. Wilson's *Bk. of General Ps.*, 1840; the *Worcester Ps. & Hym.*, 1849, &c.

3. Christians, awake to joy and praise. *Christmas Carol*. c. 1860. Printed on broadsheet, with music by the author, and sold on behalf of the Lancashire Cotton Distress Fund.

4. Come, Shepherds, come, 'tis just a year. *Christ was Carol*. 1860. Pub. in *Snepp's Songs of G. & G.*, 1872.

5. For ever and for ever, Lord. *Missions*, 1846, for the Church Miss. Soc. Pub. in *Snepp's S. of G. & G.*, 1872, and the *Life Echoes*, 1883.

6. Hallelujah, Lord, our voices. *Sunday*, 1829. Pub. in W. C. Wilson's *Bk. of General Ps.*, 1840; the *Worcester Ps. & Hym.*, 1849; *Life Echoes*, 1883, &c.

7. Heralds of the Lord of glory. *Missions*. First sung in Astley Church, Sep. 23, 1827. Pub. in Miss Havergal's *Starlight through the Shadows*, 1880; *Snepp's S. of G. & G.*, 1872, &c.

8. Hosanna, raise the pealing hymn. *Praise to Christ*, 1833, and 1st sung in Astley Church, June 9, 1833. Pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the *Worcester Ps. & Hym.*, 1849; *Life Echoes*, 1883, &c.

9. How vast the field of souls. *Missions*, 1869. Printed for Sharehill Church Miss. Anniversary, 1863, and pub. in *Snepp's S. of G. & G.*, 1872, and the *Life Echoes*, 1883.

10. In doubt and dread dismay. *Missions*. Written in 1837, and pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the *Worcester Ps. & Hym.*, 1849, &c.

11. Jerusalem the golden. *The home of saints shall be. Heaven*. Pub. in *Life Echoes*, 1883.

12. My times are in Thy hand, Their best, &c. 1840. Pub. in *Snepp's S. of G. & G.*, 1872, the *Records* of the author's life and work, and *Life Echoes*, 1883. The editor of the *Records* says (p. 169) "this hymn has been much appreciated, and well illustrates the devotional and cheerful spirit of the writer."

13. No dawn of holy light. *Sunday*, 1828. Printed in 1831 on a leaflet, and pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the *Worcester Ps. & Hym.*, 1849; *Life Echoes*, 1883, &c.

14. Our faithful God hath sent us. *Harvest*. Written at Sharehill in 1863, for a Harvest Festival. Pub. in *Snepp's S. of G. & G.*, 1872, and *Life Echoes*, 1883.

15. Shout, O earth! from silence waking. *Praise to Jesus for Redemption*. 1841. Pub. in the *Worcester Ps. & Hym.*, 1849; *Snepp's S. of G. & G.*, 1872, &c.

16. So happy all the day. *Christmas Carol*. c. 1834. Pub. in *Snepp's S. of G. & G.*, 1872.

17. Soon the trumpet of salvation. *Missions*, 1826. Pub. in *Snepp's S. of G. & G.*, 1872.

18. To praise our Shepherd's (Saviour's) care. *The Good Shepherd*. Written after witnessing the death of Elizabeth Edwards, aged 12, of St. Nicholas, Worcester, and printed as a leaflet. Pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the *Worcester Ps. & Hym.*, 1849; *Life Echoes*, &c., 1883. The author also pub. a *Memoir* of the child.

19. Widely 'midst the stumbling nations. *Missions*, 1826. Pub. in the *Worcester Ps. & Hym.*, 1849; *Snepp's S. of G. & G.*, 1872, &c.

In addition to these hymns, his carols, "How grand, and how bright," "Our festal moru is come," and others are annotated under their respective first lines. Most of these carols and hymns were reprinted in *Christmas Carols & Sacred Songs, Chiefly by the Rev. W. H. Havergal*, Lond., Nisbet, 1869. [J. J.]

Haweis, Thomas, LL.B., M.D., b. at Truro, Cornwall, 1792. After practising for a time as a Physician, he entered Christ's College, Cambridge, where he graduated. Taking Holy Orders, he became Assistant Preacher to M. Madan at the Lock Hospital, London, and subsequently Rector of All Saints, Aldwinckle, Northamptonshire. He was also Chaplain to Lady Huntingdon, and for several years officiated at her Chapel in Bath. He d. at Bath, Feb. 11, 1820. He published several prose works, including *A History of the Church, A Translation of the New Testament*, and *A Commentary on the Holy Bible*. His hymns, a few of which are of more than ordinary merit, were pub. in his

*Carmena Christo; or, Hymns to the Saviour*. Designed for the Use and Comfort of Those who worship the Lamb that was slain. Bath, S. Hayward, 1792 (139

hymns), enlarged London, 1808 (246 hymns). In 1794, at sometime after, but before the enlarged edition was pub., two hymns "For the Fast-day, Feb. 24, 1794," were added to the 1st ed. These were, "Big with events, another year," and "Still o'er the deep the cannon's roar."

The most popular and widely used of his hymns are, "Behold the Lamb of God, Who bore," &c.; "Enthroned on high, Almighty Lord"; and "O Thou from Whom all goodness flows." The rest, all being from *Carmine Christo*, 1st ed. 1792, are:—

1. Dark was the night and cold the ground. *Gethsemane*.
2. From the cross uplifted high. *Christ in Glory*.
3. Great Spirit, by Whose mighty power. *Whitsuntide*.
4. Submissive to Thy will, my God. *Resignation*.
5. The happy morn is come. *Miserere*.
6. Thou Lamb of God, that on the tree. *Good Friday*. The hymn, "Thy Head, the crown of thorns that wears," in Stryker & Main's *Church Praise Bk.*, N. Y., 1882, begins with st. ii. of this hymn.
7. To Thee, my God and Saviour, My heart, &c. *Prayer for Redemption*. [J. J.]

**Hawker, Robert, M.D.**, was b. at Exeter in 1753, and educated for the medical profession. In 1778 he took Holy Orders, and in 1784 became Incumbent of Charles the Martyr Church in Plymouth, where he remained until his death, on April 6, 1827. Dr. Hawker was well known as a controversial and theological writer. His name is also associated with hymns, especially "Lord dismiss us with Thy blessing," and a few others. He pub.:—

*Primes and Hymns sung by the Children of the Sunday School, in the Parish Church of Charles, Plymouth, at the Sabbath Evening Lecture, M.D. [c. 1787].*

This collection is noticeable as having been one of the first hymn-books published in connection with the Sunday School movement. It had some slight influence on later collections (*Children's Hymns*, § iii.). He also pub. in pamphlet form:—

*The Abba, Amen, and Corpus Christi Hymns. By Dr. Hawker, London: A. A. Lavis, 1815.*

These hymns, which are accompanied by passages of Holy Scripture, are:—

1. Abba, Father! Lord we call Thee. *God the Father*.
2. We bless Thee, O Thou great Amen! *Amen*.
3. When first at God's command. *The Church of Christ*. [J. J.]

**Hawker, Robert Stephen, M.A.**, grandson of Dr. Robert Hawker, was b. at Plymouth, Dec. 3, 1804, and educated at Pembroke College, Oxford (B.A. 1828, M.A. 1836). On taking Holy Orders in 1829, he became Curate of Wellcombe, Devon, and in 1834 Vicar of Morwenstow, Cornwall. He d. at Morwenstow, Aug. 15, 1873, having been received into the Roman Catholic communion the previous evening. He pub. several poetical works, including *Eclogia*, 1840, in which some of his hymns appeared. Hymns by him were also pub. in *Lyra Messianica*, 1864. His "Child Jesus, a Cornish Carol," beginning, "Welcome, that star in Judah's sky," appeared in both these works. Very few of his hymns are in C. U. [J. J.]

**Hawkesworth, John, LL.D.** (b. 1715, and d. Nov. 1778), a writer in the *Gentleman's Magazine*, proprietor and editor of the *Advertiser*, and friend of Johnson, Warton, and other literary men of note, pub., in 1760, *Poems and Translations*, and was the author of the well-known *Morning Hymn* "In sleep's

serene oblivion laid." This hymn was composed in 1773, "about a month before his death, in a wakeful hour of the night, and dictated to his wife on rising. It appeared in the *Universal Theological Magazine* for March, 1802." (*Miller's Singers & Songs, &c.*, p. 210.) It was given in Collyer's *Sel.*, 1812; the *Leeds H. Bk.*, 1853; and others; and is in somewhat extensive use in America. It sometimes begins, as in the American Unitarian *Hym. for the Church of Christ*, 1853, with st. ii., "New born, I bless the waking hour." [J. J.]

**Hawkins, Ernest, B.D.**, s. of Major Hawkins, b. Jan. 23, 1802, at Hitchin, and educated at Balliol College, Oxford (B.A. 1842). He was for sometime a Fellow of Exeter College. On taking Holy Orders he became Curate of Burwash, sub-librarian of the Bodleian Library, Curate of St. George's, Bloomsbury, Minister of Curzon Chapel, Mayfair, London, Prebendary of St. Paul's, and Canon of Westminster. From 1838 to his death, Oct. 5, 1866, he also acted as secretary to the S.P.G. Besides his prose works, which were not numerous, he pub. *Verses in commemoration of the Third Jubilee of the S.P.G.*, 1851-2. To this little collection his hymns were contributed. The most extensively used of these, "Lord, a Saviour's love displaying" (*Missions*), has been adopted by many collections. [J. J.]

**Hawks, Annie Sherwood, Mrs.** Hawks was b. in Horsick, N. Y., May 28, 1835, and has resided for many years at Brooklyn. Her hymns were contributed to *Bright Jewels*, *Pure Gold*, *Royal Diadem*, *Brightest and Best Temple Anthems*, *Tidal Wave*, and other popular Sunday School hymn-books. They include "I need Thee every hour" (written April, 1872), "Thine, most gracious Lord," "Why weepest thou? Whom seekest thou?" and others of the same type. [J. J.]

**Hayn, Henriette Luise von**, dau. of Georg Heinrich von Hayn, master of the bounds to the Duke of Nassau, was b. at Idstein, Nassau, May 22, 1724. In 1746 she was formally received into the Moravian community at Herrnhag. There, and, after the dissolution of this community, at Grosshennersdorf, and, after 1751 at Herrnhut, she was engaged as teacher in the Girls' School; and after 1766 in caring for the invalid sisters of the community. She d. at Herrnhut, Aug. 27, 1782. (*Koch*, vi. 443-447; *Allg. Deutsche Biog.*, xi. 158, &c.) She was a gifted hymn-writer. A fervent love to Christ pervades her productions; and they are remarkably free from the unpleasant sentimentalism and that dwelling on the physical details of our Lord's Passion which mars so many of the Moravian hymns of that period. Over 40 hymns or portions of hymns by her are included in the *Brüder G. B.* of 1778. Only one has come into English use outside the Moravian hymn-books, viz.:—

*Well ich Jesu Schicksal bin. Children*. This beautiful hymn for children, regarded as Lambs of the Good Shepherd, first appeared in the *Brüder G. B.*, 1778, No. 1179, in 3 st. of 6 l. It has been included in many recent German collections, as the Berlin *G. L. S.*, ed. 1863, No. 120. Tr. as:—

1. *Jesus makes my heart rejoice*, in full, by F. W. Foster and J. Miller, as No. 576 in the *Moravian H. Bk.*, 1789 (1886, No. 1006). Included, from the ed. of 1826, in Dr. Pagentecher's *Col.*, 1864, and others.

2. *Seeing I am Jesus' lamb*, a good and full tr. by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 90. Repeated in the *People's H.* 1867, *Bk. of Praise for Children*, 1881, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868, &c.

3. *I am Jesus' little lamb*, a good and full tr. by Dr. W. F. Stevenson for his *H. for Ch. & Home*, 1873, c. 58, dated 1871. Repeated in Allon's *Children's Worship*, 1878, the *Methodist S. S. H. Bk.*, 1883, and others.

Another tr. is: "Since I'm Jesus' sheep I am," by R. Massie, in the *Day of Rest*, 1890, p. 622. [J. M.]

**He cometh, on yon hallowed Board.** Cecil F. Alexander. [*Holy Communion.*] Appeared in *Lyra Anglicana*, 1865, p. 149, in two parts, pt. i. beginning as above, and pt. ii. as "O Jesu, bruised and wounded more," the second part having previously appeared in Mrs. Alexander's *Legend of the Golden Prayers*, &c., 1859. Pt. i. is given in the 1874 *Appendix to Snapp's Songs of G. & G.*, No. 1088, as "He cometh as the Bridegroom comes." [J. J.]

**He dies! the Heavenly Lover dies.** I. Watts. [*Passiontide.*] 1st pub. in his *Horæ Lyricæ*, 2nd ed., 1709, in 6<sup>th</sup> st. of 4 l., and headed, "Christ Dying, Rising, and Reigning." In 1753, J. Wesley reprinted it in full, and without alteration, in his *Select Hys. for the Use of Christians of all Denominations*, 1753; and it was also adopted by others. The popular form of the text is that given to it by M. Madan in his *Ps. & Hys.*, 1760, No. 114, which reads (the italics being Madan's alterations):—

He dies! the Friend of Sinners dies!  
Lo! Salem's daughters weep around!  
A solemn darkness veils the skies;  
A sudden trembling shakes the ground;  
Come saints and drop a tear or two,  
For Him who groan'd beneath your load;  
He shed a thousand drops for you,  
A thousand drops of richer blood!  
Here's love and grief beyond degree,  
The Lord of glory dies for men!  
But lo! what sudden joys we see!  
Jesus, the dead, revives again!  
The rising God forsakes the tomb!  
(The tomb in ruin forbids His rise!)  
Cherubic legions guard Him home,  
And about Him welcome to the skies!  
Break off your tears ye saints, and tell  
How high our great Deliverer reigns!  
Sing how He spoil'd the hosts of hell,  
And led the monster death in chains!  
Say "Live for ever, wond'rous King!  
Born to redeem! and strong to save!"  
Then ask the monster, "Where's thy sting,  
And where's thy Victory, boasting grave."

This text was repeated, with slight variations, by A. M. Toplady, in his *Ps. & Hys.*, 1776, No. 185, and also by other and later editors, and is, with the change of a word here and there, the received text of the hymn in G. Britain and America.

Miller (*Singers & Songs of the Ch.*, 1869), Stevenson (*Methodist H. Bk. Notes*, 1883), and others state that the foregoing alterations were made by J. Wesley. Wesley, however, did not include the hymn in the *Wes. H. Bk.* in 1780 in any form whatever. It was added, as altered by M. Madan, to the *Wes. H. Bk.* by the Wesleyan Conference in 1800 (i.e. nine

years after Wesley's death), and must have been taken from Madan's *Ps. & Hys.* of 1760, or some other collections which had copied from Madan. Wesley made use of the original text in 1753 (as above); but there is no evidence to show that he ever countenanced Madan's alterations, much less claimed them as his own.

Another altered version of this hymn appeared as, "He dies! the Man of Sorrows dies," in Hall's *Mitre*, 1836, and is repeated in several modern collections. [J. J.]

**He filled the cup with wine, and said.** Bp. E. H. Bickersteth. [*Holy Communion.*] Written in 1850, and pub. in his *Ps. & Hys.*, 1858, in 6<sup>th</sup> st. of 4 l. In 1863 it was given in Kennedy, and later in the *Near Cong.* and other collections. In the author's *Two Brothers and other Poems*, 1872, p. 251, it appeared in a new form as, "The hour is come; the feast is spread." This revision was made for the *H. Comp.*, 1870. In the annotated ed. of the same Bp. Bickersteth says:—

"This hymn for the Holy Communion, by the Editor, has been revised for this work. He ventures to include it, as touching on one aspect of the Lord's Supper, not usually alluded to in sacramental hymns, viz., Matt. xxvi. 29." [J. J.]

**He has come! the Christ of God.** H. Bonar. [*Christmas.*] Appeared in the 1st series of his *Hys. of Faith and Hope*, 1857, in 6<sup>th</sup> st. of 4 l., and headed "A Bethlehem Hymn," with the motto "Mundum implem in præpio jacens," *Augustine*. In its full, or in an abridged form, it is in several collections in G. Britain and America. [J. J.]

**He is coming, He is coming. Not as once, &c.** Cecil F. Alexander, né Humphreys. [*Advent.*] 1st pub. in her *Hys. Descriptive and Devotional*, 1858, No. v., in 8<sup>th</sup> st. of 4 l. It has passed into several collections in G. Britain and America, and is increasing in popularity. [J. J.]

**He is gone—Beyond the skies.** A. P. Stanley. [*Ascension.*] In a note to this hymn given in his *Christ in Song*, 1870, p. 261, Dr. Schaff says concerning it:—

"It is here given complete from a ms. copy kindly furnished by the author to the editor, on Ascension Day, May 6, 1869. The Dean informs me that this hymn was written about ten years ago (1859), at the request of a friend, whose children had complained to him that there was no suitable hymn for Ascension Day, and who were eagerly asking what had been the feelings of the disciples after that event."

It first appeared in *Macmillan's Magazine* for June, 1862 (vol. vi. p. 153), and was signed "A. P. S." In the *Westminster Abbey H. Bk.*, 1888, it is given in full in 7<sup>th</sup> st. of 8 l. It has also furnished the following centos which are in C. U.:—

1. *Christ is gone—A cloud of light.* In the *Bay. Ps. & Hys. Suppl.*, 1880.

2. *He is gone—A cloud of light.* This revised and abbreviated version was given with the author's consent, in the Chapel Royal, Savoy, *Hymnary Appx.*, 1870, and repeated in the S. P. C. K. *Church Hys.* and other collections.

3. *He is gone—and we remain.* In *Alford's Fear of Praise*, 1867, and also several American hymn-books.

4. *He is gone—Towards their goal.* In the *Westminster Cull. Chapel Hys.*, 1880.

5. *He is gone—we heard Him say.* In the *Oberlin Manual of Praise*, 1890.

Taken in these various forms, the use of this hymn is extensive. [J. J.]



**He is risen! He is risen! Tell it with a joyful sound.** *Cecil F. Alexander, née Humphreys* [Easter.] 1st pub. in her *Verses for Holy Seasons*, 1846, in 5 st. of 6 l. It is given in several collections, and sometimes as "Christ is risen! Christ is risen!" &c., as in the *Hym. for the Church Catholic*, 1882. [J. J.]

**He lives! the great Redeemer lives.** *Anne Steele*. [Easter.] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 64, in 5 st. of 4 l. and entitled, "The Intercession of Christ," and in Sedgwick's reprint of her *Hymns*, 1863, p. 40. It passed into the Nonconformist collections through Rippon's *Ed.*, 1787; and into those of the Ch. of England through Toplady's *Ps. & Hym.*, 2nd ed. 1787. It is one of the most popular of the author's hymns, and is in extensive use, especially in America. [J. J.]

**He sendeth sun, He sendeth shower.** *Sarah Adams, née Flower*. [Resignation.] Contributed to and 1st pub. in W. J. Fox's *Hym. and Anthems*, 1841, No. 101, in 3 st. of 6 l. It is in extensive use, especially in America. Sometimes it is given as "God sendeth sun, He sendeth shower," as in the *Leeds H. Bk.*, 1853, and other collections. [J. J.]

**He that is down needs fear no fall.** *J. Bunyan*. [Humility.] This hymn was given in Bunyan's *Pilgrim's Progress*, 1684, Pt. ii., as the Shepherd Boy's song heard by Great-heart, Christiana, and the rest of the pilgrims in the Valley of Humiliation. It is thus introduced:—

"Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance; and as he sat by himself, he sang. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said:

- He that is down needs fear no fall;  
He that is low, no pride;  
He that is humble, ever shall  
Have God to be his Guide.
- I am content with what I have,  
Little be it or much;  
And, Lord, contentment still I crave,  
Because Thou avest such.
- Fullness to such a burden is,  
That go on pilgrimage;  
Here little, and hereafter bliss,  
Is bent from age to age."

"Then said the Guide, Do you hear him? I will dare to say, that this boy lives a merrier life, and wears more of that herb called heart's ease in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse."

This hymn was frequently included in the older hymn-books, but it is seldom found in modern collections. [J. J.]

**He was there alone, when even.** *Sir J. Bowring*. [Retirement and Devotion.] Appeared in his *Hymns*, 1825, in 4 st. of 4 l. In 1848 it was given in Longfellow and Johnson's *Book of Hym.* Boston, in 3 st. In this form it has been repeated in a few modern Unitarian collections. [J. J.]

**He who walks in virtue's [God's true] way.** *Sir J. Bowring*. [Peace.] 1st pub. in the 2nd ed. of his *Motives and Vespers*, &c., 1821, in 3 st. of 8 l., and again in the 3rd ed., 1841. In its original form it is not

often found in C. U. An altered text is given in *Kennedy*, 1863, as "He who walks in *God's* true way." [J. J.]

**He wills that I should holy be.** *C. Wesley*. [Holiness.] A cento from his *Short Hymns, &c.*, 1762, thus:—

- St. i., ll. *Short Hymns*. Vol. ii., No. 631. 1 Thes. iv. 3.
- St. iii., iv. *Short Hymns*. Vol. i., No. 325. Deut. xxx. 6.
- St. v., vi. *Short Hymns*. Vol. i., No. 888. Ps. cxlii. 10.
- St. vii., viii. *Short Hymns*. Vol. ii., No. 171. Mt. Matt. xiv. 36.

In this form it was given in the *Wes. H. Bk.*, 1780, No. 396, is continued in the revised ed., 1875, and is found in many collections in G. Britain and America. [J. J.]

**Head of Thy [the] Church triumphant.** *C. Wesley*. [In time of Trouble.] 1st pub. in his *Hym. for Times of Trouble* for the Year 1745, No. xv., in 4 st. of 10 l. (*P. Works*, 1868-72, vol. iv. p. 79). The special Trouble was the threatened attack on England by Charles Edward Stuart, the young Pretender, in consequence of which, together with foreign wars, a National Fast was proclaimed. This Wesley tract, composed on that occasion, contained 15 hymns. This hymn was included in Whitefield's *Coll.*, 1753; Madan's *Ps. & Hym.*, 1760; Toplady's *Ps. & Hym.*, 1776; the early editions of the *Lady Huntingdon Coll.*, and others of the older hymn-books. Gradually it became very popular, and its use extended to most English-speaking countries. Notwithstanding this success it was excluded from the *Wes. H. Bk.* until the revised ed., 1875. It has been and still is often attributed to *De Courcy*. The mistake began with Bickersteth in his *Christ. Psalmody*, 1833. He copied from *De Courcy's Coll.*, in which authors' names were not given, and was thus led into the error. In the last stanza of the hymn there is a reference to the death of *Stephen*, which has led in a few instances to the adoption of the hymn for St. Stephen's day.

In Archdeacon Robinson's *Last Days of Bishop Heber*, pp. 179-180, quoted in *Heber's Life*, 1830, vol. ii. pp. 435-6, the Archdeacon says, under date "Trichinopoly, April 2, 1826" (the day before the Bishop's sudden death at that place):—

"On returning from church in the morning, I was so ill as to be obliged to go to bed, and with his [the Bishop's] usual affectionate consideration, he came and sat the greater part of the afternoon with me. . . . Our conversation this afternoon turned chiefly on the blessedness of Heaven, and the first means of preparing for its enjoyment. He repeated several lines of an old hymn which he said, in spite of one or two expressions which familiar and injudicious use had tended to vulgarise, he admired as one of the most beautiful in our language, for rich and elevated tone of devotional feeling.

'Head of the Church triumphant!  
We joyfully adore Thee.' &c.

This is great praise. The hymn, however, lacks the refinement which is so marked a feature in the finest of C. Wesley's compositions. Its use is extensive. [J. J.]

**Headlam, Margaret Ann**, daughter of Ven. John Headlam, Archdeacon of Richmond, b. Jan. 4, 1817, is the author of:—

1. *Holy is the seed-time, when the buried grain* *Harvest*. Written, c. 1862, for a Harvest Festival in

the parish of Whorlton, Durham, and pub. in a (privately printed) *Suppl. to Pott's Hys.*, &c. It was also given in the *S. P. C. K. Church Hys.*, 1871. In his note thereon (*Ch. Hys.*, folio ed. p. lvi.) Mr. Ellerton gives these details, and adds an omitted stanza, and an original tune (Whorlton) composed for it by Dr. Dykes.

2. **Thy courts, O Lord, are open.** *Re-opening of a Church.* Written for the re-opening of St. Oswald's Church, Durham, Aug. 1, 1883, and printed as a leaflet. [J. J.]

**Heal us, Emmanuel, here we are.** *W. Cowper.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 14, in 6 st. of 4 l., and headed, "Jehovah Rophi, — I am the Lord that healeth thee." It is often found in the older collections in its original form, and it still retains its place in a few modern hymnals. Taken in its original, and the following altered forms of the text, its use is somewhat extensive:—

1. **Heal us, Emmanuel! hear our prayer.** This was given in the *Salisbury H. Bk.*, 1857, and was repeated in the *S. P. C. K. Church Hys.*, 1871, and others.

2. **Heal us, Emmanuel, here we stand.** In the Amer. Tract Society's *Songs of Zion*, 1864, &c.

3. **Heal us, Immanuel, we are here.** In the *New Song*, 1859, and others.

4. **Divine Physician of the Soul.** In *Kennedy*, 1863.

5. **Healer Divine, O hear our prayer.** In a few American hymnals, including the *Episcopal Hys. for Ch. & Home*. Phila., 1860.

The references in this hymn to the father of the deaf and dumb child (*St. Mark* ix. 24), and to the woman healed of the issue of blood (*St. Mark* v. 34), render it most appropriate for use when those portions of Holy Scriptures are read in public worship, e.g. *March 2*, and 9 [J. J.]

**Hear, Lord, the songs of praise and prayer.** *W. Cowper.* [*Sunday School Anniversary.*] This hymn was pub. in Rowland Hill's *Divine Hys. attempted in Easy Language for Children*, &c., 1790, p. 58, No. 37, in 6 st. of 4 l. and headed, "A hymn for Sunday School Children. 'Better is a poor and wise child than an old and foolish king,' *Eccl.* iv. 13." In his Preface, p. vii., Hill says, Hymns 24 ["How happy are those little ones"] and 37 were also added by the gentleman that corrected the publication. It was also given in the *Christian Observer*, Oct. 1808, with the following letter as an introduction:—

"The following hymn, composed by the poet Cowper for the anniversary of the establishment of the Sunday Schools at Olney, and, perhaps, not ill calculated for general use on such anniversaries in other parishes, has never, I believe, appeared in print. If you agree with me in thinking the publication of it desirable, it is very much at your service. Its tendency is, certainly, the same with that of other productions of his pen. And its internal evidence, as to authorship, is so strong, that it is perhaps unnecessary for me to say I transcribe a copy sent by Mrs. Unwin, in her own handwriting, to her daughter, Mrs. Powley . . . E. Kilvington, Osmett, Aug. 16."

The hymn is in 6 st. of 4 l., the opening stanza being:—

"Hear, Lord, the songs of praise and prayer,  
In heaven, Thy dwelling-place,  
From children made the public care,  
And taught to seek Thy face."

In the *Lectts S. S. H. Bk.*, 1833, it is abbreviated to 3 st., and in this form it is known to modern collections. One or two of the remaining stanzas might be added with advantage. [J. J.]

**Hear what God the Lord hath spoken.** *W. Cowper.* [*The Church in Glory.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 65, in 8 st. of 8 l., and headed, "The future peace and glory of the Church." It is in somewhat extensive use both in G. Britain and America. [J. J.]

**Hearken, ye children of your God.** *P. Doddridge.* [*Spiritual growth enforced.*] 1st pub. in J. Orton's posthumous ed. of *Doddridge's Hymns*, &c., 1755, No. 300, in 5 st. of 4 l.; and again, with slight changes, in J. D. Humphreys's ed. of the same, 1839. In *Rippon's Sel.*, 1787, No. 470, it was altered to "Attend, ye children of your God." This is repeated in several collections in America. In the *Bapt. Ps. & Hys.*, 1858, st. ii., iii.-v., are given as "Baptised into our Saviour's death, Our souls," &c. This is also repeated in other collections. [J. J.]

**Hearn, Marianne**, known to the public only by her *nom de plume* of *Marianne Farningham*, was b. at Farningham, in Kent, Dec. 17, 1834. She resided for short periods at Bristol and Gravesend, and since 1865 at Northampton. Miss Farningham is a member of the Baptist denomination. Her literary work has been done chiefly in connection with the *Christian World* newspaper, on the staff of which she has been from its first publication. She is also editor of the *Sunday School Times*. Most of her contributions to the *Christian World* have been republished in book form, and include:—

(1) *Lays and Lyrics of the Blessed Life*, 1861. (2) *Poems*, 1865. (3) *Morning and Evening Hymns for the Week*, 1870. (4) *Songs of Sunshine*, 1878.

From these works the following hymns have passed into C. U.:—

1. **Father Who givest us now the New Year.** *Old and New Year.* From her *Songs of Sunshine*, 1878.

2. **Hail the children's festival day.** *S. School Anniversaries.* Appeared in the *Sunday School Times*, 1876.

3. **Let the children come, Christ said.** *Christ's invitation of children.* In O. Barrett's *Book of Praise for Children*, 1881. It was written in 1877.

4. **When mysterious whispers are floating about.** *Death anticipated.* Appeared in the *Christian World*, in the Autumn of 1864; and again in her work, *Poems*, 1865. In I. D. Sankey's *Sac. Songs & Hymns*, it is entitled "Waiting and Watching for me" (the refrain of each stanza), and is altered to "When my final farewell to the world I have said." This is the most popular of Miss Hearn's hymns. [W. R. S.]

**Heathcote, William Bendon**, B.C.L., was educated at New College, Oxford (B.C.L. 1840). He was for some time Fellow and Tutor of his College; Precentor of Salisbury Cathedral; Chaplain to the Bp. of Salisbury; and Select Preacher at Oxford. He was author of *The Psalter pointed to the Gregorian Tones*, and of *Prayers for Children especially in Parochial Schools, with a Morning and Evening Hymn*, Oxford, 1846. The hymn is given in two forms, one for *Morning* and the second for *Evening*. It begins:—"O Father, Who didst all things make." Mr. Heathcote d. in Aug. 1862. [J. J.]

**Heavenly Father, Sovereign Lord, Ever faithful, &c.** *C. Wesley.* [*Promised Happiness.*] Appeared in *Hys. & Sac. Poems*, 1740, as a paraphrase of Isaiah xxxv., in 20 st. of 4 l. (*P. Works*, 1868-72, vol. i. p. 290). The hymn, "Faint the earth, and parched

with drought," in Martineau's *Hymns*, &c., 1873, and a few American collections, is composed of st. xi., xii., iii., v. (in the order named), very much altered. In the *Wes. H. Bk.*, 1780, No. 339, the original hymn was given in two parts, Pt. ii. beginning:—"Where the ancient dragon lay." In this form it is retained in the revised ed., 1875, and is also found in other collections. [J. J.]

**Heavenly Father, to Whose eye.** *J. Conder*. [In *Temptation*.] Pub. in the *Cong. H. Bk.*, 1835, No. 518, in 8 st. of 4 l., as a paraphrase of the clause, "And lead us not into temptation, but deliver us from evil," in the Lord's Prayer. In *The Choir and the Oratory*, 1897, it is repeated as one of a series of hymns on the Lord's Prayer, and again in his *Hymns of Prayer and Praise*, 1856. It is usually given in an abbreviated form, and sometimes with the addition of a doxology. The last three stanzas, beginning, "Lord, uphold me day by day," are often used as a separate hymn. [J. J.]

**Heber, Reginald, D.D.** Born at Malpas, April 21, 1783, educated at Brasenose College, Oxford; Vicar of Hodnet, 1807; Bp. of Calcutta, 1823; d. at Trichinopoly, India, April 3, 1826. The gift of versification shewed itself in Heber's childhood; and his Newdigate prize poem *Palatine*, which was read to Scott at breakfast in his rooms at Brasenose, Oxford, and owed one of its most striking passages to Scott's suggestion, is almost the only prize poem that has won a permanent place in poetical literature. His sixteen years at Hodnet, where he held a half-way position between a parson and a squire, were marked not only by his devoted care of his people, as a parish priest, but by literary work. He was the friend of Milman, Gifford, Southey, and others, in the world of letters, endeared to them by his candour, gentleness, "salient playfulness," as well as learning and culture. He was on the original staff of *The Quarterly Review*; Bampton Lecturer (1815); and Preacher at Lincoln's Inn (1822). His edition of Jeremy Taylor is still the classic edition. During this portion of his life he had often had a lurking fondness for India, had traced on the map Indian journeys, and had been tempted to wish himself Bishop of Calcutta. When he was forty years old the literary life was closed by his call to the Episcopate. No memory of Indian annals is holier than that of the three years of ceaseless travel, splendid administration, and saintly enthusiasm, of his tenure of the see of Calcutta. He ordained the first Christian native—Christian David. His first visitation ranged through Bengal, Bombay, and Ceylon; and at Delhi and Lucknow he was prostrated with fever. His second visitation took him through the scenes of Schwartz's labours in Madras Presidency to Trichinopoly, where on April 3, 1826, he confirmed forty-two persons, and he was deeply moved by the impression of the struggling mission, so much so that "he showed no appearance of bodily exhaustion." On his return from the service

\* He retired into his own room, and according to his invariable custom, wrote on the back of the address on Confirmation Trichinopoly, April 3, 1826. This was

his last act, for immediately on taking off his clothes, he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise. Half an hour after, his servant, alarmed at his long absence, entered the room and found him a lifeless corpse." *Life*, &c., 1830, vol. ii. p. 437.

Heber's hymns were all written during the Hodnet period. Even the great missionary hymn, "From Greenland's icy mountains," notwithstanding the Indian allusions ("India's coral strand," "Ceylon's isle"), was written before he received the offer of Calcutta. The touching funeral hymn, "Thou art gone to the grave," was written on the loss of his first babe, which was a deep grief to him. Some of the hymns were published (1811-16) in the *Christian Observer*, the rest were not published till after his death. They formed part of a ms. collection made for Hodnet (but not published), which contained, besides a few hymns from older and special sources, contributions by Milman. The first idea of the collection appears in a letter in 1809 asking for a copy of the *Olney Hymns*, which he "admired very much." The plan was to compose hymns connected with the Epistles and Gospels, to be sung after the Nicene Creed. He was the first to publish sermons on the Sunday services (1822), and a writer in *The Guardian* has pointed out that these efforts of Heber were the germs of the now familiar practice, developed through the *Christian Year* (perhaps following Ken's *Hymns on the Festivals*), and by Augustus Hare, of wedding together sermon, hymnal, and liturgy. Heber tried to obtain from Abp. Manners Sutton and the Bp. of London (1820) authorization of his ms. collection of hymns by the Church, enlarging on the "powerful engine" which hymns were among Dissenters, and the irregular use of them in the church, which it was impossible to suppress, and better to regulate. The authorization was not granted. The lyric spirit of Scott and Byron passed into our hymns in Heber's verse; imparting a fuller rhythm to the older measures, as illustrated by "Oh, Saviour, in Thy promise fled," or the martial hymn, "The Son of God goes forth to war;" pressing into sacred service the freer rhythms of contemporary poetry (e.g. "Brightest and best of the sons of the morning"; "God that madest earth and heaven"); and aiming at consistent grace of literary expression. Their beauties and faults spring from this modern spirit. They have not the scriptural strength of our best early hymns, nor the dogmatic force of the best Latin ones. They are too flowing and florid, and the conditions of hymn composition are not sufficiently understood. But as pure and graceful devotional poetry, always true and reverent, they are an unfailling pleasure. The finest of them is that majestic anthem, founded on the rhythm of the English Bible, "Holy, Holy, Holy, Lord God Almighty." The greatest evidence of Heber's popularity as a hymn-writer, and his refined taste as a compiler, is found in the fact that the total contents of his ms. collection which were given in his posthumous *Hymns written and adapted to the Weekly Church Service of the Year*. Lond., J. Murray, 1827; which included 57 hymns by Heber, 12 by Milman, and 29 by other

writers, are in C. U. in G. Britain and America at the present time [H. L. B.]

Of Bp. Heber's hymns, about one half are annotated under their respective first lines. Those given below were pub. in Heber's posthumous *Hymns, &c.*, 1827. Some of them are in extensive use in G. Britain and America; but as they possess no special histories they are grouped together as from the *Hymns, &c.*, 1827:—

1. Beneath our feet, and o'er our head. *Burial.*
2. Creator of the rolling flood. *St. Peter's Day, or, Gospel for 5th S. after Trinity.*
3. Lo, the lilies of the field. *Trachings of Nature, or, Gospel for 15th S. after Trinity.*
4. O God, by Whom the seed is given. *Septagesima.*
5. O God, my sins are manifold. *Purgiveness, or, Gospel for 22nd S. after Trinity.*
6. O hand of bounty, largely spread. *Water into Wine, or, Gospel for 2nd S. after Epiphany.*
7. O King of earth, and air, and sea. *Feeding the Multitude, or, Gospel for 4th S. in Lent.*
8. O more than merciful, Whose bounty gave. *Good Friday.*
9. O most merciful! O most bountiful. *Introit II. Communion.*
10. O Thou, Whom neither time nor space. *God unsearchable, or, Gospel for 5th S. in Lent.*
11. O weep not o'er thy children's tomb. *Innocent's Day.*
12. Room for the proud! Ye sons of clay. *Dives and Lazarus, or, Gospel for 1st S. after Trinity.*
13. Sit thou on my right hand, my Son, saith the Lord. *Ascension.*
14. Spirit of truth, on this thy day. *Whit-Sunday.*
15. The feeble pulse, the gasping breath. *Burial, or, Gospel for 1st S. after Trinity.*
16. The God of glory walks His round. *Septagesima, or, the Labourers in the Market-place.*
17. The sound of war in earth and air. *Wrestling against Principalities and Powers, or, Epistle for 21st S. after Trinity.*
18. The world is grown old, her pleasures are past. *Advent, or, Epistle for 4th S. in Advent.*
19. There was joy in heaven. *The Lost Sheep, or, Gospel for 3rd S. after Trinity.*
20. Though sorrows rise and dangers roll. *St. James's Day.*
21. To conquer and to save, the Son of God. *Christ the Conqueror.*
22. Virgin-born, we bow before Thee. *The V. M. Blessed amongst women, or, Gospel for 3rd S. in Lent.*
23. Wake not, O mother, sounds of lamentation. *Raising the Widow's Son, or, Gospel for 16th S. after Trinity.*
24. When on her Maker's bosom. *Holy Matrimony, or, Gospel for 2nd S. after Epiphany.*
25. When through the tempest all the wild tempest is streaming. *Still the Sea, or, Gospel for 4th S. after Epiphany.*
26. Who render on the desert beach. *The Good Samaritan, or, Gospel for 13th S. after Trinity.*

This list is a good index of the subjects treated of in those of Heber's hymns which are given under their first lines, and shows that he used the *Gospels* far more than the *Epistles* in his work. [J. J.]

Hedge, Frederick Henry, D.D., s. of Professor Hedge of Harvard College, was b. at Cambridge, Massachusetts, 1805, and educated in Germany and at Harvard. In 1829 he became pastor of the Unitarian Church, West Cambridge. In 1835 he removed to Bangor, Maine; in 1850 to Providence, and in 1856 to Brookline, Mass. He was appointed in 1857, Professor of Ecclesiastical History at Cambridge (U.S.), and in 1872, Professor of German Literature at Harvard. Dr. Hedge is one of the editors of the *Christian Examiner*, and the author of *The Pious Writers of Germany*, and other works. In 1853 he edited, with Dr. F. D. Huntington, the *Unitarian Hymns for the Church of Christ*, Boston Crosby,

Nichols & Co. To that collection and the supplement (1853) he contributed the following *trs.* from the German:—

1. A mighty fortress is our God. (*Ein feste Burg.*)
2. Christ hath arisen! joy to thee. (*Goethe's Faust.*)
3. The sun is still for ever sounding. (*Goethe's Faust.*) For 2 and 3 see *Goethe*.

There is also in the *Unitarian Hymn [d Tune] Bk. for The Church & Home*, Boston, 1868, a *tr.* from the Latin.

4. Holy Spirit, Fire divine. ("Vent Sancte Spiritus.")

Dr. Hedge's original hymns, given in the *Hys. for the Church*, 1853, are:—

5. Beneath Thine hammer, Lord, I lie. *Resignation.*
6. Sovereign and transforming grace. *Ordination.* Written for the Ordination of H. D. Barlow at Lyau, Mass., Dec. 9, 1829. It is given in several collections.
7. 'Twas in the East, the mystic East. *Christmas.*
8. 'Twas the day when God's anointed. *Good Friday.* Written originally for a Confirmation at Bangor, Maine, held on Good Friday, 1843. The hymn "It is finished, Man of Sorrows! From Thy cross, &c.," in a few collections, including Martineau's *Hymns, &c.*, 1873, is composed of st. iv.-vi. of this hymn. [F. M. B.]

Heermann, Johann, s. of Johannes Heermann, furrier at Raudten, near Wohlau, Silesia, was b. at Raudten, Oct. 11, 1585. He was the fifth but only surviving child of his parents, and during a severe illness in his childhood his mother vowed that if he recovered she would educate him for the ministry, even though she had to beg the necessary money. He passed through the schools at Wohlau; at Fraustadt (where he lived in the house of Valerius Herberger, q. v., who took a great interest in him); the St. Elizabeth gymnasium at Breslau; and the gymnasium at Brieg. At Easter, 1609, he accompanied two young noblemen (sons of Baron Wenzel von Rothkirch), to whom he had been tutor at Brieg, to the University of Strassburg; but an affection of the eyes caused him to return to Raudten in 1610. At the recommendation of Baron Wenzel he was appointed diaconus of Köben, a small town on the Oder, not far from Raudten, and entered on his duties on Ascension Day, 1611, and on St. Martin's Day, 1611, was promoted to the pastorate there. After 1623 he suffered much from an affection of the throat, which compelled him to cease preaching in 1634, his place being supplied by assistants. In October, 1638, he retired to Liess in Posen, and d. there on Septuagesima Sunday (Feb. 17), 1647. (*Koch*, iii. 16-36; *Allg. Deutsche Biog.*, xi. 247-249, &c.)

Much of Heermann's manhood was spent amid the distressing scenes of the Thirty Years' War; and by his own ill-health and his domestic trials he was trained to write his beautiful hymns of "Cross and Consolation." Between 1629 and 1634, Köben was plundered four times by the Lichtenstein dragoons and the rough hordes under Wallenstein sent into Silesia by the King of Austria in order to bring about the Counter-Reformation and restore the Roman Catholic faith and practice, while in 1616 the town was devastated by fire, and in 1631 by pestilence. In these troublous years Heermann several times lost all his moveables; once he had to keep away from Köben for seventeen weeks; twice he was nearly sabred; and once, while crossing the Oder in a frail boat loaded almost to sinking, he heard the bullets of the pursuing soldiers whistle just over his head. He bore all with courage and patience, and he and his were wonderfully preserved from death and dishonour. He was thus well grounded in the school of affliction, and in his *House and Heart Music* some of his finest hymns are in the section entitled "Songs of Tears." In the time of the persecution and distress of pious Christians.



As a hymn-writer Heermann ranks with the best of his century, some indeed regarding him as second only to Gerhardt. He had begun writing Latin poems about 1605, and was crowned as a poet at Brieg on Oct. 8, 1608. He marks the transition from the objective standpoint of the hymn-writers of the Reformation period to the more subjective and experimental school that followed him. His hymns are distinguished by depth and tenderness of feeling; by firm faith and confidence in face of trial; by deep love to Christ, and humble submission to the will of God. Many of them became at once popular, passed into the hymn-books, and still hold their place among the classics of German hymnody. They appeared principally in—

(1) *Devoti Musica Cordis, Haus- und Hertz-Musica* etc. Leipzig and Breslau, 1630, with 49 hymns (2nd ed. 1636, with 84; 3rd ed. 1644, with 69). The first section is entitled "Hymns of Penitence and Consolation from the words of the Ancient Fathers of the Church." Seven of these, however, have no mention in their individual titles of the sources from which they are derived; and the remainder are mostly based not on Latin hymns, but on the prose meditations in Martin Moller's *Meditationes sanctorum patrum*, or on the mediaeval compilations known as the *Meditationes* and the *Manuale* of St. Augustine. (2) *Sontags- und Fast-Exercitia*. Leipzig and Breslau, 1636, being hymns on the Gospels for Sundays and Festivals. (3) *Poetische Erquickstunden*. Nürnberg, 1656; and its *Fernere Fortsetzung*, also Nürnberg, 1656 (both in Wernigerode), are poems rather than hymns. The hymns of the *Haus- und Hertz-Musica*, with a representative selection from Heermann's other poetical works, were edited by C. E. P. Wackernagel, prefaced by a long biographical and critical introduction, and published at Stuttgart, 1866.

Six of the most important of Heermann's hymns are annotated under their respective first lines. The other hymns by Heermann which have passed into English are:—

#### I. Hymns in English C. U.

i. O Jesu, du mein Bräutigam. *Holy Communion*. In his *Devoti Musica Cordis*, Breslau, 1630, p. 78, in 12 st. of 4 l. Thence in *Mätzell*, 1858, No. 34, in Wackernagel's ed. of his *Geistliche Lieder*, No. 22, and the *Unv. L. S.*, 1851, No. 283. Seems to be founded on Meditation xi. in the mediaeval compilation known as St. Augustine's *Manuale*. Tr. as:—

O Jesu, Lord, who once for me, a good tr. of st. i., ii., iv., v., viii., by A. T. Russell, as No. 158 in his *Ps. & Hym.*, 1851.

Other trs. are: (1) "O Jesu! Bridegroom of my Soul," by J. C. Jacobi, 1722, p. 44 (1732, p. 73). (2) "Dear Saviour, who for me hast borne," by Miss Dunn, 1697.

ii. Rett, O Herr Jesu, rett dein Ehr. *In Time of Trouble*. A prayer for deliverance and peace for the Church. In his *Devoti Musica Cordis*, 1630, p. 119, in 5 st. of 4 l., among the "Songs of Tears." Thence in *Mätzell*, 1858, No. 48, in Wackernagel's ed., No. 36, and the *Unv. L. S.*, 1851, No. 245. Tr. as:—

Thine honour rescue, righteous Lord, in full, by Dr. M. Loy, in the *Ohio Luth. Hym.*, 1880.

iii. Treuer Wächter Israel. *In Time of War*. 1630, p. 115, in 13 st. of 7 l., among the "Songs of Tears." In *Mätzell*, 1858, No. 47; in Wackernagel's ed., No. 35, and the *Unv. L. S.*, 1851, No. 594. Lauxmann, in *Koch*, viii. 549, says of it:—

"It is a powerful hymn filled with that prevailing prayer that takes heaven by force," and relates of st. vii. ll. v-1, "Eine Mauer um uns bau," that on Jan. 3, 1914, the Allied Forces were about to enter Schleswig. A poor widow with her daughter and grandson lived in a little house near the entrance of the town. The grand-

son was reading in his hymn-book those in time of war, and when he came to this said, "It would be a good thing, grandmother, if our Lord God would build a wall around us." Next day all through the town cries of distress were heard, but all was still before their door. On the following morning they had courage to open the door, and in a snowdrift concealed them from the view of the enemy. On this incident Clemens Brentano composed a beautiful poem "Draus vor Schleswig."

It is tr. as:—

Jesu! as a Saviour, aid. A good tr. of st. vii., viii., xiii., by A. T. Russell, as No. 138 in his *Ps. & Hym.*, 1851.

iv. Zion klagt mit Angst und Schmerzen. *Church of Christ*. 1st pub. in his *Devoti Musica Cordis*, 2nd ed., 1636 (1644, p. 196), in 6 st. of 8 l., entitled, "From the beautiful golden saying of Isaiah, Chapter xlix." In *Mätzell*, 1858, No. 101, in Wackernagel's ed., No. 53, and the *Unv. L. S.*, 1851, No. 256. Tr. as:—

Zion bow'd with anguish weepeth. A good tr. of st. i., iii., v., by A. T. Russell, as No. 141 in his *Ps. & Hym.*, 1851.

Another tr. is: "Zion mourns in fear and anguish," by Miss Winkworth, 1869, p. 198.

#### II. Hymns not in English C. U.

v. Ach Jesu! deessen Treu. *Love to Christ*. 1630, p. 144, in 33 st. One of his finest hymns, full of deep love to Christ, but from its great length very little used in Germany. Tr. as, "Ah! Jesus! Lord! whose faithfulness," by Miss Burlingham, in the *British Herald*, May, 1867, p. 72.

vi. Der Tod klopft bei mir an. *For the Dying*. 1636, p. 22, in 12 l. Tr. as, "That Death is at my door," by Miss Winkworth, 1869, p. 201.

vii. Du weinest für Jerusalem. *Christ weeping over Jerusalem*. 1630, p. 81, in 6 st., entitled, "On the Tears of Christ." Founded on St. Luke xix. 41-44, part of the Gospel for the 10 S. after Trinity. The trs. are: (1) "With tears o'er lost Jerusalem," by Miss Orr, 1941, p. 169. (2) "Our Lord wept o'er Jerusalem," by Dr. H. Mills, 1846 (1866, p. 295). (3) "Thou weepst o'er Jerusalem," by Miss Winkworth, 1865, p. 70.

viii. Herr Jesu Christo mein getreuer Hirte. *Holy Communion*. 1630, p. 74, in 9 st., founded on St. Moller's *Med. sanct. patrum*, pt. i. c. 11, and pt. v. c. 2. The trs. are: (1) "Dear Saviour, Thou my faithful Shepherd, come," by Miss Dunn, 1697, p. 111. (2) "Lord Jesus Christ, my faithful Shepherd, hear," by Miss Winkworth, 1866, p. 93, repeated in *Lyra Eucharistica*, 1863-64.

ix. Herr unser Gott, lass nicht zu Schanden werden. *Christ's Church*. 1630, p. 110, as one of the "Songs of Tears." In 5 st. Tr. as, "Ah! Lord our G-d, let them not be confounded," by Miss Winkworth, 1869, p. 197.

x. Hilf mir, mein Gott, hilf dass nash dir. *Christian Conduct*. 1639, p. 32, in 7 st., entitled, "For a better life. From the words of Augustine." Founded on No. 1. of the *Meditationes* current under the name of St. Augustine. This meditation is apparently by St. Anselm of Canterbury. Tr. as, "Lord, raise in me a constant flame," by J. C. Jacobi, 1726, p. 27 (1732, p. 106).

xi. Jesu, der du tausend Schmerzen. *In Sickness*. 1636, in the *Fernere Fortsetzung*, p. 79, in 12 l., entitled, "In great bodily pain." Tr. as, "Jesu, who didst stoop to prove," by Miss Winkworth, 1869, p. 200.

xii. Jesu Tilger meiner Sünden. *Lord*. 1636, in the *Fernere Fortsetzung*, p. 1, in 10 l., entitled, "For Victory in Temptation." Tr. as, "Jesu, Victor over sin," by Miss Winkworth, 1869, p. 201.

xiii. O Jesu, Jesu, Gottes Sohn. *Love to Christ*. 1630, p. 83, in 7 st., entitled, "Of the Love, which a Christian heart bears to Christ, and will still bear." A beautiful expansion of his motto "Mihi omnia Jesus." The trs. are: (1) "What causes me to mourn is this," a tr. of st. ii. by P. H. Moller, as No. 371, in the *Moravian H. Bk.*, 1769 (1846, No. 461). (2) "O Jesus, Jesus, Son of God," by Miss Burlingham, in the *British Herald*, Oct. 1865, p. 153, and in Reid's *Praise Bk.*, 1872.

xiv. Treuer Gott ich muss dir klagen. *In Trouble*. 1630, p. 103, in 12 st., entitled, "Hymn of a sorrowful heart for increase of faith." Tr. as, "Faithful God! I lay before Thee," by J. C. Jacobi, 1726, p. 9 (1732, p. 70; 1732, p. 117), and as No. 534 in pt. i. of the *Moravian H. Bk.*, 1764.

xv. Wollt ihr euch nicht, o ihr frommen Christen. *Second Advent*. 1636, p. 210, in 9 st., entitled, "On the day of the Holy Bishop Nicolaus. Gospel of Luke, 13

Chapter." *Tr.* as: (1) "O dear Christians, as 'tis needful, would ye," as No. 153 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "Help us, O Christ, to watch and pray," a *tr.* of st. ix. as st. iii. of No. 515 in the *Moravian H. Bk.*, 1749 (1849, No. 1231).

xvi. *We soll ich stehen hin.* *Lent.* 1630, p. 20, in 11 st., entitled, "A hymn of consolation in which a troubled heart lays all its sins in true faith upon Christ. From Tautler." Based on M. Moller's *Meditationes*, vol. I. pt. I., No. 10. *Tr.* as, "O whither shall I fly," as No. 447 in pt. I. of the *Moravian H. Bk.*, 1754. In 1849, No. 779, it begins with "O Jesus, source of Grace" (st. II.). [J. M.]

**Hegenwalt, Erhart.** Of this writer very little is known. He appears to have studied and graduated M.A. at Wittenberg. On Jan. 29, 1523, he attended the disputation of Zwingli, by which Zürich was won to the Reformation; and pub. an account of it in the same year. This narrative is dedicated to his friend and patron J. J. Rusinger, Abbot of Pfäfers (Pfeffers), and dated Zürich, May 3, 1523. Whether he is the same as Erhart Hegenwalt, who was admitted M.D. at Wittenberg, 1526, and was afterwards in practice at Frankfurt-am-Main, c. 1540, is not clear. The only hymn ascribed to him is:—

*Erbarne dich mein, o Herre Gott.* *Ps. li.* 1st pub. on a broadsheet dated "Wittenberg freytag nach Epiphane im 1524 Jar. Erhart Hegenwalt." Thence in *Byn Anckindion*, Erfurt, 1524, Wachernagel, iii. p. 48, the *Enc. L. S.*, 1851, No. 366, &c., in 5 st. of 8 l. *Tr.* as: (1) "O God, be merciful to me," by *Hp. Coerdaire*, 1839 (*Remains*, 1846, p. 576). (2) "Shew pity, Lord! O Lord forgive," by J. C. Jacobi, 1722, p. 59 (1732, p. 95), and as No. 120 in pt. I. of the *Moravian H. Bk.*, 1754. Jacobi borrows a good many lines from Isaac Watts's version of *Ps. li.* [J. M.]

**Heginbothom, Ottiwell,** b. in 1744, and d. in 1768, was for a short time the Minister of a Nonconformist congregation at Sudbury, Suffolk. The political and religious disputes which agitated the congregation, in the origin of which he had no part, and which resulted in a secession and the erection of another chapel, so preyed upon his mind, and affected his health, that his pastorate terminated with his death within three years of his appointment. His earliest hymn, "When sickness shakes the languid corse [frame]," was printed in the *Christian Magazine*, Feb. 1763. In 1794 the Rev. John Mead Ray communicated several of Heginbothom's hymns to the *Protestant Magazine*; and in the same year, these and others to the number of 25, were published as:—

*Hymns by the late Rev. Ottiwell Heginbothom of Sudbury, Suffolk.* Sudbury, Printed by J. Baskett, mdcxciv.

These 25 hymns were repeated in J. M. Ray's *Coll. of Hys. from various authors intended as a Supplement to Dr. Watts's Psalms and Hymns*, 1799, and 12 in Collyer's *Collection*, 1812. In modern collections in G. Britain and America the following are in C. U. in addition to those annotated under their respective first lines:—

1. *Blest Jesus, when my soaring thoughts.* *Jesus, most Precious.*
2. *Come, humble souls; ye mourners come.* *Good Hope through Grace.*
3. *Come saints and about the Saviour's praise.* *The Second Advent.*
4. *Come, about about the Father's grace.* *Praise to God the Father.*
5. *Father of mercies, God of love.* *God the Father.*
6. *God of our life! Thy various praise.* *New Year.*
7. *Great God, let all our (my) tuneful powers.* *New Year.*

8. *Hark, the loud trumpet of our God.* *National Fast.*

9. *Hark, 'tis your heavenly Father's call.* *A Prayer to be used by the Young.*

10. *I ask not (honour) wealth, nor pomp, nor power.* *Wisdom and Knowledge desired.*

11. *Now let my soul, eternal King.* *Praise of the Gospel.* Sometimes given as "To Thee, my heart, eternal King."

12. *See, mighty God, before Thy throne.* *Fifth of November; a National Hymn.*

13. *Sweet peace of Conscience, heavenly guest.* *A good Conscience.*

14. *To Thee, my Shepherd, and my Lord.* *The Good Shepherd.*

15. *Unhappy city, hadst thou known.* *Christ weeping over Jerusalem.* From this the cento, "And can mine eyes without a tear?" is taken.

16. *When sickness shakes the languid corse [frame].* *Resignation.* Printed in the *Christian's Magazine*, Feb. 1763, and again in *Hymns*, &c., 1794.

17. *Yes, I will bless Thee, O my God.* *Praise of the Father.* The text is often altered. The cento "My soul shall praise Thee, O my God," in the Unitarian Hymn [and Tune] Book, &c., Boston, 1869, is from this hymn.

Most of these hymns are in Collyer's *Collection*, 1812. There are also 8 in Hatfield's *Church H. Bk.*, N.Y., 1872, and 7 in the *Songs for the Sanctuary*, N.Y., 1865. [W. T. B.]

**Hehl, Matthäus Gottfried,** was b. April 30, 1705, at Ebersbach, near Göppingen, Württemberg, and studied at the University of Tübingen (M.A. 1723). He was assistant clergyman in a village near Tübingen when Zinzendorf visited Tübingen in 1733. Thereafter he became a Moravian, was ordained in 1744 a presbyter, and in 1751 was consecrated in London as coadjutor bishop for America. He arrived at Bethlehem, Pennsylvania, Dec. 10, 1751, and in Nov., 1756, removed to Lititz. On account of advancing years he resigned his office in 1781, and d. at Lititz, Dec. 4, 1787 (*Koch*, v. 348-349). His hymns were written during his stay at Herrnhut, and appeared in the *Herrnhut G. B.*, 1733, and its Appendices. One has passed into English non-Moravian use, viz.:—

*Geht, erhöht die Majestät.* *Supplication.* This is No. 1054 in Appendix iii. to the *Herrnhut G. B.*, 1733, in 4 st. of 10 l. In the *Brüder G. B.*, 1778, it is No. 1009, and in the *Historische Nachricht* thereto st. I., II. are ascribed to Hehl, and st. IV. to N. L. von Zinzendorf [Zinzendorf etc. beginning "Lamm und Haupt, das selbst gekrönt," are included by Knapp in his ed., 1843, of Zinzendorf's *Geistliche Lieder*, p. 218, and dated 1733]. *Tr.* as:—

*Rise, exalt the Majesty.* in full, by P. H. Molther, as No. 116, in the *Moravian H. Bk.*, 1742, with an added st. III. from "Lamm und Haupt, das selbst gekrönt," by N. L. von Zinzendorf [No. 1009 in Appendix iv. to the *Herrnhut G. B.*, 1733, in 1 st. of 10 l., and by Knapp, 1845, p. 121, dated May 26, 1736]. In the 1759 and later eds. of the *Moravian H. Bk.* (1866, No. 768), it is greatly altered, and begins, "Rise, exalt our Head and King." Included in Montgomery's *Christian Psalmist*, 1825, and J. A. Latrobe's *Coll.*, 1841. [J. M.]

**Heinrich Ernst,** eldest s. of Christian Ernst, Count of Stolberg Wernigerode, was b. at Wernigerode, Dec. 7, 1716. During the lifetime of his father (who was one of the best hymnologists of his day, and founder of the Ducal Library at Wernigerode), he was Canon of Halberstadt. He succeeded to the estates in 1771, and d. at Halberstadt, Oct. 24, 1778.

He contributed four hymns to the *Wernigerode G. B.*, 1735. A selection from his *Geistliche Gedichte* was pub. at Halle, 1748-52. The first of his printed hymns appeared in his *Betrachtungen der Anna- und Fest-täglichen Evangelien in Liedern*, Wernigerode, 1750 (all original), and in the *Neue Sammlung geistlicher Lieder*, Wernigerode, 1752, which includes six hymns.

of which some 370 are by himself. Two of these have passed into English, viz.:-

i. *Alle, alle, meine Seele.* (*Christian Warfare*, 1735, as above, p. 272, in 17 st., entitled, "On the Conflict and Victory of Believers." Tr. as "Haste, haste, my soul, from ruin flee," by Dr. H. Walker, 1860, p. 23.

ii. *Morgen soll es besser werden.* *The Morning of Joy.* In the *Neue Sammlung*, 1762, No. 637, in 5 st. Tr. as "Yes! it shall be well at morning," by Mrs. Findlater, in *H. L. L.*, 1862, p. 63 (1864, p. 226), erroneously ascribed to C. B. Garve (q. v.). [J. M.]

Heinrich of Laufenburg was a native of Laufenburg, Aargau, Switzerland. The earliest notice of him is that in 1434 he was dean of the Collegiate Church of St. Maurice at Zofingen in Aargau. He afterwards held a similar post at Freiburg, in Baden; but in 1445 became a monk in the monastery of the Knights of St. John at Strassburg ("Zum grünen Werde"). He was living there in 1458, but probably died in that year or soon after (*Koch*, i. 213-214; *Allg. Deutsche Biog.*, xix. 810-813, &c.).

He was the most important and most prolific hymn-writer of the 15th cent., and a number of his productions are of sweetness and abiding worth. Most of them are in honour of the B. V. M. Many are in intricate metre, while others are written to song tunes, or are remnants of songs, or translations from the Latin. A large number are included by Wackernagel in his second volume, principally taken from a paper ms. of the 15th cent., which he found in the town library at Strassburg.

Two of the best of his original hymns are:—

i. *Ach lieber Herr Jesu Christ.* *Cradle Hymn.* This beautiful prayer of a mother for her infant child is given by Wackernagel, ii. p. 534, in 5 st. of 6 l., from the *Strassburg MS.*, where it is entitled "Benedictio puerili." In his *Kleines G. B.*, 1860, Wackernagel gives it as No. 114 (omitting st. ii.) with the original melody, dating both 1429. The text is also in *Hoffmann von Fallersleben*, ed. 1861, No. 125. Tr. as:—

Ah! Jesu Christ, my Lord most dear. A full and very good L. by Miss Winkworth in her *Christian Singers*, &c., 1869, p. 93. The address to the B. V. M. in st. ii.,

"Maria, müder Jesu Christ,  
Sitz du dine Kint so gewaltig bist,"

is translated as:—

"Since in Thy heavenly kingdom, Lord,  
All things obey Thy lightest word."

Her tr. was adopted with alterations by the Rev. H. White in the *Savoy Hymnary* (Chapel Royal, Savoy), 1870, No. 35, beginning, "Lord Jesu Christ, our Lord most dear." Instead of taking the very good original melody, Mr. White altered the hymn to 6-8 metre, and omitted st. iv., v. This form has been repeated in the S. P. C. K. *Church Hys.*, 1871; Mrs. Brock's *Children's H. Bk.*, 1881, and others.

ii. *Ich willt dass ich dahelme wlr.* *Eternal Life.* A beautiful hymn of spiritual Home-sickness. Wackernagel, ii. p. 540, includes a version in 13 st. of 2 l. from the *Strassburg MS.*; and another in 9 st. of 2 l. from a 15th cent. ms. at Berlin. *Hoffmann von Fallersleben*, 1861, gives the Strassburg text as No. 54; and a form in 9 st. from a ms. at Inzkofen, near Sigmaringen, dating 1470-1480, as No. 55. In his *Kleines G. B.*, 1860, Wackernagel gives as No. 74 a slightly altered form of the Strassburg text, along with the original melody. Tr. as "I would I were at last at home," by Miss Winkworth, 1869, p. 92.

[J. M.]

Heinrich of Meissen, better known by his title of Frauenlob or Frauenlop (some

have regarded Frauenlob as his surname), was b. at Meissen, in Saxony, c. 1250, and educated at the Cathedral school there. Of humbler origin than the early Minnesingers, he adopted the profession of wandering minstrel as a means of livelihood. After residing for longer or shorter periods at the courts of many South and North German princes, he settled at Mainz about 1311; where he, the most important of the later Minnesingers, is said to have founded the first school of the Mastersingers. He d. at Mainz, Nov. 29, 1318 (*Allg. Deutsche Biog.*, vii. 321-323, &c.). His poems (edited by Ludwig Ettmüller, at Quedlinburg, 1843, as his *Leiche, Sprüche, Streitgedichte und Lieder*) are voluminous, overburdened by a display of learning, and often in intricate and artificial metrical forms. Two of his religious poems have passed into English, viz.:-

i. *Min Vrunde ist gar segangen.* *For the Dying.* Wackernagel, ii. p. 234, in 3 st. from a ms. at Vienna. Ettmüller, p. 167. The tr. is, "My joy is wholly banished," by Miss Winkworth, 1869, p. 70.

ii. *Nu wil ich nimmer mer verzweveln.* *Faith.* In Wackernagel, ii. p. 245, in 14 l., from a ms. at Vienna. Ettmüller, p. 236. Tr. as, "Now will I nevermore despair of heaven," by Miss Winkworth, 1869, p. 80.

[J. M.]

Held, Heinrich, was s. of Valentin Held of Gubrau, Silesia. He studied at the Universities of Königsberg (c. 1637-40), Frankfurt a. Oder (1643), and Leyden. He was also in residence at Rostock in 1647. He became a licentiate of law, and settled as a lawyer in his native place, where he d. about 1659, or at least before Michaelmas, 1661 (*Koch*, iii. 55-56; *Allg. Deutsche Biog.*, xi. 680). *Biog.*, p. 87, &c.).

One of the best Silesian hymn-writers, he was taught in the school of affliction, having many trials to suffer in those times of war. His only extant poetical work is his *Deutscher Gedichte Vorrah*, Frankfurt a. Oder, 1643. Only one hymn from that volume came into German use. Much more important are his other hymns, which are known to us through Crüger's *Praxis*, and other hymn-books of the period. *Mätzell*, 1858, includes Nos. 264-272 under his name.

Two of his hymns have been tr. into English:—

i. *Ott sei Dank durch alle Welt.* *Advent.* *Mätzell*, 1858, No. 263, quotes this in 9 st. of 4 l. from a defective ed. of Crüger's *Praxis*, c. 1659. In the ed. of 1661 it is No. 85, marked *Herr. Held*. Since then it has appeared in almost all German hymn-books (as in the Berlin *G. L. S.*, ed. 1863, No. 132), and takes rank as one of the finest Advent Hymns. Tr. as:—

i. *All the World exalt the Lord*, omitting st. vi. in *Select H. from Ger. Psal.*, Tranquebar, 1754, p. 4, and the *Suppl. to Ger. Psal.*, ed. 1765, p. 1. In 1789, the tr. of st. i., ii., iv., vii., 12. (altered) were included as No. 34 in the *Moravian H. Bk.* In the ed. of 1801 it was altered to "All the world give praises due" (ed. 1886, No. 44), and this text has been repeated in Dr. Pagenstecher's *Coll.*, 1864, and Willing's *Bk. of Com. Praise*, 1872.

ii. *Be our God with thanks adored.* A tr. of st. i.-iv. by A. T. Russell in his *Ps. & Hys.*, 1851.

iii. *Let the earth now praise the Lord.* A good tr., omitting st. vii., by Miss Winkworth in her *C. B. for England*, 1863. Repeated in full in Schaff's *Christ in Song*, 1869, and, abridged, in

the American Pennsylvania Luth. Ch. Bk., 1868, and Bapt. Service of Song, 1871.

ii. *Komm, o Komm, du Geist des Lebens*. *Walterside*. A fine hymn of Invocation to the Holy Spirit. *Mützell*, 1858, No. 267, quotes it in 9 st. of 6 l. from a defective ed. of Crüger's *Praxis* pub. at Stettin c. 1694. In J. Niedling's *Geistliche Wasserquelle*, Frankfurt a. Oder, 1667, it is at p. 372 marked "H. Held" (not in Niedling's ed. 1663). In Luppian's *Andächtig singender Christen Mund*, 1692, p. 71, it is entitled "Devout Prayer and Hymn to God the Holy Ghost." Reprinted in Freylinghausen's *G. B.*, 1704, and many subsequent hymn-books, as in the Berlin *G. L. S.*, ed. 1863, No. 363. It is sometimes erroneously ascribed to Joachim Neander. The *trs.* in C. U. are:—

i. *Holy Spirit, once again*. A full and good *tr.* by Miss Winkworth in the 2nd Ser., 1858, of her *Lyra Ger.*, p. 53. Included in full in the *Cantate Domino*, Boston, U.S.A., 1859. In Miss Winkworth's *C. B. for England*, 1863, st. ii., vi., vii. are omitted. This form of the text is repeated in W. F. Stevenson's *H. for Ch. & Home*, 1873, Hatfield's *Church H. Bk.*, 1872, &c. In the *Hyl. for St. John's, Aberdeen*, 1865, it begins "Holy Spirit, in us reign."

ii. *Come, oh come, Thou quickening Spirit*. True. &c. A *tr.* of st. i., ii., iv., vii., ix. in Dr. Pagensteher's *Coll.*, 1864, No. 98, signed E. T. L.

iii. *Come, O come, Thou quickening Spirit, Thou for ever*. A good *tr.*, omitting st. iv.—vi. in the Pennsylvania Luth. Ch. Bk., 1868, and marked as *tr.* by "Charles William Schaeffer, 1866." [Lutheran Pastor at Germantown.]

iv. *Come, O come, Thou quickening Spirit, God from all eternity*, omitting st. iii., by E. Cronenwett, in the Ohio Luth. *Hyl.*, 1880.

Another *tr.* is, "Come, Thou Spirit ever living," by R. Massie in the *British Herald*, Dec., 1865, p. 179.

[J. M.]

**Helder, Bartholomäus**, s. of Johann Helder, Superintendent in Gotha, became, in 1607, schoolmaster at Fricmar, and in 1616, pastor of Remstädt, near Gotha, where he d. of the pestilence, Oct. 28, 1635 (*Koch*, iii. 114, 115, 248; *Allg. Deutsche Biog.*, xi. 684, 685, &c.).

Helder pub. two works (both in the Royal Library, Berlin). (1) *Cymbalum Genethiacum*. Erfurt, 1614; and (2) *Cymbalum Davidicum*. Erfurt, 1620. The first contains 18 Christmas and New Year Hymns, and the second 26, mostly Psalm versions. In the *Cantionale Sacrum*, Gotha, 1646-48, over 50 hymns are given with his name as composer of the music and without definite ascription as regards the words. Two of these have passed into English, viz.:—

i. *In meiner Noth ruf ich zu dir*. *Supplication*. A prayer for grace, which appeared in the *Cantionale Sacrum*, pt. ii., Gotha, 1648, No. 71, in 3 st. of 6 l. *Tr.* by Miss Marington, 1863, p. 1, as "From out my woe I cry to Thee."

ii. *O Lämmlein Gottes, Jesu Christ*. *St. John Baptist's Day*. Founded on St. John i. 29. Appeared as No. 103 in the *Cantionale Sacrum*, Gotha, 1646, in 4 st. of 4 l., entitled, "On St. John's Day." Included as No. 391 in the *Uwe*, L. S., 1851. The only *tr.* in C. U. is "O Jesus, Lamb of God, who art," in full, by A. Crull, as No. 120 in the Ohio Luth. *Hymnal*, 1880.

[J. M.]

**Heimbald, Ludwig**, s. of Stephan Heimbald, woollen manufacturer at Mühlhausen, in Thuringia, was b. at Mühlhausen, Jan. 13, 1532, and educated at Leipzig and Erfurt (b.a. in 1550). After two years' headmaster-ship of the St. Mary's School at Mühlhausen, he returned to Erfurt, and remained in the

University (M.A. 1554) as lecturer till his appointment in 1561 as conrector of the St. Augustine Gymnasium at Erfurt. When the University was reconstituted in 1565, after the dreadful pestilence in 1563-64, he was appointed dean of the Philosophical Faculty, and in 1566 had the honour of being crowned as a poet by the Emperor Maximilian II., but on account of his determined Protestantism he had to resign in 1570. Returning to Mühlhausen, he was appointed, in 1571, diaconus of the St. Mary's Church, and 1586, pastor of St. Blasius's Church and Superintendent of Mühlhausen. He d. at Mühlhausen, April 8, 1598. (*Koch*, ii. 234-248; *Allg. Deutsche Biog.*, xi. 701-702; *Bode*, pp. 87-88, &c.)

Heimbald wrote many Latin hymns and odes, and numerous German hymns for school use, including a complete metrical version of the Augsburg Confession. His Hymns for church use are mostly clear and concise paraphrases of Scripture histories and doctrines, simple and earnest in style. Lists of the works in which his hymns appeared (to the number of some 400) are given by *Koch* and *Bode*.

His hymns *tr.* into English are:—

i. *Herr Gott, erhalt uns für und für*. *Children*. On the value of catechetical instruction as conveyed in Luther's *Catechism for Children*. 1st pub. in Heimbald's *Dreysig geistliche Lieder auf die Fest durchs Jahr*. Mühlhausen, 1594 (preface to tenor, March 21, 1585), and thence in *Wackernagel*, iv. p. 877, and *Mützell*, No. 314, in 4 st. of 4 l. In Porst's *G. B.*, ed. 1855, No. 977. The only *tr.* in C. U. is:—

O God, may we e'er pure retain, in full, by Dr. M. Loy, in the Ohio Luth. *Hyl.*, 1880.

ii. *Nun laßt uns Gott dem Herren*. *Grace after Meat*. Included in his *Geistliche Lieder*, 1575, in 8 st. of 4 l., and thence in *Wackernagel*, iv. p. 647, and the *Uwe*, L. S., 1851, No. 500. The *trs.* are: (1) "To God the Lord be rendered," as No. 326 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Now let us praise with fervour," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 75. (3) "To God the Lord be praises," as No. 778 in the *Moravian H. Bk.*, 1789 (1849, No. 1153).

iii. *Von Gott will ich nicht lassen*. *Trust in God*. *Lausmann* in *Koch*, viii. 365-370, thus relates the origin of this the best known hymn by Heimbald:—

In 1563, while Heimbald was conrector of the Gymnasium at Erfurt, a pestilence broke out, during which about 4000 of the inhabitants died. As all who could fled from the place, Dr. Pancratius Heibich, Rector of the University (with whom Heimbald had formed a special friendship, and whose wife was god-mother of his eldest daughter), was about to do so, leaving behind him Heimbald and his family. Gloom forebodings filled the hearts of the parting mothers. To console them and nerve them for parting Heimbald composed this hymn on Psalm lxxiii. v. 23.

The hymn seems to have been first printed as a broadsheet in 1563-64, and dedicated to Regine, wife of Dr. Heibich, and then in the *Hundert Christliche Hausgesang*, Nürnberg, 1569, in 9 st. of 8 l. *Wackernagel*, iv. pp. 630-33, gives both these forms and a third in 7 st. from a ms. at Dresden. Included in most subsequent hymn-books, e.g. as No. 640 in the *Uwe*, L. S., 1851. The *trs.* in C. U. are:—

i. *From God the Lord my Saviour*, by J. C. Jacobi, in his *Psalm. Ger.*, 1722, p. 139, omitting st. vii. (1732, p. 134), repeated slightly altered (and with st. vi., ll. 1-4 from vii., ll. 1-4 of the German) as No. 320 in pt. i. of the *Moravian*



*H. Bk.*, 1754. St. i.-iii., v., rewritten and beginning "From God, my Lord and Saviour," were included in the Amer. Luth. Gen. Synod's *Coll.*, 1850-52, No. 341.

2. *He'er be my God forsaken.* A good tr. of st. i., ii., iv., by A. T. Russell in his *Ps. & Hys.*, 1851, No. 229.

3. *From God shall aught divide me.* A good tr., omitting st. ii., vii. by Miss Winkworth in her *C. B. for England*, 1863, No. 140. Partly rewritten in her *Christian Singers*, 1869, p. 154.

Other trs. are: (1) "God to my soul benighted," by Dr. H. Mills, 1845 (1864, p. 179). (2) "From God I will not sever," by Dr. N. L. Frothingham, 1870, p. 202.

[J. M.]

**Help, Lord, for men of virtue fail.** *I. Watts.* [*Ps. xii.*] Appeared in his *Ps. of David*, 1719, in 8 st. of 4 l. In addition to its use in its original form, st. v., viii. are used as a separate hymn in Spurgeon's *O. O. H. Bk.*, 1866, as "Lord, when iniquities abound." [J. J.]

**Help, Lord! the busy foe.** *C. Wesley.* [*Prayer during business.*] Pub. in his *Hys. & Soc. Poems*, 1749, vol. i., in 3 st. of 8 l. (*P. Works*, 1868-72, vol. v. p. 51.) In the *Wes. H. Bk.*, 1780, No. 287, st. ii., iii. were given as "The praying Spirit breathe," but in the revised ed., 1875, the opening stanza was restored. It is in its abridged form that it is usually known. [J. J.]

**Hemans, Felicia Dorothea, née Brown,** was b. in Liverpool, Sep. 25, 1793. In 1800, her father having suffered severe losses in business, removed with his family near to Abergele, N. Wales, where he died sometime after. In 1812 she was married to Captain Hemans, who, on retiring from the army sometime after, removed to Bronnylla, near St. Asaph. Some years after he left his wife and children and proceeded to Italy, where he died. In 1828 Mrs. Hemans removed to Wavertree, near Liverpool, and in 1831 to Dublin, where she d. May 16, 1835, and was buried in St. Ann's Church, Dawson Street, in that city. From 1808, when at 15 she pub. *Poems*, to 1834, when her *Scenes & Hymns of Life* appeared, she produced a great number of poems and other works, including:

(1) *The Domestic Affections and Other Poems*, 1812; (2) *The Scorpion*, 1830; (3) *Darimoor*, 1821; (4) *Vespers of Palermo*, 1823; (5) *The Siege of Valencia*, 1823; (6) *Voices of Spring*, 1823; (7) *Forest Sanctuary*, 1825; (8) *Hymns for Childhood*, 1827 (English edition, 1834; first pub. in America); (9) *Records of Human and Miscellaneous Poems*, 1829; (10) *Songs of the Affections*, 1830; (11) *Scenes and Hymns of Life* (dedicated to the poet Wordsworth), 1834. Then followed (12) *The Works of Mrs. Hemans; with a Memoir of her Life by her Sister (Mrs. Hughes)*, Edinburgh, W. Blackwood & Sons, 1839, in 7 vols. Her *Poems* were collected and published by Blackwood in 1849, and again as one of the *Chandos Classics*, 1886.

Three distinct ideas pervade Mrs. Hemans's poetry, the Fatherhood of God, Heaven as our Home, and mutual recognition when there. The work of the Atonement has a very subordinate place; and the Holy Spirit is scarcely recognised. The rhythm, even in her most popular pieces, is often disappointing, and a deep tone of sadness pervades most of her work. The gloom of disappointment and the traces of shadowed memories run like black threads through the web and woof of her productions. As a writer of hymns she

holds a subordinate place. The best are "Answer me, burning stars of light," "Calm on the bosom of thy God," "Come to the land of pence," and "Fear was within the tossing bark." [J. D.]

Mrs. Hemans's hymns which have come into C. U. include:—

1. *Answer me, burning stars of light.* *Trust in God.* Written after the death of a sister-in-law, and pub. in her *Records of Woman, &c.*, 1829, p. 242, in 4 st. of 8 l. (*P. Works*, N. Y., 1829, vol. ii. pp. 144, 268).

2. *Calm on the bosom of thy God.* *Death and Burial.* This hymn appears in the closing scene of her dramatic poem, *The Siege of Valencia*, 1823, p. 235, in 2 st. of 4 l. (*Works*, vol. iii. p. 379). It is supposed to be sung over the bier of Ximena, daughter of don Ximenes, the Governor of Valencia, during the final struggle of the siege. Mrs. Hemans subsequently added a third stanza ("Love are the paths, and sad the bowers"), and in this form it is published separately as "A Hymn" in her *Works*, vol. iv. p. 330. It is one of the best known of her hymns.

3. *Child, amidst the flowers at play.* *Hour of Prayer.* This is given in her *P. Works*, 1829, vol. ii. p. 25, amongst the "Miscellaneous Pieces," in 2 st. of 8 l., as a hymn for *The Hour of Prayer*. Dr. Martineau in his *Hymns*, &c., 1873, dates it 1825.

4. *Come to me, dreams (thoughts) of heaven.* *Aspiration.* Appeared in her *National Lyrics*, 1834, p. 251, and again in her *Works*, 1839, vol. vii. p. 80.

5. *Come to the land of peace.* *The Angel's Greeting.* Pub. in her *Works*, 1839, vol. vi. p. 146.

6. *Earth! guard what here we lay in holy trust.* *Burial.* Given in her *Works*, 1839, vol. iv. p. 327. This is a poem, and not a hymn.

7. *Father! that in the olive shade.* *Gethsemane.* Written at the death-bed of her mother, Jan., 1827, and pub. in her *Hymns for Childhood*, in 4 st. of 4 l., as a *Hymn by the sick-bed of a Mother*. (*Works*, 1839, vol. vi. p. 147.) Sometimes as "O Thou, Who in the olive shade."

8. *Father, Who art on high.* *Prayer.* This is part of her "Cathedral Hymn," pub. in her *Scenes and Hys. of Life*, 1834. (*Works*, 1839, vi. p. 142.)

9. *Fear was within the tossing bark.* *Stilling the Tempest.* This hymn appeared in her *Hymns for Childhood*, 1827; her *Poet. Works*, N. Y., 1829, ii. p. 124; and her *Works*, 1839, vol. iv. p. 325.

10. *He knelt, the Saviour knelt and prayed.* *Gethsemane.* This hymn appeared in *The Albat* (an annual) in 1825, and her *P. Works*, N. Y., 1829, ii. p. 125. It is also introduced in her dramatic poem, *The English Martyrs: a Scene of the days of Queen Mary*, pub. in her *Scenes and Hys. of Life*, 1834, p. 16. A betrothed couple are condemned to death; but are allowed a short intercourse before execution. This they employ in prayer and the singing of this hymn, which is based upon the sacred scene in *Gethsemane*. "The English Martyrs" is the opening piece of the *Scenes and Hys. of Life*, 1834. (*Works*, vii. p. 130.)

11. *I hear thee speak of the better land.* *Heaven.* Pub. in her *Poetical Works*, N. York, 1829, ii. p. 193, and her *Songs of the Affections*, 1830, p. 225, in 4 st. of 7 l., and headed "The Better Land." (*Works*, 1839, vi. p. 123.) Popular as a sacred song, but not much used as a hymn.

12. *Leaves have their time to fall.* *The Hour of Death.* Pub. in her *Poet. Works*, N. Y., 1829, ii. p. 114, and in her *Forest Sanctuary*, 2nd ed., 1829, p. 276, in 10 st. of 4 l. (*Works*, 1839, iv. p. 177.) It is usually given in an abbreviated form.

13. *Lowly and solemn be Thy children's cry to Thee.* *Burial.* This hymn, in 9 st. of 6 l., forms the closing portion of her poem on *The Funeral Day of Sir Walter Scott*. [*He d. Sept. 21, 1832.*] The poem was given in her *Scenes and Hys. of Life*, 1834, p. 99. (*Works*, vii. p. 128.) In an abbreviated form this burial hymn is in extensive use in G. Britain and America, and is found in more hymn-books than all the rest of Mrs. Hemans's hymns put together.

14. *No cloud obscures the summer's sky.* *Ps. xix.* Appeared in her *Hymns for Childhood*, in 10 st. of 4 l., and entitled "The Stars." (*Works*, 1839, iv. p. 253.) It is usually given in an abbreviated form, beginning with st. ii., "Child of the earth, O! lift thy glance."

15. *Now autumn strows on every plain.* *Harvest.* One of her juvenile pieces, pub. in her *Poems*, Liverpool, 1808, p. 94, as a "Harvest Hymn."

16. *O lovely voices of the sky.* *Christmas Carol.* Appeared in her *Hymns for Childhood*, 1827, in 3 st. of 8 l., and her *Poet. Works*, N. Y., 1829, ii. p. 123. (*Works*, v. p. 307.)

17. *Praise ye the Lord on every height.* *Ps. cxviii.* Pub. in her *Hym. for Childhood*, in 7 st. of 4 l. (*Works*, 1839, iv. p. 264.)

18. *Saviour, now receive him.* *Burial. Scenes and Hym. of Life*, 1834, p. 70, is a hymn entitled, "The Funeral Hymn" in the *Burial of an Emigrant's Child in the Forest.* It begins "Where the long roads quiver." This extract opens with st. ii. altered.

19. *The breaking waves dashed high.* *Landing of the Pilgrim Fathers.* Pub. in her *Records of Woman*, &c., 1828, p. 261, in 10 st. of 4 l., and in her *Works*, 1829, p. 261, "The Landing of the Pilgrim Fathers in New England." (*Works*, 1839, v. p. 260.) Popular as a sacred song, but not much used as a hymn.

20. *The Church of our fathers so dear to our souls.* *The Holy Church.* This hymn has not been traced to date. Seepp. in *S. of G. & G.*, says 1834.

21. *The kings of old have shrine and tomb.* *The Graves of Martyrs.* In *The Forest Sanctuary*, 2nd ed., 1829, p. 284, "The Graves of Martyrs" in 7 st. Also *Poet. Works*, N. Y., 1828, ii. p. 150.

22. *Where is the tree the prophet threw! Faith.* Appeared in her *Poet. Works*, N. Y., 1828, ii. p. 170, and headed "The Fountain of Marah." Also in her *Works*, 1839, vi. p. 176. [J. J.]

**Hence, vain intruding world, depart.** *Anne Steele.* [*Retirement and Reflection.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 124, in 8 st. of 4 l., again in the new ed., 1780; and again in Selgwick's reprint of her *Hymns*, 1863. In its full form it is not in C. U., but an abridged form beginning with st. iv., "Eternity is just at hand," appeared in the 2nd ed. of Toplady's *Ps. & Hym.*, 1787, No. 410, and is repeated in several modern collections; but mainly in America. [J. J.]

**Henley, John**, b. at Torquay, March 18, 1800; engaged for some years in circuit work as a Wesleyan minister; and d. at Weymouth, May 2, 1842. His well-known and popular children's hymn for *Palm Sunday*, "Children of Jerusalem," appeared in the *Wes. S. School Tune Bk.*, in J. Curwen's *Hym. & Chants*, 1844, and in many modern collections for children. Orig. text in the *Meth. S. S. H. Bk.*, 1879. [J. J.]

**Henry, Matthew**, an eminent Nonconformist divine and commentator, was b. in Flintshire, Oct. 18, 1662, and educated for the Bar. Leaving his legal studies he became a Dissenting minister at Chester, where he resided for many years, and subsequently removed to Hackney. He d. whilst travelling between Chester and London, June 22, 1714. His *Exposition of the Old and New Testament* is well known. His connection with Hymnology lay in his having published a volume of *Family Hymns* in 1695. (See *English Hymnody*, Early, § vi. 2.) [J. J.]

**Hensel, Luise**, dau. of J. J. L. Hensel, Lutheran pastor at Linum, near Fehrbellin, Brandenburg, was b. at Linum, March 30, 1798. Though confirmed as a Lutheran in her fifteenth year, she gradually approximated to Roman Catholicism, and was formally received into that Communion, Dec. 7, 1818. During the remaining years of her life, she devoted herself mainly to the education of the young and the care of the sick. In 1874 she entered the Union of Daughters of Christian Love at Paderborn, and d. at Paderborn, Dec. 18, 1876. (O. Kraus, 1879, pp. 204-211; *Allg. Deutsche Biog.*, xii. 1-3, &c.) Her best hymns were written before she was 23, and in proportion as she became an Ultramontane

the poetical value of her productions declined. Her finest productions are distinguished by childlike simplicity, humility, resignation, and deep Christian love. They have won wide acceptance in Germany. The first two of those noted may be regarded as nursery classics.

A number of her hymns came into Clemens Brentano's hands as early as 1810, and were by mistake included as his in his posthumous works. A few were printed in F. Forster's *Singerfahrt*, 1818, and a good many more in M. Diepenbrock's *Geistlicher Blumenstrauss*, Sulzbach, 1829. A complete ed. of her hymns was pub. by Professor C. Schilder of Münster as her *Lieder* at Paderborn, 1870 (4th ed., 1879).

#### i. *Hymns in English C. U.*

i. *Immer muss ich wieder lesen.* [*Holy Scripture.*] This beautiful children's hymn on the Life of Christ as narrated in the Gospels, appeared in *Diepenbrock*, 1829, p. 265, in 7 st. of 4 l. (entitled "On the reading of Holy Scripture"); and in her *Lieder*, 1870, is dated Berlin, 1815. It is repeated in Knapp's *Er. J. S.*, 1837, the Württemberg G. H., 1842, &c. *Tr.* as:—

**Ever would I fain be reading.** A good and full *tr.* by Miss Winkworth in her *Lyr. Ger.*, 2nd Ser., 1858, p. 24. It has been included in full in *Ps. & Hym.*, Bedford, 1859; *Kennedy*, 1863; *Bk. of Praise for Children*, 1881; and in America in Hattfield's *Church H. Bk.*, 1872, and others. In some collections it is abridged; and in the Unitarian South Place *Collection*, Lond., 1873, it begins, "Ever find I joy in reading."

#### Other *trs.* are:—

(1) "Oh how sweet the wondrous story," by *Mrs. Bevan*, 1859, p. 142. (2) "In that book so old and holy," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 25. (3) "Still I read, and weary never," by "A. M. A.," in the *British Herald*, Feb. 1866, p. 211.

ii. *Milde bin ich, geh' sur Ruh.* [*Evening.*] This beautiful child's evening prayer, the most popular of all her hymns, appeared in *Diepenbrock*, 1829, p. 270, in 4 st. of 4 l. In her *Lieder*, 1870, p. 54, dated Berlin, Autumn, 1816. Included in the *Uns. L. S.*, 1851, No. 528. *Tr.* as:—

**1. Now that e'er each weary head.** A free *tr.* of st. i.-iii. as No. 22 in C. H. Bateman's *Children's Hym.*, 1872.

**2. Weary now I go to rest.** A good *tr.* of st. i.-iii. by E. Cronenwett as No. 324 in the *Ohio Luth. Hym.*, 1880.

#### Other *trs.* are:—

(1) "Now I close my tired eyes," by *Mrs. Bevan*, 1859, p. 147. (2) "I am tir'd, and so I weep," by *Miss Manington*, 1863, p. 126. (3) "Weary now I go to bed," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 46. (4) "Now with weariness oppress'd," a second *tr.* by Dr. *Dulcken*, p. 72. (5) "Wearied now I seek repose," by *J. Kelly*, 1885, p. 111.

#### iii. *Hymns not in English C. U.*

iii. *Ich liebe einen Königs Sohn.* [*Love to Christ.*] In *Diepenbrock*, 1829, p. 304, in 9 st., and in her *Lieder*, 1870, p. 67, dated Berlin, 1817. *Tr.* as "I love a royal only Son," by E. Massie, 1867, p. 174.

iv. *O Sonne, wann von deinem Licht.* [*Love to Christ.*] In *Diepenbrock*, 1829, p. 257, in 6 st., and in her *Lieder*, 1870, p. 128, dated Sondermühlen, 1823. *Tr.* as "O Sun, if from thy light a ray," in J. D. Burns's *Memoir and Remains*, 1869, p. 270.

v. *O Sorge, die mich niederdrückt.* [*Encouragement.*] In *Diepenbrock*, 1829, p. 271, in 6 st., and in her *Lieder*, 1870, p. 13, dated Berlin, 1815. The *trs.* are:—(1) "O anxious care that weighs me down," by Miss Burlington, in the *British Herald*, Sept. 1866, p. 164. (2) "Begone, O load of care, begone," by *J. Kelly*, 1885, p. 68.

vi. *Was verlangst du, warum bangst du.* [*Cross and Consolation.*] In *Diepenbrock*, 1829, p. 261, in 6 st.,

entitled "Sorsum corda." In her *Lieder*, 1870, p. 43, it is dated Berlin, 1816. Tr. as "What seekest thou! Why fearest thou," by C. T. Asley, 1860, p. 24.

vii. Zu dir, zu dir, hinweg von mir. [Commencement to Christ.] In *Diegenbrock*, 1829, p. 267, in 6 st. In her *Lieder*, 1870, p. 11, dated Berlin, 1816. Tr. as "To Thee, to Thee, away from self," by J. Kelly, 1885, p. 72. [J. M.]

**Hensley, Lewis**, M.A., b. May, 1827, and educated at Trinity College, Cambridge, where in 1846 he graduated as Senior Wrangler, and first Smith's prizeman. From 1846 to 1852 he was a Fellow and Assistant Tutor of Trinity College. Taking Holy Orders in 1851, he held successively the Curacy of Upton-with-Chalvey, Bucks; the Vicarage of Ippolyts-with-Great-Wymondly, Hertfordshire, and of Hitchin, in the same county; Rural Dean, 1867. His works include *Household Devotions*; *Shorter Household Devotions*, &c. His hymns appeared in his *Hymns for the Sundays after Trinity*, Lon., Bell & Daldy, 1864; and *Hymns for the Minor Sundays from Advent to Whitenside*, Lond., Bell & Daldy, 1867. His Advent hymn, "Thy Kingdom come, O God," is from the latter of these works. [J. J.]

**Herberger, Valerius**, s. of Martin Herberger, furrier and poet at Fraustadt, Posen, was b. at Fraustadt, April 21, 1562. He studied theology at the Universities of Frankfurt a. Oder and Leipzig, and became in 1584 Master of the lower classes in the school at Fraustadt. In 1590 he was appointed diaconus chief pastor; but in 1604 he and his flock were ousted from the church by King Sigismund III., of Poland, for the sake of the few Roman Catholics in the place. Out of two houses near one of the gates of the town they made a meeting-place, to which, as the first of the "Kripplein Christi" was given. He d. at Fraustadt, May 18, 1627 (*Koch*, ii. 301-311; *Allg. Deutsche Biog.*, xii. 28-29, &c.).

Herberger pub. two sets of sermons, the *Evangelische Herpostille* and the *Kristliche Herpostille*. His famous work, the *Magnalia Dei, de Jesu scripturas* show Christ all through the Old Testament, but in his exposition he only reached the book of Ruth. As a pastor he worked unweariedly for the good of his people, to 1630, and during the time of the great pestilence (1613-1614), and during the troubles of the early part of the Thirty Year's War.

Herberger wrote only a few hymns, and of these the best known is:—

*Vale! ich dir geh.* For the Dying. 1st pub. on broadsheet entitled:—

"A devout prayer with which the Evangelical citizens of Fraustadt in the autumn of the year 1613 moved the heart of the Lord so that He mercifully laid down His sharp rod of wrath under which nearly two thousand a pious heart. And also a hymn of consolation in Ruth composed by Valerius Herberger, preacher at the Kripplein Christi." Leipzig, 1614.

The hymn was pub. in *Mitzell*, 1858, No. 6, in 5 st. of 8 l.

The title of the hymn itself is:—

"The Farewell (Vale!) of Valerius Herberger that he gave to this world in the autumn of the year 1613, when he every hour saw death before his eyes, but mercifully and also saw death before his eyes. In this pestilence 2133 perished at Fraustadt, but Herberger was wonderfully spared." all unhurt, comforting the sick and helping to bury the dead.

The hymn is an acrostic on his name formed

by the beginnings of the stanza.—Vale (i.), r (ii.) i (iii.) u (iv.) a (v.). It is one of the finest German hymns for the dying. It speedily passed into the hymn-books, and is still a favourite. In the Berlin G. L. S. ed. 1863, No. 1502. Sometimes given beginning "Abschied will" or "Lebwohl will."

The beautiful melody which appeared with the hymn in 1614 is by Herberger's precursor, Melchior Teichner, and is now well known in England, being included, e.g. in *H. A. & M.* as St. Theodolph.

The trs. in C. U. are:—

1. O World so vain, I leave thee, a good tr., omitting st. iv., by A. T. Russell, as No. 248 in his *Ps. & Hys.*, 1851.

2. Farewell I gladly bid thee, a good and full tr. by Miss Winkworth, as No. 137 in her *C. B. for England*, 1863.

Other trs. are: (1) "Grant in the bottom of my heart," a tr. of st. iii. as No. 29 in the *Moravian H. Bk.*, 1742. (2) "Farewell henceforth for ever," by L. T. Nyberg, in the *Moravian H. Bk.*, 1784, pt. I., No. 451 (1806, No. 1227). (3) "Shelter our souls most graciously," by L. T. Nyberg, in the *Moravian H. Bk.*, pt. II., 1746, p. 794 (1806, as pt. of No. 793). (4) "Vain world, forbear thy pleading," by Dr. H. Mills, 1856, p. 167. (5) "I bid adieu for ever," in the *British Herald*, Aug. 1866, p. 306, repeated in *Reid's Pious Hk.*, 1872, No. 336. (6) "My parting spirit biddeth," in the *Family Treasury*, 1875, p. 496. [J. M.]

**Herbert, Daniel**, for many years a Congregational Minister at Sudbury, Suffolk (b. circa 1731, d. Aug. 29, 1833), pub.:

*Hymns & Poems, Doctrinal and Sentimental, for the Citizens of Zion, who are longing to know their election of God, and who love Evangelical Truths.* These were pub. in 3 vols. (I., 1801; II., 1810; III., 1827). Both hymns and poems are very indifferent in quality, and strongly Calvinistic in doctrine. (*Singers & Songs*, by J. Miller, 1860.) [J. J.]

**Herbert, George**, M.A., the fifth s. of Richard Herbert and Magdalen, the daughter of Sir Richard Newport, was b. at his father's seat, Montgomery Castle, April 3, 1593. He was educated at Westminster School, and at Trinity College, Cambridge, graduating B.A. in 1611. On March 15, 1615, he became Major Fellow of the College, M.A. the same year, and in 1619 Orator for the University. Favoured by James I., intimate with Lord Bacon, Bishop Andrews, and other men of influence, and encouraged in other ways, his hopes of Court preferment were somewhat bright until they were dispelled by the deaths of the Duke of Richmond, the Marquis of Hamilton, and then of King James himself. Retiring into Kent, he formed the resolution of taking Holy Orders. He was appointed by the Bp. of Lincoln to the Prebend of Leighton Ecclesia and to the living of Leighton Bromswold, Hunts, July 15, 1626. He remained until 1629, when an attack of ague obliged him to remove to his brother's house at Woodford, Essex. Not improving in health at Woodford, he removed to Dantsey, in Wiltshire, and then as Rector to Bemerton, to which he was inducted, April 26, 1630, where he d. Feb. 1632. The entry in the register of Bemerton is "Mr. George Herbert, Esq., Parson of Foughleston and Bemerton, was buried 3 day of March 1632."

His life, by Isaac Walton, is well known; another Memoir, by Barnabas Oley, is forgotten. Herbert's prose work, *Priest to the Temple*, appeared several years after his death: but *The Temple*, by which he is best known, he delivered to Nicholas Ferrar (q.v.), about three weeks before his death, and authorised him to publish it if he thought fit. This was done in 1633.

The work became popular, and the 13th ed. was issued in 1709. It is meditative rather than hymnic in character, and was never intended for use in public worship. In 1697 a selection from *The Temple* appeared under the title *Select Hymns Taken out of Mr. Herbert's Temple & turned into the Common Metre To Be Sung in The Churches Ordinarily us'd in Churches*. London, Parkhurst, 1697. In 1739, J. & C. Wesley made a much more successful attempt to introduce his hymns into public worship by inserting over 40 in a much-altered form in their *Hymns & Sacred Poems*. As some few of these came into their collection of *Po. & Hys.*, 1741, revised 1743, they were long sung by the Methodists, but do not now form part of the *Wes. H. Bk.* No further attempt seems to have been made to use the *Temple* poems as hymns until 1863, when some altered and revised by G. Rawson were given in the *Leeds H. Bk.* of that year. From that time onward more attention was paid to Herbert alike by Churchmen and Nonconformists, and some of his hymns are now widely accepted. Many editions of his works have been published, the most popular being that of the Rev. Robert Aris Wilmot, Lond., Geo. Routledge & Son, 1837; but Dr. Groat's privately printed edition issued in his *Fuller Worthies Library* in 1874, in three volumes, is not only the most complete and correct, but included also his psalms not before reprinted, and several poems from a Ms. in the Williams Library, and not before published. The *Temple* has also been published in facsimile by Elliott Stock, 1876, with preface by Dr. Groat; and in ordinary type, 1892, by Wells Gardner, with preface by J. A. Shorthouse. [*Eng. Hymnody*, Early, § vii.]

The quaintness of Herbert's lyrics and the peculiarity of several of their metres have been against their adoption for congregational purposes. The best known are: "Let all the world in every corner sing"; "My stock lies dead, and no increase"; "Throw away Thy rod"; "Sweet day, so cool, so calm"; and "Touch me, my God, and King." [W. T. B.]

Herbert, Petrus, seems to have been a native of or resident at Fulnek in Moravia. He was ordained priest of the Brethren's Unity in 1562, became a member of the Select Council in 1567, and was latterly Consensor of the Unity. By the Unity he was entrusted with many important missions. He was sent as a deputy to confer with Calvin: and again in 1562 to arrange with Duke Christoph of Württemberg for the education at Tübingen of young men from the Bohemian Brethren. He was also one of the deputies sent to Vienna to present the revised form of the Brethren's Confession of Faith to the Emperor Maximilian II. in 1564, and in 1566 to present their new German Hymn Book. He d. at Eibenschütz in 1571 (Koch, ii. 414. *Allg. Deutsche Biog.*, xiii. 263-264, &c.). Herbert was one of the principal compilers of the enlarged ed. of the Brethren's German H. Bk. pub. in 1566 as their *Kirchengeseng*, and contributed to it some 90 hymns. In the ed. of 1639 there are 104 hymns marked as his. His hymns are distinguished by simplicity and beauty of style. A number are *trs.* from the Bohemian. [*See Bohemian Hymnody*:—Augusta, J., and Červenka, M.] His hymns *tr.* into English include:—

i. *Die Nacht ist kommen drin wir ruhen sollen.* [*Evening.*] Written probably under the pressure of persecution and oppression. In the *G. B.*, 1566, as above, in 5 st. of 7 l. (the last st. being a versification of the Lord's Prayer), and thence in *Wackernagel*, iv. p. 442, and the *Univ. L. S.*, 1851, No. 515. In J. H. Schein's *Cantional*, 1627, it appears as No. 99, with an additional st. not by Herbert, which reads:—

"Denn wir kein besser Zuflucht können haben,  
Als zu dir, O Herr, in dem Himmel drohen,  
Du verlost keinen, gibst Acht auff die deinen,  
Die dich recht meynen."

This st. is included as st. v. in the version in Bunsen's *Versuch*, 1833, No. 43. *Tr.* as:—

1. *The night is come, wherein at last we rest*, in full from Bunsen by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 77, repeated as No. 105 in R. Minton Taylor's *Coll.*, 1872.

2. *Now God be with us, for the night is closing*, a good *tr.* from Bunsen, in the original metre, by Miss Winkworth, as No. 170 in her *C. B. for England*, 1863, and repeated in her *Christian Singers of Germany*, 1869, p. 139. This version has been included in various recent collections, though generally abridged or altered, as in the *Hymnary*, 1872; Thring's *Coll.*, 1882; and in America in the *Evang. Hyl.*, N. Y., 1880, &c. In *Laudes Domini*, N. Y., 1884, it is in two parts (Nos. 209-210), the second beginning, "Father, Thy name be praised, Thy kingdom given." This is st. vi. with an added doxology, as in the *Hymnary*, 1872.

Other *trs.* are:—

(1) "The night comes apace," as No. 293 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Lo! evening's shades to sleep invite," by H. J. Bucknoll, 1842, p. 64.

ii. *O Christenmensch, merk wie dich hält.* [*Faith.*] 1566, as above, in 18 st. of 4 l., repeated in *Wackernagel*, iv. p. 433. In Bunsen's *Versuch*, 1833, No. 390 (*Allg. G. B.*, 1846, No. 130), the hymn begins with st. iii. altered to "Der Glaub' ist ein lebend'ge Kraft," and consists of st. iii., viii., xi., xii., xvi., xviii. Bunsen calls it "a noble confession of the true Christian faith." *Tr.* as:—

*Faith is a living power from heaven.* A good *tr.* from Bunsen by Miss Winkworth in her *Lyra Ger.*, 2nd ser., 1858, p. 160, and thence in her *C. B. for England*, 1863. It is repeated, more or less altered and abridged, in *Kennedy*, 1865; and in America in the *Presb. Hyl.*, 1874, *Baptist Service of Song*, 1871, &c.

iii. *Hymns not in English C. U.*:—

iii. *Des Herren Wort bleibt in Ewigkeit.* [*Holy Scripture.*] 1566, as above, in 25 st., and in *Wackernagel*, iv. p. 432. *Tr.* as "God's holy Word, which ne'er shall cease," by J. Swetner, as No. 3 in the *Moravian H. Bk.*, 1754 (1849, No. 2).

iv. *Fürchtet Gott, O lieben Leut.* [*Martyrs.*] 1566, as above, in 13 st., and in *Wackernagel*, iv. p. 439. The *trs.* are, (1) "O love God, ye people dear," as No. 367 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O exalt and praise the Lord" (from the version in the *Brüder G. B.*, 1778, beginning "Liebet Gott"), as No. 371 in the *Moravian H. Bk.*, 1789 (1849, No. 1306).

v. *Laßt uns mit Lust und Freud uns Olauben singen.* [*Eternal Life.*] A fine hymn on the joys of Heaven. 1566, as above, in 12 st., and in *Wackernagel*, iv. p. 447. *Tr.* as "In faith we sing this song of thankfulness," by Mrs. Bruen, 1804, p. 34.

vi. *O höchster Trost, heiliger Geist.* [*Whitsuntide.*] 1566, as above, in 13 st., and *Wackernagel*, iv. p. 407. The *trs.* are, (1) "O highest comfort, Holy Ghost," as No. 262 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O Comforter, God Holy Ghost," as No. 293 in the *Moravian H. Bk.*, 1789 (1849, No. 265).

Besides the above a number of hymns by Herbert (all of which appeared in the *Kirchengeseng*, 1566, and are included in *Wackernagel's* vol. iv.) were *tr.* in pt. i. of the *Moravian H. Bk.*, 1754. The numbers in the 1754 are 166, 259, 263, 264, 265, 266, 274, 277, 281, 287, and 294. [J. M.]

*Here at Thy Cross, my dying God.* *I. Watts.* [*Salvation in the Cross.*] 1st pub. in his *Hym. & S. Songs*, 1700, Bk. ii., No. 4, in 5 st. of 4 l. It is in C. U. in its original form, and as: "Here at Thy Cross, my dying Lord"; "Here at Thy Cross, incarnate God"; and



"Here at Thy Cross, my Saviour God," in various American hymn-books, the aim of these alterations being to remove the objection that might be made to the clause *my dying God*, in the opening line.

[J. J.]

**Here, O my Lord, I see Thee face to face.** H. Bonar. [*Holy Communion.*] Dr. H. Bonar's elder brother, Dr. John James Bonar, St. Andrew's Free Church, Greenock, is wont after each Communion, to print a memorandum of the various services, and a suitable hymn. After the Communion on the first Sunday of October, 1855, he asked his brother, Dr. H. Bonar, to furnish a hymn, and in a day or two received this hymn (possibly composed before), and it was then printed, with the memorandum, for the first time. It was pub. in *Hymns of Faith and Hope*, 1st series, 1857, in 10 st. of 4 l., and headed, "This do in remembrance of me." In addition to being in extensive use in its original, or in an abridged but unaltered form, it is also given as:

1. *Here would I, Lord, behold Thee face to face.* *Ps. & Hymns*, Bedford, 1859, &c.
2. *Here, Lord, by faith I see Thee face to face,* in Hatfield's *Church H. Bk.*, N. Y., 1872, &c.
3. *Here, O my Lord, I humbly seek Thy face,* in T. Darling's *Hymns*, &c., 1867.
4. *And now we rise, the symbols disappear.* *Composed of st. v. and x. in the American Bapt. Service of Song*, Boston, 1871.
5. *I have no help but Thine, nor do I need,* in the Leeds *S. S. H. Bk.*, ed. 1888.

In literary merit, earnestness, pathos, and popularity, this hymn ranks with the best of Dr. Bonar's compositions. [J. B.]

**Here we suffer grief and pain.** T. Bilby. [*Heaven anticipated.*] Pub. in *The Infant School Teachers' Assistant*, 1832, in 6 st. of 3 l., with the refrain, "O that will be joyful." Although suited in sentiment more to the aged than the young, yet mainly through the tune to which it is set and the refrain, it has become a very popular hymn with children, and is in extensive use in Sunday-schools. Authorised text from the author's *ms. in Lyra Brit.*, 1867, p. 62. [J. J.]

**Heri mundus exultavit.** Adam of St. Victor. [*St. Stephen.*] This sequence is by some considered to be the masterpiece of the time competition. The full text, in 78 lines, and extended notes, is given by Gautier in his *Oeuvres Poétiques d'Adam de St. Victor*: Paris, 1858, pp. 211-222. Gautier, in his 2nd ed., 1881, p. 78, quotes it from the *Limoges Sequentiary of the 12th or 13th cent.* (Bibl. Nat., Paris, No. 1139), a *Gradual* of the Abbey of St. Victor written before 1239 (Bibl. Nat., Paris, No. 14452, and other *ms.*). It is also found in *Daniel*, ii. p. 64; *Kehren*, p. 212; *The Liturgical Latin Poetry*, ed. 1864, Victor, &c., by D. S. Wragham, 1881, and others. *Daniel* thinks lines 63-78 (omitted by legendary miracles there noted as worked by the relics of St. Stephen are however recorded *Civitate Dei*, a work of the author of this hymn, and the lines are in almost all the *ms.* Tr. as:—

1. *Yesterday with exultation.* By J. M. Neale, pub. in the 2nd ed. of his *Medieval Hymns*, 1863, in 7 st. of 6 l. and 1 st. of 8 l. This was repeated in the *Appendix to H. A. & M.*, 1868, with st. viii. reduced to 6 l.; and in the *Appendix to the H. Notes*, 1862, and others in its original form.

2. *Jesu, Word of God Incarnate.* By W. Cooke, made for and first pub. in the *Hymnary*, 1872.

Translations not in G. V.:—

1. *Yesterday the happy earth.* Mrs. Charles, 1868.
2. *Mingling with the shouts of earth.* H. Kynaston, 1862.
3. *Death shall be thy birthday morn.* Pt. II. of No. 2.
4. *Yesterday the world elated.* D. S. Wragham, 1861. [J. M.]

Herman, Nicolaus, is always associated with Joachimsthal in Bohemia, just over the mountains from Saxony. The town was not of importance till the mines began to be extensively worked about 1516. Whether Herman was a native of this place is not known, but he was apparently there in 1518, and was certainly in office there in 1524. For many years he held the post of Master in the Latin School, and Cantor or Organist and Choir-master in the church. Towards the end of his life he suffered greatly from gout, and had to resign even his post as Cantor a number of years before his death. He d. at Joachimsthal, May 3 1561. (*Koch*, i. 390-398; *Allg. Deutsche Bing.*, xii. 186-188, &c.)

He was a great friend and helper of J. Mathesius (q.v.) (who in 1537 became rector of the school, but in 1541 diaconus and in 1545 pastor of the church), and it was said that whenever Mathesius preached a specially good sermon Herman straightway embodied its leading ideas in a hymn. His hymns, however, were not primarily written for use in church, but were intended for the boys and girls in the schools, to supplant profane songs in the mouths of the young men and women, or for the daily life of the "house-father- and house-mothers" in Joachimsthal, at home, and in their work in the mines. He is a poet of the people, homely, earnest, and picturesque in style; by his naïveté reminding us of Hans Sachs. He was an ardent lover of music and a very good organist. The chorales which he published with his hymns are apparently all of his own composition, and are among the best of the Reformation period.

Many of Herman's hymns soon passed into Church use in Germany, and a number are found in almost all books in present use. About 190 in all, they appeared principally in:—

(1) *Die Sonntags Evangelia über das ganze Jar, in Gesänge verfasset, für die Kinder und christlichen Hausväter*, &c., Wittenberg, 1560 (dedication by Herman dated Trinity Sunday, 1559), with 101 hymns and 17 melodies. The best are those interspersed specially meant for children and not directly founded on the Gospel for the day. (2) *Die Historien von der Kindheit, Joseph, Mose, Helia, Elia und der Salomona, sampt etlichen Historien aus den Evangelisten*, &c., Wittenberg, 1562 (preface by Herman dated St. Bartholomew's Day, 1560), with 73 hymns and 20 melodies. In this case also the general hymns are the best. A selection of 60 (really 61) of his hymns, with a memoir by K. F. Ledderhose, was pub. at Halle, 1856.

One of Herman's hymns is noted under "Wenn mein Stündlein vorhanden ist." The others which have passed into English are:—

1. *Becher uns, Herr, das täglich Brod.* *Grace before Meat*, 1562, as above, and thence in *Wackernagel*, iii. p. 1228, in 6 st. of 4 l.; in *Ledderhose*, p. 70; and in the *Berlin G. L. S.*, ed. 1863, No. 1134. Tr. as:—

1. *Thou art our Father and our God.* This, by P. H. Molther, a tr. of st. vi., as No. 180 in the *Moravian H. Bk.*, 1789 (1849, No. 220, st. v.).

3. As children we are owned by Thee, a *tr.* of st. vi., as st. iii. of No. 181 in the *Moravian H. Bk.*, 1801 (1849, No. 220, st. iii.).

4. Die helle Sonn leucht jetzt herfür. *Morning*. 1580, as above, and thence in *Wackernagel*, iii. p. 1184, in 4 st. of 4 l.; in *Ledderhose*, p. 87; and in the *Unc. L. S.*, 1851, No. 450. *Tr.* as:—

The morning beam revives our eyes, a good and full *tr.* by A. T. Russell, as No. 71 in the *Dalston Hospital H. Bk.*, 1848.

iii. Erschienen ist der herrliche Tag. *Easter*. 1580, as above, in 14 st. of 4 l., entitled, "A new Spiritual Song of the Joyful Resurrection of our Saviour Jesus Christ; for the maidens of the girls' school in Joachimsthal"; and thence in *Wackernagel*, iii. p. 1175; in *Ledderhose*, p. 23, and the *Unc. L. S.*, 1851, No. 134. It has reminiscences of the "Erstanden ist der heilige Christ" (see *Current Christ*). *Tr.* as:—

The day hath dawn'd—the day of days, a good *tr.* by A. T. Russell of st. i., ii., xiii., xiv., as No. 113 in his *Ps. & Hys.*, 1851.

Another *tr.* is, "At length appears the glorious day," by Dr. G. Walker, 1880, p. 28.

iv. Hinunter ist der Sonnen Schein. *Evening*. 1580, as above, and thence in *Wackernagel*, iii. p. 1184, in 4 st. of 4 l.; in *Ledderhose*, p. 88; and in the *Unc. L. S.*, 1851, No. 523. Some of the phrases may have been suggested by the "Christe qui lux es et dies" (q. v.). *Tr.* as:—

1. Sunk is the sun's last beam of light, a full and good *tr.* by Miss Cox in her *Sacred H. from the German*, 1841, p. 57. Included in *Alford's Ps. & Hys.*, 1844, and *Year of Praise*, 1867; in *Dale's Eng. H. Bk.*, 1875; in the *Pennsylvania Luth. Ch. Bk.*, 1868, and others. It is also given considerably altered and beginning, "Sunk is the Sun! the daylight gone," in W. J. Blew's *Church H. and Tune Bk.*, 1851–55.

2. The happy sunshine all is gone, in full, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 235; repeated in her *C. B. for England*, 1863, and the *Ohio Luth. Hyl.*, 1880.

Other *trs.* are: (1) "Did I perhaps Thee somewhat grieve," a *tr.* of st. iii. in the *Moravian H. Bk.*, 1789, No. 756. In the 1801 and later eds. (1886, No. 1181, st. iii.), it begins, "Where'er I Thee this day did grieve." (2) "The sun's fair sheen is past and gone," by H. J. Buckolt, 1842, p. 68. (3) "The sun hath run his daily race," by Lady E. Porteus, 1843, p. 14.

v. Lobt Gott, ihr Christen alle gleich. *Christmas*. Written c. 1554, but first pub. 1560 as above, as the first of "Three Spiritual Christmas Songs of the new-born child Jesus, for the children in Joachimsthal." Thence in *Wackernagel*, iii. p. 1169, in 8 st. of 4 l.; in *Ledderhose*, p. 1; and in the *Unc. L. S.*, 1851, No. 47. It is one of the most popular German Christmas hymns. The melody set to it in 1560 is also by Herman; in 1554 to his "Kommt her ihr liebster Schwesterlein" [in the *Hymnal Comp.* called "St. George's (old)"]. *Tr.* as:—

1. Let all together praise our God, a good *tr.* of st. i., iii., vi., viii., by A. T. Russell, as No. 52 in his *Ps. & Hys.*, 1851. Repeated in *Kennedy*, 1863, adding a *tr.* of st. ii., and beginning, "Let all creation praise our God."

2. Praise ye the Lord, ye Christians! *yes*, in full, by E. Cronenwett, as No. 31 in the *Ohio Luth. Hyl.*, 1880.

Other *trs.* are: (1) "A wondrous change He with us makes," a *tr.* of st. viii., ix. as No. 138 in pt. 4. of the *Moravian H. Bk.*, 1754, repeated 1789–1826. (2) "Come, brethren, let the song arise," by Dr. G. Walker, 1860,

p. 26. (3) "Praise God, now Christians, all alike," by Miss Manington, 1864, p. 9. (4) "Praise God, upon His throne on high," in the *Sunday Magazine*, 1874, p. 384, signed "F. J." The hymn "Shepherds rejoice, lift up your eyes," given by J. C. Jacobs in his *Psalm. Ger.*, 1722, p. 8, to Herman's melody (which was 1st pub. 1554) is, as stated in his Preface, taken from Hk. i. of Isaac Watts's *Horn Lyric*.

vi. So wahr ich leb, spricht Gott der Herr. *Absolution*. 1560, as above, in 11 st. of 4 l., entitled "A hymn on the power of the keys and the virtue of holy absolution; for the children in Joachimsthal." Thence in *Wackernagel*, iii. p. 1183; in *Ledderhose*, p. 47; and the *Unc. L. S.*, 1851, No. 429. It probably suggested the better known hymn, "So wahr ich lebe," q. v., by Johann Heermann. *Tr.* as:—

Yes, as I live, Jehovah saith, I do not wish the sinner's death, in full, by Dr. M. Loy, as No. 245, in the *Ohio Luth. Hyl.*, 1880. [J. M.]

Hernaman, Claudia Frances, née Ibotson, dau. of W. H. Ibotson, sometime Vicar of Edwinstowe, Notts, was b. at Addlestone, Surrey, Oct. 19, 1838, and married Sept. 1858, to the Rev. J. W. D. Hernaman, one of H. M. Inspectors of Schools. Mrs. Hernaman has composed more than 150 hymns, a great proportion of which are for children, and also some *trs.* from the Latin. Her publications include:—

(1) *The Child's Book of Praise: A Manual of Devotion in Simple Verse* by C. F. H. Edited by the Rev. James Skinner, M.A., &c., 1873; (2) *The Story of the Resurrection*, 1879; (3) *Christmas Story*, 1881; (4) *Christmas Carols for Children*, 1st series, 1884; 2nd series, 1885; (5) *The Way of the Cross, a Metrical Litany*, 1885; (6) *Hymns for the Seven Words from the Cross*, 1885; (7) *The Crown of Life: A volume of Verses for the Seasons of the Church*, 1886.

In addition to these original publications Mrs. Hernaman contributed hymns to the *Church Times*, to various magazines, and to

(1) *Hymns for the Children of the Church* (22 hymns), 1878; (2) *Hymns for the Little Ones in Sunday Schools* (10 hymns), 1884; (3) The Rev. M. Woodward's (*Folkstone*) *Children's Service Book*, 1883; (4) Mrs. Brock's *Children's Hymn Book*, 1881; and (5) *The Altar Hymnal*, 1884. Mrs. Hernaman edited *The Altar Hymnal*, and contributed thereto a few *trs.* from the Latin in addition to original hymns.

Mrs. Hernaman's hymns in C. U. appeared as follows:—

i. In her *Child's Book of Praise*, 1873.

1. Behold, behold He cometh. *Advent*.
2. Holy Jesus, we adore Thee. *Communion*.
3. How can we serve Thee, Lord. *For Chorists*.
4. Jesus, in loving worship. *H. Communion*.
5. Jesus, Royal Jesus. *Palm Sunday*.
6. Lord, I have sinned, but pardon me. *Penitence*.
7. Lord, Who throughout these fifty days. *Lent*.
8. Reverently we worship Thee. *H. Trinity*.

ii. In her *Appendix to The Child's Book of Praise*, 1874, and *Hymns for Little Ones*, 1884.

9. Hosannah, they were crying. *Advent*.

iii. In her *Christmas Carol*, 1875.

10. Angels singing, Church bells ringing. *Christmas Carol*.

iv. In *Hymns for the Children of the Church*, 1878.

11. As Saint Joseph lay asleep. *Flight into Egypt*.
12. Come, children, lift your voices. *Harvest*.
13. God bless the Church of England. *Prayer for the Church*.

14. Happy, happy Sunday. *Sunday*.

15. He led them unto Bethany. *Ascension*.

16. Jesu, we adore Thee. *H. Communion*.

v. In her *Story of the Resurrection*, 1879.

17. Early with the blush of dawn. *Easter*.
18. Now the six days' work is done. *Sunday*.

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vi. In *The Altar Hymnal*, 1884.

19. Aria, arm, for the conflict, soldiers (1866). Pro-

cessional.

20. Calling, calling, ever calling. *Home Mission*.

Written in 1878, and printed in New and Old.

21. Gracious Father, we beseech Thee. *Holy Com-*

munion.

22. Hail to Thee, O Jesu. *Holy Communion*.

23. Magnify the Lord to-day. *Christmas*.

24. O Lamb of God, Who dost abide. *Holy Com-*

munion.

25. This healthful Mystery. *Holy Communion*.

vii. In *Mrs. Brock's Children's Hymn Bk.*

1881.

26. It is a day of gladness. *Girls' Friendly Societies*.

Mrs. Hernaman's *trs.* in *The Altar Hymnal*

are annotated under their Latin first lines.

There is also her *Good Shepherd* hymn, in

three parts. (1) "Faithful Shepherd of Thine

own; cry;" (2) "Faithful Shepherd, hear our

give;" (3) "Shepherd, who Thy life didst

of the Church, 1878, and in *The Altar Hymnal*,

1884. [J. J.]

**Herr, des Tages Mühen und Be-**

**schwerden.** C. J. P. Spitta. [Evening.] 1st

pub. in his *Psalter und Harfe*. 1st Ser. Pirna,

1833. p. 93, in 4 st. of 8 l. It is one of the

finest an unsingable metre. In the Leipzig G. B.,

1844, and the G. B. for the Grand Duchy of

Saxony, 1883, it begins, "Herr, des langen

Tage Beschwerden." Tr. as:—

O Lord, Who by Thy presence hast made light, a

good and full tr. by R. Massie in his *Lyra*

*Domestica*, 1860, p. 8. This has been repeated

in varying centos in the *Wes. H. Bk.*, 1875;

Suppl. of 1880 to the *Bapt. Ps. & Hys.*;

Thring's *Coll.*; Horder's *Comp. Hyl.*, 1884, &c.;

and in America in *Laudes Domini*, N.Y., 1884.

Other *trs.* are:—

(1) "Oh Lord! Thy presence through the day's dis-

tractions," by Miss Fry, 1859, p. 8. (2) "My work

was pleasant, Lord, my burden light," in the *Famdy*

*Treasury*, 1878, p. 587, signed "J. G." (3) "O Thou

Who didst my burden share," by Dr. H. Maguire,

1883, p. 30. [J. M.]

**Herr, grosser Gott, dich loben wir.**

[General Thanksgiving.] Included in *Der*

*heilige Gesang zum Gottesdienste in der römisch-*

*katholischen Kirche*. Landsht, 1777, p. 105,

in 5 st. of 8 l. with the refrain,

as "O Herr laas") by Miss Winkworth in her

*Lyra Ger.*, 1858, p. 111. [J. M.]

**Herr Zebaoth dein heiligs Wort.**

[Holy Scripture.] Included in the *Singende*

*und klingende Berge*. Mühlheim, 1698 (Fischer,

ii. 487), and repeated in Freylinghausen's

*Neues geistreiches G. B.*, 1714, No. 205, in 6 st.

of 8 l., and the *Unv. L. S.*, 1851. It is some-

times erroneously ascribed to Christian Knorr

von Rosenroth. The only tr. in C. U. is:—

O Lord of Hosts, Thy holy word. A good tr. of st.

l., iv., v., by A. T. Russell, as No. 31 in his *Ps. & Hys.*,

1851. [J. M.]

**Herrick, Robert**, s. of Nicholas Herrick,

goldsmith in Cheapside, London, was b. in

London in 1591, and educated at St. John's

College, and Trinity Hall, Cambridge. Taking

Holy Orders in 1629, he was presented to the

living of Dean-Prior, Devon. During Crom-

well's Government he was ejected, but was

reinstated at the Restoration. He d. in 1674.

His *Noble Numbers* was pub. in 1647; and his

*Hesperides, or the Works bothe Humane and*

*Divine*, of Robert Herrick, in 1648. Various

editions have followed, including that by Dr.

Grosart, in 3 vols., in his *Early English Poets*,

1869. A *Selection*, with Memoir by Dr. Nott,

was also pub. at Bristol, 1810; and another

*Selection*, by F. T. Palgrave, in the *Golden*

*Treasury Series*, 1877. Herrick's *Hesperides* is

also one of the *Universal Library Series*, edited

by H. Morley, 1884. [English Hymnody. Early,

§ ix.] [J. J.]

**Herrmann, Johann Gottfried**, D.D., s.

of Gottfried Herrmann, pastor at Altjeßnitz,

near Bitterfeld, Saxony, was b. at Altjeßnitz,

Oct. 12, 1707. After studying at the Univer-

sity of Leipzig (M.A. in 1731), he was appointed

in 1731 diaconus at Rania, near Neustadt on

the Orla; in 1734 diaconus at Pegau, near

Leipzig; in 1738 superintendent at Plauen;

and in 1746 chief Court preacher at Dresden,

and oberoconsistorialrath. He d. at Dresden,

July 30, 1791 (Koch, v. 503-505). The only

hymn by him tr. into English appeared in the

*Privilegirte neue und vollständige Voigtländi-*

*sche Gesang Buch*, Plauen, 1742, which he

edited while Superintendent at Plauen. It is:

Ocht him, ihr glüklichen Gedanken. *The Love*

of God. A fine hymn, founded on Eph. i. 3-12,

on Fnith produced and nourished by the ever-

lasting love of God. 1st pub. 1742 as above

(ed. 1751, No. 843), in 14 st. of 6 l., entitled

"On the Everlasting Love of God." Included

as No. 413 in the *Unv. L. S.*, 1851. The only

tr. in C. U. is:—

On wings of faith, ye thoughts, fly hence. A

good tr., omitting st. viii., by Miss Winkworth,

in the 1st Ser. of her *Lyra Ger.*, 1855, p. 121.

Her *trs.* of ll. 1-4 of st. v., xiii., x., xi. beginning

"Ah! happy hours! where'er upsprings," with

a 5th st. not from Herrmann, added to complete

the hymn, were included as No. 646 in the *Amer.*

*Sabbath H. Bk.*, 1858. Another arrangement,

consisting of ll. 1-4 of st. ii.-iv., vii., xiii., ap-

peared as No. 233 in the *Sabbath H. Bk.*, 1858,

and is repeated in several American collections.

It begins:—"Ere earth's foundations yet were

laid." [J. M.]

**Herrnschmidt, Johann Daniel**, was b.

April 11, 1675, at Bopdingen, in Württemberg,

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where his father, G. A. Herrschmidt, was from 1673-1702 diaconus, and 1702-1714 Town preacher. He entered the University of Altdorf in 1696 (M.A. 1698), and in the autumn of 1698 went to Halle. In the spring of 1702 he became assistant to his father, and in July, 1702, Helfer at the Town church. In 1712 he became superintendent, court preacher and consistorialrath at Idstein, and in the same year graduated D.D. at Halle. He was finally, in 1715, appointed Professor of Theology at Halle, and in 1716 also sub-director of the Orphanage and the Pädagogium there. He d. at Halle, Feb. 5, 1723 (Koch, iv. 349-354, 569, &c.). He was one of the best hymn-writers of the older Pietistic school. His hymns are Scriptural, and mirror his inner life, but do not possess much poetic force. They were almost all written during his first residence at Halle, 1698-1702, and appeared mostly in Freylinghausen's *Geistreiches G. B.*, 1704. Three have passed into English, viz.:—

1. *Gott wills machen, dass die Sachen.* Trust in God. 1704, No. 417, in 17 st. of 6 l., repeated as No. 706 in the *Uer. L. S.*, 1851. It is founded on the Gospel for the 4th S. after Epiphany (St. Matt. viii. 23-27); and is full of clear cut, almost proverbial sayings. Tr. as: (1) "God will make it, canst thou take it," in the *Suppl. to Ger. Psalms*, ed. 1765, p. 63. (2) "Storms and winds may blow and batter," as No. 455 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1886, No. 626), it begins, "Storms of trouble may assail us." (3) "God so guides us, what betides us," by N. L. Protheringham, 1870, p. 251.

The two remaining hymns (ii., iii.) are annotated under Various. [J. M.]

**Hertzog, Johann Friedrich**, LL.D., a. of Johann Hertzog, diaconus of the Church of the Holy Cross, in Dresden, was b. at Dresden, June 6, 1647. After the completion of his legal studies at the University of Wittenberg, he was, from 1671 to 1674, tutor to the sons of General-Lieutenant von Arnim. In 1674 he returned to Dresden to practise as an advocate, where he d. March 21, 1699 (Koch, iii. 361-63; *Allg. Deutsche Biographie*, xii. 251). The only hymn by him which has been tr. into English is:—

*Nun sich der Tag geendet hat, Und keine Sonn mehr scheint.* [Evening.] Fischer, ii. 129, says that, according to the testimony of Hertzog's brother, this hymn was written one evening in 1670 while the author was still a student at Wittenberg. St. i. and the melody appear as No. 8 in the 1 *Zehen* of A. P. Krieger's *Neue Arien*. In 6 *Zehen*, Dresden, 1667 [Leipzig Town Library]. Hertzog seems to have adopted this st. and added 7 others, the form in 8 st. being found in Luppian's *Andächtig Singender Christen-Mund*, Wesel, 1692, p. 123, in 9 st. Included as No. 622 in Freylinghausen's *Geistreiches G. B.*, 1704, with a 10th st., which, according to Fischer, first appeared in the *Leipzig G. B.*, 1693. Also in the *Uer. L. S.*, 1851, No. 530. It speedily became popular, was often imitated, and still holds its place as one of the best German evening hymns. The trs. in C. U. are:—

1. *And now another day is gone.* A good tr., omitting st. vii., by J. C. Jacobi in his *Paul. Ger.*, 1722, p. 111 (ed. 1732, p. 174, altered). St. vii., "With cheerful heart I close my eyes," while parallel with the German is really st. iv. of Watts's "And now another day is gone," in his *Divine and Moral Songs*. The 1732 text, slightly altered, is No. 479 in pt. i. of the *Mor-*

*avian H. Bk.*, 1754, and st. i.-iii., vii., ix. altered are No. 391 in J. A. Latrobe's *Coll.*, 1841. The form principally used is a cento beginning, "In mercy, Lord, remember me"; and being st. iii., vii., ix., x. slightly altered as No. 760 in the *Moravian H. Bk.*, 1789, and repeated, omitting st. x., in later eds. (1886, No. 1183). This cento has recently been included in Windle's *C. P. & Hyl.*, 1862, in Dr. Thomas's *Augustine H. Bk.*, 1866. Dr. Martineau's *Hys. of Praise & Prayer*, 1873; and in America in the *Meth. Epis. H. Bk.*, 1849; *Hys. for the Ch. of Christ*, Boston, 1853, &c.

2. *And now another day is past.* A version of st. i.-iv., vii.-ix., based on Jacobi, is found as No. 494 in the *Appendix to the American German Reformed Ps. & Hys.*, 1834, and also in the *Amer. Luth. Gen. Synod's H. Bk.*, 1850.

3. *The shades of night have banished day.* A full and very good tr. by Miss Dunn in her *Hys. from the German*, 1857, p. 16. Included, slightly altered and omitting st. vi., viii., in the *Uppingham & Sherborne School H. Bk.*, 1874, and thence in *Thring's Coll.*, 1882.

4. *Now that the sun doth shine no more.* A good tr., omitting st. iv., vi., x., by Miss Winkworth in her *C. B. for England*, 1863.

5. *The day is done, the sun is set.* A tr. of st. i.-iii., vii., marked as by F. C. C., as No. 176 in Dr. Pagenstecher's *Coll.*, 1864.

6. *Since now the day hath reached its close.* In full as No. 311 in the *Ohio Luth. Hyl.*, 1880, marked as a compilation.

Other trs. are: (1) "The waning day hath reached its close," by H. J. Buckoll, 1842, p. 84. (2) "The day is gone, and now no more," by Dr. G. Walker, 1860, p. 61. (3) "Now that the day from earth hath crept," by Miss Manington, 1863, p. 136. [J. M.]

**Hervey, James**, M.A., a. of the Rector of Weston-Favell and Collingtree, diocese of Peterborough, was b. at Hardingsstone, near Northampton, Feb. 14, 1714, and educated at the Free Grammar School, Northampton, and Lincoln College, Oxford. At Oxford he had John Wesley, then a Fellow of Lincoln, as his tutor. Ordained in 1736, he assisted his father for a short time, and then became Curate of Dummer. At the end of a year he passed on to Devonshire, first as a guest of Mr. Orchard, at Stoke Abbey, and then as Curate of Bideford. In 1742 he left Bideford and rejoined his father, whom he succeeded as Rector of Weston-Favell and Collingtree in 1752. He d. Dec. 25, 1758. His controversial and religious writings were very popular at one time, but have fallen out of use. His *Meditations among the Tombs* (suggested by a visit paid to Kilkhampton Church, Cornwall), *Reflections on a Flower Garden*, and a *Decant on Creation*, were pub. in one volume in 1746; and his *Contemplations on the Night*, and *The Starry Heavens*, with a *Winter Piece*, were pub. as a second volume in 1746. A complete edition of his *Meditations and Contemplations* were pub. with a *Memoir* (Lond., W. Tegg) in 1860. From these the following hymns have come into C. U.:—

1. *Make the extended skies your tomb.* *The True Life.* This was given in the *Meditations among the Tombs*, 1746, in 4 st. of 4 l. as the conclusion of a meditation on "The only infallible way of immortalizing our characters":—

"The only infallible way of immortalizing our characters, a way equally open to the meanest and



most exalted fortune is, "To make our calling and election sure," to gain some sweet evidence that our names are written in Heaven." . . . . .

"Make the extended skies your tomb;  
Let stars record your worth," &c.

Its use in modern hymn-books is limited.

3. Since all the downward tracks of time. Provi-  
dence. This appeared in the *Reflections on a Flower*.  
Garden, 1746, in 3 st. of 4 l. It is given as a note to  
the following sentence: "Be still, then thou uneasy  
mortal: know that God is unerringly wise; and be  
assured that, amidst the greatest multiplicity of beings,  
he does not overlook thee." . . . . .

Permittas ipsis ascendere numinibus, quid  
Conveniat nobis, rebusque sit utile nostris.  
Nam pro jucunda spemulosa gaugue dabunt dās:  
Carior est illis homo, quam tibi. — Juv.

"Since all the downward tracks of time  
God's watchful eye surveys;  
O! Who so wise to choose our lot,  
And regulate our ways?

"Since none can doubt His equal love,  
Unmeasurably kind;  
To His unerring, gracious will  
Be every wish resign'd.

"Good when He gives, supremely good  
Nor less, when He denies:  
E'en crosses, from His sovereign hand,  
Are blessings in disguise."

In addition to this hymn being in C. U. in this its  
original form, it is often found in 6 st. and beginning,  
"Since all the downward tracks of time." [J. J.]

Herz der göttlichen Natur. N. L.  
von Zinzendorf. [Supplication for Grace.]

Written in 1728, and included as No. 15 in  
the *Anders Zugabe to the 2nd ed., 1728, of his*  
*Sammlung geist- und lirklicher Lieder, 1725,*  
(ed. 1731, No. 1143), in 7 st. of 8 l. In the  
Brüder G. B., 1778, No. 975, it is abridged,  
and begins, "Herzensamm, Immanuel!"  
while in the Wesleyan *Zionsharfe, Winnenden,*  
1863, No. 24, it begins, "Gott, aus dem quillt  
alles Leben." The full text is in Knapp's *Bv.*  
L. S., 1850, No. 1153. Tr. as:—

O God of God, in Whom combine, a somewhat  
free tr., omitting st. vii., and in 6-line sts., by  
J. Wesley in *H. & Sacred Poems, 1739 (P.*  
*Works, 1868-72, vol. i. p. 182).* It was included  
as No. 122 in Wesley's *Pocket H. Bk., 1785,* but  
not included in the larger *H. Bk. till the Supple-*  
*ment of 1830, No. 610 (revised ed. 1875, No.*  
*666).* Repeated as No. 333 in the *Leeds H. Bk.,*  
1853. In the *Meth. N. Can. H. Bk., 1863, No.*  
191, it begins "O God the Son," and in Dale's  
*Eng. H. Bk., 1875, No. 494, it begins "Al-*  
mighty God, in Whom combine." [J. M.]

Herz und Herz vereint zusammen.  
N. L. von Zinzendorf. [Communion of Saints.]

Written in 1725, and said to have been  
occasioned by strife in the Brethren's Unity,  
healed by common love to the Saviour. 1st  
pub. in his *Die letzten Reden unsers Herrn*  
*Tode, Frankfurt und Leipsig, 1725.*

This work contains a  
farewell discourse as a poetical rendering of our Lord's  
each chapter forming a section of the poem, which thus  
contains respectively 43, 83, 81, and 113 st. of 8 l.—in  
all 320 st. From this at. 53-60 of section II. were  
included as No. 1306 in the 3d ed., 1731, of the *Sam-*  
*lung geist- und lirklicher Lieder, 1725, and repeated in*  
*the Herrnhut G. B., 1735, in 8 st. In the Brüder G. B.,*  
1778, No. 713, st. 55 of section II., 1725, was omitted,  
from st. 78, 81, and 104 of section IV. of the 1725; while  
the text of all the stanzas in section IV. of the 1725; while  
pp. 49-52.) The text of the *Matter für Hymnologie, 1843,*  
tr. L. S., ed. 1843. The text in *Bunsen's Versuch, 1843,*  
No. 450, in 6 st., is greatly altered from the 1725.

The tr. in C. U. is:—

Heart and heart together bound, a good tr. of  
Bunsen's text by Miss Winkworth in her *Lyra*  
*Ger., 1st ser. 1855, p. 124, repeated as No. 105*  
*in her C. B. for England, 1863. Her st. iv.-vi.*  
*altered, and omitting iv., ll. 5-8, and beginning*  
*"Jesus, truest Friend, unite," were included as*  
*No. 278 in the Pennsylvania Luth. Ch. Bk., 1868.*

Other trs. are:—

(1) "Flock of Jesus, be united" (st. II.), by J. Miller  
and F. W. Foster, as No. 389 in the *Moravian H. Bk.,*  
1789, (1849, No. 485). (2) "Grant, Lord, that with Thy  
direction" (st. ix.) as No. 1056, in the *Suppl. of 1900*  
to the *Moravian H. Bk., 1801. In the 1846 ed. of the*  
*Moravian H. Bk., Nos. 1 and 2 are rewritten, and a tr.*  
*of st. i. prefixed, beginning, "Christian hearts in love*  
*united." (3) "Heart to heart in love united," in the*  
*Christian Examiner, Boston, U.S., Sept. 1860, p. 366.*  
[J. M.]

Herzliebster Jesu, was hast du  
verbprochen. J. Heermann. [Passiontide.]  
1st pub. in his *Devoti Musica Cordis, Breslau,*  
1630, p. 63, in 15 st. of 4 l., entitled "The  
Cause of the bitter sufferings of Jesus Christ,  
and consolation from His love and grace.  
From Augustine."

The Latin meditation on which the hymn is based is  
No. vii. of the *Meditationes of St. Augustine. This*  
book, however, is not an original work of that Father,  
but a medieval compilation, mainly from St. Anselm of  
Canterbury, but in part from St. Augustine, St. Gregory  
the Great, and others. Meditation vii. is by St. Anselm.

It is a beautiful and thoughtful hymn, and  
has been extensively used in Germany. It is  
given in *Mützell, 1858, No. 30, in the Unr.*  
*L. S., 1851, No. 102, &c. The fine melody*  
*(given in the C. B. for England) is by J.*  
*Crüger, appeared in his Neues volkkömm-*  
*liches G. B., Berlin, 1640, and is employed by*  
*J. S. Bach in his St. Matthew and St. John*  
*Passion Music. Tr. as:—*

1. What laws, my blessed Saviour, hast Thou  
broken, a good and full tr. by Miss Cox in her  
*Sacred H. from the German, 1841, p. 25 (ed.*  
*1864, p. 51, slightly altered). In 1874 her trs.*  
*of st. i.-iv., vii., altered, and beginning, "What*  
*law, most blessed Jesus," were included in*  
*Darling's H. for Ch. of England.*

2. What law, beloved Jesu, hast Thou broken, a  
good tr. of st. i., iii., iv., ix., by A. T. Russell as  
No. 91 in his *Ps. & Hys., 1851.*

3. Alas, dear Lord, what law then hast Thou  
broken, a very good tr., omitting st. v., by Miss  
Winkworth as No. 52 in her *C. B. for England,*  
1863.

Other trs. are:—

(1) "What then, dear Jesus, hast Thou done or  
said," No. 166 in the *Moravian H. Bk., 1742. (2) "Dear*  
*Jesu! wherinn wert Thou to be blamed," No. 223 in*  
*pt. I. of the Moravian H. Bk., 1754. In the ed. of 1849,*  
*No. 103, it begins "Dear Jesus! wherinn art;" and in*  
*the 1846 ed., No. 92, with st. iv., "O wondrous grace,*  
*all earthly love exceeding." (3) "Alas, dear Lord,*  
*what evil hast Thou done," by Miss Winkworth, 1866,*  
*p. 77. (4) "O precious Jesus, what hast Thou been*  
*doing," by Miss Burlingame in the British Herald,*  
*July, 1865, p. 101, repeated in Reid's Praise Bk., 1872.*  
*(5) "What didst Thou, Jesus, dearest One," by Dr.*  
*J. Guthrie, 1869, p. 79. (6) "O dearest Saviour! what*  
*law hast Thou broken," by N. L. Frothingham, 1870,*  
*p. 209.*  
[J. M.]

He's gone! see where His body lay.  
T. Kelly. [Easter.] Pub. in the 1st ed. of  
his *Hymns, &c., 1804, in 6 st. of 6 l. (ed. 1853,*  
*No. 32), and is based on St. Matt. xxviii. 6.*  
In addition to the original, two altered forms  
of the text are in C. U.:—

1. "O joyful sound! O glorious hour." This alteration of st. ii.-iv. appeared in Hall's *Mitre N. Bk.*, 1836. Its use is limited. 2. "Come, see the place where Jesus lay, And hear angelic voices say." This version of the text was made by the compilers of *H. A. & M.*, 1861, and is in extensive use. [J. J.]

**He's gone! the spotless soul is gone.** *C. Wesley.* [Burial.] Written "On the death of the Rev. James Hervey, Dec. 25, 1758," and pub. in Wesley's *Funeral Hymns*, 1759, No. 38, in 4 st. of 6 l. (*P. Works*, 1868-72, vol. vi. p. 279). It is adapted for general use in the Amer. Meth. Episcopal Ch. *Hymns*, 1849. [J. J.]

**Hesse, Johann**, D.D. & of Johann von Hesse, a merchant of Nürnberg, was b. at Nürnberg, Sept. 21 or 23, 1490. He attended the Universities of Leipzig (1506), Wittenberg, where he graduated M.A., 1511, and heard lectures from Luther and Johann v. Staupitz; Bologna and Ferrara (D.D. at Ferrara, 1519). During his residence in Italy he gained an insight into the corruptions of the Church in that country, and on his return home in 1520 he sided more and more with the party of Reform. He had been appointed Canon of Neisse in Silesia in 1515, and was in 1520 ordained priest at Breslau. He acted for some time as a Provost of the Church of St. Mary and St. George, at Oels, and was then summoned to Breslau, in 1521, to preach as a Canon of the Cathedral. He did not at first declare himself openly for the Reformation; but on a visit to Nürnberg in the spring of 1523, preached a sermon in St. Sebald's Church, in which he proclaimed himself on the side of the Reformers. On this he was invited by the magistrates of Breslau to become Evangelical pastor of St. Mary Magdalene's Church there; and in spite of the opposition of the Pope and of King Sigismund of Poland, he was formally installed, Oct. 21, 1523, as the first Evangelical pastor elected by the people in Silesia. He d. at Breslau, Jan. 6, 1547. (*Koch*, i. 360-367; *Allg. Deutsche Biog.*, xii. 283-284, &c.) Two hymns have been ascribed to Hesse, one of which has passed into English. viz.:—

**O Welt, ich muss dich lassen.** *For the Dying.* *Wackernagel*, iii. p. 352, gives this in 10 st. of 6 l. from a broadsheet printed at Nürnberg, c. 1555, and from a Nürnberg *G. B.* of 1569. It is also in the *Umr. L. N.*, 1851, No. 839. Lauxmann, in *Koch*, viii. 589, says that according to tradition it was written as a dying song for criminals on their way to execution, in whose welfare Hesse had begun to interest himself as early as 1526. In Jeremias Weber's *G. B.*, Leipzig, 1638, p. 770, it is entitled, "A funeral hymn for a person who on account of his misdeeds is lawfully and justly brought from life to death, whose departure is publicly shown that everyone may take it to heart." Its popularity was greatly aided by the beautiful melody to which it is set. This is given in its original form by Miss Winkworth, and in *H. A. & M.* (No. 96) is called *Innsbruck*. It appears in G. Förster's *Auszug guter alter und neuer Teutscher Liedlein*, Nürnberg, 1539, in a four-part setting by Heinrich Isaak (b. c. 1440, Capellmeister to the Emperor Maximilian I.) to the words of the travelling artisan's song "Innsbruck, ich muss dich lassen." This hymn is fr. as:—

**O world, I now must leave thee,** a good tr. of st. i., iv.-viii., by Miss Winkworth, as No. 199 in her *C. B. for England*, 1863, repeated, omitting st. vi., in the *Ohio Luth. Hymnal*, 1889. Another tr. is:—"O world, I leave thee; far I go," by Dr. G. Walker, 1860, p. 161.

Another form of the hymn is that with the same first line given in Heinrich Knaust's *Gassenhauer, Reuter und Bergknecht christlich, moraliter und sittlich verändert*, Frankfurt-am-Main, 1571, where it is in 3 st., signed "D. H. K." (i.e. Dr. Heinrich Knaust), and en-

titled, "Innsbruck ich muss dich lassen christlich und moraliter verändert." Thence in *Wackernagel*, iv. p. 701. The only tr. of this form is, "O world, I must forsake thee," by Miss Winkworth, 1860, p. 91. [J. M.]

**Hessenthaler, Magnus**, was b. in Oct. 1621, at Hochdorf, near Waiblingen, Württemberg, where his father was pastor. He became, in 1656, professor of history, diplomacy, and rhetoric, in the so-called "Collegium illustre," or academy for sons of noblemen, at Tübingen, and also lecturer on moral philosophy in the University. In 1663 he was appointed by Duke Eberhard III., of Württemberg, as historiographer of Württemberg, and removed to Stuttgart, where he d. April 2, 1681 (*Allg. Deutsche Biog.*, xii. 271).

A very complete set of his works is preserved in the University Library at Tübingen; but neither there nor in Stuttgart, Amsterdam or elsewhere have we been able to find the *Evangelische Jubelstimme* which he is said to have pub. at Amsterdam 1668, and which *Koch*, 2nd ed. ii. 314, says contained 13 original hymns. In the Nürnberg *G. B.*, 1676, there are 9 hymns (Nos. 13, 24, 24, 212, 313, 466, 470, 901) under his name; and in the ed. of 1690 a 10th (No. 568, "Wenn jemand seinen Lebenslauf"). One has passed into English, viz.:—

**Mein Jesu, wie gross ist die Lieb.** *Saints' Song.* In the Nürnberg *G. B.*, 1676, No. 313, in 10 st. of 4 l., appointed for festivals of apostles and martyrs. Tr. as:—

**True Shepherd, who in love most deep,** by Miss Winkworth, as No. 79 in her *C. B. for England*, 1863, in 5 st. of 4 l. Miss W. seems to have tr. some altered and abridged version; at least the 5 st. she gives borrow more or less from all the 10 st. of the original. [J. M.]

**Heu! Heu! mala mundi vita.** [*Ad-vent.*] This poem was 1st pub. at length by E. Levis in his *Anecdota Sacra*, Turin, 1789, p. 119, and ascribed to the Franciscan *Peter Gonella*, of Tortona. A slightly fuller form in 384 lines, beginning, "Heu! Heu! mundi vita," was pub. by E. du Meril in his *Poésies Populaires Latines du Moyen Age*, Paris, 1847, p. 108, from a ms. of the 12th cent. in the National Library at Paris. In 1849 Archbishop Trench pub. a portion of the poem in his *Sacred Latin Poetry*, beginning "Eheu! Eheu! mundi vita," with the following note:—

"The ms. is of the twelfth century, and the poem itself can scarcely be of an earlier date. Three or four stanzas of it had already got abroad. Thus two are quoted by Gerhard, *Loc. Theol.* xxix. 11, and see Leyser, *Div. Poem. Med. Aevi*, p. 423. The attribution of these fragments of the poem, and thus implicitly of the whole, to St. Bernard, rests on no authority whatever: it is merely a part of that general ascription to him of any poems of merit belonging to that period, whereof the authorship was uncertain.

**Mone**, Nos. 298, 299, included it in two parts. (i. "Heu! Heu! mala mundi vita." ii. "Cum revolve toto corde"), and held that it was made up of two poems, though possibly by the same Italian author. The first part (ll. 1-200) he gives from a Reichenuau ms. of the 14th cent., &c.; and the second part (ll. 201-384) from a ms. of the 13th cent. at Trier, &c. His notes and renderings are extensive. In *Daniel*, iv. p. 194, the text of both parts is quoted from Mone. It is also in a ms. of the 11th cent. at Bern (No. 424). [J. M.]

The full text of this poem has not been rendered into English. The following are centos therefrom:—

i. **Cum revolve toto corde.** This is tr. by T. G. Crippen in his *Ancient Hymns and Poems*, 1868, p. 47, in five parts, as in *Mone* and *Daniel*. No portion of this tr. is in C. U.

iii. Given enlarged 1871, and in both instances  
line 30. Dis. for Advent.

Heunisch

O Ewigkeit! da komm ich  
IV. 257-258). One of  
into English:—

The tra. are: (1) "Donnerwort" (n. v.), by Riet.

Reid's *Prose* 84, 1872. <sup>Sept.</sup> 1866, p. 142, repeated in  
Henshaw 8. [J. M.]

377-381: Aug. Deutscher, 2, 1876 (Koch, vii.  
She was of a true *Deutsche Biog.*, xii. 339, 340).

Lyrics, and included pub. was translated by Miss Jane from the Land of Ice, and by Nelson in 1876 as Alpine

i. Hers. is hast.

1838, p. 90, and in Knapp's

Long hast thou wept and sorrowed, in full, by  
Miss Hawthornick, in H. L. L. Feb. 8 - 1839

Another tr. is:—"Heart, thou hast long been weeping," in Reid's *Prunice Bk.*, 1872.

Heart be still! a good tr., omitting st. lv., in the *Christian Treasury*, June, 1853, p. 142. In

Other tra. are :—  
(1) "Peace, be still! In this night," in the Christian

II. *Hymns not in English C. U.*

iv. Der du trugst die Schmerzen aller. *Supplication.*  
Written 1633. 1st pub. in Knapp's *Christoderpe*, 1635.

*Mother's Prayer.* Written 1827. 1st pub. in Knapp's *Christendom*, 1834, p. 45, in 14 st. entitled, "At mid-

vi. Endlich, endlich, wirst auch du. *Encourage-ment*. Witten 1823. 1st pub. in Knapp's *Christo-*

vii. Hör' ich euch wieder, ihr Töne des Frühlings  
erklingen. Spring. This noble hymn was written

"Hymn of Praise. In early Spring amid the first songs of the birds." In the hymnals the second part, "Lauds,"

of Spring, with what gladness I hear you again," by  
Miss Northwick, in *H. L. L.*, 1862, p. 8. (2) "Lamb.

July, 1866. (3) "Lamb, the once crucified! Lion, by triumph surrounded," fr. April, 1868, by T. C. Porter.

Written March 20, 1959, on Job xix 25, and included  
from her no. in Dr. Schaaf's *Deutsches G. B.*, 1860, in 5 st

ix. Ich weise was mich erfreut. Joy in Believing

gladness," in the *British Herald*, July 1866, and in *Reid's Prairie Sk.*, 1872.

terpe, 1936, p. 244, in 5 st. 77, as "A few more cul-  
flets, tolls, and tears," by Miss Northwick, 1975.

H. Weber, in his *Das Zürcher-Gesangbuch*, Zürich, 1871, p. 287, quotes from a letter of the authoress, by which

entstungen." She came upon No. 1937 in Knapp  
Re. L. S., 1837, "Jesus, der ist mein Leben," recast

published works. *Tr.* as "O Christ, my Life, my Saviour," by Miss Borthwick, 1875, p. 69.

xii. *So nah ist Gottes Frieden denn. Farewell to a Foreign Missionary.* 1st pub. in Knapp's *Christoterpe*, 1852, p. 134, in 11 st. *Tr.* as "Now, in the peace of God," by Miss Borthwick, 1875, p. 66.

xiii. *Thener ist der Tod der deimen. Death of the Righteous.* Written on the death of a friend in 1849. 1st pub. in Knapp's *Christoterpe*, 1852, p. 136, in 6 st. *Tr.* as "Fear to Thee, O Lord, and precious," by Miss Borthwick, 1875, p. 49.

xiv. "Ueber ein Kleines," so sprach er in künftlicher Stunde. *Eternal Life.* Founded on St. John xvi. 18. Written 1841, and 1st pub. in Knapp's *Christoterpe*, 1846, p. 30, in 10 st. *Tr.* as "A little while: so spake our gracious Lord," by Miss Borthwick in *H. L. L.*, 1858, p. 22.

xv. *Willkommen, lieber, lieber Tag. Easter.* Written 1825. 1st pub. in Knapp's *Christoterpe*, 1834, p. 84, in 12 st. *Tr.* as "We welcome thee, dear Easter day," by Dr. H. Mills in 1859, printed in Schaff's *Christ in Song*, 1870 (1879, p. 225).

xvi. *Wir werden bei dem Herrn sein allzeit. Eternal Life.* Founded on 1 Thess. iv. 17. Written 1845, and 1st pub. in Knapp's *Christoterpe*, 1846, p. 32, in 7 st. The *trs.* are, (1) "O sweet home echo on the pilgrim's way," by Miss Borthwick, in *H. L. L.*, 1858, p. 62. (2) "O blessed Voice—that Voice from Home," by Dr. R. Maguire, 1863, p. 162.

xvii. *Zu deimen Füßen lass mich liegen. Cross and Consolation.* Written 1865. 1st pub. in her *Gedichte*, 1867, p. 126, in 11 st. *Tr.* as "Low at Thy feet may spirit lies," by Miss Borthwick, 1875, p. 83.

Besides the above, many pieces have been *tr.* by Miss Borthwick, Miss Burlingham, Rev. J. Kelly and others. Being poems rather than hymns, they are omitted from this list. [J. M.]

**Heut ist des Herren Ruhetag.** [*Sunday.*] Included as No. 27 in the *Neue ordentlich Gesang Buch*, Hannover, 1646, in 17 st. of 4 l., repeated as No. 1059 in the Berlin *G. L. S.*, ed. 1863. Sometimes erroneously ascribed to Nicolaus Selnecker. The only *tr.* in C. U. is:

This is the day of holy rest. A good *tr.* of st. i., ii., vii., xi., by A. T. Russell, as No. 11 in his *P. & Hym.*, 1851, and thence as No. 257 in the *New Zealand Hym.*, 1872. [J. M.]

**Heut ist gefahren Gottes Sohn.** [*Ascension.*] *Bäumker*, i. pp. 87, 633, cites this hymn as in the *Catholische Kirchen Gesäng.*, Cologne, 1628; the *Würzburg G. B. (R. C.)*, 1628, &c. In *Hommel's Geistliche Volkslieder*, Leipzig, 1871, No. 102, it is given in 14 st. of 2 l., from the *Würzburg G. B. (R. C.)*, 1630, &c. In the *Trier G. B. (R. C.)*, 1846, p. 93, altered and reduced to 7 st. *Tr.* as:—

To-day the Son of God hath gone. In full from the *Trier G. B.*, contributed by Dr. Littledale to *Lyra Messianica*, 1864, p. 369. An original 8th couplet,

"And we, amid the Angel throng,  
Shall sing to Thee the glad new song."

accidentally omitted in 1864, was added when the hymn was included in the *People's Hym.*, 1867, No. 150. [J. M.]

Hewett, John William, M.A., was b. in 1824, and educated at Trinity College, Cambridge (B.A. 1849, M.A. 1852). From 1849 to 1852 he was a Fellow of St. Nicolas College, Shoreham; and subsequently he was Head Master of Bloxham Grammar School (1853-56), and Senior Classical Master in the North London College School (1874-78). He has also held curacies in London and the neighbourhood. He edited *The Sealed Copy of the Prayer Book*, 1848, and other works, and is the author of *History and Description of*

*Easter Cathedral*; and another of *Ely*. His original hymns and translations appeared in his *Verses by a Country Curate*, 1859. From this work the following hymns have come into C. U.:—

1. In the Name of God the Father. *H. Communion.* The 2nd stanza begins, "Lo in wondrous condescension," and the 3rd, "Here in figure represented."

2. Jesu, now Thy new-made soldier. *After Holy Baptism.*

3. What time the evening shadows fall. *St. Simon & Jude.*

4. Withdraw from every human eye. *St. Bartholomew.*

There are also two *trs.* in *H. A. & M.*, "Jesu, our Leuten fast to Thee," and "O Thou Who dost to man accord," q.v. His *Verses* contain several good hymns in addition to those named. In addition he contributed a few hymns (all signed by him) to the *Lyra Messianica*, 1864; and "Jesus, Thy presence we adore" (*H. Communion*) to *The Eucharistic Hymnal*, 1877. [J. J.]

Hey, Johann Wilhelm, a. of H. A. Hey, pastor at Leina, near Gotha, was b. at Leina, March 26, 1789. He studied at the Universities of Jena and Göttingen, became in 1811 licentiate in theology, and, after varied tutorial work, was appointed in 1818 pastor at Tüttelstädt, near Gotha. In 1837 he became court preacher at Gotha, where his preaching attracted large audiences, but being regarded as a Pietist, was in 1832 appointed superintendent of Ichtershausen. He d. at Ichtershausen, May 19, 1854 (*Koch*, vii. 262-266; *Allg. Deutsche Biog.*, xii. 344-345; *ms.* from Pfarrer Ortlieb of Leina).

Hey's poems were mostly written for children. The best known are his *Fabeln für Kinder*, with illustrations by Otto Speckter, of which the first 50 appeared at Hamburg, 1833, the second 50 in 1837. Since then they have passed through a large number of editions in German, and have been several times *tr.* into English. At the end of each series is a "Serious Appendix," containing religious and moral songs. The whole of these two Appendices have been *tr.* into English as *Hymns and Poems for Little Children. Translated from the German.* London, 1853. Also in the *Fifty Fables*, 1867, and *Other Fifty Fables*, 1869, *tr.* by Sophie Kluge-mann, and pub. by F. A. Perthes at Gotha.

Very few of Hey's hymns are suited for Church use. Those which we have to note are:—

#### I. Hymns for Church Use.

1. *Wenn auch vor deiner Thür einmal. Christian Charity.* 1st pub. in Knapp's *Christoterpe*, 1835, p. 66, in 9 st. of 4 l., as the 5th hymn of a series on the words "Behold I stand at the door and knock," Rev. iii. 20. In Knapp's *Ev. L. S.*, 1837, No. 3412 (1869, No. 3146), it was altered to "Christ! wenn die Armen manchmal," and this form passed into the *Württemberg G. B.*, 1842, and other recent collections. The only *tr.* in "Ah, Christian! if the needy poor," by Mrs. Findlater, in *H. L. L.*, 2nd Ser., 1858, p. 30 (1864, p. 152).

2. *Wenn je du wieder sagst. Passiontide.* On Christ in the Garden of Gethsemane. 1st pub. in *Nervin Vater's Jahrbuch für häusliche Andacht*, Gotha, 1824, p. 173, as No. 9 of the "Reminiscences of the sufferings of Jesus; for the Quiet Days of the week before Easter," in 9 st. of 8 l., with the motto "Not my will, but Thine be done." Included in *Bunnen's Versuch*, 1833; Knapp's *Ev. L. S.*, 1860 and 1866, &c. *Tr.* as:—

Where'er again thou sleekest. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1856, p. 26, and repeated, abridged, in *P. & Hym.*, Bedford, 1864, and in *Holy Song*, 1869.

#### II. Hymns for Children.

All those to be noted appeared in the Appendix to the 2nd series of his *Fabeln für Kinder*, Hamburg, 1837.



**iii. Alle Jahre wieder, kommt das Christus Kind.** Christmas. 1837, p. 31, in 3 st. The trs. are: (1) "The blessed feast of Christmas," in *H. & Poems*, 1853, p. 81. (2) "Every year that cometh," by Sophie Klingemann, 1869, p. 21. (3) "As each happy Christmas," by Mrs. H. R. Spæth, as No. 23 in the *Little Children's Bk.*, Philadelphia, 1886.

**iv. Aus dem Himmel hern.** God our Father. 1837, p. 7, in 4 st. The trs. are: (1) "From the glorious heav'n above," in *H. & Poems*, 1853, p. 49. (2) "From the glorious heaven," by Mrs. Brown, 1859, p. 130. (3) "From the angels dwelling," in Dr. F. Silcher's *Song Book for the Young*, Nelson, 1869, No. 1. (4) "From His heaven above," by Sophie Klingemann, 1869, p. 7. (5) "From the far blue heaven," as No. 676, in the *Tribute of Praises*, Boston, U.S.A., 1873.

**v. Glöcklein klingt, Vögelin singt.** Thanksgiving. 1837, p. 17 (in the ed. 1898, s.d.), as part of *Sonnen-schein*, *Sternlein*, in 4 st. The trs. are: (1) "The bells they ring, the birds they sing," in *H. & Poems*, 1853, p. 63. (2) "Bells do ring, birds do sing," in *Children's Song Book*, 1869, No. 9. (3) "Bells are ringing, birds are singing," by Sophie Klingemann, 1869, p. 17. (4) "Church bells ring," by Mrs. H. R. Spæth, in *Little Children's Bk.*, 1886, No. 72.

**vi. Was ist da wie viel Sternlein stehen.** God's care of His creatures. 1837, p. 20, in 3 st. The trs. are: (1) "Canst thou sun up each brilliant star," in *H. & Poems*, 1853, p. 67. (2) "How many stars are shining," by Mrs. Brown, 1859, p. 144. (3) "Can you tell the countless number," by Sophie Klingemann, 1869, p. 20. (4) "Canst thou count the stars that twinkle," in the Rev. C. S. Bere's *Children's Choral Bk.*, 1869, p. 4, repeated as No. 425 in the *Universal H. Bk.*, 1886.

**vii. Wen Jesus liebt, Der kann allein.** Love of Christ. 1837, p. 37, in 4 st. The trs. are: (1) "They who love Jesus alone can be gay," in *H. & Poems*, 1853, p. 90. (2) "The love of Christ makes ever glad," by Sophie Klingemann, 1869, p. 37. (3) "Whom Jesus loves," by Mrs. H. R. Spæth, in *Service & Hys. for Sunday Schools* (Southern Lutheran), Philadelphia, 1883, p. 178. (4) "Whom Christ holds dear," by Prof. M. H. Richards, as No. 98 in the *Little Children's Bk.*, Philadelphia, 1886.

[J. M.]

**Hic reparandum generator fons animarum.** St. Paulinus of Nola. [Holy Baptism.] In the *Cluniae Breviary*, Paris, 1686, p. 235, this is given in 6 st. and a doxology as a hymn for the Octave of the Epiphany, at Vespers. See also under *Various*. Tr. as "Ever sparkling, ever mounting"; by E. Caswall, in his *Masque of Mary*, 1858, and his *Hymns*, 1873, p. 218. In 1862 it was added to the Appendix to the *H. Noted*. [J. M.]

**Hie to the mountain afar.** J. Montgomery. [Freedom of the Slave.] This is No. v. of his *Songs on The Abolition of Negro Slavery in the British Colonies*, Aug. 1, 1834, in 4 st. of 8 l. It is headed, "The Negro's Vigil: on the Eve of the first of August, Ps. cxxx. 6." It was pub. in his *Poet's Portfolio*, 1835, p. 220. In 1846, st. i., iii., slightly altered, were given in Longfellow and Johnson's *Bk. of Hymns*, Boston, U.S.A., as "Climb the mountain afar." [J. J.]

**Hier legt mein Sinn sich vor dir nieder.** C. F. Richter. [Hoping for Grace.] 1st pub. in Freylinghausen's *G. B.*, 1704, No. 309, in 12 st. of 4 l., and included in 376, as a hymn in Richter's *Erbauliche Betrachtungen*, 1718, p. victory. Repeated on spiritual conflict and L. S., 1851. Tr. as:—

**My soul before Thee prostrate lies.** a good and full tr. by J. Wesley in *Ps. & Hys.*, Charles- & Sacred Poems, 1739 (P. Works, 1868-72, vol. i. p. 85). Though not adopted in the *Wes. H. Bk.*, 1780 or 1875, the hymn came into C. U., by

being included (omitting Wesley's st. viii., but greatly altered) in the *Moravian H. Bk.*, 1754, and later eds. (1886, No. 511). A cento partly from Wesley and partly from the *Moravian H. Bk.*, 1801, is to be found in Martinenau's *Hymns*, 1840 and 1873. The sts. most frequently employed in making centos are Wesley's i.-v., viii., ix. Selections from these are found in Montgomery's *Christ. Psalmist*, 1825, &c., Mercer's *C. P. & H. Bk.*, 1857; and in America in the *Meth. Epis. H. Bk.* of 1849, and their *Hymnal* of 1878; the *Andover Sabbath H. Bk.*, 1858; *Bapt. Service of Song*, 1871, &c. [J. M.]

**Higginson, Thomas Wentworth**, M.A., was b. at Cambridge, U.S.A., Dec. 22, 1823, and educated at Harvard. From 1847 to 1850 he was Pastor of an Unitarian Church at Newburyport, and from 1852 to 1859 at Worcester. In 1858 he retired from the Ministry, and devoted himself to literature. During the Rebellion he was colonel of the first negro regiment raised in South Carolina. In addition to being for some time a leading contributor to the *Atlantic Monthly*, he pub. *Outdoor Papers*, 1863; *Mallone*, 1869; and other works. During his residence at the Harvard Divinity School he contributed the following hymns to Longfellow and Johnson's *Bk. of Hymns*, 1846:—

1. No human eyes Thy face may see. God known through love.
2. The land our fathers left to us. American Slavery.
3. The past is dark with sin and shame. Hope.
4. To Thine eternal arms, O God. Lent.

In the *Bk. of Hymns* these hymns are all marked with an asterisk. They, together with others by Mr. Higginson, are given in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [F. M. B.]

**High in yonder realms of light.** T. Raffles. [Heaven.] 1st pub. in 6 st. of 8 l. in the *Supplement to the Evangelical Magazine* for Dec. 1808, with the signature "T. R." In 1812 it was included in Collyer's *Coll.*, and subsequently in numerous hymnals in G. Britain and America, including Raffles's *Suppl. to Watts*, 1853, and his *Hymns*, 1868. It is the most popular of his hymns both in G. Britain and America, and is in extensive use. [J. J.]

**High let us swell our tuneful notes.** P. Doddridge. [Christmas.] This hymn is undated in the D. ms. It was 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 101, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 224. It was included in the *Supplement to Tate & Brady's New Version* (q.v.), under the same circumstances as Doddridge's "My God, and is Thy table spread," and a few other hymns. It is in extensive use, the text adopted in most cases being that in the *Supplement to Tate & Brady*. [J. J.]

**High Priest for sinners, Jesus, Lord.** J. Montgomery. [Our Saviour's Prayers.] This poem appeared in his *Original Hymns*, 1853, p. 75, with a preamble of 6 l., followed by pt. i. in 6 st. of 6 l., and pt. ii. of 7 st. of 6 l. It is a metrical setting of a running account of the prayers offered by our Blessed Lord as recorded in the Gospels. A cento beginning with st. ii. of pt. i.: "Early Christ

rose, ere dawn of day"; and a second, "O Father! save me from this hour" (pt. i. st. vi.), were given in the *Scottish Eclog. Union Hyd.*, 1878. [J. J.]

**Hilary, Hilarius Pietaviensis**, Saint, Bishop, and, according to *St. Augustine*, "the illustrious Doctor of all the Churches," was b. of heathen parents of an illustrious family and great wealth, at Poitiers early in the 4th century. He received, as a heathen, an excellent classical education, so that *St. Jerome* says of him that he "was brought up in the pompous school of Gaul, yet had culled the flowers of Grecian science, and became the Rhone of Latin eloquence." Early in life he married, and had a daughter named *Abra*, *Afra*, or *Apra*. About 350 he renounced, in company with his wife and daughter, the Pagan religion of his family, and became a devout and devoted Christian. After his baptism he so gained the respect and love of his fellow Christians, that in 353, upon a vacancy occurring in the see of his native town, he was, although married and a layman, elected to fill it, and received ordination as Deacon and Priest, and consecration as Bishop, "by accumulation," no uncommon occurrence in those days. From that time he was virtually, though not formally, separated from his wife, and lived a very ascetic life. Soon after his consecration he received a visit from *St. Martin of Tours* (who became thenceforward his devoted disciple), and distinguished himself by his unsparing opposition to the Arian heresy, which had gained many powerful adherents in Gaul at that time, obtaining for himself thereby the title in after years of "*Malleus Arianorum*," the hammer of the Arians. In 356 he was sent by the Emperor *Constantius* to Phrygia in exile, in consequence of a report made against his moral character by the Arian Council held at *Beziere* in *Languedoc*, over which the Arian leader, *Saturinus*, Bp. of *Arles*, presided, whose excommunication for heresy Hilary had some time before secured. His exile lasted until 362, when he returned to Poitiers by the Emperor's direction, though without his sentence of banishment being formally annulled. In spite of his consequent want of permission to do so, he left Poitiers towards the end of the same year, and spent two years in Italy, whence he was again sent back to Gaul in 364 by the new Emperor *Valentinian*, in consequence of his denouncing *Auxentius*, the Bp. of *Milan*, where Hilary was at that time resident, as having been inane in his acceptance of the creed of *Nicaea*. Hilary lived for some three years after his final return to Poitiers, and d. Jan. 13, 368, though his Saint's Day (which gives his name to the Hilary term in our Law Courts) is celebrated on the following day, in order, probably, not to trench upon the octave of the Epiphany.

*St. Hilary's* writings, of which a large number are still extant though many have been lost, travel over a vast field of exegetical, dogmatic, and controversial theology. His principal work in importance and elaboration is his "*Libri xii. de Trinitate*," directed against the Arian heresy, while in his "*Commentarium in Mattheum*" we have the earliest commentary on that gospel. The best edition of his works is that of *Constant*, originally pub. by the Benedictines, at Paris, in

1693, and reprinted, with some additions, at Verona, in 2 vols., by *Scipio Maffei*, in 1736.

*St. Hilary* was a sacred poet as well as a theologian, though most of his writings of this character perished, probably, in his *Liber Hymnorum*, which is one of his books that has not come down to us. It seems to have consisted of hymns upon Apostles and Martyrs, and is highly spoken of by *Ildore of Seville* in his *De Officio Ecclesiastico*. All that we have remaining are some lines of considerable beauty on our Lord's childhood (*Dom Pitra's Spicilegium Solesmense*, Paris, 1862), which are attributed, probably with justice, to him, and about 8 hymns, the attribution of which to him is more or less certainly correct. *Daniel* gives 7, 4 of which:—"Lucia Largitor splendide"; "*Deus Pater ingenite*"; "*In matutinis surgens*"; and "*Jam meta noctis transit*"; are morning hymns; one, "*Jesus refudit omnium*," for the Epiphany; one, "*Jesu quadragesimae*," for Lent; and one, "*Beata nobis gaudia*," for Whitsuntide. *Thomasius* gives another as Hilary's, "*Hymnum dicat turba fratrum*" (for fuller details see under their respective first lines). Written as these hymns were in the first infancy of Latin hymnody, and before the metres of the old heathen Latin poets had been wholly banished from the Christian service of song, or the rhyming metres, which afterwards became so general and so effective, had been introduced into such compositions, they can scarcely be expected to take very high rank. At the same time they are not without a certain rugged grandeur, well befitting the liturgical purposes they were intended to serve. Containing as they also do the first germs of Latin rhymes, they have great interest for all students of hymnody, as thus inaugurating that treatment of sacred subjects in a form which was to culminate presently in the beautiful Church poetry of the 12th cent. [D. S. W.]

**Hildebert**, who sprang from a family of no great position, was b. at *Laverdin*, near *Montoire*, in France, 1057. Brought up at the feet of *Berengarius of Tours* (a pupil of *Erigena*) he so profited by the opportunities thus afforded him of acquiring learning, as to become one of the most cultivated scholars of his age. Having for some years been a Professor of Theology at *Maas*, he became at the age of forty (1097) Bp. of that see. He was translated, in 1125, to the Archbishopric of *Tours*, and d. 1134.

Hildebert's character as an individual has been very differently drawn by different writers, for while *French* describes him as "a wise and gentle prelate, although not wanting in courage to dare and fortitude to endure, when the cause of truth required it," who "must ever be esteemed one of the fairest ornaments of the French Church," *Bayle*, in his *Hist. & Crit. Dict.*, represents him as having "led a very scandalous life," even after his promotion to an archdeaconry. As to his character as a writer of Latin verse, the evidence is clearer and less contradictory. He is said, by the Benedictine editors of his works, to have written more than ten thousand Latin lines (as various in merit as voluminous in amount), sometimes in rhyme, more generally in heroic or elegiac metre, and upon subjects ranging from "An Address to the Three Persons of the Holy Trinity," to a legendary "Life of Mahomet." The large majority of his verses are of little value, while some rise to such a height of energy and grandeur as to induce *French* to prefer him to a higher place in sacred Latin poetry than any other writer except *Adam of St. Victor*, and almost to allow him to "dispute the palm" even with the latter. The first complete collection of his writings was made by the Benedictines, who edited them in conjunction with those of *Marbod*, bishop of *Renne*, his contemporary, and pub. them at Paris, in 1708 (for specimens of the best work of Hildebert see *Trench's Sac. Lat. Poetry*, 1849 and 1873). The most striking of his pieces will probably be allowed to be (1) The "noble vision," "*Somnium de Lamentatione Pietavenis Ecclesiae*," of which *Trench* says, "I know no nobler piece of versification, nor more skilful management of rhyme, in the whole circle of sacred Latin poetry;" and (2) the "*Oratio Devotissima ad Tres Personas SS. Trinitatis*," which is thus characterised by the same high authority: "A poem . . . which gradually rises in poetical animation until towards the end it equals the very best productions which Latin Christian poetry anywhere can boast." The following graceful lines of Hildebert's "*De Nativitate Christi*" form part of a longer poem, and exhibit, not unfairly, the beauties and faults alike

of their author's style. For the attempted translation of them which follows the present writer is responsible.

"Nectarum rorem terris distillat Olympus,  
Totum respergit flumine mellis humum.  
Aurea sacrorum rosa de prato Paradisi  
Virginis in premium lapsa quievit ibi.  
Intra virginum decus, intra claustra pudoris,  
Colligit angelicam Virginis aula rosam.  
Flos roseus, flos angelicus, flos late beatas  
Vertitur in focum, fit caro nostra Deus.  
Vertitur in carnem Verbum Patrie, at sine damno  
Lumine plena suo manet in nascente potestas,  
Virginum florens in pariete decus,  
Sol tegitur nube, soeno flos, cortice granum,  
Mel cerni, sacco purpura, carne Deus.  
Aetheria ac terrae sunt haec quasi fibula, sancto  
Foederis amplexu diuina regna ligant."

"Dew-dropping nectar on earth pours down from the heights of Olympus,  
Rivers of honey are shed over the face of the ground;  
Out of the Garden of Eden a bright golden Rose of the blessed  
Into a Virgin's breast falls and reposes in peace.  
Hid 'neath its virginal glory, behind maiden chastity's portal,  
Held in a Virgin's womb, lies an angelical Rose:  
Bloom of a Rose, of a Rose angelic, this bloom ever-blessed  
Turns to a seed, and God puts on the flesh of a man.  
Turned into flesh is the Word of the Father, the short not of glory,  
And to a Mother a Maid, though she hath known not a man.  
In the new-born is His power still filled with the light of His Godhead,  
And in His Mother remains virginal honour undimmed.  
Clouds the sun veil, the bloomed ry leaves, and the ear the grain covers,  
Wax hides the honey, sackcloth purple, humanity God.  
These are the clasps that connect this earth with high heaven above it;  
Blending in holiest league kingdoms so widely apart."

[D. S. W.]

**Hildegard, St.,** Virgin and Abbess, was b. at Bockelheim, or Bockenheim, Frankfurt, 1098. Her father, Hildebert, was one of the Knights of Meginhard, Count of Spanheim. When eight years old she was committed to the care of a sister of the Count, Jutta, the Abbess of St. Disibod, a position in which she was succeeded by Hildegard in 1136. Under the rule of Hildegard the convent became so crowded that a new one was built at Rupertsberg, near Bingen, into which, in 1147, Hildegard removed with eighteen Sisters. Hildegard gained great notoriety in very early life on account of visions to which, it is said, she was subject from her 8th to her 15th year. In later life she filled a considerable place in the history of her times, not only as a writer who had the courage of her opinions, and denunciations of their shortcomings, political as well as moral, but as a prophetess and she took a most prominent part in stirring up and engaged in many controversies with the hierarchy of her Church. Though she never had founded, much of the convent she travelling about the Continent, preaching and prophesying. She d. in 1179, and was buried at Rupertsberg, but her remains were re-moved, on the destruction of that convent by the Swedes, to Eilingen, in 1622.

Though St. Hildegard was a voluminous writer her contributions to the hymnody of her day were neither numerous nor important. None gives three sequences which are attributed to her, viz., one on the Holy Spirit,

"O ignis Spiritus paracleti"; another on the B. V. M., "O Virgo ac diadema purpureae Regis"; and a third on St. Disibod, "O praesent verae civitatis." [D. S. W.]

**Hill, Herr Jesu, lass gelingen. J. Rist.** [New Year.] 1st pub. in the *Drittes Zehn* of his *Himmlische Lieder*, Lüneburg, 1642, No. 1, in 16 st. of 6 l., entitled "Godly beginning of the New Year in, and with the most sweet name of Jesus." It is one of the best German New Year's Hymns, and became speedily popular (though often abridged). It is in the *Uns. L. S.*, 1851, No. 70. Tr. as:—

1. *Help, Lord Jesus, let Thy blessing*, by Miss Dunn in her *H. from the Ger.*, 1857, p. 71. The tr. is good but free, and represents st. i., iv., vii., viii., xiii.-xvi. of the original. Repeated, abridged, in Dr. Pagenstecher's *Coll.*, 1864; the *Bapt. Hyl.*, 1878, and others.

2. *Help us, O Lord, behold we enter*, a tr. of st. i., iv., viii., xiii., xv., xvi., by Miss Winkworth, in her *C. B. for England*, 1863, No. 172; repeated in the *Ohio Luth. Hyl.*, 1880. [J. M.]

**Hill, Rowland, M.A.** s. of Sir Rowland Hill, Bart., was b. at Hawkstone, near Shrewsbury, Aug. 23, 1744, and educated at Shrewsbury Grammar School, Eton, and St. John's College, Cambridge (B.A. 1769). Taking Holy Orders, he was for a time curate of Kingston, near Taunton. Leaving his curacy, but without renouncing his Orders or his connection with the Church of England, he itinerated for some twelve years, preaching mostly in Wilts, Gloucestershire, Somersetshire, and London. At Wotton-under-Edge he built a Chapel, where he often preached, and also opened the well-known Surrey Chapel, London, in 1783. At the latter place he ministered for nearly fifty years. He took great interest in Evangelical and Mission work, was one of the founders of the London Missionary Society, and a member of the first committee of the Religious Tract Society. He d. April 11, 1833. He was the author of several prose works; he also compiled the following hymn-books:—

(1) *A Collection of Psalms and Hymns for the Use of the Poor*, 1774. (2) *A Collection of Psalms and Hymns, chiefly intended for Public Worship*, 1783. This was enlarged in 1787, and a Supplement was added in 1796. Other revisions followed, the last being in 1830. (3) *Divine Hymns attempted in easy language for the Use of Children*, 1790 (2nd ed. 1794; later eds. 1808 & 1819). The hymns in this work, he tells us, are, with the exception of Nos. 24 and 37, his own, revised and corrected by some one he is not permitted to name (Preface iv.-vi.). (4) *A Collection of Hymns for Children*, 1800. (5) *Hymns for Schools*, 1833.

In these collections no authors' names are given, and his own contributions, except in the case of the children's *Hymns*, 1790, are difficult to determine. By common consent the following, including some from the 1790 *Hymns*, are attributed to him:—

1. *Come, Holy Ghost, the Comforter*. *Whitenside*. No. 60 of his *Divine Hys. for Children*, 1790, in 5 st. of 4 l. and headed "A Child's Prayer to God the Holy Spirit." It was repeated in the later editions of the *Divine Hys.*, and is found in modern hymn-books.

2. *Dear Friend of friendless sinners, hear*. *A Prayer for Rest in God*. In his *Ps. & Hys. &c.*, 1783, No. 89, in 4 st. of 6 l., and headed "A Prayer for the promised Rest." In modern hymn-books its use is limited.

3. *Happy the children who betimes*. *Godly Education*. No. 8 in his *Divine Hys.*, 1790, in 5 st. of 4 l., and headed "The Blessings of a godly Education." It was repeated in later editions, and, sometimes with the omission of st. v., in modern collections for children.

4. *Lord, we raise our feeble voices*. *Praise to Jesus, Major*, in his *Bk. of Praise for Home & School*, dated

this hymn 1800. It is found in several collections for children.

5. *My parents gave me, Lord. A Child's Dedication to God.* No. 13 in his *Divine Hys.*, 1790, in 6 st. of 6 l., and headed "A Child's Hymn on easy Dedication to God in Holy Baptism." It is in a few modern collections.

6. *We sing His love Who once was slain. The Resurrection.* Appeared in the 1796 *Supplement to his Ps. & Hys.* It is in American C. U.

7. *When Jesus first at heaven's command. The Kingdom of Christ exalted.* Composed for the London Missionary Society, and printed in the *Evangelical Magazine*, 1797, vol. v. p. 263. It is appended to the author's sermon to the volunteers preached at Surrey Chapel, 1803, and was also included in the 1810 ed. of his *Ps. & Hys.*, No. 302, in 6 st. of 4 l. with the chorus, "Hail Immanuel," &c.

8. *With heavenly power, O Lord defend. Departure of Ministers.* Pub. in his *Ps. & Hys.*, 1793, No. 234, in 4 st. of 4 l., and headed "For Ministers at their Departure." In modern hymn-books it is generally given in 2 st.

9. *Ye that in these (His) courts are found. Public Worship.* This is usually attributed to E. Hill. It appeared, however, in Lady Huntingdon's *H. Sk.*, 1760, p. 401 (ed. 1773, p. 266), and can scarcely be his. In his *Ps. & Hys.*, 1793. It is usually given as "Ye that in His courts," in modern collections.

The person referred to as having revised the *Divine Hys.*, 1790, was the poet Cowper. The best known of R. Hill's hymns, "Cast thy burden on the Lord," and "Gently, my Saviour, let me down," are annotated under their respective first lines. (See also Index to Authors.) His *Life*, by the Rev. E. Sidney, M.A., was pub. in 1834. [J. J.]

**Hill, Stephen P.** An American Baptist Minister, who pub. *Christian Melodies*, Baltimore, 1836, in which there are 25 of his hymns signed "H." His hymn "Come, saints, adore your Saviour God" (*Holy Baptism*) is one of these. It is also found in the *Sabbath H. Bk.*, Baptist edition, 1859, and tohers. [J. J.]

**Hill, Thomas, D.D., LL.D.,** s. of English parents, was b. at New Brunswick, New Jersey, Jan. 7, 1818. At the age of 20 he left the apothecary's shop in which he was employed, and began the study of Latin and Greek. He graduated at Harvard, 1843, and at the Cambridge Divinity School, 1845. His first charge was as pastor of the Unitarian Church at Waltham, Massachusetts; his second, that of President of Antioch College, Ohio, 1859; his third that of President of Harvard College, and his fourth that of pastor of "the First Parish in Portland, Maine, May 18, 1873." Dr. Hill has published numerous sermons, addresses, reviews, &c., and also a work—*Geometry and Faith*, 1849. Putnam (to whose *Singers and Songs of the Liberal Faith* we are indebted for this notice) says that he has "written or translated several hundred hymns or poems of decided excellence." These were mainly contributed to American magazines, the first having been printed in the *Christian Register*, in 1838. One of these, "All holy, ever living One" (*God our Light*), is in C. U. Several others of decided merit are given in *Putnam*, 1875, pp. 411-19. [J. J.]

**Hiller, Friedrich Conrad**, was b. at Unterwisheim, near Bruchsal, in 1662. In 1680 he began the study of law at the University of Tübingen, where he became a licentiate in civil and canon law. He d. at Stuttgart, Jan. 23, 1726, where he had been

since 1685 advocate in chancery at the ducal court.

His hymns, which found favour in Hannover, and have kept their place in Württemberg, appeared in his *Denkmahl der Erkenntniss, Liebe und Lob Gottes, in neuen geistlichen Liedern*, &c., Stuttgart, 1711, with melodies by J. G. C. Stöl. The only one fr. into English is:—

*O Jerusalem du schöne. Heizen.* 1711, as above, p. 538, in 7 st. of 6 l., entitled *Longing after Eternal Life*. It has been a great favourite in Württemberg, and was included in the *Württemberg G. B.*, 1742, and again in that of 1842. The fine melody set to it in 1711 is found in the *Sarum Hyl.*, 1908, No. 252.

The *trs.* are: (1) "O Jerusalem the golden," by R. Massie, 1864, p. 140, repeated in Reid's *Præsent Br.*, 1872. (2) "O Jerusalem: fair dwelling," in J. D. Burns's *Memoir and Remains*, 1869, p. 236. [J. M.]

**Hiller, Philipp Friedrich, s. of Johann Jakob Hiller**, pastor at Mühlhausen on the Enz, Württemberg, was b. at Mühlhausen, Jan. 6, 1699. He was educated at the clergy training schools at Denkendorf (under J. A. Bengel) and Maulbronn, and the University of Tübingen (M.A. 1720). His first clerical appointment was as assistant at Bretlach, near Neckarsulm, 1724-27. He afterwards held similar posts at Hesseigheim and elsewhere, and was also, from 1729-31, a private tutor at Nürnberg. He was then, on St Bartholomew's Day, 1732, instituted as pastor of Neckargröningen, on the Neckar, near Marbach. In 1736 he became pastor of his native place, and in 1748 pastor at Steinheim, near Heidenheim. In his third year of residence at Steinheim he lost his voice, and had to employ an assistant to preach. He d. at Steinheim, April 24, 1769. (*Koch*, v. 107-126; *Allg. Deutsche Biog.*, xii. 425-426, &c.) Of Hiller's hymns the best appeared in:—

(1) *Arndt's Paradies-Gärtlein* . . . in *teutsche Lieder*, Nürnberg, K.D. [the copy in Berlin has a frontispiece dated 1730]. This was written during the time he was tutor at Nürnberg. P. Gerhardt had founded the fine hymn "O Jesu Christ, mein schönstes Licht," (q.v.) on one of the prayers in the volume of devotions which Johann Arndt had pub., 1612, under the title of *Paradies-Gärtlein*; and Gerhardt's example led Hiller to think of turning the whole of these prayers into hymns. The book is in four parts, and contains 301 hymns, 297 being founded on Arndt and four original. (2) *Geistliches Liederbüchlein*, Stuttgart, 1762, and a second series, Stuttgart, 1767. Each series contains 366 short hymns, one for each day of the year. A complete reprint of these and the other hymns of Hiller (1075 in all) was ed. by C. C. E. Ehmman in 1844 (2nd ed. 1858).

Hiller is the most productive and most important of the earlier hymn-writers of Württemberg; and is the poetical exponent of the practical theology of his friend J. A. Bengel. The hymns of his *Paradies-Gärtlein*, while clear and Scriptural, are decidedly spun out (see No. xii. below). His *Liederbüchlein* contains the hymns of his riper years, and reveals a depth of spiritual wisdom, an almost proverbial conciseness, an adaptation to console and direct in the most diverse events of life, and the most varied experiences of the soul, a suitability as a manual for daily devotion, and a simple popularity of style that speedily endeared it to the pious in Southern Germany. It has passed through many editions in Germany, while colonists (especially from Württemberg) have carried it from thence wherever they went. It is said, e.g., that when a German colony in the Caucasus was attacked by a hostile Circassian tribe some fifty years ago the parents cut up their copies of the *Liederbüchlein* and divided the leaves among their children as they were being torn from them into slavery.

The use of Hiller's hymns in Germany has principally been in the hymn-books of Württemberg, and, through J. J. Rambach's *Haus G. B.*, 1735, in Hannover. The following have passed into English:—

I. *Hymns in English C. U.*

I. Herr über Leben und der Tod. Cross and



**Consolation.** 1730, pt. iii. p. 332, founded on Arndt's Prayer, 26 (28) of Class iii. The part of it is st. viii.-xiv., "Herr, meine Burg, Herr Zebaoth," which is founded on the fourth part of the third section of Arndt's Prayer. The text is in Ehmann's *Hiller*, No. 885, 886. Tr. as:—

**O God of Hosts! O mighty Lord,** a tr. of st. viii., xiii., xiv., signed "F. C. C." as No. 162 in Dr. Pagenstecher's *Coll.*, 1864.

**U. Mein Gott in deine Hände.** For the Dying. *Liederkästlein*, pt. ii., 1767, for Aug. 3, in 9 st. of 4 l., founded on Ps. xxi. 6. In Ehmann, No. 986, and in Knapp's *Ev. L. S.*, 1837 and 1865. Tr. as:—

**My God, to Thee I now commend,** a good tr. of st. i., iii., iv., vi., viii., ix., by Miss Winkworth, 2nd ed., 1856, she substituted a tr. of st. vii. for that of st. vi. The text of 1856 is in her *C. B. Evang. Luth. Hyl.*, 1880; and the text of 1855 in the *Pennsylvania Luth. Ch. Bk.*, 1868.

**Another tr. is: "My God, within Thy hand,"** by Miss Warner, 1858, p. 480.

**iii. Mein Herz, du mußt im Himmel sein.** *Eternal Life. Liederkästlein*, p. ii., 1767, for Jan. 26, in 4 st. of 7 l., founded on St. Matt. vi. 21. In Ehmann, No. 639, and Knapp's *Ev. L. S.*, 1837. Tr. as:—

**Aspire, my heart, on high to live,** in full, by Dr. H. Mills, in his *Horae Ger.*, 1845 (1856, p. 86), repeated, omitting st. iv., as No. 220 in the *Amer. Luth. Gen. Synod's Coll.*, 1850-52.

**iv. Wir waren dein, o Gottes Sohn.** Second Advent. *Liederkästlein*, pt. ii., 1767, for Jan. 24, in 4 st. of 8 l., founded on 1 Thesa. i. 9, 10. In Ehmann, No. 1041, and the *Württemberg G. B.*, 1842, No. 640. Tr. as:—

**We wait for Thee, all glorious One,** a good and full tr. by J. D. Burns, in the *Family Treasury*, 1859, pt. ii. p. 111, and his *Remains*, 1869, p. 264. Included in the *Christian H. Bk.*, Cincinnati, 1865, and in H. L. Hastings's *Songs of Pilgrimage*, 1886.

**Another tr. is: "We wait for Thee, O Son of God,"** in the *British Herald*, April, 1866, p. 252, and Reid's *Praise Bk.*, 1872. This follows the altered form in C. B. Garve's *Christliche Gesänge*, 1825.

## II. Hymn not in English C. U.

**v. Abgrund ewiglicher Liebe.** Love of God. 1730, pt. ii. p. 25, founded on Prayer 4 in Class II. of Arndt, which is "Thanksgiving for the Love of God, and prayer for it." Tr. as, "Thou fathomless Abyss of Love," by Miss Winkworth, 1869, p. 281.

**vi. Angenehme Krankenbette.** For the Sick. *Lieder-St. Luke v. 18*, for Dec. 3, in 3 st., founded on sweet, by Miss Winkworth, 1869, p. 283.

**vii. Betet in verlorner Ständer.** Lent. *Lieder-St. Matt. xviii. 10*, for Feb. 18, in 3 st., founded on pleading, by Dr. H. Mills, 1866, p. 50.

**viii. Das Lamm am Kreuzestamm.** For the Dying. *Liederkästlein*, pt. ii., 1767, for Feb. 12, in 4 st., 1842, No. 609, altered to "In the Württemberg G. B." This form is tr. as, "The Shepherd by His passion," by J. D. Burns, in the *Family Treasury*, 1859, pt. ii. p. 61, and his *Remains*, 1869, p. 266.

**ix. Die Liebe darf wohl weinen.** Burial of the Dead. *Liederkästlein*, 1762, pt. ii. p. 286, for Oct. 12, in 7 st., founded on 1 Thesa. iv. 13. Tr. as, "Love over the departed," by J. D. Burns in his *Remains*, 1869, p. 263.

**x. Die Welt kommt einst zusammen.** Second Advent. *Liederkästlein*, pt. ii., 1767, for Jan. 2, in 5 st., cent. founded on 2 Cor. v. 10. Tr. as, "The world shall yet be cited," by J. D. Burns in the *Family Treasury*, 1859, pt. ii. p. 111, and his *Remains*, 1869, p. 263.

**xi. Herr, mein Leibeshülfe.** For the Dying. *Liederkästlein*, pt. ii., 1767, for Feb. 18, in 5 st., founded on

2 Peter, i. 14. The trs. are: (1) "Lord, my home of clay," by Miss Warner, 1858, p. 485. (2) "My fleshly house is sinking now," by Dr. G. Walker, 1860, p. 102.

**xii. Mein Jesus sitzt zur rechten Hand.** Ascension-tide. 1730, pt. iii. p. 466, as st. 118-123 of the hymn on Arndt's prayer 27 (29) in Class III. This prayer is a long paraphrase of the Apostles' Creed. Tr. as, "Our Jesus now at God's right hand," by Dr. H. Mills, 1845 (1856, p. 330).

**xiii. Singet Gott, denn Gott ist Liebe.** The Love of God. *Liederkästlein*, 1762, p. 51, for Feb. 20, in 3 st., founded on 1 John iv. 16. The trs. are: (1) "God is love—then sing His praises," by Dr. H. Mills, 1845 (1856, p. 16). (2) "God is love, sing loud before Him," by J. D. Burns in his *Remains*, 1869, p. 131.

**xiv. Singt doch unserm König.** Ascension-tide. *Liederkästlein*, 1762, p. 328, for Nov. 23, in 3 st., founded on Ps. xvi. 10. Tr. as, "Laud your King and Saviour," by J. Sheppard in his *Foreign Sacred Lyre*, 1857, p. 24.

**xv. Unthelbare Dreifaltigkeit.** Trinity Sunday. 1730, pt. ii. p. 226, founded on Arndt's prayer 26 in Class II., entitled "Thanksgiving for the revelation of the Holy Trinity." The tr. is from the recast of st. vi.-xii. made by J. S. Interich for the *Berlin G. B.*, 1765, No. 51, and beginning "Lob, Ehre, Preis und Dank sei dir." Tr. as, "Love, honour, thanks, to Thee we raise," by Dr. H. Mills, 1845 (1856, p. 110).

**xvi. Was freut mich noch wenn du's nicht bist.** Joy in God. *Liederkästlein*, 1762, for June 10, in 2 st., founded on Ps. xlii. 4. Tr. as, "What earthly joy can fill my heart," by R. Maule in the *British Herald*, Nov. 1843, p. 175.

**xvii. Wer anharrt bis ans Ende.** Cross and Consolation. *Liederkästlein*, pt. ii., 1767, for May 19, in 4 st., founded on St. Matt. xxiv. 13. Tr. as, "He who to death maintaineth," by J. D. Burns in his *Remains*, 1869, p. 281.

**xviii. Wer kann dein Thun begreifen.** God's Power. *Liederkästlein*, 1762, p. 18, for Jan. 18, in 3 st., founded on 1b. xiv. 7. Tr. as, "Who, Lord, Thy deeds can measure," by Dr. H. Mills, 1845 (1856, p. 18). [J. M.]

**Hillhouse, Augustus Lucas**, younger brother of James Hillhouse (commonly known as the poet Hillhouse), was b. at New Haven, Connecticut, 1792, and educated at Yale, where he graduated in 1810. For some time he conducted a school in Paris; and d. near that city, March 14, 1853. His hymn:—

**Trampling before Thine awful throne** (Joy in the forgiveness of sins) was written cir. 1816, and pub. in the *Christian Spectator*, New Haven, April, 1822. It is a good hymn, and is in extensive use, but usually in an abbreviated form. The hymn, "Earth has a joy unknown to heaven," found in a few American hymn-books, begins with st. iii. of this hymn. Orig. text in *Christ in Song*, 1876. [J. J.]

**Himmel, Erde, Luft und Meer. J. Neander.** [Thanksgiving.] A beautiful hymn of praise and thanksgiving for the wonders and delights of Creation and Providence, founded on Acts xiv., 17. 1st pub. in his *Glaub- und Liebes-übung: aufgemuntert durch einjährige Bundes-Lieder und Dank-Psalmen*, Bremen, 1680, p. 162, in 6 st. of 4 l., entitled "Rejoicing in God's Creation," and with the note at the end, "Is also a Traveller's Hymn by land and water." It passed through Freylinghausen's *G. B.*, 1704, into later books, and is No. 707 in the *Unv. L. S.*, 1851. Tr. as:—

**1. Heaven and earth, and sea and air, God's eternal.** A good and full tr. by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 195. In more or less altered forms it is found in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867; in the *Marylebone Coll.*, 1851, &c.; and in America in the *H. for the Ch. of Christ*, Boston, 1853, &c.

**2. Lo, heaven and earth, and sea and air, a full and good tr. in L. M.** by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 148, repeated in

her *C. B. for England*, 1863, and in *Ps. & Hys.*, Bedford, 1859.

3. *Heaven and earth, and sea and air, All their.* This is a cento, and a good one, in the Pennsylvania Luth. *Ch. Bk.*, 1868. It is mainly from Miss Winkworth, but partly from Miss Cox, and partly new, and in the original metre.

4. *Heaven and earth, and sea and air, Still their.* A full and good *tr.* by J. D. Burns, included in his *Memoir, &c.*, 1869, p. 229. Repeated in Dale's *Eng. H. Bk.*, 1875, *Bapt. Hyl.*, 1879, Horder's *Cong. Hyl.*, &c., 1884.

Other *trs.* are:—

(1) "Heaven and ocean, earth and air," by Lady R. Porteus, 1843, p. 33. (2) "Heaven, earth, land and sea," by Miss Mannington, 1863, p. 106. [J. M.]

**Himmelan geht unsre Bahn.** *B. Schmalek.* [*Ascensiontide.*] 1st pub. as the concluding hymn in his *Bochim und Ehim*, Breslau, 1781 (No. 105, p. 275), in 10 st. of 6 l., entitled "The sweet thought of heaven." It is a beautiful hymn of looking forward to the heavenly aim and the heavenly prize. It is found in many recent German hymn-books as in the Berlin *G. L. S.*, ed. 1863, No. 706 (omitting st. vii.). *Tr.* as:—

1. *Heavenward still our pathway tends*, a good *tr.*, omitting st. iii., iv., vii., by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 117, and thence in the Pennsylvania Luth. *Ch. Bk.*, 1868. She revised her *tr.* for *Lyra Eucharistica*, 1864, p. 296, and her *H. from the Ger.*, 1864, p. 211. This revised form is in the *Bapt. Hyl.*, 1879.

2. *Heavenward doth our journey tend*, a good *tr.*, omitting st. iii., iv., vii., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 108, and repeated in Harland's *C. P. & Hyl.*, No. 452, *Bapt. Ps. & Hys.*, 1858, &c. In her *C. B. for England*, 1863, No. 65, altered in metre, and thence, omitting the *tr.* of st. viii., in the *Ohio Evang. Luth. Hyl.*, 1880.

3. *Heavenward our path still goes*, a *tr.* of st. i., ii., ix., x., based on Miss Cox, as No. 231, in *Bp. Ryle's Coll.*, 1860; repeated in Dr. Pagenstecher's *Coll.*, 1864. Altered and beginning "Heavenward still our pathway goes," in *Kennedy*, 1863.

Other *trs.* are:—

(1) "Heavenward may our course begin," by Lady R. Porteus, 1843, p. 50. (2) "Heavenward our pathway lies," by Miss Dunn, 1857, p. 63. (3) "Heavenward our pathway lies, In this world," &c., by Dr. F. W. Gorch, in the *Bapt. Magazine*, Jan. 1857. (4) "Heavenward our road doth lie," by Miss Warner, 1868, p. 117. [J. M.]

**Hineks, Thomas**, B.A., F.R.S., was b. at Exeter in 1818, and educated at the Royal Academical Institution, Belfast, and Manchester College, York. He has been pastor of Unitarian congregations at Cork, 1839; Dublin, 1841; Warrington, 1844; Exeter, 1846; Sheffield, 1852, and Mill Hill, Leeds, 1855-1869. He is the author of several scientific works and papers. His hymns were contributed to *Vespers according to the use of Mill Hill Chapel, Leeds*, 1868, a *Supplement* to the collection used by that congregation. They are:—

1. Hark, the evening call to prayer. *Evening.*
2. Heavenly Father, by Whose care. *Evening.*
3. Lord, in the holy hour of even. *Evening.*
4. To the Cross, O Lord, we bear. *Holy Communion.*

The most popular of these hymns is No. 2.

They are all of more than average merit, and are worthy of attention. [W. G. H.]

**Hinda, Samuel**, D.D., s. of Abel Hinda, of Barbadoes, was b. in Barbadoes in 1793, and educated at Queen's College, Oxford (B.A. 1815, D.D. 1831). He was for some time Vice-Principal of St. Alban's Hall, Oxford (1827), and also Principal of Codrington College, Barbadoes. He held subsequently several appointments in England and Ireland, including the Deanery of Carlisle, 1848, and the Bishopric of Norwich, 1849. Resigning his Bishopric in 1857, he retired to London, where he d. Feb. 7, 1872. He pub. several prose works, and also *Sonnets and other Short Poems*, 1834. From that work his popular hymn, "Lord, shall Thy children come to Thee," sometimes given as, "O Lord, Thy children come to Thee" (*H. Communion*), in the *Hy. Comp.* and others, is taken. [J. J.]

**Hinsdale, Grace Webster**, née Haddock, a Congregationalist, dau. of Professor C. B. Haddock; was b. at Hanover, New Haven, May 17, 1833, and married to Theodore Hinsdale, a lawyer of New York, in 1850. Mrs. Hinsdale is a contributor to the periodical press, and has pub. *Coming to the King*, a *Book of Daily Devotion for Children*, 1865; republished in England as *Daily Devotions for Children*, 1867. Her hymns include:—

- i. *From Coming to the King*, 1865.
1. *A light streams downward from the sky.* *Heaven.*
2. *My soul complete in Jesus stands* (1855). *Safety in Jesus.*
- ii. *From Schaff's Christ in Song*, N.Y., 1869.
3. *Are there no wounds for me?* *Passiontide.* Written April, 1868.
4. *Jesus, the rays divine.* *Jesus ever present.* Written July, 1868.
5. *There was no angel 'midst the throng.* *Jesus, the Deliverer; or, Redemption.* Written April, 1868. The hymn, "Jesus, Thou art my Lord, my God," in the 1874 *Supplement* to the *New Cong.*, is composed of st. viii.-x., xv.-xvii., slightly altered, of this hymn.
6. *Thou stand'st between the earth and heaven.* *Virgin and Child.* This poem was "written after viewing Raphael's Madonna di San Sisto, in the Royal Gallery of Dresden, Aug., 1867." (*Christ in Song*.) It is not suited for congregational use. [J. J.]

**Hinton, John Howard**, M.A., s. of the Rev. James Hinton, Baptist minister of Oxford, was b. in that city, Mar. 24, 1791. He graduated at the University of Edinburgh, and began his ministry at Haverfordwest (1816). Thence, in 1820, he removed to Reading, and in 1837, to London, where for many years he was pastor of the Baptist Church in Devonshire Square, Bishopsgate. In his later years he returned to Reading, but spent his closing days at Bristol, where he d. Dec. 17, 1873.

For the greater part of his life Mr. Hinton was one of the best known ministers of the Baptist denomination, and a recognised leader in all their public affairs. With him the logical faculty predominated, and he was a keen controversialist. His prose publications were numerous, being chiefly works of Theology and Practical Religion, but including also a *History of the United States of North America*; *Memoirs of William Knibb*, &c. In 1864-5 his theological writings were collected and republished in seven volumes. He wrote a large number of hymns, usually composing one to suit his sermon when he could not find one adapted thereto in the book used at his chapel. A few are printed at the end of his *Theological Lectures*, &c. Many are preserved in ms. in the Library of the Baptist Union, at the Mission House in Farnival Street. Three only are in C. U. and are as follows:—

# HIPPEL, THEODOR G. VON

1. Father of all, before Thy throne. *A Parental Prayer.*
2. Once I was estranged from God. *A Grateful Repent.*
3. O Thou that hearest, let our prayer. *Prayer for a Revival.*

These were in the Bapt. Selection, enlarged, 1838. No. 1 had appeared in the 1828 ed. of that *SEL.*, and in *Hymns by a Minister*, 1833. It is in Spurgeon's *O. O. H. Bk.*, 1866, and Nos. 2 and 3 are in the Baptist *Ps. & Hym.*, 1858.

These hymns are fair in quality, but Mr. Hinton was greater as a public man and theologian than as a hymn-writer.

[W. R. S.]

Hippel, Theodor Gottlieb von, a. of M. Leinor Hippel, rector of the Latin school at Gerdaunen, in East Prussia, was b. at Gerdaunen Jan. 31, 1741. He entered the University of Königsberg in 1756 as a student of theology, where he became an ardent disciple of Kant, and then, in 1762, turned to the study of law. In 1765 he became an advocate in Königsberg; in 1772, Town Judge; 1780, Burgomaster and Director of Police; 1786, Geheim Kriegerath and City President. He d. at Königsberg, April 23, 1796 (*Koch*, vi. 301-309; *Allg. Deutsche Biog.*, xii. 463-66).

In his writings Hippel's great aim was to popularise and apply the ideas of his master Kant. In his inner life he was a combination of contradictions; on one side of a wonderful fervour of devotion and communion with the unseen; and on the other ambitious, miserly and worldly. His hymns, written in the manner of Gellert, *Geistliche Lieder*, Berlin, 1773, and were reprinted with additions in vol. viii. of his collected works (14 vols., Berlin, 1827-37). Two of his collected works (14 vols., p. 44, in 7 st. of 6 l., entitled "Submission to the will of God"; thence in the Berlin *G. L. S.*, ed. 1863, No. 908. In the Berlin *G. L. S.*, No. 881, altered to "Dir hab ich mich ergeben." The only tr. in C. U. is:—

1. Gott hab ich mich ergeben. *Resignation*, 1773, p. 44, in 7 st. of 6 l., entitled "Submission to the will of God"; thence in the Berlin *G. L. S.*, ed. 1863, No. 908. In the Berlin *G. L. S.*, No. 881, altered to "Dir hab ich mich ergeben." The only tr. in C. U. is:—
- To Thee, O Lord, I yield my spirit. *Thine*. A free tr. of st. i., ii., v., vii., by R. C. Singleton, as No. 271, in the *Anglican H. Bk.*, 1868.
- ii. Jetzt lob ich, ob ich Morgen lebe. *Preparation for Death*, 1773, p. 39, in 4 st., entitled "In recollection in the original, sometimes as *Nach lob ich*, or as *Hier lob ich*. Tr. as: (1) "Now I live; but if to night," by Miss Warner, 1858, p. 305. (2) "Though still I live, I know not when," by Dr. G. Walker, 1860, p. 26.

[J. M.]

His Master taken from his head. *W. Cooper*. [*Death of a Minister*.] 1st pub. in the *Olney Hymns*, Bk. II., No. 78, in 4 st. of 4 l. It was more frequently found in the older collections than in modern hymn-books, but it is still in use in America. [J. J.]

Ho, ye that spring. [*Lent.*] thirst, approach the spring. [*Lent.*] 1st appeared as No. 27 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Isaiah lv, in 14 st. ii. was rewritten, and st. iv., vi., xii., slightly altered. Considerable alterations were made when it was included as No. 26 in the Draft of 1781; and in the public worship ed. issued in that year by the Church of Scotland, st. iii.-vi., viii. it was further altered, and the eldest daughter of W. Cameron (q. v.) ascribe the alterations of 1781 to Cameron, and the original of 1745 to William Robertson; but this ascription to Robertson is not made by any other of the authorities, and is at least doubtful. The revised text of 1781 has passed into a few modern hymnals; st.

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i.-vi. being included in Burgess & Money's *Ps. & Hym.*, 1857, Eng. Presb. *Ps. & Hym.*, 1857, and the *Free Church H. Bk.*, 1882. The following abridged or altered forms have also been in use:—

1. Ye thirsty souls approach the spring (st. i. altered), in Belknap's *Sacred Poetry*, Boston, U.S., 3rd ed., 1801, No. 294.
2. Behold, He comes! your Leader comes (st. v.), Twickenham Chapel Coll., 1845, as for the 3rd S. after Epiphany.
3. Seek ye the Lord, while yet His ear (st. vii.), Eng. Presb. *Ps. & Hym.*, 1867; *Proc. Ch. H. Bk.*, 1862.

A version founded on the 1781, in four parts, viz.:—i. "Ho, every one that thirsteth, come." ii. "Thus saith the Lord, 'Incline your ear.'" iii. "Seek ye the Lord, while yet His ear." iv. "As rain and snow, on earth bestow," is found as No. 55 in Miss Loe's *Paraphrases and Hymns for Congregational Singing*, 1853. [J. M.]

Hobson, John Philip, M.A., a. of John Hobson, M.A., sometime Consular Chaplain at Shanghai, was b. at Shanghai, China, Sept. 3, 1849, and educated at the Blackheath Proprietary School and Worcester College, Oxford (B.A. 1872). On taking Holy Orders he became Curate of Greenwich, 1873, and Vicar of Stanstead Abbots, Herts, 1878. Mr. Hobson has pub.:—

- (1) *Scenes in the Life of David: a Service of Song*, 1877; (2) *Scripture Echoes in our Church's Collects*, 1881; (3) *Twenty Hymns . . . with Tunes*; and others.

Mr. Hobson's hymns in C. U. are:—

1. Hail, Son of Man! Hail, mighty Lord. *Ascension*. Written for and 1st pub. in his *Scripture Echoes*, &c., 1881; in the *Twenty Hymns* and the *Universal H. Bk.*, 1885.
2. It is an unknown way. *New Year*. Written in 1877, and pub. in the *Twenty Hymns* and the *Universal H. Bk.*, 1885.
3. O Lord, the bishop of our souls. *Sunder Days*. Written for a special Ember service held at Ware, 1874, and pub. in the *Twenty Hymns* and the *Universal H. Bk.*, 1885.
4. Saviour Divine, Thou art my King. *Jesus, the King*. Suggested by Miss Havergal's "My King," &c. Written in 1876, and 1st printed in the *Freemason's Magazine*, 1876, and again in the *Twenty Hymns*, &c. It is the best known of the author's hymns.
5. We thank Thee that the glorious sound. *Missions*. Appeared in *Life and Work*, 1884.

In the *Twenty Hymns* (Novello) there are others of special merit, and worthy of the attention of compilers. [J. J.]

Hochheilige Dreifaltigkeit. *J. Schef-fer*. [*Trinity Sunday*.] Appeared as No. 191 in Bk. v. of his *Heilige Seelenlust*, Breslau, 1668, p. 643 (*Werke*, 1862, i. p. 318), in 5 st. of 8 l. It was included slightly altered and beginning, "Hochheilige Dreieinigkeit," in Freylinghausen's *G. B.*, 1704, and this form was repeated in many later hymn-books, as in the Berlin *G. L. S.*, ed. 1863, No. 31. It is a fine hymn of supplication to the Holy Trinity and for the special graces afforded by Father, Son, and Holy Spirit. Tr. as:—

1. Most high and holy Trinity, Thou God, a full and excellent tr. by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 45. In full and unaltered in Mercer's *C. P. & H. Bk.*, 1855, No. 163 (Ox. ed., 1864, No. 247), and other collections.
2. Most high and holy Trinity! Who of. A good and complete tr. by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 119; and thence in Boardman's *Selection*, Philadelphia, U.S., 1861.

In her *C. B. for England*, 1863, No. 76, it was altered to the original metre, and this form is in the *New Zealand Hym.*, 1870.

3. *O High and Holy Trinity*, by Dr. R. F. Little-dale for the *People's H.*, 1867, No. 165, signed "L." This is also a good and full version.

[J. M.]

**Höchster Priester, der du dich.** *J. Scheffler*. [*Self-Dedication*.] Appeared as No. 176 in Bk. v. of his *Heilige Seelenlust*, Breslau, 1668, p. 593 (*Werke*, 1862, i. p. 295), in 5 st. of 4 l. Included in Freylinghausen's *G. B.*, 1704, and recently as No. 687 in the Berlin *G. L. S.*, ed. 1863. The hymn is founded on Romans xii. 1, and carries out the figure somewhat in detail. To a number of the orthodox Lutherans of the 18th cent. st. iii., iv., gave great offence, and were accused of false mysticism, &c. *Tr.* as:—

**Great High-Priest, who daignst to be,** a good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 32, and her *C. B. for England*, 1863, No. 129. It is repeated in full in the *Hym. for St. John's, Aberdeen*, 1865-70, and the *Evang. Hym.*, N.Y., 1880; and abridged in the *Harrow School H. Bk.*, 1846; Eng. Presb. *Ps. & Hym.*, 1867, &c. A considerably altered version, beginning, "Jesus, who upon the tree," in which st. iv., v. are condensed as iv., was included in the American *Sabbath H. Bk.*, 1858, and repeated in the *Bapt. H. Bk.*, Philadelphia, 1871.

**Other *tr.* are:—**

(1) "Greatest High-priest, Saviour Christ," by J. C. Jacobi, 1725, p. 39 (1732, p. 130); repeated in the *Moravian H. Bk.*, 1754, pt. 1, No. 459. (2) "Grant, most gracious Lamb of God," as No. 273 in the *Moravian H. Bk.*, 1759 (1864, No. 351).

[J. M.]

**Hodenberg, Bodo von**, was b. April 3, 1604. After the conclusion of his university studies he entered the service of the Dukes of Lüneburg. He was for some time tutor to the sons of Duke Georg, and subsequently (1646) chief magistrate and director of the mines at Osterode in the Harz, for the principality of Grubenhagen. He d. Sept. 20, 1650 (*Koch*, iii. 239; *Allg. Deutsche Biog.*, xii. 537; *Bode*, p. 91). The only hymn known by him is the beautiful

**Vor deinen Thron tret ich hiermit.** *Morning*. 1st pub. in the *Neu Orientalisch G. B.*, Hannover, 1646, No. 217 (beginning "Für deinen Thron"), in 16 st. of 4 l., introduced by the words, "In the morning, at midday, and in the evening one can sing." In the Lüneburg *G. B.*, 1668, it is ascribed to Justus Gesenius, who had probably altered it somewhat. Included as No. 1131 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* of this form is "Before Thy Throne I now appear," by J. C. Jacobi, 1720, p. 37 (1732, p. 109; 1732, p. 171). Another form is that given by Hunen in his *Versuch*, 1833, No. 49, in 10 st., beginning:—

**Ich danke dir mit Herz und Mund.** St. i. is altered from st. xi.; st. ii.-x. are st. ii., v.-x., xiv., xv. The only *tr.* of this form is "With heart, and mind, and every power," by H. J. Buckhold, 1842, p. 71. [J. M.]

**Höfel, Johann**, was b. June 24, 1600, at Uffenheim, in Franconia, and studied at the Universities of Gießen, Jena, and Strassburg, becoming in 1628 Doctor of Law at Jena. In 1633 he settled in Schweinfurt as a consulting lawyer, and d. there Dec. 8, 1683 (*Wetzel*, i. 435-436, and *A. H.* ii., 285-291). One of his hymns has been *tr.* into English:—

**O süssee Wort das Jesus spricht.** *Cross and Consolation*. Founded on St. Luke vii. 12. Included as No. 451 in the Coburg *G. B.*, 1655 (Göttingen University Library,

in 11 st. of 4 l., entitled, "The sweet saying of Jesus, 'Weep not,' Luke vii." According to Koch, iii. 141, it had previously appeared in his *Musica Christiana*, 1654. *Tr.* as "Oh, sweetest words that Jesus could have sought," by Mrs. Findlater, in *H. L. L.*, 1865, p. 1 (1864, p. 76). [J. M.]

**Hoffmann, Gottfried**, s. of Caspar Hoffmann, brewer at Plagwitz, near Löwenberg, in Silesia, was b. at Plagwitz, Dec. 3, 1658. After studying at the University of Leipzig (M.A. 1688), he was appointed in 1688 Conrector, and in 1695 Rector of the Gymnasium at Lauban. In 1708 he became Rector of the Gymnasium at Zittau, where he d. after a stroke of paralysis, Oct. 1, 1712. (*Koch*, v. 437-442; *Allg. Deutsche Biog.*, xii. 591-592.) Of his hymns, about 60 in all, written mostly for his scholars, only one has passed into English, viz.:—

**Zeuch hin, mein Kind. Death of a Child.** According to Koch, v. 442, this beautiful hymn was written in 1693, on the death of his little daughter Magdalene Elisabeth, was printed in the same year in her funeral sermon on Job i. 21, and included by Hoffmann in his *Laubansche Leichnagsänge*, 1704. It is in Schwedler's *Lieder Muse*, Budissin, 1720, No. 306, and repeated in the Berlin *G. L. S.*, ed. 1863, in 6 st. of 4 l. *Tr.* as:—

**Depart, my child.** A good *tr.*, omitting st. iv., by Miss Northwick, in *H. L. L.*, 1st Ser., 1854, p. 25 (1854, p. 28). Repeated in Kennedy, 1863, omitting st. iii., and beginning "Farewell, my child." Other *tr.* are: (1) "So, go, my child," by A. Massie, 1866, p. 139. (2) "Go hence, my child," by Dr. J. Guthrie, 1869, p. 109.

[J. M.]

**Hogg, James**, second son of Robert Hogg, was born in Etrick Forest, Selkirkshire, January 25, 1772, according to his own account, though the bapt. anal date is December 9, 1770. He is perhaps best known as the *Etrick Shepherd*, and friend of Professor John Wilson and Sir Walter Scott. He d. November 21, 1835, on his farm of Altrive in Yarrow. An edition of his *Poetical Works* was published in 1822 in 4 vols. (Edin., A. Constable) including the best of his poems—*The Queen's Wake*, 1813; *The Pilgrims of the Sun*, 1815; *Madoc of the Moor*, 1816, &c. The two hymns by him which have come into use are, "Bless'd be Thy name for ever," and "O Thou that dwellest in the heavens high." A complete edition of his prose and verse was pub. in 2 vols., 1865 (Glas., W. G. Blackie).

1. **Lauded be Thy Name for ever.** *Morning*. This is "The Palmer's Morning Hymn" (in 32 lines), which forms a part of Canto iv. of his poem *Madoc of the Moor*, 1816. It is sometimes given in this form, but more frequently as "Blessed be Thy Name for ever" (2 st. of 4 l.), as in the S. P. C. K. *Hymns*, 1862, and others. It is also altered as "Lord of life, the Guard and Giver," as in *Mercer*, &c.

2. **O Thou that dwellest in the heavens high.** *Midnight*. This was given, together with music, as "A Cameronian's Midnight Hymn," in 8 st. of 4 l., in his tale of *The Brownie of Bodsbeck*, 1818. Although found in several collections its use is not so great as that of No. 1. [J. M.]

**Hohlfeldt, Christoph Christian**, was b. Aug. 9, 1776, at Dresden. He became, in 1819, Advocate for the Poor (Armen-Advocat) at the Court of Appeal at Dresden, and d. at Dresden, Aug. 7, 1849 (K. Goedeke's *Grundriss*, 1862 ff., iii. p. 183). His hymns appeared in his *Harfenklänge*, Dresden and Leipzig, 1823, 1830 and 1836. The only one *tr.* into English is:—

**Verlasse mich nicht! O du, zu dem ich sehe.** *Supplication*. In his *Harfenklänge*, 1836, p. 244, in 6 st. of 4 l., entitled "Prayer." *Tr.* as:—



**For sake me not! O Thou, my Lord, my Light, by Mrs. J. P. Morgan, in the Christian Union, 1833. It is a tr. of st. l., ll., v., and is given as No. 116 in *Laudes Domini*, New York, 1884. [J. M.]**

**Hold up thy mirror to the sun. J. Keble. [St. Bartholomew.]** In the annotated edition of the *Christian Year*, this poem is dated 1821. It was pub. in that work in 1827 in 17 st. of 4 l., and is based on St. John i. 50. In its full form it is unknown to the hymnals. In Kennedy, 1863, No. 300, there is a cento therefrom, beginning, "Eye of God's Word! where'er we turn," composed of st. v., vi., xiii., xiv. and xv. slightly altered. The somewhat peculiar expression, "Eye of God's Word!" is thus explained in a note thereto in the *Christian Year*. It is a quotation from the Rev. John Millers *Bampton Lectures*, for 1817, p. 128:—

"The position before us is, that we ourselves, and such as we, are the very persons whom Scripture speaks of, and to whom, as men, in every variety of persuasive form, it makes its condescending though celestial appeal. The point worthy of observation is, to note how a book of the description and the compass which we have represented Scripture to be, possesses this verminality of power: this eye, like that of a portrait, uniformly fixed upon us, turn where we will."

The cento is of more than usual merit as a hymn on *Holy Scripture*, but its use is limited. [J. J.]

**Holden, Oliver**, one of the pioneers of American psalmody, was b. in 1763, and was brought up as a carpenter. Subsequently he became a teacher and music-seller. He d. at Charlestown, Massachusetts, 1844. His pub. works are *American Harmony*, 1793; the *Worcester Collection*, 1797; and other Tune books. One of his most popular tunes is "Coronation." It is thought that he edited a small hymn-book, pub. at Boston before 1808, in which are 21 of his hymns with the signature "H." A single copy only of this book is known, and that is without title-page. Of his hymns the following are in C. U.:—

1. All those who seek a throne of grace. (God present where prayer is offered.) Was given in Peabody's *Springfield Coll.*, 1835, No. 92, in a recast form as, "They who seek the throne of grace." This form is in extensive use in America, and is also in a few collections in G. Britain.

2. With conscious guilt, and bleeding heart. [Leut.] This, although one of the best of Holden's hymns, has passed out of use. It appeared, with two others, each bearing his signature, in the *Boston Collection* (Baptist), 1808.

3. Within these doors assembled now. [Divine Worship.]

**Holiest, Holiest, hearken in love. T. Davis. [Divine Presence desired.]** Appeared in his *Hys. Old and New*, 1864, No. 155, in 4 st. of 5 l.; and again in his *Annus Sanctus*, 1877, where it is appointed for March 24. It is one of the most popular of the author's hymns, and is worthy of more extensive use than has yet been made of it. [J. J.]

**Holland, John**, b. in Sheffield, Mar. 14, 1794, and d. there, Dec. 28, 1872. During his long life he pub. more than 40 volumes in prose and verse, the most important of which hymnologically were his *Life of James Montgomery*, 1839 (7 vols.), and *The Psalmists of Britain*, 1843 (2 vols.), both of which are standard works. His earliest pub. poems

appeared in *The Lady's Magazine*, 1814, with the initials "H." or "J. H."; and his first volume of poetry, *Sheffield Park*, in 1820. His hymns number several hundreds, and date from 1813 to his death in 1872. Four of these were contributed to the *Jubilee Hymn Book of the Sunday School Union*, 1853. They were, however, written so exclusively for local Sunday School anniversaries and children's services, and contain so many local allusions, as to render most of them unsuitable for general use. One in the *Meth. Free Church Sunday S. H. Bk.*, 1860, "Lord, why are thus our British youth?" (*S. S. Anniversary*) is a fair example of his hymn-writing. His *Life of the Rev. John Summerfield, M.A.*, attained to great popularity in America. He assisted Montgomery in preparing and publishing the latter's *Original Hymns*, 1853, and wrote the introduction to the American edition of the same. His *Life*, by W. Hudson, was pub. in 1874. [J. J.]

**Holland, Josiah Gilbert**, was b. at Belchertown, Massachusetts, July 24, 1819. He was for some time on the staff of the *Springfield Republican*, and became in 1870 the editor of *Scribner's Magazine*. He has written several successful books, and some poetical pieces. One of the latter, "For summer's bloom, and autumn's blight" (*Praise in and through all things*), was included, from *Bitter Sweet*, 1854, in the *Boston Unitarian Hymn (and Tune) Bk. for the Church & Home*, 1868. [J. J.]

**Holme, James**, B.A., s. of T. Holme, Orton, Westmorland, was b. in 1801, and educated at Caius College, Cambridge (B.A. 1825). Ordained in 1825, he held successively the incumbency of Low Harrowgate, the Vicarage of Kirkcubham, and the charge of Bolton, near Bradford. He d. in 1882. He pub. *Leisure Musings and Devotions, &c.*, 1835; *Mount Grace Abbey*, a poem, 1843, and with his brother, the Rev. T. Holme (q.v.), *Hymns & Sacred Poetry*, Christian Bk. Soc., 1861. From this last work, "All things are ours, how abundant the treasure" (*Praise in Sickness*), in Sney's *S. of G. & G.*, 1872, is taken. "God my Father, hear me pray" (*Leut.*) in the *Anglican H. Bk.*, 1868, is attributed to him, and dated 1861. It is, however, from his *Leisure Musings*, 1835, p. 117, in 4 st. of 6 l., but it is not in the *Hys. & Sac. Poetry*. His hymn, "Lord Jesus, God of grace and love" (*H. Communion*), is from the *Hys. & Sac. Poetry*, 1861. These works are worthy of the attention of compilers of children's hymn-books. [J. J.]

**Holme, Thomas**, brother of the above, was b. Aug. 8, 1793, and educated at Appleby Grammar School. Taking Holy Orders in 1817, he was for twenty years Head Master of Kirby Ravensworth Grammar School. Subsequently he was Vicar of East Cowton, Yorkshire, where he d. Jan. 20, 1872. From *Hymns & Sacred Poetry*, 1861 (the joint work of himself and his brother James), the following hymns are taken:—

1. Behold the lilies of the field, How gracefully, &c. *Mower Service.*
2. Lord, in mine agony of pain. *Resignation.*

3. The Christian's path shines more and more. *Growth in Holiness.* This hymn previously appeared in a local collection about 1850. [J. J.]

Holmes, Elizabeth. [Read, Elizabeth.]

Holmes, Oliver Wendell, M.D., LL.D., s. of the Rev. Abiel Holmes, D.D., of Cambridge, U.S.A., was b. at Cambridge, Aug. 9, 1809, and educated at Harvard, where he graduated in 1829. After practising for some time in Boston, he was elected in 1847 to the chair of Anatomy, in Harvard. His writings in prose and verse are well known and widely circulated. They excel in humour and pathos. Although not strictly speaking a hymn-writer, a few of his hymns are in extensive use, and include:—

1. Father of mercies, heavenly Friend. *Prayer during war.*

2. Lord of all being, throned afar. *God's Omnipresence.* This is a hymn of great merit. It is dated 1848.

3. O Lord of hosts, Almighty King. *Soldiers' Hymn.* Dated 1861.

4. O Love divine that stoop'st to share. *Trust.* 1859.

Of these Nos. 2 and 4 are in his *Professor at the Breakfast Table*, and are in C. U. in G. Britain, in Martineau's *Hymns*, 1873, and others. In 1846 the D.C.L. degree was conferred upon Professor Holmes by the University of Oxford. He is a member of the Unitarian body.

[F. M. B.]

Hölty, Ludwig Heinrich Christoph, s. of P. E. Hölty, pastor at Mariensee on the Leine, near Hannover, was b. at Mariensee, Dec. 21, 1748. He entered the University of Göttingen, 1769; completed his course, Erster, 1772; and became a Candidate of Theology, but never obtained a charge. He d. at Hannover, Sept. 1, 1776. His complete *Gedichte*, edited by his friend J. H. Voss, were pub. at Hamburg, 1783 (2nd ed. 1804). The only piece which can be called a hymn and has been tr. into English is:—

*Ueb' immer Treu und Redlichkeit.* *Conduct of Life.* 1st pub. in J. H. Voss's *Musenalmanach*, Hamburg, 1779, p. 117, in 9 st. of 4 l., entitled "The old countryman to his son." Included in the Oldenburg *G. B.*, 1791, No. 400. The trs. are, (1) "Let truth and spotless faith be thine," in the *Harp of Zion*, ed. by Basil Woodd, 1833, p. 101; (2) "With honest heart go on your way," in G. Dawson's *Ps. & Hys.*, 1846, No. 172. [J. M.]

Holy and reverend is [His] the Name. *J. Needham.* [*Holiness of God.*] In 1768 J. Needham pub. in his *Hys. Devotional and Moral*, No. 25, in 8 st. of 4 l., a hymn beginning as above. This was in C. U. for many years. In 1853 George Rawson rewrote st. i., iii., and viii., and added another (ii.), thus forming a hymn of 4 st. This was given in the *Bap. Ps. & Hys.*, 1858, and has passed into several collections, especially in America. In some collections it reads "Holy and reverend is His name." The description of the cento is J. Needham, 1768; G. Rawson, 1858. [J. J.]

Holy Bible, book Divine. *J. Burton.* s-n. [*Holy Scripture.*] This popular hymn first appeared in the author's *Youth's Monitor in Verse*, &c., 1803, and again in the *Evangelical Magazine*, June, 1805, in 4 st. of 4 l., where it is signed, "Nottingham—J. B."

In 1806 it was also given as No. 1 of pt. ii. of the author's *Hys. for Sunday Schools; or, Incentives to Early Piety.* As it is frequently altered in modern collections we add the original text.

"Holy Bible, book Divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came,  
Mine to teach me what I am.  
"Mine to chide me when I rove;  
Mine to shew a Saviour's love;  
Mine art thou to guide my feet,  
Mine to judge, condemn, acquit.  
"Mine to comfort in distress,  
If the Holy Spirit bless;  
Mine to shew by living faith  
Man can triumph over death.  
"Mine to tell of joys to come,  
And the rebel sinner's doom;  
Holy Bible, book Divine,  
Precious treasure, thou art mine."

This hymn has gradually grown into favour, and now it is in C. U. in most English-speaking countries. [J. J.]

Holy Ghost, come down upon Thy children. *F. W. Faber.* [*Whitsuntide.*] Appeared in his *Oratory Hymns*, 1854, and again in his *Hymns*, 1862, in 6 st. of 4 l., the opening stanza being repeated as a chorus. The metre is most awkward and unmusical, and fully justifies the alterations made in the *Altar Hymnal*, 1884, where it is rewritten in 8. 7. 8. 7. metre, beginning "Holy Ghost, come down upon us." [J. J.]

Holy Ghost, Thou source of light. [*Whitsuntide.*] Appeared anonymously in the *Andover Sabbath H. Bk.*, 1858, No. 458, in 4 st. of 4 l., and subsequently in several other collections. In the *Bapt. Praise Bk.*, N. Y., 1871, it is altered to "Holy Spirit, Source of Light." [J. J.]

Holy Ghost, Whose fire celestial. [*Whitsunday.*] Appeared in *Hawtreys Coll.* 1815, and again in Miss Auber's *Spirit of the Pentecost*, 1829, where it was given with a few "Hymns for the Principal Festivals," p. 149, in 2 st. of 8 l. In Snapp's *Songs of G. & G.*, 1870-72, No. 351, it is attributed to T. Colterill in error. [J. J.]

Holy, holy, holy Lord, Ever be Thy Name adored. [*Praise.*] This is a curious cento, in Kennedy, 1863, from two hymns by C. Wesley, in *Hymns & Sacred Poems*, 1739, the first of which is "Lord and God of heavenly powers," on the words from the Office for Holy Communion, and the second, "Glory be to God on high" (q.v.), on the Thanksgiving in the same office. The lines taken from these hymns are with slight alterations as follows: st. i., ii., ll. 1-4, iii., ll. 5-8, the rest of the cento being by Dr. Kennedy. [J. J.]

Holy, holy, holy Lord God Almighty. *Bp. R. Heber.* [*Holy Trinity.*] 1st pub. in his posthumous *Hymns*, &c., 1827, p. 84, in 4 st. of 4 l., and appointed for Trinity Sunday. It was soon adopted by hymn-book compilers, and is the best known and most widely used of the author's hymns. It is a splendid metrical paraphrase of Rev. iv. 8-11. Line 2 of st. i., "Early in the morning our song shall rise to Thee," has been subjected to

Several changes to adapt the hymn to any hour of the day. Some of these alterations are:—

1. "Gratefully adoring our song," &c. *Leeds H. Bk.*, 1853.
2. "Morning and evening our song," &c. *Kennedy*, 1863.
3. "Holy, holy, holy, our song," &c. *Hymnary*, 1872.
4. "Morning, noon, and night, our song," &c.

The most popular change is the first of these. The majority of hymn-books, however, retain the original reading. Although a special hymn for Trinity Sunday, it is sometimes appointed as a morning hymn, as in the *S. P. C. K. Church Hys.*, 1871. [J. J.]

**Holy, holy, holy Lord, God of Hosts! When heaven and earth.** *James Montgomery.* [*Holy Trinity.*] Written Sept. 10, 1832 (M. Mss.), and included in the *Cong. H. Bk.*, 1836, No. 63, in 3 st. of 8 l.; the *Leeds H. Bk.*, 1853, No. 442; the author's *Original Hymns*, 1853, No. i.; and numerous collections in most English-speaking countries, and usually without alteration. In *Spurgeon's O. O. H. Bk.*, 1866, st. ii., iii. are given as "Holy, holy, holy Thee," and appointed as a doxology. [J. J.]

**Holy Jesus, in Whose [Thy] Name.** *Bp. R. Mant.* [*Prayer in the Name of Jesus.*] Appeared as one of his original hymns appended to his *Ancient Hymns*, &c., 1837, p. 109, in 5 st. of 6 l., as a "Hymn commemorative of Prayer in, and to Christ" (ed. 1871, p. 183). It is sometimes given as "Holy Jesus, in Thy Name." In the *Cooke & Denton Hymnal*, 1853, st. ii. is omitted, several alterations are made, and a doxology by the editors is added. This form, with further changes, is repeated in *Kennedy*, 1863. [J. J.]

**Holy Jesus, mighty Lord.** *Bp. C. Wordsworth of Lincoln.* [*Holy Innocents.*] 1st pub. in his *Holy Year*, 1862, No. 11, in 5 st. of 8 l. It is in C. U., but usually in an abbreviated form. The hymn "At Thy birth, Incarnate Lord," in the *Sarum Hyl.*, 1868, the *S. P. C. K. Church Hys.*, 1871, and others, is a cento beginning with st. iii. of this hymn. Some six lines are from this hymn, and the rest are by Earl Nelson, by whom the cento was arranged. [J. J.]

**Holy Jesus, Saviour blest.** *Bp. R. Mant.* [*Jesus the Way, Truth, & Life.*] 1st pub. in his *Ancient Hymns*, &c., as one of the originals appended thereto, 1837, p. 134, in 6 st. of four l., and headed, "Hymn commemorative of . . . The Way, the Truth, and the Life" (ed. 1871, p. 225). It is altered in several instances, as in the *Cooke & Denton Hymnal*, 1853; the *Appendix to the H. Noted*, 1862, "Holy Jesus, Saviour blest'd." [J. J.]

**Holy offerings, rich and rare** [Lord we bear]. *J. S. B. Monwell.* [*Offertory.*] Written for the Offertory at the opening of St. Mary Magdalene Church, Paddington, 1867, and 1st printed for use on that occasion. It was included in 1873 in the author's *Parish Hymnal*, No. 201, having previously appeared in the 1869 *Appx.* to the *S. P. C. K. Ps. & Hys.* It is also in *Church Hymns*, 1871, Thring's *Coll.*, 1882, and many others. It is in 10 st. of 8 l., and is usually divided

into parts, and in several instances it is also abbreviated. "Holy offerings, Lord, we bear," in *Brown-Borthwick's Select Hymns for Church and Home*, 1871, is an altered form of this hymn. [J. J.]

**Holy Spirit, Lord of glory.** *R. H. Baynes.* [*Confirmation.*] Printed in the *Churchman's Shilling Magazine*, May, 1868; and again in the author's *Autumn Memories & Other Verses*, 1869, in 5 st. of 6 l. In 1871 it was included with slight alterations in the *S. P. C. K. Church Hys.*, and again in other hymnals. [J. J.]

**Homburg, Ernst Christoph**, was b. in 1695, at Mühla, near Eisenach. He practised at Naumburg, in Saxony, as Clerk of the Assizes and Counsellor. In 1648 he was admitted a member of the Fruitbearing Society, and afterwards became a member of the Elbe Swan Order founded by Rist in 1660. He d. at Naumburg, June 2, 1681. (*Koch*, iii. 388, 392; *Allg. Deutsche Biog.*, xlii. 43, 44.)

By his contemporaries Homburg was regarded as a poet of the first rank. His earlier poems, 1638-1653, were secular, including many love and drinking songs. Domestic troubles arising from the illnesses of himself and of his wife, and other afflictions, led him to seek the Lord, and the deliverance he experienced from pestilence and from violence led him to place all his confidence on God. The collected edition of his hymns appeared in two parts at Jena and Naumburg, 1659, pt. i. as his *Geistlicher Lieder, Erster Theil*, with 100 hymns [engraved title, Naumburg, 1659]; and pt. ii. as the *Andere Theil* with 50 hymns. In the preface he speaks of them as his "Sunday labours," and says, "I was especially induced and compelled" to their composition "by the anxious and sore domestic afflictions by which God . . . has for some time laid me aside." They are distinguished for simplicity, firm faith, and liveliness, but often lack poetic vigour and are too sombre.

Two of his hymns have passed into English, viz.:—

1. *Ach wundergrosser Sieges-Held.* *Ascension.* 1659, pt. i. p. 400, in 6 st. of 11 l., entitled, "On the Ascension of Jesus Christ." In the *Berlin G. L. S.*, ed. 1863, No. 327.

The *trs.* are: (1) "O wondrous Conqueror and Great," by Miss Burlingham, in the *British Herald*, Oct. 1863, p. 153, and *Reid's Praise Bk.*, 1872, No. 448. (2) "O glorious Saviour, conquering King," by N. L. Prad-ingham, 1870, p. 272.

2. *Jesus meines Lebens Leben.* *Passiontide.* 1659, pt. i. p. 318, in 8 st. of 8 l., entitled, "Hymn of Thanksgiving to his Redeemer and Saviour for His bitter Sufferings." This is his most popular hymn, and has passed into many recent collections, including the *Berlin G. L. S.*, ed. 1863. *Tr.* as:—

1. *Jesus! life! the life of heaven.* *Tr.* of st. i., ii., vi.-viii., by A. T. Russell, for his *Ps. & Hys.*, 1851, No. 88.

2. *Of my life the Life, O Jesus.* A good *tr.* of st. i., ii., v., vi., viii., contributed by R. Massie to the 1857 ed. of *Mercer's C. P. & H. Bk.*, No. 404 (Ox. ed. 1864, No. 185), repeated in the *Meth. N. Conn. H. Bk.*, 1863.

3. *Christ the Life of all the living.* A good *tr.* of st. i., ii., v., vii., viii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 49. Repeated in full in *Dr. Thomas's Augustine H. Bk.*, 1866, and the *Ohio Luth. Hyl.*, 1880; and abridged in the *Pennsylvania Luth. Ch. Bk.*, 1868, the *Hymnary*, 1872, and others.

4. *Thou eternal life bestowest.* *Tr.* of st. i.-iii., viii., by Miss Borthwick, contributed to *Dr.*

Pagenstecher's *Coll.*, 1864, No. 73, and repeated in *H. L. L.*, ed. 1884, p. 257.

Other tra. are: (1) "Jesu, Source of my Salvation," by J. C. Jacobi, 1732, p. 29, repeated in the *Moravian H. Bk.*, 1784 (1886, No. 97). (2) "Jesus! Source of life eternal," by Miss Burlingham, in the *British Herald*, Aug. 1863, p. 120, and Reid's *Praise Bk.*, 1872, No. 389. (3) "Jesus, of my life the living," by N. L. Frothingham, 1870, p. 198. [J. M.]

**Homo Dei creatura.** [*Judgment to come.*] This poem is a picture of the woes of the lost, and an exhortation to timely repentance. *Mone*, i. pp. 419-421, gives 115 lines (with various breaks) from a *Reichenau MS.* of the 14th cent., and conjectures that it was written in Italy in the time of Dante. *Daniel*, iv. p. 250, repeats *Mone's* text and most of his notes; and at v. p. 382, ascribes it to Dionysius the Carthusian (b. at Rickel in the diocese of Liège, became a Carthusian Monk at Riermond, or Ruremonde on the Maas, 1424, and d. there, March 12, 1471). In J. M. Horst's *Paradisus Animæ Christianæ*, Cologne, 1630, the text which has passed into English is given at p. 206 (sect. iii.), entitled, "D. Dominici Carthusiani exhortatio ad poenitentiam," and in 168 lines. Up to *Mone's* l. 72, the texts nearly agree; but the rest of *Mone's* text continues in the same gloomy strain, whereas in Horst's text the strain speedily changes to relate the bliss of the saints, and then ends by the warning to repentance. It has been tr. by E. Caswall in his *Masque of Mary*, &c., 1858, in 21 st. of 10 l., as "Creature of God, immortal man" (*Hymns*, &c., 1873, p. 208); and by I. Williams in his *Thoughts in Past Years*, 1838, as "Mortal, who art God's creation." [J. M.]

**Hood, Edwin Paxton**, was b. in Half-moon Street, London, Oct. 24, 1820. He was self-educated. In 1852 he became the Independent Minister at Nibley, Gloucestershire, where he remained until 1857, when he removed to Offord Road, London. He held several charges (Brighton, Manchester, &c.), the last being Falcon Square, London. He d. in Paris, June 12, 1885.

Mr. Hood was a striking and suggestive preacher, and one of the most voluminous writers of the age. His published works, including *The Age and its Architects*, 1852; *Exposition of Swedenborg*, 1854; *Lamps of the Temple*, 1856; *Thomas Carlyle*, 1875; *Oliver Cromwell*, 1882, &c., are too numerous to give in detail. He also edited (and was the chief contributor to) *The Electric Review* for 8 years, and *The Preacher's Lantern* for 2 years.

As a hymn-writer he is best known as the author of hymns for children. These hymns have a freshness and simplicity which are attractive to children. Some of the best and most popular were written for Sunday School Anniversaries at Nibley, 1852-7. He also edited:—

(1) *Our Hymn Book* (a similar title, but a distinct work from Mr. Spurgeon's Collection). This was pub. specially for the use of his own congregations, and was enlarged from time to time. 1st ed. Brighton, 1862, enlarged 1868, 1873, and 1879. The last ed. contains 47 of his hymns. (2) *The Children's Choir*, 1870.

His hymns in C. U. outside of his own collections are:—

1. Angel of God, thy wings expanded. *Missions*. In his *O. H. Bk.*, 1862.
2. Bride of the Lamb, sweet spices bring. *Easter*. In his *O. H. Bk.*, 1862.
3. Earth in beauty smiles again. *Summer* (1852-57).
4. God, Who hath made the daisies. *Early Piety* (1852-57).

5. Heart-broken and weary, where'er thou may'st be. *Christ's Invitation*. 1st pub. at the end of the first sermon in his *Dark Sayings on a Harp*, 1863, and then in his *Our H. Bk.*, 1879.

6. I hear a sweet voice ringing clear. *Divine Protection* (1862).

7. I love to think, though I am young. *Jesus the Holy Child*.

8. O Jesus, Saviour, we are young. *Child's Prayer for Guidance* (1852-57).

9. Rest remaineth, O how sweet. *Removes our Rest*. In his *O. H. Bk.*, 1862. A pathetic hymn sung at his funeral.

10. Saviour and Master, these sayings of Thine. *The Sand and the Rock*. Written at the Portland Breakwater, in the winter of 1858-59, and 1st pub. in his first volume of *Sermons*, 1860, at the close of that on "The Sand and the Rock." He says, "I walked the other day over the Great Breakwater at Portland, and there, whilst the rain descended and the floods came I thought and wrote out these verses." The hymn is in his *Our H. Bk.*, 1879, *Horner's Cong. Hym.*, 1884, &c. It has also been printed on a fly-leaf for use in Portland Prison.

11. Sing a hymn to Jesus when the heart is faint. *Consecration of Self to Jesus*. Suggested by a tune heard at Vespers in Fontainebleau Church, and 1st pub. in *Bye Path Meadows*, 1870, and again in *Our H. Bk.*, 1879.

12. Sweet hallelujahs! The birds and the blossoms. *Universal Praise*. Written for the S. S. A. Anniversary, Offord Road Chapel, 1860, and pub. in *Our H. Bk.*

13. Teach me, O Lord, where'er I move. *God's Presence desired*. (1852-57.)

14. There is a word I fain would speak. *Redemption*. Written for S. S. Anniversary at Offord Road Chapel, 1864, and pub. in *Our H. Bk.*, 1862.

15. There's a beautiful land where the rains never beat. *Heaven*. (1852-57.) In his *Children's Choir*, 1870, &c.

16. Unless the Lord the city keep. *God the Pastor's Strength*. Written at the request of the Deacons of Offord Road Chapel, for the Recognition Service of the Rev. J. C. Jones. In his *O. H. Bk.*, No. 317.

17. We love the good old Bible. *Holy Scripture*. (1852-57.) Given in several collections.

The most popular of these hymns are Nos. 4 and 7. Nos. 3, 4, 5, 6, 7, 8, 11, 16, 17 are from the *Children's Choir*, 1870. These are in numerous collections. [W. G. H.]

**Hook, Walter Farquhar, D.D.**, s. of Dr. Hook, sometime Dean of Worcester, was b. in London, Mar. 13 1798, and educated at Winchester, and Christ Church, Oxford (B.A. 1820, D.D. 1837). Taking Holy Orders in 1820, he was successively Vicar of Holy Trinity, Coventry; Vicar of Leeds, 1837-59; Dean of Chichester, 1859; Chaplain in Ordinary to the Queen, &c. He d. at Chichester Oct. 20, 1875. He was the author of numerous Sermons, Pamphlets, Tracts, &c., but is most widely known through his *Church Dictionary*, and his *Lives of the Archbishops*. In 1846 he edited—

*Verses for Holy Seasons, with questions for Examination*, by C. F. H., Lond., 1846.

This was a volume of verses by Cecil Frances Humphreys, afterwards Cecil F. Alexander (q.v.). He also pub.:—

*A Church School Hymn-book, Edited by Walter Farquhar Hook, D.D., Leeds*, 1850.

In this collection all the hymns were given anonymously. Hence has arisen the error of attributing some of them to the editor. Dr. Hook was not a writer of hymns. [J. J.]

**Hooper, Emma.** [Waltfield, Emma.]

**Hooper, Mary Fawler.** [Maude, M. F.]

**Hopkins, John.** [Old Version, § IX. 2, x.]

**Hopkins, John Henry.** [Various.]

**Hopkins, Josiah, D.D.**, was b. at Pittsford, Vermont, April 18, 1786. From 1809 to



1830 he was pastor of a Congregational Church, at New Haven, Vermont; and from 1830 to 1848 of the First Presbyterian Church, Auburn, N. York. He died at Geneva, New York, July 27, 1862. He was the editor of *Conference Hymns*, Auburn, 1846, and contributed hymns to the *Christian Lyre*, N. Y., 1830. From the latter work his hymns in C. U. are taken:—

1. O turn ye, O turn ye, for why will ye die. *Exposition.*

2. Why sleep we, my brethren. *Exposition.*

[F. M. B.]

Hopper, Edward, D.D., was b. in 1818, and graduated at Union Theological Seminary, New York, 1842. He is pastor of the Church of Sen and Land, N. Y. He is the author of

1. *Jesus, Saviour, pilot me (us). Jesus the Pilot.*

2. *They pray the best who pray and watch. Watching & Prayer.*

3. *Wrecked and struggling in mid-ocean. Wreck & Rescue.*

Of these No. 1 appeared in the *Baptist Praise Bk.*, 1871, and 2 & 3 in *Hys. & Songs of Praise*, N. Y., 1874. [J. J.]

Hopps, John Page, was b. in London, Nov. 6, 1834, and educated at the G. Baptist College, Leicester. Commencing public work in 1856, after a brief ministry at Hugglescote and Ibstock, in Leicestershire, he became colleague with George Dawson at the Church of the Saviour, Birmingham. From 1860 to 1876 he ministered to Unitarian congregations at Sheffield, Dukinfield, and Glasgow. Since 1876 he has preached in Leicester. Mr. Hopps has published many books and pamphlets, chiefly volumes of Sermons and Lectures. Most of his smaller works are controversial. In 1863 he commenced a monthly periodical called *The Truthseeker*, which he still edits. He has compiled the following hymn-books for Congregational, Mission, or School purposes:—

(1) *Hymns for Public Worship and the Home*, 1858; (2) *Hymns of Faith and Progress*, c. 1865; (3) *Hymns for Public Worship*, 1873; (4) *One hundred Hymns for Sunday Schools*, 1873; (5) *Hymns, Chants and Anthems for Public Worship*, 1877; (6) *The Children's Hymns*, 1871; (7) *The Young People's Book of Hymns*, 1871; (8) and six different editions of *Hymns for Special Services* (for Sunday afternoon and evening gatherings in the Temperance Hall and Floral Hall, Leicester).

Mr. Hopps has himself written various hymns, some of considerable merit. Several have appeared in Congregational, Baptist, Unitarian and other collections. Among the best known are the following:—

1. Cold and cheerless, dark and drear, Winter.  
Divine guidance.  
2. Father, lead me day by day. *Child's Prayer for guidance.*  
3. Father, let Thy kingdom come. *God's Kingdom desired.*  
4. God bless the little children. *Prayer for Children.*  
5. We praise Thee oft for hours of bliss. *The blessings of sorrow.*

These hymns are from his *Hys., Chants, and Anthems, &c.*, 1877, and the *Hys. for Special Services*. The most popular is No. 2. [W. R. S.]

*Hora novissima, tempora pessima sunt, vigilemus.* Bernard of Cluny [The evidently inspired by the last two chapters of the Revelation of St. John, was composed in the Abbey of Cluny, about 1145, and ex-

tends to about 3000 lines. It is found in a 18th cent. ms. in the Bodleian (Digby 65, f. 42).

i. *Publication.* It was included by Flavius Illyricus, in his *Varia poemata de corrupto Ecclesiae statu*, Basel, 1556. Illyricus was an ardent and enthusiastic Reformer; and as the greater part of the poem "is a bitter satire on the fearful corruptions of the age," it answered his purpose to use it in this manner. It was subsequently reprinted at Bremen, 1597; at Rostock, 1610; at Leipzig, 1626; at Lüneburg, 1640; in Wachter's *New Theological Annals*, December, 1820; and in Mohrke's *Studien*, 1824. In Trench's *Sac. Latin Poetry*, 1849, 96 lines were given, beginning with "Hic brevis vivitur" (from which Dr. Neale's first translation was made); and in Dr. Neale's *Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*, 1858, there are 218 lines. In *Daniel*, ii. 380; *Büssler*, No. 139; *Königsfeld*, ii. 262; *Simrock*, p. 286, there are also extracts from the poem. The original is dedicated to Peter the Venerable, the General of the Order to which St. Bernard belonged, and is entitled, "De contemptu mundi." (Dr. Schaff, in his *Lib. of Religious Poetry*, 1883, p. 981, says this poem was printed in Paris in 1483. We have not seen this edition.)

ii. *Design and Execution.* Bernard states his argument thus:—

"The subject of the author is the Advent of Christ to Judgment: the joys of the Saints, the pains of the reprobate. His intention, to persuade to the contempt of the world. The use, to despise the things of the world: to seek the things which be God's. He fortifies his exordium with the authority of the Apostle John, saying, 'Little children, it is the last time'; where he endeavours to secure beforehand the favour of his readers, by setting the words of the Apostle before his own. At the commencement he treats of the Advent of the Judge, to render them in earnest, and by the description of celestial joy, he makes them docile." (Neale's *Rhythm*, &c., Preface.)

The execution of the poem, written as it was in "a rhythm of intense difficulty," was attained, as the author believed, through special divine grace and inspiration. His words in his dedicatory epistle are:—

"Often and of long time I had heard the Bridegroom, but had not listened to Him, saying—'Thy voice is pleasant in Mine ears.' And again the Beloved cried out, 'Open to Me, My sister.' What then? I arose, that I might open to my Beloved. And I said, 'Lord, to the end that my heart may think, that my pen may write, and that my mouth may set forth Thy praises, pour both into my heart and pen and mouth Thy grace.' And the Lord said, 'Open thy mouth.' Which He straightway filled with the spirit of wisdom and understanding; that by one I might speak truly, by the other perspicuously. And I say it in nowise arrogantly, but with all humility, and therefore boldly: that unless that Spirit of Wisdom and Understanding had been with me, and flowed in upon so difficult a metre, I could not have composed so long a work. For that kind of metre, continuous dactylic (except the final trochee or spondee), preserving also, as it does, the Leonine sonorosity, had almost, not to say altogether, grown obsolete through its difficulty. For Hildebert of Laverdin, who from his immense learning was first raised to the Episcopate and to the Metropolitan dignity; and Vulfhard, Canon of Lyons, excellent versifiers, how little they wrote in this metre, is manifest to all." (Neale's *Rhythm*, &c., Preface.)

The poem is written in dactylic hexameters, with the leonine (sometimes a triasyllable or dactylic), and tailed rhyme, each line being broken up into three parts thus:—

"Hôra novissima || tempora pessima || sunt : vigilemus !  
Ecce minaciter || imminet arbor || ille supremus !  
Imminet, imminet || ut mala terminet || æqua coronet  
Recta remuneret || anxie liberet || æthera donet."

iii. *Merits*. The two great authorities on this matter are Archbishop Trench and Dr. Neale. Referring to the numerous editions of the poem, the former says:—

"This is not wonderful; for no one with a sense for the true passion of poetry, even when it manifests itself in forms the least to his liking, will deny the breath of a real inspiration to the author of these dactylic hexameters." (*Sac. Lat. Poetry*, ed. 1874, p. 310.)

Archbishop Trench, whilst thus highly commending the poem, condemns the metre, and points out "its want of progress":—

"The poet, instead of advancing, eddies round and round his subject, recurring again and again to that which he seemed to have thoroughly treated and dismissed." (*Ibid.* p. 311.)

In a note on his lines 45–58, he also says:—

"In these lines ('Urbs Syon aurea') the reader will recognise the original of that lovely hymn, which within the last few years has been added to those already possessed by the Church. A new hymn which has won such a place in the affections of Christian people as has 'Jerusalem the golden,' is so priceless an acquisition that I must needs rejoice to have been the first to recall from oblivion the poem which yielded it." (*Ibid.* p. 314.)

Dr. Neale says concerning the poem as a whole, and specially of that portion which he has translated:—

"The greater part is a bitter satire on the fearful corruptions of the age. But as a contrast to the misery and pollution of earth, the poem opens with a description of the peace and glory of heaven, of such rare beauty, as not easily to be matched by any mediæval composition on the same subject." (*Med. Hys.*, 3rd ed., p. 60.)

iv. *Translations*. The first to translate any portion of the poem into English was Dr. Neale, and no translation but his is in C. U. at the present time. His first *tr.* was of the 96 lines in Trench's *Sac. Lat. Poetry*, beginning with "Hic breve vivitur" ("Brief life is here our portion"). This was pub. in his *Mediæval Hymns*, 1851, p. 53. In 1858 he pub. *The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*, in which he gave 218 lines from the original, beginning with the first ("Hora novissima"), a *tr.* of the same, and an interesting Preface. The *tr.* and the Preface (slightly altered) were repeated in the 2nd ed. of his *Mediæval Hymns*, 1863. From one or the other of these two works the centos following have been taken:—

i. *Hora novissima, tempora pessima sunt, vigilemus*=The world is very evil. This is the opening of several centos, all compiled from the first portion of the *Rhythm*, but composed of varying stanzas. Taken together they are in extensive use.

ii. *Hic breve vivitur, hic breve plangitur, hic breve setur*=Brief life is here our portion. This cento varies from five stanzas in the *Hymns and Introits*, 1853, to twelve stanzas in the 1869 *Appr.* to the S. P. C. K., *Ps. & Hys.* No common rule is adhered to as to the number of stanzas or the order in which they are arranged; but in its various forms it is found in upwards of an hundred collections in G. Britain and America.

iii. *O bona Patria, lumina sobria te speculantur*= (1) For thee, O dear, dear country. (2) For thee, sweet, heavenly country. (3) For thee, O heavenly country. In common with the foregoing, these centos vary both in length and arrangement of stanzas. These centos are in more extensive use than those under No. ii.

iv. *O sacra portio*=O happy, holy portion. In the 1862 *Appendix* to the *H. Noted*.

v. *Urbs Syon aurea, Patria lætæ, cive sacra*=Jerusalem the golden. The centos beginning with this stanza are not so numerous as those in Nos. ii. and iii., but their use in all English-speaking countries exceed every other portion of the poem.

vi. *Urbs Syon inclita, gloria debita glorificandis*=Jerusalem the glorious. In comparison with the foregoing the centos which begin with this stanza are not in extensive use.

vii. *Urbs Syon unica, mansio mystica, condita coelo*=Jerusalem the only. This is given in the *Appendix* to the *H. Noted*, 1862.

viii. *Urbs Syon inclita, turris et edita littore tuto*=Jerusalem exulting. This is given in a few collections only.

Taken together these centos, compiled from one *tr.* of 218 Latin lines, present a result unique in hymnody. Without doubt the ballad measure adopted by Dr. Neale has had much to do with this popularity; but the *tr.* possesses features of excellence which have won the approval of those for whom the ballad measure has no attractions.

The changes made in the text by various compilers are somewhat numerous. The best are those in *Thirings Coll.*, 1882, including the re-translation by Prebendary Thring of the concluding eight lines of the original, as in Dr. Neale's *Rhythm*; and the worst, i. Dr. Neale's judgment, those in the *Sarum Hymnal*, 1868.

The *trs.* not in C. U. are:—

1. The last of the hours iniquity towers. By Dr. A. Coles, Newark, New Jersey, 1866.
2. These are the latter times, these are not better times; Let us stand waiting. By S. A. W. Duffield, 1867.
3. Here we have many fears, this is the scale of tears, the land of sorrow. G. Moultrie, in the *Church Times*; and *Lyræ Mystica*, 1866.
4. Earth very evil is; time through the last of his journeys is hastening. *Tr.* of the whole poem. Jackson Mason, 1880.
5. Hail Zion, city of our God, &c. ('Urbs Syon Inclita.') D. T. Morgan, 1880.

Although these *trs.* are very much nearer the original than Dr. Neale's, and, in the case of Duffield and Moultrie, follow the metre of Bernard, yet there is little if any prospect of any of these being adopted for use in public worship. [J. J.]

Hordle, William, was b. in Dorsetshire in the year 1778, and in 1800 became Pastor of the Congregational Church in Harwich, Essex, where, after a useful ministry of half a century, he d. Dec., 1849. During part of this time he kept a school, and at his death left considerable property to religious purposes. In the year 1814 Mr. Hordle wrote the hymn, No. 840, in the *Hap. Psalms & Hys.* (1858), "This sacred day, Great God, we close" (*Sunday Evening*); but it is not known that he was the author of any other published composition. [W. R. S.]

Hornblower, Jane. [Roscoe Family.]

Horne, George, D.D., b. at Otham, near Maidstone, Kent, Nov. 1, 1780, and educated at Maidstone, and University College, Oxford (B.A. 1749). He subsequently became a Fellow, and in 1768 Master of Magdalen College. He was also Vice-Chancellor of his University, 1776; Dean of Canterbury, 1781, and Bishop

of Norwich, 1791. He d. Jan. 17, 1792. Bp. Horne is widely known through his *Commentary on the Book of Psalms*. His hymns were included in his *Memoirs* by the Rev. W. Jones, 1795; again, in his *Essays and Thoughts on Various Subjects with Hymns and Poems*, 1808; and again, in his *Works*, 1809. Of his Hymns the best known is:—

See the leaves around us falling [Autumn], which appeared in his *Memoirs*, 1795, pp. 223-4, in 10 st. of 4 l., and entitled "The Leaf. 'We all do fade as a leaf.' Isa. lxi. 6." It is also found in his *Essays, leaf.*, and *Works*, 1809. Collyer included it in an abbreviated form in his *Sol.*, 1812, from whence it passed into modern Nonconformist hymnals. It was brought into use in the Church of England by Cotterill through his *Sol.*, 5th ed., 1819.

Bishop Horne's translation of the Latin Grace, "Te Deum patrem colimus" (q.v.):—"Thee, Mighty Father, we adore," has been strangely overlooked by hymnal compilers. [J. J.]

Horne, William Wales, b. in 1773 at Gissing, in Norfolk. In 1793 he became minister of a small Baptist Church at Tibenham, in the same county; thence removed, in 1797, to Yarmouth, thence to Leicester, and about 1806, to London. In London he preached first at the City Chapel, in Grub Street; then, for many years, at Trinity Hall, Aldersgate Street, and Hephzibah Chapel, Limehouse, taking services every Sunday at both places; finally (the two congregations having united) at Ebenezer Chapel, Commercial Road. Whilst pastor of this church he died, in 1826.

Whilst minister at Tibenham, Horne pub. a small vol. entitled *New Songs of Zion; or Short Hymns collected from the Scriptures of the Old Testament*. London, Mathews, 1794. In 1802, when at Leicester, he pub. *A Selection of Hymns for Public Worship, selected from the best authors, including also a great many original hymns*. This contained 310 hymns, 9 being his own composition. In 1806, when minister in Grub Street, London, he pub. *Sion's Harmony; or the United Praises of Redeemed Sinners; a complete Selection of Hymns for Public Worship*. This contained 613 hymns, 22 being by him. In 1812 an Appendix appeared, and in 1823 a new ed. of the entire book, as *Sion's Harmony of Praise; a Selection of Psalms, Hymns, and Spiritual Songs, for Public, Social, & Private Worship, from the best Hymn Writers; with a variety of original pieces*, by W. W. Horne. Lond. printed by W. Woodcock, 1823. This Selection contains 752 hymns, 95 being by Horne. Horne's own compositions have but little merit. Being Calvinistic in sentiment a few have been introduced into hymn-books used by congregations holding that form of doctrine. Two are in Snapp's *Songs of G. & G.*, and others in Denham's & Gadsby's *Selections*. These include:—

1. Draw near, ye saints, with sweetest praise. Praise to Jesus.
2. Death is no more a frightful foe (1806). Victory over death.
3. Sing to the Lord, whose matchless love. The Father's love. [W. R. S.]

Hornes superbo, nec tuam. C. Coffin. [Wednesday.] Pub. in the *Paris Breviary*, 1736, for Wednesdays at Vespers; and again in his *Hymns Sacri* the same year. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 25, and Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. O God, the hateful pride of man. By J. Chandler in his *Hymns of the Prim. Church*, 1837, p. 22, in 5 st. of 4 l., and repeated in Dr. Oldknow's *Hys. for the Ser. of the Church*, 1850.
2. Thou dost, Lord, abhor the proud. By I. Williams in his *Hys. tr. from the Parisian*

*Breviary*, 1839, p. 26, in 5 st. of 4 l. This is No. 1160 in *Kennedy*, 1863.

Another tr. is:—  
Thou dost, O God, the proud o'erthrow. J. D. Chambers, 1861. [J. J.]

Horst; Horstius, J. M. [Marle, J.]

Hosanna to the living Lord. Bp. R. Heber. [Advent.] This hymn is found in two forms and both by Heber. The first is unknown in modern hymnals, the second is in very extensive use in English-speaking countries. In 1811 Heber contributed several hymns to the *Christian Observer*, prefacing them with a letter in which he strongly condemned the familiarity assumed by hymn-writers with the Divine, and with divine things; and promised to remedy the defect so far as it lay in his power so to do. This letter appeared in Oct. 1811, together with four hymns, the first of which was this for Advent Sunday. The first stanza reads:—

"Hosanna to the living Lord!  
Hosanna to the Incarnate Word!  
Hosanna in the earth he said,  
And in the heavens which he hath made.  
Hosanna!"

In 1827, it appeared in Heber's posthumous *Hymns, &c.*, p. 1, in a new and much-improved form. From this revised text all existing forms of the hymn in collections for congregational use have been made. The first stanza of the revised text is:—

"Hosanna to the living Lord!  
Hosanna to the Incarnate Word!  
To Christ, Creator, Saviour, King,  
Let earth, let heaven, Hosanna sing!  
Hosanna! Lord! Hosanna in the highest!"

The full revised text is in Lord Selborne's *Bk. of Praise*, 1862, No. 141. The doxology, which is given in *H. A. & M.* and other collections, was added to the hymn as early as Stretton's *Church Hymns*, 1850. The hymn "Hosanna, Lord, the angels cry," in Martineau's *Hymns, &c.*, 1840, and later collections, begins with st. ii. of this hymn. [J. J.]

Hosianna David's Sohn. B. Schmolek. [Advent.] 1st pub. in his *Lustige Sabbath in der Stille zu Zion*, Jauer, 1712, p. 3, in 8 st. of 6 l., entitled "Hosannah for the Heavenly Manua. On the First Sunday of Advent." It is also suitable for Palm Sunday. Included in the *Berlin G. L. S.*, ed. 1863. Tr. as:—

1. Hail, Hosanna! David's Son. A good tr. of st. i., iii., vi., as No. 6 in the *Dalston Hospital H. Bk.*, 1848, repeated in Dr. Pagenstecher's *Coll.*, 1864, No. 13.
2. Glad Hosanna! David's Son. In full in the *Ohio Luth. Hyl.*, 1880, No. 17.

Another tr. is: "Hosanna to the Son of David! Hail," by Miss Winkworth, 1855, p. 67. [J. M.]

Hoskins, Joseph, was b. in 1745, but at what place is unknown. He was a Congregational Minister, who for ten years laboured with great success at Castle Green Chapel, Bristol, and d. Sept. 28, 1788, aged 43. During the three years previous to his death he had written 384 hymns, which in the year following, after correction and revision, were pub. by Messrs. Moody & Bottomley, Congregational Ministers. The book is entitled, *Hymns on Select Texts of Scripture and Occa-*

sional Subjects (Bristol, 1789). From this work the following hymns are in C. U. :—

1. Alas! my (the) Lord my Life is gone. *Spiritual darkness and death.*
2. Great Light of life, Thou nature's Lord. *God, the True Light.*
3. In Thy great Name, O Lord, we come. *Divine Worship.*
4. O how the hearts of those revive. *Joy in Salvation.*
5. Prisoners of sin and Satan too. *Hope.*
6. Saviour of sinners, deign to shine. *Christ's light desired.*
7. The time is short, ere all that live. *Shortness of Time.*

Hoskins's hymns are said to have been greatly esteemed by his friends and hearers, but they have little poetic merit. [W. R. S.]

**Hoste dum victo triumphans.** [*Holy Communion.*] In the *Cluniac Breviary*, Paris, 1686, p. 557, this is given as a hymn for the Octave of Corpus Christi, at the Vigil, and consists of 5 st. and a doxology. Tr. by E. Caswall, and pub. in his *Masque of Mary*, &c., 1858, p. 307; and in his *Hymns*, &c., 1873, p. 159, as "When the Patriarch was returning." It was given in the *People's H.*, 1867, the *Appx. to H. Noted*, 1862, &c. [J. M.]

**Houlditch, Anne.** [Shepherd, A.]

**House of our God, with cheerful anthems ring.** *P. Doddridge.* [*New Year.*] 1st pub. in Job Orton's posthumous ed. of *Doddridge's Hymns*, 1755, No. 67, in 6 st. of 6 l.; and again in J. D. Humphreys's ed. of the same, 1839, No. 81. In Brown-Borthwick's *Select Hys. for the Church & Home*, 1871, and in the *S. P. C. K. Church Hys.*, 1871, is a cento beginning "House of our God, with hymns of gladness ring," which is mainly from this hymn. It is by J. Ellerton. The lines chosen are greatly varied from Doddridge, and st. v. ll. 2-4 are by Mr. Ellerton. [J. J.]

**How blest the man who never trod.** *J. Keble.* [*Ps. i.*] Pub. in his *Psalter*, 1839, in 6 st. of 4 l. In the *Rugby School H. Bk.*, 1876, No. 284, and the *Wellington College H. Bk.*, 1880, p. 119, it is given in an altered form, as "Blest is the man who walks with God," and in the latter with the addition of a doxology. The "Mr. Knight's Coll." referred to in the Rugby book, is the *Ps. & Hys.* by the Rev. W. Knight, St. Michael's, Bristol, 4th ed., 1867. [J. J.]

**How blest Thy creature is, O God.** *W. Cowper.* [*The Blessedness of Peace with God.*] Southey in his *Memoirs and Correspondence of William Cowper*, 1854, vol. i. pp. 99-104, gives an account of Cowper's insanity, his residence at St. Albans under the care of Dr. Cotton, and his partial recovery. At the beginning of his attack Cowper wrote a most painful poem, the nature and burden of which will be gathered from the following (the third) stanza, which reads :—

"Man disavows, and Deity disowns me,  
Hell might afford my miseries a shelter;  
Therefore, hell keeps her ever-hungry mouths all  
Bolted against me."

In contrast to this despair Southey states that

"During this (the latter part of his stay with Dr. Cotton) part of his abode at St. Albans, he again poured out his feelings in verse, and the contrast is indeed

striking between what he called this specimen of his first Christian thoughts, and that song of despair [noted above] which cannot be perused without shuddering. He cast his thought in the form of a hymn, which he entitled 'The Happy Change,' and took for his text part of a verse in the Revelations, 'Behold, I make all things new.'"

The hymn composed under these circumstances, in July, 1763, is full of peace and hope, as evidenced in st. iv. :—

"The soul, a dreary province once  
Of Satan's dark domain,  
Feels a new empire formed within,  
And owns a heavenly reign."

The publication of the hymn in 6 st. of 4 l. with Cowper's original title, "The Happy Change," was in the *Olney Hymns*, 1779, Bk. iii., No. 44. In full or in part it is given in several hymn-books, especially in America. Sometimes it begins :—"How blest is man, O God," as in the American Unitarian *Hys. for the Church of Christ*, Boston, 1853. [J. J.]

**How can a sinner know.** *C. Wesley.* [*The Marks of Faith.*] Pub. in *Hys. and Sacred Poems*, 1749, vol. ii., No. 161. It consists of 8 st., and each stanza is composed of 4 l. of 6's metre, and 4 l. of short metre (*P. Works*, 1868-72, vol. v. p. 363). In the *Wes. H. Bk.*, 1780, No. 93, st. iv., v. were omitted, and the rest were rewritten in s.m. throughout. In this form the hymn is in C. U. in G. Britain and America. [J. J.]

**How few and evil are thy days.** *J. Montgomery.* [*Shortness of Life.*] Pub. in *Cotterill's Sel.*, 1819, No. 175, in 3 st. of 8 l., and again in *Montgomery's Greenland & Other Poems*, 1819. On its reappearance in his *Christian Psalmist*, 1825, No. 516, it was altered to "Few, few and evil are thy days." This was repeated in his *Original Hymns*, 1853, and is the received form of the text. [J. J.]

**How few receive with cordial faith.** *W. Robertson.* [*Passiontide.*] 1st appeared as No. 6 in the *Draft Scottish Translations & Paraphrases*, 1745, as a version of Is. liii., in 16 st. of 4 l. In the revised edition, 1751, st. viii., x., xii. were slightly altered. In the *Draft* of 1781, No. 25, it was considerably altered; and with further alterations this was repeated in the public worship ed. of that year which is still in C. U. in the Church of Scotland. In the markings by the eldest daughter of W. Cameron (q.v.), the original is ascribed to W. Robertson, and the alterations in 1781 to John Logan. The revised text of 1781 is included in full in the *Eng. Presb. Ps. & Hys.*, 1867, as two hymns, No. 170 beginning as above, and 171 as "We all like sheep have gone astray." In addition the following centos are in C. U. :—

1. The Saviour comes (came), no outward pomp.  
In *Murray's Hymnal*, 1832; the *Eng. Ps. & Hys.*, 1858; *Kennedy*, 1863, and others in G. Britain and America.

2. Rejected and despised of men. In the *Andover Sabbath H. Bk.*, 1858, &c.

3. Fair as a beautiful, tender flower. In *Hys. from the Parish Choir*, 1854.

In addition, Miss Leeson pub. an altered form of the hymn in 9 st. in her *Paraphrases & Hys. for Cong. Singing*, 1853, as pt. i., "Who hath believed the Witness-Word?" and pt. ii., "We counted as condemned of heaven." Compare also Watts's *Hymns*, 1709, Bk. i., Nos. 141-2. [J. M.]



**How firm a foundation, ye saints of the Lord.** *Keen.* [*Perseverance of the Saints.*] This hymn appeared in Rippon's *Selection*, 1787, No. 128, in 7 st. of 4 l., and entitled, "Exceeding great and precious promises." In 1822 it was repeated in A. Fletcher's *Bap. Coll. of Hys.*, No. 296, in 4 st., the omitted stanzas being iii., iv. & v. Two arrangements of the text were thus handed down to modern hymnals. In the 1835 ed. of Fletcher's *Coll.*, the full original text is restored. This is repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 732, and other hymn-books.

The authorship of this hymn has been the subject of much enquiry. We have (1) in modern editions of Rippon the name of "Kirkham"; (2) in Fletcher's 1835 ed. as above, "Keen"; (3) and in Spurgeon's *O. O. H. Bk.*, "George Keith."

1. Rippon's original signature was "K—." In modern editions, which are not published by Dr. Rippon's representatives, the "K—" is extended into "Kirkham," but on what authority we cannot say.

2. The ascription in Miller's *Singers and S.*, 1869, p. 349, we find from the *Sedgwick MSS.*, is based upon nothing but the statement of an old woman whom Sedgwick met in an almshouse.

3. In Fletcher's *Coll.*, 1822, the "K—" of Rippon is extended to "Kn," and in the ed. of 1835 this is still further extended to "Keen," and so it remains. That this is more likely to be correct than either of the other two is gathered from the fact that Dr. Fletcher was assisted in his work by Thomas Walker, the editor of Dr. Rippon's *Tune Book*, to whom he specially refers in these words:—"Great assistance has been obtained from Mr. Walker, Compiler of Dr. Rippon's *Tune Book*, and the Editor of the *Companion* to it, called *Walker's Companion*; and it is but justice to acknowledge that the principal choice of Hymns and the application of Tunes, has been effected by his extensive knowledge of sacred poetry, and long tried acquaintance with the science of sacred music." *Preface*, *Lon.*, Nov. 1822.

In addition, in the Index of the "Names of such Authors of the Hymns as are known," the name "Keen," with the abbreviation "Kn," is also given. Taking Mr. Walker's acquaintance with Dr. Rippon's work into account, we are justified in concluding that the ascription to this hymn must be that of an unknown person of the name of KEEN.

The following hymns bear the same signature as the above in Dr. Rippon's *Sel.*, 1787.

1. In songs of sublime adoration and praise (*Distinguishing Grace*). This is given in Spurgeon's *O. O. H. Bk.*, on Sedgwick's authority, as "George Keith, 1787."

2. The Bible is justly esteemed (*Holy Scriptures*).

From the fact that these two hymns have a common signature in Rippon's *Sel.*, 1787, with "How firm a foundation," &c., and that the three appeared there for the first time, we also ascribe them to KEEN. Miller, in his *Singers and Songs of the Church*, 1869, bases his note on George Keith on the unsupported word of D. Sedgwick as above. [J. J.]

**How grand and how bright That wonderful night.** *W. H. Havergal.* [*Christmas Carol.*] The words and music were written at Astley Rectory, in 1827, and published in *Fireside Music*, 1858. It was also printed as a carol leaflet and sold by hawkers throughout Worcestershire, where it attained great popularity. It is now known as *The Worcestershire Carol*. The words were included in Snapp's *Songs of G. & G.*, 1872. [J. J.]

**How great the wisdom, power, and grace.** *B. Beidome.* [*Wonders of Redemp-*

*tion.*] Appeared in his (posthumous) *Hymns*, &c., 1817, No. 284, in 6 st. of 4 l., and headed "Wonders of Redemption." It has passed into several hymn-books, and in late ed. of the *Bapt. Ps. & Hys.*, 1858, it is dated 1790; but upon what authority is not stated. [J. J.]

**How happy are those children who.** *J. Cennick.* [*Heavenly Joys.*] Pub. in his *Hys. to the Honour of Jesus Christ, Composed for such Little Children as Desire to be Saved*, 1754, in 9 st. of 4 l. This hymn is known to modern collections in the following forms:—

1. "Happy the children who are gone." This was given in c.m. in 6 st. of 4 l. in the *Moravian H. Bk.*, 1789, No. 623 (ed. 1886, No. 1254).

2. In 1790 Rowland Hill adapted st. i., ii., iv., v. of the *Moravian H. Bk.* version to l.m., and included it in his *Divine Hys. in easy language for the use of Children*, No. 44. This is the popular form of the text, and is given in several modern collections for children as *Allon's Children's Worship*, 1878, No. 453, &c.

The first stanza of the *Original* is:—

"How happy are those children who  
In peace to heaven are gone;  
Who, cloth'd in long white garments, now  
Stand singing round the throne."

The *Moravian H. Bk.* text is:—

"Happy the children who are gone  
To Jesus Christ in peace,  
Who stand around His glorious throne  
Clad in His righteousness."

The *Rowland Hill* text is:—

"Happy the children who are gone  
To live with Jesus Christ in peace,  
Who stand around His glorious throne  
Clad in His spotless righteousness."

[W. T. B.]

**How happy every child of grace.** *C. Wesley.* [*The Hope of Heaven.*] Pub. in his *Funeral Hymns*, 2nd series, 1759, No. 2, in 8 st. of 8 l., and from thence into the *Supplement of the Wes. H. Bk.*, 1830. G. J. Stevenson has given interesting "Associations" in his *Methodist H. Bk. Notes*, 1883, setting forth the spiritual help this hymn has been to many. (Orig. text, *P. Works*, 1868-72, vol. vi. p. 216.) Its use with the Methodist bodies in all English-speaking countries is extensive. A cento from this hymn, beginning "A stranger in the world below," is given in H. W. Beecher's *Plymouth Coll.*, 1855, No. 1273. It is composed of st. ii. and iii. A second cento in the *American Hys. and Songs of Praise*, N. Y., 1874, is, "O what a blessed hope is ours" (sta. vii., viii.). [J. J.]

**How happy is the pilgrim's lot.** [*Desiring Heaven.*] Appeared in the *Wesley Hymns for those that Seek, and those that Have Redemption*, 1747, No. 51, in 9 st. of 6 l. When given in the *Wes. H. Bk.*, 1780-1875, the fourth stanza was omitted. (*P. Works*, 1868-72, vol. iv. p. 278.) Although somewhat unreal as a hymn for general use, it has long been most popular with the Methodist bodies. Stanza v., "No foot of land do I possess," and vii., "There is my house, and portion fair," have gathered around them reminiscences, in many instances of a tenderly sacred character, some of which are noted in detail in Stevenson's *Methodist H. Bk. Notes*, 1883, p. 77. In Stevenson's *Notes* this hymn is attributed to John Wesley, and in the Index to the same work to Charles Wesley. The former is also the almost universal ascription in America,

the argument usually put forth being that the personal circumstances evidently referred to suited John Wesley rather than Charles. The editors of the *Wes. H. Bk.* are in doubt, and have left the authorship an open question. As there is no direct evidence either way, we must follow their example. [J. J.]

**How happy the pair whom Jesus unites.** *C. Wesley.* [*Holy Matrimony.*] Written in 1749, in contemplation of his coming marriage which took place at Garth, in Wales, on the 8th of April of the same year, and pub. in *Hys. & Sacred Poems*, 1749, in 6 st. of 4 l., as one of several hymns which were written under the same circumstances. (*P. Works*, 1868-72, vol. v. p. 427.) In its original form it is not in C. U. The hymn, "Appointed by Thee, we meet in Thy name," given in the *Wes. H. Bk.*, 1780, No. 472, and repeated in later editions, and in several other hymnals, is the same hymn in an abbreviated form. [J. J.]

**How honourable is the place.** *I. Watts.* [*Safety of the Church.*] This hymn, which is based on Is. xxvi. 1-6, has a twofold history; the first English, and the second Scottish.

i. *English History.* It was first published in Watts's *Hymns, &c.*, 1707 (1709, Bk. i., No. 8), in 7 st. of 4 l., and entitled "The Safety and Protection of the Church." In this form it came into extensive use with some of the Nonconformist bodies, and maintained its position until recently.

ii. *Scottish History.*—In 1745 it was included in the *Translations and Paraphrases*, No. xxix. (see *Scottish Trs. and Paraphs.*) with the single alteration of st. iv. l. 4 of "trust in" for "centur'd on his Grace." The principal changes were made in 1781, when in the *Draft* st. i., ii., and vii. were rewritten, and a word or two in the remaining stanzas altered. This text with, in st. vii. l. 2, "brave" for "prop," was given in the authorized *Trs. and Par.* of 1781, No. xx., as "How glorious Zion's courts appear." W. Cameron (q.v.) ascribes this recast of Watts in his list of authors and revisers of the *Trs. & Par.* to Dr. Hugh Blair. It has been in authorized use in the Church of Scotland for more than 100 years, and is also given in a few English and American collections. J. E. Leeson's *Par. and Hymns*, 1853, No. xvi., "In Judah's land let Zion's sons," is a cento by Miss Leeson from the *Scottish Par.* with alterations and additions by herself. St. i., iii. Miss Leeson; st. ii., iv. as above. In the American Presbyterian *Ps. & Hys.*, Richmond, 1867, No. 560, "How glorious is the sacred place," is an altered form of Watts, 1709. [J. J.]

**How long shall dreams of creature [earthly] bliss?** *P. Doddridge.* [*God the Salvation of His People.*] Written Aug. 15, 1736, D. Mss., and pub. in his (posthumous) *Hymns, &c.*, 1755, No. 125, in 4 st. of 4 l.; and again in J. D. Humphreys's ed. of the same, 1839. In one or two American collections it begins, "How long shall dreams of earthly bliss?" as in the Unitarian *Hys. for the Church of Christ*, Boston, 1853. [J. J.]

**How many pass the guilty night.** *C. Wesley.* [*Watchnight.*] Appeared in *Hys.*

and *Sac. Poems*, 1742, p. 135, in 6 st. of 6 l. as the first of a series of "Hymns for the Watchnight." (*P. Works*, 1868-72, vol. ii. p. 193.) In 1830 it was given in the *Supp.* to the *Wes. H. Bk.* with alterations, and the omission of st. iv. This was repeated in the revised edition, 1875. The opening line has undergone several changes, as: "How many pass this guilty night"; "How many pass this solemn night"; and "How many spend the guilty night." The original reading has by far the most extensive use. [J. J.]

**How precious is the book divine.** *J. Fawcett.* [*Holy Scriptures.*] Pub. in his *Hymns, &c.*, 1782, No. 41, in 6 st. of 4 l., and based upon the words, "Thy Word is a lamp to my feet and a light to my path." Its use is extensive, especially in America, but usually in an abbreviated form. In the *New Cong.*, 1859, No. 468, st. iii. is by another hand. Orig. text in *Lyra Brit.*, 1867, p. 226. [J. J.]

**How rich Thy bounty, King of kings.** *P. Doddridge.* [*Divine Treasure in Earthen Vessels.*] Written Sept. 23, 1739 (D. Mss.), and pub. in his (posthumous) *Hymns, &c.*, 1755, No. 175, in 5 st. of 4 l., and based upon 2 Cor. iv. 7. In 1839 it was repeated in J. D. Humphreys's ed. of the same, No. 300. [J. J.]

**How sad our state by nature is.** *I. Watts.* [*Salvation through Christ.*] 1st pub. in his *Hys. & S. Songs*, 1707 (ed. 1709, Bk. ii., No. 90), in 6 st. of 4 l., and headed "Faith in Christ for Pardon and Sanctification." In 1736-7 it was included by J. Wesley in his *Charlestown Ps. & Hys.* p. 52, with the change of st. v., l. 4, "With all his hellish crew," to "With his infernal crew." Wesley's alteration was repeated by G. Whitefield in his *Coll.* 1753; by M. Madan, in his *Ps. & Hys.* 1760, and others. In Conyers's *Coll.*, ed. 1774, the line reads, "And form our souls anew." In modern hymn-books the difficulty is overcome by the omission of the stanza. Several interesting "Associations" in connection with this hymn are given in G. J. Stevenson's *Methodist H. Bk. Notes*, 1883. [J. J.]

**How shall a contrite [sinner] spirit pray.** *J. Montgomery.* [*Lent. Prayer.*] Written Sept. 15, 1840, "M. Mss.," and pub. in an undated ed. of T. Russell's *Sel. of Hys. for Congregational Worship*, enlarged ed. with Appendix; and again in Dr. Leitch's *Original Hymns, &c.*, 1842, No. 76. Subsequently it was included in the author's *Original Hymns*, 1853, No. 73. In *Common Praise*, 1879, it is given as "How shall a contrite sinner pray?" Its use, especially in its original form, is extensive. [J. J.]

**How shall I follow Him I serve.** *J. Couder.* [*Resignation and Suffering.*] This hymn, in 11 st. of 4 l., on the words, "If any man serve Me, let him follow Me," is in his *Star in the East, &c.*, 1824, p. 82. In 1836 it was rewritten and divided into two hymns, the first in 7 st. beginning with the same first line, and included as No. 341 in the *Cong. H. Bk.*, 1836; and the second in 3 st., as "Thou Who for Peter's faith didst pray!" No. 588 in the same collection. The modern arrangements of these hymns, as in the Bap-

*Ps. & Hys.*, 1858; the *New Cong.*, 1859; *Kennedy*, 1863, and others are from this 1836 text. In Conder's *Hys. of Praise, Prayer, &c.*, 1856, p. 80, the two hymns are given as one, as in the *Star in the East*, &c. [J. J.]

**How should the sons of Adam's race.** *I. Watts.* [*Divine Majesty.*] 1st pub. in his *Hymns*, &c., 1709, Bk. I., No. 86, as a paraphrase of Job. ix. 2-10, in 6 st. of 4 l., and entitled "God, Holy, Just, and Sovereign." Its use is limited.

In the *Scottish Draft Trans. & Paraphs.* of 1745, it was given as No. 18 in an unaltered form; but in the revised issue of 1751 it appeared in a recast form by Dr. H. Blair. It appears, slightly altered, as No. 7 in the authorised issue of 1781, and as such has been in use in the Church of Scotland for more than 100 years. In her list of authors and revisers of the 1781 issue, W. Cameron's daughter claims these alterations of 1781 for W. Cameron (q.v.). It is given in full in all modern editions of the *Scottish Psalms*.

In the *American Prayer Bk. Coll.*, 1826, the *Scottish version* reappears as: "Ah, how shall fallen man," and this has been repeated in other hymnals, including the *Prot. Episco. Hymnal*, 1871. It was rewritten for the *P. Bk. Coll.* by Bp. Onderdonk (q.v.). [J. J.]

**How still and peaceful is the grave.** *Hugh Blair.* [*Burial of the Dead.*] 1st appeared as No. 39 in the *Draft Scottish Trans. and Paraphs.*, 1745, as a version of Job iii. 17-20, thus:—

"How still and peaceful is the Grave!  
that silent Bed how blest!  
The Wicked there from Troubling cease,  
and there the Weary rest.  
"There the freed Prisoner groans no more  
beneath Life's galling Load:  
Mute is th' Oppressor's cruel Voice;  
and broke the Tyrant's Rod.  
"There Slaves and Masters equal ly,  
and share the same Repose:  
The Small and Great are there; and Friends  
now mingle with their Foes."

In the draft of 1781 it appeared as No. 4, rewritten in 5 st.; and again, with three lines altered, in the public worship ed. issued in that year by the Church of Scotland, and still in use. In the markings by the eldest daughter of W. Cameron (q.v.) the original is ascribed to Blair, and the alterations in 1781 to Cameron. It is given also in several modern hymnals in G. Britain and America. [J. M.]

**How sweet and awful is the place.** *I. Watts.* [*The Great Supper.*] 1st pub. in his *Hys. and S. Songs*, 1707 (ed. 1709, Bk. iii., No. 13), in 7 st. of 4 l., and based upon St. Luke xiv. 17, &c. It is given, sometimes in an abbreviated form, in several modern collections in G. Britain and America. In Dr. Alexander's *Augustine H. Bk.*, 1849, and later editions it is given as, "How sweetly awful is the place;" and in the *Bap. Hymnal*, 1879, "How sweet and sacred is the place." [J. J.]

**How sweet from crowded throngs.** *J. Conder.* [*For open-air Service.*] "Written for the Centenary Commemoration of Whitefield's Open-air Ministry, on Stinchcombe Hill, July 30. 1833," and pub. in the *Evangelical Magazine* of October the same year.

In 1856 it was also included in Conder's *Hys. of Praise, Prayer, &c.*, p. 162. Dr. Kennedy has given it in an unaltered form in his *Hymno. Christ.*, 1863, No. 1442. Although remarkably well adapted for open-air services, its use is limited. [J. J.]

**How sweet the name of Jesus sounds.** *J. Newton.* [*The Name—Jesus.*] 1st pub. in the *Olney Hymns*, 1779, No. 57, in 7 st. of 4 l., and entitled, "The Name of Jesus." J. Wesley brought it into notice by inserting it in the *Arminian Magazine* in 1781. Notwithstanding this, however, it did not appear in the *Wes. H. Bk.* until the revised ed. of 1875. It is found, mostly with the omission of st. iv., "By Thee my prayers acceptance gain," in nearly every hymnal of repute which has appeared in the present century. It is superior in pathos, although less jubilant than Newton's "Glorious things of thee are spoken," which is regarded by many as his finest production; and ranks with the first hymns in the English language. Its use is most extensive in all English-speaking countries, and it has been translated into several languages, including Latin, by R. Bingham, in his *Hymno. Christ. Lat.* 1871, "Quam dulce, quam mellituum," and Macgill, in his *Songs of the Christian Creed and Life*, 1876, "Jesus! O quam dulce nomen." Its uniform excellence is broken by st. iv., which is usually omitted, and the line, "Jesus! my Shepherd, Husband, Friend," in st. v. It is urged, and not without weight, that "the Bride, the Lamb's Wife," is not the individual soul, but the collective Church; and that the expression "Husband" is unsuited to congregational use, as in no sense can it be said that Jesus is the *Husband of Men*. Various efforts have been made to overcome this difficulty, and thereby retain one of the best stanzas of the hymn. The principal changes are:—

1. "Jesus! our Leader, Shepherd, Friend." Hatchard's *Sel.*, 1833.
2. "Jesus! my Shepherd, Surety, Friend." J. H. Gurney's *Coll. of Hys.*, &c., 1838.
3. "Jesus! our Shepherd, Brother, Friend." J. A. Johnston's *English Hymnal*, 1852.
4. "Jesus! my Shepherd, Guardian, Friend." *Leeds H. Bk.*, 1853.
5. "Jesus! our Brother, Shepherd, Friend." Cooke & Denton's *Church Hymnal*, 1853.
6. "Jesus! my Saviour, Shepherd, Friend." Barry's *Ps. & Hys.*, 1867.

The origin of most of the readings found in modern hymn-books may be gathered from this list. In two or three instances unsuccessful rearrangements of the order of the stanzas in the original have been made. The most notable of these appeared in the *Salisbury H. Bk.*, 1857. Cotterill's attempt in his *Sel.* (8th ed.), 1819, to get rid of the word *sweet* in the opening line by substituting, "How blest the name of Jesus sounds," has also been a failure. In Kemble's *Ps. & Hys.*, 1853, st. v.-vii. were given as "Jesus, my Shepherd, Husband, Friend," but it was omitted from his *New Church H. Bk.*, 1873; and in the *Parish H. Bk.*, 1863 and 1875, st. iii., v., vii. altered, together with the addition of a stanza by the editors were given as "Jesus, the Rock on which we build." [J. J.]

**How sweetly flowed the Gospel's sound.** *Sir J. Bowring.* [*Jesus the Teacher.*]

Pub. in his *Matins and Vespers*, &c., 2nd ed., 1824, p. 234, in 4 st. of 4 l., and headed, "Jesus teaching the people." In 1837 it was included in Beard's *Unitarian Coll.*, No. 121, and subsequently in a number of hymn-books, especially modern American collections. Orig. text in *Laudes Domini*, N. Y., 1884, with, in st. l., l. 4, "And joy and gladness" for "And joy and reverence." [J. J.]

**How truly do I love Thee, Lord.** [*Ps. xciii.*] This paraphrase of the 18th Psalm in Kennedy's *Psalter*, 1860, is rewritten from T. Sternhold, in the *Old Version*. Kennedy's rendering is in 39 st. of 4 l. In his *Hymnologia Christiana*, 1863, a portion is given in two parts, as No. 676, Pt. ii. being, "The Lord Himself will light my lamp." Another arrangement in C. U. is, "My God, the Rock in whom I trust." It begins with st. ii. of the 1860 version. [J. J.]

**How vast the treasure we possess.** *I. Watts.* [*All things in Christ.*] This hymn, as in Bickersteth's *Christ. Psalmody*, enlarged ed., 1841, the *Bap. Ps. & Hys.*, 1858, and others, in 5 st. of 4 l., is a cento from two hymns appended to Watts's *Sermons*, 1721-4, the first beginning, "How vast the treasure we possess"; and the second, "My soul, survey thy happiness." In the cento, st. i. is from the first, and st. ii.-v. are from the second of these two hymns. [J. J.]

**How welcome was the call.** *Sir H. W. Baker.* [*Holy Matrimony.*] Appeared in *H. A. & M.*, 1861, and the revised ed., 1875. It has attained to great popularity, especially in America, and is a favourite marriage hymn.

**How, William Walsham, D.D.,** s. of William Wybergh How, Solicitor, Shrewsbury, was b. Dec. 13, 1823, at Shrewsbury, and educated at Shrewsbury School and Wadham College, Oxford (B.A. 1845). Taking Holy Orders in 1846, he became successively Curate of St. George's, Kidderminster, 1846; and of Holy Cross, Shrewsbury, 1848. In 1851 he was preferred to the Rectory of Whittington, Diocese of St. Asaph, becoming Rural Dean in 1853, and Hon. Canon of the Cathedral in 1860. In 1879 he was appointed Rector of St. Andrew's Undercroft, London, and was consecrated Suffragan Bishop for East London, under the title of the Bishop of Bedford, and in 1888 Bishop of Wakefield. Bishop How is the author of the *S. P. C. K. Commentary on the Four Gospels; Plain Words, Four Series; Plain Words for Children; Pastor in Parochia; Lectures on Pastoral Work; Three All Saints Summers, and Other Poems*, and numerous *Sermons*, &c. In 1854 was pub. *Psalms and Hymns, Compiled by the Rev. Thomas Baker Morrell, M.A., . . . and the Rev. William Walsham How, M.A.* This was re-published in an enlarged form in 1864, and to it was added a *Supplement* in 1867. To this collection Bishop How contributed several hymns, and also to the *S. P. C. K. Church Hymns*, of which he was joint editor, in 1871. The Bishop's hymns in C. U. amount in all to nearly sixty.

Combining pure rhythm with great directness and simplicity, Bishop How's compositions attract attention more through a comprehensive grasp of the subject and the unexpected light

thrown upon and warmth infused into facts and details usually shunned by the poet, than through glowing imagery and impassioned rhetoric. He has painted lovely images interwoven with tender thoughts, but these are few, and found in his least appreciated work. Those compositions which have laid the firmest hold upon the Church, are simple, unadorned, but enthusiastically practical hymns, the most popular of which, "O Jesu, Thou art standing"; "For all the Saints who from their labours rest," and "We give Thee but Thine own," have attained to a foremost rank. His adaptations from other writers, as in the case from Bishop Ken, "Behold, the Master passeth by," are good, and his Children's hymns are useful and popular. Without any claims to rank as a poet, in the sense in which Cowper and Montgomery were poets, he has sung us songs which will probably outlive all his other literary works.

The more important of Bp. How's hymns, including those already named, and "Lord, Thy children guide and keep"; "O Word of God Incarnate"; "This day at Thy creating word"; "Who is this so weak and helpless"; and others which have some special history or feature of interest, are annotated under their respective first lines. The following are also in C. U.:—

i. From *Psalms & Hymns*, 1854.

1. Before Thine awful presence, Lord. *Confirmation.*
2. Jesus, Name of wondrous love [priceless worth]. *Circumcision. The Name Jesus.*
3. Lord Jesus, when we stand afar. *Passiontide.*
4. O blessing rich, for sons of men. *Members of Christ.*
5. O Lord of Hosts, the earth is Thine. *In time of War.*
6. O Lord, Who in Thy wondrous love. *Advent.*

ii. From *Psalms & Hymns*, enlarged, 1864.

7. Lord, this day Thy children meet. *Sunday & Anniversary.*

iii. From *Supplement to the Psalms & Hymns*, 1867.

8. Hope of hopes and joy of joys. *Resurrection.*
9. O daughters blest of Galilee. *For Associations of Women.*
10. O happy feet that tread. *Public Worship.*
11. With trembling awe the chosen three. *Transfiguration.*

iv. From *Parish Magazine*, 1871, and *Church Hymns*, 1871.

12. O Jesu, crucified for man. *Friday.*
13. Yesterday, with worship blest. *Monday.*

v. From the *S. P. C. K. Church Hymns*, 1871.

14. Bow'd low in supplication. *For the Parish.*
15. Great Gabriel sped on wings of light. *Annunciation of the B. V. M.*
16. O blest was he, whose earlier skill. *St. Luke.*
17. O God, enshrined in dazzling light. *Omnipresence. Divine Worship.*
18. O heavenly Fount of Light and Love. *Whitsuntide.*
19. O Lord, He is a blessed thing. *Week-days.*
20. O One with God the Father. *Epiphany.*
21. O Thou through suffering perfect made. *Hospitals.*
22. Rejoice, ye sons of men. *Purification of the B. V. M.*
23. Summer suns are glowing. *Summer.*
24. The year is swiftly waning. *Autumn.*
25. Thou art the Christ, O Lord. *St. Peter.*
26. To Thee our God we fly. *National Hymn.*
27. Upon the holy Mount they stood. *Transfiguration and Church Guilds.*
28. We praise Thy grace, O Saviour. *St. Mark.*



vi. From the S. P. C. K. *Children's Hymns*, 1872.

29. Behold a little child. *Jesus the Child's Example*.

30. Come, praise your Lord and Saviour. *Children's Praises*.

31. It is a thing most wonderful. *Sunday S. Anniversary*.

32. On wings of living light. *Easter*.

Bishop How's hymns and sacred and secular pieces were collected and pub. as *Poems and Hymns*, 1886. The *Hymns*, 54 in all, are also published separately. [J. J.]

**Howard, Caroline.** [Gillman, C.]

**Howitt, Mary,** née Botham, second daughter of Samuel Botham, a member of the Society of Friends, was b. at Uttoxeter, Staffordshire, circa 1804, was married in 1823 to William Howitt, and d. Jan. 30, 1888. Her publications have little in common with hymnody. They include poems, novels, translations of Swedish and Danish works, and numerous contributions to magazines. In addition she was joint author with her husband of *Literature and Romance of Northern Europe*, 1852, &c. Her hymns include:—

1. God might have made the earth bring forth. *The Use of Flowers*. From her *Birds and Flowers, and Other Country Things*, Lond., M. D. (Preface, Sept. 24, 1837), p. 122, in 8 st. of 4 l.

2. How goodly is the earth. *Flower Services*. From her *Hymns and Fireside Verses*, Lond., 1839, p. 167.

3. O spirit, freed from earth. *Death and Burial*. Altered from her poem, "The Ascent of the Spirit," in her *Ballads and Other Poems*, 1847, p. 318. Dr. Martineau dates this poem 1834.

Mrs. Howitt also contributed "Let me suffer, let me drain" (*The Willing Disciple*), and "Clothe me with Thy saving grace" (*The Cry of the spirit*) to *Lyra Britannica*, 1867. [J. J.]

**Huc ad montem Calvariae.** [*Passiontide*.] This hymn is found in the Mainz G. B. (R. C.), 1661, p. 287, in 7 st., and is probably not of much earlier date. It is also in *Daniel*, ii. p. 353; Neale's *Hymni Ecclesiae*, 1851, p. 124, and other sources. Tr. as:—

1. Up to the hill of Calvary. By J. M. Neale, in his *Mediaeval Hymns*, 1851, p. 154, in 7 st. of 8 l. When included in Kennedy, 1863, it was divided into two parts, the second beginning with st. iv., "Have wealth and honour spread their wing."

2. To Calvary ascending. By H. Kynaston, pub. in his *Occasional Hymns*, 1862, p. 70, in two parts, the second beginning with st. iv., "Divitiis exutus es" ("Art poor? in all thy toiling") The two parts were given in *Lyra Messianica*, 1864, and as No. 108, in the *People's H.*, 1867. [J. M.]

**Hues of the rich unfolding morn.** J. Keble [*Morning*.] Written Sept. 20, 1822, and 1st pub. in his *Christian Year*, 1827, as the opening poem, in 16 st. of 4 l. From it the following centos have come into C. U.:—

1. Hues of the rich unfolding morn. (st. i.) In a few collections.

2. O! timely happy, timely wise. (st. v.) This is in a large number of hymn-books.

3. New every morning is the love. (st. vi.) This cento of various lengths is in extensive use in Great Britain and America, and, as a hymn, it ranks as one of the most popular of Keble's compositions. This is Latin, 1671, as "Omni oriente die lecto quum sur-

4. If on our daily course our mind. (st. viii.) In several collections.

5. As for some dear familiar strain. (st. x.) In limited use.

The whole poem was given in Dr. Martineau's *Hymns*, &c., 1840; and again in his *Hymns of Praise & Prayer*, 1873. [J. J.]

**Hughes, Thomas, M.A.**, b. at Donington Priory, near Newbury, Berks, Oct. 20, 1823, and educated at Rugby, and at Oriel College, Oxford (B.A. 1845), and called to the Bar, 1848. From 1865 to 1868 he was M.P. for Lambeth, and from 1868 to 1874 for Farnham. Appointed a Queen's Counsel in 1869. He has published several popular works, including *Tom Brown's School Days*, 1856; *The Scouring of the White Horse*, 1858; *Tom Brown at Oxford*, 1861, and others. His hymn:—

"O God of Truth whose Living Word," *Truth*, 9 st. of 4 l., was given to the Hon. Mrs. Norton for insertion in *Lays of the Sanctuary*, 1859, p. 98, a collection published for a charitable purpose. It is a hymn of great force, and seems to gather up and embody the distinctive thoughts and feelings which have animated his life. It was probably suggested by Maurice's sermon on "The Word of God conquering by Sacrifice," in *Doctrine of Sacrifice*. It is usually given in an abridged form, as in the S. P. C. K. *Church Hymn*, 1871 (6 st.), or W. G. Horder's *Congregational Hymns*, 1894 (7 st.). [W. G. H.]

**Huie, Richard, M.D.**, was b. at Abirdeen, 1795, and educated at the High School, Edinburgh, and the University of Edinburgh. Entering upon the medical profession, he practised at Dundee for some time, and then removed to Edinburgh in 1822. He d. June 10, 1867. He pub.:—

*The Family Hymn-Book*, being a Selection of Hymns from the best authors, interspersed with a few Originals, and arranged for the purposes of Domestic Worship. By Richard Huie, M.D., Edinburgh, 1825.

To this Sel. he contributed 29 hymns. Of these the following are given in *Lyra Brit.*, 1867.

1. Ask, and ye shall get the blessing. *The Merry-Seat*.

2. What is faith? It is to see. *Faith, Hope, and Charity*.

3. Ye worldly cares and themes, be gone. *Saturday Evening*.

The following cento is also from the *Family H. Bk.*, 1825, No. 250:—

4. O ye who with the silent tear. *Burial*. It is st. iii. slightly altered, and was given in Bickersteth's *Christ, Psalmody*, 1833, as by "Whitmore"; in the 1836 ed., as by "Huie"; and in his son's *Ps. & Hymns*, based on the *Ch. Psalms*, 1858, as by "Huie," which is probably a misprint for "Huie." [J. J.]

**Hujus diei gloria.** [*St. James the Great*.] A hymn for the Festival of St. James the Great, July 25. The text, in 8 st. of 4 l., is given by Mone, No. 697, from a Rheiman ms. of the 11th cent., from an 11th cent. ms. at Stuttgart, and from later sources. It is also found in *Daniel*, i., No. 349, with a further note at iv. p. 176; in Wackernagel, i., No. 179, &c. St. v. l. 3 ("Juncto sibi Christophoro") has been interpreted as referring to St. John the Evangelist, who was *χριστόφορος* as borne on Jesus' bosom (St. John xiii. 23). But in the Breviaries of Rome, Paris, Lyons, &c., St. Christopher is commemorated along with St. James at Lauds on July 25; while in the Mozarabic rite only St. Christopher and his companions are noticed on that day. A tr. by Dr. Littledale, "May this bright day, O Christ the King," was pub. in the *Church Times*, July 16, 1864; and again in the *People's H.*, 1867. [W. A. S.]

**Hull, Amelia Matilda**, daughter of William Thomas Hull, was b. at Marpool Hall, Exmouth, circa 1825. Her publications include:—

(1) *Hymns by A. M. H.*, South Petherton, N.D. [1850]; (2) *Heart Melodies*, 1864; (3) *The Silver Trumpet Answered*; (4) *Fruit from the Tree of Life*; (5) *A Hymn-Book for Children*; (6) *Royal Musings concerning the King and His Work*, N.D. [1864].

Miss Hull also contributed 22 hymns to Miss H. W. Soltau's *Pleasant Hymns for Boys and Girls*, N.D. [1860]. From this collection her two popular hymns are taken:—

1. And is it true as I am told. *The Good Shepherd.*
2. There is life for a look at the Crucified One. *Life in Christ.*

[J. J.]

**Hull, William Winstanley**, M.A., s. of John Hull, M.D., an eminent physician in Manchester, was b. at Blackburn, March 15, 1794, and educated at Macclesfield and Brazenose, Oxford, where he took a first-class *Lit. Hum.* in 1814, and subsequently became a Fellow. At Oxford he made lifelong friendships with some, and acquaintance with most of the foremost men of his time, including Arnold, Keble, Whately, Milman, Rickards, Card, Newman, Stanley, and others. He entered Lincoln's Inn and was called to the Chancery Bar. He took a prominent part in London and at Oxford in the religious movements of the day. On retiring from the Bar he resided first at Tickwood Hall, Much Wenlock, and then at Knowle, Hazelwood, Derby. He d. Aug. 28, 1873. He published several prose works, including *Church Inquiry*, 1828; *Reasons for continuing to Protestants the whole Legislature of Great Britain and Ireland*, 1829; *Disuse of the Athanasian Creed*, 1831; *Defence of Dr. Hampden*, 1836, &c. His hymns and poems, chiefly distinguished by their earnest piety, were:—

(1) *A Collection of Prayers for Household Use, with a few Hymns and Other Poems*, Oxford, J. Parker, 1828; (2) *Poems on Various Subjects*, 1832; (3) *A Collection of Hymns for General Use, Submitted to the Consideration of the Members of the United Church of England and Ireland*, Lond., Hatchard, 1833. This coll. is also known as *A Churchman's Hymns*, this title being printed on the cover; (4) A second edition of his 1828 *Coll. of Prayers, &c.*, Lond., Seeleys, 1851. Of these Nos. 1 and 2 contained 89 of his original hymns and poems. No. 3 contained 209 hymns, of which 83 were original and signed "W." In No. 4 the texts are altered in several instances, and additional hymns and poems are also given.

Very few of Hull's hymns were repeated in other collections until 1863, when Dr. Kennedy included the following in his *Hymno. Christiana*. The bracketed dates are those of publication. Several of the first lines are altered from the originals, and sometimes additions are also given:—

1. A car of fire is on the air. (1833.) *Death and Burial.*
2. Comfort ye, people of the Lord: for He. (1828.) *God merciful in Judgment.*
3. Eternal Spirit, God of all. (1833.) *Increase of Faith.*
4. Father of all, Who from Thy throne. (1833.) *God ever present.*
5. Hear, holy Father, God of heaven. (1851.) *Lent.*
6. Lord God, to Thee we pray. (1828.) *National Hymn.* Altered form of "God save the King."
7. Lord, let Thy work be done. (1833.) *Missions.*
8. Mercy triumphs, Christ is born. (1851.) *Christmas.*
9. O Thou, the woman's promised Seed. (1833.) *Christmas.*
10. Once He came, how meek and lowly. (1828.) *Advent.*

11. Our hearts worship Thee, Lord, our voices proclaim. (1833.) *Blessedness of God's People.*

12. Raise up some warning voice, O Lord. (1833.) *Lent.*

13. Son of God, we kneel before Thee. (1851.) *Christ's constraining Love.*

14. The day must come, the judgment day. (1833.) *Advent.*

15. The sinful earth was sunk in woe. (1828.) *Christmas.*

16. 'Tis darkness all, and dreariness. (1833.) *Lent.*

17. To the God of all creation. (1833.) *Divine Worship.*

18. We have a name to live. (1833.) *Life in Christ.*

19. We have heard the solemn story. (1833.) *Easter.*

20. We know the Spirit's will. (1833.) *The Holy Spirit, the Guide.*

21. When on the blazing mount the stone. (1833.) *Giving of the Commandments.*

22. Ye that would worship the Lord. (1833.) *Ps. c.*

These hymns and others by the author are worthy of the attention of hymn-book compilers.

[J. J.]

**Humani generis cessant suspiria.** [*Annunciation.*] Appeared in the revised *Paris Missal*, 1738, for the "Feast of the Annunciation, and the Incarnation of Our Lord" (March 25). The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, in 13 st. of 5 l. *Tr.* by Dr. Neale in the *H. Noted*, 1854, as "The sighs and the sorrows," and repeated in the *Hymnary*, altered to, "Now the sighs and the sorrows." [W. A. S.]

**Humble souls who seek salvation.** *J. Fawcett.* [*Follow the Lamb.*] The earliest date to which we have traced this hymn (although probably it previously appeared in a magazine with which we are unacquainted) is in John Fellows's *Hys. on Believers' Baptism*, 1773, No. 25, in 3 st. of 8 l. It next appeared in John Fawcett's *Hymns, &c.*, 1782, No. 117, with the heading "Invitation to follow the Lamb, Matt. iii. 15," and the following note:—

"The Author lays claim to this hymn, tho' it has appear'd under another name: he hopes the insertion of it, and the following ["Ye saints, with one accord"] will give no offence to those of his friends who are differently minded, as to the subject to which they refer."

With this note before us, we have no hesitation in ascribing this hymn to *John Fawcett*. Its use is mainly confined to America. [J. J.]

**Humbly, my God, with Thee I walk.** *J. Montgomery.* [*The walk of Faith.*] Written "at Dinsdale Hotel, Sept. 14, 1835," and sent in M.S. to several persons from time to time (M. MSS.). It was given in his *Original Hymns*, 1853, in 6 st. of 4 l., as No. 167, and is in C. U. through a few collections. [J. J.]

**Humphreys, Cecil Frances.** [*Alexander, C. F.*]

**Humphreys, Joseph**, s. of Asher Humphreys, minister at Burford, Oxfordshire, was b. at Burford, Oct. 28, 1720, and educated at a grammar school at Fairford, and at an academy for the training of young men for the ministry in London. From the latter he was expelled, Dec. 25, 1739, because of his attachment to Whitefield. For a short time he associated with the Wesleys, but eventually joined G. Whitefield, and subsequently preached at Bristol, London, and Deptford. He d. in London (date unknown), and was buried in the Moravian Cemetery at Chelsea.

He was a contributor to Whitefield's *Christian History* (1741-1748), 1742, &c., and pub., An Ac-

Count of Joseph Humphreys's Experiences, &c. As a hymn-writer he is not widely known. His hymns were contributed to J. Cennick's *Sacred Hymns for the Use of Religious Societies* (Bristol), 1743, pt. II., and are thus introduced: "These were done by Mr. Joseph Humphreys." Of these hymns, two only are in C. U.:—

1. Blessed are the sons of God. *Adoption.*
  2. Come, guilty souls, and flee away. *Invitation.*
- These are given in Spurgeon's *O. O. H. Bk.*, 1866, and other collections. No 1 is the more popular of the two. It is sometimes abbreviated, and has the concluding lines of st. viii. added as a refrain to each stanza.

[J. J.]

**Hunter, William, D.D.,** s. of John Hunter, was b. near Ballymoney, County Antrim, Ireland, May 26, 1811. He removed to America in 1817, and entered Madison College in 1830. For some time he edited the *Conference Journal*, and the *Christian Advocate*. In 1855 he was appointed Professor of Hebrew in Alleghany College; and subsequently Minister of the Methodist Episcopal Church, at Alliance, Stark County, Ohio. He d. in 1877. He edited *Minstrel of Zion*, 1845; *Select Melodies*, 1851; and *Songs of Devotion*, 1859. His hymns, over 125 in all, appeared in these works. Some of these have been translated into various Indian languages. The best known are:—

1. *A home in heaven; what a joyful thought. Heaven a Home.* From his *Minstrel of Zion*, 1845, into the *Meth. Scholar's H. Bk.*, Lond. 1870, &c.
2. *Joyfully, joyfully onward I [we] move. Pressing towards Heaven.* This hymn is usually dated 1843. It was given in his *Minstrel of Zion*, 1845, and *Select Melodies*, 1851, and his *Songs of Devotion*, 1859. It has attained to great popularity. Two forms of the hymn are current, the original, where the 2nd st. begins "Friends fondly cherished, have passed on before"; and the altered form, where it reads: "*Teachers and Scholars have passed on before.*" Both texts are given in W. F. Stevenson's *Hymns for Church & Home*, 1873, Nos. 79, 80, c.
3. *The [My] heavenly home is bright and fair. Pressing towards Heaven.* From his *Minstrel of Zion*, 1845, into the *Cottage Melodies*, New York, 1859, and later collections.
4. *The Great Physician now is near. Christ the Physician.* From his *Songs of Devotion*, 1859.
5. *Who shall forbid our grateful [cheerful] woe?* This hymn, written in 1843, was pub. in his *Minstrel of Zion*, 1845, and in his *Songs of Devotion*, 1859. [F. M. B.]

**Huntingdon's Hymn-Books, Countess of.** The history of the hymn-books issued from time to time by the Connection with which Lady Huntingdon's name is associated is very involved and obscure. Apart from the rarity of the original editions, each edition differs widely in contents. There is no absolute proof that any edition before that of 1780 was collected by her ladyship, while her biographer states that her brother-in-law, W. W. Shirley (q.v.), assisted her in the compilation of that edition. If so, such co-operation dates from 1770, as in the Bath edition of that year Shirley's "Sweet the moments, rich in blessing," first appears. Whether before that date the work of compilation was entered upon by Lady Huntingdon is unknown. The Connection has never issued an edition of the authorised book with authors' names, and it is impossible to assign the parts Shirley and

Lady Huntingdon took in altering the hymns of others found therein. It remains therefore for us to give details of the various editions of the Connectional hymn-book, and to add thereto such facts of interest as have come to our knowledge. The various editions are:—

i. *A Collection of Hymns, London, Printed for William Lee at Lewes, in Sussex, MDCCLXXV.* This contains 108 "Society Hymns" and "Doxologies," and 1 which is unnumbered, and 69 "Congregational Hymns." This edition apparently contained no originals. It is much indebted to J. Allen's *Kendal H. Bk.* of 1757 (*Inghamite Hymnody*), and to the Moravian Hymn-books.

ii. *The Collection of Hymns sung in the Countess of Huntingdon's Chapel, Bristol, Printed by E. Farley in Small Street, for Thomas Mills, Clerk, and to be had at his House in King's Mead Square, Bath, 1765.* This contained the Preface, as in No. 1, and had 127 "Society Hymns" (1 unnumbered) and Doxologies, 13 "Children's Hymns," and 91 "Congregational Hymns" with the "Doxologies" numbered as 92. A 12mo edition was also issued the same year. Many of the Inghamite and Moravian hymns were withdrawn in favour of Watts and the Wesleys.

iii. In 1770 appeared the third edition, printed at Bath by S. Hazard for Thomas Mills, Clerk, and sold at his Circulating Library, King's Mead Square [Bath]. This contained 240 hymns, including several by W. W. Shirley for the first time (see Shirley, W. W.).

iv. *A Collection of Hymns sung in the Countess of Huntingdon's Chapel, Bath, Printed by W. Gye, for T. Mills, Bookseller, and sold at his shop in Wine Street, Bristol. . . . This Hymn Book is sold in Bath by W. Gye only.* In this edition the hymns are differently arranged to any of the former editions, and are given as "Hymns" 149, "Hys. before Sermon" 20, "after Sermon" 11, "for Christmas Day" 11, "N. Year's Day" 3, "G. Friday" 7, "Easter" 6, "Spring" 3, "Ascension Day" 5, "Whitsunday" 6, "on the Trinity" 6, "for the Sacrament" 51, "Funeral" 5, "Morning" 1, "Evening" 3, "Short Hys." 9, "Dismissions" 12, and Doxologies and Choruses. To it is added with special pagination an Appendix of 8 hymns. This division shows the relative importance attached by the Connection at that date to various doctrines and ordinances of religion. The position assigned to "the Sacrament" is somewhat striking. The date of this edition is not certain, but it must be very near to if not absolutely 1774. It contains additional original hymns by W. W. Shirley (q.v.). Hymns by Cowper, Grigg, and W. Williams are introduced for the first time.

v. *A Collection of Hymns sung in the Countess of Huntingdon's Chapel in Sussex, Edinburgh: Printed for William Balcombe, x.d.* The arrangement of the hymns in this edition differs from the former editions. This seems to have been No. 1 revised and altered.

vi. *The Collection of Psalms and Hymns sung in the Countess of Huntingdon's Chapel in Lincolnshire, Gainsborough: Printed by J. Masley, 1778.* This contains 399 hymns, and some doxologies. It is not of the usual small oblong shape of the Huntingdon hymn-books, has apparently nothing original, and was probably a collection independently of the usual book.

vii. These varying editions took the definite shape which has been since retained in *A Select Collection of Hymns to be universally sung in all the Countess of Huntingdon's Chapels, Collected by her Ladyship. London, MDCCLXXXV.* This contained 289 hymns, several doxologies and the words of the Choruses in Handel's *Messiah*. To this *Supplements* were added in 1796 and 1808. In later editions the Choruses are omitted.

viii. Before the issue of the authorised book of 1780 the Countess allowed her Preachers to make their own collections if they so desired. Thomas Maxfield's *Collection*, containing hymns "never before published," appeared in 1766, 1768, and 1778; the *Collection* by Herbert Taylor and W. Jones (to which Cowper and Newton contributed) in 1777; and a *Collection* for Cumberland Street, Shoreditch, together with others which might be named.

ix. Since the issue of the authorised edition of 1780, various independent *Supplements* have been published as *The Beauties of Dr. Watts with popular Hymns from the best Authors, and Various Originals: intended as a Supplement to the Countess of Huntingdon's Hymn Book.* Selected by Thomas Young, Minister in that Connection 1819, and *Psalms and Hymns Selected by the Rev. Joseph Sirlain, A.B., of Trinity College, Dublin, Minister of the late Countess of Huntingdon's Chapel, Brighton (and dedicated "To the Congregation"), 1842.* T. Haweis's (q.v.) *Carmina Christo; or, Hymns to the*

*Saviour*, 1792, is also sometimes found bound up with the authorised collection.

In compiling the authorised edition of 1780 the Countess was assisted by W. W. Shirley. How far either or both were responsible for the previous editions we cannot say. It seems to us likely that they were jointly responsible for Nos. ii., iii., and iv.; that possibly Nos. i., v., and vi. were the work of others, v. and vi. being largely influenced by ii., iii., and iv.; and that vii. was certainly their combined work, in which the Countess bore the responsibility. [W. T. B.]

**Huntingdon, Selina, née Shirley, Countess of**, daughter of Washington, Earl Ferrers, was b. Aug. 24, 1707; married to Theophilus Hastings, 9th Earl of Huntingdon, June, 1728; and d. in London, June 17, 1791. At an early age she received serious religious impressions, which continued with her, and ruled her conduct through life. She was a member of the first Methodist Society, in Fetter Lane, London, and the first Methodist Conference was held at her house in June, 1744. Her sympathies, however, were with the Calvinism of G. Whitefield, and when the breach took place between Whitefield and Wesley she joined the former. Her money was freely expended in chapel building, in the founding of Trevecca College, South Wales (now Cheshunt), and in the support of her preachers. A short time before her death the Connection which is known by her name was founded; and at her death it numbered more than sixty chapels. For use in these chapels she compiled *A Select Collection of Hymns*, details of which and its various editions are given under **Huntingdon's Hymn-Books, Countess of**. Her own part in hymn-writing is most uncertain. The hymns, "Come, Thou Fount of every blessing," and "O when my righteous Judge shall come" (q.v.), have been specially claimed for her, but upon insufficient testimony. No mention of these hymns as being by her is made in her *Life and Times*, 1839. Miller says, "although the Countess was not much known as a hymn-writer, yet it is proved beyond doubt that she was the author of a few hymns of great excellence" (*Singers & Songs*, 1869, p. 183); but he neither names the hymns, nor submits the evidence. It is most uncertain that she ever wrote a hymn; and it is quite clear that upon reliable evidence not one has yet been ascertained to be of her composing. Her history and that of her Connection are elaborately set forth in *The Life and Times of Selina, Countess of Huntingdon*, Lond., Painter, 1839. [J. J.]

**Huntington, Frederic Dan, D.D.**, was b. at Hadley, Massachusetts, in 1819, and graduated at Amherst College, 1839, and Cambridge Divinity School, 1842. From 1842 to 1855 he was an Unitarian Minister in Boston; and from 1855 Professor of Christian Morals, and University Preacher, at Harvard. In 1859 he received Episcopal Ordination. He was for some time a Rector in Boston; and in 1869 he was consecrated Bishop of Central New York. With Dr. F. D. Hedge he edited the *Unitarian Hymns for the Church of Christ*, Boston, 1853. This collection contains three of his hymns:—

1. O Love Divine, lay on me burdens if Thou wilt. *Supplication.*
2. O Thou, in Whose Eternal Name. *Ordination.*
3. O Thou that once on Horeb stood. *God in Nature.*

The cento, "Father, Whose heavenly kingdom lies," in the *Hymns of the Spirit*, Boston, 1864, is from No. 2. Dr. Huntington has also edited, with Dr. Hedge, *Elim: Hymns of Holy Refreshment*, a collection of Sacred Poetry. From this work his hymn for *Burial*, "So heaven is gathering one by one," is taken. [F. M. B.]

**Huntington, Emily.** [Miller, E.]

**Huntley, Lydia.** [Bisgourney, L.]

**Hupton, Job**, was b. in 1762, at a small village near Burton-on-Trent. He was brought up to work at a forge, but after his conversion through the preaching of the Rev. John Bradford, one of Lady Huntington's ministers, whom he heard at Walsall, he began to preach; and after a few months at Trevecca College, was himself employed by Lady Huntington for some years as one of her itinerating ministers. Having changed his views on the subject of Baptism, he became, in 1794, pastor of the Baptist church at Claxton, in Norfolk, where he laboured with much success for many years. He d. Oct. 19, 1849.

Hupton wrote much both in prose and verse, his compositions appearing in the *Gospel Magazine* under the signatures of "Ebenezer," "Eliakim," and "J. H.—n." His prose writings were collected and pub. in 1843, under the title *The Truth as it is in Jesus*. In 1881, D. Sedgwick reprinted his *Hymns & Spiritual Poems*, with a brief memoir.

Of his 22 hymns three only are in C. U. :—

1. Come ye saints and raise an anthem. *Praise.*
2. Glorious, high, and lofty One. *The Dominion of God.* In *Gospel Magazine*, June, 1806.
3. Jesus, Omnipotent to save. *Lent.*

The first of these, "Come ye," &c. (q.v.), in its altered form by Dr. Neale, is in extensive use, the rest are in a few hymn-books only. Hupton had a bold and vigorous imagination and great command of language. If in early life he had enjoyed better educational advantages, he would probably have attained to eminence as a poet. [W. R. S.]

**Hurditch, Charles Russell**, was b. in Exeter, Dec. 20, 1839. In 1854 he underwent a spiritual change which led him subsequently to undertake religious work in some of the villages of Devonshire, and afterwards to succeed the late Mr. Henry Hull as the Secretary of the Young Men's Christian Association, Stafford Street, London. In 1865 he published *The London H. Bk. for Prayer Meetings and Special Services*. This was revised in 1880. In 1873 he also published *The Enlarged London H. Bk., a Collection of Hymns for Public, Social, and Private Use*. Of the smaller work more than half a million copies have been sold; and of the enlarged book the 86th thousand was issued in 1881. To the first (1865) he contributed Nos. 10 and 11 given below: the rest were published in the second book (1873).

1. Arise, ye saints, arise and sing. *God is Light.*
2. Arm of the Lord, awake! Exalt the Saviour slain. *Home Missions.*
3. Come, join the hosts above. *Praise of Jesus.*
4. Farewell to the present, farewell. *Friends parting.*
5. He dies! He dies! The Son of God most holy. *Good Friday.*
6. Hear the gospel's joyful sound. *Invitation.*
7. Jesus, do Thou my vision fill. *Jesus All in All.*
8. Let us by faith draw nigh. *Holy Communion.*





All his hymns were included in an Appendix to his *Memoirs*, pub. by Daniel Benham in 1856. In the English *Moravian H. Bk.*, 1886, the following hymns are by Hutton:—

1. Besprinkle with Thy blood my heart. *Holiness desired*. In the *Moravian H. Bk.*, 1742, No. 186, it begins "Stream thro' the bottom of my soul."
2. Brethren, what do you desire? *Missions*. *Moravian H. Bk.*, 1742.
3. Come faithful Shepherd, bind me. *Self-Consecration*.
4. How shall a young man cleanse his way? (1764) *Holy Scripture*.
5. Teach me yet more of Thy blest ways. *Good Friday*. Sometimes "O teach us more." (*M. H. Bk.*, 1742.) [J. J.]

Hyde, Abby Bradley, was b. at Stockbridge, Massachusetts, Sept. 28, 1799, and married to the Rev. Lavius Hyde, of Salisbury, Mass., Sept. 28, 1818. She d. at Andover, April 7, 1872. Her first poem, an *Address to Mr. Wolfe*, the Jewish missionary, appeared in a New Haven paper in 1822 or 1823, and from it Dr. L. Bacon (q.v.) took two hymns for his *Hys. & Sac. Songs for the Monthly Concert*, Andover, 1823. These hymns have merit, but are not now in C. U. Asahel Nettleton included 9 pieces by her in his *Village Hymns*, 1824, and 34 more were given in the revised and enlarged ed. of the same, 1851. An additional hymn appeared in Nason's *Congregational H. Bk.*, 1857. Of those hymns the following are still in C. U.:—

1. Ah, what can I a sinner do! *Lent*. From Nettleton's *Village Hys.*, 1824, in 5 st. of 4 l., into a few collections.
2. And canst thou, sinner, alight! *Grieve not the Spirit*. From Nettleton's *Village Hys.*, 1824, in 4 st. of 4 l., into a great number of American collections, and a few in G. Britain.
3. Behold the glorious dawning bright. *Second Advent*. From Nettleton's *Village Hys.*, 1824, in 4 st. of 4 l. Limited in use.
4. Dear Saviour, if these lambs should stray. *Prayer on behalf of children*. In Nettleton's *Village Hys.*, 1824, in 4 st. of 4 l. A touching hymn, and widely used.
5. Say, sinner, hath a voice within! *Exhortation to Repentance*. In a letter to Mr. Nason, dated July 10, 1857, Mrs. Hyde says that this hymn "was written down from my lips by a young sister, when I was not able to hold up my head from the pillow." It appeared in Nettleton's *Village Hys.*, 1824, in 5 st. of 4 l., and is in extensive use.

All Mrs. Hyde's pieces in the *Village Hys.* are signed "Hyde." [F. M. B.]

Hymn of Justinian. [*Greek Hymnody*, § x. 10.]

**Hymnarium.** Before the complex office book known as the *Breviary* assumed its present general order and shape at the close of the 11th and beginning of the 12th centuries, its various contents were distributed in separate volumes. One of these volumes was the *Hymnarium*, *Hymnale*, or *Hymnal*, which contained the hymns proper to the various sacred Seasons and Festivals, or assigned to the several Hours of the day. We are using the word *Hymnarium* in this article in the ancient meaning, and without reference to the many collections of hymns in modern times to which we ordinarily attach now the title of *Hymnary*.

In the first part of this article we shall

enumerate, with a necessarily brief description of them, certain ancient and important *ms. Hymnaria* which have descended to us, together with two ancient Service Books, miscellaneous in character, but akin to *Hymnaria*, and then give a complete list of the first lines of all the Hymns. In the second part we added the first lines of such later hymns as did not become incorporated in the authorized Breviaries of after times, and are therefore not included in the first lines of hymns previously given under the article *Breviary*. This second list also includes a few more first lines of hymns drawn from mediæval sources other than *Hymnaria*, for which it would be difficult to find a place elsewhere. In such cases a special reference is given to the press mark of the *ms.*

Sometimes a *Hymnarium* or *Collection of Hymns* is found as an independent volume. It was frequently (see the *ms.* described below) appended to a *Psalter*; and occasionally to an *Antiphonary*.

**Part I.**—In compiling the first list of first lines of hymns an exhaustive use has been made of the following *ms. Hymnaria* and *Service-books*:—

(a) **The Durham Hymnary.** A Collection of Latin Hymns used in the Anglo-Saxon Church, with an interlinear Anglo-Saxon gloss. The *ms.* is of the 11th cent., and is now preserved in the Library of the Dean and Chapter of Durham, B. iii. 32. It was probably written in the diocese of Winchester, c. 1050. It was printed in 1851 by the Surtees Society, forming vol. xliii. of its publications, and is referred to in the annotations in this Dictionary as the *Latin Hymns of the Anglo-Saxon Church*, 1851.

(b) **Cottonian MS.** [*Julius A. vi.*] An 11th century Latin *Hymnarium*. The text of each hymn is given in its metrical form, and is followed by a prose paraphrase with an interlinear Anglo-Saxon gloss. The Hymns extend to fol. 72, and are followed by Canticles. (This *ms.* is quoted in this Dictionary as *Jul. A. vi.*) A late 10th century *Calendar* is bound up with and is prefixed to this *Hymnarium*, which has perhaps led to this *Hymnarium* itself being sometimes erroneously assigned to the 10th century. This *ms.* has also two hymns without glosses: *Adsum, o socii*, at f. 17, in a hand of the 12th cent., and *O genetrix æterni*, at f. 89, in a hand of the end of the 11th cent.

(c) **Cottonian MS.** [*Vespasian D. xii.*] An early 11th century Latin *Hymnarium*. Each hymn is followed by a prose version of the same, accompanied by an interlinear Anglo-Saxon translation. The *Hymnary* extends to fol. 124, and is followed by Canticles, which extend to the end of the volume, and which are duplicated in a similar way. At folios 156, 156 are two hymns ("Aeterni Patris" and "Lauda mater") in a hand of the 12th cent., and one ("Rex Christe tu") in a hand of the 14th or later. *Eccle tempus idoneum*, at f. 132b, is in a hand of late 12th cent. (This *ms.* is quoted in this Dictionary as *Vesp. D. xii.*)

(d) **Harleian MS., 2961.** This is a *Collectarium* or inchoate *Breviary*, without the *Psalter*. It was written in the 11th century, and once belonged to Leofric, first Bishop of Exeter, 1050-72. The later history of this *ms.* is given in the *Introduction to the Leofric Missal*, 1883, p. xxviii. The *Collectarium* occupies the first part of the *ms.* (ff. 1-216), and is followed by the *Hymnarium* (ff. 218-256). The Sequences of this *ms.* are indexed under *Sequences*. (This *ms.* is quoted in this Dictionary as *Harl. 2961.*)

(e) **The Antiphonary of Bangor.** A 7th century *ms.* Irish Service Book, originally belonging to the Monastery of Bangor, County Down. It is proved from internal evidence to have been written 680-691, during the life-time of Abbot Cronan. It is now preserved in the Ambrosian Library at Milan. It has been printed in Muratori's *Anecdota Bibliothecæ Ambrosianæ*, vol. iv. pp. 121-159; and Migne's *Patrol. Curs. Lat.* lxxii. 562. It has no claim to the title of *Antiphonary*, but it is a collection of miscellaneous devotional pieces, including several hymns.

(f) **Book of Hymns; or, Liber Hymnarum.** An Irish ms. collection of devotional pieces, including a few hymns. Two copies of this ms. are in existence, both now at Dublin, and both written about the 11th century. The Trinity College (Dublin) copy has been partly published by the *Irish Archaeological and Celtic Society*, vol. xvii. It is being edited by Dr. J. H. Todd.

(g) **C.C.O. 391.** This is a *Psalter* written soon after A.D. 1064, and now at Corpus Christi College (ccc), Cambridge (ms. No. 391). It seems to have been written at Winchester, and thence to have passed to Worcester before it fell into Archbp. Parker's hands. The *Psalter* is followed by a complete *Hymnarium*, and that again by a complete *Collectarium*, or inchoate *Breviary*, with miscellaneous devotions at its close.

(h) **Add. 30851.** This ms. is of the 11th cent., and is now in the British Museum. It is a Service Book of the ancient Church of Spain (*Mozarabic*), and contains a *Psalter* followed by Scripture canticles; then a *Hymnarium*; and lastly, miscellaneous Offices with hymns.

Some leaves of the *Hymnarium* are missing, and so, e.g. "Psallat altitudo," begins imperfectly on f. 132; and "Hierusalem gloriosa" begins imperfectly on f. 135. The hymns found among the Offices at the end are marked in the following list as A\*.

(i) **Junius 26.** This is one of the mss. bequeathed by Francis Junius to the Bodleian Library. It was probably written c. 890 A.D.; and contains 26 hymns with an interlinear Frisian gloss. Junius made several transcripts of these hymns (e.g. *Junius 116*). A good ed. by E. Sievers, from the original ms., was pub. as *Die Murbacher Hymnen*, at Halle, 1874.

(k) **Harl. 2929.** This ms., in the British Museum, is of the 12th cent., and contains a complete *Hymnarium*. Being of later date than the mss. a-i, it is not cited in the case of hymns found in three or more of the earlier mss.

In the following list of hymns the letters a, b, c, d, e, f, g, h, i, k indicate the mss. named above in which they are found. The orthography has been modernized.

First line of Hymn.	Mss.	Use.
A Patre unigenitus . . . . .	a. b. c. d. g.	Epiphany. Lauds.
A solis ortus cardine, Ad usque . . . . .	a. b. c. d. g. h.	Christmas. Lauds.
Ad breuem se mortis usum . . . . .	A.	Sat. in Easter Week. Pt. of "Da, puer."
Ad coenam Agni providi . . . . .	a. b. c. g. h. i.	Low Sunday. Vespers.
Adest dei Christe consecratio . . . . .	A.	Consecration of a Bishop.
Adest miranda passio . . . . .	A.	St. Vincent.
Adesto sancta Trinitas . . . . .	c.	Holy Trinity
Astantes pariter sexus . . . . .	A.	St. Eugenia.
Adsumus, O populi, festa celebra . . . . .	A.	St. Hippolytus.
Adfuerunt, o socii, festa . . . . .	b.	Victory of Heraclius.
Adsum tenebrae primae . . . . .	A*	First Watch.
Aeterna Christi munera Apostolorum . . . . .	a. c. d. h.	C. of Apostles.
Aeterna Christi munera, Et martyrum . . . . .	a. b. d. g. h. i.	C. of Martyrs.
Aeterna coeli gloria . . . . .	a. b. c. d. g.	Friday. Lauds.
Aeternae lucis conditor . . . . .	i.	Matins.
Aeternae rerum conditor . . . . .	a. b. c. d. g. i.	Sunday. Lauds.
Aeternae rex altissime . . . . .	a. b. c. g.	Ascension.
Aeterni Patris Unice . . . . .	c.	St. Mary Magdalene.
Agnes sepulchrum est . . . . .	A.	St. Agnes.
Agnoscat omne saeculum . . . . .	d.	Christmas.
Ales dei nuntius . . . . .	a. b. c. d. g.	Tuesday. Lauds.
Alleluia dulce carmen . . . . .	a. b. c. d. g.	Septuagesima.
Alleluia pia elite laudibus . . . . .	a. b. c. d. g. h.	Septuagesima.
Alma Gregorii meritis praecipue . . . . .	a. d.	St. Gregory.
Alma prophetarum progenies pia . . . . .	A.	Nativ. St. John Bapt.
Alum siderae jam patriae . . . . .	a. c. d. g.	Septuagesima.
Altus prosifactor vetustus dierum . . . . .	f.	By St. Columba.
Andreas pie sanctorum intimo . . . . .	a. b. c. d. g.	St. Andrew.
Angulare fundamentum . . . . .	c.	Pt. of "Urbs beata Hierusalem."
Anni peractis mensibus . . . . .	d. c.	Pentecost.
Anni peracto circulo . . . . .	A.	Birthday of a King.
Anni Christo saeculorum Domine . . . . .	b. c. d. g.	C. of Apostles.
Anni Christi tenoris sub annis . . . . .	b.	St. John Bapt. Pt. of "Ut queant."
Antra deserti teneris sub annis . . . . .	A.	Ss. Peter and Paul.
Apostolorum passio . . . . .	b. c. d.	Pt. of "Vexilla regis."
Arbor decora et fulgida . . . . .	a. b. c. d. g.	Passiontide.
Auctor salutis unicus . . . . .	d. b. c. d. g.	Lent.
Audi benigne conditor . . . . .	a. b. c. d. g.	Christmas at Matins.
Audi Redemptor gentium . . . . .	c.	St. Caesibach.
Audite bonum exemplum . . . . .	f.	St. Patrick.
Audite omnes amantes Deum . . . . .	a. b. c. g.	Ss. Peter & Paul.
Aurea luce et decore roseo . . . . .	a. b. c. d. g. h.	Saturday. Lauds.
Aurora jam spargit polum . . . . .	a. b. c. g. i.	Easter.
Aurora lucis rutilat . . . . .	a. b.	Holy Trinity.
Ave colenda Trinitas . . . . .	a. c.	St. Dunstan.
Ave Dunstane praesulum . . . . .	a. b. c. d. g. h.	B. V. M.
Ave maria stella . . . . .	a.	St. Augustine.
Aveto placidis praesul amabilis . . . . .		
Barchinon laeto Cucufate vernans . . . . .	A.	St. Cucufatus.
Bartholomaei coeli sidus . . . . .	a. b. c. d. g.	St. Bartholomew.
Beata nobis gaudia . . . . .	a. b. c. g.	Pentecost.
Beate Simon et Taddee inclite . . . . .	a. b. c. d. g.	Ss. Simon & Jude.
Benchuir bona regula . . . . .	c.	Monks of Bangor.
Bina coelestis aulae luminaria . . . . .	a. b. c. d. g.	St. John Apostle.
Bis novem noster populus sub uno . . . . .	A.	The 12 Martyrs.
Canemus in omni die concinentes . . . . .	f.	B. V. M.
Caterva matrum personat . . . . .	d. A.	Holy Innocents. Pt. of "A solia."
Celebra Juda festa Christi gaudia . . . . .	f.	Apostles, &c.
Certum tenentes ordinem . . . . .	t.	Terce.
Chorus novae Hierusalem . . . . .	c.	Easter.
Chorus coeli Domine . . . . .	t.	To Christ.
Christe coelorum habitator alme . . . . .	a.	Dedication of a Church.

First line of Hymn.	MSS.	Use.
Christe cunctorum dominator alme	a. b. c. d. A.	Dedication of a Church.
Christe hac hora tertia	c.	Christmas, at Terce.
Christe qui lux es et dies	a. b. c. d. g. A* i.	Compline.
Christe Redemptor omnium, Conserva	a. b. c. d. g.	Christmas.
Christe Redemptor omnium, Ex Patre	a. b. c. d. g. A*	All Saints.
Christe Rex mundi Creator	A.	For the Dead.
Christe sanctorum decus angelorum	a. b. c. d. g.	St. Benedict.
Christe sanctorum decus atque virtus	a. b. c. d. g.	St. Michael.
Christe splendor gloriæ	c. d. g.	See "O Christe splendor."
Christe tu rerum opifexque operum	A.	St. Clement.
Christi cetera clamitet	A.	1st S. in Advent.
Christus est virtus Patris sapientia	A.	St. Jerome.
Christus est vita, veniens in orbem	A.	St. Stephen.
Christus in nostra insula quæ vocatur	f.	St. Bridget.
Clara magnaque sanctorum præparantor gaudia (in the 1775 this begins with m. ii. "Mysticum melos")	A.	SS. Faustus, Januarius and Martial.
Clara sanctorum una Hierusalem	A.	St. James Apostle.
Clarum decus jejuni	a. b. c. d. g.	Lent.
Clausus aurium meatus	A.	Th. in Easter Week. Pt. of "Da, puer."
Clementis festum celebratur hodie	A.	St. Clement.
Cœlestis aula nobilis	A.	St. Augustine.
Cœli Deus sanctissime	a. b. c. d. g.	Wednesday, at Vespers.
Cœli vernantem patriam	g.	St. Oswald.
Conditor alme siderum	a. b. c. d. g.	Advent, at Vespers.
Confessor hic probabilis	A.	C. of Confessors.
Consort paterni luminis	a. b. c. d. g. A*	Tuesday. Matins.
Corde natus ex parentis	d.	Christmas. Pt. of "Da, puer."
Cultor Dei memento	d.	Lent, at Compline. Pt. of "Adeus, Mater."
De Patris ergo lumine	a. c.	Pentecost, at Sext. Pt. of "Jam Christus."
Decus sacri nominis	A.	St. Andrew.
Dei fide qua vivimus	a. b. c. d. g. i.	Lent, at Terce.
Deus æterni luminis	i.	Matins.
Deus creator omnium Polique Rector	a. b. c. d. g.	Vespers.
Deus ignee fons animarum	A.	At burial.
Deus immensa Trinitas, Unitas	A.	C. of a Just Man.
Deus Pater piissime	k.	Vespers.
Deus qui certis legibus	i.	Midnight.
Deus qui clero lumine	i.	Vespers.
Deus qui cœli lumen es	i.	Matins.
Deus tuorum militum	a. b. c. d. g. A.	C. of a Martyr.
Dicamus laudes Domino	i.	Sext.
Dicamus omnes cernui	c.	Pt. of "Ex more docti."
Dei luce resedita	i.	Matins.
Doctor egregie Paule mores instrue	a. b. d.	St. Paul. Pt. of "Aurea luce."
Edmundus martyr inclitus	c.	St. Edmund.
Ecce jam noctis tennatur umbra	a. b. c. d. g.	Sunday. Lauds.
Ecce micantia veluti sidera	A.	St. Euphemia.
Ecce quem vates vetustis	A.	Pt. of "Da, puer." Easter Monday.
Ecce te Christe tibi cara semper	A.	Dedication of a Church.
Ecce tempus idoneum	c.	Lent.
En martyr Laurentii	A.	St. Lawrence.
En pater gloriæ rutilum gaudis cunctis	A.	St. Martin.
Enixa est puerpera	a. b. c. d.	Pt. of "A solis ortus."
Ex more docti mystico	a. c. d.	Lent.
Exaudi Christe nos pueris	A.	St. Bartholomew.
Extimum vestis sacratæ	A.	Easter Tuesday. Pt. of "Da, puer."
Exultet aula cœlica	k.	St. Nicholas.
Exultet cœlum laudibus	a. b. c. d. g. A.	C. of Apostles.
Fæno jacere perulit	A.	Pt. of "A solis." Christmas.
Favens redemptis vota abstinentiæ	A.	Mid Lent.
Felix per omnes festum mundi cardines	c. g. k.	SS. Peter and Paul.
Festiva lux emicuit	k.	St. Martial.
Festiva sacris colitur	a. b. c. d. g.	All Saints.
Festum Christe rex, per orbem	A.	St. Thomas.
Festum colentes celebre.	g.	St. Mary Magdalene.
Fit porta Christo pervia	a. c. d. A.	Assumption of B. V. M.
Fons Deus æternæ pacis	A.	SS. Eusebius and Primitivus.
Fons Deus vitæ perennis	A.	St. Felix.
Frates unanimem foedere nexilli	d.	St. Martin.
Fulgentis auctor ætheris	i.	Matins.
Gabriel Dei archangelus	a. c. d.	Assump. of B. V. M.
Gallo canente venimus	A*	Pt. of "Noctis tempus." Cockcrow.
Gaudete flores martyrum	A.	Saints' Days in Advent.
Gande visceribus mater in intimis	d.	Nativity of B. V. M.
Germinis nobilis Eulalia.	A.	St. Eulalia.
Hac noctis hora præscius	A*	Pt. of "Noctis tempus." Cockcrow.
Hic duorum cara fratrū	A.	Pt. of "Scripta sunt." SS. Emeterius, and Chelidonius.



First line of Hymn.	MSS.	Use.
<i>Hic est dies verus Dei</i> . . . . .	f. . . . .	Easter.
<i>Hic Johannes miri natus</i> . . . . .	h. . . . .	Decoll. St. John Baptist.
<i>Hic salus aegris medicina fuit</i> . . . . .	a, b, c, d. . . . .	Dedication of a Church. Pt. of "Christe cunctis."
<i>Hierusalem gloriosa</i> . . . . .	A. . . . .	St. Andrew.
<i>Hinc functionis dies est</i> . . . . .	A. . . . .	Of the Dead.
<i>Hora mens quas cadimus</i> . . . . .	A. . . . .	Noon.
<i>Hostia He-rules impio</i> . . . . .	a, b, c, d, g, h. . . . .	Sabbath. Pt. of "A solis."
<i>Huc vos gratificis, plebs pia convocat</i> . . . . .	A. . . . .	St. Vincent, Sabina and Chrysetia.
<i>Hymnum canamus bonis Hymni noni</i> . . . . .	a. . . . .	Ascension.
<i>Hymnum canamus glorie Hymni noni</i> . . . . .	b, c, g, h. . . . .	Ascension.
<i>Hymnum canticum laudis hymnum</i> . . . . .	a, b, c, d, g. . . . .	St. Stephen.
<i>Hymnum dicat turba barum</i> . . . . .	e. . . . .	To Christ (by St. Hilary).
<i>Ignis Creator igneus</i> . . . . .	e. . . . .	Benediction of Candles.
<i>Immense coeli conditor</i> . . . . .	a, b, c, d, g. . . . .	Tuesday. Vespers.
<i>In te Christe, credendum</i> . . . . .	f. . . . .	By St. Columba.
<i>In Trinitate spes mea fuit</i> . . . . .	f. . . . .	St. Michael.
<i>Inclite Pater super</i> . . . . .	A. . . . .	St. Oswald.
<i>Inclite Rex magne regum</i> . . . . .	A. . . . .	Coronation of a King.
<i>Incliti festum pudoris</i> . . . . .	A. . . . .	St. Cecilia.
<i>Incliti regi poliorum</i> . . . . .	A. . . . .	St. Priscilla.
<i>Inclitum meritis inclita gloria</i> . . . . .	d. . . . .	Holy Innocents. Pt. of "Sanctorum merita."
<i>Inventor rutili dux lone lustralis</i> . . . . .	c, h. . . . .	Easter.
<i>Iste confessor Domini sacra</i> . . . . .	a, b, c, d, g. . . . .	Comm. of a Confessor.
<i>Jacobe iuste, Jesu frater Domini</i> . . . . .	a, b, c, d, g. . . . .	St. James the Less.
<i>Jam iam pastor Petrus</i> . . . . .	a, b, d. . . . .	St. Peter. Pt. of "Aurea linc."
<i>Jam, Christe, ad Justitiam</i> . . . . .	c, f. . . . .	Easter.
<i>Jam Christus astra ascendit</i> . . . . .	a, b, c, g. . . . .	Pentecost.
<i>Jam lucis orto adire</i> . . . . .	a, b, c, d, g. . . . .	Prime.
<i>Jam rutilat sacra dies</i> . . . . .	a, b, c, d, g, h. . . . .	St. Stephen.
<i>Jesu corona virginum</i> . . . . .	a, b, c, d, g, h. . . . .	Comm. of Virginia.
<i>Jesu defensor omnium</i> . . . . .	A* . . . . .	Midnight.
<i>Jesu nostra redemptio</i> . . . . .	a, b, c, g. . . . .	Easter.
<i>Jesu quadragesimae</i> . . . . .	a, b, c, d, g. . . . .	Letest.
<i>Jesu redemptor omnium, Perpetua corona</i> . . . . .	d. . . . .	C. of a Confessor.
<i>Jesu redemptor saeculi, Verbum Patris</i> . . . . .	a, b, c, d, g. . . . .	Vespers.
<i>Jesu refutit omnium, Redemptio epe</i> . . . . .	A*, h. . . . .	Vespers.
<i>Jesu Saluator saeculi, Jucundis epe</i> . . . . .	A. . . . .	Sabbath.
<i>Jucundis pangat saecula</i> . . . . .	A. . . . .	St. Martial.
<i>Jucundum nobis hunc diem</i> . . . . .	A. . . . .	St. Maximus and Julia.
<i>Judaea tunc incredula</i> . . . . .	A, b, c. . . . .	Pentecost. Pt. of "San Christus."
<i>Latus hoc festum colat universa</i> . . . . .	g. . . . .	St. Mary Magdalen.
<i>Largitas Christi verum</i> . . . . .	A. . . . .	St. Mary Magdalen.
<i>Lauda mater ecclesiae</i> . . . . .	c. . . . .	St. Mary Magdalen.
<i>Laudem beatae Eulaliae</i> . . . . .	A. . . . .	St. Eulalia.
<i>Laudem Christo plebs dicat</i> . . . . .	e. . . . .	Festival of a Bishop.
<i>Laudem regi redimitis olim</i> . . . . .	e. . . . .	St. Edmund.
<i>Laurea regni redimitis olim</i> . . . . .	e. . . . .	St. Edmund.
<i>Luce et corosae militum</i> . . . . .	A*, h. . . . .	First Watch.
<i>Luce auctor elementis, lumen immensum</i> . . . . .	a, b, c, d, g. . . . .	Vespers.
<i>Luce creator optime</i> . . . . .	c, h. . . . .	Pentecost. Pt. of "Page 1 g. praelium."
<i>Lustra sex qui iam peracta</i> . . . . .	A. . . . .	St. Augustine.
<i>Lux Deo Christo, pietas redondans</i> . . . . .	a, b, c, d, g. . . . .	Thursday. Matins.
<i>Lux ecce surgit aurea</i> . . . . .	a, b, c, d, g. . . . .	Thursday. Vespers.
<i>Magne Deus potentis</i> . . . . .	a, b, c, d, g. . . . .	St. Benedict.
<i>Magne carentes annis</i> . . . . .	a, b, c, d, g. . . . .	St. Cuthbert.
<i>Magna miles mirabilis</i> . . . . .	a, c, d. . . . .	R. V. M. Pt. of "Gabriel Dei."
<i>Maria coeli regina, Astens Patria</i> . . . . .	a, c, d. . . . .	Assumption of St. V. M.
<i>Maria mater Domini, Astens Patria</i> . . . . .	a, c, d. . . . .	R. V. M. Pt. of "Gabriel Dei."
<i>Maria virgo virginum</i> . . . . .	A. . . . .	St. Martial.
<i>Martiali pontifex Aquilatorum principis</i> . . . . .	A. . . . .	St. Martin.
<i>Martialis confessor Dei</i> . . . . .	A. . . . .	St. Martin.
<i>Martine te deprecor</i> . . . . .	A. . . . .	St. Martin.
<i>Martinus magnus pontifex</i> . . . . .	a, b, c, d, g, h. . . . .	Comm. of a Martyr.
<i>Martini qui unicum</i> . . . . .	A. . . . .	St. Lawrence.
<i>Martyr Dei qui unicum</i> . . . . .	A. . . . .	St. Agatha.
<i>Martyris ecce dies Agatha</i> . . . . .	a, b, c, d, g. . . . .	St. Matthew.
<i>Martyris sanctae hinc pollice numere</i> . . . . .	a, b, c, d, g. . . . .	St. Matthias.
<i>Matthaei sanctae hinc pollice numere</i> . . . . .	a, b, c, d, g. . . . .	Midnight.
<i>Matthias iuste tempore</i> . . . . .	c, f. . . . .	Letest. of East.
<i>Medias proleis est</i> . . . . .	a, b, c, d, g. . . . .	St. Michael.
<i>Mysterium signifer</i> . . . . .	a, b, c, d, g. . . . .	St. Andrew.
<i>Nobis ecce dies ordine congruo</i> . . . . .	a, c. . . . .	Nocturns.
<i>Nocte surgentes vigilemus omnes</i> . . . . .	A* . . . . .	Cockcrow. 6th Sun. in Lent.
<i>Noctis tempus primordii</i> . . . . .	A* . . . . .	First Watch. By St. Columba.
<i>Noctis tetrae primordii</i> . . . . .	f. . . . .	Thursday. Nocturns.
<i>Noli, Pater, indulgere</i> . . . . .	a, b, c, d, g. . . . .	Wednesday. Lauds.
<i>Nox atra rerum contigit</i> . . . . .	a, b, c, d, g. . . . .	Wednesday. Lauds.
<i>Nox et tenebrae et nubila</i> . . . . .	a, b, c, d, g. . . . .	Wednesday. Lauds.

First line of Hymn.	MSS.	Use.
Nunc sancte nobis Spiritus . . . .	a. b. c. d. g.	Terce.
Nunc tibi virgo virginum . . . .	c. d. g.	B. V. M.
Nuntium vobis fero de supernis . . . .	k.	Epiphany.
O beata Hierusalem, prædicanda civitas . . . .	A.	Restoration of a Church.
O beate mundi auctor . . . .	A.	St. Christopher.
O Christe splendor gloriæ . . . .	a. b.	Of Confessors.
O coelorum alme princeps . . . .	A.	St. Michael.
O dei perenne verbum . . . .	k.	St. Justus and Pastor.
O dei Verbum Patris ore proditum . . . .	A.	St. James brother of St. John.
O genitrix æterni virgo Maria verbi . . . .	b.	B. V. M.
O gloriosa domina . . . .	k.	Pt. of "Quem terra."
O gloriosa femina . . . .	a. b. c. d.	Pt. of "Quem terra."
O lux beata Trinitas . . . .	a. c. d. g.	Holy Trinity.
O magne rerum Christo Rector inclite . . . .	A.	St. Aemilian.
O Nazarene lux Bethlehem Verbum Patris . . . .	d. A.	Lent, at Compline.
O Pater sancte mitis atque pie . . . .	a. b. c.	Holy Trinity.
O Petre, petra ecclesiæ . . . .	A.	St. Peter's Chair.
O quam glorifica luce coruscas . . . .	a. b. c. d. g.	Assumption B. V. M.
O rerum Domine, conditor omnium . . . .	A.	St. Genesius.
O sacerdotum inclita corona . . . .	A.	St. Hablas.
O Thomas Christi perillustrator lateris . . . .	a. b. c. d. g.	St. Thomas.
O triplex honor, o trifforme culmen . . . .	A.	St. Fructuosus. Pt. of "Felix Tarraço."
O veneranda Trinitas laudanda . . . .	a. b.	Holy Trinity.
Obduxere polum nubila coeli . . . .	A.	In time of rain.
Obvisiones obvias . . . .	A*	First Watch.
Omnium Christe pariter tuorum . . . .	a. b. c. d. g.	All Saints.
Optatus votis omnium . . . .	a. b. c. g.	Ascension.
Pange lingua gloriosi; Prælium certaminis . . . .	c. d. k.	Passiontide.
Parce, Domine, parce populo tuo . . . .	f.	By St. Mugint.
Perfecto trino numero . . . .	a. b. c. d. g. i.	Lent, at None.
Plasmator hominis Deus . . . .	a. b. c. d. g.	Friday, at Vespers.
Plaudat polorum laudibus . . . .	k.	St. Mary Magdalene.
Plebs Deo dicata pollens . . . .	A.	St. Cosmas and Damian.
Psallat esto vitæ sitientibus . . . .	A.	Pt. of "Favens redemption." Mid Lent.
Post matutinas laudes . . . .	i.	Lauds.
Post ut occasus resolvit . . . .	A.	Pt. of "Da, puer." Sat. in Easter Week.
Præco benigne et decus ecclesiæ . . . .	a. c. d.	St. Barnabas.
Præcunctatrix usque Eximia . . . .	k.	St. Mary Magdalene.
Præcamur Patrem Regem . . . .	c.	The Apostles.
Primo dierum omnium . . . .	a. b. c. d. g. A*	Nocturns. Sunday.
Prompta cuncta Catholice . . . .	A.	St. Michael.
Promi rogamus Philippe os lampadis . . . .	a. b. c. d. g.	St. Philip.
Psallat altitudo coeli . . . .	A.	Pt. of "Da, puer." Low Sunday.
Puer hic vocat Johannes . . . .	A.	St. John Baptist.
Qua Christus hora stitit . . . .	c. k.	Lent, at Sext.
Quæsumus ergo, Deus ut sereno . . . .	a. b. c.	Dedic. of a Church. Pt. of "Christe cunctorum."
Quarta die jam foetida . . . .	A.	Pt. of "A solis." 3rd S. in Lent.
Quem terra pontus æthera . . . .	a. b. c. d. g.	Annun. B. V. M.
Quiesci tempus adest . . . .	A*	First Watch.
Quod chorus vatū venerandus olim . . . .	a. b. c. d. g.	Purification B. V. M.
Quod, quod volutis (convolutis) artibus . . . .	A*	Midnight.
Recordemur justitiæ . . . .	c.	St. Congill.
Rector potens verax Deus . . . .	a. b. c. d. g.	Sext.
Rerum Creator optime . . . .	a. b. c. d. g. A*	Nocturns.
Rerum Deus tenax vigor . . . .	a. b. c. d. g.	None.
Restant nunc ad Christi fidem . . . .	A.	St. Nuno and Alodia.
Rex æternæ Domine Creator Rerum . . . .	a. i. k.	Saturday, at Matins.
Rex angelorum dominator orbis . . . .	g.	St. Oswald.
Rex angelorum præpotens . . . .	d.	Passiontide.
Rex Christe factor omnium . . . .	d.	Passiontide.
Rex Christe Martini decus . . . .	k.	St. Martin.
Rex Christe tu mirificas . . . .	c.	St. Martin.
Rex gloriæ martyrum . . . .	a. b. c. d. g. A	C. of Martyrs.
Romane Christi fortis assertor Dei . . . .	A.	St. Romanus.
Sacratissimi martyres . . . .	c.	C. of Martyrs.
Salve crux sancta salve mundi gloria . . . .	c.	Holy Cross.
Salvator mundi Domine . . . .	k.	Vespers.
Sancta sanctorum opera . . . .	c.	Abbots of Bangor.
Sancte dei pretiose protomartyr Stephane . . . .	a. c. d.	St. Stephen.
Sancti venite Christi corpus sumite . . . .	c.	Communion of Priests.
Sanctissimæ Leocadiæ . . . .	A.	St. Leocadia.
Sanctorum meritis inclita gaudia . . . .	a. b. c. d. g. A.	C. of Martyrs.
Scripta sunt coelo duorum . . . .	A.	St. Eusebius, Chelidonius.
Sed cur vetustæ gentis exemplum . . . .	A.	Pt. of "O Nazarene." Fridays in Lent.
Sexta ætate virgine . . . .	c.	Christmas, at Sext.
Sic ter quaternis trahitur . . . .	a. c. d. i.	Lent. Vespers or None.
Solve vocem mens sonoram . . . .	A.	Pt. of "Da, puer." Friday in Easter Week.
Somno reflectis artibus . . . .	a. b. c. d. g. A*	Monday, at Matins.

First line of Hymn.	MSB.	Use.
<i>Spiritus divinae lucis</i> . . . . .	a. . . . .	Sunday at Matins
<i>Spiritor paternae gloriae</i> . . . . .	a. b. c. d. g. k. . . . .	Tuesday at Matins.
<i>Squalent arva molli pulvere munda</i> . . . . .	a. . . . .	For Rain.
<i>Summa Dei bonitas</i> . . . . .	a. . . . .	Wed. in Easter Week. Pt. of "Da, pro."
<i>Summae Deas clementiae</i> . . . . .	a. b. c. d. g. k. . . . .	St. Augustine.
<i>Summae confessorum, sacer et sacerdos</i> . . . . .	a. . . . .	Saturday. Octaves.
<i>Summae largitor praesentium</i> . . . . .	a. c. d. . . . .	C. of Confessors.
<i>Summae Salvator omnium</i> . . . . .	a. . . . .	Levi.
<i>Surgentes ad te, Domine</i> . . . . .	a. c. k. . . . .	Christmas. Nocturns.
<i>Te centies mille legionum angel</i> . . . . .	a. . . . .	Saturday before Easter.
<i>Te deprecamur hominum</i> . . . . .	a. . . . .	A prayer in stanzas for chanting.
<i>Te lucis auctor terminum</i> . . . . .	a. b. c. d. g. . . . .	Compline.
<i>Te lucis auctor praesentem</i> . . . . .	c. . . . .	Eastertide.
<i>Telluris ingens conditor.</i> . . . . .	a. b. c. d. g. . . . .	Tuesday, at Vespers.
<i>Tellus ac aetheri iudicium</i> . . . . .	a. c. . . . .	Maundy-Thursdays.
<i>Tempus noctis surgentibus</i> . . . . .	a. . . . .	Matins.
<i>Tempus sopori congruum</i> . . . . .	a. . . . .	First Watch.
<i>Ternis ter horis numerus</i> . . . . .	a. . . . .	(No heading or title).
<i>Tibi, Christe, splendor Patrie</i> . . . . .	a. b. c. d. g. . . . .	St. Michael.
<i>Tu Rex Redemptor omnium</i> . . . . .	a. . . . .	Saturday. Matins.
<i>Tu Trinitas Unitas, Orben</i> . . . . .	a. b. c. d. g. k. . . . .	Friday, at Nocturns.
<i>Tunc ille Judas carnifex</i> . . . . .	a. . . . .	Pt. of "A. adia." Maundy-Thursdays.
<i>Urbs magister Tasciae</i> . . . . .	a. . . . .	St. Cyprian.
<i>Urbs beata Hierusalem</i> . . . . .	a. b. k. . . . .	Annus, of Dedication of a Church.
<i>Ut quiescat laeta resonare Syria</i> . . . . .	a. b. c. g. . . . .	St. John Baptist.
<i>Ut tuae vitae Benedicite laudes</i> . . . . .	a. b. c. d. g. . . . .	St. Benedict.
<i>Veni Creator Spiritus, Mens</i> . . . . .	a. b. c. g. . . . .	Pentecost.
<i>Veni redemptor gentium</i> . . . . .	a. b. c. d. g. k. . . . .	Christmas.
<i>Venas Redemptor pro Christo hunc lumen</i> . . . . .	a. . . . .	Comme, of a Bishop.
<i>Vermis supernum prodium A. Fairs</i> . . . . .	a. b. c. d. g. k. . . . .	Advent, at Nocturns.
<i>Vexilla regia prodeunt</i> . . . . .	a. c. d. p. . . . .	Pentecost.
<i>Virginia proteus optifexque maria</i> . . . . .	a. b. c. d. g. k. . . . .	C. of Virginia.
<i>Vocis auditis novitae refectum.</i> . . . . .	a. . . . .	St. Satorinus.
<i>Vocis cunctis orbita</i> . . . . .	a. . . . .	St. Mary Magdalene.
<i>Vox clara ecce intonat</i> . . . . .	a. b. c. d. g. k. . . . .	Advent, at Matins.

**Part II.**—In this second part are given the first lines of hymns which are not included in the list in the first part of this article; and which are not (with a few exceptions) in the lists given under the article *Breviary*. In compiling this second list the following *MS. Hymnaria* are principally cited:—

(1) *Ashmole MS. 1383*. This is in the Bodleian, and formerly belonged to the monks at Canterbury. It is of the 13th cent., and contains a Psalter, Litany, Collects and Canticles; with a complete *Hymnarium* for the ecclesiastical year.

(2) *Ashmole MS. 1383*. Also in the Bodleian. A Chronicle from the reign of Henry II. and of a similar nature as (1). A. of the early 14th cent.

(3) *Additional MS. 19,501*. A *MS.* in the British Museum. This includes a *Hymnarium* of the 12th cent.

(4) *Cambridge University Library. Ms. B. 11.*

This is a paper *Hymnarium* of the beginning of the 16th cent.

(5) *Liturg. Mus. 170*. This is in the Bodleian. It is a Psalter with a *Hymnarium* of the 12th cent., apparently written for use at Padua.

(6) *Harlesian MS. 4664*. A *MS.* of the beginning of the 14th cent., now in the British Museum. It contains a *Hymnarium* apparently written for use at Durham.

(7) *Arundel 340*. A *MS.* of the 14th cent., now in the British Museum, and containing a *Hymnarium*.

The following list also includes a number of first lines drawn from medieval sources other than *Hymnaria*, for which it would be difficult to find a place elsewhere. In such cases references are given to the press marks of the *MS.* The *MS.* marked *Brit.*, *Harl.*, *Arundel*, *Reg.*, *add.* are in the British Museum. Those marked *Land.*, *Rushmore*, *Dugly*, *Arundel*, *Canons*, are in the Bodleian. Those marked *c.c.* are in the Library of Corpus Christi College, Cambridge.

First line of Hymn.	MS. used, and where found.	Use.
<i>Ad preces nostras Petalis</i> . . . . .	<i>Arundel</i> , 38, 614 . . . . .	Levi.
<i>Ad preces nostras sanctissimas</i> . . . . .	a. . . . .	St. Nicholas.
<i>Ad preces nostras inculte confessor.</i> . . . . .	a. . . . .	St. Cuthbert.
<i>Alma Christi quando fides</i> . . . . .	a. g. <i>Land. MS.</i> , 410 . . . . .	St. Maurice.
<i>Alma lux siderum.</i> . . . . .	a. g. . . . .	St. Eusebius.
<i>Alpha et Omega Deus</i> . . . . .	<i>Arundel</i> , 360. <i>Canons</i> , 360 . . . . .	To God.
<i>Amorem me non erige</i> . . . . .	f. . . . .	Levi.
<i>Andrea Christi famule</i> . . . . .	f. . . . .	Truce, of St. Andrew, pt. of "Santini Regis."
<i>Angelus ad Virginem</i> . . . . .	<i>Land. MS.</i> , 748. . . . .	B. V. M.
<i>Anglorum populi plaudite cuncti</i> . . . . .	a. . . . .	St. Cuthbert.
<i>Anna partu subter</i> . . . . .	<i>Rushmore</i> , C. 510 . . . . .	St. Anne.
<i>Asperit aequi non ope regia.</i> . . . . .	a. f. . . . .	Pt. of "A. ad prophetas." Desert.
<i>Astra polorum superscendenda</i> . . . . .	a. f. . . . .	St. John Baptist.
<i>Audi virgo mater Christi</i> . . . . .	<i>Canons</i> , <i>Script.</i> , 131 . . . . .	Assumption.
<i>Audite fratres facti</i> . . . . .	<i>Brit. (Temp. A. 6)</i> . . . . .	B. V. M.
		St. Monica.

First line of Hymn	MS. used, and where found.	Use.
Audite sancta studia . . .	<i>Cott. Cleop. A., ii.</i> . . . . .	St. Monema.
Augustine lux doctorum . . .	<i>Canon. Scriptt., 89</i> . . . . .	St. Augustine.
Aula superna poli . . .	<i>Camb. Univ. Lib. Gg., v. 35</i> . . . . .	All Saints.
Aurea lux patrie Wentana . . .	<i>Cott. Nero B., 1.</i> . . . . .	St. Swithin.
Aures ad nostras. Deltalis preces . . .	<i>u.</i> . . . . .	Lent.
Ave dies praeclulgidu . . .	<i>c.c.c. 371</i> . . . . .	St. Edward.
Ave gemma pretiosa . . .	<i>Cott. Cleop. C. vi.</i> . . . . .	St. Etheldreda.
Ave gloriosa Agnes . . .	<i>l.</i> . . . . .	St. Agnes.
Ave Katherina, Martyr et Regina . . .	<i>y.</i> . . . . .	St. Katharine.
Ave maris stella, vera mellis stilla . . .	<i>Rawlinson, C., 510</i> . . . . .	B. V. M.
Ave mater salvatoris, Vas . . .	<i>Canon. Mis., 95.</i> . . . . .	B. V. M.
Ave regina coelorum Pia . . .	<i>Canon. Lat., 113</i> . . . . .	B. V. M.
Ave stella maris Virgo . . .	<i>Laud. Mis., 365.</i> . . . . .	B. V. M.
Ave stella matutina . . .	<i>Rawlinson, C., 108</i> . . . . .	B. V. M.
Ave Summittis lux Maria . . .	<i>Rawlinson, C., 510</i> . . . . .	B. V. M.
Ave verbum ens in principio . . .	<i>Laud. Mis., 368.</i> . . . . .	To Christ.
Ave virgo generosa . . .	<i>Canon. Mis., 100</i> . . . . .	St. Barbara.
Ave virgo mater Christi . . .	<i>Digby, 166</i> . . . . .	B. V. M.
Ave virgo speciosa . . .	<i>Digby, 19</i> . . . . .	B. V. M.
Ave virgo stella maris . . .	<i>Canon. Mis., 95.</i> . . . . .	B. V. M.
Beate martyr prospera . . .	<i>r.</i> . . . . .	St. Pancras.
Bonum simplex et perfectum . . .	<i>Rawlinson, C., 510</i> . . . . .	Holy Trinity.
Cantemus Domino grandia munera . . .	<i>Add., 30,014</i> . . . . .	St. Monica.
Cantemus socii Domino . . .	<i>Hart, 3072</i> . . . . .	To Christ.
Cara parens pare carens . . .	<i>Digby, 166</i> . . . . .	B. V. M.
Ceteri tantum coccinere vatum . . .	<i>r. Canon. Bibl., 30</i> . . . . .	Pt. of "Ut queant." St. John Bapt.
Chori plaudant alacriter . . .	<i>l.</i> . . . . .	St. Anne.
Chorus noster plaudat odia . . .	<i>Laud. Mis., 240.</i> . . . . .	B. V. M.
Christe fili Jesu summi . . .	<i>s. y.</i> . . . . .	St. Benedict.
Christe praeul pretiose . . .	<i>Laud. Lat., 96</i> . . . . .	St. Richard.
Christe qui virtus sator et vo- caris . . .	<i>s. y.</i> . . . . .	All Saints.
Christe Salvator, pietatis auc- tor . . .	<i>y.</i> . . . . .	St. Nicholas.
Christi fidella armiger . . .	<i>x.</i> . . . . .	St. Oswald.
Christo coelorum agmina . . .	<i>s. y.</i> . . . . .	St. Maurice.
Cives coelestis patriae . . .	<i>Camb. Univ. Lib., Gg. v., 35</i> . . . . .	Of the 12 precious stones.
Clara coelorum celebret . . .	<i>Add., 26,783</i> . . . . .	St. Heribert.
Coelestem regem veneremur . . .	<i>Canon. Lat., 273</i> . . . . .	St. Augustine.
Coeli cives applaudite . . .	<i>Laud. Lat., 5</i> . . . . .	St. Augustine.
Coeli gemma bona . . .	<i>Digby, 100</i> . . . . .	St. Katharine.
Confiteor Dominum nunc . . .	<i>Camb. Univ. Lib., Gg. v., 35</i> . . . . .	Nicene Creed.
Conjubilando colla . . .	<i>Add., 26,783</i> . . . . .	St. Heribert.
Conscendat usque sidera . . .	<i>s. l. y. Laud. Mis., 463</i> . . . . .	St. Lawrence.
De Patre Verbum prodens . . .	<i>y.</i> . . . . .	St. John Evangelist.
De profundis criminum . . .	<i>Digby, 166</i> . . . . .	Lament. of a sinner.
De sacro tabernaculo . . .	<i>Canon. Scriptt., 223</i> . . . . .	Visit. B. V. M.
Dei testis egregius . . .	<i>r.</i> . . . . .	St. Pancras.
Denum ter annorum cyclis . . .	<i>y.</i> . . . . .	Epiphany. Pt. of "Jesus resuscit."
Deus, decorum Domine . . .	<i>Laud. Mis., 468</i> . . . . .	Invent. of St. Stephen.
Dens, qui mundum crimine jacentem . . .	<i>Canon. Bibl., 30</i> . . . . .	Annunc. B. V. M.
Diem sacraei hominis . . .	<i>s.</i> . . . . .	St. Andrew.
Dies absoluti praetereunt . . .	<i>y.</i> . . . . .	Septuagesima.
Dulcis Jesu memoria . . .	<i>Laud. Mis., 603; Rawlinson, C., 510.</i> . . . . .	To Christ.
Dunstanus ex coelestia . . .	<i>q.</i> . . . . .	St. Dunstan.
Dux gregis egregie . . .	<i>Digby, 166</i> . . . . .	St. Thomas à Becket.
Excelsa princeps omnium . . .	<i>Add., 30,014</i> . . . . .	St. Monica.
Festa praesentis celebret diei . . .	<i>q.</i> . . . . .	St. Benedict.
Festum nunc celebre magna- que gaudia . . .	<i>s. u. y. Canon. Bibl., 30</i> . . . . .	Vigil of Ascens. B. V. M.
Fons totius bonitatis . . .	<i>Add., 22,604</i> . . . . .	B. V. M.
Fontem misericordiae . . .	<i>Canon. Bibl., 1.</i> . . . . .	St. Mary Magdalene.
Gaude flore virginali . . .	<i>Rawlinson, C., 557</i> . . . . .	B. V. M.
Gaude Gabriella ore salutata . . .	<i>Rawlinson, C., 510</i> . . . . .	B. V. M.
Gaude mundi gaudium . . .	<i>Digby, 166</i> . . . . .	B. V. M.
Gaude quae cuncta transisti . . .	<i>Digby, 19</i> . . . . .	B. V. M.
Gaude virgo concipiens . . .	<i>Asmole, 1396</i> . . . . .	B. V. M.
Gaude virgo laudabilis . . .	<i>Laud. Mis., 269</i> . . . . .	B. V. M.
Gaude virgo mater Christi . . .	<i>Cott. Cleop. A., ii.</i> . . . . .	B. V. M.
Gaudens in verbo sed turbata . . .	<i>Canon. Bibl., 30</i> . . . . .	Annunc. B. V. M. Pt. of "Deus qui mundum."
Gemma Dei speciosa . . .	<i>Canon. Bibl., 40</i> . . . . .	St. Katharine.



First line of Hymn.	MS. used, and where found.	Use.
<b>Hic est verus Christicola</b> <b>Hoc in templo summe Deus</b> <b>Hora novissima tempora pes-</b> <b>sima</b> <b>Hujus diei gloria</b> <b>Hymnum Deo vox jucunda</b>	s. y. . . . . t. . . . . <i>Digby, 65.</i> s. y. . . . . t. . . . .	One Confessor. Pt. of "Urbs beata." The New Jerusalem. St. James. St. Elizabeth.
<b>Imbuit post hinc homines</b> <b>leatos</b> <b>In te concipitur o virgo regia</b>	r. z. . . . . <i>Digby, 2</i>	Pt. of "Christe sanctorum." St. Be- nedict. B. V. M.
<b>Jesu Christe auctor vite</b> <b>Jesu ex leo genitus</b> <b>Jesu redemptor omnium</b> <b>Jesu vena dulcedinis</b> <b>Juste judex Jesu Christo</b>	s. y. . . . . <i>Camb. Univ. Lib., Gg. 1, 32</i> s. . . . . <i>Laud. Mis., 368</i> <i>Laud. Mis., 216; Arundel, 201</i>	St. Mary Magdalene. To Christ. St. Martin. To Christ. To Christ.
<b>Katharine collaudemus Vir-</b> <b>tutum insignia</b>	u. . . . .	St. Katharine.
<b>Laudes Christo cum canticis</b> <b>laudibus summis, celebremus</b> <b>omnes</b> <b>Laus angelorum inclita</b> <b>Lavacra puri gurgitis</b> <b>Lux Deus aeterna</b> <b>Lux et decus ecclesiarum</b> <b>Lux maris gaude</b>	r. . . . . <i>Add., 30,014</i> s. y. . . . . t. . . . . <i>Digby, 65</i> u. . . . . y. . . . .	St. Mary Magdalene. St. Nicholas (Tolent.). St. Andrew. Pt. of "A solis." Holy Trinity. St. Prodocimus. Purif. B. V. M.
<b>Macte summo confessorum</b> <b>Magne pater Augustine.</b> <b>Magno salutis gaudio</b> <b>Magno salutis gaudio</b> <b>Mare, fons, ostium atque ter-</b> <b>rarum</b> <b>Maria Mater Domini, Maria</b> <b>scorum</b> <b>Maria stella maris</b> <b>Marine virginis fecundat</b> <b>Martine par apostolis</b>	y. . . . . <i>Laud. Lat., 5</i> r. . . . . t. . . . . <i>Laud. Mis., 468</i> u. . . . . <i>Digby, 46; Laud. Mis., 368</i> <i>Add., 22,604</i> r. z. . . . .	St. Rupert. Pt. of "Eja fratres, ex- tollamus." ( <i>Mone</i> , No. 1145.) St. Augustine. St. Mary Magdalene. Passiontide. St. Willibald. St. Mary Magdalene. B. V. M. B. V. M. St. Martin. Pt. of "Rex Christo Martini."
<b>Martyr egregie, Deo dilecte</b> <b>Me similem cineri</b> <b>Mente canam Domini</b> <b>Miserere mei Deus</b> <b>Mundi creator maxime</b> <b>Mysterium ecclesiarum</b> <b>Mysterium mirabili</b>	y. . . . . <i>Rep. 2, A. 22.</i> <i>Rep. 2, A. 22.</i> <i>Digby, 166</i> <i>Add., 30,014</i> <i>Add., 31,386</i> <i>Add., 31,386</i>	St. Blasius. To God. Holy Trinity. Lament of a sinner. St. Nicholas (Tolent.). B. V. M. Pt. of "Hic est dies." Easter.
<b>Nate Rex summe</b> <b>Novum sidus emicuit</b>	y. . . . . t. . . . .	Assump. B. V. M. St. Elizabeth.
<b>O beu Trinitas</b> <b>O crucifer bone, lucinator</b> <b>O cunctis excelsior</b> <b>O deo cunctipotens</b> <b>O grande cunctis gaudium</b> <b>O inclite confessor Christi</b> <b>O mira creatura</b> <b>O pater eterne</b> <b>O quam beata femina</b> <b>O redemptor summe carmen</b> <b>O sancta mundi dominas</b> <b>O sepulchrum Jean Christi</b> <b>O Trinitas laudabilis</b> <b>O vere digna hostia</b> <b>O virgo beatissima</b> <b>O vivae binas pietatis unicas</b> <b>Omnies superni ordines</b> <b>Omnipotens solus regnas</b> <b>Optata oculis gaudia</b> <b>Ortum Modwennae dat Liber-</b> <b>nis</b>	<i>Laud. Mis., 468</i> <i>Harl., 3072</i> t. . . . . <i>Camb. Univ. Lib., Gg. v., 35</i> <i>Add., 31,386</i> <i>Oct. Nero., A. ii.</i> <i>Laud. Mis., 368</i> <i>Digby, 65</i> <i>Laud. Lat., 95</i> occ. 190, and 473 s. y. . . . . <i>Canon. Mis., 529</i> t. <i>Add., 30,014</i> t. . . . . y. . . . . t. . . . . <i>Laud. Mis., 468</i> <i>Camb. Univ. Lib., Gg. v., 35</i> <i>Add., 20,798</i> <i>Cutt. Cycop., A. ii.</i>	Holy Trinity. Passiontide. B. V. M. To God and Christ. Pt. of "Optatus votis." Ascension. St. Dunstan. B. V. M. Holy Trinity. St. Mary Magdalene. To Christ. Nativ. B. V. M. Sepulchre of Christ. Holy Trinity. Pt. of "Ad coenam." Assump. B. V. M. Pt. of "Aurea luce." All Saints. To God. St. Heribert. St. Monenna.
<b>Panditur mundus simul om-</b> <b>nis illi</b> <b>Pange lingua gloriosae virginis</b> <b>Pange lingua gloriosi praeclio</b> <b>Pange lingua Magdaleneae</b> <b>Pactis visceribus ciboque</b> <b>esumpio</b>	q. . . . . t. . . . . <i>Laud. Lat., 95</i> <i>Ravolinson, A., 420</i> <i>Harl., 3072</i>	St. Benedict. St. Agnes. St. Richard. St. Mary Magdalene. After food.

First line of Hymn.	MS. used, and where found.	Use.
Pater noster qui es in coelis	<i>Digby, 166</i>	A metrical version.
Peccatrix quaedam femina	<i>u.</i>	St. Mary Magdalene.
Per te nitescat Rex Deus	<i>q.</i>	St. Dunstan.
Petrus beatus catenarum	<i>s.</i>	Pt. of "Felix per omnes."
Phoebus astris cum omnibus	<i>u.</i>	St. Peter.
phoebae		St. Justina.
Pie colamus annua	<i>Laud. Lat., 95; Laud. Lat., 5</i>	St. Mary Magdalene
Præfulgens sidus anglicum	<i>Digby, 166</i>	St. Thomas à Becket.
Psallat hæc cunctio sonora	<i>Cott. Ælep., C. vi.</i>	St. Nicholas.
carmina		
Quasi thus ardens in igne	<i>Laud. Mis., 240</i>	St. Thomas à Becket.
Rector æterni metuende sacelli	<i>Add., 21,170</i>	St. Otmar.
Regalis ostro sanguinis	<i>s.</i>	St. Oswald.
Regina clementiæ Maria	<i>Digby, 66; Harl. 524</i>	B. V. M.
Salamonicæ mysteria	<i>Rawlinson, C., 938</i>	St. Edith.
Salve de qua Deo gratum	<i>Digby, 19</i>	B. V. M.
Salve festa dies felix octava	<i>Digby, 53</i>	Easter tide.
Salve festa dies qua Christus	<i>Digby, 53</i>	Ascension.
Salve festa dies quam	<i>Digby, 53</i>	Pentecost.
Salve mater misericordiæ	<i>Camb. Univ. Lib., Gg. v., 35</i>	B. V. M.
Salve per quam fit sodalis	<i>Digby, 19</i>	B. V. M.
Salve sancta dies celebri	<i>c.c.c., 371</i>	St. Dunstan.
Salve sancta facies nostri	<i>Ashmole, 1291</i>	Face of Christ.
Salve sancta parens	<i>t.</i>	St. Anne.
Salve virgo gloriosa	<i>Canon. Bibl., 40</i>	B. V. M.
Salve virgo virginum	<i>Digby, 66</i>	B. V. M.
Sancte Blasii plebi tuæ subveni	<i>y.</i>	St. Blasius.
Sancte Pater summa	<i>Camb. Univ. Lib., Gg. v., 35</i>	The Lord's Prayer.
Sancte sator, legis	<i>Camb. Univ. Lib., Gg. v., 35</i>	To Christ.
Sidus solare revehit	<i>t.</i>	St. Mary Magdalene.
Signum crucis mirabile	<i>t. Add., 30,848</i>	Holy Cross.
Sion devotæ filias	<i>t.</i>	St. Agnes.
Sollemnis dies advent	<i>s. y.</i>	St. John Evang.
Spiritus alme Dei	<i>Digby, 66</i>	Holy Trinity.
Stella maris quæ sola parit	<i>Digby, 66</i>	B. V. M.
Stephano primo martyri	<i>s. y.</i>	St. Stephen.
Summe summi tu Patris Unice	<i>Canon. Mis., 95</i>	Holy Trinity.
summi regis potentia	<i>r.</i>	Transl. of St. Andrew.
Te laudant omnes Nicolæ gentes	<i>Add., 30,014</i>	St. Nicholas (Talent.).
Te lauant lingue celestresque	<i>Add., 30,014</i>	St. Monica.
omnes		
Te matrem laudamus	<i>Rawlinson, B., 214</i>	B. V. M.
Te nunc laudamus	<i>Camb. Univ. Lib., Gg. v., 35</i>	The Te Deum.
Te nunc sancte speculator	<i>c.c.c., 390</i>	St. Hedda.
Tortoris risit verbera	<i>r.</i>	St. Pancras. Pt. of "Dei testis."
Ut fons secundus	<i>Laud. Lat., 95</i>	To Christ.
Venter puerilis expertus tamen	<i>Digby, 166</i>	B. V. M.
maris		
Vera regni perfrens	<i>Arundel, 201</i>	St. Guthlac.
Vere gratia plena es	<i>Add., 31,385</i>	Pt. of "Mysterium ecclesiæ."
Virens ave virgula	<i>Laud. Mis., 240</i>	B. V. M.
Virgo decus coeli	<i>Add., 17,281</i>	B. V. M.
Virgo Templum Trinitatis	<i>Laud. Mis., 352</i>	B. V. M.
Virgo vincens vernacula	<i>Laud. Mis., 369</i>	B. V. M.
Vita sanctorum decus angelo-	<i>s.</i>	Easter.
rum		
Vita sanctorum via spes sa-	<i>s. y. Add., 21,170</i>	St. Gall.
lusque		

The hymns in the above lists are mostly of unknown authorship. They are of varying merit, many, especially those in the second list, hardly rising above the level of doggerel. Many of them have never been printed and hence have escaped observation, and are not to be found in the collections of *Daniel* and *Mone*. The index of first lines may be of use to persons who are interested in the obscurer Latin hymns of the later middle ages. An examination of other mss. than those specified as made use of in this article would no doubt swell the list. Private libraries and the libraries of separate colleges at

Oxford and Cambridge remain to be searched for such a purpose. [F. E. W. and J. M.]

**Hymnum canamus Domino** [glo-  
riæ]. *Venerable Bede*. [Ascension.] This  
hymn, usually ascribed to Bede, is found in  
two mss. of the 11th cent. in the British Mu-  
seum (*Vesp. D. xii. f. 72 b*; *Jul. A. vi. f. 50*),  
and in the *Lat. Hys. of the Anglo-Saxon Church*  
(Surtees Society), 1851, is printed from an  
11th cent. ms. at Durham, in 11 st. of 4 l.  
(B. iii., 32 f. 25 b). In an 11th cent. ms. in  
the British Museum (*Add. 30848 f. 153 b*) it  
begins, "Hymnum canamus gloriæ," and this

# HYMNUM CANENTES MARTYRUM

reading is followed by *Thomasius*, il. p. 372; by *Daniel*, i., No. 172; by *Card. Newman* in his *Hymni Ecclesiae*, 1838 and 1865; and others. [J. M.]

Translations in C. U. :—

1. The hymn of glory sing we. By *W. J. Blew*, in his *Church Hy. and Tune Bk.*, 1852-5; and again in *Rice's Sel.* from the same 1870.

2. Sing ye triumphant hymns of praise. By *B. Webb*, in the *H. Noted*, 1854, in 7 st. of 4 l., and again in the *Hymner*, 1882.

3. A hymn of glory let us sing. By *Elizabeth Charles* in her *Voices of Christian Life in Song*, &c., 1858, p. 141, in 6 st. of 4 l. It was repeated in the *People's H.*, 1867; *Schaff's Christ in Song*, 1869 and 1870; and the *Hymnary* (much altered), 1872.

Translation not in C. U. :—  
Sing ye triumphant hymns of praise. *J. D. Chambers*, 1857.

All these *trs.* are from the "Hymnum canentis glorioe" form of the text. [J. J.]

**Hymnum Canentes martyrurum.** *Venerable Bede*. [*The Holy Innocents.*] Included, ascribed to *Bede*, in *Cassander's Hymni Ecclesiastici*, Cologne, 1556, and repeated by *Ellinger*, 1578, p. 256; *Büssler*, No. 63, and others. Also in *Dr. Giles's* ed. of *Bede's Opera*, vol. i., Lond., 1843, p. 81, in 8 st. of 8 l. *Daniel*, i., No. 176, quotes only st. i. The first and last lines of each stanza are identical, a device which here produces a somewhat unnatural effect, and rather spoils an otherwise fine hymn. [See *Bede*.] [J. M.]

Translations in C. U. :—

1. The hymn for conquering martyrs raise. By *J. M. Neale*, in his *Mediaeval Hys.*, 1851, p. 15, in 6 st. of 8 l., with short critical and historical notes. It was repeated in the *People's H.*, 1867, and in an abridged form in the *Hymnary*, 1872.

2. A hymn for martyrs sweetly sing. This in *H. A. & M.*, 1863, is *Dr. Neale's tr.* altered by the compilers.

3. A voice from Ramah was there sent. In *Kennedy*, 1863, No. 198, begins with st. iii. of *Dr. Neale's tr.* as above.

Translation not in C. U. :—

A hymn of martyrs let us sing. *Mrs. Charles*, 1858. (*Tr.* of 8 lines only.) [J. J.]

## I

**I**, in *Bristol Bap. Coll.* of *Ash & Evans*, 1st ed., 1769, i.e. *W. Jesse*.

**I. A. E.**, in *H. V. Elliott's Ps. & Hys.*, 1835, i.e. *Julia A. Elliott*.

**I. D.**, in *Ash & Evans*, 1769, i.e. *I. Dixon*.

**I. L.**, in *Beard's Coll.*, 1837, i.e. *John Lagniel*.

**I. S.**, in *Ash & Evans*, i.e. *J. Stennett*.

**I am not worthy, Holy Lord.** *Sir H. W. Baker*. [*Holy Communion.*] Written for and first pub. in *H. A. & M.* 1875. It is also in several other hymnals.

**I am, saith Christ, your glorious Head.** *J. Newton*. [*Easter.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 116, in 7

# I GAVE MY LIFE FOR THEE 555

st. of 4 l. and headed "The Resurrection and the Life." The most popular form of the hymn is that given to it by *Cotterill* in the 8th ed. of his *Sel.*, 1819, No. 18. This is composed of st. iv., ii., v.-vii. in the order named, and altered to, "Pour down Thy Spirit, gracious Lord." It is in extensive use, and sometimes as: "Pour out Thy Spirit." &c. Another form was given in *Stowell's Manchester Sel.*, 1831, p. 87, and is still in C. U. It begins, "Fulfil Thy promise, gracious Lord," and is composed of st. iv.-vi., and slightly altered. [J. J.]

**I am the man who long have known.**

*C. Wesley*. [*Temptation.*] Pub. in *Hys. & Sac. Poems*, 1740, p. 84, in 20 st. of 4 l., and headed, "Written in stress of Temptation." (*P. Works*, 1868-72, vol. i. p. 273.) In 1780, *J. Wesley* included a cento in 8 st. from this hymn in the *Wes. H. Bk.*, No. 151, as:—"My sufferings all to Thee are known." This has been repeated in several collections in G. Britain and America. *Mr. G. J. Stevenson* has given in his *Meth. H. Bk. Notes*, 1883, many pleasing associations of this hymn. [J. J.]

**I asked the Lord that I might grow.**

*J. Newton*. [*The Sinner's Prayer Answered.*] Pub. in his *Twenty-six Letters on Religious Subjects*, &c., by *Omicron*, 1774, in 7 st. of 4 l., and headed "The Converted Sinner," again in *R. Conyers's Coll.*, 1774, No. 353, and again in the *Olney Hymns*, 1779, Bk. iii., No. 36, with the heading changed to "Prayer answered by Crosses." Although of a specially personal and subjective character, it has been somewhat extensively adopted for congregational use, both in Great Britain and America. [J. J.]

**I cannot call affliction sweet.** *J. Montgomery*. [*Affliction.*] The origin of this

hymn is thus given by *Holland* in his *Memoirs of Montgomery* :—

"On the 24th May [1832] the poet returned to Sheffield from Bristol, where he had been attending religious meetings. An album was immediately put into his hand from a lady in London who had long been an admirer of his poetry, and although now on her death-bed, could not repress an intense desire to see his handwriting in her book. He was affected by her appeal, and inscribed the lines beginning 'I cannot call affliction sweet.'" *Memoirs*, v. 43.

This hymn is amongst the *M. MSS.*, but is undated. It was pub. in *Montgomery's Poet's Portfolio*, 1835, p. 252, in 4 st. of 4 l., and headed "An After-Thought." It was repeated in his *Original Hys.*, 1853, and is in several modern collections. [J. J.]

**I gave My life for thee.** *Frances R. Havergal*. [*Christ desiring the entire devotion of His Servants.*] Miss *M. V. G. Havergal's* ms. account of this hymn is :—

"In F. R. H.'s ms. copy, she gives this title, 'I did this for thee; what hast thou done for Me?' Motto placed under a picture of our Saviour in the study of a German divine. On Jan. 10, 1858, she had come in weary, and sitting down she read the motto, and the lines of her hymn flashed upon her. She wrote them in pencil on a scrap of paper. Reading them over she thought them so poor that she tossed them on the fire, but they fell out untouched. Showing them some months after to her father, he encouraged her to preserve them, and wrote the tune *Alma* specially for them. The hymn was printed on a leaflet, 1859, and in *Good Words*, Feb., 1860. Pub. also in *The Ministry of Song*, 1869. Though

from *Spiritual Troubles*." It was repeated in D. Selgwick's reprint, 1859, p. 43. From this hymn the cento, "God's furnace doth in Zion stand," in Alexander's *Augustine H. Bk.*, 1849 and 1865, Spurgeon's *O. O. H. Bk.*, 1866, and others, is taken. It begins with st. iv. The cento in the American Unitarian *Hy. [ & Tune ] Bk. for the Church and Home*, Boston, 1868, "The world can neither give nor take," is composed thus:—st. i. from Mason's "My God, my reconciled God"; and st. ii., iii. from this hymn. [J. J.]

**I thirst, but not as once I did.** *W. Cooper. [Thirsting for God.]* Given in the *Olney Hymns*, 1779. Bk. iii., No. 61, in 5 st. of 4 l., and headed, "My soul thirsteth for God." It is found in several American collections, and in a few also in G. Britain.

**I thirst, Thou wounded Lamb of God.** [*Union with Christ.*] This hymn, by John Wesley, first appeared in *Hys. & Sacred Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 265), thus—

1. "I thirst, Thou wounded Lamb of God,  
To wash me in thy cleansing Blood,  
To dwell within thy Wounds: then Pain  
Is sweet, and Life or Death is Gain.
2. "Take this poor Heart, and let it be  
For ever clos'd to all but Thee!  
Seal Thou my Breast, and let me wear  
That Pledge of Love for ever there.
3. "How blest are they who still abide,  
Close shelter'd in thy bleeding Side!  
Who Life and Strength from thence derive,  
And by Thee move, and in Thee live.
4. "What are our Works, but Sin and Death,  
'Till Thou thy quick'ning Spirit breathe?  
Thou giv'st the Power thy Grace to move;  
O wondrous Grace! O boundless Love!
5. "How can it be, Thou heavenly King,  
That Thou should'st us to Glory bring;  
Make Slaves the Partners of thy Throne,  
Deck'd with a never-fading Crown?
6. "Hence our Hearts melt, our Eyes o'erflow,  
Our Words are lost; nor will we know,  
Nor will we think of ought beside  
My Lord, my Love is crucify'd!
7. "Ah! Lord, enlarge our scanty Thought,  
To know the Wonders Thou hast wrought;  
Unloose our stammering Tongues, to tell  
Thy Love immense, unsearchable.
8. "First-born of many Brethren, Thou!  
To Thee, lo! all our Souls we bow,  
To Thee our Hearts and Hands we give,  
Thine may we die, Thine may we live!"

This hymn is made up from four German hymns, all of which appeared in *Appendix vii.* to the *Herrnhut G. B.*, 1735. (See notes on their first lines.) Of Wesley's hymn st. i., ii., are based on st. i., iii. of *N. L. von Zinsendorf's*

1. "Ach! mein verwundter Fürste!  
Nach dessen Blut ich dürste,  
In dem mein Sehnen ruht,  
An dessen Liebsterze  
Mir wohl ist, und der Schmerze  
Selbst heilsam, gut und sanfte thut.
3. "Nimm mich mit Liebeserbarmen  
Beim Herz und bei den Armen.  
Und setz ein Siegel drauf;  
Lass mich verschlossen werden  
Von dem Geräusch der Erden,  
Dir aber mache selber auf."

Stanzas iii.-vi. are based on *J. Nitschmann's*

1. "Du blutiger Versöhner!  
Der Kreuz- meine Diener!  
Du unser Seelenmann!  
Wir fall'n zu deinen Füßen,  
Und wollen sie umschleusen,  
So gut ein Arm des Glaubens kann.

2. "Wir sind ja kleine Kinder,  
Erlöste arme Sünder,  
Die deinen Lebenssaft,  
Der aus der Seitenwunde  
Geflossen auf die Seele,  
In sich gesaugt zur Gotteskraft.
3. "Das ist der Heil'gen Stärke,  
Dass gar nicht unsere Werke  
Das blutbefreundte Lamm,  
Uns Gnade zu erwirken,  
Bewegen oder neigen:  
Die Liebe dringt es wundersam.
4. "Wir wissen nichts zu sagen,  
Als dich erstaunt zu fragen,  
Ist möglich? Königssohn!  
Dass du gebornen Slaven  
Hilfst in den Freiheitshafen,  
Und sie bestimmst zu Kron und Thron.
5. "Das macht uns Liebeschmerzen,  
Wie Wachs sind unsere Herzen,  
Ja wie die Stäubeln gar:  
Wir lassen Thronen fliesen,  
Und wollen sonst nichts wasen,  
Als dass ein Lamm geschlachtet war."

Stanza vii. is based on st. i., ii. of *Zinsendorf's*

1. "Der Gott von unserm Bunde,  
Der sein Lob in dem Munde  
Der Säuglingen bereitet,  
Der lass uns kräftig fühlen,  
Wie die Register spielen  
Der Gotteslieb in dieser Zeit.
2. "Er geb uns muntre Kehlen,  
Die Wunder zu erzählen,  
Die seine Treue thut:  
Ein an den Wunden trinken:  
Ein inniges Versinken,  
Und einen kindlich frohen Muth."

Stanza viii. is based on st. xiv. of a hymn by *Anna Nitschmann*, which begins "Mein König deine Liebe."

14. "Nun, erstgeborner Bruder!  
Nun Meister an dem Ruder  
Des Schiffleins der Gemein:  
Ich geb dir Herz und Hände  
Dass ich bis an mein Ende  
Will deine treue Seele seyn."

Wesley's tr. was first adopted for congregational use as No. 61 in the *Moravian H. Bk.*, 1742, in full and unaltered. In the 1789 and later eds. it is abridged and begins "We pray Thee, wounded Lamb of God." In 1753 Wesley's full text was given in his *H. & Spiritual Songs*, No. 14, and repeated in the *Wes. H. Bk.*, 1780. It is also in the *Leeds H. Bk.*, 1853, *People's Hyl.*, 1867, and others. It is found in the following abridged or altered forms:—

1. *Jesu, Thou wounded Lamb of God* (l. alt.). *The Hym. Companion*, and others.
2. *O come, Thou wounded Lamb of God* (l. alt.). *Whitefield's Hymns*, &c., 1753; *Madan's Ps. & Hys.*, 1760, and others.
3. *O come, Thou stricken Lamb of God* (l. alt.). *Walker's Ps. & Hys.*, 1855, &c.
4. *Jesus, Thou holy Lamb of God* (l. alt.). *Rugby Church H. Bk.*, 1839.
5. *We pray Thee, wounded Lamb of God* (l. alt.), in *Robinson's Songs for the Sanctuary*, N. Y., 1865, &c.
6. *Take my poor heart, and let it be* (ll. alt.), in *Snepp's Songs of G. & G.*, 1872.
7. *Lord! take my heart, and let it be* (ll. alt.). *Amer. Presb. Hyl.*, 1874, &c.
8. *How can it be, Thou heavenly King* (v.). *American Meth. Epist. South Coll.*, 1847, &c. [J. M.]

**I too, forewarned by Jesus' love.** *C. Wesley. [Death Anticipated.]* The two closing hymns of the *Official Hymnal of the Meth. Episcopal Church*, N. Y., 1878, are, "I too, forewarned by Jesus' love," and "In age and feebleness extreme." They are introduced by the following special note:—

"The following hymns were composed by Charles Wesley in extreme old age. The second hymn was his



last utterance in verse, and was dictated on his death-bed."

With regard to "I too, forewarned by Jesus' love," it was pub. in C. Wesley's *Short Hymns, &c.*, 1762, vol. ii. p. 397, No. 783, on 2 Peter i. 14, and in 2 st. of 4 l. (*P. Works*, 1868-72, vol. xiii. p. 191.) As C. Wesley was b. in 1707, and d. in 1788, this gives his age as 55 when the hymn was pub., that is 26 years before he died. The hymn therefore was not written by him "in extreme old age." The statement concerning "In age and feebleness extreme" (q.v.), however, is correct. [J. J.]

**I travel all the irksome night.** *J. Montgomery.* [*Journey of Life.*] In *Montgomery's Greenland, and other Poems*, 1819, this poem of 21 st. of 4 l. is given as:—

"A night in a stage-coach: being a Meditation on the way between London and Bristol, Sept. 23, 1816."

It was repeated in his *P. Works*, 1828, vol. iii. p. 189, and again in later editions. In the *Plymouth Coll.*, N. Y., 1855, st. i., xix.-xxi. are given as No. 1116. In the Boston Unitarian *Hys. of the Spirit*, 1864, the arrangement is, st. i. from this poem, and st. ii. and iii. from another source. [J. J.]

**I want a Sabbath talk with Thee.** *Jane Crewdson, née Fox.* [*Sunday.*] This plaintive hymn for private use rather than public worship, appeared in *A Little While and other Poems*, Manchester, Tubbs & Brook, 1864, p. 14, and entitled, "Sabbath Musings for a Sick Chamber." It is based on the words, "Jesus Himself drew near, and went with them," St. Luke xxiv. 15. It is given in *Snepp's Songs of G. & G.*, 1872, No. 823, without alteration. [J. J.]

**I want that adorning divine.** *Charlotte Elliott.* [*For Purity.*] This poem on "The Pilgrim's Wants" appeared in the *Christian Remembrancer* pocket book, cir. 1846, and as one of J. Groom's leaflets, 1846, in 9 st. of 4 l. Each stanza is based upon a passage of H. Scripture.

1. Col. iii. 12-17; II. Rom. viii. 11, 16; III. 1 John iii. 2, 3; iv. Rev. ii. 17; v. John iv. 2, 5; vi. 1 John ii. 15; vii. Matt. vi. 19, 21; viii. Heb. xiii. 5, 6; ix. Philip iii. 8, 9.

It is also given in *Leaves from the Christian Remembrancer*, 1871, and in *Leaves from Unpublished Journals, Letters and Poems of Charlotte Elliott*, Lond., N.D. (cir. 1870). In *Snepp's Songs of G. & G.*, 1872, it is given in two parts, Pt. ii. being, "I want Thine own hand to unbind." [W. T. B.]

**I want to be an angel.** *Sidney P. Gill.* [*For Purity.*] In the a. ms. (W. 50) there is a letter from Mrs. Anna Reed Wilson, of Newark, New Jersey, to Mr. Randolph, of New York, respecting this hymn and its authorship. It is dated "Newark, N.J., Feb. 6th, /73," and in it Mrs. Reed says:—

"My sister's full name is Miss Sidney P. Gill. (An odd name for a woman, but coming down from a Welsh ancestress.) The hymn was written in Philadelphia when my sister, then a very young lady, taught the Infant Sunday School of Dr. Joel Parker's Church, of which she was a member. She had been teaching a lesson on *Angels* (I believe), when a lovely little girl exclaimed 'Oh I want to be an angel.' The child within a few days was attacked by a fatal disease and died; and under the strong impression of the circumstance, the little hymn was written, and sung in the S. School. The first knowledge we had of its being in print was

finding it in a Dayton, Ohio, newspaper . . . I cannot give you the exact date of its composition, but think it must have been about /64."

This hymn has become a great favourite with children. It is in use in all English-speaking countries, and has been translated into several languages. In some collections it is given as "I would be like an angel." This is especially the case in G. Britain. In the Presbyterian *Ps. & Hys. for the Worship of God*, Richmond, U. S. A., 1867, the opening line is again altered to "I want to be with Jesus," but this change is not so popular as the former. [J. J.]

**I was a wandering sheep.** *H. Bonar.* [*The Lost Sheep.*] Pub. in the 1st series of his *Songs in the Wilderness*, 1843, No. 1, in 5 st. of 8 l., and headed, "Lost but Found, 'Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls,' 1 Pet. ii. 25." It was repeated in his *Bible H. Bk.*, 1845, No. 264, and in his *Hys. of Faith and Hope*, 1857. It ranks with the most popular of Dr. Bonar's hymns, and is in C. U. (usually in an unaltered form), in all English-speaking countries. [J. J.]

**I was wandering and weary.** *F. W. Faber.* [*The Lost Sheep.*] 1st pub. in his *Jesus and Mary, &c.*, 1849, in 7 st. of 9 l., and entitled, "The True Shepherd. For the Ragged School." Also found in his *Hymns*, 1862. It is a hymn of great beauty and pathos, admirably suited for private use, but from its peculiar quaintness cannot be popular with the general public. It is sometimes given as, "I was weary and wandering," to the manifest injury of the hymn. [J. J.]

**I weep, but do not yield.** *H. Bonar.* [*Lent. Chastisement.*] Appeared in the 1st series of his *Hys. of Faith and Hope*, 1857, in 22 st. of 4 l., and entitled "The Rod." From this poem the following centos are in C. U.:—

1. I weep, but do not yield. The original text abridged.

2. Come nearer, nearer still. In *Newman Hall's Christ Church Hymnal*, 1876.

3. I did Thee wrong, my God. In several collections in G. Britain and America.

4. I said, my God, at length. In the 1874 *Suppl. to the New Cong. H. Bk.*

5. My sky was once noon-bright. In the *American Sabbath H. Bk.*, 1856.

Through these centos the poem has become well known and widely appreciated. [J. J.]

**I will praise Thee every day.** *W. Couper.* [*Praise for Salvation.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 58, in 5 st. of 4 l., and headed, "O Lord, I will praise Thee." It is found in a few modern collections, including the *Cong. Church Hyl*, 1887. [J. J.]

**I will take refuge in my God.** *J. Conder.* [*Resignation.*] In his *Hys. of Praise, Prayer, &c.*, 1856, p. 173, this is given in 3 st. of 8 l., and is based on Phil. ii. 24, "To abide in the flesh is more needful." As a whole it is not in C. U., but st. ii. is in the *American Church Pastorals*, Boston, 1864, no. "And shall I shun the sacred fight." [J. J.]

**I worship thee, sweet will of God.** *F. W. Faber.* [*Will of God.*] 1st pub. in his *Jesus and Mary; or Catholic Hymns, &c.*, 1849, in 14 st. of 4 l., entitled "The Will of

God," and repeated in his *Hymns*, 1862. In its full form it is not usually found in C. U.; but broken up into centos it is found as:—

1. He always wins who sides with God. In the American Unitarian *Hym. of the Spirit*, Boston, 1864.

2. I worship Thee, sweet Will of God. In several collections in G. Britain and America.

3. I bow before Thy will, O God. In Dr. Dale's *English H. Bk.*, 1875.

4. I bow me to Thy will, O God. In Spurgeon's *O. G. H. Bk.*, 1866, and others.

5. I love to kiss each print where Thou. In the *church Praise Bk.*, N. Y., 1852.

6. I worship Thee, O blessed God. In one or two minor collections.

Through these centos the hymn is widely known in G. Britain and America. [J. J.]

**Ich armer Sünder bin auch heilig.** [*Sanctification.*] Included as No. 394 in the Ohio *G. B.*, 1870, in 9 st. of 6 l., without name of author. *Tr.* as, "Who knew no sin and no deceiving," by E. Cronenwett, as No. 402 in the Ohio *Luth. Hym.*, 1880. [J. M.]

**Ich bin ein Gast auf Erden.** *P. Gerhardt.* [*Eternal Life.*] A beautiful Pilgrim hymn of Homesickness for the Heavenly Fatherland: founded on Ps. cxix. 19, and Heb. xi. 13-16. First pub. in Ebeling's ed. of his *Geistliche Andachten*, Berlin, 1666, *Ander Dutzet*, No. 17, in 14 l. of 8 l.: reprinted in Wackernagel's ed. of his *Geistliche Lieder*, 1843, No. 112, and Bachmann's ed., No. 98; and included as No. 824 in the *Unv. L. S.*, 1851.

The hymn is an echo of the thoughts that sustained Gerhardt in the many trials of his earthly pilgrimage. *Lausmann*, in *Koch*, viii. 556, relates that on the first Sunday of May, 1852, the retired and aged schoolmaster of Althurg, near Calw, in Württemberg, was requested by his successor to act as organist for the day. He consented with joy, and sang with the congregation the first stanza of this hymn; but in the middle of the second his head fell on the tune-book, and his spirit departed. With the strains of this hymn his body was laid to rest a few days after.

#### Translations in C. U. :—

1. A pilgrim here I wander, a good *tr.*, omitting st. iv.-viii., by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 173, and in her *C. B. for England*, 1863, No. 148. Included in varying centos in *Ps. & Hym.*, Bedford, 1859; *Kennedy*, 1865; *People's H.*, 1867. In *Holy Song*, 1869, it begins, "As pilgrims here we wander."

2. A pilgrim and a stranger, a free *tr.* in 7 st., by Miss Borthwick, in *H. L. L.*, 3rd series, 1858, p. 13 (1864, p. 139). Included in full in the Schaff-Gilman *Library of Rel. Poetry*, and in varying centos in the Pennsylvania *Luth. Ch. Bk.*, 1868, Hatfield's *Ch. H. Bk.*, 1872, &c.

*Other trs. are.* (1) "On earth I'm but a pilgrim," by G. Wade, in the *U. P. Juvenile Miss. Magazine*, 1859, p. 252; (2) "A rest here have I never," by J. Kelly, 1867, p. 316. See also note on "In exile here we wander."

[J. M.]

**Ich bin getauft auf deinem Namen.** *J. J. Rambach.* [*Holy Baptism.*] 1st pub. as one of the 8 hymns which form pt. iii. of his *Erbauliches Handbüchlein für Kinder*, Giessen, 1734, in 7 st. of 6 l., entitled "Daily Renewal of the Baptismal Covenant" (*Bade*, p. 286). Included as No. 363 in his *Geistliches Haus G. B.*, 1735, and recently as No. 457 in the Berlin *G. L. S.*, ed. 1863. It is one of the finest of his hymns. The *trs.* in C. U. are:—

1. I am baptized into Thy name. In full, by Miss Winkworth, in her *Lyra Ger.*, 2nd series, 1858,

p. 91. Repeated more or less abridged in *Holy Song*, 1869, and in America in Boardman's *Selection*, 1861; *Bapt. Service of Song*, 1871; and *Meth. Epis. Hym.*, 1878.

2. Baptized into Thy name most holy. A good *tr.*, omitting st. vi., by Miss Winkworth, as No. 92 in her *C. B. for England*, 1863. Repeated in full, and with a *tr.* of st. vi. added, in the Ohio *Luth. Hym.*, 1880. With st. iv. omitted it is found in the 1880 *Suppl.* to the *Bapt. Ps. & Hym.*, and in Allon's *Cong. Psalmist Hym.*, 1886.

3. Father, Son, and Holy Spirit, I'm baptized in Thy dear Name. A good *tr.*, omitting st. vi., as No. 323 in the Pennsylvania *Luth. Ch. Bk.*, 1868, marked as *tr.* by Charles William Schaeffer, D.D., 1860. [J. M.]

**Ich rühme mich einzig der blutigen Wunden.** [*Love to Christ.*] These words are given on the frontispiece of the *Herrnhut G. B.*, 1735, as the motto of that collection. They are not however by N. L. von Zinzendorf, but are taken from st. ii. of a hymn beginning "Ach alles was Himmel und Erde umschliesset," which is No. 847 in the *Vollständiges G. B.*, Hamburg and Ratzeburg, 1679, in 8 st. of 4 l., and repeated as No. 69 in Porst's *G. B.* ed., 1855. *Tr.* as:—

"I glory in nothing, but in the Wounds bloody," as No. 632, in pt. i. of the *Moravian H. Bk.*, 1754. In the 1759 and later eds. (1886, No. 451) it begins, "I'll glory in nothing but only in Jesus." [J. M.]

**Ich singe dir mit Herz und Mund.** *P. Gerhardt.* [*Thanksgiving.*] 1st pub. in the *Crüger-Runge G. B.*, Berlin, 1653, No. 186, in 18 st. of 4 l. Thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 85, and Bachmann's ed., No. 27. Included in Crüger's *Praxis*, 1656, and most later collections, as recently in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

O Lord! I sing with mouth and heart. In full in J. Kelly's *P. G.'s Spir. Songs*, 1867, p. 255. A cento in 6 st. is found in the Ohio *Luth. Hym.*, 1880, No. 364.

*Other trs. are.* (1) "He never yet has made mistakes," of st. xviii., xviii., as No. 478, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "I sing to Thee with Heart and Tongue," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 66. Included in the *Moravian H. Bk.*, 1759, No. 402 (1886, No. 647), altered, and beginning, "I'll praise Thee with my heart and tongue." (3) "I sing to Thee with mouth and heart," by Miss Cox, 1864, p. 154. (4) "I'll sing to Thee with heart and mouth," by Miss Manington, 1863, p. 109. (5) "My heart's warm gush breaks forth in mirth," by E. Massie, 1867. [J. M.]

**Ich weiss mir ein Blümlein, ist hübsch und fein.** [*Holy Communion.*] This is No. 278 in the *Unv. L. S.*, 1851 (*mir* being omitted for metrical reasons), and is there (as also by Miss Winkworth) erroneously ascribed to Basilius Förtsch (b. at Rossa in Thuringia, d. as pastor of Gumperta, near Orlamünde, in 1619). Wackernagel gives it as anonymous, and at v. p. 10 includes four forms, the oldest being from "Drey schöne geistliche Lieder," printed separately in 1579. In his *Bibliographie*, p. 309, he had cited a broadsheet *Zwey schöne neue geistliche Lieder*, which he dated Nürnberg, c. 1560. The form *tr.* by Miss Winkworth is that in the Leipzig *G. B.*, 1586, in 8 st. *Tr.* as, "I know a flower so sweet and fair," by Miss Winkworth in *Lyra Eucharistica*, 1863, p. 197, repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883. [J. M.]

**Ich will dem Herren, meinem Gott, lobbingen.** *Thanksgiving.* Included, as No. 564, in Freylinghausen's *Neues geistreiches G. B.*, 1714, in 14 st. of 2 l. *Tr. as:—*

(1) "I'll sing unto my God, the Lord of nature," as No. 679, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "To Thee, the Lord of all, I'll humbly sing," as No. 1103 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1826, No. 654). [J. M.]

**Ich will dich lieben, meine Stärke.** *J. Scheffler.* [*Love to Christ.*] One of the finest of his hymns, breathing a deep spirit of ardent devotion to the Saviour. 1st pub. as No. 10 in *Bk. i.*, 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 41), in 8 st. of 6 l., entitled, "She [the Soul] promises to love Him even unto death." It passed through Freylinghausen's *G. B.*, 1704, into many recent collections, and is No. 317 in the *Unv. L. S.*, 1851. *Tr. as:—*

1. *Thee will I love, my strength, my tower, Thee will I love, my joy, my crown, a fine tr.*, omitting st. ii., by J. Wesley, in *H. & Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 176), two lines, "That all my powers," &c., being taken from Bp. Ken. Included in the Wesley *H. & Spir. Songs*, 1753; *Wes. H. Bk.*, 1780 and 1875; and recently in many English and American collections. The form beginning, "I thank Thee, uncreated Sun," in the Amer. Meth. Epis. *Hymns*, 1849, and the *Plymouth Coll.*, 1855, commences with Wesley's st. iv.

2. *Thee will I love, my strength, my glory, a free tr.* of st. i., by A. T. Russell, as No. 57 in the *Dalton Hospital H. Bk.*, 1848. In his own *Ps. & Hys.*, 1851, No. 186, he added free *trs.* of st. v., vi.

3. *I will love Thee, all my treasure!* by Mrs. Findlater, in the 2nd ser., 1855, of the *H. L. L.*, p. 13 (ed. 1884, p. 80), omitting st. ii. Included, more or less altered or abridged, in *Cantate Domino*, Boston, U.S., 1859, *Andover Sabbath H. Bk.*, 1858, &c.

4. *Thee will I love, my strength, my tower, Thee will I love, my hope, my joy, a good tr.*, omitting st. ii., vii., by Miss Winkworth, as No. 150 in her *C. B. for England*, 1863.

*Other trs. are:* (1) "Alas that I not earlier knew Thee" (beginning with st. iii.) in the *Christian Examiner*, Boston, U. S., Sept., 1860, p. 246. (2) "Thee will I love, my strength, my tower, Thee will I love, my joy, my peace," by R. Massie, in the *British Herald*, April, 1865, p. 66, repeated in *Reid's Praise Bk.*, 1872, No. 384. (3) "Thee will I love, my crown, my treasure," by R. Massie, in the *Day of Rest*, 1879, p. 277. [J. M.]

**Ide, George Barton, D.D., Baptist Minister,** was b. at Coventry, Vermont, in 1806; educated at Middlebury College, Vermont; was pastor successively at Boston, Philadelphia, and Springfield, Massachusetts, and d. in 1872. He edited the *Baptist Harp*, Philadelphia, 1849. To that work he contributed 9 hymns. Of these, "Son of God, our glorious Head (On behalf of ministers)" is still in C. U. [J. J.]

**Ide, Mary.** [*Torrey, Mary.*]

**Idiomela.** [*Greek Hymnody, § x. 11.*]

**Idiomelon.** [*Greek Hymnody, § xvi. 9.*]

**Ἰδὸν ὁ Νύμφιος ἔρχεται.** [*Midnight.*] This midnight hymn of the Eastern Church is taken from the Ferial Midnight Office of the Greek Church, where it is given

at the beginning of the Horologion. The tr. "Behold the Bridegroom cometh," by G. Moultrie, was pub. in *Lyra Messianica*, 1864, p. 50; and again in Moultrie's *Hys. & Lyrics*, 1867, p. 18. It was brought into congregational use through the *People's H.*, 1867. It is in extensive use in America. [J. J.]

**Ἰησοῦ γλυκύτατε.** [*Theotistus, St.*]

**Ἰησοῦς ὁ ζωοδότης.** [*Ἀρίστης τριήμερος.*]

**Ἰησοῦς ὑπὲρ τοῦ κόσμου.** *St. Andrew of Crete.* [*Palm Sunday.*] This is a cento from a canon of three odes, sung at Compline on Palm Sunday. The canon dates cir. 660-782, and is found in the Greek Office for Palm Sunday, in the *Triodion*. (See *Daniel*, iii. p. 50.) The cento therefrom translated by Dr. Neale, "Jesus, hastening for the world to suffer," is composed of the 3rd and 6th Troparia of the first ode; the 4th of the second Ode, and the 6th and 7th of the third Ode. It was pub. in *The Ecclesiastic and Theologian*, 1853, p. 349, and in his *Hys. of the Eastern Church*, 1862 (ed. 1882, p. 16). [J. J.]

**If God is mine, then present things.** *B. Beddome.* [*Security in God.*] This hymn is in C. U. in two forms:—

1. *If God is mine, then present things.* This appeared in the 10th ed. of Rippon's *Sel.*, 1800, No. 287, pt. ii., in 6 st. of 4 l., and is in somewhat extensive use in America, but usually in an abridged form.

2. *If Christ is mine, then all is mine.* This was given from Beddome's *ms.* in his (posthumous) *Hymns*, &c., 1817, No. 544, in 6 st. of 4 l. This is also in C. U., and more especially in America. [J. J.]

**If human kindness meets return.** *G. T. Noel.* [*Gratitude. Holy Communion.*] Given as No. 45 in 4 st. of 4 l. in the 1st ed. of his *Ps. & Hys.*, 1810. In the 3rd ed., 1820, it is No. 61. It is also in the author's *Arundel, or Sketches in Italy and Switzerland*, 1826. It is in extensive use in G. Britain and America, and usually unaltered, as in the *New Cong.*, 1859; and others. [J. J.]

**If I must die, O let me die.** *B. Beddome.* [*Death Anticipated.*] This hymn was pub. in Dr. Rippon's *Baptist Register*, 1794, p. 319, in 4 st. of 4 l., in an obituary notice of Beddome. It there began:—

"If I must die, O let me die  
Trusting in Thee alone."

In the *Bapt. Register*, 1800, p. 312, it is given as:

"Lord, must I die? O let me die  
Trusting in Thee alone."

This text was repeated in the 10th ed. of Rippon's *Sel.*, 1800, No. 550 (pt. iii.), and is found in a few modern collections, with sometimes two additional stanzas (ii. and v.), which were added in the 27th ed. of Rippon, 1827. In Beddome's (posthumous) *Hymns*, &c., 1817, No. 778, it is given in 4 st. from Beddome's *ms.* as:—

"If I must die—Oh let me die,  
Trusting in Jesus' blood."

The American *Sabbath H. Bk.*, 1858, and others are from this text. [W. T. B.]

**If Paul in Cæsar's court must stand.** *J. Newton.* [*St. Paul's Voyage.*] Given in the *Olney Hymns*, 1779, *Bk. i.*, No. 125, in

8 st. of 4 l. It is not usually found in C. U. in its full form. A part of the hymn beginning with st. v., "Believers now are tossed about," was given in the *Edinburgh Hys. for the Tabernacles*, 1800, and in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865. [J. J.]

**If Solomon for wisdom prayed.** *J. Newton.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 32, in 8 st. of 4 l., as the second hymn on 1 Kings iii. 5, "Ask what I shall give thee." In its original form it is unknown to the hymnals; but st. v.-viii., as "And dost Thou say, Ask what thou wilt," is well known, and in extensive use. It appeared in this form in the *Armenian Magazine*, 1781, p. 231. It is given in many modern collections in G. Britain and America, and usually with slight alterations, which vary in different hymnals. In the *Presbyterian Sel. of Hys.*, Philadelphia, 1861, it begins, "Lord, dost Thou say," &c. [J. J.]

**If the Lord [my] our Leader be.** *J. Newton.* [*Jacob's Ladder.*] Josiah Bull, in his *John Newton of Olney and St. Mary Woolnoth*, 1868, says, under date of June, 1774:—

"Writing about this time to his sister-in-law, Mrs. Cunningham, who had removed to Scotland, he sends her a copy of his hymn, entitled 'Jacob's Ladder,' saying, 'Your removal led my thoughts to the subject of the following hymn, and therefore you ought to have a copy.'" (2nd ed. p. 202.)

In 1779, the hymn was given in the *Olney Hymns*, Bk. i., No. 9, in 5 st. of 8 l., with the title "Jacob's Ladder." It is found in a few modern collections in America. [J. J.]

**If there be any special thing.** *E. Caswell.* [*Ingratitude.*] 1st pub. in his *Masque of Mary*, &c., 1858, in 6 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 247. It is in C. U. in three forms, (1) the original in the 1862 *Suppl. to the H. Noted*; (2) as, "O Jesu Christ, if aught there be," in the *Appendix to H. A. & M.*, 1868, and the revised ed., 1875; and, (3) "O Jesu Christ, if sin there be." This last is in the *Hymnary*, 1872, and was made by the author's permission by the editors. It changes a meditative piece into a hymn and prayer to Our Blessed Lord. [J. J.]

**Isdem creati fluctibus.** *C. Coffin.* [*Thursday.*] Appeared in the *Paris Breviary*, 1736, at Matins on Thursdays, and again in his *Hymni Sacri*, p. 22, of the same year. The text is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 26, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **The deep a two-fold offspring bore.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 23, in 6 st. of 4 l. This was repeated in the *Hymnal for the use of St. John the Ev., &c.*, Aberdeen, 1870.

2. **This day behold the waters bear.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 24.

3. **The fish in wave, the bird on wing.** This *tr.*, as given in *H. A. & M.*, 1861 and 1875; Allon's *Suppl. Hys.*, 1868; *Kennedy*, 1863 (altered), and others, is by the Compilers of *H. A. & M.*, based upon J. Chandler as above, and the opening line from I. Williams's *tr.*, 1839.

4. **O praise the Lord, the King of kings.** This in the *Hymnary*, 1872, is by the editors, based upon I. D. Chambers's *tr.* as above.

**Another tr. is:—**

The fish in wave, and bird on wing, From selfsame waters spring. I. Williams, in *Brit. Mag.*, 1834, and his *Hys. tr. from the Parisian Brev.*, 1839. [J. J.]

**I'll praise my Maker with my [while I've] breath.** *I. Watts.* [*Ps. cxlvi.*] 1st pub. in his *Psalms of David, &c.*, 1719, in 6 st. of 6 l., and headed, "Praise to God for His Goodness and Truth." It is sometimes given in this form: but the more popular arrangement, which is in extensive use in all English-speaking countries, is that by J. Wesley, beginning, "I'll praise my Maker while I've breath." This is composed of st. i., iii., iv., and vi. somewhat altered. It appeared in Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736-7; was repeated in the Wesley *Ps. & Hys.*, 1749, and in the *Wes. H. Bk.*, 1780. Another arrangement is, "Happy the man whose hopes rely." This is composed of st. iii., iv., and vi. somewhat altered, and was given in Cotterill's *Sel.*, 1810. Neither the original nor the arrangements by Wesley and by Cotterill have the doxology which is found in some collections. [J. J.]

**I'm but a stranger here.** *T. R. Taylor.* [*Heaven the Home.*] This hymn, written apparently during his last illness, was pub. in his *Memoirs and Select Remains*, by W. S. Matthews, 1836, in 4 st. of 8 l., and headed "Heaven is my home. Air—'Robin Adair.'" In 1853 it was included in the *Leeds H. Bk.*; and later in numerous collections in G. Britain and America, sometimes as "We are but strangers here." Orig. text in *Bap. Ps. & Hys.*, 1858 and 1880, with *tempest* for "tempests" in st. ii. l. 1. [J. J.]

**I'm kneeling at the threshold, aweary, faint, and sore.** *W. L. Alexander.* [*Death Anticipated.*] "I wrote it," writes Dr. Alexander, "after an evening spent with my venerable father then near the end of his earthly pilgrimage, and when he spoke much of his longing to depart to and join those who had been the companions of his pilgrimage, but had preceded him into the better land." (x. vs.) In 1860 it was printed in the *Sunday Magazine* in 5 st. of 8 l. From that magazine it first passed into a few American hymnals, and then into the 1874 *Supp.* to the *New Cong.*; the *Hy. Comp.*, 1876, and others. It is the most popular of Dr. Alexander's hymns. [J. J.]

**I'm not ashamed to own my Lord.** *I. Watts.* [*Not ashamed of the Gospel.*] Pub. in his *Hys. & S. Songs*, 1709, Bk. i., No. 103, in 4 st. of 4 l., and based on 1 Tim. i. 12. Two forms of the hymn are in C. U. The first is the original as in the *New Cong.*, 1859; and the second is that in the *Scottish Translations and Paraphrases*. In the *Draft Trs. and Paraphs.*, 1745, Watts's text was given with the alteration of st. i., ll. 3, 4, to

"Maintain the glory of his cross  
And honour all his laws."

In the authorized issue of the *Trs. and Paraphs.*, 1781, this alteration was retained, and others were introduced by W. Cameron (q. v.). This recast has been in use in the Church of Scotland for more than 100 years, and is easily distinguished from the original by the alteration noted above. [J. J.]



**Immense coeli Conditor.** *St. Gregory the Great?* [Monday.] This hymn, on the Second Day of the Creation, has been frequently ascribed to St. Ambrose, but the Benedictine editors do not acknowledge it as his, nor is it claimed for him by Luigi Biraghi in his *Inni sinceri e carmi di Sant Ambrogio*, Milan, 1862. Mone thinks it is by St. Gregory, but it is not included in the Benedictine edition of St. Gregory's Opera. It is found as a Vesper hymn in almost all old Breviaries and hymnaries, generally assigned to Monday, as in the *Roman, Sarum, York, Aberdeen, Mozarabic* and other Breviaries.

Mone, No. 273, gives the text from a ms. of the 9th cent. at Trier, &c., and says the first verse is in an 8th cent. ms. at Trier. Daniel gives it at l., No. 50, and iv. p. 50, from a Rheinan ms. of the 10th cent., &c. It is in four mss. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 146.; Jul. A. vi. f. 246.; Harl. 2961, f. 221 b.; Add. 30,848, f. 72 b.), and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 17, is printed from an 11th cent. ms. (B. III. 32, f. 6) at Durham. Among the *St. Gall* mss. it is found in No. 20, of the 9th cent., and Nos. 3+7, 413 of the 11th cent. Also in Card. Newman's *Hymn Ecclesiae*, 1838 and 1869, &c. [J. M.]

#### Translations in C. U. :—

1. **Floods of water, high in air.** By T. Whytehead, in his *Poems*, 1842, p. 72, in 5 st. of 5 l. This is a paraphrase rather than a tr. of "Immense coeli Conditor." In 1872 it was given in the *Hymnary* as "Lo! the firmament doth bear."

2. **Lord of immensity sublime.** By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 17, in 5 st. of 4 l., and again in his *Hys. & Poems*, 1873, p. 11. It was repeated in the *People's H.*, 1867.

3. **O Great Creator of the sky.** By J. M. Neale. Appeared in the enlarged ed. of the *H. Nodet*, 1854, in 5 st. of 4 l., and thence into the *Hymner*, 1882, &c.

#### Translations not in C. U. :—

1. All present Framers of the sky. *Bp. Mant*, 1837.
2. Almighty Maker of the heaven. *A. J. B. Hope*, 1844.
3. Maker of Heaven! Who spread'st you proud. *Hymnarium Anglicanum*, 1844.
4. God of the boundless space. *W. J. Copeland*, 1846.
5. Thou Whose almighty Word, The firmament, &c. *R. Campbell*, 1850.
6. Lord of unbounded space. *W. J. Blew*, 1852-55.
7. Lord of unbounded space. Card. Newman, *Verses on Various Religious Subjects*, 1853, and the *Marquess of Bute's Rom. Brev. in English*, 1879.
8. Creator of the heavens, Whose arm. *J. D. Chambers*, 1857.
9. Great Creator of the sky. *J. Wallace*, 1874.
10. Creator, God Immense and wise. *Primer*, 1736.

[J. J.]

**Immortal spirit! wake, arise.** *Charlotte Elliott*. [Morning.] Printed in her *Hymns for a Week*, 1839, and pub. in the same 1842, in 10 st. of 4 l., and appointed for Tuesday Morning. It is based on Heb. xii. 1, "Let us run with patience the race that is set before us." In Whiting's *Hys. of the Ch Catholice*, 1882, it is given in 6 st., and in the *Presb. Sel. of Hys.*, Philadelphia, 1861, No. 400, in 5 st. The latter begins, "Lord, I to Thee commit my way," that is, st. v. and vi. rewritten, while st. ii.-v. are the original st. vi.-x.

[J. J.]

**In a land of strange delight.** *J. Montgomery*. [Midnight.] Pub. in Collyer's *Coll.*, 1812, No. 920, in 4 st. of 4 l., and headed, "A Midnight Thought." In 1819 it was reprinted in Cotterill's *Sel.*, No. 343, and Montgomery's *Greenland and Other Poems*;

in 1825, in his *Christian Psalmist*; and in 1853, in his *Original Hymns*. Various readings of st. iv., ll. 3, 4, are in C. U. These are all by Montgomery, and appeared as follows :—

1. In Collyer's *Coll.*, 1812 :—

"When I wake to meet my doom,  
I will hide in His embrace."

2. In Cotterill's *Sel.*, 1819, and in the *Christian Psalmist*, 1825 :—

"Fearless in the day of doom,  
May I see Him face to face."

3. In *Greenland*, &c., 1819 :—

"Fearless in the day of doom,  
May I stand before His face."

4. In *Original Hymns*, 1853 :—

"When I wake to meet my doom,  
May I see Him face to face."

Of these readings No. 2 is the finest, and is also the most popular. [J. J.]

**In age and feebleness extreme.** *C. Wesley*. [Trust in Jesus.] This stanza of 6 l. was the last of the magnificent series of hymns and spiritual songs associated with the name of Charles Wesley. Dr. Whitehead, his physician, seems to have been the first to give the details to the public. This he did in his *Life of John Wesley*. In Jackson's *Official Memoirs of the Rev Charles Wesley*, small ed., 1848, p. 455, the details are :—

"Hence it appears that Mr. John Wesley still entertained a hope of his brother's recovery. The decree, however, was gone forth, and no means could avail for the preservation of his life. While he remained in a state of extreme feebleness, having been silent and quiet for some time, he called Mrs. Wesley to him, and requested her to write the following lines at his dictation :—

"In age and feebleness extreme,  
Who shall a sinful worm redeem?  
Jesus, my only hope Thou art,  
Strength of my falling flesh and heart;  
O could I catch a smile from Thee,  
And drop into eternity."

"For fifty years Christ as the Redeemer of men had been the subject of his effective ministry, and of his loftiest songs: and he may be said to have died with a hymn to Christ upon his lips. He lingered till the 29th of March, 1791, when he yielded up his spirit into the hands of his God and Saviour, at the advanced age of seventy-nine years and three months."

The stanza was included in the *Wes. H. Bk.* in 1875, but it had previously appeared elsewhere. It is not suited for congregational use. Its interest lies in its origin and its after associations. In G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, pp. 522-30, these after associations are gathered together in a long and interesting note. [J. J.]

**In Christ I've all my soul's desire.** [Christ All in All.] Appeared in the *Christian Magazine*, 1790, and signed "W. G. Bristol." In 1806, it was transferred, with alterations, to John Dobell's *New Selection*, No. 55, in 5 st. of 4 l. This, the recognized form of the text, is in C. U. in G. Britain and America, including Snapp's *Songs of G. & G.*, 1872, and the Dutch Reformed *Hys. for the Church*, N. Y., 1869. [J. J.]

**In domo Patris summae majestatis.** [Eternal Life.] The text of this hymn is given by Mone, No. 302, from a 15th cent. ms. at Karlsruhe, and with the title "A hymn of the various mansions and rewards of the Elect in the Heavenly Jerusalem." The tr. by J. M. Neale, "My Father's home eternal," was pub. in his *Hys. chiefly Mediaeval*

on the *Jays and Glories of Paradise*, 1865, p. 38, and repeated in the *People's H.*, 1867. Dr. Neale says of his *tr.* that it "is little more than an imitation and abbreviation of the Latin." Also *tr.* as "In my Father's house on high," in *Lyra Mystica*, 1865, by "H. R. B." [W. A. S.]

**In dulci jubilo singet und sit vro.** [*Christmas.*] This hymn is a macaronic, partly Latin and partly German. It was a great favourite in Germany till comparatively recent times. It has been often ascribed to Peter of Dresden, who d. cir. 1440, but is certainly older. Wackernagel, ii. pp. 483-486, gives 8 versions, varying from 3 to 7 st. of 8 l. (See Hoffmann von Fallersleben's monograph *In dulci jubilo*, Hannover, 1861, p. 46.)

The *trs.* are, (1) "In dulci jubilo, now let us sing with mirth and joy," in 3 st. (as in the *Psalmes Ecclesiasticus*, Mainz, 1560), in the *Gude and Godly Ballades*, ed. 1569, f. 2<sup>o</sup> (1609, p. 47). (2) "Let Jubil trumpets blow, and hearts in rapture flow," in 4 st. (as in Klug's *G. A.*, Wittenberg, 1529), in *Lyra Davidica*, 1709, p. 7. (3) "In dulci jubilo—to the house of God we'll go" (as in Klug, 1529), by Sir J. Bowring, in his *Hymns*, 1825, No. 21. (4) "In dulci jubilo, sing and shout, all below," in 4 st. (as in a Breslau 15th cent. ms.), by Miss Winkworth, 1869, p. 94. (5) "In dulci jubilo, Let us our homage show," by R. L. de Pearsall, first in the *Musical Times*, and then in Novello's *Part Song Book*, 2nd Series, vol. x., 1867, No. 296 (as in Klug, 1529).

It has also passed into English through a recast (from the text of Klug, 1529), entirely in German, which begins "Nun singet und seid froh." This is in 4 st., and was 1st pub. in the *Hannover G. B.*, 1646, p. 222, and has been repeated in many subsequent collections as in the *Berlin G. L. S.* ed., 1863, No. 174.

*Tr.* as "Now sing we, now rejoice," a good and full *tr.* by A. T. Russell, as No. 48 in his *Ps. & Hymns*, 1861. Another *tr.* is, "We all indeed were perished," a *tr.* of st. iii., as No. 302 in pt. i. of the *Moravian H. Bk.*, 1764 [J. M.]

**In every object here I see.** *J. Newton.* [*Nature lifting the soul to God.*] Printed in the *Gospel Magazine*, June, 1774, and included in the *Olney Hymns*, 1779, in 2 st. of 6 l., and headed, "A Thought on the Seashore." It was given in the *Leeds S. S. U. H. Bk.*, 1833 and 1879, as No. 128. [J. J.]

**In exile here we wander.** *W. Cooke.* [*Septuagesima.*] This hymn. pub. in the *Hymnary*, 1872, under the signature "A. C. C." was suggested to Canon Cooke by P. Gerhardt's "Ich bin ein Gast auf Erden" (q. v.), but it is not a *tr.* of that hymn. It was written for the *Hymnary*. The alteration in Thring's *Coll.*, 1882, of st. iii., ll. 4-8, to

"And we shall rise in that great day  
In bodies like to Thine,  
And with Thy saints, in bright array,  
Shall in Thy glory shine."

is the author's authorized text. [J. J.]

**In evil long I took delight.** *J. Newton.* [*Looking at the Cross.*] Pub. in the *Olney Hymns*, 1779, Bk. ii., No. 57, in 7 st. of 4 l., and headed, "Looking at the Cross." Although not referred to by Josiah Bull in his account of Newton (*John Newton*, &c., 1868), it seems to be of special autobiographical interest as setting forth the great spiritual change which Newton underwent. In its full form it is rarely found in modern hymn-books. Two arrangements are in C. U. (1) "In evil long I took delight," abridged, and

(2) "I saw one hanging on a tree." The latter is mainly in American use. [J. J.]

**In Gottes Namen fahren wir.** [*Travellers' Hymn.*] This is found in varying forms from the 14th to 16th century, and was very much used by travellers on land and water, by the crusaders, at pilgrimages and processions, &c. Wackernagel, ii. pp. 515-517, gives 6 versions, and at iii. pp. 1229-83, gives 5 versions, varying from 2 to 29 st., the oldest being from a Munich ms. of 1422. (See also Hoffmann von Fallersleben, 1861, pp. 70-73 212-215, &c.) The forms *tr.* into English are:—

i. Wackernagel, ii., No. 680, from the *Psalmes Ecclesiasticus*, Mainz, 1560, in 4 st. *Tr.* as, "Now in the name of God we go," by Miss Winkworth, 1869, p. 43.

ii. Wackernagel, ii., No. 682, from M. Vehe's *Gesangbuchlein*, Leipzig, 1537, in 12 st., and altered, in H. Bone's *Chantale*, 1847, No. 365. *Tr.* as, "Onward in God's name we wend," by R. F. Littledale, for the *People's Hymn*, 1867, No. 137, omitting st. v., vi. It is appointed for Rogationtide, and signed "F. R." Repeated in Dale's *English H. Bk.*, 1875.

iii. Wackernagel, iii., No. 1437, in 3 st., from the *Bonn G. B.*, 1561; included as No. 1194 in the *Berlin G. L. S.*, ed. 1863. *Tr.* as, "In God's name, let us on our way," by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 107. Repeated as No. 180 in her *C. B. for England*, 1863, and in the *Ohio Lutheran Hymn*, 1880. Another *tr.* is, "In God's name we our way do go," as No. 323 in pt. i. of the *Moravian H. Bk.*, 1754.

In Knapp's *Ev. L. S.*, ed. 1865, No. 2744, this third form is ascribed to Johann Hiltstein, 1557. Hiltstein's hymn (Wackernagel, iii. p. 1140, and *Unv. L. S.*, 1851, No. 648) is essentially different. [J. M.]

**In grief and fear, to Thee, O Lord.** *W. Bullock.* [*In time of Trouble.*] Appeared in his *Songs of the Church*, Halifax, N. Scotia, 1854, pp. 221-222, in 5 l. of 4 st., entitled, "The Church in Plague or Pestilence," and based upon the words, "God is our Refuge and Strength, a very present help in trouble." In 1861 it was given in *H. A. & M.*; in 1863 in Kennedy, and again in many other collections, and usually with the omission of st. iii., which reads:—

"Our sins Thy dreadful anger raise,  
Our deeds Thy wrath deserve;  
But we repent, and from Thy ways  
We never more will swerve."

The *H. A. & M.* text, with st. i., l. 3, thus: "And while Thy judgments are abroad," and the stanza above quoted, will give the original. Its use is somewhat extensive. [J. J.]

**In humble faith, and holy love.** *T. Rennell.* [*Holy Trinity.*] These stanzas by Dean Rennell form the words of the anthem known by the above first line, No. 304 of the *Musical Times* series, the music being by Dr. George M. Garrett. In its original form the hymn is not used as such in the collections, but rewritten by Dr. Kennedy as, "A triple light of glory shines," it was included in his *Hymno. Christ.*, 1863. [J. J.]

**In latter days, the mount of God.** [*The Church the House of God.*] In the *Scottish Translations and Paraphrases* of 1745, this is given as No. xxviii. on Is. ii. 2-6, as follows:—

1.  
"In latter Days, the Mount of God,  
his sacred House, shall rise  
Above the Mountains and the Hills,  
and strike the wond'ring Eyes."

2.  
 "To this the joyful Nations round,  
 all Tribes and Tongues shall flow;  
 Up to the House of God, they'll say,  
 to Jacob's God, we'll go.
3.  
 "To us he'll point the Ways of Truth:  
 the sacred Path we'll tread:  
 From Salem and from Zion-Hill  
 his Law shall then proceed.
4.  
 "Among the Nations and the Isles,  
 as Judge supreme, he'll sit:  
 And, vested with unbounded Pow'r,  
 will punish or acquit.
5.  
 "No Strife shall rage, nor angry Feuds,  
 disturb these peaceful Years;  
 To plow-shares then they'll beat their swords,  
 to Pruning-hooks their Spears.
6.  
 "Then Nation shan't 'gainst Nation rise,  
 and slaughter'd Hosts deplore:  
 They'll lay the useless Trumpet by,  
 and study War no more.
7.  
 "O come ye, then, of Jacob's house,  
 our Hearts now let us join:  
 And, walking in the Light of God,  
 with holy beauties shine."

The author of this piece is unknown, and the piece itself has passed out of use. From it, however, there has grown a hymn concerning the authorship of which much discussion has arisen. The details of this controversy are given under Bruce, M. (q.v.). From evidence there adduced we hold that the revision of the above, known as, "Behold the mountain of the Lord," was written by M. Bruce about 1764; that after his death in 1767, the ms. was given to J. Logan for publication; that in 1781 Logan published it in his *Poems* as his own; and that the same year, as one of the revisers of the *Scottish Translations and Paraphrases*, he secured, after some alterations and the addition of a stanza, also altered from the original of 1745, its insertion therein.

2. The text as given in Logan's *Poems*, 1781, p. 106, No. 5, and which is the nearest approach to Bruce's original that can be attained, is as follows:—

1.  
 "Behold! the mountain of the Lord  
 In latter days shall rise,  
 Above the mountains and the hills,  
 And draw the wondering eyes.
2.  
 "To this the joyful nations round  
 All tribes and tongues shall flow;  
 Up to the hill of God, they'll say,  
 And to His house we'll go.
3.  
 "The beam that shines on Zion's Hill  
 Shall lighten every land,  
 The King who reigns in Zion's towers  
 Shall all the world command.
4.  
 "No strife shall vex Mesiah's reign,  
 Or mar the peaceful years;  
 To ploughshares soon they beat their swords,  
 To pruning-hooks their spears.
5.  
 "No longer hosts encountering hosts,  
 Their millions slain deplore;  
 They hang the trumpet in the hall  
 And study war no more.
6.  
 "Come then—O come from every land,  
 To worship at His shrine;  
 And, walking in the light of God,  
 With holy beauties shine."

3. As already indicated, this text with slight alterations, and the original st. iv. as above, altered to "Among the nations," &c., was

given in the *Scottish Translations and Paraphrases*, 1781, No. xviii., as follows:—

St. i., as above, 1781, with l. 3, "On mountain tops, above," &c. St. ii., as above, 1781. St. iii., as above, 1781. St. iv., from 1745, st. iv. altered. St. v., "No strife shall rage, nor hostile feuds disturb those peaceful years," &c., 1781. St. vi., l. 1, as 1781; 2, "Shall crowds of slain deplore"; ll. 3 and 4 as 1781. St. vii., "Come, then, O house of Jacob! come"; ll. 2, 3, 4 as 1781. Modern editions are somewhat different from this.

4. In this last form the hymn has been in authorized use in the Church of Scotland for more than 100 years, and is found in the hymnals of most English-speaking countries. It should be designated as *Scottish Trs. & Paraphs.*, 1745, rewritten by M. Bruce, and altered by J. Logan.

5. In Miss J. E. Leeson's *Par. and Hymns*, &c., 1853, this hymn is given as rewritten by her for that collection as, "The mountain of Jehovah's house." It is in 5 st. of 4 l. Another form, dating from Belknap's *Ps. & Hymns*, Boston, 1795, beginning "O'er mountain tops, the mount of God," is in C. U. in America. [J. J.]

In life's gay dawn, when sprightly youth. T. Blacklock. [*Children.*] 1st appeared as No. 16 in the Draft *Scottish Translations and Paraphrases*, 1781, as a version of Eccles. xii. 1, in 4 st. of 4 lines. In the public worship ed. issued in that year by the Church of Scotland, and still in use, *dawn* in st. i., l. 1, was altered to *morn*, and 8 other lines rewritten. In the markings by the eldest daughter of W. Cameron (q.v.) ascribed to Blacklock. Included in *Paterson's Coll.*, Glasgow, 1867, and in America in the *Springfield Coll.*, 1835. In the American Prot. Episcopal *Coll.*, 1826, No. 92, it was altered to "O, in the morn of life, when youth." This was followed in America in the *Bap. Psalmist*, 1843; *Cheshire Association Christian Hymns*, 1844; and further altered to "In the glad morn of life, when youth," in *Adams & Chapin's Coll.*, 1846, or to "In the bright morn of life, when youth," as in the *Bap. Pratte Bk.*, New York, 1871. [J. M.]

In natali Domini. [*Christmas.*] This hymn probably is of the 14th or 15th cent. Wackernagel, i. pp. 202-203, gives five versions varying from 2 to 6 st., the oldest being from a 15th cent. ms. at Munich. The form tr. into English is his No. 323—which appeared with the German in 6 st. of 7 l. in the *Enchiridion geistlicher Lieder*, Wittenberg, 1571. Daniel, i., No. 474, quotes it from Wackernagel's 1st ed. (1841). It has passed into English through the German "Do (Da) Christus geboren war Fröwden sick der Engel sohar," which appeared with the Latin, 1571, as above, and thence in Wackernagel, iv. p. 790, in 6 st. of 7 l., repeated as No. 26 in the *Univ. L. S.*, 1851. Tr. as:—

Hark! the heavenly hosts proclaim. A good tr. of st. i., ll., iv., by A. T. Russell, as No. 50 in his *Ps. & Hys.*, 1831. Slightly altered and beginning "Hark, the angel choir," as No. 101 in Kennedy, 1863. Another tr. is "On the birthday of the Lord." By Dr. Little-dale in *Lyra Messianica*, 1864. [J. M.]

In never ceasing songs of praise. B. Beddome. [*The overruling of all for Good.*] Pub. in his (posthumous) *Hymns*, &c., 1817, No. 34, in 5 st. of 6 l. In this form it is not in C. U.; but the hymn "Temptations, trials,

doubts and fears," included in the 1800 ed. of Rippon's *Sel.*, No. 286, pt. ii., has many lines in common. Whether Beddome's 1817 text is Rippon's 1800 text expanded from 3 st. of 4 l. to 5 st. of 6 l., or whether the 1800 text was abridged by Rippon from Beddome's ms., we cannot say. [J. J.]

**In noctis umbrâ desides. C. Coffin.** [*Advent.*] Appeared in the *Paris Breviary*, 1736, for Compline in Advent; and again in Coffin's *Hymni Sacri*, 1736, p. 93. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 12, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. While we our weary eyelids close. By J. Chandler, in his *Hys. of the Prim. Ch.*, 1837, p. 10. It is repeated in a few collections.

2. When shades of night around us close. By the Compilers of *H. A. & M.* 1st printed in their trial copy, 1859, and then in the 1st ed., 1861.

3. When night has veiled the earth in shade. By the Editors of the *Hymnary*, 1872, principally from the *tr.* by J. Chandler and J. D. Chambers.

**Translations not in C. U. :—**

1. And now with shades of night oppress. *I. Williams*, 1839.

2. When clouds of darkness veil the sky. *R. Campbell*, 1850.

3. In Night's dim shadows lying. *W. J. Blew*, 1862-6.

4. In shadowy night, whilst drowsy sleep. *J. D. Chambers*, 1857. [J. J.]

**In passione Domini, qua datur salus homini. St. Bonaventura.** [*Passiontide.*] This is ascribed to St. Bonaventura, and is given in his *Opera*, Mainz, 1609, vol. vi. p. 417, as a hymn for a *Little Office of the Passion* at Matins. *Mone*, No. 84, gives the text from three mss. of the 14th cent., one at Strassburg, and two (one of which belonged to the abbey of Reichenau) at Karlsruhe. He mentions another ms. at Karlsruhe as assigning it to Compline on the festival of the Crown of Thorns; and *Daniel*, iv. p. 219, in giving the text of *Mone*, cites it as a hymn at Matins on this festival in the *Constant Breviary*, 1516.

[W. A. S.]

**Translations in C. U. :—**

1. In the Lord's atoning grief. By F. Oakeley. Written in 1841 for use in Margaret Street Chapel, London, of which the translator was then the Incumbent, and pub. in his *Devotions Commemorative of the Passion of Our Lord, &c.*, 1842. In 1852 it was included, with alterations, in *Hys. and Introits*, and thence, in 1861, into *H. A. & M.*, in 5 st. of 4 l. This text has been repeated in several collections, and sometimes abridged to 3 st. as in *Thring's Coll.*, 1882.

2. In our Lord's atoning grief. This arrangement of Canon Oakeley's *tr.* appeared in the *Cooke & Denton Hymnal*, 1853, No. 68, and was repeated in *Chope's Hymnal*, 1864. St. l., ii., iv. are from Oakeley, and iii. is new.

**Translation not in C. U. :—**

Thy wondrous passion life, O Lord. *J. D. Chambers*, 1857. [J. J.]

**In streets and openings of the gates. J. Logan.** [*Voice of Wisdom.*] 1st pub. in the *Scottish Translations and Paraphrases*, 1781, No. x., in 7 st. of 4 l. We have ascribed

this paraphrase to J. Logan on evidence given in the memoir of M. Bruce in this work (q.v.). In Miss J. E. Leeson's *Paraphs. and Hys.*, 1853, No. 43, this hymn opens with the same first line; but it is a rewritten form of the hymn in 4 st. by Miss Leeson. [J. J.]

**In the beginning God said "Be!" J. Montgomery.** [*Creation.*] This hymn is dated in the original ms. "Written at Dinwale, Sep. 22, 1835." In 1853 it was included in Montgomery's *Original Hymns*, No. 2, in 4 st. of 4 l., and entitled "The Creation and Dissolution of all Things." Its use is limited. [J. J.]

**In the Cross of Christ I [we] glory. Sir J. Bowring.** [*Glorying in the Cross.*] Pub. in his *Hymns*, 1825, in 5 st. of 4 l., and based upon Gal. vi. 14. It has passed into numerous collections in G. Britain and America, and is one of the most widely known of the author's hymns. It is sometimes given as "In the Cross of Christ we glory." [J. J.]

**In the fields with their flocks abiding. F. W. Farrar.** [*Christmas Carol.*] Written in 1871 for one of the Harrow Concerts, and subsequently embodied by Mr. John Farmer in his Oratorio *Christ and his Soldiers*. From the Oratorio it was transferred, together with the original music, to Mrs. Brock's *Children's H. Bk.*, 1881. It is also in several other collections. [J. J.]

**In the hour of my distress. R. Herrick.** [*Litany to the Holy Spirit.*] This Litany was pub. in his *Noble Numbers, &c.*, 1647, in 12 st. of 4 l.; and in Dr. Grosart's *Early English Poets*, 1869, vol. iii. p. 132. The form in which it is found in C. U. is that of a cento. The stanzas chosen vary in the hymnals, those usually omitted being too quaint for congregational use. In some collections it begins "In the time of my distress." It is also sometimes given as "In the hour of deep distress," with the refrain "Good Spirit, comfort me." This form of the text appeared in Cotterill's *Sel.*, 1819, where it was given as a sequel to "O Thou from Whom all goodness flows." It is in extensive use in G. Britain and America. Orig. text in *Lyra Brit.*, 1867, p. 306. [See *English Hymnody*, Early, § ix.] [J. J.]

**In the hour of trial. J. Montgomery.** [*In Trial and Temptation.*] Montgomery's original ms. of this hymn is dated "October 13, 1834;" and on it the names of twenty-two persons are written to whom he sent ms. copies, together with the dates on which they were sent [M. mss.]. The text is the same as that given in Montgomery's *Original Hymns*, 1853, No. 193, in 4 st. of 8 l., with the exception of st. iii., l. 4, which reads, "O'er the sacrifice." Four forms of the text (besides minor alterations, are in C. U. :—

1. The authorized text of 1853. This was given in Mercer's *Ch. Ps. & H. Bk.*, 1854, and has become exceedingly popular in G. Britain and America. This text is that given in the *H. Comp.* with st. l., l. 2, *Jesus* for "Jeaus," and Bp. Bickersleith's note (in 1876) on his text: "This hymn, by J. Montgomery (1835) is given, as varied by F. A. Hutton (1861)," is in error both with regard to date and text.

2. An altered text by Mrs. Frances A. Hutton, given in Prebendary H. W. Hutton's (*Lincoln*) *Supplement and Litanies*, n.d. This text is easily recognised by



comparing the concluding stanza with that by Montgomery—

*Montgomery.*

"When, in dust and cold,  
To the grave I sink,  
While heaven's glory  
Fleeth  
O'er the shining tomb,  
On Thy truth relying,  
Through that mortal  
strife,  
Lord, receive me, dying,  
To eternal life."

*Mrs. Norton.*

"When my last hour  
cometh, [and pain]  
Fought with strife  
When my dust returneth  
To the dust again,  
On Thy truth relying  
Through that mortal  
strife,  
Jesus, take me, dying,  
To eternal life."

3. The text as in Thring's coll., 1852, which is Mrs. Norton's text slightly altered.

4. The text in Church Bp., 1871. The alterations in st. II, iv., are by the editors. This text may be easily recognized in any other collection by st. iv., ll. 1, 2—

"When my lamp low burning  
Sinks in death's last pain," &c.

The opening lines of this hymn have been the subject of much controversy, it being held by many that the petition,

"In the hour of trial,  
Jesus, pray for me,"

is unscriptural. That Montgomery himself was not at one time quite satisfied with the petition is evident from the fact that a copy of the hymn in his handwriting, dated "Sheffield, Apl. 25, 1835," (Winchbank Hall MSS.) reads :

"In the hour of trial,  
Jesus, stand by me."

The outcome of this difficulty is found in the following readings of this line:—

1. Jesus, pray for me. Original MS.
2. Jesus, stand by me. Winchbank Hall MS.
3. Jesus, pray for me. Montgomery, *op. cit.*, 1852.
4. Jesus, help Thou me. Mrs. Norton.
5. Jesus, stand by me. Thring's coll.

When these various forms of the text are taken into account, it is found that this hymn ranks in popularity with the best of Montgomery's productions. [J. J.]

**In the morning hear my voice.** *J. Montgomery.* [Daily Prayer.] Montgomery's original MS. of this hymn is dated "Jany. 7, 1831," and on it are given the names of fifteen persons to whom copies were sent. Montgomery pub. the hymn in his *Original Hymns*, 1833, No. 90, in 5 st. of 4 l., as "A Prayer for every day and all day long." Its use is mainly confined to America. [J. J.]

**In the night of my solitude kneeling alone.** *J. B. Heber.* [Night.] Appeared in his little book of prayers and hymns, *The Evening Hymns*, 1837, No. 22, in 6 st. of 4 double lines, and headed "In the night His soul shall be with me." It deals with the "night" of "solitude," "sorrow," "temptation," "sickness," "desertion," and "life," a stanza being devoted to each. It is a most effective hymn for private devotion. It is in Dale's *English H. Bk.*, 1875. [J. J.]

**In the sun and moon and stars.** *Bp. R. Heber.* [Advent.] Appeared in the *Christian Observer*, Oct. 1811, in 4 st. of 4 l., and headed "2nd Sunday in Advent—Luke xxi." It was reprinted with some changes in the text in Heber's posthumous *Hymns*, &c., 1827, p. 9. This text is that usually followed in the hymn-books in G. Britain and America. [J. J.]

**In These we live, and move, and are.** *John Mason.* [Presidence.] This is a most successful cento compiled by Dr. Kennedy

for his *Hymns*, *Christ*, 1803, No. 1409, in 5 st. of 4 l. It is from various "Songs" in Mason's *Spiritual Songs, or Songs of Praise*, first pub. in 1683 as follows:—

St. I. From "Song of Praise for Preservation," st. III, l. 1-4. St. II. From "Song of Praise for Providence," st. III, l. 1-4. St. III. From "Song of Praise for Protection," st. I, l. 1-5. St. IV. From "Song of Praise for Protection," st. II, l. 1-4. St. V. From "Song of P. for Family Prosperity," st. v, l. 5-8.

These "Songs" are Nos. iv., v., vi. and viii. respectively, and are found in full in D. Sedgwick's reprint of Mason's *Songs of Praise*, 1859. [J. J.]

**In Thy Name, O Lord, assembling.** *T. Kelly.* [Public Worship.] 1st pub. in his *Hymns*, &c., *Not before Published*, 1813, No. 24, in 5 st. of 6 l. (*Hymns*, 1853, No. 371.) In its original form it is in extensive use, and as "In Thy courts, O Lord, assembling," it is also found in several collections. The latter text was given in Marimeau's *Hymns*, 1840 and 1873, and others. [J. J.]

**In token that thou abalt not fear.** *H. Alford.* [Holy Baptism.] In Mrs. Alford's *Life of Dean Alford* the origin of this hymn is thus stated:—

"Some lines on 'The Sign of the Cross in Baptism' (suggested by Hooker's *Rel. Polity*, bk. v., sec. 45) were written at this time. They were sung five years afterwards in Wyke Church as a hymn when his first child was christened, and since their publication they have come to be used not infrequently on the occasion of a Baptism." *Life*, ii. p. 74.

The passage from Hooker here referred to by Mrs. Alford is—

"Seeing therefore that in four names which doth worthily follow sin, and to bear undeserved reproach constantly, is the general duty of all men professing Christianity; seeing also that our weakness while we are in this present world doth need lowly spiritual duties the help even of corporal fervour, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special note of remembrance, than which there is nothing more forcible where either too weak, or too strong a consent of fancy and discourse might do great harm, steadeth always ready to put forth a kind of necessary helping hand; we are in that respect to acknowledge the good and profitable use of this ceremony, and not to think it superfluous that Christ both His mark applied upon that part where baseness approacheth, in token that they which are Christians should be at no time ashamed of His signifying." [J. J.]

The hymn was written at Hulse, during Alford's stay from June 5 to July 7, 1832, with his uncle, Mrs. Alford's father, and was first printed in the *British Magazine*, Dec. 1832. In 1833 it was repeated in Alford's anonymous *Poems & Poetical Fragments*, and subsequently in most of his poetical works and collections of hymns, including his *Year of Praise*, 1867. In the numerous collections in which it is found, both in G. Britain and America, it is usually given in a correct form. It is sometimes found "In token that we should not fear." It is given in a greater number of hymn-books than any other hymn for Holy Baptism, and in popularity it ranks amongst the Dean's hymns as second only to his "Come, ye thankful people, come." [J. J.]

**In vain Apollos' silver tongue.** *H. Beddome.* [Before Sermon.] Appeared anonymously in Rippon's *Rep.*, 3rd, 1787, No. 360, in 2 st. of 4 l. In Beddome's (posthumous) *Hymns*, 1817, No. 588, there is a hymn in 3 st. of 4 l. beginning "In vain does Paul's

*persuasive tongue.*" The former hymn is either the latter rewritten from 3 st. to 2, or the latter is the former expanded. As Beddome supplied Rippon with many of his hymns in ms., probably the 1817 text is the original.

[J. J.]

**Incarnate God! the soul that knows.** *J. Newton.* [*Safety of the Believer.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 47, in 8 st. of 4 l., and headed "The Believer's Safety. Psalm xci." It is in use in its original form, and also as, "O God most high, the soul that knows." This altered form of st. i., vi.-viii. was made by W. J. Hall for his *Mitre H. Bk.*, 1836, No. 83. Sometimes, as in the *New Mitre*, 1875, a doxology is added.

[J. J.]

**Incarnate Word, Who, went to dwell.** *Rp. R. Heber.* [*Epiphany.*] Appeared in his (posthumous) *Hymns, &c.*, 1827, p. 32, in 4 st. of 4 l., and appointed for the 2nd S. after Epiphany. It is given in several collections in an unaltered form. Another form, "Messiah, Lord, Who, went to dwell," is also in C. U. This was given in Martineau's *Hymns*, 1840.

[J. J.]

**Indulgent God, to Thee I raise.** *T. Coles.* [*Praise for Salvation.*] Included anonymously in the 10th ed. of Rippon's *Bapt. Sel.*, 1800, No. 299 (Pt. iii.), in 6 st. of 4 l., and headed "Happy in the Salvation of God." In some copies of the 1827 edition of Rippon the blank is filled in with "Coles." After Dr. Rippon's death in 1836, three editions of his *Sel.* appeared: (1) his original *Sel.* as revised in 1827; (2) an edition pub. by Hall, Virtue & Co., which was a reprint of Rippon's 1800 edition with additions; and (3) *The Comprehensive Rippon*, 1844. In No. 2 this hymn is ascribed to "B. Francis," and in No. 3 to "Francis." That No. 1 in giving it to "T. Coles," is right is evident from a communication from B. F. Flint, grandson of B. Francis, to D. Sedgwick, dated "Jan. 26, 1859," in which he says "'Indulgent God, to Thee I raise,' ascribed to my Grandfather, is not his, but was written by the late Rev. Thomas Coles of Bourton."

[J. J.]

**Indulgent Sovereign of the skies.** *P. Doddridge.* [*Fast Day.*] In the D. ms., this hymn, No. 76, is headed "God intreated for Jerusalem. A hymn for a Fast Day, from Isa. lxii., 6, 7," and is dated "Jan. 4, 1733." It is also in the Brooke ms. It was pub. in Doddridge's (posthumous) *Hymns, &c.*, 1755, No. 120, in 10 st. of 4 l., with the heading changed to "God intreated for Zion: Isaiah lxii., 6, 7. For a Fast Day; or, A Prayer for the revival of Religion;" and repeated in J. D. Humphreys's ed. of the same, 1839, No. 136. It is usually given in the hymn-books in an abridged form, and sometimes as "Thou glorious Sovereign of the Skies." [J. J.]

**Ingemann, Bernhardt Severin,** was b. at Thor Kildstrup, Island of Falster, May 28, 1789. From 1822 to his death in 1862, he was Professor of the Danish Language and Literature at the Academy of Sorø, Zealand, Denmark. He was a poet of some eminence. His collected works were pub. in 1851, in 34 volumes. Seven of his hymns tr. into English

are given in Gilbert Tait's *Hymns of Denmark*, 1868. The only hymn by him in English C. U. is:—

**Ingemann Nat og Trængsel.** *Unity and Progress.* It is dated 1828, and is given in the *Ent Tilloeg til Evangelisk-christelig. Psalmebog*, Copenhagen, 1859, No. 502. In its tr. form as "Through the night of doubt and sorrow," by the Rev. S. Baring-Gould, it has become widely known in most English-speaking countries. The tr. was pub. in the *People's H.*, 1867. It was greatly improved in *H. A. & M.*, 1876, and has been specially set to music by several composers.

[J. J.]

**Ingham, Benjamin, M.A.** The details of the life of this hymn-writer are given in the article on *Inghamite Hymnody*. Ingham's hymns appeared in the *Kendal H. Bk.*, 1757, and in various editions of the *English Moravian H. Bk.* The 1886 ed. of the *Moravian H. Bk.* contains the following hymns by him:—

1. Jesus, my Saviour, full of grace. *Jesus All in All.*
2. The one thing needful, that good part. *Mary's Choice.*

[J. J.]

**Inghamite Hymnody.** The Inghamite Society was founded by the Rev. Benjamin Ingham, brother-in-law to the Countess of Huntingdon. He was b. at Ouse, Yorkshire, June 11, 1712, and educated at Queen's College, Oxford. At Oxford he made the acquaintance of Whitefield and the Wesleys, a circumstance which greatly influenced his after life. In 1735 he was ordained by the Bishop of Oxford (Dr. John Potter), and in October of the same year he sailed with C. Wesley to Georgia, in America. On the voyage he made the acquaintance of several Moravian missionaries, who were also proceeding to America, and on his arrival in that country he joined them in their work. Returning to England in 1738, he began preaching in various churches and chapels in Wakefield, Leeds, and Halifax; but in June, 1739, he was inhibited from preaching in any of the churches in the diocese of York. He continued to labour with the Moravians in Bedfordshire, Nottinghamshire, Lancashire, and Yorkshire, &c., where several Moravian settlements were subsequently established, that at Fulneck, near Leeds, being on ground given to the Society by Ingham. Ingham's Society and chapels were, however, distinct from the Moravians, and his preachers looked to him as their head. In 1755, at a general meeting of his preachers, at Winewall, near Colne, in Lancashire, he was elected General Overseer of the Societies, and William Batty (q.v.), and James Allen (q.v.) were chosen as his fellow-helpers, who were set aside for their work by prayer and the laying-on of hands by Ingham. At about that time the Inghamites had upwards of eighty chapels, but mainly through internal dissensions they have dwindled to a very small number. The first hymn-book published for the use of this society was printed at Leeds, and was drawn mainly from the Lady Huntingdon Coll. The most important collection was that known as the *Kendal Hymn Book*, which was published in 1757, and to it an *Appendix* was added in 1761. The editor of this book was James Allen, who contributed about one-half of the contents. The other contributors were Christopher Batty, William Batty, John Green, Benjamin Ingham, and four or five others. Ingham seems to have written Nos. 3 and 85

[s. mss.]. Half-a-dozen hymns from this book are all that are found in modern hymn-books, outside the Inghamite official collection. (For further details concerning Ingham and the Inghamites see *Life and Times of Selina, Countess of Huntingdon*, Lond., Painter, 1839.) [J. J.]

Inglis, Charlotte H. [Various.]

Inglis, Margaret Maxwell, née Murray, was b. at Sanquhar, Dumfriesshire, Oct. 1774, and was married first to Mr. Finlay, and secondly to Mr. John Inglis, an officer of the Excise, who d. in 1826. Mrs. Inglis d. at Edinburgh, Dec. 1843. Her *Miscellaneous Poems* were pub. at Edinburgh in 1838 (Rogers's *Sacred Minstrel*, p. 75). [J. J.]

Ingolstätt, Andreas, was b. at Nürnberg, April 9, 1633, where he became superintendent of the market, and where he d. June 7, 1711. In 1672 he was admitted a member of the Pegnitz Shepherd and Flower Order, and was in 1674 crowned as a poet. Of his seven or eight hymns (of which six were contributed to the Pegnitz *Andachtsklang*, 1673-91) one has passed into English:

*Knab geht Christi Weg.* [Humility.] 1st pub. in the *Poetischer Andachtsklang*, Nürnberg, 1673, No. 39, in 7 st. of 8 l.; and is founded on meditation, No. 261, of Dr. H. Müller's *Geistliche Erquickstunden*. Included in Knapp's *Ec. L. S.*, 1837, No. 2198, in 6 st. *Tr.* as:—

*Christ's path was sad and lowly.* A good *tr.* from Knapp by Mrs. Findlater in the 3rd Ser., 1858, of the *H. L. L.*, p. 8 (1884, p. 135), repeated in the Irvingite *H. for use of the Churches*, 1871. In Bp. Ryle's *Coll.*, 1860, it begins "Lowly, my soul, be lowly."

Another *tr.* is "Still downward goes Christ's way," by J. D. Burns, in the *Family Treasury*, 1839, p. 192 (*Remains*, 1869, p. 248). [J. M.]

*Instantis adventum Dei.* *C. Coffin.* [Advent.] Given in the *Paris Brev.*, 1796, as the hymn at Matins for Sundays, and Ferial-days in Advent. It was also included in the author's *Hymni Sacri*, 1796, p. 32; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 36; and in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. It is *tr.* as:—

1. *The Advent of our God. Our Prayers, &c.* By J. Chandler. 1st pub. in his *Hys. of the Prim. Church*, 1837, p. 34, and subsequently included in numerous collections, and sometimes with considerable alterations as noted below. Its use is more extensive than any other *tr.* of this hymn.

2. *Our God approaches from the skies.* By I. Williams. 1st pub. in his *Hys. Tr. from the Parisian Brev.*, 1839, p. 43. This was given in the *Salisbury H. Bk.*, 1857, as "God cometh! and e'en now is near;" and was repeated, with further alterations, and the introduction of some lines from Chandler, in the *Sarum Hyl.*, 1868, as "The Advent of our God! Behold, the Lord is near."

3. *The coming of our God, our Prayers, &c.* This *tr.* in R. Campbell's *Hys. and Anthems* (*St. Andrews Hymnal*), 1850, is based upon J. Chandler, st. i.-iii. being repeated almost word for word. The *tr.* by R. Campbell in Mr. O. Shipley's *Annus Sanctus*, 1884, is this text of 1850, partly rewritten, specially st. iii., but several of Chandler's lines are still retained.

4. *Lest the Omer tarry long.* By W. J. Blew. 1st printed for use in his own Church cir. 1851, and then in his *Ch. Hy. and Tune Book*, 1852 and 1855. It is repeated in Rice's *Hymns*, 1870.

5. *The Advent of our God. Let us with prayers.* By J. A. Johnston, in his *English Hyl.*, 1856 and 1861.

6. *The Advent of our King. Our prayers, &c.* This *tr.* appeared in the trial copy of *H. A. & M.*, 1859, and again in the 1st ed., 1861, and the revised ed., 1875. It is J. Chandler's *tr.* very much altered by the Compilers of *H. A. & M.*

7. *Lift up the Advent strain.* This rendering appeared in the *Parish H. Bk.*, 1863 and 1875, and the *Hymnary*, 1872. It is J. Chandler's *tr.* slightly altered.

8. *To hail Thine Advent, Lord, we lift.* In Mercer's *Ch. Psalter and Hy. Bk.*, Ox. ed., 1864, No. 75, is J. Chandler's *tr.* rewritten from s. m. into L. M. This was probably done by Mercer.

9. *The Advent of our King! For this prepare the way.* This is the Rev. F. Pott's revision of J. Chandler's *tr.* in *Hys. fitted to the Order of Com. Prayer*, 1861.

10. *The Advent of our God. Behold the Lord, &c.* This is the S. P. C. K. *Church Hys.*, 1871, is a cento from J. Chandler, I. Williams, the *Sarum Hyl.*, 1868, and some lines newly rendered by the Editors of *Church Hys.*

Translations not in C. U.:—

1. To haste Thine Advent from the skies. *J. D. Chambers*, 1857.

2. The advent of our God and King. *G. Moultrie*, 1870.

3. The Advent of our God at hand. *J. C. Earle*, in *O. Shipley's Annus Sanctus*, 1884. [J. J.]

*Interval of grateful shade.* *P. Doddridge.* [Evening] In the "D. mss." this hymn is given in full, but without date. In 1755, it was included in Doddridge's (posthumous) *Hymns*, as the second of the "Hymns on Particular Occasions and in Uncommon Measures," being No. cccxliii. of the volume, in 70 lines, and entitled "An Evening Hymn, to be used when composing oneself to sleep." It is also in J. D. Humphreys's ed. of the *Hymns*, 1839, No. 309. In 1812, Dr. Collyer gave the complete hymn in his *Collection*, dividing the same, as in Doddridge's *Hymns*, into three parts, and using each part as a separate hymn. He also divided the unbroken lines of the original into stanzas. The three hymns thus made were:—

"Interval of grateful shade."

"What though downy [peaceful] slumbers flee."

"What if death my sleep invade."

This arrangement was repeated in Bickersteth's *Christian Psalmody*, 1833, Nos. 489, 490, 491, in Elliott's *Ps. & Hys.*, 1835, No. 327, and other collections. In this manner these three hymns were handed down to modern collections. A cento from the poem is also in C. U. It begins: "Heavenly Father, gracious Name." [See *Eng. Hymnody, Early*, § xiv.] [J. J.]

*Into the heav'n of the heav'ns hath He gone.* *H. Bonar.* [Ascension.] Given in the 3rd Series of his *Hys. of Faith & Hope*, 1867, in 8 st. of 4 l. and headed, "The Song of the Lamb." The cento, "Blessing, and honour, and glory, and power," in 3 st. in *Laudes Domini*, N. Y., 1884, and others, is taken from this hymn. [J. J.]

**Iota.** In W. Carus Wilson's *Friendly Visitor*, and in *The Children's Friend* this is the *nom de plume* of Dorothy A. Thrupp.

**Ira justa Conditoria.** [*Passiontide.*] In the Office of the Most precious Blood of our Lord Jesus Christ this is the hymn at Matins.

This Office is one of those added to the *Roman Breviary* since 1735. In the Bologna ed., 1827, it is given in the *Appendix* to the *Pars Vernalis* as one of the festivals of March, and as a double of the first class; but by a decree of Pope Pius IX., Aug. 10, 1849, it is ranked as a double of the second class and appointed for the 1st Sunday in July.

The text is found as above in the *Appendix*, 1827, p. 233, in 6 st., and is repeated in subsequent editions of the *Roman Breviary*. Also in *Daniel*, ii. p. 355. [J. M.]

**Translation in C. U. :—**

**He Who once in righteous vengeance.** By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 85, in 6 st. of 6 l.; and again in his *Hys. & Poems*, 1873, p. 47. In 1853, st. i., iv.-vi. were given in the Cooke & Denton *Hymnal*, No. 6. This arrangement of the text has been repeated in a large number of hymn-books in G. Britain and America, and is the popular form of the hymn. In the 1862 *Appendix* to the *H. Noted*, No. 298, the full text is given; and in the *Hymnary*, 1872, st. iii. is omitted. [J. J.]

**Irish Hymnody.** Although there are numerous hymns and sacred poems of great excellence in the Irish, Latin, and English languages which are the production of writers of Irish birth, yet Ireland does not possess a distinctive hymnody as is the case with England, Scotland, France, Germany, and America, &c. The best and fullest account of what was done in the earliest days of Irish history is contained in *The Book of Hymns of the Ancient Church of Ireland*, by J. H. Todd, D.D., 2 vols., 1855-60. These hymns are taken from the *Liber Hymnorum*, a ms. in the Library of Trinity College, Dublin; with various readings from the well-known *Antiphonarium Benchorensis* in the Ambrosian Library, Milan; and other ancient sources. Dr. Todd accompanies the hymns with translations. Another work of interest is the *Lyra Hibernica Sacra, Compiled and edited by Rev. W. MacLennane, D.D., Canon of St. Patrick's, Dublin*: Belfast, 1878. This work has an interesting Preface; nearly 230 pieces, divided into "Sacred Poems," "Hymns," and "Sacred Lyrics;" and a list of the 80 authors from whose works extracts are given: from St. Patrick (372-466), Sedulius? (434), and St. Columba (521-597), to Mrs. C. F. Alexander, Dean Bagot, Dr. Monsell, and Dr. Littledale. This book presents good specimens of what has been done by the eighty writers therein represented; but it neither exhausts the list of writers nor gives one-hundredth part of the sacred lyrics which they have written.

2. The various collections of hymns for Public Worship which have been or still are in use in Ireland are comparatively few. "The United Church of England and Ireland" used *Tate and Brady* in common until the practice in England of publishing independent hymn-books for Church use led to the publication

of Weyman's *Melodia Sacra*, by Marcus Moses, a music-seller in Dublin, circa 1820. This was followed by an *Appendix* to the same of *Hymns with Tunes*, and by Buswell's *The Choralist*, consisting of vol. i., *Metrical Psalms & Chants*, 1842; vol. ii. 200 *Hymns*, 1864, vol. iii. 100 additional *Hymns* and several short anthems, 1865 (Crawford's *Biog. Index [Composers] to the [Irish] Church Hymnal*). In October, 1862, a Committee of Clergymen was appointed by a Conference of Clergy and Laity of the united diocese of Down and Connor, and Dromore, to compile a hymn-book under the direct sanction of the Bishop of the diocese. This resulted in *A Book of Hymns suited to the Services of the United Church of England and Ireland*, Belfast, 1863, containing 414 hymns. In 1864 the Dublin Association for Promoting Christian Knowledge published a quasi-official collection as *The Church Hymnal* (280 hymns). This book, revised and enlarged to 474 hymns, 2 graces, and 16 doxologies, was published in 1873 as the authorized hymn-book of the Church of Ireland. This collection has attained to a large circulation. Its *Biographical Index* (the "Writers" by G. A. Crawford and J. A. Eberle, and the "Composers" by G. A. Crawford) is the best work of its kind extant.

3. The Presbyterians throughout Ireland have usually adhered to the use of the *Scottish Psalter* [see *Scottish Hymnody*]. Individual efforts have, however, been made from time to time to supply separate congregations with hymn-books, as in the case of *A Selection of Psalms & Hymns for the Use of the Presbytery of Antrim, and the Congregation of Strand Street, Dublin*. Belfast, 1818; and W. F. Stevenson's *Hymns for the Church and Home*, 1873.

4. The Congregationalists have also had individual efforts made on their behalf in *A Selection of Hymns designed for the Worship of a Christian Congregation*, Belfast ("sold at the Vestry-Room of the Independent Meeting-house, Donegall-Street"), 1820; and *A Collection of Hymns adapted to Congregational Worship*. By William Cruick, Dublin ("York Street Meeting-House"), 1829.

5. The Methodist bodies have used from the first the same official hymn-books as those in use in England; and some other religious bodies do the same.

6. The Roman Catholics being provided with their hymnody for the ordinary services of the Church in their *Breviary* and *Missal*, only a few small hymn-books for use in Schools and Missions are in use amongst them.

7. Thomas Kelly's *Collection of Psalms & Hymns extracted from Various Authors*, 1802; and his *Hymns adapted for Social Worship*, 1812: *A Selection of Hymns used in Bethesda Chapel, Dorset Street* [Dublin], Dublin, 1819; and a few others of no real moment, were individual or congregational efforts without national or denominational significance.

8. Taken together, therefore, these results do not present an imposing array of hymn-books as an outgrowth of religious work in Ireland. If Ireland, however, has not done much for herself in the way of influencing the Church at home and abroad through her hymn-books, yet her hymn-writers stand, in



numbers and in merit, in the front rank of the Singers of the Church. [J. J.]

**Irons, Joseph**, s. of William Irons, of Ware, was b. at Ware, Nov. 1785, and was for some years the friend of John Newton when the latter was Rector of St. Mary, Woolnoth, and an attendant upon his ministry. On the death of Newton, Irons joined the Nonconformists, and was for some time Pastor of a Nonconformist Chapel at Sawton, and then of the Grove Chapel, Camberwell, London. He d. April 3, 1852.

J. Irons's reputation as a preacher amongst the Nonconformists was very great. His sermons were intensely Calvinistic and very powerful; and the perorations, not unfrequently in poetical blank verse, were most striking and effective. His hymns are powerful, and at times poetical, but from their strong Calvinistic teaching have failed to become popular. They were published for use by his own congregation, and until several were adopted by Spurgeon in his *O. O. H. Bk.*, 1866, and Snapp in his *Songs of G. & G.*, 1872, were seldom found in any other collection for congregational use.

J. Irons's poetical works, including those in which his hymns appeared, were:—

(1) *Zion's Hymns intended as a Supplement to Dr. Watts's Psalms and Hymns*. Printed for the Author by G. Youngman, Saffron Walden, 1816. This ed. contained 217 hymns. It was enlarged, 2nd ed., 1819; 3rd ed., 1825; 5th ed., 1827 (611 hymns). The title was afterwards changed to *Zion's Hymns, for the use of Zion's Sons and Daughters*. (2) *Nymphs, Bride and Bridegroom communing. A Paraphrastic Exposition of The Song of Solomon, in Blank Verse*, 1810; (3) *Judah. The Book of Psalms Paraphrased in Spiritual Songs for Public Worship*, 1847; and (4) *Calvary. A Poem in Blank Verse*.

From his *Zion's Hymns*, the following hymns, in addition to a few annotated under their respective first lines, are in C. U.:—

- i. *From the 1st edition, 1816:—*
  1. Hark, 'tis the Shepherd's voice. *The Good Shepherd*.
  2. Holy Spirit, heavenly Dove. *Before Sermon*.
  3. Jehovah's love first chose His Saints. *The Father's Love*.
  4. Precious Bible, what a store. *Holy Scriptures*.
  5. See from Zion's mountain rises. *The Water of Life*.
  6. Zion, beloved of God. *The Church the Bride of Christ*.
- ii. *From the 2nd edition, 1819:—*
  7. In yonder realms where Jesus reigns. *The Heavenly Mansions*.
  8. O the happiness arising. *Happiness in Christ*.
  9. What boundless and unchanging love. *The Father's Love*.
- iii. *From the 3rd edition, 1825:—*
  10. Are the saints predestinated? *Predestination*.
  11. Arise, my soul, with songs to own. *Praise for Covenanting grace*.
  12. Aspire, my soul, to yonder throne. *The Father Infinite*.
  13. Awake, awake, ye saints of God. *Holiness of the Church desired*.
  14. Father, we glory in Thy choice. *Holy Trinity*.
  15. For ever, O delightful word. *Praise of God everlasting*.
  16. Hark, how the choir around the throne. *Triumphs of Grace*.
  17. Hark, how the glorious hosts above. *The Church Triumphant*.
  18. Holy Father, let Thy love. *Holy Trinity*.
  19. How safe are all the chosen race. *Final Perseverance*.
  20. I sing the gracious, fixed decree. *Predestination*.
  21. Jesus saw His Church elected. *The Church the Bride of Christ*.
  22. Let party names no more be known. *Unity desired*.
  23. Now let Jehovah's covenant love. *Saints precious to Jesus*.
  24. O my Lord, how great Thy wonders. *Praise for Redemption*.
  25. Of Israel's covenant I boast. *Praise for Covenanting Grace*.

26. One with Christ, O blissful thought. *Union with Christ*.

27. Praying soul, dismiss thy fear. *Christ the Intercessor*.

28. Rising on the One Foundation. *The Church the Temple of the Holy Spirit*.

29. We sing the Father's Love. *Holy Trinity*.

His paraphrases of the Psalms given in his *Judah, &c.*, 1847, are almost unknown to modern hymn-books. The following are in C. U.:—

30. My heart expands with good enditing. *Ps. xiv.* This is given in Spurgeon's *O. O. H. Bk.*, 1866, as "Warm with love my heart's inditing."

31. My soul lies grovelling low. *Ps. cxix.*

32. O give thanks unto the Lord. *Ps. cxlii.*

Although the use of these hymns is mainly confined to Spurgeon and Snapp, a few are found in other collections both in G. Britain and America. [J. J.]

**Irons, William Josiah**, D.D., s. of Joseph Irons above, was b. at Hoddesdon, Herts, Sep. 12, 1812, and educated at Queen's College, Oxford (B.A. 1833, D.D. 1854), and took Holy Orders 1835. In 1837 he became Incumbent of St. Peter's, Walworth, and was subsequently Vicar of Barkway, Incumbent of Brompton, Rector of Waddingham; and in 1872, Rector of St. Mary-Woolnoth, formerly held by his father's friend, John Newton. He was also Bampton Lecturer in 1870, and Prebendary of St. Paul's Cathedral. He d. June 18, 1888. Dr. Irons took a somewhat prominent part in the ecclesiastical controversies of his day, and published extensively thereon in the form of Sermons, Letters, Pamphlets, &c. His important work, the Bampton Lectures, 1870, was on *Christianity as taught by St. Paul*. His hymn-writing and translating began during his Curacy at St. Mary, Newington, 1835-1837, and was continued to his death. Many were first printed as broadsheets, and subsequently included in the Rev. R. T. Lowe's (Rector of Lea, Lincolnshire) *Hys. for the Christian Seasons*, Gainsburgh, 1st ed., 1854, and in his own collections. Of these separate publications the most important were his tr. of the *Dies Irae*, and *Quicumque vult*, and a few special Hymns (Hayes) in 1867. His hymnological works, in addition to these, were:—

(1) *Metrical Psalter*, 1857; (2) *Appendix to the Brompton Metrical Psalter*, 1861 (22 hymns); (3) *Hymns for Use in Church*, 1866 (100 hymns). These contained hymns by Dr. Irons, and others. The next contains his Translations and Original Hymns only. (4) *Psalms and Hymns for the Church*, 1st ed., 1873 (126 h.); 2nd ed., 1875 (190 h.); 3rd ed., 1883 (308 h.). The principal object of this last work was to supply special hymns on the Collects, Epistles, and Gospels, and for Advent and Lent, together with special hymns for the Festivals; and this to a great extent Dr. Irons was enabled to accomplish. His versions of individual Psalms are directly from the Hebrew, line for line.

In addition to those of Dr. Irons's hymns and translations, which are annotated under their respective first lines, the following are in C. U. outside of his own collections, the details appended being from his ms. notes:—

1. *Best voice of love, O Word divine. Confirmation*. Written for a Confirmation at Brompton, and pub. in Lowe's *Hys. for the Christian Seasons*, 1854, No. 184; in the *Appendix to the Brompton Metrical Psalter*, 1861; and the author's later collections.
2. *Can earthly voices fitly sing. Public Opening of a School*. Written at Brompton on the occasion of the opening of a school, and pub. in the 1861 *Appendix* as above, and in the author's later collections.
3. *Children of earth, for heaven we seek. Epi-*

plany. A meditation on the Collect for the 1st S. after the Epiphany, and pub. in his *Ps. & Hys.* 1875.

4. **Eternal Spirit, God of Grace.** *Whitsuntide.* Written in 1865, and pub. in his *Hys. for Use in Church*, 1866, and in a revised form in his *Ps. & Hys.*, 1873.

5. **Faithful Creator, Lord Divine.** *Consecration to God.* Pub. in his *Ps. & Hys.*, &c., 1873.

6. **Father of love, our Guide and Friend.** *Confirmation.* Written for a large Confirmation at Brompton, in 1844, and pub. in Lowe's *Hys. for the Christian Seasons*, 1864, No. 185, and in the 1861 *Appendix* as above, and the author's later collections.

7. **Hail, holy rest, calm herald of that day.** *Sunday.* Pub. in his *Ps. & Hys.*, &c., 1873.

8. **Is not this our King and Prophet?** *Palm Sunday.* Pub. in his *Ps. & Hys.*, &c., 1873.

9. **It is not finished, Lord of grace.** *Preparation for Heaven.* Written in 1860. It is No. 46 of his *Hymns*, 1866, in 6 st. of 6 l.

10. **Jesus, Who for us didst bear.** *Words from the Cross.* In his *Hymns*, 1866, No. 42.

11. **Joy of joys, He lives, He lives.** *Easter.* Written in 1873. In the *N. Mitre*, 1875; and the author's *Hymns*, 1875.

12. **Lord, hear my prayer, bow down Thine ear.** *Lent.* Pub. in his *Ps. & Hys.*, 1873.

13. **Lord, in Thy wrath Thou thinkest yet.** *Lent.* In his *Hymns*, 1866, No. 91.

14. **Lord, Thy voice hath spoken.** *The Beatitudes.* In *Hys. for use in the Church of Saint Ethelburga, Bishopsgate*, 1873, and Dr. Irons's *Ps. & Hys.*, 1875.

15. **No sorrow and no sighing.** *Heaven.* Pub. in his *Ps. & Hys.*, 1873, in 6 st. of 4 l. In Thring's *Coll.*, 1882, st. i.-iii. were given from the 1875 text, and a new stanza was added by Dr Irons at Prebendary Thring's request.

16. **O God with us, the Saviour.** *For use during a Retreat.* Given in his *Ps. & Hys.*, 1873.

17. **O how long, how long.** *Ps. xlii.* Appeared in his *Ps. & Hys.*, &c., 1873.

18. **O Saviour, now at God's right hand.** *Jesus the High Priest.* Pub. in the 1861 *Appendix* as above, and revised in the author's latter collections. In the *Ps. & Hys.*, 1873, st. i., ii., v. are from 1861, iv. from 1866; and iii. is new.

19. **O who are they so pure and bright?** *Holy Innocents.* Written on the death of Infants in the Epidemic of 1837, and pub. in Lowe's *Hys. for the Christian Seasons*, 1864, No. 20, and in the 1861 *Appendix* as above, in 3 st. of 8 l. In the 1866 *Hymns* it was divided into 6 st. of 4 l., and this arrangement was repeated in the 1873 *Ps. & Hys.*

20. **Sing with all the sons of men.** *Easter.* Given in his *Ps. & Hys.*, 1873.

21. **Thanks be to God for meet and right.** *Processional.* Pub. in his *Hymns*, &c., 1866, and again in his *Ps. & Hys.*, 1873.

22. **To whom but Thee, O God of Grace.** *Passiontide.* Appeared in his *Hymns*, &c., 1866; and in his *Ps. & Hys.*, 1873.

23. **Triumphant Lord, Thy work is done.** *Ascension.* Pub. in the 1861 *Appendix* as above, in 3 st. of 4 l. In the 1866 *Hymns* the st. (iii.) "O by Thy spotless, wondrous birth" was added; and in this enlarged form the hymn was repeated in the *Ps. & Hys.*, 1873.

24. **We praise Thee, O our God—to Thee.** *Children's Hymn of Praise to the Holy Trinity.* Written for the Schools at St. Mary's Newington, and pub. in the 1861 *Appendix* as above, and repeated in the *Hymns*, &c., 1866, and the *Ps. & Hys.* 1873.

25. **Who is this from Bethlehem coming?** *Purification of B. V. M.* Appeared in the *Ps. & Hymns*, 1873.

26. **Why art thou weary, O my soul?** *Ps. lxi.* Given in his *Hymns*, &c., 1866, and his *Ps. & Hys.*, 1873, in 6 st. of 7 l. In Thring's *Coll.*, 1882, st. iii. is omitted.

Amongst modern hymn-writers, Dr. Irons ranks with the first. His hymns have not been largely used outside of his own congregation; but their high excellence, variety of subjects and metres, intense earnestness, powerful grasp of the subject, and almost faultless rhythm must commend them to the notice of hymn-book compilers. Prebendary Thring has enriched his *Coll.* (1882) with most of those named above. They are of more than usual excellence, and others remain of equal merit. [J. J.]

**Irvingite Hymnody.** This brief title, which has been given by hymnologists to the

hymnody of **The Catholic and Apostolic Church**, is adopted throughout this work. The origin of the first hymn-book of this denomination is thus set forth in its Preface:—

"In addition to the Divine Songs and Anthems, principally from Holy Scripture, which have been hitherto in use among these congregations, a desire has long existed for a larger selection of hymns, for use both in the public worship of the Church and in private devotional exercises. The object in preparing this book has been to provide such Hymns as may aid, and serve to express, our faith and hope. Of these Hymns, some are original, and appear now for the first time in print: some have long been in use in different sections of the Church."

This collection was compiled by a committee of which Mr. E. W. Eddis was the leading member, and was published in 1864, as *Hymns for the Use of the Churches*. It contained 205 hymns. In 1871 it was enlarged to 320 hymns and 44 doxologies. The 3rd edition is a reprint of that of 1871 with a few verbal alterations. The original hymns contributed to this book were by Mr. E. W. Eddis and other writers, who have appended their initials to their hymns, but decline to give their names to the public. Some of these hymns have passed into other collections. Several of those by Mr. Eddis are of great merit, especially those of Praise, and might be transferred to other collections with advantage. This is the Official (and only) hymn-book of "The Catholic and Apostolic Church." [J. J.]

**Is heaven a place where pearly streams.** *P. J. Bailey.* [*Heaven.*] Appeared in his poem *Festus*, 1839. In the *Leeds H. Bk.*, 1853, it was given as "Is heaven a clime where diamond dew?" and in Dale's *English H. Bk.*, 1874, as "Is heaven a place where diamond dew?" In one or another of these forms it is also found elsewhere. [J. J.]

**Is the [thy] cruse of comfort wasting.** *Elizabeth Charles.* [*The Cruse of Oil.*] Appeared in her *Three Wakings*, 1859, and repeated in the *Hy. Comp.*, revised ed., 1876, and appointed for "Almsgiving." It is also in several other collections, and sometimes as "Is thy cruse," &c. [J. J.]

**Is there in heaven and earth, who can?** *B. Beddome.* [*Salvation through Jesus.*] Appeared anonymously in the 10th ed. of Rippon's *Sel.*, 1800, No. 294, pt. ii., in 6 st. of 4 l., and thence into a few later hymnals. In Beddome's (posthumous) *Hys.*, &c., 1817, No. 696, it is given as "Is there a friend in earth or heaven?" and headed "The All-sufficient Saviour." [J. J.]

**Israel in ancient days.** *W. Cooper.* [*The Gospel in the Old Testament.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 132, in 6 st. of 6 l., and headed "Old Testament Gospel." It is a poetical summary of some of the principal types of the Jewish Dispensation and their fulfilment in Jesus Christ. It is found in several modern collections. [J. J.]

**Israel's Shepherd, guide me, feed me.** *J. Bickersteth.* [*The Good Shepherd.*] This hymn is found in a *Select Portion of Psalms & Hymns*, 4th ed., Lancaster, W. Minshall, printer, 1816, No. 78, in 4 st. of 8 l., and again, with slight alterations, in the author's own *Ps. & Hys.*, 1819. Thence it passed into

Cotterill's *Sel.*, 1819; E. Bickersteth's *Christian Psalmody*, 1833; and numerous other collections. In a few hymn-books it begins: "Heavenly Shepherd, guide us, feed us." (See p. 142. i.) [J. J.]

**1st Gott für mich, so trete.** *P. Gerhardt.* [*Trust in God.*] Included in the Frankfurt ed., 1656, of Crüger's *Praxis pietatis melon*, as No. 380, in 15 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 63, and Bachmann's ed., No. 79, and included as No. 418 in the *Una, L. S.*, 1851. It is a magnificent hymn of Christian confidence, founded on Romans viii. It was probably suggested by the troublous experiences of his life, but the idea that st. xiii. refers to his conflict with the Elector is disproved by the fact that the hymn was pub. in 1656, while the contest did not begin till 1662. Lauxmann, in *Koch*, viii. 408, quotes Langbecker as saying, "This heroic hymn of Gerhardt's is worthy to be placed side by side with Luther's 'Ein feste Burg'; and himself says of it:—

"The hymn bears the watchword of the Lutheran Church as Paul gives it, 'If God be for us, who can be against us?' One thinks of Philip Melancthon's last words as he, worn out with the manifold conflicts after Luther's death and with many bitter and grievous trials, lay a-dying on April 19, 1560, he once more raised himself in bed and cried 'If God be for us, who can be against us?' When one asked him if he wished anything, he replied, 'Nothing, save Heaven!' and gave up his spirit. In the same spirit it has been entitled 'A Christian hymn of Consolation and of Joy,' and has spoken to the hearts of many troubled ones and strengthened them with new courage for the fight of Faith."

The 15th st., "Mein Herze geht in Sprün-gen," has been a special favourite in Germany, and Lauxmann, in *Koch*, relates of it in regard to a well-known German theologian:—

While still young, Professor Auberlen of Basel departed from this life in 1864. This highly gifted and highly cultured witness for the Faith was by an early death compelled to give up his greatly blessed labours, many projects, and a happy family life. On the 2nd of May, a few hours before his death, a friend said to him, "Christ's disciples follow in His pathway, first Death and the Grave, then Resurrection and Ascension." To this he replied, "Of the fear of death, thank God, I know nothing, and can say with Paulus Gerhardt:

"1st Gott für mich, so trete  
Gleich alles wider mich."

In the same night (his last upon earth) he repeated st. xv. of this hymn. Soon after, his light, as a taper, quietly went out.

#### Translations in C. U. :—

**1. If God be on my side.** A good *tr.*, omitting st. iv.—vi., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 130. Included, abridged, in *Holy Song*, 1869, and the *Evang. Hyl.*, New York, 1880. Centos from this *tr.* are:—

(1) **If Jesus be my friend** (st. i., l. 5), in the *Andover Sabbath H. Bk.* 1858, *Hasfield's Church H. Bk.*, 1872, &c.

(2) **Since Jesus is my friend** (st. i., l. 5 altered), in Robinson's *Songs for the Sanctuary*, N. Y., 1866, *Laudes Domini*, 1864, &c.

(3) **Here I can firmly rest** (st. ii.), in the *Andover Sabbath H. Bk.*, 1858, *Pennsylvanian Luth. Ch. Bk.*, 1868, and other American collections.

**2. If God Himself be for me.** A good *tr.*, omitting st. iv.—vi., x., contributed by R. Massie to the ed., 1857, of Mercer's *C. P. & H. Bk.*, No. 161 (Ox. ed., No. 406, abridged), and included in his own *Lyra Domestica*, 1864, p. 110. Varying centos are found in the *Pennsylvanian Luth. Ch. Bk.*, 1868, Eng. Presb. *Ps. & Hys.*,

1867, and the *Free Church H. Bk.*, 1882. In *Laudes Domini*, N. Y., 1884, No. 378 begins "I build on this foundation" (st. iii.).

**3. Is God for me? I fear not.** A spirited if rather free version, omitting st. v., xi., xii., by Mrs. Bevan in her *Songs of Eternal Life*, 1858, p. 39; repeated, abridged, in Snapp's *Songs of G. & G.* In Reid's *Praise Bk.*, 1872, it appears as three hymns: (1) as above; (2) No. 622, beginning "There is no condemnation" (st. vi.), and (3) No. 623, beginning "In heaven is mine inheritance" (st. x.).

**4. Is God for me? I oppose me.** In full, by J. Kelly, in his *P. Gerhardt's Spir. Songs*, 1867, p. 208. His *trs.* of st. iii., xiv., xv., beginning "My Faith securely buildeth," are No. 414 in the *Ohio Luth. Hyl.*, 1880.

**Other *trs.* are.** (1) "Is God for me? what is it," by J. C. Jacobi, 1725, p. 41 (1732, p. 139). Included in the *Mortarian H. Bk.*, 1754; and repeated, abridged, in the 1789 and later eds., beginning "Is God my strong salvation"; (2) "The world may rise against me round" and "The world may fall beneath my feet," *trs.* of st. i., xiii., by Mrs. Stanley Carr in her *tr.* of Wildenhahn's *Paul Gerhardt*, 1848 (1856, pp. 173, 174).

[J. M.]

**Iste Confessor Domini sacratus [colentes].** [*Sainte's Days.*] This hymn is found in the Common of Confessors in the *Sarum*, *York*, *Aberdeen*, *Mozarabic*, *Roman* and other Breviaries. In the *Roman Brev.* of 1632 (text in *Daniel*, i., No. 226) it is altered considerably, beginning "Iste confessor Domini colentes."

*Daniel*, after giving the text at l., No. 226, notes at iv. p. 371, that it is contained in a 9th cent. ms. at Bern as a hymn on St. Germanus. It is in three mss. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 108; Jul. A. vi. f. 66 b; Harl. 2961, f. 349), and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 136, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 40). Also in three mss. (Nos. 387, 413, 414) of the 11th cent. at St. Gall. Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The text usually *tr.* is from the *Rom. Brev.* of 1632.

[J. M.]

#### Translations in C. U. :—

**1. The Confessor of Christ, from shore to shore.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 216, and again in his *Hys. & Poems*, 1873, p. 114. This is also given in some Roman Catholic collections for Missions and Schools.

**2. He, the Confessor of the Lord, with triumph.** By J. M. Neale, in the *H. Noted*, 1852, No. 41.

**3. This is the day when Jesus' true Confessor.** By R. F. Littledale, made for and first pub. in the *People's H.*, 1867, and repeated, except the alternative first stanza and the third, in the *Marquess of Bute's Rom. Brev. in English*, 1879, i. p. 842.

**4. He, whom in all lands celebrate the faithful.** Appeared in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882, and appointed for St. Silvester.

#### Translations not in C. U. :—

1. Unto Thine holy Confessor, our voices. *W. J. Blaw*, 1852.

2. This Thy Confessor Lord of fame sublime. *J. D. Chambers* (from the older text), 1866.

3. O'er all the world the faithful sing. *J. Wallace*, 1874.

[J. J.]

**It is my sweetest comfort, Lord.** *E. Caswall.* [*Christ's Humanity.*] 1st pub. in his *Musque of Mary*, &c., 1858, p. 255, in 4 st. of 4 l., and headed "Christ's Humanity;" and again, in a revised form, in his *Hys. & Poems*, 1873, p. 276. It is given in several modern hymn-books.

[J. J.]

**It is the Lord, behold His hand.** *J. Montgomery.* [*In Times of Distress.*] Written Aug. 22, 1832, during the epidemic of cholera in Sheffield, and for use in that town (M. MSS.). It was pub. in *Montgomery's Original Hymns*, 1853, No. 290, in 6 st. of 4 l., and entitled "During the Cholera—Confession and Supplication." In *Kennedy*, 1863, No. 457, it is abbreviated, and altered. The companion hymn, also written on Aug. 22, 1832, and for the same purpose, was "Let the land mourn through all its coasts." This was pub. in the *Original Hys.*, 1853, No. 289, in 6 st. of 4 l., and is in C. U. in G. Britain and America. The hymns, "Sing Hallelujah, sing," and "Walking on the winged wind," were written by Montgomery at the close of the same year as a "Thanksgiving for Deliverance from the Cholera" (M. MSS.), and also pub. in his *Original Hymns*, 1853. [J. J.]

**It is Thy hand, my God.** *J. G. Deck.* [*In Affliction.*] The origin of this hymn is thus stated by the author in *Joy in Departing: a Memoir of the Conversion and Last Days of Augustus James Clarke, who fell asleep in Jesus, May 2nd, 1845.* By J. G. Deck, London, 1847, p. 34:—

"It was written originally to comfort a bereaved mother and widow in her hour of sorrow, and the Lord made it a comfort to the soul of this young disciple."

The date of its composition is unknown. It was pub. in *Psalms & Hymns & Spiritual Songs in two Parts*, Lond., D. Walther, 1842, pt. II., No. 70, in 6 st. of 4 l., and headed "In Sorrow." It was repeated in numerous collections, and is in C. U. in G. Britain and America, and sometimes with the erroneous signature of "J. N. Darby." [J. J.]

**Italian Hymnody.** [Various.]

**I've found the Pearl of greatest price.** *J. Mason.* [*Praise of Christ.*] 1st pub. in his *Spiritual Songs, or Songs of Praise to Almighty God, &c.*, 1683, No. 13, in 4 st. of 8 l. and 1 st. of 4 l., and headed "A Song of Praise for Christ;" and again in D. Sedgwick's reprint, 1859, p. 20. Various arrangements of the text are in C. U. in G. Britain and America, including the alteration, "I've found the precious Christ of God," in the *Enlarged London H. Bk.*, 1873, and others. The alterations and transpositions in the text are too numerous to enumerate. They can easily be detected by reference to the Sedgwick reprint as above. The opening lines of the original read:—

"I've found the Pearl of greatest Price,  
My heart doth sing for joy;  
And sing I must; a Christ I have;  
O what a Christ have I!"

The words in italics Mason expanded into a poem which was included in his *Poetical Remains*, 1694. This poem was given in *A Pocket Hymn-Book designed as a constant Companion for the Pious, collected from Various Authors, York, R. Spence* (5th ed., 1786, No. 113), the first stanza being:—

"A Christ I have, O what a Christ have I.  
He built the globe, he spread the starry sky!  
And yet for me, and Adam's sinful race,  
He bled and dy'd to manifest his grace."

In 1786 this book was reprinted at the request of the Conference held at Bristol that year, with omissions and additions by J.

Wesley, as *A Pocket Hymn-Book for the Use of Christians of All Denominations*. London, 1786. Wesley's Preface is exceedingly plain and severe. This hymn and one by James Allen were omitted, with others, in the reprint, and the omission is specially explained:

"But a friend tells me 'Some of these, specially those two that are doggerel double distilled, namely, 'The despised Nazarene,' and that which begins, 'A Christ I have, O what a Christ have I,' are hugely admired, and continually echoed from *Berwick-upon-Tweed* to *London*.' If they are I am sorry for it: it will bring a deep reproach on the judgment of the Methodists."

Usually these strictures are said to have been applied by Wesley to "I've found the Pearl of greatest price," in the 1st st. of which the line "A Christ I have, &c.," is embedded. This is not so. They apply to the hymn from the *Poetical Remains* of 1694, in which the first line of each stanza begins, "A Christ I have, O what a Christ have I." It is to be noted that the words, "doggerel double distilled," are not J. Wesley's, but are given by him as a quotation from "a friend." [J. J.]

## J

**J.**, in *Collyer's Sel.*, 1812, i.e. Jane Taylor.

**J. A.**, in *Gospel Magazine*, 1776, i.e. John Adams.

**J. A. E.**, in *Dale's English Hymn Book*, 1875, i.e. Julia A. Elliott.

**J. B.**, *Essex*, in *Child's Companion*, i.e. John Burton.

**J. C. and T. C.**, in *English and Scottish Psalters*. See *Old Version*.

**J. C. W.**, in *Bristol Bap. Coll. of Ash and Evans*, 1769, i.e. J. & C. Wesley.

**J. E.**, in *The Christian's Magazine*, 1790-1793, i.e. Jonathan Evans.

**J. E.**, *Coventry*, in *The Gospel Magazine*, 1771-1778, i.e. Jonathan Evans.

**J. E. L.**, in the *Irvingite Hymns for the Use of the Churches*, 1864 and 1871, i.e. Jane E. Leeson.

**J. E. M.**, in the *People's Hymnal*, 1867, i.e. J. E. Millard.

**J. J.**, in *The Christian Observer*, 1809, i.e. J. Joyce.

**J. L.**, in *Beard's Unitarian Coll. of Hymns*, 1837, i.e. John Lagniel.

**J. M.**, in late editions of *Bristol Bap. Coll. of Ash & Evans* (1st ed., 1769), i.e. J. Montgomery.

**J. M.**, in *P. Maurice's Choral Hymn Book*, 1861, i.e. Jane Maurice.

**J. P.**, in *Fresh Laurels*, N. Y., 1867, i.e. Josephine Pollard.

**J. S.**, in the *Bristol Bap. Coll. of Ash & Evans*, 1769, i.e. J. Stennett.

**Jackson, Edward**, M.A., was b. in 1812, and took Holy Orders in 1845, and became Clerk in Orders of Leeds Parish Church the same year, Incumbent of St. James's, Leeds, 1846, and Hon. Canon of Ripon, 1875. He received his M.A. from the Archbishop of Canterbury, 1847. In 1875 Canon Jackson pub. a *Supplement of Hymns for Use in Public*



*Worship, Mission Services, and Schools, to which he contributed several original hymns, and a few adaptations from the German. Some of these have passed into other collections and include:—*

1. And now we go away and leave this hallowed place. *Close of Service.*
2. Assembled in Thy temple, Lord. *Divine Worship.*
3. Begin the glorious lay. *Easter.*
4. Behold the sacred rite. *H. Communion.*
5. Come, little child, with me. *S. Schools.*
6. Gathered in this sacred place. *Divine Worship.*
7. Gathered in this upper room. *Mission Service.*
8. God is gone up on high, Bless ye, &c. *Ascension.*
9. Hail to the holy morn. *Christmas.*
10. Hear us, holy Jesus. *Lent.*
11. How blest in Jesus' steps to tread. *Imitation of Christ.*
12. Lord, once more we sing Thy praises. *School Festival.*
13. Met at this most solemn time. *Close of the Year.*
14. Most Holy Lord and God, Lo, in Thy courts. *Divine Worship.*
15. O no! it is not death to fly Above earth's, &c. *Death the entrance into Life.*
16. One more year is passed away. *Old & New Year.*
17. Spirit of Christ and God, Pt. I. *Whitsuntide.*
18. Spirit of cleansing grace, Pt. II. *Whitsuntide.*
19. Spared by Thy goodness, gracious Lord. *Parish Festival.*
20. The power that rules the globe. *Christ's Power to Heal.*
21. To God all glory be. *Holy Trinity.*
22. To those who tread with dutious pace. *The Christian Seasons.*

[J. J.]

**Jackson, Edward Hall**, a. of a civil engineer, was b. in Birmingham, April 12, 1838. In 1856 he joined a Baptist Church, and in 1859 became a Baptist minister. In that capacity he has laboured in Liverpool, Billesden (Leicestershire), Castle Donington, Ripley, and Louth; and as an occasional lecturer he has been widely popular. His hymns have been composed chiefly for S. School Anniversaries. Three were introduced into the *Baptist Hymnal*, 1879, and seven into the *School Hymnal*, 1880. The following are found in several S. S. collections:—

1. A thousand blessings on the plan. *The Sunday School.*
2. Brethren, we have found the Lord. *Invitation to Church Fellowship.*
3. Fearless, calm, and strong in love. *Teachers' Meeting.*
4. Hark for a voice to the children calling. *Invitation Homecomings.*
5. How fair are the lilies, what fragrance they yield. *Flower Services.*
6. I have a work, O Lord. *Teachers' Prayer.*
7. Jesus, hear us for the young. *Teachers' Prayer.*
8. Little vessels on life's waters. *Prayer for the Young.*
9. Love each other, little children. *Love and Patience.*
10. Shall Jesus bid the children come? *Children invited to Christ.*
11. The golden land is shining. *Heaven.*

[W. R. S.]

**Jackson, Martha Evans**. [Shelley, Martha E.]

**Jacobi, John Christian**, a native of Germany, was b. in 1670, and appointed Keeper of the Royal German Chapel, St. James's Palace, London, about 1708. He held that post for 42 years, and d. Dec. 14, 1750. He was buried in the Church of St. Paul's, Covent Garden. His publications included:—

- (1) *A Collection of Divine Hymns, Translated from the High Dutch. Together with their Proper Tunes and Thorough Bass.* London: Printed and Sold by J. Young, in St. Paul's Churchyard: . . . 1720. This edition contains 15 hymns. Two years later this collection, with a few changes in the text and much enlarged, was republished as (2) *Psalmidia Germanica; or a Specimen of Divine Hymns. Translated from the High*

*Dutch. Together with their Proper Tunes and Thorough Bass.* London: J. Young . . . 1722. This edition contained 72 hymns, of which 3 ("He reigns, the Lord our Saviour reigns"; "Is God withdrawing?"; "Shepherds rejoice") and the first stanza of another ("Raise your devotion, mortal tongues," from "Hosannah to the Prince of Life") were taken from J. Watts. A 2nd Part was added in 1725, and was incorporated with the former part in 1732. Lond., G. Smith. After Jacobi's death the *Psalmidia Germanica* was republished, in 1765, by John Haberkorn, with a Supplement of 32 pieces.

[G. A. C.]

**Jacobus de Benedictis**, commonly known as **Jacopone**, was b. at Todi in Umbria, early in the 13th cent., his proper name being Jacopone di Benedetti. He was descended from a noble family, and for some time led a secular life. Some remarkable circumstances which attended the violent death of his wife, led him to withdraw himself from the world, and to enter the Order of St. Francis, in which he remained as a lay brother till his death, at an advanced age, in 1306. His zeal led him to attack the religious abuses of the day. This brought him into conflict with Pope Boniface VIII., the result being imprisonment for long periods. His poetical pieces were written, some in Italian, and some in Latin, the most famous of the latter being "Cur mundus militat sub vanâ gloriâ" (possibly by Walter Mapes), and the "Stabat Mater dolorosa." Archbishop Trench says of him:—

"An earnest humourist, he carried the being a fool for Christ into every-day life. The things which with this intent he did, some morally striking enough, others mere extravagances and pieces of gross spiritual buffoonery—wisdom and folly, such as we often find, side by side, in the saints of the Roman Calendar—are largely reported by Wadding, the historian of the Franciscan Order, and by Lisco, in a separate monograph on the *Stabat Mater*, Berlin, 1843, p. 23. These often leave one in doubt whether he was indeed perfectly sound in his mind, or only a Christian Brutus, feigning folly, that he might impress his wisdom the more deeply, and utter it with more freedom." *Sac. Latin Poetry*, 3rd ed., 1874, p. 268.

Sketches of the life and writings of Jacopone, drawn entirely from the original sources (Trench), have been pub. as follows:—

- (1) By Mohnike, *Studien Strausund*, 1825, vol. I. pp. 335-406; (2) by Ozanam, *Les Poètes Franciscains en Italie au Treizième Siècle*, Paris. In addition there are articles in the *Biographie Universelle*; *Macmillan's Magazine*, Aug., 1873; and the *Enc. Britannica*, 9th ed.

[J. J.]

**Jacque, George**, a. of George Jacque, Douglas, Lanarkshire, was b. near Douglas, Jan. 18, 1804. After studying at the University of Glasgow, he became, in 1835, minister of the South U. P. Church, Auchtermarder, Perthshire. He has pub. *The Clouds; a Poem*, 1866; and *Hope, its Lights and Shadows*, 1875. He was appointed a member of the Hymnal Committee of the U. P. Church in 1870, and contributed the following to their *Presb. Hymnal*, 1876:—

1. Hark, how heaven is calling. *Divine Worship.*
2. O Thou in Whom are all our springs. *National Hymn.*

[J. M.]

**Jactamur heu quot fluctibus**. C. Coffin. [Evening.] Pub. in the *Paris Breviary*, 1736, as the hymn for Mondays at Vespers, and in his *Hymni Sacri*, 1736, p. 13. It is also in the *Lyons* and other modern French Breviaries; Chandler's *Hys. of the Primitive Church*, 1837, No. 19, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

[W. A. S.]

## Translation in C. U. :—

When storm and tempest o'er us roll. By J. Chandler in his *Hys. of the P. Church*, 1837, p. 16. This is repeated in a few collections. In the *Hymnary*, 1872, it is given as, "When earth's fierce tempest o'er us rolls."

## Translations not in C. U. :—

1. Now us with winds and waves at war. *J. Williams*, 1839.
2. We lift our eyes oppressed with ill. *J. M. Neale*. In *R. Campbell's Hys. & Anthems*, 1850.
3. Tost on the ocean drift. *W. J. Blew*, 1852 and 1855.
4. Tost on the wave, by tempest driven. *J. D. Chambers*, 1857. [J. J.]

## Jahn, Martin. [Janus, M.]

**Jam Christo sol justitiae.** [Lent.] In this hymn Lent is regarded as a season of waiting and penitential preparation for the Second Creation at Easter. It does not seem to be earlier than the 6th cent. It is found in two mss. of the 11th cent. in the *British Museum*, viz. in a *Hymnarium* (Vesp. D. xii. f. 120), and in a *Mozarabic Breviary* (Add. 30848, f. 98). From the former of these it is printed in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 155. It is found in the older *Roman* (e.g. Venice, 1478) and *Aberdeen Breviaries*. Also in *Mone*, No. 69; *Daniel*, i., No. 214, &c. In the revised *Roman Breviary*, 1632, it begins *O sol salutis, intimis*, and this form is repeated in later eds. of that Breviary; in *Daniel*, i., No. 214; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Both forms of this hymn have been tr. into English as follows :—

i. **Jam Christo sol justitiae.** This is tr. by J. D. Chambers, in his *Lauda Syon*, 1857, p. 129, as :—"O Christ! Thou Sun of justice, come."

ii. **O sol salutis, intimis.** The trs. in C. U. are :

1. The darkness fleets, and joyful earth. By E. Caswall, in his *Lyra Catholica*, 1849, p. 74, and again in his *Hys. & Poems*, 1873, p. 41. It is in C. U. in its original translated form, and also (1) the same with slight alterations as in the *Hymnary*, 1872; (2) the same abbreviated; (3) as "When darkness fleets, and joyful earth," as in the *People's H.*, 1867; and as (4) "Jesu, true Sun of human souls," in the 1862 *Appendix* to the *H. Noted*.

## Translations not in C. U. :—

1. O sovereign Sun, diffuse Thy light. *Primer*, 1706, in Shipley's *Annus Sanctus*, 1804.
2. Salvation's Sun, the inward gloom. *Bp. Mant*, 1837.
3. Lord, Sun of salvation, pour. *A. J. B. Hope*, 1844.
4. O Jesu, Sun of health divine. *W. J. Copeland*, 1848.
5. O Jesu, Sun of Justice, shine. *J. Wallace*, 1874.
6. Jesu, Sun of our Salvation. *D. T. Morgan*, 1880. [J. J.]

**Jam Christus astra ascenderat.** *St. Ambrose?* [Whitsuntide.] This hymn is ascribed to St. Ambrose by *Thomasius*, *Mone* and others, but is not assigned to him by the Benedictine editors. It is a metrical setting of Acts ii. 1-16, without much beauty or point. *Thomasius*, ii. 374, cites it as in a Vatican ms. of the 8th cent. It is in three mss. of the 11th cent. in the *British Museum*; two of the English Church (Vesp. D. xii. f. 79; Jul. A. vi. f. 52), and one of the ancient Spanish Church (Add. 30848, f. 158); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 95, is printed from an 11th cent. ms.

at Durham (B. iii. 32, f. 28). Also in an 11th cent. ms. at St. Gall, No. 387. In the *Sarum Breviary* it was the hymn at First Vespers on Whitsunday and daily to Trinity Sunday; the second part, *Impleta gaudent viscera*, being assigned to Lauds. In the *York and Roman Breviaries* it was the hymn at Matins in Whitsuntide. In the Durham ms. "De Patris ergo lumine" (l. 13) is assigned to Sext, and "Judaea tunc incredula" (l. 25) to None in Whitsuntide. The printed text is also in *Mone*, No. 182; *Daniel*, i., No. 57, and iv. p. 83; and the Littlemore *Hymnale secundum Usam . . . . Eccl. Sarisburiensis*, 1850, p. 70. [J. M.]

Both parts of this hymn have been tr. into English, and are in C. U. as follows :—

i. **Jam Christus astra ascenderat.** Tr. as :—

1. Above the starry spheres. By E. Caswall, in his *Lyra Catholica*, 1849, p. 104; and again in his *Hys. & Poems*, 1873, p. 59. It is usually slightly altered, as in *H. A. & M.*

2. Now Christ ascending whence He came. By J. M. Neale, in the *H. Noted*, 1854, the *Hymner*, 1882, &c. Sometimes as "Now Christ, gone up to whence He came," as in the *Salisbury Hy. Bk.* 1857.

3. Now Christ unto the stars above. By R. F. Littledale, in the *People's H.*, 1867, signed "L."; and again, somewhat altered, in the *Irvingite Hys. for the Use of the Churches*, 1871.

4. Christ had regained the sky. By E. A. Dayman, in the *Sarum Hymnal*, 1868, in 9 st. of 6 l., and again in the *Hymnary*, 1872, in 6 st. of 6 l.

## Translations not in C. U. :—

1. O our redemption, Jesu Christ. *Primer*, 1604.
2. O Jesu, Who our souls doth save. *Primer*, 1619.
3. Now Christ hath pierced the skies to claim. *Primer*, 1706.
4. Now Christ beyond the stars had gone. *W. J. Copeland*, 1848.
5. Now Christ had climbed the starry skies. *W. J. Blew*, 1852-55.
6. Now, Christ above the starry skies. *J. D. Chambers*, 1857.
7. Now far above the starry plain. *J. D. Aylward*, in Shipley's *Annus Sanctus*, 1804.
8. To former scenes of glorious light. By H. Trend, in *Lyra Messianica*, 1864.
9. Now Christ beyond the stars is gone. *J. Wallace*, 1874.

ii. **Impleta gaudent viscera.** Tr. as :—

1. Breathed on by God the Holy Ghost. By R. F. Littledale, in the *People's H.*, 1867, and signed "A. L. P."

2. With joy the Apostles' breasts are fired. Anonymous in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882.

In addition to these trs. Mr. Blew has a tr. beginning "To men from every nation call'd." This opens with st. ii. of "Impleta gaudent viscera," beginning "Notique cunctis gentibus." [J. J.]

**Jam desinant suspiria.** *C. Cuffin*. [Christmas.] The hymn for Matins of Christmas Day in the *Paris Breviary*, 1736; and again in his *Hymni Sacri*, 1736, p. 36. It is also in the *Lyons* and other French Brevs. J. Chandler's *Hys. of the Primitive Church*, 1837, No. 41, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

## Translations in C. U. :—

1. Cease, weary mortals, cease to sigh. By J. Chandler in his *Hys. of the P. Church*, 1837, p. 44. This was repeated in Johnston's *English*

*Hymnal*, 1852, and again, with alterations, in 1856 and 1861.

2. **Away with sorrow's sigh.** By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 53. This is given in Lord Selborne's *Bk. of Praise*, 1862.

3. **God from on high hath heard.** By Bp. J. R. Woodford. Written about 1850, and 1st pub. in his *Hys. Arranged for Sundays, &c.*, 1852 and 1855. It is found in numerous hymn-books, and in various forms, the principal of which are:—

(1) The original tr. in Choppe's *Hymnal*, 1864.  
(2) The text in s.m. as in *H. A. & M.* This was given in the trial copy of *H. A. & M.*, 1859, and in the ed. of 1861 and 1875. It is also in many other collections. It is an altered version of Bp. Woodford's tr., was made without his knowledge, and was never accepted by him. [s. m.]

(3) The *Parish Hymn Book*, 1863 and 1875. This text is thus composed: st. i.-v. and viii. are from Bp. Woodford's tr.; and st. vi., vii. are by the Rev. G. Phillimore. [s. m.]

(4) The *Sarum Hymnal* text, 1868, No. 40. This is Bp. Woodford's revised and authorized text. [s. m.] It is given, slightly altered, in the *Hymnary*, 1872.

(5) The S. P. C. K. *Church Hymns*, 1871. This text is thus composed: st. i.-iii., Bp. Woodford's original tr.; st. iv., v. the same but slightly altered; st. vi., from Bp. Woodford's revised text in the *Sarum*, 1868; st. vii., viii., by G. Phillimore, as in the *Parish H. Bk.*

It should be noted in connection with this tr. that the beautiful lines in the *Sarum* text,

"Adoring tremble still,  
And trembling still adore,"

are from I. Williams's tr., 1839, where they are given as one line.

4. **Now suspend the wistful sigh.** By G. Rorison, in his *Hys. & Anthems*, 1851, No. 23, and the 1862 *Appendix* to the *H. Noted*, No. 125.

5. **Clear through the silent night.** This tr. in *T. Darling's Hys. for the Ch. of England*, 1867, is a slightly altered form of the *H. A. & M.* text beginning with st. ii.

6. **Calmed be our griefs, hushed every sigh.** By J. D. Chambers in his *Lauda Spon*, 1857. This was repeated in the *Hymnal for the Use of St. John the Evangelist, Aberdeen*, 1870.

7. **Hark! on the midnight air.** In Skinner's *Daily Service Hymnal*, 1864; and the *Altar Hymnal*, 1884. This text is as follows: sta. i.-iv. by Bp. Woodford in the *Parish H. Bk.* as above; st. v. from G. Phillimore's addition to the same, altered; and the rest by A. H. Ward.

8. **Now let mournful sighing cease.** By R. F. Littledale in the *People's H.*, 1867, and signed "A. L. P."

#### Translations not in C. U. :—

1. Ye people, cease from tears. R. Campbell. 1850.
2. Let sighing cease and woe. W. J. Blew. 1862.
3. Now signs of mourning disappear. Lord Brough. In O. Stimpney's *Annuus Sanctus*, 1864. [J. J.]

**Jam lucis orto sidere.** [Morning.] This hymn has frequently been ascribed to St. Ambrose, but it is not assigned to him by the Benedictine editors, or by Biraghi in his *Inni sinceri e carmi di Sant' Ambrogio*, 1862. It is certainly ancient, and may possibly be as old as the 5th cent. *Mone*, i. p. 372, cites it as in an 8th cent. ms. at Darmstadt, and in two mss. of the 8th cent. at Trier; in each case appointed for Prime. It is found in three mss. of the 11th cent. in the British Museum (*Vesp. D. xii. f. 7b*; *Jul. A. vi. f. 21*; *Harl. 2961 f. 219b*). In the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, p. 9, it is printed from an 11th cent. ms. at Durham (*B. iii. 32 f. 4*). It is also in an 11th cent. ms. at Corpus Christi College, Cambridge (391, p.

230); in the St. Gall ms. 313, 314 of the 11th cent., &c. In almost all Mediaeval Breviaries, including the *Sarum*, *York*, *Aberdeen*, *Mosarabic* of 1502, *Roman* (Venice, 1478, and the revision of 1632) and *Paris* of 1643; uniformly as a hymn at Prime in the Daily Office. The text is also in *Daniel*, i., No. 48, with a reference at iv. p. 42 to it as in a Rheinau ms. of the 10th cent.; in the *Hymnarium Sarisb.*, 1851, p. 38; in *Wackernagel*, i., No. 67; in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865, &c. In the *Paris Brev.*, 1736, it is recast by Charles Coffin, and this text is in *J. Chandler's Hys. of the Primitive Church*, 1837, No. 3; *Card. Newman's Hymni Ecclesiae*, 1838 and 1865; *Macgill's Songs of the Christian Creed and Life*, 1876. [J. M.]

Both forms of this hymn have been tr. into English, and have come into extensive C. U. as follows:—

#### 1. The Original Text.

1. **Brightly shines the morning star.** By Bp. R. Mant, in his *Ancient Hymns, &c.*, 1837, p. 4 (ed. 1871, p. 8). In *Kennedy*, 1863.

2. **Now hath arisen the star of day.** By H. Alford, in his *Ps. & Hys.*, 1844, No. 106; and again in his *Year of Praise*, 1867.

3. **Now doth the sun ascend the sky.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 9; and again in his *Hys. and Poems*, 1873, p. 6. This was repeated in *Oldknow's Hymns, &c.*, 1850; with slight alterations in the *People's H.*, 1867; and also in other collections.

4. **Now that the daylight fills the sky.** By J. M. Neale, in the *Hymnal N.*, 1852, No. 4. This is given unaltered in several hymn-books. In *H. A. & M.*, 1861 and 1875, it begins with the same first line, but the text is very much altered by the compilers. This is repeated in *Kennedy*, 1863, No. 821. The text in *Pott's Hymns, &c.*, 1861, is altered by the editor. In the S. P. C. K. *Church Hys.*, 1871, the text of *H. A. & M.* is taken with slight alterations. The text in *Thring's Coll.*, 1882, is Neale's altered by Thring. In addition to these it is altered in the *English Hymnal*, 1852 and 1861, to "Now that the day-star mounts the sky [on high];" in the *Sarum Hyl.*, 1868, "While now the daylight fills the sky;" and the *Hymnary*, 1872, "Again the daylight fills the sky." When these arrangements of Neale's tr. of the hymn are all taken into account it is found that his tr. is the most widely used of any.

5. **The star of light is rising bright.** By W. J. Blew, in his *Church Hymn & Tune Bk.*, 1852-55, and again in *Rice's Sel.* from the same, 1870.

6. **As mounts on high the orb of day.** By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

7. **The star of light ascends the sky.** By G. Moultrie, in his *Hys. and Lyrics*, 1867, and the *Irvingite Hys. for the Use of the Churches*, 1871.

#### Other translations are:—

1. Now that the day-star doth arise. Bp. Costin, in his *Coll. of Private Devotions*, 1627. (Rivington's ed., 1838, p. 39).
2. The morning star has risen, and we. W. W. Hull, in his *Coll. of Hymns*, 1823.
3. The star of morn to night succeeds. Card. J. H. Newman, in *Tracts for the Times*, No. 75, p. 55.
4. Now that the star of light hath risen. A. J. B. Hope. 1844.
5. Yon berald star hath brought the morn. *Hymnarium Anglicanum*, 1844.

6. While now the sun his course begins. Bp. J. Williams, in his *Ancient Hys.*, Hartford, U. S. A., 1845.  
 7. Now day's bright star is risen afar. W. J. Copeland. 1848.  
 8. Now the day-star bright is born. G. Borison. 1881.  
 9. The star of light hath risen, and now. J. D. Chambers. 1887.  
 10. Hieeth now the star of day. H. Bonar, in his *Hys. of Faith & Hope*, 1857.  
 11. The star of day hath risen, and we. J. Kebble, in his *Misc. Poems*, 1870.  
 12. The star of morn is in the skies. H. M. Macgill. 1876.  
 13. The day-star shows his radiant face. J. Wallace. 1874.

## ii. The Paris Breviary Text.

1. Once more the sun is beaming bright. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 3: into the *Wes. H. Bk.*, 1875, and others. In the Cooke and Denton *Church Hyl.*, 1853, it was altered to "Now whilst the sun is beaming bright;" and in Mercer's *Ch. Psalter & H. Bk.*, 1864, it is rewritten from C.M. to L.M. as "The star of morn now wakes from sleep."

2. Now that the day-star glimmers bright. By Card. J. H. Newman, in his *Verses on Religious Subjects*, 1853; and his *Verses on Various Occasions*, 1868, p. 234, where it is dated "Littlemore, February, 1842." In the American Unitarian *Hys. for the Church of Christ*, 1853, No. 365, it was given in 4 st. as "Now that the sun is beaming bright." This was repeated in Spurgeon's *O. O. H. Bk.*, 1866; W. F. Stevenson's *Hys. for Church and Home*, 1873; Martineau's *Hymns*, &c., 1873, and others. In Beecher's *Plymouth Coll.*, 1855, and others, it reads, "Now that the sun is gleaming bright."

## Other tra. are:—

1. Now morn's star bath woke from sleep. I. Williams, in the *British Magazine*, Jan. 1834; and his *Hys. tr. from the Parisian Breviary*, 1839, p. 5.  
 2. The star of light hath risen, and now (st. III., "As wane the hours," &c.). J. D. Chambers. 1887.  
 3. The star of light has risen, O Lord, &c. By G. Phillimore in the *Parish H. Bk.*, 1863 and 1875.  
 4. The star of morn is in the skies. H. M. Macgill. 1876. [J. J.]

**Jam non te lacerant carnificum manus.** Jean Baptiste de Santeuil. [*Common of One Martyr.*] Appeared in the *Cluniac Breviary*, 1686, p. xviii., and in his *Hymni Sacri et Novi*, 1689, p. 202, and again in edition 1698, p. 244, in 5 st. of 4 l. It was included in the *Paris Brev.*, 1736, and is also found in the *Lyons* and other modern French Brevs., and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

**Fear no more for the torturer's hand.** By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 285. This was repeated in the *Hymnal for the Use of St. John the Evangelist*, &c., Aberdeen, 1870; and as, "Fear no more the clanking chain," in *Kennedy*, 1863. In this st. i., ii. are reversed, st. iv. is rewritten, and the doxology is omitted.

## Translation not in C. U.:—

No more thy limbs are rent. J. D. Chambers. 1886. [J. J.]

**Jam sanctius moves opus.** C. Coffin. [*Friday.*] Appointed in the *Paris Breviary*, 1736, for Fridays at Matins after Whitsuntide. It was also included in the author's *Hymni Sacri*, 1736, p. 25, in 6 st. of 4 l., in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 29, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

## Translations in C. U.:—

1. And now, O God, Thy mind resolves. By J.

Chandler in his *Hys. of the Prim. Church*, 1837, p. 26.

2. To day, O Lord, a holier work. This tr. in *H. A. & M.*, 1861 and 1875, in *Kennedy*, 1863, and others, is Chandler's tr. altered by the compilers of *H. A. & M.*

3. To day, O God, Thy mind resolves. This tr. in the *Hymnal for the Use of St. John the Evangelist*, &c., Aberdeen, 1870, is Chandler's tr. altered by the editor.

4. To day, O Lord, Thy will resolves. This tr. in the *Hymnary*, 1872, is also Chandler's tr. but altered by the editors of the *Hymnary*.

## Translations not in C. U.:—

1. Now a holier work, O Lord. I. Williams. 1839.  
 2. A greater, holier work this day. J. D. Chambers. 1887. [J. J.]

**Jam solis excolesum jubar.** C. Coffin. [*Easter.*] Given in the *Paris Breviary*, 1736, as the hymn at Sext in Paschal-tide. In the author's *Hymni Sacri*, 1736, p. 92, it begins, "Nun solis," &c. The *Paris Brev.* form is repeated in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 6, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

## Translation in C. U.:—

**Behold the radiant sun on high.** By J. D. Chambers, in his *Lauds Syon*, 1857, p. 38, in 3 st. of 4 l. This was repeated, with alterations, in the *Hymnary*, 1872.

## Translations not in C. U.:—

1. And now the sun's meridian beams. J. Chandler. 1837.  
 2. The sun is soaring high. I. Williams. In the *British Magazine*, Jan. 1834, and his *Hys. tr. from the Parisian Brev.*, 1839.  
 3. Fast climbs the sun heaven's crystal mount. W. J. Blew. 1862. [J. J.]

**Jam toto subitus vesper eat polo.** [B. V. M.] The hymn at Matins in the office of the Seven Dolours of the B. V. M., commemorated on the 3rd S. in September. This office has been added to the *Roman Breviary* since 1736. It is bound up with the *Pars Autumnalis* of the British Museum copy of the Antwerp ed., 1757, and was authorized then for use in Germany by the "Fratres ordinis servorum B. M. V." In the Kompten ed., 1746, it is given among the offices not of universal obligation, and marked as to be used in all the hereditary possessions of the House of Austria. The text of this hymn is in recent editions of the Breviary, and also in *Daniel*, iv. p. 306. Tr. as:—

Come, darkness, spread o'er heaven thy pall. By E. Caswall, in his *Lyra Catholica*, 1840, p. 171, and again in his *Hys. & Poems*, 1873, p. 93. It has been repeated in a few hymn-books. Another tr. is, "Let darkness vanish from the heavens now, by J. Wallace, 1874. [J. M.]

**Janus, Martin**, seems to have been a native of Silesia, and to have been born about 1620. After receiving his license in theology, he became Precentor of the two churches at Sornu, in Silesia, then, about 1653, was appointed Rector of the Evangelical School at Sagan, and Precentor at the church near the Eckersdorf gate. He became Pastor at Eckersdorf about 1664, but was expelled by the Imperial Edict of March 13, 1668, by which all Evangelical pastors and teachers were driven out of the principality. He is said to have become Precentor at Ohlau, in Silesia, and d.



there about 1682. The only hymn by him tr. into English is:—

*Jesu meiner Seelen Wonne. Love to Christ.* Included in the *Christlich Herzens Andacht*, Nürnberg, 1646 [*Wolfenbüttel*], No. 24, in 18 st., repeated with his name in the Nürnberg *G. B.*, 1676, &c., and in Pörs's *G. B.*, ed. 1855, No. 715. Sometimes erroneously ascribed to J. Scheffler. The tr. is, "O! at last I did discover," beginning with st. v. as No. 464 in pt. I. of the *American H. Bk.*, 1754. In the 1789 and later eds. (1846, No. 338) it begins "O! at last I've found my saviour." [J. M.]

**Je Te salue, mon certain Rédempteur.** *Jehan Calvin* (?). [*Praise to Christ.*] This hymn, entitled "Salutation à Jésus-Christ," first appeared in the edition of the *French Psalter*, published at Strassburg in 1543, the Strassburg copy of which unfortunately perished in the destruction of the Town Library during the bombardment of Strassburg in the Franco-German war. It has been ascribed to Calvin, but F. Bovet, in his *Histoire du Psautier des Églises Reformées*, 1872, and Dr. E. Reuss, of Strassburg, who included it in 8 st. of 8 lines in the "Lesser Works of Calvin" (*Corpus Reformatorum*, 1867, vol. xxxiv.), both regard his authorship as very doubtful. O. Douen, in his *Clément Marot et le Psautier Huguenot*, 1878-79, thinks it probable that the author was Jean Garnier, then Minister of the French Congregation at Strassburg. Mr. Bannerman gives an interesting summary of the evidence as a preface to his translation (see below). It is tr. as

1. I greet Thee, who my sure Redeemer art. A good, full and close tr. in the original metre, made in 1868, by Elizabeth Lee Smith, wife of Prof. H. B. Smith, of New York, and contributed to Schaff's *Christ in Song* (ed. 1890, p. 67\*). Included in W. F. Stevenson's *Hys. for Church & Home*, 1873, omitting st. i. v., vii., beginning with st. ii., "Thou art the King of mercy and of grace," and slightly altering st. iii. i. & (st. iv. of original).

2. I greet Thee, my Redeemer sure. A full, good and close tr. by D. D. Bannerman (q. v.), first pub. in *The Catholic Presbyterian*, Dec. 1879, p. 488. Included in full, and unaltered, in the Schaff-Gilman *Library of Religious Poetry* (ed. 1883, p. 610), and unaltered, but omitting st. ii., viii., as No. 119, in the *Free Church H. Bk.*, 1882. [J. M.]

**Jehovah! 'tis a glorious Name.** P. Doddridge. [*Trust in Jehovah.*] In the D. ms. this hymn is headed, "The Saint encouraging himself in the Lord his God," and is dated "Oct. 9, 1737." It was included in J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 20, in 3 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 24. In the *Bapt. Hyl.*, 1879, it is slightly altered. [J. J.]

**Jolecky, Johannes**, better known in the Germanised form *Geletaky*, was ordained a priest of the Bohemian Brethren's Unity in 1565. He was some time President of the community at Fulnek, in Bohemia, and afterwards at Gröllitz, in Bohemia. He d. at Gröllitz, Dec. 28, 1568. He was sent by Bp. Blahoslav to negotiate with the Anabaptists of Austerlitz. To the *Kirchengesang*, 1566, he contributed 22 hymns and translations. Two have passed into English, of which one is noted under *Augusta, J.* The other is

*Dankt Gott dem Herren. Children.* 1566, as above, in 7 st. In *Wackemagel*, iv. p. 364. Tr. as "In Faith, O teach us," beginning with st. v., as No. 279, in pt. I. of the *American H. Bk.*, 1754. [J. M.]

**Jersey, Margaret Elizabeth Villiers**, née Leigh, Countess of, eldest daughter of

Lord Leigh, of Stoneleigh, in the county of Warwick, was b. Oct. 29, 1849, and in 1872 was married to the Earl of Jersey. In 1871 the Religious Tract Society published a small collection of her hymns and poems under the title of *Hymns and Poems for very Little Children*. A second series under the same title appeared in 1875. They "were mostly written by Lady Jersey before she married, for the use of a little sister, it being difficult to find hymns composed in language simple enough for a very young child." And certainly they are distinguished by a charming simplicity both of thought and language. Six of these hymns were included in W. R. Stevenson's *School Hymnal*, 1880. Some of these are repeated in the *Voice of Praise* (London S. S. Union) and other collections. Her hymns in C. U. are:—

1. Here am I, for thou didst call me. *Child Samuel.*
2. H. ly Jesus, Who didst die. *A Child's Prayer.*
3. I am a little soldier. *A child of God.*
4. O let me praise my God and King. *Praise to God the Father.*
5. Speak the truth, for that is right. *Speaking the Truth.*
6. There are many lovely things below. *Heaven.*

[W. R. S.]

**Jerusalem, Jerusalem, enthroned once on high.** Bp. H. Heber. [*Christ Weeping over Jerusalem.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 102, in 5 st. of 4 l., and appointed for the 10th S. after Trinity, the account of Christ weeping over Jerusalem being the Gospel for that day. In T. Darling's *Hymns for the Ch. of England*, ed. 1861-1875, it is altered to "Thou city of Jerusalem." The original is in several collections. [J. J.]

**Jerusalem luminosa.** [*Eternal Life.*] This hymn, in 160 lines, was 1st pub. by Mone, No. 304, from a 15th cent. ms. at Karlsruhe, in which it is entitled, "On the glory of the heavenly Jerusalem as concerning the endowments of the glorified body." Of this and the two cognate hymns of this ms. ("Quisquis valet" and "In domo Patria," q. v.) Dr. Neale says: "The language and general ideas prove the writer [unknown, but apparently of the 15th cent.] to have been subject to the influence of the school of Geert Groet and Thomas à Kempis" (*Hys. chiefly Medieval on the Joys and Glories of Paradise*, 1865, p. 44). Lines 25 ff., "In te nunquam nubilata," may be compared with a passage in St. Cyprian's *De laude martyrii*:—

"All things there have nothing to do with either cold or heat; nor do the fields rest, as in autumn; nor again does the fertile earth bring forth fruit in the early spring; all things belong to one season, they bear the fruits of one summer: indeed, neither does the moon serve to mark the months, nor does the sun run through the spaces of the hours; nor does the day, put to flight, give way to night; joyful rest reigns over the people, a placid dwelling contains them."

Dr. Neale's rendering of the ll. 25-30 is:—

"There the everlasting spring-tide  
Sheds its dewy, green repose;  
There the Summer, in its glory,  
Cloudless and eternal glows;  
For that country never knoweth  
Autumn's storms nor winter's snows."

[W. A. S.]

Translation in C. U.:—

Light's abode, Celestial Salem. By J. M. Neale, pub. in the *H. Noted*, 1858, in 7 st. of 6 l., and again in his *Hys. chiefly Medieval on the*  
2 P 2

*Joys and Glories of Paradise*, 1865. In its full or in an abridged form it has been included in several hymn-books, including *H. A. & M.*, the *Hymnary*, &c. In the *Hyl. for the use of S. John, &c.*, Aberdeen, Appendix, 1870, it is altered to "Seat of Light! Celestial Salem," and in the *St. Margaret's Hymnal* (East Grinstead), 1875, as "O how blessed, O how quickening." [J. J.]

**Jerusalem, my happy home.** [*The Heavenly Jerusalem.*] The importance of this poem, the varying forms in which it, or some portions of it, are found in modern hymn-books, and the doubt which attaches to its authorship, necessitate an exhaustive treatment of its text and history. The fact that two versions are known, both dating from the latter part of the 16th cent. (those of F. B. P. and W. Prid), points naturally to a common source from whence each was taken. After indicating this probable source of the poem, we will give the text and history in detail.

i. *Probable source of the Poem.* For some centuries the volume known to us as *The Meditations of St. Augustine* (*Liber Meditationum*) had been popular, and had widely influenced the thought of the Church. At the time of the Reformation, Roman Catholic and Protestant alike vied in translations of it, in whole or in part. In many editions Card. P. Damiani's hymn on *Paradise*, "Ad perennis vitæ fontem," is given as a part of the *Manual*, and has thus become frequently ascribed to St. Augustine. In the *Liber Meditationum* [ed. *Divi Aurelii Augustini Hipponensis Episcopi Meditationes, Soliloquia et Manuale*, Venice, 1553, c. 25] the following passage is found:—

Mater Hierusalem. Civitas sancta Dei. . . . Felix anima mea, semperque felix in sæcula, si intueri meruero gloriam tuam, beatitudinem tuam, pulchritudinem tuam, portas et muros tuos, et plateas tuas, et mansiones tuas multas, nobilissimos cives tuos, et fortissimum Regem tuum Dominum nostrum in decore suo. Muri namque tui ex lapidibus preciosis, portæ tuæ ex margaritis optimis, Plateæ tuæ ex auro purissimo, in quibus jucundum Halleluia sine intermissione concinitur, Mansiones tuæ multæ, quadris lapidibus fundatæ, sapphis constructæ, laterculis coopertæ aureis, in quas nullus ingreditur nisi mundus, nullus habitat inquinatus. Speciosa facta es et suavis in delictis tuis, mater Hierusalem. Nihil in te tale, quale hic patimur, quæta in hac miserâ vitâ cernimus. Non sunt in te tenebræ, aut nox, aut quælibet diversitas temporum. Non lucet in te lux lucernæ, aut splendor lunæ, vel jubar stellarum, sed Deus de Deo, Lux de Lumine, Sol Justitiæ semper illuminat te. Agnus candidus et immaculatus, luctum et pulcherrimum est lumen tuum. Sol tuus et claritas tua et omne bonum tuum, hujus pulcherrimi Regis infidelis contemplatio. Ipse Rex Regum in medio tui, et pueri ejus in circumitu ejus. Ibi hymnidiet Angelorum chori. Ibi societas supernorum civium. Ibi dulcis solemnitas omnium ab hac tristi peregrinatione ad tua gaudia redeuntium. Ibi Prophetarum provvidus chorus. Ibi duodenus Apostolorum numerus. Ibi innumerabilium Martyrum victor exercitus. Ibi sanctorum Confessorum sacer conventus. Ibi veri et perfecti Monachi. Ibi sanctæ Mulieres, quæ voluptates oculi et sexus infirmitatem vicerunt. Ibi Pueri et Puellæ qui annos suos sanctis moribus trascenderunt. Ibi sunt oves et agni, qui jam hujus voluptatis laqueos evaserunt. Exultant omnes in propriis mansionibus, dispar est gloria singulorum, sed communis est lætitia omnium. Plena et perfecta ibi regnat Caritas quia Deus est ibi omnia in omnibus quem sine fine vident, et semper videndo in ejus amore ardent, amant et laudant, laudant et amant. Omne opus eorum laus Dei, sine fine, sine defectione, sine labore. Felix ego et vere in perpetuum felix, si post resolutionem hujus corpusculi audire meruero illa cantica celestis melodice, quæ cantantur ad laudem Regis Aeterni, ab illa supernæ Patriæ civibus beatorumque spirituum asminibus. Fortunatus ego, nimiumque beatus, si et ego ipse meruero cantare ea, et assistere Regi meo, Deo

meo, et Daui meo, et cernere eum in gloriâ suâ, sicut ipse pulcher dignatus est, dicens: Pater volo ut quos dediisti mihi sint mecum, ut videant claritatem meam, quam habui apud te ante constitutionem mundi. Es alibi. Qui mihi ministrat, me sequatur, et ubi ego sum, illic et minister meus erit. Et iterum. Qui diligit me diligetur à Patre meo, et ego diligam eum, et manifestabo ei meipsum.

This passage, together with Card. P. Damiani's hymn, seems to have been the source of the hymn by F. B. P., as it is certainly of that by W. Prid.

ii. *The Hymn by F. B. P.* This is in a ms. book in the *British Museum*, numbered *Add. 15,225*. The ms. is undated, but is of the latter part of the 16th or the beginning of the 17th cent. The full text is as follows:—

A SONG MADE BY F. B. P.

To the tune of *Diana*.

- "1 Hierusalem my happie home  
When shall I come to thee  
When shall my sorrowes have an end  
Thy loyes when shall I see
- "2 O happie harbour of the saints  
O sweete and pleasant soyle  
In thee noe sorrow may be founde  
Noe greefe, noe care, noe toyle
- "3 In thee noe sickennesse may be seene  
Noe hurt, noe ache, noe sore  
There is noe death, nor ugly devill  
There is life for evermore
- "4 Noe dampishe mist is seene in thee  
Noe cold, nor darksome night  
There everie soule shines as the sunne  
There god himselfe gives light
- "5 There lust and lukan cannot dwell  
There envie beares noe sway  
There is noe hunger heate nor coule  
But pleasure everie way
- "6 Hierusalem: Hierusalem  
God grant I once may see  
Thy endless loyes and of the same  
Partaker aye to bee
- "7 Thy wales are made of precious stones  
Thy bulwarke Diamonds square  
Thy gates are of right orient pearle  
Exceedinge riche and rare
- "8 Thy terrettes and thy pinacles  
With carbuncles doe shine  
Thy verie streetes are paved with gould  
Surpassinge cleare and fine
- "9 Thy houses are of Ivorie  
Thy windowes cristale cleare  
Thy tyles are mad of beaten gould  
O god that I were there
- "10 Within thy gates nothing doeth come  
That is not passinge cleare  
Noe spiders web, noe durt noe dust  
Noe filthe may there be seene  
Ah my sweete home Hierusalem  
Would god I were in thee  
Would god my woes were at an end  
Thy loyes that I might see
- "12 Thy saints are crownd with glorie great  
They see god face to face  
They triumph still, they still rejoyce  
Most happie is their case
- "13 Wee that are here in banishment  
Continuallie doe mourne  
We sigh and sobbe, we weepe and weale  
Perpetuallie we groune
- "14 Our sweete is mixt with bitter gaule  
Our pleasure is but paine  
Our loyes scarce last the looking on  
Our sorrowes still remaine
- "15 But there they live in such delight  
Such pleasure and such play  
As that to them a thousand yeares  
Doth seeme as yester day
- "16 Thy vinariees and thy orchardes are  
Most beutifull and faire  
Full furnished with trees and fruits  
Most wonderfull and rare
- "17 Thy gardenes and thy gallant walkes  
Continuallie are greene  
There growe such sweete and pleasant flowers  
As noe where eles are seene

- " 16 There is nector and ambrosia made  
There is muske and civette sweete  
There manie a faire and daintie drugges  
Are troden under feete
- " 19 There cinamon there sugar groes  
There narde and balme abound  
What tounge can tell or hart conceiue  
The loyes that there are found
- " 20 Quyt through the streetes with siluer sound  
The flood of life doe flowe  
Upon whose bankes on everie syde  
The wood of life doth growe
- " 21 There trees for evermore beare fruite  
And evermore doe springe  
There evermore the Angels sit  
And evermore doe singe
- " 22 There David standes with harpe in hand  
As maister of the Queere  
Tenne thousand times that man were blest  
That might this musicke hear
- " 23 Our Ladie singes magnificat  
With tune surpassinge sweete  
And all the virgins beare their parts  
Singinge aboue her feete
- " 24 Te Deum doth Sant Ambrose singe  
Saint Augustine dothe the like  
Ould Simeon and Zacharie  
Haue not their songes to seeke
- " 25 There Magdalene hath left her mone  
And cheerefulle doth singe  
With blessed Saints whose harmonie  
In everie streete doth ringe
- " 26 Hierusalem my happie home  
Would god I were in thee  
Would god my woes were at an end  
Thy loyes that I might see  
finis finis"

In 1601 this hymn, abbreviated to 19 stanzas, was printed in *The Song of Mary the Mother of Christ . . . with the Description of Heavenly Jerusalem*. London: E. Alde, 1601. This text, being derived from the above, is very corrupted and incomplete, and variations in arrangement and in phrase are numerous. These two versions, if the latter is not derived from the former, must have had one common source, and suggest the possibility of an earlier and probably printed version of the hymn now unknown being the source of both.

iii. W. Prid's hymn on *The New Jerusalem*. This hymn is contained in:—

*The Glasse of vaine-glorie: Faithfully translated (out of S. Augustine his booke, intituled Speculum peccatoris) into English by W. Prid, Doctor of the Lawes. Printed at London by John Windet dwelling at the signe of the white heare, neygh Baynard's Castle 1586 (2nd ed. 1593).*

From this hymn or song of 176 lines we will quote those stanzas only which have to do with the New Jerusalem hymn. It reads:—

- " PRAISE OF ZION.
- " 1 O Mother deare Hierusalem,  
Jehouas throne on hie:  
O Sacred Cittle, Queene and Wife,  
Of Christ eternally.
- " 2 My hart doth long to see thy face,  
my soule doth still desire,  
Thy glorious beautie to behold,  
my mind is set on fire.
- " 3 O costly Queene in glorie clad,  
in honour and degree:  
Al faire thou art exceeding bright  
no spot there is in thee.
- " 4 O pierceless dame and daughter faire  
of loue, without annoy:  
Triumph, for in thy beautie braue,  
the King doth greatly toy.
- " 5 Thy port, thy shape, thy stately grace,  
thy fauour faire in deede:  
Thy pleasant bew and countenance,  
all others doth exceede."

Stanzas 6–12, which follow, are an indifferent paraphrase of passages from *The Song of Solomon*. The writer returns to his subject in st. 13–18:—

- " 13 O then thrise happie should my state  
in happynesse remaine:  
If I might once Thy glorious Seate,  
and princely place attaine.
- " 14 And view thy gallant gates thy wals  
thy streetes and dwellinges wide,  
Thy noble troupe of Citizens  
and mightie king beside.
- " 15 Of stones full precious are thy towres  
thy gates of pearles are tolde,  
There is that Alleluia sung  
in streetes of beaten gold,
- " 16 Those stately buildings manifold,  
on squared stones do rise,  
With Saphyre doct, & lofty frames  
enclosed Castlewise.
- " 17 Into the gates shall none approche,  
but honest, pure and cleane:  
No spot, no filth, no loathsome thing,  
Shall enter in (I meane).
- " 18 O mother deare Jerusalem,  
the comfort of vs all,  
How swete thou art and delicate,  
no thing shall thee befall."

Stanzas 19–22 are much in common with F. B. P.'s hymn. Stanzas 23–28 are:—

- " 23 He is the king of kings beset,  
amidst his Seruants right:  
And they his happie household all,  
do serue him day and night.
- " 24 There, there the quiers of Angels sing,  
there the supernall sort,  
Of citizens (that hence are rid  
from dangers deepe) do sport.
- " 25 There be the prudent Prophets all,  
Thapostles six and six;  
The glorious martins on a row,  
and Confessors betwixt.
- " 26 There doth the crew of righteous men,  
and matrons all consist;  
Yong men & maids that here on earth  
their pleasures did resist.
- " 27 The sheepe & lambs that hardly scape,  
The snares of death and hell;  
Triumph in ioy euerlastingly  
whereof no tongue can tell.
- " 28 And though the glorie of ech one,  
doth differ in degree;  
Yet is the ioy of all alike,  
and common (as we see)."

Stanzas 29–33 continue to borrow from the *Meditations of St. Augustine*. At the close of st. 34 the writer takes a fresh departure, and, referring to our Blees d Lord, says:—

"According to his promise made  
(Which here I enterlase);"

and st. 35–38 consist of "enterlaced" texts accordingly. Stanzas 39, 40 are of no special note; and the poem concludes with st. 41–44:—

- " 41 O blessed are the pure in heart,  
their Soueraigne they shall see;  
And they most happie heavenly wights  
that of his household bee.
- " 42 Wherefore, O Lord, dismooue my bonds,  
my glues and fetters strong:  
For I have dwelt within the tents  
of Cedar ouer long.
- " 43 And grant, O God, for Christ his sake,  
that once deuoude of strife;  
I may thy holy hill attaine,  
to dwell in all my life.
- " 44 With Cherubins and Seraphins,  
and holy soules of men:  
To sing thy praise O Lord of hostes,  
for euer and euer. Amen."

In his Preface to *The Glasse of Vaine Glory*, Prid says this is a

"song of Sion which I have here translated out of S. Augustine's Booke of Prayers, Chap. 24, into Englishe meter . . . I have as neare as I could possibly, followed the verie wordes of mine Authour."

To this point the history is clear. It is certain that W. Prid translated direct from the work known to us as St. Augustine's *Meditations*; and it is highly probable that F. B. P. derived his directly from the same source, or

indirectly through the translation of another. It now remains for us to show how later writers have availed themselves of these materials.

iv. *Additional forms of the Hymn.* From this point we have a great variety of texts, the more important of which are as follows:—

(1.) The most noted of these is a broadside of the 18th cent., which was reprinted by Dr. H. Bonar in his work *The New Jerusalem: a Hymn of the Olden Time*, 1862. Dr. Bonar attributes this text to David Dickson, a Scottish Presbyterian Minister (1683–1663). It is in 248 lines, all of which, with the exception of ll. 25–32, and 233–238, are altered either from F. B. P. or from W. Prid. From the following extract from Robert Wodrow's *Life of D. Dickson*, 1726, it is evident that Wodrow regarded the production as an original poem by Dickson:—

"Some short poems on pious and serious subjects, such as the 'Christian Sacrifice,' 'O Mother dear, Jerusalem,' and (on somewhat larger, octavo 1648), 'True Christian Love,' to be sung with the common tunes of the Psalms. . . ." This is all of his I have seen in print.

The opening stanza of this combined version of F. B. P. and W. Prid. is:—

"O Mother dear, Jerusalem!  
When shall I come to thee?  
When shall my sorrows have an end,  
Thy joys, when shall I see?  
O happy harbour of God's saints!  
O sweet and pleasant soil!  
In thee no sorrow may be found  
No grief, no care, no toll."

The full text is given in Dr. Bonar's work as above.

(II.) Contemporary with this broadside in Scotland was another in England. It is in the *Rawlinson Collection*, 4to, 568, 167, and entitled "*The true description of the everlasting joys of Heaven. To the Tune of, 'O man in desperation.'*" It is undated, but "Printed for F. Coles, T. Vere, and J. Wright," who are known to have issued many broadsides, ranging from 1680 to 1670. This broadside we date from internal evidence, c. 1660, or a little later. The first six stanzas will be sufficient to show that it is merely F. B. P. more or less altered, and that it contains no trace whatever of W. Prid's version.

- "1 Jerusalem, my happy home,  
When shall I come to thee?  
When shall my sorrows have an end?  
Thy joys when shall I see?
- "2 Where happy harbour is of Saint,  
with sweet and pleasant soil:  
In thee no sorrow ever found,  
no grief, no care, no toil.
- "3 In thee no dampish Mists are seen,  
nor cold, nor darksome night:  
In thee all souls for ever sing  
there God always gives light.
- "4 Heaven is the Spring where waters flow  
to quench our heat of sin  
There is the tree where truth doth grow  
to lead our lives therein.
- "5 There Christ is judge that stints the strife  
when men's devices fail  
There is the bread that feeds the life  
that death cannot assail
- "6 The tidings of salvation dear  
comes to our ears from thence:  
The fortress of our faith is there  
and shield of our defence."

The last three stanzas (which we have given in italics to mark them off from the rest) are the familiar lines prefixed in an altered form to several editions of the English Bible in the early part of the 17th cent. and beginning:—

"Here is the spring whence waters flow."

By a slight alteration in the opening line that and the eleven lines which follow are made to set forth the beauties and treasures of Holy Scripture instead of those of Heaven. (See *Various*.) The concluding lines of the poem fix the date at or a short time after the Restoration of Charles II. (1660):—

"God still preserve our Royal King,  
Our Queen likewise defend,  
And many happy, joyful days  
good Lord, unto them send.  
Thus to conclude I end my song  
wishing health, wealth, and peace:  
And all that wish the Commons good,  
good Lord their wye increase."

(III.) In 1693 William Burkitt, the Expositor, pub. an *Help and Guide to Christian Families*. This work is in three parts, together with the addition of a *Divine Hymn on several Occasions*. The last hymn is as follows:—

"AN HYMN: a longing for Glory.

- "1 Jerusalem! my happy Home,  
When shall I come to Thee?  
When shall my labours have an End?  
Thy Joys when shall I see?
- "2 Thy Gates are richly set with Pearl,  
Most glorious to behold;  
Thy Walls are all of precious Stone,  
Thy Streets are pav'd with Gold.
- "3 Thy Gardens and thy pleasant Fruits  
Continually are green;  
There are such sweet and pleasant Flow'rs  
As ne'er before was seen.
- "4 If heaven be thus glorious  
Lord, why must I keep thence?  
What folly is't that makes me loth  
To die, and go from hence?
- "5 Reach down, reach down thine Arm of Grace,  
And cause me to ascend  
Where Congregations ne'er break up,  
And Sabbaths have no End.
- "6 When wilt thou come to me, O Lord?  
O come, my Lord, most dear;  
Come nearer, nearer, nearer still;  
I'm well when thou art near.
- "7 My dear Redeemer is Above,  
Him will I go to see,  
And all my Friends in Christ below,  
Shall soon come after me.
- "8 Jerusalem! my happy Home,  
O how I long for Thee!  
Then shall my Labours have an End,  
Thy Joys when once I see.  
Amen, Hallelujah,  
Come, LORD JESUS."

This text is a cento and is thus composed. St. i., ll. iii., viii., are from F. B. P. somewhat altered. St. iv., v. are from Daniel Burgess's "Hymn on the Sabbath Day," beginning, "O God, Whose glorious majesty," where st. ii. and iii. read:—

- "2 If Heaven be the land of peace,  
Lord, why must we keep thence?  
What folly is't that makes us loth  
To dye and to go hence."
- "3 Reach down, Reach down thine arm of Grace,  
Lord, fit us to ascend  
Where Congregations ne'er break up,  
And Sabbaths have no end."

Stanza vi. of Burkitt's text is from T. Shepherd's *Penitential Cries*, No. 26, st. iv., ll. 1–4, slightly altered. These *Cries*, as is well known, were begun by J. Mason and finished by T. Shepherd, and were pub. with J. Mason's *Spiritual Songs, or Songs of Praise*, 1693. Stanza vii. is from J. Mason's *Sp. Songs*, 1683, No. 36, st. viii., ll. 1–4, which read:—

- "My dearest Friends, they dwell above,  
Them will I go to see;  
And all my Friends in Christ below  
Will soon come after me."

The text of Burkitt was repeated with slight alterations in *A Collection of Hymns and Sacred Poems*. Dublin: Printed by S. (Samuel) Powell, in Crane Lane, 1749, No. 84. In R. Hill's 1794 *Supp.* to his *Ps. & Hys.* six stanzas were given from Burkitt (iii. and vii. being omitted); and in 1798 five only, Burkitt's st. vii. being also omitted. In this form the cento has passed into modern collections.

In the American *Church Pastorals*, 1664, it is somewhat altered, and broken up, without any regard to the original sequence of the stanzas, into the following hymns—(1) "Jerusalem, my happy home"; (2) "Jerusalem, Jerusalem, would God," &c.; (3) "Jerusalem, the happy seat"; (4) "Jehovah, Lord, now come, I pray"; (5) "O Lord, that I Jerusalem"; and (6) "O passing happy were my state."

(IV.) Another transformation of F. B. P.'s text appeared in *Psalms & Hymns . . .* by W. N., London, 1725. It is in 40 st. of 4 l. and is superior to many arrangements of the poem. The following lines are fair specimens of the rest:—

- "There David sits with Harp in hand  
As Master of the Choir:  
Most happy they who understand,  
And may His Music hear."



(v.) In Williams & Boden's *Col. of above Six Hundred H. designed as a New Supplement to Dr. Watts's Psalms & Hymns*, Doncaster, 1801, the most popular form of the hymn is found as No. 193, and reads:—

"The Heavenly Jerusalem.

- "1 Jerusalem! my happy home,  
Name ever dear to me!  
When shall my labours have an end  
In joy, and peace, and thee?
- "2 When shall these eyes thy heaven-built walls  
And pearly gates behold;  
Thy bulwarks with salvation strong,  
And streets of shining gold!
- "3 O when, thou city of my God,  
Shall I thy courts ascend;  
Where congregations ne'er break up,  
And Sabbaths have no end?
- "4 There happier bow'th than Eden's bloom,  
Nor sin nor sorrow know;  
Blest seats! thro' rude and stormy scenes  
I onward press to you.
- "5 Why should I shrink at pain & woe,  
Or feel, at death, dismay?  
I've Canaan's goodly land in view,  
And realms of endless day.
- "6 Apostles, martyrs, prophets there,  
Around my Saviour stand;  
And soon my friends in Christ below,  
Will join the glorious band.
- "7 Jerusalem! my happy home,  
My soul still pants for thee;  
Then shall my labours have an end,  
When I thy joys shall see."

It is signed "Eckington C." In *Ps. & Hys. for Public Priv. Devotion*, Sheffield Printed by James Montgomery At The Iris Office, 1802, the text is repeated with the change in st. iv., l. 1, of Eden for Eden's. The "Eckington C." text was repeated in J. Montgomery's *Christian Psalmist*, 1823, No. 129. It has gradually grown in popular favour, and is now in C. U. in a more or less accurate form in all English-speaking countries.

[The association of James Montgomery's name with the "Eckington C." text is peculiar and suggestive. From 1792 to 1794 Montgomery lived with and was an assistant to Joseph Galea, a printer, bookseller, and auctioneer at Sheffield. In 1794 Montgomery succeeded to the printing business, and continued his acquaintance with Galea and his family. Galea's parents and three sisters resided at Eckington (about six miles from Sheffield) at the time, and the father and daughters were members of the Parish Church Choir. Montgomery frequently visited the family at Eckington. Amongst the Montgomery MSS. there is a copy of Dickson's version of the New Jerusalem hymn which was sent in M.S. to Montgomery by a Moravian friend with a request that he would rewrite it, or condense it into a suitable hymn for public worship. In the M.S. certain stanzas corresponding to those in the "Eckington C." are marked in pencil as stanzas which maintained a continuity of thought, and a few suggestions are pencilled in the margin in shorthand. About this time (1796-1800) a small collection of hymns was printed by Montgomery for the use of the Eckington Parish Church Choir, and in this the text of "Jerusalem, my happy home," known as the "Eckington C." version, was given. Mr. J. H. Bramhall (q. v.) remembers this little pamphlet well, but has lost his copy. Under these circumstances it is almost, if not quite, safe to say that the Eckington C. version of "Jerusalem, my happy home" is by Montgomery.]

(vi.) This list of versions of the New Jerusalem hymn, although far from being exhaustive, yet contains all that is of value for ascertaining the origin and history of the various texts which are in modern hymn-books. We may note in addition an American form of the hymn, given in Dr. Bonar's work, *The New Jerusalem*, &c., 1862, the opening of which is:—

"O heavenly Jerusalem,  
Thou City of my King!"

and another in 3 st. in Card. Newman's *Hymns for the Use of the Birmingham Oratory*, Dublin, J. F. Fowler, 1861:—

"O fair, O fair Jerusalem."

v. The Initials "F. B. P." Various attempts have been made to explain these initials, the principal of which are:—

(1) Dr. Neale's suggestion in his *Hymns Chiefly Mediated on the Joys & Glories of Paradise*, 1865, p. 16, is: "It [the *Brit. Mus. MS.*] contains several other pieces of poetry, evidently by Roman Catholics; one

headed—'Here followeth the song Mr. Thewlis wrote himself;' and another, 'Here followeth the song of the death of Mr. Thewlis.' Now John Thewlis was a priest, barbarously executed at Manchester, March 18, 1617. It is probable therefore, that 'F. B. P.' was another sufferer (in all likelihood a priest) in the persecution either of Elizabeth, or of James I."

(2) Again, in the 2nd ed. of the same work, 1868, p. 19, Dr. Neale says, "I have since been informed by Mr. Daniel Sedgwick, whose knowledge of English Hymnology is as astounding as it is unrivalled, that the initials stand for Francis Baker Porter, a Secular Priest for some time imprisoned in the Tower, and the author of a few short devotional treatises."

(3) J. Miller, in his *Singers and Songs of the Church*, 1869, p. 85, says: "It has been suggested that the initials 'F. B. P.' stand for Francis Baker, 'Pater' or priest."

From an intimate acquaintance with the late Daniel Sedgwick we are in a position to state that what he contributed to Dr. Neale was "Francis Baker, Pater," and that Dr. Neale misread "Pater" as "Porter." J. Miller's suggested reading was also from Sedgwick. This reading by Sedgwick was a pure guess on his part, and cannot be received. The writer, probably a Roman Catholic, and possibly a priest, remains unknown. [W. T. B.]

Jerusalem, thy joys divine. [The Heavenly Jerusalem.] This poem, in 27 st. of 8 l. and headed by 1 st. of 4 l., appeared in *The Song of Mary the Mother of Christ; containing the story of his life and passion; the tears of Christ in the garden; with the description of the Heavenly Jerusalem*, 1601. (See "Jerusalem, my happy home.") This poem was partially reprinted in the Parker Society's *Select Poetry of the Reign of Queen Elizabeth*, 1845, p. 427. It is from this poem that Kennedy, 1863, "Jerusalem, thy joys divine," is compiled. [W. T. B.]

Jervis, Thomas, s. of a Presbyterian Minister of the same name, was b. at Ipswich in 1748, and educated for the Ministry at Hoxton. In 1770 he was appointed classical and mathematical tutor at the Exeter Academy. From 1772 to 1783 he was tutor to the sons of the Earl of Shelburne, at Bowood, where Dr. Priestley was librarian. In the latter year Jervis succeeded Dr. A. Rees at St. Thomas's Southwark, moving in 1796, after the death of Dr. Kippis, to the Princes' St. Chapel, Westminster. From 1808 to 1818 he was minister at the Mill Hill Chapel, Leeds. After his retirement he lived in the neighbourhood of London, and d. there in 1838. Jervis was one of the four editors of *A Coll. of Hys. & Ps. for Public & Private Worship*, London, 1795. [See Unitarian Hymnody.] He contributed 17 hymns to the 1st ed., and 4 to its Supplement, 1807. Of these several are found in later Unitarian collections in G. Britain and America, including:—

1. God to correct a guilty world. *Divine Providence.*
  2. Great God, Thine attributes divine. *Confidence in God.*
  3. Lord of the world's majestic frame. *Praise a Duty.*
  4. Shall I forsake that heavenly Friend? *Constancy desired.*
  5. Sweet is the friendly voice which [that] speaks. *Peace to the Penitent.*
  6. Thou, Lord, in mercy wilt regard. *Penitence.*
  7. With sacred joy we lift our eyes. *Divine Worship*
- This is given in *Laudes Domini*, N.Y., 1884, as "With joy we lift our eyes."

These hymns all date from 1795, and the most popular are Nos. 4 and 6. [V. D. D.]

**Jesaiä, dem Propheten, das geschah.** *M. Luther.* [*The Sanctus.*] This paraphrase of Isaiah vi. 1-4, was 1st pub. in *Luther's Deutsche Messe und ordnung Gottes Diensts*, Wittenberg, 1526, repeated in the *Erfurt G. B.*, 1527, the *Geistliche Lieder*, Wittenberg, 1:29 and 1531, &c., in 16 l., entitled "The German Sanctus." Thence in *Wackernagel*, iii. p. 18. Also in Schircks's ed. of *Luther's Geistl. Lieder*, 1851, p. 58, the *Unv. L. S.*, 1851, No. 191, &c.

According to the ritual directions of the *Deutsche Messe*, in the Holy Communion the Bread was first consecrated and received by the communicants, and then this *Sanctus*, or else Luther's "Gott sei gelobet," or "Jesus Christus unser Heiland" (from Huss) was sung. The Wine was then consecrated and received (see *Blätter für Hymnologie*, 1883, p. 89).

#### Translation in C. U. :—

Unto the seer Isaiah it was given. By A. T. Russell, for his *Ps. & Hys.*, 1851, No. 13.

Other tra. are, (1) "We read that to Isaiah it befel," by *Miss Fry*, 1845, p. 138. (2) "To Isaiah the ancient seer," by *J. Anderson*, 1846, p. 82. In his ed., 1847, p. 93, it begins, "Isaiah once, that prophet old." (3) "The seer Isaiah saw the glorious One," by *Dr. J. Hunt*, 1853, p. 165. (4) "Isaiah, filled with deep prophetic awe," by *Dr. W. M. Reynolds*, in the *Ecang. Review*, Gettysburg, Oct. 1853. (5) "These things the Seer Isaiah did befall," by *R. Massie*, 1854, p. 85, repeated in *Dr. Bacon*, 1854, p. 80. (6) "To Isaiah, the prophet, this was given," by *Dr. G. Macdonald*, in the *Sunday Magazine*, 1867, p. 441. In his *Exotics*, 1876, p. 111, it begins, "Unto the seer Isaiah it was given." [J. M.]

**Jesu, accept the grateful songs.** *C. Wesley.* [*Jesus All in All.*] Pub. in *Hys. & Sac. Poems*, 1749, in 22 st. of 4 l., and headed "After Preaching in Church" (*P. Works*, 1868-72, vol. v. 110). From this one of the most popular centos in use by the Methodist bodies was given in the *Wes. H. Bk.*, 1780, No. 36, as "Jesus the Name, high over all." It is composed of st. ix., x., xii., xiii., xviii. and xxii. This cento, with the omission of its st. i. and iv. was given as "Jesus, the Name to sinners dear," in *Dr. Alexander's Augustine H. Bk.*, 1849 and 1865. G. J. Stevenson's note on the *Wes. H. Bk.* cento in his *Meth. H. Bk. Notes*, 1883, p. 45, is long and interesting. The last stanza :—

"Happy, if with my latest breath,  
I may but gasp His Name;  
Preach Him to all, and cry in death,  
Behold, behold the Lamb,"

has had a special charm for many Ministers of the Gospel. Several instances are given by Stevenson as above. [J. J.]

**Jesu, at Whose supreme command.** *C. Wesley.* [*Holy Communion.*] Pub. in *Hys. & Sac. Poems*, 1742, and again in the *Hys. for the Lord's Supper*, 1745, No. 30, in 8 st. of 4 l. (*P. Works*, 1868-72, vol. iii. p. 237). With slight alterations it was included in the *Wes. H. Bk.*, as one of the "Additional Hymns," in 1800. It has passed into several collections in G. Britain and America. In addition two forms of the text are in C. U. :—

1. **Blest Jesu, to Thy gracious Board.** This form, opening with st. ii. slightly altered, was given in the *Salisbury H. Bk.*, 1857, and is repeated in other hymnals.

2. **Jesu, by Thy supreme command.** This text in the *Hymnary*, 1872, is Wesley's very much altered, together with the omission of st. iii., and the addition of a doxology. [J. J.]

**Jesu Corona celsior.** [*Common of Confessors.*] This hymn is cited by *Morel*, p. 179, as in a 14th cent. ms. at Einsiedeln. It is

also in a ms. of, at the latest, 1415, in the British Museum (Add. 30014 f. 167 b), in the St. Gall ms., No. 526, of the 15th cent., in the *Roman Breviary* (Venice, 1478), the *Ambrosian Breviary*, 1539, &c. *Daniel*, i., No. 98, gives the older text and also the revised form in the *Roman Breviary* of 1632, "For Feasts of a Confessor not a Bishop." *Mone*, No. 747, gives only *Daniel's* st. iii.-viii., beginning "Anni recurso tempore," from a 15th cent. ms. at Karlsruhe. He thinks that its metrical form proves it to have been composed in France in the 11th cent. The *Roman Brev. text*, 1632, is in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. [J. M.]

#### Translation in C. U. :—

**Jesu, eternal Truth sublime.** By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 219, in 8 st. of 4 l., and again in his *Hys. & Poems*, 1873, p. 115. It is found in a few collections, including *Skinner's Daily Service Hymnal*, 1864, &c., and the *Marquess of Bute's Roman Breviary in English*, 1879, vol. i. p. 861.

#### Translations not in C. U. :—

1. Jesu, than crown of Kings art Thou. *W. J. Blew*, 1862-5.

2. Jesu, surpassing happiness. *J. Wallace*, 1874. [J. J.]

**Jesu Corona Virginum.** [*Common of Virgins.*] This beautiful hymn, founded on Canticles ii. 16, Isaiah xxviii. 5, and Rev. xiv. 4, has been ascribed to St. Ambrose, but is not adjudged to him by the Benedictine Editors. *Thomasius*, ii. 402, gives it from a Vatican ms. of the 8th cent. It is found in four hymnaries of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 111 b; Jul. A. vi. f. 68; Harl. 2961, f. 250; Add. 30851, f. 155), and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 140, is printed from an 11th cent. ms. at Durham. (B. iii. 32 f. 41.) It is also in 3 mss. of the 11th cent. at St. Gall (Nos. 387, 413, 414). Among Breviaries it is included in the *Roman* (Venice, 1478), *Ambrosian* of 1539, *Sarum*, *York*, *Aberdeen*, &c., the *Sarum* use being at Lauds and Second Vespers on the festivals of Virgins and Martyrs. *Daniel*, i., No. 99, gives the text, and at iv. pp. 140, 368, cites it as in a 10th cent. Rheinau ms., and in a 9th cent. ms. at Bern. The *Roman Brev. text* is also in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. [J. M.]

#### Translations in C. U. :—

1. **Thou Crown of all the Virgin choir.** By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 221; and again in his *Hys. & Poems*, 1873, p. 116, but altered to "Dear Crown of all the Virgin choir." The original tr. is given in *Roman Catholic hymn-books* for missions and schools. It is also in other collections.

2. **Jesu, the Virgin's Crown, do Thou.** By J. M. Neale in the 1858 ed. of the *H. Nodet*. The most popular form of this tr. is its altered text by the compilers of *H. A. & M.*, 1861 and 1875. It begins with the same first line, and is in several collections.

3. **O Jesu, Crown of Virgins, Whom.** By R. F. Littledale. Made for and 1st pub. in the *People's H.*, 1867, and signed D. L.

4. **O Jesu, Crown of Virgins, Thou.** This in the *Hymnary*, 1872, is *Dr. Neale's tr.* as above, altered by the Editors of the *Hymnary*.

## Translations set in C. U. :—

1. *Jesum, receive our suppliant cry.* *J. R. Beste*, 1819.
2. *Jesu the Crown, and sweet Reward.* *R. Campbell*, 1850.
3. *Jesu, the Virgin's coronal.* *W. J. Blew*, 1852-5.
4. *Jesu, the Virgin's Crown.* In love, &c. *J. W. Beale*, 1859.
5. *Jesu, the Crown of Virgins, Whom.* *J. D. Chambers*, 1866.
6. *Jesum, the Virgin's crown, their spouse.* *J. Wallace*, 1874.

[J. J.]

**Jesu deine tiefe Wunden.** *J. Heermann.* [*Passiontide.*] 1st pub. in his *Devoti Musica Cordis*, Leipzig and Breslau, 1644, p. 174, in 6 st. of 8 l., entitled "Consolation from the wounds of Jesus in all manner of temptation. From the Manual of St. Augustine." The *Manuale* is a mediæval compilation from various sources, and meditation *ixii.*, on which the hymn is based, is adapted from the work of St. Bernard of Clairvaux on Canticles. Included in *Mützell*, 1858, No. 106, in Wackernagel's ed. of his *Geistliche Lieder*, No. 59, and the *Unc. L. S.*, 1851.

It is one of the finest of Hermann's hymns, and is much used in Germany. Count N. L. von Zinzendorf said of it, "The crown of all our old hymns is in truth Augustine's 'Jesu deine tiefe Wunden,' in which is contained our whole doctrine and practice." *Lausmann* says (in *Koch*, viii. 37), that st. i.-iii. were often used by young men and maidens as their daily prayer against this world's temptations. He also relates how the singing of this hymn comforted the well-known Württemberg theologian Philipp David Burk in his last hours (March 22, 1770).

## Translations in C. U. :—

1. **Lord! Thy death and passion give.** A good and full tr. by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 72; repeated, omitting st. ii., iii., in the Pennsylvania Luth. Ch. Bk., 1868, No. 177. St. v., vi., beginning, "Lord, in Thee I place my trust," are included, altered, in the *Hys. of the Spirit*, Boston, U.S.A., 1864, and American Unitarian Hymn Bk., 1869.

2. **Oh, what precious balm and healing.** A good and full tr. by R. Massie, contributed to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 87 (Ox. ed., 1864, omitted), and reprinted in his own *Lyra Domestica*, 1864, p. 125.

Another tr. is, "Christ, thy holy Wounds and Passion" (from the altered text in the Hannover *G. B.*, 1657 [1659, No. 65, by Justus Gesenius?], which begins "Jesu deine heilige Wunden"), by J. C. Jacobi, 1722, p. 27. In his ed. 1732, p. 27, it begins "Christ, thy sacred wounds," thence in the *Moravian H. Bk.*, and repeated in the 1789 and later eds. (1849, No. 107), altered and beginning, "Christ, Thy wounds and bitter passion." In the ed. of 1848, No. 123, only the tr. of st. v. is retained, beginning, "All my hope and consolation."

[J. M.]

**Jesu, dulcis amor meus.** [*Passiontide.*] This hymn is almost entirely composed of separate lines transposed and in some instances altered from St. Bernard's "Solve mundi salutare" (q. v.). It is the hymn at Lauds in the Office of the "Most Holy Winding Sheet of our Lord Jesus Christ; double of the First Class." This office has been added to the *Roman Breviary* since 1736, and is appointed for the Saturday after the 2nd S. in Lent. The text is found in the *Appendix to the Pars Verna of the Roman Breviary*, Bologna, 1827, p. cclxxviii., and is repeated in later eds. and in *Daniel*, iv. p. 323. Tr. as:—

**Jesu, as though Thyself wert here.** By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 82; and again in his *Hys. & Poem.*, 1873, p. 45. It is found in several hymn-books, and often with the omission of st. ii. Another tr. is

"Jesus, sweetest love of mine." *J. Wallace*, 1874. [J. M.]

**Jesu dulcis memoria.** *St. Bernard.* [*The Holy Name of Jesus.*] This hymn has been generally (and there seems little reason to doubt correctly) ascribed to St. Bernard; and there are many parallels to it in his genuine prose works, especially that on the Canticles. It has been variously dated 1130, 1140 or 1153; but as positive proof is lacking that it is unquestionably the work of St. Bernard it is manifestly impossible to fix a date for its composition. The years 1130 and 1140 were very stormy times indeed with him, and have nothing in common with the hymn. [See *Bernard of Clairvaux*, p. 136, i.] Possibly it was written shortly after the Second Crusade which he preached (1146), and for the disaster of which he was blamed. The most probable moment of his life would then be about 1150, when he was residing in retirement and was weary with the world. Dr. Schaff in his *Christ in Song* justly styles the hymn as "the sweetest and most evangelical . . . hymn of the Middle Ages." It is the finest and most characteristic specimen of St. Bernard's "subjective loveliness," and in its honied sweetness vindicates his title of *Doctor mellifluus*. It is, however, open to the charge of eddying round its subject, so that Abp. Trench says of it: "With all the beauty of the stanzas in particular, the composition, as a whole, lies under the defect of a certain monotony and want of progress." It is best known as the *Joyful* (or *Jubilee*) *Rhythm* of St. Bernard on the Name of Jesus; but sometimes by the title of *In commemorationem dominicæ passionis*. The title *Cursus de æterna sapientia* was probably suggested by Ecclesiasticus xxiv. (especially vv. 20, 21; see Dr. Ederheim in the *Speaker's Commentary* on the "Apocrypha") the Eternal Wisdom being Our Lord Jesus Christ.

## I. MS. forms of the Text.

The earliest form of the text now known (and it may be added the best, and most probably the original) is contained in a ms. of the end of the 12th cent., now in the Bodleian, Oxford *Laud Misc.* 668 f. 101, in 42 st. of 4 l. The first lines of these stanzas are:—

- |                                  |                                 |
|----------------------------------|---------------------------------|
| 1. Dulcis Jesu memoria.          | 22. Bonum mihi diligere.        |
| 2. Nil canitur suavius.          | 23. Jesu mi dilectissime.       |
| 3. Jesus spes poenitentibus.     | 24. Quocunque loco fuero.       |
| 4. Jesu dulcedo cordium.         | 25. Tunc amplexus, tunc oscula. |
| 5. Nec lingua potest dicere.     | 26. Jam quod quæsi videro.      |
| 6. Jesum quæram in lectulo.      | 27. Hic amor ardet dulciter.    |
| 7. Cum Maria dilectulo.          | 28. Hic amor missus coelitus.   |
| 8. Tumbam profundam fletibus.    | 29. O beatum incendium.         |
| 9. Jesu Rex admirabilis.         | 30. Jesus cum sic diligitur.    |
| 10. Mane nobiscum Domine.        | 31. Jesu flos matris virginis.  |
| 11. Amor Jesu dulcissimus.       | 32. Jesu sole serenor.          |
| 12. Jesum Christum recognoscite. | 33. Cujus amor sic afficit.     |
| 13. Jesu auctor clementiæ.       | 34. Tu mentis delectatio.       |
| 14. Cum digne loqui nequeam.     | 35. Mi dilecte revertere.       |
| 15. Tua Jesu dilectio.           | 36. Sequor quocunque ieris.     |
| 16. Qui te gustant, curiunt.     | 37. Portas vestras attolite.    |
| 17. Quem tuus amor ebriat.       | 38. Rex virtutum, Rex gloriæ.   |
| 18. Jesu decus angelicum.        | 39. Te coeli chorus prædicat.   |
| 19. Desidero te milles.          | 40. Jesu in pace imperat.       |
| 20. Amor tuus continuus.         | 41. Jesus ad Patrem rellit.     |
| 21. Jesu summa benignitas.       | 42. Jam prosequamur laudibus.   |

Practically the same form is found in a 13th cent. ms. in the Bodleian (*Raoulinson, C.*, 510 f. 3b; also beginning *Dulcis Jesu*); and in a ms. of 1288 at Einsiedeln. The text of the Einsiedeln ms. is printed by *Morel*, No. 109, the only important difference being that this ms. does not contain stanza 39. The hymn is also found in a ms. of the 15th cent. in the Bibl. Nat., Paris (*Fonds italiens*, 559 f. 106). This ms. contains the poems of Jacobus de Benedictis, otherwise called Jacopone or Giacomone da Todi, in 43 st. From a collation kindly supplied by M. Leopold Delisle, the chief librarian, it appears that in this ms. stanza 27 is omitted and two stanzas added, viz.:

43. Jesu stringam vestigia. | 44. Veni, veni, Rex optime.

A ms. of the 15th cent. at Mainz (see *Mone*, i. p. 332) contains in all 50 st., viz. 1-42, 44 as above, and:—

43. Cor nostrum quando | 47. Hic amantem diligite.  
visitas. | 48. Jesu mi bone, sentiam.  
46. Hoc probat ejus passio. | 49. Tu veras lumen patriae

together with the two following:—

50. Tuum dulcorem attio, | 51. Hic amor est suavitas  
Quo solo me reficio, | Et pietas et castitas;  
In me quia deficio, | Et sanctitas et puritas;  
Ad te, Jesu, respicio. | Nam Deus est et charitas.

Among the St. Gall mss. the hymn is found in No. 1394, in a hand of 13th cent.; in No. 519 cir. 1439, and No. 520 of 1436. Herr Idtenson, the librarian, has kindly informed me that these three mss. all contain st. 39; but that of the stanzas numbered 43-51 not one is found in No. 1394, and in Nos. 519, 520, only stanza 48. The variations of text are exceedingly numerous and very bewildering. The mss., moreover, not only disagree as to the order of the stanzas, but often as to the order of lines (and of words) in the individual stanzas. As in the four earliest mss. none of the stanzas 43-51 are to be found (one, viz. st. 48, is in *Mone's* Frankfurt ms. of the 14th cent.; the rest have not been traced earlier than the 15th cent.) it is hardly likely that they are by St. Bernard; and st. 44 has not the quadruple rhyme. These stanzas are quite unnecessary to the hymn and break its course; though in themselves some of them are not at all unworthy of St. Bernard.

## II. Printed forms of the Text.

A form in 48 stanzas (viz. 1-42, 44-49) is found in the Benedictine ed. of St. Bernard's *Opera*, Paris, 1719, and later editions. *Daniel*, i., No. 206, gives it in 48 st. (from Bernard's *Opera*, Paris, 1690, G. Fabricius's *Poetarum vet. eccles. opera Christiana*, Basel, 1564, and other sources), viz. st. 1-42, 44-49, adding in his notes st. 43 from *Fabricius*, and the readings of the *Roman Breviary*, 1722; while at iv. pp. 211-217 he gives further notes principally from *Mone*. [For order of stanzas see below. St. 37 here begins "Coeli cives occurrere" (l. 2), and st. 49 "Tu fons misericordiae" (l. 2).] The Laud ms. (see above) affords a much better text than that which *Daniel* gives, and it is hoped will not escape the notice of future editors of Latin hymns. *Mone*, No. 258, prints 24 st. with a doxology ("Aeterna sapientia," &c.) from a 14th cent. ms. at Frankfurt-am-Main (where the stanzas are in order 1, 2, 3, 9, 5, 20, 11, 18, 48, 15, 16, 19,

21-26, 32, 34, 13, 40, 39, 41); and also gives the readings of a 15th cent. ms. at Mainz (see above). *Wackernagel*, i., No. 183, gives 50 st. from Bernard's *Opera*, 1719, and *Fabricius*, 1564. The full text is also in J. M. Horst's *Paradies animae Christianae*, 1644, and later editions. Centos will be found in Abp. Trench's *Sac. Lat. Poetry*, 1864 (15 st.); F. A. March's *Latin Hym.*, 1875 (24 st.); *Königsfeld*, 1847 (11 st.); *Bäcker*, 1858 (11 st.), and others.

## III. Ritual use of the Hymn.

The length of the hymn and the fact that it was not specially appropriate for any of the usual offices of the Church made its use for some time limited. In the Frankfurt ms., employed by *Mone*, of the 24 st. selected three are apportioned to each of the eight canonical hours of the day; and *Fabricius* arranges the 47 st. of his text according to a similar plan.

The text of *Mone* is the arrangement made by Heinrich Suso, otherwise called St. Amandus or Heinrich von Berg (b. at Constance, March 21, 1300, became a Dominican 1318, d. in the Dominican convent at Ulm, Jan. 25, 1365), who was one of the Mediaeval Mystics, and a member of the society of The Friends of God, along with Tauler (q.v.) and others. In his youth he had taken the Everlasting Wisdom depicted in the Salomonic Books as the object of his love, and in his later years founded a Brotherhood of the Everlasting Wisdom. For this brotherhood he compiled his *Horologium sapientiae*, or *Horae de aeterna sapientia*. In a ms. of the 14th cent. written in Germany and now in the Brit. Mus. (Add. 16318, f. 141 b) it is marked as "Quicumque desiderat sapientiam aeternam familiarem sibi sponsum habere, debet ei has horas cottidie devote legere." In the printed ed. which the British Museum catalogue dates Venice, 1493, it is marked as "Incipit cursus seu officium de aeterna sapientia compositum a beato Henrico Suso ordinis praedicatorum." Of this office (meant, as will be seen, for daily use by the brotherhood) there is a fr. which the British Museum catalogue dates Douay, 1580, and which is entitled "Certayne sweete Prayers of the glorious name of Jesus, commonly called Jesus Mattena, with the howers thereto belonging: written in Latin above two hundred yeres ago, by H. Susonne." This contains a series of frs. from St. Bernard which are earlier than any noted below, but are very poor. The first begins, "O Jesu mecke, y<sup>e</sup> sweetest thought."

The form in 50 st. seems to have been used as a *Rosary*, being arranged in five decades and answering to the 50 *Ave Marias* of the *Rosary*. When a separate office of the Holy Name of Jesus came into general use, apparently about 1500, centos from this poem were embodied in it. Such an office appears to have been added to the *Serum Breviary* about 1495 (certainly in the Paris ed. 1499), and contains two centos, (i.) "Jesu dulcis memoria," for Matins; and (ii.) "Jesu, auctor clementiae," for Lauds; and the same centos are in the *Hereford Brev.*, 1503; the *Aberdeen Brev.*, 1509-10; and the *York Brev.*, 1526 (not in the *York Brev.*, 1493). In the regular *Roman Breviary* the hymn does not appear in any form till the revision of 1568; and then only in the patchwork noted under "Lux alma, Jesu, mentium," and appointed for the festival of the Transfiguration. An office of the Holy Name seems to have been authorised for use in the Franciscan Order by Clement VII. (Pope 1523-34), but was not authorised for general use before 1721, and by decree of Dec. 20, 1722, was ranked as a double of the second class. It appears in the Antwerp, 1733, and later eds. of the *Roman Breviary*, and includes three centos, (i.) "Jesu dulcis memoria," for Vespers; (ii.) "Jesu, Rex admirabilis," for Matins; (iii.) "Jesu decus angelicum," for Lauds. In the



Paris *Breviary* of 1736, a cento beginning "Jesu dulcedo cordium" is appointed for Lauds on the festival of the Transfiguration.

[J. M.]

#### IV. Translations into English.

After giving an account of the full *trs.* of the poem, we purpose dealing only with those centos which have been *tr.* into English, and most of which are in C. U. at the present time. As in annotating the *trs.* we follow the text of *Daniel* (which is itself the Benedictine text), a comparative table is here given to serve as a chart. The columns headed D represent the stanzas in the order in which *Daniel* gives them; and the columns headed M the order in which the corresponding stanzas are given in Section I. of this article.

D.	M.	D.	M.	D.	M.	D.	M.
1.	i.	13.	xvii.	25.	xxi.	37.	xxxii.
2.	ii.	14.	xviii.	26.	xxii.	38.	xxxiii.
3.	iii.	15.	xviiii.	27.	xxiii.	39.	xxxiv.
4.	iv.	16.	xviii.	28.	xxiv.	40.	xxxv.
5.	v.	17.	xix.	29.	xxv.	41.	xxxvi.
6.	vi.	18.	xviii.	30.	xxvi.	42.	xxxvii.
7.	vii.	19.	xv.	31.	xxv.	43.	xxxviii.
8.	viii.	20.	xvi.	32.	xxvii.	44.	xxxix.
9.	ix.	21.	xvii.	33.	xxviii.	45.	xl.
10.	x.	22.	xviii.	34.	xxix.	46.	xli.
11.	xi.	23.	xix.	35.	xxx.	47.	xlii.
12.	xii.	24.	xx.	36.	xxxi.	48.	xliii.

#### V. Translations of the Full Form.

1. A full *tr.* was given by E. Caswall in his *Masque of Mary*, 1858, and again in his *Hys. & Poems*, 1873, p. 139. In this he repeated several stanzas of his earlier *tr.* from the *Roman Breviary* (see below), including four of the five stanzas which compose the Vesper hymn. This *tr.* has been broken up into the following centos:

(i.) *Jesu dulcis memoria* = *Jesu, the very thought of Thee*. Usually the *tr.* of the *Roman Brev.* text is followed here.

(ii.) *Jesu Rex admirabilis* = *O Jesu, King most wonderful*. This is generally given from the *tr.* of the *Roman Brev.* text (see below). It is distinguished from that by st. ii., "Stay with us, Lord; and with Thy light."

(iii.) *Amor Jesu dulcissimus* = *Jesu, Thy mercies are untold*. Composed of st. xii., xiii., xv., vii. in *H. A. & M.*, 1875.

(iv.) *Jesu decus angelicum* = *O Jesu, Thou the beauty art*. This is usually taken from the *Roman Brev.* text (see below). It is distinguished from this by st. ii., "For Thee I yearn, for Thee I sigh."

2. In the *tr.* of J. M. Horst's *Paradise of the Christian Soul*, edited by Dr. E. B. Pusey in 1847, *The Rhythm* is *tr.* in five decades of varying metre, thus:—

(i.) *Jesu, dulcis memoria* = *Jesu, who dost true joys impart*.

(ii.) *Mane nobiscum, Domine* = *Stay with us, Lord, and lift Thy gracious light*.

(iii.) *Qui Te gustant esuriunt* = *They who of Thee have tasted hunger more*.

(iv.) *Jam quod quaesivi video* = *Now what I sought do I behold*.

(v.) *Tu mentis delectatio* = *Thou art the mind's delight*.

This *tr.* is not in C. U. It is vigorous and musical, and from it some excellent centos might be compiled. The *tr.* used in the *tr.* of *The Paradise of the Christian Soul*, pub. by Burns,

1850, is E. Caswall's as above, divided into five decades.

3. *Jesu, how sweet these accents are*. By W. J. Copeland, in his *Hys. for the Week, &c.*, 1848, p. 137, reduced to 30 st. of 4 l. In Darling's *Hymns, &c.*, 1887, the following hymns are said to be based on this *tr.*; but they have so little in common either with Copeland's *tr.* or St. Bernard's original that Mr. Darling may claim them as his own. The most that can be said is that they were suggested by Copeland's *tr.*:—

(1.) Lord Jesus, since the faith of Thee.

(2.) To Thee, O Christ, our thoughts aspire.

(3.) What name so full of melody?

4. *Jesu, name of sweetest thought*. By Dr. Edersheim, in his *The Jubilee Rhythm of St. Bernard of Clairvaux, &c.*, 1867. This is a very spirited and musical *tr.*, and from it some five or six centos of great excellence might be compiled. It has been strangely overlooked. It is in 48 st. of 4 l.

5. *Jesu, remembrance passing sweet*. By T. G. Crippen, in his *Ancient Hys. & Poems*, 1868, p. 163, in 48 st. of 4 l.

6. *O Jesus, Thy sweet memory*. By Mrs. Charles in her *Voice of Christian Life in Song*, 1858, in 19 st. of 4 l. This *tr.* is rarely quoted in the collections.

#### VI. Translations from the Sarum Uses.

In the *Sarum Breviary* there are two centos, and in the *Sarum Gradual* one, all of which have been rendered into English as follows:—

(i.) *Jesu dulcis memoria*. This is appointed for Matins on the Festival of the Holy Name in the *Sarum Brev.*, 1499, and is composed of the following stanzas: 1, 2, 3, 5, 9, 10, as above. This has been *tr.* as:—

1. *Jesu, the very thought is sweet*. By J. M. Neale, in the *H. Noted*, 1852, No. 18, with added doxology. This *tr.* may be distinguished from Neale's *tr.* from the *Sarum Gradual* (below) through st. iv., which reads here "No tongue of mortal can express." This *tr.* is found in a large number of hymn-books in G. Britain and America, the text, slightly altered, as in *H. A. & M.*, being the most popular. In the *Salisbury H. Bk.*, 1837, it begins "Jesu! memorial name so sweet;" and in the *Sarum H.*, 1868, "Jesu, sweet memories of Thy Name."

2. *Jesu, how sweet Thy memory Within my, &c.* By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55.

3. *Jesu, how sweet Thy memory is! To every heart, &c.* By J. D. Chambers, in his *Lauda Syon*, 1857, p. 244.

(ii.) *Jesu, auctor clementiae*. In the *Sarum Brev.*, 1499, this is the hymn for Lauds at the Festival of the Holy Name. It consists of st. 16, 22, 35, 37, 25, 43, 45, and an additional stanza. *Tr.* as:—

1. *Jesu, Well-spring of all mercy*. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, and again in Rice's *Sel.* from the same, 1870.

2. *Jesu, Thou Fount of mercy, hail*. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 245, and again in the *Hymner*, 1882, somewhat freely altered as "Jesu, of mercy Source alone."

(iii.) *Jesu dulcis memoria*. This longer extract from the poem appears in the *Sarum Gradual*, 1532, as a Sequence (commonly called the *Rosary Sequence*) for the Festival of the Holy Name. It consists of st. 1-7, 47, 48. It is *tr.* as:—

**Jesu, the very thought is sweet.** By J. M. Neale, in the *H. Noted*, 1858, No. 72, and a few other collections, including the *People's H.*, 1867. It is distinguished from Neale's *tr.* above by st. iv., which begins "Jesu, Thou sweetness pure and blest," which is also the opening of No. 1474 in *Kennedy*, 1863, and others. In the *Sarum Hyl.*, 1868, No. 67, Pt. i. is composed of st. i.-v. from this *tr.*, and st. vi.-viii. from the *tr.* above, i. 1, also by Dr. Neale, and in both instances slightly altered; and Pt. ii. from this *tr.* being st. viii., vi., vii. and ix., also altered.

#### VII. Translations from the Roman Use.

In the *Roman Breviary*, 1722, three centos were given for the 2nd S. after the Epiphany, being the Festival of the Holy Name of Jesus, as follows:—

(I.) **Jesu dulcis memoria.** This is appointed for *Vespers*, and is composed of st. 1, 2, 3, 5, and an added st., "Sis Jesu nostrum gaudium." *Tr.* as:—

1. **Jesu, the very thought of Thee.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 56; and again in his *Hys. & Poems*, 1873, p. 31. This *tr.* is the most widely used of any made from *The Rhythm*, and is usually given unaltered, except at times a slight change in st. iv. In *Kennedy*, 1863, it is slightly altered, and st. iii., li. 5-8, are added from Caswall's *tr.* of "Jesu, Rex admirabilis."

2. **Sweet and with enjoyment fraught.** By Bp. Mant in his *Ancient Hys.*, &c., 1837, p. 50 (1871 ed., p. 90).

**Other *trs.* are:—**

1. Thy sweet remembrance, Lord, imparta. *R. Campbell.* 1850.
2. O Jesu dear, how sweet Thou art. F. S. Pierpoint in 2nd ed. *Lyra Eucharistica*, 1864.
3. The memory sweet of Jesus' Name. J. D. Aylward in Shipley's *Annus Sanctus*, 1884, p. 45.

(II.) **Jesu, Rex admirabilis.** This is appointed for *Matins* at the same Festival, and is composed of st. 9, 11, 4, 14, and the added stanza, "Te nostra Jesu vox sonet." *Tr.* as:—

1. **O Jesu, King most wonderful.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 57; and his *Hys. & Poems*, 1873, p. 32. This *tr.* is widely used.

**Other *trs.* are:—**

1. O Jesu, King of Saints adored. *Bp. Mant.* 1837.
2. Jesu, King o'er all adored. *R. Campbell.* 1850.
3. Jesu, the King all wonderful. *W. J. Bliss.* 1852-65.
4. O Jesu, Lord, most mighty King. J. D. Aylward, in Shipley's *Annus Sanctus*, 1884, p. 46.

(III.) **Jesu, deus angelorum.** This is appointed for *Lauds* in the same Festival, and is composed of st. 22, 20, 27, 10, 35. *Tr.* as:—

1. **O Jesu, Thou the beauty art.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 58; and his *Hys. & Poems*, 1873, p. 33. This also is in extensive use.

2. **Jesu, highest heaven's completeness.** By R. Campbell, in his *Hys. & Anthems*, 1850, p. 17, and in the *People's H.*, 1867.

3. **Crown of the angels. Thy sweet Name.** By J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884, p. 46.

#### VIII. Translations from the Paris Use.

In the *Paris Breviary*, 1736, the hymn for *Lauds* for the Festival of the Transfiguration is:—

**Jesu dulcedo cordium.** This is composed of st. 4, 10, 11, 18, 21, 44, of *The Rhythm*, and is *tr.* as:—

1. **Jesu, the heart's own Sweetness and true Light.** By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839.

2. **Jesu, delight of every heart.** By J. D. Chambers, in his *Lauda Syon*, 1857.

#### IX. Various Centos.

The following hymns are translations of stanzas compiled from *The Rhythm*. They vary much in length and character. Some are in C. U. and others are worthy of that distinction:—

1. In *Rorison's Hys. & Anthems*, 1851, there are two centos arranged by Dr. Rorison from various *trs.*, with additions of his own, as:—

1. "Jesu, how sweet the memories are."
2. "Jesu, the angels' Light and song."

2. In J. A. Johnston's *English Hymnal*, 2nd ed., 1861, portions of E. Caswall's *tr.* of the full text, somewhat extensively altered, were given as two hymns, Nos. 65, 66, as:—

1. "O Jesu, King adorable."
2. "O Jesu, Thou the glory art."

3. In Dr. Kynaston's *Occasional Hymns*, 1862, there are two centos from *The Rhythm*, as:—

1. "Source of recollection sweet."
2. "Jesu, Bridegroom, Saviour, Friend."

4. The Rev. R. C. Singleton's *tr.* in the *Anglican H. Bk.*, 1868, No. 258, "Jesu, how sweet the thought of Thee," is from the *Roman Brev.*, with an additional stanza (v.) from *The Rhythm* (x.).

5. In the *Roman Catholic Hys. for the Year*, 12 st. are given from *The Rhythm*, divided into three parts:—

1. "Jesu, the very thought of Thee." The 2nd st. begins "No sound, no harmony so gay."
2. "Thee, then, I'll seek, retired apart."
3. "O King of love, Thy blessed fire."

6. The hymn given in the *American College Hyl.*, N. Y., 1876, as, "O Thou in Whom our love doth find," is from E. Caswall's full *tr.*, st. 41, 11, 13, 18, very slightly altered.

7. The hymn, "O Jesus, Lord of all below," in the *American Hys. for the Church of Christ*, Boston, 1853, is composed of E. Caswall's *tr.* of the *Roman Brev.* form of "Jesu, Rex admirabilis," st. iii.-v. slightly altered.

8. The most popular cento in C. U. is, "Jesus, Thou joy of loving hearts," by Dr. Ray Palmer. It is composed of the *tr.* of st. 4, 8, 20, 28, 10, of *Daniel's* text, and appeared in the *American Andover Sabbath H. Bk.*, 1858, No. 686. It is found in all the best English and American hymn-books now in C. U., and is usually given in an unaltered form. In the *Hymnary*, 1872, it is altered to "O Jesu, joy of loving hearts."

9. In the 1862 Appendix to the *Hymnal N.* there are two centos: (1) "Tu mentis delectatio," *tr.* by T. L. Ball as "Thou the spirit's pleasure," and (2) "Jesu, Tua dilectio" ("Tua, Jesu dilectio"), *tr.* as "Jesu! the soul hath in Thy love."

10. Another cento, *tr.* by Dr. J. W. Alexander, was pub. in Schaff's *Kirchenfreund*, N. Y., April, 1859; and in Schaff's *Christ in Song*, 1869 and 1870. It begins, "Jesus, how sweet Thy memory is! Thinking of Thee," &c.

11. In the *Primers* of 1684 and 1685, and in the Evening Office of 1725, there are the following centos:—

1. "Thou, Jesus, art the admired King." (1684.)
2. "Jesus the only thought of Thee  
Fills with delight my memory." (1685.)
3. "If Jesus called to mind imparta." (1725.)

These centos are printed in full in O. Shipley's *Annus Sanctus*, 1884; and the *Primers*, &c., are described in the Preface to the same [see also *Primers*.]

12. In R. Beste's *Church Hys.*, 1849, there are 14 st. of 4 l. from *The Rhythm*, as: "Jesus, how sweet the thought of Thee."

13. Dr. J. Wallace gave 14 st. in 4 l. in his *Hys. of the Church*, 1874, as "Jesus, to think of Thee."

This elaborate and extensive use of St. Bernard's *Rhythm* is almost if not entirely unique in hymnody. A few hymns exceed it in the number of their translations into English, as the "Adeste fideles," the "Dies Irae," and the "Ein feste Burg," but no other poem in any language has furnished to English and American hymn-books so many hymns of sterling worth and well-deserved popularity. [J. J.]

#### X. Translations through the German.

The hymn has been frequently tr. into German. Four of these versions have passed into English, viz:—

i. Ach Gott, wie manches Herzleid (q. v.).

ii. O Jesu stilles, wer dein gedankt. Wackernagel, v. p. 449, gives this in 14 st. of 4 l. from the 1612 ed. of Johann Arndt's *Paradies-Gärtlein*; and also gives a version in 62 st. from the 1711 ed. of the *Paradies-Gärtlein*. According to Bäumker, l. p. 388, the 14 st. of 1612 form part of a version in 48 st. in Conrad Vetter's *Paradiesvogel*, 1613; Vetter in his preface stating that this version had been for some time in print. There does not appear to be any reason for assigning this tr. either to Arndt, or, as has sometimes been done, to Martin Moller. A selection of 16 st. is No. 773 in the *Chr. L. S.*, 1851. Tr. as:—

When memory brings my Jesus to my sense. A very free tr. in 41 st. of 4 l. 6 s. 1st pub. in A. W. Boehm's tr. of Arndt's *True Christianity*, vol. I., 1712, p. 597. This was revised by J. C. Jacobi, reduced to L.M., and included in his *Psalmodia Germanica*, 1720, p. 25 (1722, p. 139), beginning "When Thought brings Jesus to my sense." In Jacobi's ed., 1732, p. 17, it is altered to "Sweet Jesus! when I think on Thee." In the *Moravian H. Bk.*, 1754, pt. I., No. 236, is a cento of 17 st. from Jacobi, 1732; to which are added 3 st. from Isaac Watts (st. v. of his "Far from my thoughts, vain world, be gone;" and st. lv., v. of his "'Twas on that dark, that doleful night"), in all 20 st. Centos, beginning with st. i., from the text of 1754, are found in Montgomery's *Christian Psalmist*, 1825, Surrey Chapel H. Bk., 1855, &c. Other more or less altered forms of Jacobi are:—

1. Dear Jesus, when I think of Thee (Jacobi's st. i. altered). *Moravian H. Bk.*, 1759 (1849, No. 465).

2. Of Him Who did Salvation bring (Jacobi's st. iii.) in Madan's *Ps. & Hys.*, 1760, and in varying centos in the *Amer. Meth. Epis. Hymns*, 1849, *Hys. & Songs of Praise*, N. Y., 1874, &c.

3. Come all, and hear of Jesus' love (Jacobi's st. xi. altered), in Dr. Hawker's *Coll.*, Plymouth, 1847.

iii. An Jesum denken oft und viel. By M. Winkart, in his *Jesu Hertzbüchlein*. This work was completed in 1630, and first printed 1636. Only the 2nd ed., Leipzig, 1663, is now extant [Royal Library, Hannover], and there the tr., being broken up into sets of 3 st., begins at p. 31 and ends p. 121. The complete text, in 48 st., is in Dr. J. Linke's ed. of Winkart's *Geistl. Lieder*, 1843, p. 352. In the *Lüneburg Stadt G. B.*, 1686, No. 246 consists of st. 1, 2, 4, 12, 15, 28, 39, and this form is in the *Berlin G. L. S.*, ed. 1863. Tr. as:—

Sweet meditation on the Lord. A tr. of st. 1, 2, 4, 12, 39, by H. L. Hastings, 1879, included in his *Hymnal*, 1880, and *Songs of Pilgrimage*, 1886.

iv. Jesu, deiner zu gedenken. A free tr., in 48 st., by N. L. von Zinzendorf, included as No. 1146 in the 3rd ed., 1731, of his *Sammlung geist- und weltlicher Lieder*. Fr. as "Jesus! on Thee to be thinking," as No. 237 in pt. I. of the *Moravian H. Bk.*, 1754. [J. M.]

Jesu dulcissime, e throno gloriae. [Love to Christ.] This is found in the *Psalterium cantionum Catholicarum*, Cologne 1722, p. 334; in the *Hymnologia Sacra*, Münster 1753, p. 161; in *Daniel*, ii. 371, &c. It is probably not earlier than 1650, and is in 4 st. of 4 l. [J. M.]

#### Translations in C. U. :—

1. Jesu, most loving One, Who from Thy glory's throne. By R. F. Littledale, in the *People's H.*, 1867.

2. O precious Saviour, from Thy throne. By R. C. Singleton, written in 1867, and included in the *Anglican H. Bk.*, 1868.

3. Jesu, most pitiful, Who from heaven's throne. By J. Ellerton, in Brown-Borthwick's *Sixteen Hys. with Tunes*, 1870, and again in the *Brown-Borthwick Select Hys.*, 1871.

Another tr. is:—  
O Jesu, most sweet! From Thy glorious throne.  
J. W. Hewitt, 1889. [J. J.]

Jesu, for the beacon-light. Sir H. W. Baker. [Festical of Martyrs. For a Doctor.] Written for and first pub. in the *Appendix to H. A. & M.*, 1868, and repeated in the revised ed., 1875. [J. J.]

Jesu geh' voran. N. L. von Zinzendorf. [Following Christ.] 1st appeared as No. 525 in the *Brüder G. B.*, 1778, in 4 st. of 6 l. It is a slightly altered cento (probably made by Christian Gregor) from two hymns by Zinzendorf, on both of which see notes. St. i. is st. x., iii. is st. iv., and iv. is st. xi. of "Seelenbräutigam, O du Gottes-Lamm"; and st. ii. is st. xi. of "Glanz der Ewigkeit." In the text of 1778 it has passed into many German hymn-books, e.g. the *Berlin G. L. S.*, ed. 1863, No. 634; and has become a great favourite, especially as a children's hymn. Tr. as:—

1. Jesus, still lead on. A very good but free tr. by Miss Borthwick, in the *Free Church Magazine*, 1846, p. 14, repeated, slightly altered, in *H. L. L.*, 1st Ser., 1854, p. 23 (1884, p. 26). From the *H. L. L.* it has passed into many recent hymnals, e.g. the *People's*, 1867; *Church Hys.*, 1871; *Thring's Coll.*, 1882; *Bapt. Hyl.*, 1879; *N. Cong. Hyl.*, 1887, &c.; and in America in the *Sabbath H. Bk.*, 1858; *Presb. Hyl.*, 1874; *H. & Songs of Praise*, N. Y., 1874, &c., generally in full and unaltered.

2. Jesu! guide our way. A good and full tr. by A. T. Russell, written March 20, 1846, and pub. in his *Ps. & Hys.*, 1851, No. 61. This, generally omitting st. iii., has been repeated in the *Book of Praise Hyl.*, 1867; *American Presb. Hyl.*, 1874; *Leang. Hyl.*, N. Y., 1880, &c. The versions in the *Eng. Presb. Ps. & Hys.*, 1867, and John Robinson's [some time Chaplain of the Settle Union, Yorkshire, who d. Jan. 1886] *Coll.*, 1869, are partly from Mr. Russell and partly from Miss Borthwick.

3. Jesu, day by day. A full and close tr. by Miss Winkworth, as No. 174 in her *C. B. for England*, 1863; and in her *Christian Singers*, 1869. Repeated in J. L. Porter's *Coll.*, 1876, and M. W. Stryker's *Christian Chorals*, 1885.

4. Jesu! be our Guide. By L. Heyl, as No. 406 in the *Ohio Luth. Hyl.*, 1880.

Other trs. are. (1) "Jesus, lead the way," by J. D. Burns, in the *Family Treasury*, 1859, pt. I. p. 289, and his *Memoir & Remains*, 1869, p. 241. (2) "O Jesus, show the way," in Dr. J. F. Hurst's tr. of K. R. Haggenbach's *Hist. of the Church in and 19 centuries*, N. Y., 1869, vol. I. p. 433. (3) "Jesus, day by day," partly from Miss Winkworth, as No. 1014 in *Reid's Praise Bk.*, 1872. (4) "Jesus, day by day, Guide us on our way," as No. 485 in the *Moravian H. Bk.*, 1866. [J. M.]

Jesu, if still Thou art to-day. C. Wesley. [For Pardon.] Pub. in *Hys. & Sac. Poems*, 1740, in 21 st. of 4 l., and headed,

"These things were written for our Instruction" (*P. Works*, 1868-72, vol. i. p. 262). It is a résumé of the miracles of our Lord, together with their spiritual teachings. In 1780 the poem was divided (with the omission of st. xlii.) into two parts, and included in the *Wes. H. Bk.* as two hymns (Nos. 131, 132), the second part being, "While dead in trespasses and sins." Both parts have passed into other collections, Pt. i. sometimes being given as "Jesus, if Thou art still to-day," as in Spurgeon's *O. O. H. Bk.*, 1866. Sometimes Pt. i. is used as a special hymn for the 3rd S. after the Epiphany, for which it is most suitable. In the Reformed Dutch *Hys. of the Church*, N. Y., 1869, st. vii.-x. of Pt. ii. in the *Wes. H. Bk.* are given as, "O Lord, impart Thyself to me." [J. J.]

**Jesu, komm' doch selbst zu mir.** *J. Schefler.* [Love to Christ.] A fine hymn of longing for spiritual union with Christ, 1st pub. as No. 3 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 29), in 9 st. of 4 l., entitled, "She [the Soul] longs after Jesus alone." It passed through Freylinghausen's *G. B.*, 1794, into many later German collections, and is No. 761 in the *Unv. L. S.*, 1831. The *trs.* in C. U. are:—

1. **Jesus, Jesus, visit me.** A good and full *tr.* by Dr. R. P. Dunn, contributed to *Sacred Lyrics from the German*, Philadelphia, 1859, p. 125. Repeated, generally omitting st. iv.-vi., in Hatfield's *Church H. Bk.*, 1872, Baptist *Service of Song*, 1871, Amer. *Presb. Hyl.*, 1874, *Laudes Domini*, N. Y., 1884, and others.

2. **Jesus! Saviour! come to me. Let me, &c.** A good and full *tr.* by Dr. M. Loy in the *Evang. Review*, Gettysburg, July, 1861; repeated as No. 279 in the *Ohio Luth. Hyl.*, 1880.

3. **Jesu, Jesu, come to me. Longest, &c.** A good *tr.* from the greatly altered text ("Jesu, Jesu, komm zu mir") of the *Trier G. B.* (R. C.), 1846, p. 121, in 7 st.; in *Lyra Eucharistica*, 1864, p. 29, signed "M." Repeated as No. 94 in the *Hyl. for St. Ethelburga's*, Lond., 1873.

Other *trs.* are: (1) "Dearest Jesus, come to me," as No. 465 in pt. i. of the *Moravian H. Bk.*, 1754 (1896, No. 453), repeated in some eds. of Lady Huntingdon's *coll.* (2) "Jesus, come Thyself to me," by Miss Manington, 1864, p. 29. (3) "Jesus, Jesus, come to me! How I long," &c., by Miss Burlingham, in the *British Herald*, July, 1865, p. 109. (4) "Jesus, Jesus, come to me! Oh how," &c., in the *British Herald*, April, 1867, p. 55, repeated as No. 243 in Reid's *Praise Bk.*, 1872. (5) "Jesus, Saviour, come to me, Lo, I thirst," &c., in the *Family Treasury*, 1877, p. 111. [J. M.]

**Jesu, Lord, we look to Thee.** *C. Wesley.* [*Family Union desired.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. i., No. 146, in 6 st. of 4 l., and again in the *Wes. H. Bk.*, 1780, No. 495. (*P. Works*, 1868-72, vol. v. p. 52.) The cento "Lord, we all look up to Thee," in T. Davis's *Hys. Old and New*, 1864, No. 231, and in Spurgeon's *O. O. H. Bk.*, 1866, was adapted by Mr. Davis from this hymn.

[J. J.]

**Jesu, Lover of my soul.** *C. Wesley.* [*In time of Danger and Temptation.*] 1st pub. in the *Wesley Hys. and Sac. Poems*, 1740, in 5 st. of 8 l., and headed "In Temptation" (*P. Works*, 1868-72, vol. i. p. 259). In 1800 it was added to the *Wes. H. Bk.*, but before this it had been included in a few hymn-books of the Church of England, amongst

which were M. Madan's *Ps. & Hys.*, 1760; R. Conyers's *Ps. & Hys.*, 1774; A. M. Toplady's *Ps. & Hys.*, 1776, and others. During the past hundred years few hymns have been so extensively used. Its popularity increases with its age, and few collections are now found from which it is excluded. It is given in the hymn-books of all English-speaking countries, and has been translated into many languages.

2. The opening stanza of this hymn has given rise to questions which have resulted in more than twenty different readings of the first four lines. The first difficulty is the term *Lover* as applied to our Lord. From an early date this tender expression was felt by many to be beneath the solemn dignity of a hymn addressed to the Divine Being. Attempts have been made to increase the reverence of the opening line by the sacrifice of its pathos and poetry. The result was "Jesu, Refuge of my soul," a reading which is still widely adopted; "Jesus, Saviour of my soul," and "Father, Refuge of my soul." Wesley's reading, however, has high sanction. In the *Wisdom of Solomon*, xi. 26, we read: "But Thou sparest all, for they are Thine, O Lord, Thou *Lover* of souls."

The second difficulty was in ll. 3, 4:

"While the nearer waters roll,  
While the tempest still is high."

To a great number of hymn-book compilers, these words have been a stumbling-block and a rock of offence. Various attempts have been made to surmount the difficulty from the 1st ed. of Lady Huntingdon's *Coll. of Hymns*, 1764, to the S. P. C. K. *Church Hymns*, 1871. Wesley's opening lines are:—

"Jesu, Lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high."

Amongst the numerous attempts to improve these lines are the following:—

1. "While the billows near me roll."

This is in Lady Huntingdon's *coll.*, 1764, as above, and more than a hundred years later, in Harland's *Ch. Psalter & Hyl.*, 1876, besides several collections between the two dates.

2. "While the raging billows roll."

This reading appeared in Rippon's *Bap. Sel.*, 1767; Bickersteth's *Christ. Psalmody*, 1833, and others, and is widely used.

3. "While the threatening waters roll."

In Kemphorne's *Ps. & Hys.*, 1810, and a few modern hymn-books.

4. "Jesus, Refuge of the soul,  
To Thy sheltering arms we fly."

This is in Cotterill's *Sel.*, 1816. In the 1819 ed. it was changed to,

5. "To Thy sheltering cross we fly," and the entire hymn was omitted in 1820.

6. "Jesus, Saviour of my soul,  
Let me to Thy mercy fly."

In Basil Woodd's *Ps. & Hys.*, 1821.

7. "Jesus, Lover of our souls,  
We to Thee for safety fly;

While the ocean round us rolls,  
While the tempest still is high."

This appeared in W. Urwick's *Collection*, Dublin, 1829, and has passed into a few collections.

8. "Jesus, Refuge of the soul,  
We to Thee for safety fly;

While the waters round us roll,  
While the tempest still is high."

This is Urwick's reading altered, and was given in Frank's *Christ. Psalmody*, Huddersfield, 1833.

9. "Let me to Thy shelter fly."

In Davies and Baxter's *Sel.*, Lond., 1835.

10. "While the gathering waters roll."

In Murray's *Hymnal*, 1862; Patt's *Hymns*, &c., 1861; H. A. & N., and others.

11. "To Thy sheltering wings I fly."



In *Bowe's Church Psalm Book*, cir. 1840.

12. "I will to thy bosom fly."

In the *Covenant Hymns*, London, 1849.

13. "To Thy mercy we would fly,  
While the billows near us roll."

In the *Rugby School Ps. & Hys.*, 1850.

14. "While the troubled waters roll."

In the *Primitive Methodist H. Bk.*, 1853.

15. "While the waters near me roll,  
While temptation's wave mounts high."

These changes, and a doxology of 4 l., were given in the *Salisbury H. Bk.*, 1857. The line, "While the waters nearer roll," was repeated in *Church Hymns*.

16. "While the waves around me roll."

In T. Davis's *Hys. Old & New*, 1864.

17. "O Thou Lover of my soul." In the *American Unitarian Hys. of the Spirit*, 1864.

3. In addition to these individual changes, there are others, and also several combinations, as for instance:—

"Jesus, Refuge of the soul,  
To thy sheltering arms we fly;  
While the raging billows roll,  
While the tempest's roar is high,"

4. Kennedy, 1863, in which there are six alterations, each of which was made by a different person and at a different date, the last being by Dr. Kennedy, in 1863. These numerous quotations do not exhaust the changes and combinations of changes which the ingenuity of compilers have forced upon Wesley's lines. In the whole range of hymnody, we know of no stanza or portion of a stanza which has undergone so many alterations. As an editorial curiosity those four lines are in their transformations unique. In the latest hymn-books, as Thring's *Coll.*, the *Westminster Abbey H. Bk.*, Horder's *Cong. H. Bk.*, and others in G. Britain and also America, it is pleasing to find that Wesley's lines are unaltered. In this these collections are at one with a large number of hymnals of various dates whose uniform use is emphatically in favour of the original text. The fact that in a wide expanse of waters a distant part may be lashed into fury by a passing storm whilst around a given ship there is perfect calm; and that these circumstances are often reversed, and the "nearer waters" are those affected, and the distant waters are sleeping in the silent air—seems to have escaped the notice of the two score or more editors who have vainly striven to improve Wesley's text. In life, as in nature, storms are local. One ship may be dashed hither and thither by the fury of "the nearer waters;" whilst another is sleeping in the far distance on a throbless sea. Men cry for help, not against dangers which are both distant and undefined; but out of the depths of their immediate troubles. Their life is amid "the nearer waters" of local surroundings and passions and temptations, and to them the *Lover of souls* is indispensable.

4. Many charming accounts of the origin of this hymn are extant, but unfortunately, some would add, they have no foundation in fact. The most that we can say is that it was written shortly after the great spiritual change which the author underwent in 1738; and that it was published within a few months of the official date (1739) which is given as the founding of Methodism. It had nothing whatever to do with the struggles, and dangers with lawless men, in after years. Nor with a dove driven to Wesley's bosom by a hawk, nor with a sea-bird driven to the same shelter

by a pitiless storm. These charming stories must be laid aside until substantiated by direct evidence from the Wesley books; or from original mss. or printed papers as yet unknown.

5. Mr. G. J. Stevenson's "associations" of this hymn in his *Meth. H. Bk. Notes*, 1883, are of more than usual interest and value.

6. This hymn has been tr. into several languages, including Latin, by R. Bingham in his *Hymno. Christi. Latina*, 1871, as, "Meno animæ Amator;" and H. M. Macgill in his *Songs of the Christian Creed & Life*, 1876, as, "Jesu! Animæ Amator." [J. J.]

**Jesu, meek and gentle.** G. R. Prynne. [*A Child's Prayer.*] Written in 1856, and pub. in the author's *Hymnal Suited for the Services of the Church*, &c., 1858, in 5 st. of 4 l. In 1861 it was given in *H. A. & M.*, and subsequently in most collections published in G. Britain and America. The author has also republished it in his work *The Soldier's Dying Visions, and Other Poems*, 1881, and has added the following note:—

"This little hymn has found its way into most English Hymn-books. It is commonly thought to have been written for children, and on this supposition I have been asked to simplify the fourth verse. The hymn was not, however, written specially for children. Where it is used in collections of hymns for children, it might be well to alter the last two lines in the fourth verse thus:—  
"Through earth's passing darkness,  
To heaven's endless day."

Usually the original text is given as in *H. A. & M.*, 1875. [J. J.]

**Jesu meine Freude.** J. Franck. [*Lore to Christ.*] This beautiful hymn appears in C. Peter's *Andachts Zymbeln*, Freyberg, 1655, No. 211, in 6 st. of 10 l., followed by a seventh stanza marked off "Vater aller Ehren," from Franck's *Vaterunserharfe* (i.e. one of his metrical versions of the Lord's Prayer). It is also in J. Crüger's *Praxis*, Frankfurt, 1656, No. 385 (with the melody by Crüger still in German use); in Franck's *Geistliches Sion*, 1674, No. 85 (1846, p. 58), and in most later hymn-books generally in the original 6 st., as in the *Unv. L. S.*, 1851, No. 762.

It is modelled on a Song in H. Albert's *Arien*, pt. iv., Königsberg, 1641, No. 24, which begins, "Flora meine Freude; Meiner Seelenweide." When the hymn began to be extensively used many of the older Lutherans objected that its depth of spiritual experience unfitted it for use in public worship; just as in our days Bp. C. Wordsworth, in the preface to his *Holy Year*, objected on similar grounds to the use of "Jesus, lover of my soul," by an ordinary congregation. Lausmann, in *Koch*, viii. 279-286, relates many instances in which the use of this hymn was blessed. He adds that it was tr. into Estonian in 1667; into Russian in 1724, by command of Peter the Great; and about the same time into Latin.

#### Translations in C. U. :—

1. **Jesus, my chief pleasure.** A good tr., omitting st. iii., contributed by R. Massie, as No. 436, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Oz. ed., 1864, No. 339, omitting the tr. of st. iv.). Mr. Massie included the tr. in his *Lyra Domestica*, 1864, p. 132, and it is also in Reid's *Praise Bk.*, 1872; Schaff's *Christ in Song*, &c.

2. **Jesu, priceless treasure.** A good tr., omitting st. iii., by Miss Winkworth, as No. 151, in her *C. B. for England*, 1863, repeated, adding a tr. of st. iii., in her *Christian Singers*, 1869, p. 228. Included in the *Ohio Luth. Hyl.*, 1880, No. 280, with a tr. of st. iii. not by Miss Winkworth.

3. **Jesus, Thou art nearest.** A tr. of st. i., ii.,

v., vi., by M. W. Stryker, as No. 119 in his *Christian Chorals*, 1885.

**Other tra. are.** (1) "Jesu! Source of gladness," by J. C. Jacobs, 1722, p. 74. Slightly altered in his 2nd ed., 1732, p. 128, and repeated in the *Moravian H. Bk.*, 1784. In the *Moravian H. Bk.*, 1789, No. 453 (1849, No. 685), the three opening lines of this version and little else are from Jacobl. (2) "Jesus, my chief pleasure, Comfort," by Dr. H. Mills, 1845 (1856, p. 90). (3) "Jesu, my joy-giving," by V. L. Frothingham, 1870, p. 160. (4) "Jesu, Fount of Pleasure," by J. H. Hopkins, in his *Carols*, &c., 3rd ed., 1892.

[J. M.]

**Jesu, my God and King.** C. Wesley. [*Jesu The King.*] 1st pub. in *Hys. & Sac. Poems*, 1739, p. 171, in 11 st. of 6 l., and entitled "Hymn to Christ the King" (*P. Works*, 1868-72, vol. i. p. 152). In the 1830 *Supplement to the Wes. H. Bk.*, st. i.-vii. were included as No. 689. These are repeated as No. 727 in the revised ed., 1875. In *Kennedy*, 1863, st. iii.-v. and vii. are given as "Hail your dread Lord and ours." [J. J.]

**Jesu, my great High Priest above.** C. Wesley. [*Lent.*] Pub. in *Hys. & Sac. Poems*, 1739, in 5 st. of 8 l., and headed Ps. 139, 23, "Try me, O God, and seek the ground of my heart" (*P. Bk.* version), and again in *P. Works*, 1868-72, vol. i. p. 87. When included in the *Wes. H. Bk.*, 1780, No. 97, it was reduced to 4 st., and began, "Jesu, my Advocate above." This arrangement, either in full or abbreviated, is given in several modern hymnals. The last stanza of the original is sometimes given as a short hymn beginning, "O sovereign Love [Lord], to Thee I cry." [J. J.]

**Jesu, my Master and my Lord.** C. Wesley. [*Close of the Year—Temptation.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. ii., in 4 st. of 8 l., as No. 6 of "Hymns for the Watch Night" (*P. Works*, 1868-72, vol. v. p. 268). In the *Wes. H. Bk.* 1780, st. ii.-iv. were given (No. 301) as "Into a world of ruffians sent"; but in the revised ed., 1875, the original first stanza was restored. In both forms the hymn is in C. U. [J. J.]

**Jesu, my Saviour, Brother, Friend.** C. Wesley. [*Jesu All in All.*] 1st pub. in *Hys. & Sac. Poems*, 1742, p. 214, in 15 st. of 4 l., and headed "Watch in all things" (*P. Works*, 1868-72, vol. ii. p. 271). In 1780 J. Wesley divided st. i.-xi. into two hymns, and gave them in the *Wes. H. Bk.* as (1) "Jesu, my Saviour, Brother, Friend" (No. 303); and (2) "Pierce, fill me with an humble fear" (No. 304). This arrangement is repeated in the revised ed., 1875, and other collections. In several American Unitarian hymn-books the first part is altered to "Great God, my Father, and my friend"; and in some Presbyterian collections as "Great God, our Father, and our Friend"; but the use of these forms has not extended to G. Britain; neither has that in the American Meth. Episco. *Hymns*, 1849, No. 586, which is composed of st. vi. vii., and begins "Jesu, I fain would walk in Thee." In the American Meth. Episco. *Hymns*, 1849, Pt. ii. begins, "Lord, fill me with an humble fear." [J. J.]

**Jesu, my Strength, my Hope.** C. Wesley. [*Self-Consecration.*] Appeared in *Hys. & Sac. Poems*, 1742, p. 146, in 7 st. of

8 l., and headed "A Poor Sinner" (*P. Works*, 1868-72, vol. ii. p. 208). In 1780 st. i.-vi. and ii. were given in the *Wes. H. Bk.* as No. 292 (ed. 1875, No. 301). This is repeated in several collections. There are also the following additional centos from this hymn in C. U.:—

1. **I rest upon Thy word.** In the *American Church Pastorals*, Boston, 1864.

2. **I want a heart to pray.** In the *American Dutch Reformed Hys. of the Church*, 1869, &c.

3. **Jesus, our strength, our hope.** In the *Cooke and Denton Hymnal*, 1853, &c.

4. **My God, my Strength, my Hope.** In several American collections.

5. **O God my Strength, my Hope.** In *Martineau's Hymns*, 1840; the *Bap. Ps. & Hys.*, 1858, and others.

[J. J.]

**Jesu nostra redemptio, Amor et desiderium.** [*Ascension.*] This fine hymn is probably of the 7th or 8th cent. It is found in three mss. of the 11th cent. in the British Museum, two of the English Church (*Vesp.* D. xii. f. 69; *Jul. A.* vi. f. 48 b.), and one of the ancient Spanish Church (*Add.* 30848, f. 153 b.); in the St. Gall ms. No. 387, of the 11th cent.; in a ms. cir. 1064, in Corpus Christi College, Cambridge (No. 391, page 247); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 83, is printed from an 11th cent. ms. at Durham (*B.* iii. 32, f. 24 b.). It is in the old *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and many other *Breviaries*. The printed text is also in *Daniel*, i., No. 56; *Mone*, No. 173; *J. Chandler's Hys. of the Prim. Church*, 1837; and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. The use of *Sarum* was at Compline from the vigil of the Ascension to Whitsuntide; that of *York* at Lauds; and the *Roman* at Vespers. In the revised *Roman Breviary* of 1632 it begins, *Salutis humane Sator*. This is repeated in *J. Chandler's Hys. of the Prim. Church*, 1837, No. 71, and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865.

[J. M.]

This hymn has been *tr.* in both its original and in the *Roman Breviary* forms, as follows:—

1. **Jesu nostra redemptio.** The *tra.* in C. U. are:—

1. **O Christ, our hope, our heart's desire.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 83. This *tr.* is the most popular of any of this hymn. In addition to being in C. U. in the original *tr.* in some collections it was altered by the compilers of *H. A. & M.* in 1861 to "Jesu, our hope, our heart's desire" (again altered in ll. 2-4 of st. i. in 1875), and in the *Hymnary*, 1872, to "O Jesu, our Redemption, Love." The *Hymnary* text is rewritten in L.M., and is much altered throughout.

2. **O Jesu, our Redemption.** By F. Caswall in his *Lyra Catholica*, 1849, p. 290; and again in his *Hys. and Poems*, 1873, p. 146. This is repeated in several collections. In the *Hymnary* this is rewritten in L.M. as "O Jesu, our Redemption, Love."

3. **Jesu, Redemption, all divine.** By J. M. Neale, in the *H. Noted*, 1852, and one or two other hymn-books.

4. **Our Redemption, our Salvation.** By W. J. Blew, in his *Hymn and Tune Bk.*, 1852-55; and again in *Rice's Sel.* from the same, 1870.

5. **Jesu, our Redemption blest.** By R. F. Little-dale, in the *People's H.*, 1867.

## Translations not in C. U. :—

1. O our Redeption, Jesu Christ. *Primer*, 1604.
2. O Jesu, Who our souls dost save. *Primer*, 1619.
3. Jesu, Who our Redemption art, God, Maker of all things, &c. *J. Williams*, 1839.
4. Jesu, Who our Redemption art, Who in the deep love, &c. *Hymnarium Anglicanum*, 1844.
5. Jesu, Redeemer, Thou Who art. *J. D. Chambers*, 1857.
6. Jesu, our Redeemer, now. *Mrs. Charles*, 1868.
7. Jesu, Redemption dear. *J. W. Hewett*, 1869.
8. Jesu, Thou Redeemer dear. *Dr. Edersheim*, 1867.
9. Jesu, our Ransom from above. In Shipley's *Annus Sanctus*, 1854-6.

**U. Salutaris humanæ Sator.** This Roman Breviary form of the text has been thus tr. :—

1. O Jesu, Lord of heavenly grace. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 81, into *Mercer* and others.

2. O Thou pure light of souls that love. By E. Caswall, in his *Lyra Catholica*, 1849, p. 100; and his *Hys. & Poems*, 1873, p. 56. This tr. is in several collections.

## Translations not in C. U. :—

1. Jesus, Who man's Redeemer art. *Primer*, 1605 and 1710, in Shipley's *Annus Sanctus*, 1844.
2. O Christ, the Saviour of mankind. *Primer*, 1706.
3. Saviour of men, our joy supreme. *Bp. Mant*, 1837.
4. O Lord, Redeemer of the world. *A. J. B. Hope*, 1844.
5. Author of lost man's salvation. *W. J. Copeland*, 1848.
6. Saviour of men, Who dost impart. *F. C. Busenbeth*, 1840.
7. Jesu, atlain for earth's release. *R. Campbell*, 1850.
8. Hail Thou, Who man's Redeemer art. *T. J. Potter*, in Shipley's *Annus Sanctus*, 1844.
9. Thou Who didst die for sinners' sake. *J. Wallace*, 1874. [J. J.]

**Jesu, now Thy new-made soldier.** *J. W. Hewett*. [After Baptism.] Pub. in his *Verses by a Country Curate*, 1859, in 7 st. of 6 l. and entitled "A Hymn after Baptism." It is followed by a quotation from one of the author's sermons, and a dedication reads :—

"To Mr. and Mrs. T—, my faithful and consistent Church parishioners, for the baptism of whose grandson this Hymn was composed, I inscribe the same with affectionate regard.—The Country Curate. Whitsun Monday, 1859."

It was included in the *S. P. C. K. Appendix*, 1869; in the *Hymnary*, 1872; *Thring's Coll.*, 1882; and also in several others, but usually somewhat abridged. [J. J.]

**Jesu quadragenarius.** [Lent.] This hymn has been ascribed to St. Hilary, but is certainly of later date. It is found in the *Sarum*, *York*, *Aberdeen*, and a number of German *Breviaries* (e.g. Halberstadt, 1500, and Havelberg, 1518), appointed for Lent at Vespers or Lauds; sometimes from the 1st to the 3rd S., or, as in the *Sarum* use, in the daily office at Lauds from the 3rd S. in Lent to Passion Sunday. The text is also in two mss. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 53; Jul. A. vi. f. 46); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 64, is printed from an 11th cent. ms. at Durham. (B. iii. 32 f. 19.) It is also found in two mss. of the 11th cent. at St. Gall (Nos. 413, 414); in *Daniel*, i., No. 6, the *Hymnarium Sarisburiense*, 1851, p. 77, and *Card. Newman's Hymni Ecclesiæ*, 1838 and 1865. [J. M.]

## Translations in C. U. :—

1. Jesu, the Law and Pattern, whence. By J. M. Neale. Pub. in the *H. Noted*, 1852, No. 21, in 6 st. of 4 l. It has passed into several collections, including the *Hymner*, 1882.

2. Jesu, Who this our Lenten tide. By J. D. Chambers. Appeared in his *Lauda Syon*, 1857, p. 138, in 6 st. of 4 l., and repeated in the *People's H.*, 1867.

3. Jesu, our Lenten fast of Thee. By J. W. Hewett. Pub. in his *Verses by a Country Curate*, 1859, p. 39, in 6 st. of 4 l. In *H. A. & M.*, 1861 and 1875, it was given with alterations by the compilers.

4. In watch and prayer by Thee. By F. Pott. Made for and 1st pub. in his *Hys. fitted to the Order of Can. Prayer*, 1861, in 6 st. of 4 l. In 1871 it was revised by the translator for the *S. P. C. K. Church Hys.*, and given therein as "In hunger, watch, and prayer."

5. Jesu, in fast for sinful man. This rendering in the *Hymnary*, 1872, is Dr. Neale's tr. as above, slightly altered by the Editors of the *Hymnary*.

## Translation not in C. U. :—

Jesu, Whose holy life displays. *W. J. Blew*, 1852-5. [J. J.]

**Jesu, Redeemer of mankind.** *C. Wesley*. [Lent. Holiness desired.] Appeared in *Hys. and Sac. Poems*, 1742, p. 246, in 14 st. of 4 l., and based upon Titus ii. 14, "He gave Himself for us that He might redeem us from all iniquity" (*P. Works*, 1808-72, vol. ii. p. 303). Six stanzas, beginning with st. ix., were given in the *Wes. H. Bk.*, 1780, No. 394, as "What is our calling's glorious hope." This text has been repeated in several collections. [J. J.]

**Jesu Redemptor omnium, Perpes corona præsulum.** [Comm. of Confessors.] This hymn is found in four hymnaries of the 11th cent. in the *British Museum*, viz.: three of the English Church (Vesp. D. xii. f. 109; Jul. A. vi. f. 67; Harl. 2961, f. 249b), and one of the Spanish Church (Add. 30,851, f. 154b). In the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 137, it is printed from an 11th cent. ms. at Durham. (B. iii. 32, f. 40 b.) It is also found in the *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*. In the *Sarum* use it was the hymn at Lauds and Second Vespers on the festival of a Confessor and Bishop. *Daniel*, i., No. 237, gives the text, and at iv. p. 369, cites it as in a 9th cent. ms. at Bern. The *Roman Brev.* text is in *Card. Newman's Hymni Ecclesiæ*, 1838 and 1865. Tr. as :—

1. Redeemer blest of all who live. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 217, in 5 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 115. It is repeated in some Roman Catholic collections for missions and schools, and also in other hymn-books.

2. Jesu, the world's Redeemer, hear. By J. D. Chambers. Pub. in the enlarged ed. of the *H. Noted*, 1854; and repeated in the *Hymnary*, 1872, &c.

3. O Thou, Whose all redeeming might. By R. M. Benson. Contributed to *H. A. & M.*, 1861, and repeated in the revised ed., 1875.

4. Jesu, Redeemer, the renown. By J. D. Chambers. This second rendering by Mr. Chambers appeared in his *Lauda Syon*, Pt. ii., 1866, and was repeated in the *People's H.*, 1867.

## Translations not in C. U. :—

1. Jesu, Redeemer Thou of all. *W. J. Blew*, 1852-5.
2. Jesus, Redeemer of mankind. *J. Wallace*, 1874.

In the *York Breviary* of 1493, st. iii., iv., slightly altered and beginning *Hæc rite mundi gaudia*, are given as the hymn for 1st Vespers and for Matins in the office of the Common of one Matron, usually called the *Common of Holy Women*. This form is found in the reprint of that Breviary by the Surtees Society, ii. 77 (1883). The *tr.* from this text is:—

The world and all its boasted good. This appeared in the enlarged edition of the *H. Noted*, 1854, in 3 st. of 4 l. It is usually ascribed to Dr. Neale, but in error. [J. M.]

**Jesu, Redemptor saeculi, Qui tertio post funera.** *C. Coffin.* [Easter.] This hymn, as given in the *Paris Breviary*, 1736, for Compline during the Octave of Easter and up to the Ascension, began:—

"Jesu, Redemptor saeculi,  
Qui tertio post funera  
Redux ab inferis dis,  
Mortem resurgendo necas."

The hymn was repeated in Coffin's *Hymni Sacri*, &c., 1736; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1863, and in J. Chandler's *Hys. of the Primitive Church*, 1837. Although several *trs.* of this hymn have been made, none are in C. U. They are:—

1. O Thou Who wast for sinners slain. *J. Chandler*, 1837.
2. Thou, Who to save the world, &c. *I. Williams*, in the *British Mag.*, April, 1837; and again in his *Hys. tr. from the Parisian Brev.*, 1839.
3. Jesu, for all Thy blood was shed. *R. Campbell*, 1850.
4. Jesu, Redeemer, Thee we praise. *J. D. Chambers*, 1857.
5. Jesu, the earth's Redeemer Thou. Another rendering slightly different from the former, by R. Campbell, circ. 1850, printed from his *ms.* in Mr. Shipley's *Annus Sanctus*, 1884.
6. Jesus, Who didst redeem mankind. *J. C. Earle* in *Annus Sanctus*, 1884. [J. J.]

**Jesu Redemptor saeculi, Verbum Patris altissimi.** [Easter.] This is found in two *ms.* of the 11th cent. in the *British Museum*, viz. in a hymnarium (Harl. 2961, f. 220b), and in a *Mozarabic Breviary* (Add. 30848, f. 66b). In the later Breviaries, as the *Sarum*, *York*, *Paris* (1643), &c., it begins, "Jesu Salvator saeculi." The text of the *Harleian MS.* (in 4 st. and a doxology) is printed in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 165. *Daniel*, i., No. 218, only gives st. i.; and *Mone*, No. 291, st. i.-iii., and a doxology differing from the *Harleian*. In the *Sarum* use (see the *Hymnarium Sarab.*, 1851, p. 92) it is the hymn at Compline from the Saturday in Easter week to the Festival of the Ascension. It is also directed that st. v., vi. are to be said at the end of every hymn of the same metre, only excepting "Chorus novae Hierusalem," till the Ascension, p. 11. 4. In order the more accurately to distinguish this hymn from that by C. Coffin as above, we give the first stanza in full:—

"Jesu Redemptor saeculi,  
Verbum Patris altissimi,  
Lux lucis invisibilis,  
Custos tuorum pervigil." [J. M.]

Translations in C. U.:—

1. Jesu, the world's redeeming Lord, Of Sire most high, &c. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 161.
2. Jesu, Who broughtest redemption nigh. By J. M. Neale, in the *Hymnal Noted*, 1852, No. 30.
3. Jesu, the world's redeeming Lord, The Father's

co-eternal Word. This appeared in the trial ed. of *H. A. & M.*, 1859, and the eds. of 1861 and 1875. It is an altered form of W. J. Copeland's *tr.* as above. In *Kennedy*, 1863, the *H. A. & M.* text is slightly changed to "O Thou, the world's redeeming Lord."

4. Jesu, Redeemer of the earth. By R. F. Littledale in the *People's H.*, 1867, signed "F."

5. Jesu, the world's redeeming Lord, Eternal Son, co-equal Word. This *tr.* in the *Hymnary*, 1872, is Dr. Neale's *tr.* as above, altered, together with a little from Copeland.

Translations not in C. U.:—

1. Saviour Christ, Who all below. *Hymnarium Anglicanum*, 1844.
2. Jesu! to earth the Saviour given. *J. D. Chambers*, 1857. [J. J.]

**Jesu, sacerdotum decus.** *Guillaume de la Brunetière.* [Common of Bishops.] Appeared in the *Cluniac Breviary*, 1686, xl., "Commune Doctorum," and again in the *Paris Breviary*, 1736, "Commune Pontificum," at Lauds. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 98, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1863. *Tr.* as:—

Jesu, Thy priest's eternal prize. By E. Caswall, in his *Masque of Mary*, &c., 1858, and his *Hys. and Poems*, 1873. It is given in the 1862 Appendix to the *H. Noted*, and also in several Roman Catholic hymn-books for missions and schools.

Translations not in C. U.:—

1. Jesu, Who didst Thy pastor crown. *I. Williams*, in the *British Magazine*, Nov. 1837, and his *Hys. tr. from the Parisian Brev.*, 1839, p. 298.
2. O Christ, Who art our pastor's Lord. *J. Chandler*, 1837.
3. O Jesu, Honour of Thy priests. *J. D. Chambers*, 1850. [J. J.]

**Jesu, Saviour, Son of God, Bearer of the sinner's load.** *H. Bonar.* [Behold the Man.] Appeared in his *Hys. of Faith and Hope*, 2nd series, 1864, in 36 lines, and headed, "Ecce Homo!" In Dale's *English H. Bk.*, 1875, it is abridged to 6 st. of 4 l. It is a most suitable hymn for Passiontide. [J. J.]

**Jesu, shall I never be?** *C. Wesley.* [The Mind of Christ desired.] Pub. in *Hys. & Sac. Poems*, 1742, p. 221, in 20 st. of 4 l., and headed, "Let this Mind be in you, which was also in Christ Jesus" (*P. Works*, 1868-72, vol. ii. p. 276). A hymn therefrom of 13 st., beginning with the first, was given in the *Wes. H. Bk.*, 1780, No. 345, and has been repeated in several other collections. There are also three additional centres in C. U.: (1) "Jesus, plant and root in me"; (2) "Jesus, root and fix in me"; and (3) "God of Jesus, hear me now." The last appeared in Martineau's *Hymns*, 1840. [J. J.]

**Jesu, Shepherd of the sheep, Thou Thy flock, &c.** *W. Hammond.* [The Good Shepherd.] 1st pub. in his *Ps. & Hys. & S. Songs*, 1745, p. 78, in 11 st. of 4 l., and entitled "Christ the Shepherd." In 1783 R. Hill gave 8 st. in his *Ps. & Hys.*, as No. 49, beginning:—

"Jesus, Shepherd of the sheep,  
Gracious is Thine arm to keep."

This was repeated in later collections. In Cotterill's *Ps. & Hys.*, 1810-1819, another arrangement from Hammond as:—

"Jesus, Shepherd of the sheep,  
Powerful is Thine arm to keep."



JESU, SOFT HARMONIOUS

This is usually confounded with R. Hill's arrangement of Hammond's text. It is, however, a distinct cento. [J. J.]

**Jesu, soft harmonious Name.** C. Wesley. [Prayer for Unity.] Given in *Hys. & P. Works*, 1749, vol. ii. p. 243, in 4 st. of 8 l. It was included in the *Wes. H. Bk.*, 1780, No. 524, and has been repeated in several collections, sometimes as "Jesus, blest harmonious Name," as in the *Leeds H. Bk.*, 1853. In Martineau's *Hymns*, 1840 and 1873, st. ii. is given as "Lord, subdue our selfish will." This forms a poetic gem of two stanzas. [J. J.]

**Jesu, the word of mercy give.** C. Wesley. [Ember Days. For Ministers.] Compiled from his *Short Hys. on Select Passages of H. Scriptures*, 1762, as follows:—

St. i. l. ii. *Short Hys.*, vol. i., No. 632, on 2 Chron. vi. 41. St. iii. vi. *Short Hys.*, vol. i., No. 397, on Judges v. 31. In this form it was given in the *Wes. H. Bk.*, 1780, No. 434, and has passed into several later collections (Orig. text, *P. Works*, 1868-72, vol. ix.). [J. J.]

**Jesu, Thou art my Righteousness.** C. Wesley. [Christ our Righteousness.] 1st pub. in *Hys. and Sac. Poems*, 1740, p. 96, in 6 st. of 4 l., and entitled "Christ our Righteousness." It was repeated in J. Wesley's *Select Hymns*, 1761. The form, however, by which it is best known is that given to it by J. Wesley in the *Wes. H. Bk.*, 1780, No. 337. It begins with "For ever here my rest shall be." In this form it has become known in all English-speaking countries, and is in extensive use. It has also been translated for use on Mission Stations. The original hymn was included in M. Madan's *Ps. & Hys.*, 1760; A. M. Toplady's *Ps. & Hys.*, 1776, and was thus brought into use in the Church of England. It is sometimes dated of st. iv. v. in the *reformed Dutch Hymns* of 1745 in error. The arrangement is that of the *Saviour and his Disciples*, and are of its spiritual nature. It is given in G. J. J. *Notes*, 1868-72, vol. i. p. 243. [J. J.]

**Jesu, to Thy Table led.** R. H. Baynes. [Holy Communion.] Pub. in his *Canterbury Hymnal*, 1864, No. 227, in 7 st. of 3 l., and headed with the text, "To know the love of Christ, with the precious blood of His Son, Jesus Christ, our Lord and Saviour, we praise Thee, O God, our Father, in heaven, through Jesus Christ, Thy Son, who hast redeemed us from all iniquity, by Thy precious blood, the forgiveness of sins, and the purification of the flesh." It has been used of many churches in America and Britain. [J. J.]

**Jesu, and Thou shalt Thou condescend?** [The Miracles of Jesus.] This hymn appeared in the *Wes. H. Bk.*, 1780, No. 524, in 4 st. of 4 l., headed "Odes, &c., by J. J. J." and signed "Am—a." It was repeated in several collections, including the *New Cong. Hymn*, 1859. [London] And didst Thou condescend? in the *American Bpt. Hymn* [and Tune] Bk., 1871.

As to the authorship, D. Sedgwick has given in his *ms.*, "Amelia Curtis, 1827," and in a leaf of a copy of the 1827 ed. of *Ash and Evans*, "Amelia Wakeford." The *New Cong. Hymns*, "Amelia Wakeford," and *Laudes Domini* gives "Bradley," and possibly this last may be right, but we have no positive evidence either way (Sedgwick's contradiction of himself renders his evidence valueless), and must leave it as in *Ash & Evans*, "Am—a." [J. J.]

**Jesus, and shall it ever be.** J. Grigg. [Glorying in Jesus.] The somewhat complicated history of this hymn begins with its publication by J. Grigg in his *Four Hymns on Divine Subjects wherein the Patience and Love of Our Divine Saviour is displayed*, 1765, as follows:—

"Jesus! and shall it ever be?  
A mortal man ashamed of Thee?  
Scorn'd be the thought by rich and poor,  
O may I scorn it more and more!

"Ashamed of Jesus! sooner far  
Let evening blush to own a star.  
Ashamed of Jesus! just as soon  
Let midnight blush to think of noon.

"Tis evening with my soul till He,  
That Morning Star, bids darkness flee;  
He sheds the beam of noon divine  
O'er all this midnight soul of mine.

"Ashamed of Jesus! shall you bid  
Blush when it thinks who bids it yield?  
Yet blush I must, while I adore,  
I blush to think I yield no more.

"Ashamed of Jesus! of that Friend  
On Whom for heaven my hopes depend!  
It must not be! be this my shame,  
That I no more revere His name.

"Ashamed of Jesus! yes, I may,  
When I've no crimes to wash away;  
No tear to wipe, no joy to crave,  
No fears to quell, no soul to save.

"Till then (nor is the boasting vain),  
Till then I boast a Saviour slain;  
And oh, may this my portion be,  
That Saviour not ashamed of me!"

These crude verses were given in an unaltered form in a few of the older hymn-books. It was soon found, however, that they called for revision with the results following:—

1. In the April number of the *Gospel Magazine*, 1774, it was given with alterations and the omission of st. iii. and iv., with the heading, "Shame of Jesus conquer'd by Love. By a Youth of Ten Years." It was without signature, and began, "Jesus! and can it ever be." We believe that this was the first instance in which it was set forth that it was written at ten years of age; and we have failed to find any evidence other than this for the statement. In the *Meth. Free Church H. Bk.*, 1860, it is altered to "Lord Jesus! can it ever be."

2. The second version of the text was given in Rippon's *Bap. Sel.*, 1787, No. 451, where it is stated to have been "Altered by B. Francis." The alterations are somewhat extensive, st. iv. is omitted, and a new stanza is added ("His institutions would I prize," &c.). This text may be distinguished by st. i.:—

"Jesus! and shall it ever be  
A mortal man ashamed of Thee?  
Asham'd of Thee, Whom angels praise,  
Whose glories shine through endless days."

3. The third version which we have traced is in J. Kemphorne's *Select Portions of Ps. . . and Hys.*, &c., 1810, p. 175, in 4 st., and beginning, "Asham'd of Jesus! Can it be?" This was taken from the *Gospel Magazine*, as above, with the omission of its st. ii., and slight alterations. It was repeated in Elliott's *Ps. & Hys.*, 1835, and later collections, sometimes with changes to shall.

4. The fourth version begins:—  
"Jesus! Redeemer! can it be  
That sinners are ashamed of Thee?"  
This was given in 4 st. in Cotterill's *Sel.*, 4th ed., 1819, No. 51. This text was altered from that in the *Gospel Magazine*, and was a failure

5. The fifth version is a recast by Hp. W. W. How, and was printed in the *S. P. C. K. Hys. for Occasional Services*, No. 5, 1882, in 5 st. of 4 l. It is also in the *S. P. C. K. sheet of Hys. for Mission Services*. It begins:—

"Ashamed of Thee! O dearest Lord,  
I marvel how such wrong can be;  
And yet how oft in deed and word  
Have I been found ashamed of Thee!"

It is a good mission hymn, but it has little in common with that by Grigg.

Other and somewhat minute changes have been introduced into the text by various hymn-book compilers, but these are the most important, and practically cover the whole ground. [J. J.]

**Jesus, arise with saving might.** [*Missions.*] This hymn appeared in Kemble's *Ps. & Hys.*, 1853, No. 479, in 3 st. of 4 l., as a "Prayer for the Heathen," and ascribed to "Birke." It was repeated in later editions of the *Ps. & Hys.*, and in Kemble's *New Church H. Bk.*, 1873, with the same signature. It is not in Professor Birke's *Companion Psalter*, 1874, and was not received by him as his composition. If his, the fact had faded from his memory (x. mss.). [J. J.]

**Jesus, at Thy command.** [*Life a Voyage—Christ the Pilot.*] This hymn is in an undated edition of Lady Huntingdon's *Coll. of Hymns*, pub. at Bath about 1774. It is No. 136, in 7 st. of 6 l. It is also given in Coughlan's 1775 *Appendix* to J. Bazlee's [q. v.] *Select Collection of Ps. & Hys.*, No. 311, where it is entitled, "The Believer's Pilot." In 1776 it reappeared in A. M. Toplady's *Ps. & Hys.*, No. 312, in De Courey's *Coll.*, 2nd ed., 1782, and again in later hymn-books. In modern collections it is sometimes attributed to Toplady, and again to De Courey (q. v.), but in error. It is associated with the Lady Huntingdon Connexion from the first, and is possibly by one of that denomination. A part of this hymn is given in the *American Church Pastorals*, Boston, 1864, as, "By faith, I see the land." It begins with st. v., and is taken from Toplady's *Ps. & Hys.*, as above. [J. J.]

**Jesus, behold the wise from far.** [*Hymn to Christ.*] This hymn in its original form appeared in J. Austin's *Devotions in the Antient Way of Offices, &c.*, 1638; again in Theophilus Dorrington's ed. of the same, 1686; and Lady Susanna Hopton's ed., 1687. The form by which it is known to modern hymn-books was given to it by J. Wesley, and appeared in his *Coll. of Ps. & Hys.*, pub. at Charles-Town, 1736-7, No. 17, as a "Hymn to Christ," in 6 st. of 6 l. (*P. Works*, 1868-72, vol. i. p. 116). This form of the hymn is in C. U. in G. Britain and America, and sometimes in an abbreviated form. Its designation is "J. Austin, 1668; J. Wesley, 1736." [J. J.]

**Jesus, bestow the power.** C. Wesley. [*In Temptation.*] Pub. in *Hys. & Sac. Poems*, 1749, vol. ii., in 6 st. of 8 l., as No. 7 of "Hymns for the Watchnight" (*P. Works*, 1868-72, vol. v. p. 263). When included in the *Wes. H. Bk.*, 1780, No. 302 (ed. 1873, No. 311), st. i. was omitted, and some slight changes in the text were made. This text, which begins, "Bid me of men beware," is that in C. U. in G. Britain and America. In the *American Church Pastorals*, 1864, it reads, "Lord, let me calmly wait." [J. J.]

**Jesus calls us; [mid] o'er the tumult.** Cecil F. Alexander, née Humphreys. [*St. Andrew*] Contributed to the *S. P. C. K. Hymns, &c.*, 1852, No. 116, in 5 st. of 4 l. Its use has become very extensive in most English-speaking countries. Usually the original text is followed, but here and there slight variations are introduced, as, for instance, in *H. A. & M.*, where st. iv. l. 4, reads, "That we love Him more than these," for "Christian, love Me more than these." In 1871 a mutilated text was given in the *S. P. C. K. Church Hymns*. This led to a revision of the original by Mrs. Alexander, which was given in the folio ed., 1881, and later editions of *Church Hys.*, as Mrs. Alexander's authorised text. It is easily recognised by the refrain of st. i.-iii., "Softly, clearly—Follow Me." This text differs very materially from the original, and in comparison with it, will commend itself to very few. In the *Anglican H. Bk.*, 1868, the opening line reads, "Jesus call us, mid the tumult." Other alterations are also introduced very much to the injury of the hymn. [J. J.]

**Jesus came; the heavens adoring.** G. Thring. [*Second Advent.*] Pub. in *Chope's Hymnal*, 1864, No. 155, in 5 st. of 6 l., and in the author's *Hys. Congregational and Others*, 1866, p. 9; his *Hys. and Sac. Lyrics*, 1874, p. 28; and his *Coll.*, 1882. It has passed into numerous hymn-books in Great Britain and America, and is one of the most widely used of Prebendary Thring's compositions. In the *American Bapt. Praise Bk.*, 1871, it is given in an abridged form, beginning with st. iii., "Jesus comes to souls rejoicing." The text is slightly modified throughout. [J. J.]

**Jesus Christ from highest heaven.** S. Baring-Gould. [*Second Advent.*] Written in 1865, and first printed in the *Church Times* of that year. In 1867 it was included in the *People's H.*, in 8 st. of 4 l., and classed with the General hymns. It has since passed into several collections. [J. J.]

**Jesus Christ is risen to-day.** *Easter.* This version of the anonymous Latin hymn, "Surrexit Christus hodie," is first found in a scarce collection entitled:—

*Lyra Davidica, or a Collection of Divine Songs and Hymns, partly new composed, partly translated from the High German and Latin Hymns; and set to easy and pleasant tunes.* London: J. Walsh, 1708.

Of the history of this collection nothing is known, but the character of its contents may perhaps lead to the supposition that it was compiled by some Anglo-German of the pietist school of thought. The text in *Lyra Davidica*, 1708, p. 11, is as follows:—

"Jesus Christ is risen to day, Halle-Halle-luhah.

Our triumphant Holyday  
Who so lately on the Cross  
Suffer'd to redeem our loss.

"Hast ye females from your fright  
Take to Galilee your flight  
To his sad disciples say  
Jesus Christ is risen to day.

"In our Paschal joy and feast  
Let the Lord of life be blest  
Let the Holy Trine be prais'd  
And thankful hearts to heaven be rais'd."

We subjoin the original Latin for the purpose of comparison:—

# JESUS CHRIST IS RISEN

*De Resurrectione Domini.*

1. "Surrexit Christus hodie  
Humano pro solamine.  
Alleluia.
2. "Mortem qui passus corpore  
Miserrimo pro homine. Al.
3. "Mulieres ad tumulum  
Lana ferunt aromatatum.
4. ["Quaerentes Jesum dominum,  
Qui est salvator hominum.]
5. "Albim videntes angelum  
Annunciantem gaudium:
6. ["Mulieres o tremulae,  
In Galilaeam pergite!]
7. "Discipulis hoc dicite,  
Quod surrexit rex glorie.
8. ["Petro dehinc et ceteris  
Apparuit apostolis.]
9. "Paschali pleno gaudio  
Benedicamus Domino.
10. ["Gloria tibi domine,  
Qui surrexisti a morte.]
11. ["Laudetur sancta Trinitas,  
Deo dicamus gratias."]

# JESUS CHRIST, MY LORD

597

"Jesus Christ is risen to-day,  
Our triumphant holy day;  
Who did once, upon the cross,  
Suffer to redeem our loss.  
Hallelujah.

"Hymns of praise then let us sing  
Unto Christ our heavenly King:  
Who endur'd the cross and grave,  
Sinners to redeem and save.  
Hallelujah.

"But the pains which He endur'd  
Our salvation hath procur'd:  
Now above the sky He's King,  
Where the angels ever sing.  
Hallelujah."

To this has been added by an unknown hand the following doxology:—

"Now be God the Father prais'd,  
With the Son from death uprais'd,  
And the Spirit, ever blest;  
One true God, by all confest.  
Hallelujah."

This doxology, from Schaff's *Christ in Song*, 1870, p. 198, is in the *H. Comp.* and one of two other collections.

Another doxology is sometimes given, as in Lord Selborne's *Book of Praise*, 1882, Thring's *Coll.*, 1882, and others, as follows:—

"Sing we to our God above—Hallelujah!  
Praise eternal as His love; Hallelujah!  
Praise Him all ye heavenly host, Hallelujah!  
Father, Son, and Holy Ghost. Hallelujah!"

This is by C. Wesley. It appeared in the *Wesley Hys. & Sac. Poems*, 1740, p. 100; again in *Gloria Patri*, &c., or *Hymns to the Trinity*, 1746, and again in the *P Works*, 1808-72, vol. iii. p. 345.

The above text from Tate and Brady's *Suppl.*, cir. 1816, is that adopted by the leading hymn-books in all English-speaking countries, with in some cases the anonymous doxology, and in others with that by C. Wesley. It must be noted that this hymn sometimes begins:—

"Christ the Lord, is risen to-day  
Our triumphant holy day."

This must be distinguished from:—

"Christ the Lord, is risen to-day,  
Sons of men and angels say."

by C. Wesley (p. 226, l.); and,

"Christ the Lord, is risen to-day,  
Christians, haste your vows to pay!"

a tr. of "Victimæ Paschali" (q. v.), by Miss Leeson; and,

"Christ the Lord, is risen to-day,  
He is risen indeed."

by Mrs. Van Alstyne (q. v.). Another arrangement of "Jesus Christ is risen to-day" is given in T. Darling's *Hymns*, &c., 1887. This text is at i. ii., *Tate & Brady Suppl.*, with a return in st. i. l. 3. to the older reading, and st. iii. iv. by Mr. Darling.

It may not be out of place to add, with reference to this hymn, that the tune to which it is set in *Arnold*, and to which it is still sung, is that published with it in *Lyra Davidica*. The tune is also anonymous, and was probably composed for the hymn. The ascription of it by some to Henry Carey is destitute of any foundation whatever, while Dr. Worgan, to whom it has been assigned by others, was not born until after the publication of *Lyra Davidica*. [G. A. C.]

Jesus Christ, my Lord and Saviour.  
*Jane Taylor*. [*Christ, the Children's Example*.]  
Pub. in *Hys. for Infant Minds*, by Anne and

The oldest Latin text known is that given by Mone, No. 143, from a Munich ms. of the 14th cent. These 10, 11, 1478; and st. 6, 11 are found in the Roman Catholic, 1600. The Breslau ms. has the following readings:—ii. l. 1, *pridie* (not *corpore*); v. l. 1, *cerne* (not *hodie*). [See note on *Surrexit Christus*]

The modern form of the hymn appears first in Arnold's *Complete Psalmodist*, 2nd ed., pt. iv., 1749, where the first stanza of 1708 is alone retained, and stanzas 2 and 3 are replaced by new ones written without any reference to the original Latin. This recast is as follows:—

"Jesus Christ is risen to-day. Hallelujah.  
Our triumphal holyday  
Who did once upon the Cross  
Suffer to redeem our loss.

"Hymns of praises let us sing  
Unto Christ our heavenly King  
Who endur'd the Cross and Grave  
Sinners to redeem and save.

"But the pain that he endured  
Our salvation hath procur'd  
Now above the sky He's King,  
Where the Angels ever sing."

Variations of this form are found in several collections. The following is in Kemphorne's *Select Portions of Psalms*, &c., 1810:—

"Blessings of Christ's Resurrection to sinners.  
Rom. iv. 25.  
For Easter Day.

"Jesus Christ is risen to day;  
Now he gains triumph away;  
Who so lately on the cross  
Suffer'd to redeem our loss.

"Hymns of praises let us sing,  
Hymns to Christ our heav'nly King,  
Who endur'd both cross and grave,  
To redeem and save.

"But the pains which he endur'd,  
Our salvation have procur'd;  
Now he reigns above the sky,  
Where the angels ever cry.

"The next form it in the *Suppl.* was added to the New Version; ii.]

that which was given to Tate & Brady. This Supplement about 1816. [See this text is:—

Jane Taylor, 1810, in 6 st. of 4 l., and headed, "The Example of Christ" (ed. 1886, p. 99). It has attained to great popularity, and is in extensive use in G. Britain and America. In some American hymnals, including Beecher's *Plymouth Coll.*, 1855, ll. 3, 4 of st. ii.—

"But the Lord was meek and lowly,  
Pure and spotless, free from sin,"

is added as a refrain to each stanza, with line 4 as "And was never known to sin." This reading of this line is repeated in some English collections, including Mrs. Brook's *Children's H. Bk.*, 1881. [J. J.]

**Jesus Christus, nostra salus. J. Hus?** [*Holy Communion.*] This hymn has been ascribed to Hus, and is included in the *Monumentorum Joannis Hus altera pars*, Nürnberg, 1558, but his authorship is at least doubtful. Wackernagel, vol. i., gives three forms, No. 367, in 10 st. from a Munich ms. of the 15th cent.; No. 368 from the 1558, as above, in 9 st.; No. 369 from Leisentritt's *G. B.* (R. C.), 1584, in 7 st. The last text is also in *Daniel*, ii. 370. In his *Cantiones Bohemicæ*, Leipzig, 1886, preface, pp. 22, 31, 43, &c., G. M. Droeves discusses the authorship, and cites it as in 10 st., in a ms. cir. 1410, belonging to the Abbey of Hohenfurth; in a *Gradual*, cir. 1420, in the Bohemian Museum at Prag, &c. The text of Leisentritt's *G. B.*, 1584, is fr. as:—

**Jesus Christ our true salvation.** By R. F. Little-dale, in the 2nd ed. of *Lyra Eucharistica*, 1864, p. 354, and the *People's H.*, 1867.

This hymn has also passed into English through the German, viz.:—

**Jesus Christus unser Heiland, Der von uns den Gottes Zorn wandt.** This is by M. Luther, and 1st appeared in *Eyn Enchiridion*, Erfurt, 1524, in 10 st. of 4 l., entitled "The Hymn of St. John Hus improved." Thence in Wackernagel, iii. p. 9. Also in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 70; in the *Unv. L. S.*, 1851, No. 279, &c. Only st. i. is at all directly taken from the Latin, so that if Luther "improved" the hymn he did so by superseding it. Tr. as:—

**Lord Jesus Christ! to Thee we pray, From us.** In full, by W. M. Reynolds, in the *Evang. Review*, Gettysburg, Oct., 1849, repeated as No. 264 in the *Ohio Luth. Hyl.*, 1880.

**Other tra. are.** (1) "Our Saviour Christ, King of grace," in the *Gude and Godlie Ballades*, ed. 1568, f. 9 (1868, p. 163). (2) "Our Saviour Christ by His own death," as No. 276 in Pt. I. of the *Moravian H. Bk.*, 1764. (3) "To avert from men God's wrath," by C. J. Latrobe, as No. 557 in the *Moravian H. Bk.*, 1789 (1849, No. 959). In the ed. of 1886, No. 973, it begins, "That we never should forget" (st. ii.); (4) "Jesus Christ, our Saviour, Who," by J. Anderson, 1846, p. 72. In his ed. 1847, p. 86, altered to "Christ our Lord and Saviour"; (5) "Jesus the Christ—the Lamb of God," by Dr. J. Hunt, 1853, p. 106. (6) "Christ who freed our souls from danger," by R. Massie, 1854, p. 76, and in Dr. Bacon, 1884, p. 30. (7) "Christ Jesus, our Redeemer born," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 840, and his *Esotica*, 1876, p. 103. [J. M.]

**Jesus Christus, unser Heiland, Der den Tod überwand. M. Luther. [Easter.]** 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, in 3 st. of 4 l., each stanza ending with "Kyrieleyson." Thence in Wackernagel, iii. p. 11. Also in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 24, the *Unv. L. S.*, 1851, No. 139, &c. Tr. as:—

1. **Christ, our Lord, who died to save.** By J. Anderson, in his *H. from the German of M. Luther*,

1846, p. 13 (1847, p. 38), repeated, unaltered, in the *Leeds H. Bk.*, 1853, No. 315.

2. **Jesus Christ, our great Redeemer.** By A. T. Russell, as No. 105 in his *Ps. & Hys.*, 1851.

3. **Jesus Christ to-day is risen.** By R. Massie, in his *M. Luther's Spir. Songs*, 1854, p. 15, repeated in Reid's *Praise Bk.*, 1872, the *Ohio Luth. Hyl.*, 1880, &c.

**Other tra. are.** (1) "See! triumphant over death," by Miss Fry, 1845, p. 71. (2) "Christ the Lord to-day is risen," by Dr. J. Hunt, 1853, p. 43. (3) "Jesus Christ, our Saviour true," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 332, repeated, altered, in his *Esotica*, 1876, p. 84. (4) "Christ the Saviour, our Prince all-hailed," by N. L. Frothingham, 1870. (5) "Jesus Christ, who came to save," in Dr. Bacon, 1884. [J. M.]

**Jesus, exalted far on high. T. Cotterill. [Circumcision. The Holy Name, Jesus.]** Pub. in the *Uttazeter Sel.*, 1805, and again in Cotterill's *Sel. of Ps. & Hys.*, 1st ed., 1810, in 5 st. of 4 l. It has attained to extensive use, and is usually given in an unaltered form, as in the Oxford ed. of Mercer's *Ch. Psalter & H. Bk.* In Kennedy, 1863, No. 605, "O Thou Who in the form of God," is an altered form of a part of this hymn, and begins with st. iii. [See *Staffordshire Hymn-Books.*] [J. J.]

**Jesus, full of all compassion. D. Turner. [Lent.]** Appeared in the Bristol Bap. Coll. of Ash & Evans, 1769, No. 223, in 10 st. of 4 l., headed "The Supplication," and signed "D. T." It was repeated in full in Rippon's *Sel.*, 1787, No. 295; and again in later collections. It is in a large number of modern hymn-books in G. Britain and America, but usually in an abridged form. It is justly regarded as Turner's finest hymn. [J. J.]

**Jesus, gentlest [holy] Saviour, God of might, &c. F. W. Faber. [Holy Communion.]** This hymn of "Thanksgiving after Communion" was pub. in his *Oratory Hymns*, N.D. [1854], No. 20, in 12 st. of 4 l.; and again in his *Hymns*, 1862, No. 91. It is given in its full form in some Roman Catholic hymn-books for Missions and Schools, and altered and abbreviated in various collections, including (1) the S. P. C. K. *Church Hymns*, 1871, as "Jesu, Lord and Saviour"; (2) J. G. Gregory's *Bonchurch H. Bk.*, 1868, as "Jesus, holy Saviour"; (3) Mrs. Brook's *Children's H. Bk.*, 1881, as "Jesu, gentlest Saviour"; and (4) Martineau's *Hymns*, 1873, as "Father, gracious Father." In Nicholson's *Appendix Hyl.*, 1866, the hymn is divided into two parts, Pt. ii. beginning "Jesu, dear Redeemer." In these various forms its use is extensive. [J. J.]

**Jesus, I love Thy charming Name. P. Doddridge. [Jesus precious to the Believer.]** In the D. MSS. this hymn is No. 56, is entitled "Christ precious to the Believer," and is dated "Oct. 23, 1717." It was given by J. Orton in his ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 335, with the same title, and in 5 st. of 4 l., and was repeated in J. D. Humphreys's edition of the same, 1839, No. 361. At an early date exception was taken to the opening line, "Jesus, I love Thy charming Name"; and in modern hymn-books the result is seen in the text being changed to "Jesus, I love Thy sacred Name," and to "Jesus, I love Thy saving Name."



## JESUS, I MY CROSS

The former of these two is a successful alteration. [J. J.]

**Jesus, I my cross have taken.** H. P. Lyte. [Hope.] This hymn is found in a volume of *Sacred Poetry*, Edinburgh, Oliphant & Sons, 3rd ed., 1824, in 6 st. of 8 l., headed "Lo! we have left all, and followed Thee," signed "G." In 1825, it appeared in Montgomery's *Christian Psalmist*, No. 94, with the same signature; in W. Carus Wilson's *Family Visitor*, May, 1826, without signature; in 1827, also without signature; and then in Lyte's *Poems Chiefly Religious*, 1833, p. 41, but in a slightly different form, and as given in Lord Selborne's *Bk. of Praise*, 1862, p. 402. In an abbreviated form it has passed into numerous collections in most English-speaking countries. It is also altered and broken up as:—

1. "Church of God, by Christ's salvation,"
2. "Jesus, we our Cross have taken."
3. "Know, my soul, thy full salvation."
4. "Saviour, I my cross have taken."
5. "Take, my soul, thy full salvation."

[J. J.]

**Jesus, I sing Thy matchless grace.** P. Doddridge. [*Jesus, the Head of the Church.*] This hymn begins in the D. M., "Jesus, I Thy matchless grace." It is entitled "Christ our Head," and is undated. It was given with the first line as above in J. Orton's posthumous ed. of Doddridge's *Hymns*, 1755, No. 290, in 5 st. of 4 l., and the title changed to "Christ the Head of the Church," and again in J. D. Humphrey's ed. of the same, 1839. The 1755 text is that in C. U. [J. J.]

**Jesus, immortal King, arise.** A. C. H. Seymour. [*Missions.*] This hymn appeared in the author's *Vital Christianity exhibited in a Series of Letters on the most Important Subjects of Religion*, addressed to Young Persons, 1810, in 7 st. of 4 l. In the Coll. of P. & Hys. by Henry Foster Burder (not George Burder, as usually understood, but his son), st. i. iii., and vii. were given anonymously as "Jesus, immortal King, arise." This was repeated in the *New Cong.* 1859, as by "Burder." Several American collections copied from the *New Cong.* and hence the association of Burder's name with the hymn. In a Bickersteth's *Christian Psalmist*, 1833 (in 5 st.), and several other hymn-books it is given without signature. It is sometimes attributed to "Noel's Coll." and again to where. The 5-st. arrangement, as in Bickersteth, 1833, is in use in America. [J. J.]

**Jesus, immortal King, go on [display].** T. Kelly. [*Missions.*] Appeared in Kelly's Coll. of P. & Hys. & Co., Dublin, 1802, No. 252 (the 5 second hymn with the same number), in 5 st. of 4 l.; and again in his *Hymns*, &c., 1804 (ed. 1853, No. 532). Its use in this form is mainly confined to America. In Alford's *Psalmist*, & Hys., 1844, No. 41, and his *Year of Praise*, & Hys., 1867, it was given as "Jesus, immortal King." [J. J.]

**Jesus is the solid earth.** F. W. Faber. [*The Head of Jesus.*] This is given in his *Hymns*, &c., 1862, p. 33, in 7 st. of 8 l., with the title "Jesus is God." In Nicholson's *Appendix Hys.*, 1862, it is divided into two hymns,

the second being "Jesus is God: alas to think." Another arrangement is in American C. U., as in Hatfield's *Church H. Bk.*, 1872, God! and others. This begins with "Jesus is the glorious band Of golden angels sing." [J. J.]

**Jesus is our great salvation.** J. Adams. [*Election.*] Pub. in the *Gospel Magazine*, May, 1776, in 6 st. of 6 l., and signed "J. A." In 1787 it was given in Rippon's *Bap. Sel.*, No. 108, in 5 st., and with the author's name. After J. Adams (q.v.) was expelled from the Baptist denomination, the hymn was continued in Rippon, but the author's name was withdrawn. The hymn is found in several modern hymn-books of marked Calvinistic type, as Snapp's *Songs of G. & G.*, 1872, &c. This and other hymns by Adams were identified by his son, the Rev. S. Adams, sometime Vicar of Thornton, Leicestershire. (s. MSS.) [J. J.]

**Jesus, lead us with Thy power** W. Williams. [*In Temptation—Security in W. Williams.*] Pub. in his *Gloria in Excelsis; or Hys. of Praise*, &c., 1772, No. 35, in 3 st. of 8 l. In modern hymn books it is usually given as "Jesus, lead me by Thy power." Original text in Lord Selborne's *Bk. of Praise*, 1862. [J. J.]

**Jesus lebt, mit ihm auch ich.** C. F. Gellert. [*Easter.*] 1st pub. in his *Geistliche Oden und Lieder*, Leipzig, 1757, p. 147, in 6 st. of 6 l., entitled "Easter Hymn." The keynote of this, one of Gellert's finest hymns, is St. John xiv. 19. It is in the metre and has reminiscences of "Jesus, meine Zuversicht" (see Luise Henriette), but has yet a genuine lyric character of its own. It passed into the Berlin G. B., 1765, and almost all later German hymn-books, and is No. 304 in the Berlin G. L. S., ed. 1863. Since 1861 hardly a hymn-book of importance has appeared in English-speaking countries without containing some version of it.

(Originally written and still generally used for Easter, it is very appropriate for use by the dying, or for the consecration of a grave-yard. It has often recently been sung at funeral services, e.g. at the Lord Mayor's funeral (G. S. Cottage), in St. Paul's, April 18, 1885; at that for Bishop McDougall of Labuan, in Winchester Cathedral, Nov. 19, 1886, &c.)

Translations in C. U.:—

1. **Jesus lives, and so shall I.** A full and good tr. by Dr. J. D. Lang, in his *Aurora Australis*, Sydney, 1826, p. 57. This is found in full in America in the *Plymouth Coll.*, 1855, and *Canadian Reformed Hys. of the Church*, 1869, Bapt. H. Bk., 1871, &c.

2. **Jesus lives! no longer now.** A full and very good tr. by Miss Cox, in her *Sacred H. from the German*, 1841, p. 35. She revised it for *Lyra Messianica*, 1864, p. 275, and still further for her *H. from the German*, 1864, p. 61. It has come into very general use in English-speaking countries in the following forms:—

(1) In the original metre. From the 1841 it passed more or less altered and abridged, into the *Dakota Hospital H. Bk.*, 1848; *H. for the Ch. of Christ*, Boston, U. S., 1853; *Plymouth Coll.*, 1855 (in the last it begins "Jesus lives, thy terrors now"), &c. In later books the text of 1866 is generally followed, as in the *Scottish Fresh. Hys.*, 1876; *Cong. Hys.*, 1887; *Canadian Psalms*, H. Bk., 1880, &c.

(2) In 7.8.7.8.4 metre. This, the most popular form of the hymn, was given in *Rorison's Hys. & Anthems*, 1851, and repeated in *Murray's Hymnal*, 1852. The two last lines of each stanza were omitted, "Alleluia" was added to each stanza, and the text was considerably altered. *Rorison* gives in order st. i., ii., iv., vi., while the 1852 nearly follows his text, but gives in order st. i., vi., iv., v., ii., and adds a doxology. To follow out the variation of text and order in later books would be bewildering, the most usual form being that given in *Murray's Hymnal*, 1852, repeated (without the doxology) in *H. A. & M.*, 1861. The *H. A. & M.* text (with Dr. Taubert's beautiful tune *St. Albinus*) has passed into very many English, American, and other hymn-books.

The principal forms in the 7.8.7.8.4. metre which do not begin with the original first line are:—

(a) *Jesus lives! Thy terrors now Can no longer, Death, appal us*, in *Church Hys.*, 1871, &c. Otherwise this is the *H. A. & M.* text.

(b) *Jesus lives! thy terrors now Can, O Death, no more appal us*, in *Thring's Coll.*, 1880-82. Here st. i. 2. was altered with Miss Cox's consent in order to avoid an apparent denial of the resurrection of Jesus which some musical settings of the opening line might produce. Otherwise (st. iii. being omitted) the text and order of her 1864 version are nearly followed.

(c) *Jesus lives! henceforth is death* (st. ii.) in *Alford's Year of Praise*, 1867.

(d) *Jesus lives! to Him the throne* (st. v.), in *Rorison's Coll.*, ed. 1860.

3. *Jesus lives; I live with Him*. A good and full *tr.* by Dr. J. Guthrie, in his *Sacred Lyrics*, 1869, p. 121, repeated in the *Ibrox Hyl.*, 1871.

The *trs.* not in C. U. are: (1) "My Saviour lives! I will rejoice," by *Lady E. Porteus*, 1843 (1849, p. 18). (2) "Jesus lives! With Him shall I," by *Miss Warner*, 1869 (1877, p. 18). In *Sir John Bowring's Matins and Vespers*, 3rd ed., 1841, p. 231, there is a hymn in 3 st. of 4 l., beginning "Jesus lives, and we in Him," which is based on *Gellert's*. This previously appeared as No. 150 in *J. R. Beall's Coll.*, 1837. [J. M.]

**Jesus, Lord of life and glory, Bend from, &c.** *J. J. Cummins*. [*Lent.*] A sweet and musical Litany, which appeared in his *Poetical Meditations and Hymns*, 1839, in 7 st. of 4 l., with the refrain, "By Thy mercy, O deliver us, Good Lord." In 1849, it was repeated in his *Hymns, Meditations, and Other Poems*, Lon., Royston & Brown, pp. 26-27. It is in C. U. as:—

(1) Orig. text, st. i., iii.-vii., with "our Hope," for "our Rock," in *H. A. & M.*, 1869 and 1875.

(2) "Jesu, Lord of life and glory." As in *H. A. & M.*, with change to *Jesu* only in the *Hymnary*, 1872.

(3) "Jesus, Lord, we kneel before Thee." In the *Salisbury H. Bk.*, 1857, No. 74, with the alteration of the first line, the omission of st. v. and the addition of st. vii. The same text was repeated in *Kennedy*, 1863, the *Anglican H. Bk.*, 1868, and in the 1869 *Appendix* to the *S. P. C. K. Ps. & Hys.*

(4) The same first line, but composed of st. i., iii., iv., vi., and vii., in *Hope's Hymnal*, 1864, and *Thring's Coll.*, 1882.

(5) The same text as *Salisbury H. Bk.*, with "Jesu" for "Jesus," in *The Parish H. Bk.*, 1863 and 1875, *Sarum*, 1868, &c.

The sub-title of the *Hymns, &c.*, of 1849, and by which the book is generally known, is *Lyra Evangelica*. Orig. text therein. [J. J.]

**Jesus, Master, Whose I am.** *Frances R. Havergal*. [*Servant of Christ.*] Written for her nephew, J. H. Shaw, in Dec., 1865, printed as a leaflet (*Parlane's Series*), and then pub. in her *Ministry of Song*, 1869, and the *Life Mosaic*, 1879. In the original *ms.* it is divided, st. i.-iii. being "Jesus, Master, Whose I am," and st. iv. vi., "Jesus, Master, Whom I serve." The hymn is suitable for Confirmation, or for personal Consecration to Christ. [J. J.]

**Jesus, my all, to heaven is gone.** *J. Cennick*. [*Jesus the Way.*] Appeared in his *Sac. Hys. for the Use of Religious Societies*, 1743, No. 64, in 9 st. of 4 l. In 1760, M. Madan included 8 stanzas in his *Ps. & Hys.* No. 17. This text in a more or less correct form has been handed down to modern hymn-books, including *Common Praise*, 1879, and others. Orig. text in *Lyra Brit.*, 1867, p. 133. [J. J.]

**Jesus, my kind and gracious Friend.** *R. Burnham*. [*Jesus the Sinners' Friend.*] Appeared in the 4th ed. of his *Hys. Particularly designed for the Congregation meeting in Grafton Street, Soho*, 1796, No. 202, in 6 st. of 4 l., and headed "Praying for the Redeemer's mindfulness." In this form it is almost unknown, but as "Jesus, Thou art the sinners' Friend," it is the most popular of Burnham's hymns. Its use in America especially is very extensive. It is sometimes attributed to "Richard Parkinson" in error. [J. J.]

**Jesus, my Lord, how rich Thy grace.** *P. Doddridge*. [*Offertory.*] This hymn is No. 94 in the D. Mss., but is undated. The heading is, "On relieving Christ in the Poor." In 1755 it was pub. in *Doddridge's* (posthumous) *Hymns, &c.*, No. 188, in 5 st. of 4 l.; and again in *J. D. Humphreys's* ed. of the same, 1839, No. 209. It is in C. U. in its original form; but the most popular forms are the following:—

1. *Fount of all good, to own Thy love*. This is *Doddridge's* text rewritten by E. Osler, for *Hall's Mire H. Bk.*, 1836, No. 160, in 4 st. of 4 l. It has been included in several collections.

2. *Fountain of good, to own Thy love*. This is *Osler's* text with slight alterations, and the addition of a doxology from *Tate & Brady*. It was given in *Stretton's Church Hys.*, 1850, No. 64 (it is possibly older), *Johnston's English Hymnal*, 1852 and 1861; *Thring's Coll.*, 1882, and others. In *Mercer*, *Alford's Year of Praise*, 1867, the *Hys. Comp.*, and many others, the doxology is omitted. In addition there are other arrangements of *Osler's* text, as in *Stretton*, including that in *Pott's Hymns, &c.*, 1861, where st. i.-iii., vi. are slightly altered from *Stretton*, and iv., v., vii., are new. This form of the text is repeated, with slight variations, in the *S. P. C. K. Church Hymns*, 1871.

3. *High on a throne of radiant light*. This begins with st. ii. of the original, and is found in a few collections.

4. *Jesus, our Lord, how rich Thy grace*. In the *American Songs for the Sanctuary*, N. Y., 1865.

All these arrangements from *Doddridge's* text, together with the original, are in C. U. in America and other English-speaking countries. The best arrangement is that in *Thring*, 1882, from *Stretton*, 1850. [J. J.]

**Jesus, my Lord, I cry to Thee.** *C. Wesley*. [*For Sanctification.*] This cento is from his *Short Hys. on Select Passages of H. Scriptures*, 1762, as follows:—

St. i., ii., *Short Hys., &c.*, vol. ii., No. 299, on *St. John* ix. 25.

St. iii., iv., *Short Hys., &c.*, vol. i., No. 341, on *Deut.* xxxii. 39.

St. v., vi., *Short Hys., &c.*, vol. i., No. 1004, on *Isaiah* xlvii. 3.

In this form it appeared in the *Wea. H. Bk.*, 1780, No. 397, and has passed into several collections (Orig. text, *P. Works*, 1868-72, vols. ix. and xiii.). [J. J.]

**Jesus, my Lord, my God, my all!** *How can I love Thee, &c.* *F. W. Faber*. [*Holy Communion.*] Appeared in his *Jesus*

and Mary, &c., 1849, in 9 st. of 4 l., with the refrain,

"Sweet Sacrament! we Thee adore!  
O, make us love Thee more and more!"

It is headed "Corpus Christi." In C. U. it is broken into parts, as: (1) "Jesus! my Lord," &c.; (2) "Ring joyously, ye solemn bells"; and (3) "Sound, sound His praises higher still." Its use is mainly confined to Roman Catholic hymnals. [J. J.]

**Jesus, my Saviour, and my King.** S. Browne. [*Prayer for Unity.*] 1st pub. in his *Hym. and Spiritual Songs*, 1720, Bk. i., No. 147, in 4 st. of 8 l., and headed, "Prayer for brotherly love." In its original form it is not in C. U. The following centos are associated therewith:—

1. O God, our Saviour, and our King. This is No. 1196 in Kennedy, 1863, where st. i., ii. are from this hymn, and st. iii., iv. are from J. Wesley's tr. "O Thou to Whose all searching sight" (See "Seelenbräutigam"), st. iii. and iv. altered.

2. O Lord, my Saviour, and my King. No. 646 in the Bap. Ps. & Hym., 1858, is from Browne's hymn, but somewhat altered. [J. J.]

**Jesus, my Saviour, bind me fast.** B. Beddome. [*Divine Drawings implored.*] Pub. in his (posthumous) *Hymns*, &c., 1817, No. 557, in 4 st. of 4 l., and headed "Draw me." In the 27th ed. of Rippon's Bap. Sel., 1827, st. ii.-iv. were given, together with a new opening stanza, as "If Thou hast drawn a thousand times." This is repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 463, and others; especially the American hymn-books. [J. J.]

**Jesus, my Shepherd is.** J. Corder. [*Ps. xxiii.*] Pub. in Collyer's *Coll.*, 1812, No. 897, in 6 st. of 6 l., headed, "The Good Shepherd," and signed "C." In Corder's *Star in the East*, &c., 1824, it was pub. in a new form, and began "The Lord my Shepherd is." This was repeated in the *Cong. H. Bk.*, 1836, No. 401, and in Corder's (posthumous) *Hym. of Praise, Prayer*, &c., 1856, p. 8, and is the authorized form of the hymn. [J. J.]

**Jesus, our Lord, who tempted wast.** H. Alford. [*Lent.*] 1st pub. in his *Ps. & Hym.*, &c., 1844, No. 29, in 7 st. of 4 l., and again in his *Year of Praise*, 1867, No. 73, in 5 st., the second and third stanzas being omitted. The original text is repeated in full, but with slight alterations, in several collections. [J. J.]

**Jesus, our souls' delightful choice.** P. Doddridge. [*Spiritual Conflict.*] This hymn is No. 1 of the D. Mas., is in 4 st. of 4 l., is headed "On the Struggle between Faith and Unbelief," and is dated "Sep. 7, 1735." J. Orton included it in his ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 197; and J. D. Humphreys in his ed. of the same, 1839, No. 220. It is in a few modern collections, including Spurgeon's *O. O. H. Bk.*, 1866. [J. J.]

**Jesus steht ein vor seinem End** [*Holy Communion.*] Kuhnlein, in his *Katholische Kirchenlieder*, vol. i., 1859, p. 636, quotes this from D. G. Corner's *Gross Catholisch G. B.*, 1631, where it is in 12 st. of 2 l., entitled "A New Hymn for Corpus Christi." Repeated

in the Bamberg *G. B.*, 1670, p. 264; Münster *G. B.*, 1677, p. 247; and other Roman Catholic collections. Tr. as:—

Before to His sad death He went, a tr. of st. i.-viii., as No. 263 in the *Ohio Luth. Hym.*, 1880. [J. M.]

**Jesus shall reign where'er the sun.** I. Watts. [*Foreign Missions.*] This is one of the most popular hymns by Watts, and was given in his *Psalms of David*, 1719, as Pt. ii. of his version of Ps. lxxii., in 8 st. of 4 l. Although it has attained to a high position in modern hymnals, it is rarely found in the collections published before the present cent. It increased in popularity with the growth and development of Foreign Missions, and is now used most extensively in all English-speaking countries. One of the earliest to adopt it for congregational use was Rowland Hill. It is found in his *Ps. & Hymns*, 1st ed., 1783; but abbreviated to 6 st. This was followed by some compilers in the Church of England, including Cotterill in *Ps. & Hym.*, 1810-1820; Bickersteth, 1833, and others; by the Wesleyans in their *Supplement*, 1830; the Baptists, and other denominations, until at the present day it is given in almost every English hymn-book of any standing or merit. As an example of the way in which *The Psalms of David* were imitated in the language of the New Testament, by Watts, it is unusually good. It is also in his best style. In modern collections it is generally given in an abbreviated form, ranging from 4 st., as in *H. A. & M.*, to 6 st., as in the *Wes. H. Bk.* Changes are also introduced in the text, but most of these date from the beginning of the present century. It has been rendered in full and in part in many languages, including "Omnibus in terra Dominus regnabit Jesus," by the Rev. R. Bingham, in his *Hymno. Christ. Lat.*, 1871, p. 103. In this rendering st. ii., iii., and vii. are omitted. [See *Psalters. Eng.*, § xv.] Mr. G. J. Stevenson gives, in his *Methodist H. Bk. Notes*, 1883, p. 351, an account of the striking and historical use which was made of this hymn when various islands in the South Seas officially renounced heathenism and embraced Christianity:—

"Perhaps one of the most interesting occasions on which this hymn was used was that on which King George, the sable, of the South Sea Islands, but of blessed memory, gave a new constitution to his people, exchanging a Heathen for a Christian form of government. Under the spreading branches of the banyan trees sat some thousand natives from Tonga, Fiji, and Samoa, on Whitsunday, 1862, assembled for divine worship. Foremost amongst them all sat King George himself. Around him were seated old chiefs and warriors who had shared with him the dangers and fortunes of many a battle; men whose eyes were dim, and whose powerful frames were bowed down with the weight of years. But old and young alike rejoiced together in the joys of that day, their faces most of them radiant with Christian joy, love, and hope. It would be impossible to describe the deep feeling manifested when the solemn service began, by the entire audience singing Dr. Watts's hymn, 'Jesus shall reign where'er the sun' . . . Who so much as they could realize the full meaning of the poet's words? for they had been rescued from the darkness of heathenism and cannibalism, and they were that day met for the first time under a Christian constitution, under a Christian king, and with Christ Himself reigning in the hearts of most of those present. That was indeed Christ's kingdom set up in the earth." [J. J.]

**Jesus, tender Shepherd, hear me.** Mary Duncan, née Lundie. [*Child's Evening Hymn.*] This beautiful little hymn was composed for her children in 1839, and 1st pub. in

3 st. of 4 l. in her *Memoir*, 1841 (ed. 1843, p. 311). It is No. 3 in her *Rhymes for my Children*, 1842, entitled "An Evening Prayer." It has been included in England in the Baptist *Ps. & Hymns*, 1858, the *Hy. Comp.*, 1876, and others; in America, in the *Episcopal H. Bk.*, 1871, the *Brang. Hymnal*, N. Y., 1880, and the *Songs of Christian Praise*, N. Y., 1881, and in other collections. [J. M.]

**Jesus, the Christ of God.** *H. Bonar.* [*Praise to Christ.*] Appeared in his *Hys. of Faith & Hope*, 2nd series, 1864, in 7 st. of 4 l., and entitled "Praise to Christ." It is found in numerous collections in G. Britain and America. In some hymn books it begins with st. ii. :—

"Jesus, the Lamb of God,  
Who us from hell to raise;"

but this form of the text is not so popular as the original. [J. J.]

**Jesus, the needy sinner's Friend.** *C. Wesley.* [*Holy Communion.*] This cento is composed of Nos. 366, 367, and 368 of "Hys. on the Four Gospels," pub. from the Wesley mss. in the *P. Works of J. & C. Wesley*, 1868-72, vol. x. p. 282. It appeared as No. 875 in the revised edition of the *Wes. H. Bk.*, 1875, with the concluding lines changed from :—

"We banquet on the heavenly Bread,  
When Christ Himself imparts,  
By ministerial hands convey'd  
To all believing hearts:"

to—

"We banquet on the heavenly Bread,  
When Christ Himself imparts,  
By His disciples' hands conveyed  
To all believing hearts." [J. J.]

**Jesus, Thou all-redeeming Lord, Thy blessing, &c.** *C. Wesley.* [*General.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. i. p. 316, in 18 st. of 4 l., and entitled "Before Preaching to the Colliers in Leicestershire" (*P. Works*, 1868-72, vol. v. p. 121). In 1780 two hymns compiled, with slight alterations, therefrom: (1) "Jesus, Thou all-redeeming Lord," being st. i., ii., iv., v., vi.-ix.; (2) "Lovers of pleasure more than God," being st. xi., xii., xvii., xviii., were included in the *Wes. H. Bk.*, Nos. 34, 35, and continued in subsequent editions. Also found in other collections. In addition to these, a cento beginning "Lover of souls, Thou well canst prize," is given in *Kennedy*, 1863, No. 627. It is compiled from the *Wes. H. Bk.*, pt. i., as above, st. iii.-viii., with slight alterations and a doxology. [J. J.]

**Jesus, Thou needest me.** *H. Bonar.* [*Oneness with Christ Explained and Desired.*] Pub. in his *Hys. of Faith & Hope*, 2nd series, 1864, in 8 st. of 4 l., and headed "The Lord needeth Thee." It has passed into a few collections, including Dale's *English H. Bk.*, 1875, &c. [J. J.]

**Jesus, Thou Soul of all our joys.** *C. Wesley.* [*Choral Festivals.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. ii., No. 90, in 8 st. of 6 l., as the second of two hymns on "The True Use of Music." In the *Wes. H. Bk.*, 1780, it was included as No. 196 (ed. 1875, No. 204). It has passed into several collections, sometimes abbreviated, as in *Mercer*; and again, in the altered form, "Jesus, in

Whom Thy saints rejoice," as in the Cooke and Denton *Hymnal*, enlarged ed., 1855.

[J. J.]

**Jesus, Thou wast once a child.** *J. Gabb.* [*Holiness desired.*] This hymn is found in three forms :—

(1) It was first pub. in the author's *Steps to the Throne*, &c., 1864, in 5 st. of 4 l., and repeated in his *Hymns and Songs*, &c., 1871, with the title "Christ Incarnate." In this form it is a prayer for Holiness.

(2) The above text was rewritten by the Rev. C. H. Spurgeon as a hymn for Mothers' Meetings, and included in his *O. O. H. Bk.*, 1866, No. 1012, from whence it passed into Snapp's *Songs of G. & G.*, 1872.

(3) In 1875 the same hymn was rewritten by the author in 6 st. of 4 l., and given, with his tune "Moorlands," in his *Welburn Appendix*, 1875, No. 49, as above.

Of these texts the first is by far the most beautiful and simple. [J. J.]

**Jesus, Thy Church with longing eyes.** *W. H. Bathurst.* [*Second Advent.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 41, in 6 st. of 4 l., and headed "Second Coming of Christ." It has passed into a large number of hymn-books, both in G. Britain and America, and ranks as one of the most popular of Bathurst's hymns. It is a most suitable hymn on behalf of Foreign Missions. Orig. text in Thring's *Coll.*, 1882. [J. J.]

**Jesus, Thy name I love.** *J. G. Deck.* [*Jesus, All and in All.*] Appeared in *Ps., Hys. and Spiritual Songs*, London, D. Walther, 1842, Pt. ii., No. 6, in 4 st. of 8 l. In *A Few Hys. and some Spiritual Songs selected 1856 for The Little Flock*, No. 103, it is given in a rewritten form as "Jesus! that Name is love." Outside of the Plymouth Brethren hymn-books the original text is given sometimes with slight alterations, as in Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1005. [J. J.]

**Jesus, when I fainting lie.** *H. Alford.* [*Death anticipated.*] 1st pub. in his *Year of Praise*, 1867, No. 208, in 3 st. of 6 l., and appointed for the 16th S. after Trinity. It was one of two hymns which were sung at the author's funeral, the second being his "Ten thousand times ten thousand." [J. J.]

**Jesus, where'er Thy people meet.** *W. Cowper.* [*Opening of a Place of Worship.*] The Rev. J. Bull, in his *John Newton of Olney and St. Mary Woolnoth, &c.*, gives the following account of this hymn :—

"1769. In a letter to Mr. Clunie, in April, Mr. Newton speaks of a journey to Kettering, and of his preaching there, and says: 'I have been pretty full-handed in preaching lately. I trust the Lord was graciously with us in most or all of our opportunities. We are going to remove our prayer-meeting to the great room in the Great House. It is a noble place, with a parlour behind it, and holds one hundred and thirty people conveniently. Pray for us, that the Lord may be in the midst of us there, and that as He has now given us a Rehoboth, and has made room for us, so that He may be pleased to add to our numbers, and make us fruitful in the land.'"

"It was for this occasion that two of the hymns in the *Olney Selection* were composed, the 43rd and 44th of the second book. The first, beginning 'O Lord, our languid frames inspire,' by Mr. Newton; and the second, 'Jesus, where'er Thy people meet,' by Mr. Cowper."

In a note Mr. Bull adds :—

"Elsewhere the editor of this volume has erroneously stated that these hymns were written when the Great House was first used for religious services. This could not have been as Mr. Cowper was then unknown at Olney. The present more correct statement explains the reference in Mr. Cowper's hymn to the renewal of former mercies, and to a more enlarged space."



The first of these references is in st. iii., ll. 1, 2 :—

"Dear Shepherd of Thy chosen few!  
Thy former mercies here renew:"

and the second to st. v., ll. 3, 4 :—

"Come Thou and fill this wider space,  
And bless us with a large increase."

The hymn was pub. in the *Olney Hymns*, 1779, Bk. ii., No. 44, in 6 st. of 4 l. It is preceded, as stated above, by J. Newton's "O Lord, our languid souls inspire," which is headed "On opening a Place for Social Prayer," and is given as No. "XLIV. C. Another," meaning, another hymn on the same subject. It is given in modern hymn-books in its original form, and also as follows:—

1. The arrangement in the *Salisbury H. Bk.*, 1857, is thus:—St. i., ll. iv., v. and viii. are slightly altered from Cowper: st. iii., vi., vii. and ix. are by J. Keble, and the doxology is by Sp. Aen. This text was repeated, with the omission of the doxology, in the *Sacrum Hymnal*, 1865. In the *Anglican H. Bk.*, 1868, five stanzas are taken from the *Salisbury H. Bk.*, and one from the original, and further altered as "O Jesu, where Thy people meet."

2. In Kennedy, 1858, the text is from the *Salisbury H. Bk.*, 1857.

3. In the S. P. C. K. *Church Hym.*, 1871, the arrangement is:—St. i., ll. iv., Cowper; st. iii., Keble; st. iv., v., Cowper; st. vi., ll. 1-2, Cowper; ll. 3-4, Keble. In the stanzas from Cowper the text is as in the *Salisbury H. Bk.*

4. In Martineau's *Hymns*, &c., 1840 and 1873, Cowper's st. i., ll. ii. and iv. are given as "O Lord, where'er Thy people meet."

The use of this hymn in its various forms is extensive in all English-speaking countries. It has also been translated into many languages, and is one of the most popular of Cowper's hymns. Orig. text in Lord Selborne's *Book of Praise*, 1862, p. 150. [J. J.]

**Jesus, while He dwelt below.** *J. Hart*. [*Passiontide*.] A descriptive hymn of great power on The Passion of Our Lord. It was pub. in Hart's *Hymns*, &c., 1759, No. 75, in 23 st. of 6 l., and headed "Jesus oftentimes resorted thither with His disciples," John xviii. 2. The following centos have been compiled therefrom:—

1. "Jesus, whilst He dwelt below." Pt. i.

"Full of love to man's lost race." Pt. ii.

"There my God bore all my guilt." Pt. iii.

These centos were given in Snodgrass's *Songs of G. & G.*, 1872, No. 230.

2. "Jesus, while He dwelt below." Pt. i.

"Eaten from each flowery bed." Pt. ii.

These were given in the *Scottish Evangel. Union Hymnal*, 1878, No. 34, and others.

3. "Comes once more the awful night."

In the S. P. C. K. *Church Hym.*, 1871, this is very much altered from the original.

4. "Comes again the dreadful night."

In Whitting's *Hym. for the Ch. Catholic*, 1892. Also altered from Hart.

Through these various centos great use is made of this hymn. [J. J.]

**Jesus, while [whilst] this rough desert soil.** *H. Bonar*. [*Jesus' presence desired*.] Pub. in his *Hym. of Faith and Hope*, 1st series, 1857, in 5 st. of 4 l., and headed "Strength by the way." In Kennedy, 1863, it reads, "Jesus, whilst this rough desert soil." [J. J.]

**Jevons, Mary Ann, née Roscoe.** [*Roscoe Family*.]

**Jewitt, William Henry**, nephew of Mr. Orlando Jewitt, the engraver, was b. at Headington, Oxford, March 17, 1842. Mr. Jewitt is an architect and artist. He has

written several hymns of more than usual merit. The earliest were pub. as *Hym. on the Te Deum*, Manchester, J. Anson, 1874. This little work contains 23 pieces. He also pub. in 1886 a vol. of tales in verse, entitled "The Romance of Love." His hymns in C. U. are:

1. Christ the Lion of royal Judah. *St. Mark*
2. O Christ, the Father's mirrored Light. *All Saints.*
3. O, Father, mid the cherubim. *St. Michael and All Angels during the Offertory.*
4. O Father of the world supreme. *God the Creator, or Flower Services.*
5. O Lord of Life, and Light, and Love. *St. Michael and All Angels.*
6. O Son Eternal, uncreate. *The Eternal Sonship of Christ.*
7. We know that Thou shalt come. *Advent.*
8. We know Thee, Lord, the eternal Way. *SS. Philip and James.*

Of these hymns Nos. 4, 5, 6, 7, are from the *Hym. on the Te Deum*, 1874; No. 1 was contributed to the *Universal H. Bk.*, 1885; No. 2 appeared in the *Manchester Diocesan Magazine*; No. 8 in the *Penny Post*; and No. 3 in the *Altar Hymnal*, 1884. In addition to these Mr. Jewitt is the author of Nos. 21, 24, 38, 42, 44, 45, 46, 47, 87, 88, 95 and 96, in Cowper's *Carols for Easter* and other Christian seasons (Lond., Novello), 1884. [J. J.]

**Jex-Blake, Thomas William**, s. of Thomas Jex-Blake of Burnwell, was b. in 1832, and educated at Rugby, and University College, Oxford (B.A. in 1st class 1855; D.D. 1873). He was some time Fellow of Queen's College, Oxford; from 1858 to 1868 Assistant Master at Rugby; Principal of Cheltenham College, 1868 to 1874; Head Master of Rugby, 1874 to 1887; and Rector of Alvechurch, Redditch, 1887. Dr. Jex-Blake's well-known hymn, "Lord, we thank Thee for the pleasure" (*Thanksgiving*), was written at the request of Dr. Cotton (then Head Master of Marlborough), in September, 1855. It is in the *Rugby* and other Public Schools hymn-books, and several general collections. Dr. Jex-Blake's published works do not contain any original poetical compositions. [J. J.]

**John Arklaas.** [*Greek Hymnody*, § xvii. 2, and *John of Damascus*.]

**John of Damascus, St.** The last but one of the Fathers of the Greek Church, and the greatest of her poets (*Neale*). He was of a good family in Damascus, and educated by the elder Cosmas in company with his foster-brother *Cosmas the Melodist* (q. v.). He held some office under the Caliph. He afterwards retired to the laura o. St. Sabas, near Jerusalem, along with his foster-brother. There he composed his theological works and his hymns. He was ordained priest of the church of Jerusalem late in life. He lived to extreme old age, dying on the 4th Dec., the day on which he is commemorated in the Greek calendar, either in his 84th or 100th year (circa 780). He was called, for some unknown reason, *Mansur*, by his enemies. His fame as a theologian rests on the work *νῦν ὑμῶν*, the first part of which consists of philosophical summaries, the second dealing with heresies, and the third giving an account of the orthodox faith. His three orations in favour of the *Icons*, from which he obtained the name of *Chrysorrhous* and *The Doctor of Christian Art*, are very celebrated. The immense

impetus he gave to Greek hymnology is discussed in *Greek Hymnody*, § xvii. 2. The arrangement of the *Odoechus* in accordance with the Eight Tones was his work, and it originally contained no other Canons than his. His Canons on the great Festivals are his highest achievements. [See *Greek Hymnody*, §§ vii., xvii. 2, and *ἑτέβη ἐς λέων*.] In addition to his influence on the form and music, Cardinal Pitra attributes to him the doctrinal character of the later Greek hymnody. He says that the rhythm of the Canons may be often traced in the prose of the *πρὸς γράμματα*. He calls him the Thomas Aquinas of the East. The great subject round which his hymns are grouped is The Incarnation, developed in the whole earthly career of the Saviour. In the legendary life of the saint the B. V. M. is introduced as predicting this work: the hymns of John of Damascus should eclipse the Song of Moses, rival the cherubim, and range all the churches, as maidens beating their tambours, round their mother Jerusalem (Pitra, *Hymn. Græcæ*, p. 33). The legend illustrates not only the dogmatic cast of the hymns, but the introduction of the *Theotokion* and *Staurotheotokion*, which becomes the prevalent close of the Odes from the days of St. John of Damascus: the Virgin Mother presides over all. The Canons found under the name of John Arkilas (one of which is the Iambic Canon at Pentecost) are usually attributed to St. John of Damascus, and also those under the name of John the Monk. Some doubt, however, attaches to the latter, because they are founded on older rhythmical models (*ἐπίποι*), which is not the case with those bearing the name of the Damascene, and they are not mentioned in the ancient Greek commentaries on his hymns (see *Anth. Græc. Car. Christ.* p. xlvii.). One of these is the Iambic Canon for Christmas. [See *Greek Hymnody*, §§ vii. and xvii. 2.]

His numerous works, both in prose and verse, were published by Le Quien, 1712; and a reprint of the same with additions by Migne, Paris, 1864. Most of his poetical writings are contained in the latter, vol. iii. pp. 517-556, containing those under the title *Carmina*; and vol. iii. pp. 1364-1408, the *Hymni*. His Canon of SS. Peter & Paul is in *Hymnographie Græcque*, by Cardinal Pitra, 1867. They are also found scattered throughout the Service Books of the Greek Church, and include Iambic Canons on the Birth of Christ, the Epiphany, and on Pentecost; *Canons* on Easter, Ascension, the Transfiguration, the Annunciation, and SS. Peter & Paul; and numerous *Idiomela*. In addition, Cardinal Mai found a ms. in the Vatican and published the same in his *Spicilegium Romanum*, which contained six additional *Canons*, viz.: In St. Basilium; In St. Chrysostomum; In St. Nicolaum; In St. Petrum; In St. Georgium; and In St. Blasium. But M. Christ has urged grave objections to the ascription of these to St. John of Damascus (*Anth. Græc. Car. Christ.* p. xlvii.). Daniel's extracts in his *Theol. Hymn.*, vol. iii. pp. 90, 97, extend to six pieces. Dr. Neale's translations of portions of these works are well known, and fully detailed in this work. For fuller details of St. John, authorities, &c., see *Dict. of Christian Biog.*, vol. iii. pp. 409-422; and for a popular account of him and his works, Lupton's *St. John of Damascus*, in *The Fathers for English Readers*, 1892. [H. L. B.]

**John the Monk.** [*Greek Hymnody*, § xvii. 2, and St. John of Damascus.]

**Johns, John**, b. at Plymouth, March 17, 1801, the son of an artist. Educated at the grammar school and by the Rev. I. Worsley, Unitarian minister at Plymouth, and after-

wards spent two years at Edinburgh. In 1820 became minister of the old Presbyterian chapel at Crediton, where he remained till his removal to Liverpool in 1836, as Minister to the Poor. He was a man of fine poetic temperament and retiring disposition, but his work among the people called out his great practical and organising ability. He died a sacrifice to the fever which raged in the district where he laboured, June 23, 1847. Besides his reports to the Liverpool Domestic Mission Society, and frequent contributions to the *Monthly Repository*, *Christian Reformer*, and *Christian Teacher*, he published three volumes of poetry, *Deus of Castalie*; a collection of Poems, 1828; *The Valley of the Nymphs*, 1829; and *Georgics of Life*, 1846. There are 85 of his hymns in Dr. Beard's *Collection*, 1837, and several of them are in other Unitarian books. The best known of his hymns are:—

1. Come, Kingdom of our God. *Prayer for the Kingdom of God.*
2. Farewell, our blighted treasure. *Death of a Child.*
3. Great God, avert from us the thought. *Heaven.*
4. Hush the loud cannon's roar. *Common Brotherhood and Peace Universal.*
5. O know ye not that ye. *Purity.* This is altered from "What, know ye not that ye?"
6. Thanks to God for these who came. *Preachers of the Word.* Altered from "Welcome, welcome these who came."
7. Thou must be born again. *Necessity of the New Birth.*

These hymns were contributed to Beard's *Coll.*, 1837, and passed thence into other collections. [V. D. D.]

**Johnson, Samuel**, M.A., was b. at Salem, Massachusetts, Oct. 10, 1822, and educated at Harvard, where he graduated in Arts in 1842, and in Theology in 1846. In 1853 he formed a Free Church in Lynn, Massachusetts, and remained its pastor to 1870. Although never directly connected with any religious denomination, he was mainly associated in the public mind with the Unitarians. He was joint editor with S. Longfellow (q. v.) of *A Book of Hymns for Public and Private Devotion*, Boston, 1846; the *Supplement* to the same, 1848; and *Hymns of the Spirit*, 1861. His contributions to these collections were less numerous than those by S. Longfellow, but not less meritorious. He d. at North Andover, Massachusetts, Feb. 19, 1882. His hymns were thus contributed:—

#### i. To *A Book of Hymns*, 1846.

1. Father [Saviour] in Thy mysterious presence kneeling. *Divine Worship.*
2. Go, preach the gospel in my name. *Ordination.*
3. Lord, once our faith in man no fear could move. *In Time of War.*
4. O God, Thy children gathered here. *Ordination.*
5. Onward, Christians, [onward] through the region. *Conflict.* In the *Hys. of the Spirit*, 1864, it was altered to "Onward, onward through the region."
6. Thy servants' sandals, Lord, are wet. *Ordination.*
7. When from Jordan's gleaming wave. *Holy Baptism.*

#### ii. To the *Supplement*, 1848.

8. God of the earnest heart. *Trust.*

#### iii. To the *Hymns of the Spirit*, 1861.

9. City of God, how broad, how far. *The Church the City of God.*
10. I bless Thee, Lord, for sorrows sent. *Affliction—Perfect through suffering.*
11. Life of Ages, richly poured. *Inspiration.*
12. Strong-souled Reformer, Whose far-seeing faith. *Power of Jesus.*

13. The Will Divine that woke a waiting time. *St. Paul.*

14. Thou Whose glad summer yields. *Prayer for the Church.*

15. To light that shines in stars and souls. *Dedication of a Place of Worship.*

Of these hymns No. 10 was "Written for the Graduating Exercises of the Class of 1846, in Cambridge Divinity Schools"; and No. 12 "Written at the request of Dorothea L. Dix for a collection made by her for the use of an asylum." It is undated. A few only of these hymns are in use in Great Britain. [F. M. B.]

Johnston, James Aitken, was ordained by the Bishop of Jamaica in 1834, and was preferred to the Perpetual Curacy of St. John's, Waterloo Road, London, in 1848. He d. in 1872. He was the editor of

*The English Hymnal, or a Hymn-Book for the Use of the Church of England. With an Appendix containing Selections from Metrical Versions of the Psalms.* London: Parker, 1862.

A new and thoroughly revised ed. was pub. in 1856. This was reprinted in 1861 as the 3rd ed. From a ms. supplied by Johnston to D. Sedgwick [s. mss.] we find that he was the author or translator of 34 hymns in the 3rd ed., but this list does not include "O Jesu, Lord, the Way, the Truth" (88. *Philip and James*), attributed to him in *Thring's Coll.*, 1882. In his *trs.* he is considerably indebted to others, and his original hymns display no special merit. [J. J.]

Join all the glorious Names. *I. Watts.* [Names and Titles of Jesus Christ.] Pub. in his *Hym. & Sac. Songs*, 1709, Bk. i., No. 150, in 12 st. of 8 l., as the second of two hymns on "The Offices of Christ, from several Scriptures." It has been freely altered, abbreviated, and divided from M. Madan's *Ps. and Hym.*, 1760, to the present time. The line which has caused most trouble to the editors has been st. 1. l. 1, "My dear, Almighty Lord," the term "dear" being very objectionable to many. The line has undergone the following amongst other changes:—

- 1760. *M. Madan.* "Thou dear Almighty Lord."
- 1769. *Ash & Evans.* "My great Almighty Lord."
- 1830. *Wes. H. Bk.* "O Thou Almighty Lord."
- 1833. *Bickersteth.* "Divine Almighty Lord."
- 1835. *H. V. Elliott.* "Almighty, Sovereign Lord."
- 1851. *J. H. Gurney.* "Almighty, gracious Lord."
- 1856. *Bap. Ps. & Hym.* "My Saviour and my Lord."
- 1876. *Presby. Hymnal.* "Jesus, Almighty Lord."

To this list may be traced most of the changes found in modern hymn-books. There are others also of less importance. In addition to abbreviations which begin with the original first line, there are also the following centos:—

1. *Arrayed in mortal flesh.* This was given in R. Conyers's *Coll.*, 1774, in 5 st., and in other hymn-books.

2. *Great Prophet of my God.* In Alford's *Year of Praise*, 1867, &c.

3. *Jesus, my Great High Priest.* This, in Spurgeon's *O. O. H. Bk.*, 1866, is composed of st. viii., vi., and ix. of this hymn, and st. vi., "Immense compassion reigns," from No. 146 of Bk. i. of Watts's *Hymns*, "With cheerful voice I sing."

4. *My dear Almighty Lord.* In Spurgeon's *O. O. H. Bk.*, 1866, No. 373.

The original hymn is justly regarded as one of Watts's finest efforts. In its various forms its use is extensive in most English-speaking countries. It has been *tr.* in whole, or in part, into various languages, including Latin, in R. Bingham's *Hymno. Christ. Lat.*, 1870, as

"Pange nomen omne mirum." [See *English Hymnody*, Early, §§ vi., xiii.] [J. J.]

Jonas, Justus (Jobst, Jost, Jochus), s. of Jonas Koch, burgomaster of Nordhausen, in Thuringia, was b. at Nordhausen, June 5, 1493. He studied at Erfurt (M.A. 1510), and Wittenberg (L.L.B.); returning to Erfurt in 1517, where, in 1518, he was appointed Canon of the St. Severus Church, Professor, and, in 1519, Rector of the University. In the festal ode on his rectorate (by his friend Eoban Heese) he was called the *Just Jonas*, and henceforth he adopted *Jonas* as his surname, and it is as *Jonas* that he is known. In 1521 he was appointed Probat of the Schlosskirche (All Saints) at Wittenberg, D.D., and Professor of Church Law in the University. Here he worked for twenty years as a true and devoted friend and helper of Luther and Melancthon, and was then, from 1541 to 1546, superintendent and chief pastor at Halle. After Luther's death he passed through various troubled experiences, but became in 1553 superintendent and chief pastor at Eisleben on the Werra, where he d. Oct. 9, 1555. He added two stanzas to Luther's "Erhalt uns Herr, bei deinem Wort" (q.v.). The only original hymn by him which has passed into English is:—

Wo Gott der Herr nicht bei uns hält. *Ps. cxviii.* 1st pub. in *Kyn Enckendion*, Erfurt, 1524, and thence in *Wackernagel*, iii. p. 42, in 2 st. In the *Chr. L. S.*, 1851, No. 254. *Tr.* as, "If God were not upon our side," by Miss Winkworth, 1869, p. 117. [J. M.]

Jones, Edmund, s. of the Rev. Philip Jones, Cheltenham, was b. in 1722, and attended for a time the Baptist College at Bristol. At the age of 19 he began to preach for the Baptist Congregation at Exeter, and two years afterwards he became its pastor. In 1760 he pub. a volume of *Sacred Poems*. After a very useful ministry he d. April 15, 1765. From an old ms. record of the Exeter Baptist Church, it appears that it was under his ministry in the year 1759, that singing was first introduced into that Church as a part of worship. As a hymn-writer he is known chiefly through:—

Come, humble sinner, in whose breast. This hymn appeared in *Rippon's Bap. Sel.*, 1787, No. 385, in 7 st. of 4 l., and headed, "The successful Resolve—I will go in unto the King." *Ether iv.* 16." It has undergone several changes, including:—

- 1. "Come, sinner, in whose guilty breast." In the *Meth. Free Ch. S. S. H. Bk.*, 1860.
- 2. "Come, trembling sinner, in whose breast." This is in a great number of American hymn-books.
- 3. "Come, weary sinner, in whose breast." Also in American use.

Miller, in his *Singers & Songs of the Church*, 1869, p. 333, attributes this hymn to a Welsh Baptist hymn-writer of Trevecca, and of the same name. *Rippon*, however, says in the 1st ed. of his *Sel.* that Edmund Jones, the author of No. 383, was pastor of the Baptist Church at Exon, Devon. This decides the matter. [W. R. S.]

Jones, Griffith, of Llandowror, was b. at Cilrhedyn, Carmarthenshire, of respectable parents, in 1683. He was ordained deacon by Bishop Bull in 1708. In 1711 he became Vicar of Llandeilo-Abercwynn, and Vicar of Llandowror in 1716. In 1730, he first commenced his circulating schools in Wales, which proved of incalculable blessings to thousands. He d. April 8, 1761, at the house of Mrs. Beavan, who had helped him with his schools.

and also bequeathed £10,000 towards their maintenance. He laboured in the parish of Llanddowror for 45 years. He published many books and some hymns, selected from the works of different authors. One of his books was called *Anogaeth i folianu Duw*, or "Admonition to praise God." [W. G. T.]

**Jones, Samuel Flood, M.A.**, s. of William Jones, for many years the Secretary of the Religious Tract Society, was b. in London in 1826, and educated at Pembroke College, Oxford (B.A. 1851). Taking Holy Orders he was Minister of St. Matthew's, Spring Gardens, London, 1854-76; Lecturer of Bow, London, 1858-76; Minor Canon, Westminster Abbey, 1859; Precentor, 1869; Vicar of St. Botolph, Aldergate, London, 1876; and Priest in Ordinary to the Queen, 1869. In 1860 he pub. *Hymns of Prayer and Praise*, Lond., Dalton & Lucy. This book contained 100 hymns, of which the following were by Mr. Jones:—

1. Here all is strife and war. *The Present and the Future*.

2. Jesus, my Advocate in heaven. *Jesus the Advocate*. This is adapted from "Star of the Sea."

3. Lord of light, this day our Guardian be. *Morning*.

4. This is the day of light, When first the sliv'ry dawn. *Sunday*. Written long before 1860.

Mr. Jones's most popular hymn is:—

5. Father of Life, confessing. *H. Matrimony*.

This was written about 1867, at the request of the late Dean Stanley for use at Marriages in Westminster Abbey. It has passed into several hymn-books. Mr. Jones's brother, William Henry Rich-Jones, M.A., Vicar of Bradford-on-Avon, and Canon of Salisbury (b. 1817, d. 1885), contributed:—

1. Haste, my soul, thy God adore. *God the Sustainer*.

2. Lord, Thy solemn Paeon past. *Ascension*. (In W. J. Blew's *coll.*, 1852-55, but not his).

to his *Hymns*, &c., as above; and his wife Catherine Flood Jones (b. 1828) also contributed:—

1. Pilgrim, bend thy footsteps on. *Onward*.

to the same work. [J. J.]

**Jonson, Benjamin**, commonly known as *Ben Jonson*, the s. of a clergyman, was b. at Westminster in 1578, and educated at Westminster School, and St. John's, Cambridge. He d. in London, Aug. 6, 1637. His history and dramatic abilities are well known to all students of English literature. He is known in association with hymnody mainly through his carol, "I sing the birth—was born to-night," which is still in use. It is given in his *Underwoods* in the 2nd vol. (folio) of his *Works*, 1640, and entitled "A Hymn on the Nativity of my Saviour." Two additional hymns therein, "The sinner's sacrifice" and "A Hymn to God the Father," have much merit, but are unsuited for congregational use. His *Works* have been edited by Gifford, and more recently by Lieut.-Col. Francis Cunningham. [See *English Hymnody*, Early, § v.; and for *Life*, *Enc. Brit.*, 9th ed.] [J. J.]

**Jordanis oras praevia.** *C. Coffin*. [*Advent*.] Pub. in his *Hymni Sacri*, 1736, p. 34; and again in the *Paris Breviary* the same year as the hymn for Sundays and Festival days in Advent at Lauds. It is also in the *Lyons* and other Modern French Breviaries; Card. Newman's *Hymni Ecclesiae*,

1838 and 1865; and J. Chandler's *Hys. of the Primitive Church*, 1837, No. 37. It is *tr.* as:—

1. *On Jordan's bank the Baptist's cry.* J. Chandler. 1st pub. in his *Hys. of the Prim. Church*, 1837, p. 40, in 6 st. of 4 l. It is one of the most popular of Chandler's translations, and is given in a large number of hymn-books, those which contain the original *tr.*, however, being in the minority, and include the *People's H.*, 1867, the *Westminster Abbey H. Bk.*, 1883, and the *Universal H. Bk.*, 1885. Of the numerous versions of the text, in most instances embodying slight alterations only, the best known are, Murray's *Hymnal*, 1852; the *Salisbury H. Bk.*, 1857; Kennedy, 1863; *Chope*, 1864, &c. The most popular arrangement is that by the Compilers of *H. A. & M.* It appeared in their trial copy, 1859; and with another doxology in the 1st ed., 1861; and the revised edition, 1875. A few of the altered lines are taken from Murray's *Hymnal*, 1852, and the Cooke and Denton *Hymnal*, 1853. The most marked alteration is st. iv. "To heal the sick, stretch forth Thy hand." The following, together with others, give the *H. A. & M.* text with further alterations: the *S. P. C. K. Church Hys.*, 1871; the *Hymnary*, 1872; T. Darling's *Hymns*, &c., 1887, &c. The Rev. F. Pott's version in his *Hymns*, &c., 1861, and Prebendary Thring's in his *Coll.*, 1882, are specially good. In the *English Hymnal*, 1856, and 1861, Chandler's text is altered to "On Jordan's banks a herald-cry;" and in the *New Mitre Hymnal*, 1875, No. 158, is a cento, st. i.-iii. being from Chandler's *tr.*, and st. iv., v. are Dr. Watts's version (L. M.) of Ps. 117, pub. in his *Ps. of David*, 1719, and not from his *Hymns*, &c., 1709, as stated by the editor.

2. *Lo! the desert-depths are stirred.* By W. J. Blew. Printed for use in his Church, circ. 1850, and pub. in *The Church H. & Tune Book*, 1852 and 1855. It was repeated in Rice's *Hymns*, 1870.

3. *Lo! the great Herald's voice.* By Bp. J. R. Woodford. Contributed to the *Parish H. Bk.*, 1863; and repeated in the enlarged ed., 1875.

4. *Behold the Baptist's warning sounds.* By R. C. Singleton. Pub. in his *Anglican H. Bk.*, 1868, and again, after slight revision, in the 2nd ed. of the same, 1871.

**Translations not in C. U.:—**

1. *Lo, the Baptist's herald cry.* I. Williams, 1839.

2. *Lo! the Prophet sent before.* G. Rorison, 1861.

3. *O, hark! through Jordan's echoing bounds.* J. D. Chambers, 1867.

4. *What sounds doth Jordan's streams appal.* In O. Shipley's *Annus Sanctus*, 1884, by "W. M. A." [J. J.]

**Joseph of the Studium.** [*Joseph of Thessalonica.*]

**Joseph of Thessalonica.** This hymn-writer is known in Greek hymnody as *Joseph of the Studium*. He is not however the same person wrongly named by Dr. Neale in his *Hys. of the Eastern Church* as *Joseph of the Studium*, author of the great Canon for the Ascension. That Joseph is *St. Joseph the Hymnographer* (q.v.). *Joseph of Thessalonica*, younger brother of St. Theodore of the Studium, q.v. (see *Hys. of the Eastern Church*), was some time Bishop of Thessalonica, and died in prison, after great suffering inflicted by command of Theophilus. [*Greek Hymnody*, § xviii. 1.] He was probably the author of



the Triodion in the Triodion, and certainly of five Canons in the Pentecostarion to which his name is prefixed. His pieces have not been tr. into English. [H. L. B.]

**Joseph, St., the Hymnographer.** A native of Sicily, and of the Sicilian school of poets is called by Dr. Neale (in his *Hys. of the Eastern Church*), *Joseph of the Studium*, in error. He left Sicily in 830 for a monastic life at Thessalonica. Thence he went to Constantinople; but left it, during the Iconoclastic persecution, for Rome. He was for many years a slave in Crete, having been captured by pirates. After regaining his liberty, he returned to Constantinople. He established there a monastery, in connection with the Church of St. John Chrysostom, which was filled with inmates by his eloquence. He was banished to the Chersonese for defence of the Icons, but was recalled by the empress Theodora, and made *Scuophylax* (keeper of the sacred vessels) in the Great Church of Constantinople, through the favour of the patriarch Ignatius. He stood high also in the favour of Photius, the rival and successor of Ignatius, and accompanied him into banishment. He d. at an advanced age in 883. He is commemorated in the Calendars of the Greek Church on April 3rd. He is the most voluminous of the Greek hymn-writers. There are more than two hundred Canons under the acrostic of his name, in the *Menaea*. Cardinal Pitra says he is reported to have composed a thousand. There is some difficulty in distinguishing his works from those of the brother of Theodore of the Studium, *Joseph of Thessalonica*. This latter poet, and not the more celebrated *Joseph the Hymnographer*, was named *Joseph of the Studium*. [*Greek Hymnody*, § xviii. l. 3.]

[H. L. B.]

**Josephson, Ludwig Carl Leopold.** was b. January 28, 1809, at Unna, Westphalia, and studied at the University of Bonn. In 1832 he became Pastor at Iserlohn, Westphalia, and after other appointments became in 1863 Pastor and Superintendent at Barth, near Stralsund, in Western Pomerania. He d. at Barth, Jan. 22, 1877 (ms. from Superintendent Baudach, Barth, &c.) His hymns appeared in his *Stimmen aus Zion*, Iserlohn, 1841, and from this a number passed into Knapp's *Ev. L. S.*, 1850 and 1865. One has been tr. into English.

*Es ruht die Nacht auf Erden.* For the Sick. For use during a sleepless night. 1st pub. 1841 as above, p. 36, in 16 st. of 4 l., repeated in Knapp, 1850, No. 2485 (1865, No. 2732). Tr. as "Now darkness over all is spread," by Miss Winkworth, 1858, p. 83. [J. M.]

**Joy to the followers of the Lord.** *Anna L. Barbauld.* [*Joy*.] Written about 1820, and pub. by her sister in *The Works of Anna Letitia Barbauld, with a Memoir*, 1825, vol. i. p. 339, in 6 st. of 4 l. In Dr. Martineau's *Hymns*, 1840, and again in 1873, it is given as "Joy to those that love the Lord." This is also in other collections. In Ellen Courttauld's *Ps., Hys. & Anthems*, 1860, it begins with st. iii., "This a joy that, seated deep," altered to "Joy there is, that, seated deep." [J. J.]

**Joy to the world, the Lord is come** [nigh]. *I. Watts.* [*Ps. xlviii*] 1st pub. in

his *Psalms of David*, &c., 1719, in 4 st. of 4 l., as the 2nd pt. of his version of Psalm 98. T. Cotterill gave, in the 1st ed. of his *Sel.*, 1810, a much altered version of text, which was repeated in the authorized ed. of 1820 with the repetition of st. i. as st. v. This arrangement is known by st. ii., which reads, "Ye saints, rejoice, the Saviour reigns," &c. Bickersteth's arrangement in his *Christian Psalmody*, 1833, is also in 5 st.; but the added stanza (iii.) is from *Watts's* version of the first part of the same Psalm. Both of these texts have been repeated in later collections. In addition there are also the following: (1) "The Lord is come; let heaven rejoice," in *Hull's Mitre H. Bk.*, 1836; and (2) "Joy to the world, the Lord is nigh," in the Irvingite *Hys. for the Use of the Churches*, 1864. In its various forms, but principally in the original, it is in use in most English-speaking countries. It has also been translated into several languages, including Latin, in R. Bingham's *Hymno. Christ. Lat.*, 1870, "Laetitia in mundo! Dominus nam venit Iesus!" [J. J.]

**Joyce, James, M.A.,** was born at Frome, Somersetshire, Nov. 2, 1781, and was for some years Vicar of Dorling, and d. there Oct. 9, 1850. He pub. *A Treatise on Love to God*, &c., 1822; *The Lays of Truth, a Poem*, 1825; and *Hymns with Notes*, 1849. This last is a small work which he compiled for his parishioners. It is composed of passages of Holy Scripture, Meditations, and 20 Hymns. Of his hymns, the following are in C. U.:—

1. *Disown'd of Heav'n, by man oppress.* [*On behalf of the Jews.*] This appeared in the *Christian Observer*, Nov., 1809, in 5 st. of 4 l., headed, "Hymn applicable to the present condition of the Jews," and signed "J. J." The form in which it is known to modern collections is, "O why should Israel's sons, once bless'd." This appeared in Bickersteth's *Christian Psalmody*, 1833, and is widely used. The cento, "Lord, visit Thy forsaken race—vine," in use in America, is Bickersteth's (1833) somewhat altered.

2. *High on the bending willows hung.* [*On behalf of the Jews.*] This hymn was given in the December number of the *Christian Observer*, 1809, in 6 st. of 4 l., as "A second hymn applicable to the present condition of the Jews," and signed "J. J."

3. *Israel bewails her freedom gone.* [*On behalf of the Jews.*] This is his "Third Hymn applicable to the present condition of the Jews," and was given in the *Christian Observer*, Dec., 1809, with No. 2. It is in 6 st. of 4 l., and signed "J. J." [J. J.]

**Jubes: et, in praeceptis aquis.** *C. Coffin.* [*Tuesday*] Pub. in his *Hymni Sacri*, 1736, p. 15, and again in the *Paris Breviary* of the same year, for Tuesdays at Matins. It is also in the *Lyons* and other modern French Brevs.; in Carl Newman's *Hymni Ecclesiae*, 1838 and 1865; and in J. Chandler's *Hys. of the Primitive Church*, 1837. Tr. as:—

1. *He speaks the word; the floods obey.* By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 17. It was repeated in Dr. Oldknow's *Hymns*, &c., 1850; and as "God speaks the word; the floods obey," in the "Additional *Ps. & Hys.*" given in the *Scottish Episco. Coll.*, 1858.

2. *The word is given, the waters flow.* By I. Williams. Appeared in the *British Magazine*, July, 1834; and again in his *Hys. Tr. from the Parisian Brev.*, 1839, p. 18.

3. *He spake! and gathering into one.* By J. D. Chambers, in his *Lauds Syon*, 1857, p. 16; and the *Salisbury H. Bk.*, 1857.

4. *Thou spakest, Lord, and into one.* By the Compilers of *H. A. & M.*, 1861, based upon I. Williams's *tr.* above. This is repeated in other collections.

5. *Thou spakst the word, the waters flow.* This in the *Hymnal for the Use of St. John the Evangelist's*, Aberdeen, 1870, is I. Williams's *tr.* altered.

6. *O Father, Who this earth hast given.* This in the *Hymnary*, 1872, is I. Williams's *tr.* rewritten in L. M. It is appointed for Septuagesima. [J. J.]

#### Jubilate. [Prayer, Book of Common.]

##### Jubilemus omnes una. [Advent.]

This sequence for the 4th S. in Advent is found in a 12th cent. English *Gradual* in the British Museum (Reg. 2, B. iv. f. 65), and a *Sequentiary*, cir. 1199 (Calig. A. xiv. f. 44). Also in two 14th cent. French Missals in the *British Museum* [Add. 16,905 (of Paris), f. 18 b; and Add. 30,058 (of Sens), f. 16 b], 14th cent. *Sarum Missal* (Lansdown, 432, f. 11 b), &c. The printed text is in the reprints of the *Sarum*, *York*, *Hereford* and *Arbuthnot* Missals; in Neale's *Sequentiæ*, 1852, p. 8; *Daniel*, v. p. 174 (from Neale); *Kehren*, No. 5. *Tr.* as:—

Honour and glory, thanksgiving and power. By E. A. Dayman, for the *Hymnary*, and pub. therein, 1872. It is repeated in the *Laudes Domini*, N.Y., 1884. Other *trs.* are:—

1. Let us all rejoice together. J. D. Chambers, 1866.
2. Before the all-creating Lord. C. B. Pearson, in the *Sarum Missal in English*, 1868. [J. M.]

##### Jubilemus pia mente. [For the Dying.

*In Time of Pestilence.]* The only ms. form of this sequence we have been able to find is in a 15th cent. *Sarum Missal* in the Bodleian (*Liturg. Misc.*, 372, f. 261 b). It is also found in the eds. of the *Sarum Missal* printed at Venice, 1494; London, 1498, &c.; and in the Burntisland reprint is given at cols. 887\*–889\*.

This sequence occurs in a Mass, *Pro mortalitate evitanda* (for escaping death by pestilence), which is introduced by a notice which states that Pope Clement, with all the Cardinals in conclave, composed and arranged the Mass, and granted to all those who were truly penitent, and had made their confession, and had heard this Mass, 200 days of indulgence (i.e. remission of canonical penalties), and that all those who heard this Mass should carry in the hand a lighted candle while hearing Mass on the five days following; and should hold it in the hand, kneeling, throughout the whole Mass. And so sudden death could not hurt them. And this was certified and approved in Avignon and its neighbourhood. The Pope mentioned was Clement VI., elected Pope, May 7, 1342. The contagion alluded to was brought to Italy in 1347 by merchants from the Levant, and soon spread over Europe, causing a fearful amount of mortality. Clement, at Avignon, then the seat of the Papacy, distinguished himself by trying in various ways to alleviate and terminate this scourge, providing for the nursing and support of the sick, the burial of the dead, &c.

#### Translation in C. U.:—

**Holy Trinity, before Thee.** By Harriet Mary Chester, made for and pub. in the *Hymnary*, 1872, in 7 st. of 6 l., and signed "H. M. C."

#### Another *tr.* is:—

With pious minds let us rejoice. C. B. Pearson, in the *Sarum Missal in English*, 1868. [W. A. S.]

##### Jucundare plebs fidelis. Adam of St.

*Victor?* [Common of Evangelists.] A fine sequence founded on Ezek. i. 4–28, x. 9–22, and Rev. iv. 6–8. The "living creatures" are made symbolical of the Evangelists, St. Matthew being represented by the man, St. Luke by the ox, St. Mark by the lion,

and St. John by the eagle. Then under another figure the Evangelists are compared to the four rivers which watered Paradise (by later writers St. Matthew is represented by Gihon, St. Mark by Tigris, St. Luke by Euphrates, and St. John by Pison). The sequence has generally been ascribed to Adam of St. Victor, and is included in L. Gautier's ed. of Adam's *Oeuvres poetiques*, vol. ii., 1858, p. 425; but in his ed. 1881, p. 223, Gautier says that the rhythm is unlike Adam, and as he thinks Adam's authorship is doubtful, he does not print the text, but merely refers to it in a *Gradual* of St. Victor before 1239 (Bibl. Nat., Paris, No. 14448), a Paris *Gradual* of the 13th cent. (B. N., No. 15615), and other sources. F. W. E. Roth, in his *Lateinische Hymnen des Mittelalters*, 1887, No. 252, gives the readings of a *Gradual* of the end of the 12th cent. (now at Darmstadt, where it is given as a sequence for SS. Mark and Luke. It is in a *York Missal*, cir. 1390, now in the Bodleian, but belonging to University College, Oxford; in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 298); in the *Magdeburg Missal* of 1480 and others. The printed text is also in *Daniel*, ii. p. 84; *Trench*, ed. 1864, p. 62; *Kehren*, No. 427; *Wrangham's Liturgical Poetry of Adam of St. Victor*, 1881, vol. iii. p. 162. In the uses of St. Victor, of Cluny, and of Paris it was the sequence for the festival of St. Matthew. The full *tr.* of this hymn are, (1) "Faithful flock in whose possessing," by J. M. Neale, in his *Med. Hys.*, 1851, p. 78; altered in later editions to "Children of a heavenly Father"; and (2) "O be joyful, faithful nation," by D. S. Wrangham, in his *Liturgical Poetry of Adam of St. Victor*, 1881, iii. p. 163. Portions of the hymn are also included in "Come, pur- hearts in sweetest measure" (p. 240, *it.*) (See also "Sing to God," in *Various*.) [J. M.]

**Judkin, Thomas James, M.A.**, s. of a London tradesman, was b. at London, July 25, 1788, and was educated at Caius College, Cambridge (B.A. 1815, M.A. 1818), mainly at the expense of Sir William Curtis, an alderman of the City of London. After taking Holy Orders in 1816, he held various curacies, until 1828, when he was preferred as minister of Somers Chapel, St. Pancras, London. He d. Sept. 11, 1871. He pub. *Twelve Signs of the Times*; *Pope's Aggression*; and other works, including a volume of sonnets as *Bygone Moods*. His hymns were published mainly for the use of his own congregation and appeared as:—

(1) *Church and Home Psalmody; being a Collection of Psalms from the Old and New Testaments, and Original Hymns, for Congregational and Domestic Purposes*, 1831. In 1834 this was enlarged and issued as (2) *Church and Home Melodies, being a New Version of the more devotional parts of the Psalms, together with a Version of the Collects, and Original Hymns; for Congregational and Domestic purposes*. This was divided into (1) "Spirit of the Psalms," (2) "Collects in Verse," (3) "Hymns on the Gospels," and (4) "Original Hymns." (3) The 3rd ed. was pub. in 1837. At the end of the volume two title-pages were supplied, that the book, if so desired, might be divided into two, one as *The Spirit of the Psalter; The Collects in Verse; together with Hymns suggested by the Gospels for the day throughout the Year*; and the other, *Sacred Melodies; or Original Hymns for Congregational and Domestic Use*.

From the 1st ed. of his *Coll.* the following hymns are in C. U. :—

1. Enthroned is Jesus now. *Ascension.*
2. Holy Spirit, Fount of blessing. *Whitsuntide.*
3. How shall I pray, O Lord, to Thee. *Prayer.*
4. We are journeying to a place. *Heavenward.*
5. When in the dark and cloudy day. *Jesus, all in all.*

[J. J.]

**Judson, Adoniram**, D.D., b. at Maldon, Massachusetts, Aug. 9, 1788, where his father was Pastor of a Baptist Church. He graduated at Brown University, Providence, Rhode Island, 1807; and went in 1815, together with his first wife, as a Missionary to India. After encountering various hindrances from the East India Company, they began their mission in Burmah. On June 8, 1824, Rangoon having been taken by the British, Dr. Judson was imprisoned by the natives, and was kept in captivity until the Burmese capitulated to the British in 1826. His first wife dying on Oct. 24, 1826, he married the widow of his late colleague, G. D. Boardman (see Hull, see below), April 10, 1834. He d. at sea, April 12, 1850, and was buried in the deep. He translated the Bible into Burmese, and wrote several tracts in that language. A Burmese-English Dictionary was compiled from his papers. His *Memoirs*, by Dr. Wayland, were pub. in 1853. His hymns include :—

1. *Our Father God, [Lord] Who art in heaven. The Lord's Prayer.* This hymn is dated "Prison, Ava, March 1825," and was written during his imprisonment above referred to. It was given in his *Memoirs*, 1853, vol. i. p. 308. It is in C. U. in G. Britain and America.

2. *Our Saviour bowed beneath the wave. Holy Baptism.* This dates from 1829, or earlier, and is in 7 st. It is said to have been "sung at the Baptism of several soldiers at Moulmein, British Pegu." St. i.-iii. usually form the hymn.

3. *Come, Holy Spirit, Dove divine. Holy Baptism.* This is composed of st. vii., v., vi. of No. 2, and is found in Winchell's *Coll.*, 1832.

[F. M. B.]

**Judson, Sarah, née Hull**, daughter of Ralph Hull, was b. at Alstead, New Haven, Nov. 4, 1803, and married first to the Rev. George D. Boardman, and afterwards to Dr. Judson (see above). She d. at St. Helena, Sept. 1, 1845. Her fine missionary hymn, "Proclaim the lofty praise," is in W. Urwick's *Dublin Coll.*, 1829, No. 142, in 4 st. of 8 l. Its appearance in America prior to this has not been traced.

[F. M. B.]

*Jesu tyranni pro fide. Nicolas le Tourneaux.* [*St. John at the Latin Gate.*] Appeared in the *Cliniac Breviary*, 1686, p. 188, and the *Paris Breviary*, 1736, as the hymn at Lauds for the Feast of St. John, Ante Portam Latinam. It is also in several modern French Breviaries; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and J. Chandler's *Hys. of the Primitive Church*, 1837, No. 45. It is tr. as :—

1. *John, by a tyrant's stern command.* By J. Williams. Pub. in his *Hys. Tr. from the Parisian Breviary*, 1839, p. 203, in 5 st. of 4 l. It has been repeated in a few hymn-books, including the *English Hymnal*, 1852 and 1861, &c.

2. *An exile for the faith.* By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 289, in 6 st. of 4 l., and again in his *Hys. & Poems*, 1873,

p. 195. In addition to its use in its original form in Roman Catholic hymn-books for missions and schools, and others, it is also given in part as follows :—

1. In *H. A. & M.*, 1861 and 1875, and others which have copied therefrom, st. i.-iii. are by E. Caswall, and iv., v. are by the compilers.

2. In the *Parish H. Bk.*, 1863 and 1875, st. i.-iv. are by E. Caswall, with st. iii. rewritten, and v., vi. are by G. Phillimore. This was repeated in the *S.P.C.K. Church Hys.*, 1871, and others.

3. In the *Hymnary*, 1872, is the *Parish H. Bk.* text, slightly altered, with the addition of a doxology based on Caswall's tr.

4. *For Jesu's sake, to lonely lands.* By F. Pott, based upon E. Caswall as above, was given in his *Hymns, &c.*, 1861.

Another tr. is :—

Beloved disciple of thy Lord. J. Chandler, 1837.

[J. J.]

**Just as I am, without one plea.** *Charlotte Elliott.* [*The Lamb of God.*] Written for and 1st pub. in the *Invalid's Hymn Book*, 1836, in 6 st. of 4 l., and headed with the text, "Him that cometh unto Me, I will in no wise cast out" (see Index to *Invalid's H. Bk.*). During the same year it also appeared in Miss Elliott's *Hours of Sorrow Cheered and Comforted*, with the additional stanza, "Just as I am, of that free love," &c. From this last work the hymn has been transferred to almost every hymnal published in English-speaking countries during the past fifty years. It has been translated into almost every European language, and into the languages of many distant lands. The testimony of Miss Elliott's brother (the Rev. H. V. Elliott, editor of *Psalms and Hymns*, 1835) to the great results arising from this one hymn, is very touching. He says :—

"In the course of a long ministry, I hope I have been permitted to see some fruit of my labours; but I feel far more has been done by a single hymn of my sister's."

The text of this hymn is usually given in full, and without alteration, as in *Church Hymns*, 1871, No. 408. It ranks with the finest hymns in the English language. Its success has given rise to many imitations, the best of which is R. S. Cook's "Just as thou art, without one trace." A Latin rendering, "Ut ego sum! nec alia ratione utens," by R. Bingham, is given in his *Hymno. Christ. Lat.*, 1871, and a second by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as, "Tibi, qualis sum, O Christo!"

**Justinian's Hymn.** [*Greek Hymnody*, § x. 10.]

## K

"K—," in Dr. Rippon's *Bap. Selection*. [*How firm a foundation, &c.*]

**Kn**, in Dr. A. Fletcher's *Collection*. [*How firm a foundation, &c.*]

**Kämpff, Johann**, was a native of Staffelsstein in Franconia. After studying at the Universities of Wittenberg and Jena, he was appointed in 1604 diaconus at St. Margaret's

Church, and subsequently at the Augustinerkirche in Gotha. Along with his colleague at the Augustinerkirche, he fell a victim to the pestilence, and d. Oct. 30, 1625 (*Koch*, iii. 114; ms. from Dr. Otto Dreyer, Superintendent at Gotha). The only hymn by him which has passed into English is

*Wenn ich in Todesnöthen bin.* For the Dying. A beautiful prayer of faith, founded on St. John xix. 34. Appeared, with his name, as No. 2 in pt. III. of the *Constitutionale Sacram.* Gotha, 1648, in 8 st. of 7 l. Included in Freylinghausen's *G. B.*, 1704, and in Forst's *G. B.*, ed. 1855, No. 886. Tr. as:—

When in the pains of death my heart. A good tr. of st. i., ii., vii., viii. by A. T. Russell, as No. 249 in his *Ps. & Hys.*, 1851. [J. M.]

*Κανών.* [Greek Hymnody, § XVI. 11.]

*Καταβασία.* [Greek Hymnody, § XVI. 6.]

*Κατήλθες ἐν τοῖς κατωτάτοις.*  
[*Ἀναστρέψως ἡμέρα.*]

*Κάθισμα.* [Greek Hymnody, § XVI. 3.]

**Keach, Benjamin**, was b. at Stoke-Hammond, Bucks, Feb. 29, 1640. Early in life he joined a Baptist Church, and at 18 began to preach. For the next 10 years he laboured as an evangelist in the towns and villages of his native county, suffering at times much persecution for his principles as a Baptist and Nonconformist. In 1664, he pub. a small book entitled *The Child's Instructor; or, a New and Easy Primer*. For this he was tried before Lord Chief Justice Hyde, and condemned to a fine, imprisonment and the pillory. In 1668 he removed to London, and became pastor of a Particular Baptist Church which met, first in private houses, and afterwards in Horseleydown, Southwark. There a large congregation gathered round him, to which he ministered with great acceptance and usefulness until his death in 1704. Keach deserves special mention for the part he took in introducing singing into Baptist congregations, having been the first who did so. [Baptist Hymnody and English Hymnody, Early, § XII.] He wrote many hymns, the earliest appearing in his *War with the Powers of Darkness*, 4th ed., 1676. Nearly 300 by him were pub. in 1691 as *Spiritual Melody*, their subjects being the Metaphors of Holy Scripture. This subject had been previously expounded by him in his *Tropologia, a Key to open Scripture Metaphors*, 2 vols. folio, 1682. His *Distressed Zion Relieved, or The Garment of Praise for the Spirit of Heaviness*, was pub. in Lond., 1689. It is mainly in blank verse, is dedicated to William and Mary, and is written in praise of Protestantism against Romanism. In 1691 he also pub. *The Breach Repaired in God's Worship; or Singing of Psalms, Hymns & Spiritual Songs proved to be a Holy Ordinance of Jesus Christ, &c.* (London, J. Hancock); and also *Spiritual Melody* the same year. His latest poetical work appeared in 1696: *A Feast of Fat Things: containing several Scripture Songs and Hymns*. Keach was a voluminous writer, forty-two works being pub. by him, in addition to prefaces and introductions to the books of others. His hymns have passed out of C. U. [W. R. S.]

**Keble, John**, M.A., was b. at Fairford, in Gloucestershire, on St. Mark's Day, 1792. His father was Vicar of Coln St. Aldwin's, about three miles distant, but lived at Fairford in a house of his own, where he educated entirely his two sons, John and Thomas, up to the time of their entrance at Oxford. In 1806 John Keble won a Scholarship at Corpus Christi College, and in 1810, a Double First Class, a distinction which up to that time had been gained by no one except Sir Robert Peel. In 1811 he was elected a Fellow of Oriel, a very great honour, especially for a boy under 19 years of age; and in 1811 he won the University Prizes both for the English and Latin Essays. It is somewhat remarkable that amid this brilliantly successful career, one competition in which the future poet was unsuccessful was that for English verse, in which he was defeated by Mr. Rolleston. After his election at Oriel, he resided in College, and engaged in private tuition. At the close of 1813 he was appointed Examining Master in the Schools, and was an exceedingly popular and efficient examiner. On Trinity Sunday, 1815, he was ordained Deacon, and in 1816 Priest, by the Bishop of Oxford, and became Curate of East Leach and Burthorpe, though he still continued to reside at Oxford. In 1818 he was appointed College Tutor at Oriel, which office he retained until 1828. On the death of his mother in the same year, he left Oxford, and returned to live with his father and two surviving sisters at Fairford. In addition to East Leach and Burthorpe, he also accepted the Curacy of Southrop, and the two brothers, John and Thomas, undertook the duties between them, at the same time helping their father at Coln. It should be added, as an apology for Keble thus becoming a sort of pluralist among "the inferior clergy," that the population of all his little cures did not exceed 1000, nor the income £100 a year. In 1824 came the only offer of a dignity in the Church, and that a very humble one, which he ever received. The newly-appointed Bishop of Barbadoes (Coleridge) wished Keble to go out with him as Archdeacon, and but for his father's delicate state of health, he would probably have accepted the offer. In 1825 he became Curate of Hursley, on the recommendation of his old pupil, Sir William Heathcote; but in 1826, on the death of his sister, Mary Ann, he returned to Fairford, feeling that he ought not to separate himself from his father and only surviving sister. He supplied his father's place at Coln entirely. 1827 was memorable for the publication of the *Christian Year*, and 1828 for the election to the Provostship of Oriel, which his friends, rather than himself, seem to have been anxious to secure for him. In 1829 the living of Hursley was offered to him by Sir William Heathcote, but declined on the ground that he could not leave his father. In 1830 he published his admirable edition of *Hooker's Works*. In 1831 the Bishop of Exeter (Dr. Philpotts) offered him the valuable living of Poignton, but it was declined for the same reason that Hursley had been declined. In the same year he was also elected to the Poetry Professorship at Oxford. His *Praelectiones* in that capacity were much admired. In 1833 he preached his famous



Assize Sermon at Oxford, which is said by Dr. Newman to have given the first start to the Oxford Movement. Very soon after the publication of this sermon the *Tracts for the Times* began to be issued. Of these *Tracts* Keble wrote Nos. 4, 13, 40, and 89. In 1835 his father died, and Keble and his sister retired from Fairford to Coln. In the same year he married Miss Clarke and the Vicarage of Hursley, again becoming vacant, was again offered to him by Sir W. Heathcote, and as the reason for his previous refusal of it no longer existed, he accepted the offer, and in 1836 settled at Hursley for the remainder of his life. That life was simply the life of a devoted and indefatigable parish priest, varied by intellectual pursuits. In 1864 his health began to give way, and on March 29, 1866, he passed away, his dearly loved wife only surviving him six weeks. Both are buried, side by side, in Hursley churchyard.

In his country vicarage he was not idle with his pen. In 1839 he published his *Metrical Version of the Psalms*. The year before, he began to edit, in conjunction with Drs. Pusey and Newman, the *Library of the Fathers*. In 1846 he published the *Lyra Innocentium*, and in 1847 a volume of *Academical and Occasional sermons*. His pen then seems to have rested for nearly ten years, when the agitation about the Divorce Bill called forth from him in 1857 an essay entitled, *An Argument for not proceeding immediately to repeal the Laws which treat the Nuptial Bond as Indissoluble*; and in the same year the decision of Archbishop Sumner in the Denison case elicited another essay, the full title of which is *The Worship of our Lord and Saviour in the Sacrament of the Holy Communion*, but which is shortly entitled, *Eucharistical Adoration*. In 1863 he published his last work, *The Life of Bishop Wilson (of Sodor and Man)*. This cost him more pains than anything he wrote, but it was essentially a labour of love.

In the popular sense of the word "hymn," Keble can scarcely be called a hymn-writer at all. Very many of his verses have found their way into popular collections of Hymns for Public Worship, but these are mostly centos. Often they are violently detached from their context in a way which seriously damages their significance. Two glaring instances of this occur in the Morning and Evening hymns. In the former the verse "Only, O Lord, in Thy dear love, Fit us for perfect rest above," loses half its meaning when the preceding verse, ending "The secret this of rest below," is excised, as it generally is in collections for public worship, and the same may be said of that most familiar of all Keble's lines, "Sun of my soul, thou Saviour dear," which has of course especial reference to the preceding verse, "Tis gone, that bright and orb'd blaze," &c. The *Lyra Innocentium* has furnished but few verses which have been adopted into hymn collections; the *Psalter* has been more fortunate, but the translations from the Latin are almost unknown.

Taking, however, the word "hymn" in the wider sense in which Dr. Johnson defines it, as "a song of adoration to some superior being," Keble stands in the very first rank of hymn-writers. His uneventful life was the very ideal life for such a poet as Keble was, but not the sort of life which would be best adapted to train a popular hymn-writer. The *Christian Year* and the *Lyra Innocentium* reflect in a remarkable degree the surroundings of the writer. They are essentially the works of a refined and cultured mind, and require a refined and cultured mind to enter into their

spirit. Keble, all his life long, and never more than in the earlier portion of it, before he wrote, and when he was writing *The Christian Year*, breathed an atmosphere of culture and refinement. He had imbibed neither the good nor the evil which the training of a public, or even of a private, school brings. It was not even the ordinary home education which he had received. He had been trained, up to the very time of his going to college, by his father, who was clearly a man of culture and refinement, and had been himself successively Scholar and Fellow of Corpus. When he went to Oxford, he can scarcely be said to have entered into the whirl of university life. The Corpus of those days has been admirably described by Keble's own biographer, Sir John Coleridge, and by Dean Stanley in his *Life of Dr. Arnold*; and the impression which the two vivid pictures leave upon the mind is that of a home circle, on rather a large scale, composed of about twenty youths, all more or less scholarly and refined, and some of them clearly destined to become men of mark. When he removed across the road to Oriel, he found himself in the midst of a still more distinguished band. Whether at home or at college he had never come into contact with anything rude or coarse. And his poetry is just what one would expect from such a career. Exquisitely delicate and refined thoughts, expressed in the most delicate and refined language, are characteristic of it all. Even the occasional roughnesses of versification may not be altogether unconnected with the absence of a public school education, when public schools laid excessive stress upon the form of composition, especially in verse. The *Christian Year* again bears traces of the life which the writer led, in a clerical atmosphere, just at the eve of a great Church Revival, "cujus pars magna fuit." "You know," he writes to a friend, "the C. Y. (as far as I remember it) everywhere supposes the Church to be in a state of decay." Still more obviously is this the case in regard to the *Lyra Innocentium*. It was being composed during the time when the writer was stricken by what he always seems to have regarded as the great sorrow of his life. Not the death of his nearest relations—and he had several trials of this kind—not the greatest of his own personal troubles dealt to him so severe a blow as the secession of J. H. Newman to the Church of Rome. The whole circumstances of the fierce controversy connected with the *Tract* movement troubled and unsettled him; and one can well understand with what a sense of relief he turned to write, not for, but about, little children, a most important distinction, which has too often been unnoticed. If the *Lyra* had been written for children it would have been an almost ludicrous failure, for the obscurity which has been frequently complained of in *The Christian Year*, is still more conspicuous in the latter work. The title is somewhat misleading, and has caused it to be regarded as a suitable gift-book for the young, who are quite incapable of appreciating it. For the *Lyra* is written in a deeper tone, and expresses the more matured convictions of the author; and though it is a far less successful achievement as a whole, it rises in

places to a higher strain of poetry than *The Christian Year* does.

Another marked feature of Keble's poetry is to a great extent traceable to his early life, viz. the wonderful accuracy and vividness of his descriptions of natural scenery. The ordinary school-boy or undergraduate cares little for natural scenery. The country is to him a mere playing-field. But Keble's training led him to love the country for its own sake. Hence, as Dean Stanley remarks, "Oxford, Bagley Wood, and the neighbourhood of Hursley might be traced through hundreds of lines, both in *The Christian Year* and the *Lyra Innocentium*." The same writer testifies, with an authority which no other Englishman could claim, to "the exactness of the descriptions of Palestine, which he [Keble] had never visited." And may not this remarkable fact be also traced to some extent to his early training? Brought up under the immediate supervision of a pious father, whom he venerated and loved dearly, he had been encouraged to study intelligently his Bible in a way in which a boy differently educated was not likely to do. Hence, as Sir John Coleridge remarks,

"*The Christian Year* is so wonderfully scriptural. Keble's mind was, by long, patient and affectionate study of Scripture, so imbued with it that its language, its train of thought, its mode of reasoning, seems to flow out into his poetry; almost, one should think, unconsciously to himself."

To this may we not add that the same intimate knowledge of the Bible had rendered the memory of the Holy Land so familiar to him that he was able to describe it as accurately as if he had seen it? One other early influence of Keble's life upon his poetry must be noticed. Circumstances brought him into contact with the "Lake poets." The near relation of one of the greatest of them had been his college friend, and John Coleridge introduced him to the writings not only of his uncle, S. T. Coleridge, but also of Wordsworth, to whom he dedicated his *Predictions*, and whose poetry and personal character he admired enthusiastically. To the same college friend he was indebted for an introduction to Southey, whom he found to be "a noble and delightful character," and there is no doubt that the writings of these three great men, but especially Wordsworth, had very much to do with the formation of Keble's own mind as a poet. It has been remarked that in Keble's later life his poetical genius seemed to have, to a great extent, forsaken him; and that the *Miscellaneous Poems* do not show many traces of the spirit which animated *The Christian Year* and the *Lyra Innocentium*. Perhaps one reason for this change may be found in the increased interest which Keble took in public questions which were not conducive to the calm, introspective state of mind so necessary to the production of good poetry. The poet should live in a world of his own, not in a world perpetually wrangling about University Reform, about Courts of Final Appeal, about Marriages with Deceased Wife's Sister, and other like matters into which Keble, in his later years, threw himself—heart and soul.

It is not needful to say much about Keble's other poetical works. *The Psalter* was not a

success, and Keble did not expect it to be. "It was undertaken," he tells us, "in the first instance with a serious apprehension, which has since grown into a full conviction, that the thing attempted is, strictly speaking, impossible." At the same time, if Keble did not achieve what he owned to be impossible, he produced a version which has the rare merit of never offending against good taste; one which in every line reflects the mind of the cultured and elegant scholar, who had been used to the work of translating from other languages into English. Hymnal compilers have hitherto strangely neglected this volume; but it is a volume worth the attention of the hymn-compiler of the future. There is scarcely a verse in it which would do discredit to any hymn-book; while there are parts which would be an acquisition to any collection. His translations from the Latin have not commended themselves to hymnal compilers. Some of his detached hymns have been more popular. But it is after all as writer of *The Christian Year* that Keble has established his claim to be reckoned among the immortals. It would be hardly too much to say that what the Prayer Book is in prose, *The Christian Year* is in poetry. They never pull upon one; they realise Keble's own exquisite simile:—

"As for some dear familiar strain  
Untired we ask, and ask again;  
Ever in its melodious store  
Finding a spell unheard before."

And it would hardly be too bold to prophesy that *The Christian Year* will live as long as the Prayer Book, whose spirit Keble had so thoroughly imbibed, and whose "soothing influence" it was his especial object to illustrate and commend. [J. H. O.]

Keble's hymns, poetical pieces, and translations appeared in the following works:—

(1.) *The Christian Year: Thoughts in Verse for the Sundays and Holydays Throughout the Year.* Oxford: John Henry Parker, 1827. Preface dated "May 30th, 1827." The last poem, that on the "Communion," is dated March 9, 1837. The poems on the "Form of Prayer to be used at Sea," "Gum-powder Treason," "King Charles the Martyr," "The Restoration of the Royal Family," "The Accession," and "Ordination," were added to the 4th edition, 1832. The Messrs. Parker have pub. a large number of editions to date, including a fac-simile reprint of the first edition, and an edition with the addition of the dates of composition of each poem. A fac-simile of Keble's ms. as it existed in 1822 was also lithographed in 1882, by Elliot Stock, but its publication was suppressed by a legal injunction, and only a few copies came into the hands of the public. Since the expiration of the first copyright other publishers have issued the work in various forms.

(2.) *Contributions to the British Magazine*, which were included in *Lyra Apostolica*, 1836, with the signature of "X."

(3.) *The Psalter or Psalms of David; in English Verse; By a Member of the University of Oxford.* Adapted for the most part, to Tunes in Common Use; and dedicated by permission to the Lord Bishop of Oxford. . . . Oxford, John Henry Parker: J. O. & F. Rivington, London, MDCCCXXXIX. Preface dated "Oxford, May 29, 1839."

(4.) *The Child's Christian Year: Hymns for every Sunday and Holy-day. Compiled for the use of Parochial Schools.* Oxford: John Henry Parker, 1841. This was compiled by Mrs. Yonge. Keble wrote the Preface, dated "Hursley, Nov. 6, 1841," and signed R. "J. K." To it he contributed the four poems noted below.

(5.) *Lyra Innocentium: Thoughts in Verse on Christian Children, their Ways and their Privileges.* . . . Oxford: John Henry Parker: F. & J. Rivington, London, 1846. The Metrical Address (in place of Preface) "To all Friendly Readers," is dated "Feb. 8, 1846."

(6.) *Lays of the Sanctuary, and other Poems.* Cam-



number of scholastic publications, of a few Scriptural plays, and of some 13 hymns. Almost all of his hymns came into church use. They take high rank among those of the 17th cent., being of genuine poetic ring, fresh, strong, full of faith under manifold and heavy trials, and deeply spiritual. Two have passed into English:—

1. *Freuet euch, ihr Christen alle.* Christmas. This beautiful hymn is included in 4 ed. of 191, as No. 24 in pt. iv. of A. Hammerschmidt's *Musikalische Andachten*, pub. at Freiberg in Saxony, 1646; and is set to a tune by Hammerschmidt introduced by Halleliujah repeated twelve times. In the *Enc. L. S.*, 1851, No. 34. According to Koch, viii. 28, it was composed as part of a piece written by Kelmann for his scholars to perform at Christmas, 1646, and pub. as *Der neugeborne Jesus*, at Gellitz, 1646. Stanza iv. may refer to the truce of 1643 between Saxony and Sweden. *Tr.* as:—

O rejoice, ye Christians, loudly. A good and full *tr.* by Miss Winkworth, as No. 33 in her *C. B. for England*, 1863, where it is set to the original melody.

ii. *Keinen Jesum laas ich nicht; Weil er sich für mich gegeben.* *Law to Christ.* 1st appeared in A. Hammerschmidt's *Part. Bus- und Danklieder*, Zittau and Leipzig, 1638 (engraved title, 1639), pt. III, No. 4, in 6 st. of 6 l. It is an acrostic on the dying words uttered on Oct. 4, 1636, by the Elector Johann Georg I. of Saxony: *Meinen* (I.), *Jesum* (H.), *laas* (H.) *ich* (iv.) *nicht* (v.); st. vi. giving in the initial letters of lines 1-6 (J. G. I. C. Z. S.) the name, viz. Johann Georg (Churfürst) zu Sachsen, and then in line 6 the motto in full. Founded on the words of Jacob in Gen. xxxii. 26, it has comforted and strengthened many in life and at the hour of death; and has served as the model of many later hymns. Included as No. 137 in the *Berlin G. L. S.*, ed. 1948. *Tr.* as:—

I will leave my Jesus never! A good *tr.*, omitting st. iii., included as No. 448 in the *Pennsylvania Luth. Ch. Bk.*, 1869, marked as Unknown *tr.*, 1864.

Other *trs.* are:—(1) "Never will I part with Christ," by J. C. Jacob, 1722, p. 89 (1732, p. 132), and thence in the *Moravian H. Bk.*, 1734 (1896 as pt. of No. 452 altered, and beginning, "Jesus will I never leave"). (2) "I will not let Jesus go," by J. S. Mallivram in the *Tonic Solfa Reporter*, Dec. 1900. (3) "Jesus will I never forsake," by E. Mazze, 1867, p. 717. (4) "My Redeemer quit I not," by N. L. Frothingham, 1830, p. 188. [J. M.]

*Keinen hat Gott verlassen.* [*Trust in God.*] *Wackernagel*, v. p. 275, gives this hymn from the *Geistliche Lieder*, Erfurt, 1611, and the *Christliches Gesangbüchlein*, Hamburg, 1612, in 8 st. of 8 l. Also in *Mitsell*, 1855, No. 590, and the *Berlin G. L. S.*, ed. 1863, No. 847. In the 1612 it is entitled "A hymn on the name of the serene right honourable princess and lady, Lady Katharina, by birth and marriage Margravine and Electress of Brandenburg." As she d. Sept. 30, 1602, the hymn probably dates from the 16th cent. The initials of the 8 st. form the name *Katharina*. The common assumption to Andreas Kessler, who was only b. in 1595, is baseless. *Tr.* as:—

(1) "Haste, Lord, within my worthless heart." A *tr.* of st. vi. by C. Kinchen, as No. 33 in the *Moravian H. Bk.*, 1742. In 12<sup>th</sup> and later eds. (1896, No. 444, ascribed without ground to Catharine Grossmann) it begins "O Lord, accept my worthless heart." (2) "Amen, this the conclusion," a *tr.* of st. viii., as No. 603, in the *Moravian H. Bk.*, 1801 (1868, No. 719). [J. M.]

*Keith, George.* [*How firm a foundation.*]

*Kelly, John*, was b. at Newcastle-on-Tyne, educated at Glasgow University, studied theology at Bonn, New College, Edinburgh, and the Theological College of the English Presbyterian Church (to which body he belongs) in London. He has ministered to congregations at Hebburn-on-Tyne and Streatham, and is now (1887) Tract Editor of the Religious Tract Society. His translations of

Paul Gerhardt's *Spiritual Songs* were pub. in 1867. Every piece is given in full, and rendered in the metre of the originals. His *Hymns of the Present Century from the German* were pub. in 1886 by the R. T. S. In these *trs.* the metres of the originals have not always been followed, whilst some of the hymns have been abridged and others condensed. His translations lack poetic finish, but are faithful to the originals. [W. G. H.]

*Kelly, Thomas*, B.A., s. of Thomas Kelly, a Judge of the Irish Court of Common Pleas, was b. in Dublin, July 13, 1769, and educated at Trinity College, Dublin. He was designed for the Bar, and entered the Temple, London, with that intention, but having undergone a very marked spiritual change he took Holy Orders in 1792. His earnest evangelical preaching in Dublin led Archbishop Fowler to inhibit him and his companion preacher, Rowland Hill, from preaching in the city. For some time he preached in two unconsecrated buildings in Dublin, Plunket Street, and the Bethesda, and then, having seceded from the Established Church, he erected places of worship at Athy, Portarlington, Wexford, &c., in which he conducted divine worship and preached. He d. May 14, 1854. Miller, in his *Singers & Songs of the Church*, 1869, p. 338 (from which some of the foregoing details are taken), says:—

"Mr. Kelly was a man of great and varied learning, skilled in the Oriental tongues, and an excellent Bible critic. He was possessed also of musical talent, and composed and published a work that was received with favour, consisting of music adapted to every form of metre in his hymn-book. Naturally of an amiable disposition and thorough in his Christian piety, Mr. Kelly became the friend of good men, and the advocate of every worthy, benevolent, and religious cause. He was admired alike for his zeal and his humility, and his liberality found ample scope in Ireland, especially during the year of famine."

Kelly's hymns, 765 in all, were composed and published over a period of 51 years, as follows:—

(1) *A Collection of Psalms and Hymns extracted from Various Authors*, by Thomas Kelly, A.B., Dublin, 1802. This work contains 247 hymns by various authors, and an Appendix of 33 original hymns by Kelly.

(2) *Hymns on Various Passages of Scripture*, Dublin, 1804. Of this work several editions were published: 1st, 1804; 2nd, 1806; 3rd, 1809; 4th, 1812. This last edition was published in two divisions, one as *Hymns on Various Passages of Scripture*, and the second as *Hymns adapted for Social Worship*. In 1815 Kelly issued *Hymns by Thomas Kelly, not before Published*. The 5th ed., 1820, included the two divisions of 1812, and the new hymns of 1815, as one work. To the later editions of 1828, 1836, 1840, 1846, and 1853, new hymns were added, until the last published by M. Moore, of Dublin, 1853, contained the total of 745.

As a hymn-writer Kelly was most successful. As a rule his strength appears in hymns of Praise and in metres not generally adopted by the older hymn-writers. His "Come, see the place where Jesus lay" (from "He's gone, see where His body lay"), "From Egypt lately come"; "Look, ye saints, the night is glorious"; "On the mountain's top appearing"; "The Head that once was crowned with thorns"; "Through the day Thy love has spared us"; and "We sing the praise of Him Who died," rank with the first hymns in the English language. Several of his hymns of great merit still remain unknown through so many modern editors being apparently adverse to original investigation. In



[illegible]

Madeley, in Shropshire." They were reprinted, with a Preface, by D. Sedgwick, in 1881. Although most of these hymns are given in the older collections, only a few remain in modern hymn-books, and, including centos, are:—

1. Bear me on Thy rapid wing. *Praise to Jesus in Heaven.*
2. Burst, ye emerald gates, and bring. *Praise to Jesus in Heaven.*
3. Gentle Spirit, wait me over. *Heaven desired.*
4. Hail, Thou eternal Logos, hail. *Adoration of Jesus.*
5. Hark, 'tis the trump of God. *The Last Day.*
6. O my Redeemer, come. *The Last Day.*

Of these Nos. 1 and 2 are from the same hymn, and Nos. 5 and 6 also from another. The original texts of Nos. 3, 4, and 6 are in *Lyra Brit.*, 1867, pp. 349-52. [J. J.]

**Kempff, Johann.** [Kämpf, J.]

**Kempis, Thomas à.** [Thomas of Kempen.]

**Kemphorne, John,** n.d., s. of Admiral Kemphorne, was b. at Plymouth, June 24, 1775, and educated at St. John's, Cambridge (B.A. 1796, n.d. 1807), of which he subsequently became a Fellow. On taking Holy Orders, he became Vicar of Northleach, Gloucestershire, in 1816; Vicar of Wedmore, Somersetshire, 1827, and the same year Rector of St. Michael's and Chaplain of St. Mary de Grace, Gloucester. He was also a Prebendary in Lichfield Cathedral from 1826, and sometime Examining Chaplain to the Bishop of that diocese. He d. at Gloucester, Nov. 6, 1838. His hymnological work is:—

*Select Portions of Psalms from Various Translations, and Hymns from Various Authors. The whole Arranged according to the yearly Seasons of the Church of England, with attempts at corrections and improvements. By the Rev. John Kemphorne, B.D. . . . London. Hatchard. 1810.*

In this collection there are a few hymns of merit, as "Forgive, O Lord, our wanderings past," "Great God, to Thee our songs we raise," and "Praise the Lord, ye heavens adore Him," which are usually ascribed, on D. Sedgwick's authority, to J. Kemphorne. These hymns, however, are not by Kemphorne, but were taken by him for his collection from the Foundling Hospital Ps. & Hys., 1796 and 1801-9; and there is no evidence whatever that he had anything to do with that hymn-book. As that book is frequently quoted by hymnologists, we append the title-page of the 1801 ed., which is a reprint of that of 1797:—

*Psalms, Hymns, and Anthems; sung in the Chapel of the Hospital for the Maintenance and Education of Reposed and Deserted Young Children. London. Printed in the Year M.DCCXCI. At the end of some copies of this edition there is pasted in a four-paged sheet of hymns which include, with others, "Praise the Lord, ye heavens adore Him" (q.v.).*

In the 1st ed. of his own *Select Portions of Psalms, &c.*, 1810, Kemphorne did not in any way indicate his own hymns, but in the 2nd ed. of 1813; which is a reprint of the 1st ed. with an Appendix of 11 hymns) he says in his Preface:—

"For Hymn 140 and Hymn, p. 267. Appendix, for almost all of Ps. 43, p. 197; Ps. 51, p. 57 and 61; Ps. 54, p. 193; Ps. 44, p. 134; Ps. 115, p. 49; Hymn 127; and for a considerable part of Ps. 22, p. 64; Ps. 123, p. 103; Ps. 123, p. 141; Ps. 138, p. 38; Hymns 20, 43, 54, 61, 97, 101, 118, and several others, the Editor is responsible, and acknowledges his obligations to some kind friends."

Of these hymns and psalm versions, which Kemphorne claims as his own, only one or two are in C. U. [J. J.]

**Ken, Thomas,** n.d. The bare details of Bp. Ken's life, when summarised, produce these results:—Born at Berkhamstead, July, 1637; Scholar of Winchester, 1651; Fellow of New College, Oxford, 1657; B.A., 1661; Rector of Little Easton, 1663; Fellow of Winchester, 1666; Rector of Brighton, 1667; Rector of Woodhay and Prebendary of Winchester, 1669; Chaplain to the Princess Mary at the Hague, 1679; returns to Winchester, 1680; Bp. of Bath and Wells, 1685; imprisoned in the Tower, 1688; deprived, 1691; died at Longleat, March 19, 1749.

The parents of Ken both died during his childhood, and he grew up under the guardianship of Isaac Walton, who had married Ken's elder sister, Ann. The dominant Presbyterianism of Winchester and Oxford did not shake the firm attachment to the English Church, which such a home had instilled. His life until the renewal of his connection with Winchester, through his fellowship, his chaplaincy to Morley (Walton's staunch friend, then bishop of Winchester), and his prebend in the Cathedral, calls for no special remark here. But this second association with Winchester, there seems little doubt, originated his three well-known hymns. In 1674 he published *A Manual of Prayers for the Use of the Scholars of Winchester College*, and reference is made in this book to three hymns, for "Morning," "Midnight," and "Evening," the scholars being recommended to use them. It can scarcely be questioned that the Morning, Evening, and Midnight hymns, pub. in the 1695 edition of *The Manual*, are the ones referred to. He used to sing these hymns to the viol or spinet, but the tunes he used are unknown. He left Winchester for a short time to be chaplain to the Princess Mary at the Hague, but was dismissed for his faithful remonstrance against a case of immorality at the Court, and returned to Winchester. A similar act of faithfulness at Winchester singularly enough won him his bishopric. He stoutly refused Nell Gwynne the use of his house, when Charles II. came to Winchester, and the easy king, either from humour or respect for his honesty, gave him not long afterwards the bishopric of Bath and Wells. Among the many acts of piety and munificence that characterised his tenure of the see, his ministration to the prisoners and sufferers after the battle of Sedgemoor and the Bloody Assize are conspicuous. He interceded for them with the king, and retrenched his own state to assist them. He attended Monmouth on the scaffold. James II. pronounced him the most eloquent preacher among the Protestants of his time; the judgment of Charles II. appears from his pithy saying that he would go and hear Ken "tell him of his faults." Among the faithful words of the bishops at Charles's death-bed, none were so rank with the *hæc erant* as his. He was an English language. Several of his hymns of great merit still remain unknown, so many modern editors being adverse to original investigation. In



morow, &c."—was claimed in a Roman Catholic pamphlet as a passage which "taught the scholars of Winchester to invoke the whole Court of Heaven." This passage Ken altered "to prevent all future misinterpretations," and prefixed an *Advertisement* to the 1687 ed. of the *Manual* explaining why he had done so. In looking through the texts of the three hymns for 1695, and 1709, and especially at the doxologies, and at st. x. and xi. in the *Evening Hymn*, "You my Blest Guardian, whilst I sleep," &c. (1695); and "O may my Guardian while I sleep," &c. (1709), do we not see a good and sufficient reason to account for the revision of the hymns?

4. With regard to the text given in the *Conference*, Lord Selborne observes that it is not improbable that alterations and various readings, originating with Ken himself, might have obtained private circulation among his friends, long before he had made up his own mind to give them to the public; a suggestion which may possibly help to explain the fact, that a writer, patronised by Dodwell, was misled into believing (for such a writer ought not lightly to be accused of a wilful fraud) that the text, pub. in the *Conference* in Ken's name was really from his hand. That Ken occasionally altered passages in his writings when for any reason he considered it necessary, is certain; and there can be little doubt that the text of the three Winchester hymns was more or less unsettled before 1695. At any rate, before their first appearance in that year in the *Manual* the *Evening* hymn had found its way into print. It was pub. in

"*Harmonia Sacra; or Divine Hymns and Dialogues . . . Composed by the Best Masters . . . The Words by several Learned and Pious Persons. The Second Book.*" London, Henry Playford, 1693.

The first volume of this work appeared in 1688, and was dedicated to Ken. It is not improbable therefore that Playford, when collecting materials for his second volume, obtained the words of the *Evening Hymn* directly from the author. The text is here subjoined:—

"AN EVENING HYMN.

"The words by Bishop Ken.

"Set by Mr. Jeremiah Clarke.

"All praise to Thee my God this night  
For all the blessings of the light;  
Keep me, oh keep me, King of kings,  
Under Thy own Almighty Wings.

"Pardon me, Lord, for Thy dear Son,  
The ill that I this day have done,  
That with the world, myself and Thee,  
I, ere I sleep, at peace may be.

"Teach me to live, that I may dread  
The Grave as little as my bed;  
Teach me to die, so that I may  
Triumphing rise at the last day.

"Oh may my Soul on Thee repose,  
And with sweet sleep mine eyelids close,  
Sleep that may me more vigils make,  
To praise my God when I awake.

"When in the night I sleepless lie,  
My soul with heav'nly thoughts supply;  
Let no ill dream disturb my rest,  
No power of darkness me molest.

"My dear Lord, how am I griev'd  
To lye so long of Thee bereav'd!  
Dull sleep of woe me to deprive,  
I am but half my days alive.

"But though sleep o'er my weakness reigns,  
Let it not hold me long in chains,  
But now and then let loose my heart,  
Till it an Hallelujah dart;

"The faster sleep the sense does bind,  
The more unfetter'd is the mind;  
Oh may my soul from matter free  
The unvail'd goodness waking see.

"Oh: when shall I in endless day,  
For ever chase dark sleep away,  
And endless praise with th' heavenly choir,  
Incessant sing and never tire;

"You my best Guardians, whilst I sleep,  
Close to my bed your vigils keep,  
And in my stead all the night long  
Sing to my God a grateful song.

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above, the angelick host,  
Praise Father, Son, and Holy Ghost."

In comparing this text with that of 1693, the following differences are found:—

1693.	1695.
St. i., l. 1, All praise	<i>Glorify.</i>
St. iii., l. 3, so that	<i>that so.</i>
St. iv., l. 4, praise	<i>serve.</i>
St. vi., ll. 1 and 2	<i>re-written.</i>
" ll. 3 and 4	transposed as 1 and 2.
St. vii., l. 1, weakness	<i>frailty.</i>
" l. 3, But now	<i>And now.</i>
St. viii., l. 4, The	<i>Thy.</i>
St. x., l. 1, best Guardians	<i>best Guardian.</i>

Stanza x. was also expanded in 1695 into two by the addition of new 3rd and 4th lines to st. x., and the construction of st. xi. out of two new lines followed by lines 3 and 4 of 1693.

The hymn was set by Clarke as a Cantata for a solo voice, with the Doxology as a chorus in four parts.

5. We now submit the texts of the *Morning*, *Evening*, and *Midnight* hymns, as they appear in the 1695 and the 1709 editions of the *Manual* respectively:—

*Awake my soul and with the sun. [Morning.]*

The texts of 1695 and 1709 are subjoined in parallel columns for the purpose of comparison, the variations of 1709 being printed in italics.

1695.	1709.
"A Morning Hymn.	"A Morning Hymn.
"Awake my Soul, and with the Sun, Thy daily stage of Duty run; Shake off dull Sloth, and early rise, To pay Thy morning Sa- crifice.	"Awake, my Soul, and with the Sun, Thy daily Stage of duty run, Shake off dull Sloth, and joyful rise, To pay thy Morning Sa- crifice.
"Redeem thy mis-spent time that's past, Live this day, as if 'twere thy last; T' improve thy Talent take due care, 'Gainst the great Day thy self prepare.	"Thy precious time mis- pent, redeem, Each precious day thy last Esteem, Improve thy Talent with due Care, For the Great Day thy self prepare.
"As all thy Converse be sincere, Thy Conscience as the Noon-day clear; Think how All-seeing God thy ways, And all thy secret Thoughts survey.	"In conversation be sin- cere, Keep Conscience as the Noon-tide clear, Think how All-seeing God thy ways, And all thy Secret Thoughts survey.
"Influence'd by the Light divine, Let thy own Light in good Works shine: Reflect all Heaven's pro- pitious ways, In ardent love and cheer- ful praise.	"By influence of the Light Divine, Let thy own Light to others shine, Reflect all Heaven's pro- pitious Rays, In ardent Love, and cheer- ful Praise.
"Wake, and lift up thy self, my Heart, And with the Angels bear thy part, Who all night long un- wearied sing, Glory to the Eternal King.	"Wake, and lift up thy self my Heart, And with the Angels bear thy part, Who all night long un- wearied sing, High Praise to the Eter- nal King.





- "But though sleep o'er my frailty reigns,  
Let it not hold me long in chains;  
And now and then let loose my heart,  
Till it an Hallelujah dart.
- "The faster sleep the sense does bind,  
The more unfetter'd is the mind;  
O may my Soul from matter free,  
Thy unvail'd Goodness waking me!
- "O when shall I in endless day,  
For ever chase dark sleep away,  
And endless praise with th' Heavenly Choir,  
Incessant sing, and never tire?
- "You my Best Guardian, whilst I sleep,  
Close to my Bed your Vigils keep,  
Divine Love into me instill,  
Stop all the avenues of Ill.
- "Thought to thought with my Soul converse,  
Celestial joys to me rehearse,  
And in my stead all the night long,  
Sing to my God a grateful Song.
- "Praise God from whom all blessings flow,  
Praise him all Creatures here below,  
Praise him above y' Angelic Host,  
Praise Father, Son, and Holy Ghost."
- "But tho' Sleep o'er my frailty reigns,  
Let it not hold me long in Chains;  
And now and then let loose my heart,  
Till it an Hallelujah dart.
- "The faster Sleep the senses bind,  
The more unfetter'd are our Minds,  
O may my Soul from matter free,  
Thy loveliness unclouded see!
- "O when shall I in endless Day,  
For ever chase dark sleep away,  
And Hymns with the Supernat Choir,  
Incessant Sing, and never tire?
- "O may my Guardian whilst I sleep,  
Close to my Bed his Vigils keep,  
His Love Angelical instill,  
Stop all the Avenues of Ill.
- "May he Celestial joys rehearse,  
And thought to thought with me converse,  
Or in my stead all the night long,  
Sing to my God a Grateful Song.
- "Praise God from whom all blessings flow,  
Praise him all Creatures here below,  
Praise him above ye Heavenly Host,  
Praise Father, Son, and Holy Ghost."

8. A reference to the text given in *Harmonia Sacra* shows that the change from "Glory" to "All praise" in l. 1. is only a restoration of the original reading; and without being aware of this fact, Lord Selborne points out that the expression "All praise" is remarkably consistent with Ken's frequent use of it in other writings. The same alteration was made in 1709 in the *Morning Hymn*, st. 9, and in the *Midnight Hymn*, st. 7; while at the same time "Glory" in the *Morning Hymn*, st. v. l. 4, is changed to "High Praise."

As in the case of "Awake my soul," this hymn has been divided, subdivided, and rearranged in a great many ways during the last 150 years. In one form or another it will be found in most hymnals pub. during that period.

My God, now I from Sleep awake. [Midnight.]  
The texts of 1695 and 1709 are subjoined:—

1695.

- "A Midnight Hymn.  
"Lord, now my Sleep does me forsake,  
The sole possession of me take,  
Let no vain fancy me intrude,  
No one impure desire intrude.

"Blest Angels! while we silent lye,  
You Hallelujahs sing on high,

1709.

- "A Midnight Hymn.  
"My God now I from sleep awake,  
The sole Possession of me take,  
From Midnight Terrors me secure,  
And guard my Heart from Thoughts impure.

"Bless'd Angels! while we silent lye,  
You Hallelujahs Sing on high,

- You, ever wakeful near the Throne,  
Prostrate, adore the Three in One.
- "I now awake do with you joys,  
To praise our God in Hymns divine;  
With you in Heav'n I hope to dwell,  
And bid the night and world farewell!
- "My Soul when I shake off this Dust,  
Lord, in thy Arms I will entrust;  
O make me thy peculiar care,  
Some heav'nly Mansion me prepare.
- "Give me a place at thy Saints' Feet,  
Or some fall'n Angel's vacant seat;  
I'll strive to sing as loud as they,  
Who sit above in brighter day.
- "O may I always ready stand,  
With my Lamp burning in my hand;  
May I in sight of Heav'n rejoice,  
When e'er I hear the Bridegroom's voice.
- "Glory to Thee in light array'd,  
Who light thy dwelling place hast made,  
As immense Ocean of bright beams,  
From thy All-glorious God-head streams.
- "The Sun, in its Meridian bright,  
Is very darkness in thy sight;  
My Soul, O lighten, and enflame,  
With Thought and Love of thy great Name.
- "Blest Jesu, Thou on Heav'n intent,  
Whole nights hast in Devotion spent,  
But I, frail Creature, soon am tir'd,  
And all my Zeal is soon expir'd.
- "My Soul, how canst Thou weary grow,  
Of Antedating Heav'n below,  
In sacred Hymns, and Divine Love,  
Which will eternal be above?
- "Shine on me, Lord, new life impart,  
Fresh ardours kindle in my heart;  
One ray of thy All-quickning Light,  
Dispel the sloth and clouds of night.
- "Lord, lest the tempter me surprise,  
Watch over thine own Sacrifice;  
All loose, all idle thoughts cast out,  
And make my very dreams devout.
- "Praise God from whom all blessings flow,  
Praise him all Creatures here below;
- You joyful Hymn the ever Bless'd,  
Before the Throne and never rest.
- "I with your Choir Celestial joys,  
In offering up a Hymn Divine  
With you in Heaven I hope to dwell,  
And bid the Night and World farewell!
- "My Soul, when I shake off this Dust,  
Lord, in thy Arms I will intrust.  
O make me Thy peculiar Care,  
Some Mansion for my Soul prepare.
- "Give me a place at thy Saints' Feet,  
Or some fallen Angel's vacant seat;  
I'll strive to sing as loud as they,  
Who sit above in brighter Day.
- "O may I always ready stand,  
With my Lamp burning in my hand;  
May I in sight of Heav'n rejoice,  
When e'er I hear the Bridegroom's Voice.
- "All Praises to thee in light array'd,  
Who light thy dwelling place hast made.  
A boundless Ocean of bright beams,  
From thy All-glorious God-head streams.
- "The Sun in its Meridian bright,  
Is very darkness in Thy sight;  
My Soul, O lighten and enflame,  
With Thought and Love of thy Great Name.
- "Bless'd Jesu, Thou on Heav'n intent,  
Whole Nights hast in Devotion spent,  
But I, frail Creature, soon am tir'd,  
And all my Zeal is soon expir'd.
- "My Soul how canst thou weary grow,  
Of antedating Bliss below;  
In sacred Hymns, and Heavenly Love,  
Which will Eternal be above.
- "Shine on me, Lord, new life impart,  
Fresh Ardours kindle in my Heart;  
One Ray of thy All-quickning Light,  
Dispel the sloth and clouds of Night.
- "Lord, lest the Tempter me surprise,  
Watch over thine own Sacrifice;  
All loose, all idle thoughts cast out,  
And make my very dreams devout.
- "Praise God, from whom all Blessings flow,  
Praise him all Creatures here below;



4. O Lord, when near the appointed hour. *Holy Communion.*

5. Unction the Christian name implies. *Confirmation.*  
[G. A. C.]

**Kennedy, Benjamin Hall, D.D.,** a. of the Rev. Hann Kennedy, sometime Incumbent of St. Paul's, Birmingham, and editor of *A Church of England Psalm-Book*, &c., 1821 (12th ed. 1848), was b. at Summer Hill, near Birmingham, Nov. 6, 1804, and educated at King Edward's School, Birmingham; Shrewsbury School; and St. John's College, Cambridge. He graduated B.A. in 1827 (First Class Classical Tripos and First Chancellor's Medallist). He was Fellow of his College 1828-36; Head Master of Shrewsbury School, 1836-66; and Regius Professor of Greek in the University of Cambridge and Canon of Ely, 1867. Dr. Kennedy took Holy Orders in 1829, and was for some time Prebendary in Lichfield Cathedral and Rector of West Felton, Salop. He was elected Hon. Fellow of St. John's College, Cambridge, in 1880. Besides his *Public School Latin Grammar, Palaestra Latina, Palaestra Stili Latini*, &c., his editions of some of the Classics, and *University Sermons*, Dr. Kennedy pub. the following:—

(1) *The Psalter, or the Psalms of David, in English Verse.* By a Member of the University of Cambridge, 1860; (2) *Hymnologia Christiana, or Psalms & Hymns Selected and Arranged in the Order of the Christian Seasons* (quoted in this Dictionary as Kennedy), 1863.

i. From these two works many psalms and hymns have passed into other collections. The following versions of the Psalms first appeared in *The Psalter*, 1860, and again in the *Hymn. Christ.*, 1863. In many instances they have undergone considerable alteration in the latter work, and those of great length are broken into parts:—

1. All ye people, come and clap, &c. *Ps. xlvii.*
2. Arise, O Lord, with healing rod. *Ps. x.*
3. As pants the hind for cooling streams. *Ps. xlii.*
4. As Thy mercy lasts for ever. *Ps. cix.*
5. Be merciful to me, O God. *Ps. lvi.*
6. Be Thou my Judge, and I will strive. *Ps. mcd.*
7. Bless ye the Lord, His solemn praise record. *Ps. cxxxiv.*
8. Bow down Thine ear, and hear my cry. *Ps. lxxviii.*
9. Come, ye children, list to me. *Ps. xlviii.*
10. Ever, O my God and King. *Ps. cxcv.*
11. Ever will I bless the Lord. *Ps. xxiiv.*
12. Every king shall bow before Him. *Ps. lxxvii.*
13. Full of my chafing thoughts, &c. *Ps. lxxviii.*
14. God, avert the deadly blow. *Ps. lix.*
15. God, in Judah's homes is known. *Ps. lxxv.*
16. God of my righteousness. *Ps. lx.*
17. Hear Thou my prayer, O Lord. *Ps. cxliii.*
18. Help us, O Lord, the good decay. *Ps. xiv.*
19. How blest are they who flee, &c. *Ps. cxi.*
20. How blest the man, who fears to stray. *Ps. l.*
21. How blest the man whose crosses, &c. *Ps. xxxii.*
22. How good it is to praise the Lord. *Ps. xcii.*
23. How long art silent, Lord? how long. *Ps. xlv.*
24. How long forgotten, Lord, by Thee. *Ps. xli.*
25. How long wilt Thou conceal Thy face. *Ps. lxxviii.*
26. I lift mine eyes unto the hills. *Ps. cxi.*
27. I love the Lord, for He is high. *Ps. cxcv.*
28. I muse upon Thine ancient praise. *Ps. lxxvii.*
29. I praise Thee, Lord, who o'er my foes. *Ps. xxx.*
30. I trod the path of life, my strength. *Ps. cii.*
31. In trouble to the Lord I prayed. *Ps. cxi.*
32. Jehovah reigns, arrayed in light. *Ps. xciii.*
33. Judge me, O God; maintain my cause. *Ps. xliii.*
34. Lord, hear my prayer, and let my cry. *Ps. cii.*
35. Lord, I am not lofty-minded. *Ps. cxxxi.*
36. Lord, I lift my soul to Thee. *Ps. lxx.*
37. Lord, my Rock, I cry to Thee. *Ps. xlviii.*
38. Lord, save me from the foe's wrath. *Ps. cxl.*
39. Lord, Thou wilt guard with faithful love. *Ps. xxi.*
40. Lord, Thy love and truth I praise. *Ps. cx.*

41. My God, my God, to Thee I say, Ah! why hast Thou, &c. *Ps. xxi.*
  42. My heart is fain, O God, my heart. *Ps. cxli.*
  43. My portion is the living Lord. *Ps. cxi.*
  44. My Saviour is the living Lord. *Ps. xi.*
  45. My Shepherd is the Lord, ye care. *Ps. xciii.*
  46. My trust is in Thy holy Name. *Ps. lxx.*
  47. My voice to God ascends on high. *Ps. lxxv.*
  48. Not in envy, not in anger. *Ps. xxi.*
  49. Not in Thy fury, Lord, reprove. *Ps. xxi.*
  50. O grant us, God of love. *Ps. lxxv.*
  51. O God, be merciful to me. *Ps. li.*
  52. O God of hosts, a vine. *Ps. lxx.*
  53. O God, subdue the power of sin. *Ps. vii.*
  54. O Lord, in Thine accepted day. *Ps. lxx.*
  55. O Lord our King, how bright Thy fame. *Ps. cxi.*
  56. O Lord, the God of my salvation. *Ps. lxxvii.*
  57. O praise ye the Lord, from Him in His shrine. *Ps. cx.*
  58. O rejoice, ye righteous, in the Lord. *Ps. xxi.*
  59. Oft, as to scatter kings. *Ps. lxxvii.*
  60. Out of the depths to Thee I cry. *Ps. cxv.*
  61. Praise, O my soul, the Lord and all. *Ps. cxi.*
  62. Praise, O my soul, the Lord; how great. *Ps. cx.*
  63. Praise the Lord, for good is He. *Ps. cxxv.*
  64. Praise the Lord, for it is wise. *Ps. cxliii.*
  65. Praise the Lord from heaven on high. *Ps. cxliii.*
  66. Praise the Lord, His people; raise. *Ps. cxli.*
  67. Praise ye the Lord, all nations. *Ps. cxvii.*
  68. Praise ye the Lord, for good is He. *Ps. cxxv.*
  69. Praise ye the Lord, for very good. *Ps. cxv.*
  70. Praised be the Lord, my Rock of might. *Ps. cxl.*
  71. Save me, O God, the dangerous. *Ps. lxx.*
  72. Save me through Thy name, O God. *Ps. lxx.*
  73. Seek ye Jehovah's house, they said. *Ps. cxxv.*
  74. Sing a new song unto the Lord. *Ps. xxi.*
  75. Sing the Lord, ye sons of heaven. *Ps. xxi.*
  76. Sing unto the Lord with mirth. *Ps. c.*
  77. Take heed, O Lord, of all my fears. *Ps. lxx.*
  78. The heavens declare Thy wondrous fame. *Ps. cxv.*
  79. The heavens, O God, Thy glory tell. *Ps. cx.*
  80. The king, O Lord, with hymns of praise. *Ps. cx.*
  81. The life of man is like the grass. *Ps. cxli.*
  82. The Lord in thy distressful day. *Ps. xxi.*
  83. The Lord is King; glad earth, and ye. *Ps. cx.*
  84. There is no God, so with the fool. *Ps. xxi.*
  85. Thou searchest all my secret ways. *Ps. c.*
  86. To Thee I call, O Lord, be swift. *Ps. cxv.*
  87. 'Twas dream-like, when the Lord's dew. *Ps. cxv.*
  88. Unless the Lord with us had wrought. *Ps. cxv.*
  89. Unto my feet a lantern shined Thy word. *Ps. cxv.*
  90. Unto the Lord I make my moan. *Ps. cx.*
  91. We sat and wept by Rachel's stream. *Ps. cxv.*
  92. When Israel came from Egypt's strand. *Ps. cxv.*
  93. When through the dismal waste. *Ps. cxv.*
  94. Who rules his life by God's tabernacle. *Ps. cxv.*
  95. Whoe'er his secret home has made. *Ps. cxv.*
  96. With weary care brought low. *Ps. cxv.*
  97. With my whole heart I will praise. *Ps. cxv.*
  98. Within Thy tabernacle, Lord. *Ps. cxv.*
  99. Ye Judges of the earth, be still. *Ps. cxv.*
- ii. The following also appeared in *Psalter*, 1860, and again in *Hymn*, 1863, mostly altered, and based corresponding Psalms by George Seabright, in his *Paraphrase upon the Psalms*, 1636:—
100. Blest be whose timely mercies hee
  101. Hide not, O Lord, Thy cheering face
  102. I waited for a gentle word. *Ps. cxv.*
  103. Israel of God, be Christ your Gub.
  104. Who in the Lord securely lay.
- iii. To the Rev. A. T. Russell, *Hymns*, 1851, Dr. Kennedy was limited extent in preparing his. In his Preface he says, p. viii., metres, and occasionally his were adopted in the following Psalms: 45, 46, 50, 81, 85, 90, 110, 111, the following, sometimes with the 1860 text, were given in *Christ.*, 1863:—
105. God is our sure defence, our a
  106. My heart is full, and I must
  107. Not vain, O Lord, Thy loving





date only from 1733 (the earlier having probably perished in the great fire there in 1731), that no will can be found in the district Probate Court, and that no monument or tablet is now to be found at Childs Okeford.

By a communication to me from the Process Registrar of Bristol, it appears that in a book professing to contain a list of Presentations deposited in the Consistory Court, Kethe is said to have been presented in 1545 by Henry Capel, the Patron of Childs Okeford *Inferior*. In the 3rd ed. of *Hutchins*, vol. iii. pp. 355-6, William Watkinson is said to have been presented to this moiety by Arthur Capel in 1593.

Twenty-five Psalm versions by Kethe are included in the *Anglo-Genevan Psalter* of 1561, viz. Ps. 27, 36, 47, 54, 56, 62, 70, 85, 86, 90, 91, 94, 100, 101, 104, 107, 111, 112, 113, 122, 125, 126, 124, 134, 142,—the whole of which were adopted in the *Scottish Psalter* of 1564-65. Only nine, viz. Ps. 104, 107, 111, 112, 113, 122, 125, 126, 134, were included in the *English Psalter* of 1562; Ps. 100 being however added in 1565 (see first lines of the rest under *Scottish Hymnody*, ii. § 2). Being mostly in peculiar metres, only one, Ps. 100, was transferred to the *Scottish Psalter* of 1650. The version of Ps. 104, "My soul, praise the Lord," is found, in a greatly altered form, in some modern hymnals.

Warton calls him "a Scotch divine, no unready rhymester," says he had seen a moralisation of some of Ovid by him, and also mentions verses by him prefixed to a pamphlet by Christopher Goodman, printed at Geneva in 1558; a version of Ps. 92 added to Knox's *Appellation* to the Scottish Bishops, also printed at Geneva in 1558; and an anti-papal ballad, "Tye the mare Toon-boy." A sermon he preached before the Bishops at Blandford on Jan. 17, 1571, was printed by John Daye in 1571 (preface dated Childs Okeford, Jan. 29, 1571), and dedicated to Ambrose Earl of Warwick. See *Starnhold & Hopkins*, §§ 9-11. [J. M.]

**Key, Francis Scott**, was b. in Frederick County, Maryland, 1779, and educated at St. John's College, Annapolis. He practised as a lawyer in Washington, District of Columbia, and was the United States District Attorney there till his death on Jan. 11, 1843. His poetical pieces, which were printed in various works, were collected and pub. in N. Y. as *Poems* in 1857. His hymns in C. U. include:—

1. *Before the Lord we bow.* *National Thanksgiving.* This Thanksgiving hymn for the 4th July was pub. in 1832, and was probably written for the celebration of that year. It is in use in G. Britain and America.

2. *If life's pleasures charm [cheer] thee.* *The heart for God only.* Appeared in *The Christian Lyre*, 1830.

3. *Faith is the Christian's evidence.* *Faith.*

4. *Lord, with glowing heart I'll praise Thee.* *Praise for Pardon and Peace.* Pub. in Dr. Mühlberg's *Church Poetry*, 1823, the *Prayer Bk. Coll.*, 1826, &c.; and altered as "Lord, with fervor I would praise Thee," in the *Unitarian Hymn for the Church of Christ*, Boston, 1853. In the Oberlin, Ohio, *Manual of Praise*, 1890, it begins with st. ii., "Praise, my soul, the God that sought thee."

Of these hymns Nos. 1, 2, and 4 are in the *Lyra Sac. Americana*, 1868, together with the following:—

5. *Behold the grant the King of kings.* *All things in Christ.*

6. *My God, my Father, may I dare.* *God, the Father.*

7. *When troubles, wave on wave, assail'd.* *Efficacy of Prayer.*

F. S. Key was also the author of "The Star Spangled Banner" (1814). For original text of his pieces see the *Poems*, 1857. [F. M. B.]

**Keymann, Christian.** [Kelmans, C.]

**Kiel, Tobias**, was b. Oct. 29, 1584, at Ballstädt near Gotha. After completing his theological studies at Jena, he became in 1606 Schoolmaster at Ballstädt, and in 1613 Pastor

at Eschenbergen. He was then, in 1627, appointed Pastor at Ballstädt, and d. there six days after his settlement. (*Brückner's Kirchen und Schulstadt des Herzogthums Gotha*, 1753, ii., pt. xii. p. 13; iii., pt. viii. p. 12, &c.) In 1721 some 60 of his hymns were extant in ms. The only one tr. into English is

*Herr Gott, aus schloesse dem Himmel auf.* *For the Dying.* In J. M. Altenburg's *Kirchen- und Hausgesänge*, Erfurt, 1626, No. 6, in 3 st., entitled "On the Festival of the Purification of Mary;" and in the *Var. L. B.*, 1851, No. 118. Tr. as "Lord God, now open wide Thy heaven," by Miss Winkworth, 1858, p. 215.

[J. M.]

**Killinghall, John.** The date of his birth is unknown. He was admitted pastor of a congregation at Beccles, Suffolk, Oct. 13, 1697. Through some indiscretion of conduct he retired from the ministry for a time. Subsequently, about 1702, he became the pastor of the Congregational Church, Southwark, then meeting in Deadman's Place (the Church of the Pilgrim Fathers). He d. Jan. 1740. His memoir is included in the *Brief Records of the Independent Church at Beccles*, 1838, by S. W. Rix. (*Miller's Singers & Songs*, 1869, p. 156.) His hymn:—

*In all my troubles, sharp and long (Joy in Affliction)* appeared in the *Life of Faith exemplified and recommended in a Letter found in the Study of the Rev. Joseph Belcher, late of Dedham, in New England, since his increase. An Answer to this question, "How to live in this World so as to live in Heaven?" To which is added a few Verses by the late Rev. Killinghall, upon reading of it.* London, 1741. It is in 3 st. of 4 l., and is found in modern hymn-books in the following forms:—(1) "In all my troubles, sharp and strong," in Reed's *H. Bk.*, 1842, and others; (2) "In every trouble, sharp and strong," in several collections, including the *Enlarged London H. Bk.*, 1873, &c.; and (3) "In every trying hour," in several American books, as *Songs for the Sanctuary*, N. Y., 1868, &c. In several of the older collections this hymn is attributed to "Coombes"—why we know not. [J. J.]

**Kimball, Harriet McEwan**, a native and resident of Portsmouth, Newhaven, is the author of *Hymns*, Boston, 1866; *Swallow's Flight of Song*, 1874, &c. Her hymns include:—

1. *At times on Tabor's height.* *Faith and Joy.*

2. *Dear Lord, to Thee alone.* *Lent.*

3. *It is an easy thing to say.* *Humble Service.*

4. *We have no tears Thou wilt not dry.* *Affliction.* Appeared in the *Poets of Portsmouth*, 1864, and the *Unitarian Hymn of the Spirit*, 1864, and others. In Miss Kimball's *Hymns*, 1866, this hymn begins with st. iii. of "Jesus the Ladder of my faith."

Several of Miss Kimball's poems were included in Baynes's *Illustrated Book of Sacred Poetry*, N. D. [F. M. B.]

**Kindred in Christ, for His dear sake.** *J. Newton.* [*Welcome to Christian Friends.*] Pub. in the *Olney Hymns*, 1779, Bk. ii., No. 70, in 6 st. of 4 l., and headed, "A Welcome to Christian Friends." It is in C. U. in its original form, and also as: (1) "Kindred in Christ, to us 'tis given," adapted for *Union and Home Missionary Meetings*; and (2) "May He by Whose kind care we meet," also suitable for similar gatherings. [J. J.]

**King, Catherine.** [Pennestather, C.]

**King, Elisabeth.** [Wills, Elisabeth.]



Klopstock ranks among the classic poets of Germany. In his *Leben* (collected at Hamburg, 1771; enlarged, Leipzig, 1798; finally enlarged, Leipzig, 1806) he is seen at his best; his earlier compositions of this class being the finest modern examples for perfection of form, lyric grace, majesty, and purity of rhythm. His most famous work is his *Messias*, which on its first appearance created an enthusiasm such as had not been awakened by any German work for centuries. It was suggested by Milton's *Paradise Lost*, but Milton's calm majesty, firmness of touch, and unity of action were all foreign to Klopstock's nature—his genius was lyric rather than epic. With all its defects of style and construction, it is still a noble work, and could only have been written by a true poet and a sincere Christian; though to us its interest perhaps consists as much in its historical importance and results as in its intrinsic merits. (Books 1-3 written in prose at Jena, and then in hexameter verse at Leipzig, and 1st pub. in the *Neue Beytrage*, Bremen, 1748. Books 1-3 revised, and 4, 5 added at Halle, 1751; 6-10 added in the Copenhagen ed., 1755; 11-15, Copenhagen, 1764; 16-20, Halle, 1773. Finally revised ed. in 4 vols., Leipzig, 1800.)

In his hymns Klopstock is not seen at his best. He seems to have had little appreciation of the requirements which the writer of hymns for use in public worship has to meet. His hymns are emotional and subjective, little suited to congregational tunes, and not sufficiently simple in style. In his first collection (1) *Geistliche Lieder*, Copenhagen, 1758, he included a number of indifferent recasts of earlier German hymns; his second collection (2) *Geistliche Lieder*, Copenhagen, 1769, consisted entirely of original compositions. The only one of his hymns which is still much used in Germany is "Aufersteh, ja aufersteh, wirst du" (q.v.). The others which have passed into English C. U. are:—

i. *Deine heilige Geburt*. Supplication. In his *Geistliche Lieder*, 1758, p. 44, in 14 l., repeated in Knapp's *Fr. L. S.*, 1837, No. 446. Tr. as "Naviour! by Thy holy birth," by Dr. W. L. Alexander, in 2 st. of 8 l. It was written about 1830, but 1st pub. in the 2nd ed., 1858, of his *Rel. of Hys.*, No. 339, entitled "Christ's aid invoked."

ii. *Herr, du wollst uns vorbereiten*. Holy Communion. In his *Geistliche Lieder*, 1758, p. 138, arranged for antiphonal singing by choir and congregation. The form tr. into English is "Herr, du wollst uns vorbereiten," being the first two stanzas for choir altered as No. 246 in the *Württemberg G. B.*, 1842, in 2 st. of 12 l. Tr. as "Grant us, Lord, due preparation," by L. Heyl, in the *Ohio Luth. Hymnal*, 1840. Another tr. in, "O God, do Thou Thy folk prepare," by Dr. G. Walker, 1860, p. 64.

iii. *Nicht nur's treuen Überwinden*. Christian Warfare. 1st pub. in the *G. B. für St. Petri Kopenhagen*, 1760, No. 639; repeated in his *Geistliche Lieder*, 1769, p. 23, in 6 st. of 14 l., entitled "The Victory of the Faithful." In the *Berlin G. L. S.*, ed. 1863. Tr. as "Labour ever, late and early," a full but rather free tr. by Dr. Kennedy, in his *Hymns Christ.*, 1863.

iv. *Zeige dich uns ohne Hülle*. Sunday. In his *Geistliche Lieder*, 1769, p. 88, in 6 st. of 14 l., entitled "Preparation for Divine Service." Included in the *Berlin G. L. S.*, ed. 1863. It is the only hymn by Klopstock much used in English. Tr. as "Lord, remove the veil away," a good and full tr. by Miss Swethwick, in *H. L. L.*, 3rd Ser., p. 47 (1884, p. 148). Included in full in Kennedy, 1863; Eng. Presb. Ps. & Hys., 1867; *Purple H. Bk.*, 1867; Dale's *Eng. H. Bk.*, 1875, and others. It is abridged in W. F. Stevenson's *Hys. for Ch. & Home*, 1873, *Laudes Domini*, N. Y., 1884, and others.

Hymns not in English C. U.

v. *Ach wie hat mein Herz gerungen*. Strength in Weakness. 1769, p. 101, in 10 st. Tr. as "Ab me, what woes this heart have wrung," by J. Sheppard, in his *Foreign Sacred Lyre*, 1857, p. 89.

vi. *Du wollst erhören Gott, ihr Flehn*. For the Dying. 1754, p. 73, in 11 st. The form tr. is the recast (probably by J. S. Dieterich), as No. 120, in the *Berlin G. L. S.*, 1765, beginning "Denn sind wir Gott in Ewigkeit." Tr. as "We're Thine, O God, for evermore," by Dr. M. Mills, 1845 (1856, p. 241).

vii. *Seig sind des Himmels Erben*. For the Dying;

or, *At Funerals*. 1754, p. 15, in 4 pt. choir and congregation, in all 10 st. & xiv. 13. Sung at the funeral of J. C. I. 4, 1801. Tr. as "Blessed are the heirs G. Moultrie, in his *Hys. & Lyrics*, 1867.

viii. *Schicksal, die du dieser Zeit*. 1768, p. 1, in 3 st. Tr. as "Strengthen, soul," by G. Moultrie, in his *Hys. & Lyrics*, marked as an "oration for the departing." ix. *Um Erden wandeln Kinde*. 75. In his *Oden*, vol. II., Leipzig, 1798, p. written in 1798, and entitled "Psalm in lines, embodying and amplifying O Song at his own funeral." Tr. as, "I their planets roll," by J. Sheppard, "Round their planets roll the moons worth," 1869, p. 332.

x. *Wenn ich einst von jenen Sehnen*. 1769, p. 57, in 3 st. In the *Wörterbuch* No. 162. The first are, (1) "When I by W. Nind, in his *Odes of Klopstock* (2) "When I wake from out that slumber kerville's *Poetry of Germany*, 1854 in the *Schaft-Hilman Lib. of Ref.* p. 272. (3) "Father, let no day to you begin with at. It altered to "Gib d Tage", by J. Sheppard, 1857, p. 88. day from yonder sleeping," by Miss H. ad. *Remember from Ioh mich*. The 1st pub. in the *Nordische Anzeiger* ed. vol. II. (Kopenhagen, 1768). In burg. 1771, p. 25, in 99 lines, and was 1769. Tr. as, (1) "With trembling Nind, 1848, p. 130. (2) "I joy, but J. Sheppard, 1857, p. 34. (3) "Tre by Miss Winkworth, 1869, p. 330.

Besides the above a considerable number of Klopstock's *Oden* are tr. by his *Foreign Sacred Lyre*, 1857, taken from the *Oden* appeared in stock from 1747 to 1780. Tr. German by William Nind, London, 1848.

**Knak, Gustav Friedrich** a. of Christian F. L. Knak, sarius at Berlin, was b. at 1806. He matriculated a theology at the University of 1826. In the autumn of 1 tutor in a private school at hausen, near Berlin, where fully for the sick and dying of year 1831. He returned to 1832, and acted as one of the well-known *Geistlicher Lieder* to in this Dictionary as the to which he contributed a n and for which he wrote the 11, 1832. In the autumn ordained pastor of Wustern burg, in Pomerania; and in was appointed Gossner's st of the Lutheran-Bohemian co lehemakirche) in Berlin. visit to a married daughter Stolpemünde, he was taken d. there July 27, 1878; h moved to Berlin and laid to yard belonging to his church p. 246; *Ally. Deutsche Biog*

Knak was a man of prayer, a preacher and pastor, and greatly at home and abroad, especially in to China and the Chinese Empire. As a hymn-writer he is distinctive style, harmony of rhythm, and of Christ. His hymns appeared i *Aus du mich lieb* Berlin, 1829 at Berlin 1849, and again in 18 in the *Berlin G. L. S.*, ed. 1873. *Liebe ... Nachtrag zu dessen* 2nd ed. 1849 (3rd ed. Berlin, 185



of Knapp's hymns which have passed  
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advocate at the Court of Appeal. In the autumn of 1831 he entered the Theological Seminary at Maulbronn, and in 1836 he graduated as at the University of Tübingen. In November, 1836, he became assistant clergyman at Pötenbach, near Stuttgart; and in July, 1837, at Gmünd, near Stuttgart. He was appointed, in 1838, diaconus at Pötenbach, and in 1839, diaconus of the Hospitalkirche in Stuttgart; and in October, 1837, archidiaconus of the Hofkirche. He was finally appointed, in December, 1843, Superintendent of the Lutheran Church in Stuttgart, where, after having been for some time partially disabled by paralysis, he preached his last sermon, Feb. 13, 1863. He d. at Stuttgart, January 13, 1864. Knapp, vol. 213; *Altp. Deutsche Litog.*, liv. 253, etc.).

Knapp was a poet possessed not merely very considerable poetic talent, but also considerable originality. He was a truly original poet, the best of his secular poems being such as to show the history and the character of his own life. His poems are characterized by a clear, simple, and sincere style, and a deep, earnest, and sincere faith in his own religion. His poems are characterized by a clear, simple, and sincere style, and a deep, earnest, and sincere faith in his own religion.

Knapp's hymns which have passed into the popular song. His hymns are characterized by a clear, simple, and sincere style, and a deep, earnest, and sincere faith in his own religion. His hymns are characterized by a clear, simple, and sincere style, and a deep, earnest, and sincere faith in his own religion.

Knapp's hymns which have passed into the popular song. His hymns are characterized by a clear, simple, and sincere style, and a deep, earnest, and sincere faith in his own religion. His hymns are characterized by a clear, simple, and sincere style, and a deep, earnest, and sincere faith in his own religion.

Knapp's original hymns appeared principally in his *Christliche Gesänge* and *Evangelische Liedersammlung*, as above; and also in his

(1) *Christliche Gedichte*, 2 vols., Basel, 1829. (2) *Neuere Gedichte*, 2 vols., Basel, 1834, sometimes ranked as vols. iii., iv. of No. 1. (3) *Gedichte, Neuere Folge*, Stuttgart, 1843. (4) *Herbstblüthen*, Stuttgart, 1859. Those which have passed into English C. U. are:—

i. *Aus deiner Eltern Armen*. *Holy Baptism*. This and No. iv. seem to have been written for the baptism of his own children. 1st pub. in his *Christliche Gedichte*, 1829, p. 222, in 3 st. of 8 l., entitled "Baptismal Hymn," and repeated in his *Ev. L. N.*, 1850, No. 846 (1865, No. 875). The tr. in C. U. is

*Thy parent's arms now yield thee*. In the original metre by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 89; and thence in *Kennedy*, 1863. Slightly altered for metrical reasons in her *C. B. for England*, 1863, No. 89.

ii. *Blick aus diesem Erdenthale* (p. 180 l.).

iii. *Nicht fahren wir vom Vaterlande* (p. 180 ll.).  
iv. *O Vaterherz, das Erd' und Himmel schuf*. *Holy Baptism*. A beautiful hymn of supplication to (i.) God the Creator; (ii.) God the Redeemer; (iii.) God the Sanctifier; on behalf of the child, ending with a prayer to the Holy Trinity for guidance and blessing throughout its life. 1st pub. in his *Christliche Lieder*, 1841, No. 89, in 4 st. of 9 l., repeated in his *Ev. L. N.*, 1850, No. 847 (1865, No. 876). The tr. in C. U. is:—

*O Father-Heart, Who hast created all*. A good and full tr. by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 87, repeated in the *Schaff-Gilman Lib. of Rel. Poetry*, ed. 1883, p. 437. In the hymnals it appears in the following forms, all beginning with st. 1. :—

1. *O Father, Thou Who hast created all*. In *H. A. & M.*, 1861 and 1875, and others.

2. *Father! Who hast created all*. In Adams's *American Ch. Pastorals*, 1864, being the *H. A. & M.* version reduced to C. M.

3. *Father, Who hast created all*. In the Pennsylvania Luth. Ch. Bk., 1864, in 8, 6, 8, 6, 8, 8 metre.

4. *Father of heaven, Who hast created all*. In *Kennedy*, 1863; the S. P. C. K. *Church Hym.*, 1871; Thring's *Chil.*, 1882; and in America in M. W. Stryker's *Christian Chorals*, 1885.

*Hymns not in English C. U. :—*

v. *Abend ist es; Herr, die Stunde*. *Evening*. Written at Sulz, June 19, 1828 (*Koch*, vii. 224). 1st pub. in his *Christliche Gedichte*, 1829, l. p. 9, in 10 st. Tr. as "It is evening, and the hour, Lord," by Miss Marington, 1863, p. 130.

vi. *Eines Wunsch ich mir vor allem Andern*. *Love to Christ*. 1st pub. in his *Christliche Gedichte*, 1829, l. p. 151, in 4 st., entitled "My Wish." Lauxmann, in *Koch*, vii. 59, says it was written, April 23, 1823, while Knapp was at Galsburg, for the use of a young girl at Stuttgart who was about to be confirmed. Dr. Schaff classes it as the finest and most popular church hymn of its author. Tr. as "More than all, one thing my heart is craving," by T. C. Porter, April 13, 1868, for Schaff's *Christ in Song*, 1869, p. 625.

vii. *Geh hin! der Herr hat dich gerufen*. *Survival of a child*. Written, 1844, on the death of his son Manuel. 1st pub. in his *Christliche Gedichte*, 1849, p. 139, in 4 st. Tr. as "Go hence! the Lord hath called thee home," by Dr. J. Guthrie, in his *Sacred Lyrics*, 1869, p. 112.

viii. *Geh zum Schlummer ohne Kummer*. *Survival*. Written in memory of his first wife, who d. April 11, 1835. 1st pub. in his *Ev. L. N.*, 1837, No. 3432 (1845, No. 3046), in 5 st. Tr. as "Softly slumber, softly slumber," by R. Massie, in the *Day of Rest*, 1878.

ix. *Geist des Lebens, heil'ge Gab*. *Whitsuntide*. Written at Sulz for Whitsuntide, 1828 (*Koch*, vii. 225). 1st pub. in his *Christliche Gedichte*, 1829, l. p. 86, in 13 st. Tr. as "Thou Spirit, Who dost life impart," by J. Kelly, 1885, p. 63.

x. *Mittast du Licht und Heil*. *The Messings of Salvation*. In his *Christliche Gedichte*, 1829, l. p. 149, in 7 st. Tr. as "Oh, Jesus! hadst Thou not brought near," by C. F. Astley, 1860, p. 30.

xi. *Hosland spielen Stürme*. *Thou at Sea*. 1st pub. in his *Ch. Bk.*, p. 26, in 10 st., entitled "The Matthew xiv. 24-32." Tr. as "Fighting with the vessel," in *L. Bk.*, 1869, p. 28.

xii. *Ihr Kinder lernt von A*. Written 1839, and 1st pub. in *L. Bk.*, 212, in 9 st., entitled "The 10 Commandment." Tr. as "Listen well," by Dr. G. Walker, 1860, p. 1.

xiii. *Jesus, ew'ge Sonne*. 74 In his *Neuere Gedichte*, 1834, 11. "Jesus, everlasting Sun," by J.

xiv. *Schwellet sanft ihr we*. *Thou at Sea*. 1st pub. in his *Ev. L. N.*, st. Tr. as "Gently swell, ye L. Rehfuss's Church at Sea, 1868, p. 4

xv. *Sohn des Vaters, Herr d*. *God*. In his *Christliche Gedichte*, st. Tr. as (1) "Son of the Fa answer," by C. F. Astley, 1860 glory, God's dear Son, Let this th 1864, p. 124.

xvi. *Streichet hin, ihr leisen*. *of Time*. In his *Ev. L. N.*, 1 Tr. as "O ye winds of time: Rehfuss's Church at Sea, 1868, p. 4

xvii. *Woh' mich vom sanften*. *ing Soul*. The original of this "Breathe from the gentle South. 1879, Bk. III., No. 108. Knapp and is included in his *Christliche L. N.*, 1837, No. 2251. The text *Filgerharfe*, Basel, 1863, No. st. III. altered to "O Herr, 1 Mr. H. Massie was quite uncon producing a hymn of Newton's translation. His version are, would be still," in the *British H (2) "Lord, I would still and pas Rest, 1877, vol. viii. p. 379.*

xviii. *Wenn ich in stiller Fr*. *Christliche Gedichte*, 1829, l. p. 1 Tr. as "The Morning Star," Tr. as " still morning," by R. Massie, April, 1865, p. 56, and Heil's "When from my sleep awaking Day of Rest, 1877, p. 378.

xix. *Wie hold ist diese St*. Written 1842. In his *Gedichte*, in 7 st. In his *Ev. L. N.*, 1837, 1217), it begins "Wie edles," sweetness," in *L. Rehfuss's Ch.*

Five additional hymns in Dr. H. Mills in his *Horn* and 1856. A version by Malan is noted under "mourir."

**Knight, Joel Abel.** *Selection of 700 Evangelical* hymn on the death of a "Alas! how changed that name affixed being "Kn pears with the same sign *Selection*, 1837, and in son books. The writer was *Rev. Joel Abel Knight*, an who, in 1789, pub. a vol. of the author of a small volu Knight was a man of some J. Newton, Greathead, R He was also the author of the helm."

**Knoll, Christoph**, Bunzlau in Silesia, and verity of Frankfurt a. Od he was appointed assistant school at Sprottau in Siles in 1591, diaconus, and in at Sprottau. On Nov. 22 pelled by the Lichtenstei

...allowed to become pastor at the village of Wittingendorf, where (S. J. Kharhar's *Prolegomena* 1790-1820, pp. 180, 190, &c.) ...

...about which writings, for the long, well-written ...

...at Stuttgart in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

knobled four through France, England, and ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

Knopken, Andreas (Cronquist) 1806. He was ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

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...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

Two of Knorr's hymns have passed into English. One is a ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

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...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

...in 1801, as above ...

tr. contributed by R. Massie to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 502 (Ox. ed. 1864, No. 1), and in his own *Lyra Domestica*, 1864, p. 136. Repeated in R. Minton Taylor's *Hymnal*, 1872, No. 42; Marlborough College *H. Bk.*, 1869; Rugby School *H. Bk.*, 1876, and others.

8. *Sun of heaven's eternal day.* A good tr. contributed by Dr. John Ker to the *United Presb. Juv. Miss. Mag.*, 1858, p. 73; repeated in the *Forer Hyd.*, 1871.

9. *Day-spring of Eternity, Light of uncreated Light.* By Dr. B. H. Kennedy, as No. 824 in his *Hymno. Christi.*, 1863.

7. *Day-spring of Eternity! Hide no more thy radiant dawning.* A good tr. by Miss Winkworth (based on her 1855 version), as No. 159 in her *C. B. for England*, 1863. Repeated in R. Minton Taylor's *Hymnal*, 1872, No. 43, and the *Bk. of Ch. Praise*, 1865 (Bosworth).

8. *Day-spring of Eternity, Brightness of the Father's glory.* A good but free tr. by J. H. Hopkins, 1st pub. in Dr. Walter's *Chorals & Hys.*, 1866, and then in his own *Carols, Hys. & Songs*, 1882, p. 145. Included in the *Hys. & Songs of Praise*, N. Y., 1874.

9. *Day-spring of Eternity, Brightness of the Light divine.* In Brown-Borthwick's *Select Hys.*, 1871, and *Ch. Hys.*, 1871, compiled mainly from the trs. by Miss Winkworth and Miss Borthwick, but partly from Dr. Kennedy and Mr. Russell. Thence in J. L. Porter's *Coll.*, 1876, and the *Psalmist*, 1878.

10. *Day-spring of eternal day.* A good tr. by Edward Thring, contributed to the *Uppingham and Sherborne School H. Bk.*, 1874, No. 5.

Other trs. are: (1) "Day-dawn of Eternity," by H. J. Buckell, 1842, p. 36. (2) "Daystar from Eternity," in J. Sheppard's *Foreign Sacred Lyre*, 1851, p. 54. (3) "Morning glance of verity," by Miss Manning, 1863, p. 111. (4) "Brightness of Eternal Day," by Miss Furlingham, in the *British Herald*, May, 1866, p. 244, and *Reid's Praise Bk.*, 1872, No. 394. [J. M.]

**Knowles, James Davis**, an American Baptist Minister, was b. at Providence, Rhode Island, 1798; educated at Columbian College; became pastor of the 2nd Baptist Church, Boston, 1825, and Professor at Newton Theological Institute, 1832. He d. in 1838. His hymn, "O God, through countless worlds of light" (*Dedication of a Place of Worship*), appeared in the *Baptist Psalmist*, 1843; the *Meth. Episco. Hymns*, 1849, &c. [F. M. B.]

**Knox, William**, b. at Firth, Lilliesleaf, Roxburgh, Aug. 17, 1789, and educated at the parish school, and the grammar school at Musselburgh. For some time he was engaged in farming at Wrae, near Langholm, Dumfriesshire; but not succeeding to his satisfaction, he left Wrae in 1817, and finally settled in Edinburgh in 1820, where he subsequently obtained employment as a contributor to the public journals. He d. in Edinburgh, Nov. 12, 1825. His poetical works were, (1) *The Lonely Hearth*, North Shields, 1818; (2) *Songs of Israel*, 1824; (3) *The Harp of Zion*, 1825; and (4) these three works, together with a short Memoir, as his *Poems, &c.*, Lond., J. Johnson, 1847. The *Songs* and *Harp* are mainly paraphrases of portions of Holy Scripture. A few have come into use as congregational hymns, as, "A voice comes from Ramah," "Acquaint thee, O mortal," "O

sweet as vernal dews that fall and others.

**Koch, Eduard Emil**, 1809, at the Solitude, near the completion of his theological studies at Tübingen in 1830, he was assistant clergyman at Ehmlingen, and in 1837 became pastor at Aspach, near Marbach, on 1847 he was appointed the second, and in 1853 chief pastor at Heilbronn. In 1864 he became pastor at Erdmannhausen. He d. while on a visit to St. 1871 (*Allg. Deutsche Biog.*, x).

Koch claims notice here, as the author of the *Kirchenlands und Kirchengesamtheit des deutschen Reichs*, 1st ed. appeared at Stuttgart, 1865, second at Stuttgart, in 4 vols., 1866, he only lived to complete vols. 1 and 2, being edited from his notes by his chaplain to Prince Alexander of 1872; with an 8th volume by R. on vol. iv. of 1863), 1874, and 1 piece in 1873. All the re-tellings are to the third ed., 1874, and the following notice is regarded as the work of one man whole field of German Hymnology achievement, and worthy of the name was a great advance on anything and as a comprehensive survey was needed. Regarded more in detail, biographical and bibliographical biographies with historical connect merit. The biographies are so careful, and interesting, and on basis of the biographical notices who has pleasure in directing attention especially much fuller of life of the authors than he has collection of notes upon individuals of the works of the authors thus impossible to speak by any means been content to indicate in any which he had himself gathered able to consult, his work might complete, but would in reality valuable. As it is, the information confused and inaccurate, and what is when definite totally wrong. The writer had never seen many of them so that no single statement (or 1600-1750) can be taken with practical result to the present compelled in 1885 to make a vi purpose of consulting the hymn various of the principal libraries page or number to the works or been made either by himself or specially for this Dictionary.

**Koitsch, Christian**, 18, 1671, at Meissen, where leather-cutter. He entered Leipzig in 1692, and then of theology to Halle, with fluency of Francke and came one of the first "A After he had finished his pointed him, in 1696, as and in 1700 as Inspector, at Halle. In 1705 he became Rector of the Gymnasium Elbing, Aug. 21, 1734. *Deutsche Biog.*, xvi. 455, hausen's *Geistreiches G.* 1 ed., 1705, he contributed two others to his *Neues* 1714. Of these the following into English, viz. —

1. Du bist ja, Jesu, meine I





*Martin Luther*, 1884, p. 27, altered to "Come, Holy Spirit, Lord our God, And pour."

4. *Come, Holy Ghost! Lord God, fulfil.* A good and full *tr.* by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 19. Repeated in *Mercer's C. P. & H. Bk.*, 1857, unaltered save "fulfill" in st. i. l. 1. (Ox. ed., 1864, No. 435, as 6 st. of 4 l.); and in the *Ohio Luth. Hym.*, 1880, reading "and fill."

5. *Come, Holy Spirit, God and Lord.* In full by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 117; and her *C. B. for England*, 1863, No. 72. Repeated in Dr. Thomas's *Augustine H. Bk.*, 1866, and the *Pennsylvania Luth. Church Bk.*, 1868.

6. *Come, Holy Spirit! gracious Lord! Help us.* By M. E. Tupper, as No. 57 in Judd's *S. S. H. Bk.*, Halifax, 1870.

#### Other *trs.* are:—

(1) "Come, holy Spirit, most blessed Lord," by R. Coverdale, 1539 (*Remains*, 1846, p. 542). (2) "Come holy holy Ghost, Lord our God," in *Lyra Davidica*, 1704, p. 51. (3) "Lord God, the Holy Spirit, come," by J. Anderson, 1846, p. 17 (1847, p. 41). (4) "Come, Holy Ghost! Come, Lord our God! Thy," by J. Hunt, 1853, p. 49. (5) "Come, Holy Ghost! rule Thou within," by Dr. H. Mills, 1856, p. 143. (6) "Come, Holy Ghost, come, mighty God," by R. Massie, 1867, p. 269. (7) "Come, Holy Spirit, Lord and God," by Dr. O. MacDonald in the *Sunday Mag.*, 1867, p. 390, and his *Reveries*, 1876, p. 57. [J. M.]

**Kommt, Kinder, laest uns gehen.**  
*G. Tersteegen.* [*Christian Pilgrimage.*] 1st pub. in the 3rd ed., 1738, of his *Geistliches Blumengärtlein*, Bk. iii. No. 62, in 19 st. of 8 l., entitled "Hymn of Encouragement for Pilgrims." Repeated in full in the *Unc. L. S.*, 1851, No. 322; and, abridged, in many other German collections. Illustrating this hymn, Lauxmann, in Koch, viii. 564, says that Tersteegen

"once said to some of his friends, who visited him on his birthday: 'My friends, if I should die to-day I would only have three words to say to you as a last farewell. 1. Place your whole confidence on the grace of God in Christ Jesus; 2. Love one another; 3. Watch and pray.' This is the quintessence of this noble travelling song for Christian pilgrims and strangers here below (1 St. Peter ii. 11, 12), whose course is a march through the desert to Canaan. The whole life of Tersteegen is proof of the genuineness and sincerity of the spirit that breathes throughout this hymn."

#### Translations in C. U.:—

1. *Come, brethren, let us onward.* A *tr.* of st. i., ii., v., x., xiv., xvii., xviii., by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 51 (1884, p. 52). The *trs.* of st. i., ii., xvii., xviii., were included in J. A. Johnstone's *English Hym.* (ed. 1881, No. 192).

2. *Come, brethren, let us go.* A good *tr.* of st. i., ii., vi., xi., xii., xiv.-xix., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 161. A cento in 6 st. of 4 l., from the *tr.* of st. i., xi., xvi., xvii., is included in the *Parish H. Bk.*, 1863 and 1875. Centos beginning with the *tr.* of st. xi., "Come, children, let us go," are in the *Eng. Presb. Ps. & Hym.*, 1867, and the *Cong. School Hym.*, 1884.

Other *trs.* are, (1) "Come, children! on! this way," by Miss Warner, 1850, p. 224. (2) "Come, children, let's be going," in the *Christian Examiner*, Boston, U. S., Sept., 1860, p. 232. (3) "Come, brethren, let us hurry," in L. Heilmann's *Church at Sea*, 1868, p. 99. [J. M.]

**Κοιτάκιον.** [Greek Hymnody, § XII. 1.—xvi. 4.]

**Κόπον τε καὶ κάματ**  
*Jesus.*] In the 1st ed. of Dr. the *Eastern Church* he gives it as "S. Stephen the Sabaita, A.D. 3 calls it "Idiomela in the Was Oblique Tone," and adds, "which strike me as very sweet the editions of the *Oecolomus*. dateless Constantinopolitan l sequent editions of the *E Church* the words "I copy l Constantinopolitan book" was omission has caused our searches for the text in the tions of the *Oecolomus*. Tl politan book referred to by I be found amongst Dr. Neale's copy corresponding thereto l covered.

The so-called translation: "Art thou weary, art thou accompanied in the 3rd ed. Neale's *Hym. of the E. Church* the Preface to this effect:—

"The Hymns at page 206 ['O grima'], 209 ['Safe house,' &c.], as contain so little that is from the Gr not to have been included in this future Edition they shall appear as

In accordance with this c Dr. Neale's these hymns v Appendix to the 4th ed. of t Church, 1882, edited by the Hatherley. The most there said of these three hymns based upon the few words qu which he found in his ext the Greek Sacred Poets, and have yet to be traced to their

"Art thou weary, art th peered in the 1st ed. of tl Church, 1862, in 7 st. of 4 l included in T. Darling's *H England*, 1862; and the *Par* and subsequently in almost published in G. Britain and been set to a great number H. A. & M. being *Christus Dykes*; and *Stephane* by harmonized by W. H. Monk. tune in *Church Hymns* in the *Contemporary Review* fo is a rendering of "Art thou Latin by W. E. Gladston with Dr. Neale's text and given in the *Times* of Dec. 2 begins, "Seis te lassoun? ec

Another rendering by H. *Songs of the Christian Cree* "Sine Inimus, acuminostis.

An expanded version of t in 1887 under the following:

"Several years ago," says Dr. N. H., "an anonymous correspon weary," in print with the added st he had been favoured with Dr. S the hymn, and not having Dr. N correction, Dr. Boyd wrote a chur this expanded form, and had it in number of *Life and Work*. A p. 73, as 'A Regrettable Omission The added stanza are:—

"B. Is this all He hath to g  
In my life below?  
Joy unspeakable and:  
Thou shalt know."



reason of growing infirmities he resigned his charge in June, 1843, and d. at Bremen, April 4, 1845 (*O. Kraus*, 1879, p. 310; *Blätter für Hymnologie*, 1886, p. 80, &c.).

Krummacker is best known as a preacher; and as the author of the well-known *Parablen*, first pub. 1860, which passed through many edns., and ranks as the standard German work of its class. His hymns are little suited for church use, being often allegorical and high-toned, and not for the most part sufficiently simple and direct, though in some cases he does write in a popular, natural style, and with a beauty of his own. His hymns mostly appeared in his *Festbüchlein*, a work consisting of allegorical narratives, conversations, &c., with interspersed hymns. Of this the 1st part, entitled *Der Sonntag*, was pub. 1868 (2nd ed. 1819; 3rd ed. 1813; 4th ed. 1819); pt. II., entitled *Das Christfest*, in 1810 (2nd ed. 1814; 3rd ed. 1821); and pt. III., entitled *Das Neujahrsfest*, in 1819.

Those of Krummacker's hymns tr. into English are:—

I. *Allgemach aus Dämmerung und Nacht*. Ad- sent. In his *Festbüchlein*, pt. II., 1810 (1814, p. 154), in 5 st. of 4 l., entitled "The Prophets of Nature"; and given after the conversation on Zacharias, the father of St. John the Baptist. Included as No. 34 in J. P. Lange's *Deutsches Kirchenliederbuch*, Zürich, 1843. The unity of idea is violated by the concluding lines of st. v.

"Wie die kleinen Lämmlen den Propheten  
Einst auf Horeb's Felsenapfel umwehten."

And thus in his preface, p. vii., Dr. Lange suggests that st. v. should read thus:—

"Allgemach und stetiglich fort und fort  
Bricht durch unser Fleisch das ew'ge Wort;  
Die Propheten grüßten es durch Gesichte,  
Dann wird's Mensch und himmlische Geschichte."

Tr. as:—

Slowly, slowly from the caves of night. A full and good tr. from Lange by Dr. Kennedy, as No. 42 in his *Hymns*, 1863.

II. *Eine Herde und ein Hirt*. *Missions*. 1st pub. in the 3rd ed., 1821, of pt. II. of his *Festbüchlein*, p. 163, in 6 st. of 8 l., at the close of the section on "Israel and the Strangers." In the Berlin *G. L. S.*, ed. 1863, No. 1363, and many other recent collections. The trs. are:—

1. *One, only One, shall be the fold*. By Miss Dunn, in her *Hymns from the German*, 1857, p. 49.

2. *One Shepherd and one fold to be*. In *Cantata Sacrorum*, 1880, No. 96.

III. *Ja fürwahr! uns führt mit sanfter Hand*. *Ps. xxiiv*. In his *Festbüchlein*, pt. I. (3rd ed. 1813, p. 118), in 5 st. of 4 l., with *Hallelujahs*. It is given in the story of the festal rededication of a village church destroyed in time of war, as a choral hymn sung by boys and girls after the Holy Communion. In the *Württemberg G. B.*, 1842, No. 72. Tr. as:—

1. *Yes! our Shepherd leads with gentle hand*. *Through*. A good and full tr. by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 59 (1884, p. 60), repeated in Kennedy, 1863; Mrs. Brock's *Children's H. Bk.*, 1881; the *Christian H. Bk.*, Cincinnati, 1865, and others.

2. *Yes! our Shepherd leads, with gentle hand*. *Along*. In full by M. W. Stryker, as No. 164 in his *Christian Chorals*, 1885.

IV. *Mag auch die Liebe weinen*. *Love, Faith and Hope*. *Festbüchlein*, pt. I., 1808, p. 136, in 3 st. of 4 l., in the section entitled "The Setting Sun," for Sunday evening. It is appended to a story in which the father has been speaking of the Resurrection of Christ the Son of Righteousness, as celebrated on that day, the hymn being introduced as sung by the

family and neighbours, as he is included in the *Württemberg G. B.*, 1842. It is most suited to be a funeral. *Koch*, 2nd ed., iv, p. 6, sung at the author's funeral at Br. 1843, and that st. iii. is on the grave. He adds that st. i. vi. 17, 1850, at the funeral of Dr. A. the church historian in Berlin; address by Krummacker's son, Helm (author of the well-known and other works). Tr. as:—

Though Love may weep with her good and full tr. by Miss W. *Lora Ger.*, 2nd Ser., 1858, p. 12. Flett's *Coll.*, Paisley, 1871, and *ings's Songs of Pilgrimage*, 1888.

Other trs. are, (1) "Let love weep when death prevails," by Dr. Miss Warner, 1858, p. 588. (2) weep when death prevails," by Dr. p. 57.

A number of other pieces I am tr. in the *Sacred Lyrics for Philadelphia*, 1859; by C. T. by Mrs. Follen, 1854; and by As they are poems rather than are not noted here.

Kunth, Johann Sigismund, 1700, at Liegnitz, Silesia; theology at the Universities of Berg, and Leipzig. He was in pastor at Pölzig and Brückburg, by Count Henkel von In 1737 he became chief p. Silesia, and in 1743 past- tendent at Baruth, near Jü- burg. He d. at Baruth, Se- Elshardt's *Presbyterologie* No. ii. p. 137, &c.). The only into English is

No. 1st noch eine Ruh vorhan- This fine hymn (founded on Heb. 29, 29; Job. vii. 1-3; Ps. cxlvi. 16, 17) appears in the *Königsgeist* 1733, No. 22, in 7 st. of 7 l. In the 1863, No. 1538.

According to Richter (*Biog.*), he was written by Kunth while on a berg to Silesia, i.e. c. 1725; and statement of Fischer (*Supplement*) that it appeared in the *Neu ring G. B.*, Leipzig, 1730. *Koch*, 2nd says it was written in 1731 or 1 journeying with his patron, Count von Henkel, who was on his way some property in Silesia. On t broke down, and this delay gave- murmur at the capacious urn of of minding him of the believer's ex- aside a moment, and then return- *Koch* adds that it comforted the d- Mowers (q.v.), being read to him moments on earth.

The translations are:—

(1) "Yes, there remaineth yet- worth," 1856, p. 193. (2) "There- three," by Mrs. Follen, 1854, p. 3. a rest remaineth," by Miss B. H. E. Goldschmidt's *German Prose*

Küster, Samuel Chri- s. of N. C. K. Küster, master at Havelberg, Brandenburg, Aug. 18, 1762. At University of Berlin (d. third pastor of the Friedr at Berlin, in 1786; in 17 and in 1797 chief pastor of



L

of his father (who had been church in 1771). He d. at unstadt- E.) near Berlin, Aug. Deutsche Biogr., xvi. 489, &c.). He editors of the Berlin G. S., 1839. At two hymns, Nos. 24 and 549; and all volume of *Kurze Kirchenhistorie* regarding the authors of the hymns

er's hymns has passed into

der Seelen. Love to Christ, 1839, in 6 st. of 8 l. Suggested by the "chätze" (see *Licorice*). Tr. as:—unfailing. A good and full tr. by written June 13, 1868, and 1st pub. id., July, 1868, p. 100. Reprinted in *St. Hk.*, 1872; *W. F. Stevenson's H.*, 1873; *Dale's English H. Bk.*, 1875, bridged in *Newman Hall's Christ Hymns*, 1879; *Suppl. of 1889*, 1890, &c. [J. M.]

Herbert, p.d., was b. Nov. 23, 1809, at Westminster School, arch, Oxford (of which he was ent), where he graduated in Lit. Hum.). Taking Holy ool, London, in 1838; Select University of Oxford, 1842-43; Nicholas-Cole-Abbey, with St. 1850-68; and Prebendary of Paul's Cathedral, 1853. He his *Miscellaneous Poems* were d his hymns as follows:—*Hymns* (original and translated), 1862, 2nd series, pt. 1, 1864. (3) 2nd series, pt. 2, chiefly on the

and translations, which are of and merit, have been either oked or are unknown to most A few were included in the Dr. Kynaston also con- *Guardian* from time to time ngs into Latin of his own hymns by others, but these:—*on M. Luther. [The Litany.]* the Litany was composed in 1529, and first pub. in Klug's *erg.*, 1529, and thence in the *O.* and the *Rodlock G. B.*, 1831, the *Berlin G. L. S.*, ed. 1863, "O Lord! us deliver," by J. p. 62. In his ed., 1847, re- "Lord save! and keep us, Hunt, 1853, p. 90. (8) "Lord, R. Muncie, 1854, p. 64. [J. M.]

*Gott Vater in Ewigkeit.* A reast of the Kyrie fons bonitatis"), sung in Festivals from Trinity found in a 12th cent. ms. in the *Christiana (Reg.* 2 B. iv. f. 12b.) It was B. Museum at Wittenberg, in 1541, printed appar. in *Wickernagel*, iii. p. 226, in 3 st. and thence in *Wickernagel*, iii. p. 226, in 3 st. of unequal length; repeated in the *Unr. L. S.*, 1851, No. 176. Two "Kyries" by Johann Spangenberg, somewhat resembling this, are given by *Wickernagel*, iii. p. 928. Tr. as:—"O Lord God the Father for evermore." A good and full version by A. T. Russell, No. 14 in his *Ps. & Hys.*, 1851. [J. M.]

*Kyrie!* [Public Worship.] summum (a Kyrie on Festival from Trinity medieval times) found in a 12th cent. ms. in the *Christiana (Reg.* 2 B. iv. f. 12b.) It was B. Museum at Wittenberg, in 1541, printed appar. in *Wickernagel*, iii. p. 226, in 3 st. and thence in *Wickernagel*, iii. p. 226, in 3 st. of unequal length; repeated in the *Unr. L. S.*, 1851, No. 176. Two "Kyries" by Johann Spangenberg, somewhat resembling this, are given by *Wickernagel*, iii. p. 928. Tr. as:—"O Lord God the Father for evermore." A good and full version by A. T. Russell, No. 14 in his *Ps. & Hys.*, 1851. [J. M.]

L., in Bristol Bap. Coll. of Ash & Evans, 1769, i.e. *Leach*.

L., in the *People's Hymnal*, 1867, i.e. R. F. Littledale, q. v.

L. H. C., in Ash & Evans as above, i.e. Lady Huntingdon's Collection.

L. L., in Ash & Evans, as above, i.e. *Liverpool Liturgy*, 1768. [See *Unitarian Hymnody*, 7.]

La Trobe, Benjamin, was b. in Dublin, April 19, 1725, and educated at the University of Glasgow. He entered the Ministry of the Moravians, and subsequently became superintendent of that body in England. He d. Nov. 29, 1786. Several of his trs. of German hymns appeared in the *Moravian H. Bk.*, 1789. [G. A. C.]

La Trobe, Christian Ignatius, eldest son of the above Benjamin La Trobe, was b. at the Moravian Settlement, Fulneck, Yorkshire, Feb. 12, 1758, and educated in England and at the Brethren's College, Niesky, Silesia. Taking orders in the Moravian Church, he became in 1784 Secretary to their Society for the Furtherance of the Gospel, and in 1795 Secretary to the Unity of the Brethren in England. He d. at Fairfield, near Liverpool, May 6, 1836. He is best known through his *Selection of Sacred Music*, in six volumes, which appeared in 1806-25. His hymnological contributions consist of a few translations from the German. [G. A. C.]

La Trobe, John Antea, M.A., grandson of B. La Trobe, and a. of C. I. La Trobe, was b. in London in 1792, and educated at Edmund's Hall, Oxford, graduating B.A. 1826, and M.A. 1829. Having taken Holy Orders in the Church of England, he was appointed Incumbent of St. Thomas, Kendal, in 1830, and retained the same to 1865. In 1858 he was nominated Hon. Canon of Carlisle Cathedral. He d. in 1879. His musical works include *The Music of the Church*, 1831, and poetical, *Sacred Lays and Lyrics*, 1850. He also published a

*Selection of Hymns, including Versions of Psalms, arranged under Subjects, so as to form A Small Book of Devotion, and suited for Private, Social, and Public Worship.* Lond., Seeleys, 1841.

This selection contains many of his hymns. In 1852 a 2nd ed. was pub. with authors' names. "How strange is heavenly love" (*The love of God*). "O bring to Jesus [the Lord] your tribute of praise" (*Ps. l.*). Two of the very few of his hymns in C. U. [G. A. C.]

Labente jam solis rotā. C. Coffin. [Afternoon, Sunday.] Appeared in his *Hymns*, Sacri, 1746, p. 23, as "Præno volutus impetum," and again in the *Paris Breviary* the same year, as "Labente jam solis rotā." It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 8, and in Carl. Newman's *Hymns*, Ecclesiae, 1838 and 1865. Tr. as:—

1. Now the day's declining wheel. By I. Williams, in the *British Magazine*, Jan. 1834; and

again in his *Hys. Tr. from the Parisian Breviary*, 1839, p. 9, in 14 irregular lines. Rearranged as a hymn in 3 st. of 4 l., in 4 of L.M., it was given in the *English Hymnal*, 1852, No. 10, and repeated in 1856 and 1861.

2. *As now the sun's declining rays.* By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 7. It was soon incorporated in several hymn-books as an afternoon hymn, and gradually grew in favour until few modern hymn-books of the first rank are found without it. Usually the text is given without alteration as in the *People's H.*, 1867. The text of *H. A. & M.*, 1861 and 1875, is Chandler altered by the compilers, the changes being in st. i. and the doxology. This text is repeated in Thring's *Coll.*, 1882, and others. In *Kennedy*, 1863, Chandler's *tr.* is revised by the Editor.

3. *As now the sun's departing rays.* By R. C. Singleton, written in 1870, and given in his *Anglo-Am. H. Bk.*, 2nd ed., 1871.

**Translations not in C. U.:**

1. And now the sinking orb of day. *J. Chandler*, L.M. version in his *Hymns*, &c., 1841.
2. Again the dawn gives warning meet. *G. Robinson*, in his *Hys. & Anthems*, 1851; based on W. Palmer's *tr.* in his *Short Poems & Hys.*, Oxford, 1845.
3. The day to night is telling. *W. J. New*, 1862-66.
4. The sun hath downward turned his way. *J. D. Chambers*, 1857.
5. Now with rapid wheel inclining. *D. T. Morgan*, given in his *Hys. and Other Poetry of the Latin Ch.*, 1880, under Collins's original first line. [J. J.]

**Laetabundus exultet fidelis chorus:**  
**Alleluia. Regem regum. St. Bernard of Clairvaux. [Christmas.]** The earliest form known of this *Sequence* is in a *Gradual* apparently written in England during the 12th cent. and now in the British Museum (Reg. 2 B. iv. f. 177), and another *ms.* in the B. M. containing a collection of *Sequences*, apparently written c. 1199 (Calig. A. xiv. f. 50 b). It is in the St. Gall *ms.*, No. 338, at p. 334, in a hand of the 13th cent. Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens* in the British Museum; in a *Sarum*, c. 1370; a *Hereford*, c. 1370; and a *York*, c. 1380, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1480, and many French and German *Missals*. It was also used as a hymn in the *Sarum Breviary*, e.g. in a *ms.* of the 14th cent. in the British Museum (Reg. 2 A. xiv. f. 187 b). The printed text is also in *Daniel*, ii. p. 61; *Kehrein*, No. 13, and others.

Of this poem Dr. Neale says "This *Sequence* or Hymn is of rare perfection in its kind, and perhaps as widely known as any hymn of the Church" (*Med. Hys.* 1851, p. 49). As will be seen by the note above, its use was especially general in England and in France. In the *Sarum Missal* it was used as the *Sequence* on the Fourth Day in the octave of the Assumption of the R. V. M.; and in the *Sarum Breviary* as a hymn at the second Vespers of the Purification, and also of the Assumption of the R. V. M. In the *Hereford Missal* it is appointed for use within the octave of the Epiphany; and in the *York Missal* in the Mass at Daybreak on Christmas-day. [J. M.]

**Translations in C. U.:**

1. Full of gladness, let our faithful choir, &c. By J. M. Neale, in the *Hymnal N.*, 1854, in 6 st.
2. With hallowed mirth, sing all ye faithful choirs on earth. By J. D. Chambers, in his *Lauda Syon*, Pt. II., 1866, p. 65. This was repeated with slight variations in the *People's H.*, 1867.
3. Come, ye faithful choirs on earth. This rendering in the *Hymnary*, 1872, is based upon the *Hymnal N.*, as above.

**4. Faithful chorus. Lord exult.**

*Hymner*, 1882, is based upon the *I* above.

**Translations not in C. U.:**

1. Be the tidings. *J. M. Neale*, in *Medieval Hys.* 1851; but afterwards omitted.
2. Full of joy, in sweet accord. *J. W.*
3. With holy gladness full. *J. W.* His second translation.
4. Now by Thy faithful choir. *C.* the *Sarum Missal* in English, 1866, as from the *Sarum Missal*, 1871.

**Lamb of God for sinner  
Thy mercy born again.** *Ryford. [Holy Baptism.]* Pub. i. &c., 1852, No. 55, in 4 st. of 4 l., in the *Parish H. Bk.*, 1863 a *Sarum*, 1868; the 1863 *Appendix C. K. Ps. & Hys.*, No. 291, an *Skinner's Daily Service Hymns* adapted for Holy Baptism, and tion, and in each case *Skinner* it to C. Wesley in error. The in error in giving the date of i as 1860.

**Lamb of God for sinner  
Thee I feebly pray.** *C. W.* ing unto Jesus.] Appeared in *Poems*, 1742, p. 49, in 6 st. of 2 1868-72, vol. ii. p. 98). In and vi. were included in *Te Hys.*, No. 279, and thus came i Church of England. *J. Wes* the *Wes. H. Bk.*, 1780, No. 161, of st. i., iii., v., vi. This is r ed. of 1875, and is in extensive

**Lamb of God, that in  
[Advent.]** This cento appears *Manchester Ps. & Hys.*, 1789, N in others, including *Stowell's & Hys.*, 1831, p. 95, in 8 st. of v., vii. being the "Air," and stanzas the "Chorus." Stan are from C. Wesley's "Love c exolling," q.v., and the rest. This cento is in the 1877 ed. & *Hys.*, and several other. *Chope's Hymnal*, 1864, No. opeting stanza of this cento, ing 4 stanzas are from C. V divine, all loves exolling."

**Lamb of God, Whose** *C. Wesley. [Holy Communion* 20 of the *Wesley Hys.* on the 1745, in 4 st. of 8 l. (*P. Wor* iii. p. 228). It was given in books of the Church of Eng *Ps. & Hys.*, 1760; *Toplady's* and others, and also in some collections, but was not incl *H. Bk.* until the *Supplement* altered version of this hymn, is of God, Whose dying love," a *Mitre H. Bk.*, 1836, No. 265. That arrangement was by F repeated, with slight changes *King*, March, 1837. Anotl hymn is, "Blest Lamb of G love." It is found in the *Rug* 1850; *Kennedy*, 1863, and et

**Lampe, Friedrich A.**  
Heinrich Lampe, pastor o

Lange, Ernst, was b. at Detmold, ap-  
1833. He remained at Det-  
mold until the death of his grandfather (Gene-  
ral Zeller) in 1891, and then  
wedded mother at Bremen. He  
studied at the University of  
Utrecht (Academic Gymnasium  
1898; and in 1702 went to the  
rathskerk in Holland. After a  
year at the University of Utrecht  
1703, pastor of the Reformed  
church, near Cleve; in 1706 at  
in 1709 second pastor of St.  
ch in Bremen, where in 1719  
or primarius. In 1720 he was  
man preacher and professor of  
the University of Utrecht (the  
being also conferred on him);  
professor of Church History and  
University. After a severe  
winter of 1726-27 he resigned  
and returned to Bremen as  
St. Angar's Church and pro-  
fessor. He d. at Bremen.  
(*Ally. Deutsche Biog.* xvii.  
*Oppe Sein Leben und seine Theo-  
logie* Otto Thelemann, 1868, &c.)

Lange was  
appeared in  
information  
Federal or  
Gnadenbunde  
commentary  
ous catecheti-  
is not so in-  
writers in the  
tural, and  
inscribed to  
Lange's hymns  
from his m.

Companie  
in modern  
passed into  
1. Mein Leben  
1723, No. 10.  
Thoughts.  
"My life is a  
(1856, p. 136).  
B. O. Lange  
munion.  
"Devotional  
Lange's Kne-  
it begins "O  
in C. U. is—  
O heilig  
v. xlii. by Ir-  
land, 1883, p.  
Gaul's H. B.  
III. O Lieb-  
Founded on  
6 st. v. 11.  
Hunnen's  
(1) "O He-  
bean, 1859,  
"How bright,"  
iv. 50 in  
1723.  
that in the  
beginning  
und Huld-  
most beautiful.

Langbecker, Emanuel Christian  
Gottlieb, s. of Christian Langbecker,  
clothes in  
1702. After  
being for some time engaged in

his father's business, he entered the service of  
Prince Waldemar of Prussia in 1827, becom-  
ing his household secretary in 1840. He d.  
at Berlin, Oct. 24, 1848 (*Koch*, vii. 39-42;  
Registers of St. George's Church, Berlin, &c.).  
His hymns appeared in the *Berlin Wochenblatt*,  
&c.; in his *Gedichte*, Berlin, 1824, 2nd Series, 1829; and  
in the *Berlin G. L. S.*, of which he was the principal  
editor, and for which he compiled the biographical  
notice in the 1st ed., 1832. He also pub. various hy-  
mological works, including his historical sketch  
*deutsch- evangelische Kirchenmusik*, Berlin, 1834;  
first critical ed. of P. Gerhardt's *Leben und  
Lieder*, Berlin, 1841; *Gesang-Blätter aus dem xvi. Jahrhundert*,  
Berlin, 1830, &c.

One of his hymns is in English C. U.:—  
Wie wird mir sein, wenn ich dich, Jesus, sehe.  
Longing for Heaven. Founded on 1 John iii. 2.  
In his *Gedichte*, *Zweite Sammlung*, Berlin, 1829,  
p. 65, in 5 st. of 6 l., entitled, "In prospect of  
Eternity." It was a favourite hymn of C. H.  
Zeller (q.v.) Included in the *Berlin G. L. S.*,  
1832, No. 1922 (1863, No. 732). The tr. is:—  
What shall I be! my Lord, when I behold thee.  
A full and good tr. by Mrs. Findlater, in *H. L. L.*,  
2nd Ser., 1855, p. 56 (1864, p. 114). Repeated,  
in full, in Bp. Ryle's *Coll.*, 1860; and, omitting  
st. iv., in the *Met. N. Conn. H. Bk.*, 1863.

[J. M.]

Lange, Ernst, was b. at Danzig, Jan. 3,  
1650, where his father, Matthias Lange, was  
in the service of the Senate. He was for some  
time secretary in Danzig, and thereafter in War-  
saw. In 1691 he was appointed judge in  
Altstadt of Danzig, and in 1694 senator. He d.  
at Danzig, Aug. 20, 1737 (*Bode*, p. 103;  
*Deutsche Biog.* xvii. 623, &c.). After a visit to  
the Netherlands in 1698, Lange allied himself  
with the Mennonites and Pietists in Danzig,  
and came into conflict with the Lutheran  
clergy. His hymns were mostly written about  
the time when the pestilence visited Danzig,  
in 1710, and principally appeared in his  
*Gott geheilte Stunden*, without place or date  
of pub., but probably at Danzig, 1711 (Pre-  
face dated "Danzig, Febr. 12, 1711"). The  
idea of this work was as a thankoffering  
preservation during this trying time; and it  
embraced 61 hymns, viz., one for each year of  
his life. A number of additional hymns seem  
to have been contributed in 1710, to Frey-  
linghausen's *Neues geistreiches G. B.*, 1714.  
His  
Psalm versions are noted under *Pealters, German*.  
Lange's hymns which have passed into  
English are:—

1. Im Abend blüht der Morgenstern. Epiphany,  
1711, as above, p. 4, in 19 st. of 4 l., entitled,  
"The Saviour Who appeared at Bethlehem  
the Wise men from the East, set forth; from  
Matt. ii. 1-12." A new st. was added as  
(probably from his ms.) when the hymn  
included by Freylinghausen, 1714, No. 59.  
repeated, abridged, in Knapp's *Ec. L. S.*, 1837,  
No. 435 (1865, No. 414). The tr. in C. U. is:—  
The wondering saga trace from far. A tr. of st.  
i., ii., x., by Miss Cox, in her *Sacred H. from the  
German*, 1841, p. 23 (1864, p. 43). Repeated in  
Hodge & Huntington's *American Hymn*, for  
Ch. of Christ, Boston, 1853; Schaff's *Christ  
Song*, 1869 and 1870, &c.

Another tr. is: "At eve appears the Morning Star."  
by Lady E. Porteus, 1843, p. 5.  
II. O Gott, du Tief und Grand. God's Majesty.  
1st printed as No. 140, in Freylinghausen, 1714,

in 10 st. of 14 l.; repeated in the Berlin *G. L. S.*, ed. 1863. F. Schleiermacher called it "A masterpiece of sacred poetry." The tr. in C. U. is:—

**O God, Thou bottomless abyss.** A spirited tr., omitting st. vi., ix., and in 8 st. of 12 l., by J. Wesley, in his *Coll. of Ps. & Hys.*, Charlestown, 1737, No. 16, and the Wesley *Hys.* and *Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 143). The lines—

"Thy wakened wrath doth slowly move,  
Thy willing mercy flows apace

are adapted from the *New Version* of Ps. ciii. 8. The hymn passed into the *Wes. H. Bk.*, 1780, in two parts, Nos. 231 and 232 (ed. 1875, Nos. 240, 241). In other hymn-books it has appeared in a variety of centos. As these are all from the text of the *Wes. H. Bk.*, more or less altered and transposed, it will suffice to give their first lines with references to the text of 1780. These centos include:—

(1) *While Thee, Unsearchable, I seek* (l., 1. 9 alt.). *Martinau's Hymns*, 1840.

(2) *Unchangeable, all-perfect Lord* (ll., 1. 9). Longfellow & Johnson's *Bk. of Hys.*, Boston, U.S., 1846.

(3) *Thy parent-hand, Thy forming skill* (ll.). *Amer. Meth. Epis. South Coll.*, 1847.

(4) *Thou, true and only God, lead'st forth* (v.). *Wes. H. Bk.*, 1780, No. 232.

(5) *Thine, Lord, is Wisdom, Thine alone* (vi.). *Scottish Evang. Union H. Bk.*, 1856.

(6) *Parent of good! Thy bounteous hand* (vii.). *Martinau's Hymns*, 1840.

(7) *Parent of good! Thy genial ray* (vii. alt.). *Dr. Thomas's Augustine H. Bk.*, 1846.

These details show the extensive use of this hymn in English-speaking countries.

**Another tr. is**, "O God, Thou bottomless Abyss! How shall I competently know Thee," as No. 673 in pt. 1 of the *Moravian B. Bk.*, 1784. In the ed. 1888, No. 174, it begins, "O God, Thou fathomless abyss."

**III. Vater unsern grossen Öttern.** *Brotherly Love*, or, *Quinquagesima*. A fine paraphrase of 1 Cor. xiii. 1st pub. 1711, as above, p. 37, in 5 st. of 10 l., entitled, "The preeminence of Love. From 1 Cor. xiii. 1, 2, 3, 13." When included as No. 423, in *Freylinghausen*, 1714, a new stanza was added as st. vi., and this form is No. 798 in the *Une. L. S.*, 1851. Tr. as:—

**Many a gift did Christ impart.** A full and good tr. by Miss Winkworth, in her *Lyra Ger.*, 1855, p. 50; repeated, abridged, in *Kennedy*, 1883. In the American Unitarian *Hys. of the Spirit*, Boston, 1864, and in the *Laudes Domini*, N. Y., 1884, &c., it begins with the tr. of st. ii., l. 5, "Though I speak with angel tongues." [J. M.]

**Lange, Joachim**, D.D., s. of Mauritius Lange, senior councillor at Gardslegen in the Altmark, was b. at Gardslegen, Oct. 26, 1670. He entered the University of Leipzig in the autumn of 1689, where he shared rooms with A. H. Francke; and in 1690 followed Francke to Erfurt, and in 1692 to Halle. By the recommendation of J. C. Schade he was appointed, in 1693, tutor to the only son of F. R. L. von Canitz, at Berlin. Subsequently he became, in 1696, rector of the school at Cölin in Pomerania; in 1698 rector of the Friedrichswerder Gymnasium at Berlin, and in 1699 pastor of the Friedrichstadt church; and in 1709, professor of theology at Halle (D.D. 1717), where he d. May 7, 1744 (Koch, iv. 343; *Allg. Deutsche Biog.*, xvii. 634, &c.). In his day Lange was best known as a commentator on the whole Bible (*Biblisches Licht und Recht*, &c., 7 folio vols., Halle, 1730-1738); as a defender of Pietism against the "Ortho-

dox" Lutheran controversialists 18th cent.; and as the author of theological works. Only two known by him, one of which is

**O Jesu, sanxes Licht.** *Morgen die Geistreichen G. R.*, Halle, 189 of 8 l. Repeated in Freylinghaus No. 608, and recently, as No. 4 *L. S.*, 1851. Tr. as:—

**Jesu, Thy light again I view.** 7 st. of 6 l., by J. Wesley, in *Poems*, 1739 (*P. Works*, 1868-72 repeated as No. 661 in pt. i. = *H. Bk.*, 1754 (1886, No. 344). The form most used is that in the *W. H. Bk.*, 1780, where st. i. is omitted with st. ii., altered to "O God, shall I give." This form is in *J. Kennedy*, 1883, and others in the *Meth. Epis. Hymns*, 1849 *tion H. Bk.*, 1882, &c. In the *A. H. Bk.*, 1858, a cento from Wesley, vii., is given as No. 917, beginning God, Thou hast my soul."

**Other trs. are**: (1) "O let me also near," by J. Sweetner, of st. vii., *Moravian H. Bk.*, 1789. In the 1 (1886, No. 567) it is altered, and always think Thee near." (2) "Light," by H. J. Buckell, 1842, p. Light most sweet." In the *Pfumi* p. 230.

**Lange, Johann Christi** at Leipzig, Dec. 25, 1669, and University of Leipzig (M.A.) he was appointed extraordinary Philosophy, in 1698 professor in 1707 professor of Logic; at the University of Giessen came, in 1716, superintendent preacher at Idstein, near Wiesing D.D. in the same year; Saarbrück and Usingen being his care respectively in 1722 and at Idstein, Dec. 16, 1756 (K.). His hymns, distinguished by Christ, were written mostly dence at Lüneburg, 1691-94 house of J. W. Petersen (q.v.) passed into English, viz:—

**Mein Herzchen-Jesu, meine Lust** On the Names and Offices of Christ without his name, in J. H. Hävec 1694, No. 64, in 16 st. of 7 l., repeats *G. B. Halle*, 1697, p. 140, *Pors's G. &c.* With this hymn Lange comf death-bed. Tr. as: (1) "Sweet fulfilla." In *Lyra Davidica*, 1708, my Heart's most joyful Rest." In *Psalmody*, ed. 1765, p. 7, and *Ger. Psal.*, Tranquebar, 1764, p. 1 my Heart's pleasing Feast." As No *H. Bk.*, 1754. (4) "Jesus, Thou art As No. 274 in the *Moravian J* No. 288).

**Lange, Johann Peter** Lang or Lange, farmer an estate of Bies, near Sonndor b. at the Bies, April 10, 1 entered the University of I of theology; and in the b he became assistant to Pa macher of Langenberg. was appointed second past Solingen; in 1828 second formed church at Langenau



of Church History and  
trich, as successor to D. F.  
tered on his duties at Easter,  
shortly thereafter D.D. from  
after, 1854, he was professor  
heology at Bonn (also Consis-  
860), and continued to lecture  
before his death. He d. at  
184 (Koeh, vii. 861; O. Kraus,  
-).

own as a theologian, and by such  
of Christ, 1844; his *Nibel-Work*,  
story on the whole Bible which he  
ion with various German scholars  
P. Schaff and others), &c. During  
at Zurich, he began the fashion of  
lectures on hymnology (1842) and  
book (*Deutsches Kirchenliederbuch*,  
an elaborate introduction and a com-  
notes. He is the most important  
er of the German Reformed Church.  
A thinker rather than a poet. His  
marily thoughtful, picturesque, ima-  
y spiritual poems for private read-  
of the popular tone and style fitted  
ices of the church. They appeared  
*Biblische Dichtungen*, vol. i., Elber-  
Elberfeld, 1834; (2) *Gedichte, Epiken*,  
*Frankfurt-am-Main*, 1852; and

few of Langs's hymns are in  
Those which have passed into

Comparat.  
German C.  
English are:  
i. Hymns  
i. Der Herr  
Biblische  
17 st. of  
only st. of  
this text, b  
1852 text, b  
1852 text, b  
Reformed  
in Hymn. for  
States, Phil  
Songs, 1860  
ii. Unser  
In his Bible  
to 10 st. of  
in F. Schaff  
412. Tr. as:  
Our beloved  
omitting st.  
1855, p. 24  
Holy Song,  
altered, and  
departed,"  
nil, 1856;  
ning, "We  
Kennedy, 18  
iii. Wachen  
A fine hymn  
Biblische Dichtungen,  
st. of 6 l.  
Dr. Schaff's  
What a human eye hath seen. A good ten, by  
Miss Northwick, omitting st. ii., viii., xi., xiii.,  
in H. L. L., 2nd Ser., 1855, p. 73 (1884, p. 130).  
Repeated, in  
and abridged in the *Meth. N. Conn.*  
H. B., 1863, and Flett's Coll., Paisley, 1871.

14. Hymn not in English C. U.  
14. In 12 st. Tr. as:  
and dream, by Dr. R. M.  
v. Einmal nicht

English C. U.  
aufgestanden. Easter. In his  
ngen, vol. i., 1832, p. 155, in  
his *Vom Oelberge*, 1852, p. 28,  
xiv.-xvii., were retained, and  
517 in Dr. Schaff's *Deutsches*  
r. as:—  
life is risen. A good tr. of the  
H. Harbaugh, in the *German*  
an, April 1860, p. 106, repeated  
(German) *Ref. Ch. in the United*  
874; also in Schaff's *Christ*  
1870.  
and geschieden. For Mourners.  
*Dichtungen*, vol. ii., 1834, p. 172,  
entitled, "The Home Going."  
Evang. *Liederneyen*, 1862, No.  
departed. By Mrs. Findlater,  
vii., ix., in H. L. L., 2nd Ser.,  
p. 93). Repeated, in full, in  
The trs. of st. i., ii., viii., x.,  
J. A. Johnston's *English Hymn*,  
the same cento, varied, and begin-  
sore for friends departed," is in  
Auch hat gesehen. *Eternal Life*.  
founded on 1 Cor. ii. 9. In his  
*Dichtungen*, vol. ii., 1834, p. 92, in 13  
form, in 7 st., is included in  
*Deutsches G. B.*, 1874. Tr. as:—  
What a human eye hath seen. A good ten, by  
Miss Northwick, omitting st. ii., viii., xi., xiii.,  
in H. L. L., 2nd Ser., 1855, p. 73 (1884, p. 130).  
Repeated, in  
and abridged in the *Meth. N. Conn.*  
H. B., 1863, and Flett's Coll., Paisley, 1871.

14. Hymn not in English C. U.  
14. In 12 st. Tr. as:  
and dream, by Dr. R. M.  
v. Einmal nicht

1834, p. 103, in 8 st. Tr. as: "Saw the Lord thy God  
hath spoken." by Dr. R. M. 1834, p. 121.  
vi. Gott mit uns: mit uns auf Erden. Christmas.  
A fine hymn, written in 1830 on "Immanuel"  
with us." 1832, p. 71, in 6 st. Tr. as: "God with  
us: In Best combining," by C. F. Astley, 1860, p. 27.  
vii. Hier und dort im wilden Meer. Christ at  
Seahay, 1832, p. 126, in 9 st. Tr. as: "Mid the  
ocean deep and wide," by Dr. R. M. 1834, p. 52.  
viii. Ich weiss ein stillen, liebes Land. The Church-  
yard, 1834, p. 167, in 12 st. Tr. as: "I know a  
sweet and silent spot," by Mrs. Findlater, in H. L. L.,  
1838, p. 84 (1864, p. 174).  
ix. Lass mich diese Welt verstehen. Cross and  
Consolation. *Gedichte*, 1843, p. 61, in 5 st.  
Tr. as: "In the light, Lord, of Thy cross," by J. Kelly,  
x. Mein Vater ist der grosse Herr der Welt.  
Lopes of Christians. Founded on 1 Cor. iii. 21.  
p. 106, in 4 st. Tr. as: "My Father is the  
Lord, Whose arm," by Mrs. Findlater, in H. L. L.,  
1864, p. 84 (1864, p. 85).  
xi. Schlies Sonne, kommet du endlich wieder.  
in God. 1834, p. 79, in 10 st. Tr. as: "Sun of  
comfort, art thou fled for ever," by Miss Northwick, in  
H. L. L., 1866, p. 18 (1864, p. 77).  
xii. Sey du mein Freund, und schau in meine Brust.  
Suggestion. Suggested by 1 John ii. 1. 1834,  
in 7 st. Tr. as: "Be Thou my Friend, and look  
my heart," by Mrs. Findlater, in H. L. L., 1866, p. 41.  
xiii. So gross ist Gottes Welt. Wonders of Day and  
Night. Von Oelberge, 1852, p. 121, in 9 st. entitled  
"Two Worlds." Tr. as: "So wide, so richly  
by Miss Northwick, in the *First Treasury*, 1867.  
xiv. Wo Lämmer schlafen, wacht die Hirtenbräue.  
Christmas. 1834, p. 23, in 2 st. of 4 l., and 2 of 3 l.  
Tr. as: "Where the lambs sleep, there shepherd  
around," by Mrs. Findlater, in H. L. L., 1862, p. 17.  
[J. M.]

Langford, John. The time and place of  
this person's birth are unknown. He is said to  
have been connected with the early Metho-  
dists, and then to have become a member of  
the Baptist church in Eagle Street, London.  
In 1765 he began to preach in a chapel called  
Blackfields, in Gainsford Street, London,  
and in the following year was ordained pastor.  
There he remained for 12 years, then removed  
to Rose Lane, Ratcliff, and afterwards to a  
small place in Bunhill Row. But his im-  
prudent conduct compelled him at length to  
give up preaching. He inherited considerable  
property, but squandered it in extravagance,  
and died in great wretchedness about 1790.  
J. Langford pub. a few Sermons, and, in 1776, a  
collection of *Hymns & Spiritual Songs*, which reached  
a second ed. The excellent and well-known hymn  
"Now begin the heavenly theme," has been ascribed to  
him. It is in his collection; but since, in the preface  
to his second ed., he tells us that he has marked  
own hymns with an asterisk, and this one is not  
marked, it is clearly not of his composition.

[W. R. S.]  
Langhans, Urban, was a native  
Schneeberg, in Saxony. He was for  
time cantor, i.e. choirmaster, at Glauchau,  
Saxony; and then from 1546 to 1554 diaconus  
there. In 1554 he became diaconus  
Schneeberg, and still held this position  
1562. The date of his death is not known  
but his successor in office d. in 1571 (*Blätter*,  
*für Hymnologie*, 1884, pp. 7-12, 25-27, 190).  
Whether he wrote any hymns is doubtful.  
The only one ascribed to him which  
passed into English is:—  
Lass uns alle fröhlich sein. Christmas. The first  
stanza of this hymn is found at p. 17 of Martin  
Luther's *Leudes Immanuel* (a sermon on "Grates  
comes exultamus"), pub. at Leipzig, 1620 (Ducat  
brev. Gotha). The full form, in 4 st. of 4 l., has  
yet been traced earlier than to the *Anders Theil*  
Dresden G. B., 1632. It is also in J. Freylinghau-  
ser's *Handbüchlein*, 1655, p. 57n, in Freylinghau-  
ser's G. B., 1704; the Berlin G. B., 1863, No.  
in the *Arnstadt U. B.*, 1711; Langhans is given

author of the text, and in the *Dydden G. H.*, 1856, as the author of the melody. Dr. J. Zalin, in his *Psalter und Harfe*, 1856, No. 37, gives both text and melody from the *Dydden G. H.*, 1852. Tr. as:—

1. Let us all in God rejoice. In full, by Dr. M. Loy, in the *Evang. Review*, Gettysburg, July, 1861, p. 192, repeated in the *Ohio Arany, Lat. Hyl.*, 1866, No. 19.

2. Let us all with glad voice. In full, by Miss Winkworth, as No. 29 in her *C. B. for England*, 1861.

[J. M.]

**Lapsus est annus: redit annus alter.** [*New Year.*] In the *Mosaz Breviary*, 1713, and 1834, this is the hymn at compline after the first vespers of the festival of the Circumcision of our Lord. This would of course be said as the last office on Dec. 31. There is a rubric directing that at stanza v. all kneel down. So also in the *Poetiers Breviary* (*Pictariensis*), in which it probably originated. Neale, in his *Hymni Ecclesiae*, 1851, p. 162, gives the text of *Breviario Medlenai*, i.e. the *Mosaz Breviary*. It is also in the *Le Mass Brev.* of 1748. *Daniel*, iv. 319, repeats the text from Neale. Also in L. C. Biggs's annotated *H. A. & M.*, 1867.

[W. A. S.]

**Translations in C. U.:**—

1. *The year is gone beyond recall.* By F. Pott. Appeared in L. M. in his *Hym. fitted to the Order of Common Prayer*, 1861, No. 48, in 6 st. of 4 l., and was repeated, unaltered, in the *People's H.*, 1867, and others; and, abbreviated and altered, in the *S. P. C. K. Church Hym.*, 1871. In 1861 the compilers of *H. A. & M.* transposed Archdeacon Pott's L. M. tr. into C. M., thus necessitating many alterations. This text has been adopted by several hymnals, including *Kennedy*, 1863, Allon's *Cong. Psal. Hymnal*, 1866, and others. In these forms this tr. is extensively used.

2. *The year is gone, another dawns.* By W. Cooke, written for and pub. in the *Hymnary*, 1872.

**Translation not in C. U.:**—

Past is the old year, now begins another. *J. W. Hewell*, 1869.

[J. J.]

**Lasset Klag und Trauern führen.** *J. Heermann?* [*Eternal Life.*] This hymn is not found in any of the works of Heermann now extant. It appeared, with his name, in the *Königsberg G. H.*, 1650, p. 702, in 9 st. of 8 l. Thence in *Mützell*, 1858, No. 136. In *Bunsen's Allg. G. B.*, 1846, No. 432, is st. i. ll. 1-4, ii. ll. 5-8, iv., vii., ix. The ascription to Heermann may have arisen from confounding with his "Lasset ab, ihr meine Lieben," lat. pub. in his *Devoti musica cordis*, Leipzig, 1636 (1644, p. 186), thence in *Mützell*, 1858, No. 98, in 12 st. of 8 l. The *Lasset Klag* has been called a version of "Jam morosa quiesce querela," but has greater resemblance to "Ad perennis vitæ fontem." Tr. as:—

*I go from grief and sighing.* A good tr. from *Bunsen* by Mrs. Beran, in her *Songs of Eternal Life*, 1866, p. 17, repeated, unaltered, in *Siepp's Songs of G. & G.*, 1872. In Reid's *Praise Bk.*, 1872, it is altered to "We go from grief and sighing."

[J. M.]

**Lathbury, Mary Ann**, was b. in Manchester, Ontario County, New York, Aug. 10, 1841. Miss Lathbury writes somewhat extensively for the American religious periodical press, and is well and favourably known (see the *Century Magazine*, Jan., 1885, p. 342). Of her hymns which have come into C. U. we have:—

1. *Break Thou the bread of life.* *Communion with*

God. A "Study Song" for the Chautauque Scientific Circle, written in the summer in Horder's (*Egg.*) *Cong. Hymns*, 1864.

2. *Day is dying in the west.* Rev. at the request of the Rev. John B. VI at summer of 1866. In was a "Vesper" been frequently used in the response Chautauque Literary and Scientific Circle *Laudes Iamini*, N. Y., 1864.

For these details we are indebted to Duffield's *English Hym.*, &c., N.

**Latin Hymnody.**—A course of Latin Hymnody has never yet. It would occupy a considerable dissertation therefore must be merely epitome of an extensive subject, which is, in fact, nested and interwoven with Church and, as St. Chrysostom remarks "Nothing gladdens the soul verse—a Divine song composed

i. *Ancient definition of*

What, then, is a Hymn, originally was the Hymnody of Church derived? "Know ye, Augustine, commenting on the 1st, a hymn is? It is a song with which thou praisest God and utterest no hymn. If thou singest not God, thou utterest no hymn, then, containeth these three (*canfiteor*), and praise (*laudo*) God. Praise, then, of God in hymn." The Septuagint (*ᾠδὴν ᾗσαντες τοῖς ἁγίοις ἀπὸ τοῦ ἁγίου πνεύματος*) proceeds—"What, then, men hymn to all His Saints?" receive a hymn. Let His hymn." *Melulata laus est* Gregory of Nazianzen (*Iam Cotton MS., Vespasian D. xii* Museum, exists a *Hymnar*; linear Saxon version of the 1st tury. The scribe on the first thus:

"It is clear that David the Prophet sang hymns, then the other prophets, these youths when cast into the then Divine hymns; there are also human understanding. Hilarius, flourished first in versified hymns, became, Bishop of Milan, is known this kind of poetry. Whatever poems in praise of God are called hymns. In of those who sing and praise, in Latin is interpreted 'Laus,' beauty and praise; but properly hymning the praise of God."

This definition, then, ex theme, meditative, didactic, religious poetry, and private unsuited for public worship this definition, to constitute conditions are requisite: it God or of His saints, be sung, and be metrical.

ii. *The Hymns of Hol*

The substantive *hymnus* and *hymnus* intransitively occur Version of the Old Testament 2 Chron. xxix 30; Prov. i. 2 35; xlvii. 8; li. 11; 1 Macc and in li. xlii. 10—*ᾠδὴν ᾗσαντες* It is used intransitively

Chron. xxix. 23: Ps. xlii. 23-  
quoted verbatim, Heb. ii. 12, "et  
ve dicitur occurrere in the Sep-  
ii. 5: xiv. 1; Neh. xii. 46: Pa.  
c. 4; exilvi. 1; Is. xlii. 10; also  
Ps. vi. liv. iv. and at the end

The conclusion is that the  
"Hymn" and its equivalent in  
see Is. xlii. 5: xiv. 1) or Syriac,  
on use among the Jews at the  
Lord to signify a Song of Praise

it passed to the whole Chris-  
Matthew xvi. 30 and Mark  
how Christ and his disciples  
literally "having hymned."

This hymn, it seems, was the  
s. exiii.-cxviii., beginning with  
The next notice of hymns in the  
it is in the 16th ch. of the Acts,  
ad Silas "praying were hymning  
πορεύομενοι ᾠδῶν τοῦ κυρίου  
hymns were is doubtful: scarcely  
St. James v. 13, says "Is any  
sing psalms" (ψαλλετε); thus,  
Paul in two passages hereafter  
arising this kind of praise, and  
it from others. Some hymno-  
er, have included the Psalms  
cles of the Old and New Testa-  
Songs of Miriam and Deborah,  
songs of praise such as the  
(sciat, and Nunc Dimittis, under  
me of Hymns. Le Brun, in his  
issue, i. 82, has done this. So  
confounds the Psalms of David  
as composed by spiritual men,  
arias and Symeon. St. Paul  
ver, distinguishes between the  
divine praises, "Speaking one  
psalms and hymns and spiritual  
(i.e. Odes or Canticles). Ephes.  
gain, "Teaching and admonish-  
ing with psalms and hymns and  
(ψαλμοῖς), singing with grace  
to the Lord." Col. iii. 16.

Bishop Beveridge, "by psalms  
those of David's composing; by  
them as were made up, chiefly  
thanksgiving by whomsoever  
spiritual songs all sorts of  
spiritual subject." And this  
in accordance with that made  
by Hippolytus. (*De Com-  
muni et ubi fin.*—*Routh, Reliquiae*  
iii. 314.) "I have prepared  
giving glory and praise, and  
ode." What, then, were these  
from the other two species of

### iii. Hymns of the Early Church.

"We find," continues Beveridge, "from the  
testimony of the younger Pliny (2nd cent.,  
Lib. i., Epist. 97), under Trajan, that the  
Christians in the first age were accustomed to  
meet before day, and to sing a hymn to Christ  
as God by turns one after another," and to  
the same effect is Tertullian (*Apolog.* 2.), and  
Eusebius (*Hist.* iii.). Caine, a Greek author  
writing in the beginning of the third century  
the Montanists, speaks of "psalms and  
odes; such as were from the beginning written

by the faithful, hymns to the Christ, the  
of God, calling Him God." (*Routh, Reliq-  
Saer.*, ii. 127.) So that very early after  
Pentecost Christian and not mere Jewish  
hymns must have been composed, which were  
publicly sung in the congregations, and these  
chants and hymns were conducted by an order  
of persons called Psaltæ or Cantores. (*Sozo-  
men, Lib. iv., c. 8; Socrates, Lib. v., c. 22.*)

Philo, in his "Vita Contemplativa," describes  
how the Ascetics in Egypt, then and before  
his time (circa A.D. 40 to 68), "composed  
hymns in various metres and rhythms in  
honour of the true God, some in the ancient  
trimeter; others newly composed. The pre-  
sident begins, and the choirs follow in various  
modulations, with a chorus of all the people  
in two choirs of men and women, each having  
its leader, but all equally joining at the end."  
The Christians of St. Mark there possibly  
followed this example. Eusebius (*Lib. ii.,  
c. 17, Hist.*), quoting Philo, speaks of these  
Therapeutæ: "Not only do they use the  
ancient hymns, but they make new ones to  
God, modulating them in metre and sounds  
in a very excellent and sweet composition,  
which is also practised in the Church and  
in monasteries"; and he subsequently speaks  
of these (*Lib. v. c. 28*) as "*Cantica fra-  
trum*," wherein "a primordio a fidelibus con-  
scripserunt Christum Verbum Dei concelebrant."  
In a well-known place of St. Basil (quoted  
Gerbert i., 233) "The psaltory (i.e. tunes) of  
these harmonic rhythms has its origin from  
above, whence we should be anxious to seek  
them, and not to be carried away by delight  
in the melody to the pleasures of the flesh,";  
and in his epistle to the Neocæsariensis, 63,  
"Divided into two companies, they sing in  
alternate parts; then to one person is allotted  
that he should begin first what is to be sung  
by the next following him." Paul of Samoso-  
ata was condemned in a council, held at  
Antioch, A.D. 260, for rejecting these hymns.  
St. Ephrem of Nisibis (died 379) says, "We  
honour our festivals in psalms and hymns and  
spiritual songs." In 506 the Council of Agde  
(Can. 30) ordered the singing of hymns every  
day, morning and evening. The Council of  
Tours still more plainly, after having formally  
recommended the adoption of the Ambrosian  
hymns. "There are yet some others which  
are worthy of being sung which have the  
names of authors, who were constant in the  
faith, prefixed." Still more important  
decisive was the decree of the 6th Council of  
Toledo in 633. (*Can. 13, Labbe, iv. p. 1709.*)  
"For singing hymns and psalms publicly in  
the church we have the example of Christ and  
His apostles. Hymns are composed like  
masses or petitions, or commendations, or  
laying on of hands, of which there are  
many, just as with prayers; let none of  
you for the future withhold hymns com-  
posed in praise of God, but let Gaul  
Spain celebrate them alike. Those should  
be excommunicated who shall dare to reject  
hymns."

### iv. Influence of Greek Hymns.

That these Hymns to Christ, whether me-  
trical or non-metrical, had their origin in the  
East, and thence travelled to the West, is

evident historically. Eusebius (*Lib. v. 28*) speaks of the "Cantica fratrum a primordio a fidelibus conscripta"; so also Tertullian. So Sozomen (*Lib. vi., c. 23*), speaks of the "Sacros hymnos qui in ecclesia cani solent." St. Chrysostom speaks of the hymns after the psalms in divine service; and the tradition related by Socrates is that Iguatius (who first came to Antioch A.D. 68) had learnt in a vision of angels "how in antiphonal hymns to hymn the Holy Trinity"; to whom may be added Hierotheus, greatly commended by Dionysius and Nothus (see *Gerbert, i. 75*); Hippolytus and others of the second century. The rise and growth of Greek hymns, and the use made of the earliest by Latin writers of a later date, are fully set forth in the articles on *Greek Hymnody*, p. 456, l.; *Doxologies*, p. 309, l.; *Gloria in Excelsis*, p. 435, l., and the *Te Deum*. See also *Syriac Hymnody*. If any proofs were wanting that Latin Hymnody originated in, and was derived from, the East, it may be found in these articles; for, with a few exceptions, there are daily hymns for the Hours, and for the Festivals, Feasts, and Seasons in each case; and the Apostles and Saints are celebrated by hymns in a similar manner and on the same occasions. Nor are the Spanish and Mozarabic Christians any exception, who originally received their hymnody partly from Rome and the East, partly from the Greek-speaking Christians of Africa. The very ancient Irish Latin Hymn of the Apostles, beginning *Preceamur Patrem* (from the *Antiphonarium Benchorence*—Bangor, in the county of Down and reprinted by *Daniel*, vol. iv. p. 31, bears evident marks of a translation from an Eastern original. These early hymns soon made their way with Christianity itself, from the East to Rome, Africa, Spain, and all other parts of the Roman Empire; except, perhaps, Northern Gaul, where, as St. Jerome complains in his preface to the Second Book of his Commentary on the Galatians, hymns were unacceptable. They were very soon introduced into public worship, but were not originally sung in the Latin tongue; for, in the first Christian times, Greek, or dialects of it, continued to be spoken in Italy, the South of Gaul, Germany and Africa, and Latin had not yet come into common use; nor was it possible to compress into classical measures the fervid devotion of the earlier converts.

#### v. Earliest Latin Hymns.

Gerbert (*De Cantu et Musica Sacra*, vol. i., p. 80, pub. 1774), after examining all the authorities, finds that no name can be connected with any hymn in the Latin language till we arrive at St. Hilary and Pope Damasus, in the beginning of the 4th century. Isidorus of Seville, who d. 636 (*De Officiis, Lib. i., c. 6*) says: "Hilary of Gaul, Bishop of Poitiers, was the first who flourished in composing hymns in verse," and St. Jerome, who d. 420, makes a similar statement. It would appear, from Hilary's own words, that he brought some from the East (in Pa. lxviii., lxiv.). Those beginning *Luceis largitor splendide*; the *Teuton* hymn, *Jesus quadragevarine*; three short serial morning hymns, *Deus pater ingente*, *In nativitate virginitas*, and *Jam meta*

*noctis transit*, in the *Mozarabic Bn* for Vespers in the Epiphany, *J. omnia*; another for Compline at Pentecost, *Berita nobis gaudia*, ascribed to Hilary by Fabricius, Tommasi, and Daniel. To him ascribed by the *Antiphonarium* (see *Hymnarium*) the noble mad praise of Christ, *Hymnus dicent hymnus cantus personet*, in trimeters, which is by Bede de *cherimus* (*De arte metrica*); but rather to be an anonymous 5th century. By the consent of us to Pope Damasus I. (A.D. 366) two short Latin hymns, one for *Deus sacrali neminis*, the other (martyred A.D. 251), *Martyris*. The latter is the earliest hymn of Saint: it is in rhyme, and the of Latin metre are ignored.

#### vi. St. Ambrose and Ambrosi

We arrive in succession at of St. Ambrose (b. at Treves the main founder of the dignified, objective school of Hymnody, which for so many without intermixture, preva Roman Empire, and before it penetrated even into Spain *Disertationes*, vi. 21-23), and in the Divine Office all owe Mabillon writes (*Liturgia* 6 "St. Ambrose took care that, as of the Eastern Fathers, psal should be sung by the people: previously they had only been viduale singly, and among clerks only." St. Augustine, hymns at Milan, says, "Th psalms are sung after the mat erna, lest the people be we imitated by almost all the the world."

A fact which now strikes this: that in the 101 hymns (19 cent.) printed by *Daniel*, vol (a very few excepted) he Ambrose or his contemporari the ancient classical metres prosody is neglected, accu tuted for correct quantity, dimeter is mostly adapted congregational singing. W of here and there an Alca tetrameter, or pentameter usually in honour of some this Iambic dimeter of e mained the favourite for all worship which are to be f books down to and beyond the Sequences hereinafter in the *Ambrosian Breviary* Charles Borromeo, 1582, sively in that metre. The of those in the Gothic - Cardinal Ximenes 1502, *Hymnal* pub. in folio at M was so almost exclusive English Church, with the of two or three of St. Greg and a few others for Fest



century English Benedictine (Jul. A. v. &c.) there are other measures. (See 546, ii.) The same may be found in Germany, France, and Spain, and to be down to the Reformation. There were doubtless made additions to the *Sequentia*, and the epoch of the *Sequentia*, and century downwards, which will be.

### Early Ritual Use.

were very soon appropriated in minor Festivals and Fasts of seven days of the week, and the Prayer, as among the Easterns. It, however, whether this definition was first made by St. Ambrose mainly by St. Benedict after the of the monastery at Lerins, or to that of St. Cassianus of Arles (Bolland. ad diem, January printed; so in that of St. Isidore of St. Aurelian of Arles, respecting the rule of St. Benedict no doubt. Benedict founded his rule, and the method, and course of offices in the beginning of the 6th century, and spread rapidly over Europe, his *Apostolatus Benedictorum* maintained that for many years no other Order really followed also the customs of this Order. It would exercise a great influence on the seculars, and determine their as those of the succeeding Benedict expressly adapted the rule, composed either by him or his imitators, to his Order (Jul. xviii.). Walafrid Strabo, *de Rebus Ecclesiasticis*, c. 25, speaks of the rule of St. Benedict as being said in the Canonical of him. "Which," says the book on the Trinity (857), the rule of St. Benedict, the Catholic faith is redolent; his prayers, and the composition. (See Gerbert de Rebus Ecclesiasticis, c. 25, in No. 391, C. C. Library.

The *Liber Sanctae Marie Wyppre* per Sanctum Onacaldum, is an Benedictine Office book and 1004, the title of the latter is *Hymni Ambrosiani cavendip* per *secundum constitutionem Patris Benedicti*. (See *Hymnarium*, p. 547, i.) These are nearly identical with what constituted the English Church Hymnody down to the year 1556. Other English Hymnals of the 12th, 13th and 14th centuries, described in detail in *Hymnarium*, pp. 546, 547, 551, are nearly identical in the hymns which they contain, varying from 115 to 130 in number. The same Hymnals up to 1556, with some local variations, and the addition of such as were composed for Festivals (such as the Name of Jesus and the Transfiguration) in the Ambrosian and Benedictine offices was thus adhered to, through-

out England and all the North of Europe, and, with local variations, in the remainder of Western Christendom.

### viii. From the IV. to the XI. Century.

With the Ambrosiani must be grouped the succeeding composers of Christian poetry, several of them laymen, for the next five or six hundred years, for they wrote mainly on the same subjects, in the same vein, with the same intent, mostly in the same metre. recall with pleasure the names of Aurelius Clemens Prudentius, Sedulius, Felix, Sidonius Apollinarius, Juvencus, Eucherius, Venantius Fortunatus, St. Gregorius Magnus, St. Columba, St. Isidore of Seville, Bede, Venenabilis, Paulus Diaconus, Carolus Magnus, Theodulphus, Rhaenus Maurus, St. Odo of Cluny, St. Fulbert, St. Peter Damiani, with a number of anonymous poems extending over the same period, some of them most beautiful and remarkable, up to the epoch of St. Bernard.

Amongst these must be reckoned the hymn *Erullet jam angelica turba colorum* (found equally in the old Roman, Gallican, Ambrosian, and Mozarabic rite, as well as others, such as Sarum), whose glorious strains at the Benediction of the Paschal candle (probably with the same music from the beginning, as in the Sarum Missal), and on the new light, are probably, with a consensus of critics, those of St. Augustine (Daniel, ii. 312). As he was said to have been a deacon when he composed it, it was always afterwards sung by the deacon.

In the last half of the 4th and in the beginning of the 5th century lived Aurelius Clemens Prudentius (q. v.). He was born probably at Saragossa or at Calahorra in Spain. About his fiftieth year he determined to abandon his earthly pursuits and to spend the remainder of his days in promoting the honour of God and the kingdom of Christ. In his fifty-seventh year, according to his own preface, he published many of his poems, and continued to do so up to the year 405, about which time he went to Rome (*Ille mihi cum peterem te rerum maxima Roma, &c.*; *Innumeros cineres Sanctorum Romula in urbe Vidimus*, *Peristeph.* ix. xi. 1), and afterwards took up his abode at Imola. He seems to have died about 413. He was a prolific author. His Christian Lyrics are his *Cathermerinon*, or twelve hymns adapted to all the actions of the day: his *Peristephanon*, or fourteen hymns of the "Crowns of the Martyrs"; and *Apotheosis of the Divinity of Christ*. Amongst his hymns are the daily hymns *Alea mentis*, *Nox et tenebrae*, and *Lux ecce aurum*; for the Nativity, *Corde natus ex Patre*; for the Holy Innocents, *Salvete flores Martirum*; for the Epiphany, *O sola magna-rum urbium*; and for Lent there are also his "Hymnus jejunantium"; *O Nazarene Bethelem*, and *Cultor Dei memento*. That for Holy Saturday, at the lighting of the Paschal candle, *Inventor rutili lux bone luminis*, is still retained in many foreign hymnaries, and in the Sarum for the procession after Vespers on that day; along with four or five others of less note. A hymn sometimes ascribed

to Prudentius, but in error, and not found in his works, is:—

"Hymnus Martæ Virginæ,  
Decantemus cum Angelis," &c.

This is in the *Mosarabic Breviary*, 1502. It may be observed, moreover, that in his sacred poetry Prudentius has made use of the Iambic trimeter and dimeter, the hendecasyllabic, Alcaic, and Sapphic metres, the Trochaic tetrameter, Glyconic, and others.

To omit mention of Paulinus of Nola, Coelius Sedulius comes in as a Christian lyricist in the first half of the 5th century, under Honorius and Theodosius II. Whether he was a layman or ecclesiastic is unknown: probably he was a Presbyter. He is said to have been a Greek, and again an Italian; and then again (confounding him with another Sedulius), an Irishman. He composed a hymn in acrostics (i.e. each verse beginning with consecutive letters of the alphabet), which is the beginning of his poem in Iambic dimeters on the Life of Christ: *A solis ortus cardine*, a part of which is the Epiphany hymn, *Hostis Jerodes impie*. These were universally adopted into all Hymnaries. St. Magnus Felix Ennodius (born in France 473, died 521), composed one or two excellent hymns; and Elpis [See *Elpis*, p. 329, t.], that beginning *Aurea lux et decore roseo*, for the Festival of St. Peter and St. Paul.

Next, in order of time, we arrive at one of the noblest and most pleasing of the Christian lyricists, Venantius Honorius Clementianus Fortunatus (See p. 363, t.). The time of his birth is unknown, but he himself tells us that he was born at a village called Duplabilis between Treviso and Coneda in Venetia. He was educated at Ravenna in grammar, rhetoric, and Roman law. He composed poetry as early as A.D. 555; he went to Tours to St. Martin's grave in 565, was at the wedding of Sigebert with Brunhilda; Rhadegunda, widow of Clothaire the First, was his friend. There he dwelt and became a priest, and was a friend of Gregory of Tours. In the year 597 he was made Bishop of Poitiers. The date of his death is not known, but it was probably about 609. He composed prose works, but his fame rests on his poetry. In the second book of his sacred poems we find the glorious ode, *Vexilla Regis prodent*, *Fulget Crucis mysterium*, for Passiontide. It finds its place in most European Hymnaries, although sometimes (as in the present *Roman*) in a mutilated form; the penultimate stanza, for instance:—

"Funda aroma cortice,  
Vincis sapore mectare,  
Jucunda fructu fertili,  
Planda triumpho nobili."

is often omitted; but it has no worthy representative in our vernacular church hymn-books except perhaps in the *Hymnary*. Of equal sublimity and fervour is his well-known Passion monody, mostly in trochaics, *Pange lingua gloriosi Prælium certaminis*, which has been subjected to similar ignominious treatment in the *Roman Breviary*. Then we have the Paschal Processional, in hexameters and pentameters, from his poem on the Resurrection, very universally adopted; the first verse of which, *Salve festa dies toto venerabilis ævo*,

was in England generally prefixed to processional proses for the great

To St. Gregory the Great we owe some of the best hymns for Sundays, plenary to Lent, for Passiontide, and for the Hours (in Sapphics speedily adopted into most by the early English. The morning especially, *Primo die* found in all; but neither the Lenten or Passiontide hymn entered into our vernacular church to any appreciable extent. To the ascription of the Holy Trinity at the end, which has been attributed to St. Ambrose, now first, in various forms, to general use.

The *Irish Hymnody* must be noticed. A *Liber Hymnorum* of the College, Dublin, in old Irish script, contains Scholia in the same way in the Royal Irish Academy; the Franciscan College of Rome. Some hymns from the *Irish Hymnary* published by Colgan (*Trias sanctæ* by Ware, 1658, and by Ussher, 1641), and by Ussher, Dr. Todd undertook to edit the *Irish Hymnary* for the Irish Archaeological Society, but two parts only appeared in 1869, the undertaking being short by his untimely death. He found a hymn in honour of St. Columba, by Sechnall, the son of his father, 458 (a *Laurica*, or coat of mail repeated it)—

"Audite, omnes amantes Deum,  
Viri in Christo beati Patrici Episcopi  
Quomodo bonum ab actu stultorum  
Perfiteamur propter vitam æternam."

It is printed in *Daniel*, iv. J. Laur, Villanueva, in his *Opusculum*, Dublin, 1835. Then follows the translation of St. Columba, containing the Creed in 150 lines.

"Altus Creator, vetustus diem  
Erat absque origine primordii  
Est et erit in sæcula sæculorum  
Cui est unigenitus Christus et."

Also a hymn of St. Columba (601), in rhyme in praise of the Virgin Mary, are named successively, four voted to each:—

"Celebra Jeda festa Christo  
Apostolorum exaltans r."

Another to St. Mary, also Cuchumine (700 to 750, see

"Cantemus in omni die concinent  
Conclamantes Deo dignum hymnum  
Ista per chorum hinc et inde coll."

Also (amongst others) the praise of St. Bridget (died 1063), many agree the St. Mary begins—

"Christus, in nostra insula quæ"

The author, 600-650, is unknown.

To pass over the hymn of Isidore of Seville; one by Cyrilla, for St. Thyrus and that on the Day of Judgment, both praised in trochaics; we notice a r

from the Bangor Antiphonary, of  
 ne-licity, *Sancti venite Corpus Christi*  
 as Daniel remarks (i. 194),  
 which is that all Christians then re-  
 both kinds.  
 of the 8th century appears  
 the hymn for many martyrs,  
*itis inclyta gaudia* (in *Chor-*  
*da*, the fourth verse (*Glyconic*).  
 Anglo-Saxon hymnaries. (In  
 a portion is appropriated to the  
 .) This list may be closed with  
*Stella*, or *Stilla*, which appears  
 in the 8th century, wherein  
 tion is first applied to the  
 . It has never been altered,  
 tly was in France and Ger-  
 ly forced and paraphrased, and  
 a Sequence (see *Mone*, vol. ii.  
 buted to the Anglo-Saxon  
 a treatise, *De Arte Metrica*,  
 of hymns. Paulus Diaconus,  
 at *laxia*, in *Sapphica*, for the  
 t. John Baptist. To Charlo-  
 buted the beautiful and touch-  
 or *Spiritus*, which since his age  
 with unexampled unanimity,  
 fervour in all portions of the  
 h, not only at Pentecost but in  
 in which the art of the Holy  
 cially necessary: in the coron-  
 the consecration of patriarchs,  
 and bishops, at the opening of  
 and at Pentecost, especially  
 d to be, in all churches, with  
 fully vested, and all the altar  
 To this period belong also  
 for St. Michael and All Angels,  
 was composed by Alcuin for  
*Summi Regis Archangelus Mi-*  
*cher* (*Mone*, i. 447) *Archangelum*  
 n. In the following century  
 composed *Gloria laus et honor*,  
 day; Rhabanus Maurus (the  
 15) two hymns for St. Michael's  
*anctorum decus angelorum*; an-  
*tihi Christie splendor patris*;  
 n St. Mary Magdalene, *Lauda*  
 Falbert of Chartres, the *Pas-*  
*Chorus novae Jerusalem*. St.  
 although a poet, witness his  
*stae fontem*—Of the joys of  
 not add much to Church song.  
*Tellus et aethra jubilent*, used  
 Saxon hymnals for the *Cena*  
 we may close this list with the  
 of St. Bernard and his jubilant  
*of dulcis memoria*, and his monody  
 the Cross, *Salve mundi salutare*,  
 rhythm, *Jesu the*  
 to Christ on the Cross, which  
 both composed and speedily welcomed by the whole  
 memoriam Church. Originally appropriate to  
 the Western Church, it was transferred to "The  
 the Circum," when that became a Church  
 Name of Jesus (August 7). It was afterwards  
 festively imitated and paraphrased, espe-  
 cially in *trios* and *Sequences*; two beautiful  
 rhymed examples of which are one in the  
 Saxon and another in the English Missals. Three  
 daily Offices. (See *Jesu dulcis Memoria*, p.  
 255, 6.)

Anonymous hymns not later than the 11th  
 century include *Jam Christe Sol justitiae*.  
*Anctor Salutis Unicus*, in the early English and  
 many French and German MSS. and books.  
 For the Festival of SS. Peter and Paul, *Felix*  
*per omnes*, &c., in the Roman, Spanish, Paris,  
*Rosen*, and pre-Reformation English Hymn-  
*aries*; for Martyrs, *Martyr Dei qui unicum*; for  
 Apostles, *Exultet caelum laudibus*; for  
 Confessors, *Iste confessor Domini*, and *Jesu*  
*Redemptor omnium*; for Virgins, *Virginis*  
*proles*; for St. Stephen, *Sancte Dei prelo-*  
 in rhyme and extensively used in England  
 and Germany; but not in the Spanish, Am-  
 brosian, or Roman offices.

This list may be closed with the triumphant  
*Urbs beata Jerusalem*, a splendid paraphrase  
 of the Apocalypse xxi. 2, 19-21, appropriated  
 to the Dedication of a Church and the  
 Ann- of old  
 vernal, and sung throughout Europe  
 time, probably from the 8th century.  
 Anglo-Saxons used also *Christe cunctorum*  
*dominator aeternae* of the 7th century, which is  
 in many French hymnals. The *Urbs*  
 has not escaped mutilation, as in the Roman  
*Brerary*, and by Guyet and the other Gallican  
 so-called restorers of Latin hymnody, but its  
 main features have always been conserved.  
 Archbishop Trench writes (*Sacred Latin Poe-*  
*try*): "This poem attests its own true inspi-  
 ration in that it has proved the source of true  
 inspiration in circles beyond its own," alluding  
 to the numerous translations and imitations of  
 it in English and German. The *Urbs* hymn  
 for the restoration of a church, *O beata Jeru-*  
*salem*, is apparently an early Spanish hymn.

ix. Hymns of the XI. and XII. Centuries.

The period of the 11th and 12th centuries  
 constitutes a marked epoch in the history of  
 Latin Hymnody. By that time the ordi-  
 nary usage of hymns in the various formu-  
 laries of the Western Church in different  
 countries, dioceses, and religious communi-  
 ties, in their daily, weekly, festal, and peni-  
 tential worship, had become fixed and settled.  
 the Benedictines, as already intimated, setting  
 the example; for, although Ambrose com-  
 posed hymns, it is not certain that he con-  
 dained them to be sung in order in the  
 Church Offices. Those we have been con-  
 sidering constituted the staple of the sacred  
 songs of the Missals, Breraries, and other  
 Offices of this date; such being from time to  
 time added in each Country, Church, Diocese  
 or Conventual society as celebrated the memory  
 founders and patrons of each, with their  
 peculiar solemnities; originally, perhaps, in  
 versicles and responses in prose, converted  
 after a time into poetry: of this, the Spanish  
 hymns are notable examples. By this time,  
 however, with a few striking exceptions, the  
 Clergy and Monks had become the principal  
 poets. The comparative exclusion of the  
 laity, and the separation of the latter from  
 all worldly affairs, exercised a marked in-  
 fluence on these compositions. They increased  
 greatly in number; they became more spiri-  
 tualized, subjective, devout and mystical.  
 They were no longer confined to the direct worship  
 and praise of the Creator, of Christ, of the  
 Holy Ghost; to the honour of the Blessed  
 Virgin, and of the Apostles and certain prin-

principal Saints, and appropriated to the various solemnities of the Church relating to them: such as were those of Ambrose, Gregory, Prudentius, Fortunatus, and their successors. They became amplified and refined into eulogies, descriptions of, and meditations upon, the Passion and Wounds of Christ, on His Sacred Countenance, on His Cross, on His Sweet Name, on the Vanity of Life, on the Joys of Paradise, on the Terrors of Judgment: into penitential exercises, of the Holy Sacrament, of the lives and sufferings of numerous Saints—most especially into praises of the Blessed Virgin, on her Dignity, on her Joys and Dolours. Of this last particular species (often mere paraphrases of *Ave Maria Stella*, and laudations of a somewhat extravagant kind) vast numbers, but, it is to be observed, mainly belonging to the next succeeding centuries, are to be found in *Mone*, it; whilst previous to this period, as *Daniel* remarks, very few had been composed. Peter Damiani, Bonaventura, Bernard of Cluny, Thomas of Celano, and many others, including Adam of St. Victor, were the authors of the last previously mentioned sacred devotional poetry.

### x. Adoption of Accent and Terminal Rhyme.

A further fact of importance must also be noticed: the universal adoption therein of accent instead of correct quantity, and of terminal rhyme or assonance. Neither of these, as we have already seen, is a necessary adjunct of Latin Hymnody, and may be thought to detract from its dignity; but the terminations and prosody of the Latin of that age lent themselves so easily thereto, that sacred poetry in general, instead of being founded on the metre and quantity of syllables, assumed rather, as being more facile, syllabism and rhyme. These rhymes were at first merely of vowels or assonances, to be adhered to when convenient, disregarded when otherwise. They might be confined to a single letter or fall on an unaccented syllable, or be found in the last verse only. Hilary himself, perhaps, almost unconsciously set the first example in the 4th century:—

“Quem stella natum fulgida  
Monstrat micans in aethera,  
Magisque docuit precoribus,  
Ipseus ad cunabula.”

Pope Damasus, St. Gregory, and others wrote rhymed or assonant hymns. *Ave Maria Stella*; *Veni Creator Spiritus* are such. Odo of Cluny has alternate rhymes

“Lauda Mater ecclesiam,  
Lauda Christi clementiam,  
Qui septem purgat vitia  
Per septiformem gratiam.”

Nor is the Church, nor are individuals to be blamed, for thus following the universal promptings of human nature peculiar to no age, which in sacred compositions, as in others, looks for smoothness and ease, for the music of language, for an assistance to memory, and to rivet the attention; to which the music may form an harmonious accompaniment. “It is not,” says Dr. Guest (*Hist. of English Rhythm*, 116), “a mere ornament, it marks and defines the accent, and thereby strengthens and supports the rhythm. Its advantages have been felt so strongly that no people have ever adopted an accentual rhythm without also

adopting rhyme.” To the 12th long trochaic tetrameter acatalectic feet) and catalectic (or incomp. An example of this last is the Damiani (*Don.* i. 116).

“Ad peregrinis vitæ fontem mens sitit

The composers of Sequences, as we made much use of these rhymes. Among the most remarkable of elaborate rhyming is the *Hymn* of Bernard of Cluny, a poem, extended for private use only. It is a strophic hexameter catalectic, with rhymed ending, divided into three between which a caesura is inadmissible. It has a feminine leonine interval between the two first clauses:—

“Hæc novissima | tempora pessima | sicut  
Dr. Neale translated it into English fourteen syllables each, three original, without attempting the rhyme. Mr. Moultrie (*Lyra*) also rendered a considerable much success into a similar original. [See p. 433.] St. Thon (13th cent.) rhymed his sacraments in most cases the quantitative interval. *Daniel* prints several hymns of later date (vol. i. pp. 298–306) of St. Agnes, St. Joseph, the Visitation, Magdalene, of Augustine, of Jesus, each stanza of three line catalectics of fifteen syllables rhymes. Rhymed hexameters, hexameters and pentameters: used.

### xi. Metre.

With rhyme is intimately connected the subject of metre. The principal the Greeks and Latins made verse were eight in number: 1. *dæc*, of two long syllables; 2. *anapaest*, of two short; 3. The *Iamb*, of two short; 4. The *Trochee*, of two short; 5. The *Dactyl*, of a long and two short; 6. The *Anapaest*, of two short; 7. The *Molossian*, of three long; 8. The *Brachy*, of three short. Of these the 5th and 6th measure two in the rapid, the remainder three. I sometimes found in classical *Amphibrach*, a long between two short; *Amphimacer*, a short between two long; *Bacchic*, a short followed by two long; *Antibacchic*, two long followed by a short. The first is a measure of two, in the middle, the remainder of three. These feet, with their compound and uncompound, as well as the mode of use in composing their School of Adrian at Canterbury that “centena genera metrorum” were studied, among which was the long and two short, and two short and two short. Before this time, however, measures, *Hexameters*, *Heptameters*, *Anacronctic*, and the *Alcaic* were found in Horace, although attained, were in process of change. Church Song was composed alliterative and rhythmical by the melody by the ear, as





nary. Therein the *Gradual* (the anthem preceding the Gospel) in all Festal days and Seasons ended with a long *Alleluia*, being a musical jubilation on a certain number of notes, called *Neumes*, without words, on the final A; also called the *Sequentia* as following thereon. These *Neumes* (which were very difficult to remember) owed their origin to two chanters sent by Pope Adrian to Charlemagne; Peter, who opened a school at Metz, and Romanus, who, having been detained by illness at St. Gall, commenced a school of music there also. In this monastery of St. Gall was domiciled a young religious named Notker (called Balbulus from his stammer), of refined musical taste. He was delighted to find that the *Jumièges* book had affixed to these *Neumes* certain words corresponding to their number, a contrivance which enabled him to remember the cadences of these *Neumes* much more easily; especially as new ones were constantly being introduced. Under the advice of his master Yson, he forthwith set himself to compose some new words for these musical *Sequences* at the different Festivals of the year, and began with that for Eastertide—

"Laudes Deo concinat orbis utique totus"

(see *Daniel*, v. 62), wherein every note of the melody should have an accompanying word. After other lessons as to the melody and words from his master, he composed another in like form for the Dedication of a Church—

"Psallat Ecclesia mater illibata"

(see *Daniel*, ii. 23; *Mone*, i. 323; *Neale's Sequentiæ*, 247); and others followed.

In general these early *Notkerian Proses* (with a few conspicuous exceptions), were not rhymed or with assonances, except accidentally; hence the peculiar appellation. That for the Nativity, *Eja recolamus* (for the Circumcision in the *Sarum Missal*); for the Holy Innocents, *Latus tibi Christe*; that for the same day in the *Sarum Missal*, *Cela pueri concerepent*; the *Veni Sancte Spiritus Et emitte*, attributed to Robert King of France; a grand anonymous prose on the Holy Trinity—

"Benedicta sit beata Trinitas,"

retained in the *Sarum Missal* for Trinity Sunday; the well-known *Alleluistic Prose* for Septuagesima, *Cantemus cuncti*; and St. Bernard's *Letabundus*, are amongst the exceptions and are all either rhymed or assonant. This non-rhyming gave rise to the idea (partly adopted even by *Mone*, iii., 49) that they were vague, incoherent compositions, without determinate metre or melodies. Such was not the case. Dr. Neale (*Daniel*, v. 1) and the Abbé Gautier (*Preface* cxxxvii.) have given a series of canons by which the recitation of them was regulated, the main principle of which was that each of the clauses or lines of the *Prose* should be nearly of similar length, and each syllable be closely accommodated to the musical notes of the jubilant *Neumes* to which they were set. If, then, the individual clause was double or treble, or more, the same musical phrase would be repeated, twice or thrice, &c. If somewhat longer, it would be lengthened out; if shorter contracted, till another phrase was arrived at. The *Prose* at last often con-

sisted of a series of clauses, two the same plan, although the Intro concluding versicles had a special. The Abbé Gautier gives this exan-

*Preface*—"Johannes Jesu Christo multum  
1. To Ejus amore carnalem { 2 clauses  
In nave parentem liquisti  
2. To Ejus conjugis | pectus respicit | M.  
Et Ejus pectoris | sacra mirabilis | F.

Into other phases of this ancient is not necessary to enter.

We are now arrived at the end of the 12th century, and to a Victor; to the second period of rhymed metrical *Sequences*, chants which, increasing in beauty and popularity on the mind of the Church Europe for centuries. Northern it observed, for it must be met neither Spain nor Italy nor France the Loire, seem ever to have well. About the year 1153 may be begun a new epoch in the history (hereafter to be called *Sequences*) of St. Victor at Paris, founded 44 by Louis VI. Therein resided a sacred poet and musician named compositions were destined to improvement (even a revolution) song. The learned Joseph Chiffart 1554, in the fourth and last part *datorium Ecclesiasticum* (who, particularly happy in the ex *Proses*), writes thus of him and *Prose* of this second epoch:—

"This form of *Prose* in the Church celebrated and of all that which is illustrious author, renowned no less for learning, Adam of St. Victor, was in a copious and ready in the rhythmic *Prose*, as very many of those compositions certainly very plainly declare."

By this time, in the North, at least, a considerable proportion *Notkerian Proses* and those of inferior gone out of use in choir; and chanters had set themselves to create of a more melodious and popular. These did not confine themselves to the ancient *Neumes* of *Alleluia*, repeated clauses or versicles of an equal syllables, but adopted an entire original system both of verse music, derived from popular a more grateful to the ear. A of great regularity constructed the system explained above, with rhymes of great number beauty, having penultimate a sometimes short. Of these Adam was the principal author (although many imitators), and the Abbé done signal service to Church publishing 103 of them, with which may perhaps be his, as his hymns, together with an explanation and notes exhibiting (*Œuvres Poétiques d'Adam Paris*, 1858; 2nd ed. 1881). M. has also done much for the publishing, with the original *Paris*, 1876, *Poésies françaises* notation, the chants of the 8th with a selection of the principal



in glory. Among the latest gems were the *Hymns and Sequences* of St. Thomas of Aquino, the Dominican, renowned as one of the few Italian sacred poets. His hymns include the *Adoro te devote*; *Pange lingua gloriosi Corporis*; *Lauda Sion*; *Sacris Solennibus*, and the *Verbum supernum*, all of which have been in extensive use either in their original or their translated forms from his day to the present time. Other fine hymns before the end of the 14th century are: *Surrexit Christus hodie*, and *Ece tempus est vernale*, both for Easter; and the *O beata beatorum, for Martyrs*. The grand and pathetic *Stabat Mater dolorosa, Juxta crucem*, although often associated with this period, is of a later date. It is found in the *Paris Missal*, 1481, and the *Belgian Missal*, 1483. [See *Sequences*.]

The sacred lyrical Latin poetry subsequent to the 13th century, of which there is an extraordinary quantity in every possible variety of metre, may be divided into four classes:—

1. Hymns to God and the several Persons of the Holy Trinity.
2. For Festivals and Seasons, and to the Cross.
3. Of Saints and Angels.
4. Of the Blessed Virgin.

Of all these the authors are for the most part unknown. As to the first head, it would seem as if former Christian poets had exhausted these great subjects, and the praises become feebler and less original. The old Hymns and Sequences keep their places, and to them are subjoined many variations and additions peculiar to each Country, Diocese, Church, and Conventual Order; but the new hymnody attains not to the grandeur and excellence of the more ancient. This may easily be verified in the volumes of Mone. The former spirit of Christian poetry, however, still partially survived, although the style is inferior and different. There are several hymns to the Holy Trinity of the 14th and 15th centuries, especially in Germany—*Dulcis amor, pax, veritas*; *Summe Pater sancte Deus*; *Trinitatis altissime*, &c., most of them condensations or expansions of the Nicene and Athanasian Creeds. We find too "Hours of the Holy Trinity." The three *Hymns and Sequences* for the Transfiguration in the English Office-books are fine. They begin *Coelestis formam gloriæ*; *O salutor rerum, reparator aevi*; and *Onata lux de lumine*. There are rhymed summaries of the Life of Christ, besides such as were in use in the 11th and 12th centuries. There is an excellent rhymed hymn for Advent, with a melody, *Veni, Veni, Rex Gloriæ*; a number of rhymed and anonant or acrostic Songs and Hymns for the Nativity: *Dies est lætitiæ*; *Apparuit benignitas*, &c., precursors of Christmas and Epiphany Carols. We find many for the Passion, as *Plange Sion Filia*; *Dulcis Jesu spes pauperum*; *Patria Sapientia*; *Ad matutinum gemit*, and several versions of the Hours of the Passion, mostly in rhyme, a method of devotion which began and spread widely in this age. There is also a devotion of the Holy Cross, *Crux tua, Christe, salus hominum*; one for the Exaltation or Invention of the Cross, *Salve Crux sancta, Salve mundi gloria*, in Iambic hexameters Monoculum; and a Lament for Jesus, for private recitation, in eighty verses, each verse begin-

ning with His Name. There are "of the Face of Jesus," and salut several members: *Salve mea O*; a double-rhymed hymn of the several Graces after Meals. Seasonal *Hymns and Sequences* to Pentecost and the Holy Ghost. of Aquino had many imitators: the Sacrament, in prose, in vestiments to the actions of the rally acrostics or rhymed, such *Lux indeficiens*; *O Panis dul caro Christi caro*, *Tu es certe*; *Quod in ara ornatur*; *Salve Saturatus fœculis*: all of which features of hymnody, were common in the churches, and also used. There are also "Salutations of line beginning with Ave or Salve of Christ, the Psalter of Jesus *Jesu dulces Medicamen*, with praise of the Goodness and spiritual be *Angelorum si haberem*, &c.; hymns, penitential hymns; many of this life; in time of tribulation of the World, &c. Man; tray the mind of the cloister, a songs, and rather meant for pation than for worship. Several glories of the Heavenly Jerusalem *mea Jerusalem omnia*, rhythmic music: *In domo Patris*; *Jerusalem* after the manner of the *Ad perferem*, and the *Urbs beata*. Son Holy Angela and to St. Michael the *Mysterium Signifer*, those Angelic Orders, *Summo Deo agi* Thy proper Angel," *Salve mi* Mone, vol. i.)

#### xiv. Hymns to the B.

The greatest change, however place at this period in Church relation to the Blessed Virgin. 14th century several hymns; some of them in the subjective used in the Latin Church, such *Stella*; *Cantemus in omni ætate pontus, æthera*; *O quam glori mundi Domina* (Nativity and *Salve Regina*; *Alma Redempte Regina Coelorum*, &c. The Honour were the Conception, sentation, Annunciation, the Vtuted 1389, the Purification, a For each of these a vast number of poems were composed, which sung (but concerning this we mation) at those Festivals by France and Germany, and Italy, for most of them, as does and Mone, have *Neumes*, or attached thereto. There are rable on the Angelic Saluta 100 beginning with *Ave* and the Canticle *Magnificat*. Mary have a large number how-ver, equalling in part *Mater*; and there are as many of Mary after the Resurre Assumption. They are all good, with a few exceptions, *Sapientia* (Daniel, iv. 283).





task with the Spanish Hymnody (*Hymnodia Hispanica*, 1786) in his *Dissertation on Ecclesiastical Hymns* in the same volume, gives a history of all these proceedings, and warmly approves of them; as does Guyet, a Jesuit, in his *Heortologia*, Paris, 1687 (*Venice*, 1729). The outcome was a parti-coloured mixture of doubtful character, in parts of which the old classical metres are again revived. It must, however, be admitted that among these later compositions are many of great beauty, power and devotional fervour, especially those of the brothers Santedil. Those in the *Paris Breviary* of 1736 for ordinary Sundays at Matins and Vespers, and in Advent, for Matins at Christmas, and St. Stephen's Day, for the Epiphany, *Quæ Stella sole pulchrior* at First Vespers, and *Lingunt lecta Migi* at Lauds; those for the Five Wounds, *Prime vocem, Quæ te pro populi*; those for Easter, and the Ascension, for Virgin Martyrs, for the Annunciation, are excellent. It is much to be lamented that Isaac Williams (*Hymns tr. from the Parisian Breviary*, 1839), who fully appreciated their beauty, has rendered them for the most part into such crabbed and incongruous measures. The *Roman* hymnody is known to but few, yet the *Prose* for Christmas, *Verbum lumen de lumine*; for the Epiphany, *Prompto gentes animo* (already mentioned); that for the Ascension, *Solomnis hæc festivitas* (*Narbonne Breviary*, 1709, an 1 *Daniel*, ii. 367) are worthy of notice. Besides these there are some fifteen original hymns of much merit.

All these and many more in Germany and elsewhere are now, in fact, swept away, to the infinite regret of the Churches to which they were appropriated, and the Latin Hymnody of the Western Church has thus been narrowed to the few, and in great part curtailed and formalized, compositions included in the modernized *Roman Breviary*, and the five Sequences in the *Roman Missal*. This is a conclusion much to be deplored to so glorious a career; and our grief is increased when we find, as is the fact, that the ancient music for the same has undergone a similar transformation and reduction.

#### xviii. *Expositiones*.

Notice must here be taken of the numerous *Expositiones Hymnorum et Sequentiarum*, which, commencing even before this epoch, continued to be produced till late in the 16th century. In the *Liber Hymnorum* of the ancient Irish Church, edited by Dr. Todd, in the old Irish characters, for the Archaeological and Celtic Society, Dublin, 1855 and 1869, there are elaborate scholia and explanations of all the hymns, some of them in the original Irish language. In the British Museum are two English hymn-books of the 11th century (*Jul. A. vi.* and *Vesp. D. xii.*), which are examples of expositions. Both are unprinted Benedictine, and the latter is headed:—

"Incipiant hymni quod nocturnis atque diebus  
Precantur monachi laudibus assidue;  
His animus monachi cordibus quæritur discit  
Aeternumque melos cogitat libere modis."

It contains an interlinear paraphrase in ordinary Latin prose of each verse of the hymn, thus:—

"*Splendor et immortalis Dignitas*  
*O, Lux beata Trinitas!*  
*Et O auctoritatis potentia!*  
*Et principalis Unitas!*" &c.

And there is also an interlinear this paraphrase in Anglo-Saxon A. vi., the hymns themselves length, but only the first few there follow, as in *Vespasian I* sion of the hymn in ordinary Lat between the lines of this version Anglo-Saxon translation of the prose version reads thus:—

"*O Lux et O beata Trinitas*  
*Et O principalis Unitas*  
*Infante lumen in nostris*  
*Quia jam recedit igneus S.*

with the translation into Anglo-S the lines. In the Bodleian L. Misc., 384) is a *Liber Hymnorum* exposition of Hilarius written the end of the 13th cent. The *Jam lucis orto sidere* begins thus

"*Materia hujus hymni est depreca*  
*orto sidere, id est Christo, Christus di*  
*nos a viciis et induendo nos virtutibus*  
*superbiam; id est faciat nos humi*  
*umbra mortis, id est peccatum, recessit*  
*Christus, jam habitat in cordibus nostri*

These *Expositiones* became t century forward, plentiful on t and as soon as printing t they multiplied everywhere.

Mr. Dickinson's catalogue, n twenty-seven editions were pr land between 1494 and the : 16th century, besides others in many, and France. Copies of the British Museum, Bodleian, Libraries, and elsewhere. The *A Hymnorum*, by Hilarius, was c in 1485. It has already been the more ancient hymns, and *Sequences* of Adam of St. a profound and various know Scripture, of its minutest fact cal and typical interpretation and martyrdoms of the Ap Saints; so that it is not wonde when copies of the Holy Scrip books were rare and chiefly to b asteries, where few could com interpretations of the full me sacred songs should eagerly be commentaries of Wimpfeling, 1492-1501; of Hermannus To 1598; the copious dissertation *datorium Ecclesiasticum* of Ch 1516; *Basle*, 1517-19), and c in the Preface to *Daniel's Th logicus*, show the continued ne ments. That the moderns re is easily proved by the *Latein* of Kehrein (*Frankfurt*, 1844) notes of *Daniel*, especially in fifth volumes; the lengthy *Muse* in his three volumes; n Abbe Gantier in his 1st edit St. Victor, 1858.

The earlier of these *Expos* rally in what may be called Latin of the time. They w doubt for the instruction of cl of the Clergy, and for the







Latin: *Stellium*,  
*Stellium*, *Stellium*

Number	Diagram	Initial	Class	Final	Final
1		1	1	1	1
2		1	1	1	1
3		1	1	1	1
4		1	1	1	1
5		1	1	1	1
6		1	1	1	1
7		1	1	1	1
8		1	1	1	1
9		1	1	1	1
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11		1	1	1	1
12		1	1	1	1
13		1	1	1	1
14		1	1	1	1
15		1	1	1	1
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24		1	1	1	1
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26		1	1	1	1
27		1	1	1	1
28		1	1	1	1
29		1	1	1	1
30		1	1	1	1
31		1	1	1	1
32		1	1	1	1
33		1	1	1	1
34		1	1	1	1
35		1	1	1	1
36		1	1	1	1
37		1	1	1	1
38		1	1	1	1
39		1	1	1	1
40		1	1	1	1
41		1	1	1	1
42		1	1	1	1
43		1	1	1	1
44		1	1	1	1
45		1	1	1	1
46		1	1	1	1
47		1	1	1	1
48		1	1	1	1
49		1	1	1	1
50		1	1	1	1
51		1	1	1	1
52		1	1	1	1
53		1	1	1	1
54		1	1	1	1
55		1	1	1	1
56		1	1	1	1
57		1	1	1	1
58		1	1	1	1

11. Beiträge zur Geschichte und Erklärung des  
deutschen Ausdrucks: Von Dr. J. Kayser. Vol. 1. 8.  
Hefen. 1861; Vol. 2, 1862.

In addition to these works the ms. contains the printed *Breviaria*, *Grobianae*, *Hymnaries*, *Missals*, &c., which are commented upon by the following headings in this Dictionary.

1. Breviary. p. 179. 2. Hymnarium. p. 184. 3. Missal. p. 186. 4. Lema. Tropologiae from the p. 188. 5. Sequences. [J. J.]

Latin, Translations from the large proportion of the translations of Latin hymns into English are found in the present volume in the various hymns in use in the Episcopal Church. These hymns are annotated in the text and in the footnotes. A great number of recent texts, however, remain, of which no use has been made, although many are of great merit, and a considerable number are of higher excellence, and are better adapted for congregational use, than those now in use. The author has, therefore, collected these hymns in the appendix. The object of this article is to gather these translations together in such a manner as will enable the student to find what he needs with comparative ease.

i. In the first column is the list which follows:—  
down, the opening line of each hymn, or phrase—  
tion of a hymn, which has been translated, is  
given in full.

ii. In the second column the Authors' Names are  
when known, are indicated by Capital Letters  
as follows:—

[illegible]

in. In the third column one or more of the most accessible works in which the *Latin text* is given is indicated by letters and figures, as follows:—

1. *English Collections and Manuscripts.*  
a. Chaucer, *The Works of Geoffrey Chaucer*. London, Parker, 1907.  
b. Newman, Card J H. *Myra's Archipelago*. Melbourne, (Haford), 1900 and London 1904.  
c. Trench, Arthur. *St. John's Island*. Gollin, Perth, 1907.  
d. The *Language Elements according to the Grammar of the English Language*. London, Parker, 1907.  
e. *English Grammar*. London, Parker, 1907.  
f. *English Grammar*. London, Parker, 1907.  
g. *English Grammar*. London, Parker, 1907.  
h. *English Grammar*. London, Parker, 1907.  
i. *English Grammar*. London, Parker, 1907.  
j. *English Grammar*. London, Parker, 1907.  
k. *English Grammar*. London, Parker, 1907.  
l. *English Grammar*. London, Parker, 1907.  
m. *English Grammar*. London, Parker, 1907.  
n. *English Grammar*. London, Parker, 1907.  
o. *English Grammar*. London, Parker, 1907.  
p. *English Grammar*. London, Parker, 1907.  
q. *English Grammar*. London, Parker, 1907.  
r. *English Grammar*. London, Parker, 1907.  
s. *English Grammar*. London, Parker, 1907.  
t. *English Grammar*. London, Parker, 1907.  
u. *English Grammar*. London, Parker, 1907.  
v. *English Grammar*. London, Parker, 1907.  
w. *English Grammar*. London, Parker, 1907.  
x. *English Grammar*. London, Parker, 1907.  
y. *English Grammar*. London, Parker, 1907.  
z. *English Grammar*. London, Parker, 1907.

[illegible][illegible]

of Wingham, D. S. *The Liturgical Poetry of Adam of St. Victor*. Lond., Kegan Paul, Trench & Co., 1901.  
 p. Macgill, H. M. *Songs of the Christian Creed and Life*. Lond., Pickering, 1976 and 1979.  
 A Stevenson, J. *Latin Hymns of the Anglo-Saxon Church*. Printed by the Surtees Society, 1951, from an 11th-cent. MS. at Durham.  
 m. March, F. A. *Latin Hymns, with English Notes*. Harper, New York, 1973.  
 n. Loftis, W. J. *The Latin Year, a Selection of Rhyming Latin Hymns from Ancient and Modern Sources*. Lond., Pickering, 1973.

## 2. Foreign Collections.

1. Daniel, H. A. *Thesaurus Hymnologicus*. 6 vols. Halle and Leipzig, 1841-50.
2. Mom, F. J. *Latinoische Hymnen des Mittelalters*. 3 vols. Freiburg (Baden), 1903-05.
3. Wackernagel, C. K. F. *Das deutsche Kirchenlied*. 5 vols. Leipzig, 1904-11. Vol. I. contains a collection of Latin hymns and sequences.
4. Bischof, F. *Auswahl altchristlicher Lieder*. Berlin, 1858.
5. Semrock, K. *Lauda Nova*. 2nd ed. Stuttgart, 1969.
6. Königshild, G. A. *Latinoische Hymnen und Gesänge aus dem Mittelalter*. Vol. I. Bonn 1947; vol. II., Bonn, 1948.
7. Kahrein, J. *Latinoische Sequenzen des Mittelalters*. Mainz, 1873.
8. Morel, O. *Latinoische Hymnen des Mittelalters*. Einsiedeln, 1946.
9. Schwenke, J. O. *Katholische Kirchengesänge*. 3 vols. Augsburg, 1972.
10. Moll, Karl von. *Hymnarium, Mitten latinoischer Kirchenpoesie*. Halle, 1901. 2nd ed., 1906.
11. Wilmann, F. J. *Hymni Sacri . . . ex plurimum Galliae Augustini Hieronymi*. Augsburg, 1920.
12. Supplementum ad Graduale. Mechlin (Malines), 1902.
13. Abbe Nigge's *Patrologiae cursus*. Latin series.
14. Du Meril, E. *Incense Populae Latine de Regni Aevi*. Paris, 1947.

iv. The fourth column gives the Translators in whose works the translations are found. Each Translator is indicated by a Numeral, and the details of their publications are given in their Biographical Notices.

1. Aylward, J. A., in O. Shipley's *Annus Sanctus*, 1904.

2. Besta, J. R., in his *Church Shipley's Annus Sanctus*, 1904.
3. Biew, W. J., in his *Church* 1903-05.
4. Campbell, R., in his *Hys. & O. Shipley's Annus Sanctus*, 1904.
5. Caswall, E., in his various books.
6. Chambers, J. D., in his *Lat* 1966.
7. Chandler, J., in his *Hys. of 11* 1837.
8. Charles, Elizabeth, in her *Vo* *Life in Song*, 1930.
9. Copeland, W. J., in his *Hys* *Hymns for the Seasons*, 1948.
10. Crispin, T. O., in his *And* 1900.
11. Dix, W. O., in *Church Times*
12. Hewitt, J. W., in his *Veres* 1910.
13. Hynaston, H., in his *Occas*
14. Littledale, E. F., in various
15. Macgill, H. M., in his *Neo* *Creed and Life* 1976 and 1979.
16. Mason, Jackson, in his *Ab* *Moritz*, &c., 1900.
17. Morgan, A. M., in his *Gifts*
18. Morgan, D. T., in his *Hys.* *the Latin Church*, 1900.
19. Neale, J. M., in his *Metiae* 1903.
20. Newman, Carl, J. H., in and 1900.
21. Lyra Eucharistica, 1903. E
22. Pearson, G. M., in his *Steg* *Novel*, 1971.
23. Trevel, H.
24. Williams, L., in his *Hys. & Breviary*, 1939.
25. Lyra Medicea, 1904.
26. Lyra Mystica, 1900.
27. Wingham, D. S., in *The* *Adam of St. Victor*, 1901.
28. Wackernagel, A. D., in his *Pl. I.*, 1942, Pt. II., 1943.
29. Wallace, J., in his *Hymns & a°, b°, c°, &c.*, in various works

N.B.—All pieces marked (H.) "Alpha et Omega."

First Lines.	Authors.	Latin Text.	Translations.
A morte qui te suscitans . . .	I VIII. c.	a . . .	25. . . . . Comm
Ad honorem patris Magnifici . . .	A. V.	f . . .	27. . . . . St. 3
Ad honorem Trinitatis . . .	A. V. (P)	f . . .	27. . . . . St. A
Ad honorem tuum, Christe . . .	A. V.	f. 7. . . .	27. . . . . N. o
Ad nuptias agni Patris . . .	E. G.	b. 9. 11. . .	6. 24. . . . C. of
Adest dies specialis . . .	A. V.	f . . .	27. . . . . St. 3
Adeste sanctae conjuges [Jam cuncta]	N. N.	b. 9. 11. . .	6. 24. . . . C. of
Adeste sancti coelites [plurimo]	N. N.	q. 11. . . .	6. 24. . . . All:
Adite templi supplices . . .	I VIII. c.	11. . . .	3. . . . . Sum
Almo supremi Numina in sinu . . .			3. . . . . The
Alpha et Omega magne Deae . . . (H.)		a. g. m. 1. 4. 6.	13. 15. 24. . . . . Holy
Attitudo quid hic jaces . . .	I VII. c.	a. g. 1. 4. 5. 6. 10.	18. 19. 20. . . . . Adv
Alma choro Domini nunc . . .			
nomina summi . . .	N. (P)	b. d. 1. 2. 7. . .	23. . . . . Holy
Amor Patrie et Filii . . .	XIV. c.	1. 2. 7. . .	14. 25. . . . . Whi
Amorum census erige . . .	XIV. c.	1. 2. . . .	10. . . . . Pam
Angeli Qui meus es coetus . . .			6. . . . . The
Antemur ad agnem . . .	A. V.	f. 1. 7. . . .	27. . . . . St. 1
Ante thorum virginalem . . .	A. V.	f. 2. 7. . . .	27. . . . . Chri
Aqua plena amaritudine . . .	A. V.	f . . .	27. . . . . St. 7
Ardet Deo quae femina . . .	R	a. b. 9. 11. . .	7. 24. . . . . C. of
Athleta Christi nobilis . . .	I VII. c.	1. 9. . . .	5. 20. . . . . St. 1
Auctor salutis natus . . .	XI. c.	A. 1. . . .	6. . . . . Pam
Audax ex vir juvenis . . .	IX. c.	1. 2. . . .	10. . . . . Com
Audi beata seraphim . . .	IX. c.	Milan Brev., 1839.	3. . . . . Chri
Audiat miras oriens, cadensque . . .			29. . . . . St. 1
Augustini magni patrie . . .	A. V. (P)	f . . .	27. . . . . St. 1
Augustini praecordia . . .	A. V.	f . . .	27. . . . . Com
Augustini praesentia . . .	A. V. (P)	f . . .	27. . . . . St. 1
Aurora diem nuntiat . . .	A. V.	f . . .	27. . . . . St. 1
Aurora quae solem parit . . .		1. 11. . . .	5. . . . . Nat
Ave caput Christi gratum . . .	XIV. c.	2. . . .	9. . . . . Men
Ave, caro Christi cara . . .	XIV. c.	1. 3. 7. . .	21. . . . . H. C
Ave Carole sanctissime . . .			9. . . . . St. C
Ave Christi corpus carum . . .	XIV. c.	2. . . .	10. . . . . H. C
Ave cruce dulcis lignum . . .	XV. c.	1. 7. . . .	18. 24. . . . . Pam

[illegible]

First Lines.	Authors.	Latin Text.	Translations.
En Evangelistae adest . . .	XV. c.	Mus. Brev.	3. 4.
En ut superba criminum . . .	XIX. c.	1. 9. . .	5. 21. 29.
Erumpit tandem iuste dolor . . .	XVII. c.	1. . .	5.
Ex radice caritatis . . .	A. V.	f. . .	27.
Exiit cumis pretiosus infans . . .	C.	b. 9. 11.	24. 29.
Exiit Sion filiae, Videte vestrum Regem . . .	XVII. c.	a. 1. 3. 6.	6. 19. m.
Exultemus et laetemur . . .	A. V.	f. 7. . .	27.
Fac Christe, nostri gratia (Fas Christi) . . .	S.	b. 9. 11.	4. 24.
Fando quis audivit? Dei . . .	C.	a. 6. 9. 11.	3. 4. 6. 24.
Felix per omnes festum mundi cardines . . .	XI. c.	b. d. 4. 1.	6.
Felix sedes gratiae. Part of "Tristitia- tem simplicem." . . .	A. V.	f. . .	27.
Forunt vagantes desuonatas. Part of "Ales dei nuntius." . . .	Prud.	g. 11. . .	18.
Festiva resonant cantica planisibus . . .		1. 9. . .	29.
Festiva resonant compita vocibus . . .	XIX. c.	1. 9. . .	4. 20. 29.
Festum Christi Rex per orbem . . .	XI. c.	Mus. Brev.	3.
Fit porta Christi pervia (see p. 6. 1.) . . .	Amb.	b. 1. 3. 5.	3. 24. (1838)
Florem spina consavit . . .	XVI. c.	1. 7. . .	26.
Fregit Adam interdictum . . .	XII. c.	2. . .	10.
Fundere preces tempus est . . .	XI. c.	Mus. Brev.	3.
Gaude prole, Graecia . . .	A. V.	f. 7. 8.	27.
Gaude, Roma, caput mundi . . .	A. V.	f. 1. 2. 7.	27.
Gaude, Sion, et lactare . . .	A. V.	f. . .	27.
Gaude, Sion, quae diem recoila . . .	A. V.	f. 7. . .	27.
Gaude, superna civitas . . .	A. V.	f. . .	27.
Genovefae sollemnitas . . .	A. V.	f. 1. 2. 7.	27.
Gentis Poloniae gloria . . .	VIII. c.	1. 9. . .	5. 29.
Gloriam sacrae celebremus omnes . . .	XIX. c.	Rom. Brev.	5. 29.
Gratiani grata sollemnitas . . .	A. V.	f. . .	27.
Gratulemur ad festivum . . .	A. V.	f. 7. 11.	27.
Gratulemur in hac die . . .	A. V.	f. . .	27.
Haec est dies qua candidae . . .	C.	1. 9. . .	5. 29.
Haec est dies summe gratia . . .	XV. c.	1. 7. . .	26.
Haec est dies triumphalis . . .	XVI. c.	c. 1. . .	28.
Haec est dies orthodoxa . . . (H.)	C. g.	1. 9. . .	19.
Haec est sancta sollemnitas . . .	XI. c.	1. 2. 7.	25.
Haerens proxi, natura filius irae . . .	A. V.	f. . .	27.
Hic est dies verus Dei . . .	Amb.?	c. m. 1. 2. 3. 9.	3. 6. 26.
Hic salus aegris medicina fessis. Part of "Christe cunctorum." . . .		h. . .	6.
Hierusalem et Syon. See "Jerusalem." . . .		h. 9. 11.	24. 26.
Hoc iussu quondam rumpimus . . .	S.	1. 7. . .	17. 21.
Hodiernae lux diei Sacramenti . . .	XVI. c.	1. 7. . .	17. 21.
Hodiernae lux diei Celebris in Horae peractus circulus. Part of "Jam nos" . . .	A. V.	f. 1. 2. 3. 7.	17. 27.
Huc cum domo adventisti . . .	XI. c.	11. (Lamuel. 936.)	2.
Huc vos o miseri, varda relinquitte . . .	C.	b. 9. 11.	29.
Hymnis dum resonat curia coelatum . . .	R.	b. 9. 11.	6. 24. 26.
Hymnum dicamus Domino . . .	VIII. c.	1. 3. 6.	24.
Illuces to prospera . . .	Hab.	b. 9. 11.	24.
Illuminans Altitas . . .	Amb.	m. 1. 2. 3. 9.	9. 11. 24. (1838)
Illustra tuo lumine . . .	Aug.	g. . .	18.
Imperas saxo, latitans repente . . .		1. 9. . .	29.
Impune vati non erit impotens . . .	C.	b. 9. 11.	24.
In diebus celebritibus . . .	XV. c.	2. . .	19. 26.
In eadem specie visum . . .	A. V.	f. . .	27.
In excelsis canitur . . .	A. V.	f. . .	27.
In hac va se lachrymarum . . .	XVI. c.	1. 7. . .	19.
In natale Salvatoris . . .	A. V.	f. . .	17. 26. 27.
In profunda nocte omnes . . .	XVIII. c.	1. 9. . .	29.
In sapientia disponens omnia . . .	XII. c.	2. 7. . .	10. 24.
In terra adhuc positam . . .	A.	11. (classical. 1796)	6.
In triumphum mors mutatur . . .	XVIII. c.	10. 11.	18.
Inclit Patres, Dominaeque mundi . . .	XVIII. c.	9. . .	29.
Iude est quod omnes credimus. Part of "Ales dei nuntius" . . .	Prud.	g. . .	18.
Infectus mea fides . . . (H.)	C. g.	1. 9. . .	18.
Intende nostra precebus . . .	P. V.	Mus. Brev.	3.
Inter aeternas superum coronas . . .	XV. c.	9. . .	6.
Inter sulphurei fulguris turbine . . .	C.	b. 9. 11.	3. 24. 26.
Intrante Christo Bethanica domum . . .	G. 8.	b. 9. 11.	24.
Inventor rati dux bone luminis . . .	Prud.	b. 1. 1. 3. 9.	6.
Invictos heros Numinis . . .	XVIII. c.	1. 9. . .	29.
Iste quem tacti culinae fideles . . .	XVII. c.	1. 9. . .	5. 29.
Ite noctes, ite nubes . . .	XVIII. c.	1. 9. 6.	14. 27.
Ite populi paillite . . .	XV. c.	Mus. Brev.	3.
Jactatus uodis saurfragis. Part of "Homo creatura innocens" . . .	XVIII. c.	c. 1. . .	13.
Jam fasces lictor ferat, et misantem . . .	XVIII. c.	1. 9. . .	29.
Jam levis umbra clauditur . . .	XI. c.	c. 1. . .	21.
Jam nimis veris, facinus, per omne . . .	XVII. c.	9. . .	29.





First Lines.	Authors.	Latin Text.	Translations.	Use of
O colenda Deitas . . . . .	XV. c.	1. . . . .	21. 23. . . .	Holy Comm.
O crucifer bone, luctator . . . . .	Prod.	1. 4. . . .	19. . . . .	G. before M.
O crux qui sola languentes, see Crux sola			21. . . . .	H. Crux.
O gens beata coelitus . . . . .	XVII. c.	m. 1. 4. 5. 6. . . .	6. . . . .	The Joy of
O Jean beata, quæ san . . . . .	S.	a. b. 9. 11. . . .	7. . . . .	C. of H. W.
O Jean dulcissime, cibus salutaris . . . . .	XV. c.	1. . . . .	21. . . . .	Post Comm.
O Jean dulcissime, Jean dilectissime . . . . .	XV. c.	1. . . . .	19. . . . .	Evening.
O Maria, stella maria, pietate . . . . .	A. V.	f. 7. 8. . . .	27. . . . .	B. V. M.
O Nazarene, lux Bethlehem . . . . .	Prod.	1. 1. . . .	3. . . . .	Monday in
O non vel medio splendior die . . . . .	M.	Sens. Breu., 1726 . . .	3. 29. . . .	Christmas.
O Panis dulcissime, O fidelis . . . . .	XIII. c.	1. 2. 7. . . .	21. 23. . . .	H. Communi.
O pulchras acies, castrorum fortis . . . . .	S.	b. 9. 11. . . .	6. 24. . . .	C. of Abbot
O quam glorificum, solum sedere . . . . .	XV. c.	n. 2. . . .	19. 26. . . .	To Christ.
O qui supernæ gaudia patriæ . . . . .			29. . . . .	St. Vincent
O sacerdotum veneranda jura . . . . .	XVIII. c.	b. 11. . . .	13. . . . .	Unbelief of
O salutaris fulgens stella maris . . . . .	XV. c.	d. . . . .	21. 24. . . .	com. of Pre
O sancta præcepit tal. Part of "Quid est."	Prod.	g. . . . .	6. . . . .	Visit. of B.
O veneranda Trinitas laudanda . . . . .	XI. c.	A. 8. . . .	6. . . . .	Holy Trinit
O virgo pectus cui sacrum . . . . .	M.	a. b. j. 9. 11. . . .	6. 7. 24. . . .	C. of Virgin
O vos ætheri, plaudite, cives . . . . .	S.	9. 11. . . .	5. . . . .	Assump. of
O vos unanimes Christianum chori . . . . .	S. B.	9. 11. . . .	24. . . . .	Oct. of All
Omnes gentes plaudite, Festo choros . . . . .	XIII. c.	1. 7. . . .	26. A <sup>o</sup> . . . .	Ascension.
Omnia habemus in Christo . . . . .	S.	b. 9. 11. . . .	3. 24. . . .	Christ All
Omnibus manat cruor ocos venis . . . . .	XV. c.	Mod. Breu. . . .	3. . . . .	Decoll. of S.
Omnipotenti Domino . . . . .	XV. c.	1. . . . .	19. . . . .	St. Andrew
Omnis fidelis gaudet . . . . .	Prod.	f. Williams, 1636 . . .	24. (1836)	Face of Chr
Oratio mente hominum (see p. 166, l.) . . . . .	A. V.	f. . . . .	27. . . . .	Prayer.
Orbis totus Unda lotus . . . . .				B. V. M.
Pallidi tandem procul hinc timores . . . . .	S. C.	b. 9. 11. . . .	29. . . . .	St. Gabriel.
Panditur cæco tumultu remoto . . . . .	A. V.	f. 1. 2. 7. . . .	27. . . . .	Lazarus vi
Pangat chorus in hac die . . . . .	XVIII. c.	1. 9. . . .	29. . . . .	St. James
Pange lingua gloriæ lanceæ . . . . .	XIV. c.	2. . . . .	21. . . . .	The Lance
Panis descendens coelitus . . . . .	(H.)	c. g. m. . . .	13. 15. . . .	Holy Comm.
Paracletus increatus . . . . .	A. V. (P)	f. 2. . . . .	27. . . . .	Whitens
Paranymphe saintat virginem . . . . .	XVII. c.	1. 5. 6. 10. . . .	18. . . . .	Annunc. B
Parentum est, cedendum est . . . . .	XVIII. c.	1. 9. . . .	29. . . . .	Farewell to
Paucali júbilo sonent præemia . . . . .	Prod.	1. j. . . .	10. 18. . . .	Lance and
Pasta visceribus cibique sumpto . . . . .	XIII. c.	n. 1. 2. 7. 10. . . .	18. . . . .	Easter. Th
Paulus Non architectus . . . . .	Prod.	g. . . . .	15. . . . .	Conv. of St
Pecator intusberis. Part of "Quid est."			21. . . . .	Advent.
Per pacem ad lucem . . . . .	A. V. (P)	f. 7. . . . .	27. . . . .	Rest and P
Per unum cæsum gran . . . . .	Com.	g. . . . .	5. . . . .	St. Quintin
Perfusa ora lachrymis . . . . .	A. V.	f. . . . .	27. . . . .	St. Martin
Pia mater plangat ecclesie . . . . .				St. Thoma
Piscatore humanum (see "Viri venera- biles") . . . . .	B. G.	b. 9. 11. . . .	24. . . . .	Christ to E
Plagie Magistri saucia . . . . .	XVIII. c.	Paris M., 1729 . . .	21. . . . .	St. Mary
Plange, Sion, muta vocem . . . . .	XVII. c.	g. m. n. 1. 4. 5. 6. . . .	9. 12. 15. 18. . . .	Act of Rep.
Plande festivo, pia gens, honore . . . . .				Our Lady
Plaudite Cœli, Risat anther . . . . .				Easter.
Pene luctum Magdalena . . . . .	XVII. c.	c. m. 1. 4. 5. 6. 10. . . .	8. 13. 16. 26. g <sup>o</sup> . . . .	Easter.
Petas ventras æternales . . . . .	XVI. c.	c. n. . . . .	19. . . . .	Ascension.
Postquam hostem et inferna . . . . .	A. V.	f. n. 7. 8. . . .	19. 23. 27. . . .	Ascension.
Postquam Puellas dies quadragesimæ . . . . .	P.	c. . . . .	6 <sup>o</sup> . . . . .	Purif. of B
Potestate, non natura . . . . .	A. V.	c. f. m. 1. 2. 7. . . .	18. 27. . . .	Christmas
Præclara custos virginum . . . . .	XVIII. c.	1. . . . .	9. 29. . . .	Immacula
Præclara septem lumina . . . . .	XV. c.	Mod. Breu. . . .	3. . . . .	Confessors
Præclarum Christi militem . . . . .	A. V.	f. 1. 7. . . .	27. . . . .	St. Matthe
Præcursorem summi regis . . . . .				Rehearsing
Pressi malorum pondere . . . . .	XVIII. c.	e. 11. . . .	25. . . . .	St. Paul.
Prima victicia fidelis curia . . . . .	S.	b. 9. 11. . . .	24. . . . .	Epiphany
Procul maligni cedite spiritus . . . . .	A. V.	f. 1. 7. 10. 11. . . .	18. 27. . . .	St. Mary
Profectus unitatem . . . . .	Buch.	g. 1. . . .	15. . . . .	Trinity Sa
Proles Parentis optimi . . . . .	A. V. (P)	f. . . . .	27. . . . .	Morning.
Promat pia vox cantoris . . . . .	S. C.	Sens. M. . . . .	23. . . . .	St. Giles.
Pro-m-casta concito canticis organa . . . . .	B.	b. 9. 11. . . .	6. 24. 26. . . .	Easter.
Prope est claritudinis magnæ dies . . . . .	XIV. c.	1. 7. . . .	28. . . . .	Ascension
Præmia datum admitemur . . . . .	A. V.	c. f. m. 7. . . .	8. 27. . . .	Advent.
Puer nobis nascitur . . . . .	XV. c.	1. 3. 1. . . .	13. . . . .	St. Lawre
Pulchra res lectum. Part of "Scripta sunt"	Prod.			Christmas
Quis lapu tacito stella loquaces . . . . .	C.	b. 9. . . . .	4. 24. 25. . . .	Martyrs.
Quænam lingua tibi, O lævra, debitas . . . . .	XIX. c.	Hom. Breu. . . .	5. d <sup>o</sup> 29. . . .	Epiphany
Quæsumus ergo Deus ut sereno. Part of "Christe curtorum" . . . . .	S.	a. . . . .	6. . . . .	Lance and
Quam, Christe, signasti viam . . . . .	A. V.	b. 9. 11. . . .	6. 24. . . .	Dedication
Quam dilecta tabernacula . . . . .	XVIII. c.	c. f. m. 1. 2. 7. . . .	19. 23. 26. 27. . . .	C. of Mar
Quanta micra humilitas . . . . .	S.	b. 9. 11. . . .	21. 24. . . .	Ded. of C
Quem non, quam tenebre . . . . .	S.	b. 9. 11. . . .	6. 24. . . .	Com. of P
Qui Christiano gloriantur nomine . . . . .	C.	b. 9. 11. . . .	3. 24. . . .	St. John
Qui mutare solet grandibus infima . . . . .	C.	b. 9. 11. . . .	29. . . . .	St. Peter
Qui nos creas solus pater . . . . .	S.	a. b. 9. 11. . . .	24. . . . .	St. Vincen
Qui Te Deus sub intimo . . . . .	S.	a. b. 9. 11. . . .	6. 7. 24. . . .	Sundays
Quicumque sanus vivere . . . . .			5. . . . .	C. of Just
				St. Joseph

[illegible]

First Lines.	Authors.	Latin Text.	Translations.	Use or
Vagus ille exordium. Part of "Quid est quod"	Prud.	g.	18.	Christmas.
Venerando præsens Remigio.	A. V. (P)	f.	37.	St. Remigius
Veni Creator Spiritus, Spiritus recreator	XV. c.	c. m.	8, 16.	Whitsuntide.
Veni summe Consolator	A. V.	f.	16, 26, 27.	Whitsuntide.
Veni, veni, Rex gloriæ	XV. c.	a.	16.	Advent.
Verbi vere substantivi.	A. V.	c. f.	19, 27.	St. John Eva
Verbum proles a Patre	XV. c.	1.	21.	H. Communi
Virginis in gremio Nato Dei Filio.	XV. c.	1, 2, 7.	17, 26.	Christmas.
Virgo, mater Salvatoris	A. V.	f.	37.	B. V. M.
Viri venerabiles sacerdotes Dei	Map.	c.	5.	Ad Clerum.
Vita per quam vivo	Aug.	g.	18.	Jenna, the 11
Vix in sepulcro conditur	XVIII. c.	1. q.	29.	St. John Nep
Vos sancti proceres, vos superum chori.	R.	q. 11.	24.	All Saints.
Vos succensa Leo splendida lumina	R.	b. q. 11.	6, 24.	C. of Doctors
Vox clara terris non gravi	XVIII. c.	a.	18.	Advent.

In the foregoing list the *tra.* marked a\*, b\*, c\*, &c., are as follows:—

- a\*. In the *Rom. Brev.* (in English, by the Marquess of Bute, 1879).  
b\*. In O. Shipley's *Annus Sanctus*, 1884, by T. J. Potter.  
c\*. In the *Rom. Brev.* (in English, 1879).  
d\*. In the same.  
e\*. In the *Church Times*, Jan. 20, 1887, by W. C. Dix.  
f\*. In Neale and Littledale's *Commentary on the Psalms*, vol. III. 1874, Ps. xcvi. 12.  
g\*. In Dr. Schaff's *Arist in Song*, 1880, by Dr. E. A. Washburn of New York, June 1865.  
h\*. In the *Church Times*, May 20, 1886, by Dr. Littledale.  
i\*. In the *Church Times*, April 2, 1886, by Dr. Littledale.  
j\*. In O. Shipley's *Annus Sanctus*, by H. I. D. Ryder.  
m\*. In Lottie's *Latin Year*, 1872, p. 327.  
n\*. *Primer*, 1782.

We have also to note that—

- (1) The three *tra.* from St. Augustine (*Aug.*) in the foregoing list are metrical paraphrases of portions of his prose works.  
(2) Those lines which are given thus: "De ascensione Domini\*", are not the first lines of Latin hymns, but are Latin titles which preface English hymns in a few works. These titles are retained in this list that the origin of the hymns so prefaced may be clearly defined.  
(3) Those hymns marked A. V. (P) are noted by M. Leon Gautier in his 2nd ed. of the *Œuvres Postiques d'Adam de St. Victor*, 1881, as falsely attributed to that author.

In addition to searching this list for translations, the Index to Latin first lines should also be consulted, as numerous hymns (as known to the general reader) are either taken from longer hymns, or are altered forms of the authors' texts. The following list of recent collections of Latin Hymns and Sequences, which are not indexed on p. 656, is added here for the convenience of students:—

1. *Die Tropen, Prosen- und Präfatons-Gesänge des feierlichen Hochamtes im Mittelalter.* By Ad. Riplers. Luxemburg, 1884.
2. *Hymni et Sequentie . . . quæ ex libris impressis et ex codicibus manuscriptorum œculorum a. in. usque ad æv. partim post M. Piaci Hylari curas composuit, &c.* By Gustav Miltach. Pt. I. Halle, 1866.
3. *Cantiones Bohemice, Leiche, Lieder und Rufe des 12. 14. und 15. Jahrhunderts, &c.* By G. M. Dreves. Leipzig, 1888.
4. *Latineische Hymnen des Mittelalters.* By F. W. E. Roth. Augsburg, 1887.
5. *Hymnarius Moissiacensis. Das Hymnar der Abtei Moissac im 10. Jahrhundert. Nach einer Handschrift der Russians. Im Anhang: a. Carmina scholarium Campensium. b. Cantiones Vespertinales.* By G. M. Dreves. Leipzig, 1888.

[J. J.]

**Lauda mater ecclesia. St. Odo of Cluny. [St. Mary Magdalene.]** This is the companion to "A-terni Patris Unice" (q.v.), and, like it, is found in an 11th cent. ms. in the

British Museum (Vesp. D. xii. f. 1 two hymns being written in a 12th cent. It is also in a 13th cent. Bodleian (Ashmole, 1525 f. 168 York Brev. of 1493 it is the hymn on the festival of St. Mary Magd text is also in *Mona*, No. 1068; *Th* 190, with further notes at iv. p. 2 *Hymni Ecclesiae*, 1851, p. 193; man's *Hymni Ecclesiae*, 1838 and others. *Tr.* as:—

1. *Exalt, O Mother Church, to-day* Neale, in his *Medieval Hym.*, 1851. Appendix to the *Hymnal N.*, 1862, 11 of the Church of England, and other

2. *O Church, our Mother, speak* H. J. D. Chambers, in his *Lauda Syon*, p. 90, and repeated in the *People's*

Another *tr.* is:—Praise, dearer Church praise. W. J. Blew, 1882-83.

**Lauda Sion Salvatorem.** of Aquino. [*Holy Communion.*] of the four Sequences which are in the revised *Roman Missal*, 15 editions. It seems to have been 1260 for the Mass of the festi Christ. For this festival St. Th request of Pope Urban IV., drew the office in the *Roman Brevia* bably also that in the *Roman* form this Sequence is an imit: "Laudes crucis attollemus" (q. sis: of 9 stanzas of 6 lines, follow and then 1 of 10 lines. Among it is found in a French missal of the 13th cent. (Add. 23035 f. 14th cent. Sens (Add. 30008 f. British Museum: in a *Sarum*, c low 5, p. 256); a *Hereford*, c. 1 c. 1890, and a *Roman* of the 16 cent. (*Liturg. Misc.* 254 f. 58 b the Bodleian: in the *St. Ann* (printed ed. 1864, p. 213) in th of 1480, and many other German Its use was primarily for Corpus in the *Sarum* use st. xi., xii. angelorum") might be used dur In the York use the complete f on Corpus Christi, and during was divided into three parts: mid days, viz. (1) st. i.-iv.; (2) v.-vi coena Christus gessit"; and ("Sumunt boni, sumunt mali"). been used as a Processional; at





and xii., beginning, *Ecco, pande Angelorum*, are often used as a separate hymn. The following are the opening lines:—

1. See for food to pilgrims given. E. B. Pusey. (No. 2.)
2. The Bread of angels, lo, is sent. Canon Oakeley. (No. 3.)
3. Lo, upon the Altar lies. E. Caswall. (No. 4.) This is in use as *tr.* by Caswall, and also altered to "Lo, before our longing eyes," in the Dutch Reformed *Hys. of the Church*, N. Y., 1869.
4. See the bread of angels lying. J. E. Beete. (No. 5.)
5. Bread that angels eat in heaven. A. D. Wackerbarth. (No. 6.)
6. Lo, the Bread which angels feedeth. *Hymnal N.* (No. 7), and the *Hymnary*, 1872.
7. Lo, the angels' Food is given. In the *Introits* prefixed to some ed. of *H. A. & M.*, N. D., and again in the *People's H.*, 1867. This was repeated in the *Appendix to H. A. & M.*, 1868; the *Hymnary* (with slight alterations), 1872; the *Altar Hymnal*, 1884. In *H. A. & M.*, 1875, it is claimed on behalf of "The Compilers."
8. Lo, the Bread which angels feedeth. J. D. Chambers. (No. 9.)
9. Lo the angels' food descending. A. R. Thompson. (No. 13.)
10. Behold, the Bread of angels, sent. J. D. Aylward. (No. 14.)

Although the renderings in part and in whole of the "Lauda Sion" are thus numerous, the use of any of these *trs.* in public worship is very limited. [J. J.]

**Laudes Christo redempti voce modulemur supplicet.** *St. Nokter.* [Easter.] This is found in an Einsiedeln ms. of the 10th cent., 121, p. 566. It is also in the *Prüm Gradual*, written c. 1000 (*Bibl. Nat. Paris Lat.* 9448), and the *Echternach Gradual* of the 11th cent. (B. N. No. 10510); in the *St. Gall mss.*, Nos. 376, 381, of the 11th cent.; in a ms. c. 1200, in the Bodleian (*Liturg. Misc.* 340 f. 140 b); in a *Gradual* of the 11th or 12th cent. in the British Museum (Reg. 8 C xiii. f. 13), and others. The printed text is in the *Magdeburg Missal*, 1480, and other later German *Missals*; in *Daniel*, ii. p. 178, and *Kehrein*, No. 92. *Tr.* as:—

Praise to Christ with suppliant voices. By R. F. Littlehair, in *Lyra Marianica*, 1864, p. 331; and again in the *People's H.*, 1867, No. 116. [J. M.]

**Laudes crucis attollamus.** Adam of St. Victor. [*Passiontide. Holy Cross.*] This *Sequence* has been generally ascribed to Adam of St. Victor, and is given by L. Gautier in his edition of Adam's *Oeuvres poetiques*, 1881, p. 224, as probably by him, and is there quoted from a Limoges *Sequentiary* of the 12th or 13th cent. (*Bibl. Nat. Paris*, No. 1139), and other sources. It is found in a *Gradual* apparently written in England during the 12th cent., and now in the British Museum (Reg. 2 B. iv. f. 173 b); in a ms. of the end of the 12th cent. now in the Bodleian (*Liturg. Misc.* 341 f. 51 b); while *Morel*, p. 36, cites it as in a Fischingen ms. of the 11th cent., an Einsiedeln ms. of the 12th cent., &c. In a 14th cent. *Paris Missal*, and a 14th cent. *Sens Missal* in the British Museum; as also in the *Sarum*, *York*, *Hereford*, *St. Andrews*, and many other *Missals* (e.g. the *Magdeburg Mis-*

*sal*, 1480); it is the *Seq.* of the Invention of the Cross. The printed *tr.* p. 78; *Kehrein*, No. 60 46, and others. Dr. N. *Hymns*, speaks of it as piece of Adam of St. greatly to overrate its qualities. It is a paucity which the types in the drawn out at length. to give an adequate v. English. *Tr.* as:—

So the Cross our theme Neale, in his *Medieval H* 12 st. of unequal lines, given in Skinner's *Daily* and in 1882, 9 st. in the *J.*

Other *trs.* are:—

1. To the Cross its due laud. B. 1861.
2. Come, let us with glad x O. Shipley's *Annus Sanctus*.

**Laudes Salvatori supplicet.** *St. Nokter.* the *St. Gall mss.* this & No. 340 of the 10th cent. 381 of the 11th cent., &c. a Bodleian ms. written c. 188), as a "Sequence on the and His Resurrection"; in 12th cent. in the British M f. 50; *Calig. A.* xiv. f. 56 146), &c. Also in the *Sar* and *St. Andrews Missal*; *Missal* of 1480, and many c text is also in *Daniel*, ii. p. *Kehrein*, No. 181, &c.

The poem is entitled *Fr* to a melody made up of the Greeks called Phrygian as first tone mixed with the Cange under "Frigidone, *Essays on Liturgiology*, p. 3 the verity, so essential to these days, and so terribly Liddon (*Bampton Lecture* miraculous is inextricably the whole life of Christ." that it was adopted in all Missals—on the Sunday of *Sarum* and the *Hereford*, and Easter Week in the *York*, commenting on the words: us a child is born; unto us and expounding them accore the Fathers of the Council "the Child imparts His divine power," adds words at tive of this hymn:—

"All along His life you shall see birth, a cratch for the Child, a star party of shepherds viewing the Child celebrating the Son. In His life, show the nature of the Child; yet to show the power of the Son. At the cross, as the Child of Adam disposing of Paradise, as the Son of on the Nativity). The *Sequence* is

**Praise to our Lord and Saviour.** Plumptre, made for and first *nary*, 1872, No. 272, in two pa uing, "So wrought He all His

Another *tr.* is:—

Let us with lowly voice. C. B. Pe



Common of an Evangelist. In a ms. of the beginning of the 14th cent. in the Bodleian (*Junius* 121), it is ascribed to Gervasius of Chichester, who fl. 1160. Tr. as:—

1. *Wake hearts devout whom love inspires.* A tr. of st. l.—lin., viii., ix., by Mrs. H. M. Chester, made for and first pub. in the *Hymnary*, 1872, No. 394, and signed “H. M. C.”

2. *Praise the true heart's offer.* By J. M. Neale, in the *St. Margaret's Hymnal*, 1875, the *Antiphoner and Grad.*, 1880, and the *Hymner*, 1882.

Another tr. is:—

To Christ your voices raise, C. B. Pearson, in the *Narum Mital* in English, 1860, and his *Sequences from the Narum Mital*, 1871. [Wm. C.]

**Lavater, Johann Caspar**, s. of Johann Heinrich Lavater, physician in Zürich, was b. at Zürich, Nov. 15, 1741. He entered the Academic Gymnasium at Zürich in 1758, and in the end of 1769 began his studies in its theological department. After completing his course he was ordained in the spring of 1762, but did not undertake any regular clerical work till April 1769, when he was appointed diaconus of the Orphanage church at Zürich, where he became pastor in 1775. In July 1778 he was appointed diaconus of St. Peter's church, and in Dec. 1786 pastor there. When, during the Revolutionary period, the French laid the Swiss Cantons under contribution, and then in April 1799 deported ten of the principal citizens of Zürich, Lavater felt compelled to protest in the pulpit and in print. Consequently while on a visit to Baden, near Zürich, he was seized by French dragoons, May 14, 1799, and taken to Basel, but was allowed to return to Zürich, Aug. 16, 1799. When on Sept. 25, 1799, the French under Massena entered Zürich, Lavater was treacherously shot through the body by a French grenadier, who had just before thanked him for his charity, and from this wound he never entirely recovered. He resigned his charge in January 1800, and d. at Zürich, Jan. 2, 1801. (*Koch*, vi. 499; *Allg. Deutsche Biog.*, xvii. 783, &c.)

Lavater was one of the most celebrated and influential literary characters of his time: a most popular and striking preacher; and a lovable, genuine, frank-hearted man, who was the object of an almost incredible veneration. His devotional writings (*Aussichten in die Ewigkeit*, 4 vols., Zürich, 1780–71, &c.), and his works on Physiognomy (*Von der Physiognomik*, Leipzig, 1772; *Physiognomische Fragmente*, 4 vols., Leipzig and Winterthur, 1773–76), were eagerly read and admired all over Europe, but were very soon forgotten. He was no theologian, and his warm heart and fertile imagination led him into many untenable positions. His works on Physiognomy are without order or philosophical principles of connection, and their permanent interest is mainly in the very numerous and often well-executed engravings. Of his poems the *Schweizerlieder* (Bern, 1767, 4th enlarged ed., 1775), are the utterances of a true patriot, and are the most natural and popular of his productions. His Epic poems (1) *Jesus Messias, oder die Zukunft des Herrn*, n.d., Zürich, 1769, a poetical version of the Apocalypse; (2) *Jesus Messias, oder der Evangelium und Apostelgeschichte in Gesängen*, 4 vols., Winterthur, 1763–66. (3) *Joseph von Arimathæa*, Hamburg, 1794) have little abiding value.

As a hymn-writer Lavater was in his day most popular. His hymns are well adapted for private or family use. Many of them are simple, fresh, and popular in style, and evangelical, earnest and devout in substance. But for church use he is too verbose, prolix, and rhetorical. Of his hymns (some 760) a considerable number survive in German collections compiled before 1850, e.g. the Berlin *N. L. S.*, ed. 1840, has 12; the Wittenberg *G. R.*, 1832, has 15; the Hamburg *G. R.*, 1832, has 23, &c.

But in the more recent collections almost appeared, e.g., the new hymn-book for the Saxony, 1843, has not a single one. Then appeared principally in the following works: (1) *Christliche Lieder*, Zürich, 1771. (2) *Gebrauche des Wayssenhause zu Zürich*, (3) *Christliche Lieder der Vaterländer besonders auf der Landtschaft, gesammelt*, (4) *Zweytes Fünftzig Christlicher Lieder*, (5) *Christliche Lieder . . . Zweytes Buch*, 1769. (6) *Nachzüg Lieder nach dem Catechismus*, Zürich, 1769. (Nos. 1–6 Library, Berlin, and 3–6 in the Brit. Mus.)

Those of his hymns which have English include:—

1. *O du, der einst im Grabe lag.* his *Lieder*, &c., 1772, No. 7, in 9 entitled “Sunday Hymn.” Incl. Zürich *G. R.*, 1787 and 1853; Buns 1833, No. 6, &c. The tr. in C. U. i

O Thou, once laid within the grave, omitting st. iii., vii., viii., by H. J. his *Hys. from the German*, 1842, p. 9 abridged, in the Dalton Hospital, and the Rugby School *H. Bk.*, 1850

Another tr. is: “O Thou who in 1 lay,” by R. Masson, in the *British Herald*

2. *O Jesus Christus, wache in mir.* His finest hymn. Founded iii. 30. 1st pub. in his *Christliche* No. 85, in 10 st. of 4 l., marked “Year's Day, 1780,” and with the w must increase, but I must decrease.” *Ev. L. S.*, 1837, No. 1644. The tr. i

O Jesus Christ, grow Thou in me. full tr. in the *British Messenger* for In Schaff's *Christ in Song*, 1870, marked as tr. by Mrs. E. L. Smit ment that this was its first appear error. If the tr. is really by her, appeared in some American public Nov. 1860. It has passed, in va into the *Baptist Hyl.*, 1879, See *G. & G.*, 1872, *Suppl.* of 1874 to and others; also in *Hys. & Son* N. Y., 1874, *Christian Hyl.*, Adel

3. *O süsster der Namen all.* or, *New Year*. 1st pub. in his 1780, No. 25, in 4 st. of 7 l., hymn on “Jesus Christ, the only of God, our Lord. Second article tinn Faith.” It is appointed for day, and for the 39th and 40th of Zürich *Catechism*. In the Berg 1835, No. 319; and included in a German Roman Catholic *H. Bk.* St. Gall, 1863, Rottenburg, 186 The tr. in C. U. is:—

O Name, then every name more d of st. l., iii., iv., by A. T. Russe *Hys.*, 1851, No. 68. Repeated in *H. Bk.*, 1861, *Meth. New Connecic* *Nec Zealand Hyl.*, 1872, &c.

4. *Vereinigt zum Gebete war.* 1st pub. in his *Christliche Lieder*, 15 st. of 4 l. The form tr. into in Bunsen's *Versuch*, 1833, No. 22 “O Geist des Herrn! nur deine” sists of st. x. li. 3, 4; xi. li. 1, 2 tr. is:—

O Holy Ghost! Thy heavenly d from Bunsen, by Miss Cox, in 1 from the German, 1841, p. 43, i Schaff *Lb. of Rel. Poetry*, ed Slightly altered in *Lyra Messian*

and thence in Alford's *Year of Praise*, 1867. Again slightly altered in Miss Cox's *Hymns from the German*, 1864, p. 67, and thence in J. L. Porter's *Coll.*, 1876.

Another tr. is: "Blest Spirit, by whose heavenly dew," by Lady E. Fortescue, 1843, p. 10.

The following are not in English C. U.:-

- v. *Ach! nash deiner Gnade schmachet.* Cross and consolation. *Evangelist Psalms*, 1776, No. 8, in v. st. entitled "The Conflict of Prayer in hours of darkness." The trs. are: (1) "As the hart for water panteth, so my soul," by R. Massie, in the *British Herald*, March 1808, p. 40. (2) "Lord for Thee my soul is thirsting," by R. Massie, in the *lay of Rest*, 1877, vol. vii. p. 68.
- vi. *Auf dich, mein Vater, will ich trauen.* Cross and consolation. *Christliche Lieder*, 1776, No. 4, in v. st. entitled "Encouragement to trust upon God." The trs. are: (1) "On Thee will I depend, my Father," by R. Massie, in the *British Herald*, May, 1808, p. 66. (2) "On Thee I build, O heavenly Father," by R. Massie, in the *lay of Rest*, 1878, vol. viii. p. 378.
- vii. *Von dir, o Vater, nimmt mein Herz.* Cross and consolation. *Psalm Christlicher Lieder*, 1771, No. 33, in v. st. entitled "Encouragement to Patience." Tr. as, "Father! from Thee my grateful heart," by Miss Knight, in her *Trs. from the German in Frost and Verse*, 1812, p. 89.

Besides the above a considerable number of pieces by Lavater have been tr. by Miss Henrietta J. Fry, in her *Pastor's Legacy*, 1842 (which consists entirely of trs. from Lavater); in her *Hymns of the Reformation*, 1845; and in her *Echoes of Eternity*, 1859. [J. M.]

Lawson, John, was b. at Trowbridge, Wiltshire, July 24, 1787. He was articled to a wood-crafter in London; but believing that his knowledge of various manual arts might make him useful in the foreign mission field, he offered himself to the Baptist Missionary Society, and was sent to India. He arrived at Serampore in 1812, and soon rendered good service by showing how to reduce the types for printing used in the Eastern languages. He subsequently became pastor of a Baptist Church in Calcutta, devoting also much time to the work of education. He d. Oct. 22, 1825. Mr. Lawson was an accomplished naturalist and a good musician, but his favourite recreation was the composition of poetry. *Orient Harping*, *Roland*, and other poems were published by him between the years 1820 and 1825. Two of his hymns were printed in the *Baptist New Selection*, 1828:-

1. Father of mercies, condescend. Prayer for a Missionary.
2. Fountain of truth and grace and power. Prayer for the Jew.

The following are in the *Comprehensive* *Rippon*, 1844:-

3. While in the howling shades of death. *Missions*.
4. Europe, speak the mighty name. *Universal Dogmology*. [W. R. S.]

**Lead, kindly Light, amid the encircling gloom.** Card. J. H. Newman. [*Evening. Divine Guidance Desired.*] This exquisite lyric has been the cause of much controversy, arising from the facts that, first, the statement has been made that it was the passionate outpouring of the author's soul with regard to entering the Roman Communion or no; and the second, that the closing lines—

"And with the morn those angel faces smile,  
Which I have loved long since and lost awhile,"

through their ambiguity, have led to several ingenious interpretations, some of which appeared in *Notes and Queries* in 1880. The answer to each of these statements must be given, as far as possible, in Cardinal Newman's own words.

i. Cardinal Newman, in his *Apologia Pro Vita Sua*, 1864, pp. 94-100, sets forth his attitude at the time this lyric was written, both towards the Church of England and the Church of Rome, in a most careful and elaborate manner. His statements, in a condensed form, but in his own words, are:-

"While I was engaged in writing my work on the Ariens [1832], great events were happening at home and abroad, which brought out into force and passionate expression the various beliefs which had so gradually been winning their way into my mind. Shortly before, there had been a Revolution in France; the Bourbons had been dismissed; and I believed that it was unchristian for nations to cast off their governors, and much more, sovereigns who had the divine right of inheritance. Again, the great Reform Agitation was going on around me as I wrote. The Whigs had come into power; Lord Grey had told the Bishops to set their houses in order; and some of the Prelates had been insulted and threatened in the streets of London. The vital question was how were we to keep the Church from being liberalized? there was such apathy on the subject in some quarters, such intellectual alarm in others; the true principles of Churchmanship seemed so radically decayed, and there were such distractions in the councils of the Clergy. With the Establishment thus divided and threatened, the ignorant of its true strength, I compared that fresh vigorous power of which I was reading in the first centuries. . . . I said to myself, 'Look on this picture and on that'; I felt affection for my own Church, but not tenderness; I felt dismay at her prospects, anger and scorn at her do-nothing perplexity. I thought that if Liberalism once got a footing within her, it was sure of the victory in the event. I saw that Reformation principles were powerless to rescue her. As to leaving her, the thought never crossed my imagination; still I ever kept before me that there was something greater than the Established Church, and that that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and organ. She was nothing, unless she was this. She must be dealt with strongly, or she would be lost. There was need of a second Reformation.

"At this time I was disengaged from College duties, and my health had suffered from the labours involved in the composition of my volume. . . . I was easily persuaded to join Hurrell Froude and his father, who were going to the south of Europe for the health of the former. We set out in December, 1832. It was during this expedition that my verses which are in the *Lyra Apologetica* were written; a few indeed before it; but not more than one or two of them after it. . . . The strangeness of foreign life threw me back into myself; I found pleasure in historical sites and beautiful scenes, not in men and manners. We kept clear of Catholics through internal, of the hidden life of Catholics I knew nothing. I was still driven back into myself, and felt my isolation. England was in my thoughts solely, and the news from England came rarely and imperfectly. The Bill for the suppression of the Irish Sess was in progress, filled my mind. I had fierce thoughts against Liberals. It was the success of the Liberal cause which irritated me inwardly. I became fierce against its institutions and its manifestations. . . . Especially when I was left to myself, the thought came upon me that deliverance is wrought, not by the many but by the few, not by bodies but by persons. . . . I began to think I had a mission. . . . When we took leave of Monsignor Wiseman, he had earnestly expressed a wish that we might make a second visit to Rome; I said with gravity, 'We have a work to do in England,' and went down at once to Sicily, and the presentiment stronger. I struck into the middle of the island, fell ill of a fever at Leonforte. My servant thought I was dying, and begged for my last directions. I gave them, as he wished; but I said 'I shall not die.' I repeated, 'I shall not die, for I have not sinned against light, I have not sinned against light.' I never have been able to make out at all what I meant. I got to Castro-Giovanni, and was laid up there for nearly three weeks. Towards the end of May I set off for Palermo,

taking three days for the journey. Before starting from my inn in the morning of May 26th or 27th, I set down on my bed, and began to sob bitterly. My servant, who acted as my nurse, asked what ailed me. I could only answer, 'I have a work to do in England.' I was aching to get home; yet for want of a vessel I was kept at Palermo for three weeks. I began to visit the Churches, and they calmed my impatience, though I did not attend any services. I knew nothing of the Presence of the Blessed Sacrament then. At last I got off in an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. Then it was that I wrote the lines 'Lead, kindly light' (June 16, 1833), which have since become well known. I was writing verses the whole time of my passage. At length I got to Marseilles, and set off for England. The fatigue of travelling was too much for me, and I was laid up for several days at Lyons. At last I got off again and did not stop night or day till I reached England, and my mother's house. My brother had arrived from Persia only a few hours before. This was Tuesday. The following Sunday, July 14th, Mr. Keble preached the Assize Sermon in the University Pulpit. It was published under the title of 'National Apostasy.' I have ever considered and kept the day as the start of the religious movement of 1833.

In writing of further changes of thought which he underwent during the succeeding six years, Cardinal Newman says, *Apologia*, p. 214:—

"Now to trace the succession of thoughts, and the conclusions, and the consequent innovations on my previous belief, and the general conduct, to which I was led, upon this sudden visitation (stated on the previous page). And first, I will say, whatever comes of saying it, for I leave inferences to others, that for years I must have had something of an habitual notion, though it was latent, and had never led me to distrust my own convictions, that my mind had not found its ultimate rest, and that in some sense or other I was on journey. During the same passage across the Mediterranean in which I wrote 'Lead, kindly light,' I also wrote verses, which are found in the *Lyra* under the head of 'Providences,' beginning, 'When I look back.' This was in 1833; and, since I have begun this narrative, I have found a memorandum under the date of September 7, 1829, in which I speak of myself, as 'now in my room in Oriel College, slowly advancing, &c., and led on by God's hand blindly, not knowing whither He is taking me.'"

This, then, is the author's account of the state of his personal feeling, and the circumstances which surrounded him at the time that he wrote what must be regarded as one of the finest lyrics of the nineteenth century. Angry at the state of disunion and supineness in the Church he still loved and in which he still believed; confident that he had "a mission," "a work to do in England;" passionately longing for home and the converse of friends; sick in body to prostration, and, as some around him feared, even unto death; feeling that he should not die but live, and that he must work, but knowing not what that work was to be, how it was to be done, or to what it might tend, he breathed forth the impassioned and pathetic prayer, one of the birth-pangs, it might be called, of the Oxford movement of 1833:—

"Lead, Kindly Light, amid the encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home,  
Lead Thou me on.  
Keep Thou my feet; I do not ask to see  
The distant scene; one step enough for me.  
I was not ever thus, nor prayed that Thou  
Shouldst lead me on;  
I loved to chase and see my path; but now  
Lead Thou me on.  
I loved the garish day, and, spite of fears,  
Frids ruled my will: remember not past years,  
So long Thy power hath blessed me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone,  
And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile."

ii. The ambiguity of the two has caused much speculation. Summarised, the principal are:—

1. The troubled and hesitating "amid encircling gloom": the night the soul has lost awhile; the "angel faces" Fancy and Hope and Youthful Confidences divine forms of faith and assurance, which long since," which had accompanied the early fervour of his belief.—*30 April 3, 1880.*

2. A second interpretation is that "are the faces of the ministering spirits minister to them who shall be heirs of life."

3. A third interpretation is that the prescience of the Christian's hope of the resurrection morn with those loved on earth. (*N. & Q.*, April 3, 1880.) of the lines is set forth in a wind churches of Cheredon. An angel soaring upwards, bearing away from in his arms, and these two lines are quoted.—*3. & Q.*, 6th S. II., Aug. 7, 1880, p.

4. A fourth interpretation is, "While business, and care and pleasures of life weary us, when the world is leaving us on us, and we once more catch glimpses that other life which most of us dreamed, and perhaps, though all too then the better soul wakes from its slumber, and with the morn those faces."—*N. & Q.*, 6th S. I., May 9, 1880, p.

5. Another explanation is suggested. "Do these lines refer to the more intimate of infants with the unseen world of lost in later years?"—*N. & Q.*, 6th S. p. 480.

To all which, and to all others that have been made or Cardinal Newman gives answer to Dr. Greenhill, printed in Feb. 25, 1880 p. 257, and republished 6th S. I., March 20, 1880, p. 25.

"The Oratory, J

"My dear Dr. Greenhill,—You ask questions; but I think it was Keble in his own case, answered that he was to be critic, or to give a sense to what and though I am not like him, a people that I am not bound to remember, whatever it was, at the end of. Anyhow there must be a statue-writers of verse, or it would be quite art, which is the expression, not of a nation and sentiment, one were obliged examination on the transient states upon one when home sick, or sea-sick, or way sensitive, or excited.

"Yours most truly, Jos

We may add that in this meaning of a passage written the author is not alone. We and other poets have confessed infirmity.

iii. The history of the lyric is very simple, the feature being the changes in may be taken as setting forth Cardinal Newman attached periods in his history. It is the *British Magazine*, March motto "Faith-Heavenly Light in *Lyra Apostolica*, 1836, p. 1 reading. "Unto the godly light in the darkness": an author's *Occasional Verses*, being "The Pillar of the Cloud."

iv. Alterations in, and additions are not numerous. Bishop additional stanza reads in the *Lyra*



“*Continue along the narrow rugged path,  
Thyself hast trod,  
Lead, Saviour, lead me home in Child-like faith  
Home to my God,  
To rest for ever after earthly strife  
In the calm light of everlasting life.*”

To this stanza Bishop Bickersteth has added this explanation in his Notes of 1878:—

“The last verse, which is founded on the Collect for St. John the Evangelist’s day, and which it is hoped will be found in unison with those that precede it, was added by the Editor from a sense of need and from a deep conviction that the heart of the belated pilgrim can only find rest in the Light of Light.”

Alterations of the text are few. In Dr. Bonar’s *Bible H. Bk.*, 1845, No. 116, it begins, “*Lead, Saviour, lead, amid the encircling gloom*”; and “the garish day,” is changed to “the glare of day.” Two or three books have also adopted this reading. In the *Hys. for Church and Home*, Compiled by Members of the Protestant Episcopal Church, Philadelphia, 1860, it begins, “*Send, Lord, Thy light amid th’ encircling gloom*.” “I loved the garish day,” reads, “I loved day’s dazzling light”; and at iii. ll. 1-4:—

“No long Day power hath bless’d me, surely still  
Thy will lead me on  
Through dreary hours, through pain and sorrow, till  
The night is gone.”

In the Unitarian *Hys. of the Spirit*, Boston, U. S. A., 1864, the original first line is restored; “day’s dazzling light” is retained; and the lines above are repeated with “dreary hours” changed to “dreary doubts.” Another alteration is “*Send kindly light*,” &c. (H. W. Beecher’s *Plymouth Coll.*, 1855). The weakness of all these amendments is the surest safeguard against their general adoption.

The hymn has been rendered into several languages. The Latin versions are:—“O Lux benigna doce,” by the Rev. H. M. Macgill, 1876; and “O Lux alma, bono protinus auspice,” by the Rev. Jackson Mason, and “Alma Lux, inter media tenebrarum,” by “C. G. G.,” both in the *Guardian* of Jan. 3, 1883. [J. J.]

**Lead us, Heavenly Father, lead us.** *J. Edmeston.* [*Holy Trinity—Invocation of J.* Appeared in his *Sacred Lyrics*, set two, 1821, in 3 st. of 7 l., and entitled “Hymn, Written for the Children of the London Orphan Asylum (Air Lewis).” In 1858 it was included in the *Bap. Ps. & Hys.*, No. 564, and from that date it has grown gradually into favour until it has attained to a foremost place amongst modern hymns in all English-speaking countries. It is generally given in a correct and complete form as in *Thring’s Coll.*, 1882. It has been rendered into several languages, including Latin. The Rev. R. Bingham, in his *Hymns. Christ. Lat.*, 1871, has fr. it as “*Duc nos, Genitor Coelestis*.” [J. J.]

**Leader of faithful souls, and Guide.** *C. Wesley.* [*The Christian Race*.] Appeared in *Hys. for those that Seek, and those that Have Redemption*, 1747, No. 41, in 8 st. of 6 l., and entitled “The Traveller” (*P. Works*, 1868-72, vol. iv. p. 262). In 1776, Toplady included from thence it passed into various collections of the Church of England, including Bickersteth’s *Christian Psalms*, 1833, and others. As found in the *Hys. H. Bk.*, 1780, No. 69, and later editions, and in the collections of

other Methodist bodies, st. v. and vii. are omitted. Its American use is great. [J. J.]

**Leaton-Blenkinsopp, Edwin Clennell, M.A.**, s. of G. Leaton-Blenkinsopp, was b. Jan. 1, 1819, and educated at University College, Durham (B.A. 1839, M.A. 1842). Taking Holy Orders, he was, in 1844, Curate of Ormskirk; in 1851 Incumbent of St. James’s, Lathom; in 1855 Chaplain to the English Army in Turkey, at Algiers in 1859, and at the Fortifications of Portsmouth in 1862. In 1863 he became Rector of Springthorpe, Lincolnshire. Mr. Leaton-Blenkinsopp has pub. *The Doctrine of Development in the Bible and in the Church*, 1869, and has contributed numerous papers to periodical literature. His original hymns, together with *trans.* from the Latin, appeared in *Lyra Messianica*, 1864; *Lyra Mystica*, 1865; and *The People’s H.*, 1867. The *trans.* are annotated under their respective first Latin lines. His original hymns include:—

1. O noble martyr, thou we sing. *R. George.* In the *People’s H.*, 1867.
2. The Tree of Life in Eden stood. *The Tree of Life.* In *Lyra Mystica*, 1865.
3. When Israel came from Egypt’s land. *Walters.* *Idem.* In *Lyra Messianica*, 1864.

His signature is “E. L. B.” [J. J.]

**Lebt ihr Christen, so alldhier auf Erden.** [*Following Christ*.] Founded on 2 Tim. iv. 7, 8, and included as No. 352 in Freylinghausen’s *Neues geistreiches G. B.*, 1714, and repeated as No. 635 in the *Berlin G. L. S.*, ed. 1863.

Tr. as:—“O ye true, Christians, that rough path to tread,” by Miss Cox, in *Lyra Eucharistica*, 1864, p. 370, and her *H. from the Ger.*, 1864, p. 97. [J. M.]

**Lees, Jonathan**, sprung from an old Nonconformist family in Lancashire, was b. at Manchester, Aug. 7, 1835. He was educated at Owens College and the Lancashire Independent College, and in 1861 went as Congregationalist Missionary to Tientsin, in North China, where he has since laboured.

Mr. Lees was one of a band of young men who, about the year 1852, began the first Sunday Evening Ragged School in England, in Sharp Street, Angel Meadow, Manchester. For use in this school he made a collection of hymns, which after a time was published as *Sacred Songs for Home & School* (Hemmer, Manchester, &c.) Nine or ten of these hymns were composed by Mr. Lees. During his residence in China he has pub. several collections of Temperance Melodies, the largest and most recent being entitled *Original & Selected Temperance Songs, together with Hymns & Hymns, intended mainly for the use of Sailors in the Far East*. (Shanghai, 1881). Fifteen of these, composed chiefly of popular secular tunes, are by Mr. Lees himself. Besides the hymns and songs contained in these books, about 20 other pieces have appeared on ballads or in magazines. One, a missionary hymn commencing “They are coming, they are coming,” is in W. R. Stevenson’s *Second Hymnal*, where by mistake it is attributed to another author.

One of the most widely used of Christian Hymnals in the Chinese language was edited by Mr. Lees in 1872 (London Mission, Tientsin); and more recently he has prepared a smaller volume, consisting chiefly of translations of the more popular hymns in I. D. Hankey’s collection. For particulars concerning these books see Article on *Missions, Foreign*. [W. R. S.]

**Leeson, Jane E.** The earliest work by Miss Leeson with which we are acquainted

is her *Infant Hymnings*. Then followed *Hymns and Scenes of Childhood, or A Saviour's Gift* (London, James Burns; Nottingham, Dearden), 1842, in which the *Infant Hymnings* were incorporated. Concerning Pt. II. of the *Hys. and Scenes*, &c., Miss Luson says, "For the best of the Poems in the second part, the Writer is indebted to a friend." In the Rev. Henry Formby's *Catholic Hymns arranged in order for the principal Festivals, Feasts of Saints, and other occasions of Devotion throughout the Year*, Lond., Burns and Lambert, s.d. [1851]. "Imprimatur, N. Cardinalis Wiseman, May 3rd, 1853," her tr. of *Victimæ Pascuuli* ("Christ the Lord is risen to-day"), and her "Loving Shepherd of Thy Sheep" (also in *Hys. & Scenes*, 1842), were given under the signature "M. L." Her *Paraphrases and Hymns for Congregational Singing* (most of which were re-written from the Scottish *Translations and Paraphrases* (q.v.), 1781) were pub. by Wertheimer & Co., Lond., in 1853. In the Irvingite *Hys. for the Use of the Churches*, 1864, there are five of her original hymns and four of her trs. from the Latin under the signature of "J. E. L.:" and most of these were repeated in the 2nd ed., 1871. In addition Miss Luson is the author of several other works, including *The Christian Child's Book*, 1848, *The Child's Book of Ballads*, 1849, *Songs of Christian Chivalry*, 1848, *Margaret, a Poem*, 1850, *The Seven Spiritual Works of Mercy*, and others. Her hymns in C. U. include:—

1. *A little child may know. God's love of little children.* In *Hys. & S. of Childhood*, 1842, No. 20, in 8 st. of 4 l.
2. *Dear Saviour, to Thy little lambs. For Purity.* In *Hys. & S. of Childhood*, 1842, No. 19, in 4 st. of 8 l.
3. *Father, I (we) love Thy house of prayer. Public Worship.* In *Hys. & S. of Childhood*, 1842, No. 76, in 3 st. of 12 l. It is usually abbreviated.
4. *Have ye counted the cost? Soldiers of the Cross.* In *Songs of Christian Chivalry*, 1849, p. 9, in 10 st. of 9 l. Usually abbreviated as in the *Enlarged London H. Bk.*, 1873.
5. *In the dark and silent night. Confidence.* In *The Christian Child's Book*, 1848, in 3 st. of 3 l., with the refrain, "Hallelujah." It is in the Irish Church *Hymnal*, 1873, and other collections.
6. *Jesus Christ, my Lord and King. Child's Promise of Christ.* In *Hys. and S. of Childhood*, 1842, No. 18, in 6 st. of 4 l.
7. *King of Saints and King of glory. All Saints.* In her *Paraphrases & Hys.*, 1853, p. 66, in 7 st. of 8 l.
8. *Saviour, teach me day by day. Adherence.* In *Hys. & S. of Childhood*, 1842, No. 49, in 4 st. of 8 l. In several hymn-books in Great Britain and America.
9. *Songs of glory all the sky. Christmas.* In the Irvingite *Hys. for the Use of the Churches*, 1864, No. 21, in 3 st. of 8 l., with the refrain "Hail! Lord Jesus."
10. *Stand we prepared to see and hear. Advent.* In the Irvingite *Hys. for the Use of the Churches*, 1864, No. 173, in 4 st. of 8 l. Written in 1860.
11. *Sweet the lesson Jesus taught. Christ blessing little children.* In *Hys. & S. of Childhood*, 1842, No. 1, in 5 st. of 4 l.
12. *Wake the song, O Zion's daughter. A cento of much excellence, which see.*
13. *Wake, ye saints, the song of triumph. Ascension.* Written in 1861, and pub. in the Irvingite *Hys. for the Use of the Churches*, 1864, No. 60, in 4 st. of 8 l., with the refrain "Hallelujah." In st. li, li. 3, 4, and 6 are from C. Wesley's "Hail the day that sees Him rise."

Miss Luson's most popular hymn, "Loving Shepherd of Thy Sheep," and her trs. from the Latin are noted elsewhere in this work. Of Miss Luson's personal history we can gather nothing. [J. J.]

Lehr, Leopold Franz Friedrich, a of Johann Jakob Lehr, Hofrath at Cronenburg

(Cronberg, Kronberg), near Main, was b. at Cronenburg and entered the University of Halle in 1730 he went to Halle to a Rambach and G. A. Franck also acted as tutor to the cl Freylinghausen, and conducted meetings at the Orphanage. became a tutor at Cöthen (princesses of Anhalt-Cöthen, post till 1740, when he was ap of the Lutheran church at Cö a visit to his father-in-law a was seized with fever, and d. 1744. (Koch, vi. 446, &c.)

Lehr's hymns are full of love to wonders of the redeeming grace called to those of Allendorf (q.v.), a contributed to the *Ökumenische Lied* which he was joint editor in 1711 along with his other poetical work, *Vergnügen in Gott und Christo*, Hagerode Library; by Samuel Heinrich, at Gifelsstadt, Holstein, who had ma Those which have passed into English. i. *Mein Heiland nimmt die Sünde Friend of Sinners.* Written in 1711 panion to the hymn "Jesus sing (see *Neumeister*). 1st pub. in the *Lieder*, Cöthen, 1733, No. 9, in 11 "Luke xv. 2. This Jesus received with them." Included in J. J. Kay 1735, No. 264, the Berlin *G. L. S.*, ex The trs. are:—

- (1) "My Saviour sinners doth receive." This is No. 217 in the *Mor* In the ed. of 1806, No. 286 begins w all that heavy laden are." (2.) "doth receive, Whom under hard Ker in the United Frsch. *Jesens* May, 1854.
- ii. *So hab' ich nun das Fels errö* Agst. 1733 as above, No. 4, in 6 "In xxvi. 4. The Lord is a rock for version). In Rambach's *Haus G.*, and the Berlin *G. L. S.*, ed. 1863.
- (3) "I now have found the Rock H. *Mills*, 1845 (1866, p. 84). (attained the Rock," by Miss Wayne
- iii. *Was hinket ihr, betrogene See* An exhortation to true and whole founded on 1 Kings xviii. 21. 173 11 st. of 8 l., and the refrain "H Rambach's *Haus G. H.*, 1735, No. 33 1851, No. 345. 7v. as:—
- "Why haltest thou, deluded bee worth, 1855, p. 142 (1856, p. 142, b thus, O deluded heart").

Leland, John, an American, was b. at Grafton, M May 15th, 1754, and began age of 20. From 1776 to Virginia, and thereafter is mostly at Cheshire. He d His *Sermons, Addresses, E biography* were pub. by his (Greene, at Lanesboro, Mass His influence seems to have his peculiarities. We hear activity and roving disposition devotion to politics," where local and temporary weight and endless eccentricities;" character. Of the hymns ascribed to him, some on do the following are the most ir

1. *The day is past and gone Evening.* This is in universal Leland's claim to the authorship disputed, although it is supported by particulars. It was first in

by the invaluable *Hartford Selection* (Congregational) of 1799. Its first appearance, so far as known, was in *Phœbe*, or, *A Selection of Spiritual Songs*, by George Roberts, Petersburg, 1792, No. 82.

2. *O when shall I see Jesus! The Christian Race.* This vigorous lyric is ascribed by Dr. Hitchcock, in *Hymns and Songs of Praise*, 1874, to Leland. It has generally been regarded as anonymous, and is of uncertain date, cir. 1807, or probably earlier.

3. *Christians, if your hearts are warm. Holy Baptism. Adult.* The only hymn by Leland which can be authenticated by date and circumstances is this familiar doggerel:—

"Christians, if your hearts are warm,  
Let and now can do no harm."

Dr. Belcher says, in his *Historical Sketches of Hymns, &c.*, 1859, that it was written for one of Leland's large baptisms in Virginia, 1779.

[F. M. B.]

Leon, Johannes, was a native of Ohrdruf, near Gotha. He was for some time an army chaplain, then in 1557 pastor at Königsee (Schwarzburg-Rudolstadt), in 1560 at Gross-Mühlhausen, and in 1575 at Wölitz, near Ohrdruf. He d. at Wölitz, about Easter, 1597 (*Allg. Deutsche Biog.*, xviii, 298; *Wackernagel*, i. pp. 466, 654; iv. p. 490, &c.). Leon's hymns appeared principally in his (1) *Handbüchlein*, Frankfurt-am-Main, 1568, and (2) *Trostbüchlein*. The ed. printed at Nürnberg, 1611, has a preface of Dec. 9, 1588, so that the first ed. was probably 1589. His hymns are reprinted in *Wackernagel*, iv., Nos. 671-715. The only hymn ascribed to him which has passed into English is:—

*Ich hab mein Sach Gott heimgestellt.* For the *Dying*. *Wackernagel*, iv. p. 519, gives this, in 18 st. of 5 l., from the *Psalmen, geistliche Lieder und Kirchengesänge*, Nürnberg, 1589; with a long note, in which he traces all the st. save xl., xiv., xv., xvii., to Leon's *Trostbüchlein*, and to his *Leich-Prädigten* [i.e. "Funeral Sermons"], 1581-82. *Mittell.*, No. 347, cites it as in the *Psalmen, geistliche Lieder und Lobgesänge*, Strassburg, x.d., but apparently before 1587. In the Berlin *G. L. S.*, ed. 1863, No. 1460.

This hymn has been frequently ascribed to Dr. Johann Pappus (b. Jan. 16, 1649, at Lindau on the Lake of Constance; 1671, professor of Hebrew at the University of Strassburg; d. at Strassburg, July 12, 1610); but this ascription has not been traced earlier than about 1640, e.g. in the *Antiphonale sacrum*, Gotha, pt. III., 1644, No. 18, and the *Königsberg G. B.*, 1640, p. 630. *Leuckmann*, in *Koch*, viii. 609, thinks that Pappus may have arranged the hymn in its present form. It was probably suggested by a song beginning, "Ich hab mein Sach zu Gott gestellt," which *Wackernagel*, iii., Nos. 1242, 1243, quotes from a Leipzig broadsheet of 1645, and other sources.

This hymn has been tr. as:—

1. *My Life I now to God resign.* By J. C. Jacobi, in his *Psalm. Ger.*, pt. II., 1725, p. 56 (1732, p. 199), omitting st. vii., xv., xvi. Repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 313 (1896, No. 1242, beginning with the tr. of st. viii., "Trench us to number so our days"), and in J. A. Lasroche's *Coll.*, 1841 and 1852. In the *Bible H. Bk.*, 1845, it begins with st. iii., "What is this life? a constant scene."

2. *My all I to my God commend.* A very good tr. of st. i., iii., vi., viii., x., xi., xiv., xvii., by A. T. Russell, as No. 246, in his *Ps. & Hym.*, 1851;

repeated, abridged, in Dr. Fagenstecher's *Coll.*, 1864, and Kennedy, 1863, No. 156. Dr. Kennedy also gives a cento, beginning with the tr. of st. x., "Few are our days and sad below."

3. *My cause is God's, and I am still.* A good tr. of st. i., xi., xiv., xvi., xviii., by Miss Winkworth, in her *Lyra Ger.*, 2d Ser., 1858, p. 210; repeated, omitting the trs. of st. iii., xvii., in her *C. B. for England*, 1863, No. 127. [J. M.]

Leslie, Emma. [Toko, Emma.]

Leslie, Mary Eliza, is daughter of Andrew Leslie, for many years Baptist missionary in Calcutta, was b. at Monghyr, Jan. 13, 1834, became a member of her father's church, and having received a superior education, was for eight years Superintendent of an Institution for the education of Hindoo young ladies. Since 1877 Miss Leslie has been engaged in various kinds of philanthropic work in Calcutta. Her publications include:—

(1) *Sea and Other Poems*, 1862. (2) *Sorrows and Aspirations*, 1868. (3) *Heart Echoes from the East: or, Sacred Lyrics and Sonnets* (London, Kisteb, 1861). (4) *The Dawn of Light: a Story for Hindu Women*, 1867. (5) *Eastern Blossoms, a Story for native Christian Women*, 1878. (6) *A Child of the Day*, 1882.

In the *Heart Echoes from the East* is a lyric beginning "They are gathering homeward from every land (*Death contemplated*), which has been exceedingly popular, and has been reprinted in many forms. It is in W. R. Stevenson's *School Hymnal*, 1880. Several of Miss Leslie's lyrics and sonnets are very good, and worthy of the attention of hymn-book compilers. [W. R. S.]

Let all the world in every corner sing. *G. Herbert.* [*Praise to God, the King.*] First pub. posthumously in his *Temple*, in 1633, p. 45, in the following form:—

"ANTIPHONA.

"Cho. Let all the world in every corner sing,  
My God and King.

"Vers. The heavens are not too high,  
His praise may thither fly:  
The earth is not too low,  
His praises there may grow.

"Cho. Let all the world in every corner sing,  
My God and King.

"Vers. The church with psalms must shout,  
No dove can keep them out:  
But above all, the heart  
Must bear the longest part.

"Cho. Let all the world in every corner sing,  
My God and King."

Although admirably adapted for musical treatment, the original form of the text is not popular with modern editors. We have the original in Thuring's *Coll.*, 1882; and in the *Hymnary*, 1872, the same, with the addition of a doxology. Usually the text is rearranged, sometimes, as in the S. P. C. K. *Church Hys.*, 1871; Horner's *Comp. Hys.*, 1884, &c.; and again, in other collections in a different manner. This hymn is also in C. U. in America. [J. J.]

Let earth and heaven agree, Angels and men, &c. *C. Wesley.* [*Praise of Jesus as the Redeemer.*] Appeared in the *Hys. on God's Everlasting Love*, London, 1741, No. 11, in 10 st. of 6 l. (*P. Works*, 1868-72, vol. iii. p. 71). In whole or in part, it soon came into general use not only by the followers of the Wesleya, but also by many who, on Calvinistic grounds, opposed them, and against

whom the *Hys. on God's Everlasting Love* were written. M. Madan included st. i.-iv. in his *Ps. & Hys.*, 1760, No. 90, and this form of the hymn was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776; and again by others to modern hymn-books in the Church of England. Nonconformists also copied this form of the hymn. In the *Wes. H. Bk.*, 1780, st. i.-v., vii. and ix. were given as No. 33. This is the form of the hymn most popular in G. Britain and America. The following centos are also in C. U.:-

1. *Jesus, harmonious Name.* Composed of st. iii. iv., vii. and ix., is in the American Andover Sabbath H. Bk., 1866, and others.

2. *Jesus, transporting sound.* In the *Hymnary*, 1872, this is composed of st. ii.-iv., vi.-ix., x., considerably altered.

In G. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 42, several interesting reminiscences of this hymn are recorded, mainly from Wesleyan sources. [J. J.]

**Let Jacob to his Maker sing.** P. Doddridge. [*God the Guide of Israel.*] 1st pub. in Job Orton's edition of Doddridge's (posthumous) *Hymns, &c.*, 1755, No. 102, in 5 st. of 4 l., and again in J. D. Humphreys's edition of the same, 1839, No. 118. It is in C. U. in its full form in America, and also, beginning with st. ii. as "God knows our souls in all their fears," in the Boston Church *Pastorals*, 1864. [J. J.]

**Let me alone [another] this only year.** C. Wesley. [*Death Anticipated.*] Pub. in *Preparation for Death in Several Hymns*, 1772, No. 48, in 4 st. of 8 l. (*P. Works*, 1868-72, vol. vii. p. 398). In 1830 it was given in the supplement to the *Wes. H. Bk.* as "Let me alone another year"; and this has been repeated in a few collections. The hymn "Because for me the Saviour prays," in the American Meth. Episco. *Hymns*, 1849, No. 381, is from this hymn, and begins with the second half of st. i. with the lines transposed. [J. J.]

**Let me be with Thee where Thou art.** Charlotte Elliott. [*Heaven Anticipated and Desired.*] This hymn, which is usually attributed to the 1st ed. of Miss Elliott's *Hours of Solace*, &c., 1836, really appeared in her brother's Brighton *Ps. & Hys.*, 3rd thousand, 1839, No. 412, in 4 st. of 4 l., and signed "C. E." It was repeated, with slight alterations, in her *Hys. for a Week*, 1842; and again, slightly altered, in late editions of the *Invalids H. Bk.* The text usually followed by modern editors is that of 1842, as in Lord Selborne's *Bk. of Praise*, 1862, where it is given with the change in st. iv., l. 3, of "life nor death" to "death nor life." The S. P. C. K. Church *Hymns*, 1871, is an exception in favour of several changes in the text, and Kennedy's, 1863, is the greatest departure from the original. The American books vary in their texts in common with those of G. Britain. [J. J.]

**Let not your hearts with anxious thoughts.** William Robertson. [*Ascension.*] First appeared as No. 14 in the Draft Scottish *Translations and Paraphrases*, 1715, as a version of John xiv. 1-5, in 6 st. of 4 l. In the Draft of 1781, No. 42, st. iii. was omitted; st. iv. rewritten; and st. i. slightly altered.

Thence, unaltered, in the pub. issued in that year by the Church and still in use. In the marking daughter of W. Cameron (p. 200) is ascribed to Robertson, and in the 1781 text to Cameron. Text of 1781 is included in the *Ps. & Hymns*, 1867, and a few others. In Porter's *Selection*, it is altered to "Let not ye Jesus speak," and in the *Twice Coll.*, 1845, p. 60, to "Let not troubled now."

**Let party names no more** [*For Unity.*] 1st pub. in the *Coll. of Asht. and Evans*, 1784 st. of 4 l., entitled "Christ signed 'B. B.'" It was also dome's (posthumous) *Hymns*, 638, but with the title communion of Saints." In some begins with st. ii., "Among earth"; and in others the changed to "Let names of." In its various forms it is amongst Nonconformists, in America.

**Let saints on earth & [voices] raise.** J. Evans. as the *Prince of Peace.* Put of Burder's *Coll. of Hymns*, 4 st. of 4 l., and headed "P." It is found in several modern as Spurgeon's *O. O. H. Bk.*, *Songs of G. & G.*, 1872, and o

**Let songs of praises fl** Cotterill. [*Whitsuntide.*] P. in his *Selection*, 8th ed., 1819, of 6 l.; and again, with his gomery's *Christian Psalmist*. It is in C. U. in most English tries, and sometimes reduced *New Cong.*, 1859 and 1874.

**Let such as would dwell.** William Cameron. First appeared as No. 14 in *Translations and Paraphrase* version of Eccles. vii. 2-6. In the public worship ed. is by the Church of Scotland st. i. was reversed, ll. 1, 2 ll. 3, 4; and ll. 3, 4 reworded began "While others crow mirth;" ll. 1, 2 of st. ii. bein and ll. 1, 3 of st. iii. altered. of the *Trs. & Paraphs.* by th of W. Cameron (p. 200, ll.) Cameron. The revised text cluded in the *United Pres Porter's Selection*, Glasgow other collections.

**Let the world lame** C. Wesley. [*Burial.*] Apj *Sac. Poems*, 1742, in 6 st. vol. ii. p. 186). In the ll st. iv.-vi. were given as faithful to His word," and form of the hymn has been collections, and is still in C

**Let there be light!** Word. J. Montgomery.

hymn was printed in the *Evangelical Magazine*, June, 1818, in 8 st. of 4 l., and headed "Hymn composed for the Anniversary of the Missionary Society by J. Montgomery, Esq., and sung at Spa Fields Chapel, May 14th, 1818." It was included in *Catterill's Sel.*, 8th ed., 1819, No. 236, in 4 st. of 8 l. In Montgomery's *Christian Psalmist*, 1825, No. 554, st. iv. is omitted, and the rest are divided into 6 st. of 4 l. This form is repeated in his *Original Hymns*, 1853, No. 260, in the revised text, and is in several collections in G. Britain and America. The hymn "From day to day, before our eyes," in Beecher's *Plymouth Coll.*, 1855, the N. Y. *Songs for the Sanctuary*, 1865, and other American hymn-books, is composed of st. iv.-viii. of the *Evangelical Magazine* text of 1818. (*Catterill's st. iii. iv.*) [J. J.]

**Let us ask the important question.** *J. Hart.* [*Passiontide.*] Pub. in his *Hymns*, &c., 1759, No. 56, in two parts, the second being "Great High Priest, we view Thee stooping," and headed "Faith and Repentance." Pt. i., in 5 st. of 8 l., asks and answers the important question, "What is it to be a Christian?" and Pt. ii., in 3 st. of 8 l., is a Prayer based upon the answer given in Pt. i. Both parts are in C. U., but the second ("Great High Priest, &c."), which is by far the fluer of the two, is also by far the more popular. It is in several collections in G. Britain and America. [J. J.]

**Let us love, and sing, and wonder.** *J. Newton.* [*Praise for Redeeming Love.*] Appeared in his *Twenty Six Letters on Religious Subjects*, by *Unicorn*, 1774, in 6 st. of 6 l., and headed, "Praise for Redeeming Love." It was also given in the *Gospel Magazine*, May, 1774, and in the *Olney Hymns*, 1779, Bk. iii, No. 82. It is in C. U. in G. Britain and America, and sometimes in an abbreviated form. [J. J.]

**Let us praise God this day.** [*The Annunciation.*] Included anonymously in *Hym. for the Festivals and Saints Days of the Church of England*, Oxford, 1846. It was repeated, with the addition of a doxology, in *Stretton's Church Hym.*, 1850, in *Johnston's English Hym.*, 1852, and other collections. The text of *H. A. & M.*, 1875, is from *Fallows's Sel.*, 1847. In addition to the original, two altered forms of the text are in C. U.:

1. **Praise we the Lord this day.** This slightly altered text was given in *Murray's Hymnal*, 1852; the *Sabbathary H. Bk.*, 1857; *Annals* with new doxology, 1863; the *N. P. C. W. Church Hym.*, 1871, &c. The last-named has *Murray's* text with the omission of st. iii.

2. **O praise the Lord this day.** This text in the *Hymnary*, 1872, is somewhat freely altered, and is in limited use. [J. J.]

**Let us sing the King Messiah.** *J. Ryland.* [*Praise to Christ as King.*] This fine paraphrase of Ps. xlv., in 7 st. of 6 l., is dated by Dr. Ryland's son "July 31st 1790" [s. mss.]. It appeared in *Hymns Included for the Use of the United Congregations of Bristol at their Monthly Prayer Meetings for the Success of the Gospel at Home and Abroad*, begun in 1797, Bristol, 1798. The Preface is dated Feb. 26, 1798, and is signed by eight ministers of whom Dr. Ryland is first on the list. This hymn was given, with omissions, in the *Bap.*

*New Selection*, 1828, and subsequently in numerous collections in G. Britain and America. The original text is given in *Ryland's Pastoral Memorials*, 1825, and in D. Sedgwick's reprint of *Ryland's Hymns*, 1862.

[W. T. B.]

**Let us the sheep in Jesus named.** *J. Cennick.* [*Praise to Jesus, the Good Shepherd.*] Pub. as a "Hymn of Praise in a Dialogue," in his *Sacred Hym. for the Use of Religious Societies*, Bristol, 1743, Pt. i., No. iv., in 5 st. of 4 l.; and again, in the same year, in his *Sacred Hym. for the Children of God in the Days of their Pilgrimage*, Lond., 1743. This, in common with all Dialogue hymns with the Moravians, was sung antiphonally, the men taking the first half of each verse, and the women the second. The opening stanzas of this hymn are thus printed for antiphonal singing:—

1. "Let us the Sheep in Jesus nam'd,  
Our Shepherd's Mercy bless:  
Let us, whom Jesus hath redeem'd,  
Show forth our Thankfulness."
2. "Not unto us, but Thee alone,  
Bless'd Lamb, be glory giv'n;  
Here shall Thy Prayers be begun,  
But carried on in Heaven."

In its original form this hymn is unknown to the modern collections, but, beginning with st. ii., as:—

"Not unto us, but Thee alone,  
Bless'd Lamb, be glory given,"

it appeared in *Rippon's Bap. Sel.*, 1787, No. 384, and is found in several modern hymnals in G. Britain and America, including the *Bap. Ps. & Hym.*, 1858 and 1880, *Spurgeon's O. O. H. Bk.*, 1866, and others. The first stanza of the hymn, "Not unto us but to Thy name" (q.v.), is also from this hymn. [W. T. B.]

**Let us with a gladsome mind.** *J. Milton.* [*Ps. cxxxi.*] This paraphrase of Ps. 136 was written according to his biographers, Warton and Mitford, in 1623, when Milton was fifteen, and attending St. Paul's School, London. It appeared in his *Poems in English and Latin*, 1645 (2nd ed. 1675), in 24 st. of 2 l., with the refrain—

"For His mercies aye endure,  
Ever faithful, ever sure."

In its full form it is not in C. U., but numerous abbreviations, all beginning with the opening stanza, are in use in all English-speaking countries. Another arrangement in i. m., and without the refrain, is given in *Martineau's Hymns*, 1840, No. 100, as "O let us, with a joyful mind." Sir H. W. Baker's version of Ps. cxxxi., "Praise, O praise our God and King"; H. Trud's "Praise, O praise our heavenly King," in *Skinner's Daily Service Hymnal*, 1864, the *People's H.*, 1867, and others; and T. Darling's "Come, and let us praise sing," in his *Hymns*, 1887, are all based upon Milton's text. [J. J.]

**Let worldly minds the world pursue.** *J. Newton.* [*Dedication of self to God.*] Pub. in R. Conyers's *Ps. & Hym.*, 1774, No. 180, and again in the *Olney Hymns*, 1779, Bk. iii., No. 59, in 6 st. of 4 l., and headed "Old things are pass'd away." It is in C. U. in its full form, and also abbreviated, beginning with st. iii., "As by the light of opening day." This abridged text is more popular than the full



form of the hymn. It was given in Bickersteth's *Christian Psalmody*, 1833, and is found in several modern hymn-books. [J. J.]

**Let Zion's watchmen all awake.** *P. Doddridge. [Ordination—Easter Days.]* Written at "Floor, Oct. 21, 1736" [D. Mus.], in 5 st. of 4 l. This is Floore in Northamptonshire, and the hymn was written for the ordination of a Minister, probably for that place. It was pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns, &c.*, 1755, No. 324; and again in J. D. Humphreys's ed. of the same, 1839, No. 350. Its use is extensive, especially in America. [J. J.]

**Lewers, Jana.** [Gray, Jans.]

**Lewis, George, D.D.,** of Llanuwchllyn, was b. at Trelech, Caernarthenshire, in 1762. His parents were members of the Established Church, but he became a minister of the Independents. He was a learned man, and highly respected by all who knew him. He is the author of several works of great value, and the hymn "Rhyfedd na bumawn 'nawr" was composed by him. He d. in 1822. [W. G. T.]

**Lie down, frail body, here.** *H. Bonar. [Burial.]* Appeared in his *Hys. of Faith and Hope*, 1st series, 1857, in 13 st. of 4 l., and entitled, "The Flesh resting in Hope." It is given in an abridged form in a few collections, including Dale's *English H. Bk.*, 1875. From it also is taken the cento "Rest for the toiling hand." [J. J.]

**Liebe die du mich zum Bilde.** *J. Scheffler. [The Love of Christ.]* No. 107, in Bk. iii., 1657, of his *Heilige Seelenlust (Werke)*, 1862, i. p. 180, in 6 st. of 6 lines, entitled, "She [the Soul] surrenders herself to the Everlasting Love." Included as No. 35 in the Berlin *G. L. S.*, ed. 1863, with an additional st. as iv., "Liebe die du Kraft und Leben," added when the hymn was given in the *Geistreiches G. B.*, Halle, 1697, p. 184.

"It is one of the most beautiful and profound hymns of the spiritual love of the soul to her Saviour," says Lausmann in Koch, viii. 290. Wetzel, in his *A. H. U.*, 771-776, relates that one evening in 1723 Benjamin Schultze, a German missionary at Madras, sang it from Freylinghausen, and was so delighted with it that he determined that his Malabar scholars should share his pleasure. That evening he translated verse after verse, not resting till he had finished it two hours after midnight. The success he attained led him to translate 103 hymns from the German which are still sung in South India.

**Translations in C. U. :—**

1. **Lord, Thine image Thou hast lent me.** By J. C. Jacobi, in his *Psal. Germanica*, 1720, p. 1, in 7 st. It is one of his best *trs.* It was slightly altered in his ed. 1722, p. 33, and again in his ed. 1732, p. 56; and thence in the *Moravian H. Bk.*, 1754, Lady Huntingdon's *Selection*, 1780, and Dr. Pagenstecher's *Coll.*, 1864. St. i., iii., iv., vii., were included in the Pennsylvania Luth. *Ch. Bk.*, 1868, and the Ohio Luth. *Hyl.*, 1880. In the *Moravian H. Bk.*, 1789 (1849, No. 21), it was considerably altered, and began, "In Thine image, Lord, Thou mad'st me." A cento in 5 st. of 4 l., beginning, "Love divine! I would adore Thee," is in the Roxburgh Place *Coll.*, Edinburgh, 1824; and sts. i.-iv., slightly altered from the 1826 *Moravian*, are in the Dalton Hospital *H. Bk.*, 1848.

2. **In Thine image Thou didst make us.** As

No. 54 in the Cooke-Denton *H.* 3 st. of 8 l., and a doxology. Jacobi, but is entirely rewritten Cooke. This was repeated, in *Salisbury H. Bk.*, 1857, *See Lea Parish H. Bk.*, 1875, and, slightly altered, in the *Sarum Hyl.*, 1868.

3. **O Love, Who formedst me** exceedingly good *tr.* in 7 st. by in her *Lyra Ger.*, 2nd Ser., 181 No. 47 in her *C. B. for Engli* has come into extensive use, as full in the *New Zealand Hyl* Schall's *Christ in Song*, 1869, it was included, slightly altered omission of st. iv., v., in *H. A. &* in the revised ed. of 1875, and Other centos are in the *Peu Horder's Cong. Hyl.*, 1884, &c.

**Other *trs.* are :—**(1) "Love divin feature," in the *Christian Treasur* "Loved One! who by grace hast Mrs. Findlater, in *H. L. S.*, 1862, p (2) "Love, Who in the first begini 1864, p. 201; repeated in the *Mor* (4) "Love, which in Thine image Maude, in the *British Herald*, No Beld's *Praise Bk.*, 1873.

**Liebich, Ehrenfried,** b. 1713, at Probsthain, near G where his father was a mill his father in the mill up to hi and was thereafter allowed Latin school at Schweidnitz. sabbath school at Breslau. At entered the University of Leij of Theology, and on concluding 1740, was for some time ens tution. In April, 1742, he l Lomnitz and Erdmannsdorf, Silesia, and remained there June 23, 1780 (Koch, vi. 39; *Biog.*, xviii. 584, &c.).

Liebich is one of the best German middle of the 18th century; Scrip good in style, always edifying. If son He had begun hymn-writing about 1 8 hymns to the Hirschberg *G. B.* this book fell into the hands of a visit to Carlsbad in 1763, and thre ment Liebich began again to compo his compositions as : (1) *Geistlich &c.*, Hirschberg and Leipzig, 176 (2) New ed., Liegnitz, 1773; with titled, *Geistliche Lieder zur Eyba* with 94 hymns.

A considerable number of into German C. U., and still Those which have been *tr.* in

1. **Dir, dir, du Guter aller Gaben giving.** 1768, p. 128, in 16 st "The Goodness of God in th has passed into English thro forms.

1. **O dass doch bei der reich** st. xi.-xvi., as altered by J. : Berlin *G. B.*, 1780, No. 172 Berlin *G. L. S.*, ed. 1863. Fo recasts of st. xii.-xvi., beg Christen, Gottes Huld zu feier as No. 250, in Bunsen's *Versaw*

**Come, Christians, praise your** A good *tr.* from Bunsen, by B No. 181, in her *C. B. for En the Ohio Evang. Luth. Hyl.* 1.

3. **Wir kommen, deine Huld :**

very greatly altered form of st. xii. B., as No. 850, in the Berlin *G. B.*, 1829; retaining little either from Lieblich or Diterich. It is repeated in Bunsen's *Versuch*, 1833, No. 866, and the Württemberg *G. B.*, 1842, No. 543. The tr. in C. U. from this form is:—

We come, our hearts with gladness glowing. A good tr. from the text of 1829, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 199; repeated, abridged, in the American Unitarian *Hys. for the Ch. of Christ*, Boston, 1853, and in Archdeacon Pott's *Coll.*, 1861.

Another tr. is: "O Lord, Thy goodness we adore," by Lady E. Porteus, 1843, p. 29.

ii. Gott ist getreu! Sein Herz, sein Vaterhaus. *Trust in God*, 1768, p. 181, in 9 st. of 9 l., entitled, "The faithful God, 1 Cor. x. 13." It is a beautiful hymn, and has been specially appreciated in Württemberg, where it is found in the Württemberg *G. B.*, 1791, No. 24 (1842, No. 45). Lausmann, in Koch, viii. 416, says it was the favourite hymn of J. C. F. Steudel, Professor of Theology at Tübingen, who d. 1837; was sung by the Württemberg contingent at a field service near Toul, in August, 1870, during the Franco-German War, &c. The tra. are:—

1. Our God is true! *Thou He will ne'er forsake.* In full, by Dr. H. Mills, in his *Hosae Ger.*, 1845 (1858, p. 182); repeated, abridged, in the Amer. Luth. Gen. Synod's *Coll.*, 1852, and the Ohio *Evang. Luth. Hyl.*, 1880.

2. My God is true! *His heart, a Father's heart.* A good and full tr. by R. Massie, in his *Lyra Domestica*, 2nd Ser., 1864, p. 119; repeated, in full, in Reid's *France Bk.*, 1872; and abridged in the *Ibrox Hyl.*, 1871.

iii. Hier ist mein Herz! Mein Gott, ich geb' es dir. *Self-surrender to God*, 1768, p. 79, in 9 st. of 9 l. (l. 1, 9 of each st. being "Hier ist mein Herz"), entitled, "Surrender of the heart to God," and suggested by Proverbs xxiii. 26. Included, as No. 763, in the Berlin *G. L. S.*, ed. 1863. Tr. as:—

Here is my heart! my God I give it Thee. A good tr., omitting st. iv., by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 16 (1884, p. 21). Included, in full, in Boardman's *Sol.*, Philadelphia, U. S., 1861; *Lyra Eucharistica*, 1863 and 1864, &c. The tra. of st. i.-iii., v., reduced to 6's, and beginning, "Here is my heart, I give it Thee," were included in the American Sabbath *H. Bk.*, 1854; and, repeated, omitting st. iii., in the *Christian H. Bk.*, Cincinnati, 1865.

iv. So bringen wir den Leib zur Ruh. *Burial*, 1774, p. 204, in 12 st., entitled, "At the burial of a corpse." In the Bavarian *G. B.*, 1854, No. 229, beginning "Nun bringen wir." Tr. as, "This body, weary and distressed," by Dr. H. Hartaugh, in the German Reformed *Guardian*, June, 1843, p. 187. [J. M.]

**Liebster Immanuel, Herzog der Frommen.** [*Love to Christ*.] Included in Dr. Abhanus Fritsch's *Himmels-Lied*, 2nd ed., 1679 [Leipzig Town Library; not in 1st ed., 1670], No. 36, p. 243, in 5 st. of 6 l., entitled "The everwished for sweet Jesus." The hymn has been ascribed to Fritsch (b. Dec. 16, 1629, at Mueheln on the Geissel near Merseburg; became, 1657, tutor to Count Albert Anton of Schwarzburg-Rudolstadt; d. Aug. 24, 1701, as Chancellor and President of the Consistory at Rudolstadt), but on no clear

evidence. In the Berlin *G. L. S.*, ed. 1863, No. 1342. In the *Geistreiches G. B.*, Halle, 1697, p. 160, and many later books, it begins, "Schönster Immanuel." The tr. in C. U. is:—

Dearest Immanuel, Prince of the lowly. A tr. of st. i.-iv., by M. W. Stryker, as No. 183 in his *Christian Chorals*, 1885. [J. M.]

**Liebster Jesu! du wirst kommen.** [*Adeunt*.] Included in the *Geistreiches G. B.*, Halle, 1697, p. 257, in 10 st. of 5 l. Repeated in Porst's *G. B.*, 1713 (ed. 1835, No. 561, ascribed to Christoph Pfeiffer, who was only born in 1689). The tr. in C. U. is:—

Jesus, Saviour, once again. A good but rather free tr. of st. i.-iii., v., vii., by Miss Dunn in her *H. from the Ger.*, 1857, p. 47. Repeated in full in Dr. Pagenstecher's *Coll.*, 1864; and, omitting st. iii., in Curwen's *Sabbath H. Bk.*, 1859.

Another tr. is:—"Precious Jesus! Thy returning," in the *British Herald*, Oct. 1866, p. 344, and *Heid's Priser Bk.*, 1872, No. 226. [J. M.]

**Liebster Jesu wir sind hier Deinem Worte nachzuleben.** *B. Schmolek*. [*Holy Baptism*.] 1st pub. in his *Heilige Flammen* (ed. 1769, No. 115, p. 180, apparently first in the 3rd ed., 1796), in 7 st. of 6 l., entitled "Reasonable Reflections of the sponsors on their way with the child to Baptism." Included in many German collections, and recently as No. 462 in the Berlin *G. L. S.*, ed. 1863. Tr. as:—

1. Jesus, Lord, Thy servants see. A good tr., omitting st. iv., by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 63 (1864, p. 73). Repeated in full in Mercer's *C. P. & H. Bk.* 1857; and, abridged, in Mercer's *Ox. ed.*, 1864, Horison's *H. & Anthems*, 1851, and the *Wes. H. Bk.*, 1875.

2. Blessed Jesus, here we stand. A good tr., omitting st. iv., by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 86 (in her *C. B. for England*, 1863, No. 90). Included in the *Scottish Hyl.*, 1869, &c.; and, in America, in the Pennsylvania Luth. *Ch. Bk.*, 1869, *Presb. Hyl.*, 1874, &c. According to Kühler (*Hist. Notes to Lyra Ger.*, 1865, p. 220), this version was sung, April 27, 1863, at the baptism of the Princess Victoria of Hesse at Windsor Castle.

3. Blessed Jesus, we are here. A good tr., omitting st. v., by Dr. Kennedy, as No. 234 in his *Hymn. Christiana*, 1863.

4. Blessed Lord, Thy servants see. This is No. 166 in Dr. Allon's *Suppl. Hys.*, 1668, and consists of tra. of st. i., vi., altered from Miss Cox, and of st. vii., altered from Miss Winkworth. Repeated in Dr. Dale's *Eng. H. Bk.*, 1875, Horder's *Cong. Hys.*, 1884, &c.

5. Dearest Jesus! we are here. On Thy tender grace relying. In full, by Dr. M. Loy, as No. 222 in the Ohio Lutheran *Hyl.*, 1880.

Other tra. are:—(1) "O blessed Saviour! here we meet," by Lady E. Porteus, 1843, p. 29. (2) "According to Thy Gospel, we," by Dr. G. Walker, 1860, p. 34. (3) "Following Thy words of grace," as No. 946 in the Bavarian *H. Bk.*, 1866. [J. M.]

**Life is the time to serve the Lord.** *J. Watts*. [*Life for God*.] 1st pub. in his *Hys. & S. Songs*, 1st ed., 1707, and again in the 2nd ed., 1709, Bk. i. No. 88, in 8 st. of 4 l., and headed "Life the Day of Grace and Hope." It is found in a few modern collections. In the authorized issue of the *Scottish* 2 X 2

*Translations and Paraphrases*, 1781, No. xv., on Eccl. ix. 4, &c., it is recast as:—

"As long as life its term extends,  
Hope's blest dominion never ends."

In the markings of the *Trans. & Paraphs.*, by the eldest daughter of W. Cameron (q.v.), this recast is attributed to Cameron. Its use is very extensive. [J. J.]

**Life nor death shall us dis sever.** *Bp. B. Heber.* [Easter.] Pub. in his posthumous *Hymns*, &c., 1827, p. 79, in 3 st. of 4 l. It is based on the Gospel for the 5th S. after Easter, and is found in several modern hymn-books, including Dale's *English H. Bk.*, 1875, and others. [J. J.]

**Lift it gently to the steeple.** *J. M. Neale.* [Dedication of Bells.] Written in 1865 for an Office for the Benediction of a Bell, compiled by Dr. Neale, for the Benediction of one at Hampton-Aston, Oxon, by the late Bishop of Oxford [Wilberforce]. In 1866 it was included in Dr. Neale's *Original Sequences, Hymns, and other Ecclesiastical Verses*, p. 81, in 10 st. of 4 l., and supplemented by the following note:—

"The above hymn is taken from an Office for the Benediction of a Bell, compiled by the writer for that of one, by the Bishop of Oxford, at Aston-Hampton, Oxon (No. it was Hampton-Aston); the first example. It is believed, of such a service, if not since the Reformation, at all events since Caroline times. It was again used by the Bishop of Salisbury, at the Benediction of the newly recast Wolsey bell, at Sherborne Minister.

This hymn has also been rearranged as, "Now at length our bells are mounted" (st. ix. slightly altered being placed as st. i.), so as to make it suitable for singing after the bells are fixed and ready to be rung. [J. J.]

**Lift the strain of high thanksgiving.** *J. Ellerton.* [Church Restoration.] Written for the reopening of St. Helen's Church, Torporley, Cheshire, 1869, and pub. in the *S. P. C. K. Church Hym.*, 1871. From *Church Hym.* it has passed into numerous collections in G. Britain and America. From this hymn, and "In the Name which earth and heaven" (q.v.), Mr. Ellerton compiled a cento for the reopening of the nave of Chester Cathedral, January 25, 1872. [J. J.]

**Lift up your heads, ye gates of brass.** *J. Montgomery.* [Missions.] This hymn is amongst the "M. Hymns," but is undated. It was printed in the *Evangelical Magazine*, 1843; and again in Montgomery's *Original Hymns*, 1855, No. 265, in 19 st. of 4 l., and entitled "China Evangelized"; Pt. ii. beginning "Ye armies of the living God"; and Pt. iii. "No carnal weapons these ye bear." In the *S. P. C. K. Church Hymns*, 1871, No. 291, is composed of st. i.-iii., xviii., xix. somewhat altered. [J. J.]

**Light of life, seraphic fire.** *C. Wesley.* [Holiness desired.] Appeared in *Hymns and Sacred Poems* 1749, vol. ii., in 3 st. of 8 l., as No. 18 of "Hymns for those that wait for full Redemption" (*P. Works*, 1808-72, vol. v. p. 369). In 1780 it was given in the *Wes. H. Bk.*, No. 387, with the omission of st. iii. This form of the hymn has come into extensive use in G. Britain and America. It also sometimes appears as "Light of life, celestial Fire," as in Kennedy, 1863. [J. J.]

**Light of life so softly at Bonar.** [The *Light of Life* due in his work *The Song of the Lord and Other Pieces*, 1872, p. 113. l., and repeated, with the omission in the *Scottish Presb. Hymnal* for 1882.

**Light of the lonely pilgrim.** *Sir E. Denny.* [Missions.] App. & *Hymns and Spiritual Songs*, Lond. 1842, Pt. i., No. 69, in 6 st. of 4 l. collection (*J. G. Deck's*) it passes an abbreviated form into names in all English-speaking counts become one of the most widely author's hymns. In addition to the hymnals, it was also pub. l in his *Hymns & Poems*, 1848, p. 1870, p. 14, and headed "The Morning for the Morning," with the q Cowper's Task:—

"Thy saints proclaim Thee King; and  
Thy title is engraven with a pen  
Deep'd in the fountain of eternal love  
by which it was apparently, cento from this hymn, beginning "Come, blessed Lord! bid every a few collections.

**Light of the world thou bless.** *Cecil F. Alexander.* [The *Light of the World*.] From *Descriptive and Devotional*, 189 st. of 4 l., and based on the the Light of the world," into the 1867, No. 361, and others.

**Light of those whose day is.** *C. Wesley.* [Christmas.] his *Hymns for the Nativity of the* No. xi., in 3 st. of 8 l. (*P. W.* vol. iv. p. 116). It was adopted in 1760, *R. Congers* in 1774, *A.* 1776, and most evangelical hymn of that period. At the first it was an unaltered form, but the changes in 1776 were follow until at the present time, with numerous collections in all European countries, it is difficult to find alike. The secret lay in its Arminian hymn, but so could be easily turned to account for the alterations in use. *Cotterill*, 1810, *Bickersteth*, 1835, are mainly answerable. given in the *Supplement* to the in an unaltered form.

**Like the first disciples strange, glad hour.** *G. J. Communion.* [A Post-Communion.] A Post-Communion printed for the first time at an article in the *Evangelical Magazine*, 1861, by the Editor, the *Reynolds*, D.D., on "Hymns," with reference to those by Mr. Rawson of 4 l., and headed "We have." In 1864 it was included in *Hymns*.

**Lindemann, Johann.** Lindemann, burgess at Gotha, c. 1550. He attended the Gotha, and apparently thereafter graduated M.A. at Jena. He

became cantor at Gotha in 1571 or 1572, and retired from this post, on a pension, in 1631. In 1631 he was a member of the new Council at Gotha. The date of his death is unknown. (*Monatshefte für Musikgeschichte*, 1878, p. 73; also from Superintendent Dr. Otto Dreyer, of Gotha, &c. The extant register of births at Gotha only goes back to 1596, that of deaths only to 1639.)

Lowmann's *Wendes Amorum Filii* has been pub. at Erfurt, 1694 and 1698. The ed. of 1698 (Royal Library, Berlin) is entitled *Amorum Filii (Wendes Dage: Das ist Begegnung vieldliche und ganz ammutige lateinische und deutsche neue Stürze oder Weyhenachten, Geenglein*. He is there described as Cantor and musician to the churches and schools at Gotha. Whether he is the author of the words of any of these pieces is not certain. Nor is it even clear that he was the composer of the melodies; but it is evident that he must have arranged and harmonised them. The two best known of these pieces are "Jesu willst uns weihen" (No. 3, in 3 st.), and "In dir ist Freude" (Love to Christ). The latter is No. 7 in 3 st. of 12 l. It is set to a tune adapted from a madrigal by Giovanni Giacomo Gastoldi da Garavaglio (his *Ballate* appeared at Venice, 1591, 1593, 1595, 1597, &c.), and is marked as "Hollent: L'innamorato: A lieta Vita: a d." The text is repeated in the *Chr. L. S.*, 1551, No. 42. The tr. in C. U. is: "In Thee is gladness." A full and good tr. by Miss Winkworth, in her *Lyrical*, 2nd Ser. 1856, p. 155, and her *C. B. for England*, 1863, No. 136.

[J. M.]

**Linquunt tecta Magi principis urbis.**  
*C. Coffa. (Epiphany.)* Included in the *Paris Hymnary*, 1736, for Lauds on the feast of the Epiphany, and again in his *Hymni Sacri*, 1736, p. 40. It is also in Carl Newman's *Hymni Ecclesiae*, 1838 and 1855. Tr. as:—

Lo! the pilgrim Magi leave their royal halls.  
By J. D. Chambers, in his *Lauda Syon*, 1857, p. 110. It was repeated in the *People's H.*, 1837; the *Hymnary*, 1872, and others.

Other tra. are:—

1. From princely walls in Eastern pomp array'd. By I. Williams, in the *British Magazine*, 1835, and his *Hym. tr. from the Persian Brev.*, 1836.
2. The princely city passing by. J. C. Kierle, in O. Shipley's *Annus Sanctus*, 1864.

[J. J.]

**Lintrup, Severin Falk**, was b. Nov. 17, 1700, at Tarnum, in Jutland, Denmark. In 1723 he entered the University of Copenhagen as a student of theology. In 1725 he became curate in charge in the island of Lyø, near Fünen; in 1727 chaplain at Wartau, near Copenhagen; and in 1727 preacher at the Wallo-Spital, near Copenhagen. During his tenure of this last post he became acquainted with some of the Moravian missionaries, and resigning his appointment in 1734, he joined the Brethren at Herrnhut. Subsequently he preached in several of their communities (e.g. at Gudenberg, in Silesia, on its foundation in 1743), and was also sent on various missions to Denmark and Sweden. He d. at Herrnhut, Feb. 15, 1758 (G. F. Otto's *Lexicon . . . Oberlausitzischer Schriftsteller*, vol. ii., 1802, p. 490, &c.). In the *Historische Nachricht to the Brüder G. B.*, 1778, two hymns are ascribed to him, viz., Nos. 1048, at ii., iii., and 1073. One of these is in English C. U., viz.:—

Mein Knecht: wirf doch einen Blick. *Christian Church.* As printed as No. 1172 in Appendix vi., (i.), 1737, to the *Herrnhut G. B.*, 1738, in 12 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1013, it is reduced to 6 st., viz., i., iii., viii., ix., x., xii. Tr. as: (1) "O Lord, lift up Thy countenance." Is full, from the *Brüder G. B.*, by F. W. Foster, as No. 513 in the *Moravian H. Bk.*, 1749 (1866, No. 718), st. l., iii., iv. of this version are in Dr. Martinson's *Hymns*, 1840 and 1873. Another tr. is:

"My dearest Saviour: cast an eye." As No. 40 in the *Moravian H. Bk.*, 1742 (1754, pt. ii. No. 142). [J. M.]

**Liscovius, Salomo**, a. of Johann Liscovius, or Lischkow, pastor at Niemtsch, near Guben, was b. at Niemtsch, Oct. 25, 1640. He entered the University of Leipzig in 1660, and then went to Wittenberg, where he graduated m.a., and was crowned as a poet. Shortly thereafter he was appointed pastor at Otterwisch with Stockheim near Lausigk, and ordained to this post April 21, 1664. He was then, on March 29, 1685, appointed second pastor of St. Wenzel's church, at Wurzen. He d. at Wurzen, Dec. 5, 1689. (Koch, in *Sam. Rotermund's continuation of Jöcher's Gelehrten-Lexikon*, iii. 1850, &c.)

Liscovius was one of the best German hymn-writers of the second rank in the 17th cent. That is, though his hymns are not lacking in intensity, in depth, or in beauty of form, yet neither by their intrinsic value nor by their adoption into German C. U. are they worthy to be ranked with the hymns of Gerhart, Franck, Schiller, and others of this period. They appeared mostly in his *Christlicher Frauenstammes Geistlicher Tugend-Spiegel*. The preface to this book is dated April 14, 1672, and it was probably pub. at Leipzig in 1672; but the earliest ed. extant is that at Leipzig, 1703. Dr. J. L. Pasig pub. 51 of his *Geistliche Lieder*, with a short biographical notice, at Halle, 1855. One of his hymns is tr. as:

Schatz über alle Schätze. *Love to Christ.* His finest hymn. 1672 as above, and Pasig, 1855, p. 52. In the *Nürnberg G. B.*, 1676, No. 809, and the *Bilin G. L. S.*, ed. 1843, No. 26. It is in 7 st. of 4 l., the initial letters of the stanzas forming his Christian name Salomon. The tr. are:—

- (1) "Treasure above all treasure," as No. 441 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1749 and later eds. (1866, No. 449), it begins "Jesus, my highest treasure."
- (2) "Treasure beyond all treasure," by Miss Dunn, 1857, p. 60.
- (3) "Thou treasure of all treasures," by Miss Warrington, 1863, p. 27.

[J. M.]

**Litanies, Metrical.** 1. The form in which Metrical Litanies are given in the hymn-books now in use, is of modern growth. A few hymns with refrains are found in some of the older collections, as "In the hour of my distress," by Herrick; "Lord of mercy and of might," by Bp. Heber; "Saviour, when in dust to Thee," by Sir R. Grant; "By Thy birth, O Lord of all," by Mrs. Harriet Mozley; "Jesus, Lord of life and glory," by J. J. Cummins, and a few others. These, however, were usually classed not as Metrical Litanies, but as hymns, and as such were embodied in the collections.

2. The Metrical Litanies of the modern hymn-books began in 1854 with one or two in rhythmical prose on the Childhood and Passion of Jesus, one of the first, if not the first, being No. 63 below. By slow degrees these have been increased, written mainly in rhymed metre, the first being No. 21 below, until provision has been made for most of the Fasts and Festivals of the Church. In a few instances, as noted hereafter, they are published as separate works from the hymn-books. The usual practice, however, is to give them as a separate division or section of the hymnal.

3. Amongst the earliest writers of Metrical Litanies were Dr. F. G. Jæ, Dr. Littledale, and G. Moultrie; and amongst the later Bp. H. E. Bickersteth, Sir H. W. Baker, and T. B. Pollock.

4. In arranging the Metrical Litanies for reference great difficulty is presented in their sameness, and the habit which some authors and compilers have of beginning several Litanies with the same stanza. Another difficulty

is created by compilers of hymnals breaking the Litanies into parts which differ from those adopted by the authors. In the following list of Metrical Litanies these difficulties have been kept in view:—

1. All our sinful words and ways. *Lent.* By L. V. in Mrs. Brock's *Children's H. Bk.*, 1861.
2. Bread of Life: the angels' Food. *Holy Communion.* By Dr. Littledale in the *People's H.*, 1867, No. 596.
3. By the word to Mary given. *The Birth of Jesus.* In the *Hymnary*, 1872, this is given as "By the angel's word of love."
4. By the Name which Thou didst take. *The Childhood of Jesus.*
5. By the blood that flow'd from Thee. *The Passion of Jesus.*
6. By the first bright Easter-day. *The Resurrection of Jesus.*  
Nos. 3-6 are by F. W. Faber in his *Hymns*, 1862, the Roman Catholic *Hys.* for the Year, &c.
7. By the prayer that Jesus made. *For Unity.* In the *Eucharistic Hymnal*, 1877.
8. By Thy birth, O Lord of all. *The Childhood of Jesus.* By Mrs. Harriet Mouley, pub. in *Hys.* for the *Children of the Ch. of England*, &c., 1835. In the R. F. C. K. Church *Hys.*, 1871, it is considerably altered, and stas. v. vi. are rewritten.
9. Christ, the woman's promised seed. *Christmas and Epiphany.* A. W. Hutton.
10. Christ, Whose mercy guideth still. *Lent and Passiontide.* R. F. Littledale in the *People's H.*, 1867, altered in *Hys.* and *Chords*, &c. (Ch. Extension Association), 1871, to "Christ, Whose mercy lasts for aye."
11. Father, from Thy heavenly throne. *Holy Communion.* By J. S. B. Monnell.
12. Father, from Thy throne on high. *For Little Children.* By Mrs. Stratfield in Mrs. Carey Brock's *Children's H. Bk.*, 1861.
13. Father, hear Thy children's call. *Lent.* By T. B. Pollock in *H. A. & M.*, 1875.
14. God the Father, from on high. *For a Sick Person.* In the *Priest's Prayer Book*, by R. F. Littledale, 1864.
15. God the Father, from Thy throne.  *Rogation Days.* By Sir H. W. Baker in *H. A. & M.*, 1861.
16. God the Father, hear and pardon. *Lent and Passiontide.* J. S. B. Monnell.
17. God the Father, hear our cry. *Lent.* In the *Eucharistic Hymnal*, 1877.
18. God the Father, in the sky. *Holy Trinity.* By W. J. Irons.
19. God the Father of all might. *Lent.* By A. W. Hutton.
20. God of God, and Light of Light. *Holy Communion.* By Sir H. W. Baker in *H. A. & M.*, 1875.
21. God the Father, seen of none. *Passiontide.* By R. F. Littledale, written about 1860 for the schools of St. Mary the Virgin, Crown Street, Soho, London. In the *People's H.*, 1867.
22. God the Father, throned on high. *Jesus Glorified.* By T. B. Pollock in *H. A. & M.*, 1875.
23. God, the Holy Ghost, by Whom. *The Holy Ghost.* In the *Eucharistic Hymnal*, 1877.
24. Great, mysterious Trinity. *For all Times.* T. B. Pollock.
25. Hear us, Son of God, O hear. *Of Commendation.* By G. Moultre in the *People's H.*, 1867; and again in the author's *Espousals of S. Dorothea*, 1870.
26. Heavenly Father, from Thy throne. *Passiontide.* V. Hutton. In Mrs. Brock's *Children's H. Bk.*, 1861. [See Various.]
27. Heavenly Father, let Thy light. *Missions.* In Mrs. Brock's *Children's H. Bk.*, 1861.
28. Holy Father, from Thy throne. *Holy Trinity.* "C. S." in *Lyra Messianica*, 1864, i.e. Charlotte S. Hoon.
29. Holy Father, hear our cry. *The Holy Ghost.* By Cecil Moore in Mrs. Brock's *Children's H. Bk.*, 1861. [See Various.]
30. Holy Jesus, All in All. *Jesus glorified in His Saints.* T. B. Pollock, written for *Hys.* for Use in the *Ch. of St. Etheldreda, Bishopsgate*, 1873.
31. Holy Spirit, wondrous Dove. *Holy Ghost.* In the *People's H.*, 1867. By R. F. Littledale; it forms part of "Holy Spirit, Heavenly Dove."
32. Jesus, David's Root and Stem. *The Holy Childhood.* In *People's H.*, 1867, by R. F. Littledale.
33. Jesus, dwelling here below. *Life of our Lord.* T. B. Pollock.
34. Jesus, from Thy throne on high. *For Children.* T. B. Pollock.
35. Jesus, for us sinners slain. *The Resurrection of Jesus.* By R. F. Littledale in the *People's H.*, 1867.

36. Jesus, in Thy dying sweat. *The Cross.* By T. B. Pollock.
37. Jesus, King of boundless might. ?
38. Jesus, life of those who die. ?
39. Jesus, Lord most mighty. *Lent.* In his *Po. and Hys.*, 1851.
40. Jesus, Saviour, ever mild. *For Ch.* F. Littledale, in *H. A. & M.*, 1875, ch. *People's H.*, No. 592.
41. Jesus, Saviour, hear me call. *Scottish Hymnal*, 1854.
42. Jesus, Son of God most high. ?
43. Jesus, Son of the living God. ?
44. Jesus, we are far away. *Lent.* ?
45. Jesus, Who for us didst bear. ?
46. Jesus, Who when Adam fell. ?
47. Jesus, with Thy Church abide. ?
48. Labouring and heavy laden. ?
49. Light that from the dark aby. ?
50. Lord have mercy, Pity take. ?
51. My sins have taken such an he. ?
52. My sin, my sin, O God, my sin. ?
53. Now let my soul with God rest. ?
54. O Thou Who art the Gift unsp. ?
55. Pity on us, heavenly Father. ?
56. Risen Jesus, Thee we greet. ?
57. Risen Lord, enthroned on high. ?
58. Sacred Heart of Jesus, pour. ?
59. Son of God, for man decreed. ?
60. Spirit blest, who art adored. ?
61. Thou Who leaving crown art. ?
62. Uncreated Fount of Light. ?
63. Word Eternal, Uncreated. ?
64. Word made flesh, Emmanuel. ?
65. When my feet have wandered. ?
66. Jesus, hear us, Lord of all. ?

5. In many instances the opet in this list are those of the se the Litanies. This was nece great majority of the Litanies hymn-books with the Invocat Trinity, "God the Father, Ge "tial the Father, God the We lines of the parts of Litanies eluded, nor are the first lines the "Seven Words on the Cross nor of parts 2-4 of the " Four (see No. 37).

6. The Litanies attributed Baker appeared in *H. A. & M* Hutton, in a *Supplement to ed.*, pub. by him in 1875; W. *Ps. & Hys. for the Church*, 1875, first on broadsheets, fro then in the *People's H.*, 1867;



*Litany Hymns*, 1870, and his *Parish Hymnal*, 1873; and T. B. Pollack, in his *Metrical Litanies for Special Services and General Use*, 1870; and his *Litany Appendix*, 1871. These works, together with the hymnals named in the foregoing notes: Thring's *Coll.*, 1882, the S. P. C. K. *Church Hymns*, 1871; and *A Book of Metrical Litanies*, Lond., Rivingtons, 1879, contain most of the Litanies available for use. Hymns which are also suitable as Litanies are indicated in the *Index of Subjects and Seasons*. [J. J.]

**Little children, dwell in love.** *H. Alford*. [*St. John the Evangelist*.] First appeared in his *Hymns for the Sundays and Festivals throughout the Year*, 1836 (see his *Life*), in 4 st. of 4 l. In 1844 it was included in his *Poetical Hymns*, No. 13, and marked, in error, as published therein for the first time. It is found in his *Year of Praise*, 1867; and in his *Poetical Works*, in the 8th ed. of which, 1868, it is dated 1835. It has passed into a few hymnals only. [J. J.]

**Little drops of water.** [*Importance of Little Things*.] The original of this hymn, by Dr. E. C. Brewer, was 1st pub. in *Reading and Spelling*, 1848, in 5 st. of 4 l. Subsequently it reappeared in a very much altered and improved form in the *American Juvenile Missionary Magazine*, also in 5 st. From that magazine it was copied into *Hymns and Sacred Songs*, pub. at Manchester by Fletcher and Tubbs, 1855, and from that collection it has passed into numerous children's hymnals in the United Kingdom. When the version found in the greatest number of collections is compared with the original it is found that the leading thought of the hymn and the first stanza are all that remain of that first published by Dr. Brewer, thus:—

- |   |  |
|---|--|
| <i>Dr. Brewer, 1848.</i>  | <i>American Version.</i>   |
| 1. Little drops of water,<br>Little grains of sand,<br>Make the mighty ocean,<br>Make the beautiful land.       | 1. Little drops of water,<br>Little grains of sand,<br>Make the mighty ocean,<br>And the beautiful land.   |
| 2. Stray by straw the sparrows<br>Builds its easy nest;<br>Leaf by leaf the forest<br>Stands in verdured dress. | 2. And the little moments,<br>Humble though they be<br>Make the mighty ages<br>Of eternity.                |
| 3. Letter after letter<br>Words and books are made;<br>Little and by little<br>Mountains level laid.            | 3. Little deeds of kindness,<br>Little words of love,<br>Make our earth an Eden,<br>Like the heaven above. |
| 4. Drop by drop is iron<br>Worn in time away;<br>Perseverance, patience,<br>Ever win their way.                 | 4. So our little errors<br>Lead the soul away,<br>From the paths of virtue<br>Into sin to stray.           |
| 5. Every finished labour<br>Once did but begin;<br>Try, and go on trying,<br>That's the way to win.             | 5. Little seeds of mercy,<br>Sown by youthful hands,<br>Grow to bless the nations<br>For us heathen lands. |

The somewhat unfinished American text was extensively adopted to 1878, when *Hp. Bicknell*, in the revised edition of the *Hymn Comp.*, made it more complete by adding:—

6. Little ones in glory  
Swell the angels' song;  
Make us meet, dear Saviour,  
For their holy throng.

This last thought was taken up by *Prebendary Thring*, and in his *Collection*, 1880-82, was thus elaborated:—

Little children's angels,  
Happy in the sky,  
See their Heavenly Father  
On His throne on high.

Little children's voices,  
Heavenly choirs among,  
Swell the angels' chorus  
With their simple song.

Glorify then for ever  
Be to Father, Son,  
With the Holy Spirit,  
Blessed Three in One.

In this manner has been built up a very pleasing and popular children's hymn out of a short poem of no interest or merit save its one idea of the power of little things. [J. J.]

**Littledale, Richard Frederick**, LL.D., D.C.L., s. of John Richard Littledale, merchant, was b. at Dublin on the 14th of Sept., 1838, and was educated at Beehive House Seminary, and Trinity College, Dublin. His University course was distinguished. In 1852 he became an University Scholar; in 1854 he was first class in Classics and gold medallist; in 1856 he won the Berkeley gold medal (for Greek), and other honours. He graduated B.A., 1855, M.A., 1858, LL.D., 1862, and D.C.L. at Oxford, 1862. Taking Holy Orders in 1856, he was Curate of St. Matthew's, in Thorpe Hamlet, Norwich, from 1856 to 1857, and of St. Mary the Virgin, Soho, London, from 1857 to 1861. Through ill-health he retired from parochial work in 1861, and devoted himself to literature. Dr. Littledale's publications amount to about fifty in all, and embrace Theological, Historical, Liturgical, and Hymnological subjects chiefly. His prose works include:—

(1) *Application of Colour to the Decoration of Churches*, 1857; (2) *Religious Communities of Women in the Early Church*, 1862; (3) *Catholic Ritual in the Church of England*, 1861; (4) *Continuation of Dr. Neale's Commentary on the Psalms*, vols. R., W., IV., 1868-74; (5) *Commentary on the Song of Songs*, 1869; (6) *The Petrine Primacy*, 1868; (7) *Plain Reasons against joining the Church of Rome*, 1868, &c.; (8) *Short History of the Council of Trent*; and several articles in the *Encyclopædia Brit.*, 1862-68. His contributions to periodical literature have been also extensive and valuable.

**Dr. Littledale's Liturgical, Devotional, and Hymnological works include:—**

(1) *Essays of the Holy Eastern Church, in the Original Greek*, with translation into English, Note, &c., 1863; (2) *Carols for Christmas and other Seasons*, 1863; (3) *The Priest's Prayer Book*, with hymns, 1864, and with *Brief Pontifical* in 1870 and later eds.; (4) *The People's Hymnal*, 1867; (5) *The Children's Bread. A Communion Office for the Young*, with hymns, 1868; (6) *Primitive Liturgies and Translations*, 1868-69; (7) *Children at Altars: being The Stations of the Cross in Verse for Singing*, 1872; (8) *The Christian Passover*, 1873; (9) *The Altar Manual*, 1863-77. He was joint Editor of Nos. 2, 4, 8 and 9 with the Rev. J. E. Vaux; and of No. 6 with Dr. Neale.

In addition to a large number of hymns, original and translated, in the above works, Dr. Littledale has also directly contributed original and translated hymns to:—

(1) *Lyra Kocharistica*, 1863; (2) *Lyra Marianica*, 1864; (3) *Lyra Mystica*, 1865; (4) *The Eucharistic Hymnal*, 1877; (5) *The Roman Hierarchy in English*, by the Marquess of Bute, 1879; (6) *The Altar Manual*, 1864; (7) *Suppl. to H. A. & M.*, 1868; (8) to the *Night Hours of the Church*; (9) to the *St. Margaret's Hymnal* (East Grinstead), 1875; and (10) to the *Church Times*, *The Guardian*, &c., &c.

Dr. Littledale's Hymnological works in verse consist of translations of Danish, Swedish, Greek, Latin, Syriac, German, and Italian hymns, together with original Carols, Hymns, and Metrical Litanies. His translations are annotated elsewhere in this Dictionary (see *Index to Authors and Translators*); his Carols under

Carols; and his Metrical Litanies under **Litanies. Metrical.** His original hymns remain to be noted. These include the following:—

- i. In the *Priest's Prayer Book*, 1864:—
  1. Captain of Salvation. *Christian Warfare.*
  2. Christ, on Whose Face the soldiers. *Passiontide.*
  3. Christ, Who hast for sinners suffered. *Passiontide.*
  4. God the Father, from on high. *For the Sick.*
  5. Lord Jesu, by Thy passion. *Passiontide.*
  6. Lord, Who in pain and weariness. *Passiontide.*
  7. O Jesu, in Thy torture. *Passiontide.* In *Meditations and Prayers on the Passion of Our Lord Jesus Christ*, 1863.
  8. O Lord, to Whom the spirits live. *All Souls.*
  9. The clouds of sorrow rest upon mine eyes. *For the Mourning.*
- ii. In the *People's Hymnal*, 1867:—
  10. Christ, our song we lift to Thee. *S. V. M.*
  11. Christ, our Sun, on us arise. *Whitsuntide.* In *Carols for Christmas, &c.*, 3rd series, 1864.
  12. Christ, the Lord, Whose mighty hand. *Prayer for Peace.*
  13. Day is past and gone. *Evening.* In the *Church Times*, Feb. 17, 1866.
  14. Eternal Shepherd, God most high. *Faithful of a Sec or Parish.*
  15. Eternal Wisdom, God most high. *Common of Doctors.*
  16. God eternal, infinite. *Septuagesima.*
  17. Hidden Saviour, great High Priest. *Holy Communion.*
  18. I believe in God the Father. *The Creed.*
  19. I worship Thee, Lord Jesu. *Holy Communion.* In the *Church Times*, May 10, 1865.
  20. In Paradise re-appearing. *Burial of a Child.*
  21. In songs of glad thanksgiving. *General Thanksgiving.*
  22. Lord, Whose gentleness is ever sure. *In time of Plague.*
  23. Now the sun is in the skies. *Morning.* In the *Church Times*, Jan. 27, 1866.
  24. O God of mercy, God of love. *For Rain.*
  25. O God, Who meetest in Thine hand. *For those at Sea.*
  26. O God, Whose Sole-Begotten left. *Almsgiving.*
  27. O sing to the Lord, Whose bountiful hand. *Thanksgiving for Rain.*
  28. Set upon Zion's wall. *Ember Days.*
  29. The Cedar of Lebanon, Plant of renown. *Christmas.* First pub. in Sedding's *Christmas Carols*, 1863.
  30. The fight is o'er, the crown is won. *Burial of a Sister of Mercy.*
  31. The wintry time hath ended. *Thanksgiving for Fair Weather.*
  32. We are marching through the desert. *Processional.*
  33. When the day hath come at last. *The Judgment.*

In addition to these, a few of the more widely used of Dr. Littledale's original hymns, as "From hidden source arising," and others, are annotated under their respective first lines. In the *People's H.*, 1867, Dr. Littledale adopted the following signatures:—

- A. L. P., i.e., A London Priest.
- B., i.e., An initial of a former address.
- R. P., i.e., The initials of a former address.
- D. L., i.e., Dr. Littledale.
- F., i.e., Frederick.
- F. R., i.e., Frederick Richard.
- L., i.e., Littledale.
- F. C. E., i.e., Priest of the Church of England.
- P. P. Rk., i.e., Priest's Prayer Book.

Taken as a whole, Dr. Littledale's *trs.* from the seven languages named above are characterised by general faithfulness to the originals, great simplicity of diction, good metre, smooth rhythm, and deep earnestness. His original compositions are usually on special subjects, for which, at the time they were written, there were few hymns, and are marked by the same excellent features of a good hymn as his translations. His main object throughout is to *touch* through Praise and Prayer.

[J. J.]

**Live, our Eternal Priest** [*Holy Communion.*] 1st pub. in *Lord's Supper* by J. & C. Wroth et. of 6 l. (*P. Works*, 1848-72, v.). In its original form it is not in but as altered to "Hail, Thou E" it was given in the *Hymnary*, 4 st., st. ii. being omitted, and changed as to constitute almost

**Livermore, Abiel Abbot**, at Wilton, New Hampshire, Oct. graduated at Harvard in Arts, Divinity, 1836. The latter year he was ordained as a Unitarian Minister at Keene, New Hampshire, 1850; Yonkers, New York 1853 he removed to Medford, as the President of the Theological Association's *Christian* one of the most widely circulated of American Unitarian collections that collection he contributed "breathing round" (*Holy Communion*) has passed into several collections *Martineau's Hymns*, &c., 1873.

**Livermore, Sarah Whit** A. Livermore (q.v.), was b. at Hampshire, July 20, 1789; and 3, 1874, having spent most of her life as a Teacher. Two hymns were published in the *Cheshire P. A.'s Ch* 1844:—(1) *Glory to God*, and *Christmas*, (2) *Our pilgrim tread far. Missions*. She wrote many which two are given in Putnam's *Songs of the Liberal Faith*, 187

**Lloyd, William Freeman** Uley, Gloucestershire, Dec. 22, grew up he took great interest in school work, and was engaged both at Oxford and at London was appointed one of the *Ses* Sunday School Union. He associated with the Religious Trinitarian Society, 1816. Miller (to whom we are indebted for these details) says in his *Singer of the Church*, 1869, p. 418:—

"He commenced the *Sunday School*, conducted for years the *Child*, the *Weekly Visitor*, and suggested the large number of books for children and literary productions were various, useful books for Sunday School teachers and numerous tracts. He was also compiler and reviser."

Mr. Lloyd d. at the residence of the Rev. Samuel Lloyd, at Gloucestershire, April 22, 1866. His hymns and poetical pieces are in the *R. T. S. Child's Book of* and the *R. T. S. My Poetry*. In 1853 he collected his pieces under the title of *Thoughts in Rhyme* Lloyd, Lond., Hamilton & Co. Of his hymns the following are the most notable:—

1. Come, poor sinners, come to me. (1835.)
2. Give thy young heart to Christ. *oration to Christ.*

3. My [our] times are in Thine hand. My God, I wish them there. *Resignation.* (1835.)  
 4. Sweet is the time of spring. *Spring.*  
 5. Wait, my soul, upon the Lord. *In Affliction.* (1835.)

The date given above, 1835, is from Spargoon's *O. O. H. Bk.*, 1866, and was supplied to the editor by D. Sedgwick. We have no other authority for that date. The earliest we can find is No. 3, which is in *Hym. for the Poor of the Flock*, 1838. That hymn is very popular. [J. J.]

**Lo, at noon 'tis sudden night.** Ann Gilbert, *née Taylor*. [Good Friday.] From *Hymns for Infant Minds*, 1810, No. 25, in 6 st. of 6 l., and entitled "Jesus Christ came into the world to save sinners" (ed. 1886, p. 63). This is a kindred hymn to her "Jesus, Who lived above the sky," and is quoted in her *Memorials*, 1874, as an example of beautiful simplicity and accuracy (vol. i. p. 224). It has attained to a good position amongst hymns of established worth, in its extensive use, and is one of the most popular of Mrs. Gilbert's compositions. [J. J.]

**Lo! He comes with clouds descending. Once for favoured sinners slain.** [The Second Advent.] The hymn in modern collections which opens with these lines is a cento of a somewhat complicated character, and will need, for clearness and accuracy, the reproduction of the original text of several hymns.

1. The first form of the hymn is by John Cennick. There is evidence to show that it was sung by the congregation of the Moravian Chapel, in Dublin, on April 20, 1750; but the earliest printed text known appeared in the fifth (1752) ed. of Cennick's *Collection of Sacred Hymns*, &c., Dublin, [Samuel] Powell, and is as follows:—

[1] "Lo! He cometh, countless trumpets  
 Blow before his bloody sign!  
 'Midst ten thousand saints and angels,  
 See the Crucified shine.  
 Alleluiah!

Welcome, welcome bleeding Lamb!  
 [2] "Now His merits by the harpers,  
 Thro' the eternal deeps resounds:  
 Now resplendent shine His nail-prints,  
 Every eye shall see His wounds!  
 They who pierced Him,  
 Shall at His appearing wail.

[3] "Every island, sea, and mountain,  
 Heaven and earth shall fly away!  
 All who hate Him must, ashamed,  
 Hear the trump proclaim His day:  
 Come to Judgment!

Stand before the Son of Man!  
 [4] "All who love Him view His glory,  
 Shining in His beamed face  
 His dear Person on the rainbow,  
 Now His people's heads shall raise:  
 Happy mourners!  
 Now on clouds He comes! He comes!

[5] "Now redemption, long expected,  
 Now, in solemn pomp appear:  
 All His people, once despised,  
 Now shall meet Him in the air:  
 Alleluiah!

Now the promised kingdom's come!  
 [6] "View Him smiling, now determined  
 Every evil to destroy:  
 All the nations now shall sing Him  
 Songs of everlasting joy!  
 O come quickly!  
 Alleluiah! come, Lord, come!"

2. The next form is by Charles Wesley. In 1758 was pub. the *Hym. of Intercession for All*

*Mankind*, a tract of 40 hymns. (P. Works, 1868-72, vol. vi. 143.) Of these there were three in the same metre, viz.:—

xxxviii. "Rise, ye dearly-purchased sinners."  
 Anal. "Lo! He comes with clouds descending."  
 xl. "Lift your heads, ye friends of Jesus."

The original text of the second of these hymns is as follows:—

"1. Lo! He comes with clouds descending.  
 Once for favour'd sinners slain!  
 Thousand, thousand saints attending,  
 Swell the triumph of his train:  
 Hallelujah,  
 God appears, on earth to reign!"

"2. Every eye shall now behold Him  
 Rob'd in dreadful majesty,  
 Those who sat at nought and sold Him,  
 Pierc'd, and nail'd Him to the tree,  
 Deeply wailing  
 Shall the true Messiah see.

"3. The dear tokens of his passion  
 Still His dazzling body bears,  
 Cause of endless exultation  
 To his ransom'd worshippers:  
 With what rapture  
 Gaze we on those glorious scars!

"4. Yea, amen! let all adore Thee  
 High on thine eternal throne!  
 Saviour, take the power and glory,  
 Claim the Kingdom for thine own!  
 JAH, JAHUVAH,  
 Everlasting God, come down."

3. The third form of the text is really the first form of the modern cento. It was given by M. Madan in his *Coll. of P. & Hym.*, &c., 1760, No. 42. The text, with Madan's alterations in *italics*, is as follows:—

i.  
 From Wesley. "Lo! He comes with Clouds descending.  
 Once for favour'd Sinners slain!  
 Thousand thousand saints attending,  
 Swell the Triumph of his Train:  
 Hallelujah!  
 Hallelujah! Amen!"

ii.  
 From Wesley. "Every Eye shall now behold Him,  
 Rob'd in dreadful Majesty;  
 Those who set at nought and sold Him,  
 Pierc'd, and nail'd Him to the Tree,  
 Deeply wailing,  
 Shall the True Messiah see.

iii.  
 From Cennick. "Ev'ry Island, Sea, and Mountain,  
 Heav'n and Earth shall flee away;  
 All who hate Him, must, confounded,  
 Hear the Trump proclaim the Day:  
 Come to Judgment!  
 Come to Judgment! come away!"

iv.  
 From Cennick. "Now Redemption long expected,  
 See! in solemn Pomp appear!  
 All his saints, by Man rejected,  
 Now shall meet Him in the Air!  
 Hallelujah!  
 See the Day of God appear!"

v.  
 From Wesley, *Hym. No. xxxviii.*  
 as above. "Answer thine own Bride and Spirit,  
 Hasten, Lord, the general Doom!  
 The New Heav'n and Earth's inherit,  
 Take Thy young Exiles Home:  
 All Creation  
 Travails groans; and bids Thee come,

vi.  
 From Wesley. "Yea! Amen! let all adore Thee,  
 High on Thine eternal Throne!  
 Saviour take the Power and Glory;  
 Claim the Kingdom for thine own!  
 O come quickly!  
 From Cennick. Hallelujah! come, Lord, come!"

4. This cento, with the omission of st. v., came into general use, and was rarely altered until after 1830, when Hall, in his *Mitre II. Bk.*, 1836, and others, began to tamper with the text. Several editors were assisted in making their alterations and changes in the

text through T. Oliver's hymn, "Come, Immortal King of Glory" (q.v.), first pub. in 20 sts. without date; and then in 36 sts. in 1763. The fourth st. of the 1763 text reads:—

"Lo! He comes with clouds descending;  
Hark! the trump of God is blown;  
And th' archangel's voice attending,  
Make the high procession known,  
Sons of Adam  
Rise and stand before your God."

A cento from this hymn, and beginning with this stanza, is given in Lord Selborne's *Book of Praise*, 1882. Either from the original, or from Lord Selborne's cento, several lines by Oliver are interwoven in some modern collections with *Madan's* cento of 1760, as in Thring's *Coll.*, 1882, where in st. iv. lines 5, 6 are from Oliver's st. xxxv.

5. The alterations which are found in the *Madan* cento in modern hymn-books are very numerous, and range from a single word to several lines. Of these altered versions more than twenty exist in the hymn-books now in C. U. in English-speaking countries. These alterations have not been made to suit any special school of thought, and in most cases they weaken, instead of strengthen the hymn. They can easily be detected by comparing any text with those given above.

6. Amongst the imitations of this hymn that are in C. U. we have "Lo! He comes with clouds descending," with st. ii. beginning "See the universe in motion." This imitation embodies a great many lines from Wesley's text. It is by M. Bridges, and was pub. in his *Hys. of the Heart*, 1848, in 9 st. In 1855 it was given in H. W. Beecher's *Plymouth Coll.*, with the omission of st. iv., and attributed to Bridges in error. A second imitation is: "Lo! He comes with pomp victorious." This is given anonymously in the 1876 ed. of E. Harland's *Church Psalter and Hymnal*.

7. The *Cennick-Wesley* cento (*Madan's*) is one of the most popular hymns in the English language, and is in extensive use in all English-speaking countries. It has also been translated into many languages. The *tr.* into Latin, "Nube vertus en descendit," by the Rev. C. B. Pearson in his *Latin Trs. of English Hymns*, 1862, p. 19, is from Wesley's text, with the addition of Cennick's st. v.

8. The history of the tune "Oliver's" in its original form, and also in its recent form as "Helmaley," both of which are inseparably associated with this hymn, is given by Major Crawford in *Grove's Dictionary of Music*, vol. ii. p. 161. It appears from this article that Thomas Oliver (who is named above, and is the author of the popular hymn "The God of Abraham praise") constructed a tune partly out of a concert-room song, beginning "Guardian angels, now protect me," and the same was published in Wesley's *Select Hymns and Tunes Annexed*, 1765, under the title *Oliver's*. In 1769 it was reworked by M. Madan, and published under the name of *Helmaley*, in his *Collection of Hymns and Psalm Tunes*. Four years afterwards a burlesque called *The Golden Pippin* (1769) was produced in London, and failed. In 1776 it was revived in a shortened form, and one of the actresses, Miss Catley, introduced into it the melody of "Guardian angels" adapted to the words of the burlesque. Although there is

no indication of this in the book, no doubt concluded the song, on which had based his tune eleven years dancing "Miss Catley's Hornpipe" for the purpose out of the then *paltry*. It seems, therefore, that a hymn tune being liable to the obtrusively cast upon it, of being "Miss Catley's Hornpipe," the made out of the tune. (See Maj article in the *Diet. of Music*, for together with the music in its v.

**Lo! I come with joy to d**  
[For Men in Business.] Pub. in that *Seek, and those that Have* 1747, in 6 st. of 8 l, and head-  
liever, in *Worldly Business* (P. 72, vol. iv. p. 214). It is in following forms:—

1. **Lo! I come with joy to do.** This *Wes. H. Bk.*, 1740, No. 318, and has several collections in G. Britain and this st. iv. is usually omitted.

2. **Behold I come with joy to do.** *Met. Episco. Hymns*, 1848, and other thons. This is st. i., ii., and vi., slight

3. **Since I've known a Saviour's Na** form of st. ii., iv., and vi. was given *Prayer Bk. Coll.*, 1828, and is representative of the *Pro. Episco Church*, 1871. In st. iii. an unfortunate change was retained in 1871. The original reads:—

"O that all the art might h  
Of living thus to Thee."

This is changed to:—  
"O that all the world might  
Of living, Lord to Thee."

**Lo in the [latter] last of d**  
*J. Ogilvie. [Advent.]* First ap-  
62 in the *Draft Scottish Translaphrases*, 1781, in 14 st. of 4 l  
of 2 Peter iii. 3-14, and again  
altered, in the public worship,  
same issued in that year by  
Scotland and still in use. In  
*Trs. and Paraphs.* marked  
daughter of W. Cameron (q.v.)  
is ascribed to J. Ogilvie. In  
use as one of the *Scottish Trs*  
is found in the following forms

1. **Lo in the latter days behold.** *Harland's Ch. Psalter & Hymnal*, in 1

2. **Lo in the last of days behold.** *Coll.*, Glasgow, 1814, in 7 st.

3. **Though now, ye just, the time** In *Porter's Selection*, Glasgow, 1853.

4. **When erst the sons of men bogs** *Twickenham Chapel Coll.*, 1846, in 4 l

In the *Paraphrases and Hys* by Miss J. E. Leeson, Ogilvie  
considerably altered, reduced to 8  
into two parts:—

1. **Lo in the last of days fore**

2. **With Thee, creating Lord**

**Lo the Feast is spread**  
*Alford. [Holy Communion.]*  
*Ps. & Hymns*, 1844, No. 92. i  
and again in his *Year of Ps*  
152. It has passed into sever  
both in G. Britain and Americ

**Lo, the storms of life s**  
*H. Alford. [Epiphany.]* A  
*Ps. & Hys.*, 1844, No. 23, in -

is appointed for the 4th Sun. after the Epiphany, and is based upon the Gospel of that day. It was repeated in his *Year of Praise*, 1867, No. 48, and in various editions of his *Poetical Works*. It is in extensive use. [J. J.]

**10, what a glorious sight appears.**  
*I. Watts.* [*The Kingdom of Christ*.] 1st pub. in his *Hym. & S. Songs*, 1707, as a paraphrase of Rev. xli. 1-4, in 6 st. of 4 l. (2nd ed. 1709, Bk. i., No. 21). It is in C. U. in G. Britain and America. The most popular hymn with this opening line is, however, a cento compiled from it and Watts's "See where the great Incarnate God" (*Hym. & S. Songs*, 1709, Bk. i., No. 45), which is No. 67 of the *Scottish Translations and Paraphrases* of 1781. In the *Draft Tr. & Paraphs.*, 1745, No. 38, the cento was thus given:—

St. i.-v., from Watts, No. 21, as above.  
St. vi., new.  
St. vii.-xii., from Watts, No. 45, as above.  
St. xiii., from Watts, No. 21, as above.

In the authorized *Tr. and Paraphs.* of 1781, this text was repeated with slight alterations, and has been in C. U. in Scotland and elsewhere to the present time. From the markings by the eldest daughter of W. Cameron (q.v.) we gather that the authorized Scottish text of 1781 was arranged and altered by Cameron. It should be designated *I. Watts*, 1707-9, *Scottish Tr. & Paraphs.*, 1745, and *W. Cameron*, 1781. In Miss Jane E. Leeson's *Paraphs. & Hym.*, 1853, the Scottish cento is re-arranged as a hymn in 7 st., beginning "From heaven, the glorious city comes." [J. J.]

**Lobe den Herren den mächtigen König der Ehren.** *J. Neander.* [*Thanksgiving*.] A magnificent hymn of praise to God, perhaps the finest production of its author, and of the first rank in its class. It is founded on Ps. ciii., 1-6, and Ps. cl. 1st pub. in his *Glaub- und Liebeslehre; aufgemuntert durch einfältige Bußes Lieder und Dank- Psalmen*, Bremen, 1680, p. 47, in 5 st. of 5 l., Repeated in Freylinghausen's *G. B.*, 1704, and in most subsequent collections, as recently in the *Univ. L. S.*, 1851, No. 687.

It was the favourite hymn of Friedrich Wilhelm III. of Prussia, and Lessmann, to Koch, viii. 356, relates how he was affected by hearing it sung while in a boat in the mines at Wablenburg in 1800. With this hymn the Prussian War Minister, Albrecht von Boen, celebrated his Jubilee of service, near Paris, January 9, 1871. The splendid chorale, given in the *C. B. for England*, appeared in the *Stralund G. B.*, 1846 (set to the hymn "Hast du denn Lobster dein Angesicht gänzlich verhohren," see Dr. J. Zahn's *Psalter und Harfe*, 1856, No. 335), was adapted by Neander, and repeated in Freylinghausen's *G. B.*, 1704, and most later books.

Translations in C. U.:—

1. **To God Almighty be praises and thanks from all living.** A free tr. of st. i., ii., v., as No. 38 in the *Dulston Hospital H. Bk.*, 1848.

2. **Praise ye Jehovah: with anthems of praise come before Him.** In 4 st. (marked as tr. from Neander, but really taking very little either from his language or his ideas), as No. 17 in the *Amer. Luth. Gen. Synod's H. Bk.*, 1850-52.

3. **Oh praise the King supreme in might, who reigneth in glory.** Omitting st. iv., by A. T. Russell, as No. 214 in his *Ps. & Hym.*, 1851.

4. **Praise to Jehovah: the Almighty King of Creation.** A good tr., omitting st. ii., by Miss Northwick in the 2d Ser., 1853, of the *H. L. L.*,

p. 66 (1864, p. 124). Repeated in Dr. Pagentecher's *Coll.*, 1864, and Wilson's *Servant of France*, 1865.

5. **Praise to the Lord: He is King over all the Creation.** A good tr., by T. C. Porter, in *Cont. de Harmonie*, Boston, U.S., 1859, No. 315; repeated in the *Hym. for the [German] Reformed Ch.*, Philadelphia, 1874, No. 462.

6. **Praise to the Lord: the Almighty, the King of Creation!** A good tr., omitting st. iv., by Miss Winkworth, as No. 9 in her *C. B. for England*, 1863; and thence in Dr. W. F. Stevenson's *H. for Ch. & Home*, 1873, *Evang. Hym.*, N. Y., 1880, &c.

7. **Praise thou the Lord, the omnipotent Monarch of Glory.** In full, as No. 361, in the *Ohio Luth. Hym.*, 1880, marked as tr. by "J. H. Good."

8. **Praises we're bringing to Jesus, Almighty and Royal.** A tr. of st. i., iv. (dated 1880), by M. W. Stryker, as No. 398 in the *Ch. Praise Bk.*, N. Y., 1882, with an original st. as iii.

9. **Praise to the Lord, the Omnipotent King of Creation!** A tr. of st. i.-iii., v. (dated 1882), by M. W. Stryker, in his *Hym. & Verses*, 1883, p. 36; repeated as No. 31 in his *Christian Chorals*, 1885.

Other trs. are: (1) "Praise thou, my Son, the most mighty and great King of Glory," in the *Suppl. to Ger. Psalms*, ed. 1765, p. 69. (2) "Praise to the Father, the glorious King of Creation," in the 3rd ed., 1852, of J. H. Hopkins's *Carols, Hym. and Songs*, dated 1856. (3) "Praise the Almighty, the King of a glory unbounded," by N. L. Prokingsham, 1879, p. 224.

[J. M.]

**Lobet den Herren, denn er ist sehr freundlich.** [*Grace after Meat*.] Founded on Ps. cxlvii. Bode, p. 180, cites this as in the *Jungfrau Schulordnung zu Torgau*, printed at Leipzig, 1565, where it has 9 st. of 4 l., and is printed after the instruction on the First Commandment. Wackernagel, iv. p. 168, quotes it from a Nürnberg broadsheet s.d., circa 1560 (*Zwey Schöne Geistliche Lieder*), and from the *Leipzig G. B.*, 1582, in 7 st.; and this form is in the *Univ. L. S.*, 1851, No. 499. The only tr. in C. U. is noted under "Lobet den Herren alle die ihn fürchten" (see p. 411, &c.).

[J. M.]

**Lobwasser, Ambrosius**, s. of Fabian Lobwasser, inspector of mines at Schneeberg, Saxony, was b. at Schneeberg, April 4, 1515. After studying law at Leipzig (M.A. 1535) he remained there as University tutor until 1550. After acting as travelling tutor, he was appointed in 1557 Rath and Chancellor at Meissen, and in 1562 made a tour in Italy, and received the degree of LL.D. from the University of Bologna. He was finally appointed in 1563 by Duke Albrecht of Prussia as professor of law and assessor at the High Court of Justice at Königsberg. He d. at Königsberg Nov. 27, 1585 (*Koch*, ii. 384-401, &c.).

His principal poetical work was his version of the *Psalter*, which is noted under *Psalters*, German, pt. i. § 4. One has passed into English in recent times, viz.:

**Der Knecht des Herren all zugleich.** [*Ps. cxlvii.*] The original is Beza's version of the Psalm, "Le serviteur du Seigneur," which first appeared in his *Cent quatre psaumes de David*, Geneva, 1558. Lobwasser's version is in his *Psalter des Königlich Preussischen Raths*, Leipzig, 1573 (not pagged), in 3 st. of 4 l., entitled "He encourages the people to fulfil their calling diligently, and assures them that God will grant them His grace." It is as—

**Ye servants of the Lord, who stand.** In full, by Miss



Winkworth, as No. 22 in her *C. R. for England*, 1863, and set to the original melody of 1661 (see "All people that on earth do dwell"). [J. M.]

**Lodenstein, Jodocus van**, s. of Jozet Cornelius van Lodenstein, burgomaster of Delft, was b. at Delft Feb. 6, 1620. After studying at the Universities of Utrecht and Franeker he was appointed in 1644 pastor at Zoetermeer and Zegwaard, near Delft; in 1650 at Sluis (Sluis, near the boundary of Flanders); and in 1654 at Utrecht. He d. at Utrecht Aug. 6, 1677 (*Allg. Deutsche Biog.* xix. 73-75).

A pastor of the Reformed Church, he was spiritually allied to the Mystics. After 1665, not being able to exclude the worldly, he ceased to dispense the Holy Communion and altered the Baptismal formula; but never separated from the Church.

His hymns appeared in his *Uyt-Spanningen, Behelvende enige digtelyke Liederen en andere Gedigten*, &c., Utrecht, 1676 [Berlin], which passed through many eds. Two are tr., viz.:

1. *Hemelsch Oogen? Wilt gy dogen.* [*Love to God*]. 1676, p. 316, in 9 st. entitled "Saltode with God." It has passed into English through

*Ich will einam und gemeinam.* No. 723, in Freylinghausen's *G. H.*, 1766; Parat's *G. H.*, ed. 1855, No. 345. It is a free tr. in 5 st. of 6 l., and is probably by C. A. Bernstein (p. 135, ii.), certainly not by G. Arnold or G. Tersteegen. Tr. as (1) "Quite alone and yet not lonely," in full, from the 110s, as No. 690 in pt. i. of the *Moravian H. Bk.*, 1764. In the *Moravian H. Bk.*, 1799 (1806, No. 792), the frs. of st. i., ii., were reduced to 8 l., 7 l., and this form is also in the *Bible H. Bk.*, 1848.

2. *Heyje Jesu! Hemelsch Voorbeeld!* [*Christ our Example*]. 1676, p. 152, in 9 st., entitled "Jesus Pattern." It has passed into English through

*Heiliger Jesu, Heiligungswelle*, tr. in full. This has not yet been traced earlier than G. Arnold's *Göttliche Sophia*, 1760, pt. ii. p. 327, where it is No. 17 of "Some hitherto unknown poems, mostly composed by others." As it is found in this section it is perhaps more probably by B. Crasellius (q. v.). Koch, vi. 6, and viii. 437, characterizes it as "a pearl in the Evangelical Treasury of Song and a genuine Christian moral hymn, of more importance than a hundred of the so-called moral hymns in the second half of the eighteenth century." In the Berlin *G. L. S.* ed., 1863, No. 631.

The trs. are: (1) "As Thy will, O my Saviour," of st. i., by C. G. Gemma, as No. 1665 in the *Suppl.* of 1806, to the *Moravian H. Bk.*, 1801 (1806, No. 622). (2) "Most holy Jesus! Fount unfailing," by *tr. H. Mills*, 1845 (1856, p. 297). (3) "Thou holdest Saviour, sacred spring," by *Miss Dunn*, 1867, p. 26. (4) "Most holy Jesus, Fount of light," in Schaff's *Christ in Song*, 1869, p. 123. [J. M.]

**Logan, John.** [Bruce, Michael.]

**Logau, Friedrich von**, was b. in June, 1604, at Brockut, near Nimtsch, in Silisia, and became in 1644 Kanzleirath in the service of the Dukes of Brieg. In 1654 he removed with Duke Ludwig to Liegnitz as his Regierungsrath, and d. at Liegnitz, July 24, 1655.

He was one of the best German poets of his time (admitted a member of the Palm Order in 1648), and especially distinguished as a writer of epigrams and aphorisms. These were first pub. in 1635. The complete ed., Breslau, 1654, was entitled *Salomons von Logau deutscher Sinn-Reichte drey Tausend*. A complete reprint was issued by the Stuttgart Literary Society in 1872 (vol. 113 of their publications), and selections by G. Eitner (Leipzig, 1870), and modernized by K. Simrock (Stuttgart, 1874), and L. H. Fischer (Leipzig, 1875). A few have been tr. by H. W. Longfellow, and of these the two best known, with one or two more tr. by herself, are included in Miss Winkworth's *Christian Singers*, 1860, pp. 230-233. [J. M.]

**Long did I toil and know no earthly rest.** *H. F. Lyte.* [*Peace in Jesus*]. Appeared in his *Poems chiefly Religious*, 1833, p. 76, in 6 st. of 6 l. It combines unwavering confidence with plaintive sweetness, and is one of his most touching efforts. Its use is

extensive; but usually two or are omitted. Orig. text in *Lp* p. 377.

**Long have I laboured** *C. Wesley.* [*Repentance*]. 1st & 2nd. *Poems*, 1742, in 10 st., second of two hymns, "After Sin" (*P. Works*, 1855-72, vol. i. the *Wes. H. Bk.*, 1780, st. vi given as No. 208, "Jesus, to T fly." This has been repeated lections, sometimes as "Jesus, I can fly," and again as "Jesus Thee, I fly," as in Dr. Alexander *H. Bk.*, 1849 and 1865.

**Long have I [we] sat sound.** *I. Watts.* [*Unfruitful* in the 2nd ed. of his *Hymns*, and *Hk.* ii., No. 165, in 6 st. of 4. "Unfruitfulness, Ignorance, and Affections." It was repeated *Ps. & Hymns*, pub. at Charlotte Whitefield's *Ps. & Hymns*, 1753; *Hymns*, 1760, and others of the 6 and also in a large number of books both in G. Britain and usually in a slightly altered times as "Long have we a sound." Another and somewhat rangement of the text is "Long the joyful sound." This is in of *G. & G.*, 1872, *Common P* many others.

**Long have I seemed to** *Lord. C. Wesley.* [*Formal* *Re* during the disputes between the Moravians concerning Ant Perfectionism. Dr. Jackson as troverary in his *Memoirs of C. V* ed., 1848, p. 98) thus:—

"Mother was the most active in purging the errors by which many contended that there are no degrees those who have not the full and true the divine favour, whatever they have no faith at all. Another tone and defended was, that till men have to use any of the means of grace, or the Scriptures, attending the initiatory receiving the Holy Communion; the rather injurious than beneficial, till vital faith. . . . The fine hymn on t and beginning.

"Still for thy loving-kindness I in Thy temple wait," was written by Mr. C. Wesley at it as an antidote to the mischievous prevalent."

The hymn was included in *& Sac. Poems*, 1749, in 23 st. of "The Means of Grace" (*P.* vol. i. p. 233). In 1780 *J. V* two hymns therefrom, and in *Wes. H. Bk.* 1849:—

1. Long have I seemed to serve Thee  
2. Still for Thy loving-kindness.

These hymns have been re- one hymn-books in G. Brita In the American Unitarian *I Christ*, 1853, the first of the 4 st.

**Long have I sought** *W. Hammond.* [*Death and* 1st pub. in his *Ps. & Hymns*, 1745, p. 97, in 13 st. of 4 l. at

so shall we ever be with the Lord." In this full form it is not in common use. A cento therefrom, "Lord, if on earth the thought of Thee," is given in the S. P. C. K. Church Hymns, 1871, No. 417. It is composed of st. iii., iv., ix. and xiii., all more or less altered.

[J. J.]

**Longfellow, Henry Wadsworth,** D.C.L., was b. at Portland, Maine, Feb. 27, 1807, and graduated at Bowdoin College, 1825. After residing in Europe for four years to qualify for the Chair of Modern Languages in that College, he entered upon the duties of the same. In 1835 he removed to Harvard, on his election as Professor of Modern Languages and Belles-Lettres. He retained that Professorship to 1854. His literary reputation is great, and his writings are numerous and well known. His poems, many of which are as household words in all English-speaking countries, display much learning and great poetic power. A few of these poems and portions of others have come into C. U. as hymns, but a hymn-writer in the strict sense of that term he was not and never claimed to be. His pieces in C. U. as hymns include:—

1. *Alas, how poor and little worth.* *Life a Race.* Tr. from the Spanish of Don Jorge Manrique (d. 1479), in Longfellow's *Poetry of Spain*, 1833.

2. *All is of God; if He but wave His hand.* *God All and in All.* From his poem "The Two Angels," pub. in his *Bards of Passage*, 1858. It is in the Boston Hym. of the Spirit, 1864, &c.

3. *Blind Bartimeus at the gate.* *Bartimeus.* From his *Miscellaneous Poems*, 1841, into G. W. Corder's 1874 *Appendix to the Leeds H. Bk.*

4. *Christ to the young man said, "Yet one thing more."* *Ordination.* Written for his brother's (S. Longfellow) ordination in 1848, and pub. in *Seaside and Fireside*, 1851. It was given in an altered form as "The Saviour said, yet one thing more," in H. W. Beecher's *Plymouth Coll.*, 1855.

5. *Down the dark future through long generations.* *Peace.* This, the closing part of his poem on "The Arsenal at Springfield," pub. in his *Belfrey of Bruges, &c.*, 1845, was given in *A Book of Hys.*, 1848, and repeated in several collections.

6. *Into the silent land.* *The Hereafter.* A tr. from the German (see *Salla*).

7. *Tell me not in mournful numbers.* *Psalms of Life.* Pub. in his *Voices of the Night*, 1839, as "A Psalm of Life: What the heart of the Young Man said to the Psalmist." It is given in several hymnals in G. Britain and America. In some collections it begins with st. ii., "Life is real! Life is earnest."

The universal esteem in which Longfellow was held as a poet and a man was marked in a special manner by his bust being placed in that temple of honour, Westminster Abbey.

[F. M. B.]

**Longfellow, Samuel,** M.A., brother of the Poet, was b. at Portland, Maine, June 18, 1819, and educated at Harvard, where he graduated in Arts in 1839, and in Theology in 1846. On receiving ordination as an Unitarian Minister, he became Pastor at Gall River, Massachusetts, 1848; at Brooklyn, 1853;

and at Germantown, Pennsylvania, 1860. In 1846 he edited, with the Rev. S. Johnson (q. v.), *A Book of Hymns for Public and Private Devotion*. This collection was enlarged and revised in 1848. In 1859 his *Vespers* was pub., and in 1864 the *Unitarian Hymns of the Spirit*, under the joint editorship of the Rev. S. Johnson and himself. His *Life* of his brother, the Poet Longfellow, was pub. in 1886. To the works named he contributed the following hymns:—

i. *To A Book of Hymns*, revised ed., 1848.

1. *Beneath the shadow of the Cross.* *Love.*

2. *O God, thy children gathered here.* *Ordination.*

ii. *To the Vespers*, 1859.

3. *Again as evening's shadow falls.* *Evening.*

4. *Now on land and sea descending.* *Evening.*

iii. *To the Hymns of the Spirit*, 1864.

5. *A voice by Jordan's shore.* *Advent.*

6. *Father, give Thy benediction.* *Ordination.*

7. *Go forth to life, O child of earth.* *Life's Mission.*

8. *God of ages and of nations.* *Holy Scriptures.*

9. *Holy Spirit, Truth divine.* *The Holy Spirit desired.*

10. *I look to Thee in every need.* *Trust in God.*

11. *In the beginning was the Word.* *The Word.*

12. *Love for all, and can it be?* *Lent. The Prodigal Son.*

13. *O God, in Whom we live and move.* *God's Law and Love.*

14. *O God, Thou Giver of all good.* *Prayer for Food.*

15. *O still to us be sweet and strong.* *Missions.*

16. *O Thou, Whose liberal sun and rain.* *Anniversary of Church dedication.*

17. *One holy Church of God appears.* *The Church Universal.*

18. *Out of the dark, the circling sphere.* *The Outlook.*

19. *Peace, peace on earth! the heart of man for ever.* *Peace on Earth.*

20. *The loving Friend to all who bowed.* *Seasons of Nazareth.*

21. *Tis winter now, the fallen snow.* *Winter.*

Of these, hymn No. 2 was written for the Ordination of E. E. Hale (q. v.), at Worcester, 1846. Several are included in Martineau's *Hymns*, 1873. [F. M. B.]

**Look down, O Lord, and on our youth.** *T. Colterill. [Confirmation.]* Appeared in the 9th ed. of his *Sel.*, 1820, No. 120, in 6 st. of 4 l., and headed, "Intercession for Children about to be Confirmed." It has passed into a large number of hymn-books, and is popular as a Confirmation hymn. [J. J.]

**Look down, O Lord, with pitying eye.** *P. Doddridge. [Missions.]* This hymn is No. 66 in the D. M. S. but is undated. It was pub. by J. Orton in his ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 146, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 164. It is based on Ezekiel's Vision of the Dry Bones, and is in C. U. in G. Britain and America.

[J. J.]

**Look in pity, Lord of Glory.** *E. Caswall. [Confirmation.]* This hymn is compiled from a "Hymn for the Renewal of Baptismal Vows," first pub. in his *May Pageant and other Poems*, 1865. It is written to be sung in parts, divided into a "Solo," "Chorus," and a portion to be sung by "All." In the *People's H.*, each of these parts has been laid under contribution to furnish hymn 346. Caswall's revised text is in his *Hymns & Poems* 1878, p. 296.

[W. T. B.]

**Look, ye saints, the sight is glorious.** *T. Kelly. [The Second Advent.]* 1st pub. in his *Hymns*, &c., 3rd ed., 1869, No. 27, in 4 st.

of 6 l., and headed, "And He shall reign for ever, and ever" (1853 ed., No. 49). In popular and extensive use both in G. Britain and America. It ranks with many of the best hymns by Watts and C. Wesley. [J. J.]

**Lord and God of heavenly powers.** C. Wesley. [Praise.] Appeared in *Hys. and Sac. Poems*, 1739, pt. ii., as a metrical paraphrase of "Therefore with Angels and Archangels," &c. (See *Ter Sanctus*, in *Greek Hymnody*, p. 449, l.), from the Office for Holy Communion in the Book of Common Prayer. (P. Works, 1868-72, vol. i. p. 114.) It is in 3 st. of 4 l. In its original form it is not in frequent use; but st. iii.—

"Holy, holy, holy, Lord,  
Live by heaven and earth adored!  
Full of Thee they ever cry,  
"Glory be to God most high,""

is sometimes used in cantos, as in Mercer's version of "Bonds of God, triumphant rise" (q.v.). [J. J.]

**Lord, and what shall this man do?** J. Keble. [St. John the Evangelist.] Written Dec. 27, 1819, and 1st pub. in his *Christian Year*, 1827, in 6 st. of 6 l., and based upon St. John xxi. 21, 22. It is given in several hymn-books, but usually in an abbreviated form. In the American *Plymouth Coll.*, 1855, No. 858, st. iv.-vi. are given as "Gales from heaven, if so He will." [J. J.]

**Lord, as to Thy dear Cross we flee.** J. H. Gurney. [Resignation, or The Daily Cross.] 1st pub. in his *Lutterworth Coll. of Hys.*, 1838, No. 127, in 6 st. of 4 l., and again in the *Mary-le-bone Ps. & Hys.*, 1851, No. 112. It is given in numerous collections in G. Britain and America, and sometimes as, "As to Thy Cross, dear Lord, we flee." Another altered form is "Lord, as we put our trust in Thee," in *Common Praise*, 1879. [J. J.]

**Lord, at Thy feet a sinner lies.** S. Browne. [Lent.] Appeared in the 1st ed. of his *Hys. and Spiritual Songs*, &c., 1720, No. 15, in 6 st. of 4 l., and entitled "Sinners suing for mercy." In Rippon's *Sel.*, 1787, No. 235, it was altered to "Lord, at Thy feet we sinners lie," and this form has been continued to modern hymnals, as in *Bap. Ps. & Hys.*, 1858 and 1880, No. 384. Its use is somewhat extensive. [J. J.]

**Lord, at Thy Table I behold.** S. Stennett. [Holy Communion.] Appeared in *Hys. for All Denominations*, Lon. 1782, No. 42, and in Rippon's *Bap. Sel.*, 1787, No. 482, in 7 st. of 4 l., and entitled "A Sacramental Hymn." It was given as by "Dr. J. Stennett"; but the "J." is a misprint for "S." This error is repeated in most collections. The use of this hymn, usually in an abridged form, is somewhat extensive in G. Britain and America, and especially amongst the Baptists. [J. J.]

**Lord, at Thy temple we appear.** I. Watts. [Nunc Dimittis.] This is given as "The Song of Simeon; or, Death made desirable," in his *Hys. & Spiritual S.*, 1709, Bk. i., No. 19, in 6 st. of 4 l. It is in use in G. Britain and America. In the *Leeds H. Bk.*, 1853, No. 647, st. v., vi. are given as, "Jesus, the vision of Thy Face." The use of this abbreviated form is limited. [J. J.]

**Lord, at Thy word I sun.** J. H. Gurney. [Hark in his *Lutterworth Coll. of H.*, No. 128, in 4 st. of 7 l., with a note for omission if desired. It was rewritten, and a new s the author for his *Mary-le-bone Ps. & Hys.*, No. 124, and included therein the *Harvest! Thee we hail!* has passed into most of the best and is the most popular of the positions. In the *Hymnary*, 1847 *Coll.*, 1882, Dryden's doxology, "honour, endless fame," from *Spirit*, &c., is added thereto. The hymn a completeness in the collections. Orig. text a rized text of 1851 in the *S. Hys.*, with st. ii., ll. 1, 2, "I in both lines.

**Lord, by Thee in safe Asstice.** [Sunday Morning.] posthumous *Hymns*, &c., 1836 of 8 l. In 1841 it was given *Christian Year* as the opening collection. It is in a few hymn-collections, 1863, in which at various alterations are by Dr.

**Lord, cause Thy face to T. Cotterill.** [For a Blessing People.] Contributed to the *Sel.*, 1819, No. 28, in 3 st. of 4 l. "For God's blessing on His People." Although not repeated, 1820, it was included in many hymn-books, and is still in C. U. King of Salem, Prince of P. Stevenson's *Hys. for Church* and other collections, beginning this hymn.

**Lord, come away; we'll stay.** Bp. Jeremy Taylor. [Lent.] This hymn, entitled *Hymn for Advent; or, Christ Jerusalem in Triumph*, "appetual and Penitential Hymns," Golden Grove, 1655, in 21 st. of 4 l. In this form it was included in (posthumous) *Hymns*, &c., 1 Taylor's *Collected Works*, in this form, however, it was not in congregational use. In a r appeared in the *Leeds H. B.* as, "Descend to Thy Jerusalem." This, with slight variations, the *Sacrum Hymnal*, 1868, as *Thy Jerusalem, O Lord*, and passed into the S. P. C. K. C. and others. [English Hymns]

**Lord, dismiss us with thy Blessing.** [Close of Service.] This is of four hymns, each of which in detail.

i. The first hymn reads:—

"Lord, dismiss us with thy  
Fill our hearts with joy  
Let us each, thy Love possess  
Triumph in redeeming  
O refresh us  
In this dry and barren year"

II.  
Thanks we give and Adoration  
For thy Gospel's joyful sound:  
May the Fruits of thy Salvation  
In our Hearts and Lives abound!  
Ever faithful  
To the Truth may we be found!

III.  
"So when'er the Signal's given  
Us from Earth to call away,  
Borne on Angels' wings to Heaven,  
Glad the Summons to obey,  
May we ever  
Reign with Christ in endless Day."

The authorship of this hymn has long been a matter of doubt. From 1773 to 1780 it appeared in many collections, but always without signature, in common with all the hymns in the same collections; and from 1786 to 1800, when it was given in collections wherein hymns were assigned to their respective authors, as the composition of "F." and "Fawcett." The details taking the leading collections are:—

i. In *A Supplement to the Shawbury Hymn Book*, *Shrewsbury*, Printed by J. Eldons, near the Market House, 1773. And sold by Mr. T. Mathew in *Shrewsbury*. The title of the *Shawbury H. Bk.* to which this is a *Suppl.* is *A Collection of Psalms and Hymns, Extracted from Dr. Watts, and other Authors*. The 2nd ed. before us is dated *Shrewsbury*, 1773. It has written in it "Sir Richard Hill," showing that it was the property of Sir Richard Hill, brother of the Rev. Rowland Hill. The text given above is from this *Suppl.*, No. 46. These facts suggest the question, "Is Rowland Hill the author?" We think not, because the hymn does not appear in any of his hymn-books, all published at a later date. If it were his, we cannot conceive why it should have been omitted. The omission from his hymn-books is fatal to his claim.

ii. 1774. In Dr. Conyers's *Collection of Psalms and Hymns*, 8vo, London, J. & W. Oliver, 2nd ed., No. 374. In this st. l. l. 8, is altered to *Travelling thro' this wilderness*.

iii. 1774. In A. M. Toplady's *Psalms and Hymns*, 1st ed., No. 146, with alterations thus:—  
St. ii. l. 2, 8.

May thy presence  
With us evermore be found!  
We shall surely.

iv. 1775. In *A Collection of Hymns*, pub. at Edinburgh.

v. 1780. In the 4th ed. of Dr. Conyers's *Coll.*, pub. at York.

vi. 1780. In David Simpson's *Collection of Psalms and Hymns*, pub. at Macclesfield, Appendix, No. 402.

vii. 1780. In *A Collection of Hymns*, 8vo (4th ed.), pub. at York by A. Ward, for the compiler, the Rev. J. Harris, a Nonconformist Minister of Hull.

viii. 1780. In the *Lady Huntingdon Collection*, under the editorship of the Hon. and Rev. Walter Shirley. In this case we have the altered text of *Toplady* repeated for the first time.

To this date no indication of authorship can be found either in the above collections, or in contemporary literature. Thirteen years after its first appearance in *Suppl.* to the *Shawbury H. Bk.* the history is again taken up, but in a more definite form, thus:—

ix. 1786. In *A Selection of Psalms for Social Worship*, 8vo, York, A. Ward. This Unitarian collection contains the first four lines only of st. l. and ii., and these are signed "F." This initial we find from the list of authors given in the collection represents J. Fawcett (q. v.), a Nonconformist Minister formerly of Walsingham, Yorkshire; and then of Helsden Bridge, in the same county. A shade of doubtfulness, however, is thrown over the ascriptions of authorship in this collection by the editor prefacing his list with these words, "In the appropriation [of names] as it depended much on the compiler's memory, he wishes it to be observed, that there may probably be some mistakes, but he hopes there are not many." Preface, p. xi.

x. 1791. In the 1st ed. of Harris's *Collection*, No. 213 (see vi.), pub. at York, and edited by John Beaton, George Lambert, Robert Green, and John Jones, it is given as in Dr. Conyers's *Collection*, and signed Fawcett.

xi. 1800. In *A Collection of Hymns for Christian Worship*, pub. in Dublin, and again signed Fawcett.

From this date the signature falls out of use for many years, probably from the fact that, the *York* and *Dublin Collections* being little known, the editors of new hymn-books took their texts from *Conyers*, *Toplady*, the *Lady Huntingdon*, *Burder*, or similar widely-known collections in which all hymns were given without signatures, and appended thereto such notes as, "from *Burder's Coll.*," "Taylor and Jones's Coll.," and so on. During the past few years, however, the question of authorship has been revived, some claiming it for Dr. Fawcett, and others for the Hon. and Rev. W. Shirley. Their respective claims, with their drawbacks, stand thus:—

For Dr. John Fawcett. To him it is ascribed by the *York Collections* of 1786 and 1791, the editors of which, in common with Fawcett, were resident in Yorkshire, and ministers of Nonconformist congregations. Also by the *Dublin Collection*, 1800.

Against Dr. Fawcett. The before-named weakness in the testimony of the *York Coll.*, 1786, must be noted, and the fact that the hymn is not in Fawcett's works, nor is it claimed for him either by his editor or his family. It must be added, however, that several of his hymns are found in the *Gospel Magazine* which are not given in his works.

For Hon. and Rev. W. Shirley. A tradition in his family, set forth by his son to Mr. A. C. H. Seymour, and recorded by Dr. Rogers in *Lyra Brit.*, p. 496, and Miller, *Singers & Songs of the Church*, 1869, p. 246, that it was his composition.

Against Mr. Shirley. (1) There is no documentary evidence. (2) That it was in the *Shawbury Suppl.* seven years before admitted by Shirley as editor into the *Lady Huntingdon* (1841 in 1780, and (3) when admitted the text was taken from *Toplady*, and not from the original.

These statements are by no means satisfactory. Taking them, however, as they stand, we must conclude that the author is very probably Dr. Fawcett, and certainly not Walter Shirley.

The use of this Dismissal hymn has been and still is most extensive. Nearly every hymn-book of an Evangelical type published during the past hundred years has adopted it in a form more or less perfect. In some cases it has a doxology added thereto or substituted for the last stanza. *Mercer's* doxology, Oxford ed., 1864, No. 54, is the most suitable. The hymns:—

"Lord, refresh us with Thy blessing."

found in various collections; and—

"Lord, enrich us with Thy blessing,"

as in the *Rugby School Hymn-Book*, 1850, and later editions, are altered from the above.

ii. The second hymn is:—

"Lord, dismiss us with Thy blessing.

Bid us all depart in peace;  
Still on gospel manna feeding,  
Pure scriptural love increase:  
Fill each heart with consolation,  
Up to Thee, our hearts we raise,  
Thine we reach that blissful station,  
Where we'll give Thee nobler praise.  
And sing Hallelujah to God and the Lamb,  
For ever and ever, for ever and ever,  
Hallelujah, Hallelujah, Hallelujah!

This hymn is found in Dr. Hawker's *Psalms and Hymns for the Sunday School in the Parish Church of Charles, Plymouth*, 9th ed. no date, 11th ed. 1811. In the *Crawford* and *Eberle Index to the Irish Church Hymnal*, 1876, p. 33, the editors say:—

"It is found also, but with considerable alterations, in the *Rev. Edward Amy's* Collection, Manchester, 1793.

Of these two versions that of Hawker seems to be the older, and is possibly by Hawker himself. It is ascribed to him in Basingstoke's *Life of the Rev. R. R. Hawker*, where, however, Mr. Basingstoke has inadvertently quoted the hymn with Fawcett's text which is found indeed in the latest edition of the *Charles Collection* (1861), but was then introduced in it for the first time by the editor, the Rev. H. A. Greaves. If the eight-line stanza is by Dr. Hawker, it must have appeared in his *collection* before 1783. He became Vicar of Charles in 1784, and the Sunday School was established in 1787.

From the time of its appearance in the *Charles* and the *Manchester Collections* to the present, it has been republished in numerous hymnals, including D. Simpson's *Maclentfield Coll.* 1795; the *Wes. H. Bk.*, 1800; *Williams & Boden*, 1801; *Bailey's Zion's Melodist*, 1813-1866, and others. In the last case it is given in two stanzas from "*Smyth's Manchester Collection*" as noted above.

iii. The third hymn is:—

"Lord, dismiss us with Thy blessing,  
Thanks for mercies past receive;  
Pardon all their faults confessing;  
Time that's lost, may all retrieve!  
May Thy children  
Ne'er again Thy spirit grieve!  
"Bless Thou, all our days of leisure;  
Help us selfish turns to flee:—  
Sanctify our every pleasure,  
Pure and useless may it be;  
May our gladness  
Draw us evermore to Thee!  
"By Thy kindly influence cherish  
All the good we here have gained;  
May all taint of evil perish,  
By Thy mightier power restrained;  
Seek we ever  
Knowledge pure and love unfeigned!  
"Let Thy Father-hand be shielding  
All who here shall meet no more;  
May their seed-time past be yielding  
Year by year a richer store!  
Those returning  
Make more faithful than before!"

This hymn is by the Rev. H. J. Bucknoll, sometime Assistant Master in Rugby School; and it appeared in the *Ps. & Hym. for the Use of Rugby School Chapel*, 1850, No. 56, and appointed "For the last Sunday of the Half-Year." It had a companion hymn by Bucknoll "For the first Sunday of the Half-Year" (No. 55), the opening stanza of which reads:—

"Lord, behold us with Thy blessing,  
Once again assembled here;  
Onward be our footsteps pressing,  
In Thy love, and faith, and fear!  
Still protect us  
By Thy presence ever near!"

These hymns have been repeated in most of the modern Public School hymn-books.

iv. The fourth hymn is the following:—

"Lord, dismiss us with Thy blessing,  
Guide us in Thy holy ways,  
That Thy love and joy possessing,  
May we ever sing Thy praise.  
Hallelujah! Amen.  
That Thy love and joy possessing,  
We may ever sing Thy praise.  
"Low in supplication bending,  
We adore Thy power divine;  
Hallelujahs never ending  
Through eternity be Thine!  
Hallelujah! Amen.  
Hallelujahs never ending  
Through eternity be Thine!"

This hymn is given in *A Sel. of Ps. & Hym.* pub. at Hageley, by J. T. Walters, in 1850. The Preface is signed "F. E. P."; but the hymns are given anonymously.

The first of these hymns has been translated into various languages, and in one form or

another it is in most extensive G. Britain, America, the Commission stations. A tr. in slightly altered form of st. i.: *Deus, Tuus*, by the Rev. R. Bit in his *Hymns. Christ. Lat.* It may be added that T. Co form of the oldest text as above in his *Sol.*, 1819, as "Lord, Thy blessing," failed to attend that "Dismiss us with Thy" which is sometimes taken as form of this hymn, is by J. H. "Lord, attend us with Thy blessing" in *Kenndy*, 1863, is based on above; and that "Lord, go with blessing," in *Windle's Ch. & Hym.*, 1862, No. 225, is the altered.

**Lord, ere the heavenly**  
*J. Needham. [Before or after ble of the Sower.]* Pub. in *tional and Moral, on Various* 1768, No. 261, in 7 st. of 4 tional stanza thus introduced:

The above may be sung after some following alterations in stanza i.:—  
"Now, Lord, the heavenly see  
Be it Thy servant's care,  
Thy heavenly blessing wait  
By humble fervent prayer

This suggested adaptation "Sermon" has been adopted tions, including the *Bap. Ser.* No. 477; the *Bap. Ps. & Hym.* and others. The original is Hymn before Sermon; or, the Sower abridg'd."

**Lord, for ever at Thy**  
*gownery. [Ps. cxxxi.]* Pub *Sol.*, 8th ed., 1819, p. 73, in headed, "For Humility." In pented by Montgomery in his as a paraphrase of *Ps. cxxxi. Works*, 1828; and his *Original* No. 187. It is a most success and is somewhat widely English, § xvii.]

**Lord, from my bed ago**  
*Bartholomew. [Morning.]* V for Sir M. Costa's *Oratorio* a song for the prophet Samuel *Eli*, 1854, and was subsequent several hymn-books, including 1859, and others.

**Lord God of morning**  
*F. T. Palgrave. [Morning.]* and given in ms. to Sir R. P. borne), who included it in hi 1862, in 5 st of 4 l. In 1867 in the author's *Hymns*, and collections in G. Britain and been specially set to music by don, Novello.

**Lord God, the Holy G**  
*gownery. [Whitenside.]* *Ps Sol.*, 8th ed., 1819, No. 225, in headed "Whit-Sunday." I *Christian Psalmist*, 1825, No. *Original Hymns*, 1853, No. slightly altered. This anon given in Lord Selborne's *Bk.*



and in most of the collections which give the hymn. Its use in G. Britain and America is extensive. [J. J.]

**Lord, have mercy and remove us.** *H. H. Milman.* [Heaven desired.] Pub. in Bp. Heber's posthumous *Hymns*, 1827, p. 122, in 4 st. of 4 l., and again in Milman's *Sel. of Ps. & Hys.*, 1837 (ed. 1856, p. 90). It is found in several modern hymn-books. [J. J.]

**Lord, have mercy when we [pray] strive.** *H. H. Milman.* [Leat.] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 94, in 3 st. of 8 l., with the refrain "Oh then have mercy! Lord!" and repeated in the author's *Ps. & Hys.*, 1837. In addition to its use in its original form, it is also given in several collections as "Lord, have mercy when we pray," as in the *People's H.*, 1867; and, with st. ii. and iii. transposed, in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.* Because of its refrain it is sometimes regarded as a Metrical Litany. [J. J.]

**Lord, her watch Thy Church is keeping.** *H. Dowton.* [Foreign Missions.] Written for a meeting of the Church Missionary Society, and first pub. in Barry's *Psalms & Hymns*, 1867, No. 170, in 3 st. of 8 l., and again in the author's *Hymns & Verses*, 1873, p. 1. It is also found in the S. P. C. K. *Church Hymns*, 1871; *H. A. & M.*, 1875; Thring's *Coll.*, 1882, and many others in G. Britain and America, and ranks with the best of the author's compositions. It is sometimes given as "Lord, Thy Church her watch is keeping," as in *Common Praise*, 1879, and others. [J. J.]

**Lord, how shall wretched sinners dare.** *Anne Steele.* [In Time of War.] Appeared in the 2nd ed. of her *Poems on Subjects chiefly Devotional*, 1780, vol. iii. p. 123, in 8 st. of 4 l., and headed, "On the day of Prayer for success in War." It is also in D. Selgwick's reprint of Miss Steele's *Hymns*, 1863. In a few American hymn-books, including the Presbyterian *Sel. of Hys.*, Philadelphia, 1861, a cento from this is given as "Lord, may our souls Thy grace adore." It begins with st. iii., somewhat altered. [J. J.]

**Lord, I am Thine, but Thou wilt prove.** *I. Watts.* [*Ps. xxi.*] 1st pub. in his *Psalms of David*, &c., 1719, in 6 st. of 4 l., and headed "The Sinner's Portion and the Saint's Hope; or, The Heaven of separate Souls and the Resurrection." It is given in its original form in the *Hy. Comp.* and a few other hymn-books. In addition there are also the following abbreviations in C. U.:—

1. *All, all is vanity below.* This is an altered form of st. iii.-vi. It appeared in the 1st ed. of *Outcries*, &c., 1810, and is found in several modern collections, including that for the Harrow School Chapel, and others.

2. *What sinners value, I resign.* This is the most popular form of the hymn, and is in extensive use in G. Britain and America. It appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 164. [J. J.]

**Lord, I am vile, conceived in sin.** *I. Watts.* [*Ps. li.*] 1st pub. in his *Ps. of David*, &c., 1719, in 7 st. of 4 l. In the American *Church Pastorals*, Boston, 1864, st. i., ii., iv.-vi. are given as one hymn (No. 381), and st. iii. and vii., beginning "Great God, create my heart anew," as another (No. 360).

The hymn is also in use in its full form. Its original heading is, "Original and actual sin confessed." [J. J.]

**Lord, I believe a rest remains.** *C. Wesley.* [Holiness desired.] Pub. in *Hys. & Sac. Poems*, 1740, in 37 st. of 4 l., and based upon Heb. iv. 9, "There remaineth therefore a rest to the people of God" (*P. Works*, 1868-72, vol. i. p. 370). In its original form it is an expression of faith in the doctrine of "Entire Holiness," or "Perfection," as understood by the early Methodists, and a prayer for personal possession of the same. In the *Wes. H. Bk.*, 1780, J. Wesley included a cento therefrom as No. 391, embodying the same doctrine and prayer, the second and third stanzas of which read:—

"A rest, where all our soul's desire  
Is fixed on things above;  
Where fear, and sin, and grief expire,  
Cast out by perfect love!  
"O that I now the rest might know,  
Believe, and enter in!  
Now, Saviour, now the power bestow,  
And let me cease from sin."

Wesley's theological opponents, however, had another cento from the same hymn in use for some years before, in which the *rest* was changed from a word which stood for the doctrine of "Entire Holiness," into a term descriptive of the eternal peace of Heaven. This is one of those changes in the text of the Wesley hymns which J. Wesley denounced in the Preface of the *Wes. H. Bk.* It was made by A. M. Toplady, and appeared in his *Ps. & Hys.*, 1776, No. 52. Stanzas ii., iii. read (with the changes in the text in italics):—

"Then shall I sing and never tire,  
In that best house above,  
Where doubt, and fear, and pain expire,  
Cast out by perfect love.  
"Celestial Spirit, make me know  
That I shall enter in.  
Now, Saviour, now the pow'r bestow,  
And wash me from my sin."

These two centos are in C. U. in most English-speaking countries, and are distinguished by the stanzas quoted above. In addition, st. xv. and xvii. of the original are given in the American *Church Pastorals*, Boston, 1864, as "Come, O my Saviour, come away." [J. J.]

**Lord, I believe Thy word of grace.** *C. Wesley.* [Holiness desired.] Appeared in *Hys. & Sac. Poems*, 1742, in 22 st. of 4 l., and headed, "The Spirit and the Bride say Come" (*P. Works*, 1868-72, vol. ii. p. 363). In 1780 J. Wesley gave a cento therefrom in 9 st. in the *Wes. H. Bk.*, No. 383, as "O joyful sound of gospel grace." This has been repeated in several collections. [J. J.]

**Lord, I confess my sins to Thee.** *C. Wesley.* [Redemption desired.] Pub. in *Hys. and Sac. Poems*, 1742, in 37 st. of 6 l., divided into four parts, as:—

1. Lord, I confess my sins to Thee.  
2. Forgive me, O long-suffering God.  
3. Omnipotent, Omnipotent King.  
4. Behold, ye souls, that mourn for God.

The hymn in the *Wes. H. Bk.*, 1875, No. 120, "Comfort, ye ministers of grace," is composed of st. vi. and vii. of Pt. 4. [J. J.]

**Lord, I desire to live as one.** *Charlie L. Bancroft.* [Holiness desired.] In Spurgeon's 2 Y

*O. O. H. Bk.*, 1866, this hymn is given in 4 st. of 4 l., and dated 1861. This text is also in other collections. In her *Within the Veil*, 1867, Mrs. Bancroft gives it as the last hymn in the volume, in 6 st. of 4 l., with a note saying that the hymn was revised for that work. In this text the additional sts. are v., vii. [W. T. B.]

**Lord, I have made Thy word my choice.** *J. Watts.* [*Ps. cxxix. Pt. viii.*] 1st pub. in his *Psalms of David*, &c., 1719, p. 319, in 4 st. of 4 l., and headed, "The Word of God is the Saint's Portion; or, The Excellency and Variety of Scripture." Its use has extended to almost all English-speaking countries, and it is found in a large number of hymn-books at home and abroad. [J. J.]

**Lord, I hear of showers of blessing.** *Elizabeth Codner.* [*Divine Blessing desired.*] Although we have the ms. of this hymn in Mrs. Codner's handwriting, sent to D. Sedgwick from Weston-super-Mare, June 18, 1866, wherein it is stated to have been "written in the summer of 1860" [s. ms.], we have no personal facts concerning Mrs. Codner and her work except that she published one or two small books, as *The Missionary Ship; The Bible in the Kitchen*, &c.; edited the periodical, *Woman's Work in the Great Harvest-Field*; and was associated for some years with the Mildmay Protestant Mission (London). "Lord, I hear of showers of blessing" was suggested by the news of the religious revival in Ireland, 1860-61. It is in 7 st. of 4 l., with the refrain "Even me," and is headed "Bless me, even me also, O my Father." The original text is in Spurgeon's *O. O. H. Bk.*, 1866, No. 607. That in I. D. Sankey's *Sac. Songs & Solos*, Pt. i., which is usually regarded as the original, is altered in several instances, and st. v. is omitted. The hymn in full, or in part, is in extensive use, and is specially popular at Mission Services. In 1867 Mrs. Codner wrote a companion hymn of Praise, "Lord, to Thee my heart ascending," in 8 st. of 4 l., for the Rev. E. P. Hammond's *Hym. specially adapted for Seasons of Deep Religious Interest*, &c., 1867. [J. J.]

**Lord, I magnify Thy power.** *C. Wesley.* [*For Daily Strength.*] Given in his *Hym. for Use of Families*, 1767, No. 53, in 4 st. of 8 l. (*P. Works*, 1868-72, vol. vii. p. 60). In the *Wes. H. Bk.*, 1780, No. 327, st. iii. and iv. were given as "Father, in the Name I pray." It has passed into other collections. G. J. Stevenson's annotations of this hymn in his *Meth. H. Bk. Notes*, 1883, p. 240, are of more than usual interest. [J. J.]

**Lord, if Thou Thy grace impart.** *C. Wesley.* [*Ps. cxxxi.*] 1st pub. in the enlarged ed. of the *Wesley Ps. & Hym.*, 1743, in 5 st. of 4 lines. It is one of C. Wesley's finest renderings of the Psalms; and although not admitted into the *Wes. H. Bk.* until the revised ed. of 1875, it has been in extensive use in the Church of England and amongst Nonconformists for more than a hundred years. During that time numerous variations have crept into the text. The first to mutilate it was M. Madan, in his *Ps. & Hym.*, 1760. From his version Church of England and Nonconformist compilers have taken their

texts, and have added thereto, instance, something of their two collections are found to changes cannot be given in denoting the full text from some book in which the hymn is found peculiar cento of all is that in *Church Hymns*, 1871, No. 418. Of the 16 lines 5 only are by C. W. 1, 2; st. ii. 1, 1; st. iv. 1, 1, being from Madan, 1760: *Book of Praise*, 1833: Hall's 1836; and several others. It is so interlarded that no one ecclesiastical hymnology can unravel the *Common Praise*, 1879, the hymn alterations and the omission of do Thou Thy grace impart."

**Lord, in the day Thou a Mason.** [*Security in God.*] 1st *Mason's Spiritual Songs; or, Sacred Songs*, 1683, appeared in the *M. & Hym.* (by J. H. Gurney and No. 118. It is thus composed:

St. i. from No. vi. "Song of Praise st. ii. 1-4. St. ii. from No. vii. "for Health," st. ii. 1-4. St. iii. from *of Praise for Success*, st. iv., ll. 1-4. No. viii., "Song of Praise for Faith," st. v., ll. 1-5.

These extracts are well pieced the result being a simple hymn. It passed from the *M. & Hym.* into Lord Selborne's *Bk.* 1862, and others. The originals are in D. Sedgwick's reprint 1859.

**Lord, in this Thy mercy Williams.** [*Lent—A Metrical*] hymn is taken from "Image of a poem on "The Day of Days: Manifestation," in 103 st. of 3 l. a part of his work, *The Ray of Way of Eternal Life*, 1844. Its slight changes in the Cooke & D. 1853, in 6 st. It has been repeated in numerous collections in Britain and America, and is a metrical Litany for Lent.

**Lord, in Thy kingdom be.** *J. Anstee.* [*Unity.*] Printed in his posthumous *Hymns*, 1836. It is based on the Epistle for Trinity, Eph. iv. In 1841 it was *The Child's Christian Year*, reprinted into a few collections, in 1863, where it is expanded 8 l. by the addition of a doxology.

**Lord, in Thy Name I plead.** *J. Noble.* [*Repetition*] at Malvern, Aug. 4, 1836, and in *Salisbury H. Bk.*, 1857, No. 10 4 l., including a doxology. repeated with slight changes in Pott's *Hymns*, &c., 1861; the *Church Hym.*, 1871, and others, as the *Salisbury H. Bk.* doxology another, and at other times with the *Sarum Hym.*, 1868, and the (humorous) *Miscellaneous Poems*. Its use is extensive.

**Lord Jesus, God and Ma:**

**Baker.** [*For a School Feast.*] This hymn is dated 1832 in Bigger's Annotated ed. of *Hymns*, A. & M., but its first publication is traced only to *H. A. & M.*, 1861. It has a slight resemblance to Faber's "O Jesu, God and Man," which was pub. in his *Jesus and Mary*, in 1849. Sir H. W. Baker's hymn is in extensive use in G. Britain and America. It is sometimes given as "Lord Jesus, God and Man." [J. J.]

**Lord Jesus, with what sweetness and delights.** *H. Vaughan.* [*Ascension.*] This poem of 62 lines on Ascension-day appeared in the second part of his *Silken Sentiments*; or *Sac. Poems*, &c., 1855, and again in the Rev. H. F. Lyte's reprint, 1846 (1858 ed., p. 133). Upon the first four lines of the poem the Rev. T. Darling based his Ascension hymn, "Lord Jesus, taken from Thy servants' sight," and pub. the same in the 1858 ed. of his *Hymns for the Church of England*. It is continued in later editions. [J. J.]

**Lord, look on all assembled here.** *J. Hart.* [*Public Fast.*] Pub. in his *Hymns Composed on Various Subjects*, &c., 1759, No. 98, in 8 st. of 4 l., and headed, "For a Public Fast." Two arrangements from the text are in the hymn-books. The first appeared in the 1st ed. of Cottrill's *Sol.*, 1810, in 6 stanzas. This was reduced to 4 stanzas in Bickersteth's *Christian Psalmody*, 1833, and was repeated in this form in later collections of the Church of England. The second arrangement is in the Nonconformists' hymnals. It was given in the *Leeds H. Bk.*, 1833, the *N. Cong.*, 1839, &c. [J. J.]

**Lord, not unto me (The whole I disclaim).** *C. Wesley.* [*Lent.*] 1st pub. in the *Hymns on God's Everlasting Love*, 1741, No. 2, in 6 st. of 4 l. (*P. Works*, 1868-72, vol. iii. p. 6). In 1780 it was given in the *Wes. H. Bk.*, with the omission of st. i., as "Thy faithfulness, Lord, Each moment we find," and in this form it has been repeated in several collections in G. Britain and America. [J. J.]

**Lord, now the time returns.** *J. Austin.* [*Evening.*] Pub. in his *Devotions in the Ancient Way of Offices*, &c., 1668, p. 370, hymn 32, in 8 st. of 4 l., including the doxology; again in the editions by Dorrington, and Hickes, and in the reprint by J. Masters, Lond., 1856. In its full form it is not in C. U.; but, abridged as "Bless be Thy love, dear [good] Lord," it is given in a large number of hymnals in G. Britain and America. Sometimes it is found as "Blessed be Thy love," &c. The original text of this abridged form is in Lord Selborne's *Book of Praise*, 1862. [J. J.]

**Lord of earth, Thy forming hand.** *Sir R. Grant.* [*God the Creator and Preserver.*] Appeared in H. V. Elliott's *Ps. & Hymns*, &c., 1835, in 3 st. of 12 l., and again in Lord Glenelg's edition of Grant's *Sacred Poems*, 1839, No. 3. It is based on Ps. lxxiii. 25. It is in C. U. in G. Britain and America. [J. J.]

**Lord of heaven, and earth, and ocean.** *J. Croase.* [*Holy Trinity.*] Written for the Second Yorkshire Musical Festival, held at York on the 13th-16th of Sept., 1823,

and first sung on that occasion by the Festival choir. On the 20th of Sept. it was printed in the *Sheffield Iris* newspaper, of which James Montgomery was the editor, together with an account of the Festival, and an estimate that £100,000 had been spent in one way and another in connection therewith; and of this £20,000 were expended in the purchase of Festival tickets. Croase's hymn was included in Bickersteth's *Christian Psalmody*, 1833, No. 338, and subsequently in a great number of hymn-books. Orig. text in *Hy. Comp.* [J. J.]

**Lord of hosts, how lovely fair (how bright, how fair).** *D. Turner.* [*Public Worship.*] 1st pub. in Rippon's *Bap. Sol.*, 1st ed., 1747, No. 342, in 4 st. of 4 l. and entitled, "The Excellency of Public Worship." From Rippon's *Sol.* it has passed into several Nonconformist collections, sometimes in its original form, and also as, "Lord of hosts, how bright, how fair," as in the *Bapt. Ps. & Hymns*, 1858 and 1880. [J. J.]

**Lord of hosts, to Thee we raise.** *J. Montgomery.* [*Laying the Foundation Stone, or The Opening of a Place of Worship.*] The foundation stone of St. George's Church, Sheffield (of which the Rev. W. Mercer was subsequently Incumbent), was laid on the day of the coronation of George IV., July 9, 1821. On that day Montgomery published in his *Iris* newspaper a leading article on Bonaparte, who died on the 5th of the previous May. Montgomery's original ms. of that article and "a set of the coronation medals, and other usual memorials," were placed in a glass jar under the foundation stone (*Memoirs*, iii. p. 241). This hymn was composed for the occasion; was sung during the ceremony, and was printed in the *Iris* of Tuesday, July 24, 1821. It was included in Montgomery's *Christian Psalmist*, 1825, No. 475, and in his *Original Hymns*, 1833, No. 301, and in both instances headed "On Opening a Place of Worship." [J. J.]

**Lord of life, prophetic Spirit.** *J. Kells.* [*For Theological Colleges.*] A "Hymn for Eastertide, written for the Book of Prayers at Cusdession College" (circa 1854), in 10 st. of 4 l., and repeated in the author's (posthumous) *Miscellaneous Poems*, 1869, p. 287. In the *Sacrum Hyl.* it is given in two parts, pt. ii. beginning "Now Thon speakest, hear we trembling"; and in other collections, as in the *S. P. C. K. Church Hymns*, 1871, it is abbreviated to 6 st., and sometimes less. It is suitable for Ember Days and Ordinations in addition to its Theological College use. [J. J.]

**Lord of mercy and of might.** *Hp. R. Heber.* [*Quinquagesima.*] Two forms of this hymn, and both by Heber, are found in his *Hymns*, &c., 1827. The first form, in 5 st. of 4 l., first appeared in the *Christian Observer*, Nov. 1811, p. 697, together with three additional hymns by Heber, and is set forth for the "Sunday after Christmas." In his *Hymns*, &c., 1827, it is given as No. i. for "Quinquagesima," and reads, as in the *Christian Observer*—

"Lord of mercy, and of might,  
Of mankind the life and light,  
Maker, Teacher infinite,  
Jesus, hear and save!"

"Who, when sin's primeval doom  
Gave creation to the toils,  
Didst not scorn a Virgin's womb,  
Jesus, hear and save!"

"Strong Creator, Saviour mild,  
Humbled to a mortal child,  
Captiver, beaten, bound, reviled,  
Jesus, hear and save!"

"Throned above celestial things,  
Borne aloft on angels' wings,  
Lord of Lords, and King of Kings,  
Jesus, hear and save!"

"Soon to come to earth again,  
Judge of angels and of men,  
Hear us now, and hear us then!  
Jesus, hear and save!"

The second form appeared in his *Hymns*, &c., 1827, p. 21, and appointed for the Sunday after Christmas, or Circumcision. It is also in 5 st., but differs from the first form in the following particulars, the 1827 reading being,

St. II., l. 1. Who, when sin's tremendous doom.  
St. III., l. 1. Mighty Saviour! Saviour mild!  
St. v. Who shall yet return from high,  
Robed in might and majesty,  
Hear us! help us when we cry:  
Jesus, hear and save!

The use of this hymn is extensive. The first form is found in *Kennedy*, 1863; *Hy. Comp.*, 1876; *Church Hymns*, 1871; *Thring*, 1882, and many others; the second in *Alford's Year of Praise*, 1867; the S. P. C. K. *Ps. & Hys.*; *New Mitre Hymnal*; *Snepp's Songs of G. & G.*, 1872, and others; mixed texts, *People's H.*, 1867, and *Windle*; and, rewritten, in *Morrell and How*, 1864. It is also found in many collections in slightly varying forms not here specified, the texts of which may be tested by the above readings. The original of 1811 has been rendered into Latin by the Rev. C. B. Pearson, as "*Clemens hominum Regnator*," and pub. in his *Latin Trs. of English Hys.*, 1862, p. 82. [J. J.]

**Lord of my heart, be Thy last cry.**  
*J. Keble. [Good Friday.]* This is composed of the two closing stanzas of Keble's poem for Good Friday, which was pub. in his *Christian Year*, 1827. This extract was given in *Elliott's Ps. & Hys.*, 1835, and has been repeated in modern collections. The text is slightly altered. [J. J.]

**Lord of my life, O may Thy praise.**  
*Anne Steele. [Morning.]* Appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 20, in 6 st. of 4 l., headed, "A Morning Hymn"; and again in D. Selgwick's reprint of her *Hymns*, 1863. In addition to its use in its original, and in an abbreviated form, it is also given in a few American collections, including the *Presbyterian Ps. and Hys. for the Worship of God*, Richmond, 1867, as, "God of my life, my morning song." [J. J.]

**Lord of my [our] life, Whose tender care.** [Evening.] This hymn appeared in the *Church of England Magazine*, February, 1838, and was signed "G. Chelsea." It was included in the S. P. C. K. *Hys. for Public Worship*, 1852, No. 156; and since then it has passed into a large number of hymn-books in G. Britain and America, and sometimes as "Lord of our life," &c., as in *Kennedy*, 1863. [W. T. B.]

**Lord of the Church, we pray.** *E. Oler. [Whitmaside.]* *Hall's Mitre H. Bk.*, 1836, No. 21, 6 l., and again, with slight alterations, in the author's *Church and King*, April, 1837, p. 11. It is an altered version by Oler of Charles Wesley's "Thou, Jesu, Thou my breast inspire" (q.v.). Wesley's original text, however, is scarcely recognizable in the form given to it by Oler, save in the last six lines, which are almost entirely from Wesley. The *Church Hymnal* follows the text of the *M.* Its use is extensive. [J. J.]

**Lord of the harvest, once again**  
*Anstie. [Harvest.]* 1st pub. in his (posthumous) *Hymns*, 1836, No. 34, in 4 st. In the *Child's Christian Year*, 1841, repeated without alteration; and from date it came into general use, but with slight alterations. It is one of the number of Harvest hymns, and is in a C. U. English-speaking countries. In the *H. Bk.*, 1868, it begins, "O Lord of once again." Orig. text in *Lord's Book of Praise*, 1862.

**Lord of the living harvest.**  
*Monnell. [Ordination, and Church.]* This hymn appears in the *hymn-book* as a hymn for *Ember Day* and *Ordination*, and second, for *Church Guilds* and *Assurance*.

1. It originally appeared in Dr. Monnell's *Hys. and Prises*, 2nd ed., 1846, in 4 st., of 8 l., for Days and Ordinations. This was repeated in his *Hymnal*, 1873, and the *People's ed.* of his *Songs*, 1875, the last being the authorized text. This text *Thring's coll.*, 1882, differs somewhat, especially in st. III. In *Monnell* the hymn is for the Ordained, in *Thring* the prayer is supposed to be offered by the Ordained themselves. For use at times Dr. Monnell's authorized form is the better.

2. In the S. P. C. K. *Church Hymns*, 1871, it is given in an altered form for Church Guilds and Ordinations. With two slight changes in the text (omission of st. III., this was given in W. F. St. *Hys. for the Ch. and Home*, 1873, with a note he says that his text was "printed from manuscript the form finally adopted by the author."

The authorized text of this hymn is (1) for *Ordination*—that in Dr. M. *Parish Hymnal*, and (2) for *Church Guilds* and *Associations*, that in Dr. Stevenson's *H.* [J. J.]

**Lord of the lofty and the low**  
*W. B. Acton. [For Ragged School anniversary.]* "This [hymn] was written for the Ragged School anniversary, held in the Congregational Church, under the patronage of the Earl of Shaftesbury, in the year 1857" (*Miller's Singers & Songs*, 1869). In 1859 it was included in the *New Co.* It is also found in other collections. [J. J.]

**Lord of the ocean, hear our cry.**  
*Bp. E. H. Bickersteth. [For Use at Sea.]* Written in 1869 and 1st pub. in his *Companion*, 1870, No. 392, as a hymn used at sea, with the note in the Anniversary edition, "This hymn, by the Editor, written for this work. It is to be sung by at sea; the one which follows ['Eternal Father, strong to save'] is for those at sea." *I Hy. Comp.*, 1870, and the revised ed., Bp. Bickersteth's hymn begins, "Almighty Father, hear our cry." Its original form

"Lord of the ocean, hear our cry," is in Bp. Bickersteth's *Two Brothers*, 1871, p. 249. [J. J.]

**Lord of the Sabbath, hear our vows.** P. Doddridge. [Sunday, or Divine Worship.] This hymn, beginning "O God of Sabbath, hear our vows," is No. 80 in the 11. ms., is dated "Jan. 2, 1796-7," and headed "The Eternal Sabbath. From Heb. iv. 9." In Job Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 310, it was given as "Lord of the Sabbath," &c., in 5 st. of 4 l., and with the same title, and repeated in J. D. Humphreys's ed. of the same, 1839, No. 336. In Mr. Brooke's ms., 1739-40, it reads "O God of Sabbath," &c. The 1755 text is in use in most English-speaking countries, but the most popular form of the hymn is that beginning "Lord of the Sabbath, hear us pray," particulars of which, and other arrangements of the hymn, we here append:—

1. **Thine earthly Sabbaths, Lord, we love.** This cento, composed of st. ii. iv. and ii., was given as No. 353 in Ripper's Bp. 58., 1787, and is found in full or in part in several modern hymnals.

2. **Lord of the Sabbath, hear us pray.** This altered text appeared in Cotterill's *Hym.*, 5th ed., 1819, No. 4 (the original, as in Orton having been in former editions), and is by Cotterill, or James Montgomery, or possibly the joint work of the two. Of this text, in 6 st. of 4 l., ed. i., iii., iv., v., are altered from Doddridge, and st. ii., v., are new. This text was repeated in Montgomery's *Christian Psalter*, 1925; and again, either in its full or in an abridged form, in a large number of hymn-books in G. Britain and America.

3. **O Lord of holy Rest, we pray.** This form of the hymn appeared in R. C. Singleton's *Anglican H. Bk.*, 1868. It is from the Doddridge-Cotterill text, with alterations, and a slight return to the original.

When these forms of the hymn are taken together, it is found that its use is very extensive in all English-speaking countries, the Doddridge-Cotterill text being the most popular. [See *English Hymnody*, Part. § xiv.]

[J. J.]

**Lord of the sinless world above.** W. J. Irons. [Adult Baptism, or Confirmation.] On the passing of the Act for the Registration of Births there was a panic amongst the poor, and a great rush to the churches for Holy Baptism. In one day 400 children were baptized in Dr. Irons's church, St. Mary's, Newington, and 23 adults on another. On other days there were also great gatherings of children and adults for the sacred rite. Under these circumstances and amid these surroundings Dr. Irons wrote this hymn. It was pub. in *Low's Hym. for the Christian Seasons*, (Gainsborough, 1854; in Dr. Irons's *Appendix to the Brighton Metrical Psalter*, 1861, his *Hym. for Use in Church*, 1866; and in his *Ps. and Hym. for the Church*, 1873-75, &c. It is in a few collections only, and its use is not equal to its merits.

[J. J.]

**Lord of the wide extended [extensive] main.** C. Wesley. [For use at Sea.] 1st pub. in the *Hym. and Sac. Poems*, 1740, p. 31, in 10 st. of 4 l., and headed "A Hymn to be Sung at Sea" (P. Works, 1808-72, vol. i. p. 229). In the 1830 Suppl. to the *Wes. H. Bk.* it was given in two parts as:—

1. Lord of the wide, extensive main. No. 761.
2. Infinite God, Thy greatness spanned. No. 762.

Both these parts have come into use in G. Britain and America as separate hymns.

Mr. G. J. Stevenson, in his *Meth. H. Bk. Notes*, 1883, p. 591, says of this hymn:—

"It was probably written in 1736, previously to the poet and his brother John sailing to America with General Oglethorpe and the Moravians. This seems to be plainly indicated by the language of the second verse:—

"For Thee we leave our native shore,  
In other climes Thy works explore."

This view, however, is not that of Dr. Osborn, the editor of the *Wesley Poetical Works*, 1808-72. In vol. i. pp. 228-231, there are given the following hymns:—"Servant of God, the summons hear"; "Lord of the wide-extended main"; and "Glory to Thee, Whose powerful word"; and to the first of these ("Servant of God," &c.) Dr. Osborn adds the following note:—

"The animating strains of this hymn and the two next are by no means in accordance with Charles Wesley's spiritual condition and mood of mind in December, 1737, when Mr. Whitefield first left England for America. They were more probably composed in preparation for his second voyage, which began in August, 1739. Nor can we imagine anything more suitable for the occasion; while in the hymns "To be Sung at Sea" ("Lord of the wide-extended main") and "In a Storm" ("Glory to Thee, Whose powerful word") the Christian and the poet appear to equal advantage. It may be doubted if the full assurance of faith was ever more finely expressed, or at the same time more rationally vindicated, than in the second and the third of the three hymns which follow one another here."

This suggestion by Dr. Osborn that the date is 1739 is made almost certain with regard to "Servant of God," &c., and presumably of the other two, by the fact that "Servant of God," &c., is found in *Divine Hymns for the Use of the Societies*, by Richard Wyan, 1739. This tract contains three hymns, two by Wyan (one addressed to Whitefield) and "Servant of God, the summons hear," by C. Wesley. The Wesleys, by printing the three hymns, "Servant of God," &c., "Lord of the wide," &c., and "Glory to Thee, &c.," as consecutive hymns in the *Hym. & Sac. Poems*, 1740, seem to fix the date of these hymns as 1739, when Whitefield went on his second voyage to America.

The hymn "Servant of God, the summons hear," is rarely used, whilst "Glory to Thee, Whose powerful word," is given in several collections in America, and as "All praise to Thee, Whose powerful word," in a few in G. Britain. [W. T. B.]

**Lord of the worlds above.** J. Watts. [Ps. lxxvii.] 1st pub. in his *Ps. of David*, &c., 1719, in 7 st. of 8 l., as the third version of the 84th Psalm. In addition to its use in its full form, there are also several arrangements of the text, the more important being:—

1. That in the *Wes. H. Bk.*, 1758, and many others derived from the same source. This appeared in the *Wesley Ps. & Hym.*, 1739; the enlarged ed. of the same, 1743; and the *Wes. H. Bk.*, 1760. It is very popular.

2. A cento composed of st. i., iii., iv., and vii. This was given with alterations in Whitefield's *Coll.*, 1753; Madan's *Ps. & Hym.*, 1760; Toplady's *Ps. & Hym.*, 1776, and thus into the hymn-books of the Church of England. In some modern collections, as Sarum, 1864, and Thring's *Coll.*, 1862, some of these alterations are still retained. Usually, however, the text is correct.

3. Other arrangements are given in many modern hymnals, the construction of which may be tested by reference to Watts's *Psalter*. It will be found that in most cases the original text is retained.

As a paraphrase this ranks amongst the best by Watts. The metre is an imitation of that employed for the first time by John Puljain, in his Version of the 148th Psalm in



the *English Psalter*, 1560. [See *Old Version*, iv. 12.] [J. J.]

**Lord, shall Thy children come to Thee?** *Bp. S. Hinds. [Confirmation.] In Sonnets and other Short Poems, chiefly on Sacred Subjects. By Samuel Hinds, D.D., Lond.: B. Fellowes, 1834, p. 65, is the following:—*

*"Confirmation Hymn.*

"Lord, shall Thy children come to Thee?  
A host of love divine we seek:  
Brought to Thy arms in infancy,  
Ere hearts could feel or tongues could speak,  
Thy children pray for grace, that they  
May come themselves to Thee this day.  
"Lord, shall we come, and come again?  
Oft as we see yon Table spread,  
And tokens of Thy dying pain,  
The wine pour'd out, the broken bread;  
Bless, bless, O Lord, Thy children's prayer,  
That they may come and find Thee there.  
"Lord, shall we come, come yet again?  
Thy children ask one blessing more—  
To come, (not now alone and then,)—  
When life and death and time are o'er,  
Then, then to come, O Lord, and be  
Confirmed in heaven, confirmed by Thee!"

When this hymn was included in the *Ps. & Hys. for the Use of Rugby School Chapel*, circa 1845 (1850 ed. No. 51), the following stanza by H. J. Bucknoll, was added as st. iii., thus making a hymn of 4 st.:—

"Lord, shall we come? not thus alone  
At holy time, or solemn rite?  
But every hour till life be flown,  
Through weal or woe, in gloom or light,—  
Come to Thy throne of grace, that we  
In faith, hope, love, confirmed may be."

In addition to writing this stanza, Bucknoll made a few alterations in, and repunctuated Bp. Hinds's text. Two forms of the hymn have thus come into use, the first the original, and the second the Hinds-Bucknoll text. The latter is that usually given in the Public Schools hymn-books. [J. J.]

**Lord, solemnise our trifling minds.** *G. Burder [Before Sermon.]* Appeared in his *Coll. of Hymns, &c.*, 1784, No. 200, in 3 st. of 4 l. as one of a number of hymns for use "Before Sermon," and again in later eds. of the same work. In modern hymnals, as the *New Cong.*, 1859, No. 786, it is altered to "Great God, impress our trifling minds." [J. J.]

**Lord, speak to me, that I may speak.** *Frances R. Havergal. [Lay Helpers.]* Written, April 28, 1872, at Winterdyne, and first printed as one of Parlance's musical leaflets in the same year. In 1874 it was pub. in her *Under the Surface*, and in 1879 in *Life Mosaic*. In the original ms. it is headed "A Worker's Prayer. 'None of us liveth to himself.' Rom. xiv. 7." This hymn has become very popular, and is highly esteemed by those engaged in Christian work. [J. J.]

**Lord, teach a little child to pray.** *Thy grace betimes, &c. J. Ryland. [A Child's Prayer.]* This simple prayer for a child's use is the most popular and widely used of Dr. Ryland's hymns. From his *Memoirs of Andrew Fuller*, 1831, pp. 442 and 453, we find that this hymn, and another, beginning "God is very good to me," were written by him at the request of Mrs. Fuller for the use of her child Sarah, who died May

30, 1786, aged 6 years and 6 months of the numerous collections in found it is erroneously attribute Taylor." The Taylor hymn occupies same line, but the second is accept my prayer."

**Lord, teach us how to pray.** *J. Montgomery. [Prayer.]* Written and first printed on a broadsheet Montgomery's "Prayer is the soul's sin." "What shall we ask of God in prayer?" "Thou, God, art a consuming fire the Nonconformist Sunday School field. In Cotterill's *Sel.*, 8th ed. 280, it was repeated in full in and headed, "The preparations in man." During the same year with alterations and the omission E. Bickersteth's *Treatise on* Montgomery's *Christian Psalms* 482, the text in Bickersteth's with the restoration of st. ii., and 8 st. of 4 l. The text in his *Orig* 1853, No. 65, is that of the *Christ* with the change of st. iv., ll. 1, 2

"God of all Grace, we come to  
With broken, contrite hearts  
to:—  
"God of all grace, we bring to  
A broken, contrite heart."

This change is set down in the Montgomery's private copy of *Psalm* in his own handwriting. T full or abridged, is in numerous The variations of text which are arisen in a great measure from copying from Cotterill's *Sel.* or others from the *Christian Psalms*. The first is the original, and the the above correction in *Orig.* I the authorized text. In some Arian collections, including *A I* 1848; and the *H. (and Tune) B* and the *Home, &c.*, 1868, a hymn "God of all grace, we come to Th from this, and opens with st. iv.

**Lord, that I may learn o** *Wesley. [Humility desired.]* *Short Hymns, &c.*, 1762, vol. i., N st. of 4 l. (*P. Works*, 1868-72, vo On its introduction into the *Was*. No. 293, st. ii., l. 1, was changed me cast myself aside" to "Let reeds aside." This reading is revised ed. of 1875, and other A cento partly from this hymn J. Berridge appeared in *Berridge Songs*, 1785, in 6 st. of 4 l., as "look on me." Of this text st. i., ii altered from Wesley's hymn as st. ii., v. and vi. are by Berridge. given without alteration in *Low Bank of Praise*, 1862, and in wh in numerous collections through speaking countries.

**Lord, Thou didst arise ax** *H. Milman. [Christ Stilling the]* pub. in Bp. Heber's posthumous 1827, p. 36, in 2 st. of 8 l., and the 4th S. after the Epiphany, be the Gospel for that day. It wa Milman's *Ps. & Hys.*, 1837, and

in many hymn-books in G. Britain and America. [J. J.]

**Lord, Thou hast been Thy people's rest.** *J. Montgomery.* [Ps. xc.] Appeared in his *Songs of Zion*, 1823, in 7 st. of 7 l. In his *Original Hymns*, 1853, st. i., iv., v. and vi. are given as hymn No. xlv. In Dr. Kennedy's *Psalter*, 1860, a cento was given as the version of Ps. xc., and is thus composed:—

st. i., ii., and v., *J. Montgomery.*  
st. iii., iv., and vi., *Dr. Kennedy.*

**Dr. Kennedy's Hymn, Christ.** No. 9, in two parts is this same text repeated with the addition of a doxology to Ps. i. In the Preface to this collection, the portion of this rendering of Ps. xc. taken from Montgomery is attributed to the Rev. A. T. Russell in error. [J. J.]

**Lord, Thou hast won, at length I yield.** *J. Newton.* [*Surrender to Christ.*] Appeared in the *Gospel Magazine*, Jan., 1775, in 7 st. of 8 l., headed "The Surrender," and signed "Vigil." After a slight revision it was given in the *Olney Hymns*, 1779, Bk. i., No. 121, in 7 st. of 6 l., with the extended heading "The Rebel's Surrender to Grace. Lord, what wilt Thou have me to do?" It is based on the words of St. Paul uttered on his way to Damascus, and recorded in Acts ix. 6. Although there is nothing in the *Memoirs* of Newton (so far as we can see) to justify us in saying that this hymn is autobiographical, yet its intense individuality suggests that it is so, and that he found in the fierceness of Saul the persecutor, and the submissive peacefulness of Saul the disciple, the embodiment of his own history and experience. Thus regarded the hymn is interesting, but for practical purposes it is far from being one of Newton's best productions. It is found in a few collections, but in an abbreviated form. [J. J.]

**Lord, Thou in all things like wert [wert] made.** *J. Anstice.* [*Passiontide.*] 1st pub. in his (posthumous) *Hymns*, 1836, No. 21, in 6 st. of 4 l., and again in the *Child's Christian Year*, 1841. From the *Child's C. Year* it passed as "In all things like Thy brethren, Thou," into the *Leeds H. Bk.*, 1858, No. 285. This form of the hymn has become popular, and especially with the Nonconformists. It is sometimes attributed to J. Keble. [J. J.]

**Lord, Thy children guide and keep.** *Bp. W. W. How.* [*The Narrow Way.*] 1st pub. in Morrell & How's *Ps. & Hym.*, 1854, in 5 st. of 6 l., and based on the words "Narrow is the way that leadeth unto life." It has become very popular with hymnal compilers, and, in full or in an abridged form, it is found in numerous collections in G. Britain and America. Orig. text in the S. P. C. K. Church *Hym.*, 1871. [J. J.]

**Lord, Thy glory fills the heaven.** *Bp. R. Mant.* [*Holy Trinity.*] This hymn, extending from 1 st. of 8 l. in the Cooke and Denton *Hymnal*, 1853, to 3 st. of 8 l. in *Laudes Domini*, N. Y., 1884, is from Bp. Mant's "Bright the vision that delighted" (see p. 183, l.). It is in extensive use, especially in America. [J. J.]

**Lord, Thy word abideth.** *Sir H. W. Baker.* [*Holy Scripture.*] Written for and

1st pub. in *H. A. & M.*, 1861. It has attained a great circulation, and is in C. U. in all English-speaking countries. It has also been translated into several languages. There is a tr. in German by Miss Winkworth, in Higgin's *Annotated H. A. & M.*, 1867, beginning "Herr, Dein Wort muss bleiben." [J. J.]

**Lord, to me Thy minsters are.** [*The House of God.*] This cento, which was given in W. J. Blew's *Church Hy. & Tune Bk.*, 1852-53, is composed thus: st. i., ii. are from the late Archdeacon Churton's tr. from the Anglo-Saxon pub. in his *Poetics*, and the remaining stanzas, iii.-v., are original by Mr. Blew. The cento has passed into several collections, including *Kennedy*, 1863; *Rice's Sel.* from Blew, 1870, and others. [J. J.]

**Lord, we adore Thy wondrous Name.** *P. Doddridge.* [*Divine Compassion.*] Written Oct. 29, 1735 (D. ms. No. v.), and pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 55, in 6 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 68. The original heading is "The fruitless of human nature, and God's gracious regard to it. Ps. ciii. 14." In modern hymn-books it is usually abbreviated. [J. J.]

**Lord, we are blind, we mortals blind.** *I. Watts.* [*God Invisible.*] Pub. in his *Hym. & Spiritual S.*, 1709, Bk. ii., No. 26, in 4 st. of 4 l., and headed "God Invisible." In the *American Plymouth Coll.*, 1855, it begins with st. ii., "Infinite leagues beyond the sky." [J. J.]

**Lord, we come before Thee now.** *W. Hammond.* [*Public Worship.*] 1st pub. in his *Ps. & Hym.*, 1745, p. 32, in 8 st. of 8 l. In 1760 M. Madan reduced it to 6 st. of 4 l., and as such it was given in his *Ps. & Hym.* of that year, No. 121. From this arrangement of the hymn most modern editors have taken their text. Orig. in *Lyra Brit.*, 1867. [J. J.]

**Lord, we confess our numerous faults.** *I. Watts.* [*Salvation by Grace.*] 1st pub. in his *Hym. & S. Songs*, 2nd ed., 1709, Bk. i., No. 111, in 6 st. of 4 l., and headed "Salvation by Grace." It is in C. U. in its full form, and also abbreviated and altered as:—

1. "Tis not by works of righteousness. This arrangement begins with st. iii. Its use is limited.

2. **How wretched was our former state.** In the draft of the Scottish *Translations and Paraphrases*, 1745, Watts's hymn was given with alterations as No. 19, but in the authorized public worship issue of the *Ps. and Paraph.*, in 1781, it gave place to "How wretched was our former state," which was thus composed:—st. i. new; ii. Watts; iii. new; iv. Watts and 1745; v. from 1745; vi. Watts and 1745; vii. from 1745. This recast has been in use in Scotland and elsewhere for more than one hundred years. It is sometimes attributed to W. Cameron (q. v.), but is not assigned to him in the markings, by Cameron's eldest daughter, of the *Ps. and Paraph.*. Its authorship is therefore doubtful.

3. **Tis from the mercy of our God.** This is a rewritten form of the Scottish *Ps. and Paraph.* text, by Miss Jane E. Leeson, and was pub. in her *Paraph. and Hymns*, 1853. [J. J.]

**Lord, we have wandered from Thy way.** *P. Doddridge.* [*The Lost Sheep.*] This hymn in the D. ms., No. 62, is undated, but immediately precedes one written on Apr. 10, 1735, and may be dated circa 1735. It was included in Job Orton's ed. of Doddridge's

(posthumous) *Hymns, &c.*, 1755, No. 65, in 3 st. of 3 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 79. In each case the original title, "The wandering Sheep recovered. Ps. cxix. 176," is retained. [J. J.]

**Lord, we sit and cry to Thee.** *H. H. Milman.* [Quinquagesima. *Blind Man at Jericho.*] 1st pub. in *Hps. Heber's* (posthumous) *Hymns, &c.*, 1827, p. 49, in 2 st. of 6 l., and again in his *Ps. & Hys.*, 1837. It is based on the Gospel for Quinquagesima. In Hall and Lasar's *American Evangelical Hym.*, N. Y., 1880, it is altered to "Lord, we raise our cry to Thee." [J. J.]

**Lord, what a feeble piece.** *I. Watts.* [Ps. xc.] His s. m. version of Ps. xc., which appeared in his *Psalms of David*, 1719, in 5 st. of 4 l., and headed "The Frailty and Shortness of Life." In Martineau's *Hymns, &c.*, 1840 and 1873, it is given as "Lord, what a fleeting breath"; and in the *Leeds H. Bk.*, 1853, as "Lord, make us know how frail." [J. J.]

**Lord, what a wretched land is this.** *I. Watts.* [Pilgrimage of the Saints.] Appeared in his *Hys. & S. Songs*, 1709. Bk. ii., No. 53, in 12 st. of 4 l., and entitled "The Pilgrimage of the Saints: or, Earth and Heaven." In Spurgeon's *O. O. H. Bk.*, 1866, st. viii.-xii. were given as "Our journey is a thorny maze." This arrangement, together with abbreviations beginning with the first stanza, is in several collections. [J. J.]

**Lord, what is man? extremes how wide.** *J. Newton.* [Man by Nature, Grace, and Glory.] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 88, in 6 st. of 4 l., and headed, "Man by Nature, Grace, and Glory." It is the last of the longer hymns given in the *Olney H.*, and would appear to have been designedly placed there as a fitting close to the work, a few "short hymns" and four doxologies only, following. The closing stanza is exceedingly appropriate:—

"Nearest the throne, and first in song,  
Man shall his hallelujah raise;  
While wondering angels round him throng,  
And swell the chorus of his praise."

Although lacking the general interest and popularity of Newton's hymns, it is given in several collections. [J. J.]

**Lord, when Thou didst Thyself undress.** *H. Vaughan.* [Passiontide.] Pub. in his *Silex Scintillans; or, Sac. Poems, &c.*, Pt. I., 1650, and again in the reprint by the Rev. H. F. Lyte, 1846 (1858 ed., p. 46), in 5 st. of 4 l., and entitled "The Incarnation and Passion." In its complete form it is not found in modern hymnals, but st. iv. and v., as "Ah, my dear Lord, what could'st Thou spy," are given in Thring's *Coll.*, 1882. [J. J.]

**Lord, when we bend before Thy throne.** *J. D. Carlyle.* [Lent.] This hymn appeared in *A Coll. of Ps. and Hys. by Various Authors, Chiefly designed for Public Worship*, Carlisle, 1802. The editor was the Rev. John Fawcett, Vicar of St. Cuthbert's, Carlisle, "an intimate personal friend of Professor Carlyle; and this hymn was written by the author for use before Divine Service in St. Cuthbert's Church, where he regularly attended when in residence as Chancellor of

Carlisle. It is the first hymn in the collection, and is headed "Instructor Worship." (S. P. C. K. *Church Catalogue*, 1881.) In 1805, it was reprinted in *Carlyle's Poems Suggested chiefly by Asia Minor*. Therein it is entitled "Before Public Worship." It is usually given in 4 st. by the st. iii., iv. To the fourth stanza doxology is added, as in the *Hys.* a practice as old as Murray's *Hymns* if not older. It is well to note that of each of the three Christian graces, *Hope*, and *Charity*, in Public Worship in the original text: and omission of st. iii., iv. that of ignored in the modern form of its use during the last eighty years its full or in an abbreviated form, is extensive in all English-speaking Orig. text *Lyra Brit.*, 1867, p. also been translated into several The H. A. & M. text without it has been rendered into Latin, as: "applicamus ad thronum Tuum, Deo Rev. R. Bingham, in his *Hymnals*, 1871. In Kennedy, 1863, version in 3 st. of 8 l. is given when before Thy righteous throne use is confined to that work.

**Lord, when we creation see** *Carlyle.* [Thursday.] Appeared in *Ps. & Hys.*, &c. Edited by J. Carlyle, in 1802. It was appointed "Fifth Day, First Morning," and 4 l. In 1803 it passed into *A Set Anthems, &c., for Elmdon Church*, No. 17; in 1807 into *The and Biblical Magazine*; and subsequently in various hymn-books in G. Britain. Although a good hymn it is the of Carlyle's productions.

**Lord, when we search thy heart.** *J. Montgomery.* [The Heart.] This hymn was written page of a juvenile missionary paper by Mr. George Cookman. Montgomery mentions his having in a letter to Mr. Cookman's: "Sheffield, June 24, 1819" (*Montmoir*, iii. p. 169). The hymn is in Cotterill's *Sel.*, 8th ed., 1819 7 st. of 4 l. In Montgomery's *Psalmist*, 1825, No. 549, it was with slight variations, and the additional stanza (viii.). This text with "Thy name and knowledge," "Thy name, Thy knowledge," is given in *Original Hymns*, 1853, No. 170.

**Lord, Who once from the ascending.** *J. Latham.* [The Herd.] 1st printed in his *Poems, Translated*, Sandbach, 1846, in as the fourth of four hymns for of the Sandbach Sunday School was reprinted in his cousin's *Hys. Selected for Use of the Parish*; and again in *English and dated July, 1827*, and privately printed. The form of the hymn known to date was given it in the 1850 ed. for the Rugby School Chapel, wh

were omitted. This form of the text is in *Kennedy*, 1863, and several other collections.

[W. T. B.]

**Lord! Whose love in [and] power excelling.** *Hp. R. Heber*. [Epiphany.] Appeared in his posthumous *Hymns*, &c., 1827, p. 35, in 4 st. of 4 l. It is based on a part of the Gospel for the 3rd S. after the Epiphany (the healing of the Leper). It is in C. U. in Great Britain and America, and usually without alteration. [J. J.]

**Lord's Prayer in Verse, The.** Metrical paraphrases of the *Lord's Prayer* in English date from an early period, and are of varying length and merit. Several are annotated under their respective first lines, and may be found through the *Index of Seasons and Subjects*. Of those that remain we shall group in this article:—

1. In *Churton's Early English Church*, 1840, two examples are given, which date from the 12th and 13th centuries. These are:—(1) The *Lord's Prayer*, "in metre sent by Nicholas Breakspere [Pope Adrian IV.] into England in the time of Henry II., A.D. 1160." It reads:—

"Ore Fadyr in heven-rych  
Thy name be hallyed -verlich  
Thou bring us Thy mychel blisse.  
Als hit in heven y-dee,  
Ever in yearth beene it also.  
That holy bread that lasteth ay,  
Thou send it us this like day.  
Forgive us all that we have don,  
As we forgivet uch other men.  
Ne let us fall into no founding  
As shold us fro the fowle thing."

(2) The second is of Henry III.'s time, about A.D. 1250, and reads:—

"Fadir us, that ee in hevene  
Hald be Thy name to nevem.  
Thou do us Thy rich rike  
Thy will on erd be wrought alke  
As it is wrought in heven ay;  
Ur lik-day brede give us to-day;  
Forgive Thou all us detours ure,  
As we forgive till ur detours;  
And ledde us in na fending  
But shuld us fra ivel thing."

2. In *Camden's Remains* (J. R. Smith's reprint, 1870), in the chapter on "Languages," there is the first of the above, and another which Camden dates as of the period of Henry III. This reads:—

"Fader that art in heven bliss  
Thin heige nam it wurth the bliss  
Cumen and met thy kingdom,  
Thin holy will be all don.  
In heven and in erth also,  
So it shall bin full well le tro.  
Gif us all bread on this day  
And forgi us ure sins  
As we do ure ilder wies;  
Let us not in fending fall  
Ore fro evil tha syld us all. Amen."

3. The metrical versions of *The Lord's Prayer* which appeared in the *Old Version* were:—

(1) In the *Anglo-Genevan Psalter*, 1581 [Old Version, § III.] (St. Paul's Cathedral Library, London), there were two versions by W. Whittingham, viz.:—

(a) "Our gracious Father, which on his  
Dost dwell, and hast all power and might."  
(b) "Our Father and most gracious Lord,  
Most rich in mercy grace and love."

There is also a version by R. Cox, viz.:—

"Our Father, which in heaven art,  
And maket us al one brotherhood."

(2) In the *English Edition of the Psalter* [Old

Version, § IV., v.], 1560, the version of R. Cox is also found; and, again, in the ed. of 1560-1. In the *Complete Psalter* for use in the Church of England [Old Version, § VII.], the 1562 ed. contained the version, already noted, by R. Cox, and an anonymous rendering which begins:—

"Ovr father which in heaven art,  
Lord, hallow'd be thy name."

4. Between the O. V. and the N. V. several versions appeared, including:—

(1) Henry Lok, in his *Ecclesiastica, otherwise the Preacher*, &c., 1597 [Psalter, Versions]:—

"Our Father which in heaven art,  
Lords: hallow'd be thy name."

This is given in full in *Farr's Sel. Poetry*, 1845.

(2) Robert Holland in his work, *The holie Historie of our Lord and Saviour Jesus Christ's nativite, life, acts, &c.*, 1594:—

"Pray thus, when ye do pray, therefore:—  
Our Father, which in heaven art."

This is given in full in *Farr* as above, p. 477.

5. *The Supplement to the New Version* (Tate & Brady [New Version, § II.]), 2nd ed. 1702, contains two versions:—

(1) "Our Father, who in Heaven art,  
thy name be hallow'd in each heart:—"

(2) "Our Father, who in Heaven art  
all hallow'd be thy name."

These versions were retained in the "Hymns" printed at the end of the *New Version*, until the modern hymn-book caused the reprinting of the *New Version* to cease.

6. During the eighteenth century several paraphrases, some in full and others of portions of *The Lord's Prayer*, were published. Of these we note:—

(1) A. Pope's *Universal Prayer*, 1738:—"Father of all! in every age," published in that year in his *Works*, and, separately, in folio.

(2) Charles Wesley's "Father of all, Whose powerful voice," 1742 (p. 388, H.).

(3) "Father of all, we bow to Thee" (p. 388, H.). In the *Scottish Translations and Paraphrases* (Draft, 1745; authorized, 1781). As altered in *Cotterill's Sel.*, 1819, it occurs as, "Father of all, to Thee we bow."

(4) James Merrick's "Father of all, Whose seat of rest," in his *Poems on Sacred Subjects*, Oxford, 1783.

(5) J. Straphan's "Our Father, whose eternal away," in *Rippon's Bap. Sel.*, 1787.

7. The nineteenth century has produced several versions of *The Lord's Prayer*, many of which have come into C. U., and may be found in this Dictionary through the *Index of Seasons and Subjects* (q.v.). In addition we find the following:—

(1) J. Montgomery. Two versions,—"Our heavenly Father, hear our prayer" (q.v.); and "Our heavenly Father! hear," in his *Christian Psalmist*, 1825.

(2) A. Judson. "Our Father God, Who art in heaven." p. 609, I.

(3) B. Barton. "Father of all, Who dwell't above," in his *Devotional Verse*, 1826.

(4) J. Condr. In his *Choir and Oratory*, 1837, the whole *Prayer* is paraphrased in the following hymns:—

1. Holy, holy, holy, Lord, in highest, &c. (p. 337, I.)
2. Thee, my God, in ceaseless lays.
3. Thou from a fount all being sprang
4. Day by day the manna fell. (p. 362, I.)

5. Father, to Thy sinful child. (p. 379, U.)
6. Heavenly Father, to whose eye. (p. 563, L.)
7. Father of spirits, God of heaven.

Some of these appeared in former works by Conder, and are noted in detail at the pages indicated above.

(5) *J. Williams*. In his *Cathedral*, 1838, "The North Aisle" is devoted to *The Lord's Prayer*. The use of the *Prayer* in the various Offices of the Church is made the groundwork of the following paraphrases:—

1. *H. Baptism*. "Our Father, freed from error's chain."
2. *Infant Service*. "Our Father, who dost dwell above."
3. *Litany*. "Like as a Father His own children loves."
4. *Ante-Comm.* "Out of a world of grief and wrong."
5. *Post-Comm.* "Our Father, knit in Thy dear Son."
6. *H. Matrimony*. "O Thou of whom all families."
7. *Burial*. "O Father of the fatherless, to Thee."

(6) *Anon.* "Our Father God, Who art in heaven. To Thee," &c. In *Curwen's My Own H. Bk.*, 1848, and the *Meth. S. S. H. Bk.*, 1879.

(7) *G. Movltrie*. "Father of all, to Thee we pray," in his *Hys. and Lyrics*, 1867.

(8) *W. R. Worthington*. In *Lyra Precatoria. Six Hymns on the Petitions in the Lord's Prayer*, &c. By the Rev. W. R. Werthington, M.A.; Lond., Masters & Co., 1874.

8. To these notes must be added those which are scattered throughout this Dictionary, and can be found through the *Index of Seasons and Subjects*. The result, although not exhaustive, will yet present a fairly good résumé of the English metrical versions of *The Lord's Prayer*. (See *Various*.) [J. J.]

**Loud hallelujahs to the Lord. I. Watts.** [*Ps. cxxiii.*] This psalm version appeared with some 13 or 14 others in the 1st ed. of his *Hys. & S. Songs*, 1707, and was transferred in 1719 to his *Psalms of David*, &c., p. 892, as his L. M. paraphrase of *Ps. 148*, in 12 st. of 4 l. It is headed "Universal Praise to God." It is usually given in modern hymnals in an abbreviated form. [J. J.]

**Loud to the Prince of heaven. P. Doddridge.** [*Christ Triumphant.*] 1st pub. in *J. Orten's* ed. of *Doddridge's* (posthumous) *Hymns*, &c., 1755, No. 41, in 5 st. of 8 l., and headed "The Triumph of Christ in the cause of Truth, Meekness, and Righteousness." It was also repeated in *J. D. Humphreys's* ed. of the same, 1839, No. 52. In its original form it is found in a few collections, but its most popular form, and that which is in extensive use in G. Britain and America, begins with st. 4, "Gird on Thy conquering sword." [J. J.]

**Loud was the wind and wild the tide. H. F. Lyte.** [*Christ walking on the Sea.*] Pub. in his *Poems chiefly Religious*, 1833, p. 135, in 2 st. of 8 l., and headed "It is I, be not afraid." In 1853 it was given in the *Leeds H. Bk.*, No. 292, and subsequently repeated in other collections, as "Who walks the waves in wondrous guise?" This form of the text is in 3 st. of 4 l., the additional stanza being by another hand. [J. J.]

**Louisa Henrietta.** [*Louise Henriette.*]

**Love Divine, all loves excelling. C. Wesley.** [*The Love of Christ.*] 1st pub. in *Hys. for those that Seek, and those that Have Redemption*, 1747, No. 9, in 4 st. of 8 l. (P.

*Works*, 1868-72, vol. iv. p. 219). J was included, with the omission of the *Wes. H. Bk.*, No. 374, and in it has passed into a large number of h in all English-speaking countries previously appeared in full in *M Ps. & Hys.*, 1760; *A. M. Toplady's*, 1776, and other hymn-books of the England. The two forms, the full abridged, have thus come into C. l by its use it is found to rank wit of its author's work. Mr. G. J. has an interesting note thereon in *H. Bk. Notes*, 1883, p. 266.

**Love is the theme of Saint J. Montgomery.** [*Love.*] Written Sunday School Jubilee, Sept. 14, printed for use on that occasion. was included in his *Original Hymns* in 6 st. of 4 l. It is found in the *H. Bk.*, 1879, and others.

**Love, strong as death, nays** *H. Bonar.* [*Holy Communion.*] in late editions of the *Bible H. B.* 1845), No. 215, in 1 st. of 15 l., and the 1st Series of his *Hys. of Faith*, 1857. In *Kennedy*, 1863, it is altered faltering not nor failing."

**Loving Shepherd of Thy she** *E. Lesson.* [*The Good Shepherd.*] her *Hys. and Scenes of Childhood*, 17, in 3 st. of 8 l., and headed with "My sheep hear My voice, and I know and they follow Me," &c. In its origi it is not often found in modern hy In *H. A. & M.*, 1875, and most oth tions, lines 4-8 of st. i. are omitted, ing a hymn of 5 st. of 4 l. The om are:—

"Bought with blood, and bought for  
Thine, and only Thine, I'd be—  
Holy, harmless, humble, unselfish,  
Jesus Christ's obedient child."

The *H. A. & M.* text is the popu the hymn.

**Löwe, Johann Friedrich,** 1729 at Clausthal, in the Harz, a law at the University of Göttingen; he obtained a secretaryship at Sel was finally, in Sept., 1768, appointed at Rostock. He d. at Rostock, Dec

His 16 original hymns appeared in 1 *Lieder, nebst einigen veränderten A* (vch Greifswald, 1770 (Hamburg). One has been Gott, wann erquicket dein Elender *Preis* Sick.] 1770, p. 48, in 7 st., entitled: " tribulation." *Ps.* as (1) "My restless anguish moaning," by *Miss Chr.*, 1841, p. 1 God! when wilt Thy heavenly peace," *Porteus*, 1843, p. 67.

**Lowell, James Russell, M.D.** Cambridge, Massachusetts, February, graduated at Harvard College, 1830; called to the Bar in 1840. Professor Languages and Literature (successor Peet Longfellow) in Harvard, 1845; Minister to Spain, also to England in was editor of the *Atlantic Monthly*, to 1862; and of the *North America* from 1863 to 1872. Professor Law; most intellectual of American poets, of her art critics and humorists. written much admirable moral ar



poetry, but no hymns. One piece, "Men, whose bond it is that ye" (*Against Slavery*), is part of an Anti-Slavery poem, and in its present form is found in *Hymns of the Spirit*, 1864. Part of this is given in *Songs for the Sanctuary*, N.Y., 1865, as "They are slaves who will not choose." [F. M. B.]

**Löwenstern, Matthäus Apelles von**, was b. April 20, 1594, at Neustadt, in the principality of Oppeln, Silesia, where his father was a saddler. He early distinguished himself by his musical abilities, was appointed in 1625, by Duke Heinrich Wenzel of Münsterberg, as his music director and treasurer at Bernstadt; in 1626, director of the princely school at Bernstadt; and in 1631 Rath and Secretary and also Director of finance. Thereafter he entered the service of the Emperors Ferdinand II. (d. 1637), and Ferdinand III. as Rath, and was ennobled by the latter. Finally he became Statthalter at Oels to Duke Carl Friedrich of Münsterberg, and d. at Breslau, April 11, 1648 (*Koch*, iii. 57-60; *Allg. Deutsche Biog.* xix. 318, &c.).

Löwenstern's hymns, thirty in all, are of very varied worth, many being written in imitation of antique verse forms, and on the mottoes of the princes under whom he had served. In the original ed. they were accompanied with melodies by himself. When or where they were first pub. (cir. 1644) is not clear. They were bound up with the Breslau Kirchen und Haus-Music, 1644, and there bear the title:

*Hymnen oder Gedächtnis-Sprüche III. Herzog FFFürstl. Güte. Hn. Carl Friedrichs Herzogs zu Münsterberg . . . dann auch anderer Erlauchter Fürstlicher Personen. Zummt noch etlichen absonders besetzten Gedächtnis Oden. Geleitet durch M. A. v. L.*

Three of these hymns have been tr. :—

1. *Christe, du Stütze deiner Kreuzgenossen.* [*In time of War.*] 1644, No. xvii., in 4 st. of 6 l., entitled "Sapphic Ode." Included in many later collections, and as No. 215 in the *Unc. L. S.*, 1851. It was a favourite hymn of Niebuhr, and also of Bunsen, who included it in his *Versuch*, 1833, and concluded with it the preface to his *Bibelwerk*. The trs. in C. U. are :—

1. *Lord of our life, and God of our Salvation.* Contributed by Philip Pusey to A. R. Reinagle's *Psalm and Hymn Tunes*, Oxford, 1840, p. 132, in 5 st. It is rather founded on the German than a tr., st. i., ii. on st. i.; iii.-v. on ii.-iv. The tune to which it was set was marked by Bunsen as an "old Latin melody," and so the Pusey hymn has sometimes been erroneously called a tr. from a Latin hymn of the 8th cent. From Reinagle it passed into the *Salisbury H. Bk.*, 1857, and has been repeated in *H. A. & M., Sarum Hyl., Hymnary, Church Hys.*; and in America in the *Evangel. Hyl.*, N. Y., 1880, *Laudes Domini*, 1884, and others.

2. *Blest aid of Thine afflicted congregation.* In full, by A. T. Russell, as No. 99 in the *Dalston Hospital H. Bk.*, 1848.

3. *Christ, Thou the champion of the band who own.* A good and full tr. by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 105; repeated in Schaff's *Christ in Song*, 1869, and the *Ohio Lutheran Hyl.*, 1880. In the 2nd ed. of her *Lyra Ger.*, 1856, it begins, "Christ, Thou the champion of that war-worn host."

4. *O Christ, the leader of that war-worn host.* A good and full tr., based on Miss Winkworth, by W. Mercer in his *C. P. & H. Bk.*, 1857, No. 279 (Oxford ed., No. 391), and repeated in

the *American Sabbath H. Bk.*, 1858. From the version of 1858 Mr. Windle seems to have altered the form in his *Coll.*, No. 268.

ii. *Was preiset alle.* [*Missions.*] 1644, No. xli., in 5 st. of 6 l., entitled "Alcibiades Ode." A fine hymn of Praise. In the *Unc. L. S.*, 1851, No. 717. The tr. in C. U. is :—

*Now let us loudly.* In full, by Miss Winkworth in her *C. H. for England*, 1863, No. 177, set to Löwenstern's original melody.

iii. *Wenn ich in Angst und Noth.* [*Cross and Consolation.*] 1644, No. viii., in 7 st. of 7 l., entitled "The 121<sup>st</sup> Psalm." It is a fine version as a hymn of consolation in times of trouble. In the *Berlin G. L. S.*, ed. 1863, No. 984. The trs. in C. U. are :—

1. *When in distress and woe I sit.* A good tr., omitting st. v., by H. J. Buckoll, in his *H. from German*, 1842, p. 19, repeated in the *Dalston Hospital H. Bk.*, 1848.

2. *When anguish'd and perplexed.* A good tr., omitting st. v., vi., by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 70. In her *C. H. for England*, 1863, No. 142, altered and set to the original melody by Löwenstern. [J. M.]

**Lowry, Robert**, D. D., s. of Crozier Lowry, was b. at Philadelphia, Pennsylvania, March 12, 1826, and educated at Lewisburg University. Having received ordination as a Baptist Minister, his first charge was at West Chester, Pennsylvania. From thence he passed to New York City, and then to Brooklyn, N. Y. In 1876 he was appointed Professor of Rhetoric in his University. On resigning his Professorship he undertook the charge of the 2nd Baptist Church, New Jersey. Dr. Lowry has been associated with some of the most popular Sunday School hymn-books published in the States, including *Happy Voices*, 1865; *Chapel Melodist*, 1868; *Bright Jewels*, 1869; *Pure Gold*, 1871; *Royal Diadem*, 1873; *Tidal Wave*, 1874; *Fountain of Song*, 1877; *Welcome Tidings*, 1877, &c. Of Dr. Lowry's hymns those which have attained the widest circulation are :—

1. *Jerusalem, for ever bright.* *Heaven.* Appeared in the American Tract Society's *Happy Voices*, 1865, with music by the author.

2. *Low in the grave He lay.* *Resurrection of Christ.* Written in 1874 and pub. in *Brightest and Best*, 1875.

3. *Marching on, marching on.* *Sunday School Battle Song.* Appeared, with music by the author, in *Happy Voices*, 1865.

4. *My home is in heaven, my rest is not here.* In *Happy Voices*, 1865, with music by the author.

5. *My life flows on in endless song.* *Joy in God.* In *Bright Jewels*, 1869; the *Royal Diadem*, 1873, and others in America and G. Britain, with music by the author.

6. *One more day's work for Jesus.* *Work for Christ.* Pub., with music by the author, in *Bright Jewels*, 1869.

7. *Shall we gather at the river?* *Mutual recognition in the Hereafter.* The origin of this hymn is thus set forth in E. W. Long's *Illustrated History of Hymns and their Authors*, Philadelphia, 1876, p. 64 :—

"On a very hot summer day, in 1864, a pastor was seated in his parlor in Brooklyn, N. Y. It was a time when an epidemic was sweeping through the city, and draping many persons and dwellings in mourning. All

around friends and acquaintances were passing away to the spirit land in large numbers. The question began to arise in the heart, with unusual emphasis, 'Shall we meet again? We are parting at the river of death, shall we meet at the river of life?' 'Sitting myself at the organ,' says he, 'simply to give vent to the pent up emotions of the heart, the words and music of the hymn began to flow out, as if by inspiration:—

'Shall we gather at the river,  
Where bright angel feet have trod?'

In 1865 the hymn and music were given in *Happy Voices*, No. 220, in 5 st. of 4 l. and a chorus. The hymn has since passed into a great number of hymnals in G. Britain and America.

8. *Take the wings of the morning; speed quickly thy flight. Exhortation to Repentance.* Written for, and pub. with music by the author in, the *Royal Diadem*, 1873.

9. *Weeping will not save me. Salvation through Faith.* Pub. in the *Chapel Melodies*, 1868.

10. *What can wash away my stain? Precious Blood of Jesus.* Given in the *Welcome Tidings*, 1877, with music by the author.

11. *Where is my wandering boy to-night? The absent Child.* In the *Fountain of Song*, 1877, together with music by the author.

Most of these hymns are given in Mr. I. D. Sankey's *Sacred Songs & Solos*, Pts. I., ii.

[J. J.]

**Loy, M.**, President of the Capital University, Columbus, Ohio, contributed several original hymns, and translations from the German, to the

*Evangelical Lutheran Hymnal. Published by Order of the Ev. Lutheran Joint Synod of Ohio and Other States.* Columbus, Ohio, 1866.

The translations may be found through the *Index of Authors, &c.*; the original hymns are the following:—

1. An awful mystery is here. *Holy Communion.*
2. At Jesus' feet our infant sweet. *Holy Baptism.*
3. Come, humble soul, receive the food. *Holy Communion.*
4. Give me, O Lord, a spirit lowly. *Humility desired.*
5. God gave His word to holy men. *Inspiration of H. Scripture.*
6. God of grace, Whose word is sure. *Faithfulness.*
7. How matchless is our Saviour's grace. *Holy Baptism.*
8. I thank Thee, Saviour, for the grief.  *Lent.*
9. Jesus took the lambs and blest them. *Holy Baptism.*
10. Jesus, Thou art mine for ever. *Jesus, All and in All.*
11. Launch out into the deep. *Call to Duty.*
12. Listen to these happy voices. *Christmas.*
13. O Great High Priest, forget not me. *Confirmation.*
14. O Lord, Who hast my place assigned. *Daily Duties.*
15. Our Shepherd of His ransomed flock. *Holy Communion.*
16. The gospel shows the Father's grace. *Holy Scripture.*
17. The law of God is good and wise. *Holy Scripture.*
18. Though angels bright escape our sight. *St. Michael and All Angels.*
19. When Rome had shrouded earth in night. *The Reformation.*
20. When souls draw near the holy wave. *Confirmation.*

Several of these hymns, together with some of his tra., previously appeared in the Ohio Synod's preceding *Coll. of Hys.* (3rd ed., 1858; 4th, 1863).

[J. J.]

**Lucas of Prag**, b.A. (Lucas Pragensis), was b. at Prag about 1460. He studied at the University of Prag, graduating b.A. in 1481. About 1482 he joined the Bohemian Brethren's Unity, becoming in 1490 a member of their

Select Council; and was, in 1500, c Bishop of the Unity. He d. Dec He contributed 11 hymns to the *H. Bk.*, 1501, and 106 others by him the ed. of 1581. See, further, under *Hymnody*, pp. 143-160; also note of uns den Leib begraben.

**Lucia Creator optime.** *St. Great (?) [Sunday Evening.]* This the eight hymns which the Benedict assign to St. Gregory (*Opera*, Paris col. 879). None gives it as No. 6: of the 8th cent. at Darmstadt and: He thinks it was written in the f of the 5th cent., but not in Italy; quently neither by St. Ambrose, has often been ascribed, nor by S who was only b. cir. 340. *Daniel* gives the text, and at iv. p. 49, cite 10th cent. Rheinau us. Among *Museum* mss. it is found in three *Hymnaries* of the English Church xii. f. 9b; Jul. A. vi. f. 22; Harl. 2 and in an 11th cent. *Breviary* of th Church (Add. 30848 f. 72). It is the 11th cent. at Corpus Christi, (391, p. 231); and in the *Lat. Anglo-Saxon Church* (Nineteen Soci is printed from an 11th cent. Ms. a (B. iii. 32 f. 5). Among the *St. C* is given in No. 20 of the 9th cent. 413, of the 11th cent., &c.

It is included in the *Mosarabic*, 1592; Ro 147, and Rome, 1632; *Sursum*; *Psalm*; other *Breviaries*, generally assigned to Veppers. *Daniel* entitles it "A hymn on the First Day" [of the Creation]; and *Mo* after the octave of the Epiphany. A 1 Sec. The text is also in Wackernagel, l. No. 59; *Arish*, 1861, p. 36; *Königsfeld*, ii. p. 61 *Hys. of the Primitive Church*, 1837, No. Newman's *Hymni Academicæ*, 1828 and 186

#### Translations in C. U.:

1. **Father of lights, by Whom** *smach* Newman, in the *Tracts for the Time* 75, p. 79; and again in his *Verse* (*Quasians*, 1868, p. 289. It is a *Sight* *Blew's Church Hy. & Tune Bk.*, 1 Rice's *Sel.* from the same, 1870. No

2. **Source of light and life** *divine*. ler, in his *Hys. of the Prim. Church*. It is given in some hymn-books in form, and sometimes as, "Source power divine," as in the *English* 1 and 1861, with an additional sta thence in *Kennedy*, 1863. In T 1882, st. iv. is by the Editor.

3. **O blest Creator of the light, Wh the dawn, &c.** By E. Caswall, in his *ica*, 1849, p. 13; and his *Hys. &* p. 8. This tr. is in several hy mn-the most widely used of the tr-s. o Creator optime."

4. **O blest Creator of the light, W day, &c.** By J. M. Neale, in the 1852, No. 8; the *Hymner*, 1862, an

5. **Creator of the light, Supreme.** Chambers, in his *Psalter*, 1852, p. *Lauds* *Hyon*, 1857, p. 41. It was re alterations, in *Chope's Hymnal*, 1 altered text was transferred to the 1867, and to *Thring's Coll.*, 1882.

6. **Blest Creator of the light.** This in *H. A. & M.*, 1861, as a tr.

J. Chandler. It is really a cento thus composed, st. i. l. 1, *Cassell*, with "O" left out; ll. 2-4, *Compilers*; st. ii. iii. iv., ll. 1, 2, J. Chandler, very slightly altered; st. iv. ll. 3, 4, *Compilers*; st. v. l. 1, *Cassell*, altered; ll. 2-4, *Compilers*. This cento has passed from H. A. & M. into a few collections.

7. *Lord of all, Thy word divine*. This tr. in the *Parish H. Bk.*, 1863 and 1875, is J. Chandler's tr. altered by the Editors.

8. *Darkness was on the deep, O Lord*. By A. R. Thompson. In the American Reformed Dutch *Hys. of the Church*, 1869.

9. *Blest Maker of the light, by whom*. This tr. in the *Hymnary*, 1872, is based upon Card. Newman's tr., as given in *Blew's Church H. & T. Bk.*; and J. D. Chambers's tr. in his *Psalter* and his *Lauds Syon* (see above).

#### Translations not in C. U. :—

1. *Blest Maker of the radiant light*. *Primer*. 1708.
2. O Thou, of light Creator best. *Ep. Mont.* 1837.
3. Great Maker of light, Who called forth its ray. *Hymnarium Anglicanum* 1844.
4. O Thou Who callest forth the light. *Bp. J. Williams*, in his (American) *Ancient Hys.* 1848.
5. Blest Maker of the light. *W. J. Copeland*. 1849.
6. Maker of light, most holy King. *J. R. Beale*. 1849.
7. Eternal Source of light's clear stream. *R. Campbell*. 1850.
8. Father of the glorious light. *G. Rorison*. 1861.
9. Thou, light's Creator, first and best. *J. Noble*. 1869.
10. O great Creator of the light. *J. Wallace*. 1874.

[J. J.]

Ludamilia Elisabeth, second dau. of Count Ludwig Günther I. of Schwarzburg-Rudolstadt, was b. April 7, 1640, at the castle of Heidecksburg, near Rudolstadt, and was educated there along with her cousin Emilie Juliane (q.v.). In 1665 she went with her mother to the dowager castle of Friedensburg near Leutenberg; but after her mother's death, in 1670, she returned to Rudolstadt, where, on Dec. 20, 1671, she was formally betrothed to Count Christian Wilhelm of Schwarzburg-Sonderhausen. At this time measles was raging in the district, and her eldest sister, Sophie Juliane, was seized, and d. Feb. 14, 1672. By attending on her, Ludamilia and the youngest sister, Christiane Magdalene, caught the infection, and both died at Rudolstadt on March 12, 1672. (Koch, iv. 50-56; *Allg. Deutsche Biog.* xix. 365-367, &c.)

She received a careful and pious training, was a good Latin scholar, and well read in divinity and other branches of learning. Her hymns show her to have been of a deeply pious nature, and of intense love to Jesus. They were composed rather for her own edification than for use in public worship. Ten of them were included in the Rudolstadt *G. B.*, 1662. They were collected, to the number of 206, and edited by her cousin Emilie (probably assisted by A. Fritsch) as *Die Stämme der Preussin, das ist: Geistliche Lieder welche, aus brünstiger und bis an Ende beharrender Jesus Liebe verfertigt und gebraucht, etc.* Rudolstadt, 1687. This was reprinted, with an introduction by W. Thilo, at Stuttgart, 1866.

Three of these hymns have been tr. viz. :—  
1. *Jesus, Jesus, nichts als Jesus*. [*Love to Christ*.] 1887, No. 104, p. 312, in 5 st. of 6 l., entitled "Resignation to the Will of God." The initials of the stanzas form the word *Jesus*, and each stanza ends, "Herr, wie du wilt." It seems to have appeared in the 2nd ed. of A. Fritsch's *Jesus Lieder* (not in the 1st ed. of 1688. No copy of the 2nd ed. is now known), and in the 3rd ed., Jena, 1875, is No. 43.

Rambach, lib. 183, gives it from the *Vermehrtes Geams-Büchlein*, Halberstadt, 1675. In the Berlin *G. L. S.*, ed. 1863. The tr. in C. U. is :—

*Jesus, Jesus, Jesus only*. In full, by A. Crull, as No. 282 in the *Ohio Lutheran Hyl.*, 1880.

Other trs. are :—(1) "Jesus, Jesus, naught but Jesus, Shall my wish and in the *Suppl. to Ger. Psal.*, ed. 1765, p. 11. (2) "Jesus, 'tis my aim divine," by *Mrs. Penn*, 1837, p. 167. (3) "The Jesus that's my sole desire," by *Rev. G. Walker*, 1860, p. 92. (4) "Jesus, Jesus, naught but Jesus, Can my," by R. Mansie, in the *British Herald*, July, 1865, p. 163, and in *Reid's Prater Ak.*, 1872, No. 383. (5) "Jesus, Jesus, naught but Jesus, Shall my wish be," in *Christian Standard*, 1880, No. 97.

ii. *Jesus Blut kann über mich*. [*Holy Communion*.] A Passiontide Hymn on the Blood of Jesus. 1687, p. 45, No. 14, in 8 st. in the *Blätter für Hymnologie*, 1886, p. 180, it is cited as in the 2nd ed., 1679, of A. Fritsch's *Himmels-Lust* (1st ed., 1670, does not contain it); and as there marked "S. J. G. Z. S. V. H.," the initials of the elder sister, Sophie Juliane.

Tr. as :—"Jesus' Blood come over me," as No. 446, in pt. i. of the *Moravian H. Bk.*, 1764.

iii. *Berge, Vater! ergo du*. [*Morning*.] 1687, No. 168, in 7 st., entitled "On Resignation to the Care of God," and founded on 1 Peter v. 7. Previously in the Rudolstadt *G. B.*, 1662, p. 692.

Tr. as :—"Care, O Father, care for me," in the *Monthly Packet*, xlv., 1872, p. 211.

The hymn "Zersch uns nach dir," sometimes erroneously ascribed to her, is noted under *Funks, F.*, p. 401, ii. [J. M.]

*Lugete dura marmora*. [*Passiontide*.] This is found in the *Sirenes Symp'oniace*, Cologne, 1678, p. 154; the *Psalterium Cantionum Catholicarum*, Cologne, 1722, p. 83; the *Hymnodia Sacra*, Münster, 1733, p. 80; and also in *Daniel*, ii. 351. It is probably the production of some German Jesuit, and was most likely written in the second half of the 17th cent. It has been tr. by the Rev. R. C. Singleton, 1870, and pub. in the 2nd ed. of his *Anglican H. Bk.*, 1871, as "O mourn, thou rigid stone"; and by H. M. Macgill in his *Songs of the Christian Creed & Life*, 1876, No. 71, as "Ye rocks of marble, melt and weep." [J. M.]

*Lugete, pacis Angeli*. *C. Coffin*. [*Friday—Lent*.] Appeared in the *Paris Breviary*, 1736, for Fridays at Vespers, and also "Ad Officium Noct. In Feste quinque plagarum Christi." It was repeated in *Coffin's Hymni Sacri*, the same year, p. 28, and is found in several modern French Breviaries. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 31, and Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as :—

1. *Lament, ye saints, behold your God*. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 28, and Dr. Oldknow's *Hymns, &c.*, 1850. In 1861 it was given, with alterations, as "Angels, lament, behold your God," in *H. A. & M.*, but omitted in the revised ed., 1875.

2. *Angels of peace, look down from heaven and mourn*. By I. Williams in his *Hys. tr. from the Parisian Breviary*, 1839, p. 36. It was repeated in the *Salisbury H. Bk.*, 1857; the *Serum*, 1868; the *Hymnary*, 1872, and others, and usually with slight alterations.

3. *Angels of peace, lament*. By W. J. Blew. Written for use in his own church, 1850-2, and

pub. in *The Church Hy. & Tune Bk.*, 1852-5; and again in *Rice's Hym. Selected from the Ch. H. & T. Bk.*, 1870.

**Translations not in C. U. :—**

1. Angels, look down and weep. *R. Campbell*, 1860.
2. Angels of peace! ye seraphs mourn. *J. D. Chambers*, 1857.
3. Angels of peace, befall. *D. T. Morgan*, in his *Hym. of the Latin Church*, 1880. [*J. J.*]

**Luise Henriette, Electress of Brandenburg**, dau. of Friedrich Heinrich, Prince of Nassau-Orange and Stadtholder of the United Netherlands, was b. at 's Gravenhage (The Hague), Nov. 27, 1627. She received a careful Christian training, not only in literature, but also in domestic economy and feminine handicrafts. On Dec. 7, 1646, she was married, at the Hague, to the Elector Friedrich Wilhelm of Brandenburg, who was then residing at Cleve, but remained at the Hague to nurse her father, who d. March 14, 1647. She then, in June, 1647, joined her husband at Cleve, where her first child, Wilhelm Heinrich, was b. in May 1648. In the autumn of 1649 she set out with her husband and child on the way to Berlin, but in the inclement weather the child sickened and d. at Wesel, Oct. 24, 1649, and it was not till April 10, 1650, that she entered Berlin. On the birth of her second son, Carl Emil (who d. 1674), at Oranienburg, near Berlin, on Feb. 16, 1655, she founded an orphanage there as a thank-offering (now the Oranienburg Orphanage at Berlin). On July 11, 1657, her third son, afterwards King Friedrich I. of Prussia, was b. at Königsberg. After the birth of her youngest son, Ludwig, at Cleve, in 1666, she never entirely recovered. In the spring of 1667 she was conveyed to Berlin in a litter, and d. there June 18, 1667. (*Koch*, iv. 158; *Allg. Deutsche Bldg.*, xix. 623; *Goedeke's Grundriss*, vol. iii., 1887, p. 319, &c.)

Luise Henriette was a woman of noble character; a devoted wife who accompanied her husband in many of his expeditions, and was his right-hand counsellor in matters of state; and a true mother of her people, introducing the culture of the potato, founding model farms, establishing elementary schools, and in many ways interesting herself in restoring their welfare after the ravages of the Thirty Years' War. She was, like the Elector, a member of the Reformed Church, but earnestly desired to promote peace between the Lutheran and Reformed communions, and exerted herself especially on behalf of P. Verhaert (see p. 609, U.). Another of her efforts in this direction was by means of the *Union Hymn Book*, which Christoph Runge edited at her direction, and pub. in 1652 (see p. 272, U.). To this book she herself contributed four hymns. In his dedication to the Electress, Runge says she had "augmented and adorned it with your own hymns, viz.: 'Ein ander theil sein Vertrauen'; 'Gott der Reichthum deiner Güter'; 'Jesus meine Zuversicht'; 'Ich will von meiner Missethat.' Your Electoral Highness has not only in those your now mentioned hymns (that gemeldten gelehrten (Ihren eigenen Liedern) made known to all the world your Christian spirit; how your confidence is directed to God alone; how you exhort to him with thankful heart all the here-bis you enjoy; and how you rest the hope of your future everlasting life in Heaven on Christ alone as on a steadfast rock, but have also," &c. &c.

The question however remains. Did Runge here mean more than that she had sent for insertion certain hymns which were favourites of her own, perhaps written for her, but not necessarily written by her? Such cases were common enough at an earlier period (see note on *Mag ich Unglück!*). It is certainly strange that her name should not be given in any of the many hymn-books in which the third of these ("Jesus meine Zuversicht") was included during the next century. It was not till 1769 that Runge's dedication suggested to D. G. Schiller, and, after him, to other compilers, the

idea of the Electress's authorship; but once it was soon generally accepted. Fischer, i. 2, various additional reasons that make this likely; such as that while in Runge's day are mentioned as above, yet her name is in the individual hymns in the body of the book the funeral oration by her private chaplain is made of her poetical gifts; that Crüger in his *Praxis pietatis* makes without her 1661 and later eds. the first was omitted, particular the third is too classic and cool to have been written by so poor a German the Electress. This last objection would meet if we could suppose with Koch (iv. p. 158) that the hymn was originally written in Dutch, or Idoma, and was revised and corrected by Otto von Schwerin, or by Runge.

In view of the present evidence we can only say that if the Electress were not the author of it there is at least no proof of any kind to show that it was composed by any of those whose names have sometimes been attached to them; such as Schwerin (b. 1618, d. 1679), Caspar Ziegler (d. 1690), Hans von Assig (b. 1650, d. 1693). In this state of uncertainty the case must remain for further proof to be forthcoming.

Two of these hymns have passed into English, viz.:—

i. *Ich will von meiner Missethat.* A beautiful hymn first appeared in the *Runge G. B.*, 1853, No. 45, in 16 st. entitled, "Hymn of Penitence," and signed, Koch, iv. 160, conjecture may have been written at Cleve in the *Uac. L. S.*, 1851, No. 380. The

(1) "With sorrow now for past misdeeds (see, 1854, p. 304. (2) "I will return unto by Miss Winkworth, 1860, p. 231.

ii. *Jesus meine Zuversicht.* East beautiful hymn, founded on Job xix. 1. 1 Cor. xv. 35 ff., appeared in the *Crüger G. B.*, 1653, No. 140, in 10 st. of without signature. Its origin is thus: Laumann, in Koch, viii. 69:—

"It dates from the early years of her marriage in the autumn of 1649 she lost her first child, Prince Wilhelm Heinrich, at Wesel, while on (to Berlin), by which death for a long time succession in the Electoral House and in a modern family line seemed to be lost. At that time in the Altmark (on the Elbe), she had to quiet winter months, and here probably the twenty-two years poured out her heart before in this hymn."

This, however, is conjecture rather than fact; for, as stated above, it is not yet proved that the Electress wrote the hymn itself in of the first rank; Rambach calls it "an acknowledged in of Christian poetry;" while C. von Voss says, "it will ever remain a treasure of the hallowed songs of the Evangelical Church." It bears a certain resemblance to the section of the *Apotheosis* of A. C. P. (lines 1084-1085, with the subtitle "Deus tuus carnis humane," and beginning meum in Christo corpus consurgere. Quia but can hardly be called a fr. of it. It is included in Crüger's *Praxis*, 1656, No. 1 into almost all later hymn-books, and is in the *Uac. L. S.*, 1851.

The beautiful chorale (as in the *C. England*) appeared in its first form along with the hymn. C. von Winterfeldt conjectured that it may have been by the Electress. The form now in use is modified from that by Crüger in his *Praxis*, 1656. Tr. as

1. Christ, my Rock, my sure Defence. st. ix., as No. 51 in the *Moravian H. B.* In the ed. of 1789. No. 833, st. viii. was





text, but adds no new hymns by himself. In pt. I, are 61 German hymns, in pt. II, 46, of which 36 in all are by Luther.

For these books Luther wrote three prefaces, first pub. respectively in Nov. 3, 4, 9. A fourth is found in his *Christliche Gesung, Lateinisch und Deudsch, zum Begrebnis*, Wittenberg, J. Klug, 1542. These four prefaces are reprinted in Wackernagel's *Bibliographie*, 1855, pp. 548-563, and in the various editions of Luther's *Hymns*. Among modern editions of Luther's *Geistliche Lieder* may be mentioned the following:—

Carl von Winterfeld, 1840; Dr. C. E. P. Wackernagel, 1845; G. C. H. Sulp, 1854; Wilhelm Schircks, 1854; Dr. Dannel, 1853; Dr. Karl Gerok, 1853; Dr. A. F. W. Fischer, 1853; A. Frommel, 1853; Karl Goedeke, 1862, &c. In *The Hymns of Martin Luther. Set to their original melodies. With an English version.* New York, 1862, ed. by Dr. Leonard Woolsey Bacon and Nathan H. Allen, there are the four prefaces, and English versions of all Luther's hymns, principally taken more or less altered, from the versions by A. T. Russell, E. Maeste and Miss Winkworth (repub. in London, 1854). Complete sets of Luther's hymns have been pub. by Dr. John Anderson, 1846 (2nd ed. 1847), Dr. John Hunt, 1852, Richard Maeste, 1854, and Dr. G. Macknald in the *Sunday Magazine*, 1867, and his *Erotica*, 1876. The other versions are given in detail in the notes on the individual hymns.

## ii. Classified List of Luther's Hymns.

Of Luther's hymns no classification can be quite perfect, e.g. No. 3 (see below) takes hardly anything from the Latin, and No. 18 hardly anything from the Psalm. No. 29 is partly based on earlier hymns (see p. 225, i.). No. 30 is partly based on St. Mark i. 9-11, and xvi., 15, 16 (see p. 226, ii.). No. 35 is partly based on St. Luke ii. 10-16. The following arrangement, however, will answer all practical purposes.

### A. Translations from the Latin.

#### 1. From Latin Hymns:

1. Christum wir sollen loben schon.  
*A solis ortus cardine* (p. 4, ii.).
2. Der du bist dreif in Einigkeit.  
*O Lux beata Trinitas*.
3. Jesus Christus unser Heiland, Der von,  
*Jesus Christus nostra salus* (p. 226, i.).
4. Komm Gott Schöpfer, heiliger Geist,  
*Veni Creator Spiritus, Mentis*.
5. Nun komm der Heiden heiland,  
*Veni Redemptor gentium*.
6. Was fürchtst du Feind Herodes ehre,  
*A solis ortus cardine* (p. 5, i.).

#### 10. From Latin Antiphons, &c.:

7. Herr Gott dich loben wir.  
*Te Deum laudamus*.
8. Verleih uns Frieden gnädiglich.  
*Da pacem, Domine* (p. 276, ii.).
9. Wir glauben all an einen Gott.

#### 10. Partly from the Latin, the translated stanzas being adopted from Pre-Reformation versions:

10. Komm, heiliger Geist, Herre Gott.
11. Mitten wir im Leben sind.  
*Media vita in morte sumus*. (p. 721, i.).

### B. Hymns revised and enlarged from Pre-Reformation popular hymns.

12. Gelobet seist du Jesus Christ.
13. Gott der Vater wohn uns bei.
14. Gott sei gelobet und gebenedeiet.
15. Nun bitten wir den heiligen Geist.

### C. Psalm versions.

16. Ach Gott vom Himmel, sieh daruin.
17. Aus tiefer Noth schrei ich zu dir.
18. Ein feste Burg ist unser Gott.
19. Es spricht der Unweisen Mund wohl.
20. Es wollt uns Gott genädig sein.
21. Wir Gott nicht mit uns diese Zeit.
22. Wohl dem, der in Gottes Furcht steht.

### D. Paraphrases of other portions Scripture.

23. Dies sind die heiligen zehn Gebot.
24. Jesaja dem Propheten das geschah.
25. Mensch wilt du leben seliglich.
26. Mit Fried und Freud ich fahr dich.
27. Sie ist mir lieb die werthe Magd.
28. Vater unser im Himmelreich.

### E. Hymns mainly Original.

29. Christ lag in Todesbänden.
30. Christ unser Herr zum Jordan kam.
31. Ein neues Lied wir heben an.
32. Erhalt uns Herr bei deinem Wort.
33. Jesus Christus unser Heiland, Der.
34. Nun freut euch lieben Christenges.
35. Vom Himmel hoch da komm ich!
36. Vom Himmel kam der Engel Saba.

In addition to these see also 10

37. Für allen Freuden auf Erden.
38. Kyrie eleison.

In the *Blätter für Hymnologi* Dannel arranges Luther's hymns what he thinks their adaptation German C. U., as follows:—

- i. Hymns which ought to be include Evangelical hymn-book: Nos. 7-18, 20 32, 34, 36, 38, 39.
- ii. Hymns the reception of which (at might be contested): Nos. 2, 3, 4, 19, 21 33.
- iii. Hymns not suited for a hymn-book 27, 31, 37.

The whole of these 38 pieces is in the body of this Dictionary unlines, except Nos. 1-8, 11, which under the first lines given in ital.

**Lux alma Jesu mentium** *nard. [The Transfiguration.]* 1 *Roman Breviary*, 1568, a cento of nard's "Jesu dulcis memoria" (ning "Amor Jesu dulcissime" [3 in *H. A. & M.*, "Jesu, Thy me told," noted on p. 277, l. (iii.)], w for Lauds on the Festival of the tion. The lines were taken from poem without the least regard to t connection, and were considerably adapt them to their purpose. altered text below from the *Rom at Rome* in 1570, p. 778. In the revised under Urban VIII., 1632, as "Lux alma Jesu mentium," ar has been repeated in all subseq of that revision. The two forms are as follows:—

<i>Roman Breviary, 1568.</i>	<i>Roman B</i>
"Amor Jesu dulcissime, Quando cor nostrum vi- sitae, Pelle mentis caliginem, Et nos reple dulcedine.	"Lux alma Dum cor cras, Culpae fu Et nos re
"Quam felix est, quem salus, Consorte Paternae dexte- rae: Tu verae lumen patriae, Quod omnem sensum su- perat.	"Quam la- visitas Consorte I rac: Tu dulce Carnis u bus.
"Splendor Paternae gloriae, Incomprehensa bonitas, Amoris tui cupiam, Da nobis per praesen- tiam."	"Splendor rise, Incomprel Nobis am Largire tiam."

It will be noted that l. 9, "Spk nae," is the first line of the well-known hymn, and is not from the poem.

The older of the above centos is



There are also from the 1856 and 1868 eds. the following:—

20. A thousand years have come and gone. *Christmas.*
21. Lift up your heads, rejoice. (1866.) *Advent.*
22. Praying by the river-side. *Holy Baptism.*
23. The Lord is rich and merciful. *How Faith in God.*
24. There is purpose in this waste. *Easter.*

Lyte's hymns are marked by intense individuality, gracefulness and felicity of diction, picturesqueness, spiritual freshness, and the sadness of a powerful soul struggling with a weak and emaciated body. Although *The Riculet* was pub. for use by his own congregation as a supplement to Watts, more than one half of the hymns were designed for private use only, but were not so distinguished in the work. Its publication caused one of the most bitter hymnological controversies known in the annals of modern Congregationalism. Time, however, and a criticism, broader and more just, have declared emphatically in favour of his hymns as valuable contributions to cultured sacred song. [W. G. H.]

**Lyte, Henry Francis, M.A.,** s. of Captain Thomas Lyte, was b. at Ednam, near Kelso, June 1, 1793, and educated at Portora (the Royal School of Enniskillen), and at Trinity College, Dublin, of which he was a Scholar, and where he graduated in 1814. During his University course he distinguished himself by gaining the English prize poem on three occasions. At one time he had intended studying Medicine; but this he abandoned for Theology, and took Holy Orders in 1815, his first curacy being in the neighbourhood of Woxford. In 1817, he removed to Marazion, in Cornwall. There, in 1818, he underwent a great spiritual change, which shaped and influenced the whole of his after life, the immediate cause being the illness and death of a brother clergyman. Lyte says of him:—

"He died happy under the belief that though he had deeply erred, there was One whose death and sufferings would atone for his delinquencies, and be accepted for all that he had incurred;—

and concerning himself he adds:—

"I was greatly affected by the whole matter, and brought to look at life and its issue with a different eye than before; and I began to study my Bible, and preach in another manner than I had previously done."

From Marazion he removed, in 1819, to Lymington, where he composed his *Tales on the Lord's Prayer* in verse (pub. in 1828); and in 1823 he was appointed Perpetual Curate of Lower Brizham, Devon. That appointment he held until his death, on Nov. 20, 1847. His *Poems of Henry Vaughan*, with a *Memoir*, were pub. in 1846. His own Poetical works were:—

- (1) *Poems chiefly Religious*, 1833; 2nd ed. enlarged, 1845.
- (2) *The Spirit of the Psalms*, 1834, written in the first instance for use in his own Church at Lower Brizham, and enlarged in 1835.
- (3) *Miscellaneous Poems* (posthumously) in 1848. This last is a reprint of the 1845 ed. of his *Poems*, with "Abide with me" added.
- (4) *Remains*, 1850.

Lyte's *Poems* have been somewhat freely drawn upon by hymnal compilers; but by far the larger portion of his hymns found in modern collections are from his *Spirit of the Psalms*. In America his hymns are very popular. In many instances, however, through mistaking Miss Auber's (q.v.) *Spirit of the Psalms*, 1829, for his, he is credited with more than is his due. The Andover Sabbath H. Bk.,

1838, is especially at fault in this; the best known and most widely used positions are "Abide with me, eventide"; "Far from my leave: "God of mercy, God of grace" are Thy courts above"; "Praise, King of heaven"; and "There is secret place." These and several annotated under their respective the rest in C. U. are:—

i. From his *Poems chiefly Religious* and 1845.

1. Above me hangs the silent sky.
2. Again, O Lord, I open mine eyes.
3. Hail to another Year. *New Year.*
4. How good, how faithful, Lord, art thou to me.
5. In tears and trials we must sow; followed by Joy.
6. My (our) rest is in heaven, my [here. *Heaven our Home.*
7. O Lord, how infinite Thy love; in Christ.
8. Omniscient God, Thine eye divi-ghost Omniscient.
9. The heaven around me falling. *At*
10. The Lord hath builded for Himself the Temple of God.
11. Vain were all our toil and labour God.

12. When at Thy footstool, Lord, I be
13. When earthly joys glide swift awa
14. With Thou return to me, O Lord.
15. With joy we hail the sacred day.

ii. From his *Spirit of the Psalms*

16. Be merciful to us, O God. *Ps. lvi*
17. Blessed is the man who knows the L
18. Blessed is the man whose spirit shar
19. From depths of woe to God I cry.
20. Gently, gently lay Thy rod. *Ps.*
21. Glorious Shepherd of the sheep.
22. Glory and praise to Jehovah on hi
23. God in His Church is known. *Ps*
24. God be our Refuge, tried and prov
25. Great Source of my being. *Ps. li*
26. Hear, O Lord, our supplication.
27. How blest the man who fears the L
28. Humble, Lord, my haughty spirit
29. In this wide, weary world of care.
30. In vain the powers of darkness tr
31. Jehovah speaks, let man be awed.
32. Judge me, O Lord, and try me be
33. Judge me, O Lord, to Thee I fly.
34. Lord, I have sinned, but O forgive
35. Lord, my God, in Thee I trust.
36. Lord of the realms above, Our Prop
37. Lone amidst the dead and dying.
38. Lord God of my salvation. *Ps. li*
39. Lord, I look to Thee for all. *Ps.*
40. Lord, I would stand with thoughtf
41. Lord, my God, in Thee I trust.
42. My God, my King, Thy praise I s
43. My God, what monuments I see.
44. My spirit on [to] Thy care. *Ps. i*
45. My trust is in the Lord. *Ps. xvi*
46. Not unto us, Almighty Lord (God
47. O God of glory, God of grace. *P*
48. O God of love, how blest are they
49. O God of love, my God Thou art.
50. O God of truth and grace. *Ps. x*
51. O had I, my Saviour, the wings of
52. O how blest the congregation. *P*
53. O how safe and how happy he.
54. O plead my cause, my Saviour pl
55. O praise the Lord, 'tis sweet to ra
56. O praise the Lord; ye nations, pe
57. O praise ye the Lord with heart.
58. O that the Lord's salvation. *Ps. i*
59. O Thou Whom thoughtless men

meant.

60. Of every earthly stay bereft. *Ps*
61. Our hearts shall praise Thee, O

62. Pilgrims here on earth and strang
63. Praise for Thee, Lord, in Zion w
64. Praise to God on high be given.
65. Praise ye the Lord, His servants,
66. Redeem'd from guilt, redeem'd



contributed to magazines, and the most notable of which are *David Elginbrod*; *Robert Falconer*; *Alec Forbes of Howglen*; and *Annals of a Quiet Neighbourhood*. He was some time Editor of *Good Words for the Young*, and wrote *England's Antiphon for Macmillan's Sunday Library*. His poetical works are:—

(1) *Within and Without*, 1855; (2) *The Disciple, and Other Poems*, 1860; (3) *The Diary of an Old Soul* (printed for private circulation), 1867; (4) *Ascolics*, a volume of *trs.* from the *Sierman* (most of which first appeared in the *Sunday Magazine*), 1876; and (5) *A Threefold Cord*, 1903, part of which previously appeared in his *Works of Fancy and Imagination*, 10 vols., 1871.

Most of his original hymns were contributed to *Hys. and Sacred Songs for Sunday Schools and Social Worship*, &c., pub. by Fletcher and Tubbs, Manchester, in 1855 (2nd. ed., 1856), and of which his brother, and the Rev. G. B. Bubier (p. 100. *ii.*) were the editors. The original hymns, which are signed "G. Macdonald," in this collection are:—

1. A quiet heart, submissive, meek. *The Meek inherit the Earth.*
2. Daylight fades away. *Second Advent.*
3. Father, I well may praise Thy name. *Sunday Morning.*
4. Father, these souls of ours have been. *Blessed are the Pure in Heart.*
5. If we were longing for the food. *Blessed are they that Hunger and Thirst after Righteousness.*
6. It was an awful hour that gave. *Blessed are the Merciful.*
7. Let Thy own voice, O Father, say. *Blessed are they that mourn.*
8. O Son of Man, Thy Name by choice. *Blessed are the Meek.*
9. Our Father, hear our longing prayer. *Blessed are the Poor in Spirit.*

Some of these hymns were afterwards revised by their author. The next two are from *The Disciple, and Other Poems*, 1860:—

10. O God, Whose daylight leadeth down. *Evening.*
11. O Lord (thou) of life, Thy quickening voice. *Morning.*

Dr. Macdonald's hymns are rich in ideas, but are touched with a mysticism which renders them a little difficult of apprehension. They are however of great value in setting forth truths rarely expressed in hymns, and are likely to grow in favour. [W. G. H.]

**Macduff, John Ross**, D.D., second s. of Alexander Macduff, of Bonhard, near Perth, was b. at Bonhard, May 23, 1818. After studying at the University of Edinburgh, he became in 1842 parish minister of Kettins, Forfarshire, in 1849 of St. Madoc's, Perthshire, and in 1855 of Sandyford, Glasgow. He received the degree of D.D. from the University of Glasgow in 1862, and about the same time also from the University of New York. He retired from pastoral work in 1871, and now (1887) lives at Chislehurst, Kent. He has published many practical and devotional works which have attained a wide circulation. In 1857 he was appointed by the General Assembly a member of their Hymnal Committee. His 31 hymns appeared in his *Altar Stones*, 1853, and were also included with his later poems in his *The Gates of Praise*, 1876. Of these hymns the following are in C. U.:—

1. Christ is coming! Let creation. *Second Advent.*
2. Eternal Rock! To Thee I flee. (1863.) *Christ the Rock.*
3. Everlasting arms of love. (1863.) *Support in Christ.*
4. From Thy habitation holy. *Whitsuntide.*

5. Hasten, Lord, that morn of glory.
6. Jesus wept! Those tears are over-  
raising of Lazarus.
7. O do not, blessed Lord, depart. *'T*  
*desired.*
8. Where shall I look for holy calm.  
*Whitside.*
9. Why should I murmur or repine?

Of these hymns those dated 11 only of Dr. Macduff's originals.

**Macgill, Hamilton Mo-**  
D.D., youngest s. of Thomas Ma-  
Mar. 10, 1807, at Cairnrie, Ayr,  
studying at the University of Glas-  
confered upon him the degree  
1870), he became in 1837 joint  
Duke St. United Presb. Church.  
1840 he removed with a portion  
gregation to a new church in Mor-  
He became, in 1858, Home Miss-  
of the United Presbyterian Ch-  
1868 Foreign Mission Secretary. I  
1880, at Paris, while on his wa-  
his health in the South of Fr-  
member of the Hymnal Committee  
Church in 1870-76, he contri-  
*Presbyterian Hymnal*, 1876, 3 t  
Latin (Nos. 28, 34, 35, 101, 209  
the Greek (No. 346). These he  
included in his *Songs of the Ch-*  
*and Life*, 1876, a volume conti-  
from the Greek; 68 from the La-  
*trs.* from English into Latin ver-  
(No. 101 being by himself). The  
includes careful and interesting  
and critical notices of the authors  
are included; and the texts in  
Latin, Greek, and English.

Many of the translations are exceed-  
stand in the very first rank of modern  
—their gracefulness and ease making  
like original English hymns than the  
Theodore Martin paid the translations  
high compliment of mistaking one of the  
val hymns. In the edition of 1879, Dr.  
number of verbal alterations, added two  
the Latin ("Jam moesta quiesce quereb-  
qui mortalibus"), one from the Bohemian  
Spanish, and a Latin version of "Art  
thou languid?" Twenty-two of his *trs.*  
and Greek had appeared in the *Junior*  
*Magazine* of the U. P. Church between  
His *trs.* are gradually coming into some  
use.

**Mackay, Margaret**, was  
and the only daughter of Ca-  
Mackay, of Hedgefield, Inverne-  
married in 1820 to Major Will-  
of the 68th Light Infantry (at  
Colonel) a distinguished officer w-  
Mrs. Mackay d. at Cheltenham.  
In addition to various prose works  
pub. *Thoughts Redeemed; or La*  
*Hours*, 1854, which contained  
hymns and poems. Of these, "A  
blessed sleep," is noted at p. 66. I

**Mackellar, Thomas**, was  
York, Aug. 12, 1812. At the  
entered the printing establishm-  
Brothers. In 1833 he removed to  
and joined the type-foundry firm  
Smith, as proof reader. He  
became a foreman, and then a p-  
firm, which has been known  
Mackellar, Smiths, and Jordan,  
of Philadelphia. His publica-





difficultly he received Holy Orders, and subsequently founded and became chaplain of the Lock Hospital, Hyde Park Corner. He was popular as a preacher, and had no inconsiderable reputation as a musical composer. He ceased preaching on the publication of his work *Thelyphthora*, in which he advocated the practice of polygamy. He d. in 1790. He pub. *A Commentary on the Articles of the Church of England*; *A Treatise on the Christian Faith*, &c., and:—

*A Collection of Psalms and Hymns Extracted from Various Authors, and published by the Reverend Mr. Madan. London, 1766.*

This Coll. contained 170 hymns thrown together without order or system of any kind. In 1768 he added an *Appendix* of 24 hymns. This Coll., referred to in this Dictionary as *Madan*, and *Madan's Ps. & Hys.*, had for many years a most powerful influence on the hymnody of the Church of England. Nearly the whole of its contents, together with its extensively altered texts, were reprinted in numerous hymn-books for nearly one hundred years. At the present time many of the great hymns of the last century are in use as altered by him in 1760 and 1768. Although several hymns have been attributed to him, we have no evidence that he ever wrote one. His hymnological labours were employed in altering, piecing, and expanding the work of others. And in this he was most successful.

[J. J.]

#### Maerentes oculi spargite lachrymas.

*Passiontide.* This hymn, which sometimes begins "Maerentes oculi," is the hymn at Vespers in the Office of the Passion of our Lord Jesus Christ, which has been added to the *Roman Breviary* since 1740 (see "Aspice infami Deum"). It is in the *Roman Breviary*, Bologna, 1827, Pars Hiemalis, Supplement, p. 270, in 7 st. *Tr.* as:—

*Now let us sit and weep.* By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 63, in 7 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 35. In the *Hymnary*, 1872, it is altered to "Come let us sit and weep."

*Another tr. is:—*

Ye weeping eyes, still bring tears. *J. Wallace*, 1874.

[J. M.]

#### Mag ich Unglück nicht wiederstoßn.

[*Cross and Consolation.*] *Wackernagel*, iii. pp. 118-121, gives four versions from a Nürnberg broadsheet, circa 1526, the Erfurt *G. B.*, 1531, &c. The text in the *Unc. L. S.*, 1851, No. 684, follows that in the 1531. It is in 3 st. of 11 l., the two initial letters of st. i., ii. and the initial letter of st. iii., giving the name Maria.

In the Nürnberg broadsheet it is called "Queen Maria of Hungary's hymn," and so in the Magdeburg *G. B.*, 1534, and many other later collections, it is ascribed to her. She was sister of the Emperor Charles V., and wife of King Ludwig II., of Hungary, who d. in 1526, she surviving till 1538. Both *Wackernagel*, and *Lauxmann* in *Arch.*, viii. 528, think it was merely adopted by her as her hymn of consolation, and may have been written for her by Martin Luther. Had Luther written it, however, it is hardly likely that in the hymn-books edited by him or for him from Kling's *G. B.*, 1529, to Babst's *G. B.*, 1845, it would always have appeared without his name.

The *tr.* are:—(1) Can I my fate no more withstand, by Miss Winkworth, 1858, p. 178. (2) I cannot thine suppress, or quell, by Dr. G. Walker, 1860, p. 47.

[J. M.]

**Magdeburg, Joachim**, was at Gardelegen in the Altmark. He was educated at the University of Witte 1544, and in 1546 was appointed school at Schöningen, near Helmwick. He became pastor of D. Lüneburg in 1547, but being on his slender income resigned in the same year became pastor of the Altmark. But refusing the Roman ceremonies prescribed by Interim he was, in 1552 (Easter) banished from the Electorate of 1 About May, 1552, by the influence Aepinus, Superintendent of Ham appointed diaconus of St. Peter Hamburg, and there became sec; Flacius Illyriensis [Matthias Flacius Lutheran, church historian, &c., fort-am-Main, March 11, 1575] death of Aepinus, May 13, 1555 Eitzen, his successor, was not so when, during the controversy in Holy Communion, Magde tractate without submitting it to of Eitzen, the latter obtained th Magdeburg from his post, May 2 then went to Magdeburg to be Flacius as one of the compilers history known as the *Magdebu* Shortly thereafter he was appon Commandant in Thuringia; but, of Flacius, was dispossessed it then stayed for longer or shorter Count von Mansfeld, Baron von and others, until, after the Emilian II. had once more permitt preachers in Austria, he was, a Mansfeld's recommendation, app commandant of Raab in Hung mental chaplain at Raab in 15 his house there was burnt, at Grafenworth (east of Krems), to speaking Austrian troops. The contend with the machinations clergy, and after joining with ni of the Evangelical clergy in a senting a Confession of Faith t Diet (Landtag), was compelled in 1571 we find him living at Er he was preacher at Esserding in in 1583 was expelled as an Flacius. His later history is in i. 446; *Allg. Deutsche Bing.* x *Wackernagel*, iii. pp. 1035-10 pieces under his name. The on English is:—

*Wer Gott vertraut, hat wohl get* *And.* Founded on Ps. lxxviii. 25, *angel*, iii. p. 1042, prints st. i. from *Christliche und tröstliche Tischge. Stimmen*, Erfurt, 1572 (where it for Saturday evening); and thini though not certain, that it is Magdeburg. In S. Calvinus's *H num ecumenisticum*, Leipzig, 15 iii., are first found. *Lauxmann* 373, thus sums up the evidence:—

"From these circumstances it seems hymn originally consisted only of the that Magdeburg's authorship, in op claims [it has been ascribed to J. N Mühlmann] is beyond doubt."



tion of the Edict of Nantes. Pierre Malan, after seeing his sister fall a victim to persecution, left Merindol (1714), and arrived at Geneva (1722). Henri Abraham César Malan was b. at Geneva in 1787. After an education at the College, he went to Marseilles, with the intention of learning business: but, soon after, entered the Academy at Geneva, as a preparation for the ministry, to which he was ordained in 1810. He had been appointed one of the masters at the College in the previous year. The National Church of Geneva was at that time almost Unitarian, and Malan's convictions were in accord with it. But the great movement known as the *Réveil*, of which the first products were the dissident church of Bourg de Four and at a later date that founded by Malan himself, and which finally imbued the whole Swiss Church with its spirit, was silently preparing itself. The germ of the movement may be traced in the *Société des Amis* (1810), of which Empeytaz and A. Bost were leaders; and in Malan's independent attainment to the doctrines of the Divinity of the Saviour and the free gifts of salvation through Him (1816). But the human agency, which gave it force, and determined its Calvinistic direction, was the visit of Robert Haldane (in the autumn of 1816), to whom not only these pioneers of the movement, but P. Monod, E. Rieu, Guers, Gonthier, Merle d'Aubigné, and others, always pointed as their spiritual father. Empeytaz and others sought to attain enfranchisement by the establishment of the "petite Eglise of Bourg de Four." Malan wished to reform the national Church from within: and a sermon at Geneva, which brought on him the obloquy of the professors and theologians that composed his audience, and which Haldane characterized as a republication of the Gospel, was his first overt act (Jan. 19, 1817). But the opposing forces were far too strong for him. The Venerable Company excluded him from the pulpits, and achieved his dismissal from his regentship at the College (1818). In 1820 he built a chapel (Chapelle du Temoignage) in his garden, and obtained the licence of the State for it, as a separatist place of worship. In 1823 he was formally deprived of his status as a minister of the national Church. The seven years that succeeded were the palmy days of the little chapel. Strangers, especially from England, mingled with the overflowing Swiss congregation. But (in 1830) a secession to Bourg de Four, and then the foundation of the Oratoire and the Société Évangélique, which in 1849 absorbed the congregation of Bourg de Four under the title of the *Eglise Évangélique*, thinned more and more the number of his adherents. His burning zeal for the conversion of souls found a larger outlet in long tours of evangelization, subsidized by religious friends, in his own land and Belgium and France, and also in Scotland and England, where he had friends among many religious bodies, and where he preached to large congregations. The distinguishing characteristic of these tours was his dealing with individuals. On the steamboat or the diligence, in the mountain walk, at the hotel, no opportunity was lost. On one occasion an old

man whom he visited drew from his pillow a copy of his great hymn-book *de Sion*, 1841, and told him he prayed to see the author of it before he died.

It is as the originator of the movement in the French Reform that Malan's fame cannot perish. *Hymnody*, § v.] The spirit of his perpetuated in the analysis of experience, the never-wearied delineation of hopes and fears, the joys and sorrows of the believer's soul, which are still the French Protestant hymns. To this added, in Malan himself, a mark of tone, necessitated by the great struggle for Evangelical doctrine: phatic Calvinism, expressing the despondency of Newton and C in contrast with them, in brightness and gladness. French Calvinism pronounced his hymns unequal, literary defects; but their unaffected and fervent sincerity are universal. In the *Chants de Sion*, hymns 20, "Béni soit"; 165, "Mon cœur se désespère"; 199, "Du Rocher"; 200, "Agneau de Dieu"; 239, "Jehovah," are in every Protestant hymn-book; and several others are very

Besides his hymns Malan produced less tracts and pamphlets on the dispute between the National and Churches and the Church of Rome. His articles in the *Record* and reviews. He was a man of various talents. His hymns were set to melodies. He was an artist, and his little workshop had its forger's bench, its printing press. In his life his strong Calvinism, and mere external union in church, kept him distinct from all in church comprehension, though in communion with all the sectarian thought in Geneva and Switzerland. One time there seemed a prospect of rejoining the national Church, driven him from her. One of his joys was the meeting of the Evangelical Alliance at Geneva (1861). He had one of his latest orders was the rebuilding of his decayed chapel, in which he had labored for 43 years. He died at Vandoeuvres, Geneva, in 1864, leaving a number of whom, the Rev. S. C. Malan, at that time Vicar of Broadwindsor, is known as a linguist and a theologian of the Church. [For further details see *les Travaux de César Malan, D. I ses fils*.] To English readers Malan is known as a hymn-writer through "Non, ce n'est pas mourir" (q.v. death to die," &c. About a dozen hymns appear in a translated *Friendly Visitor* for 1826, and citations are noted at p. 302, l. [Fr. p. 300, l. § v.]

**Man of Sorrows and C. J. Latrobe.**

This hymn is marked by the Eberle in his notes in the *Yenger* for June, 1868, as C. Gre-

C. I. Latrobe, 1802. Mr. Miller (*Singers and Songs*, p. 231) quotes Mr. Latrobe as saying:—

"The late venerable Bishop of the Brethren's Church, Christian Gregor, was the principal author and compiler of the following cantata, of which he kindly furnished me with a copy. It has been my desire and study to preserve all the ideas contained in the original, and I hope, on comparison, it will be found that I have omitted few, if any, that are essential; but I did not always confine myself to words, or to the same number of verses."

The original German has not been traced. In English the hymn was given as No. 1011 in the 1808 *Suppl. to the Moravian H. Bk.* of 1801 (1886, No. 72), in 6 st. of 8 l. It was adopted by Montgomery in his *Christian Psalmist*, 1825, and has since appeared in the *Cong. H. Bk.*, 1836; *N. Cong.*, 1859; *Bapt. Ps. & Hys.*, 1858; *Allon's Cong. Psalmist Hyl.*, 1886, and others. [J. M.]

**Mane prima Sabbati.** [Easter.] This sequence has sometimes been ascribed to Adam of St. Victor, but Gautier in his 1881 ed. of *Adam's Oeuvres poetiques*, p. 236, does not print the text, and says that this ascription is false, for the piece is earlier than Adam and not in his style. Among the British Museum mss. it is found in one of the 12th cent. (Reg. 2 B. iv. f. 101 b); in another, v. 1199 (Calig. A. xiv. f. 69 b); in a third of the 13th cent. (Add. 12194, f. 123 b), &c. It is also in the *Sarum* (Bodleian ms. Barlow, 5, c. 1370, pp. 216, 364); *Hereford* (ms. in the Bodleian, c. 1370); *York* (ms. in the Bodleian, c. 1390); *Paris* (early 14th cent. ms. in the Brit. Mus. Add. 16905, f. 144 b), and other *Missals*. Morel, p. 45, cites it as in a 12th cent. ms. at Einsiedeln. The text is also in *Mons.* No. 168; *Daniel*, ii. p. 255; *Kehrein*, No. 93, &c. The *Sarum* and some other *Missals* give it also for St. Mary Magdalene. *Tr. as* :—

On the morn of Easter day. By J. M. Neale in the enlarged *H. Noted*, 1854. In the *Appendix to the Antiphoner and Grad.*, 1882; the *Hymner*, 1882; and the *Altar Hymnal*, 1884, this *tr.* is rewritten by M. J. Blacker, as "Dawning was the first of days." [J. M.]

**Manington, Alice**, daughter of Thomas Manington, of Hastings, was b. at Brighton, and in 1882 was residing in Vienna. She has published:—

(1.) *Footprints of the Holy Road; Translations from the German*, by A. M. London, W. Macintosh, 1863, containing in all 102 pieces. (2.) *A Wreath of Carols from the Netherland*. London, W. Macintosh, 1866. This contains *trs.* of 25 German hymns and carols, No. 26 being original.

None of these versions appear to be in English C.U. They are noted under the first lines of the German wherever possible. [J. M.]

**Mant, Richard**, D.D. s. of the Rev. Richard Mant, Master of the Grammar School, Southampton, was b. at Southampton, Feb. 12, 1776. He was educated at Winchester and Trinity, Oxford (B.A. 1797, M.A. 1799). At Oxford he won the Chancellor's prize for an English essay: was a Fellow of Oriel, and for some time College Tutor. On taking Holy Orders he was successively curate to his father, then of one or two other places. Vicar of Coggeshall, Essex, 1810; Domestic Chaplain to the Archbishop of Canterbury, 1813,

Rector of St. Botolph, Bishopsgate, London, 1816, and East Horsley, 1818, Bishop of Killaloe, 1820, of Down and Connor, 1823, and of Dromore, 1842. He was also Hampton Lecturer in 1811. He d. Nov. 2, 1848. His prose works were numerous, and although now somewhat obsolete, they were useful and popular in their day. His poetical works, and other works which contain poetical pieces, are:—

(1) *The Country Curate*, 1804; (2) *Poems in three Parts*, 1806; (3) *The Slave*, 1807; (4) *The Book of Psalms in an English Metrical Version*, &c., 1824; (5) *The Holydays of the Church; or Scripture Narratives of Our Blessed Lord's Life and Ministry, and Diographical Notices of the Apostles, Evangelists, and other Saints, with Reflections, Collects, and Metrical Sketches*, vol. I., 1828; vol. II., 1831; (6) *The Gospel Miracles in a series of Poetical Sketches*, &c., 1832; (7) *The British Months*, 2 vols., 1836; (8) *Ancient Hymns from the Roman Breviary, for Domestic Use*. . . . To which are added Original Hymns, principally of Commemoration and Thanksgiving for Christ's Holy Ordinances, 1837: new ed., 1871. (9) *The Happiness of the Blessed Dead*, 1847.

Bp. Mant is known chiefly through his translations from the Latin. He was one of the earliest of the later translators, I. Williams and J. Chandler being his contemporaries. Concerning his translations, Mr. Ellerton, in his *Notes on Church Hymns*, 1881, p. xlviii. (folio ed.), says justly that:—

"Mant had little knowledge of hymns, and merely took those of the existing *Roman Breviary* as he found them: consequently he had to omit many, and so to alter others that they have in fact become different hymns: nor was he always happy in his manipulation of them. But his book has much good taste and devout feeling, and has fallen into undeserved neglect."

His metrical version of the Psalms [See *Psalters*, English, § xvii] has yielded very few pieces to the hymnals, the larger portion of his original compositions being from his work of 1837. The most popular of these is "Come Holy Ghost, my soul inspire, Spirit of," &c., and its altered forms; "Bright the vision that delighted," and its altered form of "Round the Lord in glory seated;" and "For all Thy saints, O Lord." His hymns in C. U. which are not annotated under their respective first lines are:—

i. From his *Metrical Version of the Psalms*, 1824.

1. God, my King, Thy might confessing. *Ps. cxi.*
  2. Lord, to Thee I make my vows. *Ps. xxiiv.*
  3. Blessed be the Lord most High. *Ps. cxviii.*
  4. My trust is in the highest Name. *Ps. xli.*
  5. Reign, Jehovah, King supreme. *Ps. xciii.*
  6. Thy listening ear, O Lord, incline. *Ps. lxxviii.*
  7. To God my earnest voice I raise. *Ps. cxlii.*
  8. To Jehovah hymn the lay. *Ps. cxviii.*
- centos in Spurgeon's *G. O. H. Hk.*, 1866. (1) st. 1. v. and (2) "Thee, Jehovah, will I bless" from st. vii.-x.

ii. From his *Holydays of the Church*, &c., 1828-31.

9. Lo, the day the Lord hath made. *Easter.*
10. There is a dwelling place above. *All Saints.*

iii. From his *Ancient Hymns*, &c., 1837.

11. Before Thy mercy's throne. *Lent.*
12. Father of all, from Whom we trace. *Unity.*
13. For these who first proclaimed Thy word. *Apostles.*
14. Not when He bids me seek His face. *Holy Communion.*
15. Oft as in God's own house we sit. *Divine Worship.*
16. Put off thy shoes, 'tis holy ground. *The House of God.*
17. Saviour of men, our Hope (Life) and Rest. *The Greater Festivals.*



18. Thy House each day of hallowed rest. *Holy Communion.*

19. We bless Thee for Thy Church, O Lord. *Thanksgiving for the Church.*

20. We deem and own it, Lord, a proof. *Divine Grace.*

When all Bp. Munt's *trs.* original hymns, and versions of the Psalms in C. U. are taken into account, it is found that he is somewhat strongly represented in modern hymnody.

[J. J.]

**March, Henry**, was b. at Barnstaple, Aug. 29, 1791, and educated for the Congregational ministry at Homerton College under Dr. J. Pye-Smith. He held pastorates at Bungay, Mill Hill, Colchester, and Newbury. He d. in London, July 28, 1869. His pub. works are:—

(1) *Sabbaths at Home, or Help to their right Improvement, Founded on the 42nd and 43rd Psalms*, London, 1820; 2nd ed. 1824. This work consists of Essays on religious subjects, followed by Reflections and Hymns. (2) *Hymns for the Closet of the Christian Minister*, Lond., 1823. (3) *The Early Life of Christ an Example for the Young*.

Of his hymns in C. U. the best are:—

1. **Eternal God, eternal King.** *Adoration of the Father.* In Couder's *Cong. H. Bk.*, 1836, and several modern collections, especially in America.

2. **O send Thy light, Thy truth, my God.** *Public Worship.* Appeared in his *Sabbaths at Home, &c.*, 1820, p. 227, where it is given at the close of an Essay on "Natural Gifts Consecrated to God." It was repeated in the *Leeds H. Bk.*, 1853, and later hymnals.

[W. G. H.]

**Marckant, John.** [Old Version, §§ ix., x.]

**Mardley, John.** [Old Version, §§ ix., x.]

**Maria mater Domini.** [*The Assumption of the B. V. M.*] In the Durham Hymnarium of the 11th cent. (f. 32b) this is given as a hymn "on the Assumption of the Blessed Virgin Mary." It is also in two mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 88; Harl. 2961, f. 231 b). The printed text is in the Surtees Society's *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 109. *Daniel*, i. No. 387, prints only the first stanza. *Tr.* as:—

**Mary, Mother of thy [the] Lord.** This *tr.* was given anonymously in the 1860 *Appendix to the H. Nodet*, No. 172; and again in Skinner's *Daily Service Hymnal*, 1834.

[J. M.]

**Mark the soft-falling snow.** *P. Doddridge.* [*Natural things emblematical of things Spiritual.*] 1st pub. in J. Orton's posthumous ed. of *Doddridge's Hymns*, 1755, No. 111, in 4 st. of 8 l., and headed "Fruitful Showers, Emblems of the salutary Effects of the Gospel." In that and subsequent editions to 1839, the opening lines read:—

"Mark the soft-falling Snow,  
And the diffusive Rain;  
To Heav'n, from whence it fell,  
It turns not back again."

In 1839 J. D. Humphreys, in reprinting the *Hymns* from the original mss., corrected from the ms. of this hymn the grammatical error of "it" for "they," in these lines, and drew special attention thereto in the Preface to the *Hymns*, as evidence of his charge against Job Orton as a careless editor. Amongst modern collections the text of 1755 is retained in the *Scottish Evang. Union Hymnal*, 1878, and that of the original ms. in *Martinengo's Hymns*, 1840.

[J. J.]

**Marot, Clement**, was b. at Cahors about 1497. His education there and at Paris gave

him a fair knowledge of Latin, and to some extent Greek. He possessed knowledge of music, and played spinet and composed tunes for chansons. Though destined at law, he was placed at sixteen as a service of Nicolas de Neufville, one he became valet de chambre, rite de Valois. The passionate ad conceived for her turned his toward Huguenot doctrines, which were impressing themselves on her: an ridicule of the vices of the moral disorders of the Church, united with confessions of simple faith, were of all the misfortunes that beset him. He was wounded and taken prisoner with Francis I. After his return he married (1526?). About the time he succeeded, at his father's death, of valet de chambre to Francis, outbreak of persecution obliged him to flee from France to Ferrara, where for a time he must have met Calvin. From there he went to Venice; and was then the influence of Marguerite of Navarre called to France by the king. That that he recanted his Huguenot errors (1536) rests on no sufficient evidence. In 1537-9 he completed the translation of the psalms, which were circulated at once. They became the fashion of the hour, king, Catherine de Medici, the Diane de Poitiers, and the court and ladies sang them to ballad tunes. Francis V. rewarded Marot for a copy of 200 golden doubloons. The publication of these psalms (1542) brought on him the wrath of the Sorbonne, and he fled again to Savoy, then to Geneva. There, called by Francis and by Calvin, he composed 50 Psalms, published with a Dedication to the Ladies of France (1543). The style of Geneva must have been stifling to his mercurial nature. The only authentic of his story that has come down is the mention of Bonivard for playing truant with him. His prosecution for heresy, one of the malicious inventions of his enemies, He left Geneva (1543) for Savoy, Turin, where he d. in August 1544.

The poetry of Marot is composed of all ballads, rondeaux, epigrams, and rhymed stanzas, of grace and delicacy, gaiety, wit, and satiric, enriched and simplified the lyrical style. In his matured work—exhibit an accession of stateliness. His many-sided character, from the prejudices of Catholic and Huguenot enemies he is a dispassionate heretic, to Bayle a poet who gave his talents easily to either a Marc Girardin a man penetrated by the disgust at the corruptions of the Church, deep Huguenot conviction, to others a child of learning and Free Thought of the Renaissance, last no doubt he never lost his courtier's habit is no proof of his licentiousness, except in his "Abuse," to which he often alludes; his style is abundantly paralleled in the language of the close analysis of his life and his writings, and Mr. Henry Morley attests the existence of real religion of which the *Trente Psaumes* a distinguished fruit.

[**Authorities.** *Clement Marot et le Psautier* by M. Douen; *L'Histoire du Psautier des Huguenots*, by M. Felix Bayet; *Clement Marot Huguenot Psalter*, a Series of Articles by J. Ford in *The Musical Times*, 1881; *Clement Marot other Studies*, by Mr. Henry Morley.) [H.]

**Marot, Samuel**, D.D., was b. at Magdeburg, Dec. 11, 1770, and studied at the University of Frankfurt a. Oder. On July 1, 1798, he was ordained as preacher to the Orphanage (Friedrichs-Waisenhaus) at Berlin. In 1808 he was appointed preacher at the Neue Kirche; in 1816 superintendent of the Reformed Churches in Berlin; and also became Consistorialrath in 1830, and Oberconsistorialrath in 1846 (D.D. from University of Berlin, 1846). He d. at Berlin, Oct. 12, 1863 (*Allg. Deutsche Biog.*, ix. 404, &c.). He was one of the Committee which compiled the Berlin G. B., 1829. The only hymn known by him is:—

**Von des Himmels Thron.** Confirmation. Contributed to the Berlin G. B., 1829, as No. 350, in 8 st. of 6 l. Its excellence and simplicity have gained it a place in many recent German collections, as the Berlin G. B., ed. 1863, No. 1614. Tr. as:—

**From Thy heav'nly throne.** A good and full tr. by Miss Winkworth as No. 91 in her *C. H. for England*, 1863; repeated in the *Parish H. Bk.*, 1875. [J. M.]

**Marriott, John**, M.A., s. of R. Marriott, D.D., Rector of Cottesbach, near Lutterworth, was b. at Cottesbach, in 1780, and educated at Rugby, and Christ Church, Oxford. He was the second of two who obtained honours in the schools in 1802, the first year in which there was a public examination for honours at Oxford. He was also Student of Christ Church, and for about two years a private tutor in the family of the Duke of Buccleuch. The Duke presented him to the Rectory of Church Lawford, Warwickshire. This he retained to his death, although his wife's health compelled him to reside in Devonshire, where he was successively curate of St. Lawrence and other parishes in Exeter, and of Broadclyst, near Exeter, where he d. March 31, 1825. His published works include a vol. of *Sermons* which he issued in 1818, and a posthumous vol. of *Sermons*, pub. by his sons in 1838. His hymns were never pub. by himself, nor in book form by any one. A few appeared in print during his lifetime, but without his permission. These include:—

1. **A saint! O would that I could claim.** *Holiness desired.* "Written off almost at the moment, on bearing the name applied in a scornful way at a party, about 1813." It was printed in *The Friendly Visitor*, 1834.

2. **Thou, whose Almighty word.** *Missions.* Written, his son says, "about 1813." It was printed in *The Friendly Visitor*, July, 1826, in 4 st. of 7 l., with the title "Missionary Hymn," and without signature. This text differs only in two or three words from the original as supplied by the author's son to Dr. Rogers and pub. by him in his *Lyra Brit.*, 1867, p. 395. Two texts are known which are received as original, the first the undoubted text in *Lyra Brit.*, and the second that given by Lord Selborne from the coll. of Dr. Raffles, Congregational Minister of Liverpool. The differences are, (1) in st. iii. l. 4, orig. is "Move o'er," and Raffles "Move on," and (2) st. iv. — original.

"Blessed, and holy, and  
Glorious Trinity.  
Wisdom, Love, Might:  
Boundless as ocean's tide  
Rolling in fullest pride  
Thro' the world, far and  
wide,  
Let there be light."

Dr. Raffles.

"Holy and blessed Three,  
Glorious Trinity.  
Wisdom, Love, Might!  
Boundless as ocean's tide  
Rolling in fullest pride,  
Through the earth, far  
and wide,  
Let there be light!"

The second text is that mostly in C. U. in all English speaking countries, and that which is usually translated. Tr. into Latin, by R. Bingham, in his *Hymn, 'Christ*, lat., 1871, as "Tu, Bingham, in his *Hymn, 'Christ*, Another form appeared in *The Casket*, Oliphant, Edinburgh, 1838, but this is unknown to the collections.

3. **When Christ our human form did bear.** *Christ's*

love of Children. "Written in 1816 for the Parochial Schools, Upottery, Devon."

The foregoing details are in great part from MS. notes supplied by the author's son. [S. Mss.] [J. J.]

**Marshall, Julia A.** [Elliott, Julia A.]

**Martin, Henry Arthur**, M.A., s. of George Martin, Chancellor and Canon of Exeter, b. at Exeter July 30, 1831, and educated at Eton, and Christ Church, Oxford, graduating B.A. 1855, and M.A. 1857. On taking Holy Orders he became Curate of Hallow, near Worcester, 1856, and Vicar of Laxton with Moorhouse, Nottinghamshire, 1858. In 1871 he contributed the following hymns to *Church Hymns*:—

1. Lord of the frost-bound winter. *Harvest.* Written in 1859.

2. O Rock of Ages, One Foundation. *St. Peter.* Written in 1871.

3. Sound aloud Jehovah's praises. *Holy Trinity.* Written in 1870, in 8 st., four of which only are given in *Church Hymns*.

4. The heavenly King must come. *St. John Baptist.* Written in 1871. [J. J.]

**Martin, Samuel**, D.D., s. of John Martin, schoolmaster at Anstruther-Easter, Fife, was b. at Anstruther, July 7, 1740. He studied at the University of Edinburgh, and, after being licensed to preach in 1762, became in 1768 parish minister of Balmaghie, Kirkcubright, and in 1776 of Monimail, Fife. He received the degree of D.D. from the University of St. Andrews in 1798. He d. at Monimail, Sep. 12, 1829. As a member of the Committee appointed by the General Assembly of 1775, to revise the *Trans. and Paraph.* of 1745, he contributed No. 12 to the 1781 collection (see *Cameron, William*, and *Scottish Translations and Paraphrases*). [J. M.]

**Martineau, Harriet**, was b. at Norwich, June 12, 1802, and d. at Ambleside, June 1876. Best known as the writer of *Illustrations of Political Economy*, *Retrospect of Western Travel*; two novels, *Deerbrook* and *The Hour and the Man*; *Eastern Life, Past and Present*; a *History of the Thirty Years' Peace*, and various other works. Her first publication was a book of Devotional Exercises, with hymns appended to each Exercise, and her hymns also belong to what she speaks of in the *Autobiography* as her "Unitarian" period. Five of them appeared in a *Collection of Hymns for Christian Worship*, printed in 1831 for the congregation of Eustace Street, Dublin, and edited by her brother, the Rev. James Martineau.

1. All men are equal in their birth. *Human Equality.*  
2. Lord Jesus! come; for here. *Jesus desired.*  
times given as (1) "Come, Jesus, come, for here" and "Thy kingdom come, for here."

3. The floods of grief have spread around. *In Affliction.*  
4. What hope was thine, O Christ! when Peace.

5. When Samuel heard, in still mid-night. *Samuel.*  
The Rev. J. R. Beard's *Coll.* 1837, contains 1, 2, 4 and 5, and:—

6. The sun had set, the infant slept. *Gethsemane.*  
The Rev. W. J. Fox's *Hymns and Anthems*, 1841, contains No. 1, and

7. Beneath this starry arch. *Progress.* [V. D. D.]  
**Martineau, James**, LL.D., D.D., b. at Norwich, April 21, 1805, the son of a manu-

facturer and wine merchant of Huguenot descent. After four years at the Norwich grammar-school, and two as a pupil of Dr. Lant Carpenter, at Bristol, and a short experience in the shops of a mechanical engineer at Derby, he entered as a Divinity student in Manchester College, York. His first ministry was at Eustace St. Chapel, Dublin [1828-32], as assistant to his uncle, the Rev. Philip Taylor. From 1832 to 1857 he was in Liverpool, as minister of the congregation meeting in Paradise St. Chapel, and from 1849 in the new Hope St. Church. In 1840 he was appointed professor of Mental and Moral Philosophy and Political Economy in Manchester New College, and in 1857 followed the college to London, becoming its Principal in 1869 and resigning in 1885. On settling in London he became also minister of Little Portland St. Chapel, first in conjunction with the Rev. J. J. Taylor, and afterwards alone till his resignation in 1873. He received the degree of D.C.L. from Oxford in 1888.

The chief of Dr. Martineau's works hitherto published are four volumes of sermons, *Exhortations after the Christian Life*, 2 vols., 1843 and 1847; *Hours of Thought on Sacred Things*, 2 vols., 1876 and 1879; *Studies of Christianity*, 1858; *Essays Philosophical and Theological*, 2 vols., 1866 and 1868, collected from various Reviews; *A Study of Spinoza*, 1882; and *Types of Ethical Theories*, 2 vols., 1885, 2nd ed., 1886. These contain the substance of his teaching as a Christian minister and an expounder of a spiritual philosophy of religion. By early training and matured conviction a Unitarian of the Catholic and spiritual type, Dr. Martineau has served not only the little group of churches with which he is immediately connected, but the Church Universal by his gifts of sympathy and insight into the deepest questions of human life. He has strengthened the foundations of faith in the light of modern knowledge, and added treasures, the worth of which have yet to be fully measured, to the rich store of the devout literature of the Church.

The Catholic spirit and deeply Christian temper impressed upon all Dr. Martineau's literary work give their distinctive character to the three hymn-books which he has edited, viz.:—

(1) *A Collection of Hymns for Christian Worship*. Dublin: Printed for the Congregation of Eustace Street, 1831. This collection of 273 hymns already clearly indicates the principles of selection afterwards to be more fully worked out. It was made for the use of a society, "whose worship is paid solely to the God and Father of our Lord and Saviour Jesus Christ," and in adopting the hymns of Dr. Watts and others, such changes are made as are required by theological consistency; but the preface pleads for a wider latitude of choice than had been usual in older selections, "bringing all the resources of lyric poetry (the poetry of the affections) into the service of religion." There are 18 hymns by Bp. Heber introduced, and special mention is made of his merit in "first liberalizing the style of poetry designed for our churches."

During his ministry in Liverpool Dr. Martineau published:—

(2) *Hymns for the Christian Church and Home*. Collected and edited by James Martineau. London, 1840. This with his own congregation took the place of the old Paradise St. collection of 1816, and was quickly recognised as pre-eminent among the books in use among the non-subscribing churches.

Dr. Martineau's last collection was:—

(3) *Hymns of Praise and Prayer, collected and edited by James Martineau, LL.D., D.D.* "Vatum inspirata solatione Rectoriae." London, 1873.

The character of the last two books, and the place they hold in the religious connection for which they were in the first instance prepared, are more fully described in the article on *Unitarian Hymnody*. It remains only to mention Dr. Martineau's own hymns:—

1. A voice upon the mid-night air. *Ge.*
2. Thy way is in (on) the deep, O Lord
3. "Where is your God?" they say. *J*

of God. They have been hitherto published anonymously, but the authorship is acknowledged. Nos. 1, 2, appeared first in *Ge.*, 1840, and 3 in his *Hymns*. They are also found in other collections of G. Britain and America.

**Martyr Dei qui unicum.** A hymn for the Common of *Martyr Sarum, York, Aberdeen, old Roman Breviaries*. It is found in four of the 11th cent. in the British Museum of the English Church (Vesp. D. Jul. A. vi. f. 65 b; Harl. 2961, f. 24 of the ancient Spanish Church (A. 153 b). In the *Lat. Hys. of the Ch.*, 1851, p. 133, it is printed for the first time at Durham (B. iii. 32 f. 39). No. 234, prints the original, and gives the text of the revised *Roman Breviary*, 1632, where it begins, *Invierte mar-*

The original and the *Roman Breviary* of this hymn have been translated:—

#### i. Original Text. Martyr Dei qui

1. *Martyr of God, 'twas thine to die* W. J. Blew. Pub. in his *Church Hymns*, 1852-5, in 5 st. of 4 l.; and in *Sel.* from the same, 1870, No. 117.

2. *Martyr of God! The Only Son* was given anonymously in the *Antiphona*, 1880, p. 85, and in the *Hymner*, 1881, p. 117, latter it is given for "St. Stephen, the One Martyr."

Another tr. is:—

*Martyr of God! Who in the road, J* 1857.

#### ii. Roman Brev. Text. Invierte mar

1. *Great God, whose strength* steel'd. By Bp. Mant. 1st pub. in his *Hys.*, 1837, p. 77, in 5 st. of 4 l.; and in *Sel.* (p. 135). It has been repeated in various editions, including the *People's H.*, 1849.

2. *Martyr of unconquer'd might.* wall. 1st pub. in his *Lyra Cat.* p. 209, and again in his *Hys.* 3d ed. p. 111, in 4 st. of 4 l., together with for Eastertide, and a second of 4 l. In its complete form it is not in C. 1 but is the opening stanza of the cento, N. 2nd ed. 1863 of the *Appendix* to the *Hymns*.

Other trs. are:—

1. *Hest martyr, nobly hast thou trod* bell. 1850.
2. *Great martyr, who thyself didst shed* 1874.

**Marvell, Andrew.** [Addison]

**Mary, Queen of Scotland.** *Mary, Queen of.*

**Mason, John.** The known life is scanty. He was the son of a Minister, and the grandfather of the author of *A Treatise on Self-Denial*. He was educated at Strixton School and Clare Hall, Cambridge. In 1668, he became Curate of Islip, and in 1668, Vicar of Stantonbury, Buck. He was more than five years afterwards appointed Rector of Water-Stratford.

composed the volumes containing *The Songs of Praise*, his paraphrase of *The Song of Solomon*, and the *Poem on Dives and Lazarus*, with which *Shepherd's Penitential Cries* was afterwards bound up. This volume passed through twenty editions. Besides the *Songs of Praise*, it contains six *Penitential Cries* by Mason, and it is this portion of his work which harmonizes with the compositions of *Shepherd*. Probably his hymns were used in public worship, and if so, they are among the earliest hymns so used in the Church of England. Some of his hymns are often found in the early Hymn Collections of the 18th century. The most notable work besides this volume is *Select Remains of the Rev. John Mason*, a collection of sententious and practical sayings and Christian letters, published by his grandson, and much eulogised by Dr. Watts. His friend, *Shepherd*, who was at Water-Stratford at the remarkable period to which reference is made below, published two of Mason's *Sermons*, with a preface of his own. Mason was a man of true piety and humility; known for eminent prayerfulness; faithful, experimental, effectual preaching: "a light in the pulpit, and a pattern out of it." His friendship with *Baxter*, and *Shepherd*, the Nonconformist Minister of Braintree, probably indicates his sympathies and theological position. *Baxter* calls him "the glory of the Church of England," and says:—

"The frame of his spirit was so heavenly, his deportment so humble and obliging, his discourse of spiritual things so weighty, with such apt words and delightful air, that it charmed all that had any spiritual relish."

The close of his life was sensational enough. One night, about a month before his death, he had a vision of the Lord Jesus, wearing on His head a glorious crown, and with a look of unutterable majesty in His face. Of this vision he spoke; and preached a Sermon called *The Midnight Cry*, in which he proclaimed the near approach of Christ's Second Advent. A report spread, that this Advent would take place at Water-Stratford itself, and crowds gathered there from the surrounding villages. Furniture and provisions were brought in, and every corner of the house and village occupied. Most extraordinary scenes occurred, singing and leaping and dancing. The excitement had scarcely died out when the old man passed away (1694), still testifying that he had seen the Lord, and that it was time for the nation to tremble, and for Christians to trim their lamps. His last words were, "I am full of the loving kindness of the Lord." [See *English Hymnody*, Early, § x1.]

[H. L. B.]

The full titles of his *Songs of Praise*, and the additions thereto, are:—

(1) *Spiritual Songs*; or, *Songs of Praise to Almighty God upon several occasions*, 1683. (2) *The Song of Songs which is Solomon's first Turned, then Paraphrased in English Verse*. Pub. with the former. (3) *Dives and Lazarus*, incorporated with the former 1685. (4) *Penitential Cries, Begun by the Author of the Songs of Praise, And carried on by another Hand. Licensed and Entered, Sept. 13, 1693*. This forms the concluding part of all editions of the *Songs of Praise* after 1693. The complete work was reprinted by D. Sedgwick in 1859. This reprint was accompanied by a short Memoir. In this reprint of *Praise*, P. Cries and Ps. are given under all by *Shepherd* (q.v.). Mason's *Life*, by John Dunton, was pub. in 1694, and included some miscellaneous poems; and another, by Henry Maurice, in 1695,

in which are two hymns not found elsewhere. (See also an Article on him in the *Sunday at Home*, Feb. 1881.) We may add that Mason pub. a *Catechism*, with some Verses for Children. Of this, however, no copy is known to exist.

Mason's *Songs* are commonly presented in modern hymn-books in the form of centos, which are sometimes compiled from a single Song, and in other instances from several Songs. Many of these are annotated under their respective first lines. The rest include:—

1. Blest be my God that I was born. *Praise for the Gospel.*
2. Lord, for the mercies of the night. *Morning.*
3. Lord of my life, length of my days. *Praise for Deliverance from immediate danger of death.*
4. My God, a God of pardon is. *Praise for Pardon of Sin.*
5. My God, my only Help and Hope. *Praise for Providence.*
6. My God, my reconciled God. *Praise for Peace of Conscience.*
7. My God was with me all this night. *Morning.*
8. Thou wast, O God; and Thou wast blest. *Praise for Creation.*
9. Thousands of thousands stand around. *Praise. A cento from Songs i. and ii.*

In Griffith, Farran & Co.'s *Ancient and Modern Library*, No. 12, Giles Fletcher's *Christ's Victory and Triumph*, &c., 1888, p. 208 (edited by W. T. Brooke), a short hymn by Mason is given from *Multum in Parvo*: or *the Jubilee of Jubilees*, 1792, beginning "High praises meet and dwell within." It is an indifferent example of Mason's powers as a writer of sacred verse. [J. J.]

Mason, William, M.A., was b. at Kingston-upon-Hull, 1725, and educated at St. John's College, Cambridge. He was some time a Fellow of Pembroke Hall. On taking Holy Orders he became Rector of Aston, and Precentor of York Minster. He d. April 5, 1797. His poetical writings, including Poems, Tragedies, Odes, and Hymns, published at intervals, were collected and issued in 4 vols. in 1811 as *The Works of William Mason, M.A.* His Precentor of York, and Rector of Aston. His hymns, few in number, include, "Again day returns of holy rest" (p. 29, i.); "Soon shall the evening star with silver [illegible] ray" (p. 29, i.), &c. These are in vol. i. of his Works. [J. J.]

Massie, Edward, M.A., was educated at Wadham College, Oxford, where he was Ireland Scholar in 1828; B.A. 1830; M.A. 1834. He took Holy Orders in 1830; was Fellow and Tutor of University College, Durham, from 1841 to 1845; and then for some time Curate of Gawsorth, Cheshire. He has pub. in the Services of the Church, and Sacred Odes, vol. i., Lond., 1866, vol. ii., 1867. The latter contain many translations from the German. Those which are from German hymns, and within the range of this Dictionary, are annotated under the original German lines or their author's names. See Index of Authors and Translators. [J. J.]

Massie, Richard, eldest s. of the Rev. R. Massie, of Coddington, Cheshire, and Rector of Eccleston, was born at Chester, June 18, 1800, and resides at Pulford Hall, Coddington. Mr. Massie pub. a tr. of *Martin Luther's Spiritual Songs*, Lond., 1854. His *Lyra Domestica*, 1st series, Lond., 1860, contains



of the 1st Series of Spitta's *Psalter und Harfe*. In 1864 he pub. vol. ii., containing *trs.* of Spitta's 2nd Series, together with an *Appendix* of *trs.* of German hymns by various authors. He also contributed many *trs.* of German hymns to Mercer's *Church Psalter & H. Bk.*; to Reid's *British Herald*; to the *Day of Rest*, &c. Most of these are annotated in this Dictionary. See *Index of Authors and Translators*. [J. J.]

**Master, it is good to be.** *A. P. Stanley*. [*Transfiguration.*] 1st pub. in an article by Dean Stanley on the *Transfiguration* and hymns relating thereto, in *Macmillan's Magazine*, April, 1870 (vol. xxi. p. 543). It is in 6 st. of 8 l. In a note which accompanies the hymn Dean Stanley says:—

"I have endeavoured (as in a hymn written some years ago on the Ascension) ['He is gone—Beyond the skies,' p. 500, ii.] to combine as far as possible, the various thoughts connected with the scene."

It is given in full in the *Westminster Abbey H. Bk.*, 1883, and other collections, and with the omission of st. i. as "O Master, it is good to be," in the *Hymnary*, 1872. [J. J.]

**Master, where abidest Thou?** *Elizabeth Charles, née Rundle*. [*Jesus desired.*] Appeared in her work, *The Three Wakings and Other Poems*, 1859, p. 182. It is found in a few collections only. [J. J.]

**Masters, Mary.** Biographical facts concerning Mrs. Masters are very few. In 1733 she published a volume of *Poems*; and again, in 1755, by Subscription, *Familiar Letters and Poems on Several Occasions* (Lon. D. H. Cave). These *Poems* include versified epistles on various subjects to her friends, Odes, and a few paraphrases of single Psalms, &c. From the *Preface* to her *Poems*, 1733, we find that Thomas Scott took an interest in her, and contributed some *Poems* to that volume. It is evident also from the following extract that she was in humble circumstances, and without a liberal education:—

"The author of the following poems never read a *Treatise* of Rhetorick, or an *Art* of Poetry, nor was ever taught her English Grammar. Her Education rose no higher than the Spelling Book, or the Writing Master: her Genius to Poetry was always brow-beat and discountenanced by her Parents, and till her Merit got the better of her Fortune, she was shut out from all Commerce with the more knowing and polite part of the world." *Poems*, 1733: *Preface*.

In her *Familiar Letters and Poems*, 1755, pp. 228-29, there are three "Short Ejaculations," the first of which is the well known:—

"Tis Religion that can give,  
Sweetest Pleasures while we live;  
'Tis Religion must supply  
Solid comforts when we die,  
After Death its Joys will be,  
Lasting as Eternity."

When these lines were included in *Rippon's Selection*, 1787, the following were added:—

"Be the living God my Friend,  
Then my bliss shall never end:—"

and the 8 lines were divided into two stanzas. In this form the hymn is known to modern collections.

An ejaculation for use "At the Altar" is sometimes met with. It is also in the *Familiar Letters*, &c., p. 229, and reads:—

"O my ador'd Redeemer! deign to be,  
Now present with the mystic Bread to me;  
May I the Blessings of Thy Blood partake,  
Who drink the Sacred Wine for Thy dear sake."

This volume also contains a which are worthy of attention.

**Mathams, Walter John**, w don, Oct. 30, 1853. Early in life sea; but on returning through England he began to study for t In 1874 he entered the Regent's tist College as a student, and e had a pastoral charge at Preston. In 1879, his health failing, he we to Australia and other places. I England, he became, in 1883, Falkirk, Scotland, and in 1888, at l Whilst a student, he pub. a sma hymns and poems as *At Jesus'*. He is also the author of several re of a popular character, as: *Fires*, 1879; *Sunday Parables*, 1883, &c. pal hymns are:—

1. Bright falls the morning light. *Mos*
2. Gentle Jesus, full of grace. *Learn*
3. Go, work for God, and do not say. *C*
4. God loves the little sparrow. *Divi*
5. Jesus, Friend of little children. *Ch*
6. My heart, O God, be wholly Thine.
7. No room for Thee, Lord Jesus.
8. Reign in my heart, Great God. *Cor*
9. Sailing on the ocean. *Life a Voya*

Nos. 1 and 6 of these hymns f in his *At Jesus' Feet*, 1876. Mr. I written several other hymns wh peared in magazines and elsewh these, "Good has come from Ne been set to music by Dr. E. J. He 9 hymns named above are main hymn-books.

**Mathesius, Johannes**, s. Mathesius, town councillor at F b. at Rochlitz, June 24, 1504. for a short time at the Univers stadt. Thereafter he acted as fa Odelzhausen, near Munich, whe he found Luther's *Von den g* (Wittenberg, 1523); and then w l Bruck (Fürstenfeld-bruck), near l two of Luther's treatises on the munion. Attracted thus to Wi matriculated there May 30, 1529, great zeal and graduated M.A. i the end of 1530 he joined the school at Altenburg, and in the s l was appointed rector of the gy Joachimsthal in Bohemia. He i post in 1540, and returned to W complete his studies in theology. he was, in 1541, appointed diaco 1545, pastor at Joachimsthal. Wh on the Gospel for the 16th S. o Oct. 7, 1565 (his subject being the widow of Nain, and the hope of e he was struck with paralysis, a ried to his house, d. there some later (*Koch* i. 380, ii. 475; *Herz* *Cyklopädie*, ix. 398, &c.).

Mathesius was of most lovable and e and a model pastor, who thoroughly ad m his life among a mining population. tinguished preacher, his sermons rank best of the period, the most famous b *Sarepta oder Bergpostill*, Nürnberg, 15 those passages of Scripture referring t mining, the title being suggested by Si phath (1 Kings xvii. 9), the Hebrew smelting-place. Besides other volumes



devotional works he also pub. a life of Luther (*Historien von Doctoris Martini Luthers Anfang, Lehr, Leben und Sterben*, Nürnberg, 1566) completed just before his death, and with a preface dated Oct. 5, 1565. His hymns are few in number, and appeared scattered in his various publications. Wackernagel, iii. pp. 1150-1161, gives 21 pieces, of which 15 may be called hymns; and 15 of these pieces with a memoir by K. F. Ledderhose appeared at Halle in 1858 (see also under *Herman*, N. p. 513, ii.). The finest of all his hymns, the beautiful cradle song, "Nun schlaf mein liebes Kindlein" [Wackernagel vii. p. 1152, from a Nürnberg broadsheet N. B. C. 1560, in 15 st. of 4 l.; and in the Berlin G. L. S. ed., 1863, No. 1416] does not seem to have been tr. into English.

Those of Matheson's hymns which have passed into English are:—

1. *Aus meines Herzens Grunde*. Morning. This has generally, though apparently without ground, been ascribed to Matheson, and is included in the 1855 ed. of his *Geistliche Lieder*, p. 149. But it is not found in any of his original works now extant, nor in the collected ed. of his *Schöne geistliche Lieder*, Nürnberg, 1580; and the ascription to him has not been traced earlier than in M. Pratorius's *Musae Sioniae*, 1610. Wackernagel, v. pp. 177-184, gives 8 forms varying from 6 to 15 st. (some beginning "Von meines Herzens Grunde"); the oldest, in 7 st. of 8 l., being from a *Gesangbüchlein* pub. at Hamburg in 1592. He ranks it as anonymous. The text of 1592 is No. 440 in the *Unc. L. S.*, 1851. The hymn was a great favourite with Gustavus Adolphus, and was often sung by his army at morning prayer. The tra., from the text of 1592, are:—

1. *My heart its incense burning*. In full, by Dr. H. Mills, in his *Horae Ger.*, 1856, p. 220, repeated, abridged, in M. W. Stryker's *Christian Chorals*, 1885, reading "her incense."  
2. *My latest heart now raises*. A good tr. omitting st. iv., v., by Miss Winkworth, in her *C. B. for England*, 1863, No. 164.  
3. *My heart with deep emotion*. Omitting st. iii., v. by E. Cronenwett as No. 294 in the *Ohio Luth. Hymnal*, 1880.

Other tr. are:—

(1) "O let Thy angels always dwell" (st. v.). As No. 325 in pt. I. of the *Moravian H. Bk.*, 1764. (2) "May Jesus' grace and blessing" (st. iii. ll. 1, 2; vii. ll. 4-8). By F. W. Foster, as No. 749 in the *Moravian H. Bk.*, 1769 (1855, No. 1167). (3) "O God, my heart is full of praise." By Dr. G. Walker, 1860, p. 59.  
11. *Oft Vater, Sohn, heiliger Geist, Durchs Sprech'n gut In wahren heisst*. *Miner's Song*, 1st pub. as *Ein geistlich Beckelied*, 1556, and thence in Wackernagel, iii. p. 1151, in 9 st. Tr. as "O, Father, Son, and Holy Ghost, Thou God, dost fix the miner's post." By Miss Winkworth, 1869, p. 144. [J. M.]

**Matheson, Annie**, eldest daughter of Rev. James Matheson, Congregational Minister, of Nottingham, was b. at Blackheath, March, 1853, and now (1888) resides at Nottingham Hill, London.

At an early age she showed considerable literary ability, her first hymn, "Jesus, the children are calling," being composed when she was only 13 years old. This hymn, attracting the attention of Dr. George MacDonald, was introduced by him to the notice of the editor of *Good Words*, who inserted it in that magazine, as a "Hymn by a Child." In 1869 appeared "I am weak and weary," frequent contributor to *Good Words*, *Macmillan*, *The Spectator*, *St. Nicholas*, and other magazines, both English and American. Her illustrated book for children, *Margaret's Year Book*, containing twelve poems from her pen, was pub. in 1887.

The following are the best known of Miss Matheson's hymns:—

1. *Dear Master, what can children do?* Children as Workers for Christ.

2. How shall we worship Thee, O Lord? *Divine Worship*.  
3. I am weak and weary, Lord. *Divine Strength desired*.  
4. Jesus, the children are calling. *Children's Prayer to Christ*.  
5. Lord, when we have not any light. *Evening*.  
6. O little birds, that all day long. *God's Love to all Creatures*.  
7. The little snowdrops rise. *Easter*.  
8. When through life's dewy fields we go. *Comfort in God's Presence*.  
Of these hymns, Nos. 5, 6, and 7 were written for W. R. Stevenson's *School Hymnal*, 1880; and Nos. 1 and 2 for a Harvest Festival about 1882.

Miss Matheson's hymns are characterized by a pleasing combination of simplicity and refinement, both of thought and expression.

[W. R. S.]

**Matson, William Tidd**, was b. at West Hackney, London, Oct. 17, 1833. He was educated first under the Rev. J. M. Gould, and then at St. John's College, Cambridge. Subsequently he studied under Professor Nesbitt, at the Agricultural and Chemical College, Kennington. In 1853 he underwent a great spiritual change. Leaving the Church of England, he first joined the Methodist New Connexion body, and then the Congregationalists. After the usual theological training, he entered the ministry, and held several pastorates, including Havant, Hants; Gosport; Highbury; Portsmouth, and others. His poetical works include:—

(1) *A Summer Evening Reverie, and Other Poems*, 1887; (2) *Poems*, 1888; (3) *Pleasures of the Sanctuary*, 1865; (4) *The Inner Life*, 1866; (5) *Sacred Lyrics*, 1870; (6) *Three Supplemental Hymns*, &c., 1873; (7) *The World Redeemed*, 1881, &c.

Several of Matson's hymns have been given in *Allon's Suppl. Hys.*; *Order's Cong. Hymns*; *The Baptist Hymnal*; *Dale's English H. Bk.*; and *Barrett's Cong. Church Hymnal*, 1887, and others. The best known are:—

1. Father of all, Whose wondrous power. *Prayer to the Holy Trinity*.  
2. Glory, glory to God in the highest. *Christmas*.  
3. God is in His temple. *Divine Worship*.  
4. I'm but a little child. *A Child's Prayer*.  
5. In whom shall I find comfort? *God, the Source of Comfort*.  
6. Lord, I was blind, I could not see. *Christ, the Life of Men*.  
7. O blessed Life, the heart at rest. *Christ the Life of Men*.  
8. Teach me, O Lord, Thy holy way. *Divine Guidance desired*.

Mr Matson's hymns show a considerable mastery of the forms of hymnic expression, but are somewhat lacking in lyric energy. Those written for use with German chorales are excellent efforts, and rank with his best work. Taken as a whole his hymns are far above the average, and deserve acknowledgment. [W. G. H.]

**Matthesius, Johannes**. [Matthesius, J.]

**Matthews, Rose**, a nom de plume of Mrs. Van Alstyne.

**Maude, Mary Fawler**, née Hooper, daughter of George Henry Hooper, of Stanmore, Middlesex, was married in 1841 to the late Joseph Maude, some time Vicar of Chirk, near Ruabon, and Hon. Canon of St. Asaph, who d. in Feb. 1887. Mrs. Maude's hymns were pub. in her *Twelve Letters on Confirmation*, 1848, and in *Memorials of Past Years*,

1852 (privately printed). Her best known hymn, is "Thine for ever, God of love" (*Confirmation*). Concerning it Mrs. Maude says:—

"It was written in 1847 for my class in the Girls' Sunday School of St. Thomas, Newport, Isle of Wight, and pub. in 1848 at the beginning of a little book called 'Twelve Letters on Confirmation,' by a Sunday School Teacher, and reprinted in the *Memorials*, 1862." [S. M.]

The original is in 7 st. of 4 l. It is usually abbreviated, and st. ii., iii. transposed, as in the S. P. C. K. *Church Hymns*, 1871; the *Hymn Comp.*; H. A. & M., 1875, *Thring's Coll.*, 1882, and most other hymn-books. As a hymn for Confirmation its use is extensive. The omitted stanzas are:—

"Thine for ever in that day  
When the world shall pass away:  
When the trumpet note shall sound,  
And the nations underground  
"Shall the awful summons hear,  
Which proclaims the judgment near.  
Thine for ever. 'Neath Thy wings  
Hide and save us, King of Kings." [J. J.]

**Maurice, Jane**, sister of the Rev. P. Maurice (see below), contributed to her brother's *Choral Hymn Book*, 1861, 20 hymns together with one or two additions to others, and all under the signature of "J. M." The best known is "Glory to God, for the Day-spring is dawning" (*Advent*). Taken as a whole her hymns are limited to her brother's book. Miss Maurice was b. at Tyddyn Tudor, Denbighshire, Oct. 19, 1812. [J. J.]

**Maurice, Peter**, D.D., s. of Hugh Maurice, of Plas Gwyn, Llanrug, Carnarvonshire, and a descendent of one of the oldest families in Wales, was b. at Plas Gwyn, June 29, 1803, and educated at Jesus College, Oxford (B.A. 1826, D.D. 1840). He was Chaplain of New College, 1828-58, and of All Souls, 1837-1858, and Curate of Kennington, Berks, 1829-54. In 1858 he was preferred to the Vicarage of Yarnton. He d. March 30, 1878. He pub. several pamphlets against Popery (*Popery in Oxford*, 1832), and was author and editor of:—

(1) *Choral Harmony*, 1864; (2) *Tunes in Four Parts for Congregational Worship*, 1856; (3) *Supplement to Choral Harmony*, 1858; and (4) *The Choral Hymn Book, Psalms and Hymns for Public and Private Use, Compiled, Prepared, and Composed as a Companion to the Choral Harmony*. N.D. [1861.]

To this *Choral H. Bk.* Dr. Maurice contributed 23 hymns under the initials "P. M." Of these only two or three are found outside of his work, as: "Come, my soul, cast off all sorrow" (*Confidence in God*); and "I lift mine eyes to Zion's hill" (*Ps. cxxi.*). To the *Choral H. Bk.* A. T. Russell and Dr. S. P. Tregelles contributed a large number of original hymns in ms., which are practically unknown elsewhere. This book should be consulted by hymnal compilers. [J. J.]

**Maxwell, James**, was b. in Renfrewshire in 1720. In his youth he journeyed to England with a hardware pack, but eventually returning to Scotland, he followed the joint occupation of schoolmaster and poet. In 1783, during a famine in Scotland he was reduced to great destitution, and had to earn his bread by breaking stones on the highway. Most of his publications (from 30 to 40 in all)

were produced after that period works in which we are interested

(1) *Hymns and Spiritual Songs*. 1s 1759. (2) *A New Version of the whole Psalms in Metre*; by James Maxwell, S. of Divine Poetry.] Glasgow, 1773.

From the former of these 11 hymns are in C. U.:—

1. All glory to the eternal Three. *How*  
2. Didst Thou, dear Jesus [Saviour],  
*Resignation and Courage.*  
3. Go forth, ye heralds, in my Name.

The last of these is in somewhat use in America, where it appears in the *Prayer Book Coll.*, 1789. at Paisley (where he was known as a *Poet*, or as he put it on the title of his books, *Poet in Paisley*) in 1

**May not the sovereign L**  
*I. Watts. [Election.]* This composed of st. iii., v., vii. of his "potter and the clay," which app *Hym. and Spiritual S.*, 1709, in with the heading "Election so free." The use of this cento mainly to America.

**May the grace of Christ**  
**Saviour; And the Father**  
*Newton. [Close of Service.]* This of 2 Cor. xiii. 14, appeared in *Hymns*, 1779, Bk. iii., No. 101, in As a short hymn for the close of vice it has become very popular, in all English-speaking countries times as "May the grace of Christ." It has also been tr. into several The Latin tr. "Gratia nostri Sa in Bingham's *Hymno. Christ. Lat*

**Mayfart, Johann Matthi**  
*art, J. K.]*

**Media vita in morte sumi**  
**of the Dead.]** In the Paris ed., *Breviarium ad usum insignis ecc* there is given "Ad Completorium Antiphon to the *Nunc Dimittis*, about the middle of Lent:—

Ant. Media vita in morte sumus: qui adjutorem nisi te Domine, qui pro peccata traxeris. Sancte Deus: Sancte fortis: ricore Salvator: amarae morti ne trade proclias nos in tempore senectutis cum nostra, ne derelinquas nos Domine. Sancte &c.] F. Noli claudere aures tuas ad Sancte fortis: [Sancte, &c.] V. Qui co cordis parce peccatis nostris. Sancte et valor amarae morti ne trade nos. (C) Reprint, 1879, Fasc. 1. col. dellii. and col. 229.) It also occurs in the *York B* (Surtees Society's reprint, 1880, l. 328).

A rendering of this form is in Church of England *Order for the Dead* as to be said or sung at beginning, "In the midst of life death." Dr. H. Bonar, in his *I and Hope*, 2nd Series, 1864, gives antiphon in metre as "In the mid life." The antiphon is found cent. ms. in the *British Museum* f. 59) for use during Lent; and in *Mozarabic Breviary* (Add. 30849, also given from later mss. by *M* and *Morel*, p. 68. As parallel Fathers, *Mone* quotes the followi

Uaque ad an em mundi Jacemus in morte Gregor. M.  
Mor. 14, 68. Unenque mortalium sub quotidianis vitas  
hujus casibus i numerabiles mortes quodammodo com-  
minantur. Augustin. de civ. dei 1, 9. Mala mora pu-  
tanda non est, quia in morte bona vita praecesserit. Neque enim,  
facit malum, nisi quod sequitur mortem. Non  
itaque multum curandum est eis, qui necessario mori-  
turi sunt, quid accedat, ut moriantur, sed moriendo quo-  
ire cogantur. Augustin. ibid. He adds that it was pro-  
bably suggested by the antiphon *Da pacem* (p. 878, li.).

According to tradition the antiphon was written by Notker (d. 912) after watching the workmen building a bridge at the Martinstobel, a gorge of the Goldach on its course from St. Gall to the Lake of Constanz (the present wooden bridge, 96 feet high, was built in 1468). This tradition, however, has not been traced earlier than the Chronicle of J. Metzler, written in 1613 (*St. Gall MS. No. 1408*), and no evidence can be found for either the story or the ascription. Moreover the antiphon is only given in three of the *St. Gall MSS.*, and these comparatively recent, viz. No. 388 of the 14th cent., No. 418 of 1431, No. 546 of 1507, and none of these name Notker as the author. (See G. Scherrer's *Verzeichniss der Handschriften der Stiftsbibliothek von St. Gallen*. Halle, 1875, pp. 165-167.)

Rambach, in his *Anthologie*, i. p. 242, li. pp. vii.-viii., says that by the middle of the xiii. cent. it had come into universal use as a hymn of Prayer and Supplication in times of trouble, was sung regularly at Compline on the eve of Lactare Sunday, and was used by the people as an incantation. Binsler, in his *Altchristliche Lieder*, 1852, p. 90, adds that it was used as a war song by the priests accompanying the hosts before and during battle; and that at a synod held at Cologne in 1316 (1310), on account of the magical properties ascribed to it, its use was forbidden unless by permission of the Bishop. Gradually it fell into disuse, and has now disappeared from the services of the Roman Catholic Church. The refrain "Sancte Deus," &c. (founded on Isaiah vi. 3) is said to date from the 6th cent. It is based on the *Trisagion*, an invocation introduced into the Greek service books about A.D. 446. [See *Greek Hymnody*, § x. 7.]

In the 15th cent. *tr.* into German had come into use. One of these is given by Wackernagel, ii. p. 749, from a 15th cent. ms. at Munich, thus:—

"En mitten in des lebens seyt  
wir mit tod umbfangen:  
Wen auch wir, der uns hilffe geit,  
von dem wir huld erlangen,  
Iken dich, Herre, al syne?  
der du umb unser missehat  
rechtlichen zurnen tuest.  
Heyliger herre got,  
beyliger starcker got,  
beyliger parmhertziger haller, ewiger got,  
lass uns nit gewalden des pittern todes pot."

He also gives (p. 750) nearly the same text from the *Basel Plenarium* of 1514. This stanza Martin Luther took with alterations, added in two stanzas the Gospel delineation of Life through Christ to the Medieval picture of Death, and pub. it as a hymn of 3 st. of 14 lines, beginning *Mitten wir im Leben sind*, in the *Erfurt Enchiridion* of 1524. Thence in Wackernagel, iii. p. 10, in Schireks's ed. of Luther's *Geistliche Lieder*, 1854, p. 89, and in the *Unv. L. S.* 1851, No. 566. Justly called "A hymn of triumph over the Grave, Death and Hell," it took and still holds a foremost place among German hymns for the dying, and has comforted many in their last conflict. The translations from the German in C. U. are:—

1. Most holy Lord and God! The German text from which this is *tr.* is st. iii., ll. 8-13, altered by N. L. Zinzendorf, and included in the *Brüder*

G. B., 1778, as part of No. 585, the Litany on the Life, Sufferings and Death of Jesus Christ, and again, as part of No. 1464, the Church Litany thus:—

"Heiliger Herr und Gott!  
Heiliger starker Gott!  
Heiliger barmhertziger Heiland,  
Du ewiger Gott!  
Lass uns nie entfallen  
Unsere Trost aus deinen Tod.  
Kyrie eleison!"

This stanza was *tr.* as part of the Church Litany in the *Moravian H. Bk.* 1789, p. 223, in 7 lines, and included as No. 129 in 1801. In the 1808 *Supplement* to the *Morav. H. Bk.* a single stanza identical save in ll. 5, 6, was included as No. 1175. In the 1826 ed. these stanzas were united as No. 156 (ed. 1886, No. 137), and repeated unaltered as No. 405 in the *Irish Church Hymnal*, 1873. No. 561 in the 1872 *Appendix* to Mercer's *C. P. & H. Bk.* is an adaptation by Edward Jackson, ll. 5, 6 being given in 3 varied forms, making 3 sts.

2. When we walk the paths of life. A paraphrase in 14 st. of 6 lines, by Miss Fry, in her *Hymns of the Reformation*, 1845, p. 147. Her st. v., i., x., ix., xiv. altered and beginning "God of mercy, unto Thee," were included in J. Whittemore's *Supp. to All H. Bks.*, 1860, and her st. v., ii., xiv. altered and beginning "God of holiness! to Thee," in Maurice's *Choral H. Bk.*, 1861.

3. Lo! the mid-day beam of life. A free *tr.* of st. i. iii., by A. T. Russell, as No. 255 in his *Ps. & Hys.* 1851, and repeated, slightly altered, in *Kennedy*, 1863.

4. Though in midst of life we be. Good and full, by R. Massie, in his *M. Luther's Spir. Songs*, 1854, p. 80. Thence, unaltered, save "Have mercy, Lord," for "Kyrie eleison," as No. 481 in the ed. 1857 of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 468, omitting st. ii.).

5. The pangs of death are near. A free *tr.*, in 3 st. of 10 l., as No. 1203 in the *Andover Sabbath H. Bk.*, 1858.

Other *tr.* are:—(1) "In the myddest of our lyvyng," by H. Coverdale, 1539 (*Remains* 1846, p. 664). (2) "Living, but in midst of death," by J. Anderson, 1846, p. 77 (ed. 1847, p. 90). (3) "What is our life? a fleeting breath," by Dr. J. Hunt, 1853, p. 161. (4) "In the midst of life, behold," by Miss Winkworth, 1855, p. 236. (5) "In the midst of life is death," by Dr. H. Mills, 1856, p. 75. (6) "In the midst of life we are," by F. G. Macdonald, in the *Sunday Magazine*, 1867, p. 840, and thence altered in his *Eclogues*, 1876, p. 107. (7) "In the midst of life, by death," in S. Garratt's *Hys. & Franz.*, 1867, p. 23. [J. M.]

**Mediae noctis tempore.** [*Midnight.*] This hymn is found in slightly varied forms in a ms., c. 890, in the Bodleian (Junius 25 f. 122 b), where it is entitled "A Hymn at Nocturns on Sundays", in the 8th cent. *Bangor Antiphonary* now at Milan (see *Hymnarium*); in a 9th cent. *Rheinau ms.*; in an 8th cent. *ms.* in the Vatican, &c. (See *Daniel*, i., No. 31, iv. p. 26, &c., where it reads "Mediae noctis tempus est.") In an 11th cent. *Moravian Hymnarium* in the British Museum (Add. 30,851, f. 168 b), it is given as the second part of a long hymn which begins "Jesu defensor omnium;" and with this text may be compared Neale's *Hymni Ecclesiae*, 1851, p. 6, where he professes to give the text of Arevalus's *Hymnodia Hispanica*, 1786.

[J. M.]  
3 A

## Translations in C. U. :—

1. 'Tis the solemn midnight hour. By E. Caswall. 1st pub. in his *Musque of Mary*, 1858, p. 374, and again in his *Hym. & Poems*, 1873, p. 235, in 13 st. of 4 l. This is repeated in the 2nd ed. 1863 of the *Appendix to the H. Nodet*, No. 117. In Nicholson's *Appendix Hymnal*, 1868, it is divided into two parts, part ii. beginning "At the solemn midnight hour."

2. It is the midnight hour. By Elizabeth Charles, in her work *The Voice of Christian Life in Song*, 1858, p. 94, in 13 st. of 4 l. This, in a recast form by Canon W. Cooke, was given in the *Hymnary*, 1872, in 6 st. of 8 l., and opening with the same first line.

In W. J. Blew's *Church Hy. and Tune Bk.*, 1852-55, st. i., ii., xv., xvi., xviii. of the "Jesu defensor omnium" form of the text are fr. as "Jesu, our Captain and our King." This is repeated in Rice's *Sel.* therefrom, 1870. [J. J.]

**Medley, Samuel**, b. June 23, 1738, at Cheshunt, Herts, where his father kept a school. He received a good education; but not liking the business to which he was apprenticed, he entered the Royal Navy. Having been severely wounded in a battle with the French fleet off Port Lagoa, in 1759, he was obliged to retire from active service. A sermon by Dr. Watts, read to him about this time, led to his conversion. He joined the Baptist Church in Eagle Street, London, then under the care of Dr. Gifford, and shortly afterwards opened a school, which for several years he conducted with great success. Having begun to preach, he received, in 1767, a call to become pastor of the Baptist church at Watford. Thence, in 1772, he removed to Byrom Street, Liverpool, where he gathered a large congregation, and for 27 years was remarkably popular and useful. After a long and painful illness he d. July 17, 1799. Most of Medley's hymns were first printed on leaflets or in magazines (the *Gospel Magazine* being one). They appeared in book form as:—

(1) *Hymns*, &c. Bradford, 1785. This contains 42 hymns. (2) *Hymns on Select Portions of Scripture*, by the Rev. Mr. Medley. 2nd ed. Bristol. W. Pine. 1785. This contains 34 hymns, and differs much from the Bradford edition both in the text and in the order of the hymns. (3) An enlargement of the same in 1787. (4) A small collection of new Hymns. London, 1794. This contains 23 hymns. (5) *Hymns. The Public Worship and Private Devotion of True Christians Assisted in some thoughts in Verse; principally drawn from Select Passages of the Word of God.* By Samuel Medley. London. Printed for J. Johnson. 1800. A few of his hymns are also found in a *Coll.* for the use of All Denominations, pub. in London in 1782.

Medley's hymns have been very popular in his own denomination, particularly among the more Calvinistic churches. In Denham's *Sel.* there are 48, and in J. Stevens's *Sel.* 30. Their charm consists less in their poetry than in the warmth and occasional pathos with which they give expression to Christian experience. In most of them also there is a refrain in the last line of each verse which is often effective. Those in C. U. include:—

1. Come, join ye saints, with heart and voice. (1800.) *Complete in Christ.*
2. Death is no more among our foes. *Easter.*
3. Eternal Sovereign Lord of all. (1789.) *Praise for Providential Care.*
4. Far, far beyond these lower skies. (1789.) *Jesuz, the Forerunner.*

5. Father of mercies, God of love, & (1789.) *New Year.*
6. Great God, to-day Thy grace in Sermon.
7. Hear, gracious God! a sinner's cry
8. In heaven the rapturous song I mas.
9. Jesus, engrave it on my heart. *Needful to all.*
10. Mortals, awake, with angels join. *mas.*
11. My soul, arise in joyful lays. (1789)
12. Now, in a song of grateful praise Jesus. In the *Gospel Magazine*, June, 1'
13. O could I speak the matchless Praise of Jesus.
14. O for a bright celestial ray. *Lent.*
15. O God, Thy mercy, vast and free. *cation of Self to God.*
16. O let us tell the matchless love.
17. O what amazing words of grace. *tain of Living Waters.*
18. Saints die, and we should gently Death and Burial. From his "Dear Our Lord and King."
19. See a poor sinner, dearest Lord. 1
20. Sing the dear Saviour's glorious Jesus the Breaker of bonds.

In 1800 a *Memoir* of Medley his son, which is regarded by me family now living as authoritative 1833 appeared another *Memoir* daughter Sarah, to which are hymns for use on Sacrament These she gives as her father's them are undoubtedly by Thos by him in 1815, and reprinted in editions of his *Hymns*. The r by Medley. Nearly all of these (both Medley's and Kelly's) have in order to adapt them to Sac In Sarah Medley's volume, Kelly follow one another, and three of a metre which Medley apparently; What could have been Sarah Me in all this it is hard to divine. I have been a clever, though unam and was herself the author of a of *Poems* pub. in 1807. In the does not conceal her hatred of

**Meet and right it is to every time and place.** C. W. night. *Choral Festivals.*] Pub. *Sac. Poems*, 1749, vol. ii., No. 81. It is No. 14 of 19 "H. Watchnight"; and together with the same Watchnight hymns w reprinted in a separate form 1868-72, vol. v. p. 279). It was i slight alterations, in the *Wea.* No. 212, and has been repeated collections in G. Britain and though originally written as a hymn it can be easily adapted Festivals, and as such it would great merit.

**Meet and right it is to to our God and King.** C. I *Communion.*] This paraphrase of "The Order for the Adm the Lord's Supper," &c., in the *Prayer*, "It is very meet, ri bounden duty," &c. was pub. in *Poems*, 1740, in 7 st. of 4 l 1868-72, vol. i. p. 286). In 1' field gave st. i.-iii. and vi. in a



in his *Coll. of Hys.*, as No. 61. This form was repeated by M. Madan in his *Ps. & Hys.*, 1760, and again by several others, including Bickersteth, in his *Christian Psalmody*, 1833, (in 3 st.), and thus came into use in the Church of England. [J. J.]

**Μέγα καὶ παράδοξον θαῖμα.** *St. Germanus.* [*Christmas.*] Dr. Neale, in his *Hys. of the Eastern Church*, 1862, calls these stanzas "Stichera for Christmas-Tide," and ascribes them to St. Anatolius. In the Greek office for Christmas Day in the *Menæa*, they are however ascribed to St. Germanus. In the 4th ed. of the *Hys. of the Eastern Church*, 1882, Mr. Hatherly explains the error thus:—

"The original Greek of this Hymn is in two stanzas, both of which in the *Menæa*, are ascribed to St. Germanus. Adjoining stanzas in the same series of Aposticha from which the first is taken are ascribed to S. Anatolius, hence, probably, the mistake of Dr. Neale, in the previous editions, where this hymn occurs as the work of that saint. The two stanzas in the Aposticha are in inverse order to that here given" (p. 26).

Dr. Neale's *tr.* in his *Hys. of the Eastern Church*, 1862, begins, "A great and mighty wonder," and is in 6 st. of 4 l. In 1863 it was repeated in the *Parish H. Bk.*, in 1868 in the *Appendix to H. A. & M.*, and again in other collections in G. Britain and America. Mr. Hatherly gives in his note a prose *tr.* of the original, whilst Dr. Littledale has a blank verse *tr.* in his *Offices from the Service Books of the Holy Eastern Church*, 1863, p. 181, and the original also, at p. 64. [J. J.]

**Μέγα τὸ μυστήριον.** [*Ἀσμεν πάντες λαοί.*]

**Meisart, Johann Matthäus.** [*Meisart, J. M.*]

**Mein Erlöser kennet mich.** [*Cross and Consolation.*] In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 783, in 7 st. of 6 l. *Tr.* as "My Redeemer knoweth me," by F. W. Foster and J. Miller, in the *Moravian H. Bk.*, 1789, No. 459 (1886, No. 629). [J. M.]

**Mein Gott bei dir ist alle Fülle.** [*Cross and Consolation.*] Included as No. 1291 in the *Hirschberg G. B.*, 1741, in 11 st. of 6 l. In the *Liegnitz G. B.*, 1745, No. 620, it is marked as by "M. Joh. Siegm. Hoffmann."

[This is in all probability Johann Siegmund Hoffmann, b. Feb. 8, 1711, at Goldberg in Silesia, who, after studying and graduating M.A. at Wittenberg, was ordained diaconus at Goldberg, June 20, 1737; became pastor primarius in 1738; and d. there May 26, 1784.]

Bunsen, in his *Versuch*, 1833, No. 797, gives st. i.-iii., x., xi. *Tr.* as:—

**My God, in Thee all fulness lies.** A good *tr.* from Bunsen by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 191, and her *C. B. for England*, 1863, No. 133. [J. M.]

**Mein Jesu, wie du willst.** *B. Schmolck.* [*Trust in God.*] A fine hymn founded on St. Mark xiv. 36. 1st pub. in his *Heilige Flammen* (ed. 1709, No. 1, p. 3; probably in the 1st ed., 1704), in 11 st. of 8 l., entitled "As God will is my aim." In each st., ll. 1, 8 are "Mein Jesu, wie du willst." Included in many German collections, and recently in the *Berlin G. L. S.*, ed. 1863. *Tr.* as:—

**My Jesus, as Thou wilt.** A good *tr.*, omitting st. ii., vi., vii., ix., by Miss Borthwick, in

*H. L. L.* 1st Ser., 1854, p. 56 (1864, p. 57). This was the favourite hymn of the Rev. Professor Skinner of New York (d. 1871), and many American Christians. It has been included in various recent English and American hymnals, but generally abridged, as e.g. in Dale's *English H. Bk.*, 1874; *Songs for the Sanctuary*, N. Y., 1865; *Laudes Domini*, N. Y., 1884, and many others. In addition to these it has also appeared under the following first lines:—

1. **My Saviour, as Thou wilt,** in the *Amer. Episc. Hys. for Ch. & Home*, 1860; *Scottish Presb. Hyl.*, 1870; *Canadian Presb. H. Bk.*, 1880, &c.

2. **O Jesus, as Thou wilt,** in the *R. T. S. Hys. for Christian Worship*, 1860.

3. **Lord Jesus, as Thou wilt,** in *Bp. Ryle's Coll.*, 1860, and the *Baptist Hyl.*, 1879. [J. M.]

**Meinhold, Johann Wilhelm, D.D., s.** of Georg Wilhelm Meinhold, pastor at Netzelkow on the island of Usedom, was b. at Netzelkow, Feb. 27, 1797, and entered the University of Greifswald in 1813. He became rector of the Town School at Usedom in 1820. In 1821 he was appointed pastor of Coserow in Usedom, and, in 1828, of Crummin in Usedom (D.D. from Erlangen in 1840). He finally became, at Easter, 1844, pastor at Rehwinkel, near Stargard. He was a staunch Conservative, and after passing through the revolutionary period of 1848, this feeling, coupled with his leaning to Roman Catholicism, made him resign his living in the autumn of 1850. He retired to Charlottenburg, a suburb of Berlin, and d. there, Nov. 30, 1851 (*Allg. Deutsche Biog.*, xxi. 235; *ms.* from Pastor Schmuck of Netzelkow, &c.).

Meinhold is perhaps best known by his historical romance *Maria Schwoedler, die Bernsteinkönigin* (1843), which professed to be taken from an old *ms.* and was universally accepted as genuine. His poems appeared in his *Gedichte*, Leipzig, 1823; *Vermehrte Gedichte*, Coserow, 1824; *Proben Geistlicher Lieder*, Stralsund, 1834; *Gedichte*, Leipzig, 1835, &c.; and also in Knapp's *Christologie* and *Ev. L. S.*

Meinhold's hymns are of considerable interest. Those *tr.* into English are:—

i. **Guter Hirt, du hast gestillt.** *Death of a Child.* This beautiful little hymn is in his *Gedichte*, Leipzig, 1835, vol. i., p. 38, in 3 st. of 6 l., and headed, "Sung in four parts beside the body of my little fifteen months' old son Joannes Ladislaus." (In reply to inquiries addressed to Crummin in January, 1888, Provinzial-Vikar Bahr has kindly informed me that this child was b. at Crummin April 16, 1832, d. there, of teething, on July 2, and was buried there, July 5, 1833.) It is included in Knapp's *Ev. L. S.*, 1837, No. 3411 (1865, No. 2983). *Tr.* as:—

**Gentle Shepherd, Thou hast still'd.** A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 122. This has passed, unaltered, into many recent hymnals, as the *People's H.*, 1867, *Hymnary*, 1872, *Hy. Comp.*, 1876, &c.; and in America, into the *Presb. Hyl.*, 1874, *Evang. Hyl.*, N. Y., 1880, and others. In the *Appx.* of 1868 to *H. A. & M.*, it was included as No. 358, with *long* in st. i., l. 2, altered to *brief*, and beginning, "Tender Shepherd, Thou hast stilled." This form has been followed in the *S. P. C. K. Church Hys.*, 1871, *Bapt. Hyl.*, 1879, &c.; and in America, in the *Episc. Hymnal*, 1871, *Hys. & Songs of Praise*, N. Y., 1874, *Laudes Domini*, N. Y., 1884, and many others.

ii. **O Bethlehem! O Bethlehem! Was ist in dir geschehen.** *Christmas.* This fine hymn is in the



*Appendix to Knapp's Ev. L. S.*, 1837, p. 837, and in Knapp's *Christoterpe*, 1838, p. 152, in 7 st. of 7 l. *Tr.* as "O Bethlehem! O Bethlehem!" by Dr. H. Mills, 1845 (1856, p. 272). [J. M.]

**Melanchthon, Philipp**, s. of Georg Schwarzer, armourer to the Elector Philipp of the Palatinate, was b. at Bretten, near Carlsruhe, Feb. 16, 1497. From 1507 to 1509 he attended the Latin school at Pforzheim, and here he was already, by Johann Reuchlin, called Melanchthon (the Greek form of "Black Earth," his German surname). In October, 1509, he entered the University of Heidelberg (b.A. 1511), and on Sept. 17, 1512, matriculated at Tübingen, where he graduated M.A., Jan. 25, 1514, and where he remained till 1518 as private lecturer in the philosophical faculty. On Aug. 29, 1518, he was appointed professor of Greek at the University of Wittenberg, and in January, 1526, also Professor of theology. He d. at Wittenberg, April 19, 1560 (*Allg. Deutsche Biog.*, xxi. 268, &c.). Melanchthon is best known as one of the leaders of the German Reformation; as a theologian (*Loci communes*, 1521, &c.); and as the framer of the famous Confession presented to the Diet of Augsburg in 1530, and still accepted as a standard by all the sections of Lutheranism in Germany, America, and elsewhere. His poems and hymns were written in Latin, and exercised no appreciable influence on the development of German hymnody. They were edited by Grathusen in 1560, Vincent 1563, Major 1575, &c.; the most complete ed. being that by C. G. Bretschneider, at Halle, 1842 (*Corpus Reformatorum*, vol. x.). One of his hymns is noted at p. 292, l.; and a number of others are *tr.* by Miss Fry in her *Echoes of Eternity*, 1859. [J. M.]

**Men of God, go take your stations.** *T. Kelly*. [*Missions*.] Appeared in his *Hymns*, &c., 1809, No. 156, in 4 st. of 6 l., and headed "Cry aloud, spare not. Isaiah lviii. 1" (ed. 1853, No. 561). It also appeared in the August number of the *Evangelical Magazine* the same year, as a "Missionary Hymn," and signed "T. K." Its modern use is somewhat extensive, especially in America. [J. J.]

**Menma, The.** [*Greek Hymnody*, § xiv.]

**Mencken, Lüder**, LL.D., was b. at Oldenburg, Dec. 14, 1658, and became a student of law at the Universities of Leipzig and Jena; graduating at Leipzig M.A., 1680, LL.D., 1682. In 1682 he became tutor in the faculty of law at Leipzig, and was appointed ordinary professor of law in 1702. After a stroke of paralysis, on June 26, he d. at Leipzig, June 29, 1726. The only hymn ascribed to him is:—

**Ach komm, du süßer Hermans-Gast.** *Holy Communion*. Included in the *Geistreiches G. B.*, Darmstadt, 1698, p. 273, in 17 st., and repeated in the Berlin *G. L. S.*, ed. 1863, No. 467. The *trs.* are (1) "Ah come, thou my heart's sweetest Guest," as No. 684 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "Ah! come, Thou most beloved guest," as No. 1186 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1856, No. 941). [J. M.]

**Mensch, willst du leben seliglich.** *M. Luther*. [*The Ten Commandments*.] Written as a concise version for Catechetical use; and 1st pub. in the *Geyaltliche gesangk Buchleyn*, Wittenberg, 1524. Thence in *Wackernagel*,

iii. p. 17, in 5 st. of 4 l., and Schircks's ed. of Luther's *Geistl.* p. 50, and the *Unv. L. S.*, 1 Bode, p. 279, cites the *Allg. I.* Jena, 1808, No. 283, as saying found in a practically identical Quedlinburg ms. of 1481. *Tr.* as

**Willt thou, O man, live happily.** In his *M. L.'s Spir. Songs*, 1854, p. 1 the Ohio *Luth. Hyl.*, 1880, and 1884, p. 43.

**Other trs. are:**—(1) "Man, wylt thouously," by Bp. Coverdale, 1539 (*Re* 545); (2) "If thou a holy life wouldst Hunt, 1853, p. 82; (3) "Man, seekest bliss," by Dr. G. Macdonald, in the *Sun* p. 571. In his *Exotics*, 1876, p. 87, 1 wouldst thou live all blissfully."

**Mentzer, Johann**, was b. at Jahmen, near Rothenburg, i became a student of theology u In 1691 he was appointed pastor in 1693 at Hauswalde, near B and in 1696 at Kemnitz, ne Saxony. He d. at Kemnitz, I (G. F. Otto's *Lexicon* . . . O *Schriftsteller*, ii., 581; ms. Richter of Kemnitz, &c.).

He was a great friend of J. C. Schwed Catherine von Gersdorf, and of N. L. all hymn-writers, and all his near teigh himself greatly tried in the furnace wrote a large number of hymns, ov appeared in the various hymn-books of of them, especially those of Praise and and those of Cross and Consolation merit, though sometimes exaggerated refined in their imagery, and are full Christ, Scriptural, poetical, and also po

The only one in English C. U.

**O dass ich tausend Zungen hätte** *Thanksgiving*. His best hymn. No. 496, in Freylinghausen's *G.* 15 st. of 6 l., and repeated in mai as the *Unv. L. S.*, 1851, No. 719.

Lauxmann, in Koch viii. 350, says written in 1704 after his house was b reply to enquiries addressed to Kemnitz informs me that the parsonage house in the years 1696 and 1697, and has nev down. In 1697 a farmhouse near w lightning, and possibly Mentzer may t there at the time; or at any rate this ma the hymn and the story. Lauxmann hymn as having been a great favou Perthes of Hamburg, and of J. C. Schlippe and relates various incidents regarding comforting effects.

The *trs.* in C. U. are:—

**1. Oh that I had a thousand voice** A full *tr.* by Dr. H. Mills, in h 1845 (1856, p. 189); repeated, ab American Luth. Gen. Synod's *Coll.* Ohio *Luth. Hyl.*, 1880, &c.

**2. Oh be unceasing praise ascend** *tr.* of st. i., vii., viii., by A. No. 203, in his *Ps. & Hys.*, 1851.

**3. Oh would I had a thousand tong** *tr.*, omitting st. ix., x., xiii., by Mis in her *Lyra Ger.*, 1st Ser., 1855, p peated, abridged, in the *MetH. N.* 1863.

**4. O would, my God, that I coul** A good *tr.*, in the original metre, b worth, in her *C. B. for England*, being of st. i., iii.-v., xiv., xv. peated in the *Ecang. Hyl.*, N. Y

altered form, beginning with st. iii., "O all ye powers that God implanted," is in Dr. Knight's *Coll.*, Dundee, 1871 and 1874.

8. *I praise Thee, O my God and Father.* By Miss Winkworth, in her *C. B. for England*, 1863, No. 6. This is of st. vi.-viii., xi., xii., and follows the text of Bunson's *Versuch*, 1833, No. 846, this st. beginning there, "Lob sei dir, treuer Gott und Vater." Her tr. is repeated in Dr. Thomas's *Augustine H. Bk.*, 1866.

Others tr. are:—

(1) "O that a thousand tongues were granted," by N. L. Protheringham, 1870, p. 155. (2) "O that a thousand tongues were mine, And each," by Dr. Alexander Mair in the *Family Treasury*, 1872, p. 462.

Other hymns by Mentzer, tr. into English but not in C. U., are:—

ii. *Du gehst in den Garten beten.* *Passiontide*. 1st pub. in the *1. Götter G. B.*, 1725, as No. 370, in 12 st. of 6 l., marked as by Mentzer and entitled "The true school of prayer of Jesus, praying on the Mount of Olives, Matt. xxvi. 36-46." In the *Berlin G. L. S.*, ed. 1863, No. 223, beginning "Du gehst zum Garten um zu beten," and wrongly ascribed to B. Schmolek. Tr. as "Into the garden shade to pray," by J. Kelly, in the *Family Treasury*, 1868, p. 691.

iii. *Wer das Kleinod will erlangen.* *Christian Warfare*. A call to spiritual energy, founded on 1 Cor. ix. 24, 25. Included as No. 783 in the *Neu-vermehrtes Geistesreich G. B.*, Berlin, 1711, in 6 st. of 8 l.; and previously in *Schlechtig's G. B.*, Berlin, 1704. In the *Berlin G. L. S.*, ed. 1863, No. 679. Tr. as "Who would make the prize his own." By Miss Winkworth, 1859, p. 167. (J. M.)

**Mercer, William, M.A.**, b. at Barnard Castle, Durham, 1811, and educated at Trinity College, Cambridge (B.A., 1835). In 1840 he was appointed Incumbent of St. George's, Sheffield. He d. at Leavy Greave, Sheffield, Aug. 21, 1873. His principal work was:—

*The Church Psalter and Hymn Book*, comprising *The Psalter, or Psalms of David, together with the Canticles, Pointed for Chanting; Four Hundred Metrical Hymns and Six Responses to the Commandments; the whole united to appropriate Chants and Tunes, for the use of Congregations and Families*, by the Rev. William Mercer, M.A. . . . Assisted by John Goss, Esq. . . . 1864; enlarged 1866; issued without music, 1867; quarto ed. 1860; refranged ed. (Oxford edition) 1864; Appendix 1872.

For many years this collection was at the head of all the hymn-books in the Church of England, both in circulation and influence. Its large admixture of Wesleyan hymns, and of translations from the German gave it a distinct character of its own, and its grave and solemn music was at one time exceedingly popular. To it Mercer contributed several translations and paraphrases from the Latin and German, the latter mainly from the Moravian hymn-books; but his hymn-writing was far less successful than his editing, and has done nothing to increase his reputation. [See *England, Hymnody*, Church of, § IV.] (J. J.)

**Mercy alone can meet my case.** *J. Montgomery.* [Lent.] In Holland's *Memoirs* of Montgomery this hymn is referred to under the following circumstances. Speaking to Holland on April 3, 1825, of the Rev. Peter Haslem, Montgomery said:—

"On Sunday afternoon he preached in Carver Street Chapel (Sheffield); there were few persons present besides myself and some servant girls. What were the divisions or the style of his sermon I do not recollect; but the text—'O save me for Thy mercies' sake' (Ps. vi. 4)—was so powerfully impressed upon my mind that it has never since ceased to influence me; hundreds and thousands of times have I repeated it in meditation and prayer, and I feel at this moment that if I am saved at

last, it must be through the free, unmerited mercy of God, exercised towards me for the Saviour's sake."—*Vol. iv. p. 103.*

To this Holland adds the note:—

"How deep an impression these words made upon the poet's heart may also be inferred from his hymn, of which they are the theme. It was composed under the colonnade at Leamington, October 30, 1819, in the midst of much desolation of soul, and is a just picture of the author's feelings at the time."—*Vol. iv. p. 103.*

The hymn was pub. in Montgomery's *Christian Psalmist*, 1825, No. 463, in 5 st. of 4 l., and headed with Mr. Haslem's text, "O save me for Thy mercies' sake"; and in his *Original Hymns*, 1853, No. 178. (J. J.)

**Merlo, Jacques**, sometimes **Meilo**, sometimes **Horst**, and sometimes **Horstius**, was b. of poor parents at Horst, in Germany, 1597, became a parish priest at Cologne, and d. there in 1644. He was the author of the *Paradies Animæ Christianæ*, Cologne, 1630, which has been several times translated, and recently partly by Dr. Pusey in 1847, and in full by Canon F. Oakeley in 1850, as *The Paradise of the Christian Soul*, and in which several Latin hymns by older writers were embodied. So far as we are aware he was not the writer of hymns. (J. J.)

**Merrick, James, M.A.**, was b. in 1720, and educated at Oxford, where he became a Fellow of Trinity College. He entered Holy Orders, but his health would not admit of parish work. He d. at Reading, 1769. His publications include:—

(1.) *Messiah, a Divine Essay. Humbly dedicated to the Reverend the Vice-Chancellor of the University of Oxford and the Visitors of the Free School in Reading.* By James Merrick, B.A., 14, Senior Scholar of the School at their last Terminal Visitation, the 11th of October, 1734. Reading. (2.) *The Destruction of Troy.* Translated from the Greek of Tryphiodorus into English Verse, with Notes, &c. 1742. (3.) *Poems on Sacred Subjects.* Oxford. 1763. (4.) *The Psalms of David Translated or Paraphrased in English Verse.* By James Merrick, M.A., late Fellow of Trinity College, Oxford. Reading. J. Curran and Co. 1765. 2nd ed. 1766. A few only of these paraphrases were divided into stanzas. In 1797 the Rev. W. D. Tattersall pub. the work "Divided into stanzas for Parochial Use, and paraphrased in such language as will be intelligible to every capacity . . . with a suitable Collect to each Psalm from the Works of Archbishop Parker."

Merrick's paraphrases, although weak and verbose, were in extensive use in the early part of the present century, both in the Church of England and with Nonconformists. They have, however, fallen very much into disuse. Those in modern hymn-books, mainly in the form of centos, include:—

1. Blest Instructor, from Thy ways. *Ps. xix.*
2. Descend, O Lord! from heaven descend. *Ps. cxlv.* (*In time of National Peril.*)
3. Far as creation's bounds extend. *Ps. cxlv.*
4. God of my strength, the wise, the just. *Ps. cxxi.*
5. He who with generous pity glows. *Ps. xli.*
6. How pleasant, Lord, Thy dwellings are. *Ps. lxxvii.*
7. Lift up your voice and thankful sing. *Ps. cxxvi.*
8. Lo, my Shepherd's hand divine. *Ps. xlviii.*
9. Lord, my Strength, to Thee I pray. *Ps. xlviii.*
10. My heart its noblest theme has found. *Ps. xlv.*
11. O let me, [gracious] heavenly Lord extend. *Ps. cxxix.*
12. O turn, O Ruler of the skies. *Ps. li.*
13. Praise, O praise the Name divine. *Ps. cl.*
14. Sing, ye sons of [men] might, O sing. *Ps. cxxi.*
15. Teach me, O teach me, Lord, Thy way. *Ps. cxxi.*
16. The festal morn, my [O] God, is come. *Ps. cxxii.* (*Sunday Morning.*)
17. The morn and eve Thy praise resound. *Ps. lxx.* (*Harvest.*)
18. To Thy pastures, fair and large. *Ps. xxiii.*

From his *Poems on Sacred Subjects*, 1763, the following centos have also come into C. U.:

19. Author of good, to Thee we turn. *Resignation.*
20. Eternal God, we look to Thee. *Resignation.*
21. 'Tis enough, the hour is come. *Nunc Dimittis.*

[J. J.]

**Messiah! at Thy glad approach.** *M. Bruce.* [*Advent.*] This hymn, which we have ascribed to *M. Bruce* (q.v.) on evidence given in his memoir in this work, was written probably about 1764-65, for a singing class at Kinnesswood, Scotland, and was first pub. by John Logan in his *Poems*, 1781, p. 113, No. 7, in 6 st. of 4 l. Although a vigorous hymn, and possessing much poetic beauty, it has not come into extensive use. In the *American Church Praise Bk.*, N. Y., 1881, st. vi. and iv. are given as "Let Israel to the Prince of Peace." Orig. text as in Logan's *Poems* in Dr. Grosart's *Works of M. Bruce*, 1865, p. 144.

[J. J.]

**Metcalf, Lucy E.** [*Akerman, Lucy E.*]

**Methinks I stand upon the rock.** *T. Kelly.* [*Balaam. The Safety of God's people.*] 1st pub. in Kelly's *Coll. of Ps. & Hys.*, 1802, No. 271, and again in his *Hymns*, 1st ed. 1804, and later editions, in 9 st. of 6 l. (ed. 1853, No. 290). In Hall's *Mitre H. Bk.*, 1836, No. 121, appeared "Come, let us stand as Balaam stood," in 3 st. of 6 l. This has usually been attributed to E. Osler. It is a cento, st. i., ii. being st. i., ii. altered from this hymn by Kelly, and st. iii. an addition probably by Osler, who assisted Hall in preparing the *Mitre H. Bk.* In the Hall mss. there is no ascription of authorship.

[J. J.]

**Methodist Hymnody.**—Methodism has made liberal contributions to the hymnody of the Christian Church. Before the first Methodist Society was formed, its founders saw the importance of singing in religious worship, and provided, out of the best available material then at command, a collection of *Psalms and Hymns* for that purpose. John Wesley made some excellent translations of German hymns, and his brother, Charles Wesley, began to write spiritual songs immediately after his conversion. His father, the Rector of Epworth, and his elder brother, S. Wesley, jun., had each written a few good hymns at a still earlier date, which remain in use at the present time. Charles Wesley continued to write hymns for nearly fifty years, and he has left over six thousand five hundred hymns and sacred poems, some of which are amongst those most frequently found in collections used in public worship. Some of the followers of J. Wesley have also contributed hymns, both in the last and in this century, which have been included in many collections, and are of permanent interest.

Before dealing with the hymnody of the various Methodist bodies, it will be necessary to present some details concerning the rise and development of the principal sources from which all Methodist hymnody is derived. These sources are the *Poetical Works of John and Charles Wesley.*

i. *Poetical Works of John and Charles Wesley.*—Charles Wesley pub. about fifty different books and tracts of hymns, from nearly all of which hymns have been selected

for use in the churches. When "Missioner in Georgia," John Wesley prepared and published *A Collection of Psalms and Hymns*, which he described as an enlarged edition of Wood's *Athenæ Cantabrigiæ* of the year 1736, but the imprint title-page is "Charles-Town, printed by Timothy, 1737." This work was a collection of hymns published for the Church of England. The volume was his care to provide for the spiritual those to whom he ministered; his earnest and serious temper; and his aversion to ecclesiasticism." On his return to England he prepared a new edition of that work and issued it in 1738. It is a 12mo. of 84 pages. Of the American book copy is known to exist; of the reprint of 1738 three copies are known of which is in the Lambeth Palace Library. [For details, see *England, Hymnody*, Ch.]

The first Methodists at Oxford sang psalms in proportion to their early religion; when they declined to do so from the reproach of serious godliness, singing in their meetings was resumed. After the conversion of the two Wesleys in May, 1738, singing was resumed; that time to the present, singing has been an essential part of Methodist worship. To encourage this form of service, as early as 1742, provided tune-books for the use of his followers (some of which at the present time); and that all who wished to sing, he printed the melody of each, which will now enumerate the original poems of J. and C. Wesley in detail.

1. The first collection pub. by John Wesley with their names on the title-page is *Hymns and Sacred Poems*, 1739, 12mo., contained 139 hymns. This was a reprint of the year without the Poems, and a third ed., also dated 1739. In this book are given Charles Wesley's compositions, and out of 50 hymns were selected for the *Wes. H. Bk.* The fourth ed. appeared in 1743, and another in 1744.

2. Early in 1740 appeared *Hymns and Sacred Poems*, an entirely new book of 209 pages, with 100 amongst them some of the most popular including "O for a thousand tongues" (428, i.), and "Jesus, lover of my soul." This volume supplied 64 hymns to the *Wes. H. Bk.*

3. In 1741 the Wesleys issued *A Collection of Psalms and Hymns*, a volume of 126 pages, containing 100 psalms and 26 hymns. This was not a reprint of the first collection, though containing a few of the pieces the *Psalms* were C. Wesley's version of the *Psalms* and the *Hymns* were new. Only 3 of their way into the *Wes. H. Bk.* of 1740. In 1741 of John Wesley, Dr. Coke made additions which doubled its size. It came into general use at the Conference of 1816 recommended it for "a Collection of Hymns for the forenoon," from which it was called *The Morning Hymn Book*, and so till 1831, when the *Suppl.* was added to it.

4. In 1741 appeared *Hymns on God's Love*, in 36 pages, containing 38 new hymns are in the *Wes. H. Bk.*, 1780. The 2nd ed. appeared in 1770.

5. In 1742 a new volume of *Hymns and Sacred Poems* appeared, with 304 pages and 155 new hymns 102 were selected for the *Wes. H. Bk.* of 1740.

6. An enlarged ed. of the collection of *Hymns* appeared in 1743, containing 139 hymns which are in the 1780 book.

7. In 1744 three tracts of hymns were published: *Hymns for the Nativity*, 18 hymns; *Hymns for the Watchnight*, 11; and *Hymns for the Morning*, 10. From these three 10 hymns are in the *Wes. H. Bk.*

8. Four tracts and one volume of hymns were published in 1745. From two only of these have been made. *A Short View of the Difference*

*Moravian*, and J. and C. Wesley contains 6 hymns, 3 of which are in the *Wes. H. Bk.* The second is a most important work: *Hymns on the Lord's Supper* by Charles Wesley, a volume of 141 pages and 166 hymns, "with a preface concerning the Christian Sacrament and Sacrifice, extracted from Dr. Brevint." From this work 20 hymns were selected for the *Wes. H. Bk.* of 1780. The *Hys. for the Lord's Supper* have been often reprinted, but generally without the preface, which was never intended, as Charles Wesley has only versified portions of Dr. Brevint's remarks, in some of the hymns. In the extracts from Dr. Brevint the doctrine of the True and Real Presence is taught, and Charles Wesley embodies the teaching of the preface in his verses. In the fourth section "Concerning the Sacrament as a Means of Grace," and in paragraph 5, are these words in reference to the efficacy of the Death of Christ: "This victim having been offered up in the fulness of time, and in the midst of the world, which is Christ's great Temple, and having been thence carried up to Heaven, which is His Sanctuary; from thence spreads Salvation all around, as the burnt-offering did its smoke. And thus His Body and Blood have everywhere, but especially at this Sacrament, a true and real presence." Catching the same inspiration, Charles Wesley expresses the same ideal in at least seven of the hymns which follow:—

- Hy. 33. "Drink Thy blood for sinners shed  
Taste Thee in the broken bread."  
Hy. 57. "Who shall say how bread and wine  
God into man conveys:  
How the bread His flesh imparts,  
How the wine transmits His blood?"  
Hy. 65. "Now on the sacred table laid  
Thy flesh becomes our food."  
Hy. 77. "Taste Thee in the broken Bread  
Drink Thee in the mystic wine."  
Hy. 81. "We come with confidence to find  
Thy real presence here."  
Hy. 116. "To every faithful soul appear  
And show Thy real presence here."  
Hy. 124. "Yet may we celebrate below  
And daily thus Thine offering shew  
Exposed before Thy Father's eyes  
In this tremendous mystery:  
Present Thee bleeding on the tree  
Our Everlasting sacrifice."

It is worthy of remark, that Charles Wesley, in his *Journals*, makes no mention of the publication of this volume of *Hymns* during the year 1748, but from February to July of that year, he makes special mention of about a dozen Sacramental Services, which are described as occasions of much blessing to himself and to others; and during the octave of Easter he communicated every day. The latter half of the year, the subject is scarcely mentioned. It seems probable, therefore, that the book was passing through the press during the months when he was so much under Sacramental influence and power. In justice to C. Wesley, it should be recorded, that the "real presence" is not alluded to in any of the six thousand hymns he wrote, apart from this 1748 book, nor did he ever allude to it in his pulpit discourses. In his *Journals*, he names many instances of his baptizing adult persons, but the subject of Holy Baptism does not seem to have inspired his muse, except in "God of Families, 1767, and one or two others. This is the more noticeable when it is considered how strict he was generally in observing the ordinances of the Church.

9. The year 1746 was a remarkable one for the variety of subjects which occupied Charles Wesley's poetic mind: no less than nine separate tracts of hymns were issued during that year, including *Hymns for Times of Trouble*; *Hymns and Prayers for Children*; *On the Trinity*; *On the Great Festivals*; of *Petition and Thanksgiving for the Promise of the Father*; for *Our Lord's Resurrection*; for *Ascension Day*; *Graces before and after Meat*; and for the *Public Thanksgiving* in October of that year. These introduced 184 new compositions, of which only 12 found their way into the *Wes. H. Bk.* of 1780. The *Festival Hymns* had Lampe's Tunes issued with them, which insured for them a long term of popularity.

10. Only one new work was issued in 1747: *Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ*, containing 72 pages and 52 new hymns, 25 of which were placed in the 1780 book.

11. In 1748, C. Wesley wrote a number of hymns on Marriage, the subject being then uppermost in his mind, but they were not then printed. He was married in the spring of 1749, and when the arrangements were made with his brother respecting his stipend, the question of house-furnishing was not considered. To

meet the emergency, C. Wesley gathered up all his unpublished compositions, and, without consulting his brother John, issued them in two volumes. The work was sold by subscription through the preachers, was a great success, and fully accomplished the object contemplated. Those volumes extend to 688 pages, with 458 new hymns, with the old title "*Hymns and Sacred Poems*." In that work will be found the largest number of the author's best hymns, and it has yielded 143 compositions to the 1780 book.

12. In 1750 only two hymn tracts appeared, *Hymns for New Year's Day*, and *Hymns occasioned by the Earthquake, March 8th*. The first contained 7 new hymns, one of which has been in use in Methodist Services, once at least every year since it appeared: viz.:—the hymn sung at the close of every watch-night Service, commencing "Come let us anew, our journey pursue." The 2 hymns selected from the *Earthquake* tract ("Woe to the men on earth who dwell," and "My faith we find the place above") are said to be amongst the holden of the poet's theological conceptions. In 1763 appeared *Hymns and Spiritual Songs intended for the use of Real Christians*. This was followed in 1756 by an enlarged edition of the *Earthquake Hymns*, with 22 hymns; and *Hymns for the Year 1756*, particularly for the *Fast Day*, Feb. 6th, with 17 new hymns, of which 6 are in the 1780 book.

13. In 1758 was issued *Hymns of Intercession for all Mankind*, but being without author's name, the popular judgment hymn given therein, "Lo! he comes with clouds descending" (p. 881, i.), was, for nearly a century, attributed to Martin Marlan. This tract has 34 pages and 40 new hymns, of which 8 are in the 1780 book.

14. Three new works were issued in 1759, namely, *Funeral Hys.*, enlarged to 70 pages, with 43 new hymns; *Hymns for the Expected Invasion*, with 8 new hymns; and *Hymns to be used on the Thanksgiving Day*, November 29, and after it 24 pages, with 15 new hymns.

15. In 1761 appeared a volume of 144 pages and 134 hymns, with the title, *Hymns for those to whom Christ is All in All*. This was a selection intended for popular use; it reached a 3rd ed. During the same year, John Wesley issued a volume of *Select Hymns for the Use of Christians of all Denominations*, to which was added an admirable selection of Tunes Annexed. This useful volume was used at the Foundry; a 2nd ed., corrected, was issued in 1765, a 3rd in 1770, and a 4th in 1773. In 1761, to encourage and improve the vocal part of Divine Service, John Wesley issued *Sacred Melody; or, a Choice Collection of Psalm and Hymn Tunes*; another book of Tunes called *Sacred Harmony*, and an abridged ed. of the latter.

16. One of Charles Wesley's largest contributions to the service of song in the Church appeared in 1762, and was entitled *Short Hymns on Select Passages of Holy Scripture*, 2 vols., containing no fewer than 2030 new compositions, out of which 99 were selected for the 1780 book. This work was rigidly revised by the author; and was republished in a somewhat condensed form, in 2 vols., 1794-98, after the author's death. In that work are some popular hymns, and elegant renderings of Scripture phraseology.

17. *Hymns for Children* appeared in 1763, with 100 new compositions; and *Hymns for the Use of Families* in 1767, a volume of 176 pages and 188 hymns. In the same year came *Hymns on the Trinity*, with 132 pages and 182 hymns. From these three works 51 hymns are selected for the *Wes. H. Bk.*, 1780. Five or six other tracts of hymns followed, but out of these only one hymn found its way into the 1831 Supplement to the *Wes. H. Bk.* taken from *Hymns for the Nation* and for the *National Fast Day*, February 4th, 1743.

These are the original publications from which are derived all the Wesley hymns now in use in the Hymnals of all the churches. All these volumes and tracts (except the *Ps. & Hys.* printed at Charlestown in 1736-37), with fac-similes of title pages, are reprinted in the *Poetical Works of John and Charles Wesley*, Lond. 1868-72 (13 volumes), and the same are tabulated with dates, titles, pages, sizes and number of hymns, in G. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 635.

ii. *Wesleyan Methodists*.—1. With such a variety of works, most of which were occasionally used by the Methodist Societies, much confusion and difficulty naturally arose, so that John Wesley did wisely when, in 1779, (soon after he had opened his chapel in the



City Road, London), he prepared out of those numerous works a collection for general use in all his societies, which was issued in 1780. The necessity for such a work was felt all over the country. It extended to 504 pages, and 16 pages of contents and index, and included 525 hymns. The contents were divided into the five parts and twenty sections as still retained in the revised ed. of 1875. The 2nd ed., corrected, appeared in 1781, the 3rd in 1782, the 4th 1784, 5th 1786, 6th 1788, 7th 1791. Up to 1791 it remained unaltered, although, every edition having to be set up afresh, errors had crept in. These increased till 1797, when a few of the preachers presumed to prepare a new edition, which they issued with an ornamental title-page. In it about 36 hymns were changed, and some of the favourite hymns of the people, designedly excluded by J. Wesley, were included, and at the end 25 additional hymns were given, making the total 550. This edition gave so little satisfaction to the people that the Conference of 1799 appointed Dr. Coke, G. Storey, H. Moore, and Adam Clarke "to reduce the large Hymn Book to its primitive simplicity, as in the second edition, with liberty to add a note in places to explain difficult passages for the sake of the unlearned, and with discretionary power in respect to the additional hymns." They rigidly revised the book, omitted 6 of the additional hymns, extended the work to 560 hymns and published it in 1800. The added hymns introduced a new and important feature into the collection, which is a distinct landmark (so to speak) in the history of Methodism, by including 7 hymns by C. Wesley on *The Lord's Supper*. All the unsold copies of the 1797 book were destroyed, and the revised edition remained unaltered for thirty years.

2. The publication at Manchester in 1825 of a piratical edition of the Collection, together with copyright needs, and the desire for greater variety of hymns, led the Conference to appoint the Revs. Thomas Jackson and Richard Watson to make such a selection as would meet the wishes of the people, and in 1831 a *Supplement* was issued, extending the collection from 560 to 769 hymns. These were chosen from some of Charles Wesley's original mss.: from his *Festival Hymns* and from the collection of *Psalms and Hymns* then known as the *Morning Hymn Book*. Many from Dr. Watts were also added, and a few of a popular character which were favourites with the people. The Preface is dated November 9, 1830, and in this *Dictionary* the date of this *Supplement* is given as 1830, the date of the *Preface*. Of the entire collection, including this *Supplement*, 668 hymns are by the Wesleys (father and three sons), and 101 by 20 other authors. Dr. Watts is represented by 66. Only two hymns in the book are specially adapted for Holy Baptism, one by Dr. Doddridge, commencing "See Israel's gentle Shepherd stand;" the other by C. Wesley, "God of eternal truth and love."

3. The copyright of the entire collection had for some years depended on only a few hymns, and when the right in these had run out, a new collection became a necessity. A collection was issued by a London publisher inde-

pendently of the Conference, in 1873, an improvement on the 1831 book. It was compiled by a layman at Bristol, and included 1076 hymns, amongst them being many of the best modern compositions, and 71 church anthems. The Wesleyan Conference, however, could not recognise the work, and the Committee were obliged to prepare a new selection. A large committee took the matter in hand, and devoted much time and labour thereto. The edition of 1800 up to which was retained, but each hymn was compared with the original, and rigidly criticised: those which were omitted altogether; others had been altered, or added; and in this way 49 hymns were changed in the standard part of the collection. The new *Supplement* includes 487 hymns. Its contents embrace what may be described as a poetical body of divinity. In this it is more complete than the book prepared by John Wesley, in that it includes hymns on Holy Baptism, the Lord's Supper, and for children. It is divided into nine parts, in which the hymns are classified according to their subjects, or the season for which adapted, a special feature being the *Psalms*. The authors and translators are 120. Of these 74 contribute each one hymn, and of the rest 41 have hymns therein, bearing from 2 to 9 each, the total number being 11 by P. Doddridge, 13 by J. Montgomerie, 14 by I. Watts, and 724 by C. Wesley. For the first time the authors' names are added at the end of the first lines. *The Methodist Hymn Book, illustrated with Biography, History, and Anecdote*, by George Johnson, M.A., 1883, deals with this collection in an exhaustive manner.

4. Taken as a whole, whilst allowing for its distinct and definite advocacy of Methodist doctrine, and admitting the otherwise preponderance of C. Wesley's hymns, we judge this book as ranking with the best amongst Protestant Christians. It is distinctly Methodist, and it is more. It retains the Standard Hymn Book, not wrongly so called, which John Wesley gave to his people in 1780; and it has added thereto many of the best choice and valuable from most branches of the Church of Christ. The wisdom of the Conference in retaining the Standard Hymn Book is realized when we find that it has done more to conserve the essential doctrines of Methodism amongst a multitude than the combined process of all her divines.

5. The provision for *Children and Young Persons*, which is an important feature of modern hymnody, is not new, either to Methodism, or elsewhere. For the Methodist Hymn Book, C. Wesley published his *Hymns for Children* in 1763. Many of these compositions go beyond the comprehension of children, but the object was attained in drawing attention to spiritual wants and education of the young. In 1814, Joseph Benson, a preacher and of high repute with the Methodists, published

*Hymns for Children and Young Persons, containing Principal Truths and Duties of Religion and Selected from various Authors, and arranged in a natural and systematic Order.* London, 1814.

Joseph Benson also published eight years afterwards:—



*Hymns for Children, selected chiefly from the publications of the Rev. John and Charles Wesley, and Dr. Watts, and arranged in proper Order. London, 1814.*

From the Preface to the first of these collections (the second has no preface), we find that it was compiled and published "to meet the wishes of many persons in different parts of the United Kingdom," but there is no indication that it (or the second collection either) had the official sanction of the Conference, although "printed at the Conference Office." The Conference, however, took up the matter at a later date, and in 1835 Thomas Jackson and Richard Watson, "compiled by the direction of the Methodist Book Committee in London":—

*A Collection of Hymns for the Use of Wesleyan-Methodist Sunday Schools. London, 1835.*

At the request of the same "Book Committee of the Wesleyan Conference," Dr. W. H. Rule compiled, and the Conference published, in 1857:—

*The Wesleyan-Methodist Sunday-School Hymn-Book. London, 1857.*

This was followed in 1870 by a "Selection of hymns suitable for use in Day and Sunday Schools," . . . "made by a number of Ministers, at the request of the Wesleyan Methodist Book Committee," which was compiled chiefly by the Rev. Samuel Lees, and published as:—

*The Methodist Scholars' Hymn-Book. London, 1870.*

Finally, in 1879, there was issued, after some delay which is apologised for in the preface:—

*The Methodist Sunday-School Hymn-Book. A Collection of Hymns and Spiritual Songs for Use in Schools and Families. Compiled by Direction of the Wesleyan Methodist Conference. London, 1879.*

This collection of 589 hymns, by a very large number of authors, is not only the best hymn-book for children extant amongst the Methodist Societies, but it has no equal elsewhere except the Church of England *Children's Hymn-Book* by Mrs. Carey Brook. Both the official hymn-books issued by the Conference have suitable tunes pub. with some of the editions. [See *Children's Hymns*, § iv.]

iii. *Methodist New Connexion*.—1. This branch of the Methodist family originated in 1796; the cause being the exclusion of Alexander Kilham from the ministry by the Conference of that year. From the time of J. Wesley's death, those preachers whom he had ordained had occasionally administered the Sacrament of the Lord's Supper. One of the old preachers who had done so, was much blamed for his conduct. Mr. Kilham wrote a defence of his conduct in *An Address to the Members and Friends of the Newcastle Society*, in which he also discussed the question of the right of the people to have the Sacrament from their own preachers. That address, in pamphlet form, was much commended by many of the old preachers, including Dr. Coke, H. Moore, J. Pauson, T. Taylor, W. Bramwell, S. Bradburn, and others, some of whom freely distributed the Address in their circuits. They also, by letters, encouraged Kilham to continue his advocacy of the rights of the people to the privileges asked for by them. Kilham wrote and spoke freely on the subject for a few years, and for so doing he was, at the desire of Mr. Mather, censured by the Conference of 1793. Other

preachers, including Mr. Taylor and Mr. Bradburn, had also published their opinions in support of Kilham's views, but they were not censured. For this act of partiality, the Conference was blamed, and Kilham was encouraged by many preachers who desired to conciliate the Societies rather than the Conference. At the Conference of 1795, some steps were taken to reconcile the contending parties, under the name of the "Plan of Pacification," but it did not fully meet the case. Soon afterwards Kilham published a pamphlet entitled *The Progress of Liberty*, in which he pointed out the defects in the Plan of 1795, and sketched the *Outline of a Constitution*. This Outline included the following principles:—

- 1st. That the power to admit and expel members should be the act of the preachers with the consent of the people.
2. The members to have advice in choosing their leaders.
3. That local preachers be examined and admitted by preachers and lay officers conjointly.
4. That Quarterly Meetings should have a voice in recommending young men as preachers.
5. That the people have the right to representation in all the Church Courts, including the Annual Conference.
6. That religious worship be held in such hours as were most convenient for the people.
7. That the Societies receive the Sacraments of Baptism and the Lord's Supper from the hands of their own Ministers.

For publishing this pamphlet, and advocating the principles it contained, Kilham was tried and expelled from the ministry, in 1796. Those principles became the basis of the Methodist New Connexion, which took permanent form at a Conference held in August 1797, in Ebenezer Chapel, Leeds. Kilham's chief opponent was Alexander Mather, whom J. Wesley had ordained as a bishop to exercise authority in his Societies. The New Connexion was commenced with 9 circuits, 7 itinerant preachers (5 of whom had belonged to the parent Society), and over 5,000 members. It was in defence of the principles advocated by Kilham that the new Society was formed; and the preachers and lay-officers have exercised equal rights in the government of the Society throughout its history.

2. At the first the New Connexion adopted the use of the *Wes. H. Bk.*, but a few years later a *Supplement* was prepared by order of the Conference, and was designated *The Small Hymn Book*. It consisted of 276 hymns. This *Supplement* reached a 5th edition in 1810, and was used till the new hymn-book of 1835 was issued.

3. Soon after the Wesleyans issued their *Supplement* in 1831, the New Connexion Conference appointed a committee to prepare a revised and enlarged collection for use in their Societies. The Revs. Thomas Mills and William Shuttleworth were the acting members. The Preface says that they took from the *Wes. H. Bk.* and from its *Supplement* the best hymns "for poetic merit, happy Scriptural illustration, and those which most clearly expressed breathings after peace and holiness. With these were combined a number of other hymns from various authors, and a few by pious persons of poetic genius, composed for the work." Such hymns only were admitted as "gave prominence to those doctrinal and experimental truths which are the chief glory of Methodism." This work was

divided into seven parts, and forty-one sections. All the copyright hymns in the *Wes. H. Bk.* were omitted, and, as far as the Committee knew them, the names of authors were added to the hymns. This was the first official Methodist Collection with authors' names. The total number of hymns was 664, and of these nearly 50 were new, and by 27 authors not found in the *Wes. H. Bk.* This book was in use for over a quarter of a century, when it was superseded by the Collection published in 1863.

4. This *New Collection* was undertaken by a Committee, with the Rev. Henry Piggin as chief acting member. It was first issued in May, 1863, and included 1024 hymns by 130 authors. A collection of suitable tunes for each hymn, prepared by the Rev. James Ogden, has since been published.

5. Whilst Mr. Piggin and his coadjutors were preparing a new collection for congregational use, the Rev. John Stokoe, then a New Connexion minister, now a clergyman in the Irish Church, was preparing a smaller collection for use in their Sunday schools and houses, which was pub. in December, 1862, with the title *The Juvenile Hymn Book*. It contains 315 hymns, classified under seventeen sections, with authors' names added to each where known.

iv. *Primitive Methodists*.—1. This branch of the Methodist family originated in 1810 by the expulsion from the Methodist Society of Hugh Bourne (q.v.). Previous to this H. Bourne had compiled a small hymn-book, which he published in 1809. What was long known amongst the Primitives as *The Small Book* was issued in 1821, and consisted of 154 hymns, most of which were by Charles Wesley, and William Sanders, a few by Dr. Watts, and 16 by Bourne. This *Small Book* was widely known in all parts of the land by the first couplet in the book—

"Christ he sits on Zion's hill,  
He receives poor sinners still,"

with the chorus:

"I a soldier sure shall be  
Happy in Eternity."

2. With the growth of the Society, a larger number of hymns was required, and in 1824-25 Bourne prepared and issued what he called the *Large Hymn Book*, which included 536 hymns. Of these 16 were by William Sanders, 146 were the joint production of William Sanders and Hugh Bourne; a few were by Dr. Watts, Cowper, and Dr. Doddridge; 225 by Charles Wesley; and 20 new hymns by Bourne. A lengthy preface describes the Service of Song as set forth in the Old and New Testaments, and deals with Private Prayer, Preaching, Prayer Meetings, Class Meetings, Love Feasts, Camp Meetings, and Musical Instruments. Bourne says of the new hymns that they are "of a superior cast, and they lead into the mystery of faith."

3. As the Societies increased, a still greater variety of hymns was desired, and the Conference appointed the Rev. John Flesher to prepare an enlarged book. He acknowledges his own inability for performing the duty, but collected 852 hymns "from numerous popular authors, living and deceased, and enriched with original hymns and selected ones, altered

or re-made." Mr. Flesher adds: "thought my lack of sufficient poetic and taste would save me from such an attempt, but when chosen, I was surprised, and humbled, and durst not disobey. unqualified editor proceeded to correct and mangle over 225 hymns. It need be added, that few but himself have appraised his work. In his preface he remarks:

"Knowing that Providence had not stored productions of any poet, I have freely altered hymns from authors of different grades of reputation as important item in strengthening right."

This book, issued in 1834, may be described as the worst edited and severely mutilated collection of hymns published.

4. The Conference of 1882 appointed a Committee to prepare an entirely new edition. This was published, in 1887, *Primitive Methodist Hymnal*, compiled by a Committee appointed by the Conference. It contains 1052 hymns by over 340 authors and translators (besides many several that are unknown), ranging from the earliest ages of hymnody to the present from the Unitarians on the one hand Latin and Greek Churches on the other is divided into twelve sections, which are subdivided: but the arrangement of it is more after the manner of the Congregationalists than that usually adopted in Methodist collections, and is the arrangement Flesher's book simplified. It is supplied with the usual Indices of first lines of "of texts," of "subjects," &c., and a "list of authors and translators," with the titles of their hymns. This last is in addition names of the authors being added to the hymns throughout the book. It is an intensely Methodistic, whilst in the number of its authors, in the comprehensiveness of its subjects, in the richness of its poetic care and accuracy displayed in its designations of authorship, it is equal in Methodist hymnody.

5. Provision for the children in the schools has been made by the publication of the *Primitive Methodist Sunday School Book*, in 1879. It was edited by G. B. and William Jeckworth. It is a collection, is well edited, and is set to music. Its use is extensive.

v. *United Methodist Free Churches*. These Churches were formed by the separation, in 1857, of several separate societies, the members of which had formerly been connected with the Wesleyan Methodist Society. One of these was that known as the *Methodists*, who, in 1827-28, came to an Organ Question at Leeds. Another was formed in 1834-35, when Dr. Warren was expelled, the proceedings arising chiefly out of the formation of a Theological Institution. These sections united to form the *Wesleyan Association*. They used the *Wes. H.* with a small *Supplement* added. In 1849, to the expulsion of the Revs. James Samuel Dunn, and William Griffiths from the Wesleyan Conference, another division resulted, and a Society designated the *Reformers* was established, which

fifty thousand adherents. Mr. Everett was expelled on suspicion of having written *The Fly Sheets and Wesleyan Takings*, and published them anonymously; Mr. Dunn for publishing *The Wesley Banner*, a monthly magazine, and for declining to discontinue the work as desired by the Conference; Mr. Griffith for reporting the proceedings of the Conference in *The Wesleyan Times*. The body then formed by those who adhered to those ministers, at their Annual Delegate Meeting held in Sheffield, in August, 1852, appointed the Rev. James Everett to prepare a new edition of the *Wes. H. Bk.*, with the addition of such new hymns as would replace the copyright hymns which could not be used. The preface to that book is dated July 1st, 1853. The Supplement contained 243 hymns in addition to the hymns in the *Wes. H. Bk.* In these were included the compositions of 15 authors not then in the Supplement to the *Wes. H. Bk.* At the end of this collection there is an index which gives the source whence every hymn in the book is derived, together with the author's name. The collection contains 804 hymns.

2. When the *Wesleyan Methodist Association* and the *Wesleyan Reformers*, who united in 1857 to form the *Methodist Free Churches*, held their annual assembly in Sheffield, in 1859, they resolved to have a new hymn-book, and appointed the Revs. James Everett and Matthew Baxter to prepare the same. They were to retain all the original *Wes. H. Bk.* of 1780, and add "A Supplement of 250 hymns, and also hymns suitable for a Sunday School." The preface is dated October, 1860. Changes were made in 53 hymns, but none of the new hymns were by authors other than those who had already contributed. From No. 778 to 821 the hymns were all new. Five doxologies and two graces closed the collection of 828 hymns. The Supplement was issued in 1861 as a separate book, with the sub-title *Miscellaneous Hymns*. Their *Sunday School Hymns*, 1860, is a fairly good collection.

3. The *Methodist Free Churches* are compiling a new *Coll. of Hymns*, which may appear in 1889. A committee of ministers have been employed for a long time in its preparation. The *Sunday S. H. Bk.* appeared in 1888.

vi. *Bible Christians*.—1. The founder of this Society was William O'Bryan, a Cornishman, born February 6th, 1778, at Gunwen, Luxillian. His father owned a farm and was a Cornish miner. Both his parents were Methodists, and had heard John Wesley preach. They had preaching services in their own dwelling-house. William had a fair education, and the curate of the parish offered to prepare him for college. He was converted under the Methodists in May, 1789, was apprenticed to the drapery business, became worldly, lost his religion, and again gave his heart to God, November 5th, 1793. He heard J. Wesley preach twice, and received his blessing. He began to preach in 1801, was married in 1803, and made a local preacher in 1809. For preaching in villages beyond his own parish, where there was no Methodist preaching, he was expelled from the Methodist Society. Being urged to continue his preaching, he found in North Devon fourteen villages without

any places of worship, and in November, 1814, he left his home to itinerate and preach in those places. In October, 1815, he preached in the house of Mr. Thorne at Shebbear, and, being urged to do so, he then formed those present into a religious Society. This Society was at first known by the name *Arminian Bible Christians*; afterwards the initial word was dropped, and they have since been known as *Bible Christians*, and sometimes, locally, *Brianites*. Their chief Societies are in Cornwall and Devonshire, but they have a few elsewhere. O'Bryan compiled their first hymn-book, about 1819, when their first Conference was held. In 1829 a separation took place. O'Bryan left the body in 1831, and went to America, where he died, January 8th, 1868. For his share in the copyright of the hymn-book, and for other claims, the Conference allowed him twenty pounds a year till he died. The hymn-book is divided into six parts and twenty-eight sections. The hymns are mostly those in use in the *Wes. H. Bk.*, but they are rearranged throughout, and several by 18 other authors were added. In July, 1862, a 4th ed. was issued, with 9 hymns changed, the names of authors added as far as known, the index of Scripture texts enlarged, and an index of verses. The 6th ed. is dated 1882. The Conference of 1885 appointed a committee to prepare a new and more comprehensive collection, to be published in due course.

2. In 1832, a Sunday School Union for the Bible Christians was formed at Shebbear, in Devonshire, and they published *The Child's Hymn Book* for use in their schools. In 1863 a new ed. was prepared and published, containing 272 hymns, more than 60 of which were new. That book has served the Connexion nearly a quarter of a century, and is still in favour. The hymns are carefully classified, but no authors' names are given.

vii. *Conclusion*.—When the Methodist (Ecumenical) Conference was held in City Road Chapel, in September, 1881, a suggestion was made to have one comprehensive hymn-book for all the branches of Methodism throughout the world. This course, however, has not been adopted.

Translations of English hymns into various European and other languages have been made for use by the various branches of the Methodist Societies on the Continent of Europe and on Mission Stations. In several instances these translations have been supplemented by original hymns in the vernacular, and composed chiefly by the resident missionaries. [See *Missions, Foreign*.]

The Methodist hymn-writers are very limited in number. The provision made by John and Charles Wesley for every aspect of Methodism, the stereotyped character of each book when issued, the great number of years it had to run before any omissions or additions could be made, and the intense affection of Methodists for their old hymns, have had much to do in producing this result. When at rare intervals outlets for pent-up poetic life were made in new editions of old books, and in collections for children and the young, W. M. Bunting, W. M. Punston, B. Gough, J. Lyth, G. S. Rowe, J. Briggs,

E. E. Jenkins, M. G. Pearce, and a few others, have produced lyrics of merit and usefulness; but no great singer has appeared in Methodism since Charles Wesley was gathered to his fathers. [See *American Hymnody*, p. 58, ii. and *Various*.] [G. J. S.]

**Methodist New Connexion Hymnody.** [Methodist Hymnody, § iii.]

**Methodist, Primitive, Hymnody.** [Methodist Hymnody, § iv.]

**Methodist United Free Church Hymnody.** [Methodist Hymnody, § v.]

**Methodist, Wesleyan, Hymnody.** [Methodist Hymnody, § ii.]

**Methodius I.** [See *Greek Hymnody*, § x. 2.]

**Methodius II.**, one of the Greek hymn-writers, d. 836. A native of Syracuse, he embraced the monastic life at Constantinople. He was imprisoned for nine years by Michael the Stammerer for his defence of the *Icons*. He was also scourged for the same cause by Theophilus, but escaped from his prison. At the triumph of the defenders of the *Icons*, he was made patriarch of Constantinople (842). His pieces are few. [See *Εἰ καὶ τὰ παρόντα*.] This is the same person as *Methodius I.* in Neale's *Hymns of the Eastern Church*. [H. L. B.]

*Μήτηρ ἀφλέκτως.* [Ἐσώσε λαόν.]

**Metrophanes of Smyrna**, was bishop of Smyrna towards the close of the ninth century. He was a partizan of Rome in her contest with Photius, and an adherent of his rival, Ignatius. He d. circa 910. His chief hymnological works are his Canons in honour of the Blessed Trinity, one of which has been published in *Anth. Graec. Carm. Christ.*, 1871, p. 254. They are eight in all, one for each Tone, and are sung at Matins on Sundays, the Canon changing with the Tone on each succeeding Sunday. A cento only, and that from the Canon for the Sunday of the Second Tone, from the *Odoechus*, has been rendered into English. This is Dr. Neale's "O Unity of Threefold Light" (*Holy Trinity*), a tr. of a cento: — *Τριπλογγῆς Μορὰς Θεαρχικῆς*, pub. in his *Hymns of the E. C.*, 1862, in 3 st. of 8 l. In 1867 it was given with a doxology of 4 l. and a slight alteration in the *People's Hymnal*; and again in the S. P. C. K. *Ps. & Hymns*, the *Hymnary*, and other collections. [J. J.]

**Meusel, Wolfgang**, s. of Anton Meusel (*Meuselin, Münslein, Mosel, Mösel, Musculus*, &c.), cooper at Dieuze in Lorraine, was b. at Dieuze, Sept. 8, 1497. He studied for short periods in the schools at Rappoltweiler, Colmar, and Schlettstadt, between times wandering over the country and earning his way by his singing. In 1512 he happened to come to the Benedictine monastery at Lixheim near Saarburg, just as Vespers were being sung. His beautiful voice, as he joined in, led the monks to receive him, and here he studied music, and became organist to the cloister. In his 20th year he devoted himself to the study of theology, and soon after began to preach in the church at Lixheim, and in the neighbouring village churches. In 1518 he became acquainted with Luther's writings and em-

braced his views, but did not till 1527, after he had declined as prior. On Dec. 26, 1527, married at Strassburg to a niece prior at Lixheim. As they means she had to take a ple servant, and he, after trying in living as a linen-weaver, was a to get work as a day-labourer tions, when he was appointed village of Dorlitzheim, near 1529 he became diaconus of church at Strassburg, and then ning of 1531, was sent to At he for some time officiated in Church, and, after the Reforma the upper hand, became, in 153 of the Cathedral. When the Int cola, p. 31. l.] was forced on the June, 1548, Meusel left Augs after he had to flee from place ing for longer or shorter per Constanz, St. Gall, and Zürich was invited to Bern as profess and went there in April, 1549. for this timely help he refused tive appointments offered to him time. On Sunday, Aug. 22, 1 attack of fever while preaching d. on the following Sunday, A (Koch, ii. 83; *Allg. Deutsche* 95, &c.) Meusel's best-known Commentary on the Psalm. Eight hymns are ascribed to him are printed by Wackernagel, iii. A seventh, a tr. of the "Christe dies," is noted at p. 227, ii. The

*Der Herr ist mein treuer Hirt.* *H. H. Rute. Ps. xxiii.* This appeared in the 1531, and thence in Wackernagel, iii. p. Wackernagel, seeing that Meusel wrote of this Psalm (beginning "Mein H. Herre mein"), and that the version also with his name till in the Nürnberg *G.* it as anonymous. It was included in 1845, in most subsequent collections up the Berlin *G. L. S.*, ed. 1863, No. 411, *Burg G. B.*, 1860, and many later books. *Herr ist mein getreuer Hirt.* Tr. as:

(1) "The Lord God is my Pastor Gude and Godlie Ballades, ed. 1668, f. (2) "The Lord my faithful Shepher Moravian H. Hk., 1754, pt. II., p. 374. later eds. (1886, No. 430) It begins "Th herd is and Guide." (3) "The Lord her kind," by Miss Manington, 1863, 1

**Meyfart, Johann Matth** Nov. 9, 1590 at Jena, during a v mother (wife of Pastor Meyfart kel, near Waltershausen, Gotha to her father. He studied at the of Jena (M.A. 1611; D.D. 1624) and and was thereafter for some tin the philosophical faculty at Jena he was appointed professor in the at Coburg and in 1623 director his residence at Coburg was a power. When his colleagues in sium made a complaint to the regarding a dissertation (*De d clesiastica*), which he pub. in 1633 the offer of the professorship of the revived University of Erfurt. on his work at Erfurt, July, 163 of the University in 1634, and in also pastor of the Prediger Kir



at Erfurt, Jan. 26, 1642 (*Koch* iii. 117; *Allg. Deutsche Biog.* xxi. 646, &c.).

Meyfart's devotional works (*Tuba poenitentiae prophetica*, 1626; *Tuba Novissima*, 1626; *Höllisches Sodoma*, 1629; *Himmliches Jerusalem*, 1630; *Jüngste Gericht*, 1632) passed through various editions, and produced a great impression by their vivid picturing and their earnest calls to repentance and amendment of life. His well-meant efforts, by books and otherwise, towards raising the tone of student life in Germany, and his exposition of the excesses and defects in both academic and churchly life at that period, brought him much ill will and opposition, and did not produce useful fruit till much later. His hymns were few in number, and appeared mostly in his devotional books.

Only one of Meyfart's hymns has passed into English, viz. —

**Jerusalem, du hochgebaute Stadt.** *The New Jerusalem.* This splendid hymn appeared in his *Tuba Novissima*, Coburg, 1626 [Ducal Library, Gotha], a volume containing four sermons preached at Coburg on the Four Last Things, viz. Death, Last Judgment, Eternal Life, and Eternal Punishment. It forms the conclusion of the third sermon (on St. Matt. xvii. 1-9) which is entitled "On the joy and glory which all the Elect are to expect in the Life everlasting." This conclusion is reprinted verbatim et literatim (i.e. with the introductory and closing sentences, and the connecting sentences between st. i., ii., iii. and iv.) in the *Blätter für Hymnologie*, 1883, pp. 120-124. The text of the hymn, in 8 st. of 8 l., is given unaltered, according to the marginal directions of the original (save st. vii. l. 6, where the original is "Man spielt"), as No. 1537 in the *Berlin G. L. S.*, ed. 1863. Of it Lausmann, in *Koch* viii. 669, says:—

"The hymn is a precious gem in our Treasury of Song, in which one clearly sees that from it the whole heart of the poet shines out on us. Meyfart had his face turned wholly to the Future, to the Last Things; and with a richly fanciful mysticism full of deep and strong faith, he united a flaming zeal for the House of the Lord, and against the abuses of his times."

He adds that the hymn was a great favourite with Charles Gütschaff, the apostle of China (d. at Hong-Kong, Aug. 9, 1851), whose last words were "Would God I were in thee" (st. i. l. 3); and of Julius Schnorr of Carlsfeld, the well-known painter, whose last work was the illustrating of this hymn, and at whose funeral in 1872 it was sung. The popularity of the hymn was greatly aided by the magnificent melody, generally ascribed to Melchior Franck [b. at Zittau, 1580; c. 1604, capellmeister at Coburg; d. at Coburg, June 1, 1639], but not yet traced earlier than to the Erfurt *G. B.*, 1663.

#### Translations in C. U. :—

1. **Jerusalem, thou city built on high.** A good tr. of st. i.-iv., vii., as No. 112 in the Dalton Hospital *H. Bk.*, 1848.

2. **Jerusalem, thou city built on high.** A good tr. of st. i., iv., vi., vii., by A. T. Russell, as No. 261 in his *Ps. & Hymns*, 1851. St. i., ll. 1, 2, 4 are from the 1848 tr. The form in Dr. Pagenstecher's *Coll.*, 1864, No. 288, is i. ll. 1-4, ii. as 1848; i. ll. 5-8, vii. as 1851.

3. **Jerusalem, thou city fair and high.** A good and full tr. by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 220; repeated in her *C. B. for England*, 1863, No. 193, set to the melody of 1663. Included in full in the Ohio Luth. Hymnal, 1880, and, abridged, in the Pennsylvania Luth. Ch. Bk., 1868, and the Uppingham and Sherborne School *H. Bk.*, 1874.

4. **Jerusalem! high tow'r thy glorious walls.**

A good and full tr., by Bp. W. R. Whittingham, in the Amer. Epis. *Hymns for Church and Home*, 1860, No. 414; and the Amer. Epis. Hymnal, 1871. St. i., iv., vii., are in M. W. Stryker's *Christian Chorals*, 1885.

#### Translations not in C. U. :—

(1) "Jerusalem, thou city of the skies." In the U. P. *Juvenile Miss. Mag.*, Dec. 1857. (2) "Jerusalem: thou glorious city-height." By Mrs. Bevan, 1858, p. 19, repeated in L. Reliance's *Church at Sea*, 1888. (3) "Jerusalem, thou high-built, fair abode." In the *Christian Examiner* (Boston, U. S.), Sept. 1860, p. 254. (4) "Jerusalem, thou city rear'd on high." By Miss Munington, 1863, p. 94. (5) "Jerusalem! thou city towering high." By Miss Cox, in her *Hymns from the Ger.*, 1864, p. 101, and in *Lyra Mystica*, 1865, p. 363. (6) "Jerusalem! thou city builded high." By Miss Burlingham, in the *British Herald*, April, 1866, p. 249, and Reid's *Praise Bk.*, 1872. (7) "Jerusalem! high tow'r thy glorious walls." A full and spirited tr. by J. H. Hopkins, in his *Carols, Hymns and Songs*, 1882, p. 182, dated 1863. St. i., ll. 1-2, are taken from Bp. Whittingham's version. [J. M.]

**Middleton, Thomas Fanshaw, D.D.** s. of Thomas Middleton, Rector of Radleston, in Derbyshire, was b. there on Jan. 26, 1769. He was educated first by his father, then at Christ's Hospital, and finally at Pembroke Hall, Cambridge (B.A. in honours 1792). He was successively Curate of Gainsborough; Rector of Tansor, Northamptonshire, 1795; Vicar of St. Pancras, 1810; Archdeacon of Huntingdon, 1812; and the first bishop of Calcutta, 1814. He d. in Calcutta, July 8, 1822. Bishop Middleton's publications were mainly confined to various Sermons and Charges, and a work on the Greek Article. In 1824 his *Sermons and Charges* were collected and pub. with a short *Memoir*, by Dr. H. R. Bonney. At p. xciv. the only hymn ascribed to him is given with the explanation that it was composed by the Bishop "and always sung on new year's day, by his desire." It is: "As o'er the past my mem'ry strays" (*New Year*), in 4 st. of 4 l. It was printed in the August number of Carus Wilson's *Family Visitor*, 1826; again in Hall's *Mitre Hymnal*, 1836, and later in several collections. Orig. text in *Bk. of Praise*, 1862, p. 238. [J. J.]

**Midlane, Albert**, was b. at Newport, Isle of Wight, Jan. 23, 1825, and has been engaged in business in that town for many years. To his Sunday school teacher he ascribes the honour of prompting him to poetic efforts: and the same teacher did much to shape his early life. His first printed hymn, "Hark! in the presence of our God," was written in September, 1842, at Carisbrooke Castle, and printed in the *Youth's Magazine* in November of the same year. Since then he has written over 300, and of these a large proportion are in C. U. They appeared in magazines and small mission hymn-books, including:—

(1) *The Youth's Magazine*; (2) *The British Messenger*; (3) *The London Messenger*; (4) Trotter's *Evangelical Hymn Book*, 1869; (5) *The Ambassador's Hymn Book*, 1861; (6) Second ed. of the same, 1868; (7) *Hymn Book for Youth*; (8) *Good News for the Little Ones*, 1860; (9) William Carter's *Gospel Hymn Book*, 1862; and several other works of a similar kind.

In addition to several small works in prose, Mr. Midlane has gathered his verse together from time to time and published it as:—

(1) *Poetry addressed to Sabbath School Teachers*, 1844; (2) *Vesta Garland*, 1850; (3) *Leaves from Olivet*, 1864; (4) *Gospel Echoes*, 1865; (5) *Above the Bright Blue Sky*, 1867; (6) *Early Liftings*, 1889.



Of the hymns contained in these works nearly 200 have been in C. U. from 1861 to 1887, the most popular being "There's a Friend for little children." The hymn-books, however, in which many of them are found are usually very small, are used in what are commonly known as Gospel Missions, and have gradually given way to other and more important collections. We therefore append only those hymns which are at the present time in use in official or quasi-official hymn-books, or such collections as have a wide circulation. Those hymns which are omitted from the following list may be found in the works given above, and especially in the *Gospel Echoes*. The bracketed dates below are those of the composition of the hymns.

i. Given in *Trotter's Evangelical Hymn Book*, 1860.

1. How sweet the cheering words. (Aug. 1860.) *The Gospel*.

2. Lord Jesus, save! (July, 1860.) *Lent*.

ii. Given in *The Ambassador's Hymn Book*, 1861.

3. Angels rejoice o'er sinners saved. (Aug., 1860.) *Joy in Heaven over Repenting Sinners*.

4. Come to the royal feast. (Aug., 1860.) *The Gospel Feast*.

5. Father, bless the heavenly message. (Aug., 1860.) *Divine blessing implored*.

6. How vast, how full, how free. (Aug., 1860.) *Divine Mercy*.

7. I am not told to labour. (June 25, 1860.) *Salvation by Faith*.

8. Jesus died upon the tree. (Aug. 13, 1860.) *Good Friday*.

9. Lord, prepare the hearts of sinners. (Aug. 29, 1861.) *Preparation of the heart*.

10. Not all the gold of all the world. *Peace through Jesus*.

11. Now we'll render to the Saviour. (Sept. 1, 1861.) *Praise for Salvation*.

12. O what a gift the Father gave. (Aug. 23, 1860.) *The Gift of The Son*.

13. O what a Saviour is Jesus the Lord. (Aug. 29, 1861.) *Jesus the Saviour*.

14. Passing onward, quickly passing. (Sept. 10, 1861.) *Prepared?*

15. Salvation, Lord, is Thine. (Aug., 1860.) *Salvation through Jesus*.

16. Sinner, where is room for doubting? (Sept., 1861.) *Exhortation*.

17. Soft the voice of mercy sounded. *Grace*.

18. The perfect righteousness of God. (Sept. 21, 1861.) *God our Righteousness*.

19. There is a throne of grace. (Sept. 14, 1860.) *The Throne of Grace*.

20. We speak of the mercy of God. (Sept. 19, 1861.) *Divine Mercy*.

iii. Given in *W. Carter's Gospel Hymn Book*, 1863.

21. Can any say, I do believe? (Aug., 1860.) *Assurance in Christ*.

22. If Jesus came to seek and save. (Oct., 1861.) *Salvation in Jesus*.

iv. Given in *Leaves from Olivet*, 1864.

23. See the blessed Saviour dying. (Oct. 5, 1860.) *Good Friday*.

24. Sweet the theme of Jesus' love. (April 22, 1862.) *The Love of Jesus*.

v. Given in *Gospel Echoes*, 1865.

25. Come and welcome to the Saviour. (June 8, 1862.) *Invitation*.

26. God be gracious to a sinner. (May 21, 1861.) *Lent*.

27. God speaks from heaven; in love He speaks (July, 1860.) *Love and Mercy of God*.

28. Hark! the cry, Behold He cometh. (June 8, 1862.) *Advent*.

29. He saves because He will. (April 29, 1862.) *The "I Will" of Jesus*.

30. How solemn are the words. (Aug. 1, 1865.) *The New Birth*.

31. Himself He could not save. (Sept., 1861.) *Good Friday*.

32. I once was bound in Satan's chains. *Pardon*.

33. Jesus lived. He lived for sinners. (Jan. 4, 1862.) *Easter*.

34. Jesus never answered "Nay." (May 13, 1862.) *Jesus always the same*.

35. Jesus the blessed centre is. (June 8, 1862.) *Father glorified in the Son*.

36. Jesus, the risen Saviour. (July 31, 1862.) *Easter*.

37. Jesus, the soul that trusts in Thee. (May 7, 1864.) *Salvation through Jesus*.

38. Look, poor sinner, look to Calvary. *Good Friday*.

39. Lord, when I think upon the love. (Oct. 1, 1860.) *The Love of Jesus*.

40. Peace with God! How great a treasure (Oct. 18, 1861.) *Peace*.

41. Salvation! What a precious word. (Nov. 22, 1861.) *Salvation*.

42. Scripture says Where sin abounded. (March 3, 1862.) *Abounding Grace*.

43. Shall Jesus' love be spoken? (May 4, 1862.) *Love of Jesus*.

44. The Lamb was slain, the blood was brought. (Aug. 24, 1862.) *The Passover*.

45. The silver trumpets sounding. (May 7, 1862.) *The Year of Jubilee*.

46. There is a rest for weary souls. (Dec. 4, 1863.) *Rest. Peace in Jesus*.

47. 'Tis the voice of mercy calls thee. (Nov. 5, 1861.) *Mercy*.

48. When the Saviour said "Tis finished." (Oct., 1861.) *Good Friday*.

49. When God begins His gracious work. (Dec. 27, 1860.) *God Unchangeable*.

50. Who can praise the blessed God? (Oct., 1861.) *Praise for Salvation*.

51. Why those fears, poor trembling sinner. *Safety in Jesus*.

vi. Given in *The Ambassador's Hymn Book*, 2nd ed., 1868.

52. Life from the dead, eternal life. (Oct. 11, 1867.) *Work of the Holy Spirit*.

53. Stern justice cries for blood. (March 2, 1867.) *The Atonement*.

vii. Various.

54. Apart from every worldly care. (June, 1866.) *Prayer Meetings*. Written for Spurgeon's *O. O. H. Bk.* 1866.

55. Be not weary, toiling Christian. (Feb., 1867.) *Encouragement*. In the *British Messenger*, Sept., 1857.

56. Eighteen hundred years ago. (Aug., 1869.) *Fullness of Time*. In the *London Messenger*, April, 1861.

57. Father, for Thy promised blessing. (Feb. 29, 1860.) *Outpouring of the Spirit desired*. In *The Revival*, July, 1860.

58. God bless our Sunday School. *S. School Anniversary*. First printed in the *Baptist Children's Magazine*, July, 1844. It has passed into numerous collections for children, but usually st. ii. is omitted, thus reducing it to 3 st.

59. He comes! He comes! the Bridegroom comes. (Sept. 9, 1860.) *Advent*. In *The Present Testimony*, 1861.

60. Kept by the power of God. (May 6, 1860.) *Security in God*. In the *London Messenger*, Sept., 1860.

61. Let the waves of blessing roll. (Jan. 6, 1866.) *Missions*. In the *Enlarged London H. Bk.*, 1873.

62. Lord, our waiting spirits bow. (June, 1866.) *Prayer Meetings*. Written for Spurgeon's *O. O. H. Bk.*, 1866.

63. Love us freely, blessed Jesus. (July 2, 1858.) *Lent*. In the *Churchman's Penny Magazine*, Oct., 1858.

64. Never perish! words of mercy. *Mercy in Christ*. Printed in the monthly *Girdle*, June, 1857, and in the *British Messenger*, Aug. 1857, in 4 double st. In the collections it is reduced to the first two stanzas.

65. No separation, O my soul. (May 6, 1863.) *Perseverance*. In the *British Herald*, Aug., 1863.

66. Nought but the voice of God can speak. (Jan. 29, 1863.) *All things are of God*. In the 1873 *App. to Saeggs's S. of G. & Glory*.

67. Now, O joy, my sins are pardoned. *Pardon and Peace*. (Nov. 9, 1860). Printed in the *London Messenger*, March, 1861, then in the *Gospel Echoes*, 1865; and then in several hymn-books. The original began, "Once I sang, but not in earnest." Usually st. ii., iii., of 3 l. are given as "Now, O joy, &c."

68. O art thou an heir of glory? (June 4, 1861.) *Cautions*. In *H. Bk. for Youth*, 1862.

69. O what a glorious truth is this. (Aug. 3, 1866.) *Jesus Died*. In the *London Messenger*, Sept., 1866.

70. Once it was mine, the cup of wrath. (Aug. 8, 1860.) *Wrath and Pardon*. In the *London Messenger*, Oct., 1861.
71. Onward, upward, heavenward. (Feb. 7, 1860.) *Pressing Onward*. In the *London Messenger*, March, 1861.
72. Perennial spring of pure delight. (March 17, 1864.) *Jesus All in All*. In the *London Messenger*, Jan., 1865.
73. Sheltered by the [Thy] sprinkled blood. (Sept. 23, 1863.) *Safety in Jesus*. In the *London Messenger*, Feb. 1864.
74. Showers of blessing, gracious promise. (April 19, 1862.) *Missions*. In the *London Messenger*, Aug., 1862, and *Leaves from Olivet*, 1864.
75. The Church of God, amazing, precious thought. (July 6, 1857.) *The Church*. In *The Present Testimony*, 1858, and *Leaves from Olivet*, 1864.
76. The whispers of Thy love divine. (May 3, 1868.) *Love of God*. In the *Island Greeting*, Oct., 1872.
77. Though billows round me roll. (April 2, 1863.) *Trust*. In *Food for Christ's Flock*, 1863.
78. 'Tis finished, cried the dying Lamb. (Feb. 21, 1850.) *Good Friday*. In the *Baptist Children's Magazine*, 1850.
79. 'Tis heaven where Jesus is. (Oct. 23, 1863.) *Joy and Peace in Jesus*. In the *Enlarged London H. Bk.*, 1873.
80. Together all things work for good. (Aug. 14, 1860.) *All work for Good*. In the *Enlarged London H. Bk.*, 1873.
81. Waiting for Jesus, and loving while waiting. (Jan. 9, 1872.) *Second Advent desired*. In the 1873 *Appar. to Snopp's S. of G. & Glory*.
82. Without a cloud between. (Mar. 18, 1862.) *Jesus, Face to Face*. In the *London Messenger*, June, 1862.
83. Yet awhile; how sweet the thought. (Dec., 1864.) *Second Advent desired*. In the *London Messenger*, 1865.

The collections in which these hymns are mainly found are Spurgeon's *O. O. H. Bk.*, 1866; Snopp's *Songs of G. & G.*, 1872-3; Hurditch's *Enlarged London H. Bk.*, 1873, and smaller books for Evangelical mission work. Of Mr. Midlane's hymns as a whole, Miller's estimate that "His hymns are full of spiritual thought, careful in their wording, and often very pleasing without reaching the highest form of poetical excellence" (*Singers and Songs*, p. 572), is just. A marked feature of these hymns is the constant and happy use of Scripture phraseology. [J. J.]

**Midst scenes of confusion and creature complaints.** *D. Denham*. [*Heaven Anticipated*.] This hymn appeared in the 1826 *Appendix to J. Rees's Coll.*, No. 168, in 5 st., and again in Denham's *Saint's Melody*, &c., 1837, No. 740, in 6 st. of 4 l. It is given in a few collections in G. Britain and America. [J. J.]

**Mighty Father! Blessed Son!** *J. S. B. Monsell*. [*Holy Trinity*.] Appeared in his *Spiritual Songs*, 1857, in 9 st. of 9 l., as the hymn for Trinity Sunday. In the *Hymnal Comp.*, 1876, and the *Prim. Meth. Hymnal*, 1887, st. i., iv., and ix. of this text are given as No. 197. In Dr. Monsell's *Hys. of Love and Praise*, 1863, the same hymn is rearranged and partly rewritten (but still retaining the opening lines) in 9 st. of 3 l. Snopp, in printing this form of the hymn in his *Songs of G. & G.*, 1872, has divided it into three parts, and added this note thereto:—

"Note the Symbolic Form—three lines harmonizing in each verse; three verses in each division; three divisions making one hymn."

This form of the text, but usually without these divisions, is also in Thring's *Coll.*, 1882, and others. [J. J.]

**Miles, Elizabeth, née Appleton**, was b. at Boston, U.S.A., March 28, 1807, and

married in 1833 to Solomon P. Miles, Head Master of the Boston High School, and afterwards the Principal of a private school for young ladies in the same city. He d. in 1842. On leaving Boston, Mrs. Miles went to reside with her son at Brattleborough, Vermont. Her principal hymns are:—

1. The earth all light and levelness. Part i. *Summer*.

2. When on devotion's seraph wing. Part ii., st. v., vii. *Foretaste of Heaven*. These two parts appeared as one hymn in *The Christian Examiner*, 1828.

3. Thou Who didst stoop below. *Looking unto Jesus*. Appeared in *The Christian Examiner*, 1827. Sometimes it begins with st. ii., "It was no path of flowers," as in the Boston Unitarian *Bk. of Hymns*, 1846.

4. Father, direct my ways. *Divine Guidance desired in Affliction*. In the Boston *Book of Hys.*, 1846; the Boston *Hys. of the Spirit*, 1864; and some other collections, it begins with st. ii., "Thou, infinite in love."

Three additional hymns were pub. for the first time in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [F. M. B.]

**Millard, James Elwin**, D.D., was b. May 18, 1823, and educated first at Magdalen College School, and then at Magdalen College, Oxford (B.A. in honours, 1845). Taking Holy Orders, he became Curate of Bradfield, Berks, 1846; Head Master of Magdalen College School, 1846; Fellow of his College, 1853; and Vicar of Basingstoke, 1864. Dr. Millard has pub.:—

(1) *The Island Choir, or the Children of the Child Jesus*, 1847; (2) *Historical Notices of the Office of Choristers*; and (3) *A Short Account of Basingstoke, Basing and the Neighbourhood*, 1874. He also contributed a few hymns to the Rev. T. F. Smith's *Devout Chorister*, 1849.

From the *Devout Chorister* the following hymns have come into C. U.:—

1. God eternal, mighty King. *Te Deum*.
2. In deep humiliation. *Ascension*.
3. Last night I lay a-sleeping. *Curo!*

The first of these passed, with alterations, into *Hys. & Introits* (Masters), 1852, with further alterations into *H. A. & M.*, 1861. The text was corrected in Biggs's *Annotated H. A. & M.*, 1867. The hymn is widely known. [J. J.]

**Miller, Emily, née Huntingdon**. [Various.]

**Miller, Josiah**, M.A., was b. at Putney, April 8, 1832, and educated for the Congregational ministry at Highbury College, also graduating M.A. at the University of London, 1855. After holding pastorates at Dorchester, Long Sutton, and Newark, he became Secretary of the "British Society for the Propagation of the Gospel among the Jews," and subsequently of the "London City Mission." He d. in London, December, 1880. He pub.:—

(1) *Our Hymns: their Authors and Origin*, 1866. The groundwork of this volume was the leading hymn-books of the Congregational body. (2) *Our Dispensation*, 1868. (3) *Singers and Songs of the Church: being Biographical Sketches of the Hymn-writers in all the Principal Collections. With Notes on their Psalms and Hymns*, Lond., Longmans, 1869. This was an extension of *Our Hymns* to twenty-five representative English hymn-books of various denominations. (4) *Christianum Organum*, 1873.

Mr. Miller rendered great service to hymnology by the production of *Our Hymns* and

*Singers and Songs.* These works, and especially the latter, furnished the fullest illustrations of hymnody, which up to the time of their publication had appeared in English, and embodied a great mass of information which had been gathered by the author and other workers in the same field, notably D. Sedgwick, C. D. Hardcastle, G. J. Stevenson, and Dr. C. Rogers. Considering the wide ground which it covered, it was an accurate and painstaking work. Where it fails is usually in omissions, and not in positive errors. His statements are generally correct so far as they go, but recent researches in hymnody have shown that in numerous instances they did not go far enough. The Greek, Latin, German, and American portions of his work are especially weak. His main strength is in his Biographies. [W. G. H.]

**Millions within Thy courts have met.** *J. Montgomery.* [Sunday Evening.] Pub. in his *Poetical Works*, 1841, vol. iv. p. 293, in 10 st. of 6 l. and again in his *Original Hys.*, 1833, No. 120, where it is headed "Evening Song for the Sabbath-Day." Its use, especially in America, is extensive, but it is usually abbreviated. In *Kennedy*, 1863, and one or two others it begins "Thousands within Thy courts have met." Also given as, "Within Thy courts have millions met." [J. J.]

**Mills, Elizabeth, née King**, dau. of Philip King, was b. at Stoke Newington in 1805; married to Thomas Mills, M.P., and d. at Finsbury Place, London, April 21, 1829. Her popular hymn:—

We speak of the realms of the blest [Heaven] is thus annotated in *Miller's Singers and Songs*, &c., 1869, p. 483: "We are much indebted to John Remington Mills, Esq., M.P., for information about this hymn, written by his accomplished relative. The original has 6 st. and was composed after reading 'Bridges' on the 119th Psalm' (on ver. 44, p. 116). 'We speak of heaven, but oh! to be there.' . . . Already deservedly a favourite, new interest will be added to this hymn when we know that the authoress was early called to 'the realms of the blest,' of which she sang so sweetly, and that she wrote this hymn a few weeks before her death." The text of this hymn is usually given in an imperfect form. The corrections are supplied by W. F. Stevenson in his *Hys. for Church and Home*, 1873, "Children's Hymns," No. 151, and the note thereon. Few children's hymns have been received with more favour. It is found in almost every hymn-book published for Children in Great Britain and America during the last fifty years. In some collections it begins, "We sing of the land of the blest"; and in others, "We talk of the land of the blest." [J. J.]

**Mills, Henry**, D.D., s. of John Mills, was b. at Morriston, New Jersey, March 12, 1786, and educated at the New Jersey College, Princeton, where he graduated in 1802. After being engaged in teaching for some time at Morristown and elsewhere, he was ordained Pastor of the Presbyterian Church of Woodbridge, New Jersey, in 1816. On the opening of the Auburn Theological Seminary in 1821, he was appointed Professor of Biblical Criticism and Oriental Languages, from which he retired in 1854. He d. at Auburn, June 10, 1867. In 1845 he pub. *Horae Germanicae; A Version of German Hymns*. This was enlarged in 1856. The *trs.* are not well done, and very few are now in C. U., although 18 and 9 doxologies were given in the Lutheran General Synod's *Coll.*, 1850. Many are noted in the articles on German hymn-writers and hymns throughout this Dictionary. [F. M. B.]

**Milman, Henry Hart**, D.D., the youngest s. of Sir Francis Milman (who received his Baronetage as an eminent Court physician), was b. Feb. 10th, 1791, and educated at Dr. Burney's at Greenwich, and subsequently at Eton. His career at B. N. C., Oxford, was brilliant. He took a first class in classics, and carried off the Newdigate, Latin Verse, Latin Essay, and English Essay. His Newdigate on the *Apollo Belvedere*, 1812, is styled by Dean Stanley "the most perfect of Oxford prize poems." His literary career for several years promised to be poetical. His tragedy *Fazio* was played at Covent Garden, Miss O'Neill acting Bianca. *Samor* was written in the year of his appointment to St. Mary's, Reading (1817): *The Fall of Jerusalem* (1820); *Belshazzar and The Martyr of Antioch* (1822), and *Anne Boleyn*, gained a brilliant reception from the reviewers and the public. He was appointed Poetry Professor at Oxford in 1821, and was succeeded ten years after by Keble. It must have been before 1823, the date of Heber's consecration to Calcutta, that the 13 hymns he contributed to Heber's *Hymns* were composed. But his poetry was only the prelude to his larger work. The *Bampton Lectures* (1827) mark his transition to theological study, and the future direction of it was permanently fixed by his *History of the Jews* (1829). This book raised a storm of obloquy. It was denounced from the University pulpit, and in the *British Critic*. "It was the first decisive inroad of German theology into England, the first palpable indication that the Bible could be studied like another book, that the characters and events of the sacred history could be treated at once critically and reverently" (*Dean Stanley*). In 1835 he was presented by Sir Robert Peel to a Canonry at Westminster and the Rectory of St. Margaret's. In 1839 appeared his valuable edition of Gibbon's *Decline and Fall*; and in 1840 his *History of Christianity to the Abolition of Paganism in the Roman Empire*. Among his minor works in a different field were his *Life of Keats* and his edition and *Life of Horace*. It was not till 1854 that his greatest work—for "vast and varied learning, indefatigable industry, calm impartiality, and subtle and acute criticism, among the most memorable in our language" (*Quart. Rev.*)—*Latin Christianity*—appeared. He had been appointed Dean of St. Paul's in 1849. The great services under the dome originated in his tenure of the Deanery. His latest work, published after his death, Sept. 24, 1868, was *The Annals of St. Paul's*. Though one of the most illustrious in the school of English liberal theology, he had no sympathy with the extreme speculations of Germany. The "criticism" of Tübingen "will rarely bear criticism." He "should like an Ewald to criticise Ewald." "Christianity will survive the criticism of Dr. Strauss," and the "bright flashing artillery" of Rénan. His historical style has been compared to Gibbon in its use of epigram and antithesis. His narrative is full of rapidity of movement. His long complex paragraphs have often a splendour of imagination as well as wealth of thought. All the varied powers of his mind found vent in his

conversation; he was called, after his death, "the last of the great conversers." The catalogue of his friends from the days of Heber, "his early friend," to those of Hallam, Macaulay, and Dean Stanley, was long and distinguished.

Milman's 13 hymns were published in Heber's posthumous *Hymns* in 1827, and subsequently in his own *Set. of Ps. & Hys.*, 1837. The fine hymn for The Burial of the Dead, in Thring's *Coll.*, "Brother, thou art gone before us," is from *The Martyr of Antioch* (1822). Like Heber's, they aim at higher literary expression and lyric grace. He makes free use of refrains. The structure is often excellent. His style is less florid and fuller of burning, sometimes lurid force than Heber's. His hymn for the 16th Sunday after Trinity, "When our heads are bowed with woe," has no peer in its presentation of Christ's human sympathy: the hymn for the 2nd Sunday in Lent, "Oh! help us, Lord! each hour of need," is a piece of pure deep devotion. "Ride on, ride on in majesty," the hymn for Palm Sunday, is one of our best hymns. And the stanzas for Good Friday, "Bound upon the accursed tree," form one of the finest meditations on the Passion. All his hymns are still in C. U. [H. L. B.]

**Milton, John**, was b. in London, Dec. 9, 1608, and d. there Nov. 8, 1674. His poetical excellences and his literary fame are matters apart from hymnology, and are fully dealt with in numerous memoirs. His influence on English hymn-writing has been very slight, his 19 versions of various Psalms having lain for the most part unused by hymnal compilers. The dates of his paraphrases are:—

*Ps. cxi. and cxvii.*, 1623, when he was 15 years of age. These were given in his *Poems in English and Latin*, 1645.

*Ps. lxxx.—lxxxviii.*, written in 1648, and pub. as *Nine Psalms done into Metre*, 1648.

*Ps. i.*, 1653; *ii.*, "Done August 8, 1653;" *iii.*, Aug. 9, 1653; *iv.*, Aug. 10, 1653; *v.*, Aug. 12, 1653; *vi.*, Aug. 13, 1653; *vii.*, Aug. 14, 1653; *viii.*, Aug. 14, 1653.

These 19 versions were all included in the 2nd ed. of his *Poems in English and Latin*, 1673. From these, mainly in the form of centos, the following have come into C. U.:—

1. Cause us to see Thy goodness, Lord. *Ps. lxxv.*

2. Defend the poor and desolate. *Ps. lxxvii.*

3. God in the great assembly stands. *Ps. lxxviii.*

4. How lovely are Thy dwellings fair. *Ps. lxxviii.* From this, "They pass refreshed the thirsty vale," is taken.

5. Let us with a gladsome [joyful] mind. *Ps. cxvii.*

6. O let us with a joyful mind. *Ps. cxvii.*

7. The Lord will come and not be slow. *Ps. lxxxv.*

Of these centos Nos. 4 and 5 are in extensive use. The rest are mostly in Unitarian collections. There are also centos from his hymn on the Nativity, "This is the month, and this the happy morn" (q.v.). [See *Psalters*, English, § xi.] [J. J.]

**Minimus.** One of A. M. Toplady's signatures in the *Gospel Magazine*.

**Mir nach, spricht Christus, unser Held.** *J. Scheffler*. [Following Christ.] This hymn, founded on St. Matt. xvi. 24, has been justly characterized as "a masterpiece of Scriptural didactic poetry." It is No. 171 in Bk. v., 1668, of Scheffler's *Heilige Seelenlust* (*Werke*, 1662, i. p. 289), in 6 st. of 6 l., en-

titled "She [the Soul] encourages to the following of Christ." In the *Geistreiches G. B.*, Halle, 1697, p. 423, a new stanza was added as st. iv., and this form passed through Freylinghausen's *G. B.*, 1704, and is No. 640 in the Berlin *G. L. S.*, ed. 1863. Tr. as:—

1. Come, follow me, our Lord doth call. A good tr. of st. i., iii., v., vii., by A. T. Russell, as No. 100 in the Dalton Hospital *H. Bk.*, 1848, repeated, altered, as No. 183 in his own *Ps. & Hys.*, 1851.

2. Rise, follow Me! our Master saith. A tr. of st. i., v., vi., vii., by Miss Winkworth, as No. 78 in her *C. B. for England*, 1863.

3. Says Christ, our Champion, follow me. A tr. of st. i., ii., vii., included as No. 449 in the *Church Praise Bk.*, N. Y., 1882, marked as abridged from a tr. by F. M. Finch, 1880.

Other trs. are:—(1) "My yoke, saith Christ, Upon you take," by F. W. Foster, as No. 310 in the *Moravian H. Bk.*, 1789 (1806, No. 497). (2) "After me! Christ our Champion spake," in the *British Magazine*, April, 1838, p. 401. (3) "Christians, attend! Our Champion cries," in the *Family Treasury*, 1877, p. 111. [J. M.]

**Mirabilis Deus in sanotis.** [*Martyrs.*] In the Bodleian ms. 775, f. 160 b (written in the reign of Ethelred between 904 and 1017), this is the sequence for many martyrs. It is given in the Common of many Martyrs in the *Sarum* (Bodleian ms. Barlow 5, circa 1370, page 430); *Paris* (Brit. Mus. Add. 16905, f. 235, early 14th cent.); *Sens* (Brit. Mus. Add. 30058, f. 136 b of the 14th cent.); *St. Andrews* (reprint, 1864, p. 416), and other *Missals*. It is also in an 11th cent. Winchester service book now in the Library of Corpus Christi College, Cambridge, No. 473. It was tr. by C. B. Pearson as, "God is to be admired in all His saints," in the *Sarum Missal in English*, 1868; and as "God is much to be admired," in his *Sequences from the Sarum Missal*, 1871. It was also tr. as, "Praise to Thee, O Lord, most holy," for the *Hymnary*, 1872, by "H. M. C." (i.e. Harriet Mary Chester). [J. M.]

**Miramur, O Deus, Tuas. C. Coffin.** [*Wednesday.*] Appeared in the *Paris Breviary*, 1736, for Wednesdays, at Matins; and again in his *Hymni Sacri*, 1786, p. 18. It is also in several modern French Breviaries; in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 151; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; and in Biggs's Annotated *H. A. & M.*, 1867. [W. A. S.]

**Translations in C. U.:—**

1. The wonders of the Almighty hand. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 20, in 6 st. of 4 l.; and again in his *Hys. of the Church mostly Primitive, &c.*, 1841, No. 13. It is found in a few modern collections.

2. O God supreme! in rapt amaze. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 20, in 6 st. of 4 l. It was repeated in the *Salisbury H. Bk.*, 1857; Martineau's *Hymns*, 1873 (in 5 st.), and in others.

3. New wonders of Thy mighty hand. By the compilers of *H. A. & M.*, based on J. Chandler, as above, and pub. in *H. A. & M.*, 1861, abbreviated; in *Kennedy*, 1863, &c.

**Translations not in C. U.:—**

1. O God, we behold how Thy wondrous might. L. Williams. *British Magazine*, July, 1834, and his *Hys. tr. from the Parisian Brev.*, 1839.



2. O God, Thy wonder-working hand. In J. A. Johnston's *English Hymnal*, 1852.

[J. J.]

**Miris probat sese modis.** *Jean Baptiste de Santeuil*. [St. Stephen.] Appeared in the *Choir Breviary*, 1686, p. 182, in Santeuil's *Hymni Sacri et Novi*, 1689, p. 57, and the *Paris Breviary*, 1736. It is also in several modern French Breviaries, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **Holy love towards her foes.** Pub. in I. Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 61, 7 st. of 4 l., with a doxology. In his preface Williams says that this *tr.* was made by a "a friend." In Johnston's *English Hymnal*, 1852, this *tr.* was altered to "Christian Love in wondrous ways"; and in the editions of 1856 and 1861 to "Holy love in wondrous ways."

2. **Holy Love herself displays.** This *tr.* in R. Campbell's *Hys. & Anthems*, &c., 1850, is based upon the above by I. Williams's "friend."

Another *tr.* is:—

What kindness e'en to mortal foes. *J. D. Chambers*, 1857.

[J. J.]

**Missala.** The Missal [*Missale*] is the Service-book of the Latin Church, which contains all that is said or sung in the service of the Holy Eucharist or "the Mass" [*Missa*]. It comprises within itself many and various elements which anciently were distributed in different volumes. Such were the *Sacramentarium* containing the Priest's part of the service in the unvarying Canon, with the varying Prefaces, Collects, Secrets, and Postcommons; the *Epistolarium* or *Lectionarium*, containing the Epistles; the *Evangeliarium*, containing the Gospels; the *Graduale*, containing all the choral portions of the service, viz., the Introits, Kyries, Gloria in Excelsis, Graduals, Tracts, Sequences, Creeds, Offertories, and Communions. Of these the Sequences frequently formed a separate volume called the *Sequentiale*. Still more ancient and long obsolete books were the *Benedictionale*, containing the varying triple episcopal benedictions; and the *Troparium*, containing verses or farces, varying with each festival, dovetailed into or in some way attached to almost every choral part of the service. These verses, known as *Tropes*, went generally out of use in the 13th century.

The Missal most widely in circulation in the present day, and gradually superseding all other Latin Uses, is the *Roman Missal*. It was carefully revised by Pius V. (1570) in accordance with the directions of the Council of Trent, and so revised its use was enjoined in all places and on all communities which could not plead a prescription of two hundred years in favour of a local or peculiar use. It subsequently underwent two slighter but careful revisions under Clement VIII. (in 1604) and Urban VIII. (in 1634), and has received, and will continue to receive from time to time, additional services necessitated by the institution of new Festivals.

Besides the *Missale Romanum* there were, and to a lesser extent than formerly still are, various *Missals*, belonging to different Provinces, Dioceses, and Religious and Military Orders. Such were the *Sarum*, *York*, and *Hereford Missals* of the unreformed Church

of England, the *Paris*, *Lyons*, and many French *Missals*, the *Augustinian*, *Benedictine*, *Premonstratentian Missals*, &c. These may all be regarded as variations and offshoots of the *Missale Romanum*.

In addition to monastic or diocesan variations of the *Roman Missal*, there are two living Latin Liturgies which deserve special notice, because they are, the first probably, the second certainly, of a distinct genus or family, viz.: that known as the *Ephesine* or *Hispano-Gallican*. These are the *Ambrosian Missal* in use in the Church of Milan, and the *Mozarabic Missal* in limited use in the Church of Spain.

Most of these *Missals* form a quarry from which an immense amount of hymnological material can be drawn in the shape of *Sequences* or *Proses*, for an account of which see *Sequences*.

But besides *Sequences*, there are other parts of the Liturgy, which sometimes, though rarely, assume a metrical or rhyming form. These are the *Gradual* with its *Verses*, the *Tract*, the *Offertorium*, the *Communio*, and possibly the more ancient *Trope*. Details concerning these are given under their respective titles (q.v.).

[F. E. W.]

**Missions, Foreign.** The hymnody of Foreign Missions is, as a whole, practically unknown. Most persons have some idea of the great work accomplished by Christian missionaries in the translation of the Holy Scriptures into almost all known languages; but few have ever thought how much has been done by them in the translation and composition of hymns, the preparation of hymn-books, and in general, in the introduction of Christian Hymnody among the various nations to whom they have preached the Gospel. It is the object of this article to set forth this as fully and accurately as the limits of our space will allow. Although Protestant Christians of several denominations in Great Britain and America have missions in various parts of Europe, we shall not include any of these in our notice, with the single exception of the missions in European Turkey. We propose to speak of Missionary Hymnody—

I. In various parts of America; North, Central, and South;

II. In the Islands of the Pacific, in New Guinea and Borneo;

III. In Asia, from Japan westward to Turkey;

IV. In Africa, East, South and West.

The following abbreviations will be used:—

*M. M.* = Moravian Missions.

*C. M. S.* = Church Missionary Society.

*S. P. G.* = Society for the Propagation of the Gospel in Foreign Parts.

*B. M. S.* = Baptist Missionary Society.

*W. M. S.* = Wesleyan Missionary Society.

*L. M. S.* = London Missionary Society.

*K. S. M.* = Church of Scotland Foreign Missions.

*F. C. S.* = Free Church of Scotland Foreign Missions.

*A. B. M.* = American Baptist Missionary Union.

*A. B. C.* = American Board of Commissioners for Foreign Missions.

*A. M. E.* = Missionary Society of the Methodist Episcopal Church of America.

*A. P. M.* = Board of Foreign Missions of the American Presbyterian Church.

The names of other Missionary Societies, less frequently mentioned, will be given in full.



## I. America.

## 1. North America.

This extends over a vast extent of country from Greenland to Mexico. The M. M. on the western coast of Greenland commenced in 1721. In 1738 Kajarnak, the first convert, was won by "the story of the Cross;" now the whole of the country is Christianized. Since 1772 the Greenlanders have had their own printed hymn-book. An enlarged ed., pub. in 1819, was received by them with great joy, and recent accounts show that they retain their fondness for hymns. Not only do they sing well in their churches and homes, but the long coasting voyages in the "umiaks," or women's boats, are enlivened by the sweet voices of the female rowers uniting in sacred song.

2. Labrador.—Crossing Davis Strait to the bleak coast of Labrador we find the self-denying agents of the same society [M. M.] at work. In 1770 Jans Haven, from Greenland, sang to the Eskimoes of Labrador, a hymn in Greenlandic, a language which they understood, and in the midst of a barbaric dance they were charmed by it into silence. These Eskimoes now themselves sing Christian hymns at their morning and evening prayers, even when away from their homes on their hunting, fishing, or sealing expeditions. For a long time they have had a neat 12mo hymnal, the last revision being by the Rev. Theodore Bourquin, who translated most of the modern hymns. The book contains about 900 hymns, and was printed in 1879, at Stolpen, in Germany. The last eight pages contain the notes of 10 melodies with the words below. The following are the first lines of a few of the hymns:—

"Passeljaksauingitotit .. = "O Lamb of God, unspotted."  
 "Karallit kakkanginit .. = "From Greenland's icy mountains."  
 "Atté, tupaleritsee okpert .. = "Christians awake."  
 "Ilakka, makauauka .. = "Hold the fort."

The number of syllables and accents is the same as in the English hymns, so that they may be sung to the same tunes, but the lines do not rhyme.

3. Cree Indian.—Crossing the northern part of North America, and passing westward through British territory, more than 3000 miles, we traverse a region at present sparsely inhabited by Indians and European settlers. Here, however, are many stations of the C. M. S., S. P. G., and M. S., the last named being now sustained by the Wesleyans of Canada. We can here speak of only one specimen of the hymnal work of this region. Bishop Horden, of the diocese of Moosonee, has recently completed an enlarged hymn-book in the language of the Cree Indians, containing 150 hymns, all, except three or four, being his own translations.

4. British Columbia.—We pass to British Columbia, on the North Pacific coast. Here at Metlakahla, and other places in the north of that territory, are stations of the C. M. S. among the Taimahean Indians, and other tribes. For the use of the Taimaheans a collection of 19 hymns has been made by Bishop W. Ridley, translated by himself, Mrs. Ridley, and Mrs. Morrison, and printed at Metlakahla. Such hymns as "How sweet the name of Jesus

sounds"; "Just as I am"; "Jesu, Lover of my soul," &c. are included. In the report of the C. M. S. for 1887, we read how on one occasion the last hours of a dying Indian were soothed by the singing of the last named hymn.

In the Niska dialect, akin to the Taimahean, a collection of hymns has been prepared by the Rev. W. H. Collison, to which Mr. J. B. McCullagh, the present missionary on the upper Naas, has recently made additions, including a metrical paraphrase of Ps. xliii., which is a great favourite with the people.

5. Queen Charlotte's Islands.—Among the Haidas of Queen Charlotte's Islands, just off the coast of B. Columbia, another mission of the C. M. S. has been established by the Rev. W. H. Collison. In their language, which differs greatly from the Taimahean, Mr. Collison has composed some hymns, and translated others, which, although not yet pub. in book form, are known and sung far and wide. The present missionary, Rev. C. Harrison, is adding to the number of these hymns.

6. Vancouver's Island.—The Rev. A. J. Hall, of the C. M. S., who is labouring among the Kwa Galth tribe, in the north of Vancouver's Island, has prepared a number of hymns in the language of that people, and has taught them to sing them.

7. Various in the U.S.A.—Passing southward through the territories of the United States, where the Red Men still survive, we find them chiefly to the west of the Mississippi, occupying "Reservations." A recent Government return gives their number as 277,656, of whom only about 30,000 know English enough for ordinary intercourse. Ten American Missionary Societies are at work among them, and the following Hymnals have been prepared for their use by agents of the A. B. C.:—*Cherokee*, 52 pp.; *Creek*, 35 pp.; *Seneca* (two books); *Ojibwa*, 40 pp.; *Choctaw*, 84 pp.; *Dakota* or *Sioux* Indians, 97 pp., by Dr. S. R. Riggs, and another, by the Rev. J. P. Williamson, 184 pp.

8. Mexico.—From the United States territories we naturally pass to Mexico, where the American Baptists of the Southern Convention, the A. B. C. and A. M. E. have vigorous Protestant missions, conducted for the most part in the Spanish language. But no replies have been received to our inquiries as to their Hymnody.

## ii. Central America.

In connection with the M. M. in Central America various hymns have been rendered into the language of the *Mosquito* Indians. But these have not been printed, as the English hymn-book is mainly used in that mission-field.

In like manner in British Honduras, in Jamaica, the Bahamas, the Bermudas, and other places in the West Indies, where hundreds of congregations of Negroes and Creoles have been gathered into the Church of Christ, the hymn-books used are chiefly those of their respective Denominations in Great Britain.

## iii. South America.

1. British Guiana.—Here are missions of the S. P. G. and L. M. S. The population consists of a great variety of nationalities: the Aborigines, British settlers, and Coolies from China and different parts of India. The

Missionaries teach the Aborigines to sing in English. For the Chinese they obtain hymn-books from Hong Kong; for the Indian coolies books from India in Tamil, Bengali, Hindi, and Urdu. [See on India, p. 746.]

2. *Dutch Guiana, or Surinam* has stations of the *M. M.* Being a Dutch possession the hymnal used for the services at Paramaribo is in that language, prepared in connection with the *M. M.* in South Africa. But a curious Creole dialect, called *Negro-English*, is the mother tongue of the negroes in many parts of Surinam; and a hymn-book in this dialect was issued from the mission press in 1820. A new ed. appeared in 1841. Yet another ed., revised and enlarged, has been recently pub. It contains 600 hymns, is attractively bound, and has met with a large sale.

3. *Various*.—More than a century ago the borderland of British and Dutch Guiana was the scene of a Moravian mission to the Arawack Indians, and there is still extant in us a collection of hymns in that language. With regard to the hymnody of the far greater part of South America, viz. Venezuela, Columbia, Peru, Brazil, Bolivia, the Argentine Republic, and Uruguay, we are able to give but little information. The English South American Missionary Society uses the *S. P. C. K. Church Hymns* for most of its English services, and the hymn-book of the *B. & F. Sailors' Society* in services for seamen. The *A. M. E.* has missions in Uruguay, the Argentine Republic, and at several places on the Western Coast. The Southern Baptist Convention of the U. States has missions in Brazil; and the *A. P. M.* in Columbia, Brazil, and Chili, but no answer to letters of enquiry has been received except from Chili. From Valparaiso the Rev. D. Turnbull, D.D., writes to say that two or three hymn-books have been pub. there, the hymns being in Spanish, mostly translations, probably made in Spain, and are not very satisfactory. Hymns are sung at Ooshooia, in Tierra-del-Fuego, and we believe that some of these, probably composed by Capt. Allen Gardiner, are in the language of the Yahgan Indians, but have not been able to ascertain particulars.

## II. Islands of the Pacific, &c.

Modern geographers have arranged the islands of the great Pacific Ocean under three divisions, Micronesia, Polynesia and Melanesia. (i.) *Micronesia*, so called from the smallness of most of its islands, comprises all those lying north of the equator, from the Hawaiian group in the east to Malaysia in the west. (ii.) *Polynesia*, a name once used in a wider sense, is now restricted to the islands situated to the south of the equator, and between 180° of longitude and S. America. It includes the Marquesan, Tahitian, Samoan, and other groups. (iii.) *Melanesia*, so called from the dark colour of its inhabitants, includes the islands south of the equator, from long. 180° westward to New Guinea, such as the Fiji group, the New Hebrides, and others. Micronesia and Polynesia are inhabited by the Malay-Polynesian race, probably of Asiatic origin. The people are, for the most part, tall and well-formed, their skin of a light yellow colour, their hair a smooth glossy black, and their language soft and mellifluous. The

*Melanesians*, on the other hand, belong to the Papuan race, and are probably of African origin. Their skin is dark, their hair crisp, and features plain. Their language is quite distinct from the Malay-Polynesian, and is endlessly diversified. Not only on every group of islands but on every island, a different dialect is spoken, and so widely different are they as to be almost, sometimes altogether, unintelligible to the inhabitants of an adjoining island. It may be conceived how much toil in the learning of languages and the preparation of distinct books, such as hymnals, this fact imposes on missionaries.

### i. Micronesia.

1. *Hawaiian Islands*.—In our notice of hymnody in the Pacific we begin with the Hawaiian Islands, at the eastern extremity of Micronesia. These islands, mountainous and volcanic, and yet so lovely in scenery as to be likened to a terrestrial paradise, were once notorious for the barbarism and cruelty of their inhabitants. But now, chiefly through the labours of the missionaries of the *A. B. C.* they are Christianized and civilized. As early as 1823 a small hymn-book of 60 pp. was prepared by the Revs. H. Bingham and W. Ellis; in 1834 appeared a Hymn and Tune Book of 360 pp. edited by the Rev. H. Bingham, and a few years later a Child's hymn-book (72 pp.) by the same editor. In 1842 another Children's book with tunes was pub., and in 1855 appeared the *Hawaiian Lyre*. In 1867 the Rev. L. Lyons edited a hymnal for general use, containing 400 hymns, translated by himself. H. Bingham, W. Ellis, A. O. Forbes, R. Armstrong, and A. Bishop. This has been enlarged, and the last ed. (1885) contains 612 hymns. Mr. Lyons has also translated and pub. the *Sacred Songs and Solos* of Saukey, and other collections of popular Christian songs with music.

In connection with the Anglican mission in these islands, commenced in 1861, services are conducted in the Hawaiian language and hymns are sung, but we have failed to obtain information as to details.

2. *Marshall Islands*.—Sailing west by south from Hawaii, for about 1800 miles, we come to the Marshall Islands, in two groups, comprising about 30 coral islets, with a population of 12,000. For their use the Rev. E. T. Doane, of the *A. B. C.*, prepared, in 1860, a Primer and Hymn-book of 44 pp. In 1863 appeared *Hymns*, by Mr. Doane (24 pp.), and in 1866 a similar book edited by the Rev. B. G. Snow, of the same Society.

3. *Caroline Islands*.—Still more to the west are the Caroline Islands, claimed by the Spaniards, the chief of which are Ponape, or Ascension Island, 60 miles in circumference, and Kusaie, or Strong's Island, about 30 miles in circuit. In 1858 a hymn-book of 19 pp. was prepared in the Ponape dialect by Dr. L. H. Gulick, and enlarged in 1864-5 by the Rev. A. A. Sturges. Another collection of 32 pp. was prepared in 1865, by the Rev. B. G. Snow, in the Kusaie dialect. All this was in connection with the missionary work of the *A. B. C.*

4. *The Gilbert Islands*.—Passing from the Caroline Islands in a south-easterly direction we come upon the Gilbert Islands, right on

the equator, forming 16 groups of a fair size, with many islets, and a population of 30,000. Here the A. B. C. has a mission. In 1860 the Rev. H. Bingham, jun., and his wife, pub. a hymn-book of 12 pp. Three years later it was enlarged to 27 pp., and in 1874 and 1877 additional hymns were printed. Before leaving Micronesia we may quote the invocation of the Lord's Prayer in some of its different languages. This will show that, though allied in grammatical structure, they are yet so diverse as to require a distinct hymn-literature for each one.

"Our Father, which art in heaven."  
*Hawaiian.* "E ko makou Makua Iloko o ka lani."  
*Marshall Islands.* "Jememulij i lun."  
*Gilbert Islands.* "Tamara are i karawa."  
*Kusaieas.* "Papa tumos su in konoa."

## ii. Polynesia.

We are not able to give information concerning the hymnody of more than two groups of islands in this part of the Pacific. In the Society Islands, including Tahiti, the Hervey Islands, the Tonga Islands, and others, agents of the L. M. S. and W. M. S. have long laboured, and the people have possessed hymn-books, but we are without details. The Marquesas Islands, six in number, are about 2000 miles east by south from the Hawaiian group, and the language is similar but not identical. In 1870 the Rev. James Bicknell, son of an English Missionary to the Society Islands, prepared in Marquesan an hymn-book of 30 pp., since reprinted. In the important Samoan group, a hymnal is used, begun in 1840, enlarged in successive editions, and now containing 372 hymns and 39 chants. Most of the hymns are translations of well-known English hymns, such as "Jesu, Lover of my soul," and "When I survey the wondrous cross" ("Jesu, fana'paolo mai," and "A Scripture paraphrased"; or passages of Holy chants are taken from the words of the translators were missionaries of the L. M. S., Messrs. Buzacott, Heath, Hardie, Murray, Pratt, Nisbet, G. Turner, L.L.D., Parell and Whitmee—Mrs. Turner and Mrs. Nisbett, and Peni, a Samoan pastor.

## iii. Melanesia.

(1) The *Fijian* group comprises 80 inhabited islands, and has been Christianized mainly through the labours of the W. M. S. From the commencement of the Christian worship the Lord's Prayer, the Te Deum, the early missionaries, &c., as translated by Jubilate, the Te Deum, have been sung to by the early missionaries, are monotonous and native chants; but these first used were mainly melancholy. The hymns of Revs. J. Hunt, R. H. Lyth, and J. Walsford. A few of these are still in use and throb with life, "expressing" and says the Rev. J. Nettleton, "in melodious and Italian-like Fijian all the cadences of Christian faith and hope and love." There have been several editions of the Fijian hymn-book, the one now in use containing 178 hymns, chiefly composed or translated by the Revs. J. Nettleton, — Lorrimer, — Fison, M.A., and A. J. Webb. The best hymns are original; the translated ones are stiff English metres; the translated ones are rhyme. The people delight in singing, and

those who have been taught new tunes go round and teach them to others in the villages.

(2) *The New Hebrides.*—About 400 miles west of Fiji and 1000 miles nearly due north of New Zealand, is the group of the New Hebrides, so named by Capt. Cook, because he believed them to be the most westward islands of the Pacific. There are about 30 in the group; nearly 20 are inhabited and some are of considerable size. Almost every inhabited island has its own dialect, often so different from the rest as to be practically a distinct language. But all these dialects belong to the Papuan stock. The L. M. S. was the first to begin missionary labour in the New Hebrides, but many years ago the work was amicably transferred to the Reformed Presbyterian Church of Scotland, which in 1876 united with the Free Church of Scotland. The Rev. John Inglis, D.D., who was a missionary in Aneityum, the most southerly island of the group, from 1852 until recently, has furnished us with the following particulars as to the hymnody:—

(a) "The hymnal used in Aneityum contains 51 hymns—'Nohralitai Itap'—partly translations or imitations of English hymns, and partly original. They were translated or composed chiefly by the Rev. Drs. Geddie and Inglis, a few by the Revs. J. Copeland and T. Powell. Also, since the printing of the hymn-book in 1860, some additional hymns have been prepared by the Revs. J. Annand and I. Laurie.

(b) "On the island of Tanna two languages are spoken, and there are two missionaries, the Revs. Messrs. Watt and Gray. Mr. Watt has from 20 to 30 hymns, chiefly prepared, and all printed by himself. Mr. Gray has a few, prepared by himself, and printed by Mr. Watt.

(c) "On *Krokhanga*, notorious for the murder of John Williams and of the missionary brothers G. N. and J. D. Gordon, they now sing about 30 hymns, prepared by Messrs. J. D. Gordon and Robertson.

(d) "Similarly, small collections of hymns have been prepared for the use of the natives of *Fatuna*, *Kfate*, *Aniwa*, *Nguna*, *Tongas*, *Kyi* and *Ambrim*, the composers or translators being the missionaries respectively located on those islands. In the northern islands of the group a commencement of missionary labour has only just been made."

All the hymns in the above-named collections are composed to English metres and sung to English tunes, but the lines do not rhyme. The native poetry is a kind of elevated prose, cut up into divisions like verses, followed by choruses which are chiefly single syllables with no meaning, such as *lil la, lil la*. And the native music is a kind of chanting, with "a loud noise." Dr. Inglis is of opinion that the singing of Christian hymns would be more popular if they were composed more after the native style of song.

(3) *Banks Islands, Santa Cruz Islands, Solomon Islands, Norfolk Island.* All these islands, except Norfolk Island, are situated to the north and north-west of the New Hebrides, and were brought into notice as a scene of missionary labour through the self-denying devotion of the lamented Bishop Patteson. His plan was to make Norfolk Island, to the south, a base of evangelistic operations, and to visit the other islands periodically, the language of *Mota*, one of the Banks Islands, being used as a *lingua franca*. In his letters (see *Life of Bp. J. C. Patteson*, by C. M. Yonge) are very interesting references to Psalms and Hymns translated or composed by him, and sung in various religious services. Thus, in 1867, the bishop writes from Norfolk Island, "we sing the *Venite*, *Magnificat*, *Nunc dimittis*, &c., in

parts, to single and double chants." Again, "and now they are practising hymns in Mota for our 11 a.m. service." And the following year he writes, "Every week we read in chapel about 40 psalms and sing 12 hymns. These are pretty well known by heart." A number of hymns seem to have been in use for years, before being collected into a book. The Rev. Dr. Codrington, who was for some time Bishop Patteson's colleague in the Anglican Melanesian Mission, has favoured us with the following account of the Mota hymn-book:—

"This book, as lately reprinted, contains 67 hymns, and there are three more since in use that I know of. Of these, 25 are by Bishop Patteson. 21 are original compositions, most of them excellent. The rest are adaptations rather than translations. 20 are by myself, of which 11 are original; 12 are by the Rev. C. Bice; 9 by the Rev. J. Palmer, and 2 by Bishop Selwyn. The hymns by the three last named are translations or adaptations. Among the hymns translated are, 'Thou whose Almighty word,' 'Eternal Father, strong to save,' 'The Church's one foundation,' 'Gracious Spirit, Holy Ghost,' 'How beautiful are the feet,' &c., &c. The most interesting hymns in the book are three by native composers, particularly one by a teacher named Clement Marau, a Banks Islander."

Several hymns were composed by the Rev. C. H. Brooke in the language of Florida, one of the Solomon Islands; others, by Bishop Selwyn and the Rev. C. Bice, in the languages spoken in Ysabel (Solomon Islands), Aurora Island, Pentecost Island, and Leper's Island, in the New Hebrides.

(4) *Loyalty Islands*.—Between the New Hebrides and the French possession of New Caledonia is a small group, called the *Loyalty Islands*, the chief of which are Lifu, Mare and Uvea. In these islands the *L. M. S.* has for many years had a mission. In 1864 what is known as the *Lifu Hymn Book* was prepared and printed at Mare by the Rev. S. McFarlane, LL.D. It contains 231 hymns. Most are translations of the best English hymns, but many are original. The metres and tunes are English, and the natives are said to sing very well.

(5) *New Guinea*.—A few years ago the *L. M. S.* began a mission in the eastern part of *New Guinea*, and the labours of the Rev. Dr. McFarlane were transferred thither from the *Loyalty Islands*. Already three small hymn-books have been prepared, each containing 36 hymns, in 3 distinct dialects. These are bound up in one volume with the Gospel of St. Mark and a small catechism. Though belonging to the same Papuan or Melanesian group of languages, these dialects are distinct from the Lifuan both in words and in grammatical structure.

#### iv. Borneo and Singapore.

(1) *Borneo*, one of the largest islands in the world, is inhabited for the most part by a people called Dyaks, akin to the Malays, and divided into numerous petty tribes, with exceedingly barbarous usages. Near the coasts are many Malays proper, and in the north-western portion of the island probably a quarter of a million of Chinese. For 40 years past the *S. P. G.* has had missions in Borneo, which now form part of the diocese of Singapore, Labuan and Sarawak. The Ven. Archdeacon Mesney has supplied us with the following particulars in regard to Christian hymnody.

"Collections of hymns have been made in three languages—*Malay*, *Land Dyak*, and *Sea Dyak*. These have been gradually formed, the 1st now containing about 100 hymns; the 2nd, about 40, and the 3rd, between 30 and 40. The hymns prepared in the early days of the mission were in simple Malay, and the first hymn was a metrical version of the Creed. Most of the hymns in all three collections are translations or adaptations of English hymns, such as "We love the place, O God;" "Abide with me;" "Rock of ages;" "O come, all ye faithful;" "Glory be to Jesus," &c. The translators were Bishop Chambers; the present Bishop, G. F. Hose, D.D.; the Revs. W. H. Gomes, F. W. Abt, J. L. Zehnder, J. Perham, C. W. Fowler, and other missionaries. A few of the hymns are original, e.g. a harvest hymn in *Sea Dyak*, and others in Malay, by Bishop Chambers, and some in *Sea Dyak* by the Rev. J. Perham. English metres and tunes are used, and in most of the hymns the lines rhyme as in English. The books are printed at the mission press, at Kuching, Sarawak."

(2) *Singapore* has a very mixed population of Malays, Tamils, and Chinese, all of whom the *S. P. G.* seeks to benefit. The *Malay hymn book* there used was arranged by the Rev. W. H. Gomes (named above), and was printed at Singapore.

#### III. Asia.

##### i. Japan.

In this remarkable country the development of Christian hymnody has been as rapid as that of other ideas and usages so recently introduced from Europe and America. At the close of 1873, when the Rev. C. F. Warren, of the *C. M. S.* (to whom we are indebted for much of the information contained in this section), arrived in Japan, converts were very few, and though attempts had been made to produce metrical hymns for Christian worship, some were of opinion that the use of hymns could never become general. The character of Japanese poetry presented one great difficulty. "It has neither rhyme, assonance, nor quantity. It is not marked by a regular succession of accented syllables, as in English, and is only distinguished from prose by metre." As a rule Japanese metre consists of lines of 5 and 7 syllables. What is called *Short Poetry*—the most common—consists of 31 syllables, divided into lines as follows:—5, 7, 5, 7, 7. There is a variation from this with lines thus:—5, 7, 7, 5, 7, 7, and another, though this is not classical, of 17 syllables, 5, 7, 5. The *Long Poetry* consists of any number of lines of 5 and 7 syllables, regularly alternating and closing with a final line of 7 syllables, thus:—5, 7 . . . . 5, 7, 7. Another difficulty was to find suitable tunes to these peculiar metres. A few English tunes, like "Home, sweet home," could be easily adapted, and one or two Japanese tunes were available. These, however, were but few, and the effect was by no means pleasing. But, notwithstanding these initial difficulties, we have at this moment before us five Japanese Christian hymn-books, and have received information concerning yet others. Altogether there are now at least 350 hymns in the Japanese language. Most of these are translations or adaptations of English and American hymns. They are composed to English metres, though without rhyme, and are sung to English tunes. Among hymnals at present in use may be mentioned the following:—

(1) A hymn-book containing 76 hymns in Roman characters and 43 tunes in *Sol-Fa* notation was pub. at



Yokohama, in 1876, and prepared by the Rev. Nathan Brown, D.D. [A. B. M.]

(2) The same distinguished missionary, who had previously laboured in Assam and Burma, and written hymns in the language of each country [see *Burma*], put forth, in 1876, another hymn-book, in Japanese, containing 139 hymns. This was enlarged in successive editions, until, in 1886, it comprised 337 hymns. It is the recognized hymnal of the A. B. M. in Japan, and the last ed. was pub. shortly after Dr. Brown's death. The hymns are chiefly translations, although a good number of original compositions, mostly by native Christians, are included. Three translations and two original hymns are by Miss Clara A. Sands, of the A. B. M. From hymn-book No. 1 we may quote, as a specimen of Japanese, the first verse of "All hail the power of Jesus' name":—

Yeshu nawa toutomi  
Tentci hirefue,  
Cuno sokutoi twai  
Tencuto tonaye."

(3) The hymn-book of the Episcopal Church Missions, prepared by the Rev. T. S. Tyng, of the Amer. Epis. (some original) by the Revs. P. K. Fyson and C. F. Warren, of the C. M. S., and H. J. Foss, M.A., of the Rev. H. Evington [C. M. S.] and several native scholars for important assistance.

(4) Hymn-book of the Presbyterians, called *The United Church of Christ in Japan*, pub. in Tokio, 1881. The translator was Mr. Hara, a Japanese, and it contains 103 hymns, the names of the tunes being attached in English.

(5) Hymn-book of the A. B. C. mission, prepared by the Rev. W. Curtis and a committee of natives; pub. at Osaka, 1882. This book contains 130 hymns with tunes, and 14 Psalms set to Chants, and is at present used by the Congregational Churches. But the Rev. Dwight W. Learned [A. B. C.] informs us that it is soon to be superseded by one now in course of preparation by a joint committee of missionaries and Japanese representing the A. B. C., the Presbyterian and the Reformed

(6) The hymn-book of the A. M. E., containing 244 hymns and a few chants edited about 3 years ago, by the Rev. J. C. Davison, of Nagasaki. It contains several tunes composed for it in the Japanese metre 5,7,5,7,7, and is said by Mr. Learned to be the "most elaborate book yet produced in Japan."

Congregational singing is an innovation in Japan. In the Buddhist services the priests alone chant. But thousands of Japanese Christians now sing hymns heartily and even enthusiastically; and harmoniums and the use of cabinet organs and in the girls' schools is common in the churches, play on them. The pupils learn to

**ii. China.**  
The first hymn-book in China was pub. by Dr. Morrison in 1818, and contained 80 hymns. The number published during the last 50 years has been very large, partly because increased acquaintance with the language has made translators of hymns dissatisfied with their earlier efforts, and partly because of the number of distinct spoken dialects in China. A peculiarity of the Chinese language is that the written or printed characters represent ideas rather than sounds, and these characters in the *Wen Li*, or "Classic style," are understood by the educated throughout the empire. But the ordinary colloquial varies according to the district. Thus, what is called the Mandarin Colloquial, used by the mandarins and in court circles at Peking, is the principal spoken language in North China, the region north of the great Yangtse Kiang. But besides this, are the Shanghai and Foochow colloquials, spoken by about 8 millions each, the colloquial of Ningpo, spoken by about 5 millions,

the dialects of Canton, Szechow, Amoy, and other districts. Some of these dialects differ so much that interpreters are needed between them. Some missionaries hold that hymn-books should be in the *Wen Li*, or classical form of the language, and that the people should be educated to the use of it. But the majority have maintained that the present needs of the multitude should be considered, and for this reason have published hymn-books in the various colloquials.

In the present article we shall mention, as samples, books pub. in *North, Middle, and South China*.

(1) *North China*. (1) Through the kindness of the Rev. Jon. Lees, of the L. M. S., we have now before us a copy of the hymn-book pub. by himself and the Rev. J. Edkins, D.D., at Tientsin in 1872. It contains 266 hymns, and from the English index of first lines it appears that almost all are translations (often very free) of the best English hymns. Previous to this the Rev. W. C. Burns had pub. a small collection; and 43 of his translations, in many cases recast, are included in the 1872 book. In the preparation of this book Mr. Lees had as assistants two very able Chinese scholars, the Rev. Chung-tau-leu and his son, Mr. Chung-chiu-seng. It is used not only in the North China missions of the L. M. S., but also by Presbyterians and New Connexion Methodists.

(2) Another equally important work is the hymnal pub. at Peking in 1872 by the Revs. D. Blodgett, D.D. and Chauncey Goodrich. It is in the *Mandarin Colloquial*, and has been pronounced by one authority to be "the best hymn-book used in China." Nearly all the hymns are translations. Indeed the number of original Chinese Christian hymns in existence is very small.

(3) In the B. M. in North China, a book is used compiled from others, but including a few translations by the Rev. F. H. James [B. M. S.].

(4) The Rev. J. Lees has pub. a small book containing 47 hymns, chiefly translations by himself from I. Sankey's *Sac. Songs & Solos*, but including one original hymn by Mr. Chang-chiu-seng, and said to be a fine hymn.

(ii.) *Mid-China*. (1) A hymn-book in the Ningpo dialect was pub. about 1858, prepared by the Revs. Archdeacon Cobbold of the C. M. S.; Dr. Martin and H. V. Rankin, of the A. P. M.; J. Hudson Taylor, and others. This was revised and enlarged several times, until in 1875 it included 275 hymns, eleven being translations or compositions by the Ven. Archdeacon Moule [C. M. S.]. This hymn-book, printed at the Presbyterian Mission Press, Shanghai, has been used hitherto by Churchmen and Non-conformists in Ningpo, and in other parts of the province of Chehkiang.

(2) In 1871 Bishop Moule prepared a book in the Hangchow dialect for the use of the churches of the C. M. S. in that city and neighbourhood. It contains 82 hymns, and is printed in both Roman and Chinese characters.

(3) Archdeacon Moule [C. M. S.] has now (1887) in the press at Shanghai a collection which he hopes will be widely intelligible in China. It contains 221 hymns, some being



translations by himself, others by his brother, Bishop Moule, and one hymn is original.

(4) The collection compiled by the Rev. Griffith John, of Hankow [*L. M. S.*], contains 200 hymns, all translations. Of these 8 or 10 are from the Welsh, made either by Mr. John or the Rev. Evan Bryant [*L. M. S.*]. In the later editions many expressions of the *Mandarin Colloquial* have been exchanged for others belonging to the literary style. This book is used by many missionaries of the China Inland Mission, and also at I Chang, a station of the *K. S. M.*

(5) At the *W. M. S.* at Hankow a book is used, compiled by the Rev. W. Scarborough, and pub. in 1875. It was preceded by a hymnal prepared by the Rev. Josiah Cox. The 180 hymns in the present book are chiefly translations, many of them from Sankey's *Sac. Songs & Solos*. "We wait," says Mr. Scarborough, "for a Christian poet in China." The dialect is the *Mandarin Colloquial*.

(iii.) *South China*. (1) The most flourishing missions in China up to the present have been those of the English Presbyterian Church at Amoy, Swatow, in Formosa and in the Hakka country. Two hymn-books have been prepared, one in the *Amoy* dialect, containing 70 hymns, the other, in that of *Swatow*, containing over 150. Some of these are translations of Psalms, others translations or adaptations of English hymns, and a few are original. The Rev. W. S. Swanson, of the E. Presb. Mission, informs us that the Rev. Wm. Young, of the *L. M. S.*, was the first successful composer of hymns in the *Amoy* dialect, and 13 of his hymns are still in use. To him succeeded the Rev. W. C. Burns, already mentioned. The Revs. Carstairs Douglas, LL.D., J. V. N. Talmage, D.D., and Alex. Stronach have also helped in the work. In connection with the Presbyterian Missions in this part of China many interesting facts might be related illustrative of the value of hymnody as an evangelistic agency, but for these we have no room.

(2) The great city of Foochow is the central station of three missions—those of the *C. M. S.*, *A. B. C.* & *A. M. E.* In 1860 the Rev. W. C. Burns, named above, was here temporarily, and prepared in the *Foochow Colloquial* a translation of hymns written by Mr. Young and himself, which had previously appeared in the *Amoy* dialect. He added others, making up a book of more than 30 hymns. These were deemed so excellent that they were adopted by all three missions, and superseded others previously used which were in the *Wen-Li*, or book language. In course of time more hymns were desired, and each of the missions, taking Mr. Burns's book as a foundation, pub. a Hymnal of its own. (a) The hymn-book of the *C. M. S.* contains 198 hymns, and was prepared by the Revs. J. R. Wolfe, B. W. Stewart, M.A., and L. I. Lloyd, Mr. Wolfe being the principal contributor. (b) The hymn-book of the *A. B. C.* contains 165 hymns. Through the kindness of the Rev. C. Hartwell, one of the principal contributors to this book, a copy is now before us printed at Foochow, on native paper. It contains several original hymns by native converts. (c) The hymn-

book of the *A. M. E.* has 180 hymns, and was prepared by the Revs. R. S. MacLay, D.D., S. L. Baldwin, D.D., and F. Ohlinger. A large number of the hymns are common to all three books.

(3) We are indebted to the Rev. John Chalmers, LL.D., of Hongkong, one of the oldest and most learned missionaries now in China, for the following information concerning Hongkong and Canton. When he came to China in 1852 he found a book in use, pub. two years previously by Rev. Dr. Legge, entitled

(1) *Hymns for the worship of the Lord*. The number of hymns was 41, with 7 doxologies. No hymn was a translation, and everything was done in regard to language and metre to command the respect of the literary class, and in so far it was a success. In 1860 Mr. Chalmers pub. an ed. of this book with tunes in the usual English notation, and for nearly 30 years this was the only book in use in the London Mission at Canton and in Hongkong. In 1879 Dr. Chalmers pub. *New Songs for the worship of the Lord*, as a *Supplement* to the previous book. This contained 18 translations of popular English and American hymns; and being liked by the people, received, in 1884, considerable additions. The volume thus finally produced is the one now in use.

(2) *Hymns for Singing Praise*. *W. M. S.*, Canton, 1863. "This," says Dr. Chalmers, "was one of the most successful early attempts to translate English hymns." The translator was the Rev. George Piercy. The number of hymns is 34. The translation is by no means literal, and the rhyming is somewhat adapted to Chinese ideas.

(3) *Hymns for praising the Lord*. *A. B. M.*, Canton, 1875. It contains about 20 of the *L. M. S.* hymns, nearly all the 34 of the *W. M. S.* in both cases much altered, and many other translations of English and American hymns, making up 286.

(4) *Hymns for praising the Lord*. *W. M. S.*, Canton, 1877. A book much like the preceding, and containing 230 hymns. It was compiled by the Rev. G. Piercy, before named.

(5) *Hymn-book of the Basel Mission*. Hongkong, 1884. "This book," says Dr. Chalmers, "is exceptionally good." The number of hymns is 284. Many are translations from German hymns, and those taken from the Baptist and Wesleyan books are usually improved in style. Beginning, about 1860, with a book of 55 hymns compiled by the Rev. R. Lechler, it has attained its present size and arrangement through the combined labours of Messrs. Piton, Genähr, Lechler, Bender and others.

(6) *Hymn-book of the C. M. S., Hongkong*. Altered from blocks in the Americo-Chinese College, Peking, 1886. This book has been introduced by Bishop Burdon. It contains 315 hymns and 10 doxologies.

It remains to add a few words in regard to the music sung to these hymns and the metres employed. Chinese native music is quite unsuited to sacred song. English, American and German tunes are therefore used and are commonly liked by the people.

In most of the books named above our metres are used and the lines rhyme as in English. But in the Canton book of the *L. M. S.* and one or two others, the rules of Chinese poetry are observed, some of which are as follows. "Sevens" is decidedly the "Common Metre," our *c.m.* and *s.m.* being regarded as irregular innovations. Next comes "Fives," and then "Eights," which is really "Fours," every four syllables making a clause. The same rhyme is kept up from the beginning to the end of a hymn, an arrangement made easy by the nature of the language. Let the following represent a hymn of eight lines, and the two kinds of marks, X and o, indicate the alternations of "tones" required in a finished poem. The proper places, for the rhyme syllable and changes of tone may be expressed thus:—

1.	x	x	o	o	x	x	rhyme-syllable
2.	o	o	x	x	o	o	rhyme
3.	o	o	x	x	o	o	x
4.	x	x	o	o	x	x	rhyme
5.	x	x	o	o	x	x	x
6.	o	o	x	x	o	o	rhyme
7.	o	o	x	x	o	o	x
8.	x	x	o	o	x	x	rhyme.

There should also be antithesis of meaning between the third and fourth, and between the fifth and sixth lines.

Referring to the difficulty of compliance with these strange and exacting rules, a missionary correspondent wittily observes that the descendants of the writer of the 119th Psalm would be the likeliest persons to succeed in the attempt to create a good Christian Chinese hymn.

### iii. Siam.

The name *Siam* both stands for Siam proper (chiefly, Bangkok) and, in a wider sense, embraces certain dependent States of Shans and Laos, with a part of the Karen country. The population consists of about 6,000,000 in Siam proper, 3,000,000 Shans and Laos, and upwards of 1,500,000 Chinese. The religion of nearly the whole country is Buddhism, mingled with a kind of nature worship in the ruder tribes of the north. The Siamese language is monosyllabic, many words having a variety of different meanings, according to the tone with which they are pronounced. The *A. B. M.* has missions to the numerous Chinese of Bangkok, and to the Karens and Shans, for a notice of which see *Burma*. The *A. B. C.* commenced a mission to the Siamese in 1840, which since 1871 has been carried on by the American Presbyterians. It has stations at Bangkok and Petchaburi (about 85 miles to the south from Bangkok), and also among the Laos, 500 miles to the north. The Laos speak a language akin to Siamese.

The first hymn-book in Siamese was prepared by missionaries of the *A. B. M.* The 3rd ed. bears date 1859, and comprises, with a Supplement, 186 hymns. Another book, with a similar title, was pub. by the *A. B. M.* in 1880, containing 123 hymns, the compiler being the Rev. S. J. Smith, a Baptist missionary. A few years later a small collection was pub. for use in schools and prayer-meetings. These have all been superseded by the *Siamese Hymnal*, prepared by Dr. S. G. McFarland, and printed at Petchaburi in 1876. It contains 213 hymns, and has passed through several editions, the last in 1886. For this book the best of the old hymns in the last two *Sacred Songs* were selected, and many new ones translated or composed. A smaller and cheaper book is also about to be issued.

About 400 hymns now exist in Siamese, most of them being translations from the English by various missionaries. Of the original compositions some are by missionaries; 10 good ones are by a converted Buddhist priest named Chan; and quite a number by Kru Phoon, a native who, strange to say, is still a Buddhist, though having been in the employ of the mission as scribe and translator for 18 years, he has a good knowledge of both the doctrines and spirit of Christianity. Miss Mary L. Cobb, of the *A. P. M.* (to whom we are indebted for much of the preceding information), has sent us a list of the principal translated hymns, which includes most of those best known in England and America. Our metres and tunes are used, and the lines rhyme as with us. Native airs have not yet been utilized in Christian song. "Siamese music is very weird and monotonous, and is never used in the temple services, only at funerals and in processions, and in connection with weddings, and in boat-races and theatres."

Every native song is composed in lines of 11 syllables, but the Siamese learn western tunes readily, and seem to like them, especially tunes in 11's metre, and everything in a minor key.

### iv. Burma.

Under the head of *Burma* we have to speak (1) of *Burma* proper, and (2) of certain tribes inhabiting the more mountainous districts, and known as Karens and Shans.

(1.) *Burma* Proper. In *Burma* the *A. B. M.*, *S. P. G.* and *W. M. S.* have missions, but that of the last named has been commenced only recently. The *A. B. Mission* was begun in 1814, by the celebrated Rev. Dr. Judson (p. 600, i.), and in the early years of the mission there was no singing. Dr. Judson himself could not sing, and according to Burman ideas, singing in connection with worship was improper. In the native mind it was almost exclusively associated with theatrical and other similar performances. After a time, however, Dr. Judson composed the first Burman hymn—

"Shway pyee koun-gin,"  
"Golden country of heaven,"

and his fellow missionary, Dr. Wade, became responsible for the music. But it was not until long after, on the arrival of missionaries named Cutter and Hancock, who were good singers, that "the service of song" became popular as a part of worship.

The Baptists in *Burma* have now a hymn-book containing 294 hymns, 125 being translations and 169 originals. Through the kindness of the Rev. H. S. Burrage, D.D., of Portland, Maine, we are enabled to give the following particulars, supplied by the Rev. Dr. Cushing, the missionary in *Burma* :—

Three of the hymns, and these among the best, are by Dr. Judson. They are almost the only ones in which a foreigner has endeavoured to embody Burman ideas of poetry, which are very different from ours. In Burman songs the lines are usually short, and 'rhyme runs riot,' it being quite common for every word in a line to rhyme with the corresponding word in the second verse of the couplet. This arrangement is comparatively easy, owing to the monosyllabic character of the language. Fifteen hymns were written by Mrs. Sarah B. Judson (p. 600, i.), the doctor's second wife (d. in 1846), and one by his third wife Emily C. Judson (d. in 1854). Eighty-nine hymns, chiefly *trans.* or adaptations from the English, are by the Rev. E. A. Stevens, D.D.; his son, the Rev. E. O. Stevens, b. in *Burma* in 1838, contributed 27. Mrs. C. Simons (d. in 1843) composed 22 hymns, said to be very excellent. The Rev. J. K. Haswell (d. 1877) contributed 19 hymns. Burman was a mother tongue to him, and his hymns have much of the sonorous, stately movement which characterizes the religious language of the people. 14 hymns were composed by the Rev. L. Ingalls (d. 1866); 13 by the Rev. J. M. Haswell, D.D. (d. 1858), and 10 by the Rev. Lyman Stilson (d. 1860). The Rev. N. Brown, D.D., who d. at Yokohama in 1868 (see *Japan*), was the writer of 9 hymns in the Burman hymn-book, one of which, a translation of 'There is a happy land,' has always been exceedingly popular. The Rev. J. M. Wade, D.D., colleague of Dr. Judson, was the author of 7 hymns. Others were written by Miss Kate F. Evans, the Revs. A. R. R. Crawley, T. Allen, and Cephas Bennett, Mr. B. Le Goola, Mrs. Crawley, Mrs. R. A. Bailey, Mrs. H. C. Stevens, and Mrs. A. W. Lonsdale. Several native Burmans have also composed hymns, some of which are written in lines of seven syllables, in accordance with the Burmese style. One of these Burmans, Moung Shway Bwin, was a man of some literary reputation, and assisted Rev. L. Stilson in preparing the 2nd edition of the hymn-book.

Besides the book just described, another has been pub. in connection with the *A. B. M.*, containing more than 200 of I. Sankey's *Sac. Songs and Hymns*. A few of the translations are by missionaries already named, but most are by Ah Sow and Ah Sino, two brothers of

Chinese extraction on their father's side, employed as teachers in a mission school at Moulmain.

In connection with the *S. P. G.* mission a hymn-book was pub. in 1879, edited by the Rev. J. Fairclough, but prepared chiefly by the Rev. James A. Colbeck. It contains, including the two *Appendices*, about 120 hymns. One appendix was prepared by the Rev. T. Rickard. A few hymns are taken from the book of the *A. B. M.*, but most are translations by the Rev. Messrs. Colbeck and Rickard. English metres and tunes are used, and the lines rhyme as with us.

(ii.) *Other parts of Burma.* In the hill country of Burma dwell the

(i.) *Karens*, a semi-aboriginal people, of Mongolian origin, divided into three tribes, speaking distinct dialects of a monosyllabic language, Sgau, Bghai, and Pgho or Pwo. The missions of the *A. B. M.* have been remarkably successful among them, many thousands having embraced the Christian faith.

(1) For their use a hymn-book has been prepared in the *Sgau Karen* dialect containing 442 hymns, 216 of which are translations or adaptations of English hymns by Mrs. Calista Vinton (d. 1865), wife of the missionary, the Rev. Justus H. Vinton. This lady has been spoken of as the "Watts" of Karen hymnody. Her son, the Rev. J. B. Vinton, D.D., b. in Burma, contributed 60 hymns (chiefly translations) to the same book. 54 were written by the Rev. B. C. Thomas (d. 1868); 45 by the Rev. D. A. W. Smith, D.D., now President of the Rangoon Theological Seminary, and 9 by the Rev. E. B. Cross, D.D. The Rev. Francis Mason, D.D., translator of the *Karen Bible*, was the author of many hymns, only 9 of which have been preserved in the *Sgau Karen* hymn-book. He also prepared a volume of hymns in the *Bghai Karen* dialect, which was used until recently in the Bghai churches. Dr. Mason's hymns are written in the style of native *Karen* poetry. Each line consists of seven syllables, and the thought is expressed in couplets resembling the parallelism of Hebrew poetry. They can be fitly used only with the "plaintive, weird, strangely sweet" native *Karen* music, and hence at the revision of the hymn-book many of them were replaced by others which could be sung to Western tunes. The remaining hymns were contributed by other missionaries or their wives, or by native hymn-writers.

(2) *Church Hymns.* A book with this title was brought out in 1881 by the Rev. Wordsworth Jones, missionary of the *S. P. G.*, among the *Sgau Karens*. It originally comprised 98 hymns. In 1885 an *Appendix* was added containing 56 hymns. These are chiefly translations, 79 being by the Rev. W. Jones, 9 by the Rev. T. W. Windley, and 2 by J. Hackney; others are from the book of the *A. B. M.* Thirteen are original, 4 being composed by the Rev. W. Jones, and others by native clergymen. A large number of the translations are from *H. A. & M.* English metres and tunes are used, and are appreciated by the natives.

(ii.) *Pgho Karen.* The Rev. D. L. Brynion, of the *A. B. M.*, is the principal translator and composer of hymns in this dialect. He translated the Bible into Pgho or Pwo *Karen*, and is the author of most of its Christian literature.

(iii.) *Shans.* The Shans are a numerous people, occupying most of the region between Burma and China, the Siamese being one branch. They are Buddhists, and in their various branches speak the same language with little variation. Many are found in Burma, in the basin of the Irawadi and elsewhere; and for their use a hymn-book, containing 87 hymns, has been prepared by missionaries of the *A. B. M.* Seventy-nine of these are translations and four originals, by the Rev. J. N. Cushing, D.D. Three were composed by Shway Wa, an able man, who in the recent occupation of Upper Burma by the English, acted as chief Shan interpreter.

(iv.) *Khyan, or Chin.* There is also a people

related to the Karens inhabiting the hill separating Upper Burma from the Shan Chinese territories, and speaking a language called Khyan. A small hymn-book has been prepared for them, but we are unable to supply particulars.

It may be added that in Burma are many Telugu, Tamil, and even Chinese immigrants whose religious needs are not overlooked by Christian missionaries. For their use hymn-books are brought from mission stations in India and China.

#### v. India.

In the collection of countries to which we give the general name of India more than 250,000,000 of people dwell, the various nations and tribes differing in colour, stature and other physical characteristics, having different customs and, what chiefly concerns us, speaking many different languages. In account of hymnody in India it will be convenient to treat the subject in sections according to the languages.

(1) The *Northern and Central parts* are inhabited chiefly by nations of the *Aryan* stock, the principal languages of this group being *Bengali, Oriya, Hindi, Hindustani* or *Urdu, Marathi, Gujarati, Punjabi* and *Sanskrit*, to which all in this group are related, is not a spoken language; it is the language of the learned and has no Christian hymns. [See *Various*, under *Missions*, F.]

(2) In the *South of India* are nations and tribes of what is called the *Dravidian* group. Their languages belong to the agglutinative phase of human speech, as opposed to the inflexional stage, represented by the later Aryan migrations into India. The principal members of this group are *Tamil, Telugu, Malayalam, Canarese*, and *Tulu*.

(3) Tribes of common origin, though now often widely separated, and whose languages belong to what philologists call the *Kolarian* group, occupy certain mountainous, wooded regions, usually remote from the coast. These are the *Santals, Kohls, Juangs*, and others. Descended probably from the most ancient inhabitants of India, they are often spoken of as *Aborigines*.

(4) Lastly, there are tribes occupying *Assam, Sikkim*, and the passes leading towards Tibet and China, whose languages form part of the Thibeto-Burman group. These are the *Kacharis, Deori-Chutias, Bhutias, Lepchas*, and others.

#### i. The Northern and Central Groups.

In these groups we have:—

1. *Bengali*, the vernacular of nearly 50 millions of people.

*Baptists.*—The first to compose Christian hymns in this language was the celebrated Baptist missionary, Dr. Carey. In Dr. Rippon's *Annual Register* is a hymn in Bengali, written by Dr. Carey about 1798, and translated into English by J. Fountain [*Fountain, J.*, p. 304, l.]. The subject is "the Penitent's Prayer and Resolve," and the metre, the English 8.7.4, to be sung to the tune "Helmsey." Some time afterwards a hymn-book was prepared by the Serampore Missionaries, and in 1810 the missionary, J. Chamberlain, pub. a volume consisting chiefly of translations of English hymns.

The book at present in use at the Baptist mission stations appeared about fifty years ago, and was edited by the Rev. Geo. Pearce (d. 1887). It contains 475 hymns, chiefly in native metres. Among the authors named are W. Carey, J. Chamberlain, G. Pearce and A. Sutton. The names of 18 Bengalis also appear among the contributors, and Krishna Pal's well-known hymn is included.

**Church of England.**—(1) The hymn-book used in the Anglican missions (C. M. S. and S. P. G.) entitled 'Hymns Old and New,' was prepared by a committee of the two Societies and has been often revised and enlarged,—on the last occasion, in 1884. It contains 546 hymns, 254 being in English metres, and almost all translations. The remaining 292 are in Bengali metres, and are nearly all original. The chief and best translator was the late Rev. R. P. Greaves; others were Revs. J. Vaughan, A. Stern, C. Bonwetsch, J. J. Weitbrecht, J. J. Linke, C. D. Lippe, and Mr. J. K. Biswas, all of the C. M. S. A few hymns are taken from the Baptist collection. The original hymns in Bengali metres were nearly all written by native Christians. An Appendix to this book containing about 400 hymns is in preparation and will be pub. by the Bishop's College.

(2) The 'Sabbath School Hymn Book,' was prepared by the Teachers of the Trinity Church Sunday School, and contains 254 hymns. 2nd edit. in 1885.

(3) The C. M. S. 'Mission Hymn Book' appeared in 1887. It contains 55 hymns.

Special mention ought to be made of the part taken in this great work of the Church by the Rev. Jacob K. Biswas, tutor in the Divinity School of the C. M. S. He has composed and translated no fewer than 1000 hymns in English and Bengali metres. Many of these have appeared in the books already named and in the Hymnals described below.

**Wesleyan.**—In connection with the W. M. S. a book has been prepared entitled *A Methodist Hymnal for Bengal* (2nd ed., 1886), the compiler being the Rev. J. A. Macdonald. It contains 322 hymns, and is popular in all parts of India (see §§ *Marathi, Tamil, &c.*), usually sung in processions at festivals, to the accompaniment of a drum and cymbals. Many of the translations are by the editor. Others are by the missionaries of the B. M. S. and C. M. S., named above, with the addition of the C. M. S. Krauss, of the C. M. S., H. Harrison and C. the W. M. S., and N. C. Biswas of

The Calcutta Vernacular Education Society has pub. a hymn-book called *Gītihar*, containing 138 selected hymns. It is being revised, and promises to become very popular.

**A. M. E.**—The Rev. J. P. Meik, of the A. M. E., has brought out a similar small collection, consisting of original and translated hymns.

**K. S. M.**—In 1884 the missionaries of the K. S. M. adopted the Anglican Bengali hymn-book. Before that time they had used two small hymnals that they had used two Chakraborty. Prepared by Babu Bipro Charnan pub. a collection. This gentleman has recently mentioned above. Indeed, small collections of hymns by

educated Christian natives are very common in Bengal. Such are the *Gitamrita* ("Immortal Songs"), by Amrita Lal Nath, said to be very good; the *Khulnea Hymns*, by Gogou Chunder Dutt; *Gitankur* ("Song Germs"), *Gitmala* ("Garland of Songs"), and *Gītrotro* ("Jewels of Songs"), by a Christian Evangelist, Modhu Sudan Sircar. The last-named collection contains many hymns very appropriate for Bazar preaching.

In connection with Bengali hymns and hymn-writing the following remarks by the Rev. G. H. Rouse, M.A., of Calcutta (B. M. S.) are worthy of notice:—

"Native Bengali hymnody is abundant, but meagre. New hymns are being constantly made, but the range is limited; very little about the Holy Ghost, or Christian experience, except of the mournful order. 'O my soul, how wicked thou art,' is a sentiment we are always meeting; but 'How happy they that know the Lord!' does not meet with much response. Joyous Christian experience is very deficient in the native church of Bengal, but things are improving."

Perhaps these statements may be partly explained by the fact that in this part of India the native idea of music is wholly melancholy.

2. **Uriya.** Travelling from Calcutta in a south-westerly direction for about 70 miles we leave Bengal proper and enter the province of Orissa, containing a population of 5,250,000. The language is called *Ur yā* and belongs to the Sanscrit group. At Puri in Orissa is the world-famous shrine of Juggernaut, visited by 300,000 pilgrims annually. For many years the General Baptists have had a mission in Orissa, their principal station being Cuttack. Since 1836 the Free Baptists of New England, whose doctrinal sentiments are similar to those of the General Baptists, have occupied Balasore and other stations in the northern part of the province.

The first Uriya hymn-book was pub. for the Baptists by Rev. Amos Sutton, D.D., in 1844. (See Sutton, A.) It contained 310 hymns, 179 of which bear the initials of the compiler. Gunga Dhar, the first Uriya convert, a Brahmin by birth and education, composed 66, and Rev. C. Lacey 34. But this hymn-book has long been disused. As the Christian community increased, hymn-writers and hymns increased rapidly, and from these latter selections were made from time to time, and printed in tract form. The hymn-book now in use amongst the Baptists consists of eight of these selections bound together in one volume. The total number of hymns is 302, from 23 contributors, of whom 13 are now living. Forty hymns from the old book are retained, including some of Dr. Sutton's and 23 of Gunga Dhar's. It is believed that several of these latter, from their superior quality, as regards both sentiment and poetry, will continue in use for a long time to come. Makunda Das, who has been called the "Dr. Watts of Orissa," composed 148 of the hymns in the present book. Shem Sahu is the author of 57. Other native contributors are Kartick Samal, Bamadeb, and Daniel Mahanty. In the first book a number of the hymns were in English metres. These have disappeared, and the present collection consists entirely of hymns in native metres adapted to the ballad tunes of the country. Makunda Das has also prepared, in conjunction with Shem Sahu and Rev. P. E. Heberlein, a selection of hymns for the young, mostly translations from the English. A number of these are in English metres, and are sung to English tunes in the schools.

3. **Hindī, and Urdu.** Ascending the stream of the Ganges in a north-westerly direction we enter, as we pass the city of Rajmahal, a vast and populous region in which two languages are spoken, *Hindī* and *Urdu*, called also *Hindustani*. This region includes the North-West Provinces, Oudh, and the northern part of the Central Provinces of India,



with a total population of 80,000,000. Some prefer to speak of these two languages as but different forms of one language, though they are almost as diverse as English and German. *Hindī*, which is allied to the Sanscrit, may be regarded as the original vernacular; *Urdu*, literally, "Camp" language, came in with the Muhammadan conquerors of the country, and has *Hindī* for its basis, with a large admixture both of Persian, the court language of the Moguls, and of Arabic, the sacred language of Islam. *Hindī* uses the Sanscrit characters, upright, square and block-like; *Urdu* employs the Persian script characters, which are distinguished by flowing curves and are written from right to left. *Urdu* is most common in large cities, and is used by Muhammadans; *Hindī* is preferred by the villagers, and wherever Hindu influences prevail. The two languages, says Dr. Hooper, of the C. M. S., "act upon one another, and neither is spoken pure, except as a form of pedantry." The educated classes commonly understand both.

(a) The mingling of the two languages is seen in the first hymn-book we notice, the *Sat Sangrah*, or *Gut Sangrah*, issued in connection with the B. M. S., and used at their stations in Monghyr, Allahabad, Agra, Benares, Delhi, Patna and Dinapore. This book, which has reached a 5th edition, contains 267 hymns, of which 193 are in (a) *Hindī*, language and metre; 41 in (b) *Urdu*, language and metre; and 33 (c) *Hindī* language and English metre.

Most of the 1st class (a) were written by the Revs. J. Chamberlain (d. 1826), J. Parsons, of Monghyr (d. 1869), and Mr. J. Christian, an Indigo planter, a member of the Baptist Church at Monghyr (d. 1863). A few are by native converts. The whole of the 2nd class (b) are by Hindu composers. The 3rd (c), which are free versions of English and German hymns, are by various missionaries. Two eds. of this book with music have been pub. by Dr. Lazarus.

The hymns of Mr. John Christian, composed to Hindu airs and in Hindu metres, deserve special notice. Anglican, Baptist and Congregational missionaries all speak of them as being peculiarly excellent, and as likely to retain a high place in the affection of the Christian Churches of this part of India for a long time to come.

Before us is a collection of 100 hymns, called *Satyd-Shatah*, all by Mr. Christian, including, however, some in the hymn-book already described. This is not a book intended for use in the churches, but rather to be circulated as a tract. Indeed, tracts of hymns are much employed as a missionary agency, the people of India being extremely fond of anything in the form of poetry; and Mr. Christian's hymns may often be heard sung in the streets, as snatches of songs are with us.

(b) Another collection similar to the one just named has been sent us by Col. Millett, of Dharmsala, India (to whom we are indebted for much of the information contained in this section). It is entitled *Diffusion of Praise*, a Book of *Bhajans*, pub. by the North India Book and Tract Society.

And here it may be stated that the word *Bhajan* is the name usually given in this part of India to a hymn composed to a native Hindu tune, and it implies the tune as well as the words. Col. Millett says "there is no equivalent for this word in the English language. It may be termed a song in a savage state." But speaking

generally, *Bhajan* is the Hindu name, and *Ghazal* the Muhammadan name, for a Christian hymn in native style.

(c) An *Urdu* hymnal was compiled and printed eight years ago by the Rev. R. F. Guyton, for the use of the Baptist Mission in Delhi. It is entitled *Kharzand i Khurrami*, and contains the 193 *Hindī* hymns of the *Sat Sangrah* (named above) transliterated; the 41 in *Urdu*, with about 70 additional, extracted or contributed.

(d) The A. P. M. pub. in 1872, *Zabur aur Ga* ("Psalms and Hymns"). It contains 485 hymns in English metres, nearly all in *Urdu*, the few exceptions being in *Hindī*; also, 31 *Bhajans*, chiefly *Hindī*, with a few *Ghazals* in *Urdu*. An appendix of 72 tunes is added.

The editor of this book was the Rev. J. F. Ullmann, who also translated, from the English or German, the far greater number of the hymns. Some are by the Revs. Messrs. Brodhead, Däuble, Broese and Janvier, and a few by Shujāt Ali, a native poet of some eminence, recently deceased. This book is printed in Roman characters, and is used in other missions besides the A. P. M.

(e) The *Masikh Ga ki Kitāb* ("Christian Hymn-book"), printed in 1876 at the Secundra Orphanage Press, near Agra, was prepared at the suggestion of the Rev. J. Erhardt by a committee of missionaries of the S. P. G. & C. M. S., and is arranged according to the order of the Christian Year. It contains 387 hymns in English metres and 13 *Bhajans*. The translations are chiefly by the Rev. Messrs. Banli, Ullmann, Däuble, and Erhardt. Bishop French and others contributed single hymns. Many are identical with the hymns in the book of A. P. M. It is printed in both Roman and Persian *Urdu* characters.

(f) *Ga ki Kitāb* ("Book of Hymns") is the *Urdu* Hymnal of the A. M. E., and is printed in both Roman and *Urdu* characters. It contains 210 hymns in English metres, 75 *Ghazals* and *Bhajans*, and 16 hymns for Sunday-schools. The list of translators and composers of hymns contains the names of Ullmann, Fieldbrave, Baume, Waugh, Däuble, Brodhead, Parker, Chamberlain, Manall, Gill, Janvier, Christian, Shujāt Ali and others.

(g) The preceding are the principal books; others less important include:—

*Gitanjali*, "Hymns and Songs for Children," by J. F. Ullmann; *Int. aur Rore* ("Bricks and Brickbats") Hymns for Children, with music, by the Rev. E. Broese; *Sikandra ki Choti Gitanjali* ("The Little Sikandra Hymnbook"), by the Rev. C. G. Däuble, a collection of 53 hymns and Anthems; *Choti Ga ki Kitāb*, "Sunday School aur Ibadat ne Liye," containing 152 hymns, pub. at Lucknow, in 1884, at the Church Mission Congregational Press; *Shuti Prakash*, a book of *Hindī* hymns by the Rev. W. F. Johnson, of the A. P. M.

It may be added that the American United Presbyterian Church, which does not use hymns, has brought out, in connection with the Siālkot Mission, metrical versions of many Psalms, by Licentiate T. D. Shah Bāz, and quite recently (1887), a collection of 100 Psalms in metre printed at the Secundra Orphanage Press, Agra.

(h) In the broad tableland of Chota Nagpore, about 200 miles from Calcutta, are very successful missions of the German Evangelical Lutherans and of the S. P. G. The inhabitants are chiefly aboriginal tribes belonging to two distinct races, the *Mundāris* or *Kolhs*, of the *Kolāsiān* group, and the *Uraṇs*, of the



Dravidian group of South India. Of the former we shall speak again in the section devoted to the aborigines of India. Both are to some extent acquainted with Hindi, as well as with their own languages. Hence the following books have been prepared in Hindi.

(a) The Hymnal of the German R. L. Mission, reprinted and enlarged several times between 1850 and 1880, and now containing 123 hymns, chiefly translated from the German, by the Revs. E. Schatz, H. Batsch, and others.

(b) The Anglican Church Hymnal, including many hymns from the German book, with 22 from B. A. & M., translated by the Rev. J. C. Whitley, together with Miss Havergal's "Tell it out among the heathen," and Lord, speak to me," by the same author. The metres and tunes used are English and German, usually the same as in the originals.

(c) A book of Hymns for Children, by the missionaries of the German R. L. M., is now (1888) ready for publication.

(d) The Rev. H. D. Williamson, of the C. M. S. of Mundla, in the Central Provinces, has lately compiled a small hymn-book in Hindi, containing some hymns of his own composition, but we are without information as to particulars.

(e) The United Presbyterians of Scotland have important missions in Rajpootana, and in the Annual Report for 1887 are some interesting allusions to hymns and sacred song. For instance:—

At Ajmere the school children "commit hymns to memory and make vigorous, if not always successful, efforts to sing." At Oodeypore "the children can repeat and sing several of the hymns dear to the heart of childhood all the world over." And at Ulwar "every Tuesday evening a service of Christian hymns and bhajans praise is held in the church. Christian hymns and bhajans are sung to the accompaniment of the organ, and a brief address is given." The principal hymn-book used is one of which the 2nd (enlarged) edition appeared in 1883. It comprises about 300 hymns and bhajans, printed in Hindi characters, though many are in the Urdu language. It is chiefly a compilation of hymns from the hymnals named above, in paragraphs a, d, e and f, with additions, original and translated, by Munshi Hasan Ali, the Rev. J. Gray (editor) and others.

(f) Leaving this part of India and re- crossing a portion of the immense district already traversed, on the slope of the gigantic Himalayas, we arrive at the K. S. M. at Darjeeling, and the Scottish Universities Mission in British India. These districts are Hindi, Nepali, Bengali, Urdu, but Nepali is a dialect of Hindi, and Hindi is the lingua franca of the whole. Up to 1884 a hymn-book used by the Mission. The pore bound up of the Urdu hymn-book had been used consisting of the L. M. S. at Mirza with some Hindi hymns collected by the Rev. W. Macfarlane of the K. S. M. But late in that year the Rev. A. Turnbull, B.D. pub. a book entitled Prayer and Hymn Collection.

It contains 256 hymns. Twenty-two are originals or translations by Mr. Turnbull; one is by Rev. J. F. Campbell, of Mhow; the rest are taken from other Hindi or Urdu hymn-books; the collection previously used, referred to above, such as the *Git Sangrah* (B. M. S.) and the *Gitputak* (Allahabad, 1883), and the hymns are mainly translations of well-known English hymns or paraphrases of Scripture. English metres and tunes are used, and the lines are made to rhyme as in English. Mr. Turnbull, however, informs us that frequently hymns to native tunes are graphed for use. Many of these, as adapted

to the tastes of the people, will be incorporated in the next edition of the Hymnal.

4. *Panjabi*.—In the Panjab, or region of the five rivers, eight missionary societies have been labouring with considerable success during the last forty years. The chief of these have been American and Scottish Presbyterian Societies and the C. M. S. Urdu is extensively spoken in the Panjab, and its use as the language of literature is extending, but *Panjabi*, a language closely akin to western Hindi, is still the vernacular. Dr. H. U. Weitbrecht, of the C. M. S., says it is "essentially a peasant's language and is in danger of relegation to the position of a mere patois." It is written mainly in two characters, Gurmukhi and Persian. *Gurmukhi* signifies that which has to do with the mouth of the Gurd, or religious teacher, and it is the sacred character of the Sikh religion. From Dr. Weitbrecht we learn that the following hymn-books have appeared in *Panjabi*:—

(1) *Gitan di Pothi*. A collection of Urdu and Hindi hymns and bhajans, compiled from various sources and printed in the Gurmukhi character. By the Rev. E. P. Newton, of the Ludhiana A. P. M., 64 pp. 1881.

(2) *Masiki Git ki Kitab*. The hymn-book of the Methodist Episcopal Church, pub. at Lucknow in Urdu-Gurmukhi character. 140 pp. 1884. Edited by the Rev. J. Newton, of the Lahore A. P. M.

(3) *Masiki Git ki Kitab*, Panjabi, in Urdu characters. 140 pp., 8vo. 1884. By Miss Warton of the C. E. Z. S.

5. *Sindhi*.—*Sindhi* is spoken in the valley which lies along the lower course of the river Indus or Sindhu. The population of Sindh is about 2,400,000, and the prevailing religion is Muhammadanism. "*Sindhi*," says Dr. Weitbrecht, "is mainly a rustic tongue, with little literature." It is generally written in the Arabic character. The C. M. S. has stations in Sindh, and its missionaries have been the authors of nearly all its Christian literature. A collection of 26 hymns and 10 Bhajans has been recently prepared by Rev. J. Redman, and through the kindness of Col. Millett is now before us. It is printed at the Ludhiana Mission Press, and bears date 1887. It includes translations of "Rock of Ages," "Just as I am," "Art thou weary," and other well-known hymns. The Rev. A. W. Cotton, of Sukkur, Sindh, sent some *Bhajans* to press in Dec., 1887.

6. *Gujarati*.—*Gujarati*, another of the languages of northern India allied to the Sanscrit, is the vernacular of the province of Gujarāt and Kāthiāwar, in the Bombay Presidency, and is spoken by nearly 10,000,000 of people. The boundaries of the district are, on the north, the Gulf of Cutch and a line drawn from it eastward for about 150 miles; on the south, a small river near the Portuguese territory of Damān; on the east, a line about 120 miles inland, nearly parallel to the sea coast; and on the west, the Arabian Sea from near Damān to Cutch. The L. M. S. was the first to labour here, but in 1846 and 1859 their missions at Surat and other stations were, by a friendly arrangement, transferred to the Irish Presbyterians, who have since then been the sole Christian workers in this district.

(1) The first hymn-book in Gujarati, so far as is now known, was prepared by the brothers William and Alexander Fyvie, of the L. M. S., and consisted of translations from the Hindi. The 2nd ed. (1839) contained 112 hymns in English metres. The Rev. W. Clarkson, of the same mission, also prepared a

small collection with the title *Dharma Gita*, i.e., "Religious Songs," lithographed at Ahmedabad in 1851. This was reprinted two or three times.

(2) In 1856 a metrical version of the Psalms was pub. by the Rev. James Glasgow, D.D., of the Irish Presbyterian Mission, English rhyming metres being used throughout. But *Gujarati*, like other languages of the same stock, is unadapted to English metres. The accent must always be on the root; and the number of syllables in a line of poetry is determined, not merely by the number of vowels, but by the number of consonants and vowels, which together make up the line. Another version of the Psalms, therefore, in native metres, and fitted to be sung to native tunes, was prepared by a Gujarati Christian named Walji Bechan, and pub. at Surat in 1876.

(3) But the hymn-book now in general use is the *Adhyatma*, or "Poetic Offering," first pub. in 1862. The 7th ed. was pub. at Surat in 1877, and contains in all 287 psalms and hymns. About 210 of the hymns are original, the greater part being composed by the Rev. Joseph van Someren Taylor (d. in 1881); others are by the Revs. Dr. Glasgow and W. Clarkson, and several by native Christian poets. Forty are translations of Psalms of David, and others are versions of well-known English hymns. Both English and Gujarati metres and tunes are used.

7. **Marathi.**—*Marathi* (pronounced *Marat-hi*) is a language belonging to the Sanscrit group, and is spoken in the region comprised in a triangle having Nagpore for its apex and the west coast of India from Goa to above Bombay for its base. The population is about 17,000,000, among whom six Societies are at work. (1) A hymn-book called *Sacred Songs* is used in the missions of the A. B. C., K. S. M., F. C. S., and probably others, the history of which is as follows:—

The first book of hymns in Marathi was pub. by missionaries of the A. B. C. in 1819, and contained 16 small pages. The hymns were in native metres. Another book, called *Psalms & Hymns*, written in English metres, appeared in 1835.

These books, enlarged and improved from time to time, were used until 1845, when Rev. H. Ballantyne, a man of fine poetic taste and culture, prepared a new collection of translations of the best English hymns in English metres. It contained more than 100 hymns, and was called *Hymns for Divine Worship*. Being received with great favour, Mr. Ballantyne was prompted to enlarge it considerably. The 4th ed. was pub. in 1865 by the Bombay Tract Society, whose Committee say in the preface "336 of the choicest hymns in the English language are here rendered into flowing Marathi, with a success that leaves nothing to be desired." This hymn-book entirely superseded all previous ones. Mr. Ballantyne prepared, in addition, 64 hymns for children. Failing health, however, compelled him to leave India, and he d. at sea, Nov. 9, 1865.

In the meantime, in the years from 1861 to 1867, there was a gradual re-introduction of hymns in native metres. A true native Christian poet appeared, Mr. Krishnaraw Ramaji Sangale, a catechist of the A. B. C. A collection of his compositions, with the title *Gayanamrit*, was pub. in 1867, and soon became very popular.

When it became necessary therefore, in 1874, to pub. a 5th ed. of Mr. Ballantyne's *Hymns for Divine Worship*, it was resolved to combine the English and native metres in the same work. Other compositions by native poets, and other translations by Mrs. Bissell and Dr. Fairbank, were added; the name was changed to *Sacred Songs*, and it now, in its 7th ed., contains 607 hymns. (Bombay Book and Tract Society.)

(2) The *Bulbul* is a collection of 161 hymns for children, including those by Mr. Ballantyne, with additions by Mrs. Bissell, Mrs. Bruce, Dr. Fairbank, Krishnaraw, and others.

(3) The *Ganunidhi*, or "Song-Treasury," pub. at Bombay in 1886, is a collection of 215 hymns, with appropriate tunes, including more than 50 popular native airs, all in European old notation, edited by the Rev. C. Harding, of the A. B. C. Some of the hymns are new. The tunes, other than the native airs, are culled from other collections.

(4) The Rev. J. Taylor, of the S. P. G., pub. at Poona, in 1884, *Hymns Ancient and*

*Modern translated and compiled for use in the Church in Western India*. Besides the hymns translated from the well-known English book, there are a few taken from the *Sacred Songs* noticed above, and from other sources. Translated hymns usually follow the English metre; the original hymns are for the most part in native metres.

Since it was in the Marathi-speaking country that Christian *Kirtans* were first performed, which have since become popular throughout India, we may here introduce a brief account of them.

The *Kirtan* is a musical performance in which the praises of some god are celebrated with singing and instrumental music. In the year 1862 it occurred to Mr. Krishnaraw and others, that a Christian *Kirtan* might be made a useful evangelistic agency. The first was performed in Ahmednagar and the neighbouring villages, and everywhere met with an enthusiastic reception. The leader stood on a platform, and behind him four or five trained Christian singers, who joined in the choruses. There were Hindu musical instruments, including a kind of guitar,—a pair of cymbals,—a *saringi*, played like a violoncello, and a small drum, beaten with the ends of the fingers. First, a brief prayer was offered; then, the leader announced the subject of the *kirtan*, and a chorus followed. The words of the chorus became the text for a brief exhortation, delivered in a musical tone, and leading the way to another chorus, the whole performance occupying about two hours.

The native Christian Marathi hymns, in which choruses are frequent, afford abundant matter for these *Kirtans*, as do lyrics among the Bengalis and Tamils, and Bhajans among the Hindus, and others.

## ii. South Indian, or Dravidian Group.

1. **Canarese.**—Moving southward from the Marathi country we come to a people, 9,000,000 in number, speaking *Canarese*, a language of the Dravidian or South Indian group. These are found not only in Canara on the Western coast, but also through the Mysore, Coorg, and northward as far as Beder, in the Nizam's territory. Seven Societies have missions in this district, those in strongest force being the Basel Evangelical Society, the W. M. S., and the L. M. S.

(1) The hymn-book used by the W. M. S. and L. M. S. is entitled *Canarese Hymns*, original and selected, by the Rev. B. Rice (7th edit. revised and enlarged, Bangalore, 1881.) It contains 280 hymns, sixteen of which are for children. Among these latter are "There is a happy land," "There's a Friend for little children," &c. Seven are chants, such as the *Ti Drum*. Most are sung to tunes selected from H. A. & M., the Bristol and Wesleyan Tune Books, &c.

The Rev. B. Rice was a missionary of the L. M. S., who d. in 1887, after 50 years of service. Other authors and translators were Messrs. C. Campbell, J. Paul, Coles, W. Arthur, and Riddett. 62 hymns were taken from the book of the Basel mission described below. J. Paul is a native minister of the L. M. S.

(2) Bound up with this hymnal, in a volume before us, is a collection of *Christian Lyrics* (Bangalore, 2nd edit. 1879) by the Rev. Abijah Samuel, a native Wesleyan minister, and very superior man, who d. a few years ago. [For further particulars concerning *Lyrics* in the Dravidian languages, as distinguished from *Hymns*, see *Malayalam* and *Tamil* below.]

(3) The Basel missionaries, whose printing press is at Mangalore, pub. a Canarese hymn-book in 1845, which was revised and enlarged in 1855 and 1867. At the latter date it contained 168 hymns, composed or translated by Messrs. H. Mugling, G. Weigle, J. Layer, F. Metz and others. The 7th revised edition (1881) contains 168 new hymns, or 270 in all. The translations are chiefly from the best German hymns, and are made to be sung to German tunes. Among the translators of the later hymns were Messrs. Ziegler, Graeter and A. A. Männer. The Basel missionaries have also pub. a collection of 48 *Lyrics*, composed by a native poet, and a

book of 130 hymns for children, nearly all translations from the German by Messrs. Kittel and Mack.

2. **Tulu.**—Tulu is the prevailing language of South Canara, which is in consequence frequently called the Tulu country. Like the Canarese, it belongs to the Dravidian group of Indian languages, but has no existing literature, except the books prepared by the missionaries of the Basel Society, and printed in Canarese characters at Mangalore. Through the illiteracy of the people, Christian instruction hitherto has been of necessity chiefly oral, and the singing of hymns has been largely used as an evangelistic agency.

(1) The 4th edition of the *Tulu Hymn-book* (Mangalore, 1886) contains 166 hymns, principally prepared by the Rev. A. Männer, some, however, being composed by the missionaries Ammann, Cammerer and Wörtele. Most are translations of the best German hymns, such as "Ein feste Burg ist unser Gott," so only being original. They are in German metres, and are sung to German tunes.

(2) The Rev. A. Männer has also prepared in Tulu a collection of 115 hymns for children, and a translation of 32 of *Sankey's Songs and Solos*.

3. **Malayalam.**—To the south of the Tulu country are the provinces of Cochin and Travancore, on the Malabar coast, where the principal language spoken is Malayalam, another of the Dravidian group. (1) In the northern part of this region the Basel missionaries have several stations. They have pub. a large collection of hymns, chiefly translations from the German by the Rev. Mr. Fritz, of Cannanore, and others. (2) The middle portion of the region is occupied by the C. M. S., their principal station being Cottayam. The hymn-book used here was prepared in 1842 by the Rev. H. Baker, one of the founders of the mission. It has 125 hymns, and in its first form consisted exclusively of English metres, and English hymns, composed in English tunes. In the later editions additions have been made from the book of the Basel missionaries mentioned above, and also from a similar book, prepared by the Rev. S. Mateer, of the L. M. S., Trevandrum, towards the southern extremity of the Malayalam-speaking district. Besides the hymn-book pub. by the Rev. S. Mateer, *Christian Songs* native tunes, called *Githas* or *lyrics*, sometimes at the end, and throughout, and chorus. As an a very popular Justus Joseph, paraphrase of Christ, in the The refrain to each chap. of the Apocalypse.

"Praise! Praise! Alleluia, having O Jesus, our Lord!"

The 5th edit., contains 250 of lyrics, on such subjects as "Adoration of Jesus," "Agony in Gethsemane," "Call to Conversion," &c. The principal authors are the Rev. Justus Joseph and his brother Philipp, all of whose lyrics are original, and M. J. Hochanya and M. Walsalam, most of whose compositions are translations, chiefly from the Tamil.

The tunes to the lyrics are somewhat wild and irregular, and cannot usually be expressed in English notation, because the intervals in Hindu music differ from ours, several being less than a semitone. [See *Tamil*.]

It may be added that in Cottayam and the neighbourhood are found the so-called *Syrian Christians*, for a notice of whom see *Syrian Hymnody*.

4. **Tamil.**—The most important of the Dravidian or non-Brahmanical languages of India is the *Tamil* or *Tamul*, spoken by more than 13,000,000 of people in south India, as well as by probably 5,000,000 in the northern part of Ceylon, in Burma, and in the Straits Settlements. In India proper the Tamil country extends from about 20 miles north of Madras to Cape Comorin in the south, and from the sea coast, on the east, to the range of mountains called the Ghats, on the west. The first Protestant missionaries to India, sent in 1706 by the king of Denmark to Tranquebar, began their labours among the Tamils. Their names were Ziegenbalg and Plutchau. At the present time 14 English, German, Danish and American Societies have missions in this part of India.

(1) The first hymn-book printed in Tamil was a collection of 48 hymns translated by Ziegenbalg, and pub. in 1713. This was repeatedly enlarged, by the missionaries Schultze, Pressler, and Walther, until it contained 300 hymns. Fabricius, an eminent Lutheran missionary, who came to India in 1742, still further enlarged it. The 13th ed., with the title *Hymnologica Germano-Tamulica* (called also *Fabricius's Hymn-book*, 7th ed.), was printed in 1861 at Tranquebar, at the Evangelical Lutheran Mission Press. It contains 375 hymns, nearly all translations from Luther, Gerhardt, Freylinghausen, Heermann, and other German writers. The next volume now before us contains also 171 German tunes to the hymns (Tranquebar, 1878). This hymn-book is used at the stations of the Danish and Leipzig Lutheran Missions in Tanjore and elsewhere.

(2) In 1831 the Madras Religious Tract Society pub. a *Coll.* of 42 hymns in English metres, edited by the Rev. C. T. Rhénus, a German employed by the C. M. S. This was from time to time enlarged. Its present representative, pub. by the same Society (Madras, 5th edit., 1886), is entitled *Tamil Hymn-book*, compiled by the *Hymn-book revision committee*. It contains 310 hymns and doxologies, mostly adaptations or free renderings of English and German originals, and was edited by the Rev. Elias J. Gloria, a Tamilian, connected with the W. M. S. This book is in general use throughout the Tamil country, except in the Lutheran and some Anglican missions.

(3) In 1867 appeared the *Tamil Church Hymn-book*, containing 233 hymns, arranged according to the order of the festivals of the Church of England. It was compiled by Bishops Caldwell, of the S. P. G.; and Sargent, of the C. M. S. In this collection several English hymns appear in Tamil for the first time, such as, "Holy, holy, holy, Lord God Almighty;" "The Church's one foundation;" "Jesus Christ is risen today."

(4) Several other Tamil hymn-books have been pub., as the *Nagercoil Coll.*, and one edited, in 1865, by the Rev. F. Baylis, but have been superseded by one or other of those last mentioned.

(5) The Christian Vernacular Education Society has also pub. *Hymns for Children* in Tamil. The 2nd edit. (Madras, 1893) contains 166 hymns, selected from Fabricius, and the Nagercoil Collection, or translated by Messrs. Spalding, Webb, Percival, Kilmer, S. Niles and other of D. P. Niles (*Tamilians*), and others.

All compositions called *Hymns* in South India are in European metres, and made to be sung to European tunes; but perfectly distinct from these are Christian songs known as *Lyrics*, answering to the *Bhajans* of Northern and Central India. These compositions are different in style from anything heard in Europe. The rhyme is at the beginning of

the verse instead of the end. The substance of the *Lyric* is frequently given in a verse (*venba*) at the beginning and is not sung. Then follows a chorus (*pallavi*) which is sung after each verse, and sometimes a sort of second chorus (*anapallavi*), which is sung only once. *Lyrics* are written in a great variety of metres, and some of the tunes sung to them are such as have been used for ages past in the Hindu temples. The principal writer of *Tamil Lyrics* was a native Christian poet, named Vethanayagam, who lived at the beginning of this century. Many of the Tamil Christians have since written, but few of their productions have equalled his. Some have been composed by Mr. R. C. Caldwell, son of the Bishop, and by the Rev. E. Webb, or the *A. B. C.*, at Madura.

There are several collections of *Tamil Lyrics*, pub. in Madras and Tranquebar, but the one most widely used was compiled by the Rev. E. Webb, just named. It was pub. in 1853, and contained 226 pieces. Recent editions have been revised by the Rev. G. T. Washburn, of the *A. B. C.* mission at Madura. The 9th edit., pub. in 1886 by the Madras R. Tract Society, contains 300 *Lyrics*. Two Selections from this book have also been pub. for use in village congregations.

The use of *Lyrics* in public worship was at first opposed by many missionaries, principally because the associations with the tunes were objectionable; but they are so much preferred by the people and suit so well the genius of the language, that the opposition has almost ceased, and in many village congregations they are used exclusively.

[For information concerning Tamil hymnody in India we would express our great obligations to the Revs. J. L. Wyatt (*S. P. G.*); G. O. Newport (*L. M. S.*); and G. M. Rae (*P. C. S.*). Concerning Tamil in Ceylon see section on Ceylon.]

5. *Telugu*.—*Telingana*, or the *Telugu* country, begins a few miles to the north of Madras and extends northward as far as the neighbourhood of Ganjam, in Orissa. It contains about 17,000,000 of people, most of whom speak *Telugu*, a language of the Dravidian group. In this region are missions, some very flourishing, of the *S. P. G.*; *C. M. S.*; *L. M. S.*; *A. B. M.*; *F. C. S.*; the *Canadian Baptists*; the *Lutherans* of America; the *Hermannsburg Lutheran Society* of Hanover, and the *Brethren*.

(1) A hymn-book extensively used throughout the Telugu country is the one compiled by the Rev. W. Dawson of the *L. M. S.* of Vizagapatam. The latest ed. was pub. in 1883, at the *C. K. S.* press in Madras. It contains 254 hymns, all in Telugu metres except the last six. In the preparation of the first 152 hymns Mr. Dawson was assisted by Purushottam Chowdry, a native minister now connected with the General Baptist Mission in Orissa. The 15 hymns from 153 to 167 inclusive were composed by the Rev. P. Jagganadham of the *L. M. S.* of Vizagapatam; the rest by various authors. At a recent conference of missionaries and others the opinion was expressed that this hymn-book needs revision and enlargement.

(2) The *Brethren* (represented in England by G. Müller, of Bristol) whose mission stations are in the Delta district of the river Godavery, have pub. a collection of 110 hymns, known as the *Delta Hymn-book*, of which 100 are in native metres and are sung to native tunes; the rest are in English metres.

(3) The collection pub. by the *A. B. M.* was first issued in 1869, and contained 60 hymns, the editors being Mrs. Lyman Jewett and Mrs. J. E. Clough. Three eds. have since appeared, but this book is now superseded by one pub. in 1887, the work of a committee appointed at the jubilee of the *A. B. Telugu Mission* held in Nellore, February 1886. The new hymnal contains 143 pieces, many being taken from the book of Mrs. Jewett and Mrs. Clough, others from the Delta-Mission collection, others from the Dawson hymn-book,

the remainder being new and original compositions. A special feature of this book is a glossary at the foot of each page. Thirty-eight of the choicest hymns are by Purushottam Chowdry (named above), others by members of the native churches. The preface is signed on behalf of the Committee, by Mrs. Anna H. Downie, wife of the Rev. D. Downie, D.D., of the *A. B. M.*

(4) The Amer. Evangelical Lutheran Mission uses a hymn-book containing Dawson's hymns and 57 new ones, composed mainly by the Rev. H. John, of the same mission.

(5) The Rev. John Hay, D.D., of the *L. M. S.* pub. many years ago a collection of 35 hymns in English metres, composed by himself and the Rev. J. S. Wardlaw, M.A. This is now out of print, but some of the hymns appear in No. 7.

(6) Also, many years ago Mr. Newell, of the Madras Civil Service, prepared a book of about 50 hymns. This was thoroughly revised, and the number of hymns increased to 128, by the Rev. J. E. Sharkey, an able and devoted missionary of the *C. M. S.*, who died in 1867. Several editions of the enlarged book appeared, but it is now out of print.

(7) Dr. Chamberlain's *Hymn-book*. This contains 46 Telugu hymns in English metres, edited by the Rev. J. Chamberlain, D.D., of the American (Old Dutch) Reformed Church, and printed at the *C. K. S.* press, Madras, in 1884 (2nd edit. 1888).

(8) Besides the above, 10 new hymns in Telugu metres were composed and printed, in 1887, by the Rev. P. Jagganadham, of Vizagapatam. One of these is a translation of Miss Havergal's hymn, "Take my life and let it be." Others, by the Rev. Dr. Chamberlain, have been printed, with music, as leaflets.

In regard to India generally it is to be noted that with the progress of years the use of English metres and tunes has been increasingly superseded by that of metres and tunes belonging to the country, which have come down to our time unwritten, but have been long used in festivals, at weddings and the like.

6. *Ceylon*.—In Ceylon, the name of which is so familiar to us from its occurrence in Heber's missionary hymn, three languages are spoken, besides English, viz., Tamil, Singhalese, and a patois of Portuguese. The *S. P. G.*, *C. M. S.*, *W. M. S.*, *B. M. S.*, and *A. B. C.*, all have missions. For the use of the Tamil-speaking congregations the hymn-books are available which are prepared in connection with the various missions of South India. Besides these, however, may be mentioned:—

(1) A translation pub. in 1881 of the entire *Wesleyan Hymn-book*, as it is now used in England, the *Supplementary* hymns being included. The volume is beautiful in type and general appearance. The principal translators were the Revs. J. Kilner, E. Hoole, J. M. Osborn, P. Percival, W. M. Walton, J. V. Benjamin, J. Benjamin, E. S. Adams, D. P. Niles (a Tamilian), D. Valupillai, E. Rigg, &c. The metres are the same as in English, only that n, r's is substituted for r's.

(2) For the use of the Eurasian population, speaking the patois mentioned above, a hymn-book in *Portuguese* was prepared some time ago, and quite recently another, in which most of the hymns are translations by Advocate J. H. Eaton, of Colombo.

(3) The *Singhalese hymn-book* used by the Wesleyans contains 259 hymns, the last ed. being pub. in 1886, under the editorship of the Rev. John Scott. Nearly all the hymns are original compositions by native ministers.

(4) Two small *S. School* hymn-books, containing respectively 74 and 55 hymns, have been brought out by the same editor, under the auspices of the Ceylon Religious Tract Society. They consist almost entirely of translations of popular English hymns for children.

(5) Mr. Corea was a Baptist minister and author of *Temperance* and other moral poetry popular among the Singhalese. More than 40 years ago he pub. a book of hymns, some being set to native airs, others to English tunes. This book has passed out of use, its place being supplied by the *Gitika Nidhana*, or "Treasury of Song," prepared by the Rev. C. Carter, of the *B. M. S.*, assisted by the Rev. J. S. Perera, a Singhalese minister, and pub. in 1876. It contains 125 hymns original and translated, among the latter being such hymns as "Rock of Ages," "Let us with a glad voice sing."

(6) A Union hymn-book has just been pub. (1888) by



the Ceylon R. T. S., embodying a large number of the hymns in Mr. Carter's book with considerable additions.

### iii. The Aboriginal and other scattered races of India.

1. *Santal* or *Santalistan*, may be described as a strip of the great province of Bengal, about 100 miles in breadth, extending southwards from Bhagalpur on the Ganges for about 250 miles, until it touches Orissa. Its inhabitants dwell for the most part in villages among the hills. They belong to one of the aboriginal races of India, are free from the bondage of caste, and speak a language entirely different from Bengali or Hindi.

(1) The *C. M. S.* has a very successful mission among them, whose headquarters are at Talghari, in the north of the Santal country. For their use a *Hymnal* was pub. in 1876, the Rev. F. T. Cole being the editor. The 3rd ed. (1884), entitled *Dhorom Seren*, contains 174 hymns and two litanies, and was printed at Bhowanipore. Most are translations of familiar English hymns, the principal translators being the Revs. F. T. Cole, H. Davis, W. T. Morris, A. Stark, J. Blatch, and J. Brown, with several native helpers. The hymns are supposed to rhyme and most of them are sung to English tunes. Twenty-eight are set to native melodies.

(2) Another remarkably interesting mission in Santalia has at its head a Norwegian and a Dane, Messrs. Skrefvud and Boerresen. For the use of their converts a new hymn-book has just been issued, composed chiefly of hymns set to native tunes.

(3) The *R. C. S.*, whose principal station is at Pachamba, for a time used the hymnal of the *C. M. S.*, but have now one of their own, containing, however, many of the *C. M. S.* translations.

(4) Among the *Rajma* hills, in the north of the Santal country, are a people speaking a language called *Malto*, belonging to the Dravidian group. For their use the Rev. E. Droese, a German missionary connected with the *C. M. S.*, prepared a small collection of 27 hymns. A new collection is now (1887), in the press prepared by Miss Stark, which includes some of Mr. Droese's hymns and a large number of new ones.

(5) In the Midnapore district of northern Orissa are many Santals, among whom the *Free Baptists of America* have a mission. They have pub. a hymn-book containing 77 hymns, mostly translations, but also a good number of originals, some composed by Santal Christians. The book is printed at the mission press at Midnapore.

(6) The *Helhet* Santal mission, in the district of Talia and Azola, under the direction of Mr. A. Haegert, has also a hymn-book, partly original, partly compilation.

2. *Kohls* or *Kundaris*.—In the § Hindi, reference was made to the *Kohls* or *Mundaris*, one of the aboriginal races of India, inhabiting part of the province of Chota Nagpore. As was then stated, the *S. P. G.* and the German Evangelical Lutheran missions among these people, and three books for their use have been prepared in Hindi. But mention has still been made of a hymn-book by the *G. E. L.* or *Kohl* language, prepared by the *Mundari* to be used by the missionaries, containing 100 hymns. These are chiefly original, and were composed for the most part by Dr. A. Nottrott and the native pastor Nathaniel Tuagu and Mansidah Tassu. About one-fourth are set to native tunes. This book is used by many congregations of the Anglican mission.

The Rev. J. C. Whitley states that at the central station of the *S. P. G.* singing is regularly taught in the schools, and English tunes are sung in the schools, and English outlying parts with great accuracy; but in much more of the district native tunes are learned by the people.

3. *Khasi*.—In the south-west of Assam is a district known as the *Khasia* and *Jaintia* Hills, inhabited as the *Khasia* and *Jaintia* language is of a primitive people, whose language is of the Mongolian stock and of the

Indo-Chinese branch—monosyllabic and agglutinative—having no close affinity with any other. Among these people the *Welsh Calvinistic Methodists* have had a successful mission since 1840. By their missionaries the language has been reduced to writing and a Christian literature has been created.

(1) The first hymn-book, printed in 1844, contained 30 hymns, translated by the Rev. T. Jones, of Berriew. In 1860 and 1865 additions were made to it by the Revs. Wm. Lewis, Robert Parry, and T. Jones, of Glyn.

(2) The book now in use was edited, in 1877, by the Rev. Hugh Roberts, and printed at Newport, Monmouthshire. It contains 342 hymns; two original, by the Rev. H. Roberts; the rest, translations of the Psalms, or of well-known English, Welsh, and American hymns, 18 being from I. Sankey's *Sac. Songs & Solos*. Among the translators, in addition to the missionaries above named, were the Revs. John Roberts and T. Jerman Jones.

The hymns are composed in English and Welsh metres, to which the language lends itself easily, and they are sung to English and Welsh tunes. The natives have no musical system of their own.

4. *Assam* (proper), with a population in 1881 of 2,225,271, is about 500 miles in length, but narrow, and is divided into two portions by the Brahmapootra river. The religion of the people of the valley is Hinduism; wild and savage tribes inhabit the mountains north and south, among whom are found forms of spirit worship. The *A. B. M.* has stations among the Garos, Nagas, and other tribes, as well as among the Kohls from Central India, who are employed as labourers in the tea gardens. The *S. P. G.* has also had a station at Tezapore since 1850.

In the early days of the *A. B. M.* the Rev. Nathan Brown, D.D., a man of most versatile genius (see § Japan and Burma), prepared a hymn-book, which was afterwards revised and greatly enlarged by the Rev. Dr. W. Ward. It now contains 352 hymns, with a supplement of 32 hymns for *S. S.* use. 80 hymns by Dr. Brown are included, 33 original and 47 translated. Many were composed by Mrs. Ward and M. Branson. Nidhi Levi, the first Assamese Christian convert, wrote 110, chiefly original; Batiram Das, a former preacher, wrote 28. The rest were by other missionaries and native converts. The hymn-book is now old, and the Rev. P. H. Moore, "a musical missionary," is at the present time (1888) engaged on the work of revision.

#### iv. Tibet.

On the further side of the vast chain of the Himalayas is Tibet, the stronghold of northern Buddhism, at present closed to the gospel. But the Tibetan language is spoken by some thousands of people in British territory, as well as by tribes inhabiting the provinces adjoining Tibet proper. For their spiritual benefit the *M. M.* have a station at Kyelang, in the Himalayas, and there a hymnal was prepared and printed by the late Rev. Heinrich A. Jäselike, one of the greatest of modern Tibetan scholars. It contains 136 hymns translated from the German.

#### v. Persia.

Fifty years ago a mission was commenced by the *A. B. C.* among the Nestorian Christians near lake Orocosh in Eastern Persia, and in 1860 a hymn-book was printed, in the *Modern Syriac* language spoken by these people. This book has passed through several editions, but we have been unable to obtain further particulars. The language, however, differs from Ancient Syriac less than Italian from Latin. In 1869 a small



collection of *Rerical Hymns* was printed at Orromiah. In 1871 the mission among the Nestorians was transferred to the *A. P. M.*, which has also stations at Tabriz, Salmas, Teheran, and Hamadan: whilst the Rev. Dr. Bruce and his colleagues of the *C. M. S.* have been labouring at Julfa, Baghdad, and Bushire. Dr. Bruce informs us that in Baghdad (in Turkey, but on the borders of Persia) they use the *Arabic* hymn-book printed at the American press at Beyrout (see *Syria*). In Julfa (*Ispahan*) only *Armenian* hymns are used (see *Turkey in Asia*). There is a small *Persian* hymn-book which has been made by the American Missionaries in Teheran, but it is very imperfect. "A good Persian hymn-book," says Dr. Bruce, "is much to be desired. It is a most poetic language and it would be comparatively easy for one who had the gift to compose hymns in it." [See *Various*.]

#### vi. Constantinople, Asia Minor, and Armenia.

We class these places together, because the missionary work in all of them is done chiefly by one society, the *A. B. C.*, the head-quarters of whose Turkey mission are at Constantinople. This work is a very noble one, especially in the departments of Christian literature and education, but, owing to the religious jealousy of the Muhammadan rulers, it is confined in these regions chiefly to the Armenians and Greeks.

In 1861 a hymn-book in the Turkish language, printed in *Arabic* characters, was pub. by the missionaries. But in the year 1884, after the sale of 1200 copies, the remainder of the impression was destroyed by order of the Government. This was in pursuance of its determination to prevent, as far as possible, the publication of Christian literature in a form accessible to Muslims. The *Arabic* characters made the book accessible to them. The following hymnals have also been pub. by the agents of the *A. B. C.*:

- (1) *An Armenian H. Bk.*, with 432 hymns.
- (2) *An Armeno-Turkish H. Bk.*, with 247 hymns.
- (3) *A Greco-Turkish H. Bk.*, with 247 hymns.

In explanation of these names it should be stated that the languages used in this region are Turkish, Armenian, and Greek, the latter being confined mainly to the parts along the sea-coast. In the interior of Asia Minor, and in Cilicia and Syria as far as Aleppo, the Armenians have largely lost their own language and use the Turkish, written with the *Armenian alphabet*. It is Turkish written or printed thus, which is called *Armeno-Turkish*. In like manner the Greeks of the interior have lost their language, and use Turkish, written in *Greek letters*. This latter is called *Greco-Turkish*, or sometimes *Karamanlian*. The words in Turkish, Armeno-Turkish, and Greco-Turkish are the same; only the characters are different.

The hymn-books mentioned above are pub. both with and without tunes, and the last ed. of each appeared in 1886. They have been the growth of nearly 40 years, the earliest *Armenian Hymnal* having been issued in 1849. Most of the hymns are translations of well-known English and American hymns, the few originals having been usually prepared for special occasions.

The chief translators into *Armenian* have been the Revs. Elias Riggs, D.D., LL.D., H. J. Van Lennep, D.D., H. O. Dwight, D.D., J. F. Pettibone, D.D., C. C. Tracy, M. Shemavonian, and Mrs. M. Shemavonian. The translators into *Turkish* were the Revs. Dr. Pratt, E. M. Dold, and P. O. Powers, all now deceased, and the Revs. Dr. Dwight and Avedis Constantian.

The tunes used are English and American, especially those "wedded" to the hymns in their original form. The *Armenian* hymn-books mentioned above are used by the *A. P. M.* in Persia; also, to some extent by the Lutheran Armenians in the Caucasus, and the Baptist and Campbellite missionaries in Asia Minor.

#### vii. Bulgaria.

In the *Orthodox Bulgarian Church* ancient hymns are used in the services, but are not sung by the congregation, only by the clergy and choristers: and it is rather chanting and intoning than singing. The *Te Deum* and various *Doxologies* are the most common, and there are also hymns for the following festivals:—

The Nativity of B. V. M.; Presentation B. V. M.; Circumcision; Epiphany; Candlemas; Annunciation B. V. M.; Palm Sunday; Passion Week; Easter; Ascension; Pentecost; Transfiguration; Assumption of B. V. M.; the Mass; Marriage, Baptismal and Burial Services; and Saints' Days, as St. Dimiter, John of Rilo, Nicolai, Vasilai, St. John Baptist, Cyril and Methodius, George, Elia, St. Peter and St. Paul, &c.

Two American Missionary Societies—the *A. B. C.* and the *A. M. E.*—are at work in Bulgaria, the former to the south, the latter to the north of the Balkan range of mountains. The same Hymnal is used by both, as well as by the agents of a native mission, known as the *Bulgarian Evangelical Society*. This book, called *Seyashléennee Pénee* ("Sacred Songs") was first pub. in 1872, and with music attached, in 1878. Several eds. have since appeared, each one an enlargement on its predecessor.

The present book contains 350 hymns, about four-fifths of which are translations of the best English and American hymns for both adults and children. The principal translators have been the Rev. Dr. Riggs of the *A. B. C.*—who did most of the work of preparation—the Rev. Dr. Long of the *A. M. E.*, and a native pastor, the Rev. Mr. Tondjoroff. The same three persons have composed most of the original hymns forming the remainder of the volume. With few exceptions translated hymns have been so rendered as to appear in the same metre in Bulgarian as in English. The lines rhyme as in English, and the tunes used are English or American, none are native. Since the last ed. of the hymn-book appeared 50 additional hymns have been pub. in a Bulgarian periodical called the *Youth's Paper and Smoker's Leaflet*, most of which will in due time be incorporated in the hymnal.

#### viii. Syria.

In this land, from whose ancient capital, Antioch, the first missionaries were sent forth for the conversion of the heathen, a number of societies, both British and American, as well as Christian ladies from Great Britain and Germany, are at work with a view to its enlightenment and spiritual elevation. But the hymn-book everywhere used by Protestants is the *Arabic Hymnal*, with Tunes, pub. by the *A. P. M.* at Beyrout. From the beginning of the mission 50 years ago hymns were from time to time translated or composed, but remained in ms. or leaflet form, until about 15 years ago, when the Rev. E. B. Lewis, M.D., Professor in the Syrian Protestant College at Beyrout, collected them into a volume and pub. them as the first *Arabic Hymnal*.

The present book, though based on Mr. Lewis's, is much enlarged and greatly improved. It was edited by the Revs. Samuel Jenson and George A. Ford, both of the A. P. M., and was issued Dec. 25th, 1885. It is a handsome volume of 284 pp.—the tunes being printed in good musical type (European notation, but with notes running from right to left) and occupying the upper portion of each page, whilst the hymns, in clearly printed Arabic characters, appear on the lower portion.

The hymns are 326 in number, more than 80 of which are original. All except 8 have been translated or composed by native Syrians of the Arab race, viz., Sheikh Nasif Ul Yazigi (now dead), a learned grammarian of the Greek Catholic Church, employed as proof reader whilst the Bible was translated into Arabic; Ibrahim Sarkis, also deceased, a Maronite who became a Protestant; Assad Sheddady; Selim Kessab; Assad Abdallah; Ibrahim Nasif, and others. The translations are chiefly of well-known English and American hymns, or Bible psalms versified. The tunes are for the most part English and American, a few only being original.

#### ix. Palestine.

In Palestine Arabic is now the common language, and the hymnal used in Jerusalem, Jaffa, and other places is the one described above [Syria]. The report of the C. M. S. for 1887 states that the hymns in this book have proved a great attraction to the people. Travellers speak enthusiastically of the singing of Arabic hymns in Miss Walker-Arnett's Tabitha Mission School at Jaffa.

#### IV. Africa.

##### i. Egypt.

In passing from Asia to Africa it is natural to begin with Egypt. In this country the American United Presbyterian mission, with several stations; but they do not use hymns (commonly so called) in their public worship, but confine themselves to a metrical version of the Psalms. For others A. P. M. pub. at Beyrout, and already spoken of [Syria], is available.

##### ii. Eastern Equatorial Africa.

The region included under this name extends on the east coast, southward almost to Mozambique. In the interior it reaches to the great lakes Victoria Nyanza, Tanganyika, and Nyassa. The principal language spoken is *Ki-swahili* or *Ki-sawahili* (lit. coast language). Other languages are the *Galla*, *Nyika*, *Gogo*, and of the region the *C. M. S.* and *United Methodist Free Churches* have stations, one of which near L. Victoria Nyanza, was recently the scene of the martyrdom of Bishop Hannington. The *L. M. S.* has stations by Lake Tanganyika, and the *F. C. S.* and the *K. S. M.* in the south, near L. Nyassa. In this region also, encountering difficulties and perils, the English Universities' Mission is at work.

(1) Two hymnals have been prepared in *Ki-swahili*: one by missionaries (pub. 1881), of the C. M. S., containing 136 hymns. This was nearly all translations of English hymns, who remarked the book used at Freretown, near Mombasa, when visited by Bishop Hannington, as "delightfully hearty" character of the singing on the "delightfully hearty" character of the converts further south. The other was prepared for the converts of the U. M. Free Churches, containing 200 hymns, chiefly translations, the translators New and W. Hugh During.

(2) Two books in *Ki-Nyika* have been prepared, one by the Rev. T. Wakefield, the other by members of the C. M. S., the former containing about 30 hymns.

(3) The Rev. T. Wakefield has also prepared a collection of about 20 hymns in the *Galla* language.

(4) The Report of the C. M. S. for 1887 states that 17 hymns in the *Luganda* language have been prepared for use in the Uganda mission.

(5) The missionaries of the L. M. S. by Lake Tanganyika use the hymnal in *Ki-swahili* of the C. M. S.

(6) Translations of English hymns have been made by the missionaries of the K. S. M. at Hantyre, near Lake Nyassa, and also by Dr. Elmelle, of the P. C. S. at Livingstonia in the same region. Among the hymns translated by Dr. Elmelle are—"Just as I am;" "One there is above all others;" "Holy, holy, holy, Lord God Almighty."

##### iii. Madagascar.

It is well known that, during the last 60 years, Christianity and civilisation have made great progress in Madagascar, chiefly through the agency of the L. M. S.; and it is stated that "from the beginning of the mission Christian Hymnody has aided largely in the promotion of Christian life and knowledge among the people." The native Malagasy songs are without rhyme, and consist of passages resembling Hebrew poetry in their rhythmic flow and frequent parallelisms, followed by a refrain or chorus, often sung to a musical accompaniment.

The first Christian hymns probably appeared as leaflets, but in 1828 a small vol. was published. Another, containing 168 hymns, appeared in 1835, and was several times reprinted. These were chiefly translations of English hymns, and were sung to the English tunes of the period. The lines did not rhyme, —the fewness of firm ultimate syllables in the Malagasy language making rhyme difficult; and no regard was paid to accent. The only thing aimed at was to have the right number of syllables for Long, Common, Short, and Sevens metres. But harsh and rugged though these hymns were, they endeared themselves to the hearts of the Christian converts; and affecting stories are told of their sustaining influence on the martyrs in the dark days of persecution which presently followed.

After the recommencement of the mission in 1862 singing was for some time in an unsatisfactory state. New congregations were formed so rapidly that the missionaries had not time to train them properly in psalmody. The Rev. R. G. Hartley, in 1867, wrote the first rhythmical and rhymed Malagasy hymn, which was set to the tune—"Hail to the brightness of Zion's glad morning." This, and 11 other excellent hymns of his composition, were included in a new edition of the Hymn-book edited by him in 1870. Other missionaries also began to write, and the more popular of their productions were printed as leaflets and sold by thousands. A number of these were in course of time incorporated in the hymn-book; disused hymns were dropped, and the net result was the present book, containing 247 hymns: 30 of these were by the Rev. J. Richardson, to whom the Malagasy owe much for his efforts to improve their hymnody, and also for the thorough teaching of the *Sol-fa* system and the preparation of Tune Books and School Song Books. Other hymn-writers have been the Revs. W. E. Cousins, B. Toy, J. A. Houlder, G. Cousins, R. Baron, and C. T. Price; and among the natives, J. Andrianasvoravona.

It is remarkable that in the promotion of Christian hymnody the Madagascar press of the *Society of Friends* has scarcely been behind that of the *L. M. S.* Mr. Joseph S. Sewell, a leading member of their mission at Antananarivo, translated "Abide with me," and the popular children's hymn, "Whither, are you going, pilgrims?"

In connection with the *S. P. G.* the Rev. A. M. Hewlett, M.A., has striven to promote Psalmody according to the Anglican forms of worship. The *Psalter* is arranged for chanting, many of the Psalms are sung, and the *Te Deum* and *Veni Creator Spiritus* have been translated, —the latter by the Rev. W. E. Cousins, of the *L. M. S.* But in the country districts, more especially, the Malagasy at present prefer the style of hymn and tune popular in English village congregations 50 years ago, with many repeats, fugues, and responsive parts.

#### iv. Mauritius.

550 miles to the east of Madagascar, like a gem in the ocean, lies the fertile and remarkably picturesque island of Mauritius. Though only 36 miles long and 23 broad, it contains a polyglot population of 365,000. Two-thirds are natives of India, coolies working in the sugar plantations, under indentures, and so constantly coming and returning to their homes in India. The other third comprises a motley population of French, English, Negroes, Creoles, Malagasy, Parsees, Chinese, Singhalese and Malays. Both the *S. P. G.* and *C. M. S.* have interesting missions under the superintendence of Bishop Royston, D.D.

The Indian coolies belonging to at least five different nationalities, hymnals have been introduced, prepared by missionaries in India, in the Tamil, Malayalam, Telugu, Bengali and Hindi languages. In an account of these books supplied to us by the Rev. R. J. French, of the *S. P. G.*, we recognize hymnals described by us in the sections of this article devoted to those languages. Doubtless a similar thing has been done in the mission of the *C. M. S.* to the Chinese immigrants. Nor are the spiritual wants of the French-speaking inhabitants of Mauritius overlooked. In services instituted for their use the French hymn-book of the *S. P. C. K.* and *Cantiques Populaires* of the McAll Mission are both employed. Finally, in religious services established for the benefit of English residents, *Hymns A. & M.* and other well-known hymnals of our own country are used.

#### v. Matabeland.

Twenty degrees south of the Equator, and about 400 miles from the eastern coast of Africa, is *Matabeland*, where are stations of the *L. M. S.* The language, called Amantebele, greatly resembles the Zulu. The first hymn-book prepared was very small and imperfect, and is now out of use. The second, prepared by the Rev. W. Sykes, and printed at Cape Town in 1883, contains about 50 hymns, about half original compositions, and the remainder translations of such hymns as "All people that on earth do dwell," "Come to the Saviour, make no delay." English metres and tunes are used, and as a rule the lines do not rhyme.

#### vi. Bechuanaland.

The language of the Bechuanaland bears the name of *Sechuana*. Six societies are labouring in this field, the *L. M. S.*, *S. P. G.*, *W. M. S.*, the *Berlin*, the *Hanoverian Lutheran*, and the *Dutch Reformed*. The *S. P. G.* have a hymn-book prepared by the Revs. Canon Crisp, of Bloemfontein, and W. H. B. Bevan, M.A., of Phokane. A copy now before us, bearing date 1873, contains the translations of the *Te Deum*, the *Magnificat*, and various Psalms arranged for chanting, and 40 hymns, including, "Draw nigh, draw nigh, Emmanuel," "Abide with me," "The King of Love my Shepherd is," &c. Others have doubtless been added in later editions. The *Wesleyans* have a book edited by the late Rev. Mr. Ludorf, containing about 150 hymns. The *Hanoverian* missionaries have also a *Sechuana* hymn-book of their own. The *Dutch Reformed*, which is working in the Transvaal, and the *Berlin* missionaries use the hymn-book of the *L. M. S.*, of which the Rev. Roger Price, of Kuruman, gives the following account.

"It now contains 327 hymns, having been reprinted and enlarged several times. The present edit. is dated 1883. In many instances the hymns are free translations from the English; in others, the sentiment of the English hymn is followed without any attempt at a verbal translation; a few, especially some by the late Rev. Dr. Moffat, are original compositions. English metres and tunes are used exclusively. Rhyme is attempted, but this is often very difficult, owing to the great paucity of monosyllabic words, which are not mere particles, and to the fact that, with but one exception, *Sechuana* words end in an open syllable and take the main accent on the penultimate."

Upwards of 250 hymns in this collection were translated or composed by Dr. Moffat. The remainder were contributed by the following missionaries:—the Revs. J. Hughes, Dr. Livingstone, J. Mackenzie, J. S. Moffat, R. Price, J. D. Hepburn, J. Good, A. J. Wesley, and Morolong, a native teacher.

Besides this collection a considerable number of hymns have been recently translated and printed at the Kuruman press, and will be included in the next edition of the hymn-book. These are chiefly translations of I. Sankey's *Sac. Songs and Solos*.

#### vii. Basutoland.

Basutoland is situated between Cape Colony to the south and south-east, Natal to the north-east, and the Orange Free State to the west and north-west. The language spoken, called *Sesuto*, is one of the Bantu group, and was first reduced to writing by missionaries of the *Paris Evangelical Society*, who for the last 50 years have laboured there with zeal and diligence, and latterly with great success. The *S. P. G.* has also a small mission in this country.

The *Paris* missionaries began to prepare hymns in 1840. The present collection is a goodly volume of 384 pp. 8vo, containing hymns and also tunes in *Tonic Sol-fa*, the title being *Lifela tea Sione le Lipina tea Tsona*, or "Sacred Hymns sung in the Churches of Basutoland, followed by some of the Songs and Solos of I. D. Sankey and P. Phillips" (London, 1881). It is a 5th ed. of the words, 2nd ed. of the music.

The first part of the book contains 283 hymns, mostly original. The translations are of well-known French and English hymns, and the following are the names of the authors and translators:—Eugene Cassin, Thomas Arhousset, Theophile Jousse, Samuel and Emile Roland, F. P. Lautre, Francois Collard, Louis Devotain,

Fritz Ellenberger, François Dumas and Adolphe Mabille.

The second part of the work, containing 133 pieces, consists entirely of translations by the Rev. F. Collard of I. D. Sankey and P. Phillips. English is chiefly used, as suiting the language better than French. Sometimes the lines rhyme, though not always. The Rev. A. Mabille, to whom we are indebted for these particulars, is now preparing a new edition which will contain a few more hymns.

Among the Basutos some of the men have splendid bass voices and all sing heartily. Their favourite hymn is No. 108 in the book just described, set to the tune "French," and commencing "If you ask me what is my hope, I shall say, It is Jesus." This hymnal is in use not only in the French missions, but also in churches belonging to the S. P. G., L. M. S., W. M. S., the Dutch Reformed, the *Sinas*, the *Berlin*, and the English Primitive Methodist Societies.

#### viii. Zululand and Natal.

Returning from Bechuanaland towards the eastern coast, and crossing the Orange Free State, we come to Zululand and Natal, where are 500,000 people, speaking the dialect of the Bantu language, which is known as *Zulu*. In this region are missions of the S. P. G., A. B. C. F. C. S., W. M. S., and Evangelical Lutherans of Berlin, Hermannsburg and Norway.

(1) In 1863, the Rev. C. W. Poeschl, of the Berlin mission, pub. a small collection of 74 hymns, printed at the Esidumilimi Mission Press.

(2) Many years ago Bishop Colenso pub. a number of hymns, and was followed in this good work by Bishops Callaway and Wilkinson. The hymn-book of the last-named appeared in 1874, and contains 217 hymns translated from H. A. & M.

(3.) In 1883 appeared a small volume prepared by the Revs. Canon Greenstock, of Springvale, and H. T. A. Thompson, of Isandhlwana. It has 117 hymns, including 35 of Dr. Colenso's (some of them altered), 16 of Bp. Callaway's, a few from Bp. Wilkinson's volume, and other sources. Eight or ten are by native Christian deacons. The last is a temperance hymn, by J. W. Cross. The title of this book is *Incwadi Yamagama Okukhabelela*.

(4) In 1884 the present Bishop of Zululand, the Right Rev. Douglas McKenzie, pub. a small collection of 53 hymns, intended to be sung to tunes in H. A. & M. It includes four from Bp. Callaway's book, one translated by Mrs. Johnson ("Now the day is over"), and one (Ps. c.) by J. Blair.

(5) The missionaries of the A. B. C. have prepared a book, containing in its 7th ed., which has just been published (1887), 263 hymns. The title is *Amagama Okukhabelela*. The new ed. is in 3 forms, (a) words only; (b) with tunes in Tonic Sol-fa notation; (c) with tunes in Staff notation. Among the names of composers and translators are the following:—the Revs. J. C. Bryant, S. B. Stone, D. Rood, J. L. Döhne, and Mrs. C. B. Grout. Nineteen hymns are from Bp. Callaway's book, prepared by the Norwegian missionaries, and a good number from the *Sixosa* or Kafir hymn-book.

As in the case of the Sechuana language already noticed, as well as in the Kafir, the prevalence of the penultimate accent in Zulu has made the fitting of Zulu hymns to English tunes a work of difficulty. Iambic metres are almost inadmissible, but the language is well suited to chanting.

#### ix. Kafirland, or Kaffraria.

Kafirland extends from near Port Elizabeth in the south to Natal in the north, and from the ocean westward as far as Basutoland. It comprises missions of the Moravians, U. P. Church of Scotland, S. P. G., F. C. S., L. M. S., W. M. S., and Lutherans of Germany. The language is allied to the Zulu.

Untsikana, one of the earliest converts to Christianity, composed in pure Kafir rhythm the remarkable hymn, "Ulo-Tixo inkulu ngo-sezuiwini" ("Thou art the great God, He Who is in heaven"), which together with his music (traditional) is unique, all subsequent efforts in Kafir hymnody being subject to the trammels of European metres.

(1) Several editions of a hymn-book used at the Wesleyan stations throughout Kaffraria, and even in Natal, have been issued from the mission press at Mt Coke, near King William's Town.

(2) The Rev. Tyro Soga, a gifted Kafir missionary educated by the United Presbyterian Church, and early removed by death, compiled a book of hymns, which was printed in Scotland.

(3) The principal hymn-book in the Kafir language was prepared by a committee of Presbyterian and other missionaries, and pub. in 1873. It was printed at the mission press in Lovedale, and contains 219 hymns, and 30 psalms and passages of Holy Scripture arranged as chants. The hymns are in English metres, and, in most cases, rhymes are attempted.

(4) The first collection of hymns used at the stations of the M. M. was that of the Berlin Society, which contained some hymns translated by the Moravian Brethren. In 1869 a small supplement containing 186 hymns was pub. by the Rev. Th. Reichelt. But an entirely new hymnal, compiled by Revs. R. Raur and H. Welts, was printed at Herrnhut in 1885. With litanies, liturgical services, 416 hymns and indices, it forms a volume of 424 pages. Most of the hymns are translations from the German; the remainder being chiefly selected from the hymn-books of the Wesleyans and Presbyterians.

(5) The book used in the Anglican Missions, with the title *Incwadi Yamaculo*, was prepared by missionaries of the S. P. G. in the diocese of Graham's Town. An early ed. contained 102 hymns. That now in use has 130 hymns, and bears date 1881. The principal translators were Revs. A. J. Newton, W. M. Cameron, and C. F. Patten. The following also assisted:—B. S. Key, H. R. Woodroffe, D. W. Dohl, J. Ntsiko, W. Ngwenane, T. Liefeldt.

#### x. Cape Colony.

In the Cape Colony the English-speaking part of the community naturally use the hymn-books of their respective denominations in England. But since the hymnody of the coloured races, and other residents speaking the Dutch language, is due to missionary enterprise, a brief notice of it will not be inappropriate here. Colonial Dutch hymnals may be divided into two groups, according as German or English elements have chiefly predominated in their composition.

1. The books in which the hymns are for the most part translated from the German and sung to German tunes are found, are:—

(a) The earliest missions in South Africa were those of the Moravians, commenced in 1736 and renewed in 1792. Of their hymnody previous to 1836 we have no knowledge; but in that year a hymn-book was pub. for the use of the coloured races, of which a new edition appeared 20 years later with an *Appendix* containing new hymns. These new hymns were mostly translations by the Brethren Suhl, Kühn and Hartmann. The latest edition, revised and greatly improved, was pub. in 1880.

(b) The Rhenish Missionary Society, whose headquarters in Europe are at Barmen, commenced its African mission in 1829. A hymn-book was issued in 1844, revised in 1872, and is now in its 4th edition. It contains 290 hymns, taken chiefly from the Moravian and Dutch reformed hymnals, with 64 original compositions, or translations from the Barmen *Georgsbuch*.

(c) The Berlin Missionary Society, founded in 1827, issued its first S. African hymnal in 1852. This was compiled by Rev. P. Schultheiss, and the hymns are arranged in the order of the Church's seasons. A 2nd ed. prepared by the missionaries Schmidt and Howe, was pub. at Amsterdam in 1875, and contains 333 hymns, of which only 26 are original.

2. The books in which, though the German element largely enters, the English element is considerable, are:—



(a) The first Dutch hymnal in which translations of English hymns appeared was that of the *L. M. S.*, in use as early as 1829, but reprinted in 1847. It contained 40 translations of the English hymns of Watts, Doddridge, Steele and Newton. Some of these were by the well-known Dr. Vandersemp, but the majority by the Rev. G. Barker, missionary at the Paarl. It was revised and enlarged in 1848, and after passing through 4 editions came, in 1862, under the editorship of the Rev. F. W. Kolbe (*L. M. S.*), through whose skill as a hymn-writer and translator it has in successive editions been enlarged to 412 hymns, and enriched by admirable translations of many of the best known in *Hymns A. & M.*

(b) Wesleyan missions in S. Africa were commenced in 1818, and in 1824 a cheap edition of the Dutch Reformed hymnal was pub., with a *Supplement* suited to the native congregations. This contained some translations of Wesley's hymns by the Rev. Barnabas Shaw. The entire book was superseded in 1840 by a collection of 392 hymns, including 160 translations from Wesley by the Rev. R. Haddy. These translations, however, being deemed unsatisfactory, a new hymnal was prepared in 1865. The compilers were the Revs. R. Ridgill and B. Riddale, the former of whom, together with the Rev. H. Tindall, has made some valuable contributions to the store of Dutch translations from the English. The 6th ed. (1882) contains 268 hymns, of which at least one fourth are versions of well-known English hymns.

(c) The Anglican Dutch hymnal was compiled by the Rev. J. A. Hewitt, now Rector of Worcester, Cape Colony, and printed by the *S. P. C. K.* in 1877. It contains 201 hymns, arranged in the order of *H. A. & M.*, and includes 28 translations from the Latin, and a very large number from the English, many of the latter being taken, by permission, from the *L. M. S.* and Dutch hymnals. This is the hymnal authorized for use by the mission congregations of the English Church in the province of S. Africa.

Further information on this subject is contained in a series of articles by the Rev. J. A. Hewitt, D.C.L., Rector of Worcester (Cape Colony), in the *S. African Church Chronicle*, vol. vii., 1886, to which, and also to Dr. Hewitt personally, we are largely indebted for this outline of the Cape Colony hymnody.

#### xi. Great Namaqualand.

If from the Cape Colony we proceed northward, keeping to the western side of the African continent, one of the first regions we enter is Great Namaqualand, a missionary field of the Rhenish Society of Barmen. Hymns in the *Nama* (Hottentot) language were first prepared, about 1845, by Rev. J. G. Krönlein, who, in 1873, edited a hymn-book containing 60 hymns, translated from the German, and adapted to German tunes, the lines rhyming. Most of the translations were by Mr. Krönlein; the rest by the late Rev. H. C. Knudsen and the late Mrs. Kleinschmidt. Further north is a country, variously denominated—

#### xii. Damaraland or Hereroland.

The first *Herero* hymns were prepared by the Revs. J. Rath and F. W. Kolbe (see § Cape Colony), and printed at Cape Town in 1849. The hymn-book now used was edited by the Rev. H. Brincker, and reached a 3rd ed. in 1879. It contains 123 hymns, some original, but chiefly translations from the German, and adapted to German tunes. The contributors were the Revs. J. Rath, F. W. Kolbe, C. H. Hahn, H. Brincker, G. Viebe, Mrs. Baumann, and other members of the Rhenish Mission.

#### xiii. Ovamboland.

As an interesting illustration of the fact that all the Protestant nations of Christendom are now engaged in missionary work among the heathen, reference may be made to the

stations of the Finland Missionary Society in *Ovamboland*, a region of Western South Africa, to the north of the 20th degree south latitude. A small hymnal has been prepared in the language of this region, containing about 60 hymns, but we are unable to give particulars.

A few degrees further to the north is the country of *Benguela*, where the *A. B. C.* has recently planted stations. The language spoken is called *Umbundu*, but missionary work is at present in too elementary a stage for hymnody.

#### xiv. Congoland.

Few hymns as yet have been pub. in *Kishi-Kongo*, "the language of the Congo people." All are in *Fiole*, the particular language spoken in the region of which San Salvador is the centre. First, in 1884, in connection with the *B. M. S.*, ten hymns were printed at Stanley Pool; then a collection of 21 was made by the missionaries of the Livingstone Inland Mission and printed in England; lastly, a collection of 20 hymns (including most of the first 10) was printed in 1887, at the *B. M. S.* Edwin Wade Press, Underhill Station.

With few exceptions the Congo hymns are all translations. The originals are by the Revs. T. J. Corns and W. H. Bentley. The translations include "When His salvation bringing," and other children's hymns; also, "Stand up, stand up for Jesus," and "Father, in high heaven dwelling." Besides the missionaries named, the Revs. J. H. Weeks, and H. Dixon, and two native converts, Kalendenda and Mantu, have translated hymns.

The Livingstone Inland Mission has been transferred to the *A. B. M.* In their collection are included several hymns from the book just described, and others translated by the Revs. C. H. Harvey, H. Craven, and H. Richards. Among these are "Abide with me," "Jesus sinners will receive," "A few more years shall roll." English metres and tunes are used. Besides the hymns in these collections, others are in use, printed on slips, which, when tested and improved, will be included in future editions.

#### xv. Old Calabar.

To the north of the island of Fernando Po, and about 100 miles to the east of the Niger, the Old Calabar river empties itself into the Gulf of Guinea. In this part of Africa the U. P. Church of Scotland has for the last 42 years had a mission, Creek Town and Duke Town being its principal stations. The language spoken is called *Efik*. Soon after the establishment of the mission a small hymn-book was prepared, which has been repeatedly enlarged, and now in its 7th edit. contains 309 hymns and 7 doxologies. The Rev. H. Goldie has been the editor and principal contributor, but the following have also assisted in the work: the Revs. Dr. Robb, and Messrs. Anderson, Campbell, Edgerley, Thomson and Waddell. Some of the hymns are original, others translations or paraphrases of portions of Holy Scripture. A collection of 39 children's hymns has also been prepared, under the same auspices as the larger book, and printed at Creek Town in 1885 by a native printer. It includes "Little travellers Zionward" (*Nkpri mondi-aim enyön*); "Jesus loves me" (*Jiesus ama mi*), and other well-known English hymns, and a few originals by the Rev. S. H. Edgerley.



The metres are English and the lines rhyme as with us. The larger book above named is also used in connection with an Undenominational mission in Old Calabar, supported by the friends of the Rev. H. Grattan Guinness.

xvi. Yoruba, Coast of Guinea.  
The Yoruba country is to the east of Dahomey, Lagos being the principal coast town, and Abeokuta, Ibadan, and Oyo large towns in the interior. The C. M. S., W. M. S., and American Baptists of the Southern Convention, have missions there. (1) In the early years of the Church of England mission English hymn-books were used; but when, in 1850, Christian work began among the heathen, the need was felt of hymns in the language of the country. The Rev. D. Hinderer, a German missionary in the service of the C. M. S., translated a few and composed others, using them in his and increasing the number from time to time to 106, when in the year 1865 they were printed in London. About the same time as Mr. Hinderer, the Rev. H. Townsend in another part of the field commenced a similar work, and in 1854 printed a small collection of 20 hymns. This was presently increased to 120, and printed at Abeokuta, and several times reprinted in England. In 1867 the Rev. J. A. Maaser, of the C. M. S. and others, began to translate and compose additional hymns; and in 1877 a collection of more than 200 was printed, which has been in use for the last 10 years. A new collection of 355 hymns is now passing through the press, — a selection from previous books, made by a committee of native clergymen and teachers, and revised by the Rev. D. Hinderer. Mention may also be made of a collection of 99 hymns, chiefly for use in schools, prepared by the Rev. J. B. Wood, of the C. M. S. (2) The Wesleyans have a hymn-book of their own, containing about 150 hymns, and including many of the hymns in the above collection. The 2nd edit. was pub. in 1876. (3) It is believed that the American Baptists have also a hymn-book of their own, but we have no particulars.

In some of the Yoruba hymns rhyme has been attempted, but there is some difficulty arising from the fact that all words must end in vowels. Lively English tunes are preferred by the people to grave German ones; their own native songs abound in choruses.

xvii. Sierra Leone.

In Sierra Leone and the neighbouring districts of Western Africa several missionary societies are at work, but their religious services are conducted for the most part in English, and English hymn-books are used. But at Port Lokko is a small mission of the C. M. S., among a people called Temnes, and a small collection of 17 hymns in the Temne language has been prepared by the Rev. C. F. Schenke. These are partly original and partly translated. English metres and tunes are used, but the lines do not rhyme.

V. Conclusion.

With this brief notice of missionary Hymnody on the West Coast of the "Dark Continent" we close our paper. Beginning with Greenland, and proceeding westwards,

we have made the tour of the world, and the reader will surely feel with us that the work we have looked upon—nearly all accomplished within the last 90 years—is great and marvellous, a work of most noble Christian devotion and industry. An examination of our pages will show that the languages and dialects in which Christian hymns in connection with Foreign Missions have been written, or into which they have been translated, are nearly one hundred and fifty, and that in many of them, several hymn-books of considerable size have been prepared. The list includes languages spoken by all the great divisions of the human race, Aryan, Semitic, Turanian; languages in all stages of formation, monosyllabic, as the Burman, agglutinative, as the Tamil and Turkish, inflexional, as the Sanscrit group of Northern India; languages of extreme antiquity, as the Chinese, and of comparatively recent formation, as the Urdu; languages harsh and guttural, as the speech of some African tribes, and soft and mellifluous, as that of the Polynesian islanders. All these by the energy and diligence of Christian missionaries have been mastered, their words have been arranged in tuneful measures, and in them God's praises are now sung, and His "wonderful works" declared. It will have been observed that in regard to some parts of the world our story is incomplete. This is in part due to the fact that a number of letters asking for information have not been answered, probably in some cases because they failed to reach their destination, and in others, because the good men to whom they were addressed were prevented from writing by more pressing engagements. We have, however, to thank very many friends,—mission-secretaries, missionaries, and others, both ladies and gentlemen of various professions,—for the extreme kindness with which they have sent us, from nearly all parts of the world, letters of information and specimens of hymnals. Want of space prevents the writer from appending a full list of their names, but he begs to assure them, should their eye fall on these pages, that for all their help he is most grateful. It was his original intention to include in each section a list of the principal translated hymns in each language, but he soon found that this would entail constant repetition. The fact is, that the best hymns of Watts, Doddridge, Cowper, Newton, Wesley, Heber, Lyte, Keble, Bonar, Miss Steele, Miss Havergal, and other English authors,—the best German hymns,—the best hymns of American composition,—are now sung in China and South Africa, in Japan and Syria, among the peoples of India, and in the isles of the Pacific Ocean,—indeed, in almost every place where Protestant missionaries have uplifted the Gospel banner and gathered Christian Churches. [W. R. S.]

Missions, Home. [Various.]

Missum Redemptorem polo. C. Coffin. [Christmas.] Appeared in the Paris Breviary, 1736; in several modern French Breviaries; in J. Chandler's *Hymns of the Prim. Church*, 1837, p. 168; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. In Coffin's *Hymni Sacri*, 1736, p. 99, it is given amongst

those hymns which are based upon older hymns. It is founded on the "A solis ortus cardine" of Sedulius (p. 4, 1). Tr. as:—

1. Behold from heaven a Saviour sent. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852-5, in 7 st. of 4 l., and in Rice's *Sol.* from the same, 1870.

Other trs. are:—

1. The Prince of Peace to sinners given. *J. Chandler*, 1837.
2. Let all the earth her King adore. *I. Williams*, 1839. [J. J.]

**Mistaken souls that dream of heaven.** *I. Watts*. [*Living and dead Faith.*] Appeared in his *Hys. & Spiritual S.*, 1709, Bk. i., No. 140, in 7 st. of 4 l., and headed "A living and dead Faith, collected from several Scriptures." In its original form it is in limited use. The most popular form of the text is "Deluded souls that dream of heaven," which was given in the 8th ed. of Cotterill's *Sol.*, 1819, No. 94, in 4 stanzas, being Watts's st. i.-iii. and vi. altered. These two forms of the hymn are in use in G. Britain and America. [J. J.]

**Mit Fried und Freud ich fahr dahin.** *M. Luther*. [*Nunc Dimittis.*] This free rendering of the Song of Simeon (St. Luke ii. 29-32) was 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, and was included by Luther in 1542 as one of the six funeral hymns in *Christliche Geseng. . . zum Begrebnis*. In *Wackernagel*, iii. p. 17, in 4 st. of 6 l.; in Schircks's ed. of *Luther's Geistl. Lieder*, 1854, p. 88; and in the Berlin *G. L. S.*, ed. 1863.

This noble swan-song, as Bunsen calls it, has comforted many, princes and pious Christians, in their last hours. Lauxmann, in *Koch*, viii. 58, gives various instances of its consoling effects, stating, e.g., that Prince Charles of Anhalt, during his last illness in 1661, comforted himself with it, and if with trembling voice, yet with joyful heart, sung the whole hymn a quarter of an hour before his death.

The tr. in C. U. is:—

In peace and joy I now depart. According to. A full and good tr. by Miss Winkworth, in her *C. B. for England*, 1863, No. 81, and her *Christian Singers*, 1869, p. 114. Considerably altered by *Dr. Bacon*, 1884, p. 41.

Other trs. are:—(1) "With peace and with joyfull gladness," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 266). (2) "Lord, let Thy servant now depart," in the *Gude and Godly Ballades*, ed. 1567-68, folio 30 (1868, p. 61). (3) "According to Thy will I part," in the *British Mag.*, March 1838, p. 260. (4) "With peace and joy from earth I go," by *Miss Fry*, 1848, p. 183. (5) "God's will be done! with joy of heart," by *J. Anderson*, 1846, p. 60. In his ed. 1847, p. 92, altered to "Thy will be done. With joyful heart." (6) "Gladly from earth and time I cease," by *Dr. J. Hunt*, 1853, p. 163. (7) "In peace and joy I now depart, it is," by *R. Massie*, 1854, p. 83. (8) "In peace and joy away I go," by *Dr. G. Macdonald*, in the *Sunday Mag.*, 1867, p. 840. In his *Ecoties*, 1870, p. 109, beginning "In peace and joy I now depart, As." (9) "In joy and peace I onward fare," by *N. L. Frothingham*, 1870, p. 234. [J. M.]

**Mittit ad Virginem.** [*Annunciation of the B. V. M.*] This sequence has generally been ascribed to Peter Abelard, but is not found in the collection of hymns and sequences which he made for the convent of the Paraclete. Cousin, in his ed. of Abelard's *Opera*, Paris, 1849, vol. i. p. 328, gives the text from Clithoveus, &c., and says his authorship is uncertain; though the hymn is not unworthy of him. *Mone*, No. 343, prints from a 13th cent. ms. at St. Paul, in Carinthia, and other sources: and

*Daniel*, ii. p. 59, from a 13th cent. Munich ms., &c. It is also in the *Sarum* ms. in the Bodleian, c. 1370, Barlow, 5, page 450; *Hereford* (ms. in the Bodleian, c. 1370); *York* (ms. in the Bodleian, c. 1390); *Magdeburg* of 1480; *Paris* of 1481, and other *Missals*. The text is also in *Wackernagel* i., No. 182; *Kehren*, No. 199, &c. Tr. as:—

1. To the Virgin He sends no inferior angel. By J. M. Neale, in the enlarged ed. of the *H. Notes*, 1854, and the *Altar Hymnal*, 1884.

2. He sends to the Virgin no lowlier angel. By R. F. Littledale, in the *People's H.*, 1867, under the signature of P. C. E., i.e. "Priest of the Church of England."

Another tr. is:—

"No one lower in grade To the Virgin," &c. *C. B. Pearson*, 1869. [J. M.]

**Μῦθεο Χριστὲ.** *Synesius*, *Bp. of Ptolemais*. [*Lent.*] This is the last of ten hymns written by Synesius at various periods of his life (375-430). [See *Greek Hymnody*, § v.] The full texts of the ten hymns are given in the *Anthologia Græca Carminum Christianorum* (Leipzig), 1871; and from that work they were translated by the Rev. A. W. Chatfield, and pub. in his *Songs & Hys. of Earliest Greek Christian Poets*, &c., 1876. The tr. of this hymn begins "Lord Jeau, think on me." It was given in *H. A. & M.*, 1875, in 5 st. Subsequently 3 st. were added (i., iv., vi., viii.), and it was included in his *Songs & Hys.*, &c., 1876, in 9 st. of 4 l. From this No. 338, in *Thring's Coll.*, 1882, is taken. To his tr. Mr. Chatfield has added this note at p. 86:—

"In translating this Ode I have given my spirit more liberty. It may be considered as a paraphrase or amplification, rather than an exact translation of the original. A brief form of it appears in *Hymns Ancient and Modern*."

Another tr. was pub. by *I. Williams* in his *Thoughts in Past Years*, 1838. It begins:—

"Christ the Son  
Of God most high,"

is in 15 lines, but is not in C. U. [J. J.]

**Möckhel, Johann Friedrich**, was b. Jan. 16, 1661, at Culmbach in Franconia, and matriculated at the University of Jena in 1681. He was for some time private chaplain to Herr von Redwitz at Teisenort, and from 1685 to 1691 to Herr von Künzberg at Hayn near Bayreuth. In 1691 he became pastor at Neuhaus, and in 1693 at Steppach and Limpach, near Neustadt on the Aisch. He d. April 19, 1729 (*Koch*, v. 523, &c.). Of his 11 hymns one has been tr. into English, viz:—

**Nun sich die Nacht geendet hat.** *Die Finsternisse zertheilt.* Morning. *Weszel*, iv., 357-359, quotes at length from a letter in which Möckhel says this hymn was composed by himself in 1691 while at Hayn; and was written at the request of the widowed Frau von Künzberg (Kindenberg) in order that she might have a hymn for morning prayer as a companion to her favourite hymn for evening prayer, which was "Nun sich der Tag geendet hat" (p. 616, l.). A copy, he adds, was sent to a sister in Bayreuth, and so inserted in the *Printzen G. B.*, Bayreuth, 1691. Included in *Wagner's G. B.*, Leipzig, 1697, vol. iv. p. 1435, in 18 st. of 4 l., and in the Berlin *G. L. S.*, ed. 1863, No. 1172. Tr. as:—

(1) "Thanks, dearest Jesus, for Thy love." A tr. of st. ix. as st. iii. of No. 886 in the *Moravian H. Bk.*, 1801 (1886, No. 1174). (2) "Lo! Night's deep shades are scattered wide." By *H. J. Bucknill*, 1842, p. 39.

[J. M.]

**Mohr, Joseph**, was born at Salzburg, Austria, on Dec. 11, 1792. After being

ordained priest on Aug. 21, 1815, by the Roman Catholic Bishop of Salzburg, he was successively assistant at Ramsau and at Laufen; then at Kuchl, at Golling, at Adnet, and at Authering; then at Vigaun, at Hof and at Hintersee—Vicar-Substitute at Hof and at Hintersee—all in the diocese of Salzburg. In 1828 he was appointed Vicar at Hintersee, and in 1837 at Wagrain, near St. Johann. He d. at Wagrain, Dec. 4, 1848 (ms. from Archiv. Augustin Hilber, Salzburg, &c.). The only hymn by him tr. into English is:—

**Stille Nacht! heilige Nacht! Christmas.** This pretty little carol was written for Christmas, 1818, while Moir was assistant clergyman at Laufen, on the Salza, near Salzburg, and was set to music (as in the *Garland of Songs*) by Franz Gruber, then schoolmaster at the neighbouring village of Arnsdorf (b. Nov. 25, 1787, at Hochburg near Linz, d. June 7, 1863, as organist at Hallein, near Salzburg). What is apparently the original form is given by O. Kraus, 1879, p. 608, in 3 st. of 3 l., and in Dr. Wichern's *Unsere Lieder*, Hamburg, 1844, No. 111. Another form, also in 3 st. of 6 l., is in T. Fliedner's *Lieder-Buch für Kleinkinder-Schulen*, Kaiserswerth, 1842, No. 115, and the *Evang. Kinder G. B.*, Basel, 1867. The trs. are from the text of 1841.

1. Holy night! peaceful night! All is dark. By Miss J. M. Campbell in C. S. Bere's *Garland of Songs*, 1863, and thence in *Hys. & Carols*, Lond., 1871.

2. Silent night! hallowed night. Land and deep. This is No. 131 in the *Christian H. Bk.*, Cincinnati, 1865. It is suggested by, rather than a tr. of, the German.

3. Holy night! peaceful night! Through the darkness. This is No. 8 in J. Barnby's *Original Tunes to Popular Hymns*, Novello, N. D., 1869; repeated in *Laudes Domini*, N. Y., 1884, No. 340.

4. Silent night! holy night! All is calm. This is in C. L. Hutchins's *Sunday School Hyl.*, 1871 (1878, p. 198), and the *S. S. H. Bk.* of the Gen. Council of the Evang. Luth. Church in America, 1873, No. 65.

5. Peaceful night, all things asleep. This is No. 17, in *Carols for St. Stephen's Church*, Kirkstall, Leeds, 1872.

6. Silent night, holiest night. All asleep. By Dr. A. Edernheim, in the *Sunday at Home*, Dec. 18, 1875, repeated in the *Church S. S. H. Bk.*, 1879, No. 35.

7. Silent night! holy night! Slumber reigns. By W. T. Matson, as No. 132, in Dr. Allon's *Children's Worship*, 1878.

8. Still the night, holy the night! Sleeps the world. By Stopford A. Brooke, in his *Christian Hys.*, 1881, No. 55.

Translations not in O. U.:

(1) "Silly night, Holy night, Silent stars," by Miss E. S. Elliott, privately printed for the choir of St. Mark's, Brighton, about 1858, but first pub. in the *Church Miss. Soc. Instructor*, 1871, p. 198. Also in her *Tune Book for Under the Willow*, 1880. (2) "Holy & Lyrics by Gerard Moultrie," by Mary D. Moultrie in *Hys. night, holiest night! Moonbeams*, 1867, p. 42. (3) "Silent in his Poems, Boston, U. S., 1886, p. 318. [J. M.]

**Molbanus, Ambrosius**, was b. at Breslau, April 4, 1494. After studying at Krakow and becoming a graduate M.A. at Vienna, he became, in 1518, rector of the Cathedral School at Breslau, and in 1520 rector of the

St. Mary Magdalene School. Incurring the displeasure of the clergy, he left Breslau in 1521, and, after studying Hebrew at Ingolstadt, under Johann Reuchlin, went to Wittenberg. After his return to Breslau he was, in April, 1525, appointed pastor of the St. Elizabeth Church, and in the same year became v.d. at Wittenberg. He d. at Breslau, Jan. 16, 1534 (*Allg. Deutsche Biog.*, xlii. 81, &c.). The only hymn known by him is:—

**Ach Vater unser der du bist.** (*Lord's Prayer.*) 1st pub. in *Eyn gesang Buchleyn*, Zwickau, 1528, in 3 st. of 14 l., and thence in Wackernagel, iii. p. 344. In some later books it begins "Vater unser, der du bist." Tr. as "O Father, ours celestiall," by Sp. Coverdale, 1539 (*Remains*, 1846, p. 548). [J. M.]

**Moir, David Macbeth**, was b. at Musselburgh, Jan. 5, 1798. After attending the medical classes in the University of Edinburgh, he settled down as a doctor in his native place. In June, 1851, he went to Dumfries to recruit, but d. there, July 6, and was buried at Inveresk, Musselburgh, July 10, 1851. His poems, selected and edited, with a memoir, by Thomas Aird, were pub. in 1852, in 2 vols., as *The Poetical Works of David Macbeth Moir*. He marked his graver contributions to *Blackwood's Magazine* with the signature "Delta" or Δ, and in the number for August, 1832, there appeared "Devotional Melodies by Delta." These were 3 in number:—

1. Return, once more return, O wanderer.
2. O who is like the Mighty One.
3. How pleasant is the opening year.

and seem to have been the only hymns suited for public worship that he ever wrote. [J. M.]

**Molanus, Gerhard Walther (Wolter)**, D.D., s. of Wilcke Ludwig van der Muelen or Molanus, syndic and advocate at Hameln on the Weser, was b. at Hameln, Nov. 1, 1633 (Oct. 22, o. s.), and studied at the University of Helmstädt. In 1659 he was appointed Professor of Mathematics at the University of Bielefeld, but in 1664 extraordinary, and in 1665 ordinary Professor of Theology and d.d. In 1674 he was appointed Director of the Consistory at Hannover and General Superintendent of the Electorate of Brunswick-Lüneburg, and in 1677 (titular) Abbot of Loccum. He d. at Hannover, Sept. 7, 1722 (*Allg. Deutsche Biog.*, xxii. 86, &c.). He was a man of extensive learning, and in his official position wielded a very great influence over the whole Electorate. He edited the *Hannover G. B.* of 1698. Of his five hymns one has passed into English:—

**Ich trete frisch zu Gottes Tisch.** *Holy Communion.* In the *Bielefeld G. B.*, 1673, No. 124, in 11 st. of 5 l. Repeated in the *Hannover G. B.*, 1740, and in Burg's *G. B.*, Breslau, 1746, No. 1673. Tr. as:—

**Thy Table I approach.** This is No. 270, in the *Ohio Luth. Hyl.*, 1880, and omits st. iii., iv., viii., ix. [J. M.]

**Moller, Martin**, son of Dionysius Moller, mason at Lieasnitz (now Kropstädt), near Wittenberg, was b. at Lieasnitz, Nov. 11, 1547. He attended the town school at Wittenberg and the gymnasium at Görlitz, but was too poor to go to any university. In 1568 he was appointed cantor at Löwenberg in Silesia, but in April, 1572, was ordained as

pastor of Kesseldorf, near Löwenberg. In the autumn of 1872 he was appointed diaconus at Löwenberg, in 1875 pastor at Sprottau, and in July, 1900, became chief pastor at Görlitz. He preached his last sermon, Oct. 30, 1905, and d. at Görlitz, March 2, 1906 (*Koch*, ii. 211, iv. 552, &c.).

Moller's hymns appeared in his two very popular devotional books. (1) *Meditationes sanctorum patrum*, Görlitz, 1884; pt. II., Görlitz, 1891, and various later eds. This was mostly made up of meditations from St. Augustine, St. Bernard, and Tauler, selected and tr. into German by Moller. (2) *Manuale de preparatione ad mortem*, Görlitz, 1893 [Library of the Prediger-Seminar at Hannover]. Wackernagel, v., Nos. 71-76, gives only 5 hymns under Moller's name. Of these No. 72 ("Heiliger Geist, du Tröster mein") is from "Veni Sancte Spiritus, et mitte" (q.v.), and No. 73, "Nimm von uns Herr" from "Aufer Immensum" (see p. 92, li.). Two versions of the "Jesu dulcis memoria" have also often been ascribed to Moller, viz. "Ach Gott, wie manches Herzeleid" (see p. 10, i.), and, with less reason, "O Jesu altes, wer dein gedenkt" (see p. 539, li.). See also "Hilf, Herr, mein Gott," noted under *Seisnaker*, W. [J. M.]

Molther, Philipp Heinrich, was b. in Alsace, Dec. 28, 1714. At Jena, where he studied theology, he joined the [Moravian] Brethren in 1737, and went to London 1739. He was minister of the Brethren's congregation at Neuwied from 1750 to 1761, and spent the rest of his life, 1762-1780, in Dublin and in Bedford. He d. at Bedford, Sep. 9, 1780, five years after his consecration as a Bishop of the Brethren's Unity. See "At God's right hand," &c., p. 99, i. [G. A. C.]

Mone, Franz Joseph, was b. May 12, 1796, at Mingolsheim, near Bruchsal, Baden. He entered the University of Heidelberg in 1814, where in 1817 he became University lecturer, was in 1819 appointed extraordinary and in 1822 ordinary Professor of History, and in 1825 also director of the University library. In 1827 he became Professor of History and Statistics at the University of Louvain, but during the Belgian Revolution of 1831 resigned and retired to Heidelberg. In 1835 Duke Leopold of Baden appointed him Privy Recorder and Director of the General-State-Archives at Karlsruhe, and this post he held till his retirement on a pension in 1868. He d. at Karlsruhe, March 12, 1871 (*Allg. Deutsche Biog.*, xxii. 165, &c.).

He interested himself specially in Celtic studies, in the history of the Upper Rhine, and in Liturgiology (*Lateinische und Griechische Messen*, 1850, &c.). He claims notice here specially on account of his *Lateinische Hymnen des Mittelalters*, pub. at Freiburg in Baden, in three vols., viz.:—(i.) *Lateinische Hymnen des Mittelalters, aus Handschriften herausgegeben und erklärt von F. J. Mone, Director des Archives zu Karlsruhe*, 1853, with Hymns on God and the Angels (Nos. 1-320); (ii.) *Hymni Latini Medii Aevi, e Codic. MSS. editi et Annotationibus illustrati*, 1854, on the B. V. M. (Nos. 321-620); (iii.) Same title as vol. ii. 1855, on the Saints (Nos. 621-1215). The interest of this work, now unfortunately out of print, consists in its texts rather than in its notes, and in the comparative ease with which, to one acquainted with German, it can be used. The information given is all printed together at the end of the individual hymns, and the abbreviations used are clear and intelligible, not symbols such as those employed by *Daniel*. The work throughout is arranged on a consistent plan, i.e., in order of subjects and not according to authors. Mone published no hymns except those found in manuscripts, of which he says he consulted "some hundreds from more than fifty libraries;" among the most valuable being those which formerly belonged to the Benedictine Abbey of Reichenau (not Rheinau), near Konstanz, and are now at Karlsruhe. A large proportion of the hymns were here first printed; many of those in the second and

third volumes being however not of much value. In *Daniel's* fourth and fifth volumes a large amount of space is filled by texts and notes which he transferred from this work of Mone (see p. 279, i.). [J. M.]

Monseil, John Samuel Bewley, LL.D., s. of Thomas Bewley Monseil, Archdeacon of Londonderry, was b. at St. Columb's, Londonderry, March 2, 1811, and educated at Trinity College, Dublin (B.A. 1832, LL.D. 1856). Taking Holy Orders in 1834, he was successively Chaplain to Bp. Mant, Chancellor of the diocese of Connor, Rector of Ramoan, Vicar of Egham, diocese Worcester, and Rector of St. Nicholas's, Guildford. He d. in consequence of a fall from the roof of his church, which was in the course of rebuilding, April 9, 1875. His prose works include *Our New Vicar*, 1867; *The Winton Church Catechist*, &c. His poetical works are:—

(1) *Hymns and Miscellaneous Poems*, Dublin, W. Curry, Jun., & Co., 1837; (2) *Parish Musings, or Devotional Poems*, 1850; (3) *Spiritual Songs for the Sundays and Holy Days throughout the Year*, 1857 (People's Ed., 1875); (4) *His Presence, not His Memory*, 1858, 1859; (5) *Hymns of Love and Praise for the Church's Year*, 1863 (2nd ed. 1866); (6) *The Passing Bell; Ode to The Nightingales, and Other Poems*, 1867; (7) *Litany Hymns*, 1869; (8) *The Parish Hymnal after the Order of The Book of Common Prayer*, 1873; (9) *Watches by the Cross*, 1874; (10) *Simon the Cyrenian; and Other Poems*; (11) *Nursery Carols*.

In these works several hymns which appeared in the earlier books are repeated in the later, and thus at first sight his compositions seem to be more in number than they really are. The total amounts to nearly 300, and of these about one-fourth are in C. U. The most popular of these are, "God is love; that anthem olden"; "God of that glorious gift of grace"; "Holy offerings, rich and rare"; "Lord of the living harvest"; "Mighty Father, Blessed Son"; and "Sing to the Lord a joyful song." In addition to those which are annotated under their respective first lines, the following are in C. U.:—

i. Appeared in his *Hymns and Miscellaneous Poems*, Dublin, 1837.

1. Birds have their quiet nests. *Humility of Christ.*
2. Dark and dim the day-light rose. *Good Friday.*
3. Friend of the friendless and the lone. *Jesus, the Friend.*
4. My God, what wondrous love was Thine. *Whitsuntide.*
5. O for a heart more fervent. *Holiness desired.*
6. O for the time when on the world. *Missions.*
7. The springtide hour brings leaf and flower. *Spring.*
8. This day the Lord is risen. *Easter.*
9. When cold our hearts and far from Thee. *Teach us to Pray.*
10. Why restless, why so weary? *Providence.*
11. Yes, I do feel, my God, that I am Thine. *Assurance.*

ii. Appeared in his *Parish Musings*, 1850.

12. In Thee, my [O] God, will we rejoice. *Trust in God.*
13. Lord, dependent on Thy promise. *Holy Baptism.*
14. Members of Christ, Children of God. *Confirmation.*
15. So teach me, Lord, to number. *The O. and N. Year.*
16. Soon [soon] and for ever. *Death anticipated.*
17. The broken, contrite heart oppress'd. *Promises of God.*
18. Thou art near, yea, Lord, I feel it. *Divine Support.*
19. Would'st thou learn the depths of sin? *Penitence.*

iii. Appeared in his *Spiritual Songs*, 1857.

20. A few bright leaders of her host. *All Saints.*
21. A happy, happy [merry, merry] Christmas. *New Year's Day.*
22. Blessed hope, that we the fallen [sinful]. *Hope.*



Heart in heart, and hand in hand. *SS. Simon & Jude.*

23. Jesus, my loving Lord! I know. *Resignation.*

24. Last Sunday of the work-day year. *S. after Christmas Day.*

25. Loved by God and the Father. *Holy Baptism.*

26. Mercy, mercy, God the Father. *Lent.*

27. My head is low, my heart is sad. *Confirmation.*

28. Penitential.

29. Christian's heart inquire. *Christian Duty.*

30. O God, most mighty, listen now. *Charities. From "When languid frame or throbbing pulse."*

31. O holy Sabbath day. *Sunday.*

32. O Lord, what records of Thy love. *St. Barnabas.*

33. O Lord, what God, what records of Thy love. *Sometimes.*

34. O love, divine and golden. *Holy Matrimony.*

35. From this, "Love divine and tender" is taken.

36. One lesson more the Church must learn. *Waiting on God.*

37. From this "One lesson Christ His own would teach" is taken.

38. Proudly in his [the] hall of judgment. *Tuesday before Easter.*

39. Sinful, aching to be blest. *Lent.*

40. The Church of God, with equal care. *St. James.*

41. The journey done; The rest begun. *Burial.*

42. The simple trust that can confide. *Trust.*

43. Wary and sad, a wanderer from Thee. *Lent.*

iv. Appeared in his *Hymns of Love and Praise*, 1868, and 2nd ed., 1868.

44. Bounteous blessing of the seedtime. *Seventagesima.*

45. Brightly hopeful for the future. *God's mercy through life.*

46. Christ is risen! Alleluia! *Easter.*

47. Come and deck the grave with flowers. *Easter Eve.*

48. Fight the good fight with all thy might. *Fight of Faith.*

49. Holy Spirit, long expected. *Whitsuntide.*

50. Hours and days and months and years. *The Circumcision.*

51. I have no comfort but Thy love. *The Comfort of Love.*

52. I knew Thee in the land of drought. *A Song of Love.*

53. I think of Thee, my God by night. *Evening.*

54. Jesu, gentle Sufferer, say. *Good Friday.*

55. Labouring and heavy-laden. *Lent.*

56. Light of the world, we hail Thee. *Missions.*

57. Lord, to whom except to Thee? *Holy Communion.*

58. My sins, my sins, my Saviour. *Ash Wednesday.*

59. O'er the distant mountains breaking. *Second Advent.*

60. Other Name than our dear Lord's. *Jesus All and in All.*

61. Pity on us, heavenly Father. *Litany Hymn for Lent.*

62. Praise the Lord, rejoice, ye Gentiles. *Advent, or Missions.*

63. Rest of the weary, joy of the sad. *Jesus, the Saviour and Friend.*

64. Shadow of a mighty Rock. *Jesus, the Rock of Ages.*

65. Sing, O heaven; O earth rejoice. *Ascension.*

66. Sweet is the gentle voice of spring. *Second Time.*

67. Sweet is Thy mercy, Lord. *Divine Mercy.*

68. Teach me to do the thing that pleaseth Thee. *Divine Teaching.*

69. The good old times, how glorious. *Advent.*

70. The world may in its wealth delight. *Rejoicing in the Lord.*

71. An altered form of "Let others in their wealth delight."

72. Though Thou slay me, I will trust. *Faith.*

73. To Christ the Lord! The incarnate Word. *Christmas.*

74. When I had wandered from His fold. *The Love of God.*

v. Appeared in his *Litany Hymns*, 1869.

75. Lay the precious body, In the quiet grave. *Burial.*

76. My sins have taken such a hold on me. *Litany of Repentance.*

vi. Appeared in his *Parish Hymnal*, 1873.

77. I hunger and I thirst. *Septuagesima.*

Dr. Monsell's hymns are as a whole bright, joyous, and musical; but they lack massive emotion. A few only are of enduring excellence.

[J. J.]

*Montes, superbum verticem.* Jean Baptiste de Santeuil. [*Visitation of the B. V. M.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 34, and again in the *Paris Breviary*, 1736, and several modern French Breviaries. It is also in Carl Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

Ye mountains, bend ye low. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, in 6 st. of 4 l., and thence into the *Hymnal for the Use of St. John the Ev.*, Aberdeen, 1870.

[J. J.]

Montgomery, Ignatius, younger brother of James Montgomery, was b. Sept. 4, 1776, at Gracehill, near Ballymena, county of Antrim, a settlement of the [Moravian] Brethren, to which his father, the Rev. John Montgomery, had removed in that year from Irvine, in Ayrshire. Ignatius Montgomery served as minister in four of the Brethren's congregations in England and Ireland. He d. at Ockbrook, near Derby, April 28, 1841. See "At God's right hand, &c.," p. 80, l. [G. A. C.]

Montgomery, James, s. of John Montgomery, a Moravian minister, was b. at Irvine, Ayrshire, Nov. 4, 1771. In 1776 he removed with his parents to the Moravian Settlement at Gracehill, near Ballymena, county of Antrim. Two years after he was sent to the Fulneck Seminary, Yorkshire. He left Fulneck in 1787, and entered a retail shop at Mirfield, near Wakefield. Soon tiring of that he entered upon a similar situation at Wath, near Rotherham, only to find it quite as unamiable to his taste as the former. A journey to London, with the hope of finding a publisher for his youthful poems ended in failure; and in 1792 he was glad to leave Wath for Sheffield to join Mr. Gales, an auctioneer, bookseller, and printer of the *Sheffield Register* newspaper, as his assistant. In 1794 Mr. Gales left England to avoid a political prosecution. Montgomery took the *Sheffield Register* in hand, changed its name to *The Sheffield Iris*, and continued to edit it for thirty-one years. During the next two years he was imprisoned twice, first for reprinting therein a song in commemoration of "The Fall of the Bastille," and the second for giving an account of a riot in Sheffield. The editing of his paper, the composition and publication of his poems and hymns, the delivery of lectures on poetry in Sheffield and at the Royal Institution, London, and the earnest advocacy of Foreign Missions and the Bible Society in many parts of the country, gave great variety but very little of stirring incident to his life. In 1833 he received a Royal pension of £200 a year. He d. in his sleep, at the Mount, Sheffield, April 30, 1834, and was honoured with a public funeral. A statue was erected to his memory in the Sheffield General Cemetery, and a stained glass window in the Parish Church. A Wesleyan chapel and a public hall are also named in his honour. Montgomery's principal poetical works, including those which he edited, were:—

(1) *Prison Amusements*, 1797; (2) *The Wanderer of Switzerland*, 1806; (3) *The West Indies*, 1807; (4) *The World before the Flood*, 1813; (5) *Greenland and Other Poems*, 1819; (6) *Songs of Zion*, 1822; (7) *The Christian Psalmist*, 1825; (8) *The Christian Poet*,



1925; (9) *The Pelican Island*, 1823; (10) *The Poet's Portfolio*, 1835; (11) *Original Hymns for Public, Private, and Social Devotion*, 1853. He also published minor pieces at various times, and four editions of his *Poetical Works*, the first in 1829, the second in 1836, the third in 1841, and the fourth in 1854. Most of these works contained original hymns. He also contributed largely to Collyer's *Coll.*, 1812, and other hymn-books published during the next 40 years, amongst which the most noticeable was Cotterill's *Sel.* of 1819, in which more than 50 of his compositions appeared. In his *Christian Psalmist*, 1825, there are 100 of his hymns, and in his *Original Hymns*, 1853, 255 and 5 doxologies. His *Songs of Zion*, 1822, number 86. Deducting those which are repeated in the *Original Hymns*, there remain about 400 original compositions.

Of Montgomery's 400 hymns (including his versions of the Psalms) more than 100 are still in C. U. With the aid of Montgomery's mss. we have given a detailed account of a large number. The rest are as follows:—

i. Appeared in Collyer's *Collection*, 1812.

1. Jesus, our best beloved Friend. *Personal Dedication to Christ*.

2. When on Sinai's top I see. *Sinai, Tubor, and Calvary*.

ii. Appeared in Cotterill's *Selection*, 1819.

3. Come to Calvary's holy mountain. *The Open Fountain*.

4. God in the high and holy place. *God in Nature*. The cento in *Com. Praise*, 1879, and others, "If God hath made this world so fair," is from this hymn.

5. Hear me, O Lord, in my distress. *Ps. cxliii*.

6. Heaven is a place of rest from sin. *Preparation for Heaven*.

7. I cried unto the Lord most just. *Ps. cxlii*.

8. Lord, let my prayer like incense rise. *Ps. cxxxix*.

9. O bless the Lord, my soul! His grace to thee proclaim. *Ps. cxiii*.

10. Out of the depths of woe. *Ps. cxxxix*. Sometimes "When from the depths of woe."

11. The world in condemnation lay. *Redemption*.

12. Where are the dead? In heaven or hell? *The Living and the Dead*.

iii. Appeared in his *Songs of Zion*, 1822.

13. Give glory to God in the highest. *Ps. xxi*.

14. Glad was my heart to hear. *Ps. cxviii*.

15. God be merciful to me. *Ps. lxxv*.

16. God is my strong salvation. *Ps. xxi*.

17. Hasten, Lord, to my release. *Ps. lxx*.

18. Have mercy on me, O my God. *Ps. li*.

19. Harken, Lord, to my complaints. *Ps. xlii*.

20. Heralds of creation cry. *Ps. cxlviii*.

21. How beautiful the sight. *Ps. cxxxix*.

22. How precious are Thy thoughts of peace. *Ps. cxxxix*.

23. I love the Lord, He lent an ear. *Ps. cxvi*.

24. In time of tribulation. *Ps. lxxvii*.

25. Jehovah is great, and great be His praise. *Ps. xlviii*. Sometimes, "O great is Jehovah, and great is His Name."

26. Judge me, O Lord, in righteousness. *Ps. xlii*.

27. Lift up your heads, ye gates, and wide. *Ps. xxi*.

28. Lord, let me know mine [my] end. *Ps. xxi*.

29. Of old, O God, Thine own right hand. *Ps. lxxx*.

30. O God, Thou art [my] the God alone. *Ps. lxxv*.

31. O Lord, our King, how excellent is Thy name. Sometimes, "O Lord, how excellent is Thy name."

32. O my soul, with all thy powers. *Ps. cxli*.

33. One thing with all my soul's desire. *Ps. xxi*. From this, "Grant me within Thy courts a place."

34. Searcher of hearts, to Thee are known. *Ps. cxxxix*.

35. Thank and praise Jehovah's name. *Ps. cxv*.

36. Thee will I praise, O Lord in light. *Ps. cxxxix*.

37. The Lord is King; upon His throne. *Ps. cxviii*.

38. The Lord is my Shepherd, no want shall I know. *Ps. xlii*.

39. The tempter to my soul hath said. *Ps. lxx*.

40. Thrice happy he who shows the way. *Ps. i*.

41. Thy glory, Lord, the heavens declare. *Ps. xix*.

42. Thy law is perfect, Lord of light. *Ps. xix*.

43. Who make the Lord of hosts their tower. *Ps. cxxxix*.

44. Yea, I will extol Thee. *Ps. xxi*.

iv. Appeared in his *Christian Psalmist*, 1825.

45. Fall down, ye nations, and adore. *Universal adoration of God desired*.

46. Food, raiment, dwelling, health, and friends. *The Family Altar*.

47. Go where a foot hath never trod. *Moses in the desert*. Previously in the Leeds Congregational Collection, 1823.

48. Green pastures and clear streams. *The Good Shepherd and His Flock*.

49. Less than the least of all. *Mercies acknowledged*.

50. Not to the mount that burned with fire [Sams]. *Communion of Saints*.

51. On the first Christian Sabbath eve. *Auster Sunday Evening*.

52. One prayer I have: all prayers in one. *Resignation*.

53. Our heavenly Father hear. *The Lord's Prayer*.

54. Return, my soul, unto thy rest. *Rest in God*.

55. Spirit of power and might, behold. *The Spirit's renewing desired*.

56. The Christian warrior, see him stand. *The Christian Soldier*. Sometimes, "Behold the Christian warrior stand."

57. The days and years of time are fled. *Day of Judgment*.

58. The glorious universe around. *Unity*.

59. The pure and peaceful mind. *A Children's Prayer*.

60. This is the day the Lord hath made (q.v.). *Sunday*.

61. Thy word, Almighty Lord. *Close of Service*.

62. What secret hand at morning light? *Morning*.

63. While through this changing world we roam. *Heaven*.

64. Within these walls be peace. *For Sunday Schools*.

v. Appeared in his *Original Hymns*, 1853.

65. Behold yon bright array. *Opening a Place of Worship*.

66. Behold the book whose leaves display. *Holy Scriptures*.

67. Come ye that fear the Lord. *Confirmation*.

68. Home, kindred, friends, and country, these. *Farewell to a Missionary*.

69. Let me go, the day is breaking. *Jacob wrestling*.

70. Not in Jerusalem alone. *Consecration of a Church*.

71. Praise the high and holy One. *God the Creator*.

In common with most poets and hymn-writers, Montgomery strongly objected to any correction or rearrangement of his compositions. At the same time he did not hesitate to alter, rearrange, and amend the productions of others. The altered texts which appeared in Cotterill's *Sel.*, 1819, and which in numerous instances are still retained in some of the best hymn-books, as the "Rock of Agers," in its well-known form of three stanzas, and others of equal importance, were made principally by him for Cotterill's use. We have this confession under his own hand.

As a poet, Montgomery stands well to the front; and as a writer of hymns he ranks in popularity with Wesley, Watts, Doctordridge, Newton, and Cowper. His best hymns were written in his earlier years. In his old age he wrote much that was unworthy of his reputation. His finest lyrics are "Angels from the realms of glory," "Go to dark Gethsemane," "Hail to the Lord's Anointed," and "Songs of praise the angels sang." His "Prayer is the soul's sincere desire," is an expanded definition of prayer of great beauty; and his "For ever with the Lord" is full of lyric fire and deep feeling. The secrets of his power as a writer of hymns were manifold. His poetic genius was of a high order, higher than most who stand with him in the front rank of Christian poets. His ear for rhythm was exceedingly accurate and refined. His knowledge of Holy Scripture was most extensive. His religious views were broad and charitable. His devotional spirit was of the holiest type. With the faith of a strong man he united the beauty and simplicity of a child. Richly poetic without exuberance, dogmatic

without uncharacteristic elaborateness, tender without sentimentality, and without diffusiveness, he has richly musical without apparent effort, he has bequeathed to the Church of Christ wealth which could only have come from a true genius and a sanctified heart. [J. J.]

**Moore, Thomas**, s. of John Moore, a small tradesman at Dublin, was b. in that city, May 28, 1779, educated at a private school and Trinity College, Dublin; read at the Middle Temple for the Bar; held a post under the Government in Bermuda for a short time, and d. Feb. 26, 1852. His *Memoirs, Journal, and Correspondence* were pub. by Lord John Russell in 1855. In that work every detail concerning himself and his numerous publications, most of them of high poetical merit, will be found. His connection with hymnody is confined to his *Sacred Songs*, which were pub. in 1816, and again in his *Collected Works*, 1866. These Songs were 32 in all, and were written to popular airs of various nations. Of these Songs the following have passed into a few hymn-books, mainly in America:—

1. As down in the sunless retreats of the ocean. *Private Prayer*.
2. But who shall see the glorious day. *The Final Bliss of Man*.
3. Come, ye disconsolate, where'er you languish. *Relief in Prayer*. In American hymn-books the text is sometimes as in T. Hastings and Lowell Mason's *Spiritual Songs*, 1831. This may be distinguished from the original by the third stanza, which reads, "Here see the Bread of life; see waters flowing," &c.
4. Fallen is thy throne, O Israel. *Israel in Exile*.
5. Like morning when her early breeze. *Power of Divine Grace*.
6. O Thou Who driest the mourner's tear. *Lent*.
7. Since first Thy word [grace] awaked my heart. *God All and in All*.
8. Sound the loud timbrel o'er Egypt's dark sea. *Deliverance of Israel*.
9. The bird [dove] let loose in eastern skies. *Prayer for Constancy*.
10. The turf shall be my fragrant shrine. *The Temple of Nature*. From this "There's nothing bright above, below" is taken.
11. Thou art, O God, the Life and Light. *God, the Light and Life of Men*.
12. Were not the sinful Mary's tears? *Lent*.

Of these hymns No. 11 has attained the greatest popularity. [J. J.]

**Morant, Adolph**, PH.D., s. of J. D. M. Morant, merchant in Hamburg, was b. at Hamburg, Nov. 28, 1805. From 1825 to 1828 he was a student of theology at the Universities of Halle, Göttingen, and Berlin, graduating PH.D. at Göttingen in 1828. He was then resident for nine years as a candidate of Theology (licensed preacher) at Hamburg, teaching in private schools, and devoting his spare time to the work of Home Missions. At Easter, 1838, he was appointed second pastor at Möllen, in Lauenburg, and in 1846 chief pastor. He d. at Möllen, Dec. 6, 1884 (*Koch* vii. 236; *ms.* from his daughter, &c.).

His hymns appeared principally in his (1) *Harfenklänge* (90), Lüneburg, 1840; 2nd ed. (107), Hamburg, 1865. (2) *Zweite Sammlung der Harfenklänge* (73), Hamburg, 1880. Some of them first appeared in various papers and collections. The best are his hymns of Love to Christ, which are sweet in tone and the fruits of ripe Christian experience. Those which have passed into English are:—

1. Ich bleib bei dir! *Rest in the Lord*. 1840, as above, p. 111, in 5 st.; and in O. Kraus, 1879, p. 360, omitting st. v. Fr. as "I rest with Thee, Lord! whither should I go," by Miss

Northwick in H. L. L., 1855, p. 63 (1884, p. 130), and in Miss Warner's *Hymns of the Church Militant*, 1858, p. 69.  
 II. *Je kleiner ich, je grösser du. Humility*. Founded on St. John iii. 30. 1840, as above (1865, p. 121), in 7 st., and in O. Kraus, 1879, p. 361. Fr. as "The less I am, the more Thou art," by J. Kelly, 1883, p. 31.  
 III. *Wo ist dein Bethel, wo die Himmelsporte. Secret Prayer*. 1840, as above, p. 101, in 4 st., and in F. Selnecke's *Evangel. Liederbogen*, 1862, No. 192. Fr. as (1) "Where is thy Bethel, where the world's control," by C. T. Astley, 1860, p. 22. (2) "Where is thy Bethel? where the gate of heaven," by J. Kelly, 1883, p. 11. [J. M.]

**Moravian Hymnody**. By the name of the *Moravian Church* is signified the Church of the ancient Bohemian Brethren renewed in 1722 at Herrnhut in Saxony [see *Bohemian Hymnody*, § 1.-iv. 3.] The ancient Brethren lived in Moravia and Poland as well as in Bohemia, but because their main settlements were situated in Bohemia (until 1547), and the Bohemian language the one they employed in their writings, they received the general name *Bohemian Brethren*. They called themselves in Bohemian *jednota bratrská*, and in Latin *Unitas Fratrum*. In like manner the Brethren of the Renewed Church are commonly called *Moravians*, because the first founders of Herrnhut immigrated from Moravia. They assumed this name in England and America, but in the Act of Parliament under the 12th May, 1749, they are acknowledged as the *Protestant Episcopal Church known by the name of Unitas Fratrum or the United Brethren*, and therefore their official name is: *Unitas Fratrum* (Brethren's Unity), or the *United Brethren*.

#### i. History of the Moravians.

The history of the Moravians is required in an article on the Moravian Hymnody only so far as it may help to further the better understanding of their hymns and hymn-books, their special character being modified by that Church from whose midst they originated, and for whose use they were written and compiled. The most prolific Moravian hymn-writer is Count N. L. von Zinzendorf, and nearly all the other Moravian hymn-writers were influenced by him. After his death there arose but few Moravian hymn-writers, as Gregor, Garve, Albertini; and the hymn-book now in use among the Moravians is for the most part the same, which was edited towards the close of the last century. Therefore it may suffice to give a brief account of Moravian history up to Zinzendorf's death in 1760.

**Introduction.** From the commencement of the Bohemian Brethren's Unity, some of its members existed in Moravia, deputies from this land having already been sent as representatives to the constitutive Synod held at Lihotka (146:). About 1480 several hundred Waldenses emigrated to Moravia from the Mark Brandenburg and joined the Unity. These, settled in Fulnek and Landskron, formed the only German-speaking part of the Unity, for whom Welme edited the first German hymn-book. Nevertheless the Moravian branch of the Unity was fully incorporated with the whole body, stood under the same direction, and had the same doctrines, institutions, &c. After the persecutions in Bohemia in the fatal year 1547, the fugitive Brethren chiefly found a refuge in Moravia, but in consequence of the battle of the White Mountain, near Prague, Nov. 8, 1620, the Unity in Moravia was destroyed, as it was in Bohemia, by a cruel and bloody Anti-reformation.

The ancient Brethren's Church was already dissolved in 1627, and three different sections of it can afterwards be distinguished, each of which has its particular fate. (1) *The Polish Brethren's Church*. It developed itself independently and joined with the Reformed Church in their contest with the Lutherans, so much so that at first

the brethren had the upper hand, and their constitution was accepted by the Reformed Church in Poland. Later, however, matters were reversed, and the Brethren had to give up more and more of their peculiarities. With the Union of the Evangelical Churches in 1817, the Brethren's Unity in Poland ceased altogether. (2) A second branch, in existence since 1627, is the Bohemian-Moravian Brethren's Church. This migrated formally into Poland, Hungary, Silesia, and Prussia. Altogether there are said to have been, till 1656, about 100 congregations of the Brethren in these countries. After the destruction of Lissa (in Poland) in 1656, this second branch, the *Azile Church*, which has no importance for the Renewed Brethren's Church, disappears. (3) Of great importance is the *third branch*, composed of those members of the Brethren's Church who remained in Bohemia and Moravia, whom Comenius calls the "hidden seed." Amos Comenius, born at Comna, in Moravia, March 29, 1592, was the last bishop of the Bohemian and Moravian branches, and he consecrated "in spirit contra spirit" his son-in-law, Peter Figulus, or Jablonsky, bishop of the Unity. To his death he maintained the hope that the expelled Brethren would be allowed to return to their fatherland, and that the Unity would be re-established. Therefore when Cromwell, after having crushed Ireland, intended to settle the homeless Bohemians and Moravians there as a Protestant colony, Comenius could not agree to it: "Ego quidem a nostris dispersis nondum in hoc puncto responsum habeo at, quid sit, facile intelligi, nempe spes recollectionis in patria, quam plerique persequuntur, et in his (ut verum fatear) ego quoque" (see Vaughan's *The Protectorate of Cromwell*, II. 447). Soon afterwards the Restoration of the Stuarts put an end to all such plans. Some of the Brethren, however, settled in England and Ireland, and their Bohemian names attest their descent to this day, as John Cennick (properly Cennik), well known in hymnody and in Moravian history. In addition to his celebrated activity as teacher, Comenius was untiring in strengthening the courage and faith of the emigrant Brethren, and even that of the remnant in their fatherland, by means of letters and writings. For example, he wrote a German catechism for the Moravians in those villages from which 60 years later the founders of Herrnhut emigrated. They used it secretly in their homes the whole time, through it preserving their inward Evangelical views although externally Roman Catholics. (One of the only two extant copies was brought by them to Herrnhut.)

2. A revival of the Brethren's tradition among the German-speaking part of that "hidden seed" seems to have been called forth by the change in Church affairs in the neighbouring country of Silesia. Charles XII. by the Altranstädter Convention, 1707, had compelled the Emperor to restore 121 churches which had been taken from the Protestants. In connection with this Convention, six other churches ("Gnaden-Kirchen") were granted to them in 1709. The ministers who were appointed to these churches were mostly excellent persons. Their sermons had great effect, and as some of these churches were not far from the boundaries of Moravia, some of the "hidden" Protestants (the "hidden seed") made use of the opportunity and often attended the services, especially in Teschen.

In Moravia the Brethren's traditions were kept alive particularly in the so-called "Kuhländchen." One circle was in the villages of *Schlen* and *Seitendorf*. *George Jäschke* in *Schlen* was the bearer of these traditions. His forefathers had fled in the 16th century from Bohemia to Moravia. He was a true descendant of the ancient Brethren, and is described as a real patriarch in appearance. In constant intercourse with this circle (formed by the families Jäschke, Neisser, &c.) was another in the neighbourhood of *Fulnek*, in the villages of *Zauchenthal* and *Kunewalde*, where Samuel Schneider played the same part as G. Jäschke. To the secret assemblies held by Schneider belonged the families Kuns, Beyer, Stach, Zeisberger, Tannenberger in *Zauchenthal*, and Nitschmann in *Kunewalde*.

In these circles *Christian David* appeared twice in succession. This remarkable man was a carpenter from Bohemia, who, not content with his Roman Catholic faith, had after long wanderings through Germany in search for true children of God, become a Lutheran, at Berlin. With the year 1717 he began to take journeys to Moravia and Bohemia, on which he sought out the hidden Protestants on his own account. During this time he made the acquaintance of the Count of Zinzendorf, who was already widely famed for his willingness to receive all oppressed people. With Zinzendorf's permission David guided the first three emigrants with wife and child from *Schlen* in Moravia, to Zinzendorf's estate, *Berthelsdorf* in Saxony, which they reached on June 4th, 1722. Zinzendorf was in Dresden, but his steward Heiz

received the poor people. He would not allow them, however, as they had contemplated, to build a house in the village, but directed them to a place at some distance, in the wood between Löbau and Zittau. Here Christian David felled the first tree for building a house, on the 17th June, 1722. Heiz called this place the "Herrnhut," meaning that these homeless families stood under the direct "protection of the Lord" (German *Hut des Herrn*).

3. The Count of Zinzendorf, who had afforded a refuge to these poor persecuted people, was born on the 20th May, 1700, in Dresden, and was descended from one of the most ancient noble families of the Archduchy of Austria. His father, Saxon Minister of State, died six weeks after the birth of his son. The latter, after the second marriage of his mother in 1704 to the Prussian Field-Marshal von Natzmer, was brought up by his grandmother Henriette Catharine von Gersdorf (p. 418, I.), on her estate of Hennersdorf. His education was exclusively Pietistic. (We designate by the name of Pietism a religious movement which took place in Germany about the end of the 17th century. As Puritanism appeared in strong contrast to the High Church party in England, so Pietism opposed a cessation or retrogression of the Reformation in Germany by the awakening of "true piety." Spener, a main representative of that tendency, was Zinzendorf's godfather.) He would have liked to study theology, but his family wished him to prepare himself for State service. After having finished his study of law in 1719, he travelled in Holland and France, everywhere giving his attention to the condition of the Church and religious life. He sought the company of Catholic and Reformed, of Pietists, Mystics, and Socinians, and everywhere made the observation that to all these different denominations one thing was common, namely, that true Christianity consisted in personal religion, or, as he expressed it, in *Christianity of the heart*. He felt himself at home wherever he found personal faith, even with the most extreme sects. In contrast to the confessional views, he named this "pure religion." Returned from his travels, Zinzendorf undertook the sole management of his paternal property. Once again he attempted to enter the ministry, but in consideration for his family was again obliged to relinquish his wish, and took a situation as Councillor in the Saxony Government in Dresden. At any rate he had the firm resolution to employ his religious ideas and opinions for the benefit of his fellow-men even in this situation, heedless of the offence which he might give thereby. This has proved, not only by the meetings which he held in his own house in Dresden, but also by editing his first four collections of hymns, 1725-31 (see II., 1. 1-4.). They have no connection with Herrnhut and the Moravians, for he writes in the preface to the first Moravian hymn-book of 1735 (see II., 2. 1): "Until now four editions of hymns have been published. The first one (II., 1. 1, 1st and 2nd editions) were intended for use in the Church at Berthelsdorf (his own estate), the other for that of the children (II., 1. 2). In 1731 Mr. Marhe published a collection of ancient and modern hymns, which were to be useful to the children of God scattered hither and thither." It can be ascertained to a certainty that the congregation at Herrnhut availed itself of no part of these collections.

4. In 1722 Zinzendorf, as already stated, permitted the carpenter, Chr. David, to bring some emigrants from Moravia to his estate at Berthelsdorf. From this year the emigration went on uninterruptedly till 1733. But besides these Moravian emigrants there came other people from all parts of Germany, attracted by the report of religious freedom on the Zinzendorf estates. This led to sharp doctrinal and confessional disputes among the inhabitants of Herrnhut, so that Zinzendorf found himself, in 1727, compelled to give up his post in Dresden and to reside in Berthelsdorf. Zinzendorf wished that the Brethren should attach themselves to the Lutheran Church, but they wished to re-establish their old constitution as it was described by Comenius in his "Ratio disciplinae." And they gave him plainly to understand that "they would rather take up their staff and wander further, and doubted not that they would find places where this freedom would be granted them, on which they laid so much stress." Zinzendorf could not for conscience sake let them go, and formed on the ground of the "Ratio disciplinae," "Congregation Regulations" which on May 12, 1727, were accepted and signed by all the inhabitants of Herrnhut. The renewal of the Brethren's Church was completed by the Ancient Brethren's Episcopal Consecration being conferred on David Nitschmann by Jablonsky. This David Ernst Jablonsky, the son of the above-mentioned Petrus Figulus or Jablonsky, then Court Chaplain in Berlin, had, in 1699, received from his father the Episcopal Consecration for the Bohemian and Moravian branch. With the consent of the Polish Brethren's Bishop,

Sitkovius, he consecrated David Nitschmann a Bishop on March 13, 1735.

5. Prior to this event, in 1732, when the colony at Herrnhut numbered but six hundred souls, the first two missionaries to foreign lands had been sent forth. On that year, David Nitschmann, afterwards the first Bishop of the Renewed Church, and Leonard Daber, set out for the Island of St. Thomas, each with six dollars in his pocket, determined to sell themselves as slaves if there were no other way of preaching the Gospel to the negroes. The missionary work grew out of this humble beginning, and has always remained the chief undertaking of the Moravian Church. We ennumerate the Moravian Missions as they exist at the present time, because the Brethren translated their hymn-books into the languages of most of those nations to whom they were preaching the Gospel. (The first year in the following list indicates the time of commencement, the second date the baptism of the first convert.)

1. Greenland, 1733 (March 29, 1739), 6 Stations.
2. Labrador, 1752, 1764, 1770 (Feb. 19, 1776), 6 Stations.
3. North America among the Indians, 1740 (Feb. 11, 1742), 4 Stations.
4. St. Thomas and St. John, 1732 (Sept. 30, 1736), 8 Stations.
5. St. Croix, 1733 (July 12, 1744), 3 Stations.
6. Jamaica, 1754 (April 27, 1755), 17 Stations.
7. Antigua, 1756 (1758), 8 Stations.
8. St. Kitts, 1777 (Nov. 14, 1779), 4 Stations.
9. Barbados, 1767 (1768), 4 Stations.
10. Tobago, 1787, renewed 1827 (1799), 3 Stations.
11. Mosquito, 1849 (Oct. 28, 1849), 8 Stations.
12. Demerara, 1878, 2 Stations.
13. Surinam among the Arrawak Indians, 1736, abandoned 1808; among the Negroes (slaves), 1776 (1776), and among the (free) Bush-negroes, 1765 (1771), 16 Stations.
14. South African Western District (among the Hottentots), 1736 (1741), renewed 1792, 10 Stations.
15. South African Eastern District (among the Caffres), 1818 (Jan. 6, 1830), 6 Stations.
16. Australia, 1849, renewed 1858 (Jan. 18, 1860), 2 Stations.
17. West Himalaya, 1853 (1865), 3 Stations.

6. Partly through their travels to the heathen, partly through their fame which spread unconsciously to them, the Moravians became known in other European lands. In 1728, the Countess of Schaumburg-Lippe then in London, asked for nearer accounts of the Moravian settlement in Herrnhut. She was a German lady attached to the retinue of the Queen of the British monarch George II., and had previously corresponded with Zinzendorf. The reply of the Moravian Church was taken by three exiles, who were kindly received by the Countess of Lippe, but they did not obtain an audience of the Queen. In January, 1735, 10 Brethren came to London, and, in August, 20 others followed. They were all destined for mainly with the object of bringing the Gospel to the Creek and Cherokee Indians. Br. Spangenberg had been previously sent to London to make the needful arrangements with the Georgia Trustees. His stay at London was of much importance for the future, as Spangenberg, who had been introduced to Mr. Vernon (the Secretary of the fifty Georgia Trustees), also to General Oglethorpe (the Governor of the colony), and to the Bishop of London, was greatly respected. Some of the Brethren not only expressed a wish to see the Brethren settled in the English colonies, but of their own accord offered to confer other company, which had left Herrnhut in August of the same year for Georgia, sailed in the very ship which conveyed General Oglethorpe, the Revs. John and Charles Wesley, B. Ingham, as well as the colonial officials. It was therefore on this voyage the Brethren which in its results became acquainted—an acquaintance, both as concerned Christendom and heathen lands. In the following years the Moravians hired Lindsey House, Chelsea, and began to hold meetings in London and also in Yorkshire. On the 12th May, 1738, certain statutes were drawn up conjointly by P. Boehler (Moravian minister) and J. Wesley for the guidance and edification of the small Religious Society meeting in the house of J. Hutton in Little Wyld Street. A part of this Society constituted itself as a distinct congregation in Union with the Brethren's Church on Nov. 10, 1742. Until this date two English Moravian hymn-books had been published. The first was put to press Oct. 24, 1741, and was ready for use Nov. 24. It consisted almost exclusively of translations from the German. The second left the press Aug. 4, 1742. (had some

English hymns in addition to the contents of the first edition. All the editions till 1754 must be regarded as the undertaking of private individuals, having no sanction from the Church as such. On the 12th May, 1749, the Moravians were acknowledged by a Bill of the English Parliament as a "Protestant Episcopal Church known by the name of *Unitas Fratrum* or *The United Brethren*."

7. In the meantime the Moravians founded new settlements in Germany, of which Herrnhag in Wetteravia (founded 1748) was the most important. In the year 1738, the Count of Zinzendorf had been exiled from Saxony, by which means his adversaries had aimed at the destruction of the settlement at Herrnhut. But although Herrnhut during the next years suffered from the Count's exile, yet this misfortune laid the foundation-stone of several new settlements in Germany. The Count, accompanied by his family and some of his most able fellow-labourers, left Saxony, and this "pilgrims' congregation" sought refuge with a friend of Zinzendorf's, the Count of Bidingen, in Wetteravia. Here they bought land, and founded Herrnhag, which became the centre of the Brethren's Unity for the next 12 years. Here the pilgrims' congregation was stationed, visitors from all parts of Germany came and went continually, news from the Missions arrived every week from all parts of the world, while missionaries themselves, accompanied by converted negroes, or Esquimaux, or Indians, &c., gave accounts of their work. Every inhabitant of this little colony, homeless on this earth, was every day prepared to be sent to any part of the world. No wonder that this remarkable congregation felt itself standing above all national, ecclesiastical or other distinctions, that it lost sight of the real relations of this life, and that in its midst a fantastic and sentimental form of religious thought grew up. This is proved by the hymn-books, which were published in the years 1741-49, and which were later suppressed by the Moravians themselves. In 1750, a new Count of Bidingen, who was jealous of Zinzendorf, commanded the inhabitants of Herrnhag to renounce Zinzendorf by signing an edict; but they all, without exception, refused, preferring to leave Herrnhag, and settled, partly in Niesky (Silesia), founded 1742, partly in Pennsylvania. Herrnhag thus deserted, fell to ruins, which stand to this day. In 1747, Zinzendorf was allowed to return to Saxony, and spent the last years of his life (1756-60) at Herrnhut, where he died May 9, 1760. With his death the original history of the Moravian history regarding their hymn-books ends, the next 40 years (1760-1800) being devoted to the constitutional and financial affairs of the Brethren's Church.

## ii. Moravian Hymn-books.

### (1) Zinzendorf's Collections of Hymns.

The following books are sometimes but falsely taken for the first Moravian books. They have no further connection with Herrnhut than that Zinzendorf edited them, and that most of the hymns in the *Moravian H. Bk.*, 1735, are taken from them. (See i. § 3.)

1. *Sammlung geistlicher und lieblicher Lieder* (a collection of hymns and spiritual songs), Leipzig, dedicated to his grandmother, Henriette Catharine von Zinzendorf. The dedication is dated: Dresden, May 24, 1728. It contains 889 hymns (28 by Zinzendorf). 2nd ed. unaltered, besides an "Anhang" (No. 890-1078), and a "Zugabe" (addition), No. 1079-1149 (17 hymns by Zinzendorf).

2. *Einfältige oder theure Wahrheiten . . . . . aus verschiedenen geistlichen und lieblichen Liedern denen Einfältigen und Kindern vorgelegt durch Graf Ludwig von Zinzendorf* (i.e. Simple but precious truths . . . collected from various hymns and spiritual songs produced for simple folk and children by Count L. von Z.), 1727, dedicated to B. W. Marperger. 2 parts, 379 and 363 short hymns in alphabetical order, an extract from the preceding for the children, 2nd ed. 1728. Later hymn-books for the Moravian children, 1754, 1757 (London); 1789 (Barby).

3. *Christ-catholisches Singe und Bet-Büchlein nebst einem Anhang* (a small Christian Catholic Song and Prayer Book with an Appendix), 1727. Contains 70 hymns from the *Heilige Selenlust*, of J. Scheffler (q.v.). The "Anhang" contains 147 hymns, an extract from No. 1 for the Roman Catholics.

4. *Sammlung geist- und lieblicher Lieder* (a collection of hymns and spiritual songs) pub. by M. Marcke at Gürlitz. The dedication to the Princess of Denmark Charlotte Amalie is dated Aug. 27, 1731. Contains 1402 hymns, and an "Anhang," No. 1403-1416. 1009



hymns are taken from the *H. Bk.* No. 1 (with all the 45 by Zinzendorf), 407 new hymns (among these 81 by Zinzendorf), therefore in all 126 hymns written by Zinzendorf.

5. *Graf Ludwig von Zinzendorf, Deutsche Gedichte* (German poems by Count Ludwig von Zinzendorf), Herrnhut, 1735, 128 hymns (from the years 1713-35); 2nd ed., Barby, 1766, 130 hymns.

### (2) The German Moravian Hymn-books.

1. *Das Gesang-Buch der Gemeine in Herrnhut*, 1735 (the hymn-book of the congregation at Herrnhut), 972 hymns and an "Anhang," Nos. 973-999. The numeration of the hymns is very defective; the Nos. 814, 869, 894, 948, 977, 978, 982, are all to be found repeated twice; and between Nos. 942 and 943 is one unnumbered hymn. Therefore the book contains 999 hymns, although the last hymn is numbered 991. 841 hymns are taken from *Märche's H. Bk.* (1. 4), in which 121 are by Zinzendorf (5 are omitted). 158 hymns are new; 87 by Zinzendorf (in all 208); 8 by Rothe; 4 by Erdmuth von Zinzendorf; 2 by M. Dober; 2 by Gutbier; 2 from the *Bohemian Brethren's H. Bk.*; 7 by non-Moravians; 46 by anonymous authors.

2. *The same*, 2nd ed., 1737, unaltered with exception of corrected numeration of the hymns. 5 new "Anhänge" (appendices) are added (3. b.). In the following years appeared: 7th "Anhang" hymns, No. 1197-1264, printed most likely 1738. 8th "Anhang" hymns, No. 1265-1370, with a preface by Zinzendorf; "Written on board of the ship *Aletta*, off Ushant, Apr. 16, 1739." A reprint of No. 2 appeared, 1741, without place of publication:—*Das Gesangbuch der Herrnhut; und anderer Brüder-Gemeinen mit denen Cölnischen Liedern vermehrt*.

3. a. *Christliches Gesangbuch der Evangelischen Brüder-Gemeinen von 1735 zum drittenmal aufgelegt und durchaus revidiert* 1741 (i.e. A Christian hymn-book of the Evangelical Brethren's congregations of 1735, edited for the third time and newly revised throughout). The hymns 164-170 are omitted; No. 171 follows on No. 163. In the preface stands: "The whole rubric on the 'anointing' is intentionally omitted, because some hymns in that rubric did not exactly express the meaning of the Holy Scripture, others contained some doctrines which we could never defend." All other deviations from 2. No. 1 consist only in single words and expressions.

b. *Anhang als ein zweyter Theil zu dem Gesang-Buche der Evangelischen Brüder-Gemeinen* (i.e. Appendix as a second part to the Hymn-book of the Evangelical Brethren's congregations). It contains: Anhang 1-8, 9th (hymns No. 1371-1527); 10th (hymns No. 1528-1681). In the following years appeared:—

c. "Anhang" 11th, hymns No. 1682-1791, with a preface by Zinzendorf, dated "From the tent before Wayomick in the great plain Shehantowáno, in Canada, Oct. 15, 1742." Printed 1743. "Zugabe" (suppl.) to the 11th appendix hymns No. 1792-1862. Printed 1744.

d. "Anhang" 12th, hymns No. 1863-2166, printed 1745. 1st suppl. to the 12th appendix hymns No. 2167-2201. 2nd suppl. hymns No. 2202-2276. 3rd suppl. hymns No. 2277-2313, with a preface dated July 11, 1747. 4th suppl. hymns No. 2314-2357. All the four suppl. were printed in the years 1746-48.

4. The following extracts from the preceding were published:—

a. *Ein kleines Gesang-Büchlein zum Gebrauch der Pilger* (i.e. A small hymn-book for the use of pilgrims), Frankfurt, 1736.

b. *Hirtensieder von Bethlehem* (i.e. Pastoral songs from Bethlehem), Germantown (North America), 1742.

5. *Wort vom Liede Moses des Knechts Gottes und dem Liede des Lammes, das ist: Alt- und neuer Brüder-Gesang von den Tagen Henocks bisher, für alle Kinder und Seelen Gottes . . . grammelt . . .* London, 1753 (i.e. Part of the song of Moses the servant of God and of the song of the Lamb (Revel. 18, 3), i.e. ancient and modern Brethren's song from the days of Enoch till now, collected for all Children and Souls of God . . .). The preface is dated "Westminster Abbey, 1753" (Zinzendorf lived at that time in Hutton's former house opposite Westminster.) The book was printed in Zinzendorf's private press at Lindsey House, Chelsea, which he bought 1750, and entered into 1752. This book is the first chronologically arranged collection of German hymns of all ages. Vol. I. contains

2166 hymns, divided as follows:—(1) Anthems out of the Bible. (2) Scripture hymns. (3) Hys. of the primitive church. (4) Hys. of the ancient Brethren. (5) Hys. after the Reformation. (a) Hys. of the xvi. century; (b) of the xvii. century; (c) those written by the "viri desideriorum" (the so-called Pietists, 1670-1735), and (6) An enchiridion of the hymns of the Brethren's congregation in the xviii. century. Vol. II., London, 1754. It contains 1696 hymns "of the Evangelical Brethren's Church in the xviii. century." The preface is dated "Lindsey House, Jan. 13, 1755."

6. *Anhang der übrigen Brüder-Lieder seit 1749* (i.e. Appendix of the Brethren's hymns written since 1749). The preface is dated "Emmaus, 1755." Part I. contains 53 hymns written by Christian Renatus von Zinzendorf (1752). Part II. 310 hymns. Second enlarged ed. 1760. Part I. Nos. 1-73; part II. Nos. 74-243; and a supplement ("Zugabe"), with 55 hymns.

7. Extract from (2) Nos. 6 and 6. *Kleines Brüder-Gesang-Buch*. Part I. *Hirtensieder von Bethlehem* (2nd ed. of 2. No. 4, b.) 368 hymns. Part II. *Der Gesang des Reipens zu Saron* (i.e. The song of the dance at Saron), London, 1754 (parts I. and II., 2nd edition, Barby, 1761, 2397 hymns; 3rd edition, Barby, 1763; 4th ed., Barby, 1767; 5th ed., Barby, 1772 (3rd-4th edition unaltered). Part III., Barby, 1767, 812 hymns.

8. *Gesangbuch zum Gebrauch der evangelischen Brüdergemeinen*, Barby, 1778 (i.e. Hymn-book for the use of the Evangelical Brethren's congregations). It contains 1760 hymns taken from all the earlier Brethren's hymn-books, and several new. 1227 hymns are written by Moravians (96 hymn-writers), and 127 are mixed, i.e. composed of single verses of Moravian and non-Moravian hymns. 1778-1870, this hymn-book was several times reprinted unaltered. An appendix was added 1806, containing 256 new hymns.

9. *Kleines Gesangbuch der evangelischen Brüdergemeine* (Small hymn-book of the Evangelical Brethren's Church), Gnadau, 1870. It contains 1212 hymns, 1134 of them are taken from 2. No. 6. 88 are new (12 from the appendix of 1806), of which 15 are written by Moravians. 384 Moravian and 39 mixed hymns are omitted. Therefore this hymn-book contains 556 Moravian and 68 mixed hymns.

### (3) The English Moravian Hymn-books.

1. *A Collection of Hymns with several translations from the hymn-book of the Moravian Brethren*, London, 1742, 187 hymns. 2nd ed., London, 1743, with an appendix hymns No. 198-239; 3rd ed., London, 1746.

2. The same, part II., London, 1746, hymns No. 240-403. At pp. 764-818 a collection of unnumbered hymns and single verses.

3. Part III., London, 1748, 126 hymns and several "single verses out of several German hymns." The same 2nd ed., London, 1749, 126 hymns and additions, No. 127-161.

4. *Some other hymns and poems, consisting chiefly of translations from the German*, London, 1752.

5. *A collection of hymns of the Children of God in all Ages, from the Beginning till now. In two parts*, London, 1754. Part I., 695 hymns; part II., "containing hymns of the present Congregation of the Brethren, 460 hymns and several 'single verses'."

6. *A collection of hymns chiefly extracted from the larger hymn-book of the Brethren's congregations*, London, 1769, 257 hymns.

7. *A collection of hymns for the use of the Protestant Church of the United Brethren*, London, 1769, 667 hymns. This became the normal hymn-book.

The editions are:—

8. The same, revised and enlarged; Manchester, 1801, with 1000 hymns.

9. Supplement to the edition of 1801; Manchester, 1808, with hymns 1001-1200.

10. New edition with supplement incorporated and revised; Ashton-under-Lyne, 1826, 1200 hymns. In the reprints of this edition it was entitled *Laurgy and Hymns for the use of the Protestant Church of the United Brethren*.

11. New and revised issue of the 1826, edited by James Montgomery and others; London, 1849, 1260 (1261) hymns. Many of the Brethren's hymns were in this edition replaced by standard English non-Moravian hymns.

12. Appendix to the hymn-book; London, 1876, with 82 mostly modern English non-Moravian hymns.

13. A new and revised edition of No. 11, London, 1896 (Preface, Christmas, 1895), with 1322 hymns. This edition is greatly improved, contains many recent English non-Moravian hymns, and for the first time affixes authors' names. The larger edition also gives the first lines of the originals of the translated hymns.



(4) *Moravian Hymn-books in other European Languages.*

1. **Bohemian.** Five books, dating from 1756 to 1877, trs. of German hymns.
2. **Danish.** Five books from before 1740 (when the second was pub.) to 1829, all the hymns being trs. from the German.
3. **Dutch.** Two books, in several editions from 1739 to 1856, being trs. from the German.
4. **Estonian.** Three books, dating from circa 1741 to 1791. From the German.
5. **French.** Two books, in various editions from 1747 to 1880. From the German.
6. **Letonian.** Five books from 1742 to 1874. From the German.
7. **Swedish.** One book, 1819.
8. **Wendish (in Lusatia).** One book tr. from hymns in the German *Moravian H. Bk.*, 1741.

(5) *Moravian Hymn-books for Missions amongst the Heathen.*

1. **Caffres.** Three books dating from 1836 to 1885. Tr. from the German.
2. **Greenland.** Two books, in various editions from 1747 to 1860. Tr. from the German.
3. **Indians in North America.** One book in two editions, 1803 and 1847, being trs. from the German and English *Moravian H. Bks.*
4. **Labrador.** One book in two editions, 1841 and 1879. Tr. from the German *Moravian H. Bk.*
5. **Negroes in St. Thomas, St. John, and St. Croix.** Two books from 1765 to 1784. Tr. from the German.
6. **Negroes in Surinam.** Three books from 1820 to 1867.

iii. *Moravian Hymn-writers.*

The most important of the Moravian hymn-writers are noticed in this Dictionary under their respective names. They include J. B. von Albertini, Anna Dober, C. B. Garve, C. Gregor, Esther Grünbeck, Henriette Louise von Hayn, M. G. Hehl, S. Lintrup, P. H. Molther, G. Neumann, Anna Nitschmann, J. Nitschmann, J. Prätorius, L. E. Schlicht, A. G. Spangenberg, Count N. L. von Zinzendorf, and Count C. R. von Zinzendorf.

The hymn-writers of less importance, and whose hymns are mainly confined to the Moravian hymn-books, include:—

1. **Böhler, Petrus**, b. Dec. 31, 1712, at Frankfurt am Main. Moravian minister in England and America. After 1764 member of the Unity's Direction. d. April 27, 1775, in London.
2. **Böhmsch, Friedrich**, b. April 16, 1710, at Kunewalde, Moravia. 1734 missionary in Greenland. d. July 29, 1763, at Neu Herrnhut, in Greenland.
3. **Brau, Christian Ludwig**, b. 1746, in Wetteravia, d. 1777.
4. **Brüningk, Adam von**, b. 1739, at Riga, d. 1772 at Herrnhut.
5. **Brüningk, Heinrich von**, b. Aug. 26, 1738, at Riga. Moravian minister at Zeist (Holland) and Gnadenfrei (Silesia). d. Oct. 22, 1785, at Herrnhut.
6. **Büttner, Gottlob**, 1740 missionary among the North American Indians. d. 1745.
7. **Cammerhof, Johann Friedrich**, b. July 29, 1721, near Magdeburg. 1747 Bishop of the Unity. d. April 26, 1751, in Pennsylvania.
8. **Clemens, Gottfried**, b. Sept. 1, 1706, at Berlin. Moravian minister at Berlin, Gnadenfrei, and Herrnhut. d. at Herrnhut, March 23, 1776.
9. **David, Christian**, b. Dec. 31, 1690, at Senftleben, near Fulnek, Moravia. 1722 built the first house in Herrnhut. d. Feb. 3, 1751, at Herrnhut.
10. **Dober, Leonhard**, b. March 7, 1706, at Müncheroth, near Dinkelsbühl, Bavaria. 1732 the first missionary among the negro slaves in St. Thomas, W. I. 1747 bishop. d. April 1, 1766, at Herrnhut.
11. **Dober, Martin**, b. Nov. 23, 1704, at Müncheroth, d. Dec. 9, 1748, at Herrnhut, near Büdingen.
12. **Gersdorf, Abraham von**, b. April 7, 1704, at Siegersdorf, near Bunzlau, Silesia. 1760 member of the Unity's Direction. d. Jan. 2, 1784, at Barby, near Magdeburg.
13. **Graf, Johann Michael**, b. Sept. 28, 1714, at Hayna, near Römhlild, Saxe-Meiningen. Moravian minister in Pennsylvania and North Carolina. d. Aug. 29, 1782, at Salem.
14. **Grassmann, Andreas**, b. Feb. 23, 1704, at Senft-

leben, Moravia. Bishop 1756. d. March 25, 1763, at Berlin.

15. **Jäschke, Nikolaus Andreas**, b. Dec. 6, 1718, in Moravia. Moravian minister at Berlin. 1760 director of the Moravian mission in India. d. Jan. 1, 1762, at Tranquebar.
16. **Lauterbach, Johann Michael**, b. March 19, 1716, at Buttstedt, near Weimar. Moravian minister at Berlin. d. Nov. 29, 1787.
17. **Laux, Christian Friedrich**, b. May 14, 1731, at Berthelsdorf, near Herrnhut. d. April 12, 1784, at Barby.
18. **Lawatsch, Anna Maria, née Demuth**, b. Nov. 17, 1712, at Karlsdorf, Moravia. d. 1759, in America.
19. **Layritz, Paul Eugenius**, b. Nov. 13, 1707, at Wunstedel, Bavaria. Member of the Unity's Direction. 1764. d. July 31, 1768, at Herrnhut.
20. **Meyer, Simon**, from Langensalza. About 1740 Moravian minister in America.
21. **Müller, Gottfried Polykarp**, b. June 13, 1695, at Stollberg, near Chemnitz. 1740 bishop. d. June 17, 1747, at Urschikau in Silesia.
22. **Neisser, Friedrich Wenzel**, b. Nov. 16, 1716, at Sehlen, Moravia. Member of the Unity's Direction, 1764. d. Oct. 12, 1777, at Barby.
23. **Neisser, Georg**, b. April 11, 1715, at Sehlen, Moravia. 1738 Moravian minister in America.
24. **Nitschmann, David**, b. Dec. 27, 1696, at Zauchtenthal, Moravia. 1732 with L. Dober missionary in St. Thomas. First bishop of the renewed Brethren's Church. Consecrated March 13, 1735, by D. E. Jablonsky, at Berlin. d. Oct. 1772, at Bethlehem, Pennsylvania.
25. **Nitschmann, Johann, the elder**, b. Oct. 3, 1703, at Kunewalde, Moravia. 1741 bishop. d. May 26, 1772, at Zeist near Utrecht.
26. **Oldendorp, Georg Andreas**, b. March 8, 1721, at Hildesheim. d. March 9, 1787, as Moravian minister at Ebersdorf.
27. **Peistel, Karl Heinrich von**, b. March 25, 1704, at Neditz near Wetzenfels. d. March 24, 1782, at Herrnhut.
28. **Promnitz, Balthasar Friedrich, Count von**, b. 1711, d. Feb. 2, 1744, at Erbach, Franconia.
29. **Reichel, Johann Friedrich**, b. May 16, 1731, at Windisch-Leube near Altenburg. 1769 member of the Unity's Direction. d. at Herrnhut, Nov. 17, 1809.
30. **Reichel, Renata Eleonore**, b. 1763, d. April 5, 1815, at Nie-ky in Silesia.
31. **Reinecke, Abraham**, b. April 17, 1712, at Stockholm, Sweden. 1744 Moravian minister in America. d. April 7, 1760, at Bethlehem, Pennsylvania.
32. **Schick, Hermann Reinhard**, b. Dec. 1, 1704, at Eckenheim, near Hanau. d. Sept. 28, 1771, at Herrnhut.
33. **Schmidt, Joachim**, from Swedish Pomerania. c. 1740 assisted in the schools at Herrnhut.
34. **Schrautenbach, Ludwig Karl, Baron von**, b. 1726, d. 1783, on his estate of Lindheim in Wetteravia.
35. **Seebass, Friedrich Wilhelm**, d. 1768, at Ebersdorf.
36. **Spangenberg, Eva Maria (Immig)**, b. March 8, 1698. d. March 21, 1751, at Herrnhut.
37. **Stach, Matthäus**, b. March 4, 1711, at Mankendorf, Moravia. 1733 Moravian missionary in Greenland. 1771 Moravian minister in Pennsylvania. d. Dec. 21, 1787.
38. **Till, Jakob**, b. March 12, 1713, in Moravia. Moravian minister in Pennsylvania. d. 1783.
39. **Töltschig, Johann**, b. at Zauchtenthal, Moravia. Moravian minister in England and Ireland. d. 1764, at Dublin.
40. **Watteville, Benigna Justina von**, daughter of Count N. L. von Zinzendorf, b. Dec. 28, 1725, at Berthelsdorf near Herrnhut. Married Johannes von Watteville, May 20, 1746. d. May 11, 1789, at Herrnhut.
41. **Watteville, Friedrich von**, b. Feb. 7, 1700, at Bern. d. April 24, 1777, at Herrnhut.
42. **Watteville, Johannes von**, originally Johann Michael Langenuth, but adopted by F. von Watteville, b. Oct. 18, 1718, at Walschleben near Erfurt. Member of the Unity's Direction, 1764. d. Oct. 11, 1789, at Gnadenfrei, Silesia.
43. **Wobeser, Ernst Wilhelm von**, b. Nov. 29, 1727, at Luckenwalde, Brandenburg. Co-editor of the *Brüder G. H.*, 1778. He wrote a German metrical version of the Psalter. d. Dec. 16, 1795, at Herrnhut.
44. **Zander, Johann Wilhelm**, b. 1716. 1742-1761 Moravian missionary in Surinam. d. 1783, in Holland.
45. **Zinzendorf, Erdmuth Dorothea, Countess von**, née Countess of Reuss-Ebersdorf, b. Nov. 7, 1700, at Ebersdorf, married Count N. L. von Zinzendorf, Sep. 7, 1722, and d. June 19, 1786, at Herrnhut. [J. T. M.]

More, Henry, D.D., was b. at Grantham in 1614, and educated at Eton and Christ's

College, Cambridge, where he graduated in 1635, and became a Fellow of his College in 1639. He declined various offers of high preferment. He spent his time mainly in the study of philosophy and as a private tutor. He d. in 1687. In 1640 he pub. his *Psychologia, or the First Part of the Song of the Soul*, containing a Christiano-Platonic display of Life. In 1647 this was re-published with additions as *Philosophical Poems*. His poems, collected and edited by Dr. Grouart, are included in the *Chertsey Worthies Library*. His "Philosopher's Devotion," beginning "Sing aloud! His praise rehearse," is given in Macdonald's *England's Antiphon*. His *Memoirs* were pub. in 1710. His *Divine Dialogues with Divine Hymns* added thereto were pub. in 1668. From a hymn in this work, beginning "When Christ His body up had borne," J. Wesley took 10 st. and moulded them into two hymns, which he included in the *Wes. H. Bk.*, 1780, as "Father, if justly still we claim" (*The Holy Spirit desired*), No. 444; and "On all the earth Thy Spirit shower," No. 445. These hymns are in C. U. in G. Britain and America. [W. T. B.]

**Morell, Thomas**, was b. in 1781, and educated at Homerton College for the Congregational ministry. About 1800 he became Pastor of a Congregational church at St. Neots, Huntingdonshire, where he remained till 1821, when he was appointed divinity tutor at Wymondley Academy (subsequently removed to London, and known in later years as the Coward Academy). He retained this appointment till his death in 1840. His *Studies of History* were pub. in a series of volumes; and his *Christian Pastor* (a poem in three books) in 1809. His hymns are not widely known. The best are:—

1. Father of mercies, condescend. *Departure of a Missionary*.
2. Go, and the Saviour's grace proclaim. *Departure of a Missionary*.

These hymns were given in the *Evangelical Magazine*, Dec., 1818, p. 544, as "Hymns composed for a Missionary Ordination Service. Sung at the Rev. Mr. Morell's Chapel, St. Neots, Oct. 28, 1818, at the ordination of Mr. C. Mault, Missionary to India." Both hymns are signed "M." They were included in Conder's *Cong. H. Bk.*, 1836, and from thence have passed into other collections. [J. J.]

**Morison, John, D.D.**, was b. in Aberdeenshire in 1749. He studied at the University of Aberdeen (King's College), where he graduated M.A. in 1771. In 1780 he became parish minister of Canisbay, Caithness. He received the degree of D.D. from the University of Edinburgh in 1792. He d. at Canisbay, June 12, 1798. He was one of the members added on May 26, 1781, to the Committee appointed by the General Assembly of 1775 to revise the *Translations and Paraphrases* of 1745. To him are ascribed Nos. 19, 21, 29, 30 and 35, in the 1781 collection, and he is said to have been joint author with John Logan of Nos. 27 and 28. [See *Scottish Translations and Paraphrases*.] [J. M.]

**Morn hath brightened slowly.** *T. Davis*. [*Sunday. Autumn.*] The author has published this hymn in two forms. The first

form is a hymn for Sunday, and was given in his *Hys. Old and New*, 1864, No. 6, in 6 st. of 6 l., and the second, for Autumn, in his *Annus Sanctus*, 1877, p. 221. The only difference in these two forms of the hymn is in st. i., l. 4:—  
For Sunday. "Calm, and sweet, and holy,  
Be our Sabbath Day."  
For Autumn. "Calm and sweet and holy,  
Be our Autumn day."

The first form only is in C. U. [J. J.]

**Morning breaks upon the tomb.** *W. B. Collyer*. [*Easter.*] 1st pub. in his *Hys. partly Collected and partly Original*, 1812, No. 960, in 4 st. of 4 l., entitled "Jesus rising—An Easter Hymn," and signed "W. B. C." Its modern use is mainly confined to America. [J. J.]

**Morris, Alfred John**, was b. at Hampstead, London, March 6, 1814. Educated privately at Cheltenham. Ministered to Congregational Churches at Warrington (1833 to 1839), Manchester (1839 to 1842), Holloway (1842 to 1862), and Bowdon, Cheshire (1862). He d. Nov. 15, 1868. His principal works were *Glimpses of Great Men, Religion and Business, Words for the Heart and Life, The Shepherd and his Lambs*, and a posthumous volume of sermons, *The Open Secret*. He was an extensive contributor to the Congregational periodicals. He wrote a large number of hymns for friends which appeared in various magazines. The one hymn by which he will be remembered is "Blest Saviour, let me be a child" (*A Child's Prayer*), which was appended to one of the discourses in *The Shepherd and His Lambs*, 1868. This is a hymn of great distinctiveness both of thought and expression, and has been included in many hymnals, especially those for children. [W. G. H.]

**Morris, Eliza Fanny, née Goffe**, was b. in London in 1821, and married in 1849 to Josiah Morris. She gained the prize for a poem on *Kindness to Animals* offered by the Band of Hope. Her pub. works are *The Voice and the Reply*, Worcester, 1858, and *Life Lyrics*. She also edited a *Bible Class Hymn Book*, and contributed the words to *School Harmonies*, pub. by her husband. Her hymns in C. U. include:—

1. Come unto Me and rest. *Christ's Invitation*. From *The Voice and the Reply*, 1858, into the 1876 *Suppl. to the New Cong.* in an altered form.
2. God of pity. God of grace. *Lent*. This hymn in Litany form appeared in Pt. II. of *The Voice and the Reply*, 1858, entitled "The Prayer in the Temple." From *Miller's Singers and Songs of the Church*, 1869, we gather that this hymn was written on the 4th of Sept., 1867. It is in extensive use.
3. O Thou, blest Lamb of God. *Love for and trust in Jesus desired*. From *The Voice and the Reply*, 1858, into the *Anglican H. Bk.*, 2nd ed., 1871. [W. G. H.]

**Morris, George Perkins**, was b. in Philadelphia, Oct. 10, 1802. In early life he removed to New York, where, in 1822, he became the editor of the *New York Mirror* magazine. On that magazine, together with the *Home Journal*, he was associated with N. P. Willis. His works include *The Deserted Bride, and Other Poems*, 1843; *Poems*, 1853; *American Melodies*; and some prose pieces. He is best known as a writer of songs, one of which, "Woodman, spare that tree," is very popular. His hymns, "Man clothed and wasteful

away" (*Victory over Death*); and "Searcher of hearts! from mine erase" (*Lent*), are in a few American collections, as the *Songs for the Sanctuary*, 1865, and the *Methodist Hymnal*, 1878. Mr. Morris d. in New York July 6, 1864. [F. M. B.]

**Mote, Edward**, was b. in Upper Thames Street, London, Jan. 21, 1797. Through the preaching of the Rev. J. Hyatt, of Tottenham Court Road Chapel, he underwent a great spiritual change; and ultimately he became a Baptist minister. For the last 26 years of his life he was pastor at Horsham, Sussex, where he d. Nov. 13, 1874. Mr. Mote published several small pamphlets; and also:—

*Hymns of Praise. A New Selection of Gospel Hymns, combining all the Excellencies of our spiritual Poets, with many Originals. By E. Mote. London. J. Nichols, 1836. The Originals number nearly 100.*

Concerning the authorship of one of these original hymns much uncertainty has existed. The hymn is:—

1. *Nor earth, nor hell my soul can move. (Jesus All in All.)* In 6 st. of 4 l., with a refrain. Mr. Mote's explanation, communicated to the *Gospel Herald*, is:—

"One morning it came into my mind as I went to labour, to write an hymn on the 'Gracious Experience of a Christian.' As I went up Holborn I had the chorus,

'On Christ the solid Rock I stand,  
All other ground is sinking sand.'

In the day I had four first verses complete, and wrote them off. On the Sabbath following I met brother King as I came out of Lisle Street Meeting... who informed me that his wife was very ill, and asked me to call and see her. I had an early tea, and called afterwards. He said that it was his usual custom to sing a hymn, read a portion, and engage in prayer, before he went to meeting. He looked for his hymn-book but could find it nowhere. I said, 'I have some verses in my pocket; if he liked, we would sing them.' We did; and his wife enjoyed them so much, that after service he asked me, as a favour, to leave a copy of them for his wife. I went home, and by the fire-side composed the last two verses, wrote the whole off, and took them to sister King... As these verses so met the dying woman's case, my attention to them was the more arrested, and I had a thousand printed for distribution. I sent one to the *Spiritual Magazine*, without my initials, which appeared some time after this. Brother Rees, of Crown Street, Soho, brought out an edition of hymns (1836), and this hymn was in it. David Denham introduced it [1837] with Rees's name, and others after... Your inserting this brief outline may in future shield me from the charge of stealth, and be a vindication of truthfulness in my connection with the Church of God."

The form in which the hymn is usually found is:—

2. *My hope is built on nothing less (st. II.), sometimes in 4 st., and at others in 5 st., and usually without the refrain. The original in the author's Hys. of Praise, 1836, is No. 465, and entitled, "The immutable Basis of a sinner's hope." Bishop Rickersteth calls it a "grand hymn of faith." (H. Comp. Notes.) It dates circa 1834, and is in extensive use. [W. R. S.]*

**Motte, de la.** [Fouqué, F. H. C.]

**Moule, Henry**, M.A. b. Jan. 27, 1801, bridge, B.A. 1821, at St. John's College, Cambridge. In 1824, M.A. 1828. Taking Holy Orders in 1824, he was successively Curate of Melksham, and of Gillingham, Dorset; and vicar of Fordington, Dorset. He d. at Fordington, Feb. 3, 1880. His publications in small prose works, and the following in verse:—*Scraps of Sacred Verse*, 1846, and in C. U. we have, "Lord God, in Thee con-fiding" (1863), "Faith and Hope"; and "For Burial." In addition to these there are 29 hymns by Mr. Moule in the *Appendix to the*

*Fordington H. Bk.*, Dorchester, H. Ling, 1878, all of which are signed *Rev. Henry Moule*. [J. J.]

**Moule, Handley Carr Glyn**, M.A., s. of the Rev. H. Moule, was b. at Fordington, Dec. 23, 1841, and educated at home and at Trinity College, Cambridge, B.A. in 1st class Classical and Theological honours, 1864-65. He was Carus prizeman, 1862; Browne's Medallist, 1863; and gained the Seatonian Prize, 1869-73 and 1876. Taking Holy Orders in 1867, he was curate of Fordington, Dorset, 1867-73, and 1877-80; Dean, Trinity College, Cambridge, 1874-77; and Principal of Ridley Hall, Cambridge, 1880. He was Fellow of his College, 1865; Select Preacher at Cambridge, 1880-81, 87; and Chaplain to the Bishop of Liverpool, 1880. His works include:—

(1) *The Seatonian Prize Poems* as above; (2) *Poems on the Acts of the Apostles*, 1869; (3) *Sermons on the Litanies*, 1870; *Dorchester Poems*, 1878; (4) *Commentaries on the Epistles to the Romans, Ephesians, and Philip-pians*, in the *Cambridge Bible for Schools*, 1880-89; (5) *Christianus and Other Poems*, 1883; (6) *Thoughts on Christian Sanctity*, 1885 (with hymns appended); (7) *On Union with Christ*, 1885 (with hymns appended); *On Spiritual Life*, 1887 (with hymns appended); and others. Mr. Moule was also a contributor to *Smith's Dict. of Christian Biography*.

Of Mr. Moule's hymns the following appeared in the *Appendix to the Fordington H. Bk.*, 1878:—

1. Chief Shepherd of Thy people. *Missions.*
2. Jesus, such His love and power. *A present Saviour.*
3. Lift heart and voice above. *Christmas.*

In the same *Appendix* there is a paraphrase of the *Benedicite* in metre, "Bless the Lord of glory," by H. M. Moule, M.A., of Queen's College, Cambridge, brother of the above, b. 1832, d. 1873. [J. J.]

**Moultrie, Gerard**, M.A., s. of the Rev. John Moultrie, was b. at Rugby Rectory, Sept. 16, 1829, and educated at Rugby and Exeter College, Oxford (B.A. 1851, M.A. 1856). Taking Holy Orders, he became Third Master and Chaplain in Shrewsbury School; Chaplain to the Dowager Marchioness of Londonderry, 1855-59; curate of Brightwalham, 1859; and of Brinsford, Berks, 1860; Chaplain of the Donative of Barrow Gurney, Bristol, 1864; Vicar of Southleigh, 1869, and Warden of St. James's College, Southleigh, 1873. He d. April 25, 1885. His publications include:

(1) *The Primer set forth at large for the use of the Faithful. In Family and Private Prayer. Edited from the Post Reformation editions*, 1864. (2) *Hymns and Lyrics for the Seasons and Saints' Days of the Church*, 1867. The hymns of his sister, Mary Dunlop Moultrie (q.v.), were included in this volume. (3) *The Epistles of S. Dorothea and Other Verses*, 1870. (4) *The Devout Communicant*, 1867. (5) *Six Years' work in Southleigh*, 1875. (6) *Canticles Sanctiorum, or Hymns for the Black Letter Saints Days in the English and Scottish Calendars, to which are added a few Hymns for Special Occasions*, 1880.

Mr. Moultrie's hymns include *trs.* from the Greek, Latin, and German, in addition to original compositions. A large number appeared in the *Church Times*, and other papers; and many were written for special Saints' Days, and Other Festivals, for the *People's Hymnal*, 1867, in which some were signed "D. P." (i.e. *Desiderius Pastor*). In addition to those annotated elsewhere in this work (see *Index*) the following are in C. U.:—

i. In *The Primer*, 1864.

1. Father of all, to Thee we pray. *Lord's Prayer.*
2. In the Name of God the Father. *Laying Foundation Stone.* (2nd st.: "And as on the morning stillness.") 1st appeared in the *Church Times*, Oct. 1, 1864, and again (as rewritten for the laying of the foundation stone of St. Margaret's, East Grinstead), July 29, 1866.

ii. In *Hymns and Lyrics*, 1867.

3. Bishop of the souls of men. *St. Matthias.*
4. Come, faithful people, come away. *Palm Sunday.*
5. Easter-day is here, and we. *Easter.*
6. Heavenly Father, God alone. *Harvest.*
7. Mother, from whose bosom's veil. *St. Anne.* July 26.
8. O Jesu, O Redeemer. *St. Luke.*
9. Mary, maiden undefiled. *Visitation of the B. V. M.*
10. Silence reigns at eventide. *Whitsuntide.* In the *Altar Hymnal*, 1884, it begins with st. iii., "Hark, a rushing mighty sound."
11. The Marriage feast is ready. *All Saints.* Usually given in an abbreviated form.
12. Virgin-born the King of heaven. *Christmas Midnight Hymn.* ("To be sung at the Midnight Celebration.") In the *Church Times*, Nov. 26, 1864, and revised for *Hys. & Lyrics*.
13. We march, we march to victory. *Processional.* In the *Church Times*, Aug. 19, 1865, and headed "Processional hymn before service (written expressly for use during present troubles)."
14. Who is this that shines so bright! *St. Lawrence.* In the *People's H.*, 1867.
15. Who keeps his birthday feast to-night! *Re-reading of St. John Baptist.* In the *People's H.*, 1867.

iii. In *The People's Hymnal*, 1867.

16. Heart to heart, and side by side. *Holy Matrimony.*
17. I know that my Redeemer liveth. *Burial.* A paraphrase of the Responsory in the Roman Office for the Dead.
18. Jesus Christ, we humbly pray. *Opening of a School House.*
19. Lord of heaven, Whose faithful love. *Ember Days.*
20. Lord, to-day we bring to Thee. *Reception of a Privately Baptized Child.*
21. Lord, we come to-day to Thee. *Choir Festival.*
22. O God, Who had'st Thine angel sheathe. *National Thanksgiving for restored Public Health.* This is given in the *S. P. C. K. Church Hys.*, 1871, as "O God, Whose angel stay'd his hand," and in the *Hymnary*, 1872, as "Lord, Who didst bid Thine angel sheathe."
23. O Lord of Hosts, Thou God of might. *National Thanksgiving for Peace.* In several collections.
24. Sevenfold Spirit, Lord of life. *Consecration of a Bishop.* First sung at the consecration of an American bishop at New York, in 1867. Included in the author's *Exposuials of St. Dorothy*, 1879.
25. Sounds the bell in solemn cadence. *Burial.* In *The Exposuials of St. Dorothy*, 1879, p. 82, the note is added, "This hymn was first sung at the funeral of the Rev. Warwick Wroth of Clerkenwell." It is headed "Funeral Hymn for a Priest."

iv. In *Cantica Sanctorum*, 1880.

26. In the midst of gladness, sorrow. *Annunciation (in Holy Week).*
27. Jesus, tender Shepherd. *Holy Communion.*
28. Swing the censer, wave the banner. *Processional.*

v. In *The Altar Hymnal*, 1884.

29. Our great High Priest is standing. *Holy Communion.*
30. Lo, the Sacrifice atoning. *Holy Communion.*

## vi. Various.

31. Forward, Christians, forward. *Processional.* Written for the Church of England Working Men's Society in 1879, and issued as a leaflet, of which 40,000 copies were sold during the first year.
32. Laid in this garden full of bloom. *Easter Eve.* In the *Churchman's Companion*, April, 1879.
33. On the wings of the wind fell a hymn from the sky. *Christmas.* In *Husband's Supplemental Hys.*, N.D. [1873].
34. Shades of night are falling round us. *Evening.* Novello & Co., with Music by Shad From.
35. There is a sound of rejoicing around the great throne. *Processional.* Written for St. Michael's Church, Folkestone, and pub. in E. Husband's *Appendix to H. A.*

*& M.*, N.D. [1873]. It was set to music by Mr. Husband, and is commonly known as "The Folkestone Processional."

36. This is the festival day of jubilation. *Sunday 8. Anniversary.* A hymn to be sung alternately by men and boys during the collection, written in 1877 for St. Agnes's, Kennington, London.

37. This is the hour of peace and blest communion. *Holy Communion.* Written for the English Church Union Commemoration held at St. Agnes's, Kennington Park, London, June 9, 1880.

From the subjects of the hymns noted above it will be seen that Mr. Moultrie wrote principally on matters not usually dealt with by hymn-writers. This is especially the case with his *Cantica Sanctorum*, in which most of the 103 hymns are for "Black Letter Saints' Days." [J. J.]

Moultrie, John, M.A., father of Gerard and Mary D. Moultrie, was b. Dec. 31, 1799, at London, and educated at Trinity College, Cambridge (B.A. 1823), where he was Bells University Scholar, 1820, and Trinity College Scholar, 1822. Taking Holy Orders in 1825, he was presented the same year by the Earl of Craven to the Rectory of Rugby, where he remained till his death, on Dec. 26, 1874.

His publications included:—

- (1) *My Brother's Grave, and other Poems*, 1837;
- (2) *Dream of Life, Lays of the English Church*, &c., 1843;
- (3) *Memoir and Poetical Remains of W. S. Walker*, 1852;
- (4) *Sermons*, 1852;
- (5) *Altars, Hearths, and Graves*, 1854;
- (6) *Psalm and Hymns as Sung in the Parish Church, Rugby*, 1851.

In his *Preface* Mr. Moultrie says of the *Ps. & Hys.*, 1851:—

"The present collection of *Psalm & Hymns* is founded on the basis of that which has been in use during the last twelve years in the Parish Church of Rugby, and for which the congregation of that Church are indebted to the kindness and taste of the Rev. H. J. Bucknoll."

Further on in the same preface he says:—

"More than twenty original compositions—some altered or abridged from my former publications, others written expressly for the present collection, and (I am sorry to add) on the spur of the moment—have thus been introduced into company with which they have perhaps but slender claims to associate. Several of these are little more than paraphrases of the Epistles or Gospel for the day."

These hymns, most of which are in *Kennedy*, 1863, include the following:—

1. Blest are the eyes of those. *Gospel, 13 & after Trinity.* (*The Good Samaritan.*)
2. Bring the infant to the font. *Holy Baptism.*
3. Christ His own Apostles chooseth. *St. Andrew.*
4. Dear Lord, a lonely life was Thine. *Gospel, 4 S. after Epiphany.* (*Still the Tempest.*)
5. Friends and parents lingered weeping. *Gospel, 24 S. after Trinity.* (*Raising the Ruler's daughter.*)
6. God, Who dost the increase grant. *Seragima.* (*The Sower.*)
7. In patient faith till Christ shall come. *Gospel, 6 S. after Epiphany.*
8. In the beaming brow of Moses. *Epistle, 12 S. after Trinity.*
9. Lord, with glad and grateful spirits. *Epistle, 1 S. after Trinity.* (*Perfect Love.*)
10. Meek to suffer, strong to save. *St. Mark.*
11. Mysterious to the Christian heart. *St. Michael and All Angels.*
12. No act of sin our Saviour wrought. *Collect, 2 S. after Easter.* (*Christ the Example.*)
13. O Lord, a wondrous story. *For Sunday Schools.*
14. Our mortal eyes are all too dim. *St. Stephen.*
15. Source of wisdom, past and present. *For Sunday Schools.*
16. The world may look serene and bright. *Circumcision.*
17. Thou gavest, Lord, the life we live. *Holy Communion.*
18. When our hearts with grief are sore. *Epistle.* *Ash Wednesday.*
19. Wondrous was Thy path on earth. *Gospel, 3 S. after Epiphany.* (*Marriage in Cana of Galilee.*)



These hymns, from the special subjects of which they treat, are of more than ordinary interest to hymnal compilers, and are worthy of attention. Nos. 4, 6, 7, 12, 16, 18, 19, are from his *Lays of the English Church*, 1843; the rest were written expressly for the *Ps. & Hys.*, 1851 (s. 188.). [J. J.]

**Moultrie, Mary Dunlop**, dau. of John and sister of Gerard Moultrie, was b. at the Rectory, Rugby, July, 1837, and d. there, June 15, 1866. Her hymns were included in her brother's *Hymns and Lyrics*, 1867, with her initials "M. D. M." [J. J.]

Μούνη μοι πάτρη περιλείπετο.  
[Ποῦ δὲ λόγοι πτερόεντες.]

**Möwen, Heinrich**, was b. Feb. 25, 1793, at Magdeburg. After passing through the Cathedral school at Magdeburg, he entered the University of Göttingen in 1812, and in 1814 volunteered for service against Napoleon and fought in a Westphalian Jäger Battalion at the battles of Ligny and Waterloo and before Paris, gaining the Iron Cross for his bravery. Thereafter he resumed his studies (now at the University of Halle), and was then for a year assistant master in the Cathedral school at Magdeburg. In 1818 he was appointed pastor at Angern and Wenddorf; and in 1822 at Altenhausen and Ivenrode near Magdeburg. On account of a weak chest, and bleeding from the lungs, in January, 1829 he was compelled to cease preaching for a time, and finally had to resign his charge in June, 1830, retiring to Magdeburg. Failing to obtain suitable work, he returned, in July, 1832, to Altenhausen, where he remained ever after. In January, 1834, he had so far recovered that he began to try to obtain preferment; and in the beginning of October was offered the appointment of Pastor and Superintendent at Weferlingen, near Neuhaldeusenleben. But meantime, in April, his illness had returned with redoubled violence, and, after great suffering, he d. Oct. 14, 1834 (*Koch*, vii. 247; *Allg. Deutsche Biog.* xxii.; biographical sketch prefixed to his *Gedichte*, 1836, &c.).

After the spiritual change which Möwen experienced in his first pastorate he became a most earnest and devoted pastor and preacher, and greatly interested himself in the work of Foreign Missions. He bore his long continued sufferings with great fortitude and patience. His hymns, not numbering more than ten, and all written after the beginning of his illness, bear the stamp of heroic Christian faith, childlike submission, and deep affection for the Almighty Hand that loves even when it wounds. They are great favourites in Germany with the sick and sorrowing; but are too subjective, and too unfinished in style to be employed otherwise than for private use. Only one or two have passed into German hymn-books. They appeared, along with his other poems, and with a prefatory memoir by Friedrich Arndt of Berlin, as his *Gedichte*, at Magdeburg, 1836.

Nine of Möwen's hymns have passed into English, viz. —

i. *Der Himmel hängt voll Wolken schwer.* *Cross and Consolation.* Written Oct. 9, 1831, at Magdeburg under sufferings during which the period of his death seemed to have come; and when his daughter Mary seemed also in peril of death. In a letter to a friend he says:—

"My soul strove with all her might to soar away from the tortured body, and rent the clouds with her prayers, to obtain by entreaty the order for departure from the Heavenly Master. . . But, while my body would succumb, my soul arose, she sang what I end to you" (*Life* prefixed to his *Gedichte*, 1836, pp. 81-84).

The text of the hymn is included in the *Gedichte*, 1836, p. 72, in 7 st. of 4 l., as a "prayer in distress and in death." In the *Württemberg U. H.*, 1842, No. 46a. The *trs.* are (1) "The heavens are cloth'd in sable shrouds." By *Dr. G. Walker*, 1840, p. 91. (2) "The heavens are foul with wind and clouds." By *E. Massie*, 1846, p. 92.

ii. *Du sollst, so sprach der Herr, du sollst ermatten.* *Submission.* Written July 12, 1832. *Gedichte*, 1836, p. 78, in 6 st. *Tr.* as "Thus said the Lord—Thy days of health are over." By Miss Borthwick, in *H. L. L.*, 1854, p. 35 (1884, p. 157).

iii. *Ich glaube! Hallelujah.* *Joy in Believing.* Written in July, 1831. *Gedichte*, 1836, p. 43, in 5 st. of 9 l. The *tr.* in C. U. is: "Hallelujah! I believe!" In full by Miss Borthwick in *H. L. L.*, 3rd Ser., 1854, p. 8 (1884, p. 133). Included in full in Schaff's *Christ in Song*, 1869, p. 337, *Bp. Kyle's Coll.*, 1860, and *Held's Praise Bk.*, 1872; and, omitting st. ii., iii. in the *Christian Hyl.*, Adelaide, 1872.

iv. *Ich hatte der Kinder viere.* *Death of Children.* Written Oct. 4, 1830, on the death of his daughter Eliza. *Gedichte*, 1836, p. 40, in 9 st. *Tr.* as "I had once four lovely children." By Miss Borthwick in *H. L. L.*, 1862, p. 28 (1884, p. 199).

v. *Ich stehe noch auf heimatlichem Strande.* *The Missionary's Farewell.* Written at Magdeburg in 1831, and included in the third *Jahresbericht* ed. in 1831, by Möwen, for the Evangelical Missionary Society at Magdeburg. *Gedichte*, 1836, p. 49, in 10 st. The *trs.* are: (1) "Still on the shores of home my feet are standing." By Miss Borthwick, in *H. L. L.*, 1862, p. 14 (1884, p. 187). (2) "Still on my native shore my feet are standing." By Miss Burlingham in the *British Herald*, Sept. 1866, p. 141. (3) "Albeit my steps are on my native strand." In *L. Rehfuss's Church at Sea*, 1868, p. 2.

vi. *Ist genug für deinen Namen.* *Christian Work.* Written Feb. 2, 1829. *Gedichte*, 1836, p. 18, in 7 st. *Tr.* as "Is Thy work all ended, Lord?" By Miss Borthwick, in *H. L. L.*, 1862, p. 67 (1884, p. 229).

vii. *Merkt Ihrs. Freundel—Mein Auge wird müde.* *A Pastor's parting words.* Written Feb. 26, 1829. *Gedichte*, 1836, p. 14, in 8 st. According to his wish three lines of st. vii. were inscribed on his tombstone. *Tr.* as "Hear me, my friends! the hour has come." By Miss Borthwick, in *H. L. L.*, 1864, p. 39 (1884, p. 161).

viii. *Thatest sonst uns nichts zu Leide.* *Cross and Consolation.* Written June 13, 1829, on the death of his mother-in-law. *Gedichte*, 1836, p. 27, in 6 st. entitled "Grief and Consolation on a mother's homegoing." *Tr.* as "Never couldst thou bear to grieve us." By Miss Borthwick, in *H. L. L.*, 1854, p. 46 (1884, p. 46).

ix. *Wohin! Wohin! The Two Journeys.* Written Feb. 21, 1829. *Gedichte*, 1836, p. 12, in 8 st. *Tr.* as "Whither, oh, whither?—With blindfolded eyes." By Miss Borthwick, in *H. L. L.*, 1854, p. 19 (1884, p. 144).

[J. M.]

**Much in sorrow, oft in woe.** *H. K. White.* [*Christian Soldier encouraged.*] In Collyer's *Hys. partly Collected and partly Original*, &c., 1812, No. 867, the following lines were given together with the note added thereto:—

"The Christian Soldier encouraged.

1 Tim. vi. 12. H. K. WHITE.

"1. Much in sorrow, oft in woe,  
Onward, Christians, onward go,  
Fight the fight, and worn with strife,  
Sleep with tears the bread of life.

"2. Onward, Christians, onward go,  
Join the war, and face the foe:  
Faint not—much doth yet remain,  
Dreary is the long campaign.

"3. Shrink not, Christians—will ye yield?  
Will ye quit the painful field?  
• Fight till all the conflict's o'er,  
Nor your foes rally more.

"4. But when loud the trumpet blow  
Speaks their forces overthrow,  
Christ, your Captain, shall bestow  
Crown to grace the conqueror's brow."

• • The mutilated state of this hymn, which was written on the back of one of the mathematical papers of this excellent young man, and which came into my hands a mere fragment, rendered it necessary for something to be added—and I am answerable for the last six lines."



In 1827 Mrs. Bethia Fuller-Maitland compiled and published *Hymns for Private Devotion, Selected and Original* (Lond., Hatchards). In this work an enlarged form of "Much in sorrow, oft in woe," made by her daughter Frances Sara Fuller-Maitland, then but 14 years of age, was given as No. 106. White's st. i., ii., iii., ll. 1, 2, were given as above, and the following lines were added thereto:—

- Will ye flee in danger's hour?  
Know ye not your Captain's power?
- "4. Let your drooping hearts be glad;  
March in heavenly armour clad;  
Fight, nor think the battle long,  
Victory soon shall tune your song.
- "5. Let not sorrow dim your eye,  
Soon shall every tear be dry;  
Let not fears your course impede,  
Great your strength, if great your need.
- "6. Onward then to battle move,  
More than conquerors ye shall prove;  
Though opposed by many a foe,  
Christian soldiers, onward go."

This text was republished by Mrs. Colquhoun, née Fuller-Maitland, in her *Rhymes and Chimes* (Lond., Macmillan), 1876. We may add that of the "original" compositions in the 1827 *Hys. for Private Devotion*, &c., one was by Miss F. S. Fuller-Maitland, and two others were by her sister Esther.

In his *Christian Psalmody*, 1833, No. 125, E. Bickersteth gave the White-Fuller-Maitland text in 4 st., with several alterations, the most important being in st. 1, which read:—

- "Oft in sorrow, oft in woe,  
Onward, Christians, onward go;  
Fight the fight, maintain the strife,  
Strengthen'd with the bread of life."

Another version of the same text was given in Hall's *Mitre H. Bk.*, 1836, the opening lines of which are:—

- "Oft in danger, oft in woe,  
Onward, Christians, onward go."

From these four sources H. K. White, 1806; W. B. Collyer, 1812; F. S. Fuller-Maitland, 1827; E. Bickersteth, 1833; and W. J. Hall, 1836, the popular modern form of this hymn has been manipulated. In translating the hymn varying texts have been used. Those in Latin are (1) "Ito sepe per dolorem," by Bingham, in his *Hymno. Christ. Lat.*, 1871, is from the S. P. C. K. *Ps. & Hys.*, No. 273; and (2) "Vos dolores tolerantia," by Macgill in his *Songs of the Christian Creed and Life*, is from the Kirke White Fuller-Maitland version. [J. J.]

Mudie, Charles Edward, the founder of the well-known library which bears his name, was b. at Cheyne Walk, Chelsea, Oct. 18, 1818. In 1872 he collected his poems and pub. them as *Stray Leaves* (2nd ed., 1873). Several poems on Scriptural subjects, and a few hymns are included in the volume. The hymn by which he is best known is "I lift my heart to Thee, Saviour divine" (*His and Mine*). It is from the *Stray Leaves*, and is in several hymn-books, including the Scottish *Evang. Union Hymnal*, 1878; *Order's Cong. Hys.*, 1884, and many others. It is marked by great beauty and tenderness of expression. Several of Mr. Mudie's hymns, which are not in C. U. are worthy of attention. [W. G. H.]

Mühlenberg, William Augustus, D.D., s. of the Rev. Dr. Mühlenberg, and grandson of Henry Melchior Mühlenberg, the

patriarch of Lutheranism in America, was b. in Philadelphia Sept. 16, 1796. He graduated at the University of Pennsylvania in 1814. Entering Holy Orders in 1817, he was successively Assistant Rector of St. James's Lancaster, 1823; Rector of the Church of the Holy Communion New York, 1843; St. Paul's College, Flushing (1828); St. Luke's Hospital, New York (1855); St. John's and Long Island (1865), were established by him. He d. April 6, 1877. His poetical gift was genuine, but not largely used. In 1826 he contributed 4 hymns to the *Prayer Book Coll.* (of which he was one of the Committee). His *Poems* appeared in 1859. He had previously pub. *Church Poetry*, 1823; and *The People's Psalter*, 1858. *I would not live alway* followed in 1859 (revised in 1871). This last contains 26 pieces, the hymns in the *Prayer Book Coll.*, 1826, with the exception of "I would not live alway," being omitted. The following are his principal lyrics:—

1. Carol. brothers, carol. *Christmas Carol*. "Made for the boys of St. Paul's College—the Chorus adapted from one of the Rev. [Bp.] A. C. Coxe's *Christian Ballads*"—in 1840.

2. How short the race our friend has run. *Death of a Young Person*. Contributed to the *Prayer Bk. Coll.*, 1826.

3. I would not live alway. *Eternal rest desired*. Four texts of this poem are extant: 1st the Original; 2nd the version given in the *Prayer Bk. Coll.*, 1826; 3rd the author's revised version of 1859; and 4th his rewritten text of 1871, the second of these being that known to the hymn-books. The history of the poem is somewhat complicated. We quote it here as given by us in the *History of the American Episcopal Church*, 1885, p. 637, as we have nothing further to add thereto:—

"The most famous of these (Dr. Mühlenberg's) hymns) was probably first written. 'I will not live alway' has an intricate history, which was not simplified by the author's lapse of memory in his later years. In his brief 'story of the hymn,' printed with its 'evangelized' text in 1871, every date is wrong by two or three years; and his assertion, 'The legend that it was written on an occasion of private grief is a fancy, barely agrees with the clear and minute recollections of persons of the highest character, still living, and who knew the circumstances thoroughly. The date of composition assigned, 1824, is probably (not certainly) correct; it was written at Lancaster, in a lady's album, and began:—

- 'I would not live alway; no, no, holy man,  
Not a day, not an hour, should lengthen my span.'

In this shape it seems to have had six eight-line stanzas. The album was still extant in 1876, at Pottstown, Pa., and professed to contain the original manuscript. Said the owner's sister, 'It was an impromptu. He had no copy, and, wanting it for some occasion, he went for the album.' In 1826 he entrusted his copy to a friend, who called on him on the way from Harrisburg to Philadelphia, to carry to the *Episcopal Recorder*, and in that paper it appeared June 3, 1826 (not 1824). For these facts we have the detailed statement of Dr. John B. Clemson, of Claymont, Del., the Ambassador mentioned, who also chances to have preserved that volume of the paper. Thus appearing (without name) it was adopted by the sub-committee [of the *Prayer Bk. Coll.*, 1826]. When their report was presented to the entire committee in 1826—not 1829, as Dr. Mühlenberg has it—each of the hymns was passed upon. When this came up one of the members remarked that it was very sweet and pretty, but rather sentimental, upon which it was unanimously thrown out. Not suspected as the author, I voted against myself. That, I supposed, was the end of it. The committee, which sat until late at night at the house of Bishop White, agreed upon their report to the Convention, and adjourned. But the next morning Dr. Onderdonk (who was not one of their number, but who, on invitation, had acted with the sub-committee, which

in fact consisted of him and myself), called on me to inquire what had been done. Upon my telling him that among the rejected hymns was this one of mine, he said, 'That will never do,' and went about among the members of the committee soliciting them to restore the hymn in their report, which accordingly they did; so that to him is due the credit of giving it to the Church.' As thus adopted it was a small and altered selection from the original lines, made by Dr. Onderdonk 'with some revision' by the author. He was never satisfied with these texts, but revised the poem in 1859, and rewrote it in 1871. . . . The authorship of this, as of many another popular lyric, has been disputed. The claim of Henry Ward, a printer of Litchfield, Conn., has been vehemently urged, and revived but a few years ago. Of course it is unsupported by adequate evidence. When Dr. Mühlmann was asked to assure 'some of his brethren, editors of Church papers,' of his paternity, his manly reply was, 'If they thought I was capable of letting the work of another pass for so many years as my own, they would not be sure of anything I might say.'

4. *Jesus' Name shall ever be. The Holy Name, Jesus.* This is entitled "The Blessed Name of Jesus. An Evangelical Rosary." It was written in 1842, and revised for Schaff's *Christ in Song* in Aug., 1868.

5. *King of kings, and wilt Thou deign. Submission to Jesus.* Appeared in his *Poems*, 1859.

6. *Like Noah's wary dove. The Ark of the Church.* Contributed to the *Prayer Bk. Coll.*, 1826, No. 24, in 5 st. of 4 l. It sometimes begins with st. ii., "O cease, my wandering soul;" and again with st. iii., "Behold the Ark of God."

7. *Saviour, Who Thy flock art feeding. Holy Baptism.* This is the most widely known of Dr. Mühlmann's hymns. It was contributed to the *Prayer Bk. Coll.*, 1826, No. 86, in 4 st. of 4 l. It is sometimes given as "Jesus, Who Thy flock art feeding."

8. *Shout the glad tidings, exultingly sing. Christmas.* Contributed to the *Prayer Bk. Coll.*, 1826, No. 46, in 3 st. of 4 l., with the chorus:—

"Shout the glad tidings, exultingly sing,  
Jerusalem triumphs, Messiah is King;"

the opening lines, followed by the first stanza, and a repetition of the chorus, and so on to the end. Sometimes the hymn opens with st. i.: "Zion, the marvellous story be telling," or as "Sion the marvellous story be telling," instead of the chorus. Dr. Mühlmann says that the hymn was written—

"at the particular request of Bishop Hobart, who wanted something that would go to the tune by Arlson, then popular, to the words of Moore, 'Sound the loud timbrel,' &c. He liked the verses I made so well that he had them struck off before the hymns [*Prayer Bk. Coll.*] were published, and sung in Trinity Church on Christmas day."

9. *Since e'er Thy footstep here below. Earth and Heaven.* Appeared in the *Episcopal Register*, 1824, and in his *Poems*, 1859.

10. *The mellow eve is gliding. Evening.* Dated 1825 (?) and pub. in his *Poems*, 1859.

11. *The throne of his glory—as snow it is white. Advent.* Dated 1839, and pub. in his *Poems*, 1859.

12. *Thine handmaid, Saviour, can it be! Admission of a Nursing Sister.* Written on the words, "Come, follow me," for the reception of a Sister at St. Luke's Hospital, New York, 1859.

[F. M. B.]

**Mühlmann, Johannes**, a. of Hieronymus Mühlmann or Mülmann, pastor at Pegau, near Leipzig, was b. at Pegau, July 28, 1573. He studied at the Universities of Leipzig (M.A. January, 1597) and Jena, and was then

for some time Saturday preacher at St. Thomas's Church in Leipzig. In 1599 he was appointed diaconus of the St. Wenzel Church in Naumburg, and in 1604 pastor at Laucha on the Unstrut. In the end of 1604 he became archidiaconus of the St. Nicholas Church at Leipzig, and, in 1607, was also appointed Professor of Theology in the University, and b.d. in 1612. He d., of typhus, at Leipzig, Nov. 14, 1613. (*Allg. Deutsche Biog.* xxii. 483; Goedeke's *Grundriss*, vol. iii., 1887, p. 151, &c.)

Mühlmann was a staunch upholder of Lutheran orthodoxy, alike against Romanists and Calvinists. He was a great lover of the Psalms; his published sermons, as well as his hymns, are based on them, and almost his last words were Ps. lxxiii., 3, "Thy lovingkindness is better than life." *Wackernagel* v. pp. 443-447, gives five hymns under his name, all of which are found in the *Geistliche Psalmen*, &c., pub. at Nürnberg in 1618, by J. Lauer. (The only known copy, in the Royal Library, Berlin, has lost its titlepage.)

Two of Mühlmann's hymns have passed into English, viz.:—

1. *Dank sei Gott in der Höhe. Morning.* The most popular of his hymns. Appeared 1618 as above, with his initials, and thence in *Wackernagel* v. p. 444, in 7 st. of 8 l. Also in the *Unv. L. S.*, 1851, No. 443. *Tr.* as:—

While yet the morn is breaking. A good *tr.* of st. i., ii., v., vii. by Miss Winkworth, as No. 163 in her *C. B. for England*, 1863. Repeated in full in the *Ohio Luth. Hymnal*, 1880, and abridged in the *Marlborough College H. Bk.*, 1869.

Another *tr.* "Christ is the vine, we branches are" (st. vii.). By J. Swertner, as No. 438, in the *Moravian H. Bk.*, 1789 (1849, No. 612).

II. *O Lebens-Brünnlein tief und gross. Ps. lxxv.* Appeared 1618 as above, with his initials, in 9 st. of 9 l., entitled "a hymn from the 65th Psalm." Thence in *Wackernagel* v. p. 446; also in the *Unv. L. S.*, 1851, No. 426. It is really a hymn on Christ as the Fountain of Life here and in Eternity, and with Ps. lxxv. 10 as its motto. *Tr.* as:—

O spring of Life, so deep, so great. A good *tr.* of st. i., ii., v., vi., ix. by A. T. Russell, as No. 166 in his *Ps. & Hys.*, 1851.

For the hymn "Wer Gott vertraut" sometimes ascribed to Mühlmann, see *Magdeburg. J.* [J. M.]

**Müller, Heinrich**, was a native of Nürnberg. About 1526 or 1527 he was imprisoned as a Lutheran by Duke Georg of Saxony, but was released after the Duke d. on April 17, 1539. Thereafter, till about 1580, he kept a school for writing and arithmetic at Annaberg in Saxony. Bartholomäus Müller, sometime schoolmaster at Zwickau in Saxony, in a petition presented to the Elector Christian I. in 1587, and in another petition presented to the Elector Christian II. in 1601, described himself as the son of this Heinrich Müller, and declared that the hymn noted below was written by his father during his imprisonment (see *Koch* i. 417; *Wetzels A. H.* ii. 720, &c.). The hymn in question is:—

Hilf Gott, dass mir gelinge. *History of the Passion.* In his *Bibliographie*, 1858, p. 10, *Wackernagel* cites two broadsheets as of 1527. In his *D. Kirchenlied* iii. p. 85, the earliest source from which he prints the text, is however the *Bergkreyen*, Nürnberg, 1536, though he says it had appeared in print in 1524 (apparently a misprint for 1527). He speaks of the *Magdeburg G. B.*, 1534, as the earliest hymn-book in which it is included,

This is however an oversight, as it is found in the Roßtock *G. B.*, 1531, where it is entitled "A new hymn on the Word of God and His bitter sufferings," and begins "Help God mi mach gelingen." It is in 13 st. of 7 l., the initial letters of the stanzas giving the name *Heinrich Müller*, and the two concluding lines being "Hat Heinrich Müller gesungen In dem Gefängnis sein."

From the above note it is clear that the hymn was written by a Heinrich Müller, during an imprisonment, and was in print at least as early as 1531. The ascription to Heinrich Müller, professor at Wittenberg, is therefore impossible, seeing he was only b. in 1530. The ascription to Heinrich von Zütphen (b. at Zütphen in Gelderland, c. 1488, became an Augustinian monk, and in 1515 prior of the Augustinian monastery at Dordrecht; began to preach as a Reformer in Bremen, Nov. 9, 1522; murdered at Heide near Meldorf, in Holstein, Dec. 10, 1524) is also untenable, for neither by himself nor by his contemporaries was he ever styled *Heinrich Müller*, and there was during his life no period of imprisonment during which he might have written this hymn. The history of the Nürnberg Müller noted above is not indeed very clear, but his claim has at least much more appearance of truth than that of any other.

The hymn was a great favourite during the Reformation period, was included by Luther in *V. Babst's G. B.*, 1548, and passed into many later books. It is a ballad rather than a hymn properly so called, and has now fallen out of use in Germany. The only *tr.* is: "Help, God, the form of all thing." In the *Guide and Godlie Ballades*, ed. 1568, f. 22 (1868, p. 37).

See also note under *Geenius, J.*, p. 419, ii. [J. M.]

**Müller, Ludwig Ernst Siegmund**, was b. Nov. 23, 1766, at Stroppen, in the Principality of Oels, and in 1796 became diaconus of the Frauenkirche at Liegnitz. He was then, in 1808, appointed archidiaconus of the Church of SS. Peter and Paul, at Liegnitz, in 1814 pastor primarius, and in 1818 superintendent. He d. at Liegnitz, Nov. 7, 1850 (ms. from H. Ziegler, pastor primarius of SS. Peter and Paul, Liegnitz, &c.). His hymn "Trauernd und mit bangem Sehnen" is noted under *Neunharts, J.* [J. M.]

**Müller, Michael**, s. of Zacharias Müller, brewer at Blankenburg, in the Saxon Harz, was b. at Blankenburg, January 12, 1673, studied theology at Halle under Francke and Breithaupt, and received license as a Candidate of Theology (general preacher). Just after completing his university course, in 1697, he was seized with violent hæmorrhage. He so far recovered as to be able to accept the position of house tutor in the family of Gaisberg (Geyssberg) at Schaubeck, near Klein-Bottwar in Württemberg, but after a time his illness returned and he d. there March 13, 1701 (*Koch* iv. 405; *Blätter für Hymnologie*, 1886, p. 146; ms. from General Superintendent G. Schönermark, Blankenburg, &c.).

Müller's principal work is his excellent version of the Psalter (*Die Psalmen Davids*, &c., Stuttgart, Paul Treuer, 1700), noted under *Psalters, German*, § 5. To the copy of this work in the Royal Library at Berlin there is appended (without separate title-page or date, but by the same printer) his *Auffmunternder Neu-Jahrs-Zuruff an die Braut*, &c. This contains 5 hymns which are repeated in his *Geistliche Erquickstunden*, dated 1706, but without name of publisher [Wernigerode Library]. This last work contains 61 hymns on the Gospels for Sundays and Festivals, followed by hymns 62-83, on miscellaneous subjects. The first lines of all these hymns are given in the *Blätter* as above. Many of Müller's psalm versions came deservedly into favour in Germany, but of his hymns few are found except in the hymn-books of the Separatists from 1710 to 1750. In Freylinghausen's *G. B.*, 1704 and 1714, there are 21 of his psalms and 2 of his hymns.

Those of Müller's hymns which have passed into English are—

i. Auf, Seele, auf, und skume nicht. Epiphany.

1st pub. as No. 4 in his *Zuruff* as above, in 34 st. of 4 l. entitled "The way to Life. On the Gospel for the Three Holy Kings Day, Luke ii." In Freylinghausen's *G. B.*, 1704, No. 68, st. vii., x.-xvi. were omitted, and the same form is No. 205 in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is—

Up, up, new light upon thee break. A free *tr.* of st. i.-iv., xvii., xviii., xxii., xxxi., xxxii., by Dr. Kennedy, in his *Hymn. Christ.*, 1863.

ii. *Sieh wie lieblich und wie fein. Brotherly love.* The original form of this hymn is a version of Ps. cxxxiii. by Müller, in his *Psalmen Davids*, 1700, p. 244, in 4 st. of 4 l. In Freylinghausen's *G. B.*, 1704, No. 390, these st. are i.-iv., while st. v.-xiv. (on the subject of brotherly love) are added from the ms. of J. C. Nehring (q.v.). This text, in 14 st., is No. 1045 in the Berlin *G. L. S.*, ed. 1863. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 534, being st. i., iv., viii., x. of the above text and the following three st.:—

1.  
Sonne der Gerechtigkeit,  
Gehe auf zu unsrer Zeit,  
Brich in deiner Kirche an  
Dass die Welt es sehen kann.

2.  
Jesu, Haupt der Kreuzgemein,  
Mach uns alle, gross und klein,  
Durch dein Evangelium  
Ganz zu deinem Eigenthum.

3.  
Lass die ganze Brüd'rschaar,  
Lieben, loben immerdar,  
In dir ruhen allezeit,  
Immer und in Ewigkeit.

These three st. are from the *Brüder G. B.*, 1778, No. 711, and are by Christian David (see *Moravian Hymnody*, § iii. 9). The first and third had previously appeared in the *Kleine Brüder G. B.*, London, 1754, pt. ii., Bk. ii., on the Church of God, section 7. The only *tr.* in C. U. is:—

Good and pleasant 'tis to see. A good *tr.* from Bunsen, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 143, repeated in *Abridged in Alford's Ps. & Hys*, 1844, and *Year of Praise*, 1867, and in the Rev. F. Pott's *Coll.*, 1861.

Other *trs.* are, both from Bunsen's text:—(1) "Behold how sweet it is to see," by Lady E. Forster-Leslie, 1843, p. 64. (2) "Lo! how sweet it is to see," by W. Arnold, in the *Family Treasury*, 1872, p. 204. [J. M.]

Müllmann, J. [Mühlmann, J.]

**Mundi renovatio. Adam of St. Victor.** [Easter.] A beautiful poem on the coincidence of the Easter of Nature and the Easter of the Church; and on the joys of returning Spring. L. Gautier, in his *Oeuvres poetiques d'Adam de Saint Victor*, 1881, p. 388, gives it from a *Gradual* of St. Victor before 1239 (Bibl. Nat. Paris, No. 14,452); a *Missal* of St. Genevieve also apparently before 1239; a 13th cent. *Paris Gradual* (B. N. Paris, No. 15,615), &c. It is in two early 14th cent. French Missals in the British Museum, both apparently of the Paris use (Add. 16,905, f. 154; Harl. 2891, f. 345b). The printed text will be found in *Daniel*, ii. p. 68; *Morel*, No. 70; *Trench*, ed. 1864, p. 153; *Kehren*, No. 90; *Macgill*, 1876-9, and *Wingham*, 1881. The use of St. Victor and of Paris was on Saturday in Easter Week, that of St. Genevieve on the Friday. *Tr.* as:—

Let the world from slumber rouse. By Mrs. Harriet M. Chester, in the *Hymnary*, 1872, under the signature of "H. M. C."

Other trs. are:—

1. The renewal of the world. Mrs. Charles, 1858.
2. Now the world's fresh dawn of birth. P. S. Worcester, in *Lays Americana*, 1864.
3. Spring's renewal of earth's plain. D. S. Wagoner, 1861.

[J. M.]

**Mundi salus affutura.** [Initiation of the B. V. M.] This is the hymn at Matins in the Office of the Visitation of the B. V. M. in the *Sarum* and *Aberdeen Breviaries*. The Office was sanctioned by Convocation in 1480, was printed by Caxton in the same year, and was incorporated in the *Sarum Breviary*, Venice, 1495, *para Estrie*, pt. ii., where this hymn is given at f. 189b. The text of the hymn is also in Carl Newman's *Hymni Ecclesie*, 1838 and 1865. Tr. as:—

1. What the past by faith believed. By W. J. Bliss, in his *Church H. and Tune Bk.*, 1852-55. This tr. begins with st. tr. ("sic in mundo praeiter morem"), and adds trs. of st. v., vi.; and of stanza tr. of "Festum matris gloriose" (p. 378, L.).

2. Let the Feast of earth's salvation. By J. D. Chambers, in his *Lauds*, Spm. Pt. ii., 1866, p. 84, in 7 st. of 6 l. in the *Antiphoner* and *Oratio*, 1880, p. 126, and again in the *Hymner*, 1882, it is given in an altered form of 5 st. as "Portal of the world's salvation." [J. M.]

**Mundi salus qui nascitur.** C. Coffin. [*Christus*.] Given in the *Paris Breviary*, 1736, and again in Coffin's *Hymni Sacri*, 1736, p. 94. It is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 13, and Carl Newman's *Hymni Ecclesie*, 1838 and 1865. Tr. as:—

Infant, born the world to free. By I. Williams, in the *British Magazine*, Jan., 1833 (vol. v. p. 31), and in his *Hys. tr. from the Parisian Breviary*, 1839, p. 50. In 1864 it was repeated in Skinner's *Daily Service Hymnal*, No. 48.

Other trs. are:—

1. O holy Babe, our prayer receive. J. Chandler, 1837.
2. Lord of all, Thy glory writing. B. Campbell, 1850.

[J. J.]

**Mundus effusus redemptus.** [*Holy Communion*.] In the *Clusiae Breviary*, Paris, 1686, p. 556, this is the hymn at First Vespers for the Octave of Corpus Christi, and consists of 5 st. and a doxology. Also in the *Norbonne*, 1709: the *Sessa*, 1726; and other French breviaries. Tr. as:—

Sing, O earth, for thy redemption. By E. Caswall, in his *Musae of Mary*, &c., 1858, p. 364, and his *Hys. & Tunes*, 1873, p. 157, in 5 st. of 6 l. In the *Hymner*, 1872, it is given for "Ascensiontide," and in others as a general hymn. [J. M.]

**Münster, Balthasar**, s. of Lorenz Münster, merchant in Lübeck, was b. at Lübeck, March 24, 1735. He entered the University of Jena as a student of theology in 1754, graduated M.A. in 1757, and thereafter became lecturer and adjunct of the philosophical faculty. In 1760, Duke Friedrich III., of Gotha, appointed him assistant court preacher, and preacher at the Orphanage in Gotha, and then, in 1763, Superintendent at Tonna (Gräfen-Tonna) near

Gotha. In 1765 he became first preacher at the German Church of St. Peter in Copenhagen, receiving, in 1767, the degree of D.D. from the University. He d. at Copenhagen, Oct. 5, 1798 (*Kock* vi. 348; *Allg. Deutsche Biog.* xliii. 33, &c.).

Münster was a very popular and influential preacher, a true pastor and teacher of practical Christianity, a successful religious instructor of children, an active friend of the poor, a man of culture and one of the most prominent figures in the literary society of Copenhagen. His hymns, 106 in number, are among the best of the period, were highly esteemed by his contemporaries, and many still survive in German hymnals compiled before 1816 and still in use. They appeared in his two works: (1) *Gesungliche Lieder*, Leipzig, 1772, (2) *Neue Sammlung Geistlicher Lieder*, Leipzig, 1774. [Both in Royal Library, Berlin.] In 1773, the first 50 were republished at Leipzig set to melodies composed for them by the most famous musicians of the day; and the second 50 were republished at Leipzig in 1774 set to melodies composed for them by J. C. F. Bach, of Bückeburg.

Of Münster's hymns the following have passed into English:—

1. *Sieht welch' ein Mensch! Wie lag so schwer. Christ before Pilate*, 1774, No. 6, p. 21, in 10 st. of 7 l. Included in full in the Schleswig *Volkslieder* G. B., 1780; and, reduced to 5 st., in the Berlin G. B., 1829, Tr. as:—

Behold the Man! How heavy lay. In full, by Dr. H. Mills, in his *House* Ger., 1845 (1856, p. 307), repeated, abridged, in the Amer. Luth. Gen. Synod's Coll., 1850, and the Ohio Luth. Hymnal, 1880.

2. *Eittered, doch voll sanfter Freuden. Holy Communion*, 1772, No. 19, p. 67, in 9 st. of 8 l., entitled "Communion Hymn." In the Berlin G. B., 1780, No. 126, st. ii., was omitted, and the text considerably altered, beginning "Voller Ehrfurcht, Dank und Freuden." Tr. as:—  
Full of reverence at Thy Word, Lord, I stand. In full from the text of 1780, as No. 271 in the Ohio Luth. Hymnal, 1880.

Hymns not in English C. U.—

3. *Ach, wenn wär ich von der Hinde. Christian Warfare*, 1774, No. 24, p. 136, in 9 st. Tr. as "Ah! when shall I be, from staining." By Dr. H. Mills, 1845 (1856, p. 147).  
4. *Der letzte mitter Tag. Prospect of Death*, 1778, No. 25, p. 14, in 9 st. Tr. as "My day without a sorrow." By X. L. Procter, in *Prose*, 1870, p. 187.  
5. *Von Fürst dachungenen. St. Peter's Denial*, 1774, No. 8, p. 28, in 9 st., entitled "Prayer for Christians who feel themselves guilty of the sin of Peter." Tr. as "Urged, Lord, by sinful terror." By Dr. M. Müller, 1845 (1856, p. 203).

6. *Wie ich der mit Himmelreich. Easter*, 1774, No. 44, p. 146, in 1 st. Tr. as "Who is this with glory gleaming." By Dr. M. Müller, 1845 (1856, p. 220).

[J. M.]

**Mure, Sir William**, eldest s. of Sir William Mure of Rowallan Castle, Ayrshire, was b. at Rowallan in 1594. In the Civil War he sided against the king; and in 1644, accompanying those sent under the Solemn League and Covenant to the help of the Parliament, was wounded at the battle of Marston Moor. He d. at Rowallan in 1657. In 1628 he pub. a tr. of Robert Boyd's *Heavenly Christianism*, at Edinburgh, in a volume containing also an original poem entitled *Domestication*, and three sonnets entitled *Fancies Persuaded*. His [unclear] version of the *Psalm*, which seems to have been begun in 1629 and completed in 1639, was recommended to the use of the committee who compiled the *Scottish Psalter* of 1650. A complete as of this ver-

sion was found about 1825, with various other poetical mss. by him, among the old family papers in Rowallan Castle. These mss. were kindly searched for by Lord Donington in 1884, but could not be discovered among the family papers now in Loudoun Castle, Ayrshire. [J. M.]

Μυστήριον ξένον. [Χριστός γεννᾷται.]

**My blessed Saviour, is Thy love.** *J. Stennett.* [*Holy Communion.*] Appeared in his *Hys. on the Lord's Supper*, 1697, No. 22, in 10 st. of 4 l., and again in his *Works*, 1732, vol. iv. p. 111. It is usually given in 3 stanzas (st. i.-iii.) somewhat altered, as in the *Leeds H. Bk.*, 1853, and others. Another arrangement is, "O blessed Saviour, is Thy love." In some collections this extends to 6 stanzas, as in Snapp's *Songs of G. & G.*, 1872, but a shorter form is in more frequent use. [J. J.]

**My Father, for another night.** *Sir H. W. Baker.* [*Morning.*] Contributed to the revised ed. of *H. A. & M.*, 1875. It is repeated in a few collections, including the *Additional Hys.*, added to the *Leeds S. S. H. Bk.*, 1878. In this last case it is ascribed to "Oakes" in error. [J. J.]

**My former hopes are fled.** *W. Cooper.* [*Seeking God.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 8, in 5 st. of 4 l., and headed "The Shining Light." It was passed into C. U. in G. Britain and America, its use in the latter being somewhat extensive. [J. J.]

**My God, accept my heart this day.** *M. Bridges.* [*Confirmation.*] 1st pub. in his *Hys. of the Heart for the Use of Catholics*, 1848, in 5 st. of 4 l., and entitled "Confirmation." In some collections it begins, "My God, accept my heart, I pray," in others, "O God, accept my heart, &c." and in others, including the *Unitarian Hymn [ & Tune ] Bk. for the Church and the Home*, Boston, U. S. A., 1868, it opens with st. ii., "Before the Cross of Him Who died." In these various forms it is in extensive use in G. Britain and America. [J. J.]

**My God and Father! while I stray.** *Charlotte Elliott.* [*Resignation.*] The uncertainties with regard to the text of this popular hymn have arisen out of the fact that four forms of the text were pub. by Miss Elliott, and each of these has been taken in turn as the original. The facts and texts are as follows:—

i. The original hymn was pub. in the *Appendix to the 1st ed. of the Invalid's Hymn Book*, 1834, No. 17, as follows:—

- "1. My God and Father! while I stray  
Far from my home in life's rough way,  
Oh! teach me from my heart to say,  
'Thy will be done!'"
- "2. Though dark my path, and sad my lot,  
Let me 'be still,' and murmur not,  
Or breathe the prayer divinely taught,  
'Thy will be done!'"
- "3. What though in lonely grief I sigh  
For friends beloved, no longer nigh,  
Submissive still would I reply,  
'Thy will be done!'"
- "4. If thou shouldst call me to resign  
What most I prize, it ne'er was mine;  
I only yield thee what was thine;  
'Thy will be done!'"

- "5. Should pining sickness waste away,  
My life in premature decay,  
My Father! still I strive to say,  
'Thy will be done!'"
- "6. If but my fainting heart be blest  
With thy sweet spirit for its guest,  
My God! to thee I leave the rest—  
'Thy will be done!'"
- "7. Renew my will from day to day,  
Blend it with thine, and take away  
All now that makes it hard to say,  
'Thy will be done!'"
- "8. Then when on earth I breathe no more  
The prayer oft mixed with tears before,  
I'll sing upon a happier shore,  
'Thy will be done!'"

ii. The second form of the hymn appeared in Miss Elliott's brother's (*H. V. Elliott*), *Ps. and Hys.*, 1835, as follows:—

- "1. My God and Father, while I stray  
Far from my home, on life's rough way,  
O teach me from my heart to say,  
'Thy will be done!'"
- "2. If thou shouldst call me to resign  
What most I prize, — it ne'er was mine;  
I only yield thee what was thine;—  
'Thy will be done!'"
- "3. E'en if again I ne'er should see  
The friend more dear than life to me,  
Ere long we both shall be with thee;—  
'Thy will be done!'"
- "4. Should pining sickness waste away  
My life in premature decay,  
My Father, still I strive to say,  
'Thy will be done!'"
- "5. If but my fainting heart be blest  
With thy sweet Spirit for its guest,  
My God, to thee I leave the rest;—  
'Thy will be done!'"
- "6. Renew my will from day to day;  
Blend it with thine, and take away  
All that now makes it hard to say  
'Thy will be done!'"
- "7. Then when on earth I breathe no more  
The prayer oft mix'd with tears before,  
I'll sing, upon a happier shore,  
'Thy will be done!'"

iii. The third form of the hymn was given in Miss Elliott's *Hours of Sorrow*, &c., 1836, pp. 130-1, as follows:—

- "My God and Father! while I stray  
Far from my home in life's rough way,  
O! teach me from my heart to say,  
'Thy will be done!'"
- "Though dark my path and sad my lot,  
Let me 'be still' and murmur not;  
Or breathe the prayer divinely taught,  
'Thy will be done!'"
- "What though in lonely grief I sigh  
For friends beloved, no longer nigh,  
Submissive still would I reply,  
'Thy will be done!'"
- "Though thou hast call'd me to resign  
What most I priz'd, it ne'er was mine:  
I have but yield'd what was thine;—  
'Thy will be done!'"
- "Should grief or sickness waste away  
My life in premature decay;  
My Father! still I'll strive to say,  
'Thy will be done!'"
- "Let but my fainting heart be blest,  
With thy sweet Spirit for its guest,  
My God! to thee I leave the rest:  
'Thy will be done!'"
- "Renew my will from day to day!  
Blend it with thine, and take away  
All that now makes it hard to say,  
'Thy will be done!'"

iv. The fourth form is in the 1839 ed. of Elliott's *Ps. & Hys.* and later editions. In this the text of the *Ps. and Hys.*, 1835, has undergone one change only, and this in the opening line, which reads, "My God, my Father, while I stray."

The great diversity in these texts, and all



pub. by Miss Elliott, or with her sanction, accounts for the curious anomaly that Lord Selborne, in his *Bk. of Praise*, gives one form as the original, Bp. Bickersteth, in his *H. Comp.*, another, and some one else a third. In varying forms it is in extensive use in all English-speaking countries, and of all Miss Elliott's hymns it ranks next to her "Just as I am" in popularity. It has also been tr. into several languages, including Latin, German, French, &c. [J. J.]

**My God, and is Thy table spread?** *P. Doddridge.* [*Holy Communion.*] Pub. in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, No. 171, in 6 st. of 4 l., and headed "God's Name profaned, when his Table is treated with Contempt. Malachi i. 12. Applied to the Lord's Supper." The same text was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, &c., 1839. The extensive use of this hymn, and especially in the Church of England, is due to a great extent to the fact that it, with a few others, was appended to *Tate and Brady's Version of the Psalms*. The history of that circumstance is given in the article on the *New Version* (q.v.). The only changes in the text are st. i., l. 2, of "does" into "doth," and l. 3 of the same stanza of "its" into "thy." In addition to its use in this form, and in the original (often abbreviated), it is also found as:—

1. **Father, and is Thy table spread.** This is adopted by some of the American Unitarian collections.

2. **Lord Jesus, is Thy table spread.** This is as early as the 1816 Appendix to Cotterill's *Sol.*, and is found in Bickersteth's *Christian Psalmody*, 1833, and later hymn-books of the same type.

3. **O God, and is Thy table spread.** This is in the *Hymnary*, 1872, in 4 st., together with a doxology which is not in the original.

The only alterations of any moment which have crept into the text, and are sometimes adopted, are:—

"Rich banquet of His Flesh and Blood!"

to:—

"Memorial of His Flesh and Blood!"

and:—

"Why are its dainties all in vain?"

to:—

"Why are its bounties all in vain?"

In full or in part this hymn has been tr. into several languages. One in Latin (of 4 st., the fourth being very much altered), by Bingham, in his *Hymno. Christ. Lat.*, 1871, is "O Deus, anne patet nobis Tua mensa referta?" [see *English Hymnody*, Early, § XIV.] [J. J.]

**My God, how endless is Thy love.** *I. Watts.* [*Morning or Evening.*] Pub. in his *Hys. and Spiritual S.*, 1709, Bk. i., No. 81, in 3 st. of 4 l., and headed "A Song for Morning or Evening." It was included in J. Wesley's *Ps. & Hys.*, Charles-town, 1736-37, and subsequently in a large number of hymn-books. In addition to its use under its original first line, sometimes with slight changes, but usually unaltered, it is also found as:—

1. **O God, how endless is Thy love.** This form appeared in G. Whitefield's *Hymns*, &c., 1733, No. 17; M. Madan's *Ps. & Hys.*, 1760, No. 103, and many later collections.

2. **O God, how constant is Thy love.** This was given in the 1819 ed. of Cotterill's *Sol.*, p. 2, in 4 st., the 3rd stanza being an addition by Cotterill or Montgomery.

3. **O God, how boundless is Thy love.** This form is

in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871.

Through the original and in these various forms this hymn is in use in all English-speaking countries. It is a beautiful example of Watts's tender style, but somewhat tinged with sadness. [See *English Hymnody*, Early, § VI. 3, XIII.] [J. J.]

**My God, how perfect are Thy ways.** *W. Cowper.* [*The Lord our Righteousness.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 67, in 5 st. of 4 l., and entitled "Jehovah our Righteousness." It is generally given in its original form, but its use is limited. [J. J.]

**My God, how wonderful Thou art.** *F. W. Faber.* [*The Eternal Father.*] 1st pub. in his *Jesus and Mary*, &c., 1848, No. 2, in 9 st. of 4 l., and entitled, "The Eternal Father," and again in his *Hymns*, 1862, p. 22. Its use is very extensive both in G. Britain and America, but it is often given in an abridged form. In some of the American collections, including H. W. Beecher's *Plymouth Coll.*, 1855, *The Baptist Praise Bk.*, 1871, it begins with st. ii., "How dread are Thine eternal years," but this does not equal the original in popularity in America, and is almost unknown in G. Britain. Another cento in C. U. in America begins with st. iv., "O how I fear Thee, living God." [J. J.]

**My God, I am Thine; What a comfort divine.** *C. Wesley.* [*Peace with God.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. i., as No. 16 of "Hymns for Believers," in 6 st. of 3 l. (*P. Works*, 1868-72, vol. v. p. 24). It was republished in the *Wea. H. Bk.*, 1780, No. 197, and thence passed into most of the Methodist hymn-books throughout all English-speaking countries. Few hymns amongst the Methodists have equalled it in the influence which it has had upon the sick and dying. Numerous instances of great interest are given in G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 167. The stanzas most frequently quoted are, i. "My God, I am Thine," and iv., "My Jesus to know; And feel His blood flow." Outside of the Methodist bodies its use is limited. [J. J.]

**My God, I know, I feel Thee mine.** *C. Wesley.* [*Peace and Holiness desired.*] Pub. in *Hys. & Sac. Poems*, 1740, p. 156, in 12 st. of 4 l., and entitled, "Against Hope, Believing in Hope" (*P. Works*, 1868-72, vol. i. p. 328). In the *Wea. H. Bk.*, 1780, No. 351, st. x. is omitted, and slight changes in the text are introduced. This form is repeated in the revised ed., 1875, and has passed into several collections. In addition there are also the following arrangements of the hymn in C. U.:—

1. **Father, Thy all-victorious love.** This opens with st. iv. altered, and is in use in American Unitarian hymn-books.

2. **Jesus, Thine all-victorious love.** This also begins with st. iv. altered, and is in American C. U.

3. **My God, I humbly call Thee mine.** This is in Mercer's *Church Psalter & H. Bk.*, Oxford ed., 1864, in 9 stanzas.

4. **O that is me the sacred fire.** In the *Primitive Methodist Hymnal*, 1887, and a few American collections. This opens with st. vii. [J. J.]

**My God, I love and I adore.** *I. Watts.* [*God, the Creator and Preserver.*] This poem of 63 lines, appended to an essay on "Search-

ing after God," is in Watts's *Reliquiæ Juveniles: Miscellaneous Thoughts in Prose and Verse, &c.*, 1734. In the *Coll. of Hys. & Ps., &c.*, by Kippis, Rees, and others, 1795, a hymn in 4 st. of 4 l. appeared as No. 62, beginning "Who can by searching find out God?" The opening stanza is based on ll. 1-4 of the poem, whilst st. ii.-iv. are almost word for word from ll. 5-20. This same hymn, with the substitution of ll. 1-4 of the poem for the first stanza as in Kippis, is No. 148 in *The Bap. Praise Bk.*, N. Y., 1871. This, together with the text as in Kippis, is in other collections. Another arrangement, beginning with the same first line, in 4 st. is No. 177 in H. W. Beecher's *Plymouth Coll.*, 1855, but it is not equal to either of the former in purity or beauty. The hymn, in either of those forms, is very poetical and of more than usual excellence. [J. J.]

**My God, in Whom are all the springs.** *I. Watts.* [*Ps. lvi.*] 1st pub. in his *Psalms of David*, 1719, in 6 st. of 4 l., and entitled, "Praise for Protection, Grace and Truth." In some collections, as in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, it begins with st. iii., "Be Thou exalted, O my God." Both the original and the abridged form are in limited use. [J. J.]

**My God, is any hour so sweet.** *Charlotte Elliott.* [*The Hour of Prayer.*] Pub. in her *Hours of Sorrow, &c.*, 1836, p. 45, in 7 st. of 4 l., and entitled "The Hour of Prayer"; again in her brother's *Ps. & Hys.*, 2nd thousand, 1837, in 6 st., and again in her *Morning and Evening Hys. for a Week*, 1839. The text in each of these works is different from that in the rest. The text in the *H. Comp.*, 1876, which is generally received as the original, differs slightly from each of the above. The 1836 text is in *Lyra Brit.*, 1867, p. 219, with "There for," changed to "Here for," in st. v. l. 2. In Kennedy, 1863, and in Thring's *Coll.*, 1882, it is altered to "Sweet is the morning light to me." The use of this hymn in one or the other of these two forms is extensive. [J. J.]

**My God, my Father, blissful Name.** *Anne Steele.* [*Humility and Trust.*] Appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 114, in 8 st. of 4 l., and headed "Humble Reliance." It was repeated in the 2nd ed. of the *Poems*, 1780, and in Sedgwick's reprint of her *Hymns*, 1863, p. 70. In its full original form it is not usually found in C. U.; but the following centos therefrom are given in several hymn-books in G. Britain and America:—

1. **My God, my Father, blissful Name.** Composed of st. i.-iv., vi.-viii. in the *Bap. New Selection*, 1828; the *Bap. Ps. & Hys.*, 1858; the *New Cong.*, 1859, &c.

2. **My God, my Father, charming Name.** This is usually No. 1, with the alteration of the opening line.

3. **Lord, what Thy providence denies.** Composed of st. iii., iv., vii., viii. in the 1883 *Appendix* to the S. P. C. K. *Ps. & Hys.*, and others.

4. **My God, whatever Thy will ordains.** In Kennedy, 1863, No. 1211, is a cento from this hymn and Miss Steele's "Dear Refuge of my weary soul." [J. J.]

**My God, my Father, dost Thou call?** *Bp. E. H. Bickersteth.* [*Home Missions.*] Written for the London Church Mission, 1874, and printed in the *Guardian*, and afterwards pub. in his *H. Comp.*, 1876. It has since

passed into several hymn-books, including the *Prim. Methodist Hymnal*, 1887, &c. [J. J.]

**My God, my Portion and my Love.** *I. Watts.* [*God Man's only Happiness.*] Pub. in the 1st ed. of his *Hys. and Spiritual S.*, 1707 (ed. 1709, Bk. ii., No. 94), in 8 st. of 4 l., and headed "God my only Happiness." It is in C. U. both in full and in an abridged form. In Dale's *English H. Bk.*, 1874, No. 689, "My God, my life is in Thy love," is also from this hymn, and is composed of st. i., ii., v., vii., viii. slightly altered. [J. J.]

**My God, the Covenant of Thy love.** *P. Doddridge.* [*The Divine Covenant.*] This hymn is No. 86 in the D. mss., but is undated. The latest date in the mss. is given to No. 83, as "Jan. 9, 1738." This hymn is, we judge, circa 1740. It was included, unaltered, in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 21, in 5 st. of 4 l., and headed "Support in God's Covenant under domestic troubles;" and again in J. D. Humphreys's ed. of the same, 1839, No. 26. It is in extensive use in G. Britain and America, but usually with the omission of st. ii., "What tho' my house be not with Thee." [J. J.]

**My God, the Spring of all my joys.** *I. Watts.* [*God, Light in darkness.*] 1st pub. in his *Hys. & Spiritual S.*, 1707 (ed. 1709, Bk. ii., No. 54), in 5 st. of 4 l., and headed "God's presence is Light in darkness." In 1741, J. Wesley included it with alterations in his *Ps. & Hys.*, p. 118, but did not introduce it into the *Wes. H. Bk.* in 1780. It is in the 18th ed., 1805, as No. 87, with an asterisk to denote that it was not placed there by Wesley. In its original form the hymn is about God, and He is spoken of in the third person thus:

"In darkest shades if He appear."

The Wesley version is an address to God:

"In darkest shades if Thou appear."

Both versions are in extensive use in all English-speaking countries; the original, however, being the more popular of the two. In a few collections it is altered to: "My God, the Source of all my joys." [J. J.]

**My God, Thy service well demands.** *P. Doddridge.* [*Thanksgiving for Recovery from Sickness.*] In the D. mss. this hymn is No. 55, is dated "Nov. 14, 1737," and headed,

"A Thought on recovery from Sickness in which much of the Presence of God had been experienced. Particularly intended for the use of Miss Nanney Bliss."

This heading is altered in Doddridge's handwriting to

"Thought on recovery from a dangerous sickness in which much of the presence of God had been experienced. Particularly intended for the use of a friend who had been in extreme danger by the bursting of an artery in her stomach."

It was included in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 364, in 7 st. of 4 l., as one of the "Hymns on Particular Occasions, and in Uncommon Measures." It is headed therein "On Recovery from Sickness, during which much of the Divine Favour had been experienced." In J. D. Humphreys's ed. of the *Hymns, &c.*, the text and heading as in Orton's ed. were repeated. When the nature of the sickness is remembered, the original ms. is more in-

tensely vivid than the printed text. In the *Ms. st. ii., ll. 3, 4*, read:—

"When life in purple torrents flowed  
From every gushing vein;"

*st. iii., l. 3*:—

"And teach me with my quivering lips;"

and *st. v., l. 4*:—

"That made salvation mine."

The special personal character of this hymn has limited its use. It might, however, be easily adapted for special or general thanksgiving after sickness. [J. J.]

**My God, 'tis to Thy Mercy-seat.** *Anne Steele.* [*The Mercy-Seat.*] 1st pub. in her *Poems on Subjects chiefly Devotional, &c.*, 1760, vol. i. p. 133, in 6 st. of 4 l., and headed: "Refuge and Strength in the Mercy of God." It was repeated in the 2nd ed. of the *Poems, &c.*, 1780, and in Sedgwick's reprint of her *Hymns*, 1863. It is in C. U. both in its original form and as "Dear Father, to Thy Mercy-seat." The latter form is chiefly in use in America. [J. J.]

**My God, what silken cords are Thine.** *P. Doddridge.* [*Gratitude.*] 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 152, in 5 st. of 4 l., and entitled "Gratitude the Spring of true Religion;" and again in J. D. Humphreys's ed. of the same, 1839, No. 171. It is in C. U. in its original form, and as "My God, what cords of love are Thine," in the *London H. Bk.* (enlarged) 1873, and others. [J. J.]

**My gracious Lord, I own Thy right.** *P. Doddridge.* [*The Service of Christ a delight.*] Pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 294, in 5 st. of 4 l., and headed "Christ's Service the fruit of our Labours on earth;" also given in J. D. Humphreys's ed. of the same, 1839, No. 320. Its use, especially in America, is extensive. Sometimes it is given as "All-gracious Lord, I own Thy right," as in the *Unitarian Hys. of The Spirit*, Boston, U.S.A., 1864. [J. J.]

**My heart is resting, O my God.** *Anna L. Waring.* [*The Lord the Portion of his people.*] Appeared in the 4th ed. of her *Hys. and Meditations*, 1854, p. 65, in 11 st. of 8 l., and based upon Lam. iii. 24, "The Lord is my Portion, saith my soul; therefore will I hope in Him" (ed. 1871, p. 62). It is also in her *Additional Hys.*, 1858. Being too long to be used in full, various arrangements of lines and stanzas have been adopted for C. U. Most of these begin with the opening line of the hymn. One exception is, "I have a heritage of joy," in the *American Unitarian Hy. [de Tune] Bk. for Church & Home*, Boston, 1868, which begins with st. iii., l. 5. [J. J.]

**My Helper, God, I bless His name.** *P. Doddridge.* [*New Year.*] This hymn is almost entirely unknown under its original first line, but altered as "Our Helper, God, we bless His [Thy] name," it is found in several collections, including *Horner's Cong. Hys.*, 1884. It was 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 19, in 4 st. of 4 l., and headed, "Ebenzer, or God's helping hand review'd and

acknowledged. 1 Sam. vii. 12. For New-Year's day." It is also in J. D. Humphreys's ed. of the same, 1839, No. 23. [J. J.]

**My Hope, my All, my Saviour Thou.** [*Jesus, All in All.*] This hymn has been traced to *A Pocket Hymn Book designed as a constant Companion for the Pious, collected from Various Authors.* York, R. Spence, 1774 (5th ed., 1786, No. 114), in 5 st. of 4 l. Through this *Pocket H. Bk.*, which, in a reprint, was the first Methodist hymn-book used in America [*American Hymnody*, § v.], it came into use in that country. The full and unaltered text is in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, No. 964. In the *Meth. Episco. Hymnal*, 1878, it is given in 4 st., and ascribed to "Thomas Coke." As the hymn was published in a *Methodist Pocket H. Bk.*, in 1774, and Dr. Coke did not make the acquaintance of J. Wesley until August 13, 1776, this can hardly be so. Moreover, there is no mention of his having written hymns at that time, or at any time, in Dr. Etheridge's authorised edition of his *Life*, 1860. We are obliged therefore to say it is *Anonymous*. [J. J.]

**My Jesus, while in mortal flesh.** *P. Doddridge.* [*Abidings—Faith in Christ.*] This is No. 280 in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, and No. 306 in J. D. Humphreys's ed. of the same, 1839. It is in 6 st. of 4 l., and headed "Living while in the flesh by faith in Christ, Who loved us, &c. Galat. ii. 26." It is in C. U. in its original form, and as "Blest Jesus, while in mortal flesh." The latter form is mainly in use in America. [J. J.]

**My Lord, my Love was crucified.** *J. Mason.* [*Sunday.*] Appeared in his *Spiritual Songs, or Songs of Praise, &c.*, 1683, No. 19, in 3 st. of 8 l., and 1 st. of 4 l., and entitled "A Song of Praise for the Lord's Day." It is also in Sedgwick's reprint of Mason's *Spiritual S.*, 1859, p. 30. It is in use in three forms: (1) The original abbreviated; (2) "My Lord, my Life, was crucified;" and (3) "Come, dearest Lord, and feed Thy sheep." The altered forms are principally in use in America.

The opening line of this hymn is well known in Church history and song. St. Ignatius used it in the first century: it was common throughout the middle ages, and the prefatory plate to Luke Boileau's *Reformed Monastery*, 1677, has the motto "Amor meus crucifixus est." The refrain to each stanza of C. Wesley's "O Love divine, what hast Thou done?" is "My Lord, my Love is crucified;" to each stanza of Faber's "O come and mourn with me awhile, it is 'Jesus, our Love, is crucified';" and in *H. A. & M.*, and most modern collections which have copied Faber's hymn, it is "Jesus, our Lord, is crucified." It is a beautiful thought, and full of spiritual meaning. Its tenderness is not intensified by the change of "our Love" to "our Lord." [W. T. B.]

**My Maker, and my King; to Thee my whole I owe.** *Anne Steele.* [*God, Creator and Benefactor.*] 1st pub. in her *Poems on Subjects chiefly Devotional, &c.*, 1760, vol. i. p. 48, in 6 st. of 4 l., and entitled,

"God my Creator and Benefactor." It was repeated in her *Poems, &c.*, 1780; and in Sedgwick's reprint of her *Hymns*, 1863. Two forms of this hymn are in C. U. (1) The first is the original in its full or abridged form. This came into C. U. through the Bristol Bap. Coll. of Ash & Evans, 1769, where it is No. 25, and sign d "r." (2) The second is:—

"My Maker and my King!  
What thanks to Thee I owe."

This appeared in Hall's *Mitre H. Bk.*, 1836, No. 286, in 4 st. of 4 l.; and again in E. Oslor's *Church and King*, June 1, 1837. It was rewritten from Miss Steele's hymn by Oslor for the *Mitre H. Bk.*, and should be given as *Anne Steele*, 1760; *E. Oslor*, 1836. [J. J.]

**My Saviour, be Thou near me,  
Through life's night.** *Mary Duncan, née Lundie.* [Supplication.] 1st pub. in her *Memoir*, 1841, in 2 st. of 8 l., and thus introduced:—

"To a Greek air, which a dear friend loved to hear her sing, she composed, at the pianoforte, the annexed stanzas, not being satisfied with the trifling words attached to it. They bear date the 20th December (1839), the last effusion of her muse, and the prayer of their petition was about to be answered speedily" (ed. 1843, p. 294).

The hymn is included, set to this air, in the Rev. J. H. Wilson's *Songs of Zion*, 1877, and, without the air, in other collections. [J. M.]

**My song shall be of mercy.** *H. Dowdton.* [Ps. ci.] Written for his congregation at St. John's Church, Chatham, and first printed at the close of his *Sermon*, preached in 1832, on "God, the Refuge of His people" (Chatham, A. Etherington); and then in Barry's *Ps. & Hys.*, 1867. It was also included in his *Hys. & Verses*, 1873. [W. T. B.]

**My song shall bless the Lord of all.** *W. Cowper.* [The Godhead of Christ.] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 38, in 6 st. of 4 l., and headed "Jehovah Jesus." Although not in extensive use, it is a dogmatic hymn of more than usual merit, and is worthy of greater attention. [J. J.]

**My soul and spirit fill'd with joy.** *N. Tate.* [Magnificat.] This metrical version of the Song of the Blessed Virgin was given in the Appendix to the *New Version of the Psalms* appended to the *Book of Common Prayer*, 1702 (licensed 1703). It is not found in modern collections of hymns (full text in old *P. Books*). In the Draft of the *Scottish Translations and Paraphrases*, 1745, it was given with very slight alterations as No. ii. Before its adoption, however, in the authorised issue of the *Translations, &c.*, of 1781, it underwent further revision, and as No. xxxvi. stands thus:—

St. i., *N. Tate*; st. ii., rewritten, 1781; st. iii., rewritten, 1781, with 1st line from 1745; st. iv., *N. Tate*; st. v., l. 1, 1716; l. 2 altered; ll. 3, 4, *N. Tate*.

This recast, which has been in use in the Church of Scotland for more than 100 years, is claimed for W. Cameron (p. 300. ii.) by his daughter in her list of authors and revisers of the 1781 issue. Full recast text in modern editions of the *Scottish Trs. and Paraphrases*. [J. J.]

**My soul doth magnify the Lord.** *J. Mason.* [Whitsuntide.] 1st pub. in his

*Spiritual Songs, or Songs of Praise*, 1683, p. 52, in 5 st. of 8 l., and 1 st. of 4 l., and entitled "A Song of Praise for Joy in the Holy Ghost"; and again, in Sedgwick's reprint of the *Spiritual Songs*, 1851, p. 38. The hymn in its full form is not in C. U. The following centos however are in C. U.:—

1. **A living stream as crystal clear.** This begins with st. iii., and, as altered by J. Keble, it appeared in the *Salisbury H. Bk.*, 1867, and subsequently in other collections.

2. **My soul doth magnify the Lord.** This, as No. 384 in the Dutch Reformed *Hys. of the Church*, N. Y., 1869, is composed of st. i., ii., ll. 1-4, and a doxology not in the original.

3. **There is a stream which issues forth.** This, as No. 104 in Lord Selborne's *Book of Praise*, 1862, is st. v. to the end of the hymn unaltered.

These centos, especially No. 1, are in several collections; but their use is not equal to their merits. [See *English Hymnody*, Early, § xi.] [J. J.]

**My soul, go boldly forth.** *R. Baxter.* [Death Anticipated.] This poem appeared in Baxter's *Additions to the Poetical Fragments of Richard Baxter*, Written for himself and Communicated to such as are more for serious Verse than smooth. London: Printed for B. Simmons, &c., 1683, p. 62, in 31 st. of 6 l., dated "Decemb. 19, 1682," and headed "The Exit." In the American *Plymouth Coll.*, 1855, st. i., iv. and xxxi. were given as No. 887, and in Kennedy, 1863, st. i., iv. xiii. and xxxi. as No. 1375. Both the original and these centos are admirably adapted for private use. [W. T. B.]

**My soul, inspired with sacred love.** *C. Wesley.* [Ps. cxlvi.] 1st pub. in *The Arminian Magazine*, 1798; again in Fish's collection of *C. Wesley's Psalms*, 1854; and again in the *P. Works*, 1868-72, vol. viii. p. 260, in 8 st. of 6 l. In 1830, it was given in the *Supp. of the Wes. H. Bk.*, with the omission of st. iii. and vi., and retained in the revised ed., 1875. [J. J.]

**My soul, repeat His praise.** *I. Watts.* [Ps. ciii.] 1st pub. in his *Ps. of David, &c.*, 1719, p. 267, in 8 st. of 4 l., and headed, "Abounding Compassion of God; or, Mercy in the Midst of Judgment." It was given with the omission of st. ii., iv. and vi., in G. Whitefield's *Hys. for Social Worship, &c.*, 1753, No. 9. This abbreviated form was repeated in M. Madan's *Ps. & Hys.*, 1760, No. 117, and others, and thus came into C. U. in the Church of England. It is also given in full in some collections, and again, altered in another way, in others. Its use is extensive. [J. J.]

**My soul, there is a country.** *H. Vaughan.* [Heaven—Peace.] This poem on "Peace" appeared in 20 lines in his *Siles Scintillans, or Sacred Poems*, Pt. i., 1650 (2nd ed. 1655); in Lyte's reprint of the same, 1847, and in the Bell and Daldy reprint, 1858. In the reduced form of 4 st. of 4 l., it was given in the *People's H.*, 1867; and in its full and unaltered form, as a hymn for "Private Use," in Thring's *Coll.*, 1882. [J. J.]

**My soul, thy great Creator praise.** *Sir J. Denham and I. Watts.* [Ps. 104.] 1st pub. in Watts's *Psalms of David, &c.*, 1719.



in 28 st. of 4 l., and headed "The glory of God in Creation and Providence." In a note he says:—

"Several Lines in this Psalm I have borrow'd of Sir John Denham; if I have made the Connection more evident, and the Sense more easy and useful to an ordinary Reader, I have attained my End, and leave others to judge whether I have dishonour'd his Verse, or improved it," p. 274.

The lines borrowed from Sir J. Denham's version of 1714 are st. i., ii., iii., vii., ll. 1, 2; xxviii., ll. 3, 4. The paraphrase naturally from its great length is not in C. U., but the following centos therefrom are in several hymn-books in G. Britain and America:—

1. Great is the Lord, what tongue can frame! This cento, in the *Andover Sabbath H. Bk.*, 1858, and other American collections, is made up of odd lines from Watts's portion of the paraphrase somewhat freely altered. In some hymnals st. ii. of this cento is omitted.

2. My soul, thy great Creator praise. This cento in the *Leeds H. Bk.*, 1853, 4 stanzas, is thus composed: st. i., ii. Sir John Denham, and the rest by Watts; in the *New Cong.*, 1859, 8 stanzas, st. i., ii. are by Denham, and the rest by Watts; and in Dale's *English H. Bk.*, 1874, st. i.-iii., are by Sir J. Denham, and iv., v. by Watts.

3. Vast are Thy works, Almighty Lord. Of this cento in Martineau's *Hymns*, 1840, No. 127, ll. 1, 2 of st. iii. are by Sir J. Denham, and the rest by Watts.

These centos, taken together, are in somewhat extensive use. [J. J.]

My soul, with joy attend. P. Doddridge. [*The Security of Christ's Sheep.*] This is No. 97 of the D. Mes., but is undated [circa 1740]. It was pub. by J. Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1753, No. 231, in 6 st. of 4 l., and headed, "The Happiness and Security of Christ's Sheep, John x. 28." It was also repeated in J. D. Humphreys's ed. of the same, 1839, No. 255. It is in C. U. in G. Britain and America. [J. J.]

My soul, with sacred joy survey. T. Kelly. [*Missions.*] 1st pub. in his *Coll. of Ps. & Hys.*, &c., Dublin, 1802, No. 264 (there are two hymns in the collection with this number), in 7 stanzas of 4 l., and based on Isa. xliii. 5, 6. It was repeated in the 1st ed. of his *Hymns*, &c., 1804, and again in all later editions (ed. 1853, No. 575). In addition to appearing in a few collections under its opening line, two centos therefrom are in C. U., both beginning: "Arise, arise; with joy survey." These are: (1) In Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1219, composed of st. i., iii., ii., vi. and vii. in the order named; (2) In the *Bap. Praise Bk.*, N. Y., 1871, where st. i., iv. form No. 1204. [J. J.]

My spirit longeth for Thee. J. Byron. [*No Rest but in God.*] Pub. in his *Miscellaneous Poems*, 1773, in two parts, Pt. i. being "The desponding Soul's wish"; and Pt. ii. "The Answer." The "Wish" is in 4 st. of 4 l.; and the "Answer" in 4 st. of 4 l. Both parts are in C. U., the first, usually as, "My spirit longs for Thee; and the second, "Cheer up, desponding soul. The full text was reprinted in Byron's *Works*, 1814, vol. ii. p. 140. [W. T. B.]

My stock lies dead, and no increase. G. Herbert. [*Divine Grace Desired.*] Appeared in his posthumous work *The Temple*,

1633 (ed. *Chandos Classics*, 1887, p. 107), in 4 st. of 3 l., with the refrain "Drop from above!" It is given in its original form in a few collections, and again in several American hymnals, as "My heart lies dead, and no increase." It is a sweetly pathetic hymn for private devotion. [J. J.]

My times of sorrow and of joy. B. Beddome. [*Resignation.*] Written on Jan. 4, 1778, and pub. in Rippon's *Bap. Sel.*, 1787, No. 276, in 5 st. of 4 l., and headed "Resignation: or God's Portion." In R. Hall's posthumous edition of *Beddome's Hymns*, &c., 1817, No. 222, it is simply entitled "Resignation." It is a striking coincidence that, unknown to Beddome, his son, Dr. Benjamin Beddome, died of a fever in Edinburgh on the day that this hymn was written. Dr. Rippon says, in the *Baptist Register*, 1794, that the father preached on that day (Sunday) from Ps. xxxi. 15, "My times are in Thy hand," and that this hymn was sung at the close of the Sermon. It is very plaintive, and well suited for private use. It is in several modern collections, including the *Bap. Ps. & Hys.*, 1858 and 1880. [J. J.]

My whole, though broken heart, O Lord. R. Baxter. [*Resignation.*] Appeared in his *Poetical Fragments*, 1681, p. 81, in 8 st. of 8 l., and entitled, "The Covenant and Confidence of Faith." To it is appended the note: "This Covenant, my dear wife, in her former sickness, subscribed with a cheerful will." The hymn was republished in Pickering's reprint of the *Poetical Fragments*, 1821. In its complete form it is not found in modern hymn-books. The following centos therefrom are in C. U.:—

1. Christ leads me through no darker rooms. This is in the Cooke and Denton *Hymnal*, 1853, and several American collections.

2. Come, Lord, when grace has made me meet. In *The Church Praise Book*, N. Y., 1852.

3. Lord, it belongs not to my care. This is the most popular of the centos. It is in extensive use in all English-speaking countries.

4. Lord, it is not for us to care. This ranks in popularity next to No. 3.

5. Lord, may we feel no anxious care. This appeared in Hall's *Mitre H. Bk.*, 1836, No. 248, and is found in a few modern collections.

6. Now it belongs not to my care. This also is somewhat limited in use.

When all these centos are taken into account the popularity and acceptableness of this hymn are very marked. [J. J.]

Myddleton, William, an eminent poet and grammarian, was the third s. of Richard Myddleton, of Denbigh, an elder brother of Sir Hugh Myddleton. W. Myddleton was educated at Oxford, and served as a soldier in the armies of Elizabeth. He subsequently joined the navy. He was the means of saving the English fleet which was sent in 1591 to the Azores to intercept the Spanish galleons when Philip II. sent another fleet of ten times the English force to defeat the design.

Myddleton's first publication was *Barddoniaeth; or, the Art of Welsh Poetry*, London, 1593. His chief work is an elegant version of the *Psalms* in the higher kind of Welsh metres, or "Cynganedd." It was finished January 24, 1595, and pub. in London by T. Salusbury in 1603. A 2nd ed. was pub. by the Rev.



W. Davies, M.A., in 1827. It was not intended for public worship, and was never used in that form. [W. G. T.]

**Mysterium mirabile, Hac luce nobis panditur.** [*Passiontide.*] This is the hymn at Matins in the Office of the Most Holy Winding Sheet of our Lord Jesus Christ—an office added to the *Roman Breviary* since 1740. In the *Roman Breviary*, Bologna, 1827, *Pars Verna, Supplement*, it is assigned to Saturday after the 2nd S. in Lent, and marked as a Greater Double; the text of this hymn being given at p. 274. It is also found in later eds. of the *Roman Breviary*. *Tr.* as:—

**This day the wondrous mystery.** By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 80, in 7 st. of 4 l.; and again in his *Hym. & Poems*, 1873, p. 45. It is in several collections, including the *Hymnary*, 1872, &c., but usually in an abridged form.

**Other trs. are:—**

1. O Miracle of mystery. W. J. Bliss, 1882-6.
2. A wondrous mystery this day. J. Wallace, 1874.

[J. M.]

## N

**N.** The signature of Dr. N. Cotton in Dr. Dodd's *Christians' Magazine*, 1761.

**N.**, in Bristol Bap. Coll. of Ash & Evans, 1769, i.e. James Newton.

**N. N. F.**, in the *Church Times*, i.e. G. Moultrie, being the initials of his family motto, "Nunquam non fidelis."

**N. T. P. R.**, in the *Clunias Brev.*, 1686, i.e. Nicholas le Tourneaux.

**Nachtenhöfer, Caspar Friedrich**, a. of Caspar Nachtenhöfer, advocate at Halle, was b. at Halle, March 5, 1624. He entered the University of Leipzig in 1647, as a student of theology (M.A. 1651). He was then for a few months tutor in the house of the Chancellor August Carpsow at Coburg. In the end of 1651 he was appointed diaconus, and in 1655 pastor, at Meeder near Coburg. He was then, in 1671, called to Coburg as pastor of the Holy Cross Church, and diaconus of the St. Moritz Church. He afterwards devoted himself wholly to St. Moritz, and d. as second senior in charge Nov. 23, 1685 (*Wetzel* ii. 203; *Allg. Deutsche Biog.* xxiii. 192, &c.) He pub. a metrical history of the Passion under the title of *Erklärung des Leidens- und Sterbens-Geschichte Jesu Christi*, at Coburg in 1685. Four hymns are ascribed to him, two of which have been *tr.* viz.:—

i. *Dies ist die Nacht, da mir erschienen.* *Christmas.* This is in J. H. Hävecker's *Kirchencho*, 1695, No. 406, in 5 st. of 6 l., marked as by M. C. F. N. It had previously appeared in the Coburg *G. B.*, 1663 (Coburg Gymnasium Library), and is included in the *Uns. L. S.*, 1851, No. 31. The *tr.* in C. U. is:—

**This is the night wherein appeared.** A good and full *tr.* by A. T. Russell, as No. 58 in his *Ps. & Hym.*, 1851.

ii. *So gehst du dann, mein Jesu, hin.* *Passiontide.* This appears in the *Neu-Vollständigers Marggräfl. Brandenburgisches Gesang-Buch*, Culmbach and Bayreuth, 1668, p. 81, in 4 st. of 6 l., entitled "A beautiful hymn for Lent." It is also in the Coburg *G. B.*, 1666, *Appendix*, p. 4, entitled "Christ's Death the sinner's life." In both books it is without name of author. *Wetzel* ii. 206, ascribes it to Nachtenhöfer, and says it was written in 1651, while he was tutor at Coburg. It

is a hymn on Christ's way to the Cross, and in the form of a dialogue between the soul and Christ. In order to complete the sense an additional stanza was inserted between the original iii. and iv., and this is the form in the *Uns. L. S.*, 1851, No. 781. This new st., according to *Wetzel* ii. 210, is by Magnus Daniel Omelin, Professor at Altdorf (b. at Nürnberg, Sept. 6, 1646; d. at Altdorf Nov. 22, 1708), and was included in the *Altdorf G. B.* of 1699. The *tr.* in C. U. is:—

**So, Lord, Thou goest forth to die.** A good *tr.* of st. i., v. by A. T. Russell, as No. 92 in his *Ps. & Hym.*, 1851.

[J. M.]

**Ναὶὼν Ἰωῆς ἐν μυχοῖς.** [*Esse* *Λαβν.*]

**Naked as from the earth we came.** I. Watts. [*Submission.*] 1st pub. in his *Hym. and Spiritual S.*, 1707 (ed. 1709, Bk. i., N. o. v.), on Job i. 21, in 5 st. of 4 l., and entitled "Submission to afflictive Providence." In this form its use is limited. In the 1745 *Draft Translations and Paraphrases of the Church of Scotland* it was included, unaltered; but in the authorized ed. of 1781, No. iii., it was given in a recast form, in which st. i.-iii. were Watts's rewritten, and st. iv. was new. This recast, which has been in use in the Church of Scotland for more than one hundred years, is claimed for W. Cameron (p. 290. i.) in the markings by his daughter of the 1781 *Tr. & Paraphrases*. [J. J.]

**Nason, Elias**, a Congregational minister, lecturer, and writer, was b. at Wrentham, Massachusetts, April 21, 1811, and was educated at Brown University, where he graduated in 1835. He was a teacher in Georgia for some time, and from 1840 to 1849 in Newburyport, Massachusetts. Subsequently he entered the Congregational ministry. He is the author of several biographies. In 1855 he pub. *Songs for the School Room*; in 1857 his *Congregational Hymn Book*; and in 1863, in conjunction with Dr. Edward Kirk, *Songs for Social and Public Worship*. His hymn, "Jesus only, when the morning" (*Jesus always*), was written at Natick, Massachusetts, about 1856, and was pub. with music by the author in the *Boston Wellspring*. [F. M. B.]

**Nato canunt omnia.** [*Christmas.*] This sequence is found in the Boullian ms., No. 775, written about the year 1000 (f. 139 b); in an 11th cent. Winchester Sequentiary, now at Corpus Christi, Cambridge (ms. No. 4733); an 11th cent. ms. at Munich (Lat. 14083, f. 7), &c. In the *Sarum, Hereford and York Missals* it is placed in the Midnight Mass ("Missa in Gallicantu") of Christmas Day. The printed text is also found in *Daniel* ii. p. 563, and *Kehren*, No. 9. *Cllichtovaeus* represents it as describing the joy of Christmas, announced by the angel to the shepherds, and sung by the angelic choir; and as inviting the whole human race to rejoice in God made Man. [J. M.]

**Translations in C. U.:—**

1. **Hark, the hosts of heaven are singing.** By E. H. Plumptre, made for and first pub. in the *Hymnary*, 1872. Also in a few American collections.

2. **To Him God's only Son.** By E. A. Dayman, also made for and first pub. in the *Hymnary*, 1872.

**Translations not in C. U.:—**

1. **Unto the new-born Deity.** J. D. Chambers, 1866.

2. All hearts with one accord. C. S. Pearson, in the *Sacramentalist* in English, 1868.  
 3. All hearts above, beulah. C. S. Pearson, in *Sequences from the Sacramentalist*, 1871. [J. J.]

**Nato nobis Salvatore.** *Adieu of St. Victor.* [Christmas.] This fine acquire is given by L. Gautier in his *Général poétique* *Adieu de Saint-Victor*, 1881, p. 257, among the "Poèmes attribués à Adam." According to Gautier it is not found in the *Graduals of St. Victor* or of St. Genesieve; but is in a 13th cent. *Paris Gradual* in the Bibliothèque Nationale, Paris (No. 15,615), and other sources. He says the inscription is at least "very probable," and so prints the text in full. The text is also in *Daniel*, ii. p. 222; *Neale's Hymns Revisited*, 1851, p. 64; *Kehris*, No. 255; *Wrightson*, 1881, i. 54, etc. St. i., ll. 4-6, of this acquire:—

"Nobis datus, nobis tatus,  
 Ex insensata carnis  
 Luce et nata gentium."

appear in the "Pango lingua" of St. Thomas of Aquino as "Nobis nata, nobis datus ex insensata virgine, Ex in mundo conversatus, spursus verbi semine." *Tr.* as:—

**Christ has come for our salvation.** By E. A. Day man, made for and put in the *Hymnary*, 1871.

**Other tr. are:—**

1. Now is born our great Salvation. A. M. Morgan, in *Laysa*, 1881, 1884, p. 85, and his *Light*, 1887.
2. Come, let us celebrate the morn. B. T. Morgan, 1880.
3. Since a Saviour is born for us. D. S. Wrightson, 1881, i. p. 55. [J. M.]

**Neale, John Mason, D.D.** was b. in Conduit Street, London, on Jan. 24, 1818. He inherited intellectual power on both sides: his father, the Rev. Cornelius Neale, having been Senior Warden, Second Chancellor's Medallist, and Fellow of St. John's College, Cambridge, and his mother being the daughter of John Mason Good, a man of considerable learning. Both father and mother are said to have been "very pronounced Evangelicals." The father died in 1825, and the boy's early training was entirely under the direction of his mother, his deep attachment for whom is shown by the fact that, not long before his death, he wrote of her as "a mother to whom I owe more than I can express." He was educated at Sturborne Grammar School, and was afterwards a private pupil, first of the Rev. William Russell, Rector of Shepperton, and then of Professor Challis. In 1836 he went up to Cambridge, where he gained a scholarship at Trinity College, and was considered the best man of his year. But he did not inherit his father's mathematical tastes, and had, in fact, the greatest antipathy to the study; and as the strange role then prevailed that none might aspire to Classical Honours unless his name had appeared in the *Mathematics* list, he was forced to be content with an ordinary degree. This he took in 1840; but he became one year later, he might have taken a brilliant degree, for in 1841 the rule mentioned above was rescinded. He gained, however, what distinctions he could, winning the Members' Prize, and being elected Fellow and Tutor of Downing College; while, as a graduate, he won the Newtonian Prize no fewer than eleven times.

At Cambridge he identified himself with the Church movement, which was spreading there in a quiet, but no less real, way than in the sister University. He became one of the founders of the *Ecclesiastical*, or, as it was commonly called, the *Cambridge Camden Society*, in conjunction with Mr. E. J. Boyce, his future brother-in-law, and Mr. Benjamin Webb, afterwards the well-known Vicar of St. Andrew's, Wells Street, and editor of *The Church Quarterly Review*. In 1842 he married Miss Sarah Newman Webster, the daughter of an evangelical clergyman, and in 1843 he was presented to the small incumbency of Crawley in Sussex. Ill-health, however, prevented him from being instituted to the living. His lungs were found to be badly affected; and, as the only chance of saving his life, he was obliged to go to Madeira, where he stayed until the summer of 1844. In 1846 he was presented by Lord Delawarr to the Wardenship of Sackville College, East Grinstead. This can hardly be considered as an ecclesiastical preferment, for both his predecessor and his successor were laymen. In fact the only ecclesiastical preferment that ever was offered to him was the Provostship of St. Ninian's, Perth. This was an honorific office, for the Provostship is equivalent to a Denary in England, but it was not a lucrative one, being worth only £100 a year. He was obliged to decline it, as the climate was thought too cold for his delicate health. In the quiet retreat of East Grinstead, therefore, Dr. Neale spent the remainder of his comparatively short life, dividing his time between literary work, which all tended, directly or indirectly, to the advancement of that great Church revival of which he was so able and courageous a champion, and the unrelenting care of that sisterhood of which he was the founder. He commenced a sisterhood at Rotherfield on a very small scale, in conjunction with Miss S. A. Groom, daughter of the rector of the parish; but in 1856 he transferred it to East Grinstead, where, under the name of St. Margaret's, it has attained its present proportions. Various other institutions gradually arose in connection with this Sisterhood of St. Margaret's, viz., an Orphanage, a Middle Class School for girls, and a House at Aldershot for the reformation of fallen women. The blessing which the East Grinstead Sisters have been to thousands of the sick and suffering cannot here be told. But it must be mentioned that Dr. Neale met with many difficulties, and great opposition from the outside, which, on one occasion, if not more, culminated in actual violence. In 1857 he was attending the funeral of one of the Sisters at Lewes, when a report was spread that the deceased had been drowned into St. Margaret's Home, persuaded to leave all her money to the sisterhood, and then purposely sent to a post in which she might catch the scarlet fever of which she died. To those who knew anything of the scrupulously delicate and honorable character of Dr. Neale, such a charge would seem absurd on the face of it; but moles are not apt to reflect, and it was very easy to excite a mob against the unpopular practices and sentiments rife at East Grinstead; and Dr. Neale and some Sisters

who were attending the funeral were attacked and roughly handled. He also found opponents in higher quarters. He was inhibited by the Bishop of the Diocese for fourteen years, and the Anti-sloth House was obliged to be abandoned, after having done useful work for some years, in consequence of the prejudice of officials against the religious system pursued. Dr. Neale's character, however, was a happy mixture of gentleness and firmness; he had in the highest degree the courage of his convictions, which were remarkably definite and strong; while at the same time he maintained the greatest charity towards, and forbearance with, others who did not agree with him. It is not surprising, therefore, that he lived all opposition down; and that, while from first to last his relations with the community at East Grinstead were of the happiest description, he was also, after a time, spared any molestation from without. The institution grew upon his hands, and he became anxious to provide it with a permanent and fitting home. His last public act was to lay the foundation of a new convent for the Sisters on St. Margaret's Day (July 20), 1865. He lived long enough to see the building progress, but not to see it completed. In the following spring his health, which had always been delicate, completely broke down, and after five months of acute suffering he passed away on the Feast of the Transfiguration (Aug. 6), 1866, to the bitter regret of the little community at East Grinstead and of numberless friends outside that circle. One trait of his singularly lovable character must not pass unnoticed. His clarity, both in the popular and in the true Christian sense of the word, was unbounded; he was liberal and almost lavish with his money, and his liberality extended to men of all creeds and opinions; while it is pleasing to record that his relations with his ecclesiastical superiors so much improved that he dedicated his volume of *Seventeenth Poems* to the bishop of the diocese. If however success in life depended upon worldly advantages, Dr. Neale's life would have to be pronounced a failure; for, as his old friend, Dr. Littledale, justly complains, "he spent nearly half his life where he died, in the position of warden of an obscure almshouse on a salary of £27 a year." But, measured by a different standard, his short life assumes very different proportions. Not only did he win the love and gratitude of those with whom he was immediately connected, but he acquired a world-wide reputation as a writer, and he lived to see that Church revival, to promote which was the great object of his whole career, already advancing to the position which it now occupies in the land of his birth.

Dr. Neale was an industrious and voluminous writer both in prose and verse; it is of course with the latter class of his writings that this sketch is chiefly concerned; but a few words must first be said about the former.

I.—*Prose Writings*.—His first compositions were in the form of contributions to *The Ecclesiologist*, and were written during his graduate career at Cambridge. Whilst he was in Madeira he began to write his *Commentary on the Psalms*, part of which was

published in 1860. It was afterwards given to the world, partly written by him and partly by his friend, Dr. Littledale, in 4 vols. in 1874, under the title of *A Commentary on the Psalms, from Primitive and Modern Writers*. This work has been criticised as pushing the mystical interpretation to an extravagant extent. But Dr. Neale has anticipated and disarmed such criticism by distinctly stating at the commencement that "not one single mystical interpretation throughout the present Commentary is original;" and surely such a collection has a special value as a wholesome correction of the materialistic and rationalistic tendencies of the age. His next great work, written at Sackville College, was *The History of the Holy Eastern Church, The General Introduction* was published in 1847; then followed part of the History itself, *The Patriarchate of Alexandria*, in 2 vols.; and after his death another fragment was published, *The History of the Patriarchate of Antioch*, to which was added, *Constantine's Memoirs of the Patriarch of Antioch*, translated from the Greek, edited by the Rev. G. Williams, 1 vol. The whole fragment was published in 2 vols. (1847-1878). The work is spoken very highly of, and constantly referred to, by Dean Stanley in his *Lectures on the History of the Eastern Church*. Dr. Neale was naturally in strong sympathy with the struggling Episcopal Church of Scotland, and to show that sympathy he published, in 1856, *The Life and Times of Patrick Torry, D.D., Bishop of St. Andrews, &c., with an Appendix on the Scottish Liturgy*. In the same direction was his *History of the so-called Jesuit Church in Holland*, 1858. Next followed *Essays on Liturgiology and Church History, with an Appendix on Liturgical Quotations from the Apostolical Fathers* by the Rev. G. Moultrie, 1863, a 2nd edition of which, with an interesting Preface by Dr. Littledale, was published in 1867. It would be foreign to the purpose of this article to dwell on his other prose works, such as his published sermons preached in Sackville College Chapel, his admirable little devotional work, *Readings for the Aged*, which was a selection from these sermons; the various works he edited, such as the *Tetralogia Liturgica*, the *Sequentie ex Monumentis Germanicis, Anglicis, Gallicis, aliisque Medii Ævi Collecta*; his edition of *The Primitive Liturgies of S. Mark, S. Clement, S. James, S. Chrysostom and S. Basil*, with a Preface by Dr. Littledale; his Translation of the same; his many stories from Church History, his *Voices from the East*, translated from the Russ, and his various articles contributed to the *Eccelesiologist*, *The Christian Remembrancer*, *The Morning Chronicle*, and *The Churchman's Companion*. It is time to pass on to that with which we are directly concerned.

II.—*Poetical Writings*.—As a sacred poet, Dr. Neale may be regarded under two aspects, as an original writer and as a translator.

1.—*Original Writer*.—Of his original poetry, the first specimen is *Hymns for Children*, pub. in 1842, which reached its 10th edition the year after his death. It consists of 3 short hymns, the first 19 for the different days of the week and different parts of the

day, the last 14 for the different Church Seasons. This little volume was followed in 1844 by *Hymns for the Young*, which was intended to be a sequel to the former, its alternative title being *A Second Series of Hymns for Children*; but it is designed for an older class than the former, for young people rather than for children. The first 7 hymns are "for special occasions," as "on going to work," "leaving home," &c.; the next 8 on "Church Duties and Privileges," "Confirmation," "First Holy Communion," &c., the last 13 on "Church Festivals," which, oddly enough, include the Four Ember Seasons, Rogation Days, and the Sundays in Advent. In both these works the severe and rigid style, copied, no doubt, from the old Latin hymns, is very observable. Perhaps this has prevented them from being such popular favourites as they otherwise might have been; but they are quite free from faults into which a writer of hymns for children is apt to fall. They never degenerate into mere prose in rhyme; and in every case the purity as well as the simplicity of their diction is very remarkable. In the same year (1844) he also pub. *Songs and Ballads for Manufacturers*, which were written during his sojourn in Madeira, and the aim of which (he tells us) was "to set forth good and sound principles in metaphors which might, from their familiarity, come home to the hearts of those to whom they were addressed." They are wonderfully spirited both in matter and manner, and their freedom of style is as remarkable as the rigidity of the former works. They were followed eleven years later (1855) by a similar little work entitled *Songs and Ballads for the People*. This is of a more aggressive and controversial character than the previous ones, dealing boldly with such burning questions as "The Teetotalers," "Why don't you go to Meeting?" &c. Passing over the *Seatonian Poems*, most of which were of course written before those noticed above, we next come to the *Hymns for the Sick*, which is a fitting companion to the *Readings for the Aged*, and then to *Sequences, Hymns, and other Ecclesiastical Verses*, which was published just after the author's death (1866), and may be regarded as a sort of dying legacy to the world. In fact, the writer almost intimates as much in the preface, where he speaks of himself as "one who might soon be called to have done with earthly composition for ever." Many of the verses, indeed, were written earlier, "forty years ago," he says, which is evidently intended for *twenty*. The preface is dated "In the Octave of St. James, 1866," and within a fortnight, on the Feast of the Transfiguration, "the veil" (to use the touching words of his old friend, Dr. Littledale) "was withdrawn from before his eyes, and the song hushed on earth is now swelling the chorus of Paradise." Was it an accident that these verses dwell so much on death and the life beyond the grave? or did the coming event cast its shadow before? Not that there is any sadness of tone about them; quite the reverse. He contemplates death, but it is with the eye of a Christian from whom the sting of death has been removed. Most of the verses are on

subjects connected with the Church Seasons, especially with what are called the "Minor Festivals;" but the first and last poems are on different subjects. The first, the "Prologue," is "in dear memory of John Keble, who departed on Maundy Thursday, 1866," and is a most touching tribute from one sacred poet to another whom he was about to follow within a few months to the "land that is very far off." The last is a poetical version of the legend of "the Seven Sleepers of Ephesus," and is, the writer thinks, "the first attempt to apply to primitive Christianity that which is, to his mind, the noblest of our measures." That measure is the hexameter, and undoubtedly Dr. Neale employed it, as he did all his measures, with great skill and effect; but it may be doubted whether the English language, in which the quantities of syllables are not so clearly defined as in Latin and Greek, is quite adapted for that measure. Throughout this volume, Dr. Neale rises to a far higher strain than he had ever reached before.

ii. *Translations*.—It is in this species of composition that Dr. Neale's success was pre-eminent, one might almost say unique. He had all the qualifications of a good translator. He was not only an excellent classical scholar in the ordinary sense of the term, but he was also positively steeped in mediæval Latin. An anecdote given in an appreciative notice by "G. M." [Moultrie] happily illustrates this:—

Dr. Neale "was invited by Mr. Keble and the Bishop of Salisbury to assist them with their new hymnal, and for this purpose he paid a visit to Hursley Parsonage." On one occasion Mr. Keble "having to go to another room to find some papers was detained a short time. On his return Dr. Neale said, 'Why, Keble, I thought you told me that the "Christian Year" was entirely original.' 'Yes,' he answered, 'it certainly is.' 'Then how comes this?' and Dr. Neale placed before him the Latin of one of Keble's hymns. Keble professed himself utterly confounded. He protested that he had never seen this 'original,' no, not in all his life. After a few minutes Neale relieved him by avowing that he had just turned it into Latin in his absence."

Again, Dr. Neale's exquisite ear for melody prevented him from spoiling the rhythm by too servile an imitation of the original; while the spiritedness which is a marked feature of all his poetry preserved that spring and dash which is so often wanting in a translation.

(i) *Latin*.—Dr. Neale's translations from the Latin include (1) *Mediæval Hymns and Sequences* (1851). He was the first to introduce to the English reader Sequences, that is, as he himself describes them, "hymns sung between the Epistle and Gospel in the Mass," or, as he explains more definitely, "hymns whose origin is to be looked for in the Alleluia of the Gradual sung between the Epistle and the Gospel." He was quite an enthusiast about this subject:—

"It is a magnificent thing," he says, "to pass along the far-stretching vista of hymns, from the sublime self-containedness of St. Ambrose to the more fervid inspiration of St. Gregory, the exquisite typology of Venantius Fortunatus, the lovely painting of St. Peter Damiani, the crystal-like simplicity of St. Notker, the scriptural calm of Godscalcus, the subjective loveliness of St. Bernard, till all culminate in the full blaze of glory which surrounds Adam of St. Victor, the greatest of them all."

Feeling thus what a noble task he had before him, it is no wonder that he spared

no pains over it, or that he felt it his duty to adopt "the exact measure and rhyme of the original, at whatever inconvenience or cramping." That he succeeded in his difficult work, the verdict of the public has sufficiently proved. Of all the translations in the English language no one has ever been so popular as that of the *Hora Novissima*, in this volume, afterwards (1858) published separately, under the title of the *Rhythm of Bernard de Morlatz, Monk of Cluny*. Some original hymns may be as well known as "Jerusalem the Golden," "For thee, O dear, dear country," or "Brief life is here our portion," but it would be hard to find any translations which come near them for extensive use. A second edition of the *Medieval Hymns*, much improved, came out in 1863, and a third, "with very numerous additions and corrections," in 1867.

(2.) We next come to the *Hymnal Noted*, in which 94 out of the 105 hymns are the work of Dr. Neale. These are all translations from the Latin. The first part appeared in 1852, the second in 1854. Dr. Neale has himself given us an interesting account of his connection with this work:—

"Some," he writes, "of the happiest and most instructive hours of my life were spent in the Sub-Committee of the Ecclesiological Society, appointed for the purpose of bringing out the Second Part of the *Hymnal Noted*. It was my business to lay before them the translations I had prepared, and their's to correct. The study which this required drew out the beauties of the original in a way which nothing else could have done, and the friendly collisions of various minds elicited ideas which a single translator would in all probability have missed." Preface, *Med. Hys.*

(3.) The last volume of translations from the Latin published by Dr. Neale appeared in 1865, under the title of *Hymns, chiefly Medieval, on the Joys and Glories of Paradise*. It was intended to be a companion volume to the *Rhythm of Bernard of Cluny*. In this work the writer gives the general reader an opportunity of comparing the translation with the original by printing the two together in parallel pages. Two specimens may be given:—

*Nec Quisquam.*

Eye hath never seen the glory,	Nec quisquam oculis vidit,
Ear hath never heard the song,	Neque ullis sensibus,
Heart of man can never image	Nec quis cogitare acivit
What good things to them belong	De mundo viventibus
Who have loved the Lord of beauty	Quam bona Deus promittit
While they dwell in this world's throng.	Hic se diligentibus.

*Quisquis valet numerare.*

If there be that skills to reckon	Quisquis valet numerare
All the number of the Blest,	Beatorum numerum,
He, perchance, can weigh the gladness	Horum poterit pensare
Of the everlasting Rest	Sempiternum gaudium,
Which, their earthly exile finished,	Quod meruerunt intrare
They by merit have possess.	Mundi post exilium.

These two stanzas have been chosen because they illustrate, the first the freer, the second the more literal method of translation. The second is especially noteworthy. It will be seen that, while the English runs quite smoothly and might easily be mistaken for a

stanza in an original hymn, there is not one single idea, or even one single turn of phrase in the original, which is not faithfully reproduced in the translation; and the same is observable in many of his other translations. Dr. Neale included in this work two hymns (xviii. and xix.) which have a biographical interest. "They are," he says, "two choruses of a Tragedy, written by my father, on the Greek Model, and founded on the death of Saji," and they show that, if he did not inherit mathematical, he may have inherited poetical, tastes from his father.

Before quitting the subject of Dr. Neale's translations from the Latin, it is only fair to notice that while they have been almost universally accepted by the English Church, and some of them adopted by dissenting congregations, they called down upon the translator a storm of indignation from an opposite quarter. The Roman Catholics accused him of deliberate deception because he took no pains to point out that he had either softened down or entirely ignored the Roman doctrines in those hymns. So far, they said, as the originals were concerned, these translations were deliberate misrepresentations. As however the translations were intended for the use of the Anglican Church, it was only to be expected that Neale should omit such hymns or portions of hymns as would be at variance with her doctrines and discipline.

(ii.) *Greek*.—Dr. Neale conferred even a greater boon upon the lovers of hymnology than by his translations from the Latin, when he published, in 1862, his *Hymns of the Eastern Church*. In his translations from the Latin he did what others had done before; but in his translations from the Greek he was opening entirely new ground. "It is," he says in his preface to the first edition, "a most remarkable fact, and one which shows how very little interest has been hitherto felt in the Eastern Church, that these are literally, I believe, the only English versions of any part of the treasures of Oriental Hymnology." As early as 1838 he had printed a few of his versions in *The Ecclesiastic*, but it was not till the appearance of the complete volume that the interest of the general public was awakened in them. Then they became wonderfully popular. His *tra*, "Christian, dost thou see them?" "The day is past and over," "Tis the day of Resurrection," and his Greek-inspired "Art thou weary," and "O happy band of pilgrims," are almost as great favourites as "Jerusalem the golden," and the first in his *Hys. of the E. Church*, "Fierce was the wild billow," deserves to be. Dr. Neale had a far more difficult task before him when he undertook these Greek hymns than he had with the Latin, and he appeals to the reader "not to forget the immense difficulty of an attempt so perfectly new as the present, when I have had no predecessors and therefore could have no master." That difficulty in comparison with the Latin cannot be better stated than in his own words:—

"Though the superior terseness and brevity of the Latin hymns renders a translation which shall represent those qualities a work of great labour, yet still the versifier has the help of the same metre; his version may be line for line; and there is a great analogy between the collects and the hymns, most h<sub>ymns</sub>



the translator. Above all, we have examples enough of former translation by which we may take pattern. But in attempting a Greek canon, from the fact of its being in prose (metrical hymns are unknown) one is all at sea. What measure shall we employ? Why this more than that? Might we attempt the rhythmical prose of the original, and design it to be chanted? Again, the great length of the canons renders them unsuitable for our churches as *schools*. Is it better simply to form centos of the more beautiful passages? or can separate odes, each necessarily imperfect, be employed as separate hymns? . . . My own belief is, that the best way to employ Greek hymnology for the uses of the English Church would be by centos."

That, in spite of these difficulties, Dr. Neale succeeded, is obvious. His Greek hymns are, indeed, adaptations rather than translations; but, besides their intrinsic beauty, they at any rate give some idea of what the Greek hymn-writers were. In this case, as in his translations from the Latin, he omitted what he held was not good from his Anglican point of view, e.g., the Doxologies to the B. V. M.

One point strikes us as very remarkable in these hymns, and indeed in all Dr. Neale's poetry, viz., its thorough manliness of tone. Considering what his surroundings were, one might have expected a feminine tone in his writings. Dr. Littledale, in his most vivid and interesting sketch of Dr. Neale's life, to which the present writer is largely indebted, has remarked the same with regard to his teaching: "Instead of committing the grave error of feminising his sermons and counsels [at St. Margaret's] because he had only women to deal with, he aimed at showing them the masculine side of Christianity also, to teach them its strength as well as its beauty."

In conclusion, it may be observed that no one had a higher opinion of the value of Dr. Neale's labours in the field of ancient and mediæval hymnology than the one man whose competency to speak with authority on such a point Dr. Neale himself would assuredly have rated above that of all others. Over and over again Dr. Neale pays a tribute to the services rendered by Archbishop Trench in this domain; and the present sketch cannot more fitly close than with the testimony which Archbishop Trench has given of his sense of the services rendered by Dr. Neale. The last words of his preface to his *Sacred Latin Poetry* (ed. 1864) are:—"I will only, therefore, mention that by patient researches in almost all European lands, he [Dr. Neale] has brought to light a multitude of hymns unknown before: in a treatise on sequences, properly so-called, has for the first time explained their essential character; while to him the English reader owes versions of some of the best hymns, such as often successfully overcome the almost insuperable difficulties which many among them present to the translator."

[J. H. O.]

Dr. Neale's original hymns and translations appeared in the following works, most of which are referred to in the preceding article, and all of which are grouped together here to facilitate reference:—

(1) *Hymns for Children*. Intended chiefly for Village Schools. Lond., Masters, 1842. (2) *Hymns for the Sick*. Lond., Masters, 1843, improved ed. 1849. (3) *Hymns for the Young*. A Second Series of Hymns for Children. Lond., Masters, 1844. (4) *Songs and*

*Ballads for Manufacturers*. Lond., Masters, 1844. (5) *Hymns for Children*. A Third Series. Lond., Masters, 1846. (6) *Mediæval Hymns and Sequences*. Lond., Masters, 1851; 2nd ed. 1861; 3rd ed. 1863. (7) *Hymnal Noted*. Lond., Masters & Novello, 1852; enlarged 1854. Several of the translations were by other hands. Musical editions edited by the Rev. T. Helmore. It is from this work that a large number of Dr. Neale's trs. from the Latin are taken. (8) *Carols for Christmas and Eastertide*. 1853. (9) *Songs and Ballads for the People*. 1855. (10) *The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*. Lond., Hayes, 1st ed. 1858; 3rd ed., with revision of text, 1861. It contains both the Latin and the English translation. (11) *Hymns of The Eastern Church, Translated with Notes and an Introduction*. Lond., Hayes, 1862; 2nd ed. 1862; 3rd ed. 1866; 4th ed., with Music and additional notes, edited by The Very Rev. S. G. Hatherly, Mus. B., Archpriest of the Patriarchal (Ecumenical) Throne. Lond., Hayes, 1892. Several of these translations and notes appeared in *The Ecclesiastic and Theologian*, in 1853. (12) *Hymns, Chiefly Mediæval, on the Joys and Glories of Paradise*. Lond., Hayes, 1865. This work contains notes on the hymns, and the Latin texts of the older amongst them. (13) *Original Sequences, Hymns, and other Ecclesiastical Verses*. Lond., Hayes, 1866. This collection of Original verse was published posthumously by Dr. Littledale.

In addition to these works Dr. Neale published collections of Latin verse as:—

(1.) *Hymni Ecclesiæ e Breviariis quibusdam et Missalibus Gallicanis, Germanis, Hispanis, Lusitanis, desumpti*. Oxford & Lond. J. H. Parker, 1861; and (2) *Sequentiæ e Missalibus Germanicis, Anglicis, Gallicis, aliisque Mediævi collectæ*. Oxford & Lond. J. H. Parker, 1862.

A few of his translations appeared from time to time in *The Ecclesiastic*; and a few of his original hymns in *The Christian Renewancer*. In the collection compiled for use at St. Margaret's, East Grinstead, *St. Margaret's Hymnal, Printed Privately for the use of the Community only*, 1875, there are several of his hymns not traceable elsewhere.

Most of Dr. Neale's translations are annotated elsewhere in this Dictionary under their respective original first lines, as are also several of his original compositions. Those original hymns in C. U. which remain to be noted are:—

#### i. From *Hymns for Children*, 1842.

1. No more sadness now, nor fasting. *Christmas*.
2. O Thou, Who through this holy week. *Paschaltide*.
3. The day, O Lord, is spent. *Evening*.
4. The grass so green, the trees so tall. *Morning of the Third Day*.
5. Thou art gone up, O Lord, on high. *Evening*.
6. Thou, Who camest from above. *Whitsuntide*.
7. With Thee, O Lord, begins the year. *Circumcision, or, the New Year*.

#### ii. From *Hymns for the Sick*, 1843.

8. By no new path untried before. *Support in Sickness*.
9. Count not, the Lord's Apostle saith. *Communion of the Sick*.
10. Lord, if he sleepeth, he shall sure do well. *Watching*.
11. O Thou, Who rising long before the day. *In a sleepless Night*.
12. The Lord hath given, the Lord hath taken away. *Death and Burial*.
13. There is a stream, whose waters rise. *In dangerous Sickness or Fever*.
14. They slumber not nor sleep. *Guardian Angels*.
15. Thy servants militant below. *In Affliction*.

#### iii. From *Hymns for the Young*, 2nd series, 1844.

16. Lord Jesus, Who shalt come with power. *Ember Week in Advent*.
17. O God, in danger and distress. *In time of Trouble*.
18. O God, we raise our hearts to Thee. *Ember Week in Advent*. From this, "O Lord, we come before Thee now," is taken.

19. O God, Who lovest to abide. *Dedication of a Church.*

20. O our Father, hear us now. *Agitation. The first of three hymns on The Lord's Prayer.*

21. O Saviour, Who hast call'd away. *Death of a Minister.*

22. O Thou, Who lov'st to send relief. *In Sickness.*

23. O Thou, Who once didst bless the ground. *Ember-Week in September.*

24. O Thou, Who, when Thou hadst begun. *On going to Work.*

25. Still, O Lord of hosts, we share. *Agitation. The second of his hymns on The Lord's Prayer.*

26. Strangers and pilgrims here below. *On entering a new dwelling to reside there.*

27. They whose course on earth is o'er. *Communion of Saints. From this, "Those whom many a land divides," is taken.*

28. Till its holy hours are past. *Agitation. The third of his hymns on The Lord's Prayer.*

#### iv. *Songs and Ballads for Manufacturers, 1844.*

29. Work is over; God must speed it. *Evening.*

#### v. *Hymns for Children, 3rd series, 1846.*

30. Before Thy Face, O God of old. *St. John the Baptist.*

31. By pain, and weariness, and doubt. *St. Stephen.*

32. First of the twelvefold band that trod. *St. James.*

33. Four streams through happy Eden flow'd. *St. Mark.*

34. Is there one who sets his face. *St. Bartholomew. From this "He, for man who suffered woe," is taken.*

35. Not a single sight we view. *St. Matthias.*

36. O Great Physician of the soul. *St. Luke.*

37. O Heavenly Wisdom, hear our cry. *Christmas. "O Sapientia."*

38. O Key of David, hailed by those. *Christmas. "O Clavis David."*

39. O Root of Jesse, Thou on Whom. *Christmas. "O Radix Jesse."*

40. O Thou, on Whom the nations [Gentiles] wait. *Christmas. "O Rex Gentium."*

41. O Thou, Who camest down of old [to call]. *Christmas. "O Adonai."*

42. O Thou, Whose Name is God with us. *Christmas. "O Emmanuel."*

43. O Very God of Very God. *Christmas. "O Oriens."*

44. Saints of God, whom faith united. *SS. Simon and Jude.*

45. Since the time that first we came. *St. Andrew. From this, "Every bird that upward springs," is taken.*

46. That love is mighty love indeed. *St. Barnabas.*

47. We cannot plead, as others may. *St. Matthew.*

48. We have not seen, we cannot see. *St. Thomas.*

49. Would we go when life is o'er? *St. Peter.*

#### v. *Carols for Christmas and Eastertide, 1853.*

50. Gabriel's message does away. *Christmas.*

51. Joy and gladness be to king and peasant. *Christmas.*

52. Joy to thee, joy to thee, Day of our victory. *Easter.*

53. Sing Alleluia, all ye lands. *Easter.*

54. The world itself keeps Easter Day. *Easter. From this "There stood three Marys by the tomb," is taken.*

55. With Christ we share a mystic grave. *Easter or Holy Baptism.*

#### vi. *From Sequences, Hymns, &c., 1886.*

56. Can it, Master, can it be? *Maundy Thursday.*

57. Need it is we raise our eyes. *All Saints.*

58. Prostrate fell the Lord of all things. *Maundy Thursday.*

59. Bear the column, high and stately. *All Saints.*

60. The Paschal moonlight almost past. *Easter.*

61. Though the Octave-rainbow sometimes. *Low Sunday.*

62. When the earth was full of darkness. *St. Margaret.*

63. Young and old must raise the lay. *Christmas Carol.*

#### vi. *From the St. Margaret's Hymnal, 1875.*

64. O gracious God, Who bid'st me now. *On Leaving Home.*

65. Thou Who came to save Thy people. *For a School.*

66. Thy praise the holy Infants shewed. *Holy Innocents.*

These 66 hymns now in C.U. by no means represent Dr. Neale's position in modern hymnody. Those tabulated in the *Index of Authors and Translators* must be added thereto. Even then, although the total is very large, it but feebly represents and emphasises the enormous influence which Dr. Neale has exercised over modern hymnody. [J. J.]

Neander, Joachim, was b. at Bremen, in 1650, as the eldest child of the marriage of Johann Joachim Neander and Catharina Knipping, which took place on Sept. 18, 1649, the father being then master of the Third Form in the Paedagogium at Bremen. The family name was originally Neumann (= Newman) or Niemann, but the grandfather of the poet\* had assumed the Greek form of the name, i.e. Neander. After passing through the Paedagogium he entered himself as a student at the Gymnasium illustre (Academic Gymnasium) of Bremen in Oct. 1666. German student life in the 17th cent. was anything but refined, and Neander seems to have been as riotous and as fond of questionable pleasures as most of his fellows. In July 1670, Theodore Under-Eyck came to Bremen as pastor of St. Martin's Church, with the reputation of a Pietist and holder of conventicles. Not long after Neander, with two like-minded comrades, went to service there one Sunday, in order to criticise and find matter of amusement. But the earnest words of Under-Eyck touched his heart; and this, with his subsequent conversations with Under-Eyck, proved the turning-point of his spiritual life. In the spring of 1671 he became tutor to five young men, mostly, if not all, sons of wealthy merchants at Frankfurt-am-Main, and accompanied them to the University of Heidelberg, where they seem to have remained till the autumn of 1673, and where Neander learned to know and love the beauties of Nature. The winter of 1673-74 he spent at Frankfurt with the friends of his pupils, and here he became acquainted with P. J. Spener (q.v.) and J. J. Schütz (q.v.). In the spring of 1674 he was appointed Rector of the Latin school at Düsseldorf (see further below). Finally, in 1679, he was invited to Bremen as unordained assistant to Under-Eyck at St. Martin's Church, and began his duties about the middle of July. The post was not inviting, and was regarded merely as a stepping stone to further preferment, the remuneration being a free house and 40 thalers a-year, and the Sunday duty being a service with sermon at the extraordinary hour of 5 A.M. Had he lived, Under-Eyck would doubtless have done his best to get him appointed to St. Stephen's Church, the pastorate of which became vacant in Sept., 1680. But meantime Neander himself fell into a decline, and d. at Bremen May 31, 1680 (*Joachim Neander, sein Leben und seine Lieder*. With a Portrait. By J. F. Iken, Bremen 1880; *Allg. Deutsche Biog.* xxiii. 327, &c.)

Neander was the first important hymn-writer of the German Reformed Church since the

\* Joachim Neander, pastor at Lochem, near Zutphen in Holland, where he d. in 1661. His father (d. 1627), and grandfather (d. 1656), were both named Joachim Neander, and were both pastors.]

Many of Neander's hymns were speedily received into the Lutheran hymn-books, and are still in universal use. The finest are the jubilant hymns of Praise and Thanksgiving, such as his "Lobe den Herren" (p. 333, 1.).

iii. Auf. auf. mein Geist. erhebe dich zum Himmel.  
*Holy Communion.* Founded on Ps. xliii. 6. 1860, as  
 above, p. 27, in 5 st., entitled, "The soul strengthened  
 and refreshed. After the reception of the Holy Commu-  
 nion." In *Forster's G. B.*, ed. 1855, No. 318. In the  
 Moravian London *G. B.*, 1753, No. 697, it begins, "Oen  
 Himmels-Vorsmack hab' ich auf der Erde," and in the  
*Bruder G. B.*, 1778, No. 1178, it was further recast (by  
 C. Gregor) and altered to "hab' ich schon hienieden."

*Tr. as.* "Heav'n's foretaste I may here already have." By F. W. Foster & J. Miller, as No. 596, in the *Moravian H. Bk.*, 1749. In the 1801 ed. (1849, No. 1003) it begins, "Since Jesus dy'd, my guilty soul to save."

iv. *Der Tag ist hin, mein Jesu, bei mir bleibe.* *Evening.* Founded on St. Luke xxiv. 29. 1880, p. 15, in 6 st., entitled, "The Christian returning thanks at eventide." In the *Une. L. S.*, 1851, No. 512. The *trs.* are: (1) "The Day is gone, come Jesu my Protector." In the *Supp. to German Psalms*, ed. 1765, p. 72. (2) "The day is past, Thou Saviour dear, still dwell my breast within." By H. J. Buckoll, 1842, p. 82. (3) "The day is gone, abide with me to-night." By K. Massie, 1861, p. 192. (4) "The day is gone, abide with me, O Jesus." By R. Massie, in the *Day of Rest*, 1877.

v. *Grosser Prophet, mein Herz begehret.* *Love to Christ.* Founded on 1 Cor. xvi. 22. 1640, p. 191, in 4 st. *Tr. as.* "Heavenly Prophet, my Heart is desiring." By J. C. Jacobi, 1720, p. 40.

vi. *Jehovah ist mein Licht und Quatensonne.* *God's Perfections.* Founded on 1 John i. 7. 1680, p. 19, in 4 st., entitled, "Walking in the Light." *Tr. as.* "Jehovah is my light, salvation showing." By Dr. H. Mills, 1845 (1856, p. 6).

vii. *O allerhöchster Menschenhüter.* *Morning.* A hymn of praise to our Almighty Preserver. 1680, p. 11, in 6 st., founded on Ps. lix. 16; and entitled, "The Christian singing at Morning." *Tr. as.* "O Thou Most Highest! Guardian of mankind." By Miss Winkworth, 1858, p. 72.

viii. *Unser Herrscher, unser König.* *Thanksgiving.* Founded on Acts viii. 2. 1680, p. 147, in 6 st., entitled, "The glorious Jehovah." In the *Une. L. S.*, 1851, No. 344. The well-known melody (in the N. P. C. K. *Church Hys.* called *Munich*) is also by Neander, and appeared along with the hymn. *Tr. as.* "Sovereign Ruler, King victorious," in the *British Herald*, Dec., 1865, p. 185, and Reid's *Praise Bk.*, 1872.

ix. *Wie flucht dahin der Menschenseit.* *For the Dying.* A powerful hymn on the vanity of the earthly, founded on Ps. xc. 12. 1680, p. 174, in 7 st., entitled, "He that counts his days." In the *Une. L. S.*, 1851, No. 845. The *trs.* are: (1) "This life is like a flying dream" (beginning with st. ii. "Das Leben ist gleich wie ein Traum"). By Mrs. Findlater, in *H. L. L.*, 1858, p. 24 (1864, p. 146). (2) "Though hastening onward to the grave." By K. Massie, 1867, p. 36.

x. *Wo soll ich hin? wer helfet mir?* *Lent.* Founded on Romans vii. 24. 1680, p. 51, in 8 st., entitled "The distressed one: longing for Redemption." In the *Une. L. S.*, 1851, No. 395. The *trs.* are: (1) "For help, O whither shall I flee." By Dr. H. Mills, 1845 (1856, p. 146). (2) "How shall I get there? who will aid?" By Miss Warner, 1858, p. 52.

xi. *Wunderbarer König.* *Thanksgiving.* Founded on Ps. cl. 8. 1680, p. 159, in 4 st., entitled, "Inciting one self to the Praise of God." In the *Une. L. S.*, 1851, No. 787. The melody, a very fine one (called by Mr. Mercer *Groningen*), is also by Neander, and appeared along with the hymn. The *trs.* are: (1) "Wonderful Creator." By J. C. Jacobi, 1722, p. 88. (2) "Wonderful and blessed." By J. D. Burns in his *Memoir and Remains*, 1869, p. 230. (3) "Wonderous King Almighty." By N. L. Prothingham, 1870, p. 266. [J. M.]

**Nearer, my God, to Thee, Hear Thou my prayer.** *Bp. W. W. How.* [*Nearness to God desired.*] This was written for the 1864 ed. of Morrell & How's *Ps. & Hys.*, where it was given as No. 154, a somewhat slightly different version of the same having appeared in *Kennedy* (1863) a short time before, as:—

"Nearer to Thee, my God,  
Still would I rise."

The 1864 text has been repeated in several collections in G. Britain and America. In the N. P. C. K. *Church Hys.*, 1871, it begins:—

"Nearer, O God, to Thee! Hear Thou my prayer,"

and is accompanied in the folio ed., 1881, with the note:—

"A paraphrase of Mrs. Adams's hymn, expressing more definitely Christian faith, and better adapted for congregational worship."

Although in somewhat extensive use, it is the least musical of Bp. How's hymns. [J. J.]

**Nearer, my God, to Thee, Nearer to Thee!** *Sarah Adams, née Flower.* [*Nearness to God desired.*] Contributed to W. J. Fox's *Hymns and Anthems*, 1841, No. lxxiv, as follows:—

"Nearer, my God, to thee,  
Nearer to thee!  
E'en though it be a cross  
That raiseth me:  
Still all my song would be,  
Nearer, my God, to thee—  
Nearer to thee!  
"Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be,  
Nearer, my God, to thee—  
Nearer to thee.  
"There let the way appear,  
Steps unto heaven;  
All that thou send'st to me  
In mercy given:  
Angels to beckon me  
Nearer, my God, to thee—  
Nearer to thee!  
"Then with my waking thoughts,  
Bright with thy praise,  
Out of my stony griefs,  
Bethel I'll raise:  
So by my woes to be  
Nearer, my God, to thee—  
Nearer to thee!  
"Or if on joyful wing  
Cleaving the sky,  
Sun, moon, and stars forgot,  
Upwards I fly:  
Still all my song shall be,  
Nearer, my God, to thee—  
Nearer to thee!"

The use of this hymn, generally with very slight alterations, but often with the omission of the last stanza, is very considerable in all English-speaking countries. It has also been translated into many European and other languages.

This hymn is a curious illustration of the colouring which is given to a hymn by the antecedents of its author. In the case of Addison's "When all Thy mercies, O my God," and many other hymns of a like kind, no attempt has ever been made to alter its distinctive character as a hymn to the FATHER alone. With Mrs. Adams, being an Unitarian, the treatment is changed, notwithstanding the redeeming lines,

"E'en though it be a Cross  
That raiseth me:"

in the opening stanza. The following alterations and additions have been made to bring the hymn more in harmony with the views of the editors by whom it has been adopted.

1. The first change with which we are acquainted was the addition of the following stanza:—

"Christ alone beareth me  
Where Thou dost shine;  
Joint heir He maketh me  
Of the Divine:  
In Christ my soul shall be,  
Nearest, my God, to Thee—  
Nearest to Thee!"

This is by the Rev. A. T. Russell, and was given in his *Ps. & Hys.*, 1851, from whence it passed into the Bap. *Ps. & Hys.*, 1858, *Snapp*, 1872, and others.

2. The second change and addition are:—

"Though by Thy bitter Cross  
We raised be."



and the doxology:—

"Glorious, O God, to Thee;  
Glorious to Thee,  
Almighty Trinity  
In Unity  
Glorious Mystery,  
Through all Eternity  
Glorious to Thee!"

This addition is given in Skinner's *Daily Service Hymnal*, 1864, No. 280.

3. Another change in the same direction is:—

"And when on joyful wing,  
Cleaving the sky,  
Upward I fly." (St. v. ll. 1-4.)

by Dr. Monsell in his *Parish Hymnal*, 1873.  
4. In Kennedy, 1863, the following is substituted for st. v.:—

"And when my Lord again  
Glorious shall come,  
Mine be a dwelling-place  
In Thy bright home,  
There evermore to be  
Nearer to Thee, my God!  
Nearer to Thee!"

This same stanza is repeated in the *Hymns for the Church Catholic*, 1882, with line 6 as "Nearer my God! to Thee."

5. In Bp. Bickersteth's note to this hymn in his annotated ed. of the *H. Comp.*, 1876, No. 312, he says:—

"The Editor shrunk from appending a closing verse of his own to a hymn so generally esteemed complete as this, or he would have suggested the following:—

"There, in my Father's home,  
Safe and at rest,  
There in my Saviour's love  
Perfectly blest;  
Age after age to be  
Nearer, my God to Thee,  
Nearer to Thee."

In addition to these alterations and changes, it has been entirely rewritten, by Bp. How, as "Nearer, my God to Thee. Hear Thou my prayer." See above. G. J. Stevenson's note in his *Meth. H. Bk. Notes*, 1883, p. 497, is worthy of attention as dealing with the spiritual uses of this hymn. [J. J.]

**Nec quisquam oculis vidit.** [*Eternal Life.*] This is from a poem lat. pub. by Mone, Nos. 303-305, from a 15th cent. ms. at Karlsruhe (see *Jerusalem luminosa*, p. 579, ll.). It is the third and concluding part, consists of 84 lines, and is entitled, "On the glory of the Heavenly Jerusalem as concerning the endowments of the glorified soul." In Pastor O. Kempis, *Utrecht*, 1881, p. 72, it is given as a second part; the first part beginning "Jerusalem luminosa" (in see p. 579, ll.). Both parts are cited as in a ms. circa 1480 which belonged to the Brethren of the Common Life at Zwolle, and is now in the library of the Emmanuel-shuizen there. The only fr. is "Eye hath never seen the glory," by J. M. Neale, in his *Hymns, chiefly Mediaeval, on the Joys and Glories of Paradise*, 1865, p. 62; omitting ll. 13-24, 43-66, 79-84. [J. M.]

**Needham, John**, was the son of John Needham, Baptist Minister, of Hitchin, Herts, but the date of his birth is unknown. He would doubtless be educated by his father, who was a tutor and in repute as a learned man. In 1750 Needham became co-pastor with John Beidome at the Baptist meeting-house in the Pithay, Bristol; but, two years later, Beidome

having retired through age, a violent controversy arose in the Church with regard to a continuance of the plan of co-pastorship. As the result, Needham and a number of his friends removed to a Baptist meeting-house in Callowhill Street, where a Mr. Foot was pastor. For a time the two societies used the same building at different hours, but in 1755 they were united, with Mr. Needham and Mr. Foot as co-pastors. It is known that up to 1774 this arrangement continued, and it is also known that in 1787, both Mr. Needham and Mr. Foot having died, the Callowhill Street Church became extinct, but which of the two pastors was the survivor is not known. The date of Needham's death is unknown. It was probably circa 1786. In 1768 he pub. *Hymns Devotional and Moral on various Subjects, collected chiefly from the Holy Scriptures, &c.*, Bristol, S. Farley, 1768. These hymns are 263 in all, and whilst none of them possess great excellence, yet several are of a pleasing and useful character. During the past 120 years several have appeared in Nonconformist hymn-books, and specially in those of the Baptists. Of these the following are still in C. U.:—

1. Ashamed of Christ! my soul disdains. *Not ashamed of Christ.*
2. Awake, my tongue, thy tribute bring. *The Divine Perfections.*
3. Glory to God, Who reigns above. *Jesus, the Messiah.*
4. Great author of the immortal mind. *Imitation of God's Moral Perfections.* From "How matchless, Lord, Thy glories are."
5. Happy the man whose cautious steps. *Christian Moderation.*
6. Holy and reverend is the Name. *Reverence in Worship.*
7. Kind are the words that Jesus speaks. *Christ the Strengtheners.*
8. Lord, ere (Now Lord) the heavenly seed is sown. *Parable of the Sower.*
9. Methinks the last great day is come. *The Judgment.*
10. Rise, O my soul, pursue the path. *The Example of the Saints.*
11. See how the little tolling ant. *Youth for Christ.*
12. Thou art, O God, a Spirit pure. *God a Spirit.*
13. To praise the ever bounteous Lord. *Harvest.*
14. When some kind shepherd from his fold. *The Lost Sheep.* From this "O how divine, how sweet the joy," in Hatfield's Church *H. Bk.*, New York, 1872, is taken. [W. R. S.]

**Neale, Henry**, a. of a map and heraldic engraver in the Strand, London, was b. in London, Jan. 29, 1798. He was educated for the Law, and practised as a solicitor. In 1817 he published a volume of *Poems*, and in 1823 a volume of *Dramatic and Miscellaneous Poetry*. There were followed by contributions to several magazines; the delivery of *Lectures on English Poetry* at the Russell, and again at the Western Literary Institution, in 1827; and the publication of his largest work, *The Romance of English History*, 1827. His mind gave way under the pressure of work, and he died by his own hand, Feb. 7, 1828. His *Lectures on English Poetry, with Miscellaneous Tales and Poems*, were pub. posthumously, in 1829. In this work the following "Hymns for Children" (p. 330) are found:—

1. O Thou! Who sittest enthroned on high. *Child's Prayer.*
2. O Thou! Who makest the sun to shine. *Child's Prayer.*
3. God of mercy, throned on high. *Child's Prayer.* Usually given with the same first line but altered as in F. Bickersteth's *Christian Psalms*, 1833. No. 439



4. Remember Him, for He is great. *Remember thy Creator.*

Of these hymns No. 3 is widely used. [J. J.]

**Nehring, Johann Christian**, s. of J. C. Nehring, lawyer in Gotha, was b. at Gotha, Dec. 29, 1671. He studied at first medicine and afterwards theology at the University of Halle. In 1700 he became rector of the school at Essen, and, in 1703, inspector of the foundation scholars in the Orphanage at Halle. He was then, in 1706, appointed pastor of Neuendorf (or Naundorf) on the Petersberg, near Halle, and in the end of 1715 pastor at Morl, near Halle, on the Bernburg road. He d. at Morl, April 29, 1736 (*Allg. Deutsche Biog.* xxiii. 394, &c.) Five hymns by Nehring are in Freylinghausen's *G. B.*, 1704. A sixth is noted under Müller, *N.*, p. 776, ll. [J. M.]

**Νεκρώσας τον θάνατον.** [*Ἀνίστησι τρέμμερος.*]

**Nelson, David**, M.D., s. of Henry Nelson, was b. near Jonesborough, East Tennessee, Sept. 24, 1793. He graduated at Washington College, Virginia, in 1810, and took his M.D. degree at Philadelphia in 1812. He acted for some time as a surgeon in the war against Great Britain. During that time he became an infidel, but returning to the faith, he, in 1823, resigned medicine and took up theology, and subsequently became a Presbyterian Minister. He held several appointments, and founded two manual-labour colleges, one at Greenfield, and the second near Quincy, Illinois. He d. Oct. 17, 1844. His hymn, "My days are gliding swiftly by" (*Death Anticipated*), was written in 1835, to be sung to the tune of "Lord Ullin's Daughter." It is exceedingly popular. [F. M. B.]

**Nelson, Horatio**, 3rd Earl Nelson, s. of Mr. Thomas Bolton, of Burnham, Norfolk (nephew of the celebrated Admiral Viscount Nelson, whose name he assumed on succeeding to the title as 2nd Earl); was b. Aug. 7, 1823, and educated at Eton, and at Trinity College, Cambridge. He succeeded to the title Nov. 1, 1835. In 1857 he edited the *Salisbury Hymn-Book*. In this work he was assisted by J. Keble, who re-wrote some of the older hymns and translated others from the Latin. This collection was remodelled and published as the *Sarum Hymnal* in 1868. In the preparation of this work Earl Nelson was assisted by the Revs. J. B. Woodford (afterwards Bishop of Ely) and F. A. Dayman. In 1864 he pub. his *Hymn for Saints Days, and other Hymns*. In this appeared the hymn by which he is most widely known, "From all Thy saints in warfare, for all Thy saints at rest" (p. 393, ll.). He has also pub. *A Form of Family Prayer, with Special Offices for the Seasons*, 1852; and *A Calendar of Lessons for Every Day in the Year*, 1857. He is also an active member of the Home Reunion Society, and writes extensively on the subject. [J. J.]

**Nettleton, Asahel**, D.D., a well-known Connecticut evangelist, was b. at North Killingworth, Connecticut, April 21, 1783, and educated at Yale College, graduating in 1803. In 1811 he was licenced to preach, receiving

ordination in 1817. He never settled as a pastor with any congregation, but preached in Western Massachusetts, Connecticut, and New York; in Virginia, 1827-28; and also in Great Britain in 1831. He died in 1843. His *Memoirs, Sermons and Remains* were pub. in 1844. Dr. Hattfield ascribes to him a hymn:—

"Come, Holy Ghost, my soul inspire—  
This one great gift impart;"

apparently on no other ground than that it appeared anonymously (as did many others) in his *Village Hymns*, in 1824, and has been traced no further. Nettleton's hymnological work centred in the compiling of his *Village Hymns*, from which more hymns of the older American writers have passed into English collections than from any other source. He knew and could appreciate a good hymn, but it is doubtful if he ever did or ever could have written one. [F. M. B.]

**Neumann, Caspar**, s. of Martin Neumann, city tax-collector at Breslau, was b. at Breslau, Sept. 14, 1648. He entered the University of Jena in Sept. 1667, graduated M.A. in August 1670, and was for some time one of the University lecturers. On Nov. 30, 1673, he was ordained at the request of Duke Ernst of Gotha as travelling chaplain to his son, Prince Christian, whom he accompanied through Western Germany, Switzerland, Northern Italy, and Southern France; returning to Gotha in 1675. In 1676 he became court preacher at Altenburg, but in Dec. 1678 was appointed diaconus of the St. Mary Magdalene Church at Breslau, and pastor there in 1689. Finally, in Feb. 1697 he became pastor of St. Elizabeth's at Breslau, inspector of the churches and schools of the district, and first professor of theology in the two Gymnasias at Breslau. He d. at Breslau, Jan. 27, 1715 (*S. J. Ehrhardt's Presbyterologie Schlesiens* i. 211; *Allg. Deutsche Biog.* xxiii. 532, &c.). Neumann was a celebrated preacher, and edited a well-known prayer-book, entitled *Kern aller Gebete* (Breslau, 1680; complete ed. Breslau, 1697) which passed through many editions. He wrote over thirty hymns, simple, heartfelt and useful, which became very popular in Silesia, and almost all of which passed into Burg's *G. B.*, Breslau, 1746, and later eds. They mostly appeared, with his initials, in the 9th ed., x. v., but about 1700, of the *Breslau Vollständige Kirchen- und Haus-Music*. Those which have been tr. are:—

1. *Adam hat im Paradiese. Christmas.* 1700, as above, p. 71, in 8 st. In the *Unv. L. S.*, 1851, No. 23. Tr. as "Adam did, in Paradise." By Miss Manington, 1864, p. 21.

2. *Grosser Gott, von alten Zeiten.* *Sunday Morning.* 1700, p. 886, in 6 st. of 6 l. as "for Sundays and Festivals." Thence in many Silesian hymn-books, and in the *Unv. L. S.*, 1851, No. 481. The trs. in C. U. are:—

1. *God of Ages never ending. Ruling.* A good tr., omitting st. iii., by H. J. Buckoll in his *Hys. from the German*, 1842, p. 5. His trs. of st. i., ii., vi. were repeated in the *Dalston Hospital H. Bk.*, 1848; the *Rugby School H. Bk.*, 1850 and 1876, and others.

2. *Great God of Ages! by whose power.* A tr. of st. i., ii., vi. as No. 10 in J. F. Thrupp's *Ps. & Hys.*, 1853.

3. *God of Ages never ending! All creation. A good tr.* of st. i., ii., vi., based on Buckoll, contributed by A. T. Russell to P. Maurice's *Choral H. Bk.*, 1861, No. 466.

4. *God of Ages, great and mighty. A tr.* of st. i., ii., v., vi. by C. H. L. Schnette, as No. 291 in the *Ohio Luth. Hymnal*, 1880.

iii. *Herr! auf Erden muss ich leiden. Ascension.* 1700 as above, p. 1098, in 6 st. of 8 l., and in the *Univ. L. S.*, 1851, No. 159. The tr. in C. U. is:—

(1) *Lord, on earth I dwell sad-hearted. A good tr.*, omitting st. iv., v., by Miss Winkworth, as No. 66 in her *C. B. for England*, 1863; repeated in the *Ohio Luth. Hymnal*, 1880. Another tr. is (2) "*Lord, on earth I dwell in pain.*" By Miss Winkworth, 1855, p. 106.

iv. *Mein Gott, nun ist es wieder Morgen. Morning.* 1700, as above, p. 871, in 6 st., and in the *Berlin G. L. S.*, ed. 1863, No. 1119. Tr. as "*My God, again the morning breaketh.*" By Miss Manington, 1863, p. 118.

v. *Nun bricht die Andre Nacht herein. Sunday Evening.* 1700 as above, p. 982, in 11 st. In the *Berlin G. L. S.*, ed. 1863, No. 1177. Tr. as "*Soon night the world in gloom will steep.*" By Miss Manington, 1863, p. 152. [J. M.]

**Neumann, Gottfried**, was b. at Hohenheida, near Leipzig, apparently Nov. 30, 1686. He studied at the University of Leipzig, and thereafter was licensed as a candidate of theology (i.e. general preacher). In 1710 he joined the staff of the Halle Orphanage, but was expelled from Halle as a Separatist, and went to Hanau. He was then for a number of years receiver of rents (Fruchtschreiber) at Bergheim in Wetteravia, Hesse, to the Count Isenburgh Meerholz, living later at Himbach, and at Marienborn (1736-39). Himbach was the headquarters of Johann Friedrich Rock, one of the principal leaders of the sect of the "Inspired," and between 1714 and 1734 Neumann generally speaking belonged to this sect. During the visits which Count N. L. von Zinzendorf paid to Wetteravia, about 1730, Neumann felt drawn to the Moravian Brethren. He joined the Moravian Community at Marienborn, Hesse, in 1738. In 1747 he was living at Meerholz, where he remained till his death. In the *Weekly Reports of the Unitys-Elders Conference in Barby*, No. xix. for May 9-15, 1779, is the entry, "7. We are advised from Wetteravia, that the aged brother Gottfried Neumann at Meerholz has recently entered into his rest." Neumann therefore probably d. in the end of April or beginning of May, 1779 (*Allg. Deutsche Biog.* xxiii. 519; ms. from Diaconus J. T. Müller, Herrnhut, &c.) Three of his hymns, all written in 1736, are in the *Brüder G. B.*, 1778. One has passed into English, viz.:—

1. *Ei, wie so selig schlaifest du. Burial.* Written on the death of Christian Ludwig, s. of Count N. L. von Zinzendorf. This child died in his third year, at Ronneburg, Aug. 31, 1736. In the first printed copy of Neumann's hymn (preserved in the Archives at Herrnhut, along with the original ms., which is dated Sept. 3, 1736) is the footnote:—

"In the evening of the night, during which the young Count Zinzendorf blessedly fell asleep, on opening the hymn-book [the Herrnhut G. B., 1736] with reference to that noble child, I chanced upon the hymn, 'Ei, wie

so selig schlaifest du,' (p. 322, ll.) which I referred to his death."

When Neumann's hymn was included as No. 1284 in *Appendix viii.*, circa 1739, to the *Herrnhut G. B.*, 1735, it appears in 5 st. of 4 l., beginning "*Ei, wie so sanft verschlaifest du.*" In the *Brüder G. B.*, 1778, No. 1728, it begins: "*Ei, wie so sanft entschlaifest du,*" and in Bunsen's *Versuch*, 1833, is further altered to "*Ach wie so sanft.*" The trs. in C. U. are:—

1. *Blast soul, how sweetly dost thou rest. A tr.* of st. i., ii., and of the anonymous 17th cent. st. described under "*Ei, wie so selig*" (p. 322, ll.), as No. 961 in the *Moravian H. Bk.*, 1801 (1886, No. 1259), and in J. A. Latrobe's *Coll.*, 1841.

2. *At length releas'd from many woes. A full and good tr.* by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 75. Included in full in the *Pennsylvania Luth. Ch. Bk.*, 1868; and, abridged, in *Alford's Ps. & Hys.*, 1844, his *Year of Praise*, 1867, and others.

Another tr. is: "*Sweet slumbers now thine eyelids close.*" By Lady E. Portecuse, 1843, p. 34 [J. M.]

**Neumark, Georg**, s. of Michael Neumark, clothier at Langensalza, in Thuringia (after 1623 at Mühlhausen in Thuringia), was b. at Langensalza, March 16, 1621; and educated at the Gymnasium at Schleusingen, and at the Gymnasium at Gotha. He received his certificate of dimission from the latter in Sept. 1641 (not 1640). He left Gotha in the autumn of 1641 along with a number of merchants who were going to the Michaelmas Fair at Leipzig. He then joined a similar party who were going from Leipzig to Lübeck; his intention being to proceed to Königsberg and matriculate at the University there. After passing through Magdeburg they were plundered by a band of highwaymen on the Gardelagen Heath, who robbed Neumark of all he had with him, save his prayer-book and a little money sewed up in the clothes he was wearing. He returned to Magdeburg, but could obtain no employment there, nor in Lüneburg, nor in Winsen, nor in Hamburg, to which in succession the friends he made passed him on. In the beginning of December he went to Kiel, where he found a friend in the person of Nicolaus Becker, a native of Thuringia, and then chief pastor at Kiel. Day after day passed by without an opening, till about the end of the month the tutor in the family of the Judge Stephan Henning fell into disgrace and took sudden flight from Kiel. By Becker's recommendation Neumark received the vacant position, and this sudden end of his anxieties was the occasion of the writing of his hymn as noted below. In Henning's house the time passed happily till he had saved enough to proceed to Königsberg, where he matriculated June 21, 1643, as a student of law. He remained five years, studying also poetry under Duch (p. 276, ll.), and maintaining himself as a family tutor. During this time (in 1646) he again lost all his property, and this time by fire. In 1648 he left Königsberg, was for a short time at Warsaw, and spent 1649-50 at Thorn. He was then in Danzig, and in Sept. 1651 we find him in Hamburg. In the end of 1651 he returned to Thuringia, and brought himself under the notice of Duke Wilhelm II. of Sachse-

Weimar, the chief or president of the Fruit-bearing Society, the principal German literary union of the 17th cent. The Duke, apparently in 1652, appointed him court poet, librarian and registrar of the administration at Weimar: and finally secretary of the Ducal Archives. In Sept. 1653 he was admitted as a member of the Fruit-bearing Society, of which he became secretary in 1656, and of which he wrote a history (*Der Neu-Sprossende Teutsche Palmbaum*, Nürnberg and Weimar, 1668); and, in 1679, became also a member of the Pegnitz Order (see p. 143, l.). In 1681 he became blind, but was permitted to retain his emoluments till his death, at Weimar, July 18, 1681. [K. Goedeke's *Grundriss*, vol. iii., 1887, p. 74; *Allg. Deutsche Biog.* xxiii. 539; *Weimarisches Jahrbuch*, vol. iii., 1855, p. 176, &c. The dates given by the different authorities vary exceedingly, and are quite irreconcilable. In the registers at Schlensingen Neumark is last mentioned in 1636, and then as in the Third Form. Dr. von Bamberg, director of the Gymnasium at Gotha, informs me that Neumark's name appears in the matriculation book there under January 31, 1641; and as one of the "newly entered" scholars.]

A long list of Neumark's poetical works is given by Goedeke. A large proportion of his secular poems are pastorals, or else occasional poems written to order at Weimar; and in all there is little freshness, or happiness in expression, or glow of feeling. As a musician, and as a hymn-writer, he is of more importance. His hymns appeared in his (1) *Poetisch- und Musikalisches Lustwäldchen*, Hamburg, 1652; the enlarged ed., entitled (2) *Fortgeplanteter Musikalisch-Poetischer Lustwald*, Jena, 1657; and (3) *Unterschiedliche, so wol gottseliger Andacht; als auch zu christlichen Tugenden aufmunternde Lieder*, Weimar, 1675. Of the 34 hymns in these three works a few are found in the German hymn-books of the 17th cent., and three or four still survive. The best of Neumark's hymns are those of Trust in God, and patient waiting for His help under trial and suffering; and one of these may be fairly called classical and imperishable. It is:—

**Wer nur den lieben Gott lässt walten.** *Trust in God.* 1st pub. in his *Fortgeplanteter musikalisch-poetischer Lustwald*, Jena, 1657, p. 26, in 7 st. of 6 l., entitled "A hymn of consolation. That God will care for and preserve His own in His own time. After the saying 'Cast thy burden upon the Lord, and He shall sustain thee' (Ps. lv. 22). This, his finest hymn, was written in 1641, at Kiel, when after unsuccessful attempts to procure employment he became a tutor in the family of the judge Stephan Henning. Of this appointment Neumark, in his *Thüringisches Haus-Kreutz*, Weimar, 1681, speaks thus:—

"Which good fortune coming suddenly, and as if fallen from heaven, greatly rejoiced me, and on that very day I composed to the honour of my beloved Lord the here and there well-known hymn 'Wer nur den lieben Gott lässt walten'; and had certainly cause enough to thank the Divine compassion for such unlooked for grace shown to me." &c.

As the date of its composition is thus December, 1641, or at latest Jan. 1642, it is certainly strange that it was not pub. in his *Lustwäldchen*, Hamburg, 1652. In that volume he does give, at p. 32, a piece entitled, "a hymn of consolation, when, in 1646, through a dreadful fire I came to my last farthing." The apocryphal story, according to which the hymn was written at Hamburg, about 1653 (see Miller's *Singers and Songs*, 1869, p. 91), has not been traced earlier than 1744. The hymn speedily became popular,

and passed into hymn-books all over Germany (Leipzig *Vorrath*, 1673, No. 1169), and still holds its place as in the Berlin *G. L. S.*, ed. 1863, No. 73.

Lauxmann, in *Koch*, viii. 306-309, relates that it was the favourite hymn of Magdalena Sibylla (d. 1687), wife of the Elector Johann Georg II. of Saxony; was sung, by his command, at the funeral, in 1740, of King Friedrich Wilhelm I. of Prussia; was sung, or rather played, by the first band of missionaries from Herrmannsburg as they set sail from Brunsbüttel on the Elbe (near Stade) on Oct. 28, 1853, &c.

The beautiful melody by Neumark was probably composed in 1641 along with the hymn, and was pub. with it in 1657. On it J. S. Bach composed a cantata. It is well known in England through its use by Mendelssohn in his *St. Paul* ("To Thee, O Lord, I yield my spirit"), and from its introduction into *H. A. & M.* (as *Bremen*), and many other collections.

#### Translations in C. U.:—

1. **Who leaves th' Almighty God to reign.** A full but free tr. by Sir John Bowring in his *Hymns*, 1825, No. 58. His trs. of st. ii., iv.-vi. beginning "How vain are sighs! how vain regret," are included in Curtis's *Union Coll.*, 1827.

2. **Who all his will to God resigneth.** A good and full tr. by A. T. Russell, as No. 236 in his *Ps. & Hys.*, 1851. His trs. of st. v.-vii. beginning "Say not, I am of God forsaken," are in Dr. Pagenstecher's *Coll.*, 1864.

3. **Leave God to order all thy ways.** A full and good tr. by Miss Winkworth, in her *Lyra Ger.*, 1st Ser. 1855, p. 152. This is given in full in M. W. Stryker's *Christian Chorals*, 1885, and, omitting st. vi., in W. F. Stevenson's *Hys. for Church and Home*, 1873, and the *Bapt. Hyl.*, 1879. Further abridged forms are in the *Bapt. Ps. & Hys.*, 1858; *Harrow School H. Bk.*, 1866; *Holy Song*, 1869, and others. In the Pennsylvania Luth. *Church Bk.*, 1868; and the Amer. *Pres. Hyl.*, 1874, st. v., vi. are omitted, and the rest altered to 6 8's, beginning "My God, I leave to Thee my ways."

4. **Him who the blessed God trusts ever.** A good and full tr. by Dr. John Ker in the *Juvenile Missionary Magazine*, of the U. P. Church, 1857. It was revised, and st. iii., v., vi. omitted, for the *Ibraz Hyl.*, 1871, where it begins: "He who." &c.

5. **If thou but suffer God to guide thee.** A full and good tr. by Miss Winkworth (based on her *Lyra Ger.* version and set to the original melody), as No. 134 in her *C. R. for England*, 1863. Repeated in full in the *Bapt. Psalmist*, 1878, and in America in the *Ohio Luth. Hyl.*, 1880. It is found, in various abridged forms, in J. Robinson's *Coll.*, 1869; Horder's *Cong. Hys.*, 1884; the *Evangelical Hyl.*, N. Y., 1880, and others.

6. **He, who the living God hath chosen.** A tr. of st. i., ii., vii. by Miss Borthwick, as No. 237 in Dr. Pagenstecher's *Coll.*, 1864.

7. **He who doth glad submission render.** A good tr. omitting st. vi., by J. M. Sloan, as No. 284 in J. H. Wilson's *Service of Praise*, 1865, repeated, omitting the trs. of st. ii., vii., in Flett's *Coll.*, Paisley, 1871.

#### Other trs. are:—

(1) "He that confides in his Creator." By J. C. Jacobi, 1720, p. 13 (1722, p. 36; 1732, p. 61). Repeated in the *Moravian H. Bk.*, 1754, and later eds. (1886, No. 183). (2) "O Christian! let the Lord direct." By Miss Knight in her *Trs from the German in Prose and Verse*, 1812, p. 85. (3) "To let God rule who's but contented." By H. W. Dulcken in his *Bk. of German*

Those of Neumeister's hymns which have passed into English are:—

The hymn "Jesus sinners will receive. When they fail," by E. Cronenwets, li 5 st., in the Ohio Luth. Hym., 1880, is marked as a tr. of Neumeister. It follows Neumeister in metre, but seems rather a paraphrase of the hymn "Jesus nimmt die Sünder an, Drum so will ich nicht verzagen." This hymn is by Ludwig Heinrich Schlösser (b. Sept. 7, 1683, at Darmstadt; d. Aug. 18, 1723, as pastor at Frankfurt am Main), and appeared in the Appendix to the Frankfurt ed., 1693, of Crüger's



*Praxis*, and in his own *Stilles Lob Gottes in dem geistlichen Leben*, Frankfurt a. M., 1724 (see *Wetzel*, iv. 433; Rambach's *Anthologie*, vi. p. xl., &c.). In Burg's *G. B.*, Breslau, 1746, the Neumeister hymn is given as No. 1593 and marked as by G. G. Hofmann, and the Schöner hymn as No. 1592 and marked as by Neumeister. Hence perhaps the confusion.

#### Hymns not in English C.U.

iv. *Reich, Jesu, bleib bei mir. For the Dying.* In his *Evang. Nachklang*, 1718, No. 31, p. 64, in 7 st., entitled "For the Second Day of Easter." In the Berlin *G. L. S.*, ed. 1863, No. 1431. Tr. as "Jesus, near me still abide." By Miss Dunn, 1857, p. 117.

v. *Herr Jesu Christ, mein höchstes Gut. Love to Christ.* One of his best and most popular hymns, apparently written for use at the Sunday celebration of Holy Communion in the castle at Weissenfels. It seems to have appeared in his *Zugang*, 1705 (*Wetzel*, ii. 232, cites it as in the 5th ed. 1717. In the 6th ed. 1724, p. 17, entitled "Hymn of Consolation from Ps. lxxviii. 23-24"), and is included in the *Halle Stadt G. B.*, 1711, No. 524 in 6 st. In *Freylinghausen*, 1714, it begins "Herr Jesu Christ, mein Fleisch und Blut." In Porst's *G. B.*, ed. 1855, No. 546. The trs. are (1) "All my desires are fix'd on Thee" (st. iii.). By P. H. Moltzer as pt. of No. 401 in the *Moravian H. Bk.* 1801 (1846, No. 449). (2) "Lord Jesus Christ, my spirit's health." By Dr. H. Mills, 1845 (1856, p. 115).

vi. *Herr Jesu, meines Lebens Heil. Evening.* Apparently in his *Zugang*, 1705 (*Wetzel*, ii. 232, as in ed. 1717. In ed. 1724, p. 284 in 10 st.), and included in the *Halle Stadt G. B.*, 1711, No. 426. In Burg's *G. B.*, Breslau, 1746, No. 1844. Tr. as (1) "Now I'll lie down and sleep in Thee" (st. vi.), as pt. of No. 750 in the *Moravian H. Bk.*, 1789 (1849, No. 1137). (2) "Lord Jesu! Thou my life's true health." By H. J. Buckoll, 1842, p. 92.

vii. *Ich bin bei allem Kummer stille. Trust in God.* Included in the 5th ed. 1717 of his *Zugang* (*Wetzel*, ii. 232), and in the ed. 1724, p. 594, in 6 st., founded on Ps. lxxvii. 11. In the Berlin *G. L. S.*, ed. 1863, No. 911. It has been tr. into English through the recast by J. S. Interich "Herr, mache meine Seele stille," which is No. 169, in 7 st., in the Berlin *G. B.*, 1746 (Berlin *G. B.*, 1829, No. 399). Tr. as "Lord, make my spirit still." By Miss Warner, 1869, p. 26.

viii. *Ich weiss dass mein Erlöser lebet. For the Dying.* In his *Evang. Nachklang*, 1718, No. 32, in 5 st., entitled "On the Third Day of Easter." In Bunnen's *Allg. G. B.*, 1846, No. 437, in 4 st. Tr. as "I know that my Redeemer liveth, And as he lives." A good tr. from Bunnen in Reid's *Praise Bk.*, 1872.

ix. *Ob Menschen klug und weise sein. Spiritual Wisdom.* In his *Evang. Nachklang*, 1718, No. 12, p. 24, in 6 st., for the 1st S. after Epiphany. In the Berlin *G. L. S.*, ed. 1863. Tr. as "Here many wise and prudent grow." By Dr. H. Mills, 1845 (1856, p. 109).

x. *So ist die Woche nun geschlossen. Saturday Evening.* Apparently in his *Zugang*, 1705 (*Wetzel*, ii. 233, cites it as in ed. 1717. In the ed. 1724, p. 352, in 9 st., entitled "Hymn for the close of the Week"). In the Berlin *G. L. S.*, ed. 1863. Tr. as "Thou, Lord, Thy love art still bestowing." By H. J. Buckoll, 1842.

xi. *Wie Gott will, also will ich sagen. Trust in God.* *Wetzel*, ii. 234, cites this as in his *Zugang*, 1717 (ed. 1724, p. 570, in 8 st.). In the Berlin *G. L. S.*, ed. 1863, No. 919. Tr. as "As Thou wilt, my God! I ever say." By Miss Borthwick, in *H. L. L.*, 1859, p. 14 (1864, p. 166), and thence in Bp. Ryle's *Coll.*, 1867, No. 163. [J. M.]

**Neunhertz, Johannes.** s. of Johannes Neunhertz, weaver at Waltersdorf, near Kupferberg, in Silesia, was b. at Waltersdorf Aug. 16, 1653, and entered the University of Leipzig in June, 1673 (M.A. 1676). In 1678 he was appointed assistant preacher at Lauban, in Silesia; in 1680 pastor at Kiesslingewalde; and in 1686 pastor at Geibsdorf, both near Lauban. He then became, in 1706, diaconus of the Holy Trinity Church, and also morning preacher at the Holy Cross Church in Lauban. Finally, in 1709, he was appointed chief pastor at Hirschberg, in Silesia, and d. there Nov. 26, 1737 (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780-89, iii. pt. ii. p. 187; Koch, v. 450; *Allg. Deutsche Biog.* xxiii. 549; Bode, p. 121—the first dating his birth 1652). Neun-

hertz was the author of a large number of hymns, good and flowing in style, but often lengthy and with little power or concentration. They appeared in his various works:—

(1) *Evangelische Sabbaths-Freude*, Zittau, 1690. (2) *Christliche Leid-Andachten*, Lauban, 1696. (3) *Evangelische Hertz-Armunterung*, Leipzig, 1701. (4) *Tröstliche . . . Andachten*, Lauban, 1709; 2nd ed. as *Andachts-Flammen*, Budissin, 1717; and in the Silesian hymn-books of the period. A large number are given in the Hirschberg *G. B.*, 1741, a few in Burg's *G. B.*, Breslau, 1746, and some still survive in modern collections.

The only hymn by him which seems to have passed into English is:—

*Zwezo Jünger gehn mit Sehnen. Eastertide.* A hymn on the Two Disciples on their way to Emmaus (St. Luke xxiv. 13-35). Included in the Lauban *G. B.*, 1707, p. 163 (Wernigerode Library), as No. 5 of the Easter Hymns, in 9 st. of 4 l., and marked as by M. J. Neunhertz. Also in the Berlin *G. L. S.*, ed. 1863, No. 326. The form tr. into English is: "Trauernd und mit bangem Sehnen." This appeared in the Liegnitz *G. B.*, 1806 (ed. 1819, No. 153), and is repeated in the Württemberg *G. B.*, 1842, No. 176, in 7 st. It is a recast by L. E. S. Müller (see p. 776, l.). The tr. in C. U. is:—

*Sad with longing, sick with fears. A full and good tr. from the 1842 text by Miss Winkworth, in her Lyra Ger., 2nd Ser. 1858, p. 43. In the Pennsylvania Luth. Church Bk., 1868, the trs. of st. iv.-vii. altered and beginning, "Truest Friend, Who canst not fail," were given as No. 440.* [J. M.]

#### Νεῦσον πρὸς ὕμνους. [Εἰσαγε λανδν.]

**Neuss, Heinrich Georg.** s. of Andreas Neuss, surgeon at Elbingerode in the Harz, was b. at E., March 11, 1634, and entered the University of Erfurt in 1677 as a student of theology. In 1680 he became a private tutor at Heimbürg, near Blankenburg, and then in 1683 conrector, and in 1684 rector of the school at Blankenburg in the Harz. In 1690 he was appointed assistant preacher at Wolfenbüttel, and soon afterwards diaconus of the Heinrichstadt church there. For holding prayer meetings, &c., he was denounced as a Pietist, and chose to resign rather than desist. In the same year, 1692, he became preacher at Hedwigsburg, and travelling Chaplain to Duke Rudolph August of Brunswick, who, at Easter, 1695, appointed him superintendent at Remlingen for the district of Asseburg. In 1696 he received the degree of D.D. from the University of Giessen, and became superintendent, consistorialrath, and chief pastor of the Church of SS. Sylvester and George at Wernigerode, being instituted on Feb. 6. His appointment there was at first unpopular, for he was suspected of Separatist tendencies, but he soon gained the love of the people by his earnest and loving practical Christianity, and by the interest he took in the development of Church music, for which under his care Wernigerode became famous in all the district. He d. at Wernigerode, Sept. 30, 1716 (Koch, iv. 425; *Allg. Deutsche Biog.* xxiii. 556; *Heinrich Georg Neuss*. By Ed. Jacobs. In the *Zeitschrift des Harz-Vereins*, vol. xxi. 1888, p. 159, &c.).

The hymns of Neuss appeared principally in his *Heffer zum Bau der Hütten Gottes, das ist, Geistliche Lieder*, &c.; of this the 1st ed. with 100 hymns was pub. at Lüneburg, 1692; and the 2nd ed., with 34 additional, at Wernigerode, 1703 (both in Berlin), most of the pieces bearing the dates of their composition. They were received with great favour in Pietist circles, and Freylinghausen in his *Geistreiches G. B.* included no less than 38 (8 in pt. i., 1704; 33 in pt. ii., 1714). In the Wernigerode *G. B.*, 1712, edited by Neuss, 5 are included, and 6 more in the ed. of 1736. Only a few are found in



recent German collections. The 1703 ed. of the *Heb-Opfer* had also 46 melodies, of which some 75 were by Neuss, and of these 15 passed into Freylinghausen's *G. B.* In 1706 Neuss also pub. a collection of *Brannenlieder* at Pyrmont, for the frequenters of the Baths there.

Only one of his hymns has passed into English, viz. :—

*Ein reines Herz. Herr, schaff in mir. Sanctification.* A simple and beautiful hymn, 1st pub. in the 2nd ed., 1703, of his *Heb-Opfer*, p. 217, in 5 st. of 4 l. In the Berlin *G. L. S.*, ed. 1863, No. 340. Tr. as:—

A new and contrite heart create. A good and full tr. by Miss Cox, in her *Sacred Hymns from the German*, 1841, p. 153 (1864, p. 177), repeated in the *Bapt. Hym.*, 1879.

Another tr. is:—“Lord! grant a new-born heart to me.” by Lady E. Fortescue, 1843, p. 58. [J. M.]

Nevin, Edwin Henry, D.D., s. of Major David Nevin, was b. at Shippensburg, Pennsylvania, May 9, 1814. He graduated in Arts at Jefferson College, 1833; and in Theology at Princeton Seminary, in 1836. He held several pastorates as a Presbyterian Minister from 1836 to 1857; then as a Congregational Minister from 1857 to 1868; and then, after a rest of six years through ill health, as a Minister of the Reformed Church, first at Lancaster, Pennsylvania, and then in Philadelphia. Dr. Nevin is the author of several hymns, the more important of which are:—

1. *Always with me* [us], *always with [us] me.* *Jesus always present.*

2. *Come up hither, come away.* *Invitation Heavenward.*

3. *Happy, Saviour, would I be.* *Trust.* This is given in the *Lyra Sac. Americana* as “Saviour! happy should I be.” This change was made by the editor “with the consent and approbation of the author.” (*Note*, p. 299).

4. *O heaven, sweet heaven. Heaven.* Written and pub. in 1862 “after the death of a beloved son, which made heaven nearer and dearer from the conviction that now a member of his family was one of its inhabitants” (*Schaff's Christ in Song*, 1870, p. 539).

5. *Live on the field of battle. Duty.* Appeared in the *Bap. Devotional H. Bk.*, 1864.

6. *I have read of a world of beauty. Heaven.*

7. *Mount up on high! as if on eagle's wings.* *Divine Aspirations.*

Of these hymns, Nos. 1, 2, 3 appeared in *Nason's Congregational H. Bk.*, 1857; and all, except No. 5, are in the *Lyra Sacra Americana*, 1868. [F. M. B.]

**New England Psalter, or Bay Psalm Book.** [*Psalter*, English, § vii.]

**New Version, The.** This Version of the Psalms of David, commonly known as *Tate and Brady*, is fully set forth, so far as it is a part of the general history of English Psalters, in the article *Psalter*, English, § XIII. That article must be read for its history, the value of its authorization, its character and merits, and for biographical notices of its authors. It remains for us here to give (1) the history of the Version from 1696 to the present time; (2) an account of its Supplement; and (3) a list of the contents of each.

i. *History of the N. V.* As stated in the article referred to, it was first published in its complete form in 1696, and the second edition, with somewhat extensive corrections, in 1698, although it had been “allowed” by the King in Council, “December 3, 1696.” Soon after “The Second Edition corrected” was issued

in 1698, another version of the original text was published which differed considerably both from “The second edition corrected” and the original of 1696. The copy before us is dated 1698. The titlepages of the three books are:—

(1) *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches.* By N. Tate and N. Brady. London, Printed by M. Clark: for the Company of Stationers, 1696. This has a Dedication to King William signed by “N. Brady; N. Tate.”

(2) *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches.* By N. Tate and N. Brady. The Second Edition corrected. London: Printed by M. Clark, for the Company of Stationers, 1698. This also has a Dedication to the King signed by “N. Brady, N. Tate.”

(3) *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches.* By N. Tate and N. Brady. London, Printed by T. Hodgkin, for the Company of Stationers, 1698. And are to be sold at Stationers-Hall, near Ludgate, and by most Booksellers. This has the same Dedication as Nos. 1 and 2, and, in addition, the Authorization dated “At the Court at Kensington, December 3, 1696. Present the King's Most Excellent Majesty in Council.”

As examples of the changes made in the text of the *New Version* we will give quotations from Ps. xviii., verse 7.

(1) From the *Original edition*, 1696

“When God arose to take my part,  
The trembling Earth did quake for fear;  
From their firm Posts the Hills did start,  
Nor durst his dreadful Fury bear.”

(2) From “*The Second Edition corrected*,” London, M. Clark, 1698.

“When God arose to take my part,  
The conscious Earth did quake for fear;  
From their firm Posts the Hills did start,  
Nor could his dreadful Fury bear.”

(3) From the *Edition of 1698*. London, J. Hodgkin.

“When God arose my part to take,  
the conscious Earth was struck with fear;  
The Hills did at his presence shake,  
nor could his dreadful fury bear.”

In these quotations the italics represent the changes made in the 1698 (*Hodgkin*) edition when compared with “*The Second Edition corrected*” of 1698 (*Clark*). This is but one of hundreds of instances of changes in the text. The text of the Original of 1696 was not again reprinted, and it was natural to expect that the publication of one of the other two would cease. This, however, did not take place for over a hundred years. We have before us two copies of the *New Version*, both of which have been in use at public worship, and both dated 1796, as follows:—

(1) *A New Version of the Psalms of David Fitted to the Tunes used in Churches.* By N. Brady, D.D., Chaplain in Ordinary, And N. Tate, Esquire, Post-Laureat to His Majesty. London, Printed. MDCCLXVI.

This edition is a reprint of No. 2, “*The Second Edition corrected*,” pub. by Clark in 1698. The next is:—

(2) *A New Version of the Psalms of David, Fitted to the Tunes used in Churches.* By N. Brady, D.D., Chaplain in Ordinary, and N. Tate, Esq., Post-Laureat to His Majesty. London, Printed by M. Brown, for the Company of Stationers, and are to be sold at Stationers-Hall, near Ludgate-Street, and by most Booksellers. MDCCXCVI.

This is a reprint of the edition pub. by Hodgkin in 1698 (No. 3 above). It has the Authorization of the King dated Dec. 3, 1696, and the Bishop of London's approval and good wishes for success, dated May 23, 1698. From this it is clear that these two texts were reprinted, and were used side by side in

public worship for more than one hundred years, as it was only when the printing of the *New Version* was undertaken by the University Press that the reprinting of Clark's ed. No. 2 above, "The Second Edition corrected," 1698, was gradually suspended, and the text approved by the Bishop of London, on "May 23, 1698" (No. 3 above, printed by J. Hodgkin), became the absolute *Tate & Brady* of the future. The issue of this *Tate & Brady* continued for many years, and is that usually quoted by hymnologists as the "original text." In the "Selection of Psalms," which was given in the *American Prayer Bk. Coll.*, 1826, those taken from the *New Version* were from this text.

The following list of first lines are from this text of 1698—the sub-lines being the first lines of centos in C. U. which have been taken from the paraphrase of any given Psalm:—

Psalm.	First Line.
i.	How blest is he who ne'er consents.
ii.	With restless and ungovern'd rage. (1) Thus God declares His sovereign will.
iii.	How many, Lord, of late are grown. (1) Thou gracious God [Lord] art my Defence. (2) O Lord, Thou art my sure Defence.
iv.	O Lord, that art my righteous Judge. (1) God of my life, my hopes, my joys. (2) While worldly minds impatient grow.
v.	Lord, hear the voice of my complaint. Accept.
vi.	Thy dreadful anger, Lord, restrain.
vii.	O Lord, my God, since I have plac'd.
viii.	O Thou, to Whom all creatures bow.
ix.	To celebrate Thy praise, O Lord.
x.	Thy presence why withdraw'st Thou, Lord.
xi.	Since I have plac'd my trust in God.
xii.	Since godly men decay, O Lord.
xiii.	How long wilt Thou forget me, Lord?
xiv.	Sure, wicked fools must needs suppose.
xv.	Lord, who's the happy man that may.
xvi.	Protect me from my cruel foes. (1) My grateful soul shall bless the Lord.
xvii.	To my just plea, and sad complaint.
xviii.	No change of time shall ever shock.
xix.	The heav'n declare Thy glory, Lord. (1) God's perfect law converts the soul.
xx.	The Lord to thy request attend.
xxi.	The King, O Lord, with songs of praise.
xxii.	My God, my God, why leav'st Thou me?
xxiii.	The Lord Himself, the mighty Lord.
xxiv.	This spacious earth is all the Lord's. (1) Lift up your heads, eternal gates. (2) Erect your heads, eternal gates.
xxv.	To God, in whom I trust. (1) His mercy and His truth.
xxvi.	Judge me, O Lord, for I the paths. (1) I'll wash my hands in innocence.
xxvii.	Whom should I fear, since God to me?
xxviii.	O Lord, my Rock, to Thee I cry.
xxix.	Ye princes that in might excel.
xxx.	I'll celebrate Thy praises, Lord.
xxxi.	Defend me, Lord, from shame. (1) My hope, my steadfast trust.
xxxii.	He's blest, whose sins have pardon gain'd.
xxxiii.	Let all the just to God with joy. (1) How happy are the folk to whom.
xxxiv.	Thro' all the changing scenes of life. (1) The hosts of God encamped around.
xxxv.	Against all those that strive with me.
xxxvi.	My crafty foe, with flattery art. (1) Thy justice like the hills remain. (2) O Lord, Thy mercy, my sure hope.
xxxvii.	Thou' wicked men grow rich or great.
xxxviii.	Thy chast'ning wrath, O Lord, restrain.
xxxix.	Resolv'd to watch o'er all my ways. (1) Lord, let me know my term of days.
xl.	I waited meekly for the Lord.
xli.	Happy the man whose tender care.
xlii.	As pants the hart for cooling streams.
xliii.	Just Judge of heav'n, against my foes. (1) Let me with light and truth be blest.
xliv.	O Lord, our fathers oft have told.

Psalm.	First Line.
xlv.	While I the King's loud praise rehearse.
xlvi.	God is our Refuge in distress.
xlvii.	O all ye people, clap your hands.
xlviii.	The Lord, the only God, is great.
xlix.	Let all the list'ning world attend.
l.	The Lord hath spoke, the mighty God.
li.	Have mercy, Lord, on me.
lii.	In vain, O man of lawless might.
liii.	The wicked fools must sure suppose.
liv.	Lord, save me, for Thy glorious Name.
lv.	Give ear, Thou Judge of all the earth.
lvi.	Do Thou, O God, in mercy help.
lvii.	Thy mercy, Lord, to me extend. (1) O God, my heart is fix'd, 'tis bent. Its thankful tribute, &c. (2) O God, my heart is fully bent.
lviii.	Speak, O ye judges of the earth.
lix.	Deliver me, O Lord my God.
lx.	O God, Who hast our troops disperst.
lxi.	Lord, hear my cry, regard my pray'r.
lxii.	My soul for help on God relies.
lxiii.	O God, my gracious God, to Thee.
lxiv.	Lord, hear the voice of my complaint, To my
lxv.	For Thee, O God, our constant praise. (1) God's goodness does the circling year. (2) Lord, from Thy unexhausted store.
lxvi.	Let all the lands with shouts of joy.
lxvii.	To bless Thy chosen race.
lxviii.	Let God, the God of battle, rise.
lxix.	Save me, O God, from waves that roll.
lxx.	O Lord, to my relief draw near.
lxxi.	In Thee I put my steadfast trust. (1) While God vouchsafes me His support.
lxxii.	Lord, let Thy just decrees the King.
lxxiii.	(1) Lo hills and mountains shall bring forth. (2) Thy uncontrolled dominion shall.
lxxiv.	At length, by certain proofs, 'tis plain.
lxxv.	(1) Thy presence, Lord, hath me supplied.
lxxvi.	Why hast Thou cast us off, O God?
lxxvii.	To Thee, O God, we render praise.
lxxviii.	In Judah the Almighty's known.
lxxix.	To God I cried, Who to my help.
lxxx.	(2) Will God for ever cast us off?
lxxxi.	Hear, O my people, to my law.
lxxxii.	Behold, O God, how heathen hosts.
lxxxiii.	O Israel's Shepherd, Joseph's Guide.
lxxxiv.	(1) O Thou Whom heavenly hosts obey.
lxxxv.	To God, our never failing strength.
lxxxvi.	God in the great assembly stands.
lxxxvii.	Hold not Thy peace, O Lord our God.
lxxxviii.	O God of hosts, the mighty Lord. (1) Behold, O God, for Thou alone.
lxxxix.	(2) O Lord of hosts, my King, my God.
lxxxx.	Lord, Thou hast granted to Thy land.
lxxxxi.	To my complaint, O Lord my God.
lxxxxii.	God's temple crowns the holy mount.
lxxxxiii.	To Thee, my God and Saviour, I.
lxxxxiv.	(2) God of my life, O Lord most high.
lxxxxv.	Thy mercies, Lord, shall be my song.
lxxxxvi.	(1) Happy, thrice happy they, who hear.
lxxxxvii.	(2) With reverence let the just appear.
lxxxxviii.	O Lord, the Saviour and Defence.
lxxxxix.	He that has God his Guardian made.
lxxxxx.	How good and pleasant must it be.
lxxxxxi.	With glory clad, with strength array'd.
lxxxvii.	O God to Whom revenge belongs.
lxxxviii.	(1) Bless'd is the man whom Thou, O Lord.
lxxxviii.	O come, loud anthems let us sing.
lxxxviii.	Sing to the Lord a new-made song. Let, &c.
lxxxviii.	(1) How just and merciful is God.
lxxxviii.	Jehovah reigns, let all the earth.
lxxxviii.	Sing to the Lord a new-made song, Who, &c.
lxxxviii.	Jehovah reigns, let therefore all.
lxxxviii.	With one consent let all the earth.
lxxxviii.	Of mercy's never-failing spring.
lxxxviii.	When I pour out my soul in pray'r.
lxxxviii.	My soul, inspir'd with sacred love.
lxxxviii.	Bless God, my soul; Thou, Lord, alone.
lxxxviii.	O render thanks, and bless the Lord.
lxxxviii.	O render thanks to God above.
lxxxviii.	To God your grateful voices raise.
lxxxviii.	O God, my heart is fully bent To magnify Thy name (1) O God, my heart is fixed, is bent.
lxxxviii.	O God, Whose former mercies make.
lxxxviii.	The Lord unto my Lord thus spake.
lxxxviii.	Praise ye the Lord; our God to praise.
lxxxviii.	That man is blest'd who stands in awe.
lxxxviii.	Ye saints and servants of the Lord.
lxxxviii.	(1) Ye that delight to serve the Lord.

Psalm.	First Line.
cxiv.	When Israel, by th' Almighty led.
cxv.	Lord, not to us, we claim no share.
cxvi.	My soul with grateful thoughts of love.
cxvii.	With cheerful notes let all the earth.
cxviii.	O praise the Lord, for He is good.
cxix.	(1) Joy fills the dwelling of the just.
	How blest are they who always keep.
	(1) Instruct me in Thy statutes, Lord.
	(2) How shall the young preserve their ways?
	(3) Thy word is to my feet a lamp.
	(4) To my request and earnest cry.
cxx.	In deep distress I oft have cried.
cxxi.	To Zion's hill I lift my eyes.
cxxii.	O 'twas a joyful sound to hear.
cxxiii.	On Thee, Who dwell'st above the skies.
cxxiv.	Had not the Lord (may Israel say).
cxxv.	Who place on Zion's God their trust.
cxxvi.	When Zion's God her sons recall'd.
cxxvii.	We build with fruitless cost, unless.
cxxviii.	The man is blest who fears the Lord.
cxxix.	From my youth up, may Israel say.
cxxx.	From lowest depth of woe.
cxxxi.	(1) My soul with patience waits.
cxxxii.	O Lord, I am not proud of heart.
	Let David, Lord, a constant place.
	(2) O with due reverence let us all.
	How vast must their advantage be.
cxxxiii.	Bless God, ye servants that attend.
cxxxiv.	O praise the Lord with one consent.
cxxxv.	To God, the mighty Lord.
cxxxvi.	When we, our weary'd limbs to rest.
cxxxvii.	With my whole heart, my God and King.
cxxxviii.	(1) This day is God's, let all the land.
	Thou, Lord, by strictest search hast known.
	Preserve me, Lord, from crafty foes.
cxxxix.	To Thee, O Lord, my cries ascend.
cxli.	To God, with mournful voice.
cxlii.	Lord, hear my pray'r, and to my cry.
cxliii.	For ever blest'd be God the Lord.
cxliv.	Thee I will bless (I'll extol), my God and King.
cxlv.	O praise the Lord, and thou, my soul.
cxlvii.	O praise the Lord with hymns of joy.
cxlviii.	Ye boundless realms of joy.
cxlix.	O praise ye the Lord, Prepare your glad voice.
cl.	O praise the Lord in that blest place.

ii. **The Supplement.** The earliest notice of the Supplement is the following advertisement at the end of the 8vo. ed. of the *New Version*, printed by Holgkin, 1698:—

Printed by J. G. & Co., 100, Strand, London, W.C.2.

“A Supplement to the New Version of Psalms by N. Tate and N. Brady, containing 1. The usual Hymns, Creed, Lord’s Prayer, Ten Commandments, all set to their proper Tunes; with additional Hymns for the Holy Sacrament, Festivals, &c. 2ly. Select Psalms done in particular Measures, to make up the whole variety of Metres that are in the old Version, with Duplicates to most of them, and Gloria Patri with the Tunes. With a Collection of the most usual Church-Tunes. All very useful for the Teacher or Learner of Psalmody. London: Printed and Sold at Stationers Hall, near Ludgate, D. Brown at the Bible without Temple-Bar, J. Wilds at the Elephant, Charing Cross, and other Booksellers. \* \* \* This Supplement to be had either in the large Octavo to bind up with the Volume, or in the small size for the Pocket. Price in Sheets 6d.”

This advertisement was repeated, with slight variations, in the 32mo ed. of 1699. The earliest fulfilment of the promised Supplement that we have been enabled to see is the 3rd edition published in 1702. Its contents are:—

1. O God, we praise Thee, and confess. *Te Deum.*
2. Come Holy Ghost, Creator, come, And visit, &c.
- Veni* 3. Come Holy Ghost, Creator come, Inspire the souls,  
*Creator in L.M.*
- &c.* 4. Now blest be Israel's Lord and God. *Benedictus.*
5. My soul and spirit all'd with joy. *Magnificat.*
6. Lord, let Thy servant now depart. *Nunc Dim.*
7. I steadfastly believe in God. *The Creed.*
8. Our Father Who in heaven art, Thy Name be  
*hallowed, &c. The Lord's Prayer.* First Version.
9. Our Father Who in heaven art, All hallowed be,  
*&c. Lord's Prayer.* Second Version.
10. God speak these words, O Israel, hear. *Ten Com-*  
*mandments.*

11. While Shepherds watched their flocks by night.  
Christmas.

12. Since Christ, our Passover, is slain, *Butler*

14. Thou God, all Glory, Honour, Power. *Holy Com-*

16. All ye who faithful servants are. *Holy Communion.*

16. To God be glory, peace on earth. *Holy Communion*

Following these hymns are the versions of

the Psalms in peculiar metres referred to in the advertisement:—

Psalm.	First line.
xlvii.	O clap your hands, ye people, shout and sing.
actii.	With glory crown'd and matchless strength array'd.
cxvii.	In praise to God, let all the people join.
lxvii.	Our God bless us all with mercy and love.
cxvii.	The praise of our God, all people repeat.
cxl.	With my whole heart Thy fame.
cxvii.	Thou Lord, my witness art.
cxvii.	How blest is he, and only he.
cxvii.	All you, who to the house of God.
cxvii.	In trouble and distress, To God, &c.
cxvii.	Thou, Lord, my Witness art.
cxvii.	To Zion's hill I lift my eye, From whence my help, &c.
cxvii.	Oft have they, now may Israel say.
cxvii.	How did my soul rejoice.
cxvii.	O 'tis a joyful sight, When brethren, &c.
cxvii.	Had not the Lord (let thankful Israel say).
cxvii.	To save me, Lord, Thy truth and power dis- play.
cxvii.	All who on Zion's God depend.
cxvii.	All they whose hopes on God depend.
cxvii.	The wicked, senseless fool, hath said.
cxvii.	When Shon's God, Her captive sons, &c.
cxvii.	When Israel who Had suffered cruel bondage long.
cxvii.	In vain we build with vast expense.
cxvii.	From the lowest depths of woe.
cxvii.	Save me, Lord, for Thy Name's sake.
cxvii.	O praise the Lord, for He is good.

These Psalms are all in peculiar metres, and are given in full. Then the following Psalms from the New Version as above, first lines only being printed:—XLIV., XXVII., IV., V., XXIII., XXXVIII., XIX., XVI., CXLVII. After these 28 tunes are given with references to the Psalms only. Then are given the following Psalms, also from the New Version as above:—CXIX., ICH., C., XXV., CXXII., CXLVIII., LXXXVIII.

The 6th ed. of the *Supplement*, 1708, contained the same psalms in peculiar metres and hymns, together with the addition of "O Lord, turn not Thy face from me" (in a re-written form), and "O all ye works of God the Lord," from the *Old Version*; and "We sing to Thee Whose wisdom formed," from *Playford*. (This arrangement was repeated with the exception of "O Lord, turn not," as late as the *Savoy* ed., 1717.)

As this 6th ed. of the *Supplement*, 1708, is of special importance to the musical student, we append the title and some details concerning its musical contents. The title is:—

A Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate; containing, The Psalms in Peculiar Measures; the usual Hymns, Creed, Lord's Prayer, Ten Commandments, for the Holy Sacrament, &c., with Gloria Patri, and Tunes (Treble and Bass), proper to each of them, and all the rest of the Psalms. The Sixth Edition Corrected; and much Enlarged: With the Addition of Plain Instructions for all those who are desirous to Learn or Improve themselves in Psalmody: near 30 New Tunes, composed by several of the Best Masters; and a Table of Psalms suited to the Seasons and Parts of the Church, &c. With Tables of all the Psalms of the Old, New, and Dr. Patrick's Versions, directing what tunes are fitted for each Psalm. The whole forming a Complete Psalmody. Useful for Teachers and being a Complete Psalmody. In the Sanctuary: Printed by J. K.

by John Nutt; and Sold by James Holland, at the Bible and Ball, at the West-End of St. Paul's, MDCCLVIII.

This edition contains 63 psalm tunes, and 12 tunes for the Hymns of the Church, 75 in all. Of these tunes 28 are marked thus \*, as being new. These are:—

St. Paul's.	St. Martin's.	New Tune to Ps.
St. Andrew's.	St. Giles's.	121, 129 [Jersey].
Nion.	St. Mark's.	New Tune to Ps.
St. James's.	St. Thomas's.	114, 126.
St. Matthew's.	New Tune to Ps.	New Tune to Ps.
All Saints.	46, 93, 117.	136.
The Penitent's	New Tune to Ps.	Another new
Tune.	117, 149. [Haver-	Tune to the
St. Anne's.	over.]	same.
St. John's.	New Tune to Ps.	
St. Luke's.	111, 131.	

There were also New Tunes to the *Magnificat*, *The Creed*, *The Lord's Prayer* (1st metre), the *Ten Commandments*, the *Benedicite*, and the *Hymn on the Divine Use of Music*. How far the word new with regard to these 28 tunes means newly composed for this edition of the *Supplement*, or, published therein for the first time, is doubtful. Courteville's tune, *St. James's*, for instance, is in the 7th ed. of Playford's *Psalter*, 1701, and was not absolutely new then.

The earliest association of the *New Version* with what is known as the *University Press* with which we are acquainted, is the following:—

*New Version of the Psalms of David, fitted to the Tunes used in Churches.* By N. Brady, D.D., Chaplain in Ordinary, and N. Tate, Esq., Poet-Laureat to His Majesty. Cambridge. Printed by J. Archdeacon, Printer to the University; and sold by John, Francis, and Charles Rivington, Benjamin White, Charles Dilly, and John Fielding in London; and J. & J. Merrill, in Cambridge. 1782. *Cham Privilegio*. Price 6d. unbound.

At the end, after the *Gloria Patri*, are the following Hymns:—

1. High let us swell our tuneful notes.
2. Hark, the herald angels sing.
3. Christ from the dead is rais'd and made.
4. My God, and in Thy table spread.
5. Awake my soul, and with the sun.

These 5 hymns, and no more, are in a 1791 Cambridge edition of the *N. V.* printed by "J. Archdeacon, Printer to the University"; and the 1802 edition printed by "J. Burges," printer to the University. These hymns are also given in an Oxford edition "Printed by Dawson & Co., 1803; and in an 1807 edition "Printed at the Clarendon Press by Dawson, Bensley, and Cooke, Printers to the University."

Some time after 1807, two additional hymns were added, viz.:—

6. Jesus Christ is risen to-day, Our triumphant.
7. Glory to Thee, my God, this night.

But the exact date at which they were inserted we have been unable to determine.

In addition to these *University* editions of the *N. V.* and the 2 Hymns, we find J., F. and C. Rivington issued the following in 1779:—

*Hymns taken from the Supplement to Tate and Brady's Psalms.*

In this, and subsequent editions, including 1787, the 5 hymns in the *University* edition of 1782 are not found. These hymns are thus distinctly associated with the Cambridge and Oxford *University* issues of the *N. Version*.

Miller, in his *Singers and Songs*, &c., 1869, p. 173, says concerning these hymns:—

"My God, and in Thy table spread?" "This is inserted as a Communion Hymn in the 'Prayer Book of the Church of England.' It was introduced by a University printer about half a century ago. He was a Dissenter, and filled up the blank leaves at the end of the Prayer Book with hymns he thought would be acceptable. The authorities did not interfere, and the hymns thus took their place. In some books there are two hymns by Doddridge, one probably by Wesley, one by Sternhold or J. Marley, and Bishop Ken's Morning and Evening Hymns, altered and abridged."

In the *Oxford Essays* for 1858, in an article on "Hymns and Hymn-writers," by C. B. Pearson, he speaks of the introduction of hymns to Tate and Brady as being due to the "University printers in modern times more particularly to one about half a century back [i.e. 1808], who being a Dissenter, thought fit to fill up the blank leaves at the end of the Prayer Book with hymns suggested by himself."

This is doubtless the source of Miller's information. Both Pearson and Miller are very vague in their dates. Pearson's date is circa 1808; and Miller's circa 1819. Whereas the hymns appeared in the Cambridge edition of the *N. Version* in 1782, printed by "J. Archdeacon, Printer to the University." Was "J. Archdeacon" a Dissenter? We cannot say. [J. J.]

Newman, John Henry, D.D. The hymnological side of Cardinal Newman's life and work is so small when compared with the causes which have ruled and the events which have accompanied his life as a whole, that the barest outline of biographical facts and summary of poetical works comprise all that properly belongs to this work. Cardinal Newman was the eldest son of John Newman, and was b. in London, Feb. 21, 1801. He was educated at Ealing under Dr. John Nicholas, and at Trinity College, Oxford, where he graduated in honours in 1820, and became a Fellow of Oriel in 1822. Taking Holy Orders in 1824, he was for a short time Vice-Principal of St. Alban's Hall, and then Tutor of Oriel. His appointment to St. Mary's, Oxford, was in the spring of 1828. In 1827 he was Public Examiner, and in 1830 one of the Select University Preachers. His association with Keble, Pusey, and others, in what is known as "The Oxford Movement," together with the periodical publication of the *Tracts for the Times*, are matters of history. It is well known how that *Tract* 90, entitled *Remarks on Certain Passages in the Thirty-nine Articles*, in 1841, was followed by his retirement to Littlemore; his formal recantation, in February, 1843, of all that he had said against Rome; his resignation in September of the same year of St. Mary's and Littlemore; and of his formal application to be received into the communion of the Church of Rome, Oct. 8, 1845. In 1848 he became Father Superior of the Oratory of St. Philip Neri, at Birmingham; in 1854 Rector of the newly founded Roman Catholic University at Dublin; and in 1858 he removed to the Edgbaston Oratory, Birmingham. In 1879 he was created a Cardinal, and thus received the highest dignity it is in the power of the Pope to bestow. Cardinal Newman's prose works are numerous, and his *Parochial Sermons* especially being very popular. His *Apologia pro Vita Sua*, 1864, is a lucid exposition and masterly defence of his life and work.



Cardinal Newman's poetical work began with poems and lyrical pieces which he contributed to the *British Magazine*, in 1832-4 (with other pieces by Keble and others), under the title of *Lyra Apostolica*. In 1836 these poems were collected and published under the same title, and Greek letters were added to distinguish the authorship of each piece, his being 3. Only a few of his poems from this work have come into use as hymns. The most notable is, "Lead, kindly Light" (p. 667, i.). His *Tract for the Times*, No. 75, *On the Roman Breviary*, 1836, contained translations of 14 Latin hymns. Of these 10 were repeated in his *Verses on Religious Subjects*, 1833, and his *Verses on Various Occasions*, 1868, and translations of 24 additional Latin hymns were added. Several of these translations are in C. U., the most widely known being "Nunc Sancte nobis" ("Come, Holy Ghost, Who ever One"). His collection of Latin hymns from the *Roman and Paris Breviaries*, and other sources, was pub. as *Hymni Ecclesiarum*, in 1838, and again in 1865. His *Dream of Gerontius*, a poem from which his fine hymn, "Praise to the Holiest in the height," is taken, appeared in his *Verses on Various Occasions*, in 1868. Cardinal Newman's influence on hymnology has not been of a marked character. Two brilliant original pieces, and little more than half a dozen translations from the Latin, are all that can claim to rank with his inimitable prose. [J. J.]

**Newton, James, A.M.**, was b. at Chonies, in Bucks, in the year 1732. At the age of 17 he went to London, where he joined the Baptist church under the care of the Rev. B. Wallin [Wallis, B.]. In 1757 he became assistant minister to the Rev. J. Thomas, pastor of the Baptist church in the Pithay, Bristol; and in 1770, classical tutor at the Baptist College in that city. He filled both these offices with honour and usefulness until his death in 1790. As a hymn-writer he is known by one hymn only, "Proclaim, saith Christ, my wondrous grace" (*Holy Baptism*), which appeared in 3rd. in the Bristol Coll. of *Ask & Evans*, 1769, No. 381; *Rippon's Bap. Sel.*, 1787, and others of the older hymn-books. In the *Bap. New Sel.*, 1828; the *Bap. Ps. & Hys.*, 1858; the *New Cong.*, 1859, and others, it begins with st. ii.:—"Let plenteous grace descend on those." In this form it is widely used. [W. R. S.]

**Newton, John**, who was b. in London, July 24, 1725, and d. there Dec. 21, 1807, occupied an unique position among the founders of the Evangelical School, due as much to the romance of his young life and the striking history of his conversion, as to his force of character. His mother, a pious Dissenter, stored his childish mind with Scripture, but died when he was seven years old. At the age of eleven, after two years' schooling, during which he learned the rudiments of Latin, he went to sea with his father. His life at sea teems with wonderful escapes, vivid dreams, and sailor recklessness. He grew into an abandoned and godless sailor. The religious fits of his boyhood changed into settled infidelity, through the study of Shaftesbury and the instruction of one of his comrades.

Disappointing repeatedly the plans of his father, he was flogged as a deserter from the navy, and for fifteen months lived, half-starved and ill-treated, in abject degradation under a slave-dealer in Africa. The one restraining influence of his life was his faithful love for his future wife, Mary Catlett, formed when he was seventeen, and she only in her fourteenth year. A chance reading of Thomas à Kempis sowed the seed of his conversion; which quickened under the awful contemplations of a night spent in steering a water-logged vessel in the face of apparent death (1748). He was then twenty-three. The six following years, during which he commanded a slave ship, matured his Christian belief. Nine years more, spent chiefly at Liverpool, in intercourse with Whitefield, Wesley, and Nonconformists, in the study of Hebrew and Greek, in exercises of devotion and occasional preaching among the Dissenters, elapsed before his ordination to the curacy of Olney, Bucks (1764). The Olney period was the most fruitful of his life. His zeal in pastoral visiting, preaching and prayer-meetings was unwearied. He formed his lifelong friendship with Cowper [see Cowper, William], and became the spiritual father of Scott the commentator. At Olney his best works—*Omicron's Letters* (1774); *Olney Hymns* (1779); *Cardiphonia*, written from Olney, though pub. 1781—were composed. As rector of St. Mary Woolnoth, London, in the centre of the Evangelical movement (1780-1807) his zeal was as ardent as before. In 1805, when no longer able to read his text, his reply when pressed to discontinue preaching, was, "What, shall the old African blasphemer stop while he can speak!" The story of his sins and his conversion, published by himself, and the subject of lifelong allusion, was the base of his influence; but it would have been little but for the vigour of his mind (shown even in Africa by his reading Euclid drawing its figures on the sand), his warm heart, candour, tolerance, and piety. These qualities gained him the friendship of Hannah More, Cecil, Wilberforce, and others; and his renown as a guide in experimental religion made him the centre of a host of inquirers, with whom he maintained patient, loving, and generally judicious correspondence, of which a monument remains in the often beautiful letters of *Cardiphonia*. As a hymn-writer, Montgomery says that he was distanced by Cowper. But Lord Selborne's contrast of the "unulinesness" of Newton and the "tenderness" of Cowper is far juster. A comparison of the hymns of both in *The Book of Praise* will show no great inequality between them. Amid much that is bald, tame, and matter-of-fact, his rich acquaintance with Scripture, knowledge of the heart, directness and force, and a certain sailor imagination, tell strongly. The one splendid hymn of praise, "Glorious things of thee are spoken," in the Olney collection, is his. "One there is above all others" has a depth of realizing love, sustained excellence of expression, and ease of development. "How sweet the name of Jesus sounds" is in Scriptural richness superior, and in structure, cadence, and almost tenderness, equal to Cowper's "Oh! for a closer walk with God." The most characteristic hymns are those which



depict in the language of intense humiliation his mourning for the abiding sins of his regenerate life, and the sense of the withdrawal of God's face, coincident with the never-failing conviction of acceptance in 'The Beloved'. The feeling may be seen in the speeches, writings, and diaries of his whole life. For its bearing on his relations with Cowper, see *Olney Hymns* and Cowper, William. [H. L. B.]

A large number of Newton's hymns have some personal history connected with them, or were associated with circumstances of importance. These are annotated under their respective first lines. Of the rest, the known history of which is confined to the fact that they appeared in the *Olney Hymns*, 1779, the following are in C. U. :—

1. Be still, my heart, these anxious cares. *Con-Aict.*
2. Begone, unbelief, my Saviour is near. *Trust.*
3. By the poor widow's oil and meal. *Providence.*
4. Chief Shepherd of Thy chosen sheep. *On behalf of Ministers.*
5. Darkness overspreads us here. *Hope.*
6. Does the Gospel-word proclaim. *Rest in Christ.*
7. Fix my heart and eyes on Thine. *True Happiness.*
8. From Egypt lately freed. *The Pilgrim's Song.*
9. He Who on earth as man was known. *Christ the Rock.*
10. How blest are they to whom the Lord. *Gospel Privileges.*
11. How blest the righteous are. *Death of the Righteous.*
12. How lost was my [our] condition. *Christ the Physician.*
13. How tedious and tasteless the hours. *Fellowship with Christ.*
14. How welcome to the saints [soul] when pressed. *Sunday.*
15. Hungry, and faint, and poor. *Before Sermon.*
16. In mercy, not in wrath, rebuke. *Pleading for Mercy.*
17. In themselves, as weak as worms. *Power of Prayer.*
18. Incarnate God, the soul that knows. *The Believer's Safety.*
19. Jesus, Who bought us with His blood. *The God of Israel.* "Teach us, O Lord, aright to plead," is from this hymn.
20. Joy is a [the] fruit that will not grow. *Joy.*
21. Let hearts and tongues unite. *Close of the Year.* From this "Now, through another year," is taken.
22. Let us adore the grace that seeks. *New Year.*
23. Mary to her [the] Saviour's tomb. *Easter.*
24. Mercy, O Thou Son of David. *Blind Bartimeus.*
25. My harp untun'd and laid aside. *Hoping for a Revival.* From this "While I to grief my soul gave way" is taken.
26. Nay, I cannot let thee go. *Prayer.* Sometimes, "Lord, I cannot let Thee go."
27. Now may He Who from the dead. *After Sermon.*
28. O happy they who know the Lord, With whom He deigns to dwell. *Gospel Privilege.*
29. O Lord, how vile am I. *Lent.*
30. On man in His own image made. *Adam.*
31. O speak that gracious word again. *Peace through Pardon.*
32. Our Lord, Who knows full well. *The Importunate Widow.* Sometimes altered to "Jesus, Who knows full well," and again, "The Lord, Who truly knows."
33. Physician of my sin-sick soul. *Lent.*
34. Pleasing spring again is here. *Spring.*
35. Poor, weak, and worthless, though I am. *Jesus the Friend.*
36. Prepare a thankful song. *Praise to Jesus.*
37. Refreshed by the bread and wine. *Holy Communion.* Sometimes given as "Refreshed by sacred bread and wine."
38. Rejoice, believer, in the Lord. Sometimes "Let us rejoice in Christ the Lord." *Perseverance.*
39. Salvation, what a glorious plan. *Salvation.*
40. Saviour, shine and cheer my soul. *Trust in Jesus.* The cento "Once I thought my mountain strong," is from this hymn.
41. Saviour, visit Thy plantation. *Prayer for the Church.*

42. See another year [week] is gone. *Uncertainty of Life.*
43. See the corn again in ear. *Harvest.*
44. Sinner, art thou still secure? *Preparation for the Future.*
45. Sinners, hear the [thy] Saviour's call. *Invitation.*
46. Sovereign grace has power alone. *The two Malefactors.*
47. Stop, poor sinner, stop and think. *Caution and Alarm.*
48. Sweeter sounds than music knows. *Christmas.*
49. Sweet was the time when first I felt. *Joy in Believing.*
50. Ten thousand talents once I owed. *Forgiveness and Peace.*
51. The grass and flowers, which clothe the field. *Hay-time.*
52. The peace which God alone reveals. *Glean of Service.*
53. Thy promise, Lord, and Thy command. *Before Sermon.*
54. Time, by moments, steals away. *The New Year.*
55. To Thee our wants are known. *Close of Divine Service.*
56. We seek a rest beyond the skies. *Heaven anticipated.*
57. When any turn from Zion's way. *Jesus only.*
58. When Israel, by divine command. *God, the Guide and Sustainer of Life.*
59. With Israel's God who can compare? *After Sermon.*
60. Yes, since God Himself has said it. *Confidence.*
61. Zion, the city of our God. *Journeying Zionward.* [J. J.]

**Nicholas, Tressilian George**, M.A., s. of the Rev. George Nicholas, LL.D., was b. in London, April 14, 1822, and educated at Wadham College, Oxford. (B.A. in honours, 1843, M.A. 1846.) On taking Holy Orders he became Curate of St. Lawrence, Reading, 1845; Incumbent of West Molesey, 1846; and Vicar of Lower Halstow, 1859. In 1863 he returned to West Molesey. He contributed several poetical pieces to the *Church of England Magazine*. These were collected and pub. as *Poems* in 1851. From this work his well-known and extensively used hymn for *Holy Communion*, "Lord, when before Thy throne we meet," was taken. It is part of a poem which was printed in the *Church of England Mag.* for Jan. 6, 1838. It is usually given in 3 st. of 6 l., and often as anonymous. [J. J.]

**Nicholson, Horatio Langrishe**, D.D., was educated at Trinity College, Dublin (B.A. in honours 1855, D.D. 1880). After taking Holy Orders in 1856, he held several appointments in Ireland to 1859, when he became Lecturer of Holy Trinity, Newington, London. Subsequently he was Incumbent of St. James's, Kennington, 1862, and then of other parishes, the last being the Vicarage of St. James's, Forest Gate, Stratford, Essex. During his Incumbency of St. Saviour's, Brockley Hill, London, he pub. :—

*The Appendix Hymnal compiled as an Appendix to Hymns Ancient and Modern, to Chopin's Hymnal, and that published by the Society for Promoting Christian Knowledge, 1866.*

To this Appendix he contributed several hymns for Special Services and occasions which were not then fully provided for in those collections. These are :—

1. Alone, yet not alone, so spake. *Gethsemane.*
2. Father of Spirits, Thee we pray. *Harvest.*
3. Gently I breathe to Thee, Jesus, my prayer. *Lent.*
4. Happy matron, though for years. *St. Anna.*
5. Hark the loud Hosannas! *Processional for Palm Sunday.*
6. Heard ye holy women say. *Processional for Easter Day.*

7. *I will not leave Thee, Jesus Lord. Fidelity to Jesus.*  
 8. *In the hour of doubt and sorrow. In affliction or distress.*  
 9. *Lord, upon our knees we fall. Lent.*  
 10. *On this Passecostal morning. Processional for Whitsunday.*  
 11. *Prostrate in the dust before Him. Lent.*  
 12. *Remember, Lord, Thy servants. Processional for Advent-Sunday.*  
 13. *See, her hasting steps are best. Variation of R. V. M.*  
 14. *Shades of evening gather round us. Evening.*  
 15. *Starlight of Bethlehem. Life of Jesus.*  
 16. *Sunlight from the heaven departed. Processional for the Ascension.*  
 17. *Take up the Crosses, and bear it. Processional for Trinity-Sunday.*  
 18. *We saw Thee, Virgin born. Processional for Ascension Day.*  
 19. *How these sounds that fall. Processional for Christmas Day.* [J. J.]

**Nicolai, Philipp**, D.D., s. of Dietrich Nicolai, sometime Lutheran pastor at Herdecke, in Westphalia, and after 1552, at Mengersinghausen 32 Waldeck, was b. at Mengersinghausen, August 10, 1556. (The Mengersinghausen, near Hagen, in Westphalia, and in Hagen, had adopted the Latinised form later life of his father's Christian name as his Nicolai surname.) In 1575 Nicolai entered the University of Erfurt, and in 1576 he went to Wittenberg. After completing his University course in 1579 (D.B. at Wittenberg July 4, 1594), he lived for some time at Volkhardinghausen, near Mengersinghausen, and frequently near his father. In August 1580, he preached for a Lutheran preacher at Herdecke, was appointed many difficulties there, the members of the Town Council being Roman Catholics. After the invasion by the Spanish troops in April, 1586, his colleague re-introduced the Mass, and Nicolai resigned his post. In the end of 1586 he was appointed diocesan at Niederwillungen, near Waldeck, and in 1587 he became pastor there. He then became, in Nov. 1588, chief pastor at Altwildungen, and also court preacher to the widowed Countess Margaretha of Waldeck, and tutor to her son, Count Wilhelm Ernst. Here in the Sacramentarian controversy, and was, in Sept. 1592, inhibited from preaching by Count Franz of Waldeck, but the prohibition was soon removed, and in the Synod of 1593 held at Mengersinghausen, he found all the clergy of the principality of Waldeck willing to agree to the Formula of Concord. In October, 1596, he became pastor at Unna, in Westphalia, where he again became engaged in heated controversy with the Calvinists; paused there a frightful pestilence (see below); and then, on Dec. 27, 1598, had to flee before the invasion of the Spaniards, and did not return till the end of April, 1599. Finally, in April 1601, he was elected chief pastor of St. Katharine's Church, at Hamburg, where he entered on his duties Aug. 6, 1601. On Oct. 22, 1608, he took part in the ordination of a colleague in the St. Katharine's Church, the diocesan Peschorn, and returned home feeling unwell. A violent fever developed itself, under which he sank, and d. Oct. 26, 1608 (*D. Philipp Nicolai's Leben und Lieder*, by L. Curtze, 1859; Koch, ii. 324; *Allg. Deutsche Biog.* xliii. 607, &c.).

In Hamburg Nicolai was universally esteemed, was a most popular and influential preacher, and was regarded as a "pillar" of the Lutheran church. In his private life he seems to have been most lovable and estimable. Besides his fame as a preacher, his reputation rests mainly on his hymns. His printed works are mostly polemical, often very violent and scolding, and such as the undoubted sincerity of his aim to preserve pure and unadulterated Lutheranism may explain, but cannot be said to justify. Of his hymns only four seem to have been printed.

Three of Nicolai's hymns were first pub. in his devotional work entitled *Friedens-Spiegel des ewigen Lebens*, pub. at Frankfurt-am-Main, 1599 (see further below). The two noted here ("Wachet auf" and "Wie schön") rank as classical and epoch-making. The former is the last of the long series of Watchmen's Songs. The latter marks the transition from the objective and experimental period of German hymn writing; and begins the long series of Hymns of Love to Christ as the Bridegroom of the Soul, to which Franck and Scheffler contributed such beautiful examples. Both are also worthy of note for their unusual and perfect rhythm, and for their splendid melodies. They are:—

1. *Wachet auf, ruft uns die Stimme. Eternal Life.* This beautiful hymn, one of the first hymn, is founded on St. Matt. xvi. 1-13; Rev. xix. 9-13, and xxi. 21; 1 Cor. ii. 9; Ezek. ii. 17; and Is. lii. 8. It first appeared in the Appendix to his *Friedens-Spiegel*, 1599, in 3 st. of 10 l. entitled "O the Voice at Midnight, and the Wise Virgins who meet their Heavenly betrothed," Matt. 25. Thence in Wackernagel's p. 259, the *Ure. L. S.* 1834, No. 680, and most German collections.

It is a reversed acrostic, W. Z. G. for the *Gross* of Waldeck, viz. his former pupil Count Wilhelm Ernst, who d. at Ellingen Sept. 16, 1599, in his fifteenth year. It seems to have been written in 1597 at Unna, in Westphalia, where Nicolai was then pastor; and during the terrible pestilence which raged there from July, 1597, to January, 1599, to which in July 1599, in one week in August 1599, and in all over 1000 victims. Nicolai's personage overlooked the churchyard, and there daily alternately took place, often to the number of thirty. In these days of distress he saw every morning, in the morning, Nicolai's thoughts turned to death, and thence to God in Heaven, and to the Eternal Fatherland. In the preface (dated Aug. 16, 1597) to his *Friedens-Spiegel* he says: "There seemed to me nothing more sacred, more useful and agreeable, than the contemplation of the noble, sublime doctrine of Eternal Life obtained through the Blood of Christ. This I allowed to dwell in my heart day and night, and searched the Scriptures as to what they revealed on this matter, read also the sweet treatise of the ancient doctor Saint Augustine (*de Civitate Dei*)." Then day by day I wrote on my meditation, I found myself, thank God! wonderfully well, comforted in heart, joyful in spirit, and truly content; save to my manuscript the name and title of a *Mirror of Love*, and took this as composed *Friedens-Spiegel* to have belated me (if God should call me from this world) as the token of my parental, joyful, Christian departure, as if I should spare me in heaven to comfort other souls whom He should also visit with the pestilence. . . . Now has the gracious, holy God most mercifully preserved me until the dying hour the dreadful pestilence, and wonderfully spared me beyond all my thoughts and hopes, so that with the Prophet David I can say to Him: "How great is Thy goodness, which Thou hast laid up for them that fear Thee." &c.

The hymn composed under these circumstances (it may be stated that Curtze thinks both hymns were written in 1599, while Nicolai was still at Altwildungen) soon became popular, and still retains its place, though often altered in the 3rd stanza. Probably the opening lines:—

"Wachet auf, ruft uns die Stimme"  
 hat Wackernagel sehr schön auf der Zunge"

are borrowed from one of the *Wächter Lieder*, a form of lyric popular in the Middle Ages, introduced by Wolfram von Eschenbach. (See K. Goedeke's *Deutsche Dichtung im Mittelalter*, 1871, p. 918.) But while in the Songs the voice of the Watchman from his turret summons the workers of darkness to flee from discovery, with Nicolai it is a summons to the children of light to awaken to their promised reward and full felicity.

The melody appeared first along with the hymn, and is also apparently by Nicolai, though portions of it (e.g. l. 1 by the Gregorian Fifth Tone) may have been suggested by earlier tunes. It has been called the King of Chorales, and by its majestic simplicity and dignity it well deserves the title. Since its use by Mendelssohn in his *St. Paul* it has become well known in England, and, in its original form, is given in Miss Winkworth's *C. B. for England*, 1863 (see below).

#### Translations in C. U. :—

1. *Sleepers wake, a voice is calling.* This is an unrhymed *tr.* of st. i. by W. Ball in his book of words to Mendelssohn's oratorio of *St. Paul*, 1836. This form is in Horder's *Cong. Hymns*, 1884, and others. In the South Place [London] *Coll.*, 1873, it is a recast by A. J. Ellis, but opens with the same first line. In the *Purish H. Bk.*, 1875, a *tr.* of st. ii., also unrhymed, is added.

2. *Wake ye holy maidens, wake ye.* A good *tr.* contributed by Philip Pusey to A. R. Reinagle's *Col. of Ps. and Hy. Tunes*, Oxford, 1840, p. 134. It was considerably altered, beginning "Wake, ye holy maidens, fearing" in the *Salisbury H. Bk.*, 1857, and this is repeated, with further alterations, in *Kennedy*, 1863, and the *Sarum Hyl.*, 1868.

3. *Wake, arise! the call obeying.* A good *tr.* by A. T. Russell, as No. 110 in the *Dalston Hospital H. Bk.*, 1848.

4. *Wake, oh wake; around are flying.* This is a recast, by A. T. Russell, not for the better, from his 1848 *tr.*, as No. 268 in his *Ps. & Hys.* 1851, st. iii. being omitted. Thence, unaltered, in the *New Zealand Hyl.*, 1872.

5. *Wake, awake, for night is flying.* A very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 225, repeated in her *C. B. for England*, 1863, No. 200, with st. ii., ll. 7, 8, rewritten. Included in the *Eng. Pres. Ps. & Hys.*, 1867; *Scottish Pres. Hyl.*, 1876, &c.; and in America, in *Laudes Domini*, 1884, and others. In the *Cantate Domino*, Boston, U. S., 1859, it begins "Awake, awake, for night is flying."

6. *Wake! the startling watch-ory pealoth.* By Miss Cox, in *Lyra Messianica*, 1864, p. 4, and her *Hys. from the German*, 1864, p. 27; repeated in W. F. Stevenson's *H. for Church and Home*, 1873. The version in J. L. Porter's *Coll.*, 1876, takes st. i., ll. 1-4 from Miss Cox. The rest is mainly from R. C. Singleton's *tr.* in the *Anglican H. Bk.*, but borrows lines also from Miss Winkworth, and from the *Hymnary* text.

7. *Wake! the watchman's voice is sounding.* By R. C. Singleton. This is No. 259 in the *Anglican H. Bk.*, 1868, where it is marked as a "versification by R. C. Singleton, 1867."

8. *Wake, awake, for night is flying.* This is by Canon W. Cooke, in the *Hymnary*, 1871, and signed A. C. C. In the ed. of 1872, ll. 7, 8 of st. ii. are recast, and the whole is marked as "based on E. A. Dayman." It is really a cento, four lines of the 1872 text (i., l. 5; ii., ll. 7, 8; iii., l. 9) being by Canon Cooke; and the rest being adapted from the versions of P. Pusey as altered

in the *Sarum Hyl.*, of Miss Winkworth, of Miss Cox, and of R. C. Singleton. It may be regarded as a success, and as passed into the S. P. C. K. *Church Hys.*, 1871; the 1874 *Appx.* to the *N. Cong.*; Horder's *Cong. Hys.*, 1884, and others.

9. *Wake, arise! the voice is calling.* This is an anonymous *tr.* in the *Ohio Luth. Hyl.*, 1880.

10. *Sleepers, wake, the Bridegroom cometh.* A spirited version, based on Miss Winkworth (and with an original st. as iv.), by J. H. Hopkins in his *Carols, Hys. & Songs*, 3rd ed., 1882, p. 88, and dated 1866. Repeated in the *Hyl. Comp.* (Reformed Epis.) Philadelphia, U. S., 1885.

#### Other *trs.* are :—

(1) "Awake, the voice is crying." In *Lyra Davidica*, 1764, p. 73. (2) "Awake! awake! the watchman calls." By Miss Fry, 1845, p. 33. (3) "Hark! the trumpet of God is sounding." By Dr. H. Mills, 1845 (1860, p. 269). This is from the altered form by F. G. Klopstock, in his *Geistliche Lieder*, 1759, p. 246, as further altered in Zöllhofer's *G. B.*, 1766, No. 303, where it begins "Wachet auf! so ruft." (4) "Awake, arise, the voice gives warning." In the U. P. *Juvenile Missionary Mag.*, 1857, p. 193; repeated in 1859, p. 171, beginning "Awake, arise, it is the warning." (5) "Waken! From the tower it soundeth." By Mrs. Revan, 1858, p. 1. (6) "Up! awake! his summons hurrieth." By J. D. Burns, in the *Family Treasury*, 1860, p. 64, and his *Memoir & Remains*, 1869, p. 234.

11. *Wie schön leuchtet der Morgenstern, Voll Gnad und Wahrheit von dem Herrn. Love to Christ.* 1st pub. in the Appendix to his *Freuden-Spiegel*, 1599, in 7 st. of 10 l. entitled "A spiritual bridal song of the believing soul concerning Jesus Christ, her heavenly Bridegroom, founded on the 45th Psalm of the prophet David." Lauxmann, in *Kock*, viii. 271, thus gives an account of it as written during the Pestilence of 1597. He says Nicolai was

"One morning in great distress and tribulation in his quiet study. He rose in spirit from the distress and death which surrounded him to his Redeemer and Saviour, and while he clasped Him in ardent love there welled forth from the innermost depths of his heart this precious hymn of the Saviour's love and of the joys of Heaven. He was so entirely absorbed in this holy exaltation that he forgot all around him, even his midday meal, and allowed nothing to disturb him in his poetical labours till the hymn was completed"—three hours after midday.

As Nicolai was closely connected with Waldeck he formed with the initial letters of his stanzas the acrostic W. E. G. U. H. Z. W., viz. Wilhelm Ernst Graf Und Herr Zu Waldeck—his former pupil.

The hymn has reminiscences of Eph. v., of Canticles, and of the Mediæval Hymns to the B. V. M. It became at once a favourite in Germany, was reckoned indispensable at weddings, was often sung around death beds, &c. The original form is in *Wachernagel* v. p. 258, and the *Unr. L. S.*, 1851, No. 437; but this (as will be seen by comparing Miss Winkworth's version of 1869) is hardly suited for present day congregational use. In Bunsen's *Versuch*, 1833, No. 554, it is slightly altered. The form in Knapp's *Er. L. S.*, 1837, No. 2074 (1865, No. 1810) is a recast by Knapp made on Jan. 14, 1832, and pub. in his *Christoterpe*, 1833, p. 285, preceded by a recast of "Wachet auf!"; both being marked as "rewritten according to the requirements of our times."

The popularity of the hymn was greatly aided by its beautiful chorale (named by Mr. Mercer, *Frankfort*), which has been called "The Queen of Chorales," and to which many city chimes in Germany were soon set. It was pub. with the hymn, and is probably an original tune by Nicolai, though portions may have been suggested by earlier melodies, especially by the "Requies in laudibus," which is probably of the 14th cent. (*Baumker L.*

No. 48, cites it from the *Obsequiale*, Ingolstadt, 1670. In *Allon's Cong. Psalmist* named *Armathea*).

### Translations in C. U. :—

1. **How bright appears the Morning Star!** This is a full and fairly close version by J. C. Jacobi, in his *Psal. Ger.*, 1722, p. 90 (1732, p. 162); repeated, with alterations, in the *Moravian H. Bk.*, 1754, pt. i., No. 317 (1886, No. 360). The versions of st. v., vii. beginning, "The Father from eternity," are included in *Aids to the Service of Song*, Edin. N.D., but since 1860. In 1855 Mercer gave in his *C. P. & H. Bk.*, as No. 15, a hymn in 4 st. of 10 l., of which five lines are exactly from Jacobi. St. i., ll. 1-3; ii., ll. 8, 9; iii., ll. 2, 3, 6; iv., l. 10, are exactly; and l. 1, 9; ii., ll. 2, 3, 6, 10; iii., ll. 1, 4, 5; iv., ll. 7, 9 are nearly from the *Moravian H. Bk.*, 1801. The interjected lines are by Mercer, but bear very slight resemblance either to Nicolai's original text, or to any version of the German that we have seen. In his 1859 ed. he further recast it, leaving only the first line unaltered from Jacobi; and this form is in his *Ox. ed.*, 1864, No. 121, in the *Irish Church Hyl.*, 1869 and 1873, and in the *Hyl. Comp.*, 1870 and 1876. In *Kennedy*, 1863, the text of 1859 is given with alterations, and begins "How brightly dawns the Morning Star"; and this form is in the *People's Hyl.*, 1867; *Dale's Eng. H. Bk.*, 1874, &c.

2. **How graciously doth shine afar.** By A. T. Russell, as No. 8 in the *Dulston Hospital H. Bk.*, 1848, and repeated in the *Cheltenham College H. Bk.*, No. 37. It is a free tr. of st. i., vi., v.

3. **How lovely shines the Morning Star!** A good and full tr. by Dr. H. Harbaugh (from the text in Dr. Schaff's *Deutsches G. B.*, 1860), in the *German Reformed Guardian*, May, 1860, p. 157. Repeated in full in Schaff's *Christ in Song*, 1869, and abridged in *Adams's Church Pastorals*, Boston, U.S.A., 1864.

4. **O Morning Star! how fair and bright.** A somewhat free tr. of st. i., iii., iv., vii., by Miss Winkworth, as No. 149 in her *C. B. for England*, 1863. Repeated in the *Pennsylvania Luth. Church Bk.*, 1868; *Ohio Luth. Hyl.*, 1880, &c.

5. **How brightly shines the Morning Star, In truth and mercy from afar.** A tr. of st. i., iii., iv., vii., by Miss Borthwick, as No. 239 in *Dr. Pagenstecher's Coll.*, 1864.

6. **How brightly glows the Morning Star.** In full, from Knapp's German recast, by M. W. Stryker, in his *Hym. & Verses*, 1883, p. 52; repeated, omitting st. ii., iv., in his *Christian Chorals*, 1885, No. 145.

### Other tr. are :—

(1) "How fairly shines the Morning Star." In *Lyr. Davidica*, 1708, p. 40. (2) "As bright the star of morning gleams" (st. i.) By W. Bartholomew, in his book of words to Mendelssohn's oratorio of *Christus*, 1852, p. 11. (3) "How lovely now the Morning Star." By *Miss Cox*, 1864, p. 229. (4) "How beautiful shines the Morning Star." By Miss Burlingham, in the *British Herald*, Oct. 1865, p. 152, and *Reid's Praise Bk.*, 1872. (5) "O Morning Star, how fair and bright." By *Miss Winkworth*, 1868, p. 160. (6) "How bright appears our Morning Star." By J. H. Hopkins, in his *Carols, Hym. and Songs*, 3rd ed., 1882, p. 168, and dated 1866.

There are also three hymns in C. U., which have generally been regarded as trs. from Nicolai. They are noted as follows:—i. "Behold how glorious is your sky" (see p. 127, ll.). ii. "How beautiful the Morning Star" (see *Stegmann, J.*). iii. "How brightly shines the Morning Star! What eye describes it from afar" (see *Schlegel, J. A.*)

[J. M.]

**Night is on the unransomed nations.** *J. M. Neale*. [*Passiontide*.] This Sequence for *Passiontide* appeared in his posthumous *Sequences, Hym., and other Ecclesiastical Verses*, 1866, p. 11, in 20 st. of 4 l. From it three centos have come into C. U.: (1) "Night is on the unransomed nations"; (2) "Till His warfare be accomplished"; and (3) "We have heard, O Son of David." [J. J.]

**Nil laudibus nostris egos.** *C. Coffin*. [*Monday*.] Appeared in the *Paris Breviary*, 1746, for *Monday at Lauds*, and his *Hymni Sacri*, 1736, p. 12. It is also in the *Lynne* and other modern French Breviaries; *Card. Newman's Hymni Ecclesiae*, 1898 and 1895; *Chandler's Hym. of the Prim. Church*, 1837, No. 18; *Macgill's Songs of the Christian Creed and Life*, 1876, &c. It has been tr. as:—

1. Our praises, Lord, Thou dost not need. *J. Chandler*, 1837, No. 18, and 1841, No. 73.

2. Our praise Thou need'st not, but Thy love. 1. Williams, in his *Hym. tr. from the Persian Brev.*, 1839.

3. Father! Thou needest not our praise. *W. J. Blew*, 1852-53.

4. Though throned our highest praise above. *J. D. Chambers*, 1867.

5. Thou needest not our feeble praise. *H. M. Macgill*, 1876.

6. Father in heaven! Thy glory. *D. T. Morgan*, 1880.

[J. J.]

**Nitschmann, Anna**, daughter of David Nitschmann, cartwright, at Kunewald, near Fulnek, Moravia, was b. at Kunewald, Nov. 24, 1715. Her cousin, David Nitschmann (the first Bishop, 1735, of the renewed Brethren's Unity) while on a visit to Kunewald in the beginning of 1725, persuaded her father to remove to Herrnhut, where the family arrived on Feb. 25, 1725. On March 17, 1730, Anna was appointed Unity-Elder, with the care of the unmarried sisters; on May 4, 1730, joined with Anna Dober in founding the Jungfrauenbund (see p. 304, ll.); and in 1733 entered the unmarried sisters' house at Herrnhut. In 1735 she became companion to Zinzendorf's daughter, the Countess Benigna, and accompanied her, in 1737, to England. During the summer of 1740 she went with her own father to America, arriving in Pennsylvania Dec. 5, 1740. After the arrival of Zinzendorf and the Countess Benigna, in 1741, Anna joined with them in work among the Indians. She returned to Germany in 1743. After the death of his first wife on June 19, 1756, Zinzendorf married Anna at Berthelsdorf on June 27, 1757. When on May 5, 1760, Zinzendorf felt his fatal illness, she also succumbed, and after his death, on May 9, gradually sank and d., May 21, 1760, at Herrnhut (*Ally Deutsche Biog.* xxiii. 709; ms. from *Diaconus J. T. Müller, Herrnhut*, &c.). Her hymns were written 1735-1748; the earlier in Herrnhut, some in Pennsylvania, others from 1743 to 1748. They appeared in the various *Appendices to the Herrnhut G. B.* of 1735. Only two have passed into use outside of the English *Moravian H. Bk.* These are:—

1. Ich bin das arme Würllein dein. *Hawthity*, 1st pub. as No. 1592 in *Appendix x. circa 1741 to the Herrnhut G. B.*, 1738, in 12 st. of 4 l. When repeated in the *Brüder G. B.*, 1778, No. 851, st. i., ll. 1, 2; iv., ll. 1, 2; ii., ll. 3; xii. were selected with alterations, and a stanza by C. Gregor (which begins "Mein Heiland! daas ich ohne dich") was prefixed. The tr. in C. U. is:—  
My Saviour, that I without Thee. Tr. in full by F. W. Foster, from the text of 1778, and given as No. 480

in the *Moravian H. Bk.*, 1780 (1886, No. 580). Included, omitting st. v., in J. A. Latrobe's *Coll.*, 1841.

ii. *Mein König, deine Liebe.* *Christian Work.* Appeared as No. 1233 in *Appendix vii.* circa 1737 to the *Herrnhut G. B.*, 1735, in 14 st. of 6 l. in the *Brüder G. B.*, 1778, No. 1355, reduced to 6 stanzas (st. v. in 1778 is by N. L. Zinzendorf). The only *tr.* in C. U. is noted at p. 558.

Another *tr.* is: "Thou our exalted first-born Brother." This is a *tr.* of st. xiv. in the *Moravian H. Bk.*, pt. II., 1746, p. 798. In 1754, pt. II., p. 365, altered to "O Thou our first-born Brother" (1849, No. 552, st. II.). [J. M.]

**Nitschmann, Johann**, brother of Anna Nitschmann, was b. Sept. 25, 1712, at Kunevald, and came to Herrnhut in 1725. In 1726 the Count von Promnitz took him into the Orphanage at Sorau, and in 1728 sent him to study theology at Halle. In 1731 he became a tutor in the Orphanage at Herrnhut, in 1732 went to Halle to study medicine, but returned to Herrnhut in 1733, and spent a year as private secretary to Count Zinzendorf. Thereafter up to 1745 he was principally engaged in mission work in Swedish Lapland, and in forming communities in Livonia. He was then appointed, in 1745, *diaconus* and *Gemeinhelfer* at Herrnhag in Wetteravia, and in 1750 to the same position at Herrnhut. Consecrated Bishop of the Brethren's Unity in 1758, he took in 1761 the superintendence of the communities in England and Ireland. In 1766, he was appointed to the charge of the new settlement of Sarepta on the Volga in Asiatic Russia, and d. there June 30, 1783 (*Allg. Deutsche Biog.* xxiii. 714; ms. from *Diaconus J. T. Müller, Herrnhut, &c.*). His hymns are few in number, and not of much importance. Only one has passed into use outside the English *Moravian H. Bk.* It is:—

*Der blutige Versöhner.* *The Lamb of God.* Appeared as No. 1210 in *Appendix vi.*, c. 1737 to the *Herrnhut G. B.*, 1735, in 5 st. of 6 l. In the *Brüder G. B.*, 1778, it is No. 575, and in the *Historische Nachricht* thereto st. iv. is ascribed to N. L. von Zinzendorf. The *tr.* in C. U. is noted at p. 558, i.

Another *tr.* is "I bear Lamb, from everlasting slain," as No. 21 in the *Moravian H. Bk.*, 1742. In the 1749 and later eds. (1849, No. 441), it begins "Gracious Redeemer, Who for us." [J. M.]

**No Gospel like this Feast.** *Elizabeth Charles, née Rundle.* [*Holy Communion.*] Pub. in her *The Three Wakings and Other Poems*, 1859, p. 149. It has passed into a large number of hymnals, including the *Universal H. Bk.*, 1885, the *American Laudes Domini*, 1884, and others. [J. J.]

**No prophet, nor dreamer of dreams.** *J. Hart.* [*Adoration.*] 1st pub. in his *Hymns composed on Various Subjects, &c.*, 1759, in 7 st. of 8 l., and based upon the words "If there arise among you a prophet, or a dreamer of dreams, and giveth the sign or wonder," &c., Deut. xiii. 1, &c. In its original form it is not in common use; but the following centos have been compiled therefrom:—

1. **This God is the God we adore.** This is the last stanza of the hymn, and was given in M. Madan's *Supp. to Ps. and Hym.*, 1763, No. 182, broken into 2 st. of 4 l. The same arrangement was repeated by A. M. Toplady in his *Ps. & Hym.*, 1776, No. 127. From these collections it descended as an individual hymn to the modern hymnals. The same stanza, but altered to:—

2. **This, this is the God we adore,** was given in the *Supp. of the Wes. H. Bk.*, 1830, is continued in the revised ed., 1875, and also found in other collections. In the *Bap. Mel. of Ps. and Hym.*, 1838, No. 380, a cento is given, the first stanza of which we have not traced; but

st. II., III., are composed of Hart's "This God is the God we adore." It begins:—

3. **The God Who created the skies,** and is repeated in the *Bap. Ps. & Hym.*, 1858, No. 290.

4. **How good is the God we adore.** In *The Enlarged London H. Bk.*, 1873. [J. J.]

**No sleep, no slumber, to his eyes.** *I. Watts.* [*Ps. cxxiii.*] 1st pub. in his *Psalms of David, &c.*, 1719, in 8 st. of 4 l., and headed "A Church Established." In its full form it is not in general use; but as "Arise, O King of grace, arise" (st. iii.-v.), as in the *Leeds H. Bk.*, 1853, it is in somewhat extensive use, especially in America. [J. J.]

**No songs shall break our gloom to-day.** *W. C. Dix.* [*Good Friday.*] Pub. in *Lyra Messianica*, 1864, p. 244, in 7 st. of 4 l., and entitled "Calvary." It was also included in the author's *Hymns and Carols for Children*, 1869. In the *S. P. C. K. Church Hym.*, 1871, "O Thou the Eternal Son of God" is composed of st. II., iv.-vii. of this hymn. [J. J.]

**No track is on the sunny sky.** *F. W. Faber.* [*Whitsuntide.*] Appeared in his *Jesus and Mary, &c.*, 1849, in 18 st. of 4 l., on "The Mission of the Holy Ghost." From it three centos have come into C. U.: (1) "No track is on the sunny sky;" (2) "The Mother prays her mighty prayer;" and (3) "The Mother sits all worshipful." In these various forms its use is somewhat extensive. [J. J.]

**Nobis, Olympo redditus.** *Jean Baptiste de Santeuil.* [*Ascension.*] This hymn appeared in the *Cluniae Breviary*, 1686, p. 503, as "Nostris, Olympo redditus." It was repeated in Santeuil's *Hymni Sacri et Novi*, 1689, p. 24 (ed. 1698, p. 106), in 5 st. of 4 l. In the *Paris Breviary*, 1736, st. II. is omitted, and another was added as the concluding stanza, beginning, "Venture Julex succuli." The 1736 text is in J. Chandler's *Hymns of the Prim. Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **O Christ, Who hast prepared a place.** By J. Chandler, from the *Paris Brev.* text, in his *Hymns of the Prim. Church*, 1837, p. 86. It was soon introduced into the hymn-books, sometimes with slight alterations, as in *Murray's Hymnal*, 1852; and at other times with the omission of st. v., as in *Mercer*, Oxford ed., 1864, and others. In *H. A. & M.*, 1861, it reads: "O Christ, Who dost prepare a place," but it is omitted from the revised ed., 1875. This *tr.* in various forms is in extensive use. In *Martineau's Hymns*, 1873, 3 st. are given as "The Crucified is gone before."

2. **Thou Who dost build for us on high.** By I. Williams. 1st printed in the *British Magazine*, Dec. 1834 (vol. vi. p. 621, with the Latin). It was also included in his *Hymns from the Parisian Breviary*, 1839, p. 145. It is given, with alterations, in the *Hymnary*, 1872.

3. **O Christ, Who, lifted to the sky.** By R. C. Singleton. Written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

Other *trs.* are:—

1. *Jesus! Thou from earth hast vanished.* *W. J. How.*, 1852-55.

2. *Enthroned in heaven, Thy mansions fair.* *J. D. Chambers*, 1867. [J. J.]

**Nocte mox diem fugata.** [*Holy Communion.*] In the *Cluniae Breviary*, 1686, p. 563, this is the hymn at Matins for the



Octave of Corpus Christi, and consists of 5 st. and a doxology. Tr. 86:—

*Soon the stars are ascending.* By E. Caswell, 1st. pub. in his *Musque of Mary*, 1858, p. 305, in 5 st. of 6 l.; and again in his *Hymns*, &c., 1873, p. 158. It is given in the *People's H.*, 1867; the *Hymnary*, 1872; and others, including some Roman Catholic collections. [J. M.]

**Nocte surgentes vigilemus omnes.** St. Gregory the Great. [Early morning.] This is one of the eight hymns which the Benedictine editors assign to St. Gregory (*Opera*, Paris, 1705, iii., col. 879). It is found in three 11th cent. Hymnaries of the English Church, now in the British Museum (Vesp. D. xii., f. 6b; Jul. A. vi., f. 29b; Harl. 2061, f. 219), and in an 11th cent. Breviary of the Spanish Church (Add. 30848, f. 67 and f. 70b). It is in an 11th cent. ms. at Corpus Christi, Cambridge (391, p. 229), and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. ii. 32, t. 3 b). Also in a tenth cent. ms. at Bern, No. 455, and an 11th cent. ms. at St. Gall, No. 387. It is the companion hymn to and in the same metre as "Ecce jam totius," (p. 320, l.) It was included in the *Romans* (Venice 1478, and Rome, 1632), *Sarum*, York, Aberdeen, and other Breviaries, generally assigned to Sunday Matins or Nocturns from Trinity 8, to Advent. The text is also in *Isidori* l. No. 146; *Wackernagel* l. No. 95; *Hymnarium Norwiche.*, 1851, p. 127; *Königsfeld* l., p. 76, and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. [J. M.]

The translations of this hymn are:—

1. Let us arise and watch by night. Card. Newman in *Prayers for the Times*, 1836, No. 75, p. 271. *Versus*, &c., 1863 and 1868.
2. Throughout the hours of darkness dim. *Hymnarium Anglicanum*, 1844.
3. Rising at midnight, one and all awaiting. W. J. Copeland, 1849.
4. Let us arise and watch ere dawn of light. E. Caswell, 1858.
5. Up rising with the morning light. W. J. Allee, 1852-53.
6. Arise we in the nightly watches waking. J. D. Chambers, 1852.
7. Let us arise from night and slumber waking. J. D. Chambers, 1857.
8. Rising ere-day-break, let us all be watchful. J. W. Russell, 1859.
9. Watch we by night, with one accord arising. J. Kettle, 1859.
10. Come let us arise, and keep the watches of the night. J. Wallace, 1874.
11. Mid evening shadows in all be watching. *Hymnary*, 1872. Dated 1869.
12. Now from the slumbers of the night arising. *Annals in the Antiphona and Grad.*, 1880, and the *Hymner*, 1882. [J. J.]

**Noel, Hon. Baptist Wriothesley, M.A.**, youngest s. of Sir Gerard Noel Noel, Bart., and brother of the Earl of Gainsborough, was b. at Leimouth, near Leith, July 19, 1759, and educated at Trinity College, Cambridge. Taking Holy Orders he was for some time Incumbent of St. John's Episcopal Chapel, Bedford Row, London, and Chaplain to the Queen; but in 1808 he seceded from the Church of England, and subsequently became a Baptist Minister. He was pastor of St. John's Street Chapel, Bedford Row, until 1868. He d. Jan. 19, 1873. His prose works, about twelve in all, were pub. between 1847 and 1863. His association with hymnology is through:—

(1) *A Selection of Psalms and Hymns adapted chiefly for Congregational and Social Worship by Baptist Wriothesley Noel, M.A.* (2) *Hymns about Jesus*, by Baptist Wriothesley Noel, M.A. A collection of 119 hymns, the greater part of which are his own or recasts by him of older hymns.

The *Sel.* appeared in 1832. It passed through several editions (2nd ed., 1838; 3rd, 1848, &c.), that for 1853 being enlarged, and having also an Appendix of 38 original "Hymns to be used at the Baptism of Believers." From this *Sel.* the following hymns are still in C. U.:—

1. Devoted unto Thee. *Holy Baptism*. From "O God, Who art our Friend."
2. Glory to God, Whose Spirit draws. *Holy Baptism*.
3. Jesus, the Lord of glory died. *Jesus the Guide*.
4. Lord, Thou hast promised to baptize. *Holy Baptism*.
5. We gave [give] ourselves to Thee. *Holy Baptism*. [J. J.]

**Noel, Hon. Gerard Thomas, M.A.**, elder brother of the Hon. Baptist W. Noel, was b. Dec. 2, 1782, and educated at Edinburgh and Cambridge. Taking Holy Orders, he held successively the curacy of Redwile, Hertfordshire, the Vicarages of Rainham and Homsey, and a Canonry in Winchester Cathedral. He died at Remsey, Feb. 24, 1851. His published works include *Fifty Sermons for the Use of Families*, 1830; *Sermons preached in Remsey*, 1853; and *Archeological Sketches in Italy and Switzerland*, 1813. In this last work some of his earlier hymns appeared. He also compiled:—*A Selection of Psalms and Hymns from the New Version of the Church of England and others; corrected and revised for Public Worship*, London, J. Hatchard, 1810. In this *Sel.* he gave a few hymns of his own, but anonymously. The 3rd ed., 1829, is enlarged, and has an Appendix of 17 hymns. Three of his hymns are in C. U.:—

1. If human kindness meets return. *Jesus the Priest*. This appeared in its *Archeol.*, &c., and the *Sel.* of 19, & *Hys.*, 1810, No. 48. It is in existence also.
2. Stagnated as the purpose of the skies. *Stanzas*. This is found in the February number of the *Christian Observer*, 1816, in 8 st. of 4 l., and is signed "N." In the *Sel.* of 19, & *Hys.*, 1810, No. 48, and in the 2nd ed., 1829, No. 174, it begins "Mark'd as the purpose of the skies." In this form it is known to the modern collection.
3. When mourning sorrow weeps (mourns) the past. *Devoting Stanzas*. Given in the 2nd ed. of his *Sel.*, 1813, No. 48. [J. J.]

Νόμος ἢ ὑπερίκος τοῦ πατρὸς ὁ πρῶτοςτος υἱός. [Moses.] The.]

**Non abluunt lymphae Deum.** Nicolas le Tourneur. [Epiphany.] This hymn, on the Baptism of our Lord, appeared in the *Christine Brev.*, 1686, p. 229, beginning, "Lavacra puri gurgitis," and signed "N. T. P. R." When included in the *Paris Brev.*, 1736, as the hymn for Compline during the Octave of the Epiphany, it began with 4 l., "Non abluunt lymphae Deum," and in this form it is known to the present time, both in Latin and in the *tra.* into English. This text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. It is not that the wave can wash our God. By J. Williams, in the *British Magazine*, 1835 (vol. viii. p. 152), and his *Hys.* tr. from the *Parvian Breviary*, 1839, p. 90.
2. Since the heavenly Lamb hath stood. By W. J. Blew, in his *Church Hys.* and *Tran* B4., 1852-

55, and Rice's *Sol.* from the same, 1870, No. 19. The opening stanza of this hymn is original, by Mr. Blew. The fr. of "Non ablunt" begins with st. ii., "Water washes not our God."

Other tra. are:—

1. God needeth not the cleansing wave. *R. Campbell.* 1860.
2. The waters cleanse not Thee, O Lord. *J. D. Chambers.* 1867. [J. J.]

**Non ce n'est pas mourir.** *C. Malan.* [*Hope in Death.*] Pub. in his *Chants de Sion, ou Recueil de Cantiques*, 1832, No. 233. It was tr. into German by A. Knapp, and included in his *Christoterpe* (an annual), 1836, p. 116. It is No. 2 of "Hymns by Caesar Malan of Geneva. Translated from the French by the Editor" [Knapp]. It is also in Knapp's *Gedichte, Neueste Folge*, 1843, p. 301, and begins, "Nein, nein, das ist kein Sterben." It was tr. from the German into English by Dr. G. W. Bethune (p. 139, l.), as "It is not death to die," and by Dr. R. P. Dunn (p. 316, ll.) as "No, no, it is not dying." The latter is in *Sacred Lyrics from the German*, Philadelphia, U.S., 1859, p. 153; in Schaff's *Christ in Song*, 1869, p. 661 (1870, p. 531), and several hymn-books. [J. M.]

**Non parva solo sanguine.** *Jean Baptiste de Santeuil.* [*Saints, not Martyrs.*] Appeared in the *Cluniae Breviary*, 1686, p. lvii., and his *Hymni Sacri et Novi*, 1689, p. 214 (ed. 1698, p. 252). In the *Paris Breviary*, 1736, it is given for the "Common of Just Persons." The text is also in J. Chandler's *Hys. of the Prim. Church*, 1837; and Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. Not by the martyr's death alone. By I. Williams, in the *British Magazine*, Dec., 1833, p. 622, and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 315, in 6 st. of 4 l. This text is rarely given in its original form in the hymn-books. That in *H. A. & M.* is very considerably altered by the compilers; and that in the *Hymnary* by the editors. *Thring* takes the *H. A. & M.* text, and adds thereto emendations by himself. Others adopt a somewhat similar plan, so much so that it is almost always safe to say that any given text beginning "Not by the martyr's, &c." is based upon I. Williams.

2. No purple with his life-blood stained. By R. F. Littledale, made for, and first pub. in the *People's H.* 1867, and signed "F. R."

Other tra. are:—

1. 'Tis not the blood-stained vest alone. *J. Chandler.* 1837.
2. Not always earned by wounds and pain. *J. D. Chambers.* 1866. [J. J.]

**None is like Jeshurun's God.** *C. Wesley.* [*Safety in God.*] Appeared in *Hys. and Sacred Poems*, 1742, p. 248, in 9 st. of 8 l., and based on Deut. xxxiii. 26, &c. (*P. Works*, 1868-72, vol. ii. p. 205.) It was included in the *Wes. H. Bk.*, 1780, No. 395, with the omission of st. vii.-ix., and the alteration in st. ii. of:—

"God hath underneath thee spread  
His everlasting arms;"

to:—

"Round thee and beneath are spread  
The everlasting arms."

The alteration in the same st. of "Sinner! what hast thou to dread?" to "Israel, what hast thou," &c., has been traced to a copy

of the *Wes. H. Bk.* of 1797. The hymn, usually with these changes, is in C. U. in G. Britain and America. [J. J.]

**Norris, John**, b. at Collingbourne, Kingston, Wilts, 1637, his father being clergyman of the parish. He was educated at Winchester, and Exeter College, Oxford, subsequently becoming a Fellow of All Souls. From Oxford he passed, in 1689, to the Rectory of Newton St. Loe, Somersetshire, and thence, in 1691, to Bemerton, near Salisbury (and once the home of George Herbert), where he d. and was buried, in 1711. He was noted as a theologian, and as a metaphysical writer, his works on those subjects being many. In 1687 he published *A Collection of Miscellanies*, in prose and verse, in which four versions of individual psalms were given. A specimen from these is found in Holland's *British Psalmists*, and the whole were reprinted in 1871 with Norris's other poems in Dr. Grosart's *Fuller Worthies' Miscellanies*. From his *Coll. of Miscellanies*, 1687, two hymns have passed into Martineau's *Hymns, &c.*, 1873:—

1. In vain, great God, in vain I cry. *God Omnipotent.*
2. Long have I viewed, long have I thought. *Resignation.*

[W. T. B.]

**Norton, Andrews**, D.D., s. of Samuel Norton, was b. at Higham, Massachusetts, Dec. 31, 1786, and was educated at Higham, and at Harvard College. After being engaged there for a short time as a tutor, he was appointed Librarian, and subsequently Lecturer on Biblical Criticism, as successor to Dr. Channing. When the Theological School was opened in 1819 he became Dexter Professor of Literature. This position he held until 1830. He d. at Newport, Rhode Island, Sept. 18, 1853. He was for some time editor of the *General Repository and Review*, and pub. several prose works, one of the most extensive being *The Genuineness of the Gospels*, in 4 vols. His hymns are few in number, and are mainly meditations in verse. They were contributed to various periodicals, and after his death were collected and pub. in a small volume. Of these hymns the following are in C. U.:—

1. Another year, another year. The unceasing rush, &c. *Close of the Year.* Appeared in the *Christian Examiner* in Nov. and Dec., 1827, in 11 st. of 4 l. It is used in an abbreviated form. In the American Boston Unitarian *Hymn* [*& Tune*] *Bk.*, 1868, it begins with st. vi., "O what concerns it him whose way."

2. Faint not, poor traveller, though thy way. *Fortitude.* Printed in the *Christian Disciple*, July and Aug., 1822, in 7 st. of 4 l., and again in the *West Boston Coll.*, 1823.

3. He has gone to his God, he has gone to his home. *Burial.* Printed in the *Christian Examiner*, Jan. and Feb., 1824.

4. My God, I thank Thee! may no thought. *Trust and Submission.* Appeared in the *Monthly Anthology and Boston Review*, Sept., 1809. This is his earliest and best known hymn.

5. O stay thy tears: for they are blest. *Burial of the Young.* Printed in the *General Repository and Review*, April, 1812, in 5 st. of 4 l. In 1855, st. iii.-v. were given in Beecher's *Plymouth Coll.*, No. 1094, as "How blest are they whose transient years."

6. Where ancient forests round us spread. Dedication of a Church. This "Hymn for the Dedication of a Church," is dated 1833.

These hymns are in some of the American hymnals. Nos. 1, 4, 5 are in Martineau's *Hymns*, 1873, and the full texts of all are in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U.S.A., 1875. [F. M. B.]

Norton, Thomas. [Old Version, § ix. 7.]

Not all the blood of beasts. *I. Watts*. [*Christ the Heavenly Sacrifice*.] 1st pub. in his *Hys. and Spiritual Songs*, enlarged ed., 1709, Bk. ii., No. 142, in 5 st. of 4 l., and headed "Faith in Christ our Sacrifice." It was brought into use in the Church of England through M. Madan's *Ps. & Hys.*, 1760; and A. M. Toplady's *Ps. & Hys.*, 1776. In these collections alterations were introduced which, with additions from other sources, have been handed down to modern hymn-books. These changes in the text are the outcome of religious convictions and controversy. The most striking instance of this fact is given in the *Wes. H. Bk.* new ed., 1875. The outlook of Watts, which is that of hope, and the outlook of Methodism, which is that of absolute knowledge, is strikingly set forth in st. iv. and v. as follows:—

<i>I. Watts</i> , 1709.	<i>Wes. H. Bk.</i> 1875.
"My soul looks back to see The burdens Thou didst bear, When hanging on the cursed tree, And hopes her guilt was there.	"My soul looks back to see The burden Thou didst bear, When hanging on the accursed tree, And knows her guilt was there.
"Believing we rejoice To see the curse re- move; We bless the Lamb with cheerful voice, And sing His bleeding love."	"Believing, we rejoice To feel the curse re- move; We bless the Lamb with cheerful voice, And trust His bleeding love."

In addition to these, other alterations have crept into the text. The following list will assist in tracing these out:—

St. i. . . . . our stain	<i>Wes. H. Bk.</i> , 1836.
St. ii. . . . . one stain	<i>Stowell's Ps. &amp; Hys.</i> , 1831.
St. iii. Upon that head Divine . . . . .	<i>Elliott's Ps. &amp; Hys.</i> , 1835.
.. On that meek head . . .	<i>Wes. H. Bk.</i> , 1875.
.. while as a penitent . .	<i>Wes. H. Bk.</i> , 1875.
.. lay its hand . . . . .	<i>Madan's Ps. &amp; Hys.</i> , 1760.
St. iv. . . . . th' accursed tree	<i>Madan's Ps. &amp; Hys.</i> , 1760.
.. And knows her . . . .	<i>Mercer's Coll.</i> , 1864.
.. And trusts our guilt	<i>Cotterill's Sel.</i> , 1815
.. And finds her safety there . . . . .	<i>U. Presb. H. Bk.</i> , 1862.
St. v. To feel the curse . .	<i>Wes. H. Bk.</i> , 1830.
.. And trust His . . . .	<i>Wes. H. Bk.</i> , 1875.
.. And sing redeeming	<i>Stowell's Ps. &amp; Hys.</i> , 1831.
.. And sing His dying	<i>U. Presb. H. Bk.</i> , 1862.

In some American collections the hymn begins, "No blood of bird or beast;" but its use in this form is limited. With one or more of the above alterations in the text, it is in extensive use in all English-speaking countries. It has also been translated into several languages. The Latin tr. by R. Bingham in his *Hymno. Christ. Lat.*, 1871, is "Omnis sanguis bestiarum." [J. J.]

Not for three or four transgressions.

*G. Phillips*. [*Cattle Plague*.] Written for and pub. in the *Parish H. Bk.*, as an addition to the edition of 1863, circa 1866, in 7 st. of 4 l., and again in the new ed. 1875, No. 271. In

the *Sarum Hyl.*, 1868, st. i.-iv., vii., were given with slight alterations as No. 95. [J. J.]

Not from the dust affliction grows.

*I. Watts*. [*Affliction of God*.] Pub. in his *Hymns*, &c., 1709, Bk. i., No. 83, in 4 st. of 4 l., and from thence has passed into a few hymnals. In the *Translations and Paraphrases* of the Church of Scotland, which were authorized in 1781, this hymn (No. 5) is included in a new form as, "Tho' trouble springs not from the dust." In this form Watts is reproduced in everything but the actual words. By whom this recast was made is not known. In the marked copy of the *Trs. & Paraphs.* by the daughter of W. Cameron (p. 200, ll.) it is left a blank. [J. J.]

Not here as to the prophet's eye.

*J. Montgomery*. [*Opening of a Place of Worship*.] Written for the opening of the Methodist New Connexion Chapel, South Street, Moor, Sheffield, June 8, 1828, and printed as a flyleaf for the occasion. [M. MSS.] It was included in *Conder's Cong. H. Bk.*, 1836, No. 463, and in *Montgomery's Original Hymns*, 1853, No. 297, in 5 st. of 4 l. It is in C. U. in G. Britain and America. [J. J.]

Not to the terrors of the Lord. *I.*

*Watts*. [*Whitsuntide*.] Appeared in his *Hys. and Spiritual Songs*, 1709, Bk. ii., No. 152, in 6 st. of 4 l., and entitled "Smai and Sion." It is in C. U. in G. Britain and America. It is also in use in the following forms:—

1. Not to the terrors of the Lord. In the *Mitre H. Bk.*, 1836, No. 203; *Kennedy*, 1863, and others. This is composed of st. i., ii., from Watts, and a third stanza probably by *E. Cister*, who assisted W. J. Hall in compiling the *Mitre H. Bk.*

2. Behold the radiant, countless host. Composed of st. iii., v. altered, in *The Church Hymnal*, Philadelphia, 1869.

3. The saints on earth and those above (q.v.). The opening stanza of this cento is st. v. of this hymn.

[J. J.]

Not unto us, but to Thy Name. [*Sal-*

*vation through Grace*.] The first stanza of this cento is from J. Cennick's hymn, "Let us the sheep in Jesus named" (p. 673, ll.), somewhat altered, and the rest of the cento is by *T. Cotterill*. It appeared in the *Uttoxeter Collection* [see *Staffordshire Hymn-books*], 1805, and again in *Cotterill's Sel.*, 1810-20. It is given in several modern collections in G. Britain and America. [J. J.]

Not what these hands have done.

*H. Bonar*. [*Salvation through Christ alone*.] Pub. in his *Hys. of Faith and Hope*, 2nd Ser., 1864, in 12 st. of 4 l. In its full form it is not in C. U.; but the following centos are in several hymnals in G. Britain and America:—

1. Not what these hands have done. In the *Cong. Church Hymnal*, 1867, and others.

2. Not what I feel or do. Beginning with st. ii. in the *American Bap. Hymn and Tune Bk.*, Philadelphia, 1871, &c.

3. I bless the Christ of God. Opening with st. vii. This is the most popular of the centos, and is given in a great number of hymn-books in G. Brit. and America.

4. I praise the God of grace. This begins with st. ix., and is in several collections.

Through these various forms this hymn is in extensive use. [J. J.]

Not worthy, Lord, to gather up the

crumbs. *Bp. E. H. Bickersteth*. [*Holy Communion*.] Written in 1872, and included

in the revised ed. of his *H. Companion*, 1876. It is also in several other collections. [J. J.]

**Notker Balbulus**, so called from his slight stuttering, was b. in Switzerland about 840. Ekkehard V. in the 2nd Chapter of his *Vita Sancti Notkeri* (written about 1220), says he was b. at Heiligau, now Elgg, in the Canton of Zürich; but Meyer von Knonau (see below), seeing that his family were closely connected with Jonawil in the Canton of St. Gall, thinks that Notker was probably b. at Jonawil. He entered the school of the famous Benedictine Abbey of St. Gall at an early age, and spent the rest of his life there. In due course he was admitted as one of the brethren of the monastery; in 890 is marked as librarian, and in 892 and 894 as guest-master (*hospitarius*); his principal employment being in scholastic and literary work. He became eventually one of the foremost in the monastery at that its most flourishing period; but was never abbot there (Notker the Abbot of St. Gall, who d. 975, was of a younger generation), and declined various offers of preferment elsewhere. He d. at St. Gall, April 6, 912. In 1513 he was beatified by Pope Julius II., but does not seem to have been formally canonized, nor does an office in his honour appear to have been authorised for use except at St. Gall (*Lebensbild des heiligen Notker von St. Gallen*, by G. Meyer von Knonau, Zürich, 1877; *Allg. Deutsche Biog.*, xxiv. 35, &c.).

Ekkehard IV. (d. 1060), in his *Casus Sancti Galli*, chapter iii., thus lovingly characterises Notker (a *fr.* would not express the conciseness of the original):—

"Corpore, non animo, gracile; voce, non spiritu, balbulus; in divinis erectus, in adversis patiens, ad omnia mitis, in nostratium acer erat exactor disciplinis; ad repentina timidulus et inopinatus, præter daemones infestantes, erat; quibus quidem se audenter opponere solebat. In orando, legendo, dictando, creberrimus. Et ut omnis sanctitatis ejus in brevi complectar dotes, sancti spiritus erat vasculum, quo suo tempore abundantius nullum."

Notker was a favourite of the Emperor Charles the Fat, who paid him special attention during his visit to St. Gall, Dec. 4-6, 883. His claim to notice here is as the first important writer of sequences; and as indeed the practical inventor of this species of compositions. He seems to have begun writing sequences about 862, and in 885 collected them into a volume (the *Liber Sequentiarum Notkeri*, hereafter in this article entitled the *L. S. N.*), which he dedicated to Luitward, who was Bishop of Verceili, and Chancellor (till 887) to Charles the Fat. In the dedicatory epistle prefixed (reprinted by Daniel, v. p. 5, from the St. Gall ms., No. 381) Notker gives an account of his first essays, of which the following is a summary:—

ii. *Origin of Notker's Sequences*.—In his youth he says he found great difficulty in remembering the cadences of the *neumes* [or musical notes which were set to the final *a* of the word *Alleluia* in the *Gradual*, between the Epistle and the Gospel; see p. 646, and p. 653]. When one of the monks of the Abbey of Jumièges (near Rouen, destroyed by the Normans in 851), after wandering from place to place came to St. Gall (about 862), he brought with him his *Antiphony*. There, to his delight, Notker found words set to these

troublesome *neumes*, but the words seem to have been merely strung together for mnemonic purposes. Incited by this example, Notker determined to try to compose something more worthy of the occasion, and wrote the sequence "*Laudes Deo concinat*" to one of these sets of *neumes*. He showed his work to his master Iso,

[the first important teacher at St. Gall, where he was in residence 852-878; and, finally, as head of the outer school, which was meant for those who did not intend to become monks of St. Gall],

who was delighted with it, but suggested various improvements, and especially that each syllable should go to one note. Following these instructions, Notker wrote a second sequence beginning "*Pallat Ecclesia, mater illibata*," and showed both to his other master Marcellus,

[an Irishman, originally called Mongal, who had accompanied his uncle Marcus, an Irish Bishop, to Rome, and on their return journey settled at St. Gall, about 850. He was certainly there from 853 to 865. He was a good scholar, and, above all, an excellent musician. On the division of the monastic school, he became head of the inner school, which was meant for those who looked forward to becoming brethren of the monastery],

who was greatly pleased with them, transcribed them on rolls, and gave them to the scholars to practice. (So the Dedicatory Epistle. Compare Dr. Neale's note in his *Medieval Hymns*, ed. 1863, p. 29, where he gives an interesting account of the origin of Sequences, though not a little of the information he gives regarding Notker seems to be derived from his own imagination.)

iii. *The Notkerian Sequences. Genuine and False*.—From this account it might seem perfectly easy to determine which are the genuine sequences of Notker. But no autograph copy of the *L. S. N.* has survived, and although there are still extant at least eight mss. not later than the 11th cent., all professing to furnish us with the *L. S. N.*, yet on examination it is found that no two mss. exactly agree. From the fact that Notker was an accomplished musician, and is known to have composed the melodies as well as the words of sequences, one might hope to gain help. There is indeed an important ms. at St. Gall (No. 484) apparently written early in the 10th century, which contains the melodies without words; but there is nothing to show which of these are by Notker, and which are earlier. Nor does early tradition help us much. In the interlinear notes to his *Rhythmi de Sancto Otmaro* (St. Gall ms. 393, p. 153, both the text and notes being in Ekkehard's autograph), Ekkehard IV. speaks of Notker as having composed 50 sequences, but nowhere does he give a list of their first lines. The conjecture of Wilmanns is probably correct, viz., that Ekkehard took the St. Gall ms., No. 378, as his standard. It contains 55 sequences in the *L. S. N.* (Nos. 84, 114 had not been inserted when Ekkehard wrote), and deducting from this the sequences which in his *Casus Sancti Galli* Ekkehard definitely ascribes to others (Nos. 48, 95, 97, 106, 110, 111) there remain, in round numbers, 50. (See further below.)

The most careful attempt to settle what are genuine and what are false is in an article by W. Wilmanns (*Welche Sequenzen hat Notker verfasst?*) in Moriz Haupt's *Zeitschrift*

für deutsches Alterthum, vol. xv., Berlin, 1872, pp. 267-294. With this may be compared P. Anselm Schubiger's *Sängerschule St. Gallens*, Einsiedeln, 1858; and K. Bartsch's *Lat-einische Sequenzen des Mittelalters*, Rostock, 1868. The references in Daniel are confused and inexact.

iv. *MSS. of Notker's Liber Sequentiarum.*—As a further contribution towards the settlement of this question, the present writer has procured collations of the sequences in the *L. S. N.* of the mss. noted below.

To the kindness of Dr. Laubmann, Director of the Royal Library at Munich, we are indebted for the collations of the mss. m and n; to the kindness of P. Gabriel Meier, O.S.B., of Einsiedeln, for the collation of ms. e; and to the kindness of Dr. Rose, Director of the ms. department of the Royal Library, Berlin, for the collation of ms. l. References to the mss. g, h, i, k, are given in the Index to the 1875 *Verzeichniss* of the St. Gall mss., but on examination it became evident that these references were very incomplete; and Herr Idtensohn, the librarian of the Stiftsbibliothek at St. Gall, has most obligingly made fresh collations, with the results shown below. The mss. g, h, i, k, l, m, n, are more fully described in Leon Gautier's *Histoire de la Poesie Liturgique au Moyen Age. Les Tropes*. Paris, 1886, pp. 127-135.

The eight mss. here indexed are:—

(c.) *The Einsiedeln MS., No. 121*, of about the end of the 16th cent. The first part of this ms. consists of an *Antiphonary*, the so-called *Antiphonarium Sancti Gregorii* (see Scherer's *Verzeichniss*, 1875, of the St. Gall mss., p. 124). The *L. S. N.* occupies pp. 436-499.

(g.) *The St. Gall MS., No. 376*, of the 11th cent. The *L. S. N.* occupies pp. 312-436.

(h.) *The St. Gall MS., No. 378*, of the 11th cent. Here the *L. S. N.* is at pp. 146-296.

(i.) *The St. Gall MS., No. 380*, of the 11th cent. The *L. S. N.* occupies pp. 118-272.

(k.) *The St. Gall MS., No. 381*, of the 11th cent. Here the *L. S. N.* is at pp. 325-498.

(l.) *The Berlin MS. Lat. Theol. Quarto 11*. Written at Minden about 1025, but apparently copied from a St. Gall ms. The *L. S. N.* begins at folio 144.

(m.) *The Munich MS., Lat. 14,083*. This ms. is of the 11th cent., and was evidently written in the monastery of St. Emmeram, at Regensburg. The *L. S. N.* is at folios 7-38.

(n.) *The Munich MS., Lat. 14,312*. This ms. was also evidently written at Regensburg, about 1030. The *L. S. N.* is at folios 16-43; and the sequences found there are printed by Bernhard Pez, in his *Thesaurus Anecdotorum*, vol. 1, Augsburg, 1721, cols. 15 ff., and repeated in Migne's *P. P. Lat. cxxxi.* 1603. The ms. was still at Regensburg when Pez consulted it.

In analysing the contents of these mss. it will be on the whole best to divide the sequences given in the *L. S. N.* in each case into two series. The *First* series contains those sequences which Wilmanns (who in deciding, gives special weight to the evidence of the St. Gall ms., No. 484, and to their relation to the melodies ascribed to Notker) accepts as genuine. The *Second* series includes the remainder of the sequences in question.

v. *Table of Notkerian Sequences.*—In this table we have the following divisions:—

(1) The *first* column gives the running numbers; (2) the *second* the number of the Sequence in J. Kehrein's *Lateinische Sequenzen des Mittelalters*, Mainz, 1873; (3) the *third* the first lines of the individual Sequences; (4) the *fourth* references to the mss. where found; (5) and the *fifth* states the subject or use of the sequence.

The reference e-n, in column 4, means that the sequence is found in all the mss., and the reference e-m, that it is in all the mss. except n. Additional references to many of these sequences will be found in the lists in the article *Sequences*, showing e.g. which of them have passed into the English Uses.

No.	Kehrein.	First Line of Sequence.	Where found.	Use.
<i>First Series.</i>				
1	79	Agni paschalis esu potuque dignas . . .	e-n . . .	Easter.
2	443	Agono triumphali militum regis summi . .	e-n . . .	C. of Martyrs.
3	—	Angelorum ordo sacer Dei sereno semper .	e. k. l. . .	Of the Angels.
4	111	Carmen suo dilecto Ecclesia Christi canat .	e-m . . .	Low Sunday.
5	97	Christe Domine, lactifica sponam tuam Ecclesiam	e. g. A. i. k. l. .	Easter.
6	681	Christe, sanctis unica spes, salus, vita . .	e. g. A. i. k. l. .	St. Gall.
7	710	Christi Domini militis martyriaque . . .	e-m . . .	St. Stephen.
8	119	Christus hunc diem jucundum cunctis . . .	e-m . . .	Octave of Ascension.
9	217	Concentu parili hic te, Maria, veneratur populus	e-n . . .	Purification of B. V. M.
10	241	Congaudet angelorum chori gloriose Virgini .	e-n . . .	Assumption of B. V. M.
11	589	Dilecte Deo, Galle, perenni . . .	e-n . . .	St. Gall.
12	121	En regnator coelestium et terrenorum . .	e-m . . .	S. after Ascension.
13	24	Festa Christi omnis Christianitas celebret .	e-n . . .	Epiphany.
14	20	Gaude Maria virgo, Dei genitrix, quae . .	e-m . . .	Octave of Christmas.
15	661	Gaudens ecclesia hanc dieculam . . .	m. n. . .	St. Emmeram of Regensburg.
16	104	Grates Salvatori ac Regi Christo Deo solvant	e-n . . .	Easter.
17	93	Haec est sancta sollemnitas sollemnitatum .	e-m . . .	Easter.
18	711	Hanc concordii famulatu colamus sollemnitatem.	e. A. i. k. l. m. n.	St. Stephen.
19	664	Ibant pariter animis et decibus imparibus .	g. A. i. l. . .	St. Maurice.
20	25	Iste dies celebris constat . . .	e. k. l. m. . .	Octave of Epiphany.
21	402	Joannes Jesu Christo multum dilecte virgo .	e-n . . .	St. John Evangelist.
22	108	Judicem nos inspicientem, crypta cordis .	e-m . . .	S. after Octave of Easter.
23	110	Laeta mente canamus Deo nostro . . .	e-m . . .	S. after Octave of Easter.
24	733	Laude dignum sanctum canat Othmarum . .	e. g. i. k. l. m. n.	St. Othmar of St. Gall.
25	102	Laudes Deo concinat orbis ubique totus . .	e-m . . .	Easter.
26	81	Laudes Salvatori voce moduliemur supplici	e-n . . .	Easter.
27	623	Laurenti, David magni martyr . . .	e-n . . .	St. Lawrence.
28	342	Laus tibi Christe, cui sapit, quod videtur .	e. g. A. i. k. l. .	H. Innocents.
29	109	Laus tibi sit, o fidelis Deus . . .	e-m . . .	2nd S. after Octave of Easter.
30	167	Magnum te Michaelem habentem pignus . .	e-n . . .	St. Michael.
31	11	Natus ante saecula Dei filius . . .	e-n . . .	Christmas.



No.	Keh- rein.	First Line of Sequence.	Where found.	Use.
33	43	Nostra tuba regatur fortissima Dei dextra .	e. g. A. i. k. l.	Sat. before Septuagesima.
33	120	O quam mira sunt, Deus, tua portenta .	e. g. i. k. l. m.	S. after Ascension.
34	336	Omnes sancti seraphim, cherubim .	e.-n.	All Saints.
35	84	Pangamus Creatoris atque Redemptoris gloriam .	e.-n.	Easter.
36	304	Petre summe Christi pastor, et Paule .	e.-n.	SS. Peter and Paul.
37	866	Psallat ecclesia, mater illibata, et virgo .	e.-n.	Dedic. of a Church.
38	432	Quid tu virgo mater ploras .	e.-n.	One Martyr.
39	459	Rex regum, Deus noster colende .	e.-n.	One Confessor.
40	646	Sacerdotem Christi Martinum .	e.-n.	St. Martin of Tours.
41	361	Sancti Baptistae Christi praecursoris .	e.-n.	Nat. St. John Baptist.
42	614	Sancti merita Benedicti inclite .	m. n.	St. Benedict.
43	124	Sancti Spiritus adsit nobis gratia, Quae .	e.-n.	Pentecost.
44	192	Stirpe Maria regia procreata .	e. i. k. l. m. n.	Nat. of B. V. M.
45	114	Summi triumphum regis proaequatur laude .	e.-n.	Ascension.
46	887	Tu civium Deus conditor .	e. k. l. m.	Ded. of a Church.
47	472	Virginis venerandae de numero sapientum .	e.-n.	C. of Virgins.
<i>Second Series.</i>				
48	609	A solis occasu usque ad exortum .	e.-n.	St. Columbanus.
49	100	Ad celebres, Rex coelices, laudes cuncta .	e. m. n.	St. Michael.
50	140	Alma chorus Domini compungat .	i. m. n.	Holy Trinity.
51	246	Ave Dei genitrix summi, virgo semper .	m.	Assumption B. V. M.
52	139	Benedicta semper sancta sit Trinitas .	e. l. m. n.	Holy Trinity.
53	123	Benedicto gratias Deo, Nos referamus .	e. g. i. k. l. m.	Octave of Pentecost.
54	345	Blandis vocibus laeti celebremus .	g. i. k. l.	H. Innocents.
55	403	Cantemus Christo regi terrae .	g.	St. John Evangelist.
56	44	Cantemus cuncti in eodem nunc Alleluia .	e.-m.	Septuagesima.
57	840	Christo Regi regum virgo canat ecclesia .	g.	St. Constantius of Perugia.
58	269	Clare sanctorum senatus apostolorum .	e.-n.	C. of Apostles.
59	398	Deus in tua virtute sanctus Andreas .	e.-n.	St. Andrew.
—	87	Deus qui perenni .		See No. 91.
60	420	Diem festum Bartholomaei, Christi amici .	m.	St. Bartholomew.
61	191	Ecoe sollemnis diei canamus festa .	e.-m.	Nat. B. V. M.
62	96	Ecoe vocibus carmina comparibus .	g. i.	Easter.
63	686	Eia fratres cari festivitatem sancti Otmari .	e. g. A. i. k. l.	St. Othmar of St. Gall.
64	99	Eia harmonia, socii, laudum resonis .	g. i.	Easter.
65	10	Eia recolamus laudibus piis digna .	e.-n.	Christmas.
66	83	Et sicut litorum candor .	e. k.	Easter.
67	545	Exultemus in ista fratres sollemnitate .	n.	St. Denis.
68	218	Exultet omnis aetas, sexus uterque .	e.	Purif. B. V. M.
—	712	Festa Stephani, protomartyris Christi, Sancta .	i.	See No. 101.
69	417	Gaude Christi sponsa, virgo mater ecclesia .	m.	St. James the Great.
70	846	Gaude semper serena felixque genitrix ecclesia .	g.	St. Margaret.
70	—	Gaudendum nobis suadent huius diei festa .	i.	SS. Gordianus and Epimachus.
71	6	Grates nunc omnes reddamus Domino Deo .	m. n.	Christmas.
—	684	Hanc pariter omnis .		See No. 10.
72	26	Hunc diem celebret omnis mundus .	e. g. i. k. l.	Octave of Epiphany.
73	112	Is qui prius habitum mortalem induit .	e.-m.	Easter.
74	86	Laetemur gaudiis quos redemit Verbum Patris .	k.	Easter.
75	94	Laudantes triumphantem Christum .	g. i.	Easter.
76	696	Laude celebri dignum mater ecclesia .	g. i.	St. Remacus.
77	664	Laude condignissima dies annua reddit .	m.	St. Nicholas of Myra.
78	92	Laudes Christo redempti voce modulemur .	e. g. k. l.	Easter.
79	782	Laudes Deo perenni Auctori redemptionis .	g. k. l.	St. Afra.
80	660	Laude a Domino nostra concinat harmonia .	m.	St. Emmeram.
81	101	Laudum quis carmine unquam praevalat .	g. i.	Easter.
—	—	Laus tibi, Christe,		
82	341	1. Patria optimi Nate....Quem coelitus .	e.-n.	H. Innocents.
83	343	2. Patria optimi Nate....Qui hodie .	e. g. k. l.	H. Innocents.
84	846	3. Qui es Creator et Redemptor .	A.	St. Mary Magdalene.
85	344	4. Qui humilis homo mundo apparens .	e. g. A. i. k. l.	H. Innocents.
86	434	Miles inclite fortissimi regis Christi .	e. l. m.	One Martyr.
87	9	Nato canunt omnia Domino pie agmina .	m.	Christmas.
88	582	Nos Gordiani atque Epimachi nobiles lauras .	e. i. k. l.	SS. Gordianus and Epimachus.
89	61	Nunc crucis alma cantet gaudia .	m.	H. Cross.
90	621	O Blasii, dilecte Regi regum summo .	g. k. l.	St. Blaise.
—	680	O dilecte Domino Galile, perenni .		See No. 11.
91	87	O qui perenne residens potestatis solio .	g. i.	Easter.
92	664	Omnis aetas et aetas festa Thebaeorum .	e.	St. Maurice.

No.	Eck-stein.	First Line of Sequence.	Where found.	Use.
93	610	Pangat hymnum Augiensis insula . . .	k. l. . .	St. Januarius.
94	643	Perpes laus et honor tibi, summe pastor . .	i. . .	St. Nicholas of Myra.
95	138	Prompta mente Trinitati canamus individuae	c. h. i. l. m. .	Holy Trinity.
—	713	Protomartyr Domini Stephane nos plus audi	i. . .	See No. 108.
—	120	Quam mira sunt, Deus, tua portenta . .	. . .	See No. 33.
96	—	Quem aethera et terra atque mare . .	k. . .	Christmas.
97	513	Qui benedicti capitis, huc festini currite .	c. g. A. i. l. m. .	St. Benedict.
98	693	Romana Quirinus stirpe procreatus . .	m. . .	St. Quirinus.
99	249	Salve porta perpetuae lucis fulgida . .	m. . .	Assumption B. V. M.
100	346	Salvete agni electa turba . .	c. k. l. . .	H. Innocents.
101	712	Sancta per orbem ecclesia veneratur . .	g. i. k. l. . .	St. Stephen (Festa).
102	667	Sancti belli celeberrimus triumphum . .	c.-m. . .	St. Maurice.
103	473	Scalam ad coelos sub-actam tormentis . .	c. g. i. k. l. m. .	C. of Virgins.
104	681	Sollemni carmine tuos Oswalde rex . .	g. i. . .	St. Oswald.
105	620	Sollemnitatem, fratres carissimi, collimus .	c. . .	St. Leger.
106	669	Sollemnitatem hujus devoti filii ecclesiae .	g. A. i. k. l. .	Dedic. of a Church.
107	163	Stans a longe, qui plurima perpetrarat .	i. m. . .	Sunday.
108	713	Stephane nos plus audi, collimus festa tua .	g. k. l. . .	St. Stephen (Protomartyr).
109	172	Summi Regis archangeli Michael . .	c. l. m. . .	St. Michael.
110	644	Summis conatus nunc Deo nostro . .	k. i. k. l. . .	St. Desiderius.
111	350	Summum praeconium Christi collaudemus .	g. A. i. l. m. .	Decol. St. J. Baptist.
112	640	Tuba nostrae vocis elevetur . .	k. . .	St. Martin.
113	444	Tubam bellicosam, qui Dei non verentes .	c. g. i. k. l. n. .	C. of Martyrs.
114	126	Veni Sancte Spiritus, Et emitte coelitus .	g. A. . .	Pentecost.

vi. *Analysis of the Table.*—In classifying the above 115 Sequences (including 70b) we may first of all eliminate those which are certainly not by Notker, viz. :—

Nos. 48, 95, 97, 111, by *Ekkhard I.* (d. 973); No. 24, by *Godscalcus* or *Gottschalk* (d. 1050); No. 106, by *Waltram* (fl. 909); No. 110, by *Ekkhard II.* (d. 990); No. 114, not inserted in the St. Gall mss. before the 13th cent. No. 109 is sometimes ascribed to Alemin.

For the rest, taking the joint evidence of the two most important St. Gall mss., Nos. 376 and 378, we find that the following are not contained in the *L. S. N.* of either, viz. :—

Nos. 3, 15, 20, 42, 44, 46, 49, 50, 51, 52, 60, 66, 67, 68, 69, 70b, 71, 74, 77, 80, 86, 87, 88, 89, 92, 93, 94, 96, 98, 99, 100, 106, 107, 108, 112; and besides these Nos. 24, 57, 62, 64, 70, 104, while contained in No. 378 are not in the *L. S. N.*

To pursue the analysis further would exceed the limits of our space, and would require a mass of wearisome details. The conclusions the present writer, in view of all the evidence, has arrived at, may best be seen by his dividing the Sequences into four classes: I. *Those which may be accepted as genuine.* II. *Those of which the ascription is probable.* III. *Those which may possibly be by Notker.* IV. *Those certainly not by Notker.*

I.  
Nos. 1, 2, 4-14, 16, 17, 18, 21, 22, 23, 26-41, 43, 45, 47, 56, 58, 59, 65, 72, 82, 85: in all 46.

II.  
Nos. 3, 19, 20, 24, 44, 48, 53, 54, 55, 61, 63, 72, 75, 78, 79, 81, 83, 88, 100, 101, 102, 103, 109, 113: in all 24.

III.  
Nos. 15, 42, 49, 50, 51, 52, 57, 60, 62, 64, 66, 67, 68, 69, 70, 70b, 71, 74, 76, 77, 80, 86, 87, 89, 90, 91, 92, 93, 94, 96, 98, 99, 104, 106, 107, 109, 112: in all 37.

IV.  
Nos. 48, 54, 95, 97, 106, 110, 111, 114: in all 6.

A more acute criticism may be able to discriminate the third class more accurately and eliminate from it those mistakenly ascribed to Notker. One thing at least may be taken for granted, viz., that while the above lists probably contain various sequences not really composed by Notker, it is in the highest degree improbable that any here omitted can be his genuine compositions.

vii. *Conclusion.*—Notker's Sequences are remarkable for their majesty and noble elevation of tone, their earnestness and their devoutness. They display a profound knowledge of Holy Scripture in its plainer and its more recondite interpretations, and a firm grasp and definite exposition of the eternal truths of the Christian Faith. The style is clear, and the language easily comprehensible, so that whether he is paraphrasing the Gospel for the day, or setting forth the leading ideas of the Church's festivals, or is engaged in vivid and sympathetic word-painting; he is at once pleasing and accurate. His sequences were speedily received with favour as a welcome change from sound to sense, and from the end of the 9th century to the middle of the 12th, they, together with sequences on the same model, were in universal use over Northern Europe. As they were written for the neumes of the Alleluia they were of course made to correspond thereto, and must be studied in connection with their melodies. The metrical rules governing their composition are intricate; suffice it to say here that they were written in rhythmical prose, somewhat in the form of the Hebrew Psalms, in irregular lines and without any attempt at rhyme. It is thus difficult to present a version in English which shall be at once exact and yet suited to modern congregational use. The only literal version which has attained any popularity in English is Dr. Neale's *tr.* of No. 56, "*Cantemus cuncti*" (see p. 204, l.), and he complains bitterly (*Med. Hys.*, ed. 1867, pp. viii., and 42) that hymnal compilers have ignored the ancient melody to which it was written, and that it has been "cramped, tortured, tamed down into a chant." Still the Notkerian sequences are worthy of greater attention than has been bestowed on them by English translators. If the endeavour to give a literal version is abandoned, they allow a wider choice of measures and greater freedom of rendering than the later rhyming Sequences. Those which have been at-

tempted on these lines are Nos. 26, 43, 49, 56, 61, 65, 78, 87, the versions of which are noted under the first lines of the originals throughout this Dictionary; and besides these, there are various others worthy of and yet waiting for a good translation. The most famous of all the pieces ascribed to Notker is not in the lists given above, but is noted under "Media vita" (p. 781, L). [J. M.]

**Noralis** [Hardenberg, G. F. P. von.]

**Now are the days of humblest prayer.** *F. W. Faber.* [Lent.] Pub. in the 2nd ed. of his *Jesus and Mary*, &c., 1852, in 8 st. of 7 l.; in his *Oratory Hys.*, 1854, in 5 st., No. 12; and his *Hymns*, 1862. It is usually given in an abbreviated form, sometimes as in the *Oratory Hys.* as above, and again as in the *S. P. C. K. Church Hys.*, 1871, where st. iii., vi. and vii. are omitted. In the *Hymnary*, 1872, it begins, "Lord, in these days of humblest prayer." [J. J.]

**Now begin the heavenly theme.** [Redeeming Love.] The authorship of this hymn is unknown. The earliest form in which it is found differs widely from that followed in modern hymnals. In 1763 it appeared in the *Appendix* to M. Madan's *Ps. and Hys.*, as No. clixii., thus:—

"REDEEMING LOVE.

- i.  
"Now begin the Heav'nly Theme,  
Sing aloud in Jesu's Name,  
Ye, who Jesu's Kindness prove  
Triumph in REDEEMING LOVE.
- ii.  
"Ye, who see the Father's Grace  
Beaming in the SAVIOUR'S Face  
As to Canaan on ye move  
Praise and blest REDEEMING LOVE.
- iii.  
"Mourning Souls dry up your Tears,  
Banish all your guilty Fears,  
See your Guilt and Curse remove,  
Cancel'd by REDEEMING LOVE.
- iv.  
"Ye, alas! who long have been  
Willing Slaves of Death and Sin,  
Now from Bliss no longer rove,  
Stop—and taste REDEEMING LOVE.
- v.  
"Welcome all by Sin oppress'd,  
Welcome, to his sacred Rest,  
Nothing brought Him from above,  
Nothing but REDEEMING LOVE.
- vi.  
"He subdu'd th' Infernal Pow'rs,  
His tremendous Foes and ours  
From their curst Empire drove,  
Mighty in REDEEMING LOVE.
- vii.  
"Hither then your Musick bring,  
Strike aloud each joyful String,  
Mortals join the Hosts above,  
Join to praise REDEEMING LOVE."

In this form, or with alterations, the hymn appeared in about fifty collections between 1763 and 1833, and in all it was given anonymously, except in that of *Dobell*, 1806, who quoted it as from "*Langford's Coll.*" This reference is to the *Hymns and Spiritual Songs* pub. by John Langford (p. 639, B.) in 1776, and in which the hymn appeared. In *Langford's* 2nd ed. he marked all his own hymns with an asterisk, but this hymn is unmarked. This is clear evidence against his authorship. The error of ascribing the hymn to Langford arose through the careless editing of E. Bickerteth, who in the Index of his *Christian*

*Psalmody*, 1833, gave the hymn as "Now begin the, *Langford*." This was copied by later compilers, some expanding the name into "John Langford," and others into "William Langford," and all basing their guesses on an error. The earliest date to which it has been traced is Madan's *Appendix*, 1763. Failing evidence that it was written by Madan, we must give it as *Anon.* No. 982, in *Kennedy*, 1863, "Now the heavenly joy proclaim." is an altered form of this hymn. [J. J.]

**Now, from the altar of our hearts.** *J. Mason.* [Evening.] Appeared in his *Spiritual Songs, or Songs of Praise*, 1683, pp. 25-6, in 3 st. of 8 l., and a half stanza of 4 l., and entitled "A Song of Praise for the Evening." (Orig. text, *Lyra Brit.* p. 396.) The third stanza, which is usually omitted in the hymnals, and reads:—

"Man's life's a book of history;  
The leaves thereof are days;  
The letters, mercies closely join'd;  
The title is Thy praise,"

is usually thought to have suggested Dr. Franklin's well-known epitaph upon himself, wherein he compares his body to "the cover of an old book, the contents torn out, and stripped of its lettering and gilding." The whole hymn is sometimes quoted, and not without reason, as Mason's finest production. [J. J.]

**Now from the world withdrawn.** *J. Bulmer.* [Evening.] 1st pub. in his *Hys., Original and Select*, &c., 1835, Bk. i., No. 157, in 4 st. of 4 l., and entitled "The Spirit of Prayer and Holiness implored." It is one of the very few hymns by the author which have come into general use. It is found in its original form in Spurgeon's *O. O. H. Bk.*, 1866, No. 975, with, in st. i., l. 3, "O Lord" for "dear Lord." [J. J.]

**Now gracious Lord, Thine arm reveal.** *J. Newton.* [The New Year.] The first of thirteen hymns to be sung "Before Annual Sermons to Young People, on New Years' Evenings," 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 7., in 5 st. of 4 l., and headed "Prayer for a Blessing." (Orig. text, *Hy. Comp.*, No. 90.) Its use is very extensive in all English-speaking countries; it has also been translated into several languages. [J. J.]

**Now let a spacious world arise.** *I. Watts.* [Creation.] 1st pub. in his *Hymns*, &c., 1709, Bk. ii., No. 147, in 11 st. of 4 l. Its use is limited. In the 1745 *Draft of the Scottish Translations and Paraphrases*, No. xxviii., it was given with the omission of st. xi., and the change, in st. ii., l. 3, of "He call'd the Night," into "He call'd the Light," a change which evidently suggested the form of st. ii. in the recast of 1781. This recast, which opens, "Let heav'n arise, let earth appear," was given as No. i. (Gen. i. 1) in the authorized *Trans. and Paraphs.* of 1781, and has been in use in the Church of Scotland for more than 100 years. In the markings of authors and revisers by W. Cameron's daughter, this recast is claimed for him (see p. 200, B.). [J. J.]

**Now let a true ambition rise.** *P. Doddridge.* [Seek first the Kingdom of God.] Written January 1, 1733 [D. MSS.], and pub. by Job Orton in his posthumous ed. of Doddridge's

*Hymns*, 1755, No. 178, in 4 st. of 4 l., and headed, "Seeking first the Kingdom of God." It was also given in J. D. Humphreys's ed. of the same, 1839, No. 199. [J. J.]

**Now let our cheerful eyes survey.**

P. Doddridge. [*Jesus, the High Priest.*] This hymn is No. 67 in the D. mss., but undated. It is placed between hymns which are dated respectively "April 10, 1735," and "January 1, 1737." The heading reads "Christ bearing the names of His people on His breastplate, from Exodus xxviii. 29." When included by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 8, in 5 st. of 4 l., the heading was altered to "Christ's intercession typified by Aaron's Breastplate," and st. i., l. 4, was changed from "With correspondent love," to "And sympathetic love." In J. D. Humphreys's ed. of the *Hymns*, 1839, No. 9, the line reads, "His sympathy and love." He has also "And high o'er all the heavenly host," for "And high o'er all the shining train," in st. ii. This hymn is in C. U. both in G. Britain and America, Orton's text being that commonly adopted. Sometimes, however, it reads, "Now let our trustful eyes survey." [J. J.]

**Now let our mourning hearts revive.** P. Doddridge. [*Death of a Minister.*] Written on the death of a Minister, at Kettering, August 22, 1736, and headed, "Comfort in God under the Removal of Ministers; or, other Useful Persons by Death, Joshua, i. 2, 4, 5" (D. mss.) It was given in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 17, in 6 st. of 4 l., with the heading changed to, "Support in the gracious presence of God under the Loss of Ministers, and other useful Friends"; and repeated in J. D. Humphreys's ed. of the same, in 1839, with the same heading. It is in C. U. in G. Britain and America. Another form of the text, beginning with st. ii., "What though the arm of conquering death" is also in several collections. [J. J.]

**Now let our souls ascend above.** [*Christian Confidence.*] In the *Draft Translations and Paraphrases* of the Church of Scotland, 1745, this vigorous paraphrase of Rom. viii. 31-39, was given as No. xxxv., in 9 st. of 4 l. The authorship is unknown. The first stanza reads:—

"Now let our Souls ascend above  
the Fears of Guilt and Woe:  
God is for us, our Friend declared:  
who then can be our Foe?"

In the *Draft* of 1751, it remained unaltered; but in that of 1781 it assumed the form which was authorized in the *Trans. and Paraphs.* (No. xlviii.) of the same year. W. Cameron's daughter (p. 200, ll.) gives, in her markings of authors and revisers, J. Logan as the author of this arrangement of the text of 1745; and, as stated in the memoir of Bruce (p. 187, l.) in this work, we see no reason to doubt its accuracy. As this arrangement has been in authorized use in the Church of Scotland for more than 100 years, and some centos have also been compiled therefrom for use in English hymnals, we give the full text of 1781, with those portions taken from the *Draft* of 1745 printed in italics:—

1. "Let Christian faith and hope dispel  
the fears of guilt and woe;  
The Lord Almighty is our friend,  
and who can prove a foe?"
2. "He who his Son most dear and lov'd  
gave up for us to die,  
Shall he not all things freely give  
that goodness can supply?"
3. "Behold the best, the greatest gift,  
of everlasting love!  
Behold the pledge of peace below,  
and perfect bliss above!"
4. "Where is the Judge, who can condemn,  
since God hath justified?  
Who shall charge those with guilt or crime  
for whom the Saviour died?"
5. "The Saviour died, but rose again  
triumphant from the grave;  
And pleads our cause at God's right hand,  
omnipotent to save."
6. "Who, then, can e'er divide us more  
from Jesus and his love,  
Or break the sacred chain that binds  
the earth to heav'n above?"
7. "Let troubles rise, and terrors frown,  
and days of darkness fall;  
Through him all dangers we'll defy,  
and more than conquer all."
8. "Nor death nor life, nor earth nor hell,  
nor time's destroying sway,  
Can e'er efface us from his heart,  
or make his love decay."
9. "Each future period that will bless  
as it has bless'd the past;  
He lov'd us from the first of time;  
he loves us to the last."

The designation of this full text must thus be *Scottish Tr. & Par.*, 1745, *Anon.*, and J. Logan, 1781. In addition to the full text there are also the following centos in C. U.:—

1. O let triumphant faith (hope) dispel. This form appeared in the *American Prayer Bk. Coll.*, 1826, and has passed into several American collections.

2. The Saviour died, but rose again. This, in W. F. Stevenson's *Hys. for Ch. and Home*, 1873, is composed of st. v.-viii.

3. Who from the love of Christ our Head. This appeared in Miss Leeson's *Paraphrases and Hys.*, 1853. It is based on st. vii.-ix. To this Miss Leeson added a second part in 4 st. as, "Let followers of the Apostles' faith." [J. J.]

**Now let our souls on wings sublime.**

T. Gibbons. [*Death anticipated.*] Appended to Sermon iv. of his *Sermons on Various Subjects, with a Hymn adapted to each Subject*, 1762, p. 17, in 5 st. of 4 l., the text of the Sermon being Eccles. xii. 7, and the title "The Return of the Body to Earth, and the Return of the Soul to God." In 1769 it was included in the *Bristol Bapt. Coll.* of Ash & Evans, No. 206; in 1787, in *Rippon's Sel.*, No. 223; and later in a large number of collections in G. Britain and America. The *American Meth. Episco. Ch. Hymns*, 1849, gives it in 4 st. as "Arise my soul on wings sublime." In the *American Church Praise Bk.*, N. Y., 1882, No. 718, is a cento of which st. i., ii. are st. i. and iii. of this hymn, and st. iii., iv. are st. i. and iii. of J. Newton's "As when the weary traveller gains" (see p. 65, ll.). In its various forms this is one of the most widely known of the author's hymns. [J. J.]

**Now let the feeble all be strong.**

P. Doddridge. [*Help in Temptation.*] Written June 24, 1739, on 1 Cor. x. 13, in 4 st. of 4 l. (D. mss.) and pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 269, and again in J. D. Humphreys's ed. of the same, 1839, No. 294, with the original



heading. "Temptation moderated by the Divine Fidelity, Power, and Love," changed, as in the *Hymns*, 1755, to "God's fidelity in moderating Temptations." [J. J.]

**Now let Thy servant die in peace.** [*Nunc Dimittis*.] In the 1745 Draft of the *Translations and Paraphrases* of the Church of Scotland, the following paraphrase of Simeon's Song appeared:—

1.  
"Now let thy Servant die in Peace,  
from this vain World dismiss:  
I've seen thy great salvation, Lord:  
and hasten to my Rest.
2.  
"Thy long-expected Grace, disclos'd  
before the People's View,  
Hath prov'd thy Love was constant still,  
and promises were true.
3.  
"This is the Sun, whose cheering Rays  
through Gentle Darkness spread,  
Pour Glory round thy chosen Race,  
and Blessings on their Head."

The author of this paraphrase is unknown. A second Paraphrase of the same passage, beginning, "When Jesus, by the Virgin brought," appeared in John Logan's *Poems*, 1781, in 7 st. of 4 l. This text is given in full in Dr. Grosart's *Works of M. Bruce*, 1865, pp. 135-6. For reasons assigned in the memoir of M. Bruce in this work (p. 187, i.), we regard this paraphrase as the work of Bruce, possibly with a few alterations by Logan. During the same year, 1781, the authorized *Translations and Paraphrases* of the Church of Scotland were published. In them, as No. 38, is a paraphrase of Simeon's Song, in 11 st. of 4 l., "Just and devout old Simeon liv'd." This is thus composed:—

- St. i.-iii. First given in the *Draft* of 1781.  
St. iv.-vi. From the paraphrase as given in Logan's *Poems*.  
St. vii. New, in *Draft* of 1781.  
St. viii. Based on 1745 text as above.  
St. ix. From the paraphrase in Logan's *Poems*.  
St. x., xi. Based on 1745 text as above.

This arrangement was made, according to the markings by the daughter of W. Cameron (p. 200, ii.), by J. Logan. In Miss J. E. Leeson's *Par. & Hys.*, &c., 1859, No. lxviii, the hymn beginning, "Now lettest Thou Thy servant, Lord," in 16 l., is based upon st. viii., ix., and xi. of the 1781 text as above. It is by Miss Leeson, as is also the second hymn on the same subject, "Behold, according to Thy word." [J. J.]

**Now let us join with hearts and tongues.** *J. Newton*. [*Man honoured above Angels*.] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 39, in 7 st. of 4 l., and headed, "Man honoured above Angels." From this hymn "Jesus, Who passed the angels by," is taken. It is composed of st. iv.-vii. It is more widely used than the full hymn. [J. J.]

**Now, Lord, we part in Thy great [blest] Name.** *J. Dracup*. [*Dismissal*.] This hymn, which has undergone various modifications, first appeared in Dracup's *Hys. and Spiritual Songs*, Bolton, 1787, No. 62, entitled "At Parting," and reads:—

1. "Now, Lord, we part in Thy great Name,  
In which we here together came;  
Help us our few remaining days  
To live unto Jehovah's praise.

11. "Help us in life and death to bless,  
The Lord our strength and righteousness;  
And bring us all to meet above,  
Then shall we better sing Thy love."

In one or two instances the opening line is given as, "Now, Lord, we part in Thy blest Name." The most popular form of the hymn is that given to it by Bp. Heber, "Lord, now we part in Thy blest Name," and pub. in his posthumous *Hymns*, &c., 1827, p. 142, as a "Hymn after Sermon," and given as "Anon.," Bp. Heber's alterations are: st. i., l. 1, "Lord, now" for "Now, Lord," "blest" for "great;" l. 3, "Grant" for "Help;" st. ii., l. 1, "Teach" for "Help;" l. 3, "And Grant" for "And bring." In this form it is found in several collections, including *Kemble's Ps. & Hys.*; the *Irish Church Hymnal*, 1873, &c. [W. T. B.]

**Now may fervent prayer arise.** *J. Newton*. [*New Year*.] The third of thirteen "Hymns before Annual Sermons to Young People on New Years' Evenings," pub. in the *Olney Hymns*, 1779, Bk. ii., No. 9, in 7 st. of 6 l. It is in C. U. both in the original and in the following forms:—

1. Bless, O bless the opening year.
2. Bless, O Lord the opening year.
3. Bless O Lord this opening year.
4. Bless O Lord each opening year.

These forms of the text generally embrace st. ii., iii., vi., vii., and are in use in G. Britain and America. [J. J.]

**Now one day's journey less divides.** *Charlotte Elliott*. [*Evening*.] 1st pub. in her brother's *Ps. & Hys.*, 2nd thousand, 1836-7, in 6 st. of 4 l., as an Evening Hymn. In 1839 Miss Elliott rewrote the original stanzas, added four thereto, and included the 10 st. as the hymn for Tuesday evening in her *Hys. for a Week*, which were pub. in 1842. This full text is given in Snapp's *Songs of G. & G.*, 1872. The 1836-7 st. are i., ii., iv., v., vi., x., and the 1839 st., iii., vii., viii., ix. No. 437 in the Presbyterian *Sol. of Hys.*, Philadelphia, 1861, is from this revised text, but slightly altered. [J. J.]

**Now shall my inward joy arise.** *I. Watts*. [*God's care of His Church*.] Pub. in his *Hys. and Spiritual S.*, 1709, Bk. i., No. 39, in 6 st. of 4 l., as a paraphrase of Isaiah xlix. 13. &c. In this form its use is limited. In the *Draft of the Scottish Translations and Paraphrases*, 1745, No. xvii., is a hymn on the same passage beginning, "Ye heav'ns, send forth your praising song." Of this hymn st. i.-iii. are by an unknown hand, and have little or no resemblance to the corresponding stanzas in Watts, whilst st. iv.-vi. are from his hymn, as above, with the alteration of a "kind woman," in st. iv., l. 1, to a "fond mother." In the authorized issue of the *Trs. and Paraphs.* of 1781 the opening line reads, "Ye heav'ns, send forth your song of praise:" and the text is a recast of the *Draft* of 1745 throughout. As Watts's text of st. iv.-vi. is easily attainable for comparison we add hereto only the text of st. i.-iii. from the 1745 *Draft*:—

- "Ye heav'ns, send forth your praising song!  
Earth, raise thy Voice below!  
Let Hills and Mountains join the Choir,  
and joy thro' Nature flow!



"Behold, how gracious is our God!  
with what comforting strains  
He cheers the Sorrows of our Heart,  
and banishes our Pains.  
"Cease ye, when Days of Darkness fall,  
with troubled Hearts to mourn;  
As if the Lord could leave a Saint  
forsaken or forlorn."

The final recast of this hymn in the authorized issue of the *Scottish Trs. & Paraphrases* of 1781 is claimed for W. Cameron (p. 200, B.) by his daughter in her markings of authors and revisers of that issue. In Miss J. E. Leeson's *Paraphs. & Hys.*, 1853, No. li., on the same passage is a hymn of 8 st. in two parts: (1) "Sing, O ye heavens! Be joyful, earth," and (2) "O Zion, from the stranger's land." This arrangement by Miss Leeson is based on the *Scottish Trs. & Paraphs.* of 1781, as above. [J. J.]

**Now that my journey's just begun.** *Jane Taylor. [Early Piety.]* Appeared in *Hys. for Infant Minds*, by A. & J. Taylor, 1810, in 9 st. of 4 l., with the motto, "Early will I seek Thee" (ed. 1886, p. 11). It is found in a few of the older hymn-books in an abbreviated form. With later compilers it is more popular, and is given in a great many collections for children. In a few hymnals, as the *Meth. S. S. H. Bk.*, 1879, it begins, "Lord, now my journey's just begun." [J. J.]

**Now the day is over.** *S. Baring-Gould. [Evening.]* Written in 1865, and printed in the *Church Times* the same year. In 1868 it was given in the *Appendix to H. A. & M.*, and from that date it has gradually increased in popularity until its use has become common in all English-speaking countries. [J. J.]

**Now the labourer's task is o'er.** *J. Ellerton. [Burial.]* Written for and 1st pub. in the *S. P. C. K. Church Hymns*, 1871, in 6 st. of 6 l. Mr. Ellerton says:—

"The whole hymn, especially the third, fifth, and sixth verses, owes many thoughts, and some expressions, to a beautiful poem of the Rev. Gerard Moultrie's, beginning, 'Brother, now thy toils are o'er,' which will be found in the *People's Hymnal*, 386" (Notes on *Church Hymns*, p. liii.).

From *Church Hymns* this hymn has passed into *H. A. & M.*, *Hy. Comp.*, *Thring's Coll.*, and many other collections, and sometimes, as in the last-named, with the omission of st. iii. In R. Brown-Borthwick's *Select Hys. for Church and Home*, 2nd ed., 1885, the original text as it appeared in the 1st ed. of that work in 1871 is given as No. 72; and the revised and authorized text as in *Church Hys.*, as No. 185. The latter is also in Mr. Ellerton's *Hymns*, &c., 1888, and may be at once known by the refrain:—

"Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

[J. J.]

**Now the stars are lit in heaven.** *J. Keble. [Evening.]* Appeared in the *British Magazine*, March, 1834, as one of five hymns entitled, "Lighting of Lamps." It was republished in *Lyra Apostolica*, 1836, in 5 st. of 6 l., and again in the author's posthumous *Miscellaneous Poems*, 1869, p. 19. In the *Wellington College H. Bk.*, 1860, and later eds., st. iii. is omitted. [J. J.]

**Now to our Saviour let us raise.** *J. M. Neale. [Ascension.]* Appeared in his *Hys. for Children*, 1st Ser., 1842, in 7 st. of 4 l., No. xxviii., as a hymn for Ascension Day, and has been included in all later editions of the same. The hymn, "Christ is gone up, yet ere He passed," is compiled from the text of 1842. It appeared in Murray's *Hymnal*, 1852, being composed of st. ii.-vi. and the doxology. This form has been repeated in numerous collections, sometimes with the omission of the doxology as in *H. A. & M.*, No. 352. The alterations which are found in most hymnals, in st. iv., where in l. 2 "to it is cold" is changed to "to her is cold;" and and l. 3, "And bring them in" to "Bring wanderers in," date from Murray, 1852. Dr. Neale, having contemplated the use of the hymn at daily service, supplied an additional st. for use in such cases before the doxology. It reads:—

"And now we haste with thankful feet,  
To seek our Saviour's Face;  
And in the Holy Church to meet,  
His chosen dwelling-place."

In the *S. P. C. K. Church Hymns*, 1871, No. 170, the hymn for St. Matthias is thus composed: st. i.-ii., Dr. Neale, unaltered, as above; st. iii., Compilers of *Church Hymns* to adapt it to St. Matthias' Day; st. iv.-v., Neale altered. [J. J.]

**Now to the Lord that makes us know.** *I. Watts. [Advent—Praise.]* First pub. in his *Hymns*, &c., 1st ed., 1707, in 5 st. of 4 l., and entitled "Christ our High Priest and King: and Christ coming to Judgment." Its use outside the Nonconformist bodies has been limited. Orig. text in modern editions of Watts. It has been said that John Mason's *Song of Praise*, No. 83, on Rev. i., 1-12, suggested this hymn to Watts. The resemblance, however, is confined to the subject alone. In the *Scottish Draft Translations and Paraphrases* of 1745, No. xlv. is thus composed:—st. i.-iii., based on the above, by Watts, and st. iv. original, the opening line being, "To Him that lov'd the Souls of Men." In the *Drafts* of 1751 and 1781 it was repeated without alteration, and was finally authorized as No. lxiv. in the *Trans. and Paraphs.* of 1781, again without change. It thus holds the unique position of being the only paraphrase of the *Draft* of 1745 which passed without alteration into the authorized work of 1781. It has been in use in the Church of Scotland for more than 100 years, and is also included in a limited number of modern hymnals both in G. Britain and America. Its authorship, as distinct from Watts, is unknown. The statement that it is due to J. Morison has been made in ignorance of the fact that it was in print in its present form some four years before his birth. [J. J.]

**Now, when the dusky shades of night retreating.** *[Morning.]* This cento was given in Hedge and Huntington's *Hys. for the Church of Christ*, Boston, U. S. A., 1853, No. 404, in 6 st. of 4 l. The first stanza is an altered form of st. i. of W. J. Copeland's tr. of "Ecce jam noctis" (p. 320, l.). It is suggested in the Index of Latin first lines in *Thring's Coll.*, 1882, that st. iii. ("Look from the tower of heaven") is also from the same Latin

hymn; st. ii. ("To Thee Whose word, &c.") is from "Lucis Creator optime," and st. vi. ("So when the morn, &c.") is from "Nocte surgentes, &c." Possibly this may be so, but the resemblance is remote. The hymn as in the *Hys. for the Church of Christ*, either in full or in part, is in a great many hymn-books in G. Britain and America, including the *Plymouth Coll.*, 1855; *Kennedy*, 1863; the *Hymnary*, 1872; *Thring's Coll.*, 1882, &c. In most collections st. iv and v. of the 1853 text are omitted, and sometimes a doxology is added. [J. J.]

**Nox atra rerum contegit.** *St. Gregory the Great* (?). [*Thursday. Morning.*] *Mone*, No. 278, gives this as probably by St. Gregory the Great (it is not assigned to him by the Benedictine editors), and at i. p. 372, cites it as appointed for Nocturns on Thursday in an 8th cent. ms. at Trier. *Daniel* i. No. 45, gives the text, and at iv. p. 37, cites it as in a Rheinau ms. of the 10th cent. Among the British Museum mss. it is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. f. 19b; Jul. A. vi. f. 27b; Harl. 2961, f. 223), and in an 11th cent. *Breviary* of the Spanish Church (Add. 30848, f. 77b). It is in an 11th cent. ms. at Corpus Christi College, Cambridge (891, p. 235), and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 7b). Also in three mss. of the 11th cent. at St. Gall, Nos. 387, 413, 414. It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, the universal use being for Thursdays at Nocturns or Matins. The text is also in *Wackernagel*, i. No. 94; *Hymnarium Sarsb.*, 1851, p. 51; *Königsfeld*, i. p. 12; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

#### Translations in C. U. —

1. **Dark night, beneath her sable wings.** By J. D. Chambers, in his *Psalter*, 1852, p. 211, and his *Lauds Syon*, 1857, p. 23.
2. **The dusky veil of night hath laid.** This in the *Hymner*, 1882, is based upon the *tr.* by Chambers as above.

#### Translations not in C. U. :—

1. **Dark night arrays in hueless vest.** *Bp. R. Mant*, 1837.
2. **All tender lights, all hues divine.** *Card. Newman*, 1853 and 1865.
3. **The pitchy night beneath her pall.** *Hymnarium Anglicanum*, 1844.
4. **Night shrouds beneath her sable vest.** *W. J. Copeland*, 1848.
5. **Tho' faded now earth's colours bright.** *R. Campbell*, 1850.
6. **The pall of night o'er shades the earth.** *Hyl. for Use in St. John's, &c., Aberdeen*, 1870.
7. **The gloom of night o'er shadows now.** *J. Wallace*, 1874. [J. J.]

**Nox, et tenebrae, et nubila.** *Prudentius*. [*Wednesday and Thursday.*] This hymn is found in a ms. of the 5th cent. in the Bibliothèque Nationale, Paris (8084 f. 3 b.), and is given in all editions of Prudentius's works, including *Aurelii Prudentii Clementis V. C., Opera Omnia*, London, 1824, vol. i. p. 61, where it is given with notes. It is No. ii. of the *Cathemerinon*, and extends to 72 lines. At a very early date it was divided into two hymns, the first beginning as above, and the

second. "Lux ecce surgit aurea." Each of these must be taken in detail.

1. **Nox, et tenebrae, et nubila.** [*Wednesday Morning.*] This is found in four mss. of the 11th cent. in the British Museum (Jul. A. vi. f. 26b; Vesp. D. xii. f. 18; Harl. 2961, f. 222b; Add. 30848 f. 77), and is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. ms. at Durham (B. iii. 32, f. 7). It is found in most of the older *Breviaries*, as the *Sarum*, *Roman*, *York*, *Aberdeen*, &c. The text is also in *Mone*, No. 276; *Daniel* i. No. 104; in Card. Newman's *Hymni Ecclesiae* 1838 and 1865, &c. [J. M.]

#### Translations in C. U. :—

1. **Lo, night and clouds and darkness wrapp'd.** By Bp. Mant, in his *Ancient Hys. from the Rom. Brev.*, 1837, p. 15 (ed. 1871, p. 29). This is given with alterations in the *Hymnary*, 1872.
  2. **The pall of night o'er shades the earth.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 26, and again in his *Hymns, &c.*, 1873, p. 16.
  3. **Ye glooms of night, ye clouds and shade.** By J. D. Chambers, in his *Psalter*, 1852, p. 208, and his *Lauds Syon*, 1857, p. 21. This is repeated in the *People's H.*, 1867.
  4. **Hence, night and clouds that night-time brings.** By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854; and the *Hymner*, 1882. In Skinner's *Daily Service Hyl.*, 1864, the hymn "O gloom of night and clouds and shade," is an altered form of this *tr.* with portions borrowed from the *tr.* by J. D. Chambers.
  5. **Night and darkness cover all.** By H. Bonar, in the 2nd Series of his *Hys. of Faith & Hope*, 1864. This is in Nicholson's *Appendix Hyl.*, 1866.
- Other *trs.* are :—**
1. **Night and darkness, and thick cloud.** *Hymnarium Anglicanum*, 1844.
  2. **Shade, and cloud, and lowering night.** *Bp. J. Williams*, 1845.
  3. **Night and clouds in darkness calling.** *W. J. Copeland*, 1848.
  4. **Swift as shadows of the night.** *R. Campbell*, 1850, and Shipley's *Annus Sanctus*, 1864.
  5. **Haunting gloom and fitting shades.** *Card. Newman*, 1853 and 1865.
  6. **Begone, dark night, ye mists disperse.** *J. Wallace*, 1874. [J. J.]

ii. **Lux ecce surgit aurea.** [*Thursday Morning.*] This portion of the hymn is also found in four mss. of the 11th century in the British Museum (Vesp. D. xii. f. 20b; Jul. A. vi. f. 28; Harl. 2961, f. 223b; Add. 30848, f. 78b), and is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. ms. at Durham (B. iii. 32, f. 8). It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Daniel* i. No. 105; and other collections of Latin hymns. It is in the *Sarum*, *Roman*, *York*, and other *Brevia*. [J. M.]

#### Translations in C. U. :—

1. **Behold, it shines, the golden light.** By Bp. Mant, in his *Ancient Hys. from the Rom. Brev.* 1837, p. 25 (ed. 1873, p. 47). This is given in *Kennedy*, 1863, with the omission of st. v.
2. **Lo, the golden light is peering.** By W. J. Copeland, in his *Hys. for the Week, &c.*, 1848, p. 36. In *Kennedy*, 1863, No. 1446, st. v. is new. In the *Hymnary*, 1872, it begins, "Lo, the golden sun is shining," *Kennedy's* st. v. being repeated, and *Copeland's* st. v. is given as st. vi.
3. **Now with the rising golden dawn.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 27, and

his *Hymns, &c.*, 1873, p. 16. It is given in the *People's H.*, 1867; Thring's *Coll.*, 1882, and others. In the American Unitarian *Hys. of the Spirit*, 1864, it reads, "Now with creation's morning song." The alterations were made by S. Longfellow, one of the editors. This arrangement of the text is repeated in Martineau's *Hymns*, 1873.

4. Behold the golden dawn arise. By J. M. Neale, in the enlarged ed. of the *H. Nodet*, 1854; and the *Hymer*, 1882.

Other trs. are:—

1. See, the golden dawn is glowing. *Card. Newman*, 1853.
2. 'Tis morn! behold the golden ray. *Hymnarium Anglicanum*, 1844.
3. Lo! the golden light arisen. *Bp. J. Williams*, 1846.
4. Behold the golden dawn [morn] arise. *J. D. Chambers*, 1852 and 1857.
5. Lo, now doth rise the golden light. *J. W. Hewett*, 1859.
6. As at morn's golden ray. *R. Campbell*, in *Shipley's Annus Sanctus*, 1864.
7. See now the golden light appears. *J. Wallace*, 1874.
8. See! the golden morning rises. *W. P. Lunt*, in *Putnam's Singers and Songs of the Liberal Faith*, Boston, U.S.A., 1875. [J. J.]

**Nu biten wir den heiligen Geist.** [*Whitsuntide.*] *Wackernagel*, ii. p. 44, gives two versions, both in 5 lines; the one from a ms. sermon [now at Heidelberg] of "Bruder Bertholt von Regensburg," who d. 1272, and the other from the *Psalltes Ecclesiasticus*, Mainz, 1550. It is one of the very few examples of popular vernacular hymns used in church in pre-Reformation times. According to *Koch*, i. p. 208, it was sung at Whitsuntide by the people "during the ceremony in which a wooden dove was lowered by a cord from the roof of the chancel, or a living dove was thence let fly down." It was adopted by Martin Luther. (See *Nun bitten*, as below.) *Tr.* as "Now let us pray the Holy Ghost," by *Miss Winkworth*, 1869, p. 38. [J. M.]

**Nun bitten wir den heiligen Geist.** *M. Luther.* [*Whitsuntide.*] The first stanza of this hymn is old (see *Nu biten wir* as above). To this stanza Luther added a second, invoking the Holy Spirit as the true Light, a third as the blessed Love, and a fourth as the great Comforter. The full form in 4 st. of 4 l., with Kyrieleis, appeared in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524. Thence in *Wackernagel*, iii. p. 18, in Schirek's ed. of *Luther's Geistl. Lieder*, 1854, p. 29, and in the *Unv. L. S.*, 1851, No. 177. The hymn has been generally appointed for Whitsuntide, but has also been used in the Lutheran Church as a hymn for Holy Communion, at the ordination of ministers, or, as in the *Strassburg Kirchen Ampt*, 1525, before the sermon. *Tr.* as:—

Now pray we all God the Comforter. In full by A. T. Russell, as No. 18 in his *Ps. & Hys.*, 1851, repeated by Dr. Bacon, 1884, p. 40.

Other trs. are:—

- (1) "Thou holy Spirit, we pray to thee," by *Rp. Coverdale*, 1539 (*Remains*, 1846, p. 543).
- (2) "Now our request to the Holy Ghost," in *Some other H. & Poems*, Lond., 1782, p. 9, and the *Moravian H. Bk.*, 1754, pt. i., No. 229.
- (3) "God Holy Ghost, in mercy us preserve," as No. 205 in the *Moravian H. Bk.*, 1759 (1849, No. 250).
- (4) "Now on the Holy Ghost we call For perfect," by *Miss Fry*, 1845, p. 43.
- (5) "To Thee, Thou Holy Spirit, now," by *Miss Fry*, 1845, p. 75.
- (6)

"Holy Spirit! grant us our desire," by *J. Anderson*, 1846, p. 19 (1847, p. 42). (7) "Oh Holy Ghost! to Thee we pray," by *Dr. J. Hunt*, 1853, p. 80. (8) "Now crave we of the Holy Ghost," by *R. Massie*, 1854, p. 21. (9) "Now pray we to the Holy Ghost," by *Dr. G. Macdonald*, in the *Sunday Mag.*, 1867. In his *Exotica*, 1876, p. 69, beginning "Now let us pray to the Holy Ghost." (10) "Now on the Holy Ghost we call To give," by *J. D. Burns*, in his *Remains*, 1899, p. 236. [J. M.]

**Nun freut euch lieben Christen-gemein.** *M. Luther.* [*Advent. Redemption by Christ.*] This is Luther's first congregational hymn. It was written in 1523, immediately after, and is a companion to, his "Ein neues Lied" (p. 326. l.). It appeared in the *Ellich cristlich lider*, Wittenberg, 1524, in 10 st. of 7 l., entitled "A Christian hymn of Dr. Martin Luther, setting forth the unspeakable grace of God, and the true faith" (in *Klug's G. B.*, 1541, and most later books, entitled "A hymn of thanksgiving for the great blessings which God has bestowed on us in Christ"). Thence in *Wackernagel*, iii. p. 5, in Schirek's ed. of *Luther's Geistl. Lieder*, 1854, p. 31, and in the *Unv. L. S.*, 1851, No. 235. By its clear and full doctrinal statements in flowing verse it soon became popular in Germany. Tileman Heeshusius, in his preface to *Johannes Magdeburg's Psalter*, 1565, thus speaks of it:—

"I do not doubt that through this one hymn of Luther many hundreds of Christians have been brought to the true faith, who before could not endure the name of Luther; but the noble, precious words of the hymn have won their hearts, so that they are constrained to embrace the truth: so that in my opinion the hymns have helped the spread of the Gospel not a little."

We may note that

the original melody of 1524 is in *H. A. & M.*, No. 293, called *Erk*. The melody, which appeared in *Klug's G. B.*, 1535 (and possibly in the lost ed. of 1529), is said to have been written down by Luther from hearing it sung by a travelling artisan, and bears considerable resemblance to an old popular song tune (see *L. Erk's Choral Buch*, 1863, Nos. 193-195). In England the melody of 1535 has been long used, in an altered form, under the name of *Luther's Hymn*, and set to "Great God: what do I see and hear?" (p. 454. l.)

Owing to the structure of this hymn forbidding selection, and to its length, it has come very little into English C. U. *Tr.* as:—

1. Rejoice, ye ransom'd of the Lord. By *W. M. Reynolds*, in the *Evang. Review*, Gettysburg, July, 1849, p. 143. The trs. of st. i.-vi. are in the *Amer. Luth. Gen. Synod's Coll.*, 1850-52.
2. Dear Christians, one and all rejoice. In full by *R. Massie* in his *Martin Luther's Spir. Songs*, 1854, p. 47. Repeated in the *Ohio Luth. Hyl.*, 1880, and others.
3. Dear Christian people, all rejoice. A full and good *tr.* by *Mrs. Charles*, in her *Voice of Christian Life in Song*, 1858. Her *tr.* of st. i., altered and beginning "Ye Christian people!" is st. ii. of No. 95 in the *Swedenborgian Coll.*, 1880.

Other trs. are:—

- (1) "Be glad now, all ye Christen men," by *Rp. Coverdale*, 1539 (*Remains*, 1846, p. 550).
- (2) "Be blyth, all Christin men, and sing," in the *Gude and Godly Ballades*, ed. 1562, folio 24 (1868, p. 40).
- (3) "Now come ye Christians all and bring," by *J. C. Jacob*, 1722, p. 30.
- (4) "Ye Christian congregations dear," as No. 239 in the *Appendix* of 1743 to the *Moravian H. Bk.* (1754, pt. i., No. 299).
- (5) "Rejoice! Rejoice! ye Christian bands," by *Miss Fry*, 1845, p. 101.
- (6) "Christians all, with me rejoice," by *J. Anderson*, 1846, p. 47 (1847, p. 65).
- (7) "All ye that fear the Lord, rejoice," by *Dr. J. Hunt*, 1853, p. 78.
- (8) "Come, Christians all, let us rejoice," by *Dr. H. Mills*, 1856, p. 66.
- (9) "Let us be glad, and no more sad," by *S. Garratt*, in his *Hys. and Trs.*, 1867, p. 32.
- (10) "Dear

## O CHRISTE MORGENSTERNE

"Thine angels, Christ! we laud in solemn lays,  
Our elder brethren of the crystal sky,  
Who, 'mid Thy glory's blaze,  
The ceaseless anthem raise,  
And gird Thy throne in faithful ministry!"

In this, its original, form it never appeared in a collection for congregational use, but as altered to embody the generally accepted meaning of the passage from the Revelation, it has had a fair degree of popularity. This altered form reads:—

"O God the Son Eternal, Thy dread might  
Sent forth St. Michael and the hosts of heaven."

It was made by the Rev. J. Keble for, and was first published in, the *Salisbury H. Bk.*, 1857, No. 165. In 1861 the same text was given, with the omission of st. v., in Pott's *Hymns fitted to the Order of C. P.*, from whence it passed into the S. P. C. K. *Appendix*, 1869, and *Church Hymns*, 1871. The same stanzas, but with further alterations, were included in the *Parish H. Bk.*, 1863, and repeated in the *Sarum*, 1868, and the *Parish*, 1875. In the *H. Bk. for the use of Wellington College*, 1860, it begins with st. ii. "Thine angels, Christ! we laud in solemn lays." [J. J.]

**O Christe Morgensterne.** [*Holy Communion.*] This is one of *Zwey Schöne neue Lieder*, printed in broadsheet form at Leipzig, 1579, and thence in *Wackernagel v. p. 11*, in 10 st. of 6 l. The text in the Berlin G. L. S., ed. 1863, No. 1124, is from the Leipzig G. B., 1586, omitting st. x. Sometimes ascribed, but without proof, to *Basilius Förtsch*, or to *Michael Walther*. Tr. as:—

**O Christ, Thou bright and Morning Star.** A tr. of st. 1.—111., v., ix. by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 179, and her *C. B. for England*, 1863, No. 144. Repeated in the *Pennsylvania Luth. Ch. Bk.*, 1868, reduced to c.m., and omitting st. iii. [J. M.]

**O Christe qui noster poli.** Archbishop Charles de Vintimille. (?) [*Vigil of Whitsunday.*] Appeared in the *Cluniae Breviary*, 1686, p. 506; again in the *Paris Breviary*, 1736, and in later French Breviaries. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 77; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. Tr. as:—

1. **O Jesu, Who art gone before.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, No. 77, into *Oldknow's Hymns*, &c., 1850; *Schaff's Christ in Song*, 1869, &c. In Martineau's *Hymns*, &c., 1840, it is altered to "Messiah now is gone before."

2. **O Christ, Who dost, our herald, rise.** By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

**Translations not in O. V.:**—

1. O Thou, gone up, our Harbinger. I. Williams. 1839.

2. Our Forerunner, why forsake us? W. J. Blew. 1852-3.

3. Christ! Who in heaven Thy palace gate. J. D. Chambers. 1857.

4. O Christ, Who Leader in the race. C. I. Black, in *Lyra Mericana*. 1864. [J. J.]

**O Christe splendor gloriae.** [*C. of Confessors.*] This hymn is found in three mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 102b; Jul. A. vi. f. 62b; Harl. 2961 f. 247); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 39b). It is also in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, p. 270). In some

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of the mss. the initial "O" has dropped out. Morel, No. 236, gives it as a hymn for the Common of Apostles (beginning "Christe, tu splendor gloriae"), from an 11th cent. Rhenaun ms. Tr. as:—

**O Sun of glory! Christ our King.** By J. D. Chambers. In his *Lauda Syon*, 1866, p. 6; and in the 2nd ed., 1863, of the *Appendix to the H. Nodet*, No. 200. [J. M.]

**O come and dwell in me.** C. Wesley. [*Holiness desired.*] This is a cento compiled from his *Short Hymns*, &c., 1762 (*P. Works*, 1868-72, vol. xiii.), as follows: st. i. from vol. ii., No. 569, on 2 Cor. iii. 17; st. ii. from vol. ii., No. 578, on 2 Cor. v. 17; and st. iii. from vol. ii., No. 713, on Heb. xi. 5. This cento was given in the *Wes. H. Bk.*, 1780, No. 356, and has passed into several collections in G. Britain and America. G. J. Stevenson has an interesting account in his *Methodist H. Bk. Notes*, 1883, p. 258, of the spiritual use of this cento. [J. J.]

**O come and mourn with me awhile.** F. W. Faber [*Good Friday.*] Pub. in his *Jesus and Mary*, 1849, in 12 st. of 4 l., and headed "Jesus Crucified;" and again, after revision, in his *Hymns*, 1862. It was brought into special notice by being included in an abbreviated and altered form in *H. A. & M.*, 1861. The original refrain reads, "Jesus, our Love, is crucified." This was changed in *H. A. & M.* to "Jesus, our Lord, is crucified," and has been almost universally adopted. The history of this refrain, which is somewhat interesting, is given under "My Lord, my Love was crucified" (p. 701, ii.). In addition to the *H. A. & M.* arrangement there are others, including, "Ye faithful, come and mourn awhile" in Skinner's *Daily Service Hymnal*, 1864, "O come, and look awhile on Him," in the 1874 *Supplement to the N. Cong.*; "O come, and mourn beside the Cross," in the S. P. C. K. *Church Hys.*, 1871; "Have we no tears to shed for Him," in Beecher's *Plymouth Coll.*, 1855; and others. The *H. A. & M.* version of the text is translated into Latin in Biggs's annotated *H. A. & M.*, 1867, by the Rev. C. B. Pearson, as "Adeste fideles, mecum complorantes." [J. J.]

**O come, Creator Spirit, Inspire the souls.** W. J. Blew. [*Annunciation of B. V. M.*] This hymn, which, as given in his *Church Hy. and Tune Bk.*, 1852-55, is a cento as follows:—st. i. is original; st. ii. is a tr. of "Memento rerum conditor" (p. 349, l.); and st. iii.—vii., a tr. of "Hæc illa solemnitas dies" (p. 477, l.). This cento is repeated in Rice's *Sol.* from Mr. Blew's *Church H. & Tune Bk.*, 1870. [J. J.]

**O comfort to the dreary.** J. Conder. [*Christ the Comforter.*] Given as No. 428 in the *Cong. H. Bk.*, 1836, in 5 st. of 8 l., again in his *Choir and Oratory*, 1837, p. 45; and again, with the omission of st. v. in his *Hys. of Praise, Prayer, &c.*, 1856. It is usually given with the omission of st. iii. [J. J.]

**O comfort to [of] the weary! O balm to the distressed!** T. R. Birks. [*Ps. lxxxix.*] Appeared in his *Companion Psalter*, 1874, in 4 st. of 8 l. It is repeated in the *Universal H. Bk.*, 1885, and others, and sometimes as "O comfort of the weary." It is a



good specimen of the author's paraphrases. [Psalter, English, § xx. 7.] [J. J.]

**O! day of days! shall hearts set free?** *J. Keble. [Easter.]* Written April 18, 1822, and 1st pub. in his *Christian Year*, 1827, as the poem for Easter Day. It is in 15 st. of 4 l., and headed with the text from St. Luke xxiv. 5, 6. It has been repeated in all later editions of the *Christian Year*. As a whole it is not in C. U.; but st. ix., xi. and xii., slightly altered, are given as, "As even the lifeless stone was dear," in the *H. Bk. for the Use of Wellington Coll.*, 1860, where it is appointed for the evening of the 4th Sunday after Easter. [J. J.]

**O day of rest and gladness.** *Bp. C. Wordsworth, of Lincoln. [Sunday.]* This is the opening hymn of his *Holy Year*, 1862, pt. i., in 6 st. of 8 l. It is a fine hymn, somewhat in the style of an Ode from a Greek Canon, and is in extensive use. Sometimes st. v. and vi. are given as a separate hymn, beginning, "To day on weary nations." In the 3rd ed. of the *Holy Year*, 1863, the full hymn was given as No. 3. In the 1874 *Supplement to the New Cong. H. Bk.*, it is reduced to 4 st. of 8 l., and is also somewhat altered. [J. J.]

**O Dei sapientia.** [*Presentation of the B. V. M.*] This hymn does not appear to be earlier than the 15th cent. *Mone*, No. 342, gives it from mss. of the 15th cent. at Bamberg, and at St. Paul in Carinthia; and *Morrel*, p. 82, cites it as in an Einsiedeln ms. of 1470. It is in three St. Gall mss. of the 15th cent., Nos. 408, 438, 440. The printed text is also in the *Sarum Brev.*, Paris, 1531; the *Aberdeen Brev.* of 1509; in *Daniel*, iv. p. 283, &c. *Tr.* as:—

**O wisdom of the God of Grace.** By J. D. Chambers, in his *Lauda Nyon*, 1868, p. 64, and, with slight alterations and another doxology, in the *Hymnary*, 1872. [J. M.]

**O Deus ego amo Te, Nam prior Tu amastime.** [*Love to Christ, or Passiontide.*] This hymn is found in the *Psalterium Canticorum Catholicarum*, Cologne, 1722, p. 328, and is probably by some German Jesuit of the 17th cent. In J. C. Zabuesnig's *Katholische Kirchengedänge*, Augsburg, 1822, vol. i., p. 150, it is entitled, "The Desire of St. Ignatius," which probably is meant to refer to St. Ignatius Loyola (b. 1491, d. 1556; founder of the Society of Jesus, i.e. the Order of the Jesuits). The Latin text is also in the *Hymnodia Sacra*, Münster, 1753, p. 268; *Daniel*, ii., p. 335; H. M. Macgill's *Songs of the Christian Creed and Life*, 1876, &c. [J. M.]

**Translations in C. U. :—**

**I love, I love Thee, Lord most high.** By E. Caswall, in his *Masque of Mary*, &c., 1858, p. 357; and his *Hys. and Poems*, 1873, p. 221. It is in C. U. in its original form, and also as:—

**1. Do I not love Thee, Lord most High?** In Martineau's *Hymns*, &c. 1873.

**2. I love Thee, O Thou Lord most High.** In Dale's *English H. Bk.* 1874.

**Translations not in C. U. :—**

**1. O God, I love Thee well.** *J. W. Hewett*, 1859.

**2. Fain would we love Thee, Lord; for Thou.** *J. Keble*, 1869.

**3. Jesus, I love Thee evermore.** *E. C. Benedict* of New York, in Schaff's *Christ in Song*, 1869.

**4. O God, my love goes forth to Thee.** *H. M. Macgill*, 1876. [J. J.]

**O Deus ego amo Te, Nec amo Te ut salves me.** *St. Francis Xavier?* [*Love to Christ, or Passiontide.*] The original of this hymn is supposed to be a Spanish sonnet which begins "No me mueve, mi Dios, para quererte," and which in Diapenbrock's *Geistlicher Blumenstrauß*, 1829, p. 199, is ascribed to St. Francis Xavier. In the *Poesias* of St. Teresa of Spain (Teresa de Jesus, b. 1515, d. 1582), pub. at Münster, in 1854, it is included as by her; but we have been unable to find it in her *Libros*, Lisbon, 1616, her *Obras*, Lisbon, 1654, or her *Opera*, Cologne, 1686. The Latin form is probably by Xavier or by some German Jesuit. It is at least as early as 1668, for in that year a *tr.* was pub. by J. Scheffler, in his *Heilige Seelenlust*, Bk. v., No. 194, entitled, "She [the Soul] loves God simply for Himself, with the Holy Xavier. Also from the Latin" (see below). In the same year it also appeared with Xavier's name in W. Nakatenus's *Coeleste palmetum* (ed. 1701, p. 491, entitled, "The desire of a loving soul towards the God-Man crucified for us. S. P. Francis Xavier"). The Latin text is also found in the *Psalterium Canticorum Catholicarum*, Cologne, 1722, p. 328; the *Hymnodia Sacra*, Münster, 1753, p. 270; *Daniel* ii. p. 335; *Königsfeld*, ii. p. 280; F. A. March's *Lat. Hys.*, 1875, p. 190, &c.

It has been *tr.* into German, and through the German into English, viz.:—

**Ich liebe Gott, und swar umsonst.** By J. Scheffler in his *Heilige Seelenlust*, 1668, Bk. v., No. 194 (*Werke*, 1862, p. 322). A free *tr.* in 10 st. of 4 l. in the *Herrn- und G. B.*, 1735, No. 738. *Tr.* as "My dear Redeemer! Thou art He," as No. 624 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later ed. (1866, No. 464) it begins "Gracious Redeemer, Thou hast me." [J. M.]

The *trs.* directly from the Latin are:—

**1. My God, I love Thee, not because.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 295; and his *Hys. & Poems*, 1873, p. 152. It has been included, with slight alterations, in most of the prominent hymn-books pub. since 1850, and is very popular in G. Britain and America. It is also found in the following forms:—

(1) **I love Thee, O my God, but not.** In the Reformed Dutch *Hys. of the Church*, N. Y., 1869, much altered. In the *Bap. Praise Bk.*, N. Y., 1871, this form is again altered as "I love Thee, O my God, and still."

(2) **Jesus, I love Thee; not because.** In Schaff's *Christ in Song*, 1869.

(3) **Lord, may we love Thee, not because.** In Kennedy, 1863.

(4) **O God, we love Thee; not because.** In the Irvingite *Hys. for the Use of the Churches*, 1871.

(5) **Saviour, I love Thee, not because.** In Dale's *English H. Bk.* 1874.

(6) **Thou, O my Jesus (Saviour) Thou didst me.** In the Unitarian *Hys. for the Church of Christ*, Boston, U.S.A. 1853; T. Darling's *Hys. for the Church of England*, 1887, &c.

**2. I love Thee, O my God and [my] Lord.** Given anonymously in Kennedy, 1863, No. 661, in 4 st. of 6 l. In the *Sarum Hyl.*, 1868, and Porter's *Churchman's Hyl.*, 1876, it is abbreviated to 3 st.

**3. My God, I love Thee, yet my love.** By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

**4. Thee, O God, alone I love.** By G. E. Dartnell, in Thring's *Coll.*, 1880 and 1882.

**Other *trs.* are:—**

**1. My God, I love Thee, not because I covet Thy salvation.** Anon. in *The Old Church Porch*, 1867.



2. O God, my heart is fixed on Thee. *Elizabeth Charles*, 1858.  
 3. O God, I love Thee; not with hope. *J. W. Hewett*, 1859.  
 4. I do not love Thee, Lord. To win Thy, &c. *H. Kynaston*, 1862.  
 5. O God, let not my love to Thee. *H. M. Macgill*, 1876. [J. J.]

**O disclose Thy lovely face.** *C. Wesley*. [Pardon desired.] There are two centos in C. U., each beginning with this line, as follows:—

(1) The first is No. 156 of the *Wes. H. Bk.*, prior to the 1875 revision. It is thus composed: St. i. is st. ii. of C. Wesley's hymn, "Lord, how long, how long shall I," which appeared in the *Hys. & Sacred Poems*, 1740; and st. ii. and iii. are st. ii. and iii. of "Christ, Whose glory fills the skies" (p. 230, l.). In this form the cento was given in the *Wes. H. Bk.*, 1780, and is found in several Methodist collections. (2) The second form of the hymn is No. 156\*, in the revised *Wes. H. Bk.*, 1875. It is composed of st. ii., iii., and v. of "Lord, how long, how long shall I?" as above. [J. J.]

**O du allersüßste Freude.** *P. Gerhardt*. [*Whitsuntide*.] This beautiful hymn of supplication to the Holy Spirit for His gifts and graces was 1st pub. in the 3rd. ed., 1648, of *Crüger's Praxis pietatis melica*, No. 155, in 10 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 30, and in Bachmann's ed., No. 10. It has attained a wide popularity in Germany, and is included in the *Berlin G. L. S.*, ed. 1863, No. 366. Through J. C. Jacobi's version it has also been very largely used, in various forms, in Great Britain and America. Tr. as:—

1. O Thou sweetest Source of gladness. A full and good tr. by J. C. Jacobi, in Part ii., 1725, of his *Psal. Ger.* p. 6 (ed. 1732, p. 43, greatly altered). His st. i.-iv., ix., x. were considerably altered, as "Holy Ghost, dispel our sadness," by A. M. Toplady, and were given in the *Gospel Magazine*, June, 1776, and repeated in the same year in Toplady's *Ps. & Hys.*, No. 155. They are thus included in Sedgwick's ed. of Toplady's *Hys. & Sacred Poems*, 1860, p. 169. These st. are, (i.) "Holy Ghost, dispel our sadness." (ii.) "From that height which knows no measure." (iii.) "Come, Thou best of all donations." (iv.) "Known to Thee are all recesses." (v.) "Manifest Thy love for ever." (vi.) "Be our Friend on each occasion." While appearing in many centos, it usually begins with the first stanza of the *Jacobi-Toplady* text of 1776, "Holy Ghost, dispel our sadness." These centos may be thus grouped:—

(1) In the original metre. There are about a dozen of centos in C. U. in this metre, and all beginning with st. i., given in hymn-books from the *Lady Huntingdon Coll.*, 1740, in 5 st., to the *Irish Church Hymnal*, 1873, in 2 st. The construction of all these centos may be ascertained by comparing them with the first lines of the *Jacobi-Toplady* text as above.

(2) In 8.7.8.7.4.7. metre. This, composed of st. i., iii., 1833; Kennedy, 1863; in Bickersteth's *Christian Psalmody*, 1873, in 2 st. The construction of all these centos may be ascertained by comparing them with the first lines of the *Jacobi-Toplady* text as above.

(3) In 8.7.8.7. metre. There are nearly ten centos in this metre from the *Cong. H. Bk.*, 1836, in 2 st. to the *Pennsylvania Lutheran Ch. Bk.*, 1868, in 3 st. of 8 l.

(4) In addition to these centos there are also (1) "Holy Spirit, Source of Gladness," in the American Unitarian *Hk. of Hymns*, 1844, and other collections; (2) "Come, Thou Source of sweetest gladness," in Stopford Brooke's *Christian Hys.*, 1881, both being altered forms of the *Jacobi-Toplady* text.

2. Sweetest joy the soul can know. A good tr., omitting st. viii. and ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd series, 1858, p. 55, and again, altered in metre, as "Sweetest Fount of

holy gladness," in her *C. B. for England*, 1863, No. 73. In this st. ii. and iv., as in *Lyra Ger.*, are omitted. From the *Lyra Ger.* text, No. 408 of the American *Hys. of the Spirit*, 1864, is derived; and from the *C. B. for England* text, No. 108, in Stryker's *Christian Chorals*, N. Y., 1885. [J. M.]

**O du Liebe meiner Liebe.** [*Passiontide*.] Included in the *Geistreiches G. B.*, Halle, 1697, p. 203, in 7 st. of 8 l., and in Wagner's *G. B.*, Leipzig, 1697, vol. ii. p. 870. Repeated in Freylinghausen's *G. B.*, 1704, and recently in the *Berlin G. L. S.*, ed. 1863.

It has been erroneously ascribed to J. Scheller, to whose "Liebe, die du mich zum Bilde," it is a companion hymn: sometimes to A. Drese, equally without proof. In the *Blätter für Hymnologie*, 1883, p. 11, it is claimed for *Elisabeth von Senitz* (b. 1629 at Rankau, Briege, Silesia; d. 1679, at Oels in Silesia). (See *Various*.)

Translations in C. U.:—

Thou Holiest Love, whom most I love. A good tr., omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 83 (2nd ed., 1856, altered, and with a new tr. of st. ii.). It was repeated in full in Schaff's *Christ in Song*, 1869, p. 185. Abridged in Flett's *Coll.*, Paisley, 1871; Whiting's *Hys. for the Ch. Catholic*, 1882, the latter reading "most I prize." Two American hymn-books, the *Dutch Ref.*, 1869, and the *Bapt. Praise Bk.*, 1871, give centos beginning with the tr. of st. vi., "O Love! who gav'st Thy life for me."

Other trs. are, (1) "O the love wherewith I'm loved," as No. 627 in pt. i. of the *Moravian H. Bk.*, 1764 (1866, No. 99). (2) "Love divine! my love commanding," by Miss Burlingham in the *British Herald*, Oct., 1865, p. 152, and Reid's *Praise Bk.*, 1872, No. 375. [J. M.]

**O Durchbrecher aller Bande.** *G. Arnold*. [*Sanctification*.] 1st pub. in his *Göttliche Liebes-Funcken*. Frankfurt am Main, 1698, No. 169, in 11 st. of 8 l., entitled "The Sigh of the Captive." Included in the *Geistreiches G. B.*, Darmstadt, 1698, p. 498, in Freylinghausen's *G. B.*, 1704, and many later collections, as the *Unv. L. S.*, 1851, No. 326. Also in Ehmann's ed. of Arnold's *Geistl. Lieder*, 1856, p. 81, and Knapp's ed., 1845, p. 202. It is Arnold's finest church hymn, and is a very characteristic expression of the Pietistic views regarding the conflict between the old and the new man. Lauxmann, in *Koch*, viii., 432-434, says of it:—

"In this hymn the poet powerfully expresses his inmost emotions under the many conflicts he had with his heart. . . . It is a true daily hymn of supplication for earnest Christians who have taken the words of the Apostle 'Follow. . . . the sanctification without which no man shall see the Lord' (Heb. xii. 14) as the rule and standard of their lives. Many such might often rather sigh it out than sing it."

Translations in C. U.:—

1. Thou who breakest every chain. A very good tr., omitting st. v., vi., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 140 (*C. B. for England*, 1863, No. 111, omitting the trs. of st. iii., viii.). Included in the Harrow School *H. Bk.*, 1866; Brown-Borthwick's *Select Hys.*, 1871, and the S. P. C. K. *Church Hys.*, 1871, &c. In *Church Hys.* the cento is: st. i. is from i., ll. 1-4, and iv., ll. 1-4 of the German; ii. from iv., ll. 5-8, and vii., ll. 5-8; iii. from ix.; iv. from x., ll. 1-4, and xi. 5-8.

2. Thou who breakest every fetter, Thou who art. Omitting st. v., vi., by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 51. Her trs. of

st. i., viii., x., xi., are No. 188 in Dr. Pagenstecher's *Coll.*, 1864.

Another tr. is, "Thou who breakest every fetter, Who art ever," by N. L. Frothingham, 1870. [J. M.]

**O esca viatorum.** [*Holy Communion.*] This hymn was probably composed by some German Jesuit of the 17th cent., though it has been by some ascribed to St. Thomas of Aquino. It has not been traced earlier than the *Mainz G. B.*, (R. C.) 1661, where it is given at p. 367 in 3 st., entitled "Hymn on the true Bread of Heaven." It is also in the *Hymnodia Sacra*, Mainz, 1671, p. 86; in *Daniel ii.* p. 369, and others. [J. M.]

Translations in C. U. :—

1. **O Bread to pilgrims given.** By R. Palmer, 1st pub. in the *American Sabbath H. Bk.*, 1858, No. 1051; again in his *Hys. & Sac. Poems*, 1865; and then in the *Lyra Sac. Americana*, 1868. In 1867 it was given with alterations in Alford's *Year of Praise*, and subsequently in other collections.

2. **O Food that weary pilgrims love.** By the Compilers of *H. A. & M.*, in the 2nd ed. of *Introits* prefixed to *H. A. & M.*, 1861, and then in the 1868 *Appendix* to the same, and in other hymnals.

3. **O Food of men wayfaring.** By R. F. Littledale, in the *Altar Manual*, 1863; the *People's H.*, 1867; and the *Altar Hymnal*, 1884.

4. **O Bread of Life from heaven.** By Philip Schaff, in his *Christ in Song*, N. Y., 1869, Lond., 1870. This is repeated in the *Scottish Presb. Hymnal*, 1876, and altered as "O Food, the pilgrim needeth," in the *Hymnary*, 1872.

Translations not in C. U. :—

1. **O Living Bread from Heaven.** H. Trend, in *Lyra Eucharistica*, 1863.

2. **O Meat the pilgrim needeth.** J. D. Chambers, 1866.

3. **Behold the traveller fed.** D. T. Morgan, 1880.

[J. J.]

**O Everlasting Light.** H. Bonar. [*Christ in All.*] Pub. in the 2nd Series of his *Hys. of Faith and Hope*, 1864, in 10 st. of 4 l., and headed, "Christ in All." It deals with Christ as the Everlasting "Light," "Rock," "Fount," "Health," "Truth," "Strength," "Love," and "Rest" of His people. It is in extensive use, and sometimes as "Jesus, my Everlasting Light." [J. J.]

**O Ewigkeit, du Donnerwort.** J. Rist. [*Eternal Life.*] 1st pub. in the *Viertes Zehen* of his *Himliche Lieder*, Lüneburg, 1642, p. 51, in 16 st. of 8 l., entitled "An earnest contemplation of the unending Eternity." It is given in full in Burg's *G. B.*, Breslau, 1746, No. 1142, and still holds its place as a standard hymn, but is frequently abridged; st. iv., vii., viii., xii. being generally omitted, as in the *Berlin G. L. S.* ed., 1863, No. 1608. It is an impressive and strongly coloured hymn, and has proved a powerful appeal to many German hearts. Tr. as :—

1. **Eternity! terrific word.** A version of st. i., iii., xii., xvi., based on *Jacobi*, 1722; and probably by W. M. Reynolds, as No. 245 in the *American Luth. Gen. Synod's Coll.*, 1850-52. Repeated in the *Ohio Luth. Hyl.*, 1880.

2. **Eternity! most awful word.** By A. T. Russell, as No. 258 in his *Ps. & Hys.*, 1851. It is in 4 st., founded on st. i., ii., ix., xvi. Repeated,

altered and beginning "Eternity, tremendous word, The womb of mysteries yet unheard," in *Kennedy*, 1863.

3. **Eternity, thou word of fear.** A good tr. of st. i., ix., xiii., xvi., by E. Thring, as No. 47 in the *Uppingham and Sherborne School H. Bk.*, 1874.

Another tr. is "Eternity! tremendous Word, Home-striking Point, Heart-piercing Sword," by J. C. Jacobi, 1722, p. 97. [J. M.]

**O Ewigkeit! O Ewigkeit.** [*Eternity.*] *Wackernagel v.* p. 1258, gives this as an anonymous hymn (in 18 st. of 6 l. and the refrain, "Betracht o Mensch die Ewigkeit"), from the *Catholische Kirchen-Gesäng*, Cologne, 1625 (*Bäumker*, ii. p. 304, says it is in the *Ausserlesene Catholische geistliche Kirchengesäng*, Cologne, 1623). In *Daniel Wülffer's Zwölff Andachten*, Nürnberg, 1648, p. 536, in 16 st. considerably altered. Wülffer's text is in the *Nürnberg G. B.*, 1690; *Schöber's Lied-erregen*, 1769, and others; and is followed by Bunsen in his *Versuch*, 1833, No. 839. Bunsen's stts. correspond to st. i.-iv., viii., xi., xii., xiv.-xviii. of the 1625 text, some being considerably altered. As in almost all the trs. the second line is "How long art thou, Eternity," we employ in the following notes —, to show this. Tr. as :—

1. **Eternity! Eternity!—Yet onward.** In full from Bunsen, by Miss Cox, in her *Sac. Hys. from the German*, 1841, p. 187 (1864, p. 139). Included, more or less altered and abridged, in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867; *Holy Song*, 1869; the *American Hys. for the Church of Christ*, 1853; *Plymouth Coll.*, 1855; *Dutch Reformed*, 1869; and others.

2. **Eternity! Eternity!—And yet.** A good and full tr. from Bunsen by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 24. It is repeated abridged in the *Cumbræ H. Bk.*, 1863; and in America in the *Hys. for Ch. & Home*, 1860; *Robinson's Songs for the Sanctuary*, 1865, and the *Church Praise Bk.*, 1882.

Other trs. are, (1) "Eternity! Eternity!—For still," by C. T. Brooks, in his *Schiller's Homage of the Arts*, &c., 1847 (Boston, U. S.), p. 146. (2) "Eternity! Eternity!—Yet hasteth," by Dr. H. W. Dulcken, in his *Bk. of Ger. Songs*, 1856, p. 285. (3) "Eternity, how long! how vast," by Dr. G. Walker, 1860, p. 115. (4) "Eternity! how long art thou," by Dr. J. Guthrie, 1869, p. 128. (5) "Eternity! Eternity!—Life hasteth," signed "M. M." in the *Monthly Packet*, vol. xii., 1871, p. 413. (6) "Eternity! Eternity!—Swiftly," dated 1866, by J. H. Hopkins, in his *Carols, Hys. & Songs*, 3rd ed., 1882, p. 90.

See also **Eternity! Eternity! how vast**, p. 357, i.

[J. M.]

**O Faith! thou workest miracles.** F. W. Faber. [*Faith.*] Appeared in his *Jesus and Mary*, 1849, in 12 st. of 4 l., and entitled "Conversion." It was also included in his *Hymns*, 1862. The hymn "O Gift of gifts! O grace of Faith," in the *Hymnary*, 1872, and others, is composed of st. v. vii.-x. and xii. of this hymn slightly altered. [J. J.]

**O filii et filiae, Rex coelestis, Rex gloriae.** [*Easter.*] Neale in his *Med. Hys.*, 1851, classes this with others as belonging to the 13th cent.; but it is more probably not earlier than the 17th, and is apparently of French origin. The Latin text, for the *Salut* on Easter Day, is in the *Office de la Semaine Sainte*, Paris, 1674, p. 478. *Bäumker*, i. p. 569, cites a German tr. as in the *Nord-*

*Sterne Führers zur Seeligkeit*, a German Jesuit collection pub. in 1671. The hymn is introduced by "Alleluia, Alleluia, Alleluia." It is used in many French dioceses in the *Salut*, or solemn salutation of the Blessed Sacrament, on the evening of Easter Day. The text will be found in the *Paroissiens* pub. for use in the Paris and other dioceses in France. [J. M.]

#### Translations in C. U. :—

1. *Ye sons and daughters of the Lord.* By E. Caswall, in his *Lyra Catholica*, 1849, p. 251, and his *Hys. & Poems*, 1873, p. 152. It is given in some Roman Catholic hymn-books in an abbreviated form.

2. *Ye sons and daughters of the King.* By J. M. Neale in his *Medieval Hys.*, 1851, p. 111, and the *Hymnal N.*, 1854, No. 65. In addition to its use in its 1851 form it is also found as :—

(1) *O sons and daughters, let us sing.* This is the *H. A. & M.* text, and is Neale's altered by the Compiler. The *Sarum* 1868 is the same text with further alterations.

(2) *Children of God, rejoice and sing. For Christ hath risen, &c.* This in the *Hymnary*, 1872, is based upon Dr. Neale and J. D. Chambers.

(3) *O sons redeemed, this day we sing.* In Murray's *Hymnal*, 1852.

(4) *Ye sons and daughters of the Lord.* This in Skinner's *Daily Service Hyl.*, 1864, is a cento from Neale and Caswall.

3. *Ye sons and daughters, Christ we sing.* By W. J. Blew in his *Church Hy. and Tune Bk.*, 1852–55, and in Rice's *Sel.* from the same, 1870.

4. *Children of men, rejoice and sing.* By J. D. Chambers in his *Lauda Syon*, 1857, p. 178. It passed into the *Salisbury H. Bk.*, 1857, and the *People's H.*, 1867.

#### Translations not in C. U. :—

1. *Young men and maids, rejoice and sing.* In the *Evening Office*, 1748; the *Divine Office*, 1763; and O. Shipley's *Annus Sanctus*, 1884. In J. R. Beste's *Church Hys.*, 1849, p. 50, the same *tr.* is given with very slight changes.

2. *Let Zion's sons and daughters say.* T. C. Porter (1859; revised 1868) in Schaff's *Christ in Song*, N.Y., 1869; Lond. 1870.

3. *O maids and striplings, hear love's story.* C. Kent, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

**O fons amoris, Spiritus. C. Coffin.** [*Sunday Morning.*] Appeared in the *Paris Breviary*, 1736, as the Ferial hymn at Terce, in 3 st. of 4 l., and again in Coffin's *Hymni Sacri*, 1736, p. 92. It is also in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 4; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is a recast of the "Nunc sancte nobis." It is *tr.* as :—

1. *O Spirit, Fount of love, Unlock Thy temple door.* By I. Williams, in the *British Magazine*, Jan., 1834, vol. v. p. 30, and again in his *Hys. tr. from the Parisian Brev.*, 1839, p. 7. In the *English Hymnal*, 1856 and 1861, No. 9 is the same *tr.* rewritten in C.M. as "O Holy Spirit, Fount of love, Unlock," &c.

2. *O Holy Spirit, Lord of grace.* By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 4. This is repeated with slight changes in several collections. In *H. A. & M.* another doxology is substituted for that in Chandler.

3. *O Holy Spirit, Fount of love. Blest Source, &c.* By Jane E. Leeson, and pub. in her *Paraphrases* [of the Scottish *Trs. and Paraphs.*] & *Hys.*, &c., 1853, in 4 st. of 4 l., and again in the *Irvingite Hys.*, 1864, and 1871.

4. *O Spirit, Fount of Holy Love.* In the 2nd ed. 1863, of the *Appendix to the H. Noted*, No. 280.

#### Other *trs.* are :—

1. *O Fount of love! blest Spirit.* W. J. Blew, 1852 and 1855.

2. *O Fount of love! Thou Spirit blest.* J. D. Chambers, 1857.

3. *All-gracious Spirit, Fount of love.* D. T. Morgan, 1880. [J. J.]

**O for a closer walk with God.** W. Cowper. [*Walking with God.*] This is one of the most beautiful, tender, and popular of Cowper's hymns. It appeared in the 2nd ed. of R. Conyers's *Coll. of Ps. & Hys.*, 1772, in 6 st. of 4 l., and again in A. M. Toplady's *Ps. & Hys.*, 1776, and in the *Olney Hymns*, 1779, Bk. i., No. 3, and headed, "Walking with God." It is based on Gen. v. 24, "And Enoch walked with God." It is in extensive use in all English-speaking countries, and usually in its original form. [J. J.]

**O for a faith that will not shrink.** W. H. Bathurst. [*Faith.*] 1st pub. in his *Ps. and Hys.*, &c., 1831, Hy. 86, in 6 st. of 4 l., and entitled, "The Power of Faith." As found in *H. A. & M.*, the *Hy. Comp.*, and others, st. iv. is omitted. Its omission is a great gain to the hymn, as it mars its simplicity and tenderness. It reads :—

"That bears unmov'd the world's dread frown,  
Nor heeds its scornful smile;  
That sin's wild ocean cannot drown,  
Nor its soft arts beguile."

The use of this hymn is great, and more especially in America, where it is given in most of the leading collections. [J. J.]

**O for a heart to praise my God.** C. Wesley. [*Holiness desired.*] Appeared in *Hys. and Sac. Poems*, 1742, p. 80, in 8 st. of 4 l. (*P. Works*, 1868–72, vol. ii. p. 77). It is based on the Prayer Book version of Ps. li. 10. From its appearance in M. Madan's *Ps. & Hys.*, 1760, No. 3, to the present time, it has been one of the most widely used of C. Wesley's hymns. It was given in the *Wes. H. Bk.*, 1780, No. 334. G. J. Stevenson's note in his *Methodist H. Bk. Notes*, 1883, p. 245, is of more than usual interest. [J. J.]

**O for an overcoming faith.** I. Watts. [*Second Advent.*] 1st pub. in his *Hys. and Spiritual S.*, 1707 (2nd ed. 1709, Bk. i. 17), in 4 st. of 4 l. It is based on 1 Cor. xv. 55–58, and is included in several hymn-books in G. Britain and America.

Another form is that given to it as No. 41 in the Draft Scottish *Translations and Paraphrases*, 1745, beginning, "When the last trumpet's awful voice." It is in 7 st. of 4 l., of which i.–iii. and vii. are new, and st. iv.–vi. are st. ii.–iv. of this hymn by Watts. It was rewritten in the public worship ed. of the *Trs. and Paraphs.* issued by the Church of Scotland in 1781 and still in C. U.; st. iii., ll. 3, 4, being altered from the 1745 text, and st. vii. rewritten as st. vii. and viii. The text of 1745 is ascribed by the eldest daughter of W. Cameron (p. 200, ff.) to Thomas Randall (an opinion not shared in by the other authorities); and the alterations in 1781 to W. Cameron. This form of the text is in C. U. outside of the *Trs. and Paraphs.*, both in G. Britain and America. Sometimes st. iii.–vi. are slightly altered as, "Behold what heavenly prophets sung." This form is in the *Edinburgh Diocesan Sel.* of 1830, No. 23,

and again in the *Scottish Episcopal Coll.*, 1858, No. 126. [J. M.]

**O for one celestial ray.** *Anne Steele and A. M. Toplady.* [*Prayer for the Holy Spirit.*] This hymn is based on the 12 concluding lines of Miss Steele's poem on "Captivity," pub. in her *Poems*, &c., 1760, vol. ii. p. 46 (Sedgwick's reprint, 1863, p. 227), and appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 194, in 5 st. of 4 l. This form of the text is in a few modern collections, including the *Bap. Ps. & Hys.*, 1858, and others. [J. J.]

**O for the death of those.** [*Burial.*] The opening line of this hymn is the first line of J. Montgomery's "Ode to the Volunteers of Britain, On the Prospect of Invasion," pub. in his *Wanderer of Switzerland and Other Poems*, 1819; and the third line of st. i. is partly from the last stanza but one of the same "Ode." From these extracts, and the whole tone and swing of the hymn, it is clear that it was suggested by the "Ode." It appeared anonymously in Mason and Greene's *American Church Psalmody*, Boston, 1831, No. 616, in 5 st. of 4 l. It is given in several modern American collections, including Hatfield's *Church H. Bk.*, 1872, and others. It is sometimes ascribed to J. Montgomery, and at other times to S. F. Smith, but in each case in error. Its authorship is unknown. [F. M. B.]

**O for the happy days gone by.** *F. W. Fuber.* [*Dryness in Prayer.*] Appeared in his *Jesus and Mary*, &c., 1849, in 18 st. of 4 l., and again in his *Hymns*, 1862. In the *American Bapt. Praise Book*, N. Y., 1871, No. 937, beginning, "One thing alone, dear Lord, I dread," is a cento compiled from this hymn. [J. J.]

**O for the peace which floweth as a river.** *Jane Crewdson, née Fox.* [*Hoping and Trusting to the end.*] Pub. in her posthumous work, *A Little While, and Other Poems*, 1864, as the opening hymn of the volume, in 6 st. of 4 l. It is found in full or in part in a large number of hymn books in G. Britain and America, and is much esteemed as a hymn for private use. [J. J.]

**O fortis, O clemens Deus.** *C. Coffin.* [*Evening.*] Included in the *Paris Breviary*, 1736, as the Ferial hymn at Vespers on Thursdays from Trinity to Advent; and again in Coffin's *Hymni Sacri*, 1736, p. 24. Also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 28; and Carl Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. O God of our salvation, Lord. J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 25, and Oldknow's *Hymns*, &c., 1850, &c.

2. Merciful and mighty Lord, Author of redeeming love. By R. Campbell, in his *Hys. and Anthems*, 1850. This is repeated in the 1860 *Appendix to the Hymnal Noted*.

Other *tra.* are:—

1. Merciful and mighty Lord, Author of the saving word. *I. Williams.* 1839.

2. O God of mercy, God of might. *J. D. Chambers.* 1857.

3. Unto Thee, O Father, merciful and mighty. *D. T. Morgan.* 1890. [J. J.]

**O frommer und getreuer Gott.** [*Penitence.*] Based on a hymn, "Ich armer

Mensch, mein Herr und Gott," by Johann Leon in his *Trostbuchlein*, 1611, and thence in *Wackernagel* iv. p. 507, in 14 lines. It is included in 6 st. of 4 l. in the *Königsberg G. B.*, 1650, p. 297, and probably in an earlier ed. c. 1643; also in J. Crüger's *Praxis pietatis*, 1648, No. 47, in the *Berlin G. L. S.*, ed. 1863, No. 527, &c. Sometimes erroneously ascribed to Bartholomäus Ringwaldt, whose hymn with the same first line (*Porst's G. B.*, ed. 1855, No. 318) is entirely different. *Tr.* as:—

O God, Thou righteous, faithful Lord. In full, by A. Crull, in the *Ohio Luth. Hym.*, 1880. [J. M.]

**O God, before Whose radiant throne.** [*Opening of a Place of Worship.*] This hymn appeared anonymously in the 1810 ed. of Rippon's *Bap. Sel.*, No. 338, Pt. ii., in 7 st. of 4 l. It was rewritten by the Rev. C. H. Spurgeon in 1866 in 5 st., and included in his *O. O. H. Bk.*, 1866, as by "John Rippon, 1810; Charles H. Spurgeon, 1866." This text and ascription of authorship were repeated in Dale's *English H. Bk.*, 1874. We have seen no authority for attributing the original to Dr. Rippon. Its anonymous appearance in his *Sel.*, in which the authors' names are usually given with the hymns, is no proof that he was the author. [J. J.]

**O God, for ever near.** *Abner W. Brown.* [*Public Worship.*] Written in 1844, and 1st pub. in his *Introsits*, 1845, in 4 st. of 4 l.; again in his *Hys. and Scriptural Chants*, 1848; and again in his *Sel. of Ps. & Hys.*, 1865. In this last it was increased to 5 stanzas, the addition being st. iv. In the *Bap. Ps. & Hys.*, 1858, No. 883, st. i.-iii. are from this hymn, and st. iv. is st. i. in a rewritten form. The hymn in whole or in part is also in other collections, as *Alford's Year of Praise*, 1867. [J. J.]

**O God, my God, my all Thou art.** [*Ps. lxxiii.*] This translation, by John Wesley, of a version of the 63rd Psalm, by an unknown Spanish author, was first pub. in J. Wesley's *Coll. of Psalms and Hymns*, 1738. This was an enlarged edition of the *Ps. and Hys.* previously pub. by him at Charles-Town, printed by Lewis Timothy, 1737. [See *Methodist Hymnody*, § 1.] The *tr.* was again pub. in the *Wesley Hys. and Sacred Poems*, 1739, p. 196, in 10 st. of 4 l. (*P. Works*, 1868-72, vol. i., p. 174.) In 1780 it was included in the *Wes. H. Bk.*, No. 425, with the omission of st. iv., "In holiness within Thy gates." Curiously enough, this stanza, as "O Lord, within Thy sacred gates," is the opening stanza of a cento from this hymn given in several modern collections, including the *Hymnary*, 1872, the *H. Comp.*, 1870 and 1876, and others, together with many American collections. This cento is in Elliott's *Ps. and Hys.*, 1835, and is probably much earlier. Dr. Osborn says, in his note on this hymn (*P. Works*, vol. i., p. 174.) "This noble version of Ps. lxxiii. was inserted in the book of 1738, and therefore probably translated in America. The Spanish author is unknown."

Mr. G. J. Stevenson, in his *Methodist Hymn Book Notes*, 1883, p. 294, says positively:—

"This hymn is from the Spanish, translated by John Wesley when he was in America in 1738."

Although there is much to strengthen Dr. Osborn's suggestion, that the *tr.* was made in America, we have seen no proof that it was



made there in 1735; and somewhat against it is the fact that the hymn is not in the *Charles-Town Coll. of Ps. & Hys.*, 1736-37. Bishop Bickersteth's note on the cento, in his *H. Comp.* (annotated ed., 1880), is well deserved:—

"This very beautiful version of part of the 63rd Psalm is varied from the translation of a Spanish version by J. Wesley. It seems to the Editor one of the most melodious and perfect hymns we possess for public worship."

The use, both of the *Wes. H. Bk.* text, and of the cento, "O Lord, within Thy sacred gates," is extensive, especially of the latter. [J. J.]

**O God, my Refuge, hear my cries.**

*I. Watts.* [Ps. lv.] Appeared in his *Psalms of David*, &c., 1719, p. 147 (misprinted 947), in 10 st. of 4 l., and headed, "Support for the afflicted and tempted Soul." In explanation of some portions of the Psalm which are not paraphrased, the following note is added:—

"I have left out some whole Psalms, and several parts of others that tend to fill the mind with overwhelming sorrows, or sharp resentment; neither of which are so well suited to the spirit of the Gospel, and therefore the particular complaints of David against Achitophel here are entirely omitted."

This paraphrase is given in some collections in full, and in others in an abbreviated form. In the *Leeds Hy. Bk.*, 1853, and others, it begins with st. viii. as "God shall preserve my soul from fear." [J. J.]

**O God of Bethel, by Whose hand.**

*P. Doddridge.* [*Jacob's Vow.*] This well-known and much-appreciated hymn has more than usual interest attached to it from its historical association with the *Scottish Translations and Paraphrases* of 1745 and 1781, and the numerous forms it has undergone. The facts cannot be grasped without much difficulty unless they are set forth in chronological order, and with more than usual detail.

#### i. The English form of the Text.

1. The earliest form of the hymn is that in the handwriting of Doddridge, now in the possession of the Rooker family, and quoted in this Dictionary as the D. MS. (see Doddridge). Doddridge's MS. hymns number 100. This is as follows:—

"No. xxxii.

JACOB'S VOW.

From Gen. xxxiii. 20, 22.

1  
"Oh God of Bethel, by whose Hand  
Thine Israel still is fed  
Who thro' this weary Pilgrimage  
Hast all our Fathers led

2  
"To thee our humble Vows we raise  
To thee address our Prayer  
And in thy kind and faithful Breast  
Deposit all our Care

3  
"If thou thro' each perplexing Path  
Wilt be our constant Guide  
If thou wilt daily Bread supply  
And Raiment wilt provide

4  
"If thou wilt spread thy Shield around  
Till these our wanderings cease  
And at our Father's lov'd Abode  
Our Souls arrive in Peace

5  
"To thee as to our Covenant God  
We'll our whole selves resign  
And count that not our tenth alone  
But all we have is thine.

2. In 1755, Job Orton published 370 hymns

from another MS. (written in shorthand, Humphreys's ed., Preface, p. viii.) by Doddridge as *Hymns founded on Various Texts in the Holy Scriptures*, &c. This hymn is given as No. iv., and begins:—

"O God of Jacob, by whose hand,"

this being the only variation from the *Rooker MS.* as above. In 1839, J. D. Humphreys reprinted the hymn in his edition of Doddridge's *Hymns*, &c., No. iv., from the same MS. as J. Orton had used, but with these variations: st. i., l. 4, *Hath* for "Hast"; and st. v., l. 2, *We will ourselves* for "We'll our whole selves." Of Humphreys's text editors have taken no notice.

From Orton's text there are the following hymns in C. U.:—

1. *O God of Jacob, by Whose hand.* In several collections.

2. *O Thou, by Whose all bounteous hand.* This was given in J. Belknap's *Sacred Poetry consisting of Psalms and Hymns*, &c., Boston, U. S. A., 1795; and again in later American collections.

#### ii. The Scottish form of the Text.

1. It is through the Scottish text that the hymn is most widely known. Its history, which is somewhat singular, is as follows:—

2. A copy of the *Rooker MS.* noticed above, and in Doddridge's handwriting, is in the possession of the descendants of Col. Gardiner's family. It formerly belonged to Lady Frances Erskine (an intimate friend of Doddridge's), who became the wife of Col. Gardiner, and her name is written therein. It is a complete copy of the *Rooker MS.*, with the exception that the corrections of the text made by Doddridge in the margin of the *Rooker MS.* are given in the body of the hymn instead of the original words, and the dates are omitted. An Index of first lines, not in the *Rooker MS.*, is added in Doddridge's handwriting. From this MS. R. Blair (p. 145, l.) secured this hymn from Lady Frances Gardiner, and presented it to the Committee engaged in compiling the *Scottish Translations and Paraphrases*, and in the issue of 1745 it was given therein as No. xlv., with the single alteration of "shield" to "wings" in st. iv., l. 1.

3. Doddridge wrote the hymn on "Jany. 16, 1739;" it was included in the *Scottish Translations and Paraphrases* in 1745; and J. Logan was born in 1748. Notwithstanding this, Logan gave it in his *Poems*, 1781, in the following form, and as his own:—

1. "O God of Abraham, by Whose hand  
Thy people still are fed;  
Who through this weary pilgrimage,  
Hast all our fathers led.

2. "Our vows, our prayers, we now present  
Before Thy throne of grace  
God of our fathers! be the God  
Of their succeeding race.

3. "Thro' each perplexing path of life  
Our wand'ring footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide!

4. "O spread Thy cov'ring wings around,  
Till all our wanderings cease;  
And at our Father's lov'd abode  
Our souls arrive in peace!

5. "Now with the humble voice of prayer,  
Thy mercy we implore;  
Then with the grateful voice of praise,  
Thy goodness we'll adore."

Here st. i.-iv. are a revise of Doddridge, and st. v. is new.



4. During the same year (1781) the *Scottish Translations and Paraphrases* were published in their new and revised form (see *Scottish Hymnody*). The text as in Logan's *Poems* is included as No. ii., with the following variations:—

- St. i. "O God of Bethel! by whose hand."  
 St. ii., iii. and iv. as in Logan's *Poems*.  
 St. v. "Such blessings from Thy gracious hand  
 Our humble pray'rs implore;  
 And Thou shalt be our chosen God,  
 And portion evermore."

5. This arrangement is evidently by the same hand as the text in the *Poems*. The text as in the *Poems* has been claimed for M. Bruce (p. 187, i.), but we think on insufficient evidence. Its designation is "*P. Doddridge, Jan. 1734; Scottish Trs. & Paraphs., 1745; J. Logan, 1781; and Scottish Paraphs., 1781.*"

6. From the *Scottish Trs. & Paraphs., 1781*, the following arrangements are in C. U.:—

1. O God of Bethel, by Whose hand. In numerous collections, in full or in part, in 3. Britain and America.
2. O God of Abraham, by Whose hand. In the S. P. C. K. *Hymns*, 1852.
3. O God of ages, by Whose hand. In Martineau's *Hymns*, 1840 and 1873.
4. O God of Israel, by Whose hand. In the *Hys. for use in the Chapel of Marlborough College*, 1859.
5. O God, by Whose Almighty hand. In the Cooke and Denton *Hymnal*, 1853.
6. God of our Fathers, by Whose hand. Very much altered in the American *Prayer Book Coll.*, 1826, and a great many later American hymnals.
7. O God of Jacob, by Whose hand. In the 1869 *Supplemental Hys. to H. A. & M.*

iii. *Claim on behalf of Risdon Darracott.*

Doddridge's original has been claimed for Risdon Darracott, sometime pupil with Doddridge, and subsequently a Presbyterian minister at Wellington, Somerset. The earliest date given to Darracott's version is his marriage, after 1741. Doddridge, as we have seen, actually wrote the hymn on Jan. 16, 1734. Darracott may have adapted it for his own marriage, or Doddridge may have done it for him; in either case the hymn is by Doddridge. [J. J.]

O God of God, O Light of Light. *J. Julian.* [*Praise of Jesus.*] Written to Sir John Goss's tune *Peterborough* in Mercer's *Ch. Psalter and H. Bk.* for the Sheffield Church Choirs Union Festival, April 16, 1883, and first printed in the Festival book. In 1884 it was included in Horder's *Cong. Hymns*, and subsequently in other collections. [J. J.]

O God of hosts, the mighty Lord. *Tate & Brady.* [*Ps. lxxxiv.*] This is a more than usually good example of Tate and Brady's C. M. renderings of the Psalms. It appeared in the *New Version*, 1696, and when that work yielded to the modern hymn-book, it was adopted, usually in an abbreviated form, in many collections. The centos vary in their length, and in the stanzas chosen, and when a doxology is added, as in *H. A. & M.*, Thring's *Coll.* and others, that of Tate and Brady is chosen. In Biggs's *Annotated H. A. & M.*, a translation into Latin by George Buchanan, c. 1550, of the corresponding verses in the Psalm, is given, together with a Latin doxology from the *Paris Breviary*. [*Psalters. Eng. § 13, γ.*] [J. J.]

O God of love, O King of Peace. *Sir H. W. Baker.* [*In Time of Trouble.*] Written for and first published in *H. A. & M.*,

1861. It has been repeated in several collections. In Alford's *Year of Praise*, 1867, it is attributed to "Cowper" in error. [J. J.]

O God of our forefathers, hear. *C. Wesley.* [*Holy Communion.*] 1st pub. in *Hymns on the Lord's Supper*, 1745, No. 125, in 4 st. of 6 l. (*P. Works*, 1868-72, vol. iii. p. 309), from whence it passed into the *Wes. H. Bk.*, 1780, No. 382, and the collections of other Methodist bodies. In those works it is usually given in Section vii., entitled "Seeking for full Redemption." Its strictly Eucharistic character is thus lost. St. ii.:—

- "With solemn faith we offer up  
 And spread before Thy glorious eyes,  
 That only ground of all our hope,  
 That precious, bleeding sacrifice,  
 Which brings Thy grace on sinners down,  
 And perfects all our souls in one:"

certainly suggests most strongly, if it does not actually teach, the doctrine of the "Real Presence," and would have been so regarded if the hymn had been appropriated to its original use, or had appeared anonymously in a modern hymn-book. [J. J.]

O God of Zion, from Thy throne. [*Prayer on behalf of the Church.*] This hymn appeared anonymously in the 1800 ed. of Rippon's *Bap. Sel.*, No. 427, Pt. ii., in 7 st. of 4 l. In Beddome's posthumous *Hymns*, 1817, No. 654, there is a hymn in 4 st. of 4 l. beginning, "Look with an eye of pity down," which is probably the original of that in Rippon's *Sel.* If this is so Dr. Rippon must have had a ms. copy of the hymn from Beddome. No. 289 in the *Presbyterian Sel. of Hys.*, Philadelphia, 1861, is Rippon's text with the omission of st. ii. and vii. [J. J.]

O God [that] Who madest earth and sky. *Bp. R. Heber.* [*Patience.*] First pub. in the *Christian Observer*, Jan. 1816, p. 27, in 4 st. of 4 l., and entitled "Patience." In Heber's posthumous *Hymns, &c.*, 1827, p. 138, it was given in 2 st. of 4 l. as "O God that madest earth and sky, the darkness and the day," and appointed for use "In Times of Distress and Danger," the only alteration being the change of "Who" to *that* in the first line. It is in C. U. in Great Britain and America. [J. J.]

O God, the Rock of Ages. *Bp. E. H. Bickersteth.* [*Sunday after Christmas.*] In his note to this hymn in his annotated ed. of his *H. Comp.*, 1880, Bp. Bickersteth says that "this hymn was written by the Editor (1860)," but in his work, *The Two Brothers, &c.*, 1871, p. 226, it is dated "1862." It was included in the *Eng. Presb. Ps. & Hys.*, 1867; the *H. Comp.*, 1870 and 1876; and the author's *From Year to Year*, 1883. Its use has extended to America and other English-speaking countries. [J. J.]

O God! to Whom the happy dead. *J. Conder.* [*All Saints' Day.*] Appeared in the *Cong. H. Bk.*, 1836, No. 171, in 2 st. of 6 l., and headed, "Whose faith follow." In his work *The Choir and the Oratory*, 1837, p. 230, it was republished as a "Collect," in metre. It is a paraphrase of the words in the prayer "For the whole state of Christ's Church Militant here on earth," in the Office for Holy Communion in the Book of Common Prayer:—

"And we also bless Thy Holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."

This hymn was repeated in the author's *Hys. of Praise, Prayer, &c.*, 1856, p. 106, and is given in several modern hymn-books. In some it reads, "O God, in Whom the happy dead"; in others, "O God with Whom the happy dead"; and in others, "O God, to Whom the faithful dead." With these exceptions the text is usually given in its original form. [J. J.]

**O God unseen, but not unknown.** *J. Montgomery.* [*Omniscience of the Father.*] Written "Sep. 22, 1828" (M. MSS.). A copy, dated "The Mount, n. Sheffield, Dec. 16, 1845," appeared in the *Christian Treasury*, 1847, p. 7. It had previously appeared in the *Evangelical Magazine*, 1846, p. 187. In 1853 it was included in Montgomery's *Original Hymns*, No. 30, in 9 st. of 12 l., and headed, "Thou, God, meet me." It is in C. U. in an abbreviated form, and also as "The moment comes, when strength shall fail," in the *American Sabbath H. Bk.*, 1858. [J. J.]

**O God unseen, yet ever near.** *E. Osler.* [*Holy Communion.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 270, in 4 st. of 4 l., and entitled, "Spiritual Food." In the March number of *Osler's Church and King*, 1837, it was repeated with the single change of st. iv., l. 1., from "Thus may we all" to "Thus would we all," &c. In some collections, as the *English Hymnal*, 1856 and 1861, it is given as, "O Christ unseen, yet ever near"; and in others as, "O God unseen, yet truly near." Other corruptions of the text are also found in *Darling's Hymns*, 1887, and other collections. *H. A. & M.* is an exception in favour of the original, with the single change in st. iv., l. 1., of "Thy words" to "Thy word." The use of this hymn in a more or less correct form is very extensive in all English-speaking countries. [J. J.]

**O God, Who gav'st Thy servant grace.** *Bp. R. Heber.* [*St. John the Evangelist.*] Pub. in his posthumous *Hymns, &c.*, 1827, p. 19, in 4 st. of 4 l. In Thring's *Coll.*, 1882, and some others, it begins, "O Thou! Who gav'st Thy servant grace." In this form of the text st. ii. is omitted, and a new stanza is added as st. iv. from another source. [J. J.]

**O God, Who hear'st the prayer.** *C. Wesley.* [*In Time of National Trouble.*] This is the first of three hymns "For His Majesty King George," which appeared in the *Wesley tract of Hys. for Times of Trouble*, for the Year 1745, the remaining two being (2) "The Lord is King, ye saints rejoice;" and (3) "Head of Thy Church triumphant." Concerning the hymn-tracts issued by the Wesleys in connection with the *Osborn* says in his *Adventures* "relate chiefly to the Rebellion of 1745, and exhibit the patriotism and loyalty of the Wesleys, unshaken by persecution, and sustained as it was by a sense of duty to God, and by an unflinching hatred of Rome." [J. J.]

**O Gott, du frommer Gott.** *J. Heer-*

*mann.* [*Supplication.*] 1st pub. in his *Devotio musica cordis*, Breslau, 1630, p. 137, in 8 st. of 8 l., entitled "A daily prayer." It is in the section which contains "Some Prayers and Meditations. Many Christian people are accustomed at their family prayers to sing the following prayers to the melodies to which they are set;" and these were evidently written (1623-30) during the time of Heermann's greatest sufferings. Thence in *Mützell*, 1858, No. 54; in Wackernagel's ed. of his *Geistliche Lieder*, No. 42, and the *Unr. L. S.*, 1851, No. 568. Of this hymn *Fischer*, ii. 150, says:

"It is one of the poet's most widely used and signally blessed hymns, and has been not unjustly called his Master Song. If it is somewhat 'homes-baked' yet it is excellent, nourishing bread. It gives a training in practical Christianity, and specially strikes three notes—godly living, patient suffering, and happy dying."

*Lauxmann*, in *Koch*, viii. 324-329, says it has been called the "Priest's Concordance," and relates many interesting incidents regarding it.

Thus at Leuthen, in Silesia, Dec. 5, 1757, the Prussians under Frederick the Great stood face to face with an Austrian army three times their number. Just as they were about to engage, some of the soldiers began to sing st. ii., and the regimental bands joined in. One of the commanders asked Frederick if it should be silenced, but he replied, "No, let it be; with such men God will to-day certainly give me the victory." And when the bloody battle ended in his favour he was constrained to say "My God, what a power has religion." St. iii., adds *Lauxmann*, has been a special favourite with preachers, e.g. J. C. Schade, of Berlin; Dr. Hedinger, Court preacher at Stuttgart, &c.

Various melodies have been set to it. The best known in England (in the *Irish Church Hymn* called *Munich*) appeared in the *Meinungen G. B.*, 1693 (Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 243). The hymn is tr. as:—

1. **O God, Thou faithful God.** A full and good tr. by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 138; repeated in her *C. B. for England*, 1863, No. 115; and the *Ohio Lutheran Hymn*, 1880.

2. **O great and gracious God.** A tr. of st. i., ii., iv., vii., viii., by Miss Borthwick, in Dr. Pagenstecher's *Coll.*, 1864, No. 198, repeated in *H. L. L.*, 1884.

Other trs. are, (1) "Lord, grant Thy servants grace," of st. ii. as st. i. of No. 656, in the *Moravian H. Bk.*, 1801 (1886, No. 845). (2) "Our blessings come, O God," by Dr. H. Mills, 1845 (1856, p. 138). (3) "Thou good and gracious God," by Miss Cox, 1864, p. 179. (4) "O God, Thou faithful God! Thou well-spring," by N. L. Frothingham, 1870, p. 217. [J. M.]

**O Gott! O Geist! O Licht des Lebens.** *G. Tersteegen.* [*Whitsuntide.*] This beautiful hymn is one of the finest breathings of Tersteegen's mysticism. 1st pub. in the 4th ed., 1745, of his *Geistliches Blumengärtlein*, Bk. iii., No. 76, in 8 st. of 6 l., and entitled "Prayer for the inward working of the Holy Spirit." Included in *Knapp's Ev. L. S.*, 1837, No. 749 (1865, No. 763). Tr. as:—

1. **O God, O Spirit, Light of all that live.** A good tr., omitting st. vii., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 140. Her trs. of st. i., ix., vi. altered to four 10's are included in the *Hys. of the Spirit*, Boston, U.S., 1864, No. 10. Another cento is No. 105, in M. W. Stryker's *Christian Chorals*, 1885.

2. **O God, O Spirit, Light of life.** A spirited but free tr., omitting st. vii., by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 7. From

this st. i.-v. considerably altered and beginning "Spirit of Grace, Thou Light of life," were included as No. 1182 in *Kennedy*, 1863; and repeated in this form, abridged, in the *Ibrox Hyl.*, 1871; Dr. Martineau's *Hys. of Praise & Prayer*, 1873; Thring's *Coll.*, 1880-82, &c. [J. M.]

**O happy band of pilgrims.** [*Pilgrims of Jesus.*] Appeared in Dr. Neale's *Hys. of the Eastern Church*, 1862, in 8 st. of 4 l., with the note by Dr. Neale, "This is merely a cento from the Canon of SS. Chrysanthus and Daria (March 19)." In his Preface to the 3rd ed., 1866, he is more explicit, and says concerning this hymn, "Safe home, safe home in port," and "Art thou weary?" they "contain so little that is from the Greek, that they ought not to have been included in this collection; in any future edition they shall appear as an Appendix." Dr. Neale did not live to publish another edition: but in 1882 the 4th ed. with notes, was issued under the editorship of S. G. Hatherly, and in it the three hymns named were "removed from the body of the work at Dr. Neale's suggestion," and included in an Appendix. Its proper designation, therefore, is *By Dr. Neale, based on the Greek Canon on SS. Chrysanthus and Daria by St. Joseph the Hymnographer*. It must be added that no Greek lines corresponding to those in the English hymn can be found in that Canon. Dr. Neale nevertheless found what he wanted there, that is the inspiration to write the hymn as it now stands. The use of this hymn is very extensive in all English-speaking countries. [J. J.]

**O happy day that fix'd my choice.** *P. Doddridge.* [*Joy in Personal Dedication to God.*] Appeared in J. Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755. No. 23, in 5 st. of 4 l., and entitled, "Rejoicing in our Covenant Engagements to God," 2 Chron. xv. 15; and again, with changes in the text of st. iv., in J. D. Humphreys's ed. of the same, 1839, No. 29. Its use in its full, in an abbreviated, and in a translated form, is extensive. The third stanza,

"'Tis done; the great transaction's done;  
I am the Lord's, and He is mine:  
He drew me, and I followed on,  
Charmed to confess the voice divine,"

although often omitted from the hymn is frequently found as a quotation. In the *American Prayer Bk. Coll.*, 1826, the hymn was altered throughout, and began, "O happy day, that stays my choice." This form is in several modern American collections. In the *American Unitarian Hys. for the Church of Christ*, 1853, st. iv., v. are given as No. 381, and begin "Now rest, my long-divided heart." The alterations which have been made in Doddridge's text are too numerous to be given in detail. At the present time two texts are quoted as the original, the first that in J. Orton's ed. of Doddridge's *Hymns*, &c., 1755; and the second that in J. D. Humphreys's ed. of the same, 1839. These are the same, except in st. iv. The readings are:—

1755. "Now rest my long divided Heart,  
Fix'd on this blissful Centre, rest;  
With Angels who would grudge to part  
When call'd on Angels bread to feast?"

1839. "Now rest, my long-divided heart,  
Fix'd on this blissful centre, rest;  
O who with earth would grudge to part  
When call'd with angels to be blest!"

As this hymn is not found in any Doddridge MS. with which we are acquainted, we cannot determine which of these two readings was written by Doddridge. Orton admits in his preface that he tampered in some instances (not named) with Doddridge's text (see *Doddridge*, P.), whilst Humphreys contends that he was faithful thereto. We can only add that Orton's reading has more in common with Doddridge's usual style and mode of expression than that of Humphreys, but the weight of evidence is in favour of the latter.

[J. J.]

**O happy is the man who hears.** *M. Bruce.* [*Wisdom.*] From evidence set forth in our biographical sketch of M. Bruce (p. 187, L.), we believe the original of this hymn to have been written by M. Bruce about 1764, and that the MS. of the same was handed to J. Logan by Bruce's father a short time after Bruce's death in 1767. It was published by Logan as his own in his *Poems*, 1781, p. 104, No. 4, in 5 st. of 4 l. In the same year, a slightly altered version of the text was given in the new and revised edition of the *Scottish Translations and Paraphrases*, as No. xi., and this has been in authorised use in the Church of Scotland for more than 100 years. It is also found in many English and American collections. The nearest approach to the original text is given in Dr. Mackelvie's *Lochleven and other Poems*, &c., 1837, p. 258; and Dr. Grosart's *Works of M. Bruce*, 1865, p. 133. The text of the *Scottish Trans. and Paraph.*, 1781, has been altered in several modern collections to (1) "How blest the man that bends the ear;" (2) "How happy is the child who hears;" (3) "How happy is the youth who hears;" and (4) "Wisdom has treasures greater far."

[J. J.]

**O happy land, O happy land.** *E. Parson, née Rooker.* [*Heaven.*] Contributed to J. Curwen's *Child's Own H. Bk.*, 1840, in 2 st. of 8 l., the first beginning as above, and the second, "Thou heavenly Friend," &c. This was repeated in the *Bap. Ps. & Hys.*, 1858, and several other collections. Another text, also by Mrs. Parson, in 3 st. of 4 l. was published in her *Willing Class Hymns* some time after her death. It consists of the two stanzas as above, somewhat altered, and another stanza, beginning, "The saints in light," &c. These three stanzas are given in W. F. Stevenson's *Hymns for Ch. & Home*, 1873.

[J. J.]

**O happy saints [that] who dwell in light, And walk with Jesus, &c.** *J. Berridge.* [*Saints in Glory.*] Pub. in his *Zion's Songs*, &c., 1785, No. 143, in 6 st. of 4 l. and headed, "At Thy right hand are pleasures for evermore." Ps. xvi. 11 (ed. 1842, p. 139). Although seldom found in English collections, its use in America, sometimes abbreviated as in the *Bap. Service of Song*, Boston, 1871, is somewhat extensive. It is based upon Ralph Erskine's "Aurora veils her rosy face" (p. 96, L.) The second stanza in Berridge reads:—

"Releas'd from sin, and toil, and grief,  
Death was their gate to endless life;

An open'd cage to let them fly,  
And build their happy nest on high."

This reads in Erskine's original:—

"Death is to us a sweet repose,  
The bud was open'd to show the rose;  
The cage was broke to let us fly  
And build our happy nest on high."

The rest of the hymn follows Erskine's line of thought, but there is no repetition of his actual words.

[J. J.]

**O Haupt voll Blut und Wunden.** P. Gerhardt. [*Passiontide*.] This is a beautiful but free tr. of the "Salve caput crucientatum," which is pt. vii. of the *Rhythmica Oratio*, ascribed to St. Bernard of Clairvaux. The Latin text is noted under *Salve mundi salutare*; the present note is given here on account of the length of that article. Gerhardt's version appeared as No. 156 in the Frankfurt ed., 1656, of Crüger's *Praxis*, in 10 st. of 8 l., entitled, "To the suffering Face of Jesus Christ." It is repeated in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 22; Bachmann's ed., No. 54; the *Unv. L. S.*, 1851, No. 109; and almost all recent German hymn-books. Lauxmann in *Koch*, viii., 47, thus characterises it:—

"Bernard's original is powerful and searching, but Gerhardt's hymn is still more powerful and more profound, as redrawn from the deeper spring of evangelical Lutheran, Scriptural, knowledge, and fervency of faith." Stanza x. Lauxmann would trace not only to Bernard but to st. iii. of "Valet will ich dir geben" (see *Herberger*); and to Luther's words on the death of his daughter Magdalen "Who dies thus, dies well." He adds many instances of its use. Thus A. G. Spangenberg, when on the celebration of his jubilee he received many flattering testimonies, replied in humility with the words of stanza iv. In 1798, while C. F. Schwartz lay a-dying, his Malabar pupils gathered round him and sang in their own language the last verses of this hymn, he himself joining till his breath failed in death.

The beautiful melody (in *H. A. & M.*, called *Passion Chorale*) first appeared in Hans Leo Hassler's *Lustgarten*, Nürnberg, 1601, set to a love song, beginning "Mein G'müth ist mir verwirret." In the *Harmoniae Sacrae*, Görlitz, 1613, it is set to "Herzlich that mich verlangen" (see *Knoll*), and then in the *Praxis*, 1656, to Gerhardt's hymn. The original forms are in L. Erk's *Choral Buch*, 1863, Nos. 117, 118. It is used several times by J. S. Bach, in his *Passion Music* according to St. Matthew. The hymn is tr. as:—

1. **O Head so full of bruises.** In full, by J. Gambold, in *Some other Hys. and Poems*, London, 1752, p. 12. Repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 222; and pt. ii. pp. 389, 391. In the ed. of 1789 it was greatly altered (1886, No. 88), and a new tr. of st. ix. substituted for Gambold's version; the Gambold tr. of st. ix., "When I shall gain permission," being given as a separate hymn (1886, No. 1247). Centos from the text of 1789 are found under the original first line in Walker's *Cheltenham Ps. & Hys.*, 1855; Reid's *Praise Bk.*, 1872, &c. Other forms are:—

(1) **O Head, so pierced and wounded** (st. i. alt.) in Dr. Pagenstecher's *Coll.*, 1864.

(2) **O Christ! what consolation** (st. vi. alt.) in the *Amer. Bapt. H. Bk.*, 1871.

(3) **I yield thee thanks unfeigned** (st. viii.), in E. Bickersteth's *Christian Psalms*, 1833, and others.

(4) **I give thee thanks unfeigned** (st. viii. alt.), in H. Ryle's *Coll.*, 1860.

2. **O Sacred Head! now wounded.** A very beautiful tr. by Dr. J. W. Alexander. The trs. of st.

i., ii., iv., v., vii.—x. were first pub. in the *Christian Lyre*, N. York, 1830, No. 136. These were revised, and trs. of st. iii., vi., added, by Dr. Alexander for Schaff's *Deutsche Kirchenf. und*, 1849, p. 91. The full text is in Dr. Alexander's *Breaking Crucible*, N. Y., 1861, p. 7; in Schaff's *Christ in Song*, 1869, p. 178; and the *Cantate Domino*, Boston, U. S., 1859. In his note Dr. Schaff says:—

"This classical hymn has shown an imperishable vitality in passing from the Latin into the German, and from the German into the English, and proclaiming in three tongues, and in the name of three Confessions—the Catholic, the Lutheran, and the Reformed—with equal effect, the dying love of our Saviour, and our boundless indebtedness to Him."

This version has passed into very many English and American hymnals, and in very varying centos. A comparison with the *Christ in Song* text will show how these centos are arranged. We can only note the following forms:—

(1) **O sacred Head! now wounded** (st. i.), *People's H. Bk.*, 1867; *Hymnary*, 1872; and in America in Hatfield's *Church H. Bk.*, 1872; *Hys. & Songs of Praise*, N. Y., 1874, &c.

(2) **O Sacred Head! once wounded** (l. alt.), *Leads H. Bk.*, 1853; *Bapt. Ps. & Hys.*, 1858; *New Cong.*, 1859.

(3) **O Sacred Head, sore wounded** (l. alt.), in the *Stoke H. Bk.*, 1878.

(4) **O Sacred Head, so wounded** (l. alt.), J. L. Porter's *Coll.*, 1876.

(5) **O blessed Christ, once wounded** (l. alt.), Dr. Thomas's *Augustine H. Bk.*, 1866.

(6) **O Lamb of God, once wounded** (l. alt.), *Scottish Presb. Hyl.*, 1876.

(7) **O Lamb of God, sore wounded** (l. alt.), in the *Brown Hyl.*, 1871.

3. **Ah! Head, so pierced and wounded.** A good tr. by R. Massie, omitting st. vi., contributed as No. 92 to the 1857 ed. of Mercer's *C. P. & H. Bk.*, and reprinted in his own *Lyra Domestica*, 1864, p. 114. Abridged in Mercer's *Oxford ed.*, 1864, and in *Kennedy*, 1863. A cento beginning with st. viii., l. 5, "Oh! that Thy cross may ever," is in J. H. Wilson's *Ser. of Praise*, 1865.

4. **Ah wounded Head, that bearest.** By Miss Winkworth, omitting st. vi., as No. 51 in her *C. B. for England*, 1863. Abridged in the *Uppingham and Sherborne School H. Bk.*, 1874, and the *Free Ch. H. Bk.*, 1882.

5. **Oh! bleeding head, and wounded.** In full, by J. Kelly, in his *P. Gerhardt's Spir. Songs*, 1867, p. 59, repeated in the *Ohio Luth. Hyl.*, 1880.

Other trs. are:—(1) "Ah wounded Head! must Thou." By Miss Winkworth, 1855, p. 80. (2) "Thou pierced and wounded brow." By Miss Thurn, 1857, p. 39. (3) "O Head, blood-stained and wounded," in the Schaff-Giltman *Lit. of Religious Poetry*, ed. 1883, p. 748, marked as tr. by Samuel M. Jackson, 1873, 1880.

[J. M.]

**O heavenly love, arise, arise.** [*Love as a Guide*.] This is part of a song which Wolfram von Eschenbach (q.v.) is supposed to sing at a contest for a prize at the hands of a German princess. The work in which this song is found is *Tannhäuser*; or, *The Battle of the Bards*. A Poem by Neville Temple and Edward Trevor, Lond., Chapman & Hall, 1861, p. 54, in 5 st. of 4 l. The hymn in *Kennedy*, 1863, No. 195, is composed of st. iii.—v., and a closing stanza by Dr. Kennedy. It is a beautiful hymn and suited for the Epiphany. We may add that *Neville Temple* was the Hon. Julian Charles Henry Fane; and *Edward Trevor* was Edward Robert Bulwer, afterwards Lord Lytton.

[J. J.]



**O help us, Lord; each hour of need.** *H. H. Milman.* [*Lent.*] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 52, in 6 st. of 4 l. and appointed for second Sunday in Lent, being based on the Gospel of that day. In his *Sel. of Ps. & Hys.*, 1837, Milman omitted st. iv. and v., thus reducing it to 4 st. of 4 l. and each stanza beginning with the words, "Oh! help us." In this form it has come into extensive use in all English-speaking countries. In the *Mitre H. Bk.*, 1836, No. 190, it is partly rewritten by E. Olerus, "O help us, Lord! in all our need." This is repeated in Olerus's *Church and King*, June 1, 1837, but it has failed to attract attention. Another arrangement, beginning with st. ii., "O help us, when our spirits bleed," is sometimes found in modern hymnals. [J. J.]

**O Herre Gott, dein göttlich Wort.** [*Holy Scripture.*] Appeared in the *Erfurt Enchiridion* of 1527, and thence in *Wackernagel*, iii. p. 123, in 8 st. of 12 l. Included in Klug's *G. B.*, 1529, and became very popular in Reformation times. Recently it is found as No. 434 in the Berlin *G. L. S.*, ed. 1863.

In the 1527 and many later books it bears the initials "A. H. Z. W." Lauxmann, in a long note in *Koch*, viii. 697-706, tries to vindicate its authorship as by Ulrich (Alaricus) Herzog zu Württemberg, who d. at Tübingen, Nov. 6, 1550. In the *Blätter für Homnologie*, 1883, p. 79, 1887, p. 11, it is noted that in the *Lieder Krone* of 1734 to the Ratsburg *G. B.*, these initials are resolved to mean Anark Herr zu Wildenfels (near Zwickau), who was known as one of the principal supporters of the Reformation at the court of the Elector John of Saxony, was one of the signatories to the Augsburg Confession (subscribing it as Anark dominus de Wildenfels), and d. at Altenburg, June 1, 1539. The ascription to Anark of Wildenfels seems to us much the more probable. *Tr.* as:—

1. **How long, Oh God, Thy word of life.** A very free *tr.* in 16 st. of 4 l. by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 122. Her *trs.* of st. i., vii., viii. are No. 48, in Whittemore's *Suppl. to all H. Bks.*, 1860.

**Other trs. are,** (1) "O heavenly Lorde, Thy godly Worde," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 584). (2) "Lord God Thy face and word of grace," in the *Guide & Godly Ballades*, ed. 1568, fol. 29 (1868, p. 48.) (3) "O God our Lord, Thy divine Word," as No. 307 in pt. i. of the *Moravian H. Bk.*, 1754. (4) "We give Thee thanks, most gracious Lord," by Dr. J. Hunt, in his *Spir. Songs of Martin Luther*, 1853, p. 73. [J. M.]

**O himmlische Liebe! du hast mich besessen.** [*Love to Christ.*] Included in Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 713, in 6 st. of 6 l. Repeated in the *Trier G. B.* (Rom. Catholic), 1816, p. 227, reading, *du hast mich ergriffen*. It is *tr.* as:—

**O Heavenly Love, Thou hast made me Thy dwelling.** By Dr. Littledale, in full, as No. 399 in the *People's Hyl.*, 1867, and signed "F. R." [J. M.]

**O hochbeglückte Seele.** *C. J. P. Spitta.* [*Christian Service.*] A fine hymn for Lay Helpers and all workers in Christ's service. 1st pub. in his *Psalter und Harfe*, Pirna, 1833, p. 78, in 7 st. of 8 l., entitled "The Servant of the Lord." Included in the Leipzig *G. B.*, 1844, No. 395. *Tr.* as:—

1. **How blessed, from the bonds of sin.** A free *tr.* of st. i., ii., vi., vii., by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 66 (1884, p. 67). This version has attained considerable popularity, and is found in a number of the leading hymnals of Great Britain, e.g. *H. A. & M.*, 1875; the *S. P. C. K. Church Hys.*, 1871; *Free Ch. H. Bk.*,

1882, &c.; and in America in the *Epis. Hys. for Ch. & Home*, 1860; Boardman's *Sel.*, 1861, &c.

2. **The man is highly blessed.** In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 76. His *trs.* of st. iii., iv., vi., vii. beginning "God sanctifies and blesses," are included in the *Bk. of Common Praise*, 1863, and G. S. Jellicoe's *Coll.*, 1867.

**Other trs. are,** (1) "O Soul, how blest (blest truly)" by the Hon. S. R. Maxwell, 1857, p. 1-1. (2) "Thrice happy he who serveth," by Miss Burlingham, in the *British Herald*, Aug. 1865, p. 119. (3) "O highly blessed servant," by Lady Inverard, 1873. [J. M.]

**O Holy Ghost, Thou God of peace.** *I. Williams.* [*Communion of Saints; and For Unity.*] 1st pub. in his *Hys. on the Catechism*, 1842, No. 28, in 4 st. of 4 l., and again in later editions of the same work. In its original form it is not much used. In 1854 it appeared in an altered form in Morrell & How's *Ps. & Hys.*, st. i.-iii. being from I. Williams with alterations, and st. iv. being new by Bp. W. W. How. I. Williams's omitted stanza reads:—

"For love is life, and life is love,  
And Thou Thyself art love and life;  
And we in Thee shall live and move,  
If Thou wilt keep us free from strife."

The Williams-How text has been repeated in the *S. P. C. K. Church Hymns*, 1871, Thring's *Coll.*, 1882, and others. [J. J.]

**O Holy Ghost, Thy people bless.** *Sir H. W. Baker.* [*Whitsuntide.*] Written for use in the London Mission of 1874, and printed in *Hys. for the London Mission* (No. 2), which were published by the compilers of *H. A. & M.*, 1874. In 1875 it was included in the revised ed. of *H. A. & M.* [J. J.]

**O Holy Jesu, Prince of Peace.** *R. Broten-Borthwick.* [*Holy Communion.*] Written in 1870, and 1st pub. in his *Sixteen Hys. with Tunes*, &c., the same year, in 6 st. of 6 l., and again in his *Select Hys. for Church and Home*, 1871, No. 58. In 1871 it appeared in the *S. P. C. K. Church Hymns*, with the omission of st. iv. In the author's 2nd ed. with *Appendix* of his *Select Hymns*, &c., 1885, st. iv. is bracketed for omission, a slight alteration in st. i., l. 3, is introduced, and the following note is added:—

"This is not a congregational hymn, but a meditation, to be read while non-communicants are retiring, or to be sung by the choir alone, anthem-wise, kneeling." [J. J.]

**O Holy Lord, content to live [dwell—fill].** *Bp. W. W. How.* [*A Child's Hymn.*] Written in 1850, and 1st pub. in *The Parish Choir* in 1851. In 1854 it was repeated in Morrell & How's *Ps. & Hys.*, No. 65, in 5 st. of 4 l. When included in *H. A. & M.*, in 1861, considerable alterations were made in the text and it began, "O Holy Lord, content to dwell." This first line, but not the alterations in detail, was adopted in the enlarged ed. of Morrell & How's *Ps. & Hys.*, 1864. For the *S. P. C. K. Church Hymns*, 1871, it was again rewritten, this time by Bp. How, as "O Holy Lord, content to fill." This is the author's authorised text, and is repeated in his *Hymns*, 1886. All these texts are in C. U. [J. J.]

**O Holy Saviour, Friend unseen.** *Charlotte Elliott.* [*In Affliction.*] This hymn



is found in two forms, and both by Miss Elliott. The first appeared in the *Isle of Hymns* Book, 1834, in 2 st. of 4 l., and began:—

"O Holy Saviour! Friend unseen,  
Since on Thine arm Thyself to me lean,  
Help me, throughout life's varying scene,  
By faith to cling to Thee."

The second version was given in her *Hours of Solace*, &c., 1836, p. 132, also in 2 st. of 4 l. It began:—

"O Holy Saviour! Friend unseen!  
The faint, the weak, on Thee may lean;  
Help me, throughout life's varying scene,  
By faith to cling to Thee."

The full text of this version is given in Lord Selborne's *Book of Praise*, 1862, and in the *Lyra Brit.*, 1867, as the original, in error. The hymn-books have generally followed this text, but (in an abbreviated form) Snapp's *Songs of G. & G.*, 1872, and a few others, are exceptions in favour of the older text. In Beecher's *Hymn-book* (ed., 1855, No. 759, is a cento from the older text, and begins, "O Holy Saviour, Friend unseen." Dr. Martineau's "O Holy Father, Friend unseen," in his *Hymns*, 1873, is also from the same text. This altered form is also in other Unitarian hymn-books. In Kennedy, 1863, No. 517, begins "O gentle Saviour, Guide unseen." These various texts and centos are all in C. U. in G. Britain, and America. [J. J.]

**O Holy Spirit, come, And Jesu's love declare.** O. Allen. [*Whitenside*.] Appeared in his *Hymn of the Christian Life*, 1862, p. 33, in 8 st. of 4 l. It is based upon the words "The Holy Ghost shall teach you all things," St. John xiv. 26. In an abridged form it is in C. U. in G. Britain and America. [J. J.]

**O how I love Thy holy word.** W. Cooper. [*Holy Scripture is Affliction*.] This is No. 17 of Book iii. in the *Olney Hymns*, 1779. It is in 6 st. of 4 l., and headed, "Afflictions sanctified by the Word." It is in C. U. in its original form, but a cento therefrom, beginning with st. iii., "Long unafflicted, undismayed," is much more popular than the complete hymn. [J. J.]

**O how the thought that we shall know.** E. Swaine. [*Heaven Anticipated*.] The original publication of this hymn we are unable to determine. It probably appeared in a religious magazine, circa 1830: for st. ii.-v. were given in Bickersteth's *Christian Psalms*, 1833, No. 575: as "For ever to behold Him shine." The original was republished in Swaine's *The Hand of God, a Fragment, with Poems, Hymns, and Versions of Psalms*, 1839: Bickersteth's arrangement was also repeated in several collections. In 1876 Bp. E. H. Bickersteth wrote a new stanza, substituted it for Swaine's original, and gave the hymn in his *Hymn-Book*, as "For ever 'beatific word,' together with an elaborate note in which he says it was strange to begin the hymn as his father had done, with the second stanza of the original, 'For ever to behold Him shine.'"

"without the sacred name of Jesus being previously expressed, and without the benediction, 'For ever, being clearly struck, as in the original, at the close of the first verse.' It is probably owing to this fact that so beautiful a hymn has been omitted from many of the standard hymnals of the Church. The editor therefore ventured,

though with much diffidence, to write the first verse given in the text (as in *H. Comp.*) for the closing of the first and last stanzas with the same word 'for ever,' as originally contrived by the author, seems almost essential to the full chord of eternity, which is struck again and again in this admirable hymn." (*Notes, H. Comp.*, No. 240.)

This arrangement by Bp. Bickersteth has produced a very attractive and melodious hymn. [J. J.]

**O ignis Spiritus Paracliti.** St. Hildegard. [*Whitenside*.] Mase, No. 179, gives this sequence from a ms. of the 12th cent. at Wiesbaden. This ms. contains the writings of St. Hildegard, Abbess of Rupertsberg, near Disgen (b. 1098, d. 1180), and Mase thinks the sequence is probably by her. His text is repeated by *Daniel*, v. p. 201, and *Kehrle*, No. 127. *Tr.* as:—

**O Fire of the Comforter, O Life of all that live.** By E. F. Littledale in the *Lyra Alexandrina*, 1864, p. 377. In the *People's H.*, 1867, and the *Irrigative Hymn for the Churches*, 1871, it is re-written by Dr. Littledale as "O Fire of God, the Comforter."

**Another text is:—**  
O Comforter, Thou uncreated Fire. T. G. Chippen, in his *Ancient Hymns & Poems*, &c., 1868. [W. A. S.]

**O it is hard to work for God.** F. W. Faber. [*Trial of Faith*.] Appeared in his *Jesu and Mary*, &c., 1849, in 19 st. of 4 l., and headed, "The Right must Win" also repeated in his *Hymns*, 1862. The following centos from this hymn are in C. U.:—(1) "O it is hard to work for God;" (2) "God's glory is a wondrous thing;" (3) "O blest is he to whom is given;" and (4) "Workman of God O lose not heart." [J. J.]

**O it is joy in one to meet.** Bp. R. Mand. [*Divine Worship*.] In his *Ancient Hymns*, &c., 1857, p. 89, is given an original "Hymn commemorative of the pleasure of Social Worship," in 6 st. of 4 l., beginning, "Glind is thy sound, O Sabbath bell" (ed. 1871, p. 153). From this st. ii.-v. were taken, slightly altered, and given in Beecher's *Hymn-book*, 1855, No. 769, as, "O, it is joy in one to meet." In the *Songs for the Sanctuary*, N. Y., 1865, the same stanzas are given as "O, it is joy for time to meet." The use of both arrangements is limited. [J. J.]

**O Jesu Christ, mein schönstes Licht.** P. Gerhardt. [*Love to Christ*.] Included in the 5th ed., Berlin, 1653, and the Frankfurt ed., 1656, of Crüger's *Praxis*, in 16 st. of 9 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 45; Bachmann's ed., No. 73; and included as No. 771 in the *Ev. L. S.*, 1851. One of the finest hymns on the Love of Christ, it is founded on Prayer v. of Class B. in J. Arndt's *Paradiesgärtlein*, 1612. Luxmann, in Koch, viii. 294, relates many incidents regarding this hymn, mentioning that J. A. Bengel caused it to be sung at the celebration of Holy Communion at his death-bed, and that the wife of J. Lange (p. 633, L.) was greatly comforted by it in her last hours. *Tr.* as:—

**Jesu, Thy boundless love to me.** A full and very fair *tr.* by J. Wesley, in *Hymn and Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 138), and as No. 35 in *Hymn & Spirit. Songs*, 1753. In

the *Wes. H. Bk.*, 1780, No. 362, reduced to 9 st. The following forms are in C. U. :—

i. **Jesus, Thy boundless love to me** (st. i.). In *Mercer* (10 st.); *N. Cong.*, 1859 (4 st.); *Bapt. Hyl.*, 1879 (3 st.); &c.; and in America in the *Dutch Ref.*, 1869 (3 st.); *Koeng. Hyl.*, 1880 (4 st.); *Laudes Domini*, 1884 (3 st.); &c.

ii. **O Love, how cheering is thy ray** (st. iii.) *Bk. of Hys.*, Boston, U.S., 1848; *Holy Song*, 1869.

iii. **My Saviour, Thou Thy love to me** (st. v.). *Moravian H. Bk.*, 1789; H. L. Hastings's *Hymnal*, 1880.

iv. **More hard than marble is my heart** (st. vi.). *American Sabbath H. Bk.*, 1858.

v. **O draw me, Saviour, after Thee** (st. ix.) *Snepp's Songs of G. & G.*; *Pennsylvania Luth. Ch. Bk.*, 1868.

vi. **O draw me, Father, after Thee** (st. ix. alt.). *Bk. of Hys.*, Boston, U.S., 1848; *Amer. Unitarian H. Bk.*, 1869.

vii. **Still nigh me, O my Saviour stand.** St. i. of this form is taken from "Peace, doubting heart, my God's I am" (q.v.). To this is added in *Snepp's Songs of G. & G.*, st. xii., xiv., xvi., and in J. L. Porter's *Coll.*, 1876, st. xii., xv., xvi. of this tr.

viii. **Thou Friend of sinners! Who hast bought.** This is st. v., iv., xvi. rewritten by E. Osler, and pub. as No. 180 in the *Mitre H. Bk.*, 1836, and in his own *Church and King*, June, 1857, p. 140. Repeated in the *Irish Church Hyl.*, 1869 and 1873.

**Other tra. are.** (1) "O Christ, my sweetest Life and Light," in the *Suppl. to German Psal.*, ed. 1766, p. 29; in *Select Hys. from German Psal.*, Tranquebar, 1764, p. 47, and the *Moravian H. Bk.*, 1754, pt. i., No. 444. St. v.-vii., beginning "Thou can'st in love to my relief," are given at p. 302 in the *Moravian H. Bk.* pt. ii., 1746. In the *Moravian H. Bk.*, 1789 (1849, No. 460), it begins, "O Christ, my only Life and Light." (2) "O Jesus Christ! my fairest Light," by J. Kelly, 1867, p. 123. (3) "O Christ, my Light, my gracious Saviour," in the *Moravian H. Bk.*, 1806. [J. M.]

**O Jesu Christe, wahres Licht.** J. Heermann. [*Christian Church.*] 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 120, in 6 st. of 4 l. as one of the "Songs of Tears" in the section entitled, "In the time of the persecution and distress of pious Christians." Thence in *Mützell*, 1858, No. 49; in Wackernagel's ed. of his *Geistliche Lieder*, No. 87, and the *Unv. L. S.*, 1851, No. 242. It is a beautiful hymn on Christ as the Light and Centre of the world, and the most widely used through English tra. of any of Heermann's hymns. *Tr. as:*—

1. **O Thou, the true and only Light, Direct, &c.** A good tr. of st. i., ii., by W. Ball, as part of his book of words for the English ed. of Mendelssohn's *St. Paul*, 1836, and thence in Robinson's *Church Psalter & H. Bk.*, 1860. To this in *Allon's Suppl. Hys.* and *C. P. Hyl.*, 1886, *Bapt. Hyl.*, 1879, &c., tra. of st. iv.-vi., from *Chope* (see below), were added; and in the *Suppl.* of 1874 to the *New Cong.*, tra. of st. iii.-vi. from *Miss Winkworth* (see below). The version in the *Anglican H. Bk.*, 1868, No. 275 (1871, No. 316), is st. i. by Ball, ii.-vi. by R. C. Singleton, 1867.

2. **O Christ, the Light of heavenly day!** A full and very good tr. by A. T. Russell, as No. 137 in his *Ps. & Hys.*, 1851, and thence in Bosworth's *Church Hys.*, 1865, and G. S. Jellicoe's *Coll.*, 1867. In the *Cooke-Denton Hymnal*, 1853, No. 12 is composed of sts. i., iv., v., ii., vi., of Russell, in the order named. This form is repeated in *Chope's Hyl.*, 1862, *Thring's Coll.*, 1880-82, &c. The form beginning "O Jesu, Light of heavenly day," in *Kennedy*, 1863 (thence in Dr. Thomas's *Augustine H. Bk.*, 1866), is *Chope* greatly altered.

3. **O Thou, the true and only Light! Enlighten, &c.** A somewhat free tr. in 5 st., as No. 58 in J. F. Thrupp's *Ps. & Hys.*, 1853.

4. **O Christ, our true and only Light.** A good and full tr. by Miss Winkworth in her *Lyra Ger.*,

2nd Ser., 1858, p. 21, repeated in her *C. B. for England*, 1863, No. 100. This is found in the *App.* of 1874 to the *Leeds H. Bk.*, 1853; *Psalmist*, 1878; and in America in the *Presb. Hyl.*, 1874; *Baptist H. Bk.*, 1871; *Bapt. Service of Song*, 1871; *Ohio Luth. Hyl.*, 1880, &c.

5. **O Jesu Christ, the world's true Light.** A good but rather free version by E. Massie in his *Sacred Odes*, vol. ii., 1867, p. 175, and thence in J. L. Porter's *Coll.*, 1876.

**Another tr. is,** "O Christ, Thou heavenly Light, illumine," by Dr. G. Walker, 1860, p. 31. [J. M.]

**O Jesu, meine Sonne.** C. J. P. Spitta. [*Love to Christ.*] A beautiful hymn on Jesus as the daily help and life of His faithful people. 1st pub. in Spitta's *Psalter und Harfe*, Pirna, 1833, p. 69, in 8 st. of 8 l. entitled, "Life and full satisfaction in Jesus." Included in Knapp's *Ev. L. S.*, 1850, No. 145 (1865, No. 1507). *Tr. as:*—

**O blessed Sun, whose splendour.** A full and good tr. by R. Massie in his *Lyra Domestica*, 1860, p. 66, repeated in Reid's *Praise Bk.*, 1872, and in Schaff's *Christ in Song*, 1869-70. Varying centos with the original first line are found in Flett's *Coll.*, Paisley, 1871; Hatfield's *Church H. Bk.*, N. Y., 1872; Harland's *C. P. & Hyl.*, 1876; J. L. Porter's *Coll.*, 1876, &c.; and (with the first line as "Blessed Sun") in the *Bk. of Common Praise*, 1863. Varying centos (generally iv.-vi.) beginning "I know no life divided" (st. iv.) are included in *Kennedy*, 1863; *People's Hyl.*, 1867; and in America in the *Presb. Hyl.*, 1874; *Meth. Epis. Hyl.*, 1878; *Dutch Reformed H. Bk.*, 1869; *Laudes Domini*, 1884, &c.

**Other tra. are.** (1) "Jesus, my sun! before Whose eye," by Miss Fry, 1850, p. 143. (2) "O Jesus Christ, my Sunshine," by Miss Manington, 1861, p. 16. (3) "O Jesus, at Thy shining," by Miss Burlingham, in the *British Herald*, Aug. 1865, p. 124, repeated in Reid's *Praise Bk.*, 1872. (4) "Jesus, my Sun, before Whose beams," by Lady Durand, 1873, p. 29. [J. M.]

**O Jesu, my [our] beloved King.** E. Caswall. [*Grace and Merit.*] Pub. in H. Formby's *Catholic Hys.*, 1851, p. 45, in 7 st. of 4 l.; in Caswall's *Masque of Mary*, 1858, p. 217; and in his *Hys. & Poems*, 1878, p. 248. In the *Hymnary*, 1872, it begins, "O Jesu, our beloved King." [J. J.]

**O Jesu, Thou art standing.** Bp. W. W. How. [*Christ at the Door.*] Written in 1867, and first pub. in the 1867 *Supplement* to Morrell & How's *Ps. & Hymns*, in 6 st. of 4 l. It has passed, and usually in an unaltered form, into the 1868 *Appx. to H. A. & M.*, the *S. P. C. K. Church Hys.*, 1871, and other collections in G. Britain, and also into several American collections. It is one of the most popular of Bishop How's hymns. [J. J.]

**O Jesus bruised and wounded more.** Cecil F. Alexander. [*Holy Communion.*] Appeared in her work, *The Legend of the Golden Prayers and other Poems*, 1859, p. 143, in 5 st. of 4 l., and entitled "Communion Hymn." In the *Lyra Anglicana*, 1865, it was given as Pt. ii. of the hymn "He cometh, on yon hallowed bourn," Pt. i. being an addition of 6 st. to the original hymn. Each of these "Parts" is in C. U. as a separate hymn, the second part being the more popular of the two. [J. J.]

**O Jesus! God and man.** F. W. Faber. [*Children's Hymn.*] This popular children's

hymn was given in his *Jesus and Mary, &c.*, 1849, in 7 st. of 4 l., and headed "Ragged School Hymn." In C. U. it is found in two forms, first, the original, in Roman Catholic hymn-books for missions and schools, in which st. iii., iv., both of which are addressed to the B. V. M., are retained; and second, in other hymn-books, where they are omitted. Orig. text in *Faber's Hymns*, 1862. [J. J.]

**O Jesus, I [we] have promised To serve Thee to the End.** *J. E. Bode.* [Confirmation.] Contributed to the 1869 Appendix to the S. P. C. K. *Ps. & Hymns*, No. 395. It has been repeated in a great number of hymn-books, and is very popular as a Confirmation hymn. [J. J.]

**O Jesus, Jesus, dearest Lord.** *F. W. Faber.* [*Love to Jesus.*] 1st pub. in his *Jesus and Mary, &c.*, 1849, in 10 st. of 4 l., headed "Jesus, my God, and my All"; and again in his *Hymns*, 1862. It is in C. U. in its full form, and also abbreviated to 5 st., as in Hatfield's *Church H. Bk.*, N. Y., 1872. A cento therefrom, beginning with st. vii., "O Light in darkness, Joy in grief," is No. 580 in the *Hymnary*, 1872. [J. J.]

**O Jesus, make Thyself to me.** *Charlotte Elliott.* [*The Presence of Jesus desired.*] Under date of Jan. 26, 1872, the Rev. J. Babington, brother-in-law to Miss Elliott, wrote to the late D. Sedgwick concerning this hymn:—

"The lines you refer to, 'O Jesus, make Thyself to me,' are Miss Charlotte Elliott's. They were for many years the private expression of her own daily prayers, and were so much a part of her own hidden life with her Saviour that they were rarely communicated by her to any one, and only to her most intimate friends. One of those had them printed on a card by Taylor [Edinburgh, 1869], and at first she was rather disconcerted, till she was led to feel that this was her loved Saviour's way of leading others to the participation in her own sacred inner life."

The lines are:—

"O Jesus, make Thyself to me,  
A living, bright reality;  
More present to faith's vision keen  
Than any outward object seen;  
More dear, more intimately nigh,  
Than e'en the sweetest earthly tie!"

These lines are given in Snapp's *Songs of G. & G.*, 1872, as No. 538. [J. J.]

**O Jesus, Saviour of the lost.** *Bp. E. H. Bickersteth.* [*Jesus, the Rock.*] Appeared in his *Water from the Well-Spring, &c.*, 1852, p. 180, in 4 st. of 4 l., and headed, "Thou art my Rock." In 1858 it was repeated in his *Ps. & Hymns*, No. 135; and again, as "O Jesus, Saviour, &c.," in his *H. Companion*, 1870 and 1876. It is also in use in America. Bp. Bickersteth dates its composition 1849, but it is not in his *Poems* of that Year. [J. J.]

**O Jesus, still, still shall I groan.** *C. Wesley.* [*Lent.*] This poem, in 4 parts, appeared in *Hymns and Sacred Poems*, 1742, in 36 st. of 6 l., and entitled, "Groaning for Redemption." (*P. Works*, 1868-72, vol. ii., p. 126.) In 1780 the following hymns were compiled therefrom, and included in the *Wes. H. Bk.*:—

1. Jesus, Thou knowest my sinfulness (sinfulness). St. i.-iii., vii., viii. of Pt. ii.
2. Lay to Thy hand, O God of grace. St. viii.-x. of Pt. iii.
3. Saviour from sin, I wait to prove. St. i., ii., iv.-vi. of Pt. iv.

These hymns are retained in the *Wes. H. Bk.*, 1875, and are found in various collections.

[J. J.]

**O King of earth, and air, and sea.** *Bp. R. Heber.* [*Lent.*] Appeared in his posthumous *Hymns, &c.*, 1827, p. 55, in 6 st. of 4 l., and appointed for the 4th Sunday in Lent. Although apparently based upon the petition in the Lord's Prayer, "Give us this day our daily bread," it was doubtless suggested by the Gospel of the day, the feeding of the five thousand (John vi. 1). It is in C. U. in G. Britain and America. In the American Unitarian *Bk. of Hymns*, 1848, No. 492, it begins with st. iv., "Thy bounteous hand with food can bless." [J. J.]

**O King of kings, Thy blessing shed.** [*National Hymn.*] This hymn "For the King" appeared anonymously in the 8th ed. of *Cotterill's Selection*, 1819, No. 266, in 5 st. of 4 l. It is known in the following forms:—

1. Its full form as above, and in various hymn-books to 1837.
2. In 4 st. of 4 l. in Bickersteth's *Christian Psalmody*, 1833. This is the text, with the necessary changes from King to Queen, &c., which was used in the S. P. C. K. *Jubilee Hymns*, 1867, and other Jubilee collections.
3. The same arrangement of stanzas altered to suit the changed circumstances occasioned by the accession of H. M. Gracious Majesty Queen Victoria. This was given in an early edition of Hall's *Mitre H. Bk.* (1st ed., 1836), and was made by Hall.
4. The *Mitre H. Bk.* text with the addition of Bp. Ken's doxology, "Praise God from Whom," &c.
5. The *Mitre H. Bk.* text, with a return in some instances to the original text on the one hand, and some new changes on the other, in Thring's *Coll.*, 1882.

This hymn is usually attributed to T. Cotterill. In the *Julian* and the *Brooke* marked copies of his *Selection* [see *Cotterill, T.*] it is blank. Snapp, in his *Songs of G. & G.*, 1872, and others attribute it to "T. Cotterill." Their authority was the simple guess of D. Sedgwick, as his mss. testify. So far as we can discover it is "Anon. in *Cotterill's Selection*, 1819." [J. J.]

**Ὁ Κύριος ἔρχεται.** [*Τὴν ἡμέραν τὴν φρικτὴν.*]

**O let my Jesus teach me how.** *J. Berridge.* [*Abiding in Jesus.*] Pub. in his *Zion's Songs, &c.*, 1785, No. 99, in 6 st. of 4 l., with the heading "Little children, abide in Him, 1 John ii. 28" (ed. 1842, p. 249). In modern hymn-books it is usually abbreviated, as in *Spurgeon's O. O. H. Bk.*, 1866. [J. J.]

**O Lord, consider my distress.** *W. Whittingham.* [*Ps. li.*] This rendering of the 51st Ps., which first appeared in the *Anglo-Generan Psalter*, 1556 [Old Version, § III.], is the earliest known version of a Psalm in L. M. in the English language. A copy of the *Psalter* in which it appeared is preserved in the Bodleian, Oxford. Notwithstanding its historical value and some merit, it is unknown to modern collections. As a specimen we will quote the first stanza:—

"O Lord, consider my distress,  
and now with speed some pity take;  
My sins deface, my faith redress,  
good Lord, for thy great mercies sake."

The full text is difficult to find, except in the *Psalter* appended to many old copies of the Bible, and in the *Old Version*. [J. J.]

**O Lord, how good, how great art Thou.** *H. F. Lyte.* [*Ps. viii.*] This is Lyte's altered version of his paraphrase of *Ps. viii.*, which first appeared as "How good, how faithful, Lord, art Thou" (p. 706, ii. 4), in his *Poems*, 1833. This altered form was given in his *Spirit of the Psalms*, 1834, and is found in the *Wes. H. Bk.*, 1875, and other collections. [J. J.]

**O Lord, how happy should we be.** *J. Anstice.* [*Rest and Peace in Jesus.*] 1st pub. in his posthumous *Hymns*, 1836, No. 44, in 5 st. of 6 l. In 1841 it was included in the *Child's Christian Year*, and from thence has passed into numerous hymn-books in all English-speaking countries. It was probably suggested by the words of the Psalmist, "Cast thy burden upon the Lord, and He shall sustain thee;" but in the *Hymns* there is nothing to indicate its origin, as it is printed there without title or heading of any kind. Usually the text is slightly altered, that in the *H. Companion*, although claiming to be the original, being at fault in no less than four instances. This hymn is the best known and most widely used of Anstice's hymns. [J. J.]

**O Lord, in all our trials here.** *Emma Toke, nee Leslie.* [*Saints' Days.*] Written in 1851, and contributed anonymously to the *S. P. C. K. Hymns for Public Worship*, 1852, No. 114, in 3 st. of 4 l. This hymn is in use in the following forms:—

1. The original in *S. P. C. K. Hymns*, &c.
2. Rewritten by Mrs. Toke, in 3 st. of 8 l. for the Rev. R. Judd's *Sunday School Liturgy and H. Bk.*, Halifax, 1870, No. 11, and adapted for St. Stephen's Day.
3. In Hutton's *Appendix*, Lincoln, n. d., composed of the original; st. iv. from J. Newton's *Olney Hymns*, No. cxvi., st. vii.; and a doxology. This arrangement was given in Thring's *Coll.*, 1st ed., 1880, but omitted in the 2nd ed., 1882, in favour of:—
4. The original with a fourth stanza added by Prebendary Thring, No. 385. [J. J.]

**O Lord, incline Thy gracious ear.** *C. Wesley.* [*Ps. v.*] Pub. in the *Wesley Ps. & Hys.*, 1743, in 7 st. of 8 l. (*P. Works*, 1868–1872, vol. viii. p. 9.) From this paraphrase three centos are in *C. U.*:—

1. **O Lord, incline Thy gracious ear.** In Kennedy, 1863, No. 377.
2. **Behold us, Lord, with humble fear.** Composed of st. iv., v., and vii. rewritten and greatly altered, in *A Sel. of Hys. designed as a Suppl. to the Ps. & Hys. of the Presb. Church.* Philadelphia, 1861.
3. **On Thee, O God of purity.** This, which begins with st. ii., was given in the revised ed. of the *Wes. H. Bk.*, 1875. In *Common Praise*, 1879, this is again changed to "On Thee, Thou God of purity." [J. J.]

**O Lord, my best desire fulfil.** *W. Cowper.* [*Resignation.*] 1st pub. in the *Olney Hymns*, 1779, Bk. iii., No. 29, in 6 st. of 4 l., and entitled "Submission." It was somewhat widely used in the older hymn-books, and is still given in several collections in G. Britain and America. Usually it is abbreviated, and sometimes it is attributed to J. Newton, but in error. [J. J.]

**O Lord of heaven, and earth, and sea.** *Bp. C. Wordsworth of Lincoln.* [*Offer-tory.*] 1st pub. in the 3rd ed. of his *Holy Year*, 1863, in 9 st. of 4 l., and headed, "Charitable Collections." It is in extensive use in G. Britain and America, sometimes in its original form, as in the 1869 *Appendix* to the *S.P.C.K. Ps. & Hys.*, and again as altered

in *H. A. & M.*, or the *S.P.C.K. Church Hymns*, and others. The changes in the text of the *Church Hys.* were approved by the author. His authorised text is in the 6th ed. of his *Holy Year*, 1872. [J. J.]

**O Lord of hosts, Whose glory fills.** *J. M. Neale.* [*Laying Foundation Stone of a Church.*] Appeared in his *Hys. for the Young* (being the 2nd series of his *Hys. for Children*), in 1844, No. 27, in 6 st. of 4 l., and headed, "Laying the First Stone of a Church." It is given in numerous hymnals, as *H. A. & M.*, the *People's H.*, Thring's *Coll.*, &c. The alteration of st. v., ll. 1–2, from:—

"Endue the hearts that guide with skill;  
Preserve the hands that work from ill;"

to—

"The heads that guide endue with skill,  
The hands that work preserve from ill,"

given in *H. A. & M.* in 1861, has been adopted with almost common consent. [J. J.]

**O Lord, our fathers oft have told.** *Tate & Brady.* [*Ps. xlii. Thanksgiving for Victory.*] 1st pub. in three parts in the *New Version*, 1696. From this rendering, centos of varying length have been compiled from time to time, and have come into common use. In 1836, Edward Osler rewrote various lines from the *N. V.* and formed them into a hymn of 4 st. of 4 l. beginning:—"Great God of hosts, our ears have heard." This was included in Hall's *Mitre H. Bk.*, as a version of *Ps. xlii.* and entitled "For Succour against our Foes." From thence it passed into various collections, including Pott's *Hymns*, &c., 1861, where it was given with slight alterations, and a doxology. This text was repeated in the *S.P.C.K. Church Hymns*, 1871, with the change in the doxology of "One co-eternal Three" to "One God in Persons Three." [J. J.]

**O Lord our God, with earnest care.** [*Fast Day.*] This cento, in 5 st. of 4 l. in 4 *Selection of Hys. Designed as a Suppl. to the Ps. & Hys. of the Presb. Church*, Philadelphia, 1861, No. 356, and the *Songs for the Sanctuary*, N. Y., 1865, No. 1333, is from *trs.* of Latin hymns pub. in the *H. Noted*; st. i. being st. iii. of "Ecce tempus idoneum;" st. ii., iii. being st. iii., iv. of "Jesu quadragenarius;" st. iv. being st. iv. of "Audi benigne Conditor;" and st. v. of "Plasmator hominis Deus." (For history of the Latin texts see under their respective first lines.) Of these *trs.* st. i.–iv. are by Dr. Neale, and st. v. by another hand. The result is a most successful hymn for a Fast Day service, or for Lent. [J. J.]

**O Lord, our languid souls inspire.** *J. Newton.* [*Opening of a Place of Worship.*] This hymn was written at the same time and under the same circumstances as Cowper's "Jesus, where'er Thy people meet." Full details are given in the note on that hymn. "O Lord, our languid souls," &c., was pub. in the *Olney Hymns*, 1779, Bk. ii., No. 43, in 7 st. of 4 l., and headed, "On opening a Place for Social Prayer." It is rarely found in its full form. The abbreviated texts sometimes begin with the first stanza, but the most popular arrangements are:—

1. **Dear Shepherd of Thy people, hear.** This is

usually composed of four stanzas of the original, beginning with st. ii.

2. **Great Shepherd of Thy people, hear.** This is the most popular form of the hymn. Bickerneth included it in his *Christian Psalmody*, 1833.

3. **Kind Shepherd of Thy people, hear.** This arrangement appeared in J. H. Gurney's *Coll. of Hymns, &c.*, 1838, and is repeated in later hymn-books.

The use of this hymn in these various forms is extensive. [J. J.]

**O Lord, our Strength in weakness.** Bishop C. Wordsworth of Lincoln. [For a *Girls' Friendly Society*.] Written in 1881 for *The Lincoln Diocesan Manual of the Girls' Friendly Society*, and first printed therein, 1881, in 6 st. of 8 l. (Lincoln: Williamson). It is an admirable lyric on *Temperance*, and is one of the most beautiful of Bp. Wordsworth's hymns. [J. J.]

**O Lord, refresh Thy flock.** J. Anstice. [Passiontide.] Appeared in his posthumous *Hymns*, 1836, No. 27, in 5 st. of 4 l., and again, with alterations, in the *Child's Christian Year*, 1841. In the former it is without title or heading of any kind; in the latter it is appointed for "Thursday in Passion Week." It is in several hymn-books, the text being usually that of the *Child's Ch. Year*. [J. J.]

**O Lord, Thou knowest all the snares.** Emma Toke, *née* Leslie. [Lent.] Written in 1851, and contributed anonymously to the *S. P. C. K. Hys. for Public Worship*, 1852, No. 34, in 2 st. of 8 l. From thence it has passed into later eds. of the same collection, the *Irish Church Hymnal*, and others. In 1870 Mrs. Toke altered it (for the worse) for the Rev. R. Judd's *S. S. Liturgy and H. Bk.*, Halifax, 1870, No. 24, as "O God! Thou knowest all the snares," but in this form it has failed to attract attention. [J. J.]

**O Lord, turn not Thy face away.** J. Marchant. [Lent.] This hymn, known as *The Lamentation of a Sinner*, is first found in J. Daye's ed. of *Sternhold and Hopkins*, 1560-61 [Old Version, § v.] but without signature. In the edition of 1565, the authorship is given to Marchant. This name, sometimes written *Market*, appears also in the editions of 1595 and 1606 [Old Version, § ix. 10]. The first stanza is:—

"O Lord, turn not Thy face away  
From him that lies prostrate,  
Lamenting sore his sinful life  
Before Thy mercy gate."

In *The Whole Book of Psalms, &c.*, by J. Playford, 1677, p. 285, it begins "O Lord, turn not away Thy face."

The authorship of this hymn is given by Miller (*Singers and Songs*, 1867, p. 46) and by Lord Selborne (*Book of Praise*, 1862, p. 239, and note) to John Mardley, although Miller adds a "?" in his Index [Old Version, § ix. 10]. These conclusions are based upon Farr's note in his *Select Poetry Chiefly Devotional of the Reign of Queen Elizabeth, &c.*, 1845, vol. i. p. l., where the signature "M" in the Old Version is thought to represent John Mardley.

A second rendering of *The Lamentation* is that by Tate and Brady, in the 6th ed. of the *Supplement of the New Version*, 1708. It is the Old Version text rewritten in 9 st. of 4 l. The first stanza reads:—

"O Lord, turn not Thy face from me,  
Who lie in woeful state,  
Lamenting all my sinful life  
Before Thy mercy gate."

This text continued in use as a part of *Tate and Brady* until that work was superseded by modern hymn-books. It is also found in a considerable number of the latter, but usually in an abridged form.

A third rendering of *The Lamentation*, by Bp. R. Heber, was given in his posthumous *Hymns*, 1827, p. 104, in 12 double lines. The opening lines are:—

"Oh Lord, turn not Thy face away  
From them that lowly lie,  
Lamenting sore their sinful life  
With tears and bitter cry."

This rendering, signed in Heber's *Hymns* "Sternhold" in error, is given in full in Lord Selborne's *Book of Praise*, 1862, p. 239. It is considerably altered from the Old Version original. In several modern hymn-books, including the Scottish Presbyterian *Hymnal*, 1876, it is slightly altered, as "O Lord, turn not Thy face from us." Other altered forms of the text are (1) "Turn not Thy face away, O Lord," in the *American Sabbath H. Bk.*, 1858, and others; and (2) "Turn not, O Lord, Thy face from me," in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867. The original texts of the O. and the N. Versions may be found bound up with old copies of the Book of Common Prayer. [J. J.]

**O Lord, upon Thine heritage.** [Ember Days.] This hymn, in W. J. Blew's *Church Hymn and Tune Bk.*, 1852-55, in 5 st. of 4 l. is based upon F. Rous's version of Ps. 68, st. ix.-xii. as pub. in the *Scottish Psalter*, 1650. In the *H. Bk. for the use of Wellington College*, 1860, and in *Kennedy*, 1863, st. i.-iv., are repeated, together with the substitution of a doxology for Blew's st. v. [J. J.]

**O Lord, when dangers press me round.** W. H. Bathurst. [Ps. cxi.] 1st pub. in his *Ps. & Hys.*, 1831, as a version of Ps. cxi. in 3 st. of 6 l. with the heading, "God a sure Defence." In its original form it is not in C. U., but as "My God, when dangers press me round," it is in a few modern collections, including the *New Cong.*, 1859, No. 235. This altered form of the hymn appeared in Hall's *Mitre H. Bk.*, 1836. The changes introduced by Hall are very slight. [J. J.]

**O Lord, Who in Thy love divine.** Bp. C. Wordsworth of Lincoln. [Ember Days and Ordinations.] 1st pub. in his *Holy Year*, 1862, p. 200, in 9 st. of 6 l. and headed "For Ember Weeks; and at the Ordination of Bishops, Priests, and Deacons." In 1865 a new stanza was added, as st. ii. ("Thou Who the night in prayer didst spend"), and the hymn was divided into two parts, Pt. ii. beginning with st. v., "O may Thy pastors faithful be." In Snapp's *Songs of G. & G.*, 1872, No. 759, begins with st. iv. of the 1865 text, "O Thou Who didst at Pentecost." [J. J.]

**O Lord, wilt Thou teach me to pray?** Jane Taylor. [A Child's Hymn.] 1st pub. in *Orig. Hys. for Sunday Schools*, 2nd ed., 1813, No. 21, in 6 st. of 4 l. In the 4th ed. of the *Original Hys.*, 1816, the opening line was changed to "Lord, teach a sinful child to



pray." In this form, and in the more pleasing reading given to it by some, "Lord teach a little child to pray," it is found in numerous collections for children. [J. J.]

**O Love divine, how sweet Thou art.**

*C. Wesley.* [*Desiring to Love.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. i., in 7 st. of 6 l. as No. 5 of six hymns on "Desiring to Love" (*P. Works*, 1868-72, vol. iv. p. 341). Three leading centos are in C. U. :—

1. Composed of st. i., iii., iv. and vii. This was given in G. Whitelield's *Hymns*, &c., 1753, No. 56, as the second of two hymns on "Longing for Christ." This cento was repeated by *Mudan*, *Toplady*, and others in the older collections, and is that usually found in the Church of England hymn-books.

2. Composed of st. i.-iv. This was given in the *Wes. H. Bk.*, 1780, No. 141, and is in very extensive use in all English-speaking countries. In the revised ed. of the *Wes. H. Bk.*, 1876, st. v., vi., of the original were added to the hymn.

3. Composed of st. iv., vi., and iii., in the order named. This cento, beginning "O that I could for ever sit," is in the *American Songs for the Sanctuary*, N. Y., 1865.

In addition to these other forms of the text beginning with st. i. are in limited use. G. J. Stevenson's associations in his *Methodist H. Bk. Notes*, 1883, are most interesting. [J. J.]

**O Love divine, what hast Thou done?** *C. Wesley.* [*Passiontide.*] 1st pub. in *Hys. & Sacred Poems*, 1742, in 4 st. of 6 l., as the last of three hymns on "Desiring to Love" (*P. Works*, 1868-72, vol. ii. p. 74). It came into use in the Church of England through *Toplady's Ps. & Hys.*, 1776, No. 25, and with the Methodist Societies and other nonconformists through the *Wes. H. Bk.*, 1780, No. 27. The historical account of its beautiful refrain, "My Lord, my Love is crucified," is given under "My Lord, my Love was crucified" (p. 761, ii.). [J. J.]

**O luce quae tuâ lates.** *Claude de nteuil.* [*Trinity.*] Appeared in the *Paris Breviary*, 1680; the *Clunian Breviary*, 1686, p. 32; the *Paris Brev.*, 1736; and again in other and later French Breviaries. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr. as* :—

1. **O Thou Who dwellest bright on high.** By J. Chandler in his *Hys. of the Primitive Church*, 1837, p. 93, and again in his *Hys. of the Church*, 1841, No. 54. This is given unaltered in some collections, and in others as "Thou ever blessed Trinity," as in Murray's *Hymnal*, 1852, No. 68.

2. **Who, in Thy very light, self-shrouded art.** W. J. Blew in his *Church Hy. & Tune Bk.*, 1852-55, and again in Rice's *Sel.* from the same, 1870.

3. **Blest Trinity, from mortal sight.** By the Compilers of *H. A. & M.*, given first in their trial edition, 1859, and then in their first ed., 1861, but omitted from the revised ed., 1875.

4. **Great God, Who in Thy light dost rest.** By R. C. Singleton, written in 1867, and included in his *Anglican H. Bk.*, 1868 and 1871.

5. **O Thou Who hidden art in Thine own light.** By I. Williams in the *British Magazine*, Sept. 1837, vol. xii. p. 270, and his *Hys. tr. from the Parisian Breviary*, 1839, p. 163. [J. J.]

**O Luce qui mortalibus.** *C. Coffin.* [*Sunday Evening.*] Given in the *Paris Bre-*

*iary*, 1736, as the hymn for Sundays at Vespers, from Trinity to Advent; and again in Coffin's *Hymni Sacri*, 1736, p. 10. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 10; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and in Biggs's Annotated ed. of *H. A. & M.*, 1867. *Tr. as* :—

1. **O Thou Who in the light dost dwell.** By I. Williams in the *British Magazine*, Jan. 1834, vol. v. p. 31, and his *Hys. tr. from the Parisian Breviary*, 1839, p. 10. It was included with alterations in the *Hymnary*, 1872. It is also No. 104 (altered) in Korison's *Hys. and Anthems*, 1851.

2. **O Thou, Whose throne is hid from men.** By J. Chandler in his *Hys. of the Primitive Church*, 1837, p. 8, and his *Hys. of the Church*, &c., 1841, No. 7. It is in a few collections only.

3. **Thou Who in light dost dwell.** By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852-55, and Rice's *Sel.* from the same, 1870.

4. **The splendours of Thy glory, Lord.** By Archbishop E. W. Benson. 1st pub. in the *H. Bk. for the Use of Wellington College*, during his Head Mastership, 1860, and again in the *S. P. C. K. Church Hys.*, 1871.

5. **Great God, Who hid from mortal sight.** By the Compilers of *H. A. & M.*, 1861 (based on J. Chandler), omitted from the revised ed., 1875, but restored, with alterations, in 1889.

6. **Father of glory, that dost dwell.** By J. M. Neale in the *East Grinstead St. Margaret's Hyl.*, 1875.

**Translations not in C. U. :—**

1. **O Thou Who in the light dost dwell.** *R. Campbell.* 1850. This is I. Williams's *tr.* as above, rewritten in L. M. The opening ll. 1-3 are the same as Williams's.

2. **O God, enshrined in heavenly might.** *J. D. Chambers.* 1857.

3. **God, who in the unapproached light.** *D. T. Morgan.* 1880. [J. J.]

**O Lux beata Trinitas, Et principalis Unitas.** *St. Ambrose.* [*Evening.*] This is one of the twelve hymns which the Benedictine editors regarded as undoubtedly the work of St. Ambrose. It is cited as by St. Ambrose by Hincmar of Rheims in his treatise *De unitâ et non trinâ Deitate*, 857. The original consists of two sts. (ii. "Te mane laudum carmine") and a doxology. Its almost universal use was at Vespers on Saturday, as in the older *Roman* (Venice, 1478); *Paris*, 1643; *Sarum*, *York*, and *Aberdeen Breviaries*. It was sometimes also assigned to Vespers or Lauds on Trinity Sunday. *Daniel*, i., No. 26, gives the original, along with the revised text of the *Roman Breviary* of 1632, where it begins *Jam sel recedit igneus*. In his notes *Daniel* gives the additional st. *tr.* in J. D. Chambers's *Lauda Syon*, 1857 (see below); (iii. "Jam noctis tempus adventi"; iv. "Tu Christe solve vincula"; v. "Oramus ut exaudias"), which are found only in the *Mozarabic Breviary*, where the hymn is given for Vespers on the 2nd S. after the Epiphany, and at other seasons. In his further notes at iv. pp. 47-48, *Daniel* refers to the original text as in a 10th cent. Rheims MS.; gives the statements of Hincmar; and also cites a passage from the 21st Epistle of St. Ambrose, which he thinks clearly refers to this hymn, and so decisively settles its authorship. [W. A. S.]

*Hymn.* i. p. 372, cites this hymn as in an 8th cent. ms. at Darmstadt, where it is assigned to daily Vespers. Dreves gives it in his *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. It is also in three mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 2 b; Harl. 2961 f. 218; Add. 30848 [a *Mozarabic Breviary*] f. 66b). In the *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 1, it is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 2). Also in an 11th cent. ms. at Corpus Christi, Cambridge (391, page 227); in the St. Gall ms., No. 387, of the 11th cent.; in Migne's *Patrol.* xvi., col. 1407, and lxxxvi., cols. 220, 252, 699, 924; in Wackernagel, i. No. 60; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1868, and others.

The original text has been frequently *tr.* into German, and through three of these versions has passed into English.

i. *Der du bist drei in Einigkeit.* This is a full and faithful version by M. Luther, written in 1543, and 1st pub. in Klug's *G. B.*, Wittenberg, 1544. Thence in Wackernagel, iii. p. 29; in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 42; and the *Unc. L. S.*, 1851, No. 186. *Tr.* as:—

*Thou Who art Three in Unity, True God.* By R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 25. Repeated in the *Ohio Luth. Hyl.*, 1880, and by Dr. Bacon, 1884, p. 71

Other *trs.* are:—

(1) "Since Thou, the living God, art Three," by Miss Fry, 1845, p. 139. (2) "The true One God, in Persons Three," by J. Anderson, 1846, p. 23 (1847, p. 45). (3) "Thou Three in One, and One in Three," by Dr. J. Hunt, 1853, p. 53. (4) "Thou only God, the Three in One," by Dr. H. Mills, 1856, p. 223. (5) "Thou Who art One, and yet art Three," by Miss Worthington, 1863, p. 155. (6) "Thou, Lord, art Three in Unity," by S. Garratt, in his *Hys. and Tra.*, 1867, p. 39. (7) "Thou, Who art Three in Unity, A," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 388, and his *Exotics*, 1876, p. 61.

ii. *O selges Licht, Dreifaltigkeit.* A full and good *tr.* by Bunsen for his *Versuch*, 1833, No. 41. Repeated in the *Kirchen G. B.* of the Eisenach Conference, 1854, No. 74. *Tr.* as "O Trinity of blessed Light, Thou Unity," by H. J. Buckoll, 1842, p. 62.

iii. *O werthes Licht der Christenheit.* A full and good *tr.* by M. A. von Löwenstern. It seems to have appeared in the 2nd ed., circa 1646, of the *Breslau Kirchen- und Haus-Music. Mützell*, 1858, No. 288, quotes it (as No. 26 of Löwenstern's *Apelles-Lieder*) from the 5th ed., circa 1668. Included in Burg's *G. B.*, Breslau, 1746, No. 64. *Tr.* as, "O Holy fount of light on high," in full as No. 178 in Dr. Pagenstecher's *Coll.*, 1864, signed, "F. C. C." [J. M.]

Both forms of the Latin text have been *tr.* into English. The text of each is:—

<i>Durham text.</i>	<i>Brev. Rom.</i>
O Lux beata Trinitas, Et principalis unitas; Jam sol recedit igneus. Infunde lumen cordibus.	Jam sol recedit igneus: Tu lux perennis unitas, Nostra, beata Trinitas, Infunde lumen cordibus.
Te mane laudent carmina, Te deprecemur vespere, Te nostra supplicis gloria Per cuncta laudet sacula.	Te mane laudum carmine, Te deprecamur vespere, Dignetur, ut te supplices Laudemus inter coelites.
Deo Patri sit gloria, etc.	Patri, simulque Filio, etc.

These forms have been translated thus:—

i. *O Lux beata Trinitas.*

1. *Bright and blessed Three in One.* By W. L. Alexander, in his *Augustine H. Bk.*, 1st ed., 1849, No. 195, and again in later editions.

2. *O Trinity of blessed light.* By J. M. Neale, in the *Hymnal N.*, 1852, No. 1. It is given in several collections, including *H. A. & M.*, 1861

and 1875, with slight alterations; the *Hymnary*, 1872, with other changes; and other hymn-books.

3. *O Light thrice blessed, Holy Trine.* By W. J. Blew, in his *Church H. & Tune Bk.*, 1852-55, and again in Rice's *Sel.* from the same, 1870.

4. *O Light! Thou [O] Trinity most blest.* By J. D. Chambers. This is a *tr.* of the 5th stanza and doxology form of the hymn as given in the *Mozarabic Breviary* (see above). It was pub. in Chambers's *Psalter*, 1852, p. 325; and his *Lauda Syon*, 1857, p. 56, and is No. 410 in the *People's H.*, 1867.

Other *trs.* are:—

1. O blessed lighte, O Trinitie, O Unity that is the chief. *Primer*, 1604.

2. O blessed light, O Trinity, O Unity most principal. *Primer*, 1615.

3. Thou ever-blessed Trine light. *Hymnarium Anglicanum*, 1844.

4. O Trinity, blest Light. J. Williams, in his *Thoughts in Past Years*, 1848.

5. When sinks in night that radiant sun. H. M. Macgill, 1876.

ii. *Jam sol recedit igneus.* This revised version of the hymn appeared in the *Roman Brev.* in 1632. It is the hymn on Saturdays at Vespers from the Octave of the Epiphany to Lent; also at first and second Vespers of Trinity Sunday; and also on Saturdays at Vespers from the Octave of Corpus Christi until Advent. It is *tr.* as:—

1. *Now sinks in night the flaming sun.* By Bp. R. Mant. This paraphrase rather than translation appeared in his *Ancient Hys. from the Rom. Brev.*, &c., 1837, p. 16, in 3 st. of 8 l. (ed. 1871, p. 31). The first stanza may be said to be the *tr.* of the Latin and the rest an expansion of the same line of thought, thus making the paraphrase. It is in several modern collections, including Kennedy, 1863, Thring's *Coll.*, 1882, &c., and altered as "Father of lights, Who dwell'st in light," in the 1874 *Supplement to the New Cong.*, and as "The flaming sun has sunk in night," in the *Hymnary*, 1872.

2. *Now doth the fiery sun decline.* By E. Caswall, in his *Lyra Catholica*, 1849, pp. 36 and 108, and again in his *Hys. and Poems*, 1873, pp. 21 and 61. It is in several modern collections.

Other *trs.* are:—

1. Now doth the fiery sun retire. *Primer*, 1605.

2. The fiery sun now rolls away. And hastens. *Primer*, 1706.

3. The fiery sun now rolls away. Blest Three and One, &c. *Evening Office*, 1710.

4. Already the bright sun departs. A. J. B. Hope, 1844.

5. Behold the fiery sun recede. F. C. Husenbeth, 1840.

6. The fiery sun is gone. W. J. Copeland, 1848.

7. The fiery sun now fades from sight. W. J. Copeland, 2nd *tr.*, 1848.

8. Behold the radiant sun departs. R. Campbell, 1859.

9. The red sun is gone. Card. Newman, 1863.

10. While fades the glowing sun away. T. J. Potter.

11. Blest Light, eternal Trinity. J. D. Ayward.

This *tr.* is followed by 5 additional stanzas.

12. The fiery sun recedes from sight. J. Wallace, 1874.

Of these *trs.* not in C. U. Nos. 1, 2, 3, 5, 8, 10, and 11, are in O. Shipley's *Annus Sanctus* (and its *Appendix*), 1884. [J. J.]

*O Majestät! wir fallen nieder.* G. Tersteegen. [*Public Worship.*] This hymn, founded on Rev. iv., first appeared in the 4th ed., 1745, of his *Geistliches Blumenbüchlein*, Bk. iii., No. 74, in 7 st. of 12 l., entitled

"Hallelujah"; repeated in the Berlin *G. L. S.*, ed. 1863. The form *tr.* into English is that given in Dr. H. A. Daniel's *Evang. Kirchen G. B.*, 1842, No. 251, beginning, "Herr, unser Gott, mit Ehrfurcht dienen," being st. ii.-iv., vii., greatly altered. *Tr.* as:—

1. Lord our God, in reverence lowly. A good *tr.* of Daniel's text by Mrs. Findlater in *H. L. L.*, 3rd Ser., 1858, p. 32 (1864, p. 154), and repeated in the Meth. N. Conn. *Hymns*, 1863. It is also found in the following forms:—

(1) Lord God of might, in reverence lowly. In *Kennedy*, 1863, &c.

(2) O Lord our God, in reverence lowly. In the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, repeated in their *Church Hys.*, 1871; the *Hymnary*, 1872, &c.

(3) Thee, God Almighty, Lord thrice holy. In the 1874 *Suppl.* to the *New Cong. H. Bk.*; the 1874 *Appendix* to the *Leeds H. Bk.*, &c.

2. Lord our God, to whom is given. A free *tr.* of Daniel's st. i., iii., iv., by Dr. W. F. Stevenson, 1871, given in his *Hys. for Ch. & Home*, 1873, the refrain of st. i., ii. being taken from Mrs. Findlater as above. [J. M.]

**O Master, at Thy feet.** *Frances R. Havergal.* [*Adoration.*] We have been furnished with the following interesting account of this hymn from Miss Havergal's private papers:—

"I felt that I had not written anything specially in praise to Christ. A longing to do so possessed me. I wanted to show forth His praise to Him, not to others, even if no mortal ever saw it. He would see every line, would have known the unwritten longing to praise Him even if words failed utterly. It describes, as most of my poems do, rather reminiscence than present feeling. I cannot transcribe at the moment of strong feeling. I recall it afterwards and write it down. 'O Master!' It is perhaps my favourite title because it implies *rule* and submission; and this is what love craves. Men may feel differently, but a true woman's submission is inseparable from deep love. I wrote it ['O Master!'] in the cold and twilight in the little back room, uncarpeted, at Shreshill Parsonage, Dec. 31, 1866. I began my book [*Ministry of Song*] with the expression of its devotion to God's glory. I wished to close it with a distinctive ascription of praise to Jesus, and, therefore, without any hesitation, at once decided upon placing 'Adoration' [this hymn] where it stands."

The hymn was given in the *Sunday Magazine*, 1867; in her *Ministry of Song*, 1869; and in *Life Mosaic*, 1879, in 5 st. of 4 l. [J. J.]

**O may the power which melts the rock.** *J. Newton.* [*National Fast.*] This is one of his Fast-day hymns pub. in the *Olney Hymns*, 1779, Bk. ii., No. 65, in 8 st. of 4 l. and headed, "Confession and Prayer, Dec. 13, 1776." In *Cotterill's Sel.*, 1810, it was given in 6 st., and in this form it has come down to modern hymn-books. [J. J.]

**O mean may seem this house of clay.** *T. H. Gill.* [*Divinity of, and Oneness with, Christ.*] Written in 1850; 1st pub. in *G. Dawson's Ps. & Hys.*, 1853; and again, after slight revision, in the author's *Golden Chain*, &c., 1869, No. 36, in 11 st. of 4 l. Concerning it the author says that it

"Has had by far the widest acceptance of all my hymns. It was put into my mouth as the truth of the Incarnation was revealed to me [see *Gill, T. H.*]. Its production was a great spiritual event in my own life, as well as an exquisite and unspeakable delight. It wrought powerfully upon my outward life, and introduced me to persons my connection with whom led to a change of residence, and furthered the publication of my work, 'The Papal Drama.'" [F. M.]

This hymn as a whole is too long for C. U., but in an abbreviated form it is in numerous

hymn-books in G. Britain and America. No. 58 in *Horner's Cong. Hymns*, 1884, is an example of a choice selection of stanzas. [J. J.]

**O mighty Mother! why that light?** *F. W. Faber.* [*Whitsuntide.*] Pub. in his *Jesus and Mary*, &c., 1849, in 21 st. of 4 l. on "The Descent of the Holy Ghost." Also in his *Hymns*, 1862. The hymn, "He comes, He comes, the Holy One," in the *Sarum Hyl.*, 1868, is compiled from the 1849 text. [J. J.]

**O most compassionate High Priest.** *C. Wesley.* [*For Pardon.*] "First published in 1743, as 'A Prayer for those who are Convinced of Sin,' at the end of *The Nature, Design, and General Rules of the United Societies*, &c.; and to be found there in most if not all the editions of that tract published during Wesley's life" (*P. Works*, 1868-72, vol. v. p. 230). It was also included in *Hymns and Sacred Poems*, 1749, vol. ii., No. 63, in 18 st. of 4 l., as No. 3 of "Hymns of Intercession." In 1780, st. vi.-xiv. were given as: "O let the prisoners' mournful cries," in the *Wes. H. Bk.*, No. 450, and from thence passed into other collections. The revised ed. of the *Wes. H. Bk.*, 1875, omits the last two stanzas of the 1780 text. [J. J.]

**O most delightful hour by man.** *W. Cowper.* [*Death and Burial.*] These are the "Stanzas Subjoined to a Bill of Mortality for the Parish of All Saints, in the Town of Northampton, Anno Domini 1789," and subsequently pub. with Cowper's translations from the French of Madame Guion, as *Poems Translated from the French of Madame de la Mothe Guion*, &c., Newport-Pagnol, 1801, p. 122. There are 9 st. of 4 l. in all. Of these st. i.-iv. with alterations, were given in *Martineau's Hymns*, &c., 1840 and 1873, and also in a few American collections. [J. J.]

**O my distrustful heart.** *W. Hammond.* [*Final Perseverance.*] This hymn, on 2 Tim. ii. 13, "If we believe not, yet He abideth faithful," appeared in his *Ps. & Hys.*, &c., 1745, p. 165, in 4 st. of 6 l. In 1776, A. M. Toplady pub. it in a rewritten form, but beginning with the same first line, in his *Ps. & Hys.*, &c., No. 252. This arrangement was repeated in various collections to *Snepp's Songs of G. & G.*, 1872, No. 727, with the change in *Snepp* of st. iv. l. 1. from "The bowels of Thy grace," to "Thy rich and sovereign grace." It is also in other collections, and should be given as "W. Hammond, 1745; A. M. Toplady, 1776." [J. J.]

**O nata lux de lumine.** [*The Transfiguration.*] The oldest text known of this hymn is in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. and in two Rheinau mss. now in the University Library at Zürich, No. 91 of the 11th cent.; No. 82 of the 11th or 12th cent. It is also in an early 14th cent. ms. in the Bodleian (Ashmole 1523 f. 247); in the *Sarum Breviary*, Venice, 1495; the *Aberdeen Breviary* of 1509, &c. The printed text is also in Carl. Newman's *Hymni Ecclesiastici*, 1838 and 1865; *Daniel*, iv. p. 161, &c. [J. M.]

Translations in C. U.:—

1. O Light of Light, Lord Jesu. By W. J.

Blew, in his *Church Hy. and Tune Bk.*, 1852-55, and again in Rice's *Sel.* from the same, 1870.

2. **O Light, Which from the Light hast birth.** By J. D. Chambers, in his *Lauds Syon*, 1857, p. 241. This is repeated in several modern collections, including the *People's H.*, 1867; the *Hymner*, 1882, &c.

In the *Hymnal Noted*, 1854, the tr. "A type of those bright rays on high," is given in error under "O Nata Lux de Lumine," instead of "Coelestis formam Glorise" (p. 240, ii.), of which it is a tr. [J. J.]

Ὁ νέος Οὐρανός. [*Conception of the B. V. M.*] Three Cathismata (i.e. hymns sung seated from the Daydawn or Lauds for the Conception of Anna, Dec. 9, in the *Menæa*. The tr. by Dr. R. F. Littledale, "Within the womb of Anna," was first pub. in the *Church Times*, Dec. 3, 1864, signed "R. F. L." and again in the *People's H.*, 1867, and signed "L." It is an expansion of the original, the second stanza being introduced for the sake of clearness. The doxology is also by Dr. Littledale. [J. J.]

Ὁ παῖδας ἐκ Καμίνου. Ἀναστάσεως ἡμέρα.]

Ὁ πάντων ἐπέκεινα. *St. Gregory of Nazianzus. [Praise.]* This "Hymn to God" is found in various editions of *St. Gregory's Opera*; in *Daniel*, iii. 12, and in *Anth. Græca Carm. Christ.*, 1871, p. 24. It is an exceedingly fine hymn, and has been well rendered into English by Mr. Chatfield in his *Songs and Hymns*, &c., 1876, in 12 st. of 4 l., pp. 98-101, as, "O Thou, the One Supreme o'er all." [*Greek Hymnody*, § iv.] [J. J.]

**O Paradise eternal.** *T. Davis. [Heaven.]* Appeared in his *Hys. Old and New*, 1864, No. 192, in 6 st. of 4 l., and again in his *Annus Sanctus*, 1877. It has passed, in its full, or in an abbreviated form, into a large number of hymn-books in G. Britain and America. [J. J.]

**O Paradise, O Paradise.** *F. W. Faber. [Heaven.]* 1st pub. in his *Hymns*, 1862, in 7 st. of 8 l., and entitled "Paradise." In 1868 it was included in the *Appendix to H. A. & M.*, with the omission of st. iii. and vii., and the addition of the stanza "Lord Jesus, King of Paradise," by the compilers. For some time after the hymn was included in *H. A. & M.* it was very popular, Dr. Dykes's tune therein being the chief cause of its success. Latterly, however, its unreality, and, in its original form, its longing for sudden death, has caused it to be omitted from several of the best collections. The rewritten version, in three stanzas, in *Morrell & How's* enlarged edition of their *Ps. & Hys.*, 1864-67, No. 165, is a failure. [J. J.]

**O Pater sancte, mitis atque pie.** [*Trinity Sunday.*] This hymn is found in two mss. of the 11th cent. in the British Museum (*Vesp. D. xii. f. 118b*; *Jul. A. vi. f. 70b*); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from an 11th cent. ms. at Durham (*B. iii. 32, f. 43*). It is included in the *Sarum, York, Aberdeen, old Roman* (Venice, 1478), and other *Breviaries*. The printed text

is also in *Mone*, No. 12; *Daniel*, iv. p. 270; *G. M. Dreves's Hymnarius Moissiacensis*, 1888, from a 10th cent. ms., and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U. :—

1. **O Holy Father, merciful and loving.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55; and again, with slight alterations, in the 1860 *Appendix to the Hymnal A.*, No. 140.

2. **O gracious Father, merciful and holy.** By R. F. Littledale, in the *People's H.*, 1867, under the signature of "A. L. P."

3. **Holiest Father, pitiful and loving [tender].** In the *Antiphoner and Grail*, 1880, and, altered, in the *Hymner*, 1882.

Translations not in C. U. :—

1. **O Holy Father, gracious and benign.** *J. D. Chambers*, 1852 and 1867.

2. **Father most Holy, merciful and loving.** *J. W. Hewitt*, 1859. [J. J.]

**O perfect life of love.** *Sir H. W. Baker. [Passiontide.]* Written for the revised edition of *H. A. & M.*, and included therein in 1875, as one of the "Hymns of the Passion," in 7 st. of 4 l. It is a hymn of much merit. [J. J.]

Ὁ πλάστης μου κύριος. *St. Theophanes. [Quinquagesima.]* Stichera from the *Triodion* at the Vespers of Tyrophagus, the Sunday before the commencement of the Great Fast, in which even cheese (allowed for the last time on this Sunday) is prohibited. [See *Δεῦτε ἀπαντες*, p. 202, ii.] The original is in 5 st. of unequal length, as in Dr. Neale's tr. Adam's expulsion from Paradise is the subject of Tyrophagus, and the first three stanzas are spoken in the person of Adam. Dr. Neale's tr. : "The Lord my Maker, forming me of clay," is of st. i., ii., iii. and v., and appeared in his *Hys. of the Eastern Church*, 1862. He introduces it with the following note :—

"The reader can hardly fail to be struck with the beautiful idea in the third stanza, where the foliage of Paradise is asked to make intercession for Adam's recall. The last stanza, Milton, as an universal scholar, doubtless had in his eye, in Eve's lamentation." [J. J.]

**O praise our God to-day.** *Sir H. W. Baker. [Friendly Societies.]* Written in 1861, and pub. in *H. A. & M.* the same year, in 5 st. of 4 l. It has passed into several hymn-books in G. Britain and America, and is admirably suited for the purpose of Friendly Societies, &c., for which it was written. [J. J.]

**O praise ye the Lord, Praise Him in the height.** *Sir H. W. Baker. [Ps. cl.]* Written for and 1st pub. in *H. A. & M.*, 1875. One of the author's most spirited productions. It is in 4 st. of 8 l. [J. J.]

**O qualis quantaque laetitia.** *Thomas à Kempis. [Eternal Life.]* In his *Opera*, Nürnberg, 1494, f. 130, entitled "Hymn on the joys of Heaven and the nine angelic choirs." The full text is in *Wackernagel*, i., No. 374. *Trench*, ed. 1864, p. 321, gives a beautiful fragment beginning with l. 9, "Astant (Ad-stant) angelorum chori." This portion has been tr. as :—

In the far celestial land. By *Harriet M. Chester*, made for and pub. in the *Hymnary*, 1872, under the signature of "H. M. C." [J. M.]

**O quam glorifica luce coruscas.** [*B. V. M.*] This hymn is found in four mss. of the



11th cent. in the British Museum (Vesp. D. xii. f. 87; Jul. A. vi. f. 55 b; Harl. 2961 f. 241; Add. 30848 f. 179 b); in a ms. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 263); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from a ms. of the 11th cent. at Durham (B. iii. 32 f. 32 b). Among the St. Gall mss. it is found in No. 92 of the 9th cent.; and in Nos. 387 and 413 of the 11th cent. It was included in the *Sarum*, *York*, and various German Breviaries, as a hymn for the Assumption of the B. V. M. The printed text is also in *Daniel*, iv. p. 188; and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. Tr. as:—

1. O with what glorious lustre resplendent. By J. D. Chambers, in his *Lauda Syon*, 1866, p. 87.
2. O what light and glory. By T. I. Ball, in the 1863 ed. of the *Appendix to the H. Noted*.
3. O with what glorious lustre thou shinest. In the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882. [J. M.]

**O quam juvat fratres, Deus.** *C. Coffin.* [*Unity.*] Appeared in the *Paris Breviary*, 1736, as the hymn for Tuesdays at Vespers; and again in Coffin's *Hymni Sacri*, 1736, p. 17. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. O Lord, how joyful 'tis to see. J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 19. It is given, generally without alteration, in a large number of hymn-books, including *H. A. & M.*, 1875; the *Hymnary*, 1872; Thring's *Coll.*, 1882, &c. It ranks with the most popular of Chandler's translations.
2. How sweet the days, O Lord, are sped. Given anonymously in the *Wellington College H. Bk.*, 1860, and later editions.

Other trs. are:—

1. How sweet it is to see, Brethren in Unity. J. Williams. 1839.
2. Father and God, how sweet to see. W. J. Blew. 1852-5.
3. O God, what joys around are shed. J. D. Chambers. 1857.
4. O God, our loving God, by whom Thy Church. D. T. Morgan. 1880. [J. J.]

**O quanta qualia sunt illa Sabbata.** *Peter Abelard.* [*Sunday. Eternal Life.*] Cousin, in his ed. of Abelard's *Opera*, Paris, 1849, vol. i. p. 306, gives this from a ms. in the Royal Library at Brussels. This ms. is of the 12th cent., and is probably the collection of hymns which Abelard prepared for the use of the abbey of the Paraclete of which Heloise was abbess. *Mone*, No. 282, gives the text from the St. Gall ms., No. 528, of the 14th cent.; and in the 1875 catalogue of the St. Gall mss. it is also marked as being contained in No. 387 of the 11th cent. It is also in Migne's *Patrologiae Cursus*, vol. 178, col. 1786. [J. M.]

1. O what their joy and their glory must be. By J. M. Neale, in the *Hymnal N.*, 1854. It is in several hymn-books, including the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882; and others, the text most in use being Neale's tr. slightly altered by the compilers of *H. A. & M.*, 1861.
2. O how fair and how great. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 58. In the

*Scottish Epis. Coll. of Hys.*, 1 "O how surpassing fair."

3. O what shall be, O what W. Duffield. Mr. Duffield's *Hymns, &c.*, N. Y., 1886, p. 1; this tr. in the Astor Library says that he used the text as *logiae*. This tr. was given in N. Y., 1884, in two parts. glorious King, O happy state.

Other trs. are:—

1. O what must be their joy. J. 1880.
2. O what must be the sabbath

**O qui perpetuus nos** *Jean Baptiste de Santeuil.* [*St. Stephen.*] Given in the *Cluniac Breviary*, 1681, p. xlii.; in the author's *Hys.* 1689, p. 207 (ed. 1698, p. 2 *Breviary*, 1736, as the hymn of Doctors at first and sec also in several modern *Card. Newman repeats the Paris Brev.* in his *Hymni*, 1865. Tr. as:—

O Thou the eternal Father's wall, in his *Masque of Mary* and in his *Hys. and Poems, Hymnary*, 1872, it is altered *Incarnate Word.*"

Other trs. are:—

1. O Thou, our only Teacher Williams. 1839.
2. O Thou, Who every hour.

**O qui tuo, dux mart** *tate de Santeuil.* [*St. Stephen.*] the *Cluniac Breviary*, 1681, author's *Hymni Sacri et N* 1698, p. 26). In 1736 it *Paris Breviary*. It is also Breviaries, and in Card. *Ecclesiae*, 1838 and 1865.

1. Rightful Prince of Martyrs given in I. Williams's *Hys. Breviary*, 1839, p. 58. It says that this tr. was "st but who this friend was w to determine to our satisfi C. U. in its original form a

(1) Prince of martyrs! who given in Murray's *Hymnal*, 1 altered and with another doxolo

(2) First of martyrs! whose *Salisbury Hymnal*, 1867, is an 1839 text, but has more in col with it.

(3) First of martyrs! thou golden crown, &c. By the c based upon the 1839 tr., toge in Murray. This is the most

(4) Prince of martyrs! thou in the 1860 *Appendix to the H.* is a cento, st. i., III.-v. b below) altered; st. ii., the 11 viii., added by the editor; and t altered.

(5) Chief of martyrs! thou given in the *Anglican H. Bk.* the Rev. R. C. Singleton. It than the 1839 text; but in oth the same.

(6) First of martyrs! thou to thy crown, &c. This, in t ingenious and successful cent going translations.

2. O Captain of the mart;



in his *Lyra Catholicæ*, 1849, p. 285, and his *Hym. & Poem.*, 1873, p. 189. It is in use in some Roman Catholic hymn-books.

1. O Prisoner of martyr's: thou whose name. By J. D. Chambers, in his *Lauds*, 1857, p. 85. [J. J.]

O quickly come, dread Judge of all. *L. Tottel.* [Advent.] 1st pub. in his *Hym. for Churchmen*, 1854, in 4 st. of 4 l. It was included in the 1868 *Appendix to H. A. & M.* in the S. P. C. K. Church Hymns, 1871, and several other collections. In a few American hymn-books it begins—“Come quickly come, dread Judge of all.” In the *Guardian* of Dec. 24, 1884, the *H. A. & M.* text is rendered into Latin by “A. C.” as:—*“Ipse veni, genitor Judex sanctissime nostri.”* [J. J.]

O rubentes oculi rosas. [Virginia.] This hymn on St. Ursula and the 11,000 virgins, is given by *Moss*, No. 1187, from a 15th cent. ms. at Basel. *Daniel*, iv. p. 281, repeats the text from *Moss*. The original was imitated by G. Moultre, and printed in the *Church Times*, June 23, 1864; then in his *Hym. and Lyrics*, 1867; and the *People's H.* the same year as “Heavenly garland, rose red.” [J. J.]

O sacrum, sacrum convivium. [Holy Communion.] In the *York Breviary* of 1493 this is given as an antiphon to the Gospel on the Festival of Corpus Christi, as follows:—“O sacrum convivium in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futuro gloriosus nobis pignus datur, Alleluia.” In this form it is found in other ancient Breviaries, and in a *Sacrum Processional* of circa 1390, in the Brit. Mus. (Harl. 2942 f. 80 b). A hymn in metrical form, with this first line, we have been unable to find. The fr. in the *Irvingite Hym. for the Use of the Churches*, 1871, is by E. W. Eldrid, and was written in 1869. It begins: “O holy, holy, Feast of life Divine.” There is also a prose fr. in the 1863 ed. of the *Appendix to the H. Notes*, No. 228. [J. M.]

O sator rerum, reparator aevi. [Transfiguration.] The festival of the Transfiguration of our Lord was authorised by Pope Callistus III. in 1457 (and adopted by the English Convocation in 1483), and there are few hymns on this subject older than the 15th cent. This hymn is in two Rheims mss. in the University Library, Zürich, No. 91 of the 11th cent., and No. 82 of the 11th or 12th cent. It is also in a 14th cent. ms. in the Bodleian (Ashmole 1523 f. 247 b); in the *Sacrum Breviary*, Venice, 1495 (Pars Estiv. pt. ii. f. 174 b), as the hymn at Matins for the Transfiguration; in the *Aberdeen Breviary*; and in some of the eds. of the *York Breviary* after 1493. It is given in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1863; and G. M. Dreyer's *Hymn. Abessin.*, 1868, from a 10th cent. ms. *Daniel*, l. No. 280, gives only st. i. Tr. as:—

Author of all things, Christ, the world's Redeemer. In the *Antiphoner and Grad.*, 1880, and the *Hymner*, 1882.

Other vers. are:—

1. The World's Restorer, Christ, of kings the King. W. J. Shaw, 1852-55.

2. Prisoner of world's Redeemer of our days. J. D. Chambers, 1887. [J. M.]

O Saviour, is Thy promise fled? *P. R. Heber.* [Advent.] This is the third of the four hymns contributed by Heber to the October number of the *Christian Observer*, 1811. It was given for the 3rd Sun. in Advent, and consisted of 5 st. of 4 l. In Heber's posthumous *Hymns*, &c., 1827, p. 10, it is slightly altered and expanded to 6 st. of 4 l., the new stanza being “Yet, mid the wild and wintry gale.” It is in C. E. in its full form as in *Thring's Coll.*, 1882, and in an abbreviated form as in *Common Prayer*, 1879. There are also two cento, both beginning “Come, Jesus, come, return again,” the first, in the American Unitarian *Hym. for the Church of Christ*, Boston, 1853, and others, consisting of st. ii.-iv. of the 1827 text; and the second in the *Islington Ps. & Hym.*, 1862, No. 270, where st. ii., v., vi. are given. The latter arrangement is also repeated in other collections. The original hymn is based upon the Gospel for the 3rd S. in Advent, St. Matt. xi. 2-10. [J. J.]

O Saviour of the faithful dead. *P. R. Heber.* [On Recovery from Sickness.] 1st pub. in the *Christian Observer*, Jan. 1816, in 4 st. of 8 l., and headed, “View of Death.” In Heber's posthumous *Hymns*, &c., 1827, p. 152, it is slightly altered, divided into 8 st. of 4 l., and the heading is changed to “On Recovery from Sickness.” It is usually given in an abridged form of 2 st. of 8 l., or 4 st. of 4 l., but its use is not extensive. [J. J.]

O Saviour, Whom this holy morn. *P. R. Heber.* [Christmas.] Pub. in the *Christian Observer*, Nov., 1811 (p. 697), in 5 st. of 4 l. and headed, “Christmas Day.” The opening stanza reads:—

“Oh Saviour! Whom this holy morn  
Gave to our world below;  
To wandering and to labour born,  
To weakness and to woe!”

In Heber's posthumous *Hymns*, &c., 1827, p. 13, it was given with alterations, the first stanza reading:—

“Oh Saviour Whom this holy morn  
Gave to our world below;  
To mortal want and labour born,  
And more than mortal woe!”

Each stanza, except st. iii., is altered in like manner, the result being two distinct texts. Of these texts that of 1827 is almost absolutely followed by hymn-book compilers. Very few, however, give it in its complete form. The *H. Comp.* is an exception in favour of the full 1827 text, with the change of st. v. l. i., “Through fickle fortune's various scene,” to “Through this world's fickle various scene.” Other forms of the hymn are:—

1. O Saviour. Whom this joyful morn. This text is very much altered throughout. The opening stanza is the 1811 text with alterations; the rest are altered from the text of 1827. In this form it was given in *Hickson's Christian Festival*, 1823, No. 261; *Ellist's Ps. & Hym.*, 1825; and again in recent hymn-books.

2. O God, Whose Holy Child this morn. This altered form of the 1827 text appeared in *Martineau's Hymns*, 1846.

3. Incarnate Word! by every grief. This, beginning with st. ii. of the 1827 text, is No. 318 in the American *Bay. Psalter*, N. Y., 1871.

4. Jesus, Thou man of sorrows born. This is found in several modern collections, including *Common Prayer*, 1879, and others, and is the 1811 text slightly altered.

When these various forms of the text are taken into account it is found that the use of

this hymn is extensive. It is, however, far from being one of Heber's best productions.

[J. J.]

**O Saviour, Whose mercy severs in its kindness.** *Sir R. Grant.* [*Benefits of Affliction*] This poem is found in *Sacred Poetry*, 2nd Series, Edinburgh, W. Ouphant & Son, circa 1824, No. 149, in 8 st. of 4 l., headed "Benefit of Affliction," and signed "Sir Robert Grant." In Grant's posthumous *Sacred Poems*, 1839, it was given unaltered as No. v., with the text "Blessed is the man whom thou chastenest. Psalm xlv. 12." It is given in full in H. W. Beecher's *Plymouth Coll.*, 1855, and other American hymn-books. In the Boston Unitarian *Hys. of the Spirit*, 1864, No. 586, "I thought that the course of the pilgrim to heaven," is composed of st. v.-vii.

[J. J.]

**O say not thou art left of God.** *Card. J. H. Newman.* [*Faith.*] 1st pub. in the *British Magazine* for July, 1834, in 5 st. of 4 l., and again in the *Lyra Apostolica*, 1836, No. 27, with the heading "Tokens. 'The Lord stood with me and strengthened me,'" and signed "J." It is also in his *Verses on Religious Subjects*, 1853, and his *Verses on Various Occasions*, 1868. In *Kennedy*, 1863, the text is slightly altered, and a doxology is added.

[J. J.]

**O see how Jesus trusts Himself.** *F. W. Faber.* [*True Love.*] Pub. in the 1852 ed. of his *Jesus and Mary*, &c., No. 59, in 23 st. of 4 l., and headed "True Love." It is also in his *Hymns*, 1862. The cento usually found in C. U. was given in Spurgeon's *O. O. H. Bk.*, 1866, No. 784, and is composed of st. i., iii., v. and vi. This is repeated in *Laudes Domini*, N. Y., 1884, and, with slight alterations, in Dale's *English H. Bk.*, 1874. [J. J.]

**O selig Haus, wo man dich aufgenommen.** *C. J. P. Spitta.* [*Private Use.*] A beautiful description of a true Christian household, taken from the happy home life of the author. 1st pub. in his *Psalter und Harfe*, Pirna, 1833, p. 97, in 5 st. of 8 l., entitled "Salvation is come to this house" (St. Luke xix. 9). Included in the *Württemberg G. B.*, 1842, No. 500; *Hannover G. B.*, 1883, No. 527, and many others. *Tr.* as:—

1. Oh happy house! where Thou art loved the best. A good but free *tr.* by Mrs. Findlater in *H. L. L.*, 3rd Ser., 1858, p. 16 (1884, p. 142). In Schaff's *Christ in Song*, 1869-70. St. i.-iv. were also repeated in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

2. O happy house, O home supremely blest. A good *tr.* by R. Massie in his *Lyra Domestica*, 1860, p. 81, repeated in Bp. Ryle's *Coll.*, 1860, No. 216, and in Arthur Wolfe's *Hymns*, 1860.

Other *trs.* are, (1) "O blessed house, whose favoured inmates know," by S. A. Storr, in her *Thoughts and Sketches*, 1857, p. 68. (2) "O happy house, where ev'ry breast," by Dr. G. Walker, 1860, p. 67. (3) "O blessed house, where Thou, dear Lord," by Dr. R. Maguire, 1883, p. 103.

[J. M.]

**O show me not my Saviour dying.** *J. Conder.* [*Easter.*] 1st pub. in the *Cong. H. Bk.*, 1836, No. 160, in 4 st. of 8 l.; again in Conder's *Choir and Oratory*, 1837, p. 65; and again in his posthumous *Hys. of Praise*,

*Prayer, &c.*, 1856, p. 128, for "The Lord's Supper" it is, strictly speaking, and based on the words "He risen. Come, see the play." In an abridged form with alterations, it is given *Church Hymns*, 1871, as "Jesus dying."

**O sight for angels** *W. Hoar.* [*Baptism of J.*] S. P. C. K. *Church Hymns* given as one of the hymns. In his *Notes* to the folio 1881, Mr. Ellerton exp. of the hymn as follows:—

"The Baptism of our Lord event commemorated in the or Epiphany; and in the East key-note of the festival. A desirable to place amongst the hymns specially commemorating this Son of God."

In T. Darling's *Hys.* 1887, st. iv. is omitted.

**O Son of Man, Thine** *cross.* [*St. Stephen's*] given in the Rev. J. for *Pub. Worship*, 1841. In his *Index* of says that it was "rewritten the source of the original evidently Mrs. C. F. St. Stephen's Day, "lily ride," which appears *Holy Seasons*, 1846, p. stanzas chosen being Thrupp's form of the change when included *Church Hymns*, 1871. Thysself once crossed added their st. ii., "O cast," and altered. This text of 1871 1882.

**O speak that** *J. Newton.* [*Peace*] Bk. iii. in the *Olney* 4 l., and is headed full or in an abridged few modern hymns *Epis. Hymns*, 1849, c. m. to s. m., and again; but this met with favour.

**O Spirit of truth** *gomery.* [*For M*] "to be sung at Auxiliary Mission Riding of Yorks Chapel, Leeds, J printed on a fly again in the *E* following August successful revision in his *Christian* 6 st. of 4 l., and panying the *Wor* *Original Hymns*, given in an abridgement seldom altered. *Missions* it has 2

use in all English-speaking countries. The original text is given in the *Churchman's Shilling Magazine*, 1877. [J. J.]

**O splendor aeterni Patris.** *C. Coffin.* [Lent.] Given in the *Paris Breviary*, 1736, as the hymn on Sundays and Ferias at Compline throughout Lent till Wednesday in Holy Week. It is also in Coffin's *Hymni Sacri*, 1736, p. 95; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 15; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is based upon the "Christe qui lux es et dies" (p. 227, l.). Tr. as:—

1. **Thou Brightness of the Father's face.** By J. Chandler, in his *Hys. of the Prim. Ch.*, 1837, p. 12, and thence into a few collections.

2. **Brightness of the Father's glory.** By Bp. J. R. Woodford, in his *Hys. arranged for the Sundays, &c.*, 1852; the *Parish H. Bk.*, 1863, and several other collections.

Other trs. are:—

1. O Christ, blest influence divine. *J. Williams.* 1839.

2. O Christ, the true and endless Day. *R. Campbell.* 1850.

3. O Brightness of Thy Father! Ray. *J. D. Chambers.* 1857. [J. J.]

**O take away this evil heart.** *J. Montgomery.* [Lent.] Written Dec. 9, 1829 [M. Mss.], and pub. in his *Original Hymns*, 1853, No. 281, in 5 st. of 4 l., with the heading "O Lord, I beseech Thee, deliver my Soul." It is found in a few modern hymn-books.

[J. J.]

**O ter jucundas, o ter foecundas.** [Christmas.] Included in the *Mainz G. B.* (R. C.), 1661, p. 103, in 5 st., entitled "Hymn on the holy birth-night of Christ." In later collections it begins, "O ter foecundas, o ter jucundas," and so in *Daniel*, ii. p. 339; *Trench*, ed. 1864, p. 116; and in *H. M. Macgill's Songs of the Christian Creed and Life*, 1876. "This pretty poem," as *Trench* terms it, does not seem to be earlier than the 17th cent. Tr. as:—

**O blessed night! O rich delight.** By H. M. Macgill, contributed to the *Draft of the Scottish Presb. Hymnal*, 1874, and pub. in that *Hymnal* in 1876. It is also in *Dr. Macgill's Songs of the Christian Creed and Life*, 1876, No. 34.

Other trs. are:—

1. Thrice joyful night. *E. C. Leaton-Blenkinsopp.* in *Lyra Messianica*, 1864.

2. O night of nights, supreme delights. *J. C. Earle.* in *O. Shipley's Annus Sanctus*, 1884. [J. M.]

**O that I was as heretofore.** *C. Wesley.* [A Minister's Prayer.] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 188, in 8 st. of 6 l. (*P. Works*, vol. v., 1868-72, p. 105). Two centos from this hymn are in C. U.:—

1. Give me the faith which can remove. Composed of st. iii.-vii. in the *Wes. H. Bk.*, 1780, No. 421, and later collections.

2. I would the precious time redeem. Composed of st. v.-vii. in the *Bapt. Hym.*, 1879. [J. J.]

**O that Thou would'st the heavens rend.** *C. Wesley.* [Prayer against the power of Evil.] Appeared in *Hys. and Sac. Poems*, 1749, p. 79, in 17 st. of 4 l. (*P. Works*, 1868-72, vol. i. p. 269). It has been broken up into parts thus:—

1. O that Thou would'st the heavens rend. St. i.-ix. in the *Wes. H. Bk.*, 1780, No. 134. In the American

*Meth. Epis. Hymns*, 1849, st. i.-iv. are given as No. 376.

2. **Jesus, Redeemer, Saviour, Lord.** St. x.-xvii. in the *Wes. H. Bk.*, 1870, No. 135. In the American *Meth. Epis. Hymns*, 1849, No. 426 is composed of st. x.-xiii.

3. **Almighty God, be Thou our Guide.** St. iii., iv., vi., viii., ix., slightly altered, in *Holy Song for all Seasons*, Lond., 1869.

4. **Is there a thing too hard for Thee.** St. v.-ix. in the American *Meth. Epis. Hymns*, 1849, No. 377.

5. **O Christ, Redeemer, Saviour, Lord.** In *Kennedy*, 1863, is composed of st. x., xiii.-xvii. slightly altered.

In addition to these arrangements from this hymn another in 8 st. is sometimes met with in the Church of England collections. It opens with the first stanza of the original, but is distinguished from the arrangement in the *Wes. H. Bk.* as above, by the second stanza, which reads, "What tho' I cannot break my chain." It first appeared in *A. M. Toplady's Ps. & Hys.*, 1776, No. 352, and is composed of st. i., iv., vi., vii., ix., xii., xv., xiii. in the order named. A second cento in *Toplady*, 1776, No. 108, and beginning, "Jesus, Redeemer, Saviour, Lord," is composed of six stanzas from this hymn, and three (iv.-vi.) from *C. Wesley's* "Jesus, if still Thou art to-day." Also in later collections. [J. J.]

**O the bitter shame and sorrow. T. Monod.** [Gratitude.] Mr. J. Thin's annotation of this hymn (the substance of which was derived apparently direct from the author) as given in his *Notes of 1887 to the Scottish Presbyterian Hymnal*, reads:—

"By Rev. Theodore Monod, Paris. Written by him in English during a series of 'Consecration' meetings held at Broadlands, England, in July 1874. Given by the author to Lord Mount-Temple at the close of the meetings, and printed by his Lordship on the back of a programme card for another series of similar meetings held at Oxford in October, 1874. . . . The author writes (1887) that he now wishes line 4 of ver. 4 to read, 'Grant me now my supplication.'"

This hymn is given in several collections, including the *Hy. Comp.*, 1876, where, in the annotated edition, it is accompanied by the following note by Bp. E. H. Bickersteth:—

"This touching hymn by Monod, with the exception of reading 'petition' for 'desire' [st. iv. l. 4] for the measure's sake, is without alteration. In one of the last letters which the Editor received from the late Sir H. W. Baker, he expressed his great regret that it was not included in the revised edition of *H. A. and M.*"

It is in the *H. A. & M. Suppl. Hys.*, 1889.

[J. J.]

**O the hour when this material. J. Conder.** [The Invisible State.] Pub. in *Collyer's Coll.*, 1812, No. 898, in 8 st. of 8 l., and headed "The Invisible State; or, 'absent from the Body present with the Lord.' Rev. vii. 15-17." It was repeated in the *Cong. H. Bk.*, 1836, No. 620, and again in *Conder's* posthumous *Hys. of Praise, Prayer, &c.*, 1856, p. 192. It is in C. U. in its full form, as in the *Leeds H. Bk.*, 1853. A cento therefrom is also in use as "Jesus, blessed Mediator." This cento is popular in America. [J. J.]

**O the vastness, O the terror. J. M. Neale.** [All Souls.] This Sequence for All Souls appeared in his posthumous *Sequences, Hys. and other Ecclesiastical Verses*, 1866, p. 34, in 30 st. of 4 l. From it three centos have come into C. U.:—(1) "O the vastness, O the terror;" (2) "At length the Master calls;" and (3) "Now when prayer and toil have failed." [J. J.]

'Ο θεατὴς τῶν ἀρρήτων. [*St. John Evangelist.*] These are three *prosomia* (hymns of a similar structure) from the Vespers of St. John the Divine, May 8, in the *Menæa*, and preceding others also in the *Auth. Græca Car. Christ.*, 1871, p. 65. The author and date are unknown. The *tr.* by Dr. Littledale, "O Saint permitted here to see," was written for, and first pub. in, the *People's Hymnal*, 1867, signed "L.," and appointed for the festival of St. John the Divine. The fourth stanza in the *People's H.* is not in the original. [J. J.]

O Thou, before Whose gracious throne. [*During the dangerous illness of a Minister.*] The earliest date to which we have traced this hymn is the 4th ed. of the Bristol Bap. Coll. of Ash & Evans, 1781, where it is given in 9 st. of 4 l., and is unsigned. In the 8th ed., 1801, it is signed "J— K—" It was included in full in Rippon's Bap. Sel., 1787, No. 413, but without signature. In Dobell's Sel., 1806, No. 592, it is signed "K.—Evans's Coll." In later editions it is "K." only. This uncertainty of authorship was increased by D. Sedgwick's guesses at the meaning of "K." In one of his books annotated in ms. we find him giving it to "John Kentish," in another to "George Keith," and so on, but in each case confessing that it was a guess only. In the *Primitive Meth. Hyl.*, 1887, it is given to "F. Kirkham," a signature which is evidently wrong. We must subscribe it "J. K. in Ash & Evans, 1781." In modern collections the text is usually in an abbreviated form. [J. J.]

O Thou Eternal Victim slain. C. Wesley. [*Passiontide.*] Pub. in the *Hys. on the Lord's Supper*, 1745, No. 5, in 3 st. of 6 l. (*P. Works*, 1868-72, vol. iii. p. 219). It is found in its full and unaltered form in the *Wes. H. Bk.* and other collections, both old and new. In the *Salisbury H. Bk.*, 1857; the *Sarum*, 1868; the *S. P. C. K. Church Hymns*, 1871, and others, it reads "O Thou before the world began." In addition this hymn has been entirely rewritten in two forms, the first by Dr. Kennedy in his *Hymns. Christ.*, 1863, as, "O first in sorrow, first in pain"; and the second by T. Darling, in his *Hymns*, 1887, as, "Christ Jesus, ere the world began." Of these Dr. Kennedy's is the finer of the two. [J. J.]

O Thou from Whom all goodness flows. T. Haweis. [*Christ our Hope in Affliction.*] This hymn is given at the close of a tract the title of which is:—

*The Reality and Power of the Religion of Jesus Christ Exemplified in the Dying Experience of Mr. William Browne of Bristol, who departed this Life October 16, 1791. Aged 70 . . . Bristol. Printed by John Rose, No. 21 Broadmead . . . 1791. Price Two Pence.*

In the account given in this tract of Browne's last illness, it is said he made this remark to a gentleman who called upon him:—

"I have chosen my funeral text and hymn *Remember me*. He hath remembered me with that favour which He beareth to His own people. The Lord will perfect that which concerneth me. Thy mercy, O God, endureth for ever: fulfil the work of Thine own hands" (p. 8).

From this it is tolerably clear that the hymn appeared before 1791, in some book or magazine which we have failed to trace. On p. 12 of the tract the hymn is given as follows:—

"HYMN."

Composed by the Rev. Mr. H [Browne's] Funeral Sermon.

"O Thou from Whom all  
I lift my heart to Thee;  
In all my sorrows, conflict  
Dear Lord, remember me

"While on my poor distrest  
My sins lie heavily,  
My pardon speak, new  
In love 'Remember me

"Temptations sore obstruct  
To shake my faith in  
O give me strength, Lord  
For good 'Remember me

"When in desertion's dis-  
Thy face I cannot see  
Then, Lord, arise with  
And still 'Remember me

"If on my face for Thy  
Shame and reproaches  
All hail, reproach, and  
If Thou 'Remember me

"The hour is near, consign  
I own the just decree  
Saviour, with my last pa-  
I'll cry, 'Remember me

In Haweis's *Carmina Chr*  
it is given in another form th

St. i. As above.

St. ii. "When groaning on m  
and as above.

St. iii. l. 2. "And till I cannot see  
above.

St. iv. "Distrest with pain, dis-  
This feeble body see  
Grant patience, rest, and  
Hear! and remembe

St. v. As above.

St. vi. As above.

This form of the hymn in  
several of the older collection  
Sel., 1819, the hymn und-  
change. As No. 359 it reads

"O Thou, from Whom all  
I lift my soul to Thee;  
In all my sorrows, conflict  
Good Lord, remember me

"When on my aching, but  
My sins lie heavily,  
Thy pardon grant, new p-  
Good Lord, remember me

"When trials sore obstruct  
And till I cannot see,  
O let my strength be as in  
Good Lord, remember me

"If, for Thy sake, upon my  
Shame and reproach sh-  
All hail reproach, and wel-  
Good Lord, remember me

"When worn with pain, dis-  
This feeble body see;  
Grant patience, rest, and I  
Good Lord, remember me

"When in the solemn hour  
I wait Thy just decree,  
Be this the prayer of my I  
Good Lord, remember me

"And when before Thy throne  
And lift my soul to Thee  
Then with the saints at Th-  
Good Lord, remember me

This form of the hymn was  
Montgomery in his *Christian*  
No. 188. As Montgomery as-  
in compiling Cotterill's Sel.  
altered several hymns by oth-  
the same, it seems (from the  
reproduced the same text in  
*Psalmist*) that the alterations  
him, and not by Cotterill.  
attributed the original hymn  
phries." The text and the ascrip-  
ship were copied by Bicker

*Christian Psalmody*, 1833, by Elliott in his *Ps. & Hys.*, 1835, and others, and were for a long time accepted as correct. Cotterill's text of 1819 (sometimes with alterations) is that usually found in modern hymn-books in G. Britain and America. Its use is extensive. [J. J.]

**O Thou God Who hearest prayer,** Every hour, &c. *J. Conder*. [*Lent*; or, *In Affliction*.] Written whilst suffering from a severe accident through a fall from a horse, and 1st pub. in his *Star in the East*, &c., 1824, p. 72, in 5 st. of 6 l., and dated "Sep. 20, 1820." It was included in *The Cong. H. Bk.*, 1836, No. 590; and in Conder's posthumous *Hys. of Praise, Prayer, &c.*, 1856, p. 77. In modern hymnals it is given in its full and also in an abridged form. [J. J.]

**O Thou that [Who] hangedst on the tree.** *C. Wesley*. [*For Condemned Malefactors*.] Pub. in *Hys. & Sac. Poems*, 1749, vol. i., in 14 st. of 4 l., and headed, "For Condemned Malefactors." It is based on the Prayer-Book Version of *Ps. lxxix. 12* (*P. Works*, 1868-72, vol. iv., p. 460). From this hymn the following are taken:—

1. **O Thou that hangedst on the tree.** Composed of st. i. iv.-vii. in the 1830 *Supplement of the Wes. H. Bk.*
2. **O Thou Who hangedst on the tree.** A cento in the *Hymnary*, 1872, st. i.-iv., very much altered from, and st. v.-viii. based upon Wesley.
3. **Canst Thou reject our dying prayer?** Composed of st. viii.-xi. in the 1830 *Supplement to the Wes. H. Bk.*
4. **Thou that didst hang upon the tree.** A cento in the *American Sabbath H. Bk.*, 1858, and others. St. i., viii., x., xi., altered.
5. **We have no outward righteousness.** Composed of st. iv.-vii. in the *American Meth. Episcopal Hymns*, 1849, and their *Hymnal*, 1878.

Most of these centos are in extensive use in G. Britain and America. [J. J.]

**O Thou that hearest prayer.** *J. Burton*, jun. [*The Holy Spirit desired*.] Appeared in the *Evangelical Magazine*, June 1824, p. 260, in 6 st. of 4 l., headed, "Prayer for the Holy Spirit," and signed "Essex—J. B." It was given anonymously in the *Leeds H. Bk.*, 1853, and has since then passed in a more or less complete form into a large number of hymn-books, and more especially into those of America. [J. J.]

**O Thou that hear'st when sinners cry.** *I. Watts*. [*Ps. li.*] This is the third part of his l. m. version of *Ps. li.* It appeared in his *Psalms of David*, &c., 1719, p. 143, in 8 st. of 4 l., headed "The Backslider restored; or, Repentance and Faith in the Blood of Christ." In its full form its use is limited, but the cento therefrom beginning with st. v., "A broken heart, my God, my King," is found in a large number of hymn-books. A second cento beginning with st. iv. is in the *American Methodist Episcopal Hymns* 1849, as "Though I have grieved Thy Spirit, Lord." [J. J.]

**O Thou, the contrite sinner's Friend.** *Charlotte Elliott*. [*Jesus, the Advocate*.] Appeared in her brother's *Ps. & Hys.*, 1st ed., 1835, in 6 st. of 4 l., and headed with the text, "We have an Advocate with the Father." In the Index it was given as by "Wesley" in error, and this ascription was continued therein for a considerable length of time. Lord Selborne cleared up the matter in a note to the hymn in his *Book of Praise*, 1862:—

"Miss Elliott's name is now (through the kindness of her brother, the Rev. H. V. Elliott, in obtaining for me her permission) first made public as the authoress of this hymn. Through some accidental error it is ascribed in the Rev. H. V. Elliott's collection to Wesley; and the same mistake has been transferred to Ryle's *Spiritual Songs*, Bouchier's *Solace in Sickness and Sorrow*, and probably other works."

The use of this hymn has extended to all English-speaking countries. Usually the original text is given as in the *H. Comp.*, No. 139. In Thring's *Coll.*, 1882, there is a change in st. v. l. 2 (suggested by H. H. Pierson, the musician) from "Darken'd with anguish, guilt, and fear," to "O'ercast with sorrow, pain, and fear," which was submitted to Miss Elliott and received her approval. [J. J.]

**O Thou the hope of Israel's host.** [*Perpetual presences of God desired*.] This cento appeared in T. Gibbons's *Hys. adapted to Divine Worship*, &c., 1784, in 4 st. of 4 l. It is made up of st. i. by Gibbons, and st. ii.-iv. from P. Doddridge's "Come, our indulgent Saviour, come" (p. 250, i.), st. ii., iv., v. much altered. It was repeated in the 27th ed. of Rippon's *Bap. Sel.*, 1827, No. 404, Pt. ii., and thence into later collections including Spurgeon's *O. O. H. Bk.*, 1866, &c. [J. J.]

**O Thou Who at Thy creature's bar.** *C. Wesley*. [*Testifying for Christ*.] Pub. in his *Hys. and Sacred Poems*, 1749, vol. i. No. 209, in 9 st. of 12 l., and headed, "For a Person called forth to bear his Testimony." Dr. Osborn says, in the *Wesley P. Works*, 1868-72, vol. v., p. 134, that "this grand hymn was more than once published as a supplement to an apologetic or controversial tract." This hymn has supplied the following centos:—

1. **Thy power and saving truth to show.** This was given in the *Wes. H. Bk.*, 1780, as No. 437. It begins with st. v., and is repeated in several collections.
2. **Thou Jesus, Thou my breast inspire.** This is No. 428 in the *Wes. H. Bk.*, 1780. It begins with st. viii., and is repeated in several collections.
3. **Servants of Christ, His truth who know.** This cento, beginning with st. v. much altered, was given in the *Mitre H. Bk.*, 1836, No. 218, and was compiled and altered by E. Osler. It is repeated in *Kennedy*, 1863, and others.
4. **Lord of the Church, we humbly pray.** This also appeared in the *Mitre H. Bk.*, 1836, No. 219. It was repeated in E. Osler's *Church and King*, April 1, 1837. In the Index to the bound volume of his *Church and King*, Osler says he based it upon C. Wesley. The text used by Osler was No. 2 above, as in the *Wes. H. Bk.* Osler's version, slightly altered, is in Thring's *Coll.*, 1882.

Dr. Jackson, in his official *Memoirs of the Rev. Charles Wesley, M.A.*, in writing of the *Hys. and Sac. Poems*, in which this hymn is found, says, concerning the hymn:—

"The first volume concludes with a hymn of unusual length, and of almost unparalleled sublimity and force. Nothing could give so perfect a view of the spirit in which he had exercised his ministry, from the time at which he began his glorious career in Moorfields and Kennington-common, to this period of his life. In these noble verses he has strikingly depicted the mighty faith, the burning love to Christ, the yearning pity for the souls of men, the heavenly-mindedness, the animating hope of future glory, which characterized his public ministry, and which not only enabled him to deliver his Lord's message before scoffing multitudes, but also carried him through his wasting labours, and the riots of Bristol, of Cornwall, of Staffordshire, of Devon, and of Ireland, without a murmur. As a witness for Christ he freely sacrificed his reputation as a man of letters and of genius; and of life itself, comparatively speaking, he made no account." (*Abridged ed.* 1848, p. 329.) [J. J.]

**O Thou Who by a star didst guide.** *J. M. Neale*. [*Epiphany*.] Appeared in his 2



*Hys. for Children*, 1st series, 1842, No. 23, in 5 st. of 4 l., and headed "The Epiphany, or Twelfth Night." It is usually described as a translation, but in error. Its use is extensive, the original text as in the *H. Comp.*, with the omission of the doxology, being generally followed. [J. J.]

**O Thou Who camest from above.** *C. Wesley*. [*For Holiness, and for Earnestness in Work.*] Pub. in his *Short Hymns, &c.*, 1762, vol. i. p. 57, in 2 st. of 8 l. (*P. Works*, 1868-72, vol. ix. p. 58). It was included in the *Wes. H. Bk.*, 1780, No. 318, and has become one of the most popular hymns in the Methodist denominations. To some hymn-book compilers the opening lines of st. ii.,

"There let it for Thy glory burn  
With inextinguishable blaze,"

have presented difficulties which have caused its omission from many collections. Bp. E. H. Bickersteth, in his *H. Comp.*, has done much towards removing this difficulty by rendering the lines:—

"There let it for Thy glory burn  
Unquenched, undimmed in darkest days."

This reading has been adopted by others. Bp. Bickersteth's note thereto explains the cause and meaning of the change:—

"The Editor believes that this admirable hymn would have been far more popular if it had not been for the very long word 'inextinguishable.' Words of five syllables must be admitted into hymns sparingly; but for a whole congregation to be poised on six, practically leads to a hymn being passed by. It is hoped that the line given in the text, which only paraphrases the same thought, will be allowed."

In Martineau's *Hymns*, 1840, and 1873, the opening line of this hymn is changed to "O Thou, Who deignest from above." [J. J.]

**O Thou, Who didst with love untold.** *Emma Toke, nee Leslie*. [*St. Thomas.*] Written in 1851, and contributed to the *S. P. C. K. Hymns for Pub. Worship*, 1852, No. 117, in 4 st. of 4 l., and appointed for St. Thomas's Day. The various forms which these 4 st. of 4 l. have taken are somewhat perplexing, and we can name only those which are of importance:—

1. The original text as above and in later editions of the same collection.

2. An altered version with a doxology by the editors in the *Cooke & Denton Hymnal*, 1863, No. 165. This is repeated in full in the *S. P. C. K. Church Hys.*, 1871 (with one slight variation), and, in an abridged form, in *Chope's Hymnal*, 1864; *Windle's Coll.*, and others.

3. In the *Hymnary*, 1872, No. 342 is composed of st. i.-iii. of the *Cooke & Denton* text, and st. iv.-vi. by the editors.

Other altered texts, beginning with the same first line, are to be found. Their departures from the original may be ascertained by a collation with the original as in any edition of the *S. P. C. K. Ps. & Hys.* [J. J.]

**O Thou Who hast Thy servants [children] taught.** *H. Alford*. [*Fruits of Holiness.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 61, in 4 st. of 4 l., for the 8th S. after Trinity, and again in his *Year of Praise*, 1867, No. 47, for the 3rd S. after Epiphany. Another form to adapt it for children is, "O Thou Who hast Thy children taught." It is composed of sts. i., iv. slightly altered. [J. J.]

**O Thou, Who when I did complain.** *S. Wesley, sen.* [*Ps. cxvi.*] 1st pub., together

with other Psalm-versions *munificent Rightly Prepar* 4 l. It was repeated in *Coll. of Ps. & Hys.* Charles in the *Wesley Hys. & S* the *Wesley P. Works*, 186 and in the *Wes. H. Bk.*, re this last it forms Pt. i. of ii. is added, beginning "V to my God?" which is a ley's rendering of *Ps. cxv* in the *P. Works*, vol. viii., several collections; but *P* the *Wes. H. Bk.*

**O Thou Whom ne space.** *Bp. R. Heber.*

This hymn, based upon the S. in Lent, was pub. in *H Hymns, &c.*, 1827, p. 57, i has passed into several hyn those for the Harrow and *Leds H. Bk.*, 1853, Dale 1874, and others.

**O Thou Whose jus high.** *I. Watts*. [*Ps. lv* his *Ps. of David, &c.*, 1719 of 4 l., and headed "Deliver sion and Falsehood; Or, ( People in answer to Faith an centos are in *C. U.*: (1) "O tice reigns on high"; (2) sorrows of His saints," and ( holy, just, and true." These extensive use.

**O throned, O crowne nown.** *Archbishop E. W. B Days*.] Written during Dr. mastership of Wellington C printed in the *Hymn-Book fo lington College*, 1860, in 6 s original or in an abbreviat passed into a large number c altered form of the text is, " with all renown," in *Kenned*; or two others, is by Dr. Ke failed to supplant the origins and as in *Thring's Coll.*, 1882

**O 'tis enough, my God Wesley.** [*Penitence and Pari Hys. on God's Everlasting Lo* in 11 st. of 6 l. (*P. Works*, 1 p. 18). In the *Wes. H. Bk.*, and 164 were included there being st. i.-iii., and the secon Thou art love indeed," st. viii.-x have been repeated in other the first number of the *Armi* 1778, st. i.-ix. were given "Salvation depends not on Abs This title is somewhat defiant member that Toplady's Gospel in course of issue at the same t

Ὁ τῶν δωρεῶν. [Anon]

**O Traurigkeit, o Herzel** [*Easter Eve.*] 1st pub. in the his *Himliche Lieder*, Lünebur in 8 st. of 5 l., entitled "A son hymn on the mournful entom Saviour Jesus Christ, to be Friday," and with this note at p

"The first verse of this funeral hymn, along with its devotional melody, came accidentally into my hands. As I was greatly pleased with it, I added the other seven as they stand here, since I could not be a party to the use of the other verses."

The original hymn appeared in the *Würzburg G. B.* (Roman Catholic), 1628, in 7 st. The st. adopted by Rist is there:—

"O Trawrigkeit,  
O Hertzenleyd,  
Ist dass dann nicht zu klagen:  
Gottes Vatters einige Kind,  
Wird zum Grab getragen."

The hymn in this form (i.e. st. i. as in the 1628, and st. ii.-viii. by Rist) by its simplicity and force obtained speedy popularity in Germany: passed into Crüger's *Praxis*, 1656, No. 161, and most later books, and is No. 112 in the *Unv. L. S.*, 1851. Its popularity was greatly aided by the plaintive melody, which appeared with the original hymn in 1628 (see *Bäumker*, i. p. 490). Tr. as:—

1. O darkest woe! This, omitting st. ii., vi., is by Miss Winkworth, given in her *C. B. for England*, 1863, No. 54, with the original melody. Repeated in her *Christian Singers*, 1869, p. 191, and in the *Ohio Lutheran Hyl.*, 1880, No. 78.

2. O grief, O woe. A good tr., omitting st. vi., vii., contributed by E. Thring to the *Uppingham and Sherborne School H. Bk.*, 1874, No. 83.

Other trs. are, (1) "O boundless grief," by J. C. Jacobs, 1723, p. 19. (2) "O grief of heart," as No. 301 in pt. i. of the *Moravian H. Bk.*, 1754. (3) "O deepest grief," based on the 1754, as No. 119 in the *Moravian H. Bk.*, 1789 (1849, No. 150). [J. M.]

O treuer Heiland Jesu Christ. C. J. P. Spitta. [Supplication.] Founded on 1 Cor. v. 17, being also a prayer that the good work may be carried on in us to the end. First pub. in his *Psalter und Harfe*, 2nd Ser., Leipzig, 1843, p. 25, in 9 st. of 4 l., entitled "Thanksgiving and Supplication." Tr. as:—

We praise and bless Thee, gracious Lord. A free tr. in 10 st., by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 45 (1884, p. 104). In full in Bp. Ryle's *Coll.*, 1860, No. 279. St. i.-vi. are included in *Kennedy*, 1863, and in Dr. Thomas's *Augustine H. Bk.*, 1866. St. i., iii., iv., vi., vii., x. are in Allon's *Suppl. Hys.*, 1868, and his *Cong. Psalmist Hyl.*, 1886; the *Bapt. Hyl.*, 1879; Dale's *Eng. H. Bk.*, 1874, &c. Other centos are in the *Church S. S. H. Bk.*, 1868; W. F. Stevenson's *Hys. for Ch. & Home*, 1873; Harland's *C. P. & Hyl.*, 1876; Boardman's *Selection*, Philad., 1861, &c. In the *Hys. of the Spirit*, Boston, U.S., 1864, No. 417, beginning "I praise and bless Thee, O my God," is Miss Borthwick's st. i., iv., and a st. added.

Other trs. are, (1) "Oh faithful Saviour, Jesus Christ," by Miss Manington, 1863, p. 57. (2) "We give Thee thanks, O Lord, who hast," by R. Massie, 1864, p. 25. [J. M.]

O vos fideles animae. [All Souls.] This is the hymn in the Little Office for the dead, in W. Nakatenus's *Coeleste palmetum*. It is at p. 363 in the ed. of 1701, which professes to be unaltered from the original ed. of 1668; and is repeated in all later eds., e.g. Mechlin, 1859, p. 264. Tr. as: "Ye souls of the faithful," by E. Caswall, in his *Masque of Mary*, &c., 1858, p. 371; and his *Hys. & Poems*, 1873, p. 233. [J. M.]

O wo des smerten. [In Sorrow] Wackernagel, ii. p. 326, gives this in 20 l. from a

Basel ms. of the 14th cent. Also in F. H. van der Hagen's ed. of the *Minnesinger*, 1838, vol. iii. p. 468. Tr. as, "Alas for my sorrow," by Miss Winkworth, 1869, p. 45. [J. M.]

O weep not o'er thy children's tomb. Bp. R. Heber. [Holy Innocents' Day.] Pub. in his posthumous *Hymns*, &c., 1827, p. 20, in 4 st. of 4 l. It is in use in its original form, and as "Why weep'st thou by thy children's tomb?" It is one of the least popular of the author's hymns. [J. J.]

O Welt, sieh hier dein Leben. P. Gerhardt. [Passiontide.] 1st pub. in the 3rd ed., 1648, of Crüger's *Praxis pietatis melica*, No. 119, in 16 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 15; Bachmann's ed., No. 8, and included as No. 113 in the *Unv. L. S.*, 1851. It is a thoughtful meditation on the Passion. St. iii.-v. were favourites with J. S. Bach and used by him in his St. Matthew and St. John *Passion Music*. Tr. as:—

1. Extended on a cursed tree. A free tr. in L. M. of st. i., iii., iv., vi., viii.-xi., xvi., by J. Wesley, in *Hys. & Sacred Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 232), and thence, as No. 23, in the *Wes. H. Bk.*, 1780, and since in other hymnals of the Methodist family. Included in full, as No. 402, in the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 172, omitting the tr. of st. xi.). The trs. of st. ix.-xi., xvi., beginning "My Saviour, how shall I proclaim," were included in the *American Sabbath H. Bk.*, 1858, and the *Baptist Service of Song*, Boston, U.S., 1871.

2. See, World, upon the bloody tree. A C. M. version by P. H. Molther of st. i.-x. as No. 118, in the *Moravian H. Bk.*, 1742, and thence, as No. 442, in pt. i. of the *Moravian H. Bk.*, 1754. In 1789, No. 96 (1886, No. 109) it is altered to "See, world, upon the shameful tree." In his *Christian Psalmist*, 1825, No. 280, Montgomery omitted the tr. of st. ii., v., vi. In 1856, st. i., iii.-vi. were included in the *Evan. Union H. Bk.*

3. O, World! behold upon the tree. A good tr., omitting st. vii., by Miss Winkworth, in the 2nd Ser., 1858, of her *Lyra Ger.*, p. 29, and thence in Schaff's *Christ in Song*, ed. 1869, p. 174. Her tr. of st. i., iii.-v., xii., xv., xvi. were included, slightly altered, in the *Hymnary*, 1872, and that of st. xi.-xiii., xv., xvi. altered and beginning "Lord, be Thy Cross before our sight," in *Kennedy*, 1863.

Other trs. are, (1) "Here, World, see thy Redeemer." In the *Supplement to German Psalmody*, ed. 1765, p. 16; in *Select H. from German Psalmody*, Tranquebar, 1754, p. 28. (2) "O World! attention lend it," by J. Gambold, as No. 442 in pt. i. of the *Moravian H. Bk.*, 1754. In 1789, No. 89, altered to "O World, see thy Creator" (1886, No. 94). (3) "O World! see thy Life languish," by J. D. Burns, in the *Family Treasury*, 1859, pt. i. p. 54, and in his *Memoir & Remains*, 1869, p. 246. (4) "See, World! thy Life assailed," by J. Kelly, 1867, p. 54. (5) "Here, World, thy great Salvation see," by Dr. J. Guthrie, 1869, p. 87. (6) "O World! see here suspended," as No. 1009, in *Beld's Praise Hk.*, 1872. (7) "Behold, O World, thy Life, thy Lord," by Dr. R. Maguire, 1883, p. 143. [J. M.]

O what a lonely path were ours. Sir E. Denny. [Jesus ever with us.] Given in the Appendix to *Hymns for the Poor of the Flock*, circa 1838; in the author's *Selection*, 1839, No. 260; in the *Ps. and Hys.*, Lond., D. Walther, 1842, Pt. i., No. 72, and other and

later Plymouth Brethren collections. In some hymn-books it is abridged to 5 st., and in others it is sometimes attributed to "T. Moore" in error. [J. J.]

**O! what, if we are Christ's.** *Sir H. W. Baker.* [*Feasts of Martyrs.*] 1st pub. in Murray's *Hymnal*, 1852, No. 126, in 6 st. of 4 l., and headed "Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with." It was repeated in the following year in the Cooke & Denton *Church Hymnal*, No. 166, where it was appointed for the "Conversion of St. Paul." This was followed in 1857 by the *Salisbury H. Bk.*, No. 161, where it was given as one of the hymns for the "Festivals of Martyrs." In 1859 it appeared in the trial copy of *H. A. & M.*, No. 126, with st. iv., l. 2, changed from "Ever like them to bear," to "Like them in faith to bear," and the substitution of a new doxology. These changes were retained in the authorized *H. A. & M.*, 1861, and in the revised ed., 1875. Also found in a large number of hymn-books. [J. J.]

**O when my righteous Judge shall come.** [*The Judgment Day.*] Miller's account of this hymn in his *Singers and Songs*, &c., 1869, p. 182, is:—

"It was in this fourth edition [of the *Lady Huntingdon H. Bk.*] that there appeared for the first time the striking and well-known hymn by the Countess 'Oh! when my righteous Judge shall come.' . . . It is the second part of a piece on the Judgment Day which has a first part of five verses, beginning 'We soon shall hear the midnight cry.'"

This statement by Miller is based upon information which he received from Daniel Sedgwick. On turning to D. Sedgwick's own copy of the edition of the *Lady Huntingdon H. Bk.* referred to by Miller, we find, first, two separate and distinct hymns numbered 146 and 147, and beginning respectively, "We soon shall hear the midnight cry," and "O when my righteous Judge shall come;" and, secondly, a note in pencil in Sedgwick's handwriting which reads, "Hymn 146 and 147 seem to be both by the same Author—perhaps the Countess's." On turning to Sedgwick's copy of Miller's *Singers and Songs*, we find, written by Sedgwick opposite the words quoted by Miller as above, the following:—

"Upon the testimony of the Rev. Thomas Young of Canterbury this hymn was composed by Charles Wesley. None doubt it was wrote at the suggestion of the Countess by C. Wesley."

It is clear that these guesses of Sedgwick are worthless. The history of the hymn, so far as we have been able to trace it, is as follows:—

(1) In an enlarged edition of the *Lady Huntingdon Coll.*, circa 1774 [see *Huntingdon Hymn-books*, *Lady*, § iv.], it was given, together with "We soon shall hear the midnight cry" (as Nos. 146 and 147), in 4 st. of 6 l., and in common with all the rest of the hymns in the collection without signature. Both hymns were subsequently omitted from all official editions of the hymn-book, a fact which tells greatly against the guess that they were written by the Countess.

(2) We next find both hymns in the 1775 *Appendix* by L. Coughlan to J. Bazlee's *Select Coll. of Ps. & Hys.* . . . for the Use of the Congregation of Cumberland Street [London] Chapel. [*Lady Huntingdon.*] They are numbered 295, 296. [See *Bazlee, J.*, p. 119, i.]

(3) "We soon shall hear the midnight cry," is seldom found after this date; but its companion hymn, "O when my righteous Judge shall come," appears in Rippon's *Bap. Sel.*, 1787, No. 579, as "When Thou, my righteous Judge, shalt come." This was repeated in

numerous hymn-books in G. B. in the popular form of the hymn.

The most, therefore, to regard to its authorship is *Lady Huntingdon's H. Bk.* upon's *Bap. Sel.* 1787."

**O where shall rest** *Montgomery.* [*The Press*] Written for the Annivers Red Hill Wesleyan Sund which were preached on 1818, and printed for use 6 st. of 4 l. It was included 1819, No. 172, in 3 st. of of the original rewritten th

*Broadsheet*, "Lord God of grace 1818. Teach us that de Nor let us from ou For ever be unde

*Cotterill*, "Lord God of truth 1819. Teach us that de Lest we be driven f And evermore un

The latter text was re gomery's *Christian Psalmi* with "Lest we be driven," we be banish'd from Thy fa This form of the text wa *Original Hys.*, 1853, No. 21 C. U.

**O! wherefore, Lord,** praise. *T. H. Gill.* [*P Holiness.*] Written in 1849 G. Dawson's *Ps. & Hys.*, 185 the author's *Golden Chain*, in 7 st. of 4 l., and entitled "by Holiness." It is in C. I and America. Although us it is given in full in Dale's 1874, No. 20.

**O Word of God Inca** *W. How.* [*Holy Scriptures* and 1st pub. in the 1867 *Suppl* and How's *Ps. & Hys.* It ha in a large number of hymn-bo and America, and is one of th popular hymns. It is usually and unabridged as in *Church*

**O worship the King,** above. *Sir R. Grant.* [*I version of Ps. civ. is W. Kel of the same psalm in the : Psalter of 1561, reset by Sir R same metre but in a less qu more ornate style, as a quotat st. i., ii. will show:—*

"My fonte praise the Lord,  
speake good of his Name  
O Lord our great God  
how doest thou appeare  
So passing in gloria  
that great is thy fame,  
Honour and maiestie,  
in thee shine most clear  
His chamber beames lie,  
in the clouds full sure,  
Which as his chariot,  
are made him to beare.  
And there with much swift  
his course doth endure:  
Upon the wings rising,  
Of winds in the air."

Sir R. Grant's version was given in *Steth's Ch. Psalmody*, 1833, No. 17 *Ps. and Hys.* 1835; and in Lo

ed. of Grant's *Sacred Poems*, 1839, p. 38. From to Elliott's *Ps. & Hys.* we find in *Bickersteth* was not authorized. It was altered from a source at present unknown to us. The authorized text is in the 1876, with st. ii., l. 3, thus—

*Hy. Comp.* of wrath the deep thunderclouds form." with the omission of the "the" is

This text is in all English-speaking countries in use in an abbreviated and slightly altered form as in *H. A. & M.*, 1861; and in the *A. & M.*, 1875. The 1839 text is in fore, in *H. A. & M.*, 1875. The 1839 text is in *Church Hys.*, 1871; *H. Comp.*, 1876; Thring's *Coll.*, 1882. It has been tr. into Latin by *R. I.*, p. 143, as, "Glorioso ferte Regimine." [J. J.]

*O worship the Lord in the beauty of holiness.* S. B. Monsell. [Epiphany; or, Divine Worship.] This hymn for the Epiphany is found in two forms, both by Dr. Monsell, and each is in the original, which opens with "O worship, praise, and adore the Lord."

Love and Praise. The first and most extensive use is in *H. A. & M.*, 1861, p. 103, in 5 st. of 4 l. It is found, sometimes altered, in a large number of hymn-books in G. Britain and America. Orig. text in Thring's *Coll.*, 1882. The second form is Dr. Monsell's revision of the 1863 text which he made for, and included in his *Parish Hymnal* in 1873, No. 85, as, "Worship the Lord in the beauty of holiness." This is almost unknown. [J. J.]

*O ye immortal throng.* P. Doddridge. [Christ seen of Angels.] In the D. MSS. this hymn is No. 35, in 7 st. of 8 l., in headed "Christ seen of Angels, from 1 Tim. iii. 16," and is dated "Feb. 13, 1734." It was pub. by J. Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 304, with the same heading, but with slight variations in the text. In J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 330, it begins "Ye bright immortal throng." This text is repeated in Snapp's *Songs of G. & G.*, 1872. Usually Orton's text of 1755 is followed. The S. P. C. K. *Church Hymns* is an exception in favour of a text which is much altered, and a doxology unknown to Doddridge. [J. J.]

Oakeley, Frederick, D.D., youngest s. of Sir Charles Oakeley, Bart., sometime Governor of Madras, was b. at Shrewsbury, Sept. 5, 1802, and educated at Christ Church, Oxford (B.A. 1824). In 1825 he gained a University prize for a Latin Essay; and in 1827 he was elected a Fellow of Balliol. Taking Holy Orders, he was a Prebendary of Lichfield Cathedral, 1832; Preacher at Whitehall, 1837; and Minister of Margaret Chapel, Margaret Street, London, 1839. In 1845 he resigned all his appointments in the Church of England, and was received into the Roman Communion. Subsequently he became a Canon of the Pro-Cathedral in the Roman Catholic ecclesiastical district of Westminster. He d. January 29, 1880. Miller (*Singers and Songs of the Church*, 1869, p. 497), writing from information supplied to him by Canon Oakeley, says:—

.. He traces the beginning of his change of view to the lectures of Dr. Charles Lloyd, Regius Professor, delivered at Oxford about the year 1827, on the 'History and Structure of the Anglican Prayer Book.' About that time a

great demand arose at Oxford for Missals and Breviaries, and Canon Oakeley, sympathizing with the movement, co-operated with the London booksellers in meeting that demand. . . . He promoted the [Oxford] movement, and continued to move with it till, in 1845, he thought it right to draw attention to his views, to see if he could continue to hold an Oxford degree in conjunction with so great a change in opinion. The question having been raised, proceedings were taken against him in the Court of Arches, and a sentence given that he was perpetually suspended unless he retracted. He then resigned his Prebendal stall at Lichfield, and went over to the Church of Rome."

Canon Oakeley's poetical works included:—

- (1) *Devotions Commemorative of the Most Adorable Passion of Our Lord and Saviour Jesus Christ*, 1842;
- (2) *The Catholic Florist*; (3) *The Youthful Martyrs of Rome, a Christian Drama*, 1856; (4) *Lyra Liturgica: Reflections in Verse for Holy Days and Seasons*, 1866.

Canon Oakeley also published several prose works, including a tr. of J. M. Horst's *Paradise of the Christian Soul*, London, Burns, 1850. He is widely known through his tr. of the "Adeste fideles" (p. 20, l.). Several of his original hymns are also in Roman Catholic collections. [J. J.]

Oocom, Samson (sometimes given as Ockum, and again as Oecum), a Mohican Indian, was b. at Norwich, Connecticut, in 1723. He was converted from Paganism under G. Whitefield, in 1739-40, and educated by the Revs. E. Wheelock and Benjamin Pomeroy. In 1748 he removed to Long Island and laboured amongst a remnant of his people. In 1759 he received Presbyterian orders, visited England, 1766-67, where he preached often (once for J. Newton at Olney), and with acceptance, and raised about ten thousand pounds for Dartmouth College, and for Indian education. His later life was spent first among his own race on Long Island, and, from 1786, in Oneida County, N.Y. He d. in July, 1792. Oocom's *Choice Collection of Hys. and Spiritual Songs* was pub. at New London, Connecticut, in 1774 (2nd ed. 1785). He is credited as the author of several hymns, but none of those hymns are found in his own collection. They are:—

1. *Now the shades of night are gone.* *Morning.* The date of 1770 is given to this hymn, but on insufficient authority. No evidence connects it with Oocom, though it has not, on the other hand, been claimed for any other. It is first found in the Hartford *Congregational Coll.*, 1799, and was brought into general use by the *Prayer-Book Coll.*, 1826. It is in several modern hymn-books.

2. *Awaked by Sinai's awful sound.* *Peace with God.* By this hymn, from its extensive use, Oocom is chiefly known. We are satisfied, however, that in this form it is not his. It is first found in the *Connecticut Evangelical Magazine*, July, 1802, p. 39, "communicated as original." It is however altered from "Waked by the gospel's powerful sound," which is No. 285 in Josiah Giddard's *Coll.*, Walpole, N. H., 1801, and possibly earlier. This older text is probably Oocom's own composition.

3. *When shall we three meet again? Parting.* This once popular hymn has been ascribed to Oocom, but the claim is doubtful. We find it in no collection earlier than Leavitt's *Christian Lyre*, 1830, although it is known to have been sung at an earlier date. It is sometimes given as, "When shall we all meet again?" as in H. W. Beecher's *Plymouth Coll.*, 1855. [F. M. B.]

Octoechus, the Greater and Lesser. [Greek Hymnody, § xiv.]

Ode. [Ὀδὴ. Ὀιδὴ.] [Greek Hymnody, § xvi. 10.]

O'er the shoreless waste of waters. Bp. W. W. Hor. [Holy Baptism.] Written in 1870 for the S. P. C. K. *Church Hymns* and



pub. therein in 1871. It is "intended to embody the doctrinal teaching of the Church on Baptism, without reference to any individual case; so that it may be sung before or after catechisings or sermons on the subject." (*Church Hym.*, folio ed., p. li.) [J. J.]

**O'er those gloomy hills of darkness.**  
*W. Williams.* [*Missions.*] This hymn was pub. (not in his *Hosannah*, 1759, as sometimes stated, but) in his *Gloria in Excelsis: or, Hymn of Praise to God the Lamb, Carmarthen, John Russ*, 1772, No. 37, in 7 st. of 6 l. (Orig. text in *Lynn Brit.*, 1867, p. 631.) It is known to modern hymn-books in the following forms:—

1. **O'er those gloomy hills of darkness.** The original in full, but more often abbreviated.

2. **O'er the gloomy hills of darkness.** This was given in Rippon's *Bap. Sel.*, 1787, No. 429, with slight alterations, and the omission of st. v. and vii. In the 27th ed., 1827, it was enlarged to 6 sts. by the addition of "Every creature, living, breathing," &c. This text is repeated in Spurgeon's *G. O. H. Bk.*, 1866.

3. **O'er the realms of pagan darkness.** This appeared in Cotterill's *Sel.*, 4th ed., 1819, No. 239, in 4 st. of 6 l. It can hardly be said to be Williams's text rewritten, there is so little of Williams therein. It would be more accurate to say that it is based upon Williams, as the first stanza of each will show:—

*Original.* "O'er those gloomy Hills of Darkness  
Look, my Soul, be still and gaze,  
All the Promises do travel  
On a glorious Day of Grace.  
Blessed Jubil, &c.  
Let the glorious Morning dawn."

*Cotterill.* "O'er the realms of pagan darkness  
Let the eye of pity gaze;  
See the kindreds of the people,  
Lost in sin's bewildering mass:  
Darkness brooding  
On the face of all the earth."

This arrangement is in several hymn-books in Great Britain and America.

4. **Light of them that sit in darkness.** This, in the *Irish Church Hymnal*, 1873, and others, begins with st. ii. of Cotterill's text as above.

The use of this hymn in these various forms is extensive. [J. J.]

**Of justice and of grace I sing. I.**  
*Watts.* [*Ps. ci.*] Pub. in his *Ps. of David*, 1719, p. 258, in 6 st. of 4 l. It is in use in its original form, and as, "Mercy and judgment I will sing," in the *Islington Ps. & Hym.*, 1862, and as, "Mercy and judgment will I sing," in the *Wes. H. Bk.*, 1875. Although found in these three forms its use is limited. [J. J.]

**Of Thy love some gracious token.**  
*T. Kelly.* [*Close of Service.*] 1st pub. in his *Coll. of Ps. & Hym.*, Dublin, 1802, No. 256, in the following form:—

"Of Thy love, some gracious token,  
Grant us, Lord, before we go;  
Bless Thy word which has been spoken,  
Life and peace on all bestow;  
When we join the world again,  
Let our hearts with Thee remain!  
O direct us,  
And protect us!  
Till we gain the heav'nly shore,  
Where Thy people want no more."

This text was rewritten and included in the 27th ed. of Rippon's *Bap. Sel.*, 1827, No. 373, Pt. 2, as:—

"Grant us, Lord, some gracious token  
Of Thy love before we part;  
Crown Thy word which has been spoken,  
Life and peace to each impart;  
And all blessings  
Which shall sanctify the heart."

Both forms of the text are in C. U. in Great Britain and America. [J. J.]

**Offertorium.** This is the anthem said or sung directly to the *Creed*, while, in ancient times, bread and wine were being made ready for the Eucharist. It was generally to Scripture, and most frequently of Psalms. Occasionally it was from some other source. We subjoin a metrical Offertory taken from the *Compassion or Lamentation of the Virgin Mary*, in the *Sarum Missal*.

"Christum cruce mor-  
Nostros ob defectu  
Maesta mater aspici  
Pios per affectus;  
Et clamavit lacerans  
Capillos et pectus,  
Heu me! jacet Filius  
Meus hic despectu  
Nuper inter milia  
Qui fuit electus  
Sicut myrrhæ fasciculus  
Meus sic dilectus."

Reprinted from the *Burntis Sarum Missal*, 1861, col. 923\*.

**Offord, Robert M.,** a Baptist, born at Austell, Cornwall, Sept. 17, 1818, removed to America, where he spent some time with the Methodists, and subsequently joined the Reformed Church. He is editor of the *Observer*. To that paper he contributed the following:  
1. Jesus, heed me, lost and dying.  
2. It is no untrod way. *Christ's Way*. No. 1 appeared on Jan. 25, 1883. They were *Laudes Domini*, N. Y., 1884 (*Irish Hym.*, N. Y., 1886).

**Of as the bell with sole**  
*Newton.* [*Death and Burial.*] his *Twenty Six Letters on Religion by Omicron*, 1774, in 7 st. of 4 l. "The Passing Bell." It was first published in the same year in R. Conyers's *Coll.* No. 364, and again in the *Olney Hymn Bk.* ii., No. 74. It is found in an abridged form, in a few modern hymn-books. In R. Bingham's *Hymno. Christ* st. i., iii., v., vi. are rendered "Ah! quoniam animam solito can-

**Ogilvie, John, D.D.,** eldest James Ogilvie, or Ogilvy, of Aberdeen in 1733. After studying at the University of Aberdeen (Marischal College) in 1766, conferred upon him the degree of D.D. he became parish minister of Aberdeen, in 1759, and of Aberdeen-shire, in 1760. He died at Aberdeen, 17, 1813. He published a number of poems, and among others *Poems on Sacred Subjects* in 2 vols. (London, 1769). This well known paraphrase of *Psalms* "Begin, my soul, the exalted Lord is a member of the Committee appointed by the General Assembly of 1775, to revise the *Scottish Translations and Paraphrases* and is said to have contributed to the revision in the last of days behold" (p. 6 of the 1781 authorized ed. of the same). [J. J.]

*Oi paides eusebeia.* [*Children, be devout.*]



[Greek Hymnody, § xvi. 10.]

[Greek Hymnody, § xvi. 5.]

Οἶκος.  
Old  
1775-77,  
Old  
Metrical  
it seems,  
on the  
nody: still  
circle of  
even some  
parallel  
Thomas  
Henry  
the best  
quently  
real re-  
English  
nor beyo  
have sug  
Marot's  
work is  
ception  
lence. His  
the peop  
he wrote  
and three  
posed, either  
and Norton,  
thus almos  
but for its  
Thackeray's  
The early  
sion are  
simple metres.  
music decayed.  
is in strong  
from the  
both in the  
and Kethe,  
Pont, its  
and Beza:  
1650 was  
mity of the  
of greater  
English ballad  
in the Genevan  
metres and  
in the Elizabethan  
influence is discernible.

## II. Early Editions.

Sternhold's psalms were originally composed for his own "Godly solace" (Strype) and sung by him to his organ. Some may have been written in Henry VIII's reign. They were overheard by the young King Edward, and repeated in his presence. The 1sted., undated, was dedicated to him, and contains 19 psalms. Its title is:—

*Certaine Psalmes, chosen out of the Psalter of David and drawe into English metre by Thomas Sternhold, grome of ye kynges's Maiesties robes.* [Brit. Mus.]

A 2nd ed. was pub. posthumously in 1549 and contained 37 psalms. The title is:—

*Al such Psalmes of David as Thomas Sternhold, late grome of the Kynges's Maiesties robes did in his lyfe tyme drawe into English metre.* [Brit. Mus.]

A 3rd ed. of 1551 (Bodleian) by Whitchurch contains, at the end of Sternhold's psalms, seven others by J. H. (John Hopkins), who in

a short preface says that he does not deem them "in any parte to be compared with" [Sternhold's] "most exquisite doynges." There were reprints of this book, both by Whitchurch and John Kyngston in 1553 (Cotton).

## III. Anglo-Genevan Psalters.

During the troubles at Frankfort among the congregation of exiles, the Puritan party resolved to frame an order of Service in place of the Book of Common Prayer. This order was drawn up by Knox, Whittingham, Gylby, Fox and Cole, whilst still at Frankfort, but was not printed till they had settled at Geneva. It appeared as:—

*The forme of prayers and ministration of The Sacraments, &c., used in the English Congregation at Geneva: and approved by the famous and godly learned man, John Caluyn. Imprinted at Geneva by John Crespin, MDLVI.*

The progress of the Psalter is connected with the editions of this book, which contain, immediately before the Catechism, the metrical psalms, with independent pagination. The separate titlepage of the 1556 edition is:—

*One and Fiftie Psalmes of David in English metre, whereof 37 were made by Thomas Sternholde, ad the rest by others. Ciffered with the hebrewe and in certeyn places corrected as the text and sense of the Prophete required. (Bodleian).*

The psalms are those by Sternhold and Hopkins, pub. in 1551, with 7 fresh ones, which, from later editions, are known to be by Whittingham. A metrical rendering of the Ten Commandments by Whittingham is appended. Among these psalms is the earliest L. M. "O Lord, consider my distress" (51st). The Psalms of Sternhold and Hopkins had undergone a revision, probably by Whittingham, who was a good Hebraist. The general preface to *The Forme of Prayers, &c.*, contains, among other interesting remarks on the value of metrical psalms, an apology for altering the revered words of Sternhold. (It may be noted that Warton's ridicule of the bridegroom "ready trimmed" (shaved), in Ps. 19, really falls on the revisers, not on Sternhold.) This revised text was permanently adopted in all subsequent editions of the Psalter.

The contents of a lost edition of *The Forme of Prayers, &c.* (1558), cannot be ascertained. But Livingston, in his splendid work on the *Scottish Psalter*, to which this article is largely indebted, has conjectured, for reasons which will appear below, that it contained 9 fresh psalms by Whittingham, and 2 by Pullain.

In 1561 and probably in the earlier half of the year appeared another edition of *The Forme*, of which there is an unique copy in St. Paul's Cathedral Library. The Psalter in it is entitled:—

*Four Score and seven psalmes of David in English metre by Thomas sternholde and others: conferred with the Hebrue, and in certeyn places corrected, as the sense of the Prophet requireth, whereunto are added the Songe of Simeon, the then commandements and the Lords prayer. (The account here given is from a collation by Dr. Simpson, Librarian of St. Paul's, and another by Major Crawford in Notes and Queries, June 2, 1883.)*

The contents of this book are a reprint of all the pieces in 1556, with the addition of 9 fresh psalms by Whittingham; 2 by John Pullain, already, it is probable, published in 1558; 24 with the signature of William

Kethe (W. Ke); and the L.M. 100th Ps. ("All people that" (p. 48, d.)), set to its familiar tune (which had appeared in the French Psalter of 1551 and was set there to the 134th Ps.), and with the extraordinary signature "Tho. Ster." There are also a version of "The Song of Simeon" and two of "The Lord's Prayer" by Whittingham; a third, of the "Lord's Prayer," anonymous, which is known from the English Psalters to be by D. Cox; and a prose prayer to be said before a man begins his work. It is in this edition that the influence of Marot and Beza's Version is most perceptible. Several of the psalms, by Pullain (148th), and Whittingham (e.g. 121, 124, 127), and most of Kethe's, are either imitations of French metres, or are set to French tunes. There are 60 tunes, 18 of which are from Marot and Beza's Version; the rest (except Pss. 67th, 125th) are in the 1560 ed. below. This is probably the book alluded to in a passage in "A Brieff Discours off the Troubles begonne at Franckford":—

"The congregation prepared themselves to depart (from Geneva), savinge certaine whiche remained behinde the reste, to witt, to finishe the Bible (the Geneva Bible) and the Psalmes bothe in meeter and prose, whiche were already begoon," &c. (The prose Psalms were finished, and presented to Queen Elizabeth. The metrical Psalter was only advanced another stage towards completion.)

#### Later Editions.

Two further editions may be added, although they to a certain extent anticipate the after history, in order to present here a complete view of the development of the Psalter at Geneva. There is an unique edition in the Peterborough Cathedral Library, incorporated in "*The Forme of Prayers and Ministration of The Sacraments, &c., used in the English Church at Geneva approved and receyved by the Church of Scotland*," pub. by Henri Mareschal (no place of pub.). The origin of this book is puzzling. The title-page, table of contents, calendar, and sonnet by William Stewart are identical with the Scottish Psalter, 1565. But the Psalms are not from the Scottish Psalter. The 1561 edition (St. Paul's) is first reprinted in block. Then all the remaining numbers are filled up from the English Psalter, omitting its duplicate psalms. At the end are printed "The Commandements of Almighty God" ("Attend, my people"), "A Prayer" ("The Spirit of grace graunt us, O Lord"), "The Lordes Prayer," D. Cox, "The XII Articles of the Christian Faith" ("All my belief," &c.), "A Prayer unto the holy Ghost to be song before the Sermon," "The Lamentation of a Sinner" (2nd), (beginning of it lost), "A thankesgeuing after the receauing of the Lorde's Supper," and "The Song of Simeon" (W. Whit.). In 1569 an edition of "The Forme of Prayers," &c., pub. by Crespin at Geneva (*Hoddeian*), contains a reprint of one of the English complete editions of the Psalters (app.) with the substitution of Whittingham's version of the "Nunc dimittis." The singular feature in both these editions is the preference of the English Psalter to the Scottish, notwithstanding the far closer affinity that existed between the Churches of Scotland and Geneva. The 1568 edition appears entirely ignorant of the special psalms of the Scottish version of 1564. The 1569 edition adopts the English version by preference, and as a consequence rejects the majority even of the genuine Genevan psalms, written by Kethe. A notice may here be inserted of the unique reprint of the 1561 edition existing in the Britwell Library of S. Christie Miller, Esq., and through his kindness collated by Major Crawford specially for this work. It is slightly smaller (4½ by 3½ inches) than the St. Paul's book, and, unlike that, is in black letter. The title is the same, but there is no imprint of the place of publication. It was, however, undoubtedly printed in Great Britain, perhaps in Edinburgh, probably for the use of the Genevan exiles. Many of the misprints of the Genevan edition, due to foreign printers, are corrected; and there are a few slight variations in the melodies. But the only substantial change is the substitution (Ps. 100) of the signature of W. Ke (*Actae*) for the obvious blunder of the Genevan

edition (*Tho. Ster.*). It is from this Genevan 1561 edition apparently that taken for incorporation in the complete of 1564, rather than from the Genev. Fuller details of this collation than in this article are given by Major Crawford *Queries*, June 2, 1883, pp. 423-424.

#### IV. English Editions, 1.

Meanwhile psalm-singing is a powerful religious engine in 1559 (see Watts's *Bibliotheca*) a of the Psalter was published. bably the illicit edition refer Stationers' Registers:—

"Recevyd of John Daye for a fynerten copies without license . . . a qu with notes, the 2d of Octobre, 1559, x is probably 250 sheets.)

In 1560 appeared the:—

*Psalmes of David in Englishe i Sterneholde and others; conferred wi in certein places corrected, as the sen required: and the note ioyned withall used of all sortes of people priuately solace and comfort: laying aparte a d ballades, which tende only to the s and corrupting of youth. Newly se lowed according to the order appoint Masestie's Injunctions.*

There is no name of publish known copy is at Christ Church contains 65 psalms, viz.: the P together with the 9 by Whitting Pullain, which we have already (*Geneva*), 2 new ones by Rol (67th, 125th), and 1 anonymous. The list of appended pieces is:— There are metrical versions of "Nunc Dimittis," (n. t. Whitting (*Geneva*)), the "XII Articles of fayth," and "The Lord's P. Cox(x). At the end of Whitting "Commandments," reprinted t added a metrical version of ("Lord have mercy upon us," "An addition." There may be pieces, the volume being im psalms by Wiselome, though French in character, but Germ of Coverdale. The 67th is Luther, but borrows in the fi Coverdale's version. (See Livingston's *Scottish Psalter*: it in this 1560 edition.) Cox's re Lord's Prayer is also a trans (See "Vater unser im Himmel affinity with the German will largely in the succeeding En. The appended pieces are an i new aim in the English editio appear more clearly in the next are 42 tunes, 24 of which are edition (*Geneva*), with 18 new are from the French Version Beza (*Livingston*)

#### V. In 1561

appeared an edition of great val the development of the English title-page is:—

*Psalmes of David in Englishe i Sterneholde and others; conferred wi certein places corrected (as the sense quired) and the Note ioyned withall used of all sortes of people priuately solace and comfort: laying aparte al and Ballades which tende only to the n and corrupting of youth. Newly set fo*

order appointed in the *Queens Majesties*  
*30. James V. If any be afflicted let him*  
*any be merry let him singe Psalmes.*  
*ation of Colossians iii. 16, and then:—*  
*London, by Iohn Day, dwelling over*  
*m gratia & privilegio Regie Maiestatis.*

This *Psalter* contains 83 psalms in all (80 in the book). The psalms of the earlier edition are reprinted, with the exception of Whittingham's 67th and 71st, now finally excluded from the *Genevan Psalter*, 1561, and appearing in the *Scottish*. The 95th Psalm, however, is removed from the body of the book, and placed as a canticle before the *Te Deum*. (This version of the 95th retains this position in the complete ed. of 1562 and those that follow it, other version being composed by Hopkins for insertion in the *Psalter*). All the Canticles, metrical versions of Creed, Lord's Prayer, and Commandments, mentioned in the last edition, are reprinted. To these are added 3 psalms by Sternhold, one of which is 23rd, "My Shepherd is the Living Lord," 13 by Hopkins [the 66th, which, though signed "Th. Ster.", is probably, from its double rhyme, by Hopkins (see § x.)], the 75th, which is here anonymous, but afterwards consistently ascribed to Norton, and the old 100th ("All people that..."), set to its well-known tune, and anonymous as it is in every subsequent English edition (see § x.). Besides these, the number of pieces attached to the *Psalter* is increased by new versions of Canticles, Creed, &c., by original hymns, and by the insertion of the Ordinal (see details below): some of these forming a sort of prelude, others an Appendix to the *Psalter*. It contains in all 40 tunes, 14 of which are set to the appended hymns, psalms, and canticles.

As no account of this edition has hitherto been published, a more extended notice and criticism of it may be in place here. Only one copy is known to exist, which is in the possession of Octavius Morgan, Esq., F.S.A., to whose kindness we are indebted for these details. The date of the book (1561) appears only in the colophon at the end. It is bound up in a volume containing a Prayer Book of 1560, a Bible of 1553, the Homilies of 1560, and the Godly Prayers (no date): the binding is probably not later than 1561. There is a short introduction to the Science of Music, in which the object of the book is stated as use "as well in the cofion place of praying... as privately by themselves or at home in their houses." Before the *Psalmes* there are metrical versions of "Veni Creator," "Venite," "Te Deum," "Benedictus," "Magnificat," "Nunc Dimittis," "Quicumque Vult," "The Lamentation of a Sinner," "The Lord's Prayer," "The Ten Commandments." After the *Psalmes* there are Ps. 117, T. B. . . . to be songe before Mornyng Prayer; Ps. 134, T. B. . . . to be songe before Evenyng Prayer; "The Ten Commandmentes," W. Whit.; "The Lordes Prayer," D. Cox; "The XII Articles of the Christyan Faythe," "A Prayer vnto the Holy Ghost," to be song before the sermon; "Da pacem, Domine," "Thanksgyuing after receyving the Lordes Supper," the hymn "Pseuerue us Lorde by thy deare Worde," and then prose prayers to be used before and after meals (2 sets), and a Prayer to be used at all times. There can scarcely be a question that it was intended not merely for private, but public, use, and as a Companion to the Prayer Book of 1559. And with this intention on its face it was "allowed," i.e. "approved and permitted to be printed," by the Archbishops or the Bishop of London, who were the censors for the Queen. John Day obtained a patent to print the *Psalmes* in metre on the 3rd of June in this year (Dibdin's *Ames*). He would risk no more illicit printing: the book was to be lawfully published. It is possible that this

patent applied also to the earlier 1560 edition (Ch. Ch.) (if it is Daye's, which is doubtful), which was "allowed" by the censors in the same terms; and looking back at it we now see what was the intention of the versified Canticles ("Benedictus," "Magnificat," "Nunc Dimittis"), Ten Commandments, and Response ("Lord have mercy on us," &c.), The Lord's Prayer and Creed, in that edition. The attempt to associate the *Psalter* with the Prayer Book, and so take away Genevan suspicions, had begun in the earlier book, was developed in the edition 1561, and was to be completed in 1562. This new movement seems to be connected with the names of Wisdome and Hopkins, Norton and Cox, and perhaps Grindal (see § ix.). Robert Wisdome, unlike John Pullain, the other new contributor to the earlier edition of 1560, was not a Genevan exile: on the contrary, he appears at Frankfort among the party of Cox, which defended the Prayer Book of Edward against Calvin's Service Book introduced by Knox. His contributions to the *Psalter* also have no affinity with Geneva; the likeness of his 67th Psalm to Coverdale was remarked above. John Hopkins's place of exile is unknown, but it is not probable that he was at Geneva; and he reappears now, bringing apparently Sternhold's *mes.*, and contributing a large number of *Psalmes*. The influence of Whittingham, on the other hand, has ceased. He had left England before the edition 1561 was published; two of the psalms by him in the Christ Church edition of 1560 are now rejected, and his contribution to the English edition has attained its maximum; it may even be doubted whether he had any personal share in editing the earlier edition of 1560; the new psalms by him and Pullain then published may have already appeared in the lost Genevan edition of 1560. The German influence is increased by two more translations ("Da pacem" and "Preserve us, Lord, by Thy dear word"); and the admission of uninspired hymns, such as "The Lamentation," &c., is an entire departure from Genevan precedent and in accord with Luther's practice. [For *Becon* and *Norton* see below, § ix.]

#### § VI. The English and Anglo-Genevan *Psalters* compared.

A careful comparison of these two editions with that of Geneva (1561), throws an interesting light on the internal history of the *English* and *Scottish Psalters* in their ultimate forms. Leaving out of sight the whole contents of the 1556 edition, which is incorporated in the three books, the only matter common to the Christ Church ed. (1560) and the *Genevan* at St. Paul's (1561) consists of the 9 psalms by Whittingham, 2 by Pullain, and the version of the Lord's Prayer by Cox. The psalms of Whittingham and Pullain, both Genevan exiles, excite no surprise in the *Genevan* edition of 1561; but their previous appearance in the *English*, 1560, lends great plausibility to Livingston's conjecture that they had originally appeared in the lost Genevan edition of 1558, and passed thence to England with the exiles; and if this was really the case, then the only absolutely new matter common to 1560 and 1561 (*Geneva*) is somewhat surprising, viz.:—The Lord's Prayer by Cox, the stout antagonist of Calvin. (It is given as anonymous in 1561, not as by Cox.) With this exception, the two editions ignore each other. The version of the "Nunc Dimittis," in 1561 (*Geneva*), is a different one to that in Christ Church, 1560, and written by Whittingham, who was then under Calvin's influence, and did not throw in his lot definitely with the English Prayer Book till 1563, when he became Dean of Durham; his selection of both this and the Lord's Prayer (2) for versification follows the precedent of Beza's continuation of Marot, pub. in 1551. It would be natural also to suppose that if the compilers of 1561 (*Geneva*) had seen the 95th

of Christ Church, 1560, they would not have left that psalm a blank, as they did. The independence of the English work is marked more strongly still, when the 1561 (*Geneva*) is compared with Daye's edition, 1560-1. If the Genevan editors had known of the three new-found Sternhold's, and eight renderings of Hopkins, all of which they have left blank, it is scarcely conceivable that they would have omitted them. There is only one absolutely new piece common to them both, the Old 100th ("All people that," &c.), signed, in the *Genevan* edition, *Tho. Ster.* (!) In these facts we seem to catch sight of two companies of editors at work independently. The *English* one is under the direction of Hopkins and his colleagues, using the old material of *Geneva* with a certain reserve, shown by the rejection of Whittingham's 67th and 71st. The *Genevan* one is under the direction of Kethe, adopting the previous *Genevan* work in its entirety, and unaware (except in the case of the Old 100th, and Cox's Lord's Prayer, which may have reached them in ms.) of the versions which Hopkins and the others were publishing in England. If now for a moment we look on to the complete *Scottish*, 1564, and *English Psalters*, 1565, we see that they are the direct descendants of these two separate movements. The *Scottish Psalter* adopts the *Genevan*, 1561, in the block. The *English* adopts the 1560-1 Daye in the block, with a slight reduction of the *Genevan* element (Whittingham's 115th and 129th, and Pullain's 149th), and only uses the *Genevan* 1561 to fill in the blanks not supplied by England, with 9 renderings by Kethe.

#### VII. The Complete Psalter.

In 1562 *The Complete Psalter* was published by John Daye, entitled—

*The whole Book of Psalmes, collected into English metre by T. Sternhold, John Hopkins, and others: conferred with the Hebrew, with apt notes to sing them withal. Faithfully perused and allowed according to th'ordre appointed in the Quene's Mosteities Injunctions. Very mete, &c.* (See Christ Church title-page.) Only one copy is known to exist. It was examined by Dr. Allon (*Ongregational Psalmist Historical Notes*, pp. vii-viii.) and by Livingston (*Scottish Psalter*). The details here are from the latter.

This is the *first* edition in which Hopkins's name is given in full. On comparing it with Daye's edition, 1560-1, we find that all the psalms are reprinted except the 23rd and 50th by Whittingham, the Old Hundredth ("All people," &c.), the 125th by Wisdome (all displaced for the moment, but to reappear in the fuller English edition of 1565); and Whittingham's 115th and 129th, and Pullain's 149th (all of which disappear permanently from the *English Psalter*, though preserved in the *Scottish*, 1564). The new contributions to the *Psalter* consist of 39 psalms by Hopkins, 25 by Norton, the 102nd signed "J. H.," but probably also by Norton, 8 by Kethe, the 111th signed "N.," but probably also by Kethe (see § x.), and 4 by Murekant. The pieces before and after the Psalms in Daye, 1560-1, are also reprinted. There are given before the Psalms "The Song of the Three Children," and "The Humble Sute of a Sinner." After the Psalms are added "The Complaint of a Sinner," and a second hymn called a "Lamentation." The 9 psalms by

Kethe are the same as those in edition of 1561 (*Geneva*), and they present with the new striking. With the exception of 134th, they are P. M., and tunes. Livingston thinks the with little regard to English the tunes in the French *Pse* may be the explanation of "honour and majesty," &c., whole of the new contribution other hand, C. M.

The contrast illustrates the the English and Scottish *Pse English* the C.M. of Sternhold tonously dominant; and the Fr of Whittingham and Kethe are admitted; in the *Scottish* not Kethe's and Whittingham's of 1561 (*Geneva*) reprinted, but t Pont and Craig, which are ac of those of the English *Psalter* cline to irregular metres. T from the French model is furth the versification of "The Bel the English Prayer Book, and of three more uninspired hymns We seem to see in these, as we dome's psalm, and the translatio of 1560-1 (see § v.), the re-as old influence of Luther on Co *English Hymnody*, Early. § IV.]

#### VIII. Final Alterati

Though complete as a *Vers* had still some slight alteratio before it assumed its final shap of 1563, of which Lea Wilson notice (*MSS. Brit. Mus.*) there some extra psalms in an *Appen* (*Brit. Mus.*) this *Appendix* co jected 50th of Whittingham, t "All people," &c., and Wisedor the splendid folio of 1565 (*Br Appendix* has disappeared; b that composed it are inserted renderings in the body of the Whittingham's 23rd is also add addition of all was made not ear —an importation from the *Scot* the alternative 136th Psalm b misprint for "J. C.," the initia John Craig (q. v.).

#### IX. Authors.

The book was the work of hands. (1) Thomas Sternhold is us as a Hampshire man (Fuller's Wood's *Athenae*). An entry, b registers of Awre in Gloucester on a blank page, between the y 1580, in printed characters, ap later date, says—

"Let it be remembered for the hon that from it sounded out the Psalms of metre by Thomas Sternhold and John former lived in an estate near Blak Hayfield; the later in an estate in Awre called the Woodend. And in said John Hopkins there is now to be a the Tudor family being painted upon th on both sides is written, in Saxon chara part of the thirteenth chapter of St. the Romans, which was done at that petuum rei vive operis memoriam."

Miller (*Singers and Songs of*



1869, p. 497, and due, says known; mained in Hopkins possessions; down by left the Groom of the bedchamber. It has been arised may have arised trical palms. I Gentleman, con under Edwar patronage says that he and his psalms, sing tiers would sing and obce one speak of his was comp osed he as be judged as poetry. He is the author of 40 than as nearly versions, nearly measure of Chevy Chase with only the ballad two rhymes. he appears to stead and other Bodmin in Cornwall. Miller attributes to him the versification of *Certain Chapters of the Proverbs of Solomon*, but this is apparently an error (see Cotton's *Edd. of the Bible*).

(2.) Of John Hopkins very little is certainly known. His residence in Gloucestershire, mentioned above, may perhaps be reconciled with the usual account of him as a clergyman and schoolmaster in Suffolk. Wood conjectures that he may be the same as one John Hopkins, who graduated as B.A. at Oxford in 1544 or 1545. He also mentions a John Hopkins, who died at Walsingham in Suffolk in Oct. 1570, as possibly the same man. Wood speaks of him as "Britannicorum poetarum sui temporis non infimus." Some Latin stanzas prefixed to Foxe's *Martyrs* are by him. In the history of the metrical Version we catch sight of him first in 1551. He then disappears (his place of exile being unknown), until the close of 1560, when he brings a large contribution of psalms to Daye's edition, 1560-1; and his name is printed in full, as the largest contributor to the Version, in 1562. His contribution from first to last consists of 60 psalms, all in c. m., but distinguished from Sternhold's by having four rhymes in a stanza—a change which eventually greatly altered the stresses and cadence of the metre. (See § x.)

(3.) William Whittingham was of greater mark. He was senior student of Cardinal College (Christ Church), Oxford (B.A. 1545), and then travelled in France, Germany, and Geneva, returning in 1553. He fled from the Marian reign to Frankfort, 1554, and thence to Geneva in 1555. He there married Calvin's sister Catherine, and succeeded Knox as pastor of the English congregation. He had an eminent share in the translation of the Geneva Bible, and stayed behind the main body of the exiles to finish it. His thanks to the magistrates for their hospitality to him and his

companions were given May 30, 1560, and he no doubt then left Geneva for England. He left England, however, the same year with the Earls of Bedford and Warwick. He was made Dean of Durham in 1563, and had correspondence thence with Knox across the border. He was fond of music, and is said by Warton to have introduced the use of the metrical Canticles in the Cathedral. Wood charges him with acts of vandalism there, especially the destruction of the image of St. Cuthbert. He protested against the habits. When Abp. Sandys visited Durham during the vacancy of the see, he refused to attend his summons. Sandys excommunicated him, and tried to invalidate his Genevan orders, received from Calvin. Whittingham died before the struggle ended, in 1579. He is the author of 12 psalms in the English and 16 in the *Scottish Psalter*. The short period of his residence in England in 1560 makes it doubtful whether he can have had any personal share in publishing the 1560 edition, and favours Livingston's conjecture that the psalms from his pen in that edition had appeared in the last edition of 1558. His influence on the *Psalter* was, in the first place, that of scholarly revision of the work of Sternhold, and of Hopkins's seven early psalms from his knowledge of Hebrew; and, in the second, imitation of French metres, especially notable in the 1560 Christ Church. The first l. m. is his (51st) "O Lord, consider my distress" (see § III.).

(4.) John Pullain was also one of the original students of Christ Church, Oxford, admitted in 1547. He was a Yorkshire man, previously at New College, Oxford (M.A. 1544). He was one of the Genevan exiles in company with Whittingham and Kethe. He became Archdeacon of Colchester under Elizabeth. His name appears among the signatories of the Articles in Convocation, 1562, and also attached to a petition in the same year "that the psalms appointed at common prayer be sung distinctly by all the congregation . . . and that all curious singing and playing of the organs may be removed." (The "psalms" mean those in the Prayer Book, not metrical psalms). Besides the 148th and 149th Psalms (the latter only found in the *Scottish Psalter*), he paraphrased Ecclesiastes, Solomon's Song, Esther, Judith, and Susannah. His influence on the *Psalter* is slight, though of the same kind as Whittingham's: but it is worthy of remark that to his version of the 148th Psalm we owe a fine metre, again employed in the *New Version* for the same psalm ("Ye boundless realms of joy"), and also in one or two of Watts's richest compositions (e.g. "Lord of the worlds above").

(5.) Robert Wisdome was educated at Cambridge, where he took a B.A. degree. He was curate of Stisted in Essex. His protest against Roman doctrines brought him into trouble for a sermon at Oxford; and about 1538 he was obliged to bear a faggot by Stokesley, Bp. of London. Two years afterwards he was complained of to Bonner, and summoned before the Privy Council, as parish priest of St. Margaret's, Lothbury, and imprisoned in the Lollard's Tower. In 1543, in company with his friend Becon and others, he recanted and burnt his books at Paul's



**Cross.** (See Recantation at length in Foxe's *Acts and Monuments*, ed. 1846, Appendix xii.) He then retired with Becon to Staffordshire, and revoked his recantation. Here, too, he wrote "a postill. . . upon every gospell through the yere," translated from Ant. Corvinus, pub. 1519. And here he wrote an exposition of certain Psalms of David, and turned some of them into verse. If the 67th Psalm, contained only in the Christ Church ed. 1560, and the 125th ("Those that do put their confidence") were among these, they are perhaps the earliest pieces of the *Old Version*. In the reign of Edward VIth (July 1550), he obtained the rectory of Settrington in Yorkshire, in the gift of the king, and was mentioned by Cranmer (1552) for the archbishopric of Armagh, which he declined. He was deprived in Mary's reign (1554), and at Frankfort was a hot advocate of the Prayer Book of Edward VIth, on the side of Cox. In the autumn of 1559 he appealed to the royal visitors of the northern dioceses against one Thorneton, who had intruded into his benefice at Settrington. He was instituted Archdeacon of Ely in the diocese of his friend Cox, Feb. 27, 1560. He preached at court, and at Paul's Cross that year. His name occurs among the signatories of the Articles, and the petition about organs, &c. (see above, 4) in 1562. He d. at Wilburton (a parish which, with Haddenham, was then annexed to the Archdeaconry) in 1568. [For a full account of Wisedome, see *Athenæ Cantabrigienses*, by C. H. and T. Cooper, 1850.] The three pieces by Wisedome have a marked individuality. The 125th Psalm is written in an 8-line stanza, of which lines 1-4 are in the metre of Hopkins, with the double rhyme, and lines 5-8 are in a metre very common in Parker's *Psalter*, with a middle rhyme in lines 5 and 7. The 67th Psalm (1560) is *tr.* from Luther, with help from Coverdale. (See *Es wollt uns Gott genädig seyn*.) The third piece is the hymn "Preserve us, Lord, by Thy dere word," a *tr.* from Luther, on which much satire has been expended (see Warton's *Eng. Poetry*) for its conjunction of Turk and Pope. (See *Erhalt uns, Herr, bei deinem Wort*.) It is plausible to associate the return to German matter and precedent, and the movement in favour of the Book of Common Prayer, which first shows itself in 1560, in some measure to Wisedome, whose pieces are then first inserted.

(6.) The initials **E. G.** (the author of the hymn "Da pacem," found first in Daye's edition of the *Psalter*, 1560-1, though it possibly may have appeared in the lost page at the end of Christ Church, 1560), have been conjecturally attributed by Rev. H. F. Sheppard to Edward Gosynhill, author of *The Schole House of Women* (a satire), and a *Praise of Women* (Herbert's Catalogue). But the discovery of the German original ("Gib Fried zu unser Zeit o Herr," composed by Wolfgang Köpfel, and pub. in the Strasburg *Gesangbuch* of 1533, see p. 276, l.), which is followed in sense and metre, lends greater probability to the conjecture of Mr. Mearns, that the translation is by no less a person than Edmund Grindal, afterwards Abp. of Canterbury, who was a Strasburg exile.

(7.) **Thomas Norton** was a b London, circa 1532, and d. Mr Sharpenhoe, in Bedfordshire. "busy Calvinist" (Wood). He a *tr.* of a letter of Peter Marty of Somerset, 1550; five cont about the rebellion in the Papal Bulls, in 1569, and a *Institutions of Christian Reli* a widely different region. was joint author with Lor our first regular tragedy, performed 1562, pirated ed author's ed. 1571.) His in Daye's edition, 1560-1, bet cunque" and "The Lamentar sequent eds. it was append The 75th Psalm is also includ though anonymous like the omission of the initial on th of a writer is worth noting vexed question of the auth 100th. He contributes 26 l of the type of Sternhold.

(8.) **D. [Richard] Cox.** In *the troubles begonne at Fran* Cox is mentioned as *D.* (1574). So that there is lieve that the author of rendering derived from I He was born at Whadd scholar of King's Colleg (1519) fellow. He was to Oxford, and made one of Cardinal College. He heresy in Henry's reign. Eton; Archdeacon of E to Edward VI.; Dean of Oxford (1546); Dean of and one of the compilers of that year. He was in shalsea under Mary. offices. He retired to waged war against K maintained the use of Prayer in the Englis was afterwards at Stre tyr. He was one of the Book (1552). Elizabeth bishopric of Ely (155 his death, July 22, 15 character produces is a dealing man ("fidel standing in the med pleading with Edwa Oxford, and with El just exchanges of ep a letter excusing hi the Royal Chapel on and a remonstrance treatment of Grindal ness. In opinions, defence of the Pray rather inclined to th of Bullinger and G together the Reforr confession of faith habits.

(9.) **Thomas Becon** reformer. He was folk. He graduate in 1530, and was or sented afterwards t

was a friend of Wisedome, and in Staffordshire, when in peril of his life. *Six Articles.* In 1542 he was brought with Wisedome to Paul's Cross and burnt the books he had recanted. He was a disciple of Edward VI.'s reign he became Vicar of St. Stephen's, Walchapelain to Somerset. He was in Mary's reign, but released; his Ps. 103, 112, were written during his deliverance. He was a student of the University of Cambridge, and wrote thence a letter to the brethren in England. Under Elizabeth he was restored to Walbrook, made a Prebendary of Canterbury, and held the living of St. Dunstons Backchurch. He died before July 2, 1567. His works, in 3 vols., are published by the Parker Society. In his *Catechism*, 1560, he echoes the common-time. "Let no filthy songs be sung, but rather songs of Holy Scripture and the English tongue." His 2 psalms (117th, 134th) form no part of the regular Psalter. They were added at the end of Daye's ed. 1560-1, as acknowledged psalms: but in the complete alternative title, "An Exhortation unto the prayne of God evening" prayer. The name *T. Becon* is given in full in the 1565 edition.

(10.) *John Marckant* was incumbent of Clacton Magna (1559), and Shopland (1568-8). *Livingston, P.* 70. He is known only as the author of one or two small pieces: a political poem on Lord Wentworth, 1558-9; a New Year's gift intitled, *With speed return to God; and Verses to diverse good purposes*, circa 1580-1 (Rev. H. F. Sheppard quoting Stationers' Registers). The 4 psalms he contributed to 1562 (119th, 131st, 132nd, 135th), were attributed by conjecture, in the *Censura Literaria*, to John Mardley, "who turned 24 psalms into English odes, and many religious songs." Among the latter, "The Lamentation" ("Oh! Lord, turn not Thy face"), and "The Humble Sute," both marked "M." in 1562, would be classed. This conjecture is adopted by Miller with a "?" in his Index, and Lord Selborne. But the name is given in full "Marckant," in 1565, and in later editions is sometimes written "Market."

(11.) For William Kethe see *Scottish Hymnody* and Kethe. He contributed 9 psalms to the ed. of 1562, not counting the Old 100th; they had appeared previously, in 1561, Geneva. The imitation of French metres is more conspicuous than in Whittingham's; the 104th psalm is one of the best in the Psalter, and its metre the only surviving result that has achieved success of these attempts to naturalise French.

ret 12.) *T. C.* are the initials of John Craig, Scottish Hymnody and Craig, John.) The 106th psalm signed *T. C.* is evidently copied from the *Scottish Psalter*, and was not inserted earlier than 1581. "*T. C.*," as a misprint for *J. C.*, was perpetuated in the English editions—one of the clearest instances of the uncertainty which attaches to the evidence of the signatures. The English critics,

ignorant of the *Scottish Psalter*, have (until Livingston pointed out the error, and even subsequently) allotted the initials to *Thomas Churchyard*, a late writer of the Elizabethan time.

#### X. Details of Authorship.

As the initials of the writers are attached to each piece from 1560 onwards, it would seem easy to identify the authorship. But, as a fact, the signatures of late editions are full of errors, and even in the earliest there are curious printers' freaks.

Thus 119, 127, which are elsewhere *W. W.*, are anon in 1560-1. The c. w. 100th, elsewhere anon, is *J. H.* in 1564. The interchange of *N.* and *M.*, common in late editions, is favoured by *N.* to Ps. 118 in 1563 (*Lie.*), and 129 in 1569 (*Geneva*), and *N.* to 132 in 1564. Other instances will be observed in this and § ix.

The verdicts here are based on the signatures of Sternhold's 1st edition (*Brit. Mus.*), 2nd (*Lowndes and Cotton*), 1551 (*Bodleian*), 1558 (*Bodleian*), 1560 (*Ch. Ch.*), 1561 (*Morgan's Daye*, see § v.), 1562 (*Livingston*), 1564 (*Brit. Mus.*), 1565 (*Brit. Mus.*), 1569 (*Bodleian* and *Lincoln Cathedral*), 1579 (*Brooke*), and several editions of the 16th and 17th cents. The psalms of the *English Psalter* only are noted: ? is attached to the doubtful psalms, and the reasons of the decision are given subsequently.

*T. Sternhold.*—Pss. 1-5, 20, 25, 29, 32, 34, 41, 49, 73, 78, 103, 120, 123, 128, in the undated first edition; Pss. 6-17, 19, 21, 43, 44, 63, 68, added in 1549; Pss. 18, 22, 23, in 1561.

*J. Hopkins.*—Pss. 30, 33, 42, 52, 79, 82, 146, in 1561; Pss. 24, 26, 27, 31, 62, 64, 65, 66 (?), 67, 68-72, 74, in 1561; Pss. 35, 36, 38, 39, 40, 45-48, 50 (2nd), 54-61, 76, 77, 80, 81, 83-99, in 1562.

*W. Whittingham.*—Pss. 23 (1st), 51 (1st), 114, 130, 133, 137, in 1556; Pss. 37, 50 (1st), 119, 121, 124, 127, in 1560; Ten Comm. in 1556 and sequ.

*J. Pullain.*—Ps. 148 in 1560 and sequ.

*T. Norton.*—Pss. 75, in 1561; Pss. 51 (2nd), 53, 101, 102 (?), 105, 106, 108-110, 115-117, 129, 136 (1st), 138-145, 147, 149, 150, in 1562; *Quicunque*, in 1561 and sequ.; Ten Comm. ("Hark Israel"), in 1561 and sequ.

*R. Wisedome.*—Ps. 125; "Those that do put their confidence," in 1560 and sequ.; and "Preserve us, Lord," in 1561 and sequ.

*J. Marckant.*—Pss. 118, 131, 132, 135, and the Lamentation "Oh! Lord, turn not," and "The Humble Sute." *W. Kethe.*—Pss. 104, 107, 111 (?), 112, 113, 122, 125 (1st), 126, 134.

*J. Craig.*—Ps. 136 in 1561 and sequ.

*Anonymous.*—Both versions of 100th, and the Canticles and other pieces not specified in §§ ix., x. "S." is attached to "Nunc Dimittis" in 1562 (*Lie.*).

*Comment.*—In Sternhold's 1st edition there are several misprints in the numbers: 19 (29), 27 (28), 33 (34), 121 (120), 122 (123), 138 (128). The only psalm here assigned to Hopkins which is doubtful is 60th, marked "T. S.," in 1561, 1562, 1564, 1569; but in 1565, and Scottish 1564, 1565, "*J. H.*" As it has four rhymes, it is probably by Hopkins. A similar conflict of evidence occurs as to 28th, signed "*J. H.*," in 1561, 1562, 1564, 1565. But it is one of the Sternhold's in 1551, 1556, and "*T. S.*" in 1564, 1569, 1579; and the double rhyme decides it for "Sternhold." The 102nd is signed "*J. H.*" in 1562, 1565, 1566, 1579; but "*N.*" in 1564, 1569, 1579, and later editions. As it has only a double rhyme, it is probably Norton's. The 111th is signed "*N.*" in 1562, 1564, 1565, 1566, and all later editions we have compared; but on its first appearance, 1561 (*Gen.*), and in the Scottish 1564 and 1565, it is *W. A.*, and as it is *r. m.*, never used by Norton, except in the dissimilar 136th, and as there is no trace of Norton's work in 1561 (*Geneva*), it is probably Kethe's. The authorship of the Old 100th is discussed elsewhere under "All people that on earth do dwell" (p. 43, B.).

#### XI. Authorization.

A hot dispute, often biased by party considerations, has raged as to the nature of the authority of the *Version*. It may be read at large in Heylin's *Ecclesia Restaurata*, Warton's

*Hist. of Eng. Poetry*, and Todd's *Observations on the Metrical Versions*. It is agreed on all hands that it was not sanctioned by Convocation or Parliament; the dispute concerns the nature of the royal authority. This authorization is stated in three formulas of the title-pages, none of which there is any reason to distrust. In the Christ Church edition of 1560 the book is said to have been "allowed according to the order appointed in the Queen's Maiesties Injunctions." In 1562 the formula is "Faithfully perused, and allowed according to," &c. And in 1566 (*Bodleian*) the formula is adopted, which remains in all subsequent editions, "allowed to be song . . . before and after morning and evening prayer: as also before and after the Sermon." "The order in the Queen's Injunctions" refers to the 51st in the Injunctions of 1559; which forbade the printing of all books except classics until they had been "perused and licensed" by certain appointed officers of the Queen; books so licensed were said to be "allowed." The titlepages of 1560 and 1562 consequently prove no more than authorized and legal printing. The titlepage of 1566 has been held (even by *Heylin*, who discredits it in consequence,) to assert the royal permission of use in public worship. The assertion, however, may be more implicit than explicit. By a more celebrated clause of the Injunctions, any intelligible hymn "or song to the praise of Almighty God" might be sung before and after Morning and Evening Prayer, and hence the *Psalter* among the rest. The use of it before and after sermons was not forbidden by the Act of Uniformity, and had become a cherished custom; which may therefore not have needed express authorization. (It is curious, however, that the Lords Committee in 1641 suggested "to add lawful authority to have them sung before and after sermons"—as if the practice was illegal.) The book itself bore on its face the object of use in public worship; parts of it had been so used for years, and in the words of Parker (Dec. 1559, to Exeter, see *Psalters*, § vi.), "permitted in this Church of England;" if it was printed, its use in public worship was a certainty. With the most vivid knowledge of all this, the Queen's officers "allowed" it, i.e. licensed it to be printed; the permissive use in church was the corollary of that allowance rather than its gist. If the patents of 1560 and 1568 to John Daye for printing the *Psalms* could be recovered, they might furnish decisive evidence; but we only know, from Barker's Report in 1582 (*Stationers' Registers*) that "in privilege or private license granted to John Daye are among other things the *Psalms in metre with notes to sing them in the churches, as well in four parts as in plain song*:" which is not more distinct than the titlepages. A comparison of the three other royal authorizations of *Psalters* seems unfavourable to the interpretation of "allowance" by "permitted use." Both in King James's *Version*, in the *New Version*, and Sir Richard Blackmore's, the word "allowed" is used apparently in the sense of "licensed" or "approved," but the permissive use is granted in other words, such as "recommended" (*King James*) or

"permitted to be used" (*New Blackmore*). Whatever be the legal authorization, of its practice by the State, the State Services 1580, which quote it as if it were a psalm book, are an evidence. (For reprints, *Liturgical Services*, 184

## XII. Success.

Few books have had so long a fluence. With the growing Puritan singing came to be esteemed the part of God's public service; the *psalms*, with the first and second heard in many places with a c but all men sitting bare-headed psalm was sung" (*Heylin*). parentage, its use as a badge of and the illegal practice of "i *Psalms*" with the Liturgy brought "frowns of great people," such as and Cosin. But the Restoratic change of feeling. The Puritans Conference petitioned in vain that amended or superseded; the Bishop it lay outside their commission. antiquated words were changed alterations, drawn from Rous according to Archd. Churton), made more modern air. In 1710 Bp. Beveridge a strenuous defence of it as a monument of the Reformation. Though superseded by *The New Version*, in a few churches within the men still living.

## XIII. Merits.

The chief claims to excellence been put forward in behalf of *Version* are its fitness as an instrument of instruction and spiritual good to the people, and its fidelity to the Hebrew. It has found patrons in Beveridge and Romaine. We ought in fact to remember the times and the conditions of its work. The great burst of Elizabethan poetry was still in the future; Sternholme was to make the *Psalms* the badge of the court and people; and this consideration terminated the metres and treatmen by contemporary ballads, or even in Henry VIII's *Primers*, or the poetry of the age, they will be Fuller's words "to go abreast with" and this is the explanation of the exaggerated estimates of Sternholme's poems as poets, quoted in § ix. With reference to this, that they were written for the mass; even Warton tempers his criticism by confessing that "had they been poetically translated, they would have been acceptable to the common people; but the style was a very subordination to that of faithfulness to the Hebrew. This faithfulness has been acknowledged by Keble; and Beveridge, contrasting the inaccuracy of the *New Version* (*Old Version*, 1710), points out that it has preserved some of the subsequent revised *Authorized Version* of 1611. Still, if it is used, it must be confessed to be almost dead. The likeness to the Hebrew is the corpse to the living body (*Quarterly Review*). From the times of Dodd the

§ x.) the abuse lavished on it has been in the preface to new translations of the Psalms. "Their piety was better than their poetry;" "they had drunk more of Helicon;" "sometimes they make the barbarism, and have in many verses a smith's anvil would make better music," says Fuller. Charles II. was a parish clerk was singing, and Hopkins had great qualms.

When they translated David's psalms, make the heart right glad: When the King David's fate: Both had a sing and them translate, To hear — 'twould set him mad."

By the whole, it is pleasant to think that in the Old 100th, "All people do dwell," in Kethe's 104th, "that on earth praise the Lord," and one or two "My soul, still retain some links with so more, we still a book and history. [H. L. B.]

When the Old and New Versions gradually gave way to the hymn-book proper, their fall was broken by the adoption in the hymn-books of extensive extracts from their contents. These extracts took the form, sometimes of entire versions of individual psalms, and again of parts of, and centos from the same, or from others. Those of the N. V. so dealt with are given under the New Version. It remains for us to provide the same information with regard to the Old Version. In doing this we shall give (1) The first line of each Psalm from the 1565 ed.: (2) the same line, when altered, from the Clarendon Press ed.; (3) the first lines of all parts taken from any Psalm; and (4) the initials of the author, not as in 1565, but as in the foregoing Key in § x.

- i. The man is blest that hath not bent. T. S.
- ii. Why did the Gentiles tumults raise? T. S.
- iii. O Lord, how are my foes increased? T. S.
- iv. O God, that [Thou] art my righteousness. T. S.
- v. Incline Thine ear unto my words. T. S.
- vi. Incline Thine ear, O Lord, and let. T. S.
- vii. Lord, in Thy wrath reprove me not. T. S.
- viii. O Lord my God, I put my trust. T. S.
- ix. Lord, cease the hate of wicked men. T. S.
- x. O God our Lord [God], how wonderful. T. S.
- xi. With heart and mouth unto the Lord. T. S.
- xii. With heart and mouth to Thee, O Lord. T. S.
- xiii. Sing psalms, therefore, unto the Lord. T. S.
- xiv. What is the cause, that Thou, O Lord. T. S.
- xv. Tush, God forgetteth this, saith he. T. S.
- xvi. I trust in God, how dare ye then. T. S.
- xvii. In God the Lord I put my trust. T. S.
- xviii. Help, Lord, for good and godly men. T. S.
- xix. How long wilt Thou forget me, Lord? T. S.
- xx. There is no God, as [do] foolish men. T. S.
- xxi. O Lord, within Thy tabernacle. T. S.
- xxii. Within Thy tabernacle, Lord. T. S.
- xxiii. Lord keep me, for I trust in Thee. T. S.
- xxiv. O Lord, give ear to my just cause. T. S.
- xxv. From wicked men that trouble me. T. S.
- xxvi. O God, my strength and fortitude. T. S.
- xxvii. In my distress I sought my God. T. S.
- xxviii. The heavens and the firmament. T. S.
- xxix. The heavens and firmament on high. T. S.
- xxx. In trouble and adversity. T. S.
- xxxi. O Lord, how joyful is the King. T. S.
- xxxii. O God, my God, wherefore dost Thou? T. S.
- xxxiii. The Lord is only my support. W. W.
- xxxiv. My Shepherd is the living Lord. T. S.
- xxxv. The earth is all the Lord's, with all. J. H.
- xxxvi. I lift my [mine] heart to Thee. T. S.
- xxxvii. Now for Thy holy Name. T. S.
- xxxviii. Lord, be my Judge: and Thou shalt see. J. H.
- xxxix. The Lord is both my health and light. J. H.
- xl. Lord, bear the voice of my request. J. H.

- xxviii. Thou art, O Lord, my Strength and Stay. T. S. (?)
- xxix. Give to the Lord, ye potentates. T. S. (?)
- xxx. All laud and praise, with heart and voice. J. H.
- xxxi. O Lord, I put my trust in Thee. J. H.
- (1) Great grief, doth me, O Lord, assail.
- (2) Lord, let me not be put to shame.
- xxxii. The man is blest whose wickedness. T. S.
- xxxiii. Ye righteous, in the Lord rejoice. J. H.
- (1) Blessed are they to whom the Lord.
- xxxiv. I will give laud and honor, both. T. S.
- (1) Come near to me, my children, and.
- xxxv. Lord, plead my cause against my foes. J. H.
- xxxvi. The wicked with [by] his works unjust. J. H.
- xxxvii. Grudge not to see the wicked men. W. W.
- xxxviii. Put me not to rebuke, O Lord. J. H.
- xxxix. I said, I will look to my ways. J. H.
- (1) For all the sins that I have done.
- xl. I waited long and sought the Lord. J. H.
- (1) I have not hid within my breast.
- xli. The man is blest that careful is. T. S.
- The man is blest that doth provide.
- xlii. Like as the hart doth breathe [pant] and bray. J. H.
- xliii. Judge and revenge [defend] my cause, O Lord. T. S.
- xliv. Our ears have heard our fathers tell. T. S.
- xlv. My heart doth take in hand. J. H.
- (1) O fairest of all men.
- xlvi. The Lord is our defence and aid. J. H.
- xlvii. Ye people all in [with] one accord. J. H.
- xlviii. Great is the Lord, and with great praise. J. H.
- xlix. All people hearken, and give ear. T. S.
- i. The mighty God, the Eternal, &c. W. W.
- i. The God of gods, the Lord. J. H.
- ii. O Lord, consider my distress. W. W.
- (1) Cast me not, Lord, out from Thy sight.
- ii. Have mercy on me God [Lord], after. T. N.
- (1) O God, that art God of my health.
- iii. Why dost thou, tyrant, boast abroad. J. H.
- lii. The foolish man in that which he. T. N.
- The foolish man within his heart.
- lii. God save me, for Thy holy Name. J. H.
- lii. O God, give ear and do apply. J. H.
- O God, give ear and speedily.
- (1) My heart doth faint for want of breath.
- lii. Have mercy, Lord, on me, I pray. J. H.
- lii. Take pity for Thy promise sake. J. H.
- liii. Ye rulers that [which] are put in trust. J. H.
- liii. Send aid and save me from my foes. J. H.
- liii. O Lord, Thou didst us clean forsake. J. H.
- liii. Regard, O Lord, for I complain. J. H.
- liii. My soul to God shall give good heed. J. H.
- liiii. O God, my God, I watch betime. T. S.
- O God, my God, I early seek.
- liii. O Lord, unto my voice give ear. J. H.
- liii. Thy praise alone, O Lord, doth reign. J. H.
- liii. Ye men on earth, in God rejoice. J. H. (?)
- liii. Have mercy on us, Lord. J. H.
- liiii. Let God arise, and then His foes. T. S.
- liiii. Save me, O God, and that with speed. J. H.
- liiii. O God, to me take heed. J. H.
- liiii. My Lord, my God, in all distress. J. H.
- liiii. Lord, give Thy judgments to the king. J. H.
- (1) All kings shall seek with one accord.
- liiii. However it be, yet God is good. T. S.
- Truly the Lord is very good.
- liiii. Why art Thou, Lord, so long from us? J. H.
- (1) O God, Thou art our King and Lord.
- liiii. Unto Thee, God, we will give thanks. T. N.
- To Thee, O God, will we give thanks.
- liiii. To all that now in Jewry [Judah] dwell. J. H.
- liiii. I with my voice to God do [did] cry. J. H.
- liiii. Attend, my people, to my law. T. S.
- liiii. O Lord [God], the Gentiles do invade. J. H.
- liiii. Thou Herd that Israel dost keep. J. H.
- liiii. Thou Shepherd that dost Israel keep. J. H.
- liiii. Be light and glad, in God rejoice. J. H.
- liiii. Amid the press, with men of might. J. H.
- Among the princes, men of might.
- liiii. Do not, O God, refrain Thy tongue. J. H.
- liiii. How pleasant is Thy dwelling place. J. H.
- liiii. Thou hast been merciful indeed. J. H.
- liiii. Lord, bow Thine ear to my request. J. H.
- liiii. That city shall fall well endure. J. H.
- liiii. Lord God of health, the Hope and Stay. J. H.
- liiii. To sing the mercies of the Lord. J. H.
- xc. Thou, Lord, hast been our sure Defence. J. H.
- xc. He that within the secret place. J. H.
- xc. It is a thing both good and meet. J. H.
- xc. The Lord as King aloft [alone] doth reign. J. H.
- The Lord doth reign and clothed is.



- xciv. O Lord, Thou dost revenge all wrong. J. H.  
 (1) The Lord doth know the heart of man.  
 xcv. O come, let us lift up our voice. J. H.  
 xcvi. Sing ye with praise unto the Lord. J. H.  
 (1) Fall down and worship ye the Lord  
 xcvii. The Lord doth reign whereat (for which) the  
 earth. J. H.  
 xcvi. O sing ye now unto the Lord. J. H.  
 xcix. The Lord doth reign, although at it. J. H.  
 c. All people that on earth do dwell. W. K.  
 c. In God the Lord be glad and light. A.  
 ci. I mercy will and judgment sing. T. H.  
 cii. O hear my prayer, Lord, and let. T. H.  
 Hear Thou my prayer, O Lord, and let.  
 ciii. My soul, give laud [praise] unto the Lord.  
 T. S.  
 civ. My soul, praise the Lord. W. K.  
 cv. Give praises unto God the Lord. T. H.  
 cvi. Praise ye the Lord, for He is good. T. H.  
 cvii. Give thanks unto the Lord our God. W. K.  
 cviii. O God, my heart prepared is. T. H.  
 cx. In speechless silence do not hold. T. H.  
 cx. The Lord did say unto my Lord. T. H.  
 cx. With heart I do (do I) accord. W. K. (?)  
 cxii. The man is blest that God doth fear. W. K.  
 cxiii. Ye children which do serve the Lord. W. K.  
 cxiv. When Israel by God's address. W. W.  
 When Israel by God's command.  
 cxv. Not unto us, Lord, not to us. T. H.  
 cxvi. I love the Lord, because my [the] voice. T. H.  
 (1) I said in my distress and fear.  
 cxvii. O all ye nations of the world. T. H.  
 cxviii. O give ye thanks unto [to] God the Lord. J. H.  
 (1) I will give thanks to Thee, O Lord.  
 cxix. Blessed are they that perfect are. W. W.  
 cxx. In trouble and in thrall. T. S.  
 cxxi. I lift mine (my) eyes to Zion hill. W. W.  
 cxxii. I did in heart rejoice. W. K.  
 cxxiii. O Lord, that heaven dost [doth] possess.  
 T. S. (?)  
 O Thou that in the heavens doth dwell.  
 cxxiv. Now Israel may say, and that truly. W. W.  
 cxxv. Such as in God the Lord do trust. W. K.  
 cxxv. Those that do put [place] their confidence.  
 E. W.  
 cxxvi. When that the Lord, again His Zion had  
 forth brought. W. K.  
 cxxvii. Except the Lord the house do [doth] make.  
 W. W.  
 cxxviii. Blessed art thou that fearest God. T. S.  
 cxxix. Oft they, now Israel may say. T. H.  
 cxxx. Lord, to [unto] Thee I make my moan. W. W.  
 cxxxi. O Lord, I am not puffed [put] in mind. J. H.  
 cxxxii. Remember David's troubles [trouble], Lord.  
 J. H.  
 cxxxiii. O how [what] happy a thing it is. W. W.  
 cxxxiv. Behold, and have regard. W. K.  
 cxxxv. O praise the Lord, praise Him, praise Him.  
 J. H.  
 O praise the Lord, praise ye His Name.  
 cxxxvi. Praise ye the Lord, for He is good. T. H.  
 cxxxvi. O laud [praise] the Lord benign. J. C. This  
 is not in the 1666 ed. In the 1881 ed.  
 (J. Daye) it is marked. T. C.  
 cxxxvii. When as we sat in Babylon. W. W.  
 When we did sit in Babylon.  
 cxxxviii. Thee will I praise with my whole heart. T. H.  
 cxxxix. O Lord, thou hast me tried and known. T. H.  
 cxli. Lord, save me from the evil man. T. H.  
 cxli. O Lord, upon Thee do I call. T. H.  
 cxlii. Before [Unto] the Lord God with my voice.  
 T. H.  
 cxliii. Lord, hear my prayer, hark the plaint. T. H.  
 Lord, hear my prayer and my complaint.  
 cxliv. Rest bethe Lord, my Strength, that doth. T. H.  
 cxlv. Thee will I laud, my God and King. T. H.  
 cxlvi. My soul, praise thou the Lord always. J. H.  
 cxlvii. Praise ye the Lord, for it is good. T. H.  
 (1) O praise the Lord, Jerusalem.  
 cxlviii. Give laud unto the Lord. J. P.  
 cxlix. Sing ye unto the Lord our God. T. H.  
 cl. Yield unto God, the mighty Lord. T. H.

Several of these Psalms demand fuller notice than could be given in this article; and accordingly, the more important are annotated under their respective first lines. [Various.] [J. J.]

Olearius, Johann Gottfried, s. of Dr. Gottfried Olearius, pastor of St. Ulrich's Church at Halle, was b. at Halle, Sept. 25, 1635. He entered the University of Leipzig in 1653, and

graduated M.A. 1656, r periods at other German he was ordained as assist Mary's Church in Hal diaconus in 1662, and ir superintendent of the sec trict of the Saale. He wa 1688, as chief pastor, sup astorialrath at Arnstadt. Theology in the Gymna Arnstadt, May 21, 1711, some years totally bli *Biog.* xxiv. p. 280; *Bode*

Olearius was the author of and composed a number of in His hymns appeared in his (*linge an geistlichen Deutschen* len, Halle, 1664 [Berlin], and larged and altered as (2) Arnstadt, 1697 [Wernigerode] the Arnstadt *G. B.*, 1705, and C. U. Two have passed into die ganze Welt") being note (q.v.), and the other being:—*Komm du werthes Lössgels* St. Matt. xxi. 9. 1st pub. 166-6 l., and entitled, "On Advent ed. 1863, No. 137. *Tr.* as:—

Come, O Lord, our sacrifici omitting st. iii., as No. 10 *H. Bk.*, 1848, repeated in D 1864, No. 2.

Olearius, Johanne Olearius, pastor of St. I superintendent at Halle, w 17 (n. s.) 1611. He enter Wittenberg in 1629 (M.A where he became lecture. junct of the philosophica he became Superintendent in 1643; was appointed b Sachsen-Weissenfels as his and private chaplain at Hal in 1657 Kirchenrath, and i perintendent. When, on August in 1680, the admin burg fell to the Elector of I Johann Adolf gave Oleari ments at Weissenfels, whi death on April 24, 1684 (*K Deutsche Biog.* xxiv. 279, &

Olearius was the author of a whole Bible, and of various devo also the compiler of one of the portant German hymn-books of *Geistliche Singe-Kunst*, of whic at Leipzig in 1671, with 1207 ( second at Leipzig in 1672, with 1: tained 302 hymns by Olearius "D. J. O." They may best be being for times and seasons hither filling up many gaps in the variou man hymn-books. They are n only two verses, simple and easy o happy in expression and catching concise form the leading ideas e ject. Many were speedily adopte books, and a considerable number

Of Olearius's hymns th passed into English:—

i. *Gelobet sei der Herr.* *Tr.* of his best hymns. Founded Trinity Sunday. Included in 709, in 5 st. of 8 l., and entitle from the Gospel to thankful great mystery." In the Berlin No. 17. *Tr.* as:—

1. Blest be my Lord and omitting st. v. by A. T. Russe his *Ps. & Hys.*, 1851.



the Lord! His name extol. A ver-  
iii., as No. 115 in the *Ohio Luth.*

2. *O my soul, praise Him*  
sion of st. *Hyl.*, 1880.  
ii. *Har Jesu Christ, dein theures Blut. Passion-*  
tide. His as above, No. 576, in 4 st. of 4 l.  
i. 7. In 1671 as above, No. 576, in 4 st. of 4 l.  
and entitled "St. ii. is based on the hymn "In  
of Jesus Christ! Thy precious blood Brings  
Christi Wund." *S.*, ed. 1863, No. 233. *Tr.* as:—  
the Berlin *Christ! Thy precious blood Brings*  
1. Lord good and full *tr.* by A. T. Russell,  
to my soul *is Ps. & Hys.*, 1851.  
as No. 161 *Christ! Thy precious blood Is to*  
2. Lord full by C. H. L. Schnette, as No. 77  
my soul. In *th. Hyl.*, 1880.

in the Ohio *"Lord Jesus Christ, Thy blessed*  
Another *Manington*, 1863, p. 43.  
blood." By *One mir die Herzensstür. Holy*  
iii. *After Sermon.* In 1671 as above,  
*Scriptur.* and a doxology. In the Berlin  
No. 975, in 2 st. 1863, No. 422. The *tr.* in C. U. is—  
*G. L. S.*, ed. 1863, No. 422. The *tr.* in C. U. is—  
Lord, open *Thou my heart to hear, And by Thy*  
Word to us draw near. In full by Dr. M. Loy in  
the Ohio *Hyl.*, 1880.

the Ohio *Luth.* *das neue Kirchenjahr. Advent.*  
iv. *Nun komm, above, No. 384, in 3 st. and a*  
In 1671 as above, No. 384, in 3 st. and a  
doxology. In the Berlin *G. L. S.*, ed. 1863, No.  
145. The *tr.* is:—  
The new *Church-year again is come.* By E.  
Cronenwett, as No. 15 in the *Ohio Luth. Hyl.*, 1880.

v. *Tröstet, tröstet meine Lieben. St. John Bap-*  
tist's Day. In 1671 as above, No. 733, in 4 st. of  
8 l., and entitled "Meditation on the Lesson of  
the Festival. Isaiah xl." In the Berlin *G. L. S.*,  
ed. 1863, No. 124. *Tr.* as:—

Comfort, comfort ye my people. A full and  
good *tr.* by Miss Winkworth, as No. 83 in her  
C. B. for *England*, 1863. Repeated in full in  
the Parish *H. Bk.*, 1865, and the *Ohio Luth.*  
*Hyl.*, 1880, and, omitting st. ii. in the *Pennsyl-*  
*vania Luth. C. Bk.*, 1868.

Other hymns by Olearius have been *tr.* into  
English, viz.:—  
vi. *Gott lob, mein Jesus macht mich rein. Presen-*  
tation in the Temple. In 1671 as above, No. 607, as a  
hymn on the Purification in 6 st., and entitled "En-  
couragement from the Gospel," viz. *St. Luke ii. 22-32.*  
In the Berlin *G. L. S.*, ed. 1863, No. 1270. The form  
*tr.* is "Durch Jesum kann ich auch mit Freud," which  
is No. 428 in Knapp's *Ev. L. S.*, 1837, and is st. iv.-vi.  
altered. *Tr.* as "I too, through Jesus, may in peace."  
By Dr. H. Mills, 1845 (1856, p. 277).

vii. *Sollt ich meinem Gott nicht trauen. Trust in*  
*God.* In 1671 as above, No. 678, in 6 st., and entitled  
"Encouragement from the Gospel," viz. *St. Matt. vi.*  
24 ff. the Gospel for the 15th S. after Trinity. In the  
Berlin *G. L. S.*, ed. 1863, No. 857. *Tr.* as, "Shall I not  
trust my God." By Miss Warner, 1858, p. 206.

viii. *Wenn dich Unglück hat betreten. Cross and*  
*Consolation.* In 1671 as above, No. 827, in 6 st., and  
entitled "Encouragement from the Gospel," viz. *St.*  
*Matt. xv. 21-28.* the Gospel for Reminiscere Sunday  
(2nd S. in lent). In Porat's *G. B.*, ed. 1855, No. 997.  
The *trs.* are (1) "When afflictions sore oppress you."  
By Miss Cox, 1841, p. 129. (2) "When affliction rends  
the heart." By Lady E. Fortescue, 1843, p. 55. [J. M.]

Olivers, Thomas, was b. at Tregynon,  
near Newtown, Montgomeryshire, in 1725. His  
father's death, when the son was only four  
years of age, followed by that of the mother  
shortly afterwards, caused him to be passed  
on to the care of one relative after another, by  
whom he was brought up in a somewhat care-  
less manner, and with little education. He  
was apprenticed to a shoemaker. His youth  
was one of great ungodliness, through which

at the age of 18 he was compelled to leave  
his native place. He journeyed to Shrews-  
bury, Wrexham, and Bristol, miserably poor  
and very wretched. At Bristol he heard G.  
Whitefield preach from the text "Is not this a  
brand plucked out of the fire?" That sermon  
turned the whole current of his life, and he  
became a decided Christian. His intention at  
the first was to join the followers of Whitefield,  
but being discouraged from doing so by one of  
Whitefield's preachers, he subsequently joined  
the Methodist Society at Bradford-on-Avon.  
At that town, where he purposed carrying on  
his business of shoemaking, he met John  
Wesley, who, recognising in him both ability  
and zeal, engaged him as one of his preachers.  
Olivers joined Wesley at once, and pro-  
ceeded as an evangelist to Cornwall. This  
was on Oct. 1, 1753. He continued his work  
till his death, which took place suddenly in  
London, in March 1799. He was buried in  
Wesley's tomb in the City Road Chapel bury-  
ing ground, London. Olivers was for some  
time co-editor with J. Wesley of the *Arminian*  
*Magazine*, but his lack of education unfitted  
him for the work. As the author of the tune  
*Helmsley*, and of the hymn "The God of Abra-  
ham praise," he is widely known. He also  
wrote "Come Immortal King of glory"; and  
"O Thou God of my salvation," whilst residing  
at Chester; and an *Elegy* on the death of John  
Wesley. His hymns and the *Elegy* were  
reprinted (with a *Memoir* by the Rev. J. Kirk)  
by D. Sedgwick, in 1868. [J. J.]

**Olney Hymns.** A collection of hymns  
by the poet Cowper (p. 265, L.) and John  
Newton (q.v.), sung originally either in the  
church or at the prayer-meetings at The  
Great House at Olney, and pub. as—

*Olney Hymns, in Three Books. Book I. On Select*  
*Tracts of Scripture. Book II. On Occasional Subjects.*  
*Book III. On the Progress and Changes of the Spiritual*  
*Life.... London: Printed and sold by W. Oliver, No. 12,*  
*Bartholomew Close... MDCCLXXIX. The three*  
*"Poems" were added in later editions.*

They were probably given out verse by  
verse, like many of those by Watts and  
Dodderidge, and often suggested by Newton's  
sermons. In the preface Newton says, that  
besides the principal motive of promoting  
the faith and comfort of sincere Christians,  
the hymns were designed "to perpetuate the  
remembrance of an intimate and endeared  
friendship" between himself and Cowper. This  
project was formed in 1771. Whether it was  
simply suggested by Newton's perception of  
Cowper's poetical powers, or intended to  
occupy a mind in which there were symptoms  
of approaching madness, cannot be decided.  
Cowper contributed 67 hymns. Two of them—  
*The Happy Change* ("How blest Thy creature  
is, oh! God!") and *Retirement* ("Far from the  
world, oh! Lord, I flee") had been written im-  
mediately on his recovery from his first attack  
of madness, at St. Albans, in 1764. "Jesus,  
where'er Thy people meet," had been written  
for the opening of the large room at The Great  
House as a place for prayer-meetings (April 17,  
1769). The only other hymn whose date is  
approximately known is *Light shining out of*  
*darkness* ("God moves in a mysterious way"),  
which, despite of its rational fortitude, was  
written under the most painful circumstances

(see p. 433. l.). The known hymns by Newton previous to 1773 are few, and during the early part of that year the shock of Cowper's calamity made him "hang his harp on the willows." In his *Diary*, Nov. 30 of that year, he speaks, however, of then making one hymn a week: and there are memoranda of composition at intervals to Jan. 30, 1778 (see Newton's *Life* by Rev. Josiah Bull). Twelve hymns by Newton and Cowper appeared in the *Gospel Magazine* (1771-78): thirteen were attached to *Omicron's Letters* (1774); R. Conyers's collection has several; and one or two others are found in obscure hymn-books. The complete *Olney Collection* appeared in 1779, arranged in three books. 1. "On Select Texts of Scripture"; 2. "On occasional Subjects"; 3. "On the Rise, Progress, Changes and Comforts of the Spiritual Life." It contained 348 hymns and 3 other pieces, and has gone through many editions. Except in refined tenderness, Cowper's hymns are indistinguishable from Newton's. Both follow Newton's stern yet wholesome caution, that in hymns the "imagery and colouring of poetry, if admitted at all, should be admitted very sparingly and with great judgment." Both in their best pieces exhibit great excellence of structure. Both authors are vague as to the aim, capabilities, and limitations of hymns. Several pieces are disquisitions or soliloquies ("What various hindrances we meet" is really not a hymn, but a fine instruction on prayer). With the splendid exception of "Glorious things of thee are spoken," there is scarcely a trace of jubilation. Out of the many themes of Christian praise one alone is touched—the surpassing mercy of Jesus to His sinful elect: and even the rapt contemplation of this droops away into sad reflection. Gloom is a characteristic of the book. The despondence, sense of exile from God, and not the gladness, of the Psalms, are selected for versification. The contemplation of nature suggests sorrowful resemblances to the work of grace in the human heart, not the vision of God's majesty and love. Hymns describing the heavy self-accusation, dejection, desertion of the regenerate, form the largest and most darkly real portion of the book, and those of Newton have more unrelieved dejection than Cowper's. But Newton's despondence arose from his sense of ingratitude for his election, never from doubt of it: and hence alongside of it there are hymns full of rational faith, strong confidence, and, above all, fervent clinging love of Jesus. Verses often occur, which from their direct force, are vigorous maxims: and, though there is a large quantity of tame, sermonlike doggerel, there are a considerable number of pure English hymns, of melodious cadence and Scriptural ring. The earlier hymn-books that most nearly resemble them are Shepherd's *Penitential Cries* and the *Collection* by Newton's friend, Dr. Conyers. The intense love of the Saviour, which animates them, endeared them to numbers in the earlier part of this century, and the finest of them are still in C. U. in all English-speaking countries. [See Cowper, William; Newton, John.] [H. L. B.]

**Omicron.** In the *Gospel Magazine*, 1771, i.e. John Newton.

### Omnos una

This has not been *Elucidatorium* of (1786; and his to *Daniel*, v. p. 216; 251; and *Kehren*.

1. In our common in the *Hymnal N.*, 1857, No. 18, &c.

2. Come let us a Mrs. H. M. Chester signed "H. M. C."

### Omnipresent

Wesley. [*Evening Poems*, 1749, vol. 1868-72, vol. v. 1780, st. i., iv.-vi. in the revised e added thereto. the hymn the f C. U.:—(1) "He st. i. and vi., alt tarian *Hys. of t* and (2) "O Th st. iv. and vi., *Hys. of the Chur Plymouth Coll.*

### On earth w

Montgomery. [*t* Printed on a bre for the Sheffield Monday, May included in M 1853, No. 324.

### On our wa

ward [onwa [*Joy*.] Appeal *Praise*, 1863, appointed for was rewritten 1873, No. 155, addition of the refrain to each made to adapt and appeared *Hymnal*, as in 1871, &c. Bo

### On Sinai's

J. Keble. [*P* the *Gospel De* pub. in his C 41. It is bas S. after Trin *Hymnal*, 186 poem beginni

### On the c

Ann Elliott, pub. in her l mously, and "I. A. E." i tions it is u Bk., 1853, where st. i.-i st. v. from another has hymn is att but in error.

### On the l

H. Bickerst.

he Church Missionary Society, pub. in the broadsheet of hymns at occasion. It was also included 1849; his *Ps. & Hys.*, 1858; and *Brothers, &c.*, 1871, p. 257. In his *Hymns. Christ. Latina*, 1871, into Latin as "In Zionis alto" (J. J.)

mountain's top appearing. This hymn appeared in *Ps. & Hys.*, Dublin, 1802, No. 249, and is based on Ps. lli. 7. It is repeated in the author's 1804, and later editions (ed. 1853, Cotterill's 1815 *Appendix* to his *Hymns*, No. 203, st. i., iii., iv. an altered form. This was re-ed. of the *Sel.*, 1819, No. 162; in *Christian Psalmist*, 1825, No. in later collections. Two texts, with the same opening stanza, came into C. U. They can be easily distinguished by the 3rd stanza of Kelly and the 2nd of Cotterill, which read:—

When these two forms of the hymn are taken into account, its use is found to be extensive. Cotterill's text has been rendered into Latin by R. Bingham in his *Hymns. Christ. Latina*, 1871, as "Stat ecce! in altis montibus jam nuncius." (J. J.)

On what has now been sown. J. Newton. [*Close of Service.*] This hymn is in C. U. in three forms, as follows:—

1. The original in 1 st. of 6 l. This is found in a few of the older collections. The stanza is the sixth of J. Newton's hymn "What contradictions meet," which appeared in the *Olney Hymns*, 1779, Bk. ii., No. 26.
2. The same stanza, with the addition of a doxology as given in (*Common Praise*, 1879).
3. The same stanza, with the addition of J. Newton's "Short Hymn," "To Thee our wants are known," from the *Olney Hymns*, 1779, Bk. iii., No. 103. This is No. 98 in the Irish *Church Hymnal*, 1873. (J. J.)

Once in Royal David's city. C. F. Alexander, nee Humphreys. [*Christmas.*] 1st appeared in her *Hymns for Little Children*, in 1848, p. 30. It is based on the words of the Creed, "Who was conceived by the Holy Ghost, Born of the Virgin Mary," and is in 6 st. of 6 l. It is usually given in a correct form, and ranks as one of the most popular of Mrs. Alexander's hymns for children. (J. J.)

Once more before we part. [*Close of Service.*] The details concerning this hymn, and other which have grown out of it, are as follows:—

1. Once more before we part. By J. Hart, in his 1762 *Supplement* to his *Hymns*, &c., No. 79, as follows:—  
"Once more, before we part,  
We'll bless the Saviour's name;  
Record His mercies every heart,  
Sing every tongue the same."

"Hoand up His sacred word,  
And feed thereon and grow;  
Go on to seek, to know the Lord,  
And practice what you know."  
This is in C. U. in Spurgeon's *O. O. H. Bk.*, 1866, and other collections.

2. Once more before we part. By J. Hart and R. Hawker. In 1787 R. Hawker opened a Sunday School at Charles, Plymouth; and then, or shortly after, he pub. his *Ps. & Hys. Sung by the Children of the Sunday School in the Parish Church of Charles, Plymouth, &c.*, &c. In this Coll. Hart's hymn appeared in this form:—

"Once more before we part,  
Bless the Redeemer's name;  
Write it on every heart,  
Speak every tongue the same.  
Chorus. Jesus the sinners' friend,  
Him Whom our souls adore:  
His praises have no end;  
Praise Him for evermore."

"Lord, in Thy grace we came;  
That blessing still impart;  
We met in Jesus' name,  
In Jesus' name we part.  
Jesus the sinners' friend, &c."

"Still on Thy holy word,  
We'd live, and feed, and grow;  
Go on to know the Lord,  
And practice what we know.  
Jesus the sinners' friend, &c."

"Here, Lord, we came to live,  
And in all truth increase;  
All that's amiss forgive,  
And send us home in peace.  
Jesus the sinners' friend, &c."

"Now, Lord, before we part,  
Help us to bless Thy name;  
May every tongue and heart  
Praise and adore the same.  
Jesus the sinner's friend," &c.

The portions above in italics are from Hart's hymns, and the last stanza is also Hart's st. i. rewritten; the rest of the hymn is by Dr. Hawker. This text was repeated in several later collections.

3. Come, brethren, are we part. This, as No. 610 in the *Comprehensive Rippon*, 1844, is composed of st. i. and ii. with the chorus from the *Hart-Hawker* text, and a new stanza as st. iii. This text is repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 1049; but in the ascription the fact that st. iii. is from the *Comprehensive Rippon*, 1844, is ignored.

4. Come, children, are we part. This text in some American collections for children, and the English *Meth. S. S. H. Bk.*, 1879, is composed of st. i. and iii. of the *Comprehensive Rippon* text slightly altered.

[W. T. B.]

Once more we meet to pray. *Lent.* We have traced this hymn to Matthew Wilks's enlarged ed. of G. Whitefield's *Col. of Hys.* . . . *Corrected and Enlarged, with some Original Hymns*, &c., Lond., 1798, No. 300. It is in 4 st. of 4 l., and headed "Distress." It subsequently appeared in several collections, including the American Baptist *Psalmist*, 1843; Spurgeon's *O. O. H. Bk.*, 1866, and others. In Spurgeon the text of st. iv. is slightly altered. This appears to be one of the "Original Hymns" named in Wilks's title-page, but whether by him or not we cannot say. (J. J.)

Once Thou didst on earth appear. C. Wesley. [*God manifest in the Flesh.*] This is a cento thus composed: st. i. from *Short Hys.*, 1762, vol. ii., No. 790; st. ii., iii., *Short Hys.*, vol. ii., No. 649; and st. iv., *Hys. for Families*, 1747, No. 28. In this form it was given in the *Wes. H. Bk.*, 1780, No. 401, and from thence has passed into several collections in G. Britain and America. In the 1875 ed. of the *Wes. H. Bk.* st. iv. is omitted. (J. J.)

Onderdonk, Henry Ustie, D.D., was b. in New York, March 16, 1789, and educated

at Columbia College. Taking Holy Orders, he was for some time Rector of St. Ann's Church, Brooklyn, New York. On the 27th Oct., 1827, he was consecrated at Philadelphia, and acted as Assistant Bishop of Philadelphia to Bishop White from that date to 1836, when upon the death of Bishop White, he entered upon the full charge of the diocese. He was suspended by the House of Bishops on the ground of intemperance in 1844, but restored in 1856. He d. in Philadelphia, Dec. 6th, 1858. Without Bishop Doane's commanding talents, he yet rendered large and useful service to hymnody as author and compiler. He was a member (and apparently a leading one) of the Committee which compiled the *American Prayer Book Coll.* of 1826 [*American Hymnody*, § 1.], and was by far the largest contributor thereto. Apart from hymn-writing, so far as we know, he wrote nothing in verse. His original hymns contributed to the *Prayer Book Coll.*, 1826, are :—

1. *Although the vine its fruit deny. Confidence in God.* A paraphrase of Hab. iii. 17-19.
2. *Blest be Thou, the God of Israel. Praise.* A paraphrase of 1 Chron. xxix. 10-13.
3. *How wondrous and great. Missions.* A paraphrase of Rev. xv. 3, 4, being the Song of Moses and of the Lamb.
4. *On Zion, and on Lebanon. Missions.* Based on the text, Is. xxxv. 2.
5. *Seek, my soul, the narrow gate. The Narrow Way.* A paraphrase of St. Luke xiii. 24-27.
6. *Sinner, rouse thee from thy sleep. Exhortation to awake out of sin.* Based upon Eph. v. 14-17.
7. *The Spirit in our hearts. Invitation.* Based upon Rev. xlii. 17-20. This hymn may possibly have been suggested by Dr. Gibbons's "The Spirit in the word," which appeared in *Hys. adapted to Divine Worship*, 1769, p. 149. Bp. Onderdonk's hymn is in extensive use. Sometimes it is given as "The Spirit to our hearts."
8. *Though I should seek to wash me clean. Need of the Mediator.* This is not only used in full, but sts. iii.-v. are also used separately as "Ah, not like erring man is God."
9. *When, Lord, to this our western land. Missions.* This, and No. 4, were given in the *Prayer Bk. Coll.* "For Missions to the new Settlements in the United States."

In addition to these original hymns, Onderdonk contributed to the same collection the following adaptations from others :—

10. *Ah, how shall fallen man! Redemption.* This is I. Watts's "How should the sons of Adam's race?" (p. 539. l.), rewritten from the form given to it in the *Scottish Translations and Paraphrases*, 1781.
11. *Heirs of unending life. Trust in God.* Of this st. i. is by Onderdonk, and st. ii. and iii. are altered from Beddome's hymn "That we might walk with God." Sometimes given as "Heirs of immortal life."
12. *The gentle Saviour calls. Christ accepting Children.* This is altered from Doddridge's "See Israel's gentle Shepherd stand." It is sometimes given as "The Saviour kindly calls." [F. M. B.]

**One there is above all others, O how He loves.** *Marianne Nunn.* [*Jesus the Friend.*] The first st. of this hymn is :—

"One there is above all others :—

O how He loves !  
His love beyond a brother's ;  
O how He loves !  
Earthly friends may fail and leave us,  
This day kind, the next bereave us ;  
But this friend will ne'er deceive us,  
O how He loves !"

This hymn appeared in her brother's (J. Nunn's) *Ps. & Hymns*, 1817, in 4 st., and was intended as an adaptation of J. Newton's hymn as below, to the Welsh air "Ar hyd y nos." From Nunn's *Ps. & Hys.* it has passed into numerous collections, and sometimes as

"One is kind  
*Lyra Brit.*, 11

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*Urban VI*  
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*Barberini*  
1631, p. 1  
Queen of l  
the Roman  
rated in lat  
as the hymn  
(July 8).  
*Roman Bre*  
p. 304. T  
1. Riches



E. Caswall, in his *Lyra Catholica*, 1849, p. 161, and his *Hymn-books*, 1873, p. 88. It is used in Roman Catholic Missions and Schools. By J. M. [J. M.]

Opie, Amelia, nee Alderson, daughter of Dr. Alderson, a physician at Norwich, was b. there Nov. 12, 1769. In May 1798 she was married to John Opie, the painter, who d. in 1814. She joined the Society of Friends. In her subsequent life she lived at Mostow, Norwich, where she d. Dec. 2, 1853. Mrs. Opie's prose works were some-what numerous, and included *Father and Daughter*, 1812; *Tales of Real Life*, 1813; and others. Her poetical works were *Miscellaneous Poems*, 1802; *The Warrior's Return and Other Poems*, 1808; *Lays for the Dead*, 1833, &c. Very few of her poems have come into use as hymns. The best known is "There seems a voice in every gale."

Opitz, Martin, s. of Sebastian Opitz, butcher at Bunzlau in Silesia, was b. at Bunzlau, Dec. 23, 1597. He entered the University of Frankfurt a. Oder in 1618, and in 1619 went to Heidelberg, where he acted as a private tutor, and studied literature and philosophy at the University, paying also short visits to Strasburg and Tübingen. When the University was threatened by the Spanish troops (they sacked the town under Tilly in Sept. 1622), Opitz left Heidelberg in Oct. 1620, and with his friend, H. A. Hamilton (a member of a Danish noble family), travelled through Holland, Friesland and Jutland. In the spring of 1621 he returned to Silesia through Lübeck, and at Easter, 1622, became Professor of Philosophy and Poetry in the Gymnasium founded at Weissenburg in Transylvania by Prince Bethlen Gabor (Gabriel Bethlen). He resigned this post in the summer of 1623, and then for some time employed himself at the request of Duke Rudolf of Liegnitz-Brieg in versifying the Epistles for Sundays and Festivals according to the metres of the French Psalter (see below), being rewarded with the title of Rath, but receiving no permanent appointment. In 1625 he accompanied his cousin, Kaspar Kirchner, on an embassy to Vienna, where he presented to the Emperor Ferdinand II. a poem on the death of the Grandduke Karl (Prince-Bishop of Breslau, and brother of the Emperor), and was crowned as a poet by the Emperor (who in 1628 also raised him to the nobility as Opitz von Boberfeld). He then became, in 1626, private secretary to the Burgrave Carl Hannibal von Dohna, president of the Supreme Court in Silesia. When, in 1628, von Dohna began the Counter-Reformation, by means of the Lichtenstein dragoons, against the Protestants of Silesia, Opitz wrote poems in his praise, and in 1631 pub. a tr. of the controversial manual of the Jesuit Martin Becanus, "for the Conversion of the Erring" to help on this work. He also executed a diplomatic mission to Paris in 1630, on Dohna's behalf, where he became acquainted with Hugo Grotius. When Dohna was driven out of Breslau in Sept. 1632, by means of the Saxon and Swedish troops, Opitz remained behind.

In the autumn of 1633 he was sent by Duke Johann Christian of Liegnitz-Brieg as his plenipotentiary to Berlin, and also to the Swedish chancellor Oxenstjerna. When Wallenstein obtained the mastery over the Silesian duchies, Opitz accompanied Duke Johann Christian to Thorn in 1635. He then went to Danzig, where in June, 1637, he was definitely installed as Historiographer to King Wladislaw IV. of Poland. Here, from this place of rest, he did his best, by correspondence and otherwise, to atone for the oppression of his brethren in Silesia. During the pestilence which visited Danzig in 1639 he was accosted on Aug. 17 by a diseased beggar to whom he gave an alms, and whose frightful appearance so affected him that he returned home, sickened of the pestilence, and d. Aug. 20, 1639. (*Allg. Deutsche Biog.* xxiv. 370; Goedeke's *Grundriss*, iii., 1887, p. 37, &c.)

Opitz was pre-eminently a literary man of the world who knew how to ingratiate himself with people of all opinions. He was one of those writers who exercise an enormous influence over their contemporaries, but whose works succeeding generations are content to leave unread. A long list of his works is given by Goedeke, some ninety (including a considerable number of trs. from the Greek, Latin, French, and Dutch), of which appeared during his lifetime. In his poems originality and force are conspicuous by their absence, and the great majority have little but their style to recommend them. He became a member of the great German literary union, the Fruitbearing Society, in 1629. His great merit was as a reformer of German prosody by his example of literary style and by his *Buch der Deutschen Poesiey*, an epoch-making work, pub. at Breslau in 1624. Here he laid down the rules of German verse, and may be said to have given it the form which it retains to this day. Among his sacred poems his hymns are much the best (he also pub. a paraphrase of the *Lamentations of Jeremiah* in 1626; and of *Canticles* in 1627). He also pub. versions of detached *Psalms* in 1629, 1630, 1634, 1635, and 1636, and a complete version in 1637 (see *Psalters, German*). His hymns on the Epistles for the Church Year seem to have been written in 1624 (see above), but were apparently first pub. as *Die Episteln der Sonntage und fürnemsten Feiert des gantzen Jahrs, auff die Weisen der Franckischen Psalmen in Lieder gefasset*, Breslau, 1628 (printed at Leipzig) [Weimar Library]. His hymns, Psalm versions, &c., to the number of 248, are collected in his *Geistliche Psalmen*, Breslau, 1638. Twenty-nine are given by Müntzell, 1886, pp. 187-221.

A few of Opitz's hymns are found in recent German hymn-books, while two have passed into English, viz. :—

i. *Brieh auf, und werde Lichte. Epiphany.* In his *Episteln*, 1628, p. 11, in 6 st. of 6 l., and entitled, "On the Holy Three Kings Day. Isaiah 60." Repeated in the *Geistliche Psalmen*, 1638, p. 132, and in the *Ohio G. B.*, 1870, No. 55. Tr. as :—

*Zion, awake and brighten.* In full by E. Cronenwett, as No. 51 in the *Ohio Luth. Hym.*, 1880.

ii. *O Licht, geboren aus dem Lichte. Morning.* His finest hymn, and a special favourite in Silesia. 1st pub. at the end of his *Zehen Psalmen Davids*, Breslau and Leipzig, 1634, p. 48, in 3 st. of 10 l., and entitled "Morning Hymn." Bunken, in his *Versuch*, 1833, p. 865, speaks of it as "of singular beauty in form and contents," and as a "pious prayer for the Fatherland and for the Church in her sore troubles." Repeated in his *Geist. Psalmen*, 1638, p. 231, in the *Breslau Kirchen- und Hausmusik*, 1644, p. 762, and recently in the *Unv. L. S.*, 1851, No. 470. Tr. as :—

*Thou Light, from Light eternal springing.* A good and full tr. by H. J. Buckoll, in his *Hymns from the German*, 1842, p. 17; repeated, slightly altered, in the *Dalston Hospital H. Bk.*, 1848.



**Other trs. are:** (1) "O Holy Light, of Light engendered." By C. W. Stields, in *Sacred Lyrics from the German*, Philadelphia, U. S. A., 1859, p. 161. (2) "O Sun of Righteousness, thou Light." By Dr. G. Walker, 1860, p. 58. (3) "O Light, who out of Light wast born." By Miss Winkworth, 1869, p. 173. [J. M.]

**Opprobriis, Jesu, satur.** *C. Coffin*. [*Passiontide*.] Given in the *Paris Breviary*, 1736, as the Ferial hymn at Matins throughout Passion Week, and after till Maundy Thursday. It is also in Coffin's *Hymni Sacri*, 1736, p. 50, and some modern French *Brevs*. J. Chandler in his *Hys. of the Primitive Church*, 1837, and Card. Newman in his *Hymni Ecclesiae*, 1838 and 1865, also give the text. *Tr. as:*—

**His trial o'er, and now beneath.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 72, and his *Hys. of the Church*, 1841, No. 40. It has been repeated in a few collections, and also, altered as "From judgment taken, lo, beneath" in the *Hyl. for the Use of St. John the Evangelist's, &c.*, Aberdeen, 1870. In the *Suppl. Hyl. to H. A. & M.*, 1889, Chandler's *tr.* is altered by the Compilers to "O scorned and out-cast Lord, beneath."

**Other trs. are:**—

1. Up that dark hill funereal, faint with ill. I. Williams, in the *British Mag.*, April, 1834; and his *Hys. tr. from the Parisian Breviary*, 1839.

2. Like faithful Abraham's holy child. R. Campbell, 1850.

3. Now to the cruel scourge, the twined thorn. W. J. Blew, 1852-55. The 1st st. of this *tr.* of "Et jam flagellis," which is st. vii. of "Fando quis audivit, Dei," p. 658. The *tr.* of "Opprobriis, Jesu, satur" begins with st. ii.

4. Jesu, by cruel taunts distressed. J. D. Chambers, 1857. [J. J.]

**Optatus votis omnium.** [*Ascension*.] This hymn is probably of the 6th or 7th cent. It is found in two mss. of the 11th cent. in the British Museum (Vesp. D., xii. f. 74 b; Jul. A. vi. f. 50 b); in a ms. of the 11th cent. in the Library of Corpus Christi College, Cambridge (391, p. 249); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 26). It was included in the *Ambrosian Breviary*, 1539, and some Carthusian and Cistercian Breviaries. The printed text is also in *Mone*, No. 175, and *Daniel*, i., No. 55. [J. M.]

**Translations in C. U.:**—

1. **Delight and joy of earth.** By W. J. Blew, of st. i.-iv., in his *Church Hyl. & Tune Bk.*, 1852-55, and Rice's *Sel.* from the same, 1870. In the 1860 *Appendix to the Hymnal N.*, No. 135, st. i.-iv. and viii. are from this *tr.*, and st. v.-vii. are from Mrs. Charles's *tr.* of the same hymn altered. This cento begins "Delight of all the earth."

2. **O mighty joy to all.** This begins with st. v., "O grande cunctis gaudium," and was *tr.* by W. J. Blew as above, 1852-55.

3. **At length the longed-for joy is given.** By Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 104. This is given in full or in part in several collections, and is the most widely used of the *trs.* of this hymn.

4. **O wondrous joy to all mankind.** By J. Skinner, in his *Daily Service Hymnal*, 1864.

5. **The sacred day hath beamed.** By R. C. Singleton, in his *Anglican H. Bk.*, 1871.

**Translations not in C. U.:**—

1. O long-desired! O festal day. J. D. Chambers, 1857.

2. Hail, day of hallowed birth. Jackson Mason, 1880.

[J. J.]

**Opus peregristi tuum.**

[*Ascension*.] Given in the *Paris Breviary* as one of the hymns for the Ascension, also included in Coffin's *Hys.* p. 53; J. Chandler's *Hys. Church*, 1837, No. 72; and *Hymni Ecclesiae*, 1838 and 1865.

1. **Redeemer, now Thy work** Chandler, in his *Hys. of the P.* p. 72; and his *Hys. of the Ch.* This is in C. U. in its full, abbreviated form, in addition to arrangements, which are based.

(1) **O Saviour. Who for man has** In R. Campbell's *Hys.* and *Ant.* this arrangement st. i., iv., ll. 1, ll. 1, 2, were from Chandler's *tr.* Campbell. In Murray's *Hymnal* is repeated in full, with the exception of st. v., where Chandler's is slightly altered, instead of *Car.* of *H. A. & M.*, 1861, No. 123. No. 146, we have a cento, evidently *ray's* text, and composed as follows: altered by Campbell; st. ii., ll. 1, 2, Campbell altered by Compilers; st. iii., ll. 1, 2, Chandler altered by Compilers; st. iv., ll. 1, 2, 4, Chandler altered by Compilers. Instead of reading as that this *tr.* is by the "Camp" by J. Chandler, we should *J. Chandler*, 1837; altered by again altered by the Compilers and beauty of this *tr.* owes Chandler or the Compilers to ignore his claims as is done in *H. A. & M.* is the most peregristi tuum "in C. U., as

(2) **Blest Saviour, now** altered form of Chandler's *tr.* Scottish Epis. *Ch. of Hys.* the addition of Campbell's *pendix* to the *Hymnal Note*

2. **Redeemer, when T** L. Alexander, in his *As.* 90, and later editions.

3. **Anointed One! Thy** Blew, in his *Church H.* and again in the *Peop.*

4. **Thy glorious work** C. Singleton, in his *A.*

**Translations not in**

1. **Blest Saviour, now** liams, 1839.

2. **O Christ! Thy love** Chambers, 1857.

**Orbis Patrator** *larmine?* [*Guard.* of the *Guardian* Pope Paul V. in 16 in the *Breviary* Venice in 1612.

"Custodes homin. Vespers, at p. 98" optime," for Laud repeated in this *for mani*, Rome, 1628 however, found it prior to 1632, no revised *Rom. B.* pub. at Venice in Juntas), it is in which is entitled recitanda ad libi and in recent Lauds hymn, "C "Aeternae Recto

quoted under this form of the text (see p. 54, L.). The revised text is also found in *Daniel* iv. p. 306. We may add that the copy of the *Hymni Brer. Rom.*, Rome, 1629, in the *Brit. Mus.* (C. 28, f. 1), has numerous *ms.* corrections which, in a *ms.* note on the fly-leaf, are ascribed to Pope Urban VIII., whose pontificate extended from 1623 to 1644. [J. M.]

Ὁρθόξιμεν ὁρθου βαθείος. [Ἀρσένιος ἡγάρ.]

Ὁρθόξις δίδωμι τῷ θεῷ μου δεξιάν. *St. Gregory of Nazianzen.* [Morning.] A Morning Prayer found in various editions of his Works, and the *Auth. Greek Canon*, Christ., 1871, p. 28. It dates 324-368. From the *Auth. Greek Canon*, Christ. text Mr. Chastell used his tr. "This dawn: to God I lift my hand," and pub. the same in his *Songs & Hymns*, 1876, p. 120, in 3 st. of 4 l. [See *Greek Hymns*, § iv.] [J. J.]

Ὁς θεῖος ποταμός. [Time of Postilence.] Two Cathismata from the *Greek Office of Prayer Oil*, given after the 3rd ed. of the Canon by St. Arsenius. The only tr. into English is "Christ, mercy's holy River," by Dr. Littledale, first printed in the *Church Times*, Aug. 13, 1864, and signed "R. F. L." In 1867 it was transferred in an altered form to the *People's Hymnal*, No. 322, and signed "A. L. P." It is therein appointed for a "Time of Postilence," for which it is most suitable. The doxology added by Dr. Littledale is not in the original [J. J.]

Oster, Edward, was b. at Falmouth in January, 1798, and was educated for the medical profession, first by Dr. Carver, at Falmouth, and then at Guy's Hospital, London. From 1819 to 1836 he was house surgeon at the Swansea Infirmary. He then removed to London, and devoted himself to literary pursuits. For some time he was associated with the Society for Promoting Christian Knowledge, both in London and at Bath. In 1841 he became the Editor of the *Royal Cornwall Gazette*, and took up his residence at Truro. He retained that appointment till his death, at Truro, March 7, 1903. He was a M.B.E. and F.R.S. For the Linnæan Society he wrote *Burrowing and Boring Marine Animals*. He also pub. *Church and Bible: The Voyage: a Poem written at Sea, and in the West Indies, and illustrated by papers on Natural History*, 1830; *The Life of Lord Esmouth*, 1837, &c. His hymnological work is mainly connected with the *Mitre H. Bk.* During 1833-36 he was associated with Prebendary W. J. Hall, the editor, in producing that collection, which was pub. in 1836 as *P's and H's*, adapted to *The Services of the Church of England* [see *Kath. W. J.*, p. 441]. He resided in Mr. Hall's house during the time. From the "HALL MSS." we gather that he contributed 15 versions of the Psalms (5 being rewritten from others), and 50 hymns (a few rewritten). Most of these hymns and Psalm versions, together with others not in the *Mitre H. Bk.*, were afterwards given in the monthly numbers of his *Church and King*, from Nov. 1836 to Aug. 1837. The best known of these hymns are, "O God, unseen,

yet ever near," and "Worship, honour, glory, blessing." Several of his hymns are annotated under their respective first lines (see Index); the rest in C. U. are:—

1. Father, Whose love and truth fulfill. *Bdly Baptism.*
2. Glory to God: with joyful adoration. *Praise to the Father.*
3. Great God, O'er ramp and heaven supreme. *Men the Steeds of God's chariot.*
4. Great God of hosts, our ears have heard. *Ps. xiv. Based on the N. Version.*
5. Great God, Whose awful mystery. *Bdly Trinity.*
6. I hold the sacred book of God. *Martyrs.*
7. Jehovah hath spoken, the nations shall hear. *Second Advent.*
8. Lord, may the inward grace abound. *Bdly Baptism.*
9. May we Thy precepts, Lord, fulfill. *Love.*
10. Mighty Saviour, gracious King. *Advent.*
11. O God, the help of all Thy Saints. *Ps. x.*
12. O Thou, the Lord and Life of these, *Christ the Life of Men.*
13. O Saviour, Who didst come. *Resurrection.*
14. Saviour, Whose love could stoop to death. *Easter.*
15. See, Lord, before Thy mercy wait. *Our School.*
16. Set in a high and favoured place. *Advent.*
17. Wake from the dead, new life begin. *Levi.*
18. With trembling awe we come. *Levi.*

Several of these hymns are not in Oster's *Church and King*. We have ascribed them and others to him on the authority of the "HALL MSS." It must be noted also that the text in the *Church and King* often differs from that in the *Mitre*. [J. J.]

Oswald, Heinrich Siegmund, s. of Johann Heinrich Oswald or Oswald, of Nimmesatt, near Lönitz, in Silesia, was b. at Nimmesatt, June 30, 1751. After passing through the school at Schmiedberg he was for seven years clerk in a public office at Breslau. In 1773 he became Secretary to the Landrath von Prittwitz at Glatz, with whom he remained two years, and was thereafter in business at Hamburg and at Breslau. Through J. D. Hofmeier, Oberconsistorialrath at Potsdam, whose daughter he married, he became acquainted with King Friedrich Wilhelm II. of Prussia, and in 1791 was appointed reader to the king. He accordingly removed to Potsdam, and was in 1791 appointed also Geheimrath. After the king's death, on Nov. 16, 1797, Oswald received a pension, and retired first to Hirschberg, and then to Breslau, where he d. Sept. 8, 1834. (*Allg. Deutsche Biog.* xxiv. 508; *Miller's Singers & Songs*, 1862, p. 303; extracts from the *Breslauer Zeitung*, Sept. 12, 1834, and the *Schlesische Provinzialblätter*, 1835, p. 289, kindly communicated by Dr. Markgraf of the Breslau Stadt-Bibliothek, &c.)

Oswald's hymns, over 100 in all, appeared principally in his (1) *Unterhaltungen für gläubige Seelen*, Breslau, 1792. (2) *Gedichte und Lieder fürs Herz*, Berlin, 1793. (3) *Letzten Mittheilungen neuer der Kirche und Religion geweihter Aese*, Breslau, 1826. (4) *Schönungsgesänge*, Breslau, 8. m. (first Aug. 1827).

Three or four of Oswald's hymns have passed into German hymn-books. One has been tr. into English, viz.:—

Wenn in Leidestagen. *For Mourners*, in his *Letzte Mittheilungen*, 1826, p. 42, in 14 st. of 4 l., and entitled "An exhortation to Tranquillity. To the Suffering. Psalm 56, v. 15." Busen, in his *Fernsch.*, 1833, No. 813 (*Allg. G. B.*, 1840, No. 333), selects at. i.-iii., 1., iii.-xiv. The singing of this beautiful hymn (in Miss Cox's version) formed an impressive part of the service

in the church at Edensor at the funeral of Lord Frederick Cavendish, May 11, 1882. *Tr.* as:—

1. O! Let him whose sorrow. A very good *tr.* from Bunsen's text, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 181 (*H. from the Ger.*, 1864, p. 189), included in Alford's *Ps. & Hys.*, 1844, and others. Since its reception into *H. A. & M.*, 1861 (unaltered save st. vii. and the change to the plural), it has attained a wide popularity, and is found in many English and American collections. In the Unitarian *Hys. for the Ch. of Christ*, Boston, U.S., 1853, the *Hymnary*, 1872, and others, it begins with st. ii., "Where the mourner weeping," and in C. H. Bateman's *Sacred Melodies*, 1872, with st. iii., "God will never leave thee." In Dale's *English H. Bk.*, 1874 (in order to make up 4 double st.) four lines, beginning "On Thy truth relying," were added from J. Montgomery's "In the hour of trial" (p. 566, ll.). This form is also in J. L. Porter's *Coll.*, 1876, and Horder's *Cong. Hys.*, 1884.

Another *tr.* is: "When in thine hours of grief," by Lady E. Portescue, 1843, p. 71. [J. M.]

Otfrid of Weissenburg, was b. about the beginning of the 9th cent., according to some in Franconia, according to others near the Lake of Constanx. After receiving the elements of his education in the Benedictine monastery of Weissenburg in Alsace, he went, about 830, to the cathedral school at Constanx. He afterwards studied at the school of the monastery of Fulda, where, under the care of Rabanus Maurus, he learned to love his mother tongue. In 846 he left Fulda, and, after a short stay at St. Gall, settled as a monk and priest at Weissenburg, where he became head of the monastic school. Here he wrote and completed about 865 a German poetical Life of our Lord (or Harmony of the Gospels), or *Evangelienbuch*, in 5 books of 15,000 lines (first printed at Basel in 1571; recent eds. by E. G. Graff, 1831; J. Kelle, 1856; P. Piper, 1878; O. Erdmann, 1882; *trs.* into modern German by G. Rapp, 1858, F. Rechenberg, 1862, J. Kelle, 1870, &c.), a most interesting work philologically, and the earliest example of a long German poem in rhyme. (*Allg. Deutsche Biog.* xxiv. 329; Goedeke's *Grundriss*, vol. i., 1884, p. 22, &c.) Besides this he wrote a number of rhymed prayers in German. Two which have been ascribed to him, and have been *tr.* by Miss Winkworth, are noted under their first lines, see *Du him-lisco trohtin* (p. 315, l.), and *Got, thir eigenhaf ist* (p. 443, l.). They are in his manner, but appear to be of later date. Miss Winkworth also gives a *tr.* of a section of the *Evangelienbuch*, which begins thus:—

*Mánot unah thisu firt.* This is chapter xviii. of Book i., and is on the Epiphany. It is in Wackernagel's *deutsche Kirchenlied*, II. p. 8, in 28 st. of 4 l.; in Erdmann's ed. of the *Evangelienbuch*, 1882, p. 47, &c. Erdmann, in his notes at p. 370, speaks of this chapter as the "first detailed mystical explanation [of the Return of the Magi to their own land]. The removing of the Magi from their home and their home-going by another way reminds us of our Home, the glorious Paradise (lines 1-10); we have lost it by pride, self-will and disobedience, and sojourn in sorrowful banishment (11-30). In order to reach Home again, we must follow the new way of purity, humility, love and self-denial (31-46)." The only *tr.* is "Now warneth us the Wise Mens fare." By Miss Winkworth, 1869, p. 17. [J. M.]

*Où γὰρ βλέπεis τi* *St. Andrew of Crete.* [I title given by Dr. Neale to of the Eastern Church in Second Week of the Great most careful research as to these *Stichera* can be of the *Octoechos* which notice; and the Rev. S. 4th ed. of Dr. Neale's *Church*, 1882, says, "I in use in the Church of tr., "Christian! dost peared in his *Hys. of t.* of 8 l., and was first p use in the *Parish H.* date it rapidly grew editors think it wise to sion from their collecti cluding the *Sarum*, the and their *Church Hym* but *H. A. & M.* is Nea

Our blest Redeem  
*Harriet Auber.* [Wh her *Spirit of the Psalms* of 4 l., as one of two day." It was some t common use, but wh the notice of hymnal attained to great popu use in all English-spe been translated into text as in *H. A. & M.* C. S. Calverley, was tated ed. of *H. A.* nostrae Vitam dedit most hymnals it is form, and sometime in the original), as Orig. Text in *Hy. C* vii., with l. 4, st. 1 worthier Theo." T

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**Our festal morn is come.** W. H. Haecgerl. [Missionary Anniversary.] Appeared in W. Carus Wilson's *Bk. of Christian Psalms*, 2nd ed., 1842, No. 625, in 4 st. of 4 l., and is based on Ps. lxxxi. 3. In Mercer's *C. P. & H. Bk.*, Oxford ed. 1844, No. 125, st. ii. is from I. Watts's version of Ps. xlviii. Pt. ii., st. i. and st. vi. is also an addition. [J. J.]

**Our God is love: and all His saints.** [Brotherly Love.] We have not been able to trace this hymn beyond Cotterill's *Sol.*, 1819, No. 129, where it is given in 4 st. of 4 l., and headed, "For Christian Love." It is not by Cotterill, and although sometimes attributed to Wilkings, its authorship is unknown. It is in somewhat extensive use. [J. J.]

**Our God, our God, Thou shinest here.** T. H. Gill. [Whitenside.] Written in 1846, and 1st pub. in G. Dawson's *Ps. & Hym.*, 1846, No. 119, in 7 st. of 4 l. In 1853 it was given in Hedge & Huntington's *Hym. for the Ch. of Christ*, No. 726, with the omission of st. vi., and thus came into American C. U. It was rewritten by the author for his *Golden Chain*, &c., 1869, No. 55, in 8 st. of 4 l., is therein entitled "The Glory of the latter days," and is accompanied with the quotation from Milton:—

"The power of Thy grace is not passed away through the primitive times as fond and foolish men imagine, but Thy kingdom is now at hand, and Thou standing at the door."

The *Bapt. Hymnal*, 1879, No. 756; Dale's *English H. Bk.*, 1874, No. 364; Horder's *Comp. Hymns*, 1884, No. 185, and other modern English collections follow the 1869 text. The cento "Come, Holy Ghost, in us arise," in the American Bapt. *Service of Song*, Boston, 1871, is also from the 1869 text, and is composed of st. v-viii. The author says of the full text, "I approve of both forms, but the earlier has more freshness and freedom." [J. J.]

**Our God, our help in ages past.** I. Watts. [Ps. xc.] This is the first part of his c. m. rendering of Ps. xc., in 9 st. of 4 l., which appeared in his *Psalms of David*, &c., 1719, p. 229, and entitled "Man Frail, and God Eternal." This version of Ps. xc. has come down to modern collections in the following forms:—

(1) The original, in a few instances in full, but shorter in an abridged form of st. i., ii., iii., v., vii., and ix.

(2) The altered text by J. Wesley, 1st pub. in his *col. of Ps. & Hym.*, 1737, where it begins, "O God, our help," &c. In this text alterations are introduced in st. i., ii., v., vi., and viii. This arrangement in 7 st. was included in the *Hym. Bk.*, 1740, No. 39, and has been retained in all subsequent editions of that collection. A collation of any hymnal with the original and these changes by J. Wesley, will show that in nearly every case the one taken are i., ii., iii., v., vi., ix., and the alterations, if any, are by J. Wesley. In Riggs's *Authorized H. & M.*, 1867, a rendering into Latin by V. S. Calverley, 1866, "Auxilium quædam, nunc-upia," is given of the *H. & M. text*, which is the original, with J. Wesley's "O God" for "our God."

(3) A curious arrangement of Watts with this & already was given by Toplady in his *Ps. & Hym.*, 1776, No. 308, in 10 st. of 4 l. This cento is unknown to modern collections.

(4) In Snodell's *Manchester Coll.*, 1821, Ps. xc. is composed of st. i., ii., from this version by Watts; and iii.-v. by another hand. It is repeated in the 1857 ed. by his son. It is a most unequal cento, with a grand opening and a most feeble finish.

Of Watts's original it would be difficult to

write too highly. It is undoubtedly one of his finest compositions, and his best paraphrase. In the commonly accepted form of six stanzas it is seen to the fullest advantage, the omitted portions being unequal to the rest, and impede the otherwise grandly sustained flow of thought. It has been rendered into many languages, and its use is universal. Orig. text in modern editions of Watts. [Fasters. *Eng.* § xv.] [J. J.]

**Our heavenly Father calls.** P. Doddridge. [Communion with God.] This hymn is in the c. m., but is undated. It was given, without alteration, in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 346, in 5 st. of 4 l., with the heading, "Communion with God and Christ," and again in J. D. Humphreys's ed. of the same, 1839, No. 372. It is in several hymn-books. [J. J.]

**Our heavenly Father! hear our prayer.** J. Montgomery. [The Lord's Prayer.] Written Feb. 28, 1835 [m. m.], and printed as No. v. in the Church Missionary Society's Jubilee Tract of *Hymns and Prayers*, 1835, in 3 st. of 4 l. It was repeated in Montgomery's *Original Hymns*, 1853, No. 63. [J. J.]

**Our Saviour's words are, Watch and Pray.** J. Montgomery. [Watchfulness and Prayer.] Written in 1835 [m. m.], and printed on a broadsheet for use at the Anniversary Sermons of the Red Hill Wesleyan Sunday Schools, Sheffield, March 1 and 2, 1835, in 6 st. of 4 l. It was also used by the Sheffield Sunday School Union, at the Whit-Monday gathering, 1841. In 1853 it was included in Montgomery's *Orig. Hym.*, No. 162, and headed, "Watch and Pray." [J. J.]

**Our souls shall magnify the Lord.** In Him our spirit shall rejoice. J. Montgomery. [For Friendly Societies.] This hymn is given in modern collections in three forms as follows:—

1. The original. This appeared in Cotterill's *Sol.*, 7th ed., 1819, No. 156, in 4 st. of 4 l., and headed "For unity and brotherly love." It was repeated, unaltered, in the 9th ed., 1820, No. 130, where it is given "For a Friendly Society;" in Rickert's *Christian Psalms*, 1821, and others of the older collections. This is the original of No. 365, in the S. P. C. K. *Church Hym.*, 1871, and not No. 2 as under. Both the text and the date quoted in the note in *Church Hym.* follow are incorrect. The alterations of the text in that collection are from an Appendix to the *Coke and Jewell* hymnal.

2. *Author's Revised Text.* In his *Christian Psalms*, 1826, No. 305, Montgomery slightly altered the text of 1819, added therein three stanzas (ii., iii., vi.), and gave the name as a hymn "For a Female-Friendly Society." This begins, "Our soul shall magnify," &c., and is repeated in his *original Hym.*, 1853, No. 286.

3. A cento. In Hall's *Worship H. Bk.*, 1836, No. 285, is a cento composed of st. i., ii., iv., and v. of the 1825 text, slightly altered. Its use is limited. [J. J.]

**Our times are in Thy hand, Father, we wish them there.** W. F. Lloyd. [Re-signation.] The opening of this hymn is:—

"Our times are in Thy hand,  
Father, we wish them there;  
Our life, our soul, our all, we leave  
Entirely to Thy care."

This hymn appeared in *Hym. for the Poor of the Flock*, 1841, No. 257, in 6 st. of 4 l., each stanza opening with the same first line. This was repeated in *Ps. Hym. and Spiritual S.*, Lond., D. Walther, 1842, Pt. i., No. 64; and again in *A few Hym. and some Spiritual Songs*

selected 1856 for the *Little Flock*, No. 209. In Spurgeon's *O. O. H. Bk.*, 1866, the text is slightly altered. Spurgeon's date, "1835" we cannot authenticate. [J. J.]

**Our times are in Thy hand, and Thou wilt guide our footsteps, &c.** *Sir J. Bowring.* [Divine guidance.] The first stanza of this hymn reads:—

"Our times are in Thy hand, and Thou  
Wilt guide our footsteps at Thy will:  
Lord, to Thy purposes we bow:  
Do Thou Thy purposes fulfil."

The hymn appeared in Beard's *Unitarian Coll. of Hys.*, 1837, No. 37, in 3 st. of 4 l., but is not marked, in common with other hymns by Sir J. Bowring, as "Original." In the 3rd ed. of the author's *Matins and Vespers*, 1841, p. 229, it was given in an unaltered form. In the American *Unitarian Hys. of the Spirit*, 1864, it reads "My times are in Thy hand," &c. [J. J.]

## P

**P. C. E.**, in the *People's Hymnal*, 1867, i.e. Dr. Littledale, "Priest, Church of England."

**P. P. Bk.**, i.e. *Priests' Prayer Book*.

**Pabat, Julius**, s. of Karl Leopold Pabat, sometime Inspector of the Royal Normal School at Erfurt, was b. at Wilhelmsruhe, near Eitorf on the Sieg (Rhenish Prussia), Oct. 18, 1817. From 1838 to 1842 he studied theology and philosophy at the Universities of Breslau and Halle; from 1842 to 1852 he acted as private tutor in Berlin, in the Neumark, and in Dresden; and from 1852 to the end of 1855, was engaged in literary pursuits at Berlin. After New Year's Day, 1856, he resided at Dresden as secretary and teacher of the dramatic art on the staff of the general direction of the Court Theatre and the Royal Orchestra, receiving, in 1860, the honorary title of Hofrath. He d. Oct. 22, 1881 (F. Brümmer's *Deutsche Dichter-lexicon*, 1877, pt. ii. p. 123; ms. from his family, &c.).

His hymns appeared principally in his (1) *Die Furcht des Herrn ist der Weisheit Anfang*, Berlin, 1846, and his (2) *Christliches Schatzkästlein*, Hamburg, 1848. The only one in English C. U. is:—

**O Geist des Lichtes, komm hernieder.** *Whitsuntide.* *Schatzkästlein*, p. 227, in 7 st. of 5 l., entitled "Festival Hymn." Tr. as:—

**Spirit of Light, come down, we pray.** In full, by Dr. R. Maguire, in his *Melodies of the Fatherland*, 1883, p. 73, repeated in R. Gault's *Hymn Bk.*, 1886, No. 252, omitting st. v., vi. [J. M.]

**Pain and toil are over now.** *Cecil F. Alexander, née Humphreys.* [Easter Eve.] Pub. in her *Verses for Holy Seasons*, &c., 1846, p. 59, in 6 st. of 6 l., and headed "Easter Even. 'And laid it in his own new tomb.' St. Matt. xxvii. 60." In C. U. it is commonly abbreviated, one form being that in the American Protestant Episco. Church *Hymnal*, 1871, where st. i., ii. and iv., are altered, and the two closing lines of each stanza are omitted. These alterations and omissions have gone far towards utterly spoiling the hymn. [J. J.]

**Palgrave, Francis Turner**, M.A., eldest s. of Sir Francis Palgrave, the Historian, was

b. at Great Yarmouth, Sept. 1812, educated at the Charterhouse (Oxford, where he graduated Classical Honours. He was (1842) and Fellow of Exact engaged in the Education Privy Council till 1884. Secretary to Lord Granville (1885) he was a Poet in the University of Palgrave's publications in

(1) *Idylls and Songs*, 1854; *Great Exhibition*, 1862; (3) *Lyrics*, 1871; (5) *Hymns*, 1868; 3rd ed., 1870. He has *Treasury of English Lyrics*, 1867, *Poems, with Life*, 1867; and (6) *from Herrick*, 1871.

A large proportion of hymns are in C. U., the g in the Marlborough Coll Thring's Coll., 1882 (4) *tional Hys.*, 1884 (11); *Abbey H. Bk.*, 1883 (12)

i. From his *Hymns*, 1

1. High in heaven the sun  
2. Hope of those who have  
solation in Affliction.  
3. Lord God of morning a

ing.  
4. O Light of Life, O Savi  
5. O Thou not made with  
of God within.

6. Once Man with man,  
(1868.) *Holy Communion.*

7. Thou sayest 'Take up  
the Cross of Christ. In Mo  
8. Thou that once, on m  
*Child Jesus.*

9. Though we long, in si  
*Lost and Found.*

10. We name Thy Name

ii. From *Other Sou*

11. Christ, Who art abso  
*soler and Guide.*

12. Lord, how fast the t

13. O God, Who when t

14. O God [Lord] Who  
*Evening.*

15. Thrice-holy Name  
*of the Name of Jesus.* F

These hymns, in Professor Palgrave, under their respecti by much originality diction, as well as gr was "to try and w have more distine feeling than many so, perhaps, be of readers," and he h his object.

**Πάλι φέγγος**  
*Bp. of Ptolemais.*

No. ii. of his ten hymn of some 16 English as: "A morn." This tr. appeared in his p. 14, in 96 lines. son, in his *Ten* is, "After the glo The original is *Carm. Christ.*, 18

**Πάλιν προ**  
*Gregory of Nazia*



composed of 11, 16-22 of his "Hymn to Christ," the full text of which is in *Daniel*, III, p. 13. It is "initiated" by Dr. Bonar in his *Hymns of Faith and Hope*, 2nd series, 1854, in 4 st. of 31 ss., "Again the temper comes! to Thee I cling." [J. J.]

**Palmer, Horatio Richmond**, M.D., D.C., was b. April 26, 1834. He is the author of several works on the theory of music; and the editor of some musical editions of hymn-books. To the latter he contributed numerous tunes, some of which have attained to great popularity, and 5 of which are in I. D. Sankey's *Sacred Songs and Solos*, Lond., 1881. His publications include *Songs of Love for the Bible School*; and *Book of Anthems*, the combined sale of which has exceeded one million copies. As a hymn-writer he is known by his "Field not to temptation," which was written in 1868, and pub. in the *National Sunday School Teachers' Magazine*, from which it passed, with music by the author, into his *Songs of Love*, &c., 1874, and other collections. In America its use is extensive. Dr. Palmer's degree was conferred by the University of Chicago in 1880. [J. J.]

**Palmer, Ray**, D.D., s. of the Hon. Thomas Palmer, a Judge in Rhode Island, was b. at Little Compton, Rhode Island, Nov. 12, 1808. His early life was spent at Boston, where he was for some time clerk in a dry-goods store. At Boston he joined the Park Street Congregational Church, then under the pastoral care of Dr. S. E. Dwight. After spending three years at Phillips Academy, Andover, he entered Yale College, New Haven, where he graduated in 1830. In 1835 he became pastor of the Central Congregational Church, Bath, Maine. During his pastorate there he visited Europe in 1847. In 1850 he was appointed to the First Congregational Church, at Albany, New York, and in 1865 Corresponding Secretary to the American Congregational Union, New York. He resigned in 1878, and retired to Newark, New Jersey. He d. at Newark, Mar. 29, 1887. Dr. Palmer's published works in prose and verse include:—

- (1) *Memoirs and Select Remains of Charles Pond*, 1828; (2) *The Spirit's Voice*, a Poem, 1837; (3) *How to Live, or Secrets of Mrs. C. L. Watson*, 1838; (4) *Practical Duty Book*, 1839; (5) *Spiritual Improvement*, 1859, republished as *Christ Abides* in 1861; (6) *What is Truth? or Hints on the Formation of Religious Opinions*, 1858; (7) *Remember Me, or The Holy Communion*, 1845; (8) *Hymns and Sacred Poems*, with *Meditations*, 1866; (9) *Hymns of my Holy Father*, and other Poems, 1862; (10) *Hope, or the Celestial Paradise*, 1873; and (11) *Voices of Hope and Gladness*, 1881.

Most of Dr. Palmer's hymns have passed into congregational use, and have won great acceptance. The best of them by their combination of thought, poetry, and devotion, are superior to almost all others of American origin. The first which he wrote has become the most widely known of all. It is:—

1. *My faith looks up to Thee. Faith in Christ.* This hymn was written by the author when fresh from College, and during an engagement to teaching in New York. This was in 1836. The author says concerning its composition, "I gave form to what I felt, by writing, with little effort, the stanza. I recollect I wrote them with very tender emotion, and ended the last line with tears." A short time afterwards the hymn was given to Dr. Lowell Mason for use, who thought good, in a work then being compiled by him and Dr. T. Hastings. In 1821 that work was *Practical Songs for School Worship*; adapted to the use of *Presidents, &c.* Words

and Music arranged by Thomas Hastings, of New York, and Lowell Mason of Boston. It is No. 141 in 4 st. of 31, entitled "Self-Consecration," and accompanied with the tune by Dr. L. Mason, then given as "My faith looks up to Thee," but subsequently known as *Adieu*. (Orig. text of hymn in Hastings's *Gift*, 1852.) It has passed into most modern collections in all English-speaking countries and has been rendered into numerous languages. That in Latin, by H. M. Margill (p. 708, 3d.), begins "Fides Te mea spectat."

2. *Psalm of everlasting love. Praise for renewed spiritual life.* This also appeared in the *Spiritual Songs*, &c., 1821, No. 191, in 4 st. of 41, and headed "Praise for a Revival."

The hymns which are given below are all in Dr. Palmer's *Poetical Works*, N. Y., 1876, and the dates appended in brackets are those given by him in that work.

3. *Then who call'd at the year around.* (1832.) *Class of the Year.* In several American collections.

4. *Away from earth my spirit turns.* (1831.) *Holy Communion.* Appeared in Lowell Mason's *Class of the Year*, in 4 st. of 41, in the Church *Prayer Bk.*, N. Y., 1842. It begins with st. ii., "Thou, Saviour, art the Living Bread."

5. *Before Thy throne with tearful eyes.* (1834.) *Liberty of Faith.*

6. *Stealing from the world away.* (1834.) *Evening.* Written at New Haven in 1834, and is very popular in America.

7. *Thine (Thy) holy day's returning.* (1834.) *Sunday Morning.*

8. *Wake thee, O Zion.* (1833.) *Zion Reviveth.*

9. *We stand in deep repentance.* (1834.)  *Lent.*

This last, No. 9, in common with Nos. 10, 11, 12, is marked "original," in the *Presbyterian Parish Hymns*, 1843. Probably they were given to the editors of that book in MS., and had not previously appeared.

10. *And is there, Lord, a rest?* (1843.) *Rest in Heaven.* Written at Bath, Maine, in 1843.

11. *O sweetly breathe the hymn above.* (*Consecration to Christ.*) This was accidentally omitted from Dr. Palmer's *Poetical Works*, 1876. S. W. Buffum says:—

"It was written in the winter of 1843-44, at a time of revival. At the previous Communion several had been received, under circumstances that made [Dr.] Palmer's hymn, 'O happy day that fixed my choice,' a most appropriate selection. Not caring to repeat it, and needing something similar, Dr. Palmer composed the present hymn." *English Hymns*, N. Y., 1866, p. 422.

12. *When downcast to the darkness tomb.* (1842.) *Death contemplated.* Written at Bath, Maine, 1842.

From 1843 there comes a long break, and Dr. Palmer seems to have done no more hymn-writing until called upon by Professors Park and Phelps, of Andover, for contributions to their *Sabbath Hymn-Book*, 1858. His hymns written for that important collection rank amongst the best that America has produced. This is specially true of the first four (Nos. 13-16) from the Latin.

13. *Jesus, Thine joy of living hearts.* (1858.) *Fr. of a cento from "Jesu dulcis memoria" (p. 358, 3d.).*

14. *O Bread to Pilgrims given.* (1858.) *Fr. of "O sacra Eschenta" (q. v.).*

15. *O Christ our King, Greater Lord.* (1858.) *Fr. of "Ilex Christus, factor omnium" (p. 355, 3d.).*

16. *Come Holy Ghost, in love.* (1858.) *Fr. of "Veni Sancte Spiritus" (q. v.).*

17. *Jesus, these eyes have never seen.* (1858.) *Christ loved, though sinners.* This hymn is accredited by many as next in merit and beauty to "My faith looks up to Thee."

18. *Lord, my weak thought in vain would climb.* (1858.) *and Psemschke.* This hymn draws from the mysteries of Predestination in a reverent and devout manner.

19. *Thy Father's house: thine own bright home.* (1858.) *Heaven.*

The next group, Nos. 20-27, appeared in Dr. Robinson's *Songs for the Sanctuary*, 1865.

20. *Lord, bring the joyful day.* (1864.) *Contemplation of Heaven.* Written in New York city.

21.  *Eternal Father, Thine host said.* (1865.) *Missionary.*

22. Jesus, Lamb of God, for me. (1863.) *Jesus, the Way of Salvation*. Written in Albany, New York.  
 23. Take me, O my Father, take me. (1864.) *Lent*.  
 24. Wouldst thou eternal life obtain. (1864.) *Good Friday*.  
 25. Come Jesus, Redeemer, abide Thou with me. (1864.) *Holy Communion*.  
 26. Lord, Thou on earth didst love Thine own. (1864.) *Fellowship with Christ*.  
 27. Thou, Saviour, from Thy throne on high. (1864.) *Prayer*.

The next four (Nos. 28-31) present another group. They appeared in D. E. Jones's *Songs for the New Life*, 1869, and the Reformed Dutch *Hys. of the Church*, N. Y., 1869. The dates of composition are from Dr. Palmer's *Poems*, 1876.

28. Lord, Thou hast taught our hearts to glow. (1866.) *Ordination, or Meeting of Ministers*.  
 29. When inward turns my searching gaze. (1868.) *Evening*.  
 30. O Jesus, sweet the tears I shed. (1867.) *Good Friday*.  
 31. Jesus, this [my] heart within me burns. (1868.) *Love*.

The hymns which follow are from various sources.

32. O Christ, the Lord of heaven, to Thee. (1867.) *Universal Praise to Christ*. Appeared in the author's *Hys. of my Holy Hours*, 1867. It is a hymn of great merit, and is widely used.  
 33. Behold the shade of night is now receding. (1869.) A tr. of "Ecce jam noctis." (p. 320, i., and *Various*.)  
 34. Mid evening shadows let us all be waking. (1869.) A tr. of "Nocte surgentes" (p. 309, i.).  
 35. I give my heart to Thee. (Aug. 29, 1868.) A tr. of "Cor meum Tibi dedo," p. 262, ii.  
 36. Holy Ghost, that promised came. (1873.) *Whit-suntide*. From the author's *Poems*, 1876.  
 37. O Holy Comforter, I hear. *The Comforter*. Appeared in the *Boston Congregationalist*, September 7th, 1867.  
 38. Lord, when my soul her secrets doth reveal. (1864.) *Holy Communion*.

Most of the foregoing hymns are in C. U. in G. Britain, and all are found in one or more American hymn-books of importance.

[F. M. B.]

Palmer, William. [*Various*.]

**Palms of glory, raiment bright.** *J. Montgomery*. [*Heaven in Prospect*.] Written for the Sheffield Sunday School Union, and first printed on a broadsheet for use at the Anniversary in June 1829, in 6 st. of 4 l. It then appeared in T. Russell's *Sel. of Hys.* . . . *An Appendix to Dr. Watts's Ps. & Hys.*, N. D. [circa 1833, see p. 269, i.]; again in Montgomery's *Poet's Portfolio*, 1835, p. 240; and again in his *Original Hys.*, 1853, p. 160, where it is headed "Heaven in prospect." It is of more than usual merit, and is widely used.

[J. J.]

**Pange lingua gloriosi corporis mysterium.** *St. Thomas of Aquino*. [*Holy Communion*.] One of the finest of the mediæval Latin hymns; a wonderful union of sweetness of melody with clear-cut dogmatic teaching. It was written for the office of the Festival of Corpus Christi, which St. Thomas drew up in 1263, at the request of Pope Urban IV. The metre and the opening line are imitated from Fortunatus. It is found in the *Roman* (Venice, 1478; and again, untouched, in 1632); *Mos-arabic* of 1502, *Sarum*, *York*, *Aberdeen*, *Paris* of 1736, and many other Breviaries. Wherever employed it was always primarily for use on Corpus Christi, either at Matins (*Sarum*), or at Vespers (*Roman*). It has also been used

as a processional on Co-votive Office of the Blessed Forty Hours, and other "Tantum ergo sacramentum" magnificent doxology, is sung in the office of the Benediction of the Host. The text, in will be found in *Daniel Sarieb*, 1851, p. 121, and

The hymn is found in a MS. leian (Ashmole 1525, f. 175) 13th cent. (Add. 23935 f. 3), viary (Reg. 2, A. xiv. f. 9, Museum; in the St. Gall Also in Wachernagel, l. 2 Königsfeld, l. p. 146; Car-siae, 1839 and 1866, and old

Translations in C.

1. Speak, O tongue. Williams, in his *Hys. Breviary*, 1839, p. 161 *Hys.*, 1850, at i.-iii. from another were gi-arrangement, with the "Sing we that blest B in Dr. Oldknow's *Hym*  
 2. Sing, my tongue, flash the mystery sing *Lyra Catholica*, 1849. *Hys. & Poems*, 1873, altered in several Ro and a few other coll *Hys. for the Use of th* with the same first altered, especially in the *New Cong.*, 1859, able, but in another ing line remains unc *Service Hyl.*, 1864, i Body, ever glorious.

3. Hail the Body Campbell, in his *Hyp* This is repeated in *St. Thomas the Ma* *St. Margaret's Hym* In the *St. Margu* "Fortescue" in err

4. Of the glorio Neale, in his *Medi* 1863, p. 178, with peated in the 1860 the *People's H.*, 18 others, in most in from the original *Christ in Song*, N. tongue, the myst are by Dr. Schaiff.

5. Sing the glor world to be. By *Hyl.*, 1852, No. 9 rewrote it as "glorious," and in my tongue, a my

6. Sing the s precious Blood, &c *Hys. & Tune Bk.* *Sel.* from the sar

7. Hail, each J. Irons. Cont *Hys. for the* 1854, and repe 1866, and his P

8. Now, my

266 in *H. A. & M.*, 1861, and No. 269, revised ed., 1875, is said in the Index to be by the Compiler, "based on *tr.* from Latin by E. Caswall." This is, however, not strictly correct. An examination of the text shows that st. i., ii., and vi. are Dr. Neale's *tr.* rewritten; st. v. Dr. Neale's *tr.* very slightly altered; st. iii. Caswall's *tr.* rewritten; and st. iv. a *tr.* by the Compiler. This *tr.* is repeated in the *Liturgic Expositor*, 1883, without alteration; and with a *revised* approach to the original in the *Altar Hymnal*, 1884.

9. Of that glorious Body broken. This *tr.* in the *Sonnet*, 1868, No. 123, is Caswall's altered (except in st. ii. and iii.) almost beyond recognition. It is repeated in Thring's *Coll.*, 1882, with slight changes, except in the crucial st. iv. This is materially changed in the wording, although it remains the same in doctrinal teaching.

10. Waken, my tongue, the mystery telling. By R. C. Singleton, in his *Aspicion H. Bk.*, 1868 and 1871.

Translations set in C. V. —

1. Of Christe thy body glorious. *Primer*, 1804.
2. Sing thou my tongue with accent clear. *Primer*, 1815.
3. Sing, O my tongue, devoutly sing. *Primer*, 1835.
4. Sing, O my tongue, adore and praise. *Primer*, 1798.
5. Remound, my tongue, the mystery round. *D. Prick*, 1839.
6. Tell, my tongue, the wondrous story. By Cox in his *Christian's Alliance*, 1840 and 1846.
7. Of the glorious Body bleeding. *J. D. Wackerbarth*, 1842.
8. Of the Body bright and gracious. In Dr. Pusey's *tr.* of Horat's *Paradise of the Christian Soul*, 1847.
9. Loudly sing my tongue: proclaiming. *J. R. Rust*, 1849.
10. Speak, my tongue, the mystic glory. *J. D. Chambers*, 1852 and 1857.
11. Sing, O my tongue, the Body glorious. *R. N. Greenham*. In *The Ecclesiastic*, Jan., 1853; his *Manual of Devotions*, 1854; and his *Sermons of Kierke*, 1854.
12. Break we forth in high thanksgiving. W. Bright in his *Altararius and other Poems*, 1858.
13. My tongue, the mystic doctrine sing. *J. W. Russell*, 1849.
14. Sing, and the mystery declare. Ray Palmer, in *Scotia's Christ in Song*, 1869.
15. Let my tongue the mystery sing. *J. Wallace*, 1874.
16. Now, my tongue, the mystery singing. W. T. Brooke, in his *Churchman's Manual of Private and Family Devotion*, 1881.
17. Sing, my tongue, the joyful mystery. *J. D. Aspicion*, in *O. Bishop's Annals Sanctus*, 1884.

**Tantum ergo sacramentum.** This portion of the "Pange lingua," consisting of st. v. and vi., and sung in the office of the Benediction of the Blessed Sacrament, &c., as noted above, has been *tr.* by all the above-named translators, and each *tr.* is given as the conclusion of the original hymn. In a few instances the stanzas (v.-vi.) are given as a separate hymn in English, as in Latin. These include (1) Caswall's "Down in adoration falling," which appears in some Roman Catholic hymn-books for missions and schools; (2) a *tr.* in the *Altar Hym.*, 1884, in 2 st., the first being Caswall's altered, and the second the doxology from *H. A. & M.*, as "Down in lowly worship bending;" and (3) Neale's *tr.*, altered to "Bow we then in veneration," in the 1863 *Appendix to the Hymnal N.*

Dr. Neale's estimate of this hymn is well known. His words are so few and to the point that we may quote them here:—

"This hymn contains the second place among those of the Western Church with the *Psalm Regina*, the *Stabat Mater*, the *Jesu dulcis Memoria*, the *Ad Regiam Agni*

*Saper*, the *Ad supernam*, and one of two others, leaving the *Dei Fili* in its unapproachable glory." (*3rd. Hy. 3rd ed.*, 1867, p. 178.)

Concerning translations, and of his own in particular, he says:—

"Is [the hymn] has been a book of Ulysses to translate. The translation above given [his own] claims to other merit than an attempt to unite the best portions of the four best translations with which I am acquainted

—Mr. Wackerbarth's, Dr. Pusey's, that of the Leeds book, and Mr. Caswall's. — The great crisis of the translator is the fourth verse."

Before continuing Dr. Neale's remarks it will be well to give the original Latin of st. iv., which reads:—

Verbum caro, panem verum verbo carnem edidit,  
Fique sanguis Christi merum, etiam sensu edidit.  
Ad brassidum cor stercoroso sola fides sufficit."

Dr. Neale continues, "I give all the translations:—

(1) "God the Word by one word maketh

Very Bread His Flesh to be:

And whose that Cup partaketh,

Tastes the Fount of Calvary:

While the carnal mind forsaketh,

Faith receives the Mystery." (*Leeds H. Bk.*)

"Here the incarnation of the Word, so necessary to the antithesis, is omitted; and as exact a writer as S. Thomas would never have used the expression by one word.

(2) "At the Incarnate Word's high bidding,

Very Bread to Flesh did turn:

Wine became Christ's Life-blood-feeding:

And, if sense cannot discern,

Guileless spirits, never dreading,

May from Faith sufficient learn."

[Wackerbarth. Mr. Wackerbarth's l. 2 reads, "Bread to very Flesh," &c.]

"Here the antithesis is utterly lost, by the substitution of *Incarnate* for *made flesh*, and bidding for word, to say nothing of *Blood-feeding*, for *Blood*.

(3) "Word made Flesh! The Bread of nature,

Thou by word to Flesh dost turn:

Wine, to Blood of our Creator:

If no sense the word discern,

Yet the true heart proves so truster:

Faith unaided all shall learn." (*Pusey*.)

"Here the antithesis is preserved, though at the expense of the vocative case. And surely S. Thomas, in an exact dogmatical poem, would not have spoken of the Blood of our Creator, Mr. Caswall, following up the hint given by the last version, and substituting the opposite pronoun for the vocative, has given, as from his freedom of rhyme might be expected, the best version.

(4) "Word made Flesh, the Bread of nature

By a word to Flesh He turns:

Wine into His Blood He changes:

What though sense no change discerns,

Only be the heart in earnest,

Faith the lesson quickly learns."

"In both these last translations [*Pusey and Caswall*], however, the *panem verum* of S. Thomas is not given; and Mr. Caswall brings in the worse than unnecessary article—"By a word." [It must be noted that Dr. Neale must have quoted Caswall from memory or from some other source than Caswall's *eye* (*ibidem*, 1868, p. 112, where l. 2 reads, "By his word to Flesh He turns;" and l. 4, "Faith her lesson quickly learns." These readings of 1868 are repeated in Caswall's *eye*, *ibidem*, 1874, p. 42. 1868 Dr. Neale—revised Caswall, or did Caswall publish a text distinct from that in his *Liturgic Expositor*.]

"Since the first edition of my book [1861], *Hymns Ancient and Modern* have produced a translation put together from former ones, but nearer my own version than to any other. Their fourth verse is their weakest:—

Word made Flesh, True Bread He maketh

By His word His Flesh to be:

Wine His blood; which when we take

Meat from heaven thought to be free:

Faith alone, though sight forsaketh,

Shows true hearts the Mystery."

"It is needless to observe that the italicized line and a half is not in the original. — *Paraphrase*, too, is scarcely English. I have substituted an alteration of *Hymns Ancient and Modern* for my original l. 6th verse, ["Therefore we, before it bending"]

After this exhaustive criticism by Dr. Neale we must give his rendering of the same passage. It reads:—

“ Word made Flesh, by Word He maketh  
Very Bread His Flesh to be;  
Men in wine Christ's Blood partaketh,  
And if senses fail to see,  
Faith alone the true heart waketh,  
To behold the Mystery.”

These examples of translations could be increased to the total number known. The result, however, would be to add materially to the length of this article without increasing its historical value. [J. J.]

**Pange lingua gloriosi proelium certaminis.** *V. H. C. Fortunatus.* [*Passiontide.*] This is one of the finest of the Latin Mediaeval Hymns, and perhaps the best of its author. It has been sometimes, apparently without reason, ascribed to Claudianus Mamertus, who d. c. 474. In its full form it consists of 10 stanzas of unrhymed trochaic tetrameter verse. In some of the mss. there is added a doxology, but in very various forms. F. Leo in his ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 27, gives it from a St. Petersburg ms. of the 8th or 9th cent., two mss. of the 9th cent. in the Bibl. Nat. Paris (No. 1153, and Lat. 9347), &c. *Mone*, No. 101, prints it from a ms. of the 8th cent. now at Trier; a ms. at Trier of about the end of the 8th cent. or beginning of the 9th; a ms. of the 11th cent. at St. Gall, &c. It is found in a 10th cent. Mozarabic service book in the British Museum (Add. 30846 f. 70); in four mss. of the 11th cent. there, viz. two English *Hymnaries* (Harl. 2961 f. 240; Vesp. D. xii. f. 120 b); a Spanish *Breviary* (Add. 30848 f. 109), and a *Sequentiary* written at St. Gall (Add. 19768, f. 51 b), &c. Also in *Daniel*, i., No. 140, and iv. pp. 67, 353, from a Bern ms. of the 10th cent., and other sources. In his notes *Daniel* quotes the following stanza:—

“ Quando iudex orbis alto vectus axe venerat,  
Et crucis tue tropaeum inter astra fulserit,  
O sis anxilis asyllum et salutis aurora.”

Dr. Neale in translating this verse says it “seems ancient,” but the only source quoted by *Daniel* is the *Corolla Hymnorum*, Cologne, 1806. (The text of 1806, l. 3, reads, “Salutis anchora.”) From the Trier ms. of about the end of the 8th cent. *Mone* prints four additional stanzas, which are not by Fortunatus, but are probably of the 7th cent., and never really came into use.

The hymn very early came into extensive use, and is found in most Mediaeval *Breviaries* and *Missals*. In the older *Roman* (Venice, 1478), *Paris* of 1613, *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, it is appointed for use from Passion Sunday to Maundy Thursday; stanzas i.-v. being used at *Motins*; and vi.-x. beginning “*Lustra sex qui jam peracta*,” at *Lauds*. In the *Roman*, *Sarum*, and other *Missals*, it is appointed to be used on Good Friday at the Improperia (see “*Popule meus*”), stanza viii., “*Crux fidelis inter omnes*,” being first sung by the clergy, or as a solo, then st. i.-vii., ix., x. by the people; each stanza being followed by either the first, or second (“*Dulce lignum, dulce clavos*” part of st. viii.). The *Sarum*, *York*, *Aberdeen*, and other *Breviaries* also appointed st. viii.-x. (“*Crux fidelis*”) for the festival of the Invention of the Cross (May 3). In the *Roman Brev.* of 1632 it was altered, the first part beginning “*Pange lingua gloriosi laetram certaminis*” (an unfortunate change; for, as Dr. Neale points out, it is not to the glory of the termination of our Lord's conflict with the Devil that the poet would have us look, but to the glory of the struggle itself); and the second part beginning “*Lustra sex qui jam peregit*” (in the *Roman Brev.*, Antwerp, 1624, pt. ii. begins “*Lustra*

*sex qui jam peractis*”). The text of that revision, in *Daniel*, Newman's *Hymni Ecclesiae*, 1851, is also in the *Lat. Hys.* of 1851, p. 163 (from *Vesp. D. Sarum*, 1851, p. 84; *Hüssler*, Nos. 78, 79; *Königsfeld*, ii. pp. 147, 148; *Lat. Hys.*, 1876, p. 64; G. M. *Missiacensis*, 1888, p. 44 (from *Macgill's Songs of the Christian* and others).

We may add that stanza i. reference to the ancient battle of Christ was made from which sprang from a seed Tree of Life; this seed or 1 according to one version gives his expulsion from Paradise another version, given to 2 who guarded the Garden Mediaeval forms of this legend Gould's *Curious Myths of No. xv.*, “The Legend of 1 said that among the relics degunda for the Church at particle of the (so-called) further under *Vexilla Regis*). cross seems to be regarded figure, as the ship in which 1 ride over the waves of this tr after those waves have been s by the anointing oil that wounds of the Lamb of God.

The older text as above, *Breviary* text have both been English as follows:—

#### i. The Original text:—

(i.) *Pange lingua gloriosi proelium certaminis.*  
The first part of the hymn, stanza i. thus:—

1. Sing, my tongue, the glorious M. Neale, in his *Mediaeval Hymns*, in full. In the *Hymnal N.*, 1851, altered, and divided into the Nos. 23, 24 (see ii.), the second years among us dwelling.” I were given in *H. A. & M.*, 1861 alterations as, “Sing, my tongue battle,” and “Now the third plished.” This form together are both in other collections.

*cellaneous Poems*, 1869, it is given Keble, “Sing, my tongue, of glory

2. Sing the conflict great and glorious J. Blew, in his *Church Hymns & Tunes*, and in Rice's *Sel.* from the same,

3. Spread, my tongue, the wonder Mrs. Charles, in her *Voice of Song*, 1858, p. 133. Included in 1867.

#### Other translations are:—

1. Sing, my tongue, the glorious at *Hys.* for *Occasional Use in the Paris Peter*, in *Nottingham*, 1810.

2. Rehearse, my tongue, the glorious *Chambers*, 1852.

3. O my tongue! rehearse the glory. 1857.

4. Sing, my tongue, the war of glory. 1859.

5. Sing the Cross! the conflict telling. In *The Juvenile Miss. Mag. of the U. P.*, May, 1868, and his *Songs of the Christ Life*, 1876.

(ii.) *Lustra sex qui jam peracta*. In this is not headed as a separate translators, but in the hymn usually given as such:—

1. *Thirty years among us dwelling.* By J. M. Neale, as above.
2. *Six lustres past: His life in Ash.* By J. Chambers, in his *Psalter*, 1852.
3. *Years three ten had he, completing.* By W. J. Blew, as above, and *Nice's Sel.* therefrom, 1870.
4. *Till the thirty years were finished.* By Mrs. Charles, as above, and in the *People's H.*, 1867, as "When the thirty years were finished."

Other translations are:—

1. *Now are thirty ten years completed.* J. D. Chambers, 1857.
2. *Thirty years 'ere now fulfilling.* J. W. Hewitt, 1858.
3. *Thirty winters has he numbered.* H. M. Mayall, same as Pt. I. above.

#### ii. Roman Breviary Text:—

(1.) *Pange lingua gloriosi laurum certamina.* Of this text Pt. I. has been tr. thus:—

*Sing, my tongue, the Saviour's glory.* By E. Caswall, in his *Lyræ Catholice*, 1840, p. 111, and his *Hym. & Poem.*, 1873, p. 51. Found in a few collections in from 4 to 6 stanzas. In Schaff's *Christ in Song*, 1869, the opening line reads, "Sing, my tongue, the Saviour's battle," and several other changes by the editor are made in the text.

Other translations are:—

1. *Sing, O my tongue, the glorious crown.* *Primer*, 1706.
2. *Sing, O my tongue, devoutly sing.* *Divine Office*, 1763.
3. *O sing, my tongue, God's glory sing.* C. Keel.
4. *Sing loud the conflict, O my tongue.* J. B. Aylward.
5. *Sing, my tongue, with glowing accents.* T. J. Potter.
6. *Sing, my tongue, the glorious combat.* J. R. Betts, 1849.
7. *Sing, my tongue, the contest glorious.* H. N. Oxborn, in his *Servant of Servants*, 1854.
8. *Sing, my tongue, the glorious laurel.* J. Wallace, 1874.

Nos. 2-5 are in O. Shipley's *Annus Sanctus*, 1884.

(ii.) *Lustra sex, qui jam peregit, tempus implens corpora.* This has been tr. as:—

*Thus did Christ to perfect manhood.* By E. Caswall, as above. In a few hymn-books.

Other translations are:—

1. *Six lustres past, the Sabbath came.* *Primer*, 1706.
2. *Full thirty years were freely spent.* *Divine Office*, 1763.
3. *The thirty years have all been passed.* *Hym. J. Wallace*, 1874.
4. *Scarce six lustres are completed.* J. R. Betts, 1849.
5. *Scarcely the sweeten blossom wanting.* R. Campbell, 1858.
6. *Now full thirty years are past.* J. Wallace, 1874.
7. *Already thirty years have shed.* C. Keel.
8. *Now, when full thirty annual aere.* J. B. Aylward.

Of these trs. Nos. 2, 4, 5, 6, 7, 8, are in O. Shipley's *Annus Sanctus*, 1884.

#### iii. Canto.

Several cantos are in C. U. and are formed either from the two parts, or from two or more translations. These are:—

1. *See the destin'd day arise.* By Bp. R. Mant. This is a paraphrase or free tr. of portions of both parts. It appeared in his *Ancient Hymns*, &c., 1817, p. 52, in 7 st. of 4 l. (ed. 1871, p. 94). In its full or in an abbreviated form its use is extensive.

2. *Sing, O my tongue, devoutly sing.* In Murray's *Hymnal*, 1852, No. 43.

3. *Sing, my tongue, the Saviour's glory.* This, in Pott's *Hymns fitted to the O. of C. Prayer*, 1861, is compiled almost word for word from the tr. of both parts by E. Caswall, at l. iii. being from Pt. I. and tr. vi. from Pt. II. Its right designation is "A Canto from E. Caswall's

tr." It is given, with slight alterations, in the S. P. C. K. *Catholic Hymns*, 1871.

4. *All within a lovely manger.* In Kennedy, 1863, No. 577, Pt. II., is at l. i. from Caswall, and at ii. iv. from Neale.

5. *Sing, my tongue, the Saviour's triumph.* This is in the *Sorum*, 1868, No. 106, is at l. i. v. from Caswall, and at vi. viii. from Neale.

6. *Now the thirty years accomplished.* In the *Hymnary*, 1872, No. 230. In this cento st. i., iii. and v. are from Neale, and st. ii., iv. and vi. from Caswall.

7. *O the Cross, above all other.* In Johnson's *English Hym.*, 1861, No. 267.

8. *Faithful Cross! above all other.* This in the *Altar Hym.*, 1884, is Dr. Neale's tr. as above, with st. viii. as the opening of the hymn, and also as a chorus at the end of each of the other stanzas, and the addition of the stanza noted above as in the *Corolla Hymnary*, 1869, which Dr. Neale gave in his Notes as "When, O Judge of this world, coming."

When these various translations and cantos are all taken into account it is found that the use of this hymn in modern hymn-books is extensive.

[J. J.]

#### Paraclete, Tho. [Greek Hymnody, § xiv.]

*Parent of good, Thy works of might.* J. Foreest. [*Delight in God.*] Appeared in his *Hymns*, &c., 1782, p. 81, in 9 st. of 6 l., and entitled "Delight in God." It is used in an abbreviated form, from 6 st. in Dr. Alexander's *Augustine H. Bk.*, 1849, to 3 st. in the American Unitarian Hymn [and Tune] Book, Boston, 1868.

[J. J.]

**Park, Roswell, D.D.**, of the Protestant Episcopal Church, was b. at Lebanon, Connecticut, Oct. 1, 1807, and educated at Union College and West Point. Previous to receiving Holy Orders he was in the army, and also held the appointment of Professor of Chemistry in the University of Pennsylvania. He was ordained in 1843, was President of Racine College, Wisconsin (1852-59), Chancellor of the same College (1858-63); and Principal of a school in Chicago from 1863 to his death. He d. at Chicago, July 16, 1869. He pub. *Sketch of West Point*, 1840; *Pantheology*, 1841; *Handbook for European Travel*, 1853; and *Poems*, 1836. His best known hymn is for *Holy Communion*. It begins "Jesus spreads His banner o'er us," and was pub. in his *Poems*, 1836. It is in C. U. in G. Britain and America.

[F. M. B.]

**Park, Thomas, F.R.S.**, was b. in 1760 and d. in 1835. He was an engraver, but found more congenial work in literary pursuits. In addition to publishing *Nugæ Musæus*, an original work of prose and poetry, in 1818, he also edited a-veral works, including the *Works of J. Hammond*, 1805; *Works of John Dryden*, 1806; the *Works of the British Poets*, in 42 small volumes, 1808; *Poetical Works of Isaac Watts*, 1807, and others. His hymn:—

*My soul, praise the Lord, speak good of His Name, His merits record, &c. Ps. cix., or Universal Praise*, appeared in *Ps. & Hym. Selected from Various Authors, with Occasional Alterations, for Use of a Parochial Church*. By a Country Clergyman. Lond.: Palmer, 1807, p. 256, in 5 st. of 4 l. There is appended thereto the following note:—

"At the moment of closing this little collection I am



favoured with the above hymn from my obliging friend. This almost extemporaneous effusion of his peculiarly neat and poetic pen was excited by my expressing (in a letter soliciting some psalmic information) regret that I had only one set of words for Handel's simple, sublime tune for the 104th Psalm."

For these details we are indebted to Miller's *Singers and Songs of the Church*, 1869, p. 329. The opening line of this hymn is composed of the first two lines of W. Kethe's version of *Ps. civ.* in the *Old Version*, 1561. [J. J.]

**Parker, Matthew**, D.D., was b. at Norwich in 1504, and educated at Corpus Christi College, Cambridge, where he graduated in 1523. His appointments were many and influential, including that of Dean of Stoke, Chaplain to Queen Anne Boleyn and Henry VIII., Prebendary of Ely, Master of his College, Vice Chancellor of his University, and Dean of Lincoln. On the accession of Mary he was deprived of everything, and lived in obscurity till Elizabeth ascended the throne. In 1559 he was raised to the See of Canterbury. He d. in 1575, and was buried in his own chapel at Lambeth. His munificence is well known, as also his connection with the "Bishop's Bible." He was well versed in Saxon literature and Early English history; published several important works; and left his large collection of ancient mss. to his College. His *Psalter*, written in 1555 (see *Psalters*, Eng., § VII.), was printed without date (about 1560) and anonymously. This led Wood in his *Athenæ Oxonienses* to attribute the *Psalter* to John Keeper, of Wells Cathedral. This question of authorship is further discussed in *Psalters*, English, § IX. [J. J.]

**Parker, Theodore**, M.A., was b. at Lexington, Massachusetts, Aug. 24, 1810; laboured with his father as a farmer and mechanic; entered Harvard College in 1830, but continued his work at home and attended the College for examinations; attended the Divinity School from 1834 to 1836, and became pastor of the Unitarian congregation in West Roxbury, June 21, 1837. He received the degree of M.A. from his College in 1840. Changes in his theological views led him to undertake the pastorate of a congregation in Boston, in January 1846. He continued his writing, preaching, and lecturing till 1859, when bleeding at the lungs compelled him to seek relief in Europe. He d. at Florence, May 10, 1860. His publications were numerous, and have been republished in G. Britain. An extended list is given, together with 12 poetic pieces, in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875. His life has been published by Weiss, and by Frothingham. A few of his poetical pieces are given in American Unitarian hymn-books. These include:—

1. *In darker days and nights of storm. Almighty Love.* "Introduced in a sermon which Mr. Parker preached, entitled 'The Practical Effects of the Ecclesiastical Conception of God.'" In Putnam as above.

2. *O Thou great Friend of all the sons of men. Jesus the Way, the Truth, and the Life.* This in the original is a sonnet (see Putnam as above). Altered for use as a hymn it is widely used by American Unitarians; and is also given in some English hymn-books. [J. J.]

**Parr, Harriet**, was b. at York in 1828, and has published several works under the nom *de plume* of "Holme Lee," including *Maude*

*Talbot*, 1854; *Sylvan Hol Warp and Woof*, 1861; *M* 1867; and several other wo Parr is known to hymno only, viz:—

**Hear my [our] prayer. O heav**  
This beautiful and pathetic hymn *The Wreck of the Golden Mary*, man number of Charles Dick- 1866. The way in which the b; the story has been often told, i The story sets forth how the shi voyage to California, struck or passengers, taking to the boats, several days. To beguile the tim One of them, Dick Tarrant, a wil of his experiences, in which he as

"What can it be that brings a my mind? There's a child's by: to say at my mother's knee, who keeps running through my thought be; there was a little window by watch them at, a window in n Cheshire; and if I were ever afraid reading a good ghost-story, I wou til I fell asleep."

"That was a good mother of yo say that hymn now, do you thin like to hear it."

"It is as clear in my mind a mother was here listening to me," repeated

"Hear my prayer, O Heav: Ere we lay us down to:

Through the instrumenta it was included in the *New C Bk.*, 1859, No. 945, in 5 st. of it has reappeared in numer G. Britain and America. In s as in Thring's *Coll.*, 1882, i our prayer, O heavenly Fatl ology is added. Instead of ti Rev. W. J. Hall added the (written in 1873).

"Home of rest and peace u Whither turns my long Home from whence thro' Never more shall I dep

This addition was given in *Hymnal*, 1875. In the *Parish I* and 1875, it is a Morning hymn

"Praise to Thee, Whose hosts h Through the helpless hours of

**Parson, Elizabeth**, née of the Rev. W. Rooker (for ne Congregational Minister at Tav at Tavistock, June 5, 1812, a 1844 to Mr. T. Edgcombe P at Plymouth in 1873. Previo riage (from 1840 to 1844) Mr ducted a class for young men the vestry of her father's chap evenings, and to which was giv the "Willing Class," because th came "willingly." For this cl from 1840 to 1844 several hy which came into use through tions including the Baptist *Pr.* and others at a later date. A 18 of these hymns were collecte for private circulation by one scholars as *Willing Class Hymns*. part of these hymns have fou children's hymn-books, some fift having one or more therein. Fo "Saviour, round Thy footstol the most pathetic; and for prai round the throne are praising."

shall we render?" the most joyous. Mrs. Pison also wrote a few hymns for adults, which have been printed for private use only. In addition to those hymns separately associated (see Index) there are also the following H. U.:

1. Far above the lofty sky. *Praise.*
2. Father of spirits, we extol thee. *New Year.*
3. Mark! a distant voice is calling. *Mission.*
4. Mark! 'tis the Saviour calls. *The Invitation.*
5. Is there one heart, dear Saviour here? *Passiontide.*
6. Jesus, we love to meet. *Sunday.*
7. Lord, we bend before Thee now. *House Visitation.*
8. Prayer Meetings.
9. Lord, we stand before Thee throne. This is an altered form of No. 1.
10. Our Saviour's voice is soft and sweet. *Altitude.*
11. This is God's most holy day. *Sunday.*
12. Youthful, weak, and unprotected. *Self Dedication to Christ.*

[J. J.]

**Part in peace!** Christ's life was peace. *Sarah Adams, née Flower. [Close of Service.]* 1st pub. in her *Vivia Perpetua*, 1841, a dramatic poem, in five Acts, where it is given as the close of Act iii. The persecuted Christians are represented as meeting in "A cave of sepulchre, dimly lighted," where they learn that the edict is gone forth that they must perish. Before parting, possibly never to meet again, "they all sing":—

- "Part in peace! Christ's life was peace—  
Let us breathe our breath in Him!  
Part in peace! Christ's death was peace,—  
Let us die our death in Him!  
Part in peace! Christ promise gave  
Of a life beyond the grave.  
Where all mortal partings cease.  
Part in peace!  
(Acho.) "Peace!"

In Act v. it is sung again after Vivia's condemnation, with l. 2 changed to "Let us live our life in Him." This form is sometimes used as in the *Bap. Ps. & Hym.* 1858, where l. 8 is lengthened as "Holy brethren, part in peace." This last line is again altered in some collections to "Brethren, sisters, part in peace." The hymn is widely used. [J. J.]

**Part in peace! is day before us?** *Sarah Adams, née Flower. [Close of Service.]* This is altogether a different hymn from the above. It was contributed to W. J. Fox's *Hymns and Anthems*, 1841, No. 82, in 3 st. of 4 l. It is in several Unitarian collections. In the *American Unitarian Hymns [and Tunes] Book*, 1868, it begins with st. ii., "Part in peace! with deep thanksgiving." [J. J.]

*Παρθένε, σύμφη Χριστοῦ.* *St. Gregory of Nazianzus. [The Church of Christ.]* "An Admonitory Address to a Virgin," pub. in various editions of his *Works*, and also found in the *Anti. Græco Carm. Christ.* 1871. From the latter Mr. Chastfield made his tr., "O bride of Christ on high," publishing the same in his *Songs & Hymns*, &c., 1876, p. 125, in 250 lines. The original dates 924-989. [*Greek Hymnody*, § iv.] [J. J.]

**Parvum quando cerno Deum.** [*Christ-mas.*] This hymn is found in the *Sirinas Symphonice*, Cel. gno, 1678, p. 41, the *Psalterium cantuum catholicarum*, Cologne, 1722, p. 50; and in the *Hymnologia Sacra*, Münster, 1753, p. 53. Also in *Daniel*, ii. p. 342, headed "The Mother with the Son." It is a Christmas Hymn of the Blessed Virgin and her Child.

It may be remarked that it ends with a venerated aspiration for the personal fulfilment (in a spiritual and mystical sense) of Ps. cxviii. 3-5—arrows, or even one of them, desired to be discharged at one's own heart, such as the young child could discharge at the heart of his mother. *Tr. as:—*

1. *Oh as Thou, my infant Saviour.* By E. Carwell, in his *Mystic of Mary*, &c., 1895, p. 289, and his *Hymns & Poems*, 1873, p. 149. It is in use in a few Roman Catholic hymn-books.

2. *When within His Mother's arms.* By E. A. Washburn, 1868, and included in Schaff's *Christ in Song*, 1869.

3. *When I view the Mother building.* By H. H. Bramley, in *Stainer and Bramley's Christmas Carols*, &c., [W. A. S.]

**Peace is her day of grace.** *J. Keble. [Christ Weeping over Jerusalem.]* The poem from which this is taken is dated 1819, and was given in Keble's *Christian Year*, 1827, in 6 st. of 8 l. for the 10th S. after Trinity. The hymn, No. 195, in Hall's *Mitre H. B.*, 1836, is composed of st. i., based upon the first part of Keble's poem, and st. ii.-iv. from the two concluding stanzas of the poem. [J. J.]

**Pastore percusso, minas.** *Guillaume de la Broetiere. [Conversion of St. Paul.]* This hymn was given in the *Classic Breviary*, 1686, p. 914, and in the *Paris Breviary*, 1736, as the hymn at 1st and 2nd Vespers on the Feast of the Conversion of St. Paul. It is also in several later French Breviaries; J. Chantrel's *Hym. of the Primitive Church*, 1837, No. 85, with omission of st. iii., iv.; and Card. Newman's *Hymns Ecclesiae*, 1838 and 1865, in full. *Tr. as:—*

1. *The Shepherd slain, the wolf returns.* By J. Chandler, from his Latin text as above, in his *Hym. of the Prim. Church*, 1837, p. 96. It was included in *Obitknow's Hymns*, 1850, and others.

2. *The Shepherd smitten is, and is.* By I. Williams, in his *Hym. fr. from the Parisian Breviary*, 1839, p. 176. It is used in an abbreviated form. In *Johnson's English Hym.*, 1861, No. 210, it begins, "The Shepherd smitten and laid low." The rendering in W. J. Blew's *Church Hym. and Tune Bk.*, 1892-55, "The spoiler fierce is lying low," is mainly from this tr., beginning with st. v.

3. *The Shepherd now was smitten.* By F. Pott, in his *Hym. fitted to the Order of Common Prayer*, 1861, the *People's H.*, 1867, and others. In one or two American books, st. vi.-viii. are given as "Christ's foe becomes His soldier." The alterations in *H. A. & M.*, 1861 and 1875 were by the Compiler.

4. *O Lord, Thy voice the mountain shakes.* This, in the *Hymnary*, 1872, is adapted from I. Williams's tr. as above, with a change in the order of stanzas, and several alterations.

**Translations not in C. U.:**  
1. *Smitten is the Shepherd good.* R. Campbell, 1856.  
2. *They smite the Shepherd: fired with wrath.* J. D. Chambers, 1868. [J. J.]

**Pater superni luminis.** *Cardinal Belarmine. [St. Mary Magdalene.]* Included in the *Roman Breviary*, Venice, 1603, f. 445, as the hymn at Vespers on the festival of St. Mary Magdalene (July 22), and repeated in later eds. It is said to have been written while with Cardinal Silvio Antoniano he was spending a holiday in the country at Frascati, as the guest of Pope Clement VIII.; the Pope

having proposed to them to see which could compose the best ode in honour of St. Mary Magdalene. The text is in *Daniel*, iv. p. 305, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. *Father of celestial Light.* By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 121. This is in C. U. without alteration; and also slightly changed, as, "Thou that art celestial Light," in the *Hymnary*, 1872.

2. *Father of Light! one glance of Thine.* By E. Caswall, in his *Lyra Catholica*, 1849, p. 162, and his *Hys & Poems*, 1873, p. 88. This is given in some hymn-books without alteration, and in others as "O Lord of Light, one glance of Thine."

Other *tra.* are:—

1. Father of light, that shines above. *Primer*, 1615.
2. Sweet Father of supernal light. *Primer*, 1685.
3. Bright Parent of celestial Flame. *Primer*, 1706.
4. O Father of supernal light. *D. French*, 1839.
5. O Father of resplendent light. *J. Wallace*, 1874.

[J. M.]

**Patrick, St.**, the 2nd Bishop and Patron Saint of Ireland, was s. of Calpurnius, a deacon, and grandson of Potitus, a presbyter, and great grandson of Odissus, a deacon, was b. most probably near Dumbarton, in North Britain, in 372. According to his epistle to Coroticus, his father was also a decurio, a member of the local town council, and a Roman by descent. Hence probably the name Patricius. St. Patrick alludes in *Coroticus*, § 5, to his having been originally a freeman, and of noble birth. His birthplace is termed in his *Confession*, § 1, Bannavem Taberniæ. Some have identified that place with Boulogne-sur-Mer, in France. His mother's name was Concessa, said to have been sister of St. Martin of Tours. According to Tirechan's *Collections* (circa A.D. 690), Patrick had four names—(1) *Magonus*, which Tirechan explains by *clarus, illustrious*; (2) *Succat (Succetus)*, *god of war, or brave in war*, said to have been his baptismal name; (3) *Patricius*; and (4) *Cothraige* (Cothrighe), given because he had been a slave to four masters. At the age of 16 he was carried off with many others to Ireland, and sold as a slave. There he remained six years with Milcho, or Miliuc. He was engaged in feeding cattle (*pecora*), though the later writers say that he fed swine. In his captivity he became acquainted with the Irish language. His misfortunes were the means of leading him to Christ, and he devoted himself to prayer, and often frequented, for that purpose, the woods on Mount Slemish. Having escaped after six years, he spent some years with his parents, and then was stirred up, when still a youth (*puer*), to devote himself to the evangelisation of Ireland. According to Secundinus's Hymn (St. Sechnall), which is probably not much later than the age of St. Patrick himself, the saint received his apostleship "from God," like St. Paul. No reference is made in that hymn, or in the later so-called Hymn of St. Fiacc, to any commission received from Pope Celestine, as is asserted by later writers. St. Patrick does not in his own writings allude to the external source whence he obtained ordination, and, as he speaks of his Roman descent, it would be strange for him not to have mentioned his

Roman consecration, if i  
From some "sayings" of  
separate page of the *Boo*  
probable that he travelled  
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high probability of his havi  
life as a martyr for Christ.  
Patrick's mission is not ce  
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was most probably about A.D.  
month of his death (March 17  
[466] is mentioned in the *Bo*

St. Patrick's claim to a r  
tionary is associated with the  
or "Breastplate," a history  
subjoin.

1. St. Patrick's Irish Hy  
in Tirechan's *Collections* (A.  
directed to be sung in "all  
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ticum ejus scotticum semper  
a proof that it was at that  
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spond entirely with the circ  
which St. Patrick visited Tara  
although all the ancient bio  
Patrick (with the exception o  
sion, and of Secundinus's Hym  
as a worker of miracles, and  
formed miracles at Tara, ther  
such a fact in St. Patrick's H  
ther, the phrase, "creator of  
twice occurs in it, according  
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another fact that, "my God's  
doom," or "judgment of my G  
ing to the ancient biographi  
Patrick's favourite expressions.

2. The first notice of the  
present time of an ancient  
Patrick's "Hymn or Breastpla  
known by the late Dr. Petrie in  
Tara, pub. in the *Transactions*  
Irish Academy, 1839, vol. xvii  
gave the original in Irish charac  
lineary Latin version and an E  
himself, together with copious  
Petrie found the original in the  
orum, in the Library of Tri  
Dublin (*ir. E. 4, 2, fol. 19b*).  
respecting its primary use by the  
he recited it on Easter Sunday, w  
ing to encounter the druidical fire

with their pagan king, Laoghaire, and his court, at Tara, the royal residence." (*Lyrn Hibernica Sacra*, 1878, p. 2.)

3. Dr. Todd in his work *S. Patrick, Apostle of Ireland*, 1894, gives a metrical rendering of the "Brenastupla," which begins:—

"I bind to myself to-day,

The strong power of an invocation of the Trinity,  
The faith of the Trinity in Unity,  
The Creator of the elements."

The *tr.*, which extends to 78 lines, was mainly the work of Dr. Whitley Stokes. A more correct version by the same scholar is given in the Rolls' edition of the *Tripartite Life*, 1887; and that revised version, with a few modifications, accompanied with critical notes, explanatory of the alterations made on the former version, is given in the 2nd and 3rd editions of the *Writings of St. Patrick*, by Dr. C. H. H. Wright. Dr. Whitley Stokes, therefore, is to be regarded as the real translator from the original Irish. Dr. Petrie's translation, though highly meritorious as a first attempt, has been proved in many particulars to be erroneous. There is no mention of Tara in the hymn. An uncertainty yet exists as to the meaning of a few words.

4. In Dr. W. MacLachlan's *Lyrn Hibernica Sacra*, 1878, Dr. Todd's *tr.* was re-printed (with notes), together with a second *tr.* by James Clarence Mangan, the opening lines of which are:—

"At Tara to-day, in this awful hour,

I call on the Holy Trinity!

Glory to Him Who reigneth in power,

The God of the elements, Father, and Son,

And Paraclete Spirit, which Three are the One,  
The everlasting Trinity."

5. A popular version of the hymn for congregational use was written by Mrs. Cecil F. Alexander, for St. Patrick's Day, 1889, and sung generally throughout Ireland on that day. The opening lines are:—

"I bind unto myself to-day

The strong Name of the Trinity,

By invocation of the same,

The Three in One and One in Three.

"I bind this day to me for ever,

By power of faith, Christ's Incarnation;

His baptism in Jordan river;

His death on Cross for my salvation;

His bursting from the spiced tomb;

His rising up the heavenly way;

His coming at the day of doom;

I bind unto myself to-day."

Mrs. Alexander's version is given, along with that of James Clarence Mangan, in the *Appendix to the Writings of St. Patrick*, edited by Dr. C. H. H. Wright (R. T. S.), 1889.

6. Another metrical version of this hymn was given in the *Irish Ecclesiastical Gazette* for April 5, 1889. It is by Joseph John Murphy, and the opening lines are:—

"I bind as earnest on my breast

The Threefold Name wherein I call,

Of Father, Son, and Spirit blest,

The Maker and the Judge of all."

7. The *tr.* in Stokes and Wright's edition of St. Patrick's writings was set to music as a cantata by Sir R. Stewart, and was performed for the first time in St. Patrick's Cathedral, Dublin, on St. Patrick's Day, 1888.

8. Mr. Thomas French, Assistant Librarian of Trinity College, Dublin, writes as follows respecting this hymn:—

"The six called the 'Liber Hymnorum' belonged to Art. Umber, and forms one of the volumes of the

Umber Collection now in the Library of Trin. College, Dublin. There is no interlinear Latin *tr.* in the original. It was given by Petrie in his account of the hymns 'for the satisfaction of the learned.' (The St. Patrick authorship is) tradition only, so far as I know. Dr. Todd in his *S. Patrick, Apostle of Ireland*, p. 428, says: 'It is undoubtedly of great antiquity, although it may now be difficult, if not impossible, to adduce proof in support of the tradition that St. Patrick was its author. . . . Petrie and Todd make the age of the MS. 9th or 10th cent. Whitley Stokes 11th or 12th.'

We may add that St. Patrick's Latin works were pub. by Sir James Ware, 1656, in the *Acta Sanctorum of the Bollandist Fathers*, 1608, by Villanueva, 1835, and by others, as R. S. Nicholson, 1868, Miss Cusack, 1871, and, above all, by Dr. Whitley Stokes, in the Rolls' Edition of the *Tripartite Life*, 1887. The latter three works contain also translations. *Tr.* of the whole, or a portion of St. Patrick's writings, have been pub. by Rev. T. Olden, 1876; Sir S. Ferguson, *L.L.D. Transactions of Royal Irish Academy*, 1885, and more completely in the *Writings of St. Patrick*, edited by Prof. G. T. Stokes and Dr. C. H. H. Wright, 1st ed. 1887, 2nd ed. 1888, 3rd ed., edited, with notes critical and historical, and an introduction by Dr. C. H. H. Wright revised and enlarged. London: Religious Trist Soc., 1889. [C. H. H. W.]

**Patris aeterni Soboles canova. Charles Guet.** [*Dedication of a Church.*] This hymn is appointed for use at Lauds on the Feast of the Dedication of a Church, in the *Sens Breviary*, 1702; the *Paris Breviary*, 1736; and later French Breviaries. It is based on the "Christe cunctorum" (p. 216, B.). The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. O Word of God above. By I. Williams, in the *British Magazine*, July, 1837, vol. xi, p. 33, and again in his *Ilya. tr.* from the *Parisian Breviary*, 1839. This *tr.* is rarely found in its original form. In 1852 it was given, much altered, in Murray's *Hymnal* as No. 89. This was the received text until 1861, when the Compilers of *H. A. & M.* produced another text, which superseded both it and the original. This text is thus composed: st. i., Williams; ii., Murray, altered by the Compilers; iii., *tr.* Compilers; v., vi., Murray; vii., Murray and the Compilers. This cento is the most popular form of the text, but the wording of st. ii. has undergone several changes.

2. Jesus, most loving God. This rendering is in the *Hymnary*, 1872, and is attributed in the index to "I. Williams." Of I. Williams's *tr.* three lines only are found in the hymn, and these are in the doxology. The rest of the hymn is the text of I. Williams rewritten.

To translate the *crux* of this hymn has been st. ii., which reads:—

"His sacri fontis latices ab orbe  
Indit purgant maculas carnis;  
Hic et infundit nova spiritalia Christa  
Christus coelestis."

I. Williams translated this:—

"There dwells in this deep fount  
Ainching souls to love,  
And from beneath this holy mount  
Goes forth the healing wave."

In Murray's *Hymnal*, 1852, it reads:—

"Grace in this Font is stored  
To cleanse each guilty child;  
The Spirit's blast astringing poured  
Brightens the once defiled."

This is changed in *H. A. & M.* to:—

"Here from the Font is poured  
Grace on each sinful child;  
The blest Anointing of the Lord  
Brightens the once defiled."

The rendering in the *Hymnary* is:—

"Here in the Font are streams  
To cleanse the sin-defiled:  
Here God the Spirit with His strength  
Endows the new-born child."

In addition to this stanza Williams's *tr.* of st. v. and vi. have been either subjected to great changes, or superseded altogether. They have not however the same doctrinal importance as st. iv. [J. J.]

**Patris Sapientia, veritas [bonitas] divina.** [*Passiontide.*] This is the best and most popular of the metrical Hours of the Passion of our Lord, which were commonly used in mediæval times. It is probably of the 14th cent., and consists of 8 stanzas, viz. one each for *Matins, Prime, Terce, Sext, None, Vespers, and Compline*, with the concluding stanza—

"Has horas canonicas cum devotione  
Tibi Jesu recole pia ratione,  
Ut sicut tu passus es poenas in agone,  
Sic labore consonans consors sim coronæ."

*Mone*, No. 82, gives it from a Reichenau ms. of the 14th cent. (where it is ascribed to Pope Benedict XII., who d. 1342); a ms. of the 14th cent. at Coblenz (where it is ascribed to Pope John XXII., who d. 1334); a ms. of the 14th cent. at Lichtenthal (where it is ascribed to Aegidius, Abp. of Bourges, who d. 1316), and other sources. It is in a ms. of the 15th cent. in the British Museum (Harl. 2951, f. 132), a ms. c. 1400, in the Bodleian (Bodl. 113, f. 40 b, &c.), a ms. of the 14th cent. in the Bodleian (*Liturg. Misc.*, 251, f. 151 b), and others. The text will also be found in *Daniel*, i., No. 483; *Wackernagel*, i., No. 267; Neale's *Hy. Eccl.*, 1851, p. 137; *Büssler*, No. 115; *Königsfeld*, ii. p. 318. *Tr.* as:—

**Circled by His enemies.** By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 65 (with a note), and in the *People's H.*, 1867. Of this *tr.* st. i.-iii. and part of vii. were given in J. D. Chambers's *Lauda Syon*, 1857, pp. 168-170, the rest of the *tr.* therein being by Mr. Chambers.

**Other *trs.* are:—**

1. He that is the great profounde Sapience. *Sarum Prymer*, Paris, 1532.
2. The wisdom of the father, and truth divyne besyde. *Primer*, 1604.
3. The Father's wisdom deepe. *Primer*, 1615.
4. The Father's wisdom, Truth divine. *Primer*, 1684.
5. As night departing brings the day. *Primer*, 1706.
6. The wisdom of the heavenly Father, Truth divine. *D. French*, 1839.
7. 'Twas at the solemn Matins'-hour. *J. D. Aylward*, in *O. Shipley's Annus Sanctus*, 1854.

This hymn has often been *tr.* into German, and through the following has passed into English, viz.:—

**Christus, der uns selig macht.** A free *tr.*, by M. Weise, in the *New geseng Buchten*, Jung Bunzlau, 1531, and thence in *Wackernagel*, iii. p. 259, and the *Env. L. S.*, 1851, No. 29. The *trs.* of this are:—  
(1) "Christ, by whose all-saving Light," by J. C. Jacobi, 1725, p. 1 (1732, p. 24). (2) "Christ our blessed Saviour," as No. 253 in pt. II., 1746, of the *Moravian H. Bk.*, 1742. In the eds. 1769, 1789, 1801 it begins: "Christ, who saves us by His cross." In later eds. two stanzas are continued, viz.: st. vi., "When the Lord of Glory died" (1849 No. 987), and st. viii., "Grant, O Christ, my God and Lord" (1886, No. 101). (3) "Christ

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Eventually he became a monk at Monte Cassino, where he d. circa 739. He was the author of several works, including *De Gest. Langobardorum*. His hymn, "Ut quant laus resonare fibria," in three parts, is annotated in full under U.

[J. J.]

**Paule doctor egregie.** *St. Peter Damian*. [St. Paul.] In *Damian's Opera*, Paris, 1642, vol. iv. p. 11, entitled "On St. Paul the Apostle." Also in *Daniel*, i. No. 135; *Migne*, vol. 145, col. 942; *Baner*, No. 82, 83. In the *Hymnal N.*, 1854, the tr. is headed *Tulsa Domini* (q.v.) in error. Tr. as:—

**Let Gentiles raise the thankful lay.** By J. M. Neale, in the *Hymnal N.*, 1854, No. 87, with the omission of st. ii. This is given in the *Hymnary*, 1872, as "To Thee, O God, we Gentiles pay," and in the *Antiphon and Grad*, 1880, and the *Hymner*, 1882 (with a tr. of st. ii.) as "From thee, illustrious Teacher, Paul." [W. A. S.]

**Payson, Elisabeth.** [Frestia, E.]

**Peabody, Oliver William Bourne**, twin-brother of W. B. O. Peabody (see below), was b. at Exeter, New Hampshire, July 9, 1799; educated at Harvard College; followed the legal profession for a time; wrote for the press; was Professor of English Literature in Jefferson College, Louisiana (1842); and finally Unitarian Minister at Burlington, Vermont, where he d. July 5, 1847. [J. J.]

**Peabody, William Bourne Oliver**, D.D., twin-brother of the above, was b. at Exeter, New Hampshire, July 9, 1799, and educated in his native town and at Harvard College. Leaving Harvard in 1817, he taught for a year at an academy in Exeter, and then proceeded to study theology at the Cambridge Divinity School. He began to preach in 1819, and became the Pastor of the Unitarian Congregation at Springfield, Massachusetts, in October, 1820. This charge he held to his death on May 28, 1847. His *Memoir* (written by his brother) was pub. with the 2nd ed. of his *Sermons*, 1847; and his *Literary Remains* followed in 1850. "He was a man of rare accomplishments, and consummate virtue," whose loftiness of character impressed many outside his own sect. In 1823 he published a *Poetical Catechism for the Young* to which were appended some original hymns. He also edited the *Springfield Collection of Hymns for Sacred Worship*, Springfield, 1833. A few of his hymns also appeared in that collection. His hymns in C. U. are:—

1. Behold the western evening light. *Death of the Righteous, or Autumn Evening*. Pub. in his *Collected*, 1823, in 6 st. of 4 l., and again in his *Springfield Coll.*, 1833, No. 464. It is in C. U. in its original form; also as altered by George Russell in the *Rep. Ps. & Hym.*, 1838, where it reads "How softly on the western hills."

2. God of the earth's extended plains. *Hymn of Nature*. This is in *Greenleaf's Poets and Poetry of America*, in 6 st. of 4 l. This is thought by some to be the production of his brother Oliver (see above); but *Putnam* assigns it to William. It is given abbreviated in a few collections. The hymn "God of the rolling orb above," in the Boston Unitarian *Hym.* [and *Psalms*] 1840, and others, begins with st. v.

3. O when the hours of life are past. *The Hereafter*. This hymn, in 6 st. of 4 l., was given in his *Catechism*, 1823, as the Answer to "Question xlv. What do you learn of the Future State of Happiness?" It is in use in its original form, and also altered as "When all the hours of life are past."

4. The moon is up: how calm and slow. *Evening*. A poem rather than a hymn, in 6 st. of 4 l., appended to his *Catechism*, 1823.

5. When brighter suns and milder skies. *Spring*. Appended to his *Catechism*, 1823, in 6 st. of 4 l.

The full texts of all these hymns are in *Putnam's Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875. [F. M. B.]

**Peace be on this house bestowed.** *C. Wesley*. [*Household Peace desired*.] This hymn, although beginning in a similar manner and on the same subject as the next below by Wesley, is altogether a different hymn. It was pub. in the *Hym. & Sac. Poems*, 1742, p. 157, in 3 st. of 8 l., and entitled "The Salvation." (*P. Works*, 1808-72, vol. ii. p. 219.) It was included in the *Wes. H. Bk.*, 1780, No. 467, and has since passed into several Methodist collections. [J. J.]

**Peace be to this habitation.** *C. Wesley*. [*Household Peace desired*.] This is No. 35 of his "Hym. for Believers," which appeared in *Hym. & Sac. Poems*, 1749, vol. ii., in 6 st. of 8 l., and headed "On entering an House." (*P. Works*, 1808-72, vol. v. p. 53.) It is not in C. U. in its full form, but as follows:—

1. Peace be to this habitation. This, as given in *Cottrell's Sel.*, 1819, No. 336, was composed of st. i., ii. from this hymn (st. i. and vi.) altered, and st. iii. from J. Newton ("May the grace of Christ our Saviour"). This text, with slight changes, and the omission of the stanza from J. Newton, was handed down to modern hymn-books through Montgomery's *Christian Psalmist*, 1824; *Conger's Cong. H. Bk.*, 1836; the *Psalm. Ps. & Hym.*, 1848, and others. The doctrine in W. F. Stearns's *Hym. for Church and Home*, 1872, is *Conger's* "Praise the God of all creation," which appeared in the *Cong. H. Bk.*, 1836, No. 552. It gives a stately finish to the hymn.

2. Peace be to this sacred dwelling. This, in the American *Southey H. Bk.*, 1836, and others, is *Cottrell's* st. i., ii., as altered in Montgomery's *Christian Psalmist*, 1823, again slightly altered to adapt it to the better for Public Worship.

3. Peace be to this congregation. This is No. 2 with further changes. It is No. 35 in the American Unitarian *Hym. of the Spirit*, 1864. The alteration of the first line is found in some of the earliest editions of the *Lady Huntington collection*.

As these forms of the text are in extensive use, and as they differ somewhat widely from Wesley, we append st. i. and vi. of his original:—

—Peace be to this habitation!

Peace to every soul herein!

Peace, the forerunner of salvation,

Peace, the voice of angels' joyous din,

Peace that speaks its heavenly Giver,

Peace to earth's unknown unknown,

Peace Divine, that lasts for ever,

Here erect its glorious throne!

—Prince of peace, if Thou art near us,

Fix in all our hearts Thy house,

By Thy last appearing cheer us,

Quickly let Thy kingdom come:

Answer all our expectation,

Give our raptured souls to prove

Glorious, uttermost salvation,

Heavenly, everlasting love!"

4. Visit, Lord, this habitation. In the *Philadelphia Sel. of Hymns*, 1861, this is composed of Wesley's st. i., ii. 1-4; st. iii. ii. 1-4; and st. vi. slightly altered.

[J. J.]

**Peace, doubting heart, my God's I am.** *C. Wesley*. [*Peace with God*.] 1st pub. in *Hym. & Sac. Poems*, 1739, p. 153, in 7 st. of 6 l., and based upon Isaiah xlii. 1-3. (*P. Works*, 1808-72, vol. i. p. 135.) It was given in full in the *Wes. H. Bk.*, 1780, No. 204, and subsequently in other Methodist collections. In addition it is found in some

Church of England hymn-books in 5 st., a form given to it in Toplady's *Ps. & Hys.*, 1776. From it also the following hymns are derived:—

1. *For ever nigh me, Father, stand.* This in Martineau's *Hymns*, 1846 and 1873, is composed of st. iv., ii. and vi. slightly altered.

2. *Still nigh me, O my Saviour, stand.* This, in the *Bap. Sel. of Hymns*, 1838, No. 321, and the *Bap. Ps. & Hys.*, 1858, No. 427, is a cento, st. i. being st. iv. of this hymn, while st. ii. is st. xvi. of J. Wesley's tr. from the German "Jesu, Thy boundless love to me."

G. J. Stevenson's note on Wesley's hymn in his *Meth. H. Bk. Notes*, 1883, p. 209, is of more than usual interest. [J. J.]

**Peace, perfect peace, in this dark world of sin.** *Bp. E. H. Bickersteth.* [*Peace.*] Written in 1875, and first printed in a small tract of five hymns (all by Bp. Bickersteth), entitled *Songs in the House of Pilgrimage* (Hampstead, J. Hewetson, M.D.), in 7 st. of 2 l. It is based upon the text, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee," Isaiah xvi. 3. It was given, without alteration, in the *H. Comp.*, 1876; and has been repeated in numerous collections. It is also in the author's *From Year to Year*, 1883. In 1884 Bp. Bickersteth issued it, together with a companion hymn in the same metre on Prayer, printed on cardboard, as *Prayer and Peace* (Lond. Sampson Low). The hymn on Prayer begins "Pray, always pray, the Holy Spirit pleads." This was given in the author's *Octave of Hymns*, 1880, No. 1. [J. J.]

**Peace that passeth understanding.** *J. Montgomery.* [*For Peace.*] This hymn is dated on the original ms. ("M. MSS.") "Sept. 20, 1837," and is indexed as having been copied and sent to many persons. The earliest printed form with which we have met is in Montgomery's *Original Hymns*, 1853, No. 245, in 3 st. of 8 l., and entitled "Invocation to Peace." It is in *Kennedy*, 1863, and other collections. [J. J.]

**Pearce, Samuel**, s. of a silversmith at Plymouth, was b. in that town, July 20, 1766. Early in life he joined the Baptist Church in Plymouth, and, showing gifts for the ministry, was invited to preach. After a course of study at the Baptist College, Bristol, he became, in 1790, pastor of the Baptist congregation in Cannon Street, Birmingham. There his ministry was remarkably successful; but after a brief and bright course he d. on Oct. 10, 1799. He was strongly disposed to foreign mission work, and was one of the founders of the Baptist Missionary Society, in 1792. His *Memoirs*, by A. Fuller, was pub. in 1800. Embodied in the *Memoirs* were eleven poetical pieces. In the 2nd ed., 1801, these pieces were grouped together at the end of the *Memoirs*. He is known to hymnology through the following hymns:—

1. *Author of life, with grateful heart.* *Evening.* This in the *Meth. Free Church S. S. H. Bk.*, 1860, is the original with the omissions of st. iii.; that noted on p. 98, l. is a cento for "Morning." Both are from the *Memoirs*, 1800.

2. *God of our lives, our morning song.* *Morning.* From the *Memoirs*, 1800, into the *Meth. Free Church H. Bk.*, 1860, with the omission of st. ii.

3. *In the floods of tribulation.* *In Affliction.* His "Hymn in a Storm," in the *Memoirs*, 1800, in 4 st. of 10 l. In the 10th ed. of Rippon's *Bap. Sel.*, 1800, it is

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Court of Exchequer, was b. in Merriam Square, Dublin, Feb. 5, 1816. He resided for a time in educational purposes at Wesley College, near Bristol, and then at Levens Farmhouse, near Kendal, Westmoreland. He entered Trinity College, Dublin, in Feb. 1832, and graduated B.A. in 1840. Taking Holy Orders in 1841, he became curate of Ballymacnagh, diocese of Kilmore. In July, 1844, he was preferred to the Vicarage of Mellifont, near Drogheda. In 1848 he removed to England, where he held successively the incumbency of Trinity Church, Walton, Aylesbury, 1848; of Christ Church, Barnet, 1852; and of St. Jude's, Midway Park, 1864. He d. April 30, 1878. His great work at Barnet and at Midway—the Conferences began at the former and continued at the latter place—the large religious and charitable organizations which he instituted and superintended, are matters of history. Full details are given of the rise and progress of these and his other works in his *Life and Letters*, 1878. His hymns were written mainly for the Barnet and Midway "Conferences," and were pub. sometimes as leaflets, and again, as for the Conference of 1875, as *Hymns Original and Selected*, By W. F. In this pamphlet there are 25 of his compositions. In the latter part of 1878 his *Original Hymns and Thoughts in Verse* was pub. posthumously. This work contains 71 pieces, but few of which are dated. Of these the following are given in a few hymn-books:—

1. And may I truly tread. *Divine Worship*.
2. Help us, O Lord, to praise! *Praise*.
3. How shall we praise Thy name. *Christian Communion*. From this "O for ten thousand harps," is taken.
4. Jesus, in Thy bliss name. *Church Conference*.
5. Jesus, stand among us. *Divine Worship*.
6. My blessed Jesus, Thou hast taught. *Self Communion*.
7. O God of glorious majesty. *For Retreats or Quiet Days*.
8. O haste Thy coming kingdom. *The Second Advent desired*.
9. O holy, holy Father. *Divine Worship*.
10. O Lord, with one accord. *Divine Worship*.
11. O Saviour! we adore Thee. *Jesus the Faithful One*.
12. Once more with chartered joy. *Divine Worship*.
13. Praise God, ye seraphs bright. *Praise*.
14. Thousands and thousands stand. *Communion of Saints*.
15. You shining there is nearer. *Heaven Anticipated*.

Mr. Pennefather's hymns possess much beauty and earnest simplicity; are rich in evangelical sentiment and doctrine; and are much more musical than is usual with lyrics of their class. They deserve greater attention than they have hitherto received. [J. J.]

**Pentecostarian Chorosynon, The.** [*Orisk Hymns*, § xiv.]

**People of the living God.** *J. Montgomery*. [*On Turning to God*.] In Hatfield's *Poets of the Church*, N.Y., 1884, p. 440, the author says, "At the close of 1814, he [Montgomery] was publicly recognised, at Fulneck, as a brother in the Lord, and a member of the [Moravian] Society. It was in all probability on this occasion that he wrote his beautiful and popular hymn beginning with 'People of the living God.' This uncertainty in Hatfield's *English Hymns*, N.Y., 1886, p. 455, where he says, "This hymn describes Montgomery's feel-

ings at the prospect of being readmitted to the Moravian communion at Fulneck, November 4th, 1814." In Holland's *Memoirs of Montgomery*, pub. in 1854, the full details of Montgomery's application to the Moravian community at Fulneck, the consent of the authorities there, and his admission in Dec., 1814, are given, but neither there nor elsewhere in the *Memoir* is any reference made to this hymn. The original ms. is not amongst the *ms. nss.*, nor is there anything at our command which can fix the date of its appearance until 1819, when it was included in Cotterill's *Sol.* as No. 160, in 3 st. of 8 l., and headed, "Choosing the portion of God's heritage." Although therefore we cannot say positively, with Duffield, that it was written at the period when Montgomery joined the Moravians at Fulneck, in Dec., 1814, yet we are prepared to admit with Hatfield that it was in all probability written at that time. The text was repeated from Cotterill's *Sol.* in Montgomery's *Christian Psalmist*, 1825, No. 466, and in his *Original Hymns*, 1855, No. 51. The use of this hymn is extensive. [J. J.]

**Perpetual Source of Light and Grace.** *P. Doddridge*. [*Inconstancy in Religion lamented*.] This hymn is No. 74 in the *p. nss.*, and undated, but is found between other hymns dated respectively, "Jan. 15, 1734," and "Jan. 1, 1734," thus fixing the date as 1738. It was given, without alteration, in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, as No. 151, in 6 st. of 4 l., with the heading "Inconstancy in Religion. Hosea vi. 4," and again, with slight changes, in J. D. Humphreys's edition of the same, 1839, No. 170. It is in a few modern collections, including Martineau's *Hymns*, &c., 1840 and 1873. In a few collections it begins "Eternal Source of Light and Grace." [J. J.]

**Perronet, Edward.** The Perronets of England, grandfather, father, and son, were French émigrés. David Perronet came to England about 1680. He was son of the refugee Pasteur Perronet, who had chosen Switzerland as his adopted country, where he ministered to a Protestant congregation at Chateau D'Oex. His son, Vincent Perronet, B.A., was a graduate of Queen's College, Oxford, though his name is not found in either Anthony Wood's *Athenae Oxonienses* nor his *Fast*, nor in Bliss's apparatus of additional notes. He became, in 1728, Vicar of Shorham, Kent. He is imperishably associated with the Evangelical Revival under the Wesley and Whitefield. He cordially co-operated with the movement, and many are the notices of him scattered up and down the biography and *Journals* of John Wesley and of Selina, Countess of Huntingdon. He lived to the venerable age of ninety-one; and pathetic and beautiful is the account of John Wesley's later visits to the white-haired saint (b. 1693, d. May 9, 1785). His son Edward was b. in 1726. He was first educated at home under a tutor, but whether he proceeded to the University (Oxford) is uncertain. Born,

\* *Agnes's Protestant Exiles from France in the Reign of Louis XIV.* contains Vincent the father with Edward his son.

baptized, and brought up in the Church of England, he had originally no other thought than to be one of her clergy. But, though strongly evangelical, he had a keen and searching eye for defects. A characteristic note to *The Mitre*, in referring to a book called *The Dissenting Gentleman's answer to the Rev. Mr. White*, thus runs:—"I was born, and am like to die, in the tottering communion of the Church of England; but I despise her nonsense; and thank God that I have once read a book that no fool can answer, and that no honest man tell" (p. 235). The publication of *The Mitre* is really the first prominent event in his life. A copy is preserved in the *British Museum* (993a, 21), with title in the author's holograph, and ms. notes; and on the fly-leaf this:—"Capt. Boisragon, from his oblig'd and most respectful humbleservt. The Author. London, March 29th, 1757." The title is as follows:—*The Mitre; a Sacred Poem* (1 Samuel ii. 30). London: printed in the year 1757. This strangely overlooked satire is priceless as a reflex of contemporary ecclesiastical opinion and sentiment. It is pungent, salted with wit, gleams with humour, hits off vividly the well-known celebrities in Church and State, and is well wrought in picked and packed words. But it is a curious production to have come from a "true son" of the Church of England. It roused John Wesley's hottest anger. He demanded its instant suppression; and it was suppressed (*Atmore's Methodist Memorial*, p. 300, and *Tyerman*, ii. 240-44, 264, 265); and yet it was at this period the author threw himself into the Wesleys' great work. But evidences abound in the letters and journals of John Wesley that he was intermittently rebellious and vehement to even his revered leader's authority. Earlier, Edward Perronet dared all obloquy as a Methodist. In 1749 Wesley enters in his diary:

"From Rochdale went to Bolton, and soon found that the Rochdale lions were lambs in comparison with those of Bolton. Edward Perronet was thrown down and rolled in mud and mire. Stones were hurled and windows broken" (*Tyerman's Life and Times of the Rev. John Wesley, M.A.*, 3 vols., 1870; vol. ii. 57).

In 1750 John Wesley writes:

"Charles and you [Edward Perronet] behave as I want you to do; but you cannot, or will not, preach where I desire. Others can and will preach where I desire, but they do not behave as I want them to do. I have a fine time between the one and the other. I think Charles and you have in the general a right sense of what it is to serve as sons in the gospel; and if all our helpers had had the same, the work of God would have prospered better both in England and Ireland. I have not one preacher with me, and not six in England, whose wills are broken to serve me" (*ibid.* ii. 55, and *Whitehead's Life of Wesley*, ii. 259).

In 1755 arrangements to meet the emergency created by its own success had to be made for Methodism. As one result, both Edward and Charles Perronet broke loose from John Wesley's law that none of his preachers or "helpers" were to dispense the Sacraments, but were still with their flocks to attend the parish churches. Edward Perronet asserted his right to administer the Sacraments as a divinely-called preacher (*ibid.* ii. 200). At that time he was resident at Canterbury, "in a part of the archbishop's old palace" (*ibid.* ii. 230). In season and out of season he "evangelized." Onward, he became one of the

Countess of Huntingdon's a chapel in Watling Street. Throughout he was passionately strong-willed; but always a loving Master. The student-remember the Wesleys will be "taken e passages that ever and anon He bursts in full of fire and ebullient and volatile. In this he is found as an independent pastoral of a small church. He must have been in easy stances, as his will shows. 1792, and was buried in the great cathedral, Jan. 8. He published anonymously in 10 volumes. First of all came of the *Old and New Testament*: Printed by H. Cook, *British Museum* copy of rare little book has the reverse of title, "Cant' E. P. after a Detention of 16 y<sup>r</sup> from A. J. A. on Sat. Apr. by the binder] 1774." A volume is entitled *A Small Hymn, &c., Canterbury: printed DCCCLXXXII*. His most important the following:—*Occasional Verses sacred. Published for the amusement of the Candidly & Religious. London, printed for Sold by J. Buckland in Paternoster T. Scodlick, in the City Road DCCCLXXXV. pp. 216 (12<sup>o</sup>).* copy has the two earlier volume this.] The third hymn in this headed, "On the Resurrection hail the power of Jesus' name there are others of almost equal more thorough workmanship ment, "The Lord is King" (is a great and noble hymn. It

"Hail, holy, holy, holy Lord  
Let Power's immortal strain  
Adore the co-eternal Word  
And shout, the Lord is King!"

Very fine also is "The Master Scholar's Lesson," Matthew xi. opens:—

"O Grant me, Lord, that soul  
That sweetens every strain  
Which no internal fears can  
Nor outward foes abate."

A sacred poem is named "Man: a Parody" (pp. 26, 27). "The Goldfish: a Parody." one splendid line on the Cross share the glorious shame." "is striking, and ought to be in our hymnals; and also "The Quest over the Conqueror, Gen (pp. 30, 31). Still finer is Hebrews xii., opening:—

"Awake my soul—arise!  
And run the heavenly race  
Look up to Him who holds  
And offers thee His grace"

"A Prayer for Mercy on P is very striking. On Isaiah l 46), is strong and unmistakable ner's Resolution," and "The thew viii. 2," and on Mark x. worthy of being reclaimed for

is a poet as well as a pre-eminently successful hymn-writer. He always sings as well as prays. It may be added that the brief phrase after Ovid, p. 62, given below, seems to echo the well-known lines in Gray's immortal elegy:—

"How many a gem unseen of human eyes,  
Entomb'd in earth, a sparkling embryo lies;  
How many a rose, neglected as the gem,  
Scatters its sweets and rots upon its stem:  
So many a mind, that might a meteor shone,  
Had or its genius or its friend been known;  
Whose want of aid from some maternal hand,  
Still haunts the shade, or quits its native land."  
[A. B. G.]

Peter of St. Maurice (Petrus Mauritus), also called Peter of Cluny (Petrus Cluniensis), or Peter the Venerable (Petrus Venerabilis), Abbot, was b. 1092 or 1094 (Trench, *Sac. Lat. Poetry*, 1874, p. 101) a noble family (the Counts of St. Maurice) in Auvergne ("the Nobles": *Leg. i genere natus fuit noster*, *Hist. Poem. Med. Ævi*, p. 425). Beginning life as a soldier, he afterwards became a Benedictine monk, and on the death of Hugh, Prior of Marcigny, who had but three months before been elected to fill the vacancy caused by the resignation of Abbot of the celebrated monastery of his order at Cluny, in 1122. From this time much of his life was spent in controversy, a summary of which is an interesting piece of Ecclesiastical history.

Pontius, by his arrogance, in claiming, as Abbot of Cluny, the title of opponent to his pretensions, and the matter had clouded of the moment in his resignation of his office. But Peter had scarcely been three years installed as Abbot, when Pontius established himself as head of another religious community at Treviso, in Italy, whence he started with a train of monks, and, taking advantage of the temporary absence of Peter, again got possession of his old position at Cluny, and drove out the friends of Peter, with the Prior St. Bernard at their head. After great excesses, and had been committed by the usurper and his followers, and the villages and estates of the Abbey had been given up to fire and the sword, Pope Honorius II. summoned all the villages and estates of the Abbey both sides, decided parties to Rome, and, having heard Pontius and imprisoned in favour of Peter, excommunicated Pontius a few months afterwards him in a dungeon, where he died.

When this question had been settled, another dispute arose, in which the monks of Cîteaux or Clairvaux accused those of Cluny of an undue relaxation of the rule of their order. Robert, a cousin of St. Bernard, had become a monk at Clairvaux, but, finding the rule there too gallant, had migrated to Cluny, and, on an appeal to Rome, the Pope directed him to remain at Cluny, much to the chagrin of St. Bernard, who, as the Cistercian head of Clairvaux, vehemently attacked the milder discipline of the Benedictine Cluny. Robert, in consequence of his cousin's objections, was sent back by Peter to Clairvaux, but his monks, resenting such a tame surrender, got William, the Abbot of St. Thierry, near Rheims, to write a sharp letter of remonstrance to St. Bernard. The reply of the latter accusing the Cluniacs of all sorts of declensions from the needful strictness of monastic life, drew forth rejoinder from Peter as characteristic of "that gentle forbearance and love of peace" of the latter, "which made him stand out conspicuous in his generation, when each man sought his own, or the things of his order, not the things of Jesus Christ" (S. Baring-Gould's *Lives of the Saints*, December, p. 284). (S. Baring-Gould's *Lives of the Saints*, p. 102), both of which have been translated. See Latin, *Tra. from the*, p. 655, ii.

In a subsequent controversy between St. Bernard and Peter the former was more successful. He opposed the wish of Hugh, son of the Duke of Burgundy, to secure the see of Langres, when vacant in 1138, for a Cluniac monk. The Archbishop of Lyons consecrated Hugh's nominee in the teeth of St. Bernard's opposition, but notwithstanding all defence Peter could of the appointment of the new bishop which Peter could make, the Pope, who was wholly under the influence of St. Bernard, pronounced the

consecration of the Cluniac monk void, and the Prior of Clairvaux, a cousin of St. Bernard's, was consecrated in his stead.

Once more the gentle Peter came into collision with the fiery, domineering St. Bernard in the matter of Abelard. The latter had been condemned, if not altogether unheard, at any rate misunderstood, by the Council of Sens upon charges of heresy brought against him by St. Bernard, and the sentence upon him had been confirmed, upon appeal, by Pope Innocent II.—a mere echo of the prosecutor. Abelard, silenced and broken down, took refuge at Cluny on his way to Rome, and remained there for some two years, during which Peter so far won upon the victorious Bernard as to bring about a reconciliation between him and Abelard, if such can be called a reconciliation, which allowed Bernard still to do his utmost to set the minds of men against his old adversary. The peaceful death of Abelard at Cluny in 1142 finally terminated this controversy.

The year 1143 saw a renewal of the correspondence between St. Bernard and Peter on the subject of the two reforms, in which the latter takes credit for a warm love for the Cistercians, and reminds his correspondent of the shocks that love had withstood in the question of the payment of tithes by a Cistercian monastery in the neighbourhood of Cluny to the Cluniac monks, which had led to a keen controversy and many appeals; as well as in the contest about the Bishop of Langres. It was at this time that Peter sent to St. Bernard a copy of the translation of the Koran, which Peter had caused to be made in Spain by Robert, an Englishman, but Archdeacon of Pampeluna.

Peter was in high favour with Pope Celestine II. and Lucius II., and in 1146, in common with St. Bernard, took an active part in discountenancing the slaughter of the Jews in France and Germany, which had resulted from the preaching of St. Bernard against the infidels. But though Peter appealed to Louis VII. to stay the massacre, it must be said that he made no effort to prevent the plunder of the Jews.

Another matter in which Peter was interested and engaged was that of Peter of Bruys, who founded a sect holding tenets strongly tinged with Manichæism, and was burnt alive by a zealous Catholic mob early in the twelfth century. A letter strongly condemning the heretic, his followers, and his opinions is still extant. Peter went to Rome for five months in 1160, when Eugenius III., a nominee of St. Bernard, was Pope, and gave an account of Eugenius to St. Bernard by letter.

The rest of Peter's life was spent at Cluny, where he d. early in 1156 or 1157, leaving the impression behind him of "one of the most attractive figures which monastic and mediæval history presents to us" (S. Baring-Gould's *Lives of the Saints*, Dec., p. 281). Lacking the fire and power of his great antagonist and correspondent, he succeeded by the gentleness and imperturbability of his disposition in gaining and retaining an influence in the religious world second only to that of St. Bernard. His writings were chiefly controversial, and the poetry which he wrote was great neither in quantity nor quality. Amongst his latter were (1) *Some Rhythms, Prose, Verses, and Hymns* contained in the *Bibliotheca Cluniensis*, 1614; (2) A Hymn on the "Translation of St. Benedict"—"Clarior conjubila Gallia cantibus," in the *Bibliotheca Floriacensis*, 1605; and (3) An "Epitaph on Peter Abelard." From the first collection, Archbishop Trench gives two specimens: (a) On Christ's Nativity, "Cælum gaude, terra plaude," and (b) one on the Resurrection of our Lord, "Mortis portis fractis fortis" (*Sac. Lat. Poetry*, 1874, p. 102), both of which have been translated. See Latin, *Tra. from the*, p. 655, ii.

Peter the Venerable. [Peter of St. Maurice.]

Peters, Mary, née Bowly, daughter of Richard Bowly, of Cirencester, was b. in 1818, and subsequently married to the Rev. John McWilliam Peters, sometime Rector of Quenington, Gloucestershire, and d. at Clifton,



July 29, 1856. Her prose work, *The World's History from the Creation to the Accession of Queen Victoria*, was pub. in seven volumes. Several of her hymns were contributed to the Plymouth Brethren's *Ps., Hys., and Spiritual Songs*, Lond., D. Walther, 1842. These with others, 58 in all, were pub. by Nisbet & Co., London, 1847, as *Hys. intended to help the Communion of Saints*. Dr. Walker introduced several from these collections into his *Cheltenham Ps. & Hys.*, 1855. Many of these have been repeated in Snepp's *Songs of G. & G.*, 1872, and other Church of England hymn-books. These include, besides those annotated under their respective first lines:—

i. From *Psalms, Hymns, & S. S.*, 1842:—

1. Blessed Lord, our hearts are panting. *Burial*. Given in later collections as "Blessed Lord, our souls are longing."
2. How can there be one holy thought! *Holiness through Christ*.
3. Jesus, how much Thy Name unfolds. *The Name of Jesus*.
4. Lord, we see the day approaching. *Second Advent*.
5. O Lord, we know it matters not. *Taught by the Spirit*.

6. The murmurs of the wilderness. *Praise to Jesus*.
7. The saints awhile dispersed abroad. *God within us*.
8. Unworthy is thanksgiving. *Jesus the Mediator*.
9. Whom have we, Lord, but Thee. *Christ All in All*.
10. With thankful hearts we meet, O Lord. *Public Worship*.

ii. From her *Hymns, &c.*, 1847:—

11. Earth's firmest ties will perish. *Burial*.
12. Enquire, my soul, enquire. *Second Advent*.
13. Hallelujah, we are hastening. *Journeying Heavenward*.
14. Holy Father, we address Thee. *Holy Trinity*.
15. Jesus, of Thee we ne'er would tire. *Holy Communion*.
16. Lord Jesus, in Thy Name alone. *Holy Communion*.
17. Lord, through the desert drear and wide. *Prayer for Perseverance*.
18. Many sons to glory bring. *Security in Christ*.
19. O Lord, whilst we confess the worth. *Dead in Christ*. Sometimes it begins with st. II., "Dead to the world we here avow."
20. Our God is light, we do not go. *Christ the Guide*.
21. Praise ye the Lord, again, again. *Public Worship*.
22. Salvation to our God. *Passiontide*.
23. The holiest we enter. *Public Worship*. Sometimes given as "The holiest now we enter."
24. Through the love of God our Saviour. *Security in Christ*.
25. Thy grace, O Lord, to us hath shown. *Offertory*.
26. We're pilgrims in the wilderness. *Life a Pilgrimage*.

[J. J.]

**Petersen, Johann Wilhelm**, was b. June 1, 1649, at Osnabrück: his father Georg Petersen, Kanzlei-beamter at Lübeck, having gone to reside at Osnabrück as representing Lübeck in the negotiations which ended in the Peace of Westphalia. Petersen matriculated at the University of Giessen, in 1669; went in 1671 to Rostock, and was then for short periods at Leipzig, Wittenberg, and Jena; the degree of M.A. being conferred on him by Giessen *in absentia*. He returned to Giessen in 1673, and began to lecture on philosophy and rhetoric as a *privat doctent*. About 1675 he visited Spener, at Frankfurt. This proved an important turning-point in his life. In 1677 he began to lecture at Rostock, as Professor of Poetry (D.D. from Rostock 1686), but in the same year accepted the pastorate of the St. Aegidien church at Hannover. He was then, in May, 1678, appointed by Duke August Friedrich of Holstein, as Court preacher at Eutin, and general superintendent of the diocese of Lübeck. In Advent,

1688, he became *pastor* and superintendent at made himself obnoxious by refusing to take fees; received into his amunde Juliane von , publicly to teach her id Kingdom. Being accused having his opinions con logical faculty of Helms from his office in the e Thereafter he resided at tours over Germany, thurgated his views, and exp doctrines by books and pe bought a small estate at and d. there, Jan. 31, 1 *Allg. Deutsche Biog.* xxv.

Apart from his importance Petersen deserves attention a hymns. A considerable numb his wa. being entitled *Cithar* contributed 7 to Freylinghaus 1704. Two of these have pa "Cerne lapsum cervicium" (q. v.). *H* pub. as (1) *Stimmen aus Zion*, 1 and 1701 (Wernigerode Library prose and not versions of the Ps Freylinghausen's *G. B.*, 1704. *Zion*, n. p. 1721 (Brit. Mus. and are obscure, mystical, and diffus have come at all into use. (3) appeared in the Pietistic hyni 1692-1704. One of this last clis vis:—

*Liebster Jesu, liebster Leben.* *ness*. In A. Luppins's *Andächtiq Mund*, Wesel, 1692, p. 150, in 5; *linghausen*, 1704, and the Berlin 31. *Tr.* as, "Jesus, Lord of Ill as No. 1188 in the *Suppl.* of 180 Bk., 1801 (1886, No. 980).

**Petri laudes exequan** In J. Merlo Horst's *Paradisi tianae*, Cologne, 1644, sect "Rhythmical hymn on 'St. I briefly embracing his life and peated in later eds. of the *Pa*

**O sing the great apostle.** By *tr.* of Horst's *Paradisus*, as *tl Christian Soul*, Lond., Burns, 1877, p. 137), in 45 st. of st. were given in the 1863 ed to the *Hymnal N.*, and agai *H.*, 1867, as "Sing we the pra

**Petrus, tyranno, qui** *ruis*. *Jean Baptiste de Sant* Appeared in the *Cluniae* p. 1026, in his *Hymni Sacr.* p. 49 (ed. 1698, p. 134), *Breviary*, 1736. In the *Par* hymn at Lauds on the Fear Chains, Aug. 1st. In later *F* it is also given for the same I is in Card. Newman's *Hymni* and 1865. *Tr.* as:—

Where the prison bars surround *Hanns*, in his *Hys. tr. from the Paradi* p. 226, in 8. 7. 8. 7. 4. 7. In the *Hymnas* to 6 of 8. 7., and st. III. is also omitted

**Pfefferkorn, Georg Mi** March 16, 1645, at Ifla, near the Werra, where his father, G. (a native of Creuzburg, but there), had become pastor in



6. O God, before the sun's bright beams. *Morning.*
7. O God, the weary path of life. *Public Worship.*
8. O Lord of health and life, what tongue can tell. *Epiphany.*
9. Peace be in the house of death. *Evening, or Anticipation of Death.*
10. Saul, why such furious hate, such blinded zeal? *Conversion of St. Paul.*
11. Thou art gone up on high, Why gaze they, &c. *Ascension.*

In addition some of Mr. Phillimore's *trs.* from the Latin were given in the 1863 ed. of the *Parish H. Bk.*; and other original hymns which are annotated under their respective first lines. His hymn for *Saints Days*, "O Lord of glory, King of saints," was included in the 1875 ed. of that collection. Phillimore's *Sermons and Hys.* were pub. in 1884. [J. J.]

Φῶς ἱλαρὸν ἁγίας δόξης. The author of this hymn, which is found in the Service Book of the Greek Church as a Vesper Hymn, is unknown. It was quoted by St. Basil in the 4th century as of unknown authorship and date (*De Sp. Sancto ad Amphiloichium*, c. 29). Its earliest printed form is in Archbishop Usher's *De Symbolis*, 1647, his text being taken from two Greek mss., one supposed to be of the 12th, and the second of the 14th century. Routh also gives it in his *Reliqu. Sacr.* iii. 299, and Daniel in his *Theol. Hymn.* iii. p. 5. The form in which the original is printed varies in different works, as in the *Lyra Apostolica*, 1836, p. 74 (ed. 1879, p. 78); Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 277, but the text is the same. It is as follows, from Daniel:—

Φῶς ἱλαρὸν ἁγίας δόξης,  
'Αθανάτου Πατρὸς οὐρανοῦ,  
'Αγίου, μάκαρος,  
'Ιησοῦ Χριστέ,  
'Ελθόντες ἐπὶ τὴν ἡλίου δόξαν,  
'Ιδόντες φῶς ἱσπερινόν,  
'Υμνοῦμεν Πατέρα, καὶ Υἱόν,  
Καὶ ἅγιον Πνεῦμα θεόν.  
'Αξιὸν σε ἐν πᾶσι  
Καιροῖς ὑμνεῖσθαι φωναῖς  
'Οσίοις, διὰ τοῦ,  
Ζωὴν ὁ διδοὺς διδ  
'Ο κόσμος σε θαλάξει.

This hymn was sung in the ancient Church at the Lighting of the Lamps, and hence is known as "The Candlelight Hymn." Its modern use as a translated hymn is at Evensong. It may be added that in modern Greek liturgical books it is attributed to Sophronius (see *Greek Hymnody*, § vi.), thirteen of whose compositions are given in *Daniel* iii. pp. 20-46.

#### Translations in C. U.:—

1. *Hail! gladdening Light, of His pure glory poured.* By J. Keble. This *tr.* appeared in the *British Magazine*, 1834; and again, together with the Greek text, in *Lyra Apostolica*, 1836, p. 73, in 1 st. of 10 l., and signed γ. In 1868 it was given in the *Appendix to H. A. & M.*, and was repeated in the revised ed., 1875. The sign γ in the *Lyra Apostolica* is that of the Rev. John Keble (Card. Newman's *Apologia* 2nd ed., p. 297, and *Lyra Apost.*, 1879, p. viii.). In some editions of the *Lyra Apostolica*, the signature is changed to δ (i.e. Card. Newman) in error. This has been corrected in the ed. of 1879. This *tr.* is very popular, and is in extensive use.

2. *Light of the Immort* W. Bethune, pub. in his &c., 1847, p. 137, in 2 s C. U. in America, includ *Hys. of the Church*, 1846

1. *Gladdening Light,* J. Blew. First printed of his congregation, 18 *Church Hy. & Tune B* It was repeated in R 1870; and the "Twili *lington College Chapel* with the omission of "

4. *Joyful light of hal* in 1857, as No. 175 in Scottish Episcopal Ch 152 in the *Additional Episcopal H. Bk.*, 185 Dr. Korrison's *Hys.* ad ed. 1860, as "Gladde

5. *O Goodly light of* bishop Benson. 1st *College Chapel H. B* later editions. It be monds, and is the m

6. *O Brightness* *Father's face.* By 1 given in the Irvingit *Churches*, 1864, in 2 with slight alteratio *Hys.*, 1871; Thring

7. *O joyful Light* Dix, given in the 1 3 st. of 4 l.

8. *Light of glad* Bright, in *Hys. for Oxford*, in *St. Mar*

9. *Gladdening Li* By W. Cooke. W given therein, 187

10. *Hail Glorieu* Sire. By W. J. L *Church*, 1875, in 1

#### Translations not

1. Jesus Christ, 1 *Paraphrase of the C*

2. Thou lightson *H. Bk.*, 1754, l. 190.

3. Giver of life! *Hull*, 1852, p. 141.

4. Very light th *his Deeds of Faith*.

5. O gladsome l. Longfellow, in *The*

6. Joyful light *tian Life in Song*.

7. Joyful Light *his Hys. & Lyrics*.

8. Propitious l. *Songs and Hymns*

9. Holy Jesus, *of the Christian*

10. Gladsome l. *day at Home*, 187

11. Holy Lord *(Canon T. T. Ch*

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**Pierpoint, Folliott Sandford, M.A.**, s. of William Horne Pierpoint of Bath, was b. at Spa Villa, Bath, Oct. 7, 1835, and educated at Queen's College, Cambridge, graduating in classical honours in 1871. He has pub. *The Chalice of Nature and Other Poems*, Bath, N.D. This was republished in 1878 as *Songs of Love, The Chalice of Nature*, and *Lyra Jesu*. He has also contributed hymns to the *Churchman's Companion* (London), *Masters*, the *Lyra Eucharistica*, &c. His hymn on the Cross, "O Cross, O Cross of shame," appeared in both these works. He is most widely known through:—

For the beauty of the earth. *Holy Communion*, or *Flower Services*. This hymn was contributed to the 2nd ed. of *Orby Shipley's Lyra Eucharistica*, 1864, in a st. of 4 l., as a hymn to be sung at the celebration of Holy Communion. In this form it is not usually found, but in 4, or sometimes in 5, stanzas, it is extensively used for Flower Services and as a Child's hymn. [J. J.]

**Pierpont, John**, s. of James Pierpont, of Litchfield, Connecticut, was b. at Litchfield, April 6, 1785, and educated at Yale College, where he graduated in 1804. After fulfilling engagement as a Tutor in New Haven, and in Charlestown, South Carolina, he was admitted to the Bar in 1812. Shortly after he retired and went into business, only to leave it also, and to pass on to Harvard College as a student in theology. In 1819 he succeeded Dr. Holley as the pastor of the Unitarian congregation in Hollis Street, Boston. At length his zeal against intemperance and slavery caused him to resign his charge in 1840 (see *Lothrop's Proceedings of an Eccl. Council in the case of the Hollis Street Meeting and the Rev. J. Pierpont*). At this date he pub. his *Poems & Hymns*, including his anti-slavery and temperance poems and songs. In 1845 he became the pastor of an Unitarian congregation at Troy, New York. This he vacated for another at Medford, Massachusetts, in 1849. That he resigned in 1859. When over 70 years of age he became Chaplain in the United States Army (1862), and was finally a Government clerk in the Treasury Department at Washington. He d. suddenly at Medford, Aug. 27, 1866. Pierpont's publications include *Airs of Palestine*, 1816, some school books, and his *Poems & Hymns*, 1840 and 1854. His hymns in C. U. include:—

1. Another day its course hath run. Evening. Appeared in *Hymns for Children*, Boston, 1825; in *Greenwood's Chapel Liturgy*, 1827; and in the author's *Poems & Hymns*, 1840.
2. Break forth in song, ye trees. Public Thanks-giving. Written for the Second Centennial Celebration of the Settlement of Boston, Sept. 17, 1830, and included in the *Poems & Hymns*, 1840.
3. Break the bread and pour the wine. *Holy Communion*. In Harris's *Hymns for the Lord's Supper*, 1820.
4. Father, while we break the bread. *Holy Communion*.
5. God Almighty and All-seeing. *Greatness of the Father*. Contributed to *Elias Nason's Cong. H. Bk.*, Boston, 1857.
6. God of mercy, do Thou never. Ordination. Written for the Ordination of John B. P. Storer at Walpole, Nov. 15, 1826; and pub. in the author's *Poems*, &c., 1840.
7. God of our fathers, in whose sight. *Love of Truth* desired. This hymn is composed of st. ix., x. of a hymn written for the Charlestown Centennial, June 17, 1830. In this form it was given in the *Hymns of the Spirit*, 1864, and it was given in the Boston *Hymns*, 1830. Part of No. 2 above.
8. I cannot make him dead. *Good Burial*. Written in 1830. Part of No. 2 above.
9. I cannot make him dead. *of an exquisitely touching and beautiful poem of ten*

stanzas originally printed in the *Monthly Miscellany*, Oct. 1840.

10. Let the still air rejoice. *Praise*.
11. Mighty One, Whose name is Holy. *Charitable Institutions*. Written for the anniversary of the Howard Benevolent Society, Dec. 1826, and included in the author's *Poems*, &c., 1840.
12. My (O) God, I thank Thee that the night. *Morning*. Appeared in his *Poems*, &c., 1840. In Martineau's *Hymns*, &c., 1873, it begins "O God, I thank Thee," &c.
13. O bow Thine ear, eternal One. *Opening of Divine Service*. This is dated 1823, but was not included in the author's *Poems*, &c., 1840, although one of his best productions.
14. O Thou to Whom in ancient time. *Universal Worship*. "Written for the opening of the Independent Congregational Church in Barton Square, Salem, Massachusetts, Dec. 7, 1824," and printed at the close of the sermon preached by Henry Colman on that day. It was given in Pierpont's *Poems*, &c., 1840, and is found in several collections in Great Britain and America. It is widely known.
15. O Thou Who art above all height. *Ordination*. "Written for the Ordination of Mr. William Ware, as Pastor of the First Congregational Church in New York, Dec. 18, 1821," and included in his *Poems*, &c., 1840.
16. O Thou Who on the whirlwind rides. *Dedication of a Place of Worship*. Written for the opening of the Seamen's Bethel in Boston, Sept. 11, 1833. Sometimes given as "Thou Who on the," &c.
17. O'er Kedron's stream, and Salem's height. *Gethsemane*. One of eight hymns contributed to Dr. T. M. Harris's *Hymns for the Lord's Supper*, 1820. It is in Martineau's *Hymns*, &c., London, 1873, and others.
18. On this stone, now laid with prayer. *Foundation-stone Laying*. Written for the laying of the corner-stone of Suffolk Street Chapel, Boston, for the Ministry of the Poor, May 23, 1839.
19. With Thy pure dew and rain. *Against Slavery*. Written for the African Colonization Society, and included in Cheever's *American Common Place Book*, 1831. Not in the author's *Poems*, &c., 1840.

Pierpont's talents as a hymn-writer, as in other fields, were respectable rather than commanding, but so energetically employed as to make their mark. Thus, although he never wrote a single hymn that can be called a great lyric, yet he has attained to a prominent position in American hymnody. [F. M. B.]

**Pierson, Arthur Tappan, D.D.**, was b. in New York city, March 6, 1837, and educated at Hamilton College. He entered the Presbyterian ministry in 1860, and was pastor successively in Binghamton and in Waterford, New York, and Fort Street, Detroit; his last charge being the Bethany Presbyterian Church, Philadelphia. (*Duffield's English Hymns*, 1886, p. 576.) Dr. Pierson's hymns include:—

1. Once I was dead in sin. *Praise for Salvation*.
2. The Gospel of Thy grace. *The Love of God in Christ*.
3. To Thee, O God [Lord], we raise. *Divine Benevolence*.
4. With harps and with viols there stand a great throng. *The New Song*.

Of these hymns, No. 3 is in *Hymns and Songs of Praise*, N. Y., 1874, and the *Laudes Domini*, N. Y., 1884; and Nos. 1, 2, 4, are in I. D. Sankey's *Sacred S. and Solos*. [J. J.]

**Pilgrim, burdened with thy sin.** G. Crabbe. [*The Christian Pilgrim*.] In the preface to the 1807 ed. of his work, *The Village*, Crabbe says concerning Sir Eustace Grey:—"In the story of Sir Eustace Grey an attempt is made to describe the wanderings of a mind first irritated by the consequences of error and misfortune, and afterwards soothed by a species of enthusiastic conversion, still keeping him insane; a task very difficult; and, if the presumption of the attempt may find pardon, it will not be refused to the failure of the poet."

The scene of this story is a madhouse, and the persons are a visitor, the physician, and the patient. Sir Eustace, the patient, gives



his history in detail. He was the lord of the manor, had a wife, two children, and a *friend*; the wife is seduced by the friend; a duel in which the friend is killed; wife pines away; both children die; is himself distracted; plagued by two friends; found peace at last in the Sun of Mercy; and gives a specimen of the preaching through which he was saved. This specimen is:—

"Pilgrim! burdened with thy sin,  
Come the way to Zion's gate;  
There, till mercy speaks within,  
Knock, and weep, and watch, and wait;  
Knock—He knows the sinner's cry;  
Weep—He loves the mourner's tears;  
Watch—for saving grace is nigh;  
Wait—till heavenly light appears.  
"Hark! It is the Bridegroom's voice,  
'Welcome, pilgrim! to thy rest.'  
Now within the gate rejoice,  
Safe, and sealed, and bought, and blest:  
Safe—from all the lures of vice;  
Sealed—by signs the chosen know;  
Bought—by love and life the price;  
Blest—the mighty debt to owe.  
"Holy pilgrim! what for thee,  
In a world like this remains?  
From thy guarded breast shall flee  
Fear and shame, and doubt, and pain:  
Fear—the hope of heaven shall fly;  
Shame—from glory's view retire,  
Doubt—in certain rapture die;  
Pain—in endless bliss expire."

These stanzas, when detached from their melancholy surroundings, form a somewhat spirited hymn, and as such they are in use in Great Britain and America. [J. J.]

**Pirie, Alexander**, was for some time a minister in connection with the Antiburgher Synod of the Presbyterian Church of Scotland. He was appointed in 1760 a teacher of the Philosophical Class in the Theological Seminary, New York city, but was suspended shortly after and expelled from the body. On joining the Burghers he returned to Scotland and became the minister of a congregation in Abernethy. In 1769 he joined the Independents, and was minister of a congregation at Newburgh, Fifeshire. He d. in 1804. In 1777 he pub. *Psalms, or Hymns founded on some important Passages of Scripture*. From this work two well-known hymns have come down to modern collections through the *Sac. Songs and Hys. on V. Passages of Scripture for the New Relief Church, Campbell St., Glasgow*, 1794. These are:—

1. Come, let us join in [our] songs of praise, To our ascended Priest. *Ascension.*
2. With Mary's love without her fear. *Easter.*

[J. J.]

**Pistor, Henricus**. Little or nothing is known of the life of this author, to whom is attributed the grand hymn on St. John the Baptist, "*Præcursoris et Baptistæ*," which is given by Clichtoveus (*Elucidat.* 1516, f. 192 b), and Trench in his *Sac. Lat. Poetry*, ed. 1874, p. 94, as well as by Daniel and others. Clichtoveus describes him as a Doctor of Theology in the University of Paris, and a Monk of the Abbey of St. Victor, and states that he took part in the Council of Constance (1414–1418), which would fix the time he lived to the end of the 14th and the beginning of the 15th centuries. Archbishop Trench says of him "that the writer" (of the poem mentioned above) "was an accomplished theologian is plain; and no less so that he was trained

in the school, and formed Adam of St. Victor." Victor, pub. at Paris in St. Sebastian, beginning annus," is also ascribed to

**Plasmator homin** *Evening.*] This hymn is cent. *Mone*, No. 280, ms. of the 9th cent. at I i. p. 372, cites it as an giving it as his opinion t Gregory the Great. *Da* i., No. 54, with the title, Sixth Day [of the Creati at iv. p. 52, ranks it am in the 7th or 8th cent., ar cent. *Rheinau ms.* Among mss. it is found in three of the English Church. *Jul. A. vi. f. 30*; *Harl. 2* cent. *Breviary of the S* 30848, f. 73 b), &c. It is cent. at *Corpus Christi*, (237); in two mss. of tl *Gall*, Nos. 387, 414; and the *Anglo-Saxon Church* 1851, is printed from an ham (B. iii. 32, f. 9). mediaeval times was at In the *Roman Breviary* and begins *Hominis Su* original form is in the o 1478), *Sarum*, *York*, *Abe* and other Breviaries. Al No. 119; *Hymnarium* 2 and in G. M. Dreves' *siacensis*, 1888, p. 33, fr The *Roman Brev.* text is *Roman. Brev.*; in *Daniel Newman's Hymni Ecclesi*

This hymn has been follows:—

i. *Plasmator hominis Dei* text are:—

1. Thou Fashioner of me Blew, in his *Church Hy.* 1855, and in *Rice's Sel.* 1855.
2. Maker of man! from H J. D. Chambers, in his *P* This was repeated in the *Noted*; in the *People's H.*
3. Creator! Who from he J. D. Chambers. This is vised form of No. 2, pub. 1857, p. 53.

Other tra. are:—

1. O God, which diddest man
2. God, from Whose work *Primer.* 1616.
3. Great Maker of the human *Hymnarium Anglicanum.* 180

ii. *Hominis superne Condit* *Breviary* text, is tr. as:—

1. Man's sovereign Framer, 1685.
2. Man's sov'reign God, to V 1706. In O. Shipley's *Annus N*
3. Father of men, Whose *Mant.* 1837.
4. Holy Creator of Mankind.
5. Lord! at Whose word all *Williams.* 1845.
6. Who madest man to live.



7. Maker of men. Who by Thyself. E. Caswell.  
1849.  
8. Whom all obey. Maker of man, &c. Card. New-  
man. 1853 and 1865.  
[J. J.]

Pleasant are Thy courts above. H. F. Lyte. [Ps. lxxxiv.] Pub. in his *Spirit of the Psalms*, 1834, in 4 st. of 8 l., and again in later editions. Its use in all English-speaking countries is extensive, and it is usually given in an unaltered form, as in H. A. & M., the S. P. C. K. Church Hys., &c. In the S. P. C. K. Hymns, 1852, No. 162, a portion of this hymn was given in 4 st. of 4 l., as "Happy they that find a rest." [See Psalters, English, § XVII.] [J. J.]

Plume, Mrs. N. D., a *nom de plume* of Mrs. Van Alstyne.

Plumptre, Edward Hayes, D.D., s. of Mr. E. H. Plumptre, re, was b. in London, Aug. 6, 1821, and educated at King's College, London, and University College, Oxford, graduating as a double first in 1844. He was for some time Fellow of Brasenose. On taking Holy Orders in 1846 he rapidly attained to a foremost position as a Theologian and Preacher. His appointments have been important and influential, and include that of Assistant Preacher at Lincoln's Inn; Select Preacher at King's College, London; Dean of Queen's College, Oxford; Professor of Pastoral Theology at London; Dean of Queen's Cathedral, Dublin; Professor of Exegesis of the New Testament in King's College, London; Boyle Lecturer, Oxford; Examiner in the Theological schools at Oxford; Member of the Old Testament Company for the Revision of the A. V. of the Holy Scriptures; Rector of Pluckley, of Wells, 1881. Dean Plumptre's literary productions have been very numerous and important, and embrace the classics, history, divinity, biblical criticism, biography, and poetry. The list as set forth in *Crockford's Clerical Directory* is very extensive. His poetical works include *Lazarus, and Other Poems*, 1864; *Master and Scholar*, 1866; *Things New and Old*, 1884; and translations of Sophocles, Æschylus, and Dante. As a writer of sacred poetry he ranks very high. His hymns are elegant in style, fervent in spirit, and broad in treatment. The subjects chosen are mainly those associated with the revived Church life of the present day, from the processional of the present day, from the hospital work and the spiritual life in schools and colleges. The rhythm of his verse has a special attraction for musicians, its poetry for the cultured, and its stately simplicity for the devout and earnest-minded. The two which have attained to the most extensive use in G. Britain and America are "Rejoice, ye pure of old," and "Thine arm, O Lord, in days of old." His *trs.* from the Latin (see Index), 1871 and 1872, are very good and musical, but they have not been used in any way in proportion to their merits. His original hymns in C. U. include:—

1. Behold they gain the lonely height. *The Transfiguration*. Written for and first pub. in the S. P. C. K. Church Hys., 1871.
2. For all Thy countless bounties. *National Hymn*.

Written for the Jubilee of Queen Victoria, 1867, and set to music by C. W. Lavington. It was printed, together with the National Anthem adapted for the Jubilee, in *Good Words*, 1867.

3. Lo, summer comes again! *Harvest*. Written in 1871 for use at the Harvest Festival in Pluckley Church, Kent, of which the author was then rector, and pub. in the same year in the *Hymnary*, No. 466.

4. March, march, onward soldiers true. *Processional at Choral Festivals*. Written in 1867 for the tune of Costa's March of the Israelites in the Oratorio of El, at the request of the Rev. Henry White, Chaplain of the Savoy, and first used in that Chapel. It was subsequently pub. in the *Savoy Hymnary*, s.d. [1870], in 4 st. of 4 l.; in a Choral Festival book at Peterborough, and in the S. P. C. K. Church Hys., 1871.

5. O Light, Whose beams illumine all. *The Way, the Truth, and the Life*. Written in May 1864, and pub. in his *Lazarus, and Other Poems*, 1864, as one of five Hymns for School and College. It passed into the 1868 *Appendix to H. A. & M.*, and again into other collections.

6. O Lord of hosts, all heaven possessing. *For School or College*. Written in May, 1864, and pub. in his *Lazarus and other Poems*, 1864, in 5 st. of 6 l.

7. O praise the Lord our God. *Processional Thanksgiving Hymn*. Written May 1864, and pub. in his *Lazarus, and other Poems*, 1864, in 4 st. of 8 l. It is a most suitable hymn for Sunday school gatherings.

8. Rejoice, ye pure in heart. *Processional at Choral Festival*. Written in May 1865, for the Peterborough Choral Festival of that year, and first used in Peterborough Cathedral. In the same year it was pub. with special music by Novello & Co.; and again (without music) in the 2nd ed. of *Lazarus, and Other Poems*, 1865. It was included in the 1868 *Appendix to H. A. & M.* with the change in st. 1, l. 3, of "Your orient banner wave on high," to "Your festival banner wave on high." It is more widely used than any other of the author's hymns. Authorized text in H. A. & M.

9. Thine arm, O Lord, in days of old. *Hospitals*. Written in 1864 for use in King's College Hospital, London, and first printed on a fly-sheet as "A Hymn used in the Chapel of King's College Hospital." It was included in the 2nd ed. of *Lazarus, and Other Poems*, 1865; in the 1868 *Appendix to H. A. & M.*; the S. P. C. K. Church Hys., 1871; *Thring's Coll.*, 1882; and many others.

10. Thy hand, O God, has guided. *Church Infence*. Included in the 1869 *Supplemental Hymns to H. A. & M.* The closing line of each stanza, "One Church, one Faith, one Lord," comes in with fine effect.

Dean Plumptre's *Life of Bp. Ken*, 1888, is an exhaustive and excellent work. The chapter on the bishop's three hymns is well written, but should be read with the article on the same subject in this Dictionary, p. 617, i.

[J. J.]

Plunged in a gulph of dark despair.

I. Watts. [*Praise to Jesus, the Redeemer*.] 1st pub. in his *Hys. and Spiritual Songs*, 1707, in 8 st. of 4 l., and headed "Praise to the Redeemer." In G. Whitefield's *Hys. for Social Worship, &c.*, 1753, st. i.-iii., vi., viii., were given as No. 104. This form of the text was repeated by M. Madan in his *Ps. & Hys.*, 1760, with the change in st. ii., l. 4, of "He ran" to "He came to our relief." Through frequent repetition this became the recognised form of the hymn in Church of England hymn-books. Other forms of the text, all beginning with the first stanza, are also in C. U. in G. Britain and America.

[J. J.]

Plunket, William Conyngham, D.D., 4th Baron Plunket, eldest s. of John, 3rd Baron, was b. in Dublin, 26 August, 1828; educated at Trinity College, Dublin, where he graduated in 1853; and took Holy Orders in 1857. He was Precentor of St. Patrick's Cathedral, Dublin, from 1869 to 1876, when he was elected Bishop of Meath. In 1884 he was translated to the Archdiocese of Dublin. His hymn "Our Lord Christ hath risen" 8 M

(*Easter*), was first pub. in the *Irish Church Hymnal*, 1873, in 4 st. of 7 l. It was written for that collection in 1873, to suit the tune "O Ursprung des Lebens," by T. Selle. So far as we are aware this is Lord Plunket's only contribution to hymnody. [G. A. C.]

**Plymouth Brethren Hymnody.** The sect popularly known as the Plymouth Brethren was in its earliest stage called *The Brethren*, because its members professed to meet solely on the ground that they were brethren in Christ. Eventually, however, the branch of it which met at Plymouth, Devon, chiefly from the position, learning, and labours of its members, acquired so great influence in the society as to give its name to the whole body, and it was thenceforth known as *The Plymouth Brethren*. In giving an account of the hymns and hymn-books of *The Brethren*, it is necessary to refer somewhat to the history of the sect. For the purpose of our article it will be convenient to divide thus:—Period I. From the commencement of the sect to the year 1848. Period II. From the year 1848 to 1889.

**Period I.**—Between the years 1828–33 a custom arose in Dublin, Bristol, Plymouth, and elsewhere for certain persons, irrespective of creed, to meet together for prayer, the joint study of the Scriptures, and mutual aid in spiritual matters generally. The principle on which they acted is thus put forth by one of their early associates, "the possession of the common life" (in Jesus Christ) and "that disciples should bear as Christ does with many errors of their brethren." At first the assemblies so formed did not in any way interfere with the worship of the members in the various churches and chapels to which they belonged; indeed their meetings were held at an early hour on Sunday morning so that they should not do so. But soon the separatist principle began to make itself manifest. With many, separation from religious communities was held to be the only means of promoting unity among Christians, and finally Mr. Darby, an author of some repute, who at one time held an Irish curacy, gained so much ascendancy as to bring the desired separation about, and their meetings have ever since been held as distinct from other religious denominations. They were united as a body and known under one name, *The Plymouth Brethren*, till the year 1848.

This period produced many hymn-writers who put forth a great number of hymns, some of which are very beautiful, and all of which, without doubt, helped either to form or to strengthen the Society. The principal hymn-writers during this period were the following:—Chapman, R. C.; Darby, J. N.; Deck, J. G.; Donny, Sir Edward, Bart.; Kelly, Thomas (?); Tregellics, S. Prideaux, LL.D.; and Wigram, G. V.

The hymn-books put forward and used by the *Plymouth Brethren* during this period were many. They include:—

(1) *Hymns for the use of the Church of Christ*, by R. C. Chapman, Minister of the Gospel, Barnstaple. A New Edition, to which is added an Appendix selected from various sources by John Chapman. (First edition, 1837.) Reprinted 1862, London. The number of hymns written by R. C. Chapman are in all 58. Those collected number 157, and are, as the title sets forth, by various

authors, some of whom were Brethren denominations. Amongst the Brethren, Denny, and Kelly are found.

(2) *A Selection of Hymns by Bart. London and Dublin*. 1st contains many hymns by the Brethren written by himself, Chapman, Tregellics, Wigram amongst the Brethren.

(3) *Hymns for the Poor of the Earth*, Edited by G. V. Wigram. Wigram, in forewording this selection contains: "Hymns arranged for Speech, "Baptism," "Christian Sabbath," "Introductory to Prayer," "1st Evening," "Lord's Day Morning," "Morning," "Parting," "For 7 hymns in the body of this a variety of sources. (M. Wren) and Kelly are strongly represented man also contribute. The Appendix contains 40 hymns over 20.

(4) *Psalms and Hymns* : Two Parts. Part I. "Intend worship of the Children of G Private Meditation." London is the work of J. G. Deck. From their own body Der Part I. has Hymns on His Lord's Supper. Part II. contains most hymn-books. Der and the Editor are also represented.

**Period II.**—In 1848 which ended in a division of *The Brethren*. The Lord's favourite theme with difference of opinion of two of their leaders cause of the rupture gated the theory that His saints would be coming to judgment by all. Mr. Newton and who had tested against these retaliated by accusing (years later) with to the Humanity of which the Brethren years. Mr. Newton but this did not followers. They with Mr. Newton, called upon the same. Mr. Darby the greatest opponent Mr. Müller (the of Ashley Down), and They resolved on this the Darby Müller party, against them. This the time the *Plymouth Brethren* into two main or Exclusive and other Christians conditions, and *The Brethren*; then *The Open* or 1 to fellowship, and to be Christian.

This period production of brought forth and but few hymns. Besides those division of the exclusive section is at all gener

hymns were sometimes very nice, but not suited to an 'Assembly of Saints'; several have gone into the Appendix, not necessarily as inferior but of a different character.... Many hymns have been corrected on the principles referred to."

Few hymns placed in those sections of their books for general use are written by the Brethren themselves, whilst many by them are found amongst those for the use of "the Assembly of the Saints." In this latter class hymns containing Confession of Sin and Prayer for Pardon are conspicuous by their absence. The doctrine such hymns teach is held to be unnecessary for the children of God, consequently they are deemed unsuitable for Assembly Worship. Hymns to be used at the Lord's Supper, and at Holy Baptism are found in some numbers, as are also hymns concerning the coming of Christ to raise His saints, and the millennium. Hymns teaching the dreariness of this world and all belonging to it, the full assurance of faith, and the completeness of the Christian in Christ, are strongly represented. The efficacy alone of the Blood of Jesus for Salvation is the theme of many of their best hymns. [W. S.]

Ποῖα τοῦ βίου τρυφή. St. John of Damascus. [Burial.] From the Greek Burial Office of Priests, in the *Euchologion*. Stichera Idiomela of great beauty, in which some of the strophes are supposed to be spoken by the dead. It is given in *Daniel*, iii. p. 96. The only tr. into English is Dr. Littledale's "With pain earth's joys are mingled," made for the *People's H.*, 1867, No. 381, and transferred from thence to the *Priest's Prayer Book*, 1870. This is one of Dr. Littledale's best trs. from the Greek. He omits certain strophes of similar meaning, and the Theotokia (addresses to the B. V. M.). The original is also given in *Bäessler*, 1858, No. 17, with a tr. in German. [Greek Hymnody, § xvii. 2.] [J. J.]

**Pollio, Symphorianus**, originally called **Altbiesser** or **Althiesser**, was a native of Strassburg, and was for some time in clerical work at Rosheim, near Strassburg. In 1507 we find him as one of the priests attached to St. Stephen's church at Strassburg. He was thereafter at St. Martin's in Strassburg, and being very popular as a preacher was appointed, in 1522, by the Chapter as interim preacher at the Cathedral. The Chapter hoped he would counteract the influence of Matthias Zell, but as he preached quite as evangelically as Zell, he was soon sent back to St. Martin's. When, in 1524, he married his housekeeper, the Chapter tried to deprive him of his living, but by the help of the burghesses he continued in St. Martin's till the church had to be taken down in 1529. Thereafter he officiated as pastor of the church "Zu den guten Leuten," outside the city walls, and was still there at the Visitation of 1533. The date of his death is unknown (G. H. A. Rittelmeyer's *Die evangelischen Kirchenliederdichter des Elsaasses*, Jena, 1855, p. 17; *Allg. Deutsche Biog.* xxvi. 395, &c.). In the early Strassburg hymn-books there are paraphrases of the *Lord's Prayer* and of the *Magnificat* by Pollio. The latter is:—

Mein Seel erhebt den Herren mein. The Magnificat.  
In Ordnung und yñhalt Teütscher Mess an Vesper.  
Strassburg, 1524, and thence in Wackernagel, III., p. 609,  
3 M 2

Besides the foregoing work the following books of poetry, which, though they cannot be called hymn-books pure and simple, yet contain many hymns, have been written by members of the Plymouth Brethren.

(1) *Hymns and Poems* by Sir Edward Denby, Bart., 1848. It contains "Millennial Hymns," with an "Introduction," "Miscellaneous Hymns"; "Miscellaneous Poems." 3rd ed. London: 1870.

(2) *Spiritual Songs* by J. N. Darby. Dublin. Entered at Stationers' Hall. London. 1883.

The Open Bible

The Open Brethren have put forth two

(1) *Hymns and Spiritual Songs for the Children of God*. Alphabetically arranged. 8th ed. Stereotyped. London. 1871. This selection contains more than 400 hymns, which are far more general in character than those of the Brethren. They are gathered from all sources, represented by Chapman, Darby, Kelly, and Wigram. In the Index the names of the hymns are given, a peculiarity worthy of notice, as it is found in no other hymn-book. The following heads:—  
"Hymns for Worship," "Scripture Prayer," "Private Use," "Meals," "Baptism," "Bringing up little Children to Jesus," "Missions," "The Gospel." This book is used by the Open Brethren generally.

(2) *Hymns and Spiritual Songs compiled in Bristol*. 1870. This collection is the work of Messrs. Muller, Crank, and Tregelles, two of the catholic leaders among the Open Brethren. It is the most complete of all the books put forth by either section. It contains more than 600 hymns, which are arranged under the following heads:—  
"The Holy Spirit," "The Lord Jesus Christ," "The Christian Life," "The Second Coming of Christ," "The Christian Ordinances," "Special Occasions," "Gospel." Amongst the Brethren no new hymn-writers appear. Chapman, Deck, Denny, Kelly, and Tregelles are represented. This work is used chiefly in Bristol and its neighbourhood.

The hymn-books put forth by the Plymouth Brethren up to the year of the rupture contain hymns for "the Assembly of the Saints," i.e. the books put forth since the rupture in 1848 contain also a selection, though a smaller one, for the "unconverted," i.e. those who are not in full communion with themselves. In the books of the Exclusive Section these hymns are placed in an Appendix, as seen in Hymns for the Little Flock, 1881, whilst in those of the Open Section, where fuller arrangement is found, they are placed under the heading "Gospel," "Blessing," "with its subdivisions "Prayer for the Hymns and Testimony," "Invitation," as in the Hymns and Spiritual Songs compiled in Bristol.

The principle on which this division is made will be seen from the following extracts from the Preface of the first of the Books just mentioned, which, as it is fairly applicable to all, we quote somewhat fully:

"Three things are needed fully:

Three things are needed for a hymn-book. A basis of truth and sound doctrine; something at least of the spirit of Poetry, though not necessarily of the kind commonly called poetry itself, which is obviously merely the spirit and imagination of man; and, lastly, acquaintance with the most difficult and important of all, the acquaintance with the vehicle in his hymn (if led of God to Him) through which grace and sustained thought and language in such sort that and truth which sets the soul in of which for assembly it is rises even to the Father, and the authors may be worshiped in not mere individual experience is out of place . . . . . comforted by knowing their

in 4 st. of 10 l. The *trs.* are: (1) "My soul doth magnify the Lord," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 565). (2) "My amlle dois magnifie the Lord." In the *Gude and Godlie Ballades*, ed. 1562, f. 73 (ed. 1869, p. 125). [J. M.]

**Pollock, Thomas Benson, M.A.**, was b. in 1836, and graduated at Trinity College, Dublin, B.A. 1859, M.A. 1863, where he also gained the Vice-Chancellor's Prize for English Verse in 1855. Taking Holy Orders in 1861, he was Curate of St. Luke's, Leek, Staffordshire; St. Thomas's, Stamford Hill, London; and St. Alban's, Birmingham. Mr. Pollock is a most successful writer of metrical Litanies. His *Metrical Litanies for Special Services and General Use*, Mowbray, Oxford, 1870, and other compositions of the same kind contributed subsequently to various collections, have greatly enriched modern hymn-books. These are specially noticed under *Litanies*, *Metrical*, p. 677. i. To the 1889 *Supplemental Hymns to H. A. & M.* Mr. Pollock contributed two hymns, "We are soldiers of Christ. Who is mighty to save" (*Soldiers of Christ*), and "We have not known Thee as we ought" (*Seeking God*), but they are by no means equal to his Litanies in beauty and finish. [J. J.]

**Πολυήρατε, κύδιμε.** *Synesius, Bp. of Ptolemais. [To Christ.]* A hymn to Christ, being No. ix. of his ten hymns. The full Greek text is found in the *Auth. Graeca Carm. Christ.*, 1871, p. 22, in 70 lines. From this Mr. Chatfield's *tr.*, "To Thee, much loved, be honour paid," was made, and pub. in his *Songs & Hymns*, &c., 1876, p. 84, in 66 lines. A. Stevenson's *tr.* "Thee, desire of all the nations," was pub. in his *Ten Hymns of Synesius*, &c., 1865. [*Greek Hymnody*, § v.] [J. J.]

**Pont, Robert**, son-in-law of John Knox, was the s. of John Pont, Culross, Perthshire. He was b. at Culross in 1524, entered the University of St. Andrew's in 1543, became, in 1562, minister of Dunblane; in 1563, Commissioner of Moray; in 1571, Provost of Trinity College, Edinburgh; and, in 1574, Joint Minister of St. Cuthbert's, Edinburgh. He was one of the three who publicly protested at the Cross of Edinburgh against the Proclamation, on May 25, 1584, of the Acts of the Scottish Parliament against Presbyterianism. For this offence he was forced to flee the kingdom. After his return to St. Cuthbert's he was offered, in 1587, but refused, the Bishopric of Caithness. He d. May 8, 1606, and was buried in St. Cuthbert's Churchyard. Six Psalm Versions in the *Scottish Psalter* of 1564-65 are by him, viz., Ps. 57, 59, 76, 80, 81, 83. Their first lines are given under *Scottish Hymnody* II., § 2. Being mostly in peculiar metres none were transferred to the *Scottish Psalter* of 1650. In 1601 Pont was requested by the General Assembly to revise the *Psalter* of 1564-65, but never accomplished the work. It is probable he was also one of its original compilers. [J. M.]

**Poor wanderer, return to the home of thy bliss.** *Margaret, Lady Cockburn-Campbell. [Invitation.]* Written at Exeter, Aug. 27, 1839, in 3 st. of 6 l., and entitled "To a Friend." It was subsequently pub. in lithograph from the author's ms. In 1842 it

was included in Pt. ii. of *Hymns, & Spiritual Songs*, with thence into Walker's *Chelt* 1855, and others.

**Pope, Alexander**, a wholesale linen merchant in London, was b. in Plough Street, May 21, 1688. His Roman Catholic, he was the charge of Father Tavi him the rudiments of Greek he attended a school at W at Hyde Park Corner. Who retired with his parents to B Forest, and from thencefo was mainly in his own h quent success as a writer an of history, and has been d by Dr. Johnson, in his *Life* by others. He d. May 3 buried in a vault in Twi For distinct public use, aware, Pope wrote no hyri siah"; his "Universal P "Vital Spark" (q.v.), have for congregational purposes Catholic he had no object i in a language which, at that would refuse to use. In mo his name is identified wi pieces:—

1. **Father of all, in every Prayer.** *The Lord's Prayer.* pub. in 1738, as a conclusion to in 13 st. of 4 l. Warburton ment of the 1748 ed. of the l

"Concerning the Universal P the Essay, it may be proper to o sages in the Essay having been u tendency towards Fate and Nature posed that Prayer as the sum of system was founded in Free-wil Piety: that the First Cause was Governor as the Creator of the l submission to His will (the gro throughout the Essay) was not r selves to be carried along with a but a religious acquiescence, and and immortality. To give all t and reality, the Poet chose for Prayer, which of all others best fixed to his Paraphrase."

The title here referred to Prayer, Deo Opt. Max." Th C. U. in the following forms

(1.) **Father of all in every at** ated form, and has been in use, hymn-books, from an early date.

(2.) **Father of all, [and] Thou** was given in 6 st. of 4 l. in th *Sel.*, No. 247; again in the 1841 *Ps. & Hym.*, 1831, No. 179; and in

(3.) **Not to this earth's contrai** *Coll.*, 1812, No. 629, in 4 st. of 4

(4.) **Teach me to feel another's** *Coll.*, 1812, No. 630, in 4 st. of 4

(5.) **Thou Great First Cause, I** in Collier's *Coll.*, 1812, No. 62 later hymnals.

(6.) **When I am right Thy g** *Kennedy*, 1863, No. 1166.

2. **Ye nymphs of Solyma! I** *Messiah.* In No. 378 of the nesday, May 14, 1712, Addis with the introduction:—

"I will make no apology for with the following poem, which genius, a friend of mine, in th ashamed to employ his wit, in th



Then follows the poem with the heading, "Messiah. A Sacred Eclogue, composed of several passages of Isaiah the Prophet. Written in imitation of Virgil's *Poëto*." It consists of 107 lines. When republished by Pope this heading was expanded into a paragraph as an "Advertisement." As a poem it is unknown to the hymn-books; but from it the following centos have passed into C. U.:

(1.) As the Good Shepherd tends his fleecy care. This was given in Collyer's *Coll.*, 1812, No. 626, in 6 st. of 4 l., and has been repeated in later hymnals, but usually in an abridged form.

(2.) From Jesse's root, behold a branch arise. No. 623 in Collyer's *Coll.*, 1812, in 5 st. of 4 l.; and again in later hymnals.

(3.) Hark! a glad voice the lonely desert cheers. No. 625 in Collyer's *Coll.*, 1812, in 4 st. of 4 l.; in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 106; and again in later collections.

(4.) Rise crowned with light, imperial Salem rise. In the *Leeds H. Bk.*, 1852, No. 687, in 3 st. of 8 l., and several later collections.

(5.) The Saviour comes! by ancient seers foretold. In Mercer's *Ch. Ps.*, & *H. Bk.*, 1864, and others.

It may be noted that l. 46 of *The Messiah* reads in the original "He wipes the tears for ever from our eyes." This was altered by Pope at the suggestion of Steele, made to Pope in a letter dated June 1, 1712, to "From every face He wipes off every tear." This latter is the poet's authorized reading, is given in his *Works*, and is found also in the book form reprints of the *Spectator*. [J. J.]

Pope, Richard Thomas Pembroke, M.A., eldest son of Mr. Thomas Pope, of Cork, was b. at Cork, March 13, 1799, educated at Hyde Abbey, Winchester, and at Trinity College, Dublin, (B.A. 1822); took Holy Orders in 1822; and d. at Kingstown, near Dublin, Feb. 7, 1839. His hymn "In trouble and in grief, O God [Lord]" (*Peace in Affliction*) was given anonymously in Carus Wilson's *Friendly Visitor*, June 1824, p. 72, in 4 st. of 4 l., and headed "A Hymn." This text is repeated in the *Irish Church Hymnal*, 1873, with st. ii. l. 4, "Spread fragrance when they're bruised," altered to "Perfume the air when bruised;" and st. iv. l. 2, "In other times," &c., altered to "At other times," &c. This hymn is in several collections in G. Britain and America. [G. A. C.]

*Popule meus quid feci tibi.* [Good Friday. *The Reproaches.*] The *Improperia* or *Reproaches*, based on Jeremiah ii. and Micah vi. are in almost all Mediaeval Graduals and Missals. They are found in two mss. of the 11th cent. in the British Museum (Add. 19768 f. 51 b; Harl. 4951 f. 207 b); an 11th cent. ms. in the Bodleian (Liturg. Misc. 366 f. 20); and still survive in the modern *Roman Missal* (e.g. Mechlin, 1874, p. 165). In the *Sarum* use they found a place in the services on Good Friday, and were appointed to be sung during the prostrations (made before a veiled cross held by two of the higher clergy in front of the high altar), known by the name of "creeping to the cross." The elaborate rubrics and print of the *Sarum Missal*, cols. 327-330.

The text is partly in Latin and partly in Greek. In tender language it sets forth the remonstrances of our Blessed Lord with His ungrateful people, to whom He came, and they received Him not. The remembrance of Egypt, the death of the first-born, the overthrow in the Red Sea, the leading and protecting presence of the

pillar of fire, the gift of manna, the living water that followed them, the expulsion of the Canaanite, the mightiness of His love—these facts, with others in their past history, are plaintively and sorrowfully applied to Himself, and their cruel guilt in refusing Him brought home to them. When sung in the Sistine Chapel, at Rome, to music adapted thereto by Palestrina, in 1560, the effect is deeply solemn. [See Grove's *Dict. of Music*, art. *Improperia*.]

The only metrical tr. into English in C. U. is the following:—

O my people, tell to me. By G. Moultrie, in the *Church Monitor*, Bristol, 1866, p. 56. Recast as "O my people, O mine own," in Moultrie's *Hy. and Lyrics*, 1867, p. 81, and this was included, with alterations, in the *People's H.*, 1867; the *Hymnary*, 1872; and Thring's *Coll.*, 1882. Of the alterations made in the text the greatest are in st. iii. This reads:—

(1) In the *Hymns and Lyrics*:—

"Holy, holy, holy God,  
Holy, Almighty, whom we laud,  
Holy and Immortal King,  
Hear in mercy as we sing."

(2) In the *People's Hymnal*:—

"Holy God! O Holy Might!  
Holy, Immortal, Infinite!  
Victor o'er the Cross and grave,  
Save us, Lord, in mercy save."

(3) In the *Hymnary* and Thring's *Coll.*:—

"God of holiness and might!  
God Immortal, Infinite!  
Holy and Immortal King,  
Hear in mercy as we sing."

A prose tr. of the *Reproaches* was given in the 1860 *Appendix* to the *H. Noted*, p. 187. In the 1863 and later eds., No. 151, an antiphon is added beginning with "We venerate Thy Cross." From this text a shortened form is included in the *Altar Hymnal*, 1884, p. 60. Canon Oakeley has tr. it in metre in his *Lyra Liturgica*, 1865, as "What, O my people, have I done to thee?" [J. M.]

*Πόθεν ἄρξομαι θρηνεῖν.* [*Βοηθὸς καὶ σκευαστὴς.*]

Pott, Francis, M.A., was b. Dec. 29, 1832, and educated at Brasenose College, Oxford, B.A. 1854; M.A. 1857. Taking Holy Orders in 1856 he was curate of Bishopscote, Gloucestershire, 1856-8; Ardingly, Berks, 1858-61; Ticehurst, Sussex, 1861-66; and Rector of Norhill, Ely, 1866. His

*Hys. fitted to the Order of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England, to which are added Hymns for Certain Local Festivals.*

was pub. in 1861, and reprinted from time to time with a few additions. Mr. Pott contributed trs. from the Latin and Syriac, and original hymns, including "Angel voices ever singing" (p. 68. 4.) and "Lift up your heads, eternal gates" (*Ascension*). These original hymns, together with his trs., have been received with much favour and are widely used. In several instances in the preceding pages of this Dictionary (and elsewhere in other works), several trs. from the Latin, and other hymnological work, are attributed to Archdeacon Alfred Pott. We are authorized to state that this ascription of authorship is an error. [See *Index of Authors and Translators*.] [J. J.]

Potter, Thomas Joseph, was b. at Scarborough in 1827, and joined the Roman Catholic Church in 1847, and subsequently



took Holy Orders. For many years he filled the Chair of Pulpit Eloquence and English Literature in the Foreign Missionary College of All Hallows, Dublin. He pub. *The Spoken Word*; or, *The Art of Extemporary Preaching*; *Sacred Eloquence*, or, *The Theory and Practice of Preaching*; and *The Pastor and his People*; together with several tales. He tr. the Vesper hymns in the *Catholic Psalmist*: contributed to the *Holy Family Hymns*, 1860: and pub. *Legends, Lyrics, and Hymns*, 1862. His most widely-known hymn is "Brightly gleams our banner" (q.v.). Several of his hymns and trs. are in use in Roman Catholic hymn-books for Missions and Schools. He d. at Dublin in 1873. [J. J.]

**Pour out Thy spirit from on high.** *J. Montgomery.* [For a Meeting of Clergy.] There are two copies of this hymn in the author's handwriting amongst the m. mss. On one it is stated that it was written on January 23, 1833, for the Rev. J. Birchell, Rector of Newbury, Berks, who pub. a *Sel. of Hys.* in 1833. It was repeated in Bickersteth's *Christian Psalmody*, 1833, No. 429, in 5 st. of 4 l., and again in Montgomery's *Original Hymns*, 1853, No. 306. The most popular form of the hymn is "Lord, pour Thy Spirit from on high." This is in very extensive use. [J. J.]

**Powell, Thomas Edward**, M.A., s. of David Powell, of Loughton, Essex, was b. at Hampstead, Middlesex, Aug. 22, 1823, and educated at Oriel College, Oxford (B.A. 1845). Ordained in 1846, he was Curate of Cookham-Dean, near Maidenhead; and then Vicar of Bisham, 1848. He pub., in 1868, *The Holy Feast*, and subsequently his *Hys., Anthems, &c., for Public Worship*. To this collection he contributed the following hymns:—

1. Again upon the gladdened earth. *Harvest.*
2. Almighty Fount of love. (1864.) *Confirmation.*
3. Around Thy throne, O God. *All Saints.*
4. Bow down Thine ear, Almighty Lord. (1864.) *Advent Weeks.*
5. God of hope and consolation. *Holy Scripture.*
6. Hallelujah, hallelujah, Raise the hymn of thankful praise. *Harvest.*
7. Heavenly Father, King of kings. (1864.) *Public Worship.*
8. Jesus, from Thy heavenly dwelling. (1874.) *Holy Matrimony.*
9. Jesus, Whom heavenly hosts adore. (1874.) *Holy Communion.*
10. Let our hymns of prayer ascending. *Ascension.*
11. Lord, when beside the grave we mourn. (1862.) *Burial.*
12. Lord, with grief and sin oppressed. (1863.) *Lent.*
13. O God, eternal Fount of Light. (1880.) *Holy Trinity.*
14. O Lamb of God for sinners slain. (1880.) *Holy Communion.*
15. O Saviour, from Thy heavenly throne. (1872.) *Missions.*
16. Redeemer, ever blest. *Holy Baptism.*
17. Though bowed beneath Thy chastening rod. (1862.) *Lent or Affliction.*
18. To Thee, O holy King of saints. *All Saints.*
19. Until Thou comest, Saviour, in Thy might. (1874.) *Holy Communion.*

Mr. Powell's *Hymns, Anthems, &c.*, have been privately printed as an *Appendix H. Bk.* for use in his parish of Bisham, Berks. The compilation was begun in 1855, and has gradually grown to 97 hymns, of which the above 19 are by the compiler. The dates given above are those of the composition of the respective hymns. [J. J.]

**Præcursor altus lux Bede.** [*St. John the Baptist* of this hymn is found in *Cassander* (Cologne, 1556; p. 263); of *Ellinger* (Fr. 1578, p. 275); and of *Thomæ* ii. p. 387). Also in the work *Bede* (Migne's *Patrol.*, vol. 9 prints it in his *Hymnarius* A p. 52, from a 10th cent. ms. 180, gives only the first four

1. The great forerunner of the s in the *Hymnal N.*, 1854; and in *H.*
2. *Hail, harbinger of morn.* the *Hymnary*, 1872.

**Praedicta Christi in Coffin.** [*SS. Philip and J* in the *Paris Breviary*, 1736 *Matins* on the Feast of *SS.* and again in *Coffin's Hym* 72. The text is also in *J. of the Prim. Church*, 1837, and *Hymni Ecclesiae*, 1838 and

1. At length draws near the lo *Chandler*. 1837.
2. Now the hour is drawing near

**Praise God, Who i dwells.** *Miles Smyth and ol.* This is the second ve *Smyth's The Psalms of K* *phrased, &c.*, London, Garth in 2 st. of 6 l. In *Churton's* 1854, an altered version of t headed "Chiefly from M passed thence into *Kennedy's* collections.

**Praise Jehovah, bov** *W. Bartholomew.* [*Ps. acc* 1847, at Mendelssohn's req cantata adapted to *Mende* *Lauda Syon*, composed for at Liège, May, 1846. It is t, and Chorus as follows: i. C.; iv., v. Q. with C.; vi. C then a C. followed by a fin popular form when in use ii., iv., v., vi., as in the *Net* several others.

**Praise, my soul, the l** *H. F. Lyte.* [*Ps. ciii.*] T most successful paraphrase and is more jubilant than with his renderings. It *Spirit of the Psalms*, 1834, i st. iv. bracketed for omission has passed into numerous English-speaking countries is omitted, and sometimes are introduced. The princ of the fifth line in each st Him, Praise Him," to "A as in *H. A. & M.* and sever addition of a doxology, Father," as in *Harland's Hymnal*, 1876.

**Praise, O praise our** *Sir H. W. Baker.* [*Harvest* based upon Milton's versio ("Let us with a gladsome written for the 1st ed. of *From H. A. & M.* it has pass collections in *G. Britain* and

**Praise the Lord, His glories show.**  
H. F. Lyte. [*Ps. cl.*] Lyte's original version of *Ps. cl.*, appeared in his *Spirit of the Psalms*, 1834, in 2 st. of 8 l., and his revised version in the enlarged ed. of the same work in 1836. The two texts may be distinguished by st. ii. ll. 1, 2 thus:—

1834. "Earth to heaven, and heaven to earth  
Tell his wonders, sing His worth."  
1836. "Earth, to heaven exalt the strain,  
Send it, heaven, to earth again."

Both texts are in C. U., but the first, as in the S. P. C. K. *Church Hymns*, 1871; the *H. Comp.*, 1876, and many others, is the more widely used of the two. [J. J.]

**Praise the Lord Who reigns above.**  
C. Wesley. [*Ps. cl.*] Pub. in *Ps. & Hys.*, 1743, in 4 st. of 8 l. (P. Works, 1868-72, vol. viii. p. 262.) In 1760 M. Madan gave his *Ps. & Hys.*, as No. 83, was repeated by A. M. Toplady, 1776, No. 307. From into several collections with lady in his *Ps. & Hys.*, as in *Hat-Bk.*, N. Y., 1872, No. 180. This arrangement in *Ps. & Hys.*, 1776, No. 307. From into several collections with lady in his *Ps. & Hys.*, as in *Hat-Bk.*, N. Y., 1872, No. 180. The form in (ed. 1862, p. 95), which begins with the first line of the original, is considerably altered throughout. The revised *Wesleyan H. Bk.*, 1875, for the first time.

**Praise the Lord, Whose mighty wonders.**  
The Parent's Poetical Anthology, being a Selection of English Poems primarily designed to assist in forming the tastes and the sentiments of Young Readers, London, F. C. & J. Rivington, 1814. There is no editor's name on the title-page, nor appended to the Preface. On "Mrs. Richard Mant," i.e. the wife of Bp. Mant. On p. 27 there is:—

"Praise the Lord, &c. *Ps. cxlviii.*  
Earth, and air, Whose mighty wonders  
Him, Who high in tempests thunders,  
Him, Whom countless worlds obey:  
All ye works of God, adore Him.  
Heaven, Who made you by His word;  
Earth, exulting shout before Him;  
Earth, in concert, praise the Lord.  
In the eastern skies ascending,  
Praise Him, glorious orb of day;  
Praise Him, round the globe extending,  
Pines, that crown the lofty mountains,  
Bow, in sign of worship, bow:  
All ye sweet springs and fountains  
Warble praises, as ye flow.  
Beasts thro' nature's drear dominions,  
Praise Him, where the wilds extend:  
Up to heaven's gate ascend,  
Man below, the lord of nature,  
Angel quires in realms above,  
Hymning, praise the great Creator,  
Praise the eternal Fount of Love."

In the S. P. C. K. *Hymns*, 1852, No. 64, the above text was given with the omission of ll. 4-8 of st. i., and the addition of four lines from C. Wesley's "Love divine, all love extolling," slightly altered as the conclusion of st. iii., thus making 3 st. of 8 l. This text has come down to modern hymnals, and is the one in C. U. The author of the original hymn has not been traced. [J. J.]

**Praise the Lord, ye heavens adore Him.** [*Ps. cxlviii.*] This hymn is given in a four-paged tract which is found pasted at the end of some copies of the 1796 musical ed. of the *Psalms, Hymns, and Anthems of the Foundling Hospital*, London [see *Kemphorne, J.*], and again also at the end of the edition of words only, pub. in 1801. When this sheet was printed, and when it was added to the musical ed. of 1796, and then to the copy of words only, 1801, is unknown. As the 1801 ed. is only a reprint of the words of the 1796 ed., it suggests that the sheet was added to copies of both editions at the same time, and that after the printing of the 1801 ed. The sheet has this title:—

"*Hymns of Praise, For Foundling Apprentices Attending Divine Service to return Thanks.*"

and the contents are:—

1. "Father of mercies! deign to hear." By the Rev. Mr. Hewlett. Music by "Shield."
2. "Again the day returns of holy rest." By J. Mason. Music by "Ebden."
3. "Soon will the evening star with silver ray." By J. Mason. Music by "Ebden."
4. "Praise the Lord, ye heav'ns adore Him." Music by "Haydn."
5. "While health, and strength, and youth remain." Music by "Gluck."

To these are added the words of a *Sanctus* to be sung "Before the Communion Service." The special hymn now in consideration is printed thus:—

HYMN FROM PSALM CXLVIII. HAYDN.

- I.  
"Praise the Lord, ye heav'ns adore him;  
Praise him angels to the height;  
Sun and moon rejoice before him,  
Praise him all ye stars and light.
- II.  
"Praise the Lord, for he hath spoken;  
Worlds his mighty voice obey'd:  
Laws, which never shall be broken,  
For their guidance hath he made.
- III.  
"Praise the Lord, for he is glorious;  
Never shall his promise fail:  
God hath made his saints victorious;  
Sin and death shall not prevail.
- IV.  
"Praise the God of our salvation;  
Hosts on high his power proclaim:  
Heaven, and earth, and all creation,  
Laud and magnify his name."

The same text is again found in *Ps. & Hymns* for Magdalen Chapel, 1804; in the *Foundling Coll.* of 1809, and then in J. Kemphorne's *Select Portions of Ps. & Hys.*, 1810. In the last case slight changes are introduced, e.g. st. i. l. 7, "Laws which" to "Laws that"; and st. i. l. 8, "hath He," to "He has." This form of the text was repeated very extensively to 1853, when it appeared in the Cooke and Denton *Church Hymnal*, with the well-known stanza by E. Osler, from Hall's *Mitre H. Bk.*, 1836:—

"Worship, honor, glory, blessing,  
Lord we offer unto Thee;  
Young and old Thy praise expressing,  
In glad homage bend the knee.  
All the saints in heaven adore Thee,  
We would bow before Thy throne;  
As Thine angels serve before Thee,  
So on earth Thy will be done."

The use of this hymn in all English-speaking countries, sometimes with the addition of Osler's stanza, and at other times without, is very extensive.

The question of the authorship of this hymn has been a matter of serious inquiry for

some years, with the result that on the one hand it is attributed to *John Kempthorne*, and on the other to *Bishop Mant*, and both in error. The claim for *John Kempthorne* was made by D. Sedgwick; and this claim, we find from his *ms.*, was a pure guess on his part. Mr. Kempthorne's son (the Rev. R. Kempthorne, of Elton Rectory) said in the *Guardian* (Dec. 10, 1879) that it was not written by his father, and he has repeated the same to the writer of this article during the progress of this work. Kempthorne, in the Preface of the 2nd ed. of his *Sel. Portions of Ps. & Hys.*, 1813, omits it from his list [see *Kempthorne, J.*]. It is clear therefore that it was not written by John Kempthorne. The ascription of authorship to *Bp. Mant* occurred through confounding the hymn "Praise the Lord Whose mighty wonders" (q.v.), which appeared in *Mrs. Mant's Parent's Poetical Anthology*, 1814, with this hymn. [J. J.]

**Praise to God, immortal praise.** *Anna L. Barbauld, née Aikin.* [*Harvest.*] This, the most popular and widely used both in Great Britain and America of Mrs. Barbauld's Hymns, first appeared in Dr. W. Enfield's *Hym. for Public Worship, &c.*, Warrington, 1772, No. 36, in 9 st. of 4 l., and entitled, "Praise to God in Prosperity and Adversity." In the following year it was repeated in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lond., J. Johnson, 1773, p. 115, without title, but with *Habakkuk* iii. 17, 18, "Although the fig-tree shall not blossom," &c., quoted as a note. It is not found in many collections until 1812, when it was included by Dr. Collyer in his *Coll.*, No. 689. From that date it gradually increased in use, sometimes in its complete form, but more frequently with abbreviations, extending to the omission of various stanzas, until in one or two cases it has been reduced to twelve lines only. The various centos, all beginning with the same first line, are too numerous to analyse, save the more important and such as have additions made thereto by others. These are:—

1. In *S. P. C. K. Hymns*, 1852, No. 172, this cento is in 4 st. of 6 l., the first three of which are compiled, with alterations, from the original text, and the last "Peace, prosperity and health," from another source.
2. In *Morrell and How's Ps. & Hys.*, 1854: the same three stanzas as above, and a new fourth stanza by Bishop How of 8 l. This text is repeated in *Church Hymns*, 1871, No. 280, with the last stanza by Bishop How reduced to 6 lines.
3. In the *New Mitre Hymnal*, 1875, from the original *Mitre H. Bk.* of 1836, with a doxology.
4. In *Thring's Coll.*, 1882, No. 408, the cento is composed of 4 st. of 6 l., of which stanzas i., ii. are from the *S. P. C. K. Hymns*, 1852, altered; st. iii. is the new stanza first given in the *S. P. C. K.* as above, and st. iv. a doxology.

Other centos may be traced out by consulting the original text in *Lyra Brit.*, 1867, p. 33, or Lord Selborne's *Book of Praise*, 1862 and 1867, pp. 289-290. In addition to these centos, beginning with the original first line, there are also the following in *C. U.*:—

5. **Praise to God, unceasing praise.** This, in Francis Pott's *Hymns, &c.*, 1861, is the *S. P. C. K. Hymns* text as above, with an alteration of the opening line.
6. **Praise to God, exceeding praise.** This, in T. Darling's *Hys., &c.*, 1887, is from the original with alterations by Mr. Darling.
7. **Lord, should rising whirlwinds tear.** This, in the *Presb. Ps. & Hys. for the Worship of God*, Richmond, U.S.A., 1867, No. 431, is composed of st. iii.-vi. slightly altered.

Most of the foregoing a hymn are repeated in oth those named, and their us extensive. The text rend R. Bingham, in his *Hymn* 1871, and beginning "La fine," is a cento of 3 st. of the original.

**Praise to God, who** *M. Benson.* [*St. Michael* Contributed to *H. A. & M* ment and alterations, w 1861. In the revised ed. text (still abbreviated) wa exception of two minor ch account for the two tex 1861 and 1875. The line i through those *Orders* n (1) *Seraphim*; (2) *Cherub Dominions*; (5) *Princes*; (6 (8) *Archangel*; and (9) *A* st. ii. and iii. In the *Pastorals*, Boston, 1864, s 1861 text are given a praises sing."

**Praise to the Holie** *Card. J. H. Newman.* [*I* 1865, and first publish *Verses on Various Occa* forms part of a poem of s *The Dream of Gerontius*, scribes the journey of a di the body to its reception in hymns are introduced thi and this is given as being "Choir of Angelicals" as th is conducted into the p Emmanuel previous to p Purgatory. In 1868 it w *Appendix* to *H. A. & M* being the repetition of t close. From *H. A. & M.* large number of hymn-be

**Praise to Thee, The** [*Praise.*] This hymn is to J. Fawcett, but was on by him. In 1782 he pub the circumstances of Pub this vol. No. 56 is "Lo! morning," in 6 st. of 8 l. stanza of which begins, "great Creator." In the 1 book (*Unitarian*) of 1806 as a separate hymn. *Unitarian Coll. of Ps. & Private Worship*, 1812, a found in modern collectio

"Praise to Thee, Tho  
Praise be Thine f  
Join, my soul, with  
Join the universe  
Father, Source of a  
Pure, unbounded  
Hail the God of our  
Praise Him for I  
"For ten thousand bli  
For the hope of fu  
Sound His praise th  
Sound Jehovah's p  
Joyfully on earth as  
Till in heaven our  
There, enraptured, f  
Lost in wonder, lov

The portions of these printed in ordinary type

stanza of J. Fawcett's hymn divided into two parts: whilst the lines in italics are mainly from C. Wesley's well-known hymn, "Love divine, all loves excelling" (q. v.), 1747, as the following comparison will show:—

C. Wesley, 1747.  
"Jeau, Thou art all com-  
passion,  
Pure, unbounded love  
Thou art; Thy sal-  
vation,  
Enter every trembling  
heart.

Kreter Coll., 1813.  
"Father, Source of all com-  
passion,  
Pure, unbounded grace  
is Thine  
Hail the God of our Sal-  
vation,  
Praise Him for His love  
divine.

"Changed from glory into  
glory,  
Till in heaven we take  
our place, our crowns  
Till we cast  
before Thee, O  
lost in wonder, love,  
and praise."

"Joyfully on earth adore  
Him,  
Till in heaven our  
song we raise;  
There, enraptured, fall  
before Him,  
Lost in wonder, love,  
and praise."

The cento in the above form of 4 st. is in numerous hymn-books in G. Britain, and in a few also elsewhere. In America it is some-  
times found with an additional stanza:—

Praise to God, the great Creator,  
Praise to Son, and Holy Ghost,  
Praise to Earth and heaven's united host.

In the doxology is a cento of the hymn, whilst in 1872, it is the close of the cento is of more than average merit. [W. R. S.]

Praise waits for Thee in Zion, Lord. [Ps. lxx.] This is the version of the 65th Pa. in the Scotch Psalter, 1650. It is in C. U. in its full form, in an abbreviated form, and written as "Before Thee, Lord, a people waits," as in the Presb. Hymnal, Philadelphia, 1874. [J. J.]

Praise ye Jehovah, praise the Lord most holy. [Ps. cxlix.] Written by Lady Cockburn-Campbell. [Ps. 27, 1838, and subsequently printed in litho-graph from the writer's ms., together with 31 additional hymns. It was first pub. in J. G. Deck's Ps., Hymns, and Spiritual Songs, 1842, 1 t. i., No. 191, in 4 st. of 4 l. This was re-peated in Dr. Walker's Ps. & Hys., 1855, with the signature "M. C. C.," and subsequently in a large number of hymn-books. Orig. text in Snapp's Songs of G. & G., 1872. [J. J.]

Praise ye the Lord! immortal choir, [Ps. cxliii.] In heavenly heights above. G. Rawson, 1853, No. 200. Written for the Leeds H. Bk., Hymn verses, in 9 st. of 4 l. In the author's and extended to 10 st. Mr. Rawson was somewhat indebted to Watts's paraphrase of the same Psalm, "Praise ye the Lord with joyful tongue" (q. v.), as seen in Watts's st. ii. and Rawson's st. i.:—

Watts, 1706.  
"Gabriel, and all th' immortal choir  
That fill the realms above,  
Sing; for He formed you of His fire,  
And feeds you with His love."  
Rawson, 1853.  
"Praise ye the Lord, immortal choir  
In heavenly heights above,  
With harp and voice and souls of fire,  
Burning with perfect love."

The resemblance throughout the rest of the hymn is still slight: but not so marked as in

the lines which we have quoted. The 1853 text is in extensive use. [J. J.]

Praise ye the Lord; 'tis good to raise. I. Watts. [Ps. cxlvii.] 1st pub. in his *Psalms of David*, &c., 1719, p. 385, in 8 st. of 4 l., and entitled "The Divine Nature, Providence, and Grace." It was included by J. Wesley in the 1st ed. of his *Ps. & Hys.*, published in Charles-town, 1736-37, p. 10, with slight variations, the omission of st. ii., and the addition of Ken's doxology, "Praise God," &c. Further alterations were made by Wesley on adapting it for the *Wes. H. Bk.*, 1780, No. 216, and these latter readings are still retained in all collections of the Methodist bodies. The hymn in its original and altered forms is in extensive use. Orig. text in Watts's *Psalms*, late editions; Wesley's 1st reading in the re-print of 1736-37 *Coll.*, Lond., 1882; and Wesley's final reading in the *Wes. H. Bk.*, 1875. [J. J.]

Praise ye the Lord with joyful tongue. I. Watts. [Ps. cxlviii.] Pub. in his *Horæ Lyricæ*, 1706, in 14 st. of 4 l., and headed "The Universal Hallelujah." In Hatfield's *Church H. Bk.*, 1872, st. ii.-iv., vii., viii., and xiii. are given as:—

"Praise ye the Lord! immortal choir,  
That fill the realms above;"

these lines being altered from Watts's—

"Gabriel and all th' immortal choir  
That fill the realms above."

See also "Praise ye the Lord! immortal choir," by G. Rawson. [J. J.]

Praises to Him Who built the hills. H. Bonar. [Praise of the Trinity.] Pub. in his *Hys. of Faith and Hope*, 1864, in 7 st. of 4 l., and entitled "Praise." It had previously appeared in the *American Sabbath H. Bk.*, 1858, No. 469. It is also in the *American Bapt. Service of Song*, Boston, 1871, in 5 st., beginning with st. iii., "Praises to Him Whose love has given." In the *Hymnary*, 1872, it is again altered as "All praise to Him Who built the hills," and is appointed for Septuagesima. [J. J.]

Prätorius, Benjamin, s. of Andreas Prätorius, pastor at Obergreisau near Weissenfels in Saxony, was b. at Obergreisau, January 1, 1636. In 1637 his father was appointed pastor at Gross-Lissa near Delitzsch, in Saxony. Benjamin became a student of theology, and graduated M.A., probably at Leipzig. In the entry of his marriage in the registers of Gross-Lissa, for 1657, he is described as "regularly ordained substitute and future successor of this parish"; and he is never described in the registers except as Pastor-substitute. His ninth child was b. in 1671, and on Jan. 8, 1675, his son Andreas Benjamin, on acting as godfather, is described as "surviving son" of M. Benjamin Prätorius. It is probable that he d. some time in 1674, but as the register of deaths of this period is lost, we are unable to fix the exact date (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 176; ms. from Pastor Moehius of Gross-Lissa, &c.).

According to Wetzel, ii., 314, he was crowned as a poet on Feb. 15, 1661. In the registers for 1663 he first designates himself "poeta Caes." and "Kais. gekrönter Poeta" (i.e. imperial crowned poet), and in 1670 as "poeta Caes. laur. coronatus." His hymns appeared in



his (1) *Jauchzendes Libanon*, Leipzig, 1859, and (2) *Spielende Myrten-Aue*, Leipzig, 1864. In the preface to the latter he signs himself as "C. P. Caes. und Diener am Wort daseibst" (minister of the Word), under date "Gross-Lissa, Dec. 14, 1863." The only hymn by him tr. into English is:—

**Sei getreu bis an das Ende.** *The Reward of the Faithful.* In 1859, as above, No. 64, p. 157, in 3 st. of 8 l., and founded on Rev. II. 10. In full in the *Chr. L. S.*, 1861, No. 339. It is also often found as "Sei getreu in deinem Leiden," as in the *Berlin G. L. S.*, ed. 1863, No. 149. This is from Luppius's *G. B.*, Wesel, 1692, p. 22, where it is in 7 st. (iv., ll., ll., v., ix., i. and a new st. which begins, "So wohlthun, so will ich leiden"), and is erroneously ascribed to J. C. Schade. The original form is tr. as:—

**Be thou faithful to the end, let not.** By Miss Warner, in her *Hys. of the Ch. Militant*, 1858, p. 362, repeated as No. 258, in *Bp. Ryle's Coll.*, 1860. [J. M.]

**Prätorius, Johann**, was b. at Copenhagen, Oct. 20, 1738. He was educated in the training schools of the Moravians, and after 1761 held various positions in their schools and communities. In 1772 he was appointed preacher to the new community at Christiansfeld, in the north of Schleswig, and d. there, Dec. 12, 1782 (*Hist. Nachricht* to the *Brüder G. B.*, 1778, ed. 1851, p. 224). In the *Brüder G. B.*, 1778, two hymns and part of a third are ascribed to him. The last is noted under *O süsse Seelenweide*, p. 467, ll. [J. M.]

**Pray, Lewis Glover**, was b. at Quincy, Massachusetts, Aug. 15, 1793. Removing to Boston in 1808, he entered into business there in 1815, and retired therefrom in 1838. He was for some time a member of the City Government of Boston, of the Board of Education, and of the State Legislature. From an early date he was associated with Sunday schools, and was for 34 years superintendent of the S. School of the Twelfth Congregational Society, Boston. In 1833 he pub. a *Sunday School H. Bk.*, the first with music ever compiled for American Unitarian S. schools. This was enlarged in 1844 as the *Sunday School Hymn and Service Book*. He also pub. a *History of Sunday Schools*, 1847; a *Christian Catechism*, 1849; and other works. His hymns and poems were collected and pub. in 1862, as *The Sylphides' School*, and a second volume of a like kind appeared in 1873, as *Autumn Leaves*. Most of his hymns appeared in his collections of 1833 and 1844. Putnam (to whom we are indebted for these details) gives in his *Singers and Songs*, &c., 1874, p. 81, four pieces from his volume of 1862, and two from that of 1873. One of these, "When God upheaved the pillared earth" (*Silent Work*) was repeated in the *American Hymns of the Ages*, 3rd series, 1864. [J. J.]

**Prayer Book.** Hymns based on various portions of the Book of Common Prayer, and metrical paraphrases of other portions of the same book are somewhat numerous. In this article we purpose pointing out those portions of the Prayer Book which have been treated in this manner, and to indicate where these metrical versions may be found. Observing the order of the Services we have the following results:—

i. **The Lord's Prayer.** Metrical versions are given in the *Old* and the *New Versions*, and in part or in full in various works and collections of hymns. A tolerably full list will be found in the *Index of Seasons and Subjects* at the end of this Dictionary.

ii. **Venite.** See *Index* of S. and B. under Psalm xcv.

iii. **Glory be to the Father.** See iv. **To Deum Laudamus.** See v. **Benedicite, Omnia opera.** See vi. **Benedictus.** See *Benedict* vii. **Jubilate Deo.** See *Indt* Psalm c.

viii. **Apostles' Creed.** Metrical *Old* and the *New Versions*.

ix. **Magnificat.** See *Magnific*

x. **Nunc Dimittis.** See *Nunc*

xi. **Deus Misereatur.** See *I* Psalm lxxvii.

xii. **Quicunque vult.** See *Ind*

xiii. **The Litany.** See *Litani*

xiv. **Collects.** Collects in v whole failures. The attempts are of two kinds: the first, v lects as they stand, and the se the leading thought therein co renderings of Josiah Conder (are a good instance of the form: Rickards (q.v.) of the latter. renderings which are specially tionary, and are to be found *Seasons and Subjects* at the contain versions of varying me

1. *Hymns for Occasional* ( of *S. Peter in Nottingham*. Rector, 1819.

2. *Hymns for Private Devo* *Saints Days throughout the ye* Rickards, M.A., &c. London:

3. *Sel. of Ps. & Hys. inter* &c. By the Rev. W. Barnes (Yorks.) 1833.

4. *Church and Home Prad* T. Judkin, M.A., &c. London:

5. *Introsits, or Collect-Hymn* *Services of the Church of Eng* Abner W. Brown. London: 1

6. *The Collects, Paraphras* *for the Use of Young People*.

7. *Oramus. Short Prayers* *Holy Days*, &c. London: Rivi

8. *Collects from the Liturgy* *paraphrased by a Churchman*.

9. *Metrical Collects from the* (Eliza Humphreys) London:

10. *The Choir and Oratory* *By Josiah Conder.* London: J

This work was included in *C* *Prayer, and Devout Meditati*

11. *Hymns for the Collec* *the Use of Children.* London:

12. *Steps to the Sanctu* *Cambridge: Macmillan.* 185

lects and Prayers in the order *phrased in Verse*.

13. *The Collects of the Ch* *into Simple Verse for the* Mrs. Fred. Jas. Smith. Lon

14. *The Round of Servi* *London: Longmans.* 1872.

phrase of the Book of Come *formist Layman*" [so the *P*

15. *Thoughts through the* *by the Collects.* By J. E. A. 1873.

16. *Psalms and Hymns* *Rev. W. J. Irons, D.D.* Lot 1883. His hymns on the Col

tations on the Collects for tl

17. *Hymns and Verses* *C. N. Streatfeild.* London:

In addition to these, see a

xv. **The Epistles.** In add

bered above, Nos. 2, 12, th

the Epistles in:—

1. Several versions in *Dr*

2. *Hymns on the Epistles.* *on-Thames.* 1868.

xvi. **The Gospels.** In S

contain hymns on the Gosp

1. *Poems and Hymns* *H. S. M. Hubert.* 1846.

2. *Hymns from the Gosp* *Rev. J. E. Hode, M.A.* Oxfo

3. *Miscellaneous Poems.* *Oxford: J. Parker & Co.* 18

See also *Index* of S. and S

xvii. **Holy Communion.**

xviii. **Holy Baptism.** See



# PRAYER IS THE BREATH OF GOD

PREISWERK, SAMUEL 907

**xix. The Catechism.** In addition to consulting:—  
 1. *Hymns for Children*, 1842-46. By Dr. Neale;  
 2. *Hymns for the Young*, 1844. By Dr. Neale;  
 3. *Hymns on the Catechism*. By the Rev. I. Williams, 1842.  
 See also in the **Index of Subjects and Seasons** under "The Creed," "The Lord's Prayer," "The Ten Commandments," "The Holy Communion," and "Holy Baptism."  
**xx. Confirmation: Holy Matrimony.** See **Index of S. and S.**  
**xxi. Visitation of the Sick.** See **Index of S. and S.** under "Affliction," "Patience," "Resignation," and "Kindred subjects."  
**xxii. Burial.** See **Index of S. and S.** under "Burial" and "Death."  
**xxiii. Churching of Women.** See **Index of S. and S.**  
**xxiv. Communion.** See **Index of S. and S.** under "Ash Wednesday," and "Lent."  
**xxv. Ordination; and Consecration of Bishops.** See **Index of S. and S.**  
**xxvi. Hymns.** The hymns found in the Supplement at the end of the *Prayer Book* were rendered into Latin Verse by *Rand. Gilpin*, as:—  
*Liturgica Sacra: cuncta vehiculo deportata; cura Rand. Gilpin Sacra et bus verè Christianis Dom. 1857.*  
*erru Theobitus, Zeit inculpabilis vid devotionis Regis deducta a del. Oponia Spiritualibus omni-tiam pueris degustanda. Anno*

Another work which deals with every portion of the *Prayer Book* from the "Sentences" to "The Fifth of November," is:—  
*A Companion to the Book of Common Prayer, Being a Compilation of the Psalms and Hymns on the Collects, Epistles, Gospels, and on the Fasts, Festivals, and Rites of the Church of England and Ireland, London: Smith, Elder & Co. 1832.*  
 This work was compiled by a lady, and contains about 400 hymns. [J. J.]

**Prayer is the breath of God in man.**  
**B. Beddome.** [Prayer.] This appeared in *Robert Hall's Posthumous ed. of Beddome's Hymns, &c.*, 1817, No. 405, in 5 st. of 4 l., and headed "Importance of Prayer." It was added to the 27th ed. of *Rippon's Sel.*, 1827, No. 353 (Pt. i.), and from thence has passed into several collections, sometimes dated 1787 (Rippon's 1st ed.) in error, and at other times with the opening line changed to "Prayer is the Spirit of our God." The hymn "When God inclines the heart to pray," in *Spurgeon's O. O. H. Bk.*, 1866, is composed of st. iv., v. of the original. [J. J.]

**Prayer is the soul's sincere desire.**  
**J. Montgomery.** [Prayer.] This hymn was written in 1818, at the request of the Rev. E. Bickersteth, for his *Treatise on Prayer*. It was first printed in 1818, together with three other hymns by Montgomery on Prayer ("Thou, God, art a consuming fire," "Lord, teach us how to pray aright," and "What shall we ask of God in prayer?"), on a broadsheet, for use in the Sunday Schools of Sheffield (Wincobank Hall Library). In 1819 it was published simultaneously in *Bickersteth's Treatise on Prayer* and the 8th ed. of *Cotterill's Sel.*, No. 278. whilst Bickersteth's text is that of the broadsheet, st. v. l. 4, "And cry 'Behold,'" &c., changed to "And say 'Behold,'" &c., and st. vi., which reads in each:—  
 In prayer on earth the saints are one,  
 In word, and deed, and mind;  
 When with the Father and His Son  
 Sweet fellowship they find."

*Bickersteth.* "The saints in prayer appear as one,  
 In word, and deed, and mind,  
 When, with the Father, and the Son,  
 Their fellowship they find."

In his *Christian Psalmist*, 1825, No. 480, Montgomery repeated the text as in *Bickersteth*, with the change in st. vii. l. 4 of "For sinners intercede," into "For mourners intercede." In his private copy of the *Christian Psalmist* Montgomery marked st. iv. and v. to be transposed in case of a reprint, and this was carried into effect in his *Original Hymns*, 1853, No. 62. The altered line, st. vii. l. 4, is also restored to read "For sinners intercede." In addition to the extensive use of the hymn in its full form, it is also abbreviated. Sometimes the abbreviated texts begin with the first stanza, and at other times with "Prayer is the Christian's vital breath," or with "Prayer is the contrite sinner's voice." [J. J.]

**Precious Bible! what a treasure.**  
**J. Newton.** [*Holy Scriptures.*] Pub. in his *Twenty Six Letters, &c.* By Omicron, 1774, in 6 st. of 6 l., and headed, "The Word of God more precious than Gold." It was repeated in *R. Conyers's Coll.*, 1774, No. 276, and again in the *Olney Hymns*, 1779, Bk. ii., No. 63. It is found in a few modern hymn-books. [J. J.]

**Precious promise God hath given.**  
**N. Niles.** [*The Divine Guide.*] Concerning this hymn and its writer, S. W. Duffield says in his *English Hymns*, 1886, p. 461:—

"This well-known 'Moody and Sankey' hymn was written by Mr. Nathaniel Niles, a resident of Morristown, New Jersey, and, at that time, a lawyer in New York City. Mr. Niles was born at South Kingtown, Rhode Island, September 15th, 1836. He composed these verses on the margin of a newspaper in the railway car while on his way to business."

The hymn was pub. in *The Episcopalian*; and again in *P. Bliss's Gospel Songs*, 1874, with music by Bliss. The text and music in *I. D. Sankey's Sacred S. and Solos*, are from the *Gospel Songs*. [J. J.]

**Preis, Lob, Ehr, Ruhm, Dank, Kraft und Macht.** [*Glory to the Lamb.*] In the *Geistreiches G. B.*, Halle, 1697, p. 591, in 7 st. of 6 l., repeated in the *Berlin G. L. S.*, ed. 1863, No. 1028. It is tr. as, "Thanksgiving, honour, praise and might," as No. 628 in pt. i. of the *Moravian H. Bk.*, 1754, and No. 653 in the ed. of 1886. [J. M.]

**Preiswerk, Samuel**, s. of Alexander Preiswerk, pastor at Rümelingen, in the canton of Basel, was b. at Rümelingen, Sept. 19, 1799. After studying at the Universities of Basel, Tübingen, and Erlangen, he was for some time curate in charge at Benken, in the canton of Basel. In 1824 he was appointed preacher at the Basel Orphanage, and in 1829 tutor of Hebrew at the Basel mission house. In 1830 he was chosen as pastor of Muttensz, near Basel, but on the outbreak of the Revolution of 1832 had to leave. After being from 1834 to 1837 professor of Old Testament Exegesis and Oriental languages in the Evangelical Theological Institution at Geneva, he returned to Basel, where he was instituted, in 1843, as pastor of St. Leonard's church, and in 1859 as antistes, or highest dignitary in the Cathedral. He d. at Basel, Jan. 13, 1871

(*O. Kraus*, 1879, p. 400; *Allg. Deutsche Biog.* xvi. 552, &c.).

Preiswerk was a distinguished preacher. He was one of the editors of the *Basel G. B.*, 1854. His hymns were written at various times, generally to be used at Mission and other meetings in which he was to take part. Sixteen were included in a collection edited by two of his friends and pub. at Basel, 1841, as the *Evangelischer Lieder Kraus* (271 hymns old and new). Nine of his hymns are in Knapp's *Ev. L. S.*, ed. 1850. The only one tr. into English is:—

**Das ist der Gemeine Stärke.** *Missions.* In 1844, as above, No. 98, p. 124, in 6 st. of 4 l. Included in Knapp's *Ev. L. S.*, 1850, No. 1160 (1865, No. 1200). *Tr.* as:—

**Hark, the Church proclaims her honour.** In full by Miss Winkworth in her *Lyra Ger.*, 2nd ser., 1858, p. 60, and her *C. B. for England*, 1863, No. 104 (she misquotes the first line as *Ums ist der Gemeinde Stärke*). Repeated in the *Ps. & Hys.*, Bedford, 1859, and the *Ohio Luth. Hym.*, 1880. [J. M.]

**Prentiss, Elizabeth, née Payson**, youngest daughter of Dr. Edward Payson, was b. at Portland, Maine, Oct. 26, 1818; married to George Lewis Prentiss, D.D., then at Bedford, Massachusetts, April, 1845; and d. at Dorset, Vermont, Aug. 13, 1878. Her *Life and Letters* by her husband appeared some time after. Dr. Prentiss removed from Bedford to New York in 1851, and was appointed Professor of Pastoral Theology at Union Seminary, New York, 1873. Mrs. Prentiss's works include *The Finner of the Family*; *Stepping Heavenward*, 1869; and *Religious Poems*, 1873. Of her hymns the two following are most widely known:—

1. **As on a vast eternal shore.** *Thanksgiving.* Contributed to Schaff's *Christ in Song*, 1869.

2. **More love to Thee, O Christ.** *More Love to Christ desired.* Written in 1869, and first printed on a fly-sheet; then in Hatfield's *Church H. Bk.*, N. Y., 1872.

[F. M. B.]

### Presbyterian Hymnody, English.

Presbyterianism in England presents in its history four distinct and sharply defined periods, and in all of these it has been directly associated with English hymnody.

i. It was the form of religion "as by law established" in England from 1647 to 1652, a period of five years. It was originally intended to institute a Synod in each county, and a General Assembly for the whole kingdom. The usurpation of Cromwell, however, and the interference of the army in ecclesiastical as well as in civil affairs, prevented the execution of this design, and it was only in London and Lancashire that Synods were formed. In Lancashire there were nine Presbyteries, and several must have been formed in the neighbouring counties. The Presbyteries of Manchester and Newcastle-on-Tyne were established in 1646 and 1648, under the ordinance of Parliament; and the first meeting of the Synod of Lancashire was held in 1649.

The *Metrical Psalms*, which were in use in the Presbyterian Churches during this period were those of *Francis Rous* (q.v.). Speaker of the House of Commons, and one of the lay deputies to the Westminster Assembly. [See *Psalms, English*, § XI.]

ii. The overthrow of Presbyterianism was followed by a general decline. Having ceased to meet in Presbytery, many of the ministers, in the face of the Calvinism of the Westminster standards, became tinged with Arianism which ultimately developed into Socinianism. A considerable number of congregations in

various parts of the country north, adhered to the doctrine of those documents; others rationalists; but a considerable number were influenced by their views in the course of 150 years the orthodox Church became

During this period, the *Psalter* of 1650 was in use amongst the congregations throughout England.

iii. In 1836 a new era in the history of ministers and elders of the orthodox Presbyterians in England began, when they agreed to form a Synod, in accordance with the recommendation of the General Assembly of the Church of Scotland, at Edinburgh, 1834. "The Presbyterian Church in England" was formed forty years its progress was rapid. The Home Mission Society succeeded in establishing many of the leading towns in England, especially in Liverpool, Newcastle, London, which became a centre of activity was also shown in work, especially in China.

For a few years the revision of the *Psalter* of 1650 was a committee was appointed to revise the book for its use, which was published in 1857. In 1857 Hamilton, of Regent Square, laid upon the table of the House of Commons a *Hymns for Divine Worship*, of 521 hymns and versions with paraphrases of Scripture fully edited, and set to music, the latter being edited by the Rev. J. W. Mackenzie, and was accompanied by a preface explaining its scope and design, and a table of contents. It took a foremost position in the Presbyterian Church in England, and all the other Presbyterian churches in England, and many of them in Scotland, especially in Australia, the Cape.

iv. In 1876 a great step was taken in the history of Presbyterianism in England when the General Assembly of the Presbyterian Church in England, which then took place in Scotland, decided that the Presbyterian Church in England should have a hymnbook of its own. The *Scottish Hymnal* of 1867 was now known as the "Psalter of England."

At the Union in 1870 the Presbyterian section continued to exist which had been recent Mother Church in Scotland. The *Scottish Hymnal*. [See *Scottish Hymnal*.] The Presbyterian Church in England, mainly, the *Psalter* of 1857 arose that the time had come when a new hymnbook, enriched with recent hymnody, should be compiled. A committee was accordingly appointed in 1880, with instructions to select the materials for the new hymnbook, but to bring

the Church, as far as possible, into unison in the matter. Under the convenerhip of the Rev. W. Rigby Murray, Brunswick Street Church, Manchester, that committee produced in 1882 the present hymnal of the "Presbyterian Church of England," *Church Praise* (Lond., Nisbet & Co.). It contains 535 hymns and 19 doxologies, arranged in 15 sections, as i. "The Holy Trinity"; ii. "The Lord Jesus Christ"; iii. "The Holy Spirit"; iv. "The Gospel," &c. In the text of the hymns the originals have been followed in every instance except where a divergence seemed to exist in doctrine from that of the Presbyterian Church. The section for the young forms a prominent feature, 63 hymns being supplied for the purpose of adapting the collection for the Sunday Schools and Children's Services. The music has been revised by Dr. E. J. Hopkins, and is of a high order. The expression marks throughout the collection are by the Rev. W. Rigby Murray.

v. Great progress has been made in Psalmody in the Presbyterian Church of England within the past twenty years. The use of instrumental music, strictly forbidden till 1870, has become general. The practice of chanting and the use of anthems in public worship, are also spreading rapidly. Sir Herbert Oakeley's Bible Psalter is in use in a considerable number of congregations; and the Rev. W. Rigby Murray (Editor of *Church Praise*, and *School Praise*.) has published (1886) *The Revised Psalter*, being the first attempt to adapt the Revised Version of the Holy Scriptures to chant music.

vi. The only hymn-writer of note belonging to the Presbyterian Church of England is the late J. D. Burns, M.A., sometime minister at Hampstead, who died in 1864. [See Burns, J. D.]

**Prichard, Vicard, M.A.**, younger brother of Rhys Prichard, was an eminent Welsh poet and the author of the well-known book called *Carmarthenshire*. He was b. at Llanymddyfri, Carmarthenshire, about 1579. His father was the owner of large property in the neighbourhood. He was educated at Jesus College, Oxford, where he took his degree in June, 1602, having been previously ordained Priest on the 25th of April in that year by John Suffragan Bishop of Colchester. In the same year he was presented to the Vicarage of Llandoverly, a native parish, in which the town of Llandoverly is situated, and whence he was called to the Cathedral residence of Llandoverly, one of the first of his day, as his popularity that when he kept his residence at St. David's, of which Cathedral he was a Prebendary, he was obliged to keep a moveable pulpit, which was placed in the church yard, the Cathedral being too small for the very large congregations. Perceiving the ignorance, and also much of his parishioners, into which he turned the substance of his verse which he gave to the people to sing, he thus originated most of those hymns which are now sung in the country. When men were so ignorant, the pious Bishop Bull, who was on the subject, took the hymns and made them into a book, which was published in 1644. The hymns were on the subject of the angels.

poems, wished to be buried near him, his grave could not be found. [W. G. T.]

**Primers and Offices for the Laity.**  
i. *Introduction.*—1. The term *Primer*, in its ritual sense, designates a series of devotional books for the laity, marked by certain general characteristics. The word is found thus as early as Piers Ploughman (before 1360). The earliest known copy is a ms. of the end of the 14th cent. The earliest printed *Primer*, according to the *Sarum Use*, is of the year 1494. Its contents are:—

(1) The Kalendar. (2) Sundry Prayers. (3) Matyns of our lady, with pryne and the hours, the hours of the passion of our lorde, and of the compassyon of our lady. (4) De Profundis for all Crysten soules. (5) Sundry prayers. (6) The fifteen hours of the passion. (7) Prayers to the Saints. (8) The seven psalmes, fifteen psalmes with the letanye and suffrages. (9) Placebo, dirige and commendacyon. (10) Psalmes of the passion. (11) The fifteen Oos in Englyshe. (12) Sundry prayers.

From this period to 1545 a number of editions of the *Sarum Primer* are extant. Additions are made to the contents of the volume, which attains its greatest development in the editions of Regnault at Paris, 1526–34 (Rev. Ed. Hopkins). From 1545 there is a break in the *Sarum* series, but it is resumed in 1551, and in Mary's reign (1554–8). These *Sarum Primers* are of great interest in regard to the provision of vernacular devotions for the laity in the Roman Church.

2. The Reformation produced another series, which may be divided into three stages: (1) The illicit *Primers of the Gospellers*, commencing as early as 1580. The earliest extant edition is that known as *Marshall's Primer* (1534–5). The basis of these is still the *Sarum* book, but with alterations, omissions (e.g. in some editions, of the Litany and Dirige or Office for the Dead), and explanations in the Reformed sense. (2) The *Primers of Henry VIII. and Edward VI.* (3) The *Revised editions of these, with the Orarium, of Elizabeth.*

3. Finally, The 17th cent. (1599–1706) produced a series founded no longer on the *Sarum* but on the *Roman Breviary*, for the use of English Roman Catholics.

4. For the purposes of this Dictionary, these groups, with their numerous members, can only be considered with reference to the *trs.* of the Latin hymns, which they exhibit. As they extend over a lengthened period, they present a variety of renderings, changing with the change of poetical fashion, and are thus well worth attentive study with a view to securing the best representation of the Latin hymns for purposes of worship. They seem, except in a few cases, of which an echo remains in the *trs.* of this century, to have passed almost into oblivion, even among Roman Catholics.

ii. *Sarum Primers.*—1. The ms. *Primer of Sarum* (c. 1400), printed in Mr. Muske's *Monumenta Ritualia* (vol. iii.), has prose renderings of the hymns. A ms. at Cambridge (c. 1430) has the memories of the hours in metre. In the *Sarum Primers*, 1538–41, and 1555–8, not only the hymns for the hours and the memories, but portions of the Dirige (the Office for the Dead), are versified in a rude fashion; more, apparently, as an

indication of metre in the original than for singing. Such a verse as this could never have been sung to the tune of "Veni Creator":

"Come holy Ghost o Creatour eternall  
In our mindes to make visitacion:  
And fulfyl Thou wyth grace supernall  
Our hartes that be of thy creacion."

iii. *Unauthorized Primers of the Reformation.*—Of the early and illicit primers of the Reformation, the primer known as Marshall's, 1535 (reprinted in *Three Primers set forth in the reign of Henry VIII.*, Clarendon Press), is a good type. The hymns for the hours are versified. In metre they are more regular than those of the *Sarum* series, and more conformed to Latin types. The Latin originals of the *Sarum* series are rejected; and all hymns to the B. V. M. are omitted. The "Veni Creator" is translated in part, and probably many of the hymns have some Latin source of inspiration, but the feeling and the doctrinal cast is that of Coverdale's *Goostly Psalmes* and the Gospellers. Bp. Hilsey's *Primer* (1539), which was drawn up at Thos. Cromwell's command, is based far more on the *Sarum* series, is similar to it in irregularity of metre, and retains with little modification the addresses to the B. V. M.

iv. *Authorized Primers, 1545-1559.*—1. The *Primer* of Henry VIII. (1545), which was reprinted frequently, with increasing modification of the worship of the B. V. M. up to 1553, and then revised under Elizabeth, in 1559, chooses from the *Sarum Breviary* an entirely new set of hymns, "Jam lucis"; "Ales dici nuntius"; "Consorts paterni luminis"; "Rerum Creator"; "Aeterna coeli gloria"; "Salvator mundi"; and in two cases, apparently, joins verses from two Latin hymns so as to form a new piece. They are chosen partly for allusions to the hours for which they are fixed, and partly as expressions of sober piety. The *trs.* are evidently intended to reproduce Latin measures, and are either trochaic or iambic. (The sacred use of iambic for our hymns springs from the Reformation *Primer*, as a representative of the iambic Latin.) The versification is a great advance on the *Sarum Primers*, and the *trs.* contain some good verses. The following may serve as a specimen of the sort of verse which might be still enshrined in the Prayer Book if the Latin hymns had then been made part of Matins and Evensong.

"Quench the flames of our debate;  
Foul and noisome heat abate;  
Grant unto our body health,  
To our hearts true peace and wealth."

In the sanction if not the production of this book, Cranmer must have had a hand, and a letter of his (Oct. 7, 1544, *Works*, p. 412, Parker Society) shows that he had it in his mind to translate the Latin hymns. But the Prayer Book of 1549 has no hymns, except the "Veni Creator" (C.M.), in the Ordinal; nor has that of 1552. And as if the omission in both cases was the result of some change of view, perhaps connected with Calvin's restriction of praise to the Metrical Psalter, the *Primer* of 1553, which has very little of the distinctive features of the other primers, and is based on the Book of Common Prayer, has no hymns whatever.

2. In connexion with the *Primer* of Elizabeth, or more accurately with the *Orarium*

(1560), should be mentioned *The Hours of Prayer, &c.*, 16 and John Austin's *Devotio Way of Offices*, 1668 [Austin framed on the model of the some Latin translations, 1 pieces are original English *Hymnody*, Early, § 111. 10].

v. *Roman Primers, 1599-1* that some *Primer* was issued of Rome in the earlier period; but for the present (Lambeth Lib.) published a preface signed R. V. (probably a Roman) must be considered series, founded no longer on the *Roman Breviary*. The *Primer* of 1599, reprinted 1658, all at Antwerp; the Mechlin (*Brit. Mus.*), reprinted 1619, and again (place not *Mus.*); that of 1684, Rouen 1687, printed by Henry H. no place of publication or reprinted in 1717 and 1732.

So far as the general contents concerned, it must suffice to say, Hours of a. v. m. and the general books the Hours of the Cross, Holy Ghost. The Antwerp a general arrangement; but the 1 other pieces the Rosary "as said in at St. James'," and the Litany of The Rouen book has a different offices, as well as other new in Antwerp editions. The London (*Chapel and Brit. Museum*) is of a been published, by the "printer Excellent Majesty for his House the zenith of James's power. It of the Antwerp books, the Vesper days, the Ordinary of The Mass devotions. The 1706 edition is a arrangement to the Antwerp, 168

2. The hymns in this attracted well-deserved attention. new features of these primers "Hymns throughout the originals chosen for translation in all the editions. (speaking are, until 1706, Vesper hymns whole of the Breviary hymns. In the case of the Vesper that are incorporated in them there are consequently four from the same originals, chosen from the Elizabethan fresh Drydenesque rhetoric of 1 is the more gradual from some exceptions, especially the reprint of 1604 it is said are so turned into English may be so long unto the tune these metres, with the exceptions, approved themselves. A good selection from them by side in pairs, for comparison Shipley's *Annus Sanctus*, 11 of these hymns easy of a hymn of 1604 should have beautiful translation of "tus" ("Come unto us, Holy Mr. Shipley has published 1685. It is singularly like tion, "Holy Spirit, Lord of H. A. & M. translation, "



Spirit, come," in treatment, and here and there in actual lines.

3. The *Primer* of 1615 is examined under *Drummond*. 18 of its hymns being included in the 1711 ed. of *Drummond's* poetical works.

Mr. Orby Shipley, in the *Annus Sanctus*, strongly disputes *Drummond's* claim. (See also *Saturday Review*, Aug. 2, 1884.) Mr. W. T. Brooke, however, still upholds *Drummond's* authorship. In the preface to the 1st ed., 1615, the *trs.* are said to have been the work of "one most skilful in English poetrie."

4. The next known *Primer* is that of 1684. But in a little book, examined by Mr. W. T. Brooke, entitled *Prison Pietie*, by Samuel Speed, 1677, there are renderings of "Christe sanctorum decus," in c.m., and the "Dies Irae," and 7 *trs.* which reappear in the *Primer* of 1685, relics apparently of some lost *Primer*. The *Primer* of 1684 (*Rouen*) is independent in arrangement of the 1615 (*Mechlin*) and 1599 (*Antwerp*), and has additional devotions. The hymns are generally the same as in 1615. But in the additional offices of "The Name of Jesus," and "The Immaculate Conception," there are new hymns. The hymn in the office of the "Blessed Trinity," and of "The Holy Ghost," are also new. In the first of these offices is a good *tr.* of "Jesu dulcis memoria" (part), in l.m. couplets (Jesu, the very thought of Thee), which is repeated and furnished with additional stanzas, so as to represent the entire hymn, in 1685. The *Primer* of 1685 has, as has been said, 7 pieces (*trs.* of "Te Deum"; "Veni Sancte Spiritus"; "Memento salutis humane"; "Jesu dulcis memoria"; "Salutis Sator"; "Creator alme siderum"; "Flores"), found in Speed's *Prison Pietie*, 1677. As Speed's book is quite as much a compilation as an original (e.g. containing pieces from Austin, Quarles, and a variation of *Cosin's* "Veni Creator"), these pieces are probably copied from some earlier *Primer* now lost. The "Te Deum" is in the *Primer* for the first time in metre. The hymns for the office of "The Holy Ghost" are identical with those of 1684. The "Veni Sancte Spiritus," which had come down from 1599, is revised (see *Annus Sanctus*, Appendix, p. 33, "Come unto us, Holy Ghost"). A few hymns for Holy Day, Vespers, St. Joseph, Hermene, gill, Veni, and Latin originals are added. The *Primer* of 1684, throughout those of the Reformed, the *trs.* are new. In this *Primer* the new manner of the Restoration poetry makes itself distinctly felt. The *trs.* are some wholly unequal, but there are stanzas and vigour, and the large number of great nervousness and offices of the *Primer* of 1685 is attested by the *Primer* of 1687 (London) is, so far as its hymns are concerned, a revision of the *Primer* of 1684, with the addition of a few new hymns. The *Primer* of 1687 extends to the substitution of a new *tr.* some cases. Among the new at a dreadful year (1687) in *The Great Sacrifice* of the New Law, 8th edition, by James Dy-

earlier source. The new *tr.* of "Stabat Mater" ("Under the world's redeeming rood"), is notable as occurring again in the succeeding *Primer* of 1706, and later Office Books.

5. The *Primer* of 1706 demands somewhat closer attention. Its place of publication is not stated. In arrangement and contents it recalls the Antwerp series, not the London *Primer* of 1687. The number of translations it contains is a great advance on preceding *Primers*. Not the Vesper hymns only but those for Matins and Lauds are translated in the series of hymns for the year; the Breviary hymns are translated entire, together with the "Dies Irae," and "Jesu dulcis memoria;" in all 120 pieces. Of these, the *tr.* of "Stabat Mater" is from 1687. The "Dies Irae" ("The day of wrath, that dreadful day") was first published in a text that varies from this, in Tate's *Miscellanea Sacra* (1696, 2nd edition, 1698), and was there ascribed to Lord Roscommon. The *tr.* of "Veni Creator" ("Creator Spirit, by whose aid") is Dryden's. So also is the *tr.* of "Ut queant laxis" ("O sylvan Prophet"), the hymn for evensong on St. John Baptist's Day; and the *tr.* of the "Te Deum" ("Thee, Sovereign God, our grateful accents praise"); both of which were printed by Scott in his *Life of Dryden*, 1808. These two latter translations are in metres that had not occurred in previous *Primers*. The *tr.* "O sylvan Prophet," is one of 11 pieces, chiefly representing the Sapphic originals, which preceding *Primers* had always dealt with awkwardly, from an attempt to produce some syllabic equivalent of the Latin. The *tr.* of the "Te Deum" is one of a series of 8 pieces in heroic metre. A third new metre (c.m.) occurs in the *tr.* of "Ave maria stella," and "Jesu dulcis memoria," which is not found in any known *Primer* previously, though there are two c.m. *trs.* in Speed's *Prison Pietie*, which may belong to some lost edition. A very full selection from this *Primer* is given in Mr. Orby Shipley's *Annus Sanctus*, 1884; and it demands closer analysis than the rest, because both Mr. W. T. Brooke and Mr. Shipley claim a very large proportion of these translations as the work of Dryden. The special question of Dryden's authorship is dealt with under Dryden, John, but one or two general remarks may be best given here.

The claim of Dryden will in great measure depend on the evidence of unity of hand. The natural presumption in the several successive editions of the *Primers* is that each new set of translations is by a single hand; and in the case of the edition of 1616 this is positively asserted in the preface. But it is not always safe to assume it. Thus the pieces in Speed's *Prison Pietie* may possibly be older than the other pieces combined with them in 1685. The "Veni Sancte Spiritus" *tr.* of 1699 is an instance of a piece of older date reproduced (1615) among later ones. More strongly still suggestive of caution is the fact that the *trs.* of "Stabat Mater" and "Dies Irae," in this edition (1706) had both appeared before; the latter, notwithstanding Mr. Shipley's imputation, being with little doubt by Lord Roscommon. It may be added that the free way in which the translators of the *Primers* use up the lines and phrases of their predecessors shows that the idea of plagiarism was not a restraining force with them. (The beautiful *tr.* of "Jesu dulcis memoria" ("Jesu, the only thought of Thee") is a striking instance of this: it is often simply a reproduction in c.m. of the lines and phrases of the 8-syllable *tr.* of 1685.) But a very strong presumption of unity of hand arises out of a close study of the *Glorias* of 1706. Large groups of the Latin originals



have an identical *Gloria*: and this identity is faithfully reproduced in the English *Glorias*. The Latin *Glorias* have affinities with each other, and these affinities are constantly maintained in English by reproductions of the same phrases. The English *Glorias* have also affinities of their own, not found in the Latin. In style they are very like one another; they are quite in keeping in their grandiose phrases with the hymns they close; and certain mannerisms recur (e.g. the use of "equal"). The repetition of common lines, the slight variations of phrase accompanying large repetition, and other economies, are such as a man would naturally practise in the use of his own material, and point very strongly to a common author. The number of pieces, which the *Glorias* that bear clear family likeness touch, comprises the great bulk of the book; and links, of varying strength, connect most of the remainder with them.

The style of the *Primer* of 1706 is by no means always superior to that of 1685. It is often less nervous, too rhetorical and too florid. The translations of 1685-7 have consequently remained in at least equal circulation with those during the 18th cent. But as pieces of devotional poetry, the translations of 1706 are often of great merit; and the bold handling, the brilliance of single lines, and the frequent beauty of cadence, look far more like the work of a poet coming fresh to the task, than of a routine translator.

vi. *Manual of Prayers*, and *The Garden of the Soul*. Two other devotional books for the laity, which passed through many editions, contain translations of the Latin hymns, viz.: the *Manual of Prayers*, and *The Garden of the Soul*; but perhaps in no instance are they independent *trs.*, but transcripts from the *Primers* or English Offices current at the time of publication. An edition of *The Manual*, circa 1596, has no hymns: perhaps the *Primer* of 1599 was the first to introduce translations of the Latin hymns. An edition of 1613 reprints 22 of the translations of the *Primer* of 1599. Another of 1688 by Henry Hills reprints from the *Primer* of 1687. Another of 1699 reprints, sometimes revising, from *Primers* of 1685-7. That of 1733 retains the same Latin originals (28) as 1699, but adopts the translations of the 1706 *Primer*. The same thing occurs in the ed. of 1750 (Shipley).

The hymns in the various editions of the *Garden of the Soul* apparently follow the same law, taking their Latin translations from the current edition of the *Primer*, or in the latter part of the 18th cent. from the editions of *Vespers* or *The Divine Office*. This fact is important in its bearing on the question of Dryden's authorship of the 1706 *Primer*. Under the impression that Bp. Challoner (who improved both the *Manual* and *The Garden of the Soul*) selected hymns by Dryden for the editions of 1737 (*Garden*) and 1750 (*Manual*), Mr. Shipley has adduced these editions as proofs of Dryden's authorship. But all that Bp. Challoner did, supposing there are editions which he superintended, was to substitute the newest *trs.* for the previous ones. This, in the case of the *Manual*, had been done as early as 1733. Dryden's authorship did not determine the choice, and is not attested by it.

vii. *Conclusion*. The needs of the laity, which were supplied in the 17th cent. by the *Primers* and *The Manual*, produced in the 18th translations of the Vesper Office, of the entire *Breviary*, and of the *Missal*. But they do not supply many fresh translations of the Latin hymns. The eds. of the *Primers* of 1685, 1687, and 1706, are drawn on in equal proportions. Sometimes the 1706 in one edition of the

Evening Office will make translations in the next. from 1706 are mixed with (Exx. will be found in the *Evening Office* of 1710 in the *Evening Office* of 1760); pro- substituted for metre; and revised. A few new *trs.* (e.g. in the *Evening Office* of the *Divine Office*, 4 vols. quires translations of the *Missals* do not supply the Latin hymns are some in the original (e.g. in the *Missal* of 1803).

**Primitive Method**  
[*Methodist Hymnody*, § iv.]

**Primo Deus coeli gl**  
*able Bede*. [*The Creation* lines, given by *Mone*, No. beginning of the 9th cent. stadt, and written in an In in *Mone* is "A hymn of the priest on the work of the beginning, and on the six : Also in *Thomasius*, ii. p. 4 p. 621, &c. So far as we can hymn has not been *tr.* in cento therefrom, beginning "Post facta celsa condito ended all the world's arra and given in the *Hymnal*. repeated, abridged, and b servants while they dwell : *Daily Service Hyl.*, 1864.

**Primo dienum omni**  
*the Great*. [*Sunday. Mon* of the eight hymns which editors assign to St. Gregory 1705, iii. col. 878). *Mone* in 8 st. of 4 l., and at i. p. ms. of the 8th cent. at Trie text in 8 st. of 4 l., at i., p. 35, cites it as in a 10th Among the *British Muse* in three 11th cent. Hymns Church (Vesp. D. xii. f. 5 Harl. 2961, f. 218), in an 1 *Hymnarium* (Add. 30851 cent. *Mozarabic Breviary* &c. It is in a ms. of the Christi, Cambridge (891), ms. of the 11th cent. at 413, 414; and in the *Lat Saxon Ch.* (Surtees Societ from an 11th cent. ms. at f. 2 b.) In the *Roman Breviary*, recast, beginning, "Primo

The original form is included (Venice, 1478) *Sarum*, *Aberdeen*, other *Breviaries*. In the *York* *psalter*, part ii. beginning with st. claritas." Its universal use w turns or *Matins*; sometimes the from the Octave of the Epiphany the Sunday nearest to the K. Advent. The original text is *nagel*, l. No. 89, the *Hymnary*. The text of the *Roman Breviary*, 1 that *Breviary*, and also in *Daniel*, l. p. 72, and Card. Newman's and 1865.

Both texts of this hymn have been tr. into English as follows:—

i. *Primo dierum omnium*. The trs. of this text are:—

1. On this the day that saw the earth. By J. M. Neale, in the *Hymnal N.*, 1852. In Murray's *Hymnal*, 1852, it was altered to "On this blest day when first the light." This form of the tr. passed into other collections, as also has the original translation.

2. On this the day when days began. By J. Ellerton, made for and 1st pub. in the *S. P. C. K. Church Hys.*, 1871.

Other trs. are:—

1. This is the day when first of all. *Hymnarium Anglicanum*, 1844.
2. Hail! primal day, of days the first. *W. J. Blew*, 1852-55.
3. First day of days! wherein were made. *J. D. Chambers*, 1852.
4. First day of days wherein arrayed. *J. D. Chambers*, 1857.
5. On this first day, when earth stands forth. *J. W. Hewitt*, 1859.
6. This glorious morn, time's eldest born, wherein was, &c. *J. Keble*, 1859. Based on Copeland's tr. from the *Rom. Brev.* (See below.)
7. Welcome! thou chiefest of all days. *D. T. Morgan*, 1871.

ii. *Primo die quo Trinitas*. The trs. of this text are:—

1. This day the glorious Trinity. By E. Caswall, in his *Lyra Catholica*, 1849, p. 3, and again in his *Hys. & Poems*, 1873, p. 3. In a few collections it is given without any change in the text, but in the *Hymnary*, 1872, where it begins, "This day the Blessed Trinity," the alterations are very numerous.

Other trs. are:—

1. The happy day will soon disclose. *Printer*, 1706.
2. On this first day when heaven and earth. *Bp. R. Mont*, 1837.
3. This glorious morn, time's eldest-born, When God, &c. *W. J. Copeland*, 1848. (See also *J. Keble*, above.)
4. Great morn, when earth's Creator spoke. *R. Campbell*, 1850.
5. This day when the eternal Three. *J. Wallace*, 1874.
6. To-day the Blessed Three in One. *Card. Newman*, 1853 and 1864.

*Probus*, a nom de plume of W. Shrubsole, jun., in the *Christian Observer*, 1813.

*Adelaida Anne*, daughter of *Procter*, Bryan Waller, b. in Bedford, in 1851 she entered the Roman communion, London, Oct. 30, 1825. She displayed more than usual intellectual powers at an early age. In later years she was skilled in music and languages. Her poetical gifts have been widely appreciated. Her *Lyrics*, a *Book of Verse*, was pub. in 1850. An enlarged edition was pub. in 1862. Her hymns in C. U. from these

are:—  
1. I do not know, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
2. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
3. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
4. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
5. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
6. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
7. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
8. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
9. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.  
10. I thank Thee, O Lord, that life may be. *Resignation*. In her *Lyrics*, &c., 1850. It is one of the most widely used of her hymns.

*links of Life*. In her *Legends*, &c., 1858, p. 20, in 8 st. of 4 l.

4. Rise, for the day is passing. *Redeem the Time*. In her *Legends*, &c., 1858. Sometimes given as "Arisce, for the day is passing," as in *Holy Song*, 1859.

5. Strive: yet I do not promise. *Strive, Wait, Pray*. In her *Legends*, &c., 1858, p. 103, in 3 st. of 4 l.

6. The way is long and dreary. *Life a Pilgrimage*. In her *Legends*, &c., 1858, p. 136, in 3 st. of 4 l. and a refrain.

7. The shadows of the evening hours. *Evening*. In her *Legends*, &c., 1861.

8. We ask for peace, O Lord. *Peace with God*. In her *Legends*, &c., 1858, p. 214, in 4 st. of 9 l. [J. J.]

*Prome vocem, mens, canoram*. *Claude de Santeuil*. [The Five Wounds of Christ, or, Passiontide.] This hymn appeared in the *Paris Breviary*, 1680; *Cluniac Breviary*, 1686, p. 414, and again in the *Paris Breviary*, 1736, and later French Breviaries, and is given in the Office of the Five Wounds of Christ. The text is also in *J. Chandler's Hys. of the Primitive Church*, 1837, No. 67, and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. Now, my soul, thy voice upraising. Sing aloud, &c. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 75, and again in his *Hys. of the Church*, 1841, No. 41, in 8.7.8.7.4.7. It is found unaltered in a few collections, and also altered as: (1) "Now, my soul, thy voice upraising. Sing the Cross," &c., in 8.7.8.7.4.7. in Murray's *Hymnal*, 1852. This was repeated in other collections. In the *Sarum*, 1868, it was altered to 5 st. of 6 l. in 8.7 metre. (2) "Sing we now, our voice upraising," in *Kennedy*, 1863, is the same text as *Sarum* with slight variations.

2. Slow and mournful be our tone. By R. Campbell, in his *Hys. and Anthems*, 1850, and a few collections of a later date.

3. Now, my soul, thy voice upraising. Tell in sweet, &c. By Sir H. W. Baker. This tr. is based upon the above by J. Chandler, more specially in the first and last stanzas. It is in 6 sts. of 8.7. Its first appearance was in the trial copy of *H. A. & M.*, 1859, and then in the 1st ed., 1861. It is in several hymn-books, and sometimes with slight alterations.

4. Lift, my soul, thy voice harmonious. This was given in *Mercer's Church Ps. & H. Bk.*, Oxford ed., 1864, No. 180, and is probably by the Editor.

5. Now, my soul, thy voice upraising. Sing in sweet, &c. This cento in the *Hymnary*, 1872, No. 243, in 6 sts. of 8.7. metre, is somewhat peculiarly constructed. St. i. is by Chandler and the Editors; ii. is by Sir H. W. Baker and the Editors; iii. is by Chandler and the Editors; iv. is by Sir H. W. Baker and the Editors; and v. is by the Editors alone. The result is not good.

Other trs. are:—

1. Draw out, sad heart, thy melody. *I. Williams*, 1839.
2. Soul, draw forth thy voice, deep-sounding. *W. J. Blew*, 1852-55.
3. O my soul! thy lamentation. *J. D. Chambers*, 1857. [J. J.]

*Promittis, et servas datam*. *C. Coffin*. [Wednesday.] This is the hymn on Wednesday at Lauds in the *Paris Breviary*, 1736. It is also in *C. Coffin's Hymni Sacri*, 1736, p. 20; *J. Chandler's Hys. of the Primitive Church*, 1837, No. 24; and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. A faithful promise Thou hast made. *J. Chandler.* 1837.
2. Thy promise, Lord, is our sure stay. *I. Williams.* 1839.
3. Thou, Lord, dost promise; firm and sure. *J. D. Chambers.* 1857.
4. Thy truth, O God, stands firm in heaven. *D. T. Morgan.* 1860. [J. J.]

**Prose.** A synonym for *Sequences* (q.v.), referring to the character of the composition, while 'sequence' refers to the position in the service. A *Prose* was originally in prose of a rhythmical character, but not in strict metre, while the word *Sequence* was used when the *Prose* assumed the form of a metrical Hymn. But a single quotation from a mediæval writer will suffice to show that the two words were used indifferently, and at the same time tells us on what festal days *Proses* or *Sequences* were appointed to be sung in the *Missal* of the Cluniac Order.

"Prosa, vel quod alii sequentiam vocant, non cantatur nisi in quatuor festis principalibus, in Epiphania, in Ascensione Domini, in translatione S. Benedicti, et in Nativitate S. Mauricii."—*Udabrics de antiq. Constat. Monast. Cluniac. Lib. 1, cap. xi.*

The *Sequences* or Hymns sung in procession before High Mass and at other times were usually termed *Proses* in the mediæval Office Books of the English Church. (*Sarum Processional*, ed. by Dr. W. G. Henderson, 1882, pp. 13, 20, 93, 124, 134. *York Processional*, also ed. by Dr. Henderson, *Surtees Soc.*, vol. 63, 1875.) [F. E. W.]

Πρόσεχε οὐρανὲ καὶ λαλήσω. *St. Andrew of Crete.* [Midnight.] St. Andrew's Midnight hymn commonly known as τὸ ἀπόδειπνον, from his works, and given in *Daniel*, iii. p. 48, in 4 st. of 4 l. It is tr. by Dr. Bonar in his *Hys. of Faith and Hope*, 2nd series, 1864, as, "Attend, ye heavens," in 4 st. of 6 l. [See p. 67, l. and 468, ll.] [J. J.]

**Protestant Methodist Hymnody.** [*Methodist Hymnody*, § v.]

Πρῶτος νόμον εὐρόμαν. *Synesius, Bp. of Ptolemais.* [Christmas: Epiphany.] A Christmas and Epiphany hymn, being No. vii. of the ten hymns which he wrote during various periods of his life. The full Greek text, dating 375-430, is given in the *Anth. Græca Carm. Christ.*, 1871, p. 20, in 42 lines. From this Mr. Chatfield made his tr., "I first invented in Thy praise," and pub. the same in his *Songs and Hymns*, &c., 1876, p. 78, in 50 lines. A. Stevenson's tr. in his *Ten Hys. of Synesius*, &c., 1865, is "Jesus of Solyma! God's Son." [*Greek Hymnody*, § v.] [J. J.]

**Prudentius, Aurelius Clemens**, with the occasional prefix of **Marcus** (cf. *Migne*, vol. lix. p. 593, and *Dreanet*, p. ii. n.), is the name of the most prominent and most prolific author of sacred Latin poetry in its earliest days. Of the writer himself we know nothing, or next to nothing, beyond what he has himself told us in a short introduction in verse to his works. From that source we learn that he was a Spaniard, of good family evidently, and that he was b. A.D. 348 somewhere in the north of Spain, either at Saragossa, Tarragona, or Calahorra, but at which is left uncertain, by his applying the same expression to all, which if applied only to one would have fixed his

place of birth. After reception befitting his social station for some years to pursue in the local courts of law, promotion to a judgeship came successively:—

"Bis legum moderamine  
Frenos nobilitum rexit  
Jus civile bonis reddidit

and afterwards to a post of

rity:  
"Tandem militis gra  
Evectum pietas pri

Archbp. Trench considers been "a high military agent and such the poet's own to describe; but it matters whether a civilian and eligible for such employment we may adopt the solution offered in the *Prolegomena* works (*Migne*, vol. lix. p.

"Evectus inde est ad superiorum militie civilis, palatine, castrensis, aut cohortalis; nam sultorum praesidium, rectorum vulgo in cod. Theod. militare ascendere dicuntur."

It was after this length comparatively early age and power that Prudentius on account of the follies had marked his youth determined to throw up employments, and devote his life to advancing the Church by the power of that of his purse and accordingly we find that year into poverty and poverty that remarkable success upon which his fame now have no reason however another St. Augustine "wretchedness of most this flight from the tempting cares of official life in of a wholly devotionally rather learnt from emptiness and vanity for the surroundings of even this world. As he him

"Numquid talia proderunt  
Carnis post obitum vel bona,  
Cum jam, quicquid id est, quod  
and sought, at the cost holds dear, those good things prepared for them that fact of his retirement of way, and the fruits which shape of his voluminous sacred poetry, we have about our author. To he wrote, his life must many years after he but how long his life are not told. Probably works are:—

(1) *Liber Cathemerinon*, call it" (*W. S. Lilly*, "Char vol. i. p. 208).

(2) *Liber Peristephanon*.

(3) *Apotheosis*. A work of Dedication of Human Nature

(4) *Hamartigenia*. A treatise directed against the Marcionites





Dr. Morgan, Bishop of St. Asaph, to translate the Bible into Welsh. The latest of his compositions, preserved, is a copy of elegant Latin verses in commendation of Dr. John Davies's Welsh Grammar. He was then 80 years of age. This Latin copy bears the date of 1621. He d. in 1624, and was buried at Maentwrog Church. [See *Welsh Hymnody*.] [W. G. T.]

**Psalters, American.** [*American Hymnody*.]

**Psalters, English.** I. *Introduction.* A glance at the long list appended to this article will apprise many for the first time of the enormous number of efforts made to versify the Psalms. Among the authors will be found Queen Elizabeth, Lord Bacon, Fairfax, and many of our poets and theologians. The Psalter has been subjected to a great variety of experiments. Literal translation, paraphrase, evangelical expansion, the development of portions as themes, have been successively attempted. The change of metrical and poetical expression is reflected in the history. In the Puritan period the versification of the Psalms even touches the history of the nation. But notwithstanding all this, partly from extreme reverence for the letter of Holy Writ, partly from the fact that the bulk of the translators were hampered by the secondary object of turning the Psalter into a hymnal, and most of all from the impossibility of representing Hebrew parallelism in English metres, no version approaches in merit such translations as Lord Derby's *Homer* or Conington's *Virgil*. With but few exceptions the succeeding pages are a comparison of mediocrities.

## II. Curious examples.

Some experiments are very eccentric, such as *Abraham Fraunce's hexameters* (1581), *Pike's* lyrics without rhyme (1751), *Wheatland* and *Sylvester's* heroics (1754), *Dennis's* blank verse (1808). The strangest is *Psalterium Americanum* by *Cotton Mather* (1718), printed like prose, but in reality simply the Authorized Version thrown into unrhymed a.m. for singing.

## III. Pre-Reformation Psalters.

Metrical Psalters existed in England at a very early date. *Bp. Aldhelm* of Sherborne (died A.D. 709) is said to have composed one (Bede); and *Archdeacon Churton* (see Preface to the *Cleveland Psalter*) ascribes to him the Anglo-Saxon Version edited by Thorpe (1835). Thorpe himself, however, assigns it to a later date. A Latin Psalter, with interlinear Anglo-Saxon gloss, and a translation into Middle English has been published by the Surtees Society. T. Brampton's *Seren Penitential Psalms* (1414) have been printed by the Percy Society; and Holland (*Psalmists of Britain*, 1842) mentions a translation of St. Jerome's Gallican Psalter into English of the date of Henry II. or Richard I.

## IV. Importance of Psalm-singing at the Reformation.

The practice of versifying the Psalms assumed a larger significance among the Reformers. The Psalm Versions of Luther and Justus Jonas, combined with their translations of the Latin Hymns and their original compositions, stirred the heart of Germany: the Psalms of Marot became the

badge of the French Reformation; and, completed sole hymnal of Geneva Scotland, following the the metrical Psalms a sively used in public wo the long tradition of the form, set at first to bul special music of their ov Reformation, the Psalm the people, not merely t Messianic import, and tion of human emotions living trust in God as and even by their terrib enemies. They seemed, by a new-found Bible, ordained vehicle of b metrical form was at t aity for singing, and, t of that day concern Hebrew poetry, was ac sentative of the origi last point is argued Hebrew treatises of th to the *English Psalter*, in 1556 (see p. 857, ii.), hold's 37 Psalms, and 7 7 fresh ones are added l

## V. German influence.

The introduction o England probably sprang of the Gospellers with them, and their familiar Three of these father *Wisdom, Bacon*, and C Psalm versions bearing: Those of *Wisdom* and H in *Sternhold and Hop* and may possibly be that book, though not editions. *The Goostly* dale contains fifteen and paraphrases (see: III., IV.). The German have been carefully tra All the Psalm versior 146, and all the parap cept two, have been The metre of the unid the 132nd, is also Ge 46th is in the same n Feste Burg." [For det Tha.]

## VI. Ballad Metres of

In the Act, which Prayer Book of Edwar a proviso

"That it be lawful . . . oratories or other places to prayer taken out of the Bibl thereby the service or any the said book."

It has been generally not and others, that t legality of Psalm-sing *Psalms* and *godly pra* and some have though the king for *Sternhold* (see *Old Version*, § 11.) least certain that sev versification of the P period, among which





of a different composure from those used in the church: the work of Francis and Christopher Davison and others, found in a Harleian ms. of the British Museum. Full selections from both these versions may be seen in Farr's *Select Poetry* (Parker Society). To these may be added a lost version of the *Seven Penitential Psalms* by Edmund Spenser.

X. *Partial translations, Bacon, Herbert, &c.*  
*Versions by Dod, Wither, Sandys.*

Among the versifiers of "Selected Psalms" are found the eminent names of *Donne*, Dean of St. Paul's (1633), *Phineas Fletcher* (1633), *George Herbert* (1632), and *R. Crashaw* (1648). The first ten Psalms were rendered clearly and naturally by *Bishop Hall* (1607), and a few by *Lord Bacon* (1625), (see *Fuller Worthies Library* by Grosart), dedicated to George Herbert. The complete version of *Henry Dod* (1603-20) is utterly valueless, and according to Wither was burnt by the hangman; the preface however shews the early dissatisfaction felt with Sternhold and Hopkins, and there is appended to it a ludicrous versification, intended apparently to be sung, of the Act of Parliament passed after the Gunpowder Plot! The so-called Version of *King James* (1631) is described elsewhere. (See *Scottish Hymnody*, i. § 3.) The version by *George Wither* (1619-32) was a far more serious rival of the *Old Version*. He obtained a privilege from the King, which ordered it to be bound up with every copy of the Bible, and authorized Wither to seize every Bible in which it was not found. But it met with the same fate as a similar privilege of Wither's for his *Hymns and Spiritual Songs of the Church*. (See *English Hymnody*, Early, § viii.) The resistance to the privilege on the part of the Stationers' Company, who owned the *Old Version*, ended in the withdrawal of this monopoly by the Privy Council (1633). (See Preface to Wither's *Hymns and Spiritual Songs*, by E. Farr in *Library of Old Authors*.) The metres of this book are more varied than those of the *Old Version*, and yet more regular and even than those of Sidney, and tunes are set to them by Orlando Gibbons. The author of *Anthologia Davidica*, a compilation of Psalms from many sources (1846), considers this the best version he knew for fidelity, harmony, and simplicity of expression. Judged, however, by his copious extracts (the book itself is rare) there is a want of force and spirit. The 137th, "As nigh Babel's streams we sat," is gracefully rendered; the best is the 150th, "Come praise the Lord, come praise Him" (S. P. C. K. *Ps. and Hym.*, Ps. cl.). The version by *George Sandys* (1636), son of the Abp. of York, is of far greater literary merit. Though set to music by Henry Lawes, it was intended only for private devotion, and perhaps never used otherwise. Baxter laments that Sandys's "seraphic strain" was useless to the vulgar because not composed in the ordinary metres; but its poetical grace exercised a considerable influence on translators. The longer Psalms are often in l. m. couplets; some of his most graceful pieces are in couplets of 7s, as Ps. 150, "Praise the Lord enthroned on high" (S. P. C. K. *Ps. and H.*, Ps. cl.), and Ps. 148 "You who dwell above the

skies" (*Wes. H. Bk.* 639). by an eulogy by his friend. In the opinion of Bu Conder, and Holland, it is a version. See, however, K

XI. *Puritan Versions; Rous*

To the psalm-loving Puritans the metrical version was a moment. The first book (Cambridge, N.E., 1640) was the *Psalter*, often called *The Book of Psalms*, the editors of which were the most rigorous literalists in England the Committee of the House of Commons, recommended in 1640 that "The meeter be corrected and allowed." The first ed. (1641) of *Francis Rous*, Provost of Eton under Charles I, was an attempt to satisfy the Puritans by amendment of the *Old Version*. Changes were made in 1641 which were ordered to be printed in the House of Commons. The *Directory* (1645), in which that can read "was a psalm-book," made Rous's third edition (1646) be printed on the record of the Assembly of Divines; in 1647 this Version "authorized by the House of Commons to be sung in all churches and chapels in the kingdom." There was at this time on both sides a desire to agree on a version which would secure uniformity in religious worship. It was frustrated by two causes. First, the Puritans were inclined to a rival version, which was published by a minister of St. Martin's in 1644; 2nd, 1645); and 3rd ed. (1646) to the House of Commons, who, however, declined to adopt it. Rous's version came up again in 1647, they referred it to a committee, which apparently sanctioned it. Rous was discontented with Rous's version of heterodoxy, as an ad hoc introduction of considerable changes from other versions, in 1650. [See B. Rous's confidence in Rous was at its height. It may have been diseased by the death of Milton in 1648 and had a special significance of the war (*Masson*). His version is direct from the Hebrew, and printed in the margin: the original is printed in the margin. The illustration of the list of Puritan translations can say it was successful in 1653, without being literalism, and in view to be sung; but the Portions of Ps. 82, 85, "The Lord will come part of Ps. 84, "How beautiful," are found in some of the only one of real note with a gladome mind, age of fifteen. In 1651

in the preface to his version, sneers, from the churchman's stand-point, at the failure of one of our "pretended Reformers" (probably Rous). And in 1654 appeared a new edition of Barton, its title-page a license for publication from Cromwell. A version by Thomas Lord Fairfax is mentioned in the preface to Cotton's *Editions of the Bible*; he quotes the 137th Psalm in stanzas of four long lines. It was never published.

## XII. Baxter, Miles Smyth, Denham, Patrick.

From Sternhold to Rous the prevailing principle of translation was literal exactness; but the dreariness of all these efforts, and in some measure the grace of Sandys, now produced a demand for some literary excellence. In the preface to his version (written probably about this time, though not published till 1692), Richard Baxter says, after reviewing preceding versions, "The ear desireth greater melody, than strict versions will allow." And in their measure the versions that followed the Restoration were an attempt in this direction. Examples may be seen in S. Woodford's verbose and pompous Psalter (1667); in Miles Smyth's, which is often smooth and melodious (1668); in Luke Milbourne (1698), who tried to adapt his metres to the music of Playford, who had recently edited Sternhold and Hopkins, and to that of Henry Lawes, found in Sandys's Psalter; and in the stately though monotonous L.M. of Sir John Denham (written at this time, though only published in 1715). But the difficulty lay in the decay of music, by which metres were more than ever restricted. Baxter adopted a plan of bracketed words, by which L.M. could be sung as C.M., or C.M. as S.M., for the use of ignorant congregations. But scarcely in the interest of literary success. A Century of Psalms was published by John Patrick, Preacher to the Charterhouse, brother of the Bishop, in 1679; and a complete version in 1691-2, which attained considerable success for its fidelity. It was not, however, exactly a literal version. It adopted a mode of evangelical interpretation, of which the germ exists in Parker, and which will be discussed at large under Watts. See § xv.

## XIII. The New Version.

(1.) *History.*—The first instalment of Tate and Brady's Psalter is a sheet and a half, first XX. Psalms (Bodleian); the next is "The Psalms by N. Brady and N. Tate" published as a specimen (1695). A new version followed (1696), entitled *Reasons of the Psalms of David, Fitted to the Tune of the Psalms, By N. Tate and N. Brady Used in Churches*. By N. Tate (Brit. Mus.), and dedicated to William III. This edition was apparently subjected to criticism and revised; and in its preceding expressions, it differs from each of the Council, and it was in some of the metres and &c., permitted to be used in all churches. Sec. 3. as shall think fit to receive. [See Tate's Preface, 1696. This second edition was published in 1696 (Brit. Mus.).] The Supplement thereto was published in the same terms as the Psalter, by the Queen in Council, July 30, 1703. (2.) *Value* of Council, July 30, 1703.

license to print was concerned, the royal "allowance" was not strictly necessary, as the Licensing Act had recently expired; but it was extremely politic. (See it again under § xvi.) The "permission" to use it in churches, &c., which is a distinct matter from the "allowance," whether actually necessary or not in order to legalise its adoption, was of great value. Under the sanction of the sovereign, and recommended by the Abp. of Canterbury and Compton, Bishop of London, *The New Version* presented itself as a settlement of the long dissatisfaction with Sternhold and Hopkins. Its success was not however universal. Beveridge (1710) wrote a vigorous protest against it, and in favour of the *Old Version*. He calls it a "New Version in deed," "fine and modish," "flourished with wit and saucy," "gay and fashionable." He dilates on the inconvenience of two versions: calls it a breach of uniformity; "in time we might have one secundum usum London, another secundum usum Richmond (see Brady below), another secundum usum Sarum." He records the protests of congregations: one vestry had cast it out, after its introduction by the clergyman. It was then only used in a few churches in London.

(3.) *Character and Merits.*—The material of the *New Version* may be thrown into three groups: 1. Psalms of an ornate character, with occasional vigour of rhythm, written mostly in L.M. and P.M. The best is 139th, "Thou, Lord, by strictest search hast known." 2. A large quantity of very spiritless C.M., as poor in language as the literal versions. 3. A few examples of sweet and simple verse, such as the 34th, "Through all the changing scenes of life;" 42nd, "As pants the hart;" 51st, "Have mercy, Lord, on me;" and 84th, "Oh, God of hosts, the mighty Lord," which retain their hold on our hymn-books. There is nothing to shew certainly how the work was divided between Tate and Brady: both were poets; it is plausible to attribute the ornate work, in which some have even suggested an occasional aid from his patron Dryden, to Tate. Another theory makes Brady the theological, Tate the poetical workman throughout. Beveridge's epithets suggest the general impression of the book. The artificial style of that period is applied to the Psalms; and in the hands of men of genius—far less in those of mere versifiers—so alien a form could not have succeeded. "Tate's poor page" (Pope) has been abused as roundly as *The Old Version*. And yet one condemned to tread the waste of metrical Psalters will consider it an advance on its predecessors, suffering more from its own success than comparison with them. And this merit is fairly theirs: they asserted successfully, and with an emphasis scarcely known before, literary and poetical excellence (according to their light) as a principle of translation, and the precedent thus set was seldom ignored afterwards. It has been gravely censured for want of fidelity by Keble and others. Traces of political allusion have also been pointed out. The curious reader may like to trace them in Ps. 18, 37-43, in the courtly complexion given to Ps. 101, 2-7, in a possible allusion to the queen, Ps. 45, 16, and in Ps. 107, 40 ("The prince, who

slights what God commands, exposed to scorn must quit his throne").

(4.) *Authors.*—The *New Version* was the work of two Irishmen. *Nahum Tate* was the son of Faithful Teate, an Irish clergyman, author of some religious verses. He was b. in Dublin (1652), and educated at Trinity College. He wrote, under Dryden's superintendence, the second part of *Absalom and Achitophel* with the exception of about two hundred lines. He succeeded Shadwell as Poet Laureate. Among his works are *Characters of Virtue and Vice* (1691), *Miscellanea Sacra*, a selection from various writers (1696-8), and *Panacea*, a *Poem on Tea*. He is said to have been a man of intemperate and improvident life. He wrote a reply to Beveridge, defending the style of the version on literary grounds. (*Essay on Psalmody*, 1710.) He d. in London in 1715. *Nicholas Brady* was born at Bandon (1659). He was educated at Westminster, and went afterwards to Christ Church, Oxford, and to Trinity College, Dublin. From the latter he received the degree of D.D. for services to the Protestant cause. He was a Prebendary of Cork. In the Irish war he was an active adherent of William; and three times saved his native town from burning. Coming from Bandon with a petition to William, he remained in London, and was appointed Chaplain to the King; and afterwards (1702-5) Incumbent of Stratford-on-Avon. He had previously been minister of St. Catherine Cree's, and Lecturer of St. Michael's, Wood Street; probably holding some or all of these appointments in plurality. Notwithstanding the income derived from his appointments, his extravagance obliged him to keep a school, while incumbent of Richmond (1710). He died in 1726. Besides several volumes of sermons, he published a tragedy called *The Rape, or the Innocent Impostors*, and a poetical translation of the *Aeneid* of Virgil in four vols.

#### XIV. J. Addison.

In the *Spectator* of 1712, were published the well-known paraphrases of the 19th Ps., "The spacious firmament on high," and the 23rd Ps., "The Lord my pasture shall prepare." They have been attributed to Marvell, but (see Addison, J., p. 16, ii.) are Addison's. They are found in many collections, and have been admired by good judges. The style is more florid than the *New Version*. The fault in both is, that the sense of God's Presence, which is so vivid in the original, is subordinated to the somewhat unreal description of landscape.

#### XV. Watts's Version.

The versification of the Psalms engaged the attention of Isaac Watts in his early days; a translation of Ps. 137, not included in his complete Psalter, is found in *Reliquiæ Juveniles*. Paraphrases on Ps. 148 were published in the *Horæ Lyricæ* (1705); and at least half of the Psalms had been versified at the date of the publication of his *Hymns* (1707-9). Ps. 114 was published in *The Spectator* (1712); and the complete version (so far as his theory of completeness extended) in 1719; entitled, *The Psalms of David imitated in the language of the New*

*Testament, &c.* Taken as better than Tate and Brady, of restraining reverence a turgid epithets and gaudy o the simple grandeur of the contains some of his choice Ps. 84, "Lord of the wo noble Ps. 90, "Our God, our Ps. 136, "Give to our God and one or two more. I really complete. Watts s enough to say, that there Psalter which could never t were therefore useless as hy ings are paraphrases rather He breaks up the Psalms tions; sometimes, especial selects and groups verses; new hymn, and adds little He utilized lines from his ) from Tate and Brady, mo most of all from Patrick. F borrowed the new principl by Luther, and by Parker, out elaborately—evangelica the Psalms. To this, wi notable characteristic of the great pains, embodying in Testament expositions of Apostles, exhibiting the M the light of the life of Chri adumbration, type and p fulfilments. Such a mode course a new divergence fr a legitimate and fruitful c has such promise of future adaptation of the Psalter t hymnology. The tender m H. W. Baker, "The King herd is" (*H. A. & M.*, 197) and Watts's version of Ps. reign where'er the sun," ample of the principle and At the same time it requir and reverence, if it is to b When he tried to push it b of Scripture, Watts was b vulgarity as the substitut *Israel*, &c. A full exhi Psalter will be found in the

#### XVI. Blackmore, Wesley, Basil Woodd, I

In 1721 appeared a *Version Blackmore*, which was dedi and on the recommendation bishops and fifteen bishops mitted to be used in all clau in Council, in precisely the *New Version*. It is rather direction of naked literalis way, notwithstanding its Anne Steele's *Poems* (1761 seven renderings of Ps at one time or other tra whole Psalter. Some were and 1743; again in the *A* 1798-1801; and the whole *Poetical Works of J. & C* They are naturally expree and cultivated language w to C. Wesley, but they are excellence. The best are







The best is Ps. 96, "Raise the psalm; let earth adoring" in *Kennedy*, 1863, and the *Wes. H. Bk.* (604), 1875. A smooth, fairly-sustained Version, but deficient in spirit, had been published (1831) by *Bp. Trouser* (revised in 1875). *Sir Robert Grant* had published some renderings early in the century, among which is the fine ornamentation of the old 104th, "Oh worship the King." *J. Conder's* Ps. 113, "Hallelujah, raise oh raise," is a lyric of great brightness and jubilation. A *Selection of Psalms* by *Hookham Frere* was privately printed, see his *Poetical Works* (1872). The *Symmetrical Psalter* by *W. Vernon Harcourt* appeared in 1856, and *The Cambridge Psalter* by *Dr. Kennedy* in 1860 (revised 1876).

#### XX. Recent Versions.

The reader of this sketch will have observed that in one aspect it is the history of the long tenacious struggle of the Metrical Psalter against the growing power of original hymns as the material of praise. This conflict has been now long ended, and the task of versifying the Psalms greatly simplified by enfranchisement from the routine metres. But fresh efforts are still made under these freer conditions. A version of considerable freshness, freedom, and spirit appeared in 1863, with an irregular structure of verse, by *Mr. A. Malet*. The *Companion Psalter*, by *Rev. T. R. Birks* (1874), is a valuable compilation of the choicest pieces of preceding versions, and contains several of his own developments of the meditative psalms. His lyric measures are often soft and melodious: he introduces freely Evangelical ideas; but they are not always the legitimate unfolding of the psalm, and sometimes the groundwork is scarcely perceptible. Ps. 19, "The heavens declare Thy glory"; Ps. 20, "O Christ, whose intercession"; Ps. 80, "Oh King of Mercy"; and Ps. 89, "O comfort of the weary"; are good specimens. The *Marquess of Lorne* published alternate renderings of the *Scottish Version* (1877). The late *Dr. Irons* promised a complete version, written with special attention to Hebrew parallelisms; an instalment of it appeared in 1875. The latest versions are by *Digby Seymour* (1882), and *Digby S. Wrangham* (1885).

Among the efforts to make the Psalter compete with original hymns may be noted *Matthew Henry's Family Hymns* (really selected Psalms, 1695); *Dorrington's Devotions in Psalms and Hymns and Spiritual Songs*, arranged as a hymnbook for Sundays, &c.; *Select Psalms and Hymns* for the use of *St. James's Westminster* (1697). The most interesting is an arrangement by *Romaine* (1775), to which is prefixed an essay in defence of the *Old Version*, a strenuous protest against the growing power of Wesley's hymns.

#### XXI. Conclusion.

The quotations in the foregoing sketch shew that metrical psalms still contribute largely to our hymnals. The least successful renderings have been those of the Messianic psalms. Nor have the penitential psalms yielded much for Lenten use. In one or two instances the dauntless trust of the Psalmists has been nobly reproduced. And for the

worship of the masses certain psalms are unequalled. Influence of the long tutelage must not be lost sight of. Earlier hymns a severity objective tone, and a wide natural religion. Nowhere God in his works so magnificently as in the Psalms, and the presentation is grounded on one of the works in themselves single and perhaps sentimentally. Nowhere is the joy unchecked by the chilling thought—true and sad as it is—and inadequacy of majestic. These characteristics deeply on Watts; and the value, as a counterpoise to effeminacy, self-consciousness of motives, which make some so sickly. The influence of English hymns is by no means small. It may take new forms, but more freely from the ideas, that the Psalms can cease to be the deepest, tenderest, most in future hymns.

#### Psalms, English.

Biographical articles of the the Psalms named in the list are given under their respective Dictionary. In the notes writers of less importance, or in the work which they phrasing the Psalms in together in alphabetical order, a number is added to each person's work in the *Versions in English*, p. 926.

**Atwood, George, B.D.**, 801 Taunton. [No. 137.]

**Bartholomew, Alfred.** From we gather that he was an archbishop. [No. 237.]

**Beaumont, John.** From his the following have been translated: *G. H. Bk.*, 1864:—(1) "I'll Ps. xcix. (2) "Lord, I daily (3) "Many times since days (4) "Praise ye Jehovah, shout [No. 243.]

**Bird, Charles Smith,** was a poet and other Poems, Liverpool.

**Blackall, Elizabeth,** author of *Spiritual Songs*, pub. in 1711, and along with other poetical Psalms. Her intention was "phrase of the Psalms," as she said. This, however, so far as can be carried out. [No. 244.]

**Bowring, Edgar Alfred,** was for Exeter, 1868. According to also "translated two small volumes selected by the Queen, and published by Majesty's use." [No. 292.]

**Boyle, Samuel, s.** of a disease 1708. He received the rudiments of learning in Dublin, and then passed on to Glasgow. As a poet and man of letters he was esteemed; but his manner of life most wretched. He died in obscure lodgings, in May, 1747, parish. [No. 133.]

**Brampton, Thomas,** was a translator of the Psalms into English. Known of him, save what is recorded in the *Seven Penitential Psalms*, British Museum. At the British Museum—"*Frater Thomas Bra*

Doctor fr. minore pauperib' confesso' de Latino in Anglia Anno Dom. 1414, ad Dei honorem et incrementum devotionis." This little work is written on beautiful vellum, and in an old English cursive mixture of Anglo-Saxon characters, and in an old English words, which tends to show that it was made at a time when the language was in a state of change. [No. 1.]

**Brathwaite, Richard**, b. 1588, d. 1673, at one time Deputy-Lieutenant of the county of Westmoreland, was the author of several metrical works. Haslewood, the editor of *Brathwaite's Barnabee's Journal*, is of opinion that No. 63 by "R. B." is his work.

**Bryan, Joseph**, one of the "other gentlemen" referred to in No. 51. Concerning him we know nothing except that his name is prefixed to the Introduction to the ms. named, and that he wrote some of the versions therein. See *Davison, C.*, below.

**Byrd, William**, one of the "Gentlemen of the Queen's honourable Chappell," s. of Thomas Byrd, was b. circa 1538, and d. in London, July 4, 1623. He was a chorister in St. Paul's Cathedral; Organist of Lincoln Cathedral, 1563-1569; and Gentleman of the Chapel Royal, 1569. He was the composer of several well-known anthems. [No. 32.]

**Carey, Thomas**. A gentleman attached to the court of King Charles I. See *Davison, C.*, below.

**Cayley, C. B.**, B.A., translator of Dante's *Divine Comedy*, author of *Psyche's Interludes*, &c. [No. 296.]

**Chamberlayne, James**, composed a few poems that he might not trifle away too much of his time, and pub. a selection therefrom as:—*A Sacred Poem on the Birth, Miracles, Death, Sepulture, Resurrection, and Ascension of the Most Holy Jesus*, 1690. To this were added 18 Psalm Versions, the Lamentations of Jeremiah in verse, &c. [No. 93.]

**Cobb, Samuel, M.A.**, sometime Master of Christ's Hospital, pub. in 1707, *Poems on Several Occasions*. He d. in 1713. [No. 113.]

**Cole, Benjamin Thomas Halecott, M.A.**, sometime Fellow of *Magdalen College*, Cambridge, and Rector of Warbleton, Sussex. B.A. 1803, M.A. 1807. [No. 379.]

**Coleraine, Henry Hare**, second Baron (Irish Peerage), d. at Tottenham in 1708. In addition to his paraphrases from the *Italian*, &c., he was the author of a *History of Tottenham*. [No. 85.]

**Coldwell, William**, sometime resident in Sheffield as an architect and surveyor, was a local preacher in the Methodist New Connexion body. He pub. (1) *Fables and Moral Poems*, Halifax 1819; (2) *Hebrew Harmonies*, (No. 304), 1820; and (3) *The Bk. of Praises*, &c.

**Colman, George**, the younger, s. of George Colman, a dramatic writer, and for some time the Lord Chamberlain's Examiner of Plays, was b. at London, Oct. 21, 1762, and d. in 1836. [No. 177.]

**Coney, Thomas**, B.D., sometime Rector of Chedzoy, Somersetshire, and Prebendary of Wells. [No. 123.]

**Cosworth, Michael**. This versifier's history is unknown to the British Museum. His version of *Some Select Psalms* is in the *Harleian Collection*. [No. 37.]

**Cradock, Thomas**, a native of Staffordshire, and sometime Rector of St. Thomas's Church, Baltimore County, Maryland, pub. his Paraphrase of the Psalms as below. [No. 144.]

**Cumberland, Henry Clifford, Earl of**, was b. in 1591, and d. at Dec. 1643. "In the dimensions which Earl of gave to Charles the First and his Parliament the distinguished himself more by his cause, than by his activity or skill: he was a man of great honour and integrity; and he has a full brief memoir of him into his *Wood's Athenæ (conciennes)*" (Holland). [No. 10.]

**Cumby, Richard**, dramatic and miscellaneous writer, was b. at Cambridge, 1732, and d. at Tunbridge, 1811. He was sometime Secretary to the Board of Trade, but is better known for his character in the latter part of his life he devoted himself to literature. [No. 188.]

**Charles, Lord**, D.D., sometime Dean of Armagh and Lord-Lieutenant of Ireland. [No. 122.]

**Sir John** (Davis), b. in 1570, d. Dec. 7th, 1636. His works make 3 vols. in Dr. Grosart's *Fuller Library*, 1876. [No. 38.]

**Davison, Christopher**, second s. of William Davison and brother of Francis Davison (see below), was a member of Gray's Inn. We cannot ascertain the dates of his birth or death. He is one of the "other gentlemen" referred to in No. 51.

**Davison, Francis**, eldest s. of William Davison, Secretary of State to Queen Elizabeth, and brother of the above, was b. circa 1576, and was a member of Gray's Inn. He d. circa 1621. His *Poetical Rhapsodie* was pub. in 1602. [No. 51.]

The *Harl. MS.* referred to in No. 51 is one of three mss. which are thus referred to by W. T. Brooke in his ed. of Giles Fletcher's *Christ's Victory and Triumph*, &c., Lond., Griffith, Farran, &c., 1888, p. 242:—"No. complete edition of the psalms of Francis and Christopher Davison has hitherto appeared; and for the first time (with the hitherto unknown Introduction of Francis Davison himself) they are here completely given. It is probable that Davison's death interrupted the plan of the collection, and it remained unfinished. At least three mss. of it have survived (i.) the apparently original ms. in the Harleian Collection; (ii.) a transcript by Ralph Crane with additional poems [referred to by Farr in his *Select Poetry*, &c., 1848, p. xxx., under T. Carey, whose version of Ps. 91 is therein]; and (iii.) the anonymous ms., formerly Archdeacon Cotton's, and the late Alexander Gardyne's, from which we print. Of the fellow-workers of the Davisons—Joseph Bryan, Richard Gipps, and Thomas Cary—little is known. Bryan contributed twenty-two psalms to the collection; Francis Davison eighteen; Christopher Davison and Richard Gipps each two; and T. Carey a single psalm. Mr. Brooke reprints about one half of the mss., all of Bryan's but one being omitted.

**Dennis, Thomas**. Concerning this author our information is limited to the titlepage of his version. [No. 191.]

**Dickson, Thomas**, a schoolmaster at Chirnsdale, Berwickshire. [No. 242.]

**Dod, Henry**, is called by G. Wither "Dod the silk-man." Beyond this, and that his "late ridiculous translations of the Psalms was, by authority, worthily condemned to the fire" (i.e. burnt by the common hangman), and that he turned the Act of Parliament enjoining a Public Thanksgiving on the Fifth of November, into metre to be sung in church, we know nothing of him. [No. 40.]

**Donald, Robert**, an illiterate person of Woking, Surrey, was persuaded in his own mind that he had a divine call to prepare a new version of the Psalms, and when done had to get the assistance of a friend to correct the grammar. [No. 196.]

**Ducarel, P. J.** Our knowledge of this versifier is confined to the details on the titlepage of No. 236.

**Eden, John**, B.D., b. circa 1770, and d. in 1840, was for 41 years Vicar of St. Nicholas and St. Leonard's, Bristol. His version of the Psalms was pub. posthumously with a *Memoir*. [No. 267.]

**Fairfax, Thomas, Lord**, eldest s. of Ferdinando, Lord Fairfax, was b. at Denton, Yorkshire, in 1611, and d. at New Appleton, Yorkshire, in 1671. He is well known in history as a general of the Parliamentary Army during the Civil War. [No. 89.]

**Farr, Edward**. Of this versifier we know nothing beyond the information on the title page of No. 249.

**Fenwick, George**, M.D., b. in 1689, was rector of Halton, Uppingham, for 37 years, and d. April 10, 1760. [No. 164.]

**Felde, Edward, M.A.**, b. in 1796, and educated at Cambridge. He was for some time a master in a large school at Ealing, and curate of Plaistow. Whilst at Plaistow he pub. *Church of England Psalmody*; or, *Portions of the New Version adapted to every Day of the Month, and to the Services or Circumstances of every Sunday throughout the Year*. Lond., Rivingtons, 1834. The Preface is signed "E. F." He was incumbent of Rock and Rennington from 1834 to 1848, and it was during his residence there that he pub. his *Ps. of David*. He is said by those who knew him to have been a learned man and a devoted parish priest. He d. at Harrogate, Jan. 25, 1851. [No. 273.]

**Fleming, Robert**, s. of Robert Fleming, a Scottish Presbyterian minister, was b. at Cambuslang, and studied at Leyden and Utrecht. He was for a time minister of an English congregation at Leyden, and then at Amsterdam. Eventually he became pastor of the Scottish Church in Louthbury, and was also lecturer at Salterns Hall. He d. May 21, 1716. He was the author of *Christology*, in 3 vols., and of the *Rise and Fall of Rome Papal*, 1701. [No. 101.]

**Ford, Simon, D.D.**, b. in Devonshire in 1619, and d. in 1699. He was for some time Rector of Old Swinford, Worcestershire, and pub. his version of the Psalms in 1688. He wrote extensively on religious subjects. [No. 37.]

**Forrest, Sir William**, Chaplain to Queen Mary during her short reign, was a polemical poet and skilled musician. He pub. works from circa 1550 to 1660. His *Certaine Psalmes of David* are dated 1551, and his latest ms. [Reg. 17, A. xxi.] is dated 1572. Specimens from his mss. are given in the *Early English Text Society's* publications, and in the German periodical *Anglia*. [No. 12.]

**Franch, James**. [No. 100.] The correct name is *James Franch*. (See p. 364, l.)

**Fraunce, Abraham**, a native of Shropshire, took his degree (M.A.) at St. John's, Cambridge, in 1579; was elected Fellow in 1580; and removed to Gray's Inn in 1583. He was living in 1633, but the date of his death we have not been able to ascertain. [No. 35.]

**Frere, John Hookham, M.A.**, s. of John Frere, sometime High Sheriff of Suffolk and M.P. for Norwich, was b. in London, May 21, 1769, and educated at Eton, and Caius College, Cambridge (M.A., 1792). He was subsequently a Fellow of Caius. On leaving the University he entered the Foreign Office. He was M.P. for West Looe, Cornwall, 1798-1802; Under Secretary of State in the Foreign Office, 1799; Envoy Extraordinary and Plenipotentiary to Portugal, 1800, to Spain, 1802, to Berlin, 1807, and to Spain again, 1808. He d., Jan. 7, 1846. [No. 261.]

**Gahagan, Henry, M.A.**, was a graduate of Christ Church, Oxford, and a Barrister-at-Law. [No. 231.]

**Gippe, Richard**, is one of the "other gentlemen" referred to in No. 51. We know nothing concerning him except that he wrote some of the versions in the ms. named. See *Franis Davison*, above.

**Good, John Mason, M.D.**, s. of an Independent minister, was b. at Epping, Essex, in 1764, and educated for the medical profession. He became F.R.S. 1806 and M.D. 1820. He wrote largely on medical, theological, and classical subjects. He d. in 1827, and his *Memoirs*, by Dr. Gregory, were pub. in 1828. [No. 222a.]

**Gregory, George** [No. 176], b. in 1754; d. 1808.

**Grymston, Elizabeth, née Barney**, dau. of Martin Barney, or Bernye, of Grimston, in Suffolk, and wife of Christopher, s. of Thomas Grymston, of Yorkshire, pub. her *Miscellanea* in 1694, and again enlarged it circa 1610. [No. 41.]

**Hall, John, M.D.**, was b. in 1529. He was a celebrated writer on anatomy, &c. He resided at Maidstone in Kent. [No. 10.]

**Hall, Joseph, D.D.**, was b. at Ashby-de-la-Zouch in 1574, and educated at Cambridge. He was successively Rector of Halstead, Prebendary of Wolverhampton, Dean of Worcester, Bishop of Exeter, and Bishop of Norwich. In July, 1616, he attended Lord Doncaster into France, and on his return he was appointed by King James as one of his divines to accompany him into Scotland. At the Synod of Dort he was appointed to preach the Latin Sermon to the Assembly. He d. in 1656. His works are numerous, and include his versions of Ps. 1-1x. [No. 43.] His *Works* were pub. in London by Pavier, 1625. [*Psalter, English*, § x.]

**Hamilton, William**, a native of Scotland, b. 1704, d. 1754. [No. 136.]

**Hare, Francis, D.D.**, who d. 26th April, 1740, was educated at Eton and King's College, Cambridge. He was for some time chaplain-general to the army. He subsequently became Dean of Worcester, and then Bishop of Chichester. He also held the Deanery of St. Paul's with his bishopric. He was the author of several works. His version of the Psalms was pub. posthumously in 1755. [No. 150.]

**Hare, Julius Charles, M.A.**, was b. in 1796, educated at Trinity College, Cambridge, and d. in 1855. In conjunction with his brother Augustus William he pub. the celebrated *Questions at Truth*. He also assisted Bp. Thirlwall in translating Niebuhr's *History of Rome*. His *Essays, Sermons*, and other publications were numerous and important. He was a Fellow of Trinity College, Cambridge, Rector of Hurstmonceux, and Chaplain to the Queen. The following of his Psalm versions are in C. U. at the present time:—(1) "Lo, I come to do Thy will (*Ps. xl.*), and (2) "Lord God, my Saviour, day and night" (*Ps. lxxviii.*) [No. 263.]

**Harte, Walter, M.A.**, s. of a clergyman, was b. at Taunton, circa 1696, educated at Oxford, where he was for some time Vice Principal of St. Mary Hall. He

was also a canon of Windsor. He d. 1774. He pub. *History of the Life of* (and other works. [No. 125.]

**Holford, G. F.** The British Museum contains a ms. note by a former owner of the Holford here, probably G. F. Holford, M.P.

**Hunnis, William**, a gentleman of under Edward VI., and afterwards a child in the reign of Elizabeth. In ad versions of 1550 and 1585, he pub. *A ruckles* and *A Hive Full of Honey*, in various portions of Holy Scripture, are reprinted in E. Farr's *Select P tional of the Reign of Q. Elizabeth*. [No. 11.] He d. June 6, 1697. [*Early*, § vii.] See also *Various*.

**Jones, Abner**. An American P [No. 286.]

**Keith, James, H. A. Glass**, p. versifier "was a bookseller at Ding 309.]

**King, Henry, D.D.**, eldest s. of Jol Bishop of London, was born at Wor hamshire, 16 Jan. 1591-2, and educa and Christ Church, Oxford, where he In January 1615-16, when only twe he was collated to the Prebend of Cathedral of St. Paul's, and also " tentiary or Confessor in that Cathed and Patronage of Chigwell, Essex." was advanced to the Archdeaconry subsequently to the sinecure Rectory in Feby. 1638-9 he was preferred Rochester, and on the 6th Feby. 16 crated Bishop of Chichester. In De prisoned by the Parliamentary At Chichester. On his release from pri time at Langley, Bucks. At the reinstated in his Bishopric at Chic Sep. 30, 1669. His *Metrical Versions* pub. in 1651 (see *Psalter, Eng.* § 1657. Extracts from these were elaborate Historical and Biographies J. Hannah, D.A., as *Poems & Psalm* 1843. [No. 78.]

**Leapor, Mary**, the daughter of a Blencour, of Marston, St. Lawrence was b. in 1723, and d. in 1746. H posthumously in 1748 for the benef second volume appeared in 1751. [

**Lok, Henry**, second s. of Henr London merchant. Concerning the death we have ascertained nothing otherwise called *the Preacher*, was p in 1593.) [No. 36.]

**Lorne, John-Douglas-Sutherland**, of, son of the Duke of Argyll, b. H.R.H. Princess Louise, 1871; d Canada, 1878. [No. 320.]

**Marsh, Edward Garrard, M.A.**, educated at Wadham College, O. He was appointed Vicar of Ayles previously been Minister of Hym] *Sixty Ps. and Hys.*, 1st set, were entire Book of Psalms was pub. in his *Ps. & Hys.* (210 in all) was pub. 1862. Mr. Marsh d. Sept. 20, 1862.

**Massereene and Ferrard, John J** Massereene and Ferrard, b. 1812, d.

**Mather, Cotton, D.D.**, s. of Iner Puritan divine, was born at Boston 1663, and d. in 1729. He was edu lege, and was for sometime a pasto celved his D.D. from Glasgow Un v.n.s. (London.) His principal wo *ricans, or, an Ecclesiastical Histo from its Planting in 1620 to 1688* for his work on Witchcraft entitled *Invisible World, &c.*, 1736. [No. 2

**Mauls, John, M.D.** Concerning e nothing beyond what is contained No. 216.

**McClure, Samuel**. [No. 242.]

**McLaren, David, M.A.**, Minister ton, b. at Dundee, and educated verty. [No. 324.]

**Milbourne, Luke**, s. of Luke N ejected ministers of 1662. He w.

**Burgess, George**, and Lecturer at St. Helen's, Shore-ditch, London. His metrical paraphrase of Thomas a Kempis's *Imitation of Christ*, was pub. in 1697 as *The Christian's Pattern Paraphrased*. He is sometimes praised as a critic; but his notes on Dryden's *Virgil* are severely condemned by Pope in his *Dunciad*. He d. in 1720. [No. 106.]

**Moberly, George Herbert**, M.A., S. of Dr. Moberly, Bp. of Salisbury, b. Jan. 3, 1837, and educated at Bp. of Salisbury College, Oxford; M.A. in honours, 1859, Christ's Church, Fellow of his college, Principal of Lichfield College and a Preb. of Hancroft in Lichfield Cathedral, 1860, editor of *Hædæ Historia Ecclesiastica*, 1869, and *Sacrifice of the Eucharist*, 1875. [No. 314.]

**Montgomery, Alexander**, died circa 1805. [No. 43.]

**Muggrave, George**, M.A., b. in 1798, and educated at Brasenose, Oxford. M.A. in honours, 1819. Taking Holy Orders in 1822, he was Curate of Marylebone, London, 1824; Bexwell, Norfolk, 1829; and Vicar of Borden, Kent, 1838-54. He d. Dec. 26, 1883. He published several works, including his version of the Psalms, 1833; *Hymns for a Rural Parish*, 1846; and others. [No. 236.]

**Patrick, John**, D.D., was for some time "Preacher to the Charter-House, London." His *Ps. of David* contain versions of the *Deum, Benedictus, Magnificat, Nunc, Imittis*; a hymn, "Ye faithful servants of the Lord," No. iv., Taken out of the Revelations, and several doxologies. Watts acknowledges in his Preface to his *Ps. of David*, 1719, his indebtedness to Patrick in setting him the example of Christianizing the Psalms. [No. 92.]

**Patullo, Margaret**, a native of Perthshire, Scotland. The dates of her birth and death are unknown to us. Her version of the Psalms was suppressed by her friends. [No. 220.]

**Peter, William**. Concerning this versifier we know nothing beyond the information contained on the title-pages of his two volumes, Nos. 219 and 239.

**Pitt, Christopher**, M.A., was b. at Blandford, Dorsetshire, 1699, and d. 1748. He tr. the *Æneid*, and *Vida's Art of Poetry*. He was educated at New College, Oxford, and was Rector of Pimperne, Dorsetshire. [No. 137.]

**Prince, Thomas**. [No. 153.] An American versifier, b. in 1686, educated at Harvard College, and for some time Minister of South Church, Boston. He d. in Oct., 1788.

**Raid, Mrs.** [No. 218.] We have failed to identify this writer.

**Roberts, Francis**, D.D., sometime Minister of St. Augustine's, London, and then Rector of Wrington, Somersetshire. He was Assistant to the Commissioners appointed by Parliament for the election of scandalous ministers and schoolmasters, and was one of the Presby-terian divines, who protested against the sentence of death passed upon Charles I. He d. in 1675. [No. 86.]

**Robson, John**, M.A., sometime Rector of Blatching-

**Rowe, Elizabeth**, nee Singer, daughter of Walter

**Singer, an** Independent Minister, was b. near Frome,

**Somersetshire**, in 1674; married in 1710 to Thomas

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**Scott, Robert Allen**, M.A., was b. 1801, and educated at Balliol, Oxford (M.A., 1828). Taking Holy Orders, he was successively Curate of Sheriffhale and Woodcote, Shropshire, and of Church Eaton, Staffordshire, and Vicar of Cranwell, Lincolnshire. He d. 1870. In addition to his Paraphrases, he pub. *Parish Rhymes for Schools and Cottages*, in 1841. Two of his paraphrases are in C.U.:—"All glory be to Thee," Ps. 115, and "Lord, Thou hast formed my every part," Ps. 139. [No. 262.]

**Seymour, William Digby**, M.A., b. 1822; M.A. for Sunderland, 1852, and for Southampton, 1859; Recorder of Newcastle-upon-Tyne, 1864. [No. 322.]

**Skurray, Francis**, D.D., was b. in 1775, and educated at Lincoln College, Oxford, of which College he was also a Fellow from 1804 to 1824. He was Rector of Winterbourne Steepleton, Dorsetshire, and Perpetual Curate of Horningham, Wilts. He d. Mar. 10, 1849. His *Shepherd's Garland* was pub. in 1832, and his *Psalms* in 1843. [No. 271.]

**Slatyer, William**, D.D., b. in Somersetshire in 1687. He entered St. Mary Hall, Oxford, in the Lent term 1690, but afterwards migrated to Brasenose; M.A. in 1697; Fellow of Brasenose; D.D. in 1693; and Rector of Otterden, Kent, where he d., Feb. 13, 1846. He pub. in 1621, a *History of Great Britain, in English and Latin Verse*, in addition to his paraphrases of the Psalms. [No. 65.]

**Smart, Christopher**, M.A., was b. at Shipburn, Kent, in 1722, and educated at Pembroke Hall, Cambridge, where he gained the Seatonian prize for five years, four of which were in succession. (M.A. 1747.) He removed to London in 1753, and gave some attention to literature; but neglecting both his property and his constitution, he became poor and insane. He d. in the King's Bench, 1771. His *Psalms* were pub. in 2 vols. in 1771. From that work "Father of light conduct my feet" (*Divine Guidance*), and "I sing of God the mighty Source" (*God the Author of All*), have been taken. [No. 162.]

**Smith, Sir Thomas**, was born at Waltham, Essex, 1512, and educated at Queens' College, Cambridge, where he became a Fellow of his college in 1531. He was Regius Professor of Civil Law at Cambridge, and, in 1548, Secretary of State, when he was knighted. On the downfall of the Protector Somerset, he lost his appointment as Secretary of State, and was confined in the Tower for about a year. Subsequently he was restored to Court favour, and was thrice ambassador to France for Elizabeth. He died at Mounthall, Essex, in 1577. [No. 9.]

**Smyle, Miles**, secretary to Dr. Sheldon, Archbishop of Canterbury. [No. 89.]

**Spalding, Thomas**, member of a firm of wholesale stationers in Drury Lane, was b. in 1806, and d. in 1887. He was a member of the Congregational body and a liberal contributor to its funds. [No. 276.]

**Stanhurst, Richard**, was b. at Dublin circa 1545, and educated at University College, Oxford. He studied Law for some time at Furnival's and Lincoln's Inns; but joining the Roman Catholic Church, he removed to the Continent and took Holy Orders. He pub. several books, including the first four books of Virgil's *Æneid* in English hexameters, 1822. He d. in 1618. [No. 30.]

**Sylvester, Tipping**. Of this versifier we know nothing beyond the fact that he joined Stephen Wheatland in publishing the *Ps. of David*, &c., in 1754. [No. 146.]

**Thurlow, Edward Howell-Thurlow**, 2nd Baron, nephew of Lord Chancellor Thurlow, was b. June 10, 1781, and d. June 3, 1829. [No. 199.]

**Tollit, Elizabeth**, d. in 1694; d. in 1754. [No. 145.]

**Towers, William Samuel**, a layman, concerning whose history we know nothing. [No. 193.]

**Townsend, George**, M.A., was b. at Ramsgate, Sep. 12, 1788, and educated at Trinity College, Cambridge. M.A. 1812; M.A. 1816. Entering Holy Orders in 1813, he became Curate of Littleport in 1813; and of Hackney 1814; Classical Master of the Royal Military College, Sandhurst, 1816; Domestic Chaplain to Hq. Harrington, 1824; and Prebendary of Durham, 1825. He d. in Nov. 1857. He pub. *Chronological Arrangement of the Old and New Testament*; *Accusations of History against the Church of Rome*; *Ecclesiastical History to Reign of Henry IV. of England*, &c. [No. 288.]

**Trapp, Joseph**, D.D., vicar of a parish in London, who d. in 1747, pub. a tr. of Virgil; *Explanatory Notes on the Four Gospels*; a Latin version of *Paradise Lost*; *Thoughts upon the Four Last Things*, &c. [No. 138.]

**Trower, Walter John**, D.D., b. April 5, 1804, was educated at Oxford, where he graduated in high honours in 1826, and became a Fellow of Oriel College. After holding some minor appointments, he was consecrated



Bishop of Glasgow and Galloway in 1848. Retiring in 1859, he was appointed Bp. of Gibraltar in 1863. Subsequently he was Rector of Ashington, Chichester. He d. Oct. 24, 1887. He was the author of several works, including the S. P. C. K. *Epistles and Gospels*, &c. [No. 238.]

**Turner, Baptist Noel**, M.A., b. in 1739, and educated at the Oakham Grammar School and Emmanuel College, Cambridge. He was Rector of Denton, Lincolnshire, and of Wing, in Rutland. He was also for a time Head Master of Oakham Grammar School. He d. May, 1826. His memoir and portrait are in Nichols's *Illustrations of the History of Literature in the Eighteenth Century*. [No. 212.]

**Turner, Thomas**, M.A., sometime a Fellow of Trinity College, Cambridge, was b. in 1804. He was 2nd Wrangler and Smith's Prizeman. [No. 294.]

**Usher, James**. From the titlepage and the Preface of his version [No. 219] we gather that Usher was a layman, who, with a limited education and little or no preparation, began his paraphrase on the 18th of Aug., and completed it on the 15th of Dec. 1823.

**Versteegan, Richard**, a Roman Catholic, d. circa 1636. [No. 39.] He was possibly the editor of the 1599-1604 *Primer*, printed at Antwerp, where he was at that time, and the Preface of which is signed "R. V."

**Vicars, John**, b. in London, 1582, educated at Oxford, was for some time an usher in the school of Christ's Hospital, and d. in 1657. He was a virulent writer against the Royalists, and spared no one in his zeal. His *England's Hallidajuh for God's Gracious Benediction; with some Psalms of David in Verse* was pub. in 1631. [No. 55.]

**Wheatland, Stephen**. Of this versifier we know nothing beyond the fact that he joined Tipping Sylvester in publishing the *Ps. of David*, &c., 1754. [No. 146.]

**White, John**, M.A., sometimes called "The Patriarch of Dorchester," where he was rector for 42 years, was b. in 1574, and d. in 1648. He was one of the Clerical Assessors of the Westminster Assembly of Divines, 1643. His version was pub. posthumously in 1664. [No. 81.]

**Winchester, Elkanah**. A celebrated Universalist preacher who ministered in a chapel in Petticoat Lane, London, in 1778-9. His version was on the basis of the teachings of the Universalists, and specially for the use of that community. [No. 184.]

**Woodford, Samuel**, D.D., b. in London, 1636, and educated at Wadham College, Oxford. He was for some time Rector of Hartley Maudit, Hants, and Prebendary of Winchester. He d. in 1700. [No. 87.]

**Wotton, Sir Henry**, M.A., b. in Kent in 1568, and educated at New and at Queen's Colleges, Oxford. After spending nine years on the Continent, on his return he became secretary to Robert, Earl of Essex, with whom he continued until Essex was committed for high treason, when he retired to Florence. There he became known to the Grand Duke of Tuscany, and was sent by him, in the name of "Octavio Baldi," with letters to James VI., King of Scotland, in which the king was informed of a design against his life. On succeeding to the English throne James knighted Wotton and sent him as ambassador to the Republic of Venice. In 1623 he was made Provost of Eton (having previously taken Deacon's Orders). He d. in 1639. His works include *The Elements of Architecture*, *Parallel between the Earl of Essex and the Duke of Buckingham*, *Essay on Education*, &c. His poems and other matters found in his MSS. were pub. posthumously by Izaak Walton in 1661, as *Reliquiæ Wottonianæ*. This has been several times reprinted. [No. 79.]

**Wrangham, Francis**, D.D., sometime Archdeacon of Cleveland, b. in 1769, educated at Magdalen and Trinity Colleges, Cambridge, and d. Dec. 27, 1843. [No. 259.]

**Wrangham, William**, a tradesman of Louth, Lincolnshire. He d. in 1832. [No. 223.]

**Wyatt, Sir Thomas**, b. at Allington, Kent, in 1503, and d. at Sherborne, Dorset, 10th or 11th Oct., 1542. He was educated at St. John's College, Cambridge. He was knighted by Henry VIII., and was sent by him on various embassies. His *Songs and Sonnets* were pub. with those of his friend, the Earl of Surrey. His *Poetical Works* were reprinted by R. Bell, 1855, and are also included in the *Aldine Poets*. [No. 8.]

**Young, Robert**, M.A., says on the titlepage of his version that he was "formerly Classical Teacher, Glasgow, latterly for some time Minister of the Free Church, Chapleton." [No. 299.] [J. T. B.]

**Psalters, Versions in English.** In the subjoined list of *Complete* and *Partial* versions

of the Book of those pub. in S are all known also such part because of the importance, are versions are ve here the most a mens of the var These works, to are :—

**A. Select Psalms By Bishop Louth** a ties of Sacred Poet work is by Lord As

**F. Select Poetry Queen Elizabeth** Society by Edward

**G. The Story of Metrical Versions of 1549 to 1885.** By Kegan Paul, 1889.

**H. The Psalmists graphical and latere fifty authors, who he The Book of Psalms mens of the Differen duction.** By John H vols. 1843. (See p. 61)

**L. Anthologia Dav** is by Henry Latham.

In addition the vari the Bible and Parts should also be consult

*List of Complete Psalms in English.*

1. 1414. Thomas Seven Penitential Psalms, 1842. [Percy Society, 1842.]

2. 1530. Miles Cove

3. 1547. John Or

Reign of Henry VIII.

for the Percy Society, 18

4. 1547. Henry Ho

in the Aldine and oth

(Ps. 66, 73, 88.) [H. i.

5. 1548. Queen El

A Godly Meditation of

Margaret, Q. of Navarre,

Elizabeth. Reprinted in

(as above), 1852. [F. p.

6. 1548. c. T. Sternh

1549, 37 Psalms. See Ol

7. 1549. Robert Or

8. 1549. Sir Thoma

*Psalmes drawn into En*

*Aldine* ed. of Wyatt's Po

9. 1549. Sir Thoma

dozen psalms in a MS. li

avii.) entitled *Certaine*

*Translated into English*

*Knight, then prisoner in*

*other Prayers and Song*

*tyme there.* 1549. [H. i.

10. 1550. John Hall

*Court of Virtue*; contain

*Songs, Sonnets, Psalms,*

*as well of Holy Scripture*

[F. p. 194; H. i. p. 179.]

11. 1550. William H

*Certaine Psalmes chosen*

*and drawn forth into En*

*H. i. p. 182.]*

12. 1561. William For

(Reg. 17, A. xxi.) *Orla*

*Mentire*, added to *minster*

by William Forrester, 1551.

Duke of Somerset. [H. i. p.

13. 1551. T. Sternhold

*Sternhold*, in which 7 vers

See Old Version, § 11.

14. 1552. John Bale. 1

his *Exposition*, or *compla*

*mies of a frantic priest in E*

15. 1553. Francis Sage

his *Certaine Psalmes select*

*and drawn into Englyshe*

*Psalmes in iiij to Spage*, by F.



16. 1556. **Anglo-Genevan Psalter.** See *Old Version*, § 111.
17. 1556. **Miles Huggarde.** A short treatise in metre on the 129th Psalm.
18. 1558. **William Kethe.** In addition to his versions noted under *O. Version*, and *Scottish Hymnody*, there is one of Ps. 94 printed at the end of John Knox's *Appellation*. (See p. 694, i.)
19. 1559-61. **T. Sternhold and others.** See *Old Version*, §§ IV., v.
20. 1560, c. **Matthew Parker**, p. 682, l. [O. p. 63.]
21. 1561. **Anglo-Genevan Psalter.** See *Old Version*, § 111.
22. 1562. **Sternhold and Hopkins.** The complete *English Psalter.* See *Old Version*, § VII.
23. 1563. **Thomas Becon.** Ps. 103 and 112, in his *Comfortable Epistle to the Afflicted People of God*.
24. 1564. **Scottish Psalter.** See *Scottish Hymnody*, § 11.
25. 1566. **John Pits.** Two psalms. [F. p. 387.]
26. 1568. **John Wedderburn** (q.v.).
27. 1570, c. **Sir John Harrington.** Version of the Psalms in ms. in the Douce Collection in the Bodleian. Specimens in Park's ed. of the *Nugæ Antiquæ*, 1804. [F. p. 116.]
28. 1574. **Lady Elizabeth Tyrwhitt.** In her tract *Morning and Evening Praises with divers Psalms, Hymns, and Meditations*.
29. 1576. **George Gascoigne** (p. 405, l.). Ps. 130 in his *A Hundredth sundrie Flowers*, &c.
30. 1582. **Richard Stanhurst.** Four versions (Ps. i.-iv.) at the end of his tr. of the *Æneid*. Specimen in H. i. p. 189. Copy of the *Æneid* in the Bodleian. The versions are in English hexameters.
31. 1583. **William Byrd.** *Medius: Psalmes, Sonnets, and Songs of Sadness and Piety.* [F. p. 222.]
32. 1585. **William Hunnis.** (See also No. 11.) *Seven Sobs of a Sorrowful Soule for Sinne, comprehending those Seven Psalmes of the Princelie Prophet David, commonlie called Penitentiall*, &c., 1585. Copy in the Brit. Mus. [F. p. 143; H. i. p. 152.]
33. 1587. **Sir Philip Sidney**, and **Mary, Countess of Pembroke** (q.v.).
34. 1589. **Richard Robinson.** [F. p. 364.]
35. 1591. **Abraham Fraunce.** Eight versions in his *The Countesse of Pembroke's Ioy Church, and Emanuel*. [F. p. 237; H. i. p. 226.]
36. 1594. **Henry Lok.** *Sundry Psalmes of David, translated into verse, as briefly and significantly as the scope of the text will suffer.* (Bodleian, 1594.) Also *Ecclasiastes*, otherwise called *the Preacher*; containing *Salomon's Sermons*, or *Commentaries* (as may probably be collected), upon the 49 Psalmes of David, his father, &c. London: Rich. Field, 1597. [F. p. 136; H. i. p. 229.] See also the *Fuller Worthies Miscellanies*, ii. 1871.
37. 1597. **Michael Cascoyarth**, circa 1597. Some select Psalmes. [F. p. 406.]
38. 1600, c. **Sir John Davies.** His *Metaphrase of Ps. 1-50*, and a few others remained in ms. until 1876, when they were included in Dr. Grosart's ed. of *Davies's Poetical Works* in his *Fuller Worthies' Library*.
39. 1601. **Robert or Richard Verstegan.** *Odes in Imitation of the vii. Penitentiall Psalmes, with Sundry other Poems and Ditties tending to devotion and piety.* By R. V. [H. i. p. 232.]
40. 1603. **Henry Dod.** *Metrical versions of certain Psalmes*, by "H. D." (Cambridge University Library); and, *At the Psalmes of David, with certene Songes and Canticles of Moses, Deborah, and others, not formerly extant for Song*, &c., 1620. [F. p. 449; G. p. 71; H. i. p. 250.] See also No. 50.
41. 1604. **Elizabeth Grymeston.** *Miscellanea: prayer, meditations, memoratives.* In this are *Odes in imitation of the seven Penitentiall Psalmes, in seven severall kinde of verse.* [F. p. 412.]
42. 1605. **Alexander Montgomery.** *The Mindes Melodie: Contayning certayne Psalmes of the Kinglie Prophete David, applied to a new and pleasant tune, verie comfortable to euerie one that is rightlie acquainted therewith.* Fourteen versions. [H. i. p. 242.]
43. 1607. **Bp. Joseph Hall.** Some few of David's Psalmes metaphrased in metre (i.-x.). In his *Works*, vii. p. 158. New edition. [H. ii. p. 29.] Reprinted in Singer's ed. of *Bp. Hall's Poems*, 1824; in Peter Hall's ed. of the same, 1839; and in Dr. Grosart's private reprint. [A. p. 35; H. ii. p. 29.]
44. 1612. **Henry Ainsworth.** *The Booke of Psalmes: Englished both in Prose and Metre.* Printed at Amsterdam. [G. p. 70; H. i. p. 245.] See p. 33, i.
45. 1613. **Sir John Davies**, of Hereford. The Penitential Psalmes, printed as the "Holeful Dove," in his *Muses Sacrifice*. Reprinted in Grosart's *Cherisey Worthies Library*.
46. 1613. **Sir Thomas Loughton.** Seven penitential Psalmes in his *Tears, or Lamentations of a Sorrowful Soul*.
47. 1616. **Sir Edwin Sandys.** *Fiftie Select Psalmes of David, and others.* [H. i. p. 271.]
48. 1616. **David Murray.** A Paraphrase of Ps. 104. Reprinted for the Hannatype Club, 1823.
49. 1619. **George Wither.** *Preparation to the Psalter.* Reprinted in the *Spenser Society's* reprint of *Wither*. See also No. 56.
50. 1620. **Henry Dod.** See No. 40.
51. 1620. **C. Davison, F. Davison, J. Bryan, R. Gippe.** Versions by these four writers are given in a ms. in the Brit. Mus. (Harl. 6936) entitled *Divers selected Psalmes of David (in verse) of a different composition from those used in Church.* By Fra. Davison, Esq., deceased, and other gentlemen. [A. pp. 31, 223, 245; F. pp. 319-337; H. i. pp. 235-240.] All the Psalmes of the two Davisons, with specimens of the other writers, and also of T. Carey, are printed from another ms. in Brooke's edition of *Giles Fletcher*, Lond. Griffith, Farran, &c., 1888.
52. 1625. **Francis Bacon.** *Certain Psalmes in Verse.* Reprinted in Grosart's *Fuller Worthies Miscellanies*, vol. i., 1870. [H. i. p. 268.]
53. 1630, c. **Karl of Cumberland.** A ms. in the Bodleian, *Poetical Translations of some Psalmes, and the Song of Solomon, with other Divine Poems. By that noble and religious Soule now sainted in heaven, the right honourable Henry Earle of Cumberland, &c.* Sixteen psalms in metre. [H. ii. p. 269.]
54. 1631. **James I.** See *Sir W. Alexander*, p. 39, i.; and *Scottish Hymnody*, § 11, 3. [O. p. 74.]
55. 1631. **John Vicars.** *England's Hallstutjah for God's Gracious Benediction; with some Psalmes of David in verse.* Nineteen versions. [H. i. p. 274.]
56. 1632. **George Wither**, q.v. (See also No. 49.) *The Psalmes translated into Lyric Verse, according to the scope of the Original; and Illustrated with a short Argument and a brief Prayer, or Meditation, before and after every Psalm.* By George Wither. Imprinted in the Netherlands, &c. [A. p. 116; O. p. 76; H. ii. p. 11; L. p. 1.]
57. 1632. **George Herbert**, p. 511, ii. Seven versions in *Playford's Music Book*. Reprinted in Grosart's *Fuller Worthies Library*, 1874. [H. i. p. 279.]
58. 1633. **John Donne.** Ps. 137 in his *Poems*, 1633, and later editions.
59. 1633. **Phineas Fletcher**, p. 379, i. Six versions in *Miscellanies* appended to his *Purple Island*. [A. p. 218; and H. ii. p. 15.]
60. 1634. **Richard Goodridge.** A Paraphrase of the whole Psalter, and additional versions of more than 100 psalms. [H. ii. 53.]
61. 1636. **George Sandys** (q.v.). A Paraphrase upon the first booke of the Psalmes of David. [A. p. 63; O. p. 78; H. i. p. 288.]
62. 1638. **Anonymous.** The Psalmes in Metre, altered from the *Old Version*.
63. 1638. **R. B.** *The Psalmes of David the King and Prophet and of other holy Prophets, paraphrased in English: conferred with the Hebrew verities, set forth by B. Arias Montanus, together with the Latin, Greek Septuagint, and Chaldee Paraphrase.* By R. B. London: Printed by Robert Young, for Francis Constable, and are to be sold at his shop under St. Martin's Church, neere Ludgate, 1638. The "R. B." is sometimes said to mean Robert Burnaby (Mr. Taylor supports this view), and at other times Richard Brathwaite. We have no evidence which enables us to decide for either, and must leave it an open question. [O. p. 41.]
64. 1638. **A Rotterdam Version.** *The Booke of Psalmes in English Metre.* Printed for Henry Tutill, Bookseller, Rotterdam. (Lambeth Library.) [G. p. 80.]
65. 1640. **The Bay Psalter**, p. 119, i., and *American Hymnody*, § 1. [O. p. 82.]
66. 1640. **Anonymous.** Paraphrase of the entire Psalmes. In the Bodleian Library. Specimen in *Cotton's Appendix*, p. 148.
67. 1641. **Francis Rous** (Rouse). See *Scottish Hymnody*. [O. p. 84.]
68. 1642. **William Slatyer.** *Psalmes or Songs of Zion*, 1642, reprinted as *The Psalmes of David, in 4 Languages and in 4 Parts; Set to y<sup>e</sup> Tunes of our Church.* By W. S. 1643. Ps. i.-xxii. in Hebrew, Greek, Latin, and English. [H. i. 303.]
69. 1642. **F. Thorne.** *The Soule's Solace in Times of Trouble, collected out of the Psalmes of David.* (3rd ed., 1652.)
70. 1644. **William Barton.** See p. 116, ii. [O. p. 87.]
71. 1644. **Francis Roberts.** *The Booke of Praises*, &c. Afterwards embodied in his *Clavis Bibliorum*, the

*Key to the Bible, unlocking the Richest Treasury of the Holy Scriptures*, 1676. [H. II. p. 63.] See Nos. 86, 91.

72. 1646. John Milton, p. 737. l.

73. 1646. Zachary Boyd, p. 167. ll. [G. p. 89.]

74. 1648. Richard Crashaw, p. 368. l.

75. 1650. *Scottish Psalter*. Authorised edition. See *Scottish Hymnody*, § III. [G. p. 90.]

76. 1650. New England. *The Psalms, Hymns, and Spiritual Songs of the Old and New Testament, faithfully translated into English Meter, for the Edification and Comfort of the Saints, in Public and Private, especially in New England*. London, Printed for Richard Chiswell, at the Rose and Crown, in St. Paul's Church-Yard. [Brit. Mus.] This was mainly a revised version of Hous's *Psalter* made by President Dunster of Harvard College, Richard Lyon, and thirty others. It had a large circulation and was in extensive use for many years. [G. p. 91.]

77. 1650. Henry Vaughan (q. v.).

78. 1651. Bp. Henry King. *The Psalms of David from the New Translation of the Bible turned into Meter, To be sung after the Old Tunes used in the Churches*. [G. p. 92.]

79. 1651. Sir Henry Wotton. Ps. 104 in *Reliquiae Wottonianae*. [A. p. 185; H. I. p. 297.] Reprinted in Dr. Hannah's *Courtly Poets from Raleigh to Montrose*. Aldine edition.

80. 1651. c. Thomas, Lord Fairfax, the Parliamentary General "not only versified the Psalms, but other parts of Scripture; 'but it is probable,' says Granger, 'they were never thought worth printing.' The ms. of Fairfax's version of the Psalms was formerly in the Museum of the excellent Ralph Thoresby, at Leeds, as he tells us in his *Ducatus Leodiensis*, p. 510." [H. II. 18, note.] This ms. passed through the collection of the Duke of Sussex into that of Dr. Bliss. A detailed account of it is given in the Preface to Cotton's *Editions of the Bible*, 1862.

81. 1654. John White. *David's Psalms in Metre, agreeable to the Hebrew, to be sung in usual Tunes, to the benefit of the Churches of Christ*. By the Reverend Mr. John White, Minister of God's Word in Dorchester. London, printed by S. Griffin for J. Rothwell, at the Fountain and Bear in Goldsmith's Row in Cheapside. 1655. [G. p. 93; H. II. p. 68.]

82. 1656. Henry Lawes. Five versions in *Select Psalms of a new Translation*.

83. 1656. Abraham Cowley. Psalm 114 in his *Davidis*, and again in later eds. of his *Poems*.

84. 1661. Samuel Leigh. *Samuelis Primitiae, or An Essay towards a Metrical version of the whole Book of Psalms*. Composed when attended with the disadvantageous circumstances of youth and sickness. By Samuel Leigh, &c. (Bodleian Library.) [H. II. p. 55.]

85. 1665. Lord Coleraine. (See also No. 90.) *The Ascents of the Soul, on David's Mount towards God's House. Being Paraphrases on the Fifteen Psalms of Degrees, written in Italian by the Illustrissimo Gio. Francesco Loredano, a noble Venetian, 1656. Rendered into English, Anno Domini, 1665* (Brit. Mus. ed. 1661). In the same volume there is, also by Lord Coleraine, *La Scala Santa: or a Scale of Devotions, Musical and Gradual, Being Descants on the Fifteen Psalms of Degrees, in Metre; with Contemplations and Collects upon them in Prose*, 1670. [A. p. 225; and H. II. p. 88.]

86. 1665. Francis Roberts. His *Clavis Bibliorum. The Key of the Bible, unlocking the Richest Treasury of the Holy Scriptures*, appeared in 1648 and 1649 without his versions of the Psalms. These were added in the 3rd ed., 1665. The 4th ed. is dated 1674. A few copies of the Psalms had previously been pub. anonymously and in a separate form as *The Book of Praises*. This was identified as the work of Roberts by Mr. A. Gardyne, of Hackney. See also Nos. 71, 91. [G. p. 99.]

87. 1667. Bp. Samuel Woodford. *A Paraphrase in English Verse, upon the Book of the Psalms*, by Sam. Woodford, S. R. S. The ms. is in the Brit. Mus. (Harl. 1768.) [H. II. p. 73.] The title of the 1st ed., 1667, was, *A Paraphrase upon the Psalms of David*. By Sam Woodford. London: Printed by R. White for Octavian Pullen, near the Pump, in Little Britain. The title of the ed. of 1678 was much fuller: *A Paraphrase upon the Psalmes of David and the Canticles, with Select Hymns of the Old and New Testament, to which is added occasional Compositions in Verse*. By Samuel Woodford, D.D. Printed and Sold by Samuel Keble, at the Turk's Head in Fleet Street. [G. p. 95.]

88. 1667. Mary Beale. Four versions of Psalms in Woodford's *Paraphrase* as above (13, 52, 70, 130). [H. II. p. 77.]

89. 1668. Miles Smyth. *Psalms of King David, Paraphrased and turned into English verse, according*

*to the Common of Churches*. [G.

90. 1670. I.

91. 1675. F. Complete *Psalter*; *Clavis Bibliorum*; the richest Treasury unto are added 1 of *Psalmes*, *Imn* *Analytical Expo*. *diligently revised*

92. 1679. Jo for the Use of the the complete Psal 1691, with the Ta 93. 1690. Jai on the Birth, Mirr and Ascension of of David's Psalm of Jeremiah; and Copy in the Cam p. 80.]

94. 1682. Rich Paraphras'd in Te 1683. [A. p. 34; G also No. 60.]

95. 1683. John

96. 1687. John Collection of Misc p. 83.]

97. 1688. Sime *Psalms of David, in the most ordinary c* [A. p. 170; G. p. 10

98. 1689. Willia *Spiritual Songs*, in 1

99. 1689. Charle [H. II. p. 93; L. p. 5

100. 1691. Benj versions in his *Spirit*

101. 1691. Robert rendered in his *The M a Poetical Paraphras of Solomon; Wherein other Poems, Sacred*

jun., V.D.M., 1691. [

102. 1692. Richa p. 105.]

103. 1694. Daniel *Psalms, composed in t Version*.

104. 1694. John N

105. 1694. N. Tat alon, p. 799. l., and Pa

106. 1696. Luke N in *English Metre*. Fre

suit to all the Tunes; Milbourne, a Presbyte Dedicated to His High London, printed for W at the Peacock, and R 1 Meet Street. [G. p. 109

107. 1698. John Phi of some of David's Ps

imulated 1799.

108. 1700. Joseph E with his version of Solom

109. 1700. Samuel V Communicant; and other

110. 1701. James G of David.

111. 1704. Charles D *English Metre. The New mon Tunes*. London, prin the Bible and Three Crow

112. 1706. Basil Kex *Paraphrase on the Psalm* is added a Paraphrase

Revelation. London, 1706

113. 1707. Samuel Oo *Poems on Several Occasion*

114. 1712. Joseph Ad

115. 1712. Anonymou

116. 1714. Sir John D

117. 1714. Daniel Bur

118. 1718. Cotton Mat

nism. *The Book of Psalms conformed unto the Origin*

*Fitted unto the Tunes com which pure offering is acco*

*digging for Hidden Treasu added some other portions o*

*enrich the cantional*. Boston

119. 1719. Isaac Watts (q.v.).  
 120. 1720. Simon Browne. p. 186, li.  
 121. 1721. Sir Richard Blackmore. p. 144, li. [G. p. 118.]  
 122. 1722. Richard Daniel. (See also No. 126.) *A Paraphrase on some Select Psalms, By the Reverend Mr. Richard Daniel, Dean of Armagh, the Chaplain of his Grace the Lord Lieutenant. London, Printed for Bernard Lintot, between the Temple Gates, in Fleet Street, 1722.* [H. li. p. 170.]  
 123. 1722. Thomas Concy. Eighteen versions in his *The Devout Soul*.  
 124. 1726. Various. Psalms in Verse selected from Addison, Denham, &c., in *An Essay for composing a Harmony between the Psalms, and other parts of the Scripture*.  
 125. 1727. Walter Harte. Two versions in his *Poems*. [H. li. p. 220.]  
 126. 1727. Richard Daniel. (See also No. 122.) *The Seven penitential Psalms as The Royal Penitent*.  
 127. 1730. George Atwood. The cxix. Ps. Paraphrased in English Verse.  
 128. 1736. John Burton. Ps. 104, 137, in his *Sacra Scripturæ locorum quorundam versio metrica*.  
 129. 1737. John Wesley, Samuel Wesley, jun., and Charles Wesley. See Wesley Family.  
 130. 1738. William Tansur. Ps. 1, 22, in his *Heaven on Earth, or The Beauty of Holiness*.  
 131. 1738. Richard Lovelace. Ps. 114, 137, in his *Latin and English Poems. By a Gentleman of the University of Cambridge*.  
 132. 1739. Elizabeth Rowe. Several versions in her *Miscellaneous Works*. [A. p. 118; H. li. p. 177.]  
 133. 1740. Samuel Boyce. Ps. 4, 42, in his *Poetry on Various Occasions*, and in H. li. p. 180.  
 134. 1740. Mary Leapor. Various in her *Poems*. Pub. posthumously in 1749.  
 135. 1745. Samuel Bay. Ps. 97 in his *Poems*.  
 136. 1748. William Hamilton. Ps. 65 in his *Poems*, and in H. li. p. 185.  
 137. 1746. Christopher Pitt (d. 1748). Reprinted in Anderson and Chalmers's *British Poets*. [A. p. 38; H. li. p. 182.]  
 138. 1749. Joseph Trapp. To the 3rd ed. of his *Thoughts upon the Four Last Things*, 1749, are added paraphrases of three Psalms.  
 139. 1749. Thomas Blacklock. p. 144, li.  
 140. 1750. Thomas Gibbons. p. 420, i.  
 141. 1751. Samuel (sometimes Henry) Fike. *The Book of Psalms in Metre*. [G. p. 118.]  
 142. 1751. Anonymous. Six versions in *Hys. for the Use of the Congregation in Grey Eagle Street, Springfield*.  
 143. 1752. John Barnard. *A New Version of the Psalms of David, with several Hymns out of the Old and New Testament. Fitted to the Tunes used in the Churches. By John Barnard, Pastor of a Church at Marblehead, Boston, N.E. printed by J. Draper, for T. Leverell, in Cornhill.* [G. p. 119.]  
 144. 1754. Thomas Oradock. [H. li. p. 199.] *A Poetical Translation of the Psalms of David, from Buchanan's Latin into English Verse. By the Rev. Thomas Oradock, Rector of St. Thomas's Parish, Baltimore, Maryland. By permission of the Stationers' Company. London, printed for Mrs. Ann Oradock, at Wells, in Somersetshire, and sold by R. Ware, on Ludgate Hill.* [G. p. 120.]  
 145. 1754. Elizabeth Tollet. Ps. 96 in her *Poems on Several Occasions*, &c. [H. li. p. 199.]  
 146. 1754. Stephen Wheatland and Tipping Sylvester. *The Psalms of David translated into Heroic Verse, in as literal a Manner as Rhyme and Metre will allow. London, printed for S. Birt in Ave Mary Lane, and J. Buckland in Paternoster Row. With Arguments to each Psalm, and Explanatory Notes. Dedicated to His Royal Highness, George, Prince of Wales, etc., by Stephen Wheatland and Tipping Sylvester.* [A. p. 60; G. p. 121; H. li. p. 197.]  
 147. 1754. Anonymous. Ps. 23 in *A Coll. of Hys. for the Use of the Congregation in Margaret Street, Oxford Market*.  
 148. 1755. Philip Doddridge. p. 306, i.  
 149. 1755. Mary Masters. p. 718, i.  
 150. 1755. Bp. Francis Hare. *A New English Translation of the Psalms from the Original Hebrew, reduced to Metre by the late Bishop Hare: . . . . By Thomas Edward, M.A., Fellow of Clare College, Cambridge. Cambridge, printed by J. Bentham, Printer to the University, for H. Dod, in Ave Mary Lane, London.* [G. p. 122.]  
 151. 1756. Henry Dell (q.v.).  
 152. 1757. Anonymous. A Paraphrase of Ps. 119, 143, 142, 126, 13, 144, 130, by an "American Gentleman."  
 153. 1757. Thomas Prince. *The Psalms, Hymns, and Spiritual Songs of the Old and New Testament, faithfully translated into English Metre. Being the New England Psalm-Book Revised and Improved, by an Antedecur after a yet nearer Approach to the Inspired Original, as well as to the Rules of Poetry. By T. Prince. Boston, N. E., printed by Thomas and John Fleet, at the Heart and Crown in Cornhill. This was a revision of the Bay Psalter, p. 119, i. [G. p. 123.]*  
 154. 1759. George Fanwick. *The Psalter in its Original Form, or the Book of Psalms reduced to Lines, in an Easy and Familiar Style, and a kind of Blank Verse in Unequal Measures: answering for the most part to the Original Lines, as supposed to contain each a sentence, or some entire part of one. With arguments, etc. London, printed for T. Longman, in Paternoster Row.* [G. p. 124.]  
 155. 1760. Anne Steele (q.v.).  
 156. 1760. c. William Julius Mickle. Ps. 69. [A. p. 129; H. li. p. 236.]  
 157. 1761. James Gibbs. *The First Fifteen Psalms of David, translated into Lyric Verse, &c.* [H. li. p. 266.]  
 158. 1761. John Robson. *The First Book of the Psalms of David, Translated into English Verse of Heroic Measure, with Arguments and Notes.* [H. li. p. 208.]  
 159. 1763. Mrs. Wharton. Ps. & Hys. by Mrs. Wharton, 2nd ed., with Appendix. Dr. Bliss had a copy, but the book seems now to be unknown.  
 160. 1764. James Fanch, p. 264, i.  
 161. 1765. James Merriock. p. 725, li. [G. p. 124.]  
 162. 1765. Christopher Smart. *A Translation of the Psalms of David, attempted in the Spirit of Christianity, and Adapted to the Divine Service. By Christopher Smart, A.M., Sometime Fellow of Pembroke Hall, Cambridge, and Scholar of the University. London. Printed by Dryden Leach for the author.* [G. p. 125.]  
 163. 1766. Christopher Collum and T. Vance. *The Psalms in Verse, designed as an improvement on the old versions of the Hebrew. Dublin. A revision of Rons's Version.*  
 164. 1767. Reformed Protestant Dutch Psalter. *The Psalms of David, with the Ten Commandments, Creed, Lord's Prayer, etc. in Metre, for the use of the Reformed Protestant Dutch Church of the City of New York. New York, printed by James Parker, at the New Printing Office, in Beaver Street. This is mainly from the New Version, "some of the Psalms being transcribed verbatim . . . others altered so as to fit them to the Music in the Dutch Churches." [G. p. 127.]*  
 165. 1767. John Barclay. See Scottish Hymnody, § viii. 10. [G. p. 129.]  
 166. 1768. George Scott. *The Psalms in Metre. Privately printed in Edinburgh.*  
 167. 1769. Anne Steele (q.v.), in Ash and Evans's *Baptist Selection*, Bristol.  
 168. 1773. James Maxwell. [G. p. 128; H. li. p. 230.] p. 720, i.  
 169. 1776. John Ogilvie. Ps. 148 in Bp. Horne's commentary on the Bk. of Psalms. Previously in Ogilvie's *Poems*, 1769.  
 170. 1780. Moses Browne. p. 196, i., where it is noted that his paraphrase previously appeared in 1752.  
 171. 1780. Anonymous. *Sacred Odes on the Psalms of David, Paraphrased from the Original Hebrew.*  
 172. 1781. Benjamin Williams. *The Book of Psalms as Translated, Paraphrased, or Imitated by some of the most eminent English Poets, viz.: Addison, Blacklock, Brady, &c. [16 names in all], and several others. And adapted to Christian Worship in a form The most likely to give general Satisfaction . . . . By Benj. Williams, Salisbury. Printed and sold by Collins and Johnson, MD CXXXI. Various versions of each Psalm are given. There are several anonymous. Probably some of these are by the editor. See Unitarian Hymnody.*  
 173. 1782. William Cowper. p. 265, i. Ps. 137 in his *Poems*.  
 174. 1784. Robert Borwell. p. 164, i., and Scottish Hymnody, § viii. 8. [G. p. 130.]  
 175. 1786. Joel Barlow. See American Hymnody, p. 57, i. (Introduction).  
 176. 1787. George Gregory. Several versions in his tr. of Bp. Louth's *Predicationes Hebraicæ*. [A. p. 65; and H. li. p. 253.]  
 177. 1787. George Colman. Ps. 39 in blank verse in his *Miscellaneous Works*. [H. li. p. 235.]

178. 1787. Rev. — Keen. Two versions in *Miscellaneous Pieces by a Clergyman of Northamptonshire*.  
 179. 1790. John Ryland, p. 983, i.  
 180. 1790. Thomas May. Three versions in his *Poems*. [H. ii. p. 258.]  
 181. 1791. Nathaniel Cotton, p. 264, i. Ps. 13, 42, in his *Various Pieces in Verse, &c.* [A. p. 44; and H. ii. p. 251.]  
 182. 1794. The Tingstadus Version. *The Psalms of David. A New and Improved Version*. London, printed for M. Priestly (late Trapp), Paternoster Row, and J. Matthews, in the Strand, near Charing Cross. "This version was made from a translation of the Psalms by John Adam Tingstadus, D.D., Professor of Oriental Languages at the University of Upsal, by command of Gustavus III. of Sweden." [O. p. 131.]  
 183. 1797. William Mason, p. 717, i.  
 184. 1797. Elkanah Winchester. *The Psalms of David versified from a New Translation, and adapted to Christian Worship. Particularly intended for the use of such Christians as believe in the universal and unbounded Love of God, manifested unto all His fallen creatures by Christ Jesus*. London, printed for the Author, and sold by Trulon, No. 100 Houndsditch, &c. [O. p. 132.]  
 185. 1800. Timothy Dwight, p. 316, ii.  
 186. 1800. Robert Burns, p. 197, i.  
 187. 1801. Joseph Cottle, p. 264, i. [O. p. 133.]  
 188. 1801. Richard Cumberland. *A Poetical version of certain Psalms of David*. 80 versions. [A. p. 42; H. ii. p. 269.]  
 189. 1806. Anonymous. *A Coll. of Psalms from various sources, with some Originals*.  
 190. 1806. Erasmus Middleton. *Versions and Imitations of the Psalms*.  
 191. 1808. Thomas Dennis. *A New Version of the Psalms in Blank Verse with a Latin Version of the Eighth Psalm in Alcaic Verse, by the Rev. Thomas Dennis, Curate of Haslemere, Surrey*. London, printed for J. White, Horace's Head, Fleet Street. [O. p. 134; H. ii. p. 270.]  
 192. 1809. John Stow. *A Version of the Psalms of David, attempted to be closely accommodated to the Text of Scripture; and adapted, by variety of measure, to all the Music used in the Versions of Sternhold and Hopkins and of Brady and Tate. By a Lay Member of the Church of England*, 3rd ed., 1844. [O. p. 135.]  
 193. 1811. William Samuel Towers. *A version of the Psalms. By the late William Samuel Towers, Esq. Printed at the very particular request of several of the Author's friends*. London. [O. p. 138; H. ii. p. 272.]  
 194. 1811. William Goode, p. 441, ii. [O. p. 139.]  
 195. 1811. Robert Walsley. *A Poetical Paraphrase of a Select Portion of the Book of Psalms*. [H. ii. p. 274.]  
 196. 1815. Robert Donald. *The Psalms of David, on Christian Experience. By R. D., Woking, Surrey*. [O. p. 140; H. ii. p. 278.]  
 197. 1816. John Bowdler, p. 166, i.  
 198. 1819. Edward H. Thurlow (Lord Thurlow). Ps. 148 in the *Gentleman's Magazine*, 1819. [H. ii. p. 305.]  
 199. 1820. James Neligan. *The Psalms Versified*. Dublin.  
 200. 1820. Henry Lowe. Twenty versions in his *Ps. & Hys. adapted to the Services of the Church of England for every Sunday and Holiday throughout the Year*. [H. ii. p. 291.]  
 201. 1820. G. F. Holford. *The Book of Psalms in Verse: with a short Explanatory Preface to each Psalm, taken from the Works of Different Writers on the Psalms, but chiefly from Bishop Horne's Commentary*. London, sold by Rivingtons and Hatchards. Printed by the Philanthropical Society, St. George's Fields. [O. p. 141.]  
 202. 1820. Anonymous. *Additional Psalmody, comprising metrical versions of more than 30 psalms or portions of psalms, together with hymns, by various unnamed authors*. Edinburgh. This was an unpublished Draft, and is noted under *Scottish Hymnody*, vi. 1.  
 203. 1820. James Edmeston, p. 321, ii. Ps. 23, 24 in his *Sacred Lyrics*, 1820.  
 204. 1821. William Goldwell. *The Book of Praises. The Psalms, or Sacred Odes of the Royal Psalmist David, and others, the Prophets of Jehovah, in metre*. [O. p. 142; H. ii. p. 294.]  
 205. 1821. Basil Woodd (q.v.). [O. p. 142.]  
 206. 1821. Alexander Scott. Ps. 1, 51, in *Scottish Verse*. Edited by Dr. Laing. Edinburgh, privately printed.  
 207. 1822. Thomas Dale, p. 278, i.  
 208. 1822. James Montgomery, p. 763, i. [O. p. 143.]  
 209. 1822. — and *Vespera*, 1822.  
 210. 1823. — *Psalms; principally by James Usher*. Buckley Street, 211. 1824.  
 212. 1824. — *or a New Version, being a compression of Psalmody; and Principal M.A., &c.* Lond.  
 213. 1824. *Israel contains Psalms; and his*  
 214. 1825. *the Psalms of Cushel. By Mr J. Rivington*.  
 215. 1826. *David, attempt way of Parap* [O. p. 149; H. ii. p. 216.]  
 216. 1827. *Psalms of David published by W*  
 217. 1827. *a Version of Ps.*  
 218. 1827. *Lady, Edinburgh Psalm*.  
 219. 1828. *Songs; being A some Portions Ridgway. Con Sacred Songs by*  
 220. 1828. — *a New Version all Denominat* p. 150; H. ii. p. 221.  
 221. 1829. *In his Coll. of I*  
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 222a. 1829. *Ps. 2, 14, 49, 94 Gregory*.  
 223. 1829. *Version of the* [O. p. 151; H. ii. p. 224.]  
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 229. 1831. *Other Poems, contains Verses*  
 230. 1832. *Psalms transla with Practical* H. ii. p. 323.]  
 231. 1832. *the Liturgy in*  
 232. 1832. *British Magazi*  
 233. 1832. *Review, vol. ii.*  
 234. 1833. *versions in his*  
 235. 1833. *Psalms of Dav; Portical Arran* [O. p. 156; H. ii. p. 236.]  
 236. 1833. *Psalms, execut to the Notes a Horne, &c. By lon, Adams & C*  
 237. 1833. *p. 154.]*  
 238. 1834. *p. 154.]*  
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 240. 1834. *the Book of Pa gational Psalm*

- Curse of Kilmahoney. Chantry, printed for the Author.* [O. p. 157.] See also p. 90, li.
241. 1834. Thomas James Fiddie. p. 608, li.
242. 1834. Thomas Dickson. *Paraphrases and Hymns, derived from the Psalms in Metre* selected. 2 vols. 1834. John Macmillan. Original *Psalm*, or *Metrical Song*, taken from the *Psalms of David*, and translated in the language of the New Testament, in twenty different forms. Printed at Sheerness. [H. li. p. 241.]
243. 1838. Elizabeth Blackall. Twelve versions in *Psalms, Hymns, and Spiritual Songs*. [H. li. p. 251.]
244. 1838. Various. *Psalm* in *Metre* selected from the *Psalms of David* sanctioned by the Protestant Episcopal Church in the United States.
245. 1838. Michael Thomas Sadler. His *Miscellaneous versions of the Psalms*. [H. li. p. 245.]
246. 1838. William Allen, p. 50, li. [O. p. 158.]
247. 1838. Anonymous. Three (96, 98, 129) in *Psalm*, Original and Translated.
248. 1838. Edward Farr. *A New Version of the Psalms of David* in all the Various *Meters* suited to *Psalmody*, divided into *Subjects*, designated according to *Palmer Hymns*, etc. By E. Farr. London, H. Palmer, Ludgate Hill, 2nd ed. 1847. [O. p. 161.]
249. 1837. Nathan Drake. *The Hymn of Judah; or Songs of Zion*, being a Metrical Translation of the *Psalms*, etc. [H. li. p. 261.]
250. 1837. John Gander, p. 255, li.
251. 1837. Robert Bruce Boswell. About fifty versions in his *Psalms and Hymns*. Printed at the Mission Press, Calcutta. [H. li. p. 268.]
252. 1838. C. F. and E. C. A New Metrical Version of the *Psalms of David*, by C. F. and E. C. Hall. This was by Catherine Foster and Elizabeth Osling. [O. p. 162; H. li. p. 261, 263.]
253. 1838. James Hume, p. 578, li. *Psalms and Hymns*, Original and Translated. Harrington.
254. 1838. Joseph Knelling. *Portions of the Psalms of David*. Philadelphia.
255. 1839. John Kegan, p. 515, li. [O. p. 163.]
256. 1839. George Burges, p. 194, li. (See No. 264.)
257. 1839. Sir Robert Grant, p. 645, li.
258. 1839. Francis Wingham. The 120th Ps. in *The Cottage's Morning Visitor*.
259. 1839. Ellen Willen, p. 380, li. Several in her *Psalms*, pub. at Boston.
260. 1839. John Hookham Frere. Versions of various *Psalms*, printed on one side of the paper only.
261. 1839. Robert Allan Scott. *Metrical Paraphrases of Selected Portions of the Book of Psalms*, etc. Lond. Livingston. [H. li. p. 316.]
262. 1839. Julia Charles Hale. *Portions of the Psalms in English Verse*.
263. 1839. Edward Swain. Versions of several *Psalms* in his privately printed work *The Hymn of God, a Fragment, with Poems, Hymns, and Versions of Psalms*.
264. 1839. George Burges, p. 194, li. [O. p. 163.]
265. 1840. William Vernon Harcourt, p. 484, li.
266. 1841. John Eden. *The Book of Psalms in Blank Verse, with Practical Reflections*. [O. p. 164.]
267. 1841. Richard W. Hamilton, p. 482, li. Twelve versions in his *Sacred Literature*, 1841.
268. 1842. Ormsby. Ps. 137 in the *Evangelical Magazine*, p. 116.
269. 1842. Michael Thomas Sadler. *Miscellaneous versions of the Psalms* compared for Private Meditation or Public Worship. London, Pickering. Of these versions to were previously printed in the *Shepherd's Garland*, 1838. [O. p. 167; H. li. p. 327.]
270. 1842. Frederick Russell. A Metrical Version of *Yona's Psalm*.
271. 1844. Edward Faldie. *The Psalms of David, Metrically paraphrased for the benefit of the blind*. By a Cambridge Master of Arts. London, Whitaker. [O. p. 168.]
272. 1844. Moses Hastings. See No. 263.
273. 1844. Anonymous. A Metrical Version of the *Hebrew Psalter*, with Explanatory Notes. London, Ward & Co.
274. 1844. Thomas Spalding. A Metrical Version of the *Hebrew Psalter*, with Explanatory Notes. London, Ward & Co.
275. 1844. Anonymous. A Metrical Version of the *Hebrew Psalter*.
276. 1844. Benjamin Thomas Halsett Cole. *The Psalms* [David]. A New Metrical Version. London, Bentley. [O. p. 174.]
277. 1844. Joseph Isaac, p. 571, li. [O. p. 169.]
278. 1844. William Henry Black. An *Active*
- New Metrical Version of the Psalms*, written for the Music in Common Use. By W. H. B. London: Hoadwell. [O. p. 171.]
279. 1846. Frederic Fyvie. *The Psalter: A Lyrical Metrical Version*, 2 vols., 1846-48. [O. p. 174.]
280. 1850. Samuel McGlashan. *The Psalms of David, and Songs of Solomon, in Metre*. By Samuel McGlashan, Pennsylvania. (Philadelphia Lib.) [O. p. 171.]
281. 1851. Moses Hastings. *The Psalms in a New Version. Fitted to the Mantua and in Churches, with Notes on Extinction of the Difficult Passages*. By E. Hastings. London, Blacklock. [O. p. 174.] In 1844 he issued the seven *Penitential Psalms* as a specimen of his work. See No. 274.
282. 1851. A. T. Russell, in his *Ps. & Hym.* (q.v.)
283. 1853. Anonymous. *The Book of Psalms Translated into English Verse from the Original Hebrew, compared with the Ancient Versions*. Later edition corrected in 1856, and 1858. [O. p. 178.] By a Layman. London, Livingston.
284. 1854. Edward Burton, p. 523, li. [O. p. 173.]
285. 1854. Abner Jones. *The Psalms of David rendered into English Verse of Various Measures, divided according to their Musical Character, and Command in their own words; in which their representative lines are kept unbroken, the devout and exalted sentiments, with which they everywhere abound, expressed in their own familiar and appropriate language, and graphic imagery, by which they are rendered vivid, preserved entire*. By Abner Jones, Professor of Music. New York, Mason Brothers. [O. p. 177.]
286. 1854. Anna Shippen. Versions of 3 *Psalms* in her *Wigwag in the Palace*.
287. 1855. George Townsend. *Salutis Secretaria, or the Book of Psalms, showing the Probable Origin, the leading Aim, and the Inference suggested by each Psalm, versed in various meters*. By G. T. [O. p. 178.]
288. 1856. William Vernon-Harcourt, p. 484, li.
289. 1856. Various. *Hymns Written for the Use of Hebrew Congregations*. Charleston, S. C. Publ. by the Congregation Beth-El-Ahram A. M. 1856. This is a metrical version made by Jews for the use of Jews.
290. 1857. Anonymous. A New Metrical Translation of the *Book of Psalms*, recommended for Churching. An attempt to Preserve as far as possible the leading characteristics of the Original, in the language of the English Bible. London, Bagster & Son. [O. p. 161.]
291. 1858. Edgar Alfred Bowering. *The Royal Book of Psalms*. Literally rendered into English Verse, according to the Prayer Book Version. London, J. W. Parker. [O. p. 165.]
292. 1859. Anonymous. *Hebrew Lyrics*. By an Octogenarian. London, Saunders Olney & Co. [O. p. 143.]
293. 1859. Thomas Turner. A Metrical Version of the *Book of Psalms* (Aphymology). [O. p. 165.]
294. 1860. Benjamin Hall Kennedy, p. 523, li. [O. p. 194.]
295. 1860. C. B. Capley. *The Psalms in Metre*. [O. p. 165.]
296. 1861. W. C. Yonge. A Version of the whole *Book of Psalms* in Various *Meters*, with *Places and Hymns* suggested by New Testament quotations; also an Appendix of various Translations, etc. London, Jackson, Walker, and Hodder. [O. p. 166.]
297. 1863. Arthur Malet. A Metrical Version of the *Psalms*. London, Livingston. [O. p. 187.]
298. 1863. Robert Young. *Proposed Emendations of the Metrical Version of the Psalms used in Scotland*. Edinburgh, T. Laurie. [O. p. 187.]
299. 1863. William Milligan. A Revised Edition of the *Psalms and Paraphrases*, in which are added one hundred and fifty short hymns, selected with care from nearly twenty former selections. Edinburgh, J. Mac Laren. [O. p. 167.]
300. 1864. American Metrical Psalter. *The American Metrical Psalter*. To the Bishops of the Protestant Episcopal Church of the United States, this attempt to preserve *Metrical Psalmody* in the Church, and to secure an entire *Metrical Psalter*, to be used with *Alms* reverence and fraternal affection. New York: Huntington. In this work in versions of the *Psalms* are lettered and mutilated. [O. p. 169.]
301. 1864. Vincent Macanema. A Metrical Psalter. Compiled from the MSS. of the late Vincent Macanema and Ferriard. By the Rev. L. F. Dublin, Melanahan. [O. p. 170.]
302. 1865. Charles H. Spurgeon. Several versions in his *Our Own Hymn Book*.
303. 1866. M. L. Hardy.
304. 1867. Delmas Haptona. *The Ancient Psalms*



in *Appropriate Metres: a strictly Literal Translation from the Hebrew; with Explanatory Notes.* Edinburgh: Oliphant. [G. p. 191.]

306. 1867. Joseph Stammers. Ps. 22 in *Lyra Britannica*, p. 516.

307. 1867. I. O. Wright and H. S. Wright. Selection of Psalms in Verse in their *Poems and Translations*.

308. 1867. Horatius Bonar, p. 161, i. *Hymns of Faith and Hope*. Versions of 47 psalms.

309. 1868. James Keith. *The Book of Psalms rendered into Common Metre Verse, from the authorized Version. With a repetition of Psalms I to L in Miscellaneous Metres.* London: Nisbet. [G. p. 192.]

310. 1868. E. C. Singleton. Versions of a few Psalms in his *Anglican Hymn Book*.

311. 1870. Thomas Slater. *A Metaphrasis: A Metrical Version of the Book of Psalms, made by Apollinaris, a Bishop of Laodicea, in Syria, circiter A.D. 362. Translated by Thomas Slater, &c.* London: Simpkin and Marshall. [G. p. 193.]

312. 1870. William A. Graham. Versions of Psalms in his *Original Poetry*. Lond.: Whittaker.

313. 1871. John Burton. *The Book of Psalms in English Verse. A New Testament Paraphrase.* London: John Snow. [G. p. 194.]

314. 1872. G. H. Moberly. *Pilgrim Songs of the Return from the Captivity, retranslated and versified.* l's. 120-134.

315. 1874. Daniel Bagot. Versions of a few Psalms in his *Hymns*. London: Groombridge & Son.

316. 1876. William Josiah Irons, p. 571, ii.

317. 1876. Lord Selborne. Ps. 36, in Dr. Rogers's *Harp of the Christian Home*, p. 67.

318. 1876. Thomas Rawson Birks, p. 145, ii.

319. 1876. George Rawson, p. 952, i.

320. 1877. The Marquess of Lorne. *The Book of Psalms, literally rendered in Verse.* [G. p. 197.]

321. 1878. D. C. McLaren. *The Book of Psalms, Versified and Annotated.* Geneva. New York. [G. p. 198.]

322. 1882. W. D. Seymour. *The Hebrew Psalter, or the "Book of Praises," commonly called the Psalms of David. A New Metrical Translation.* [G. p. 198.]

323. 1883. Ben-Tehillim. *The Book of Psalms in English Blank Verse; using the Verbal and Lineal Arrangements of the Original. By Ben-Tehillim.* Edinburgh, A. Elliott. [G. p. 199.]

324. 1883. David McLaren. *The Book of Psalms in Metre, according to the Version approved by the Church of Scotland.* Edinburgh: D. Douglas. [G. p. 200.] This is a revision of the *Scottish Psalter*.

325. 1885. Digby S. Wrangham. *Lyra Regia. The Book of Psalms, and other Lyrical Poetry of the Old Testament, rendered into English Metres.* Leeds, Fletcher & Co. [G. p. 201.]

326. 1886. John De Witt, D.D. *Praise Song of Israel. A new Rendering in Verse, by John De Witt, D.D.*

Extended as this list is, it can only be rendered complete by adding on the numerous versions of individual Psalms which are given in the *Index to Seasons and Subjects*, in this Dictionary. It must be remembered, however, that *all* which are given in that Index are not additional to those named above, as by far the greater number are taken from the foregoing works. [J. J. and W. T. B.]

**Psalms, French.** The French Psalms, in common with the English, the German, and others, require a distinct history from the hymnody of the same nation.

#### i. Clément Marot.

1. Very few *trs.* of the Psalms have been found prior to the great Psalter of Marot and Beza. The germ of this work was Ps. 6, attached to the *Miroir de tres chrestienne Princesse Marguerite de la France Roynne de Navarre, Duchesse d'Alençon* (1533). At least 13 others must have been *tr.* by 1539 (§ 2). In 1540 the psalms which Marot had then written and circulated in *ms.*, were in the highest favour with Francis I., Catherine de Médicis, the Dauphin, and the court. They were sung to ballad tunes. Charles V. rewarded Marot with 200 golden doubloons

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privileges du Pape." The internal evidence afforded by a comparison of the liturgical portions with subsequent liturgies at Geneva (1542) and Strasburg (1545) is consistent with this assumption. The printer was very probably Jehan Knobloch. Pierre Brully, the pastor, was perhaps the editor.

5. In the library at Stuttgart there is an unique copy of Calvin's first Liturgy pub. at Geneva, entitled

*"La forme des prieres et chants ecclésiastiques avec la manière d'administrer les sacrements, et consacrer le mariage, selon la coutume de l'Eglise Ancienne, 1542."*

There is no name of place or printer; but the device of an olive branch, ending in an ornamental "G.," is known to be the mark of Jean Gérard or Girard, a Genevan printer. The liturgical contents of this volume are of great interest; but the only portion of them that concerns our subject is the preface, which exhibits Calvin's sentiments on the use of music in public worship.

The Psalms are a reprint of those in the last-mentioned ed., known as the *Pseudo-Roman*, with the omission of the prose 113th Ps., and the 4 by various authors (43, 120, 130, 142). The other pieces of the *Pseudo-Roman* are also reprinted, with the exception of the prose Creed, which is exchanged for Marot's Creed, pub. in the *Miroir*. Some slight alterations are made in the text of the Psalms. But considerable alteration is made in the melodies. Only 17 are common to this and the *Pseudo-Roman* ed., and modifications which lessen their German character are made in these. There are 22 new melodies, 14 as substitutes for rejected tunes of the earlier edition, 8 set to psalms, which previously had no melodies attached to them. This musical contribution is probably the work of Louis Bourgeois.

A second ed. of this book, probably only a reprint with no material alteration, is known to have been pub. later in the year. These several editions show plainly that for nearly three years the psalms of Marot were in favour alike in the Catholic court and the Huguenot worship.

6. In 1542, Marot himself pub. his 30 Psalms. The title of the book is—

*Trente Pseaumes de David, mis en francoys par Clement Marot, valet de chambre du Roy, avec privilege. Imprimé a Paris, s. n. (An unique copy is in the Bibliothèque Nationale, Paris.)*

It contains the privilege from the King, dated Nov. 30th, 1541; an epistle dedicatory to Francis I., not without evidences of real religious feeling, in which Marot contrasts the true inspiration of David with the fabled muse of Greece and Rome; and the 30 Ps. of the other editions (1-15, 19, 22, 24, 32, 37, 38, 51, 103, 104, 113, 114, 115, 130, 137, 143). At the head of some of the Psalms are short indications of the nature of the metre, but no suggestions of melodies, and no music. The text of this ed. varies, as has been said, greatly from that in the editions noticed in the last section. Whether both texts are by Marot himself, or whether the editions of 1539 and 1541 represent a text revised by other hands than his, it is difficult to decide.

M. Douen has printed the principal variations in the first 8 Psalms, and pronounces that the Paris text is infinitely superior in elegance and rhyme; that in only 4 places (of these 8 Ps.) are the variations in the other editions more literal than in Marot's; and that of these 4 Marot himself adopted 3 in his ed. of 1543. On the ground of its superiority, and of the phrases on the Antwerp title-page ("recongner et corriger"), which indicate revision in that ed., he decides that the Paris ed. for the first time prints Marot's genuine text, and that the others exhibit a text that has been altered by Pierre Alexandre and the Theologians. To this verdict how-

ever the 13 Ps. in the Strasburg ed. (1539) which are identical in text with those of Pierre Alexandre's book (1541) are a considerable objection. The imprimatur of Pierre Alexandre also in the Antwerp ed., does not seem necessarily to indicate extensive alteration, for he says, "nec in ipso reperi quod possit pias aures offendere;" and the other 14 psalms by various authors would share the revision with the 30 of Marot.

7. The publication of the 30 Psalms drove Marot from France to Geneva. Though the privilege for it had been signed by three doctors of theology, the book was condemned by the Sorbonne, and Marot was only saved from arrest by flight. In August, 1543, he pub., evidently at Geneva,

*Cinquante Pseaumes en francois par Clement Marot. Item une Epistre par luy nagueres envoyee aux dames de France.*

The contents of this book are:—

An Epistle to the Ladies of France; an Epistle to the King; the 30 psalms already pub., revised and corrected; 20 fresh psalms (the Song of Simeon counting as one); the Commandments, the Articles of the Faith (the Creed); the Lord's Prayer; the Angelic Salutation; and two prayers, one before, one after meals. The Epistle to the King is very brief. It contains an allusion to the fact that Francis had commanded him to continue the work of translation. The Epistle to the Ladies of France is in the courtier vein. He bids them quit their love-songs to Cupid to sing Him, Who is love indeed, "O bien heureux qui voir pourra, Fleurir le temps que l'on oïra Le laboureur à sa charrue, Le charretier parmi la rue, Et l'artisan en sa boutique Avesques un Pseaume ou Cantique En son labeur se soulager." The new psalms are Ps. 18, 23, 25, 33, 36, 43, 45, 46, 50, 72, 79, 86, 91, 101, 107, 110, 118, 128, 138. There is no music to this ed. A few months later however an ed. (now lost) of these Fifty Psalms, with music, was pub. along with the Liturgy and Catechism by Calvin. The 5 psalms, generally assigned to Calvin, which had hitherto come down from the Strasburg ed. (1539) were in this ed. replaced by Marot's.

8. Marot's death (1544) arrested the progress of the Genevan Psalter. But his psalms were utilised in other quarters. Editions of them appeared in Paris, Lyons, Strasburg, and Geneva, 16 of which are extant. The Strasburg ed. of 1545, printed 10 of the new psalms, together with the psalms and pieces of Marot and others in the *Pseudo-Roman* ed., the Commandments by Marot, and a hymn, "Salutation à Jésus-Christ," beginning "Je Te salue, mon certain Rédempteur" (p. 579 l.) Louis Bourgeois pub. a harmonised ed. of the *Cinquante Pseaumes* in 1547. A compilation of Marot's psalms, 29 by Gilles d'Aurigny, 42 by Robert Brinzel, 31 by "C. R." and "Cl. B.," forming an entire Psalter, was pub. in Paris (1550). And Poitevin's 100 psalms (Poitiers 1550) were bound up, in later editions, with Marot's 50 as a complete Psalter.

## ii. Completion of the Psalter by Beza.

1. The Genevan Psalter was completed by Théodore de Beze, at the request of Calvin, who had found on his table a tr. of Ps. 16. The first instalment of them was principally written at Lausanne. On March 24, 1551, he requested from the Council of Geneva permission to print "the rest (le reste) of the Psalms of David," which he "has had set to music," and asked for a privilege of exclusive sale. They were however very far from being completed at that date; and on June 24 Calvin wrote to Viret asking Beza to send what psalms he had, without waiting for the versification of their companions. Accordingly before the year closed there appeared:—

*Trente quatre psaumes de David nouvellement mis en rime françoise au plus pres de l'Hebreu, par Th. de Beze de Veselay, en Bourgogne. Geneve. 1551.*

This volume contains a dedicatory epistle, "A l'Eglise de nostre Seigneur," and the new psalms by Beza.

The Psalms are: 16, 17, 20, 21, 26, 27, 28, 29, 30, 31, 34, 35, 39, 40, 41, 42, 44, 47, 73, 90, 119, 120, 121, 122, 123, 124, 125, 126, 127, 129, 131, 132, 133, 134. The dedicatory epistle is justly eulogised by MM. Douen and Bovet. It illustrates the difference of standpoint and temper between the two poets. In place of the lighter grace, the classical and mythological allusions, and the courtier vein of Marot's addresses to the King and the Ladies of France, we have the strong firm tone, the contempt of worldly poetry, the sense of endurance, hardness, even scorn, left by persecution, which marks the Huguenot theologian. The Church to which he dedicates his work is the "petit troupeau," which, despite its lowliness is the treasure of the earth, the kings he honours are not Francis the king of flatterers, but the champions of the Reformation in Germany and Edward VI. of England. There is however a high eulogium of Marot, "Las! tu es mort sans avoir avancé Que le seul tiers de l'œuvre commencé, Et qui plus est, n'ayant laissé au monde, Docte poète homme, qui te seconde Voila, pour quoi quand la mort te rault, Avecques toy se tent aussi David."

2. In 1554, 6 new psalms (52, 57, 63, 64, 65, 111), 4 of them without melodies, the other 2 set to previous tunes, were added as an appendix to the combined ed. of Marot and Beza which had been pub. under the title of *Psaumes Octante trois* in 1552. In an ed. without date, Ps. 67, the Song of Moses, the Song of Simeon, and the Ten Commandments are added.

3. The various volumes extant show no further increase of pieces until 1562, when the complete Psalter appeared, entitled

*Les Psaumes mis en rime françoise par Clément Marot et Théodore de Bèze.*

The privilege for this ed., obtained from Charles IX. (!), is dated Dec. 26, 1561. It was printed for Antoine Vincent at Geneva, Paris, Lyons, Caen, and other places, in 24 editions at least of that year. There are 60 new psalms, and 40 new melodies; the total of melodies is raised to 125. The Pater Noster and the Creed are no longer included; the Song of Simeon and the Ten Commandments are alone appended.

4. The music of the Psalter is beyond our scope. It is treated fully in M. Douen's work, in a series of articles in *The Musical Times* (1881), and in several articles of *The Dictionary of Music*. The melodies in the Strasbourg ed. (1539) are of German descent. The editor of the Genevan psalters (1542-5 probably, 1545-57 certainly) was Louis Bourgeois. Only 11 of the Strasbourg melodies are retained in the complete Psalter, most of them in a modified form; 74, the finest in the Psalter, are by Bourgeois; the 40 of 1562 are by an unknown hand. Side by side with the work of Bourgeois, Guillaume Franc, cantor at Lausanne, wrote in 1551 melodies for the psalms then recently translated by Beza, and obtained a licence to print them at Geneva, together with the original melodies to Marot's psalms. Nothing further however, as far as is known, was done until 1565, when a psalter was printed at Geneva for use at Lausanne. The bulk of the tunes in this psalter were derived from that of Geneva, 4 melodies by Bourgeois, and 15 by the unknown editor of 1562. The new tunes introduced by Franc were 46 in number, of which 26 were by himself, one from the

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England a volume entitled *All the French Psalm Tunes with English Words* (1632) is in the British Museum, Lambeth and Lincoln Cathedral libraries. At the end of a French *tr.* of the Liturgy of the Church of England, dedicated to George I. (1719, London), perhaps for the Savoy Church, the psalms of Marot and Beza are printed. In *England's Hallelujah*, by John Vicars (1631), are *Divers of David's Psalmes according to the French forms and metre*. The influence of the French on the O. V. of England and Scotland is only perceptible in a few French tunes and metres: 30 of the Scottish, and a smaller number of the English melodies are French. Psa. 50, 104, 120, 121, 124, 127, 129, in the English, and Psa. 102, 107, 110, 118 in the Scottish version are identical in melody with the corresponding French Psalms.

6. The general verdict of critics from the time of Voltaire to that of Sainte-Beuve has been severe. MM. Bovet and Douen are more kindly. Yet the former speaks strongly of the wearisomeness, diffuseness, inversions, obscurity, and vulgar, even gross, expressions in the work of Beza, and the prosy commonplace, inversion and coarseness in the far better verse of Marot. The judgment of the 16th and 17th cents., when the antiquated language was current, and the coarseness less perceptible, was full of eulogy. Out of the wide variety of subject matter, emotions and poetical style which the Psalter exhibits, the simplicity, plaintiveness, lyric grace, and subjective meditation are those best reproduced in Marot's choicest pieces, descending through him into the body of French hymns. The striking variety of metre evidently impressed Kethe and Whittingham, and an imitation of it was ineffectually attempted by them, as a relief to the humdrum monotony of the English and Scottish versions. The solidity, the breadth, the celebration of God in nature, on the other hand, which passed from our *Old Version* into the work of Watts, has no counterpart in the French Psalter, or the hymns that succeeded it. The contrast is due doubtless to deeper differences in the genius of the nations. The merit of fidelity has been generally conceded. The work of Marot was based on the direct translation from the Hebrew by Vatable, and perhaps other Hebrew studies. Beza was a deep student of the Psalms, as well as a theologian.

### iii. *The Revised Psalters of the Reformed Church and Independent Versions.*

1. The version of Marot and Beza was the psalm-book of the Reformed Church. The French Lutheran Church, which from the first used hymns in worship, felt less the necessity of a complete Psalter. The Frankfurt *Psalmes, Hymnes, et Cantiques* (1612) contains 35 psalms by Matthieu Barthol. M. Douen also mentions in his bibliography *Les Psalmes de David, avec les hymnes de D. M. Luther et autres docteurs de l'Eglise mis en vers françois selon la rime et composition allemande*. Montbeliard, 1618. More than 50 versions were pub. in the interval that preceded the revision of Marot and Beza. Two—a poor one by the Abbe Philippe Des Portes (1591), and that by Godeau, bishop of Grasse (1644), to which

Louis XIII. contributed four tunes, and which was interdicted, because the Huguenots, forbidden for the time to sing their own psalms, adopted it—were efforts within the Roman Church. Those of Baif (1587), J. B. Chassignet (1613), Racan (1631), Desmarets de Saint-Sortin (1680), were not intended for music. Louis des Mazures (1557), Cardinal du Perron (1589), Malherbe (1630), Corneille, Racine, and his son Louis, have left partial translations. In the Reformed Church Charles de Narières, of the suite of the Prince of Orange, pub. (1580) a version, as an improvement in versification on Marot and Beza. *Diodati's Psalter* (1646) testifies to the growing unpopularity ("attiedissemens et desgoutemens") of the French old version, but was not designed for public use.

2. The great change in the French language towards the close of the 16th cent. made the old version grotesque and antiquated. "People feared," says M. Bovet, "that the passage of time would gradually make the Psalms unintelligible, and that the reproach of being written in a dead language would be as true of them as of the Latin." The general decision of the synods was for a revision, preserving the metres, and departing as little as possible from the old version. The author of it was Valentine Conrart, the eminent founder of the French Academy. The first ed. is entitled—

*Le Livre des Psaumes en vers françois. Par C. Marot et Th. de Bèze. Retouchés par feu Monsieur Conrart, Conseiller Secretaire du Roy... Première partie, 1677.*

It contained only 51 psalms, which are admitted to be the work of Conrart alone. The complete version—

*Les Psaumes en vers françois, retouchés sur l'ancienne version. Par feu M. V. Conrart, Conseiller, de... 1679.*

was to some extent perfected by La Bastide, to whom Conrart had entrusted his ms. Gilbert's Psalter asserts in the preface that La Bastide had made such large changes in Conrart's text, that the 99 new psalms are only nominally his. But M. Bovet's examination of the evidence decides—on the ground of the expressions in the preface to the ed. of 1677, and the universal ascription of the version to Conrart alone, without mention of La Bastide, in letters and acts of synods of the time—that La Bastide's alterations were probably trifling. Conrart's Psalter, though called a revision, and preserving here and there some phrases, and throughout the metres of the old version, is in reality *The French New Version*. When allowance is made for the difficult conditions of production, M. Bovet pronounces it, though unequal and sometimes deficient in spirit, a remarkable work; recalling in parts the naive simplicity and lyric movement of Marot, in others the noble solemnity of the classic language of the 17th cent.

3. The distressed condition of the French Huguenots under Louis XIV. preventing the authorization of this book in France, the French exiles at Zurich appealed to the Church of Geneva as the chief of the French Reformed Churches, to take up the matter. In reply the Venerable Company of Pastors appointed three of their body, Benedict Pietet, De la Rive, and Calandrin to review the version, adding as a

special instruction, that they should remove all phrases that savoured of Jewish imprecations against their enemies. The work was principally done by Pictet. Saurin, an avocet of Nismes, also assisted the editors. Completed in 1693, pub. in 1695, the title of this edition seems to have been ;

*Les Psaumes de David mis en Vers françois. Recus de nouveau sur les précédents éditions, et approuvés par les Pasteurs et Professeurs de l'Eglise et de l'Académie de Genève.* (Title of 3rd ed. 1701. The 1st ed. is lost.)

The text of Conrart is for the most part retained, with occasional reversion to the language of the Old Version, and occasional excision of phrases of it, which Conrart had spared. First used in public worship at Geneva in 1698, it was sent (1699) by the Venerable Company to the other Reformed Churches, and generally adopted by the French refugees in Switzerland, and the national Churches of Erguel and Neuchâtel. The Church of Berlin reserved to itself the right to make a few alterations, which were carried out by Beausobre, whom Frederick the Great called "the best pen in Berlin," and his subsequent colleague in the translation of the New Testament, Lenfant. The title of this version is

*Les Psaumes de David en vers. Nouv. Ed. retouchée une dernière fois sur toutes celles qui ont précédé, 1702.*

The Church of the United Provinces, under the leadership of Jurieu, resenting the assumption of primacy by Geneva, made a longer resistance. Bitter recriminations passed, and the adoption of the new version was stigmatised as an act of schism. An unsuccessful attempt was made to produce a version of their own, and they fell back on the old version. After Jurieu's death, Conrart's version was made the base of a new revision, which is entitled:—

*Les Psaumes de David mis en vers françois et recus par ordre du Synode Walon des Provinces-Unies. 1720.*

It was authorized by the States General in 1727.

4. The era of Conrart and Pictet marks the beginning of decline. The new versions never attained the popularity of the old. The unsuitability for singing, not only of the imprecations, but of other portions more plainly showed itself. They ceased to be sung as a whole; and the selection in actual use continually narrowed. Voltaire expended his ridicule on them. Even the music began to give way to new melodies. (The earliest substitution is by De Camus (1760), who abuses the old music roundly.) Hymns pushed out the Psalms more and more at the close of the 18th century. The collections of St. Gall (1771) and Berlin (1791) have only from 50 to 60 Psalms. The Walloon Collection retained the whole Psalter, with a Supplement of hymns (1802). The ed. of Bourrit, resulting from several commissions of the Churches of France and Geneva (1823), contained the whole Psalter in an abbreviated form, with several new melodies and alterations of the old ones. That of Gallot of Neuchâtel (1830) was made on the same principle. Wilhem (1840) pub. a complete Psalter, with changes in the music, alteration of antiquated expressions and softening of the imprecations. The *Recueil des Psaumes et Cantiques, Paris, 1859*, has only 70 psalms: some of these fragments.

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ment, and scarcely connected with this use of Latin hymns. Taking the hymn-books in chronological order, the Schools represented are:—

i. **Rugby.**—The earliest of our modern Public School Hymn-Books is *Psalms and Hymns for the Use of Rugby School Chapel*. It was in use in 1837. There were perhaps two editions during Arnold's lifetime; the text in this book of the hymn by J. H. Gurney, "We saw Thee not when Thou didst tread" (q.v.), is said to be a revision of Gurney's original by Buckoll. The earliest accessible edition (1850) of this book contains a hymn, which could not have been added until after Arnold's death. Small as it is (18 Ps. 68 Hys.), and merely providing hymns for such Christian seasons as occur during the school period, this little book contained very few pieces that are devoid of merit. The Psalms are the best specimens of the Old and New Versions, with some from Watts, Montgomery, and Henry Vaughan: the hymns are for the most part standard hymns at the present day, drawn from the Latin and German, from the Wesleys, Ken, Keble, Heber, and others. The hymns that are peculiar to it are those, partly original, partly *trs.* from German and Latin, by Rev. H. J. Buckoll, who is believed to have edited the book. Two hymns of his—"for the first Sunday of the half year" ("Lord, behold us with Thy blessing"), and "for the last Sunday of the half year" ("Lord, dismiss us with Thy blessing")—are found in every Public School hymnal. Shortly after Dr. Goulburn's entrance on the Headmastership, he issued (1857), with Mr. Buckoll's assistance, the *Psalms and Hymns for the Use of the Congregation of Rugby School Chapel*. All the pieces of the original book, except 4, are retained; 10 new Psalm versions—from Milton, Keble, Tower and others; 33 hymns—from Isaac Williams, Neale, Caswall, Trench, and older sources; and an Appendix, containing a Latin Version of Ps. 117, "O omnes gentes undique" (taken from the Communion Office in the Liber precum, Ch. Ch., Oxford, 1726), with a *tr.* "O all ye nations, praise the Lord," and a Selection of Psalms (Latin titles only) for chanting between the Litany and the Communion Service (really the Introits from the 1st Prayer Book of Edw. VI.) are added: the object being to increase the hymns for the Festivals and give a more decided Church tone to the hymnal.

In 1876, *Hymns for the Use of Rugby School* were published, edited by Dr. Jex-Blake, the Head Master, assisted by a Committee of Masters. The division of the book into Psalms and Hymns was discarded, 14 pieces from the previous edition were omitted, and the total of psalms and hymns together raised to 339. The names of the authors were given in the index of first lines. The new pieces are chiefly from modern sources, and most of them the accepted hymns of our general collections. Some of the pieces are more of the class of devotional poetry than of hymns; two or three of the Latin hymns are given in the original. The tone of the book is pure and high: the hymns of praise full; but there is a dejection in some of those on Prayer, Faith, and Hope, which seems more adapted

to older stages of Christian experience than that of the boy.

ii. **Harrow.**—The next Public School to compile a Hymn-book for its own use was Harrow. *Hymns for the Chapel of Harrow School* were 1st pub. in 1855, edited by Dr. Vaughan (then Head Master). It is a far larger collection than either of the two prior Rugby hymn-books (240 hymns). The sources from which it is drawn are chiefly Watts and Doddridge, Cowper and Newton, the Wesleys, Heber and Milman, Ken, Keble, and the Metrical Psalms. It belongs to the older type of Church hymn-books; full of simple piety, with no great effort at relation with the Prayer Book; often losing its directness of address to God in reflection. The number of hymns on death seems out of proportion in a school collection. A few hymns (e.g. Buckoll's hymns for the opening and ending of the Half-year) are apparently taken from the Rugby Collection. The 3rd ed. of this book (1866), edited by Dr. Butler (then Head Master), retained all the hymns of Dr. Vaughan's book, and raised the number to 351. Several of the new pieces are common to the newer series of hymnals, of which *H. A. & M.* is the type; others are from less obvious sources. The book in its present shape might be considerably reduced without the loss of really good hymns: a pure ideal, an ardent thirst for holiness, and a vivid faith in the Unseen God are its leading ideas. Some of the pieces are too reflective to be suitable for direct worship, though useful for private meditation.

iii. **Marlborough.**—The Marlborough Series of hymn-books commenced in 1856, with *Psalms and Hymns for Use in the Chapel of Marlborough College*. About half of its 100 hymns are from the Rugby prior editions; of the other hymns three demand special notice, as having rightly been included in most subsequent Public School Collections; a hymn of Bp. Cotton's (apparently, from the description of scenery, written at Marlborough), deeply imbued with the sense of the beauty of creation, "We thank Thee, Lord, for this fair earth"; a beautiful hymn by Dr. Jex-Blake (then Assistant Master at Marlborough), on the gladness, fulness, buoyancy of human life, which is so vivid to the boy, "Lord, we thank Thee for the treasure that our happy lifetime gives"; and one for the Anniversary of the Consecration of The Chapel (St. Michael and All Angels) by Archdeacon Farrar, "Father, before Thy throne of light, the guardian angels bend." These three hymns are an excellent illustration of a principle that runs through the numerous editions that followed under the successive Head Masters of Marlborough (see below)—the production of a book, not only good in itself, and reproducing the hymns endeared by the associations of home, but specially meeting the needs and aspirations of a Public School community. On the side of boyhood, this aim reaches its fullest achievement in the edition of 1869: it may be traced in the simplicity and clear reality, with which the Christian ideas of faith, penitence, frailty, dependence, and the stainlessness of heaven are presented, in the absence of morbid longings for death, in

hymns of fortitude and endeavour, in jubilation and thanksgiving, and in celebration of God's glory in nature. The edition of 1869, and still more that of 1878 (which adds several rarer pieces, especially from the German, and has greatly enhanced the effect of the general hymns by massing them more broadly, under the headings of Praise, Prayer, Faith, and Hope), recognize the further fact, that the atmosphere of culture at a Public School permits and demands a higher literary and poetical standard, careful editing, and such full indication of sources and authors, as may encourage and suggest study of the history of hymns. Among the more choice pieces are some by Dean Stanley and F. T. Palgrave. The names of authors are given at the foot of each hymn, as well as in an index. The edition of 1869 has in an *Appendix* some beautiful selections of devotional poetry, from the *Christian Year* and other sources. Very little use is made of translations from the Latin.

iv. Cheltenham. See § xiii. Bibliography.

v. Repton.—The Repton Series of hymn-books began in 1859. The 103 hymns of the 1st ed. were reprinted in the 2nd ed., 1864 (141 pieces), and in the 3rd ed., 1869 (154 pieces). These three editions were compiled in Dr. Pears's Headmastership. The 4th ed., 1874 (211 pieces), and the 5th ed., 1881 (246 pieces), were compiled under Dr. Huckin's Headmastership. All but 20 from the original editions are retained in that of 1881; several of them are of no particular merit, and might well be omitted in any new edition; and the alphabetical arrangement, nowhere so ineffective as in a *Church* hymn-book, should be abandoned. This series shows no special connection with other Public School hymn-books, and has no very salient features.

vi. Wellington.—The 1st ed. of *The Hymn-book for the Use of Wellington College*, appeared in 1860. The three editions published during Dr. Benson's Headmastership only add about 20 pieces to those of the 1st edition (162 pieces), which is always substantially retained. In the psalm versions by Montgomery and Keble, and other pieces, and in the reproduction of the Psalms (quoted by their Latin headings only) from the 1st Prayer Book of Edw. VI., the book has affinities with the *Rugby* edition of 1850. But the sources from which the hymns are drawn are far wider. The hymns and *trs.* from the Latin, by I. Williams, Chandler, Caswall, and others, which reproduce the spirit of the Breviary, are largely used. Pieces by our older poets, by the Wesleys, Cowper and Newton, Heber and Milman, Keble and Newman, Professor Bright and Bp. Wordsworth, are combined with the familiar hymns of our general books. The principal pieces that are peculiar to the volume are the hymns and *trs.* from the Latin by Archbishop Benson himself. The special characteristic of the book is however by no means indicated by the range and judiciousness of selection. The order in which the hymns are to be used is fixed beforehand with elaborate care; so that morning, and night, each day of the week, each season of the year, each Holy Day, each Festival, each Sunday, by its own never varied cycle of hymns enforcing the great teaching of the Prayer

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encouraged by an appendix of devotional poetry, containing some poems of singular beauty. The whole book is set to music, and contains music for the Canticles and Responses. Some of the tunes are by Mr. P. David. In 1888 the Head Master of Sherborne, the Rev. E. M. Young, pub. *Hymns for the Use of Sherborne School*. It is a choice selection, is well edited, and has been brought down to the latest date.

ix. *Rossall*.—*Hymns for Use in the Chapel of Rossall School*, 1880, is one of the best Public School hymn-books. It is mainly founded on the Marlborough edition of 1878, and draws largely from the same sources—Watts and Doddridge, the Wesleys, Montgomery, Heber, Kehler, Mrs. Alexander, Dr. Bonar, and Miss Winkworth. Among the rarer pieces are some by Professor Bright, Bp. Walsham How, Mr. F. T. Palgrave, Dean Stanley, Dean Plumptre, Miss Procter, the Rev. John Ellerton, and the Rev. H. A. Martin. The book is designed to express "the hopes and fears, the difficulties, trials and temptations of school-boys," and it largely achieves its object by the full and buoyant praise, the sense of the gladness of life, and the glory of nature, and the bright Christianity it presents. Some of the pieces are more of the order of devotional poetry than hymns; but good pieces of this kind have more justification in a school hymn-book than elsewhere. Hymns "of which the burden is the weariness of earth and the longing for death," have been specially excluded. The book is carefully edited, as regards text, indices, and indication of the authors at the foot of each hymn.

x. *New Hymn-Books*.—New hymnals are in course of preparation at *Westminster* and *Merchant Taylors' Schools*. The first, following the lead of the Abbey hymnal, will enshrine hymns of old Westminsters as one of its distinctive characters. The latter will pay some attention to Latin hymns.

xi. *Appendices*.—It may be noted that an analogy exists between the various *Appendices* in these books for private use, and the often forgotten catena of hymns for private devotion, of which the *Sarum* and *Reformation Primers* exhibit early examples, and the *Primers* of the 17th cent. Besides these there are Ken's great hymns for the use of the Winchester scholars; a book dedicated to Etonians by Randolph Gilpin, *Liturgia sacra curru Thebitico . . . vel opsonia spiritualia . . . etiam pueris degustanda* 1857; and the Latin hymns attached to the edition of Herbert's *Church Porch with Notes*, by Canon Lowe, and others. (Parker, 1867.)

xii. *Conclusion*.—Some of the aims and difficulties of the task of compiling a School hymn-book can be easily gathered from this review of the books. It should have some relation to childhood, so far as the child's devotion remains true and touching to the boy and even the man. It should express as fully as possible those spiritual moods—such as, on the one hand, the sense of dependence and frailty, young sorrow and penitence for falls, purity and the high vision of heaven, and on the other, steadfastness, resolve, the facing of odds, the warrior and chivalrous aspect of the cross, the thrilling memory of prophet and apostle,

saint, hero and martyr—which vibrate in the boy's soul and conscience. It should be rich in praise and jubilation, penetrated with the majesty of God's creation, and the God-given beauty of human life. Its two greatest dangers are puerility and unreality. To the first, boys, especially in the higher forms, are intensely opposed; the second, by placing in their mouths expressions that are untrue to their nature (such as a longing for death), turns worship into something little removed from acting. As designed for a community, drawn from the higher ranks, and through its masters and older boys, full of culture, it should not only be thoroughly edited, in the matter of purity of text, exact indication of the source and authorship of each piece, effective grouping of the general hymns under declared headings and full indices, but it should aim at a higher mark of imagination and poetical form; and in schools of the Church of England, the hymn-book should be in the fullest sense the hand-maid of the Prayer Book, enhancing, not crossing her utterance of doctrine, illuminating her festivals, and through the Latin hymns (sometimes even in the original) attesting her deep root in the Catholic past.

xiii. *Bibliography*. The following is a full list of the hymn-books of the English Public Schools:—

1. *Cheltenham*. 1st ed. x.d. 312 Hys., 6 Dox. 2nd ed. x.d. 230 Hys., 6 Dox. This book is no longer in use. [See Various.]

2. *Clifton*. 1st ed., *Psalms and Hymns*, 1863, 33 Ps. 145 Hys. and an Anthem. 2nd ed., *Hymns and Tunes*, 1872, 84 Hys. 3rd ed., *Hymns and Tunes*, 1886, 114 Hys. [Eds. 1 & 2 compiled by Dr. Percival, the 3rd by Rev. J. M. Wilson; assisted in each case by a Committee of Masters.] The 1st ed. independent, the 2nd ed. reprinted in the 3rd, the 3rd ed. reinstates 8 out of 107 Hys. of the 1st ed. rejected by the 2nd ed.

3. *Harrow*. 1st ed., *Hymns*, 1855, 240 Hys. and a Dox. 2nd ed., 1857, a reprint; 3rd ed., 1866, 351 Hys., 3 Dox. [Ed. 1, 2 by Dr. Vaughan, ed. 3 by Dr. Butler.]

4. *Marlborough*. 1st ed., *Psalms and Hymns*, 1856, 100 pieces (Ps. and Hys. intermixed) alphabetically arranged. 2nd ed. *Ps. and Hys.*, 1862, 24 Ps., 163 Hys., and an Anthem. 3rd ed., *Ps. and Hys.*, 23 Ps., 176 Hys., and an Anthem. 4th ed., *Ps. and Hys.*, 1866, 23 Ps., 183 Hys., and an Anthem. 5th ed., *Hymns*, 1869, 269 Hys. and an Anthem, and *Appendix* for private devotion (19 Hys.). 6th ed., *Hymns*, 1878, 304 Hys., 31 Anthems, and *Introits*. [The 1st ed. belongs to Bp. Cotton's Headmastership, eds. 2-5, to Dr. Bradley's ed., 6 to Dr. Bell's. The bulk of the 1st ed. is retained throughout.]

5. *Hepton*. 1st ed., *Hymns*, 1859, 163 Hys. 2nd ed., *Hymns*, 1864, 141 Hys. 3rd ed., *Hymns*, 1869, 154 Hys. 4th ed., *Hymns*, 1874, 211 Hys. 5th ed., *Hymns*, 1881, 246 Hys. The hymns in all the editions are alphabetically arranged. [Eds. 1-3 belong to Dr. Pears's Headmastership, eds. 4, 5, to Dr. Huckins.]

6. *Russell*. *Hymns*, 1880, 64 Hys. Rev. H. A. James. New and enlarged ed. 1890.

7. *Rugby*. *Psalms and Hymns for the Use of Rugby School Chapel*. 1st and 2nd ed. prior to 1837. Ed. of 1850: 18 Ps., 66 Hys. Ed. of 1867: 24 Ps., 101 Hys. *Appendix*. Ed. of 1876, *Hymns*, 339 Hys. [The earliest eds. compiled by Dr. Arnold and Rev. H. J. Buckoll; one hymn, if not more, added in Dr. Tait's Headmastership; the edition of 1857 compiled by Dr. Goulburn and Rev. H. J. Buckoll; the edition of 1876 by Dr. Jex-Blake and a Committee of Masters.]

8. *Sherborne School*. *Psalms and Hymns*, 1867, 130 Hys. and 76 Anthems.

9. *Uppingham and Sherborne*. *Hymn-Book for the Use of Uppingham and Sherborne Schools*, 1874, 254 Hys. and *Appendix* of devotional poetry, with 22 Hys. Selected by the Head Masters, Rev. E. Thring, and Rev. Dr. Harper. The music, by Mr. P. David and Mr. J. Sterndale Bennett, Music Masters of the Schools, extends to the *Psalms* and *Canticles* as well as the *Hymns*. A new selection was pub. in 1884 by the Rev. E. M. Young as *Hymns for the Use of Sherborne School*.

1868. It contains 390 hymns, and three carefully compiled indices.

10. *Wellington*. 1st ed., *Hymn Book*, 1860. 162 Hys. and Commemoration of the Duke of Wellington. 2nd ed., *Hymn-Book*, 1864. 165 Hys., Commemoration, Introits (23). Ps. to be used in place of Introits. 3rd ed., same title, 1873. 181 Hys., Commemoration, Introits, and Psalms in place of Introits. 4th ed. Reprint of the 3rd, with an *Appendix*, 56 Hys., 1876. 5th ed. Reprint of 3rd, with an *Appendix* of 74 Hys. and Introits for the Festivals, 1880. [Eds. 1-3 edited by Dr. Benson, then Head Master (Abp. of Canterbury). Eds. 4, 5 by Rev. E. C. Wickham. The first edition, with very slight changes, is retained throughout.]

At *Charter House: City of London; Dulwich; Eton; Shrewsbury; St. Paul's*; and others, there are no special hymn-books, *H. A. & M.* being that commonly in use.

[H. I. B.]

**Puchta, Christian Rudolph Heinrich**, s. of W. H. Puchta, then residing as Justizrath at Kadolzburg, near Nürnberg, was b. at Kadolzburg, Aug. 19, 1808. He matriculated at the University of Erlangen, in 1826, and completed his theological course at Berlin. In 1832 he was appointed Stadtvicar (general assistant preacher) at Munich, where he became acquainted with many men of light and leading; and in 1837 became repentent in theology at Erlangen. In 1839 he was appointed professor of Philosophy and Religion in the newly organised Lyceum at Speyer (Spire), but his nervous system broke down in 1841, and he had to be confined in the lunatic asylum of Winnenthal, Württemberg. After a year he was able to take charge of the parish of Eyb, near Ansbach, and then became, in 1852, second pastor, and in 1856, first pastor of St. James's Church, in Augsburg. He d. at Augsburg, Sept. 12, 1858 (*Koch*, vii. 277; *Allg. Deutsche Biog.* xxvi. 687, &c.).

Puchta had a genuine poetic faculty, and a mastery of style. His early poems were secular; his later were mostly hymns. His hymns were mainly meant for private use, and appeared principally in his *Morgen- und Abend-Andachten am Christlichen Hausaltar in Gesängen*, Erlangen, 1843 (2nd ed. 1857, 3rd 1868). Besides these, 38—including 11 trs. from the Latin—were given in Knapp's *Christoterpe*, 1837-1852. A few others, with a selection of his poems, edited by Knapp, appeared in his posthumous *Gedichte*, Stuttgart, 1860. Knapp in his *Ke. L. S.*, 1850, included 30 hymns by Puchta, and in his edition of 1865 no less than 42. Puchta was also one of the editors of the *Bavarian G. B.*, 1854. Those of his hymns which have passed into English (all from his *Hausaltar*, 1843) are:—

i. *Ein neues Jahr ist angefangen*. *New Year*. In 1843, p. 173, as above, in 6 st., entitled, "New Year's Morning." In Knapp's *Ke. L. S.*, 1850, No. 2104. Tr. as, "Another year we now have enter'd," by Miss Burlingham, in the *British Herald*, January, 1866, p. 200, and *Rel's Praise Bk.*, 1872.

ii. *Herr des Himmels, Gott der Gnade*. *Sunday*. In 1843, p. 3, as above, in 6 st., entitled "Sunday Morning." In Knapp, 1850, No. 1171. Tr. as, "God of grace and Lord of heaven," in L. Rehfuess's *Church at Sea*, 1868, p. 88.

iii. *Herr ein ganzer Leidens-tag*. *For the Sick*. In 1843, p. 227, as above, in 6 st., entitled, "In sickness. First evening." In Knapp, 1850, No. 2659. Tr. as, "Lord, a whole long day of pain," by Miss Winkworth, 1858, p. 81. Her st. i-iv. are No. 263 in *Hp. Ryle's Coll.*, 1860.

[J. M.]

**Puer natus in Bethlehem**. [*Christmas*.] A beautiful and simple Christmas carol on the adoration of the Child by the ox and ass, and the visit to Him by the Magi—so equally appropriate for the Epiphany. It became a great favourite in Germany, and is found in many varying forms. The oldest text known is given by G. M. Doves, in his

*Cantiones Bol Benedictine I* the 14th cen monastery of Olmütz, and 1 Prag. Here i

ii. Assumptio; iv. Tanque praecepto; vi. C Saba venit; Trino uniscript c. 1420, he adds,

This text, *Hereford Bre* for the Epiph 318, gives 10 oldest being cent. This 1 "Hic jacet" 6th st., "Erg

The text, Lutheran by Burg's *G. B.* being followe V. Babst's *G. nage's* No. 3 ing "Hic jac sancta"), and v. De matre na vii. In carne n mines; ix. In l These interest origin (if no been added logical ring. No. 480; an the stanza" Tr. as:—

1. *The Child* Charles, in b 1858, p. 173, the *People's* the refrain "

2. *Infant b* lem. Anony ren's *H. Bk.*,

Other trs. i

1. A Babe in
2. A Child Jerusalem. J
3. A Child Jerusalem. I 1864, p. 69.
4. A Child &c. P. Schaff
5. A Child (together with)
6. A Boy in O. Shipley's .
7. A Child salem. P. S.

This hyn German, tl Heinrich recent time tant hyni Babst's *G.* geboren zu Latin, wit save ii. (th later books trs. of st. ii Schumann Roman Ca a great va beginning



The text used by Miss Huppas is that in the *St. Gall Katholisches G. B.*, 1863. The *trs.* from the German are (1) "A Child is born in Bethlehem, There's joy in all Jerusalem." By Dr. H. Harbaugh in the German Reformed *Guardian*, Dec. 1866, p. 310. (2) "A Child is born in Bethlehem, Therefore is glad Jerusalem." By Miss Huppas, as No. 304 in E. Paxton Hood's *Children's Choir*, 1870.

[J. M.]

**Pugnate, Christi milites.** [*All Saints.*] This hymn, in common with "Coelestis O Jerusalem" (p. 240, II.), is usually given as being in the *Paris Breviary* of 1736. This is however not the case. It is found in the *Brev. of Chalons-sur-Marne*, 1736 (*Himnalia*, p. 148), appointed for Saturday; in the *Amiens Brev.* of 1746; the *Paris Brev.* of 1822, and other French *Brevs.* Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. *Soldiers who to Christ belong.* By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 256, in 5 st. of unequal lines. This was rewritten for the *Hymnary*, 1872, and repeated from the *Hymnary* in *Thring's Coll.*, 1882.

2. *Soldiers who are Christ's below.* By J. H. Clark, written at Marston, Montgomery, on Palm Sunday, 1865, and pub. in the 1868 *Appendix to H. A. & M.* Also in the revised edition, 1875.

Another *tr.* is:—

*Soldiers of Christ, fight manfully.* A. J. B. Hope. 1844. [J. J.]

**Pullain, John.** [*Old Version*, § IX. 4.]

**Pulsam supernis sedibus.** Jean Baptiste de Santeuil. [*Annunciation of B. V. M.*] Appeared in the *Cluniac Breviary*, 1686, p. 949; in Santeuil's *Hymni Sacri et Novi*, 1689, p. 3 (ed. 1698, p. 88), and in the *Paris Breviary*, 1736, where it is appointed for the Feast of the Annunciation at Lauds. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and H. M. Macgill's *Songs of the Christian Creed & Life*, 1876. *Tr.* as:—

**Long time the fallen human race.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 100. This is given in several collections, and sometimes with alterations. In the *Hymnary*, 1872, it begins "Far from their home, our fallen race." The alterations in this case are somewhat numerous.

Other *trs.* are:—

1. *Driven from their home, their pathway lost.* I. Williams. 1839.

2. *Exil'd from Paradise and Heaven.* W. Palmer. 1845, p. 69.

3. *Poor wanderers, banished from their home.* R. Campbell. 1860.

4. *Cast out from Eden's happy home.* In the *Scottish Episcopal Coll. of Hymns*, &c. 1858.

5. *Down from the realms of glory driven.* H. M. Macgill. 1876. [J. J.]

**Punshon, William Morley**, LL.D. This greatly and justly honoured name of recent Wesleyan Methodism finds a tiny niche in this work from a thin poetic vein, which gave him much enjoyment, if its working out must be confessed to have yielded nothing of permanent value for hymnody, or at all comparable with his splendid service to the Christian Church as preacher and lecturer. His

contributions to J. Lyth's *Wild Flowers, or, a Selection of Original Poetry* (1843) [see Lyth, J., p. 707 I.], though reprinted in 1846, speedily withered as "flowers" in a *hortus viceus*. His *Lays of Hope* (1853) was no advance on the *Wild Flowers*. His *Sabbath Chimes, or, Meditations in Verse for the Sundays of a Year* (1867), suggested inevitable comparisons with Keble's classic of the *Christian Year*. Throughout, the thinking is bewilderingly meagre, the sentiment commonplace, the workmanship clumsy and poor. Ease and inspiration are absent. His *Life* has been amply and lovingly written by F. W. Macdonald and A. H. Reynar (1887); and it is a noble and beautiful story. He was b. at Doncaster on 29th May, 1824, only child of John Punshon and Elizabeth Morley. The latter was of a good family. He lost his parents in boyhood. Through maternal relationship, young Punshon was introduced to commercial life in Yorkshire, Hull, &c. He marked 29th November, 1838, as the day of his spiritual birth. In 1842 he began to be heard of locally as a preacher, being still in business. In 1844 he proceeded to the Methodist Theological Institute at Richmond; but remained there only a few months. He preferred evangelizing to stated preaching. He leapt into popularity at a bound, probably not to his gain, either intellectually or morally, though his diary breathes an admirable humility. In 1854 he made his advent as a lecturer by his *Prophet of Horeb*. The impression made by it was amazing. Then followed others, with ever deepening and widening impression. Contemporaneous with his abundant, over-abundant preaching and platform speaking, was such quantity and quality of effective work and service in raising large sums of money for Christian and other missionary and educational work as astounds a reader of his *Life*. He was five times President of the Canadian Methodist Conference (1868-72), and once of the English Conference (1875). His degree of LL.D. was conferred upon him by the Victoria University, Cobourg, Canada, in 1873. Throughout, in private and public, he was a large-souled, whole-hearted, true man of God. "Weakened by the way" on the continent, he slowly worked his way home, and after a brief final illness, fell gently and softly asleep on April 14, 1881. His hymns in the *Wea. H. Bk.*, 1875, and the *Meth. S. S. H. Bk.*, 1879, are:—

1. Listen! the Master beseecheth. Go, work in the Vineyard.

2. Sweet is the sunlight after rain. *Sunday Morning*.

3. We woke to-day with anthems sweet. *Sunday Evening*.

No. 1 is in the *Meth. S. S. H. Bk.*, 1879; and 2 and 3 are from the *Sabbath Chimes*, 1867.

[A. B. G.]

**Pure spirit, O where art thou now?** Anna L. Barbauld, *nee* Aikin. [*Death and Burial.*] Pub. in *The Works of Anna Letitia Barbauld, with a Memoir*, 1825, vol. i. p. 224, in 9 st. of 4 l. and headed, "Dirge. Written November 1808." From the *Memoir* we gather (p. xlv.) that the occasion was the death of her husband, "whose latter days were oppressed by a morbid affection of his spirits, in a great degree hereditary, which came gradu-



ally upon him, and closed the scene of his earthly usefulness" (p. xlix.). The "Dirge" was repeated in Martineau's *Hymns*, 1840, No. 623. In the same *Hymns*, 1840, No. 404, is arranged from this poem, and begins with st. ii., altered to "Not for the pious dead we weep," sometimes given elsewhere as "Not for the dead in Christ we weep." The original poem only is repeated in Martineau's *Hymns*, &c., 1873. [J. J.]

**Pusey, Edward Bouverie**, D.D., s. of Mr. Philip Pusey, was b. Aug. 22, 1800, and educated at Christ Church, Oxford, where he graduated in first class honours in 1822. Subsequently he became a Fellow of Oriel, a Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford. He d. Sept. 16, 1882. Dr. Pusey's prose writings and *trs.* are very numerous. Amongst the latter was his *tr.* of a part of Horat's *Paradisus Animæ Christianæ*, pub. in 1847 as *The Paradise of the Christian Soul*. In this work there are several metrical *trs.* of hymns which in the early pages of this Dictionary we have attributed to Dr. Pusey. We have Dr. Liddon's authority for stating that the hymns were not translated by Dr. Pusey. Some were *tr.* by W. J. Copeland, and others probably by J. Keble. [J. J.]

**Pusey, Philip**, eldest s. of Mr. Philip Pusey, and brother of Dr. Pusey, was b. June 25, 1799, and d. July 9, 1855. His father, a son of the first Viscount Folkestone, had assumed the name of Pusey instead of that of Bouverie. [G. A. C.]

**Pye, Henry John**, M.A., s. of H. J. Pye, of Clifton Hall, Staffordshire, was b. circa 1825, and educated at Trinity College, Cambridge. (B.A. 1848, M.A. 1852.) Taking Holy Orders in 1850, he was presented by his father in 1851 to the Rectory of Clifton-Campville, Staffordshire. In 1868 he, together with his wife (only daughter of Bishop S. Wilberforce), joined the Roman Catholic Church. Mr. Pye pub. *Two Lectures on the Church*, 1852; *Short Ecclesiastical History*, 1854; and various *Sermons*. He also compiled a book of *Hymns* for use at Clifton-Campville in 1851. To that collection he contributed a few hymns, including:—

1. *In His temple now behold Him.* *Purification of B. V. M.* This hymn was repeated, in a slightly altered form and an additional stanza (iv.), by Canon W. Cooke in the Cooke and Denton *Hymnal*, 1853; the *Salisbury H. Bk.*, 1867; and many later collections. It is sometimes given with the fourth stanza as in the *Serum*, 1668; Sæpp's *Songs of G. & O.*, 1872, &c. The full Pye-Cooke text of 1853 is in the S. P. C. K. *Church Hym.*, 1871; Thring's *Coll.*, 1882 (slightly altered); and others. This hymn is sometimes given as a *tr.* from Angelus Silesius (Scheffler), but in error.

2. *O praise ye the Lord. Ye nations rejoice.* *Annunciation.* This hymn was also repeated in the Cooke and Denton *Hymnal*, 1853, No. 169. [Wm. C.]

## Q

**Quae dixit, egit, pertulit.** [*St. John the Evangelist.*] Included in the *Clunias Breviary*, Paris, 1686, p. 187, in 5 st. and a doxology, as the hymn at Matins on the Festival of St. John the Evangelist; in the

*Orleans Brev.*, 1  
*Tr.* as:—

The life which  
Caswall, in his 1  
his *Hys.* and *Poe*  
It passed into 3  
Scottish Episco.  
tions peculiar 1  
and 1875, st. v  
rewritten, and  
again slightly a  
the *Hymnary*, 1  
*thema*, 1851, it  
in turn."

**Quae glori**  
*Guillaume de*  
*St. Paul.*] App  
p. 920, and the  
at Lauds on t  
St. Paul. It is  
*Breviarie*, an  
*clesiae*, 1838 at

**Why, Saviour**  
bell, in his *Hys*  
the 1860 *Apoc*  
*tr.*, by I. Willis  
*sin Brev.*, 18  
Thy glorious sh

**Quae stell**  
[*Epiphany.*]  
1736; and, a  
1736, p. 38.  
French *Brevi*  
pers at the 1  
Chandler's *H*  
No. 53; and C  
1838 and 186:

1. What sta  
shames the sun  
of the *Prim. C*  
Murray's *Hym*  
*Salisbury H.*  
Kennedy, 186  
hymn-book th  
agree upon th  
the worst. I  
remain unalte  
including *Ken*  
is this so stran

2. How lov  
Chandler, and  
mostly *Primi*  
given in *Stret*  
in Alford's *Y*  
predicted sign

3. Hail the  
the Cooke at  
ford's *Year o*

4. What sta  
sun eclipsing,  
*Anglican H.*  
1871 it reads  
bright, And c

5. What sta  
Thring. Ap  
and again i  
Chandler an

**Other *trs.* as**  
1. What is t  
the *British No*  
the *Parisian 1*

2. What beauteous sun surpassing star. *R. Campbell, 1850.*
3. What star is this that beams abroad. *W. J. Blew, 1852-55.*
4. What star is this, whose orb of flame? *J. D. Chambers, 1-57.* [J. J.]

**Quae te pro populi criminibus nova.** *Claude de Santeuil. [Passiontide.]* This hymn is given for Lauds on the feast of the Five Wounds of Christ, in the *Paris Breviary*, 1680, the *Narbonne Brev.*, 1709, the *Paris Brev.*, 1736, and in other and later French Breviaries. Text also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

O wondrous love, that rends in twain. By H. Kynaston, made for and included in the *Hymnary*, 1872.

Other *trs.* are:—

1. Say, what strange love works Thee this sad unrest. *J. Williams, 1839.*
2. O Christ! what peerless love. *J. D. Chambers, 1857.*
3. O Thou Who, though High Priest, art Victim made. *J. C. Earle, in O. Shipley's Annus Sanctus, 1884.*

[J. J.]

**Quam nos potenter allicis.** *Jean Baptiste de Santeuil. [Transfiguration.]* Pub. in his *Hymni Sacri et Novi*, 1689, p. 11 (ed. 1698, p. 138); and, again, in the *Paris Breviary*, 1736. Text also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. In the *Cluniae Brev.*, 1686, p. 1035, it begins "Quibus modis nos excitas." *Tr.* as:—

1. How tenderly, how patiently. By W. Palmer, in his *Short Poems*, 1845, p. 68, and in Skinner's *Daily Service Hyl.*, 1864.

2. O Christ, how potent is Thy grace. By C. S. Calverley, made for and first pub. in the *Hymnary*, 1872.

Another *tr.* is:—

How strongly and how sweetly still. *J. Williams, 1839.*

[J. J.]

**Quando noctis medium.** [*Sunday.*] A poem of 65 lines given by *Mone*, No. 29, from a Stuttgart ms. of the 14th cent., and entitled "On the life of Christ." *Tr.* as:—

When in silence and in shade. By J. M. Neale, in the *Hymnal N.*, 1864, and the *Hymnary*, 1872.

[W. A. S.]

**Quarles, Francis.** The life of this "fine old English gentleman" and charming essayist and quaint singer, will be found in full in the present writer's collective and complete edition of his works in verse and prose (3 vols. 4<sup>o</sup>. 1880-81, *Chertsey Worthies' Library*). His father was James Quarles, of Stewards, Esq., and his mother Joan Dalton. He was their 3rd son and child. In the registers of Romford, Essex, is this entry, "1592, May 8. Baptizatus fuit Franciscus filius magistri Jacobi Quarritus." He lost his father in 1599. His first school was Romford and his first tutor William Tichbourne, chaplain of Romford. He lost his mother in 1606. He proceeded to Christ's College, Cambridge, and later was of Exeter College, Oxford. It is to be regretted that the College registers furnish no exact data. He passed from the University to Lincoln's Inn, where his widow-biographer tells us—

"He studied the laws of England; not so much out of desire to benefit himself thereby, as his friends and neighbours (showing therein his continual inclination to peace) by composing suit and differences amongst them."

Some years advance us from 1608 (at Lincoln's Inn) to probably 1612-13, or his 21st year. His widow continues,

"After he came to maturity he was not desirous to put himself into the world, otherwise he might have had greater preferments than he had. He was neither so unfit for Court preferment, or so ill-beloved there, but that he might have raised his fortunes thereby if he had had any inclination that way. But his mind was chiefly set upon his devotion and study; yet not altogether so much but that he faithfully discharged the place of cup-bearer to the Queen of Bohemia" (p. 2).

How long Quarles continued with the Queen is unknown. He accompanied Frederick and Elizabeth to Germany. He married Ursely [= Ursula] Woodgate, of St. Andrew's, Holborn, on May 28, 1618. In 1620 appeared the first and most characteristic of his poems, entitled, after the odd phrasing of the period, *A Feast for Worms*. In the epistle he says, "Wonder not at the title, for it is a Song of Mercy: what greater Feast than Mercy? and what are men but worms" (vol. ii. p. 5). Kindred with the *Feast* followed *Hadassa, or the History of Queens Esther*. In 1621 he was in Dublin. He dated his *Argalus and Parthenia*, "Dublin, 4th March, 1621." He filled the office of Secretary to the illustrious Usher, on whose death John Quarles composed a memorable elegy. Usher wrote to Vossius highly laudatory of our Quarles. His successive books are practically the only landmarks of his remaining years. (The reader is referred to our *Life* and the *Works*, *ut supra*.) The *Emblems* appeared in 1634-35, and his *Hieroglyphics* in 1637. In 1639 he was appointed "Chronologer" of the City of London, an office which he held till his death. From 1639 his various prose books were written, and became as popular as his poems. They are all in fine English. He was an out and out loyalist, and was with the king at Oxford. He had a numerous family. He d. Sept. 8, 1644, and was buried in St. Olave's, Silver Street, London, "11 Sep. 1644." His title to a place in this work rests mainly on his versified Psalms. These appear in the famous *Bay Psalter*. [See *Bay Psalter*, p. 119, l.] Quarles's are Psalms xvi., xxv., li., lxxxviii., cxlii., cxxxvii. They were reclaimed by us for Quarles on the authority of John Josselyn's *Account of Two Voyages to New England* (1674). In the year 1638 he says, on his arrival in Massachusetts Bay,

"Having refreshed myself for a day or two at Noddies Island, I crossed the bay in a small boat to Boston, which then was rather a village than a town, there not being above twenty or thirty houses, and presented myself to Mr. Winthorpe, the Governor, and to Mr. Cotton, the teacher of Boston Church, to whom I delivered from Mr. Francis Quarles, the poet, the translations of Nos. 16, 25, 51, 88, 113 and 137 Psalms into English metre for his approbation." &c.

These "Psalms" are more curious than successful. But besides them the poetry of Francis Quarles is a virgin field for the capable hymnologist. It is a mystery and a sorrow that few only have been adapted and adopted. There are many of his verse-Emblems that fittingly married to music would be solemn and searching, and nobly displace accepted pious inanities. No xii. of Book iii. of *Emblems* (vol. iii. pp. 75, 76), "Oh that Thou wouldst hide me in the grave," deserves a supreme effort of highest genius to make it worthily. In delightful contrast in its

vividness and sweetness is his "Like to the damask rose you see" (vol. iii. p. 285). Equally noticeable are his "Backsliding" (*ibid.* p. 66, xiv.), "Vain Physicians" (*ibid.* p. 189, iv.), "Waste not Life" (*ibid.* p. 194, xi.), "A Little While" (*ibid.* p. 196, xiv.). (See Critical Essay in *Works* as above.) [A. B. G.]

**Quarles, John**, s. of the above, was b. in Essex in 1624, and was educated at Exeter College, Oxford. He bore arms within the garrison at Oxford on behalf of Charles I. and subsequently (it is said, he was raised to the rank of captain in the King's service. On the downfall of the King, Quarles retired to London, and devoted himself to literature for a livelihood. He d. there during the great Plague, 1665. He pub. several works including (1) *Jeremiah's Lamentations Paraphrased, with Divine Meditations*, 1648; and (2) *Divine Meditations upon Several Subjects whereunto is annexed God's Love to Man's Unworthiness, with several Divine Ejaculations*. Lond. 1655 (Wood's *Athenæ Oxon.*). From the *Ejaculations*, Mr. Darling adapted two hymns for his *Hys. for the Church of England*. In the 1889 ed. these are:—"O King of kings, before Whose Throne" (*Holy Trinity*); and "O Thou Who sitt'st in heaven and seest" (*Visitation of Sick*). [J. J.]

**Quem misit in terras Deus**. *Jean Baptiste de Santeuil*. [Commémoration of Apostles.] Appeared in the *Cluniac Breviary*, 1686, p. vi.; *Santeuil's Hymni Sacri et Novi*, 1689, p. 191 (ed. 1698, p. 237); the *Paris Brev.*, 1736; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 88; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. **He whom the Father sent to die**. By I. Williams, in the *British Magazine*, June, 1836; and his *Hys. tr. from the Parisian Breviary*, 1839, p. 275.

2. **He whom the Father sent to earth**. By T. I. Ball, in the 5th ed., 1873, of the *Appendix to the Hymnal N.*, No. 361.

Another *tr.* is:—

His only Son the Father gave. J. Chandler, 1837.

[J. J.]

**Quem terra, pontus, aethera [sidera]**. [Purification of the B. V. M.] This has been frequently ascribed to V. H. C. Fortunatus, and is included by F. Leo in his ed. of Fortunatus's *Opera Poetica*, Berlin, 1881, p. 385, but among the hymns falsely attributed to him. It is found in four mss. of the 11th cent., in the British Museum (Jul. A. vi. f. 38 b; Vesp. D. xii. f. 61 b; Harl. 2961 f. 231; Add. 30848 f. 55 b); and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 74, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 22). It is also in the St. Gall ms., No. 387, of the 11th cent. *Mone*, No. 419, cites it as in a ms. of the 9th cent. at Admont. The second portion, "O gloriosa femina, Excelsa super sidera," is often given as a separate hymn, sometimes beginning "O gloriosa Domina," as in a 12th cent. ms. in the British Museum (Harl. 2928 f. 120 b); in *Mone*, No. 420, and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 38, from a 10th cent. ms. In the *Roman Breviary*, 1632, the first part begins *Quem terra, pontus, sidera*, and the second part *O gloriosa virginum*. The original, and

the *Roman Brev. Daniel*, i., No. 14 iv. p. 135, from 10th cent., a Rhe. The hymn, in w. in various *Brevi Roman.*, &c.) for the B. V. M., Nativity, Annu Assumption.

The full origi been translated. in English.

i. **Quem terra**. form of the *te Breviaries* in 4 *tr.* thus:—

**The God, Who and land, &c.** J. 1854; H. A. & H., 1867; the sometimes with sively used than

Other *tr.* are:—

1. The gouvern Prymer, Paris, 1612.  
2. Whome earth 1604.  
3. He whome t 1615.

4. Lo, He Who Chambers, 1852.

5. Whom earth and 1855.

6. The God w adore, &c. J. D.

ii. **Quem terr** ence between above is in the

1. **Him Who** Bp. Mant, in It is given in *English Hymn* and sea, and sl

2. **The Lord**, E. Caswall, in and his *Hys.* collections.

Other *tr.* are

1. He Whom 1695.

2. The Sov'ra 1706.

3. Whom ear Copeland, 1848.

4. Whom ear R. Campbell, 18

5. Him we al Adam, 1854.

6. The earth, 1874.

iii. **O gler** posed of 3 st

1. **O glori** Littledale, p the signatur

2. **O glori** *Antiphoner* 1882.

Other *tr.* a

1. Glorious 1838.

2. O Lady s

3. O glorion

4. How glor 1866.

iv. **O glo**

from the above in several instances. It is tr.  
as:— the virgin choir. By E. Caswall,  
O Queen of all Catholice, 1849, p. 200; and his *Hys.*  
in his *Lyra Catholica*, p. 106. In the 1663 ed. of the  
& Poems, 1873, the *Hymnal N.*, it is altered to  
Appendix to of the virgin choirs."  
"Most glorious"—  
Other trs. are:—  
1. O Glorio us whilst thy Maker blest. *Primer*, 1706.  
2. O Mary? glory of the skies. *Hp. Mant.*, 1837.  
3. Eternal glory great is thy glory. *J. Wallace*, 1874.  
4. O Mary. how do thou domina, De cuius virgo gessere. This  
v. O glorio is a recast of the third form above, adapted to  
is a recast of it is given by G. M. Drevies in his  
St. Anne. *Hymnen*, 1888, p. 79, from a ms.  
Liturgische of the 16th cent. This text is  
Antiphonary the 16th cent. This text is  
tr. by E. Caswall in his *Masque of Mary*,  
1858, p. 327: "O Lady, high in glory, Whose  
p. 184, as blest." [J. J.]  
daughter ever  
Qui proceeds ab utroque. *Adam of*  
St. Victor. [W.] A fine sequence,  
expanding the thoughts of the "Veni Sancte  
Spiritus" (q. v.). Gautier in his ed. of Adam's  
(*Euvres poetiques*, *Sequentiary* of the 12th cent.  
the Limoges, No. 1139), a *Gradual* of St.  
(Bibl. Nat. Paris, 1239 (B. N., No. 14452), a *Paris*  
Victor before the 13th cent. (B. N., No. 15615).  
*Gradual* of It is in an early 14th cent.  
and other sources. the British Museum (Add.  
*Paris Missal* in The use of St. Victor was for  
16905, f. 178). *Paris* for the Friday, in Whit-  
the Tuesday, of sun week. The printed text is also in  
Trench, ed. 1864, p. 187; *Daniel*, ii. p. 78;  
Kehrein, No. 1364; *Wrangham*, 1881, i. p. 100.  
[J. M.]

Translation in C. U.:—  
Spirit of peace and union. By E. Caswall, in  
*Masque of Mary*, 1858, p. 283; and his *Hys. and*  
*Poems*, 1873, p. 136, in 13 st. of 6 l., and  
headed, "Praises of the Paraclete." It is in  
C. U. as:—

1. O Holy Ghost. Who with the Son. This is  
No. 418 in the *Hymnary*, 1872, and is composed  
of st. i. by the Editors, and the rest from Caswall.
2. O Holy Ghost. Who ever One. No. 575 in  
the *Hymnary*, 1872, is compiled with alterations  
from st. i., vi., ix., x. of Caswall's tr.

Translations not in C. U.:—  
1. From Both proceeding, as from One. In Dr. Pusey's  
tr. of Horst's *Paraclete's Anima Christianum*, 1847;  
and again in Canon Oakeley's tr. of the same, 1850.  
2. Thou from Father, Son proceeding. P. S. Worsley,  
1863, and *Lyra Mystica*, 1865.  
3. O Comforter. All-blessed one. D. T. Morgan, 1890.  
4. Comforter, from both together. D. S. Wrangham,  
1881. [J. J.]

Qui regis sceptrum forti dextra solus  
cuncta. [*Advent.*] This sequence is found  
in a ms. in the Bodleian (Bodl. 775 f. 168 b),  
written c. 1000; and a ms. of the 11th cent.  
(Douce, 222 f. 82 b.); in a Winchester book of  
the 11th cent., now in Corpus Christi College,  
Cambridge (No. 473); in a 12th cent. *Gradual*  
(Reg. 2 B. iv. f. 62 b), and a ms. circa 1190  
(Calig. A. xiv. f. 43 b), in the Brit. Mus., &c.  
Among *Missals* it is in an early 14th cent.  
*Paris*, and a 14th cent. in a *Sarum*,  
Museum; in a 1370; and a *York*, c.  
Bodleian; in the *St. Andrews*, and various  
French *Missals*. In the English *Missal* it is

the Sequence for the third S. in Advent. The  
printed text is also in Neale's *Sequentiary*,  
1852, p. 7; *Daniel*, v. p. 173; and *Kehrein*,  
No. 4. [J. M.]

Translation in C. U.:—

Thou God, 'mid Cherubim on high. By E.  
Dayman, made for and included in the *Hymnary*,  
1872. Mr. Dayman, in rendering the Sequence  
for the 3rd S. in Advent, prefaced it with  
stanza taken from the *Gradual* "Qui es  
Domine super Cherubim, excita potentiam tuam  
et veni," &c. The hymn is a very free para-  
phrase, rather than a translation; and Mr. D.  
man has drawn out at some length the allusion  
which the Sequence seems to make to certain  
passages and personages of Holy Scripture.

Other trs. are:—

1. Thou Who rulest earthly sceptres. C. B. Pearson, 1868.
2. Thou Who dost each earthly throne. C. B. Pearson, 1871. [Wm. C.]

Qui sacris hodie sistitur aris.

[*Purification of the B. V. M.*] Given  
in the *Paris Breviary*, 1736, and in Coffin's  
*Hymni Sacri*, 1736, p. 68. It is also found in  
some modern French Breviaries, and in Cas-  
Newman's *Hymni Ecclesiae*, 1838 and 1848.  
Tr. as:—

Who now in helpless infancy. This tr. was given  
I. Williams's *Hys. tr. from the Parisian Breviary*,  
1839, p. 185, as "by a Friend" (see Preface there).  
It was repeated unaltered in some collections, and  
as "Jesus, in helpless infancy," in the *Hymnary*, 1872.  
[J. J.]

Quicunque certum quaeritis.

[*The Sacred Heart of Jesus.*] This hymn  
probably of the 18th cent. It is the hymn  
Vespers in the Office of the "Most Sacred  
Heart of our Lord Jesus Christ," which  
the *Roman Breviary*, Lisbon, 1786, pars. Est.  
p. 447, is marked as a festival of the Sacred  
Class, and appointed for the Sixth Day of  
the Octave of Corpus Christi. It is repeated  
in some more recent eds. of the *Breviary*,  
e.g. Bologna, 1827; but in other eds. the  
alternative Office for the same festival  
greater double by decree "Urbis et orbis"  
23 Aug. 1856), with the hymns "Auc-  
bente saeculi," and "Cor, area ligem co-  
tinens," is preferred. Text in Biggs's An-  
notated *H. A. & M.*, 1867, p. 198. [J. M.]

Translations in C. U.:—

1. All ye who seek a certain cure. By E. Cas-  
wall, in his *Lyra Catholica*, 1849, p. 121; and  
his *Hys. and Poems*, 1873, p. 68, but altered  
"All ye who seek a comfort sure." This tr.  
in extensive use, and with several changes, espe-  
cially in the first line, as follows:—

- (1) All ye who seek a certain cure. This is the original  
as above.
- (2) All ye a certain cure who seek. This is in W.  
Blew's *Church Hy. and Tune Bk.*, 1852-55, and *Ric-  
Sel.* from the same, 1870. In this st. i.-iii. are by Cas-  
wall, and iv.-vi. are by Blew.
- (3) All ye who seek for sure relief. This is the  
A. & M. text, 1861 and 1875. In it a few alterations are  
made, and st. iv. is omitted. This text is in several col-  
lections.
- (4) All ye who seek a sure relief. In Spurgeon's O.  
H. Bk., 1866.
- (5) All ye who seek a comfort sure. This is Caswall's  
text in his *Hys. and Poems*, 1873, and is found in a few  
collections.
- (6) All ye who seek a refuge sure. In the 1870 A.  
pendix to the *Hyl.* for the use of S. John the Evang-  
list's, &c., Aberdeen.

3. All ye who seek for sure relief, In every time, &c. By R. F. Littledale, made for and pub. in the *People's H.*, 1867, with the signature "A. L. P."

Translations not in O. U.:—

1. All ye who seek a solace sure. *J. Wallace* 1874.
2. Haste, all who 'mid life's thorny ways. *T. J. Potter*, in *O. Shipley's Annus Sanctus*, 1894. [J. J.]

**Quicumque Christum quaeritis.** *Prudentius*. [Epiphany.] This is the 12th and last poem in his *Cathemerinon*, and in its full form consists of 208 lines. It is found in a ms. of the 5th cent. in the *Bibliothèque Nationale*, Paris (8048. f. 39b), and is included in all eds. of his *Opera*: e.g. Halle, 1703, p. 75; and *Aurelii Prudentii Clementis V. C. Opera Omnia*. . . (Delphin and Variorum Classics), London, 1824, vol. i. pp. 150–163. Though one of the finest poems of *Prudentius*, it was comparatively little used in the services of the Church until the revision of the *Roman Breviary* after the Council of Trent. In the ed. of that *Breviary* pub. at Rome, 1570, there are the following centos:—

- i. *Quicumque Christum quaeritis. Transfiguration.*
- ii. *O sola magnarum urbium. Epiphany.*
- iii. *Audit tyrannus anxius. Holy Innocents*, at Matins.
- iv. *Salvete fores martyrum. Holy Innocents*, at Lauds.

These centos are repeated in later eds. of the *Roman Breviary*, and also in *Daniel*, i., Nos. 107, 108, 112, and iv. p. 121. The earliest and most beautiful cento is the *Salvete fores martyrum*, which is found in the St. Gall ms., No. 413, of the 11th cent., in a 12th cent. ms. in the British Museum (Add. 18301, f. 113), &c. [J. M.]

These centos have been translated into English as follows:—

i. *Quicumque Christum quaeritis. The Transfiguration.* This begins with the first line of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. All ye who seek in hope and love. By E. Caswall, in his *Lyra Catholica*, 1849, p. 167; and again in his *Hys. & Poems*, 1873, p. 90. This is repeated in several collections, and is usually given in an unaltered form. In J. A. Johnston's *English Hyl.*, 1852, it begins, "Ye who for Christ are seeking, raise."

2. O ye, who Christ are seeking, raise. In J. A. Johnston's *English Hyl.*, 1858, based upon Caswall.

Other trs. are:—

1. Whoso you be that Christe do seek. *Primer*, 1604.
2. All you that seeke Christ, let your sight. *Primer*, 1615.
3. All that seek Christ, your eyes erect. *Primer*, 1695.
4. O All, whoseek with Christ to rise. *Primer*, 1706.
5. All that desire with Christ to rise. Cento from *Primers*, 1706, 1748, 1763.
6. O ye who seek the Lord. Card. Newman, in *Tracts for the Times*, No. 75, 1836.
7. Ye who Messiah seek. *Bp. R. Mant*, 1837.
8. O you who truly seek your Lord. *F. C. Husenbeth*, 1848.
9. Ye, wh'er for Christ are seeking. *W. J. Copeland*, 1848.
10. O ye the truly wise. *R. Campbell*, 1850.
11. Who seek the Christ must look above. *W. J. Blew*, 1852–55.
12. O ye who seek the Christ. *H. Kynaston*, 1862.

13. All ye who  
*H. M. Macgill*, 1870  
beginning with the  
14. All ye who  
the *Catholic Psalter*  
15. All ye who  
1874.

16. O ye, who se  
*Church Times*, Jan  
ii. O sola mag  
cento begins w  
*Roman Brev. to*  
*Ecclesiae*, 1838

1. Bethlehem  
in his *Lyra* (slight alteratio  
p. 30. This ti  
ginal form, but  
other times g  
altered texts w  
line, there are  
(1) Earth has  
*M. text*, 1861 and  
tions.

(2) Bethlehem  
*Hymnal*, 1863 an  
(3) Beth'hem,  
*nary*, 1872.

In these vari  
sively used than

2. Than mig  
*Copeland*, in  
p. 71. In *Mu*  
as, "Thou Bet

3. Fair quee  
*Blew*, in his *C*  
and *Rice's Sel*

4. Of nobles  
*Singleton*, in  
again, after r

5. Earth he  
*Malden* and  
*England S. S*

Other trs. are

1. Let other
2. Than grea
3. Chief 'moor  
*liams*, 1845.
4. O Bethlebe  
*Hys.*, 1850.
5. Small am  
1858.
6. The noble  
*Messianica*, 18
7. O Bethlebe  
1874.

8. Of all the  
This is a diffe  
begins with the

iii. *Audit*  
This cento  
The *Roman*  
*Hymni Ecc*

1. The jealo
2. With bo  
*land*, 1848.
3. When it
4. The tyra  
1874.

5. Aghast  
*gill*, 1876. *A*  
with the same

iv. *Salvete*  
This cento  
The *Roman*  
*Hymni Ecc*  
The *Hymn*  
text in 6 st  
No. 46. Th  
with the en

(i.) *Rom*



of Christ's martyr-crown. By his *Hys. for the Week, &c.*, is in several of the older collections. This infant martyr flowers. By J. M. Neale, in the *Hymnal N.*, 1852, No. 16. The 72<sup>d</sup>. stanza. and the *Hymner*, 1882, have each an additional stanza. By R. C. Singleton, in his *Anglican H. Bk.*, 1868. This is a paraphrase only.

Other trs. are :—  
 1. All hail to you, ye Martyrs flow'rs. *Primer*, 1604.  
 2. Hail to you, ye flowers of Martyrs, you. *Primer*, 1648.  
 3. Hail, holy flowers, ye blossoms early blown. *Primer*, 1708.  
 4. Hail martyr flowers, ye flowers of martyrdom. A. J. B. *Hope*, 1844.  
 5. All hail, ye flowers of martyrdom, all hail. E. Caswall, 1849.  
 6. Hail, flower of martyrdom, the martyr-train. H. N. *Owenham*, 1864.  
 7. Sweet Martyr flowers, fresh from your early dawn. 1871 and 1880.  
 D. T. *Morgan*, 1871 and 1880.

(ii.) *Paris Breviary text.*  
 1. Little flowers of martyrdom. By I. Williams, in the *British Magazine*, 1835, p. 655; and his *Parisian Breviary*, 1839, p. 72. *Hys. tr. from the collection.* In the *Parish Hymnal*, 1863 and 1875, it begins, "Hail, ye flowers of martyrdom."  
 2. Hail, infant martyrs, new-born victims, hail. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 52; and Schaff's *Christ in Song*, 1869. In Chandler's *Hys. of the Church*, mostly *Primitive, &c.*, 1841, No. 28, it is rewritten as "Hail, flowrets of the martyr wreath."  
 3. Hail, ye firstlings of martyr flowers. By W. J. Blew, in his *Church's Hymn and Tune Bk.*, 1852-55, and again in *Rice's Sel.* from the same, 1870.  
 4. Sweet flowerets of the martyr band. By Sir H. W. Baker, in the revised ed. of *H. A. & M.*, 1875. Two stanzas are omitted.

Other trs. are :—  
 1. Ye flowers, ye buds of martyrs, hail. J. R. *Beste*, 1849.  
 2. Sweetest flowers of early spring. R. *Campbell*, 1850.  
 3. Hail, martyr flowers, in childhood's dawn. J. D. *Chambers*, 1857.  
 4. Ye flowrets of the martyrs, hail. J. W. *Hewett*, 1859.  
 5. Hail, garland of martyrs. G. S. *Hodges*, 1876.

(iii.) *Centos.*  
 1. Hail, martyrs, sweets de flower'd. H. *Kynaston*, 1862.  
 2. Hail, ye flowers of martyrs bright. H. M. *Macgill*, 1876.  
 Dr. H. M. Macgill's tr. of this poem in his *Songs of Christian Creed and Life, &c.*, 1876, is broken up into the following parts :—

1. "Quicumque Christum quaeritis." See above.  
 2. "En Persici ex orbis sinu." Tr. as: "Lo! far from under Persic skies."  
 3. "Sed verticem pueri supra." Tr. as: "Behold! the sign has ceased to move."  
 4. "O sola magnarum urbium." See above.  
 5. "Audit tyrannus anxius." See above.  
 6. "Salvete flores Martyrum." See above.  
 7. "Sic stulta Pharaonis mali." Tr. as: "So Moses Israel's destined guide."  
 8. "Jure ergo ae Judae ducem." Tr. as: "Well had those wise men from afar."

In addition Dr. Kynaston has a cento in the *Lyra Messianica*, 1864, beginning, "En Persici ex orbis sinu," which he has tr. as "From day-light's portals, burning."

The use which has been made of this fine poem is extensive both in Latin and English. [J. J.]

Quiet, Lord, my froward heart. J. *Newton*. [*Resignation.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 65, in 4 st. of 6 l., and headed "The Child." It has passed into a large number of hymn-books. In some it begins "Jesus, make my froward heart," but this form of the text is not popular. [J. J.]

Quis te canat mortalium? Jean Baptiste de Santeuil. [*The Annunciation of the B. V. M.*] Appeared in the *Cluniae Breviary*, 1686, p. 1073. It is also in the *Orleans Brev.* 1693, both for the Conception and for the Nativity of the B. V. M. In Santeuil's *Hymni Sacri*, 1689, p. 30 (ed. 1698, p. 20), it begins, "Quis ore digno te canat," and in this form it is in the *Narbonne Brev.*, 1709, and later *French Brevs.* Tr. as :—

What mortal tongue can sing thy praise! By E. Caswall, in his *Lyra Catholica*, 1849, p. 269; and his *Hys. and Poems*, 1873, p. 170. It is in C. U. in Roman Catholic collections for missions and schools. [J. M.]

Quisquis valet numerare. [*Eternal Life.*] A fine poem "on the glory of the heavenly Jerusalem" given by Mone, No. 803, from a Karlsruhe ms. of the 15th cent., and in 16 st. of 6 l. In some copies of the *Hymnal N.*, 1854, the first line reads "Si quis valet numerare." The tr. is usually given for *All Saints.* Tr. as :—

1. If there be that skills to reckon. By J. M. Neale, in the *Hymnal N.*, 1854, in 7 st. of 6 l., including a doxology, being a part only of the hymn. This has been repeated in whole or in part in Kennedy, 1863; in the *Hymnary*, 1872; and as "Who of men hath skill to reckon?" in the *Sarum*, 1868. In Dr. Neale's *Hys. . . . on the Joys and Glories of Paradise*, 1868, the Latin text of 9 st. is given, together with a tr. of which 6 st. are from the *H. Noted*. This tr. is divided in the *St. Margaret's Hyl.*, 1876 (East Grinstead), into two parts, pt. II. being "O what splendour, O what beauty."

2. Is there man could ever reckon? By J. A. Johnston, in his *Eng. Hymnal*, 1861.

3. Who the multitudes can number. By T. B. Pollock, in the 1889 *Suppl. Hymns to H. A. & M.*

[J. J.]  
 Quo sanctus ardor te rapit. Jean Baptiste de Santeuil. [*Visitation of the B. V. M.*] Appeared in the *Cluniae Breviary*, 1686, p. 997; and his *Hymni Sacri et Novi*, 1689, p. 32 (ed. 1698, p. 110). Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as :—

Whither thus in holy rapture! By E. Caswall, in his *Lyra Catholica*, 1849, p. 270; and his *Hys. and Poems*, 1873, p. 171. It was included in the 2nd ed., 1863, of the *Appendix to the Hymnal Noted*. [W. A. S.]

Quo vos Magistri gloria quo salus. C. Coffin. [*Whitsuntide.*] Appeared in the *Paris Breviary*, 1736; and in Coffin's *Hymni Sacri* of the same year. The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as :—

1. Where thy Master's glory Calls thee forth abroad. J. *Williams*, 1839.

2. Go where your Master's glory. W. J. *Blew*, 1852-58.

3. Heralds of your God! Haste, where every nation. J. D. *Chambers*, 1857. [J. J.]

Quod chorus vatum venerandus olim. St. Hieronymus Maurus (?) [*Purification of the B. V. M.*] Included in Brower's ed. of his *Poemata*, Mainz, 1617, p. 74, but not in E. Dümmler's ed. of his *Carmina*. It is found in four mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 44b; Jul. A. vi. 3 P 2)

f. 38; Harl. 2961, f. 231; Add. 30848, f. 58), and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 54, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 16). It is in the *Sarum, York, Aberdeen, Paris* of 1643, and other *Breviaries*. The printed text is also in *Wackernagel*, i. No. 132. *Daniel*, i. No. 222, gives st. i., and at iv. p. 371, cites it as in a 10th cent. ms. at Bern. G. M. Dreves prints it in his *Hymnarius Moissiacensis*, 1888, p. 39, from a 10th cent. ms. *Tr.* as:—

That which of old the reverend choir of prophets.  
By T. I. Ball, in the 2nd ed., 1863, of the *Appendix* to the *Hymnal Noted*.

Other *trs.* are:—

1. What they of old, the reverend choir of prophets. *W. J. Blew*, 1852-55.
2. Lo, what the reverend prophet seers of old. *J. D. Chambers*, 1866.
3. That which the Prophets reverend Assembly. *Antiphoner and Grail*, 1880. [J. M.]

**Quod lex adumbravit vetus.** (See *Ex more desti mystico*, p. 359.) Additional *trs.* are:—

1. The law He came not to destroy. By *W. J. Blew*, in his *Church Hy. and Tune Bk.*, 1852-55; and *Rice's Sel.* from the same, 1870.

2. The fact that in the ancient law. By *R. Campbell* (from his *msc.*), and *J. C. Earle*, in *O. Shipley's Annus Sanctus*, 1864.

In *Blew's Church Hy. & Tune Bk.*, 1852-55, Lent No. 2, there is another *tr.* beginning with st. iv. *Omnes ad aram cernuo*, *tr.* as "In prayer all prostrate let us fall." We must also note that the form of *J. Chandler's tr.*, "With fast and prayer for sinful man" (p. 360, u.), found in *Kennedy*, 1863, and others, appeared in *J. Chandler's Hys. of the Church, &c.*, 1841, No. 37. [J. J.]

**Quos in hostes, Saule, tendis.** *Jean Baptiste de Santeuil*. [*Conversion of St. Paul*.] Included in his *Hymni Sacri et Novi*, 1689, p. 52, where it begins "Saule, tendis quos in hostes." In the *Paris Breviary*, 1736, it begins "Quos in hostes." It is also in the *Lyons* and other modern French *Breviaries*; in *J. Chandler's Hys. of the Primitive Church*, 1837, No. 84; and *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. 'Gainst what foeman art thou rushing, Saul, what madness, &c. By *J. Chandler*, in his *Hys. of the Prim. Church*, 1837, p. 95. It was repeated, with several alterations, in *Murray's Hymnal*, 1852, the 1861 ed. of *H. A. & M.*, and others. In *Skinner's Daily Service Hymnal*, 1864, No. 175, st. iv., ii., iii., v., are given as: "Christ, Thy power is man's salvation."

2. 'Gainst what foeman art thou rushing, Saul, what frenzy, &c. By *R. C. Singleton*, in his *Anglican H. Bk.*, 1868 and 1872.

Another *tr.* is:—

Whither, Saul, this raging sense. *J. Williams*, 1839.

[J. J.]

## R

**R.**, in *Bristol Bap. Coll.* of *Ash & Evans*, 1st ed., 1769, i.e. *Mrs. Rowe*.

**R.**, in the *Christian Observer*, 1811, &c. One of the signatures of *Bp. Heber*.

**R. A. B.**, in *The Cavendish H. Bk.*, 1864

*Dale's English H. Bk.*,  
*R. A. Bertram*, p. 133, l.

**R.—n.**, in the *Bristol Evans*, 1st ed., 1769, i.e.

**R. S. M.**, in *Coll Robert S. McAll*.

**Rabanus**. [*Varian*  
*'Ράβδος ἐκ τῆς*  
*πάρου*.]

**Raffles, Thomas**  
*W. Raffles*, solicitor, v *Spitalfields, London*, he became a clerk in shortly after retired, a of *Dr. Collyer* (p. 243) *Peckham* he was for entered *Homerton C* ministry began at was ordained as a on June 22, 1809.

*Liverpool*, where *h* *Spencer*, and rem honoured pastor of *Congregational Ch* Aug. 18, 1863. *F* *Dr. Raffles* was of ministers of the t labours outside of very great, his aid missions and oth eagerly sought af pendent *College* him; and to mai pool he gave gr degree of *LL.D.* *iversity of Aberde* *n.d.* by *Union C* 1830. His work and *Ministry* o 1813; *A Tour* several *Sermons* ed. of *Brown's* joint author wit of *Poems by T* with *Dr. Collyer Investigator*, a March 8, 1813; friend, *Mr. Bro* a collection of chapel: " but out until 1859 to *Dr. Watts's* this *Suppleme*

"Early in J expected *Supple* which he had in have published *Independent M* tional *Hymn-b* book contained original form, one, but give without vanity modern date have expected omitted from denomination. introduce it, when the *Am Cong. H. Bk* *Dr. G. Smith* to its pages. limited in c siderable judy the respective source could

**Dr. Raffles** contributed, in 1812, 8 hymns under the signature "T. R." to the Coll. of his old friend and former pastor, Dr. Collyer. These, with others, came into notice. The number of 46, were included in his Supplement, 1853. His hymns at present in the C. U. include:—

1. **Blast** the "n. m." is written by Dr. Raffles, "Printed in the Annulet for the Observer." It is dated "Jany. 26, 1823," and is in 6 st. of 4 l.
2. **Cause of all causes, and the Source.** Hymn to the Deity. Contributed to Dr. Collyer's Coll., 1812, No. 914, in 5 st. of 6 l.
3. **Come, heavenly peace of mind.** Peace of Mind. Pub. in Collyer's Coll., 1812, No. 916, in 3 st. of 10 l. In the "n. m." this is in a revised and expanded form of 10 st. of 6 l., is undated; but underneath Dr. Raffles has written "Printed in the American Missionary for 1838."
4. **Eternal Father, throned above.** Doxology. In the "n. m." this is in 1 st. of 8 l., and headed "Doxology." It is undated, and underneath is written by Dr. Raffles at a later date (the change in the ink proving this). Published anonymously in the Congregational Hymn Book, "i. e., J. C. Conder's 1836 and 1842.
5. **Father of mercies, God of love, O hear a humble.** In Collyer's Coll., 1812, No. 909, in 6 st. of 6 l., and headed "The Penitent's Prayer."
6. **Go, preach the Gospel to the poor.** Home Missions. In the "n. m." in 7 st. of 4 l., headed "To the Agents mission," and dated "May 1849." Printed at the Printing Office of Mission Bazaar, Lyceum, Hold Street.
7. **High in yonder realms of light.** Heaven. Contributed to Collyer's Coll., 1812, No. 911, in 6 st. of 8 l. It was sung at Dr. Raffles's funeral, Aug. 24, 1863. It is the most widely known of his hymns, but is usually given in an abbreviated form.
8. **Lord, like a publican I stand.** Lent. Dated in the "n. m." "Sept. 1831," and headed, "Luke xviii. 13." It is in 5 st. of 4 l., and is in several collections.
9. **No night shall be in heaven! No gathering** 8 st. of 4 double lines, headed "No night there," Rev. xlii. 6, and dated "April 4, 1857." ("n. m.")
10. **O God of families, we own.** Family Worship. In the "n. m." in 5 st. of 4 l., entitled "The God of the families of Israel," and dated, "Jany. 15th, 1823." It appeared in the New Year's Song, 1859.
11. **Rapid flow the stream of time.** New Year. The last but one of his hymns for New Year's hymns, in 6 st. of 8 l., entitled "Hymn for New Year's Morning," and dated, "Jany. 1st, 1861." ("n. m.")
12. **Saviour, let Thy marriage feast.** Holy Matrimony. In the "n. m." in 6 st. of 6 l., entitled "The Marriage Feast," and dated "November 3rd, 1852. On occasion of the marriage of the Rev. J. F. and Mrs. Guenett." Included in the New Cong., 1859, with the omission of st. v., vi.
13. **Sovereign Ruler, Lord of all.** Lent. No. 843 in Collyer's Coll., 1812, in 6 st. of 4 l.
14. **The cup which my Father hath given.** In Affliction. In the "n. m." in 2 st. of 8 l., but without date. In the Memoirs, 1864, p. 272, the history of the hymn from Dr. Raffles's Diary is this:—"Ashby-de-la-Zouch, 16th [Oct., 1824.] I preached to an immense congregation last night at Nottingham, and slept at Mr. Gilbert's. Mr. Rawson [of Nottingham Castle], a fine young man, and but recently married, has broken a blood-vessel, and with his wife and mother, and father and sister, set out yesterday for Devonshire, and begged me to insert in my album something appropriate. As I dressed in the morning I composed the following lines, which I sent her just before they set out: 'The cup, &c.'" Mrs. Rawson, soon before they left, was a widow, resided at Wincobank Hall, near Sheffield, and died there in 1887. nearly 80 years, and died
15. **Thou art my hiding-place.** O Lord. The Hiding-place. In the "n. m." in 4 st. of 8 l., and dated "Burnley, June 23rd, 1831."
16. **What is life?** A rapid stream. Life. In the "n. m." in 6 st. of 4 l., and dated in pencil 1838. At the foot is written by Dr. Raffles "Originally published in the Investigator, and, &c., &c., &c., London."

The "Raffles ms." from which we have annotated these hymns, was kindly lent by Mr. T. S. Raffles, n.a., Stipendiary Magistrate of Liverpool. Mr. Raffles is the author of his father's Memoirs, 1864, and of hymn 25 in his father's Supplement. Dr. Raffles's original Hymns were pub. in 1868, with a Preface by J. Baldwin Brown. [J. J.]

**Raise the psalm, let Earth adoring** E. Churton. [Ps. xvi.] 1st pub. in his Cleave land Psalter, 1854, in 13 st. of 4 l., with the refrain, "Hallelujah, Amen." In 1863 Dr. Kennedy embodied in his Hymn. Christ. st. i., ii., viii.-xiii., as a hymn, of 2 st. of 16 l. each st. ending with "Hallelujah, Amen." This successful arrangement was repeated in the Wes. H. Bk., 1875, No. 604, but divided into 4 st. of 8 l., and with the omission of the refrain. This rendering is one of the author's best and most vigorous versions of the Psalms, and is worthy of more extended use than is accorded to it. [Psalter, English, § xix.] [J. J.]

**Raise thee, my soul, fly up and run.** I. Watts. [Heavenly Joys.] Appeared in his Hys. and Sac. Songs, 1707 (ed. 1709, Bk. ii., No. 33), in 8 st. of 4 l., and headed "The blessed Society in Heaven." It is in C. U. in its full, and also in an abridged form. In some American collections, including The Baptist Praise Bk., N. Y., 1871, it begins "Arise, my soul, fly up and run," and st. ii. and vi. are also omitted. [J. J.]

**Raise your triumphant songs.** I. Watts. [The Love and Work of Christ.] 1st pub. in his Hys. and S. Songs, 1709, Bk. ii., No. 104, in 6 st. of 4 l., as the second of two hymns on "Christ's Commission." John iii. 16, 17. It was extensively adopted by the older compilers, including G. Whitefield, M. Madan, A. M. Toplady, and others. Bickersteth (1833), Elliott (1835), the Leeds H. Bk. (1853), &c., followed; and modern editors in G. Britain and America have, in very many instances, also included it in their collections. Notwithstanding this popularity it does not rank with the best of Watts's hymns. [J. J.]

**Rambach, August Jakob**, s. of Johann Jakob Rambach (then pastor of St. Nicholas's Church, at Quedlinburg, and, after 1780, chief pastor of St. Michael's Church, at Hamburg), was b. at Quedlinburg, May 28, 1777. He entered the University of Halle in 1796, passed his final theological examination in Nov. 1799, was appointed diaconus of St. James's Church at Hamburg, in May 1802, and on March 16, 1819, preached his first sermon as chief pastor of St. Michael's, in succession to his father. He received the degree of D.D. from the University of Marburg, on the occasion of its tercentenary, Nov. 12, 1827; and became senior of the Hamburg clergy in 1834. After 1814 the burden of infirmities made him resign his public offices one after another. He finally resigned his pastorate in the beginning of 1851, and retired to Ottensen, near Hamburg, where he d. Sept. 7, 1851. (Die Familie Rambach. By Dr. T. Hansen, Gotha, 1875, p. 237: Allg. Deutsche Biog., xxvii. 193, &c.)

A. J. Rambach is better known as a hymnologist than as a hymn-writer. His earliest work, entitled, Ueber D. Martin Luthers Verdienst um den Kirchengesang, Hamburg, 1813, is an essay on Luther as a hymn-writer

musician, &c. His greatest work is his *Anthologie christlicher Gesänge aus allen Jahrhunderten der Kirche*, Altona & Leipzig, vols. I., II., 1817; III., 1819; IV., 1822; V., 1832; VI., 1833 (vols. V., VI., also pub. separately, as *Der heilige Gesang der Deutschen . . . seit Gellerts und Klopstocks Zeit*). Though this is now to a considerable extent antiquated, and is really of value only for the period 1600-1830, it still is of much use for the biographical notes on many of the more obscure writers, and for the exceptional accuracy of the references to the sources from which the hymns are taken. (It is occasionally referred to in this Dictionary as *Rambach's Anthologie*.) During its compilation he gradually gathered together an extensive and valuable hymnological library, over 2000 volumes of which are now a part of the Hamburg Town Library. He was also the principal editor of the *Hamburg G. B.* of 1842, and in 1843 pub. a small volume of biographical notices thereto (*Kurzegefasste Nachricht von den Verfassern der Lieder im Hamburgischen Gesangbuche*).

Rambach does not seem to have pub. any original hymns. His *trs.* are given in vol. I. of his *Anthologie*, as above, and five are included in the *Hamburg G. B.*, 1842. The only one which has passed into English C. U. is noted at p. 227, I. [J. M.]

**Rambach, Johann Jakob**, D.D., s. of Hans Jakob Rambach, cabinet maker at Halle on the Saale, was b. at Halle, Feb. 24, 1693. In 1706 he left school and entered his father's workshop, but, in the autumn of 1707, he dislocated his ankle. During his illness he turned again to his schoolbooks; the desire for learning reawoke; and on his recovery, early in 1708, he entered the Latin school of the Orphanage at Halle (Glauchau). On Oct. 27, 1712, he matriculated at the University of Halle as a student of medicine, but soon turned his attention to theology. He became specially interested in the study of the Old Testament under J. H. Michaelis. In May 1715 he became one of Michaelis's assistants in preparing his ed. of the Hebrew Bible, for which he wrote the commentary on Ruth, Esther, Nehemiah, &c. His health began to suffer in the spring of 1719, and he gladly accepted the invitation of Count von Henkel to stay at Pölzig, near Ronneburg, where he spent several months. By August he had quite recovered, and went to pay a visit to Jena, where a number of the students asked him to lecture to them. For this purpose he settled at Jena in Oct., 1719, and lived in the house of Professor Buddens (J. F. Budde). He graduated M.A. in March 1720. In 1723 he was appointed adjunct of the Theological Faculty at Halle, as also inspector of the Orphanage; in 1726 extraordinary professor of theology; and in 1727, after A. H. Francke's death, ordinary professor as well as preacher at the *Schulkirche*. Here he was very popular, both as preacher and professor, but the jealousy of his colleagues induced him to accept an offer from the Landgrave Ernst Ludwig of Hesse, who, in 1731, invited him to Giessen as superintendent and first professor of theology (before leaving Halle he graduated D.D., June 28, 1731), and in Aug., 1732, appointed him also director of the *Paedagogium* at Giessen. In 1734 he was, for various reasons, greatly inclined to accept the offer of the first professorship of theology in the newly-founded University of Göttingen, but eventually, at the earnest request of the Landgrave, remained in Giessen, where he d. of fever, April 19, 1735 (*Die Familie Rambach*. By Dr. T. Hansen,

Gotha, 1875: *Allg. D.* 196; *Blätter für Hymno* 129, 145, 163, 186; I p. 13, &c.)

Rambach was a voluminous writer of practical theology, *elementarische sacrae*, Jena, 1724, 4 eds. in his lifetime; his *Es für Kinder*, 1734 (see below), v in 1736, and a 14th in 1786; sermons, &c. He justly earned thoroughness of his researches in the way in which he set forth his opinions. It is however as a hymn-writer that he is likely to be best known. With the best hymn-writers of his time, he yet takes a high place, and deserves to be almost any of the 18th cent. He is good and dignified; his thought is clearly expressed. While his hymns are didactic, they are also churchly in tone, and are characterized by lively imagination, and earnestness, in the strict sense, he wrote over which passed into the German cent. (e.g. the *Hannover G. B.*, 1767, contains 62 by him still found in modern hymn-books. Pasig gives 165 in his ed. of *Lieder*, Leipzig, 1844, and the *Hansen* as above, while the first given in the *Blätter* as above. Fully original, made for the *Hannover G. B.*, to replace siml. 1705. The rest principally appt works by Rambach, viz.: (1) *G.* 1720 [Brit. Mus.] The first part the Gospels for Sundays and feasts includes 20 hymns, mostly wrt (2) *Poetische Fest-Gedanken*. [Royal Lib., Berlin]. Included 1 be called hymns. The 2nd ed. 1 28 new hymns; and the 3rd ed., 1 has 22 more. (3) *Erbauliches Ha* Giessen, 1734 [Hamburg Library] 8 new hymns. (4) *Geistreich* Frankfurt and Leipzig, 1736 [Ha preface dated April 10, 1735. Tl by Rambach, of which 58 are these, however, being recasts of (5) *Wander der bis zum Tode de* Liebe, Giessen, 1750 [Berlin Li 27 new hymns.

One of Rambach's hymns, p. 460, I. The others which English are:—

I. *Auf! Seele, schicke dich.*

Written, by request for the Freylinghausen's *G. B.*, 1706 st. of 6 l., in order to "Auf, Seele, sey gerüst."

This hymn, by George Heine *Geistreiches G. B.*, Halle, 1697, p. 1771, of the complete book form pt. I., 1704, and its suppl. of 170 Freylinghausen's *G. B.*, both bet as No. 524, and Rambach's as No. 329 in pt. I., 1704.

Rambach's hymn is in his No. 369; the Berlin *G. L. S.*, &c. In Pasig's ed. of his *G.* p. 112, entitled "Before the Communion." It has been *tr.*

*My soul prepare to meet.* O 6; ii., ll. 4-6; vii., xiv., a *Moravian H. Bk.*, 1789 (1849, ed. of 1886, No. 979 begins v should I, slaughtered Lamb with st. xi., "Lord, of Thy w

II. *Mein Jesu, der du vor der Communion.* Appeared in *F. B.*, 11th ed., 1719, as No. 2. It was written to replace the 1 hier sind deine Brüder" (*G.*



Halle, 1897, p. 363, in the 1st ed. of Freylinghaus's *G. B. Berlin G. L. S.*, ed. 1863, No. 365; the *Passig*, 1844, p. 110, entitled, "On the treasures of Grace in Holy Communion." The trs. are: — Who before Thy passion. Omitting st. ix., this is No. 1181 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 963). on that last sad eve. A good st. ix., by Miss Cox, contributed to *Lyr. Eucharistica*, 1863, p. 15, and repeated in her *Hys. from the Ger.*, 1864, p. 75. Included, omitting st. i in G. S. Jellicoe's *Coll.*, 1867. iii. O Lehrer, In his *Haus G. B.*, 1735, No. 107, in 8 st. of 6 l., entitled, "On the prophetic office of Jesus Chr ist." Repeated in the *Berlin G. L. S.*, ed. 1863, No. 118, and in *Passig*, 1844, p. 51. Tr. as: — Thee can teach. By Miss Fry, in 102 lines, her *Hys. of the Reformation*, 1845, p. 126. recast in 3 st. of 8 l., beginning, "Savior, none like Thee can teach," was included in J. Whittemore's *Suppl.* to all *H. Bks.*, 1866, No. 263, and repeated in the *Meth. N. Conn. H. Bk.*, 1863, No. 62. iv. Wie herrlich ist ein Schäflein Christi werden. In his *Poetische Fest-Gedanken*, 2nd ed. 1727, p. 131, in 6 st. of 6 l., entitled, "The blessedness of the Sheep of Christ." John B., "I give my sheep eternal life." In his *Haus G. B.*, 1735, No. 325; the *Berlin G. L. S.*, ed. 1863, No. 645; and *Passig*, 1844, p. 139. Tr. as: — A How great the bliss to be a sheep of Jesus. A tr. of st. i., ii., v., By C. J. Latrobe, as No. 293, in the *Moravian H. Bk.*, 1789 (1886, No. 385). Hymns not in English C. U.: — v. Allwissender, vollkommener Geist. The Omniscent One. In his *Haus G. B.*, 1735, No. 12, in 6 st.; the *Berlin G. L. S.*, ed. 1863; and in *Passig*, p. 8. Tr. as, "Thou Spirit, perfect and allwise." By Dr. H. Mills, 1856, p. 17. vi. Frommes Lamm, von was für Hunden. Passion-tide. In his *Poetische Fest-Gedanken*, 2nd ed., 1727, p. 49, in 4 st. In his *Haus G. B.*, 1735, No. 151, it begins, "Frommes Lamm, durch dessen Wunden." Also in *Passig*, p. 67. Tr. as, "Great Thy sorrows, injur'd Jesus." By Dr. H. Mills, 1845 (1856, p. 297). vii. Gesetz und Evangelium. Law and Gospel. In his *Haus G. B.*, 1735, No. 366, in 10 st.; the *Berlin G. L. S.*, ed. 1863; and *Passig*, p. 105. Tr. as, "The holy law and gospel, both." By Dr. H. Mills, 1845 (1856, p. 27). viii. Herr, du hast nach dem Fall. Before Work. In his *Haus G. B.*, 1735, No. 565, in 4 st.; and *Passig*, p. 150. In the *Berlin G. B.*, 1765, No. 206, it is altered (probably by J. S. Diterich), and begins "Du hast uns, Herr die Pflicht." This is tr. as, "Lord, Thou hast bid us labour, bid us toil." By Miss Warner, 1858, p. 230. ix. Hier bin ich Herr, du ruhest mir. Christian Work. In his *Haus G. B.*, 1735, No. 269, in 6 st.; the *Berlin G. B.*, 1842, No. 306; and *Passig*, p. 119. The trs. are (1) "Here am I, Lord, Thou callest me," (2) "Here am I, Lord, Thou callest me, Thou drawest me." Here am I, Lord, Thou callest me, Thou drawest me. By Mrs. I. Lord, 1858, p. 209. x. Höchste Vollkommerheit. In H. L. L., 4th series, 1862, Majesty. Written for the 11th ed., 1719, of Freylinghaus's *G. B.*, No. 170 (in the 1st ed. (in 20 st.), to replace an anonymous hymn in the 1735, No. 8, Rambach in 1704, which began "Höchste Vollkommerheit, alles in Einem." In his *Haus G. B.*, it to an easier metre, reduced it to 12 st., and rewrote the "reinst Sonne." Both as and form Tr. as "If Heaven's and form to begin "Höchstes Wesen, able," a tr. of st. iii., viii., Earths there were innumerable. No. 672, in pt. i. of the *Moravian H. Bk.*, 1784. xi., xv., xvii., xix., xx., as Omnipotent One. In his *Wesen Alles füllet. The Geistliche Poesien*, 1720,

p. 330, in 9 st.; his *Haus G. B.*, 1738, No. 13; Wittenberg *G. B.*, 1842, No. 44; and *Paris*, p. 37, as, "Eternal God, Thy dwelling-place." By *Dr. Walker*, 1860, p. 73.

xii. *O grosser Geist! O Ursprung aller Dinge. O Heiligkeit.* In his *Geistliche Poesien*, 1720, p. 327, 9 st.; his *Haus G. B.*, 1738, No. 19; and *Paris*, p. 37, as, "O mighty Spirit! Source whence all things sprang." By *Miss Winkworth*, 1858, p. 153.

xiii. *Verklärte Majestät, anbetungs-würdige Wesen Gottes Majestät.* Founded on 1 Tim. vi. 15, 16. In his *Geistliche Poesien*, 1720, p. 303, in 11 st.; his *Haus G. B.*, 1738, No. 7; and *Paris*, p. 2. The form tr. "Anbetungswürdiger Gott," a recast (probably by J. Miterlich), which is No. 1 in the Berlin *G. B.*, 1765, at No. 5 in the Berlin *G. L. N.*, ed. 1863. Tr. as, "Dre Majestät above." By *Dr. H. Mills*, 1845 (1856, p. 8).

xiv. *Wirf, blüder Sinn, den Kummer hin. Christus.* In his *Haus G. B.*, 1738, No. 129, in 6 st. (founded on Rom. viii. 31, 32). In *Paris*, p. 6, and the *U. N. L.*, 1851, No. 60. Tr. as, "Throw, soul, I say thy fears away." By *Miss Marington*, 1864, p. 28.

[J. M.]

Ῥανάτωσαν ἡμῖν ἄνωθεν. [Ἀνίστη  
τριήμερος.]

**Randall, Thomas, M.A.**, was b. in 1711 and studied at the University of Edinburgh where he graduated M.A. in 1730. In 1739 he became parish minister of Iuchter, Perthshire, and in 1770 minister of the East Church Stirling. He d. at Stirling, July 21, 1780. He was one of those added in 1744 to the Committee of the General Assembly of the Church of Scotland which compiled the *Translations and Paraphrases* of 1745. To him is ascribed No. 11 in the collection of 1745, No. 49 in that of 1781. See *Scottish Translations and Paraphrases*. [J. M.]

**Randolph, Anson Davis Fete**, was b at Woodbridge, New Jersey, Oct. 18, 1820 and subsequently became a publisher and bookseller in New York. His *Hopefully Waiting and other Verses* were pub. in 1867. His hymn "Weary, Lord, of struggling here" (*Desiring to Depart*), was written in 1849, and first printed in the New York *Independent*. It was repeated in his *Hopefully Waiting, &c.*, 1867, and is in a few collections. [F. M. B.]

**Rands, William Brighty**, was b. in Chelsea in 1862 and d. at Dulwich on April 23rd, 1882. He was a considerable contributor to literature, but published his works under various names—e.g. "Matthew Browne," "Henry Holbeach," "Lilliput Levee," &c. One hymn by him of great force and originality has found its way into recent hymnals, "One Lord there is all Lords above" (*God a consuming fire to sin*). It appeared originally in his "Lilliput Lectures," 1872. It has been included in Horder's *Congregational Hymns*, 1884, and in the *Congregational Church Hymnal*, 1887. [W. G. H.]

**Rankin, Jeremiah Eames, D.D.**, was b. at Thornton, New Haven, Jan. 2, 1828, and educated at Middlebury College, Vermont, and at Andover. For two years he resided at Potsdam, U.S. Subsequently he held pastoral charges as a Congregational Minister at New York, St. Albans, Charlestown, Washington District of Columbia, &c. In 1878 he edited the *Gospel Temperance Hymnal*, and later the *Gospel Bells*. His hymns appeared in these collections, and in D. E. Jones's *Songs of the New Life*, 1869. His best known hymn is "Labouring and heavy laden" (*Seeking Christ*). This was "written [in 1855] for a



sister who was an inquirer," was first printed in the *Boston Recorder*, and then included in Nason's *Cong. H. Bk.*, 1857. Another of his hymns is "Rest, rest, rest, brother rest" (*Death & Burial*). [F. M. B.]

Rawson, George, was b. June 5, 1807, at Leeds, in which town he practised for many years as a solicitor. In 1853 he assisted the Congregational ministers of Leeds in the compilation of *Psalms, Hymns, and Passages of Scripture for Christian Worship*, a vol. commonly known as the *Leeds Hymn-book*. Mr. Rawson was a member of the Congregational body. In 1858 he also assisted Rev. Dr. Green and other Baptist ministers in the preparation of *Psalms and Hymns for the use of the Baptist Denomination*. A number of Mr. Rawson's own compositions first appeared in this and in the *Leeds H. Bk.* In 1876 he pub. his *Hymns, Verses and Chants* (Hodder and Stoughton, London), including his previously published hymns, and containing (exclusive of chants) 80 original pieces. In 1885 most of these, with several additional hymns, were pub. by the R. T. S. under the title *Songs of Spiritual Thought*. Mr. Rawson d. March 25, 1889. His hymns are distinguished by refinement of thought, and delicacy and propriety of language; and if they do not attain the first rank among the songs of the Christian Church, many are of great excellence. The most widely known are, "By Christ redeemed, in Christ restored;" "Come to our poor nature's night;" "Father in high heaven dwelling;" "In the dark and cloudy day;" and "Reaper, behold the fields are white." In the *Leeds H. Bk.*, 1853, and the *Bap. Ps. & Hys.*, 1858, there are also several recasts of and additions to the hymns of other writers. These are noted in this Dictionary, and may be gathered from the *Index of Authors and Translators*. In addition to Mr. Rawson's hymns which are annotated under their respective first lines, the following are also in C. U.:-

i. From the *Leeds H. Bk.*, 1853.

1. Captain and Saviour of the host. *Burial*.
2. Give dust to dust: and here we leave. *Burial*.
3. God the Lord is King—before him. *Ps. xcix.*
4. In the dark and cloudy day. *Consolation*.
5. Soul, thy week of toil is ended. *Saturday Evening*.
6. Though the night be very long. *Resignation*.

ii. From the *Baptist Psalms & Hymns*, 1858.

7. Beautiful, desired, and dear. *Public Worship*.
8. Blessed are they who have not seen. *Faith*.
9. Blessed is the faithful heart. *Faithfulness*.
10. Christ to heaven is gone before. *Ascension*.
11. God the Father, be Thou near. *Evening*.
12. He fell asleep in Christ the Lord. *Burial*.
13. Immersed beneath the closing wave. *Holy Baptism*.
14. Lord, we bless Thee, Who hast given. *Holy Communion*.
15. My Father God, with filial awe. *Abiding in God*.
16. Our eyes we lift up to the hills. *The Lord the Pastor's Keeper*.
17. Reaper, behold the fields are ripe [white]. *Missions*.
18. Rise, heart, thy Lord arose. *Sunday*.
19. Upon the holy mountains high. *Security of the Church*.

iii. From the *Leeds Sunday S. H. Bk.*, 1858.

20. And will [How shall] the mighty God. *The Holy Ghost*.
21. Jesus, the Lord, our Righteousness. *Jesus, the children's Friend*.

22. O Thou Good Shepherd. *T.*  
iv. From Dr. Allon's *Su*  
1868.

23. My Father, it is good for us
24. Thou Who hast known

*Evening*.

25. Walking with Thee, my G.  
v. From Mr. Rawson's  
1876.

26. God is our Refuge; God our
27. Lo, a voice from heaven ha
28. Lord, let me pray. I kno

*Spirit desired*.

29. O pallid, gentle, grief-worn
30. Out of the depths, the gulfs
31. This, the old world's day

*Evening*. [1854-7.]

32. Thou who Thyself didst

[1854-7.]

33. Voices of the deep blue

*Call*.

34. With gladness we worship.

When to these 34 hymns which are annotated under first lines, and the recasts Mr. Rawson's own compositions by about 50 hymns of the present day. *It must be the Hymns, &c.*, 1876, and 1885, the texts of the h. revised by the author, and in been weakened thereby.

Raymond, William S b. in 1832, and educated at lege, Cambridge, B.A. 1854; orders, he was for sometime C. Delamere, Herefordshire. became a Fellow of St. 2 Lancing, Sussex. He d. in 1 for *Easter Eve*, "Weeping way," was pub. in I. G. Smith's *Services of the Church, &c.*, 1 in several collections.

Rebus creatis nil eg [Septuagesima.] Pub. in th 1736; and again in Coffin's I p. 45. It is also in J. Chan *Primitive Church*, 1837, and *Hymni Ecclesiae*, 1838 and 1

1. Our God, in His celestial ec in his *Hys of the Prim. Church* again, in his *Hys. of the Church* 1841, No. 34. It was repeated 1867, and others. There are al of Chandler—as (1) "Blest i thing," in Johnston's *English H* and (2) "O Lord, who art en in the *Hymnary*, 1872.

2. Thou dost not need creati Campbell, in his *Hys. and Ant* and, again, in a few collections

3. Of creation nought Thou a Blew, in his *Church H. & Tur* and Rice's *Sel.* from the same,

4. O Christ, in Thine all-blissful Chambers, in his *Lauda Sym.* 1 was rewritten by the Compiler 1861, as, "O Lord, in perfect bl ted from *H. A. & M.* in 1875); altered in the Rev. F. Pott's 1 "Thou, Who art All in All abo

5. O God, the joy of heav'n abe pilers of H. A. & M. in their 1889.

Other tra. are :—  
 1. Thou that lack things created nothing needing. *J. B. Hope.*  
 1844. [J. J.]  
 2. Thou of the sanctae crucis. *St. Bonaventura.* [Passiontide. Holy Cross.] Included in his "Lat. tractates pub. at Paris c. 1510 (Brit. Mus. 3558 a). The text, in 90 lines, is also in his *Opera*, Mainz, 1609, vol. vi. p. 423. F. W. E. Roth, in his *Lat. Hymnen*, 1887, gives a long form in 77 st. of 3 l. from a 15th cent. at Darmstadt. A selection of the stanzas beginning with the first is given by *Itanbach*, i. p. 315; *Daniel*, ii. p. 101; *Kehret*, No. 62, and others. *Trench*, ed. 1864, p. 143, gives a selection of stanzas from the second part of the poem beginning, "Quam despectus, quam dejectus." [J. M.]  
 Both of these selections from the original have been tr. either in full or in part, thus:—  
 i. Recordare anno sanctae crucis. This, from *Daniel's* text, st. i.-viii. v., as :—  
 Ponder thou the Cross all holy. In *Schniff's Christ in Song*, 1869, made by Dr. E. A. Washburn, of N. York, he *Hymnary*, 1872, No. 37, is compiled, with slight alterations, from this tr., together with the addition of the last stanza.  
 Other tra. are :—  
 1. Make the Cross your meditation. Dr. H. Harbaugh in the *American Mercersburg Review*, 1858, p. 481.  
 2. Jesus' holy Cross and dying. Dr. J. W. Alexander, in his *The Broken Crucible*, &c., 1861, and *Schniff's Christ in Song*, 1869.  
 3. In the holy Cross was delight. *D. T. Morgan*, 1871 and 1880.  
 ii. Quam despectus, quam dejectus. This from st. i.-iv., as in *Trench*, is tr. as :—  
 1. Son of Man. and Man of sorrows. By H. Kynaston, in his *Occasional Hymns*, 1862, No. 43.  
 2. O what shame and desolation. By P. S. Worsley, in his *Poems and Trs.*, 1863, p. 183; and in *Lyra Messianica*, 1864.  
 iii. Qui haec audis, ingemisc. This from the remaining st. of *Trench*, is tr. as :—  
 Thou that hearest, with His groaning, also by H. Kynaston, in his *Occasional H.*, No. 43, Pt. ii.  
 From these two parts in *Kynaston*, No. 36, in the *Hymnary*, 1872, is compiled. [J. J.]  
 Rector potens, verax Deus. *St. Ambrose?* [Noon.] This hymn has been ascribed to St. Ambrose, and is certainly ancient, but is not assigned to him by the Benedictine editors. *Daniel*, i. No. 41, gives the original (and the text of the *Roman Brev.*, 1632). in 2 st. of 4 l., and at iv. p. 44, cites it as in a 10th cent.; while at iv. p. 43 he expresses the opinion that the hymn "Bis ternas horas" (q.v.), is more probably that written by St. Ambrose for the Sixth Hour. In all the ancient Breviaries it is the hymn at Sext, as in the *Ambrosian* of 1539, 1632), *Mozarabic* of 1478 and the revision of 1502, *Sarum*, York, &c. It is suggested by *Hosea* vii. 4, *Ps.* xci. 6, and James iv. 1. As the sixth hour was the time for the mid-day meal (*Acts* x. 9), it may have been meant for use as a prayer against the temptations of the flesh. [W. A. S.]  
*Mone*, i. p. 372, cites it as at Darmstadt and in two use, of the 8th cent. It is also in three *Mass. Trier*, both assigning it to Sext. *Museum* (Vesp. D. xii of the 11th cent. in the British 2961 f. 220); in a *Ms.* of the 8th cent. at Corpus Christi,

Cambridge (391. p. 230); in the *St. Gall. ms.*, No. 4 of the 11th cent., &c. In the *Latin Hys. of the Ang. Saxon Church* (Sutton Society), 1861, it is printed from an 11th cent. *Ms.* at Durham (B. lib. 32 f. 4). [J. M.]  
 Translations in C. U. :—

1. O God, the Lord of place and time. *Car Newman*, in *Tracts for the Times*, 1836, No. 7 p. 68. In his *Verses*, &c., 1853 and 1868, begins, "O God, Who canst not change nor fail." It is in several modern collections, including the *S. P. C. K. Church Hys.* 1871 (1853 text), *Hys. for the Use of the University of Oxford*, 1872, &c.
2. O God of truth, Almighty Lord. By J. Chandle in his *Hys. of the Primitive Church*, 1837, p. 6. It was rewritten for the *English Hyl.*, 1852, as "Unchanging God, all-powerful Lord." It also slightly altered in the *Hymnary*, 1872.
3. Lord of eternal truth and might. By E. Caswall, in his *Lyra Catholica*, 1849, p. 11; and his *Hys. & Poems*, 1873, p. 7. In *Murray Hymnal*, 1852, and others.
4. Eternal Truth, eternal Might. By R. Campbell in his *Hys. and Anthems*, 1850, p. 40: the Scottish Episco. *Hymns*, 1858, &c.
5. O God of truth, O Lord of might. By J. M. Neale, in the *Hymnal N.*, 1852, No. 6, and later editions. In the *Salisbury H. Bk.*, 1857, st. i., it were considerably altered, and a new doxology was substituted for that by Dr. Neale. It was again altered by the Compilers of *H. A. & M.* 1861, and others. *Mercer's* text, in his *Church Ps. & H. Bk.*, Oxford ed., is that of *H. A. & M.* again altered. It begins, "Thou God of truth Thou Lord of might."
6. Thou Mighty Ruler, God of truth. By J. L. Chambers, in his *Psalter*, &c., 1852, p. 137, and the *People's H.*, 1867. In *Chambers's Lauda Syon* 1857, p. 37, it was altered to "Almighty Ruler, God of truth."

## Translations not in C. U. :—

1. Mighty Ruler, God most true. *Sarum Primer* 1546.
2. All-ruling God, unerring Way. *Primer*. 1706.
3. Mighty Sovereign, God Supreme. *Bp. R. Mant* 1837.
4. Ruler omnipotent, Whose might. *T. Doubleday's Hymnarium Anglicanum*. 1844.
5. Mighty Ruler, God most true, Guiding all, &c. *Bp. J. Williams*. 1845.
6. God of might, in truth and power. *W. J. Copeland* 1848.
7. Prince of all power, high God and true. *W. J. Blew*, 1852-55.
8. God of truth and King of power. *H. Bonar, Hys. of Faith and Hope*. 1867.
9. Strong Ruler, God Whose word is truth. *J. Keble* in his *Miscell. Poems*. 1869.
10. O God of truth and Lord of might. *J. Wallace* 1874. [J. J.]

**Redeemed offender, hail the day.** *A. M. Toplady*. [Passiontide.] 1st pub. in his *Poems on Sacred Subjects*, &c., 1759, in 8 st. of 4 l. It was not included in his *Ps. and Hys.* 1776, but is republished in *D. Sedgwick's* reprint of his *Hymns*, 1860, p. 124. In its full form it is not in common use, but a cento therefrom, "For me vouchsaf'd th' unpotted Lamb," is given in *Spurgeon's O. O. H. Bk.*, 1866, No. 285. It is composed of st. iii., iv., and viii. unaltered. [J. J.]

**Reed, Andrew**, D.D., son of Andrew Reed, was b. in London on Nov. 27, 1787, and educated for the Congregational Ministry at Hackney College, London. He was first the pastor of the New Road Chapel, St. George's-in-the-East, and then of the Wycliffe Chapel, which was built through his exertions in 1830.

His degree was conferred by Yale College, America. He d. Feb. 25, 1862. As the founder of "The London Orphan Asylum," "The Asylum for Fatherless Children," "The Asylum for Idiots," "The Infant Orphan Asylum," and "The Hospital for Incurables," Dr. Reed is more fully known, and will be longer remembered than by his literary publications. His *Hymn Book* was the growth of years. The preparation began in 1817, when he pub. a *Supplement* to Watts, in which were a few originals. This was enlarged in 1825; and entirely superseded by his collection *The Hymn Book, prepared from Dr. Watts's Ps. & Hys. and Other Authors, with some Originals*, in 1842 (Preface). His hymns, mostly of a plain and practical character, numbering 21, were contributed to these various editions, and were republished with those of his wife (see below) in the *Wycliffe Supplement*, 1872. The best known are "Ah Jesus, let me hear Thy voice," and "Spirit Divine, attend our prayer." All Dr. and Mrs. Reed's hymns are anonymous in *The Hymn Book*, 1842, but are given with their names in the *Wycliffe Suppl.*, 1872. His hymns now in C. U. include, in addition to those annotated under their respective first lines:—

1. Come, let us strike our harps afresh. *Praise.*
2. Come, my Redeemer, come. *Desiring Christ's Presence.*
3. Gentle Saviour, look on me. *Christ's protection Desired.*
4. Gracious Lord, as Thou hast taught us. *Public Worship.*
5. Hark, hark, the notes of joy. *Missions.*
6. Holy Ghost, with light divine (1817). *Prayer to the Holy Spirit.* Sometimes given as "Holy Ghost, Thou light divine;" and again as "Holy Spirit, Light divine."
7. Listen, sinner, mercy hails you. *Invitation.* Generally given as "Hear, O Sinner, mercy hails you."
8. Rich are the joys of solitude. *Retirement.* Sometimes given as "How deep and tranquil is the joy."
9. There [comes] is an hour when I must part. *Death anticipated.*
10. Ye saints your music bring. *Praise of the Cross.* [J. J.]

**Reed, Eliza, née Holmes**, was b. in London, March 4, 1794; married to the Rev. Andrew Reed (see above) in 1816; and d. July 4, 1867. Mrs. Reed entered fully and earnestly into her husband's extensive charitable works. Her publications include *Original Tales for Children*; and *The Mother's Manual for the Training of her Children*, 1865. Her hymns, 20 in all, were contributed to her husband's collection, and were republished with his in the *Wycliffe Chapel Supplement*, 1872. They are only of average merit, and have not attained to a marked position. They include:—

1. Gracious Lord, as Thou hast bidden. *Holy Baptism.*
2. I would be Thine, O take my heart. *Dedication of Self to Christ.*
3. O do not let the word depart. *The Accepted Time.*
4. O that I could for ever dwell. *Communion with God Desired.* [J. J.]

**Regina coeli laetare.** [B. V. M.] Anselm Schubiger, in his *Musikalische Specielegien*, Berlin, 1876, p. 57, cites it as in a MS. of 1372, now at Engelberg in Switzerland. It is given as an Easter antiphon in the *Roman Brev.*, Modena, 1480, f. 512. Repeated in later eds. of the *Roman Brev.*, and also in *Daniel*, ii p. 319. *Tr.* as:—

*Joy to thee, O queen of heaven.* By E. Caswall, in his *Lyra Catholica*, 1849, p. 39; and his *Hys. and*

*Poems*, 1873, p. 23. Repeated in hymn-books for schools and miss

*Other tra. are:—*

1. Rejoice, thou Queen of hea
2. O Queen of heaven, rejoice
3. Rejoice, chaste Queen of a
- Austin, in his *Devotions*, &c. 16
4. Triumph, O Queen of bea
- 1766.
5. Rejoice, O Queen of heave
- Tracts for the Times*, 1836, No.
6. Queen of heaven, now rejoice

**Regnantem sempite suscepura.** [*Advent.*]

found in a MS. in the Bo. f. 168), written c. 1000: 1070 (Douce, 222 f. 82 b); in of the 11th cent. now in College, Cambridge (No. 473) *Gradual* in the British Mus. f. 59 b), &c. Among *Missals* early 14th cent. *Parva*, and in the British Museum; it a *Hereford*, c. 1370, and a now in the Bodleian; in th various French *Missals*. *Missals* it is the *Sequence* fi *Advent*. The printed text *Sequentiae*, 1852, p. 5; in and *Kehrlein*, No. 2. *Tr.* as:

*Christ that ever reigneth.* I made for and pub. in the *Hym.*

*Other tra. are:—*

1. Him Who ruleth creation. *J.*
2. To welcome Him Who shall f Hewett, in *Lyra Messianica*, 1864.
3. Reception giving to the King son, in the *Sarum Missal* in *English*
4. Let the choir devoutly bring his *Sequences* from the *Sarum Miss*

**Regnator orbis summ**  
*Jean Baptiste de Santeuil.*

*All Angels.* Appeared in 1680; the *Cluniae Brev.*, 16 author's *Hymni Sacri et Nor* 1698, p. 184; the *Paris* Card. Newman's *Hymni Ec* 1865. *Tr.* as:—

Where the angelic hosts adore liams, in his *Hys. tr.* from the 1839, p. 255. In the *Hymnary*, the "angel-hosts adore Thee." in W. J. Blew's *Church H.* an 1855.

*Another tr. is:—*

Omnipotent, infinite Lord. *E. C*

**Reinmar**, sometimes ca der Alto, or Reinmar v seems to have been b. at S 1160. He lived principally Duke Leopold VI. of Austria taken part with him in the C and wrote one of his finest pi on his death in 1194. Reinm (K. Goedeke's *Grundriss*, vol &c.). He was one of the me the *Minnesingers*, and is said t inventor of most of the forms the later *Minnesingers*. This by the fact that their pieces at sure variations on themes w employed by him. His pieces love songs, and songs of the t only one *tr.* into English is:—

Das Tage so ich das Kriuze nam. *Crusader's Song.*  
On Unruly Thoughts. F. H. v. der Hagen, in his *Min-*  
nesinger, vol. 1. p. 187, gives this from the *Manes*  
ms. (14th cent.) of the *Minnesinger*, now in the Biblio-  
theque Nationale, at Paris. Also in Wackernagel, ii.  
p. 59, in 4 st. Tr. as:—"E'er since the day this  
Cross was mine."  
[J. M.]

Adam, was b. in 1496 at (now Mindelheim) in Swabian Bavaria. He first studied at Wittenberg, and then, about 1521, he learned Hebrew and Greek under Johann Reuchlin. He then became a private secretary to Georg von Freundsberg (who d. Aug. 20, 1528), and accompanied him during the campaign in Italy, the capture of Rome in 1527. After 1526-27. he went back to Germany, and spent some time at Strasbourg, where he became a friend and adherent of Caspar Schwenkfeldt. He seems to have been living at Frankfurt-am-Main in 1563, but thereafter returned to Mindelheim, where he was still living in 1572. He appears to have d. there about 1575. (Koch, ii. 156; Preface to his *Historia Herrn Georgen unnd Herrn Caspar von Frundsberg's* [d. Aug. 31, 1536] *Lettere und Sons . . . Kriegesthaten*, 1568. The Brit. Museum copy is unmistakably dated on title 1568, but the preface is dated Jan. 31, 1572.)

Three of Reissner's earlier hymns are in Zwick's *G. B.*, 1536-40. His later hymns, including a tr. of the hymn of Prudentius, are collected in two mss., both dated 1596 (see Wackernagel, *Geistl. Lied. i.* pp. 690, 691). That now at Wolfenbüchels *Gesangbuch . . . durch Adam Reissner*, and as over 40 hymns which may be regarded as by Reissner, the rest being by other writers of the school of Schwenkfeldt. Wackernagel, vol. iii., gives Nos. 170-194 under his name.

The only hymn by Reissner tr. into English is:—

In dich hab ich Schöffet, Herr. Ps. xxi. 1st pub. in the *Form und Ordnung Geistlicher Gesang und Psalmen*, Augsburg, 1533, and thence in Wackernagel, iii. p. 133, in 7 st. of 6 l. It was included in V. Babel's *G. B.*, 1546, and repeated in almost all the German hymn-books up to the period of Rationalism. It is one of the best Psalm-versions of the Reformation period. Included in the *Univ. J. S.*, 1861, No. 629. The tr. in C. U. is:—

In Thee, Lord, have I put my trust. A good tr., omitting st. vii., by Miss Winkworth, in her *C. B.* for England, 1863, No. 120.

Other trs. are:—  
(1) "Lord, let me never be confoundit." In the *Gude and Godly Ballades*, ed. 1568, f. 82; ed. 1868, p. 141.  
(2) "Great God I in Thee I put my Trust." By J. C. Jacobi, 1725, p. 33 (1732, p. 116). Repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 118. (3) "Lord, I have trusted in Thy name." By Dr. H. Mills, 1856, p. 171. (4) "On Thee, O Lord, my hopes I lean." By N. L. Frothingham, 1870, p. 263. [J. M.]

Rejoice and be glad, the Redeemer has come. H. H. Bonar. [Praise of Jesus.] Written for I. D. Sankey's *Sacred Songs and Solos*, circa 1875. From that collection it has passed into a large number of Sunday School hymn-books, and other. [J. J.]

Rejoice, rejoice, ye fallen race. C. Wesley. [Whit Sunday.] Pub. in *Hys. and Sac. Poems*, 1742, p. 165, in 12 st. of 4 l., and headed "Hymn for the Day of Pentecost." (P. Works, ii. p. 227.) The following cento are in part, or in full from this hymn:—

1. Our Jesus is gone up on high. Composed of st. ii.-ix. in the revised ed. of the *Wes. H. Bk.*, 1875.  
2. Lord, we believe in thee. Composed of st. v., vii.-ix., xi., and xii. in Mercer's *Ch. Psalter* as a Hymn for Ember Days composed of st. i.-iii. raise our songs. This cento is from R. C. Brackenbury's *Sac.*

*Poems & Hys.*, 1792; and the rest from this hymn C. Wesley. It was given in this form in the *Wes. Bk.*, 1830, but omitted in 1878. [J. J.]

Rejoice, the Lord is King. C. Wesley. [Easter or Ascension.] This is No. viii. of hymns printed in 1746 as *Hys. for Our Lord's Resurrection*. It is in 6 st. of 6 l. It has previously appeared in J. Wesley's *Moral and Sacred Poems*, 1744. (P. Works, iv. 140.) It has been included, either in full or in part, in most hymn-books of any moment from Whitefield's, in 1753, to Thring's, 1882, with the result that it is in extensive use in all English-speaking countries. Curiously enough, however, it was not given in the *Wes. H. Bk.* until the revised ed. 1875. A cento for harvest beginning with the first stanza is found in some Unitarian hymn-books both old and new, including Ellen Courtland's *Ps.*, *Hys. and Anthem*, 1860. It is in 5 st., the first stanza and ll. 5, of each of the others being from this hymn whilst the rest are by John Taylor in Enfield Norwich *Sel. of Hys.*, 1795. [See Taylor, John In R. Bingham's *Hymno. Christ. Latina*, 1871, st. i., ii., iv., vi., slightly altered, are rendered into Latin as, "Rex est Dominus! Lætantes"] [J. J.]

Rejoice to-day with one accord. S. H. W. Baker. [General Thanksgiving.] Contributed to the 1st ed. of *H. A. & M.*, 1861, and continued in the revised ed. of 1875. It is also repeated in a large number of hymn-books both at home and abroad. It is justly regarded as a good example of the author's jubilant style. [J. J.]

Religion is the chief concern. Fawcett. [Pure Religion desired.] Pub. in his *Hymns*, &c., 1782, No. 78, in 8 st. of 4 l. and entitled "The Nature and Necessity of inward Religion." It is in C. U. in an abbreviated form, under the original opening line, and also as, "O may my heart, by grace renew'd." [J. J.]

Remark, my soul, the narrow bounds. P. Doddridge. [New Year.] 1st pub. in J. Orton's posthumous ed. of his *Hymns*, &c., 1755, No. 52, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same 1839, No. 63. In each case it is headed "Reflections on our waste of years, Psal. xc 9. For New Year's Day." It is in C. U. in the following forms:—

1. Remark, my soul, the narrow bounds. The original form in several collections both old and new.  
2. Remark with awe the narrow bounds. In Stowell's *Manchester Ps. & Hys.*, 1831 and 1877, &c.  
3. Behold, my soul, the narrow bounds. H. W. Beecher's *Plymouth Coll.*, 1856. [J. J.]

Reproaches, The. [Popule meus quid fecisti.]

Rerum Creator omnium. C. Coffin. [Saturday.] Appeared in the *Paris Breviary*, 1736; and again in Coffin's *Hymni Sacri*, 1736, p. 30. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Eccl.*, 1838 and 1863. Tr. as:—

1. Creator of mankind. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 30. It is in this form in a few collections; and also as, "O Saviour of mankind," in Kennedy, 1863.  
2. Maker of all things, aid our hands. By I.



Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 39. Given in a few collections without alterations; and, in others, including the *Sarum*, 1868, and the *Hymnary*, 1872, as, "Creator of the world, do Thou."

Other tra. are:—

1. O Thou by Whom the worlds were made. *J. D. Chambers*, 1857.
2. Maker of all, vouchsafe to bless. *D. T. Morgan*, 1880. [J. J.]

**Rerum Creator optime.** *St. Gregory the Great?* [Wednesday Morning.] *Mone*, No. 275, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and at i. p. 372, cites it as in an 8th cent. ms. at Trier. *Daniel* gives the text at i., No. 44; and at iv. p. 37, cites it as in a Rheinau ms. of the 10th cent., and ranks it as a hymn of the 7th or 8th cent. Among the British Museum mss. It is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. f. 17 b; Jul. A. vi. f. 26; Harl. 2961 f. 222 b); in an 11th cent. *Mozarabic Hymnarium* (Add. 30851 f. 178); an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 76), &c. It is in an 11th cent. ms. at Corpus Christi, Cambridge (391, page 231; in three mss. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 7). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*; uniformly for Wednesday at Nocturns or at Matins. The text is also in *Wackernagel*, i., No. 92; *Hymnarium Sarisb.*, 1851, p. 49; *Königsfeldt*, i. p. 10; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and G. M. Doves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. Tr. as:—

1. O Creator, most benigne. *Sarum Primer*, 1548.
2. O God, Whose power did all create. *Primer*, 1706.
3. Dread Maker of whatever we see. *T. Doubleday's Hymnarium Anglicanum*, 1814.
4. Creator, ever good and kind. *W. J. Copeland*, 1848.
5. O blest Creator of the world. *R. Caswell*, 1849.
6. Creator, Lord of all. *R. Campbell*, 1850.
7. Creator of all worlds, look down. *J. D. Chambers*, 1852. In 1857 it reads: "Creator of the world, look down."
8. Who madest all, and dost control. *Card. Newman*, 1853.
9. O great Creator of the orb. *J. Wallace*, 1874.
10. Let us keep steadfast guard. *American Meth. Episco. Hymns*, 1874.
11. Maker of all things, God of Love. *Hymner*, 1892. [J. M.]

**Rerum Deus tenax vigor.** *St. Ambrose?* [The Ninth Hour.] This hymn is given by Biraghi as one of the *Inni sinceri Carmi de Sant' Ambrogio*, 1862; but it is not one of the twelve received as genuine by the Benedictine editors of St. Ambrose. *Daniel* gives the text at i., No. 42, and at iv. p. 45, cites it as in a Rheinau ms. of the 10th cent. and ranks it as a hymn of the 7th or 8th cent. *Mone*, i. p. 372, cites it as in mss. of the 8th cent. at Darmstadt and Trier; and *Thomasius*, ii. 418, as in a Vatican ms. of the 8th cent. It is found in three 11th cent. *Hymnaries* of the English Church now in the British Museum (Vesp. D. xii. f. 9; Jul. A. vi. f. 22; Harl. 2961 f. 220); in an 11th cent. ms. at Corpus Christi, Cambridge (391, page 230); in the St. Gall ms. No. 413, of the 11th cent.; and in the *Lat. Hys. of the Anglo-Saxon*

*Church* (Surtees Soc.), 1851 an 11th cent. ms. at Durham. It is included in the *Rom* and the revision of 1632), & *deen*, *Paris* of 1643, and uniformly for None. *Th. Wackernagel*, i., No. 8; *Li* 1851, p. 41; *Königsfeldt*, ii. man's *Hymni Ecclesiae*, 1858

#### Translations in C. U.

1. O God, unchangeable as Newman, in *Tracts for the T* p. 72, and his *Verses*, &c., 1 Thring's Coll. 1882.

2. Almighty God, Thy Th Chandler, in his *Hys. of the* p. 7. Repeated in the *Hy* other collections.

3. God, of all the Strength a Copeland, in his *Hys. for th* the *Salisbury H. Bk.*, 1857, &

4. O Thou, true Life of all th wall, in his *Lyra Ca tholica*, his *Hys. and Poems*, 1873, peated, with alterations, in 1853; and, again, in later c without any change.

5. O God, creation's secret Neale, in the *Hymnal N.*, 1852 editions of the same.

6. O God, of all the Strength a Chambers, in his *Psalter*, &c., 1 his *Lauda Syon*, 1857, p. 39. popular of the *trs.* of this hym several hymn-books, including 1863; *People's H.*, 1867; *Sarum Coll.*, 1882, &c.

7. O God, of all the Strength tr. was given in *H. A. & M.*, 1 of the revised ed. 1875, it is as J. M. Neale, D.D., and compilers The rendering, however, is mu *Caswell* and *Chambers* than th in a limited number of hymn-

8. O Strength and Stay, upl This popular tr. appeared in the *Hymns*, 1871, and is by J. Ell Hort. It is repeated in sever *H. A. & M.*, 1875, and Thring given with the addition of a de lerton. This tr. bids fair to sup Chambers in popularity. Its r its favour. It is in Mr. Ellerts

9. O God, the Light of all that in J. A. Johnston's *English H* American *Songs for the Sanctus* composed: sts. i., ii., *Critical Newman*.

#### Translations not in C. U.:

1. O God, the Energy of things.
2. Nature's God, all-ruling Power.
3. Thou of the universe the Stay *Hymnarium Anglicanum*, 1844.
4. Great God, o'er all things ever Williams, 1845.
5. Strength of the everlasting hill 1850.
6. Thou God of all, unmoved and st 1852-55.
7. God of heaven and earth, Whose *Hys. of Faith and Hope*, 1867.
8. O God, th' enduring Might of *Miscell. Poems*, 1869.
9. Creator, whose almighty power.



**Rest from thy labour, rest.** *J. Montgomery.* [*Death and Burial of a Minister.*] Received into the Moravian community as a member of that Society by the Rev. Christian Ramftler. Mr. Ramftler died at Bristol on Oct. 25, 1832. In the letter which conveyed to him the sad intelligence, they were requested to write a suitable hymn for the approaching Lovefeast at Bristol. The response was this hymn, which was first sung in public at Bristol (*Memoirs*, v. 66). It was included in Montgomery's *Original Hymns*, 1853, No. 307, in 5 st. of 4 l., and headed "On the death of a Minister." On Jan. 22, 1855, Montgomery wrote a hymn on the death of the Rev. Dr. Sutton, Vicar of Sheffield, which began with the same opening stanza. This hymn is not in the *Original Hymns*, nor in C. U. The hymn-books of 1849 st. iii.-v. were given in Dr. Alexander's *Augustine H. Bk.*, No. 494, and have been reprinted in several later collections as "Lord O, thy cento suggests that the early date of this hymn was published before it appeared in the *Original Hymns*, 1853, and possibly in a magazine, but it has not been traced to any work of the kind. [J. J.]

**Rest in the Lord; from harps above.** *Bp. E. H. Bickersteth.* [*Holy Matrimony.*] Says in his Notes to his *H. Comp.*, 1870, "This hymn was written by the Editor for this hymnal, and is especially designed to follow the air from Mendelssohn's *Elijah*, 'Rest played at the Lord,' which is so often added in the solemnization of holy matrimony." In addition to the *H. Comp.* this hymn appeared in Bp. Bickersteth's *The Two Brothers*, &c., 1871, p. 242, and in several hymn-books. [J. J.]

**Rest, weary heart [soul]: The penalty is borne, the ransom paid.** *Jane Barthwick.* [*Passiontide.*] Pub. in her *Thoughts for Thoughtful Hours*, 1859, p. 33, in 4 st. of 7 l. It has passed into several collections, and sometimes as "Rest weary soul: The penalty, &c." It is a beautiful hymn, but better adapted for private devotion than for public worship. [J. J.]

**Restore, O Father, to our times restore.** *Maria Popple.* [*Christian Unity desired.*] Contributed to Beard's Unitarian *Coll. of Hymns*, 1837, No. 304, in 3 st. of 4 l., and entitled "Christian Unity." It is signed "Miriam." It has passed into a few collections in G. Britain and America. [J. J.]

**Retire, vain world, awhile retire.** [*Home Missions.*] This is found in the 1828-1829 ed. of the *American (Old Presbyterian) Ps. & Hymns*. It is again of the Presb. Church, in 7 st. of 4 l., and again in later collections. In most cases it is attributed to I. Watts, but we have failed to trace it to any of his works. Two centos therefore from it are also in C. U., both beginning with st. ii., "The Blest Jesu, come Thou gently down." The first is in the Presb. *Ps. & Hymns for the Worship of God*, Richmond, U. S. A., 1867, composed of st. ii., iv.-vi.; and the second, in Hatfield's *Church H. Bk.*, N. Y., 1872, composed of st. ii., iii., vi., vii. It is usually given for Revival Meetings and Prayer [J. J.]

**Return, O wanderer, return.** *W. Collyer.* [*Call to Repentance.*] Appeared in the *Evangelical Magazine*, May 1806, and his *Hymns*, &c., 1812, No. 928, in 6 st. of 5 l. and headed "The Backslider." It is in its original form; as "Return, my wandering soul, return and seek an injured," &c. in the Philadelphia Bap. *H. & Tune Bk.*, 1870, and as "Wanderer from God, return, return in a few of the American collections [J. J.]

**Reusner, Adam.** [*Reissner, A.*]

**Reusner, Christoph**, was a bookseller and bookbinder in Stockholm, and was probably born there, but date of birth is unknown. In 1675 he printed, and seems also to have edited, a collection of hymns for the German congregation at Stockholm, entitled *Gottsel Haus- und Kirchen-Andacht, zu Dienst der Gemeinde der Teutschen Kirche in Stockholm*. This work contains a number of hymns signed "R." which have been ascribed to Reusner. By others this "R" has been taken to mean Regina, i.e. the Queen of Sweden [Ulrich Eleonore, dau. of King Frederick III. of Denmark, b. at Copenhagen, Sept. 11, 1656; became Queen of Sweden by her marriage with Charles XI. in 1680; d. at Carlberg, July 2, 1693], but this ascription seems quite improbable. One of these hymns has passed into English, viz. —

*Bin ich allein ein Fremdling auf der Erden.* [*Credo and Consolation.*] 1st pub. 1675 as above. A copy of this work is in the Royal Library at Stockholm, and Dr. G. E. Klemming, the librarian, has kindly informed me that the hymn in question is No. 441, and is in 13 st. signed "R." He adds that in the ed. of 1693 it has 1 st. (st. xi., xii. being additional), and that in the *Weisliches Handbuch*, Stockholm, Wankjff, 1692, it has 1 st. (st. xi.-xiv. being additional). As the German hymn books copied from Stockholm, there is the same variety in them, e.g. the Frankfurt ed., 1678, of *Crüger Praxis*, No. 827, has the 13 st. of 1675; while the *Nig G. B.*, 1690 (*Andachts-Namme*), the 17 st. of 1692, and so in Freylinghausen's *Neues Geistesreiches G. B.*, 1716 No. 440. Bunsen, in his *Versuch*, 1833, No. 881, follows the 1675, but omits st. iii., vi. The tr. in C. U. is —

**Am I a stranger here, on earth alone.** In full from Bunsen, by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 57. In her *C. B. for England*, 1863, No. 43, the trs. of st. v., vii., viii., x. are omitted, and it is given altered in metre as "Am I on earth a lone and friendless stranger." [J. M.]

**Revive Thy work, O Lord, Thy mighty arm make bare.** *A. Midlane.* [*Home Missions.*] 1st pub. in the *British Messenger*, Oct. 1858, again in the *Evangelical H. Bk.*, 1860, and again in a large number of hymnals in G. Britain and America. The original text is usually given with the change of st. v. 1. 2, "Give pentecostal showers," to "And give refreshing showers," as in the *H. Comp.*, No. 150. It is one of the most popular of Mr. Midlane's hymns. [J. J.]

**Rex aeterne Domine.** [*Eastertide.*] This hymn is certainly ancient, being mentioned in the Rule of Aurelianus of Arles (d. 555), and by the Venerable Bede (d. 735) in his *De arte metrica*. It is found in a ms. c. 700, in the British Museum (Vesp. A. i. f. 153); in a ms. c. 890, in the Bodleian (Junius 25 f. 116 b); in an 11th cent. *Mozarabic Breviary*, in the British Museum (Add. 30848 f. 131 b); in a ms. of the 8th cent. at St. Gall, No. 2; and in the *Lat. Hymns of the Anglo-Saxon Church* (Surtees Society), 1851

is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 9b).

The original text has 16 stanzas and a doxology. This form is in *Daniel*, i., No. 80 (for metrical reasons but without any authority *Daniel* reads, *O Rex aeternus*); *Wackernagel*, i., No. 64; the *Hymnarium Sarisb.*, 1851, p. 95; and in G. M. Drevens's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. In the older *Roman Breviary* (e.g. Venice, 1478), st. i.-vii. were given as a hymn for Matins on Low Sunday. At the revision of 1568 it was altered to *Rex sempiternus Domine*, and at the revision of 1632 to *Rex sempiternus coelitus*. The text of 1632 (appointed for Sunday Matins, "Tempore Paschali," i.e. during Eastertide), is in recent eds. of the revised *Roman Brev.*; in *Daniel*, i., No. 80; and Card. Newman's *Hymni Ecclesiae*, 1835 and 1866. [J. M.]

This hymn has been *tr.* as follows:—

i. *Rex aeternus Domine*. Of the full text there is one *tr.*, that by J. D. Chambers in his *Psalter*, &c., 1852, p. 90, "O king Eternal, Lord of grace," and in his *Lauda Syon*, 1857, altered to, "Eternal Monarch, Lord of all."

ii. *Rex sempiternus coelitus*. This *Roman Breviary* text in 6 st. has been *tr.* thus:—

1. O Thou, the heaven's eternal King. By E. Caswall, in his *Lyra Catholica*, 1849, p. 96, and his *Hys. and Poems*, 1873, p. 54. In a full or in an abbreviated form it has passed into several hymnals.

2. O Christ, the heaven's eternal King. By the Compilers of *H. A. & M.*, 1861, "based on former translations." It was repeated in *Kennedy*, 1863.

3. Eternal King of heaven, Whose word. By G. Moultrie, in his *Hys. and Lyrics*, 1867, p. 125; and thence into the *People's H.*, 1867.

Translations not in C. U.:—

1. Eternal King, whose equal Reign. *Primer*, 1706.

2. Thou, Whom their Maker heaven and earth. *Bp. R. Mant*, 1837.

3. Of heaven's high host, eternal Lord. *W. J. Copeland*, 1848.

4. Eternal King of all the spheres. *J. Wallace*, 1874.

iii. *Qui pastor aeternus gregem*. This, beginning with st. v. of the *Roman Brev.* text, is *tr.* by W. J. Blew, in his *Church H. and Tune Bk.*, 1852-5, as "Shepherd of life, Who dost Thy flock." [J. J.]

*Rex angelorum praepotens*. [*Passiontide*.] This is found in a ms. of the 11th cent. in the British Museum (Harl. 2961 f. 239). *Daniel*, i., No. 224, gives st. i. only as a hymn "on the Invention or Exaltation of the Cross." *Tr.* as:—

O King of Angels! Lord of power. By J. D. Chambers, in his *Psalter*, &c., 1852, p. 85, and altered to "O King, by angel-hosts obeyed," in his *Lauda Syon*, 1857, p. 147, in 5 st. of 4 l. In the *Parish H. Bk.*, 1863 and 1875, and in Chope's *Hymnal*, 1864, it is given, with alterations and the omission of st. ii., as, "O King of angels, Lord of grace." [J. M.]

*Rex Christe, factor omnium*. *St. Gregory the Great*. [*Passiontide*.] This is one of the eight hymns accepted in the Benedictine ed. of Gregory's *Opera* (Paris, 1705, vol. iii. col. 879), as his genuine productions. It is found in a ms. of the 11th cent. in the British Museum (Harl. 2961 f. 240); in a ms. of the 12th cent. in the Bodleian (Liturg. Misc. 297 f. 309); in three mss. of the 11th cent. at St. Gall (Nos. 387, 313, 314), and others. In mediaeval times it was often used at the *Tenebrae* service on Good Friday, but does not seem to have been received into the more important *Breviaries*. It long survived in its original form in the Lutheran Church,

and is e.g. in the Dresden as one of "Certain Latin songs from time to time at in the Holy Cross Church, of Divine service." The *Daniel*, i., No. 151; *Bässel feld*, i. p. 72, and others.

O Christ! our King. Great Palmer, in the Andover *Sat* No. 336.

Other *trs.* are:—

1. O Christ our King. Who a *Copeland*, 1848.

2. O Christ our King, by Whom *Chambers*, 1852 and 1857.

3. Thou King anointed, at Whom *Ingila*, N. York, 1868, in *Schaff's*

4. O Thou by Whom the world *Morgan*, 1880.

*Rex gloriose martyrum* [*Martyrs*.] Probably of the 11th cent. included in the Bern ms. 455 in a ms. of the 11th cent. College, Cambridge (391, p. mss. of the 11th cent. in the (Vesp. D. xii. f. 106; Jul. A. 2961 f. 248; Add. 30851 f. *Lat. Hys. of the Anglo-Saxons* printed from an 11th cent. (B. iii. 32 f. 38 b). Also ms. at St. Gall, No. 414; at *Sarum*, *York*, *Aberdeen*, and The printed text is also in *Daniel*, i., No. 237, and iv. p. man's *Hymni Ecclesiae*, 1832 *Drevens's Hymnarius Moissiac* a 10th cent. ms., &c.

Translations in C. U.:—

1. O Thou, the Martyr's glorious, &c. By E. Caswall, in his *Lyra Catholica*, 1849, p. 214; and his *Hys. and Poems*, 1873, p. 113. In a few collected

2. Glorious King of martyrs. the 1880 *Appendix* to the *Hymn*

3. O glorious King of martyrs. Littledale, in the *People's H.* signature of "B. T."; and, again, 1882.

Translations not in C. U.:—

1. O King of Martyrs glorious. *Primer*, 1615.

2. O Thou the Martyrs glorious &c. *Primer*, 1615.

3. Bright King of Martyrs and of *Primer*, 1615.

4. O Christ, thy Martyrs' glorious *Primer*, 1615.

5. Glorious King of martyrs *Primer*, 1615.

6. O glorious King of martyrs. *Primer*, 1615.

7. All glorious King of martyrs *Primer*, 1615.

8. Jesus, the glorious martyrs' *Primer*, 1615.

*Rex omnipotens die huius* [*Ascension*.] *Contractus* (?). [*Ascension*.] found in a ms. in the Bodleian (145), written c. 1000, as a *S. Ascension of the Lord*, and in the same Library, of c. 1100 (222, f. 101); in a Winchester 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. (Harl. 2961 f. 254); in the 11th or 12th cent. (Reg. both in the British Museum *Missale* it is found in an early and a 14th cent. *Sens* in the E

in a Sarum, c. 1370, a Hereford, c. 1370, and a York, c. 1390; all now in the Bodleian; in the St. Andrew's text is also in Neale's *Sequentiae*, its use being in *Daniel*, v. p. 66, and *Kehrein*, 1852, p. 58; also p. 967, ii.). Tr. as:—  
 No. 116 (see power and might, Mankind redeemed, &c. By C. S. C. Verley, in the 1871 ed. of the *Hymnary*, No. 305, and in his *Literary Remains*, 1886.  
 2. To the throne and pub. in the *Hymnary*, 1872, No. 305, in the place of the above No. 1.  
 3. The almighty King, victorious, on this day. By C. B. Pearson, in *Sarum Missal in English*, 1866, and his *Sequentiae* from the *Sarum Missal*, 1871.

**Rhodes, Benjamin**, b. at Mexborough, Yorkshire, in 1743, was brought under the influence of George Whitefield, and received the elements of a schoolmaster in his youth. He was for many years a Wesleyan Minister, having been sent forth to at Margate Oct. 13, 1815. To Joseph Benson's *Hys. for Children and Young Persons*, 1806, and his *Hymns for Children* selected chiefly from the publications of the Rev. John and Charles Wesley, and Dr. Watts, &c., 1814 (an additional volume to the first, and sometimes bound up with it, he contributed several hymns. Very few of these are now in C. U. They include "Duty towards Parents," "Come, let us obey" (Duty towards Parents), "Come, let us join our God to thy praise" (Praise), and "Thou shalt not steal thy neighbour's right" (Against Stealing.) His best known hymn is "My heart and voice I raise" (The Kingdom of Christ). It appeared as st. i. of his poem *Messiah*, 1787, pt. ii. being "Jerusalem divine." Each part is in use as a separate hymn. [J. J.]

**Rhys, Morgan**, a famous Welsh hymn-writer of the last century. He published several collections of hymns under quaint titles. *Goleg o ben Nebo ar telad yr Addewid* (A View of the promise from the top of Mt. Nebo). *Fruyd Ysbrydal* (The Spiritual Warfare). *Graddfannan y Credadyn*, &c. (The Groanings of the Believer). He d. in 1776, and was buried at Llanfynydd Church, in Caermarthenshire. [W. G. T.]

**Richards, George**, born near Newport, Rhode Island, circa 1755. For some years he was Purser and Chaplain in the United States Navy, and also taught a school in Boston. In 1789 he became a Universalist preacher, ministered at Portsmouth, New Haven, 1793-1809, and from 1809 in Philadelphia, where, his mind having given way under trouble, he d. by his own hand, March 18, 1816. With S. Lane he edited the *Universalist Hymn Book*, pub. at Boston, 1792. This was one of the earliest collections of that body. It contained 49 of Richards's hymns. In 1801 he pub. *A Coll. of Hys.*, Dover, New Hampshire, which contained 6 additional hymns by himself, and in 1806, also at Dover, a second ed. of the same, greatly enlarged, with another 26 hymns. Of these the following are in C. U. at the present time:—

1. O Christ, what

gracious words. The Gospel

*Message*. This hymn appeared in the Boston Coll., 1792, and is the best of the early Universalist hymns. In the *Andover Sabbath H. Bk.*, 1856, it is given as "Saviour, what gracious words." In this form and also in the original, it is found in several collections.

2. Long as the darkening cloud abode. *Easter*. This hymn in modern collections, as the *Songs of the Sanctuary*, 1865, No. 687, is composed thus: st. i. and ii., ll. 1-4, are from Richards, and the rest of the hymn, 3 st. of 8 l. in all, is anonymous.

Additional hymns by Richards, from both the Boston and the Dover collections, are in modern Universalist hymn-books. [F. M. B.]

**Richardson, James**, s. of the Hon. James Richardson, of Dedham, Massachusetts, was b. in that town May 25, 1817, and graduated at Harvard College, 1837. After being engaged, first as a clerk of the county courts, and then in teaching, he entered the Divinity School at Cambridge, where he graduated in theology in 1845. Subsequently he was Unitarian Pastor at Southington, Connecticut, and then of the Unitarian Society in Haverhill, Massachusetts. Ill-health compelled him to retire from his pastoral work to Dedham. During the war he joined himself to the hospitals at Washington, where he d. Nov. 10, 1863. Mr. Richardson was well known as an Essayist, Poet, and Preacher. Two of his hymns, from Longfellow and Johnson's *Book of Hys.*, 1848, are still in C. U.: "From Zion's holy hill there rose" (*One in Christ*), and "How glad the tone when summer's sun" (*Summer*). We are indebted to Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875, for these details. [J. J.]

**Richter, Anne**, née Rigby, was the third daughter of the Rev. Robert Rigby, Vicar of St. Mary's, Beverley, Yorkshire, from 1791 to 1823, and married the Rev. W. H. Richter, sometime Chaplain of the County Gaol at Kirton Lindsey, Lincolnshire, and then Rector of St. Paul's, Lincoln. Mrs. Richter d. at 23 Minster Yard, Lincoln, in 1857. She contributed to various magazines, and pub. *The Nun and Other Poems*, Hull, 1841. Her intimate literary acquaintances included Mrs. Hemans. Mrs. Richter was descended from the celebrated John Bradshaw, whose name is the first in the list of the signatures on the death warrant of Charles I. Her hymn, "We have not seen Thy footsteps tread," in its altered form as "We saw Thee not when Thou didst come," is widely used in G. Britain and America. [J. J.]

**Richter, Christian Friedrich**, s. of Sigismund Richter, Rath and Chancellor to Count von Promnitz at Sorau, in Brandenburg, was born at Sorau, Oct. 5, 1676. At the University of Halle he was first a student of medicine and then of theology. In 1698, A. H. Francke appointed him Inspector of the Paedagogium, and then made him, in 1699, physician in general to all his Institutions. In company with his younger brother, Dr. Christian Sigismund Richter, he made many chemical experiments, for which he prepared himself by special prayer; and invented many compounds which came into extensive use

under the name of the "Halle Medicines," the most famous being the *Essentia dulcis*, which was a preparation of gold. He d. at Halle, Oct. 5, 1711 (*Koch*, iv. 351, &c.).

Richter was one of the most important hymn-writers among the Pietists of the earlier Halle school; and his hymns possess the defects as well as the excellences of his school. They are emotional, and develop the idea of the spiritual union with Christ as the Bridegroom of the soul, with a minuteness that is hardly reverent (e.g. No. xi. below). They are also frequently not clearly thought out, and consequently somewhat obscure. Various of them are in unusual metres, and were wedded to tunes not very devotional in character. Apart from these defects there are various of his hymns worthy of note for their genuine, fervent piety, their childlike spirit of love to God, and the depth of Christian experience embodied in them. They appeared principally in the various Pietistic hymn-books of the period, especially in Freylinghausen's *G. B.*, 1704 and 1714, and were collected and appended (as his *Geistliche Lieder*) to an essay edited by his brother (named above) and pub. at Halle, in 1714, as *Erbauliche Betrachtungen vom Ursprung und Adel der Seelen*.

Two of Richter's hymns are noted separately—see p. 354, i. and p. 621, i. The others which have passed into English are:—

i. *Gott den ich als Liebe kenne. For the Sick.* Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of *Gottfried Arnold*, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's *Heilsamer Rath und Unterricht für Kranke und Sterbende*, 2nd ed., 1709. It is in the *Unc. L. S.*, 1851, No. 603. *Tr.* as:—

*God! whom I as love have known.* A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 236. Repeated, abridged, in L. Rehfuess's *Church at Sea*, 1868, p. 53. A cento, in 5 st. of 4 l., taken from st. v., vi., iii., and beginning, "Let my soul beneath her load," is No. 398, in the *Unitarian Hys. of the Spirit*, Boston, U. S. A., 1864.

Another *tr.* is: "O God, Whose attributes shine forth in turn." By *Miss* (var., 1864, p. 191).

ii. *Meine Armuth macht mich schreien. Supplication, or Longing for Christ.* In Freylinghausen's *G. B.*, 1704, No. 662, in 7 st. of 6 l. Repeated, 1718, as above, p. 381, and in the *Unc. L. S.*, 1851, No. 769. *Tr.* as:—

*Unto Him my spirit crieth.* A good *tr.* of st. i., ii., vi., by A. T. Russell, in his *Ps. & Hys.*, 1851.

iii. *Stilles Lamm und Friedensfürst. Sanctification.* A hymn on the Following of Christ the Lamb of God, and founded on Rev. xiv. 4. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 432, in 8 st. of 5 l. Repeated in 1718, as above, p. 364, entitled, "On the name Agneta, which may be derived from Agnus, which in German is called a Lamb." In Burg's *G. B.*, Breslau, 1746, No. 922. *Tr.* as:—

*Thou Lamb of God, Thou Prince of Peace.* A free *tr.*, omitting st. iii., vii., by J. Wesley, in his *Ps. & Hys.*, Charlestown, 1736-7, p. 51, and *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868-72, i., p. 129). Included in the *Wes. H. Bk.*, 1780, No. 329 (1875, No. 338), and recently in the *Meth. N. Conn. H. Bk.*, 1863, Mercer's *C. P. & H. Bk.*, 1857 and 1864, *Holy Song*, 1869, the *Amer. Meth. Epis. H. Bk.*, 1849, and others.

Another *tr.* is: "Holy Lamb and Prince of Peace." By J. Gambold, as No. 38 in the *Moravian H. Bk.*, 1742 (1886, No. 446).

Eight others of his hymns have been *tr.* into English, viz:—

iv. *Die sanfte Besantide.* In Freylinghausen's *G. B.*, 1704, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of *Gottfried Arnold*, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's *Heilsamer Rath und Unterricht für Kranke und Sterbende*, 2nd ed., 1709. It is in the *Unc. L. S.*, 1851, No. 603. *Tr.* as:—

v. *Es glänzet der Life of Faith.* In Freylinghausen's *G. B.*, 1704, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of *Gottfried Arnold*, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's *Heilsamer Rath und Unterricht für Kranke und Sterbende*, 2nd ed., 1709. It is in the *Unc. L. S.*, 1851, No. 603. *Tr.* as:—

vi. *Hüter! wird di A fine hymn, for use on Isaiah xxi. 11. In Freylinghausen's G. B., 1704, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of Gottfried Arnold, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's Heilsamer Rath und Unterricht für Kranke und Sterbende, 2nd ed., 1709. It is in the Unc. L. S., 1851, No. 603. Tr. as:—*

vii. *Jesu, gib mir prayer to Christ as the hausen's G. B., 1704, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of Gottfried Arnold, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's Heilsamer Rath und Unterricht für Kranke und Sterbende, 2nd ed., 1709. It is in the Unc. L. S., 1851, No. 603. Tr. as:—*

viii. *Jesus ist das so On St. John xii. 36. In Freylinghausen's G. B., 1704, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of Gottfried Arnold, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's Heilsamer Rath und Unterricht für Kranke und Sterbende, 2nd ed., 1709. It is in the Unc. L. S., 1851, No. 603. Tr. as:—*

ix. *Mein Salomo dein in Believing. A fine hy In Freylinghausen's Neu 612, in 11 st. In 1718, as above, p. 381, and in the Unc. L. S., 1851, No. 769. Tr. as:—*

x. *O Liebe die den Him In Freylinghausen's Neues 34, in 9 st.; and in 1718, as above, p. 381, and in the Unc. L. S., 1851, No. 769. Tr. as:—*

xi. *O wie selig sind di Founded on Hosea ii. 19, 2 In Freylinghausen's G. B., 1704, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of Gottfried Arnold, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's Heilsamer Rath und Unterricht für Kranke und Sterbende, 2nd ed., 1709. It is in the Unc. L. S., 1851, No. 603. Tr. as:—*

Richter, Gregor Richter, then diaconus Görlitz, March 4, 1598. University of Leipzig, b master in the gymnasi ordained as diaconus the Görlitz, Sept. 5, 1633. *Priesterchaft in den . . . 261: Blätter für Hymnol die latter dating his di hymns have been ascrib which has passed into Eng*

*Steh doch, Seele, steh doch This is a hymn on self examin the world, and is founded on 1 peared in D. Wülfer's Zwölff*



1648, p. 542, in which he is said to have been born. He was sometimes called "Der Herr von der Höhe." He died Aug. 14, 1624. His works are in the *Lezicon* (1601), but in most books, as in the *Lezicon*, omitted. The *Lezicon* is now from the 1st. ed. by A. T. 1851.

**Rickards, Samuel**, s. of Thomas Rickards, was b. in 1796, and educated at Oriel College, Oxford. He was the Ne class Prizeman in 1815, and took second class in 1823. He was a Fellow of his College, and temporary with Keble, Newman, and other in 1825. He was Curate of Stowlangtoft, Ely. His publications were *The Christian Household*, *Parish Prayer*, *Private Devotion for the Sundays and Saints' Days* (1825, Lond.). Very few of these hymns have come into C.U. That *Christmas Day*, "Thou sweet winds usher thee, sweet day with st. i. and the second with st. ii., "Bright is the day when Christ was born," Anot hymn, *For Holiness*, "O God, from Whom all things proceed," is No. 1175 in Kennedy, 1853. [J. J.]

**Ride on, ride on in majesty.** H. H. Milman. [*Palm Sunday*.] Pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 58, in 5 st. of 4 l., and again in Milman's *Sel. of Ps. & Hys.*, 1837, N. No. i., for Palm Sunday. The opening stanza, which reads:—

"Ride on! ride on in majesty!  
Hark! all the tribes Hosanna cry!  
Thine humble beast pursues his road,  
With palms and scatter'd garments strew'd."

has failed to be acceptable to most editors. Murray, in his *Hymnal*, 1852, endeavoured to soften down the third line by making it read:—

"O Saviour meek, pursue Thy road."

This was adopted by H. A. & M., and others. In 1855 *Mercer* tried another change:—

"With joyous throngs pursue Thy road."

but this has received but little attention. Several hymnals follow the example of Elliott's *Ps. & Hys.*, 1835, and omit st. i. These include the S. P. C. K. *Church Hys.*, 1871. Original text in *Book of Praise*, 1862-67. This hymn ranks with the best of the author's lyrics, and is the most popular hymn for Palm Sunday in the English language. [J. J.]

**Ringwaldt, Bartholomäus** (Ringwaldt, Ringwald), was b. Nov. 28, 1532, at Frankfurt a. Oder. He was ordained in 1557, and was pastor of two parishes before he settled in near Sonnenburg, Brandenburg (or Langenfeld), there in 1597, but seems to have died in 1599, or at least not later than 1600. (*Koch*, 312; *Blätter für Hymnologien*, vol. ii. 1886, p. 109, &c.)

Ringwaldt exercised a considerable influence on his contemporaries as a poet of the people, as well as by his hymns properly so called. He was a true German

patriot, a staunch Lutheran, and a man who was quite ready to face the consequences of his plain speaking. His style is as a rule clear and good, though his rhymes are often enough halting; and he possessed considerable powers of observation and description. After 1577 he pub. various didactic poems, the most important being, (1) *Neuzeitung: So Hinns Fromman mit sich aus der Hellen und dem Himmel bracht*, Amberg, 1582, and the later eds. enlarged and rewritten as *Christliche Warnung des Treuen Eckarts*, &c., Frankfurt a. Oder, 1588. In various forms and abridgments it passed through at least 34 editions up to 1700. This work is a mirror of the times and of the morals of the people. (2) *Die Lauter Wahrheit*, darinnen angesaget, wie sich ein Weltlicher und Geistlicher Krieger in seinem Beruff verhalten soll, &c., Erfurt, 1588. Of this again at least 18 eds. appeared up to 1700. In it he gives lively pictures of the life of the various ranks and orders of his time, and shows the temptations and fallings of each, not by any means sparing his own class, i.e. the Lutheran clergy.

As a hymn-writer Ringwaldt was also of considerable importance. He was one of the most prolific hymn-writers of the 16th cent. *Wackernagel*, iv. pp. 906-1065, gives 208 pieces under his name, about 165 of which may be called hymns. A selection of 59 as his *Geistliche Lieder*, with a memoir by H. Wendebourg, was pub. at Halle in 1858. A number appeared in the various eds. of his *Treuer Eckart und Lauter Wahrheit* as above. The rest appeared principally in his

(1) *Der 91. Psalm neben Siben andern schönen Liedern*, &c., Frankfurt a. Oder, 1577. (2) *Evangelien, Auff alle Sonntage und Fest, durchs ganze Jahr*, &c., Frankfurt a. Oder, s.d. The earliest ed. now known is undated, but *Wackernagel*, i. p. 523, gives it as of 1582. It is marked as a 2nd ed., and has a preface dated Nov. 28, 1581. It contains hymns founded on the Gospels for Sundays and Festivals, &c. (3) *Handbüchlein: geistliche Lieder und Gebetein, Auff der Reis*, &c., Frankfurt a. Oder, 1586 (preface, Feb. 21, 1582). A good many of his hymns passed into German collections of the 16th and 17th cents., and a number are still in German C. U.

Those of Ringwaldt's hymns which have passed into English are:—

i. *Es ist gewisslich an der Zeit*. *Second Advent*. The anonymous original of this hymn is one of *Zwey schöne Lieder*, printed separately circa 1565, and thence in *Wackernagel*, iv. p. 344. W. von Maltzahn, in his *Bücherschatz*, 1875, No. 616, p. 93, cites it as in an undated Nürnberg broadsheet, circa 1556. *Wackernagel* also gives along with the original the revised form in Ringwaldt's *Handbüchlein*, 1586. Both forms are also in the *Unt. L. S.*, 1851, No. 746, in 7 st. of 7 l. It is based on the "Dies Irae," but can hardly be called a version of it. The original has a picturesqueness and force which are greatly lost in Ringwaldt's revision. It was much used in Germany during the Thirty Years' War, when in these distressful times men often thought the Last Day was at hand. The *trs.* are all, except No. 2, from Ringwaldt's text. They are:—

1. 'Tis sure that awful time will come. In full, by J. C. Jacobi, in his *Psalm. Germanica*, 1722, p. 95 (1752, p. 202). Repented, altered and abridged, in the *Moravian H. Bk.*, 1754 to 1886. It is also found in two centos.

(1) *The waking trumpets all shall hear* (st. ii.), in Montgomery's *Christian Psalmist*, 1825.

(2) *When all with awe shall stand around* (st. v.), from the *Moravian H. Bk.*, 1801, in the *Pennsylvania Luth. Ch. Bk.*, 1808.

2. *Most surely at th' appointed time*. By A. T. Russell, as No. 38 in his *Ps. & Hys.*, 1851, repeated in the *College Hyl.*, N. Y., 1876. It is marked as *tr.* from the "Dies Irae," but is really a good *tr.* of st. i., ii., v. of the German of 1565.

3. *Behold that awful day draws nigh*. A *tr.* of



st. i., ii. v., by W. Sugden, as No. 129 in the *Methodist Scholars' H. Bk.*, 1870.

4. *The day is surely drawing near.* In full by P. A. Peter as No. 457 in the *Ohio Luth. Hyl.*, 1880.

5. *Surely at the appointed time.* By H. L. Hastings, made in 1878, and included as No. 722 in his *Songs of Pilgrimage*, 1886. It condenses iii., iv. as iii.

6. *The time draws near with quickening pace.* By Miss Fry, in her *Hys. of the Reformation*, 1845, p. 56.

A hymn which has been frequently but erroneously called a *tr.* from Ringwaldt's text, is noted as "Great God, what do I see and hear" (p. 464, l.).

*Hymns not in English C. U.*

ii. *Allein auf Gott setzt dein Vertrauen.* *The Christian Life.* In many of the older German hymn-books this is ascribed to Ringwaldt, but it is not found in any of his works now extant. Wackernagel, v. p. 327, gives it as anonymous from the *Greifswald G. B.*, 1597, where it is entitled "The golden A. B. C. wherein is very ingeniously comprised what a man needs to know in order to lead an honourable and godly life." It is in 24 st. of 4 l., each stanza beginning with successive letters of the alphabet. Also in Porst's *G. B.*, ed. 1865, No. 784. Baumker, ii. p. 276, cites it as in the ms. collection of a nun called Catherine Tira, written in 1599, in the nunnery of Niesing, Münster. There it is in Low German, and begins "Allene up godt hope und truwe." Baumker thinks Ringwaldt may possibly be the person who made the High German version. *Tr.* as (1) "Alone in God put thou thy trust." By J. C. Jacobi, 1725, p. 29 (1732, p. 110).

iii. *Der Herr ist mein getreuer Hirt, Hält mich in seiner Hute.* *Ps. xxiii.* Wackernagel, iv. p. 944, prints it from Ringwaldt's *Evangelia*, N.D., 1592 as above, in 7 st. of 7 l. The first four lines of st. 1. are taken from the older version, "Der Herre ist mein treuer Hirt." In the *Minden Ravensberg G. B.*, 1854, No. 512. *Tr.* as (1) "The Lord He is my Shepherd kind." By Miss Manington, 1863, p. 20.

iv. *Herr Jesu Christ, du höchstes Gut, Du Brunnquell der Gnaden.* *Lent.* One of the finest of German penitential hymns. Wackernagel, iv. p. 1028, gives it, in 8 st. of 7 l., from Ringwaldt's *Christliche Warnung*, 1588, where it is entitled "A fine hymn [of supplication] for the forgiveness of sins." In Burg's *G. B.*, Breslau, 1746, No. 1674. The *trs.* are (1) "Lord Saviour Christ, my sovereign good." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 39. Rewritten as (2) "Lord Jesus Christ, my sov'reign good," as No. 226 in the *Moravian H. Bk.*, 1789. In the ed. of 1826, No. 378, it begins "Jesus, thou source of every good." (3) "O Christ, thou chiefest good, thou spring." By Dr. G. Walker, 1860, p. 76. (4) "Lord Jesus Christ, thou highest good." By F. W. Young, in the *Family Treasury*, 1877, p. 663.

[J. M.]

Rinkart, Martin, s. of Georg Rinkart or Rinckart, cooper at Eilenburg on the Mulde, Saxony, was b. at Eilenburg, April 23, 1586.\* After passing through the Latin school at Eilenburg, he became, in Nov., 1601, a foundation scholar and chorister of the St. Thomas's School at Leipzig. This scholarship also allowed him to proceed to the University of Leipzig, where he matriculated for the summer session of 1602, as a student of Theology; and after the completion of his course he remained for some time in Leipzig (he did not take his M.A. till 1616). In March 1610 he offered himself as a candidate for the post of diaconus at Eilenburg, and was presented by the Town Council, but the Superintendent re-

\* His own statement was that he "was born Anno 1586, Jubilate Sunday, on St. George's day, which was the 23rd of April, between 6 and 7 A.M." In 1686 however Jubilate S. (3rd S. after Easter) fell on April 24, while St. George's day is April 23. The entry in the Registers at Eilenburg says that he was baptised "Monday after Jubilate, the 25th of April," which is quite correct.

fused to sanction this arrangement on the ground that Rinkart was a musician than theologian; he was unwilling to have a native of Eilenburg, as he had a will of his own, to contest the matter, and to master the matter, Rinkart entered on his duties the June, 1610, as sixth man of the St. Nicholas Church, and this appointment for a fe diaconus of St. Anne's church at Eisleben, and on May 28, 1611; and the Erdeborn and Lyttichu near Eisleben, entering on Dec. 5, 1613. Finally he was appointed to the Town Council of Eilenburg as diaconus there, and in residence at Eilenburg.

Dec. 8, 1649. A memorial affixed to the house where he lived at Eilenburg on E Dec. 26, 1886. (Martin Rinkart, ed., with a biographical extensive bibliography, and Johannes Linke, and Perthes, 1886; K. Gouda iii., 1887, pp. 169, 211, &c.)

The greater part of Rinkart's life was passed amid the horrors of Eilenburg being a walled town, and fugitives from all around, and not unnaturally suffered from During the great pestilence of 1630, he went away for change of air, and to return; and on Aug. 7 Rinkart's funeral of two of the town clergy leave their livings in the country time was the only clergyman in the service over some 40 to 50 over about 4,498. At last the retrenches without service, and at some 8,000 persons died, including who d. May 8, 1637. The next of marriages to encounter, and June 24. Immediately thereafter famine, during which Rinkart's to the uttermost to help his people Eilenburg from the Swedes, on 1637, and again in 1639 (see p. 1 the services he rendered to the made those in authority the most latter years he was much harassed and other matters, and by the time for peace came (Oct. 24, 1648) prematurely aged man.

Rinkart was a voluminous good musician, but a con his books seem to have p survive only in single copies to write poetry, and was apparently in 1614. And wrote a cycle of seven sonnets or rather dramas, on the 1 suggested by the centenary in 1617. Three of these respectively in 1613, 1618, at them were acted in public. appeared principally in the

(1) *Jesu Hertz-Buchlein.* Th 1630, and first pub. at Leipzig in known. The 2nd ed., pub. at 1 Royal Library at Hannover. (2) *Das Seel.* Leipzig, 1637. In the R (3) *zlc. Epithalami Salomonae—* *ticorum . . . Leibliche Geistliche Messe.* Leipzig, 1642. In Wolf *Catechismus-widhatten, und Cate* sig. 1646. In the Berlin Library.

Dr. Linke, 1886, as above, gives a list of the first lines of all the hymns in the works of Rinkart which have come under his notice, and prints a selection from them, including 66 in all. The best of them are characterised by a true patriotism, a childlike devotion to God, and a firm confidence in God's mercy, and His promised help and grace. A few passed into the German hymn-books. Those which have been *tr.* into English are:—

i. *Alleluja. Lob, Preis und Ehr.* This hymn, noted at p. 422, seems to be based on two hymns, beginning with the same first line, and both found in Rinkart's *Brut Messe*, 1642. Dr. Linke does not print the full text. (See *Blätter für Hymnologie*, 1886, p. 91.)

ii. *Nun danket alle Gott. Thanksgiving.* The oldest text now accessible is in J. Crüger's *Praxis*, 1648, No. 183, in 3 st. of 8 l.; also in the *Crüger-Runge G. B.*, 1653, No. 187. It is also in Rinkart's *Jesu Hertz-Büchlein*, 1663, where the text slightly varies, and is entitled "Grace" ("Tisch-Gebetlein," i.e. a short prayer at table). There does not seem any good reason for supposing that it did not appear in the 1st ed., 1636, of the *Hertz-Büchlein*, and in any case it has no connection with the Peace of Westphalia. (A good specimen of the way in which stories of hymns are manufactured is in the *Sunday at Home*, Aug., 1888, p. 539, where a full and particular account is given of its legendary origin in Nov. 1648.) It is founded on Ecclesiasticus i. 22-24; and st. i., ii. are indeed little more than a paraphrase of these verses, st. iii. being a version of the *Gloria Patri*. The fact that the regimental chaplains, when holding the special service of thanksgiving for the conclusion of the peace, were commanded to preach from this passage, may have suggested the theory that Rinkart's hymn was written for the same occasion. It gradually came into general use, successfully survived the period of Rationalism, and is now to be found in every German hymn-book, e.g. in the *Berlin G. L. S.*, ed. 1863, No. 1022. It may be called the German *Te Deum*, and as such is used at all national festivals or special occasions of thanksgiving. It was recently used at the festal celebration of the completion of Cologne Cathedral, on Aug. 14, 1880, at the laying of the foundation stone of the new Reichstags building in Berlin, by the Emperor William, June 9, 1884, &c.

The fine melody (set to the hymn in *H. A. & M.* and most recent English collections) appears in the *Praxis*, 1648 (Crüger's *Kirchenmelodien*, 1649, No. 94), and in the *Crüger-Runge G. B.*, 1653, is marked with Crüger's initials. It has been described as adapted from a melody by Lucas Marenzo (choirmaster at Rome, who d. 1598), or as adapted from a motet by Rinkart; but to prove either statement, very little evidence is forthcoming.

The *trs.* of the hymn into English are:—

1. *Let all men praise the Lord.* This is a *tr.* of st. i., iii., by Alfred Novello, as part of his version of the word-book to Mendelssohn's *Lobgesang*, or *Hymn of Praise*, 1843, p. 89. This form has passed into a number of hymnals, including the *N. Cong.*, 1859; Dale's *Eng. H. Bk.*, 1874, and others. In the *Baptist Hym.*, 1879, a *tr.* of st. ii. is added, of which ll. 1-4 are from Miss Winkworth's *tr.*

2. *Now praise the Lord on high.* In full as No.

53 in the *Dalston Hospital H. Bk.*, 1848. This appears to be the version which Kübler, in his *Hist. Notes to the Lyra Germanica*, 1865, p. 247, says was made by Baron C. K. J. von Bunsen, for the opening of the German Hospital at Dalston, on Oct. 15, 1845.

3. *Now let us all to God.* In full, by A. T. Russell, as No. 201, in his *Ps. & Hys.*, 1851.

4. *O let us praise the Lord. From hearts by true love guided.* This is No. 240 in the *Winchester Ch. H. Bk.*, 1857, and seems to be intended as a paraphrase of the German.

5. *Now thank we all our God.* A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 145, repeated in her *C. B. for England*, 1863, No. 11, and her *Christian Singers*, 1869, p. 181. It has been included in many recent English and American hymnals, e.g. *H. A. & M.*, 1861; *People's Hym.*, 1867; *Cong. Hym.*, 1887, &c., and in America in the *Epis. Hym.*, 1871; *Presb. Hym.*, 1874, and many others, generally in full and unaltered.

6. *Now all give thanks to God.* In full as No. 264 in the *Anglican H. Bk.*, 1868 (1871, No. 307), marked as a versification by R. C. Singleton. Repeated in J. L. Porter's *Coll.*, 1876.

7. *Now all men thank ye God.* In full by T. E. Brown, as No. 37 in the *Clifton College H. Bk.*, 1872.

Other *trs.* are:—

(1) "Now let us praise the Lord." In full by J. C. Jacobi, 1722, p. 85 (1732, p. 144), repeated, altered, in the *Moravian H. Bks.*, 1754 to 1886. (2) "Now all to God give thanks." By Dr. H. Mills, in the *Evang. Review*, Gettysburg, 1851, p. 293, and his *Horae Ger.*, 1856, p. 14. (3) "Lift heart, and hands, and voice." By Miss Fox, 1864, p. 239. (4) "Now all give thanks to God." By J. D. Hurras, 1869, p. 252. (5) "All hearts and tongues and hands." By N. L. Frothingham, 1870, p. 212.

iii. *So fahr ich hin mit Freuden. For the Dying.* In his *Meissnische Thränen-Saat*, 1637, No. 24, p. 19, in 5 st. of 8 l., entitled "Even the same, and her soul-rejoicing Farewell Hymn. On May 8." St. i. is,

"So fahr ich hin mit Freuden  
Aus diesem Jammerthal,  
Aus Angst, Gefahr und Leiden  
In Himmels-Freuden Saal,  
Da wir und alle Frommen  
Durch Gottes Wundermacht  
Zusammen wiederkommen:  
In des zu guter Nacht."

The title refers to the preceding hymn, which is in 19 st., the initials of the sts. forming the acrostic *Christina Rinckardina*. Dr. Linke abridges it and misprints the title, which is:—

"Die Deutsche Jobs-Schwester (Christina M. Rinckart's Hertzgetreue Ehe- und Creutz-genossin) und ihr tägliches und bekagliches Trost Lied. Aus ihrem längst erwählten und am 10. [not 30] Tage des Trankühlen Argen dieses 1637. Jahres zum letzten Ehrengedächtniss abgehandelten Leich-Text: des 77. Psalms."

From this it is clear that both hymns are in memory of his wife, that she died on May 8, 1637, and that her funeral sermon was preached by her husband on May 10, 1637. The form *tr.* into English is the greatly altered, or rather practically new text which is noted under *Sturm, Leonhard* (q.v.).

A version of the "*Jesu dulcis memoria*," made by Rinkart, is noted at p. 530. i. [J. M.]

Rippon, John, D.D., was b. at Tiverton, Devon, April 29, 1751, and was educated for the ministry at the Baptist College, Bristol. In 1773 he became Pastor of the Baptist church in Carter Lane, Tooley Street (after-

wards removed to New Park Street), London, and over this church he continued to preside until his death, on Dec. 17, 1836. The degree of D.D. was conferred on him in 1792 by the Baptist College, Providence, Rhode Island. Dr. Rippon was one of the most popular and influential Dissenting ministers of his time. From 1790 to 1802 he issued the *Baptist Annual Register*, a periodical containing an account of the most important events in the history of the Baptist Denomination in Great Britain and America during that period, and very valuable now as a book of reference. But his most famous work is his *Selection* of hymns for public worship, which appeared in 1787. The full title of the 1st ed. is *A selection of Hymns from the best authors, intended as an Appendix to Dr. Watts's Psalms and Hymns*. In 1791 he pub. a *Selection of Psalm and Hymn Tunes from the Best Authors*, adapted to Dr. Watts's Psalms and Hymns, and to his own *Selection*, and from that time the names of tunes were prefixed to the hymns in the successive editions of his hymn-book. In 1800 he pub. the 10th ed. of his *Sel.*, containing more than sixty additional hymns. In 1827 it was still further enlarged, and in 1844, after his death, appeared *The Comprehensive Edition*, commonly known as *The Comprehensive Rippon*, containing most of the additional hymns, with about 400 then first added, making in all upwards of 1170, in 100 metres. A rival to the *Comprehensive* was also afterwards published under the old title, somewhat enlarged. In the preparation of the original book, and its subsequent improvement, Dr. Rippon performed an important service to Baptist Hymnody, and also, it is said, gained for himself "an estate" through its immense sale. In the preface to the 10th ed. he claims for himself the authorship of some of the hymns, but as he refrained from affixing his name to any of the hymns it is impossible now to say with certainty which ought to be ascribed to him. There can, however, be no reasonable doubt that hymn 535, 3rd part, "The day has dawned, Jehovah comes" (q.v.), is one of his compositions. Other hymns, probably by him, are, "Amid the splendours of Thy state" (*Love of God*), 1800; and "There is joy in heaven, and joy on earth" (*Joy over the Repenting Sinner*), 1787. He also altered the texts of and made additions to several of the older hymns. Some of these altered texts (see *Index of Authors and Translators*) are still in C. U. In 1830 the additions given in the 27th ed., 1827, of Rippon's *Sel.* were re-printed, with notes by Dr. Slater, as:—

*Hymns Original and Selected; interspersed in the Twenty-seventh edition of the Selection, with Numerous Emendations, in the Usual, the Peculiar, and in the less Common metres. By John Rippon, D.D.*

A 2nd ed. of this pamphlet of 82 hymns and doxologies appeared in 1832. [W. R. S.]

**Rise, heart; thy Lord is risen. Sing His praise Without delays.** *G. Herbert. [Easter.]* This is Herbert's quaint and beautiful hymn for Easter, pub. in *The Temple*, 1833, in 3 st. of 6 l. and 3 st. of 4 l. (see reprints of *The Temple*). The hymn in the *Bap. Ps. & Hys.*, 1858:—

"Rise heart! thy Lord arose  
With the first morning ray,"

by G. Rawson (see h was suggested by th From Herbert's hymn used as a separate piece to straw Thy way." tineau's Hymns, 1840

**Rise, my soul**  
*J. Cennick. [Morning Hys. for the Children 7 st. of 4 l., thus:—*

"Rise, my soul  
Awake  
Join  
With them

It was repeated in so books, as Whitefield Toplady's, and other it is not so widely in several collective *Church Hyl.*, 1887,.

**Rise, my soul wings.** *R. Seagrave* Appeared in his *H &c.*, 1742, in 4 st. of *Pilgrim's Song*: a reprint of Seagrave's intimate included it, with the No. 2 of Pt. ii. of h This was repeated lections, and is the given in modern hymn is extensive Original text in *L*

**Rise, my soul**  
*Wesley. [Looking the Father.]* Pub. 1739, p. 219, in "John xvi. 24. that your joy r 1868-72, vol. i. p. J. Wesley's *Sermon Perfection.*" Alt original form, the several collections:

1. *Since the Son* posed of st. vi., viii. *Wes. H. Bk.*, 1780, as tions.

2. *Heavenly Path* American Reformed 1869, is composed of

3. *Abba, Father.* rican collections, in 1872, where st. viii.

When these c the use of the l inconsiderable.

**Rist, Johan** at Ottensen, ne sen, March 8, dedicated to through the Jo Gymnasium II; lated, in his 2 Rinteln, and 4 (q. v.), he res writing. On le to the sons of panying them where he him matics and al dence at Rost

Years War almost emptied the University, and Rist himself also lay there for weeks ill of the pestilence. After his recovery he seems to have spent some time at Hamburg, and then, about Michaelmas, 1633, became tutor in the house of the lawyer (Laudschreiber) Heinrich Sager, at Heide, in Holstein. There he betrothed himself to Elizabeth, sister of the Judge Franz Stapfel, whose influence seems to have had a good deal to do with Rist's appointment as pastor at Wedel. In the spring of 1635 he married and settled at Wedel (on the Elbe, a few miles below Hamburg) where, spite of various offers of preferment, he remained till his death, on Aug. 31, 1667. (*Johann Rist und seine Zeit*, by Dr. T. Hansen, Halle, 1872; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 79; Koch, iii., 212; Bode, p. 135, &c. The statements of the various authorities regarding the period 1624-1635 vary greatly and irreconcilably.)

During the Thirty Years War Rist had much to endure from famine, plundering, and pestilence. Otherwise he led a patriarchal and happy life at Wedel, close to the congenial society of Hamburg, and as years went on more and more esteemed and honoured by his contemporaries. The Emperor Ferdinand III. crowned him as a poet in 1644, and in 1653 raised him to the nobility, while nearer home Duke Christian of Mecklenburg appointed him Kirchenrath and Consistorialrath. Among other literary honours he was received in 1645 as a member of the Pegnitz Order (see p. 143, under Birken), and in 1647 as a member of the Fruitbearing Society, the great German literary union of the 17th cent.; while in 1669 he himself became the founder and head of the Elbe Swan Order, which however did not survive his death.

Rist was an earnest pastor and a true patriot. He of course took the side, and that with all his might, of the Protestants, but he longed as few did for the union of the scattered elements of the body politic in Germany. He was a voluminous and many-sided writer (see the full bibliographies in Hansen and Goedeke as above). His secular works are of great interest to the student of the history of the times, and his occasional poems on marriages, &c., to the genealogist and local historian. Perhaps the most interesting to the general reader are the *Friede wünschende Teutschland*, 1647, and the *Friedejauchende Teutschland*, 1653, two plays in which there are vivid pictures of the times, especially of the condition of the lower classes during the Thirty Years War. These plays, with selections from his other secular poems and from his hymns, are included in his *Dichtungen*, Leipzig, 1865, ed. by Goedeke and E. Goetze. Hansen gives analyses of the secular works, with a few extracts from them; and in his second part gives a full selection from the hymns, often however greatly abridged.

As a hymn-writer Rist takes high rank. He wrote some 680 hymns, intended to cover the whole ground of Theology, and to be used by all ranks and classes, and on all the occasions of life. Naturally enough they are not of equal merit, and many are poor and bombastic. Rist meant them rather for private use than for public worship, and during his lifetime they were never used in the church at Wedel. But they were eagerly caught up, set to melodies by the best musicians of the day, and speedily passed into congregational use all over Germany, while even the Roman Catholics read them with delight. Over 200 may be said to have been in C. U. in Germany, and a large number still hold their place. Unfortunately many are very long. But speaking of Rist's better productions, we may say that their noble and classical style, their objective Christian faith, their scripturalness, their power to console, to encourage, and to strengthen in trust upon God's Fatherly love, and their fervent love to the Saviour (especially seen in the

best of his hymns for Advent, and for the Holy Communion), sufficiently justify the esteem in which they were, and are, held in Germany. The best known of Rist's hymns appeared in the following collections:—

(1) *Himmlische Lieder*. This contains 50 hymns. The *Erste Zehen* is dated Lüneburg, 1641, the 2-5 *Zehen* are dated 1642 [Royal Library, Berlin]. In the later eds. Rist made various alterations, and also expanded the titles of the hymns, these changes being almost all for the worse. (2) *Neuer himmlischer Lieder sonderbahres Buch*, Lüneburg, 1651 [Wernigerode Library]. 50 hymns. (3) *Sabbatliche Seelenlust*, Lüneburg, 1651 [Brit. Mus. and Göttingen]. With 58 hymns on the Gospels for Sundays, &c. (4) *Frömm- und gottlicher Christen alltägliche Hausmusik*, Lüneburg, 1654 [Brit. Mus. and Göttingen]. With 70 hymns. (5) *Neue musikalische Fest-Andachten*, Lüneburg, 1655 [Wernigerode]. With 52 hymns on the Sunday Gospels. (6) *Neue musikalische Katechismus Andachten*, Lüneburg, 1656 [Brit. Mus. and Wernigerode]. With 40 hymns.

Seven of Rist's hymns are separately noted under their German first lines (see *Index of Authors and Translators*). The others which have passed into English are:—

I. *Da Lebensbrot, Herr Jesu Christ*. *Holy Communion*. In his *Hausmusik*, 1654, No. 7, p. 32, in 8 st. of 8 l., entitled "A devotional hymn, which may be sung when the people are about to take their place at the Holy Communion of the Lord." Founded on Ps. xxiii. Included as No. 473 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Lord Jesu Christ, the living bread. A good *tr.* of st. i., ii., iii., v., by A. T. Russell, as No. 159 in his *P's. & Hys.*, 1851.

II. *Ehr und Dank sei dir gesungen*. *On the Angels*. In his *Fest-Andachten*, 1655, No. 40, p. 304, in 9 st. of 10 l., entitled "Another hymn of Praise and Thanksgiving on the same Gospel [S. Matt. xviii.] for St. Michael's Day. In which the great God who created the Angels, and appointed them for our service, is from the heart adored and praised." Included in Burg's *G. B.*, Breslau, 1746, No. 219, and in Bunsen's *Versuch*, 1833, No. 233. The *trs.* in C. U. are:—

1. *Praise and thanks to Thee be sung*. By Miss Winkworth, omitting st. iii.-vi., in her *Lyra Ger.*, 1st Ser., 1855, p. 205, repeated in her *C. B. for England*, 1863, No. 85.

2. *Glory, praise, to Thee be sung*. A *tr.* of st. i. as No. 1224, in the *Moravian H. Bk.*, 1886.

III. *Ermunter dich, mein schwacher Geist*. *Christ-mas*. Founded on Isaiah ix. 2-7. 1st pub. in the *Erstes Zehen* of his *Himmlische Lieder*, 1641, No. 1, p. 1, in 12 st. of 8 l., entitled "A hymn of praise on the joyful Birth and Incarnation of our Lord and Saviour Jesus Christ." Included in Crüger's *Praxis*, 1656, No. 87, and recently, omitting st. viii., as No. 32 in the *Unc. L. S.*, 1851. The *trs.* in C. U. are:—

1. *Be cheerful, thou my spirit faint*. A *tr.* of st. i. by J. Gambold, as No. 138 in pt. i. of the *Moravian H. Bk.*, 1754; repeated as st. i. of No. 437, altered to "Arise my spirit, leap with joy," and with his *trs.* of st. ii., iv., ix. added. In the ed. of 1789, No. 46 (1886, No. 41), it begins, "Arise, my spirit, bless the day."

2. *O Jesu! welcome, gracious Name!* This is a *tr.* of st. ii., vi., xii., by A. T. Russell, as No. 55 in his *P's. & Hys.*, 1851.

Another *tr.* is "My languid spirit, upward spring." By N. L. Frothingham, 1870, p. 179.

IV. *Gott sei gelobet, der allein*. *Joy in God*. In his *Neuer Himmlischer Lieder*, 1651, p. 126, No. 9, in 13 st. of 7 l., entitled "A joyful hymn of

Thanksgiving to God, that He permits us to enjoy our daily bread in health, peace and prosperity, with a humble prayer that He would graciously preserve us in the same." Included in Olearius's *Singe-Kunst*, 1671, No. 322, and recently in Knapp's *Ev. L. S.*, 1850, No. 1696 (1865, No. 1766). The tr. in C. U. is:—

**Now God be praised, and God alone.** By Miss Winkworth, omitting st. iii., vi., viii., ix., in her *Christian Singers*, 1869, p. 192. Repeated, abridged, in Statham's *Coll.*, Edinburgh, 1869, No. 63 (1870, No. 110).

**v. Jesu, der du meine Seele.** *Lent.* In the *Erstes Zehen* of his *Himmlische Lieder*, 1641, p. 35, No. 7, in 12 st. of 8 l., entitled "A heartfelt hymn of penitence to his most beloved Lord Jesus, for the forgiveness of his many and manifold sins." Founded on prayer viii. in Class iii. of J. Arndt's *Paradiesgärtlein*, 1612. In the *Unt. L. S.*, 1851, No. 382. The trs. in C. U. are:—

1. **Thou hast cancell'd my transgression.** A tr. of st. vi., viii., as No. 1022, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 107).

2. **Jesu! Who in sorrow dying.** A free tr. of st. i., iii. ll. 1-4, v. ll. 5-8, xii., by A. T. Russell, as No. 78 in his *Ps. & Hys.*, 1851.

**vi. O Jesu, meine Wonne.** *Holy Communion.* This beautiful hymn appears in Rist's *Haussmusik*, 1654, No. 9, p. 42, in 14 st. of 4 l., entitled "The heartfelt Thanksgiving of a pious Christian when he has partaken of the Holy Communion." In the *Unt. L. S.*, 1851, No. 285. The tr. in C. U. is:—

**O Sun of my salvation.** A good tr. of st. i., iii., v., vi., by A. T. Russell, as No. 160 in his *Ps. & Hys.*, 1851.

**Another tr. is:—**"O Christ, my joy, my soul's delight." By Dr. G. Walker, 1860, p. 68.

**vii. Werde licht, du Stadt der Heiden.** *Epiphany.* In his *Fest-Andachten*, 1655, p. 82, No. 13, in 15 st. of 6 l., entitled "Another festival hymn of the day of the Manifestation of Christ, in which the glorious, godlike, and eternal Light, which has graciously arisen on us poor heathen in thick darkness, is devotedly contemplated." In the *Unt. L. S.*, 1851, No. 82. Tr. as:—

1. **All ye Gentile lands awake.** A good tr. of st. i.-iv., vi., vii., xiv. xv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 30. Repeated, abridged, in Schaff's *Christ in Song*, 1869 and 1870, and in Flett's *Colt.*, Paisley, 1871.

2. **Rise, O Salem, rise and shine.** A good tr. of st. i., iii., vii., xiv., xv., based on her *Lyra Ger.* version but altered in metre, by Miss Winkworth, in her *C. B. for England*, 1863, No. 38. Repeated in J. L. Porter's *Coll.*, 1876, and the *Pennsylvania Luth. Ch. Bk.*, 1868.

**viii. Wie wohl hast du gelabet.** *Holy Communion.* In his *Neuer Himmlischer Lieder*, 1651, p. 78, in 9 st. of 12 l., entitled "A hymn of heartfelt Praise and Thanksgiving after the reception of the Holy Communion." In the *Unt. L. S.*, 1851, No. 291. The tr. in C. U. is:—

**O Living Bread from Heaven.** A good tr., omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 103; repeated in her *C. B. for England*, 1863, No. 94, omitting the trs. of iii., v., vi. Her trs. of st. i.-iii., ix. were included, slightly altered, in the *Pennsylvania Luth. Ch. Bk.*, 1868.

The following have also been tr. into English:—

**ix. Heut ist das rechte Jubelfest.** *Whitsuntide.* In

his *Fest-Andachten*, 1655, p. 21; on the Gospel for Whitsuntide Olearius's *Singe-Kunst*, 1671, ed. 1855, No. 173. The text *Allg. G. B.*, 1846, No. 114, wd "Heut hat der grosse Himmler day sent forth His heralds to Churchman's *Shilling Magazine* x. *Ich will den Herren lob giving.* Founded on Ps. xxxiv. *Lieder*, 1651, p. 132 (No. 10). This form is in Burg's *G. B.*, In his *Haussmusik*, 1654, p. 3 it to 6 st. of 12 l., and of this "Man lobt dich in der Stille" in many hymn-books, as the No. 1018. The tr. from this praise ascendeth." In the *H.* p. 265, repeated in Reid's *Prai*

**Ritter, Jakob, a.** of senator of the Court of A. the Magdeburg administrator, b. at Halle, May 29, 1613; completion of his university of he was appointed secretary administration, and Justice near Weissenfels. He d. 1669. (*Koch*, iii. 352; *Blä* 1886, p. 2. In the latter see below, is spoken of hitherto inspected by any present writer had however examined it at Wernigerode earlier.)

Ritter's hymns appeared in 1 Daniel Sennert (b. at Breslau, N. tenberg, July 28, 1637, as Prof. tr. by Ritter is entitled, *Nützlich bereit und Übung eines christlich Sterbens*, and was pub. at Leipzig, dated Halle, 1646. The two to each of which Ritter added these hymns are worthy of note, conciseness and by living faith. use in Germany, and one has viz. —

**Thr. die ihr euch von Christi ewigkeit.** In 1646, as above, p. 150, which is entitled, "On the call Christian." The hymn is in 6 st. and concise delineation of true Christianity. Included in the *Berlin G. L. S.*, ed. 1863, No.

**O ye your Saviour's name** wd full tr. by Miss Cox, in her *Sac* 1841, p. 121. Her st. i.-iii., Alford's *Ps. & Hys.*, 1844, his and others. The same cento, alter ye who bear your Saviour's name

**Another tr. is:—**"O ye who name." By Lady E. Fortescue, 18

**Roberts, Frederick** London in March 1835; str. College, London, and at Edinburgh, and commenced 1859 in Liverpool, when he of the Richmond Baptist Cl and in 1883 of the Hillhead Glasgow, a position he at Roberts has written some h. three of which have appeared. *Hymns for School and Home* lines and respective dates at

1. In the name of Jesus. *Do in Jesus.* (1877.)  
2. O bless the Lord, and praise God's goodness. (1881.)  
3. O Lord, our Strength and Rel (1880.)

**Robbins, Chandler,** Lynn, Massachusetts, Feb. 1 cated at Harvard College Cambridge Divinity School



he became Pastor of the Second [Unitarian] Church, Boston, succeeding Dr. H. Ware, jun., and Ralph Waldo Emerson. He received his D.D. degree from Harvard in 1855, and d. at Westport, Massachusetts, Sept. 12, 1882. Dr. Robbins pub. several prose works. He also edited *The Social Hymn Book* in 1843, and *Hymns for Christian Worship*, 1854. His two hymns, "Lo, the day of rest declineth" (*Evening*), and "While thus [now] Thy throne of grace we seek" (*The Voice of God*), appeared in Dr. G. E. Ellis's *Ps. & Hys. for the Sanctuary*, 1845. L. B. Barnes's tune, "Bedford Street," was written for the former.

[F. M. B.]

**Robbins, Samuel Dowse, M.A.**, brother of Dr. Chandler Robbins, was b. in Lynn, Massachusetts, March 7, 1812, and was educated for the ministry at the Cambridge Divinity School. In 1833 he became Pastor of the Unitarian congregation in his native town, and subsequently held pastorates at Chelsea (1840), Farmingham (1859), and Wayland (1867), and retired from the last in 1873. Four of his hymns are given in the *Boston Unitarian Hymn [and Tune] Book*, 1868:—

1. Down towards the twilight drifting. *Sunset.*
2. Saviour, when Thy bread we break. *Holy Communion.*
3. Thou art, O God! my East. In Thee I dawned. *God, All in All.*
4. Thou art my morning, God of Light. *Daily Hymn.*
5. Thou art our Master, Thou of God the Son. *Christ the Master.*

These, together with other hymns and poetical pieces, are in Putnam's *Singers and Songs*, &c., 1875, and the text of No. 3 is revised therein. We are indebted to Putnam for these details.

[J. J.]

**Robert the Second, King of France**, surnamed "Le Page" and "Le Dévot," b. circa 970, was the s. of Hugh Capet, the first of the line of kings that succeeded the Carlovingian monarchs on the French throne. After having been associated with his father in the government of the kingdom, in 988 he became king in his own right. The story of his life, rather than of his reign, is a sad one; troubles both in his family and without so multiplying upon him that it needed all the consolation that he sought and found in religion to enable him to bear up against them. Having in 995 or 996 espoused Bertha, the widow of Eudes, Count of Chartres, and daughter of Conrad the Pacific, his cousin in the fourth degree (a marriage at that time strictly forbidden by the Roman Catholic Church), he was commanded by a decree of Pope Gregory V. to put her away. He was tenderly attached to her, and refused, whereupon he was excommunicated. This sentence caused the unhappy couple to be abandoned by all their courtiers, and even their servants, with the exception of two of the latter. After living together for a while in a state of sore privation, nay, almost absolute destitution, Bertha was delivered of a still-born infant, which was represented to Robert to have been a monster with "a head and neck like a goose." On hearing this (for the fond husband was but a weak and credulous man), Robert repudiated his wife, who thereupon retired into a nunnery. Subsequently, probably about 1002,

he married Constance, a daughter of the Count of Arles, by whom he had four sons and two daughters. Much of the misery of his later life resulted from this marriage; for in addition to the antagonism which existed in their tastes and pursuits, Constance endeavoured to secure the kingdom for her youngest son Robert, to the exclusion of the third son Henry (Hugh, the eldest, having died, and Eudes, the second, being an idiot), and this led to constant domestic broils which embittered the gentle king's existence. In 1024 he refused (and wisely) the Imperial Crown of the House of Saxony, when the Italians offered it to him on the death of Henry II., the last of the Saxon Emperors. Robert spent much of his time in the society of monks, assisting in the services of the Church, and engaging on pious pilgrimages. It was upon his return from one of the latter to some of the principal sanctuaries of France that he was attacked by a fever, to which he succumbed at Thelun in 1031, in the 60th year of his age and the 34th of his reign—more deeply lamented by his people, to whom he had attached himself by the sweetness and simplicity of his character, than any other king, probably, who ever reigned in France. Robert had a great love for, and skill in, church music, and it is not improbable that compositions of his are even at this day in use in the services of his Church.

[D. S. W.]

It has been the custom to speak of King Robert as a hymn-writer. But when the different authorities come to specify the pieces which he is said to have composed, their statements are hopelessly at variance. For the purposes of this article we shall take four ancient authorities:—

(a) and (b) In the *Recueil des Historiens des Gaules et de la France*, vol. x., Paris, 1760, pp. 297–300, there are extracts "ex chronico Sithienst" (a); and also "ex chronico Alberici ad annum 997" (b).

(c) In the *Junius MS.*, 121, in the Bodleian there is a list of authors of sequences, written about 1300. This list is given in the article *Sequences* (q.v.).

(d) William Durandus (d. 1296) in his *Rationale*, Bk. iv., has a section "De prosa seu sequentiis." This occurs in two mss. of the 14th cent. in the British Museum [Add. 18304, f. 20 b; Reg. 7 E., ix. f. 53]. An earlier and finer ms. than either (Add. 31032) has unfortunately lost the leaf containing this section.

By these four authorities the following hymns and sequences are ascribed to King Robert:—

1. Chorus novae Hierusalem.
2. Rex omnipotens die bodierna.
3. Sancti Spiritus adsit nobis gratia.
4. Veni Sancte Spiritus.
5. Victimae Paschali.

But of these a only ascribes to him No. 3, and does not mention Nos. 1, 2, 4 or 5, while b ascribes to him Nos. 2 and 3, and does not mention Nos. 1, 4 or 5. On the other hand c ascribes to him No. 5, while No. 3 it ascribes to Hermannus Contractus, and Nos. 1, 2, 4 it does not mention at all. Lastly d ascribes to him Nos. 1 and 4, but ascribes Nos. 2 and 3 to Hermannus Contractus, and does not mention No. 5. Taking these in detail, we find No. 1 is only ascribed to King Robert by d, and seems more probably to be by Fulbert of Chartres (see p. 324, i.). No. 3 seems without doubt to be by Notker Balbulus (see note on "Sancti Spiritus adsit"). For No. 5 see note on "Victimae Paschali." No. 2 is noted at

p. 958, ii., and, according to the common opinion, is there ascribed to Hermannus Contractus; but this ascription is very doubtful, seeing that he d. in 1054, and was only b. in 1013, while the Badleian ms. 775 was written in England about 1000, so that the ascription of *b* deserves attention. As to No. 4 the subject of authorship is treated more fully under "Veni Sancte Spiritus," but here it may be said that Durandus and those who followed him are alone in ascribing it to King Robert, for the French tradition was clearly against this, e.g. neither *a* nor *b* ascribe it to him, and Clichtovaeus in his *Elucidatorium*, Paris, 1516, and the *Augustinian Missal*, printed at Paris, 1529 (see *Sequences*, Part ii.), which may be taken to represent the later French tradition, while agreeing in ascribing No. 3 to King Robert, agree also in treating No. 4 as of unknown authorship. To sum up then it seems to us that No. 2 is possibly by King Robert; that Nos. 3 and 4 are clearly not by him; and that his claim to Nos. 1 and 5 is exceedingly doubtful.

The French chronicles *a* and *b* as above also ascribe to King Robert other liturgical pieces, viz.:—(1) "O Constantia martyrum," (2) "Judaea (O Jude) et Hierusalem," (3) "Eripe me," (4) "Cunctipotens genitor," (5) "Cornelius centurio," (6) "Pro fidei meritis," (7) "Concede nobis quæsumus." These appear to be *Responsories* and *Antiphons*, but whether rightly or wrongly ascribed to Robert the present writer cannot say. No. 7 is also ascribed to him by *c* as above. [J. M.]

**Robertin, Robert**, a. of Gerhard Robertin or Robertin, pastor at Saalfeld, in East Prussia, was b. at Saalfeld, March 3, 1600. He entered the University of Königsberg in 1617, went to Leipzig in 1619, and then to Strassburg in 1620, where he became acquainted with Martin Opitz. After 1621 he travelled, employed himself as a private tutor, &c. In 1637 he was appointed secretary to the Prussian Court of Appeal at Königsberg, and in 1645 also Chief Secretary and Rath to the Prussian Administration at Königsberg. After a stroke of paralysis on April 6, he d. on April 7, 1648 (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 128; Valentin Thilo's *Orationes Academicæ*, Königsberg, 1653, p. 349, &c.).

Robertin was an influential, cultured, and lovable man. He had a great liking for poetry, was a liberal patron of talented youths (e.g. Simon Dach, see p. 277, i.), and was one of the founders of the Königsberg Poetical Union (see p. 26, i.). His hymns and poems appeared principally in H. Alberti's *Arien*. The only one tr. into English is noted at p. 202, ii. [J. M.]

**Roberts, Martha Susan, née Blakoney**, daughter of the Rev. J. E. Blakoney, D.D., Archdeacon of Sheffield, was b. at Sheffield, Dec. 25, 1862; and married to Samuel Roberts, J.P., Queen's Tower, Sheffield, Dec. 21, 1880. Mrs. Roberts's hymn-writing has been confined to local events. Her hymn on the *Laying of the Foundation Stone of a Church*, "Be present, Holy Father, To bless our work to-day," was written, in the first instance, for use at the laying of the foundation-stone of the North Transept of the Parish Church of Sheffield, July 12, 1880. It was subsequently revised by Mrs. Roberts, and is in frequent use in Sheffield and the neighbourhood.

Another hymn, written for the foundation stone of St. 12, 1882, begins, "O Sa Thyself." Her hymn for service at the Parish Church of "Rise, O British Nation" is Mrs. Roberts's ballad, and tender.

**Robertson, William**, David Robertson of Br finishing his University to preach in 1711. He assistant to the minister Church of London Wall settlement, in 1714, a Borthwick, Midlothian. pointed minister of Lady and in 1736 of Old Gr Edinburgh, Nov. 16, 17: appointed a member of t General Assembly of the which compiled the *Tr phrases* of 1745, and is tributed 3 paraphrases. collection, are number receive with cordial fait "Let not your hearts wil (p. 672, i.), and 43 "You voice no more." See *See Paraphrases*.

**Robertson, William**, the Rev. John Robertson, Lanarkshire, was b. at G 1820. He studied and g University of Glasgow. parish minister of Monz where he died June 9, pointed a member of the of the Established Church 1857, and contributed 2 l for *Public Worship*, 1861, their *Scottish Hymnal*, 18 tained considerable popula child the Saviour came" version of the *Te Deum*, w God we praise, These Lord

**Robertson, William**, youngest s. of John Rol near Stirling, was b. at Gres After studying at the Uni (which conferred upon him in 1869), he became, in Trinity U. P. Church, Irvi ing from the active duties 1879. He d. at Bridge o 1886. In 1870 he was ap of the Hymnal Committe Church, and contributed a *Dies Irae* (see p. 299, i. 12), *Presbyterian Hymnal*, 18: viously appeared as No. 85 or *chants and hymns fo Trachers*, Glasgow, M. O. (Preface dated Irvine, Au tains 102 for children and He also contributed poem *Missionary Magazine* of tl [such as "The Departed ni "The Child's Angel" (M Lord's Three Weepings" ( other periodicals. But he s one of the most eloquent Sco

his time. A considerable number of his hymns and poems are embodied in the interesting *Life of William B. Robertson, D.D., Irvine*, by James Brown, D.D., Glasgow, 1888. [J. M.]

**Robinson, Charles Seymour, D.D.**, was b. at Bennington, Vermont, March 31, 1829, and educated at William College, 1849, and in theology, at Union Seminary, New York (1852-53), and Princeton (1853-55). He became Presbyterian Pastor at Troy, 1855; at Brooklyn, 1860; of the American chapel in Paris (France), 1868; and of the Memorial Presbyterian Church, New York, 1870. During 1876-77 he was editor of the *Illustrated Christian Weekly*. As an editor of hymn-books he has been most successful. His *Songs of the Church* were pub. in 1862; *Songs for the Sanctuary*, 1865; *Spiritual Songs*, 1878; and *Laudes Domini, A Selection of Spiritual Songs, Ancient and Modern*, 1884. His *Songs for the Sanctuary* has probably had a wider sale than any other unofficial American collection of any denomination, and the *Laudes Domini* is a book of great excellence. Dr. Robinson has composed a few hymns, including, "Saviour, I follow on" (*Following Christ*), in his *Songs of the Church*, 1862, and "Isles of the South, your redemption is nearing" (*Missions*), in his *Songs for the Sanctuary*, 1865. The latter is given in Dr. Hatfield's *Church H. Bk.*, 1872, as "Lands long benighted" [F. M. B.]

**Robinson, George Wade**, b. at Cork in 1838, and educated at Trinity College, Dublin, and New College, St. John's Wood, London. He entered the Congregational Ministry, and was co-pastor at York Street Chapel, Dublin, with Dr. Urwick; then pastor at St. John's Wood, at Dudley, and at Union Street, Brighton. He d. at Southampton, Jan. 28, 1877. He pub. two vols. of poems, (1) *Songs in God's World*; (2) *Loveland*. His hymn, "Strangers and pilgrims here below" (*Jesus Only*), from his *Songs in God's World*, is in *Holder's Cong. Hys.*, 1884, in an abridged form; and "Weary with my load of sin" (*Contrition*), is in the 1874 *Suppl. to the New Cong.* [W. G. H.]

**Robinson, Richard Hayes**, was b. in 1842, and educated at King's College, London. Taking Holy Orders in 1866, he became curate of St. Paul's, Penge. He subsequently held various charges, including the Octagon Chapel, Bath. He became Incumbent of St. Germans, Blackheath, in 1884. His prose works include *Sermons on Faith and Duty*, 2nd ed., 1873, and *The Creed and the Age*, 1884. His hymn "Holy Father, cheer our way" (*Evening*), was contributed to the S. P. C. K. *Church Hymns*, 1871. It was written in 1869 for the congregation of St. Paul's, Upper Norwood, and was designed to be sung after the 3rd Collect at Evening Prayer. It has passed into several collections (sometimes in an altered form), including *H. A. & M.*, 1875, and *Thring's Coll.*, 1882. See the latter for the authorized text. [J. J.]

**Robinson, Robert**, the author of "Come, Thou fount of every blessing," and "Mighty God, while angels bless Thee," was b. at Swaffham, in Norfolk, on Sept. 27, 1735

(usually misgiven, spite of his own authority, as Jan. 8), of lowly parentage. Whilst in his eighth year the family migrated to Scarning, in the same county. He lost his father a few years after this removal. His widowed mother was left in sore straits. The universal testimony is that she was a godly woman, and far above her circumstances. Her ambition was to see her son a clergyman of the Church of England, but poverty forbade, and the boy (in his 15th year) was indentured in 1749 to a barber and hairdresser in London. It was an uncongenial position for a bookish and thoughtful lad. His master found him more given to reading than to his profession. Still he appears to have nearly completed his apprenticeship when he was released from his indentures. In 1752 came an epoch-marking event. Out on a frolic one Sunday with like-minded companions, he joined with them in sportively rendering a fortune-telling old woman drunk and incapable, that they might hear and laugh at her predictions concerning them. The poor creature told Robinson that he would live to see his children and grand-children. This set him a-thinking, and he resolved more than ever to "give himself to reading." Coincidentally he went to hear George Whitefield. The text was St. Matthew iii. 7, and the great evangelist's searching sermon on "the wrath to come" haunted him blessedly. He wrote to the preacher six years later penitently and pathetically. For well nigh three years he walked in darkness and fear, but in his 20th year found "peace by believing." Hidden away on a blank leaf of one of his books is the following record of his spiritual experience, the Latin doubtless having been used to hold it modestly private:—

"Robertus, Michaelis Mariaque Robinson filius. Natus Swaffham, comitatu Norfolkiae, Saturni die Sept. 27, 1735. Renatus Sabbati die, Mali 24, 1762, per predicationem potentem Georgii Whitefield. Et gustatis doloribus renovationis duos annosque septem absolutionem plenam gratulamque, per sanguinem pretiosum Jesu Christi, inveni (Tuesday, December 10, 1766) cui sit honor et gloria in secula seculorum. Amen."

Robinson remained in London until 1758, attending assiduously on the ministry of Gill, Wesley, and other evangelical preachers. Early in this year he was invited as a Calvinistic Methodist to the oversight of a chapel at Mildenhall, Norfolk. Thence he removed within the year to Norwich, where he was settled over an Independent congregation. In 1759, having been invited by a Baptist Church at Cambridge afterwards made historically famous by Robert Hall, John Foster, and others) he accepted the call, and preached his first sermon there on Jan. 8, 1759, having been previously baptized by immersion. The "call" was simply "to supply the pulpit," but he soon won such regard and popularity that the congregation again and again requested him to accept the full pastoral charge. This he acceded to in 1761, after persuading the people to "open communion." In 1770 he commenced his abundant authorship by publishing a translation from Saurin's sermons, afterwards completed. In 1774 appeared his masculine and unanswerable *Arcana, or the Principles of the Late Petitioners to Parliament for Relief in the matter*

of Subscription. In 1776 was published *A Plea for the Divinity of our Lord Jesus Christ in a Pastoral Letter to a Congregation of Protestant Dissenters at Cambridge*. Dignitaries and divines of the Church of England united with Nonconformists in lauding this exceptionally able, scholarly, and pungently written book. In 1777 followed his *History and Mystery of Good Friday*. The former work brought him urgent invitations to enter the ministry of the Church of England, but he never faltered in his Nonconformity. In 1781 he was asked by the Baptists of London to prepare a history of their branch of the Christian Church. This resulted, in 1790, in his *History of Baptism and Baptists*, and in 1792, in his *Ecclesiastical Researches*. Other theological works are included in the several collective editions of his writings. He was prematurely worn out. He retired in 1790 to Birmingham, where he was somehow brought into contact with Dr. Priestley, and Unitarians have made much of this, on exceedingly slender grounds. He d. June 9, 1790. His *Life* has been fully written by Dyer and by William Robinson respectively, both with a bias against orthodoxy. His three changes of ecclesiastical relationship show that he was somewhat unstable and impulsive. His hymns are terse yet melodious, evangelical but not sentimental, and on the whole well wrought. His prose has all, more or less of the *σφοδρὸν ἐνθουσιαστικόν*, that vehement and enthusiastic glow of passion that belongs to the orator. (Cf. Dyer and Robinson as above, and Gadsby's *Memoirs of Hymn-Writers* (3rd ed., 1861); Belcher's *Historical Sketches of Hymns*; Miller's *Singers and Songs of the Church*; Flower's *Robinson's Miscel. Works*; *Annual Review*, 1805, p. 464; *Eclectic Review*, Sept. 1861.

[A. B. G.]

**Robinson, Robert**, was b. in London in 1814, and educated for the Congregational ministry at Highbury College, London. He was pastor successively at Chatteria, Luton, and York Road Chapel, Lambeth, London. From 1865 to 1884 he was Home Secretary of the London Missionary Society. He d. at New Cross, Jan. 10, 1887. His hymns were mainly composed for Sunday School Anniversaries at Luton and York Road Chapel. They include the following, which have passed into C. U.:—

1. *Beauteous scenes on earth appear*. Written for the Sunday S. Anniversary at Luton, in 1850.
2. *Hear, Gracious God, and from Thy Throne*. Written for the S. S. A. at Luton, 1851.
3. *I love Thy house, my Lord, my King*. Written for the S. S. A., Luton, 1853.
4. *I've been in chase of pleasure*. Written for the S. S. A. at York Road Chapel, 1861.
5. *Now while my heart rejoices*. Written in 1869. Major's *Bk. of Praise*, 1871.
6. *Once more with joyous greeting*. Written in 1869. In Major's *Bk. of Praise*, 1871.
7. *The cheering chime of Sabbath bells*. Written for the S. S. A. at Luton, 1849.
8. *Thus in holy convocation*. Written in 1869. In Major's *Bk. of Praise*, 1871.
9. *While we on earth are raising*. Written in 1869. In Major's *Bk. of Praise*, 1871.
10. *Years are rolling, life is wasting*. Written for the S. S. A. at Luton, 1849.

All these hymns are for children, and are specially adapted to anniversary services. Most of them are in Major's *Bk. of Praise* for

*Home and School*, 1871; and *Sunday Scholar's Companion*.

**Rock of ages, cleft for lady.** [*Passiontide*.] In th of the *Gospel Magazine*, 17 "Life a Journey," and sig of Toplady's signatures), th at p. 474:—

"Yet, if you fall, be humbled  
Pray afresh to God, who is able t  
set you on your feet again. Lo  
covenant; and say to the Lord, f  
heart.

*Rock of Ages, cleft,  
let me hide myself i  
Poul, I to the fount  
wash me, Saviour, o*

Make those words of the apostle  
pleased, but not in despair; cas  
stroyed."

2. In the *Gospel Magazin* (of which Toplady was then appeared a peculiar article c  
*able Calculation: Introduc*  
*sake of the spiritual Impr*  
*Questions and Answers, relat*  
*Debt*. The object and end  
tion" will be gathered from  
tions and answers:—

Q. 8. How doth the governme  
yearly?

A. By taxing those who lent  
others.

Q. 9. When will the governme  
principal?

A. When there is more money i  
alone, than there is at present in al

Q. 10. And when will that be?

A. Never.

This article is signed "J.  
underneath, the subject is  
*Spiritual Improvement of t*  
*another Hand*. The aim of  
ment" is to ascertain how m  
the human race" is guilty  
person was to break the law i  
hours"; (2) *twice* in the same  
every hour; (4) *once* in every  
in every second. As this l  
we will give the question and

Q. May we not proceed abun  
Sixty seconds go to a minute. Now  
present life, rise to the mark of le  
fairly inferrible, that our *Sins* t  
second of our stibinary durations?

A. 'Tis too true. And in *this*  
our dreadfull account stands as fo  
old, each of us is chargable with  
thousand sins. At *twenty*, with t  
thousand.—At *thirty*, with 946 t  
sand.—At *forty*, with 1261 million  
*fifty*, with 1876 millions, and 800 t  
with 1892 millions, and 160 thousand  
2207 millions, and 620 thousand.—  
millions, 880 thousand.

Q. When shall we be able to p  
debt?

A. Never. . . .

Q. Will not divine goodness com  
by accepting *less* than we owe?

A. Impossible. . . .

Notwithstanding this fright  
there is hope, as the answer  
on, makes clear:—

A. "Christ hath red-emed us fr  
Law; being made a curse for us."  
This, will not only *counter-balance*  
balance, ALL the sins of the whole

Questions and Answers fol  
are framed to support Topl  
creed. The last answer is:—



A. "We can only admire and bless the FATHER, for electing us in Christ, and for laying on Him the iniquities of us all:—the SON, for taking our nature and our debts upon Himself, and for that complete righteousness and sacrifice, whereby he redeemed his mystical Israel from all their sins:—and the co-equal Spirit, for causing us (in conversation) to feel our need of Christ, for inspiring us with faith to embrace him, for visiting us with his sweet consolations by shedding abroad his love in our hearts, for sealing us to the day of Christ, and for making us to walk in the path of his commandments."  
*"A living and dying PRAYER for the HOLIEST BELIEVER in the World."*

1.  
 "Rock of Ages, cleft for me,  
 Let me hide myself in Thee!  
 Let the Water and the Blood,  
 From thy riven Side which flow'd,  
 Be of Sin the double Cure,  
 Cleanse me from its Guilt and Pow'r."

2.  
 "Not the labors of my hands  
 Can fulfill the Law's demands:  
 Could my zeal no respite know,  
 Could my tears forever flow,  
 All for Sin could not atone:  
 Thou must save, and Thou alone!"

3.  
 "Nothing in my hand I bring;  
 Simply to Thy Cross I cling;  
 Naked, come to Thee for Dress;  
 Helpless, look to Thee for grace;  
 Foul, I to the fountain fly:  
 Wash me, Saviour, or I die!"

4.  
 "Whilst I draw this fleeting breath—  
 When my eye-strings break in death—  
 When I soar through tracts unknown—  
 See Thee on thy Judgment-Throne—  
 Rock of Ages, cleft for me,  
 Let me hide myself in THEE!—A. T."

3. In his *Ps. & Hys.*, 1776, No. 337, this text was repeated as "A Prayer, living and dying," with the changes given in italics in st. iv.

"While I draw this fleeting breath,  
 When my eye-strings break in death,  
 When I soar to worlds unknown,  
 See Thee on Thy judgment throne:  
 Rock of Ages, cleft for me,  
 Let me hide myself in Thee."

In tracing out the subsequent history of this hymn we shall deal with its *Text*, its *Use*, its *Translations*, and its *Merits and Usefulness*.

4. *The Text.* In the above quotations we have Toplady's original, and his revised text. Of these we must take the latter as that which he regarded as authorised, and indicate subsequent changes by that standard alone. These changes include:—

(1.) The change of st. iii. l. 2 from "Simply to Thy Cross, &c." to "Simple to Thy Cross, &c.," first appeared in Walter Row's ed. of Toplady's *Ps. and Hys.*, 1787.

(2.) "Rock of ages shelter me." This was given in Rippon's *Bap. Selection*, 1787, and others.

(3.) In the 1810 ed. of Rowland Hill's *Coll. of Ps. and Hys.*, No. 111, st. i.—iii. are given as "Smitten on th' accursed tree."

(4.) The most important rearrangement of the text, and that which has gained as great if not a greater hold upon the public mind than the original, is that made by T. Cotterill, and included in his *Sel. of Ps. & Hys.*, 1815. This reads (the italics indicate the alterations made by Cotterill):—

1. "Rock of ages: cleft for me:  
 Let me hide myself in Thee:  
 Let the water and the blood,  
 From Thy wounded side which flow'd,  
 Be of sin the double cure;  
 Save from wrath, and make me pure."

2. "Should my tears for ever flow,  
 Should my zeal no languor know,  
 This for sin could not atone;  
 Thou must save, and Thou alone;  
 In my hand no price I bring,  
 Simply to Thy cross I cling."  
 3. "While I draw this fleeting breath,  
 When mine eyelids close in death,  
 When I rise to worlds unknown,  
 And behold Thee on Thy throne,  
 Rock of ages! cleft for me:  
 Let me hide myself in Thee."

(5.) In the 8th ed. of his *Sel. of Ps. & Hys.*, 1819, Cotterill repeated this text with the change in st. i. l. 4, from "From Thy wounded side which flow'd," to "From Thy side, a healing flood." This text was repeated in J. Montgomery's *Christian Psalmist*, 1825, and is found in a large number of hymn-books both old and new.

(6.) The next important change was that made in the 1830 *Supplement to the Wes. H. Bk.* This text is:—

St. i. Cotterill's of 1815, as above.  
 St. ii. Cotterill's, 1815, with l. 1, "Could my tears," &c. (Toplady); l. 2, "Could my zeal," &c. (Toplady); l. 3, "These for sin," &c.  
 St. iii. Cotterill's, 1815, with l. 2, "When my eyes shall close in death."

This is the recognised Methodist version of the hymn in most English-speaking countries.

(7.) In 1836 another version was given by W. J. Hall in the *Mitre H. Bk.*, No. 99, as follows:—

St. i. Cotterill, of 1815.  
 St. ii. "Merit I have none to bring,  
 Only to Thy cross I cling:  
 Should my tears for ever flow,  
 Should my zeal no languor know,  
 All for sin could not atone;  
 Thou must save, and Thou alone."  
 St. iii. Cotterill, 1815, with l. 4, "See Thee on Thy judgment throne" (Toplady).

This text is repeated in *The New Mitre Hymnal*, 1875.

(8.) The crucial line of the original, "When my eye-strings break in death," has been altered as:—

1. "When mine eyelids close in death." Cotterill, 1815, as above.  
 2. "When my eyes shall close in death." *Wes. H. Bk.*, 1830, as above.  
 3. "When my heart-strings break in death." Williams's and Boden's *Coll.*, 1801.  
 4. "When my eyelids sink in death." J. Kempthorne's *Ps. & Hys.*, 1810.

(9.) Other changes in the text of the hymn might be indicated; but being of minor importance nothing will be gained by their enumeration.

5. *Its Use.* From 1776 to 1810 this hymn is found in a very limited number of hymn-books. After that date the interest therein grew rapidly until at the present time it is omitted from no hymn-book of merit in the English language. Until Sir R. Palmer's (Lord Selborne) vigorous protest at the Church Congress at York in 1866, most of the altered texts as given above were in common use. Since then in most new hymn-books Toplady's authorised text from his *Ps. & Hys.*, 1776, has been adopted.

6. *Translations.* In translating this hymn into other languages (and these translations are very numerous and in many languages), the text used has varied with the materials in the hands of the translator, some taking the text direct from Toplady, some from Cotterill, and others from the *Wes. H. Bk.*, or other



sources. The following are the first lines of some versions in Latin:—

- (1.) "Jesus, pro me perforatus." By W. E. Gladstone, made in 1848, and pub. in *Translations by Lord Lytton, and the Right Hon. W. E. Gladstone*. Lond. 1861. This is from Toplady's text.
- (2.) "Mihl fassa, Rupes diva." By C. I. Black, in Biggs's Annotated ed. of *H. A. & M.*, 1867. This is from the *H. A. & M.* 1861 text.
- (3.) "O rupes artema, mihl percussa, recondar." By R. Bingham from Toplady's full text, slightly altered, in his *Hymno. Christi Latina*, 1871.
- (4.) "Rupes ævum fassa quondam." By H. M. Macgill, from Toplady's full text, in his *Songs of the Christian Creed and Life*, 1876.
- (5.) "Seculorum, pro me fassa." By G. S. Hodges, from the *H. A. & M.* text, in his *The County Palatine*, 1876.
- (6.) "Rupes Seculorum, te." By Silas T. Rand, in *Burrough's Baptist Hymn Writers*, 1889.

7. *Merits and Usefulness.* The merits of this hymn are of a very high order whether regarded as a sacred lyric, or as a metrical epitome of certain well-known passages of Holy Scripture. The influence which it has had upon the minds of men, especially amongst the more learned, has been very considerable. The fact that it was quoted by and gave great consolation to the late Prince Consort in his last illness is well known. This is one, however, of numerous instances of more than ordinary importance, where it has been a stay and comfort in days of peril, and in the hour of death. No other English hymn can be named which has laid so broad and firm a grasp upon the English-speaking world.

[J. J.]

Rodigast, Samuel, s. of Johann Rodigast, pastor at Gröben near Jena, was b. at Gröben Oct. 19, 1649. He entered the University of Jena in 1668 (M.A. 1671), and was in 1676 appointed adjunct of the philosophical faculty. In 1680 he became corrector of the Greysfriars Gymnasium at Berlin. While in this position he refused the offers of a professorship at Jena and the Rectorships of the Schools at Stade and Stralsund. Finally, in 1698, he became rector of the Greysfriars Gymnasium, and held this post till his death. His tombstone in the Kloster-Kirche in Berlin says he d. "die xxix. Mart. a. MDCCVIII . . . ætatis anno lix." (*Koch*, iii. 420; *Goedeke's Grundriss*, iii. 1887, p. 291; ms. from Dr. Nohl of the Greysfriars Gymnasium, &c.). Two hymns have been ascribed to him, one of which has passed into English, viz.:—

Was Gott that das ist wohlgethan, Es bleibt gerecht sein Wille. *Cross and Consolation*. This hymn is one of the first rank. It is founded on Deut. xxxii. 4, and has reminiscences of an older hymn by Altenburg (p. 54, l.) beginning with the same first line. *Wetzel*, ii. 396, says it was written in 1675, while Rodigast was at Jena, for his sick friend Severus Gastorius, precentor (cantor) there, and set to music by Gastorius. It appears in the *Hannoversche G. B.*, (Göttingen, 1676, as No. 13 in the *Appendix*, and is in 6 st. of 8 l. Included in the *Schleusingen G. B.*, 1681, and most recent collections, e.g., as No. 902 in the *Berlin G. L. S.*, ed. 1863. It was, says *Koch*, viii. 494, the favourite hymn of Friedrich Wilhelm III. of Prussia, and by his command was performed at his funeral on June 11, 1840.

The beautiful melody, given in the *C. B. for England*, appears in the *Nürnberg G. B.*, 1690 (not in the ed. of

1676), No. 1220. C von Winter *gesang*, ii. p. 587) considered that it was by Gastorius, but was by Johann Roh who was in 1675 organist at El to 1690 organist at Erfurt, in 1711 set it in motett form about 1680.

The tra. in C. U. are:—

1. The will of God is on Russell, omitting st. iv.—vi. *Ps. & Hys.*, 1851.

2. What'er my God ordain is ever just. A good and full worth in her *Lyra Ger.*, 2nd Repeated in full in Bp. Ry E. T. Prust's *Coll.*, 1869. Martineau's *Hymns, &c.* 18 *Hys.*, 1884, the Amer. Episc.

3. What'er my God ordain will abideth. A very good and based on her 1858 ver: worth in her *C. B. for Eng* Repeated, omitting st. iii. in t 1869, Snapp's *Songs of G.* Canadian Presb. *H. Bk.*, 1888.

4. What God does, that is By Miss Borthwick, of st. i. in Dr. Pagenstecher's *Coll.*, 1

5. What'er God does is god but free tr. by E. Massie 1866, p. 127. Repeated, st. v. in J. L. Porter's *Coll.*

6. What'er God does is r tr., omitting st. iii., iv., as *Hymnal*, 1871.

7. What God does, ever E. Cronenwett, omitting st the Ohio Luth. *Hymnal*, 188

8. What'er God doth is rig la full by H. L. Hastings, *Songs of Pilgrimage*, 1886.

Other tra. are:—

- (1) "What Thou my God dost the *Supp. to Ger. Psalmody*, "What'er God does is fully doi 1845 (1856, p. 164). (3) "What done." By J. S. Stallybrass, i porter, July, 1857. (4) "Wha done." By Miss Burlingham, Feb. 1866, p. 216, and Reid's *J* "All that God does is rightly d 1869, p. 238. (6) "What God d By N. L. Frothingham, 1870, p.

Roh, Johann, was a n near Leitmeritz, in Bohe name in Bohemian, but Latin he styled himself Co Horn. In 1518 he was appointed preacher to the community at Jungbunzl the Synod of Braundis. it chosen as one of the three: Finally, at the Synod of 1532, he was appointed B post till his death, at Ju 1547. (*Koch*, ii. 114: W &c.)

Roh was the editor of the *H* and is said to have written a Bohemian language, but the ed with his name. He also ed hymn-book of the Brethren, v *Brüder von Böhmen und Mer* and seems to have been autho nearly all, of the 32 hymns ther ("O heiliger Vater, gültiger H his name in the *Kirchengeseng*, *Bohemian Hymnody*, pp. 153-1 considerable number of Roh's

Lutheran hymn-books of the 16th and 17th centuries, and into the *Moravian H. Bks.* of the 18th cent. Rather curiously in the last *Moravian H. Bk.* (the *Kleines Gesangbuch*, Griedau, 1870), his name is not found in the list of authors.

Those of Roh's hymns which have been *tr.* into English are:—

i. *Gottes Sohn ist kommen.* Christmas. In 1544, as above, and thence in *Wackernagel*, iii. p. 350, in 9 st. of 6 l. The heading "Ave Hierarchia" refers to the melody, for it is not a *tr.* from the Latin. Included in V. Babst's *G. B.*, Leipzig, 1553, and recently in the *Unc. L. S.*, 1851, No. 6. Strangely enough this fine hymn was omitted from the *Kirchengesang* of 1566 and later eds.; and though it was included in the *Herrnhut G. B.*, 1735, and the *Brüder G. B.*, 1778, it has again been omitted from the *Kleines G. B.*, 1870. The *trs.* are:—

1. *Lo! from highest heaven.* A free *tr.* of st. i.-iii., vi., by A. T. Russell, as No. 27 in his *Ps. & Hys.*, 1851. Included, altered, in *Kennedy*, 1863.

2. *Once He came in blessing.* A good *tr.* of st. i.-iii., v., ix., by Miss Winkworth, in her *C. B. for England*, 1863, No. 26. Included in J. Robinson's *Coll.*, 1869, and the *Pennsylvania Luth. Church Bk.*, 1868.

3. *God's Son came descending.* This is No. 249 in pt. i. of the *Moravian H. Bk.*, 1754.

*Hymns not in English C. U.:—*

ii. *Betrachten wir heut zu dieser Frist.* Easter. 1544 as above, and in *Wackernagel*, iii. p. 359, in 14 st. of 3 l. *Tr.* as:—(1) "The Saviour Jesus, Friend of Man," as No. 332 in pt. i. of the *Moravian H. Bk.*, 1754. This is from the recast "Der selige Heiland, Jesus Christ" (based on ii.-v.), as No. 1875 in *Appendix xli. c.* 1746, to the *Herrnhut G. B.*, 1735.

iii. *Ein starker Held ist uns kommen.* Christmas. 1544 as above, and in *Wackernagel*, iii. p. 352, in 12 st. of 4 l. *Tr.* as (1) "God took our nature upon Him" (st. iii.), as No. 251 in pt. i. of the *Moravian H. Bk.*, 1754.

iv. *Lob Gott getrost mit singen.* Christian Church. 1544 as above, and in *Wackernagel*, iii. p. 369, in 9 st. of 8 l. In the *Kirchengesang*, 1566, two st. were inserted between iii. and iv. This form, in 11 st., is No. 563 in the *Unc. L. S.*, 1851. In the *Brüder G. B.*, 1778, No. 1014, is a cento in 3 st. (from st. vi., viii., ix. of the 1544, and iv. of the 1566), beginning "Lass dich durch nichts erschrecken," and this form has been *tr.* as "O be not thou dismayed, Believing little band," as No. 596 in the *Moravian H. Bk.*, 1886.

v. *O Mensch, thut heut hören.* Passiontide. 1544 as above, and in *Wackernagel*, iii. p. 355, in 20 st. of 4 l. At p. 187 in this Dictionary it is marked as a *tr.* from the Bohemian. The English version is "I am thy Lord and God" (st. ii.), as No. 238, in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

### Roman Catholic Hymnody, English.

1. It is only during the last thirty or forty years that the attention of Roman Catholics in Great Britain has become widely awakened to the subject of congregational singing, and the treasures of hymnody in their own Office Books. There is even now room for much further diffusion of knowledge on the matter. Considering how many are the hymns of singular power and beauty, venerable, also, through their long use, which are contained in the Roman *Missal*, *Offices*, and *Breviary*, it is surprising that Roman Catholic poets did not, long before the present century, render them more frequently into English verse.

2. The history of Roman Catholic Hymnody in Great Britain is beset with difficulties, arising from the rarity of the earlier books in which the little that was done at the first is found, and from the unsystematic use of the facts that are known. In the stormy

days of Elizabeth and James I., when the celebration of Divine Service according to the Roman Use exposed both priest and worshipper to the severest penalties, it was not to be expected that Roman Catholic Hymnody could possibly flourish. Something, however, was done. "Jerusalem, my happy home" (p. 580, l.), and some noteworthy hymns and carols found amongst the poems of Robert Southwell, date from that period. Southwell, an English Jesuit, was born in Norfolk in 1560, and was hanged, drawn and quartered under a charge of constructive treason against Queen Elizabeth in 1595. He was the author of numerous sententious poems, an edition of which was published in London in 1856; and more recently a critical and more complete edition has been privately printed by Dr. Grosart. His "New Prince, new Pomp," is a good specimen of his verse (p. 210, ii.). It begins:—

"Behold a silly, tender Babe  
In freezing winter night."

It is fit to be sung as a Christmas hymn, and is far beyond much of the sacred poetry of Elizabeth's time. His translation of the "Lauda Sion" is good, and the earliest translation of that hymn into English yet known.

3. On the dispersion of the English Roman Catholics, and their settlement at Antwerp and Brussels, at Paris and Rheims, and at St. Omer's and Rome, they began to issue books of devotion, and *trs.* from the Latin with versions of the Old Church hymns. These *trs.* of the *Primer* were frequently reprinted. That at Antwerp, for instance, was issued in 1599, 1604, 1650, and 1658, with the Preface signed "R. V." These initials are probably those of Robert Verstegan, a well-known printer then at work at Antwerp, and the author of *The Restitution of Decayed Intelligence*, and a metrical version of the *Seven Penitential Psalms*, 1601. A Mechlin ed. of 1615, reprinted at St. Omer, 1619, and, again (place not given), in 1632, contained versions possibly by William Drummond. William Habington wrote nothing that can be called a hymn. Two anonymous *trs.*, however, of Cardinal Damiani's *Ad perennis vitæ fontem*, one issued in Paris in 1631 in a *tr.* of St. Augustine's *Manual*, and the second in a *tr.* of the *Confessions*, 1679, show that there was no lack of power or poetic genius amongst the Roman Catholics of that period. The following are specimens from each:—

1631.

"The Fields are green, the Plants do thrive,  
The streams with Honey flow;  
From Spices, Odours, and from Gums  
Most precious Liquors grow:  
Fruits hang upon whole Woods of Trees:  
And they shall still do so.

"The Season is not chang'd for still  
Both Sun and Moon are bright,  
The Lamb of this fair City is  
That clear, Immortal Light,  
Whose Presence makes eternal Day  
Which never ends in Night."

1679.

"Here Unguenta, Spices, Liquors offer  
Scents aromatic;  
Still-bearing trees such apples proffer  
As know nor cause no Fall.  
Here Cornfields seen, there meadows green,  
Honey streams glide between.

"No varying Moon, nor starry frame  
Diversifies the Year;  
Nor Sun, but the all-glorious Lambe  
Brings light to that blest sphere:  
Unsetting light, for ever bright,  
Makes day without a night."

The passionate and melodious hymns of Richard Crashaw (q.v.) are hardly fitted for congregational use. He translated, amid a variety of other pieces, the "Lauda Sion" of St. Thomas Aquinas; and imitated, with some success, the mellifluous versification of the original. Austin's hymns [see *English Hymnody*, Early, § x.] were published in his *Devotions*, in 1668, and in 1672, 1684, and two editions in 1685. Although these hymns are of some merit, they are used chiefly outside of Austin's own communion, and in the form handed down by Dorrington and Hicke.

4. John Dryden, who in common with Crashaw and Austin, was originally a member of the Church of England, was the most noted of a group of translators who in the *Primers* of the seventeenth century made translations of the Latin hymns from the Reformed *Roman Breviary* form of 1632. Some of these translations are still found in a few Roman Catholic manuals and hymnals. Dryden's translation of the "Veni Creator Spiritus" :—

"Creator Spirit, by Whose aid  
The world's foundations first were laid";

published as early as 1693, is the best known example. Two other translations by him are given in Scott's *Dryden*, and repeated in the recent editions of Dryden's *Poems*. There is strong internal evidence and some traditional grounds for believing that these are but specimens of his efforts in this direction (see *Dryden*). The 1685 ed. of the *Primer* is of this class, although Dryden can scarcely be said to have had any share in the production of the work. A *Roman Primer* of 1687 contains these translations of the 1685 *Primer*, and a few which were new.

5. During the eighteenth century very little was done. Alexander Pope held fast to his religion in the midst of much of the false philosophy of his day. He composed in the spirit of a true Christian the exquisite *Ode* which was suggested by the Emperor Adrian's:

"Animula, vagula, blandula,  
Hospes comesque corporis."

It is the well-known "Vital spark of heavenly flame." His *Messiah* and his *Universal Prayer* have given several centres to modern hymn-books. [See *Pope*, A.] Amongst translations not generally known is one by "T. P.," published about 1740, of St. Thomas Aquinas's "Lauda Sion." Although departing from the original metre, it is fairly meritorious. The last stanza reads :—

"Gracious Jesus, Food divine,  
Preserve us, feed us, lest we stray;  
And through the lonely Vale of Time  
Conduct us to the Realms of Day.  
Source of uncreated Light!  
Matchless goodness! boundless Might!  
Fed by Thy Care, thy Bounty blest,  
Hereafter give thy Flock a place  
Amongst thy Guests, a chosen Race,  
The Heirs of everlasting Rest."

In 1753 a complete translation of the *Roman Breviary* was pub. in 4 vols., with new translations of the hymns; but it was late in the century before anything approaching to the style and manner of the modern hymn-book

appeared, with the translation of a popular "Adeste Fideles." I ordinary *Collection of St.* by Bishop John Ge Northern Roman C printed in 1802, and tions and alterations. to familiar Scottish hymnal which ranks in the whole range o

6. In the present not the first, collecti of English Roman C the Rev. George L. of *Catholic Hymns*, 1823. From the P editions, previously were edited by the bert, and that thi 1807 reprinted in f Austin; Dryden's from the 17th centi Litanies; a fine p 1660, which is a translations from Bernard; a balla Beggar, which, in appended to the Francis de Sales' *Life*; and some earliest, translatio Another collection Whitby, 1823, is a from these old l *Catholic Psalms*, and *Doxologies*: collection, and ad tion to the Motet ologies. Many o J. Fanch and D. J. Montgomery, a J. R. Beste in prayer-book wit Husenbeth in hi the *Litany*, 1840 date, bring us labourers of the

7. In many o among the Rom there are Engli occurring in th tion, which cor vices on Sunda bound to be str popular Manu and it contain Caswall, of the abridged from hearing, singi words :—

"Jesus,  
Wit  
But av  
And

with the remi memory of m a fair specime and Sequence ber of moder They do not first order, l

practical purposes, and may be supplemented by those of the Rev. E. Caswall; of Cardinal Newman; and *The Roman Breviary in English*, by the Marquess of Bute, 1879. In this last are given versions of the hymns, antiphons, &c., by various hands.

8. The leading translators are Cardinal Newman, and the Rev. E. Caswall. Others might be named, but their productions are either limited in number, or inferior in quality. The art of translation is a very rare and difficult one. Many compositions which might pass if accepted as originals, would fail altogether if presented to critical eyes as versions of old and approved hymns of the Church. It is the brightness and delicacy of touch which distinguish the work of a master in translation from the failures of an apprentice. The *Verses on Various Occasions*, 1868, by Cardinal Newman, contain a priceless collection of hymns for Matins, Lauds, Prime, Tierce, Sext, None, and Vespers, on the different days of the week respectively; for Compline, Matins and Lauds of Advent, and the Transfiguration, for a Martyr, and for a Confessor Bishop. These are full of music and sweetness, of energy and light, which could spring from nothing but genius and long practice in the art. Cardinal Newman is one of the great restorers of Roman Catholic Hymnody, not, indeed, through publishing a complete hymn-book, but by being, one might almost say, in himself a type of rhythmical utterance, and the author of several hymns and translations of supreme excellence. The Rev. E. Caswall (q.v.), more than any other, has enriched English Roman Catholic hymnody with a large number of beautiful translations from the Latin. See, for example, his version of the hymn of Prudentius, "Bethlehem of noblest cities." How elegant is both the language and rhythm. How excellently, also, he has translated that sweetest of mediæval hymns, the hymn of St. Bernard, "Jesu dulcis memoria" ("Jesu, the very thought of Thee"), noted above.

9. Amongst the original hymn-writers Dr. Faber takes the highest rank. His hymns, sung at the Oratory, are often remarkable for true poetry. Among these may be mentioned "Jesus is Risen," "The Immaculate Conception," "To our Blessed Lady," "The Will of God," and the "Evening Hymn." Faber has done more than any other Englishman to promote congregational singing amongst the Roman Catholics in Great Britain. The congregation to which he was attached entered into his hymns fervently, and from them they spread to others. He certainly perceived and appreciated, as a scholar, and from his standpoint as a Roman Catholic, the double advantage possessed by a Church which sings both in an ancient and modern tongue, making two-fold melody continually unto God. He did not prize the less the magnificent hymns of Christian antiquity in Latin, because he taught congregations to sing in the English of to-day. His indebtedness to the *Olney Hymns*, and to the Wesleys, he freely acknowledges in his Preface to *Jesus and Mary*, 1849. To these three—Cardinal Newman, Caswall, and Faber—the Roman Catholic Hymnody in England principally owes its revival.

10. Other names of less importance from a hymnological point of view remain to be noted. If Thomas Moore could be regarded as a Roman Catholic, as he is reckoned by his friend and biographer, Lord John Russell, we should not be able to pass over some *Sacred Melodies* of his which are well-known, and of extreme beauty. But the work published under the title of *Sacred Songs*, in 1818, has become so popular, and they are so constantly claimed as the productions of one who attended habitually the Anglican services, that we are unwilling to advance a disputable pretension. Besides, exquisite as they are, they have nothing in them that stamps them with any certain mark of the religion in which Moore was brought up in childhood. "Thou art, O God, the Life and Light"; "O Thou Who dry'st the mourner's tear"; "The turf shall be my fragrant shrine"; "Sound the loud timbrel," and many others, are all of them steeped in that tenderness which touches deeply our human nature, when under the influence of Divine grace. Miss Adelaide Anne Procter had passed a considerable portion of her life before she entered the Roman Catholic Church. She was born in 1835, but did not join the Roman communion until 1851. Sometimes she is truly lyrical, and her verses, *Confido et Conquiedo*, would be suitable for congregational singing. The same may be said of *Our Daily Bread*. She does not write in the mere routine of pious verse. Her *Sent to Heaven* is lovely of its kind. She is a thinker, but her poetry is more adapted to reading than to practical psalmody. Religion had taken deep root in her mind, and her days were passed in acts of self-denying charity. Other translators and original writers include the Rev. T. J. Potter, who translated afresh nearly all the Vesper hymns in the *Catholic Psalmist*, 1858; Aylward, Porter, Rawes, Wallace, Coffin, Russell; H. N. Oxenham, a writer of known ability in ecclesiastical subjects in the *Saturday Review*; Canon F. Oakeley, a scholar of classical tastes; Aubrey de Vere, a true poet, author of *Antar and Zara*, and many other volumes; Charles Kent, and Robert Campbell. Matthew Bridges has also struck nobly many a note of adoration in his *Hymns of the Heart for the Use of Catholics*, 1848, of which, "Rise, glorious Conqueror, arise," and *The Seraph's Song*, "Crown Him with many crowns," may be taken as samples.

11. In addition to the *Oratory Hymns* of the Rev. F. W. Faber, a cheap and popular Roman Catholic hymn-book, pub. by Burns and Oates, has come into very extensive use. It is entitled, *Hymns for the Year, a complete Collection for Schools, Missions, and General Use*, 1867. It contains 288 of the best-known and most frequently used Roman Catholic hymns; and is found, together with the *Oratory Hymns* of Dr. Faber, to be an invaluable treasure to Roman Catholics. Some of the "Sacred Songs" touching the Communion of Saints are peculiar to Roman Catholic worship. Nothing, however, can exceed the fervour and depth of devotion and adoration to be found in the hymns addressed to the Father, the Word, and the Holy Spirit:

the Sacred Trinity, and our Lord in his Human and Divine nature. Such, to name a few only, are: "My God, how wonderful Thou art"; "It is my sweetest comfort, Lord"; "O brightness of Eternal Light"; "I met the Good Shepherd"; and "Lead me to Thy peaceful manger."

12. The latest addition to Roman Catholic Hymnody, is the *Annus Sanctus*, 1884, of Mr. Orby Shipley. It is a work of great value, and the Appendix, containing earlier versions of Latin hymns, is the result of much diligent research on Mr. Shipley's part. In this Appendix will be found the heads of families of versions of Vesper hymns taken from the *Primers* of 1604, 1615, 1685, and 1706. These versions of some of the best-known Latin hymns have a religious, a poetic, an historic, and an ecclesiastical value. They will be a real boon to literature in a branch that has been little cultivated, and, to say the truth, undervaluedly neglected.

13. The following list contains most of the works associated with English Roman Catholic Hymnody (except the *Primers*, p. 969), which are noticed above:—

1. *A Collection of Spiritual Songs*. By Bp. John Geddes. 1781, 1802, and 1823.
2. *A Collection of Catholic Hymns, or Religious Songs, &c.* Edited by the Rev. N. A. Gilbert, Whitby, 1806; 2nd ed. Manchester, 1807; 3rd ed. edited by the Rev. G. L. Haydock. York, 1823.
3. *A Collection of Catholic Psalms, Hymns, Metrical Anthems, and Litanies*. By the Rev. G. L. Haydock. Whitby, 1823.
4. *Catholic Psalter*, 1830.
5. *Catholic Hours; A Family Prayer-Book with Hymns*. By J. R. Beste. 1839.
6. *Roman Missal for the Use of the Laity*. By Dr. F. C. Huambeth. Derby, T. Richardson & Sons, 1840.
7. *Vespers*. By Dr. F. C. Huambeth. 1848.
8. *Jesus and Mary*. By F. W. Faber. London, 1849.
9. *Lyra Catholica; containing all the Breviary and Missal Hymns, with others from Various Sources*. Translated by Edward Curvall, M.A. London, 1849.
10. *Church Hymns, in English, that may be sung to the Old Church Music*. With Approbation. And other Religious Poems. By J. Richard Beste, Esq. London, 1849.
11. *Catholic Hymns arranged in order for the principal Festivals, Feasts of Saints, and other occasions of Devotion throughout the year; with woodcuts*. London, 1851. By the Rev. Henry Formby.
12. *Oratory Hymns*. By F. W. Faber. London, 1854.
13. *Masque of Mary and Other Poems*. By E. Curvall. London, 1858.
14. *The Holy Family Hymns; with the Approbation of His Eminence Cardinal Wiseman*. London, 1860.
15. *Saint Winifred's Hymn Book: A Collection of Sacred Hymns for Church Festivals, Retreats, &c.* London, N.D. [1860.]
16. *A Selection of Approved Catholic Hymns for the Use of Schools*. Glasgow, 1861.
17. *St. Patrick's Catholic Hymn-Book*. London, 1862.
18. *Liturgical Hymns for the Chief Festivals of the Year, Selected from the Offices of the Catholic Church, and so translated into English as to be adapted to Old and New Church Music*. By Francis Trappes, Catholic Priest. The Music edited by William J. Maker, S. J. London [1865].
19. *Lyra Liturgica; Reflections in Verse for Holy Days and Seasons*. London, 1865. [F. Oakeley.]
20. *Verses on Various Occasions*. London, 1868. [Cardinal Newman. Mainly reprints from his Verses of 1853.]
21. *Hymns and Poems; Original and Translated*. By E. Curvall (being *Lyra Catholica*, the *Masque of Mary*, and other poems and hymns in a collected form). London, 1872.
22. *Collection of Hymns for the Use of the Children of St. Andrew's Congregation*. Glasgow, 1875.
23. *The Catholic Hymn Book*. Compiled by the Rev. Langton George Vere. London, 1877.
24. *Hymns arranged according to the Ecclesiastical Year for use in Catholic Churches*. Glasgow, 1878.

25. *The Roman Breviary*. Queen of Rule. London, 1881.
26. *The Annunciation Hymn*. London, 1881.
27. *R. George's Hymns*. Song at St. George's, Athens. The Rev. Joseph Brown, 1881.
28. *Hymns by the Rev.* 4th ed. 1882.
29. *Annus Sanctus*. 2. Breckenminster Year. 7. 8. by Various Authors, with Hymns, and an Appendix, and Arranged by Orby Shipley. York, 1884.
30. *The Catholic Psalter*. Dublin, 1886.
31. *Hymns for the Jesuit Schools, Missions, and to Bawes*, 1887.
32. *Hymns; Original*. A. Raven, M.A. Lamb. Raven and F. W. Faber.
33. *The Catholic Hymns and Private Use*. Lamb.
34. *The Church Hymns*. Benedictine, Office of St. Basiliden, and all the E. Office of Jesus Prayer.
35. *The Paraphrase*. London, N.D. 1st ed. 1886.
36. *Catholic Hymns*. Dublin, N.D.

In addition to the publications of Matthew Adelaide A. Pro Georgiana Fullert hymns have been various hymn-book Schools, Missions,

**Romanus.** T of Greek hymn-v Enema, deacon attached to the Constantinople. In of the Mother of of a roll (cassus) himself endowed Constantin (Near Menes). He is sand of three p a thousand of t inter-related and Greek office has poems, which t under the name-mined. The d either as 491- Anastasius the to have come of Anastasius. hymns had fall in favour of t hymn of Mat as 311 (see Or possibility of close of the ! § xii. 1). Of rendered into short hymn, f Day:—THE'E and republic Office, &c., of Dr. Littledale hem bath o This has been by W. Chatter Messianica, 1



**Rooke, Thomas, M.A.**, was educated at Trinity College, Dublin, B.A. 1848, M.A. 1851. Taking holy orders in 1848, he held several curacies and chaplaincies in Ireland till 1881, when he was preferred to the Vicarage of Feckenham, Redditch, diocese of Worcester. Three of his hymns appeared in *A. J. Soden's Universal H. Bk.*, 1885:—

1. Come to Thy Church, O Lord our God. *Consecration of a Church.*
2. Father of Mercies! Who of old. *For use in Hospitals.*
3. O God the Holy Ghost, from Father and from Son. *For use in Hospitals.* [J. J.]

**Rooker, Elizabeth.** [Parson, E.]

**Rorison, Gilbert, LL.D.**, s. of John Rorison, a merchant of Glasgow, was b. in Renfield Street, Glasgow, Feb. 7, 1821. He was educated at Glasgow University, and at that time he was a member of the United Presbyterian Church. Subsequently he joined the Scottish Episcopal Church, and, after studying for the ministry at Edinburgh under Bishops Terrot and Russell, was ordained by the latter in 1843. He was for some time curate of St. James's, Leith, and of the Episcopal Church, Helensburgh, and then Incumbent of St. Peter's Episcopal Church, Peterhead. He d. at Bridge of Allan, Oct. 11, 1869. In 1851 he edited *Hymns and Anthems adjusted to the Church Services throughout the Christian Year*, Lond., Hope & Co. (Revised, 1860; *Appx.* 1869. See *Scottish Hymnody*, § vii. 2). This contains several of his *trs.* from the Latin. He is widely known through his "Three in One, and One in Three" (q. v.). [J. J.]

**Roscoe Family.** In English Unitarian hymnody William Roscoe and three of his children hold honourable positions and are widely known. Taking the father and the children in chronological order we have:—

**Roscoe, William**, the father, was b. March 8, 1753, in Liverpool, of humble origin. After very meagre schooling, and three years of work in his father's market garden, he was articled to an attorney, and subsequently practised in Liverpool till 1796, when he withdrew from the profession. From the first literature was his chief delight, and throughout a long career of public usefulness he united its pursuit with the efforts of enlightened patriotism and the advocacy of higher education and reform. Liverpool was a centre of the old slave-trade, and Roscoe was one of the first to raise his voice against the iniquity. At the age of 20 he had already uttered a protest in his descriptive poem *Mount Pleasant*, and in 1787 he pub. a longer poem, *The Wrongs of Africa* (Pt. ii. 1788), devoted to the subject. During his brief parliamentary experience as member for Liverpool, in 1807, he had further opportunity of advocating the cause of liberty and humanity. His first great historical work, the *Life of Lorenzo de' Medici*, was pub. in 1796, and the *Life and Pontificate of Leo the Tenth*, in 1805. After withdrawing from his legal practice, Roscoe had hoped to be able to devote himself entirely to letters, but the claims of friendship induced him in 1800 to enter into a banking business, which involved him in commercial troubles, ending in 1820 in

his bankruptcy. His library had to be sold, but part of it was bought by friends, and presented to the Liverpool Athenæum, which in 1789 Roscoe had been instrumental in founding. In 1822 he pub. *Illustrations of the Life of Lorenzo de' Medici*, defending the views adopted in his former history, and two years later edited a new edition of Pope's works, with a life of the poet. He died June 30, 1837. (Cf. *The Life of William Roscoe*, by his son, Henry Roscoe, in 2 vols., London, T. Cadell, 1833.) As a member of the congregation of Unitarians meeting in Renshaw Street Chapel, Liverpool, Roscoe took part in preparing *A Selection of Psalms and Hymns for Public and Private Worship*, printed for their use in 1818. He contributed eight hymns and the concluding anthem. Of these hymns the following are in C. U. at the present time:—

1. Let our loud song of praise arise. *Praise.*
2. Go, suffering habitant of earth. *Life, a Warfare.*
3. Great God, beneath Whose piercing eye. *Divine Providence.*
4. Thus said Jesus, Go and do. *Love to our Neighbour.*
5. What is the first and great command? *The Commandments.*

These hymns are in several Unitarian collections, including Martineau's *Hymns*, 1840. No. 3 was written in 1788, as a "secular hymn" of ten stanzas, to be sung at the Benn's Garden Chapel on the Centenary of the Revolution.

**Roscoe, William Stanley**, the son, was b. in 1782, and d. in 1843. He was educated by Dr. Shepherd, of Gatesacre, and at Peterhouse, Cambridge. He was in his father's bank till the failure in 1820, after which he held an office in the Liverpool Court of Passage. His *Poems* were pub. in 1804. His hymn "Almighty God, in prayer to Thee" (*Death anticipated*) appeared in the Liverpool Renshaw Street *Coll.*, 1818. It is also in Martineau's *Hymns*, &c., 1840, and later collections.

**Roscoe, Mary Ann**, a daughter, was b. in 1795, married to Thomas Jevons, 1825, and d. in 1845. She edited *Poems for Youth, by a Family Circle*, Lond., 1820, to which her brothers and sister contributed. From 1831 she also edited *The Sacred Offering*, an Annual of original and selected poetry (Liverpool, D. Marple & Co.). Her 7 hymns were pub. in her *Sonnets and other Poems, chiefly Devotional*, in 1845. Of her hymns three are still in C. U.:—

1. [Now] O let your mingling voices rise. *Christmas.*
2. Thou must go forth alone, my soul. *Death Anticipated.*
3. When human hopes and joys depart. *In Trouble and Affliction.*

Of these No. 3 was first pub. in her *Poems for Youth*, &c., 1820.

**Roscoe, Jane**, a second daughter, was b. in 1797, married to Francis Hornblower in 1838, and d. in 1853. Her *Poems by one of the Authors of Poems for Youth by a Family Circle*, were pub. in 1820, and her *Poems* in 1843. Her hymns in C. U. are:—

1. How rich the blessings, O my God. *Gratitude.* In the Liverpool Renshaw Street *coll.*, 1818.
2. My Father, when around me spread. *Peace in Affliction.* Appeared in the *Monthly Repository*, Dec. 1828; and the *Sacred Offering*, 1832.
3. O God, to Thee, Who first hast given. *Self-Consecration.* In *Poems for Youth*, 1820.
4. Thy will be done, I will not fear. *Resignation.*

[V. D. D.]  
3 R

**Rossetti, Christina Georgina**, daughter of Gabriel and sister of Dante Gabriel and William Michael Rossetti, was b. in London, Dec. 5, 1830, and received her education at home. Her published works include:—

(1) *Goblin Market, and Other Poems*, 1862; (2) *The Prince's Progress, and Other Poems*, 1866; (3) *Poems*, mainly a reprint of Nos. 1 and 2, 1875; (4) *A Pageant, and Other Poems*, 1881, &c.

In addition, Miss Rossetti has published several prose works, as:—*Annus Domini* (a book of prayers for every day in the year), 1874; *Letter and Spirit of the Decalogue*, 1883, and others. She has written very few hymns avowedly for church worship, but several centos have been compiled from her poems, and have passed into several hymn-books. These include:—

1. *Dead is thy daughter, trouble not the Master.* The Raising of Jairus's daughter. From her *Goblin Market*, &c., 1862, into *Lyra Mystica*, 1865.

2. *God the Father, give us grace.* Invocation of the Holy Trinity. From *Lyra Mystica* into the *Savoy Hymnary*, for use in the Chapel Royal, Savoy (see No. 8 below).

3. *I bore with thee long weary days and nights.* The Love of Christ. From her *Goblin Market*, &c., 1862, into *Lyra Messianica*, 1864.

4. *I would have gone, God bade me stay.* Resignation. From her *Poems*, 1875, into *Horder's Cong. Hymns*, 1884, &c.

5. *Once I thought to sit so high.* A Body hast Thou prepared Me, or *Passiontide*. Contributed to *Lyra Eucharistica*, 1863.

6. *The Advent moon shines cold and clear.* Advent. From her *Goblin Market*, &c., 1862.

7. *The flowers that bloom in sun and shade.* The Eternity of God. In Mrs. C. Brock's *Children's H. Bk.*, 1881.

8. *What are these that glow from afar! Martyrs.* Part of the poem "We meet in joy though we part in sorrow," which appeared in *Lyra Mystica*, 1865, and then in Miss Rossetti's *Prince's Progress*, &c., 1866. It is the most widely used of her hymns. No. 2 above is also from the same poem.

Miss Rossetti's verses are profoundly suggestive and lyrical, and deserve a larger place than they occupy in the hymnody of the church. Her sonnets are amongst the finest in the English language. [W. G. H.]

**Rothe, Johann Andreas**, s. of Aegidius Rothe, pastor at Lissa, near Görlitz, in Silesia, was b. at Lissa, May 12, 1688. He entered the University of Leipzig in 1708, as a student of Theology, graduated M.A., and was then, in 1712, licensed at Görlitz as a general preacher. In 1718 he became tutor in the family of Herr von Schweinitz at Lenbe, a few miles south of Görlitz, and while there frequently preached in neighbouring churches. During 1722 Count N. L. von Zinzendorf, happening to hear him preach at Gross-Hennersdorf, was greatly pleased with him, and when the pastorate at Berthelsdorf became vacant shortly thereafter, gave him the presentation. He entered on his duties at Berthelsdorf Aug. 30, 1722. There he took a great interest in the Moravian community at Herrnhut, which formed part of his parish. But when, in 1737, he had to report to the higher ecclesiastical authorities regarding the doctrinal views of the Moravians, Zinzendorf showed his resentment in various ways, so that Rothe was glad to accept a call to Hermersdorf, near Görlitz. Finally, in 1739, Count von Promnitz appointed him assistant pastor at Thomendorf, near Bunzlau, where he became chief pastor in 1742, and d. there July 6, 1758. (*Koch*, v. 240; *Wetzel's A. H.*, ii. 756, &c.)

Rothe was a man of considerable gift, integrity, a good theologian, and an impressive preacher. His hymns, though they can hardly be said to be are yet often characterised by genuine feeling, and by depth of Christian experience somewhat akin to Zinzendorf's, but this resemblance may arise from which Zinzendorf seems to have been best known of them first appeared in books, and were for a time looked because as Zinzendorf did not author hymns were at first all ascribed to him.

Those of Rothe's hymns v into English are:—

1. *Ich habe nun den Grund Believing.* 1st pub. in *Z. Catholisches Sing- und Bet-B.* and in the 2nd ed. (N.D., end of 1727 or beginning of 1728) g. u. l. *Lieder* (1st ed. in 10 st. of 6 l.); and re *Moravian H. Bks.*, e.g. the i No. 255, *Brüder G. B.*, 177 first the Lutherans suspected it was by Zinzendorf, but it was by Rothe, soon powerful and beautiful by recent German collections *S.*, ed. 1863, No. 78), and has found a very wide a a comfort and blessing to suggested by Heb. vi. 19.

In the *Historische Nachr.* 1778), ed. 1835, p. 176, it is a Zinzendorf's birthday, May a misprint for 1725, and the was in print in 1727. Koch written in return for the h leben," which Zinzendorf i the *Sammlung*, 1725, No *Gedichte*, 1735, p. 30, mar day," and dated May 12, 17 rather suggest 1723 as the that case Zinzendorf wou eluded it in the *Sammlung* be added, given in his *Deu* written for Rothe's birth 30th birthday (beginning other dated 1724, for his Du der Herzen König bist

Rothe's hymn unde nun") has been fr. as

1. *Now I have for fine but somewhat fr x., by J. Wesley. N Methodist H. Bk. No regarding it:—*

"When the translat John Wesley sent a co the German Moravian 25 January, 1740, M. with his approval of al altered as suggested. Love, thou bottomless portions of this verse J. W. Fletcher, vicar Bickersteth, rector of

In 1740 the tr in the *Wesley H.* 1868-72, vol. i., i ferred to the *Mor* iii. of the Germ being added in th also included in t (1875, No. 189), many English an a rule abridged: Mercer's *C. P. & and Boardman's*. It has also appea the following first

- (1) *Now I have found the blessed ground* (st. i.). Lady Huntingdon's *Sel.*, 1780.
- (2) *Now have I found the ground wherein* (st. i.). W. F. Stevenson's *Hys. for Ch. & Home*, 1873.
- (3) *O Lord! Thy everlasting grace* (st. ii.). Horder's *Cong. Hys.*, 1884.
- (4) *Father, Thine everlasting grace* (st. ii.). J. Bickersteth's *Ps. & Hys.*, 1832.
- (5) *O Love, thou bottomless abyss* (st. iii.). *Evang. Union Hyl.*, 1878.
- (6) *Jesus, I know hath died for me* (st. iv.). Pennsylvania Luth. Church Bk., 1868.
- (7) *Though waves and storms go o'er my head* (st. v.). *Andover Sabbath H. Bk.*, 1869.

2. *I now have found, for hope of heaven.* In full, by Dr. H. Mills, in the *Evang. Review*, Gettysburg, Jan. 1850, and in his *Horæ Germanicæ*, 1856, p. 68. Included in the Amer. Luth. Gen. Synod's *Coll.*, 1852.

3. *My soul hath now the ground attained.* A good *tr.* of st. i., iii., v., x., by A. T. Russell, as No. 167 in his *Ps. & Hys.*, 1851.

4. *My soul hath found the steadfast ground.* A good *tr.* (omitting st. v.-ix., and with a st. iv. not by Kothe), by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 55. Included, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, and the *Ibrox Hyl.*, 1871.

5. *Now I have found the firm foundation.* By G. F. Krotel, as No. 251 in the *Ohio Luth. Hyl.*, 1880, omitting st. vi.-viii.

6. *Now I have found the ground to hold.* By J. Sheppard, in his *Foreign Sacred Lyre*, 1857, p. 91.

ii. *Vor wahrer Herzensänderung. The Forgiveness of Sins.* 1st pub. as No. 448 in the 3rd ed., 1731, of Zinzendorf's *Sammlung* as above, and in 7 st. of 4 l. In the *Brüder G. B.*, 1778, it is No. 392. The *trs.* are:—

- (1) "Thanks be to Thee, Thou slaughter'd Lamb!" (st. vii.). This is No. 345 in pt. II., 1746, of the *Moravian H. Bk.* (2) "Before conversion of the heart." A *tr.* of st. i., iv., by B. Latrobe, as No. 286 in the *Moravian H. Bk.*, 1789, with the above *tr.* of st. vii. added. In the 1801 and later eds. (1886, No. 426) the *tr.* of st. vii. was alone retained.

iii. *Wenn kleine Himmelskerben. Death of a Child.* Written on the death of one of his daughters. Appeared as No. 1028 in the 3rd ed., 1731, of Zinzendorf's *Sammlung* as above, and in 9 st. of 6 l. Included as No. 1688 in the *Brüder G. B.*, 1778, and recently as No. 859 in the *Unv. L. S.*, 1851. The *trs.* are:—

- (1) "When children, bless'd by Jesus." This is No. 1196 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 1258). (2) "When summons hence by Death is given." By E. Massis, 1867, p. 105. [J. M.]

**Round the Sacred City gather.** *S. J. Stone.* [*Church Defence.*] Written in 1874 for the Church Defence Institution, and issued as a leaflet with music for use at Church Defence Meetings. Several hundreds of thousands have been used in this form. It was given in the author's *Knight of Intercession*, 3rd ed., 1874, in 7 st. of 8 l., with the heading "Battle Hymn of Church Defence," and "Dedicated to the 'Church Society' of St. Paul's Haggenston." In 1884 it was enlarged to 12 st. of 8 l. for processional use at a grand Choral Festival in Salisbury Cathedral, and began "Sacred city by the river." In this form it was given in the *Monthly Packet*, 1884. In its original form it is in several hymnals. Mr. Stone also adapted it for use in the 1889 *Suppl. Hymns to H. A. & M.* [J. J.]

**Rous, Francis (Rouse),** was b. at Halton, Cornwall, in 1579, and educated at

Oxford. He adopted the legal profession, and was M.P. for Truro during the reigns of James and of Charles I. He also represented Truro in the Long Parliament, and took part against the King and the Bishops. He was appointed a member of the Westminster Assembly; of the High Commission; and of the *Triers* for examining and licensing candidates for the ministry. He also held other appointments under Cromwell, including that of Provost of Eton College. He d. at Acton, Jan. 7, 1659, and was buried in the Chapel of Eton College. Wood, in his *Athenæ Oxonienses*, gives a list of his numerous works. The history of his version of the *Psalms* is given under *Psalters, English*, § xi., respecting its treatment in England, and under *Scottish Hymnody*, § iii., with regard to its reception and use in Scotland. [J. J.]

**Row, Thomas,** b. in 1786, was for many years a Baptist minister at Hadleigh, in Suffolk, and Little Gransden, Cambs., and was well known to most of the Calvinistic congregations in the Eastern Counties. He was very singular and methodical in his habits, and for 30 years was a frequent contributor of hymns and other compositions to the *Gospel Herald*. He d. Jan. 3, 1868. Mr. Row pub. two vols. of hymns. The first was entitled, *Concise Spiritual Poems, or Evangelical Hymns on Various Subjects, for the private use of Christians, and also adapted for Public Worship*, London, 1817. This was called Book I., and comprised 529 hymns. Book II., including 543 hymns, was pub. in 1822, as *Original and Evangelical Hymns on a great variety of subjects, for Private and Public Worship*, by Thomas Row, Minister of the Gospel, Hadleigh, Suffolk. Many of these hymns are to be found in Parrott's *Sel.* From a Calvinistic point of view they are sound in sentiment, but possess little poetic merit.

[W. R. S.]

From his *Concise Spiritual Poems*, 1817, the following hymns have passed into Snapp's *Songs of Grace and Glory*, 1872:—

1. Awake, my warmest powers. *Jesus the Divine Advocate.*
2. Awake, O heavenly Wind. *To the Holy Spirit.*
3. God knows our secret thoughts and words. *Omniscience.*
4. Gracious God of our salvation. *Holy Trinity.*
5. How can a mortal tongue express. *Holy Trinity.*
6. In the Godhead all perfection. *Holy Trinity.*
7. In vain must sleepy sinners think. *The Being of God.*
8. Jehovah's will is found. *The Will of God.*
9. Like wind the Spirit gently blows. *Power of the Holy Ghost.*
10. Now, Thou faithful, gentle Spirit. *Holy Spirit—The Guide.*
11. supremely sweet is sovereign love. *The Love of God.*
12. The great eternal Spirit comes. *The Holy Spirit.*
13. The Holy Spirit did engage. *Election.*
14. The Sacred Spirit comes to take. *Work of the Holy Spirit.*
15. Thou dear and great mysterious Three. *Holy Trinity.*
16. Thou great, mysterious Lord. *Holy Trinity.*
17. To God, the Holy Ghost. *Personality of the Holy Ghost.*
18. You have not chosen me. *Election.* [J. J.]

**Rowe, George Stringer,** was b. at Margate in 1830, and educated for the Wesleyan Ministry at Didbury College. He entered the Wesleyan Ministry in 1853, and has since held important appointments at Ipswich,

Hull, Southport, Leeds, Edinburgh, London, &c. In 1888 he was appointed to the chair of Pastoral Theology in Headingley College, Leeds. He is the author of "Life of John Hunt, &c."; "At His Feet"; "On His Day"; "The Psalms in Private Devotion"; and "Alone with the Word." His hymns include:—

1. Behold Thy youthful army.
2. Come, children all and praise.
3. Cradled in a manger meekly.
4. When they brought little children.

These hymns were written for *Sunday School Anniversaries*, and were included in the *Methodist S. School H. Bk.*, 1879. [J. J.]

**Rube, Johann Christoph**, was b. Nov. 20, 1665, his father being then pastor at Hohen-und Thal-Ebra, near Sondershausen. After completing his studies in law, and becoming a licentiate, he was appointed judge (Amtmann) at Burgmünchen near Alsfeld, and then, about 1704, at Battenberg (both in Hesse-Darmstadt). He d. at Battenberg, May 30, 1746. (Bode, p. 137; F. W. Strieder's *Heinische Gelehrten- und Schriftsteller Geschichte*, vol. xvi. p. 456. The latter dates his birth Nov. 19. On writing to Ebra, Pastor Weise has kindly informed me that no 17th cent. registers are extant either for Hohen-Ebra, or for Thal-Ebra.)

Rube was a most prolific writer of hymns. In the *Universal G. B.* pub. at Hamburg in 5 vols., 1739-44, there are, according to the markings by Count Christian Ernst of Wernigerode in his private copy, no less than 536 by Rube. The earliest appeared in Luppian's *Andächtig Singender Christen-Mund*, Wesel, 1692, and the *Geistreiches G. B.*, Darmstadt, 1698. In 1712 he published a number (without place of pub.) as *Frühlings-Blumen aus der geistlichen Erde* (Hamburg Library); and Rambach in his *Anthologie*, v. p. xi., says his son-in-law edited another collection in 1737 as *Poetisch-christliche Kinder-gedanken* (evidently meant for *Lieder-gedanken*) aus den *Sonn- und Psalters-Engeln*. Freylinghausen in his *Neues geistreiches G. B.*, 1714, included 7, most of which passed into other books. Many of his hymns are excellent, thoughtful, good in style, and warm in feeling. Of Rube's hymns those which have passed into English are:—

I. **Der am Kreuz ist was ich meine. Und sonst nichts in aller Welt.** *Passiontide*. In his *Frühlings-Blumen*, 1712, p. 63, in 5 st. of 8 l. When repeated in the *Anmuthiger Blumen-Krantz*, 1712, No. 92, it was altered to "Der am Kreuz ist meine Liebe," and this form was included in the *Württemberg G. B.*, 1741, No. 51 (1842, No. 152), and other collections, and is a great favourite in South Germany. It is sometimes erroneously ascribed to J. E. Gröling (b. 1676, d. 1748). The older hymn beginning "Der am Kreuz ist meine Liebe, Meine Lieb ist Jesus Christ" is first found in Ahasuerus Fritsch's *Jesus-Lieder*, 1668, No. 21, and is probably by Fritsch. It is quite different from Rube's hymn and has not been tr. into English. The trs. from Rube are (1) "Him on yonder cross I love," by Miss Winkworth, 1858, p. 33, repeated in Schaff's *Christ in Song*, 1869, p. 189. (2) "More than all the world beside," by R. Massie in his *Lyra Domestica*, 1864, p. 122, and thence in Reid's *Praise Bk.*, 1872.

II. **Der Herr bricht ein zu Mitternacht.** *Second Advent*. In his *Frühlings-Blumen*, 1712, p. 88, in 15 st. of 4 l. In Knapp's *Ev. L. S.*, 1837, No. 796 (1865, No. 772). Sometimes erroneously ascribed to N. L. von Zinzendorf. Tr. as:—

The Lord shall come in dead of night. This is a

tr. of st. 1, III. v., vii., x., xv. in *H. L. L.*, 3rd ser., 1858, p. 9. Included in Kennedy, 1853, and Dr. Pagensteiner's *Coll.*, 1864. Hood's *Dev. H. Bk.*, 1868.

III. **Schlaft sanft und wohl!** *Cradle Hymn*. In his *Frühling-Blumen*, 1712, p. 29, in 15 st. of 4 l., as then "Hymns." It is worthy of one of the finest hymns of its kind. No. 751 in Freylinghausen's *G. B.*, 1714, and repeated in Berlin *G. L. S.*, ed. 1863. Sleep well, my Dear! *Good good tr.*, omitting st. viii. Jacobi in his *Paul. German.*, 1732, p. 190, altered). Inc pt. 1. of the *Monistrian H. B.* st. viii., xiv. added; and abridged, in later eds. (188 In 1873 Dr. Martineau, *Prayer and Prayer*, No. 746, ad. iv., v., xv., from Jacobi's *Schaff-Gilman Lib. of H.* p. 434), there are 6 st.

**Ruben, Johann (J. C.)**

**Rückert, Friedrich** Michael Rückert, advocat Bavaria, was b. at Schleibitz. He matriculated at the Univ. of Halle, Nov. 9, 1805 (w. friend of Baron von Haugwitz) and finished his course in 1809. He graduated in 1810, and on March 2 at Jena as a privat dozent. On April 16, 1812. Or appointed Professor at Hanau, but resigned his duties, and left Hanau then for some time man of letters, then Haffsfurt, &c. In 1818 at Stuttgart as join retiring from it. Ja he travelled in Ital of 1820 settled at Stuttgart. On his appointing Languages at E Nov. 1826; and t Professor of Ori During the Rev 1848, he left Be received a pensio estate of Neuss there till his den Rückert. Ein l Dr. C. Beyer, F Mittheilungen, Nachgelassene C

Rückert was one of the most many has produced take part in the *Deutsche Gedichte* his famous "Geha self or contributed voluminous mass the full bibliogra complete ed. of his am Main, 1868-69, Werke. A considerable and adaptations fr Chinese. Through



level of purity of thought and expression; and displays a wonderful mastery of form and power of handling the German language. He was of deeply religious spirit, and wrote various epic poems on Biblical history, e.g. *Leben Jesu*, 1839; *Saul und David*, 1843; and *Herodes der Grosse*, 1844. He can hardly however be called a hymn-writer: the second of the poems noted below being almost the only piece by him which has passed into the German hymn-books. A large number of his poems have been tr. into English by *Abp. Trench*, *Dr. John Hunt*, *Dr. N. L. Frothingham*, *Dr. C. T. Brooks*, and various others.

Of Rückert's pieces we need here only note four, namely:—

i. *Das Paradies muss schöner sein. Eternal Life.* 1st pub. as one of his *Neue östliche Rosen in die Aglaia* for 1823. Included in his *Gesammelte Gedichte*, Erlangen, 1834, vol. I. p. 83, in 14 st., entitled "Paradise." The trs. are (1) "Oh! Paradise must show more fair," by *Abp. Trench*, in his *Poems from Eastern Sources*, 1842, p. 199. (2) "Oh, Paradise must fairer be." Given without name of translator, in *Dr. H. Bonar's New Jerusalem*, 1852, p. 84, and in *Schaff's Christ in Song*, 1869, p. 657.

ii. *Dein König kommt in niedern Hüllen. Advent.* This seems first to have appeared in his *Gesammelte Gedichte*, Erlangen, 1834, vol. I. p. 95, in 6 st., of 6 l. (it certainly did not appear along with No. iii. in 1824), and entitled "Advent Hymn." It is based on St. Matt. xxi. 1-11, the Gospel for the 1st S. in Advent. It is included in the Berlin G. L. S., ed. 1863, No. 1845, and in various other recent German hymn-books. The trs. are (1) "He comes, no royal vesture wearing." By *T. C. Porter*. Written April 8, 1868, for *Hours at Home*, N. Y., June, 1868. (2) "In lowly guise thy King appeareth." By *Dr. J. Troutbeck*, as *Schumann's Advent Hymn*, Novello, n. d., 1878.

iii. *Er ist in Bethlehem geboren. Bethlehem and Calvary.* 1st pub. as No. 5 of a series of "Hymns for Festivals by Friedrich Rückert," in the *Taschenbuch zum geselligen Vergnügen auf das Jahr 1824*, Leipzig, 1824, p. 276, in 10 st. of 8 l. Repeated in *H. Ruete's Anthologie geistlicher Lyrik*, 1878, No. 44. The trs. are (1) "In Bethlehem He first arose." By *N. L. Frothingham*, 1855, p. 168. (2) "In Bethlehem the Lord was born." By *Miss Winkworth*, 1869, p. 338. (3) "In Bethlehem, the Lord of glory." By *T. C. Porter* for *Hours at Home*, N. Y., March, 1868.

iv. *Um Mitternacht hab ich gewacht. Midnight.* 1st pub. in *Nicolaus Lenau's Frühlingssalmach*, Stuttgart, 1835. Included in his *Haus- und Jahrslieder*, vol. I., Erlangen, 1838 (vol. v. of his *Gesammelte Gedichte*), p. 313, in 5 st. of 6 l., as one of the poems written at Neuses in the autumn of 1833. Repeated by *Ruete*, No. 66. The trs. are (1) "At still midnight I raise my sight." By *N. L. Frothingham*, 1855, p. 175. (2) "At dead of night Sleep took her flight." By *Miss Winkworth*, in *Lyra Mystica*, 1865, p. 266, and repeated in her *Christian Singers*, 1869, p. 337. [J. M.]

**Rulers of Sodom! hear the voice.** *W. Cameron.* [True Penitence.] 1st appeared as No. 17 in the *Draft Scottish Translations and Paraphrases*, 1781, as a version of Isaiah i. 10-19, in 7 st. of 4 l. Thence, with st. vii. l. 1 altered, in the public worship ed. issued in that year by the Church of Scotland, and still in use. In the markings by the eldest daughter of *W. Cameron* (q.v.), it is ascribed to *Cameron*. Included in the *Relief H. Bk.*, 1833, and again in others. [J. M.]

**Russell, Arthur Tozer, M.A.** He was the son of the Rev. Thomas Clout, who later changed his surname for *Russell* (*Gent. Mag.*, 1848, p. 209; *Cong. Hy.* p. 259, i. § 6), an Independent or Congregational minister who won for himself a good reputation by editing the works of Tyndale, Frith, Barnes, and Dr. John Owen, &c. He was b. at Northampton, March 20, 1806; educated at St. Saviour's School, Southwark, and at the Merchant Taylors' School, London (cf. *Robinson's Register M. T. S.*, ii., 217). In 1822-24 he was at Manchester College, York (see *Roll of the M. C.*

students). In 1825 he entered St. John's College, Cambridge, as a sizar, and in his freshman year gained the Hulsean Prize, its subject being, "In what respects the Law is a Schoolmaster to bring men to Christ." In 1829 he was ordained by the Bishop of Lincoln (Kaye), and licensed to the Curacy of Great Grimsden, Hunts, and in 1830 was preferred to the Vicarage of Caxton, which he held till 1852. During his ministry here he published the following works: *The Claims of the Church of England upon the Affections of the People* (1832); *Sermons for Fasts and Festivals*; *A Critique upon Keble's Sermon on Tradition*, in opposition. About 1840 appeared his *Apology of the Church of England* and an *Epistle to Seigneur Sapia concerning the Council of Trent*, translated from the original Latin of *Bp. Jewell*. About the same time appeared *Hymn Tunes, Original and Selected, from Ravenscroft and other old Musicians*. In 1841 was published *A Manual of Daily Prayer*. In 1844 *Memorials of the Works and Life of Dr. Thomas Fuller*. This *Life* has not been superseded by Bailey's later and over-bulky *Life*. It has fine things in it. It is severe on *Tract XC.* In 1848 various of his own hymns, original and tr. from the German, appeared in *Hymns for Pub. Worship, &c.*, Dalston Hospital, London. His first appearance as a hymn-writer was in the 3rd edition of the hymn-book published by his father (1st ed. 1813), and known amongst Congregationalists as *Russell's Appendix* [see *Cong. Hymnody*, p. 260, i. § 67]. In 1847 followed *The Christian Life*. In 1851 *Psalm and Hymns, partly original, partly selected, for the use of the Church of England*. This most modest collection has not received the recognition that it indisputably merits. His original hymns and translations have found their way into many hymnals, e.g., *Dr. Peter Maurice's Choral H. Bk.* 1861, where several appeared for the first time; *Dr. Maurice's Choral Harmony*, 1854, contains two of his tunes; *Dr. B. H. Kennedy's Hymnologia Christiana*, 1863; *Lord Selborne's Book of Prayer, &c.* (1862). In 1852 he was presented to the Vicarage of Whaddon, Cambridgeshire. This, in 1866, he exchanged for St. Thomas's, Toxteth Park, Liverpool. While at Whaddon he published *Advent and other Sermons*. In 1859 appeared his best prose book, *Memorials of the Life and Works of Bishop Andrewes*. With every deduction it is a living biography. In Liverpool he republished his *Hymn-book*. In 1863 he addressed a "weighty and powerful" Letter to the Bishop of Oxford on *Dr. Stanley*—virtually a trenchant review of the once notorious *Essays and Reviews*. In 1867 he removed to Wrockwardine Wood, Shropshire, where he remained until 1874, when he was presented to the Rectory of Southwick, near Brighton. Here he d., after a long and distressing illness, on the 18th of November, 1874. In his earlier years he was an extreme High Churchman, but by the study of St. Augustine his views were changed and he became, and continued to the end, a moderate Calvinist. His original hymns are gracious and tender, thoughtful and devout. His translations on the whole are vigorous and strong, but somewhat ultra-



faithful to the original metres, &c. He left behind him a *History of the Bishops of England and Wales* in ms., sufficient to form three or four goodly octavos, and numerous ms. Notes on the Text of the Greek Testament; and also a large number of original chants and hymn-tunes in ms. Surely the last ought to be utilized; and the former deposited in his College of St. John's.

[A. B. G.]

Of Russell's hymns a large number are included in *Kennedy*, 1863, and several also are in a few of the lesser known collections. The *trs.* are noted elsewhere in this Dictionary, and may be found through the *Index of Authors and Translators*. Of his original hymns, about 140 in all, including those in *Dr. Maurice's Choral H. Bk.*, 1861, the following are found in a few collections:—

1. Christ is risen! O'er His foes He reigneth. *Easter.*
2. Give praise to God our King. *Praise.*
3. Great is the Lord; O let us raise. *Ps. stetit.*
4. Hail, O hail, Our lowly King. *Praise to Christ. (Maurice, 1861.)*
5. Hail, O Lord, our Consolation. *Christ, the Comforter. (Maurice, 1861.)*
6. Holy Ghost, Who us instructest. *Whitsuntide.*
7. Holy Spirit given. *Whitsuntide.*
8. Hosanna, bless the Saviour's Name. *Advent.*
9. In the mount it shall be seen. *Consolation.*
10. In the tomb, behold He lies. *Easter Eve. Sometimes "In the night of death, He lies."*
11. Jesu, at Thy invitation. *Holy Communion.*
12. Jesu, Thou our pure [chief] delight. *Praise for Salvation.*
13. Jesu, when I think on Thee. *In Affliction.*
14. Jesu, Who for my transgression. *Good Friday.*
15. Jesu, Lord most mighty. *Lent.*
16. Lift thine eyes far hence to heaven. *Looking Onward. Sometimes "Lift thy longing eyes to heaven."*
17. Lo, in mid heaven the angel flies. *The Message of The Gospel.*
18. Lord, be Thou our Strength in weakness. *In Affliction.*
19. Lord, my hope in Thee abideth. *Hope in Jesus.*
20. Lord, when our breath shall fail in death. *Death anticipated.*
21. Lord, Who hast formed me. *Self-Dedication.*
22. My God, to Thee I fly. *In Affliction. Sometimes "Great God, to Thee we fly."*
23. Night's shadows falling. *Evening.*
24. Now be thanks and praise ascending. *Praise.*
25. Now to Christ, our Life and Light. *Evening.*
26. O glorious, O triumphal day. *Easter.*
27. O God of life, Whose power benign. *Trinity In the Dalton Hys. for Pub. Worship, &c., 1848. From this "O Father, uncreated Lord," in L. W. Baron's Church Hk., N. Y., 1883, is taken.*
28. O Head and Lord of all creation. *Passiontide.*
29. O Jesu, blest is he. *Consolation.*
30. O Jesu! we adore Thee. *Good Friday.*
31. O Saviour, on the heavenly throne. *The Divine Guide and Protector. (Maurice, 1861.)*
32. O Thou Who over all dost reign. *Church Defence.*
33. Praise and blessing, Lord, be given. *Praise to Jesus.*
34. Praise the Lord: praise our King. *Advent.*
35. The Lord unto my Lord thus said. *Ps. cx.*
36. The Morning [promised] Star appeareth. *Christmas.*
37. The night of darkness fast declineth. *Missions.*
38. The way to heaven Thou art, O Lord. *Jesus the Way, Truth, and Life. Sometimes "Thou art the Way: Heaven's gate, O Lord."*
39. Thou Who hast to heaven ascended. *Ascension.*
40. To Him Who for our sins was slain. *Praise to Jesus, the Saviour. Written Friday, Jan. 24, 1861.*
41. We praise, we bless Thee. *Holy Trinity.*
42. What, my spirit, should oppress thee. *In Affliction.*
43. What though through desert paths Thou leadest? *Security and Consolation in Christ.*
44. Whom shall I, my [we our] refuge making. *Lent. Sometimes "Whom shall we our Refuge making."*
45. Whoso'er in Me believeth. *The Resurrection.*
46. Why, O why cast down, my spirit? *In Affliction.*
47. With awe Thy praise we sinners sing. *Lent. Sometimes "With trembling awe Thy praise we sing."*

48. With cheerful hope, my soul, God.
49. Ye hear that His commands Praise of Jesus.
50. Your adoration, O earth! Universal Praise to Christ.

Unless otherwise stated, appeared in Russell's *Ps. &c.* total number of original hymns by him to Maurice's Choral

**Russell, William**, was 1798, and educated at the Glasgow. Removing from Scotland he was at Savannah in 1811 at other places in the United States an active promoter of education, and kindred efforts to further the cause of education. He was originally a Baptist, but came to close communion. He died at Massachusetts, Aug. 16, 1873, the dark wave of Galilee begins with st. iii. of a hymn at the request of Dr. Unitarian Christian Era therein in 1826.

**Russell, William** hymns to William Carver and to some minor collections is "More married than single". He must be W. Russell, the American

**Rutilius, Martin** or Rutilius (who in Salza, near Magdeburg pastor at Düben on Jan. 21, 1550. Universities of Wittenberg appointed, in 1575, at Gotha. In 1586 at Weimar, where, as archidiaconus, he succeeded Goedeke's *Grundriss* articles by Dr. Linde *nologie*, 1887, pp. 84; has been associated with a man hymn which

1. *Ach Gott und Herr* The first printed form of a sermon preached by Martin in Various June 2, 1613. It was which burst over Weimar devastation for miles "O bone Deum, hic modo in alternum peccatum solus" Sol Da Av So U U

"Nu wolan der genommen, der Na alle Ewigkeit. Ar suggests the stanza rhymed version of for the purposes of a hymn already known printed at Jena, a 1613. The title begins, *Von dem gewässer damit 7 Sonnabend vor Tr Maj: dienes inateh* there is printed at 6 l., namely, 1. Ac weit. 3. Zu dir Herr Gedult. 6. E

are all by Major seems at least highly probable. They passed into Melchior Franck's *Geistliche musikalische Lustgarten*, Nürnberg, 1616, as No. xvii. As No. xvi. Franck gives the following: 1. Gleich wie sich fein. 2. Also Herr Christ. Both xvi. and xvii. are given without name of author. In J. Clauder's *Psalmodia nova*, Altenburg, 1627, No. 67 is Franck's No. 16, but with four st. added, viz., 3. Meiner Hand Arbeit. 4. Die Seite mein. 5. Darum ich bleib. 6. Ehre sey nun. The form now in use is found in B. Henschau's *Ausgewählte geistliche Lieder*, Königsberg, 1639, p. 79, where it is in 10 st., viz. st. I-vi. as in 1613, and st. vii.-x. from Clauder's I., ii., v., vi. This form passed into most later books, and is No. 350 in the *One. L. S.*, 1851.

At first the hymn seems to have passed into the collections either as anonymous or signed "J. G.," i.e. Johann Gross. Then in Clauder's 2nd ed., 1630, the first part was signed "J. G.," which was forthwith taken to mean Johann Gödel, who was b. at Altdorf Aug. 31, 1556, became pastor at Dienstädt, near Kranichfeld, in 1583, and d. at Dienstädt in 1604. He went on till 1726, when Caspar Binder, pastor at Marktstedt, pub. at Jena his *Historischer Beweis* for the purpose of showing that the hymn was by Rutilius. In this book Binder declared that he had in his possession an autograph album which formerly belonged to Melchior Francke, sometime burgomaster at Weimar; and that in this album he had found the hymn "Ach Gott und Herr" (in the 6 st. form of 1613), entitled, "A Prayer for the forgiveness of sins, for patience under the cross, and for deliverance from everlasting punishment." He adds that it was subscribed:—"M. Martinus Rutilius, Diaconus Ecclesiae Vinariensis fecit et propria manu scripsit."

"Jesu, du Sohn Davids, erbarm dich mein,  
Lass mein Sünd zugedeckt seyn,  
Im Sterben willst mein Beystand bleiben  
Vom Todt zum Leben bringu mit Freuden.  
Den 29. May 1604."

The date here is almost certainly a misreading or a misprint, i.e. instead of 1604 it should be 1614. If then on May 29, 1614, Rutilius was asked to write something in this album, what more natural than that on the anniversary of May 29, 1613, he should transcribe something related to that calamity. If the "fecit et propria manu scripsit" means more than "I certify that this is my autograph," it can hardly refer to anything but the four lines quoted above. Rutilius was by no means of a poetic nature, and these four very halting lines are much more likely to be his composition than are the six stanzas of the original.

On the whole then there seems no good reason to ascribe any part of the hymn to Rutilius. The six stanza form is almost certainly by Major. Wherever a name has been attached to st. vii.-x. they too have been ascribed to Major. So that there appears at least a high probability that the 10 stanza form is by Major.

The translations in C. U. are:—

1. O God my Lord! How great's the Hoard. In full by J. C. Jacobi, in his *Psalt. Germanica*, 1722, p. 56. In his ed. 1732, p. 89, it was greatly altered, and st. i.-iii., viii., x. of this form were included in the *Evang. Union H. Bk.*, 1856.

2. When rising winds, and rain descending. This is a free tr. in 8 l., of st. vii.-x. by T. Dutton, as No. 250 in the *Moravian H. Bk.*, 1789 (1886, No. 314). Included in Dr. Martineau's *Hys. of Praise and Prayer*, 1873.

3. Alas! my God! My sins are great. A good tr. of st. i.-vi., by Miss Winkworth, as No. 107 in her *C. B. for England*, 1863. Repeated, omitting st. iv., in the *Ohio Luth. Hyl.*, 1880.

Other trs. are:—

(1) "As small birds use A hole to chuse" (st. vii.-x.) as No. 445, in pt. i. of the *Moravian H. Bk.*, 1784.  
(2) "Alas! my Lord and God." By Miss Winkworth, 1858, p. 130. [J. M.]

Ryland, John, D.D., s. of Rev. John Collett Ryland, was b. at Warwick, Jan. 29, 1753. At that time his father was Baptist minister at Warwick, but in 1759 removed to Northampton. "J. Ryland, junior," as for many years he was accustomed to subscribe himself, was in 1781 ordained co-pastor with

his father at Northampton. In 1794 he accepted the presidency of the Baptist College and the pastorate of the church in Broadmead, Bristol, and these offices he retained until his death on May 25, 1825. Dr. Ryland was a man of considerable literary culture, and received the degree of D.D. from Brown University, Rhode Island. He was one of the founders of the Baptist Missionary Society, and for the three years following the death of Rev. A. Fuller, in 1815, acted as its secretary. His prose works were *Memoirs of Rev. R. Hall, Arnaby* (2nd ed., 1852); *A candid statement of the reasons which induce Baptists to differ from their Christian brethren*; and many Sermons and Charges. After his death appeared 2 vols. of Discourses, selected from his mss., and entitled *Pastoral Memorials*. To these discourses are appended many of his hymns, with their dates. Dr. Ryland's hymns were composed at different times, from his sixteenth year to the year of his death. The earliest were pub. when he was 16, in his *Serious Essays*, 1771. These 36 hymns were never republished. Several appeared in the *Gospel Magazine* from 1771 to 1782, and the *Protestant Magazine*, 1782-83; others in Rippon's *Bapt. Selection*, 1787; 2 in the *Collection for the Monthly Prayer Meeting at Bristol*, 1797; 2 in Andrew Fuller's *Memoirs*, 1831; and 25 in the *Pastoral Memorials*, 1825. His *Hymns and Verses on Sacred Subjects*, to the number of 99, were reprinted from his mss. by D. Sedgwick, and were pub., with a *Memoir*, in 1862. The hymns are dated therein from the mss.

[W. R. S.]

Those of Dr. Ryland's hymns now in C. U. include:—

1. For Zion's sake I'll not restrain. *Missionary*. Dated 1798, and printed by D. Sedgwick from Ryland's mss., 1862.

2. Had not the Lord, my soul may say (cry). *Ps. cxix.* From his *Serious Essays*, 1771. It is No. 124 in Spurgeon's *O. G. H. Bk.*, 1866. Not in Sedgwick's reprint.

3. Holy, holy, holy Lord, self-existent Deity. *Holy Trinity*. Dated 1796. It was given in the 10th ed. of Rippon's *Bapt. Sel.*, 1860, Pt. 3, No. 22; in the *Pastoral Memorials*, 1825; and Sedgwick's reprint, 1862, in 5 st. of 8 l. It is in C. U. in G. Britain and America.

4. Look down, my soul, on hell's domain. *Gratitude for escape*. This is No. 681 in Spurgeon's *O. G. H. Bk.*, 1866, and dated 1777. We cannot trace it in any of Ryland's works or amongst his hymns.

5. Lord, teach a little child to pray. *A Child's Prayer*. Dated 1786. The note to this hymn by Dr. Ryland's son, in Sedgwick's reprint 1862, p. 15, is:—"This and the following hymn ['God is very good to me'] was composed at the request of Mrs. Fuller, wife of the Rev. Andrew Fuller, of Kettering, for the use of Miss Sarah Fuller, who died May 30th, 1789, aged six years and six months." It was pub. in Andrew Fuller's *Memoirs*, 1831, p. 442, and in Sedgwick's reprint, 1862.

6. Now let the slumbering church awake. *Activity in the Church desired*. Dated "Feb. 20, 1798." Pub. in the *Pastoral Memorials*, 1825, and in Sedgwick's reprint, 1862. In Spurgeon's *O. G. H. Bk.*, 1866.

7. O Lord, I would delight in Thee. *Delight in Christ*. Dated "Dec. 3, 1777." Dr. Ryland added this note to the mss.:—"I recollect deeper feelings of mind in composing this hymn, than perhaps I ever felt in making any other." It was pub. in Rippon's *Sel.*, 598, No. 24; in the *Pastoral Memorials*, 1825; and in Sedgwick's reprint, 1862, in 7 st. of 4 l. It is in extensive use in its original, or an abbreviated form; or as "O Lord we would delight in Thee." In the American Meth. Episco. *Hymns*, 1849; and their *Hymnal*, 1878, st. i., ii., vi., vii. are rewritten in s. m. as "Lord, I delight in Thee."

8. Out of the depths of doubt and fear. *Ps. cxix.* From the *Serious Essays*, 1771 (misdated in Spurgeon's *O. G. H. Bk.*, 1775). It is not in the *Pastoral Memorials*, 1825, nor in Sedgwick's reprint, 1862.

9. *Rejoice, the Saviour reigns. Missions.* Dated "Jan. 19, 1792." In the 10th ed. of Rippon's *Sel.*, 1800, 422 (2nd pt.) it is given in 6 st. of 6 l., as in the Ryland ms., and then after the word "Pause" two stanzas are added on, which are not in the ms. The 6 sts. were repeated in the *Pastoral Memorials*, 1825; in Sedgwick's reprint, 1862; and in Spurgeon's *O. O. H. Hk.*, 1866 (abbreviated), and other modern hymnals.

10. *Sovereign Ruler of the skies. Guidance, Peace, and Security in God.* Dated "Aug. 1, 1777." Included in Rippon's *Sel.*, 1787, No. 545; the *Pastoral Memorials*, 1825; and Sedgwick's reprint, 1862, in 9 st. of 4 l.

11. *Thou Son of God, and Son of Man. Praise to God, the Son.* This is undated. It was given in the *Pastoral Memorials*, 1825; and Sedgwick's reprint, 1862.

12. *When Abraham's servant to procure. Inward. Heavenward.* Dr. Ryland's son, under the date of Nov. 4, 1861, informed D. Sedgwick that this hymn "was written with a slate pencil on a rusty iron blower by moonlight, past twelve o'clock, Dec. 30, 1773," and he gives these words as a quotation from his father's ms. It is almost needless to add that this account does not agree with the generally received history of the hymn, as set forth in Miller's *Singers and Songs*, 1869, p. 313. In the May number of the *Gospel Magazine*, 1776, p. 235, the hymn was given in 9 st. of 4 l., with the heading "Hinder me not—Gen. xxiv. 58," and signed "Elachistoteron." It was repeated in Rippon's *Sel.*, 1787, No. 447; and Sedgwick's reprint, 1862. In Rippon a note is added, "This hymn may begin with 6th verse." This direction has been followed in some modern collections, the result being the hymn commonly known as "In all my Lord's appointed ways."

13. *When the Saviour dwelt below. Compassion of Christ.* Dated 1806. Included in the *Pastoral Memorials*, 1825, and Sedgwick's reprint, 1862.

Dr. Ryland's hymns are plain and simple, but they lack poetry and passion, and are not likely to be largely drawn upon for future hymnals. [J. J.]

## S

**S.**, in the Bristol Bapt. Coll. of Ash and Evans, 1769, i.e. Elizabeth Scott.

**S. D.**, in the same, i.e. S. Davies.

**S. E. Mahmied**, i.e. Nehemiah Adams, p. 16, i.

**S. M.**, in the *Gospel Magazine*, 1776, &c., i.e. Samuel Medley.

**S—t**, in the Bristol Bapt. Coll. of Ash and Evans, 1769, i.e. S. Stennett.

**Sabbath of the saints of old. T. Whythead.** [Sunday.] 1st pub. in his *Poems*, 1842, p. 108, as one of his "Hymns towards a Holy Week," in 9 st. of 6 l., and appointed for the "Seventh Day." In no instance is it used in its full and complete form. The fullest text is that in the *Hymnary*, 1872, No. 50, in 6 st., but usually it is given in a more abbreviated form, one of the shortest being the S. P. C. K. *Church Hymns*, 1871, No. 60. One of the most popular forms of the hymn is a cento which is usually appropriated to "Easter Eve." It opens: "Resting from His work to-day." One of the earliest, if not the earliest, collection in which it appeared was Dr. Hook's *Church Sunday School H. Bk.*, 1850, Appendix, No. 232. This is composed of st. iii, iv, vi, vii, of the original. This cento was repeated, with alterations, in Murray's *Hymnal*, 1852, and has been adopted by various collections, including, with very slight alterations, *H. A. & M.*, 1861, *Sursum*, 1868, and others. In Biggs's Annotated *H. A. & M.* (Preface), the editor has omitted st. v. and

viii. from what he has given in poem.

**Sacer, Gottfried W** dreas Sacer, senior burgon in Saxony, was b. at Naun. He entered the University and remained there for four years of law. He was then secretary to Geheimrath Lin; and then tutor, in Swedish Regierungsrath then to the sons of the man von Binan. In 1666 he entered tary service under Herr mandant at Lüneberg, a secretary, and afterwair tiring of this he went order to graduate L.L.D. undertook a tour in H with some young nobl. In 1670 he settled do appeal and chancery (graduating L.L.D. at K removed to Wolfenbü Amts-advocat, receiving Consulent in 1690. H Sept. 8 [18]. 1699. (i. iii. 398, iv. 562, &c.)

Sacer began early to wri Rist, in 1660, as one of his and in his *Nützliche Erläuterung Poesie*, Altenstettin, 1661, already described himself as having been crowned as Austria. His hymns are a immediately succeeding considerable measure of poetic dramatic force, and are His earliest hymns seem to *triefende, siegende und tr* no copy of this work is no in pt. ii. 1663, of the *Stral erneuerten Gesang-Buchs* of the period. They were in-law as his *Geistliche, li*

Those of Sacer's h into English are:—

1. *Durch Trauern und* Included in 1665 as : of 8 l., repeated 17 New Year." It is al ed. 1863, No. 191. 1

Through many char good tr. by Dr. F. *Magazine*, Jan. 1857 1880 *Suppl.* to the B

ii. *Gott führet auf* Founded on Ps. xlvii as above, pt. ii. p. 14 peated 1714, p. 27, of Christ." It is ab 1863, No. 336. In 1842, it begins, "i tra. in C. U. are:—

1. *Lo! God to hea* tr., omitting st. vii. *Hys. from the Germa* *German*, 1864, p. 6 Altord's *Ps. & Hys.*, 1867; in Dale's *En*

2. *While up to B* version, omitting s as a leaflet for ch in his *Ch. Hy. & T tion* from Blew, 18 sianica, 1864, p. 30

Other hymns by Sacer are:—

iii. *Gott, der du aller Himmel Herr.* For those at Sea. Included in J. Crüger's *Erneuerte Gesangbüchlein* ... von Peter Sakren, Frankfurt am Main, 1670, No. 878, in 10 st., and repeated, 1714, p. 75, in 11 st., entitled "Hymn for Seafarers." Recently in Knapp's *Ev. L. S.*, 1837 and 1865. Tr. as, "Thou who hast stretched the heaven's blue sky." In L. Kehlmann's *Church at Sea*, 1868, p. 34.

iv. *Lass mich nicht in Irrthum fallen.* Christ for all. Included, 1714, as above, p. 53, in 10 st. of 4 l., founded on Ps. li. 13, and repeated in the *Hannover G. B.*, 1740, No. 848. Tr. as "Lord, forbid that e'er such error." By Dr. J. Guthrie, 1869, p. 117.

v. *O dass ich könnte Thänen gung vergiessen.* *Passiontide.* Included in 1665 as above, pt. ii. p. 60, in 16 st. of 4 l., and repeated, 1714, p. 20, entitled "Contemplation of the piteous death of Jesus Christ." In the *Berlin G. B.*, 1829, st. xiv.-xvi. altered and beginning, "Mein Herr und Heiland, lass mir gehn zu Herzen," are included as No. 189. This form is tr. as, "Lord, touch my heart with that great Consummation," by N. L. Pothingham, 1870, p. 143.

vi. *So hab' ich abgesaget.* *Funeral of a Child.* Included in 1665 as above, pt. ii. p. 66, in 13 st. of 4 l., st. i.-xii. being given as spoken by the child in Paradise, and xiii. as the answer of the bereaved parents. Repeated in 1714, p. 91, entitled "Comfort from the departed to those left behind," the 13th st. being entitled "Farewell of the sorrowing ones." Recently as No. 956 in the *Univ. L. S.*, 1861. Tr. as (1) "Lo: now the victory's gain'd me," by Miss (Mrs. 1841, p. 77. In her ed. of 1864, p. 87, it is altered and begins, "My race is now completed." (2) "Then I have conquer'd; then at last," by Miss Winkworth, 1865, p. 243. (3) "My course is run; in glory," by Dr. J. Guthrie, 1869, p. 106.

[J. M.]

**Sachse, Christian Friedrich Heinrich**, D.D., was b. July 2, 1785, at Eisenberg, Sachse-Altenburg, where his father was cantor, and also master in the town school. In the years 1804-1807 he was a student at the University of Jena (D.D. from Jena 1841), and was, thereafter, for some time, a private tutor at Kleinlauchstedt, near Merseburg. In 1812 he became diaconus at Meuselwitz, near Altenburg. He was appointed, in 1823, Court preacher at Altenburg; and also, in 1831, Consistorialrath. After 1849 he had many trials to endure, for seven children and his wife predeceased him, leaving him only one daughter; while his bodily infirmities compelled him, in 1859, to give up his duties in the consistory, and, in Feb. 1860, to resign even his work as Court preacher. He d. at Altenburg, Oct. 9, 1860 (*Koch*, vii. 22; *O. Kraus*, ed. 1879, p. 418, &c.).

By his earlier hymns, pub. in 1817, in connection with the Tercentenary of the Reformation, Sachse had a share in the reawakening of Churchly life among the Lutherans. The more important of his other hymns appeared in his *Geistliche Gesänge zum Gebrauch bei Heerdigungen und bei der Todtenfeier*, Altenburg, 1822 (Hamburg Library); and were written, to be used at funerals, during his residence at Meuselwitz; or for use at the special service introduced there in 1819, and held in memory of the departed, on the evening of the last day of the year. A number of his later hymns, together with selections from his secular poems, were pub. posthumously, as his *Gedichte*, Altenburg, 1861. A considerable number of his hymns passed into the *Hamburg G. B.*, 1842, Leipzig *G. B.*, 1844, and other German hymn-books, prior to 1870.

Those of Sachse's hymns which have been tr. into English are:—

i. *Wohlan! die Erde wartet dein.* *Burial.* 1st pub., 1822, as above, No. 2, p. 5, in 8 st. of 4 l., entitled, "At the Grave." Included in Knapp's *Ev. L. S.*, 1837, No. 3375 (1865, No. 2947), altered, and beginning, "Lebwohl! die Erde wartet dein." The tr. in C. U. is:—

Beloved and honoured, fare thee well! This is a full and good tr., by Miss Borthwick, in *H. L.*

*L.*, 3rd Ser., 1858, p. 56 (1884, p. 176). It was repeated, in full, in Prust's *Suppl. Hys.*, 1869, and the 1869 Appx. to the S. P. C. K. *Ps. & Hys.*; and, omitting st. ii., in *Holy Song*, 1869, and J. L. Porter's *Coll.*, 1876.

ii. *Wohlauf, wohlauf zum letzten Gang.* *Burial.* 1st pub., 1822, as above, No. i., p. 3, in 17 st. of 5 l., entitled "Hymn during the funeral procession." Stanzas i.-v. seem to have been meant to be sung at the house of mourning; st. vi.-xiv., on the way to the churchyard; and st. xv.-xvii., at the entrance to the "place of peace." It was sung at his own funeral in 1860. It was included, omitting st. iii., as No. 3404, in Knapp's *Ev. L. S.*, 1837 (1865, No. 2937), with the altered first line (as in Claus Harns's *Gedänge*, 1828, Nos. 288-290), "Wohlauf, wohlan zum letzten Gang;" and the same form is in the *Württemberg G. B.*, 1842, No. 617. Of this hymn, the late Dr. James Hamilton, in an article in the *Family Treasury*, 1860, pt. i., p. 116, wrote thus:—

"On behalf of England, we have sometimes envied the brighter hope—the look of Easter Morning—which seems to linger still in Luther's land. With its emblems, suggestive of resurrection and heaven, its churchyard is not a Pagan burial ground, but the place where believers sleep—a true cemetery, to which friendship can find it pleasant to repair and meditate. At the obsequies of Christian brethren, it is not a funeral knell which strikes slowly and sternly; but from the village steeple there sheds a soft and almost cheerful requiem; and though there may be many wet eyes in the procession, there are not many of the artificial insignia of woe, as the whole parish conveys the departed to his 'bed of peaceful rest.' Once, in the Black Forest, we accompanied to the 'place of peace,' an old man's funeral, and there still dwells on our ear the quaint and kindly melody which the parish-brothers sang along the road; and we have sometimes wished that we could hear the like in our own land [Scotland], with its sombre and silent obsequies."

The translation in C. U. is:—

Come forth! come on, with solemn song. A good tr. of st. i.-iii., v., xv.-xvii., by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 68 (1884, p. 126). This version was included, in full, in J. H. Wilson's *Service of Praise*, 1865, No. 309, set to the melody to which it is sung in South Germany (*Choral melodien*, Stuttgart, 1844, No. 103). In Dr. W. F. Stevenson's *Hys. for Ch. & Home*, 1873, the tr. of st. v. was omitted. A greatly altered form, beginning, "Come, tread once more the path with song," appeared in R. Brown-Borthwick's *Select Hys.*, 1871, No. 71; and in the S. P. C. K. *Church Hys.*, 1871, No. 242. Instead of adopting the melody of 1844, or the tune "Ich hab' mein Sach' Gott heimgestellt" (p. 671, L.), for which Sachse wrote this hymn; the editors reduced the hymn to st. i., altered it, and omitted the trs. of st. iii., ll. 3-5, xv., ll. 3-5, xvi. This cento was repeated, omitting the tr. of st. xvii., in Dr. Martineau's *Hys. of Praise & Prayer*, 1873.

Other trs. are:

(1) "Happy the man who seeks the prize" (st. vi.). By Dr. H. Mills, 1845 (1856, p. 236). (2) "Neighbour, accept our parting song." By Dr. James Hamilton, in the *Family Treasury*, p. 116, as above; and sung at his own funeral in 1867. (See his *Life*, 1870, p. 297.) (3) "O corpse, thy dwelling's now without." By Dr. G. Walker, 1860, p. 110. (4) "Come forth, move on, with solemn song." In the *Christian Examiner*, Boston, U.S., Nov. 1860, p. 414.

Another hymn, partly by Sachse, is:—

iii. *Der Herr der Ernte winket.* *Burial.* 1st pub., 1822, as above, No. vi., p. 11, in 6 st. of 4 l., entitled, "At the funeral of an aged person." Repeated in the *Hamburg G. B.*, 1842. It is founded on a piece beginning, "Herr, nun lässtst du im Frieden fahren," by

Christian Ludwig Neuffer (b. at Stuttgart, Jan. 26, 1769; pastor of the Cathedral Church, Ulm; d. at Ulm, July 29, 1839), in his *Christliche Urausg.*, Leipzig, 1820, p. 220, where it is No. ix. of the "Hymns for the dying under special circumstances," and is in 11 st. of 4 l. Saffery's version is fr. as "The reaper now is waiting." By Dr. H. Mills, 1845 (1856, p. 261).

[J. M.]

### Sacris sollemniis juncta sint gaudia.

*St. Thomas of Aquino. [Holy Communion.]*

Written about 1263 for the office for use on Corpus Christi (see "Pange lingua gloriosi corporis"). It is found in the *Roman* (Venice, 1478; and again, untouched, in 1632); *Mozarabic* of 1502; *Sarum*; *York*; *Aberdeen*; *Paris* of 1736, and other *Breviaries*. It is generally appointed for Matins on Corpus Christi, but in the *Sarum* for 1st Vespers. The text in 6 st. and a doxology will be found in *Daniel* i., No. 240, in the *Hymn. Sarisb.*, 1851, p. 119, and others. It is also found in a ms. circa 1330 (*Liturg. Misc.*, 370, f. 133), and another of the beginning of the 14th cent. (*Liturg. Misc.*, 339, f. 65) in the Bodleian; in a ms. of the end of the 13th cent. (*Add.* 23,935, f. 3), and a *Sarum Brev.* of the 14th cent. (*Reg.* 2 A. xiv., f. 93 b) in the Brit. Mus., &c. It is also in *Wachernagel* i., No. 231; *Bäessler*, No. 101; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c.

[J. M.]

### Translations in C. U.:—

1. *Let us with hearts renewed.* By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 113, and again in the 1860 *Appendix* to the *H. Noted.* No. 177. In Caswall's *Hys. and Poems*, 1873, p. 64, it is altered to "Let old things pass away." This form of the text is in the Marquess of Bute's *Roman Brev. tr. into English*, 1879, and O. Shipley's *Annus Sanctus*, 1884.

2. *At this our solemn Feast.* By R. F. Little-dale, in the *Antiphoner and Grail*, 1880, and again in the *Hymner*, 1882. Altered in *The Office H. Bk.*, 1889, to "May this our solemn Feast."

### Translations not in C. U.:—

1. The solemn Feasts our joyful Songs inspire. *Primer*, 1706.
2. Solemn rites arise to view. *J. Williams*, 1839.
3. High be our service—our hearts with joy bounding. *W. J. Blew*, 1852-56.
4. Welcomed with joy be our hallowed solemnity. *F. Trappes*, 1865.
5. Let this our solemn Feast. *J. D. Chambers*, 1852.
6. On this most solemn festival your joyful anthems raise. *J. Wallace*, 1871.
7. Welcome with jubilee This glad solemnity. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

### Sacrosancta hodiernae festivitatis

*praeconia. [St. Andrew.]* This is found in a Gradual written apparently in England in the 12th cent. (*Reg.* 2 B. iv., f. 138); in a ms. containing a collection of Sequences written c. 1199 (*Calig. A. xiv.*, f. 88), both now in the British Museum, &c. Among *Missals* it is found in a *Sarum*, circa 1370, a *Hereford* circa 1370, and a *York* circa 1390, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1480, the *Angers* of 1489, and other *Missals*, uniformly assigned to St. Andrew's day. The printed text is also in *Mone*, No. 695, and *Kehrein*, No. 401. It was tr. by the editors of the *Hymnary* as "King of Saints, O Lord Incarnate," and appeared therein in 1872. Another tr. is "The sacred honours of this festival," by C. B. Pearson in the *Sarum Missal in English*, 1868.

[J. M.]

*Sad and weary were our way. Julia*

*A. Elliott. [Sunday Eve composed of Mrs. Elliott and sacred morn" (see p. "Soon, too soon the appeared in her husband in 2 st. of 6 l. The c 3 st., is in the Oberli Praise, 1880.*

### Saevo dolorum tu

This is the hymn at 1. the Passion of our Lord "Maerentes oculi"). In Bologna, 1827, Para I p. 276, in 8 st., and the also Biggs's Annotated 1867.

### Translations in C.

1. *O'erwhelmed in deep* in his *Lyra Catholica*, 1849, p. 113, and *Poems*, 1873, p. 37. number of hymn-books, editions, and in an abbreviated form most extensive use be *H. A. & M.*

2. *The storm of sorrow.* J. Blew, in his *Church H. Lent and Passiontide*, No. 100, from the same, 1870.

3. *O'erwhelmed beneath* C. Singleton, in his *H. A. & M.*, No. 100.

### Translation not in C. U.

1. *Amidst a whirl of w* 1865.

2. *A tempest of affliction.*

### Safe home, safe

*Joseph the Hymnographer.* This hymn was given in the *Eastern Church*, 1866 ed. of the *Hys. of cerning it, "Art thou hand of pilgrims," that is from the Greek have been included in in any future edition "Appendix." Dr Ne out his intention: b Hatherly has done work. The most th hymn, then, is that based on the Greek o grapher. In St. Joe Greek lines can be with those in the Eng text is found in a b in Great Britain an Hymnody. §§ xviii. 3, 4*

### Safely through

*Newton. [Saturday R. Conyers's Ps. & 5 st. of 6 l.; and ag 1779. Bk. ii., No. 40 modern collections; breviated and altere 1863, &c.*

### Saffery, Maria

in 1773, and d. Marc the Rev. J. Horsey the Rev. Mr. Saffery



**Church** at Salisbury. Early in life she pub. a short poem and a romance, and in 1834, a volume entitled *Poems on Sacred Subjects* (Lond., Hamilton, Adams & Co.). Mrs. Saffery was a gifted and accomplished woman. At the suggestion of her husband, and of her son, the Rev. P. J. Saffery, she wrote many hymns for special occasions. She contributed ten to Dr. Leischild's collection, and others to the *Baptist Magazine* and other periodicals. Some time before 1818 she wrote a hymn on *Holy Baptism*, " 'Tis the Great Father we adore," which was printed in the *Baptist New Selection*, 1828, has since appeared in most Baptist hymn-books, and is now in C. U.; and sometimes as, " 'Tis God the Father we adore." Her hymn of a Mother for her Child, "Fain, O my babe, I'd have thee know," is in the *Comprehensive Rippon*, 1844. Her *Eveninghymn*, "God of the sunlight hours, how sad," from her *Poems, &c.*, 1834, p. 183, and her *Good Shepherd*, "There is a little lonely fold," from the same, p. 172, are also in C. U.

**Saget mir von keinem Lieben** [*Love to Christ*]. Included as No. 2057 in Knapp's *Ev. L. S.*, 1837 (1865, No. 1829), in 9 st. of 4 l. Tr. as "Tell me not of earthly love," by Miss Borthwick in *H. L. L.*, 1862, p. 70 (1884, p. 232), repeated in Schaff's *Christ in Song*, 1870. [J. M.]

**Saints, exalted high in glory.** *J. Gabb.* [*Heaven*]. First pub. in his *Hys. & Songs of the Pilgrim Life*, No. xxxix., in 5 st. of 6 l., in 1871; and from thence, with slight alterations and the omission of st. v., into *Snepp, Songs of G. & G.*, 1872, No. 1014. Orig. text as above. In 1875 it was rewritten by the author for his *Welburn Appendix*, and given therein with his spirited tune "Selborne," No. 67, as "Saints, in highest realms of glory." In this form it is far superior to the original in construction, execution, and power. It forms, with the omission of st. ii., a good hymn for "All Saints Day." [J. J.]

**Salisbury, James, M.A.**, was b. at Ashby-de-la-Zouch, May 15, 1821. He studied at the University of St. Andrews and completed his course for the Baptist ministry at Horton College. He has been successively pastor at Longford in Warwickshire, Barrowden in Rutland, Hugglescote and Hinckley in Leicestershire. To the *Baptist Hyl.*, 1879, he contributed a tr. from the German, which is noted under *Veni Creator Spiritus*. [W. R. S.]

**Salus aeterna, indeficiens mundi vita.** [*Advent*]. This is found in a ms. in the Bodleian (*Bodl.* 775, f. 167 b) written circa 1000; and also in a ms. of circa 1070, there (Douce 222, f. 82); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. Gradual in the British Museum (*Reg. 2 B. iv. f. 56*), &c. Among *Missals* it is found in an early 14th cent. Paris, and a 14th cent. Sens in the Hereford circa 1370, in a *Sarum* circa 1370, a all now in the Bodleian; in the *St. Andrews, Missals* it is appointed for the first S. in Advent. The printed text is also in Neale's

*Sequentiae* 1852, p. 3; *Daniel*, ii. p. 185, and *Kehrein*, No. 1. All the verses end in a. Tr. as:—

**Thou, the Saviour everlasting.** By E. A. Dayman, made for and pub. in the *Hymnary*, 1872.

**Translations not in C. U.:**—

1. Eternal health: Creation's ever new vitality. *J. D. Chambers*, 1866.
2. Life of the world unfailing. A. M. Morgan, in the *Lyra Messianica*, 1864, and his *Gifts and Light*, 1867. This begins with the words "Indeficiens mundi vita," in the opening stanza.
3. Eternal Health of man. By C. B. Pearson, in *The Sarum Missal in English*, 1868.
4. Thou for ever our salvation. By C. B. Pearson, in his *Sequences from the Sarum Missal*, 1871. [J. M.]

**Salvation, O the joyful sound.** *I. Watts.* [*Praise for Salvation*]. The hymn which passes under this first line is found in so many forms that it will be necessary to indicate not only the sources from whence its varying stanzas have been taken, but also to give the original text itself.

i. The original hymn appeared in *Watts's Hys. and Spiritual Songs*, 1709, Bk. ii., No. 88, in 3 st. of 4 l., and entitled "Salvation":—

1. "Salvation! O, the joyful sound,  
The pleasure to our ears;  
A Sov'reign balm for every wound,  
A cordial for our fears.
2. "Bury'd in sorrow and in sin,  
At hell's dark door we lay;  
But we arise by grace divine  
To see a heav'nly day.
3. "Salvation! let the echo fly  
The spacious earth around,  
While all the armies of the sky  
Conspire to raise the sound."

Amongst the collections which are in common use at the present day the following contain this text: the *S. P. C. K. Ps. & Hymns*; *Bk. of Praise Hymnal*; *Bap. Ps. & Hys.*; *New Cong.*; *Spurgeon's O. O. H. Bk.*; *Stevenson's Hys. for Ch. and Home*; and others, which can be readily ascertained by reference to the text as above. It is also found in numerous American collections.

ii. About the year 1772 a cento appeared in the Countess of Huntingdon's *Coll.* as follows:—

- St. i. *Watts's* st. i. as above, with "W'at" for " 'Tis."
- St. ii. *Watts's* st. iii. as above.
- St. iii. "Salvation! O Thou bleeding Lamb,  
To Thee the praise belongs;  
Salvation shall inspire our hearts,  
And dwell upon our tongues."

To these were added the following st.:—

- "Blessing, honour, praise and power  
Be unto the Lamb for ever;  
Jesus Christ is our Redeemer,  
Hallelujah! Praise the Lord."

This arrangement is probably due to the Hon. Walter Shurley, who revised the *Lady Huntingdon Coll.* about 1774. It was exceedingly popular with the older compilers, and is found in many of their collections. In modern hymn-books it is found, amongst others, both in Great Britain and America, in:—the *Wes. H. Bk.*; *Meth. N. Con. H. Bk.*; *Meth. S. S. H. Bk.*, &c., with the "Blessing" of the chorus changed to "Glory."

In addition, the following centos are in common use:—

- (a) St. i. "Salvation, O," &c. St. ii. "Buried," &c.
  - St. iii. "Salvation let," &c. St. iv. "Salvation, O Thou," Chorus.
- This arrangement is found in *Mercer*, *Harland's Psalter*, and others; and without the chorus in *Windle's Coll.* and *Stowell's Ps. & Hys.*, &c.

(b) St. i. "Salvation! O," &c. St. ii. "Salvation! let," &c. St. iii. "Salvation! O-Thou," &c. *Chorus*. Given in the Irish *Church Hymnal*, &c.

(c) St. i. "Salvation! O," &c. St. ii. "Buried," &c. St. iii. "Salvation! let," &c., and *Chorus* after each stanza. In *Hy. Comp. Scottish Reimp. Union Hyl.*, &c.

(d) St. i. "Salvation! O," &c. St. ii. "Buried," &c. St. iii. "Salvation, O Thou," &c. St. iv. "Salvation let," &c. *Chorus*. Given in Kemble's *New Ch. H. Bk.*, 1873.

iii. In Dr. Kennedy's *Hymno. Christ.*, 1863, No. 624, is a cento thus composed:—

St. i. "Salvation! O," &c. Dr. Watts. St. ii. "Outworn with sorrow," &c. Dr. Kennedy. St. iii. "Salvation! let," &c. Dr. Watts. St. iv. "Salvation! O Thou," &c. Lady Huntingdon's *Coll.* St. v. "Rejoice, rejoice," &c. Dr. Kennedy.

iv. Some curious and somewhat interesting centos are also found in the older collections: as Ash & Evans's *Bap. Coll.* (Bristol), 1769; Urwick's *Coll.* (Dublin), 1829; Bickersteth's *Christian Psalmody*, 1833; and others. In one form or another, as an original hymn or as a cento, "Salvation! O the joyful sound," has had and still has a most extensive use. It has also been translated into several languages, sometimes one form of the text being used and then another. R. Bingham's *tr.* into Latin, "Salus, Salus, O vox laeta," in his *Hymno. Christ. Lat.*, 1871, is a rendering of (a) as above. [J. J.]

**Salvator mundi Domine.** [*Advent. Evening.*] This is found in a ms. of the 12th cent. in the British Museum (Harl. 2928 f. 110 b); in a *Surum Hymnary*, circa 1300 (*Laud*, Lat. 95, f. 134 b); and a *York Hymnary* of the 13th cent. (*Laud*, Lat. 5, f. 165), both now in the Bodleian; in the *Surum*, *York*, *Hereford* and *Aberdeen Breviaries*, &c. Also in *Daniel*, iv. p. 209, *Mone*, No. 32, and Card. Newman's *Hy. Ecclesiae*, 1838 and 1865. *Mone* thinks it is of the 6th or 7th cent. It was appointed as a hymn at compline: but the seasons during which it was used vary considerably in the various *Breviaries*, ranging from Saturdays in Advent to the First S. in Lent; and again from Trinity to Christmas. The original was used at Eton, at the 8 P.M. daily service, until about 1830. [J. M.]

**Translations in C. U.:—**

1. **Blest Saviour, Lord of all.** By Bp. Cosin, in his *Coll. of Private Devotions*, 1627 ("The Approbation," Feb. 26, 1626 . . . Geo. London), which was reprinted several times, the 11th ed. by Rivington in 1838. In W. J. Blew's *Church Hy. & Tune Bk.*, 1852-55, No. 6, from Trinity Sunday to Advent, begins with st. ii. of this *tr.* slightly altered, as "Ruler of the day and night." In the *Wellington College H. Bk.*, Bp. Cosin's *tr.* is altered to "O blessed Saviour, Lord of all."

2. **O Saviour of the world forlorn. This midnight.** &c. By W. J. Copeland, in his *Hys for the Week*, 1848, p. 154. It is repeated in *H. A. & M.*, 1861, the *Hymnary*, 1872, &c., but almost always with varying alterations in the text, and another doxology. In the 1875 ed. of *H. A. & M.* it begins, "O Saviour, Lord, to Thee we pray"; and in the 1863 ed. of the *App. to the Hymnal N.* as "Thee, Saviour of the world, we pray."

3. **Saviour of man, Whose kindly care.** By J. D. Chambers, in his *Psalter*, 1852, p. 358. In Skinner's *Daily Services Hyl.*, 1864, it is given as, "Saviour of men, Whose tender care."

4. **Redeemer of the world, we pray.** By R. F.

Littledale, made for and H., 1867, and signed "I

**Translations not in C.**

1. O Lord, the world's served. *Surum Primer*.
2. O Lord, the Saviour served. A. J. B. Hope.
3. Lord of the world W. rism Anglicanum. 1844.
4. Lord of the world, on Blew. 1852-55.
5. O Saviour of the world bers. 1857.
6. Lord, Who hast kept
7. O Saviour of the world &c. Lord Braye, in O. St

**Salve crux ben- sen.** [*Glorying in the Geistesreiches G.*, 16 st. of 4 l., entitled under the cross: B tribulations." Rep. G. B., 1704, No. English through—

Glück zu Kreuz von by L. A. Gotter, in *Geistesreiches G. B.*, repeated in Freyding 402. In Porst's G. vii., viii., ix., on spe omitted. In Bunse has st. i., ii., vi., xii., altered and beginning von Herzen." *Tr.*

1. **Welcome Cross** i.-v., x., xiii., xiv., of the *Moravian H*

2. **Cross, reproach** based on the 1754 This is No. 307 in (1849, No. 510).

*Bk.*, 1845, and in Boston, 1848; *P. Domini*, 1884, and

3. **O Cross, we h** from *Bunsen*, by *Ger.*, 1st Ser., 185 Kennedy, 1863.

xiii.-xv.; and No. ginning, "Up, br in *Hys. of the S* 650 consists of "Pledge of our form beginning, is in the *Berwick*

**Salve festi aevo.** This li Fortunatus, whi gero." Two ce are noted unde for *Easter*, whi begins "Salve et astra tenet. another cento beginning "S scandit et astra has for the *Ae coelum scand Newman's Hy and Daniel*, ii. from *Fortuna Both in Engl various Proce*

hymns which take the opening line from Fortunatus, but are otherwise quite different. Of these we note here :—

- i. **Salve**... *Qua Deus de coelo gratia fulsit humo.* This is found in the *York Processional of 1530*; and in also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Daniel*, ii. p. 182; and in *Kehren*, No. 124. The *tr.* is :—
- Hail! Festal Day!** thro' ev'ry age divine. When God's fair grace from Heav'n on earth did shine. By T. A. Lacey, in the *Altar Hyl.*, 1884, No. 42.
- ii. **Salve**... *Qua Deus ecclesiam dicat honore suam.* This is also in the *York Processional of 1530*; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Daniel*, ii. p. 183; and in *Kehren*, No. 161. The *tr.* are :—

1. **Hail!** all glorious Feast, day hallowed for ever and ever. In the *Antiphoner and Grad.*, 1880, p. 63.
2. **Hail! festal day!** in every age divine. By G. Moultrie, in the *Hymner*, 1882, No. 80; and the *Altar Hyl.*, 1884, No. 51.
- iii. **Salve**... *Qua sponsa sponsa jungitur Ecclesia.* Indication of a Church. This is in a *Sermon Gradual*, circa 1276 (Add. 12194, f. 88), in the British Museum; in a *Sermon Processional* there, circa 1390 (Harl. 2942); in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Daniel*, ii. p. 184; and in *Kehren*, No. 276. The *tr.* are :—

1. **Hail, festal day!** for ever more adored. By W. A., in *Lyra Eucharistica*, 1863, p. 14.
2. **Hail, festal day!** Hail ever sacred tide. By G. Moultrie, in the *Altar Hyl.*, 1884, No. 52. [J. M.]

**Salve mi angelice, spiritus beate.** Konrad of Gerning. [*Angels.*] A hymn of 64 lines given by Mone, No. 312, from a Munich ms. of the 15th cent., and entitled "A prayer concerning one's own (i.e. guardian) angel." *Tr.* by J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 101, as, "Hail, mine angel, pure and bright," and included in the *People's H.*, 1867. [W. A. S.]

**Salve mundi Domina.** [B. V. M.] This is found in the *Parnassus Marianus*, Douai, 1624, p. 38, and there marked as taken from a Spanish book of Hours ("ex horis quibusdam valde antiquis in Hispania"). The same text is found in the *Path to Heaven* (ed. London, 1877, pp. 429-435), in recent eds. of Nakatenus's *Coeleste palmctum* (e.g. Mechlin, 1859, p. 236), and other modern Roman Catholic manuals of devotion. A portion beginning "Salve area foederis" is in *Daniel*, iv. p. 342. F. W. E. Roth, in his *Lat. Hymnen*, 1887, Nos. 191-97, prints it from a Prayer Book written for the use of the Empress Maria Theresa of Austria, about 1760 (now in an office for the Immaculate Conception of the B. V. M.). It has been *tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 255, and in his *Hys. & Poems*, 1873, p. 165, in 16 st. of 8 l., and thus divided for Divine Service :—

1. *Matins.* "Hail, Queen of the heavens."
2. *Prime.* "Hail, Virgin most wise."
3. *Terce.* "Hail, Solomon's throne."
4. *Sext.* "Hail, virgin mother."
5. *None.* "Hail, city of refuge."
6. *Vespers.* "Hail, mother most pure."
7. *Compline.* "Hail, mother most pure."
8. *Commendation.* "These praises and prayers."

These parts are repeated in the *Crown of Jesus H. Bk.*, 1862, as separate hymns. Other *tr.* are :—

1. Hail, Lady o' th' world Of heaven bright Queen. *Primer.*, 1864.
2. Hail, Virgin, o'er all virgins bright. *D. French*, 1839. [J. M.]

**Salve mundi salutare.** St. Bernard of Clairvaux? [*Passiontide.*] The text of this

sweet and beautiful poem, which has been mainly used by translators into English and German, is that found in St. Bernard's *Opera Omnia*, Paris, 1609, cols. 1655-56. Here it is entitled "A rhythmical prayer to any one [unum quodlibet] of the members of Christ, suffering and hanging on the Cross," and is divided into seven parts, viz. :—

- |                                |              |
|--------------------------------|--------------|
| i. Salve mundi salutare.       | To the Feet. |
| ii. Salve Jesu, Rex sanctorum. | " Knees.     |
| iii. Salve Jesu, pastor bone.  | " Hands.     |
| iv. Salve Jesu, summe bonus.   | " Side.      |
| v. Salve salus mea. Deus.      | " Breast.    |
| vi. Summi Regis cor aveto.     | " Heart.     |
| vii. Salve caput cruciatum.    | " Face.      |

Going a little further back, a somewhat similar text is in St. Bernard's *Opuscula*, Venice, 1495, where it is entitled "A divine and most devout prayer of the Abbot St. Bernard, which he made when an image of the Saviour, with outstretched arms, embraced him from the Cross." Here the last section is entitled "To the whole body," and begins, "Salve Jesu reverende." In a ms. of 1454, now in the Town Library at Nürnberg, there is a *tr.* into German entitled "St. Bernard's Lamentation," and beginning "Der welt heilant, nim min grüezen," which is from the same text as that in the *Opuscula*; and here, after the third last stanza, is the note "As now St. Bernard had spoken these words with great earnestness of desire, the image [Marterbild] on the cross bowed itself, and embraced him with its wounded arms, as a sure token that to it this prayer was most pleasing." The same German *tr.* is also in a 15th cent. ms. at Donaueschingen, with the title "This is the noble prayer of the devout doctor St. Bernard," &c. (see *Wackernagel*, ii., No. 454, and p. 1193).

Clearly, then, there is tradition at least as far back as 1450 (the tradition indeed seems to have come from Clairvaux), that the poem, as a whole, is by one author, and that this was St. Bernard. St. Bernard, however, d. in 1153, and no mss. of the poem have yet been found of earlier date than the 14th cent. The mss., moreover, present the greatest varieties of text and arrangement, so that it is exceedingly difficult to say whether any part of the poem is really by St. Bernard, or to discriminate what is his and what is not his. Doubtless the remark which Archbishop Trench made regarding other poems ascribed to St. Bernard, is true of this poem, viz., that the internal evidence is in favour of him as its author; and that if he did not write it, it is not easy to guess who could have written it. But in the present state of the evidence we cannot say much more. The conclusions of Mone and Daniel may be thus summed up :—

Mone, Nos. 123-126, gives parts 1-4, from mss. of the 14th and 15th cent. Into the variety of texts and forms shown in his notes we have not here space to enter. In these notes he gives a mass of various readings, and mentions that at least two of the 15th cent. mss. which he used had also parts 5-7. He also says, that in a 15th cent. ms. at Amorbach, the complete poem is entitled, "Prayer of Bonaventura, on saluting the Five Wounds of Christ." In his judgment, the bewildering variety of forms and texts makes it impossible to come to any definite conclusions

as to authorship; but he thinks that the original poem was probably by a French writer.

*Daniel*, i., No. 207; ii., p. 359; and iv., pp. 224-231, gives the text of all the parts. In his notes in vol. iv. he expresses the opinion that only two of the parts, those to the *Feet* and to the *Knees* (1 and 2), are by St. Bernard. His principal reason for so thinking is, because the *Lichtenthal* ms. of the 14th cent., quoted by *Mone*, has only these two, with the title "Lamentation on the Passion of the Lord." As *Lichtenthal* was a Cistercian foundation, he holds that the Brethren there would be most likely to give the complete and correct text of a poem by the founder of their Order. He adds:—

"Whoever reads the first part attentively cannot help seeing that it refers to the whole frame of the suffering Christ; and that special mention is made of the Feet only for this reason,—that the poet places himself prostrate on his knees, at the foot of the cross, and embraces the Saviour's Feet. And as far as regards the Knees, they are only touched upon once in the second part, and that incidentally: the poem, as a whole, is clearly concerned with the Passion as a whole. Such a poem was composed by St. Bernard: the titles of the members are the work of a later age."

*Daniel* holds that the address to the *Hands* is later than St. Bernard; that next was added, probably in the 14th cent., the address to the *Side*; and that those to the *Breast*, to the *Heart*, and to the *Face*, were first added in the 15th cent.

*Mone* and *Daniel* thus agree in thinking that parts 5-7 are not by St. Bernard, but are of much later date, probably of the 15th cent. And, apparently, they would have agreed in saying that these additions were made in Germany. If their conclusions be correct, then the finest part of all, the "Salve caput cruciatum," must be by some one other than St. Bernard.

Other texts may be briefly noted. (1) The poem is found in five mss. of the 16th cent., at St. Gall (Nos. 473, 482, 485, 519, 521). (2) F. W. E. Roth, in his *Lat. Hymnen*, 1847, No. 141, gives the skeleton of a form in 7 parts (beginning, "Salve meum salutare"), the parts being respectively assigned to *Matins*, *Prime*, *Terce*, *Sext*, *None*, *Vespers*, and *Compline*. He cites it as in a 16th cent. ms. manual of devotions, now at Darmstadt. (3) G. Milchsack, in his *Hymni et Sequentiae*, 1886, No. 110, gives a curious form of parts 5-7, from a 16th cent. broadsheet in the Wolfenbüttel Library. (4) *Wackernagel*, i., Nos. 186-192, gives the text, in 7 parts, from *Mone*, and the Paris ed., 1719, of St. Bernard's Opera. (5) Archbishop Trench, in his *Sacred Latin Poetry*, gives parts 1 and 7 from the Opera, 1719. (6) F. A. March gives, in his *Lat. Hym.*, 1875, parts 1, 6, and 7. (7) The texts in *Königsfeld*, ii., p. 180; (8) *Rambach*, i., p. 275; and (9), *Neale's Hymni Ecclesiae*, 1851, p. 122, are centos.

In J. M. Horst's *Paradisus animas Christianae*, 1614, the text is given in 7 parts, but very greatly altered, thus:—

- i. Jesu summe Rex virtutis.
- ii. Christe Jesu fons honorum.
- iii. Christe Jesu Pastor bone.
- iv. O Salvator summe bonus.
- v. O Lux Mundi Christe Deus.
- vi. O divinum Cor avela.
- vii. Caput spinis coronatum.

It may be added that the use of this noble poem seems to have been almost entirely confined to books of private devotion, and collections of sacred poetry. No parts or centos appear to have passed into *Mediaeval Brevaries*, *Missals*, *Graduals*, or *Processionals*; and the only portion we have been able to trace in similar modern books, is the greatly mutilated cento, "Jesu dulcis amor meus"

(p. 385, l.), included in *Roman Breviary*.

The whole poem has been made from German; and various also been made from a known set of *tra.* int. Paulus Gerhardt, who all the seven parts, 1609, thus:—

- i. Sei mir tausendmal
- ii. Gegrüsst seist
- iii. Sei wohl gegrüsst
- iv. Ich grüsse dich
- v. Gegrüsst seist
- vi. O Herr des Königs
- vii. O Haupt voll

Of these Nos. 1, English, as follows:—

i. Sei mir tausendmal *tr.* appeared in the 5th ed. Frankfurt ed. 1656, No. 161, in 5 st. of 8 l. ii. Gerhardt's *Geistl. Lieder* No. 48, and in the *Enc.* in C. U. are:—

1. Thousand times by in pt. 1. of the *Moravian* later eds. (1886, No. 96).

2. Ever by my love be by A. T. Russell, as No.

v. Gegrüsst seist du in 5 st. of 6 l., in the *Praxis*, No. 184. *Inclina-* hardt, No. 20; *Bachmann's G. B.*, ed. 1856, No. 81.

(1) "All hail to Thee Mrs. Stanley Carr, in her *Harold* (ed. 1856, p. 116 and my God." By R. Feb. 1865, p. 18.

vi. O Herr des Königs st. of 12 l., in the *Frankl* No. 155. Repeated in No. 21; *Bachmann's G. B.*, ed. 1863, No. 25. Heart of Him who dw. the *British Herald*, No. vii. O Haupt voll Bb form are given in the s

The *tra.* of this English, in the v above, are:—

i. Salve mundi this part are:—

1. All the world Charles, in her *Voi* 1858, p. 161.

2. Jesus, hail, & Kynaston, in his *Oc*

3. Life of the wor in the N. York *Ch* in 8 st. of 8 l. C the *Laudes Domini*

ii. Salve Jesu This has been *tr.*

1. Jesu, King of Whytehead, in h pt. is represented remaining sta., v. ning with line e duras."

2. Hail, Thou I H. Kynaston, ma *Hymnary*, 1872.

3. Hail! Thou D. Chambers, in t

iii. Salve Je



iv. **Salve Jesu, summe bonus.** This is *tr.* as:—

Jesu, good beyond comparing. By H. Kynaston; made for, and first pub. in the *Hymnary*, 1872.

v. **Salve salus mea, Deus.**

vi. **Summi Regis cor aveto.** This is *tr.* as:—

Heart of Christ my King! I greet Thee. By E. A. Washburn, of N. Y., June, 1868, contributed to Schaff's *Christ in Song*, 1869.

vii. **Salve caput cruentatum.** This, the finest and most popular part of the poem, is *tr.* as:—

1. **Hail that Head with sorrows bowing.** By H. Alford, in his *Ps. & Hys.*, 1844, No. 34; his *Year of Praise*, 1867, No. 102; and the *Sorum Hyl.*, 1868, No. 130. It is composed of ll. 1-5 and 40-50 of this part. See *Daniel*, i., No. 207.

2. **Hail that Head all torn and wounded.** By J. F. Thrupp, in his *Ps. & Hys.*, 1853, No. 72; and the *S. P. C. K. Church Hys.*, 1871, No. 377. It is slightly indebted to Dean Alford's *tr.* as above.

3. **Hail, thou Head! so bruised and wounded.** By Elizabeth Charles, nee Rundle, in her *Voice of Christian Life in Song*, 1858, p. 159; and her *Chronicles of the Schönberg-Cotta Family*, 1862, p. 201. It is in a few collections. In the *Hymnary*, 1872, it is somewhat altered, and begins, "Hail, thou Head, so bruised and torn."

In Thring's *Coll.*, 1882, No. 173, is a cento thus composed:—*st.* i., from the *Hymnary*, ll. 4, 6, 10, *Mrs. Charles*, ll. 3, 5, 7, 8, 9, *Prob. Thring*; *st.* ii., ll. 1, 2, 7, 8, 9, *Mrs. Charles*, ll. 3, 4, 5, 6, 10, *Prob. Thring*; *st.* iii., ll. 1, 3, 4, 8, *Mrs. Charles*, ll. 2, 5, 6, 7, 9, 10, *Prob. Thring*; *st.* iv. and v., ll. 1-8, *Prob. Thring*, ll. 9, 10, *Mrs. Charles*. This is a very fine combined *tr.* of this part of the poem. It has been specially set to music by Sir John Stainer; Lond., Novello & Co.

4. **O sacred Head, surrounded.** By Sir H. W. Baker. This *tr.*, although it follows the metre of the German *tr.* (see above), was made direct from the Latin, and 1st pub. in *H. A. & M.*, 1861. It is in the new ed., 1875; the Irish *Church Hyl.*, 1872, &c.

5. **Head, all hail, with gore drops scattered.** By H. Kynaston, in his *Occasional Hys.*, 1862, p. 85.

In addition to these, two hymns by H. Alford, which were based on St. Bernard, appeared in his *Ps. & Hys.*, 1844, as "Glory to Thy Father's face," and "Thou Saviour who Thyself didst give." The text, in 10 *sts.*, as *tr.* by D. T. Morgan, ii., p. 359, has also been *tr.* by H. Alford, in his *Hys. of the Latin Church*, 1871, p. 76; and the 1880 ed., p. 97, as, "Saviour of the world, to Thee, Blessed One [Jesu, low] I bow the knee."

The Poem, as arranged in Horst's *Paradies animae Christianae*, 1644, as above, has been *tr.*, probably by W. J. Copeland (see p. 942, i.), in Dr. Pusey's *tr.* of Horst; and, again, by Canon Oakeley, in his *tr.* of the same, 1850,

1. **Jesu summe Rex virtutis.**

1. Jesu, Prince of Life and Power.

ii. **Christe Jesu, fons salutis.**

1. Jesu, Fount of saving wealth.

2. Christ Jesu, Fount of endless pleasure.

iii. **Christe Jesu, pastor bonae.**

1. Gracious Jesu, Shepherd good.

2. O Jesu Christ, Thou Shepherd good.

iv. **O Salvator summe bonus.**

1. Saviour, Whose all-pitying care.

2. Saviour, supremely excellent.

v. **O Lux mundi Christe Deus.**

1. Glory of the heavens above.

2. O Christ, my God, earth's beacon-fire.

vi. **O divinum cor aveto.**

1. Holy heart, divinely sweet.

2. All hail, divinest heart, to Thee.

vii. **Caput spinis coronatum.**

1. Ah, that Head with sharp thorns crowned.

2. All bleeding with the tangled thorn.

Although, taken as a whole, considerable attention has been given to this poem in its various forms, yet some of the Parts have suffered from neglect. This should be remedied by an able translator. [J. J.]

**Salve, O sanctissime.** [*St. John Baptist.*]

A hymn of 40 lines given by Mone, No. 650, from a ms. of 1489, at Karlsruhe, and a 15th cent. ms. at Mainz. It has been *tr.* by G. Moultrie in his *Hys. and Lyrics*, &c., 1867, p. 215, as "Hail, O thou of women born." Also in the *People's H.*, 1867, and signed "M." [W. A. S.]

**Salve regina.** *Hermannus Contractus* (?).

[*B. V. M.*] This famous antiphon has been attributed to a great variety of authors. The opinion of Durandus (d. 1296), in his *Rationale*, was, that it was by Petrus of Moncoro (Petrus Martinez de Mosoncio), Bp. of Compostella, who d. circa 1000. It has also been ascribed to Adhemar, Bp. of Podium (Le Puy), who d. 1098; to Bernard, Archbishop of Toledo, who d. 1124; to Anselm, Bp. of Lucca, who d. 1086; to St. Bernard, of Clairvaux, who d. 1155, &c. Tritheim (d. 1516) and others think that it was by Hermannus Contractus (d. 1054); and this seems, on the whole, the most probable opinion. In any case it must have been known by 1100, for there are sermons on the first part of it (down to *valle*), by Bernard of Toledo (see Migne's *P. P. Lat.*, vol. 184, col. 1059). There is also a *Meditatio* upon it, which Migne, vol. 184, col. 1078, gives as by Anselm of Lucca; and at vol. 149, col. 583, among the *Opuscula spuria* ascribed to St. Anselm of Lucca. The text of the antiphon, which is embodied in the *Meditatio*, is probably the original form, and reads thus:—

"Salve, regina misericordiae, vita, dulcedo, et spes nostra, salve. Ad te clamamus exules filii Evae. Ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte, et Jesum, benedictum fructum ventris tui, post hoc exilium ostende. O clemens, O pia, O dulcis Maria."

Almost the same text is given by *Daniel*, ii., p. 321, from a Munich ms. of the 13th cent., &c.; and by Schubiger, in his *Sängerschule St. Gallens*, 1858, p. 85, from the Einsiedeln ms., No. 33, written about 1300. So in a *Horae*, in the Bodleian (*Liturg. Miac.* 104, f. 122), written in England about 1340, where, however, it begins, "Salve regina, mater misericordiae"; and ends, "O dulcis Virgo Maria." This last text is that found in the *Roman Breviary* (e.g. Modena, 1480, f. 512, and later eds.), where it is appointed for use at Compline, from the First Vespers of Trinity Sunday, up to None on the Saturday before Advent Sunday. According to tradition, the concluding part of the antiphon, "O clemens, O pia, O dulcis Maria," was first added from an ejaculation by St. Bernard of Clairvaux, in the cathe-



dral at Speyer (Spires); but, as will be seen above, these words are in the earliest forms of the text. [See *Various*.]

In mediæval times, this antiphon became a great favourite, and in many churches money was left to provide for having it regularly sung. It was much used in Italy by the fishermen and sailors, when at sea, in stormy weather. One result of its popularity was, that a large number of hymns were written upon it, embodying the words of the antiphon in their various stanzas. *Menc.* Nos. 487-495, gives nine examples, more or less complete, from the 14th and 15th cents.; and a tenth is in *Daniel*, ii., p. 323. The fine plain-song melody (given by Schubiger as above), has also been ascribed to Hermannus Contractus; and the antiphon has been set to music by very many composers since his day. Luther spoke very sharply of the veneration of the B. V. M. in this antiphon, and of the honour paid to it by the ringing of the church bells while it was being sung. A Protestant version, beginning "Salve Rex æternæ misericordiæ," was in use at Erfurt in 1525. In the Appx. to the Roman Catholic *Hymnarius*, pub. at Sigismundstadt, in 1524, there is an evangelical version which reads, e.g.:—

"Salve Jesu Christe, misericordia, vita . . . Advocate noster . . . et teipsum benedictum filium Dei Patris nobis . . . O clemens, O pie, O dulcis Jesu fili Mariæ." (See *Bäumker*, i., p. 63, and ii., p. 70.)

The Roman Breviary form of the text has been *tr.* as:—

1. Mother of mercy, hail, O gracious [gentle] Queen. By E. Caswall, in his *Lyra Catholica*, 1849, p. 40; and his *Hys. & Poems*, 1873, p. 23. This is in use in a few Roman Catholic collections for missions and schools.

Other *trs.* are:—

1. Hail, Queen, mother of mercy. *Sarum Primer*, 1534.
2. All hail, O Queen mother of mercy. *Primer*, 1599.
3. All hail, O Queen mother of Mercy. *Primer*, 1615.
4. Hail to the Queen who reigns above. *Primer*, 1645.
5. Hail, happy queen; thou mercy's parent, hail. *Primer*, 1706.
6. Hail, queen, we hail thee. *J. R. Beste*, 1849.
7. Hail, holy queen, mother of mercy. *Prose tr.* in the *Primer*, 1687, and *The Crown of Jesus H. Bk.*, 1862. [J. M.]

**Salvete Christi vulnera.** [*Passiontide*.]

This is the hymn at Lauds in the office of the Most precious Blood of our Lord Jesus Christ (see "*Ira justa Conditoris*"). It is found in the *Roman Breviary*, Bologna, 1827, Verna, Appendix, p. 239; and is repeated in later eds. of the *Roman Breviary*, and in *Daniel*, ii. p. 355. [J. M.]

Translations in C. U.:—

1. Hail wounds! which through eternal years. By E. Caswall, in his *Lyra Catholica*, 1849, p. 87, and his *Hys. & Poems*, 1873, p. 49. It is in a few collections in full, and also altered and abridged to 5 st. in Spurgeon's *O. O. H. Bk.*, 1866, as "How clearly all His torturing wounds."
2. Hail! holy wounds of Jesus, hail. By H. N. Oxenham, in his *The Sentence of Kaires, and Other Poems*, 1854, p. 190; the 1860 *Appendix* to the *H. Noted*; *Lyra Eucharistica*, 1863; and O. Shipley's *Annus Sanctus*, 1884.

Translation not in C. U.:—

All hail to you, sweet Jesu's wounds. *J. Wallace*, 1874. [J. J.]

**Salvete clavi et**

This is the hymn at the lance and nails of This Office has been in v. since 1740 and said as a Greater Do the 1st S. in Lent at the hymn. "Tinctum being appointed for *Roman Breviary*, *Bo Supplement*, p. 267; eds. of the *Roman B*

Translation in C

Hail spear and nail E. Caswall, in his *L* the *tr.* of "Tinctum" "O turn those blees on p. 77, and again both on p. 43. In tl to the *H. Noted*, No. parts, with the doxol ii. for Lauds, "O tu bathed," is in O. Shi

Translations not in

1. Hail, holy nails, clavi"). *J. Wallace*.
2. Turn on me then ergo"). *J. Wallace*.

**Sanctæ Syon:** cation of a *Churci quentiae*, 1852, p. *Drontheim Missal* been repeated by rein, No. 877. *Tr*

1. Holy Zion's fes Appeared in *Lyra* again in the *St. Grinstead*, 1875.

2. Fair Zion's fes given in the *Peopl* ture "D. P.," and *pousals* of *St. Dore*

3. Glad Zion's hi in the *Lyra Myst*

**Sancte Dei Stephano.** [a form of this hy "Funde preces. This form is in the British Mus 2961, f. 229): a *Anglo-Saxon Ch* cent. ms. at Dur in the *Sarum*, other *Breviari* *Invention* of *St* is also printed 11th cent. ms. *Daniel*, i., No stanzas, probal and of much li

Translation

1. Saint of G Neale, of the *Noted*, 1852; t
2. Saint of Blew, in his *C* Christmas, No same, 1870, *N* from the text

- Translations not in C. U. :—**  
 1. Holy Stephen! Protomartyr. J. D. Chambers, 1857, from the text of *Daniel*.  
 2. First martyr, Stephen, this is he. J. W. Hewett, 1859, from the early form in 3 st. [J. J.]

**Sancti Spiritus adsit nobis gratia.** *St. Notker.* [Whitsuntide.] This has frequently been ascribed to King Robert of France, but apparently without ground. It is found in a ms. in the Bodleian (Bodl. 775, f. 133 b), apparently written circa 1000; in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge, No. 473; in two mss. of the 12th cent. in the British Museum (Add. 11,669 early 12th, f. 51 b; Calig. A. xiv. c. 1199, f. 62); in the *Prüm Gradual*, circa 1000, and the *Echternach Gradual* of the 11th cent., both in the Bibl. Nat. Paris; in four mss. of the 11th cent. at St. Gall, Nos. 376, 378, 380, 381; in a ms. of the end of the 10th cent. at Einsiedeln (121, p. 487). Among *Missals* it is found in an early 14th cent. Paris, and a 14th cent. *Sens* in the British Museum; in a *Sarum* circa 1370, a *Hereford* circa 1370, and a *York* circa 1390, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1480, and many other *Missals*, even in Italy and Spain. The printed text is also in *Mone*, No. 197; *Daniel*, ii. p. 16, and *Kehren*, No. 124. *Tr.* as :—

**Come, O Holy Ghost, within us.** By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

**Other trs. are :—**

1. The grace of the Holy Ghost be present with us. J. M. Neale, a prose *tr.* in his *Medieval Hys.*, 2nd ed., 1863.
2. May the Holy Spirit's grace. By C. B. Pearson, in the *Sarum Missal in English*, 1866.
3. Now may the Holy Spirit's grace. By C. B. Pearson in his *Sequences from the Sarum Missal*, 1871.
4. O Holy Spirit, grant us grace, To make our hearts, &c. By E. H. Plumptre, in his *Things New and Old*, 1884. [J. M.]

**Sancti venite, corpus Christi sumite.** [*Holy Communion.*] This is found in the *Antiphonarium Benchorensis*, an antiphonary written 680–691 at the Monastery of Bangor, County Down, Ireland, and now in the Ambrosian Library at Milan. The ms. has been printed in L. A. Muratori's *Opere*, vol. xi., pt. iii. Arezzo, 1770, and the hymn in question is there at p. 228 as "a hymn when the priests communicate." This title explains st. i., ll. 3, 4, "Sanctum bibentes. Quo redempti, sanguinem." "It has," says Neale, "a certain pious simplicity about it which renders it well worthy of preservation." Its original use was probably to be sung as a Communion in the Mass (see *Communis*, p. 356, i.). The printed text is also in *Rambach*, i. p. 132; *Daniel*, i. No. 160, and iv. p. 109; and *Bäzeler*, No. 61. [J. M.]

**Translation in C. U. :—**

**Draw nigh, and take the Body of the Lord.** By J. M. Neale, pub. in his *Medieval Hymns*, 1851, p. 13, in 10 st. of 2 l. It passed into the *People's H.*, 1867 (7 st.); the *S. P. H. A. & M.*, 1868 and 1875 (full); in others in 6 st. only, and in most cases it is altered as "alterations. In the *Hy. Comp.* of your Lord." In his annotated ed. of the *Hy. Comp.* Bp. Bickersteth has this note on his amended text:—

"The Editor has ventured to modify his [Neale's] first line 'Draw nigh and take the Body of the Lord,' which contains no thought answering to *Sancti*, by introducing the words 'by faith'; and while thus adhering more closely to the original Latin, he has expressed the teaching of our Church, 'The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper' (*Catechism*). And again, 'The means whereby the Body of Christ is received and eaten in the Supper is faith' (*Article xiii.*)"

In addition to this alteration Bp. Bickersteth has several others, all of which, with one exception, deal more with the rhythm of the lines than with doctrine. The exception is st. x., which reads in the Latin :—

"Alpha et Omega Ipse Christus dominus,  
Venit venturus Judicare homines."

In Neale :—

"Alpha and Omega, to whom shall bow  
All nations at the Doom, is with us now."

the *Hy. Comp.* :—

"O Judge of all, our only Saviour Thou,  
In this Thy Feast of love be with us now."

[J. J.]

**Sanctorum meritis inclita gaudia.**

[*Common of Martyrs.*] This hymn is frequently referred to by Hincmar in his "De una et non trina Deitate," 857; but he distinctly says he could not discover its author. It is found in four mss. of the 11th cent. in the British Museum (Jul. A. vi., f. 63 b; Vesp. D. xii., f. 104; Harl. 2961 f. 247 b; Add. 30,851 f. 152 b); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 39). Also in a ms. of the 10th cent. at Bern, No. 455; in a ms. of the 11th cent. at Corpus Christi College, Cambridge (No. 391, p. 272); in the St. Gall mss., 413 and 414, of the 11th cent. It is in the *Roman*, *Sarum*, *York*, *Aberdeen*, *Paris* of 1648, and other *Breviaries*—the *Sarum* use being at 1st Vespers and at Matins in the common of many martyrs. The printed text is also in *Daniel* i. No. 170, and iv. p. 139, giving also the text of the *Roman Breviary*, 1632; *Wackernagel* i. No. 125; G. M. Drevin's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms.; and Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

**Translations in C. U. :—**

1. **The triumphs of the martyr'd saints.** By Bp. R. Mant, in his *Ancient Hys.*, &c., 1837, p. 76, and 1871, p. 133. It is given in several collections, including *Kennedy*, 1863; the *People's H.* 1867; the *Hymnary*, 1872, &c.

2. **The triumphs of the saints, Blessed for evermore.** By J. M. Neale, in the *H. Noted*, 1852, No. 39. In the enlarged ed., 1854, it was given as "The merits of the saints," and this latter reading is usually given in modern hymn-books. In later editions of the *H. Noted* the original reading was restored.

**Translations not in C. U. :—**

1. Let us that fellows be the glorious joyes sound out. *Primer.* 1599.
2. By heale of Saints, come let our tongues relate. *Primer.* 1615.
3. Let us fam'd acts and triumphs sing. *Primer.* 1665.
4. When bleeding Heroes fill the tuneful Quire. *Primer.* 1706.
5. Sing we the peerless deeds of martyr'd saints. *E. Caswall.* 1849.
6. Brethren, the praise of the holy ones waken. *W. J. New.* 1852–55.
7. The triumphs of the saints, Their joys beyond compare. J. D. Chambers. 1857.

8. The wondrous joys which crown the saints. *J. W. Hewett. 1859.*

9. Let us proclaim the Martyrs' bliss. *J. Wallace. 1874.*

The variations in the *Roman Brev.* text from the older form are very slight. The *tr.* by Neale, Blew, Chambers, and Hewett, are from the older form; the rest follow the *Roman Brev.* form. There is an anonymous imitation rather than a *tr.* of the Latin text in Fallow's *Hys. for Pub. and Private Worship*, 1847; and again, with the addition of a doxology, in Johnston's *English Hymn*, 1852, beginning "Blest Lord, the crown of great reward." [J. J.]

**Sandys, George**, s. of Dr. Edwin Sandys, Archbishop of York, was b. at Bishopthorpe Palace, York, in 1577, and educated at St. Mary Hall and Corpus Christi College, Oxford. For some years he devoted himself to travelling in Europe and Asia, and pub. in 1615 a curious account of his experiences. After visiting America, where he was for a time the Treasurer of the British Colony of Virginia, he became, on his return, a Gentleman of the Privy Chamber of Charles I. He d. at Bexley Abbey, Kent, March 1613. His publications included his *Traveller's Thanksgiving*; the prose work on his travels, *A Relation of a journey begun in 1610, &c.*, 1615; a *tr.* of the *Metamorphoses* of Ovid; and *Grotius's* tragedy of Christ's Passion. His productions which most nearly concern hymnology were:—

(1) *A Paraphrase upon the Psalmes of David, and upon the Hymns dispersed throughout the Old and New Testaments.* London: at the Bell in St. Paul's Churchyard. M.DCXXXVII.

(2) *A Paraphrase upon the Divine Poems by George Sandys.* London: at the Bell in St. Paul's Churchyard. M.DCXXXVIII. This volume contained the Paraphrase of the Psalm, paraphrases upon Job, Ecclesiastes, the Lamentations of Jeremiah, and the Songs collected out of the Old and New Testaments.

(3) His paraphrase of *The Song of Solomon* was pub. in 1642. The most available form of these works is the Rev. R. Hooper's reprint of Sandys's *Poems*, in Smith's *Library of Old Authors*.

A few only of Sandys's versions of the Psalm are found in modern hymn-books, although they were set to music by Henry Lawes. His influence, however, upon later paraphrasers was considerable. [See *Psalters, English*, § x.] The following, together with a few others annotated under their respective first lines, are in C. U.:—

1. How are the Gentiles all on fire. *Ps. li.*
2. Lord, for Thee I daily cry. *Ps. lxxiv.*
3. My God, Thy suppliant hear. *Ps. lxxv.*
4. Praise the Lord enthroned on high. *Ps. d.*
5. Sing the Great Jehovah's praise. *Ps. lxxvi.*
6. Thou, Lord, my witness art. *Ps. cxxxi.*
7. Thou who art [dwestest] enthroned above. *Ps. xcii.*

8. You, who dwell above the skies. *Ps. cxcviii.*

These paraphrases as in C. U. are in the form of centos. [J. J.]

**Sankey, Ira David**, was b. in Edinburgh, Pennsylvania, in 1840, of Methodist parents. About 1856 he removed with his parents to Newcastle, Pennsylvania, where he became a member of the Methodist Episcopal Church. Four years afterwards he became the Superintendent of a large Sunday School in which he commenced his career of singing sacred songs and solos. Mr. Moody met with him and heard him sing at the International Convention of the Young Men's Christian Association, at Indianapolis, and

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**Gregational purposes.** The following are given in the *Schaff & Gilman Library of Religious Poetry*, 1881.

1. Comes it again, the sweet and solemn hour? *Christmas Carol.*
2. Once more through storm and calm the changeful hours. *The Two Advents.*
3. Out of dust and darkness, comes. *Easter.*
4. Soul, o'er life's and ocean faring. *Adlow Me.*

[J. J.]

**Sat Paule, sat terris datum.** *Gaill-jaume de la Brunetiere.* [*Conversion of St. Paul.*] Appeared in the *Sens Brev.*, 1726, and the *Paris Breviary*, 1736, as the hymn at Matins and second Vespers on the 30th June. It is also in other French Breviaries and in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. It has been tr. as:—

1. Enough, O Paul, enough, and now. *I. Williams.* 1839.
2. Enough, O Paul, on earth no more. *J. D. Chambers.* 1868.

*I. Williams's tr.* has been in C. U., but that by *Chambers* has not passed into the hymn-books. [J. J.]

**Saturatus ferculis.** [*Holy Communion.*]

A hymn in 15 st., and entitled "A giving of thanks after Holy Communion," is quoted by *Mone*, No. 232, from a *Reichenau* ms. of the 14th cent., a *Reichenau* ms. of the 15th cent., and a *Munich* ms. of the 15th cent. It is also contained in the *St. Gall* ms., No. 309, of the 15th cent. The *Munich* ms. contains the hymns of the *Carthusian* prior *Konrad*, of *Gaming*, in *Lower Austria*. As the *Reichenau* mss. agree in differing from the text of the *Munich* it is probable that *Konrad* only made a few alterations on an older hymn. Tr. as:—

1. Fed with dainties from above. By *J. D. Chambers*, in his *Lauda Syon*, 1857, p. 233; and the *Altar Hymnal*, 1884.
2. With choicest dainties nourished. By *R. F. Little-dale*, in the *Altar Manual*, 1863; and again in the *People's H.*, 1867, No. 82, and signed "D. L." i.e. *Dr. Littledale*. [W. A. S.]

**Saviour, again to Thy dear Name we raise.** *J. Ellerton.* [*Evening.*] Written in 1866, in 5 st. of 4 l., for the festival of the *Malpas*, *Middlewich*, and *Nantwich* Choral Association of that year, and adapted to the tune "St. Agnes," in *Thorne's Coll.* Of this hymn there are the following texts:—

1. The original in 5 st. of 4 l. See No. 4.
2. *Mr. Ellerton's* revised and abridged text for the *App. to H. A. & M.*, 1868, in 4 st. This is the most popular form of the hymn, and is in extensive use.
3. The same text, with st. ii. and iii. transposed, and st. iii. l. 1. changed from:—  
"Grant us Thy peace, Lord, thro' the coming night,"

to:—  
"Grant us Thy peace through the approaching night," and included in *Church Hymns*, 1871. The use of this form of the hymn is limited.

4. The form given in *Thring's Coll.*, 1882, in 5 st., the most delicate, beautiful, and tender of all. It is the original text, with the exceptions that st. iii. was originally st. ii.; and at st. ii. originally st. iii., and the first line of st. ii., reads, "Grant us Thy peace, Lord, through the coming night."

The success which has attended this hymn is very great. No composition of *Mr. Ellerton's* has attained to anything approaching it in America. In *use* in Great Britain and it begins, "Again to Thee, our guardian God, we raise." [J. J.]

**Saviour, bless the word to all.** T.

*Kelly.* [*For a blessing on the Word.*] Appeared in the 2nd ed. of his *Hymns, &c.*, 1806, in 8 st. of 4 l. (ed. 1853, No. 434). It is in C. U. in this form. In the *American Unitarian Hys. for the Church of Christ*, 1853, it is altered to "Father, bless Thy word to all." This text is repeated in a few collections; and, sometimes, as in the *Songs for the Sanctuary*, N. Y., 1865, with *C. Wesley's stanza*, "Sing we to our God above," as a doxology. [J. J.]

**Saviour, blessed Saviour.** *G. Thring.* [*Pressing Onwards.*] Written in 1862, and 1st pub. in his *Hymns, Congregational and Others*, 1866, p. 36, in 8 st. of 8 l. In 1868 it was repeated in the *Appendix to H. A. & M.*, with alterations by the author and the compilers of *H. A. & M.*, in st. v., vii., and viii. When included in the *S. P. C. K. Church Hymns*, 1871, *Prebendary Thring* added the stanza "Farther, ever farther." This full form of the text was repeated in his *Hys. and Sac. Lyrics*, 1874; and in his *Coll.*, 1882. It has been specially set to music by *Sir H. S. Oakeley*, the *Rev. J. Francis*, *J. D. Farmer*, and others. In several American hymn-books it is broken up as:—

1. Brighter still, and brighter. In the *Presbyterian Hymnal*, Philadelphia, 1874, and others.
2. Clearer yet, and clearer. In the *Songs of Christian Praise*, N. Y., 1880.
3. Nearer, ever nearer. In *Laudes Domini*, N. Y., 1884.

Through these various forms the use of this hymn is extensive. It is well suited for a processional. [J. J.]

**Saviour, breathe an evening blessing.** *J. Edmeston.* [*Evening.*] Appeared in his *Sacred Lyrics*, 1st set, 1820, p. 4, in 2 st. of 8 l., and thus introduced "At night their short evening hymn, 'Jesu Mahaxaroo' = 'Jesus forgive us,' stole through the camp.—*Salte's Travels in Abyssinia.*" One of the earliest to adopt it for congregational use was *Bickersteth*, who included it in his *Christian Psalmody*, 1833. It was repeated in the *Leeds H. Bk.*, 1853, and others, until it has taken rank with the first *Evening Hymns* in the English language. It is found in the hymnals of all English-speaking countries, and usually in its correct and complete form. In the *Hy. Comp.*, revised ed., 1876, *Bp. Bickersteth* has added a third stanza of 8 l., beginning "Father, to Thy holy keeping," and in *Thring's Coll.*, 1882, the editor has re-arranged the hymn, omitted the lines concerning sudden death, and added a fourth stanza in 4 l., beginning "Be Thou nigh, should death o'ertake us," in which the same thought is contained in a milder form. It has been tr. into several languages. The Latin rendering, by *R. Bingham*, in his *Hymno. Christ. Lat.*, 1871, is "Vespere, Salvator, spires benedicta, priusquam." In *Martineau's Hys.*, 1840 and 1873, the opening line is changed to "Holiest, breathe an evening blessing." Orig. text in the *H. Comp.*, st. i., ii. [J. J.]

**Saviour, by Thy sweet compassion.** *Ada Cambridge.* [*In Affliction.*] Pub. in her *Hymns on the Litany*, 1865, No. 17, in 7 st. of 8 l., and based upon the words "In all time of our tribulation . . . Good Lord, deliver us." It is given in its full and unaltered form in the *Lyra Britannica*, 1867, 382

p. 120. When used in public worship it is usually abbreviated. [J. J.]

### Saviour divine, we know Thy name.

*P. Doddridge.* [Justification.] 1st pub. in Job Orton's posthumous edition of Doddridge's *Hymns, &c.*, 1755, No. 132, in 6 st. of 4 l., and headed "Christ, the Lord our Righteousness." Also in J. D. Humphreys's ed. of the same, 1839, No. 150. It is in C. U. sometimes in an abridged form, and also forms part of a cento in Snapp's *Songs of G. & G.*, 1872, No. 417, where st. i. is the first stanza of this hymn, and st. ii.-v. are st. iii.-vi. of I. Watts's "Lord, we confess our numerous faults," from his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 111. [J. J.]

### Saviour, I lift my trembling eyes.

[*Jesus, the Guide and Advocate.*] Lord Selborne's note on this cento in his *Book of Praise*, 1862, No. lviii., is:—

"This hymn as here given [in 3 st. of 4 l.] was introduced into the *Marylebone Collection* (1851). [Gurney, J. H.] from a poem of some length, published in 1831, in *The Iris*, a volume edited by the Rev. Thomas Dale [and signed 'M. G. T.']. The text (which will be found at page 139 of that volume) is unaltered, except that the first word, 'Saviour,' has been brought down from a preceding line, in substitution for the words, 'And then,' so as to give to these stanzas an independent beginning."

These stanzas have passed into several collections, and are worthy of greater notice than they have received. We have seen the signature "M. G. T." written out as "M. G. Thompson," but we have not authority to say that this is correct. Another cento from the same poem appeared in the 3rd ed. of *The Spirit of the Psalms*, by H. F. Lyte, 1858, in 5 st. of 4 l., beginning "Saviour, I think upon that hour." This, reduced to 4 st., is in the *Baptist Praise Bk.*, N. Y., 1871, and other American collections. [J. J.]

### Saviour, I Thy word believe.

*A. M. Toplady.* [*Christ dwelling in Man.*] Appeared in his *Poems on Sacred Subjects*, 1759, No. 8, in 6 st. of 8 l., and based upon the words "He dwelleth with you, and shall be in you." John xiv. 17. It is also in D. Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. In some American collections, including the *Songs for the Sanctuary*, 1865, st. iii., iv., are given as "Blessed Comforter, come down," as a hymn for Whitsuntide. [J. J.]

### Saviour, like a Shepherd, lead us.

[*The Good Shepherd.*] The authorship of this hymn is a matter of some doubt. The earliest source to which we have traced it is Miss D. A. Thrupp's *Hymns for the Young*, 4th ed. 1836, in 4 st. of 6 l., where it is unsigned. We next find it in the Rev. W. Carns Wilson's *Children's Friend* for June, 1838 (p. 144), again in 4 st. of 6 l., and signed "Lyte." In the January number of the same magazine there is a National Hymn in the metre of "God save the Queen" ("Lord, Thy best blessing shed"), which is signed "H. Lyte," and dated from "Brixham" (see Lyte, H. F., p. 706. l.). "Saviour, like a Shepherd, lead us" appears again in 1838, in Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the use of Infant and Juvenile Schools*, No. 171; and again in the edition of 1846, but without signature. As in that collection several

hymns and poems are clear that Mrs. Mayo's as Miss Thrupp's poem we can say is that it against Miss Thrupp's claim with regard to L. hymn. Its use is extensive and America.

### Saviour of sin

[*Meeting of Friends.*] *Poems*, 1749, in 12 1868-72, vol. v. p. 4; not in C. U., but in decimos, it is found in the following forms:

1. *Saviour of sinful w* the *Wes. H. Bk.*, 1790, 2 editions. It is also in 0

2. *Guardian of sin* tinea's *Hymns*, 1840, a

3. *Lord of the souls* appeared in Martineau's text is altered from the

4. *O what a mighty* American Meth. Episc

Concerning the of the hymn Mr. pleasing reminisc *Notes*, 1883, p. 1 tinea's *Hymns* Death and Burial

### Saviour of the

*Kennedy.* [*Adve nologia Christian* 4 l., divided into "Zion, at thy sh Alford gave st. ii Jesus, take Thy No. 26. In the t No. 73 is Pt. ii above.

### Saviour, re

ing. *Elizabeth* This is the m Mrs. Parson's l class for young plied to J. Cur Curwen's *Chi* quently printe *Hymns*, No. 9, *H. Bk.* it is in forms of the *Child's H. Bk* *Hys.*, in 3 st 1879, No. 26; original slight from Hodder the *Silver S* 1880, which these various use.

### Saviour

[*Jesus the* & appeared in 1826, in 4 s several col Episcopal well-known blessing." *Bk. Coll.*

### Saviour

*C. Wesley* five others titled, 4 &



*The Moravian Brethren lately in England, and the Rev. Mr. John and Charles Wesley, in 6 st. of 6 l., and again in Hymns & Sacred Poems, 1749, vol. ii., No. 72. In 1780 it was included in the Wes. H. Bk., No. 449, and retained in later editions. It is also found in other collections. It is on record that the special members of the Moravians against whom Wesley wrote, taught that if a person professed faith in Christ, there was no necessity that he should manifest any sorrow on account of sins past or present, but for him there was simply the acknowledgment that he was a "happy sinner," a doctrine which could have but one logical outcome. Hence the satire of st. iii.:*

"In vain, till Thou the power bestow,  
The double power of quickening grace,  
And make the happy sinners know  
The tempter with his angel face.  
Who leads them captive at his will,  
Captive—but happy sinners still."

Orig. text, *P. Works*, 1868-72, vol. v. pp. 244-5. [J. J.]

**Saviour, we seek Thy high abode.**  
*I. Watts and G. Rawson. [Life a Pilgrimage]* The original of this hymn is I. Watts's "Lord, what a wretched land is this" (p. 496, l.), the rewritten form being by G. Rawson, who rewrote it for the *Bap. Ps. & Hys.*, 1858, No. 573. It has passed into other collections in G. Britain and America. [J. J.]

**Saviour, when in dust to Thee.** *Sir R. Grant. [Lent.]* 1st printed in the *Christian Observer*, 1815, p. 735, in 5 st. of 8 l., and entitled "Litaney." In 1835 it was included in Elliott's *Ps. & Hys.*, No. 105, with a protest in the Preface against its mutilation, as found in some collections then in circulation, and the declaration that the text in that collection was pure. This protest was probably levelled at T. Cotterill, who gave 4 st., very much altered, as "By Thy birth and early years," in his *Sel.* in 1819. The only change in Elliott's *Ps. & Hys.* from the *Christian Observer*, 1815, was in st. iii. l. 5., where "anguish'd sigh" was altered to "troubled sigh." Gmt's hymns were republished by Lord Glenelg in 1839 as *Sacred Poems*. This hymn is at p. 6. This text differs from the preceding, but is claimed by Lord Glenelg to be "a more correct and authentic version." (*Preface*.) It is this text which is reprinted in Lord Selborne's *Bk. of Praise*, 1862; and in the *Lyra Brit.*, 1867, as the original. In addition to its use in the *Christian Observer*, Elliott's *Ps. & Hys.*, and the *Sacred Poems*, forms of the text, it is also in many hymnals as:—

1. By Thy birth and early years. In Cotterill's *Sel.*, 1819, and others, as above.

2. By Thy birth, and by Thy tears. In several hymn-books.

3. Father, when in dust to Thee. In a few American collections.

4. Jesus, when in prayer to Thee. In Skinner's *Daily Service Hymnal*, 1864.

In addition to its very extensive use in these varying forms, it has also been tr. into several languages. That in Latin, by R. Bingham, in his *Hymno. Christ. Lat.*, 1871, begins "Quando genua flectentes." [J. J.]

**Saviour, Who exalted high.** *Bp. R. Mant. [SS. James and Jude, or Lent.]* Appeared in his *Holydays of the Church; or Scripture*

*Narratives of Our Blessed Lord's Life and Ministry, &c.*, 1828, vol. i. p. 536, in 10 st. of irregular lines, and appropriated to SS. James and Jude. The original text is not in C. U. From it, however, the following centos have been compiled:—

1. **Saviour, Who exalted high.** In the 1864 *Suppl.* to the *Ps. & Hys.*, &c., Bedford, this cento is taken from st. i., ii., vii., and x. It is also in other collections.

2. **Son of Man, to Thee we cry.** This cento in 4 st. of 6 l., beginning with the first l. of st. iii., was given in the Cooke and Denton *Hymnal*, 1863; and is also in several later collections.

3. **Son of God, to Thee I cry.** This cento, beginning with st. ii., appeared in the 1863 *Appendix* to the *S. P. C. K. Ps. & Hys.*, No. 90, in 4 st. of 6 l. This, with the exception of the opening line, is from the Cooke and Denton *Hymnal* with a return, in several instances, to the original text. It is repeated in the *S. P. C. K. Church Hymns*, 1871, as "Son of Man, to Thee I cry."

4. **Jesus Christ exalted high.** This, in T. Darling's *Hymns, &c.*, 1867, is in 4 st. of 12 l. In the earlier editions of Darling's *Hymns, &c.*, it began "Jesus, now exalted high."

The popular form of this hymn is the third cento as above. [J. J.]

**Saviour, Who ready art to hear.** *O. Wesley. [The Divine Presence desired.]* Appeared in *Hys. and Sac. Poems*, 1740, in 6 st. of 4 l., and headed "On a Journey." (*P. Works*, 1868-72, vol. i. p. 304.) With slight alterations, and the omission of st. i., it was given in the *Wes. H. Bk.*, 1780, as No. 205, and has passed into numerous collections as "Talk with us, Lord, Thyself reveal," and in some as "Speak with us, Lord, Thyself reveal." The stanza which has attained to the greatest repute is:—

"With Thee conversing, I forget  
All time, and toil, and care;  
Labour is rest and pain is sweet,  
If Thou, my God, art there."

Possibly the ideas embodied in these lines had their origin in Milton's *Par. Lost*, bk. iv., ll. 639, 640:—

"With thee conversing, I forget all time,  
All seasons and their change; all please alike."

The hymn, as a whole, is very popular with the various Methodist bodies. See G. J. Stevenson's *Meth. H. Bk. Notes*, 1883. [J. J.]

**Saxby, Jane Euphemia, née Browne**, daughter of William Browne of Tallantire Hall, Cumberland, and sister of Lady Teignmouth, was b. Jan. 27, 1811, and married, in 1862, to the Rev. S. H. Saxby, Vicar of East Clevedon, Somersetshire. Her work, *The Dove on the Cross*, was pub. in 1849. It has passed into numerous editions, and from it several hymns have come into C. U. This was followed by *The Voice of the Bird*, in 1875; and *Aunt Effie's Gift to the Nursery*, 1876. Sometimes Mrs. Saxby's *Dove on the Cross* is dated 1819, but in error. The compilation known as *Hys. and Thoughts for the Sick and Lonely, by a Lady*, Lond., J. Nisbet & Co., 1848, although it contains several of her hymns in an altered form, is ascribed to her in error. Mrs. Saxby's hymns in C. U. include:

1. Father, into Thy loving hands. *Resignation.*  
2. O Jesus Christ, the holy One. *Holy Communion.*  
3. O Holy Ghost, the Comforter. *Whitsuntide.*  
4. Shew me the way, O Lord. *Guidance desired.*  
5. Thou art with me, O my Father. *God everywhere.*  
6. Thou God of love, beneath Thy sheltering wings. *Burial.*

Of these hymns, Nos. 1, 3, 4, and 6, appeared in her *Dove on the Cross*, 1849. No. 2 appeared

in the English Presbyterian *Ps. & Hys. for Divine Worship*, 1867, No. 340, in 5 st. of 4 l. It was supplied to Dr. W. F. Stevenson in ms. in 6 st. for his *Hys. for the Church and Home*, 1873. The additional stanza (the 4th) given in his *Notes* is:—

"As Thou hast placed beyond my reach  
Thy richest means of grace,  
Teach me without them, Saviour, teach  
My soul to see Thy face."

The point and meaning of this stanza is explained by the fact that this hymn "was written for one who by illness was prevented joining in the Communion." The hymn was included in *The Voice of the Bird*, 1875. Mrs. Saxby's hymns are very plaintive and tender. This is explained by her thus:—"I wrote most of my published hymns during a very long and distressing illness, which lasted many years. I thought probably that I was then in the 'Border Land,' and wrote accordingly." [J. J.]

**Say, grows the rush without the mire.** [*Fate of the Wicked. Job viii. 11-22.*] Although sometimes attributed to Watts, to the present this hymn has not been traced to his works, and the earliest date at which it is found is in the *Draft Scottish Translations and Paraphrases* of 1745, No. xxiv.. Therein it is given as a Paraphrase of Job viii. 11-22, in 7 st. of 4 l. Copies of this draft being very rare, we subjoin the text:—

1.  
"Say, grows the Rush without the Mire?  
the Flag without the Stream?  
Green and uncut, it quickly fades;  
the Wicked's Fate's the same.

2.  
"Slight is his Hope, cut off and broke:  
or if entire it rise,  
Yet, as the Spider's Web, when try'd,  
it yieldeth, breaks and flies.

3.  
"Flit on his House he leans, his House  
and all its Props decay;  
He holds it fast, but faster still  
the tott'ring Frame gives way.

4.  
"Tho' in his Garden to the Sun  
his Boughs with verdure smile;  
And, to the Center struck, his Roots  
unshaken stand a while:

5.  
"Yet, when from Heav'n his Sentence flies,  
he's hurried from his Place:  
It then denies him for its Lord,  
nor owns it knew his Face.

6.  
"Lo, this the Joy of wicked Men,  
who Heav'n's just Laws despise;  
They quickly fall, and in their room  
as quickly others rise.

7.  
"But God his Pow'r will for the Just  
with tender Care employ:  
He'll fill their Mouths with Songs of Praise,  
and fill their Hearts with Joy."

The recast of this hymn, beginning:—

"The rush may rise where waters flow,  
and flags beside the stream;"

which was pub. in the authorized *Trans. and Paraphs.* of 1781, No. vi., in 7 st. of 4 l., is claimed for W. Cameron (p. 300. l.) by his eldest daughter, in her list of authors and revisers. [J. J.]

**Say, why should friendship grieve for those?** [*Death and Burial.*] This hymn appeared in the *Evangelical Magazine* in 1820, in 6 st. of 4 l., headed "On seeing a mourning

ring inscribed with 'gone before,' and signature, it is said, the enlarged ed. of Morrell and How it in form in 4 st. of 4 l., with hopeless tears different form was 1820 text is in P. 1861.

**Scales, Thomas** 1786, and educated at Fulneck, and at the He received his training ministry at Hoxton in 1806, and of which Classical Tutor. He gational minister at and Leeds (1819). 8 years, and was then of the Northern Silcoats. He afterwards of the "Balme Ch heaton, June 24, 18 Songs of the Church is known as a contributor of, *A Sel. Protestant Dissent Independent Order, the Leeds H. Bk., Hymnody*, p. 250. l. "Amazing was the is still in C. U.

**Scandinavian** period of the Re Denmark, Norway the rest of the ch nished with Lati (many of them po tion has been pul under the title *Lati i Svenska Kyrkor* (Stockholm, 1885 throughout the N for the productio There, as elsewh when she repe "awake," also b may not be am that song with a her awakening.

I. *The Reform* the union of Cal linked together and Iceland und tavus Vasa on tl once declared fo preached by Lut the help of La bishop of Upsa the Chancellor, majority of his opposition of B accept a reform son and success fortunate monar of Calvin; and the death of rendered it easy of Gustavus) t ment, in which rence Petersen

who followed the first Lawrence at Upsala. The reaction was short-lived, and the Lutheran reformation was finally established in Sweden at the synod of Upsala, held in 1593, during the reign of Sigismund (son of John), but under the auspices of Charles Duke of Södermanland, the third son of Gustavus, afterwards king under the title of Charles IX. At this synod the *Confession of Augsburg* was formally adopted by the Church of Sweden.

2. In Denmark also, under Frederik I., the Lutheran reformation was adopted, after considerable opposition; and Christiern III., son of Frederik, completed the task his father had begun. Not being able to persuade the Danish prelates to officiate at his consecration, or not wishing to avail himself of their services, he was crowned, with a ceremonial adapted from the Roman Pontifical, by John Bugenhagen, a preacher from Wittenberg. Bugenhagen was certainly not a bishop, and there is considerable doubt whether he had even received priest's orders: he took upon himself, however—as Wesley did more than two centuries after—to perform the office of episcopal consecration (1537), and set apart bishops or “superintendents” to fill the ancient sees. A Diet at Odense, in 1539, finally bound Denmark to the principles and practice of the Reformed, or, more correctly speaking, Protestant followers of Luther.

3. The year 1537 witnessed the final union of Norway with Denmark, begun in 1523.\* The Norwegians had shown no great readiness to accept the Reformation as offered them by King Frederik. Christiern, however, took summary measures. The Archbishop of Trondhjem and his followers made some resistance, but the king carried his point, and Lutheranism was established in Norway as it had been in Denmark.

4. In Iceland the work was carried on by Einarsen, who in 1540 was elevated, at the age of 25, to the office of bishop, or superintendent, of Skalholt. Jon Arnsen, Bishop of Holar (or Holm), headed the opposition, and endeavoured to excite a rebellion, but was arrested and put to death in 1550.

II. *Hymn-writers and Hymns.*—Sweden.—The first hymn-writers of reformed Sweden were the two renowned brothers, coadjutors of Gustavus in the work of reformation, Olaf and Lawrence (or Lars) Petersen, better known by the Latinized names of Olaus and Laurentius Petri.

1. *Olaf Petersen* was b. in 1497. He was early predisposed in favour of the Reformed doctrines, and in 1517, instead of resorting to the Swedish university of Upsala, preferred to study at Wittenberg, where he heard Melancthon and Luther. Returning in 1520, full of reforming zeal, he received holy orders, and in 1524 was made rector of the church of S. Nicholas in Stockholm. In 1540 he was convicted of a guilty knowledge of a conspiracy against King Gustavus, and condemned to death. He was pardoned, though the king never forgave him; and in 1543 he was ap-

pointed to another cure in Stockholm. He died in 1552.

2. *Lawrence Petersen* was b. in 1499, and studied at Upsala, where he became professor in or about 1524. He was a man of more gentleness and discretion than his impetuous brother Olaf; and this, combined with his high reputation for theological learning, and his known inclination towards a quiet and conservative reformation, induced the clergy to elect him, and the king to appoint him, in 1531, Archbishop of Upsala, and Primate of Sweden. It is not our business to enter into the vexed question of his consecration. That he took a journey to Rome on his appointment seems tolerably clear; but the registers of the period have unhappily been burnt; and whether he really received the laying on of hands there, or, like Bugenhagen, laid hands on others without having received the commission himself, is still a matter of doubt. He is certainly the father of Swedish hymnology. Besides his original compositions he made many translations from Latin and German; and his hymns have been largely borrowed in Denmark. The similarity of the two languages, Danish and Swedish, especially in their older forms, renders transference from the one to the other particularly easy. The Archbishop d., universally beloved and regretted, in 1578.

3. The two *Andersens*, *Lawrence Archdeacon of Upsala*, and *Peter Bishop of Westerdals*, seconded the Petersens in their poetical work as well as in their reforming measures. The title of their hymn-book, published in 1586, was:—

*Svenske songor eller visor nu på nytt printade, förökade, och under en annan skick än tilförrenna ritade.* (“Swedish Songs or Hymns, now newly printed, enlarged, and published in a different form from the preceding one.”)

The first of the two, *Lawrence or Lars* (Laurentius Andreæ), was b. at Strengnäs in 1480. He became in 1523 Chancellor of the Diocese of Upsala, and shortly afterwards Chancellor, or Chief Secretary, to King Gustavus. It was owing in a great measure to his influence that the Diet of the kingdom adopted the Reformed doctrines in 1527. In 1526 he brought out, with the help of Olaf Petersen, a Swedish version of the New Testament, based mainly upon Luther's German translation, and in 1541 a version of the whole Bible. He was accused in 1540 of complicity in the plot in which Olaf Petersen was involved; and, like him, was condemned to death, but pardoned. He retired to Strengnäs, where he d. in 1552. *Peter Andersen*, nicknamed *Sivart* (Petrus Andreæ Niger), was b. about the end of the 15th cent. He became court chaplain to King Gustavus in 1549, Bishop of Westerdals in 1556, and d. in 1562, leaving behind him the reputation of an able and high-principled man. We may note also that the ill-fated king *Erik* (b. 1533, d. by poison 1577) has also left a couple of hymns, both of which seem to echo his unhappy state of mind. One is a paraphrase of the 51st Psalm:—

Beklaga af allt Sino (Bewail with all my mind  
ima jag min själa nöd. must I my soul's distress.)

the other is not much unlike it:—

O Gud, hvem skall jag klaga (O God, how shall I lament  
den Sorg jag måste draga, the sorrow I must bear  
så arm och syndefull? so poor and sinful?)

\* The two kingdoms were newly adjusted in 1614, when Norway was taken from Denmark, and united with Sweden, Denmark retaining Iceland. This arrangement still subsists.

Erik's is, however, not the only royal name that appears in the Swedish hymnary. The great *Gustavus Adolphus* (b. 1594, d. 1632), s. of Charles IX., is the author of the "Battle Hymn," his "swan-song," as it was called, written just before, and published shortly after, his death at Lützen, in 1632 (see pp. 54, ii.; 55, i.). It begins thus:—

Förfäras ej, du lilla Hop, fast Fiendernas Lärm och Rop från alle Sidor skalla.	Fear not, little troop, though the foes' shout and cry resounds from every side.
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4. The succession of hymn-writers, begun by Archbishop Petersen, was kept up in Sweden during the succeeding century. *Olaf Martinsen* (b. 1577, appointed Archbishop of Upsala in 1601, d. 1609) heads the list. He was followed by *Jonas Petersen* (b. 1587, d. 1644), Bishop of Linköping in 1637; *Count Lindskjöld* (1634–1690), a distinguished professor in the university of Upsala, and chancellor of that of Lund, which was founded in 1666; *Count de la Gardie* (1622–1686), Swedish Ambassador at the French court, to whom the University of Upsala owes the priceless *Codex Argenteus* of the Gothic gospels; to whom we may add *Peter Brask* (d. 1690), son of a rector of St. Clara's in Stockholm, and a collateral descendant of the Bishop Brask who was so stout an antagonist of *Gustavus Vasa*.

5. In the 18th cent. we find the hymnary enriched by a third Archbishop of Upsala, *Dr. Haquin Spegel* (1645–1714). He was a great traveller, having visited Denmark, Germany, Holland, and England; and was bishop of Skara, and afterwards of Linköping, before he was elevated to the Primacy. *Jacob Arrhenius* (d. 1725), secretary of and professor in the University of Upsala, was another sacred poet; so was the renowned *Olaf Rudbeck* (1660–1740), professor of botany at Upsala. A yet more eminent name is that of *Jasper Swedberg*. He was b. at Fahlun, in 1653, and studied at Upsala. After travelling, like Spegel, and serving as pastor of a parish, he was appointed (1692) professor of divinity at Upsala, and in 1702 became bishop of Skara, a post he held for 33 years. His name is especially interesting to us as being one of the earliest on the list of our Society for the Propagation of the Gospel. Later on we find *S. L. Ödmann*, professor of pastoral theology at Upsala, in 1806; *S. J. Hedborn* (1783–1849), pastor of Aakeryd; *J. Åström* (1787–1844), pastor of Tuna; and a lady, *Fru Lenngren*, wife of the Secretary of the Board of Trade (1754–1817), whose hymn begins with the sad words:—

Snart Döden skall det Oja sluta som länge Sorgens Tårar göta	Soon must death close the eye that long shed tears of sorrow.
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6. The last and greatest name in the Swedish hymnody, however, is that of *Johan Olaf Wallin*. He was b. at Stora Tuna, in 1779, and early displayed his poetical powers. In 1805, and again in 1809, he gained the chief prize for poetry at Upsala. In the latter year he became pastor at Solna; here his ability as a preacher was so striking that he was transferred to Stockholm, in 1815, as "pastor primarius," a title for which we have

no exact equivalent. In 1818 he was made Dean of Westerås, and set about the task of editing a revised hymn-book for the whole of Sweden. This task he completed in 1819, and pub. it as, *Den Svenska Psalmboken, af Konungen gillad och stadfästad* ("The Swedish hymn-book, approved and confirmed by the King"). To it he contributed some 150 hymns of his own, besides translations and recastings, and the book remains now in the form in which he brought it out. It is highly prized by the Swedes, and is in use everywhere. Those who desire to know more of Swedish hymnology, and can read Swedish, will find a full and exhaustive review of the book, with a history of and critique on every hymn in it, in *J. W. Beckmann's Försök till Svensk Psalmbistoria* (Stockholm, 1845).

ii. 1. The earliest hymnary of Denmark and Norway, and perhaps the earliest complete one of the whole North, was brought out at Malmö in 1528, by *Claus Martensön Töndebinder* (1500–1576), who deserves the name not only of the first evangelical preacher in Malmö, but also of the Father of Danish hymnology. The book contained a number of translations from the original Latin, from German (Luther's), and from Swedish (Petersen's), as well as some originals. Martensön subsequently recast it, with the aid of his friends *Arvid Petersen* and *Hans Spødemager*; and the book was printed and published at Rostock, by L. Dietz, in 1529; just 10 years before that diet of Odense at which Denmark (as has been said before) accepted the principles of the Reformation. The book contains a set of prayers, psalms, hymns, and canticles, and is entitled,

*Den nye Handbog, med Psalmer oc aandelige Lofsange, vedtagne af den hellige Skrift, som ses y then Christine Forseemling (Gud till Lof oc Menniskens till Salighed) siinges* ("A new hand-book, with psalms and spiritual songs of praise, derived from Holy Writ, which now are sung in the Christian assembly to God's praise and men's salvation").\*

This book was reproduced, with some changes and additions, by *Hans Jansen*, Bishop of Ribe, in 1544, and in 1569 by *Hans Thomisön*, rector of Vor Frue (Our Lady) in Copenhagen.

2. This book, or rather these books, continued to be the hymnary of the Danish and Norwegian Lutherans for more than a century. The poet who had the honour of beginning to re-edit it was *Thomas Kingo*. He was b. at Slangerup in 1634, and, after completing his theological studies, became in 1668 pastor of his native place. Here he brought out, in 1674, his *Aandelige Sjunge-chor* ("Spiritual Choral-songs"). The book attracted attention; and in 1677 its author, who had published meanwhile other poetical effusions, was made Bishop of Fyen (Funen). In 1683 he was desired to prepare a new hymn-book, to be authorized for Denmark and Norway. The first part of it appeared in 1689, as *Danmarks og Norges Kirkers forordnede Salmebog* ("The authorized Hymn-book of the Churches of Denmark and Norway"), and was received with a storm of disapprobation. There were many who admired the work, but an almost equal number exclaimed against it. There

\* It has been republished by C. W. Bruun in his collection of Danish hymnaries (1865), part i.



were, they said, too many of his own compositions in it; the hymns were too high flown, above the heads of the common people. The criticism was unfairly severe. No doubt some of Kingo's hymns are cold; and some, perhaps, evince what the Pietists of the next century professed to find in them, a little tendency to what they called Rationalism, and we might term undue breadth. But a rationalizer could scarcely merit the name given to Kingo, the poet of Easter-tide.

3. In 1690 a committee was appointed to supersede Kingo, and finish the hymn-book. They worked on Kingo's lines, and put in many of his compositions, and the book finally appeared in 1699 as:—

*Den forordnede ny Kirke-Psalme-Bog, efter hans Kongelige Majestæts allernaadigste befaling af de ærnesteste Gæstlige i Kjøbenhavn til Guds Tjeneste paa Søndagen, Festerne, tiededagene og til anden gudelig Brug i Kirken udi Danmark og Norge af gamle aanderige Sange ordentlig indrettet og flitteligen uiliggennæst og med mange ny Psalmer forfattet, og forordnet efter Kongelige befaling til Trykken ved Jorden af Thomas Kingo, Biskop udi Egeens Stift.*

"The authorized new Church hymn-book, suitably adapted from old spiritual songs and carefully revised, and enriched with many new hymns, according to his Majesty's most gracious command, by the principal clergy in Copenhagen, for the service of God on Sundays, festivals, prayer-days, and for other godly uses in the Church in Denmark and Norway, and in like manner according to the royal command prepared for the press by Thomas Kingo, Bishop in the Diocese of Funen.")

Kingo felt keenly the slight put upon him. He survived it, however, some 12 years or more, dying in 1703. Whatever may be said of him as a hymn-writer and compiler, there is no doubt he was a true poet, and superior to all who preceded him.

4. His book, or rather the book of 1699, continued in use throughout Denmark; not, however, without attempts being made to reform it. The first effort was made by *Hans Adolf Brorson*. He was b. in 1694, at Randrup, where his father was pastor. He entered the University of Copenhagen in 1712. After finishing his theological course he first acted as his father's assistant, and then (1729) as preacher at Tönder in Slesvig. Here he began to display his powers and tastes by publishing a collection of religious poems entitled *Troens rare Klenodie*, 1739 ("The Faith's rare Jewel.") His opinions were of the Pietist school, opposed to the dry "orthodoxy" (so-called) of the day, which was said to prevail in Kingo's hymns. A few years after this he was made Dean of Ribe; and in 1741 King Christiern VI. (who inclined in the Pietist direction), being charmed with his hymn "Op, al den Ting som Gud har gjort" ("Up, everything that God has made"), appointed him Bishop of Ribe, where he d. in 1764. Brorson's contributions to Danish hymnody are not all original; three-fourths are translations or paraphrases of German Lutheran hymns. His Christmas lyrics are most approved; and he is called *par excellence* the poet of Christmas. Brorson, however, was poet rather than editor. The hymn-book which he projected, and to which he largely contributed, was brought out in 1740, under the title *Den ny Salmehog* ("The new hymn-book"), by *Erik Pontoppidan*, Trondhjem, who d. in 1678. Erik was b. in 1698, became Bishop of Bergen in 1748, and

d. in 1764, leaving, like his renowned relative, a number of works on natural history and antiquities. Another effort in the direction of a new hymn-book was made by *O. H. Guldberg*, secretary to Prince Frederick, who, aided by Bishop *L. Harboe*, *Fru Brigitta Boye* (b. 1742, d. 1824), and others, produced in 1778 a hymn-book under the title:—

*Salmehog, eller en Samling af gamle og ny Salmer, til Guds Ære og Hans Menigheds Opbyggelse.* ("A hymn-book, or a collection of old and new hymns, for the honour of God, and the edification of His Church.")

5. Towards the end of the 18th century a further attempt to effect a revision of Kingo's book was made by *N. H. Balle*, Bishop of Seeland; who wished, like Brorson, to see more unction and less stiffness in Danish psalmody. The book appeared in 1797 as *Evangelisk-Kristelig Salmehog, til Brug ved Kirke- og Hus-Andagt*. ("Evangelical Christian Hymn-book for use in Church and Home Worship.") But the attempt was not successful. Balle's hymn-book, though well-meant, was poor and unpoetical. The book of Kingo remained in use till an impetus was given to the tendency to revision by the great reformer of Danish hymnology and theology, the well known Pastor Grundtvig, an admirer of Balle and of Kingo too. *Nicolas Frederik Severin Grundtvig* was the son of a pastor, and was b. at Udby, in Seeland, in 1783. He studied in the University of Copenhagen from 1800-1805; and, like some other eminent men, did not greatly distinguish himself; his mind was too active and his imagination too versatile to bear the restraint of the academic course. After leaving the university he took to teaching; first in Lange-land, then (1808) in Copenhagen. Here he devoted his attention to poetry, literature, and Northern antiquities. In 1810 he became assistant to his father in a parish in Jutland. The sermon he preached at his ordination, on the subject "Why has the Lord's word disappeared from His house," attracted much attention, which is rarely the case with "probationers'" sermons. On his father's death, in 1813, he returned to Copenhagen, and for eight years devoted himself mainly to literature. The poetry, both secular and religious, that he produced, drew from a friend the remark that "Kingo's harp had been strung afresh." In 1821 King Frederik VI. appointed him pastor of Præstøe, a parish in Seeland, from which he was the next year removed to Copenhagen, and made chaplain of St. Saviour's church in Christianshavn. From the time of his ordination he had been deeply impressed with Evangelical church sentiments, in opposition to the fashionable Rationalism and Erastianism of the day; and adhered to the anti-rationalist teaching of Hauge, whose death at this time (1824) seemed to be a call to Grundtvig to lift up his voice. An opportunity soon presented itself; Professor Clausen brought out a book entitled *Katholicismens og Protestantismens Forfatning, Lære, og Ritue* ("The condition, teaching, and ritual of Catholicism and Protestantism"). This book was replete with the Erastian Rationalism which was so especially distasteful to Grundtvig, who forthwith, in his *Kirkens Gjenmæle* ("The Church's Reply," 1825), strongly opposed its teaching,



and laid down truer principles of Christian belief, and sounder views of the nature of the Church. This caused a sensation: Grundtvig (who had not spared his opponent) was fined 100 rix-dollars, and the songs and hymns which he had written for the coming celebration of the tenth centenary of Northern Christianity were forbidden to be used. On this he resigned his post at St. Saviour's, or rather was forced to quit it by a sentence of suspension which was pronounced in 1826, and under which he was kept for 13 years. He took the opportunity of visiting England in 1829, 30, and 31, and consulting its libraries, mainly with a view to a further insight into Northern antiquities, and to help his studies in the early English tongue. His edition of Cynewulf's beautiful poem of the *Phoenix* from the *Codex Etoniensis*,—the Anglo-Saxon (so-called) text, with a preface in Danish, and a *fri Fordanskning* (free rendering in Danish), published in 1840,—is a result of this journey and enforced leisure. Tired of his long silence, his numerous friends and admirers proposed to erect a church for him, and form themselves into an independent congregation, but this was not permitted. He was allowed, however, to hold an afternoon service in the German church at Christianshavn. There he preached for eight years, and compiled and wrote his hymn book, *Sang-Værk til den Danske Kirke* ("Song-work for the Danish Church"). He still worked on towards his object of raising the Christian body to which he belonged from the condition of a mere state establishment to the dignity of a gospel-teaching national church. In 1839 (the year of the death of King Frederik VI., and the accession of his cousin Christian VIII.) the suspension was removed, and he was appointed chaplain of the hospital Vartov, a position which he held till his death. In 1863 the king (Frederik VII.) conferred on him the honorary title of bishop. The good old man died suddenly, in his 89th year, on Sept. 2, 1872, having officiated the day before. As Kingo is the poet of Easter, and Brorson of Christmas, so Grundtvig is spoken of as the poet of Whitsuntide.

6. With Grundtvig we cannot but join the prose writer and poet *Bernhard Severin Ingemann*. He was b., he tells us in his *Levnets-bog* (an autobiography of his first seventeen years), at the parsonage of Torkildskrup in Falster, in 1789, the youngest of five sons. The death of his father in 1800 compelled the family to leave the parsonage for Slagelse, where he was sent to school. This he left in 1806 to enter at Copenhagen. A second autobiography, *Tilbageblik paa mit Liv og min Forfatter-Periode fra 1811-1837* ("A retrospect of my life and my time of authorship from 1811 to 1837"), gives us an account of twenty-five years more. It was intended as a preface to an edition of his works which was soon forthcoming. It describes a quiet gentle life of continued literary occupation, begun by an interesting tour in 1818-19 through France, Germany, Switzerland and Italy. Twenty-five years more passed, and the good man went to his rest in 1862 by a calm and painless decease, amidst the deepest regrets of all who knew him.

7. The impulse given by Grundtvig could not be resisted. In 1855 a clerical synod at Roeskilde (the Canterbury of Denmark) drew up and brought out a new *Salmebog*, which has been sanctioned for general use. It appeared as *Salmebogen til Kirke-og Hus-Andagt* ("Hymnbook for Church and Home Worship"). The revision was intrusted to Ingemann. It is founded upon the old book of Kingo, but contains many new hymns, chiefly by Brorson, Grundtvig, Ingemann, and C. F. Boye; and has already reached the dignity of an *Appendix*, to which those authors contribute about four-fifths.

iii. The *Norwegians* have in the main followed the lead of Denmark in their hymns. Kingo's book has been the authorized hymnary, or the basis at least of those in use. But they have allowed themselves considerable freedom, and Pontoppidan's, Guldberg's, and still later on, Hauge's revisions of it have been used largely in Norway. To give an instance, one of these popular hymn-books (Christiania, 1844) is Kingo's, or rather Guldberg's, book in the main, but the language is modernized. It is called, like Balle's, *Evangelisk-christelig Psalmebog* ("Evangelical Christian Hymn-book"), and has bound up with it, as is the case with most of the Swedish and Danish hymn-books, the Collects, Epistles, and Gospels, a series of prayers for various occasions, and the history of the Passion, as given in the official prayer-book, or *Alter-Bog*. A note on the title-page declares it to be "aftrykt efter original-Udgaven . . . og udgivet efter Foranstaltning af det Kongelige Departement for Kirke-og Underviisnings-Væsenet" ("printed according to the original edition . . . and published according to direction of the royal department for the conduct of the Church and education").

2. The book now most generally used throughout Norway was authorized in 1869 under the title of *Kirke-Salme-Bogen* ("The Church Hymn-book"). It was edited, on the basis of existing books, by *Magnus B. Landstad*, a clergyman b. in 1802 and still surviving. He served in several different cures, and always had a deep interest in church psalmody. One of the most popular home hymn-books is that pub. in 1851 by *Johan Nicolai Frantzen*, a clergyman of Christiania (1808-68), and called *Christelige Psalmer til Husandagt og Skolebrug* ("Christian hymns for domestic worship and the use of Schools"). But there is still a great desire in Norway for a general *Salmebog for Kirke og Hjem* ("Hymn-book for Church and Home").

iv *Iceland* followed, but slowly, in the track of Denmark. For a long time the hymn-book consisted of translations of a few of the earlier hymns of Martensön's collection: it was published under the name of *Graduale*, which was explained to mean *Messa-sangs bók* ("The Mass-song book"). The last edition of the *Graduale* appeared with the name of Bishop Magnussen, in 1773. Since that time the Danish books have been used, in the Icelandic language. One of the last, if not the last, of the attempts to follow the lead of 1855, is the hymn-book of Thorderson (Reykjavik, 1861), entitled *Nýr ríð-bætur við hina evangelísku sálmabók* ("New contributions to the evangelical psalm-book").

v. Conclusion. The hymnody of the Scandinavian North is decidedly subjective in its character, rather than objective. The earlier hymns, certainly, were doctrinal and invocative, but the later are, to a great extent, expressive of religious sentiments, hopes, and fears, rather than of definite objective faith and worship. That we might borrow with advantage from our kinsfolk is not to be doubted. Mr. G. Tait's *Hymns of Denmark*, (1868) especially, supplies a store from which to cull flowers for transplantation into our own "spiritual rose-garden." The similarity of the Northern Lutheran ritual and Church constitution to ours,—the fact, in short, that so much that is Catholic has survived the Reformation among them,—makes religious thought in the North to run, to some extent, on the same lines with our own. On the other hand, they are thoroughly Erastian and Lutheran. Religion is a State department, and Luther is the guide rather than primitive Catholicity. Under these circumstances we find, unavoidably, a want of backbone in their Church songs now and then. But there is much affinity between Swedish and English devotion, as will be seen in the few translations which are available for English use in Gilbert Tait's *Hymns of Denmark*, 1868, already mentioned, and his *Hymns of Sweden rendered into English*; three renderings of Swedish hymns by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858; Baring-Gould's "Through the night of doubt and sorrow," and a few others. The following is a specimen, from the Danish poet Brorson, of the style of hymn which largely prevails in the North:—

•• Den Grund hvorpaa jeg bygge  
Er Christus og Hans Død;  
I Jesu Pines Skygge  
Er Sjælens Hvile sød:  
Der har jeg fundet Livet;  
Selv er jeg intet værd;  
Hvad Jesus mig har givet  
Gjør mig for Gud saa kjær.  
•• El Aanders Kraft og Even,  
El Fyrstendømmers Magt,  
El hvad man veed at nævne  
Af Haanhed og Foragt,  
El Stort og el det Ringe,  
El Sorrig eller Savn,  
El Døden selv skal tvinge  
Mig udaf Jesu Favn!"

This may be rendered:—

•• I build on one foundation,  
On Christ Who died for me;  
Sheltered by Jesu's passion  
My soul at rest shall be:  
'Tis there the life of heaven  
Poor worthless I obtain;  
Through what my Lord has given  
The Father's love I gain.  
•• No craft or deep invention,  
No princely power or might,  
Nor aught that man can mention  
Of mocking or despite,  
Nor weak, nor strong endeavour,  
Nor want's or sorrow's smart,  
Nor death itself, shall sever  
My soul from Jesu's Heart."

The plaintiveness of a large proportion of these Northern hymns is very marked, whilst the strength of their writers' personal faith is undeniable. The blending of the two, as in the above illustration, often produces a most pleasing result.

[R. T.]

Schade, Johann Caspar, s. of Jakob Schad or Schade, pastor and decan at Kühn-

dorf, near Suhl, in Thuringia, was b. at Kühndorf, Jan. 13, 1666. He entered the University of Leipzig in 1685 (where he became a great friend of A. H. Francke), and then went to Wittenberg, where he graduated M.A. in 1687. On his return to Leipzig he began to hold Bible readings for the students. This soon raised ill-will against him among the Leipzig professors, and when, in 1690, he was invited to become diaconus at Würzen, near Leipzig, they interfered and prevented his settlement. In 1691 he was invited to become diaconus of St. Nicholas's church, at Berlin (where P. J. Spener had just become probat, or chief pastor), and entered on his work there on the 2nd S. in Advent. In his later years he raised a storm of feeling against himself by refusing to hear private confessions. The Elector of Brandenburg, in order to end the strife, appointed him, in June 1698, pastor at Derenburg, near Halberstadt. Meantime he was seized with a fever, which ended fatally at Berlin, July 25, 1698 (*Koch*, iv. 222, 468; *Wetzel*, iii. p. 23, &c.).

Schade was a most earnest and faithful pastor and preacher, and specially interested himself in the children of his flock. As a hymn-writer he was not particularly prolific, but of his 45 hymns a good many passed into the German hymn-books of the period. His hymns are clear and simple in style, are composed in a considerable variety of metres, and are full of fervent love to the Lord Jesus, and of zeal for a living and practical Christianity; but they are frequently spun out, or are too subjective. A number appeared in A. Luppins's *Andächtig singender Christenmund*, Wesel, 1692-94, and in the *Geistreiches G. B.*, Halle, 1697. They were collected and posthumously pub. as *Fasciculus Cantionum, Das ist zusammen getragene geistliche Lieder*, &c., Cöstrin, N.D. [1699].

Those of Schade's hymns which have passed into English are:—

i. Auf! hinauf! zu deiner Freude. *Faith*. 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 402, in 6 st. of 8 l.; repeated in 1699, as above, p. 83. Recently, as No. 403, in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. Up! yes upward to thy gladness Rise, my heart. This is a good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 171, repeated in full in Reid's *Praise Bk.*, 1872, and, omitting st. v., in *Kennedy*, 1863. In her *C. B. for England*, 1863, No. 157, it is slightly altered, and st. iii. is omitted.

2. Rise, my soul! with joy and gladness. A *tr.* of st. i., ii., vi., by F. C. C., as No. 233 in Dr. Pagenstecher's *Coll.*, 1864.

Other *trs.* are:—

(1) "Look up, my soul, to Christ thy joy," by J. B. Holmes, as No. 1099 in the *Supp.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 600), repeated in Bp. Ryle's *Coll.*, 1860. (2) "Upwards, upwards to thy gladness," by Miss Dunn, 1857, p. 13. (3) "Up! yes upward to thy gladness, Rise, my soul," by W. Reid in his *Praise Bk.*, 1872.

ii. Meine Seele ermuntre dich. *Passiontide*. In the *Geistreiches G. B.*, Halle, 1697, p. 215, in 15 st. of 6 l., repeated in 1699, as above, p. 9, entitled "Contemplation of the suffering of Christ and surrender of His will." In the *Unv. L. S.*, 1851, No. 106. *Tr.* as, "Rouse thyself, my Soul, and dwell." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 20, and in *Select Hys. from Ger. Psalmody*, Tranquebar, 1754, p. 31.

iii. Meine Seele willt du ruhn. This hymn, frequently ascribed to Schade, is noted under Scheffer, J., p. 1007, ii. [J. M.]

**Schaff, Philip**, D.D., LL.D., was b. at Chur, Switzerland, Jan. 1, 1819. He studied at the Universities of Tübingen, Halle, and Berlin. In 1843 he was appointed a Professor in the German Reformed Theological Seminary at Mercersburg, Pennsylvania, U.S.A. and in 1870 Professor of Sacred Literature in the Union Seminary, New York. As translator, author, and editor, Dr. Schaff holds high rank, both in Great Britain and America. The various Histories and Encyclopedias which he has edited are standard works. His knowledge of hymnology is extensive, and embraces hymns in many languages and of all ages, his speciality being German hymnody. The hymnological works which he has edited alone, or jointly with others, are:—

(1) *Deutsches Gesangbuch*, 1860; (2) *Christ in Song*, a most valuable collection of original English and American hymns, and translated hymns, N.Y. 1869, Lond. 1870; (3) *Hymns and Songs of Praise for Public and Social Worship*, 1874, in which he was assisted by Roswell D. Hitchcock, and Zachary Eddy; (4) *Library of Religious Poetry*, 1881, of which A. Gilman was joint editor.

Dr. Schaff has not composed any original hymns. His *trs.* from the Latin are metricous, and may be found through the *Index of Authors and Translators*. [J. J.]

**Schalling, Martin**, a. of Martin Schalling, sometime pastor at Strassburg (after 1543, pastor at Weitenweiler, near Saarbrücken), was b. at Strassburg, April 21, 1532. He matriculated in 1550, at the University of Wittenberg, where he became a favourite pupil of Melancthon, and a great friend of Nicolaus Senecker (p. 1038, &c.). After taking his M.A., he continued, for a short time, at Wittenberg as lecturer; and then became, in 1554, diaconus at Regensburg. The Superintendent at Regensburg, at that time, was Nicolaus Gallus, a strong partisan of Matthias Flacius; and as Schalling thought it his duty to preach against Flacianism he had to give up his post in 1558; but soon after was appointed diaconus at Amberg, in Bavaria (Oberpfalz). When, in 1568, after the Elector Friedrich III. of the Palatinate, had adopted Calvinistic opinions as to order of service, &c., all the Lutheran clergy who would not conform were expelled, Schalling had to leave Amberg. But as Duke Ludwig, the son of the Elector, continued a Lutheran, he allowed Schalling to minister to the Lutherans at Vitschek, near Amberg. After Ludwig became Regent of the Oberpfalz he recalled Schalling to Amberg, in 1576, as court preacher and superintendent; and when, after his father's death, on Oct. 24, 1576, he became Elector of the Pfalz, he appointed Schalling as General-Superintendent of the Oberpfalz, and also court preacher at Heidelberg. But when the clergy of the Oberpfalz were pressed to sign the Formula of Concord, Schalling hesitated to subscribe, holding that it dealt too harshly with the followers of Melancthon. For this action he was banished from the court at Heidelberg; and after being confined to his house at Amberg, from 1580 to March 1583, he was finally deprived of his offices. Thereafter he stayed for some time at Altdorf, but was appointed, 1583, pastor of St. Mary's church in Nürnberg, where he remained until blind-

ness compelled him to retire. He d. at Nürnberg, Dec. 19 (29), 1608 (Koch, ii. 282, &c.).

Though the above notice might seem to indicate that Schalling was an ardent polemic, yet this was not so. He was naturally a moderate man, and a man of peace; but during the period of 1550 to 1600, Protestant Germany was rent asunder by all manner of controversies, in which hardly any one with a conscience or an opinion could avoid being involved. Only one hymn by him is known, but that justly ranks among the classic hymns of Germany. It is:—

*Herrlich Lieb hab ich dich, O Herr. For the Dying.* This was, apparently, written about 1567, and was 1st pub. in *Aurte und wonderliche Neue Symbole etlicher Fürsten*, &c. Nürnberg, 1571; and thence in *Wackernagel*, ii. p. 788, in 3 st. of 12 l. It is also in the *Ger. L. S.* 1851, No. 561. Lauxmann, in *Koch*, viii. p. 283, says of it: "This hymn, 'a prayer to Christ, the consolation of the soul in life and in death' after Psalms xviii. and lxxiii., is a treasure bequeathed to the church from the heart of Schalling;" and adds, that it was a favourite hymn of P. J. Spener, who sung it every Sunday evening; of Duke Ernst III. of Saxe-Gotha; of C. F. Gellert, and of many others. The line wisely generally set to it, is from Bernhard Schmidt's *Zwey Bücher einer neuen Kündlichen Tabulatur auf Orgel und Instrument*, Strassburg, 1577; was embodied by J. S. Bach, in his *Passion music according to St. John*; and is in the *C. B. for England*, 1863 (see below). The *trs.* in C. U. are:—

1. *Thou, Lord, I love with sacred awe.* In full, by J. C. Jacobi, in his *Psalmodes Germanici*, pt. ii., 1725, p. 51 (1732, p. 194); repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 312. In the 1801, and later eds. of the *Moravian H. Bk.* (1886, No. 448), *trs.* of st. iii., vi., of E. Neumeister's "Herr Jesu Christ, mein höchstes Gut" (p. 798, L.), were substituted for Schalling's ii., iii. The 3rd st. of Jacobi's version, beginning, "Lord, let Thy blest angelic bands," was also given, as a separate hymn, in the 1754 and later *Moravian H. Bks.* (1886, No. 1248).

2. *My heart, O Lord, its love on Thee.* A good and full *tr.*, by A. T. Russell, as No. 185, in his *Ps. & Hym.* 1851.

3. *With all my heart I love Thee, Lord.* A good and full *tr.*, by H. G. de Bensen, for Mercer's *C. P.* and *H. Bk.*, ed. 1857, No. 105. In Mercer's Oxford ed., 1894, No. 198, st. i. was omitted; and it thus began, "My body, soul, and all I have."

4. *Lord, all my heart is fixed on Thee.* A good and full *tr.*, by Miss Winkworth, in her *Lyc. Ger.* 2nd Ser., 1858, p. 184. Altered to the original metre in her *C. B. for England*, 1863, No. 119.

Other *trs.* are:—

(1) "I love Thee, Lord, with love sincere," By Dr. H. Mills, 1848, p. 80 (1856, p. 112). (2) "O Lord, I love Thee from my heart." In Schaff's *Christ in Song*, 1869, p. 669. (3) "Lord, I love with all my heart." By R. Massie, in the *Song of Rest*, 1877. [J. M.]

**Scheffler, Johann** (*Angelus Silosius*), was b. in 1624 at Breslau in Silesia. His father, Stanislaus Scheffler, was a member of the Polish nobility, but had been forced to leave his fatherland on account of his adherence to Lutheranism, and had then settled

in Breslau. The son was thus educated as a strict Lutheran. After passing through the Elisabeth's Gymnasium at Breslau, he matriculated at the University of Strassburg, on May 4, 1643, as a student of medicine. In the next year he went to Leyden, and in 1647 to Padua, where he graduated PH. D. and M.D. on July 9, 1648. Thereafter he returned to Silesia, and, on Nov. 3, 1649, was appointed private physician, at Oels, to Duke Sylvius Nimrod of Württemberg-Oels. The Duke was a staunch Lutheran, and his court preacher, Christoph Freitag, administered the ecclesiastical affairs of the district according to the strictest Lutheran churchly orthodoxy. Scheffler, who in Holland had become acquainted with the writings of Jakob Böhme, and had become a personal friend of Abraham von Frankenberg, the editor of Böhme's works, soon found that the spiritual atmosphere of Oels did not suit him. His own leanings at this time were distinctly to Mysticism and Separatism. He was at no pains to conceal his sentiments, and withdrew himself from public worship, from confession, and from the Holy Communion. When he wished to publish his poems, and submitted them for this purpose to Freitag, he was refused permission to print them on the ground of their mystical tendencies. He resigned his post in the end of 1652, and went to Breslau. Here he became acquainted with the Jesuits, who in that place were earnest students of the mystical works of Tauler (q.v.), and through them was introduced to the study of the mediæval mystics of the Roman Catholic Church. On June 12, 1653, he was formally received into the Roman Catholic communion, and at his confirmation on that day at St. Matthias's Church in Breslau, he took the name of *Angelus*, probably after a Spanish mystic of the 16th cent. named John ab Ang-lis.\* On March 24, 1654, the Emperor Ferdinand III. conferred on him the title of Imperial Court Physician, but this title was purely honorary, and Scheffler remained still at Breslau. On Feb. 27, 1661, he entered the order of St. Francis; on May 21, 1661, was ordained priest at Neisse in Silesia, and in 1664 was appointed Rath and Hofmarschall to his friend Sebastian von Rostock, the newly created Prince Bishop of Breslau. After the Bishop's death in 1671 Scheffler retired to the monastery of St. Matthias in Breslau, where he d. July 9, 1677, from a wasting sickness, during which he used this characteristic prayer, "Jesus and Christ, God and Man, Bridegroom and Brother, Peace and Joy, Sweetness and Pleasure, Refuge and Redemption, Heaven and Earth, Eternity and Time, Love and All, receive my soul." (Koch, iv. 3; Goedeke's *Grundriss*, vol. iii., 1887, p. 197; *Memoir* in Dr. D. A. Rosenthal's ed. of Scheffler's *Sämmtliche Poetische Werke*, 2 vols., Regensburg, 1862, &c.)

Of Scheffler, as a Convert and as a Controversialist, not much need be said. He certainly became more Roman than the Romans; and in his more than 50 controversial tractates, shows little of the sweetness and repose for which some have thought that he left the Lutheran

\* In his later writings he styled himself Johann Angelus Silesius, adding this designation—the Silesian theologian, Johann Angelus, of Darmstadt.

church. In his *Ecclesiologia*, pub. at Glatz in 1677 (Brit. Mus. has the 2nd ed., pub. at Oberammergau and Kempten in 1735), he collected 39 of these treatises, of which e.g. No. 34 is entitled, "The Lutheran and Calvinistic Idol of the Understanding exhibited, laid bare, as well as the Likeness of the True God. In which also, at the same time, the attacks and objections of adversaries are repelled. 1 Cor. viii. 4, *Idolum nihil est*, an idol is nothing."

At an early age Scheffler had begun to write poems, and some of these occasional pieces were printed in 1641 and 1642. His most famous non-hymnological work is his *Geistreiche Sinn- und Schlussreime*, &c., pub. at Vienna in 1657, but better known by the title prefixed in the 2nd ed. pub. at Glatz in 1675, viz. the *Cherubinischer Wandersmann*. [Both eds. in the Brit. Mus.]

The 1st ed. contains five books, and a supplement of 10 sonnets; and in the 2nd ed. a sixth book is added, which includes the 10 sonnets. The work consists of Aphorisms, the majority being in two Alexandrine rhyming lines, often of considerable beauty and depth; throughout breathing the spirit of Mysticism, and not seldom verging very nearly on Pantheism. A few of these aphorisms have been tr. by Miss Winkworth, in her *Christian Singers*, 1869, pp. 252-53; and by E. Vitalis Scherb, in the *Schaff-Gilman Library of Rel. Poetry*, 1881.

Scheffler's latest poetical work was the *Sinnliche Beschreibung der vier letzten Dinge, zu heilsamen Schröken und Aufmunterung aller Menschen inn Druck gegeben. Mit der himmlischen Procession vermehrt*, &c. Schweidnitz, 1675. [Brit. Mus.]

This is a 2nd ed., but no copy of the 1st ed. seems to have survived. It consists of poems, written in a somewhat coarsely realistic style, on Death (20 st.), Last Judgment (60 st.), Hell (72 st.), and Heaven (157 st.). Then follows, at the back of p. 119, the hymn, *Mehr als die Augen lieb ich dich*, with the note that it ought to have been added to the 1668 ed. of the *Heilige Seelenlust*.

Scheffler's most important hymnological work is his *Heilige Seelenlust, oder geistliche Hirten-Lieder, der in ihren Jesum verliebten Psyche, gesungen von Johann Angelo Silesio, und von Herrn Georgio Josepho mit ausübndig schönen Melodeyen geziert*, &c.

Of this the 1st ed. appeared at Breslau, apparently in 1657, in three books, with Hymns 1-123, and a fourth—separately paged—book, with 32 hymns, apparently also at Breslau, 1657. In the 2nd ed., pub. at Breslau in 1668, the paging and numbering are consecutive; and a fifth book is added, with Hymns 166-205. [Both eds. in Royal Library, Breslau; 2nd ed. in Brit. Mus.] The first three books form a cycle of hymns, principally on the person and work of Our Lord, arranged according to the Christian Year, from Advent to Whitsuntide, and seem mostly to have been written before Scheffler left the Lutheran church. Those of the fourth book were probably written 1653 to 1656, and those of the fifth book between 1656 and 1668. In the first three books he is most clearly under the influence of his predecessors. That is, so far as the style and form are concerned, he was greatly influenced by the Pastorals of the Nürnberg Pegnitz Stepperherd, and of Friedrich von Spee (q.v.); and in the substance of his poems—their longings for mystical union with Christ, and their clinging love to the Saviour—he was influenced on the one side by Böhme, and on the other by the earnest inner religious life which he had found in Holland. In his later hymns the tone is more manly, and the defects and excesses of his earlier style have, in great measure, disappeared.

Scheffler's hymns were gladly received by the Lutheran Church as a welcome addition to the store of "Jesus Hymns," but many long passed current as anonymous; the *I. A.*, for *Johann Angelus*, being often interpreted as *Incerti Autoris*, and vice versa. Through the Nürnberg *G. B.*, 1676; Freylinghausen's *G. B.*, 1704 and 1714; Porst's *G. B.*, 1713; and Burg's *G. B.*, Breslau, 1746, a large number came into use among the Lutherans, more indeed than among the Roman Catholics. They were great favourites among the Moravians, after Zinzendorf had included 79 of them in his *Christ-Catholisches Sings- und Bet-Büchlein*, 1727; and, unfortunately, pre-



cely the worst were selected for imitation, so that Scheffler has the doubtful honour of being the model of the spiritual-fleshly productions which disfigured the Moravian hymn-books between 1740 and 1755.

Judging Scheffler's hymns as a whole one must give them a very high place in German hymnody. Only a small proportion of the hymns bear a distinctively Roman Catholic character. Of the rest, after setting on one side those in which Christ is set forth as the Bridegroom of the soul, with an excessive use of the imagery of Canticles; and those disfigured by the mannerisms of the Pastoral School, there remain a large number which are hymns of the first rank. These finer hymns are the work of a true poet, almost perfect in style and in beauty of rhythm, concise and profound; the fruits indeed it may be said of Mysticism, but of Mysticism chastened and kept in bounds by deep reverence and by a true and fervent love to the Saviour. Scheffler holds a high place in the first rank of German sacred poets, and is much the finest of the Post-Reformation Roman Catholic hymn-writers. A complete ed. of his poetical works appeared, in two vols., at Regensburg, 1892 (see above).

A number of Scheffler's hymns are noted under their own first lines (see *Index of Authors and Translators*). Two, which are *tr.* from the Latin, are noted at p. 70. ii., and p. 226. ii. The rest, which have passed into English, are as follows.

i. Ach Gott, was hat für Herrlichkeit. *God's Majesty*. 1st pub. as No. 110 in Bk. iii., 1657, of his *Heilige Seelenlust* (Werke, 1862, i. p. 185), in 6 st. of 8 l., entitled, "She [the soul] rejoices herself on the glory of Jesus." In the *Herrnhut G. B.*, 1735, No. 67. The *tr.* in C. U. is:—

*Thy Majesty, how vast it is.* This is a free *tr.* of st. i.-iv. as part of No. 189 in the *Moravian H. Bk.*, 1789 (1886, No. 225).

Another *tr.* is: "My God: how vast a Glory has," as No. 310 in the *Moravian H. Bk.*, pt. ii., 1743 (1754, pt. i., No. 455).

ii. Der edle Schiffer, Gottes Sohn. *The Good Shepherd*. 1st pub. as No. 185 in Bk. v., 1668, of his *Heilige Seelenlust* (Werke, 1862, i. p. 307), in 5 st. of 8 l., entitled, "She tells of His Faithfulness." In Freylinghausen's *G. B.*, 1703, No. 701, beginning, "Der edle Hirte." *Tr.* as:—

*The true good Shepherd, God's own Son.* This is a *tr.* of st. i., v., by P. H. Molther, as No. 18 in the *Moravian H. Bk.*, 1789. In the 1826 and later eds. (1886, No. 22) it begins, "Christ the good Shepherd." The version of 1801, slightly altered, is in Montgomery's *Ch. Psalmist*, 1825.

iii. Grosser König, dem ich diene. *Love to God*. 1st pub. as No. 161 in Bk. v., 1668, of his *Heilige Seelenlust* (Werke, 1862, i. p. 274), in 10 st. of 8 l., entitled, "She presents to her Beloved her heart in diverse fashion as a morning gift." Included, greatly altered and beginning, "Grosser König den ich ehre," as No. 737 in Freylinghausen's *G. B.*, 1703, and further altered in Knapp's *Ev. L. S.*, 1837 and 1865. The *tr.* in C. U. is:—

*Make my heart a garden fair.* This is a *tr.* of st. viii., as st. ii. of No. 439 in the *Moravian H. Bk.*, 1789 (1886, No. 588).

Other *tr.* are: (1) "Lord, I come, Thy grace adoring," by J. O. Burns, 1849, p. 227. (2) "Almighty King, Eternal Sire," by G. Moultrie, in *The Exposures of S. Inorthen*, 1676, p. 49.

iv. Jesus ist der schönste Nam'. *Love to Christ*.

1st pub. as No. 35 in Bk. i., 1657, of his *Heilige Seelenlust* (Werke, 1862, i. p. 72), in 9 st. of 6 l., entitled, "She praises the excellency of the Name of Jesus." Included as No. 59 in Freylinghausen's *G. B.*, 1704, and recently as No. 59 in the *Berlin G. L. S.*, ed. 1863. *Tr.* as:—

*Jesus is the highest name.* This is a good *tr.* of st. i., ii., viii., ix., by A. T. Russell, as No. 70 in his *Ps. & Hym.*, 1851; repeated, altered, as No. 148 in *Kennedy*, 1863.

Another *tr.* is: "Jesus is the sweetest Name, Immortal," by J. C. Earle, in *O. Shipley's Amos Sermon*, 1884, pt. ii. p. 42.

v. Keine Schönheit hat die Welt. *Love to Christ*. A beautiful hymn on Christ in Nature. 1st pub. as No. 109 in Bk. iii., 1657, of his *Heilige Seelenlust* (Werke, 1862, i. p. 183), in 10 st. of 4 l., entitled, "She ponders His charmingness to the creatures." Included in Freylinghausen's *G. B.*, 1704, No. 204, and in the *Univ. L. S.*, 1851, No. 733. The *tr.* in C. U. are:—

1. *Earth has nothing sweet or fair.* This is a very good *tr.*, omitting st. vi.-viii., i. 10, by Miss Cox in her *Sacred Hym. from the German*, 1841, p. 165 (*Hym. from the German*, 1864, p. 144). Varying centos have appeared in numerous American collections, e.g. in Hedge and Huntington's *Hym. for the Ch. of Christ*, 1853; Robinson's *Songs for the Sanctuary*, 1865; Dutch Reformed *Hym. of the Church*, 1869, &c.

2. *Nothing fair on earth I see.* This is a somewhat free *tr.* of st. i.-v., ix., xii.-xiv., xvi., by Miss Winkworth in her *Lyr. Ger.*, 1st Ser., 1855, p. 48; repeated, abridged and altered, in her *C. B. for England*, 1863, No. 158.

Other *tr.* are: (1) "All the beauty we can find," as No. 457, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Would you view the glorious face," in J. A. Latrobe's *Ps. & Hym.*, 1841, No. 437. (3) "Whatever of beauty I behold," by Lady E. Portcuse, 1843, p. 35. (4) "Earth has nothing bright for me," by Miss Winkworth, 1853, p. 148. (5) "The world with broadcast beauties sown," by E. Morris, 1861, p. 14.

vi. Morgenstern der äussern Nacht. *Love to Christ*. 1st pub. as No. 26 in Bk. i., 1657, of his *Heilige Seelenlust* (Werke, 1862, i. p. 63), in 6 st. of 5 l., entitled, "She wishes to have the little Jesus as the true Morning Star in the heaven of her heart." Included in Freylinghausen's *G. B.*, 1705, No. 752; in Knapp's *Ev. L. S.*, 1837 and 1865, &c. The *tr.* in C. U. is:—

*Morning star, O overshadowing!* This is a good *tr.*, omitting st. ii., iv., as No. 28 in the *Moravian H. Bk.*, 1886.

Another *tr.* is: "Morning Star in darkness night," by Miss Winkworth, 1859, p. 256.

vii. Nun nimms mein Herz, und alles was ich bin. *Self-surrender to Christ*. 1st pub. as No. 102 in Bk. iii., 1657, of his *Heilige Seelenlust* (Werke, 1862, i. p. 168), in 4 st. of 6 l., entitled, "She gives herself to her Bridegroom." Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 505, and recently as No. 767 in the *Berlin G. L. S.*, ed. 1863. The *tr.* in C. U. is:—

*O take my heart, and whatever is mine.* This is a *tr.* of st. i., iv., by F. W. Foster, as No. 267 in the *Moravian H. Bk.*, 1789 (1886, No. 346).

Another *tr.* is: "Now take my heart and all that is in me," by Miss Winkworth, 1859, p. 96. Repeated in *Lyr. Sacramental*, 1863, p. 211 (1864, p. 255).

viii. Wollt ihr den Herren finden. *Seeking for Christ*. 1st pub. in Bk. iv., 1657, of his *Heilige Seelenlust*, pt. 31 (ed. 1668, Bk. iv., No. 120; Werke, 1862, i. p. 222), in 5 st. of 8 l., entitled, "She gives notice where Jesus is to be found."



In Freylinghausen's *G. B.*, 1704, No. 338, and Porst's *G. B.*, ed. 1855, No. 777. Tr. as:—  
**ix.** If you would find the Saviour. This is a free version, condensing st. iii., iv., as st. iii. in the *Moravian H. Bk.*, 1754, pt. i., No. 657. Included, greatly altered, and beginning, "Would you find the Saviour?" in J. A. Latrobe's *Ps. & Hys.*, 1841 and 1852.

**x.** Wo wilt du hin, weils Abend ist. Evening. A beautiful hymn founded on the Narrative of Christ at Emmaus. 1st pub. as No. 69 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 127), in 4 st. of 8 l., entitled, "She prays that He will abide with her because it has become evening." Included in Porst's *G. B.*, ed. 1855, No. 673. It has passed into English through an entirely rewritten form, in 5 st. of 4 l., which appears in the *Plön G. B.*, 1875, No. 59, and is probably the work of Christoph Gensch von Breitenau, the editor of that book [b. Aug. 12, 1638, at Naumburg, d. Jan. 11, 1732, at Lübeck]. This form is in the *Berlin G. L. S.*, ed. 1863, No. 325. The tr. in C. U. is:—  
 Where wilt Thou go? since night draws near.  
 By A. Crull, in full, as No. 93 in the *Ohio Luth. Hyl.*, 1880.

Another tr. is: "Where wilt Thou go? the eve draws nigh," by Miss Manington, 1863, p. 154.

Other hymns by Scheffler which have been rendered into English are:—

**x.** Ach, sagt mir nicht von Gold und Schätzen. Love to Christ. 1st pub. as No. 89 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 151), in 7 st. of 8 l. Included in Freylinghausen's *G. B.*, 1704, No. 368, with additional st. as iv., v., and this form is No. 737 in the *Unv. L. S.*, 1851. The trs. are (1) "Tell me no more of golden treasures," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 63; and *Select Hys. from Ger. Psalmody*, Tranquebar, 1754, p. 84. (2) "O tell me not of glitt'ring treasure," by Dr. H. Mills, 1846, p. 75 (1856, p. 105). (3) "O tell me not of gold and treasure," by Miss Burlingham, in the *British Herald*, August, 1865, p. 121, repeated as "Ah, tell me not," &c., in Reid's *Praise Bk.*, 1872.

**xi.** Ach, was stehst du auf der Au. Love to Christ. 1st pub. as No. 68, in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 126), in 4 st. of 8 l. In J. F. H. Schlosser's *Die Kirche in ihren Liedern*, vol. ii., 1852, p. 213, rewritten and beginning "Jesus meine Sösigkeit." This form is tr. as "Jesus, end of my desires," by J. C. Earle in O. Shipley's *Annus Sanctus*, 1884.

**xii.** Auf, auf, O Seel', auf, auf, zum Streit. Christian Warfare. 1st pub. as No. 201, in Bk. v. 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 334), in 11 st. of 8 l., entitled, "She rouses to battle." It is a beautiful picture, founded on 2 Tim. ii. 3-5, and Rev. i.-iii., of the Christian campaign and its reward. In the *Geistreiches G. B.*, Halle, 1697, p. 436, it is altered to "Auf Christen Mensch," and is entitled "Ad arma fideles." This form, with a new st. as st. ix., is repeated in Freylinghausen's *G. B.*, 1704, and is No. 739 in the *Unv. L. S.*, 1851. The trs. are (1) "Up! Christian man, and join the fight," by Miss Manington, 1863, p. 44. (2) "Up, Christian! gird thee to the strife," by Miss Burlingham, in the *British Herald*, July, 1865, p. 106.

**xiii.** Dein' eigne Liebe zwinget mich. Love to Christ. 1st pub. as No. 100 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 106) in 4 st. of 7 l. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 409, with two st. added as ii., v. Tr. as, "Thine own love doth me constrain," by J. Kelly, in the *Family Treasury*, 1878, p. 716.

**xiv.** Die Sonne kommt heran. Morning. 1st pub. as No. 11 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 42), in 4 st. of 8 l. Tr. as "The sun will soon appear," by J. Kelly, in the *Family Treasury*, 1878, p. 716.

**xv.** Ihr Engel, die das höchste Gut. Love to Christ. 1st pub. as No. 75 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 134), in 7 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 613, altered and beginning, "Ihr Seraphim, die ihr den kennt." This form is pt. i. of the *Moravian H. Bk.*, 1754.

**xvi.** Jesu, ew'ge Sonne. Love to Christ. 1st pub. as

No. 93 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 156), in 7 st. of 4 l. Sometimes erroneously ascribed to G. Arnold (so in *Kämann's* ed., 1856, p. 79). Tr. as "Christ the spring of endless joys," by J. Kelly, in the *Family Treasury*, 1878, p. 716.

**xvii.** Komm, meine Freund, und höret an. Eternal Life. 1st pub. as No. 202 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 336), in 16 st. of 7 l. Tr. as, "Come hither, friends, and hear me say," by J. Kelly, in the *Family Treasury*, 1879, p. 271.

**xviii.** Meine Seele willt du ruh'n. Love to God. 1st pub. as No. 83 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 144), in 4 st. of 6 l. In A. Luppian's *Andächtigt singender Christen-Mund*, Wesel, 1692, p. 69, two st. by J. C. Schade were added as v., vi., and this form is at p. 13 in Schade's *Fasciculus Antionum*, &c., 1699. In the *Geistreiches G. B.*, Halle, 1697, p. 189, six new st. were added as vii.-xii., and this text is repeated in Freylinghausen's *G. B.*, 1704, and in the *Berlin G. L. S.*, ed. 1863, No. 819. This last form is tr. as "O my soul, dear'st thou rest," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 56.

**xix.** Mein Lieb ist mir und ich bin ihm. Love to Christ. 1st pub. as No. 184 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 306), in 7 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 761, beginning, "Mein Freund." This is tr. as, "My Friend's to me, and I'm to Him," as No. 467 in pt. i. of the *Moravian H. Bk.*, 1754.

**xx.** O du allerliebster Gott. Christ in Gethsemane. 1st pub. as No. 41 in Bk. ii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 85), in 6 st. of 8 l. In J. F. H. Schlosser's *Die Kirche in ihren Liedern*, vol. ii., 1852, p. 209, it begins "Jesus, O my Lord and God," by J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884, p. 73.

**xxi.** Schau', Braut, wie hängt dein Bräutigam. Passiontide. 1st pub. as No. 44 in Bk. ii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 90), in 10 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 106. Tr. as, "O Bride! behold thy Bridegroom hangs," as No. 460 in pt. i. of the *Moravian H. Bk.*, 1754.

**xxii.** Tritt hin, o Seel', und dank' dem Herrn. Thanksgiving. 1st pub. as No. 196 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 325), in 15 st. of 4 l., with a two line refrain. In Porst's *G. B.*, ed. 1855, No. 604. Tr. as "Come, O my soul, with thankful voice," by Dr. G. Walker, 1860, p. 70.

**xxiii.** Weil ich schon seh' die gold'nen Wangen. Morning. 1st pub. as No. 160 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 272), in 11 st. of 6 l. In the *Unv. L. S.*, 1851, No. 476. The trs. are (1) "Because I see red tints adorning," by Miss Manington, 1863, p. 119. (2) "I see the golden light of morn," in the *Family Treasury*, 1877, p. 603.

**xxiv.** Wie lieblich sind die Wohnungen. Eternal Life. 1st pub. as No. 123 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, p. 203), in 14 st. of 8 l. Tr. as "How lovely are the mansions fair," by J. Kelly, in the *Family Treasury*, 1879, p. 270.

**xxv.** Zueh mich nach dir, so laufen wir. Love to Christ. 1st pub. as No. 72 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 130), in 5 st. of 6 l. In Freylinghausen's *G. B.*, 1704, No. 144, st. v., "O Jesu Christ, der du mir bist," is given as st. i. and vi. Tr. as "Draw us to Thee, then will we flee," as No. 137 in pt. i. of the *Moravian H. Bk.*, 1754.

It may be added that in some English books Scheffler appears as a composer of hymn-tunes. This is however a mistake, for the melodies in the *Heilige Seelenlust* are, as the title distinctly says, by Georg Joseph, a musician living at that time in Breslau. [J. M.]

Schein, Johann Hermann, s. of Hieronymus Schein, pastor at Grünhain, near Annaberg, in Saxony, was b. at Grünhain, Jan. 20, 1586. He matriculated at the University of Leipzig in 1607, and studied there for four years. Thereafter he acted for some time as a private tutor, including two years with a family at Weissenfels. On May 21, 1615, he was appointed Capellmeister, at the court of Duke Johann Ernst, of Saxe-Weimar; and in 1616 he became cantor of St. Thomas's Church, and music director at Leipzig, in succession to Seth Calvisius (d. Nov. 24, 1615). This post he held till his death, at Leipzig,

Nov. 19, 1630. (*Bode*, p. 411; *Monatshefte für Musikgeschichte*, 1871, p. 26, &c.)

Schein was one of the most distinguished musicians of his time, both as an original composer, and as a harmoniser of the works of others. As a hymn-writer he was not so prolific, or so noteworthy. Most of his hymns were written on the deaths of his children or wife. They appeared mostly in broadsheet form, and were included, along with his original melodies, in his *Cantional oder Gesang-Buch Augspurgercher Confession*, Leipzig, 1627; 2nd ed., 1645. [Both in Wernigerode Library.]

Those of Schein's hymns which have passed into English are:—

i. *Macha mit mir, Gott, nach deiner Art. For the Dying.* 1st pub., as a broadsheet, at Leipzig, 1628, as a *Trost-Liedlein* à 5 (i.e. for 5 voices), &c. [Berlin Library.] The words, the melody, and the five-part setting, are all by Schein. It was written for, and first used at, the funeral, on Dec. 15, 1628, of Margarita, wife of Caspar Werner, a builder and town councillor at Leipzig, and a churchwarden of St. Thomas's. It is in 6 st. of 6 l.; the initial letters of ll. 1, 3, in st. i.-iv., forming the name Margarita; and the W of st. v. l. 1 standing for Werner. In Schein's *Cantional*, 1645, No. 303 (marked as *Trost-Liedlein*, Joh. Herm. Schein, à 5), and later hymn-books, as e.g. the *Une. L. S.*, 1851, No. 830, st. vi. was omitted. It is Schein's finest production, and one of the best German hymns for the sick and dying. *Tr.* as:—

*Deal with me, God, in mercy now.* This is a good and full *tr.*, by Miss Winkworth, in her *C. B. for England*, 1863, No. 191, set to Schein's melody of 1628.

ii. *Mein Gott und Herr, ach sei nicht fern. For the Dying.* 1st pub., with his name, in his *Cantional*, 1627, No. 262, in 9 st. of 6 l. The initial letters of the stanzas give the name Margarita, probably one of the daughters who predeceased him. It is included, in 5 st., in the 1648, and later eds., of Crüger's *Praaxis*; and recently, in full, in von Tucher's *Schatz des ewig. Kirchen-gesangs*, 1848, No. 555; and reduced to 6 st. in Layritz's *Kern des deutschen Kirchenlieds*, 1844, No. 421. The *tr.* in C. U. is:—

*My Lord and God, go not away.* A good *tr.* of st. i., ii., iv., v., vii., by A. T. Russell, as No. 254, in his *Ps. & Hys.*, 1851. [J. M.]

Schenk, Heinrich Theobald, a. of Simon Schenk, pastor at Heidebach, on the Schwalm, near Alsfeld, Hesse, was b. at Heidebach, April 10, 1636. He entered the Pädagogium at Giessen, in 1670, and then pursued his studies at the University (M.A. 1676). In 1676 he returned to the Pädagogium, as one of the masters; and was, from 1677 to 1689, "preceptor classicus." On Dec. 27, 1689, he was ordained as Town preacher and "definitor," at the Stadtkirche in Giessen. He d. at Giessen, April 11, and was buried there April 15, 1727. (F. W. Strieder's *Hessische Gelehrten und Schriftsteller Geschichte*, vol. x., Cassel, 1795, p. 10; *ms.* from Dr. Naumann, pastor primarius; and from Dr. Schiller, Gymnasial-director at Giessen. The registers at Giessen give the date of his funeral, but not of his death; but say, that at his death he was aged 71 years less 10 days, which would rather suggest April 21 as the date of his birth.) Only one hymn is known by him, but it is a hymn

which is found in almost all recent German hymn-books; and, through *tr.*, in many recent English collections. It is:—

*Wer sind die vor Gottes Thron. Eternal Life.* This is found in the *Neu-vermehrtes Gesang-buchlein*, Frankfurt-am-Main, 1719, No. 362, p. 341, in the "Anhang einiger Gesänge"; and is repeated in the *Neuest- und vollständigste Frankfurter G. B.*, 1729, No. 568, in 20 st. of 6 l. In the Hesse-Darmstadt *Kirchen G. B.*, 1733, No. 497, it is given, with a reference to Schenk as its author, and entitled, "On Rev. vii. 13-17." It is included in the *Berlin G. L. S.*, ed. 1863, No. 1617, omitting st. vii., viii. It is a beautiful hymn on the Church Triumphant (i.-xiii.), and on the aspirations of the Church Militant to attain the same victorious glory. *Tr.* as:—

i. *Who are these like stars appearing.* By Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 89, being a very good *tr.* of st. i.-vi., ix.-xiv.-xvii., xx. This has come into extensive use in the cento adopted in Alford's *Ps. & Hys.*, 1844; and repeated in *H. A. & M.*, 1861; being the *tr.* of st. i., iii.-v., ix. Other centos are found in Horison's *Hys. & Anthems*, 1851, &c. Other forms may also be noted:—

(1) *Lo! a multitude appearing.* This, in T. Darling's *Hys. for Ch. of England*, 1874, is based on Miss Cox's st. i., iv., v., with two additional stanzas.

(2) *Who are these in dazzling brightness. Bearing the victorious palm.* This form, found, as No. 636, in the Baptist *Ps. & Hys.*, 1865, is by George Rawson, with st. i., iii., based on Miss Cox's *tr.* of st. iii., iv., in Mr. Rawson's *Hys., Verses, & Anthems*, 1876, No. 54, it is rewritten, so as to rank as an original hymn; and there it begins, "Who are these in glorious brightness."

In 1864 Miss Cox printed a revised text in her *Hys. from the German*, p. 91. This is found in a considerable variety of centos, in many English and American hymn-books; some following the text of 1864 throughout, and some partly reverting to the text of 1841. It is included, e.g. in the *People's Hyl.*, 1867, *Church Hys.*, 1871, *Hyl. Comp.*, 1876, *Bapt. Hyl.*, 1879, *Thring's Coll.*, 1880 and 1882; and in America, in the *Hys. & Songs of Praise*, 1874, *London Dominis*, 1884, and others. In H. L. Hastings's *Songs of Pilgrimage*, 1886, it begins with st. iii., "Who are these in dazzling brightness, These in God's own truth arrayed."

2. *Who are these in light adoring.* By A. T. Russell, as No. 145 in his *Ps. & Hys.*, 1851; being a *tr.* of st. i., iv., xi., xv.

3. *Who are these before God's throne. What the crowned host I see.* This is a good *tr.* of st. i.-vi., ix., x., xiv., xvii., xx., by Miss Winkworth in her *Lyrical Ger.*, 1st Ser., 1855, p. 207. Repeated, abridged, in Boardman's *Sci.*, Philadelphia, 1861; Kennedy, 1863; and the *Sermon Hyl.*, 1868. In her *C. B. for England*, 1863, No. 77, Miss Winkworth repeated the *tr.* of st. i., iii., v., ix., x., xiv., xvii., altered, and beginning, "Who are those that, far before me."

Other *tr.* are:—

(1) "Who are those before God's throne, What the countless." By J. D. Burns, in the *Familly Treasury*, 1859, pt. i., p. 307; and his *Memoir & Remains*, 1869, p. 267. (2) "Who are those round God's throne standing." By Miss Worthington, 1863, p. 96. (3) "What is this host that round the throne." By Miss Warner, 1869, p. 209. [J. M.]

Schirmer, Michael, a. of Michael Schirmer, inspector of wine casks at Leipzig, was b. at Leipzig apparently, in July, 1666, his baptism being entered as on July 18, in the registers of St. Thomas's Church there. He

matriculated at the University of Leipzig, at Easter, 1619, and graduated M.A. in 1630. In 1636 he was appointed subrector, and in 1651 rector of the Greyfriars Gymnasium at Berlin. During his rectorship the rectorship fell vacant several times, and each time, after he had officiated as prorector during the vacancy, a younger man than he was set over him (probably on account of Schirmer's feeble health) till, last of all, in May, 1668, the subrector was promoted over his head. In the same year Schirmer retired from office. The remainder of his life he spent in Berlin, where he pub., in the end of 1665, a version of the *Aeneid* in German Alexandrine verse, wrote various occasional poems, &c. He d. at Berlin, apparently on May 4, and was certainly buried there, in the churchyard of the Kloster Kirche, on May 8, 1673 (*M. Michael Schirmer*, &c., by Dr. J. F. Bachmann, Berlin, 1859; *K. Goedeke's Grundriss*, vol. iii., 1887, p. 180; *Koch*, iii. 333, &c. *Koch* speaks of Schirmer as having been rector of the school at Freiberg in Saxony, and then pastor at Striegnitz on the Mulde, both between 1630 and 1636; and of his having been finally, just before his death, appointed archidiaconus at Freiberg. But for these statements there appears to be no evidence whatever. The Michael Schirmer who was rector at Freiberg, and on Feb. 7, 1672, was appointed archidiaconus there, but d. at Freiberg on Oct. 25, 1672, was only b. on March 26, 1635. The rectorate at Freiberg was held by Johann Schellenberg from 1603 to 1642; and the pastorate at Striegnitz was held by Friedrich Hilner from 1623 to 1656).

Schirmer had many domestic and personal afflictions to bear. His wife and his two children predeceased him. The early part of his life in Berlin was spent amid the distresses caused by the Thirty Years War, during which Brandenburg, and Berlin itself, suffered greatly from pestilence and poverty. In 1644 a deep melancholy fell upon him, which lasted for five years; and something of the same kind seems to have returned to him for a time, after his wife's death, in Feb. 1667. Schirmer was crowned as a poet in 1637. His earlier productions were mostly occasional pieces in German and Latin. In 1655 he pub., at Berlin, a metrical version of *Ecclesiasticus* as, *Das Buch Jesus Sirach*, &c.; and in 1660, also at Berlin, a Scriptural play, which was acted by the scholars of the Gymnasium, and was entitled *Ier folgte David*, &c. He also pub., at Berlin, in 1650, versions of the Songs of the Old and New Testament as, *Biblische Lieder und Lehrsprüche*. The only compositions by him which have come into use as hymns, are those which he contributed to J. Crüger's *Neues vollständiges G. B.*, Berlin, 1640; and to Crüger's *Praxis pietatis melica*, Berlin, 1648, &c. (See pp. 271, ii.; and 272, i.). These, five in all, passed into many German hymn-books of the 17th cent., and most of them are still in use. They were reprinted by Dr. Bachmann, as above, pp. 71-81, together with various selections from his other poetical compositions. They are practical, clear, objective, churchly hymns, somewhat related to those of Gerhardt; and still more closely to those of Johann Heermann, from whom indeed Schirmer borrows a few expressions.

The only hymn by Schirmer which has passed into English is:—

**O heilger Geist, kehre bei uns ein.** *Whitsuntide*. 1st pub., 1640, as above. No. 75, in 7 st. of 10 l., entitled, "Another short hymn for Whitsuntide, M. Michael Schirmers." Repeated in the Crüger's *Unv. L. S.*, 1851, No. 162; and, recently, in the New Testament paraphrase of Is. xi. 2. The third stanza is partly based on st. vii. of J. Heermann's "Wir wissen nicht, Herr Zebaoth." *Tr.* as:—

1. **O Holy Ghost, descend, we pray.** This is a somewhat free *tr.* of st. i., v., ii., iii., by W. M. Reynolds, as No. 794, in the *Amer. Luth. Gen. Synod's Coll.*, 1850; and is repeated, with *trs.* of st. iv., vi., vii., added, as No. 103, in the *Ohio Luth. Hyl.*, 1880. The *Ohio Hyl.* also gives, as st. ii., a *tr.* of the recast of st. v., which was interpolated between st. i., ii. when the hymn was included in the *Hannover G. B.*, 1657.

2. **O Holy Spirit, enter in.** This is a good *tr.*, omitting st. ii., iv., by Miss Winkworth, in her *C. B. for England*, 1863, No. 70. It was repeated, as No. 249, in the *Pennsylvania Luth. Church Bk.*, 1868. In Dr. Thomas's *Augustine H. Bk.*, 1866, it is Nos. 480, 481; No. 481 beginning, "O mighty Rock, O source of life," which is the *tr.* of st. v. [J. M.]

**Schlegel, Catharina Amalia Dorothea von.** Little is known of this lady. According to *Koch*, iv., p. 442, she was b. Oct. 22, 1697, and was "Stiftsfraulein" in the Evangelical Lutheran Stift (i.e. Protestant nunnery) at Cöthen. On applying to Cöthen, however, the present writer was assured that her name did not occur in the books of the Stift; and from the correspondence which she carried on, in 1750-52, with Heinrich Ernst, Count Stolberg (p. 506, ii.), it would rather seem that she was a lady attached to the little ducal court at Cöthen. (ms. from Dr. Eduard Jacobs, Wernigerode, &c.) Further details of her life it has been impossible to obtain.

In the complete ed., 1744, of the *Cöthnische Lieder* (see p. 50, ii.), Nos. 30 and 73 in pt. i.; and Nos. 3, 20, 24, 33, 43, 50, 84, in pt. ii., are by her. In the marked copies, at Wernigerode, of the *Neue Sammlung geistlicher Lieder*, Wernigerode, 1752, the following hymns in that collection are ascribed to her, viz.:—Nos. 19, 60, 90, 149, 209, 279, 329, 337, 373, 396, 448, 479, 520, 548, 551, 640, 689, 698, 739, 751.

The only one of her hymns which has passed into English is:—

**Stille, mein Wille, dein Jesus hilft siegen.** *Cross and Consolation*. A fine hymn on waiting for God. It appeared in 1752, as above, No. 689, in 6 st. of 6 l.; and is included in Knapp's *Ev. L. S.*, 1837, No. 2249 (1865, No. 2017). The *tr.* in C. U. is:—

**Be still, my soul!—the Lord is on thy side.** This is a good *tr.*, omitting st. iii., by Miss Berthwick, in *H. L. L.*, 2nd Ser., 1855, p. 37 (1884, p. 100). It has been included in *Bp. Ryie's Coll.*, 1860; *Scottish Hyl.*, 1869; *Canadian Presb. H. Bk.*, 1880; *Church Praise*, 1883, and others.

[J. M.]

**Schlegel, Johann Adolf, D.D., s. of Dr. Johann Friedrich Schlegel,** Appellationsrath at Meissen, in Saxony, was b. at Meissen, Sept. 17, 1721. After passing through the famous school at Pforta (Schulpforta), near Naumburg, he studied, from 1741 to 1746, at the University of Leipzig, where he became acquainted with Cramer, Gellert, and Klopstock, and was one of the principal contributors to the *Brüder Beiträge (Neue Beyträge zum Vergnügen des Verstandes und Witzes)*. In 1746 he became a private tutor at Strehla, in Saxony, and then returned to Leipzig, where he occupied himself in literary work, until he went, in 1748, to live with his friend Cramer at Crellwitz, near Lützen. He remained at Crellwitz till 1751, when he was appointed a master in his old school at Pforta, and also diaconus of the church there. In 1754 he became chief pastor of the Holy Trinity church at Zerbst, and also professor of Theology and Metaphysics in the Academic

Gymnasium in that town. He removed to Hannover in 1759, as pastor of the Markt Kirche. In 1775 he was removed to the Neustadt Church there, as chief pastor, and also as Consistorialrath and Superintendent. While retaining his pastorate at Hannover, he was also appointed, in 1782, as General Superintendent of the district of Hoya. In 1787 he exchanged this for the General Superintendency of the Principality of Kalenberg. The same year he received the degree of D.D. at the Jubilee Festival of the University of Göttingen. He d., of fever, at Hannover, Sept. 16, 1793 (*Heerwagen*, i, p. 214; *Jrdsens's Lexikon*, iv, p. 521; *Koch*, vi, 217; *Mrs. from Pastor A. Knapold*, Hannover).

Schlegel was a most prolific writer, though to the literary world at large the names of his sons, August Wilhelm and Friedrich von Schlegel, are better known. He was one of the most celebrated preachers of his time, and the author of many volumes of sermons. His hymns suited the taste of the Rationalistic period, and were exceedingly popular in the end of the 18th cent., but have now, in great measure, passed out of use. Many of them were merely polished and weakened versions of, or were founded upon, earlier hymns. In his strictly original hymns, he does not at all equal either *Oellert* or *Klopstock*. His hymns appeared in the following collections:—

(1) *Sammlung geistlicher Gedichte zur Beförderung der Erbauung*, Leipzig, 1766; 2nd ed., revised and enlarged, Leipzig, 1772. (2) *Zweite Sammlung*, Leipzig, 1769. (3) *Dritte Sammlung*, Leipzig, 1772. (4) *Vermischte Gesänge*, 2 vols., Hannover, 1767 and 1769 (i, 2, 4, in *Bibl. Mus.*; 3 and 2nd ed. of 1 in *Hamburg Library*). He edited, and contributed to, the 1793 *App.* to the Hannover G. B., 1740.

One of Schlegel's hymns is a *tr.* of, and is noted under "Veni Creator Spiritus." Another is noted under *Oellert*, O. F., No. ix. (p. 407, *ll.*). The others which have passed into English are:—

1. *Wie herrlich strahlt der Morgenstern. Love to Christ*. 1st pub. in 1764, as above, p. 112, in 7 st. of 11 l., and entitled, "Longing after union with Jesus, on the model of the old hymn, Wie schön leuchtet der Morgenstern." It is a recast of Nicolai's hymn (see p. 806, *ll.*), but so thorough as to be almost independent of it. It was included in *Zollukofer's G. B.*, Leipzig, 1766, No. 404; in the *Hamburg G. B.*, 1842, No. 450, *Ac.* The *tr.* in C. U. are:—

1. *How brightly beams the Morning Star!* This is a good *tr.*, omitting st. iv., vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 36.

2. *How brightly shines the Morning Star! What eye deserves it from afar.* A good *tr.*, omitting st. vii., contributed by J. M. Sloan to J. H. Wilson's *Service of Praise*, 1865, No. 282, and repeated, omitting st. iii., iv., in Wilson's *Songs of Zion*, 1878. Mr. Sloan recast the *tr.* of st. i., ii., v., vi., for the *Free Church H. Bk.*, 1882; and this form is repeated in *Church Praise*, 1883. In *Laudes Domini*, N.Y., 1884, the text of 1882 is given with the added st., "Rejoice ye heavens," from Mercer's variation of *Jacobi's tr.* from Nicolai (see p. 807, *l.*).

Hymns not in English C. U.:—

ii. *Es lag die ganze Welt. St. John Baptist's Day*. In 1768, as above, p. 25, in 9 st. of 8 l. It is based on a hymn by J. G. Olearius (p. 806, *ll.*), 1st pub. 1664, p. 29, in 5 st., as "Es war die ganze Welt;" and in *Burg's G. B.*, Breslau, 1746, No. 338. The *tr.* from Schlegel's recast is "The world enshew'd to sin." By *Dr. H. Müll.*, 1845, p. 192 (1856, p. 292).

iii. *Jauchet! es ist eine Ruh vorhanden. Sleeping in Jesus*. 1st pub. in his *Vermischte Gedichte*, vol. i., 1767, p. 125, in 2 st. of 10 l., dated 1777, and entitled, "Of the happiness of Heaven." It is based on Kuntz's

"Es ist noch eine Ruh vorhanden (p. 634, *ll.*). 7 u. Rejoice, that rest is not far distant." By *Miss Ann Ingles*, 1853, p. 30.

iv. *Mein Jesu, für dein Heil. Passiontide*. 1st pub. in 1768, as above, p. 69, in 14 st. of 6 l. *Tr.*—"Be trying to the heart." By *Dr. H. Müll.*, 1845, p. 20 (1856, p. 299).

v. *Schweig! Stürme! brauset nicht ihr Meere. Summer*. This is an Ode, 1st pub. in the *Neue Beytrage*, by Breunert and Schlegel, vol. i., 1744 (ed. 1747, p. 181), and entitled, "Fraise of the Idealist." On the model of the 104th Psalm. In C. C. Sturm's *Sammlung geistlicher Gedichte über die Werke Gottes in der Natur*, Halle, 1773, p. 257, it is recast, and begins, "Hund um mich her ist nicht als Freude;" and this form is in the *Hamburg G. B.*, 1842, No. 762. It is *tr.* as, "Aro und me all joy—and oh, my God." By *Miss Fry*, 1859, p. 111.

vi. *Tag der Erleuchtung uns gebrocht. Wakefulness*. 1st pub. in 1769, as above, p. 43, in 9 st. In some collections, as in the *Köpenhagen G. B.*, 1784, No. 261, it begins "O Tag, der uns des Vaters Rath." This is *tr.* as "O day! that hast unto our souls set forth." By *Miss Fry*, 1859, p. 94. [J. M.]

Schlösser, Ludwig Heinrich. [Zemmeister, E. No. iii., p. 797, *ll.*]

Schmidt, Johann Eusebius, s. of Johann Jakob Schmidt, pastor at Hohenfelden, near Erfurt, was b. at Hohenfelden, Jan. 12, 1670. He matriculated at the University of Jena in the autumn of 1688, and in 1691 went to Erfurt to attend lectures by Breithaupt and Francke. Part of 1692 he spent in travelling in North Germany, and during the years 1693-96 he was mostly employed in private tuition at Gotha. On the 12th S. after Trinity, 1697, he began work at Siebleben, near Gotha, as substitute (curate in charge) and on the 4th S. in Advent, 1698, as pastor there. He d. at Siebleben, Dec. 25, 1743, with the character of "An edifying teacher in his parish, a good example to his flock, and a methodical man in his office." (G. G. Brückner's *Kirchen und Schulentant*, vol. iii. pt. iv. p. 59, Gotha, 1761, &c.).

Schmidt's hymns were contributed to *Freylinghausen's Geistreiches G. B.*, 1704, and *Neues Geistreiches G. B.*, 1714. In the latter *Freylinghausen* prints as a supplement (*Zugabe*) 17 so-called "Psalms for Festivals," being compositions in Ode or Psalm form and unrhymed, remarking in his preface that the author of these (i.e. Schmidt), had written similar compositions for all the Sundays in the year. Of his hymns 12 rhyme (4, 1st pub. 1704; 21, 1st pub. 1714), some have attained considerable popularity, being of moderate length, good in style, thoughtful and interesting.

Of Schmidt's hymns those which have passed into English are:—

1. *Es ist vollbracht: vergies ja nicht. Passiontide*. This hymn on "It is finished," 1st appeared in 1714 as above, No. 7, in 6 st. of 5 l. Included as No. 96 in the *Can. L. S.*, 1851. The *tr.* in C. U. are:—

1. *All is fulfilled—my heart, record.* By A. T. Russell, omitting st. iv., vi., as No. 100 in his *P. & H.*, 1851.

2. *Tha finished: O glorious word.* A full but rather free *tr.*, by Dr. Kennedy, in his *Hymns*, Christ., 1863, repeated, omitting st. ii., vi., in *Reid's Praise Bk.*, 1872.

iii. *Erhebe den Herren der Allen in Allen. Trinitatis*. 1st pub. 1714 as above, No. 569, in 4 st. of 1 l. Included in *Knappp's G. B.*, L. S., 1837 and 1865. *Tr.* as "The praises of him who is Grace's Dispenser." This is No. 550 in pt. i. of the *Moravian H. Bk.*, 1754.

iv. *Fahre fort, fahre fort. Paul's Farewell*. Founded on Christ's Messages to the Seven Churches in Asia. 1st pub. 1704 as above, No. 667, in 7 st. of 7 l. In the *Can. L. S.*, 1851, No. 223. The *tr.* are:—

(1) "Hasten on, hasten on," by Miss Burlington, in the *British Herald*, Sept. 1865, p. 143, and *Reid's Praise Bk.*, 1872. (2) "Hold thy course," by S. Martin, 1847, p. 31. (3) "Onward go, onward go," by N. L. Frothingham, 1878, p. 239.

v. *Oekroemiger! mein Herze sucht. Passiontide*. 1st pub. 1714 as above, No. 75, in 6 st. of 6 l. In *Burg's G. B.*, Breslau, 1746, No. 338. The *tr.* are:—

(1) "Christ crucify'd: my soul by Faith desire," in



the crucify'd, my soul by faith, With," as No. 424, based on the earlier tr., in the *Moravian H. Bk.*, 1789 (1886, No. 959).  
 above. O Jesu der du dich. Easter. 1st pub. 1704 as No. 651, in 5 st. of 6 l., repeated in the *Herrn-ut G. B.*, 1735, No. 123. Tr. as "O Jesu, who now free," as No. 552 in pt. I. of the *Moravian H. Bk.*, 1754. [J. M.]

Schmolek, Benjamin, s. of Martin Brauchitzchdorf, near Liegnitz in Silesia, was b. at Brauchitzchdorf, Dec. 21, 1672. He entered the Gymnasium at Lauban in 1688, and spent five years there. After his return home he preached for his father a sermon which so struck the patron of the living that he made Benjamin an allowance for three years to enable him to study theology. He matriculated at Michaelmas, 1693, at the University of Leipzig, where he came under the influence of J. Olearius, J. B. Carpzov, and others, and throughout his life retained the character of their teaching, viz. a warm and living practical Christianity, but Churchly in tone and not Pietistic. In the autumn of 1697, after completing his studies at Leipzig (during his last year there he supported himself mainly by the proceeds of occasional poems written for wealthy citizens, for which he was also crowned as a poet), he returned to Brauchitzchdorf to help his father, and, in 1701, was ordained as his assistant. On Feb. 12, 1702, he married Anna Rosina, dau. of Christoph Rehwald, merchant in Lauban (see No. xvii. below); and in the end of the same year was appointed diaconus of the Friedenskirche at Schweidnitz in Silesia. As the result of the Counter-Reformation in Silesia, the churches in the principality of Schweidnitz had been taken from the Lutherans, and for the whole district the Peace of Westphalia (1648) allowed only one church (and that only of timber and clay, without tower or bells), which the Lutherans had to build at Schweidnitz, outside the walls of the town; and the three clergy attached to this church had to minister to a population scattered over some thirty-six villages, and were moreover hampered by many restrictions, e.g. being unable to communicate a sick person without a permit from the local Roman Catholic priest. Here Schmolek remained till the close of his life, becoming in 1708 archidiaconus, in 1712 senior, and in 1714 pastor primarius and inspector. Probably as the result of his exhausting labours he had a stroke of paralysis on Laetare (Mid-Lent) Sunday, 1730, which for a time laid him aside altogether, and after which he never recovered the use of his right hand. For five years more he was still able to officiate, preaching for the last time on a Fastday in 1735. But two more strokes of paralysis followed, and then cataract came on, relieved for a time by a successful operation, but returning again incurably. For the last months of his life he was confined to bed, till the message of release came to him, on the anniversary of his wedding, Feb. 12, 1737. (*Koch*, v. 463; *Bode*, p. 144; *Goedeke's Grundriss*, vol. iii., 1887, p. 306; sketch prefixed to *Lieder*, Halle, 1857, &c.)  
 Schmolek was well known in his own district as a popular and useful preacher, a dili-

gent pastor, and a man of wonderful tact and discretion. It was however his devotional books, and the original hymns therein contained, that brought him into wider popularity, and carried his name and fame all over Germany. Long lists of his works and of the various editions through which many of them passed are given by *Koch*, *Bode* and *Goedeke*. It is rather difficult to trace the hymns, as they are copied from one book of his into another, &c. The most important books which are the first sources of his hymns are the following:—

(1) *Heilige Flammen der himmlisch-gezündeten Seele*, &c. Of this the 1st ed. seems to have appeared at Striegau, in 1704, with 50 hymns; the 2nd, in 1706, with 100; the 3rd, in 1706, with 140. The earliest we have been able to find are a pirated ed. of 1707, and the 4th ed., at Görlitz and Lauban, 1709. [Both in Royal Library, Berlin.] This was his most popular book, and passed through 13 eds. in his lifetime. (2) *Der lustige Sabbath, in der Stille zu Zion, mit heiligen Liedern gefeyert*, &c. Jauer and Schweidnitz, 1712 [Berlin Library]. (3) *Das in gebundenen Seufzern mit Gott verbundene Andächtige Hertze*, &c., Breslau and Liegnitz, 1714 [Berlin Library]. 2nd ed., enlarged, 1715. (4) *Eines andächtigen Hertzens Schmuck und Asche*, 1st ed., apparently 1716; 2nd ed., Breslau and Liegnitz, 1717, is in Berlin. (5) *Geistlicher Wander-Stab des Sionitischen Pilgrims*, &c., Schweidnitz and Jauer, 1717 [Berlin Library]. (6) *Preuden-Gel in Traurigkeit*, &c., Breslau and Liegnitz, 1720 [Berlin Library]. (7) *Schöne Kleider vor einen betrübten Geist*, &c., Breslau and Liegnitz, 1723 [Berlin Library]. (8) *Mara und Manna*, &c., Breslau and Liegnitz, 1726 [Berlin Library]. (9) *Hochim und Elim*, &c., Breslau and Liegnitz, 1731 [Berlin Library and Brit. Mus.]. (10) *Der geistliche Kirchen-Gefährte*, &c., Schweidnitz, 1732 [Brit. Mus. and Göttingen Library]. (11) *Klage und Reigen*, &c., Breslau and Liegnitz, s. d., 1734 [Berlin Library]. The contents of these, and of his numerous other works, are collected in his *Sämtliche Trost- und Geistreiche Schriften*, &c., 2 vols., Tübingen, 1738 and 1740 (later ed. dated 1740 and 1761). Selections have been recently ed. by Ludwig Grote (Leipzig, 1855) and by K. F. Ledderhose, as above.

Schmolek was the most popular hymn-writer of his time, and was hailed as the "Silesian Rist," as the "second Gerhardt," &c. Nor was he altogether unworthy of such praise. It is true that he did not possess the soaring genius of Gerhardt. Nor had he even Gerhardt's concise, simple style, but instead was too fond of high-sounding expressions, of plays upon words, of far-fetched but often recurring contrasts, and in general of straining after effect, especially in the pieces written in his later years. In fact he wrote a great deal too much, and latterly without proper attention to concentration or to proportion. Besides Cantatas, occasional pieces for weddings, funerals, &c., he is the author of some 900 hymns, properly so called. These were written for all sorts of occasions, and range over the whole field of churchly, family, and individual life. Naturally they are not all alike good: and those in his first three collections are decidedly the best. A deep and genuine personal religion, and a fervent love to the Saviour, inspire his best hymns; and as they are not simply thought out but felt, they come from the heart to the heart. The best of them are also written in a clear, flowing, forcible, natural, popular style, and abound in sententious sayings, easily to be remembered. Even of these many are, however, more suited for family use than for public worship. Nevertheless they very soon came into extensive use, not only in Silesia, but all over Germany. Thus, for example, in the Hannover *G. B.*, 1740, and the Lüneburg



*G. B.*, 1767, there are 73 by Schmolck. In the *Andere Theil*, 1725, of the *Gotha G. B.*, there are 256, and the *Neue Anhang*, circa 1732, has 45 more; so that in the complete book, no less than 301, out of 1360, are by him. In the recent German hymn-books many still remain; and the *Berlin G. L. S.*, ed. 1863, so often referred to in this Dictionary, has in all 114 of his hymns.

A number of Schmolck's hymns are annotated under their original first lines (see *Index of Authors and Translators*). The others which have passed into English are:—

i. *Der beste Freund ist in dem Himmel. Love of Jesus.* 1st pub. in his *Heilige Flammen* (ed. 1709, p. 100), in 6 st. of 6 l., entitled "The best Friend." In the *Berlin G. L. S.*, ed. 1863, No. 788. The *tr.* in *C. U.* is:—

A faithful friend is waiting yonder. This is a good *tr.*, omitting st. v., as No. 293, in *Kennedy*, 1863.

ii. *Die Woche geht zum Ende. Saturday Evening.* In his *Andächtige Hertze*, 1714, p. 116, in 10 st. of 8 l., entitled "Evening Hymn," and appointed for Evening Prayer on Saturday. In the *Berlin G. L. S.*, ed. 1863, No. 1158. *Tr.* as:—

The week draws near its ending. This is a good *tr.* of st. i., vi., vii., x., marked as by "A. G.," as No. 81 in the *Dalston Hospital H. Bk.*, 1848.

Other *trs.* are: (1) "Though now the week is ending," by *H. J. Buckoll*, 1842, p. 107. (2) "The week at length is over," by *Miss Manington*, 1863, p. 137.

iii. *Gott du bist selbst die Liebe. Holy Matrimony.* In his *Schmuck und Asche*, 1717, p. 289, in 6 st. of 8 l., entitled "Marriage Hymn"; and so in his *Wanderstab*, 1717, p. 70. In the *Berlin G. L. S.*, ed. 1863, No. 1407. *Tr.* as:—

O God, Who all providest. This is a good *tr.*, omitting st. iii., by *J. M. Sloan*, as No. 312 in *J. H. Wilson's Service of Praise*, 1865.

iv. *Halleluja! Jesus lebt. Easter.* In his *Bochim und Elim*, 1731, p. 67, in 5 st. of 6 l., entitled "Hallelujah! at the grave of Jesus." In the *Berlin G. L. S.*, ed. 1863, No. 296. *Tr.* as:—

Hallelujah! Lo, He wakes. By *E. Cronenwett*, omitting st. iv., as No. 79 in the *Ohio Luth. Hyl.*, 1880.

Another *tr.* is: "Hallelujah! Jesus lives! Life, immortal life, He gives." This is a full and good *tr.*, by *Miss Warner*, 1858, p. 486, repeated in the *Treasury of Sacred Song*, *Kirkwall*, n.d.

v. *Heute mir und Morgen dir. Funeral Hymn.* In his *Schmuck und Asche*, 1717, p. 252, in 6 st. of 6 l., entitled "Daily Dying"; ll. 1, 6 of each st. being identical. So in his *Wanderstab*, 1717, p. 66. In *Burg's G. B.*, *Breslau*, 1746, No. 1010. The *tr.* in *C. U.* is:—

To-day mine, to-morrow thine. This is a good and full *tr.*, by *Miss Warner*, in her *Hys. of the Church Militant*, 1858, p. 260; repeated in *Bp. Ryle's Coll.*, 1860.

vi. *Je grösser Kreuz, je näher Himmel. Cross and Consolation.* In his *Andächtige Hertze*, 1714, p. 273, in 9 st. of 6 l., entitled "Hymn of Cross and Consolation." In the *Berlin G. L. S.*, ed. 1863, No. 1233. By its sententiousness and its manifold illustrations of the power of the Cross it has been a favourite with many. *Tr.* as:—

1. Greater the Cross, the nearer heaven. This is a good *tr.*, omitting st. ii., iii., in the *Dalston Hospital H. Bk.*, 1848. In *Sacred Lyrics from the German*, *Philadelphia, U.S.*, 1859, p. 133, it is marked as by "J. J. Gurney," but upon what authority we know not.

2. The more the cross, the nearer heaven. By *Miss Warner*, in her *Hys. of the Church Militant*, 1858, p. 238, repeated in *Bp. Ryle's Coll.*, 1860.

Another *tr.* is: "The heavier the cross, the nearer heaven," by *J. D. Burns*, in the *Family Treasury*, 1859, p. 160 (*Memoir and Remains*, 1869, p. 242), repeated in the *Schaff-Hilman Lib. of Rel. Poetry*, ed. 1883, p. 756, altered and beginning, "Heavier the cross."

vii. *Jesus soll die Losung sein. New Year.* In his *Mara und Manna*, 1726, p. 201, in 9 st. of 6 l., entitled "Jesus's Name for the New Year, 1725." In the *Berlin G. L. S.*, ed. 1863, No. 199, st. i.-iv. are given, with an added st. as st. iii. The *tr.* in *C. U.* is:—

Jesus shall the watchword be. This is a good *tr.* of st. i.-iv., by *J. D. Burns*, in his *Memoir and Remains*, 1869, p. 262; repeated (reading shall *our*) in the *Ohio Luth. Hyl.*, 1880.

Another *tr.* is: "Jesus's name shall be our watchword," by *J. Kelly*, in the *Family Treasury*, 1868, p. 663.

viii. *Licht vom Licht, erleuchte mich. Sunday Morning.* This fine hymn appeared in his *Andächtige Hertze*, 1714, p. 19, in 7 st. of 6 l., entitled "Morning Hymn," as one of the hymns for Morning Prayer on Sundays. In the *Berlin G. L. S.*, ed. 1863, No. 1061. *Tr.* as:—

Light of Light, enlighten me. This is a very good *tr.*, omitting st. vii., by *Miss Winkworth*, in her *Lyra Ger.*, 2nd Ser., 1858, p. 66, and thence in her *C. B. for England*, 1863, No. 17. Repeated, in full, in *Kennedy*, 1863; *Bapt. Hyl.*, 1879, and others, and in America in the *Pennsylvania Luth. Church Bk.*, 1868; *Dutch Ref. Hys. of the Church*, 1869; *Presb. Hyl.*, 1874, &c.; and, abridged, in various collections.

Other *trs.* are: (1) "Light of Light! illumine me," by *H. J. Buckoll*, 1842, p. 6. (2) "O thou blessed Light of Light," by *Miss Dunn*, 1857, p. 74.

ix. *Meinen Jesum lass ich nicht, Ach was wollt ich besaessen haben. Love to Christ.* In his *Heilige Flammen* (ed. 1707, p. 7; ed. 1709, p. 10), in 8 st. of 6 l., entitled "The constant faithfulness of Jesus." The initial letters of the various lines give the name "Maria Helena von Hoberg, gebahrene Frein von Biebrana." In the *Berlin G. L. S.*, ed. 1863, No. 818. *Tr.* as:—

I'll with Jesus never part. This is a *tr.* of st. i., ii., iv., as st. iii.-v. of No. 378 in the *Moravim H. Bk.*, 1789. In the ed. of 1886, No. 452 (see p. 614, l.), the part from Schmolck begins, "He is mine and I am His" (the *tr.* of st. ii.).

Another *tr.* is: "I'll not leave Jesus—never, never," by *Miss Warner*, 1858, p. 509.

x. *Mein Gott, ich weiss wohl dass ich sterbe. For the Dying.* This seems to have first appeared in the 9th ed. c. 1700, of the *Breslau Vollständige Kirchen- und Haus-Music*, p. 805. Also in Schmolck's *Heilige Flammen* (ed. 1707, p. 74; ed. 1709, p. 199), in 5 st. of 6 l., entitled "Daily Thoughts on Death." Included in the *Berlin G. L. S.*, ed. 1863, No. 1478. *Tr.* as:—

My God! I know that I must die, My mortal. This is a good and full *tr.* by *Mrs. Firdlater*, in *H. L. L.*, 1st Ser., 1854, p. 39 (1884, p. 41), repeated in *Boardman's Sel.*, *Philadelphia, U.S.*, 1861; *Pennsylvania Luth. Church Bk.*, 1868, and *Holy Song*, 1869.

Other *trs.* are: (1) "That I shall die full well I know," by *Dr. H. Mills*, 1845 (1856, p. 232). (2) "My God! I know full well that I must die," by *Miss Warner*, 1858, p. 344. (3) "My God, I know that I must die; I know," by *G. Moultrie*, in his *Spousals of S. Dorothaea*, 1870.

xi. *Mein Jesus lebt! was soll ich sterben. Easter.* In his *Heilige Flammen* (ed. 1707, p. 40;

ed. 1709, p. 78), in 4 st. of 6 l., entitled "The Christian living with Jesus." In the Berlin *G. L. S.*, ed. 1863, No. 312. *Tr.* as:—  
**My Saviour lives; I shall not perish.** This is a good *tr.* by A. T. Russell, omitting st. ii., as No. 115, in his *Ps. & Hys.*, 1851; slightly altered in Kennedy, 1863.  
**xii. O wie fröhlich, o wie selig. Eternal Life.** In his *Maria und Manna*, 1726, p. 211, in 8 st. of 8 l., entitled "The best lot in God's hands." In the Berlin *G. L. S.*, ed. 1863, No. 718. *Tr.* as:—  
**Oh how joyous, oh how blessed.** This is a good *tr.* of st. i., v., viii., by A. T. Russell, as No. 262, in his *Ps. & Hys.*, 1851.  
**Another *tr.* is:** "Oh, how blest beyond our telling." This is in the *British Herald*, Nov., 1866, p. 360; repeated in Reid's *Praise Bk.*, 1872. It is from "O wie unaussprechlich selig," a recast, probably by J. S. Dietrich, as No. 133, in the Berlin *G. B.*, 1765, in 9 st.  
**xiii. Schmückt das Fest mit Maien. Whitsuntide.** In his *Andächtige Hertze*, 1714, p. 246, in 9 st. of 10 l., entitled "Hymn for Whitsuntide." In the Berlin *G. L. S.*, ed. 1863, No. 372. *Tr.* as:—  
**Come, deck our feast to-day.** By Miss Winkworth, omitting st. iv., in her *Lyra Ger.*, 1st Ser., 1855, p. 110. Abridged and recast in *Hys. of the Spirit*, Boston, U. S., 1864, No. 265.  
**xiv. Thut mir auf die schöne Pforte. Sunday.** In his *Kirchen-Gefährte*, 1732, p. 47, in 7 st. of 6 l., entitled "Appearing before God" (in his *Klage und Reigen*, 1734, p. 89, entitled "The first step into the Church"). In the Berlin *G. L. S.*, ed. 1863, No. 1381. *Tr.* as:—  
**1. Open now thy gates of beauty.** This is a good *tr.*, omitting st. iii., vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 15. Repeated, generally in full, in Dr. Thomas's *Augustine H. Bk.*, 1866; *New Cong. H. Bk. Suppl.*, 1874; Horder's *Cong. Hys.*, 1884; and in America in the *Pennsylvania Luth. Church Bk.*, 1868; *Evang. Hyl.*, N. Y., 1880; *Laudes Domini*, 1884.  
**2. Open wide the gates of beauty.** This is a *tr.* of st. i., ii., iv., vi.—vii., by H. L. Hastings, dated 1885, as No. 1076, in his *Songs of Pilgrimage*, 1886.  
**Another *tr.* is:** "Throw the glorious gates wide open," by Miss Manington, 1863, p. 146.  
**xv. Weine nicht, Gott lebet noch. Cross and Consolation.** In his *Heilige Flammen* (ed. 1709, p. 144), in 7 st. of 8 l., entitled "A little handkerchief for tears." Founded on St. Luke vii. 13. In the Berlin *G. L. S.*, ed. 1863, No. 1327. *Tr.* as:—  
**Weep not.—Jesus lives on high.** By Mrs. Findlater, omitting st. iii., in *H. L. L.*, 1st Ser. 1854, p. 13; repeated in Bp. Ryle's *Coll.*, 1860.  
**Another *tr.* is:** "Weep not, for God, our God, doth live," by Dr. R. Maguire, 1883, p. 59.  
**xvi. Willkommen, Held im Streite. Easter.** In his *Lustige Sabbath*, 1712, p. 95, in 12 st. of 4 l., entitled "Easter Triumphal Arch. At Midday on Easter Day." In Burg's *G. B.*, Breslau, 1746, No. 627. The *tr.* in C. U. is:—  
**Welcome Thou victor in the strife.** This is a good *tr.*, omitting st. ii.—iv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 91 (*C. B. for England*, 1863, No. 61, omitting the *trs.* of st. v., viii., ix.). It was included, in full, in the *Pennsylvania Luth. Church Bk.*, 1868; *Bapt. Service of Song*, 1871, and others. The *trs.* of st. vi., viii., altered and beginning, "The dwellings of the free resound" (and with three st. not from the German, added), are included as

No. 263 in the *Hys. of the Spirit*, Boston, U. S., 1864, as a "Hymn of Peace."

### Hymns not in English C. U.:

**xvii. Ach wenn ich dich, mein Gott, nur habe. Love to God.** Founded on Ps. lxxiii. 25, 26. In his *Heilige Flammen* (ed. 1707, p. 29; ed. 1709, p. 49), in 3 st. of 6 l., and Porst's *G. B.*, ed. 1855, No. 543. The initial letters of the various lines form the name "Anna Rosina Rehwaldin." *Tr.* as "My God, if I possess but Thee," by G. Moultrie, in his *Esposals of S. Dorothea*, 1870.  
**xviii. An Gott will ich gedenken. Remembering God's Love and Care.** In his *Heilige Flammen* (ed. 1707, p. 59; ed. 1709, p. 131), in 6 st. of 8 l., and Burg's *G. B.*, Breslau, 1746, No. 112. *Tr.* as "My God will I remember," by J. Kelly, in the *Family Treasury*, 1868.  
**xix. Der Sabbath ist vergangen. Sunday Evening.** In his *Andächtige Hertze*, 1714, p. 28, in 5 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1154. *Tr.* as "The Sabbath now is over," by Dr. H. Mills, 1856, p. 226.  
**xx. Du angenehmer Tag. Sunday.** In his *Lustige Sabbath*, 1712, p. 1, in 8 st. of 6 l. *Tr.* as "Thou ever welcome day," by J. Kelly, in the *Family Treasury*, 1868, p. 688.  
**xxi. Endlich, endlich, muss es doch. Cross and Consolation.** In his *Heilige Flammen* (ed. 1709, p. 89), in 4 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 1412. *Tr.* as "Yes, at last, our God shall make," in the *Christian Examiner*, Boston, U. S., Sept., 1860, p. 251.  
**xxii. Gedanke mein, mein Gott, gedanke mein. For the Dying.** In his *Heilige Flammen* (ed. 1709, p. 190), in 9 st. of 7 l. It is a conversation between the soul and Jesus; st. ix. being for the bereaved. In the Berlin *G. L. S.*, ed. 1863, No. 1446. *Tr.* as "Remember me, my God! remember me," by Miss Borthwick, in *H. L. L.*, 1864, p. 9 (1864, p. 15).  
**xxiii. Oeh, müder Leib, zu deiner Ruh. Evening.** In his *Wanderstab*, 1717, p. 50, in 5 st. of 4 l., and Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as "Go, weary body, to thy rest," by J. Kelly, in the *Family Treasury*, 1868.  
**xxiv. Gott der Juden, Gott der Heiden. Epiphany.** In his *Lustige Sabbath*, 1712, p. 35, in 10 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 403. *Tr.* as "King, to Jews and Gentiles given," by Dr. H. Mills, 1845.  
**xxv. Gott lebt, wie kann ich traurig sein. Trust in God.** In his *Heilige Flammen* (ed. 1707, p. 63; ed. 1709, p. 116), in 6 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 841. *Tr.* as "God lives! Can I despair," by Miss Warner, 1869, p. 44.  
**xxvi. Gott mit uns, Immanuel. New Year.** In his *Klage und Reigen*, 1734, p. 209, in 5 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 192. *Tr.* as "God with us! Immanuel, Open with the year before us," by Dr. R. P. Dunn, in *Sacred Lyrics from the German*, Philadelphia, U. S., 1869, p. 168.  
**xxvii. Hier ist Immanuel! New Year.** In his *Schmuck und Asche*, 1717, p. 333, in 6 st. of 8 l., and the Berlin *G. L. S.*, ed. 1863, No. 196. *Tr.* as "Here is Immanuel," by Miss Manington, 1864, p. 24.  
**xxviii. Hilf, Helfer, hilf! ich muss verzagen. Cross and Consolation.** In his *Heilige Flammen* (ed. 1709, p. 185), in 6 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 1418. *Tr.* as "Help, Saviour, help, I sink, I die," in the *Monthly Packet*, vol. xviii., 1859, p. 661.  
**xxix. Ich habe Lust zu scheiden. For the Dying.** In his *Heilige Flammen* (ed. 1707, p. 83; ed. 1709, p. 207), in 8 st. of 8 l., entitled "Testament." Founded on Meditation lxxx. (on the Last Will of a Christian), in Dr. H. Müller's *Erquickstunden*. In the Berlin *G. L. S.*, ed. 1863, No. 1459. *Tr.* as "Weary, waiting to depart," by Mrs. Findlater, in *H. L. L.*, 1856, p. 39 (1862, p. 130; 1884 omitted); and thence in the *Schaft-Gilman Lib. of Rel. Poetry*, ed. 1883, p. 873.  
**xxx. Ich sterbe täglich, und mein Leben. For the Dying.** In his *Freuden-Teil*, 1720, p. 28, in 9 st. of 6 l., entitled "Mournful thoughts on sudden death. H. A. V. S. A. L." (perhaps for Herzog August von Sachsen, Albertinische Linie). In the Berlin *G. L. S.*, ed. 1863, No. 1464. *Tr.* as "Both life and death are kept by Thee" (st. iv.), by J. Kelly, in the *Family Treasury*, 1868, p. 649.  
**xxxi. Mein Gott, du hast mich eingeladen. Sunday.** In his *Lustige Sabbath*, 1712, p. 259, in 6 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1065. *Tr.* as "My God, Thou hast the invite given," by Miss Manington, 1863, p. 150.  
**xxxii. Mein Gott! du wohnst in einem Lichte. Holy Scripture.** In his *Klage und Reigen*, 1734, p. 11, in 10 st. of 6 l. The *tr.* is from the recast, probably by J. S. Dietrich, beginning "Mein Gott, du wohnst zwar im Lichte," as No. 150, in the Berlin *G. B.*, 1765, and in 7 st. *Tr.* as "In glory bright, O God, Thou dwellest," by Dr. H. Mills, 1845 (1856, p. 25).

**xxxiii. Mein Gott, ich klopfe an deine Pforte.** *Supplication.* In his *Heilige Flammen* (ed. 1707, p. 58; ed. 1709, p. 129), in 10 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 962. The tr. is from the recast, probably by J. S. Diterich, beginning "Wer kann, Gott, je was Gutes haben" (st. ii. altered), in the Berlin *G. B.*, 1765, No. 178, and in 8 st. In the Nassau *G. B.*, 1844, No. 540, it begins "Gott, wer kann je." Tr. as "Who, Lord, has any good whatever," by Dr. H. Mills, 1845, p. 91.

**xxxiv. Mein Gott, mein Alles über Alles.** *Trust in God.* In his *Heilige Flammen* (ed. 1709, p. 109), in 6 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 36. Sometimes given as "Mein Gott, mein Erstes und mein Alles." Tr. as "My God! the Source of all my blessing," in the *British Herald*, August, 1866, p. 312; repeated in Reid's *Praise Bk.*, 1872.

**xxxv. Mein Gott, weil ich in meinem Leben.** *The Christian Life.* In his *Klage und Reigen*, 1734, p. 14, in 10 st. of 6 l., as one of the Moral Hymns on the First Table of the Law (First Commandment). In the Berlin *G. L. S.*, ed. 1863, No. 774. The tr. is from the recast, probably by J. S. Diterich, beginning "Vor dir, o Gott, sich kindlich scheuen," in the Berlin *G. B.*, 1765, No. 164, in 8 st. Tr. as "Most High! with reverence to fear Thee," by Dr. H. Mills, 1845, p. 114 (1868, p. 180).

**xxxvi. Nun hab ich überwunden; Zu guter Nacht, o Welt.** *For the Dying.* In his *Heilige Flammen* (ed. 1707, p. 73; ed. 1709, p. 193), in 12 st. of 4 l., and the Berlin *G. L. S.*, ed. 1863, No. 1485. The tr. is from the form in the Hannover *G. B.*, 1740, No. 926, which begins "Bald hab ich." Tr. as "Now soon I shall have conquer'd," by Miss Manington, 1863, p. 87.

**xxxvii. Seht wach ein Mensch ist das.** *Passiontide.* In his *Heilige Flammen* (ed. 1707, p. 38; ed. 1709, p. 69), in 7 st. of 8 l., and the Berlin *G. L. S.*, ed. 1863, No. 269. The trs. are (1) "See, what a man is this! How tearful is His glance," by J. Kelly, in the *British Messenger*, Feb., 1868; repeated in the *Family Treasury*, 1868, p. 691. (2) "See what a man is this, O glances," by Miss Warner, 1869, p. 32.

**xxxviii. Sei getreu bis in den Tod.** *Christian Faithfulness.* In his *Schmuck und Asche*, 1717, p. 260, in 6 st. of 5 l., entitled "Faithfulness without Repentance. 1. E. V. S." Founded on Rev. ii. 10. Tr. as "Be thou faithful unto death! Let not troubles nor distresses," by R. Massie, in the *Day of Rest*, 1878, vol. ix, p. 219.

**xxxix. Theures Wort aus Gottes Munde.** *Holy Scripture.* In his *Schöne Kleider*, 1723, p. 74, in 9 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 441. Tr. as "Word by God the Father spoken," by Miss Manington, 1863.

**xl. Was Gott thut das ist wohlgethan! Er giebt und nimmt auch wieder.** *On the Death of a Child.* In his *Schmuck und Asche*, 1717, p. 298, and his *Wanderstab*, 1717, p. 82, in 7 st. of 7 l. Also in the Hamburg *G. B.*, 1842, No. 772. The trs. are (1) "What God does is well done, Who takes what He gave," by W. Graham, in his *The Jordan and the Rhine*, London, 1854, p. 251. (2) "Whatever God doth is well done, He gives, &c.," by J. Kelly, in the *Family Treasury*, 1868, p. 689.

**xli. Wer will mich von der Liebe scheiden.** *Faith.* In his *Heilige Flammen* (ed. 1707, p. 52; ed. 1709, p. 114), in 5 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 828. Tr. as "Who can my soul from Jesus sever," by Miss Manington, 1864, p. 39. [J. M.]

**Schmücke dich, o liebe Seele.** *J. Franck. [Holy Communion.]* Of this st. i. first appeared in J. Crüger's *Geistliche Kirchen Melodien*, 1649, No. 103, set to the beautiful melody by Crüger given in the *C. B. for England* (see below). The full form, in 9 st. of 8 l., is in the Crüger-Runge *G. B.*, 1653, No. 199, entitled "Preparation for Holy Communion." Included in Crüger's *Prazis*, 1656, No. 267, and most succeeding hymn-books, as recently in the Berlin *G. L. S.*, ed. 1863, No. 490. In Franck's *Geistliches Sion*, 1674, No. 22 (1846, p. 55).

This hymn is perhaps the finest of all German hymns for the Holy Communion. It is an exhortation to the soul to arise and draw near to partake of the Heavenly Food and to meditate on the wonders of Heavenly Love; ending with a prayer for final reception at the Eternal Feast. It soon attained, and still retains, popularity in Germany (in many German churches it is still the unvarying hymn at the celebration), was one of the first hymns tr. into Malabar, and passed into English in 1754.

It has been tr. into English as:—

1. Come, soul, thyself adorning. A free tr. by

E. Jackson of st. i., vii., viii., as No. 199 in Dr. Hook's *Church School H. Bk.*, 1850.

2. Deck thyself, my soul, with gladness. A good tr., omitting st. iii., vi., viii., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser. 1858, p. 94. Included in full in *Cantate Domino*, Boston, U. S., 1859, the Ohio Luth. *Hymnal*, 1880, &c., and, omitting st. vi., in Snapp's *Songs of G. and G.*, 1876. In Kennedy, 1863, st. iv.-vi. beginning "Here I sink before Thee lowly," were given as No. 660, and the same in the *Christian H. Bk.*, Cincinnati, 1865.

3. Deck thyself, my soul, with gladness. By Miss Winkworth, in her *C. B. for England*, 1863, No. 93. This is her *Lyra Ger.* version rewritten to the original metre. This form is found in the *Clifton College H. Bk.*, 1872, and the *Evangelical Hyl.*, N. Y., 1880.

4. Soul, arise, dispel Thy sadness. A tr. of st. i., iv., ix. by Miss Borthwick as No. 259 in Dr. Pagenstecher's *Coll.*, 1864, repeated in *H. L. L.*, 1884, p. 263.

Other trs. are: (1) "Trim thy Lamp, O Soul betrothed," as No. 468 in pt. i. of the *Moravian H. Bk.*, 1764. (2) "Soul, at this most awful season," rewritten from the 1754 as No. 558 in the *Moravian H. Bk.*, 1789 (1849, No. 964). (3) "Leave, my Soul, the shades of darkness," in *Lyra Eucharistica*, 1863, p. 88, signed "Sister B." [J. M.]

**Schneegass, Cyriacus**, was b. Oct. 5, 1546, at Buffleben, near Gotha. He studied and graduated M.A. at the University of Jena. In 1573 he became pastor of the St. Blasius church at Friedrichroda, near Gotha. He was also adjunct to the Superintendent of Weimar, and in this capacity signed the Formula of Concord in 1579. He d. at Friedrichroda, Oct. 23, 1597 (*Koch*, ii. 2-52, &c.).

Schneegass was a diligent pastor, a man mighty in the Scriptures, and firm and rejoicing in his faith. He was also an excellent musician and fostered the love of music among his people. His hymns reflect his character, and are good and simple, setting forth in clear and intelligible style the leading ideas of the festivals of the Christian year, &c.; and his Psalm versions are also of considerable merit. They appeared principally in his (1) *Psalm graduum*, &c., Erfurt, 1595 [Gotha Library]. This contains the Psalms of Degrees (120-134) also Ps. 87 and 88, and three hymns. (2) *Weihnacht und New Jahrs-Gesang*, Erfurt, 1595. *Koch* speaks of this as containing 9 hymns. The present writer has been unable to trace a copy of the book. (3) *Geistliche Lieder und Psalmen. Für Einfeltige frome Herzen eingerichtet*, Erfurt, 1597 [Berlin Library]. This is the complete edition of his psalms and hymns, containing 72 in all.

Of his hymns those which have passed into English are:—

i. **Das neugeborne Kindelein.** *Christmas.* Probably first pub. in No. 2 above. Included in 1597 as above, No. 1, in 4 st. of 4 l., entitled "A beautiful little Christmas hymn on the dear little Jesus." Repeated in Wackernagel v. p. 138, and as No. 65 in the *Uns. L. S.*, 1851. The trs. in C. U. are:—

1. The holy Son, the new-born Child. A good and full tr. by A. T. Russell, as No. 60 in his *Ps. & Hym.*, 1851.

2. The new-born Child this early morn. In full as No. 46 in the Ohio Luth. *Hyl.*, 1880. Another tr. is (3) "The new-born Babe, whom Mary bore," as No. 439 in pt. i. of the *Moravian H. Bk.*, 1764.

ii. **Herr Gott Vater, wir preisen dich.** *New Year.* Probably 1st pub. in No. 2 above. Included in 1597 as above, No. 7, in 4 st. of 7 l., entitled "A New Year's Hymn." Repeated in Wackernagel v. p. 139, in the Pfalz *G. B.*, 1859, No. 129, and the Ohio *G. B.*, 1870, No. 54. The tr. in C. U. is:—

O Lord our Father, thanks to Thee. In full, by A. Crull, in the Ohio Luth. *Hyl.*, 1880. [J. M.]

**Schneesing, Johannes**, sometimes called Cniomusus or Chyomusus, was a native



of Frankfurt-am-Main. He was appointed, sometime before 1524, assistant to Johann Langenhayn, pastor of St. Margaret's church, in Gotha, who had begun, in 1522, to preach the doctrines of the Reformation. Subsequently he became pastor at Friemar, near Gotha; and in the records of the Visitation in 1531, he is described as a "learned, diligent, pious, and godly man." He d. at Friemar, in 1567. (*Koch*, i. 376, &c.)

During Schneesing's early years at Friemar, his energies were greatly exercised in combating the Anabaptist doctrines promulgated in the neighbourhood by Nicolaus Storch, of Zwickau. Throughout his incumbency, he greatly interested himself in the children of his flock, for whom he prepared a Catechism, taught them in school, catechised them in church, and, as his pupil, Marx Wagner declares, taught them to sing many hymns and tunes which he had himself composed. He also possessed some skill as a painter.

The only hymn which has been ascribed to Schneesing, with any certainty, is—

*Allein zu dir, Herr Jesu Christ. Penitence.* The earliest hymn-book to which this has yet been traced, is the (Low German) Magdeburg *G. B.*, 1542, where it begins, "Alleyn tho dy," and is entitled, "A Hymn of Penitence." Wackernagel, iii., pp. 174–177, gives this, and three other forms (the oldest being from an undated Nürnberg broadsheet, circa 1540), and ascribes it to Schneesing. It was included by Luther in V. Babst's *G. B.*, 1545; and this text, in 4 st. of 9 l., is repeated in many later collections, as in the *Uno. L. S.*, 1851, No. 361. Bunsen, in his *Versuch*, 1833, p. 85, calls it "an immortal hymn of prayer of a confident faith."

Its rhymes show that it was evidently written in High German, and, therefore, apparently, earlier than 1542. In the earliest broadsheets and hymn-books, it appears without name. Schneesing's pupil, Marx Wagner (b. at Friemar, 1528), in his *Einfültiger Bericht, wie durch Nic. Storken, der Aufruhr in Thüringen sey angefangen worden*, Erfurt, 1597, distinctly says that it was composed by Schneesing, and inserted by him in the *ms. Kirchenordnung* (i.e. Liturgy), which he composed, in 1542, for the church at Friemar. Conrad Huober [b. 1507, at Bergzabern; studied theology at the University of Basel; 1531, diaconus, and 1545, Canon of St. Thomas's church at Strassburg; d. at Strassburg, April 23, 1577], to whom it is ascribed in the *Gros Kirchen G. B.*, Strassburg, 1560, does not seem to have had more share in it than a few alterations in the text; and the earliest Strassburg *H. Bk.* in which it appears, is the *New auserlesen Gesangbüchlein*, 1545, where it is marked "N. N." and not with Huober's name.

The melody generally set to it is first found in an undated broadsheet, which Wackernagel, in his *Bibliographie*, 1855, p. 172, No. CDXXVIII dates as probably at Wittenberg, 1641, and is repeated in V. Babst's *G. B.*, 1545, and many later books, including the *C. B. for England*, 1863 (see below). It has been also ascribed to Schneesing, but this ascription seems decidedly doubtful.

The *trs.* of Schneesing's hymn are:—

1. *In Thee alone, O Christ, my Lord.* A good *tr.* of st. i.–iii., by A. T. Russell, as No. 194, in his *Ps. & Hys.*, 1851.

2. *Lord Jesus Christ, in Thee alone.* A good and full *tr.*, by Miss Winkworth, in her *Lyr. Ger.*, 2nd Ser., 1858, p. 129. Repeated, slightly varied in metre, in her *C. B. for England*, 1863, No. 112.

Other *trs.* are:—

(1) "In Thee, Lord Christ, is fix'd my hope" By J. C. Jacobi, 1725, p. 20 (1732, p. 91). (2) "In Thee alone, Lord Jesus Christ." This is No. 308, in pt. i., of the *Moravian H. Bk.*, 1754. (3) "In Thee, O Christ, is all my Hope." This is based on Jacobi's *tr.*, and is No. 539, in pt. i., of the *Moravian H. Bk.*, 1754 (1886, No. 284). Included in the 1780 and later eds. of Lady Huntingdon's *Selection*. (4) "According to Thy mercy, Lord." This is a *tr.* of st. iii., by J. Swertner, as st. i. of No. 720, in the *Moravian H. Bk.*, 1789 (1886, No. 711). [J. M.]

Schneesing, Johannes. [*Schneesing*, J.]

Scholefield, James, M.A., s. of the Rev. Nathaniel Scholefield, Congregational Minister at Henley-on-Thames, was b. Nov. 15, 1789, and educated at Christ's Hospital, and at Cambridge, B.A. 1812. Taking Holy Orders, he was Curate to the Rev. Charles Simeon, 1813; Fellow of Trinity, Cambridge, 1815; and Incumbent of St. Michael's, Cambridge, 1823. He was also Regius Professor of Greek at Cambridge, 1825, and Canon of Ely, 1849. He d. at Hastings, April 4, 1853. In addition to various learned works he pub. *A Sel. of Psalms and Hymns*, 1823 (11th ed., 1855), and *Passion Week*, a small devotional work including hymns, 1828. His *Memoir* was pub. by his widow in 1855. His hymns now in C. U., all from *Passion Week*, 1828, are:—

1. Draw me, O draw me, gracious Lord. *Passiontide.*
2. I looked, and to my raptured eyes. *Christ in Glory.*
3. Once did the Ointment's rich perfume. *Anointing the Feet of Jesus.* [J. J.]

Schöner, Johann Gottfried, s. of J. G. Schöner, pastor at Rügheim, near Hassfurt, Bavaria, was b. at Rügheim, April 15, 1749. He studied at the universities of Leipzig and Erlangen. In 1772 he became tutor in the family of Herr von Winkler at Nürnberg, by whose influence he was appointed, in Sept. 1773, preacher at St. Margaret's chapel, in the Kaiserburg, at Nürnberg. He was then appointed, in 1783, diaconus of St. Mary's church, and in 1783 diaconus of St. Lawrence's church, where, in 1809, he became chief pastor (Stadtpfarrer). After 1799 he suffered greatly from nervous affections, and in October 1817, he had to resign his offices. He d. at Nürnberg, June 28, 1818. (*Koch* vi. 399; *Heerwagen* ii. pp. 32, 262, &c.)

Schöner was a popular preacher, and was specially successful with children. He took a great interest in the circulation of the Bible, and founded the Nürnberg Bible Society in 1806. His hymns are the fruit of genuine and earnest piety, and attained considerable popularity. A number were printed separately, or in magazines. The more important of the collected editions are (1) *Einige Lieder zur Erbauung*, Nürnberg, 1777 (Berlin Library). (2) *Vermischte geistliche Lieder und Gedichte*, Nürnberg, 1790. (3) *Vollständige Sammlung der geistlichen Lieder und Gedichte von Johann Gottfried Schöner*, Nürnberg, 1810.

Those of Schöner's hymns which have passed into English are:—

i. *Erhebt euch, frohe Lobgesänge. Holy Matrimony.* Included 1790, as above, p. 51, in 7 st. of 6 l., entitled "After a Marriage." It is one of the best hymns on the subject. It was included, but greatly altered, and in 12 st. (st. iii.–v., vii., ix., being added), as No. 490 in J. E. Gossner's *Sammlung*, 3rd ed. 1825, beginning "Erhebt euch, frohe Jubellieder." This text is repeated in full in Knapp's *Ec. L. S.*, 1837, No. 2978; and, omitting the added sts., as No. 622 in Bunsen's *Versuch*, 1833. The *tr.* in C. U. is:—

Raise high the notes of exultation. A good tr., from Bunsen, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 71. Included in full, but altered in metre, in Mercer's *C. P. & H. Bk.*, 1857 and 1864, beginning "Now let your notes of praise arise." Miss Cox recast her tr. for her *Hys. from German*, 1864, p. 79, where it begins "Rise high, ye notes, a glad ovation." The form in Snapp's *Songs of G. & G.*, 1872, is mainly from the 1864 text, but begins with the original first line, and omits st. iv. The form in Thring's *Coll.*, 1882, is also mainly from the 1864 text; but it omits st. iii., and begins "Raise high in joyful acclamation."

Another tr. is: "Lift up yourselves, ye joyous strains." In the *British Mag.*, Nov. 1837, p. 517.

ii. *Himmel an, nur Himmel an. Longing for Heaven.* Included 1810, as above, p. 198, in 10 st. of 8 l., entitled "Our Conversation is in Heaven, Phil. iii. 20. A call to all Christians." It had previously appeared in the *Sammlungen für Liebhaber christlicher Wahrheit und Gottseligkeit*, Basel, 1806, p. 222. It has been a special favourite in Württemberg, and is No. 421 in the *Württemberg G. B.*, 1842. The tr. in C. U. is:—

Heavenward, still heavenward. In full, by Dr. H. Mills, in his *Horae Ger.*, 1845, p. 163 (1856, p. 251), included, abridged, in M. W. Stryker's *Christian Chorals*, 1885.

Other hymns by Schöner are:—

iii. *Der Glaube fehlt, und darum fehlen. Faith. On the evils of feeble faith.* In 1790 as above, p. 115, in 6 st. of 6 l., entitled "Feeble Faith." In the *Berlin G. L. S.*, ed. 1863, No. 552. Tr. as "Faith fails; Then in the dust," by Miss Warner, 1858, p. 427.

iv. *Es dankt mein Herr! Es jauchzt mein Lied. Pilgrim Song.* In 1810 as above, p. 112, in 12 st. of 4 l., entitled "Hymn of consolation on the pilgrim way to Heaven." In the *Württemberg G. B.*, 1842, it begins, "Dir dankt mein Herr." Tr. as, "O Christ, in gladsome faith arise," by Dr. G. Walker, 1880, p. 95.

v. *Friedefürst, vernimm mein Flehen. Passiontide.* In 1790 as above, p. 16, in 7 st. of 8 l., entitled "Appropriation of the sorrows of Jesus. Passion Hymn." In his ed. 1810, p. 18, altered and beginning, "Friedefürst zu dem wir flehen," and in 8 st. This text is in Knapp's *Ev. L. S.*, 1837 and 1865. Tr. as "Prince of Peace! Thy Name confessing," by Miss Burlingham in the *British Herald*, Feb., 1866, p. 216, repeated in Reid's *Praise Bk.*, 1872.

vi. *Ich blick in jene Höhe. Longing for Heaven.* In 1777 as above, p. 32, in 14 st. of 4 l., entitled "Removal from the World." Repeated 1790, p. 84, and in Knapp's *Ev. L. S.*, 1837 and 1865. Tr. as "Mine eyes are thither turning," in the *British Herald*, July 1866, p. 297, and Reid's *Praise Bk.*, 1872. [J. M.]

**Schönster Herr Jesu.** [*Love to Christ.*] In *Heart Melodies*, No. 51, Lond., Morgan & Chase, N. D. this is marked as "Crusader's Hymn of the 12th cent. This air and hymn used to be sung by the German pilgrims on their way to Jerusalem." For these statements there does not seem to be the shadow of foundation, for the air referred to has not been traced earlier than 1842, nor the words than 1677. In the *Münster G. B.*, 1677, p. 576, it appears as the first of "Three beautiful selected new Hymns" in 5 st., viz.:—

i. Schönster Herr Jesu; ii. Alle die Schönheit; iii. Schame dich Sonne; iv. Schön seindt die Blumen; v. Er ist wahrhaftig.

In the *Schlesische Volkslieder*, Leipzig, 1842, p. 339, it is given with greatly altered forms of st. i., iii., ii., v., with a second st. ("Schön sind die Wälder") practically new. The text and melody (the melody that in C. U.) are both marked as taken down from oral recitation in the district (Grafschaft) of Glaz. In

the *Unv. L. S.*, 1851, is st. i., iii., and the new st., all nearly from the text of 1842: and this is the text which has been translated. Tr. as:—

**Fairest Lord Jesu.** Mr. Richard Storrs Willis, of Detroit (U. S. A.) informs me that this tr. appears in his *Church Chorals*, 1850, but that he does not know the name of the translator. It has passed into various American collections as the *Plymouth Coll.*, 1855; *Dutch Ref.* 1869. Robinson's *Songs for the Sanctuary*, 1865, &c. and in England into Wilson's *Service of Praise*, 1865; Allon's *Children's Worship*, 1878, &c.

Other trs. are: (1) "Sweetest Lord Jesu, Lord," by E. Massie, 1867, p. 203. (2) "Beautiful Saviour: King of Creation," by Dr. J. A. Seiss, in the *Sunday School Bk.*, Philad., 1873, of the Amer. Luth. Gen. Council.

[J. M.]

**Schröder, Johann Heinrich**, was b. Oct. 4, 1667, at Springe (Hallerspringe) near Hannover. He studied at the University of Leipzig, where he experienced the awakening effects of A. H. Francke's lectures. In 1686 he was appointed pastor at Meseberg, near Neuhaudensleben: and in the registers there records of himself (writing in the third person), "1696, on the 17th S. after Trinity, viz. on Oct. 4, on which day he was born, with the beginning of his 30th year, he entered on the pastorate of this parish." He d. at Meseberg, June 30, 1699 (*Koch*, iv., 381; *Blätter für Hymnologie*, 1883, p. 192, &c.).

Schröder is best known by the four hymns which he contributed to the *Geistreiches G. B.*, Halle, 1697: and which are repeated in the *Geistreiches G. B.*, Darmstadt, 1698; and in Freylinghausen's *G. B.*, 1704. They are very good examples of the early hymns of the Pietists, being genuine and earnest outpourings of Love to Christ, not unmingled with Chilastic hopes for the victory of Zion and the overthrow of Babylon. In the same books are two hymns by his wife (*Tranquilla Sophia nee Wolf*), who d. at Meseberg, April 29, 1697.

Two of Schröder's hymns have passed into English, viz.:—

i. *Eins ist noth, ach Herr, dies eins. Love to Christ.* This is included in the *Geistreiches G. B.*, Halle, 1697, p. 505, in 10 st. of 8 l., entitled, "One thing is needful. Luke x. 42. Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30." It is also in Wagner's *G. B.*, Leipzig, 1697, vol. iii., p. 437. It is repeated in Freylinghausen's *G. B.*, 1704, No. 325, and in many later collections, e.g. the *Berlin G. L. S.*, ed. 1863, No. 686, &c.

Its popularity has been due, not only to its own beauty and power, but also to the taking character of the melody to which it is set. This is by J. Neander, in his *Hundert Lieder*, Bremen, 1690, as the melody of *Grosser Prophet* (p. 792, i.); and was altered in Freylinghausen to suit Schröder's hymn. The full form from Freylinghausen is in Mercer's *C. P. & H. Bk.*, and there called *Landsberg*. The second part is given in the *Bristol Tune Book* as *Elms*. A greatly altered form, as *Lalabon*, has passed through W. H. Havergal's *Old Church Psalms* into the *Irish Church Hyl.*, the *Scottish Irish Hyl.*, and others.

The tr. in C. U. from Schröder is:—

**One thing's needful, then, Lord Jesus.** This is a good and full tr., by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 137 (*Hys. from the German*, 1864, p. 217), repeated in Schaff's *Christ in Song*, 1869 and 1870. In 1857, Mercer adopted the trs. of st. v.—viii., x., as No. 411 in his *C. P. & H. Bk.*, altered, and beginning, "Wisdom's highest, noblest treasure." In his 1859 ed., he omitted the tr. of st. x. and altered the others, now beginning, "Wisdom's highest,



*holiest, treasure;*" and this form is repeated, reading "Wisdom's *unexhausted treasure*," in his Oxford ed., 1864.

Other translations are:—

(1) "One thing is needful! Let me deem." By Miss Winkworth, 1855, p. 183. (2) "One thing's needful:—this rich treasure." By Dr. H. Mills, 1856, p. 92.

ii. *Jesu, hilf siegen, du Fürste des Lebens. Christian Warfare.* In the *Geistreiches G. B.*, Halle, 1697, p. 509, in 14 st., of 6 l., entitled, "Tearful sigh for the help of Jesus." Also in Wagner's *G. B.*, Leipzig, 1697, vol. vi., p. 711, in 14 st., entitled, "For God's succour in order to overcome spiritual enemies." In the *Geistreiches G. B.*, Darmstadt, 1698, p. 216, st. xv., xvi., are added, and this form is in the Berlin *G. L. S.*, ed. 1863, No. 667. It is said to have been written, in 1696, as a companion to his wife's hymn, "Trautster Jesu, Ehrenkönig" (Halle, 1697, as above, p. 301, and the *G. L. S.*, ed. 1863, No. 771). It was accused of Chiliasm, by the Theological Faculty of Wittenberg, but still holds an honoured place in German collections. The *trs.* are:—(1) "Jesus, help conquer! Thou Prince ever-living." By Dr. H. Mills, 1856, p. 126. (2) "Jesus, help conquer. Thou Prince of my being." By Miss Manington, 1863, p. 2.

The hymn beginning, "Jesus, help conquer! my spirit is sinking," by Miss Warner, in 6 st., in her *Hys. of the Church Militant*, N. Y., 1858, p. 161, borrows little more than the first line from the German. It is repeated in Boardman's *Selection*, Philadelphia, 1861, No. 463.

[J. M.]

**Schubart, Christian Friedrich Daniel**, a. of Johann Jakob Schubart, schoolmaster and assistant clergyman at Obersonthem near Hall, in Württemberg (after 1740, at Aalen), was b. at Obersonthem, March 26, 1739, and in 1758 entered the University of Erlangen as a student of theology. Thereafter he was for some time a private tutor at Königsbrunn. In 1764 he was appointed organist and schoolmaster at Geisslingen, near Ulm. In 1768 he became organist and music-director at Ludwigsburg; but, in 1772, on account of misconduct, he was deprived of his office. After that, he led for some time a wandering life, and then settled down in Ulm, where he edited a political newspaper, entitled the *Deutsche Chronik*, with success. By his scurrilous attacks on the clergy, especially on the Roman Catholics, and in particular upon the Jesuits, and by a satirical poem on the Duke of Württemberg, he made himself obnoxious. Unsuspectingly accepting an invitation to Blaubeuren, he was handed over to the Duke's adjutant, and, on Jan. 23, 1777, was imprisoned in the castle of Hohenasperg, where he remained, without even the shadow of a trial, till May 11, 1787. As a recompense for his long imprisonment, the Duke made him Court and theatre poet at Stuttgart, where he d. of fever, Oct. 10, 1791 (Koch, vi. 376; K. H. Jördens's *Lexicon deutscher Dichter und Prosaisten*, vol. iv. 1809, p. 639).

Schubart was a man of versatile genius, who might have attained distinction in half a dozen lines of life, had he only stuck to any of them. He was a man who could make himself most popular, spite of the fact that he possessed hardly any tact. His moral principles were any-

thing but strong; and the Ten Commandments (especially the seventh) seemed to have little restraining influence over him. As a writer of secular poems, especially of lyrics, he displayed vigour and spirit; but his literary workmanship was often very careless. His hymns, over 130 in all, were written during the two periods when he led an orderly and Christian life, viz., in the years 1764-66, immediately after his marriage, and in the years 1777-87, during his enforced absence from temptation. His captive state, his reading of the devotional books in the commandant's library, and the visits which he then received from P. M. Hahn, pastor at Kornwestheim, awakened in him a repentance, sincere if not altogether lifelong; one of the principal results being the series of hymns included in his so-called *Gedichte aus dem Kerker* (Zürich, 1785). These were composed at a time when he was deprived of writing materials, and were dictated through a wall to a fellow prisoner in the next cell. They were pub. without his knowledge or supervision. In self defence he asked the Duke's permission to pub. an authorised ed. of his poems; and this appeared at Stuttgart, in 2 vols., 1785-86, as his *Sämmtliche Gedichte* (a number of copies, printed beyond the subscription, bear the date 1787, and the name of a Frankfurt publisher, e.g. the copy in the Brit. Mus.); and this also included most of those in his *Todesgesänge*, originally pub. at Ulm in 1767. Being printed at the Ducal printing office at Stuttgart, the poems were subjected to an official revision. Schubart meant to issue a genuine author's edition, but did not live to do so; and that pub. by his son, as his father's *Gedichte*, in two parts, at Frankfurt, 1802, is really a selection, and contains only about half of his hymns.

The best of Schubart's hymns are those first pub. in 1786, which are more genuine and spiritual than his earlier productions. A considerable number became popular, and passed into the Württemberg *G. B.*, 1791, and other collections, up to 1850; and a few still continue in C. U. They are, however, too personal and subjective, and not sufficiently natural in style for general use.

Of Schubart's hymns the following have been tr. into English, viz.:—

i. *Urquell aller Seligkeiten. Supplication for Spiritual Blessings.* This fine hymn was written about 1780, and 1st pub. in his *Gedichte aus dem Kerker*, Zürich, 1785, p. 102, in 16 st. of 4 l., entitled, "Supplication." The full text is in Koch, 2nd ed., vol. iv., p. 740. In the Württemberg *G. B.*, 1791, No. 404, it is reduced to 12 st.; and the same in the ed. of 1842, No. 21. In Dr. Schaff's *Deutsches G. B.*, Philadelphia, U. S., 1860, No. 274, it has only ten. *Tr.* as:—

*Though by sorrows overtaken.* This can hardly be called a *tr.*, but is rather a hymn suggested by the German, and is in 6 st. of 4 l. It appeared in A. R. Reinagle's *Coll. of Ps. and Hy. Tunes as sung in the Parish Church of St. Peter in the East, Oxford*, pub. at Oxford in 1840, p. 138. It is one of four hymns [for the others, see pp. 699, l.; 806, l.; 1091 l.], regarding which the Rev. Walter Kerr Hamilton (then Rector of St. Peter's, afterwards Bishop of Salisbury), says, in the preface, "Philip Pusey, Esq., has allowed me to add to this collection some hymns which are partly translations and partly original." From Reinagle this hymn passed, with alterations, into the *Salisbury H. Bk.*, 1857, the *Sarum Hyl.*, 1868, and various other collections. In Lord Selborne's *Bk. of Praise*, 1862, it is No. 363, and is marked as by "Algernon Herbert," who was Pusey's brother-in-law; and in the *Sarum Hyl.*, as "German tr. by Algernon Herbert." The ascription to Pusey seems the more probable.

Other hymns by Schubart are:—

ii. *Alles ist euer! O Worte des ewigen Lebens. Thanksgiving.* Written about 1784, and 1st pub. at Zürich, 1785, as above, p. 117, in 9 st. of 5 l.; founded on 1 Cor. iii. 21-23. In the Berlin *G. L. S.*, ed. 1863, No. 1250. *Tr.* as, "All things are yours! O sweet message of mercy divine." By Miss Borthwick, in *H. L. L.*, 1855, p. 5 (1884, p. 73).

iii. *Der Trennung Last liegt schwer auf mich.* *Re-*

union in Heaven. On the sorrow of parting with friends whom one hopes to meet in heaven. 1st pub. at Zürich, 1785, as above, p. 148, in 14 st. of 7 l., entitled, "The meeting again of the righteous." In the *Württemberg G. B.*, 1842, No. 648, in 9 st. *Tr.* as, "I die and grieve from those to go." By *Dr. G. Walker*, 1860, p. 86.

iv. *Hier stand ein Mensch! Hier fiel er nieder. Sudden death of a Sinner.* 1st pub. at Ulm, 1767, as above, p. 199, in 12 st. of 6 l., entitled, "A sudden death." In the *American Ev. Luth. G. B.*, 1786, No. 608 (1844, No. 569). *Tr.* as, "Now one in health Death, instant, crushes." By *Dr. H. Mills*, 1846 (1866, p. 32).

v. *Kommt heut an euren Stabe. For the Aged.* On the Presentation in the Temple; and founded on St. Luke ii. 22-32. 1st pub. at Ulm, 1767, as above, p. 262, in 12 st. of 4 l., entitled, "Simeon." In the *Württemberg G. B.*, 1791, No. 101. *Tr.* as, "Ye who with years are sinking." By *Dr. H. Mills*, 1846 (1866, p. 275).

[J. M.]

Schütz, Johann Jakob, was b. Sept. 7, 1640, at Frankfurt am Main. After studying at Tübingen (where he became a licentiate in civil and canon law), he began to practise as an advocate in Frankfurt, and in later years with the title of Rath. He seems to have been a man of considerable legal learning as well as of deep piety. He was an intimate friend of P. J. Spener; and it was, in great measure, at his suggestion, that Spener began his famous *Collegia Pietatis* (see Spener, p. 1071, ii.). After Spener left Frankfurt, in 1686, Schütz came under the influence of J. W. Petersen (p. 892, i.); and carrying out Petersen's principles to their logical conclusion, he became a Separatist, and ceased to attend the Lutheran services or to communicate. He d. at Frankfurt, May 22, 1690 (*Koch*, iv. 220; *Blätter für Hymnologie*, Feb. 1883). See also *Various*.

Schütz is known as an author by two tractates; one being his *Christliche Lebensregeln*, Frankfurt, 1677; the other, that which contains his hymns, *Christliches Gedächtnisbuchlein, zu Beförderung eines anfangenden neuen Lebens*, &c., Frankfurt am Main, 1675 (Library of the Predigerministerium at Frankfurt). This work includes 5 hymns, in a separate section, which is headed, "Hierauf folgen etliche Gesänge." These hymns are:—

- i. Die Wollust dieser Welt.
- ii. Was mich auf dieser Welt betrübt.
- iii. So komm, geliebte Todes-Stund.
- iv. Scheuet ihr, ihr matten Glieder.
- v. Sei Lob und Ehr dem höchsten Gut.

Of these No. v. is undoubtedly by Schütz, and the other four exhibit much the same style of thought as, and frequent parallels to, the prose portions of the work. None of these have been traced earlier than 1675; and until this has been done, it is pretty safe to ascribe them all to Schütz.

Three of these hymns have passed into English, viz.:—

i. *Bei Lob und Ehr dem höchsten Gut. Praise and Thanksgiving.* 1st pub. in 1675, as above, No. v. It is founded on Deut. xxxii. 3; entitled, "Hymn of Thanksgiving;" and is in 9 st. of 6 l., and the refrain, "Gebt unserm Gott die Ehre." It passed into the *Minden G. B.*, 1689; *Luppius's G. B.*, 1692, p. 48; the *Geistreiches G. B.*, Halle, 1697, pp. 570 and 656; and is now found in almost all German collections, as in the *Unv. L. S.*, 1851, No. 721.

*Koch*, iv. 220, speaks of this hymn as "outweighing many hundred others; and a classical hymn, which, from its first appearance, attracted unusual attention." And *Lauxmann*, in *Koch*, viii. 334-339, relates how delighted J. J. Moser was, when, on entering church the first Sunday after his captivity at Hohentwiel, he heard this hymn, and how heartily he joined in it; how it comforted the dying G. C. Rieger, of Stuttgart, on Tuesday, in Easter Week, 1743, and many other incidents.

Translations in C. U.:—

1. *All Glory to the Sov'reign Good.* This is a full and good *tr.*, by J. C. Jacobi, in his *Psal.*

*Germanica*, 2nd ed., 1732, p. 151, where it is entitled, "The Malabar Hymn." In the *Moravian H. Bk.*, 1754, pt. i., No. 136, it is entitled, "Summary of the Book of Psalms" (1886, No. 646). Montgomery, in his *Christian Psalmist*, 1825, No. 215, adopted st. i.-iv., nearly from the 1754; and from this, the *trs.* of st. i., ii., iv., were repeated in Gurney's *Marylebone Coll.*, 1851; *Windle's Coll.*, &c. The form in the 1873 *Appz.* to Mercer's *C. P. & H. Bk.*, No. 514, consists of st. i.-iv., viii., recast mainly from the 1801 *Moravian*, but partly from Miss Cox. In J. A. Latrobe's *Ps. & Hys.*, 1841, No. 5, st. i., ii., v., viii., ix., were adapted for use on Trinity Sunday.

2. *All glory be to God most high.* A good *tr.*, by A. T. Russell, of st. i., iv., viii., for the *Dalston Hospital H. Bk.*, 1848, No. 59.

3. *All praise and thanks to God most high.* This is a good *tr.*, omitting st. ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 146. Repeated, in varying centos, in *Ps. & Hys.*, Bedford, 1859; *Harrow School H. Bk.*, 1866; *Holy Song*, 1869; *Irish Church Hyl.*, 1873, and others. In her *C. B. for England*, 1863, No. 2, Miss Winkworth altered the metre and omitted st. vi; and this form was repeated in full in the *Evang. Hyl.*, N. Y., 1880, and abridged (i.-iv.) in the *Hymnary*, 1871.

4. *Sing praise to God Who reigns above.* A good *tr.*, omitting st. ix., contributed by Miss Cox to *Lyra Eucharistica*, 1864, p. 33, and included in her *Hys. from the German*, 1864, p. 235. This *tr.* is given in full in J. L. Porter's *Coll.*, 1876. It is also found, in varying centos, in many English and American hymn-books, including *H. A. & M.*, 1868 and 1875; *Bapt. Hyl.*, 1879; *Thring's Coll.*, 1882; and in America, in the *Pennsylvania Luth. Church Bk.*, 1868; *College Hyl.*, N. Y., 1876; *Ohio Luth. Hyl.*, 1880, &c.

5. *To God a joyful anthem raise.* A good *tr.* of st. i., ii., iv., v., viii., by J. M. Sloan, as No. 314, in J. H. Wilson's *Service of Praise*, 1865.

The following are also *tr.* into English:—

ii. *So komm, geliebte Todes-Stund. For the Dying.* 1st pub. in 1675, as above, No. iii., in 11 st. of 8 l., entitled, "The thoughts on Death of a Royal Princess, after the usual interpretation of Job xix. 25." This Princess was Sophie Elisabeth, daughter of Duke Philipp Ludwig, of Holstein-Sonderburg (b. at Homburg vor der Höhe, May 4, 1653; married, in 1676, to Duke Moritz, of Sachse-Weitz; d. at Schleusingen, Aug. 19, 1684), who had been a regular attendant at Spener's conferences at Frankfurt, and thus associated with Schütz. This hymn (as also No. iv. in the 1675 work) has often been ascribed to her; and she had already chosen Job xix. 25, as the text of her funeral sermon. But it is more probable that both hymns were written by Schütz for her use, or in her honour. The text of No. iii., in 1675, is repeated in the *Geistliche Lieder und Psalmen*, Frankfurt, 1676, p. 148, in Freylinghausen's *G. B.*, 1704; *Porat's G. B.*, ed. 1855, No. 882, &c. The *trs.* are:—(1) "Come, happy hour of death, and close." By *Dr. G. Walker*, 1860, p. 86. (2) "O come, delightful hour of death." By *Dr. G. Walker*, 1860, p. 106.

iii. *Was mich auf dieser Welt betrübt. Earthly Vanities.* This hymn, on Renunciation of the World, 1st appeared in 1675, as above, No. ii., in 4 st. of 10 l., and entitled "From the World to God." Repeated in the *Geistliche Lieder und Psalmen*, Frankfurt, 1676, p. 150; *Porat's G. B.*, ed. 1855, No. 768, &c. It has sometimes been erroneously ascribed to Michael Franck (p. 386, i.). It is *tr.* as "The woes that weigh my body down." By *Miss Manington*, 1863, p. 32. [J. M.]

Schwedler, Johann Christoph, s. of Anton Schwedler, farmer and rural magistrate at Krobendorf, near Löwenberg, in Silesia, was

b. at Krobadorf, Dec. 21, 1672, and matriculated at the University of Leipzig in 1695 (M.A. 1697). In 1698 he was appointed assistant minister at Niederwiese, near Greifenberg, and began his duties there on the 18th S. after Trinity. On the death of the diaconus, Christoph Adolph, he succeeded him as diaconus, in December, 1698; and, finally, in 1701, he became pastor there. He d. at Niederwiese, suddenly, during the night of Jan. 12, 1730. (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780-89, vol. iii., pt. ii., p. 254; Koch, v. 225, &c.)

Schwedler was a powerful and popular preacher, and peculiarly gifted in prayer. It is said that sometimes, beginning service at 5 or 6 A.M., he would continue the service to relays who in succession filled the church, till 2 or 3 P.M. He also founded an orphanage at Niederwiese. He was a near neighbour and great friend of Johann Mentzer (p. 724, ii.) and N. L. von Zinzendorf. As a hymn-writer he was useful and popular. The principal theme of his hymns was the Grace of God through Christ, and the joyful confidence imparted to the soul that experienced it. Of his hymns, 462 appeared in his *Die Lieder Mose und des Lammes, oder neu eingerichtetes Gesang-Buch*, Budissin, 1720, Nos. 346-806. Others are in his *Wöchentliche Haus-Andacht*, 1712, in his various devotional works, and in the hymn-books of the period.

The only hymn by Schwedler tr. into English is:—

*Wollt ihr wissen was mein Preis! Jesus the Crucified, or Love to Christ.* Founded on 1 Cor. ii. 2, and Gal. vi. 14. Included in the *Hirschberg G. B.*, 1741, No. 233, in 6 st. of 4 l., and the refrain, "Jesus, der Gekreuzigte." This form is repeated, with his name, in Burg's *G. B.*, Breslau, 1746, No. 327; and is in many recent collections, as the *Berlin G. L. S.*, ed. 1863, No. 282. It was long the usual funeral hymn in Silesia. The trs. in C. U. are:—

1. *Ask ye what great thing I know.* By Dr. Kennedy, in his *Hymn. Christ.*, 1863, No. 620, being a good tr. of st. i.-v., with a sixth st. suggested by st. vi. of the German. It is repeated, in full, in Thring's *Coll.*, 1882; and in Schaff's *Christ in Song*, 1869 and 1870. Abridged forms are in Morell and How's *Ps. & Hys.*, 1864; J. L. Porter's *Coll.*, 1876; and in America, in the Dutch Ref. *Hys. of the Church*, 1869; *Bapt. Praise Bk.*, 1871; *Laudes Domini*, N. Y., 1884, and others.

2. *Do you ask what most I prize!* This is a fairly close version, omitting st. vi., as No. 98, in the *Moravian H. Bk.*, 1886. [J. M.]

**Schweinitz, Hans Christoph von**, of Friedrichsdorf and Niederleube, s. of Baron Hans Christoph von Schweinitz, of Crane and Hähnichen, in Silesia, was b. at Crane, Feb. 1, 1645. After studying at Breslau, Strassburg, Leyden, and Paris, and taking a prolonged tour in Italy and elsewhere, he returned to Silesia in 1668, where he was appointed Landessältester for the district of Görlitz, and afterwards Rath and Kammerherr, by August II., in his capacity of King of Poland and Elector of Saxony. He resigned his post as Landessältester, in 1708, and retired to Leube, where he d. Nov. 10, 1722 (G. F. Otto's *Lexicon . . . Oberlausischer Schriftsteller*, iii., p. 257, &c.). Only two hymns are known by him. One of these is:—

*Wird das nicht Freude sein! Eternal Life.* This beautiful hymn, on the Joys of Heaven, was written on the death of his first wife, Theodora von Schweinitz (nee

Feutenberg). It was first printed, as a broadsheet, at Lauban in 1691, with music, in 8 parts, by Christoph Adolph, diaconus at Niederwiese, who d. in 1698 (melody from this broadsheet in Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 522). The broadsheet, of which there is a copy in the Town Library at Breslau, is entitled *Den letzten Liebedienst, &c.*, and has the note:—"The following hymn was composed from the late Fran von Schweinitz's own words, and from a conversation she held, shortly before her happy end, and was sung after the end of the (funeral) sermon." The hymn was included in J. C. Schwedler's *Lieder Mose*, 1720, No. 296 (marked as "On the death of a little child. Joh. Christ. von Schweinitz"), and in the *Merlin G. L. S.*, ed. 1863, No. 1539. It is in 8 st. of 6 l. The tr. in C. U. is:—

*Will that not joyful be!* This is a full and very good tr., by Mrs. Fludlater, in *H. L. L.*, 1st Ser., 1854, p. 7 (1884, p. 13); repeated, in full, in *Hp. Kyle's Coll.*, 1860, and, omitting st. iii., in the *American Sabbath H. Bk.*, 1858. Stanzas i.-iv., altered, and beginning, "Oh, that will joyful be," are in W. B. Bradbury's *Golden Chain*, N. Y., 1861 (ed. 1870, p. 48). Another tr. is, "Will it not pleasure be." By Dr. H. Mills, 1845 (1856, p. 259).

[J. M.]

**Scott, Elizabeth**, daughter of the Rev. Thomas Scott, Independent Minister at Norwich, and sister of Thomas Scott, noted below, was b. at Norwich about 1708. In 1751 she was married to Elisha Williams, who had been from 1726 to 1739 Rector of Yale College, U.S.A., and with him she proceeded to Connecticut. On the death of Mr. Williams she was married to the Hon. William Smith, of New York, who also predeceased her. She died at Westersfield, Connecticut, June 13th, 1776. In connection with Miss Scott's hymns we are acquainted directly and indirectly with four mss., each of which is interesting in itself. These are as follows:—

i. The first ms. is in the library of Yale College, New Haven, Connecticut. Mr. Franklin Bowditch Dexter, M.A., Assistant Librarian, has tabulated the hymns in this ms. for this Dictionary. He says (Jan. 29, 1889): "The label on the back of this volume is 'Hymns & Poems by Eliz. Scott.' There is no title to the ms. pages. Prefixed to the Hymns and Poems there is, however, a long and very tenderly written dedication (in prose) 'To my much Rever'd, much Lov'd, Father,' this signed 'E. S.' and dated 1740. Then follows (without numbers) the Hymns with titles and first lines as below." Mr. Dexter adds on the first lines and the titles of 90 hymns.

ii. The second ms. is in our possession. It is headed "Poems on Several Occasions by Miss Scott of Norwich, who married to Mr. Williams of New England, January 1750/1." Then follow 26 hymns in full. At the end this is written, "These transcribed from Mrs. Williams' Manuscript, Feb. 27, 1761, the week before she left Norwich to go to New England." The whole of these 26 hymns are in the Yale College ms.

iii. The third ms. we have consulted contains 8 hymns which are prefaced with these words, "Copied from a book of Mrs. Bury's, written by her Aunt Miss Elizabeth Scott, afterwards Mrs. Williamson." Of these hymns 6 are in the Yale College ms. and 2 not therein, viz.:—(1) "Arise and hail the happy (sacred) day" (p. 78, i.), and "Hail, King supreme, all wise and good," both of which are given anonymously in the *Unitarian New Col. of Ps. for the Use of a Cong. of Protestant Dissenters in Liverpool*, commonly known as *The Liverpool Liturgy*, pub. in 1763. Concerning the authorship of these two hymns there is great doubt.

iv. In Dr. Dodd's *Christian's Magazine* for Dec. 1763 we find a writer who signs himself "CL—T." He had at that time a ms. of Miss Scott's hymns with a dedication to her father prefixed thereto and signed "Eliz Sc—t." From this ms. he sent "Why droops my soul with guilt oppressed" (*Christ, the Great Physician*) to the Dec. number of the magazine; "Evil and few our mortal days" (*Vanity of human Life*), to the Feb. number, 1764, and "What finite power with ceaseless toil" (*Praise for Temporal Blessings*), to the April number of the same year. At the close of the last hymn he says in a note:—"N.B. As some of your Correspondents have sent you some pieces out of the same collection, from which these are transcribed, that I have undertaken to send you (e.g. that on Gen. xvii. 1) it were to be wished, if they should do the like again, that they would signify whose they are."



The hymn referred to in this note is, "Great God, Thy penetrating eye" (*God pervading all things*), which appeared in the January number of the *Christian Mag.*, 1764, without signature or acknowledgment of any kind. All these hymns are in the Yale College ms.

From these facts it is clear that before departing for America Miss Scott allowed copies of her hymns to be made from her ms., and it was mainly from these copies that those of her hymns composed before her marriage were printed in the English hymn-books. None of those hymns date later than 1750. The collections in which they appeared, and through which they came into C. U., were the Bristol Bap. Coll. of Ash and Evans, 1769, and the *New Sel.*, &c., by J. Dobell, 1806. In *Ash and Evans* there are 19 hymns, signed "S.," all of which are in the Yale College ms. under the same first lines except "Was it for man, apostate man?" but this also may possibly be there under another first line. In *Dobell* there are 20 hymns signed "Scott," of which 17 are in the Yale College ms., 2 are parts of hymns from *Ash and Evans*, also in that ms., and "Sole Sovereign of the earth and skies," also probably in the ms. under another first line. Of the 90 hymns in the Yale ms., in addition to those annotated elsewhere in this Dictionary (see *Index of Authors and Translators*), there are also in C. U. :—

i. From *Ash and Evans's Coll. of Hymns*, 1769.

1. God of my life, to Thee belongs. *On Recovery from Sickness.*
2. My God, shall I for ever mourn? *Covenant-keeping God.* From this "Shall e'er the shadow of a change?" is taken (st. III.).
3. When Abram full of sacred awe. *For a Fast Day.* Sometimes, "Thus Abram, full of sacred awe."
4. Why, O my heart, these anxious cares? *Submission.*

ii. From J. Dobell's *New Selection*, &c., 1806.

5. Dare we indulge to wrath and strife? *Against Wrath.*
6. Eternal Spirit, 'twas Thy breath. *Whitsuntide.*
7. For ever shall my fainting soul. *Against grieving the Holy Spirit.* Sometimes "O Lord, and shall our fainting souls?"
8. Great God, Thy penetrating eye. *God All and in All.*
9. The glitt'ring spangles of the sky. *The Mercies of God.*
10. Thy bounties, gracious Lord. *Offertory.*
11. Where'er the Lord shall build my house. *Family Religion.* [J. J.]

Scott, Jacob Richardson, was b. in Boston, Massachusetts, March 1, 1815, and graduated in Arts at Brown University 1836, and in Theology at Newton Theological College, 1842. He entered the Baptist ministry in 1842, and was successively located at Petersburg, Virginia; Portland, Maine; at Fall River, Massachusetts; and Yonkers, New York. He d. Dec. 10, 1861. His hymn "To Thee this temple we devote" (*Dedication of a Place of Worship*) was contributed to *The Psalmist*, 1843. It is found in several American hymn-books. [F. M. B.]

Scott, Thomas, s. of Thomas Scott, Independent Minister at Norwich, brother of Elizabeth Scott (see above), and nephew of Dr. Daniel Scott, was b. at Norwich, 1705. As a young man he kept a school at Wortwell, and preached once a month at Harleston, Norfolk. Then, after a short ministry at Lowestoft, he removed in 1734 to Ipswich as co-pastor with Mr. Baxter of the Presbyterian

congregation meeting in St. Nicholas Street Chapel. On the death of his senior in 1740 he became sole pastor. In 1774 he retired to Hapton, and d. there in 1775. He was the author of various poetical works, including:—

- (1) *The Table of Cebes; or, the Picture of Human Life, in English Verse, with Notes*, 1754; (2) *The Book of Job, in English Verse; translated from the original Hebrew, with Remarks, Historical, Critical, and Explanatory*, 1771; 2nd ed. 1773; (3) *Lyric Poems, inspirational and Moral*. By Thomas Scott, Lond., James Buckland, 1773.

To Dr. Enfield's *Hymns for Public Worship*, Warrington, 1772, he contributed "All-knowing God, 'tis Thine to know" (p. 43, ll.); "Angels! roll the rock away" (p. 69, l.); "As various as the moon" (p. 85, ll.); and the following:—

1. Absurd and vain attempt to bind. *Persecution.*
2. Behold a wretch in woe. *Mercy.*
3. Imposture shrinks from light. *Private Judgment, its Rights and Duties.*
4. Mark, when tempestuous winds arise. *Meekness.*
5. O come all ye sons of Adam and raise. *Universal Praise to God.*
6. Th' uplifted eye and bended knee. *Devotion vain without Virtue.*
7. Was pride, alas, e'er made for man? *Humility.*
8. Why do I thus perplex? *Worldly Anxiety reproved.*

In his Preface to his *Lyric Poems*, 1773, he said that the object of his work was:—

"To form a kind of little poetical system of piety and morals. The work opens with natural religion. Thence it proceeds to the mission of Jesus Christ, his sufferings, his exaltation, and the propagation of his doctrine. Next is the call to repentance, the nature and blessedness of a christian life, and the entrance into it. These topics are succeeded by the various branches of devotion: after which are ranked the moral duties, personal and social, the happy end of a sincere christian, and the coming of Jesus Christ to finish his mediatorial kingdom by the general judgment. The whole is closed with a description of the illustrious times, when by means of the everlasting gospel, the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Of Scott's better known hymns this volume contained most of those named above, and:—

9. Hasten, sinner, to be wise. p. 403, ll.
10. Who, gracious Father, can complain? *The Divine Dispensation.*

In the *Coll. of Hys. and Ps.*, &c., 1795, by Kippis, Rees, and others, several of the above were repeated, and the following were new:—

11. If high or low our station be. *Justice.*
12. Happy the meek whose gentle breast. *Meekness.*

Doctrinally Scott might be described as an evangelical Arian. Hymns of his appear in most of the old Presbyterian collections at the close of the last century, and in the early Unitarian collections. Several are still in C. U. in G. Britain and America. [V. D. D.]

Scott, Sir Walter, Bart., was b. in Edinburgh, Aug. 15, 1771, and d. at Abbotsford, Sept. 21, 1832. Although so successful and widely known as a poet, he made no direct contributions to hymnody whatever. His condensed rendering of the "Dies Irae" (p. 297, ll.), and his hymn of Rebecca in *Iran-hoe*, "When Israel of the Lord beloved" (q.v.) were utilized as hymns for congregational use by others, but were never intended for such a purpose by himself. His work and rank as poet, novelist, and historian are fully set forth in his *Life* by J. G. Lockhart. [J. J.]

**Scottish Hymnody.** After the Reformation in Scotland, the revulsion from the Roman Church and its services led at once to the establishment of services in the vernacular. As on the Continent recourse was naturally

had to the *Psalter*, and, as easiest for popular use and also as reckoned nearer to the Hebrew structure, the metrical Psalm instead of the prose Psalm chanted. Metrical Psalmody was the only part of Divine worship in which the congregations in the Scottish Churches vocally joined till at least 1749, and in the three principal sections of Presbyterianism the singing of hymns, other than the *Paraphrases* of 1741-81, did not become at all general till after 1852 in the United Presbyterian Church, after 1870 in the Established Church, and after 1873 in the Free Church. Consequently the use of the Hebrew *Psalter* has had a mighty influence upon the Scottish mind and heart.

In tracing the history of Scottish Metrical Psalmody and Hymnody we find six stages:—  
I. *The Preparatory*; II. *The Psalter* of 1564-65; III. *The Psalter* of 1650; IV. *Scripture Songs*, 1564-1708; V. *The Translations and Paraphrases*, 1741-81; VI. *The Hymnals*.

### I. *The Preparatory Stage.*

The early congregational psalmody of Scotland found its example, and much of its materials in the work begun on the Continent by Marot, and in England by Sternhold.

1. Clement Marot had begun translating the Psalms about 1533, and seems to have completed his first 30 versions in 1539, but did not himself publish them till 1542, at Paris, as *Trente Pseaumes de David*. Meantime John Calvin, then in exile at Strassburg, had included in his *Auleuns Pseaumes et Cantiques*, 1539, 12 of the Marot versions, but in the form given to them by Pierre Alexandre, who having obtained ms. copies of Marot's Psalms made considerable alterations in the text, and published the whole 30 along with 15 by various authors as *Psalmes de David translatez de plusieurs auteurs*, &c., Antwerp, 1541. Marot, having fled to Geneva, was induced by Calvin to revise his first 30 versions and add 19, pub. in 1543 as *Cinquante Pseaumes* (including the Song of Simeon). After Marot's death Theodore de Beza at Calvin's request continued the work, publishing in 1551 *Trente-quatre Pseaumes de David*, reissued in 1552 with Marot's, as *Pseaumes octante trois de David*, to which he added 6 in 1554 and 1 in 1555, finishing the work after his return from Lausanne in 1558, the completed *Psalter* appearing as *Les Pseaumes mis en rime françoise par Clement Marot et Theodore de Beze*, Geneve, pour Antoine Vincent, 1562—49 versions being by Marot and the rest by Beza. (See *Psalter*, French, p. 933, i., and an interesting series of articles on *Clement Marot and the Huguenot Psalter*, by Major G. A. Crawford in the *Musical Times*, June to Nov., 1881.) In regard to the *Scottish Psalter* the influence is seen in the force of example, in the inclusion of French tunes and in the composition of versions in French metres, rather than in any versions directly translated from those by Marot and Beza. [*Psalter*, French, § I.]

2. Meantime in England Thomas Sternhold had issued 19 Psalm versions in an undated edition not earlier than 1547, increased to 37 in 1549, and to 44 by the addition of 7 by John Hopkins in 1551. These were carried by the English exiles to Geneva and there

included, with 7 versions by William Whittingham, in the *One and Fiftie Psalmes of David*, published in 1556 along with *The forme of prayers, &c.*, used at Geneva (Advocates' Library, Edinburgh). The Rev. William Dunlop, in the Contents to his *Collection of Confessions of Faith, &c.*, vol. ii., Edinburgh, 1722, says that his reprint of *The forme of prayers* follows the Genevan edition of 1558. This edition, which is now lost, probably contained the *Psalter* enlarged by the 9 versions by Whittingham and 2 by Pullain contained in the *Psalter* of 1560, now in Christ Church Library, Oxford. The next Anglo-Genevan edition now extant (St. Paul's Cathedral Library) is the *Four Score and Seven Psalmes of David*, Geneva, 1561, which adds to the 51 of 1556 the 9 by Whittingham, and 2 by Pullain, mentioned above, with 25 new ones, (including Ps. c., by Kethe. Of this a revised edition was issued in the same year, probably printed in England (Britwell Library), which formed the basis of the *Scottish Psalter* of 1564-65. [For full details, see *Old Version*, p. 857, I., §§ II., III.]

3. The earliest Psalm versions used in Scotland were those included in the collection sometimes called the *Dundie Psalmes*, better known as the *Gude and Godlie Ballates*, entitled, in the edition of 1578, *Ane Cōpendious buik of godlie Psalmes and spirituall Sangis*. This collection seems, from the notice of David Calderwood, the Church historian, to have been published, at least in a rudimentary form, before 1546, but the earliest edition now extant is represented by a copy in the possession of Patrick Anderson, Esq., Blackness House, Dundee, who has kindly given a collation of it. The copy wants titlepage, and begins with folio 5 at the words "shall be condemnit" in the article "of our Baptisme," but is otherwise perfect. From the fact of its containing an advertisement titlepage of a *Scottish Psalter* of 1568, and also a song prohibited by the General Assembly of 1568, it may be dated 1568. It does not contain the last 5 ballads of the 1578 ed.; ending instead with the prohibited song, *Weleum Fortoun*. From the copy in the Britwell Library of the earliest perfect edition, that of 1578, a careful reprint was edited in 1868 by the late Dr. Laing (see *Appendix* to this article).

The ed. of 1578 is in four parts:—1. *The Catechisme*. This includes a prologue, versions of the Ten Commandments, Creed, and Lord's Prayer, with a hymn on Baptism and another on the Lord's Supper, concluding with 6 Graces—in all 12 pieces, 6 of which are from the German. II. *Spirituali Sangis*, 16 in number, of which 11 are from the German and 1 from the Latin. III. *Hallatis of the Scripture*, 20 in number, 1 being from the German. IV. *Psalmes of David with uther new pleasant Hallatis Translatit out of Encheridion Psalmorum to be sung*. These include 22 Psalm versions—of which 13 are from the German—3 hymns from the German and 1 from the Latin, 7 adaptations from secular ballads, and 36 other pieces, in all 69. The collection as a whole thus includes 117 pieces, of which 34 at least are from the German (some being very close and others very free versions), and 2 from the Latin. Some of the pieces, though rude, have a wonderful pathos, and even beauty. Reading the anti-papal satires one does not wonder at the rage they excited among the Roman ecclesiastics. Four pieces very closely resemble four of Bishop Coverdale's *Goostly Psalmes*, c. 1539, and were probably derived from it. The book as a whole must be regarded as a poetical miscellany. Dr. Laing would assign the translations and Psalm versions to John Wedderburn (written probably 1539-46), and a number



of the ballads to his brother Robert (see Wedderburn). If the collection was printed in book form before 1559, we may conjecture that it would not contain more than to p. 151 of the edition of 1578. The "augmentation" in 1568 and 1578 seems to have been by various hands.

4. From these beginnings, Scottish, English and Continental, arose the Psalmody and subsequently the Hymnody, which have formed the sole part of Divine worship in the Churches of Scotland in which the congregations have joined for more than 300 years. The first result of importance was the *Psalter* of 1564-65.

## II. The *Psalter* of 1564-65.

1. The *Anglo-Genuevan Psalters* having been imported into Scotland, the General Assembly of 1561 ordered the completion of the *Psalter*. The Committee appointed, unlike the editors of the *English Psalter* of 1562, took the whole of the 87 versions of the Anglo-Genuevan of 1561, as these were given in the revised edition printed in England in the same year. These versions were:—

37 by Sternhold, 1549 (Ps. 1-17, 19, 20, 21, 25, 26, 29, 32, 34, 41, 43, 44, 48, 63, 65, 73, 78, 103, 120, 123, 125); and 7 by Hopkins, 1551 (Ps. 30, 33, 42, 62, 79, 82, 146), to which were added at Geneva 18 by Whittingham (Ps. 23, 51, 114, 115, 139, 133, 137, in 1554; Ps. 37, 50, 67, 71, 119, 121, 124, 127, 129, probably in 1558); 2 by Pullain (Ps. 148, 149, probably in 1558); and 25 by Kethe (Ps. 27, 34, 47, 54, 58, 62, 70, 85, 88, 90, 91, 94, 106, 101, 104, 107, 111, 112, 113, 122, 128, 129, 134, 136, 142). They then added the 15 by Craig and 6 by Pont, noted below. The remaining 42 versions were taken from the English *Psalter* of 1562, as follows:—2 by Sternhold (Ps. 18, 22), 26 by Hopkins (Ps. 28, 31, 35, 38-40, 45, 46, 48, 55, 60, 61, 64-66, 69, 72, 74, 77, 84, 86, 87, 92, 93, 95-99); 8 by Norton (Ps. 53, 106, 109, 116, 138, 144, 147, 150); and 2 by Marckant (Ps. 131, 135).

The complete version appeared as:—

*The Forme of Prayers and Ministration of the Sacraments, &c., used in the English Church at Geneva, approved and received by the Churches of Scotland, wherunto besides that was in the former booke, are also added sundrie other prayers, with the whole Psalmes of David in English meter.* Printed at Edinburgh by Robert Lekprevik, MDLXIII.

Of this there is a copy in the Corpus Christi Library, Oxford, and another identical, but dated 1565, in the Advocates' Library, Edinburgh. The Advocates' Library, it may also be noted, possesses a copy of the *Forme of Prayers* printed by Lekprevik in 1562, but this does not contain the *Psalter*.

2. This constituted the first *Scottish Psalter* properly so called. Regarding it the General Assembly on Dec. 26, 1564, ordained that every minister, reader, and exhorter should have and use a copy. The most important reprints of it are those of 1596, 1611, 1615, 1633, 1634, and 1635.

The *Psalm* are all initiated with the names of their authors. The numbers are as follows:—To Sternhold are ascribed 49 (including the 23rd), to Hopkins 25, to Kethe 26 (including the 45th), to Whittingham 15, to Craig 15, to Norton 8, to Pont 6, to Marckant 2, and to Pullain 2, the 25th being unscripted. But of these Ps. 3 and 45 are by Hopkins, and Ps. 23 by Whittingham, thus leaving Sternhold 39, Hopkins 37, Whittingham 15, and Kethe 23. The versions varying from those in the English *Psalter* of 1562 are in all 44, but of these Whittingham's 23rd and 50th, and Kethe's 10th, were added as alternative renderings to the 1562, and Craig's 136th, to the 1561 and later editions of the English *Psalter*. The first lines of the remaining 40 are here given, those of the 1561 Anglo-Genuevan from the Britwell Library copy, and those of the 1564-65 Scottish *Psalter* from the edition of 1568.

4. Versions from the *Hebrew* and *seven Psalmes*, 1561, not included in the *English Psalter*:—

- By William Kethe.*  
 27. The Lord my light and breith will be  
 36. The wicked deces of the ill man  
 47. Let all folk with ioye clap hand & reioyce  
 54. Save me, o God, for thy names sake  
 58. But is it true, o froward folke  
 62. Although my soule hate sharply bene  
 70. Make haste, o God, to set me free  
 85. O Lord, thou loved hast thy land  
 88. O God of my saluacion  
 90. O Lord, thou hast bene our refuge  
 91. Who so with fal intent and minde  
 94. O Lord, since thou thy mercie shewe  
 101. Of mercie and of iudgement bothe  
 138. With my white heart the lord now praise will  
 142. Unto the lord i crye did and call.

- By William Whittingham.*  
 67. Our God that is lord  
 71. My trust, o Lord, in thee  
 115. Not vno va, o Lord  
 129. Of israel this may now be the song.

- By John Pullain.*  
 149. Sing vnto the Lord.  
 11. Versions first pub. in the *Scottish Psalter*, 1564-65

- By John Craig* (also Ps. 136, see above).  
 24. To God the earth doeth asperitayne  
 55. O God to use thy mercie shewe  
 75. O God, laude and praise  
 102. Lord to myne humble suite giue ear  
 105. O praise ye the Lord  
 106. O God, behold, my heart and tongue  
 110. The Lord moote high, unto my Lord thus spai  
 117. O praise the Lord, ye nations all  
 118. Give to the Lord all praise and honour  
 122. Of David, Lord, in mynde recorde  
 140. From the perverse and wicked wight  
 141. On these I call, o Lord, therefore  
 143. Oh, heare my prayer, Lord  
 145. O Lord that art my God and King.

- By Robert Pont.*  
 57. Be mercifull to me, o God  
 59. Deliver me, my God of might  
 76. In Iury land God is wel knowne  
 80. O Pastor of Israel, like shepe that dost leade  
 81. O God our strength most comfortable  
 83. God for thy grace.

Of these authors Craig, Kethe, and Pont were Scotsmen. Until 1635 the melodies only of the proper tunes were given, but in that year Andrew Hart published an edition with the tunes harmonised in four parts. Besides the proper tunes printed with the text of the *Psalms*, the edition of 1602 contained 3 Common Tunes (i.e. tunes which could be sung to any Psalm of like metre), to which 9 were added in 1615, 3 in 1623, 3 in 1634, and 14 in 1635, making in all 31. Of the 118 Proper tunes 51 are Genuevan, 32 French, 4 German, 31 English, and 10 Scottish; while of the 31 Common tunes 7 are English and 24 Scottish, the 3 tunes in *Repons* being also Scottish. See the *Disquisitions* and notes in the complete reprint of the *Psalter* of 1635, edited in 1854 by the Rev. Neil Livingston, D.D., cited in the Appendix to this article.

3. Although this *Psalter* continued in use till the present version was issued in 1650, yet in the meantime an attempt was made to impose upon the Scottish Church the version published at Oxford in 1631 as *The Psalmes of King David, translated by King James*. This version was in great measure the work of William Alexander, Earl of Stirling (see p. 20, L.). Under the authority of Charles I. an injunction was published by the Scottish Privy Council in December 1634 that no other *Psalmes* should be printed or imported, Alexander having been on Dec. 26, 1627, granted the exclusive right of publishing it for 31 years. On account of the opposition it created he in great measure rewrote the version. As thus reprinted at London by Thomas Harper in 1636 it was bound up and issued with Laud's Service Book of 1637, the forcible introduction of which caused an uprising of popular feeling over the whole of Scotland, which at once overturned all the ecclesiastical schemes of Charles, and led to the restored

General Assembly at Glasgow, 1638. The monopoly of course simultaneously ceased. This version, while possessing felicities, is often harsh and stilted, and the circumstances of its introduction made it altogether unacceptable. We would add that Harper also reprinted the 1636 text in 12mo in 1637, and that in the British Museum (*MS. Reg.*, 18 B. xvi.), there are preserved *ms.* metrical versions in Scotch by King James of 30 Psalms, Ecclesiastes xii., the Lord's Prayer, and the Song of Moses.

### III. The Psalter of 1650.

1. The desire for Uniformity of Worship between England and Scotland having led to the calling of the Westminster Assembly in 1643, one part of the work recommended to it by Parliament was the preparation of a Psalter for use in both kingdoms. The Lords recommended the 3rd ed. 1646, of the version of William Barton, published in 1644 as *The Book of Psalms in Metre*, and finally revised in 1654; and the Commons the version of Francis Rous, originally published in 1641 and reissued in 1643 as *The Psalmes of David in English Meeter set forth by Francis Rous*. The latter being preferred by the Assembly was revised by it and published by authority of the House of Commons as *The Psalms of David in English Meeter*, London, printed by Miles Flesher, for the Company of Stationers, 1646.

2. The General Assembly of the Church of Scotland, not being satisfied with the Westminster revision, in 1647 appointed 4 persons to further revise it, viz., John Adamson to revise Ps. 1-40; Thomas Craufurd, 41-80; John Row, 81-120; and John Nevey, 121-150. In revising they were enjoined to use the versions of Zachary Boyd and Sir William Mure of Rowallan, as well as the *Psalter* of 1564-65. In 1648 their amended version was sent to Presbyteries to examine and report, and in 1649 a final Committee was appointed, consisting of James Hamilton, John Smith, Hugh MacKail, Robert Traill, George Hutcheson, and Robert Lowrie to examine these reports and the corrections sent in, and to report to the Commission, which was authorised "to conclude and establish the Paraphrase, and to publish and emit the same for publick use." The Commission accordingly thereafter issued:—

1650. *The Psalms of David in Meeter. Newly translated and diligently compared with the Original Text and former Translations; More plain, smooth, and agreeable to the Text than any heretofore. Allowed by the Authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families.* Edinburgh. Printed by Evan Tyler, Printer to the King's Most Excellent Majesty, 1650,

authorising it as the only version to be used after May 1, 1650. And, it may be added, it has survived all proposals to modernise it, save in orthography, and remains to this day the only version of the Psalms used by Presbyterian Scotland.

3. Though based on Rous not much remains as first versified by him. Even of the edition of 1646 hardly a version is retained without considerable alteration. In several instances the compilers adopted recasts from the 1564, while in many cases they have incorporated stanzas and couplets from Zachary Boyd's version, and occasionally have taken

lines and phrases from Sir William Mure and from the Earl of Stirling. William Barton's complaint that much of the version was stolen from him seems quite groundless.

As issued in 1650 the version may be called rude, but its associations have endeared it to the Scottish heart, and its faithfulness, vigour and terseness cannot be denied. These qualities become manifest when it is compared with other versions which, when faithful, have been failures, and when successful have been so expanded and adapted as to have ceased to be faithful. Under "The Lord's my Shepherd, I'll not want," will be found a note on a typical version.

4. Although the Gaelic Psalms have a limited interest, a few details are necessary to the completeness of our work:—

The first complete version of the Psalms in Gaelic was that by the Rev. Robert Kirk, of Balquidder, pub. in 1684. In 1659 the first 50 Psalms had been published by ministers appointed by the Synod of Argyle, and in 1690 those appointed to prepare a complete version of the Psalms in Gaelic were instructed to have their version revised by that Synod and forthwith printed. In 1694 the General Assembly recommended that in Gaelic speaking congregations this version, printed in 1694, should be used as being in the vernacular, and not the Psalter of 1650. In 1763 the version of 1694 was revised by the Rev. Alexander Macfarlane, of Melfort, and published at Glasgow, along with the Gaelic version of the 45 Paraphrases of 1781, by authority of the Synod of Argyle. His revision was slightly altered by the Rev. Thomas Ross, and reissued in 1807. The Rev. Dr. John Smith, of Campbellton, rewrote Macfarlane's version, and published it at Edinburgh in 1787, adding to it versions of the 67 Paraphrases of 1781. He also published a new version in 1801. From these versions a revised edition was prepared by the Committee of the General Assembly, and published in 1826 at Edinburgh—including the 67 Paraphrases of 1781—as the only version to be used in public worship.

### IV. Scripture Songs, 1564-1708.

1. The *Scottish Psalter* of 1564-65 did not contain any Spiritual Songs, but in 1575 5 were given, 10 in 1595, and 14 in 1634. They do not seem to have received direct ecclesiastical sanction, and none of them were transferred to the *Psalter* of 1650 or to the *Translations and Paraphrases*, 1741-81.

2. By the same Act of General Assembly, 1647, which appointed John Adamson and others to revise Rous's version of the Psalms, it was recommended

"that Mr. Zachary Boyd be at the paines to translate the other Scripturall Songs in meeter, and to report his travels also to the Commission of the Assembly, that, after their examination thereof, they may send the same to Presbyteries, to be there considered till the next General Assembly."

Again, in 1648, the General Assembly recommended—

"to Master John Adamson and Mr. Thomas Craufurd, to revise the labours of Mr. Zachary Boyd, upon the other Scripturall Songs, and to prepare a report thereof,"

to be given in to the Commission, and by them to be examined and transmitted to the Assembly of 1649. But on account probably of the troublous times nothing further was then done.

3. The question, however, came up again in 1696, when the General Assembly enjoined their Commission to revise the *Spiritual Songs* of Patrick Simson (p. 1058, ii.). Accordingly, after revision, the Commission recommended them for private use. In 1704 the Assembly renewed this recommendation, and in 1705 enjoined the Commission to revise them for public use. The Commission accordingly

appointed two Committees, at Edinburgh and Glasgow, who united in advising—

"That only such of the said printed copies as are purely Scriptural Songs should be recommended for public use."

The Glasgow Committee (of which Simson was a member) proposed the addition of some of his *ms.* versions, and suggested that in all there should be given complete versions of Canticles and Lamentations, with 15 Old Testament and 10 New Testament Songs. In 1706 the Assembly recommended—

"to the several Presbyteries of the Church to endeavour to promote the use of these Songs in private families,"

and recommended Presbyteries to buy copies of the edition of 1686 to compare with the amendments to be sent to them by the Committee of revision appointed by the Commission. In 1707 the Assembly sent the Songs again to the Committee for further revision, and enjoined Presbyteries which had not yet reported to report to the General Assembly of 1708. The Assembly of 1708 accordingly appointed

"their Commission, maturely to consider the printed version of the Scripture Songs, with the remarks of the Presbyteries thereupon,"

and authorised them

"to publish and emit it for the publick use of the Church,"

as in the case of the *Psalter* of 1650. And further

"seeing there are many copies of the said version lying on the author's hand, it is recommended to ministers and others to buy the same for private use in the meantime."

By the time that the stock of the 1686 edition was exhausted all idea of issuing the selection authorised for public worship seems to have been abandoned, and no trace of such an issue can be discovered.

#### V. The Translations and Paraphrases, 1741-1781.

1. These efforts to provide a wider range of subjects in Praise having failed to attain the object sought, the matter was again brought up by an overture to the General Assembly of 1741, which referred it to the Commission. In 1742 the Assembly appointed a Committee to

"make a collection of Translations into English Verse or Metre, of passages of the Holy Scriptures, or receive in Performances of that kind from any that shall translate them,"

and desired the Presbytery of Dundee or Synod of Angus (whence the overture seems to have come) to transmit to this Committee "what Collections they have made or shall make." This Committee having made no report the Assembly of 1744 renewed their appointment and added some others to their number. They having appealed for help to the Presbyteries of the Church, received materials "partly furnished by ministers of this Church," and embodied those in a Draft entitled *Translations and Paraphrases of several Passages of Sacred Scripture*, which the Assembly of 1745 ordered to be printed and sent to Presbyteries that they might report. Presbyteries being engrossed with the Jacobite movement had to be again enjoined to report by the Assemblies of 1746, 1747, and 1748.

Thus the Metropolitan Presbytery of Edinburgh after meeting Nov. 1-3, on March 27 and April 3, 1748, did

not resume their revision till 1748, when on Jan. 27, March 30, and April 27 they went over the remainder.

The Assembly of 1749 authorised the Committee to print the *Paraphrases* as amended and send copies to Presbyteries that they might report. None having done so the Assembly of 1750 transmitted the amended *Paraphrases* to them. The Assembly of 1751 again transmitted them to Presbyteries which had not reported: adding—

"In the meantime, the Assembly recommends the said Psalmody to be used in private families."

After this Presbyteries were again and again enjoined to report, but no further Act was passed.

2. The collection of 1745, though thus reprinted with verbal alterations, was not enlarged in 1749. It consists of 45 *Paraphrases* (but no Hymns), all of which were afterwards included in the collection of 1781, 23 being by Isaac Watts, 5 by Philip Doddridge, and 2 by N. Tate; while 3 have been attributed to Hugh Blair, 3 to William Robertson, and 1 to Thomas Randall—leaving 8 un-ascribed.

3. Though never authorised for use in public worship the 1745-51 collection had been introduced into some congregations, and in 1775 the Synod of Glasgow and Ayr overruled the Assembly to sanction it for public use. Instead of simply granting this, the Assembly appointed a Committee to revise and add to it. The Committee not having made any report the Assembly of 1780 added some new members to their number. At length in 1781 they presented a Draft, the *Advertisement* to which thus describes their work:—

"All the Translations and Paraphrases which had appeared in the former Collection are here, in substance, preserved. But they have been revised with care. Many alterations, and, it is hoped, improvements, are made upon them. A considerable number of new Paraphrases, furnished either by members of the Committee, or Ministers with whom they corresponded, are added. The whole is now arranged according to the order in which the several psalms lie in the books of Scripture. A few Hymns are also subjoined, of such a nature as is supposed will be generally acceptable."

On May 26, 1781, the report of the Committee was given in and read to the Assembly. The Committee were then renewed, and some members added and appointed to report their opinion of the printed Draft, at a future diet of Assembly. Accordingly, on June 1, 1781, the Assembly appointed

"these Translations and Paraphrases to be transmitted to the several Presbyteries of this Church, in order that they may report their opinion concerning them to the ensuing General Assembly; and, in the meantime, allows this Collection of sacred Poems to be used in public worship in congregations, where the Minister finds it for edification. The General Assembly renews the appointment of their Committee; with powers to judge of any corrections or alterations of these Poems that may be suggested previous to the transmission of the same; and with directions to cause a proper number of copies, with such corrections as they approve, to be printed, for the consideration of Presbyteries, and for public use."

The Assembly further appointed John Dickson, the printer to the Church, to print and publish it, and gave him the sole right of doing so for 5 years; his right being renewed in 1786 for 9 years, and in 1795 for 14 years. The Committee accordingly, after introducing a very considerable number of verbal alterations, published the collection in the same

year for public use. After this the *Paraphrases* were brought before the Assembly in 1786, 1795 and 1803, but only for the purpose of confirming the right of printing.

4. Thus, unlike the *Psalters*, the *Paraphrases* of 1781 have never received the formal sanction of the Church. They however still continue to be used in the various sections of Scottish Presbyterianism, and some of them far beyond its bounds.

It may be noted that while in England their use in hymnals other than Presbyterian has been comparatively limited (save Nos. 18, 19, 30, 58, and the recast 66), in America they have been extensively used by all denominations, the five above, with Nos. 4, 11, 16, being special favourites. As they have come into use in many varied forms, they are all annotated throughout this Dictionary.

The estimates taken of these *Paraphrases* have varied according to the ecclesiastical and spiritual standpoint of their critics. A common opinion has been that the collection of 1745 was too evangelical for the dominant Moderate party in 1781, and that while gaining in smoothness the *Paraphrases* lost in vigour and spirituality. As a rule, however, the amendments of 1781 have been improvements. Of the Scottish contributions some are exceedingly good, others possess the merit of being faithful to the text while some are poor both in thought and expression. Upon the whole the collection is hardly what might have been expected from the gifts and graces of the ministers of the Church of Scotland from 1741 to 1781. For details of the authorship of the *Paraphrases*, the names of the Committees who compiled them, &c., see the article *Scottish Translations and Paraphrases*.

#### VI. The Hymnals.

In Sections following, i.-iv., are given the authorised hymnals of the *Established, Free, United Presbyterian, and Evangelical Union Churches*. In Sections v.-vii. are given the principal collections of Scottish origin used in the *Baptist, Congregational and Scottish Episcopal Churches*. Section viii. contains lists of the Private Collections used in the first four Churches: the less important *Baptist, Congregational and Episcopal Collections*; and hymnals outside these seven denominations.

i. *The Established Church of Scotland*.—After the publication of the *Translations and Paraphrases* of 1781, nothing further was done till 1807, when the General Assembly being overtured anent "the improvement of the Psalmody" appointed a Committee to consider "the need of additional Psalm Versions and Paraphrases." In 1811 they were authorised to print their Draft which contained 17 entire Psalms and 21 Psalm portions and Paraphrases. In 1814 they were authorised to reprint their amended draft, containing 16 entire Psalms and 24 Psalm portions and Paraphrases, for transmission to Presbyteries. In 1820 the Committee were authorised to reprint 19 of the 1814 collection together with 20 or 30 others, and in 1821 Presbyteries were enjoined to report on this new collection, which contained 32 Psalm versions, 17 Paraphrases and 2 Doxologies. In 1822 a Committee was appointed to examine these reports, but no hymnal was authorised or issued. Again, in 1827, a Com-

mittee was appointed "for enlarging the collection of Translations and Paraphrases from Sacred Scripture, and otherwise improving the Psalmody," but the matter dropped without result. The Assembly having been overtured in 1845, appointed a Committee on Psalmody, and in 1847 a second on Paraphrases. These Committees, with additional members, were united in 1850. In 1852 the Assembly having been overtured anent "an authorised collection of sacred hymns" referred the matter to the Committee. They presented a draft of 123 hymns in 1854 which was not sanctioned, though 25 of them, with Bp. Ken's morning and evening hymns, were reissued in 1855. A new Committee was appointed in 1855 (enlarged in 1857), who presented in 1856 a draft of 22, in 1859 of 33, and in 1860 of 85 hymns. A special committee was then appointed to revise it, and the draft in 1861 became 97, but as allowed in 1861 as *Hymns for Public Worship selected by the Committee of the General Assembly on Psalmody*, it contained 89 hymns, 22 doxologies, 3 thanksgivings, 2 dismissals, Hosanna, and 4 sanctuses. After a revision in 1864, in which 22 hymns were omitted and 53 added, the need of a better selection with less altered texts was made evident, and accordingly what was practically a new Committee was appointed in 1866. They presented successive drafts to the Assembly in 1868, 1869 and 1870, retaining finally from the 1864 revision only 64 hymns, and these practically restored to their original forms. In 1870 the Committee was authorised "to revise the *Hymnal*, and thereafter to publish an edition for the use of such congregations as may wish to avail themselves of it." It was accordingly published in Sept. 1870 as *The Scottish Hymnal*, containing 200 hymns, selected with much judgment and taste. Having come into very general use, it was after a time felt that an enlargement was needed. The Committee accordingly in 1882 suggested the preparation of an *Appendix*, and in May 1883 presented a draft to the Assembly. This after being sent to all the ministers of the Church for revision during 1883 was sanctioned by the Assembly in 1884 with hymns 201-358, and an *Appendix* of 86 hymns for children. Editions of the *Hymnal* have also been published with these additional hymns incorporated in their proper places, in all 442.

In 1862 the Assembly's Committee on Psalmody issued a *Hymn Tune Book*, which was enlarged in 1865 and incorporated in 1868 in *The Church of Scotland Psalm and Hymn Tune Book*. This was, as the Committee mention, the first authorised collection of tunes issued since 1650. In 1872 it was reissued, revised and enlarged by the Committee under the musical editorship of William Henry Monk. The *Scottish Hymnal* has been issued with the tunes as a cut book, and also with fixed tunes, the complete tunes being issued in a cut form to the *Psalms, Paraphrases and Scottish Hymnal* in one volume. The enlarged *Scottish Hymnal* of 1884 has also been issued (in 1885) with music ed. by Albert Lister Peace.

ii. *The Free Church*.—After the formation

of the Free Church by the Disruption of 1843 no steps were taken to provide a hymnal till 1866, when, after considerable discussion, the General Assembly appointed a Committee to consider the subject. In 1869 the Assembly authorised its Committee to select from and add to the *Translations and Paraphrases* of 1781. In 1870 they presented a Draft to the Assembly which was sent for further revision to Presbyteries in 1871, sanctioned by the Assembly in 1872, and issued in 1873 as *Psalm-Versions, Paraphrases, and Hymns*. It contains 21 psalm-versions and 123 hymns, including 40 selections from the *Translations and Paraphrases* of 1781. For this a tune book was published by the Psalmody Committee as *The Scottish Psalmody* in 1873. This collection being found rather meagre, a Committee of enquiry was appointed in 1877 on whose report a Committee was appointed in 1878 to revise and enlarge it. This Committee presented a Draft to the Assembly of 1880 which, after being revised by the Presbyteries of the Church, was sanctioned by the Assembly of 1881 and issued in 1882 as the *Free Church Hymnbook*. It contains 387 hymns (including 23 selections from the *Paraphrases* of 1781) and 30 scripture sentences. The indices in the larger edition without music are by the Rev. James Bonar, M.A., of Greenock, and are among the most accurate and useful yet issued. The Committee having been authorised to set tunes to the hymns, engaged Edward John Hopkins as musical editor, and under his revision the complete book appeared in 1882 as *The Free Church Hymnbook with Tunes*. One of the best recent hymnals, it owes much of its completeness and excellence as to hymns and music to the energy, good taste, and musical knowledge of the Rev. Professor A. B. Bruce of Glasgow, the Convener of the Committee. Under the revision of Mr. Hopkins the Psalmody Committee then proceeded to set tunes to the *Psalter* of 1650, the *Paraphrases* of 1781 and portions of the prose *Psalter*, and their work was sanctioned by the Assembly of 1883, and published as *The Scottish Psalter. Being the Psalms in Metre, with the Paraphrases, and a Selection of the Prose Psalms. With appropriate Tunes and Chants*, 1883.

iii. *The United Presbyterian Church*.—The United Presbyterian Church was formed in 1847 by the union of the United Associate (Secession) and the Relief Churches.

1. As early as 1748 the Associate Synod had requested Ralph Erskine to versify the Songs of Scripture. In 1752 a Committee was appointed to revise his work, but it never met, and his death taking place shortly afterwards the Committee was dissolved in 1753. In May 1811 the session of Well Street Church, London (Dr. Alex. Waugh) asked leave to compile and use a collection, and in September the Synod appointed a Committee to consider the question. In 1812, on the recommendation of this Committee, the Synod formally permitted the use of the *Translations and Paraphrases* of 1781, and appointed a small committee to compile a new collection. No collection was however thereafter issued. Again in 1842 a Committee was appointed to

prepare a collection of *Paraphrases and Hymns*. They presented a Draft in 1844, and the same, further revised, in 1846, but in the prospect of the Union of 1847 nothing more was done.

2. In 1793 the Synod of the Relief Church was overtured to enlarge the Psalmody, and on May 20, 1794, a Committee of eight was appointed which recommended the selection compiled in 1786 by the Rev. James Steuart, of Anderston, Glasgow, with the additional selections made by the Rev. Patrick Hutcheson of Paisley, as united by the Rev. James Dun of Glasgow, all members of the Committee. This collection was sanctioned by the Synod on the 22nd, and forthwith published as *Sacred Songs and Hymns on various Passages of Scripture approved by the Synod of Relief* (Glasgow: J. Menzies, 1794). It contains 231 hymns and paraphrases, and is *Dun's Collection* (Dun having taken Nos. 1–180 from Steuart, and 181–231 with the preface from Hutcheson) with a new title-page. In 1825 a Committee was appointed to prepare a new selection, who were authorised to print their work in 1831. It was finally sanctioned in 1833, and issued as *Hymns adapted for the Worship of God. Selected and sanctioned by the Synod of Relief* (Glas.: Blackie & Son, 1833). It was an excellent collection for the time at which it was compiled.

Such was the position of their Hymnody at the Union of 1847.

3. In 1847 the Synod of the United Presbyterian Church appointed a Hymnal Committee, and in 1848 authorised them to prepare a hymnal on the basis of the Relief Hymnbook of 1833 and the United Associate Draft Hymnbook of 1846. They presented their first draft in 1848. In 1851 their final draft was approved, and they were empowered, after considering suggestions, to publish it in time for the next Synod. The Synod of 1852 accordingly sanctioned it as the *Hymnbook of the United Presbyterian Church* (Edin.: W. Oliphant & Co.), with 468 hymns and 23 doxologies. As it contained many hymns which never became popular, and had introduced many alterations into the text of the hymns, a Committee was appointed in 1870 to revise it. In 1873 they were authorised to send their Draft to Presbyteries, and in 1874 to Sessions, and in 1875 were empowered to publish their final draft. The Synod of 1876 accordingly sanctioned it as *The Presbyterian Hymnal*. In 1874 the Psalmody Committee were authorised to set tunes to the hymns, and in 1875 engaged Henry Smart as musical editor, the completed work, with fixed tunes, being issued in 1877 as *The Presbyterian Hymnal with Accompanying Tunes*, and containing 366 hymns, 18 doxologies, and 24 scripture sentences. Considering its size it is one of the best modern Hymnals, both as regards hymns and tunes, and their union. Under the same editor the Committee then prepared tunes for the *Psalter* of 1650, and *Paraphrases* of 1781, and issued their work in 1878 as *The Presbyterian Psalter with Accompanying Tunes*. In 1887 Notes on the individual hymns, by Mr. James Thin of Edinburgh, were added to the large type ed. of the



words, together with additional scripture sentences numbered 25 to 133.

#### IV. The Evangelical Union.

The Evangelical Union was formed at Kilmarnock in 1843 by James Morison of Kilmarnock, Robert Morison of Bathgate, A. C. Rutherford of Falkirk, and John Guthrie of Kendal, who had all been ministers of the United Associate Church in these places, but had been deposed by the Synod for the views they held on the extent of the Atonement of Christ. In doctrine they are closely allied to the Wesleyans, and in polity to the Congregationalists. Their first *Hymnal* was prepared by a Committee appointed in 1852, and was issued in 1856 as *The Evangelical Union Hymnbook*. A desire having arisen for a more select and accurate collection, a committee was appointed in 1874 to prepare a new hymnal, and their work was issued in 1878, as *The Evangelical Union Hymnal*. This consists of 420 hymns, with names of authors and dates of publication affixed, 15 doxologies and 40 chants. It also contains an Index of Authors, and, what is almost a unique feature, a list of original readings where the author's text has been departed from. These were prepared by the Rev. William Dunlop, of Glasgow, the editor, the selection of hymns being made by the Committee as a whole. It is altogether a well selected and well edited collection.

#### V. Baptist.

The earliest Baptist Church in Scotland now existing is that of Keiss, founded in 1750. No. 1 was composed for it; Nos. 2 and 3 are the most important of the other Baptist Hymnals.

1. *A Collection of Hymns and Spiritual Songs*. By Sir William Sinclair, Minister of the Gospel of God, and Servant of Jesus Christ (1751). Contains 60 hymns by Sir William Sinclair, Bart., of Dunbeath, who while residing in his castle of Keiss in Caithness, formed a church there, of which he was pastor from 1750 to 1763, at which date he left Keiss and went to Edinburgh. It is still occasionally used in Keiss Baptist Church, and was reprinted, unaltered, by Peter Reid, Wick, in 1870.

2. *A Collection of Christian Songs and Hymns in Three Books* (Glas.: D. Niven, 1786), containing in all 275 hymns. It took its final shape in the second ed., pub. by Niven in 1792 as *Psalms, Hymns, and Spiritual Songs, in Three Books*, with 330 hymns and an appendix of 28. To the ed. of 1813 (Edin.: J. Hay & Co.) a supplement of 33 hymns was added. The last form was *Psalms, Hymns, and Spiritual Songs in Three Books, Selected for use in the Scotch Baptist Churches. A new impression, with enlarged Supplement* (Glas.: A. Liddell & Co., 1841). This contains the 330 hymns and appendix of 28 from the ed. of 1792, a supplement, numbered 331-363, from the ed. of 1813, and a second supplement numbered 364-449 from the ed. of 1830; and gives names of authors of hymns.

3. *The Christian Hymnal. A Collection of Hymns for Divine Worship. Selected and arranged by Rev. Oliver Flett*. 1871. Contains 457 hymns and 9 scripture selections for

chanting, with authors' names and dates, dates of publication, &c. The compiler of this excellent collection is minister of Storie Street Baptist Church, Paisley.

#### VI. Congregationalist.

Congregationalism of the English type was introduced into Scotland in 1798. Its principal collections of Scottish origin are—

1. *A Collection of Hymns for the use of the Tabernacles in Scotland* (Edin.: J. Ritchie, 1800), with 320 hymns. Probably compiled by the Rev. John Aikman of Edinburgh, and Rev. George Cowie, of Montrose. In the 1807 and later eds. (13th ed. 1844), entitled *A Collection of Hymns for the use of Christian Churches*, and enlarged to 326 hymns. This collection is not of great value.

2. *A Selection of Hymns for Public Worship: Intended primarily for the Church in Albion Street Chapel, Glasgow* (Glas.: R. Williamson, 1803). Compiled by Dr. Wardlaw, with 322 hymns. In the third, 1811, and later eds. it was entitled, *A Selection of Hymns for Public Worship, by Ralph Wardlaw*. A supplement was added in 1817, making the number in all 493 (13th ed. 1860). Of these 11 are by Dr. Wardlaw. The book seems to have attained its popularity by the influence of its compiler's reputation rather than by its own merits.

3. *A Collection of Hymns from the Best Authors, adapted both for Public and Family Worship. Selected and arranged by Greville Ewing and George Payne* (Glas.: A. Duncan and M. Ogle, 1814, 11th ed., 1846). Ewing was minister of West Nile Street Congregational Church, Glasgow, had been originally a minister in the Established Church, and was one of the founders of Congregationalism in Scotland; while Payne was then minister of the Congregational Church meeting in Bernard's Rooms, Edinburgh. It contains 647 hymns and doxologies. It is not a collection of great merit.

4. *A Selection of Hymns for Public Worship in Christian Churches. By William Lindsay Alexander, D.D.* (Edin.: H. Paton, 1849). This hymn-book (commonly called *The Augustine Hymn Book*, from the name of Dr. Alexander's church) as first pub., contained 553 hymns and doxologies. Various changes were made in the 2nd, 1858, and subsequent eds., the 5th ed. of 1872 containing 616 hymns, doxologies, and anthems. Of these 7 are original hymns and 5 translations by Dr. Alexander. While his contributions are excellent and useful, the collection as a whole is disappointing.

5. *Hymns of Faith and Life, collected and edited by the Rev. John Hunter, Trinity Congregational Church, Glasgow*. 1889. This contains 695 hymns, Nos. 696-865 being words of psalms, canticles and anthems.

This is a book of very different type from any of the preceding, being pronouncedly modern, meant as the exposition in song of a "progressive and Catholic Christianity," and having a closer affinity to the collection of Mr. Page Hopps (viii. Sect. xiv., No. 2) than to any other Scottish collection. A considerable proportion of the pieces are really undogmatic religious verse, often of considerable beauty and significance, and gathered from a wide circle of English and American authors, but even less suited for public worship than the doctrinal hymns in the earlier Congregational books.

VII. *Scottish Episcopal.*

1. *General.*—No attempt was made to provide an authorised *Hymnal* for general use till 1856, when, upon representations from the Diocese of Edinburgh, a committee was appointed by the Episcopal Synod consisting of 2 clergymen and 1 layman from each of the 7 dioceses. Of this committee the late Dean E. B. Ramsay was chairman, and the late Archdeacon Philip Freeman, Professor William Bright, Canon Henry Humble of St. Ninian's Cathedral, Perth, and the Hon. G. F. Boyle, afterwards Earl of Glasgow (who kindly lent a copy of the draft), were leading members. By them was prepared and printed, in 1857, a draft *Hymnal for the Scottish Church*, containing 289 hymns, 69 psalms and paraphrases, 42 doxologies, and words of 29 anthems. As more than 150 were from the Latin, the Episcopal Synod, instead of sanctioning this form, appointed Dr. Charles Wordsworth, Bishop of St. Andrews, to revise it, and his revision was sanctioned by them and published as *A Collection of Hymns to be sung in Churches. Approved and sanctioned by the Episcopal Synod of the Church in Scotland*, 1858 (Edin.: R. Grant & Son), with 119 psalms and hymns, all taken from the draft of 1857. Being so small a supplement was at once compiled by the Edinburgh clergy, and issued in 1858 as *Additional Psalms and Hymns selected by several clergymen for the use of their own congregations* (Edin.: R. Grant & Son). This brought the number up to 217, increased in the 4th ed. of 1866 to 236, with 20 doxologies in pt. i. and 16 in pt. ii. Of these *Supplemental Hymns*, 75 are from the draft of 1857. The book being as a whole meagre, and weak in design, has long since given way to *Hymns Ancient and Modern*, which though never formally authorised by the Episcopal Synod, is now in almost exclusive use in the Scottish Episcopal Church.

2. *Diocesan.*

1. *A selection of Psalms and Hymns adapted to the use of Protestant Episcopal Congregations* (Edin.: R. Grant & Son). This collection, which is of little value, was licensed by its principal compiler, Dr. James Walker, Bishop of Edinburgh, in 1830, and reached its 8th ed. in 1856. It contains 137 portions of psalm versions, 74 hymns and 12 doxologies.

2. *Hymns and Anthems for use in the Holy Services of the Church, within the United Diocese of St. Andrews, Dunkeld, and Dunblane.* (Edin.: R. Lendrum). This collection, licensed by Bishop Patrick Torry in 1850, contains 128 hymns, the greater number of which are translations and original hymns by the compiler, Robert Campbell (p. 202, i.), and a selection of prose Anthems. This is the collection called *S. Ninian's Hymns* [as being used in St. Ninian's Cathedral, Perth] in the preface to *The Hymnary*.

3. *Metrical Psalmody, consisting of portions of the several Psalms; and also a collection of Hymns, recommended for use in Public Worship in the Diocese of Glasgow and Galloway* (Edin.: R. Grant & Son, 1853). Licensed June, 1853, by its compiler, Bishop W. J. Trower, D.D. Contains 272 portions of Psalm-versions, 15 paraphrases of the Psalms, 150

hymns, and 8 doxologies. It is of moderate value.

4. *Hymnal for use in the Services of the Church* (Aberdeen: D. Wyllie & Son). This collection, known as the *Aberdeen Hymnal*, was compiled by Norval Clyne (p. 139, i.), and sanctioned by T. G. Suther, Bishop of Aberdeen, in 1857, and reached its 4th 1000 in 1862. It contains 154 hymns and 24 psalm-versions—all, save 8, taken from the draft *Hymnal* of 1857 (see above).

3. *Congregational.*

The more important collections, issued mainly for individual congregations, are:—

1. *The Church of England Hymn Book: containing a Selection of Psalms and Hymns for Public and Private Use.* By the Rev. D. T. K. Drummond, B.A., Green, and Robert Kaye Greville, LL.D. (Edin.: W. Oliphant & Son, 1838). To this collection Mr. Drummond contributed 10 and Dr. Greville 8 hymns. It was compiled for the use of that Evangelical section of Scottish Episcopalianism which seceded in 1843, and which recently put itself under the care of Bishop Beckie. It contains 626 hymns and is a good hymn-book of the Evangelical school.

2. *Hymns and Anthems adjusted to the Church Services throughout the Christian Year* (Lon.: Hope & Co., 1851). Contains 152 hymns, 30 psalm-versions, and words of 18 Anthems. Compiled by Rev. Gilbert Ross, LL.D., incumbent of St. Peter's, Peterhead, and includes 24 translations by himself, and his well-known hymn, "Three in One, and One in Three." In 1860 he entirely recast it, omitted the anthems, 10 Psalms, and 78 hymns, and re-issued it as *Hymns adapted to the Church Services throughout the Christian Year: with a Selection of Metrical Psalms* (Peterhead: W. L. Taylor). This form contains 250 psalms and hymns, enlarged by an Appendix, 1869, to 310. It is upon the whole the best Scottish Episcopal Collection.

3. *Hymns, Introits and Psalms for the use of St. John the Evangelist's, Aberdeen* (Aberdeen: A. Brown & Co., 1851). Contains 105 hymns and was edited in 1851 by the Rev. Patrick Cheyne, the incumbent. Reissued, 1865, as *Hymnal for the use of St. John the Evangelist's, Aberdeen, and Introits throughout the Year.* The first part there contains 111 hymns—not including the introits. This is followed by an Appendix, dated 1863, with hymns 112-252. In the ed. of 1870, the second part (compiled by the Rev. John Comper, incumbent of St. Margaret's, brings up the total to 255. The first part consists mainly of translations from the Latin, while the second contains a number of translations from the Greek and German, and a good selection of modern English hymns. Mr. Comper also pub. in 1870 *Mission Hymns for St. Margaret's Chapel, Aberdeen*, with 394 hymns.

4. *Introits and Hymns, with some Anthems, compiled for the use of the Collegiate Church, Isle of Cumbrae* (Lon.: J. Masters & Co., N.D.). This consists of 3 parts. Part i. was pub. in 1852 as *Introits and Hymns, with some Anthems adapted to the Seasons of the Christian Year* (Lon.: J. Masters & Co.), and edited by the Rev. George Cosby White, M.A., then Provost of the College at Cumbrae, now of Great Malvern, and was also used in Margaret Street Chapel, London, and elsewhere. Pt. ii. (hymns 176-287) was compiled mainly by the Hon. G. F. Boyle, late Earl of Glasgow, and added about 1863. Pt. iii. (hymns 288-311) was compiled mainly by Dr. J. G. Cazenove, then Provost at Cumbrae, now Chancellor of St. Mary's Cathedral, Edinburgh, and added about 1869. In 1876 the book was superseded by *Hymns Ancient and Modern. Revised and Enlarged Edition with an Appendix. For use in the Cathedral and Collegiate Church, Isle of Cumbrae.* This consists of B. A. M. with an appendix of hymns numbered 474-561, from the former Cumbrae book.

VIII. *Private Presbyterian and less important collections of other Churches.*

These we note in detail, beginning with—

i. *Established Church of Scotland.*

1. *The Psalms of David methodised: being an Attempt to bring together (without the smallest Alteration) those Passages in them which relate to the same Subjects. For the use of Churches and Families.* By Robert Walker, F.R.S.E., Senior Minister of Canongate (Edin., W. Creech, 1794). Contains 31 subject divisions and 154 pages. The Psalms are from the *Psalter* of 1650.

2. *Hymns, Doxologies, &c., sung in Scoonie Parish Church.* Selected from the General Assembly's Church of Scotland Hymn-book, and arranged according to the subjects of the Lord's Prayer and Apostles Creed (Leven, T. Porter, 1863). Compiled by Rev. John Duncan, minister there. 17 hymns selected, and 4 added; 23 doxologies, 3 thanksgivings, 3 dismissals, 1 hosanna, and 6 sanctuses.

3. *Hymns adapted for Public Worship, selected from various Authors by the late Thomas Grainger, Esq., of Craighpark, with an Appendix consisting of Hymns for private devotion, Sabbath Schools, and Children.* (Edin.: Neill & Co., 1862). With 285 hymns. Meant for use in Abercorn Church, near Linlithgow.

4. *The Order of Public Worship and Administration of the Sacraments as used in the Church of Old Greyfriars, Edinburgh.* Compiled by Dr. Robert Lee, minister there, and pub. in 1865. The edition of 1873 (Edin., A. & C. Constable) has appended to it portions of psalm versions numbered 1-203, paraphrases 204-253, and hymns 254-267, edited by Dr. Lee before his death in 1868. In 1877 a Supplement appeared, compiled by Dr. Wallace, then minister there, with hymns 268-316, and prose psalms 317-348. Both compilers were aided by Mr. Geoghegan, the precentor.

5. *Hymnal Appendix* (Edin., Lorimer & Gillies, 1874). Edited by Rev. John Macleod for use in his church at Duns (withdrawn from use after he removed to Govan, Glasgow), as an appendix to the *Scottish Hymnal*. Contains prose chants 201-219, and Hymns 220-366—a large proportion being from Anglican sources.

6. *The Scottish Book of Praise, being Selections from the Psalms in Prose and Verse, and other parts of Scripture, with a collection of Hymns, Paraphrases, and Anthems.* The music edited by Henry A. Lambeth (Lon. & Glas., Swan & Pentland, 1876). Edited by Donald Macleod, D.D., for his Park Church, Glasgow, and for general use as a book with fixed tunes—the musical editor being his organist. Contains selections from the *Psalter* of 1650, the *Paraphrases* of 1781, and the prose *Psalter*, with 38 scripture selections for chanting, 25 Anthems, and 155 Hymns, 10 taken from the *Scottish Hymnal*, 1870, being numbered as in that collection.

#### ii. Free Church.

1. *Hymns for the Sanctuary; also instructive Hymns for Home Use* (printed by D. Adam, Glasgow, 1859). Edited by the Rev. D. C. A. Agnew, of Wigan; with 130 hymns in pt. i., and 60 in pt. ii., besides "fragments." Mr. Agnew also pub. *A Hymn-book for Prayer Meetings*. It contains 150 Scriptural Hymns, selected and revised (Edin.: A. Elliott, 1860).

2. *Hymns for Christian Worship, compiled by several ministers of the Free Church in Glasgow* (Glas., W. Collins, Sons, & Co.). With 95 hymns, and in 2nd ed. of 1866 103 hymns. Not authorised by the F. C. General Assembly.

3. *Hymns selected for Divine Worship, by the Rev. William Knight, St. Enock's, Dundee* (1871). With 115 Hymns. Enlarged and reissued (after he had joined the Established Church) as *The St. Enock's Hymnal, Dundee* (1874), with Hymns 1-301 and prose selections for chanting 302-339; many hymns from Unitarian sources. The compiler was then minister in Dundee, and is now [1890] Professor in St. Andrews.

#### iii. United Presbyterian.

1. *Sacred Songs and Hymns on various Passages of Scripture; Selected for the congregation at Anderstown* (Glas., D. Niven, 1786), by Rev. James Stuart, of the Relief Church, Anderston, Glasgow. Contains 180 Hymns. Was the first Presbyterian Hymn-book, and formed the basis of the Relief H. Bk. of 1794.

2. *Sacred Songs and Hymns on various Passages of Scripture. To be sung in the Worship of God* (Paisley: J. Neilson, 1793). Edited, with a preface, by Rev. Patrick Hutcheson, of the Relief Church, Canal Street, Paisley. Hymns 1-180 are the same, and under same numbers as Stuart's save 16 exchanged for hymns in easier metres; with Hymns 181-231 added.

3. *Sacred Songs and Hymns on various Passages of Scripture, for the new Relief Church, Campbell Street* (Glas.: J. Mennons, 1794). The Rev. James Dun, minister there, took hymns 1-180 from Stuart, and preface and Hymns 181-231 from Hutcheson. Adopted by the Relief Synod in 1794 as their first hymn-book.

4. *A Collection of Paraphrases and Hymns. For the use of the Relief Congregation, Roxburgh Place, Edinburgh* (Edin.: J. Ruthven & Sons, 1810). Compiled by Rev. John Johnston, minister there, mainly from the Relief H. Bk. of 1794. Contains 210 hymns. The ed. of 1821 (Edin.: J. L. Haile) adds 19 doxologies.

5. *A Collection of Sacred Songs and Hymns, selected from various Authors, and recommended to be sung in Churches and Families* (Cupar Fife: R. Tullis, 1811). With 210 hymns, mainly from the Relief H. Bk., 1794. Compiled by the Rev. Robert Walker, minister of the Relief Church in Cupar.

6. *A Collection of Hymns on various Passages of Scripture; for the use of the Relief Chapel, Cowgate* (Edin.: Sanderson & Co., 1819). 197 hymns, mostly from the 1794, and 12 doxologies. Probably compiled by Rev. James Scott, then minister.

7. *Hymns for Public Worship* (Edin.: J. Hume, 1868). 100 hymns, selected by Rev. Peter Davidson, D.D., for use of Queen Street U. P. Church, Edinburgh.

8. *Hymns for Divine Worship. Selected from the United Presbyterian Hymn-book according to the original authors; with an appendix* (Edin.: J. Greig & Son, 1870), by Rev. William Ritchie, D.D., for use in his church at Duns. Nos. 1-102 selected as above, and 103-110 added.

9. *The Ibrox Hymnal* (Glas. & Lon.: McCorquodale & Co., 1871). Compiled by Rev. Joseph Leckie, D.D., of Ibrox U. P. Church, Glasgow, as a supplement to the F. P. H. Bk. of 1862. Of its 104 hymns, mostly recent, 3 (Nos. 8, 19, 100) are by himself.

10. *Hymns specially selected for the use of the U. P. School Wynd Congregation* (Dundee, 1875), by Rev. George Gilliland, minister there—106 Hymns and 5 Doxologies. The Rev. David Macrae, who became minister to a section of the congregation, has reissued it as *Gilliland Memorial Hymn-book, being Mr. Gilliland's Selection revised and enlarged by the Rev. David Macrae*, 1880, with 170 hymns and doxologies.

#### iv. Evangelical Union.

1. *Hymns and Spiritual Songs collected by James Morison* (Kilmarnock, 1844), one of the founders of the Union and the best living Scottish exegete. Contains 80 hymns and was originally published in two parts, in the second of which (38-80) 2 hymns by Dr. John Guthrie were first published. Reissued unaltered 1848. Superseded by the *Evang. Union H. Bk.* of 1866.

#### v. Baptist.

1. *A Selection of Hymns adapted for Divine Worship* (Edin.: Waugh & Innes, 1818), by Rev. Christopher Anderson, of Rose Street Baptist Church, Edinburgh.

2. *Hymns selected for Public and Private use.* (Glas.: D. Cameron & Co., 1838) by Rev. James Paterson, D.D., of Hop-Street (now Adelaide Place) Baptist Church, Glasgow. 329 hymns. The 2nd ed. of 1867 (J. Maclehose) contains 436 hymns and 27 chants.

3. *A new Selection of Hymns, adapted to Public and Private Devotion.* (Edin.: W. Innes, 1843). 290 hymns, 3 doxologies, and an appendix of 8 hymns. Compiled mainly by Rev. Jonathan Watson, co-pastor of Elder Street (now Dublin Street) Baptist Church, Edinburgh. Superseded 1861 by No. 5.

4. *Hymns for Divine Worship, being a supplement to the New Selection. For the use of the Baptist Congregation, South Street.* (Perth: J. & W. Bayne, 1851). 109 hymns, probably selected by Rev. John Cloke, then minister.

5. *Hymns and Spiritual Songs selected and arranged for Public and Social Worship.* (Edin.: Turnbull & Spears, 1861.) Contains 366 hymns and 7 chants, and was compiled for use in Dublin Street Church, mainly by J. W. Urquhart, Esq., one of the deacons. Superseded 1879 by the *English Baptist Psalms and Hymns*.

6. *Church Song. A Collection of Hymns for Public Worship.* (Paisley: J. & R. Parlance, 1875), by Rev. Jervis Coats, M.A., for use in the Baptist Church, Govan, Glasgow, with 200 hymns.

#### vi. Congregational.

1. *The Congregational Psalmist; or, a selection of Psalms and hymns specially adapted for the use of the Congregational Churches of Scotland. By Christian Henry Bateman.* (Edin.: H. Armour, 1846.) [See Bateman, C. H., p. 116. li.] Contains 350 hymns.

2. *A Selection of Hymns, chiefly Watts's, for use in Public Christian Worship; edited by S. T. Porter, minister of the Independent Church, Bath Street, Glasgow.* (Glas.: 1853). 300 hymns.

3. *Hymns and Passages of Scripture for Divine Worship. Selected and arranged by John Hutchinson* (Dunfermline, 1861), then Congregational minister at Dunfermline. A fair collection, hymns 1-479, doxologies 480-496; with 51 scripture passages and 5 ancient hymns.

#### vii. Scottish Episcopal.

1. *A Collection of Hymns and Anthems for the use of the Episcopal Church of Scotland.* (Edin.: Murray &



Cochrane, 1781), with 38 hymns and anthems. A subsequent edition was *A Collection of Hymns and Anthems as used in St. Andrew's Chapel, Aberdeen, and other Chapels of the Episcopal Church in Scotland*, 14th edition. (Aberdeen: D. Chalmers & Co., 1826), with 50 hymns and anthems.

2. *A Selection of Psalms and Hymns adapted to Public Worship in general, but chiefly intended to be used in the Episcopal Chapel, New Town, Edinburgh.* By A. C. (Edin.: Gordon and Neill, 1786), with 37 Psalm Versions (from Tate and Brady, and from Merrick) and 51 hymns. Compiled for the congregation then meeting in West Register Street, afterwards in Charlotte Chapel, Charlotte Square, and now in St. John's, Princes Street, to which Dean Ramsay long ministered.

3. *Selected Portions from the Old and New Version of the Psalms, &c., Hymns and Anthems.* (Edin.: J. Taylor & Co., 1804). Compiled by Charles Vincent for St. George's Chapel. Part II. enlarged appeared as *Hymns, Anthems, &c., used in St. George's Chapel, York Place, Edinburgh* (Edin.: Caledonian Mercury Office, 1811), with 81 hymns and words of 34 anthems; while the edition of 1817 (Edin.: P. G. Buchanan), contained 84 hymns.

4. *A Collection of Hymns and Anthems, for the use of the Episcopal Chapel, Glasgow* (Glas.: R. Chapman, 1805), with 104 hymns and words of 24 anthems. Compiled by the Rev. Wm. Routledge, Incumbent, aided by the organist and some of the congregation. The ed. of 1823 (Glas.: R. Griffin & Co.) contains 108 hymns, words of 32 anthems, 7 doxologies, and Bp. Ken's morning and evening hymns. Superseded in 1845 by an English collection, and that again by No. 11.

5. *A Selection of Hymns for St. James's Chapel, Leith* (Edin.: A. Allardice, 1810), 71 hymns with anthems and doxologies, and an App. of 18 hymns.

6. *A Collection of Psalms and Hymns, arranged for the Public Worship of God in the Episcopal Chapel, Carrubers Close, Edinburgh* (Edin.: J. Gifford, 1820), with 47 psalm-versions, 109 hymns, 5 doxologies, and an appendix of 33 hymns.

7. *A Collection of Psalms and Hymns, arranged for the Public Worship of God, in St. James's Chapel, Broughton-Place, Edinburgh* (Edin.: Waugh & Innes, 1821), with 47 Psalm portions, 109 hymns, 5 doxologies, and an Appendix of 33 hymns. Probably compiled by Rev. Edward Craig, then Incumbent.

8. *Select Portions of Psalms from Modern Translations and Paraphrases supplementary to the Old and New Versions; and Hymns from various authors designed for Public and Social Worship* (Glas.: G. Brookman). Compiled and pub. in 1827 for use in St. Mary's Episcopal Church, Glasgow. The 2nd ed. of 1837 contains 141 psalm-versions, 161 hymns and 8 doxologies. The 3rd ed. of 1845 is a reprint of the 2nd.

9. *A Selection of Psalms and Hymns, used in St. John's Episcopal Chapel, Greenock* (Greenock: Advertiser Office, 1835), with 108 portions of psalms, 100 hymns and an appendix of 83 hymns.

10. *A Collection of Hymns for the use of the congregation assembling for the Public Worship of God, in St. James' Chapel, Broughton Place, Edinburgh* (Edin.: Waugh & Innes, 1836), with 219 hymns. Probably compiled by the Rev. Daniel Bagot, then Incumbent.

11. *Hymns adapted for Congregational Singing* (Glas.: J. Graham, 1838). Edited by Sir Archibald Edmonstone, Bart., of Duntreath and Colzium, with 120 hymns, mostly from Bp. Heber's collection, the last 10 being original.

12. *Hymns appropriate to the several Seasons of the Ecclesiastical Year. For use in Trinity Episcopal Chapel, Dunfermline* (Dunfermline: J. Miller & Son, 1852), with 48 hymns. The 2nd ed., 1859, contained in all 61 hymns. Compiled by the Rev. William Bruce, Incumbent, as a supplement to Tate and Brady. Superseded in 1866, by H. A. & M.

13. *Hymnarium, chiefly from ancient sources, used in the Holy Services of Mattins and Evensong of St. Andrew's Church, Glasgow* (Lon.: J. Masters. Glas.: M. Ogle & Son, 1857). Compiled by Rev. J. F. S. Gordon, D.D., the Incumbent. Contains 250 hymns and 31 introits. Superseded in 1866, by H. A. & M.

14. *A Hymnal adapted to the Seasons of the Christian Year* (Aberdeen: A. Wilson & Co., 1859). Compiled by Rev. Alexander Harper, for use in his church at Inverurie, with 168 hymns. First ed. 1856 had 79 hymns.

15. *The Supplementary Hymnal compiled by the Rev. H. J. Palmer, B.A., for use in St. Mary's Church, Aberdeen* (Aberdeen: G. Davidson, n.d., 1866), 81 hymns, mostly recent hymns and translations, supplementary to H. A. & M., 1861. Almost all are included in the revised H. A. & M. or the People's Hymnal.

16. *Glengarnock, Ardeer and Carnbroe Mission Hymn-book* (Paisley: n.d. [1866]). With 222 hymns and 8 doxologies. Compiled by the Rev. F. Garraway Littlecot.

17. *Hymns authorised by the Bishop* (Aberdeen: King & Co., 1868), 24 hymns, selected by Rev. T. I. Ball for use in St. Mary's Chapel, The Cove, Aberdeen.

18. *Supplement to the "Hymnal Noted with Appendix"* (Edin.: Home & Macdonald, 1882). The editions up to 1873 were edited by the Rev. H. A. Walker, of Hatcham, and the Rev. T. I. Ball. The Supplement by Mr. Ball, with Hymns 372-588, contains a large proportion of English Hymns of the Evangelical school.

19. See also § xvi. 10.

#### viii. *Glassite or Sandemanian.*

The Rev. John Glas, M.A., minister of the parish of Tealing, near Dundee, having adopted Independent views, was deposed in 1728. After presiding over congregations of his sympathisers at Dundee and Perth, he died at Dundee, Nov. 2, 1773. In the meetings for public worship of this sect (who have an unpaid ministry and literally observe Acts xv. 29)—sometimes from Robert Sandeman, the son-in-law of Glas, called Sandemanians—the Psalms only are used, the Scotch Psalter of 1650 having been first employed and then the revision of it by Robert Boswell, first pub. as *The Book of Psalms in Metre; from the Original, compared with many Versions in different Languages*, London, 1754. For their meetings for religious fellowship were composed the: *Christian Songs. To which is prefixed the Evidence and Import of Christ's Resurrection testified for the help of the Memory.* Of this the first ed. was pub. at Edinburgh in 1749. A copy, without title page, now in Perth, seems to represent this, and contains 38 songs; increased in the 2nd ed. (Edinburgh: A. Donaldson for W. Coke, Edin.: R. Morison, Perth, &c.) to 40; in the 3rd ed. (Leith: W. Coke, n.d.) to 47, in the 4th (Dundee: D. Ogilvy, 1770) to 52; in the 5th (Dundee: L. Chalmers for W. Coke, Leith, and R. Morison, Perth, 1775) to 95 songs (No. 89 being afterwards omitted), and 11 Elegies. The 8th ed. (Perth: R. Morison, 1794) contains 94 Songs and 11 Elegies; and a second part with 25 Songs, pt. II. being in the 13th ed. (Perth: R. Morison, 1847), enlarged to 63, and in the 14th ed. (Perth: R. Morison, 1872), to 114 Songs, the additions being mostly recent compositions of the brethren. The ed. pub. by George Waterston, 1875, for the Edinburgh congregation, is a reprint, with one or two of the Songs abridged, of pt. I. and the Elegies of the 1794, with two additional songs, No. 95, by W. Buchanan, 1851, and No. 96, by E. C. Anderson. Pt. II. is omitted, and the Airs to the Songs (such as "The Flowers of the Forest," &c.) separately printed and inserted in a pocket in the binding.

A considerable number of these Songs passed in more or less altered forms into the hymnals of the Baptists, the Scots Old Independents, and the Congregationalists in Scotland, 1781-1867. Such as are found in hymnals included under main sections v., vi., or in English Hymnals since 1830, are here noted, the numbers being given from the 1794, but all had appeared in the edition of 1775. First lines in italics are altered, the rest are generally centos.

By John Barnard.

63. Behold! the bright morning appears  
The man, who was crowned with thorns (st. ii.)  
91. Thus saith the Church's head

By Robert Boswell.

57. Behold! what love the Father hath  
59. Hark! the trump of God doth sound  
55. Wherewith shall I, o'erwhelm'd with sin

By Alexander Glas.

1. Bless'd be the day, Fair Charity  
Could I with elocution speak (st. vii.)  
A time shall come, when constant Faith (st. xi.)  
3. Shall earthborn man with God contend

By John Glas.

43. There's no name among men, nor angels, so  
bright  
15. This is the day the first ripe sheaf  
16. Thy worthiness is all our song  
86. We who need mercy every hour  
Elegy I. What is our life in this vain world?

By Thomas Glas.

38. Behold, my Servant, whom I send  
39. The Love which thought on helpless man  
28. When to my sight, thou God, appears  
O Lord, when tempted to despair (st. iv.)

By Daniel Humphries.

49. When I my wicked heart survey

6. **Eternal** love's the darling song  
 17. In this one act redemption shines!  
 24. Let the saints all rejoice and exult in their King  
 33. O Jesus! the glory, the wonder, and love  
 18. Say, Faith, who bleeds on yonder tree?  
 8. Where shall the guilty who hath lost  
 20. While I my merit all explore

By David Mitchelson.

58. I've seen the lovely garden flow'rs

By Archibald Rutherford.

66. Altho' temptations threaten round  
 71. Glory unto Jesus be  
 70. Hail! blest scenes of endless joy  
 78. Hail! hail! the happy wish'd for time  
 75. Man like a flow'r at morn appears  
 69. The glorious myriads round the throne  
 The countless multitude on high  
 85. What tho' these bodies shall decay  
 65. When Jesus comes again

By Robert Sandeman.

26. Awake, O Zion's daughter! rise  
 37. See Mercy, Mercy, from on high  
 Elegy. Tho' I'm in pain, and tho' a load  
 60. To guilty mortals why so kind  
 21. Ye nations hear, 'tis God doth call  
 He who surveys the heart of man (pt. II.)

By William Waterston.

90. How glorious is thy name.

#### ix. Scots Old Independents.

Founded in 1768 by Rev. James Smith and Rev. Robert Ferrier, ministers of the adjacent parishes of Newburn and Largo in Fife; and by David Dale and others, in Glasgow. In 1814 there were 12 churches in Scotland, of which only 3 now remain.

1. *The Psalms of Isaiah, Paul, Peter, &c., paraphrased in Metre, or, Hymns founded on some important Passages of Holy Scripture, and adapted to many occasions of Christian Life* (Edin.: D. Paterson and W. Gray, 1771). By Alexander Pirie (see p. 896, i.). Of its 95 hymns 11 passed into the *Relief H. Bk.*, 1794.

2. *Hymns and Spiritual Songs* (Glas.: Mrs. Orr, 1781), with 77 hymns. Republished as *Hymns and Spiritual Songs, collected for the Christian congregation which meets in the Grammar School Wynd, Glasgow* (Glas.: D. Niven, A. Orr, &c., 1788), with 100 hymns. The sixth ed., 1794, was enlarged to 118 hymns, many being Glasites; and a seventh ed. appeared unaltered in 1798.

3. *Psalms, Hymns, and Spiritual Songs, collected for a Christian Church in Paisley* (Glas.: D. Niven, 1797). In Three Books—I. with Hymns 1-101, II. H. 102-226, III. H. 227-285. From the Baptist H. Bk. of 1786, omitting those specifically Baptist, and adding 66 from various sources.

4. *A Selection of Hymns adapted to Christian Worship* (Glas.: J. Graham & Co., 1819). Probably compiled by the late James McGavin, of Paisley, with 362 hymns in alphabetical order, a number being Glasites. The second ed. of 1832 contains 365 hymns. In 1855 a *Supplement* (Glas.: Mackay & Kirkwood), compiled by two of the Glasgow elders, appeared with Hymns 366-433. Both are still in use.

#### x. Berean.

Founded by Rev. John Barclay, b. 1734, near Muthill, Perthshire, assistant of Fettercairn Parish, 1763-1772; died at Edinburgh, as pastor of the Bereans, July 29, 1798.

1. *Rejoice Evermore; or Christ all in all. An original publication consisting of Spiritual Songs, &c.* By John Barclay (Glas.: W. Bell, 1767). Contains, besides Psalms and a version of the Song of Solomon, 196 hymns. Republished as *A Select Collection of new original Spiritual Songs, Paraphrases and Translations. Together with the most useful and agreeable of those formerly published under the title of Rejoice Evermore, or Christ all in all.* By John Barclay, A.M., minister of the Berean Assembly in Edinburgh, vol. II. (Edin.: J. Donaldson, 1776), with 285 hymns and a Paraphrase of the Song of Solomon. Vol. I. contains his version of *The Psalms paraphrased according to the New Testament Interpretation, &c.* Mr. Barclay also published a cheap collection entitled *The Experience and Example of the Lord Jesus Christ; illustrated and improved for the consolation of the Church: making a copious variety of Subjects for the Purpose of Divine Praise, &c.* (Edin.: J. Donaldson, 1783), with a prefatory address of 48 pages fulminating against the Scottish sects of the day, 34 Psalm versions selected for a

MS. version still more paraphrastic and spiritualised than his 1776, a complete metrical version of Hebrews, 33 paraphrases and hymns from his 1776 volume, and 7 additional paraphrases. Appended are 12 pages of further fulminations, ending with definitions of Latin phrases used, the last of which is Rabies cleri. "You may call it the madness of the clergy; or, the real mad-dog-fury and fatal infatuation of false pretended priests. From which, may the gracious Lord of heaven and earth deliver us, and all his own Elect! Amen." In *Songs of the Spirit*, edited by the Revs. W. H. Odenseimer and F. M. Bird, New York, 1871, two hymns are given by Barclay: "Drink deep of the Spirit, and thou shalt be filled" (since included in the *Library of Religious Poetry*, ed. P. Schaff, D.D., and A. Gilman, M.A., ed. 1883, p. 802), and "O love ye the Spirit indwelling," at pp. 127-130.

#### xi. Roman Catholic.

Hymn singing in public worship seems of recent introduction in Scotland, and the hymnals used seem mostly those popular elsewhere. We have only been able to trace the following, of which Nos. 1-3 are properly School hymnals but have been used in Church at Children's Services, &c.

1. *A Selection of approved Catholic Hymns, for the use of Schools* (Glas.: H. Markey, 1861), 57 hymns and the Litany of Loretto.

2. *St. Patrick's Catholic Hymnbook published by the Marist Brothers with the approbation of the Right Rev. Dr. Murdoch, Vicar Apostolic of the Western District, Sixteenth Thousand.* (To be had of the Marist Brothers, St. Mungo Street and Charlotte Street, Glasgow, &c., 1864), 169 hymns. Compiled in 1862 and contains "several original contributions, kindly supplied by the Rev. Canon Oakeley, Very Rev. F. W. Faber, Rev. F. Stanfield and others."

3. *Collection of Hymns for the use of the Children of St. Andrew's Congregation* (Glas.: H. Markey, 1876), with 105 hymns, of which 6 and the Litany of Loretto are in Latin.

4. *Hymns arranged according to the Ecclesiastical Year, for use in Catholic Churches. Music may be had separately. Cum permissu superiorum* (Glas.: H. Markey, 1878), with 167 hymns, 18 being in Latin and the rest mainly by Faber and Caswall.

5. A very curious book was pub. at Aberdeen (J. Chalmers & Co.) in 1802 as *A Collection of Spiritual Hymns and Songs, on various religious subjects.* The pieces occupy pp. 3-149, but are not numbered. They consist mostly of *trs.* from the Latin, and hymns set to popular song tunes. A number are by Bishop Gesles, eight are signed J. C., eight are signed W. D., &c. It is hardly likely that the book was ever used in the public services of the Roman Catholic Church in Scotland. (See also p. 874, ii.)

#### xii. Universalist.

1. *King David's Psalms in common use, with notes critical and explanatory. Dedicated to Messiah* (Glas.: printed and sold by N. Douglas, the author, 1816). *Psalter* of 1650 and *Paraphrases* of 1781 with notes. The editor, who in 1780 became minister of the Relief Church at Cupar-Fife, and in 1793 at Dundee, resigned his charge in 1798 and finally settled in Glasgow as a Universalist preacher, where he d. in 1823. In his *Sermons on Important Subjects with some Essays in Poetry* (Edin.: G. Caw, 1789), he gives 14 paraphrases of psalms and 24 hymns and poems—all original.

2. *A Collection of Hymns for the use of Believers in God's infinite and immutable love, manifested to the Creation in Jesus Christ* (Glas.: W. Kaye, 1824), 116 hymns.

#### xiii. Theistic.

1. *Hymns selected for Divine Worship.* By the Rev. James Cranbrook (Edin.: Turnbull & Spears, 1867), formerly minister of Albany Street Congregational Church, Edinburgh. 34 hymns. Recast as:—

2. *A Manual of Devout Song for Common Worship.* Compiled by the Rev. James Cranbrook (published for use in the Hopetoun Rooms, Edin.: 1868), with prose psalms for five Sundays and 34 hymns, No. 15 being by himself. Again recast as:—

3. *Hymns collected and adapted for Rational Worship, Temporary Issue* (Edin.: n.p. 1869), with no psalms, 68 hymns and 3 doxologies. After Mr. Cranbrook's connection ceased it was enlarged and issued as:—

4. *Hymns selected and adapted for Divine Worship and Human Encouragement* (Edin.: Printed for Freemasons' Hall Congregation, 1870), by Mr. Statham, his successor. Contains 165 hymns, words of 16 anthems, and 2 sanctuses. The final issue was:—



5. *Hymns* (Freemasons' Hall, Edin., 1872), with 69 hymns, of which, according to Mr. Statham's preface, "Many have been written expressly for this collection," only 8 being taken from No. 4.

#### xiv. Unitarian.

1. *Hymns and Anthems for Private and Public Worship*. Edited by Charles Clarke (Glas. printed for the Unitarian Church, Union Street, by W. Rankin, 1850), 369 hymns and anthems with authors' names, &c. Based on W. J. Fox's *H. & Anthems*, 1841. The ed. of 1850 has 320 hymns with an Appendix of 40 "Hymns of Consolation" compiled by H. W. Croakey.

2. *Hymns for Public Worship* edited by John Page Hopps (Glas.: The Unitarian Christian Churches, 1873), 477 hymns with authors' names, &c. The compiler was then minister of St. Vincent Street Unitarian Church, Glasgow.

#### xv. Brethren.

1. *Our Hymnbook*. Compiled by Rice T. Hopkins. Fifteenth Thousand (Edin.: Quigley & Reid, n.d.). Two hymns on back of titlepage, with gospel hymns 1-67 and praise hymns 68-215.

2. *Aids to the Service of Song* (Edin.: A. Elliot, n.d., c. 1868). Compiled by Dr. Naylor. 203 hymns.

3. *The Gospel Hymnal*. Compiled by W. T. P. Wolston (Lon. & Glas.: R. L. Allan & Co., 1871, n.d.). 300 hymns. The compiler was leader of "The Brethren" in Edinburgh.

#### xvi. Miscellaneous.

1. *A Collection of Hymns and Spiritual Songs* (Glas. A. McLean, 1755). 12 hymns.

2. *A Collection of Hymns for Christian Worship* (Edin.: G. Craufurd, 1762). 56 hymns and 5 sacramental hymns—in all 61.

3. *A Collection of Hymns and Spiritual Songs, extracted from various Authors, and published for the use of Christians of all denominations* (Edin.: James Donaldson, 1778). With 147 hymns and 2 doxologies, mostly taken from R. Conyers's Collection (p. 332, ii.).

4. *A select number of Spiritual Hymns, &c., either for the use of the congregation, family, or the devout Christian's meditation, &c.* By David Mitchell (Glas.: W. Smith, 1781). 70 hymns. It is not likely that either this or Nos. 5-7, 11, were ever used in public worship.

5. *A Collection of Hymns and Sacred Poems. In Two Parts. For all Denominations. Published by James Aordyce* (Aberdeen: printed by A. Loughton, 1787). Contains 200 hymns in pt. i. and 94 poems in pt. ii. The 2nd ed. of 1788 has 178 hymns, and the 3rd ed., 1789, has 187.

6. *Hymns and Scripture Paraphrases published at the request of a Congregation of Christians*. By William Bell (Edin.: G. Caw, 1806). With 142 hymns.

7. *A Selection of Sacred Hymns for Social Worship* (Dairy: printed by J. Gemmill for T. Watt, Kilwinning, 1807), with 149 hymns.

8. *Hymns on Natural, Moral and Theological Subjects, for the use of the Theophilanthropist Society* (Glas.: 1816) with 152 hymns.

9. *A Collection of Psalms, Hymns, and Spiritual Songs, selected from a number of other collections, for the use of Christian Churches; and adapted to New Testament Worship*. By William Cullen, Dundee (Dundee: A. Colville & Co., 1817), with 219 hymns.

10. *A Miscellaneous Collection of Hymns, chiefly designed for Public Worship* (Aberdeen: D. Chalmers & Co., 1825), with 204 hymns and the Benedicite. Compiled for use in St. Paul's Episcopal Church, Aberdeen.

11. *Morning and Evening Hymns for every day of the year, for the Family and Church* (Glas.: 7 Argyle Street, 1857). With 732 hymns, edited by John Smith, LL.D.

*Note.*—Two hymnals compiled by the Rev. J. H. Wilson, D.D., of the Barclay Free Church, Edinburgh, though never we believe used in public worship, are cited occasionally throughout this Dictionary and are thus here mentioned. (1) *The Service of Praise* (Edin.: T. Nelson & Sons, 1865), with 322 hymns, 35 chants, 10 anthems and sanctuses, and 78 children's hymns. A number of hymns by Mrs. Cousin, Mr. Sloan and others, first appeared here: (2) *Songs of Zion* (Edin.: T. Nelson & Sons, 1876), with 301 Hymns, &c., mainly from the 1865, from *Songs of Zion*, 1862, and from the hymns introduced by Mr. Sankey.

#### IX. APPENDIX.

##### 1. Scottish Hymn Writers.

Scotland has produced a long series of minor poets. It would be both difficult and

useless to enumerate even those of them who have attempted to write sacred poetry. Notices will be found in this Dictionary under their respective names of a very large number of these authors, including the following, who by birth or residence are connected with Scotland, viz.:—

William Alexander, Earl of Stirling; William Lindsay Alexander, David Douglas Bannerman, Thomas Blacklock, Hugh and Robert Blair, William Blair, Jane and Sarah (Findlater) Borthwick, Robert Boyd, Zachary Boyd, William Bruce, James Drummond Burns, William Cameron, Elizabeth Cecilia Clephane, Norval Clyde, Anne Ross Cousin, John Craig, William Dickson, David Thomas Kerr Drummond, William Drummond, Mary (Lundie) Duncan, Thomas Dunlop, Ralph Erskine, Fergus Ferguson, Sarah Findlater (see Borthwick), Robert Kaye Greville, John Guthrie, James Hamilton, James Hogg, George Jacque, William Keith, Robert Murray McTearne, John Ross Macduff, Hamilton Montgomerie Macgill, Margaret Mackay, Norman Macleod, Samuel Martin, David Macbeth Moir, John Morrison, Sir William Mure, John Ogilvie, Robert Post, Thomas Randall, William Robertson (Greyfriars), William Robertson (Monzievauld), William Bruce Robertson, G. Rolison, Sir W. Scott, Jane C. Simpson, Patrick Simson, John Morrison Sloan, George Walker, Ralph Wardlaw, James, John, and Robert Wedderburn, Andrew Young, with various others.

##### 2. Principal Works on the Scottish Psalms and Paraphrases, and their authors.

In this section we have grouped together those works which are of greatest value in tracing the history of Scottish Hymnody.

1. *The Scottish Metrical Psalter of A.D. 1635, reprinted in full from the original work, the additional matter and various readings found in the editions of 1565, &c., being appended, and the whole illustrated by dissertations, notes, and facsimiles*. Edited by the Rev. Neil Livingston. Printed from stone, by MacIure and Macdonald, lithographers to the Queen, Glasgow, 1864. The most elaborate and careful work on the early Scottish Psalters, and the fruit of much labour and research. It contains a great amount of interesting and curious information, and in fact exhausts the subject.

2. *The Letters and Journals of Robert Baillie, A.M. Principal of the University of Glasgow, MDCXXVII-MDCXLII*. Edited from the author's manuscripts by David Laing, Esq. In three volumes. Edinburgh, printed for Robert Ogle, 1841-1842. Edited for the Bannatyne Club. It is an important work for the period it embraces. In the appendix to vol. iii. (pp. 325-366), Dr. Laing gives a valuable series of "Notices regarding the metrical versions of the Psalms received by the Church of Scotland."

3. *History of the Scottish Metrical Psalms, with an account of the Paraphrases and Hymns, and of the music of the Old Psalter*. Illustrated with 12 plates of ms. music of 1566. By Rev. J. W. Macneken, Leamington. Printed for subscribers only. Glasgow: McCulloch & Co., Printers, 7 Alston Street, 1872. A very useful work, containing most of the accessible information, and including reprints of many original documents and titlepages of rare editions.

4. *The Wedderburns and their Work, or the Sacred Poetry of the Scottish Reformation, in its historical relation to that of Germany*. By Alex. P. Mitchell, D.D., Professor of Hebrew, St. Andrews. William Blackwood & Sons, Edinburgh and London, 1867. A very careful and interesting little book, tracing out the German originals of a number of the *Gude and Godlie Ballades*, and giving all the information accessible as to their authors and their origin.

5. *A compendious book of Psalms and Spiritual Songs, commonly known as "The Gude and Godlie Ballades"*. Edinburgh, reprinted from the edition of 1578, n. p. (but William Paterson, Edinburgh) 1868. A reprint from the earliest perfect edition now extant (but see I. § 3 of this article), edited by Dr. David Laing, with a historical preface, a valuable series of notes, a glossary, and copies of the title-pages of the three editions then known, viz. those of Henrie Charteris 1578, Robert Smyth 1600, and Andro Hart 1621.

6. *The Free Church Magazine for 1847, volume 4*. Edinburgh, John Johnstone. Contains four articles on the *Paraphrases*—interesting, but needlessly controversial. They raised a discussion on the subject of Robert Burns's connection with the *Paraphrases*, the writer having in his hands a ms. copy of the *Paraphrases* pre-

pared for the use of the Convener of the 1775 Committee, with alterations in a hand which much resembled that of Burns, but which proved to be that of John Logan—a facsimile page being given. We have failed to trace this ms.

7. *The United Presbyterian Magazine*, volume 18, 1874, and volume 19, 1875. Edinburgh, William Oliphant & Co. These include a series of interesting papers on Scottish Hymn-writers by the late Rev. William Thomson, of Slateford, near Edinburgh. Chapter i. is on John Wedderburn, ii. on the Paraphrases of 1745, iii. on Bruce and Logan, and iv. on the Paraphrases of 1781.

8. *Fasti Ecclesiae Scotticanae. The succession of ministers in the parish churches of Scotland, from the Reformation, A.D. 1560, to the present time. By Henry Scott, D.D., F.S.A., Scot. minister of Anstruther Wester, Edinburgh.* William Paterson, 3 vols. in 6 parts, 1866-1871. A most careful and elaborate work, the fruit of many years' research among original documents, and of great use in matters of biography.

9. *The Book of Common Order of the Church of Scotland, commonly known as John Knox's Liturgy, and the Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster with historical introductions and illustrative notes by the Rev. George W. Spott, B.A., and the Rev. Thomas Leishman, M.A.* William Blackwood and Sons, Edinburgh and London, 1868. The notes on the Psalters are concise and good.

10. *The Scottish Paraphrases. . . . An account of their history, authors, and sources; together with the minutes of the General Assembly and extracts from Presbytery records relative thereto; reprints of the editions of 1745, 1751, and 1781; information regarding hymns contemporary with the Paraphrases; and some account of the Scripture Songs of 1706.* By Douglas J. MacLagan. Edinburgh, Andrew Elliot, 1889. This work justifies its title, is well and carefully done, and gathers together almost all the available information. It is especially valuable as reprinting the full text of the very rare edition of 1745.

In appending these authorities it may be stated that the article throughout is based upon independent research, and that in almost every case (save *Rous*, 1641 and 1643, and the *French Psalters*) the works mentioned have been examined by myself, or by others on my behalf. To Mr. Clark and the librarians of the Advocates Library, Edinburgh, and to Dr. Dickson, Mr. Lymburn, and the librarians of the Glasgow University Library, I am specially indebted for the full facilities and courteous attention afforded in my researches; to Mr. William Bonar of London I was indebted for the loan of early editions of the *Paraphrases*, &c.; to Mr. James Thin of Edinburgh, and Mr. W. T. Brooke of London, I am indebted for kind help in completing the lists of Hymnals; and to correspondents, of various denominations, too numerous to mention I am indebted for prompt answers embodying the information they had to give on the points submitted to them. [J. M.]

#### Scottish Psalter. [Scottish Hymnody.]

**Scottish Translations and Paraphrases.** These *Translations and Paraphrases* were originally prepared by a Committee appointed by the General Assembly of 1742. They were presented in draft in 1745, and in 1751 were authorised for private use. In 1775 a Committee was appointed to revise and enlarge them for public use, by which a draft collection was prepared and printed in 1781, and after many verbal changes published as *Translations and Paraphrases, in Verse, of several Passages of Sacred Scripture.* Collected and prepared by a Committee of the General Assembly of the Church of Scotland, in order to be sung in Churches. Edinburgh: Printed and sold by J. Dickson,

Printer to the Church of Scotland MDCCLXXXI [see *Scottish Hymnody*, v. 1-4].

The Paraphrases of 1781 are made up of 45, taken—some with great alterations—from the collection of 1745; and of 22 added in 1781.

From the 1745 are the following, the numbers being given as in 1781. 23 (Nos. 1, 3, 7, 13, 20, 22, 24, 40, 41, 46, 47, 50 (partly), 51, 54-57, 61, 63-67) by Watts, 5 (Nos. 2, 32, 39, 45, 60) by Doddridge, 2 (Nos. 36, 37) by Tate, 3 (Nos. 4, 33, 34) ascribed to Blair, 3 (Nos. 25, 42, 43) ascribed to Robertson, and 1 (No. 49) ascribed to Randall, leaving 8 (Nos. 6, 18, 23, 26, 38, 48, 52, 59) to which no probable ascriptions have been assigned.

Of the 22 added in 1781, 2 (Nos. 6, 15) are by Watts, while 7 (Nos. 8-11, 31, 53, 58) are assigned to Bruce or Logan; 2 (Nos. 27, 28) are said to be joint productions of Logan and Morison; 5 (Nos. 19, 21, 29, 30, 35) are ascribed to Morison; 2 (Nos. 14, 17) to Cameron, 1 (No. 12) to Martin, 1 (No. 16) to Blacklock, 1 (No. 44, really a cento) to Blair, and 1 (No. 62) to Ogilvie.

Deducting those by Watts, Doddridge and Tate, we find of the 67 in 1781 there are 36 of presumably Scottish origin, 8 of which are still anonymous. The authors of the remaining 27 are noted under *Blacklock*, *Blair*, *Bruce*, *Cameron*, *Martin*, *Morison*, *Ogilvie*, *Randall*, and *Robertson*.

Of the *Hymns* appended in 1781, 3 (Nos. 1-3) are by Addison, 1 (No. 4) by Watts, and 1 (No. 5) by Bruce or Logan [see *Bruce*].

The Committees who compiled the *Paraphrases* were thus made up:—

On May 13, 1742, the Assembly appointed the Revs. James Nisbet, William Guthart, William Robertson, Robert Kinloch, Professor John Gowdie, Frederick Carmichael, William McGeorge, Thomas Turnbull, Robert Blair, Principal William Wishart, Robert Hamilton, George Logan, James Bannatyne, Professor Patrick Cumming, Alexander Webster, George Wishart, Robert Dalgleish, James Nasmyth, and Matthew Mitchell, ministers; with Messrs. John Wilson, Robert Baillie, and Alexander Nisbet, ruling elders. To these were added on May 18, 1744, the Revs. Principal Thomas Tullidolph, Daniel McQueen, Hugh Blair, George Kay, and Thomas Randall, ministers; with Lord Arnieston, Lord Drummore, the Solicitor General Robert Dundas, and Mr. Charles Erskine, ruling elders.

On May 29, 1775, the Assembly appointed the Revs. Dr. Patrick Cumming, Dr. Alexander Webster, Principal William Robertson, Dr. Robert Finlay, Dr. Hugh Blair, Dr. Harry Spence, Dr. John Ogilvie, Thomas Linning, Andrew Hunter, Dr. Alexander Carlyle, Dr. Joseph McCormick, John Logan, James Brown, Samuel Martin, Robert Walker, James Campbell, and John Gibson, ministers; with Messrs. John Home, James Stoddart, John McLaren, Robert Cullen, and Professors Andrew Dalrymple and George Hill, ruling elders. To these were added on June 2, 1781, the Revs. Dr. Henry Grieve, Robert Walker, Jun., Sir Harry Moncreiff, John Kemp, Dr. George Barclay, and Dr. Robert Dick, ministers; with Messrs. John Dickson, James Colquhoun, and Alexander Stevenson, elders. And finally, on May 26, 1781, the Assembly added the Revs. Dr. William Dalrymple, Dr. James Gillespie, William Burnside, Alexander Watt, John Morison, and William Peebles, ministers; with Mr. Hardie, and Professors William Richardson and John Anderson, ruling elders.

Throughout the body of this work these *Paraphrases* have been annotated in full. For reference, the first lines are here given with the numbers as they appear in 1781. Where an alternative line is given in italics the note will be found under that line.

#### i. Originally published in 1745-51.

- 47. And shall we then go on to sin  
*Shall we go on to sin*
- 41. As when the Hebrew prophet rais'd  
*So did the Hebrew prophet raise*
- 23. Behold my servant: see him rise
- 63. Behold th' amazing gift of love  
*Behold what wondrous grace*
- 65. Behold the glories of the Lamb
- 18. Behold! the mountain of the Lord  
*In latter days, the mount of God*
- 59. Behold what witnesses unseen
- 61. Bless'd be the everlasting God
- 33. Father of all! we bow to thee

60. Father of peace, and God of love!  
 39. Hark, the glad sound, the Saviour comes  
 66. How bright these glorious spirits shine!  
*These glorious minds, how bright they shine*  
 25. How few receive with cordial faith  
 20. How glorious Zion's courts appear  
*How honourable is the place*  
 7. How should the sons of Adam's race  
 4. How still and peaceful is the grave  
 56. How wretched was our former state  
*Lord, we confess our numerous faults*  
 26. Ho! ye that thirst, approach the spring  
 54. I'm not ashamed to own my Lord  
 57. Jesus, the Son of God, who once  
*With joy we meditate the grace*  
 38. Just and devout old Simeon liv'd  
*Now let Thy servant die in peace*  
 13. Keep silence, all ye sons of men  
*Shall Wisdom cry aloud*  
 48. Let Christian faith and hope dispel  
*Now let our souls ascend above*  
 1. Let heav'n arise, let earth appear  
*Now let a spacious world arise*  
 42. Let not your hearts with anxious thoughts  
 67. Lo! what a glorious sight appears  
 55. My race is run; my warfare's o'er  
*Death may dissolve my body now*  
 36. My soul and spirit, fill'd with joy  
 3. Naked as from the earth we came  
 2. O God of Bethel! by whose hand  
 51. Soon shall this earthly frame dissolv'd  
 6. The rush may rise where waters flow  
*Say grows the rush without the mire*  
 40. The wretched prodigal behold  
*Behold the wretch whose lust and wine*  
 49. Though perfect eloquence adorn'd  
*Though all men's eloquence adorn'd*  
 34. Thus spake the Saviour of the world  
*With solemn thanksgiving our Lord*  
 64. To him that lov'd the souls of men  
*Now to the Lord that makes us know*  
 45. Ungrateful sinners! whence this scorn  
 46. Vain are the hopes the sons of men  
 32. What though no flow'rs the fig-tree clothe  
*So firm the saints' foundation stands*  
 50. When the last trumpet's awful voice  
*Is for an overcoming faith*  
 37. While humble shepherds watch'd their flocks  
*While shepherds watch'd their flocks by night*  
 22. Why pour'st thou forth thine anxious plaint  
*Whence do our mournful thoughts arise*  
 24. Ye heav'ns send forth your song of praise!  
*Now shall my inward joys arise*  
 52. Ye who the name of Jesus bear  
*You who the name of Jesus bear*  
 43. You now must hear my voice no more

#### ii. Added in 1781.

29. Amidst the mighty, where is he  
 15. As long as life its term extends  
*Life is the time to serve the Lord*  
 28. Attend, and mark the solemn fast  
 21. Attend, ye tribes that dwell remote  
 44. Behold the Saviour on the cross  
 30. Come, let us to the Lord our God  
 8. Few are thy days, and full of woe  
 16. In life's gay dawn, when sprightly youth  
 10. In streets, and op'nings of the gates  
 62. Lo! in the last of days behold  
 11. O happy is the man who hears  
 17. Rulers of Sodom! hear the voice  
 53. Take comfort, Christians! when your friends  
 19. The race that long in darkness pin'd  
 5. Tho' trouble springs not from the dust  
*Not from the dust affliction grows*  
 31. Thus speaks the Heathen; How shall man  
 27. Thus speaks the High and Lofty One  
*The High and Holy One hath spoke*  
 35. 'Twas on that night when doom'd to know  
 58. Where high the heavenly temple stands  
 14. While others crowd the house of mirth  
*Let such as would with Wisdom dwell*  
 9. Who can resist th' Almighty arm  
 12. Ye indolent and slothful rise

#### iii. Hymns added in 1781.

4. Blest morning! whose first dawning rays  
*Bless'd morning, whose young dawning rays*  
 5. The hour of my departure's come  
 2. The spacious firmament on high  
 1. When all thy mercies, O my God  
 3. When rising from the bed of death

The *Paraphrases* of 1751 had been printed at the end of some editions of the *Psalter* of 1650 (e.g. by Colin Macfarquhar, Edinburgh, 1771), and though the right of printing the *Paraphrases* of 1781 was assigned to the Church printer up to 1809, yet before the end of the century the King's printer had begun to add them to the *Psalter*, and they are still almost universally so printed. [J. M.]

Scriver, Christian, s. of Christian Scriver (Schrivver, Schreiber), merchant at Rendsburg in Holstein, was b. at Rendsburg, Jan. 2, 1629; and was from his birth destined for the ministry. His father d., of the plague, in 1629, but by the help of a rich great-uncle, he was able eventually to matriculate at the University of Rostock in Oct., 1647 (M.A., 1649). In 1650 he became tutor to a family at Segeberg, near Lübeck. While visiting a married half-sister at Stendal, he preached there with much acceptance, and was appointed, in 1653, archidiaconus of St. James's Church there. He then became, in 1657, pastor of St. James's Church at Magdeburg, where he was also appointed, in 1674, assessor at the consistory, in 1676 as Scholarch, in 1679 as Senior; and in 1685 had also the parishes and schools of the so-called Holzkreis placed under his inspection. At length he found his work too heavy, and, in 1686, accepted an invitation to Quedlinburg as consistorialrath and chief court preacher at the church of St. Servatius, and also as private chaplain to Anna Dorothea, Duchess of Saxony, and Abbess of the Lutheran Stift at Quedlinburg. After a series of strokes of paralysis, he d., at Quedlinburg, April 5, 1693 (Koch, iv. 78; Herzog's *Real-Encyclopädie*, xiv. p. 1, &c.).

Scriver was a most popular, useful, and influential preacher; his earnestness being deepened by the memory of his many wonderful escapes from accident and pestilence. He was also the author of various devotional works, which found much acceptance, e.g. his *Gottholds 300 Zufällige Andachten*, Magdeburg, 1663 (1671, and later eds., have 400 *Andachten*: English version, as *Gotthold's Emblems*, by R. Menzies, D.D., Edinburgh, 1857); his *Seelen-Schatz*, in 5 parts 1675-92; and his *Gotthold's Siech- und Sieges-Bette*, in 2 pts., 1687-94.

It is difficult to say how many hymns Scriver wrote, apparently about ten. He refers to one or two in his *Seelenschatz* and his *Andachten*, but does not give the full texts. A number are included, as by him, in C. Weise's abridgment of the *Seelenschatz*, which was pub. at Wittenberg, in 1704, as the *Seelenschatzes Kraft und Nutzt*; and C. O. Weinschenk, pastor of St. Ulrich's in Magdeburg, in his *Erbauliche Leben* of Scriver (Magdeburg and Leipzig, 1729), gives a list of those he considers genuine.

Those of Scriver's hymns which have passed into English are:—

i. *Auf, Seel, und danke deinem Herrn. Morning.* Included, 1704, as above, and in 1729, also marked as by Scriver. But Scriver's son-in-law, Johann Heinrich Hävecker [b., 1640, at Kalbe, near Magdeburg, became diaconus, and, in 1693, pastor at Kalbe; latterly, also, Inspector of the Holzkreis; and d. at Kalbe, in 1722], in his *Dreyfach schallend und nachhallend Kirchen-Echo*, Leipzig, 1695, p. 3, claims it as his own. It is in the Berlin G. L. S., ed. 1863, No. 1078. Tr. as, "To God, my Soul, Thank-offerings pay." By H. J. Buckoll, 1842, p. 30.

ii. *Der lieben Sonne Licht und Pracht. Evening.* This is Scriver's best hymn. It seems to be earlier than 1671, as in that year Scriver quotes



st. viii., in his *Andachten*, as above. According to tradition it was written one evening when Scriver was disturbed by hearing outside a profane song sung to a beautiful melody; whereupon he, grieved that the melody should be so misapplied, composed this hymn for it. Rambach, in his *Anthologie*, iii. p. 205, prints the hymn from the *Vollständiges G. B.*, Hamburg and Ratzeburg, 1684, in 9 st. of 7 l. In the *Lüneburg Stadt G. B.*, 1686, No. 1907, it is marked as "M. C. S.;" and in Hävecker's *Kirchen-Echo*, 1695, p. 30, as M. C. Scriver's. It is also in the Berlin *G. L. S.*, ed. 1863, No. 1153. Regarding it Lauxmann, in *Koch*, viii. 201, speaks thus:—"Of the beautiful hymn of this true Teacher, the Chrysostom of our Lutheran church, in which the thoughts of Gerhardt's evening hymn [p. 322, l.] ring and are powerfully echoed; st. vi.-viii., are of the greatest force, and of these especially st. viii." He also gives a portion of a sermon on Rogation Sunday, 1671, in which Scriver quotes st. viii. as expressing the deepest sentiments of his heart. *Tr.* as:—

1. With Thee I lay me down to sleep. This is a *tr.* of st. v., vii., viii., as No. 481, in pt. i. of the *Moravian H. Bk.*, 1754. It is also found in the following forms:—

i. In peace I'll now lie down to sleep. In the *Moravian H. Bk.*, 1759.

ii. I lay me down with Thee to sleep. In Maurice's *Choral H. Bk.*, 1861.

iii. In peace will I lie down to sleep. In the *Moravian H. Bk.*, 1886.

2. My praise again I offer Thee. A *tr.* of st. iv., v., by A. T. Russell, as No. 6, in his *Ps. & Hys.*, 1851.

3. The lovely Sun has now fulfilled. This is a *tr.* of st. i., iv., v., ix., dated 1882, by M. W. Stryker, in his *Hys. & Verses*, 1883, p. 28, repeated in his *Christian Chorals*, 1885, No. 16. In his *Song of Miriam*, 1888, p. 26, it begins "The golden Sun has now fulfilled."

iii. Hier liegt ich nun mein Gott zu deinen Füßen. *Repentance. Lent.* Included in Hävecker's *Kirchen-Echo*, 1695, p. 351, in 28 st. of 4 l.; repeated in Burg's *G. B.*, Breslau, 1746, No. 1582, &c. It is included as Scriver's, in 1704, as above; and so in Burg, and by Koch; but Weinachenk does not give it as his; and Hävecker gives it without name of author. The *tr.* in C. U. is:—

Here, O my God, I cast me at Thy feet. This is a *tr.* of st. i., iii., v., vi., x., xi., xii., xxi., xxvi., xxviii., by Miss Winkworth, in her *Lyra Ger.* 1st Ser., 1855, p. 63. In her *C. B. for England*, 1863, No. 45, it begins, "Here, O my God, low at Thy feet I bend me;" is altered in metre; and omits the *tr.* of st. iii., ll. 3, 4; v.; vi., ll. 1, 2; and xxiv. [J. M.]

Scudder, Eliza, niece of Dr. E. H. Sears, (q.v.), was b. in Boston, U.S.A., Nov. 14, 1821, and now (1888) lives in Salem, Massachusetts. Formerly an Unitarian, she some time ago joined the Protestant Episcopal Church. Her hymns in C. U. are:—

1. From past regret and present [faithlessness] feebleness. *Repentance.* In the *Quiet Hours*, Boston, 1875.

2. I cannot find Thee! Still on restless pinion. *Seeking after God.* Appeared in Longfellow and Johnson's *Unitarian Hys. of the Spirit*, 1864.

3. In Thee my powers and treasures live. *Faith and Joy.* In the *Hys. of the Spirit*, 1864. It is from a hymn of 10 st. beginning, "Let whosoever will enquire," entitled, "The New Heaven," and dated 1855.

4. Life of our life, and light of all our seeing! *Prayer.* In the *Boston Quiet Hours*, 1875.

5. The day is done; the weary day of thought and toil is past. *Evening.* In *Sermons and Songs of the Christian Life*, by E. H. Sears, Boston, 2nd ed., 1878, p. 298, entitled "Vesper Hymn," and dated "October, 1874." This is possibly her finest hymn.

6. Thou grace divine, encircling all. *Divine Grace.* Appeared in Dr. E. H. Sears's *Pictures of the Olden Time*, as shown in the *Fortunes of a Family of Pilgrims*, 1857. It was written in 1852, and included in the *Boston Hys. of the Spirit*, 1864. It has sometimes been taken as "An Ancient Catholic Hymn" (*Universalist's Ps. & Hys.* 1865), but in error.

7. Thou long disowned, reviled, opprest. *The Spirit of Truth.* In the *Boston Hys. of the Spirit*, 1864.

Of these hymns, Nos. 2, 6, and 7 are in Dr. Martineau's *Hymns*, 1873. Some of Miss Scudder's poetical pieces appeared in Dr. Sears's *Monthly Religious Magazine*. Her *Hymns and Sonnets*, by E. S., were pub. by Lockwood, Brooks & Co., Boston, 1880. From this her hymn "Thou hast gone up again" (*Ascension*), is taken. [F. M. B.]

Σὲ καὶ νῦν εὐλογοῦμεν. *Gregory of Nazianzus.* [*Evening.*] This hymn is given in his *Works*, Paris, 1611, i.; in *Daniel* iii. 13; and in the *Antho. Græca Carm. Christ.*, 1871, p. 29. It is *tr.* as "And now again at night" by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 122, in 8 st. of 4 l. (See *Greek Hymnody*, § iv.) It dates 324-389, and contains 28 lines. [J. J.]

Σὲ μὲν ἀρχομένας. *Synesius, Bp. of Ptolemais.* [*Morning or Evening.*] Hymn iv. of ten hymns composed by him at various periods of his life, 375-430. The full Greek text is found in the *Antho. Græca Carm. Christ.*, 1871, p. 15 in 299 lines. It is *tr.* as "To Thee at evening grey," by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 56, in 27 st. of 8 l. (See *Greek Hymnody*, § v.) It is an Evening Hymn, and contains several passages of great beauty which might be utilized in the form of a cento for congregational use. Another *tr.* is "Thee at the break of sacred day," by Alan Stevenson in his *The Ten Hymns of Synesius, &c.*, 1865. [J. J.]

Σὲ τὸν ἄφθιτον μονάρχην. *Gregory of Nazianzus.* [*Praise to Christ.*] This hymn to Christ is given in his *Works*, Paris, 1611, i.; in *Daniel* iii. 5; and in the *Antho. Græca Carm. Christ.*, 1871, p. 23, in 51 lines. It is *tr.* as "O Thou the One supreme," by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 93, in 13 st. of 6 l. It is a fine hymn gracefully translated. (See *Greek Hymnody*, § iv.) It dates 324-389. [J. J.]

Seagrave, Robert, M.A., s. of Robert Seagrave, Vicar of Twyford, Leicestershire, was b. at Twyford, Nov. 22, 1693, and educated at Clare College, Cambridge, where he graduated in 1714. Taking Holy Orders he entered most earnestly into the movement then being carried forward by the Wesleys and Whitefield; and between 1731 and 1746 he issued numerous letters and pamphlets, &c., designed to awaken in the clergy a deeper earnestness in their work. In 1739 he was appointed Sunday Evening Lecturer at Loriners' Hall, London, where he continued to preach till 1750. He also occupied Whitefield's Tabernacle from time to time. His

hymns, which were better known and more highly appreciated by the older compilers than those in modern days, and will still repay perusal, were included in his collection, pub. by him for use at the Loriner's Hall, as *Hymns for Christian Worship, partly composed, and partly collected from Various Authors*, 1742. The 4th ed. was pub. in 1748, and the originals were reprinted by D. Sedgwick as *Seagrave's Hymns*, in 1860. Two of these hymns are still in C. U. :—

1. *Now may the Spirit's holy fire. Opening of a Place of Worship.* This, from *Hys. for Christian Worship*, &c., 1742, was given by G. Whitefield as the opening hymn of his *Hys. for Social Worship*, &c., 1753. It was repeated in *Toplady's Ps. & Hys.*, 1776; and again in later collections to modern hymn-books.

2. *Rise, my soul, and stretch thy wings.* *Pilgrim's Song.* Also from his *Hymns*, &c., 1742, into G. Whitefield's *Hymns*, &c., 1753; and again in others to modern hymn books.

[J. J.]

**Searcher of hearts, before Thy face.** *P. Doddridge*. [Lent.] Pub. by Job Orton, in his posthumous ed. of *Doddridge's Hymns*, &c., 1755, No. 250, in 5 st. of 4 l., and headed, "Peter's Admonition to Simon Magus, Acts viii. 21-24." It was repeated in J. D. Humphreys's ed. of the same, 1839.

[J. J.]

**Sears, Edmund Hamilton**, D.D., s. of Joseph Sears, was b. at Sandisfield, Berkshire County, Massachusetts, April 6, 1810, and educated at Union College, Schenectady, N.Y., where he graduated in 1834; and at the Theological School at Cambridge. In 1838 he became pastor of the First Church (Unitarian) at Wayland, Massachusetts; then at Lancaster in the same State, in 1840; again at Wayland, in 1847; and finally at Weston, Massachusetts, in 1865. He d. at Weston, Jan. 14, 1876. He pub. :—

(1) *Regeneration*, 1854; (2) *Pictures of the Olden Time*, 1857; (3) *Athanasia, or Foregleams of Immortality*, 1858, enlarged ed., 1872; (4) *The Fourth Gospel the Heart of Christ*; (5) *Sermons and Songs of the Christian Life*, 1876, in which his hymns are collected. Also co-editor of the *Monthly Religious Magazine*.

Of his hymns the following are in C. U. :—

1. *Calm on the listening ear of night.* *Christmas.* This hymn "was first published in its original form, in the *Boston Observer*, 1834; afterwards, in the *Christian Register*, in 1835; subsequently it was emended by the author, and, as thus emended, was reprinted entire in the *Monthly Magazine*, vol. xxxv." (*Putnam*, 1874, p. 306.) This emended text is given in *Putnam's Singers and Songs of the Liberal Faith*, p. 306, in 5 st. of 4 l. Usually, both in G. Britain and America, the text is abbreviated. Its use is extensive.

2. *It came upon the midnight clear.* *Christmas.* The "Rev. Dr. Morison writes to us, 'Sears's second Christmas hymn was sent to me as editor of the *Christian Register*, I think, in December, 1849. I was very much delighted with it, and before it came out in the *Register*, read it at a Christmas celebration of Dr. Lunt's Sunday School in Quincy. I always feel that, however poor my Christmas sermon may be, the reading and singing of this hymn are enough to make up for all deficiencies.'" (*Putnam*, p. 306.) It appeared in the *Christian Register*, Dec., 1850, in 5 st. of 4 l., and is now in extensive use in G. Britain and America.

3. *He, ye that rest beneath the rock.* *Charitable Meetings on behalf of Children.* Appeared in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, in 2 st. of 8 l.

Dr. Sears's two Christmas hymns rank with the best on that holy season in the English language. Although a member of the Unitarian body, his views were rather Swedenborgian than Unitarian. He held always to the absolute Divinity of Christ. [F. M. B.]

**Sedgwick, Daniel**, was b. in Leadenhall Street, London, Nov. 26, 1814, of poor parents. His education was of the scantiest. Although apprenticed to a shoemaker at an early age, the elements of the trade were not taught him, and through ill health and neglect, at the completion of his apprenticeship, he was unable entirely to earn his own living. During his rambles, he occasionally solaced himself with the purchase of old hymnbooks, and in the study and comparison of these he began to find his chief delight. He joined himself to the strict Baptist congregation, worshipping in Providence Chapel, Grosvenor Street, Commercial Road, in 1839, having previously married a wife of his own humble station and education. At the age of 23 he began to dabble in the secondhand book trade, and gradually worked up a connection. About 1840 he taught himself writing by copying printed letters, and acquired a singularly neat and clear hand. Hymnbooks then were a drug in the market, and he gradually acquired a noble collection. About 1852 he began the issue of reprints of the rarer hymn-writers of the 17th and 18th cents., and in his *Library of Spiritual Song* he republished the hymns of William Williams, John Mason, Thomas Shepherd, Robert Seagrave, Joseph Grigg, Anne Steele, John Ryland, John Stocker, James Grant, Thomas Olivers, Bishop Ken, and others. This series brought him into communication with many clergy, and with ministers of all denominations, and the humble bookseller of 81 Sun Street, Bishopsgate, would there receive men of high station and culture and teach them the rudiments of the then infant science of English Hymnology. It was, however, on the publication of Sir Roundell Palmer's (Lord Selborne's) *Book of Praise*, in 1862, that Sedgwick first took his place as the foremost living English hymnologist. With all his dogmatic ignorance and want of power to balance evidence, his industry and perseverance in following up clues in every direction, led to the formation of an invaluable library, and to a unique correspondence. In the purchase, sale, and exportation of duplicates, and in assisting hymn-compilers in tracing dates, authors, and copyrights, he passed, from 1862 till his death in 1879, the happiest years of his life. He was consulted by men of all shades and opinions, and *Hymns Ancient and Modern* owed, from its earliest days, something to his assistance. He was consulted at every step by the Rev. C. H. Spurgeon for his *Our Own Hymnbook* (1866); and in Josiah Miller's *Singers and Songs of the Church* every article had the benefit of his knowledge and revision; in fact the practised expert can detect in that work baseless suggestions and erroneous conclusions, which arose out of Mr. Miller's too close adherence to his guide. Sedgwick's health began to fail rapidly in 1879, and exhausting and severe spasms of heart disease followed to his death. On Sunday, March 9th, he asked in the afternoon for Cennick's "Thou dear Redeemer, dying Lamb," to be sung to him, the last verse,

"When we appear in yonder cloud  
With all the ransomed throng,  
Then will we sing more sweet, more loud,  
And Christ shall be our song."



being specially dwelt on by him. It was in the very early hours of the following morning that, with the words, "Hallelujah, Praise the Lord," on his lips, he fell asleep; and on the 15th March, 1879, he was buried at Abney Park cemetery. He may well be called the father of English Hymnology; and it is to be specially remembered, to his honour, that, with all drawbacks of education, temperament, and narrow theological prepossessions, he, by the collection and comparison of hymns and hymnological literature, and by careful annotation, made it possible for others to reap a rich harvest, by bringing their education, critical acumen, wide sympathies, and accurate knowledge of Biblical, classical, ecclesiastical, and historical subjects to bear upon the stores of hymnological wealth which he had accumulated, but which, to a very great extent, he could not use. [W. T. B.]

**Sedgwick, John, D.D.**, was b. at Wimbledon, April 24, 1823, and educated at Christ Church and Magdalen Colleges, Oxford; B.A. 1846, D.D. 1859. He was a Fellow of Magdalen College 1855-63; Bursar, 1859-60; and Vice-President 1860-61. He was also successively Curate of Grafton, Somerset, 1854; Chaplain of High Legh, Cheshire, 1858; Rector of Great Houghton, Northants, 1862; of Stoke-Climsland, Cornwall, 1872; and of Birdbrook, Essex, 1876. He has pub. *History of France*, 1849; *History of Europe*, 1850; *Hints of the Establishment of Public Industrial Schools*, 1853; and *Oremus: Short Prayers in Verse for Sundays and Holy Days, suggested by the Services of the Church of England*, 1852. From the last work his Quinquagesima hymn, "Lord of love, Whose words have taught us," in *Kennedy*, is taken, and many more of equal merit remain. [J. J.]

**Sedulius, Coelius.** The known facts concerning this poet, as contained in his two letters to Macedonius, are, that in early life, he devoted himself to heathen literature; that comparatively late in life he was converted to Christianity; and that amongst his friends were Gallianus and Perpetua. The place of his birth is generally believed to have been Rome; and the date when he flourished 450. For this date the evidence is, that he referred to the Commentaries of Jerome, who d. 420: is praised by Cassiodorus, who d. 575, and by Gelasius, who was pope from 492 to 496. His works were collected, after his death, by Asterius, who was consul in 494. They are (1) *Carmen Paschale*, a poem which treats of the whole Gospel story; (2) *Opus Paschale*, a prose rendering of the former; (3) *Elegia*, a poem, of 110 lines, on the same subject as the *Carmen*; (4) *Veteris et Novi Testamenti Collatio*; and (5) the hymn, "A solis ortus cardine" (p. 4, i.). *Arcenal* (1794) quotes 16 mss. of Sedulius's work, ranging in date from the 7th to the 16th cent. The best ed. of his *Opera* is that by Dr. J. Huemer, pub. at Vienna in 1885; and this text is printed in Migne's *PP. Lat. vol. xix.* This Sedulius must not be confounded with the Irish, or with the Scottish Sedulius, as is sometimes done. [J. J.]

**See amid the winter's snow.** *E. Caswall.* [Christmas.] Pub. in his *Masque of*

*Mary*, &c., 1858, p. 259, in 7 st. of 4 l., and a chorus. It was repeated in his *Hys. and Poems*, 1873, p. 280. It is given, in an abbreviated form, in several hymn-books. It sometimes begins with an altered form of st. ii. as, "See in yonder manger low." [J. J.]

**See, gracious God, before Thy throne.** *Anne Steele.* [Public Humiliation.] Written for the Public Fast, Feb. 6, 1756, in 7 st. of 4 l., and published in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 248-9; in the new ed. of same, 1780, vol. i. pp. 248-9; and in D. Sedgwick's reprint of her *Hymns*, &c., 1863, p. 115. In its full form it is not in common use. From it, however, the following centos are taken:—

1. **Almighty God, before Thy throne.** This, as given in Bickersteth's *Christian Psalmody*, 1833, No. 274, and some of the older collections, is the above slightly altered, together with the omission of st. v. The same first line begins a cento in 4 st. usually found in modern hymnals. It is composed of st. i., ii., vi. and vii., also altered, sometimes as in Stevenson's *Hys. for Church & Home*, No. 5, and again as in Snapp's *Songs of G. & G.*, No. 860.

2. **Almighty Lord, before Thy throne.** is the same cento with further alterations; S. P. C. K. *Ps. & Hys.*, No. 138; and in a fuller form of 3 st. of 8 l., being st. i., ii., v., vii. (again altered), and a doxology.

3. **Behold, O Lord, before Thy Throne.** This cento in the *New Cong.*, 1859, No. 994, is composed of st. i., ii., iii., vi., and a concluding stanza, "Hear Thou our prayer," which we have not traced. The second stanza of the original "Tremendous judgments from Thine hand," sometimes given as "Dark judgments," &c., and again as "Dire judgments," &c., has, according to a note to the original, a special reference to the Lisbon earthquake of 1755.

4. **See, gracious God, before Thy throne.** An abbreviated form of the original in a few modern collections. [J. J.]

**See how great a flame aspires.** *C. Wesley.* [Praise for the Success of the Gospel.] In Jackson's *Memoirs of the Rev. Charles Wesley*, small ed., 1848, p. 191, this hymn is referred to under the date of Nov. 1746, as follows:—

"The very animated and emphatic hymn beginning—

"See how great a flame aspires,  
Kindled by a spark of grace,"

was also written by Mr. Charles Wesley on the joyful occasion of his ministerial success, and that of his fellow labourers, in Newcastle and its vicinity. Perhaps the imagery was suggested by the large fires connected with the collieries, which illuminate the whole of that part of the country in the darkest nights."

The hymn was pub. in *Hys. & Sac. Poems*, 1746, vol. i., No. 4, of 4 hymns, written "After Preaching to the Newcastle Colliers," in 4 st. of 8 l. (*P. Works*, 1868-72, vol. v. p. 120). It was given in the *Wes. H. Bk.*, 1780, No. 209, and is found in numerous collections. [J. J.]

**See how the rising sun.** *Elizabeth Scott.* [Morning.] Appeared in J. Dobell's *New Selection*, &c., 1806, No. 440, in 7 st. of 4 l., and headed "Morning Hymn." It is given as "See how the mounting sun" in H. W. Beecher's *Plymouth Coll.*, 1855, and as "See how the morning sun," in the *Meth. Episco. Hymns*, 1849, and the *Hymnal*, 1878. There is also a cento in C. U. beginning with st. iii. "Serene I lay me down." [J. J.]

**See in the vineyard of the Lord.** [*The barren Fig-tree; or, Close of the Year.*] This hymn is given in 6 st. of 4 l. at the close of Sermon xvii. of *Short Sermons to Children*, to which are added *Short Hymns suited to the Subject.* By a Lady [Rebecca Wilkinson].

London: Printed and Sold by the Philanthropic Society, St. George's Fields, s. d., [circa 1795]. It appeared in an improved form in the 1815 Appendix to T. Cotterill's *Sel.*, No. 208, in 5 st. of 4 l., and again in the 1819 ed. of the same, No. 205. It is in several collections in G. Britain and America, and is sometimes said to 'be' by "Cotterill, based upon Doddridge;" and again by "Cotterill, based upon Harbottle." It has, however, little or nothing in common with any hymn by Doddridge; nor with Harbottle's, "See how the fruitless figtree stands," which appeared in *The Comprehensive Rippon*, 1844, though probably written sometime before that date. [See Harbottle, J., p. 484, i.] [J. J.]

**See Israel's gentle Shepherd stand.** P. Doddridge. [*The Good Shepherd.*] 1st pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 198, in 5 st. of 4 l., and headed "Christ's condescending Regard to little Children;" and again in J. D. Humphreys's ed. of the same, 1839, No. 221. In addition to its use in its original form it is found as follows:—

1. Lo! Israel's gracious Shepherd stands. This was given in Bickersteth's *Christian Psalms*, 1833.
2. The gentle Saviour calls. This altered form, in 3 st. of 4 l., was made by Bp. Onderdonk for the *American Prayer Bk. Coll.*, 1826, No. 87. It is in several modern collections, and is suitable for Holy Baptism.
3. The Saviour's gentle voice. This is in Kennedy, 1863, No. 231. It is the American text rewritten by Dr. Kennedy.

In these various forms this hymn has a wide circulation. [J. J.]

**See, sinners, in the gospel glass.** C. Wesley. [*Invitation.*] Pub. in *Hys. on God's Everlasting Love*, 1741, No. 10, in 18 st. of 6 l., and again in the *P. Works*, 1868-72, vol. iii. p. 20. In the *Wes. H. Bk.*, 1780, it was broken up thus:—

1. See, sinners, in the gospel glass, st. i.-iv.
2. Sinners, believe the gospel word, st. vi.-ix.
3. Would Jesus have the sinner die? st. xii., xiv., xvi., xviii.

These hymns have been repeated in several collections. The centos, "Behold the Lamb of God, Who bears The sins of all," &c., in Mercer's *Church Psalter & H. Bk.*, 1855; and "See where the lame, the halt, the blind," in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, are also from the original hymn. [J. J.]

**See the Conqueror mounts in triumph.** Bp. C. Wordsworth, of Lincoln. [*Ascension.*] 1st pub. in his *Holy Year*, 1862, p. 99, in 10 st. of 4 double lines. In the latest editions of the *Holy Year* it has been divided into two parts, Pt. ii. beginning with st. vi. "Holy Ghost, Illuminator." Usually these two parts are given as separate hymns for congregational use. In addition a cento, beginning with st. ii., "Who is this that comes in glory?" is given as a hymn. The original is one of Bishop Wordsworth's finest compositions, and is the nearest approach in style and treatment to a Greek Ode known to us in the English language. The amount of Holy Scripture compressed into these 40 lines is wonderful. Prophecy, Types, Historical Facts, Doctrinal Teaching, Extatic Praise, all are here; and the result is one grand rush of holy song. [J. J.]

**See the [good] kind Shepherd, Jesus, stands.** [*The Good Shepherd.*] This hymn is found in [Rebecca Wilkinson's] *Short Sermons to Children, To which are added Short Hymns suited to the Subject* [circa 1795]; later ed. pub. at Bath 1798, No. 1, in 4 st. of 4 l. In J. Benson's *Hys. for Children, selected chiefly from the publications of the Rev. John and Charles Wesley and Dr. Watts, &c.*, 1814, it was given anonymously as No. 15. From that collection it has passed into a large number of hymn-books for children. In the *Short Sermons* there is nothing to show by whom the hymn was composed. It is sometimes given as "See the good Shepherd, Jesus, stands." [W. T. B.]

**See where the Lord His glory spreads.** T. Kelly. [*Ascension.*] Appeared in his *Hymns, &c.*, 2nd ed., 1806, in 6 st. of 4 l., and again in later editions of the same (ed. 1853, No. 46). In Hatfield's *Church H. Bk.*, N. Y., 1872, and other American collections, it begins with st. ii., altered to "Around the Saviour's lofty throne." In this form it is a good hymn on "Christ as King." [J. J.]

**Seelenbräutigam, O du Gotteslamm!** N. L. von Zinzendorf. [*Follow Christ.*] Written in Sept., 1721. 1st pub. as No. 434 in the *Sammlung g. und l. Lieder*, Leipzig & Gölitz, 1725, in 11 st. of 6 l.; repeated in the *Herrnhut G. B.*, 1735, and in Knapp's ed. of Zinzendorf's *Geistl. Lieder*, 1845, p. 22. The form which has attained the greatest popularity in German is a cento beginning "Jesu, geh' voran" (p. 599, ii.). The only tr. in C. U. from the full form is:—

O Thou to whose all-searching sight. A free tr. by J. Wesley, in the *Wesley Ps. & Hys.*, 1738, and *H. and Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i., p. 137), in 6 st. of 4 l. St. i.-iii. are based on st. i., ii.; st. v.-vi. on x., xi; while st. iv. is from st. xii. of the hymn "Wer ist wohl wie du," by J. A. Freylinghausen (p. 306, ii.). This tr. was included in the *Wes. H. Bk.*, 1780, No. 330 (1875, No. 339), and has since appeared in many collections, e.g. recently in *Church Hys.* 1871, *Hyl. Comp.* 1876, Allon's *Cong. Psalmist Hyl.*, 1886, &c.; and in America in the *Episcopal Hymnal*, 1871; *Pres. Hymnal*, 1874; *Evangelical Hyl.*, N. Y., 1880, &c. The hymn "As through this wilderness we stray," in the *Marylebone Ps. & Hys.*, 1851, *Irish Church Hyl.* 1869 and 1873, *Universal H. Bk.*, 1885, &c., consists of st. iii.-vi. of Wesley altered. Wesley's tr. in whole or in part is in extensive use. [J. M.]

**Selnecker, Nicolaus**, D.D., s. of Georg Selnecker (Selnecker, Schellenecker, who was protonotarius to the Nürnberg magistracy, but lived at Hersbruck near Nürnberg) was b. at Hersbruck Dec. 5, 1532. In 1536 he was removed to Nürnberg, and became during his school time, when only twelve years old, organist at the chapel in the Kaiserburg there. He went to the university of Wittenberg in 1550 (where he became a favourite pupil of Melancthon), graduated M.A. on July 31, 1554, and subsequently lectured as a privat-docent, sometimes to 200 students. In the end of 1557 he was appointed second court preacher at Dresden, and tutor to the heir apparent Prince Alexander, having also to

supervise the education of the choirboys of the royal chapel. He was ordained at Wittenberg Jan. 6, 1558. The principal theologians at the Saxon court at that time were inclined to follow Melancthon's lead and to approximate to Calvin's teachings regarding Consubstantiation. When therefore Selnecker thought it his duty openly to declare his adhesion to strict Lutheranism, he found his position almost untenable. When Martin Hoffmann of the Neustadt church in Dresden preached against the Elector August's passion for game preserving, Selnecker took Hoffmann's part. His enemies took advantage of this, and managed so that after Hoffmann had been expelled from Dresden, in August, 1561, Selnecker was requested to seek work elsewhere (see No. iii. below. The hymn more probably refers to Selnecker's own troubles at this period). He preached his farewell sermon at Dresden on March 15, 1565, and on the 26th he entered on his new office of Professor of Theology at Jena. After the siege of Gotha, Duke Johann Wilhelm of Saxony recalled Wigand and other professors of Theology who had been expelled from Jena, in 1561, as adherents of Flacius; and Selnecker, not being so extreme a Lutheran as they, had to leave Jena. Thereupon the Elector August again received him into favour, appointed him professor of Theology at Leipzig, and also pastor of St. Thomas's church and Superintendent of Leipzig. He entered on his duties at Leipzig in August 1568, and for some time worked quietly and successfully. In July 1570 the Elector acceded to the request of Duke Julius of Brunswick for Selnecker's services, and gave Selnecker leave of absence to go to Wolfenbüttel as court preacher and general superintendent. Here he succeeded in inducing the clergy to receive the so-called Saxon Confession, and persevered in zealous visitations of churches, schools, &c. After 1572 he resided at Gandersheim, took an interest in the Gymnasium there, &c. In 1573 he also visited, and drew up a book of Church Order and Discipline for the district of Oldenburg-Jever. But in Brunswick, what with Martin Chemnitz the Superintendent of Brunswick, who was a High Lutheran, the Duke who wished for peace, and the other General Superintendent at Wolfenbüttel, Selnecker found it a difficult matter to work comfortably, and was himself accused of Crypto-Calvinism. He therefore gladly accepted the Elector August's recall to Leipzig, and began to lecture there again in Feb. 1574. In 1576 he was once more appointed pastor of St. Thomas's Church, and Superintendent. At Leipzig the sacramental controversy broke out afresh, and Selnecker became deeply involved therein. He was then engaged in drawing up the Formula of Concord (meant to unite the Lutherans, but to exclude the Romanists on one hand, and the Calvinists on the other), which was finally revised on May 29, and pub. on July 22, 1577. The Formula of Concord was so far a success that it was very largely subscribed, but at the same time its authors, and specially Selnecker, were subjected to the most violent abuse both from the High Lutherans and from the Calvinists, so much so that he

called 1579 his "year of patience and silence." For a few years immediately thereafter his life was a more peaceful one, and he found time to devote to poetry and music. At this time he assisted greatly in the building up of the famous Motett Choir of St. Thomas's Church, which J. S. Bach afterwards conducted. But on the death of the Elector August in 1586 the real direction of affairs passed into the hands of Dr. Nicolaus Crell, Chancellor to the Elector Christian I., and under his rule the Lutheran clergy were gradually displaced by Melancthonians and Crypto-Calvinists. When the new court preacher Salmuth began to issue a German Bible with notes in which he clearly taught Calvinism and impugned the Formula of Concord, Selnecker published a pamphlet in opposition, and was in consequence deprived of his offices on May 17, 1589. For a time he stayed on in his own house in Leipzig, and used his pen in controversy. But after having received, on Oct. 22, notice to cease writing, he thought it prudent to leave Leipzig. He found many sympathisers, and after a short time spent in Halle and then in Magdeburg, he accepted the appointment of Superintendent at Hildesheim. Here he had many anxious and weighty matters to settle, and was finally called on, in 1591, to arbitrate in matters of dispute at Augsburg. Returning from Augsburg in stormy December weather, and being worn out and seriously ill, he reached Hildesheim half dead, and was confined to his room till April. Meantime the Elector Christian I. had suddenly died, and his widow, after deposing the Chancellor Crell, proceeded to recall those whom Crell had banished. Selnecker, spite of his weakness, welcomed the idea of returning to Leipzig, left Hildesheim on May 9, and reached Leipzig on May 19; but only to die. He d. at Leipzig, May 24, 1592 (*Koch*, ii. 1917, v. 656; *Herzog's Real-Encyclopädie*, xiv. 76; *G. A. Will's Nürnbergisches Gelehrten Lexicon*, pt. iii. 1757, p. 670, and *Supplement*, pt. viii. 1808, p. 198, &c.). *Koch* dates his birth 1530, but *Will* quotes an apparently genuine autobiographical sketch in which Selnecker gives the date 1532; and the reference which *Koch*, ii. 191, makes to Selnecker's *Paraphrasis Psalterii* is full of misprints, for that work was pub. in 1573 (not 1583), and the date after Ps. cl. is "Absolutum Gandesiae [*i.e.* Gandersheim], Anno 1573, die Maii 25, quiescit dies Urbani, Anno aetatis 42 (not 45)."

Selnecker, as we have seen, was a prominent figure in the ecclesiastical history of Germany in the latter half of the sixteenth century, and a good illustration of the extremes to which theological controversies were then carried. He was the author of some 175 theological and controversial works, in German and Latin, perhaps the most important being his *Institutio Religionis Christianae*, Frankfurt, 1572-73 (see lists in *Will's Lexicon* as above). He also ranks, with Helmbold and Ringwaldt, among the most important hymn-writers of the period. Amid the manifold changes and chances of his life he found inspiration and consolation in the study of and recourse to the Psalter, and in his love of music. In Latin verse he pub. a Scriptural play on the Fall of our First Parents, entitled *Theophania*, &c., Wittenberg, 1560 (*Brit. Mus.*), and a version of the Psalms as *Paraphrasis Psalterii*, Heinrichstadt, 1573 (University Library at Paderborn in Westphalia. Reference as above kindly verified by Gymnasiallehrer Richter of Paderborn). His German hymns partake for the most part of the objective churchly character of

the hymns of the Reformation period, and indeed contain many reminiscences of them. Of the rest, many only too faithfully mirror the misfortunes and changes and conflicts of his life, and are full of personal matter and careless in style. Still there remain not a few worthy of note, in which a genuine piety, a deep and fervent love to the Saviour, and a zeal for the best interests of his Church on earth, are expressed in clear, flowing and musical style. A large number first appeared appended to his interpretation in his psalms, e.g. his exposition of the Psalms (Ps. L-1, 1st ed. 1563; 11, 1st ed. 1564; 41, 1st ed. 1566; complete ed. 1571); and the popular ed. (*Der Psalter mit kurzen Summarien*, &c.) 1st pub. in 1572, and of which six eds. appeared in his lifetime; in his exposition of the Prophecy (ps. 1, 1st ed. 1579; pt. II, 1st ed. 1579). Also in his *vielen Russ-Psalmen*, Leipzig, 1585; in the *Drey Predigten*, Heinrichstadt, 1572 (contains three sermons preached by Selnecker, by Martin Chemnitz, and by Christoph Vischer at the baptism of Anna Ursula, Duchess of Brunswick-Lüneburg). Appended to Selnecker's sermon are 6 hymns on Luther's Catechism, &c. They were collected, together with other pieces by various authors, in his *Christliche Psalmen, Lieder und Kirchengesänge*, &c., Leipzig, 1587, where 110 German hymns are marked with his initials, and where various of the melodies and of the four-part settings seem also to be by him. A selection from his hymns, with a biographical sketch by Heinrich Thiele, appeared at Halle in 1855. The most complete collection is that in Wackernagel's *Deutsche Kirchenged.*, vol. iv, Nos. 363-470, and in the bibliographical notices is that work the particulars of the original works in which they are found are given at length.

The hymns by Selnecker which have passed into English are:—

1. *Ach bleib bei uns, Herr Jesu Christ. Peace and Orthodoxy.* It has sometimes been said of this hymn that st. i., ii. are by Selnecker, and that the rest are a later addition. The opposite however is the case. The full form appeared in the *Geistliche Psalmen*, &c., Nürnberg, 1611, p. 597, in 9 st., viz.:—

1. Ach bleib bei uns, Herr Jesu Christ.
2. In dieser schweren bedröhten Zeit.
3. Herr Jesu, hilf, dein Kirch erhalt.
4. Erhalt uns nun bey deinem Wort.
5. Ach Gott es geht gar Elend zu.
6. Den stolzen feielsen wehre dich.
7. Die Sack und Ehr, Herr Jesu Christ.
8. In Wort ist unsers Heil uns Trutz.
9. Gib dass wir leben in dein Wort.

Of this arrangement st. 1, according to *Mittell*, No. 237, first appeared in 1578, on a broadsheet, along with N. Herma's hymn, *Danket dem Herren heul und allezeit*. It is a fr. of Melancthon's "Vespere jam venit, nobiscum Christe mane Extingui lucem nec patiatur tui." (*Opus Reformatorum*, vol. x., ed. 602, Halle, 1842), and is founded on St. Luke xxiv. 29.

St. 2, says *Mittell*, first appeared in *Christliche Gebet und Psalmen*, welche die Kinder in der Jungfrun Schulen zu Freyberg zu beten und zu singen pflegen, Freiberg, 1602. It resembles the rhymed prayer given at the end of Ps. xxix., in Selnecker's *Der Psalter*, 1572.

St. 5 is st. 2 of the hymn "Wir danken dir, Herr Jesu Christ, dass du unser König wohnen test," which is the rhymed prayer to Ps. cxlix., in Selnecker's *Der Psalter*, 1572.

St. 3, 4, 5-9, form the hymn, "Herr Jesu, hilf, dein Kirch erhalt," which is the rhymed prayer to Ps. cxxii., in Selnecker's *Der Psalter*, 1572. See also Wackernagel, iv., p. 286.

The text of 1611 is in H. Thiele's ed. of Selnecker's *Geistl. Lieder*, 1855, p. 31, and in the Berlin *G. L. S.* ed. 1863, No. 408. The *tes.* in C. U. are from this text:—

1. *Lord Jesus with Thy children stay.* This is a fr. of st. 1, 2, 8, 6, 9, 3 by J. Swertner in the *Moravian H. Bk.* 1789, No. 6 (1886, No. 6).

2. *Ah Jesu Christ, with us abide.* This is a good fr. of st. 1-5, 9, by Dr. Kennedy as No. 41 in his *Hymn. Christ.* 1863, repeated in *Holy Song*, 1869.

3. *Lord Jesu Christ, with us abide. For round us fall, &c.* By Miss Winkworth, of st. 1, 2, in her *C. B. for England*, 1863, No. 19, repeated

in Bosworth's *Bk. of Church Hys.*, 1865. It is slightly altered in Miss Winkworth's *Christian Singers*, 1869, p. 152.

4. *For sake us not, O Lord be near.* By L. Heel, in full, as No. 181 in the *Ohio Luth. Hym.* 1880.

Other *trs.* are:—(1) "Abide with us, O Jesus dear," No. 338, in pt. I. of the *Moravian H. Bk.* 1789, 2. "Lord Jesu Christ, with us abide, 'Tis now," By R. J. Buckell, 1842, p. 69. (3) "With us, Lord Jesus Christ abide," By Dr. G. Walker, 1860, p. 61.

ii. *Christus der wahre Gottes Sohn. Hely Baptism.* This is No. 4 of the 6 hymns by Selnecker, on Luther's Catechism, appended to one of *Drey Predigten*, 1572, and thence in Wackernagel, iv. p. 255, in 8 st. of 4 l. In the *Ohio G. B.* 1870, No. 239. *Tr.* as:—

*Now Christ, the very Son of God.* By C. H. L. Schnette as No. 221 in the *Ohio Luth. Hym.* 1880, st. i.-iii. are literal, iv.-vi. are based on iv.-viii. of the German.

iii. *Hilf, Herr, mein Gott, in dieser Noth Cross and Consolation.* In his *Christliche Psalmen*, 1587, in 15 lines entitled "Anno 1565. God knows why." Thence in Wackernagel, iv. pp. 242-243 (with two other forms), and H. Thiele's ed. 1855, p. 45. It was probably written during his last months at Dresden. It has indeed been said to have been written to comfort Martin Hoffmann, diaconus of the Holy Cross Church at Dresden, on his expulsion after preaching about the Elector August's passion for hunting and game preserving; but the hymn is dated 1565, and Hoffmann left Dresden in August, 1564. The form fr. into English is:—

*Hilf, Helfer, hilf in Angst und Noth.* This is found in M. Möller's *Manuale de preparatione ad mortem*, Görlitz, 1593, f. 114, in 3 st. of 4 l., among the hymns "composed by other spiritual persons." This is Wackernagel's second form, and is also in the *Übr. L. S.* 1851, No. 624. The reason why Möller did not claim it as his own was, most likely, because it was based on Selnecker. The *trs.* are:—

1. *My Helper, aid: Thy mercy show.* By A. T. Russell, in full, as No. 223 in his *Ps. and Hys.* 1851.

2. *Help, Saviour! help, in fear and need.* By E. Cronenwett, in full, as No. 410 in the *Ohio Luth. Hym.* 1880.

3. *Help, Jesus, help! in woe, in need.* By Miss Manington in her *Footprints of the Holy Dead*, &c., 1863, p. 8.

iv. *Lasz mich dein sein und bleiben. Close of Service.* This is a beautiful st. of 8 l. which is very frequently used in Germany at the close of Divine service. It was written as his daily prayer and 1st pub. in his *Passio*, 1572, and thence in Wackernagel, iv. p. 251, and also in Thiele's ed. 1855, p. 59. In the *Übr. L. S.* 1851, No. 231, with two additional st. which Wetzel, iii. 213, says appeared in the *Ruh-Weidst. G. B.* 1688. The *trs.* are:—

1. *Let me be Thine for ever. My guardian.* This is a fr. of st. i.-iii. by Dr. M. Loy as No. 239 in the *Ohio Luth. Hym.* 1880.

2. *Make me Thine own and keep me Thine.* By Miss Winkworth in her *Christian Singers of Germany*, 1869, p. 152.

v. *O Herre Gott, in meiner Noth. For the Dying.* Founded on Ps. cxvi. 9. 1st pub. in his *Der Psalter*, 1572. Wackernagel iv. p. 250, quotes it from the ed. of 1578, in 3 st. of 6 l.



It is also in Thiele's ed. 1855, p. 58, and in the Berlin *G. L. S.* ed. 1863, No. 969. *Tr.* as:—

**O Lord and God, I cry to Thee.** This is a good and full *tr.* by A. T. Russell as No. 253 in his *Ps. & Hys.* 1851.

In Bunsen's *Versuch*, 1833, No. 885 (*Ally. G. B.*, 1846, No. 388) there is a version of this hymn entirely re-written, and beginning **O Herre Gott, ich ruf zu dir.** The *tr.* in *C. U.* from this form is:—

**O Lord my God, I cry to Thee.** This is a good and full *tr.* by Miss Winkworth in her *Lyra Ger.* 2nd Ser. 1858, p. 212, and her *C. B. for England*, 1863, No. 192. Repeated in the *Irish Church Hyl.* 1873, *Pennsylvania Luth. Church Bk.* 1868 and others.

vi. **Wir danken dir, Herr Jesu Christ, Dass du gen Himmel gefahren bist.** *Ascension.* A hymn beginning thus, and in 4 st. of 4 l. appeared at the end of Ps. lxxviii. in Selnecker's *Der Psalter*, 1572. *Wackernagel*, iv. p. 278, quotes it from the ed. of 1578. It is also in *Thiele*, 1855, p. 15. *Mützell*, No. 277, gives this text, and also a form in 13 st. of 4 l. from the *Geistliche Psalmen*, &c., Nürnberg, 1611, where it is ascribed to Selnecker. The 13 st. form is also in M. Prätorius's *Musae Sioniae*, pt. v 1607, No. 140; and in the Berlin *G. L. S.* ed. 1863, No. 340. The *tr.* in *C. U.* is:—

**We thank Thee, Jesus! dearest Friend, that Thou didst.** By Dr. M. Loy, in full, from the *G. L. S.* text, as No. 96 in the *Ohio Luth. Hyl.* 1880.

**Other trs. are**—(1) "Lord Jesus Christ! we thank Thee now." This is No. 334, in pt. I. of the *Moravian H. Bk.*, 1754. (2) "To Thee, our Lord, all praise be given." This is a hymn, in 6 st. of 4 l., by J. Swertner, as No. 136 in the *Moravian H. Bk.*, 1789 (1849, No. 178, beginning, "To Thee, Lord Christ); based on this hymn, and on Ernst Lange's "Herr Jesu Christ sieh uns dir nach." Lange's hymn is in Freylinghausen's *Neues Geistreiches G. B.*, 1714, No. 117.

vii. **Wir danken dir, o treuer Gott.** *Absolution.* This is No. 6 of the 6 hymns by Selnecker, on Luther's Catechism, appended to one of *Drey Predigten*, 1572. It is in 3 st. of 4 l. and a fourth st. of 2 l., and is entitled "How one should comfort himself in Holy Absolution." The complete form in 4 st. of 4 l., is in his *Christliche Psalmen*, 1587. Both forms are in *Wackernagel*, iv. p. 257; and in *Mützell*, Nos. 285, 286. The second form is also No. 274 in the *Ohio Luth. G. B.*, 1870. *Tr.* as:—

**O Faithful God, thanks be to Thee.** By C. H. L. Schnette, in full, as No. 246 in the *Ohio Luth. Hyl.*, 1880. [J. M.]

Σήμερον συνέχει τάφος [Ἀφραστον θάυμα].

**Send out Thy light and truth, O God! J. Montgomery.** [*Missions.*] This well-known hymn was first printed in a religious annual, *The Christian Keepsake*, in 1836; again in Montgomery's *Original Hymns*, 1853, No. 253; and again in *Mercer's Ch. Psalter & H. Bk.*, 1854, No. 381, in 4 st. of 8 l., the only change from the 1836 text being st. iii. l. 9, "Then spring" to "Then be new born," &c. From *Mercer's* Preface it would seem that he was under the impression that it was written specially for his collection. Montgomery says in a note in his *Original Hys.*, p. 256, that it was written "in the metre and to suit the tune of the hymn said to have been composed and set to music by Luther, and sung by him

and his friends as they entered the city of Worms to appear before the Diet there." The German hymn referred to is *Ein' feste Burg* (p. 322, ii.). Montgomery's hymn, however, has nothing in common with Luther's save the metre. It has attained to somewhat extensive use in Great Britain and America. [J. J.]

**Sensus quis horror percutit.** *Jean Baptiste de Santeuil.* [*Ascension.*] In the *Cluniae Brev.*, 1686, p. 497, this hymn begins "Quid obstupendum cernimus," but in Santeuil's *Hymni Sacri et Novi*, 1689, p. 22, and ed. 1698, p. 105, it is given as above. It is also in the *Paris Breviary*, 1736, as the hymn at Matins on the octave of the Ascension. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1863. *Tr.* as:—

1. **What is this horror! The sky is rended.** By I. Williams, in the *British Magazine*, Dec. 1834 (vol. vi. p. 620, together with the Latin), and his *Hys. tr. from the Parisian Breviary*, 1839.

2. **What terrors shake my trembling soul!** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 85, and again in his *Hys. of the Church*, &c., 1841, No. 49. It is No. 120 in the 1863 *Appendix to the H. Noted.*

3. **Awful thought of endless doom.** By R. Campbell, in his *St. Andrews Hys. and Anthems*, 1850, p. 78, and, with slight alterations, in the *Hymnary*, 1872. Some portions of this *tr.* are by Miss Jane Campbell, of Ravensdale, Scotland. It is given in O. Shipley's *Annus Sanctus*, 1884, as "Fearful thought of endless doom."

4. **What terror every bosom shakes.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 201.

**Another tr. is:—**

Great God, what terror fills the eye. By W. Palmer, in his *Short Poems*, &c., 1848, p. 50. [J. J.]

**Sequences.** The origin and structure of *Sequences* or *Proses* (p. 914, l.) have been referred to under *Latin Hymnody* (see pp. 648-650). The Gradual or Antiphon sung between the Epistle and Gospel in the Liturgy ended on festal days with the word *Alleluia*. The last syllable of this word was prolonged to a number of musical notes (called *neumes*), which were entitled the *Sequentia*, as following the *Alleluia*. In the ninth century the custom began of adapting words to suit these notes; and these words came in their turn to be called *Sequences*. The first author of this kind of *Sequences* was *Nokter Balbulus* (p. 812, ii.), a monk of St. Gall, who d. 912. He had many successors, one of the most voluminous and finished writers of *Sequences* being Adam of St. Victor, who d. 1177.

One of the earliest mss. containing *Sequences* is an Anglo-Saxon *Tropary* written in the reign of Ethelred (979-1016), and now in the Bodleian (see *a* below). In the *Leofric Missal*, an English service book in use at Exeter half a century later, and now in the Bodleian (*Bodl.*, No. 579. Printed at the Clarendon Press, Oxford, in 1883) only six *Sequences* are indicated for use by their catchwords (the full text is not given), these *Sequences* being "Coelica resonant": "Mater Sequentiarum," i.e. "Pangamus Creatori"; "Clariss vocibus"; "Lyra pulchra"; "Omnes sancti" and "Scalam ad coelos." The use of *Sequences* soon became very general. In most mediaeval



*Missals* there are proper *Sequences* appointed for nearly every Sunday and Holy Day, except from Septuagesima to Easter, when verses of Holy Scripture known as the *Tract* were substituted for the *Alléluia* and the *Sequences*. *Sequences* or *Proses* are also found in *Processionals* and *Breviaries*, where they were introduced in lieu of the Versus after the *Responsory* attached to one of the Lections, generally the last (*York Brev.*, 1883, ii. 106), or in lieu of the Hymn at Vespers or Compline, or in connection with Processions on certain festivals. In the revised *Roman Missal* of 1570 all *Sequences* were abolished save four, viz. (1) "Victime paschali," for *Easter*; (2) "Veni Sancte Spiritus," for *Pentecost*; (3) "Lauda Sion Salvatorem," for *Corpus Christi*; (4) "Dies irae, dies illa," for *Masses for the Dead*. In comparatively recent times, about 1727, there was added (5) "Stabat Mater dolorosa," for *Friday after Passion Sunday*.

A large number of *Sequences* are included in the collections of *Mone*, *Daniel*, *Morel*, *Wackernagel*, and others. In 1852 Dr. Neale published 125 under the title *Sequentiae ex Missalibus germanicis, anglicis, gallicis, aliisque mediæ ævi collectae*. The most complete collection of *Sequences* is Dr. Joseph Kehrein's *Latinoische Sequenten des Mittelalters*, pub. at Mainz in 1873, with 895, including almost the whole of those previously edited by *Mone*, *Daniel*, *Morel*, *Wackernagel* and *Neale*; and many others, principally from *Missals* of the 16th cent. Of those many are only printed in part, and the number (895), large as it is, does not nearly exhaust the list of such compositions; for even on comparing with the lists below, a large proportion will be found not included by *Kehrein*.

An interesting collection of *Sequences* has just been pub. under the title *Prosarium Lemoricense* (Leipzig, Fues's Verlag, 1890). This is edited by G. M. Drovos, as pt. vii. of his *Analekta Hymnica Mediæ Aevi*, and contains 265 *Sequences*, taken from 16 *Troparies* of the 10th, 11th, and 12th cent., which formerly belonged to the Abbey of St. Martin at Limoges, and are now in the Bibliothèque Nationale at Paris.

In Part i. we append a list of first lines of *Sequences* and *Proses* contained in the *Arbuthnot*, *Hereford*, *Sarum* and *York Missals*, and a few important early *ss.* Service Books, mostly of English, French and German origin. In Part ii. are given the first lines of additional *Sequences* in later English Service Books, in a few representative French and German diocesan *Missals* not later than 1490, and in two Monastic *Missals*. In many cases there are slight variations of the text. We have given the various forms where the varieties of reading affect the alphabetical order.

Part i. In compiling the first list of first lines of *Sequences* an exhaustive use has been made of the following *ss.* and printed Service Books:—

(a) *The Arbuthnot Missal*. This *ss.* is in the possession of the Arbuthnot family. It was written about the end of the 15th cent. for the use of St. Tremen's Church, Arbuthnot, Kincardineshire, by Sybil, parish of Arbuthnot, who d. in 1507. It is a *Sarum Missal* with variations, and probably represents the use of the diocese of St. Andrews. The copy used is the ed. printed at Burntisland, 1884.

(b) *Reg. 5 B. iv.* This is a *ss.* *Gradual* in the British Museum, written in England about 1140.

(c) *Reg. 6 C. xiii.* Also in the British Museum, containing a collection of *Sequences* written about 1160, apparently in England.

(d) *Add. 11669*. Also in the British Museum, and is a *Gradual* written in Germany about 1090.

(e) *The Tropany of Esherford*. A *ss.* in the Bodleian (*Ms.* 175) written at Winchester shortly after 1066, and during the reign of Esherford (979-1016). It is described in the *Academy* for Oct. 23, 1886, p. 286. The *Sequences* of this *ss.* have been printed in vol. 2 of the *Sarum Society's ed.* of the *York Missal* (see p. below); those which are not included in the *York Missal* being printed in full, and the rest having their titles and first line given with references to the full text where they occur in the *York Missal*.

(f) *Add. 23935*. A beautiful Service Book written in France in the end of the 12th cent., and now in the British Museum.

(g) *Add. 19788*. A *Trophy* with a collection of *Sequences*, &c., written at St. Gall in the 11th cent., and now in the British Museum. The hymns of this *ss.* are not included.

(h) *The Hereford Missal*. Of this use only one *ss.* is known. This was written about 1390, belongs to University College, Oxford, but is kept in the Bodleian. The *ss.* is very imperfect, and consequently the references are made to the ed. printed at Rouen in 1841 (*Missale... ecclesie Herefordensis*). It may be stated however that all the *Sequences* of the printed ed. which are not contained in the *Sarum* 1370 and *York* 1290 *ss.* need below are found in this *ss.* except two ("Gode prels" and "Missa est"), and the *ss.* has the *Mass* which contains them but without the *Sequences*. The *Hereford Missal* was reprinted under the editorship of Dr. W. G. Henderson, at Lechliff, 1874.

(i) *Karl. 2961*. This *ss.* is of the 11th cent., and is in the British Museum. It is described under *Byzantium*, page 146, ii.

(j) *Calig. A. xiv.* This *ss.* is in the British Museum, and contains a collection of *Sequences* written in England about 1190.

(k) *The Sons Missal*. Of this there is a *ss.* in the British Museum written in the 14th cent. (*Add. 26065*), but unfortunately imperfect in various places. The *Sequences* marked *ss.* are found in the *Missa* *Sequences*, printed at Paris in 1529 by Nicolas Perrot, of which there is a copy in Durham University Library.

(l) *The Paris Missal*. Of this there is a *ss.* in the British Museum written early in the 14th cent. (*Add. 14905*). The *Sequences* marked *ss.* are found in the *Missa*... ecclesie Parisiensis printed at Paris in 1461 by Jean de Prato and Desiderius Huyn, those marked *ss.* in the edition printed at Paris in 1561, by Theobald Kerver, and those marked *ss.* in the edition printed at Paris by Desiderius Mahen, and pub. in 1843. In the 1843 ed. the word *Prosa* is always used instead of *Sequentia*. The *Proses* are given in full in the *Masses* to which they respectively belong, and not grouped together at the end of the *Missa* as in some other cases.

(m) *The Sarum Missal*. The *Sarum Missal* seems to have been edited in 1555 by St. Edmund, Bishop of Salisbury. The earliest complete copy we have been able to examine is a fine example in the Bodleian (*Barklee 3*) written about 1370. The use of *Sarum* became almost a national one. Mr. W. H. Jones wrote in his *catalogue Missalium*, London, 1868, entries 53 editions from 1447 to 1557, and in the bibliography of the Burntisland reprint several others are mentioned. Many of these printed about 1500 were apparently booksellers' speculations and differ considerably in their contents. The *Sequences* marked *ss.* are found in the *ss.*... ecclesie Sarum printed at London in 1495 for Winklin de Worde. Those marked *ss.* are found in the reprint of the *Sarum Missal* at Burntisland, 1861, which is made up from a great variety of editions, supplemented by portions taken from the *Sarum Gradual* and the *Sarum Processional*. The index to the Burntisland ed. contains references to various compositions which in the text are marked as *Graduals*, *Versicles*, *Tractus*, *offertorium* or *Communio*; and these have all been omitted from the list below save the "Hilfenemen" (q.v.), there marked as a *Tractus*, but by *Kehrein* ranked as a *Sequentia*.

(n) *C. G. C. 478*. A *Trophy* with a collection of *Sequences*, apparently written at Winchester in the 15th cent., and now in the Library of Corpus Christi College, Cambridge.

(o) *Douce 338*. A *Trophy* with a collection of *Sequences*, written about the end of the 11th cent., apparently in France, and now in the Bodleian.

(y) **The York Missal.** This represents the use of the North of England. The ms. collated was written about 1390, and belongs to University College, Oxford, but is kept in the Bodleian. The *Sequences* are mostly found collected together near the end of the volume, and a few others are given in the text of the more recent Masses. The *Sequences* marked y<sup>a</sup> are included in the reprint of the *York Missal* (*Missale ecclesie Eboracensis*) by the Surtees Society, 1874, which is made up from the printed eds. (Rouen c. 1509, and again in 1516, 1517 and 1530; Paris 1533) and other sources.

(s) **Arundel 156.** This ms., in the British Museum, contains a collection of *Sequences* apparently written in Germany in the 13th cent. Those marked s<sup>a</sup> are written in the margins in a hand of the early 14th cent.

A number of other mss. of interest have been collated throughout. References are made to them for all the additional *Sequences* which they contain, but they are not, as a rule, referred to in the case of *Sequences* already found in the mss. b, c, d, e, g, w, or x. They are as follows:—

(a\*) **Liturg. Misc. 341.** A *Gradual*, written about the end of the 12th cent., apparently in Germany, and now in the Bodleian.

(b\*) **Liturg. Misc. 340.** A *Gradual*, written about 1200, apparently in Germany, and now in the Bodleian.

(c\*) **Add. 12194.** A *Gradual*, written about 1275, apparently in England, and now in the British Museum.

(d\*) **Liturg. Misc. 37.** A collection of *Sequences*, apparently written in France in the end of the 14th cent., and now in the Bodleian.

In only a very few instances are the names of the authors of *Sequences* attached to them in the early mss. It may therefore be of interest to give here a list of authors of *Sequences* which is found in a ms. in the Bodleian (*Junius 121, f. 1*), and was written apparently about 1300. The ascriptions (which it must be added are indefinite, and apparently oftener wrong than right) are as follows:—

- (1) Robert, King of France. *Victimæ paschali.*
- (2) Hermannus Contractus. *Sancti Spiritus adsit nobis gratia, and Ave præclara.*
- (3) Gervasius Cantrensis (i.e. of Chichester, f. 1160). *Laus devota mente, and Exultemus in hac die.*
- (4) Richard the Monk, Archbishop (Richard, Abp. of Canterbury, 1171–1184). *Plausu chorus lætando, and Gaude Roma caput.*
- (5) Gervasius, archdeacon of Gloucester (in 1149). *Stola jucunditatis, and Jubilemus omnes.*
- (6) Prior Montac. [Montacute, a Cluniac foundation in Somersetshire, dating from shortly after 1100.] *Hodiernæ lux diei, and Missus Gabriel de coelis.*
- (7) Adam of St. Victor (see p. 14). *Salve mater Salvatoris, and Ave virgo singularis, and Zyma velus, and Lux jucunda, and Proficientes Trinitatem.*
- (8) Robert of Winchester, see note below (? Robert, prior of Winchester in 1173). *Potestate non natura, and Divi patris.*
- (9) Fulbert of Chartres (see p. 401). *Stirps Jesse, and Ad nutum Domini, and Solem Justitiæ.*
- (10) Robert of York (d. about 1263). *Exultemus in hac die festiva.*

It seems not improbable that Robert of York and Robert of Winchester are identical. At least in Archbishop Gray's Registers (printed by the Surtees Society), Robert, canon and sometime precentor of York, who d. about 1263, is always designated Robert of Winchester, and in one case as Archdeacon of Winchester (Surtees ed., p. 232).

In his *Histoire de la Poésie Liturgique au Moyen Age. Les Tropes*. Paris, 1886, pp. 111–136, M. Leon Gautier describes (with many facsimiles) 40 important mss. containing *Sequences*, which are now found at Paris, St. Gall, Berlin, Vienna, Munich, and Rome: also the mss. e, g, k, x noted above. In the *Verzeichniss der Handschriften der Stiftsbibliothek von St. Gallen*, Halle, 1875, the St. Gall mss. are shortly described; and at pp. 509–530 there is an index which professes to include the first lines of all the *Sequences*, with references to the mss. in which they are contained.

The occasional references by numbers are to the printed *Missals* in Part ii. of this article.

First line of Sequence.	Where found.	Use.
A rea virga primæ matris Evæ . . .	a. b. c. h. k. n. p. s. x. y.	Assumption B. V. M.
A solis occasu usque ad exortum . . .	g.	St. Columbanus.
Ad celebres, Rex coelice, laudes cuncta . . .	a. b. d. e. h. k. n. s. y.	St. Michael.
Ad hæc colenda gaudia Quæ Alphei . . .	k.	St. Alphei.
Ad honorem Salvatoris Mens deprecatur . . .	p <sup>1</sup> .	St. Eligius.
Ad honorem tuum Christe Recolat ecclesia . . .	n. p. 2.	St. John Baptist.
Ad laudes Salvatoris, Ut mens incitetur humilis . . .	a*. 3. 4. 6. 7. 8. 9.	C. of Martyrs (Confessors).
Ad matris Annæ annua extollenda præconia . . .	k. 7.	St. Anne.
Ad te pulchra cymbala hymnisona . . .	e.	To Christ.
Adest dies celebris, Quo lumen . . .	f. d*.	St. Peter.
Adest dies celebris, Quo pacatus . . .	a. n <sup>2</sup> . 1. 5.	Transfiguration.
Adest nobis dies alma et magno gaudio . . .	a. b. h. s. y.	C. of a Martyr or Confessor.
Adoranda, veneranda Trinitatis est usia . . .	s <sup>2</sup> . 10.	St. Kilian.
Adoremus Unitatem Et in ea Trinitatem . . .	y.	Sunday after Trinity.
Agmina læta plaudant coelica . . .	e. w.	St. Peter and Paul.
Agni paschalis esu potuque dignas . . .	d. z. a*. 8.	The Resurrection.
Agnus redemit oves, Christus innocens . . .	p.	Pt. of "Victimæ Paschali."
Agone triumphati militum regis summi . . .	d. g. s. a*. 4. 8.	C. of Martyrs.
Alle—cantabile sonet chorus cantorum . . .	c. k.	St. Bartholomew.
Alle—coeleste necnon et perenne lula . . .	a. e. h. k. n. s. w. y.	Nativity B. V. M.
Alleluia nunc decantet universalis ecclesia . . .	a. h. s. y. c*.	C. of an Apostle.
Alma chorus Domini nunc pangat nomina . . .	a. e. g. h. k. n. p. s. w. y.	Pentecost, &c.
Alma cohoris una laudum sonora . . .	a. e. s.	St. Swithin (e). C. of Confessor (s).
Alma Dei genitrix æterni luminis anta . . .	h. y.	B. V. M.
Almae coelorum turmae concerpent alleluia . . .	e. w.	All Saints.
Alme Deus cui servant cuncta, Qui gerit . . .	w.	To Christ.
Alme Jesu qui gubernas cuncta, Luce tua . . .	w.	C. of Virgins.
Almi patris Terrarum attollamus Christiani . . .	a.	St. Terman.
Almiphona jam gaudia coelli rutilant . . .	b. c. k. n. 2.	West. after Pentecost.
Altissima providente cuncta recte disponente . . .	a. p <sup>2</sup> . s <sup>2</sup> . 2. 3. 6. 9. 10.	Presentation B. V. M.
Altithroni vestigia . . .	s.	Pt. of "Benedicta sit."
Angelice turmae pulcherrima celsa præconia . . .	c.	Holy Cross.
Angelorum ordo sacer Dei sereno semper . . .	g.	Of the Angela.
Animemur ad agonem, Recolentes passionem . . .	p. 1.	St. Agnes.
Auna stirpe generosa, Coniux diu sterilis . . .	h.	St. Anne.
Antoni pastor inclite Qui cruciatos reficis . . .	a.	St. Anthony.
Antonius humilis, sanctitate nobilis . . .	n <sup>2</sup> . p <sup>2</sup> . 1.	St. Anthony.

First line of Sequence.	Where found.	Use.
Arce summa ecce plēbs aurea rutilans gloriosa	e. . . . .	The Resurrection.
Arce superna cuncta qui gubernas sidera	e. w. . . . .	St. Benedict.
Arguta plectro syllaba concrepante	e. w. . . . .	Of Martyrs.
Aula Christi psallat laeta triumphans	d. (in hand of c. 1290)	St. Margaret.
Aulae celestis lux summa	e. . . . .	To Christ.
Aulae celestis micantem jubare fratres eia	e. w. . . . .	St. Augustine (Hippo).
Aureo flore primae matris Evae	i. . . . .	= "A rea virga."
Aureo flore primae matris Evae	e. w. . . . .	Assumption B. V. M.
Ave Dei genitrix, coelestium, terrestrium, infernorum Domina	b <sup>a</sup> . . . . .	B. V. M.
Ave gloriosa, virginum regina	y <sup>2</sup> . (Sion College MS.)	B. V. M.
Ave Maria, gratia plena, Dominus tecum	a <sup>a</sup> . b <sup>a</sup> . . . . .	B. V. M.
1. Benedicta tu in mulieribus, Gratiam Filii tui.	a. b. f. h. k. n. p. s. y. s. a <sup>a</sup>	B. V. M.
2. Virgo serena, Benedicta . . . , Quae po- peristi		
Ave mater Jesu Christi Quem de coelo	p. . . . .	Purification of B. V. M.
Ave mundi spes Maria Ave mitis, ave pia	a. b. f. h. p. s. y. b <sup>a</sup> . . .	B. V. M.
Ave pater et patrone, Praesul, pastor	a. . . . .	St. Ninian.
Ave plena gratiae, mater misericordiae, sancta Maria	b <sup>a</sup> . . . . .	B. V. M.
Ave plena singulari gratia, Ave digna.	b <sup>a</sup> . . . . .	B. V. M.
Ave pontifex Haecle (aime) rutilans in aula	w. . . . .	St. Hardde of Winchester.
Ave praeclara maris stella In lucem gentium	a. b. k. s. y. s. a <sup>a</sup> . 4. 8.	Assum. (s), Purif. (y.) of B. V. M.
Ave virgo gloriosa, Coeli jubar, mundi rosa	f. d <sup>a</sup> . 3. . . . .	B. V. M.
Ave virgo gratioſa, Virgo mater gloriosa	f. d <sup>a</sup> . 3. . . . .	B. V. M.
Ave virgo singularis Mater nostri Salutaris	p. 2. . . . .	Assumption B. V. M.
Ave virgo virginum, Ave lumen luminum	f. d <sup>a</sup> . . . . .	B. V. M.
Balaam de quo vaticinans	y. . . . .	Pt. of "Epiphaniam."
Benedicta es coelorum regina Et mundi	h. n <sup>2</sup> . p <sup>2</sup> . s. y. 1. . . .	B. V. M.
Benedicta semper sancta sit Trinitas, Deitas.	d. g. p. s <sup>2</sup> . s. a <sup>a</sup> . 4. 8. .	Holy Trinity.
Benedicta sit beata Trinitas Deitas aeterna	a. b. c. h. k. n. s. w. y. .	Trinity Sunday.
Benedictio trinae unitati, simplici Deitati	s. b <sup>a</sup> . . . . .	Holy Trinity.
Campi flos et liliū Alta linquens collum	a. . . . .	St. Bridget.
Candida concio melos concropa Tinnula	c. e. w. . . . .	St. Germain of Paris (s. w.). St. Mar- tin (c).
Cantemus cuncti melodum nunc alleluia	i. 8. . . . .	Septuagesima.
Cantent te Christe nunc nostrae camoenae	e. . . . .	St. Benedict.
Cantu celebri et studio vigilant	g. . . . .	St. Quirinus.
Carmen suo dilecto Ecclesia Christi canat	d. a <sup>a</sup> . 10. . . . .	Low Sunday.
Catae et incorruptae pangamus jubila Mariae	i. . . . .	Christmas.
Celebremus in hac die Festum domus	a. s <sup>a</sup> . y <sup>a</sup> . . . . .	Visitation B. V. M.
Celsa pueri concrepent melodia Eia	a. c. h. k. n. p. s. y. .	Holy Innocents.
Cessat morbus, cessat pestis, Altari edificato	n <sup>2</sup> . p <sup>2</sup> . . . . .	St. Sebastian.
Chori nostri jubilent regi symphoniam	b. . . . .	St. Andrew.
Chorus noster jucundetur Et devote celebretur	y <sup>2</sup> . (MS. at Sidney Sussex C., Cambridge).	St. John of Beverley.
Christe dominator coelestis et possessor aulae	g. . . . .	Dedication of a Church.
Christe Salvator Jesu Et A et O	c. . . . .	To Christ.
Christi Domini militis martyrisque fortissimi	g. . . . .	St. Stephen.
Christi hodierna celebremus natalitia, Coelica	a. s. y. . . . .	Christmas.
Christi hodierna pangimini omnes una	h. n. 1. . . . .	Christmas.
Christicolarum sacrosancta lacrimetur	e. w. . . . .	Confession of Sin.
Christo canamus diei hujus pangendo gaudia	y. . . . .	St. Vincent.
Christo hodierna pangimini omnes una Voce simul	x. . . . .	Christmas.
Christo inclita candida nostra canunt melo- diam	a. h. n. p. s. y. c <sup>a</sup> . . .	All Saints.
Christo regi cantica vocum per discrimina	b. k. . . . .	St. Nicholas.
Christo vero Salvatori decantent fideles chori	a. . . . .	To Christ.
Clara cantemus sonoriter cantica sancto	e. . . . .	St. Andrew.
Clara chorus dulce pangat voce nunc alleluia	n. 2. . . . .	Dedication of a Church.
Clara gaudia festa paschalia	x. . . . .	Easter.
Clare camoenas agmina Nunc regis	k. . . . .	Christmas. Pt. of "Christi hodierna."
Clare sanctorum senatus apostolorum, princeps orbis terrarum	a. b. c. d. e. g. h. k. n. p. s. y. s. a <sup>a</sup> . . . . .	C. of an Apostle.
Claris vocibus inclita cane turba sacra	c. e. i. w. . . . .	Purification of B. V. M.
Coeleste organum hodie sonuit in terra	a. h. k. n. s. y. . . . .	Christmas.
Coeli enarrant gloriam Dei Filii Verbi	d. g. y. s <sup>2</sup> . a <sup>a</sup> . 8. . . .	C. of an Apostle.
Coelica resonent clare camoenas, agmina	e. w. x. . . . .	Pt. of "Christi hodierna."
Coelum, mare, tellus, et quae sunt cuncta	e. w. . . . .	St. Birinus.
Coenam cum discipulis, Christe celebrasti	h. n <sup>2</sup> . p <sup>2</sup> . s. y <sup>a</sup> . . . . .	The Five Wounds.
Coetus noster jucundetur, Dies laeta salietur	y. . . . .	St. William of York.
Concentu parili hic te Maria, veneratur populus	d. e. k. s. a <sup>a</sup> . 4. 8. . . .	Purification B. V. M.
Concinat orbis cunctus, alleluia, Votis, voce	a. b. c. e. h. k. s. y. . .	Easter.
Concordi júbilo cordis et oris jubilemus	g. . . . .	St. Quirinus.
Congaudent ang-lorum chori gloriosae virgini	b. d. g. s. a <sup>a</sup> . 4. 8. . .	Assumption B. V. M.
Congaudentes exultemus vocali concordia	a. c. h. n. p. s. x. y. a <sup>a</sup> . .	St. Nicholas.
Consolator alma veui	y. . . . .	Pt. of "Lux jucunda."
Consona caterva plaudente sacri concentus	e. w. . . . .	To Christ.
Corde, lingua, mente tota, Armagilli	s <sup>2</sup> . . . . .	St. Armagillus.
Corde, voce pulsa coel-ae, Triumphale	p. 1. 2. . . . .	Conversion of St. Paul.
Cujus nomen beatum felicem tenet	c. . . . .	St. Benedict.
De profundis exclamantes audi Christe.	n <sup>2</sup> . . . . .	For the Dead.
De profundis tenebrarum, Mundo lumen	f. 1. 3. 6. . . . .	St. Augustine (Hippo).
Deo laudes gloriosae concinat praesens	y. . . . .	Decollation of St. John Baptist.

First line of Sequence.	Where found.	Use.
Deo promat plebs nostra cantica pulchra	e.	Of Virginia.
Deus in tua virtute sanctus Andreas	e. d. g. s. a <sup>4</sup> . 4. 8.	St. Andrew.
Dic nobis quibus e terra nova, Cuncta mundo	a. b. c. e. h. s. y.	Easter.
Diem festum Bartholomaei, Christi amici	g.	St. Bartholomew.
Dies irae, dies illa, Solvet saeculum	n <sup>1</sup> . s <sup>1</sup> .	For the Dead.
Dies iste celebretur, In quo pie recensetur	p <sup>1</sup> . s <sup>1</sup> . 1.	Conception B. V. M.
Dies laeta celebretur, In qua pia recensetur	n <sup>1</sup> . 7 (Dies festa).	Conception B. V. M.
Dies sacra, dies ista, di-a valde gloriosa	e. w.	St. Ethelwold.
Dilecte Deo, Galle, perenni, Hominibus	d. g. b <sup>2</sup> . 3.	St. Gall.
Dilecto regi virtutum omnes pari concordia	h.	St. Katherine.
Dilectus Deo et hominibus et erit angelicus aspectus	b <sup>2</sup> . 5. 8. 12.	C. of a Confessor (Martyr).
Dixit Dominus: Ex Basan convertam	k. y. s <sup>1</sup> . a <sup>4</sup> . 4. 8.	Conversion of St. Paul.
Dulce nomen Jesu Christi Felix omen	a. h. n <sup>1</sup> . p <sup>1</sup> . s. y. 10.	Name of Jesus.
Dulcis Jesus Nazarenus, Judaeorum rex	a. h. n <sup>1</sup> . p <sup>1</sup> . s. y. 1.	Name of Jesus.
Ecce Dei video admirabilem gloriam	n <sup>1</sup> .	Pt. of "Magnus Deus."
Ecce dies celebris, Lux succedit tenebris	p. 1. 2.	Easter.
Ecce dies praepitata (st. II. "Ortu, fide")	p. 2.	St. Vincent.
Ecce dies triumphalis, Gaude turba spiritalis	k. 2.	St. Stephen (k.). St. Victor (2.).
Ecce magno sacerdoti, Mundi cordis et devoti	p.	St. Gendulphus.
Ecce panis angelorum	p <sup>1</sup> .	Pt. of "Lauda Sion."
Ecce pulchra canorum resonet voce alleluia	a. b. c. h. k. s. w. y.	C. of Martyrs.
Ecce sollemni hac die canamus festa	g.	Nativity B. V. M.
Ecce vincit radix David, Leo de tribu Juda	c. w.	Easter.
Eia carissimi agamus cum gaudio	n.	St. John at the Latin Gate.
Eia gaudens cetera, ovanter eia	a. s.	St. Alban.
Eia musa dic quae praeciar chorea	a. b. c. k. s.	Pentecost.
Eia recolamus laudibus piis digna Hujus	a. d. h. k. s. w. s. a <sup>4</sup> . 4. 8.	Christmas.
Epiphaniam Domino canamus gloriosam	a. c. e. h. i. k. n. p. s. w. x. y.	Epiphany.
Exulta coelum, laetare terra, Christique	e. k. w.	Nativ. St. John Baptist.
Exultate Deo agmina fideles, Tympano	e.	To God.
Exultemus et laetemur, Et Andreae	n <sup>1</sup> . p. 1. 2.	St. Andrew.
Exultemus et laetemur, Et devote veneremur	y <sup>1</sup> . (MS. at Sidney Sussex C., Cambridge).	St. John of Beverley.
Exultemus in hac die festiva Recolentes	a. b. h. k. s. y. 7.	C. of a Virgin Martyr.
Exultent filiae Sion in rege suo Nescientes	d. s. a <sup>4</sup> . 4. 8.	C. of Virginia.
Fecunda verbo tu virginum virgo Maria	d. a <sup>4</sup> .	B. V. M.
Festa Christi omnis christianitas celebret	d. s. a <sup>4</sup> . 4. 8.	Epiphany.
Fulgens praecleara rutilat per orbem hodie dies	a. b. c. h. i. k. n. p. s. w. x. y.	Easter.
Fulget dies jucunda in qua Christi gaudet	e. w.	St. Justus.
Gaude cetera, diel praesentis celebrans	n. 1.	St. John Baptist.
Gaude Christi sponsa, virgo mater ecclesia	g.	SS. James the Great and Christopher.
Gaude Dei genetrix Gaude vitae reparatrix	h. s. y.	Assumption B. V. M.
Gaude Maria templum summae majestatis	a <sup>4</sup> . 5. 9.	B. V. M.
Gaude mater ecclesia filiorum adoptione	e. w.	Pentecost.
Gaude mater ecclesia in filiorum gloria	y.	St. John of Beverley.
Gaude mater luminis Quam divini numinis	s. a <sup>4</sup> . 5.	B. V. M.
Gaude mater Sion, Gaude corde	a.	St. Kentigern.
Gaude prole Graecia, glorietur Gallia	h. n <sup>1</sup> . p. 1. 2.	St. Denis.
Gaude Roma caput mundi Primus pastor	n. p. 2.	St. Peter's Chains.
Gaude Sion et laetare Voce, voto jucundare	n <sup>1</sup> . p. 2.	St. Thomas à Becket.
Gaude Sion quae diem recolis, Qua Martinus	p. 1. 2.	St. Martin.
Gaude Sion, quod egresus, A te decor	s <sup>1</sup> . 8.	St. Elizabeth of Thuringia.
Gaude superna civitas Nova frequentans	p. 2.	St. Marcellus.
Gaude virgo concipiens, Gaude clausa	s.	B. V. M.
Gaude virgo ecclesia Christi et tuas recolens	e. h. w.	Epiphany.
Gaude virgo mater ecclesia Christo quae	b. c. w.	Epiphany.
Gaude virgo Venereda, Vittorum sperans	a.	St. Winifred.
Gaudeamus in Messia, Veritate, vita, via	a. s <sup>1</sup> .	St. Palladius (a.). St. Osmund (s.).
Gaudeat fidelis plebs universa, Clara	e.	Holy Cross.
Gaudens Christi praesentia jucunda	e.	St. Swithin.
Gaudet clemens Dominus super agmina sacra	e. w.	All Saints.
Gaudet hinc ecclesia	h.	Pt. of "Mundo Christus."
Gaudete vos fideles, gentium pars electa	h. k.	Epiphany.
Generosa coelorum regina rosa mater pia	n <sup>1</sup> . 1.	B. V. M.
Genovefae sollemnitas Sollemne parit	p. s <sup>1</sup> . 2.	St. Genevieve.
Gloria resonante cymbalorum ecclesiae	e. w.	Holy Cross.
Gloriosa dies adest qua processit praepotens	e. w. x.	Christmas.
Grates, bonos, hierarchia et euphorizans	d.	Holy Cross.
Grates nunc omnes reddamus Domino Deo	d. s. a <sup>4</sup> . 4. 8.	Christmas.
Grates! Salvatori ac regi Christo Deo solvant	d. s. a <sup>4</sup> . 10.	Easter.
Gratulemur ad festum, Jucundemur	p. 1. 2.	St. John Evangelist.
Hac clara die turba festiva dat praekoncia	a. c. h. i. n. p. s. w. x. y.	Purif., &c., of B. V. M.
Hac in die recolatur Summa cum laetitia	y.	SS. Peter and Paul.
Haec est sancta sollemnitas sollemnitatum	c. d. s. a <sup>4</sup> . 6. 10.	Easter.
Haec sancta cujus hodie	n <sup>1</sup> .	Pt. of "Supernae matris."
Hanc concordii famulatu colamus	d. s. s. a <sup>4</sup> . 4. 8.	St. Stephen.
Hanc diem tribus Dominus signis illustrat	x.	Epiphany.
Heri mundus exultavit Et exultans	p. 1. 2.	St. Stephen.
Hi sancti quorum hodie	p <sup>1</sup> .	Pt. of "Supernae matris."
Hic exulta plebs fideles Jam exultat	n <sup>1</sup> .	St. Lupus of Sens.
Hic sanctus cujus hodie	p <sup>1</sup> . 6.	Pt. of "Supernae matris."
Hierusalem et Sion filiae Coetus omnis	a. p. s. c <sup>4</sup> .	Dedication of a Church.
Hoc in natalitio martyri Georgio, Laudes	a <sup>4</sup> .	St. George.
Hodie puer natus est nobis, canat ecclesia	x.	Christmas.

First line of Sequence.	Where found.	Use.
Hodie Salvator mundi Per virginem . . .	<i>g.</i>	Christmas.
Hodiernae lux diei, Celebris in matris Dei . . .	<i>a. f. h. p. s. y. s. b*. c*.</i>	B. V. M.
Hodierna resonant gaudia Virtutum praeclara . . .	<i>k.</i>	St. Dunstan.
Hos ad laudes praeclara corona monet . . .	<i>p*.</i>	Holy Relics.
Ignem sacrum refrigerat . . .	<i>p*.</i>	Pt. of "Genovefæ."
In coelesti hierarchia, Nova sonet harmonia . . .	<i>f. d*.</i>	St. Dominic.
In hac die laetabunda, Nostri chori plebs . . .	<i>g. y*.</i> ( <i>MS. in the Fitzwilliam, Cambridge</i> ). <i>g.</i>	St. Anthony.
In honorem Salvatoris, Sancti Rochi . . .	<i>s.</i>	St. Roche.
In octavis Pentecostæ . . .	<i>y.</i>	Pt. of "Pasti greges."
In omnem terram Deo laus personat dulcisona . . .	<i>c.</i>	St. Benedict.
In sollemnī memoria apostolorum principis . . .	<i>y.</i>	C. of Apostles.
Interni festi gaudia, Nostra sonet harmonia . . .	<i>n*. 2.</i> <i>Münster M., 1480</i>	St. Augustine (Hippo).
Inviolata integra et casta es Maria . . .	<i>n*. p*. 11.</i>	Purific., &c., of B. V. M.
Jesse virginem humilavit Et in fructum . . .	<i>h.</i>	Annunciation of B. V. M.
Jesus pulcher in decore . . .	<i>s.</i>	Pt. of "Dulcis Jesus N."
Joannes Jesu Christo multum dilecte virgo . . .	<i>a. d. h. s. x. y. s. a*. 4. 8.</i>	St. John Evangelist.
Jubilans concerepa nunc paraphonista . . .	<i>c. e.</i>	Easter.
Jubilemus Deo Trino, Qui jam fuit vespertino . . .	<i>b*.</i>	St. Kunigunda.
Jubilemus exultantes, ore, corde . . .	<i>n*. p*.</i>	St. Claude.
Jubilemus in hac die Quam reginas coeli . . .	<i>f. d*.</i>	B. V. M.
Jubilemus omnes una concordī laetitia . . .	<i>k.</i>	St. John Baptist.
Jubilemus omnes una Deo nostro qui creavit . . .	<i>a. b. h. k. n. p. s. y.</i>	Fourth S. in Advent.
Jubilemus pia mente Vocē corde concinente . . .	<i>s.</i>	Against mortality.
Jucundare plebs fidelis, Cujus Pater . . .	<i>p. y. 1. 2. 8.</i>	C. of Evangelists.
Laetabunda psallat plebs cum mente munda . . .	<i>p.</i>	St. Louis of France.
Laetabundus exultat fidelis chorus . . .		
1. Alleluia, Regem regum intactae . . .	<i>a. b. f. h. k. n. p. s. y. s.</i>	Christmas ( <i>y</i> ). Assum., &c., B. V. M.
2. Coeli curiae, Cum jucundus ornatur . . .	<i>a. s.</i>	Dedic. of a Church.
Laetabundus Francisco decantet clerus . . .	<i>n*. 6. 7.</i>	St. Francis.
Laetetur orbis die i-ta In qua nostrae . . .	<i>y.</i>	Friday after Ascension Day.
Laeto fano cantet plebs Saviniano alleluia . . .	<i>n*.</i>	SS. Savinianus and Potentianus.
Lauderice inclite praesulum omnis caterva . . .	<i>p*.</i>	Pt. of "Christo inclita."
Lauda Sion Salvatorem, Lauda ducem et . . .	<i>a. f. h. n. p. s. y. s*.</i>	Corpus Christi.
Laudamus te rex Maria genite sempiterno . . .	<i>e.</i>	To Christ.
Laude canora vox pulchra Sileat nulla . . .	<i>e. w.</i>	Of the Incarnation.
Laude celebret vox quoque Dominum . . .	<i>e.</i>	St. Ethelwold.
Laude Christo debita, Celebremus inclita . . .	<i>d. s. a*. 10.</i>	St. Nicholas.
Laude Christum modulemur pulchra . . .	<i>e.</i>	C. of Virginia.
Laude condignissima dies annua reddit . . .	<i>g.</i>	St. Nicholas.
Laude dignum sanctum canat Othmarum . . .	<i>d. g. 6 (Gaude)</i>	St. Othmar.
Laude jucunda melos turba persona . . .	<i>a. e. h. k. n. s. w. y.</i>	SS. Peter and Paul.
Laude pulchra, Vox omnis dulcisona . . .	<i>w.</i>	To Christ.
Laude resonet te Christe devote supplex . . .	<i>w.</i>	St. Birinus.
turma		
Laudem dicite Deo martyrum turba . . .	<i>e.</i>	C. of Martyrs.
Laudemus omnes inclita Bartholomaei merita . . .	<i>p. 1. 2.</i>	St. Bartholomew.
Laudent condita omnia pulchra . . .	<i>e. w.</i>	Of God.
Laudes Christo decantemus Eju- matris . . .	<i>y.</i>	B. V. M.
Laudes Christo redempti voce modulemur . . .	<i>c. s. b*. 8.</i>	Easter.
Laudes crucis attollamus Nos qui crucis . . .	<i>a. b. h. n. p. s. y. s*. a*.</i>	Holy Cross.
Laudes Deo concinat orbis ubique totus . . .	<i>d. a*.</i>	Easter.
Laudes Deo decantemus Et in eo . . .	<i>h.</i>	St. Ethelbert.
Laudes Deo devotas Dulci voce et sonora . . .	<i>a. e. h. k. n. s. y.</i>	Pentecost.
Laudes dicamus omnes cum cantibus almis . . .	<i>g.</i>	SS. Sergius and Bacchus.
Laudes primi attollamus Martyris et . . .	<i>n*.</i>	St. Stephen.
Laudes regi Christo jucundat auras coeli . . .	<i>k.</i>	St. Oswald.
Laudes Salvatori voce modulemur supplici . . .	<i>a. c. d. e. h. k. s. y. s. a*. 6.</i>	Easter.
Laudum carmina creatori lyra plaude eia . . .	<i>b. k.</i>	St. Benedict.
Laurea clara laetantem Laurentium . . .	<i>e.</i>	St. Laurence.
Laurenti, David magni martyr, milesque fortis . . .	<i>b. d. g. s. a*. 4. 8.</i>	St. Laurence.
Laus devota mente Choro concinente . . .	<i>a. h. s. c*.</i>	C. of an Evangelist.
Laus erumpat ex affectu! Psallat chorus . . .	<i>p. 1. 2.</i>	St. Michael.
Laus et honor Treveriae Decus et d-cor Galliae . . .	<i>p*. 1.</i>	St. Ivo.
Laus harmoniae resultat alleluia . . .	<i>e. w.</i>	St. John Evangelist.
Laus honor sit Eloi cunctipotenti . . .	<i>b. k.</i>	To Christ.
Laus inclita Domino reddetur nostra per . . .	<i>w.</i>	To Christ.
tympana		
Laus jucunda . . .	<i>y.</i>	"Lux jucunda."
Laus surgat ubique Christo jucunda, Cujus . . .	<i>w.</i>	To Christ.
Laus tibi Christe, cui sapit, quod videtur . . .	<i>s. 3. 6. 9. 11.</i>	Holy Innocents.
Laus tibi, Christe, Patri optimi nate . . .	<i>c. d. s. a*. 7. 10.</i>	Holy Innocents.
Laus tibi Christe, qui es Creator et . . .	<i>d. g. k. y. s. a*. 4. 8.</i>	St. Mary Magdalene.
Lucernae novae specula illustratur . . .	<i>p*.</i>	St. Flaciana.
Ludovico pangamus corde pudico alleluia . . .	<i>n*.</i>	St. Louis of France.
Lux advenit veneranda Lux in choris . . .	<i>p.</i>	Nativ. of B. V. M.
Lux illuxit dominica, Lux insignis . . .	<i>p. 2.</i>	Easter.
Lux illuxit triumphalis In qua cursus . . .	<i>p.</i>	St. Germain of Paris.
Lux jucunda, lux insignis Qua de throno . . .	<i>a. p. s. y. (Laus), 2.</i>	Pentecost.
Lyra pulchra regem angelica canat per . . .	<i>e.</i>	The Resurrection.
Magi sibi stella micante praevia . . .	<i>y.</i>	Pt. of "Epiphaniam."
Magnae lucem caritatis Mirae ducem . . .	<i>h.</i>	St. Thomas of Hereford.
Magna sunt ejus omnia in coelo atque in terra . . .	<i>w.</i>	Pt. of "Magnus Deus."
Magnus te Michael habentem pignus . . .	<i>g. s. a*. 3. 6. 9.</i>	St. Michael.
Magnus Deus in universa terra Magna sunt . . .	<i>a. e. h. k. n. p. s. y.</i>	St. Stephen.



First line of Sequence.	Where found.	Use.
Mane prima sabbati Surgens Dei Filius	a. b. h. k. n <sup>1</sup> . p. s. y.	Easter. St. Mary Magdalene.
Mariae praeconio Serviat cum gaudio	p <sup>2</sup> . 12.	B. V. M.
Mater matris Domini felix felicissimi	n. 1.	St. Anne.
Mater patris, nati nata, Specialis advocata	f. d <sup>2</sup> .	B. V. M.
Mirabilis Deus in sanctis Mirabilia dans	a. e. n. p. s. w.	C. of many Martyrs.
Mirandum commercium! Virginis in	p <sup>2</sup> .	B. V. M.
Miscus est de summis coelis Raphael ut	h.	St. Raphael.
Miscus Gabriel de coelis Verbi bajulus fidelis	a. h. s. y. c <sup>2</sup> . 1.	B. V. M. in Advent.
Mittit ad sterilem Non quemvis nuntium	a <sup>2</sup> .	B. V. M.
Mittit ad virginem Non quemvis angelum	a. h. n <sup>2</sup> . p <sup>2</sup> . s. y. 1. 2. 8.	Annunciation of B. V. M.
Moestae parentis Christi Mariae lachrymas	n <sup>2</sup> . p <sup>2</sup> . s <sup>2</sup> .	Compassion of B. V. M.
Mulier laudabilis Fortis casta parens	p <sup>2</sup> . s <sup>2</sup> .	Holy Women.
Mundi aetate octava Florebunt duplici	p. y.	C. of Confessors.
Mundi renovatio Nova parit gaudia	p. 2. 6. 7.	Easter.
Mundo Christus oritur Pax in terra canitur	h.	St. Thomas à Becket.
Nardus spirat in odorem Et spinetum	s <sup>2</sup> . 11.	St. Anne.
Nativitas Mariae virginis Quae nos lavit	f. d <sup>2</sup> . 3.	Nativity B. V. M.
Nato canunt omnia Domino pie agmina	a. b. c. h. k. n. s. w. y. 1. 2.	Christmas.
Natus ante saecula Dei Filius invisibilis	d. s. s. a <sup>2</sup> . 4. 8.	Christmas.
Nostra tuba nunc tua Rex clementia Christo	e. w. 1.	Saturday before Septuagesima.
Novi plausus incrementum Affert lux	h.	Transl. of St. Thomas of Hereford.
Nunc exsultet omnis mundus hodie Christo	s.	Easter.
Nunc laetetur plebs fidelis Recolendo	s <sup>2</sup> .	St. Gabriel.
Nunc luce alma splendet per orbem	a. b. h. k. s. y.	St. Peter's Chains.
O ancilla Christi, Maria mater Dei	s <sup>2</sup> .	For Pregnant women.
O beata beatorum martyrum sollemnia	s <sup>2</sup> . 7. 8. 10.	C. of Martyrs.
O brui inclite praesulum omnis caterva	n <sup>2</sup> .	Pt. of "Christo inclita."
O lachryma gloriosa Christi praeclarissima	p <sup>2</sup> .	Tears of Christ.
O Maria stella maris, Pietate singularis	p. 2.	Assumption, &c., of B. V. M.
O miles inclite fortissimi regis Christi	g.	C. of Martyr.
Odas hac in die laetas Christo canit	a. s. y. c <sup>2</sup> .	St. Katherine.
Omnes gentes plaudite, Festos choros ducite	f. d <sup>2</sup> . 3.	Ascension Day.
Omnes sancti cherubim, seraphim Throni	d. e. g. s. a <sup>2</sup> . 4. 8.	All Saints.
Omnes tua gratia quos a morte	h.	Easter.
Omnes una decantemus Et martyris	s <sup>2</sup> .	St. Sebastian.
Omnia fidelium ecclesia Christum collaudet	h. k.	St. Edmund.
Oramus te aeterna spes et summa	k. w.	St. John Evangelist.
Organici canamus modulis nunc N. sollemnia	a. b. c. h. k. n. p. s. y.	St. James (k.). St. John Evang. (b.)
Omnigenis		St. Stephen (p.). C. of a Martyr (s.).
Pangamus creatori atque redemptori gloriam	d. s. a <sup>2</sup> . 6. 7.	The Resurrection.
Pangat hymnum Anglensis insula martyrum	g.	St. Januarius.
Pange turba corde vultu Christo praeconia	e. w.	The Resurrection.
Pasti greges de pastore Discant aures	y.	St. William of York.
Pater verbum eructavit Verbirore germinavit	y.	St. Cuthbert.
Petre, summe Christi pastor, et Paule	d. s. 4. 8.	SS. Peter and Paul.
Plangent filii ploratione una	c. e.	The Dying Swan.
Plaudat chorus, plebs laetetur Et devoto	y.	St. William of York.
Plausu chorus laetabundo Hos attollat	y. 7.	C. of Evangelists.
Plebs pistica prome laude redemptori.	p <sup>2</sup> .	Seamless robe.
Post partum virgo Maria Dei genitrix	a. k. s. y. c <sup>2</sup> .	Assumption, &c., of B. V. M.
Postquam hostem et interna Spoliavit, ad	p. 2.	S. after Ascension.
Potestate non natura, Fit creator creatura	k.	Conception of B. V. M.
Praecelsa celebrantes sollemnia alleluia	s.	Christmas.
Praecelsa saeculis colitur dies omnibus fidelibus	n <sup>2</sup> . w.	St. Vincent.
Praecursorem summi regis Et praeconeum	p. 1. 2.	Decoll. St. John Baptist.
Praecursoris et Baptistae Diem istum	p. 2.	Nativ. St. John Baptist.
Precamur nostras Deus animas et	e. w.	1st S. in Advent.
Profitentes Unitatem, Veneremur Trinitatem	f. p. y. 2.	Of the Trinity.
Proloquium altum recitemus	s <sup>2</sup> .	St. Gabriel.
Promat pia vox cantoris Hujus laudem	p.	St. Aegidius (St. Giles).
Prome casta concio cantica organa	a. b. c. e. h. k. s. w. y.	Easter.
Promere chorda jam conetur intima	e. w.	St. Martin.
Prompta mente Trinitati canamus	g.	Of the Trinity.
Pronis datum admiremur, Laureatum	p. 1. 2.	St. Laurence.
Psallat chorus corde mundo.	p. 1.	= "Plausu chorus."
Psallat ecclesia mater decora, mente devota	e. w.	St. Swithin.
Psallat ecclesia mater illibata et virgo sine	c. d. g. h. s. a <sup>2</sup> . 4. 8.	Dedic. of a Church.
Psallat plebs devota Christo cantica	n.	Easter.
Psalle lyrica carmina Jubilans Domino	b. c. e. h. k.	Easter.
Psallite regi nostro, psallite prudenter	d. g. s <sup>2</sup> . b <sup>2</sup> . 4. 8.	Decoll. St. John Baptist.
Pura Deum laudet innocentia	e. w.	Holy Innocents.
Quam dilecta tabernacula, Domini virtutum	a. p <sup>2</sup> . s. 2. c <sup>2</sup> .	Dedic. of a Church.
Quattuor sunt uni alae Faciesque	n <sup>2</sup> .	C. of Apostles.
Quem non praevalent propria magnitudine	g.	Epiphany.
Qui benedicti capitis, huc festini currite	g.	St. Benedict.
Qui procedis ab utroque, Genitore genitoque	p. 2.	Pentecost.
Qui purgat animas et corpora sancta	s.	Purif. of B. V. M.
Qui regi ceptra forti dextra, solus cuncta	a. b. c. h. k. n. p. s. w. s. y.	3rd S. in Advent.
Qui sunt isti qui volant ut nubes per aera	b <sup>2</sup> . 3. 6.	C. of Apostles.
Quicumque vult salvus esse Ipsum fidem	y.	Of the Trinity.
Quid tu virgo mater ploras, Rachel formosa	g.	C. of a Martyr.
Quod in coena Christus genuit	y.	Pt. of "Lauda Glor."
Recolamus venerandam Mariae memoriam	k.	Annunciation of B. V. M.
Regem regum veneremur Et de regis	f. p. 1.	St. Louis of France.

First line of Sequence.	Where found.	Use.
Regi Christo applaudat ecclesia Die isto	y.	St. William of York.
Regina virginum prae maxima	p <sup>2</sup> .	Pt. of "Christo inclita."
Regis et pontificis diadema myrticis	n. 2.	Crown of Thorns.
Regnantem sempiterna per saecula	a. b. c. h. k. n. p. s. w. z. y.	2nd S. in Advent.
Regnum tuum, regnum omnium saeculorum Domine	b <sup>2</sup> .	C. of Evangelists.
Representet ecclesia de Germani victoria	p <sup>3</sup> .	St. Germain of Auxerre.
Res est admirabilis Virgo venerabilis	p.	Nativ. of B. V. M.
Resonet sacra jam turba diva symphonia	a. k. s. y. c <sup>2</sup> .	Pentecost.
Rex magne Deus qui intueris Abyssos et	k.	All Saints.
Rex omnipotens die hodierna, Mundo	a. b. c. e. h. i. k. n. p. s. w. z. y.	Ascension Day.
Rex regum, Deus noster colende, Tu	d. g. z. a <sup>2</sup> .	C. of a Confessor.
Rex Salomon fecit templum Cujus in-tar	f. p. y. 1. 2. 3. 6.	Dedic. of a Church.
Roma Petro gloriatur, Roma Paulum	p. 1. 2.	SS. Peter and Paul.
Romana Quirinus stirpe procreatus, In vera.	g.	St. Quirinus.
Sacerdotem Christi Martinum cuncta per	a. b. d. g. h. s. w. y. z. a <sup>2</sup> . s.	St. Martin.
Sacra Paule ingere dogmata	n.	Pt. of "Laude jucunda."
Sacrosancta hodierna festivitatis praecordia	a. b. h. k. s. y. 1. 2.	St. Andrew.
Salus aeterna, indeficiens, mundi vita	a. b. c. h. k. n. p. s. w. z. y.	1st S. in Advent.
Salvatoris clementiae dulcem pangat	y.	St. Wilfrid.
Salvatoris mater pia, Mundi hujus spes	f. d <sup>2</sup> .	Conception of B. V. M.
Salve crux, arbor vitae praecleara.	p.	Exalt. of the Cross.
Salve crux sancta, arbor digna	a. b. c. h. s. y. z. a <sup>2</sup> . 4. 8.	Inu. of the Cross.
Salve crux, vitale lignum, arbor sacratissima	k.	Holy Cross.
Salve dies dierum gloria, Dies felix	p. 2.	Easter.
Salve mater Christi, O inclita	c.	B. V. M.
Salve, mater Salvatoris, Vas electum	f. p. 2. 3. 7. 9.	Assumption, &c., of B. V. M.
Salve nobilis puerpera exaltata super aethera	b <sup>2</sup> .	B. V. M.
Salve porta perpetuae lucis fulgida	c. e. w.	Assumption of B. V. M.
Salve proles Davidis, Salve virgo nobilis	a <sup>2</sup> .	B. V. M.
Salve sancta Christi parens, Salve virgo	f. d <sup>2</sup> .	B. V. M.
Salve sancta parens, Rosa spinis carens	s <sup>2</sup> .	B. V. M.
Sancta cunctis laetitia festa sunt celebranda	c.	Easter.
Sancta tu virgo Maria, Mater Christi	g.	B. V. M.
Sancti Baptistae Christi praecordia	a. d. h. s. y. z. a <sup>2</sup> . 4. 8.	Nativ. St. John Baptist.
Sancti belli celeberrimus triumphum laude	g. 3. 6.	St. Maurice.
Sancti merita Benedicti inclita, Venerandae	c. g. b <sup>2</sup> . 4.	St. Benedict.
Sancti patris Benedicti merita, Pangamus	g.	St. Benedict.
Sancti Pauli conversio devote est recolenda	y.	= "Sollemnitatis a. P."
Sancti Spiritus adsit nobis gratia—		
1. Quae corda nostra sibi faciat tabernacula	a. d. e. f. h. k. n. p. s. w. y. z.	Pentecost.
2. Quo fecundata Deum peperit virgo Maria	p <sup>3</sup> . 2.	Visit. B. V. M.
Sancti visu columbino, Et ascensu aquilino	n <sup>2</sup> .	St. Jerome.
Sanctorum vita, virtus, gloria, Summi Patris	b <sup>2</sup> .	St. Basil.
Sanctus Petrus et magnus Paulus, Doctores	c. i. w.	SS. Peter and Paul.
Scalam ad coelos subrectam tormentis	d. e. g.	C. of Virgins.
Scrupulosa quorundam sententia	y.	11,000 Virgins.
Sexta passus feria, Die Christus tertia	p. 2.	Friday after Easter.
Si vis vere gloriam, Et a Deo coronari	p. 2. y <sup>2</sup> .	Crown of Thorns.
Simplex in essentia, Septiformis gratia	p. 1. 2.	Pentecost.
Sollemne canticum hodie resonet in terra	a. s.	St. Thomas à Becket.
Sollemnitatis sancti Pauli devote est recolenda	a. h. s.	Conv. of St. Paul.
Sollemnitatis rutilans apostolica lux adest	c.	St. Peter's Chains.
Sonant regi nato nova cantica, Cujus	a. e. n <sup>2</sup> . z. w. 1.	Christmas.
Sonet vox fidelium alleluia, Christo regi	y.	Friday after Ascension Day.
Sospitate morbos lenit, olei lenitio	y.	St. William of York.
Spe mercedis et coronae Stetit martyr	d. n <sup>2</sup> . y. 4. 8.	C. of Martyrs (4). St. Thomas à Becket (y).
Splendor patris et figura se conformans	p. 2.	S. after Christmas.
Stabat juxta Christi crucem, Videns	y.	B. V. M.
Stabat mater dolorosa Juxta crucem	p <sup>2</sup> . 5.	Compassion of B. V. M.
Stans a longe qui plurima perpetrarat facinora	c. w.	Confession of Sin.
Stans a longe, qui plurima perpetrarat facinora	g. y.	Sundays.
Stella maris, O Maria, Expers parvis	f. d <sup>2</sup> . 1.	B. V. M.
Stirpe Maria regia procreata regem generans	d. g. z. a <sup>2</sup> . 4. 8.	Nativ. B. V. M.
Stola jucunditatis alleluia Induit hodie.	a. h. k. n. s. y. c <sup>2</sup> . 5.	St. Laurence (k. y.). St. Vincent (4).
Summa sollemnitatis adest hodierna, Qua Dei	a <sup>2</sup> .	Easter.
Summa stirpe genita virgo Maria.	g.	Nativ. B. V. M.
Summi regis Archangelo Michael, Intende	d. i. a <sup>2</sup> . 4. 8.	St. Michael.
Summi Regis in honore—		
1. martyris sollemnia, Ethelberti cum	h.	St. Ethelbert.
2. praesulis memoria, Sancti Thomae	h.	St. Thomas of Hereford.
3. Virginis memoria, Matris Christi	h.	Assumpt. B. V. M.
Summi triumphum regis prosequamur laude	d. s. a <sup>2</sup> . 4. 8.	Ascension.
Sumunt boni sumunt mali	y.	Pt. of "Laude Sion."
Supernae matris gaudia, Representet	f. k. n <sup>2</sup> . p. 1. 2.	C. of Saints.
Surgenti excelso de sepulchro, Hymnos	x.	Easter.
Surgit Christus cum trophaeo, Jam	n <sup>2</sup> .	B. V. M. at Easter.
Su-pendentis aquas filii Pastor gregem	y.	St. Bartholomew.
Templi cultus extat multus	y.	Pt. of "Rex Salomon."
Testamento veteri, Anna fuit genita	a. s. y.	St. Anne.
Tibi cordis in altari Decet preces immolari	f. d <sup>2</sup> .	B. V. M.
Trinitatem simplicem Trinum Deum non	y.	Of the Trinity.
Tu civium Deus conditor, Et sanctificator	g.	Dedic. of a Church.
Tubam bellicosam quam Dei non verentes	g.	C. of Martyrs.
Veni mater gratiae, Fons misericordiae	a. s. y <sup>2</sup> . 2.	Visit. of B. V. M.

First line of Sequence.	Where found.	Use.
Veni praeclara domina, Maria tu nos visita.	<i>A. y<sup>2</sup>. (Sydney Sussex, Cambridge MS.), 6. 7.</i>	Visit. of B. V. M.
Veni Sancte Spiritus, Et emitte coelitus	<i>f. A. n<sup>2</sup>. p. s<sup>2</sup>. y. 1. 2. 4. 8.</i>	Pentecost.
Veni Spiritus aeternorum alme, Mentis	<i>A. k. b<sup>2</sup>.</i>	Pentecost.
Veni virgo virginum, Veni lumen luminum.	<i>p<sup>2</sup>. 1. 3.</i>	B. V. M.
Verbi Dei parens alma virgo plena gratia	<i>k.</i>	B. V. M.
Verbum bonum et suave, Personemus.	<i>a. f. A. p<sup>2</sup>. s. y. 1. 8.</i>	B. V. M.
Verbum Dei, Deo natum, Quod nec factum.	<i>s. a<sup>2</sup>. 8.</i>	St. John at Latin Gate.
Verbum legibus nullis debens quicunque voluere venit	<i>w.</i>	Christmas.
Verbum manens ab aeterno, Apud Patrem.	<i>n<sup>2</sup>.</i>	B. V. M.
Vernat gemma Martinus, Minister bonus.	<i>n<sup>2</sup>.</i>	St. Martin.
Vitae plebs aetherae cuncta jucunda	<i>w.</i>	Pt. of "Laude pulchra."
Victimae paschali laudes immolent Christiani	<i>a. b. d. f. g. h. k. n. s. y. z.</i> <i>a<sup>2</sup>. 2. 4. 8.</i>	Easter.
Vincat mentes, vincat mundum, Et repellat.	<i>n<sup>2</sup>.</i>	St. Victor of the Thebald.
Virginalis turba sexus, Jesu Christi	<i>a. 2. 3. 5. 6. 9.</i>	11,000 Virgins.
Virgines egregiae, Virginis sacratae	<i>n<sup>2</sup>. p. 1. 2.</i>	C. of Virgins.
Virgines gaudeant, virgines tripudiant	<i>k.</i>	St. Faith.
Virgini Mariae laudes concinant Christiani	<i>f. s. 1. 8. 10.</i>	B. V. M. at Easter.
Virgini Mariae laudes intonent Christiani	<i>n<sup>2</sup>. p<sup>2</sup>. y. s<sup>2</sup>. 2. 7. 10.</i>	B. V. M. at Easter.
Virginis in laude, Grex fidelis plaude	<i>s.</i>	B. V. M.
Virginis venerandae de numero sapientum	<i>a. c. h. s. y. a<sup>2</sup>.</i>	C. of Virgins.
Virgo mater gratuletur in orbe catholica	<i>y.</i>	St. John at the Latin Gate.
Virgo mitis generosa, Gemma coeli preciosa.	<i>n<sup>2</sup>. p<sup>2</sup>.</i>	St. Barbara.
Virgo vernans velut rosa, Agni sponsa	<i>s<sup>2</sup>. (Sarum M., Venice, 1494)</i>	St. Winifred.
Voce jubilantes magna, Regi summo	<i>y.</i>	Holy Trinity.
Voci vita fit unita, legis amicitia.	<i>h.</i>	S. in Octave of Pentecost.
Voto, voce, corda, oris Hujus sacri confessoris	<i>y.</i>	St. William of York.
Vox sonora nostri chori, Nostro sonet.	<i>n<sup>2</sup>. p. 1. 2.</i>	St. Katherine.
Zyma vetus expurgetur, Ut sincere celebretur	<i>a. p. s. y. 1. 2.</i>	Easter.

**Part ii.** In this second part are given the first lines of *Sequences* which are not included in the first part of this article. These are principally taken from certain representative French and German diocesan *Missals* printed not later than 1490; and from two monastic *Missals*, viz. an *Augustinian* and a *Benedictine*. A few more are taken from English service books other than *Missals*, the editions used being the following:—

**Sarum Processional**, in a MS. written about the end of the 14th cent., and now in the British Museum (Harl. 2942), compared with the Antwerp ed. of 1523.

**Sarum Breviary**, in the Paris ed. of 1516 (Byrckman). The Paris ed. of 1531 was reprinted at the Cambridge University Press, 1879-1886.

**York Processional**, in the Rouen ed. of 1530 (reprinted in vol. 63, 1875, of the Surtees Society's publications).

**York Breviary**, in the Venice ed. of 1493 (reprinted by the Surtees Society, 1880-83, vols. 71, 75).

**Hereford Breviary**, in the Rouen ed. of 1505. Of this the *Part Hymnalis* is in the Worcester Cathedral Library, and the *Part Aestivalis* in the Bodleian.

The *Missals* collated are the following:—

(1) **Angers**. The ed. used is the *Missale Andegavense*, printed at Paris in 1489 by Joannes de Prato.

(2) **Augustinian**. The ed. used is the *Missale canonico-regularium ordinis Sancti Augustini, secundum ritum insignis ecclesiae Sancti Victoris ad muros Parisienses*, printed at Paris in 1529 by Nicolas Prevost. In this ed. the word *Prosa* is always used instead of *Sequentia*, and the *Sequences* are printed together at the end of the *Missal* in the *Commune Prosarum*. The name of the composer is given in all cases known to the

compilers. A large proportion are ascribed to Adam of St. Victor, and two to Henricus Pistor, frater S. Victoris; with one each to St. Bernard (Laetabundus), St. Thomas of Aquino ("Lauda Sion"), Peter Abelard ("Mittit ad virginem"), and Robert, King of France ("Sancti Spiritus... Quae"). The rest are anonymous.

(3) **Basel**. The ed. used is the *Missale Basilienae* printed at Basel in 1483 by Michael Wenzeler.

(4) **Benedictine**. The ed. used is the *Missale... ordinis sancti Benedicti reformatorum nigrorum monachorum per Germaniam*; printed at Haguenau in 1518 by Thomas Anshelmus. In this ed. the word *Sequentia* is always used instead of *Prosa*, and the *Sequences* are printed together at the end of the volume.

(5) **Breslau**. *Missale Wratislaviense*. The ed. used is that printed at Mainz in 1483 by Petrus Schöffer.

(6) **Constantz**. The ed. used is the *Missale secundum chorum Constantiensem* printed at Basel in 1485 by Petrus Kollicker.

(7) **Freising**. The ed. used is the *Liber Missalis... ecclesiae Frisingensis* printed at Bamberg in 1487 by Joannes Sensenschmidt.

(8) **Magdeburg**. The ed. used is the *Missale Magdeburgense* printed at Lübeck in 1480 by Bartholomäus Gothan and Lucas Brandis.

(9) **Trier**. The ed. used is the *Missale Treverense* printed at Basel by Michael Wenzeler. Mr. W. H. James Weale, in his *Catalogus Missalium*, 1886, p. 208, dates this c. 1488. In the British Museum Catalogue it is dated c. 1490.

(10) **Würzburg**. The ed. used is the *Missale Herbipolense* printed at Würzburg in 1484 by Georgius Reysner.

(11) **Cologne**. The ed. used is the *Missale Coloniense*, printed at Basel 1487, without name of printer.

(12) **Regensburg**. The ed. used is the *Liber Missalis... ecclesiae Ratisponensis*, printed at Regensburg in 1485, by Joannes Sensenschmidt and Joannes Bekenhaub.

First line of Sequence.	Where found.	Use.
Ad honorem summi regis, Nos qui	9.	St. Helena.
Ad superna suspirantes, In aeterna luce stantes	11.	St. Bernard of Clairvaux.
Aeternae virgo memoriae Quam sibi	<i>Sarum Brev., 1516</i>	St. Katherine.
Affluens delictis, David regis filia	12.	Assump. B. V. M.
Alleluia Christo decantet omnis lingua	12.	St. Erhard of Regensburg.
Alludet laetus ordo psallens ple	1.	St. Maurice.
Alme confessor et professor fidelis triplicis	8. 11.	St. Anthony.
Angelorum mandatricem, Summi Dei	5.	Present. B. V. M.
Astra coeli resplendeant, Nunc sol	10.	Concep. B. V. M.
Athleta Sebastianus accola Mediolani	2.	St. Sebastian.
Augustine pater cleri, Legis schola	11.	St. Augustine (Hippo).

First line of Sequence.	Where found.	Use.
Augustini magni patris, Atque suae plae	2.	St. Monica.
Ave Dei genitrix summi, virgo semper Maria	Münster M., 1489.	Assump. B. V. M.
Ave gemma confessorum micans in alta polorum	Münster M., 1489	C. of a Confessor.
Ave gemma confessorum, O N. pontifex	12.	C. of a Bishop-Confessor.
Ave Jesu Christe, qui pro humani salute	10.	Of the Passion.
Ave mater qua natus est orbis Pater	3. 6.	Christmas.
Ave Matthia coeli gemma, In lucem	9.	St. Matthias.
Ave praesignis martyr, dignis colenda	7.	St. Katherine.
Ave, verbi Dei parens, Virginum humilitas	8. 9. 10. 11. 12.	Visit. B. V. M.
Ave virgo generosa, Ut testatur gloriosa	9.	St. Dorothea.
Ave virgo singularis, Porta vitae, stella	2.	Assump. B. V. M.
Beata es virgo et gloriosa	York Brev., 1493	B. V. M.
Benedicti merita ut reboet inclita	12.	St. Benedict.
Bone doctor et salutis viae ductor	7.	St. Bernard of Clairvaux.
Celsa lux Sion, ave martyr Pantaleon	11.	St. Pantaleon of Nicomedia.
Christe Domine, lactifica spon-am tuam	6.	Easter.
Christe, tui praecleari militis Wencesl.	5.	St. Wenceslaus.
Clangat pastor in tuba cornu	Sarum Process., c. 1390	St. Thomas à Becket.
Clara voce, pura conscientia Laetabunda	1.	St. George.
Cleri decantet concio Dei famulo digna	Münster M., 1489	St. Luidger of Münster.
Clerus Andegavensium psallat cum turba	1.	St. Maurice.
Coelestis te laudat chorea, Christe, piorum	12	St. Colman (d. 1012).
Coeli solem imitante In occasum	1.	C. of Apostles.
Coeli, terrae, maria, Et in eis omnia	3. 10.	Crown of Thorns.
Coelum sacrum ecclesiae Emisit novum	1.	St. Ivo.
Collaudantes mente devota, voce serena	Speier M., 1487	St. Stephen, Pope and Martyr.
Collectionibus sanctis Christi pretiose martyr	Hereford Brev., 1505	St. Stephen.
Concentus vox jubilei Sollemnizans regum	3. 6.	10,000 Martyrs (S. Achatus, &c.)
Conceptio Mariae virginis, Quae nos	6.	Concep. B. V. M.
Confessor Christi, laudari qui meruisti.	12.	C. of Confessors.
Congaudant bodie, Filii ecclesiae	2.	St. Thomas the Apostle.
Congaudentes jubilemus, Christo regi gloriae	7.	St. Corbinianus.
Conserva super hanc familiam	York Brev., 1493	St. Stephen.
Consurge jubilans, Vox quaevis hominum	6. 8.	St. Hedwig.
Cor angustum dilatemus, Ut senatus	2.	C. of Apostles.
Cor devotum, vox sonora, Promant laudes	1.	St. Peter's Chains.
Cordis sonet ex interno, Regi regum	2.	St. Leger.
Cruz fidelis, terras coelis, Miro nectens	Sarum Brev., 1516	Inv. of the Cross.
De profundis clamantes geminus, Et	1.	Of the Dead.
De torrente passionis, Bibens veri Salomonis.	8.	St. Cyriacus.
Decet hujus cunctis horis, Festi voce	8.	Visit. B. V. M.
Deus deorum vera sanctorum confessorum	7.	St. Corbinianus.
Dic nobis, Maria: quid vidisti in via	Hereford Brev., 1506	Pt. of "Victimae Paschali."
Dies haec nos admonet, Vox ut nostra	6.	Holy Innocents.
Dilectae suae precibus Mariae Magdaleneae	York Brev., 1493	St. Mary Magdalene.
Dulce lignum adoremus, Dulces clavos	3. 7.	Holy Cross.
Dulce lignum, lignum vitae, Venerari	7.	Holy Cross.
Dulce melos tangens coelos resonet ecclesia	12.	C. of a Martyr-Bishop.
Dulci corde jubilemus, Voce plena	8.	St. Dorothea.
Dulcis sonet harmonia, Dulci dignum melodia	12. Speier M., 1487	Crown of Thorns.
Ecce dies celebris, Magnobodi praesulis	1.	St. Magnobodus.
Ecce dies praecoptata (st. il. Quem Deus)	1.	St. Remigius of Rouen.
Ecce dies specialis, Confessorum gloria.	1.	C. of Confessors—Bishops.
Ecce dies triumphalis, Dies in qua fit natalis	2.	St. Augustine (Hippo).
Ecclesia vocali consonantia repleatur	9.	St. Paulinus.
Ex jubilemus carmina leo digna	7.	St. Martha.
Ex Aegypto Pharaonis, In amplexum	9. 11.	St. Mary of Egypt.
Ex radice caritatis, Ex affectu pietatis	2.	St. Victor of Paris.
Ex virgulto de Jes-u, Deus ad esse	9. 11.	Concep. B. V. M.
Exsultemus congaudentes, Sacrosancti	1.	St. Renatus.
Exsultent in hac die cuncti famulantes	4.	St. Anne.
Exsultemus et laetemur, Et in Deo gloriemur	7.	St. Stephen.
Exsultemus pari voto melodiam, Concordantes	12.	St. Stephen.
Exsultet ecclesia, Ex Victoris victoria	2.	St. Victor.
Exsultet ecclesia, Pro assumpta filia	9.	St. Anne.
Factura dominans potestate atque principans	York Brev., 1493	Christmas.
Familiam custodi Christe tuam quam natus	Sarum Process., c. 1390	Christmas.
Felix germen, O Germane, Nomen geris	1.	St. Germain of Auxerre.
Felix Maria mundi regina	Sarum Process., c. 1390	Christmas
Felix mater filiorum, Septem vere beatorum	8.	7 Brethren of Ephesus.
Felix virgo Barbara	12.	= "O felix virgo."
Fons virtutum, O Barbara, Dulcis, mitis	1.	St. Barbara.
Frangatur mens vitiosa, Ut sit Deo gratiosa	1.	St. Gatian.
Fulget dies praecleara, cunctis memorandus.	7. 12.	St. Willibald.
Gaude coelestis sponsa, Summi regis jam	9. 10. 11.	C. of Virgins.
Gaude Dei genitrix, Quam circumstant	Add. MS., 24680, f. 129b.	Pt. of "Natus ante."
Gaude dignum sanctum canat Othmarum	6.	= "Laude dignum."
Gaude felix Agrippina, sanctaeque Colonia	11.	Patron saints of Cologne.
Gaude jucunda melos turba persona	1.	= "Laude jucunda."
Gaude mater Anna gaude, Mater omni.	10.	St. Anne
Gaude turba fidelium, Mentis colens	3.	Compass. B. V. M.
Gaude virgo gloriosa, Ave paradisi roma	7.	B. V. M.



First line of Sequence.	Where found.	Use.
Gaudeamus botis, Immensae laetitiae .	3.	SS. Mary and Salome.
Gaudet mater nobilis, Constans et immobilis	6.	St. Conrad of Constan.
Gaudet omnis spiritus, Christum qui .	6.	= "Laudet omnis."
Gaudet te Deus, Justus et reus .	6.	= "Laudet te."
Gloriosa fulget dies, exsultet ecclesia .	7.	St. Lambert of Freising.
Gloriose martyr Dei, Nos orantes respice.	7.	St. Erasmus.
Gloriosus devote in sanctis Deus adoratur	9.	St. Wandelinus.
Grates Deo et honor sint per saecula .	6. 7. 12.	St. Afra.
Gratulemur in hac die, In qua sanctae .	2.	Assump. B. V. M.
Gratuletur orbis totus, Praesens coetus	8.	St. Margaret.
Hic est dies celebrandus, Laudibusque .	9.	10,000 Martyrs (St. Achatius, &c.).
Hic oculis et manibus in coelum .	7.	Pt. of "Sacerdotem Christi."
Hodie prodit virga Jesse de radice	Hereford Brev., 1605	Concep. B. V. M.
Hodiernae festum lucis Est Achatii laus	7. 12.	St. Achatius, &c. (10,000 Martyrs).
Hodiernae festum lucis, Et sollemne vitae	3. 6. 7. 9. 10.	Of the Lance of Christ.
Hodiernae lux diei, Celebris martyris Dei	1.	C. of Martyrs.
Hujus diei gaudia, devotio catholica .	7.	St. Augustine (Hippo).
Illibata mente sana, Abili virgo .	5. 8.	Visit. B. V. M.
Imperator maxime Christe benignissime	1.	St. Sebastian.
Imperatrix gloriosa, Potens et imperiosa	7. 12.	B. V. M.
Inclite psallamus omnes Ludgerum vene-	Münster M., 1489.	St. Luidger of Münster.
rantem		
In excelsis canitur, Nato regi gloria	2.	Christmas. Circumcision.
In natale Salvatoris, Angelorum nostra chorus	2.	Christmas.
In sanctorum jugi laude, Plebs devota Deo	11.	St. Helena.
plaudet		
In Wolfgangi canamus honorem Christo	7. 12.	St. Wolfgang of Regensburg.
Jesu Christo Rex superne, Deo Patri .	5.	St. Stanislaus.
Jesum Christum quem peccando .	Türk Brev., 1493 .	St. Gregory the Great.
Jubar lucis inoffense, Sidus spargit	12.	St. Godehard of Hildesheim.
Jubar miri luminis, Sidus almi numinis	7.	St. Castulus.
Jubilemus Salvatori, Quem coelestes	2.	St. Silvester at Christmas.
Jubilemus Salvatori, Qui spem dedit .	2.	Conversion of St. Paul.
Kyneburgae virginis sine fastu carnis .	Lansdowne MS., 387, f. 34	St. Kyneburga.
Laetabundi cordis mundi, Demus melos	7.	St. Barbara.
Laetabundi jubilemus, Ac devote celebremus	2.	Transfiguration.
Laetabundi jubilemus, Laeta mente	1.	C. of Martyrs.
Laetabundus Bernhardo decantet chorus	8.	St. Bernard of Clairvaux.
Laetabundus exsultet virginum chorus	11.	11,000 Virgins.
alleluia		
Laetare mater ecclesia cum sancta filia	3. 6.	St. Kunigunda.
Laetetur ecclesia, devotione pia .	1.	Pt. of "Plaudat urbs."
Laeto corde resonemus, Et in arce jubilemus.	5. 8.	St. Barbara.
Lambertus martyr in conspectu Domini	Add. MS., 26768, f. 93b.	St. Lambert.
Lauda plebs Alsatica Dominum .	3.	St. Theobald.
Lauda Sion quod egressus	11.	= "Gaude Sion quod."
Laudes almo Wandelino personemus mirifico	9.	St. Wandelinus.
Laudes Christo cum gaudio, Nostra pangat	Speier M., 1487 .	St. Goar.
devotio		
Laudes Christo persolvamus, Nos, qui sancti	7.	St. Judocus.
Laudes dignas attollamus, Cujus festum	1.	St. Margaret.
Laudes egregias clerus omnis canat	8.	St. Adelheid.
Laudet omnis spiritus Christum, qui divinitus	3. 6. (Gaudet) 12.	Emperor Henry II. (d. 1024).
Laudet te Deus, justus et reus, orbis totus	3. 6. (Gaudet)	St. Bartholomew.
Laureata plebs fidelis Sacramentum carnis	7.	Corpus Christi.
Laus Deo Patri ejusque Nato pariterque	7.	St. Mary of Egypt.
Laus Deo Patri filioque compari in unitate	3. 6.	Holy Trinity.
Laus et gloria Deo sit in saecula, Qui nobis	8.	St. Nicholas.
Laus Patri gloriae, Qui suum Filium gentibus	7.	Holy Trinity.
Laus sit regi gloriae, Cujus formam gratiae	3. 6. 9. 11.	St. Agn's.
Laus sit regi gloriae, Cujus rore gratiae	10. Speier M., 1487	Five Wounds of Christ.
Laus tibi summe Deus quem praenoscent	Speier M., 1487 .	St. Germain of Auxenna.
Helysius		
Luce lucens in aeterna, Lucis ductrix .	8.	St. Anne.
Luce mentis et decore, Virgo noctis in clamore	6.	St. Margaret.
Lux praeclara, lux solemnis, In qua .	7. 12.	St. Servatius.
Majestati sacrosanctae, Militans cum trium-		
phante. Jubilet ecclesia.		
1. De triumpho Thebaeorum .	11.	Theban Legion (St. Gereon, &c.).
2. Sic veretur laus in ore .	11.	Three Kings of Cologne (Epiphany).
Majestati sit supernae, Laus et honor	9.	St. Lubentius.
Margaritam preciosam, Sponsam Christi	5.	St. Margaret.
Martyr Christi Barbara, Mundi linquens	6.	St. Barbara.
Martyrem egregium, Fortemque Gregorium.	11.	St. Gregory of Spoleto.
Martyris egregii, Triumphos Vincentii	8.	St. Vincent.
Martyris Victoris laudes resonent Christiani.	2.	St. Victor.
Mundi decor, mundi forma, Qua vivendi	6.	St. Martha.
Nascitur ex patre Zebedaeo, matre Maria	Sursum Process., c. 1390	St. John Evangelist.
Nero plange, Roma gaude, Quae nunc Pauli	1.	St. Paul.
O alma Trinitas, Deitas et individua .	1.	C. of Apostles.
O felicem genetricem, cujus pia viscera .	9.	B. V. M.



First line of Sequence.	Where found.	Use.
O felix virgo Barbara, Ex stirpe regum genita	12 ( <i>Felix virgo</i> ) . . .	St. Barbara.
O Materne pastor alme, Christique	9. . . . .	St. Maternus.
O morum doctor egregie, Qui triumphas	<i>Sarum Brev.</i> , 1516 . . .	St. Andrew.
O panis dulcissime, O fidelis animae vitalis	3. 6. 11. . . . .	Corpus Christi.
O quam mira sunt, Deus, tua portenta.	10. . . . .	S. after Ascension.
O regi summo mulier cara Deo . . . .	<i>York Brev.</i> , 1493 . . .	St. Mary Magdalene.
O vere beata sublimis spona . . . .	<i>York Brev.</i> , 1493 . . .	Christmas.
Omnes devota mente veneremur digne .	6. . . . .	St. Pelagius.
Oportet devota mente sinceriter . . .	<i>Sarum Brev.</i> , 1516 . . .	St. Nicholas.
Pangat chorus in hac die Novum genus	7. 12. . . . .	St. James the Great.
Paulus Sion architectus Est a Christo .	3. 6. . . . .	St. Paul.
Plaudat urbs Cenomanica honore tanti .	1. . . . .	St. Julian.
Potens virtutum tu aator rerum, moderator .	7. . . . .	St. Oswald.
Protomartyr et levita, Clarus fide . .	1. . . . .	St. Stephen.
Psallat concors symphonia, Laudes pangat	6. 7. 10. . . . .	St. Ikerotha.
Psallat laeta concio, Recolens cum gaudio	8. . . . .	St. Donatus.
Psallat laete orbis coetus sacra fide repletus	10. . . . .	St. Burchard of Würzburg.
Psallat nostra concio, Coelesti tripudio .	2. . . . .	St. Nicholas.
Psallens Deo, Sion, gaude Laeta voce .	3. 6. 11. . . . .	C. of Martyrs or Confessors.
Puer natus in Bethlehem, Unde gaudet .	<i>Hereford Brev.</i> , 1505 . .	Epiphany.
Quando conscientia, Respondet eloquio .	1. . . . .	St. Giles.
Quem aethra et terra atque mare . . .	<i>Sarum Process.</i> , c. 1390 .	Christmas.
Recolamus pills digna, Laudibus mente benigna	11. . . . .	St. Barbara.
Regi psalmlstae, cytharistae, Tibi, Christe	7. 12. . . . .	St. Margaret.
Regi regum immortal! Nostri regis . .	3. 6. . . . .	St. Oswald.
Renes nostros praecugamus, Et lucernas	1. . . . .	St. Maurilius of Angers.
Rex Deus, Dei Agne, leo Juda magnus .	7. 12. . . . .	2nd S. after Easter.
Salvatorem concord! Laudemus Christum	11. <i>Münster M.</i> , 1489 . .	C. of a Martyr.
Salve festa dies toto venerabilis aevo—		
1. Qua caro Messiae fit cibus ecclesiae	<i>Sarum Process.</i> , c. 1390 .	Corpus Christi.
2. Qua Christi mater visitat Elisabeth	<i>Sarum Process.</i> , 1523 . .	Visit. B. V. M.
3. Qua Deus ad coelos scandit et astra	<i>York Process.</i> , 1530 . .	Ascension Day.
4. Qua Deus de coelo gratia fulsit humo	<i>York Process.</i> , 1530 . .	Pentecost.
5. Qua Deus ecclesiam dicat honorem	<i>York Process.</i> , 1530 . .	Corpus Christi.
6. Qua Deus in coelum scandit, et astra	<i>Sarum Process.</i> , c. 1390 .	Ascension Day.
7. Qua Deus infernum vicit, et astra	<i>Sarum Process.</i> , c. 1390 .	Easter.
8. Qua Jesus hoc nomen flectere cuncta .	<i>Sarum Process.</i> , 1523 . .	Name of Jesus.
9. Qua Kyneburga pia migrat ab hac	<i>Lansdowne MS.</i> , 387, f. 33b.	St. Kyneburga.
10. Qua Kyneburga suo tollitur ex tumulo	<i>Lansdowne MS.</i> , 387, f. 34 .	St. Kyneburga.
11. Qua nova de coelo gratia fulsit humo	<i>Sarum Process.</i> , c. 1390 .	Pentecost.
12. Qua sponso spona jungitur ecclesia .	<i>Sarum Process.</i> , c. 1390 .	Ded. of a Church.
Salve lignum sanctae crucis, Salve . . .	1. . . . .	Exalt. of the Cross.
Salve Maria, Christi Parens intactu . .	5. . . . .	Compassion of B. V. M.
Salve pater Dionys!, Lux et decor . . .	8. . . . .	St. Denis.
Salve pater, flos doctorum, Salve flos decusque morum	11. . . . .	St. Jerome.
Salve sancta facies nostri Redemptoris.	3. . . . .	Face of Christ.
Salve Thoma Dityme, Dux pugnae . . .	6. . . . .	St. Thomas the Apostle.
Sanctae Annae devotus decantet clerus .	5. <i>Münster M.</i> , 1489 . .	St. Anne.
Sancte Paule merita tua colentes inclita refove clementius	<i>Münster M.</i> , 1489 . .	St. Paul.
Sanctissimae virginis votiva festa recolamus.	3. 5. 6. 7. 8. 9. 10. 11. 12.	St. Katherine.
Sancto Dei famulo, Fridolino merito . .	3. . . . .	St. Fridolinus.
Sedentem in supernae majestatis arcae .	<i>Sarum Process.</i> , c. 1390 .	Holy Innocents.
Sidus ave cella mellis, Mentis tenebras .	9. . . . .	St. Castor.
Sit mens laeta, vox sonora, Plebs fidelis	<i>Speter M.</i> , 1487 . . . .	St. George.
Sollemni vos induite filiae Sion chamydo	5. . . . .	St. Livinus.
Sospitati dedit aegros olei perfusio . .	<i>York Brev.</i> , 1493 . . .	St. Nicholas.
Speciosus forma prae natis hominum Jesus	7. 12. . . . .	Transfiguration.
Spoleti claro sanguine natus, Serenodus .	1. . . . .	St. Serenodus.
Stola regni laureatus, Summi regis . .	2. . . . .	SS. Simon and Jude.
Summe bone et suavis, Qui Petrum . .	8. . . . .	St. Severus.
Summi Patris gratia, Coaeternum per filium.	3. 6. . . . .	St. Anne.
Super coelos sublimaris, Gratis gratans .	<i>Hereford Brev.</i> , 1505 . .	St. Thomas of Hereford.
Te mundi climata protomartyr laudant	<i>Sarum Process.</i> , c. 1390 .	St. Stephen.
Templum cordis adornemus, Novo corde .	2. . . . .	Purif. of B. V. M.
Tu beatus es Barjona, Cui aspirat sua dona .	11. . . . .	St. Peter.
Ut leonis testatur littera, Postquam Christus	1. . . . .	St. James the Apostle.
Veneremur hac die sollemni sanctum . .	3. 6. . . . .	St. Leonard.
Veneretur Unitas, collaudetur Trinitas .	9. . . . .	St. Margaret.
Verbum Dei Verbum bonus, Summe spel	7. . . . .	St. Sigismund of Burgundy.
Verbum Patris hodie, Processit ex virgine	<i>Hereford Brev.</i> , 1505 . .	Christmas.
Vernabatur hostia Christi suavissima .	<i>Hereford Brev.</i> , 1505 . .	St. Vincent.
Victima Christi victoris factus Eutropius	1. . . . .	St. Eutropius.
Virgo gaude speciosa, Benedicta gloriosa	1. . . . .	B. V. M.
Virgo mater Salvatoris, Angelorum grata	2. . . . .	B. V. M. at Epiphany.
Vito plaudat omnis aetas, Et pro Vito .	7. . . . .	St. Vitus.
Zona castitatis in signum privilegii . .	1. . . . .	St. Licitinus of Angers.

Many of the *Sequences* in the English Missals are only to be found in these *Missals*. Of the remaining *Sequences* in both of the above lists a considerable proportion have not yet (Feb. 1888) been edited in any way. Mr. W. H. James Weale, in his *Analecta Liturgica*, is beginning the publication of all known *Sequences* which are not given, or only given in part, in Kehrein's *Lateinische Sequenzen*, and hopes in about five years to complete the work.

[F. E. W. and J. M.]

**Sergius.** [Greek Hymnody, § xii. 2.]

**Servant of God, well done! Rest from thy loved employ.** *J. Montgomery.* [*Death and Burial of a Minister.*] This poem was pub. in Montgomery's *Greenland and Other Poems*, 1819, p. 191, in 6 st. of 8 l., with the following heading:—

"The Christian Soldier. Occasioned by the sudden death of the Rev. Thomas Taylor; After having declared in his last Sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand."

Mr. Taylor, who was a Methodist preacher, was found dead in his bed on the morning of Oct. 15, 1816. The poem is given as a hymn in the 8th ed. of Cotterill's *Sel.*, 1819, No. 366; in Montgomery's *Christian Psalmist*, 1825, No. 534; and in his *Original Hys.*, 1853, No. 311. In addition to the use of this hymn in its original, and in an abbreviated form, three centos are also in C. U.:—(1) "Soldier of Christ, well done," which begins with l. 5 of the last stanza; (2) "The pains of death are past," beginning with l. 1 of the same stanza; and (3) "The voice at midnight came," st. i. l. 5.

[J. J.]

**Servant of God, well done! Thy glorious warfare's past.** *C. Wesley.* [*Death and Burial of a Minister.*] This hymn, in 4 st. of 8 l., was printed at the end of the Funeral Sermon by John Wesley, on the death of G. Whitefield. (*P. Works*, 1868-72, vol. vi. 316.) Whitefield died on Sept. 30, 1770, and J. Wesley preached the Funeral Sermon at the Tabernacle, Tottenham Court Road, and again at Moorfields on Nov. 18, 1770. He also preached on the same subject at Greenwich and at Deptford. His remark in his *Journal* is, "In every place I wish to show all possible respect to the memory of that great and good man." It must be noted that this hymn is a distinct piece from C. Wesley's *Elegy on the Death of the Rev. George Whitefield*.

[J. J.]

**Servants of God, awake, arise.** [*Exhortation.*] This is an altered form of P. Doddridge's "Awake, ye saints, and raise your eyes," p. 103, ll. It was included in the 1815 *Appendix* to Cotterill's *Sel.*, No. 219, and is found in a few modern collections, including Windle's *Ch. & Home Met. Ps. and Hymnal*, and others. In the 1819 ed. of his *Sel.* Cotterill again altered the text, and gave it as "Servants of God! lift up your heads," p. 214. This form of the text is seldom found in modern hymn-books.

[J. J.]

**Servants of God, His praise proclaim.** *J. Montgomery.* [*Ps. cxlii.*] Holland, in his *Memoirs of Montgomery*, says that after Montgomery ran away from the Moravian

school at Fulneck, he lived from 1788 to June 19, 1789, with one Lockwood, at Mirfield, near Leeds. This person was a Moravian. He kept a small retail shop, and went by the name of the "Fine Bread Baker." Holland says:—

"Of the conduct of Montgomery behind the counter we never heard much; he did not remain there more than a year and a half; he had little to do, and still less inclination for the employment, such as it was. While there he composed the largest part of the poem of *Alfred*, and amongst his smaller pieces a metrical version of the 113th Psalm, which, many years afterwards, was published, with some verbal alterations, in the collection [*Cotterill's Sel.*, 1819] now in use under the auspices of the Archbishop of York in various churches in his diocese and elsewhere."—*Memoirs*, i. p. 73.

This version of Ps. 113 is on p. 57 of Cotterill's *Sel.*, 1819, in 5 st. of 4 l. It was republished in Montgomery's *Songs of Zion*, 1822, and is found in several modern hymn-books. It very frequently begins "Servants of God! in joyful lays." This is the first line of the last stanza, and is substituted for the original opening of the hymn. This is the earliest of Montgomery's hymns to which a date can be given. He was about 17 when it was written.

[J. J.]

**Set thine house in order.** *H. Alford.* [*Sunday after Christmas.*] 1st pub. in his *Year of Praise*, 1867, No. 27, in 4 st. of 8 l., and repeated in the *Universal H. Bk.*, 1885. It is based on the first lesson at Evening Prayer on the 1st S. after Christmas, Isaiah xxxviii. 1.

[J. J.]

**Seymour, Aaron Crossley Hobart,** s. of John Crossley Seymour, M.A., Vicar of Cahirelly, Diocese of Cashel (and elder brother of the Rev. Michael Hobart Seymour, author of several works on the Roman controversy), was b. in the county of Limerick, Dec. 19, 1789. From an early age he gave much attention to literary pursuits, and at the age of 21 he pub. his *Vital Christianity exhibited in a Series of Letters on the most Important Subjects of Religion, addressed to Young Persons*, 1810. This work, written during an illness, contains several of his hymns and other poetical pieces. He also edited a new edition of Dr. Gillies's *Life of Whitefield*, and wrote a "Memoir," which was prefixed to the *Reliques of Ancient Irish Poetry*, by Miss Charlotte Brooke, 1816. His most important work was his *Life and Times of Selina, Countess of Huntingdon*, 2 vols., 1839. He resided for some time in Naples (circa 1839-1847), and then at Bristol. He d. Oct., 1870. A few of his hymns are still in C. U., including "Jesus, Immortal King, arise," p. 599, l., and others. For these details we are indebted to Miller's *Singers and Songs*, 1869, pp. 410-12.

[J. J.]

**Shall heavenly wisdom cry aloud?** [*Christ, the Wisdom of God.*] This hymn appeared in the Scottish Draft *Translations and Paraphrases*, 1745, No. 36, in 10 st. of 4 l., and based on Prov. viii., 22, &c. It was composed of I. Watts's "Shall wisdom cry aloud?" (s. m.) from his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 92; and st. ii., iii. of his "Thus saith the wisdom of the Lord" (l. m.) from the same work, Bk. i., No. 94; rewritten in c. m. In the authorized issue of the *Trs. and Paraphs.*, 1781, No. 13, this arrangement is given with alterations as "Keep

silence, all ye sons of men." In the markings of the *Tra* and *Paraph*. by the eldest daughter of W. Cameron (p. 200, *ll*) this form of the text is attributed to him. [J. J.]

**Shall we go on to sin?** *I. Watts*, [Rom. vi. 1-6.] 1st pub. in his *Hymns*, &c., 1709, Bk. L, No. 106, in 3 st. of 4 l., and entitled "Death to sin by the Cross of Christ." Its use is limited. Orig. text in modern editions of Watts. In the Draft of the *Scottish Translations and Paraphrases*, 1745, it was given as "And shall we then go on to sin?" the alterations being confined to the change of metre. In adopting the hymn for the authorized issue of the *Trans.* in 1781, No. xlvii. (Rom. vi. 1-7), the first line only of the 1745 alterations was retained, the whole hymn being rewritten in 4 st. of 4 l. This recast has very little indeed of Watts, being to a great extent new. This form, according to the markings of the eldest daughter of W. Cameron (p. 200, *ll*), was by Cameron. It is given in several modern collections. [J. J.]

**Shall we not love thee, Mother dear.** *Sir H. W. Baker*, [B. V. M.] Written for and first appeared in the 1868 *Appendix* to *H. A. & M.*, and again, after revision, in the revised edition, 1875. [J. J.]

**Shelly, Martha Evans, née Jackson**, daughter of John Jackson, of Manchester, b. at Stockport, Cheshire, and married in 1846 to J. W. Shelly, of Great Yarmouth. Her hymns appeared in *Curwen's Child's Own Hymn Book*, 1844-1874, and include:—

1. **Father, let Thy benediction.** On behalf of Children. Appeared in *Curwen's Child's Own H. Bk.*, 1844, and is found in a few modern collections.

2. **Lord, a little band and lowly.** *Children's Prayer.* Mrs. Shelly's account of this hymn is:—"At a Sunday School meeting in Manchester, the Rev. John Curwen, one evening, gave a lecture on singing. He sang a very pretty and simple tune, to which he said he had no suitable words, and wished that some one would write a hymn to it. I wrote these verses and gave them to him after the close of the meeting." (*Curwen's Diop. Notes*, p. 18.) The tune which Mr. Curwen sang was a German one, and was given in his *Child's Own Psalm Book* under the name of *Glover*. The hymn was pub. in his *Child's Own H. Bk.*, 1844, and has passed into a large number of collections for children.

3. **Lord, help us, as we sing.** *Sincerity.* Pub. in *The Voice of Praise*, 1866. [J. J.]

**Shepherd, Anne, née Houlditch**, daughter of the Rev. E. H. Houlditch, sometime Rector of Speen, Berkshire, was b. at Cowes, Isle of Wight, Sept. 11, 1809: married to Mr. S. Saville Shepherd in 1843: and d. at Blackheath, Kent, Jan. 7, 1857. Her *Hymns adapted to the Comprehension of Young Minds* were pub. (3rd ed. 1847 5th ed. 1855), and contained 64 hymns. Of these the following have come into C. U.:—

1. Around the throne of God in heaven. (See p. 85, *ll*.)
2. Glory to Jesus, glory, Praise.
3. Here's a song of love, Invitation.
4. I have read of the Saviour's love. *The Love of Christ*.
5. See where the gentle Jesus reigns. *Jesus, the Children's Friend*.

Of these hymns the first has by far the widest acceptance, and is found in a large number of children's hymn-books. Her religious novels, *Ellen Seymour*, 1848; and *Rehily*, 1852, attracted some attention. [J. J.]

**Shepherd of Israel, bend Thine ear.**

*P. Doddridge*. [During a Ministerial Vacancy.] In the *2<sup>nd</sup> ser.* this is No. 63, in 3 st. of 4 l., and is headed, "Of seeking a right way from God, from Ezra viii. 21. At a meeting of ministers at Bedford, during their long vacancy;" and is dated "April 10, 1735." It was pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 370, in a slightly altered form; and the same text was repeated in J. D. Humphreys's ed. of the same, 1839. It is usually given in modern hymn-books in a slightly altered form from that of 1755. In the *Songs for the Sanctuary*, N. Y., 1865, st. ii.-iv. are given as "O Lord, Thy pitying eye surveys." [J. J.]

**Shepherd of the ransomed flock.** [*The Good Shepherd.*] In Miss Dorothy A. Thripp's *Thoughts for the Day*, 1837, 1st series, p. 8, are the following lines, sometimes given as a hymn in 2 st. of 4 l.:—

"Shepherd of the little flock,  
Lead me by the shadowing rock;  
Where the richest pasture grows;  
Where the living water flows;  
By that pure and silent stream,  
Sheltered from the scorching beam,  
Shepherd, Saviour, Guardian, Guide,  
Keep me ever near Thy side."

In the Rev. T. Darling's *Hym. for the Church of England*, 1855, lines 1-4 of the above were given with alterations as the opening of the hymn "Shepherd of the ransomed flock," the remaining four stanzas being by Mr. Darling. This form of the hymn was repeated, with the addition of a doxology, in the 1863 *Appendix* to the S. P. C. K. *P. & Hym.*, and again in other collections. In Mr. Darling's *Hymns*, &c., 1887, it is condensed to 4 st. It is specially adapted to the 2nd S. after Easter. [W. T. B.]

**Shepherd of Thine Israel, lead us.** *J. Conder*. [*The Good Shepherd.*] In Conder's *Hym. of Praise, Prayer, and Devout Meditation*, 1856, p. 201, this hymn is given in 3 st. of 6 l., together with the following note by the author's son, the Rev. E. R. Conder:—

"It is not quite certain whether the Author designed this Hymn to be included. It originated in an attempt to render a well-known imitation from the Welsh 'Guide me, O Thou great Jehovah,' p. 77, l. 5, the popularity of which far exceeds its poetical merit, more worthy of the place it has now in our psalmody. But so little is borrowed, beyond the form and leading thought, that the foregoing seems fairly to rank as an original composition.—E. R. C."

This has failed to receive the attention of hymn compilers. [J. J.]

**Shepherd, Thomas**, s. of William Shepherd, sometime Vicar of Tilbrook, Bedfordshire, and subsequently a Nonconformist Minister at Oundle, and at Kettering, was b. in 1663. Taking Holy Orders he held for some time preferment in Huntingdonshire, and in Buckinghamshire. Succeeding from the Church of England, he became, in 1694, pastor of the Castle Hill Meeting House (Independent), Nottingham, of which Dr. Doddridge was subsequently pastor. In 1700 he removed to Bocking, near Braintree, Essex, where he began his work in a barn. A chapel was erected for his congregation in 1707. He d. Jan. 29, 1739. His publications consisted chiefly of *Sermons*. His *Penitential Cries* were a continuance of those by John Mason

(p. 716, ii.), who wrote the first six and the version of Ps. 86, and were pub. with Mason's *Songs of Praise* in 1693. It must be noted that in D. Sedgwick's reprint of the *Songs*, and the *Penitential Cries*, in 1859, Mason's *Cries* are under the head of *Songs*, &c., pp. 49-61, and those under *Penitential Cries*, are all by Shepherd. Some of these *Cries* are still in C. U., including, "My God, my God, my Light, my Love" (*Longing for God*); and "When wilt Thou come unto me, Lord" (*Communion with God desired*). [English Hymnody, Early, § xi.] [J. J.]

**Sherwin, William Fisk**, an American Baptist, was b. at Buckland, Massachusetts, March 14, 1826. His educational opportunities, so far as schools were concerned, were few, but he made excellent use of his time and surroundings. At fifteen he went to Boston and studied music under Dr. Mason. In due course he became a teacher of vocal music, and held several important appointments in Massachusetts; in Hudson and Albany, New York County, and then in New York City. Taking special interest in Sunday Schools, he composed carols and hymn-tunes largely for their use, and was associated with the Rev. R. Lowry and others in preparing *Bright Jewels*, and other popular Sunday School hymn and tune books. A few of his melodies are known in Great Britain through I. D. Sankey's *Sacred Songs and Solos*, where they are given with his signature. His hymn-writing was limited. The following pieces are in C. U. —

1. Grander than ocean's story (1871). *The Love of God*.
2. Hark, hark, the merry Christmas bells. *Christmas Carol*.
3. Lo, the day of God is breaking. *The Spiritual Warfare*.
4. Wake the song of joy and gladness. *S. School or Temperance Anniversary*.
5. Why is thy faith, O Child of God, so small. *Safety in Jesus*.

Mr. Sherwin d. at Boston, Massachusetts, April 14, 1888. [J. J.]

**Shew pity, Lord; O Lord, forgive.** I. Watts. [Ps. li.] Pub. in his *Psalms of David*, &c., 1719, p. 141, in three parts:—

1. "Shew pity, Lord; O Lord, forgive." Pt. i.
2. "Lord, I am vile, conceived in sin." Pt. ii.
3. "O Thou that hear'st when sinners cry." Pt. iii.

Each of these parts is in C. U. In addition in the *Wes. H. Bk.*, revised ed., 1875, the first part of No. 574 beginning, "Shew pity, Lord," &c., is a cento from these three parts in 6 st. of 4 l. The second part of the same version (*Wes. H. Bk.*, No. 574), "O Thou that hearest," &c., is Pt. iii. of Watts, as above, with the omission of st. v. This last arrangement was included by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, America, 1736-37, and was repeated in the 1830 *Suppl.* to the *Wes. H. Bk.* In 1722 J. C. Jacobi gave ll. 1-3 of st. i. of Pt. i. by Watts as above, with ll. 2, 3, transposed, as the opening of his tr. of "Erharm dich mein, O Herre Gott" (p. 506, l.), in his *Psalmodia Germanica*, p. 59. [J. J.]

**Shindler, Mary Stanley Bunce**, née **Palmer**, better known as Mrs. Dana, was b. in Beaufort, South Carolina, Feb. 15, 1810. In 1835 she was married to Charles E. Dana, of New York, and removed with him to

Bloomington, now Muscatine, Iowa, in 1838. Mr. Dana d. in 1839, and Mrs. Dana returned to South Carolina. Subsequently she was married to the Rev. Robert D. Shindler, who was Professor in Shelby College, Kentucky, in 1851, and afterwards in Texas. Mrs. Shindler, originally a Presbyterian, was for some time an Unitarian; but of late years she has been a member of the Protestant Episcopal Church. As *Mary S. B. Dana* she pub. the *Southern Harp*, 1840, and the *Northern Harp*, 1841. From these works her hymns have been taken, 8 of which are in T. O. Summers's *Songs of Zion*, 1851. The best known are:—

1. Fiercely came the tempest sweeping. *Christ stilling the storm*. (1841.)
2. I'm a pilgrim, and I'm a stranger. *A Christian Pilgrim*. (1841.)
3. O sing to me of heaven. *Heaven contemplated*. (1840.) Sometimes given as "Come, sing to me of heaven."

[F. M. B.]

**Shine, mighty God, on Britain shine.** I. Watts. [Ps. lxxvii. *National Hymn*.] Appeared in his *Psalms of David*, &c., 1719, p. 170, in 7 st. of 4 l., with the heading, "The Nation's prosperity, and the Church's increase," and with the following note:—

"Having translated the scene of this Psalm to Great Britain, I have borrow'd a devout and poetical Wish for the Happiness of my native Land from Zech. 2. 8. and offer'd it up in the 2<sup>d</sup> Stanza. 'I will be a Wall of Fire round about, and will be the Glory in the Midst of her.'"

This second stanza, which is bracketed as not being a part of the Psalm, is:—

"Amidst our Isle exalted high  
Do Thou, our Glory, stand,  
And like a Wall of Guardian Fire  
Surround the Favourite Land."

This version of Ps. 67 is used (1) in its original form; (2) with the omission of st. ii.; (3) as "Shine, mighty God, on this our land"; (4) as "Shine, mighty God, on Zion shine"; and (5) as "Shine on our land, Jehovah shine." [J. J.]

**Shipton, Anna.** Concerning this writer we can ascertain no details beyond the fact that she pub.:—

- (1) *Whispers in the Palms. Hymns and Meditations*. Lond. W. Yapp, 1855; second edition, augmented, 1867.
- (2) *Precious Gems for the Saviour's Diadem*, 1862.
- (3) *The Brook in the Way; Original Hymns*, 1864.
- (4) *Tell Jesus: Recollections of R. Gosse*.
- (5) *The Cottage on The Rock, an Allegory*. Also other smaller books.

Her hymns in C. U. include:—

i. From her *Whispers in the Palms*, 1855-57.

1. Down in the pleasant pastures. *The Good Shepherd*.
2. Father, My cup is full. *Gethsemane*.
3. How shall I praise Thee, O my God? *Praise*.
4. Jesus, Master, hear my cry. *Blind Bartimaeus*.

ii. From her other Works.

5. Call them in, the poor, the wretched (1862). *Home Missions*.
6. Praise God, ye gladdening smiles of morn. *Ps. cxlviii*.

[J. J.]

**Shirley, Hon. Walter**, M.A., fourth s. of the Hon. Laurence Shirley (s. of the 1st Earl Ferrers, and cousin of the Countess of Huntingdon), was b. in 1725. He was a friend of Whitefield and the Wesleys, and often preached in their chapels. He was for sometime Rector of Loughrea, county of Galway. He d. April 7, 1786. A selection of his sermons was pub-



lished; also two poems in 1761—*Liberty, an Ode*, and *The Judgment*. In 1774 he assisted the Countess of Huntingdon in revising the collection of hymns used in her chapels, and therein a few of his productions are found. In the *Life of Selina, Countess of Huntingdon*, 1839, vol. ii., p. 291, the following note is given on Shirley's hymn-writing:—

"Mr. Shirley was the author of several well-known hymns in Lady Huntingdon's collection, particularly:—

- From heaven the loud angelic song began.
- Hark! in the wilderness a cry.
- Flow fast my tears, the cause is great.
- Sweet as the shepherd's tuneful reed.
- Source of light and power divine.

"There are also some in other collections; and a few little poems scattered in various periodical publications. The lines on the departure of the Missionaries from Lady Huntingdon's College for America, in 1772, under the direction of Mr. Piercy, have been much admired; they were re-published in the *Evangelical Magazine*, in 1796, on the departure of the ship *Duff*, for the South Sea Islands. . . . He likewise assisted Lady Huntingdon in the Selection of hymns now in use in the congregations in her Connexion."

The Missionary hymn here referred to is:—  
"Go, destined vessel, heavenly-freighted, go!"  
His hymns now in C. U. include:—

1. Flow fast, my tears, the cause is great. *Good Friday*. Pub. in the Countess of Huntingdon's Coll., circa 1773, p. 294, in 3 st. of 8 l. It is in several modern hymn-books; and especially in America, including Hatfield's *Church H. Bk.*, 1872.

2. From heaven the loud angelic song began. *Ascension*. Also in the C. of Huntingdon's Coll., circa 1773, p. 312, in 7 st. of 4 l. The hymn, "Worthy the Lamb of boundless away," in Hatfield's *Church H. Bk.*, 1872, and others, is composed of st. ii. and vii.

3. Hark, in the wilderness a cry. *St. John Baptist*. Also in the C. of Huntingdon's Coll., circa 1773, p. 246, in 7 st. of 4 l.

4. Source of light and power divine. *Before Sermon*. Also in the C. of Huntingdon's Coll., circa 1773, p. 231, in 4 st. of 6 l. In Snapp's *Songs of G. & G.*, 1872, No. 812, st. i. and iv. are given in an altered form; and the first two lines of the hymn are added as a refrain.

5. Sweet as the shepherd's tuneful reed. *Peace*. Also in the above Coll., circa 1773, p. 126, in 4 st. of 6 l. The hymn, "Peace, troubled soul, whose plaintive moan," in *Laudes Domini*, N. Y., 1884, and others, is composed of st. ii. and iii.

For Shirley's popular recast, "Sweet the moments, rich in blessing," see "While my Jesus I'm possessing." [J. J.]

**Shrinking from the cold hand of death.** C. Wesley. [*Death and Burial*.] This cento was given in the *Wes. H. Bk.*, 1780, No. 43, in 3 st. of 4 l. Of these st. i., ii., are No. 102, and st. iii. is No. 244, in vol. i. of his *Short Hymns on Select Passages of H. Scripture*, 1762 (*P. Works*, 1868-72, vol. ix. pp. 33 and 80). This text is repeated in the revised ed. of the *Wes. H. Bk.*, 1875, and is in a large number of collections in most English-speaking countries. The spiritual uses of this hymn have been great. Several instances are given in G. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 56. [J. J.]

**Shrubsole, William**, eldest s. of William Shrubsole, a master mastmaker in the dockyard at Sheerness, Kent, and a Lay Preacher, was b. at Sheerness, Nov. 21, 1759. In his earlier years he was engaged as a shipwright in the dockyard, and then as a clerk. In 1785 he removed to London, and entered the Bank of England as a clerk. He subsequently became the Secretary to the Committee of the Treasury. He d. at Highbury, Aug. 23, 1829. Mr. Shrubsole was for some time a communicant at St. Anne's, Blackfriars, during the in-

cumbency of the Rev. W. Goode; but during the last twenty years of his life he was a member with the Congregationalists, and attended the Hoxton Academy Chapel. He interested himself in religious societies, and especially the London Missionary Society (of which he became a director and one of the secretaries), the Bible Society, and the Religious Tract Society. He contributed hymns to the *Evangelical Magazine*, the *Christian Magazine*, the *Theological Miscellany*, the *Christian Observer* and the *Youths' Magazine*, at various dates, from 1775 to 1813. To these works we have traced nearly twenty of his hymns. A *Memoir of Shrubsole* was contributed by his daughter to Dr. Morison's *Fathers and Founders of the London Missionary Society*, 2 vols., Lond., Fisher, Sons & Co., 1844. Seven of his hymns are also given, together with a portrait, in the same work. His hymns in C. U. include:—

1. Arm of the Lord, awake, awake. Put on Thy strength, the nations shake. *Missions*. This appeared in *Missionary Hymns*, 1795; and in Morison's *Fathers and Founders*, &c., 1844, vol. i. p. 451, in 6 st. of 4 l. Dr. Rogers in his *Lyra Britannica*, 1867, attributes this hymn to Shrubsole's father, and dates it 1780. Against this statement we can only put the fact that it is claimed in Morison for the son. Orig. text, *Lyra Brit.*, 1867, p. 502.

2. Bright as the sun's meridian blaze. *Missions*. Written Aug. 10, 1795, for the first meeting of the London Missionary Society. It was printed in the *Evangelical Magazine*, Sept., 1795, headed "On the intended Mission," and signed "Junior." It is also in Morison, 1844, i. p. 449, together with the note that the hymn "was duly acknowledged by Mr. Shrubsole in his lifetime, and the original ms., with numerous corrections, is in possession of his family, in his own autograph," and that it bears date "August 10, 1795." Orig. text *Lyra Brit.*, 1867, p. 504.

3. In all the paths my feet pursue. *Looking unto Jesus*. Appeared in the *Evangelical Magazine*, 1794; in Morison, i., 1844, p. 454; and *Lyra Brit.*, 1867, p. 503.

4. Shall sciences distant lands explore? *Missions*. Pub. in the *Evangelical Magazine*, 1795; and again in Morison, 1844, i. p. 452.

5. When streaming from the Eastern skies. *Daily Duties*; or, *Morning*. Pub. in the *Christian Observer*, Aug., 1813, in 8 st. of 8 l., headed "Daily Duties, Dependence and Enjoyment," and signed *Probus*. Also in Morison, 1844, i. p. 453; and *Lyra Brit.*, 1867, p. 505. The well-known cento, "As every day Thy mercy spares," is from this hymn, and begins with st. iii.

6. Ye saints, your grateful praises bring. *Praise*. In the *Evangelical Magazine*, 1794; and Morison, 1844, i. p. 451, in 5 st. of 4 l.

7. Zion awake, Thy strength renew. *The Glory of the Church*. Appeared in the *Evangelical Magazine*, 1796; and in Morison, 1844, i. p. 450. It is sometimes given as, "Zion, awake, behold the day."

Of these hymns the most widely used are Nos. 1, 2, 5, and 7. [J. J.]

**Sic ter quaternis trahitur.** [*Lent. Evening*.] This is found in a ms. circa 890 in the Bodleian (Junius 25. f. 128); in two mss. of the 11th cent. in the British Museum (Vesp. D. xii., f. 50 b; Harl. 2961, f. 236 b); and in the *Latin Hys. of the Anglo Saxon Ch.*, 1851, p. 61, is printed from an 11th cent. ms. at Durham (B. iii. 32. f. 18). In the *York Breviary* of 1493 (where it begins "Jam ter quaternis trahitur") it is appointed for Vespers on the Saturday before the 3rd S. in Lent. The text is also in *Daniel i.*, No. 77. Tr. as:

1. Now twice [thrice] four hours have passed away. By J. D. Chambers, in his *Psalter*, 1852, p. 344; his *Lauda Syon*, 1857; and the 1863 *Appx. to the Hymnal N.*



2. *With its thrice quaternioned hours.* By W. J. Blew, in his *Church Hymn and Tune Book*, 1852-55. [J. M.]

**Sidney, Sir Philip** (b. 29th Nov., 1554; d. 17th October, 1586) and **Mary Sidney, Countess of Pembroke** (b. 1550(?); d. 25th September, 1621). This illustrious pair claim notice in this work from their versification of the *Psalms*. These are frequently noticed by contemporaries, memorably by Dean Donne (*Poems*, vol. ii., pp. 313-15 in *Fuller Worthies' Library*); but they were not printed until 1823, as follows:—

*The Psalmes of David, Translated into Divers and Sundry Kinds of Verse, More rare and Excellent For the Method and Varietie Than any yet hath been done in English.* Begun by The noble and learned gent, Sir PHILIP SIDNEY, Knt., and finished by The Right Honorable The Countess of PEMBROKE, his Sister. Now first printed from A Copy of the Original Manuscript, Transcribed by JOHN DAVIES, of Hereford, in the reign of James the First.

This ms. of John Davies, the renowned calligraphist, passed from the *Bright Sale* to *Penshurst*. Its exquisite penmanship is its chief value. It has many bad readings and gratuitous obscurities. A more accurate text is preserved in the Bodleian (*Rawlinson, Poet. 25*), written by Dr. Samuel Woodford, having been made from the ms. of a scribe who copied under the superintendence of Sir Philip Sidney himself, who in certain places has written "Leave a space here" for a variant stanza. There are also occasional alterations in Sidney's own autograph. This ms. is the text of the present writer's reproduction in both of his editions of the complete *Poems* of Sir Philip Sidney in the *Fuller Worthies' Library* (2 vols.) and in *Early English Poets* (3 vols.). The critical reader is referred to the "Various Readings" from both the above mss., and from a third in Trinity College, Cambridge, and two in the British Museum (*Add. mss.* 12,048 and 12,047), and many notes and illustrations. It was for long doubted which portions belonged to Sir Philip and which to his sister (e.g. Dr. Macdonald in his *Antiphon*). But the evidence is multiplied that to Sidney belong only the first forty-three; e.g. Lord Brooke's Letter, which is reprinted in our *Essay* (as above), names "about forty psalms," and Dr. Woodford, at end of Psalm xliii., notes, from the autograph-corrected Sidney ms., "Thus far Sir Philip Sidney," and the British Museum ms. (12,048) writes there "Hactenus Sir Philip Sidney;" and so elsewhere. Most will agree that the Countess excels her brother, and that, of its kind, the best poetry is found in her *Psalms*. John Ruskin, in his *Fors Clavigera*, has dedicated a whole part to a brilliant eulogy of the *Psalms* of both. Some of Sir Philip Sidney's Songs and Sonnets deserve introduction into the Church's Praise. Many are melodious and thought-laden, and some seem to set themselves to music. [See *Psaltern, English*, § ix.] [A. B. G.]

*Sie ist mir lieb, die werthe Magd.* **M. Luther.** [*The Christian Church.*] Founded on Rev. xii. 1-6: 1st pub. in Klug's *G. B.*, Wittenberg, 1535, in 3 st. of 12 l.; and thence in *Wackernagel*, lii. p. 24, in Schireks's ed. of

*Luther's Geistl. Lieder*, 1854, p. 80; and the *Unv. L. S.*, 1851, No. 246. The *trs.* are:—

(1) "The worthy maid is dear to me." By J. Anderson, 1846, p. 26 (1847, p. 47). (2) "She's dear to me—the worthy maid." By Dr. J. Hunt, 1853, p. 57. (3) "Dear is to me the Holy Maid." By R. Massie, 1854, p. 27; and thence in Dr. Bacon, 1884, p. 63. (4) "To me she's dear, the worthy maid." By Dr G. Macdonald, in the *Sunday Mag.*, 1867, p. 450; altered in his *Exotics*, 1876, p. 70. (5) "I love her dearly, precious maid." By E. Massie, 1867, p. 59. [J. M.]

*Sieh hier bin ich Ehren König.* **J. Neander.** [*Supplication.*] This beautiful and searching hymn is traditionally said to have been written in 1677 during enforced absence from his duties. Founded on Ps. lvii. 7 ("God, my heart is ready, to sing and to praise"). 1st pub. in his *Glaub- und Liebesübung: aufgemuntert durch einfältige Bundes-Lieder und Dank-Psalmen*. Bremen, 1680, p. 139, in 6 st. of 6 l., entitled "Encouragement to Praise." In the *Unv. L. S.*, 1851, No. 341. *Tr.* as:—

1. Behold me here, in grief draw near. By Mrs. Findlater in the 1st Ser., 1854, of the *H. L. L.*, p. 44 (1884, p. 46). This follows the text of Knapp in his *Ev. L. S.*, 1837, No. 2060 (1865, No. 1682), omitting st. iv. St. v. of this version is not by Neander, and had appeared in the *Württemberg G. B.*, 1791, No. 464, thus:—

"Tief in Nöthen Lass mich beten,  
Kindlich beten, Herr, vor dir!  
Ach, erscheine, Wenn ich weine,  
Bald mit deiner Hülfe mir!  
Lass dich finden! Lass dich finden!  
Denn mein Herz verlangt nach dir!"

Included in full in *Cantate Domino*, Boston, U. S., 1859, and omitting Mrs. Findlater's st. iv. in the *Meth. N. Connexion H. Bk.*, 1863.

2. *Here behold me, as I cast me.* A very good *tr.*, omitting st. iv., v., by Miss Winkworth, in her *Lyra Ger.*, 2nd. Ser., 1858, p. 170; repeated in her *C. B. for England*, 1863, No. 122. Included in Dr. Pagenstecher's *Coll.*, 1864; *Christian H. Book*, Cincinnati, 1865; *Pennsylvania Luth. Church Bk.*, 1868, &c. In 1876 it was included in the *Scottish Presb. Hymnal*, with a *tr.* of the stanza quoted above made by Miss Winkworth at the request of the committee of publication. This form is repeated in Newman Hall's *Christ Church Hyl.*, 1876. The form in Spurgeon's *O. O. H. Bk.*, 1866, beginning "Look upon me, Lord, I pray Thee," consists of st. ii. and iii.

*Other trs.* are: (1) "King of glory, see before Thee," from Knapp, by R. Massie in the *British Herald*, May, 1865, p. 68, repeated in Reid's *Praise Bk.*, 1872. (2) "Now behold me, King of glory," in the German Reformed *Guardian*, June 1868, p. 173, signed "S. T."

[J. M.]

*Σιγησάτω πᾶσα σὰρξ βροτεία.* [*Holy Communion.*] This is the "Prayer of the Cherubic Hymn," from the *Liturgy of St. James*, as given in Neale and Littledale's *Translations of the Primitive Liturgies*, 1868-9, but rendered into metre as "Let all mortal flesh keep silence," by G. Moultrie, in the 2nd ed. of the *Lyra Eucharistica*, 1864, in 4 st. of 3 double lines. In 1867 it was transferred to the *People's H.*, for use "Before Consecration." [J. J.]

**Sigourney, Lydia**, née Huntley. This distinguished name stood at the head of the female poets of America a generation ago, and is still well remembered. Born in Norwich, Connecticut, in 1791, she conducted a school

in the same town from 1809 to 1814, when she removed to Hartford, where she was married to Charles Sigourney in 1819. Most of her subsequent life was spent at Hartford, and she d. there, June 10, 1865. Her first publication was *Moral Pieces in Prose and Verse*, 1815. This was followed by 58 additional works. A thorough exploration of these, or of such of them as are poetical, would be necessary to trace her hymns with accuracy. They, however, are more numerous than important. Many have been used in the older collections; some are still in use, but few are extensively and none are universally so. The principal hymn-books in which they appeared were the *Congregational Village Hys.*, 1824; *Ripley's Sel.*, 1829; and the *Connecticut Ps. & Hys.*, 1845; the *Baptist Additional Hys.* by Winchell, 1832; and *Linsley and Davis's Select Hys.*, 1836; and the *Universalist's Hys. for Christian Devotion*, by Adams & Chapin, 1846. Her best known hymns chronologically arranged are:—

1. When adverse winds and waves arise. *In Affliction*. A graceful lyric, possibly inspired by Sir R. Grant's "When gathering clouds around I view." It appeared with four others of less importance by Mrs. Sigourney, in Dr. L. Bacon's (p. 106, ii.) *Hys. and Sac. Songs for the Monthly Concert*, Andover, Sept. 1823. It is widely known.

2. Blest Comforter divine. *Whitsuntide*. This is one of four hymns by Mrs. Sigourney, which appeared in Nettleton's *Village Hymns*, 1824, under the signature of "H." It is sometimes altered to "Thou Comforter divine." Her best hymn.

3. We mourn for those who toil. *Death and Burial*. This poem on "Mistaken Grief" appeared in Cheever's *Common Place Book*, 1831. It is in a few English collections, including the *Leeds H. Bk.*, 1853.

4. Choose ye His Cross to bear. *Holy Baptism*. This was given in *Ripley's Sel.*, 1829-31.

5. Saviour, Thy law we love. *Holy Baptism*. In Winchell's *Additional Hys.*, 1832.

6. Onward, onward, men of heaven. *Missions*. This missionary hymn appeared in three different books in 1833, including the *Christian Lyre Supp.*, &c. It is in C. U. in Great Britain (*Kennedy*, 1863, &c.).

7. Labourers of Christ, arise. *Home Missions*. This was contributed, with nine others, by Mrs. Sigourney, to *Linsley & Davis's Select Hymns*, 1836. This is one of the most widely used of her hymns.

8. Pastor, thou art from us taken. *Burial of a Minister*. Sung at the funeral of the Rev. G. F. Davis, D.D., circa 1836.

9. Go to thy rest, my [fair] child. *Death of a Child*. From a *Selection* from her poems pub. in London in 1841.

10. Not for the summer hour alone. *Holy Matrimony*. In the same *Selection* as No. 9.

11. Where wilt thou put thy trust? *Leaning upon God*. In the *Connecticut Cong. Ps. & Hys.*, 1845.

12. Lord, may the spirit of this feast. *Holy Communion*. In the same as No. 11.

13. We praise Thee if one rescued soul. *Temperance Anniversary*. In *Adams and Chapin's Hys. for Christian Devotion*, 1846.

In addition to these hymns there are several others in the collections named above. As, however, they are not repeated in modern hymn-books they are omitted from this list. We would add that two hymns, not noted above, "Little raindrops feed the rill" (*Power of little things*), and "There was a noble ark," are in C. U. in G. Britain; and that a selection of her pieces is given in the *Lyra Sac. Amer.*, Lond., 1868. [F. M. B.]

**Silence in the house of prayer.** A. T. Gurney. [*Easter Eve*.] Pub. in his *Bk. of Praise, or Hys. for Divine Worship*, 1862, in 6 st. of 4 l. In 1864 it was repeated, unaltered, in *Lyra Messianica*, and again in the 1869

*Appendix to the S. P. C. K. Ps. & Hys.*, with the omission of st. ii. [J. J.]

**Simpson, Jane Cross, née Bell**, dau. of James Bell, Advocate, of Glasgow, was b. Nov. 12, 1811. She contributed several pieces to *The Edinburgh Literary Journal*, of which her brother, Henry G. Bell, was editor, under the nom de plume of *Gertrude*; and later to the *Scottish Christian Herald*. She was married in 1837 to her cousin, Mr. J. B. Simpson, of Glasgow; and d. June 17, 1886. Her publications are:—(1) *The Piety of Daily Life*, 1836; (2) *April Hours*, 1838; (3) *Woman's History*, 1848; (4) *Linda, or Beauty and Genius*, 1859; (5) *Picture Poems*, 1879; (6) *Linda, and other Poems*, 1879. Her hymns in C. U. are:—

1. Go when the morning shineth. *Prayer*. This appeared in *The Edinburgh Literary Journal*, Feb. 26, 1831, in 4 st. of 8 l., and again in her *April Hours*, 1838, in 3 st. The full text from Mrs. Simpson's ms. was given in *Lyra Britannica*, 1867, p. 507. It is extensively used. It is sometimes erroneously attributed to "Lord Morpeth;" and again to "Lord Carlisle."

2. I had a lesson to teach them. *The Death of Children*. Contributed to Dr. Rogers's *Lyra Britannica*, 1867, p. 508, in 9 st. of 4 l. It was repeated in full in Martineau's *Hymns*, &c., 1873.

3. Star of morning, brightly shining. *For use at Sea*. Given in E. Prout's *Psalms*, 1878.

4. Star of peace to wanderers weary. *For those at Sea*. Written in 1830, and given in the *Scottish Evangel. Union Hyl.*, 1878. [J. J.]

**Simson, Patrick**, b. Oct. 2, 1628, at New-Abley, near Dumfries, studied at the University of Edinburgh, and was ordained Parish Minister of Renfrew in 1653. He was Moderator of the General Assembly in 1695-96, and d. at Renfrew, Oct. 24, 1715. His poetical pieces were pub. as *Spiritual Songs; or, Holy Poems. A Garden of true Delight*. Edinburgh, A. Anderson, for J. Gibson, Glasgow, 1685-86. These poems are divided into six books. A selection from this work, after revision, was formally sanctioned by the General Assembly of 1708 for use in public worship, but seems never to have been issued. [See *Scottish Hymnody*, iv. § 3.] The Aberdeen reprint (1757) of the *Spiritual Songs* contains a second part given as a *Supplement*, entitled *Some Scriptural Hymns, selected from sundry Passages of Holy Writ*, 61 of which are from the O. T. and 48 from the N. T. These hymns are by the Rev. John Forbes, who in 1717 was ordained minister of the parish of Pitsligo, Aberdeenshire, became minister of Old Deer in 1719, and d. 1769. [J. M.]

**Sinae sub alto vertice.** *Jean Baptiste de Santeuil*. [*For Evangelists*.] Appeared in the *Cluniae Brev.*, 1686, p. viii.; in his *Hymni Sacri et Novi*, 1689, p. 198 (ed. 1698, p. 241); and the *Paris Brev.*, 1736, as the hymn at Lauds for the Feasts of St. Mark and St. Luke. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 91; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

From Sinai's trembling peak. By E. Caswall, in his *Masque of Mary*, 1858, p. 321, and his *Hys. and Poems*, 1873, p. 183. It is repeated in the 1863 *Appendix to the H. Noted, the Hymnary*, 1872, &c.

Translations not in C. U.:—

1. When from the mount the Law was given. I.

Williams, in the *British Mag.* Feb., 1837; and his *Hym. tr. from the Parisian Brev.* 1839.

2. The Law on Sinai's fiery height. J. Chandler. 1837 and 1841.

3. From thundering skies at Sinai's rock. Bp. R. Mant. 1837.

4. Where Sinai towers, while thunder pealed. W. J. Blew. 1852-55.

6. 'Mid thundrings loud, from Sinai's rock. J. A. Johnston's *English Hym.*, 1852. [J. J.]

**Since Jesus freely did appear.** J. Berridge. [*Holy Matrimony.*] Appeared in the *Gospel Magazine* for Aug. 1775, p. 380, in 6 st. of 4 l., headed with the text St. John ii. 1, 2, followed by the words "A Wedding Hymn," and signed "Old Everton." It was afterwards included in his *Zion's Songs*, 1785, as "Our Jesus freely did appear." It is given in modern hymn-books generally in an altered form, with varying number of stanzas. [J. J.]

**Since the dear hour that brought me to Thy foot.** [*Faith in Christ.*] The closing lines of W. Cowper's poem, entitled *Truth*, which was pub. in his *Poems*, 1782, read as follows:—

"All joy to the believer! He can speak—  
Trembling yet happy, confident yet meek.  
Since the dear hour that brought me to Thy foot,  
And cut off all my follies by the root,  
I never trusted in an arm but Thine,  
Nor hoped, but in Thy righteousness divine:  
My prayers and alms, imperfect and defiled,  
Were but the feeble efforts of a child;  
Howe'er perform'd, it was their brightest part,  
That they proceeded from a grateful heart;  
Cleansed in Thine own all-purifying blood,  
Forgive their evil, and accept their good;  
I cast them at Thy feet—my only plea  
Is what it was, dependence upon Thee,  
While struggling in the vale of tears below,  
That never fail'd, nor shall it fail me now."  
Angelic gratulations rend the skies,  
Pride falls unpitied, never more to rise,  
Humility is crown'd and Faith receives the prize."

On these lines the Rev. J. G. Pike, Baptist minister at Derby, based a cento in 5 st. of 6 l., the first of which reads:—

"Jesus, if Thou hast brought me to Thy foot,  
And cut up all my follies by the root,  
Ne'er may I trust in any arm but Thine,  
Nor hope but in Thy righteousness divine:  
In life, in death, be this my only plea,  
That Thou on Calvary didst die for me!"

The italics show the changes made by Mr. Pike in adapting these opening lines for public worship. The remaining lines are similarly treated, and the result is a most pleasing and devotional hymn. It was 1st pub. in a hymn-book compiled by Mr. Pike for the use of his own congregation, about 1830. From that collection it passed into the *General Baptists' New H. Bk.*, pub. in 1851 by Mr. Pike's two sons; and again in the *Bapt. Hymnal*, 1879. [W. R. S.]

**Sing a new song unto the Lord.** J. Montgomery. [*Praise to the Father.*] Written for the Whitsuntide gathering of the Sheffield Church Sunday Schools in 1843, in 6 st. of 4 l., and dated in the m. mss. "May 6, 1843." It was included in Montgomery's *Original Hymns*, 1853, No. 201. In Dale's *English H. Bk.*, 1874, it begins with st. ii., "God is the Lord; around His throne." [J. J.]

**Sing to God in sweetest measures.** [*St. Mark.*] This hymn, No. 170 in the Cooke and Denton *Hymnal*, 1853, was adapted by Canon Cooke from R. Campbell's "Come, pure hearts, in sweetest measures" (p. 250, ii.), in

3 st. of 6 l. St. ii. and iii. are almost entirely new. This text, with slight alterations, was repeated in *Kennedy*, 1863. [J. J.]

**Sing to the Lord a joyful song.** J. S. B. Monsell. [*Morning.*] This hymn, based on Ps. cxlv. 1, 2, appeared in his *Hym. of Love and Praise*, 1863, p. i. in 5 st. of 8 l. It was repeated with slight variations in his *Spiritual Songs*, 1869, and again in his *Parish Hymnal*, 1873, No. 13. The text in C. U., as in the S. P. C. K. *Church Hym.*, 1871: *Thring's Coll.*, 1882, and others, is that of 1863. [J. J.]

**Sing to the Lord a new-made song, Great miracles to Him, &c.** B. H. Kennedy. [*Ps. xvi.*] Appeared in his *Psalter, or Ps. of David, &c.*, 1860, p. 155, in 7 st. of 3 l., and again, with a doxology, in his *Hymno. Christ.*, 1863, in 4 st. of 6 l. [J. J.]

**Sing to the Lord a new-made song; Let all in one, &c.** H. F. Lyte. [*Ps. xvi.*] Pub. in his *Spirit of the Psalms*, 1834, as the 2nd version of the 96th Ps., in 3 st. of 8 l., and again in other hymn-books. [J. J.]

**Sing to the Lord a new-made song, Who wondrous things, &c.** Tate & Brady. [*Ps. xvi.*] This N. V. (1696) paraphrase of Ps. 98 is not in C. U. The cento given in Spurgeon's *O. O. H. Bk.*, 1866, as No. 98, is composed of st. i.-iv. from this paraphrase, and st. v., vi., of Bp. Mant's version of the same psalm, 1824. [J. J.]

**Sing to the Lord of harvest.** J. S. B. Monsell. [*Harvest.*] Pub. in the 2nd ed. of his *Hym. of Love and Praise*, 1866, in 4 st. of 8 l. and, again, altered to "Sing to the Lord of bounty," in his *Parish Hymnal*, 1873. Both forms of the text are in C. U. in G. Britain and America. In his *Parish Hymnal*, Dr. Monsell appointed this hymn for Rogation Days. [J. J.]

**Sing to the Lord with joyful voice.** I. Watts. [*Ps. c.*] 1st pub. in his *Psalms of David, &c.*, 1719, p. 256, in 6 st. of 4 l. In this form its use in modern collections is limited; that which has attained to the greatest popularity being—"Before Jehovah's awful throne." This arrangement is by J. Wesley, and was 1st pub. in his *Ps. & Hym.*, at Charlestown, U.S.A., in 1736-7, p. 5, and repeated in J. & C. Wesley's *Ps. & Hym.*, 1741, p. 74: the *Wes. H. Bk.*, in 1797, as the first of the "Additional Hymns," and the revised ed. of 1875. Modern collections of the Church of England have received it through Madan's *Ps. & Hym.*, 1760, Toplady's *Ps. & Hym.*, 1776, and others of the last century. It consists of Watts, as follows, with alterations thus: st. i., Watts's st. ii. altered, by J. Wesley, to:—

"Before Jehovah's awful throne  
Ye nations bow with sacred joy."

St. ii. Watts's st. iii. unaltered. St. iii. Watts's st. v. unaltered. St. iv. Watts's st. vi. altered, by an unknown hand, for the "Additional Hymns," added to the *Wes. H. Bk.*, after Wesley's death, in 1797, thus:—"Firm as a rock Thy truth shall stand." In this last form this hymn is known in all English-speaking countries, and has been translated into many languages. A Latin tr. by R. Bingham, in his *Hymno. Christ. Lat.*, 1871, begins, "Ante Jehovah tremendum." [J. J.]



**Sing we the song of those who stand.**

**J. Montgomery.** [*Communion of Saints.*] Written for the Whitsuntide gathering of the Sheffield Sunday School Union, 1824, and first printed for that occasion. It was included in Montgomery's *Christian Psalmist*, 1825, No. 560; and, again, in his *Original Hys.*, 1853, No. 200, in 6 st. of 4 l., and headed, in both instances, "The Church Militant learning the Church Triumphant's Song." It is in somewhat extensive use. See also, *Worthy the Lamb for sinners slain.* [J. J.]

**Sing, ye faithful, sing with gladness.**

**J. Ellerton.** [*Christmas.*] 1st pub. in the Rev. R. Brown-Borthwick's *Sixteen Hys. for Church and Home*, 1870, in 8 st. of 6 l., with the refrain, "Evermore and evermore." It is repeated, unaltered, in the Brown-Borthwick *Select Hys. for Church and Home*, 1871. This form of the hymn is the authorized text. In the S. P. C. K. *Church Hys.*, 1871, it was given, with slight alterations, and the omission of st. ii.-iv., and the refrain. This hymn is partly an imitation of Prudentius's "Da puer plectrum" (p. 276, i.) [J. J.]

**Singen wir aus Herzensgrund.** [*Grace*

*after Meat.*] Wackernagel, i., p. 776, cites this as No. 6 of *Schöner geistlicher Lieder achte*, printed at Erfurt, 1563; but at iv., p. 579, he prints the text from the *Hundert Christenliche Haussgesang*, Nürnberg, 1569; and from J. Eichorn's *Geistliche Lieder*, Frankfurt a. O., 1569, in 6 st. of 7 l. The broadsheet, Nürnberg, eds., which, in his *Bibliographie*, 1855, pp. 279, 308, he had dated 1556 and 1560, he afterwards said were of later date. *Mützell*, No. 559, prints it from a 1568 ed. of Eichorn's *G. B.* It is found in Porst's *G. B.*, ed. 1855, No. 681. It has sometimes been erroneously ascribed to E. Alber, to B. Ringwaldt, or to N. Selnecker. *Tr.* as:—

(1) "Now give thanks ye old and young." By J. C. Jacobi, 1725, p. 62 (1732, p. 181). Included in the *Moravian H. Bk.*, 1764, pt. i., No. 316; but only partly repeated in later eds., e.g. 1886, No. 1197, where only the st. beginning, "Praise our God, it is but just," is from this hymn. [J. M.]

**Singer, Elizabeth.** [*Psalters, English*, p. 925, i.]

**Singleton, Robert Corbet, M.A.**, was b. Oct. 9, 1810, and educated at Trinity College, Dublin; B.A. 1830; M.A. 1833. He was for some time Warden of St. Columba College, near Dublin; and subsequently First Warden of St. Peter's College, Radley, from 1847 to 1851. In 1851 he retired to Monkstown, near Dublin; and then to York, where he d. in 1881. In 1868 he pub. in conjunction with Dr. E. G. Monk, the *Anglican Hymn Book* (2nd ed. 1871). To that collection he contributed a large number of *trs.* from the Latin, a few from the German, and the following original hymns:—

1. As James the Great, with glowing zeal. *St. James.*
2. Beneath the fig-tree's grateful shade. *St. Bartholomew.*
3. From out the deep, O Lord, on Theo. *For those at sea.*
4. Good Lord! who hast the weighty woes. *Sezagesima.*
5. Hail! highly favoured, blessed Maid. *Annunciation.*
6. How blest the union, gracious Lord. *SS. Simon and Jude.* In 1871 it reads, "How blest the unity, good Lord."

7. In weakness great, and strong in hidden might. *St. Peter.*
8. Jesu, Child of mortal throes. *A Litany.*
9. Lord, ever shew Thy blessed face. *Evening.*
10. Lord, give us of that fervent love. *St. Thomas.*
11. Lord, see how swelling crowds arise. *Ps. iii.*
12. Lo, sea and land their gifts outpour. *St. Matthew.*
13. O all ye people, clap your hands. *Ps. xlviii.*
14. O is it nought to you who tread? *Tuesday before Easter.*
15. O Lord, how excellent Thy name. *Ps. viii.*
16. The Cross upraised on Calvary's height. *Good Friday.*
17. The Father shew us, gracious Lord. *SS. Philip and James.*
18. The Lord hath quelled the rebel powers. *Easter.*
19. The Lord, He gave the word. *Septuagesima.*
20. The morning light hath shed its beams. *Morning.*
21. Thy dear disciple on the sea. *St. John the Evangelist.*
22. When fairest Eve in Eden rose. *Holy Matrimony.*
23. Who comes from Edom, with His robes. *Monday before Easter.*
24. Why storm the heathen? Wherefore do they ring? *Ps. ii.*
25. Why, weary mourner, shed the ceaseless tear? *Resignation.*
26. With gladsome feet we press. *Processional.*
27. Within a chamber, calm and still. *St. Matthias.*
28. With me is Luke, alone of all. *St. Luke.*

These hymns were all contributed to the 1st ed. of the *Anglican H. Bk.*, 1868, and very few of them are found elsewhere. [J. J.]

**Sinner, O why so thoughtless grown.**

**I. Watts and J. Rippon.** [*Expostulation.*] In I. Watts's *Horæ Lyricæ*, 1706, Bk. ii., there is a poem, "To the Right Honourable John Cuts, at the Siege of Namur:" and entitled, "The Hardy Soldier." It begins, "O why is man so thoughtless grown," and extends to 6 st. of 4 l. Dr. Rippon, in his *Sel.*, 1787, No. 581, gave st. i., iv., v., in a very much altered form, and succeeded in producing a hymn which has been somewhat popular, as follows:—

<i>I. Watts, 1706.</i>	<i>J. Rippon, 1787.</i>
"O why is man so thoughtless grown!	"Sinner, O why so thoughtless grown?
Why, guilty souls, in haste to die?	Why in such dreadful haste to die?
Vent'ring the leap t' worlds unknown,	Daring to leap to worlds unknown,
Heedless to arms and blood they fly.	Heedless against thy God to fly?
"But frenzy dares eternal fate,	"Will thou despise eternal fate,
And spurr'd with honour's airy dreams,	Urg'd on by sin's fantastic dreams?
Flies to attack th' infernal gate,	Madly attempt th' infernal gate,
And force a passage to the flames.	And force thy passage to the flames?
"Thus hovering o'er Namur's plains,	"Stay, sinner! on the gospel plains
Sung heav'nly love in Gabriel's form:	Behold the God of love unfold
Young Thraso left the morning strains,	The glories of His dying pains,
And vow'd to pray before the storm."	For ever telling, yet untold."

Dr. Rippon's form of the text was repeated in some of the older collections, and is still found in a few modern hymn-books in G Britain and America. [J. J.]

**Sinners, obey the gospel word.**

**C. Wesley.** [*Invitation.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 155, in 10 st. of 4 l. and based upon St. Luke xiv. 17. (*P. Works*, 1868-72, vol. v. p. 63.) In his note on this hymn, Mr. G. J. Stevenson says:—

"In John Wesley's 'Plain Account of Christian Perfection,' the author makes the following statement: 'In the year 1749, my brother printed two volumes of *Hymns and Sacred Poems*. As I did not see them before they were published; there were some things in

them which I did not approve of. But I quite approved of the main of the hymns on this head—*Present Salvation and Perfect Love*. . . . . This hymn is the first extracted [for the *Wes. H. Bk.*, 1780] from those volumes. The work was published by subscription in order to raise money for the author's marriage, and to enable him to commence housekeeping. He had the names of 1145 subscribers, at twelve shillings each; the preachers acted as agents to collect the money and distribute the books."—*Meth. H. Bk. Notes*, 1883, p. 20.

In the *Wes. H. Bk.*, 1780, the text of this hymn was given in full, and without alteration, as No. 9. It was repeated in later editions, and also passed, in the same form, into several collections in G. Britain and America. In addition the following abbreviations and centos are in C. U.:—

1. **Sinners, obey the gospel word.** This abbreviation in 5 st. (st. i.—iv., vi.) was given in G. Whitefield's *Hys. for Social Worship*, 1753, No. 6; M. Madan's *P's. & Hys.*, 1760; Bickersteth's *Christian Psalmody*, 1833, and others, to modern books.

2. **Come, now, ye wanderers, to your God.** This begins with st. vi. with alterations, and is given in several American collections, including the *Plymouth Coll.*, 1865, and others.

3. **Come, O ye sinners, to the Lord.** This also begins with st. vi., altered, and is in several American collections.

4. **Come, weary souls, in Christ your Lord.** This, in Bp. Bickersteth's *H. Comp.*, is composed of st. iv., vi., ix., x., slightly altered.

5. **O come, ye sinners, to the Lord.** In the American *Hys. and Songs of Praise*, N. Y., 1874, No. 433, is composed of st. vi.—x., slightly altered.

6. **Ye sinners, hear the gospel word.** This, in Kennedy, 1863, is from the former part of the hymn, with st. iii. ll. 5—8, added by Dr. Kennedy. This cento is adapted for Holy Communion.

This hymn has a wide acceptance (in its full form, and in these its several parts) both in G. Britain and America. [J. J.]

**Sinners, the call obey, The latest call of grace.** C. Wesley. [In *Time of National Danger*.] This hymn was written under the same circumstances as "Sovereign of all, Whose will ordains" (p. 1069, *ll.*, and was pub. in the same tract, *Hymns for Times of Trouble and Persecution*, 1st ed., 1744, in 8 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 12). In the *Wes. H. Bk.*, 1780, st. v.—vii. from this hymn, and st. v., vi. from C. Wesley's "Tremendous Lord of earth and sky," pub. in *Hys. Occasioned by the Earthquake, March 8, 1750*: Lond., 1750, were given as No. 441, as a hymn "For England," beginning, "Terrible God and true." In the 2nd ed. of the *Wes. H. Bk.*, 1781, this cento was replaced by st. i., ii., vi.—viii., as "Sinners, the call obey," and this was retained until the revised ed. of 1875, when it was replaced by "Jesus, the word bestow" (*Home Missions*), which had been previously pub. from the *Wesley MSS.* in the 1830 *Supplement* to the *Wes. H. Bk.*, No. 706 (*P. Works*, 1868-72, vol. xiii., p. 22). [J. J.]

**Sinners, turn; why will ye die?** C. Wesley. [Exhortation.] Appeared in *Hys. on God's Everlasting Love*, 1741, in 16 st. of 8 l., and based upon Ezekiel xviii. 31. (*P. Works*, 1868-72, vol. iii. p. 84.) In the *Wes. H. Bk.*, 1780, 12 st. were given as three separate hymns:—

1. Sinners, turn; why will ye die? No. 6.
2. Let the beasts their breath resign. No. 7.
3. What could your Redeemer do. No. 8.

And these have been repeated in numerous collections in G. Britain and America. In the American *Meth. Episco. Hymns*, 1849,

there is also a cento, "Sinners, turn while God is near," beginning with st. xv. [J. J.]

**Skinner, James, M.A.**, son of the Very Rev. John Skinner, Dean of Dunkeld and Dunblane, and grandson of Bishop Skinner of Aberdeen, was b. June 28, 1818, and educated at the University of Durham, B.A. 1837, M.A. 1840, and subsequently a Fellow of his University. Taking holy orders in 1841, he became a Chaplain to Her Majesty's forces in 1844. He was subsequently Curate of St. Barnabas, Pimlico, Vicar of Newland, and Warden of the Peauchamp Charity. Through ill-health he retired from parochial work in 1877, and d. in Dec. 1881. His pub. works include (1) *A Guide to Advent*; (2) *A Guide to Lent*; (3) *Warnings and Consolations*; (4) an *Office of Spiritual Communion*; and (5) *Celestia*. This last is a versified tr. of the so-called Manual of St. Augustine in 36 odes. Mr. Skinner's *Daily Service Hymnal*, was pub. in 1863. To this collection he contributed several trs. from the Latin, and two or three original hymns, including "The Seven Canonical Hours of the Passion," adapted from other sources:—

*Matins.* Jesu, Lord, at dead of night.  
*Prime.* Jesu, Lord, at hour of Prime.  
*Tierce.* Jesu, Lord, for sins of mine.  
*Sext.* Jesu, Lord, Who three long hours.  
*Nones.* Jesu, Lord, with bleeding brow.  
*Vespers.* Jesu, at the Vesper hour.  
*Compline.* Jesu, Whose pure limbs for me.

These hymns were subsequently transferred to the *Appz.* of the *Hymnal N.* Usually Skinner's trs. are not found beyond the *Daily Service Hymnal*. [J. J.]

**Slain for my soul, for all my sins defamed.** H. Kynaston. [Good Friday.] Pub. in his *Occasional Hymns, 2nd Series. Pt. ii. Chiefly on the Miracles*: 1866, p. 11, in 6 st. of 4 l., and headed "Lord, remember me." In 1872 it was repeated in the *Hymnary*, with the omission of St. iv. The same text is in the *American Church Praise Bk.*, 1882. [J. J.]

**Slatter, James**, was b. at Oxford in 1790, and spent his life in that city. He was a layman, in business, and a member of the Baptist church in the New Road. He d. May 22, 1862. Mr. Slatter wrote a book entitled "Rural Pictures," which however was only circulated privately. He also wrote many hymns, which were never published, and two, which appeared in the *Bap. New Selection*, 1828: (1) "Great God, to thee, a lowly band" (*Sunday Scholars' Hymn*). (2) "Through Nature's temple, large and wide" (*Divine Worship*). [W. R. S.]

**Slavery and death the cup contains.** L. M. Sargent. [Temperance.] Mr. Nutt says in his *Hymn Studies, &c.*, N. Y., 1884, p. 347, "This hymn was written during the Washingtonian Temperance Revival." It appeared in Adams and Chapin's *Unitarian Hys. for Christian Devotion*, Boston, U.S.A., 1846, No. 793, in 4 st. of 4 l. In the American *Meth. Episco. Hymnal*, 1878, it begins "Bondage and death the cup contains." The author, Lucius Manlius Sargent (b. 1788, d. 1867) was an earnest advocate of Temperance, and the author of *Temperance Tales*, and other works. [J. J.]



**Slinn, Sarah.** In the *Gospel Magazine* for July 1779 a hymn in 9 st. of 4 l. was given beginning "God with us! O glorious Name;" headed "Emanuel; or, God with us. By a Lady," and signed "S. S—N." In Rippon's *Bap. Sel.* 1787, st. i. ii. vi. iii. iv. with alterations, and in the order named, were given as No. 174, but without signature. In J. Dobell's *New Sel.*, 1806, the same text is repeated as from *Wood's Col.* The same text was again repeated to modern hymn-books, and is that now in C. U. From D. Sedgwick's *ms.* we find the signature "S. S—N." was filled in as *Sarah Slinn* by him, but his papers do not furnish any authority for the name, nor for the date of 1777 which he has attached thereto in his *ms.* note to Dobell's *New Sel.* [J. J.]

**Sloan, John Morrison, M.A.,** eldest s. of John Sloan, farmer of Stairaird, near Mauchline, Ayrshire was b. at Stairaird, May 19, 1835. He studied at the Universities of Glasgow, Edinburgh, and Erlangen, and graduated M.A. at Edinburgh in 1859. In 1864 he became collegiate minister of the Free Church, Dalkeith; in 1868 minister of the South Free Church, Aberdeen; in 1878 collegiate minister of Anderston Free Church, Glasgow; and is now (1890) minister of the Grange Free Church, Edinburgh. He contributed 8 *trs.* from the German to the Rev. J. H. Wilson's *Service of Praise*, 1865, 2 of which have since appeared in *Mr. Wilson's Songs of Zion*, 1877, and 1 in the *Free Church H. Bk.*, 1882. The best known of these is his *tr.* of "Wie herrlich strahlt der Morgenstern" (see p. 1010, i.). He also contributed a hymn beginning "O Shepherd, good and gracious" (*The Good Shepherd*) in 4 st. of 8 lines, as No. 126 to *Wayside Songs for Young Travellers Zionward* (Paisley: n.d. 1881) a hymnal compiled by the Rev. Dr. J. J. Black of Inverness primarily for his own Sunday School. [J. M.]

**Smith, Caroline Louisa, née Sprague,** was b. at Salem, Massachusetts, and married to the Rev. Charles Smith, pastor of the South Congregational Church, Andover. Mrs. Smith is the author of:—

**Tarry with me, O my Saviour.** *An Old Man's Prayer.* Mrs. Smith's account of this hymn is "About the year 1863 [in the summer of 1862], I heard the Rev. Dr. H. M. Dexter preach a sermon on 'The Adaptedness of Religion to the Wants of the Aged.' I went home and embodied the thought in the hymn 'Tarry with me, O my Saviour.' I sent it to Mr. Hallock, for *The Messenger*. He returned it as 'not adapted to the readers of the paper.' Years after I sent it, without any signature, to the little Andover paper. . . . I send it to you in its original form, in a little paper of which my sister, Mrs. Terry (Rochester, N.Y.), is editor." (*Hatfield's Poets of the Church*, N.Y., 1884, p. 564.) *Hatfield* gives the full text in 7 st. of 6 l. in the *Plymouth Coll.*, 1855, No. 1337, in 5 st. of 4 l., was compiled from st. i., ii., vi., vii. This was repeated in *The Sabbath H. Bk.*, 1853, and others. Of this text st. ii. is sometimes omitted. [J. J.]

**Smith, Charitie Lees.** [Baneroff, C. L.]

**Smith, Elizabeth Lee, née Allen,** daughter of Dr. W. Allen, President of Dartmouth University (p. 50, i.), was b. in 1817, and married in 1843 to Dr. H. B. Smith, who became Professor in Union Theological Seminary, N. York, in 1850, and d. in 1877. Mrs. Smith's hymns, including *trs.* of "Je Te salue" (p. 579, i.), "O Jesus Christus" (p. 666,

ii.), are in Schaff's *Christ in Song*, 1869 and 1870. [F. M. B.]

**Smith, George, D.D.,** Secretary of the Congregational Union, began his ministry at Liverpool in 1827, and passed on first to Plymouth, and then to Trinity Chapel, Poplar, London (1842). He is the author of *The Domestic Prayer Book*, 1848; *Sermons*, 1851; *Life Spiritual*, 1855; *Lectures on the Pentateuch*, 1863, &c. He also compiled during his residence at Plymouth a *Supplement to Watts's Ps. & Hys.*, to which he contributed:—

1. Come in, ye chosen of the Lord. *Admission of Church Members.*
2. Thou art, O Christ, the Way. *Christ the Way, the Truth, and the Life.*

which were included in the *New Cong.* 1859 (Miller's *S. and S. of the Church*, 1869, p. 552). [J. J.]

**Smith, Isaac Gregory, M.A.,** s. of Rev. Jeremiah Smith, D.D., was b. at Manchester, Nov. 21, 1826, and educated at Rugby and Trinity, Oxford, where he held both the Hertford (1846), and Ireland (1847) scholarships, B.A. 2nd cl. *Lit. Hum.* 1849. Taking holy orders, he was preferred to the rectory of Tedstone-de-la-Mere, Hertfordshire, 1854; and the Vicarage of Great Malvern, 1872. From 1852 to 1855 he held a fellowship at Brasenose, Oxford, and was also Bampton Lecturer in 1873, his subject being *The Characteristics of Christian Morality*. In 1870 he became Prebendary of Pratum Minus in Hereford Cathedral, in 1882 Rural Dean of Powick, and examining Chaplain to the Bp. of St. David's, and in 1887 Hon. Canon of Worcester. Prebendary Smith has pub., in addition to his Bampton Lectures, an *Epitome of the Life of Our Blessed Saviour, &c.*, *Fra Angelico and other Poems*, and other works. He has also contributed hymns to the collection of which he was co-editor, and to the Rev. O. Shipley's *Lyras*. In preparing *A Hymn Book for the Services of the Church, and for Private Reading*, Lond., Parker, 1855, 2nd ed., 1857, he was assisted by his brother John George Smith, Barrister-at-Law, and the Rev. W. S. Raymond. To this collection Canon Smith contributed:

1. By Jesu's grave on either hand. *Easter Eve.*
2. The tide of years [time] is rolling on. *The Circumcision and the New Year.*
- and a *tr.* of "Adeste Fideles" (p. 22, i. 17). In addition to these the following are in the *Westminster Abbey H. Bk.*, 1884:—
3. Adown the river, year by year. *Second Advent Desired.*
4. Comes at times a stillness as of even. *Death Anticipated.* Written for the unveiling of the Albert Memorial in Edinburgh, and set to music by Sir H. S. Oakeley.
5. The day-beam dies Behind yon cloud. *Winter Evening.*

There is also in Pt. ii. "For Reading" in the *Hymn Book* of 1855, a sweet hymn on Heaven beginning "Come away, where are no shadows in a glass." [J. J.]

**Smith, Sir James Edward, b. at Norwich** Dec. 2, 1759; d. March 17, 1828. A distinguished botanist, and President of the Linnean Society from its foundation in 1788 to the time of his death. He was knighted when the Prince Regent became, in 1814.

**Patron of the Society.** Smith studied medicine at Edinburgh, and, in 1786, graduated as a physician at Leyden. After further travels abroad he finally settled down at Norwich in 1797. He pub. *English Botany* in 36 vols. (beginning in 1790) and various other botanical works. He was also a large contributor to Rees's *Encyclopædia*. The friend of Dr. Euclid and John Taylor, he was also a member of the congregation meeting in the Octagon Chapel, Norwich, and a subscriber to the British and Foreign Unitarian Association. He contributed 3 hymns to *A Selection of Hys. for Public Worship*, Norwich, 1814 (printed for the Octagon Chapel); and 6 others to the *Suppl.* added to the 2nd ed., 1826. Of these the following are in Dr. Martineau's *Hymns*, &c., 1840; his *Hymns*, &c., 1873, and other Unitarian collections:—

1. Adore, my soul, that awful Name (1814). *Dependence upon God*.
2. As twilight's gradual veil is spread (1814). *Nature and Immortality*.
3. Holy, wise, eternal Father (1826). *The Mansions of the Blessed*.
4. How glorious are those orbs of light (1826). *Nature and Immortality*.
5. Praise waits in Zion, Lord, for Thee (1826). *Public Worship*.
6. When power divine in mortal form (1826). *Confidence in God*.
7. Who shall a temple build for Him (1826). *God's Temple in the Heart*. [V. D. D.]

**Smith, Joseph Denham**, was b. at Romsey, Hants, circa 1816. After studying for some time in the Dublin Theological Institute, he entered the Congregational Ministry in 1840. In 1849 he became Pastor of the Congregational Church at Kingstown, near Dublin, and in 1863 began a series of services at Merion Hall, Dublin, and subsequently at other places. His Evangelistic work in England and Ireland is well known. In connection therewith he has published a large number of tracts, pamphlets, and small books. One of these, *Times of Refreshing illustrated in the Present Revival of Religion*, 1860, included several of his hymns which were sung during that time at his special services at Kingstown. He also pub. *Seven Hymns for the Present Time*, circa 1870-6; and *The New Times of Refreshing. Hys. for General and Special Use*. Compiled by J. Denham Smith. Lond.: J. E. Hawkins, N.D. In this collection his signed hymns are 36 in all, and deal with the subjects usually associated with what are known as "Gospel Hymns." There are several also in *The Enlarged London H. Bk.*, 1873. His hymn "Just as Thou art—how wondrous fair" (1860) is in Spurgeon's *O. O. H. Bk.*, 1866, and "Yes, we part, but not for ever" (*Parting*), in several minor collections. Mr. Smith's hymns have not been incorporated into the leading hymnals of G. Britain or America. [J. J.]

**Smith, Samuel Francis**, D.D., was b. in Boston, U.S.A., Oct. 21, 1808, and graduated in arts at Harvard, and in theology at Andover. He entered the Baptist ministry in 1832, and became the same year editor of the *Baptist Missionary Magazine*. He also contributed to the *Encyclopædia Americana*. From 1834 to 1842 he was pastor at Waterville, Maine, and Professor of Modern Languages in Waterville College. In 1842 he

removed to Newton, Massachusetts, where he remained until 1854, when he became the editor of the publications of the Baptist Missionary Union. With Baron Stow he prepared the Baptist collection known as *The Psalmist*, pub. in 1843, to which he contributed several hymns. *The Psalmist* is the most creditable and influential of the American Baptist collections to the present day. Dr. Smith also pub. *Lyric Gems*, 1854, *Rock of Ages*, 1870, &c. A large number of his hymns are in use in America, and several have passed into some of the English collections. Taking his hymns in C. U. in alphabetical order, we have the following:—

1. And now the solemn deed is done. *Ordination*. Given in *The Psalmist*, 1843, No. 954. In Dr. Hatfield's *Ch. H. Bk.*, N. Y., 1872, it is altered to "The solemn service now is done."
2. As flows the rapid river. *Life Passing Away*. In *Christian Psalmody*, 1833, No. 33; the *Hys. for the Vestry and Fireside*, Boston, 1841; and *The Psalmist*, 1843, No. 1059. Found in a few English hymn-books, and in *Lyra Sac. Americana*, 1868.
3. Auspicious morning, hail. *American National Anniversary*. Written for July 4th, 1841, and pub. in *The Psalmist*, 1843, No. 1007.
4. Beyond where Cedron's waters flow. *Gethsemane*. In L. Bacon's *Appendix*, 1833; the *Psalmist*, 1843, No. 220, and later collections.
5. Blest is the hour when cares depart. *Divine Worship*. In *The Psalmist*, 1843, No. 947, and others.
6. Constrained by love we follow where. *Holy Baptism*. Appeared in the Baptist ed. of the *Plymouth H. Bk.*, 1857.
7. Down to the sacred wave. *Holy Baptism*. Contributed to Winchell's *Additional Hys.* added to his *coll.* of 1817, in 1832, No. 510; repeated in *The Psalmist*, 1843, No. 818, and in several collections. Also in *Lyra Sac. Americana*, 1868.
8. Hail! ye days of solemn meeting. *Public Worship*. An altered form of No. 26 below, in Spurgeon's *O. O. H. Bk.*, 1866, as an "American Hymn, 1840."
9. How blest the hour when first we gave. *Holy Baptism*. Appeared in the Baptist ed. of the *Plymouth H. Bk.*, 1857, No. 1468.
10. How calmly wakes the hallowed morn. *Holy Baptism*. Given in *The Psalmist*, 1843, No. 810, in later collections, and in *Lyra Sac. Americana*, 1868.
11. Jesus, Thou hast freely saved us. *Salvation*. In Winchell's *Additional Hys.*, 1832, No. 503, and others.
12. Meekly in Jordan's Holy Stream. *Holy Baptism*. Contributed to *The Psalmist*, 1843, No. 808.
13. My country, 'tis of thee. *National Hymn*. "Written in 1832, and first sung at a children's Fourth of July celebration in Park Street church, Boston." Included in the *Psalmist*, 1843, No. 1000, and found in a large number of American hymn-books, but not in use in G. Britain. It is one of the most popular of Dr. Smith's compositions. Text, with note in *Lyra Sac. Americana*, 1868.
14. O not my own these verdant hills. *Bought with a Price*. Appeared in Nason's *Cong. H. Bk.*, 1857, and given in *Laudes Domini*, 1884.
15. Onward speed thy conquering flight. *Missions*. Appeared in *The Psalmist*, 1843, No. 892, and is found in several modern collections in G. Britain and America. Also in *Lyra Sac. Americana*, 1868.
16. Planted in Christ, the living Vine. *Christian Fellowship; or, For Unity*. Given in *The Psalmist*, 1843, No. 929, in *Lyra Sac. Americana*, 1868, and several hymn-books. Of the hymns contributed by Dr. Smith to *The Psalmist* this is the best, and one of the most popular.
17. Remember thy Creator. *Youthful Piety Enforced*. In *Christian Psalmody*, 1832, No. 32; the *Hys. for the Vestry and Fireside*, 1841; *The Psalmist*, 1843, No. 779; *Lyra Sac. Americana*, 1868, and other collections.
18. Sister, thou wast mild and lovely. *Death and Burial*. Written on the death of Miss J. M. C., of Mount Vernon School, Boston, July 13, 1833, and pub. in *The Psalmist*, 1843, No. 1096.
19. Softly fades the twilight ray. *Sunday Evening*. Written in 1832, and included in *The Psalmist*, 1843, No. 56. Also in *Lyra Sac. Americana*, and several hymn-books.
20. Spirit of holiness, descend. *Whitsuntide*. Appeared in the *Hys. for the Vestry and Fireside*, 1841,

No. 295, and again in *The Psalmist*, 1843, No. 284. In the Unitarian *Hymn for the Church of Christ*, Boston, 1843. Sk. II., III., IV. were given as "Spirit of God, Thy churches wait." This form of the text and the original are both in modern hymn-books.

21. *Spirit of peace and holiness.* *Institution of a Minister.* Appeared in *The Psalmist*, 1843, No. 953, and Hatfield's *Church H. Bk.*, 1872.

22. *The morning light is breaking.* *Missions.* Written in 1832, and included in Hastings's *Spiritual Songs*, 1832-33, No. 251, and *The Psalmist*, 1843, No. 912. This hymn is very popular and has been translated into several languages. Dr. Smith says of it that "it has been a great favourite at missionary gatherings, and I have myself heard it sung in five or six different languages in Europe and Asia. It is a favourite with the Burmans, Karens, and Telegus in Asia, from whose lips I have heard it repeatedly." (Duffield's *English Hymns*, 1886, p. 534.) Full text in *Lyra Sac. Americana*, 1868.

23. *The Prince of Salvation in triumph is riding.* *Missions.* Given in Hastings and Mason's *Spiritual Songs*, 1832-33, No. 274; *The Psalmist*, 1843, and later collections.

24. *'Tis done, the (important) solemn act is done.* *Ordination.* Appeared in *The Psalmist*, 1843, No. 951, and later hymn-books.

25. *To-day the Saviour calls.* *Invitation.* First sketch by Dr. Smith, the revised text, as in Hastings and Mason's *Spiritual Songs*, No. 174, and *The Psalmist*, No. 453, by Dr. T. Hastings (p. 404, l. 19).

26. *Welcome, days of solemn meeting.* *Special Periodical Services.* Written in 1834, and given in Dr. Hatfield's *Church H. Bk.*, 1872. See No. 8.

27. *When shall we meet again?* *Parting.* This is a cento. The first stanza is from Alaric A. Watts's *Poetical Sketches*, &c., 1822, p. 150; and st. II.-IV. are by Dr. Smith. In this form it was pub. in L. Bacon's *Supplement to Dwight*, 1833, No. 439. It is in several American hymn-books; and also the English *Hap. Ps. & Hym.*, 1856, &c.

28. *When the harvest is past and the summer is gone.* *Close of Week.* Contributed to Hastings and Mason's *Spiritual Songs*, 1831, No. 244; and repeated in the *Puller and Jeffer Supplement to The Psalmist*, 1847, No. 52, and later collections.

29. *When thy mortal life is fled.* *The Judgment.* Contributed to Winchell's *Additional Hymns*, 1832, No. 379, and repeated in *The Psalmist*, 1843, No. 455, and later hymn-books. Also in *Lyra Sac. Americana*, 1868.

30. *While in this sacred rest of Thine.* *Holy Papyrus.* Appeared in *The Psalmist*, 1843, No. 963; *Lyra Sac. Americana*, 1868, &c.

31. *With willing hearts we tread.* *Holy Baptism.* In *The Psalmist*, 1843, No. 799; and again in the *Angl. Praise Bk.*, 1871.

32. *Yes, my native land, I love thee.* *A Missionary's Farewell.* Contributed to Winchell's *Additional Hymns*, 1832, No. 445, and found in later collections. Also in *Lyra Sac. Americana*, 1868.

[F. M. B.]

**Smith, Samuel J., b.** in the autumn of 1771, and d. Nov. 14, 1835. He was a wealthy Quaker, resided at Burlington, New Jersey; but followed no profession. His *Miscellaneous Writings* with a short *Memoir*, were pub. posthumously in 1836. He is known to hymnology through his hymn—

*Arise, my soul, with rapture rise.* *Morning.* The earliest date to which we have traced this hymn is Priscilla Gurney's *Hymns*, Lond., 1818. It was included in the American *Prayer Book Collection*, 1828, No. 165, and thence has passed into several collections. It is also in the *Rev. Writings*, 1836; but there are slight differences in the text. It is included, together with a second piece, on Christ stilling the Tempest, "When on His mission from His throne in heaven," in *Lyra Sac. Americana*, 1868.

[F. M. B.]

**Smith, Walter Chalmers, D.D.,** was b. at Aberdeen Dec. 5, 1824, and educated at the Grammar School and University of that City. He pursued his Theological studies at Edinburgh, and was ordained Pastor of the Scottish Church in Chadwell Street, Islington, London, Dec. 25, 1850. After holding several pastorates he became, in 1876, Minister of the Free High Church, Edinburgh. His contributions to poetical literature have been many

and of great merit. His principal works are:—

(1) *The Bishop's Walk*, 1860; (2) *Olrig Grange*, 1872; (3) *Borland Hall*, 1874; (4) *Hilda among the Broken Gods*, 1878; (5) *North Country Folk*, 1883; (6) *Kildruther*, 1884; (7) *Hymns of Christ and Christian Life*, 1876.

From his *Hymns of Christ*, &c., 1876, the following, after revision, were included in *Horler's Cong. Hymns*, 1884:—

1. Immortal, Invisible, God only wise. *God, all is All.*

2. Lord, God, Omnipotent. *Omnipotence.*

3. Our portion is not here. *Treasure in Heaven.*

4. There is no wrath to be appressed. *God is Love.*

In *Horler's Cong. Hymns* a new opening stanza was added to this hymn by Dr. Smith at the request of the editor, and in that collection the hymn begins "I vexed me with a troubled thought."

Dr. Smith's hymns are rich in thought and vigorous in expression. They deserve and probably will receive greater notice than hitherto at the hands of hymnal compilers.

[W. G. H.]

**Smith, Wharton Buchanan, M.A.,** was b. March 15, 1848, and educated at King's College, London (where he was McCaul and French prizeman in 1870), and Trinity College, Dublin, I.R.A., 1878; M.A. 1883. Taking Holy Orders in 1871 he was from 1871-73 Curate of St. Mark's, Surbiton; and from 1873-83 of St. Peter's, Eaton Square, London. In 1883 he became Chaplain to the Bishop of Gloucestershire. He is the author of two hymns in *Thring's Coll.*, 1882: "My God, I praise Thee for the light returning" (*Morning*), which appeared in the *Parish Magazine* of St. Peter's, Eaton Square; and "Raised between the earth and heaven" (*Dedication of Church Bells*).

[J. J.]

**Smytten, George Hunt, B.A.,** s. of Dr. Smytten, of the Bombay Medical Board, was b. circa 1825, and educated at Corpus Christi College, Cambridge, B.A. 1845. He took holy orders in 1848, and in 1850 was preferred to the Rectory of Hawksworth, Notts, where he d. in 1870. He pub. *Thoughts in Verse for the Afflicted*, 1849; *Mission Songs and Ballads*, 1860; and *Florum Sacra*, N. D. He was the author of the well-known hymn, "Forty days, and forty nights" (p. 394, l.), and of a second which is found in several collections, "Jesus, ever present with Thy Church below" (*Holy Communion*), which appeared in the 2nd ed. of *Lyra Eucharistica*, 1864.

[J. J.]

**So did the Hebrew prophet raise, I. Watts.** [*Paschendale*.] Pub. in his *Hymns and S. Songs*, 1709, Bk. I., No. 112, in 4 st. of 4 l. In the same work, Bk. I., No. 100, is the L. M. hymn, "Not to condemn the sons of men," in 4 st. of 4 l. These hymns are in C. U. in their original forms, but their principal interest arises out of their connection with the Scottish *Translations and Paraphrases*. In 1745, st. i.-iii. of "So did the Hebrew prophet raise," were adopted as st. i.-iii. of the *Draft Trs. and Paraph.* "Of old the Hebrew prophet rais'd," and "Not to condemn the sons of men," was rewritten in C. M., and given as st. iv.-vii. of the same hymn. In the *Draft* of 1751 this arrangement was altered to "As when the Hebrew prophet rais'd," the alteration being confined to st. i. The *Draft* of 1781 contained further alterations, and finally the hymn came forth in the official *Translations and Para-*

*phrases*, 1781, as a paraphrase (No. xli.) of St. John iii. 14-19, "As when the Hebrew prophet rais'd," st. i. being from the *Draft* of 1751, as above; st. ii., iii., iv., new, but based upon the *Draft* of 1745; st. iv. from the *Draft* of 1745; st. v. new; st. vi. from the *Draft* of 1745. This form of the hymn has been authorized for use in the Church of Scotland for more than 100 years, and is also found in several modern hymn-books. In a list of authors and revisers of the *Scottish Trs. and Paraphs.*, 1781, made by the eldest daughter of W. Cameron (p. 200, ii.), the 1781 revision is attributed to W. Cameron. The designation of this hymn is *I. Watts*, 1709; *Scottish Trs. and Paraphs.*, 1745-51; and W. Cameron, 1781. [J. J.]

**So firm the saint's foundations stand.** *P. Doddridge.* [*Joy in Affliction.*] This hymn is No. 3 of the D. *ms.*, in 4 st. of 4 l., and headed, "The impoverished saint rejoicing in God, from Habak. iii. 17." It is undated, but is found between two hymns dated respectively "Oct. 29, 1735," and "Nov. 16, 1735." This associates it with the year 1735. In 1755 it was pub. in Job Orton's posthumous edition of Doddridge's *Hymns*, No. 161, and again in J. D. Humphreys's ed. of the same, 1739, No. 182. Its use is limited.

About 1741 (see Doddridge, P.: also Doddridge, P., in *Various*), a copy of the above-named *ms.* was given by Lady Francis Gardiner to Robert Blair (p. 145, i.), of Athelstaneford, Scotland, who, in 1742, became one of the Committee by whom the *Draft* of the *Scottish Translations and Paraphrases* of 1745 was compiled. In that *Draft* this hymn appeared as, "Secure the saint's foundation stands." In 1748 the Presbytery of Edinburgh proposed to add an alternative version of the same passage (Habak. iii. 17), in 4 st., and probably made by Dr. Hugh Blair. The Assembly's Committee, however, not seeing the need for two versions of the same passage of Holy Scripture, adopted st. i.-iii. of Blair's version, and st. iii. from Doddridge's hymn as st. iv., and gave the cento as "What tho' no flowers the fig-tree clothe," in their *Draft Trs. and Paraphs.* of 1751. In the *Draft* of 1781 it was repeated, with slight alterations, and a new stanza, beginning, "He to my tardy feet shall lend." In the authorized issue of the *Trs. and Paraphs.* of 1781 it finally appeared as No. xxxii., the only alteration from the *Draft* of the same year being in ll. 3 and 4 of the new stanza. This last alteration is attributed by the eldest daughter of W. Cameron (p. 200, ii.) to John Logan. The correct designation therefore of the authorized text is *P. Doddridge*, 1735; *Scottish Trs. & Paraphs.*, 1745; *Dr. H. Blair*, 1748 and 1751; and *J. Logan*, 1781. Miss J. E. Leeson rewrote this hymn as "Although the fig-tree blossom not," for her *Paraphrases and Hymns*, 1853. There is also a cento in T. Darling's *Hys. for the Ch. of England*, ed., 1889, in 3 st. of 6 l., beginning, "What though the fig-tree's strength decay." This is by Mr. Darling based upon the 1781 text as above. [J. J.]

**So new-born babes desire the breast.**

*I. Watts.* [*Christian Life.*] Pub. in his *Hys. and S. Songs*, 1709, Bk. i., No. 143, in 10 st. of 4 l., and headed "Characters of the Children

of God from several Scriptures." In C. U. it is usually abridged. Modern hymn-books also contain the following centos therefrom:—

1. *As new-born babes desire the breast.* In a few collections.

2. *Dost thou the high and heavenly One!* This, in the American Unitarian *Hys. of the Spirit*, Boston, 1864, No. 427, is composed of st. ix., vi.-viii. with slight alterations.

3. *Father, I wait before Thy throne.* An altered form of st. ix., x., in the Meth. Episco. *Hymns*, 1849, and other American collections.

4. *Grace, like an uncorrupted seed.* This begins with st. v. and is found in a few American hymnals.

5. *Immortal principles forbid.* This, in the *New Cong.*, 1859, is composed of st. v.-x., with alterations.

6. *Lord, I address Thy heavenly throne.* This, in the *Bap. Ps. & Hys.*, 1858, is composed of st. ix., vi., v., vii., viii., in the order named.

This hymn in these various forms is in extensive use. [J. J.]

**So wahr ich lebe, spricht dein Gott.**

*J. Heermann.* [*Lent.*] On Ezekiel xxxiii. 11. 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 1, in 7 st. of 6 l., entitled, "A true admonition from St. Augustine that one should not put off repentance." It seems to be suggested by chap. 2 in the mediæval compilation known as the *Meditationes* of St. Augustine. It is in *Mützell*, 1858, No. 13, in Wackernagel's ed. of his *Geistliche Lieder*, No. 1, and the *Unv. L. S.*, 1851. *Tr.* as:—

*As sure I live, thy Maker saith.* In full by J. C. Jacobi, in his *Psalm. Ger.*, pt. ii., 1725, p. 21. In his ed. 1732, p. 93, altered and beginning "Sure as I live;" and from this st. i., ii., v., ll. 1-4, and vi., ll. 1-2 were included in the *Moravian H. Bk.*, 1754, pt. i., No. 470; and st. i., iv., v. in the *Evangel. Union H. Bk.*, 1856.

*Other trs. are:*—(1) "Sinners, your Maker is your Friend," a *tr.* of st. i. as No. 225 in the *Moravian H. Bk.*, 1749. (2) "As truly as I live, God saith," by Miss Burlingham, in the *British Herald*, Aug. 1865. (3) "Yea, as I live, Jehovah saith," by E. Mazzei, 1867.

[J. M.]

**Soden, Alfred James**, s. of Thomas Soden, J.P. of Coventry, was b. at Coventry, Jan. 9, 1839, and educated for the legal profession, in which he practised as a solicitor, at Coventry, for three years. With a prosperous career before him, yet the profession was distasteful to him, and in 1864 he took Holy Orders; was successively Curate of King's Norton, 1864; and of Blockley, 1866. In 1878 he was preferred to the Vicarage of Aston Magna in the Diocese of Worcester, which he has since exchanged for Hogthorpe, Alford, Lincolnshire. Mr. Soden pub. in 1875 *The History of Blockley*. He also edited:—

*The Universal Hymn Book, specially adapted for Sundays and Holy Days, and for General Use in the Church.* Lond., Hiffe & Son, 1883. It contains 620 hymns, which are arranged mainly in the order of the Book of Common Prayer, special attention being given to supply hymns based on the Collects, Epistles and Gospels throughout. This is a distinctive feature, and worthy of notice. There is also a large percentage of hymns not found in other collections. The work is comprehensive and well edited.

To this collection Mr. Soden contributed the following hymns:—

1. A quiet eve at Bethany. *The Barren Fig Tree.*
2. A Spirit, Mighty God, Thou art. *God a Spirit.*
3. Almighty God, this truth we own. *Collect for 12th S. after Trinity.*
4. Almighty God, to Whom we owe. *Flower Services.*
5. Citizens of heaven, Soldiers of the Cross. *Epistle, 23rd S. after Trinity.*



6. Hark now, thou sinner, Jesus calls. *Invitation.*
7. Hark to the words of Him like Whom. *Gospel, 4th Sunday after Trinity.*
8. Harsh are the notes of woe that rose. *Death and Burial.*
9. Jesu, Chief Shepherd of the souls. *Consecration of a Bishop.*
10. Lord, Thine apostle asked of old. *Gospel, 22nd S. after Trinity.*
11. Lord, when to Thee this Gentile came. *Gospel, 2nd S. in Lent.*
12. Our days are but a shadow. *Life, as a Shadow.*
13. The deed is done—ended the strife. *Easter Eve.*
14. The martyr's crown is won to-day. *St. Stephen.*
15. This is the house of God. *Public Worship.*
16. This night, O God, we lift our cry to Thee. *For those at Sea in Stormy Weather.*
17. When Jesus on this earth. *On behalf of the Sick.*
18. When near Jerusalem of old. *10th S. after Trinity.*
19. Within Bethesda's porches five. *Offertory for Hospitals.* [J. J.]

**Sol praecept rapitur, proxima nox adest.** [*Evening.*] This line is given in E. Caswall's *Masque of Mary*, &c., 1858, p. 381; and his *Hys. & Poems*, 1873, p. 237 as the opening of a Latin hymn, the *tr.* of which by Caswall (as above) began:—

"The sun is sinking fast  
The daylight dies;  
Let love awake and pay  
Her evening sacrifice."

The Rev. L. C. Biggs, who corresponded with the translator on the subject, says in a note to the *tr.* in his Annotated ed. of *H. A. & M.*:—

"Every effort has been made to discover the original of this hymn, but in vain. It was, the translator believes, in the possession of one of the former members of the Edgbaston Oratory; contained in a small book of devotions. It can scarcely have been older than the eighteenth century."

The search has been continued to our going to press; but still in vain. In Biggs's annotated *H. A. & M.* a rendering of Caswall's *tr.* into Latin by the Rev. C. B. Pearson is substituted for the original. The *tr.* "The sun is sinking fast," is in extensive use in G. Britain and America. [J. J.]

**Soldiers of Christ, arise, And put your armour on.** C. Wesley. [*The whole Armour of God, or Confirmation.*] Appeared in *Hys. and Sac. Poems*, 1749, in 16 st. of 8 l., being No. 28 of "Hymns for Believers." (*P. Works*, 1868-72, vol. v. p. 40.) In the *Wes. H. Bk.*, 1780, 12 of the 16 stanzas were given as three separate hymns thus:—

1. "Soldiers of Christ, arise." No. 258.
2. "But, above all, lay hold." No. 259.
3. "In fellowship alone." No. 260.

All of these hymns have passed into other collections in G. Britain and America. The most popular arrangement, however, is a cento (beginning with the original first line), ranging from 4 st. to 6 st. of 4 l., which is found in numerous modern hymn-books. It is descended from A. M. Toplady's *Ps. & Hymns*, 1776, where No. 16 is composed of 16 st. of 4 l., compiled from C. Wesley's 16 st. of 8 l. The doxology in *H. A. & M.*, 1861 and 1875, in Thring's *Coll.*, 1882, and others, is not in the original. Alterations are also sometimes made in the text, as in the *Leeds H. Bk.*, 1853, which considerably weakens the hymn. The hymns: (1) "Followers of Christ, arise"; (2) "Rise, Christian soldiers, rise"; (3) "Soldiers of Christ, lay hold"; and (4) "Pray without ceasing, pray," given in some

American collections, are centos from the original, with alterations. [J. J.]

**Soldiers of the Cross, arise.** Bp. W. W. How. [*Home Missions.*] 1st pub. in Morrell and How's *Ps. & Hys.*, 1854, in 7 st. of 4 l. When included in the S. P. C. K. *Church Hys.*, 1871, slight changes were made by Bp. How, in the text of st. vi. and vii. This form of the hymn is authorized. [J. J.]

**Solemne nos jejunii.** [*Lent.*] Appeared in the *Paris Brev.*, 1736, where it is appointed for Vespers on Sundays and Ferial days in Lent to the Saturday before Passion Sunday exclusively. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 61, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. The solemn season calls us now. J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 68, and again in his *Hys. of the Church*, 1841, No. 38. It is in C. U. in its original form, and also as:—

(1) Again the solemn season calls. This is in Barry's *Ps. & Hys.*, 1862, &c.

(2) Once more the solemn season calls. An altered version of Chandler's *tr.* with this opening stanza was given in Murray's *Hymnal*, 1852. This stanza and portions of the rest of Murray's text have been repeated in later collections but without uniformity, the principal variations being:—

(a) In *H. A. & M.*, and *Sarum*, by Chandler, Murray, and the compilers of *H. A. & M.*

(b) In *Mercer*, by Chandler, Murray, and Mercer.

(c) In *Kennedy*, by Chandler, Murray, and Kennedy.

(d) In *Morrell & How*, by Chandler, Murray and compilers of *H. A. & M.*

In addition to these collections there are others of less importance, in which variations are introduced.

(3) The sacred season now doth call. This appeared in the *English Hyl.*, 1852-61. This opening line, but not the rest of the *English Hyl.* alterations was repeated in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 217.

(4) O sinner, bring not tears alone. This, in Martineau's *Hymns*, &c., 1840 and 1873, and in a few American collections, is composed of st. ii.-v. of Chandler's text.

When these various forms of the text are taken into account, Chandler's *tr.* is found to be in extensive use.

2. Weeping on God we wait. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, Lent, No. 12, and Rice's *Sol.* from the same, 1870.

3. The solemn time of holy fast. By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

Translations not in C. U.:—

1. And now the season grave and deep. I. Williams. 1839.

2. Again the time appointed see. R. Campbell, 1850. This owes a little to Chandler, and st. ii. li. 3, 4, and st. iv. li. 3, 4, are by Dr. Neale, and were supplied to Campbell in ms. This *tr.* is repeated with slight variations in O. Shipley's *Annus Sanctus*, 1884.

3. The solemn fast of Lent is here. J. D. Chambers. 1857.

It must be noted also that although No. 208 in the *Hymnary* begins with the same line as Chandler's *tr.*, yet the hymn as a whole is a *tr.* by the editors of the *Hymnary*, based upon Chandler. [J. J.]

**Sollt ich meinem Gott nicht singen** P. Gerhardt. [*Thanksgiving.*] One of Gerhardt's finest hymns, setting forth the eternal love of God in His creation, redemption, and sanctification of us, His kind preservation in all our troubles and crosses, even in our forgetfulness of Him; ending with a prayer thus rendered by Mr. Massie:—



"Grant me grace, O God, I pray Thee,  
That I may with all my might  
Love, and trust Thee, and obey Thee,  
All the day and all the night;  
And when this brief life is o'er,  
Love and praise Thee evermore."

It is included in the 5th ed. Berlin, 1853, and in the Frankfurt ed., 1856, of Crüger's *Praxis*, No. 230; reprinted in Wackernagel's ed. of Gerhard's *Geistl. Lieder*, No. 81, Bachmann's ed., No. 60, and the *Unv. L. S.*, 1851, No. 722. It is in 12 st. of 10 l., ll. 9, 10 in each st. except xii. being

"Alles Ding währt seine Zeit,  
Gottes Lieb in Ewigkeit."

Of it Lauxmann in Koch viii. 333 relates the following:—

"At one of the Pastoral conferences, which the venerable Father of the Faith, Karl Helfferich, of Döfingen in Württemberg, conducted from 1756 to 1785, a great many little complaints were made at table about deficiency of tithes and such like matters. For a while he listened in patience. At length, while still sitting at table, he suddenly began to sing with cheerful voice the last stanza of this hymn. At this those present felt ashamed of their petty complaints, and henceforth the conversation was of more edifying matters."

It is *tr.* into English as:—

1. Shall I not his praise be singing. By Dr. Mills in his *Horae Germanicae*, 1845, p. 141 (1856, p. 195). It is a poor version, altogether missing the characteristic points of the German. His st. ii., iv.—vii. beginning "As the eagle fondly hovers," were included in the Amer. Luth. Gen. Synod's *Coll.*, 1850–52, No. 85.

2. Shall I not sing praise to Thee. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 200; repeated omitting st. iii.—vi., viii., as No. 10 in her *C. B. for England*, 1863. Included in full in *Cantate Domino*, Boston, U. S., 1859; and, abridged, in *Kennedy*, 1863; *Meth. N. Connex. H. Bk.*, 1863, and *Flett's Coll.*, Paisley, 1871.

3. I will sing my Maker's praises. A good *tr.* omitting st. vi., viii. contributed by R. Massie to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 185 (Ox. ed. 1864, No. 286, omitting *trs.* of st. ii., iv.), reprinted in his own *Lyra Domestica*, 1864. In full in Reid's *Praise Bk.*, 1872, and abridged in the *Meth. N. Connex. H. Bk.*, 1863.

4. Can I fail my God to praise. A *tr.* of st. i., iii., iv. by F. C. C., as No. 218 in Dr. Pagensteher's *Coll.*, 1864.

5. Should I not, in meek adoring. A *tr.* of st. i.—iii. by M. W. Stryker in his *Hys. & Verses*, 1883, p. 38, and *Christian Chorals*, 1885, No. 36.

Other *trs.* are:—

(1) "Can I cease, my God, from singing," in *Lyra Davidica*, 1708, p. 22. (2) "Shan't I sing to my Creator," by J. C. Jacobi, 1732, p. 153. Repeated in the *Moravian H. Bks.*, 1754 to 1886; in the 1789 and later eds. (1886, No. 179), beginning "I will sing to my Creator." (3) "Shall I not my God be praising," by J. Kelly, 1867, p. 240. [J. M.]

Sometimes a light surprises. W. Cowper. [*Joy and Peace in Believing.*] Pub. in the *Olney Hymns*, 1779, Bk. iii. No. 48, in 4 st. of 8 l., and headed "Joy and Peace in Believing." It is in C. U. in its full and in an abbreviated form. There are also two centos therefrom in modern collections:—(1) "In holy contemplation, we sweetly then pursue," in the American *Sabbath H. Bk.*, 1858, and later editions; and (2) "Thy children, Lord, lack nothing," in Snapp's *Songs of G. & G.*, 1870. [J. J.]

*Somno reffectis artubus.* St. Ambrose?

[Monday Morning.] This hymn is ascribed to St. Ambrose by Hincmar in his "De unâ et non trinâ Deitate," 857; and is one of the twelve hymns received as genuine by the Benedictine editors of St. Ambrose. *Daniel*, i., No. 18, gives the text, and at iv. p. 36 cites it as in a Rheinnau ms. of the 10th cent. He ranks it, however, among the hymns of the 7th or 8th cent.: and Biraghi does not include it in his *Inni sinceri e Carmi de Sant' Ambrogio*, 1862. Mone i. p. 372, cites it as a ms. of the 8th cent. at Trier. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 12; Jul. A. vi., f. 23 b; Harl. 2961, f. 221); in an 11th cent. *Mozarabic Hymnarium* (Add. 30,851, f. 176 b), an 11th cent. *Mozarabic Breviary* (Add. 30,848, f. 74), &c. It is in a ms. of the 11th cent. at Corpus Christi College, Cambridge (391, page 232); in two mss. of the 11th cent. at St. Gall, Nos. 387, 413; and in the *Latin Hys. of the Anglo Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 5). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*; the universal use being at Matins on Monday. The text is also found in the *Hymnarium Sarisb.*, 1851, p. 42; *Königsfeld* ii. p. 30, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. Sleep has refreshed our limbs; we spring from off our bed, and rise. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 59, and again in his *Verses on Various Occasions*, 1868, p. 206. It is in O. Shipley's *Annus Sanctus*, 1884. The cento in Martineau's *Hymns*, &c., 1873, "Be Thou the first on every tongue," is composed of st. ii. and iv.

2. Our limbs refresh'd with slumber sweet. By J. A. Johnston, in his *English Hyl.*, 1852.

3. Our limbs refreshed with slumber now. By J. M. Neale, in the *H. Noted*, 1852, No. 2; the *Hymner*, 1882, and others.

Translations not in C. U.:—

1. O God, be present and inspire. *Primer*. 1706.
2. Our limbs refreshed with wholesome sleep. *Bp. R. Mant.* 1837.
3. Spurning the bed where luxury lies. J. E. Doubleday's *Hymnarium Anglicanum*, 1844.
4. With limbs refreshed by needful sleep. *Bp. J. Williams*. 1845.
5. Now are our limbs refreshed with quiet sleep. I. Williams, in his *Thoughts in Past Years*, enlarged ed. 1848.
6. Our limbs refresh'd with healthful rest. W. J. Copeland. 1848.
7. Our limbs with tranquil sleep restored. *E. Caswall*. 1849.
8. Our wearied limbs with sleep restored. J. D. Chambers. 1852.
9. Our limbs with grateful sleep refreshed. J. D. Chambers. 1857.
10. Our limbs are now refreshed with sleep. J. W. Hewett. 1859.
11. Sleep has refreshed our limbs: we spring out of our beds as men in fear. J. Keble. 1866. Of this *tr.* st. i. ii. are altered from Card. Newman as above.
12. Now that our limbs, refreshed by sleep. J. Wallace. 1874. [J. J.]

Son of God, Eternal Word. *Bp. C. Wordsworth of Lincoln*. [*Morning.*] This, together with *Bp. Wordsworth's Evening Hymn*, "The day is gently sinking to a close," were printed separately from his *Holy Year*,

and were pasted into unsold copies of the 3rd ed. of that work, in 1863. In 1864 they were given as the opening hymns of the *Holy Year*, and have since come into somewhat general use in G. Britain and America. [J. J.]

**Son of the carpenter, receive. C. Wesley.** [*To be sung of Work.*] Pub. in *Hymns and Poems*, 1739, in 5 st. of 4 l., and entitled "To be sung at work." (*P. Works*, 1868-72, vol. i. p. 172.) Two centos from this hymn, and both beginning with this line, "Servant of all, to toil for man," are in C. U. The first, composed of st. ii.-iv. appeared in the *Wes. H. Bk.*, 1780, No. 313, and the second, st. ii.-iv. and i. in the *New Cong.*, 1839. [J. J.]

**Sonnet Regi nato nova cantica.** [*Christmas.*] This is found in a ms. in the Bodleian (Bodl. 775, f. 129 b), written circa 1690; in a Winchester ms. of the 11th cent. at Corpus Christi College, Cambridge, No. 473; in a *Sarum Missal*, circa 1370, in the Bodleian (Barlow 5, f. 18 b); in the *St. Andrew's, Aungers* of 1489, *Sons* of 1529, and other *Missals*. In the *Sarum* use it was the sequence in the Mass at Daybreak ("in aurora") on Christmas Day. The printed text is also in Neale's *Sequentiae*, 1852, p. 9, *Daniel* v. p. 175, and *Kehren*, No. 17. The text are:—  
1. O come, new anthems let us sing. By E. H. Plumptre, made for and pub. in the *Hymnary*, 1872.  
2. Now to the new-born King. By J. W. Hewitt, in *Lays Mexicanas*, 1864.  
3. Unto the King new-born, new praises sing. By C. B. Pearson, in the *Sarum Missal* in *English*, 1865. [J. M.]

**Songs of praise the angels sang (sing).** *J. Montgomery.* [*Universal Praise.*] Pub. in *Cotterill's Sel.*, 1819, No. 168, in 6 st. of 4 l., and headed "God worthy of all Praise." It was repeated in *Montgomery's Christian Psalmist*, 1825, No. 562; and in his *Original Hymns*, 1833, No. 90. The heading in 1825 and 1858 was changed to "Glory to God in the highest." The opening line is sometimes changed to "Songs of praise the angels sing." The use of this hymn is extensive. [J. J.]

**Songs of thankfulness and praise.** *Bp. C. Wordsworth, of Lincoln.* [*Epiphany.*] 1st pub. in his *Holy Year*, 1862, No. 23, in 5 st. of 8 l., with the heading:—

"Sixth Sunday after the Epiphany.—Recapitulation of the Subjects presented in the Services of former weeks throughout the season of Epiphany; and Anticipation of the future great and glorious Epiphany, at which Christ will appear again, to judge the World."

In *Bp. Wordsworth's* revised and enlarged edition of the *Holy Year*, 1863, st. v., l. 2, was changed from "Mirror'd in Thy holy word," to "Present in Thy holy word;" and the heading expanded to the following:—

"Sixth Sunday after the Epiphany.—A Recapitulation of the successive Epiphanies or Manifestations of Christ, which have been already presented in the Services of the former weeks throughout the season of Epiphany; and which are preparatory to that future great and glorious Epiphany, at which Christ will be manifested to all, when He will appear again to judge the World. See Collect, Epistle, and Gospel for this week."

This hymn is one of the most popular of *Bp. Wordsworth's* hymns, and is in extensive use in most English-speaking countries. [J. J.]

**Sons of God, triumphant rise. C. Wesley.** [*Spiritual Exultation; or, Holy Com-*

*munion.*] Pub. in *Hym. and Sac. Poems*, 1739, Pt. II., in 8 st. of 4 l., and headed, "Hymn after the Sacrament." (*P. Works*, 1868-72, vol. i. p. 170.) This hymn is known in three forms in addition to the original:—

1. The first was given to it by A. M. Toplady, in his *Ps. & Hym.*, 1774, No. 296, where it is composed of st. i.-iv. of the original, and st. ii., iii., of C. Wesley's "Lord and God of heavenly powers" (q.v.). In this form it is a hymn of Praise.

2. The second is in *Mercer*, 1855-1864 (Oxford ed. No. 187). This is from Toplady's cento; st. i. being from "Sons of God, triumphant rise"; and st. ii., iii. from "Lord and God of heavenly powers." The refrain "Hallelujah" is added to each line, and it is appointed for Easter.

3. In the *Altar Hymnal*, 1884, No. 171, st. i.-iii., viii., are given for Holy Communion. [J. J.]

**Sons of men, behold from far. C. Wesley.** [*Epiphany.*] Pub. in *Hym. and Sac. Poems*, 1739, in 6 st. of 4 l., and entitled, "Hymn for the Epiphany." (*P. Works*, 1868-72, vol. i. p. 184.) In M. Madan's *Ps. & Hymns*, 1760, it was given as No. 23, and was thus brought into use in the Church of England. It is seldom given in modern hymn books in its full form; and slight alterations are nearly always found in the text. It is in extensive use in most English-speaking countries. Notwithstanding this popularity it was excluded from the *Wes. H. Bk.* of 1780 and 1875. In the Cooke and Denton *Hymnal*, 1853, st. iv., v., vi., of this hymn, rewritten, together with an opening stanza and a doxology from another source, were given as, "Lo, the Gentiles bend the knee." This cento was repeated in the *Salisbury H. Bk.*, 1857, and other collections. Sometimes it reads, "Lo, the Gentiles bend the knee." [J. J.]

**Sons we are through God's election.** [*Election.*] This hymn was given in the *Gospel Magazine*, April, 1777, in 8 st. of 6 l., based on the words, "The godly consideration of Predestination and Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons."—Church of England, Article XVII.; and signed "S. P. R." In *J. Dobell's New Sel.*, 1806, it was repeated, with slight alterations, and the omission of st. iii., and given as by "R ——" From the *New Sel.* it has passed into other hymn-books in the same form. In the 2. ms., the Rev. S. Adams (see p. 299, ii.) "Jesus is our great salvation" says he believes this hymn to be his father's (see *Adams, J.*, p. 15, ii.), but gives no proof, as he has done with others of his father's hymns. The hymn certainly reads like one of Adams's compositions; but his authorship is open to doubt. His usual signature in the *Gospel Magazine* was "J. A." [J. J.]

**Soon shall this earthly frame, dissolved.** [*The Resurrection.*] This paraphrase of 2 Cor. v. 1-11 first appeared in the Draft of the Scottish *Translations and Paraphrases*, in 1745, and was repeated in the Draft of 1751. In the authorized issue of the *Text and Paraphrase* of 1781, No. 51, several alterations were introduced into the text by W. Cameron. (See p. 300, ii.) Of this paraphrase, st. v.-vii., are from I. Watts's "There is a house not made with hands" (*Hym. & S. Songs*, 1709, iii.-v.), somewhat altered. Possibly some of the remaining stanzas may have been suggested by other hymns by Watts on

kindred subjects, as, for example, Bk. i. No. 100; and Bk. ii., No. 61, in the *Hys. & S. Songs*, 1709; but the similarity between these hymns and this paraphrase is very slight.

[J. J.]

**Sophie Elisabethe of Sachse-Zeitz.** [Schütz. J. J. ii.]

**Sophronius.** [Greek Hymnody, § vi.]

**Souls in heathen darkness lying.** Cecil F. Alexander, née Humphreys. [Missions.] This hymn is known in four forms, each by Mrs. Alexander, and beginning with the same first line, as follows:—

1. In E. Hawkins's *Verses in Commemoration of the Third Jubilee of the S. P. G.*, 1851-52, p. 59, in 9 st. of 6 l.

2. In the S. P. C. K. *Hys. for Pub. Worship*, 1852, No. 184, in 4 st. of 6 l., of which st. i.-iii. are from No. 1 and st. iv. is new. This is the form in which it is usually given in modern hymn-books.

3. In Mrs. Alexander's *Legend of the Golden Prayers and Other Poems*, 1859, p. 167, in 8 st. of 6 l. This is the text of the *Verses*, &c., 1851-52, with the omission of st. iv.

4. In Mrs. Carey Brock's *Children's H. Bk.*, 1881, No. 310 is composed of st. i., ii., vi., viii., from The *Legend of the Golden Prayers*, &c., as above. [J. J.]

**Souls of men, why will ye scatter?** F. W. Faber. [Invitation: The Divine Call.] This is given at p. 362, l. 21, as from his *Hymns*, 1862. It really appeared in his *Oratory Hys.*, 1854, in 8 st. of 4 l., with the heading "Come to Jesus." It is found in its full form in some collections; and the following centos therefrom are also in C. U.:—(1) "There's a wide-ness in God's mercy;" and (2) "Was there ever kindest Shepherd?" These are in several collections. [J. J.]

**Southey, Caroline Ann, née Bowles**, daughter of Charles Bowles, of Buckland, North Lymington, was b. in 1786; married, in 1839, to Robert Southey, the poet; and d. in 1854. Her publications include *Solitary Hours*, 1826; *The Birth-day, a Poem*, 1836; and some prose works. Her *Poetical Works* were pub. in 1867; and her correspondence with Southey in 1882. A few pieces from her works are in C. U. as hymns:—

1. **I weep, but not rebellious tears.** For the Aged. Pub. in her *Solitary Hours*, 1826; and, again, in her *Poetical Works*, 1867, p. 245, in 5 st. of 6 l. It is given, in full, in the *Bap. Ps. & Hys.*, 1858. To the line, "The faithful few made perfect there" (st. v., l. 5), the following note is appended in the *Poetical Works*:—"The word 'few' is used here in no presumptuously exclusive sense of the Author's, but simply as being the scriptural phrase, 'Many are called, but few are chosen.' The word having been altered, lately, in two religious publications, where the poem was inserted unknown to the Author, it is thought proper to annex this note."

2. **Launch thy bark, mariner.** For Sailors. Given in her *Solitary Hours*, 1826, p. 22, in 5 st. of 8 l., and entitled, "The Mariner's Hymn;" also in her *Poetical Works*, 1867. [J. J.]

**Sovereign of all the worlds on high.** P. Doddridge. [Adoption.] This is No. 78 in the D. MSS., in 5 st. of 4 l., is headed, "Adoption argued from a filial temper, on Gal. iv. 6," and is dated "June 17, 1739." It was repeated, without alteration, in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, No. 281, but with the title changed to "A filial Temper the Work of the Spirit, and a proof of Adoption. Galat. iv. 6." In J. D. Humphreys's ed. of the same, 1839, No. 307, the 1755 heading is repeated, but the text is changed in st. iv. l. 3, from "Thou

know'st, I Abba, Father, cry," to "And thus, I Abba, Father, cry." It is in C. U. in its original form, and as, "My Father God! how sweet the sound" (st. ii.). [J. J.]

**Sovereign of all, Whose will ordains.** C. Wesley. [In Time of National Trouble.] This is from the tract of *Hymns for Times of Trouble and Persecution*, 1st ed., 1744, No. 10, in 9 st. of 4 l., and headed, "A Prayer for His Majesty King George, 'Fear God and honour the King.'" (P. Works, 1868-72, vol. iv. p. 21.) Jackson, in his *Memoir of C. Wesley* (ed. 1848, pp. 149-51), says that the dread of invasion by France on behalf of the Pretender, and the fear that Popery would be re-established, drove the people to many excesses, not the least marked of which was a common crusade against the Wesleys and their followers on the alleged ground (amongst other things, that they were secretly furthering the Pretender's views, and were receiving money for their labours. It was under these circumstances that the *Hys. for Times of Trouble and Persecution* were written and published, the finest being "Saviour of all, Whose will ordains," and "Lord, Thou hast bid Thy people pray," the latter being entitled "For the King and the Royal Family." The former of these hymns was given in the 1st ed. of the *Wes. H. Bk.*, 1780, No. 453, and the latter in the 1830 *Supp.* thereto, an abbreviated form as No. 755. [J. J.]

**Sow in the morn thy seed.** J. Montgomery. [Missions.] Under the date of June 16, 1832, Montgomery, in a letter to his friend George Bennett, gives the history of this hymn in the following words:—

"In the month of February last, on our return from Bath, as my friend Mr. Rowland Hodgson and myself were travelling between Gloucester and Tewkesbury, I observed from my side of the carriage, a field which had been recently ploughed, and apparently harrowed, for the surface lay not in furrows; but upon it were several women and girls in rows, one behind another, laterally, as though they were engaged in parallel lines, but did not keep pace with each other in their work. What the work was I could not guess: it was evidently not weeding, for the ground was perfectly clear and fresh turned up. It seemed to be planting, all stooping down and appearing to put something into the earth, but they were too far off for me to distinguish what. I therefore described the scene and their mode of action to my friend, who, being blind, could not help out the imperfection of my eyes by the aid of his. He immediately replied, 'I dare say it is dibbling, a mode of husbandry by which two-thirds of the grain necessary in the ordinary way of sowing an acre is saved: holes are picked in lines along the field, and into each of these two or three grains are dropped.' 'I have often heard of drilling or dibbling, but I never saw it before,' I exclaimed; 'and I must say if this be the latter, dibbling is quite in character with everything else in an age of political economy. . . . But for my part, give me broadcast sowing, scattering the seed on the right hand and on the left, in liberal handfuls; this dibbling is very unpoetical and unpicturesque; there is neither grace of motion nor attitude in it.' . . . I fell immediately into a musing fit, and moralised most magnificently upon all kinds of husbandry (though I knew little or nothing of any, but so much the better, perhaps, for my purpose) making out that each was excellent in its way, and best in its place. . . . By degrees my thoughts subsided to verse, and I found them running lines, like furrows, along the field of my imagination: and in the course of the two next stages they had already assumed the form of the following stanzas, which I wrote as soon as we reached Bromsgrove. This is the whole history and mystery of which I fear you have heard so romantic an account, 'Sow in the morn thy seed.'" *Memoirs*, by Holland, vol. v. p. 34.

The hymn written under these circum-

stances, in February 1832, was printed for the use of the Sheffield Sunday School Union, at their Whitsuntide gathering of the same year. It is in 7 st. of 4 l. It was pub. in Montgomery's *Poet's Portfolio*, 1835, p. 248, and headed, "The Field of the World," and again, with the same heading, in his *Original Hys.*, 1853, p. 258. It is given in many modern hymn-books. [J. J.]

**Sowers went throughout the land,**  
*Emily E. S. Elliott.* [Harvest.] 1st pub. in the *Church Missionary Juvenile Instructor*, 1872, p. 124, in 4 st. of 8 l., and then in her *Chimes of Consecration*, 1873, p. 146. It was included, as No. 362, in the *Church S. S. H. Bk.*, 1879, as a hymn for teachers as workers in the spiritual harvest. [J. M.]

**Spake the glorious Lord in heaven.**  
*Archbishop E. W. Benson.* [Ps. cz.] Written for and first pub. in the *Wellington Coll. H. Bk.*, 1860, and repeated in *Kennedy*, 1863, and others. [J. J.]

**Spangenberg, August Gottlieb.** a. of Georg Spangenberg, Lutheran pastor at Klettenberg near Nordhausen, was b. at Klettenberg, July 15, 1704. He entered the University of Jena in 1722, as a student of law, but soon abandoned law for the study of theology. He lived in the house of Professor Buddens, graduated M.A. in 1726, and for some time lectured there. In Sept. 1732 he went to Halle as adjunct of the Theological faculty and superintendent of the Orphanage schools. Here he associated himself with the Separatists, and by an edict from Berlin was deprived of his offices, and, on April 8, 1733, was expelled from Halle. He at once proceeded to Herrnhut, and was received into the Moravian Community, with which he had become acquainted as early as 1727. In 1735 he accompanied the Moravian colony which settled in Georgia, and served also in Pennsylvania and in the Island of St. Thomas. He returned to Germany in 1739, and was for some time at Marienborn in Hesse. In Sept. 1741 he was present at an important Moravian Conference in London, and was there appointed a member of the Unity's Direction, and also director of their financial affairs. While in England he founded, in 1742, the first English Moravian settlement, at Smith House in Yorkshire. He was then, on June 15, 1744, consecrated at Herrenhaag as Moravian Bishop for North America, and from that time till 1762 was for the most part in America, working principally in Pennsylvania, and among the Indians, and paying two visits to Europe. In 1762 he became the senior member of the Unity's Direction as successor to Zinzendorf, and thereafter resided for the most part either at Herrnhut or at Barby. The last years of his life were spent at Berthelsdorf near Herrnhut, where he resigned his offices in Sept. 1791, and d. Sept. 18, 1792. (*Koch*, v. 337; *G. F. Otto's Lexicon Oberlausizischer Schriftsteller*, iii. 306; *Herzog's Real-Encyklopädie*, xiv., 460, &c.)

Spangenberg was an earnest and able man, was much beloved and respected, and was entrusted by the Brethren with many important missions, being e.g. the principal agent in the negotiations between the Moravians and the British Government (see p. 767, i.). He did good service both in consolidating the Moravian organiza-

tion and by untiring labours in America. His *Autobiography* appeared in 1784. He also wrote a life of Zinzendorf, in 8 vols., pub. at Barby 1772-75. His other chief work is his *Idea fidei fratrum*, &c., Barby, 1779 (English tr. as *An Exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren*, &c., London, 1784), which is accepted as an authorised exposition of the Moravian theology. He only wrote a few hymns, which are of fervent but rational piety, but do not entitle him to high rank as a hymnwriter. They were mostly written before 1765. Ten of them are included in the *Brüder G. B.* of 1778.

Of these ten hymns the following may be noted here:—

i. **Der König ruht, und schauet doch.** *Christian Work.* 1st pub. as No. 1004 in *Appx.*, i., 1737, to the Herrnhut *G. B.*, 1735, and is in 8 st. of 10 l. Repeated in the *Brüder G. B.*, 1778, No. 1385, and in the *Hist. Nachricht* thereto, marked as "On Zinzendorf, May 26, 1734," i.e. as written for Zinzendorf's birthday. Included in Knapp's *Ev. L. S.*, 1865, No. 1126. Tr. as:—

**High on His everlasting Throne.** This is a spirited but free tr. by J. Wesley, in *Hys. & Sac. Poems*, 1742 (*P. Works*, 1868-72, ii. p. 61), in 13 st. of 8 l. St. i.-vi. are from st. i.-iii. of the German; vii. from iv.; viii. from v.; ix., x. from vi.; and xi.-xiii. from vii., viii. This tr. was included in full in the *Moravian H. Bk.*, 1742, No. 37, and repeated abridged in later eds. (1886, No. 888, in 9 st.). Centos under the original first line are given in Montgomery's *Christian Psalmist*, 1825, the *Amer. Meth. Epis. Hymns*, 1849, &c. Wesley's st. xi.-xiii., altered and beginning, "What shall we offer our good Lord," were included in the *Wes. H. Bk.*, 1780, No. 479 (1875, No. 492), and repeated in the *Meth. N. Conn. H. Bk.*, 1863, and others.

ii. **Die Kirche Christi ist hin und her.** *Unity of the Christian Church.* Included as No. 2210 in the 2nd *Suppl.*, circa 1746, after the 12 Appendices to the Herrnhut *G. B.*, 1735; and is in 12 st. of 5 l. In the *Brüder G. B.*, 1778, No. 959, st. ii., v.-vii., xii. are omitted, and it is altered to "Die Kirche Christi, die er geweiht." In the *Hist. Nachricht* to the 1778 it is marked as composed in North America in 1745 [at a Union Synod at Lancaster, Pennsylvania]. The text of 1778 is in the *Berlin G. L. S.*, ed. 1863, No. 1362. In the *Württemberg G. B.*, 1842, st. i.-iii. are as i.-iii. in 1778; iv., v. are based on v., vi. in 1778; while st. vi. is not even suggested by Spangenberg. St. vi. reads:—

"O Geist des Herrn, der das Leben schafft,  
Walt in der Kirche mit deiner Kraft.  
Dass die Gotteskinder Geboren werden  
Gleich wie der Morgenstau schon auf Erden  
Zu Christi Preis."

The hymn has been tr. as:—

**The Church of Christ that He hath hallow'd here.** This is a good tr. of st. i.-iii. of the 1778, and of the st. printed above, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 58; repeated in *Ps. & Hys.*, Bedford, 1859, No. 169.

iii. **Heilige Einfalt, Gnadenwunder.** *Christian Simplicity.* This is an excellent picture of his own Christian character. It was 1st pub. as No. 1589 in *Appx.* x., circa 1741, to the Herrnhut *G. B.*, 1735, and is in 19 st. of 4 l. In the *Brüder G. B.*, 1778, No. 835, reduced to 11 st. (st. iv. is by Zinzendorf), and this form is in Bunsen's *Versuch*, 1833, No. 823 (ed. 1881, No. 441), and in some recent German collections, e.g. the *Pfalz G. B.*, 1860. According to Bunsen, 1863, p. 904, it was written as a birthday hymn



for his sister. The date which *Bunsen* gives for its composition (1744) is probably a misprint for 1741. *Tr.* as:—

1. When simplicity we cherish. This is given in 14 st. as No. 387 in pt. ii., 1746, of the *Moravian H. Bk.* In the 1789 and later eds. (1849, No. 603) it is reduced to 6 st., and is entirely rewritten, save the opening line. [See *Various.*] [J. M.]

**Spee, Friedrich von**, s. of Peter Spee (of the family of Spee, of Langensfeld), judge at Kaiserswörth, was b. at Kaiserswörth, Feb. 25, 1591. He was educated in the Jesuit gymnasium at Cologne, entered the order of the Jesuits there on Sept. 22, 1610, and was ordained priest about 1621. From 1613 to 1624 he was one of the tutors in the Jesuit college at Cologne, and was then sent to Paderborn to assist in the Counter Reformation. In 1627 he was summoned by the Bishop of Würzburg to act as confessor to persons accused of witchcraft, and, within two years, had to accompany to the stake some 200 persons, of all ranks and ages, in whose innocence he himself firmly believed (His *Cautio criminalis, seu de processibus contra sagas liber*, Rinteln, 1631, was the means of almost putting a stop to such cruelties). He was then sent to further the Counter Reformation at Peine near Hildesheim, but on April 29, 1629, he was nearly murdered by some persons from Hildesheim. In 1631 he became professor of Moral Theology at Cologne. The last years of his life were spent at Trier, where, after the city had been stormed by the Spanish troops on May 6, 1635, he contracted a fever from some of the hospital patients to whom he was ministering, and d. there Aug. 7, 1635. (*Koch*, iv. 185; *Goedeke's Grundriss*, vol. iii., 1887, p. 193, &c.)

Spee was the first important writer of sacred poetry that had appeared in the German Roman Catholic Church since the Reformation. Among his contemporaries he was noteworthy for the beauty of his style, and his mastery of rhythm and metre. He seems to have come independently to much the same conclusions regarding measure and accent, and the reform of German prosody as did *Opitz* (see p. 871, ii.). He was however of a much deeper and purer nature than *Opitz*; and far surpasses him in originality, in imagination, and in poetic inspiration. His poems are characterised by a very keen love for the works of God in the natural world, and a delight in all the sights and sounds of the country, especially in spring and summer; and at the same time by a deep and fervent love to God, to Christ, and to his fellow-men. On the other hand his mannerisms are very pronounced; the pastoral imagery and dialogue which he is fond of using jar upon modern ears when used on such serious subjects as the Agony in Gethsemane. In the hymns to Jesus he is too subjective and sentimental, and works out the idea of Christ as the Bridegroom of the soul with unnecessary detail. His poems are often full of beauty, of pathos, and of genuine religious warmth, but they cannot be considered as suitable for public worship, and hardly any really came into use except as processional songs by the people at the great festivals or at outdoor gatherings. A number passed into the Roman Catholic hymn-books of the 17th cent., and one or two still survive. Recently *Knapp*, in his *Er. L. S.*, 1850 and 1865, has included a few. Spee's influence on the hymnody of the Church was not so much direct as through the impulse his work gave to *Scheffler* (p. 1004, ii.). His earlier poems are included in his (1) *Trutz Nachtigal, oder Geistlichen-Poetisch Lust-Waldlein*, &c., Cologne, 1649. [Brit. Mus., Berlin Library, &c. The ms. of this work, completed in 1634, is in the Town Library of Trier.] This is Spee's most important book; reached a 5th ed. in 1683, and has been several times reprinted in this century, e.g. ed. by *Clemens Brentano* (with selections from No. 2), at Berlin, 1817; by *Wilhelm Smets*, at Coesfeld,

1845 (2nd ed., Bonn, 1849); by *Karl Simrock*, at Heilbronn, 1876; by *Gustav Balke*, at Leipzig, 1877, &c. A few of the hymns had appeared in the *Seraphisch Lustgart*, Cologne, 1635; the *Geistlicher Psalter*, Cologne, 1638, and other Jesuit books. (2) *Güldenens Tugend-Buch*, &c., Cologne, 1649 [Göttingen Library]. This is a prose work on the Christian Graces of Faith, Hope, and Love, and has a few hymns interspersed.

The hymns by Spee which have passed into English appear to be only two, viz.:—

i. *Bei stiller Nacht, zur ersten Wacht. Passiontide.* In the *Trutz Nachtigal*, 1649, p. 225, in 15 st. of 4 l., entitled "A mournful song on the agony of Christ on the Mount of Olives in the Garden." Previously in the *Seraphisch Lustgart*, Cologne, 1635, p. 160, in 17 st., beginning, "Bei finster Nacht," and this text is followed in *H. Bone's Cantate*, 1847, No. 83, where it begins "Bei finster Nacht, vom Garten her," and is reduced to 8 st. The form which has passed into English is that in the *Trier G. B.* (R. C.), 1846, p. 56, in 13 st., entirely rewritten, hardly anything save the first two lines being the same as in 1649. The *tr.* in C. U. is:—

Within a Garden's bound. In full from the text of 1846, by *Miss Cox* for *Lyra Mystica*, 1864, p. 119, and in her *Hymns from the German*, 1864, p. 45. Her *tr.* of st. i., ii., x.-xiii. are included in *J. L. Porter's Coll.*, 1876.

ii. *Der trübe Winter ist vorbei. Summer.* In his *Trutz Nachtigal*, 1649, p. 35, in 12 st. of 10 l., entitled "Love Song of the Bride of Jesus in the beginning of summer time." It is a beautiful poem rather than a hymn. Included in *Knapp's Er. L. S.*, 1850 and 1865, after the text of *W. Smets*. *Tr.* as:—

The gloomy winter now is o'er. By *Miss Winkworth*, 1869, p. 242. [J. M.]

**Spener, Philipp Jakob**, D.D., s. of Johann Philipp Spener, keeper of the archives of Count von Rappoltstein, at Rappoltweiler, near Colmar, in Alsace, was b. at Rappoltweiler, Jan. 13 (25), 1635. He matriculated at the University of Strassburg, in 1651, and graduated M.A. in 1653. From 1654 to 1656 he had the oversight of the studies of two sons of the Pfalzgraf Christian I. In 1659 he went to Basel, and then spent a year at Geneva. He left Geneva in 1661, and accompanied the young Count von Rappoltstein to Württemberg, staying principally at Stuttgart and Tübingen. During 1662 he gave some University lectures at Tübingen. He was then appointed, in 1663, as general preacher at Strassburg (D.D. from the University in 1664), and gave also University lectures there; preaching his farewell sermon in the Cathedral on July 3, 1666. He then became chief pastor of the Franciscan church (Barfüsserkirche, now St. Paul's), and Senior of the Lutheran clergy at Frankfurt am Main. Here, in Aug. 1670, he began to hold the Collegia pietatis or prayer meetings which are regarded as the beginnings of Pietism. During this period he pub. his famous *Pia desideria*.<sup>\*</sup> In 1686 he was called to become senior court preacher at Dresden, then regarded as the most important post in the German Lutheran church. Here, however, he found much in the court life which needed reformation; and finally, on the general Fast day, Feb. 23, 1689, he addressed to the Elector Johann Georg III., a respectful, but perfectly definite, remonstrance regarding his drinking habits. From this time forth the Elector planned his removal, and with his knowledge and consent Spener at last re-

<sup>\*</sup> First appeared, 1675, in his ed. of *Arndt's Postilla*. First separate ed. in German, dated Frankfurt, 1676, with a dedication of Sept. 8, 1675, is in the *Brit. Mus.* Latin ed. pub. 1678. In this work he set forth what he considered to be the great desiderata in the Lutheran church of his time.

ceived from the Elector Friedrich Wilhelm III., of Brandenburg, an invitation to become Probat of the St. Nicholas church, Consistorialrath, and Inspector of Schools and Churches at Berlin. He preached his first sermon in Berlin on June 21, 1691, and his last on July 1, 1704. In the last months of his life he was unable to undertake any duty. He d. at Berlin, Feb. 5, 1705 (*Koch*, iv., 201, v., 663; *Goedeke's Grundriss*, vol. iii., 1887, p. 204; *Herzog's Real-Encyclopädie*, xiv., 500, &c.).

Spenser was a man of high personal character, and of unquestionable sincerity. By means of his official positions, of his intercourse with men of light and leading all over Germany, and through the extensive correspondence on spiritual matters by which he became the confessor of hundreds of all ranks and classes of the German people, he greatly moulded the religious life of his times. He came into fame and influence as the leader of a great religious movement. During his latter years at Berlin he had the pleasure of seeing the University of Halle founded (formally opened in 1694), and of finding his friends and pupils, like A. H. Francke (see p. 388, ii.) and P. Anton, appointed professors, and propagating his teachings there, and bringing on the triumph of the Pietistic movement.

To Hymnology Spenser did not make important contributions. Though he wrote a great deal of verse, hardly any of it could be called poetry. His hymns derive their interest from the fact of their authorship rather than from their intrinsic value. In them we find the characteristic points of view of the Pietistic school, and they give the keynote to many of the later Pietistic hymns. They are only nine in all, and appeared in the Frankfurt ed., 1674, of Crüger's *Praxis* (see p. 272, i. Copy in the Hamburg Library), in the *Frommer Christen erfreuliche Himmels Lust* [copy in the Göttingen Library, without date or publisher's name. *Koch* dates it 1676], and as his *Geistreiche Gesänge*, at Halle, 1710. Six of them were included in Freylinghausen's *G. B.*, 1704 and 1714.

Those of Spenser's hymns which have passed into English are :—

i. *Nun ist auferstanden. Easter.* 1st pub. 1674, as above, No. 264, in 10 st. of 10 l., marked as by "P. J. S. D." In the Berlin *G. L. S.* ed., 1863, No. 313. The *tr.* is from the text of the Württemberg *G. B.*, 1842, No. 169, which begins, "Aus des Todesbanden." The *tr.* is "Lo! death's bonds are riven." In the *British Herald*, July 1866, p. 296, signed "W. T. H." Repeated in *Beld's Praise Bk.*, 1872.

ii. *So ist an dem dass ich mit Freuden. For the Dying.* His finest hymn. 1st pub. 1674, as above, No. 756, in 6 st. of 8 l., marked, "P. J. S. D." In Bunsen's *Versuch*, 1833, No. 901 (*Allg. G. B.*, 1846, No. 409). *Tr.* as "Then now at last the hour is come." By *Miss Winkworth*, 1858, p. 218.

iii. *Soll ich denn mich täglich kränken. Resignation.* 1st pub. 1674, as above, No. 527, in 12 st. of 8 l., marked "P. J. Spenser D." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as "Shall I o'er the future fret." By *Miss Winkworth*, 1869, p. 270.

[J. M.]

Spengler, Lazarus, was the 9th of the 21 children of Georg Spengler and Agnes his wife, and was b., March 13, 1479, at Nürnberg, where his father was clerk of the Imperial court of Justice (Landgerichtschreiber). He entered the University of Leipzig in 1494; but on the death of his father on Dec. 27, 1496, he returned to Nürnberg, obtained a position in the town clerk's office, in 1507 became himself town clerk (Raths Syndikus), and in 1516 also Rathsherr. When Luther was passing through Nürnberg, in 1518, on his way to Augsburg, Spengler made his acquaintance. He warmly espoused the Reformation doctrines, pub. in 1519 his *Schutzred* in Luther's favour, and himself became one of the leaders in the Reformation work at Nürnberg. He was one of those condemned by name in the Bull of Excommunication launched by Pope Leo the Tenth, on June 15, 1520, against Luther and

his friends. Dr. Eck sent the Bull to the Town Council of Nürnberg, and urged them to proceed against Spengler, but they ignored it, and then sent him as one of their representatives to the Diet of Worms, in April 1521. In 1525 Spengler went to Wittenberg to consult with Luther and Melancthon as to turning the Benedictine Aegidienstift (Schottenkloster) into an Evangelical Gymnasium, and this was opened as such by Melancthon on May 23, 1526. Spengler was also the prime mover to the Visitation of 1528, and upheld strict Lutheranism in the negotiations at the Diet of Augsburg in 1530. He d. at Nürnberg, Sept. 7, 1534 (*Koch*, i., 308; *Will's Nürnbergisches Gelehrten-Lexikon*, iii., p. 731; *Herzog's Real-Encyclopädie*, xiv., 516).

Spengler was a trusty friend and valued counsellor of Luther and the principal Reformers of Germany. He also interested himself in the improvement of the church services, and in 1532 was able to have an authorised Liturgy (*Kirchenordnung*) printed. He wrote a considerable quantity of verse, sacred and secular; but only two hymns are ascribed to him. The one is an indifferent version of *Ps. cxviii.*, beginning "Vergebens ist all Müß und Kost." The other is :—

*Durch Adams Fall ist ganz verderbt. Fall and Redemption.* 1st pub. in the *Geistliche Gesangk Buchleyn*, Wittenberg, 1524, and thence in *Wackernagel*, iii. p. 48, in 9 st. of 10 l. Also in the *Univ. L. S.*, 1861, No. 409. During the Reformation period it attained a wide popularity as a didactic and confessional hymn of the Evangelical faith. It is one of the most characteristic hymns of the time, conceived in the spirit of deep and earnest piety, eminently Scriptural, and setting forth the Reformation teachings in concise and antithetical form, but is however too much like a system of theology in rhyme. The *trs.* are :—1. "By Adam's fall was so forlorne." By Bp. Coverdale, 1539, reprinted in his *Remains*, 1846, p. 556. 2. "When Adam fell our total Frame." By J. C. Jacobi in his *Psalmodia Germanica*, pt. ii., 1726, p. 17. In his ed. 1732, p. 86, it begins "When Adam fell, the Frame entire;" and this form was repeated in the *Moravian H. Bk.*, 1754, pt. I., No. 304, and later eds. (1849, No. 18). (3) "Our nature fell in Adam's fall." This is a paraphrase, in 5 st. of 10 l., by Dr. M. Loy, in the *Ohio Luth. Hym.*, 1880, No. 247.

[J. M.]

Spenser, Edmund (b. 1552; d. 1599), has a right to his place in this work extrinsically and intrinsically. Extrinsically his odes, entitled by himself *Foure Hymnes*, give us a connecting link with Chaucer; and intrinsically they are of "the brave translunary things" that ought long since to have introduced much in them to the Church's Hymnology. Spenser in the outset acknowledged Chaucer for his "dore maister;" and throughout there are echoes and re-echoes of him. Specifically in relation to the *Foure Hymns*, the *Complaynt of Pite* must have been carried by the youthful Spenser to Hurstwood and the Pendle district, or was found in one or other of the contemporary cultured Spenser households there. The *Complaynt* is of "Love," as is Spenser's first of the immortal four "in honour of Love." Like Chaucer's, the metre of the new *Hymnes* is rhyme-royal; and the meditative reader of the elder and later poets will catch notes and images common to both, e.g., in the "Hymne to Beautie" (l. 257) we find—

"Doe seeme like twinkling starres in frostie night."

So in the "Prologue" (l. 269):—

"His eyghen twinkled in his hede aright  
As don the sterres in the frostie night."

Nor is it mere verbal resemblances that we come upon. The thought and emotion flow

in the same channels. It were easy to multiply proofs of the truth of Spenser's own grateful acknowledgment in *Colin Clout* :—

"The shepherd's boy (best known by that name)  
That after Tityrus first sung his lay,"

in imitation of, or as disciple of Chaucer, as we use the phrase of a painter "after Raphael." Intrinsically the *Four Hymnes* have the additional interest of having been (in "Two Hymnes of Love and of Beautie" at least) among the earliest of the "newe poet's" verse-attempts, though delayed in publication until 1596. There is a brilliancy, a charm, an exquisiteness of phrasing, a delicacy and daintiness of wording, and a pervading melodiousness in them that should simply have rendered anything of their kind meagre between Chaucer's *Compleynt of Pite* and them. His "Rosalind" was their inspiring *motif*; but his "high mood" lifted him to Incarnate Love and Pity and Beauty. All the more noticeable is it, therefore, that in the epistle-dedicatory of the *Four Hymnes* to the "Ladie Margaret, Countesse of Cumberland, and the Ladie Marie, Countesse of Warwicke," the poet distinctly assigns the two of Love and Beauty to "the greener times" of his "youth." Turning to the *Hymnes* themselves, the student-reader will be rewarded if he consult Professor F. T. Palgrave's inestimable *Essay* (Grosart's *Spenser*, vol. iv., pp. xcvi.-c.) on the "Minor Poems of Spenser." I can only cull two bits of the two greatest of the *Hymnes*. Of "Love":—

"The love painted here is at once so idealized and so general—the human and the personal aspect of passion so faintly present—that we feel as though this were some splendid procession unwinding itself before us in progress to the Capitol, rather than a hymn sung in the remotest shrine of Eros. What we hear is far less the music of Love, than Love set to lovely music: a stream of gorgeous beauty, in which the chivalry of the Middle Ages blends audibly with the mythology of the Renaissance."

Then of "Heavenly Love":—

"Nowhere, I think, has Spenser written, in his larger pieces at least, with more uniformly equable dignity, united with more serene melody, than here; and great is the gain in reasonableness and charm to the celestial vision and the pictures from the Gospel story which he presents, from the absence of that Platonic colouring—so far as Platonism it is—which tinges the earlier companion Ode. Spenser, in fact, now writes from the fulness of his faith; and the poem has hence a reality which the most skilful art alone, in the most skilful hands, let the artist strive as he will, must ever fail to compass."

[A. B. G.]

**Speratus, Paulus**, D.D., was b. in Swabia, Dec. 13, 1484. In a poem, written circa 1516, on Dr. J. Eck, he calls himself *Elephantinus*, i.e. of Ellwangen; and in his correspondence, preserved at Königsberg, he often styles himself "a Rutilis" or "von Rötlen." These facts would seem to indicate that he was b. at the castle of Rötlen, near Ellwangen. This property belonged to the Probst of the ecclesiastical corporation at Ellwangen, and Speratus's father was probably their bailiff or agent. The family name seems to have been Hoffer or Offer, and to have been in later years, following a practice common in the 16th cent., Latinized by himself into *Speratus*. He is probably the "Paul Offer de Ellwangen," who matriculated at the University of Freiburg (*Baden*) in 1503. He is also said to have studied at

Paris, and at some of the Italian universities. In 1518 we find him settled as a preacher at Dinkelsbühl, in Bavaria. In the end of that year he was invited to become preacher in the cathedral at Würzburg. He went to Würzburg in Feb. 1519, but his preaching was much too evangelical for the new bishop, and he had to leave, apparently in the beginning of 1520. Proceeding to Salzburg he preached for some time in the cathedral, until the archbishop there also would not tolerate his pronounced opinions. He left Salzburg in the autumn of 1520, and went to Vienna, where he appears to have graduated D.D. at the University. He was already married (probably as early as 1519), and was one of the first priests who had dared to take this step. After a violent sermon against marriage, delivered by a monk in St. Peter's church, at Vienna, the governor of Lower Austria (Count Leonhard von Zech) asked Speratus to make a reply. With the consent of the bishop he did so, and preached, on Jan. 12, 1522, a sermon in the cathedral (St. Stephen's), founded on the Epistle for the 1st S. after the Epiphany, in which he expressed his opinions very freely regarding the monastic life and enforced celibacy, and also clearly set forth the doctrine of Justification by Faith. This sermon (pub. at Königsberg in 1524) made a great impression, and was condemned by the Theological Faculty at Vienna, who also prevented Speratus from accepting an invitation to become preacher at Ofen, near Vienna. On his way from Vienna to the north he stayed at Iglau in Moravia, where the abbot of the Dominican monastery appointed him as preacher. Here the people became greatly enamoured of him and of the Reformation doctrines, and stood firmly by him, notwithstanding the remonstrances and threats of the king, and of the bishop of Olmütz. In the summer of 1523 king Ludwig came to Olmütz and summoned Speratus to him. Without even the form of a trial he put him in prison, but after three months he released him, probably through the influence of his queen (Maria of Hungary, see p. 710, l.), and of his cousin, the Margrave Albrecht of Brandenburg, but on the condition of his leaving Iglau and Moravia. In the end of 1523 Speratus came to Wittenberg, where he worked with Luther, and assisted him in the preparation of the first Lutheran hymn book (the *Ältlich cristlich lider*. See p. 703, ll.). It contained 4 German hymns by Luther, 3 by Speratus, and 1 anonymous German hymn). Luther then recommended him to the Margrave Albrecht, and about May 1524 the Margrave appointed him as court preacher at Königsberg. Here he had also charge of the Altstadt church till Graumann came into residence, in Oct. 1525 (see p. 461, l.). He seems to have had the principal share in drawing up the Liturgy and Canons (*Kirchenordnung* or "Book of Church Order") for the Prussian church, which was presented to the Diet in December 1525, and printed in 1526. On March 31, 1526, he was chosen as the clerical commissioner to visit the parishes of Prussia and see that the new arrangements were carried out; and in the end of 1529 he was appointed Lutheran bishop of Pomesania, with his residence at Marienwerder. Here he remained till his death on Aug. 12, 1551.



(*Paulus Speratus Leben und Lieder.* By C. J. Cosack, Brunswick, 1861; Koch, i. 315; Herzog's *Real-Encyclopädie*, xiv., 518; *Blätter für Hymnologie*, 1886, p. 186; *Altpreussische Monatsschrift*, 1887, p. 504, &c.)

Speratus was the author of various works, but was best known as the Reformer of Prussia. Feeling that for the working of ordinary parishes it was necessary to have pastors who had been brought up in Prussia, and could preach, if need be, in Polish or Lettish, he gladly welcomed the foundation at Königsberg (1544) of the first Prussian university. Among other important events affecting his administration may be mentioned the Visitation of 1528, of 1538, and especially that which lasted from Dec. 15, 1542, to the middle of February 1543; the Synods of 1529 (the Synodical Constitutions were pub. in 1530), of 1530, and of 1531; the new Kirchenordnung of 1544; and the welcome he extended, in 1548, to the exiled Bohemian Brethren who settled in Prussia.

As a hymn writer Speratus is principally known by the three hymns pub. in the *Etlich cristlich lider*, 1524. He also pub. (no place or date but Königsberg, 1527), in 1527, a version of *Ps. xxvii.*, beginning, "Erzurn dich nicht, sei nicht neidisch;" and a Hymn of Thanksgiving, to be used after the sermon, beginning, "Gelobet sei Gott, unser Gott." These five are all that can be confidently ascribed to him. The two collections which Cosack attributes to him do not bear any indication of his authorship; and Wackernagel, i., pp. xix., 386, 387, 388; iii. pp. 618-643, denies that they are his, and thinks that they are, much more probably, by Casper Löhner or Löner, who in 1524 became Lutheran pastor at Hof, in Bavaria; and in 1542, at Nördlingen, in Bavaria. The Low German hymn-books which he was for some time supposed to have edited (1525 and 1526), were really edited by Joachim Slüter, the Rostock Reformer. (See Dr. J. Bachmann's *Gesch. des evang. Kirchengesanges in Mecklenburg*, Rostock, 1881, p. 28, &c.) Of the five hymns mentioned above two have passed into English, viz. :—

i. *Es ist das Heil uns kommen her.* *Law and Gospel.* This, his most famous hymn, is founded on Rom. iii. 28. It was probably written in the autumn of 1523, either during his imprisonment at Olmütz, or else during his stay at Wittenberg. Included as one of the 8 hymns in the *Etlich cristlich lider*, 1524, dated 1523, and entitled, "A hymn of Law and Faith, powerfully furnished with God's Word. Doctor Paul Speratus." In some eds. it has two pages of references to texts of Holy Scripture printed with it (Wittenberg, 1524), and signed "Paulus Speratus." It was repeated in the *Erfurt Enchiridion*, 1524, and thence in *Wackernagel*, iii. p. 31, in 14 st. of 7 l. In the *Unv. L. S.*, 1851, No. 411.

Leuxmann, in Koch, viii. 236, calls it "the true confessional hymn of the Reformation, or, as Albert Knapp puts it, 'the poetical counterpart of Luther's preface to the Epistle to the Romans.'" He relates many instances of the effects it produced. It is a Scriptural ballad, setting forth, in what was, for the time, excellent verse, the characteristic teachings of the German Reformers; and is indeed of considerable historical importance. But for present day use it is too long, somewhat harsh in style, and too much a compend of doctrinal theology.

The only version we have found in English C. U. is:—

To us salvation now is come. In full by Dr. H. Mills, in his *Horae Germanicae*, 1845, p. 44 (1856, p. 60). His *trs.* of st. i., ii., v., xiii., were repeated, with alterations, in the Amer. Luth.

Gen. Synod's *Coll.*, 1850, No. 842, and the Onic Luth. *Hyl.*, 1880.

Other *trs.* are :—

(1) "Now is our health come from above." By Bp. Coverdale, 1539 (*Remains*, 1846, p. 552). (2) "Our whole Salvation doth depend." By J. C. Jacobi, 1725 p. 23 (1732, p. 191). Repeated in the *Moravian H. Bk.* 1754 (1849, No. 19). (3) "Now comes salvation from above." By Dr. G. Walker, 1860, p. 79. (4) "Salvation hath come down to us." By Miss Winkworth, 1860, p. 123.

ii. *In Gott glaub ich, dass er hat aus nicht.* *The Apostles' Creed.* This is a free version, in 9 st. of 19 l. 1st pub. in the *Etlich cristlich lider*, 1524. Repeated in the *Erfurt Enchiridion*, 1524; and thence in *Wackernagel*, iii. p. 33. It was included in V. Babst's *G. B.*, 1545, and many others, but on account of its length and its unusual metre it has not found a place in recent hymnals. It is *tr.* as "In God I trust, for so I must." By Bp. Coverdale, 1539. (*Remains*, 1846, p. 547.) [J. M.]

*Spirit Divine, attend our prayer.* *A. Reed.* [*Whitsuntide.*] This hymn appeared, unsigned, in 7 st. of 4 l., in the *Evangelical Magazine* for June 1829, with the heading, "Hymn to the Spirit. Sung on the late Day appointed for solemn Prayer and Humiliation in the Eastern District of the Metropolis." From the April number of the same magazine we find that the "Day appointed for Solemn Prayer," &c., was the Good Friday of that year, and that it was "cordially recommended . . . as a day of humiliation and prayer, with a view to promote, by the divine blessing, a revival of religion in the British churches," by the Board of Congregational Ministers, resident in and about London, whose recommendation is dated "Tuesday, Feb. 10, 1829." The hymn was republished in Dr. Reed's *Hymn Book*, 1842; and again in the *Wy-liffe Chapel Suppl.*, 1872. It is the most widely known of Dr. Reed's hymns, and is in extensive use. It is one of his best productions. [J. J.]

*Spirit, leave thine house of clay.* *J. Montgomery.* [*Death and Burial.*] This, in its original form, is a poem in 14 st. of 4 l. It was printed in Montgomery's *Iris* newspaper, July 14, 1803, and repeated in his *Wanderer of Switzerland, and other Poems*, in 1806, and again in his *P. Works* in 1828 and 1841. Its origin is explained in its title, which reads:—

"Verses to the Memory of the late Joseph Browne, of Lotherdale, one of the People called Quakers, who suffered a long Confinement in the Castle of York, and Loss of all his worldly Property, for Conscience Sake."

To adapt the poem for congregational use st. i.-iv., xiii., and xiv., were slightly altered, and given in Collyer's *Coll.*, 1812. This form was repeated in J. Conder's *Cong. H. Bk.* 1836; the *Leeds H. Bk.*, 1853, and others, as "Spirit, leave thy house of clay." [J. J.]

*Spirit of God, that moved of old.* *Cecil F. Alexander, née Humphreys.* [*Whitsuntide.*] Appeared in the *S. P. C. K. Hymns*, 1852, No. 70, in 4 st. of 4 l. In Mrs. Alexander's *Hys. Descriptive and Devotional*, 1853, No. 15, it was republished in 5 st. of 4 l., the new stanza, the third, being "Unseal the well within our hearts." The 1852 text is that usually given in modern hymn-books. In Dr. Martineau's *Hymns*, &c., 1873, No. 95 is an altered form of st. ii.-iv. of the 1852 text, and



begins, "Thou Power and Peace! in Whom we find." [J. J.]

**Spirit of holiness, look down.** *W. H. Bathurst.* [*Divine Grace desired.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 59, in 5 st. of 4 l., and headed "For healing and strengthening Grace." The hymn, "Lord, let Thy saving mercy heal," in the *American Church Praise Bk.*, N. Y., 1882, is a cento from this hymn (st. iii., ii., iv.). [J. J.]

**Spirit of life, Thine influence shed.** *W. H. Bathurst.* [*Whitsuntide.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 56, in 5 st. of 4 l., and headed, "Spiritual Strength and Wisdom desired." In modern hymnals st. v. is usually omitted, as in the *New Cong.*, 1859. [J. J.]

**Spirit of mercy, truth, and love.** [*Whitsuntide.*] The earliest date to which this hymn has been traced is 1774, when it appeared in the *Collection* published for use in the *Foundling Hospital*, London, where it is given as follows:—

- "Spirit of mercy, truth, and love!  
Shed Thy sweet influence from above,  
And still from age to age convey  
The wonders of this sacred day.
- "In ev'ry clime, by ev'ry tongue,  
Be God's amazing glory sung;  
Through all the list'ning earth be taught  
The acts our ris'n Redeemer wrought.
- "Unfailing Comfort! Heav'nly Guide!  
Still o'er Thy favour'd church preside;  
Still may mankind Thy blessings prove,  
Spirit of mercy, truth, and love."

From the *Foundling Collection* it passed into those of Cotterill, Bickersteth, Elliott, Hall, and other compilers, both old and new. Several, who copied from R. W. Kyle's *Collection*, 1846, have attributed it to him. It was in print, however, before Kyle was born. Some of the slight changes in the text found in modern hymnals are from Cotterill's *Sel.*, 1819. In the *Anglican H. Bk.*, 1868, it is altered to "Blest Source of mercy, truth, and love." [J. J.]

**Spirit of Truth! on this Thy day.** *Bp. R. Heber.* [*Whitsuntide.*] Appeared in his posthumous *Hymns, &c.*, 1827, p. 82, in 6 st. of 4 l. It is in several modern hymn-books in G. Britain and America, and usually in an abbreviated form. For the date 1812, sometimes assigned to it, we have no evidence. [J. J.]

**Spirit of Truth, Thy grace impart.** [*Whitsuntide.*] This cento was given in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 236, as follows:—

1. "Spirit of Truth, Thy grace impart,  
To guide our doubtful way;  
Thy beams shall scatter every cloud,  
And make a glorious day."

This is an altered form of st. v. of J. Needham's "Thy influence, mighty God, impart," from his *Hymns, &c.*, 1768, p. 163.

2. "Light in Thy light, O may we see,  
Thy grace and mercy prove,  
Revived and cheered and blest by Thee  
Spirit of peace and love."

This is ll. 5-8 of C. Wesley's "Eternal Sun of Righteousness," from his *Short Hys.*, &c., 1762, No. 201.

3. "Thine to soothe the sorrowing mind,  
With guilt and fear oppress'd;  
Thine to bid the dying live,  
And give the weary rest."

This is an altered form of st. ii. of J. Hart's "Bless'd Spirit of truth, eternal God," from his *Hys., &c.*, 1759, No. 5, slightly varied from T. Cotterill's *Sel.*, 1810, No. 66, "Eternal Spirit, Source of Truth."

4. "Subdue the power of every sin,  
Whate'er that sin may be,  
That we, in singleness of heart,  
• May worship only Thee."

Also from T. Cotterill's *Sel.*, 1810, No. 66, as above.

In Thring's *Coll.*, 1882, this text is repeated, together with a doxology from *Tate & Brady* with l. 2 borrowed from C. Wesley. [J. J.]

**Spitta, Carl Johann Philipp**, D.D., was b. Aug. 1, 1801, at Hannover, where his father, Lebrecht Wilhelm Gottfried Spitta,\* was then living, as bookkeeper and teacher of the French language. In his eleventh year Spitta fell into a severe illness, which lasted for four years, and so threw him back that his mother (the father d. in 1805) abandoned the idea of a professional career, and apprenticed him to a watchmaker. This occupation did not prove at all congenial to him, but he would not confess his dislike, and his family were ignorant of it till an old friend, who was trying to comfort him after the death of a younger brother, discovered his true feelings. The younger brother had been preparing for ordination, and so Carl was now invited by the family to adopt this career. He joyfully accepted the offer, left the workshop in the autumn of 1818, and succeeded, by dint of hard study during the winter, in gaining admission to the highest class in the Gymnasium (lyceum) at Hannover, which he entered at Easter, 1819. He was thus able, at Easter, 1821, to proceed to the University of Göttingen, where he completed his theological course, under professors of pronounced Rationalistic opinions, at Easter, 1824 (D.D. from Göttingen, 1855). He then became, in the beginning of May, a tutor in the family of Judge (Oberamtmann) Jochmus, at Lüne, near Lüneburg. Here he remained till his ordination on Dec. 10, 1828, as assistant pastor at Sudwalde, near Hoya. In Nov., 1830, he became assistant chaplain to the garrison and to the prison at Hameln on the Weser, and would have succeeded as permanent chaplain there, in the beginning of 1837, had not the military authorities, alarmed by reports which described him as a Pietist and a Mystic, refused to sanction the arrangement. As a compensation, he was appointed pastor at Wechold, near Hoya, in Oct., 1837, and married just before settling there. On his birthday, Aug. 1, 1847, he was instituted as Lutheran superintendent at Wittingen; in Oct., 1853, at Peine; and in July, 1859, at Burgdorf—all his appointments having been in the kingdom of Hannover. A few weeks after removing to Burgdorf he

\* A native of Brunswick, and descended from a Huguenot family named de l'Hôpital, who had settled in Brunswick after the Revocation of the Edict of Nantes. The French name was exchanged for the German equivalent, i.e. Spital or Spittel, and this was modified into Spitta.

was seized with gastric fever, but had apparently recovered, when, on Sept. 28, 1859, while sitting at his writing table, he was seized with cramp of the heart, and died in a quarter of an hour. (*Karl Johann Philipp Spitta, Ein Lebensbild von Dr. Theol. K. K. Münkcl, Leipzig, 1861; Koch, vii., 232; Herzog's Real-Encyclopädie, xiv., 539, &c.*)

Spitta had begun to write in verse when he was eight years old, along with his brother Heinrich (see No. xlv., below). During his university course he continued to write songs and secular poems, and pub. a collection of songs anonymously as a *Sangbüchlein der Liebe für Handwerksleute*. At Göttingen he formed a life-long friendship with Adolf Peters, afterwards professor in the St. Afra Gymnasium (Fürstenschule) at Meissen, in Saxony. He was also on intimate terms with Heinrich Heine, who was a fellow member with them of the Burschenschaft, or student's patriotic union (see K. Goedeke's *Grundriss*, vol. iii., 1881, p. 259); and this friendship continued till Heine, while visiting him at Lüne, so jested at things sacred, even in the presence of Spitta's pupils, that their friendship came to an end. After the spiritual change, which began about the end of his university course, Spitta ceased to write secular pieces. His hymn-writing proper seems to have begun in 1821. In writing to a friend on May 5, 1826, he says, "In the manner in which I formerly sang I sing no more. To the Lord I consecrate my life and my love, and likewise my song. His love is the one great theme of all my songs; to praise and exalt it worthily is the desire of the Christian singer. He gave to me song and melody; I give it back to Him." The most fruitful period of his hymn-writing was at Lüne, where many of his most popular hymns were composed in the quiet evenings, in his own room, often after fasting, and when, sitting at the piano or at his harp, he had tuned his spirit to song. Many others were inspired by the beautiful scenery of the valley of the Weser, and by the intercourse with friends during his residence at Hameln. In his later years his ecclesiastical duties absorbed his attention, and hardly any of his hymns were written after 1847. A number of them were first printed in the *Christliche Monatschrift zur häuslichen Erbauung für alle Stände*, which appeared from Jan. to June, 1826, and was edited by Spitta and by Pastor Deichmann, of Lüneburg. Seminarlehrer W. Bode of Lüneburg has recently found a copy of the *Christliche Monatschrift* in the Town Library at Lüneburg. This contains ten hymns, viz.: 1. "Wir leiden Angst wir leiden Noth." 2. "Ja, er hat dich stets geliebet." 3. "Wie selig ist ein Herz das Jesum finden." 4. "Wir irren wie zerstreut und ohne Leiter." 5. "Wort des Lebens, laute Quelle." 6. "Es hält die Hand jetzt fest am Pflug." 7. "Selig, wer ins Reich der Gnade." 8. "Hinzu, O Christ, zur offenen Quelle." 9. "In der Angst der Welt will ich nicht klagen." 10. "O Jesu meine Wonne, Die alle Noth." Of these Nos. 1, 2 appeared in January; No. 3 in March; Nos. 5, 6 in April; Nos. 7, 8, 9 in May; and No. 10 in June. They are probably all by Spitta (p. 838, ii.), but only Nos. 5, 9, 10 are included in the *Psalter und Harfe*. No. 10 being given as "O Jesu meine Sonne."

The first separate collection was the result of a selection and arrangement made by himself and Adolf Peters, and appeared at Pirna, in 1833, with the title, *Psalter und Harfe. Eine Sammlung christlicher Lieder zur häuslichen Erbauung*. This contained 61 hymns. In the 2nd pub. ed., at Leipzig in 1834, five were added, viz.:—(1) "Der Mensch hat bange Stunden." (2) "Ein lieblich Loos ist uns gefallen." (3) "O dass mein Leben deine Rechte." (4) "Was macht ihr, dass ihr weinet." (5) "Wohl uns, der Vater hat uns lieb." This work attained an unexampled popularity, and, year after year, editions followed (all reprints of the 2nd ed.), the 55th ed. being pub. at Bremen in 1889. The success of this first series led Spitta to pub. a second series, consisting of 40 hymns, and entitled: *Psalter und Harfe. Zweite Sammlung*, &c., Leipzig, 1843. This reached a 2nd ed. at Leipzig in 1843, and a 42nd at Bremen in 1887. After Spitta's death, his widow handed over to Professor Peters (see above) a considerable number of pieces from her husband's unpublished papers, to which Peters added others in his own possession, and pub. them as Spitta's *Nachgelassene geistliche Lieder*, &c., at Leipzig, 1861. One of these pieces, hardly to be called a hymn, dates from 1822, the rest of the 112 were written in the years of Spitta's early manhood (from 1825 on), a fact which rather suggests that neither Peters in 1833, nor Spitta himself in 1843, ranked them among his happiest efforts. The circulation of this work has been comparatively

limited (5th ed., Bremen, 1883), and hardly any of the hymns it contains have passed into the Church hymn books in Germany, or even into collections of German sacred poetry. It is by his *Psalter und Harfe* that Spitta is known and loved.

Various causes doubtless contributed to the popularity of Spitta's *Psalter und Harfe*. The hymns themselves as a rule, of moderate length, are clear and simple in style, refined in diction, sweet, flowing and melodious. Their quiet beauty, their tone of earnest, sincere and childlike piety, or glowing devotion to the Saviour, or of calm resting on, what to Spitta were, the eternal verities, endeared them to all ranks and classes. They form a faithful mirror of his inner life and Christian experience. They at once met and ministered to the revival of Evangelical religion in Germany, and thus enjoyed somewhat of the same good fortune and popularity which the renewed churchly life in England brought to Keble's *Christian Year*. As the title adopted shows Spitta meant them for family and private use, and for this they are best fitted, being, for the most part, subjective and individual. They speedily, however, passed into the German hymnbooks for church use, last at home and abroad, and translations of them are found in almost all recent English and American collections. An excellent version of both parts has been made by Mr. Richard Massie, and pub. as *Lyra Domestica*, 1st ser., London, 1860; 2nd ser., London, 1864. A glance at the lists below will show their popularity with translators. If (as already said at p. 627, ii.) Albert Knapp ranks higher than Spitta, both as a poet and as a writer of hymns for church use, yet Spitta at least caught the popular ear as Knapp never did, and is much more fully represented in the English and American hymnals.

Another element of Spitta's popularity in Germany has been contributed by the very numerous musical settings which have appeared to his hymns. No. 216, 246, gives a list of the more important of the collected editions, but, besides these, many of the separate pieces have been set to music by various composers, as "Angel of Patience" (see p. 356, i.) being one of the greatest favourites (see also Dr. J. K. Schauer's *Geschichte der biblischkirchlichen Dicht- und Tonkunst*, 1868, p. 149).

A number of Spitta's hymns are annotated under their original first lines (see *Index of Authors and Translators*). Of the rest we may note here the following:—

I. From his *Psalter und Harfe*. 1st Series, Pirna, 1833, and the 2nd ed. Leipzig, 1834. 2nd Series, Leipzig, 1843.

i. *Allen ist ein Heil beschieden*. *Communion of Saints*. 1st pub. at Pirna, 1833, as above, p. 27, in 5 st. of 7 l., entitled "Unity in spirit." Repeated in Knapp's *Et. L. S.*, 1850. *Tr.* as:—

*Brethren, called by one vocation*. By R. Massie in his *Lyra Domestica*, 1860, p. 87. Thence, in full, in Snapp's *Songs of G. and G.*, 1872, No. 746.

Another *tr.* is:—"Salvation is a boon." By Mrs. Fry, 1859, p. 75.

ii. *Es wird mein Herz mit Freuden wach*. *Sunday Morning*. 1st pub. at Leipzig, 1843, p. 61, in 7 st. of 4 l., entitled "Sunday Morning." In the German hymn-books, e.g. in Knapp's *Et. L. S.*, 1850, it generally begins with st. ii. "Heut hält der Herr ein offenes Haus." *Tr.* as:—

*My heart wakes with a joyful lay*. This is a good and full *tr.* by Mrs. Findlater, in *H. L. L.*, 4th Ser. 1862, p. 82 (1884, p. 243). Repeated, abridged and beginning "Awake! all hearts and joyful say," in G. S. Jellicoe's *Coll.*, 1867, No. 26.

Other *trs.* are: (1) "My heart awakes with holy glee." By Miss Manington, 1863, p. 143. (2) "Awake my heart, this day of rest." By R. Massie, 1864, p. 87. (3) "My heart is bright with joy." By Lady Darnley, 1873, p. 25.

iii. *Gottes Stadt steht fest gegründet*. *Christian Church*. 1st pub. at Leipzig, 1843, p. 97, in 5 st. of 12 l., entitled "The City of God," and founded on Ps. lxxxvii. In Knapp's *Et. L. S.*, 1850, and 1865, the Hannover *G. B.*, 1883. *Tr.* as:—

*By the holy hills surrounded*. In full, by E.

Massie, in his *Lyra Domestica*, 1864, p. 82, repeated in the *Wes. H. Bk.*, 1875, No. 595.

iv. *Hochgesegnet seid ihr Boten. Foreign Missions.* 1st pub. at Pirna, 1833, as above, p. 24, in 6 st. of 8 l., entitled "The Missionaries to the Heathen." Repeated in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

*Blest are ye, ye chosen bearers.* In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 95, repeated in L. Rehfuss's *Church at Sea*, 1868, p. 104, and the *Bk. of Common Praise*, 1863.

*Other tra. are:* (1) "Ye messengers of Christ, By Him commissioned forth." By Miss Fry, 1859, p. 147. (2) "O blessed are ye messengers, sent forth." By Lady Durand, 1873, p. 52.

v. *Ich glaube, darum rede ich. Faith.* 1st pub. at Pirna, 1833, as above, p. 56, in 5 st. of 8 l., entitled "I believe." *Tr.* as:—

*I believe, and so have spoken.* By R. Massie, in his *Lyra Domestica*, 1860, p. 55. Repeated, omitting st. iii., in Adams's *Church Pastorals*, Boston, U.S., 1864, No. 552.

vi. *Ich höre deine Stimme. Ps. xliii.* 1st pub. at Pirna, 1833, as above, p. 44, in 7 st. of 8 l., entitled "The Lord is my Shepherd." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

1. *I hear my Shepherd calling.* This is a good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1860, p. 44. His st. i., ii., iv. are repeated in Flett's *Coll.*, Paisley, 1871, No. 223.

2. *Jesu, my Lord, my Shepherd.* This is a very good *tr.*, omitting st. vi., in the Catholic Apostolic *Hys. for the Use of the Churches*, N.D. [1868], marked as *tr.* by "M. E. A. 1867."

*Other tra. are:* (1) "Shepherd of souls, Thy voice I hear, As stage." By Dr. R. Maguire, 1872, p. 166. (2) "I know Thy voice, my Shepherd." By Lady Durand, 1873, p. 11.

vii. *Ich und mein Haus, wir sind bereit. Family Use.* A fine hymn, founded on Joshua xiv., 15. 1st pub. at Pirna, 1833, as above, p. 110, in 6 st. of 10 l., entitled "I and my house will serve the Lord." Repeated in the Württemberg *G. B.*, 1842, the Hannover *G. B.*, 1883, and other German collections. *Tr.* as:—

*I and my house are ready, Lord.* In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 103, and thence in *Hys. of the Ages*, Boston, U.S., 1865, p. 107; and, abridged, in the *Bk. of Common Praise*, 1863, No. 223.

viii. *Im Osten flammt empor der gold'ne Morgen. Morning.* 1st pub. at Pirna, 1833, as above, p. 91, in 7 st. of 6 l., entitled "At Morning." In Knapp's *Ev. L. S.* 1850. *Tr.* as:—

*The golden morn flames up the Eastern sky.* This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 74. Her st. i.-iii. are repeated in J. L. Porter's *Coll.*, 1876, No. 60.

*Other tra. are:* (1) "The golden morn is in the East arisen." By the Hon. S. R. Maxwell in his *Sacred Poems*, 1857, p. 114. (2) "On the far East now flames the golden Morning." By S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 74. (3) "Lo! in the East the golden morn appearing." By Miss Fry 1859, p. 1. (4) "The purple morning gilds the Eastern skies." By R. Massie, 1860, p. 6. Repeated in *Hys. of the Ages*, Boston, U.S., 1865, p. 113. (5) "Out from the East, the golden morn is riding." By Miss Manington, 1863, p. 113. (6) "See from the East the golden morn." By Dr. R. Maguire, 1883, p. 27.

ix. *Kehre wieder, kehre wieder. Lent.* Founded on Jer. iii. 12, 13. 1st pub. at Pirna, 1833, as above, p. 29, in 5 st. of 10 l., entitled "Turn again." Included in the Württemberg *G. B.*, 1842, and many recent German collections. *Tr.* as:—

1. *Return, return! Poor long-lost wanderer, home.* This is a free *tr.* by Miss Borthwick in *H. L. L.*, 2nd Ser., 1855, p. 25 (1884, p. 90). Included, omitting st. iii., and altered, in *Kennedy*, 1863, and thence in the *Ibrox Hyl.*, 1871.

2. *Turn, poor wanderer, ere the sentence.* In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 69, repeated, omitting st. ii., v. in the *Meth. N. Conn. H. Bk.*, 1863.

*Other tra. are:* (1) "Turn, O turn, no more delaying." By the Hon. S. R. Maxwell, in his *Sac. Poems*, 1857, p. 104. (2) "Return, return, thou lost one." By Lady Durand, 1873, p. 59. (3) "Return again! return again." By J. Kelly, in his *Hys. of the Present Century*, 1885, p. 60.

x. *Meine Stund' ist noch nicht kommen. Cross and Consolation.* 1st pub. at Pirna, 1833, as above, p. 37, in 7 st. of 6 l., entitled "The Lord's Hour." In Knapp's *Ev. L. S.* 1850. *Tr.* as:—

*Jesus' hour is not yet come.* This is a free *tr.*, omitting st. v., by Miss Borthwick, in *H. L. L.*, 2nd ser. 1855, p. 43 (1884, p. 102). Included, abridged, in the Amer. Epis. *Hys. for Church and Home*, 1860, the Scottish *Evang. Union Hyl.*, 1878, &c.; and, in full, in *Lyra Anglicana*, 1864, Miss Warner's *Hys. of the Church Militant*, 1858, &c.

*Other tra. are:*—(1) "Tis not yet the time appointed." By R. Massie, 1860, p. 47, and in Reid's *Praise Book*, 1872. (2) "My times, O Lord, are in Thy hand." By Dr. R. Maguire, 1883, p. 99.

xi. *Nimm hin, was dein ist, Gott, nimms hin. Surrender to God.* This beautiful hymn was 1st pub. at Leipzig, 1843, as above, p. 58, in 5 st. of 10 l., entitled "Resignation." *Tr.* as:—

*I give Thee back Thine own again.* A good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1864, p. 49, repeated, omitting st. ii., in the Eng. Presb. *Ps. & Hys.*, 1867, No. 101.

xii. *O du, der uns begegnet. Christian Service.* 1st pub. at Leipzig, 1843, as above, p. 92, in 4 st. of 4 l., entitled "The Blessing of the Blest." *Tr.* as:—

*O Thou Whose grace first found us, Whose love.* In full, by R. Massie, in his *Lyra Domestica*, 1864, repeated in Horder's *Cong. Hys.*, 1884.

xiii. *O komm, du Geist der Wahrheit. Whitsuntide.* 1st pub. at Pirna, 1833, as above, p. 12, in 7 st. of 8 l., entitled "Whitsunday." Included in the Leipzig *G. B.*, 1844, and various later collections. *Tr.* as:—

1. *Draw, Holy Spirit, nearer.* In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 27. Repeated, in varying centos, in Snepp's *Songs of G. & G.*, 1872; Harland's *C. P. & Hyl.*, 1876; Meth. N. Conn. *H. Bk.*, 1863, &c.

2. *O come, Eternal Spirit, Of truth, diffuse Thou light.* In full by E. Cronenwett, as No. 160, in the Ohio *Evang. Luth. Hyl.*, 1880.

xiv. *O Vaterhand, die mich so treu geführt. Holy Trinity.* A fine hymn, 1st pub. at Pirna, 1833, as above, p. 128, in 3 st. of 8 l., entitled "Father, Son, and Spirit." Included in Knapp's *Ev. L. S.*, 1850 and 1865. *Tr.* as:—

1. *O Father-Eye, that hath so truly watch'd.* By Miss Winkworth, in her *Lyra Ger.* 2nd Ser., 1858, p. 63. Her st. i. ll. 1-4, and iii., altered to 3 st. of 10.10.10.10, were included in *Hys. of the Spirit*, Boston, U.S., 1864, No. 11.

2. *Father whose hand hath led me so securely.* In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 124. Repeated in Bp. Ryle's *Coll.*, 1860; Snepp's *Songs of G. & G.*, 1872; *Laudes Domini*, N.Y., 1884, and others.



xv. *O welche fromme schöne Bitte. Spiritual Conversation.* 1st pub. at Pirna, 1833, as above, p. 101, in 6 st. of 8 l., entitled "The Blessing of Christian fellowship." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

It is a practice greatly blest. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 89, repeated, omitting st. iv., v., in Snapp's *Songs of G. & G.*, 1872.

xvi. *O wie freun wir uns der Stunde. Fellowship with Christ.* 1st pub. at Leipzig, 1843, as above, p. 3, in 6 st. of 8 l., entitled "Thou hast the words of Eternal Life," and founded on St. John vi. 68. In Knapp's *Ev. L. S.*, 1850 and 1865, and other German collections. *Tr.* as:—

Oh! how blest the hour, Lord Jesus. In full, by R. Massie, in his *Lyra Domestica*, 1864, p. 5. Repeated, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, *Wes. H. Bk.* 1875, and others.

Another *tr.* is: "How great the joy, how blest the hour." By Dr. R. Maguire, 1872, p. 182.

xvii. *O wie manche schöne Stunde. Cross and Consolation.* 1st pub. at Pirna, 1833, as above, p. 130, in 10 st. of 4 l., entitled "Comfort." *Tr.* as:—

1. O how many hours of gladness, Hath the Lord. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 126, repeated, abridged, in the *Bk. of Common Praise*, 1863.

2. O how many hours of beauty. This is a good and full *tr.*, by Mrs. Findlater, in *H. L. L.*, 4th Ser., 1862, p. 11 (1884, p. 185). Included, omitting st. vii., viii., and beginning "O how many hours of gladness, Has the Master dealt around," in G. S. Jellicoe's *Coll.*, 1867, No. 128.

Another *tr.* is: "O how many an hour of gladness." By Lady Durand, 1873, p. 16.

xviii. *Sehet, sehet, welche Liebe. The Love of the Holy Trinity.* 1st pub. at Pirna, 1833, as above, p. 19, in 3 st. of 8 l., entitled "See what Love." Included in Knapp's *Ev. L. S.*, 1837, and other German collections. *Tr.* as:—

See, O see, what love the Father. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 50. Repeated in the Meth. N. Conn. *H. Bk.*, 1863; Snapp's *Songs of G. & G.*, 1872; Hatfield's *Church H. Bk.*, N. Y., 1872, &c.

Other *trs.* are: (1) "Behold the Father's love." By Miss Fry, 1859, p. 9. (2) "See! what wondrous love, how matchless." By Miss Manington, 1863, p. 33. (3) "Behold what love the Father hath—how great." By Dr. R. Maguire, 1872, p. 68.

xix. *Unser Wandel ist im Himmel! Wie ein Mensch in sich versenkt. The Christian Life.* 1st pub. at Pirna, 1833, as above, p. 75, in 7 st. of 8 l., entitled "Our Conversation is in Heaven," and suggested by Philipp. iii. 20. *Tr.* as:—

As a traveller returning. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 73. This is found in two centos:—

1. Jesus, like the magnet, raises (st. iii., v., vi.) in the Meth. N. Conn. *H. Bk.*, 1863.

2. Can we have our hearts in heaven (st. v., vii.) in A. Aime's *Church Pastorals*, Boston, U.S., 1864.

Another *tr.* is: "We are citizens of heaven." In the *British Herald*, January, 1866, p. 205.

xx. *Wandle leuchtender und schöner. Easter.* 1st pub. at Pirna, 1833, as above, p. 8, in 9 st. of 8 l., entitled "Easter Festival." Included in the Württemberg *G. B.*, 1842, and other recent German collections. *Tr.* as:—

Sun, shine forth in all thy splendour. This is a full and good *tr.* by R. Massie, in his *Lyra Domestica*, 1860, p. 24, repeated in Schaff's *Christ*

in *Song*, 1869. Two centos, both beginning with st. iii., "Say, my soul, what preparation," are— (1) the *Bk. of Common Praise*, 1863, and (2) the *Ohio Evang. Luth. Hyl.*, 1880.

Another *tr.* is: "With brighter glory, Easter Sun." By Lady Durand, 1873, p. 4.

xxi. *Wir sind des Herrn, wir leben, oder sterben. Life in Christ.* A fine hymn founded on Rom. xiv. 8. 1st pub. at Leipzig, 1843, as above, p. 96, in 4 st. of 4 l. entitled "We are the Lord's." *Tr.* as:—

1. We are the Lord's; His all-sufficient work. This is a good and full *tr.* by C. T. Astley, in his *Songs in the Night*, 1860, p. 32. Repeated in Bp. Ryle's *Coll.* 1860, Canadian Presb. *H. Bk.* 1880; *Laudes Domini*, N.Y., 1884, and others.

2. We are the Lord's, whether we live or die. Also a good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1864, p. 81, and thence in Schaff's *Christ in Song*, 1870, and Horder's *Cong. Hys.*, 1884.

Other *trs.* are: (1) "We are the Lord's in living and dying." By Miss Fry, 1859, p. 22. (2) "We are the Lord's:—in life, in death remaining." By Mrs. Findlater, in *H. L. L.* 1862, p. 36 (1884, p. 203).

#### Hymns not in English C. U. :—

xxii. *Ach, welche Marter, welche Plagen. Christ's Mercy.* 1st pub. at Leipzig, 1843, p. 22, in 6 st. of 4 l. *Tr.* as "O Lord, what sorrows past expression." By R. Massie, 1864, p. 21, and in Reid's *Praise Bk.*, 1872.

xxiii. *Das Leben wird oft trübe. Spiritual Dryness.* 1st pub. at Pirna, 1833, p. 125, in 7 st. of 8 l. The *trs.* are: (1) "How weary and how worthless, this life of times appears." By Miss Borthwick in *H. L. L.*, 1864, p. 41 (1884, p. 43). Thence in Bp. Ryle's *Coll.*, 1860, and the Schaff-Gilman *Lib. of Rel. Poetry*, 1861. (2) "Our life is often dark." By R. Massie, 1860, p. 181. (3) "This life is oftentimes gloomy." By Miss Manington, 1863, p. 179. (4) "Life often seems so dreary." By Lady Durand, 1873, p. 40.

xxiv. *Der du in der Nacht des Todes. Epiphany.* 1st pub. at Pirna, 1833, p. 4 in 6 st. of 8 l. The *trs.* are: (1) "Thou Who in the night of death." By Miss Fry, 1859, p. 25. (2) "Christ whose first appearance lighted." By R. Massie, 1860, p. 18, repeated in Schaff's *Christ in Song*, 1869 and 1870. (3) "Thou who in death's night of terror." By Miss Manington, 1864, p. 14. (4) "Christ, who in Death's night of darkness." By Lady Durand, 1873, p. 1.

xxv. *Des Christen Schmuck und Ordensband. Rejoicing in Tribulation.* 1st pub. at Pirna, 1833, p. 115, in 4 st. of 4 l. The *trs.* are: (1) "The Christian's badge of honour here." By Mrs. Findlater in *H. L. L.* 1858, p. 11 (1884, p. 138). (2) "The badge the Christian wears on earth." By R. Massie, 1860, p. 170. (3) "The Christian's star of honour here." By Miss Manington, 1863, p. 49. (4) "The sign of faith, and love's true token." By Dr. R. Maguire, 1883, p. 72.

xxvi. *Du schöne Lilie auf dem Feld. Trust in God.* 1st pub. at Pirna, 1833, p. 87, in 6 st. of 4 l. The *trs.* are: (1) "Thou beautiful lily of the field, Who roled." By S. A. Storrs in her *Thoughts and Sketches*, 1867, p. 77. (2) "Thou beautiful lily of the field! Who roled." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 119. (3) "Thou beautiful lily of the field, Thou child to Nature dear." By Miss Fry, 1859, p. 72. (4) "Sweet lily of the field, declare." By R. Massie, 1860, p. 14. (5) "Thou pretty lily of the field." By Miss Manington, 1863, p. 171. (6) "Thou lovely lily of the field." By Mrs. A. W. Jordan in *Orig. Poems and Trs.* 1882, p. 46.

xxvii. *Ein lieblich Loos ist uns gefallen. The Christian's Portion.* 1st pub. in the 2nd ed., Leipzig, 1833, and not in the Pirna ed. 1833 (ed. 1836, p. 119, in 8 st. of 6 l. In the Leipzig *G. B.*, 1844, and others. *Tr.* as "Our lot is fall'n in pleasant places." In R. Massie, 1860, p. 106, and thence in Schaff's *Christ in Song*, 1869 and 1870.

xxviii. *Ein Pilger schleicht sich an zur Fahrt. The Dying.* 1st pub. at Leipzig, 1843, p. 9, in 6 st. of 10 l. *Tr.* as (1) "A pilgrim stands on Jona's brink." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 107. (2) "A pilgrim for his new abode." By R. Massie, 1864, p. 78.



**xxix. Erhalt' in mir den Lebenstrieb, das Sehnen.** *The Plant of Grace.* 1st pub. at Pirna, 1833, p. 123, in 3 st. of 8 l. The *trs.* are: (1) "Maintain in me the sap of life, the yearning." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 117. (2) "Excite in me, O Lord, an ardent thirst." By R. Massie, 1860, p. 119. (3) "Uphold in me a living wish and longing." By Miss Manington, 1863, p. 177.

**xxx. Es giebt ein Lied der Lieder.** *The Lord's Song.* 1st pub. at Pirna, 1833, p. 23, in 2 st. of 6 l. The *trs.* are: (1) "A Song of songs there is." By Miss Fry, 1859, p. 70. (2) "There is a song so thrilling." By R. Massie, 1860, p. 33. (3) "There is a song now singing." By Mrs. Findlater in *H. L. L.*, 1862, p. 75 (1884, p. 237), and in the *South Place Coll.*, 1873, No. 170. (4) "One song of songs—the sweetest." By Miss Burlingham, in the *British Herald*, Sept. 1865, p. 133, repeated in Reid's *Praise Bk.*, 1872. (5) "A blessed Song of songs there is." By Lady Durand, 1873, p. 35.

**xxxi. Freuet euch der schönen Erde.** *Joy in the Beauties of Nature.* 1st pub. at Pirna, 1833, p. 86, in 5 st. of 4 l. In the *Hannover G. B.*, 1883, and others. The *trs.* are: (1) "O rejoice in Nature's beauties." By S. A. Storm, in her *Thoughts and Sketches*, 1857, p. 76. (2) "In the beautiful earth rejoice ye." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 121. (3) "Rejoice in the beautiful earth! For well may." By Miss Fry, 1859, p. 163. (4) "Rejoice in the beautiful earth For well she," &c. By R. Massie, 1860, p. 13. (5) "Joy ye o'er this earth so lovely." By Miss Manington, 1863, p. 102. (6) "Rejoice in Earth's fair beauty." By Lady Durand, 1873, p. 21.

**xxxii. Gehe hin in Gottes Namen.** *Before Work.* 1st pub. at Leipzig, 1843, p. 51, in 5 st. of 4 l. In Knapp's *Ev. L. S.*, 1850. The *trs.* are: (1) "Cheerfully to work proceed." By R. Massie, 1864, p. 43. (2) "In the name of God advancing." In Statham's *Coll. Edin.* 1870, No. 120, and in the *Schaff-Gilman Lib. of Rel. Poetry*, 1881. (3) "In the Name of God go forward." By J. Kelly, 1885, p. 108.

**xxxiii. Ich nehme, was du mir bestimmst.** *Submission to God's Will.* 1st pub. at Pirna, 1833, p. 49, in 4 st. of 6 l. The *trs.* are: (1) "What Thou appointest I receive." By S. A. Storm, in her *Thoughts and Sketches*, 1857, p. 67. (2) "Give what Thou wilt oh Lord! my grateful heart." By Miss Fry, 1859, p. 78. (3) "Thy will I cheerfully obey." By R. Massie, 1860, p. 49.

**xxxiv. Ich steh' in meines Herren Hand.** *Trust in God.* 1st pub. at Pirna, 1833, p. 54, in 5 st. of 8 l. In the *Hannover G. B.*, 1883, and others. *Tr.* as "I place myself in Jesus' hands." By R. Massie, 1860, p. 53, repeated in Reid's *Praise Book*, 1872.

**xxxv. In der Angst der Welt will ich nicht klagen.** *Christian Life.* Included at Pirna, 1833, p. 132, in 6 st. of 6 l. In Knapp's *Ev. L. S.* 1850 and 1865. The *trs.* are: (1) "Amid the world's vexations." By Miss Fry, 1859, p. 41. (2) "Uncomplaining, though with care grown hoary." By R. Massie, 1860, p. 124, repeated in *Lyra Anglicana*, 1864. (3) "In this earth—life's bitter anguish." By Lady Durand, 1873, p. 55.

**xxxvi. O du, den meine Seele liebt.** *Holy Communion.* 1st pub. at Leipzig, 1843, p. 73, in 6 st. of 4 l. The *trs.* are: (1) "O Thou, Who holdest in my heart." By R. Massie, 1864, p. 62. (2) "Oh Thou, my loving thoughts employ." By H. Thompson, in *Lyra Eucharistica*, 1864, p. 327.

**xxxvii. Still an deinem liebevollen Herzen.** *The Love of Christ.* 1st pub. at Pirna, 1833, p. 35, in 5 st. of 8 l. The *trs.* are: (1) "Safe on thy paternal breast." By S. A. Storm, in her *Thoughts and Sketches*, 1857, p. 65. (2) "With calm repose, Oh let me lie." By Miss Fry, 1859, p. 129. (3) "Still on Thy loving heart let me repose." By R. Massie, 1860, p. 34, Thence in Bp. Ryle's *Coll.*, 1860, and in Schaff's *Christ in Song*, 1869 and 1870. (4) "On Thy breast, so full of love and mercy." By Miss Manington, 1863, p. 35. (5) "My Jesus, on Thy Heart of Perfect Love." By Lady Durand, 1873, p. 63.

**xxxviii. Stimm' an das Lied vom Sterben.** *For the Dying.* 1st pub. at Pirna, 1833, p. 136, in 5 st. of 8 l. Sung at his own funeral on Sunday, Oct. 1, 1859. In Knapp's *Ev. L. S.* 1850, &c. The *trs.* are: (1) "I sing of death and dying." By R. Massie, 1860, p. 134. (2) "Sing now the Song of Dying." By Lady Durand, 1873, p. 65.

**xxxix. Vom Oelberg' wogt es nieder.** *Christ weeping over Jerusalem.* 1st pub. at Leipzig, 1843, p. 78, in 7 st. of 6 l. In Knapp's *Ev. L. S.*, 1850 and 1865. The *trs.* are: (1) "Hark! for loud notes of joy." By Miss Fry, 1859, p. 87. (2) "Where yonder mount, with olives clad." By R. Massie, 1864, p. 65. (3)

"From Olivet the surging crowd." By Dr. R. Maguire, 1872, p. 37.

**xl. Was macht ihr dass ihr weinet.** *Communion of Saints.* Founded on Acts xxi. 13. 1st pub. in the 2nd ed. Leipzig, 1833, and not in the Pirna ed. 1833 (ed. 1836, p. 149), in 5 st. of 8 l. In Schaff's *Deutsches G. B.* 1860, as a Funeral Hymn. The *trs.* are: (1) "What mean ye by this wailing." By Mrs. Findlater, in *H. L. L.* 1855, p. 16 (1884, p. 82). (2) "What mean ye, dearly loved ones." By S. A. Storm, in her *Thoughts and Sketches*, 1857, p. 79. (3) "What mean ye thus those tears to weep." By Miss Fry, 1859, p. 12. (4) "How mean ye thus by weeping." By R. Massie, 1860, p. 130. (5) "Why is it that ye're weeping." By Miss Manington, 1863, p. 185. (6) "What means this bitter weeping." In L. Rehfuess's *Church of Sea*, 1868, p. 1. (7) "What mean ye, that ye weep." In the *Family Treasury*, 1876, p. 847.

**xli. Weint nicht über Jesu Schmerzen.** *Repentance.* 1st pub. at Pirna, 1833, p. 6, in 5 st. of 8 l. The *trs.* are: (1) "For Jesu's agony and death." By Miss Fry, 1859, p. 139. (2) "Wherefore weep we over Jesus." By R. Massie, 1860, p. 22, thence in Schaff's *Christ in Song*, 1869 and 1870. (3) "Weep not over Jesu's sorrow." By Miss Manington, 1863, p. 50.

**xlii. Wie wird uns sein, wenn endlich nach dem schweren.** *Eternal Life.* 1st pub. at Pirna, 1833, p. 142, in 8 st. of 8 l. In Knapp's *Ev. L. S.* ed. 1850. The *trs.* are: (1) "How shall it be with us, when we, frail mortals." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 110. (2) "O what will be the day, when won at last." By Mrs. Brown, 1858, p. 71. (3) "What shall we be, and whither shall we go." By R. Massie, 1860, p. 140, and thence in Schaff's *Christ in Song*, 1870, and in Bp. Ryle's *Coll.* 1860. (4) "How will it be? when past the conflict heavy." By Miss Manington, 1863, p. 92. (5) "O what shall we be, when, the conflict o'er." By Dr. R. Maguire, 1883, p. 158.

**xliii. Winter ist es. In dem weiten Reiche.** *Winter.* 1st pub. at Pirna, 1833, p. 89, in 4 st. of 8 l. In Knapp's *Ev. L. S.* 1850, &c. The *trs.* are: (1) "Winter is here, and none may dare intrude." By Miss Fry, 1859, p. 115. (2) "It is winter. All seems dead or dying." By R. Massie, 1860, p. 16. (3) "Winter it is! o'er the mighty kingdom." By Miss Manington, 1863, p. 178. (4) "It is Winter. The wide realm of Nature." By Miss Burlingham in the *British Herald*, Feb. 1865. (5) "Winter is here. In Nature's wide domain." By Lady Durand, 1873, p. 50. (6) "It is winter; and the wide domain." By Dr. R. Maguire, 1883, p. 137.

**xliv. Wohl uns, der Vater hat uns lieb.** *The Love of God.* Founded on Rom. viii. 32. 1st pub. in the 2nd ed. Leipzig, 1834, and not in the Pirna ed. 1833 (ed. 1836, p. 110) in 7 st. of 8 l. This was, according to Koch vii. 243, one of the hymns which Spitta wrote between Easter and July, 1824, while studying the Epistle to the Romans, and which on July 7, 1824, he sent to his brother Heinrich Spitta, professor of medicine at Rostock, but Ludwig Spitta dates it "Autumn, 1833." In the Leipzig *G. B.* 1844, &c. It is *tr.* as "How blest are we! that God of us." By R. Massie, 1860, p. 97.

**xlv. Wo ist göttliches Erbarmen.** *The Grace of Christ.* 1st pub. at Leipzig, 1843, p. 83, in 6 st. of 10 l. In Knapp's *Ev. L. S.* 1850 and 1865. The *trs.* are: (1) "Oh where doth mercy dwell." By Miss Fry 1859, p. 36. (2) "Where is mercy and compassion." By R. Massie, 1864, p. 69, repeated in Schaff's *Christ in Song*, 1870. (3) "Where is Divine compassion, that." By Lady Durand, 1873, p. 67.

**xlvi. Wort des Lebens, laute Quelle.** *Holy Scripture.* Included at Pirna, 1833, p. 21, in 5 st. of 8 l. In Knapp's *Ev. L. S.*, 1850 and 1865, &c. The *trs.* are: (1) "Word of Life! unsullied fountain." By the Hon. S. R. Maxwell in his *Sacred Poems*, 1857, p. 99. (2) "Thou word of Life, unsullied spring!" By Miss Fry, 1859, p. 81. (3) "Word of Life, eternal Fountain." By R. Massie, 1860, p. 83. (4) "Word of Life, thou fountain bright." In L. C. Biggs's *English Hymnology*, 1873, p. 114.

The whole of the remaining hymns in the *Psalter und Harfe*, 1833 and 1843, have been *tr.* by R. Massie, in his *Lyra Domestica*, vol. i. 1860, ii. 1864; and versions of many of them are included in Miss Fry's *Echoes of Eternity*, 1859; Miss Manington's *Footprints of the Holy Dead*, 1863; and Lady Durand's *Imitations from the German of Spitta and Tersteegen*, 1873. To annotate them in full would exceed the limits of our space.

II. From his *Nachgelassene geistliche Lieder*. Leipzig, 1861.

Hardly any of these have come into use in Germany; and they have either remained unknown to or have been almost entirely ignored by translators into English. We need only note two, viz. :—

xlvii. *Die erste Ruhestätte die die Welt*. Christmas. 1st pub. at Leipzig, 1861, p. 184, in 3 st. of 5 l., as No. 4 of the Hymns for Christmas. It is tr. as "The cradle which the world has diest." In the *Family Treasury*, 1865, p. 251, and signed "X. X."

xlviii. *O Herbst, du Abendstunde*. Autumn. 1st pub. at Leipzig, 1861, p. 181, in 7 st. of 4 l. It is tr. as "O autumn, fair pensive evening." By Miss Borthwick, in the *Family Treasury*, 1864, p. 191, dated September 1864, and included in her *Thoughtful Hours*, 1867, p. 181. [J. M.]

**Splendor paternae gloriae.** *St. Ambrose*. [Morning.] A beautiful morning hymn, to the Holy Trinity, but especially to Christ as the Light of the World, and a prayer for help and guidance throughout the day. It is the companion and sequel to the "Aeternae rerum Conditor" (p. 26, i.), and, like it, is almost indisputably by St. Ambrose. It has been ascribed to him by Fulgentius Bp. of Ruspe, in North Africa (d. 533); by Bede (d. 735), in his *De arte metrica*; and by Hincmar, in his *De una et non trina Deitate*, 857. It is one of the twelve hymns which the Benedictine editors of St. Ambrose receive as genuine; and is included by Biraghi as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, Milan, 1862. It is mentioned in the *Rule of Aurelianus*, Bp. of Arles (d. 555).

It is found in a ms., circa 700, in the Brit. Mus. (Vesp. A., l., f. 152); in a ms., circa 890, in the Bodleian (Junius 25, f. 123 b); in four mss. of the 11th cent., in the British Museum (Vesp. D., xii., f. 12 b; Jul. A., vi., f. 24; Harl., 2961, f. 221 b; Add. 30,848, f. 75); in a ms. of the 11th cent., at Corpus Christi, Cambridge (391, p. 232); in the St. Gall ms., 387, 413, of the 11th cent.; and in the *Lat. Hys. of the Anglo-Saxon Church*, 1861, is printed from an 11th cent. ms. at Durham (B., li., 32, f. 5 b). Most of the mediaeval Breviaries include it, e.g., the Ambrosian of 1539, Mozarabic of 1502, Roman (Venice, 1478, and the revision of 1632), Sarum, York, Aberdeen, &c. Its use was generally for *Matins* or *Lauds* on Monday, though some of the Monastic orders (e.g., the Benedictines and Carthusians) used it daily. It is printed by Daniel, i., No. 17, and iv., p. 20, from a Rheinau ms. of the 9th cent., a Rheinau ms. of the 10th cent., &c.; by Mone, No. 272, from a Trier ms. of the 8th cent., a Trier ms. of the 9th cent., &c.; by Dreves, in his *Hymnarius Moissiacensis*, 1888, p. 29, from a ms. of the 10th cent. Also in Wackernagel, i., No. 4; F. A. March's *Lat. Hys.*, 1875, p. 11; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and others. The text, with a full commentary, will also be found in the Abbé S. G. Pimont's *Hymnes du Bréviare Romain*, vol. i., 1874, p. 139; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, 1881, p. 195. [J. M.]

#### Translations in C. U. :—

1. *O Jesu, Lord of heavenly grace*. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 32, in 8 st. of 4 l., and his *Hys. of the Church*, 1841, No. 2. This tr. is found in a large number of hymn-books in G. Britain and America. In *Mercer*, 1864, *Alford*, 1867, *Barry*, 1862, the *People's H.*, 1867, and others, the text is unaltered, but given sometimes with abbreviations; whilst in the *Salisbury*, 1857, *Kennedy*, 1863, the *Irish Church Hyl.*, 1873, and others, slight changes are introduced. See also Nos. 9 and 13.

2. *From the Father's glory shining*. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, in 9 st. of 4 l.; and in *Rorison's Hys.*, &c., 1851.

3. *O Thou the Father's image blest*. By E.

Caswall, in his *Lyra Catholica*, 1849, p. 15, in 9 st. of 4 l.; and his *Hys. & Poems*, 1873, p. 10. This is given in several hymn-books, especially in those of the Roman Catholics.

4. *Thou Brightness of the Father's ray*. This tr. was contributed to the 1854 ed. of the *H. Noted*, in 8 st. of 4 l., but by whom we cannot determine. Its use is limited.

5. *O Christ with each returning morn*. This cento, from J. Chandler's tr., in the *American Sabbath H. Bk.*, 1858, No. 46, is composed of st. viii., vii., v., and iv., in the order named, but considerably altered. It is given in other American hymnals.

6. *O Jesu, Lord of Light and Grace*. This tr. is given in *H. A. & M.*, 1861, No. 3, in 7 st. of 4 l., st. i.-v., being Chandler's tr., as above, slightly altered; st. vi., ll. 1, 2, from Chandler, also altered; and ll. 3, 4, from the *H. Noted* text; and a new doxology. In the ed. of 1873, the text is thus altered: st. ii. ll. 3, 4—st. iv., ll. 3, 4—st. vi., from *Church Hys.*, 1871, altered.

7. *O Splendour of the Father's Might*. By E. A. Dayman, in the *Sarum Hyl.*, 1868.

8. *O Splendour of the Father's Beam*. R. C. Singleton, in his *Anglo-Saxon H. Bk.*, 1868.

9. *O Jesu, Lord of heavenly grace*. This cento, in the S. P. C. K. *Church Hys.*, 1871, is thus composed: st. i.-iii., are from J. Chandler's tr., as above, and st. iv., v., are by Dr. F. J. A. Hort, and were made for *Church Hys.*

10. *Brightness of the Father's glory*. This tr., in the *Hymnary*, 1872, is W. J. Copeland's tr., rewritten by the editors.

11. *O come, Thou Sun of Righteousness*. This, in the 1874 *Suppl.* to the *New Cong.*, is composed of st. ii., iii., v., and vii., of J. Chandler's tr., as above: but considerably altered.

12. *Thou Image of the Father bright*. By H. M. Macgill. This appeared in the 1874 draft of the *Scottish Presb. Hymnal*; and, again, after revision, in the official issue of that *Hymnal*, 1876, and in his own *Songs of the Christian Creed and Life*, 1876.

13. *O Jesu, Lord of heavenly grace*. This cento, in Thring's *Coll.*, 1882, is st. i.-iii., and v., from J. Chandler, as above; and st. iv., altered from *Church Hys.*, st. iv., by Dr. Hort. In *Hys. for . . . Sherborne School*, 1888, it reads, "O Jesu, full of truth and grace."

#### Translations not in C. U. :—

1. *O Splendour of Paternal Light*. *Primer*, 1706.

2. *Image of the Father's might*. *Bp. Mant.*, 1837.

3. *Beam of supernal glory bright*. T. Doubleday's *Hymnarium Anglicanum*, 1844.

4. *Thou Splendour of the Father's light*. *Bp. J. Williams*, 1845.

5. *Splendour of the Father's glory*. R. Campbell, 1850, in O. Shipley's *Annus Sanctus*, 1884.

6. *Thou Brightness of Thy Father's worth*. J. D. Chambers, 1852.

7. *Of the Father Effluence bright*. Card. Newman, 1853.

8. *O Brightness of Thy Father's face*. J. D. Chambers, 1857.

9. *O Thou, who with the Father's glory crowned*. *Church Monitor*, Bristol, 1866, p. 25. A partial rendering only.

10. *O Thou, the Splendour of the Father's glory*. D. T. Morgan, 1871.

11. *Splendour of glory all divine*. J. Wallace, 1870.

12. *O Thou the Brightness of the Father's glory*. D. T. Morgan, 1880. [J. J.]

**Sponsa Christi quae per orbem**. [All Saints.] This is one of the finest of the more recent French Sequences. It is found in the *Paris Missal* of 1665, p. 604.

In the *Paris Missal* of 1739, p. 684, the name of the author is given in the margin as "Joann. B. de Contes Decanus Paris.," i.e. Jean Baptiste de Contes, who became Dean of Paris in 1647; and, after holding this office for 32 years, d. at Paris, July 4, 1679, aged 78. The Sequence is also found in the *Narbonne Breviary* of 1709; in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 97, as "*Sponsa* (printer's error) *Christi quae per orbem*;" in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in *Daniel* ii. p. 377. [J. M.]

Translations in C.U.:—

1. *Spouse of Christ, to whom 'tis given.* By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 110, in 10 st. of 10 l.; and, again, in his *Hys. of the Church*, 1841, No. 63. It is found in a few collections, but in an abbreviated form.

2. *Spouse of Christ in arms contending.* By W. Palmer, in his *Short Poems and Hys., the latter mostly Translations*, 1845, No. 75, in 13 st. of 4 l. It speedily passed into several collections, usually in an abbreviated form, including the *People's H.*, 1867, and others. See also Nos. 6 and 7 below. It is the most extensively used of the *trs.* of "*Sponsa Christi*."

3. *Spouse of Christ, who, through the wide world Warring still, &c.* By W. J. Blew, in his *Church H. & Tune Bk.*, 1852-55. In two parts: Pt. ii., beginning with st. vi. of the original, "*Prodigi vitae, cruore*;" *tr.* as, "*Martyrs, of their life-blood thriftless*." In Rice's *Scf.* from Blew, 1870, No. 127 is composed of st. i. and iv. of Pt. i.; and st. iii. of Pt. ii.

4. *Spouse of Christ, that through the wide world Militant dost, &c.* This, in J. A. Johnstons's *English Hyl.*, 1856 and 1861, is an arrangement of the above *trs.*, with special indebtedness to Mr. Blew.

5. *Bride of Christ, to whom 'tis given.* This in Kennedy, 1863, No. 1378, is an altered form of J. Chandler's *tr.* as above.

6. *Bride of Christ, through Him contending.* This, in the *Sarum Hyl.*, 1868, is an altered form of W. Palmer's *tr.* as above.

7. *Spouse of Christ, in arms contending.* This, in the 1860 *Appendix to the H. Noted*, No. 184, is thus composed: st. i.-viii., and x., W. Palmer, ix., xi.-xiii., a new translation by an unknown hand.

8. *Church of Christ, whose glorious warfare.* By J. Ellerton; written for and 1st pub. in the S. P. C. K. *Church Hys.*, 1871, with the omission of st. ii.; and in full in the *Hys. for Use in the Church of S. Ethelburga, Bishopsgate*, London, 1873. In the 1889 *Suppl. Hys. to H. A. & M.* it is altered to "*Bride of Christ, whose glorious warfare*," and in Mr. Ellerton's *Hymns, &c.*, 1888, this revision is dated "1887."

9. *Spouse of Christ in warfare glorious.* In the *Antiphoner and Grail*, 1880; and the *Hymner*, 1882.

In Kennedy, 1863, "As the Church to-day rejoices," is a cento from W. Palmer's *tr.*, as above, beginning with st. ii. in the original, "*Hæc dies cunctis dicata*." [J. J.]

Spurgeon, Charles Haddon, the world-famous preacher, was b. June 19, 1834, at Kelvedon, in Essex, where his father was Congregational minister. He was educated at Colchester, and at an Agricultural College at Maidstone, after which he was for a few

years usher in schools at Newmarket and Cambridge. In 1851 he became minister of a small Baptist church at Waterbeach, near Cambridge, and soon attained great popularity. In 1854 he removed to New Park Street, London, the place where Drs. Gill and Rippon had formerly ministered, and ere long the thronging of people to hear him led, first, to the temporary occupation of Exeter Hall, and of the Surrey Music Hall, and then to the erection of the great Metropolitan Tabernacle, where he still ministers. Mr. Spurgeon is chiefly known as a preacher and as the author of many vols. of sermons, expositions, and other homiletical literature; but he is also a hymn writer, and the compiler of a well-known hymn book. This book was prepared, in 1866, primarily for the use of the congregation at the Tabernacle. Hence its title *Our Own Hymnbook, a collection of Ps. & Hys. for public, social, and private worship*. It contains 220 versions of the Psalms, and 910 hymns. Of Mr. Spurgeon's contributions noted below, only one, "Sweetly the holy hymn," can be regarded as possessing any particular merit. The others do not rise above respectable mediocrity. His psalm-versions and hymns, all dated 1866, are:—

1. Amidst us our Beloved stands. *Holy Communion.*
2. Behold, O Lord, my days are made. *Ps. xxxiz.*
3. Blessed is the man that feareth. *Ps. cxii.*
4. Here, O ye faithful, see. *Holy Baptism.*
5. I will exalt Thee, Lord of hosts. *Ps. xiz.*
6. Jesus, poorest of the poor. *Ps. xli.*
7. Lord, I would dwell with Thee. *Ps. xv.*
8. Lord, make my conversation chaste. *Ps. lxxviii.*
9. Lord, Thy church without a pastor. *Election of a Minister.*
10. Make haste, O Lord, my soul to bless. *Ps. lxx.*
11. O God, be Thou no longer still. *Ps. lxxxviii.*
12. O God, Thou hast cast off Thy saints. *Ps. lx.*
13. Our ears have heard, O glorious God. *Ps. xlii.*
14. Praise the Lord with exultation, My whole heart, &c. *Ps. cxl.*
15. Risen Lord, Thou hast received. *Election of a Minister.*
16. Sweetly the holy hymn. *Prayer Meetings.*
17. The foes of Zion quake for fright. *Ps. lvi.*
18. The Holy Ghost is here. *Prayer.*
19. The Kings of earth are in the hands. *Ps. lxxxiii.*
20. Thy strength, O Lord, makes glad our King. *Ps. xxi.*

In addition to these Mr. Spurgeon re-wrote or added to the hymns of others, as "Come ye who bow to sovereign grace"; "Great King of Zion, now"; "O God, before whose radiant throne"; and "Woe's me that I in Mesch am"; and composed two *Graces* for before, and two for after Meat. [W. R. S.]

**Stabat mater dolorosa.** Pope Innocent III. ? [*Passiontide*.] This noble poem (used both as a sequence and as a hymn) has been, not unjustly, styled the most pathetic hymn of the Middle Ages. The vividness with which it pictures the weeping Mother at the Cross, its tenderness, its beauty of rhythm, its melodious double rhymes almost defying reproduction in another language, and its impressiveness when sung either to the fine plain-song melody or in the noble compositions which many of the great masters of music have set to it, go far to justify the place it holds, and has long held, in the Roman Catholic Church. It was not indeed officially sanctioned for general use, or regularly incorporated in the *Roman Breviary* or *Missal*, till by decree of Pope Benedict XIII., in 1727; but long



before that date it was in popular use, especially after the Flagellants in the 14th cent. had brought it into notice by singing it on their way from town to town. The passages of Holy Scripture on which it is based are St. John xix. 25; St. Luke ii. 35; Zech. xiii. 6; 2 Cor. iv. 10; and Gal. vi. 17.

Concerning the authorship of this poem there has been, and still is, a great amount of uncertainty. It has been ascribed to Pope Gregory the Great (d. 604), to St. Bernard of Clairvaux (d. 1153), to Pope Innocent III. (d. 1216), to St. Bonaventura (d. 1274), to Jacobus de Benedictis (d. 1306), to Pope John XXII. (d. 1334), to Pope Gregory XI. (d. 1378), &c. The verse-form is, however, not earlier than about 1150, while *Daniel*, ii. p. 140, cites it as in a ms. not later than 1360. The only ascriptions which bear any impress of probability are those to Pope Innocent III. and to Jacobus de Benedictis.

For Pope Innocent III. there is, it must be confessed, little positive evidence. Pope Benedict XIV. (d. 1758), who had made Hymnology a special study, in his *De festis homini nostri Jesu Christi*, Padua, 1758, ascribes it to Pope Innocent III. So does F. E. von Hurter, in his *Geschichte Papst Innocenz des dritten*, Hamburg, 1834-42. So also does *Mone* in the notes to his No. 446. Certainly Pope Innocent III. had quite sufficient ability to have written such a masterpiece, and the ascription is strengthened by the fact that to him has been attributed, with great probability, another masterpiece of Latin sacred poetry, viz. the "Veni Sancte Spiritus Et emitte" (q. v.).

For Jacobus de Benedictis (Jacopone) the evidence at first sight seems more probable. In the *Bibliothèque Nationale* at Paris there is a ms. of the beginning of the 15th cent., which formerly was catalogued as No. 7783, but now bears the press-mark "Fonds italien, No. 559." From a collation kindly sent by M. Leopold Delisle, the Principal Librarian, it appears that the title of this ms. is "Incipiunt laudes quas fecit sanctus frater Jacobus de Tuderio, ordo is fratrum minorum," &c. Besides poems in Italian this ms. has the following in Latin:—

- |                                |           |
|--------------------------------|-----------|
| i. Jesus dulcis memoria.       | f. 106.   |
| ii. Verbum caro factum est.    | f. 107.   |
| iii. Crux de te volo conqueri. | f. 108.   |
| iv. Cur mundus militat.        | f. 108 b. |
| v. Ave regis angelorum.        | f. 109.   |
| vi. Stabat mater speciosa.     | f. 109 b. |
| vii. Stabat mater dolorosa.    | f. 111.   |

The whole of these, save No. 1, are also included in the *Laude* of Jacopone, pub. at Brescia in 1495. But No. 1. is certainly not by Jacopone (see p. 565, ii.). No. ii. is also certainly not by him (see "Verbum caro"). His claim to No. iv. is also exceedingly doubtful (see e.g. the *Eccelesiologist*, July 1888, p. 17). It may be added that no Latin poems are found in the ed. of Jacopone's *Laude*, pub. at Florence in 1490, nor in the ed. of his *Antici*, pub. at Rome in 1556. In the complete edition of his poems, that by the Franciscan, Giovanni Tressatti (Venice, 1617), the "Stabat mater dolorosa" is not included. The present writer, in view of all the evidence at his command, has come to the conclusion that it is exceedingly doubtful if Jacopone wrote any Latin hymns; or alternatively that he was merely an alterer or imitator of earlier compositions. It is almost impossible to believe that the person who wrote the "Stabat mater dolorosa" could also have written the "Stabat mater speciosa." This difficulty being felt, it has been sought to meet it by asserting that the *dolorosa* is by Jacopone, and that the *speciosa* is by some imitator of his style. To the present writer the contrary supposition is much more probable, viz., that the *speciosa* is by Jacopone and that the *dolorosa* is by an earlier writer. Indeed Jacopone does not seem to have been capable of writing such a poem as the "Stabat mater dolorosa." Certain of the expressions in st. vi.-ix. of the *dolorosa* have been thought to refer to the Stigmatisation of St. Francis of Assisi, the inference drawn being that the hymn was by a Franciscan. This, if true, would make it impossible that at least the current form should be by Pope Innocent III., for he d. in 1216, and the date commonly assigned to the conferring of the Stigmata on St. Francis is Sept. 15, 1224. It is however a little difficult to see how any ordinary

person could be supposed truly to pray to be allowed to pass through such an ordeal (see the *Roman Breviary* under Sept. 15). And in the *Vulgate* there are various close parallels, e.g. Zech. xiii. 6 ("Et dicitur ei, Quid sunt plagae in medio manuum tuarum? Et dicit, His plagatus sum in domo eorum qui diligebant me"), which the mediaeval writers referred to the Passion of Our Lord; Gal. vi. 16 ("Ego enim stigmata Domini Jesu in corpore meo porto"), &c. As to the account of Jacopone given by Luke Wadding in his *Scripturae ordinis Minorum*, Rome, 1651, one must bear in mind that Wadding was an Irish Franciscan, and not unwilling to claim for his Order at least all that was its due. And in fact Wadding's account is much more of the nature of a series of pious imaginations than of a sober record of actual facts.

From the other ms. containing the poem one does not get very much help, for none of those yet described are earlier than the 14th cent. In a ms. circa 1380, or slightly later, and now in the Bodleian (*Liturg. Mus.* 251, f. 242 b), it occurs with the note, "Bonifacius Papa concessit cui libet dicenti hunc planctum beatae Mariae septem annos et quadraginta quatuor dies indulgentiarum." This almost certainly refers to Boniface VIII., Pope from 1294 to 1303, for Boniface IX. did not become Pope till 1309. But if the accounts of the relations between Pope Boniface VIII. and Jacopone are at all trustworthy, it is most improbable that this Pope (who is said to have shut Jacopone up in prison, from which he was only released after the Pope's death in 1303) would have thus honoured the poem had he known that it was by Jacopone; though if he knew that it was by Pope Innocent III. his action would be intelligible enough. In a ms. of the 14th cent. in the *Brit. Mus.* (Arundel, 214, f. 111) it is headed, "Quicumque recitaverit hunc planctum beatae virginis Mariae devoto corde consequatur septem annos et xl. karenas indulgentiarum a papa Bonifacio." The poem is also in a 15th cent. ms. in the Bodleian (*Ashmole* 1291, f. 140); in a *Horae*, circa 1440, in the British Museum (Add. 18192, f. 228 b); in three mss. of the 15th cent. at St. Gall (Nos. 309, 489, 519); in three mss. of the 16th cent. at Einsiedeln (Nos. 98, 764, 765), &c. *Mone*, No. 446, prints it from a Lichtenhau, a Reichenau, a Mainz, and a Salzburg ms., all of the 16th cent., and from other sources. *Mone* thinks that the original form was by Pope Innocent III., and that Jacopone may have made alterations and additions. He says that the text of the *Roman Missal*, with st. vi.-viii. omitted, would represent a form suited to the Seven Dolours of the B. V. M., and that this form is found in some mss. But the original form would, he thinks, be represented by six stanzas of the text of the *Roman Missal*, with slight alterations, and arranged in the order 1, 4, 3, 5, 9, 10. This proposed text is actually printed by Wackernagel, f. No. 214, under the name of Innocent III. (as No. 262 Wackernagel prints the 10 stanza form under the name of Jacopone); but it is purely conjectural, and is not found in any ms. yet described. *Daniel*, ii. pp. 131, 385, iii. p. 291, v. p. 59, prints the text from a ms. at Munich of circa 1351, and from other sources. *Daniel* also prints the text given by Georgius Stella (d. 1420) in his *Annales Genueses*, where Stella speaks of it as being sung by the Flagellants in 1388 [in the chronicle compiled for the magistrates of Lübeck (*Detmarische Chronik*) it is also mentioned, under date of 1399, as in use by the Flagellants], and also the text given by Bernardinus de Bustis (d. 1500) in his *Rosarium Sermorum*. It may be noted in passing that though Bernardinus was a Franciscan, he evidently had no idea that the "Stabat mater dolorosa" was by Jacopone. The text is also in *Ackermann*, No. 223; in *Rössler*, No. 105; in *Königsfeld*, i. p. 180; in F. A. March's *Lat. Hys.*, 1875, p. 171; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c.

Although, as stated above, this Sequence was brought into notice by the Flagellants, and was well known at least as early as 1380, yet it only very gradually came into use in the services of the Church. It seems to have been added to the Breslau diocesan *Missal* shortly after 1414, and is found in the printed *Breslau Missal* of 1483. It is also in the *Paris Missal* of 1481, and various other *Missals* of the 15th cent., but was not included in any of the English *Missals*. (The *York Missal* has a sequence somewhat resembling it, beginning "Stabat juxta Christi crucem," and this is found in the ms. *York Missal*, circa 1390, now in the Bodleian, as well as in the printed eds.;



the text being also in Wackernagel, i., No. 263, and in Kayser as below.) It was not received into the *Roman Missal* or *Breviary* till after 1727, and is there appointed for use in the office of the Seven Dolours of the B. V. M., held on the Friday after Passion Sunday (the office of the Seven Dolours appointed in the *Breviary* for the 3rd S. in September uses other hymns). In the *Roman Breviary* it is divided into three parts, viz. st. i.-v. at *Vespers*; vi., vii. ("Sancta mater, istud agas"), at *Matins*; and viii.-x. ("Virgo virginum preclara"), at *Lauds*.

There is quite a literature on the subject of the "Stabat mater dolorosa." The best and most complete summary of it is that by Dr. J. Kayser, in his *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., Paderborn, 1886, pp. 110-192, where the different forms of the text are printed in full, with an elaborate commentary and a full apparatus of various readings. See also Dr. P. Schaff, in *Hours at Home*, for May 1867.

The "Stabat mater dolorosa" is also worthy of note by reason of the frequency with which it has been set to music by the great composers, such as Palestrina, Pergolesi, Haydn, Rossini, and, more recently, Dvornik. The particulars regarding their printed settings are given at length by C. H. Bitter, in his *Studie zum Stabat mater*, Leipzig, 1883. See also the *Cæcilien Kalender* (Regensburg, Pustet), 1883, p. 59; 1886, p. 79; 1888, p. 97.

It is also noteworthy on account of the very numerous translations in which it has passed into various European languages. Dr. F. G. Lisco, in his *Stabat Mater*, Berlin, 1843, prints 78 versions in German, to which list a good many more might now be added. The list of English *trs.*, as will be seen below, is also large. The fact that so much of the hymn is directly addressed to the B. V. M. has limited its use in hymn-books outside those of the Roman Catholic Church. Perhaps the most skilful attempt to bring the hymn into greater harmony with 1 Tim. ii. 5, is by J. S. B. Monsell, in his *Parish Hymn*, 1873 (see below).

[J. M.]

The *trs.* of this poem into English are (1) of the full text, as in the *Roman Missal* and *Breviary*; and (2) of the stanzas as appointed for *Vespers*, and are:—

i. *Roman Missal* and *Breviary* text.

This text is thus divided:—

*Vespers.* Stabat Mater dolorosa.

*Matins.* Sancta Mater istud agas.

*Lauds.* Virgo virginum preclara.

and is *tr.* sometimes with these divisions, and again as one hymn, viz.:—

1. At the Cross her station keeping. *Vespers.*  
Holy Mother, pierce me through. *Matins.*  
Virgin of all virgins best. *Lauds.*

By E. Caswall, in his *Lyra Catholica*, 1849, p. 138; and in his *Hymns and Poems*, 1873, p. 76. Some three or four lines are from Bp. Mant's *tr.* as below. In these divisions, or as one hymn, this *tr.* is extensively used in Roman Catholic hymn-books for Missions and Schools.

2. Lo! her heart with anguish rending. *Vespers.*  
This, O Holy Jesu, grant me. *Matins.*  
King of saints, all saints out-shining. *Lauds.*

By W. J. Blew, in his *Church Hymn & Tune Bk.*, 1852-55. The *tr.* of the *Vespers* text is also in Rice's *Sel.* from Blew, 1870, No. 39, altered to—"Stood the woe-worn Mother weeping."

3. At the Cross her station keeping. This, in the Roman Catholic *Hymns for the Year*, N.D. [1867], is composed of two parts: Pt. i. being E. Caswall's *tr.* of the *Vespers* text, as above; and Pt. ii., "Fount of Love and holy sorrow," a *tr.*, probably by Dr. Rawes (the editor), of the rest of the hymn. This combined *tr.* is also in the *Catholic Hymn*, N.D. [1860].

4. Plunged in grief the Mother stood. In *The Crown of Jesus H. Bk.*, N.D. [1862]; a *tr.* of the full text as one hymn.

5. Sorrowful the Mother stood. In *Saint Winifred's H. Bk.*, N.D. [1860]; a *tr.* of the full text as one hymn.

6. Close beneath the Cross that bore Him. By Francis Trappes, in his *Liturgical Hymns for the Chief Festivals of the Year, &c.*, N.D. [1865]. In full, as one hymn.

7. Stood the mournful Mother weeping. By J. S. B. Monsell, in his *Parish Hymnal*, 1873; and his *Watches by the Cross*, 1876. In full, as one hymn.

Other *trs.* are:—

1. The Mother stood in woful wise. *Primer*, 1699.
2. The Mother stood with grief confounded. *Primer*, 1615.
3. The dolorous chaste Mother stood. *Primer*, 1645.
4. Under the World-Redeeming Rood. *Primer*, 1687 and 1706.
5. Close by the ever-hallow'd cross that bore. *D. French*, 1839.
6. See the Mother stands deploring. *A. D. Wackernagel*, 1842.
7. Bathed in tears, and deeply grieving. *W. Palmer*, 1845.
8. Tearful stood the Mother lowly. *J. R. Beste*, 1849.
9. Lo the Mother standeth fearful. *J. D. Chambers*, 1867.
10. By the Cross sad vigil keeping. *Lord Lindsay* in *Seven Great Hymns of the Church*, 1866.
11. Stood th' afflicted Mother weeping. *A. Coles*, 1867.
12. By His Cross the Mother stood, Hanging on its fatal wood. *D. T. Morgan*, 1871.
13. How sorrowful the Mother stood. *J. Wallace*, 1874.
14. By the Cross on which suspended. *D. F. MacCarthy*, in *O. Shipley's Annus Sanctus*, 1884.
15. Weeping sore the Mother stood. *J. D. Aylward*, in *Shipley*, as above.
16. By the Cross of expiation. *A. de Vere*, in *Shipley*, as above.

ii. The *Vespers* text. *Stabat Mater*.

1. By the Cross sad vigil keeping. Stood the Mother, doleful, weeping. By Bp. R. Mant, in the *British Magazine*, Oct. 1833, p. 397, in 5 st. of 6 l., and signed "Δ." It was repeated in Bp. Mant's *Ancient Hymns*, 1837, p. 54, and 1871, p. 96. The original *tr.* was given in the *People's H.*, 1867; and, again, with slight alterations, in the *Hymnary*, 1872, and other collections.

2. By the Cross, sad vigil keeping. Stood the mourning [mournful] Mother weeping. This cento appeared in *Murray's Hymnal*, 1852, No. 50, in 5 st. of 6 l. Of these 30 lines, 15 are from *Mant*, 1 from *Caswall*, and 14 altered from *Mant*, by the Editors.

3. By the Cross her station keeping. This, in the *Sirum Hymnal*, 1868; the *Parish H. Bk.*, 1863 and 1875; and *Thring's Coll.*, 1882, is *Murray's* text; in each case with slightly differing alterations.

4. At the Cross her station keeping. This cento,

as given in *H. A. & M.*, 1861 and 1875, is composed of 2 lines directly from *Cassall*, 21 lines directly or indirectly from *Mant*, through *Murray*, as above, and 7 lines by the compilers. Its proper designation, therefore, is "A cento, based upon *Hs. Mant* and *E. Cassall*, from *Murray's Hymnal*, 1852, somewhat altered." As *Cassall's tr.* begins with the same opening lines as this cento, it should be noted, to distinguish the two, that st. 5 begins in each thus:

*Cassall*.—"O thou Mother: fount of love!

Touch my spirit from above!"

*H. A. & M.*—"Jesus, may her deep devotion,  
Strive in me the same emotion."

The *H. A. & M.* cento is found in a few collections; but outside of that work it is not so extensively used as the *Murray* cento, as above.

3. *By the Cross, in anguish sighing.* This *tr.* appeared in the *Rugby School Ps. & Hys.*, 1850 (probably before), No. 62, in 4 st. of 6 l. (ed. 1876, No. 105). It was possibly made by J. H. Buckell, then Assistant Master in the School, and co-editor of the collection.

6. *Near the Cross was Mary, weeping.* By J. W. Alexander, in his work, *The Breaking Crucible, and Other Translations*, 1861; and in *Lancelotti Doum*, N. Y., 1884.

7. *By the Cross her sad watch keeping.* This cento, in *Skinner's Daily Service Hyl.*, 1864, is composed of st. i.-v., from *Hs. Mant*, and st. vi., vii., by the Editor.

8. *By the Cross and vigil keeping.* This *tr.*, in the *Anglican H. Bk.*, 2nd ed., 1871, is by R. C. Singleton, the Editor, based upon *Hs. Mant*; and can be distinguished by st. v., which begins, "Fountain of divine affection."

Other *trs.* are:—

1. *Forth pouring many a bitter tear.* By "O," in the *British Magazine*, July 1823.

2. *By the Cross in anguish weeping.* By G. Rarison, in his *Hys. & Anthems*, 1851.

In addition to these metrical renderings of the *Roman Missal* and *Breviary* text, Mrs. Charles has, in her *Voice of Christian Life in Song*, 1858, p. 208, a prose *tr.* beginning, "The mournful mother stood tearful beside the Cross." There are also two or three metrical renderings by American writers, which we have been unable to verify. [J. J.]

**Stabat mater speciosa.** *Jacobus de Benedictis.* [Christmas.] As mentioned in the note above, this sequence is found in a 15th cent. ms. in the Bibliothèque Nationale at Paris (formerly No. 7783, now *Fonds italien*, 559 f. 109 b), and in 13 stanzas. From this *ms.* it was printed by O. F. Ozanam, in his *Poètes Français en Italie ou troisième Siècle*, 1852 (*Bures Complètes*, Paris, 1855-1865, vol. v. p. 170), and his text is repeated in *Königsfeld*, ii. p. 242; F. A. March's *Lat. Hys.*, 1875, p. 173; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., Paderborn, 1886, p. 185. Ozanam thought it had never been printed, but it had appeared in *Jacopone's Laude*, Brescia, 1495. It has not been found in any other source earlier than 1500, and for this cause, and for reasons mentioned in the preceding note, the present writer is inclined to think that it may possibly be by *Jacopone*. It has a certain beauty if looked at by itself. But on comparison with the "Stabat mater dolens," it is seen to be a

servile and rather tame imitation of that poem, giving, on parallel lines, a picture of the *St. V. M.*, as she may be supposed to have stood joyfully watching beside our Lord's crucifix at Bethlehem. It never came into liturgical use. The *trs.* into English include:—

1. *Full of beauty stood the Mother.* By J. M. Neale (with the Latin text), in his *Stabat mater speciosa*, London, s.d. 1856, p. 8. His *tr.* has been repeated in the *St. Margaret's Hymnal* (East Grinstead), 1878, in three parts, Pt. I. beginning "Mother, fount of love still flowing," and Pt. III., "Virgin, peerless of condition."

2. *Stands that Mother more than beautiful.* An anonymous *tr.* in the *Roman Catholic Parochial H. Bk.*, s.d. (1880). [J. M.]

**Staffordshire Hymnbooks.** In the early part of this century several collections were published in Staffordshire for local use. It will prevent confusion to treat these as a group. The first is:—

*A Selection of Psalms and Hymns for Public and Private Use.* *Uttoxeter, Richards*, 1805.

This *Sel.* contains 27 psalms (to which the Old 100th was added in later editions) and 128 hymns, many of which are from Watts, Cowper, and Newton. It was edited by the *Rev. Jonathan Stubbs, M.A.*, sometime fellow of New College, Oxford, and Curate-in-charge of Uttoxeter from 1804 until his death in 1810. He was assisted in compiling the *Coll.* by the *Rev. T. Cotterill* (q.v.), the *Rev. Thomas Gisborne*, and the *Rev. Edward Cooper*. Of *Gisborne* and *Cooper* we append the following biographical details:—

*Gisborne, Thomas*, *B.A.*, s.d. of Mr. John Gisborne, of Yoxall, was b. circa 1760, and educated at St. John's College, Cambridge, where he was 5th Wrangler of his year, and Chancellor of the Moot, graduating *B.A.* in 1780, and *M.A.* in 1783. Subsequently he became a Prebendary of Durham. He was the author of *Sermons; the Duties of Men; the Duties of Women; Poems Sacred and Moral*, 1799 (to the later editions of which his hymns were added, 3rd ed. 1803; and another volume of poetry entitled, *Walks in a Forest*, 1793. The following hymns by him are found in the *Uttoxeter Sel.*:—

1. A soldier's course from battles won. *Soldiers of Christ*. No. 72, in 6 st. of 4 l., and in several hymnbooks.

2. Hark! 'tis the toll with solemn toll. *Death*. No. 74, in 6 st. of 4 l.

3. O Father, glorify Thy name. *In Sickness*. No. 92, in 3 st. of 4 l.

4. Merciful! when night involves the skies. *Christ All and in All*. No. 98, in 4 st. of 4 l.

5. Thy humblest works with full accord. *Trackings of Nature*. No. 118, in 4 st. of 4 l.

6. When groves by moonlight silence keep. *The Hour of Peace*. No. 116, in 4 st. of 4 l.

All the above hymns, except No. 2, are in *Gisborne's Poems*, 3rd ed., 1803.

*Cooper, Edward*, *B.A.*, of Queen's College, and sometime Fellow of All Souls College, Oxford, was Rector of Hematall-Ridware from 1799 to 1823, and of Yoxall, Staffordshire, from 1809 to 1823. He published several volumes of *Sermons*, and edited a small *coll.* of Hymns (see No. 4 below), b. 1770, d. 1833. He contributed to the *Uttoxeter Sel.*:—

1. Father of heaven, whose love profound. No. 67. (See p. 300, L.)

2. This is the day the Lord hath blest. *Sunday*. No. 69, in 4 st. of 4 l.

The hymns in the *Uttoxeter Sel.* which Cotterill is believed to have written or revised are:—

1. Almighty Father, God of grace. *For Pardon*. No. 64, in 4 st. of 4 l. See p. 32, L.

2. Blest with the presence of their God. See p. 147, L.

3. Jesus, exalted far on high. No. 77. See p. 300, L.

4. Not unto us, but to Thy name. See p. 311, L.

5. When the archangel's trump shall sound (q.v.).

2. Next in order of time we have the following collection:—

*Portions of the Psalms, chiefly selected from the Versions of Merrick & Watts, with Occasional Hymns, adapted to the Service of the Church, for every Sunday in the Year.* Uttoxeter, Richards, 1808.

This Coll. contains 174 Portions of Psalms (to which may be added 8 second and third parts not separately indexed), 12 Doxologies, and 33 Hymns (with 9 second or third parts). It repeats E. Cooper's hymn "Father of heaven;" but with the exception of this and a few psalm versions found in all collections, it is wholly different, both as regards contents and plan, from the *Uttoxeter Coll.* of 1805, with which Mr. Ellerton in his *Notes to the fol. ed. of Church Hymns* has confounded it, also erroneously assigning the editorship of the latter to E. Cooper, whose own Coll. was not published until 1811 (see iv.). A reference in the Coll. of 1808 to Ashbourne (a parish in Derbyshire on the borders of Staffordshire), and the statement that the music to which five of the hymns were sung was adapted or composed by Edward Simms, then organist of Ashbourne church, indicate that in all probability the Coll. was intended for use in that parish, and it is not unlikely that it was compiled by the Rev. Samuel Shipley, who became Vicar in 1801.

3. The third Sel. in this section is:—

*A Selection of Psalms and Hymns for Public and Private Use.* Newcastle, Staffordshire, 1810.

This Sel. was compiled by the Rev. T. Cotterill, and went through 8 editions. [See Cotterill, T., p. 263, ii.]

4. The fourth Sel. is:—

*A Selection of Psalms and Hymns.* Lichfield, Lomax, 1811.

This Sel. was made by the Rev. Edward Cooper for use in his churches of Hamstall-Ridware and Yoxall. A 2nd edition appeared in 1823. It is a small book, containing only Ken's Morning Hymn, 26 Psalms, and 19 Hymns. Of the latter, "Father of heaven, whose love profound" and "This is the day the Lord hath blest" are respectively Nos. 3 and 4.

5. The fifth Sel. is:—

*A Selection of Psalms and Hymns for public worship.* Uttoxeter, Norris & Son, 1843.

6. The *Uttoxeter Sel.* of 1805 remained in use for many years, and passed through several editions (4th ed. 1814) unaltered, until 1843, when a revised ed. was pub. This contains 49 Psalms, 1 Gloria Patri, 94 Hymns, and an Introductory Anthem, 145 pieces in all, of which 106 were taken from the older Sel. About 1851 this revised ed. was in its turn replaced at Uttoxeter by *A Church Hymnbook for every Sunday and Holyday.* London, Masters. One of the hymns (No. 126) in the *Uttoxeter Sel.* of 1805, "When heavens with sighs my anxious breast," in 5 st. of 4 l., is by the Rev. Humphrey Price, Curate and afterwards (1819-53) Incumbent of Christ Church, Needwood, but it does not appear that he had any further part in compiling the Sel. This hymn was included afterwards in Montgomery's *Christian Psalmist*.

7. As connected with Staffordshire, though not as compilers of Hymnals for local use, two

hymn-writers may be named here, the Rev. John Wakefield and Lady Lucy Whitmore.

**Wakefield, John, M.A.**, s. of Mr. Thomas Wakefield was b. at Uttoxeter, Jan. 17, 1798; educated at St. Edmund Hall, Oxford, where he graduated M.A. 1824, M.A. 1827. Took Holy Orders in 1824, and after holding curacies at St. Alkmund's and All Saints, Derby, became Rector of Hushley, Shropshire, in 1851. He compiled *A Collection of Psalms and Hymns, chiefly designed for Public Worship.* Belper, J. Mason, 1825, containing 100 Psalms and 210 Hymns; and in 1881 printed privately a small vol. of 24 original hymns entitled *Hymns and Spiritual Songs, recreations in age and seclusion of a Rural Pastor.* W. Lawley, printer, Much Wenlock; and in 1888, an Appendix thereto of 8 hymns.

**Whitmore, Lady Lucy Elizabeth Georgiana**, was the only dau. of Orlando, 2nd Baron and 1st Earl of Bradford, b. Jan. 22, 1792, married in 1810 to Mr. William Wolryche Whitmore, of Dudmaston, Shropshire, and d. Mar. 17, 1840. She published, "Family Prayers for Every Day in the Week," &c., 1824, containing 14 original Hymns; 2nd edit. 1827. No. viii. of these hymns, "Father, again in Jesus' name we meet" (p. 365, ii.) has passed into many collections.

To information furnished by the Rev. J. Wakefield we are indebted for much of the materials employed in this article. [G. A. C.]

**Stallybrass, James Steven**, fourth s. of the Rev. Edward Stallybrass, of the London Missionary Society, was b. Oct. 3, 1826, at Selenginsk, in the province of Irkutsk, Siberia, where his father was then stationed. He resided for many years in Stoke Newington, London, and d. there Dec. 2, 1888. He was a well known educationist, and tr. from the German a number of scientific and other works. He contributed a large number of trs. from German hymns and poems to the various publications of Mr. Curwen, e. g. to the *Songs and Tunes for Education*, 1861; the *Tonic Sol fa Reporter*, &c. In 1859 he contributed trs. of 4 German hymns to Mr. Curwen's *Sabbath H. Bk.* (Nos. 234, 417, 418, 420). To Mr. Curwen's *Child's Own H. Bk.*, 1862, he also contributed:—

1. **Who through Heaven is guiding.** *God the Child's Guide.* This was originally pub. in 6 st. of 5 l., as No. 117 in *Songs and Tunes*, 1861, and marked as a tr., but Mr. Stallybrass in 1881 could not remember from what. It has since been included in the *Congregational Bk. of Praise for Children*, 1881.

2. **High heaven! my home and fatherland.** *Heaven Anticipated.* 1st pub. in 4 st. of 4 l., as No. 195, in *Songs and Tunes*, 1861, and marked as a tr., but Mr. Stallybrass in 1881 regarded it as an original composition.

For Mr. Stallybrass's trs. from the German noted in this Dictionary see *Index of Authors and Translators.* [J. M.]

**Stammers, Joseph**, was b. at Bury St. Edmunds in 1801, and educated for the legal profession. After practising in London as a solicitor for some time he was called to the Bar in 1833, and joined the Northern Circuit. (*Lyra Brit.*, 1868.) He d. in London, May 18, 1885. His popular hymn—

**Breast the wave, Christian (Perseverance)** was contributed to the *Cottage Magazine* (a small serial edited by the Rev. John Buckworth, late Vicar of Dewsbury) in 1830. It has passed into several collections, including the *Bap. Ps. & Hys.*, 1858; the *People's Hyl.*, 1867 (altered), and others.

Mr. Stammers also contributed 4 hymns to Dr. Rogers's *Lyra Brit.*, 1868, but these have not come into C. U. [J. J.]

**Stand, soldier of the Cross.** *Bp. E. H. Bickersteth.* [*Adult Baptism.*] Written for the 1st ed. of his *Hymnal Comp.* 1870, No. 291, in 6 st. of 4 l. It was also given in his *Tico*

*Brothers, &c.*, 1871, p. 238. On its adoption by the S. P. C. K. *Church Hys.*, 1871, st. ii., iii., were slightly altered by the author. [J. J.]

**Stand the omnipotent decree.** C. Wesley. [*Trust and Confidence in God.*] This is No. 16 of 17 hymns pub. in 1756, as *Hys. for the Year, 1756, Particularly for the Fast-day, Feb. 6; in 4 st. of 8 l.* (*P. Works*, 1868-72, vol. vi. p. 94). This Fast was held as a day of humiliation arising mainly out of a dread of an invasion by the French. Miss Steele's hymn "See gracious God, before Thy throne" (p. 1027, ii.), was also written for the same occasion. C. Wesley's hymn was republished, without alteration, in the *Wes. H. Bk.*, 1780, No. 60, and has since passed into a large number of collections in most English-speaking countries. It has received great praise at the hands of many writers. J. Montgomery in the preface to his *Christian Psalmist*, 1825, p. xxiv. says:—

"The hymn on the Day of Judgment, 'Stand the Omnipotent decree' begins with a note, abrupt and awakening like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our author. Such pieces prove that if Charles Wesley's hymns are less varied than might have been desired for general purposes, it was from choice and predilection to certain views of the Gospel in its effects upon human minds, and not from want of diversity of gifts."

This was written by Montgomery in ignorance of the fact that the hymn was directly associated with Young's *Night Thoughts*. In his private copy of his *Christian Psalmist*, 1825 (in our possession) he has written in pencil on the margin opposite the above quotation "a paraphrase from Dr. Young's *Night Thoughts*." Jackson in his concluding chapter of the *Memoirs of C. Wesley* quotes this hymn as one of "two examples of the manner in which C. Wesley occasionally availed himself of the writings of other men." He says (small ed., 1848, p. 488):—

"The just and striking sentiments contained in the *Night Thoughts*, often proposed with great abruptness and force, were exactly suited to Mr. Charles Wesley's peculiar temper and mental habits. He therefore esteemed this book next to the holy Scriptures. Yet could he when occasion served surpass Young himself in living energy both of thought and expression, as the following example demonstrates. The author of the *Night Thoughts* [Night vi. *The Infidel Reclaimed*, pt. i.] exclaims:—

'O man immortal! Hear the lofty style,  
If so decreed, th' Almighty Will be done.  
Let earth dissolve, yon pond'rous orbs descend,  
And grind us int. dust! The soul is safe;  
The man emerges; mounts above the wreck,  
As tow'ring flame from Nature's funeral pyre;  
O'er devastation, as a gainer, smiles;  
His charter, his inviolable rights,  
Well pleas'd to learn from Thunders impotence,  
Death's pointless darts, and Hell's defeated storms.'

"Mr. Charles Wesley, taking up the theme, thus sings in still loftier strains, and with a greater power of expression:—

'Stand th' Omnipotent decree!  
Jehovah's Will be done!  
Nature's end we wait to see,  
And hear her final groan:  
Let earth dissolve, and blend  
In death the wicked and the just,  
Let those pond'rous orbs descend,  
And grind us into dust!  
'Rests secure the righteous man!  
At his Redeemer's beck  
Sure to emerge, and rise again,  
And mount above the wreck.  
Lo! the heavenly spilt towers,  
Like flames o'er nature's funeral pyre,  
Triumphs in immortal powers,  
And claps his wings of fire!'

Jackson quotes the remaining two verses of Wesley's hymn (see *Wes. H. Bk.*, No. 61), but omits to point out that there is nothing corresponding thereto in the *Night Thoughts*, and that they are strictly Wesley's original composition. Young began his *Night Thoughts* after the death of his wife and daughter in 1744, and the Preface to pt. ii. of "The Infidel Reclaimed," which begins a few lines after those quoted above, is dated "July 7, 1744." This would give the date of his lines as quoted, circa 1744, C. Wesley's date is 1756. We may add that line 4 in st. iv:—

"Yield we now our bodies up  
To earthquake, plague, and sword,"

refers in the earthquake to the great earthquake which demolished the city of Lisbon on Nov. 1, 1755; the plague to the terrible mortality among the cattle which had been prevailing in various parts of England; and the sword to the invasion which was feared from France. These things made the strongest men in the land tremble. [J. J.]

**Stand up and bless the Lord.** J. Montgomery. [*Praise and Thanksgiving.*] Written for the Sheffield Red Hill Wesleyan Sunday School Anniversary, held on Mar. 15, 1824; and also used at the Whitsuntide gathering of the Sheffield Wesleyan Sunday School Union, on the Whit-Monday of that year. The opening lines of the original read:—

"Stand up and bless the Lord,  
Ye children of His choice."

When Montgomery included it in his *Christian Psalmist*, 1825, No. 558, in 6 st. of 4 l., he altered this opening to:—

"Stand up and bless the Lord,  
Ye people of His choice:"

and this was repeated in his *Original Hys.*, 1853, No. 86. In J. H. Thom's *Hymns, &c.*, 1858, it begins, "Arise, and bless the Lord:" and in the American *Songs for the Sanctuary*, N. Y., 1865, "O Thou above all praise" (st. ii. altered). It is in extensive use in all English-speaking countries, and usually the 1825 text is followed. [J. J.]

**Stanley, Arthur Penrhyn, D.D.**, was b. at Alderley, in Cheshire, Dec. 13, 1815. His father, Edward Stanley, was the s. of Sir Edward Stanley of Alderley, and younger brother of the first Lord Stanley of Alderley, and was rector of the parish until 1837, when he became Bishop of Norwich. His mother, Catherine Stanley, was daughter of the Rev. Oswald Leycester, Rector of Stoke-upon-Tern, Shropshire. Arthur Stanley received his early education under the superintendence of his father; but in 1829 he was sent to Rugby to be under the direct charge of Dr. Arnold, who had been appointed to the head-mastership the year before, and of whom Mr. Stanley had been an early friend and admirer. Arthur Stanley bore the stamp of Rugby and of its great headmaster to the end of his life. In 1834 he went up to Oxford, having won a Balliol scholarship, the "blue ribbon of undergraduate life," and commenced a career of unusual brilliancy at the University. He gained the Newdigate prize for English Verse (the subject being *The Gypsies*); the Ireland scholarship (the highest test of Greek scholarship), and a First Class in Classical Honours, all in 1837. He won the Prize for the Latin



Essay in 1839, the Prize for the English Essay, and the Ellerton Prize for the Theological Essay in 1840, and was in the same year elected to a Fellowship at University College. He was then appointed College Tutor, and held that office for twelve years. In 1845-6 he was Select Preacher for the University. From 1850 to 1852 he was Secretary to the Oxford University Commissioners. In 1851 he was appointed Canon of Canterbury, and held that post until 1855, when he was elected Regius Professor of Ecclesiastical History at Oxford, to which a Canonry at Christ Church was attached. He was also chosen in 1858 Examining Chaplain to the Bishop of London, his fellow Rugbeian, Dr. Tait. These offices he held until 1863, when, on the elevation of Dean Trench to the Archbishopric of Dublin, he was appointed to the Deanery of Westminster. In the same year he married Lady Augusta Bruce, a sister of the Earl of Elgin, and a personal friend and attendant of Queen Victoria. This marriage brought him into still closer relation with the Court, at which he had before been so highly valued, that he had been twice chosen to accompany the Prince of Wales in his travels in the East. He was singularly happy in his married life, and felt the death of Lady Augusta, which occurred in 1876, as an irreparable loss. In 1872, he took part in the Old Catholic Congress at Cologne; and at the close of the same year he was again appointed Select Preacher, not, however, without considerable opposition being made to the appointment on account of the Dean's theological views; the vote, however, was carried by 349 against 287. In 1875 he was installed Lord Rector of the University of St. Andrews, having received the degree of LL.D from that University four years previously. He died at the Deanery, Westminster, on July 18, 1881, after a short illness.

Dr. Stanley was a voluminous and very popular writer, his pure and picturesque style being singularly fascinating. The first work by which he became known to the literary world was the *Life and Correspondence of Dr. Arnold*, pub. in 1844. This is an almost perfect model of biography. Though the writer is distinctly a hero-worshipper, he never allows his worship to violate the rules of good taste, while he brings out all the points in his hero's character most vividly, and exercises a most wise discretion in permitting him, as far as possible, to tell his own tale. This was followed in 1850 by *Memoirs of Edward Stanley, Bishop of Norwich*, and *Catherine Stanley*, which is very interesting both for its intrinsic merits, and also as a pious tribute of filial affection; but it does not reach the level of the *Life of Arnold*. In 1854 appeared the *Epistles to the Corinthians*, the value of which will be variously estimated according to the theological standpoint of the reader. But his next two works will command the admiration of all persons who are competent to judge. In his *Historical Memorials of Canterbury*, pub. in 1854, and *Sinai and Palestine in connexion with their History*, pub. in 1856, Dr. Stanley was again on his own proper ground where his almost unique powers of description had their full scope. The former was a very popular work, reaching a 6th ed. in 1872; but *Sinai and Palestine* was still more warmly welcomed, and may be considered, with the *Life of Dr. Arnold*, as Dr. Stanley's *chef-d'œuvre*. Passing over for the present his sermons, we next come to his *Lectures on the History of the Eastern Church*, pub. in 1861; this also was very popular, reaching a 5th ed. in 1869. Then followed a series of *Lectures on the History of the Jewish Church*, in 2 volumes (1863-5). His next publication again showed him at his best. The *Historical Memorials of Westminster Abbey*, pub. in 1867, may be regarded as a companion volume to the *Historical Memorials of Canterbury*, and is, at least, worthy of its pre-

decessor. It is a fortunate circumstance that two of the most interesting places in England should have had for their historian one who, both from his position and his powers, was, of all men, the most fitted to do justice to his subject. Of the rest of Dr. Stanley's prose works it does not seem necessary to do more than specify the titles. They include *Lectures on the History of the Church of Scotland*, 1869; *Essays on Questions connected with Church and State*, 1870; a great number of single Addresses, &c., on various subjects, and *Christian Institutions, Essays on Ecclesiastical Subjects*, pub. not long before his death.

Dr. Stanley attained great eminence as a preacher, especially in his own Abbey. His manner was most solemn and impressive, and his style of composition was exactly suited for a sermon. It is fair to add that sermons would also, of course, be the species of composition in which what many considered the most unsatisfactory features of Dr. Stanley's intellectual character, his vagueness of doctrine and extreme breadth of statement, were most conspicuous. He pub. several volumes of sermons and single sermons. The chief are: *Sermons and Essays on the Apostolical Age* (1846), *Sermons preached in Canterbury Cathedral* (1857), *Sermons on the Unity of Evangelical and Apostolical Teaching* (1859), *Sermons in the East preached before the Prince of Wales* (1863), *Address and Sermons at St. Andrews*, 1877.

The point of view from which this sketch naturally regards Dean Stanley as a writer is that from which he appears at the least advantage. Thirteen of his hymns which had been published singly have been incorporated in the *Westminster Abbey Hymn Book*, but none of them have attained any extensive popularity; and, to tell the truth, they do not deserve it. That exquisite taste and felicity of diction which distinguish more or less all his prose writings seem to desert him when he is writing verse. This is all the more strange because one would have said that he regarded outward nature, as well as the works and history of man, with a poet's eye. Like another great writer, Jeremy Taylor, his prose is poetical, but his poetry is prosaic. The divine afflatus is wanting. Of course he always writes as a scholar; hence his translations are more successful than his original hymns; but in neither department has he produced anything that can at all be termed classical; and it is from his general eminence rather than from his contributions to hymnology that he requires even the small space which has been devoted to him in this article.

[J. H. O.]

In addition to Dean Stanley's *tra.* from the Latin, and his popular hymns, "He is gone! beyond the skies," and "Master, it is good to be," which are annotated elsewhere in this Dictionary, the following are also in C. U.:-

1. *Let us with a gladsome mind.* *National Hymn. The Accession.* This hymn is called "Hymn for the Accession (June 20). An Accommodation of Milton's Version of the 136th Psalm," and was pub. in *Macmillan's Magazine*, June 1873, in 11 st. of 8 l. Lines 3, 4, of st. 1.:-

"Long our island throne has stood,  
Planted on the ocean flood;"

will distinguish it from Milton's hymn.

2. *O frail spirit, vital spark.* *Easter.* Given in *Macmillan's Magazine*, May 1878, and headed "Our Future Hope." An Easter Hymn. It has been thought that there may be a place for some expressions such as the following hymn or hymns endeavour to embody, of the prospect of another world, more hopeful than the touching address of the Emperor Hadrian to his soul, less vague and material than Pope's graceful version of it in his well-known lines, "Vital spark of heavenly flame." The hymn following this introduction is in two parts:- Part I. "O frail spirit, vital spark," in 6 st. of 8 l., and Pt. II. "Rise, my soul, and stretch thy wings," also in 6 st. of 8 l. Of Pt. II., st. l., ll. 1-4, are from Robert Seagrave's hymn, noted on p. 904, li.

3. *Spirit unseen, our spirits' home.* *Whitsuntide.*

This hymn was pub. in *Macmillan's Magazine*, May, 1879, in 7 st. of 8 l., and 1 st. of 9 l., with the following note:—"Manzoni's Hymn for Whitsuntide. Of all the Sacred Hymns of Manzoni this is the one which breathes the most comprehensive spirit. The first part runs on the more mystical emblems of the Church. But the latter part, which alone is capable of general use, enters into the very heart of the doctrines of the spiritual nature of Christianity, and contains a meaning beyond the original force of the words, which was intended to be confined to the limits of the Roman Church. It is in this wider sense that the following paraphrase has been attempted." Manzoni's poem on *Pentecost* was pub. circa 1820. (See *Italian Hymnody*, § 11.)

4. **The Lord is come! On Syrian soil.** *Advent.* This hymn appeared in *Macmillan's Magazine*, Dec. 1872, in 6 st. of 8 l., with the following introduction:—"Hymn for Advent. The accompanying hymn is offered as a sequel to the two which have already appeared in this Magazine, April 1870, (No. June 1862, see p. 500, ii.), on the Ascension, and the Transfiguration [April 1870, see p. 718, i.]. The first four stanzas run parallel to the Gospels of the four Sundays in Advent, and the two last on the Gospels and Epistles for Christmas."

5. **When the Paschal evening fell.** *Holy Communion.* This appeared in *Macmillan's Magazine*, Nov. 1874, in 5 st. of 8 l., 1 st. of 12 l., and 1 st. of 8 l., with this introduction:—"This do in Remembrance of Me. It is intended in the following lines to furnish a sacred hymn founded on the one common idea of commemoration which lies at the basis of all views of the Eucharist, whether material or spiritual, and to express this undoubted intention of the original institution apart from the metaphorical language by which the ordinance is often described."

6. **Where is the Christian's Fatherland!** *The Christian's Fatherland.* This poem (it cannot be called a hymn) was given in *Macmillan's Magazine*, Nov. 1872, in 7 st. of 8 l., with the following introduction:—"The Traveller's Hymn for All Saints' Day. Being an adaptation of Arndt's Poem, 'Was ist des Deutschen Vaterland.'"

7. **Where shall we find the Lord!** *Epiphany.* Given in *Macmillan's Magazine*, March 1880, in 7 st. of 8 l., and introduced thus:—"The Divine Life. 'Who lived amongst men.' (In the original draft of the *Nicean Creed*) from the Creed of the Church of Palestine."

8. **Where shall we learn to die!** *Good Friday.* This was pub. in *Macmillan's Magazine*, March 1880, in 7 st. of 8 l., with the simple heading, "The Perfect Death. *Disce mori.*"

9. **Who shall be the last great Seer?** *St. John Baptist.* Appeared in *Macmillan's Magazine*, July 1879, in 4 st. of 8 l., as a "Hymn for St. John the Baptist Day, June 24."

All these hymns were given in full, and without alteration, in the *Westminster Abbey H. Bk.*, 1883. Their use is mainly confined to that collection. [J. J.]

**Star of morn and even.** *F. T. Palgrave.* [*Morning or Evening.*] Written in 1862, and given to Sir R. Palmer (Lord Selborne) in ms., and included by him in his *Bk. of Praise*, 1862, in 4 st. of 6 l. It is also given in the author's *Hymns*, 1867, p. 7, where it is entitled "The Day Star"; in the *Savoy Hymnary*, 1882; *Thring's Coll.*, 1882, and others. It has been set to special music by Tillard, Lond., Novello, 1868. [J. J.]

**Stars of the morning, so gloriously bright.** *St. Joseph the Hymnographer.* [*St. Michael & All Angels.*] In the *Paraclete* there are several Canons of the Bodiless Ones, and all are of an ornate character. In Dr. Neale's *Hymns of the Eastern Church*, 1862, these stanzas appeared with the following title and note:—"Stars of the Morning. A cento from the Canon of the 'Bodiless Ones.' Tuesday in the Week of the Fourth Tone." In omitting the opening line of the Greek, Dr. Neale, doubtless, intended it to be understood, that he had followed the spirit rather than the letter of the original. In fact, there is no

attempt to reproduce the sequence of thought as set forth in the Canon, although the ornate character of the original is imitated. Since the adoption of Dr. Neale's translation for congregational use, in H. J. Palmer's *Suppl. Hymnal*, 1866, the *People's*, 1867, *H. A. & M.*, 1868, and others, it has become most popular, and is found in a large number of hymn-books. The texts in use, however, vary considerably. Dr. Neale's authorized text is in the 3rd ed. of the *H. of the E. Church*, 1866. The original Greek Canon is found in modern editions of the *Octoechus*. [J. J.]

**Statuta decreto Dei.** *C. Coffin.* [*Advent.*] Pub. in his *Hymni Sacri*, 1736, p. 35, and also in the *Paris Breviary* the same year, where it is appointed as the Ferial hymn at Vespers in Advent. It is in several modern French *Brevs.*, in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 38, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr. as:—*

1. **The rolling years at length fulfil.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 42. Generally given in an abbreviated and altered form.

2. **Deep hidden by divine decree.** By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 46. The *tr.* in the *Hymnary*, 1872, No. 104, "O Lord, the rolling years fulfil," is by the editors based on I. Williams's *tr.*

3. **And now, by God's sure word decreed.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, Advent, No. 7. This is a *tr.* of st. i., v., vi. The Advent hymn, No. 8, in Blew, is a *tr.* of the remaining stanzas of this hymn, beginning with st. ii., "Patris nefando crimine," which is rendered as, "While Adam's race sore wounded lay." This is in *Lyra Messianica*, 1864.

4. **The fulness of the time ordained.** By J. A. Johnston, in his *English Hyl.*, 1856. Based on J. Chandler, as above.

**Other trs. are:—**

1. The times of old by God decreed. *J. D. Chambers.* 1857.

2. Sing we now redeeming love. *D. T. Morgan.* 1880.

3. Predestinate of God most high. By W. M. A. in *O. Shipley's Annus Sanctus.* 1884. [J. J.]

**Stay, Thou insulted Spirit, stay.** *C. Wesley.* [*Lent.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 41, in 7 st. of 4 l. (*P. Works*, 1868-72, vol. iv., p. 370.) It was included in the *Wes. H. Bk.*, 1780, No. 155, with the omission of st. vi., and the change of st. ii., l. 4, from, "For forty long rebellious years" (the *forty* referred to his own age at the time), to "For many long," &c. The *Wes. H. Bk.* form of the text is in most of the Methodist collections, and a few others. Other forms of the text are:—(1) "Stay, injured, grieved, Spirit, stay," in Bickersteth's *Christian Psalmody*, 1833, and later collections; and (2) "Stay, Thou long-suffering Spirit, stay," in the American Meth. Episco. *Hymnal*, 1878. [J. J.]

**Steane, Edward**, D.D., was b. at Oxford, Mar. 23, 1798, studied at the Baptist College, Bristol, and at Edinburgh University. In 1823 he became pastor of a Baptist church at Camberwell, London, where he laboured with success until his death on May 8, 1882. Dr.

Steele was for many years one of the most eminent ministers of the Baptist denomination. He was one of the founders of the Baptist Union; the Bible Translation Society; and the Evangelical Alliance. He edited *Evangelical Christendom*; and pub. *The Doctrine of Christ developed by the Apostles*, in 1872. He was one of the Committee which prepared the Baptist *New Selection* in 1828. The only hymn known to have been composed by him appeared in that book:—"Prophetic era! blissful day!" (*The Triumphs of Christ anticipated*). It reappeared in the *Selection Enlarged* in 1838. [W. R. S.]

**Steele, Anne**, b. in 1716, was the daughter of Mr. Wm. Steele, a timber merchant, and pastor, without salary, of the Baptist Church at Broughton, in Hampshire. At an early age she showed a taste for literature, and would often entertain her friends by her poetical compositions. But it was not until 1760 that she could be prevailed upon to publish. In that year two vols. appeared under the title of *Poems on Subjects chiefly Devotional, by Theodosia*. After her death, which occurred in November, 1778, a new edition was published with an additional volume and a Preface by the Rev. Dr. Caleb Evans, of Bristol (Bristol, 1780). In the three vols. are 144 hymns, 34 Psalms in verse, and about 30 short poems. They have been reprinted in one vol. by D. Sedgwick, 1863. Miss Steele's hymns were first made available for congregational use in 1769, 62 of them being then introduced into the Bristol Bap. Coll. of Ash & Evans, the letter T for "Theodosia" being affixed; 47 were also given in Dr. Rippon's *Sel.*, 1787, and 26 in Dr. W. B. Collyer's *Coll.*, 1812. Among Baptist hymn-writers Miss Steele stands at the head, if we regard either the number of her hymns which have found a place in the hymnals of the last 120 years, or the frequency with which they have been sung. Although few of them can be placed in the first rank of lyrical compositions, they are almost uniformly simple in language, natural and pleasing in imagery, and full of genuine Christian feeling. Miss Steele may not inappropriately be compared with Miss F. R. Havergal, our "Theodosia" of the 19th century. In both there is the same evangelic fervour, in both the same intense personal devotion to the Lord Jesus. But whilst Miss Steele seems to think of Him more frequently as her "bleeding, dying Lord"—dwelling on His sufferings in their physical aspect—Miss Havergal oftener refers to His living help and sympathy, recognizes with gladness His present claims as "Master" and "King," and anticipates almost with ecstasy His second coming. Looking at the whole of Miss Steele's hymns, we find in them a wider range of thought than in Miss Havergal's compositions. She treats of a greater variety of subjects. On the other hand, Miss Havergal, living in this age of missions and general philanthropy, has much more to say concerning Christian work and personal service for Christ and for humanity. Miss Steele suffered from delicacy of health and from a great sorrow, which befell her in the death of her betrothed under peculiarly painful circumstances. In other respects her life was un-

eventful, and occupied chiefly in the discharge of such domestic and social duties as usually fall to the lot of the eldest daughter of a village pastor. She was buried in Broughton churchyard. [W. R. S.]

A large number of Miss Steele's hymns are in C. U., the larger proportion being in American hymn-books. In addition to "Almighty Maker of my frame," "Far from these narrow scenes of night," "Father of mercies in Thy word," and others annotated under their respective first lines, there are also:—

i. From her *Poems on Subjects Chiefly Devotional*, 1760, vols. i., ii.

1. Come, let our souls adore the Lord. *Pleading for Mercy*. One of two hymns "On the Fast, Feb. 11, 1757," the first being "While justice waves her vengeful hand."

2. Come, tune ye saints, your noblest strains. *Christ Dying and Rising*.

3. Deep are the wounds which sin has made. *Christ, the Physician*.

4. Enslaved by sin, and bound in chains. *Redemption*.

5. Eternal power, almighty God. *Divine Condescension*.

6. Eternal Source of joys divine. *Divine Assurance desired*.

7. Great God, to Thee my evening song. *Evening*.

8. Great Source of boundless power and grace. *Desiring to Trust in God*.

9. Hear, gracious (God) Lord, my humble moan [prayer]. *The presence of God desired*.

10. Hear, O my God, with pity hear. *Ps. cxliii*.

11. How long shall earth's alluring toys? *On Longing after unseen pleasures*.

12. How lovely, how divinely sweet. *Ps. lxxxiiv*.

13. How oft, alas, this wretched heart. *Pardoning Love*.

14. In vain my roving thoughts would find. *Lasting Happiness*.

15. Jesus, the spring of joys divine. *Christ the Way*.

16. Lord, how mysterious are Thy ways. *Providence*.

17. Lord, Thou hast been Thy Children's God. *Ps. xc*.

18. Lord, we adore Thy boundless grace. *Divine Bounty*.

19. Lord, when my [our] raptured thought surveys. *Creation and Providence*.

20. Lord, when my thoughts delighted rove. *Passion-tide*.

21. My God, 'tis to Thy mercy seat. *Divine Mercy*.

22. My God, to Thee I call. *Lent*.

23. O for a sweet, inspiring ray. *The Ascended Saviour*.

24. O Thou Whose tender mercy bears. *Lent*.

25. Permit me, Lord, to seek Thy face. *Strength and Safety in God alone*.

26. Should famine o'er the mourning field. *During Scarcity*.

27. So fades the lovely, blooming flower. *Death of a Child*.

28. Stretched on the Cross the Saviour dies. *Good Friday*.

29. The Lord, my Shepherd and my Guide. *Ps. xxiii*.

30. The Lord, the God of glory reigns. *Ps. xciii*.

31. The Saviour calls; let every ear. *The Invitation*.

32. There is a glorious world on high. *True Honour*.

33. Thou lovely [only] Source of true delight. *Desiring to know Jesus*.

34. Thou only Sovereign of my heart. *Life in Christ alone*.

35. To Jesus, our exalted Lord. *Holy Communion*.

36. To our Redeemer's glorious Name. *Praise to the Redeemer*.

37. To your Creator, God. *A Rural Hymn*.

38. When I survey life's varied scene. *Resignation*.

39. When sins and fears prevailing rise. *Christ the Life of the Soul*.

40. Where is my God? does He retire. *Breathing after God*.

41. While my Redeemer's near. *The Good Shepherd*.

42. Why sinks my weak desponding mind? *Hope in God*.

43. Ye earthly vanities, depart. *Love for Christ desired*.

44. Ye glittering toys of earth adieu. *The Pearl of great Price*.

45. Ye humble souls, approach your God. *Divine Goodness*.



ii. From the Bristol Bap. Coll. of Ash & Evans, 1769.

46. Come ye that love the Saviour's Name. *Jesus, the King of Saints.*

47. How helpless guilty nature lies. *Need of Renewing Grace.*

48. Praise ye the Lord, let praise employ. *Praise.*

### iii. Centos and Altered Texts.

49. How blest are those, how truly wise. *True honour.* From "There is a glorious world on high." See No. 32.

50. How far beyond our mortal view. *Christ the Supreme Beauty.* From "Should nature's charms to please the eye," 1760, st. iii.

51. In vain I trace creation o'er. *True happiness.* From "When fancy spreads her boldest wings," 1760, st. ii.

52. Jesus, and didst thou leave the sky? *Praise to Jesus.* From "Jesus, in Thy transporting name," 1760, st. iv.

53. Look up, my soul, with cheerful eye. *Breathing after God.* From No. 40, st. v.

54. Lord, in the temple of Thy grace. *Christ His people's Joy.* From "The wondering nations have beheld," 1760, st. iii.

55. My God, O could I make the claim. Part of No. 9 above.

56. My soul, to God, its source, aspires. *God, the Soul's only Portion.* From "In vain the world's alluring smile," st. iii.

57. O could our thoughts and wishes fly. Part of No. 11 above, st. iv.

58. O for the eye of faith divine. *Death anticipated.* From "When death appears before my sight," 1760, st. iii., vii., altered, with opening stanzas from another source.

59. O Jesus, our exalted Head. *Holy Communion.* From "To Jesus, our exalted Lord." See No. 35.

60. O world of bliss, could mortal eyes. *Heaven.* From "Far from these narrow scenes of night," p. 366, i.

61. See, Lord, Thy willing subjects bow. *Praise to Christ.* From "O dearer to my thankful heart," 1780, st. 5.

62. Stern winter throws his icy chains. *Winter.* From "Now faintly smile day's hasty hours," 1760, st. ii.

63. Sure, the blest Comforter is nigh. *Whitsuntide.* From "Dear Lord, and shall Thy Spirit rest," 1760, st. iii.

64. The God of my salvation lives. *In Affliction.* From "Should famine, &c.," No. 26, st. iv.

65. The Gospel, O what endless charms. *The Gospel of Redeeming Love.* From "Come, Heavenly Love, inspire my song," p. 245, ii.

66. The mind was formed to mount sublime. *The Fettered Mind.* From "Ah! why should this immortal mind?" 1760, st. ii.

67. The once loved form now cold and dead. *Death of a Child.* From "Life is a span, a fleeting hour," 1760, st. iii.

68. Thy gracious presence, O my God. *Consolation in Affliction.* From "In vain, while dark affliction spreads," 1760, st. iv.

69. Thy kingdom, Lord, for ever stands. *Ps. cxlv.* From "My God, my King, to Thee I'll raise," 1760, st. xii.

70. Triumphant, Christ ascends on high. *Ascension.* From "Com', Heavenly Love, inspire my song," 1760, st. xxxii. See p. 245, ii.

71. When blest with that transporting view. *Christ the Redeemer.* From "Almighty Father, gracious Lord," 1760, st. xi. p. 62, ii.

72. When death before my sight. *Death Anticipated.* From "When death appears before my sight," 1760.

73. When gloomy thoughts and boding fears. *Comforts of Religion.* From "O blest religion, heavenly fair," 1760, st. ii.

74. When weary souls with sin distress. *Invitation to Rest.* From "Come, weary souls, with sin distressed," 1760. See p. 253, ii.

75. Where'er the angry passions rise. *Example of Christ.* From "And is the gospel peace and love?" 1760, st. ii. See p. 65, i.

All the foregoing hymns are in D. Sedgwick's reprint of Miss Steele's *Hymns*, 1863.

[J. J.]

Stegmann, Josua, D.D., s. of Ambrosius Stegmann, Lutheran pastor at Sülzfeld, near Meiningen, and finally, in 1593, super-

intendent at Eckartsberga, near Merseburg, was b at Sülzfeld, Sept. 14, 1588. He entered the University of Leipzig in 1608, M.A. in 1611, and was for sometime adjunct of the Philosophical Faculty. In 1617 he was appointed Superintendent of the district (Grafschaft) of Schaumburg, and also pastor at Stadthagen, and first professor of the Gymnasium there; and before entering on his duties graduated D.D. at Wittenberg, on Oct. 24, 1617. When the Gymnasium was erected into a university, and transferred (1621) to Rinteln, he became ordinary professor of Theology there. By the outbreak of war he was forced to flee from Rinteln, in 1623. After his return he was appointed, in 1625, Ephorus of the Lutheran clergy of Hesse-Schaumburg. By the Edict of Restitution, promulgated by the emperor on March 6, 1629, he was greatly harassed; for the Benedictine monks, after they had settled in Rinteln, in 1630, claimed to be the rightful professors, and demanded the restoration of the old church lands, and especially the property formerly belonging to the nunnery at Rinteln, but which had been devoted to the payment of the stipends of the Lutheran professors. They sent soldiers into Stegmann's house to demand that he should refund his salary, and on July 13, 1632, compelled him to hold a disputation, at which they annoyed him in every possible way. Soon after he was seized with fever, and d. Aug. 3, 1632. (Koch, iii., 128; Wetzel, iii., 251; *Einladungsschrift des Gymnasium Bernhardinum*, Meiningen, 1888; ms. from Pastor A. Bicker, Rinteln; Dr. Förstemann, Leipzig, &c.)

Stegmann was known as a writer of Latin verse while yet a student at Leipzig, and by his contemporaries was reckoned as a hymn writer. It is, however, very difficult to discriminate his productions. The hymns interspersed in his devotional works are given without any indications of authorship, and many of them are certainly by earlier writers, or recasts founded on earlier hymns. They appeared principally in his (1) *Suspiria Temporum*. Of this the 3rd ed., Rinteln, 1628, is in the Karlsruhe Library. (2) *Erneuerte Herten-Seufftzer*, Lüneburg, 1600xxx (colophon gives the correct date, viz., "Im Jahr 1630"). Of this there is a copy in the University Library at Breslau. In the *Blätter für Hymnologie*, 1888, p. 162, a list is given of the more important hymns in No. 2, tracing as far as possible those which had previously appeared elsewhere. Two hymns, which are usually ascribed to Stegmann, and are not found earlier than in his works, have passed into English as follows:—

i. *Ach bleib mit deiner Gnade.* *Supplication.* Included in 1628, as above, p. 462. In 1630 it is given, at p. 347, in 6 st. of 4 l., as a "Closing Hymn," after the "Prayer for the Preservation of the Doctrine, and of the Church of God." Thence in *Mützell*, 1858, No. 337a. In J. Clauder's *Psalmodia nova*, pt. ii., 1631, p. 266, it is ascribed to Stegmann, and so in later collections. It is a simple and beautiful hymn, and is found in most recent German hymnals, e.g. as No. 208 in the *Unv. L. S.*, 1851. Lauxmann, in *Koch*, viii., 146, relates various incidents regarding its use (it was, e.g., a favourite hymn of king Friedrich Wilhelm iv. of Prussia), and thus analyses it:—

"It has as its keynote the saying of the two disciples at Emmaus, 'Abide with us.' St. i. puts this prayer simply before the Lord Jesus; st. ii.-vi. develop it in detail: Abide with us with Thy Word as our Saviour (ii.); with the illumination of Thy Spirit as our ever-guiding Truth (iii.); with Thy blessing as the God rich in power (iv.); with Thy protection as the Conqueror in battle (v.); and with Thy Faithfulness as our Rock in the time of need (vi.).



The Translations are:—

1. **Abide with us, our Saviour.** This is a free tr. of st. i.—iii., as No. 51, in the Dalston Hospital H. Bk., 1848; and repeated in the Pennsylvania Luth. Church Bk., 1868. In Dr. Pagenstecher's Coll., 1864, tr. of st. iv., vi., were added.

2. **O Saviour, go beside us.** This is a free tr. of st. i., iv., v., with an original "Shepherd" st., as st. ii., by J. S. Stallybrass, in the *Toni-Solfa Reporter*, July 1857; and in Curwen's *Sabbath H. Bk.*, 1859, No. 420. Thence in Dr. Pagenstecher's Coll., 1864, No. 116.

3. **Abide among us with Thy grace.** This is a good and full tr., in C.M., by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 84; and her *C. B. for England*, 1863, No. 14. Included in *Allon's Suppl. Hys.*, 1868, *Irish Church Hyl.*, 1869 and 1873, and others; and in America, in the *Cantate Domino*, 1859, Boardman's *Sel.*, 1861.

4. **Abide with us, Lord Jesus! Thy grace.** This is a complete tr., as No. 8 in the Ohio Luth. Hyl., 1880, and marked as a compilation.

5. **Come, abide with Thy grace, in our hearts, O Lord.** By Dr. R. Maguire, 1872, p. 197.

ii. *Wie schön leuchtet der Morgenstern, Vom Firmament des Himmels fern. Morning.* Included in 1630, as above, p. 10, in 8 st. of 10 l., entitled, "Morning Hymn." (The text printed by Fischer, ii., p. 385, as that of 1630, is really the greatly altered form in the ed. of 1638); and repeated in the Leipzig *Vorrath*, 1673, No. 838, and others. St. viii. is altered from st. ix. of "O Lebensbrünnlein, tief und gross" (see p. 775, ii.). It is an imitation, but not a recast, of the hymn by P. Nicolai, noted at p. 806, ii. The form in C. U. was given to it by Burchard Wiesenmeyer, in *Crüger's Neues vollkömmlisches G. B.*, 1640, No. 111, and further recast in *Crüger's Praxis*, 1648, No. 3, which begins, "Wie schön leuchtet uns der Morgenstern." This form is No. 477, in the *Unv. L. S.*, 1851. The tr. in C. U. is—

**How beautiful the Morning Star shines from the firmament afar.** This was contributed by Philip Pusey to A. R. Reinagle's *Ps. & Hy. Tunes*, Oxford, 1840, p. 150 (see p. 1017, ii.). St. i. is a fairly close version of st. i., while st. ii., iii., are very free tr. of st. vi., vii. Included, slightly varied, in the *Salisbury H. Bk.*, 1857, and thence, with st. i., ll. 5, 6, altered in *Kennedy*, 1863. It was considerably altered in the *Sarum Hyl.*, 1868; and this form is repeated in R. Minton Taylor's Coll., 1872, and J. L. Porter's Coll., 1876.

**Other trs. are:—**(1) "How fair shines forth the Morning-star." By H. J. Buckoll, 1842, p. 24. (2) "How lovely now the morning-star." By Miss Cox, 1864, p. 3. (3) "How beautiful the morning star, shines in." By R. Massie, in the *Way of Rest*, 1876, p. 472. [J. M.]

**Stennett, Joseph**, the earliest English Baptist hymn-writer whose hymns are now in C. U., was b. at Abingdon, Berks, in 1663. He received a superior education at the Grammar-School of Wallingford, and at the age of 22 removed to London, where for several years he engaged in tuition. In 1688 he married a daughter of George Guill, a French Protestant refugee, another of whose daughters was the wife of the celebrated Presbyterian minister, Dr. Daniel Williams, who became a generous friend to Stennett. In the following year he was called to preach by the Baptist Sabbatarian congregation then meeting in Devonshire Square, London, after-

wards in Pinner's Hall; and in 1690 became its pastor, a position he retained to his death, July 4, 1713. Since the meetings of this congregation for worship were on the seventh day of the week, he was free to preach to other congregations on the Sunday, which he did very frequently, especially to the General Baptist Church in the Barbican. Such was Stennett's repute for piety, learning and practical wisdom that his advice was very much sought by his Christian friends, and by the "great Whig Lords" of that day he was occasionally consulted as to the feeling of the Dissenters concerning national affairs. His published works include:—

(1) *Hymns in commemoration of the sufferings of our Blessed Saviour Jesus Christ, compos'd for the Celebration of his Holy Supper*, 1697; 2nd ed. 1703 (This is entitled in Stennett's Works, 1732, *Hymns for the Lord's Supper*). These were 37 in number, increased to 50 in the 3rd ed., 1709. (2) In 1700 he published a poetical *Version of Solomon's Song of Songs, together with the XLVth Psalm*. A 2nd ed., corrected, appeared in 1709. (3) In 1712 he pub. twelve *Hymns composed for the Celebration of the Holy Ordinance of Baptism*; 2nd ed. 1732.

Stennett also translated Dacier's Plato and other works from the French, and published several sermons preached on days of National Thanksgiving and other public occasions. His Works were collected after his death and pub. in 1732, in 4 vols. 8vo. They contain a Memoir, Sermons and Letters, the Hymns and Poems mentioned above, and a few other poetical pieces. A controversial work, *An Answer to Mr. Russen's Book on Baptism*, 1702, may be reckoned as a 5th vol. Of his hymns, that which, in the form of varying centos, is most widely known is, "Another six days' work is done" (p. 71, ii.). Others in C. U. include:—

1. **Gracious Redeemer, how divine. Holy Communion.** Appeared in his *Hys. for the Lord's Supper*, 1st ed., 1697. (Works, 1732, ii. p. 98.) Usually abbreviated.

2. **Immortal praise be given. Holy Communion.** Pub. in his *Hys. for the Lord's Supper*, 1st ed., 1697. (Works, 1732, ii. p. 97.) From this "We'll praise our risen Lord," is taken.

3. **Jesus, O word divinely sweet. Redemption through Jesus.** Pub. in *Hys. for the Lord's Supper*, 3rd ed. 1709, No. 47. (Works, 1732, ii. p. 147.) In full in Spurgeon's *O. O. H. Bk.*, 1866, and others.

4. **Lord, at Thy Table I behold. Holy Communion.** This hymn is not in Stennett's Works. It appeared in Rippon's *Bap. Sel.*, 1787, with his name prefixed, and was probably supplied to Dr. Rippon by Dr. S. Stennett, J. Stennett's grandson. From it "With humble faith and trembling heart," is taken.

5. **My blessed Saviour, is Thy love! Self-Consecration to God.** Appeared in his *Hys. for the Lord's Supper*, 1697, No. 22. (Works, 1732, ii. p. 111.) Usually abbreviated.

6. **The great Redeemer we adore.** Pub. in his *Hys. for Baptism*, 1712. (Works, 1732, ii. p. 163.)

7. **Whene'er one sinner turns to God. Holy Baptism.** Pub. in his *Hys. for Baptism*, 1712, No. 12. (Works, 1732, ii. p. 164.) From this "See how the willing converts trace" is taken. It begins with st. iii.

Several of his hymns additional to these are given in the older collections, but have passed out of use. We may add that the Joseph Stennett, the subject of this article, had a son, Joseph Stennett, D.D., who also became an eminent Baptist minister, and was the father of Samuel Stennett, D.D. noticed below. [W. R. S.]

**Stennett, Samuel**, D.D., grandson of Joseph Stennett, named above, and s. of the Rev. Joseph Stennett, D.D., was b., most probably in 1727, at Exeter, where his father was at that time a Baptist minister. When quite

young he removed to London, his father having become pastor of the Baptist Church in Little Wild Street, Lincoln's Inn Fields. In 1748, Samuel Stennett became assistant to his father in the ministry, and in 1758 succeeded him in the pastoral office at Little Wild Street. From that time until his death, on Aug. 24, 1795, he held a very prominent position among the Dissenting ministers of London. He was much respected by some of the statesmen of the time, and used his influence with them in support of the principles of religious freedom. The celebrated John Howard was a member of his congregation and an attached friend. In 1763, the University of Aberdeen conferred on him the degree of D.D. Dr. S. Stennett's prose publications consist of volumes of sermons, and pamphlets on Baptism and on Nonconformist Disabilities. He wrote one or two short poems, and contributed 38 hymns to the collection of his friend, Dr. Rippon (1787). His poetical genius was not of the highest order, and his best hymns have neither the originality nor the vigour of some of his grandfather's. The following, however, are pleasing in sentiment and expression, and are in C. U., more especially in Baptist congregations:—

1. And have I, Christ, no love for Thee? *Love for Christ desired.*
2. And will the offended God again? *The Body the Temple of the H. Ghost.*
3. As on the Cross the Saviour hung. *The Thief on the Cross.*
4. Behold the leprous Jew. *The healing of the Leper.*
5. Come, every pious heart. *Praise to Christ.*
6. Father, at Thy call, I come. *Lent.*
7. Great God, amid the darksome night. *God, a Sun.*
8. Great God, what hosts of angels stand. *Ministry of Angels.*
9. Here at Thy Table, Lord, we meet. *Holy Communion.*
10. How charming is the place. *Public Worship.*
11. How shall the sons of men appear? *Acceptance through Christ alone.*
12. How soft the words my [the] Saviour speaks. *Early Piety.*
13. How various and how new. *Divine Providence.*
14. Not all the nobles of the earth. *Christians as Sons of God.*
15. On Jordan's stormy banks I stand. *Heaven anticipated.*
16. Prostrate, dear Jesus, at thy feet. *Lent. Sometimes, "Dear Saviour, prostrate at Thy feet."*
17. Should bounteous nature kindly pour. *The greatest of these is Love. From this, "Had I the gift of tongues," st. iii., is taken.*
18. Thy counsels of redeeming grace. *Holy Scripture. From "Let avarice, from shore to shore."*
19. Thy life I read, my dearest Lord. *Death in Infancy. From this "Tis Jesus speaks, I fold, says He."*
20. 'Tis finished! so the Saviour cried. *Good Friday.*
21. To Christ, the Lord, let every tongue. *Praise of Christ. From this, "Majestic sweetness sits enthroned," st. iii., is taken.*
22. To God, my Saviour, and my King. *Renewing Grace.*
23. To God, the universal King. *Praise to God.*
24. What wisdom, majesty, and grace. *The Gospel. Sometimes, "What majesty and grace."*
25. Where two or three with sweet accord. *Before the Sermon.*
26. Why should a living man complain? *Affliction. From this, "Lord, see what floods of sorrow rise," st. iii., is taken.*
27. With tears of anguish I lament. *Lent.*
28. Yonder amazing sight I see. *Good Friday.*

All these hymns, with others by Stennett, were given in Rippon's *Bapt. Sel.*, 1787, a few having previously appeared in *A Coll. o Hys. for the use of Christians of all Denominations*. London. Printed for the Booksellers, 1782; and No. 16, in the 1778 *Supplement* to

the 3rd ed. of the *Bristol Bap. Sel.* of Ash and Evans. The whole of Stennett's poetical pieces and hymns were included in vol. ii. of his *Works*, together with a *Memoir*, by W. J. Jones. 4 vols., 1824. [W. R. S.]

**Stephano primo martyri.** [*St. Stephen.*] This hymn is found in various forms. *Mone*, No. 1156, gives first what he professes to consider to be the original text, and which he says is very probably by St. Ambrose himself. But for this text (which begins "Stephano coronae martyrum") he gives no source, and seems to derive it from his own imagination. His second form begins "Stephani corona martyris." If from this second form are rejected the additions (including st. i., which is not found in other mss.), from a Benedictine ms. cited through Cassander, then we have what is probably the original text, beginning "Stephano primo martyri." This last form is found in two mss., circa 1150, in the Bodleian (*Liturg. Misc.*, 202, f. 144; *Liturg. Misc.*, 207, f. 306); in a ms. of the 12th cent. in the British Museum (Add. 18301, f. 112); in the St. Gall ms., No. 413, of the 11th cent.; in a ms. of the 10th cent. at Munich, &c. Also in the *Ambrosian Breviary*, 1539. In the *Ambrosian Breviary*, 1830, there is a recast beginning "Duci cruento martyrum"; and this text is in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 79. All these forms and variations are given by *Daniel*, i., No. 82, and iv. pp. 89, 90, 354-357. [J. M.]

Of these forms of the text two have been rendered into English, viz.:—

i. **Stephano primo martyri.**

1. To Stephen, first of martyrs, raise. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 87.

2. Blood is on the martyr's palm. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55. This was altered by Canon W. Cooke, and given in the *Cooke and Denton Hymnal*, 1853, No. 30, as, "Jesu, Lord, Thy praise we sing."

ii. **Duci cruento martyrum.**

To Thee, O Christ, our hymn we raise. By E. A. Dayman, in the *Sarum Hymnal*, 1868, No. 46. This is rather a paraphrase than a tr. of the hymn. [J. J.]

**Stephenson, Thomas Bowman**, D.D., LL.D., s. of the Rev. John Stephenson, was b. at Newcastle on Dec. 22, 1839, and educated at Wesley College, Sheffield, subsequently graduating at the University of London. In 1860 he entered the Wesleyan Ministry, and has since laboured in Norwich, Manchester, Bolton, and London. The great work of his life has been the establishment and maintenance of The Children's Home at Victoria Park, London, and its branches at Bolton, Birmingham, and the Isle of Man, and in Canada. Dr. Stephenson has written for Magazines and Reviews, and pub. a small work on Sisterhoods, and a *Memorial Sketch* of the late James Barlow. He has written several hymns, of which the following are most widely known:—

1. Fading like a lifetime ends another day. *Evening. Written circa 1873, and pub. in The Meth. S. S. B. Bk.*, 1879, No. 487, in 2 st. of 8 l.

2. Hear us, Saviour, bowed before Thee. *Children's Hymn. Written for a Festival at the Children's Home, circa 1879.*

3. O Father, Whose spontaneous love. *Easter, or*

**Missions.** Appeared in *The General Hymnary for Missions*, &c., 1889, No. 266, in 9 st. of 4 l.  
**4. Onward, o'er Time's great ocean.** *Life a Voyage.* Written during a voyage across the South Sea.  
**5. Sweetly dawns the Sabbath morning.** Sunday Morning. Written circa 1875, and pub. in *The Meth. S. S. H. Bk.*, 1879, No. 504, in 4 st. of 8 l.  
**6. This is the glorious gospel word.** *Jesus saves.* Called forth by a religious Convention at Brighton, and pub. in *The Meth. S. S. H. Bk.*, 1879, No. 314, in 5 st. of 8 l., and in *The General Hymnary*, 1889, No. 431, with an additional stanza (st. iv.). [J. J.]

Στερέωσόν με, Χριστέ. [Ἀσώμεν πάντες λαοί.]

Στέργειν μὲν ἡμᾶς. [Ἐσώσει λαόν.]  
 Sternhold, Thomas. [Old Version, § ix. 1: x.]

**Steuerlein, Johannes**, s. of Caspar Steuerlein, or Steurlein, first Lutheran pastor at Schmalkalden, was b. at Schmalkalden on July 5, 1546. After completing his course as a student of law, he was, about 1580, appointed Town-clerk of Wasungen (between Schmalkalden and Meiningen), and then, in 1589, secretary in chancery (Kanzlei-Secretär), at Meiningen, to the Henneberg administration. He was also Notary Public, and, about 1604, Mayor at Meiningen. He d. at Meiningen, May 5, 1613. (*Koch*, ii. 248, 267, 353; *C. von Winterfeldt's Evang. Kirchengesang*, 1843, i. p. 413; *K. Goedeke's Grundriss*, vol. ii., 1886, pp. 51, 171, 208, 573; preface to his *Gründliche und wahrhaftige Beschreibung*, Jena, 1611, &c.)

Steuerlein was crowned as a poet by the Emperor Rudolph II., and was the author of a metrical version of *Jesus Sirach* (Ecclesiasticus), pub. at Frankfurt am Main in 1581. He was an excellent musician, and pub. various works containing melodies and four-part settings by himself. His most important work is his *Sieben und Zwanzig neue geistliche Gesänge, mit vier Stimmen componirt*, &c., Erfurt, 1588 (Göttingen Library and Library of the Institut für Kirchenmusik at Breslau). Of these 27 hymns 3 are marked as by Steuerlein, 4 as by Cyriacus Schneegasse, 2 as by Erasmus Alber, and 1 as by Martin Luther. The other 17 have no names of authors affixed.

One of these 17 hymns is:—

**Das alte Jahr vergangen ist.** Wir danken dir, Herr Jesu Christ. *New Year.* In 1588 as above, No. 1, in 6 st. of 4 l., reprinted in full in the *Blätter für Hymnologie*, 1883, p. 156. This is the earliest appearance, so far as is yet known, of the hymn in this six stanza form. A shorter form, in 8 lines (st. i., ii. of the 1588), is in Clement Stephan's *Schöner ausserlesener deutscher Psalm. und anderer künstlicher Moteten und geistlichen Lieder* XX., &c., Nürnberg, 1568 (Göttingen Library), and reprinted in the *Blätter*, 1897, p. 142. It is thus very doubtful if Steuerlein is the original author of this hymn, and, as already pointed out, he did not claim it as his own in 1588. It is quite possible that st. iii.-vi. may be by Steuerlein, though they have been frequently ascribed to Jakob Tapp (q.v.), and indeed in *M. Prätorius's Musae Sionae*, pt. vi., Wolfenbüttel, 1609, No. 1 [in Index marked as "Autor Textus Jacobi Tappii"], the whole hymn is ascribed to Tapp. *Wackernagel*, v. p. 125, not having seen the 1588, gives the six stanza form as an anonymous hymn, quoting it from the *El-leben G. B.*, 1598. The text in the *Unv. L. B.*, 1851, No. 63, is nearly that of 1588. Steuerlein is probably the author of the melody sometimes set to this hymn, but which, in 1588, was set to N. Herman's hymn, "Gott Vater der du deine Sonn" (see Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 44). *Tr.* as:—

1. With this New Year we raise new Songs. In full by J. C. Jacobi, in his *Psalmidia Germanica*, 1722, p. 10 (1732, p. 9, altered). Included in Hawker's *Coll.*, 1847, No. 62, abridged, and beginning, "With this New Year we raise our songs."

2. The old year now hath passed away. This is a good and full *tr.* by Miss Winkworth, as No. 171 in her *G. B. for England*, 1863, repeated in the *Ohio Luth. Hyl.*, 1880.

3. The old year now is past and gone. In full by

J. M. Sloan, as No. 187 in *Wilson's Service of Praise*, 1865.

Another *tr.* is: "Another year is gone, and now." By Dr. G. Walker, 1860, p. 64. [J. M.]

**Stevens, John**, was b. at Aldwinkle, in Northamptonshire, June 8th, 1776. About the age of sixteen he went to London, where he joined the Baptist church in Grafton Street, whose pastor was at that time R. Burnham (p. 196, ii.). He began to preach, and in 1797 became minister at Oundle, soon afterwards at St. Neots, and then at Boston. In 1811, after the death of Burnham, he was invited to succeed him at Grafton Street. Stevens had popular gifts as a preacher: the place became too small, and ultimately a new chapel was built in Meard's Court, Soho, where he continued to minister until he d., Oct. 6, 1847. Stevens was a High Calvinist in theology, and an ardent polemic. He wrote several controversial works, the most famous of which was entitled, *A Scriptural Display of the Triune God & the early existence of Jesus' human soul*, Lond. 1812. From the theory advocated in this book he was called a *Pre-existarian*. In 1809 he pub. *A New Sel. of Hymns, including also several Original hymns never before offered to the Public*. This, and the 2nd ed., 1812, contained 465 hymns. The 5th ed., 1825, had an Appendix of 102 hymns, and the 12th, 1868, one of 365 hymns. The ed. of Stevens' hymn-book now in C. U. was edited, in 1881, by J. S. Anderson. It is described on the title-page as "enlarged and improved," and contains 970 hymns. Of these a few are by Mr. Anderson, and 34 by Stevens. Many of the hymns of Stevens embody High Calvinistic views, strongly expressed; some however, on the Lord's Supper would be accepted by most Christians. Of his hymns the following are in *Snepp's Songs of G. & G.*, 1872.

1. Christ has a chosen Church (1809). *Election.*
2. Eternal election preserves me secure (1809). *Election.*
3. Grace is Jehovah's sovereign will (1809). *Election.*
4. Long as I live I'll sing the Lamb to Jesus. (1809). *Praise to Jesus.* [W. R. S.]

**Stevenson, George John**, M.A., was b. at Chesterfield, Derbyshire, July 7, 1818. In early life he was connected with the printing and bookselling business, and continued therein until 1844, when he entered St. John's College, Buttersea, where he was trained for an organizing Mastership under the National Society. In 1846 a Reformatory School was established in the Philanthropic Institute, Southwark, for the benefit of the better conducted criminals from the convict prisons, and Mr. Stevenson was the first Master. This school is now represented by the Farm School at Red Hill, Reigate. In 1848, he was appointed Head Master of the endowed parochial school at Lambeth, but resigned in 1855, and established himself in Paternoster Row as a bookseller and publisher, where he continued the business until a few years before his death, on Aug. 16, 1888. His interest in education was shown in his publication of the periodicals, *School and Teacher*, *The Pupil Teacher*, and *The English Journal of Education*. In 1861 he purchased the *Wesleyan Times* newspaper, and for six years he bore the editorial and financial responsibility. Mr. Stevenson's

Literary work began with contributions to the *Sheffield Patriot*, in 1839, and the *Norfolk News*, 1841. Having joined the Methodist Society in 1831, his interest in Methodism, and specially in Methodist history and literature, became very keen, and has had much to do with his literary life. His publications outside of hymnology are numerous, and include biographical works mainly on the Wesley Family, and Methodist Worthies; historical works on City Road Chapel; the Young Men's Christian Association; Methodism in Chesterfield; Methodism in Hackney; and historical articles on Methodism in several Encyclopaedias, &c.; Essays on Education; and smaller works on other subjects. His hymnological work began with his biographical sketches of hymn-writers and notices of hymns in the *Wesleyan Times*, which were subsequently largely used by Dr. Rogers in his *Lyra Britannica*, and Miller in his *Singers and Songs of the Church*. His *Methodist Hymn Book and its Associations* was pub. in 1869; and in an enlarged form as *The Methodist Hymn Book Illustrated with Biography, Incident, and Anecdote*, in 1883. The first of these dealt with the writers and hymns of the *Wes. H. Bk.* of 1780-1831; and the second with the revised ed. of the same, 1875. The latter is the most complete account of Methodist hymnody extant, and is indispensable to every lover of the Wesleyan Hymn-book. Outside of Methodist hymnody, Mr. Stevenson's acquaintance with English and American hymnology was very superficial; and of the vast stores of Greek, Latin, German, French, Italian, Scandinavian, and other treasures he knew almost nothing. His reputation entirely rests upon his researches as a student of and authority upon Methodist Hymnody. In that department he had no equal. [J. J.]

#### Stichera. [Greek Hymnody. § xvi. 9.]

**Still with Thee, O my God. J. D. Burns.** [Evening.] Included in his little work, *The Evening Hymn*, 1857, No. 23, in 6 st. of 4 l. It passed into the *Bap. Ps. & Hym.* 1858; and, subsequently, into other collections. In the *Comp. Hym.* 1887, it begins "With Thee, my Lord, my God." Although mainly included, because of its beautiful simplicity, in children's hymn books, it is yet better adapted for congregational use. [J. J.]

**Stock, Sarah Geraldina.** b. Dec. 27, 1838, has devoted much time to literature with special reference to Mission work and Sunday Schools. Her prose publications include *Lessons on Israel in Egypt*, &c., 1874; *The Child's Life of our Lord*, 1875; *Bible Stories from the Old Testament*, &c., 1882; and others. Her hymns in C. U. include:—

1. **A debtor: For the love of God unbounded.** *Missions.* Written for the *Church Missionary Almanack*, 1878, and also issued as a C. M. S. leaflet.
2. **Behind and Before.** *Departure of Missionaries.* Written for India's Women, and sung for the first time at the dismissal of Church of England Zenana missionaries, Sep. 26, 1867. Since issued as a C. M. S. leaflet.
3. **Called to Thy service, Lord.** *Holy Matrimony.* Written for the marriage of Mr. W. Merry and Miss Grainger, of the "Home of Industry," Bethnal Green Road, London, March 14, 1869.
4. **Coldly the wind is sweeping.** *For Workers.* Pub. in the *Church S. School Magazine*, 1868.
5. **Jesus! All-sufficiency.** *Teachers' Devotional Meetings.* Pub. in the *Church S. School Magazine*, 1868.

6. **Lord of light, and Fount of love.** *Home Mission.* Pub. in the *Church S. School Magazine*, 1878; in *Sp. for Special Services*, &c. Benson & Sons, &c.
7. **Lord, Thy ransomed Church is waking.** *Home Missions.* Written for the London February Mission, 1874, and pub. in the *Church S. S. Magazine*, Feb., 1874, and subsequently in several hymn-books.
8. **O Master! when Thou callest.** *Departure of Missionaries.* Written for India's Women, and first sung at the Valedictory Meeting of the Ch. of Eng. Zenana Society, Oct. 2, 1868.
9. **Open stand the gates of heaven.** *Christmas.* Pub. in the *Church S. S. Magazine*, 1874, and issued as a C. M. S. leaflet.
10. **Shut out from heaven's glory.** *Harvest.* Pub. in the same leaflet, as No. 9.
11. **The tender light of home behind.** *Departure of Missionaries.* Written for India's Women, Sep. 1867, and first sung at the Valedictory Meeting of the Church of England Zenana Society, Sep. 26, 1867.
12. **There's a light to be sought, though the work is to be done.** *Missions.* Written for the *Church Missionary Gleamers' Annual Meeting*, Nov. 1868, and issued as a C. M. S. leaflet.
13. **We know not how the rays that stream.** *Holy Trinity.* Written for the *Church S. S. Magazine*. Pub. in an abridged form as "We cannot read the mystery," in the *Church S. S. H. Bk.*, 1868.
14. **With voice of joy and singing.** *Thanksgiving.* Written for the opening of Miss Annie Macpherson's "Home of Industry," Bethnal Green Road, London, 1867, and issued as a leaflet.

Of these hymns, Nos. 1, 7, 8, 11, and 12, were pub. in *Eight Missionary Hymns and Poems*, C. M. S., 1889. Miss Stock contributed 3 hymns to the "Golden Songs," which appeared in the *S. S. U. Sunday & Chronicle*, 1875; 7 for children to the *Sunday at Home*. She has also written several others on various subjects, which have been issued as leaflets. Her hymns are bright and musical, and should be sought out by hymn compilers. Her poems are pub. as *Joy in Sorrow*, 1884. [J. J.]

**Stocker, John**, sometime of Hoxton, Devonshire, contributed, during 1776 and 1777, 9 hymns to the *Gospel Magazine*. These hymns were collected and reprinted, in 1861, by D. Sedgwick, as *Hymns and Spiritual Songs*, and, with their dates, are:—

1. **Thy merry, my (O) God, is the theme of my song.** *Mercy.* "J. S." March, 1776.
2. **Of Jesus, my Saviour, I'll sing.** *Praise.* "J. Stocker," October, 1776.
3. **O come, ye poor sinners, with burdens oppress.** *Invitation.* "John Stocker," May, 1777.
4. **No strength in myself I possess.** *Christ All and in All.* "J. S." May, 1777.
5. **Awake, my soul, arise and sing.** *Praise of Jesus.* "J. Stocker," May, 1777.
6. **Jesus, my Saviour, I avow.** *Glorifying in Christ.* "J. Stocker," May, 1777.
7. **Jesus, my Rock, which cannot move.** *Confidence through Jesus.* "J. Stocker," July, 1777.
8. **Away my doubts, begone my fears.** *Death anticipated.* "J. Stocker," July, 1777.
9. **Gracious Spirit, Dove divine** (p. 449, l.). "J. Stocker," July, 1777.

These varying signatures, "J. S." "J. Stocker," and "John Stocker," led D. Sedgwick to conclude that the signature "J. S." meant the same person as the other two. We doubt this: first, because Nos. 3, 4, 5, and 6 above, were all printed in May 1777, in the order named; and we cannot see why "J. S." should have been adopted in this manner; and, second, because other hymns signed "S" are found in the same numbers of the magazine as those signed "J. Stocker." If "J. S." is John Stocker, why not "S." also? Sedgwick had no authority for saying that "J. S." was John Stocker; we have no authority for saying this not so. There is no proof either way. [J. J.]



**Stola regni laureatus.** Adam of St. Victor. [Common of Apostles.] A very fine sequence, dealing with the symbolic character of the apostles, not with their individual histories. It is found in the *Augustinian Missal*, printed at Paris in 1529, for use at St. Victor. It is given by Gantier, in his *Oeuvres poetiques d'Adam*, 1858, vol. ii. p. 407. In his new ed., 1881, p. 197, Gantier cites it as in a Gradual of St. Victor before 1239 (*Bibl. Nat.*, Paris, No. 14452), and a 14th cent. Missal of St. Victor (B. N., No. 14448). Also in Trench, ed. 1864, p. 202, with copious notes, and D. S. Wrangham's *The Liturgical Poetry of Adam of St. Victor*, 1881, vol. iii. p. 150. The use of St. Victor was for Oct. 28 ("SS. Simon and Jude"). Tr. as:—

1. **Laurelled with the stole victorious.** By J. M. Neale, in the enlarged ed. of his *Medieval Hymns*, 1863, p. 153, in 10 st. of 6 l. In an abbreviated form it is in the 1867 *Appendix* to the *H. Nodet*, and the *Hymner*, 1882.

2. **In royal robes of splendour.** By Jackson Mason and the Compilers of *H. A. & M.*, in the 1889 *Suppl. Hymns* to that collection.

Other trs. are:—

1. To the apostolic cohort. D. T. Morgan. 1871.
2. Glorious cohort apostolic. D. T. Morgan. 1880.
3. Decked with robes such state befitting. D. S. Wrangham. 1881. [J. M.]

Στομίον πώλων ἁδων. [Clemens, T. F.]

**Stone, Samuel John, M.A.,** s. of the Rev. William Stone, M.A., was b. at Whitmore, Staffordshire, April 25, 1839, and educated at the Charterhouse; and at Pembroke College, Oxford, B.A. 1862; and M.A. 1872. On taking Holy Orders he became Curate of Windsor in 1862, and of St. Paul's, Haggerston, 1870. In 1874 he succeeded his father, at St. Paul's, Haggerston. Mr. Stone's poetical works are (1) *Lyra Fidelium*, 1866; (2) *The Knight of Intercession and Other Poems*, 1872, 6th ed., 1887; (3) *Sonnets of the Christian Year*, first printed in the *Leisure Hour*, and then pub. by the R. T. Society, 1875; (4) *Hymns*, a collection of his original pieces and translations, 1886. He has also pub. *Order of The Consecutive Church Service for Children, with Original Hymns*, 1883. Mr. Stone's hymns, most of which are in C. U., and several of which have a wide popularity, include:—

1. **A sower went to sow his seed.** *The Sower.* In his *Hymns*, 1886, the author says this hymn was "Written specially in allusion to the sixteen years' work of the first Vicar (his father) of St. Paul's, Haggerston, to whom the Parish was given in 1858, without Church, or School, or Vicarage, or Endowment."

2. **Bear the troubles of thy life.** *Patience.* A tr. of Thomas à Kempis's "Adversa mundi tolera" (p. 23, ii.) made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882.

3. **By Paul at war in Gentile lands.** *St. Mark.* Written at Windsor in 1870, and pub. in his *Knight of Intercession*, 1872.

4. **By Shepherds first was heard.** *Carol.* Written in 1885, and pub. in the *Parochial Magazine*, 1885.

5. **By Thy love which shone for aye.** *Litany of the Love of God.* Written at Haggerston in 1883, and printed in the *Monthly Packet*, 1884.

6. **Christ the Wisdom and the Power.** *For Church Workers.* Written for the Church Society of St. Paul's, Haggerston in 1872, and pub. in *The Knight of Intercession*, 1872.

7. **Dark is the sky that overhangs my soul.** *Sorrow succeeded by Joy.* Written at Windsor in 1869 for the *Monthly Packet*, and printed therein 1869. Pub. in *The*

*Knight of Intercession*, 1872, under the title of "Light at Eventide."

8. **Deeply dark and deeply still.** *The Transfiguration.* Written in 1871 and pub. in *The Knight of Intercession*, 1872.

9. **Eastward, ever eastward.** *Processional for Sunday Morning.* Written at Haggerston in 1876, and pub. in the *Monthly Packet*, 1884.

10. **Faith, who sees beyond the portal.** *Faith, Hope, and Charity.* Written at Windsor in 1869, and pub. in the *Monthly Packet*, 1869, and *The Knight of Intercession*, 1872.

11. **Far off our brethren's voices.** *Missions.* Written for the First Day of Intercession for Foreign Missions, 1871, and pub. in *The Knight of Intercession*, 1872. "For Colonial Missions."

12. **Give the word, Eternal King.** *Missions.* Written for the First Day of Intercession for Foreign Missions, 1871.

13. **Glory in heaven to God.** *Christmas Carol.* Written in 1882 for G. H. Lealie's Cantata *The First Christmas Morn*, 1882.

14. **God the Father, All and One.** *For Unity.* Written in 1883 for Canon G. Venables's *Service for Unity*, and appeared in the *Monthly Packet*, 1884.

15. **God the Father's Only Son.** *Offices of Christ.* Pub. in his *Lyra Fidelium*, 1866, on Art. ii. of the Apostles' Creed, "And in Jesus Christ His Only Son our Lord."

16. **God the Spirit, we adore Thee.** *The Holy Ghost.* Pub. in his *Lyra Fidelium*, 1866, on Art. viii. of the Apostles' Creed, "I believe in the Holy Ghost."

17. **Great Captain of God's armies.** *For Purity.* Written in 1884 for the Ch. of England Purity Society, and printed in *Church Bells*, April 10, 1885.

18. **Homeward we pass in peace.** *Close of Divine Service.* Written in 1884 at Haggerston; and included in the author's *Hymns*, 1886, as a "Hymn after Benediction."

19. **How can we praise Thee, Father!** *For the Fatherless.* Written by request for "The Ch. of England Central Home for Waifs and Strays," 1882, and printed in the *Monthly Packet*, 1884.

20. **Is there no hope for those who lie!** *Missions.* Written in 1870 for the *Monthly Packet*; and also included in *The Knight of Intercession*, 1872.

21. **Jesu, to my heart most precious.** *Jesus, All in All.* A tr. of Thomas à Kempis's "De dulcedine Jesu," made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882.

22. **Lo! they were, and they are, and shall be.** *St. Michael and All Angels.* Written in 1875 for *The Scottish Guardian*, in which it was given in 1875.

23. **Lord Christ, my Master dear.** *For Church Workers.* Written for the Sunday School Teachers of St. Paul's, Haggerston, 1885, and given in his *Hymns*, 1886.

24. **Lord of the harvest, it is right and meet.** *Missions, Thanksgiving.* Written for the Second Day of Intercession for Foreign Missions, 1871, and pub. in *The Knight of Intercession*, 1872. In the 1889 *Appendix* to *H. A. & M.* it is somewhat altered.

25. **Most true, most High: O Trinity.** *Holy Trinity.* A tr. of Thomas à Kempis's "O vera summa Trinitas" made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882.

26. **My Saviour! I behold Thy life.** *Passiontide.* Pub. in his *Lyra Fidelium*, 1866, on Art. iv. of the Apostles' Creed, "Suffered under Pontius Pilate, was Crucified, Dead, and Buried."

27. **Need hath the golden city none.** *Evening.* Written at Windsor in 1869, and was pub. in the *Monthly Packet* in 1870. Also in *The Knight of Intercession*, 1872.

28. **None else but Thee for evermore.** *God the Father.* The opening hymn of his *Lyra Fidelium*, 1866, on Art. i. of the Apostles' Creed, "I believe in God the Father Almighty, Maker of Heaven and Earth."

29. **O joy, the purest, noblest.** *Evening.* A tr. in two parts of Thomas à Kempis's "O qualis quantaque laetitia" (p. 845, ii.) made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882. Pt. ii. begins "State of divinest splendour!"

30. **O Thou by Whom the saints abide.** *Litany of the Holy Spirit.* Written for a Confirmation at Haggerston, 1875, and included in the 3rd ed. of *The Knight of Intercession*, 1875.

31. **O Thou Whose love paternal.** *Holy Matrimony.* Written at Windsor in 1863.

32. **On Olivet a little band.** *Ascension.* Pub. in his *Lyra Fidelium*, 1866, on Art. vi. of the Apostles' Creed, "He ascended into Heaven," &c.

33. **Peace: legacy of mystic power.** *Peace.* Written

in 1803 for The Society of St. Katharine for Invalids, and pub. in the *Monthly Packet*, 1804.

34. *Remember Me, show forth My death.* Holy Communion. Written at Windsor for the *Monthly Packet*, in 1870, and included in *The Knight of Intercession*, 1872.

35. *The Sun forsook the Father's home.* Christmas. Pub. in his *Lyra Fidelium*, 1866, on Art. xii. of the Apostles' Creed, "Who was conceived by the Holy Ghost, Born of the Virgin Mary."

36. *The old year's long campaign is o'er.* The New Year. Written at Windsor in 1868, and pub. in *The Knight of Intercession*, 1872.

37. *The whole creation groans and cries.* *Proverb of the Centum.* Written at Windsor for the *Monthly Packet*, 1869, and included in *The Knight of Intercession*, 1872.

38. *The world is end with hopes that die.* *Everlasting Life.* Pub. in his *Lyra Fidelium*, 1866, on Art. xiii. of the Apostles' Creed, "The Life Everlasting."

39. *Their names are names of Kings.* *Angels' Song.* Written at Windsor for the *Monthly Packet* in 1869, and included in *The Knight of Intercession*, 1872.

40. *There is an ancient river.* *The Spiritual River.* Written at Windsor for the *Monthly Packet*, in 1870; and given in *The Knight of Intercession*, 1872.

41. *Thou who hast charged Thine elder sons.* *For School Teachers.* Written in 1861 for St. Katharine's Training College for Women, and subsequently adapted for use by teachers of both sexes.

42. *Thou who didst love us when our woes began.* *Temperance.* Written for the *Ch. of England Temperance Society Magazine*, 1866.

43. *Through midnight gloom from Nazareth.* *Mission.* Written for the *First Day of Intercession for Foreign Missions*, 1871.

44. *Unchanging God, hear from eternal heaven.* *On behalf of the Jews.* Written for the *East London Mission to the Jews*, 1865. It is included in an abridged form in the 1869 Appendix to *H. A. & M.*

45. *While the shepherds kept their vigil.* *Christmas Carol.* Written at Windsor in 1868.

46. *Winter in his heart of gloom.* *The Resurrection of the Body.* Pub. in his *Lyra Fidelium*, 1866, on Art. xi. of the Apostles' Creed, "The Resurrection of the Body."

47. *Wistful are our waiting eyes.* *The Judgment.* Pub. in his *Lyra Fidelium*, 1866, on Art. vii. of the Apostles' Creed, "From thence He shall come to judge the quick and the dead."

48. *Ye faithful few of Israel's captive days.* *Holy Scriptures.* Written at Windsor for the *Monthly Packet*, in 1869.

Some of Mr. Stone's finer hymns, including "Round the Sacred City gather;" "The Church's One Foundation;" "Weary of earth and laden with my sin," and others, are annotated under their respective first lines. These, together with the 48 above, are given in his *Hymns*, 1886, some of the *trs.* being recast. Additional *trs.* from Thomas à Kempis are also noted under his name.

Another hymn, inseparably associated with Mr. Stone's name is:—

49. *Lord of our Soul's salvation.* *National Thanksgiving.* This was ordered by command of Her Majesty the Queen to be sung at the Thanksgiving for the Recovery of H. R. H. The Prince of Wales, on Feb. 27, 1872. In its original form it was in 7 st. of 4 l., and was thus sung throughout the country. Owing however "to the necessary restrictions as to time in the Cathedral service, a selection of four verses only—the 1st, a combination of the 2nd and 4th, the 6th, and the 7th—was adapted by the author for use in St. Paul's." The full text was included in *The Knight of Intercession*, 1872.

Mr. Stone's hymns vary considerably in metre and subject, and thus present a pleasing variety not always found in the compositions of popular hymn-writers. His best hymns are well designed and clearly expressed. The tone is essentially dogmatic and hopeful. The absence of rich poetic thought and graceful fancy is more than atoned for by a masterly condensation of Scripture facts and of Church teaching given tersely and with great vigour. His changes and antitheses are frequently

abrupt, in many instances too much so for congregational purposes, and his vocabulary somewhat limited. His rhythm, except over-broken either by long or by compound words is rarely at fault, and his rhyme is usually perfect. A few of his hymns are plaintive and pathetic, as the tender "Weary of earth and laden with my sin"; others are more musical, as "Lord of the harvest 'tis sown and meet"; but the greater part are strong outspoken utterances of a manly faith, theology, prayer, and praise are interwoven with much skill. Usually the key-note of his song is Hope.

Stowe, Harriet, née Beecher, daughter of the Rev. Lyman Beecher, D.D., was born at Litchfield, Connecticut, June 13, 1812. In 1832, her father having been appointed President of Lane Seminary, Cincinnati, Ohio, she removed there with the family; and in 1833 was married to the Rev. Calvin E. Stowe, D.D., Professor of Languages and Biblical Literature in the same Institution. Her high reputation as an author is well known; and the immense success of *Uncle Tom's Cabin*, which first appeared in *The National Era*, in 1850, ensures her a lasting reputation. She has also written other well-known works. Three of her hymns appeared in the *Plymouth Collection*, edited by her brother, H. W. Beecher, in 1855.—

1. Still, still with Thee, when purple morning breaks, Resting in God.

2. That mystic word of Thine, O sovereign Lord, Abiding in Jesus.

3. When winds are raging o'er the upper seas, Peace.

Another hymn by Mrs. Stowe, "How beautiful said he of old" (*The Gospel Ministry*), is No. 231 in the *Boston Hymn of the Spirit*, 1864. Her poetical pieces were pub. in her *Religious Poems*, 1867; and from a poem therein the hymn, "Knocking, knocking, who is there?" (*Christ knocking*), in *Saunders' Sacred Songs and Solos* is adapted. [F. M. B.]

Stowell, Hugh, M.A., s. of Hugh Stowell, Rector of Ballaugh, near Ramsey, was b. at Douglas, Isle of Man, Dec. 3, 1799, and educated at St. Edmund Hall, Oxford, B.A. 1822; M.A. 1826. He was ordained in 1823, and held the curacy of Shepcombe, Gloucestershire; and then that of Holy Trinity, Huddersfield. Subsequently he was Curate in charge of St. Stephen's, Salford, and became rector of Christ Church, Salford, in 1831. In 1845 he was appointed Hon. Canon in Chester Cathedral; in 1851 Chaplain to the Bp. of Manchester; and Rural Dean of Eccles. He d. at Salford, Oct. 8, 1865. His *Memoir*, by the Rev. J. B. Marsden, was pub. in 1868. Canon Stowell was a popular and effective preacher. His publications included *Tractarianism Tested*, 1845; *A Model for Men of Business*, 1854; *Pleasures of Religion and Other Poems*, 1832; *The Peaceful Valley*, 1826; and a large number of single sermons, pamphlets, &c. His *Sel. of Ps. & Hys.* was pub. as:—

*A Selection of Psalms & Hymns Suited to the Services of the Church of England.* By the Rev. H. Stowell, M.A., Manchester. Printed by Henry Smith, St. Ann's Square, 1831.

This *Sel.* contained 233 hymns, in addition to versions of the Psalms. Of the hymns the following were by the compiler:—

1. Almighty Shepherd, Who didst give. (1823.) *The Good Shepherd*.
2. From every stormy wind that blows. See p. 390, i.
3. Gracious God, look down in kindness. *Sunday School Anniversary*.
4. Great God, we dare not bow the knee. *Holy Communion*.
5. Meek Lamb of God, on Thee. *Lent*.
6. To Thee, O God, we raise. *Sunday School Anniversary*.
7. Tune every heart, wake every tongue. *Sunday School Anniversary*.
8. When Jesus left the glorious sky. *For an Infants' School*.
9. Yes, in the morning of our years. *Sunday School Anniversary*.

The 12th ed. of this *Sel.* pub. by Canon Stowell in 1864, was increased to 273 hymns, the additional hymns being in nearly every instance his own compositions. In addition to those already given we have:—

10. Again our yearly strain we raise. 1864.
11. Another year has glided past. (Before 1846.)
12. Another year with mercies strown. (Before 1846.)
13. Before Thy throne, O Lord, we bend. (Before 1846.)
14. By pressing dangers compassed round. 1843 (?).
15. Come, raise we all the blessed strain. 1862.
16. Hail, hallowed day of heavenly rest. 1844 (?).
17. Hark, how sweet those infant voices. 1841 (?).
18. How fruitless is the ploughman's toil. 1854.
19. How gently in night's silent hours. 1850.
20. Jesus is our Shepherd, Wiping, &c. 1849.
21. Jesus, Lord, Who hast ascended. 1853.
22. Jesus, Lord, we wait on Thee. 1863.
23. Jesus, our Saviour and our Lord. (Before 1846.)
24. Jesus, Prophet of Thy Church. 1861.
25. Lord, if our land be great and free. 1851.
26. Lord, in this dark and stormy day. 1849.
27. Lord, in Thy mercy hear our cry. 1855.
28. Meek Lamb of God, Who dost impart. 1869.
29. O God, the liquid sign of grace. 1856.
30. Sailing o'er life's changeful ocean. (Before 1846.)
31. Saviour, guide this little band. (Before 1846.)
32. The day of rest is passed away. (Before 1846.)
33. The morn of our life-time is fast gliding by. (Before 1846.)
34. Though our lot be poor and lowly. 1847.
35. Thy cross, O Lord, the holy sign. 1840.
36. Wake, wake our yearly strain anew. 1852.
37. Wake, wake the joyful song. 1844.
38. We, a little simple throng. (Before 1846.)
39. We, little pilgrims of a day. 1845.
40. We love the holy house of prayer. 1857.
41. We will not weep as others do. 1842.
42. What is your life? It glances by. 1860.
43. What though our earthly lot be low. 1858.

These hymns were all written for the Anniversary Services of Christ Church Sunday Schools, Salford, and are included with others in a special *Appendix* in the 1877 ed. of the *Sel.* as above. Other hymns by Canon Stowell are:—

44. Children of old, Hosannah sang. *Sunday Schools*. 1830.
45. Lord of all power and might, Father of love, &c. *Missions*. Written for the Jubilee of the B. & F. Bible Society, March 7, 1853.
46. Shepherd of the ransomed sheep. *The Good Shepherd*.
47. Pilgrims in the narrow way. *Sunday School Anniversary*. This was his last hymn, and was written for the Christ Church S. School Anniversary, 1865.

Of Canon Stowell's hymns the most popular are Nos. 2, 3, 20 and 44. As a writer for children he was very successful. All the foregoing hymns are in the 15th ed. of his *Sel.* edited by his son, Manchester, 1877; and in *Hymns*. By the late Rev. Canon Stowell, M.A. Manchester, 1868. [J. J.]

**Stowell, Thomas Alfred**, M.A., s. of Canon H. Stowell, was b. at Salford, July 15, 1831. He was Bridgman Exhibitioner at Queen's College, Oxford, 1853, and B.A. in honours in 1855. Taking Holy Orders in

1857, he became Curate of Bolton, Diocese of Ripon, 1857-60; Incumbent of St. Stephen's, Bowling, Bradford, 1860-65; and then Rector of Christ Church, Salford, in succession to his father, 1865. He was also appointed Rural Dean of Salford in 1876, and Hon. Canon in Manchester Cathedral in 1879. Canon T. A. Stowell has pub. *The Church Catechism simply and clearly explained*, 1882, various Sermons, papers on Education, &c. Most of his hymns were written for the Anniversary Sermons of Christ Church S. Schools, Salford (nearly 2000 children), and include:—

1. Blessed Saviour, hear us when we cry. 1872.
2. Happy were those mothers. 1866.
3. In God's holy dwelling. 1873.
4. Lord, on Thy day, within Thy holy dwelling. 1877.
5. Lord, Thy children lowly bending. 1875.
6. My Saviour, be thou near me, When I lie down, &c. 1874.
7. O Jesus [Saviour] we have promised Henceforth to be Thine Own. *Confirmation*. 1877.
8. Sweet day of rest which God has given. *Sunday*. 1868.
9. While the sun is shining. *Work*. 1869.

These 9 hymns are in Canon T. A. Stowell's 1877 ed. of his father's *Sel.*, and of these Nos. 8 and 9 are the most popular. He is also the author of:—

10. Come, Christian youths and maidens. *S. School Anniversary*. In Mrs. Brock's *Children's H. Bk.*, 1881, and others.
11. Early the holy women came. *Easter*. In the *Church Monthly*, April, 1888.
12. Remember thy Creator. *Youthful Piety*. In the *Church S. School Mag.*, Feb. 1888.
13. Saviour, we are young and weak. *The Christian Race*. In Mrs. Brock's *Children's H. Bk.*, 1881.

Several of these are popular hymns for children, and will no doubt gradually come into somewhat extensive use. [J. J.]

**Strafford, Elizabeth**, daughter of H. Strafford, of Belper, b. in London, Oct. 30, 1828; d. at Belper, April 4, 1868. Her hymns appeared in *Hymns for the Collects throughout the Year, for the Use of Children*, 1857 (W. F. Stevenson's *Hys. for Ch. and Home*. 1873). From this, "God Almighty heareth ever" (*Love of God*), "Once to our world there came" (*Passiontide*), and "We praise Thee, we bless Thee, O Father in heaven" (*Praise for Salvation*), have come into C. U. [J. J.]

**Strauss, Victor Friedrich von**, was b. at Bückeberg, Schaumburg-Lippe, Sept. 18, 1809. He became a student of law at the Universities of Erlangen, Bonn, and Göttingen. In 1832 he married Albertine von Torney, daughter of a Hannoverian landed proprietor; and, in 1872, at the request of her relations, added her name to his own (Strauss und Torney), having been previously, in 1851, raised to the Austrian nobility. Having entered the diplomatic service of Schaumburg-Lippe, in 1832, he was appointed, in 1840, Archivrat at Bückeberg; and attended the Frankfurt Diet as Geheimrat, in 1850, as the accredited representative of Schaumburg-Lippe. He was also, from 1853 to 1866, the regular representative of Schaumburg-Lippe, at the North German Diet. Thereafter he retired on a pension, and went at Easter, 1869, to Erlangen, where he wrote a tr. of the works of the Chinese philosopher Lǎo-tse, with a commentary (pub. 1870). In 1872 he removed to Dresden, where he still



[1889] resides. In 1889 he pub. the 1st vol. of a work on *Altägyptische Götterglaube* (Koch vii. 270: O. Kraus, 1879, p. 525, &c.).

Both as a secular and as a sacred poet, Strauss holds high rank among his contemporaries in Germany; not so much for popularity, as for wealth of ideas, breadth of culture, beauty of form, and clear, simple expression. The impulse which he received to the study of theology and to hymn-writing, was mainly through the impression of manifest unfairness left upon him by reading D. F. Strauss's *Leben Jesu*, 1835. This led him to study the New Testament for himself; and to find, in the old Gospel, the satisfaction of the needs of his spirit. His hymns, while, like most modern hymns, in the main subjective, often catch the ring and noble simplicity of the older objective classical hymns, but are more finished in form. Many have passed into recent German hymn-books. They appeared principally in Knapp's *Aristolterpe*, 1844-48; and in his own—(1) *Gedichte*, Bielefeld, 1841; (2) *Lieder aus der Gemeine für das Christliche Kirchenjahr*, Hamburg, 1843; and (3) *Weltliches und Geistliches*, Heidelberg, 1866. The hymns in No. 3 are in the second part, which is separately paged, and entitled *Geistliches im Gedichten und Liedern*. The work entitled *Das Kirchenjahr im Hause*, Heidelberg, 1845, is a series of poetical meditations, and not of hymns properly so called.

The hymns by Strauss which have passed into English are:—

i. *Lobjaucht und mehret Gottes Ruhm*. *Advent*. 1st pub. in 1856, as above, pt. ii., p. 8, in 16 st., entitled "Advent." *Tr.* as, "The Lord doth in His Kingdom come." By J. Kelly, 1885.

ii. *Nun gingst auch du*. *Easter Eve*. 1st pub., 1843, as above, p. 126, in 7 st. of 5 l., and entitled, "The Lord in the Grave." Included in Knapp's *Ev. L. S.*, 1850, No. 560. *Tr.* as:—

*Thou sore-oppress'd*. A good *tr.*, omitting st. v. by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 34; and thence in her *C. B. for England*, 1863, No. 56. Included in the *Hymnary*, 1872, *Parish H. Bk.*, 1875, *Evang. Hyl.*, N. York, 1880, and others.

iii. *O mein Herr, gib dich zufrieden*. *Waiting on God*. 1st pub., 1841, as above, p. 160, in 5 st. of 8 l., and entitled, "Tranquillity." Included in Knapp's *Ev. L. S.*, 1850, No. 1955. The *tr.* in C. U. is:—

*O my heart, be calm and patient*. A *tr.* of st. i., ii., v., by Miss Borthwick, as No. 243 in Dr. Pagenstecher's *Coll.*, 1864.

Other *trs.* are:—

(1) "O my heart, be calm, confiding." By Miss Burleigh, in the *British Herald*, June 1866, p. 267; and in Reid's *Praise Bk.*, 1872. (2) "O my heart, be thou content." By J. Kelly, 1885, p. 76. [J. M.]

**Streatfeild, Charlotte, née Saint**, eldest daughter of the Rev. J. J. Saint, Rector of Speldhurst, was b. at Speldhurst, Dec. 31, 1829, and married, in 1862, to Charles N. Streatfeild, Lieutenant, Royal Navy, eldest s. of Major General Streatfeild, Royal Engineers. Mrs. Streatfeild has pub.:—

(1) *Hymns and Verses on the Collects*: Lond., Longmans, 1865. (2) *Hymns on the Love of Jesus, and the Home above*: Lond., Skeffington & Son, 1877. (3) *A Little Garland of the Saints, and Other Verses*: Lond., Mowbray, 1877. (4) *The Story of the Good Shepherd*: Lond., Skeffington, 1885. Mrs. Streatfeild also contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

The following include Mrs. Streatfeild's hymns in C. U.:—

1. *And didst Thou hunger then, O Lord*. 1st s. in *Lent*. Appeared in her *Hys. and Verses on the Collects*, 1865.

2. *Brothers, tread the holy portals*. *For the Dedication of a Church*. Pub. by Skeffington, with music by M. S. Skeffington. A *Processional*.

3. *He scarcely felt the cruel stones*. *St. Stephen*. Pub. in her *Hys. and Verses on the Collects*, 1865.

4. *High o'er the glittering temple*. *Gospel for 1st S.*

*in Lent*. Contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

5. *How beautiful the hills of God*. *Gospel, 1st s. in Lent*. Contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

6. *I linger round the fold of God*. *Lent*. Pub. in *The Story of the Good Shepherd*, 1885.

7. *In the Paradise of Jesus*. *Heaven*. Appeared in her *Hys. on the Love of Jesus, &c.*, 1877.

8. *Jesus, tender Shepherd, Seeking for Thine own*. *The Good Shepherd*. Pub. in *The Story of the Good Shepherd*, 1885.

9. *Sweet Shepherd, Thou hast sought me*. *The Good Shepherd*. Appeared in her *Hys. on the Love of Jesus, &c.*, 1877; and *The Story of the Good Shepherd*, 1885.

10. *There is joy amongst the angels*. *Joy in Heaven over Repenting Sinners*. Pub. in her *Hys. on the Love of Jesus, &c.*, 1877; and *The Story of the Good Shepherd*, 1885.

Mrs. Streatfeild has also a "Litany for a Children's Service," in *A Little Garland of the Saints*, 1877. Nos. 1, 3, 4, 5 and 7 of the above hymns are in Mrs. Brock's *Children's H. Bk.*, 1881, and they all rank with the sweetest and most tender of modern verses for children. Some have been arranged as songs, and have been set to music by M. S. Skeffington. Mrs. Streatfeild's prose works include *Meditations on the Seven Last Words*, 1874; and *Words of Comfort*, 1875. [J. J.]

**Strong, Nathan, D.D.**, a leading Congregational divine of his day, was b. at Coventry, Connecticut, Oct. 16, 1748, and educated at Yale College, where he graduated in 1769. He first studied law, but soon turned his attention to the ministry. In January 1774 he became the Pastor of the First Congregational Church at Hartford, and remained there to his death in 1816. In 1796 he won much repute through his essay on *The Doctrine of Eternal Misery consistent with the Infinite Benevolence of God*. He founded the *Connecticut Evangelical Magazine*, in 1800, and also took a prominent part in establishing the Connecticut Home Mission Society in 1801. His degree of D.D. was conferred by the University of Princeton. His services to American hymnology, as the principal editor of the *Hartford Sel.* [*American Hymnody*, p. 57. B.], 1799, have been very great. As in that *Sel.* the author's names were not given, most of his numerous contributions thereto cannot be identified. Six of these hymns, however, are reproduced in Nettleton's *Village Hymns*, 1824, with his name attached thereto. These are:—

1. *Alas, alas, how blind I've been*. *The Sinner awakened*.

2. *Blest Lord, behold the guilty scorn*. *Prayer for opposers to Revivals*.

3. *Long have I walked this dreary road*. *The Sinner's Complaint*.

4. *Sinner, behold, I've heard thy groans*. *The Pardoning God*.

5. *Smote by the law, I'm justly slain*. *The Law, and the Gospel*.

6. *The summer harvest spreads the fields*. *The Great Harvest*.

In addition to these the following are from the *Hartford Sel.*, 1799 (but not in the *Village Hys.*) They are the best known and most widely used of Strong's hymns:—

7. *Almighty Sovereign of the skies*. *National Thanksgiving*.

8. *Swell the anthem, raise the song*. *National Thanksgiving*. [F. M. B.]

**Stryker, Melancthon Woolsey, D.D.**, s. of the Rev. Isaac Pierson Stryker, was b. at Vernon, New York, Jan. 7, 1851, and educated at Hamilton College (1872) and Auburn Theo-



logical Seminary (1876). In 1876 he entered the Presbyterian ministry as Pastor at Auburn, New York. In 1878 he removed to Ithaca, N. Y.; in 1883 to Holyoke, Massachusetts, and in 1885 to Chicago, Illinois. He received his degree of D.D. from Hamilton College in 1889. He has edited *Christian Chorals*, 1885; *New Alleluia*, 1880-86; and *Church Song*, 1889. He was also joint editor with H. P. Main of *The Church Praise Book*, 1882. He has also pub. *Hymns and Verses*, 1883, and *Song of Miriam, and Other Hymns and Verses*, 1888. To two of these works which have been designed for daily use in divine worship Dr. Stryker contributed the following original hymns:—

i. *The Church Praise Book*, 1882.

1. Burst forth, O Bridegroom, from Thy chamber bright. *Second Advent Desired*. (1880.)
2. Death cannot make my soul afraid. *Death Contemplated*. (1881.)
3. Eternal day hath dawned. *Heaven*. (1881.)
4. Mighty God, Thy Church recover. *Missions*. (1881.)
5. Ring again, ye starry chime. *Christmas*. (1881.)
6. Slug, Israel, for the Lord your strength. *Passing the Red Sea*. (1878.)
7. The tribes of faith from all the earth. *Heaven*. (1881.)
8. Thy Kingdom come, O blessed Son of God. *Second Advent Desired*. (1880.) Re-written in *Church Song*, 1889, as "Thy Kingdom come, O everlasting Lord."
9. When the everlasting Lord. *Morning*. (1880.)

ii. *Church Song*, 1889.

10. Arouse Thy Church, Almighty God. *Missions*. (1887.)
11. Father, as here we bow. *Holy Trinity*. (1886.)
12. Four hundred years their course have sped. *American National Hymn*. (1888.)
13. God of our Fathers, our God to-day. *National Hymn*. (1889.)
14. Lo, where that spotless Lamb for sin provided. *Passiontide*. (1884.)
15. My Maker, at Thy holy throne. *Holy Baptism*. (1888.)
16. O God, Thy judgments give the King, Thy Son. *Missions*. (1883.)
17. O Thou, Eternal, Changeless, Infinite. *Praise to God*. (1882.)
18. O Thou, Omnipresent. *Omnipresence of the Father*. (1885.)
19. O Thou Shepherd of Thine Israel, hear us. *Ps. lxxxv*. (1883.)
20. Our God, and our Redeemer. *Opening of a Place of Worship*. (1883.)
21. Robbed, bruised, and dying, once I lay. *The Good Samaritan*. (1886.)
22. Sing, every boy and maiden. *Praise to God*. (1885.)
23. Thou, Lord of my life, by the words Thou hast said. *Lent*. (1887.)
24. Thy grace is all of grace. *Divine Grace*. (1886.)
25. To Thee, our God, these babes we bring. *Holy Baptism*. (1886.)
26. Tranquilly, slowly, solemnly, lowly. *Burial*. (1884.)
27. We close Thy blessed Word. *Sunday Evening*. (1887.)
28. While all the night-stars fade and wane. *Easter*. (1884.)

In addition to these original hymns Dr. Stryker has several translations from the German which are in C. U., and are noted in this Dictionary (see *Index of Authors and Translators*). One of his hymns, No. 513, "Now I lay me down to sleep" (*Child's Evening hymn*), in *Church Song*, 1889 (dated 1884), begins with a stanza by another hand. In the same work there are also several of his tunes. Dr. Stryker's hymns are massive and rugged, full of dogmatism and fire, but they lack unity and purity of rhythm. In some instances words stand for thoughts, and exclamations for ideas.

Nevertheless a few will live. (See also *American Hymns in Various*.) [J. J.]

Stubbs, Jonathan. [Staffordshire Hymn-books.]

Sturm, Christoph Christian, s. of Johann Jakob Sturm, lawyer (Imperial notary) at Augsburg. was b. at Augsburg, Jan. 25, 1740. He studied at the universities of Jena (M.A. 1761) and Halle. He was then appointed, in 1762, as one of the masters in the Paedagogium at Halle, and in 1765 became Conductor of the school at Sorau, in Brandenburg. In 1767 he returned to Halle as fourth pastor of the Market Church, and became third pastor in the same year. He left Halle in 1769, to become second pastor of the church of the Holy Spirit at Magdeburg, where he passed the happiest part of his professional life, and where he wrote most of his devotional works. Finally, in 1778, he was appointed chief pastor of St. Peter's Church at Hamburg. Here he at first lived happily, beloved and respected as a preacher and author, until, in 1782, his views on the Salvation of the Heathen led J. M. Goeze, chief pastor of St. Katherine's Church in Hamburg, to accuse him of Rationalism, &c. The resulting controversy embittered and shortened Sturm's life. In his latter years he suffered from a weak chest; and in the night of Aug. 10-11, 1786, he was seized with an attack of spitting of blood, from which he never recovered. He d. at Hamburg, on Aug. 26, 1786 (*Koch*, vi., 357; *Bode*, p. 158, &c.).

Sturm is best known to English readers by his devotional works, which were for some time very popular, viz., his "Conferences with God in the Morning Hours" (*Unterhaltungen mit Gott in der Morgenstunden*, &c., Halle, 1768), and his "Reflections on the Works of God" (*Betrachtungen über die Werke Gottes*, &c., Halle, 1772-76). He was one of the most prolific hymn-writers of the Rationalistic period, being the author of more than 400 hymns. His productions are less dreary than most of the time, and are not without earnestness, devoutness, and lyric power; but they are often too rhetorical, and not sufficiently simple. They found great favour with the compilers of hymn-books from 1765 to 1845, but not many of them are retained in later collections. His specialties were hymns on the Works of God in Nature, and hymns for Children. Long lists of his works are given by *Koch* and *Bode*. We need only note the following:—(1) *Der Christ am Sonntage*, Halle & Leipzig, 1761-65 (Hamburg Library). This was a weekly paper, which contained 88 hymns by Sturm. (2) *Sammlung geistlicher Gesänge über die Werke Gottes in der Natur*, Halle, 1776 (Brit. Mus. and Wernigerode Library). Over 40 of the hymns are originals by Sturm. (3) *Vollständiges Gesangbuch für Kinder*, Halle, 1777 (Hamburg Library). More than 60 hymns seem to have been written by Sturm for this work. (4) *Predigtentwürfe*, Hamburg, 1779-86 (Brit. Mus.). An eight years' course of sermon outlines on the Gospels for Sundays and Festivals; with over 80 hymns by Sturm, some being recasts from other authors. (5) *Lieder und Kirchengesänge*, Hamburg, 1780 (Royal Library, Hannover). With 54 hymns, many being recasts of his earlier hymns, made by himself or by J. S. Diterich. (6) *Gesangbuch für Gartenfreunde und Liebhaber der Natur*, Hamburg, 1781 (Hamburg Library). More than 60 of the hymns seem to have been written by Sturm for this work.

The hymns by Sturm which have passed into English are:—

1. *Auferstanden, auferstanden, Ist der Herr, der uns versöhnt. Easter*. In his *Predigtentwürfe*, vol. iii., 1781, p. 144, in 5 st. of 8 l. It is based on J. C. Lavater's "Auferstanden, auferstanden" (in his *Zweites Fünftzig christlicher Lieder*, Zürich, 1776), and on Johann Friedrich Danneil's (b. Nov. 21, 1719, at Queßlinburg; d. there, Feb. 10, 1772, as Consistorialrath and pastor of St. Giles's (Ægidius) church), "Hallelujah! Jesus lebet" (in his *Christliche Empfindungen*, Queßlinburg, 1762). Sturm's hymn is in the Hamburg G. B. 1787, No. 109

(1842, No. 198), and has been *tr.* as "Christ is risen, Christ is risen, He by Whom." By *N. L. Frothingham*, 1870, p. 191, repeated in the *Schaff-Gilman Lib. of Rel. Poetry*, 1881.

ii. *Dank, Dank, sey dir für dein Erbarmen.* This is noted at p. 279, ii.

iii. *Ein Pilgrim bin ich in der Welt.* *Christian Pilgrimage.* In his *Christ am Sonntage*, vol. ii., p. 359 (number for Sunday, Nov. 18, 1764), in 7 st. of 7 l., entitled "The Consolation of Eternity." *Tr.* as "I'm but a weary pilgrim here." By *Dr. H. Mills*, 1845, p. 169.

iv. *Gott, wenn mein Aug', der Welt entrückt.* *For the Dying.* In his *Christ am Sonntage*, vol. iii., p. 30 (at the end of a meditation in a churchyard on the Last Judgment, for Sunday Dec. 9, 1764), in 5 st. of 12 l. In the *Berlin G. B.*, 1765, No. 124, it begins, "Mein Heiland, wenn mein Geist erfreut." This form is repeated by Sturm, in 1780, as above, p. 18, and has been *tr.* as "Dear Saviour, while I here am blest." By *Dr. H. Mills*, 1845, p. 131 (1856, p. 184).

v. *Haut öffnet sich die neue Bahn.* *New Year.* In his *Predigtenwerke*, vol. vi., 1784, p. 40, in 4 st. of 7 l., given for New Year's Day, 1784. In the *Hamburg G. B.*, 1787, No. 357 (1842, No. 691). The *trs.* are:—(1) "Life's course must recommence to-day." By *Miss Cox*, 1841, p. 49. (2) "I now commence a separate stage." By *Lady E. Portescue*, 1843, p. 18.

vi. *Schmal ist der Weg, auf welchem Christen gehen.* *Christian Pilgrimage.* In his *Christ am Sonntage*, vol. i., p. 130 (for Sunday, Jan. 22, 1764), in 9 st. of 4 l., entitled, "The Way to Heaven." Repeated 1780, as above, p. 80, in 5 st., st. iii.-v. being new, and beginning, "Schmal ist der Pfad." Repeated thus in the *Württemberg G. B.*, 1791, No. 397. *Tr.* as "The way of Christians leads through deserts dreary." By *Dr. H. Mills*, 1845, p. 110 (1856, p. 164).

vii. *Wenn der Erde Gründe beben.* *Second Advent.* In his *Lieder und Kirchengesänge*, 1780, p. 73, in 5 st. of 5 l., entitled, "The Day of the World's Judgment," and beginning, "Wenn der Erde." In the *Württemberg G. B.*, 1791, No. 363. *Tr.* as "When the solid earth is quaking." By *C. W. Stields*, in *Sacred Lyrics from the German*, Philadelphia 1859, p. 215. [J. M.]

Sturm, Julius Carl Reinhold, was b. July 21, 1816, at Köstritz, in the principality of Reuss (younger line). After being a student of theology at Jena, from 1837 to 1841, he was for two years a private tutor at Heilbronn on the Neckar, and then, for a year, at Friesen, in Saxony. In 1845 he became tutor to Prince Heinrich xiv. of Reuss; and after the Prince's confirmation, in 1848, acted as tutor to him for three years more at the Gymnasium in Meiningen. He was then appointed pastor at Göschitz, near Schleiz, in the end of 1850; and pastor at Köstritz, in 1858, where he still (1889) lives as Kirchenrath and Court preacher (*Koch*, vii. 284; *ms.* from the author, &c.). Sturm is one of the most important of modern German sacred poets. Among his works of this nature may be mentioned:—

(1) *Gedichte*, Leipzig, 1860; 3rd ed., 1862. (2) *Fromme Lieder*, Leipzig, 1852; 6th ed., 1867. (3) *Zwei Rosen, oder das hohe Lied der Liebe*, Leipzig, 1854: a version of Canticles. (4) *Neue fromme Lieder und Gedichte*, Leipzig, 1858; 2nd ed., 1870. (5) *Israel's Weg zur Herrlichkeit*, Erlangen, 1858; 2nd ed., as *Israelitische Lieder*, Halle, 1867. (6) *Von der Pilgerfahrt*, Halle, 1868. (7) *Gott grüsse dich. Religiöse Gedichte*, Leipzig, 1876. (8) *Aufwärts*, Leipzig, 1881. (9) *Ich bau auf Gott. Neue religiöse Gedichte*, Bremen, 1883. (10) *Palme und Krone*, Bremen, 1888.

From these works a large number of pieces have passed into recent collections of German sacred poetry, and a few into recent German official hymn-books. A considerable number have been *tr.* by Lady John Manners, the Rev. J. Kelly, and others, but none have passed into English hymn-books. [J. M.]

Sturm, Leonhard, became Master in the Latin School, and Cantor (precentor) in St.

George's Church, at Nördlingen, Bavaria, in 1635. In the church registers at Nördlingen he is described as "of Fehlbürg in the Pfalz" (? Pfalzburg in Alsace). He d. at Nördlingen, Sept. 11, 1682, aged 74 (*Blätter für Hymnologie*, 1886, p. 62; 1888, pp. 17-19, 178, &c.).

Eight hymns, by Sturm, are included in the *App. v. the New-vermehrte christliche Seels-harps*, Onoltzbach (Ansbach), 1664-65 [Heidelberg University Library; and eleven in the *Nördlinger Kirchen-Schall*, oder *Geistliche Seden-Lust*, Nördlingen, 1676 [Wernigerode Library]. Only one of these has passed into English, viz.,

*Ich fahr dahin mit Freuden.* *For the Dying.* The first stanza is taken almost verbatim from a piece by Martin Rinkart (see p. 963, ii.). Sturm added to this seven stanzas, which carry out Rinkart's idea without borrowing almost anything more from him. The initial letters of Sturm's eight stanzas form the acrostic *Jacobina*: this being the name of his second wife, Maria Jacobina, to whom he was married in 1646, and who d. in 1687. Possibly the hymn was written at some period when she was dangerously ill. Sturm's hymn appeared in the *Nördlingen G. B.*, 1676, as above (it is not in the *Ansbach G. B.*, 1664-65); and in the *Blätter*, 1886, p. 18, is reprinted, in full, from the *Nördlingen G. B.* of 1684. It is also in the *Leich-Gesang-Büchlein*, Rothenburg on the Tauber, 1679, p. 108, in the *Württemberg G. B.*, 1741, No. 321, and others. *Tr.* as:—

*I journey forth rejoicing.* This is a somewhat free version of st. i.-iii., vi., vii., by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 71 (1884, p. 71). Repeated, in full, in *Bp. Ryle's Coll.*, 1860; the *Christian H. Bk.*, Cincinnati, 1865, &c.; and, omitting st. iii., in *Kennedy*, 1863. The *trs.* of st. iii., vi., vii., beginning, "Why thus so sadly weeping," are No. 63, in *J. H. Wilson's Service of Praise*, 1865. [J. M.]

**Sublime numen, ter potens, ter maximum.** [*Holy Trinity.*] Appeared in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736, as the hymn at Matins for Trinity Sunday. Text in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. *God most high, thrice mighty God.* By *W. J. Blew*, in his *Church Hy. and Tune Bk.*, 1852-55, Trinity, No. 8; and *Rice's Sel.* from the same, 1870, No. 90.

Other *trs.* are:—

1. All-good, all-great, all-mighty. Three in One. I. Williams, in the *British Mag.* Sep. 1839, and his *Hy. tr. from the Parisian Brev.*, 1837, p. 161.  
2. Godhead sublimest. Thrice great, &c. *J. D. Chambers*, 1857. [J. J.]

**Summae Deus clementiae.** St. ii., *Da dexteram surgentibus.* [*Trinity Sunday.*] This cento was added to the *Roman Breviary* at the revision of 1568, and is found at p. 433 of the ed. pub. at Rome in 1570, as the hymn at Matins on Trinity Sunday. It consists of st. i. of the hymn noted below, and of st. ii. of the hymn, "Aeterna coeli gloria," with an added doxology. At the revision of 1628-32 st. i. was rewritten, beginning, "Summae Parens clementiae" (st. ii. "Da dexteram surgentibus"), and this form is repeated in the editions of this revision, and in *Newman's Hymni Ecclesiae*, 1838 and 1865. [J. M.]

**Translations in C U.:**—

1. *Parent of all. Whose love displayed.* By *Bp. R. Mant*, in his *Ancient Hys.*, &c., 1837, p. 65, ed. 1871, p. 113. In the *English Hyl.*, 1852 and 1861, it is altered to "Almighty God, Whose love displayed."

2. *O Thou eternal Source of love.* St. ii. *Be nigh to us, &c.* By *E. Caswall*, in his *Lyra Catholica*, 1849, p. 109, and his *Hys. & Poems*, 1873, p. 62. It is given in a few collections only.

**Translations not in C. U.:**—

1. O God, by Whose command is sway'd. *Primer*, 1706. In *O. Shipley's Annus Sanctus*, 1884.  
2. Parent of highest clemency. *A. J. B. Hope*, 1914.

3. Of boundless love Parental Source. W. J. Copeland. 1848.
4. Great Source of goodness, Godhead blest. St. ii. Give Thy right Hand. J. Wallace. 1874. [J. J.]

**Summae Deus clementiae Mundique factor machinae.** [Saturday Morning.] This has been ascribed to St. Ambrose, as by Hincmar, in his "De unâ et non trinâ Deitate," 857, but it is not one of the twelve hymns received as genuine by the Benedictine editors of St. Ambrose, nor is it included by Biraghi as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, 1862. Daniel, i. No. 24, gives both this text and that of the *Roman Brev.*, 1632 (see below), and at iv. p. 38, cites it as in a Rhinau ms. of the 10th cent., ranking it among the hymns of the 7th or 8th cent. Mone, i. p. 372, cites it as in a ms. of the 8th cent. at Trier. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 24b; Jul. A. vi. f. 30; Harl. 2961, f. 224b); in a *Mozarabic Hymnarium* of the 11th cent. (Add. 30851, f. 175); a *Mozarabic Breviary* of the 11th cent. (Add. 30848, f. 80), &c. It is in a ms. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 237); in three mss. of the 11th cent. at St. Gall. Nos. 387, 413, 414; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii 32, f. 9). In the *Roman Breviary*, 1632, it begins "Summae Parens clementiae, Mundi regis qui machinam." The original form is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, for Saturday at Matins. This text is also to be found in *Wackernagel*, i. No. 5; *Hymnarium Sarisb.* 1851, p. 57; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a ms. of the 10th cent., &c. The revised text of the *Roman Breviary*, 1632, is given in the recent eds. of that revision, in *Daniel*, i. No. 24, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. See also note on the previous hymn. [J. M.]

Both forms of this hymn have been rendered into English, viz. :—

i. **Summae Deus clementiae, Mundique.**

1. O God of mercies infinite. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55.
2. Thou Framer of earth's fabric! hear. By J. D. Chambers, in his *Psalter*, 1852, p. 248.
3. Great God of boundless mercy, hear. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 31. This is given in the *Hymner*, 1882, with extensive alterations, as, "O God of mercy passing thought."

ii. **Summae Parens clementiae, Mundi.**

1. O Thou eternal Source of love. St. ii. For Thy dear mercy's sake, &c. By E. Caswall, in his *Lyra Catholica*, 1849, p. 33, and his *Hys. and Poems*, 1873, p. 20. In limited use.
2. Great God, eternal Source of love. In *Hys. for the Year*, 1867. No. 214. E. Caswall, altered.
3. Father of mercies infinite. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 68; and his *Verses on Various Occasions*, 1868, p. 215. It is in the *Marquess of Bute's Roman Brev.*, into English, 1879, O. Shipley's *Annus Sanctus*, 1884, &c., and several other collections.

Other trs. are :—

1. O God, by Whose command is away'd. *Primer*, 1706.

2. O God of graciousness, Maker of all we see. *Hymnarium Anglicanum*. 1844.
3. Paternal Source of love divine. W. J. Copeland. 1848.
4. Father, Thou Whose love and care. R. Campbell. 1850.
5. Great Source of goodness, Godhead blest. St. ii. May we Thy mercy, &c. J. Wallace. 1874. [J. J.]

**Summae, Deus, clementiae, Septem Dolores Virginis.** [*Dolours of the B. V. M.*] This is the hymn at Lauds in the office of the Seven Dolours, which was declared in 1814 to be of obligation. The office is found in the *Proprium officiorum . . . ordinis servorum B. M. V. in Germania*, Prague, 1720, and includes three hymns, viz. :—

- Vespers.* O quot undis lacrymarum. (See *Various*.)  
*Matins.* Jam toto subitus. (p. 678, li.)  
*Lauds.* Summae, Deus, clementiae.

In the *Kempton ed.*, 1746, of the *Roman Breviary*, this hymn is at p. clx. The text is to be found in recent eds. of that Breviary, and also in *Daniel* iv., p. 308. Tr. as :—

1. God, in Whom all grace doth dwell. E. Caswall, in his *Lyra Catholica*, 1849, p. 173; and his *Hys. and Poems*, 1873, p. 93. It is given in a few Roman Catholic hymn-books for Missions and Schools.

2. God of mercy, let us run. By F. W. Faber, in *Hys. for the use of the Schools and Cong. of St. Wilfrid's Staffordshire*, 1849; *Jesus and Mary*, &c., 1849; *Oratory Hys.*, 1854, and his *Hymns*, 1862.

Another trs. is :—

- Great God of clemency supreme. By J. Wallace. 1874. [J. M.]

**Summe Pater, O Creator.** [*Life of our Lord.*] This appears in J. M. Horst's *Paradisus Animae Christianae*, Cologne, 1644, pp. 366-71, in the Section "On the Life and Passion of our Lord." It is entitled, "Rosarium D. N. Jesu Christi, praecipua vitae ac Passionis ejus puncta grata brevitate complectens: et uberem meditandi materiam, facilemque praxin suppeditans." It opens with an introduction in 19 lines, the rest being divided into decades i.-v. There are three trs. of the complete poem, made in this order, viz. :—(1) In Dr. Pusey's tr. of the *Paradisus Animae Christianae*, 1847, where, according to Canon Liddon, the tr. is probably by W. J. Copeland; (2) by F. W. Faber, in his *Jesus and Mary*, &c., 2nd ed., 1852, and (3) by Canon F. Oakeley, in his tr. of the *Paradisus*, 1850. These trs., in the order of the poem, are :—

**Summe Pater, O Creator.**

1. Father, All-creating Mind. Pusey.
2. Father! Creator! Lord most high. Faber.
3. Father most high, Who didst us make. Oakeley.

**Jesu thronum majestatis.**

1. Jesu, for lost sinners' sake. Pusey.
2. Jesus, Who! rom Thy thron: didst come. Faber.
3. Jesu, Thy throne of glory Thou. Oakeley.

**Jesu, fonte baptizantis.**

1. Jesu, as the waters crown Thee. Pusey.
2. Jesus, the Father's words approve. Faber.
3. Jesu, baptized, the Father's voice. Oakeley.

**Jesu Deus et magister.**

1. Jesu, Lord and Master great. Pusey.
2. Jesus, Who deemest it not unmeet. Faber.
3. Jesus, our Lord and Master, Thou. Oakeley.

**Jesu crucem dum portabas.**

1. Jesu, now the hard cross bearing. Pusey.
2. Jesus, along Thy proper road. Faber.
3. Jesus, along Thy tearful road. Oakeley.

**Jesu nostros ob reatus.**

1. Jesu, by that Death of pain. Pusey.
2. Jesus, all hail, Who for my sin. Faber.
3. Jesu, because of all our guilt. Oakeley.

From these *trs.* the following hymns have come into C. U. :—

1. Father, Creator, Lord most high. *Father.*
2. Jesus, almighty, victory and. *Father.*
3. Jesus, almighty, Who for my sin. *Father.*
4. Jesus, Who from the dead arose. *Father.*

These appeared in the Cooke and Denton Church Hymnal, 1855. Another series of cento is in the Roman Catholic Parochial H. Bk. 1849:—

1. Jesus, Thou dost a Mother choose. *Father.*
2. Jesus, the spouse of my heart. *Father.*
3. Jesus, the Father's words approve. *Father.*
4. Jesus, how toiled Thy blessed feet. *Father.*
5. Jesus, Who saw it on that red night. *Father.*
6. Jesus, Who to the Father prayed. *Father.*
7. Jesus, Who in the garden fell. *Father.*
8. Jesus, all hail, Who for my sin. *Father.*
9. Jesus, Who from the dead arose. *Father.*

There is also a cento from *Father*:—"O Lord along Thy chosen road," J. Austin gives, in his *Devotions in the Antient Way of Offices*, 1698, two centos from this poem:—"Jesus, Who from Thy Father's throne;" and (2) "Jesus, Whose grace inspires Thy priests." These, *tr.* by Austin, are reprinted in Griffith, Farran, & Co.'s *Ancient and Modern Library* (Giles Fletcher's *Christ's Victory and Triumph*), 1898. From the cento "Jesus, Whose grace inspires Thy priests," as given in Hickes's reprint of Austin's *Devotions*, 1687 (see p. 97, l. 1, J. Wesley took it, *tr.*, and gave them, with slight alterations, in his *Charles-Town Ps. and Hymns*, 1739-37, and again in the *Wesley Hym. & Sac. Poems*, 1789, as:—"Jesus, behold the wise from far" (*Wesley, P. Works*, 1868-72, vol. i., p. 116). This is repeated in Lord Selborne's *Bk. of Praise*, 1862. [J. J.]

**Summer ended, harvest o'er.** *G. Philimore. [Harvest.]* Contributed to the *Parish H. Bk.*, 1863, No. 180, in 8at. of 4 l.; of which lines 3, 4, of st. i., and the whole of st. iii., were by the late Bp. Woodford of Ely. The hymn was repeated in the *Sarum Hym.*, 1868, the *Hymnary*, 1872, the 1875 ed. of the *Parish H. Bk.*, and others. [J. J.]

**Summers, Thomas Osmond, D.D., LL.D.**, son of James Summers, was b. near Corfe Castle, Dorsetshire, England, Oct. 11, 1812. Preceding to the United States in after years, he was admitted to the Baltimore Conference in 1835. From 1840 to 1843 he was a missionary in Texas; removing to Tuscaloosa, Alabama, 1844, and Charleston, South Carolina, 1846. From 1845 he acted as Secretary of the Conference of the Methodist Episcopal Church, South, and was also Book Editor. Subsequently he was Professor of Theology and Pastor of Vanderbilt University. He was Chairman of the Hymn Book Committee of the Methodist Episcopal Church, and edited the *Songs of Zion*, 1851, and the *Wesleyan Psalter*, 1855. He d. in May 1882. Dr. Summers is the author of several original works, and of the following hymns:—

1. The morning bright, With ray light. *Morning.*
2. The daylight fades, The evening shades. *Evening.*

Concerning these *Morning and Evening* hymns Dr. Summers says:—

"My first child was born in January, 1845. When she was about a year old, as I was descending the Tombigbee River in a little steamer, I wrote a morning Hymn for her on the back of a letter, transcribed it when I reached Mobile, and sent it to her at Tuscaloosa. That was the origin of 'The morning bright.' When

editing the *Southern Christianian Advocate*, I put it without name in the Child's Department. It was copied into the religious papers generally, and was made the second child's hymn in 1847, and for years 'The daylight fades,' as far as I can recollect, about 1848. Both of these children for whom they were written are now singing ballads with the angels." *Summers: Hym. for Ch. & Home, Bang. Index*, 1872.

These hymns have attained to great popularity as children's hymns, and are found in numerous collections both at home and in Great Britain. The 3rd l. of st. i. of the *Morning Hymn* should read: "Has wakened me up from sleep," and not as found in many collections. [P. M. B.]

**Summi largitor praeonii.** [*Lat.*] Sometimes ascribed to St. Gregory the Great, but not assigned to him by the Benedictine editors. It is found in three uses of the 11th cent. in the British Museum (*Vesp. D. m.*, f. 54b; *Harl.* 2961, f. 237b; *Add.* 30848, f. 95b); and in the *Latin Hym. of the Anglo-Saxons* (Ch. [Surtees Society], 1851, p. 6, printed from a 11th cent. ms. at Durham (B. iii. 32, f. 196). In these mss. it begins "Summe largitor." Among the St. Gall mss. it is in No. 95 of the 10th or 11th cent., and No. 414 of the 11th. It is also in a 10th cent. ms. at Bern, No. 455. Also in the *Sarum, York, Aberdeen*, and other *Breviaries*, the *Sarum* use being at Matins on the 1st S. and daily up to the 3rd S. in Lent. The printed text is also in *Mone*, No. 75; *Daniel*, i. No. 153, iv. p. 217; *Wachernagel*, i. No. 98; *Biggs's* annotated *H. A. & M.*, 1867; *G. M. Drew's Hymnarius Moissiacensis*, 1888, from a ms. of the 10th cent., &c. [J. M.]

**Translations in C. U. :—**

1. O Thou Who dost to man accord. By J. W. Hewitt, in his *Verses by a Country Curate*, 1839, p. 34, from the text as in *Daniel*. It was included in an altered form in *H. A. & M.*, 1861. The *H. A. & M.* text was repeated in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hym.*, &c.

2. Giver of the perfect gift. By J. Ellerton, made for and first pub. in the S. P. C. K. Church Hym., 1871, and again in Mr. Ellerton's *Hymns*, &c., 1888.

3. Thou only hope of all below. An anonymous *tr.* in *The Antiphoner and Grad.*, 1880, and the *Hymner*, 1882.

**Translations not in C. U. :—**

1. Thou Giver of august reward. W. J. Stec 1852-55.
2. Dispenser of the gifts of heaven. J. D. Chamber 1852, and 1857. [J. J.]

**Summi Parentis Filio.** [*Lat. Tr. Sacred Heart of Jesus.*] Probably of the 12th cent. In the *Roman Breviary*, Lisbon, 1786, *pere est*, p. 461, it is the hymn at Lauds in the office of the Most Sacred Heart of our Lord Jesus Christ. Text also in *Biggs's* annotated *H. A. & M.*, 1867. (See note on *Quinquagesimum quatuor*.) *Tr.* as:—

To Christ, the Prince of Peace. By E. Cuxall, in his *Lyra Catholica*, 1849, p. 123, and his *Hymns and Poems*, 1873, p. 69. It is in a great many modern hymn-books, usually unaltered, but sometimes with the changes in the text made in *H. A. & M.*

Another *tr.* is:—  
To Jesus, Son of God most high. J. Waller, 1854. [J. M.]



**Summi pusillus grex Patris.** *Gaillaume de la Brunetiere* [Common of a Just Man. *Saints' Days*.] Appeared in the *Paris Brev.*, 1680 and 1736. Also in the *Narbonne Brev.*, 1709, as the hymn for first and second Vespers, in the Common of Just Persons. It is also in later French Breviaries; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 99; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

**Be not afraid, ye little flock.** I. Williams, as the first of a series of *trs.* from the *Paris Brev.*, contributed by him to the *British Magazine*. This appeared in Dec. 1833. It was republished in his *Hys. tr. from the Parisian Breviary*, 1839, p. 314, and in the 1863 ed. of the *Appendix to the H. Noted*, No. 201.

**Other *trs.* are:—**

1. Thou little flock whose Shepherd is above. J. Chandler. 1837.
2. To God, your mightiest Father, dear. J. D. Chambers. 1866.
3. Little flock, be not afraid. D. T. Morgan. 1890. [J. J.]

**Summi Regis potentia.** [St. Andrew.] This is found in a ms. of the early part of the 14th cent. in the Bodleian (Ashmole, 1523, f. 236b), as a hymn in 6 st. and a doxology for the "Translation of St. Andrew." Mr. Chambers erroneously quotes the first line as "Rex Jesu potentissime." Mr. Chambers's *tr.* "O King Supreme, of boundless might," appeared in the 1863 *Appendix to the H. Noted*, No. 168, and again in his *Lauda Syon*, Pt. ii. 1866. [J. M.]

**Supernae matris gaudia.** *Adam of St. Victor.* [All Saints.] This sequence is, as Dr. Neale justly remarks, "one of the loveliest that Adam ever wrote." In it, contrary to the usual practice, the church triumphant is spoken of as the mother, the church militant as the daughter. Gautier, in his ed. 1881 of *Adam's Oeuvres poetiques*, gives it at p. 200 from a *Gradual* of St. Victor before 1239 (Bibl. Nat., Paris, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and says it is also in a 12th cent. Antiphony now in the Library at Chaumont, and formerly of the monastery of Montierender. It is also in a collection of sequences written circa 1199 (Calig. A. xiv. f. 85), and a *French Missal* of the end of the 13th cent. (Add. 23935, f. 439 b), both in the British Museum; and in a ms. of the latter half of the 13th cent. in the Bodleian (*Rawlinson, C.*, 510, f. 25 b). Among *Missals* it is found in an early 14th cent. *Paris* in the British Museum (Add. 16905, f. 232 b), the *Saintes* of 1491, and others. The printed text is also in *Mone*, No. 623; *Daniel*, v. p. 109; *Kehrein*, No. 338; and D. S. Wrangham's *Lit. Poetry of Adam of St. Victor*, 1881, vol. iii. p. 170. [J. M.]

**Translations in C. U.:—**

1. The Church on earth, with answering love. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854, and again in his *Medieval Hys.*, 2nd ed., 1863. It has passed into a few collections, including the *People's H.*, 1867, the *Hymner*, 1882, &c.

2. The strains of joy that ceaseless flow. By Harriet M. Chester, made for and first pub. in the *Hymnary*, 1872, and signed "H. M. C."

3. Christ's Church in heaven to-day, Rejoiceth. By C. S. Calverley, also made for and first pub. in the *Hymnary*, 1872. In the 2nd ed. 1872, it was considerably altered, and begins, "Christ's Church in heaven is glad to-day."

**Translations not in C. U.:—**

1. Set forth, O Church, exultingly. Anon. in the *Monthly Packet*. July 1868.
2. Those endless joys the Church on earth portrays. D. T. Morgan. 1871 and 1890.
3. The Church on earth those joys portrays. D. S. Wrangham. 1881. [J. J.]

**Supreme High Priest, the Pilgrim's Light.** A. M. Toplady. [Christ the High Priest, or Lent.] 1st pub. in his *Poems on Sacred Subjects*, Dublin, 1759, p. 20, in 12 st. of 4 l., and again in Sedgwick's reprint of Toplady's *Poetical Works*, 1860. In Drummond and Greville's *Ch. of England H. Bk.*, 1838, st. v.-viii. were given, unaltered, as "Ah, give me, Lord, the single eye." These stanzas have passed into later collections. [J. J.]

**Supreme Motor cordium.** C. Coffin. [Saturday Evening; or Quinquagesima.] Appeared in the *Paris Breviary*, 1736, and his *Hymni Sacri*, p. 31, the same year. It is the hymn for Saturdays at Vespers from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 34; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. Tr. as:—

1. Supreme Disposer of the heart. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 31, and a few hymnals.

2. Great Mover of all hearts, Whose hand. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839. This is the most popular and widely used of the *trs.* of this hymn. It is in a large number of hymn-books, including *H. A. & M.*, 1875, Thring's *Coll.*, 1882, and others.

3. Lord of the hearts of men. Bp. J. R. Woodford, in the *Parish H. Bk.*, 1863, No. 30, and again in the enlarged ed., 1875. It is also in the *Sarum Hyl.*, 1868, and the *Hymnary*, 1872.

**Other *trs.* are:—**

1. Great Mover of the heart, Alone. R. Campbell. 1850.
2. Thou Ruler of the human heart. J. D. Chambers. 1857.
3. O Sovereign Mover of the heart. D. T. Morgan. 1890. [J. J.]

**Supreme quales, Arbitor.** Jean Baptiste de Santeuil [Festival of an Apostle]. This is given in the *Cluniae Brev.*, 1686, p. ii.; his *Hymni Sacri et Novi*, 1689, p. 190 (ed. 1698, p. 236); the *Paris Brev.*, 1736; and later French *Brevs.* It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 86, with the omission of a stanza; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. Tr. as:—

1. Disposer Supreme, And Judge of the earth. I. Williams, pub., together with the Latin, in the *British Magazine*, June 1836 (vol. ix. p. 627), and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 271. It has passed, either in its full form or abbreviated, into a large number of hymn-books. Of the altered texts the most popular is that in *H. A. & M.*, 1861-75. For congregational purposes this is one of the most successful of the translator's efforts.

2. What feeble instruments, O Lord. By J.

Chandler, in his *Hys. of the Prim. Church*, 1837, p. 97, and again in his *Hys. of the Church*, &c., 1841, No. 55. In a few of the older collections.

3. *Imperial Monarch: Judge divine.* By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1868, p. 3.

4. *O Lord, through instruments how weak.* C. S. Calverley, made for and pub. in the *Hymnary*, 1872. [J. J.]

**Supreme Rector coelitum.** [*Whitsun Eve.*] This anonymous hymn is in the *Clunian Brev.*, 1686, p. 506: the *Paris Brev.*, 1736, and later French *Brevs*. The text from the *Paris Brev.* is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 78: Card. Newman's *Hymni Ecclesiae*, 1838 and 1865: and L. C. Biggs's annotated ed. of *H. A. & M. Tr. as*:—

1. *Ruler of the hosts of light.* By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 88. It is found in a few collections. The popular tr. of this hymn is the cento in *H. A. & M.*, 1861 and 1875. It is thus composed: st. i., Chandler; st. ii. ll. 1, 2, Chandler, ll. 3, 4, *Complete*; st. iii., *Complete*; st. iv. v., Chandler, rewritten by the *Complete*.

2. *Dread King, to Whom the angelic hosts do cry.* By I. Williams, in his *Hys. tr. from the Puritan Hymnary*, 1839, p. 148; and *Lyna Messianica*, 1864.

3. *Sovereign of heaven, Who didst prevail.* By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

*Other trs. are:*—  
1. O King, most high, of earth and sky. W. J. Blue, 1852-55.  
2. Oriental Monarch, strong to quell. J. D. Chambers, 1867. [J. J.]

**Surrexit Christus hodie.** [*Easter.*] This hymn, or rather Easter Carol, exists in a great variety of forms. For the determination of the original text we have three mss. of the 14th cent., viz., a Munich ms. of the 14th cent., cited by Mene, No. 143; a Prag ms. of the 14th cent. cited by G. M. Drevs in his *Cantiones Bohemicæ*, No. 183, and an Engelberg ms. of 1372 cited by Rüchker, i. p. 517. From these we obtain the following:—

1	2	3
"Surrexit Christus hodie.	"Mulieres o tremulae,	
Humano pro solamine.	In Galliam pergitis.	
4	5	6
"Mortem qui passus cor-	"Discipulis hie dicitis,	
poris.	Quod surrexit rex gloriæ.	
Miserere pro homine.	7	
8	9	10
"Mulieres ad tumulum	"Paschali pleno gaudio	
Dea ferunt arctatum.	Benedicamus domino.	
11	12	13
"Album videntes angelum	"Laudetur sancta Tri-	
Annunciantem gaudium.	nitatis.	
	Deo dicamus gratias."	

Of these eight stanzas 1-4 and 6 are found in all three mss., 5 in the Engelberg and Prag mss., 7 in the Engelberg and Munich, 8 in the Engelberg and Prag. The text above is from the Munich ms.; the only variations of importance in the Prag ms. being ii. l. i. *passus pridie* and vii. l. i. *Ergo cum dulci melodo*.

Drevs gives two additional st. which are probably of Bohemian origin, and are not found in the later printed books, viz.:—

14	15
"Ubique praecedet nos,	"Sit benedictus hodie.
Quo dicitur, discipulos.	Qui nos redemit san-
	guine."

He quotes them from two mss. now at Prag,

viz a Hohenfurt ms. circa 1410 (st. i.-x.) and the *Gradual of Jakobine* circa 1420 (st. i.-iii. v.-vii. ix. x.). The later stanzas are apparently all interpolations. Those given by Daniel i., No. 390, are:—

16	17
"Querentes Jesum Domi-	"Petro debuit et ceteris
nium.	Apparuit apostolis.
Qui est Salvator homi-	
nium.	

18  
"Gloria tibi Domine Qui surrexisti a morte."

Of these st. 12 is found in the second part of Leibniz's *G. B.* (R. C.), 1567; st. 11 in the Dillingen *G. B.* (R. C.), 1589; and st. 13 in the Speier *G. B.* (R. C.) printed at Cologne, 1599. The order of stanzas in Daniel's text is 1-3, 11, 4-6, 12, 7, 13, 8; and he gives st. 1, 1, as "In hoc paschali gaudio." The Dillingen *G. B.*, 1589, gives four additional a., which need not here be printed, *Wacknagel*, i., Nos. 276-280, gives various forms of the text. See also *Hoffmann von Fallersleben*, ed., 1861, Nos. 201-204. Also see under *Jesus Christ is risen to-day*, p. 596, ll. The tr. from the Latin include:—

1. *To-day the Victor o'er His foes.* By J. M. Snel, in his *Medieval Hys.*, 1861.  
2. *Lo! Christ is risen this day, and brings.* J. W. Hewett, in his *Verses by a Country Curate*, 1866, and *Lyna Messianica*, 1864.

It has also been translated into German. One of these trs. has passed into English, viz.:—

*Erstanden ist der heilige Christ.* This is found in a great variety of forms. That which is tr. is given by *Wacknagel*, ii. p. 137, from a broadsheet printed at Nuremberg, 1544, and is No. 333 in the *Car. L. S.*, 1611. It is in 19 st. of 2 l. with Hallelujah. St. 1-16 are narrative, vii.-xvii. a dialogue between Mary and the angel, xviii. Mary to the chorus, xix. the chorus. St. 17 based on st. 1-18, xl. of the Latin. This form probably originally formed part of an Easter play. "Christ our Lord is risen to-day," in *Lyna Messianica*, 1708, p. 12. [J. M.]

**Sutton, Amos, D.D.**, was b. at Sevenoaks, Kent, on Jan. 21, 1802. Though educated with a view to secular business, when about the age of 21 he felt constrained to offer himself for service in connection with the General Baptist Foreign Missionary Society. He was sent to India; and in the year 1825 was stationed at Cuttack, in the province of Orissa, where, with intervals during which he visited England and America, he laboured most usefully until his death on Aug. 17, 1854. He was gifted as a translator; and compiled an *Urdu Dictionary*, besides translating a number of English books into that language. He also prepared the first *Urdu Hymn Book*, 179 of the hymns being of his own composition. [*Missionary Foreign.*] The degree of D.D. was conferred on him by the College of Waterville, U.S.A. On his visit to England in 1853 he composed a farewell hymn to the tune of "Auld lang syne"—"Hail sweetest, dearest tie that binds" (*Pastor.*) It soon became very popular, and is still in C. U. Another hymn written about the same time, entitled "The Macedonian Cry," is now almost forgotten. [W. E. S.]

**Sutton, Henry Septimus**, b. at Nottingham, 1825, the son of a bookseller and newspaper proprietor. He was articled to a surgeon, but abandoned medicine for literature. Mr. Sutton's connection with newspaper work has

been life-long, and for upwards of thirty years he has been editor of the *Alliance News*. His first volume of *Poems* was issued from the Review office, Nottingham, 1848. This included *Clifton Grove Garland*, a long descriptive and narrative poem. In 1854 appeared *Quinquinergia*, a prose work of mystical religion, the author being a member of the New Church. To this was appended a series of poems, entitled *Rose's Diary*, written in memory of an early friend of the author's, who died in 1850. In successive cantos the changing moods and aspirations of personal religion are depicted, with occasionally a touch of quaintness in the language and imagery which reminds one of the best of the devout poets of the seventeenth century. An enlarged and revised edition of the *Poems* was published by David M. Main, Glasgow, 1886. In Martin's *Hymns*, 1873, appear the following five pieces, selected from *Rose's Diary* :—

1. I have a little trembling light, which still. *The inward light.* Canto I. and the last two stanzas of Canto III.

2. O Father! I have sinned: I have done. *Under the sense of sin.* Canto XI.

3. Put not on me, O Lord, this work divine. *Self distrust and self-surrender.* Canto VIII.

4. The day with light its genial self engirds. *The outer and inner sunshine.* Canto VI.

5. What mean these slow returns of love; these days. *The sleep that longs for waking.* Canto X. [V. D. D.]

Swain, Joseph, was b. at Birmingham in 1761, and after being apprenticed to an engraver, removed to London. After a time he became a decided Christian, and being of an emotional poetic temperament, began to give expression to his new thoughts and feelings in hymns. In 1783 he was baptized by the Rev. Dr. Rippon, and in 1791 became minister of a Baptist congregation in East Street, Walworth. After a short but popular and very useful ministry, he d. April 16, 1796. Swain pub. the following :—

(1) *A Collection of Poems on Several Occasions*, Lon. 1781; (2) *Redemption, a Poem in five Books*, Lon. 1791; (3) *Experimental Essays on Divine Subjects*, Lon. 1791; (4) *Walworth Hymns*, by J. Swain, Pastor of the Baptist Church Meeting there, Lon. 1793, 129 hymns; with a Supplement, 1794, 193 hymns; (5) *A Pocket Companion and Directory*, Lon. 1794.

In addition to a limited number of Swain's hymns, annotated under their respective first lines, the following, from his *Walworth Hys.*, 1792, and the 2nd ed., 1796, are also in C. U. :—

1. Brethren, while we sojourn here. *Mutual Encouragement.*

2. Children of the King of grace. *Holy Baptism.*

3. Christ the Lord will come again. *Second Advent.*

4. Come, ye souls, by sin afflicted. *The Yoke of Christ.*

5. How sweet, how heavenly is the sight. *Communion of Saints.*

6. In expectation sweet. *Second Advent.*

7. Lift up your heads, ye gates. *Ascension.*

8. Love is the sweetest bud that blows. *A Flower an Emblem of Christ.*

9. O how the thought that I shall know. *Heaven Anticipated.* Sometimes it begins with st. ii., "For ever to behold Him shine" (p. 337, l.).

10. On earth the song begins. *Heaven Anticipated.*

11. On the wings of faith upspringing. *Passiontide.*

12. Pilgrims we are to Canaan bound. *Pilgrimage of Life.*

13. Praise ye the Lord, the eternal King. *Divinity of Christ.*

14. Praise your Redeemer, praise His Name. *Praise for Redemption.*

15. 'Tis heaven begun below. *Heaven Anticipated.*

16. What is it for a saint to die? *Death and Burial.*

17. What must [will] it be to dwell above? *Heaven Anticipated.*

18. When firm I [we] stand on Zion's hill. *Confidence.* Sometimes as "I stand on Zion's mount," in American collections.

19. Who can forbear to sing? *Praise of Jesus.*

From his *Redemption, a Poem in Five Books*, 1791, the following hymns are also in C. U. :—

20. O Thou in whose presence my soul takes delight. *In Affliction.*

21. Ye daughters of Zion, declare, have you seen? *Comfort in Affliction.*

Of these hymns the most widely known are Nos. 1, 5, 6, and 20. We may add that several of Swain's hymns appeared in *The Theological Miscellany*, 1784-1789. [W. R. S.]

Swain, Leonard, D.D., was b. at Concord, New Haven, Feb. 26, 1821, and educated at Dartmouth College and Andover. In 1847 he became a Congregational minister at Nashua, New Haven; and in 1852 of Central Church, Providence, Rhode Island. He d. July 14, 1869. His hymns, "My soul, it is thy God" (*The Christian Race*), and "My soul, weigh not thy life" (*The Good Fight of Faith*), appeared anonymously in *The Sabbath H. Bk.*, 1858, and their authorship has only recently been determined. The second hymn is the more widely used of the two. [F. M. B.]

Swaine, Edward, b. at London, Sep. 21, 1795. He was for about 40 years a deacon of Craven Chapel (Congregational) under the pastorate of Dr. Leifchild and others; one of the directors of the London Missionary Society, and founder and chairman of the Pastors' Insurance Aid Society. He d. April 22, 1862. (*Miller's Singers and Songs*, 1869, p. 441.) Mr. Swaine wrote several tracts, and also printed for private circulation *The Hand of God, A Fragment, with Poems, Hymns, and Versions of Psalms*, 1839. His hymns, "Hail! blessed communion of love" (*Holy Communion*), and "Lord Jesus, let Thy watchful care" (*For Emigrants*), were written in 1855 for the *New Cong. H. Bk.*, and given therein, 1859. See also, "O how the thought that we shall know" (p. 337, l.). [J. J.]

**Swedenborgian Hymnody.** The hymnody of the religious body known as *The New Church* signified by the *New Jerusalem in the Revelation*, or briefly, *The New Church*, commenced with the Rev. Joseph Proud. Proud was the son of a General Baptist minister, and was b. at Beaconsfield, March 22, 1745. Entering the Baptist ministry, he became pastor successively at Kington, Fleet, and Norwich. In 1788 his religious views underwent a change, and the following year he openly adopted those of Emanuel Swedenborg. He at once broke out into song; and it is told us by his biographer, the Rev. E. Madeley, that his first volume of more than 300 original hymns occupied him only some three months in its production. This volume appeared in 1790; again, with additions, in 1791; and, again in 1798. The title of the 3rd ed. is :—

*Hymns and Spiritual Songs for the Use of the Lord's New Church, signified by the New Jerusalem in the Revelation, by Joseph Proud, N. H. M. London, Printed by E. Hodson, and sold at the New Jerusalem Temple in Cross Street, Hatton Garden, 1798.*

This volume contained 359 original hymns of decided merit. After leaving Norwich Proud went to Birmingham, where he suffered

great misfortunes. He passed on to Manchester, but in a few months again returned to Birmingham. Subsequently London was the scene of his labours for a time. During his residence there he printed a small book of *Hymns and Songs for Children* in 1810. Three years later he returned to Birmingham, where he d. on Aug. 3, 1826. The esteem in which his hymns are held by *The New Church* is seen in their authorised hymn-book of 1880, in which of a total of 750 hymns, 164 are by him.

2. The next hymn-writer of note in *The New Church* was the Rev. Maniah Sibly (b. 1757), whose *Hymns and Spiritual Songs* appeared, in 1802, from the press of the same printer as Proud's book; but also "sold by the Author, No. 35, Goswell Street." It contained 222 original hymns and 11 doxologies. The literary merits of this volume are below that of Proud's work. The hymns are solid and practical, and are more akin to those by Bodome and Doddridge than to those either by Wesley or Watts. Sibly died in 1840.

3. The first Swedenborgian minister in Manchester was the Rev. William Cowherd, a man of high scientific attainments, who had been for some time a clergyman in the Church of England. Shortly after joining the Swedenborgian body he established a cause in Manchester, which he called "The Bible Christian Church." The members of this society held the doctrine of Swedenborg in a modified form, with the additional obligations of total abstinence from animal food and intoxicating liquors. (See *Various*.) For their use Cowherd compiled *Select Hymns for Christian Worship*. By the Rev. W. Cowherd, Manchester. Printed by Sower & Russell, 1800. The 3rd ed., pub. at Stourport in 1810, contained 218 hymns; the 5th ed., printed at Salford in 1818, was increased to 221 hymns, a few of which were by Cowherd, but the greater part were taken from Proud, Sibly, Watts, Wesley, and others.

4. In 1813, the Rev. Robert Hindmarsh, then minister of the Swedenborgian congregation in Salford, compiled a small volume of hymns, chiefly selected from Proud and Sibly, which he published as:—

*Hymns for the Use of The New Church, signified by The New Jerusalem in the Apocalypse. Carefully corrected, and arranged under proper heads. Manchester, P. Davis, 1813. It contained 153 hymns and 8 doxologies.*

5. Next, in order of date, came a small volume as:—

*Original Hymns, for Family and Congregational Worship, chiefly designed for the use of those who acknowledge the Supreme Divinity of the Great Redeemer. By F. M. Holman. Manchester, J. Wilson, 1819.*

This volume contains only 45 hymns and 2 doxologies. Whilst some of these hymns do not rise above mediocrity, others have certainly high literary and poetic merit than those of either Proud or Sibly, and one or two are not unworthy of C. Wesley. Of his hymns 6 are in the authorised hymn-book of 1880. Of his life little is known. He was at one time with the Rev. Richard Jones, as joint minister of the Manchester and Rochdale Swedenborgian Societies. Afterwards he preached in St. George's Chapel, near Oldham Road, Manchester; and, at a later period, he settled in Hull.

6. In 1822 a new departure was made. The

General Conference of The New Church, in session, respectively, at Manchester and London, authorised a Committee to prepare a hymnal for general use, "adapted not only for public devotion, but also for private meditation and instruction, and which should form a useful and agreeable companion on every day of the week, at home as well as in the public assemblies of the Church." The outcome of this was the first authorised hymn-book of the Swedenborgians. It was pub. as:—

*Hymns for the Use of the New Church, signified by The New Jerusalem in the Revelation. Pk. 2to. 1.2. Compiled by order of the General Conference. London: T. Gopler & R. C. Holman, 1824.*

This collection contains 600 hymns and 7 doxologies. While borrowing largely from Proud and Sibly, it is at once catholic and eclectic. The alterations made in the text of the hymns of Watts, Wesley, and others, to adapt them to the creed of *The New Church* are less frequent and distasteful than in many similar cases. A singular feature in this collection is the large number of Unitarian hymns found therein, when doctrinal differences would have suggested the necessity for their exclusion. This hymn-book was mainly compiled by the Rev. William Mason (b. 1790 d. 1863) of whose original hymns about 60 are included therein. Mason subsequently published a separate collection as:—

*Hymns of Spiritual Experience, eminently calculated to promote the growth of individual piety. Choice selected, with a few originals. London, 1840.*

This volume contains 166 hymns, of which 23 are by Mason. We may add that Mason possessed musical gifts of no mean order, and that he composed a number of hymn tunes.

7. In 1872 an authorised Supplement to the 1824 collection was published as:—

*Supplement of Hymns for the New Church, compiled by order of the General Conference. London, James Spiers, 1872.*

In this Supplement translations of Latin and German hymns are found for the first time in Swedenborgian hymnody. This blending of the old and the new was hardly successful, and the hymns were more didactic than lyrical. The general result was felt to be most unsatisfactory, and led to the appointment of a Committee, to whom was entrusted the compilation of a new hymnal. Of this committee the Rev. Jonathan Bayley, D.D., was the chairman, and the Rev. John Freshland, the secretary. The result of their labours was published in 1880, as:—

*Hymns for the Use of The New Church, signified by The New Jerusalem in the Revelation. Compiled by order of the General Conference of The New Church in Great Britain. London: James Spiers, 1880.*

This collection contains 750 hymns, and deserves the attention of compilers of hymnals. To it Dr. Bayley contributed 5 hymns, the Rev. Joseph Deans 9, and "J. C." 3. From this collection a selection for mission services was published in 1883.

8. The Swedenborgians have been amongst the foremost in recognizing the value of hymns and music in Sunday schools. As already noted, Proud's *Hymns and Songs for Children* (1810) were published contemporaneously with the early efforts in the same direction by Anne and Jane Taylor. In 1835, an excellent little collection was published by the Rev. E.



**Madeley**, which went through several editions. In 1868 it was greatly enlarged and revised from a poetical and musical point of view, by Mr. John Bragg, of Birmingham. To this revised edition, 73 modern hymns were added, in 1887, by "The New Church Sunday School Union." In its complete form it contains 336 hymns. [See Various.] [W. T. B.]

**Sweet as the Shepherd's tuneful reed.** W. Shirley. [Spring.] Pub. in *The Coll. of Hys. sung in the Countess of Huntingdon's Chapels*, Bath, W. Gye, N. D. (circa 1773). No. 86, in 4 st. of 6 l. In common with all the hymns in that *Coll.* it is anonymous; but in the *Life* of the Countess, 1839, vol. ii. p. 291, it is definitely stated to be by W. Shirley. The most widely known form of this hymn begins with st. ii., "Peace, troubled soul, whose plaintive moan." It is composed of st. ii., iii., and appeared in the *American Prayer Bk. Coll.*, 1826, No. 130. It is repeated in several American hymn-books. [J. J.]

**Sweet day, so cool, so calm, so bright.** G. Herbert. [Virtue. Spring.] Appeared in his posthumous work, *The Temple*, 1633, in 4 st. of 4 l., as a poem on "Virtue." (*The Chandos Classics*, ed. 1887, p. 140.) It is a beautiful poem, but is unsuited as a hymn for congregational use, although found in a few collections for that purpose. I. Walton's reference to it in his *Compleat Angler*, 1658, is very tender and just:—"PISCATOR—And now, scholar! my direction for thy fishing is ended with this shower, for it has done raining. And now look about you, and see how pleasantly that meadow looks; nay, and the earth smells as sweetly too. Come, let me tell you what holy Herbert says of such days and showers as these; and then we will thank God that we enjoy them. "Sweet day, so cool," &c. [J. J.]

**Sweet feast of love divine.** Sir E. Denny. [Holy Communion.] Pub. in his *Sel. of Hymns*, 1839, No. 295; and again in his *Hys. & Poems*, 1848, p. 96 (3rd ed., 1870, p. 66), in 6 st. of 4 l. It is in C. U. in its original form; but much more extensively as "Blest feast of love divine." In America especially, this is the popular form of the hymn. [J. J.]

**Sweet is the last, the parting ray.** [Saturday Evening.] This hymn is usually attributed to Charles Jenkins, for some years a Congregational Minister in Portland, Maine, but upon insufficient evidence. D. C. Colsworthy (p. 242, ii.) says that it was repeated by Mr. Jenkins in a sermon, and the congregation supposed it to have been his own. No other claimant having appeared it is often attributed to him on this uncertain ground. J. Curtis, in his *Union Coll.*, Lond., 1827, No. 519, gives it as from the "American Monthly Mag." [F. M. B.]

**Sweet is the scene when virtue dies.** Anna L. Barbauld, *née* Aikin. [Death and Burial.] Appeared in the *Leisure Hour Improved*, pub. at Ironbridge, 1809, in 5 st. of 4 l., and again in *The Works of Anna Laetitia Barbauld, with Memoir*, 1825, p. 315, with the heading "The Death of the Virtuous."

In the *American Sabbath H. Bk.*, 1858, it begins, "Sweet is the scene when Christians die." On the death of Mr. Barbauld, Nov. 11, 1808, Mrs. Barbauld wrote the "Dirge," beginning "Pure Spirit! O where art thou now" (p. 941, ii.). From the date of the publication of "Sweet is the scene when virtue dies" (1809), it is probable that it was the outcome of the same sad event. The popular form of this hymn is, "How blest the righteous when he dies," which appeared in *Cotterill's Sel.*, 1819, No. 190. In the *Sheffield Iris* for January 13, 1824, James Montgomery gave an account of the Rev. T. Cotterill's funeral, in which he says concerning "How blest the righteous when he dies," which was sung on that occasion:—

"This hymn was not the composition of the deceased, as has been mistakenly reported. It was extracted with some modifications from a longer copy of verses which appeared in the *Iris* many years ago, the author of which we understood to be Mr. Robert Barnard, formerly of this town, and one of the Society of Friends. The opening of the original lines being 'Sweet is the scene when virtue dies,' was altered [to 'How blest, &c.'] for an obvious reason when the stanzas were adopted for Mr. Cotterill's hymn-book. We can further say that he was peculiarly delighted with them. The following exquisite poetical stanza follows the first as they stand in the hymn-book:—

"So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore."

From this extract it is evident that the alterations in the text of the poem to adapt it for congregational purposes were made by Montgomery for Cotterill. Montgomery's guess as to the authorship of the original was disproved by the publication of Mrs. Barbauld's *Works* in 1825 with the poem therein. This form of the hymn is in C. U. in all English-speaking countries. [J. J.]

**Sweet is the work, my God, my [and] King.** I. Watts. [Ps. xcii. or Sunday.] 1st pub. in his *Ps. of David*, &c., 1719, p. 237, in 7 st. of 4 l., and headed, "A Psalm for the Lord's Day." In G. Whitefield's *Hys. for Social Worship*, &c., 1753, No. 20, st. i., ii., iii., vii. were given as "Sweet is the work. O God, our King." This was repeated in M. Madan's *Ps. & Hys.*, 1760, No. 105. A. M. Toplady gave the same stanzas in his *Ps. & Hys.*, 1776, as No. 34, but with other changes in some stanzas, and the opening line as "Sweet is the work, my God and King." This reading is found in some modern collections in the Church of England. Other arrangements of the text are given in hymn-books in G. Britain and America. It is a good and popular hymn. [J. J.]

**Sweet Saviour, bless us ere we go.** F. W. Faber. [Evening.] 1st pub. in his *Jesus and Mary*, 2nd thousand, 1852; and again in his *Hymns*, 1862, p. 251, in 7 st. of 6 l. It was written in 1849 for use as an Evening Hymn at the Brompton Roman Catholic Oratory, of which Dr. Faber was then the Superior. In most hymnals the last stanza is usually omitted, or if retained, the second line, "Mary and Philip, near us be," is altered. In some collections it opens with "Dear Saviour, bless us ere we go," or "O Saviour, bless," &c.; and in others, "O Father, bless us ere we go." In the *Wellington*

ton College H. Bk., 1860-80, it begins with st. ii., "The day is done; its hours have run," and the text is somewhat altered. The use of this hymn in its various forms is extensive.

[J. J.]

**Sweet the time, exceeding sweet.** *G. Burder.* [*Christian Fellowship.*] Pub. in the *Gospel Magazine*, April, 1779, p. 220, in 5 st. of 4 l., headed "An Hymn for Christian Company," and signed "A. R." In 1784 it was given, unaltered, in *G. Burder's Coll. of Hys.*, as No. 66, and in the Index it is signed "G. Burder." In *Cotterill's Sel.*, 1810, No. 46, it is altered to "Great the joy, the union sweet." This form is in extensive use. In the 8th ed. of his *Sel.* Cotterill altered it again to "Great the joy when Christians meet." This, also, is well known. In one or two collections it is also altered to "Gladsome 'tis when Christians meet."

[J. J.]

**Sweetest Saviour, if my soul.** *G. Herbert.* [*Redeemed in Christ.*] First pub. in his *Temple*, &c., 1833, in 4 st. of 8 l., as a "Dialogue" between the Soul and the Saviour. (*Works in the Chandos Classics*, 1887, p. 168.) In 1739, it was rewritten by J. Wesley, and pub. in *Hys. & Sac. Poems*, as "Saviour, if Thy precious love," in 4 st. of 8 l., and again in *P. Works*, 1868-72, vol. i. p. 107. In 1875, st. i.-iii. were given in the revised edition of the *Wes. H. Bk.*, No. 24\*, where it replaced "Ye that pass by, behold the Man." In this form it is suited for private reading, or as the words of an anthem, but does not make a good hymn for congregational use.

[J. J.]

**Sweetly sang the angels, In the clear, calm night.** *J. Julian.* [*Christmas.*] Written Nov. 7, 1873, and first printed in the *Preston Herald* [Lancashire], Nov. 11th, 1873, in an article entitled "Table Talk." It was in 5 st. of 8 l., with a refrain of 4 l. In 1874 it was included in the *Hymn Book* pub. for the use of St. Mary's Church Sunday School, Preston; in Dec. 1874, in an article on "Christmas Hymns" in the *Churchman's Shilling Magazine*; again in *Holder's Cong. Hys.*, 1884, and other collections. It is also set as a part song by A. J. Caldicott. *Mus. B.*, No. 147 of *The Choral Handbook*, Lond., J. Curwen. [J. J.]

**Swift, James Frederick**, s. of Joseph Swift, was b. at Manchester, Dec. 28, 1847. In 1851 he removed with his parents to Liverpool, where he was educated at the Commercial School of Liverpool College. At an early age he displayed a talent for music, and performed in public as a pianist as early as 1859. In 1863 he was appointed organist at the Cranmer Wesleyan Chapel. Subsequently he was organist at St. Andrew's Church, Liverpool, for 10 years, and then, from 1886 to the present, at St. Bride's, in the same city. He has composed a large number of songs and instrumental pieces under the nom-de-plume of "Godfrey Marks." He has also written a number of hymns and sacred odes, for which he has composed music. From these eight were pub. with the music, in 1875, as *Hys. for Home and Sacred Festivals* (London, Novello). From this small collection the following hymns have come into C. U. :—

1. When evening shadows gather. *Evening.* Written in 1873, and first sung in public at the Wesleyan Choral

Festival in St. George's Hall, Liverpool, in 1874. It was included in his *Hys. for Home*, &c., No. 8, in 5 st. of 8 l. It then passed into *Thring's Coll.*, 1882, the *Prim. Met. Hymnal*, 1887, and others. It is a very beautiful Evening Hymn.

2. Have you heard the sweet, sweet story? *Life of Jesus.* Written in 1874, and pub. in his *Hys. for Home*, &c., 1875, No. 4, in 5 st. of 8 l., with a chorus of 4 lines.

3. When life is gay with sunshine. *Refuge in Trouble.* Written in 1874, and pub. in his *Hys. for Home*, &c., 1875, No. 7, in 3 st. of 8 l.

Of these hymns Nos. 2, 3 have been largely used at Sunday School Anniversaries and similar gatherings.

[J. J.]

**Sylvestria**, in the *Gospel Magazine*, 1776, &c., i.e. Jehoida Brewer.

**Symington, Andrew James**, s. of R. B. Symington, of Paisley, Scotland, was b. there on July 27, 1825. After receiving his education at the Grammar School of his native town he entered into business with his father and brother. During the intervals of business he has devoted himself to literature. His publications include *Harebell Chimes*, 1848; *Genevieve, and Other Poems*, 1851; *The Beautiful in Nature, Art, and Life*, 1855; *Pen and Pencil Sketches of Farbe and Iceland*, 1862; *The Reasonableness of Faith; with Appendix containing Hys. and Verses of Consolation and Hope*, 1870; *Hints to our Boys*, 1881. *Poems*, and other works. He also edited Blackie's series of *Men of Light and Learning*, and has contributed to a large number of magazines in Great Britain and the United States. Several of his hymns have been pub. by J. and R. Parlane, Paisley, as leaflets, and include :—

1. Hear Jesus say to Thee. *Jesus the Way, the Truth, and the Life.* (1869.)

2. Hemmed in, armed hosts behind, on either side. *Israel at the Red Sea.*

3. How much ow'st thou? *Debtors to Mercy.* (Sep. 1870.)

4. I long for rest. *Rest desired.* (1869.)

5. Lord in love and mercy save us. *Morning or Evening.* (1869.)

6. Near Jordan's ford. *Christ's Invitation.*

7. Tossing through the starless night. *Rest.* (1869.)

8. When anguish overwhelms the heart. *Comfort.*

Of these hymns No. 5 is the best known and most widely used. Taken as a whole Mr. Symington's hymns are better suited for private devotion than for public worship.

[J. J.]

**Synesius**, a native of Cyrene, b. circa 375. His descent was illustrious. His pedigree extended through seventeen centuries, and in the words of Gibbon, "could not be equalled in the history of mankind." He became distinguished for his eloquence and philosophy, and as a statesman and patriot he took a noble stand. When the Goths were threatening his country he went to the court of Arcadius, and for three years tried to rouse it to the dangers that were coming on the empire. But Gibbon says, "The court of Arcadius indulged the zeal, applauded the eloquence, and neglected the advice of Synesius." In 410 he was made Bishop of Ptolemais, but much against his will. He d. in 430. Synesius's opinions have been variously estimated. That he was imbued with the Neo-Platonic philosophy there is no doubt [see *Greek Hymnody*, v. and viii.], but that he

was a semi-Christian, as alleged by Mosheim [see *Eccl. History*, Lond., ed. 1845, vol. i., pp. 310, 439 and Notes], or that he denied the doctrine of the Resurrection as stated directly by Gibbon [see *Decline and Fall*, vol. ii.], and indirectly by Bingham [see *Christian Antiq.*, Lond., 1843, i. pp. 464-5] is very doubtful. Mr. Chatfield, who has translated his *Odes* in his *Songs and Hymns of the Greek Christian Poets*, 1876, contends that his tenth Ode "Lord Jesus, think on me," proves that he was not a semi-Christian, and that he held the doctrine of the Resurrection. The first is clear: but the second is open to doubt. He certainly prays to the Redeemer: but there is nothing in the hymn to shew that he looked upon the Redeemer as being clothed in His risen body. This tenth ode is the only Ode of Synesius, which has come into C. U. The original *Odes* are found in the *Anth. Graeca Carm. Christ.* 1871, p. 2 seq., and Mr. Chatfield's *tra.* in his *Songs, &c.*, 1876. [*Greek Hymnody*, § v. and *Μῦθο Χριστῶ*.] Synesius's Odes have also been *tr.* by Alan Stevenson, and included in his *The Ten Hymns of Synesius, Bishop of Tyreore, A.D. 410 in English Verse. And some Occasional Pieces by Alan Stevenson, LL.B.* Printed for Private Circulation, 1865. [See Various.] [J. J.]

**Syriac Hymnody.** No history of Christian hymnody can be deemed complete which fails to give some account of the hymns and other metrical compositions of the ancient churches of Syria, Upper Mesopotamia, and Western Persia. At an early period in Christian history a fountain of sacred poetry and song burst forth in that region, from which for a time there flowed a stream of marvellous fulness; but soon the stream dwindled, and its flow became intermittent, until, by the middle of the 14th century, like a river lost in desert sands, it had almost, if not entirely, disappeared.

*Syriac*, the language of these ancient hymns and poems, is akin to the Hebrew, and resembles, if it is not identical with, the language spoken by the common people of Palestine in the time of our Lord. It is still used in religious services, like Latin in the Church of Rome; but, as a vernacular in Syria proper, it has long been supplanted by the Arabic; whilst, in Mesopotamia and Persia, the Christian inhabitants, though they call themselves *Sūrāyē*, or Syrians, speak a dialect termed *Sūrīth*, which differs almost as much from the old Syriac as Italian from Latin.

#### i. History of Syriac Hymnody.

Concerning the hymns sung in Syria in the first century after Christ we have no certain information, although tradition connects the origin of responsive singing in Christian worship with Ignatius, the martyred bishop of Antioch. But the commencement of Syriac hymnody, so far as known to us, was on this wise.

1. **Bar-Daisan**, or *Bardesanes*, b. A.D. 151, at Edessa, now called Urfah, in Upper Mesopotamia, was a religious teacher, who sought to combine with the truths of Christianity certain speculations of the Gnostics. Being a

man of poetic genius, he was led to compose hymns or songs, which, set to music and sung by his disciples, became very popular. His son, *Harmonius*, followed in his steps, composing additional hymns and introducing new metres. But of their compositions only a few fragments have been preserved.

2. **Simeon bar Sabbac**. The next Syrian hymn-writer of whom we have any mention was of the orthodox school, *Simron bar Sabbac*, bishop of Seleucia, who suffered martyrdom A.D. 296. Two hymns composed by him are said to be found in the sacred offices of the Chaldeans.

3. **Ephraem Syrus**. But about A.D. 307 there was born at Nisibis, in northern Mesopotamia, *Ephraem* or *Ephraim Syrus*, the most celebrated father of the Syrian church, and famous not only as a theologian, but also as a poet and hymn-writer. Historians differ as to the details of his life; but it is known that having first been a pupil of James, bishop of Nisibis, he finished his education at Edessa, where for the rest of his days he chiefly resided. He visited Basil at Caesarea, in Cappadocia, and by him he was ordained to the office of deacon. He d. at Edessa in June, 373. Ephraim was a most voluminous writer of commentaries, expository sermons, hymns, and metrical homilies. *Metrical Homilies*, first mentioned in connection with him, are a peculiar kind of composition, to which we know of nothing in other literature exactly similar. The tracts in verse explanatory of the Christian religion, circulated by missionaries in some parts of India, and which the people like to read aloud in a kind of chant, seem most nearly to resemble them. The Homilies are in metre, i.e. in lines containing a fixed number of syllables, e.g. 4, 5, 6, 7, 8, or 12, as the case may be, and are divided into strophes, but differ from hymns proper in their greater length and more decidedly didactic character. We might have supposed them to be poems intended to be simply read, but from notes found on mss. giving directions as to the singing, it appears as though, at least in some cases, they were actually sung or chanted in connection with religious services. In neither the hymns nor the homilies is any regard paid to *accent* or *quantity*, and only occasionally does there seem to have been an attempt at *rhyme* or *assonance*. The main characteristics of Syriac poetry are (1) a certain elevation of style, (2) division of the verses into strophes, and (3) the use of lines or verses with a fixed number of syllables. The following are illustrations of some of the metres, taken from the writings of Ephraim, the translations being those of Dr. H. Burgess, in his *Select Metrical Hymns and Homilies of Ephraem Syrus, translated, with Notes, &c.*, London, 1853, a work to which reference may be made for further examples.

a. *Tetrasyllabic Metre*. Two verses from an "Evening Hymn."

ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
Bkúlún rámsbé

ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
Lók thésbúkthó

"In all evenings  
To Thee let there be praise."





5. **Narsai.** A fellow-worker with Barsauma, both at Edessa and Nisibis, was *Narsai*, or *Narses*, called by his co-religionists the "Harp of the Holy Spirit." He was especially famous for his metrical homilies, 360 in number, and his hymns, two of which are now in the Nestorian psalter.

6. **Jacob of Serugh.** We come next to *Jacob of Serugh*, one of the most celebrated writers of the Syrian Church (b. 451, d. 521), styled by his contemporaries "the Flute of the Holy Spirit and the Harp of the believing Church." Besides commentaries, he wrote odes, hymns, and metrical homilies, 760 in number, mostly in dodeca-syllabic verse, i.e., the four-syllable line thrice repeated. Bar Hebraeus says that he had 70 amanuenses to copy out his homilies. More than half of his homilies have perished, but nearly 300 are preserved in European collections. A liturgy in use among the Maronites is ascribed to him.

7. **Simeon Kukaya.** The deacon *Simeon Kūkayā* was a potter by trade, as his name denotes. Whilst working at his wheel, he composed hymns, which he wrote down on a tablet or scroll by his side. Bishop Jacob of Serugh visited him, admired his compositions, and encouraged him to continue his labours. Nine of his hymns, on the "Nativity of our Lord," are now in the British Museum. In the same treasury of antiquities are to be found a few hymns out of a rather large number composed by the abbot *John bar Aphtōnyā*, who d. A.D. 528, at Kenneshrē, on the Euphrates. Also a few hymns are extant of *Mārabbā the Elder*, Catholicus of Seleucia, from 536 to 552, one of which commences "Glory to Thee, Lord, how good Thou art!"

8. **Seventh Century.** With the seventh century began the slow decay of the native literature of the Syrians, one cause being the dreadful sufferings of the people during the great war with the Persians, and another the conquest of Syria by the Muhammadans in 633-636, from which time the Arabic language began to supplant the Syriac. Nevertheless, Professor W. Wright, LL.D., in his admirable and exhaustive article on "Syriac Literature," in the *Encyclopædia Britannica*, vol. xxii.—an article to which in this paper we are ourselves greatly indebted—gives the names of seventeen writers between the beginning of the 7th century and the end of the 12th, who were authors of either hymns, or metrical homilies, or both. In most cases some of their writings are extant in the libraries of the British Museum, the Vatican, or Berlin, and not unfrequently their hymns are found in Nestorian Psalters.

9. **Bar Hebraeus.** The thirteenth century was an age of literary revival with the Nestorians. *Bar Hebraeus* or *Abul Faraj Gregory*, "one of the most learned and versatile men Syria ever produced," lived at this time. He was almost equally eminent as philosopher, historian, theologian and poet, and to him we are indebted for much of the information we possess in regard to Syriac hymn-writers.

10. **George Warda.** In this century too lived *George Wardā* (the Rose) of Arbēl, whose hymns and other poems have entered so largely into the use of the Nestorian Church

that one of their service books is to this day called the *Wardā*.

11. **Mus'ud.** a Syrian, who was physician to the Caliph al Musta'sim in the years 1242-1258, wrote hymns for the Feast of the Epiphany, one of which is in the Vatican library.

12. **Khanis bar Kardahs.** of Arbēl, is another favourite hymn-writer of this period, whom we shall have occasion to mention again when speaking of the service-books of the Nestorians. But besides the hymns of this author, to which we may then make reference, others are found in the great libraries of Europe.

13. **Abhd-isho bar Berikha.** Lastly, there was *Abhd-isho bar Berikha*, or, as he is called by some, *Mar Abd. Yeshua*, Metropolitan of Nisibis and Armenia, A.D. 1298-1318, who has rendered valuable service to literature by a catalogue of nearly 150 Syrian authors and their works, beginning with Simeon bar Sabbā, in the 3rd century, and ending with one, whom in his humility he calls his "vile self." This last he describes as the author of a commentary on the Bible, Consolations, Antiphons and Anthems for various occasions, and a number of other works. *Turgāmē*, written by him, are in ms. in the library of Berlin.

14. Dr. Wright says that after *Abhd-isho* there are "hardly any names worthy of a place in the literary history of the Syrian nation." The fount of sacred song no more poured forth sweet waters. It remained for the men of succeeding ages to make use of the compositions of their predecessors.

## ii. The present use of Syriac hymns.

In order to a clear understanding of this part of our subject it will be needful to explain the various sections into which the Syrian branch of the Christian church is divided, a division which in at least three instances is of ancient date.

(1) **Nestorian.**—One section, once very numerous, and sending its missionaries even to Tartary and China, but whose members, now few in number, are at present found chiefly in Kurdistan and Western Persia, is known by the name of *Nestorian*. It is so called from Nestorius, who was condemned by the Council of Ephesus, A.D. 431, because, as it was alleged, he held that in the one Christ there were two Persons, Divine and human, and with this doctrine these Syrian Christians are supposed to sympathise.

(2) **Jacobites.**—Another section, called *Jacobites*, inhabiting both Syria and Mesopotamia, received their name from a certain Jacob Burd'ānā, bishop of Edessa in the middle of the 6th century, who was the chief agent in organising them into a distinct community. Their peculiar belief is that in Christ the human nature was absorbed into the Divine. Hence they are called *Monophysites*.

(3) **Maronites.**—The date and occasion of their origin as a sect are disputed, but most probably they received their name from a certain abbot of a monastery near the Orontes, called John Maroun, who lived in the 7th century, and favoured the doctrine of Christ's person known as *Monothelism*. However, this may have been, the Maronites in 1180 acknowledged the authority of the Roman Pontiff, and are at the present time in nominal communion with Rome. In the district of Mount Lebanon they have now 82 convents, containing 2000 monks and nuns.

(4) **Chaldeans.**—In Mesopotamia and Persia are Syrian Christians, who were originally Nestorian, but about the year 1680 made their submission to Rome and have since been known by the name of *Chaldeans*.

(5) **Christians of St. Thomas.**—In South India, both on the Malabar coast and in the neighbourhood of Madras, are the so-called *Christians of St. Thomas*, speaking Malayalam or Tamil as their vernacular, but

using in their worship Syriac hymns and prayers. They are probably descendants of Syrians, who centuries ago came from Western Asia by way of the Persian Gulf and settled in these parts. Some are Nestorian in their creed, others Jacobite, and yet others, through the influences brought to bear upon them by the Portuguese at Goa, have adopted the faith of Rome.

Now all these differing sections of Syrian Christians have their respective service books and liturgies, and all use hymns. The following are the facts we have been able to ascertain with respect to their use of hymns:

(a) *The Nestorians.* In 1852, an Anglican clergyman, the Rev. G. P. Badger, D.D., published two volumes (London, J. Masters) containing a narrative of visits paid by him to the Syrian Churches of Kurdistan and Mesopotamia, with an account of his researches into the condition of the Nestorians, Syrian Jacobites, Papal Syrians, and Chaldeans. The work is entitled *The Nestorians and their Rituals*, and is full of information concerning the Nestorian service books.

(1) First, he mentions a book called *Turgamā*, or *Instruction*, containing hymns chanted before the reading of the Epistle and Gospel. To this we have referred when speaking of Barauma, of Nisibis.

(2) Another book is the *Khudra*, or *Cycle of Services* for all the Sundays in the year and for certain fast days. Dr. Badger describes this as a collection of *anthems, responsories, hymns and collects*, comprised in a large folio volume of more than 800 pp.

(3) The *Gezza*, or *Treasury*, contains the services for all the festivals throughout the year, Sundays excepted. It also comprises *anthems, hymns and collects*, and is a volume equal in size to the *Khudra*.

(4) The *Baoutha d' Ninooyé*, or *Prayer of the Ninevites*, is described as "a collection of hymns in verse ascribed to St. Ephraim Syrian," and from the account given of its contents is evidently the metrical homily mentioned in our notice of the writings of Ephraim. The Nestorians use it in connection with an annual commemorative service, having reference to the Ninevites, lasting for three days and accompanied with fasting.

(5) The *Khamis* is a collection of hymns chiefly in exposition of the Life, Parables and Miracles of the Saviour and on the duty of Repentance. It has its name from its author, Khamis bar Kardabé, whom we have mentioned as a writer of the 13th century. A long hymn from this collection, which has been translated by Dr. Badger, is appointed in the *Gezza* to be used on the feast of the Holy Nativity.

(6) The *Wardā* is a collection of hymns written and compiled by George Wardā, already mentioned. They were apparently prepared for use at church festivals, the particular occasions for which they are fitted being noted at the head of each. Dr. Badger has translated a hymn from the *Wardā*, five pages in length, in praise of the Virgin Mary, and intended to be used on any of the festivals commemorative of her.

In the services for Marriages and Burials, anthems and hymns are introduced. The following is a translation by Dr. Badger of a short and rather beautiful hymn sometimes sung in the part of the marriage service called "The Setting up of the Bridal Chamber." It seems intended to be sung responsively.

"Blessed is He who hath built for His Church a house not made with hands, and hath raised and set her up on high according to His promise.

"The elect Church saith to Christ in her supplications: 'Show me from the Scriptures what dowry Thou wilt give unto me.'

"O lovely Spouse, incline thine ear and hearken to my voice; leave thy father and thy mother, and come, follow me, for I am thy Bridegroom.

"Behold, I flee to Thy love, and condemn all the idols of the heathen, and leave off worshipping them, and flee to Thy cross.

"I have espoused thee through water and the Spirit, and have saved thee from Satan and from death: beware that thou become not another's, for there is none other that can help thee as I can.

"If thou art faithful unto Me, O thou daughter of the poor, I will make ready for thee a bridal chamber above,

and will call prophets, apostles, and martyrs to thy wedding.

"Thy commandments are dearer unto me than gold or pearls: and the words of Thy mouth are sweeter unto me than honey and the honey-comb."

From all this it will be seen that hymns are largely used by the Nestorians, besides which they chant Psalms from the *Daureetha*, or *David*, in connection with nearly every service. But it must be added that only the clergy and a few of the more educated laymen fully understand the meaning of the words read or sung. Indeed, says Dr. Badger, "many even of the clergy have no certain knowledge of what they read in the churches: so great is the difference between the modern *Sūrih* and the ancient *Syriac*, and such the present backward state of education.

(b) *The Chaldean services* appear to resemble those of the Nestorians, excepting that a few expressions have been modified in accordance with the Roman doctrines they have embraced.

(c) *The Jacobites and Maronites.* J. W. Etheridge states, in his book on the *Syrian Churches* (Lond., 1846), that, among the liturgies in use among the *Jacobites* and *Maronites*, the favourite one is that ascribed to St. James, the brother of our Lord. Now in the public or preparatory part of this service a hymn is appointed to be sung after the prayer for all believers, and this hymn is said to be frequently a composition of Mar Ephraim, as he is termed—*Mar* signifying Master or Lord. A letter, also, with which we have been favoured from the Rev. Dr. Carlaw, missionary of the Free Church of Scotland at Shiweir, on Mount Lebanon, informs us that the hymns of Ephraim are now used in that region by both *Jacobites* and *Maronites*, though not to any great extent. But they are simply read by the priest, not sung either by priests or people. Dr. Carlaw adds that most of the service of the *Maronites* is in the ancient Syriac, but as a rule neither priest nor people understand it. The priests learn to read it, and that is all that is considered necessary.

The Rev. Dr. Daniel Bliss, President of the Protestant College at Beyrout, has also obtained for us the following list of first lines of hymns now used in the Maronite churches of Mount Lebanon, with the names of their reputed authors. All are in the ancient Syriac language.

1. By St. Peter the Apostle:—

"O Lord God of Peace and Master of Safety."

2. By the Twelve Apostles:—

"O Lord, merciful God, who hast prepared for us this spiritual table."

3. By St. James, Brother of our Lord:—

"O Lord, our God and our Master, Lover of mankind."

4. By St. John, the Apostle and Evangelist:—

"O Lord, mighty God, Thou art the true Love."

5. By St. Mark, the Evangelist:—

"O Lord God Almighty, Thou art the Holy One, who hast true love."

6. By Pope Sixtus of Rome:—

"O Lord, grant Thy church, and the sheep of Thy pasture, safety, peace and everlasting love."

7. Prepared by order of the Holy Roman Catholic Church, Mother of all churches:—

"O our Lord Jesus Christ, who hast said to Thine Apostles: 'Peace, I leave with you, my peace I give unto you.'"

8. By St. John Maroon, Patriarch of Antioch:—  
 "O Lord God, merciful and holy God, who hast  
 through Thine only Son, our Lord and  
 Saviour Jesus Christ, &c.

(8) Christians of St. Thomas. With regard to the use of Syriac hymns by the so-called Christians of St. Thomas, on the Malabar coast of India, we have been kindly furnished with information from agents of the Church Missionary Society, whose head-quarters are at Cottayam, in Travancore, which is also the centre of the district inhabited by the Syrian Christians. One of our correspondents is the Rev. J. H. Bishop, B.A., the other the Ven. Archdeacon Koshi Koshi, who is himself of Syrian parentage.

Mr. Bishop informs us that

"The Syrian Christians of Travancore have no choral or congregational singing, or musical instrument in their worship. The ancient liturgies of St. James and others are monotoned by the Cottanars or Priests, and the people standing in the nave repeat the responses from memory. In many Syrian churches the services are conducted in the Malayalam language" [the vernacular of the country], "though formerly they were always performed in the Syriac tongue, which is still used more or less, especially in the celebration of the Mass."

Archdeacon Koshi states that

"The hymns used in the Syrian church are too many to be numbered. They are so scattered throughout their service books that it is impossible even to form a guess respecting their number. The Syrians have no separate collection of hymns such as we have. They have more than 600 tunes, and everyone of their hymns is so made that it can be sung to eight different tunes. All the great poets of old, such as Mar Ephraim, had each his own eight tunes distinct from the eight belonging to every other, and on hearing any hymn sung, the priests instructed in these matters could tell who the author of it was. Hymns composed by poets of inferior grade, who were unable to invent new tunes, are never credited to their real authors, but go under the names of those to whose tunes they were adapted."

The Archdeacon then proceeds to give a list of hymn-writers, a number of his names coinciding with those we have given in the former part of this article. If at first view there seems to be some disagreement between the accounts of our two correspondents, the explanation is doubtless to be found in the fact already stated, that the Syrian Christians of India are divided among themselves, and consequently, in all probability vary in their usage as regards singing.

We have seen the past and present of Syriac Hymnody; one word may be permitted with respect to its future. It is then, we think, morally certain that Syrian Christians, in whatever country living, will, with the progress of enlightenment, come to realise the fact that acceptable worship must be intelligent and spiritual, and will therefore cease to employ in their religious services a dead language. Nevertheless the large-minded student of Christian history will always feel an interest in the great collection of old-world metrical compositions, lyrical and hortatory, noticed in this article, remembering that for a thousand years or more they were the medium of prayer and praise, consolation and admonition, to successive generations, confessing the One Saviour, and having hopes and fears, joys and sorrows, duties and temptations common to man.

[W. R. S.]

Several of the Syriac hymns of Ephraem Syrus have been translated into English as follows:—

Of his hymns 35, and of his metrical homilies 9, have been rendered into prose, printed as blank verse, by Dr. Henry Burgess, in his *Select Metrical Hymns and Homilies of Ephraem Syrus* (Lond., 1853), and from these versions the Rev. T. G. Crippen rendered 4 into English metre in his *Ancient Hymns and Poems* (Lond., 1868). Mrs. Charles, in her *Voice of Christian Life in Song* (Lond., 1858), gives 6 versions from the *trs.* into German in *Daniel*, iii. (1846), where are given 10 of his hymns in the Syriac, with German *trs.* taken from Pius Zingeele's *Heilige Muse der Syrer*. The Rev. J. B. Morris, in his *Select Works of S. Ephraem the Syrian* (Oxford, 1847). There is also 1 *tr.* in the Rev. J. W. Hewett's *Verses by a Country Curate*, 1859.

As for the majority of our readers it would be useless to give the *trs.* under the first lines of the Syriac, they are here given together.

#### i. Versions by Horatius Bonar.

1. *Glory to the glorious One. For the Lord's Day.* (Canon 41.) *Tr.* in 2nd series, 1861, of his *Hys. of Faith and Hope*, in 11 st. of 6 lines. From this st. 1, 3, 4, 10, 11 were taken, slightly altered, with 2 st. adapted from Dr. Bonar's st. 5, 6, 7, 8, as No. 18 in the *Hymnary*, 1871. Dr. Burgess quotes the hymn from the ed. of S. Ephraem's *Opera*, in 6 folios, pub. at Rome, 1732-43 (vi. p. 499), says it is tetrasyllabic, with strophes unequal in length, and gives his version at p. 83.

2. *Jehovah, judge my cause. Battle Song against Satan.* (Canon 59.) In 9 st. of 4 lines, in the 2nd series, 1861, of his *Hys. of Faith and Hope*. Dr. Burgess quotes it from the *Opera*, vi. p. 526, says it is heptasyllabic, in strophes of 4 lines, and gives his version at p. 88.

#### ii. Versions by Mrs. Charles.

1. *To Thee, O God, be praises.* On the Children in Paradise. (Canon 44.) In 5 st. of 4 lines (p. 46, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 165, 166.

2. *Salem is shouting with her children. Palm Sunday.* In 6 st. of 4 lines (p. 47, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 162-164.

3. *He calls us to a day of gladness. Christ's Entry into Jerusalem.* In 11 st. of 4 lines (p. 48, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 162-162.

4. *A star shines forth in heaven suddenly. Epiphany.* A poem in 45 lines (p. 51, ed. 1858), since given in Schaff's *Christ in Song* (ed. 1879, p. 85). Syriac and German texts in *Daniel*, iii. pp. 149-151.

5. *Child by God's sweet mercy given. Death of a Child.* A beautiful lament of a father on the death of his little son. (Canon 36, "In funere puerorum") In 3 st. of 12 lines (p. 52, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 151-152. Dr. Burgess says it is tetrasyllabic, in strophes of 14 lines, and gives his version at p. 1.

6. *Then because they fled from him. Eve and Mary.* Part of a poem on Eve and Mary, being a *tr.* of lines 26-48 of Zingeele. Syriac and German texts in *Daniel*, iii. pp. 164, 165.

#### iii. Versions by the Rev. T. G. Crippen.

1. *Blessed be Messiah's name. Easter.* (Canon 48.) In 8 st. of 6 lines, given at p. 1. Dr. Burgess quotes it from the *Opera*, vi. p. 203, says it is tetrasyllabic, in strophes of 6 lines, and gives his version at p. 77.

2. *When softly breathes the Resurrection air. Resurrection.* (Canon 42, "In funere puerorum.") In 9 st. of 4 lines, given at p. 4. Syriac and German texts in *Daniel*, iii. pp. 152-155. Dr. Burgess says it is octosyllabic, in strophes of 4 lines, and gives his version at p. 31.

3. *In the time of evening let Thy praise ascend. Evening.* (Canon 65.) In 17 st. of 2 lines, given at p. 7. Dr. Burgess quotes it from the *Opera*, vi. p. 535, says it is tetrasyllabic, in strophes of 4 lines, and gives his version at p. 73.

4. *Pity me, Father, for Thy mercies sake. Last Judgment.* (Canon 60.) In 6 st. of 4 lines, given at p. 11. Dr. Burgess quotes it from the *Opera*, vi. p. 326, entitles it "Necessity for Preparation for Death," says it is hexasyllabic, in strophes of 8 lines, and gives his version at p. 56.

#### iv. Version by J. W. Hewett.

*O my child, my best beloved one. Death of a Child.* In his *Verses by a Country Curate*, 1859, p. 167, from Dr. Burgess's *tr.*, but adapted for a mother instead of a father.

#### v. Versions by Dr. Henry Burgess.

Besides those already mentioned Dr. Burgess gives 14 hymns on the *Death* (a) of children (pp. 4, 6), (b) of youth (pp. 9, 11), (c) of a Private Person (pp. 14, 26),

(d) of a Presbyter (pp. 17, 53, 58), (e) of a Bishop (p. 29), (f) of a Deacon (p. 23), (g) of a Monk (p. 44), (h) of a Woman (p. 46), (i) of an Aged Man (p. 51). He also gives 4 hymns on the *Prophet and Preparation for Death* (at pp. 25, 28, 41, 63). The rest are on the *Funeral of a Prince or Rich Man* (p. 34), in *Patience* (p. 61), for *Morning* (p. 67), before retiring to rest, *Evening* (p. 80), for the *Whole Church* (pp. 85, 93), to the *Trinity* (p. 95), for the *whole Church* (p. 100), a *General Invocation* (p. 103), and the *Prayers of Noah* (p. 105). Also of 9 *Metrical Homilies* (pp. 112-117).

See also "Glad sight, the Holy Church," p. 434, ii. [J. M.]

## T

**T.** i.e. *Theodosia*, the initial of Anne Steele in the Bristol Bp. Coll., 1769, of Ash & Evans.

**T. C. and J. C.,** in *English and Scottish Psalters*. [Old Version.]

**T. R.,** the initials of Dr. Thomas Raffles, in Collier's *Collection*, 1812.

**T. W. C.,** the initials of the Rev. T. W. Carr, in the *People's Hymnal*, 1867.

**Take comfort, Christians, when your friends.** *J. Logan*. [*Sorrow, but not without Hope*.] 1st pub. in the *Scottish Translations and Paraphrases*, 1781, No. liii., in 8 st. of 4 l., and based on 1 Thess. iv. 13-18. In many American collections a cento beginning with st. iii., "As Jesus died and rose again," is given for Easter, and is most suitable for that purpose. It is given in Hatfield's *Church Hys.* N. Y., 1872, &c. We have ascribed this paraphrase to John Logan, and not to Michael Bruce, on evidence set forth on p. 188, ii. [J. J.]

**Take my heart, O Father, take it.** [*Holiness Desired*.] This hymn was given anonymously in Dr. C. A. Bartol's *Hys. for the Sanctuary*, commonly known as the *West Boston Unitarian Coll.*, 1849, No. 290, in 5 st. of 4 l. This was repeated in the *Sabbath H. Bk.*, 1858; the *Laudes Domini*, 1884, and other American hymn-books. Another form of the text is, "Take my heart, O Father, mould it," in 3 st. It appeared in the *Unitarian Hys. of the Spirit*, Boston, 1861. This is altered from the former. [F. M. B.]

**Take my life, and let it be.** *Frances R. Havergal*. [*Self-Consecration to Christ*.] This hymn was written at Areley House, Feb. 4, 1874, in 11 st. of 2 l., and pub. in her *Loyal Responses*, 1878; the musical ed. of the same, 1881; and in *Life Chords*, 1880. It has also been printed as a leaflet, in various forms for Confirmation, Self-Consecration, and for enclosing in letters, some being accompanied by her father's tune *Patmos*. It has been tr. into French, German, Swedish, Russian, and other European languages, and into several of those of Africa and Asia. The history of its origin is thus given in the *RAY. MSS.*:—

"Perhaps you will be interested to know the origin of the consecration hymn 'Take my life.' I went for a little visit of five days [to Areley House]. There were ten persons in the house, eight of whom cried and long

prayed for, some converted, but not rejecting Christ. He gave me the prayer 'Lord, give me all in this house. And He just did. Before I left the house every one had got a blessing. The last night of my visit after I had retired, the governess asked me to go to the daughters. They were crying, &c.; then and there two of them trusted and rejoiced; it was nearly midnight. I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little complaints formed themselves, and clung to my heart one after another till they finished with 'Rev. Only, All for Thee.'"

The music to which Miss Havergal invariably sang this hymn, and with which it was always associated in the publications over which she had any influence, was her father's tune *Patmos*, and the family's desire is that this course may be followed by others. [J. J.]

**Tam.** The assumed name of Thomas Mackellar, in Neal's (*American*) *Gazette*, 1845.

**Tandem audite me.** [*Love to Christ*.] Probably of the 17th cent., and founded on Canticles ii. 5. It is found in the *Matt. G. B.* (R. C.) 1681, p. 434, in 6 st. entitled "Hymn on the love of the Mother of God in her dying hour." It is also in Wagner's *G. B.*, Leipzig, 1697, vol. iii, p. 745; the *Hymnodia Sacra*, Münster, 1753, p. 211; *Daniel*, iv, p. 344; and *Trench's Sacred Latin Poetry*, ed. 1864, p. 249. In R. Campbell's *St. Andrew's Hyl.*, 1850, the hymn "Mary mourner, sad, forlorn," for St. Mary Magdalen, is partly derived from this hymn. [J. M.]

**Tandem peractis O Deus. C. Oge** [*Saturday*.] Appeared in the *Paris Brev.*, 1736, and in his *Hymni Sacri*, p. 29, of the same year. In the *Paris* and later French *Brevs.* it is the hymn at Matins for Saturdays from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 32; Carl. Newman's *Hymn Ecclesiae*, 1838 and 1845; and L. C. Biggs' annotated ed. of *H. A. & M.*, 1867. Tr. as:—

1. At length creation's days are past. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 29, and again in his *Hys. of the Church*, 1841, No. 16. In the *Hymnal for St. John the Evangelist*, Aberdeen, 1870, it begins, "And now the six-days' work is done." In our or two others it is given without alteration.

2. And now Thy labours, Lord, are done. By I. Williams, in his *Hys. tr. from the Prim. Brevary*, 1839, p. 38. In the *Hymnary*, 1872, No. 49, this tr. is rewritten as "At length all days their course have run."

3. Six days of labour now are past. This tr. was given in *H. A. & M.*, 1861. It was based on J. Chandler's tr. as above. In the 1875 ed. of *H. A. & M.*, it begins with the same first line, but several other lines have been rewritten and much improved thereby.

Other trs. are:—

1. At length the six days' course is past. *W. Palmer*, 1845.

2. At length, O God, Thy work is done. *J. P. Chamberlain*, 1857. [J. J.]

**Tappan, William Bingham**, was b. at Beverley, Massachusetts, Oct. 29, 1794, and was apprenticed to a clockmaker at Boston in 1810. In 1815 he removed to Philadelphia, where he was engaged in business for a time. In 1822 he was engaged as Superintendent of the American Sunday School Union. In 1840



He was licensed to preach with the Congregational body, his sphere of usefulness on behalf of Sunday Schools being thereby considerably widened. He d. suddenly, of cholera, at West Needham, Massachusetts, June 18, 1849. His poetical works include:—

(1) *New England and Other Poems*, 1819; (2) *Poems*, 1822; (3) *Lyrics*, 1822; (4) *Poetry of the Heart*, 1845; (5) *Sacred and Miscellaneous Poems*, 1848; (6) *Poetry of Life*, 1848; (7) *The Sunday School and Other Poems*, 1848; (8) *Late and Early Poems*, 1849; (9) *Sacred Poems*, 1849; (10) *Gems of Sacred Poetry*, 1860.

Of these works the earliest are the most important. His hymns in C. U. include the following:—

1. **Holy be this as was the place.** *Public Worship.* Included in his *Lyrics*, 1822; and given in *Lyra Sac. Americana*, 1868.

2. **The ransomed spirit to her home.** *Love.* Appeared in *Nettleton's Village Hys.*, 1824. This is probably his best hymn.

3. **There is an hour of hallowed peace.** *Heaven, a Place of Rest.* Given in his *New England and Other Poems*, 1819.

4. **There is an hour of peaceful rest.** *Heaven a Place of Rest.* The author's account of this hymn in his *Gems of Sacred Poetry*, 1860, is that it "was written by me, in Philadelphia, in the summer of 1818, for the *Franklin Gazette*, edited by Richard Bache, Esq., and was introduced by him to the public in terms sufficiently flattering to a young man who then certainly lacked confidence in himself. The piece was republished in England and on the Continent, in various newspapers and magazines, and was also extensively circulated in my own native land, where it has found a place in several hymn and music-books. It was pub. in my first volume of *Poems*, at Philadelphia, in 1819, and soon after was set to music by A. P. Heinrich, Esq., in the same city." It is in *Lyra Sac. Americana*, 1868, p. 265.

5. **'Tis midnight, and on Olive's brow.** *Gethsemane.* Appeared in his *Poems*, 1822, and repeated in *Lyra Sac. Amer.*, 1868, and several hymns.

6. **Wake, isles of the south, your redemption is near.** *Missions.* Appeared in the *Lyrics*, 1822. It was sung at the wharf in New Haven at the embarkation of Missionaries for the Sandwich Islands, 1822.

7. **When sorrow casts its shades around us.** *Resignation.* From his *New England and Other Poems*, 1819. It is in *Lyra Sac. Americana*, 1868.

8. **While the solemn nets of time.** *Saturday Evening.* Pub. in his *Poems*, 1822; repeated in *Lyra Sac. Americana*, 1868, and thence into *Thring's Coll.*, 1882.

[F. M. B.]

Τὰς ἐδρὰς τὰς αἰωνίας. *St. John of Damascus.* [*All Saints.*] In his *Hymns of the Eastern Church*, 1862, Dr. Neale entitles this "Idiomela for All Saints." According to this it should be found in the *Pentecostarion*. Various editions, however, have been searched in vain. Dr. Neale's tr., "Those eternal bowers," was given in his *Hys. of the E. Church*, 1862, in 4 st. of 8 l. It has since appeared in various collections, and ranks with the more popular of his translations from the Greek. [J. J.]

**Tate and Brady.** [*New Version; also Psalters. English. § 13.*]

**Tate, Nahum.** [*Psalters. English. § 13.*]

**Tauler, Johannes**, was b. at Strassburg about 1300, and seems to have been the son of Nikolaus Tauler or Taweler, of Finkweiler, who in 1304 was a member of the Strassburg Town Council (Mitglied des Rathes). About the year 1318 he entered the Dominican convent at Strassburg. He studied for eight years at Strassburg, where the famous Meister Eckhart (d. 1327) was Dominican Professor of Theology from 1312 to 1320. He then went to Cologne to undergo a further training, in theory and practical work, extending over four

years. Thereafter he returned to Strassburg, where he soon came into note as an eloquent and practical preacher. When much of Germany was laid under interdict by Pope John xxii., because of resenting his interference with the election of the German Emperor in 1324, the Dominicans at Strassburg still continued to preach, to celebrate mass, and to administer to the people the consolations of the Church, even though Strassburg was under the Papal ban. After the Diet of Frankfurt in 1338 the strife between Emperor and Pope (now Benedict xii., Pope since 1334) became more pronounced. Up to 1339 the Dominicans at Strassburg still continued to sing mass, but were then compelled to cease doing so by command of the superiors of their Order. As the Strassburg magistracy still remained faithful to the Emperor, they resented this submission, and accordingly closed the Dominican convent in 1339, and it stood empty for three years and a half. About the beginning of 1339 we find Tauler in Basel, where he remained for some years, in close connection with Heinrich of Nördlingen and others of the so-called "Friends of God" in that city and neighbourhood. About 1346 he was again in Strassburg, and he spent most of the remainder of his life there and at Cologne. He d. at Strassburg on June 16, 1361. (*Herzog's Real-Encyclopädie*, xv. 251; *Goedeke's Grundriss*, vol. i., 1884, p. 210; *Tauler's Beschreibung*, by P. H. S. Denifle, Strassburg, 1879; *Zeitschrift für deutsches Alterthum*, 1880, p. 200, &c.)

The above notice embraces what seem to be the best authenticated details of Tauler's life. It differs greatly from the account which till recently was regarded as historical, and which has been made accessible to English readers by Miss Susanna Winkworth (see below), and by Miss Frances Bevan, in her *Three Friends of God*, London, 1887. The basis of the common account was a work by Rulmann Merswin, which Denifle's investigations have shown to partake much more of the nature of a novel with a purpose than of authentic history (see also the *Allg. deutsche Biog.*, xxi., 469).

Tauler was one of the most celebrated of the Mediaeval Mystics, and one of the most famous of all German preachers. Much uncertainty still exists however, not only as to the details of his life, but also as to what writings may safely be ascribed to him. The best authenticated are his Sermons, which were first printed at Leipzig in 1498 (good recent ed. by Julius Hamberger, Frankfurt, 1864, and Prag, 1872. English version of 25, with an account of his life, tr. and ed. by Miss Susanna Winkworth, London, 1857). The well-known *Nachfolge des armen Lebens Christi* has generally been ascribed to Tauler, but Denifle, who edited the most recent critical ed. (Munich, 1877), is of opinion that it is not by him (a recent English version by J. R. Morell, as *The Following of Christ*, London, 1886). The famous *Theologia Germanica* (good English version by Susanna Winkworth, London, 1864, with an interesting introduction on the "Friends of God") has also often been ascribed to him, but on no good grounds; though in its working out of the idea that a godly life is the renunciation of self and self-will and complete devotion to the will of God, and that in this inner union with God we again become God's children, as at the first, the *Theologia Germanica* has much affinity with Tauler's teachings.

The hymns attributed to Tauler were printed in his *Werke*, Cologne, 1543, and by Daniel Sudermann, in his *Schöne ausserlesene sinnreiche Figuren*, Strassburg, 1620, and his *Elliche hohe geistliche Gesänge*, Strassburg, 1626. Sudermann seems to have rewritten them, or at least considerably altered them. *Wackernagel*, ii. pp. 302-307, gives 11 (really 9) pieces under Tauler's name. Three of these have passed into English, viz.:—

i. *Es kommt ein Schiff geladen. Christmas. Wackernagel*, ii. p. 302, gives three versions of this hymn. The first, in 7 st., is from a 15th cent. ms. in the Royal Library at Berlin, and the third, in 8 st. (beginning "Uns kommt ein Schiff gefahren") is from the *Andernach G. B.* (R. C.), Cologne, 1608. The trs. follow the second version, in 8 st., taken from Sudermann's *Gesänge*, 1626; and this text is in H. Bone's *Cantate*, 1847, No. 34 (1879, No. 26). See also Hoffmann von Fallersleben's *Geschichte des deutschen Kirchenliedes*, 1861, pp. 107-109. In the text of 1626, st. i., ii., nearly agree with st. i., iv. of the ms., while st. iii.-vi. borrow nothing from the older text, but are closely allied to the text of 1608. The tr. in C. U. is:—

*There comes a galley sailing.* This is a good and full tr. by Dr. R. F. Littledale for the *People's Hymn*, 1867, No. 37, and signed "D. L."

Other trs. are:—

(1) "There comes a bark full laden." By C. W. Shields in *Sacred Lyrics from the German*, Philadelphia, U. S., 1859, p. 109. (2) "There comes a galley laden." By Dr. E. V. Kenealy, in his *Poems and Trs.*, London, 1864, p. 441, repeated in *Lyra Messianica*, ed. 1865, p. 98, in Schaff's *Christ in Song*, 1869 and 1870, &c. (3) "A ship comes sailing onwards." By Miss Winkworth, 1869, p. 84.

ii. *Ich muss die Creaturen fliehen. Self Renunciation. Wackernagel*, ii. p. 302, gives two versions, the first from two Strassburg mss. of the 15th cent., the second from Daniel Sudermann's *Figuren*, pt. II., 1620, both being in 3 st. of 4 l. Tr. as "From outward creatures I must flee." By Miss Winkworth, 1869, p. 74.

iii. *O Jesu Christ, ein liebliches Güt. Love to Christ. Wackernagel*, ii. p. 304, gives this, in 15 st. of 4 l., from Daniel Sudermann's *G. B.* of 1600-1601, a ms. now in the Royal Library at Berlin. It is tr. as "O Jesu Christ, most Good, most Fair." By Miss Winkworth, 1869, p. 75.

[J. M.]

*Ταξεῖαν καὶ σταθρὰν δίδον. St. John Arclas. [Whitsuntide.]* This forms a "stanza" in the office for the Sunday of Pentecost in the Greek Church. The original text is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, p. 111, and Dr. Littledale's tr. in blank verse, beginning "O Jesu, give unto Thy servants," at p. 242 of the same. Mr. W. C. Dix's metrical arrangement of this tr., "Jesu, give Thy servants," was originally printed in the *Church Times*. It was then included in Mr. Dix's *Seekers of a City, and Other Verses*, 1878, and the *People's H.*, 1867, in 8 st. of 4 l.

[J. J.]

**Taylor, Ann and Jane.** These names are associated together here for convenience of reference, and because many of their hymns were published under their joint names.

**Gilbert, Ann, née Taylor**, the elder of the two sisters, and daughter of Isaac Taylor, was b. at London, Jan. 30, 1782, her father at that time being engaged in London as an engraver. Subsequently her father became a Congregational Minister, and resided, first at Colchester and then at Ongar. In 1813 she was married to the Rev. Joseph Gilbert, Classical and Mathematical Tutor at the Congregational College, Masborough, near Rotherham, Yorkshire. From Masborough they passed to Hull, and then to Nottingham, where Mr. Gilbert d. in 1852. Mrs. Gilbert remained at Nottingham, and d. there Dec. 20, 1866. In addition to contributing hymns to the joint works of herself and her sister, a few were given in Collyer's *Coll.*, 1812, signed "A." or "A. T.," and about 100 of her hymns appeared in Dr. Leitch's *Original Hymns*, 1842, and a few in the *Nottingham H. Bk.* (1812, 20th ed. 1861). She pub. independently, *Hymns for Sunday School Anniversaries*, 1827;

*Hymns for Infant Schools*, 1827; and *The Wedding among the Flowers*. Her *Memoir*, by her son, Josiah Gilbert, were pub. in 1874.

**Taylor, Jane**, the younger of the two sisters, was also b. at London, Sept. 23, 1783. Her gift in writing verse displayed itself at an early age. Her first piece was printed in the *Minor's Pocket Book* for 1804. Her publications included *Display, a tale*, 1815; *Essays in Rhymes*, 1816; and the posthumous work edited by her brother, entitled *The Contributions of Q. Q.*, 1824, being pieces in prose and verse from the *Youth's Magazine*, to which she had contributed under the signature of "Q. Q." She d. at Ongar, Essex, April 13, 1824. Her *Memoir and Poetical Remains*, were pub. by her father in 1825.

The joint productions of the two sisters were—

(1) *Original Poems*, 1806; (2) *Hymns for the Nursery*, 1806; (3) *Hymns for Infant Minds*, 1809; 2nd ed. 1810; 52nd ed. 1877. To the 35th ed., 1814, Mrs. Gilbert interspersed 23 additional hymns by herself, thereby raising the total to 93. In 1888 Josiah Gilbert revised these hymns, added thereto from the works named above, supplied the initials "A." and "J." respectively, and pub. the same under the original titles as the "Authorized Edition." (4) *Original Hymns for Sunday Schools*, 1812.

In addition to the hymns which are noted under their respective first lines, Mrs. Gilbert and Miss Taylor are the authors of the following (the date in brackets indicates the book in which each hymn appeared):—

#### i. Mrs. Ann Gilbert's Hymns.

1. Among the deepest shades of night (1812). *Omniscience.*
2. As Mary sat at Jesus' feet (1809). *On repeating the Catechism.*
3. Father, my spirit owns (1842). *Resignation.*
4. God is in heaven! Can he hear? God's care of Little Children.
5. Good Daniel would not cease to pray (1812). *Prayer.*
6. Hark the sound of joy and gladness (1842). *Universal Peace.*
7. How long, sometimes a day appears (1809). *Time and Eternity.*
8. I faint, my soul doth faint (1842). *Contrition.*
9. I thank the goodness and the grace (1809). *Praise.*
10. Jesus, that condescending King (1809). *Coming to Jesus.*
11. Jesus was once despised and low (1809). *The Love of Jesus.*
12. Jesus Who lived above the sky (1812). *The Love of Jesus.*
13. Lo, at noon, 'tis sudden night. *Good Friday.*
14. Lord, help us as we hear. *Opening of Divine Service.*
15. Lord, what is life? 'tis like a flower [the bow] (1809). *Life.*
16. My Father, I thank Thee for sleep (1809). *Morning.*
17. O [How] happy they who safely housed (1842). *Death.*
18. Spared to another spring (1827). *Spring.*
19. The God of heaven is pleased to see (1809). *Brotherly Love.*
20. This year is just going away (1810). *New Year's Eve.*
21. Wearied with earthly toil and care (1843). *Sunday.*
22. When I listen to Thy word. *Comfort of the Scripture.*
23. When little Samuel woke (1809). *About Samuel.*
24. Why should we weep for those who die (1843). *Death.*

#### ii. Miss Jane Taylor's Hymns.

1. A sinner, Lord, behold I stand (1809). *A CHILD'S Humble Confession.*
2. Almighty God, Who dwellest high (1809). *Praise to God.*

3. Come, my fond, fluttering heart (Collyer's Coll. 1812). *Renunciation of the World.*
4. God is so good that He will hear (1809). *Encouragement to Pray.*
5. God!—What a great and awful name (1809). *God's Condescension.*
6. How dreadful to be turned away (1812). *Expulsion from Sunday School.*
7. Lord, I would own thy tender care (1809). *Thanks for Daily Mercies.*
8. Love and kindness we may measure (1809). *Against Selfishness.*
9. Now condescend, Almighty King (1809). *Evening Hymn for a Small Family.*
10. This is a precious book indeed (1809). *Holy Scripture.*
11. What is there, Lord, a child can do? *Repentance.*
12. When daily I kneel down to pray (1809). *Against wandering thoughts in Prayer.*
13. When for some little insult given (1809). *Against Anger, &c.*
14. When to the house of God we go (1809). *Public Worship.*

Mr. Gilbert's ed. of the *Hys. for Infant Minds*, 1886, together with Ms. notes, are our authorities for the foregoing ascriptions of authorship. Mr. Gilbert cannot distinguish the authorship of the following hymns by one or both sisters:—

1. Good David, whose Psalms have so often been sung (1812). *Concerning David.*
2. If Jesus Christ was sent (1812). *Repentance.*
3. King Solomon of old (1812). *Concerning Solomon.*

In literary excellence Mrs. Gilbert's hymns surpass those of her sister. They are more elevated in style, ornate in character, broader in grasp, and better adapted for adults. The best are "Great God, and wilt Thou condescend?" (p. 482, ll.), "Jesus, Who lived above the sky," and "Lo! at noon 'tis sudden night." Miss Taylor's hymns are marked by great simplicity and directness. The most popular and one of the best is, "There is a path that leads to God." Taken as a whole, the hymns of both sisters are somewhat depressing in tone. They lack brightness and warmth. [J. J.]

**Taylor, Dan**, was b. of humble parentage, at Northowram, near Halifax, Dec. 21, 1738. Early in life he came under the influence of the Methodist movement, and in 1761 began to preach. Presently he became a Baptist, and for 20 years ministered to a congregation gathered by himself at Birchcliff, near Heptonstall, Yorkshire. Thence in 1783 he removed to Halifax, and in 1785 to Church Lane, Whitechapel, London, and of this congregation he continued pastor until his death in Dec. 1816.

Mr. Taylor was the leader of the movement among the General Baptists, which, in 1770, resulted in the formation of the New Connexion, and for many years he was the guiding spirit in the new body, his remarkable soundness of judgment causing him to be regarded almost as an oracle. For their use in 1772, he compiled a hymn-book, having the title *Hymns & Spiritual Songs, mostly collected from Various Authors; with a few that have not been published before*. Halifax, Printed by E. Jacob, 1772. Among "the few" hymns here referred to are three by Taylor himself, of which the following are the first lines:—

1. Behold, to what a wretched case. *Justified by Faith.*
2. Condemned are all the sons of men. *Jesus the Redeemer.*
3. Jesus, Redeemer, Saviour, Lord. *Peace by Jesus Christ.*

This book contains 293 hymns, with a few doxologies. In 1791, J. Deacon, having been requested by the G. B. Association to prepare a new collection, his work was submitted to a committee, of which D. Taylor was the chairman, and the new book appears to have been edited,

and probably was greatly modified by Taylor, since a copy now before us has on its back the title *Dan Taylor's Hymns*. The title-page runs *Hymns & Spiritual Songs, selected from Various Authors*. London: printed for the Editors and sold by D. Taylor, Union Street, Bishopsgate Street, 1793. This book contains 632 hymns, and includes the three by D. Taylor cited above. Since J. Deacon, in 1800, pub. a hymn-book bearing his own name, it is probable that he disapproved of the treatment his work had received, and regarded the book of 1793 as the production of D. Taylor rather than his own. [v. Deacon, John.] [W. R. S.]

**Taylor, Emily**, b. 1795, was the daughter of Samuel Taylor, of New Buckenham, Norfolk, niece of John Taylor, of Norwich, the hymn-writer, and great grand-daughter of Dr. John Taylor, the Hebraist. Miss Taylor was the writer of numerous tales for children, chiefly historical, and of various books of instruction, and of descriptive natural history. Amongst her publications are:—

- (1) *Letters to a Child on Maritime Discovery*, 1820;
- (2) *Vision of Las Casas, and other Poems*, 1826; (3) *Poetical Illustrations of Passages of Scripture*, 1826;
- (4) *Tales of the Seasons*, 1832; (5) *Tales of the English*, 1833; (6) *Memoir of Sir T. More*, 1834; (7) *The Boy and the Birds*, 1835. She also edited *Sabbath recreations*, 1826; and *Flowers and Fruit in Old English Gardens*, 1836; and contributed to the *Magnet Stories*, 1860, &c.; and the *Rainbow Stories*, 1870, &c.

Miss Taylor wrote several hymns, which appeared as follows:—To the Unitarian Collection of Ps. & Hys., printed for the Renshaw Street Chapel, Liverpool, 1818, she contributed anonymously:—

1. Come to the house of prayer. *Invitation to Public Worship*. Sometimes given as "O come to the house of Prayer."
2. God of the changing year Whose arm of power. *Lessons of the Changing Year*.
3. O Father, though the anxious fear. *Sunday*.
4. O here, if ever, God of love. *Holy Communion*.

These, and the following 6 hymns, were given anonymously in the 2nd ed. of the *Norwich Unitarian Hymn Book*, 1826:—

5. Here, Lord, when at Thy Table met. *Holy Communion*.
6. O not for these alone I pray. *Holy Communion*. Sometimes, "No, not for these alone I pray."
7. The Gospel is the light. *Worth and Power of the Gospel*. Sometimes "It is the one true light."
8. Thus shalt thou love the Almighty God (Lord). *Self-consecration to God*.
9. Who shall behold the King of kings? *Purity*.
10. Who that o'er many a barren part. *Missions*. Sometimes it begins with st. ll., "Thy kingdom come! The heathen lands."

Of the above No. 6 is part of a longer poem which was given in her *Poetical Illustrations of Passages of Scripture*, 1826. This work also contains:—

11. O Source of good! around me spread. *Seek, and ye shall find*.
12. Truly the light of morn is sweet. *Early Piety*.
13. When summer suns their radiance fling. *Resignation with Praise*.

In the Rev. J. R. Beard's *Coll. of Hys. for Pub. and Private Worship*, 1837, several of the above are repeated, and also:—

14. If love, the noblest, purest, best. *Communion with Jesus*.

Of these 14 hymns 10 are in Dr. Martineau's *Hymns, &c.*, 1840, and 9 in his *Hymns, &c.*, 1873. Several are also found in other collections, as Horder's *Cong. Hymns*, 1884, and some American and other hymn-books. Although for the greater part of her life Miss Taylor was a Unitarian, latterly, under the influence of F. D. Maurice, she joined the Church of England. She d. in 1872.

[V. D. D.]



**Taylor, Helen**, daughter of Martin Taylor, was the author of *The Child's Book of Homilies*, N. D.; *Sabbath Bells, A Series of Simple Lays for Christian Children*, N. D.; and *Missionary Hymns: for the Use of Children*, 1846. From her *Sabbath Bells*, "I love that holy Scripture" (*Concerning Heaven*) is taken. The following are all from her *Missionary Hymns*, 1846:—

1. A feather'd seed that lifted is. *Value of Little Things.*
2. And shall we dwell together? (*Concerning Heaven.*)
3. Father, the little offering take. *Offertory.*
4. There is a happy land on high. (*Concerning Heaven.*) [J. J.]

**Taylor, Jeremy**, D.D. This poet of preachers was born of very humble parentage on both sides, at Cambridge, in August, 1613. His father was a barber. He must have had a good school as a boy. He entered Caius College, of his native city, as a "sizar" in 1626. His career at the university was a brilliant one. He was made fellow of All Souls College, Oxford, in 1632; and rector of Uppingham, Rutlandshire, in 1638, as is still proudly remembered there. He was inevitably "sequestered" by Parliament in 1642. Inexorable necessities of circumstance put him in prison. During the opening of the great Protectorate he kept a school in Wales along with William Nicholson, and acted as chaplain to the Earl of Carberry at Golden Grove, Carmarthenshire, one of the pilgrim spots of our country, because of this and of his imperishable book named after it. In 1658 he is found in Ireland. He preached at Lisburn and Portmore. He returned to London early in 1660, and signed the loyalist or royalist Declaration of the Nobility and Gentry, on April 24th, thirty-five days before the "Restoration." He was not overlooked, as so many faithful royalists were. He was consecrated bishop of Down and Connor in January, 1661; made a member of the Irish Privy Council in February; entrusted with the diocese of Dromore in March; and in the same year was chosen Vice-chancellor of the University of Dublin. He d. at Lisburn, August 13th, 1667, and was interred in the choir of the cathedral of Dromore. Bishop Taylor's complete works have been repeatedly edited, e.g. by Henry Rogers, Pitman, Bp. Heber, Eden; and manifold *Selections* and single books, as his *Holy Living* and *Holy Dying*. Notwithstanding his rich and imperial intellect, and enthralling eloquence, and absolute command of words, Bishop Taylor holds only a very small place in the Antiphon of England. It has been admirably said by Dr. Rowland Williams, "Poetry differs from eloquence, as love differs from friendship" (*Stray Thoughts*, 1878). His attempts at verse are eloquence, not poetry, and even the eloquence hampered and shallowed. The present writer collected his entire poems and verse-translations in the *Miscellanies of the Fuller Worthies' Library* (1870). In the "Introduction" the reader will find a critical account of the various hymns; and also therein an account is furnished of a flagrant misappropriation of Bp. Taylor's *Hymns* by Samuel Speed in his *Prison Piety, or Meditations divine and moral. Digested into poetical*

*heads on mixt and various subjects* (1677). The following is the original title-page of the volume in which all the Festival Hymns, save one, first appeared:—

*The Golden Grove, or a Manuall of Daily Prayer and Litanies Fitted to the dayes of the Week. Containing a short Summary of what is to be Believed, Practised, Denied. Also Festival Hymns According to the manner of "The Ancient Church." (Composed for the Use of the Devout, especially of Younger Persons, by the Author of "The Great Exemplar." London: Printed by J. F. for R. Royston, at the Angel in Jew Lane, 1655 (12mo.))* A 2nd ed. appeared in 1657 with the Author's name thus, *By Jer. Taylor, D.D., Chaplain in Ordinary to his late Majesty*—a courageous announcement in the circumstances. A 3rd ed. seems to have disappeared. The 4th ed. appeared in 1659; and from it is derived the second Christmas Hymn, "Awake, my soul," which was not in either the 1st or 2nd ed. Heber, Pitman, and Eden overlooked this hymn. [A. B. G.]

From Bp. Taylor's *Golden Grove*, 1655, the following hymns are in C. U.:—

1. Full of mercy, full of love. *Prayer for Charity.* From the *G. Grove*, p. 116, where it is given in 30 lines, and headed, "A Prayer for Charity." It was given in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 109, and thus came into later hymn-books.
2. Lord, come away, why dost Thou stay. *Advent*, see p. 686, ii.
3. Lord, let Thy flames of holy charity. *Whitsunday.* This begins with line 12 of his hymn in the *G. Grove*, "On the Feast of Pentecost, or Whitsunday," p. 157.

His *Christmas Carol*, "Where is this blessed Babe," and his *Prayer*, "My soul doth pant towards Thee," are also from the *Golden Grove*. [See *English Hymnody*, Early, § 9.] [J. J.]

**Taylor, John**, b. July 30, 1750, was the a. of Richard Taylor, of Norwich, and grandson of Dr. John Taylor (1694–1761, the eminent Hebrew scholar, who was for many years minister of the Octagon Chapel, Norwich, and afterwards Divinity tutor at the Warrington Academy. Dr. Taylor published *A Coll. of Tunes in Various Airs*, one of the first collections of its kind, and his grandson was one of the most musical of Unitarian hymn-writers). Young Taylor, after serving his apprenticeship in his native place, was for two years in a banking house in London, at which time he was an occasional poetical contributor to the *Morning Chronicle*. In 1773 he returned to Norwich, where he spent the rest of his life, first as a manufacturer, and afterwards as a wool and yarn factor. For nearly fifty years he was a deacon at the Octagon Chapel. At the time of the French Revolution he joined in the support of *The Cabinet*, a periodical brought out by the Liberals of Norwich, in conjunction with Dr. Enfield, William Taylor, Miss Alderson (Mrs. Opie), and others, and, as a "poet of the olden time," he contributed five poems thereto. These, and other political songs and poems relating to family events, &c., together with 50 hymns, were collected in *Hymns and Miscellaneous Poems, Reprinted for Private Distribution*, 1863, with a *Memoir* taken from the *Monthly Repository* of Sept. 1826, by his son, Edward Taylor, then Gresham Professor of Music. An earlier and less complete edition, containing 43 hymns, he had himself caused to be printed by his sons, Richard and Arthur Taylor, London, 1818. He d. June 23, 1826. Of his hymns the following 9 were contributed to Mr. Enfield's *Sel. of Hymns for Social Worship*, Norwich, 1795 (see p. 331, ii.):—



1. Far from mortal cares retreating. *Divine Worship.*
2. Father divine, before Thy view. *Divine Providence.*
3. Father of our feeble race. *Christian Love.* This begins in Horder's *Cong. Hys.*, 1884, and others, with st. ii., "Lord, what offering shall we bring?"
4. Glory be to God on high. *Divine glories celebrated.* The first stanza is by C. Wesley (see p. 427, ii.), and the rest are by Taylor.
5. God of mercy, God of love [grace], Hear our sad repentant song. *Penitence.*
6. O sing to the Lord a new song. *Praise to the Supreme Ruler and Judge.*
7. Praise to God, the great Creator. *Praise to the Father.* The hymn "Saints with pious zeal attending" in Hatfield's *Church H. Bk.*, N.Y., 1872, begins with line 4 of st. i. of this hymn.
8. Raise your voice and joyful sing. *Praise.*
9. Rejoice, the Lord is King. *Providence acknowledged in the Seasons.* The first stanza and ii. 5 and 6 of all are by C. Wesley (1855, ii.), and the rest are by Taylor.

J. Taylor edited *Hymns intended to be used at the Commencement of Social Worship*, London, 1802. To that collection he contributed 10 hymns, including:—

10. At the portals of Thy house. *Divine Worship.* In a few American collections a cento from this hymn is given as, "Lord, before Thy presence come."
11. Blessed Sabbath of our [the] Lord. *Sunday.*
12. O how delightful is the road. *Divine Worship.*
13. Supreme o'er all Jehovah reigns. *Divine Worship.*

All the foregoing, except No. 8, were republished in the *Norwich Coll.* of 1814. That edition contained 33 of Taylor's hymns. To the 2nd ed., 1826, he added 9 more. To R. Aspland's *Sel. of Ps. and Hys. for Unitarian Worship*, Hackney, 1810, he contributed 26 hymns, old and new, including:—

14. Like shadows gliding o'er the plain. *Now and Eternity.*
15. The Mighty God who rolls [rules] the spheres. *God the Preserver of Man.*

These 15 are the best known of Taylor's hymns, and are largely found in Unitarian collections. See especially Dr. Martineau's *Hymns, &c.*, of 1840, and of 1873. [V. D. D.]

**Taylor, Rebekah Hope, née Morley**, eldest dau. of S. Morley, M.P., and wife of H. W. Taylor, a member of the Plymouth Brethren, is represented in the *Enlarged London H. Bk.*, 1873, by:—

1. Blessed Saviour, I would praise Thee. *Praise to Jesus.*
2. My Saviour, I would own Thee. *Steadfastness.*
3. One more boundary passed o'er. *New Year.*
4. Thou art the Way, O Lord. *The Way, Truth, and Life.*

Mrs. Taylor d. Nov. 8, 1877. Her *Letters* were pub. in 1878. [J. J.]

**Taylor, Thomas Rawson**, s. of the Rev. Thomas Taylor, some time Congregational Minister at Bradford, Yorkshire, was b. at Oussett, near Wakefield, May 9, 1807, and educated at the Free School, Bradford, and the Leaf Square Academy, Manchester. From the age of 15 to 18 he was engaged, first in a merchant's, and then in a printer's office. Influenced by strong religious desires, he entered the Airedale Independent College at 18, to prepare for the Congregational ministry. His first and only charge was Howard Street Chapel, Sheffield. This he retained about six months, entering upon the charge in July 1830, and leaving it in the January following. For a short time he acted as classical tutor at Airedale College, but the failure of health which compelled him to leave Sheffield also necessitated his resigning his tutorship. He d. March 7, 1835. A volume of his *Memoirs and Select Remains*, by W. S. Matthews, in which

were several poems and a few hymns, was pub. in 1836. His best known hymn is "I'm but a stranger here" (p. 562, ii.). The rest in C. U. all from his *Memoirs*, 1836, are:—

1. Earth, with her ten thousand flowers. *The love of God.*
2. Saviour and Lord of all. *Hymn to the Saviour.* Altered as "Jeau, Immanuel" in the *Leeds H. Bk.*, 1853.
3. There was a time when children sang. *S. School Anniversary.*
4. Yes, it is good to worship Thee. *Divine Worship.* From this "Tis sweet, O God, to sing Thy praise," beginning with st. ii.
5. Yes, there are little ones in heaven. *Sunday S. Anniversary.* [J. J.]

**Te decet laus** = *solus apertus alios*. See pp. 1121, col. iii., 1125, 1127, etc.

**Te Deum laudamus**, the most famous non-biblical hymn of the Western Church, intended originally (as it appears) for daily use as a morning hymn. It is not now known to the Eastern Church in a Greek form, though the first ten verses exist in Greek. In the West it is known to have been in use from the beginning of the 6th cent. as a hymn for the Sunday service for mattins before the lesson from the Gospel.

The subject will be treated under the following heads: i. *Authorities*; ii. *Text*; iii. *Title*; iv. *Date and Authorship*; v. *Origin and Intention*; vi. *Versions*; vii. *Liturgical use*; viii. *Musical Settings*.

i. *Authorities.* Of the *Authorities* the most important are:—

1. For the earlier literature it is sufficient to refer to Bart. Gavantus's *Thesaurus Sacrorum rituum* as edited by C. M. Merati in 2 vols. fol. Venice, 1744 (vol. 2, pp. 147-153), and to Cardinal J. M. Thomasius' *Opera*, ed. Vezzosi, Rome, 1747, vol. 2, p. 345 foll. and vol. 3, p. 614 foll. In the former the question of the Ambrosio-Augustinian authorship is carefully discussed by Merati; in the latter several MS. texts are given with various readings. The dissertation of W. K. Tentzel, *Exercitationes Sacrae*, Leipzig and Frankfurt, 1692, is also frequently referred to.

2. Till recently the best modern authority was Daniel's *Thesaurus Hymnologicus*, vol. 2, Halle, 1803, pp. 276-299, but considerable advance has been made on this by Prebendary Edgar C. S. Gibson, of Wells, in his able and learned article on the *Te Deum* in the *Church Quarterly Review*, of April, 1884 (vol. 18, pp. 1-27); supplemented by one on the *Gloria in Excelsis*, *ibid.*, Oct., 1885 (vol. 21, pp. 19, 20), which have been of the greatest service to the writer of this article. Dr. Swainson's article in Cheetham's *Dict. of Christian Antiquities* (1880) is ill-arranged, but touches some points not noticed by the later writer.

3. A small volume by Ebenezer Thomson called *A Vindication of the Hymn Te Deum laudamus, &c.*, London, J. Russell Smith, 1868, contains a certain number of versions, not readily accessible elsewhere, and some notes which are occasionally valuable.

4. W. Palmer's *Origines Liturgicae* contains several acute remarks, i. p. 226 foll., Oxf., 1832. W. Maskell's *Monumenta Ritualia*, vol. ii., 1846, pp. 12-14; 229-232, has some early English versions.

5. Dom G. Morin in the *Maredsous Revue Benedictine*, April, 1896, discusses the authorship.

6. Thanks are also due to the Librarians of the Pusey House (Messrs. Gore and Brightman), to Mr. Gibson and to Canon T. L. Kingsbury for important private letters; and to M. Léopold Delisle and Prof. S. Berger of Paris, Dr. Ceriani of Milan, Dr. Idtenson of St. Gall, Dr. Leitchuh of Hamburg, and Rev. H. J. White for copies and collations of M.S.; to Mr. W. J. Birkbeck, of Magdalen College, Oxford, for valuable hints, and especially for the sections on the Russian version, and on the musical settings (see below, vi. 6, and viii.).

ii. *The Text.* As it is impossible to discuss the *Date and Authorship* and *Origin and Intention* of the hymn without a minute analysis of its *text*, we here present, in parallel columns, four of the most ancient forms which we possess.



<p>24. Per singulos dies benedicimus te et laudamus nomen tuum in aeternum et in saeculum saeculi amen.</p> <p>[24.] Saluum fac populum tuum domine et benedic hereditatem tuam</p> <p>[25.] Et reges illos et extolle eos usque in eternum</p> <p>[26.] Benedictus es domine deus patrum nostrorum et laudabilis et gloriosus in saecula saeculorum (Cf. Dan. iii. 26, LXX. and Vulg., and note on col. iii. 23.)</p> <p><b>Siquitur PS IPSI DAVID I.</b></p>	<p>24. 25. Per singulos dies benedicimus te et laudamus nomen tuum in aeternum et in saeculum saeculi amen.</p> <p>[26.] Fiat domine misericordia tua super nos quemadmodum sperauimus in te.</p>	<p>24. Per singulos dies benedicimus te et laudamus nomen tuum in saeculum et in saeculum saeculi (ibid.)</p> <p>25. Dignare domine die isto, sine peccato nos custodire (Υμνος ἱεθιρὸς)</p> <p>27. Miserere nostri domine miserere nostri (Pa. cxxiii. 3)</p> <p>28. Fiat misericordia tua domine super nos quemadmodum sperauimus in te (Pa. cxxiii. 22)</p> <p>29. In te domine sperauimus non confundar in aeternum (Pa. cxxi. 1 and lxxi. 1)</p> <p>LAUS P[RO]PH[ET]AE LUC[AE] (IONEM) S[AN]CTI EUGENII. Te decet laus te decet hymnus tibi gloria deo patri et filio cum sancto spiritu in saecula saeculorum Amen. (Υμνος ἱεθιρὸς).</p>	<p>24. Haec est laus sanctae trinitatis quam augustinus sanctus et ambrusius composuit D. hirupbin et saraphin D. proclamaunt + dicentes DI. de so MV.</p> <p>11. maiestatis + tuae.</p> <p>12. unigenitum ADIV.</p> <p>16. ad liberandum mundum ADI.</p> <p>18. sedens A: sedes DI.</p> <p>20. quesumus D. nobis tuis famulis AD, Cyrie: om. nobis I.</p> <p>21. sanctis + tuis DI. gloriam DI: gloriae A.</p> <p>25. amen A: om. DI.</p>	<p>Tu. Hymnus scori doctoris ambrosii et augustinii episcoporum T.</p> <p>1. theon GT: theos B. ainunen G. kón T. ezomologum B.</p> <p>3. Sy pantes aggeloi sy uranoi ke pasal exusiai G.</p> <p>4. Sy kalrouleim k'al G. anactazon T.</p> <p>5. Aggos aggos aggos kós o thós T.</p> <p>6. uranoi ke G. megalousin G.</p> <p>7. choría B.</p> <p>8. ainetos G.</p> <p>9. eklampus ainel G.</p> <p>10. kuta G. okumenin G. l'gva T. ekklesia G.</p> <p>11. ennesso T. This seems a barbaric translation of the Latin immensus.</p> <p>12. So in G: om. BT.</p>	<p>12. uerum + et a good many MSS. but not the best.</p> <p>16. suscepisti most old MSS.: suscepurus Vienna 1961 and Lambeth 427, Hincmar and Abbo of Fleury, and many later MSS.</p> <p>20. ego + sancte. See note on col. II. tuis famulis: &gt; famulis tuis later texts; see also col. I.</p> <p>21. gloria numerari most old MSS.: a few have in gloria numerari: in gloria numerari does not appear to be found in any MSS. but is in many (not all) printed editions of the Breviary from about 1491 onwards. Mr. Gibson suggests (p. 14) that it is not so much due to the natural confusion of letters as to "the well-known words added by Gregory the Great to the Canon of the Mass, in electorum tuorum iubeas grege numerari."</p> <p>23. After this verse Alex. xi. adds, "Benedictus es domine deus patrum nostrorum et laudabile et gloriosum nomen tuum in saecula" instead of verses 24 and 25. Cp. II. [26] and the Greek morning hymn quoted above.</p>
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iii. *Title* (cp. esp. *Thomasius*, l. c. 3, p. 614 foll. note, C. Q. R. pp. 5-7, 11). The hymn is found in many MSS. without any title and so in some printed books. In earlier literature it is generally cited by its first three words. Later it is simply, as with ourselves, the *Te Deum*, and sometimes, though less commonly, the *Hymnus Ambrosianus*. The titles found in Psalter and early printed books may be divided into three classes: (1) those which define or describe its ritual use; (2) those which refer to its character or contents; (3) those which assign it to a particular author or authors. Sometimes 2 and 3 may be combined. The first class appears to be the earliest, which would harmonize with the early method of citation and with the uncertainty as to its authorship.

1. *Titles denoting its ritual use* are, *Ymnus matutinalis* (Bamberg Quadruple Psalter, copied from one dated A.D. 909, A. 1, 14), *Hymnus ad matutina dicendum die dominico* (Queen Christina's Psalter in the Vatican, ascribed to the 7th cent., Cod. Vat. Alex. xi., cf. *Thomas*, 2, p. 345, and 3, p. 614 n.) and many similar titles, e.g. Lambeth 427: *Hymnus dominicale* (Aleinu, *officia per feria*, tom. 2, p. 116 = *Migne's PP. Lat.* 101, p. 597). *Ymnus in die dominica* (Bangor Antiphony, late 7th cent., now at Milan, Bib. Ambros. C. 5 infra, rather incorrectly printed in *P. P. Lat.* 72, p. 587), *Hymnus dominicalis pro nocturnis hoc est ante lectionem evangelii* (S. Gall. 20, 9th cent.), *Hymnus dominice(a) nocturna hunc canendus* (B. M. Arundel 155, 11th cent.).

2. *Titles descriptive of contents* are, *Laudatio dei* (Book of Cerne, 8th or 9th cent., Camb. Univ. Ll. 1. 10), *Hymnus et oratio in laude domini* (Corbie Psalter, 11th cent., Paris Bib. Nat. Lat. 11550), *Hymnus SS. Patrum in honorem sanctae Trinitatis* and *Hymnus in honorem sanctae Trinitatis* (Thomas, 2, p. 345, and 3, p. 614). More colourless titles are, *Hymnus optimus* (Baron's Psalter, Camb. Univ., quoted by Swinburn, l. c.): *Oratio pura cum laudatione* (B. M. Reg. 2 B. v.): *Laus angelica* (Camb. S. John's, C. 15), and simply *Ymnus* (Boll. Douce 127, prob. 11th cent., a Lombard Psalter).

3. *Titles indicating authorship* are numerous but inconsistent. Indeed they may not all have been intended at first positively to assert the authorship of the person named, but perhaps to ascribe the introduction of the hymn to him, or possibly its musical setting, or it may be even to refer to his frequent use of it as a favourite hymn. Some however distinctly assert composition.

(a) The oldest of these titles as far as MSS. are concerned, would appear to be *Hymnus quem S. Hilarius prius composuit* (Cod. S. Emmeram, 8th or 9th cent., C. lxvii, now at Munich; Daniel's M. 1.). Cp. the *Quaestiones* *grammaticae* of Abbo Floriacensis (A.D. 965), *P. P. Lat.* 129, p. 552 § 16, "in his palmis quibus composuit Hilarius Praetextarius episcopus non iuxta quendam imperitiorum ceterorum saeculorum, sed potius saeculorum legem est."

(b) Next would seem to be those which incorporate the tradition with regard to S. Ambrose and S. Augustine. *Hymnus quem S. Ambrosius et S. Augustinus innoxia considerant* (S. Gall. 23, and 37, 9th cent.; Vienna Psalter, No. 1481, said to have been sent by Charles the Great to Pope Hadrian, but perhaps in this part in a later hand; B. M. Cod. on Voelfius, E. xviii., B. M. Lat. 96, 11th cent., copied by the older title, *compositi per octurnis* 1 once 268, circa A.D. 1050), *Hymnus*

*quem* (Hortus) doctorum (S. Ambrosii & Augustini Episcoporum) (Tournai Psalter, Paris, Lat. novissimae editionis 2185, with direct version of verses 1-11); *Hinc et laus sanctae trinitatis quam Augustinus sanctus & Ambrosius composuit* (Irish book of Hyland, Dublin, Tr. Coll. Dublin, E. 4, 21; *Hymnus Augustini patris* Psalter, A. V. 31, quoted by Swinburn).

(c) Several MSS. refer to S. Nicetas or Nicetas, whether the Bp. of Verone or Treves or some other; meant is not clear. Such are the Florence Laurentian Plut. XVII. iii. and viii. of 11th cent., Vat. Marl. 563, 16th or 17th, and a Cotton MS. cited by A. Wacher, but not now identified. In the 11th cent. Arundel MS., No. 60 of the same library, with a S. Agostino, is the title (fol. 127) *Ymnus sancti Niceti qui quidam dominici ad matutina, qui is probatur propter* for the same person. In the very same *Arundel* *manuductum ad usum celestis Hierosolymae*, printed by Knyghton and Sutton, Lond. 1555, is the rubric "Genuum beati Niceti," and a note stating that the traditional account respecting S. Augustine's baptism is untrue. "Quod non est verum sed decantatur nam quod comparatum per beatum Nicetium episcopum Veronensem quod inquit canonicorum de institutione sacris scripturarum," on which see below.

(d) The titles *Hymnus S. Abundii* (*Breviarium Romanicum*, Vat. 4924, circa 1166; cf. Morin in *Quaestiones*, p. 152, No. iii. and *Thomasius*, 2, p. 415 n.), and *Hymnus S. Siebaldi* or *Sieboldi monachi*, Ar. (Library of Monte Cassino, circa 1165, 3, p. 415, cf. Morin, l. c. ad Italicae Vatic. No. xi. ap. *Thomas* l. c.) are possible. Abundius, Bp. of Como, who d. in 469 A.D. is probably the one meant. From G. Morin connects this name with that of his contemporary Nicetas of Aquileia (who is identified with the Nicetas of the MSS.), and thinks that they together introduced the hymn into Northern Italy. "Sieboldus monachus" was naturally so called to distinguish him from the well-known Spanish king, the contemporary of Isidore in the 7th cent. The monk may have belonged to Monte Cassino, or have been the Benedictine Abbot of Corbera, who d. in 1062.

In the printed Breviaries the reference to S. Ambrose and S. Augustine is general in some form or other, though the hymn sometimes has no title.

iv. *Date and authorship*. The consideration of these titles naturally leads us to the question of authorship. The traditional attribution to S. Ambrose and S. Augustine has been traced up as far as the year 850, when Hincmar of Rheims published his second dissertation *On Predestination*, in which he refers to it (c. 29 = *PP. Lat.* 125, p. 290):

"Et quomodo intelligi debeat quod sanctus dicit Ambrosius, *Te ad liberandum suscepimus hominem* (qui ut a maioribus nostris audivimus tempore baptismi sancti Augustini hunc hymnum beatus Ambrosius fecit et idem Augustinus cum eo confectus) in capite libri hunc coniuncti exponit diem," etc.

The tradition however took fuller shape in a Milanese chronicle, now ascribed to Landolfus senior, who wrote in the 11th cent. (*Hist. Mediolanensis*, i. 9 = *PP. Lat.* 147, p. 833). After mentioning the place of Augustine's baptism, the Church of S. John (now destroyed), he goes on:

"In quibus fontibus prout Spiritus sanctus dicitur eliqui eis *Te deum laudamus de cantante*, cunctis et adstantibus et videlicet sinuque cathedra, in posteris ediderunt quod ab universa ecclesia cantabatur usque hodie tenetur et religiose decantatur."

The attribution of this part of the chronicle to Datius, Bp. of Milan (who d. A.D. 552 or 553), by a large number of writers, apparently copying from one another, naturally gave great credit to this tradition; but it is not destitute of any other authority than that which may be given it by the reference of Hincmar above quoted.

2. The absolute disproof of such a tradition



is not easy nor perhaps possible, especially as internal evidence tends to fix the composition to a period very near the time suggested. But the comparative lateness of its appearance, the variety of other claims to authorship at about the same date, and the apparent use of S. Jerome's revision of the *Psalter* in the last 8 verses, pointed out by Mr. Gibson (p. 22 foll.) combine to deprive this tradition of any real probability. The coincidences are rather with S. Jerome's second revision, the so-called *Gallican Psalter*, dated 388 A.D., than with the *Roman Psalter*, his first revision of 382. As S. Augustine was baptized in 385 the conclusion is fairly strong as regards the hymn in its present form, although it is just possible that these sentences from the *Psalter* might have been modified afterwards to agreement with the current use; and the verses in question, as we shall see presently, do not belong to the body of the hymn. The disproof of the claims of S. Ambrose will carry with it those of S. Hilary of Poitiers (d. A.D. 368), and probably also of Nicetius of Vienne (circa A.D. 379). Cassiodorus praises highly a book *de fide* on the doctrine of the Trinity by a certain Nicetus or Nicetius, mentioning it in connection with another book by S. Ambrose (*de inst. div. lit.* 16). It is probable that the Nicetius meant is the contemporary at Vienne of the great Bishop of Milan, but there is no hint in this passage that he was a hymn-writer. Another Nicetius, Abp. of Treves, circa A.D. 527-566, has left two treatises or sermons, *De vigiliis scriptorum dei* and *De Psalmodya bono*, but they do not touch our subject: and the *Te deum* is clearly older than his time. Under these circumstances Dom G. Morin's conjecture (above, iii. 8) that Nicetas of Aquileia is meant, and that he and Abundius introduced the hymn into Northern Italy, is very plausible. Sisobutus may have done something for the musical setting.

3. If therefore we take the date of the *Gallican Psalter* as a probable terminus a quo for the origin of the hymn in its present form, we have next to ask what is the superior limit of date which can be fixed for it? The first actual reference to the hymn is in the rule of S. Caesarius of Arles, drawn up, it is said, before his elevation to the episcopate in 502 A.D. It is here ordered as part of the Sunday morning service (*Regula ad Monachos*, xxi. = *PP. Lat.* 67, p. 1102). It is ordered also by S. Aurelian of Arles to be said "omni Sabbato ad matutinos" (*PP. Lat.* 68, p. 396), and by S. Benedict to be said on Sunday "and vigiliis," when it is to precede the Gospel which is to be followed by the little hymn *Te decet laus* (*Regula*, cap. xi. = *PP. Lat.* 66, p. 436). All these cite the hymn simply by its first three words.

4. These indications point to the 5th century as the date of the hymn, and to its first rather than to its second half, since by the end of the century it had gained a recognized position almost equal to that of the ancient Psalms. Fifty years is not too long to allow for the growth of this popular acceptance, and allowing some time for the popular acceptance of S. Jerome's *Gallican Psalter* at the beginning of the period, we may date the

*Te deum* as it now appears in our prayer-books about 400-450 A.D.

5. An attempt has been made to define the date more precisely by an ingenious comment on the 16th verse. Dr. Swanson wrote (*Diet. Chr. Ant.* II. p. 1950 B.), "The phrase *suscepit hominem* was current in the time of S. Augustine, but went out of favour after the Nestorian controversy; it gave place to the phrase *adsumpsit humanitatem* or *humanam naturam*." Mr. Gibson accepts this dictum (*C. Q. R.* 18, p. 10) as a second proof of the date already suggested, and possibly as throwing the date further back in the 5th century.

It is certainly *a priori* not unnatural to suppose that *hominem suscipere* would be a phrase viewed with suspicion, since the Council of Ephesus in 431 condemned a creed, attributed by the presbyter Charisius to Theodorus of Mopsuestia, in which the crucial phrase descriptive of the Incarnation is  $\delta$   $\delta\epsilon\sigma\pi\acute{o}\tau\eta\varsigma$   $\Theta\epsilon\acute{o}\varsigma$   $\lambda\acute{o}\gamma\omicron\varsigma$   $\alpha\acute{\nu}\theta\rho\omega\pi\omicron\nu$   $\epsilon\lambda\eta\phi\epsilon$   $\tau\acute{\epsilon}\lambda\epsilon\iota\omicron\nu$ ,  $\delta\epsilon$   $\sigma\pi\acute{\epsilon}\rho\mu\alpha\tau\omicron\varsigma$   $\delta\upsilon\tau\alpha$   $\text{'A}\beta\rho\alpha\acute{\alpha}\mu$   $\kappa\alpha\iota$   $\Delta\alpha\upsilon\iota\delta$ ,  $\kappa.\tau.\lambda.$  (ap. Labbe, *Concil.* iii. pp. 677 and 689). The words  $\alpha\acute{\nu}\theta\rho\omega\pi\omicron\nu$   $\epsilon\lambda\eta\phi\epsilon$  could only be rendered *hominem suscepit* or *adsumpsit*. The text also of the different forms of the *Te Deum* shows more variation in this 16th verse than in any other, and that of a kind which suggests that a difficulty was felt as to the propriety of the language. The original reading appears to have been that preserved in the Irish text (as Bp. Lightfoot is said to have been the first to suggest, *C. Q. R.*, vol. 18, p. 10, note 2) which runs as follows: "Tu ad liberandum mundum suscepisti hominem." There is a Johannine and Pauline fulness about this (reminding us of John iii. 16, 17, iv. 42; 1 John iv. 14; Rom. viii. 21; Eph. i. 10, &c.), and it is also so clearly intelligible, that it is difficult not to believe it the true reading. The other readings are easily explicable as derived from it, possibly through the loss of "mundum" on account of similarity of ending with "liberandum," possibly from a wish not to lay so much stress on the phrase "suscipere hominem," which might be misinterpreted in a Nestorian sense. In the Milan text and in one of the early English versions the verb "suscepisti" is omitted altogether, and the two parallel clauses are united into one sentence, "Tu ad liberandum hominem non horruisti virginis uterum." In the common text of the old mss. the parallelism is preserved, "Tu ad liberandum suscepisti hominem: Non horruisti virginis uterum," but the ambiguity is introduced as to whether "suscepisti" is to be rendered "thou tookest man upon thee to deliver (him)," which is a harsh ellipse; or "thou tookest upon thee to deliver man"—as we render it (since the last Primer of Hen. viii., 1546)—which is scarcely good Latin. The modern printed text again, which was used by Hincmar in the 9th, and insisted upon by Abbo of Fleury in the 10th century, reads in one sentence, to avoid the anacoluthon, "Tu ad liberandum suscepturus hominem non horruisti virginis uterum"—but this is of inferior authority, and appears to be a mere correction for the sake of supposed elegance, such as is often made nowadays by editors of hymns.

6. What then are the facts as to the use of the phrase "suscipere" or "assumere hominem" by the Fathers? This question has been discussed by Gerhard, *Locis theologicis IV.*, vi. § 96, in opposition to Bellarmine who accused Brentius of Nestorianism for having said, "Filius dei assumpsit filium hominis." Though it is not easy to verify Gerhard's quotations, it is possible to add many to them.

S. Cyprian does not seem to use either phrase exactly, though he twice employs the idiom "hominem induit" (*quod idola dii non sunt*, 11 and 14). Others however do not shrink from it, having on their side Biblical authority in two striking phrases: (1) the old version of Hebrews ii. 16 (Sabatier), "nec enim statim angelus adsumpsit sed semen Abraham suscepit" (ἐνλαμβάνεται); and (2) the frequent use in the Psalter of "susceptor meus" = ἀντιληπτὸς μου, answering to various Hebrew words, which was sometimes taken literally as "he who takes me up" or "upon himself." Much stress cannot be laid upon the use of the Latin version of S. Irenaeus, though it was probably made early and widely read. Here we find "facere ut et Deus assumeret hominem," &c. = καὶ θεὸς μὲν παραστήσει τὸν ἄνθρωπον, c. r. A. iii. 18, 7). S. Hilary of Poitiers comes very near the usage of the *Te Deum* in his note on "susceptor meus," Ps. lxi. (Heb. lxi.) § 2, 3, and he actually uses "assumere" (though not "suscipere") "hominem," *de Trin.* lix. 38. Ambrose too goes closely up to it, but scarcely touches it, so far as has been as yet observed. In *de Fide*, vi. § 69, he has the remarkable phrase "quamvis ex personae hominis incarnationis susceptione loqueretur" (or, as variously read, *ex persona hominis in carnis susceptione*); but in his treatise *de Incarnatione*, while he constantly uses the verb "suscipere" and less frequently "assumere," it is always apparently with "carnem," "corpus," "animam," "seemum," "nostram naturam," "naturam humanam," &c., and never with the concrete "hominem." Indeed the guarded language of this treatise would seem by itself to make it highly improbable that he could have been the author of the *Te Deum*.

On the other hand, the phrase appears to be widely used by S. Augustine and with great boldness, repeatedly for instance in his *de Praedestinatione Sanctorum*, where he does not shrink from asking the question, "Ille homo, ut a verbo Patri coaeterno, in unitatem personae assumptus, Filius dei unigenitus esset, unde hoc meruit?" (see cap. xv. § 30, 31). Taken alone, it is obvious how open such a speculation is to a Nestorian misconception. Other instances are *Sermo ad Catech.* 8, *de Fide et Symbolo* 8 ("ut totum hominem suscipere dignaretur in utero virginis") and 18, *Enchiridion* 36, cp. *de Trin.* i. vii. 14, "propter acceptum hominem," and *de Civitate Dei* xi. 2, "assumpto homine." Probably S. Augustine's use is the strongest instance, but we also find the phrase used by writers in the midst of the Nestorian controversy and later. Such are Leporius, in his recantation made about A.D. 420, quoted by John Cassian, and Cassian himself (*de Inc. contra Nestorium*, i. 5 and ii. 3, where he also uses the phrase "homo unitus Deo") and S. Leo, *Serm.* 28, 6 and 12, 6 (cp. Dr. W. Bright, *Sermons of S. Leo*, p. 165, ed. 2). It may be that, as Mr. Gibson suggests, both Cassian and Leo are more cautious in their later books, but they are not the latest writers who use the phrase. Vigilius Tapsensis (circa A.D. 484) writes: "Ingressus est virginis uterum dei filius, . . . et suscepit totum hominem qui iam habebat a patre plenissimam deitatem" (*de Unitate Trinitatis* xiv. = PP. Lat. 62, p. 343). Another sufferer from Vandal persecution in Africa, Fulgentius of Ruspe, uses the phrase frequently, both with "hominem" alone and qualified by an epithet, in his books *ad Trasimundum regem*, written about A.D. 520 (e.g. iii. 12, 13, 16, and with a qualification *ib.* 7, 8, 27, parallel naturally with a similar use of "humanitas" and "caro"). Florus Lugdunensis *de Expositione Missae* in the 9th cent. § 5 (PP. Lat., 119, p. 21 c) is the last author that need be quoted for "suscipere" with "totum hominem" and "mortalem." The use of "assumere hominem" by Boethius, *de Persona et duabus Naturis*, cap. 7, and by Ratramnus, *de Corpore et Sanguine Domini* 28, is of course closely parallel. Thomas Aquinas in the *Summa*, pars iii. qu. 4, art. 3, says, "non possumus dicere quod homo sit assumptus," though he is obliged to admit that many fathers used the phrase without offence. Cp. Billuart, *Tract. de Inc.* dissert. iv. art. 1.

It seems, then, that Dr. Swainson's assertion is much too sweeping, and that though some authors may have grown shy of the phrase "suscipere hominem," during or soon after

the Nestorian controversy, others did not feel scrupulous about it. The names of Augustine, Leporius (and with him Cassian), Vigilius and Fulgentius suggest that the African school especially accepted the phrase as a convenient and telling one and without any fear of being misunderstood. The use of the double phrase "totum hominem suscipere in utero virginis" by S. Augustine, and of "ingressus est virginis uterum . . . et suscepit," by Vigilius, is also a point of contact with the hymn. How far does this fall in with other probable evidence?

7. Merati long ago suggested that the *Te Deum* originated in Southern Gaul and particularly in the school of Lerins, though his further conjecture that S. Hilary of Arles was the author does not seem a happy one. This suggestion is adopted by Daniel in general terms (p. 288) and is also considered probable by Mr. Gibson, as far as Gaul and Lerins are concerned. The evidence in favour of Gaul drawn by the last writer from the *Confessiones* or prefaces of the Gallican Sacramentaries is certainly very striking, and is one of the most important of his contributions to the history of the hymn. Such are particularly: "Dignum et iustum est . . . ut de dominum ac deum totis visceribus humana conditio veneretur" (*Missale Gothicum*, p. 604, and *Gallicanum*, p. 753); "Omnis terra adorat te et confitetur tibi; sed et caeli caelorum et angelicae potestates non cessant laudare, dicentes Sanctus," &c. (*Miss. Goth.*, p. 518); "Quem angeli et archangeli quem throni et dominationes quem Cherubim et Seraphim incessabili voce proclamant, dicentes Sanctus," &c. (Mone's *Missae*, ii.); and others in the later verses which deserve to be read, though none of them touch verse 16. The early adoption of S. Jerome's revision of the Psalter by Gallican writers points also in the same direction; and the fact that Cassian of Arles, who was a disciple of the famous school of Lerins (in the little island of St. Honoratus between Antibes and Fréjus), is the first person known to have used the hymn, gives a certain plausibility to the conjecture of Merati with regard to the specific locality of its origin. But verse 16 is a difficulty, since the phrase "suscipere hominem" appears to be African rather than Gallican. It is natural then to think of Cassian, whose monastery at Marseilles was probably the model for that of Lerins, and whose intercourse with S. Honoratus is well known, as the intermediary link in this as he was in some other greater matters. It is not suggested that Cassian himself was the author or compiler, but some one under his influence. Perhaps it is impossible to go any nearer than this, at any rate with our present imperfect analysis of the writings of the Latin fathers.

v. *Origin and Intention*.—If therefore it is impossible to fix the authorship of the *Te Deum*, can we go any further in the enquiry as to its origin?

1. A careful comparison of the four parallel columns given under the head of *Text* (§ ii.) will suggest at any rate some interesting conclusions. In the first column we have placed the Irish text, mainly from the *Bangor Antiphonary*, which is by internal evidence dated between A.D. 680-691 (Warren's *Liturgy* and

*Ritual of the Celtic Church*, p. xiii.). This text appears to be the most primitive. In the second we have a version which is that of a *Breviary* of Milan Cathedral (kindly collated for this article by Dr. Ceriani) and of an early *Psalter* in the Vatican library described by *Thomasius*. In the third is the ordinary version found in mss.; and in the fourth a Greek version extending to the first eleven or twelve verses found in four or five mss., three from the school of S. Gall (at S. Gall, Bamberg and Cologne) and one from Tournai (at Paris). The version of the *Mosarabic Breviary* is interesting, but seems to require more careful editing.

2. The hymn in its current form consists of 29 verses. The other forms have only 26 each. The three forms agree very closely for the first 21 verses, with some interesting variations of reading, especially, as we have seen, in verse 16. But they differ considerably, particularly as to the order and arrangement of the concluding portions, which nevertheless are all of the same antiphonal character. The last verses in all three forms are sentences mainly from Holy Scripture, seven from the *Psalter*,\* and one from *Daniel*. Only one ("Vouchsafe, O Lord, to keep us this day without sin") is non-biblical, and that is taken, together with a number of the sentences from the *Psalter*, from the very similar antiphonal sentences at the close of the Greek morning hymn generally called the *Gloria in excelsis*. These facts were first fully brought out by Mr. Gibson, who has shown the similarity of the conclusions of the two hymns both of which he has carefully analysed in the two articles above named. The conclusion to the *Gloria in excelsis* exists in at least five different forms in Greek (the earliest being in the famous Alexandrine Bible), one of which is here given from a xvth cent. ms., in the British Museum (*Harl.* 5541) as printed by Mr. Gibson, to which we have prefixed verse numerals and subjoined references to the *Te Deum* parallels for the purpose of comparison. A list of other ms. forms will be found in the *C. Q. R.*, xxi. p. 20—

1. Καθ' ἑκάστην ἡμέραν εὐλογῶ σε
2. καὶ αἰνῶ τὸ ὄνομα σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος (1, 2 = *Te Deum* II. [22, 23], I. & III. 24, 25).
3. καταξίωσον κύριε ἐν τῇ ἡμέρᾳ ταύτῃ ἀναμαρτήτους φυλαχθῆναι ἡμᾶς (= III. 26).
4. εὐλογητός εἰ κύριε ὁ θεὸς τῶν πατέρων ἡμῶν. καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας ᾠμήν. (cf. II. [26] and esp. *Vat. Alex.* xi. on III. 21.)
5. γένοιτο κύριε τὸ ἔλεός σου ἐφ' ἡμᾶς καθάπερ ἠλπίζαμεν ἐπὶ σε (I. [26] and III. 24).
6. εὐλογητός εἰ κύριε διδάσκον με τὰ δικαιώματά σου.
7. εὐλογητός εἰ δέσποτα συνέτισόν με τὰ δικαιώματά σου.
8. εὐλογητός εἰ ἅγιε φωτίσον με τοῖς δικαιώμασί σου.
9. κύριε τὸ ἔλεός σου εἰς τὸν αἰῶνα, κύριε τὰ ἔργα σου μὴ παρίδῃς.
10. σοὶ πρέπει ἄλως σοὶ πρέπει ὕμνος σοὶ δόξα πρέπει τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος εἰς τοὺς αἰῶνας ᾠμήν (III. *ad finem*).

Thus all of these additions have parallels in one or other form of the *Te Deum* and its appendage *Te decet laus*, with the exception of 6-9, εὐλογητός εἰ—μὴ παρίδῃς.

\* The references are to the numeration of the Hebrew *Psalter* familiar to us in our own Prayer-books. The LXX. and Vulgate are generally one number shorter, e.g. Ps 91. LXX. and Vg. = Ps. 90. Heb. and Eng.

3. Mr. Gibson's suggestion that these antiphons were transferred from the Greek morning hymn *Gloria in excelsis* to the Latin morning hymn, when it took its place in the daily service, is very plausible (*C. Q. R.* 21, p. 20). This accounts for the variety of the three endings, since these antiphons did not belong to the original hymn and were felt to be public property to be used as liturgists thought most fitting. It is also noticeable that a similar antiphon, "Laudate pueri dominum: laudate nomen domini," precedes the hymn in the Irish version in the *Bauger Antiphonary* and in the *Dublin Book of Hymns*, being the antiphon to the short Greek evening hymn at the end of the viith book of the *Apostolic Constitutions*, which hymn closes with the σοὶ πρέπει ἄλως, &c. Hence we conclude that the *Te Deum* as first used as a whole in the Latin Church consisted of verses 1-21, ending with the words "aeterna fac cum sanctis [+ tuis?] gloria munerari" = "make them to be gifted in company with the saints with eternal glory." The musical evidence given below strongly confirms this.

4. Can we analyse any further? Not with any certainty; but the Greek version of the first part, existing in four mss., suggests *prima facie* that verses 1-10 down to "sancta confitetur ecclesia" were originally a separate Greek hymn and were an address to Christ as God; that the Trinitarian passage (11-13) is an insertion, a sort of doxology added at the end like that in the *Te decet laus*; and that 14-21 is an exclusively Latin composition ("Tu rex gloriae Christo . . . gloria munerari").

5. That hymns were addressed to Christ as God as early as the 1st and 2nd centuries is not only suggested by the well-known passage of Pliny's letter to Trajan (x. 96), but asserted apparently by S. Hippolytus (ap. Euseb. *Hist. Eccl.* v. 28) who speaks of Psalms and Odes of the brethren "written by faithful men from the beginning, which hymn Christ the Word of God calling him God" (τὸν λόγον τοῦ θεοῦ τὸν Χριστὸν ὑμνοῦσι θεολογοῦντες). There would be nothing historically improbable in the supposition that verses 1-10 were a Greek hymn dating back to the 2nd cent. and known in a Latin form to S. Cyprian in the 3rd cent. The passage of his *de Mortalitate* (ch. 26, written circa A.D. 252) seems, as Abp. Benson remarks, something more than a coincidence. He is speaking of course of the joys of heaven:

"Illic apostolorum gloriosus chorus, illic prophetarum exultantium numerus, illic martyrum innumerabilis populus ob certaminis et passionis gloriam et victoriam coronatus, triumphantes virgines . . . remunerati misceretur," &c.

It is not however close enough to suggest that the first part of the hymn, as we have it, was known to him by frequent usage, else we should expect some other epithet than "exultantium," and some reference to the white robes of the martyrs. On the whole it seems safest to conclude that verses 7-9 are a reminiscence of S. Cyprian, not *vice versa*; and that the Greek form of verses 1-10 is a translation from the Latin, not an original composition. Yet this is to be observed (1) that the *Te decet laus* and the *Gloria in excelsis* are both from a Greek original; (2) that the other

canticles in the Quadruple Psalter have their Greek originals, in parallel columns, in just the same writing and style as the *Te Deum*; and (3) that there is nothing in verses 1-10 which reads like a translation except the form of the *Terraneta* and a phrase which we shall discuss below, verse 8. It is only necessary to read them in a form which is more easy for ourselves than the Latin characters into which the Greek of the Psalter is (as usual) transliterated, to be convinced of their genuine ring of strength and simplicity.\*

1. *Σὺ θεὸς (θεὸς B.) αἰνούμεν - σὲ κύριον ἱερολογούμεν*
2. *Σὺ αἰώνιον πατέρα πάντα ἡ γῆ [σέβεται].*
3. *Σοὶ πάντες ἄγγελοι, σοὶ οὐρανοὶ καὶ πάντα ἔθνη,*
4. *Σοὶ χειροβίβη καὶ σφαῖρα ἀκατακλύστῃ φωνῇ ἀνακράουσιν*
5. *Ἅγιοι ἅγιοι ἅγιοι κύριος ὁ θεὸς σαβαὶθ*
6. *Πάθρει οὐρανοὶ καὶ ἡ γῆ τῆς μεγαλειότης τῆς δόξης σου.*
7. *Σὺ δόξαζαίμενοι ἀποστόλων χορὸν*
8. *Σὺ προφητῶν αἰνετοὶ ἀριθμοί*
9. *Σὺ μαρτύρων ἐκκλησιῶν αἰεὶ στρατός*
10. *Σὺ κατὰ πάντα τὴν οἰκουμένην ἡ δόξα ἱερολογεῖ ἐκκλησία.*

In verse 2 we notice the absence of a verb after γῆ, such as σέβεται. This is an argument, it may be, for the mutilation of the Greek copy from which the scribe wrote, but does not suggest (as verses 11 and 12 do) an attempt at translation by an ignorant person. For any one who could (*ex hypothesi*) translate so freely, using for instance the compound words which this writer does, would have been able to find an equivalent for "veneratur." Its absence might indeed be explained as an omission from carelessness on the part of a scribe who was making an interlinear gloss, such as seems occasionally to be met with in the versions about to be examined. But such omissions of words may equally be set down to carelessness of transcription, e.g. the Munich O.G. ms. omits to gloss "redemptisti" in verse 20; which is probably merely an accident in copying. The only other verse which calls for remark in point of style is the 8th, where the use of ἀριθμοί is rather peculiar. The verses after the *Trisagion* rise to a gradual climax in point of extent. First comes the small and well-kept band of Apostles (cp. χορὸν προφητῶν, 1 Sam. x. 5, 10, and χορὸν ἁγίων at the close of the hymn of Clement of

Alexandria), then the well-disciplined and therefore praiseworthy regiment (*numerus*) of prophets, then the bright-clad army of martyrs, then the universal Church. Now there is no doubt that "numerus" constantly means a regiment, from the time of Tacitus onwards, but this use of ἀριθμοί is not so common. It is found indeed in the LXX in Isa. lxxv. 24 = Isai. lxxv. 24, in 1 Macc. ix. 65, and in later writers as noticed by Sophocles, *Lexicon*, s. v., and it may be remarked that δόξαζαίμενοι and αἰνετοὶ occur together in the Greek Song of the Three Children and in the Antiphona to the Gloria in excelsis. We are however led to notice that the *Terraneta* follows the wording of the Latin Mass (*God of hosts and heavens* instead of *heaven*), and not that of the Greek Liturgies. This is an almost conclusive argument against the originality of the Greek poem, at any rate as it has come down to us.

6. But this version, if not original, is the work of one to whom Greek was thoroughly familiar, and implies that verses 1-10 are a separate hymn. For the peculiar form of verse 11 in all three mss., and of verse 12 in the S. Gall. ms., and the absence of verse 13 (see *Text*, § ii. p. 1120) betray an incompetent and bungling hand attempting to translate at a later date and dropping the attempt. The barbarous word "emense" or "emense" can scarcely be anything else than a puerile translation or vague representation of "immense," remembering the length of e in Latin before *ns* and the forms *Kienu*, *Kēnēni*, &c., for "Constans," "Crescens," which show how easily the *n* was dropped in such a position. No true Greek word can be thought of (such as ἀμέτρος) of which "emense" could be a corruption.

The next verse in the S. Gall. ms., on the other hand, might be a bad copy of a correct but mutilated or blotted line, but on the whole it is most probable that the "all th eikon" represents a barbarous ἀντίκλον, not a blundered ἀντίκλον, formed on the analogy of such words as ἀντίκλον, εὐαγγέλιον, &c. The absence of the last line would then be due to the interpreter's consciousness of failure, or at any rate to his self-distrust, unless the theory of an incomplete doxology be resorted to as in the grace after meat at the close of the Apostolic Constitutions.

7. The arguments in favour of the theory that this early part of the hymn is in *intention* an address to Christ are chiefly based on the first verse and on the use of the accusative case in it. "We praise thee who art God; we acknowledge thee who art the Lord." The parallel of the Gallican *Confessio* quoted above, which is addressed distinctly to our Lord, is very striking, and we are also necessarily reminded of the confession of S. Thomas, "My Lord and my God." The application of the *Trisagion* to the second person of the Trinity is also justified by the quotation from Isaiah, chap. vi. 10, made by S. John, and by his description of the scene from which it is taken, "These things said Jesus when he saw his glory and spoke of him" (John xii. 41). The only real difficulty is in the αἰώνιος πατέρα or "aeternum patrem," which we should expect to find as an equivalent to οὐρανός in the versions of Isaiah ix. 6, but in

\* They differ very much from the Greek translation in the Ambrosian MS. of the 15th cent. (C. 13. inf.) which Mr. Gibson has kindly transcribed for this article, which appears to be simply a very rough and unscholarly attempt at rendering into Greek from the Latin, and which is only a fragment. It runs as follows: *Iterum* —

Σὺ θεὸς αἰνουμεν σε κυριον ἱερολογουμεν.  
Σὺ παρὰ πάντας πάντας ἡ γῆ σεβεται.  
Σοὶ τα χειροβίβη καὶ τα σφαῖρα ἀκατακλύστῃ φωνῇ  
ἀνακράουσιν ἅγιοι ἅγιοι κύριος ὁ θεὸς σαβαὶθ  
Πάθρει εἰς οὐρανὸν εἰς μεγαλειότης τῆς  
δόξης σου Σὺ ὁ δόξας τῶν ἀποστόλων χορὸν  
Σὺ προφητῶν αἰνετοὶ ἀριθμοί. Σὺ τα μαρτύρων  
ἐκκλησιῶν αἰεὶ στρατός.

The rendering of the Greek Prayer-book printed by Field, Cambridge, 1846, is naturally better than this Milan text, but is not so good as that of our four MSS. The article is less exactly used. In verse 4 ἐκκλησία is not so good as ἀντίκλον, and in verse 5 μεγαλειότης is not so natural as μεγαλυνόντες.



not exactly find, the nearest being Symmachus's *πατρις αἰώνος*.

8. As to the doxology, the Milan version of verse 11, "*Pater immensae maiestatis*," is very remarkable. It may possibly be rendered "O Father of an infinite majesty, (we praise) thy Son," &c.; summing up the praises of the previous verses, and offering them as it were to the Father, as a gift made to Him through the Son.

vi. *Versions*. 1. *Old German*. The old-German version is possibly the earliest that has come down to us, unless the Anglo-Saxon may be considered earlier. It is contained in a MS. assigned to the earlier part of the 9th century, where it formed the last of a series of twenty-seven hymns. The first twenty-five are metrical Latin hymns (all in *Daniel*), with an interlinear old German or Theotisc gloss. No. 26 is the "*Te deum laus*" to which reference has been frequently made in this article, which was wrongly attached by Grimm, following Junius and Price, to No. 25. No. 27 (Grimm, 26) is the *Te Deum* which, like all the rest, is in the form of an interlinear gloss.

The volume in which this important collection is bound up is No. 26 in the library of F. Junius, since A.D. 1678 in the Bodleian library. From a note on fol. 103 B. (p. 33 of the Glossary) it is known to have belonged to the Abbey of Murbach (M. Morbacense, Munsterthal), in southern Alsace, in the middle of the 16th century (A.D. 1461). Whether it was written there or at the mother house of Reichenau (M. Augiense) is, of course, matter of conjecture; but there are reasons for inclining to the latter opinion. Through the temporary disappearance of this volume, or through the carelessness with which its contents were investigated—for hymns 22-27, in a different but hardly later hand, have long been bound before hymns 1-21—this collection has been chiefly known from a transcript made by Junius (No. 74). Another transcript (No. 116) is said to have been stolen when Dr. Owen was librarian (A.D. 1747-1768). Four of the hymns, including the *Te Deum*, were printed by Dr. Geo. Hickes in his *Grammatica franco-theotisca*, Oxf. 1703; the *Te Deum* was printed alone by J. G. Eckard at Helmstadt in 1713, and the others in his *Francia Orientalis* at Würzburg in 1729. The first complete edition of the 26 (27) hymns was published by Jakob Grimm at Göttingen in 1830, but based, as he tells us in his preface, upon a copy made for him by Dr. Price, Bodley's librarian, who died in 1813. This copy was unfortunately not from the Murbach MS., but from Junius's transcript, No. 74. From this edition of Grimm's others have reprinted, such as K. E. P. Wackernagel (*Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Herman*, &c., No. 70, p. 40, Stuttgart, 1841), who is followed by *Daniel* II. 277; and lastly Thomson. Wackernagel has a few useful notes, 1841, pp. 864. He did not reprint these old German hymns in his great collection *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des xvi. Jahrhunderts*, vols. I-V., Leipzig, 1864-1877.

In 1874, however, Prof. Ed. Sievers edited the whole from the original MS. (*Die Murbacher Hymnen nach der Handschrift herausgegeben* at Halle), printing, like Grimm, the Latin and German in parallel columns, with a useful introduction and glossary. He, like others, assigns the MS. to the early part of the 9th century, but the interlinear gloss is very probably older, inasmuch as over some words there are two glosses standing side by side, showing that the MS. was based upon a double tradition of the German version. It is also remarkable that in many cases only the termination is written, while the stem of the word is left to be supplied by the reader—which implies a rather unusual condition of knowledge of languages. These stems are supplied by the editors in square brackets; the contractions are indicated by *italics*. The following are the double glosses in the *Te Deum*. Verse 2 *ueneratur*=*unirdit* *eret*; verse 17 *denictio*=*kerithemo*, but *ubarunnomo* is also written in the margin; verse 22 *populum*=*folh liut*.

The following are the most important verses:—

- 1 *thih cot* [lobo]mes.
- thih* [trubt]ian gehemes;

- 2 *thih eunigan fater eokiuuelih erda unirdit eret*;
- 11 *fater ungimezeneta meginebrefit*;
- 12 *erhaftan thinan uarau einagu[n] sun*;
- 13 *uulhan auh trust atum*;
- 16 *thu za arlosanne auingi mannan*.
- ni leithlicheos thera magdi ref*
- 21 *eunigero tua mit uulhan thinesa flurida lohot* (*lat. munerare*).

In verse 9 the word "*kasconnot*" for "*candidatus*" appears to mean "adorned" or "splendid." The same word is found as a translation of "*ornavit*" in st. III. in No. XI. in this MS.

Thomson prints a High German *Te Deum* from a Psalter printed at Basel (1602) beginning: 1 "*Wir loben dich Got: wir bekennen dich Her*." 2 "*Alle erd eret dich ewigen Vater*." Verse 16 runs "*Du zu erlösung an dich senemen den menschen, hast nit verschnocht den leib der junkfrawen*," and 21 "*Hais sy begabet werden, mit den hailigen, mit der ewigen ere*." Other notices of German versions may be found in *Daniel* (II. pp. 292, 3). Luther loved the hymn and strongly recommended its use; and his translation (made in 1529) "*Herr Gott dich loben wir*" (p. 1134, l.) is still in use. Another version by H. von Meyer, beginning like Luther's, is much praised by *Daniel* and printed by him at II. pp. 278-9. The following lines show its character: "*Uns zu erlös-n hast | Du dich in's Fleisch gesenkt, | Uns durch dein Todespein | Himmlische Freud geschenkt*," and "*La-sse nach dieser Noth | Haben in Friede Theil | Mit deinen Heiligen all'n | Dort an dem ewigen Heil*."

2. *Old-French*. Three versions are printed by Thomson, pp. 45-52, one from *MS. Harl.* 1770 and two from *Harl.* 273, in verse and prose. Both MSS. appear to be of the 14th century, and the latter to come from Ludlow. Prof. Samuel Berger, of the Protestant Theological Faculty at Paris, has kindly supplied other copies: (1.) from the Psalter of Eadwin (*Tr. Coll. Camb. R.* 17.1), copied at Canterbury circa A.D. 1120; (2.) from the so-called "*Psalter of Corbie*" (*Paris B. Nat. Lat.* 768); (3.) from the Anglo-Norman Bible copied for John de Welles, d. 1361 (*Paris B. Nat. Franç.* 1, cp. Berger, *La Bible Française au Moyen Age*, p. 324, 1884). He has also made notes on a number of others, from which it is clear that there was a very large variety of French versions of this hymn current in England and France in the middle ages. We give select verses from those not readily accessible.

(1) *Eadwin*. 1. "*Sire tel Deu lofims, tel seigneur regehimus*;" 2. "*Tel parmenable Perre benoured tute terre . . .*" 16. "*Tu receus homme a deliurer le, ne turnas a hysdour le ventre de la Virgine . . .*" 21. "*Fai les eitre gueredunes de parmenable gloire od tes sainz*." (2.) "*l'orbie*" *Psalter*. 1. "*Tel deus loums; tel seigneur regehimus*;" 2. "*Tel parmanable perre; tote terre honore . . .*" 16. "*Tu a deliurer a soucure le homme; ne enherdis de la uirgine le ventre . . .*" 21. "*Par-durable (=aeternam?) fai et tes sainz reguerredones la gloire*." (3.) *Anglo-Norman Bible*. 1. "*Nous toy loums dieu nous toy regoroms seigneur*;" 2. "*Tote la terre toy honore pere pardurable . . .*" 16. "*Tu a prendre a deliurer hom ne doubtas point le ventre de ta uirgine . . .*" 21. "*Fai tes serfs estre rewardes en gloire tut dis duraunt*." Mr. Berger remarks on the whole question, "*Cette multiplicité des traductions du Te deum, contraire à ce que nous observons pour le Psautier, me paraît assez facile à expliquer. D'abord c'était un texte liturgique que chacun avait en mémoire et d'après lequel le copiste retouchait et rajustait presque instinctivement son texte; en outre, tous les Psautiers ne contenaient pas cet appendice, en sorte que le copiste ne trouvait peut-être pas la traduction française du Te deum dans son original et il y suppléait comme il pouvait*."

In the French Protestant churches there are in use two versions, one in prose and the other in verse. The prose version is the older being found in the *Liturgie de Montbéliard*, Strasbourg, 1844. It is reprinted in the *Liturgie dans l'Eglise de la Confession d'Augsbourg*, Nancy, 1887, p. 20. Its first words are

"Nous célébrons tes louanges, ô Dieu, et nous reconnaissons que tu es le Seigneur." It is not very exact (e.g. "La glorieuse assemblée des apôtres, des prophètes et des martyrs célèbre tes louanges") or spirited, and it is, says M. Berger, rarely used. On the other hand the hymn in verse "Grand Dieu nous te bénissons, Nous célébrons tes louanges," which is by the famous Genevan pietist, H. L. Empeytaz (d. 1853), is sung at all national festivals and thanksgiving services in all the churches in which the French language is used. It may be found in *Récueil de Cantiques à l'usage des églises évangéliques de France*, Paris, Rue Chauchat, 1876, &c. It is not however so much a translation as a partial adaptation. It is curious that it wholly omits the central doxology (verses 11-13) and therefore, perhaps by accident, reproduces what we have supposed to be the original intention of the hymn. Verse 16 is also wholly omitted. The last three stanzas, 8-10, have a very faint resemblance to the original. The last is a doxology often used at the end of the ordinary service:—

"Gloire soit au Saint-Esprit!  
Gloire soit à Dieu le Père!  
Gloire soit à Jésus-Christ  
Notre époux et notre frère!  
Son immense charité  
Dure à perpétuité."

Another metrical rendering is given, together with that of Empeytaz, but anonymously, in *Récueil de Psaumes et Cantiques à l'usage des Églises Réformées*, Paris and Strasbourg, 1859, in 14 sts., beginning:—

"Grand Dieu, nous te coupons, nous t'adorons, Seigneur,  
Et nous voulons chanter un hymne en ton honneur."

3. *Anglo-Saxon and English.* (1.) Thomson prints two Anglo-Saxon versions, one from B. M. ms. *Arundel*, No. 60, of the 11th century, the other from the *Brit. Mus. ms. Vesp. A. 1*, ascribed in the catalogue to the 8th century. There is also a tenth century MS. *Psalter* (Lambeth, No. 427), which contains it. They vary considerably from one another, but in such a way as to suggest a common origin.

The version of the Lambeth ms., Fol. 195, is here given as it appears never to have been printed. Some words are unglossed, and the gloss is supplied from the context or the margin or from the Arundel ms. [in square brackets].

*Hymnum ad matutinis dieb; dominicis.*

1. [e god we heriað. [þe drihten] we andettaþ]
2. [þe ecne fader eall eorðe arwyrtap]
3. [þe ealle ænglas þe heofonas & ealle mægena]
4. [þe [cherubin & seraphim] mid unablinnendre stemne clypiað (mg. also hleoðriað).]
5. halig [halig halig] [drihten] god weoroda. opþe ælmihtig.
6. fulle synt heofonas & eorðe mægenðrymnesse wuldres pines.
7. þe þæt) wulderfulle þara apostola werod
8. þe witegana þæt) heriendlice getel
9. þe martira se acinenda [heraþ mg.] here
10. þe gynd ymbhwyrft eorðan sehalige andett gelaþung
11. fader ormaettre mægenþrymnyase
12. þone arwyrtan þinne soðan & anlican sunu [Fol. 195 a]
13. haligne eacawylce frofer gast.
14. [þu eart mg.] cinge wuldres orist
15. þu þes fader ece eart sunu

16. þu to alysanne to underfonne (susceptor) nan ne onþracedest mædenes innop]
17. þu ofswyrtum deaðe sticelise geofnaden geofendum ricu heofona
18. þu to swyðran godes stiat on wuldre þes fader
19. dema þu eart gelyfod wesan to weard
20. þu eornostlice we biddað þinum þeowum gehelp þa þe mid þinum deorwyrðlicostan biota þa alysedest
21. mid ecum do mid halgum þinum wuldre bea gelacod
22. gehæl [do] folc þin [drihten] & gebieta erlymnyase þinne
23. & gewinna hig & upahe hig oð [on ecnesse]
24. gynd ænlicpe dagas we bietaþ þe
25. & we beriað naman þinne on weorolde [et in seculum æculi]
26. gemedema [drihten] dæge on þysum butan synne us gehealdan 27. gemiltan usa [drihten] [gemiltan usa]
28. beo mildbeortnys þin ofer us swaswa we hopedan on þe 29. [on þe drihten] ic hopade þæt ic ne beo gecend

*Hymnum trium puerorum, etc.*

(2.) The latter part of the 14th and the beginning of the 15th century saw a considerable spread of English prayers and devotions, as well as of versions of the Scripture. Mr. Maskell has printed three of these in his *Monumenta Ritualia Eccl. Anglie*, 1846, viz. in vol. ii. pp. 12-14, from a ms. of about 1410 in his own possession, *ib.* pp. 229, 230, from the Bodleian *Douce MS.* 275, and pp. 231, 232, from the *Douce MS.* 246, both probably a few years later than 1410. The British Museum also contains two in *Add. MSS.* 10046 and 31044, and others are mentioned by Maskell in his preface, pp. xxxiii. xxxiv. The relation of these versions to the Wycliffite movement is too difficult a question to be discussed here, as it belongs to the general history of the *Primer in English*. A few readings from these three MSS. however will be of interest.

MS. 1 reads in verse 1, 2. "We herien thee God, we knowlechn thee lord. Thee, everlastynge fadir: al the erthe worshipith." 16. "Thou wert not skoymes of the maidens wombe to deliuer mankynde" (= the Milan version om. suscepisti). 21. "Make hem to be rewarded with thi seyntes: in blisse with everlastinge glorie" [perhaps a conflation of two versions].

Other remarkable phrases in it are: 5. "Lord god of vertues;" 13. "Oure counfortour" (and so MS. 2, MS. 3); 14. "Thou, crist, kyng of glorie" (similarly MS. 2 and MS. 3); 17. "For thou ouercamest the sharpnesse of death"; 18. "On goddis rist syde" (so MS. 2 and MS. 3); 19. "Thou art biuowed to be iuge to come"; 29. "be I not schent withouten ende" (similarly MS. 2, MS. 3).

MS. 2 and MS. 3 agree much together and with the British Museum MSS. MS. 2 begins, "Thee, God, we preisen: thee, Lord, we knowlechin" (similar MS. 3). Verse 16 "Thou wert not skoymes to take the maidens wombe: to deliuer mankynde" (nearly MS. 3 and B. M. MSS.); 21. "Make hem to be rewarded with the seyntes in endeles blisse" (so MS. 2 and B. M. MSS.); 25. "And we preisen thi name into the world: and into the world of world" (so MS. 3. The B. M. MSS. read, "And we preisen thi name into the world of world.")

The two Brit. Mus. *Add. MSS.* 10046 and 31044 agree closely with one another as well as with MS. 2 and MS. 3. The most remarkable phrases in those not already noticed are; verse 2, "every erthe worshipith"; 13, "and the holy goost counfortour"; 14, "Thou art kyng of glorie" (om. "Christ," but 31044 reads "Thou Christ kyng of glorie," om. "art").

(3.) Another interesting text is that of the *Myzoure of oure Ladye*, a devotional treatise in English written for the use of the nuns of Sion (a house founded in the reign of Henry v.). It is in the form of a commentary

on the services to be said by the nuns, and is apparently quite independent of the preceding versions.

The modern editor, Rev. J. H. Blunt (*Early English Text Society*, extra series, No. 81x., 1878, p. ix.) inclines to the belief that the author was Dr. Thos. Gascoigne, Warden of Merton, &c., in the middle of the 15th century. There is a certain beauty and freedom about the version of the *Te Deum*.

e.g. "We praise thee, God, we acknowledge thee, Lord. And all the earth worshippeth thee: endless Father. All angels sing to thee: heavens and all powers sing to thee. Cherubim and Seraphim sing to thee with one voice that never ceaseth." . . . 9. "The fair host of Martyrs that never washeth white and fast their own blood praise thee." . . . 16. "When thou shouldst take upon thee mankind for the deliverance of man, thou boydest not the Virgin's womb." . . . 21. "Make thy servants to be rewarded in endless bliss with thy saints." . . . 23, 24. "Govern them here by grace and exaltance them into bliss without end. And we praise thy Name from time to time, unto the end of the world, and after without end."

(4.) The next text that has come to our notice is from the *Prayer in English and in Latin sette out alonge; after the use of Sarum*, Robert Valentin, 1594, where it is headed "The Sonage of Austyn and Ambrose." This curious version is the first to read "We prayse the (oh God)," &c., as well as "Sabaoth" in v. 5, and "O Lord in the heave-I trusted." But its chief characteristic is paraphrase,

e.g. verses 10, 11 run, "The holy congregation of faithful through all the world magnify thee. They know ledge thee to be the father an infinite maiesty. They know ledge thy honorable and very costly name. And the Holy Ghoste also to be a comforte." Verse 16, "Thou (when thou shouldst take upon the our nature to deliver man) dydest not abhorre a virgins wombe." Verse 21 has the modern mistake for the first time, "Make them to be numbered with thy saints in joy everlasting." Then follows the *Prayer of 1535* (*Three Prayers of Henry VIII.*, Oxford, 1834, p. 82) which agrees generally with the preceding, but has some curious peculiarities of its own; e.g. verses 5, 6, "Holy art thou, Holy art thou. Holy art thou. Thou art the Lord God of hosts. Heaven and earth are full of the glory of thy maiesty;" v. 9, "The fair fellowship of martyrs praise thee." In v. 16 it agrees generally with the preceding, but reads "the virgins," and proceeds, "Thou hast opened the kingdom of heaven to the believers, death's dart overcame . . . Thou art believed to come our judge." This version is probably presupposed in the two other *Prayers* (of 1539 and 1546), printed by Dr. Burton in the same volume, pp. 337 and 465, where the first verse only are given—in the first case with the title, *The Song of Augustin and Ambrose*, *Te Deum laudamus*—in the second, *Te Deum laudamus*. The praise of God, the Father the son and the Holy Ghost.

(5.) The version of the last *Prayer of Henry VIII.* 1546 reprinted in facsimile at the end of the 17th or beginning of the 18th century, and of the first *Prayer Book of Edward VI.* (1549) is practically the same as that in our *Prayer-books*. We have seen that the later versions gradually approach to the present, which is not a new one but merely a revision, based apparently upon a collation or reminiscence of several existing forms, which may plausibly be ascribed to Cranmer. It cannot be said to be successful in point of accuracy, though it is beautiful in its smoothness and rhythm. It appears to be the first to introduce the inaccurate renderings "when thou tookest upon thee to deliver man" and "thou didst open the kingdom of heaven to all believers," the last evidently merely for the sake of euphony; and it stereotypes the misrenderings "We praise thee, O God," and "make them to be numbered with thy saints in glory everlasting," the latter, however, being

a misreading, as we have seen, of somewhat earlier date. (See Notes on the Metrical Versions at the close of this article.)

5. *Thomson* prints a modern *Swedish* version beginning "O Gud! vi lofva dig: O Herre! vi tacka dig." Verse 16 runs "Till människornes förlossning togst du i Jungfru lifwe mandom" and v. 21 "Och gifwer dem den ewiga härligheten med din Heligom." Quotations from the *Icelandic* version are given below.

6. *Russian*. The *Te Deum*, though unknown in the Greek-speaking churches (which use the "Great Doxology," or *Gloria in Excelsis* in some form or other) is very popular in Russia. It is not sung at Mattins, but at what are called "molitvi," which are short thanksgiving services connected with anniversaries, birthdays, &c. The "Great Doxology" is in these cases allowed as an alternative. It is always called the "Song of St. Ambrose," and appears to be translated almost word for word from the Latin, very much in the manner of an interlinear gloss. As the *text* in which it occurs (according to the testimony of Prof. Pokroffski, of the Academy of St. Alexander Nevski at St. Petersburg) appear not to be older than the 17th century, it is not unlikely that it is of comparatively modern introduction. Mr. W. J. Birkbeck, to whom this information is due, suggests that it was introduced by Peter Mogila, who was at first a unit, and was educated at Rome and Paris, and who, as Metropolitan of Kiev (circa 1639) introduced many useful reforms and practices from the West, while he guarded against certain Roman errors in doctrine. The *Te Deum* may be found on p. 220 of the *Molitostoff*, or popular book of prayer for the City of St. Petersburg, Press of the Holy Synod, 1886, and is headed, "A song of praise of St. Ambrose, Bishop of Milan." In verse 1 the accusative *Bôge* ("God") answers to *Deum*. In the *Tersanctus* the fuller Latin form is used instead of that of the *Liturgies* and the copula (*autj*) = *and* would have been omitted in Slavonic except in a liturgical text. In verse 16 the words mean "Thou for deliverance about to take upon Thee man didst not, &c." In verse 21 the words seem to represent "Dignare (eos) cum sanctis tuis in æterna gloria regnare," which is the only serious departure from the original. The last verse runs "O Lord in thee have we trusted let us never be ashamed (postydimsa)."

vii. *Liturgical Use*. 1. The ancient Liturgical use has been touched upon in passing in noticing the earliest references to the hymn, in the monastic rules of Cassian, Aurelian and Benedict. *Palmer* remarks that the usage prescribed by the first and second, who both appoint the hymn to be sung in the morning, is a kind of argument for their better acquaintance with the author's design than the rule of Benedict who ordered it to be sung at the nocturnal office on Sundays, i.e. on Saturday night (*Orig. Lit.* p. 228). From Sundays its use seems gradually to have extended to Saints' Days, and from the regular to the seminary clergy.

*Daniel*, li. p. 291, quotes Amalaric to show that in Rome, in 831, it was not yet sung even on Sundays. "In ternogavit canentes per Dominicos noctes: *Te Deum*." He-

oponimus est: Tantum in Natalis pontificum *Te Deum* canimus. On the other hand, the old Benedictine use made no exception to the singing of the hymn on all festivals throughout the year. Benedictines were accused in the 11th century of reciting the hymn even in Advent or Lent, when the rest of the Church usually dropped it (*Daniel*, p. 291). Technically speaking, its ordinary use is as a responsory to the ninth (or third) lesson at the end of Matins and just before Lauds, but in the Benedictine use the responsory is said as well. "In the ancient English offices," says Palmer (*Or. Lit.* p. 37), "the matins (nocturns) terminated with the *Te Deum*, and were immediately followed by Lauds (ancient matins)." As a general rule, it was said on all Sundays and Festivals; but in the *Sarum Breviary* it is noted that it is not to be said in Advent or Lent (from Septuagesima to Easter), or on vigils, or generally in the Ember seasons. The Advent rubric is as follows: "Non dicatur *Te Deum* per totum Adventum, de quocumque fit servitium; sed nonum Responsorium reincipiatur; et hoc fiat in Dominicis et in festis ix. lectionum tantum. Non dicatur etiam per totum annum *Te Deum laudamus* in vigiliis, nec in Quatuor temporibus nisi in Vigilia Epiphaniæ quando in Dominica contigerit et præterquam in quatuor temporibus hebdomadæ Penthecostes" (*Procter and Wordsworth's Sarum Breviary*, fasc. I, p. 30). The Septuagesima rubric runs, "Ab hac die usque ad Pascha non dicatur *Te Deum*, sive de Temporalibus, sive de Festis Sanctorum fit servitium; sed semper nonum Responsorium reincipiatur; et hoc in Festis ix. lectionum tantum. Non enim repetatur Responsorium in Commemoratione Beate Mariæ, nec de Festo loci." In agreement with this, there are special notes for St. Andrew's Day (Nov. 30), and the Conception of B. V. M. (Dec. 8) that it is not to be said. For the Purification (Feb. 2), the note is "Si Dominica Septuagesima hac die contigerit, totum servitium fiat de Festo; sed sine *Alleluia* et *Te Deum*."

The order as to saying the *Te Deum* in the *Roman Breviary* (*Rubricæ generales*, xxxi.) is very similar to the *Sarum* order:—

Hymnus, *Te Deum*, dicitur in omnibus festis per annum, tam trium quam novem lectionum, & per octavam Octavæ, excepto festo sanctorum Innocentium, nisi venerit in Dominica; dicitur tamen in eius die Octava. Dicitur etiam in omnibus Dominicis, a Pascha Resurrectionis inclusive, usque ad Adventum inclusive, et a Nativitate Domini inclusive, usque ad Septuagesimam inclusive: in omnibus feriis temporis Paschalis, scilicet a Dominica in Albis usque ad Ascensionem, excepta feria ii. Rogationum, in qua non dicitur.

2. Non dicitur autem in Dominicis Adventus, & a Septuagesima usque ad Dominicam Palmarum inclusive, neque in feriis extra tempus Paschale.

3. Cum dicitur, omittitur semper nonum, vel tertium Responsorium; & statim dicitur post ultimam lectionem.

4. Cum non dicitur, eius loco ponitur nonum vel tertium Responsorium quo dicto statim inchoantur Laudes. Similiter quando dicitur *Te Deum*, eo Hymno dicto statim inchoantur Laudes, præterquam in nocte Nativitatis Domini: quia tunc dicitur Oratio, postea celebratur Missa, ut suo loco notatur.

As a general rule we may say *Te Deum* is sung at Matins only whenever the *Gloria in excelsis* is sung at Mass.

2. As to the method of recitation we have the following statements and directions:—

(1) *Daniel* says (p. 294, 5) "Si recitatur officium divinum in choro inchoatur canticum a Celebrante vel a prædicto choro: prosequuntur reliqui stando in pluribus ecclesiis alternatim canentes. Ad primum versiculum denudantur capita, ad verba *Sanctus* etc. et: *Non horruisti virginis uterum* profunde inclinatur. Quum perventum sit ad ultimam cantici partem: *Te ergo quæsumus* etc. genuflectunt omnes usque ad finem."

(2) The rubric of the first *Prayer-book of Edward VI.* (1549) is as follows, at morning prayer: "After the first Lesson shall follow *Te Deum laudamus*, in English, daily throughout the year, except in Lent, all the which time, in the place of *Te Deum* shall be used *Benedicite omnia Opera Domini Domino* in English as followeth." Later prayer-books order the *Te Deum* daily, but permit the *Benedicite* as an alternative.

(3) The following is from *Wetzer and Wette* s. v.: "The *Te Deum* is sung exceptionally to thank God for any great blessing. In such a case the *Te Deum* constitutes by itself a religious solemnity, or it is attached to a solemn celebration of the mass, and is sung at the end of the office. The *Roman Pontifical* enumerates several occasions on which the *Te Deum* ought to be sung, for example at the consecration of a bishop, the coronation of a king, the consecration of a virgin. The

*Roman Cerimoniale* adds the election of a Pope, the canonization of a saint, the publication of a treaty of peace, the conclusion of a treaty of alliance in favour of the Church. In Bavaria it is sung on the festival of the king and of the queen. In France it is used also in the festival of a sovereign, after confirmation, first Communion, &c. "The officiant vested in a cope and wearing a stole stands before the altar on which not less than four wax lights burn, surrounded by his assistants. When they sing the verse *Te ergo quæsumus* all kneel, except when the holy sacrament is exposed. The color is usually white, except when it follows a mass, when it is that of the day."

(4) "After the conclusion of an alliance in favour of the Church the *Roman Cerimoniale* gives the following: "a *Pater Noster* then *V. Salvos fac servos tuos domine & Deus meus sperantes in te V. Dissipa gentes que bella volunt. & Uti berentur dilecti tui et confiteantur auxilio tuo. V. Concede domine populo tuo ut sit ei cor unum et anima una. & In observantia mandatorum tuorum. V. Mitte nobis domine auxilium de Sancto. & Benedictio tuæ roga. The office ends with the prayer *Steterna tui* (oratio contra persecutores Ecclesiæ) and the post-communion *Deus auctor pacis* of the votive mass *pro pace*."*

(5) In the old English services the *Te Deum* was similarly used. It is a well-known feature in the Coronation Service of our kings and queens, though it does not appear in the oldest forms that have come down to us, the *Missæ pro regibus* in the *Pontifical* of Abp. Egbert (8th cent.) and the similar form in the *Leofric Missal* (*Maskeil* iii. pp. 74-81, Warren *Leofric Missal*, 230-232). In the service for the consecration of King Ethelred A.D. 978 (B. M. Cotton Ms. *Yand. A. 10.11*) forms the first act after the procession enters the Church "Perveniens rex ad ecclesiam prosternat se coram altare et hymnizetur. *Te Deum laudamus: te dominum confitemur*." Then follows the triple oath to keep the church in peace; to suppress robbery and iniquity; to command equity and mercy in all judgments. Some time or other after the Norman Conquest the place of the *Te Deum* was changed from the beginning to the latter part of the service. It is mentioned in this place in the account of the coronation of King Richard II. 22 Jan. 1377, i.e. after the coronation itself, followed by the investiture with globe and sceptre, the benediction and the kiss, and before the mass (*Maskeil*, iii. p. xxxiii). This is practically where it is found at present, though the arrangement of the parts has been somewhat altered (cf. T. Silver, *The Coronation Service*, 2d. Oxford, 1831, p. 74; J. F. Russell, *The Coronation Service*, &c. pp. 19, 20). It is referred to by Shakespeare at the coronation of Anne Boleyn (Hen. VIII. act iv. sc. 1). It is possible that the use at the coronation of Ethelred may have been in imitation of a continental custom, since the *Te Deum* is said to have been sung at the coronation of Louis I. (the Pious) by Pope Stephen IV. in 816 at Rheims, on his entry into the Church, and again at that of Charles the Bald in 869 at Metz. Louis also concluded the assembly of bishops at Tribur in 821 with a *Te Deum*. It is noticeable that Amalarius, who is quoted above, was sent by the same Emperor on a mission to Rome in 831.

In England it was regularly sung immediately after the election of a bishop. In the office for the enthronization of a bishop it accompanies the central act (*Maskeil*, iii. p. 288). It is also appointed at the reception of an archbishop's pall (ib. p. 294) and before he is actually vested in it (ib. p. 299).

(6) Other early instances of such occasional use are the translation of St. Germainus (740), the restoration of Pope Leo III. to his See by Charles the Great, and the restoration of Ebbu, Abp. of Rheims (*Daniel*, p. 291).

(7) The use of the hymn as a song of victory is referred to by Shakespeare, Hen. V. act iv. sc. 8 (taken from Holinshed):—

"Do we all holy rites: Let there be sung

*Non nobis, and Te Deum.*"

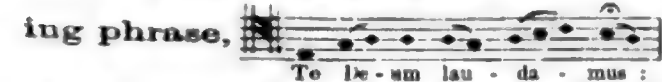
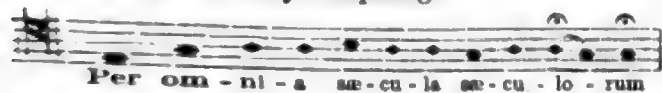
Handel's *Bettingen Te Deum* will also occur to every one.

Lastly the more than hazardous act of St. Bonaventura in travestying the *Te Deum* into a *canticum Marianum* may just be mentioned ("Te matrem Dei laudamus, te omnis terra veneratur, æterni patris sponsam"). It is, however, satisfactory to be informed that this had never been admitted into any public devotion, to the best of *Daniel's* knowledge (p. 293). [JOHN SARUM]

viii. *Musical Settings*.—One musical setting only of the *Te Deum* is to be found in



the choro-liturgical books of the Western Church. Although slight differences appear in various dioceses, these are never more than mere local embellishments or variations, such as are constantly to be met with in local versions of the melody of the Preface, *Pater Noster*, and other invariable portions of the Latin services. Indeed, as Dom Pothier has pointed out in his *Mémoires Grégoriennes* (p. 238), there is a close connection between these melodies and that of the *Te Deum*, as may be seen by comparing



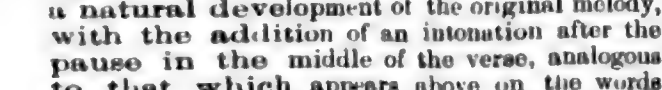
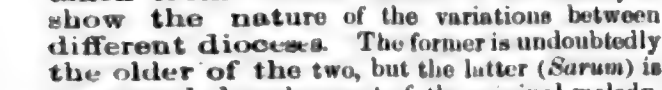
take a portion of another melody belonging to the same class:



with the first half of the verse,

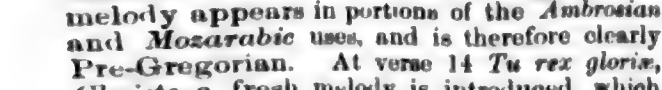
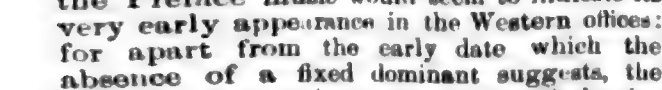


This last quotation from *Te Deum* has been purposely taken from another version of the melody to show the nature of the variations between different dioceses. The former is undoubtedly the older of the two, but the latter (*Sarum*) is a natural development of the original melody, with the addition of an intonation after the pause in the middle of the verse, analogous to that which appears above on the words *Per omnia* or *Te Deum*. This melody is used, with only such variations as the changes in the number of syllables or in the position of the accents necessitate, till the end of the 13th verse: and its obvious connection with the Preface music would seem to indicate its very early appearance in the Western offices: for apart from the early date which the absence of a fixed dominant suggests, the melody appears in portions of the *Ambrosian* and *Mozarabic* uses, and is therefore clearly Pre-Gregorian. At verse 14 *Tu rex gloriæ, Christe* a fresh melody is introduced, which closely resembles the ordinary Psalm tone of the fourth Gregorian mode in a somewhat ornate form, of which the following verse containing a full complement of syllables is a specimen:

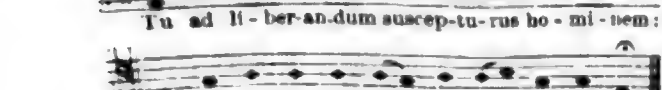
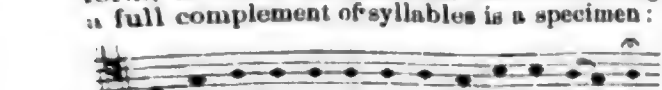


This melody, with its clearly defined domi-

nant, is certainly Gregorian rather than Ambrosian in character, and would seem to belong to a distinctly later period than the first. It is continued down to the end of verse 20; but for verse 21 we have the following setting:



the music of which is in the form of an antiphon of the fourth mode, and stands in the same relation to the previous seven verses as an ordinary antiphon might to its Psalm, bringing it to a complete close with a regular cadence ending upon the final of the mode. After this, although no fresh melody is introduced, the music fully bears out the conclusion to which a comparison of the various texts leads. First come two verses (22 and 23) set to the antiphon melody, and then five verses (24-28) to the Psalm tone, when the whole is brought to a fit close once more by the antiphon form:



The placing together of the three antiphon forms (verses 21-23) is musically as well as liturgically extremely unnatural, and points to some different earlier arrangement in which these verses were either used separately, or else divided by some verses of the Psalm melody, as indeed No. 2 of the Latin versions suggests, where verses 24 and 25 come between 21 and 22. At the end of the last verse there appears in almost all copies, both ancient and modern, a long string of notes to be sung upon the last syllable, known as the *pneuma*:



This is not part of the original melody, but is one of a set of eight similar passages composed by Guido of Arezzo, one for each mode, and which were much used during the middle ages at the end of the principal antiphons, in order to give greater dignity to the services on festivals, much in the same way as a short voluntary is sometimes played at the present day on the organ between (e.g.) the *Te Deum* and the second Lesson. Their use has now almost entirely ceased, except in the case of the *Te Deum*, which being used on Festivals alone, and therefore always with the *pneuma*, was never written without it, and so has retained it in nearly every diocese of the Roman Church.

The above examples have been taken (with one exception) from the *Sarum* version, not only because it represents an extremely pure form of the melody, but also for the sake of comparing it with its adaptation by Merbecke to the English text. Merbecke's setting of

the First English Prayer Book was drawn up under the direction of Cranmer, and published in 1550. In it the Archbishop's aim (as stated in his well-known letter to Henry VIII. quoted by *Strype*), to avoid the use of more than one note to each syllable in the adaptation of the ancient melodies to English words, is fully carried out; and in some instances it will be seen from the following examples, that he was thus unconsciously going back to earlier forms. The following passages give Merbecke's version of the verses already quoted:

We praise the o lorde, we knowlege the to  
be the lorde. All the earth doth wor-  
- shipp the, the fa- ther e- uer- last- ing.  
When thou tokest up- on the to de- li- uer man,  
thou didest not ab- horre the uir- gin's wambe.  
Make them to be nom- bred wyth thy  
sainte, in glo- ry e- uer- last- ing.  
O lord in the have I trust- ed,  
lett me ne- uer be con- found- ed.

It seems that the ancient melody was known to the musicians of some of the Lutheran Churches down to at least the middle of the 18th century. We come across fragments of it amongst Buxtehude's *Vorspiele*, and also in those of Bach. In Iceland a remarkable metrical version was retained down to the beginning of this century; it disappeared when (A.D. 1801) the independent Icelandic service books were modified in order to assimilate them to the more modern Danish forms. The following extracts from the 19th edition of the Icelandic *Graduale*, printed at Holar in A.D. 1779, will show how the ancient melody was still made use of:

Fyrste Koor.  
Her - ra Gud þig heidr - um vier,  
Annar Koor.  
Her - ra Gud vier þöck - um pier.  
Þig Fad-er El - lif - e Veg sa - mar

allt Jæd - ríkj - e Jom - frum lif  
þef - ur þu el - sur - smæd, So Mann - kj.  
ley - - ster með þínu - ne Nað.  
A þig Drottinn er þill - - vor - - Væ,  
Alldr - el - lað þu oss verd - a ad - - Smæd.  
Bædder Korar til samans.  
A - - - - - men

This version was sung by the sides of the choir alternately, each side taking half a verse. In the *pneuma*, here set to the word *Amen*, both choirs united. [W. J. B.]

The metrical *trs.* of the *Te Deum* into English are in almost every instance the *prose tr.* in the *Book of Common Prayer* turned into metre. That *tr.* beginning "We praise Thee, O God" was given in the *Book of Common Prayer* in 1549. (See § vi. 3. (4)). The translator is unknown. The metrical renderings therefrom in English include:—

1. O God, we praise Thee, and we own. Bp. J. Patrick. This was given in his *Ps. of David in Metre*, &c. 1679, in 12 st. of 4 l. and began:—

"O God, we praise Thee, and we own,  
Thee to be Lord and King alone."

This version of the *Te Deum* has had a somewhat strange and eventful history, as the following facts will show:—

(1.) In Tate & Brady's *Supplement to the New Version*, circa 1700 (2nd ed. 1702), it was given in a rewritten form as:—

"O God, we praise Thee, and confess  
That Thou the only Lord."

and this remained in C. U. in the Church of England until the *New Version* was superseded by the modern hymn books. In an abbreviated form it is still in use amongst Nonconformists in G. Britain and America, as in the *New Cong.* 1859, the *Hys. & Songs of Praise*, N. Y., 1874, and others.

(2.) In the English *Moravian H. Bk.* pub. in London in 1754, No. 209, Bp. Patrick's *tr.* was given in an expanded form, the additions being *trs.* of portions of Luther's German rendering "Herr Gott, dich loben wir!" as below. It begins:—

"O God, we praise Thee, and we own  
Thee, the Almighty Lord alone."

This was in 5 st. of 12 l. and chorus of 4 l. In the 1789 and later eds. (1849, No. 663) it begins "Lord God, Thy praise we sing, To Thee." From this the following hymns have been manipulated:—

(a.) In the American Reformed Dutch Church *H. Bk.* 1789, is a hymn beginning:—

"O Christ, Thou glorious King! we own  
Thee to be God's eternal Son."

which is taken from the *Moravian H. Bk.* 1754, with several lines rewritten. This is No. 193 in the *American Reformed Dutch Hys. of the Church*, N. Y. 1869.

(b.) In the *American Ref. Dutch Ch. H. Bk.* of 1792, there is another hymn from the same source which begins:—

"Almighty God, we praise and own  
Thee our Creator King alone."

Several of the lines are altered, the whole being from the first part of the *Te Deum*. This is No. 47 of the *American Ref. Dutch Hys. of the Church*, N. Y. 1869.

(c.) In the 1815 *Appendix* to T. Cotterill's *Sel. of Ps. & Hys.* pub. in Staffordshire, No. 214 begins:—

"Thee we adore, eternal Lord?  
We praise Thy name with one accord."

This has no connection with the version in the *Moravian H. Bk.* of 1754. It embraces st. i.-ix. of the *Prayer Book* version of the *Te Deum*, and was probably by Cotterill. When Cotterill issued the 8th ed. of his *Sel.* in 1819 he was Incumbent of St. Paul's, Sheffield. In the preparation of this edition he was assisted by the Moravian poet, James Montgomery, at whose press it was printed. In this edition "Thee we adore, eternal Lord" is given as No. 25. This was followed by two hymns based on the remaining stanzas of the *Te Deum* as follows:—

No. 26. "Thee, King of glory, Christ we own  
The Father's everlasting Son."

No. 27. "The Church on earth confesseth Thee,  
The Father, throned in majesty."

These two hymns are adapted from the *tr.* in the *Moravian H. Bk.* 1754, and were probably moulded into their present form by Montgomery.

(d.) In the *American Hys. & Songs of Praise*, N. Y. 1874, No. 5, beginning "Thee we adore, eternal Lord," is a cento from the above three hymns in Cotterill's *Sel.* st. i.-iii. being from No. 25; st. iv. from No. 26; and st. v. from No. 27.

(e.) In the *Leeds H. Bk.* 1853, No. 207, and some other collections, a cento in 5 st. of 4 l. is taken direct from the *Moravian H. Bk.* 1754, and, with slight alterations, is given as:—"Both heaven and earth do worship Thee." It forms a most successful hymn.

(f.) In James Montgomery's *Original Hys.* 1853, No. 13, there is a rendering of the *Te Deum* in 50 lines. Of these 11 are word for word from the *Moravian H. Bk.* 1754; 9 are partly therefrom; and the rest are only the *Moravian tr.* rewritten. From this *Moravian-Montgomery* text (which begins as in the *Moravian H. Bk.*) the cento in C. U. in America:—"Hail King of Glory! Christ the Lord," is taken.

2. We sing to Thee, Thou Son of God. J. Cennick. Pub. in his *Sacred Hys. for the Use of Religious Societies*, &c. Pt. i. 1743, No. 2. This has been abbreviated and altered by various hands, beginning with Whitefield's *Coll.* 1753; then Toplady, in his *Ps. & Hys.* 1776; J. Conder, in the *Congregational H. Bk.* 1836; and others. The text now commonly in use is that of the *Cong. H. Bk.* 1836. It is in the *Leeds H. Bk.* 1853, &c.

3. Infinite God, to Thee we raise. C. Wesley. Appeared in *Hys. for those that seek and those that have Redemption*, 1747, No. xiii. in 14 st. of

6 l. In the 1830 *Supplement* to the *Wes. H. Bk.* it was broken up into three hymns, and given as Nos. 564-5-6, as follows:—1. "Infinite God, to Thee we raise" (sts. i.-v.). 2. "Messiah, joy of every heart" (sts. vi.-xi.). 3. "Saviour, we now rejoice in hope" (sts. xii.-xiv.). The first line of No. 3 is altered from the original to adapt it as the opening of a separate hymn. There are also other alterations in this and No. 2 as above. (Orig. text in *P. Works*, 1869-72, vol. iv. pp. 224-27.) The hymn in some American collections "To Thee to laud in songs of praise," is a cento from this version of the *Te Deum*.

4. How can we adore, Or worthily praise! W. Hammond. Pub. in his *Ps. & Hys.* &c. 1745, p. 193, in 17 st. of 8 l. An abbreviated form of this rendering of the *Te Deum* is in Hatfield's *Church H. Bk.* N. Y. 1872.

5. We praise, we worship Thee, O God. This anonymous version of the first part of the *Te Deum* is traced to P. Gell's *Ps. & Hys.* 1815. It is also in W. Urwick's *Coll. of Hymns*, Dublin, 1829; the *Leeds H. Bk.* 1853; the *New Cong.* 1859, the *Prim. Meth. Hymnal*, 1887, and others. In some books it is given in 5 sts. and in others in 6 sts. The doxology is later than Gell's *Coll.*

6. God eternal, Lord of all. J. E. Millard. Written for and first pub. in the Rev. T. F. Smith's *Devout Chorister*, 1848, p. 106, in 8 st. of 4 l. and entitled "Hymn for Choristers." It was subsequently republished in *Hys. and Introits*, Lond. Masters, 1852; Lord Selborne's *Bk. of Praise* (original text), 1862, and others. An abbreviated and altered form of the text was given in *H. A. & M.* 1861, as:—"God eternal, Mighty King," and this has been repeated in several collections in G. Britain and America.

7. Holy God, we praise Thy Name, Lord of all, &c. C. A. Walworth. This is dated 1853 in the *American Evangelical Hymnal* (Hall and Larar), Barnes & Co., N. Y. 1880.

8. Thou art the everlasting Son. This anonymous rendering of the latter part of the *Te Deum* appeared in the *American Sabbath H. Bk.* 1858, No. 335, in 3 st. of 6 l. and has been repeated in a few American collections.

9. Thee God we praise, Thee Lord confess. W. Robertson. This rendering of the first part of the *Te Deum* was given in the *Hys. for Public Worship*, 1861, and the *Scottish Hymnal*, 1870.

10. Thee, Thee, we praise, O God, and own. E. F. Hatfield. Written in 1871 for, and pub. in 1872 in his *Church H. Bk.* in 6 st. of 4 l.

Other translations are:—

1. We prayse thee God, we knowledge thee. *Old Version.* 1660.

2. We praise thee, O God, with one accord. W. Barton. 1639.

3. O God, we praise Thy Holy Name. W. Barton. 1639.

4. We praise thee, God, we acknowledge thee. W. Barton. 1639.

5. We give thee praise, O God, with one accord. W. Barton. 1639.

6. Great God, we praise thee, thee our Lord. *Miles Smyth.* 1668.

7. Thee Sovereign God! our grateful accents praise. J. Dryden. 1701. Repeated in *The Christian's Mag.* 1760.

8. Thee Sov'reign God! our anthems praise. B. Woodd. Circa 1800.

9. We praise Thee God, before Thee fall. By "M. A. C." in Almond's *Hys. for Occasional Use in the Parish Church of St. Peter in Nottingham.* 1819.

16. Before Thee, Lord of all, we bow. W. W. Hall, 1852.

17. Three God! we praise, and Thee our Lord confess. B. French, 1839.

18. We praise Thee as our God. W. W. Hall, 1852.

The above four renderings of the *Te Deum* by W. Barton were written at the request of Richard Baxter (see p. 116, A.). J. R. Bente has a kind of blank verse rendering in his *Church Hys.* 1849, as:—"Thee we praise, O God! we own Thee our Lord Almighty." W. H. Jewett (p. 603, A.) pub. in 1874, twenty-three hymns on the various clauses of the *Te Deum* of which four have come into C. U. [J. J.]

Many German versions of the *Te Deum* have been made at various periods. Of these one is noted on p. 315, L., "Herr grosser Gott." Another is:—

Herr Gott, dich loben wir: Herr Gott, wir danken dir. This is a free version, by Martin Luther, in 52 lines arranged for antiphonal singing. It apparently was first pub. in Klug's *G. B. Wittenberg*, 1529, and from this passed into the Rostock *G. B. (Low German)* of 1531. Wackernagel, iii. p. 19, prints it from the *Geistliche Lieder*, Wittenberg, 1531. It is also in Schrecks's ed. of Luther's *Geistliche Lieder*, 1854, p. 1, and in the *Unr. L. S.* 1851, No. 189. The *tr.* in C. U. is:—

Thou Lord, our God, we praise. This is No. 356 in the Ohio *Luth. Hyl.* 1880, marked as a cento.

Other *trs.* are:—

(1) "Oh, Lord our God! Thy name we praise." By Miss Fry, 1845, p. 83. (2) "Lord God, to Thee we raise." By J. Anderson, 1848, p. 83. In his ed. 1847, p. 94, altered to "Lord God of hosts, to Thee we raise." (3) "We praise Thee, God—Thy name we praise." By Dr. J. Hunt, 1853, p. 166. (4) "Lord God, Thy praise we sing, Lord God." By R. Moore, 1854, p. 86, repeated by Dr. Bacon, 1864, p. 55. (5) "Lord God, Thy praise do we." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 241, repeated, altered, in his *Exegete*, 1876, p. 112. [J. M.]

**Te Deum Patrem colimus.** [*Grace after Meat.*] The earliest text known is in a folio volume of 17th cent. ms. music in the Library of Christ Church, Oxford (H. i. 21). It is given there with the following note (kindly communicated by the Rev. T. Ware Bayne, the librarian):—

"This hymn is sung every day, in Magdalen College Hall, Oxon, Dinner and Supper, throughout the year for the after grace, by the Chaplains, Clergy, and Chorists there. Composed by Benjamin Rogers, Doctor of Musick of the University of Oxon, 1685."

The ms. is in the autograph of Dr. Rogers, but whether he was the author of words as well as music does not clearly appear. The hymn is still sung every year on the first of May by the choristers from the top of Magdalen College Tower, and is annually sung as the after grace in Magdalen College Hall on Gaudy Day, viz. St. Mary Magdalen's Day. The text is:—

"Te Deum Patrem colimus,  
Te laudamus prosequimur;  
Qui corpus cibo reficis,  
Coolest mentem gratia.

"Te adoramus, o Jesu,  
Te fili unigenite,  
Te qui nos dedignatus es  
Sutore claustra virginis.

"Actus in crucem, factus es  
Ara pro Victimis:  
Pro se, saluati sumus,  
Vt nos spes nobis esset."

"Tibi, Eterne Spiritus,  
Cujus affatu peccator  
Infantum Iuvis Maria,  
Aeternum benedictum.

"Tribus Deo hominum  
Salutis auctor optime,  
Immensum hoc mysterium  
Grante bonis canimus."

Dr. Rogers's music is given in the *Sera Hymnal*, 1868, No. 181 (a *tr.* of the Latin above), and is dated in the Index, 1690. *Tr.* as:—

1. Father of all! To Thee we raise. By W. Palmer, in his *Short Poems & Hys.*, the *Interment Translations*, 1845, p. 21, and titled "Hymn of Thanksgiving after Dinner. Sung Latin in the Refectory of St. Mary Magdalen College, in the University of Oxford." In 1860 it was included in Dr. Oldknow's *Hys. for the Service of the Church*, and later in several other collections, as the *Serum* (where it is attributed to J. Chandler in error), and others. In the *Hymnary*, 1872, it is altered to "To Thee, O Father, here we raise."

Other *trs.* are:—

1. Thee, mighty Father, we adore. Sp. G. Hens, a his *Memoirs*, by William Jones, 1795, p. 233.  
2. Almighty Father, just and good. J. Chandler, 1837 and 1841. [J. M.]

**Te laeta mundi Conditor.** C. Goff. [*Septuagesima.*] Appeared in the *Paris Brev.* 1786, and in Coffin's *Hymni Sacri*, p. 44, the same year. It is also in later French *Brevs.* It is the hymn at Vespers on the Saturdays before Septuagesima, Sexagesima, and Quinquagesima. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 56; Carl Newman's *Hymni Ecclesiae*, 1838 and 1863; and L. C. Biggs's annotated ed. of *H. A. & M.* 1867. *Tr.* as:—

1. Thou great Creator, art possessed. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 62, and again in his *Hys. of the Church*, 1841, No. 33. Repeated without the doxology in the *Serum Hymnal*, 1868, &c.

2. Thou, Creator, art possessed. By R. Campbell, in his *St. Andrews Hys. and Anthems*, 1869, p. 60, and the *Hymnal for St. John the Evangelist*, Aberdeen, 1870.

3. Thee, Maker of the world, doth rest. By W. J. Blew, in his *Church Hys. and Tunes Bk.*, 1853, Septuages. 9, and Rice's *Set.* from the same, 1870, No. 32.

4. Maker of earth, to Thee alone. By J. M. Neale, in an article in the *Christian Remembrancer*. It was repeated in Murray's *Hymnal*, 1852, the *People's H.*, 1867, and other collections.

5. Creator of the world, to Thee. This *tr.* was given in *H. A. & M.*, 1861, and repeated in 1873. In the Index to the latter ed. it is stated to be by the "Compilers: based upon older translations from Latin." These "older translations" were specially the two by Chandler and Neale noted above. This text was repeated in Pott's *Hymns*, &c., 1861, the S. P. C. K. *Church Hymns*, 1871, &c., sometimes with, and at other times without the doxology. In the *Hymnary*, 1872, the text, slightly changed, begins, "Creator of the earth to Thee."

Other *trs.* are:—

1. Thou, Lord, in endless rest. J. Williams, 1839.  
2. Creator, Majesty divine. J. D. Chambers, 1845. [J. J.]



**Te lucis ante terminum.** [Evening.]

This has sometimes been ascribed to St. Ambrose; but it is not assigned to him by the Benedictine editors, by Biraghi, or even by Thomasius. *Mone*, i. p. 372, cites it as in a ms. of the 8th cent. at Darmstadt. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (*Vesp. D. xii. f. 10 b*; *Jul. A. vi. f. 23*; *Harl. 2961 f. 220 b*); in an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 66 b), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, page 231); in a ms. of the 11th cent. at St. Gall, No. 387; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, it is printed from an 11th cent. ms. at Durham (*B. iii. 32 f. 4 b*). It is included in the *Roman* (Venice, 1478, and, with slight differences in the text, in the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, generally as a hymn at Compline. The text is also in *Daniel* i. No. 43 (the older, and the *Rom. Brev. texts*), *Wackernagel*, i. No. 9, the *Hymnarium Sarisb.*, 1851, p. 3; *Card. Newman's Hymni Ecclesiae*, 1838 and 1865, and *L. C. Biggs's* annotated ed. of *H. A. & M.*, 1867 (*Rom. Brev.*). [J. M.]

**Translations in C. U. :—**

1. **Now that the daylight dies away.** By all Thy grace and love. By *Card. Newman*, from the *Rom. Brev.*, in the *Tracts for the Times*, 1836, No. 75, p. 84, his *Verses on Religious Subjects*, 1853, p. 105, and his *Verses on Various Occasions*, 1868, p. 252. In *O. Shipley's Annus Sanctus*, 1884, and others.

2. **Ere the waning light decay.** By *Bp. R. Mant*, from the *Rom. Brev.*, in his *Ancient Hymns, &c.*, 1837, p. 28; ed. 1871, p. 53. This tr. is in a large number of hymn-books, including the *Parish H. Bk.*, 1863–1875; *Thring's Coll.*, 1882; and others.

3. **Thee before the close of day.** By *W. J. Copeland*, in his *Hys. for the Week*, 1848, p. 18, and the *Hyl. for the Use of St. John the Evangelist*, *Aberdeen*, 1870.

4. **Now with the fast departing light.** By *E. Caswall*, from the *Rom. Brev.*, in his *Lyra Catholica*, 1849, p. 37, and his *Hys. & Poems*, 1873, p. 22. This tr. is in several Roman Catholic collections for Missions and Schools.

5. **Before the ending of the day.** By *R. Campbell*, from the *Rom. Brev.*, in his *St. Andrews Hys. and Anthems*, 1850, p. 27.

6. **Before the ending of the day.** By *J. M. Neale*, in the *H. Noted*, 1852, No. 9. In this tr. Dr. Neale took the opening lines from *R. Campbell*, as above, as the first stanza from each will show :—

*Campbell*, 1850.

“ Before the ending of the day  
Creator of the world, we pray,  
Beneath Thy kind protection take  
And shield us for Thy mercy's sake.”

*Neale*, 1852.

“ Before the ending of the day  
Creator of the world, we pray  
That with Thy wonted favour, Thou  
Wouldst be our Guard and Keeper now.”

The popular form of the hymn under these opening lines is that in *H. A. & M.*, 1861 and 1875, st. i. of which reads :—

*Compilers*  
*H. A. & M.*  
1861.

“ Before the ending of the day,  
Creator of the world, we pray  
That Thou with wonted love wouldst keep  
Thy watch around us while we sleep.”

This tr. which is by the *Compilers* of *H. A.*

& *M.*, based upon *Neale*, has passed into several collections, but usually with slight alterations, as *Pott's Hymns, &c.*, 1861; the *Sarum Hyl.*, 1868; the *S. P. C. K. Church Hymns*, 1871; the *Hymnary*, 1872, and others.

7. **Father, at the close of day.** By *G. Rorison*, from the *Rom. Brev.*, in his *Hys. and Anthems*, 1851, No. 6.

8. **Now that the daylight dies away.** By *W. J. Blew*, from the *Sarum Brev.*, in his *Church Hy. & Tune Bk.*, 1852–55, and *Rice's Sel.* from the same, 1870, No. 100.

9. **To Thee before the close of day, Creator of the world, &c.** By *J. D. Chambers*, in his *Psalter, &c.*, 1852, p. 356, and his *Lauda Syon*, 1857, and the *People's H.*, 1867.

10. **Ere darkling wanes the day.** By *Archbishop Benson*, from the *Rom. Brev.* Written for and first pub. in the *Willington College H. Bk.*, 1860, and appointed for Tuesday evening in Summer.

11. **Before the waning light decay.** This cento was given in *Kennedy*, 1863, No. 1451, and is thus composed :—st. i., ii., *Bp. Mant's tr.* as above altered; st. iii., from *C. Wesley's* “Forth in Thy name, O Lord, I go,” st. v. (p. 302, ii.); st. iv. probably by *Dr. Kennedy*; st. v., doxology.

12. **As now departs the light of day.** This is No. 15 in *T. Darling's Hys. for the Ch. of England*, 1887. In the Index it is said to be by “*J. Mason Neale*.” It is really the *H. A. & M.* version from *Campbell* and *Neale* as above, with alterations by *Mr. Darling*.

**Translations not in C. U. :—**

1. Before the lightsome day expyre. *Primer*. 1599.
2. Maker of all, we Thee intreat. *Primer*. 1605.
3. Before the closing of the day, Creator, Thee, &c. *Primer*. 1685.
4. O God, before the close of day. *Primer*. 1706.
5. To Thee, before the close of day, Creator of all things. *Evening Office*. 1748.
6. Ere yet the shades o'erwhelm the light. *D. French*. 1839.
7. The evening pales; the dying day grows wan. *T. Doubleday's Hymnarium Anglicanum*. 1844.
8. Thee, before the daylight dies. *Bp. J. Williams*. 1845.
9. Before the closing of the day. *H. N. Oxenham*. 1854.
10. Ere now the daylight fades away. *J. W. Hewett*. 1859.
11. Creator, ere the fall of day. *P. Trappes*. 1865.
12. Creator of the earth and sea. *G. Moultrie*, in his *Hys. & Lyrics*. 1867.
13. Before the waning of the light. *J. Wallace*. 1874.

[J. J.]

**Te matrem Dei laudamus, te omnis terra veneratur.** *St. Bonaventura* (?). [B. V. M.] This travesty of the “*Te Deum laudamus*,” referred to in the previous article thereon as the production of *St. Bonaventura* (which is open to question), is known to us in two forms. The first form is in *Daniel*, ii. p. 293; and the second in *Mone*, ii. p. 229, where it is given from two mss. of the 14th century, and begins, “*Te matrem laudamus, te virginem confitemur*.” *Mone's* text is tr. by *Mrs. Charles* in her *Voice of Christian Life in Song, &c.*, 1858, p. 210, as, “*We praise thee, O Mother, we acknowledge thee to be the Virgin*.” [J. J.]

**Te Redemptoris Dominique nostri.** [B. V. M.] This is the hymn at Lauds on the festival of the B. V. M. under the title of “*Help of Christians*.” This office has been

added to the *Roman Breviary* since 1740, and is now said as a Greater Double on May 24. The hymn is in the *Roman Breviary*, Bologna, 1827, Pars Verna Supplement, p. 339, in 7 st., and is repeated in later eds. of the *Breviary* and in *Daniel* iv. p. 303. Tr. as:—

**Mother of our Lord and Saviour.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 152, and his *Hys. and Poems*, 1873, p. 83. Repeated in a few Roman Catholic hymn-books for Missions and Schools.

**Another tr. is:—**  
Mother of our Redeemer and our Lord. J. Wallace, 1874. [J. M.]

**Teach me, my God and King.** G. Herbert. [Duty.] This hymn is found in modern hymn-books in two forms, the first as written by Herbert, and the second as altered by J. Wesley. Herbert's text was printed in his *Temple*, 1633, p. 178, under the title "The Elixir"; and J. Wesley's in his *Coll. of Psalms & Hymns*, 1738. The two texts are:—

By G. Herbert, 1633. By J. Wesley, 1738.

<p>"Teach me, my God and King, In all things Thee to see; And what I do in anything, To do it as for Thee. Not rudely as a beast, To run into an action; But still to make Thee prepossessed And give it his perfection. "A man that looks on glass, On it may stay his eye, Or, if he pleaseth, through it pass, And then the heav'n's glory see. "All may of Thee partake; Nothing can be so mean Which with his tincture (for Thy sake), (a) Will not grow bright and clean. "A servant with this clause Makes drudgery divine; Who sweeps a room as for Thy laws Makes that and th' action fine. "This is the famous stone That turneth all to gold; For that which God doth touch and own Cannot for less be told."</p>	<p>"Teach me, my God and King, In all things Thee to see; And what I do in anything, To do it as for Thee. "To wear the sinner's noisy, While still to Thee I tend; In all I do be Thou the King; In all be Thou the God. "A man that looks on glass, On that may fix his eye; Or unopposed may through it pass And heaven behind decay. "All may of Thee partake; Nothing so mean can be, (b) But draws, when acted for Thy sake, Greatness and worth from Thee. "If done to obey Thy laws, Even servile labour shines; Belov'd all toil, if this the cause (c) The meekest work divine. "This is the long-sought stone (d) That all converts to gold; For that which God for His doth own Cannot for less be told."</p>
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In modern hymn-books, as in Mercer and others, J. Wesley's text, with the omission of the last stanza, is usually followed. We must note that in Herbert's text the line (a) reads in the 7th ed. "Which with this tincture for Thy sake," and that in later editions of J. Wesley's *Coll. of Ps. & Hys.* the following changes are also made:—

- (a) "Nothing so small can be."  
(c) "Hallow'd is gold, if this the cause."  
(d) "The elixir this the stone."

This rugged, but beautiful hymn is well adapted in its original form for private use.

[J. J.]

Teacher of hearts, 'tis Thine alone.

C. Wesley. [Ordination.] Printed from the *Wesley MSS.* in the *P. Works*, 1868-72, vol. vi. p. 140, in 2 st. of 8 l. The opening stanza reads:—

"Teacher of hearts, 'tis Thine alone  
Thine officers to ordain,  
Point out Thy instruments, unknown  
To unobscuring men;  
Our apostolic guides appear  
Of Thine unseen decree,  
And stir them up to recognize  
The men design'd by Thee."

In the 1875 ed. of the *Wes. H. Bk.*, No. 37, ll. 5, 6, read:—

"The pastors of Thy Church appear  
Of Thine unseen decree"

and this reading was repeated in the Primitive Methodist *Hymnbook*, 1887. By this change Charles Wesley's well-known convictions respecting Holy Orders are completely suppressed. [J. J.]

**Tell it out among the heathen that the Lord is King.** *Frances R. Harnall*. [Missions.] Written at Wintertide, April 18, 1872, and first pub. in *Evening Hours*, 1872, and subsequently in her *Under the Surface*, 1874, *Life Music*, 1879, &c. The nat. we tell us that it

"was written at Wintertide, when unable to go to church one snowy morning. She asked for her Prayer Book (in bed), always liking to follow the services of the day. On Mr. Shaw's return from church, he heard her touch on the piano. 'Why, Frances, I thought you were upstairs!' 'Yes; but I had my Prayer Book set in the Psalm for to-day I read, 'Tell it out among the heathen that the Lord is King.' I thought, 'What a splendid first line!' and then words and music came rushing in to me. There it's all written out. His copperplate penman, she had rapidly written out the words, music and harmonies complete."

The words and music are issued by Father of Paisley as a leaflet. Both are also in the musical ed. of Snapp's *Songs of G. & G.*, 1880. The hymn is also repeated in other collections. [J. J.]

**Telluris ingens Conditor.** St. Gregory the Great. [Tuesday. Evening.] *Moss*, No. 274 and l. p. 372, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and cites it as in a ms. of the 8th cent. at Trier, one of the 9th cent. also at Trier, &c. *Daniel*, l. No. 51, gives it as a hymn On the Work of the Third Day [of the Creation]; and at iv. p. 50, cites it as in a Rheims ms. of the 10th cent., and makes it as a hymn of the 7th or 8th cent. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 16 b; Jul. A. vi. f. 26; Hat. 2961 f. 222 b), in an 11th cent. *Mozarabic Breviary* (Add. 39848 f. 73, &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, page 234); in a ms. of the 9th cent. (No. 20), and three mss. of the 11th cent. (Nos. 387, 413, 414), at St. Gall; and in the *Latin Hys. of the Anglo-Saxon* (S. Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 64). In the revised *Roman Brev.* 1632 it begins "Telluris alme Conditor." The original form is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen* and other *Breviaries* as a hymn at Vespers on Tuesday. Also in *Wackernagel*, i. No. 91, the *Hymnarius Sarab.*, 1851, and G. M. Dreyer's *Hymnarius Moissinensis*, 1888, from a 10th cent. ms. The

*Roman Breviary* text is in recent eds. of that *Breviary*, in *Daniel* i. No. 51, and *Carl. Newman's Hymni Eccles.*, 1838 and 1865. [J. M.]

Both forms of this hymn have been tr. into English and are in C. U. The variations in the Latin text are very slight, and are:—

- St. i. ll. "Telluris ingens conditor,  
1, 2. Mundi solum qui eruens."  
St. iv. l. 4. "Et mortis actum nesciat."  
*Roman* "Telluris alme conditor,  
*Brev.* Mundi solum qui separans."  
St. iv. l. 4. "Et mortis ictum nesciat."

#### Translations in C. U.:—

1. **All-bountiful Creator, Who.** By Card. Newman, from the *Rom. Brev.*, in his *Verses on Religious Subjects*, 1853, p. 96, and again in his *Verses on Various Occasions*, 1868, p. 243. It is repeated in the Marquess of Bute's *Roman Breviary into English*, 1879. It was partly re-written by W. J. Blew, and given in his *Church Hy. & Tune Bk.*, 1852-55, as "Almighty Builder of the earth." This form of the text is in *Rice's Sel.* from *Blew*, 1870, No. 26.

2. **O bounteous Framer of the globe.** E. Caswall, from the *Rom. Brev.*, in his *Lyra Catholica*, 1849, p. 21, and again in his *Hys. & Poems*, 1873, p. 13. It is in several collections, including the *Hymnary*, 1872, and others.

3. **Creator, great and good.** By W. J. Copeland, from the *Rom. Brev.*, in his *Hys. for the Week*, 1848, p. 28, the *Hyl. for the Use of St. John the Evangelist*, *Aberdeen*, 1870, and others.

4. **Thou Framer of this earthly sphere.** By J. D. Chambers, in his *Lauda Syon*, 1857, the *People's H.*, 1857, &c.

5. **Earth's mighty Maker, Whose command.** Contributed to the enlarged ed. of the *H. Nodet*, 1854, by "a friend" of Dr. Neale's. It is in the *Hymner*, 1882.

#### Translations not in C. U.:—

1. **O mighty Maker of the Land.** *Primer*. 1599.
2. **Great Maker of man's earthly Realme.** *Primer*. 1615.
3. **Most bright Creator of the Land.** *Primer*. 1626.
4. **O God, Who when at nature's birth.** *Primer*. 1706 and 1782. In O. Shipley's *Annus Sanctus*, 1884.
5. **All bounteous Framer of the earth.** *Bp. R. Mant.* 1837.
6. **Eternal Architect sublime.** T. Doubleday's *Hymnarium Anglicanum*. 1844.
7. **Creator of the Universe.** A. J. B. Hope. 1844.
8. **Creator eternal, Who fram'd the earth.** *Bp. J. Williams*. 1846.
9. **Great Creator, wise and good.** R. Campbell. 1850.
10. **Almighty Founder of the Worlds.** J. D. Chambers, in his *Psalter*, 1852, p. 301.
11. **O Blest Creator of the earth.** J. Wallace. 1874.
12. **Thou mighty Maker of earth's frame** S. W. Duffield, in his *Latin Hy. Writers*, &c. 1889. [J. J.]

**Tellus ac aethra jubilant.** *Flavius. [Passiontide.]* A hymn for Maundy Thursday, on the Last Supper and the washing of the disciples' feet. It is found in two mss. of the 11th cent. in the British Museum (Add. 19768 f. 37 b: Vesp. D. xii. f. 67); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 23b). The printed text is also in *Daniel* i. No. 208, with notes at ii. p. 383, iii. p. 286, iv. p. 70. (*Daniel* quotes two mss. as of the 10th cent. but does not seem to have seen either): *Mone*, No. 79, and *Büssler*, No. 93. Tr. by J. D. Chambers in his *Psalter*, &c., 1852, p. 212, and his *Lauda Syon*, 1857, p. 152, and repeated in *Skinner's Daily Ser-*

*vice Hyl.*, 1864, as "Let earth and skies rejoicing sing." [J. M.]

**Tellus tot annos quid tegis.** *Jean Baptiste de Santeuil. [Invention of Holy Cross.]* Pub. in his *Hymni Sacri et Novi*, 1689, p. 25 (ed. 1698, p. 90), and again in the *Paris Brev.*, 1736, and later *French Brevs.*, as the hymn for first Vespers at the Feast of the Holy Cross. Hymn No. 249 in the *People's H.*, 1867: "Wherefore, O earth, while years flow by," is a tr. by "S. M." [J. J.]

**Temperance Hymnody.** The Temperance movement has produced abundant stores of verse, consisting of hymns, odes, ballads, and compositions descriptive, imaginative, humorous, pathetic, satirical, and elegiac. America has furnished much of this material, but its principal sources have been Scotch and English. The department here treated, Hymnody, may be considered as to its rise and progress, with brief notices of some of its chief contributions and contributors. The Temperance Reform, which began in America early in 1826, took root in Ireland and Scotland in the autumn of 1829, and in England early in 1830. The first societies, founded on the basis of abstinence from distilled spirits only, do not appear to have made use of any special hymns bearing upon the Temperance question. In a few years they took the position of abstinence from all intoxicating liquors; and in 1836 a collection of *Temperance Hymns and Songs* was issued from the office of the *Temperance Advocate* at Preston, a town which had been for some years the chief centre of total abstinence propaganda. Before the middle of 1837, the Rev. F. Beardsall, of Manchester, brought out the first general *Temperance Hymn Book*, containing nearly 200 hymns, which the editor had culled from temperance periodicals, American and British. In a second edition the number of hymns was increased to 226, and afterwards to 255. Subsequently appeared the *Hymn Book of the New British and Foreign Temperance Society*, N. D.; *Temperance Hymns and Songs*, edited by J. W. Green, N. D. (enlarged in 1853); and the *Scottish Temperance League Hymn Book*, N. D. (edited by the Rev. F. C. Wilson). Collections were also issued by Rev. R. G. Mason, and by others under the names of Gwyther Kendal, Nottingham, Leicester, and Bristol. The demands of the Juvenile Temperance movement, especially in the Band of Hope form, stimulated the publication of poetical pieces with music attached: but hymns, strictly so called, did not multiply in the same proportion. Among works, largely but not exclusively used in meetings of young persons, may be named, *The Crystal Fount*, N. D.; *The Crystal Spring*, N. D.; *The British Band of Hope Melodist*, N. D.; *The National Temperance Hymn Book*, N. D., compiled by the Rev. H. A. Hammond; *Hymns and Melodies of the Band of Hope*, N. D.; *The New Penny Temperance Hymn Book*, N. D., by J. W. Kirton; *The Book of Song of Bands of Hope*, N. D.; and *Odes for Good Templars*, N. D.; and W. Hoyle's *Hymns and Songs*, N. D. The Committee of the United Kingdom Band of Hope Union have published a handsome volume of 176 *Hymns and Songs for Bands of*

Hope, S. D. In connection with the Church of England Temperance Society a book of 254 *Hymns and Songs* has been published, but only a small number are on temperance topics. In 1864, Mr. G. H. Graham, of Maidstone, published the *National Band of Hope and Temperance Melodist*, comprising 250 pieces, the production of above 70 writers. In succession to this, and as the result of much labour, Rev. John Compton edited for Mr. Graham the *National Temperance Harmonist*, 1870, containing 550 hymns and songs. The musical edition contained 341 tunes. In 1878 this work was re-issued in an improved form, under the name of the *National Temperance Hymnal*, the editor as before being the Rev. John Compton. The hymns in this collection are 490. In 1878 also appeared the *Standard Book of Song for Temperance Meetings and Home Use*, edited by Mr. T. Bowick; followed in 1881 by an elegant volume containing these hymns with music, by Mr. A. J. Burch. All the more recent works can be obtained from the National Temperance Publication Depot, 33, Paternoster Row. It may be observed that all these collections abound in songs as well as hymns, and it is difficult to judge of the numerical proportion they bear to each other in the whole body of metrical compositions. Perhaps it will be an approach to accuracy to estimate the number of distinct hymns at about 300, and of hymn-writers at from 60 to 70. In the earliest collection as many hymns by the same writer are printed; but in the later compilations no writer, with rare exceptions, is represented by more than a few specimens of his poetic powers.

ii. Amongst the most popular and widely used of Temperance hymns are the following:—

1. A glorious light has burst around us. *Walker.*
2. Abolitioners, wake, there is work to be done. *J. Anderson.*
3. All gracious Lord, we look to Thee. *W. J. Bursey.*
4. Almighty Father, while we own, Thy saving power, &c. *Vernon.*
5. Am I my brother's keeper? *Yes. American.*
6. Christian, awake, for still the foe. *H. Anderson.*
7. Come all dear children, sing a song. *J. Fennelhoff.*
8. Come, gentle daughters of our land. *Clara L. Balfour.*
9. Come, lovers of mankind. *Vernon.*
10. Come, ye men of rank and station. *Vernon.*
11. Father of the human race. *A. G. Mason.*
12. Friends of Temperance, onward go. *J. B. Hastings.*
13. Give me a draught from the crystal spring. *T. Hastings.*
14. Great God, Thy presence we implore. *Johes Burns.*
15. Hail, Temperance, bright celestial ray. *J. W. Green.*
16. Lo Zion droops; in vain, in vain. *H. Anderson.*
17. Lord of heaven and earth, defend us. *Amen.*
18. O Thou from Whom all gifts proceed. *Vernon.*
19. Onwards the animating sound. *American.*
20. Parent, who with speechless feeling. *Sigourney.*
21. Pledged in a noble cause. *H. P.*
22. Rise, and shine through every nation. *T. J.*
23. Round the Temperance standard rally. *Johes Burns.*
24. Wake, for the time of slumber. *Douglas Burns.*
25. We praise Thee, if one rescued soul. *Sigourney.*
26. Who hath sorrow? who hath woe? *American.*
27. Who the sacred page pronouncing. *Vernon.*
28. Who will tell of strength and freedom? *Ellen Cook.*
29. Wine is a mocker; it beguiles. *J. B.*

iii. In furnishing a few biographical details of Temperance hymn-writers we confine ourselves to the following, who have all passed away:—

1. **Anderson, Henry**, was b. at Walton-le-Dale, near Preston, Lancashire, Dec. 3, 1806, and was one of the early Preston abstinents. He was a popular speaker, and his poems were widely recited and sung. A complete edition of his *Poems*, with a *Memoir* by E. Smith, has been published.

2. **Balfour, Clara Liddell, née Lucas**, was b. Dec. 25, 1808. She edited several temperance tracts, and put the *Garden of Water Flowers*, and many other temperance works. On literary as well as on Temperance subject she was an elegant writer and charming speaker. She d. June 2, 1878.

3. **Boardsall, Francis**, a Minister of the Baptist denomination, was b. at Sheffield, Sept. 4, 1798, and entering the Ministry in Lancashire, an active friend of the Temperance cause in Manchester, and edited the *Temperance Star* or some time. In 1857 he pub. the 3rd general *Temperance Hymn Book*, which passed through several editions. He d. June 23, 1842, while on a voyage to America.

4. **Burns, James**, D.D., the well known Baptist Minister, was b. at Gillingham, Dec. 18, 1806, and was one of the first Ministers of Religion in London who vigorously advocated Total Abstinence. He edited several Temperance publications, and employed a valuable and fertile pen in the cause of Temperance, both in prose and verse. He d. Jan. 31, 1876.

5. **Green, John William**, was b. in 1745, and required no service to the Temperance cause as a writer, with and speaker. His collection of *Temperance Hymns and Songs*, had a large sale in London and the neighbourhood. He d. Feb. 1, 1865.

6. **Mason, Robert Grey**, was b. Nov. 16, 1792. He was engaged for many years in the promotion of the Temperance cause both in the pulpit and on the platform. He edited the *Temperance Hymn Book*, &c. &c. He d. Aug. 31, 1867.

7. **Tunstall, James**, a Minister of the Baptist denomination, was b. Feb. 7, 1809, and was the pastor of a Baptist congregation in Leeds, where he founded the first Band of Hope, in 1847, the outcome of a visit to Leeds of Mrs. Carline of Dublin. He wrote many songs and hymns for children. He d. June 18, 1865.

iv. When it is remembered that Temperance hymns have been necessarily restricted in one topic, the variety of expression found therein may be justly regarded as being somewhat remarkable. And although not one hymn can be named which ranks with the highest productions of sacred song, yet the literary and devotional merits of not a few are conspicuous. Several of those named above would make an unworthy addition to modern hymn-books designed for special use in divine worship. They might be embodied in a separated section of *Temperance*. [D. B.]

**Templi sacratas pande, Sion, fores**  
*Jeau Baptiste de Senteuil*. [Purification of B. V. M.] Appeared in the *Paris Brev.*, 1680, the *Clanice Brev.*, 1686, p. 924, and the author's *Hymni Sacri et Novi*, 1689, p. 6 (ed. 1698, p. 63). It is also in the *Paris Brev.*, 1736, and later French Brevs., as the hymn at 14 Vespers of the Feast of the Purification. Text in Card. Newman's *Hymni Ecclesie*, 1838 and 1865, and L. C. Biggs's annotated *H. A. & M.* 1867. *Tr.* as:—

1. **Sion, open thy hallowed dome**. Appeared in J. Williams's *Hys. tr. from the Parisian Brev.*, 1839, p. 182, as having been contributed thereto by "a friend," who is usually understood to have been J. Chandler, although it did not appear in Chandler's *Hys. of the Church*, 1841. In addition to being in C. U. in its original form, it is also found as:—

(1) **O Sion, open thy hallowed dome**, in the *English Hym.*, 1852 and 1861.

(2) **O Zion, open wide thy gates. The Lord below**, &c., in Pott's *Hymns*, &c., 1861.

(3) **Zion, open thine hallowed dome**, in *Kennedy*, 1863.



2. O Sion! open wide thy gates; Let figures disappear. By E. Caswall, in his *Lyra Catholica*, 1849, p. 271, and his *Hys. and Poems*, 1873, p. 172. Repeated in *H. A. & M.*, 1861; the *Sarum Hyl.*, 1868; the *Hymnary*, 1872, and others, sometimes with, and at other times without, a doxology.

3. The forty days are past. By Jane E. Leeson, in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871, with the signature "J. E. L."

4. Sion, open wide thy gates, Christ before His temple waits. An anonymous tr. in the *Parish H. Bk.*, 1863-75.

5. O Sion, open thy temple gates; The victim-priest, &c. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Other trs. are:—

1. Now, Sion, to the approaching King. W. Palmer. 1845.

2. Sion, thine hallowed gates unfold. W. J. Blew. 1852-55.

3. Sion, open fling Thy sacred temple gates. J. D. Chambers. 1866.

4. Set wide the temple gate. D. T. Morgan. 1880.

[J. J.]

**Tempora florigero rutilant distincta sereno.** V. H. C. Fortunatus. [Easter.] This is No. 9 in Bk. iii. of his Poems. It is a poem on the Resurrection, addressed "ad Felicem Episcopum" [Felix, Bp. of Nantes, d. 582], and is in 110 lines. The full text is in F. Leo's ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 59; from a St. Petersburg ms. of the 8th or 9th cent., a Paris ms. of the 9th cent. (Lat. 9347), &c. Also in a ms. of the 9th cent. in the Brit. Mus. (Add. 24193, f. 35). "In this sweet poem," says Dr. Schaff (*Christ in Song*, ed. 1870, p. 185). "the whole Nature, born anew in the Spring, and arrayed in the bridal garment of hope and promise, welcomes the risen Saviour, the Prince of spiritual and eternal life." In the Middle Ages varying centos beginning with ll. 39, 40: *Salve festa dies toto venerabilis aevo, Qua Deus infernum vicit et astra tenet* came into extensive use as Processionals from Easter to the Ascension. Thus the form given by *Daniel*, i. No. 143, in 14 couplets, is found in an Echternach Gradual of the end of the 10th or beginning of the 11th cent. now in the Bibl. Nat., Paris (Lat. 10510; printed by A. Reiners in his *Tropen- Prosen- und Präfations-Gesänge*, Luxemburg, 1884, p. 73) and *Daniel*, at ii. p. 382, cites it as in a Munich ms. of the 11th cent. Other early forms, beginning with l. 39, are in a ms. circa 1200, in the Bodleian (*Laud Misc.* 4, f. 140), in a ms. of the 11th cent. at St. Gall, No. 381, &c. In the *Sarum* and *York* Processionals it appears in various forms, and several hymns in imitation are also included in them, all beginning "Salve festa dies." (See *Sequences*, pt. ii.) Other centos from Fortunatus are in *Wackernagel*, i. No. 83; *Trench*, ed. 1864, p. 152 (10 lines); *Büchler*, No. 57 (10 lines), and others. It would appear that Cranmer had made an English tr. in 1544 (see p. 344, i.). There are versions from the "Salve festa dies" in German as early as the 14th cent., one of which has passed into English as follows:—

Also heilig ist der Tag. Wackernagel, in his *D. Kirchenlied*, ii. p. 742, gives three, really four, forms of this, i.-iii. in 1 st. of 5 l.; iv. in 3 st. of 6 l. The trs. follow the text given by Wackernagel in 8 lines from the *Psalter Ecclesiasticus*, Mainz, 1550, where it is

entitled *Gemeinen Mann Prozessgesang*. It seems to have been used in Pre-Reformation times at processions and pilgrimages. The text in the *Unc. L. S.*, 1851, No. 123, is nearly that of 1550 (see also *Mützell*, No. 534, and *Hoffmann*, Nos. 114, 115). It is tr. as (1) "Hallow we with praise the day." A free tr. by A. T. Russell, as No. 106 in his *Ps. & Hymns*, 1861; and as (2) "So holy is this day of days," by Miss Winkworth, 1869, p. 88. [J. M.]

The renderings into English from this poem have been confined to the extract given in *Daniel*, i. No. 143, or to selected portions of the same as follows:—

*Salve, festa dies, toto venerabilis aevo.*

1. Hail, festal day, for evermore adored. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. It is a tr. of a selection from *Daniel*. Its use is limited.

2. Hail, festal day, ever exalted high. By Elizabeth Charles, in her *Voice of Christian Life in Song*, &c., 1858, p. 135. This is a literal tr. of the text, as in *Daniel*.

3. Hail, Day of days, in peals of praise. By W. J. Copeland, in *Lyra Messianica*, 1864, p. 287; the *People's H.*, 1867, and Schaff's *Christ in Song*, 1870.

4. Welcome, happy morning, age to age shall say. By J. Ellerton, contributed to R. Brown-Borthwick's *Suppl. Hy. and Tune Bk.*, 1868. It was republished in the *S. P. C. K. Church Hys.*, 1871; the *Hymnary*, 1872; *Thring's Coll.*, 1882, and several other hymn-books in G. Britain and America, sometimes in an abbreviated form. It is a vigorous and popular paraphrase rather than a direct translation. Full text in Mr. Ellerton's *Hymns*, &c., 1888.

5. Hail! festal day, to endless ages known. By T. A. Lacey. In the *Altar Hymnal*, 1884, there are two paraphrases by this translator, one for Easter day and one for the Ascension, and both beginning with the same first line. [J. J.]

**Tempted oft to go astray.** J. S. B. Monsell. [SS. Philip and James.] The first stanza of this hymn was given in the 1st ed. of his *Parish Musings*, 1850. In his *Spiritual Songs*, 1857, three st. were added, thus forming a hymn of 4 st. of 8 l. In the revised and enlarged ed. of the *Hy. Comp.*, 1876, st. i., ii. and iv. were given as No. 355. [J. J.]

**Τὴν ἡμέραν διελθών.** [Evening.] The usually accepted history of this hymn is that given by Dr. Neale in his *Hymns of the Eastern Church*, 1862, as follows:—

"This little hymn, which, I believe, is not used in the public service of the Church, is a great favourite in the Greek Isles. Its peculiar style and evident antiquity may well lead to the belief that it is the work of our present author [St. Anatolius]. It is, to the scattered hamlets of Chios and Mitylene, what Bishop Ken's Evening Hymn is to the villages of our own land; and its melody is singularly plaintive and soothing."

In 1874, under date of May 1st (13th), The Very Rev. S. G. Hatherly, then Priest of the Greek Church, Wolverhampton, and subsequently of that at Bristol, pub. Dr. Neale's tr. "The day is past and over," with slight alterations; a tr., by a friend, of the original *Theotokion*, in the same metre; an original tune by himself, and a note in which he pointed out that the hymn was taken from the *Great After-Supper* service (in Slavonic "Great After-Vespers"), and was a cento from two parts of that service. Dr. Neale took his cento from *Daniel* iii. p. 127, where it is given

was the original rhythmical prose, but in a metrical form; and it has original *fr.* of 1853, as given below, not closely followed that form. The original Greek is in the *Horologion* (ἱερολογίον τοῦ μεσση), Venice, ed. 1851, pp. 136, 137; ed. 1870, pp. 157, 159. The Greek text occurs in the *Great After-Supper service* as follows:—

It is introduced by the *Stichos*, "Ὁς μεθ' ἡμῶν ὁ Θεὸς (For God is with us)," and then proceeds:—

"Τὴν χάριν σου δαδῶναι ἐλπίκαμένους σοι, κύριε. Τὴν ἀντίθετον αἰτούμεν σου γὰρ ἐντοὶ ἀνεκδιέλιπτον, Παράσχου μοι, σωτήρ, καὶ σωθῆναι με."

"Δόξα."

"Τὴν χάριν σου παραδόναι δαδῶναι σοι, δέσποτα. Τὴν ἀντίθετον αἰτούμεν σου γὰρ ἐντοὶ ἀνεκδιέλιπτον, Παράσχου μοι, σωτήρ, καὶ σωθῆναι με."

"Καὶ νῦν."

"Τὴν χάριν σου δαδῶναι. Ὑποτάσσου σοι, κύριε. Τὴν ἀντίθετον αἰτούμεν σου γὰρ ἐντοὶ ἀνεκδιέλιπτον, Παράσχου μοι, σωτήρ, καὶ σωθῆναι με."

"Ἐπιστρέφου τοὺς ἀδελφούς μου. Χριστὸς ὁ Θεός, μόνος ἐνδοξὸς καὶ βασιλεὺς, μόνος ἀπὸ τοῦ αἵματος σου. Ὑποτάσσου μοι αὐτοῖς."

"Δόξα."

"Ἀντιθέτῳ τῇ ψυχῇ μου. Τίς με ὁ Θεός, ὅς με σώσει διαβόλου καὶ πάντων ἐχθρῶν. Τίς με ὁ κύριός μου καὶ σωθῆναι με. Ἀμήν, οὐ φιλοκαρπός."

"Καὶ νῦν."

"Ὅτι οὐκ ἔχοντες σὺνδριάζειν ἐν τῇ πολλῇ χάριτι σου ἀνεκδιέλιπτον, σε τοῦ, ἐν σοὶ γινώσκοντες ἀνεκδιέλιπτον σου χάριν. Πάλιν γὰρ ἵσχυρι δέχομαι Μαρτύρ σου ἐκτελέσαι δέχοντες. Μὴ παύσῃς ἀνεκδιέλιπτον ἱκεσίῃς ὁ πάντοτε σου ἐλπίκαμεν ἐντοὶ καὶ σωθῆναι δέχοντες, ὁ καὶ παλαιὸς ὅπως χάρις καταδεδόκατος."

It must be noted that these stanzas are not signed. (See below concerning authorship.) It will possibly be of interest to the English reader to have a literal translation of these stanzas together with the *Theotokion* omitted by Daniel and the translators who have followed his text. It is as follows, with the portions known as the hymn "The day is past and over," in italics:—

"God is with us, let the nations know and be discomfited: for God is with us."

"The day is passing on, I thank Thee, O Lord: that the evening with the night may be sinless, I beseech,—*grant to me, Saviour, and save me.*"

"Glory to the Father, and to the Son, and to the Holy Ghost."

"The day is passing away, I glorify Thee, O Master: that the evening with the night may be offenceless, I beseech,—*grant to me, Saviour, and save me.*"

"Both now, and ever, and to ages of ages. Amen."

"The day has passed away, I hymn Thee, O Holy: that the evening with the night may be gladness, I beseech,—*grant to me, Saviour, and save me.*"

"¶ Then the two choirs sing together:—

"The Cherubim, of nature bodiless, with loud hymns glorify Thee."

"The Seraphim, the six winged living ones, with ceaseless voices exalt Thee."

"And all the Angelic host, with thrice-holy songs praise Thee."

"For before all things Thou art the Father, I Am, and hast Thy co-inequality Son."

"And dost bear the equal-honoured Spirit of life, and hast co-equal the undivided Trinity."

"All holy Virgin, Mother of God: ye *cyrcultrices* and ministers of the Word;

"All ye chiefs of Prophets and Martyrs, having life as immortal:

"Intercede earnestly for all, that we may be supported in all dangers."

"That being delivered from the wandering of evil, we may cry aloud the Angelic ode:

"Holy, Holy, Holy, Thrice Holy Lord, have mercy and save us. Amen."

"¶ And straightway in a low voice:—

"I believe in thee God, the Father, Almighty, &c."

"¶ Then the following *Stichos*, the first of which is said thrice, and the rest twice, *beginning de ut, which is said once only.* The second *choir* begins, that at the second and subsequent times the first choir may take its part as reader."

"A—Holy Mother, Theotokos, intercede for a sinner."

"¶ All ye heavenly Powers of holy Angels and *angels*, intercede for a sinner."

"¶ Holy John, Prophet and Forerunner, and hope of our Lord Jesus Christ, intercede for a sinner."

"¶ Holy *apostles*, *apostles*, Peter, and Paul, and all ye *holy*, intercede for a sinner."

"¶ O devoted and God-bearing Fathers, our Fathers and Ecumenical teachers, intercede for a sinner."

"Let not the unconquered, and indestructible, and divine power of the venerable and informing Cross, a ever wanting to us sinners."

"¶ God, be gracious to us sinners."

"And save mercy upon us."

"¶ Then—Hail God: three times. Glory, both now. All-Holy Trinity, Lord, save mercy three times. Glory. Both now. Our Father, be Thine is the kingdom. And these *Trisups*:

"Lighten mine eyes, O Christ the Lord, I sleep in death: *lest mine enemy say, I have prevailed against him.*"

"Glory to the Father, and to the Son, and to the Holy Ghost."

"Be the Defender of my soul, O God, for I pass through the midst of waves: deliver me from them, and save me, O God, as Lover of men."

"Both now, and to ages of ages. Amen."

"THEOTOKOS."

"As we have not boldness through our many sins to thee, O Virgin Theotokos, supplicate Him who is born from thee, for the prayer of the Mother standeth sure to procure the clemency of the Master. Buried art, O all-pure, the supplications of sinners, for He who was headed to suffer for us is merciful, and powerful to save."

On turning to the hymn as known to the English reader through Dr. Neale's *fr.*, and comparing it with the above, it is clear that it is not a complete hymn in itself, but a cento composed of three stanzas from one part of the Greek *Great After-Supper service*, and two stanzas from another part of the same service with the omission of the *Theotokion*. (This cento form of the text is taken from O. Pelargus's *Enchiridion*, Frankfurt, 1594.) Another point which is equally clear is that the whole of the stanzas are anonymous in the Greek service-book. Dr. Neale attributes them to St. Anatolius, who died in 158. The Anatolius, however, of the Greek service-books, has his name appended to hymns in commemoration of martyrs of the latter part of the sixth and the early part of the seventh centuries. (See *Anatolius*, p. 63, l.) There must have been therefore two hymn-writers of the same name (*Anatolius*), one as stated by Dr. Neale, and another, who wrote in the 7th cent. In the Greek service-books the subject matter or nature of a hymn is often indicated by a kind of heading or preface to the hymn, as for instance *Ἐξῆς ἀναστάσεως*, *Ἐξῆς ἀναστάσεως*; and so on. In the case of the first three stanzas of this cento there is no such heading, nor is there any author's name given in any Greek service-book with which we are acquainted. In fact, no heading including the words *Ἐξῆς ἀναστάσεως* (the natural title of a *Morning* hymn) could have been attached to an *Evening* hymn. Whilst therefore we cannot determine the authorship of these *Stichera*, we regard them as very ancient, and possibly of the sixth or seventh centuries.

2. The first *fr.* of this hymn into English was by Dr. Neale, and was evidently taken from the text as given in Daniel. This *fr.* was

first pub. in *The Ecclesiastic and Theologian*, 1853, p. 161. As both in this instance and in the 1st ed. of his *Hys. of the Eastern Church*, 1862, the *tr.* is more faithful to the original than his revised *tr.* in the 2nd ed. of that work in the same year, we subjoin the text as given in *The Ecclesiastic* :—

- “ The day is past and over !  
All thanks, O Lord, to Thee !  
I pray Thee now that sinless  
The eve and night may be :  
Grant that I crave, O God, and save !
- “ The day hath parted from us !  
All glory, Lord, to Thee !  
I pray Thee that offenceless  
The eve and night may be :  
Grant that I crave, O God, and save !
- “ The tolls of day are over,  
I raise the hymn to Thee ;  
And pray that eve and night-time  
Without attack may be :  
Grant that I crave, O God, and save !
- “ Lighten mine eyes, O Saviour !  
Or sleep in death shall I ;  
And be, mine adversary,  
Triumphantly shall cry  
I have assailed and have prevailed.
- “ Be Thou my soul's preserver !  
O God ! for Thou dost know,  
The snares and sins are many  
Through which I have to go :  
Lover of men, oh hear my call,  
And guard and save me from them all ! ”

When this *tr.* is compared with the revised text by Dr. Neale in his 2nd ed. of the *Hys. of the E. Church*, 1862, and which is followed in the hymn-books, it will be seen that the latter is much more smooth, and musical, than the former (although less literal), and on that account is better suited for public worship. Amongst the earliest hymnals in which it found a place was T. Darling's *Hys. for the Church of England*, 1862 ; the *Parish H. Bk.*, 1863, and others, in some cases st. iv. being omitted. At the present time it is found in almost every hymnal of note in all English-speaking countries.

In addition, Mrs. Charles has a *tr.* (from *Daniel*) in her *Voice of Christian Life in Song*, 1858, p. 25, the first of which reads :—

- “ The day is passing on,  
I thank Thee, O Lord,  
I beseech Thee this evening and this night  
Keep me without sin,  
Saviour, and save me ! ”

Dr. H. Bonar has also rendered it into English (from *Daniel*), and included it in his *Hymns of Faith and Hope*, 2nd series, 1864. The opening stanza is :—

- “ The day is done !  
I thank Thee, Lord, alone.  
’Tis evening, and I cry,  
O Saviour, be Thou nigh,  
This night from sin me keep,  
Preserve me while I sleep.”

3. Some twenty-five years ago Mr. Hatherly wrote a tune in double counterpoint which was published in *Our Own Fireside* in Nov. 1865, to a “ Fountainside Hymn,” but was incorporated with the 6th ed. of the Rev. W. H. Havergal's *Old Church Psalmody* in 1867, in alliance with Dr. Neale's *tr.* of the present hymn. It subsequently became popular in the Levant. To adapt the original Greek to the tune it has been rewritten in the following form by an unknown hand, and is one of the very few current instances of a rendering

back into the original tongue of what had previously been translated from it.

- “ Ἀποδείκνον,  
Πέραν τὴν ἡμέραν  
Σὲ Κύρι' εὐλογοῦ  
Ὁ δὸς καὶ τὴν ἑσπέραν  
Νὰ Σὲ δοξολογῶ.  
Ῥύσαι μ' ἐξ ἔργων σκοτεινῶν,  
Καὶ σῶσον με τὸν ταπεινόν.  
“ Πληρώσας τὴν ἡμέραν  
Σὲ Ἀγί' εὐλογοῦ  
Ὁ δὸς καὶ τὴν ἑσπέραν  
Νὰ Σὲ δοξολογῶ.  
Νῦν' ἀσκαρδαλιστὸν μοι δὸς,  
Καὶ σκεπε σωτηριαδῶς.  
“ Ἀμείψας τὴν ἡμέραν  
Σὲ Ἰωτερ εὐλογοῦ  
Ὁ δὸς καὶ τὴν ἑσπέραν  
Νὰ Σὲ δοξολογῶ.  
Ἐκίχθαι με συμπαθῶς,  
Καὶ σῶσον με ὡς ἀγαθός.”

For many and important details in this article we are indebted to the Very Rev. S. G. Hatherly, Mus. Bac., editor of the 4th ed. of Dr. Neale's *Hys. of the Eastern Church*, 1882. [J. J.]

Τὴν ἡμέραν τὴν φρικτὴν. *St. Theodore of the Studium*. [*Sexagesima*.] This is the opening line of Ode i. of the *Canon for Apocreas*. The *Apocreas* answers to the *Sexagesima* of the Anglican Church, and on that day the Greek Church commemorates “The Second and impartial Coming of Our Lord Jesus Christ.”

“This commemoration the most Divine Fathers set after the two parables” (i.e. the Gospels of the two preceding Sundays, The Pharisee and Publican, and the Prodigal Son), “lest any one, learning from them the mercy of God, should live carelessly, and say, ‘God is merciful, and whenever I wish to relinquish sin, it will be in my power to accomplish my purpose.’ They therefore here commemorated that fearful day, that, by the consideration of death, and the expectation of the dreadful things that shall hereafter be, they might terrify men of negligent life, and bring them back again to virtue, and might teach them not simply to put confidence in God's mercy, considered by itself, but to remember also that the Judge is just, and will render to every man according to his works.” Dr. Neale adds to the above *tr.* : “As the Eastern Church has no such season as Advent, this commemoration becomes more peculiarly appropriate.” *Hymns of the E. C.*, 2nd ed. 1862, pp. 101, 102.

This Canon is found in the *Triodion*, and dates from the beginning of the ninth century. As a Judgment hymn, for majesty and power, it has been regarded by Dr. Neale and other competent judges as second only to the *Dies Ira*, which it anticipates some four hundred years. Four Odes only have been *tr.* into English. These are by Dr. Neale, and were pub. with notes (from which we have quoted) in his *Hys. of the Eastern Church*, 1862. The variation of metre in the *tr.* follows that of the original ; but Dr. Neale omits the *θεοτόκιον* (address to the B. V. M.) which closes each Ode. The contrast in Ode iv. with human courts of justice, is much more vivid in the original. [“Orator persuasion” = κλεπτουσα πιθανότης.] In the first three eds., Ode ix., st. 3. l. 1, Dr. Neale has the curious misprint of “David” for “Daniel.” This has been corrected in the 4th ed. He also omits st. v. of that Ode. The untranslated Odes repeat the same ideas as those translated, which are as follows :—

Ode i. Τὴν ἡμέραν τὴν φρικτὴν.

That fearful day, that day of speechless dread. This was repeated in *Lyra Messianica*, 1864 ; the *Hymnary*, altered 1871-2 ; and later collections.





selves with it, especially when a less formal type of religion began to prevail therein.

Of Tersteegen's public addresses given between 1753 and 1756, reports were taken of the more important, and in 1769-73, thirty-three of these were pub. as *Geistliche Brosamen von des Herrn Tisch gefallen*, &c. Seven of them have been tr. by S. Jackson as *Spiritual Crumbs from the Master's Table*, 1837. In addition he pub. in 1750 a collection of tracts as *Weg der Wahrheit*. A large number of his German letters were pub. in 1773-5, at Solingen; and of his Dutch letters, at Hoorn, in 1772.

Tersteegen's most important hymnological work was his *Geistliches Blumen-Gärtlein*, of which many editions were published, details of the more important of which we subjoin.

The 1st ed. was pub. in 1729; 2nd, 1735; 3rd, 1738; 4th, 1745; 5th, 1751; 6th, 1757; 7th, 1768; and the 8th in 1778. [Eds. 1-4, 6, pub. by Böttiger, at Frankfurt and Leipzig; 5, 7, 8, by Schmitz, at Solingen.] Of these eds. the Royal Library at Berlin has the 2nd and 4th, and the Wernigerode Library has the 1st and 3rd. The 5th is in the Library of the Prediger-Seminar at Hannover. The 6th is in the possession of Professor Dr. Kleinert, in Berlin. No copy of the 7th ed. has been accessible to the present writer, but he possesses a copy of the 8th ed., 1778, which professes to be a reprint of the 7th ed. So far as the hymns proper are concerned the dates at which they appeared in the successive editions (the numbers in each case being as in Bk. iii. of the ed. of 1768), are as follows: The 1729 has Nos. 1-28, 107-111; the 1735, 1-58, 107-111; the 1738, 1-65, 107-111; the 1745, 1-84, 106-111; the 1751, 1-91, 106-111; the 1757, 1-93, 106-111; the 1768, 1-111. In Dr. Kleinert's copy of the 1757 ed. the additional hymns of the 1768 ed. are appended in the shape of several separately printed supplements, but none of these seem earlier than 1760. So far as the shorter pieces of the *Blumen-Gärtlein* are concerned, the 1729 has 220 pieces in Bk. i., 220 in Bk. ii., and 60 in Bk. iii., and the hymns proper in Bk. iv. In the later eds. Bks. i., ii., are united and enlarged; and so e.g. the 1738 ed. has 513 in Bk. i., and 120 in Bk. ii., while the 1768 ed. has 584 in Bk. i. and 120 with an Appx. of 16 in Bk. ii. The 1729 ed. does not contain the *Prommen Lotterie*. This was 1st pub. separately at Elberfeld, in 1732, with 235 "Lots," and added to the later eds. of the *Blumen-Gärtlein*, the 1738 ed., e.g. containing 284 aphorisms or "Lots," and the 1768 ed. containing 381. In the most accessible recent ed. of the *Blumen-Gärtlein*, viz., the stereotype ed. pub. by J. F. Steinkopf, of Stuttgart (6th ed., 1879), neither Nos. 585-606 in Bk. i., the *Erbauliche Verse der Madams Guion*, appended to Bk. ii. [1st pub. separately in 1749], Nos. 113-122 in Bk. iii., nor Nos. 382-412 in the *Prommen Lotterie*, are in any of the first eight editions; and some of these pieces are certainly neither originals nor trs. by Tersteegen.

The hymn-book used at the meetings of Hoffmann and Tersteegen has often been regarded as Tersteegen's. The 1st ed. appeared at Elberfeld, in 1721, as *Joachimi Neandri vermehrte Glaubens- und Liebes-Übung . . . nebst einem Anhang*, &c., and was ed. by Adolph Weber of Haan, near Elberfeld. The 2nd (Duisburg, 1736), 3rd (Duisburg, 1747), 4th (Solingen, 1760), and 5th (Solingen, 1768) eds. were edited by Tersteegen, the title being enlarged in 1760 as *Gott-geheiltes Harfen-Spiel der Kinder Zion*, &c. These later eds. contain many hymns by Tersteegen but none of the hymns of the *Blumen-Gärtlein* seem to have been first pub. therein.

Tersteegen ranks as one of the three most important hymnwriters associated with the Reformed Church in Germany, the other two being F. A. Lampe (p. 636, ii.), and Joachim Neander (p. 790, i.).

He is however more closely allied, both as a Mystic and as a Poet, with Johann Scheffler (p. 1004, ii.), than with either of his co-religionists. He almost equals Scheffler in power of expression and beauty of form, and if Scheffler has more pictorial grace, and a more vivid imagination, Tersteegen has more definiteness of teaching, a firmer grasp of the Christian verities, and a greater clearness in exposition. Inner union of the soul with God and Christ, the childlike simplicity and trust which this brings, renunciation of the world and of self, and daily endeavour to live as in the presence of God and in

preparation for the vision of God, are the keynotes of his hymns. To his intense power of realising the unseen, his clear and simple diction, and the evident sincerity with which he sets forth his own Christian experience, his hymns owe much of their attractiveness and influence. During his lifetime they did not come much into use except through the *Harfenspiel*, as above, and they did not meet the taste of compilers during the Rationalistic period. But since Bunsen in his *Versuch*, 1843, and Knapp in his *Er. L. S.*, 1837, brought his hymns once more into notice they have been received in greater or less measure into almost all the German hymn-books, among the Lutherans as well as among the Reformed, the most popular of all being his "Gott ist gegenwärtig" (p. 443, ii.).

A number of Tersteegen's hymns are noted under their own first lines (see *Index of Authors and Translators*). They appeared, almost all for the first time, in the successive editions of his *Geistliches Blumen-Gärtlein*, viz., in the 1st ed., 1729; 2nd ed., 1735; 3rd ed., 1738; 4th ed., 1745; 5th ed., 1751; 6th ed., 1757; 7th ed., 1768; and in each case (after 1729). See above) in the Third Book of that work. Those which have passed into English and are not noted elsewhere, are as follows:—

i. *Freue dich, du Kinder-Orden*. *Christmas*. In the 5th ed., 1751, as above, Bk. iii., No. 87, in 11 st. of 6 l., entitled "Christmas Day's awaking for the Children." Repeated in Bunsen's *Allg. G. B.*, 1846, No. 47, omitting st. ii. Tr. as:—

Little children, God above. This is a free tr., omitting st. vi., by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 78. Her trs. of st. i., ii., v. are in Dr. Pagenstecher's *Coll.*, 1864.

Another tr. is: "Children rejoice, for God is come to earth." By Miss Dunn, 1867, p. 30.

ii. *Jedes Herz will etwas lieben*. *Love to Christ*. In the 4th ed., 1745, as above, Bk. iii., No. 70, in 8 st. of 4 l., entitled "The Soul wishes to take Jesus as her best Beloved." Repeated in the *Harfen-Spiel*, 1747, as above (ed. 1768, No. 544). Tr. as:—

1. *The heart of man must something love*. This is a good and full tr. by S. Jackson, in his *Life of Tersteegen*, 1832 (1837, p. 426). Repeated in full in Leitch's *Orig. Hym.*, 1842. A cento beginning with st. ii. "Though all the world my choice deride," is in Spurgeon's *O. O. H. Bk.*, 1866, and also in the *Plymouth Coll.*, 1855, and other American hymnals.

2. *Something every heart is loving*. A full and good tr. by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 58. Repeated, abridged, in the Eng. Presb. *Ps. & Hym.*, 1867; Hatfield's *Church H. Bk.*, N. Y., 1872; *Hym. & Songs of Praise*, N. Y., 1874, &c.

iii. *Jesus, der du bist alleine*. *Communion of Saints*. In the 2nd ed., 1735, as above, Bk. iii., No. 43, in 11 st. of 6 l., entitled "Prayer on behalf of the brethren." Previously in the Hesse-Homburg *G. B.*, 1734, No. 1461, and evidently as early as 1731, for in that year Tersteegen quotes part of it in one of his letters (see *Goebel*, as above, iii. p. 347). Repeated in the *Unr. L. S.*, 1851, No. 318. Tr. as:—

Jesus, whom Thy Church doth own. By Miss Winkworth, omitting st. iii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 99; repeated, omitting the trs. of st. v., vii., in her *C. B. for England*, 1863, No. 106. The trs. of st. i., ii., iv. are included in the *Ohio Luth. Hym.*, 1880.

iv. *Jesus, mein Erbarmen! höre*. *Lent or Penitence*. In the 2nd ed., 1735, as above, Bk. iii., No. 41, in 12 st. of 6 l., entitled "In outward and inward sufferings and Temptations." Pre-

viously in the Hesse-Homburg *G. B.*, 1734, No. 1664. *Koch*, vi. 50, speaks of it as written before 1724. In the Elberfeld *G. B.*, 1857. *Tr.* as:—

**Jesus, pitying Saviour, hear me.** In full, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 133, repeated, omitting st. ii.-iv., ix., in her *C. B. for England*, 1863, No. 109. In her *Christian Singers*, 1869, p. 298, she gave st. ii., v., vi., beginning "Lost in darkness, girt with dangers."

**v. Nun so will ich denn mein Leben.** *Self-Surrender.* In the 2nd ed., 1735, as above, Bk. iii., No. 37, in 10 st. of 6 l. entitled "Thorough resolution to give oneself wholly to God." Previously in the Hesse-Homburg *G. B.*, 1734, No. 960, in 10 st. Also in the *Unt. L. S.*, 1851, No. 718. According to *Koch*, vi. 68, it was originally in 9 st., and st. 10 was added at the suggestion of his friend Wilhelm Hoffmann (see above). *Tr.* (omitting st. ii., iii., vi., x.) as:—

**1. Lo! my choice is now decided.** By Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 125 (*Hys. from the Ger.*, 1864, p. 215, altered), Her *trs.* of st. viii., ix., vii., altered and beginning, "One thing first and only knowing," are repeated in Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S., 1853.

**2. Now at last I end the strife.** By Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 165, repeated (omitting the *tr.* of st. viii.), as No. 131, in her *C. B. for England*, 1863.

**vi. O Hebe Seele! könntst du werden.** *The Childlike Spirit.* In the 1st ed., 1729, as above, Bk. iv., No. 7, in 18 st. of 4 l., entitled "Picture of Christian childhood." Repeated, abridged, in Bunsen's *Versuch*, 1833, No. 824. It is a beautiful description of ideal childhood. *Tr.* as:—

**Soul! couldst thou, while on earth remaining.** By Miss Cox, omitting st. ii.-iv., ix., xi., xv., in her *Sacred Hys. from the German*, 1841, p. 113. Her *trs.* of st. i., xvii., xviii., were repeated, altered, in Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S., 1853. In Miss Cox's *Hys. from German*, 1864, p. 197, it begins "Soul, while on earth thou still remainest."

**Other trs. are:** (1) "Wouldst thou, my soul, the secret find." By Lady E. Portescue, 1843, p. 47. (2) "Dear soul, couldst thou become a child." By Miss Winkworth, 1855, p. 22.

**vii. Siegesfürste, Ehrenkönig.** *Ascension.* In the 2nd ed., 1735, as above, Bk. iii., No. 54, in 7 st. of 8 l., entitled "Prayer to Jesus on His Ascension." Repeated in the Berlin *G. L. S.*, ed. 1863, No. 1031. *Tr.* as:—

**Conquering Prince and Lord of Glory.** By Miss Winkworth, omitting st. ii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 48. In her *C. B. for England*, 1863, No. 63, considerably altered; a *tr.* of st. ii. being added, and the *trs.* of st. iii., iv., omitted. This form is repeated in the Pennsylvania Luth. Church Bk., 1868.

**viii. Wie gut ist, wenn man abgespehnt.** *Lent or Self-Renunciation.* In the 1st ed., 1729, as above, Bk. iv., No. 21, in 9 st. of 6 l., entitled "Of the sweetness of the hidden life of Christians." *Tr.* as:—

**How sweet it is, when, wean'd from all.** This is a good and full *tr.* by S. Jackson, in his *Life of Tersteegen*, 1832 (1837, p. 417). His *trs.* of st. i., iii., v., ix. are repeated in the *Christian Hyl.*, 3rd ed., Adelaide, 1872, No. 225.

Other hymns by Tersteegen which have been rendered into English are:—

**ix. Ach Gott, es taugt dich**  
Futility of Earthly Things.  
above, Bk. iii., No. 102, in 4 l.  
the supplemental Hymn appended  
6th ed. (see above). *Tr.* as:  
nought to please." By Miss

**x. Ach, könnt ich stille sei**  
2nd ed., 1735, as above, Bk.  
7v. as (1) "Oh! could I but  
1869, p. 134. (2) "Ah, could  
Durand, 1873, p. 77.

**xi. Allgemeynem Wesen.**  
the 1st ed., 1729, as above, P  
The *trs.* are (1) "Thou Al  
By Miss Warner, 1858, p. 4  
Ages, Boston, U.S., 1865, 1  
love unshaken." In the C  
463, signed "B., i.e. J. D.  
Being." By Lr. J. F. Hur  
bach's *Hist. of the Church*  
N. Y., 1869, vol. 1, p. 142.

**xii. Bald endet sich mei**  
In the 7th ed., 1768, as abo  
of 8 l. Previously in the s  
to some copies of the 6th  
not responding." By Lad

**xiii. Derufte Heulen!**  
4th ed., 1745, as above, V  
The *trs.* are (1) "Yenlee  
of carnal ease." By S.  
teegen, 1832 (1837, p. 413  
God awakened." By Lad

**xiv. Das Kreuz ist da**  
the 1st ed., 1729, as abo  
4 l. *Tr.* as (1) "The v  
high." By H. J. Bucko  
sunlight now is there."

**xv. Das Kreuz ist da**  
tion. In the 2nd ed., 1  
10 st. of 6 l. *Tr.* as  
Mrs. Findlater in H.  
repeated in *Lyra Messi*

**xvi. Die Blümlein i**  
Garten. On the Grac  
7th ed., 1768, as above  
It is one of the suppl  
copies of the 6th ed.

Jeau's garden have a  
of Tholuck's *Stunden*  
flowers, in my Lord  
Menzies in his *tr.* of

**xvii. Die Liebe wi**  
accreration. In the 3i  
64, in 9 st. of 6 l. T  
part—desire." By J

**xviii. Für dich se**  
accreration to Christ  
Bk. iii., No. 93, in w  
is that in Gossner's  
Berlin *G. L. S.*, ed.

sists of st. iv.-vi., 1  
bete an die Macht  
strain'd by love so  
the *British Herald*

*Praise Bk.*, 1872,  
might of loving." *Se*  
*British Herald*, *Se*  
*Praise Bk.*, 1872,

**xix. Grosser Ge**  
sence. In the 4t  
in 16 st. of 4 l.  
being." By Lad

**xx. Jauchzet**  
Chören. Christi  
Bk. iii., No. 29, 1  
ed. 1863, No. 11  
rejoice ye with Y:  
Sept., 1866, p.

No. 414.

**xxi. Jesu, de**  
ed., 1729, as abo  
as "Jesus, who  
p. 92.

**xxii. Jesus-1**  
*Jesus.* In the  
in 8 st. of 8 l.  
1734, No. 351.  
name." By S.  
(1837, p. 415).

**xxiii. Lieb w**  
tion to the Will  
Bk. iii., No. 19,  
sweet beloved  
p. 14. Of this

257 in J. Mountain's *Hys. of Consecration and Faith*, (2) "O Will of God, all sweet and perfect." By Lady Durand, 1873, p. 88.

xxiv. *Mein ganzer Sinn. Lent. Turning to God.* In the 1st ed., 1729, as above, Bk. iv., No. 25, in 6 st. of 6 l. Tr. as "My whole desire hath de ply turu away." By Miss Warner, 1859, p. 30.

xxv. *Mein Gott, mein Gott, mein wahres Leben. Self-Dedication.* In the 5th ed., 1751, as above, Bk. iii., No. 85, in 3 st. of 8 l. Tr. as "My God, my God, my life divine!" By S. Jackson in his *Life of Tersteegen*, 1832 (1837, p. 414).

xxvi. *Mein Herz, ein Eisen grob und alt. Cross and Consolation.* In the 5th ed., 1751, as above, Bk. iii., No. 92, in 8 st. of 6 l. Tr. as "A rough and shapeless block of iron is my heart." By Lady Durand, 1873, p. 78.

xxvii. *Mein'n ersten Augenblick. Morning.* In the 1st ed., 1729, as above, p. 231, in 2 st. of 6 l. Tr. as "Each moment I turn me." This is No. 842 in pt. i. of the *Moravian H. Bk.*, 1754 (marked as from "Ein'n J. den Augenblick").

xxviii. *Nun lobet alle Gottes Sohn. Praise to Christ.* In the 4th ed., 1745, as above, Bk. iii., No. 84, in 8 st. of 6 l. Tr. as "Give glory to the Son of God." By Mrs. Bevan, 1858, p. 75.

xxix. *O Jesu, König, hoch zu ehren. Self-surrender.* In the 2nd ed., 1735, as above, Bk. iii., No. 33, in 12 st. of 4 l. Previously in the *Hesse-Homburg G. B.*, 1734, No. 962. Tr. as "O Jesus, Lord of majesty." By Miss Winkworth, 1858, p. 136.

xxx. *So gehts von Schritt zu Schritt. For the Dying.* In the 4th ed., 1745, as above, Bk. iii., No. 73, in 11 st. of 4 l. Tr. as "Thus, step by step, my journey to the Infinite." By Lady Durand, 1873, p. 105.

xxxi. *So ist denn doch nun abermal ein Jahr. New Year.* In the 7th ed., 1768, as above, Bk. iii., No. 97, in 7 st. of 4 l., entitled *Sincere disposition on New Year's Day or on one's Birthday*, and with the note: "This I wrote for my birthday, when I was 63 years old, and then the first line began, 'So ist dann auch mein grosses Stufenjahr.'" It is one of the supplemental hymns appended to some copies of the 6th ed., 1757. Tr. as "Thus, then another year of pilgrim-life." By Lady Durand, 1873, p. 73.

xxxii. *Sollt ich nicht gelassen sein. Cross and Consolation.* In the 1st ed., 1729, as above, Bk. iv., No. 17, in 8 st. of 4 l. Tr. as "Should I not be meek and still." By Mrs. Bevan, 1858, p. 45.

xxxiii. *Von allen Dingen ab. Turning to God.* In the 5th ed., 1751, as above, Bk. iii., No. 86, in 9 st. of 6 l. Tr. as "From all created things." By Lady Durand, 1873, p. 100.

xxxiv. *Wie bist du mir so innig gut. The Grace of Christ.* In the 2nd ed., 1735, as above, Bk. iii., No. 39, in 14 st. of 4 l. Previously in the *Hesse-Homburg G. B.*, 1734, No. 1120. In Bunse's *Versuch*, 1833, No. 757, and Knapp's *Ev. L. S.*, 1837 and 1865. Written in 1724 at the close of his time of spiritual despondency. "This state of spiritual darkness continued five years; until at length whilst on a journey to a neighbouring town, the day-spring from on high again visited him; and the atoning mercy of Jesus Christ was made so deeply and convincingly apparent to him, that his heart was set entirely at rest. On this occasion he composed that beautiful hymn, &c." (see S. Jackson's *Life of Tersteegen*, ed. 1837, p. 7). Tr. as "How gracious, kind, and good, My great High Priest art Thou" (st. i.-v.), No. 74 in Dr. Lefschild's *Original Hys.*, 1842.

xxxv. *Wiederum ein Augenblick. The Flight of Time.* In the 1st ed., 1729, as above, p. 232, in 6 l. In the 7th ed., 1768, Bk. iii., No. 109, in 2 st. of 6 l. Tr. as (1) "Of my Time one Minute more." As No. 601, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "One more flying moment." By Lady Durand, 1873, p. 26.

xxxvi. *Willkomm'n, verkürter Gottes Sohn. Easter.* In the 1st ed., 1729, as above, Bk. iv., No. 22, in 10 st. of 6 l. The form tr. into English is that in Bunse's *Versuch*, 1833, No. 727, which is st. vii.-x., beginning "Verkürtes Haupt, nun lebest du." This is tr. as "O Glorious Head, Thou livest now." By Miss Winkworth, 1855, p. 89. Repeated in Schaff's *Christ in Song*, 18.0.

The first Book of the *Blumen-Gärtlein* contains short poems, more of the nature of aphorisms than of hymns. In the ed. of 1768 there are in all 568 pieces in Bk. i., and of these Miss Winkworth has tr. Nos. 429, 474, 565, 573, 575, 577 in her *Christian Singers*, 1869. Others are tr. by Lady Durand, in her *Imitations from the German of Spitta and*

*Tersteegen*, 1873, as above, and by S. Jackson, in his *Life of Tersteegen*, 1832.

To the 2nd and later eds. of the *Blumen-Gärtlein* a collection of aphorisms, entitled *Der Frommen Lotterie*, was appended. This was enlarged in the successive eds. till the ed. of 1768 contained 381 in all. Of these 200 were selected and tr. by Lady E. A. Durand, and pub. in 1874, as *The Spiritual Lottery. A selection translated from Gerhard Tersteegen's Frommen Lotterie.* [J. M.]

**Thank and praise Jehovah's Name.** *J. Montgomery.* [*Ps. ciii.*] This version of Ps. 107 was given in his *Songs of Zion*, 1822, in five numbers as follows:—

1. Thank and praise Jehovah's name.
2. They that mourn in dungeon-gloom.
3. Fools, for their transgression, see.
4. They that toll upon the deep.
5. Let the elders praise the Lord.

In his *Original Hys.*, 1853, numbers 1-4 were given as one hymn in four parts, with No. 3 altered to "Sinners, for transgression, see," and making 24 st. of 4 l. in all. The most widely used part is No. 1. It is sometimes altered to "Magnify Jehovah's Name," as in the *American Baptist Praise Bk.*, 1871, and other collections. [J. J.]

*Θαύματος ὑπερφανούς.* [*Χριστός γεννάται.*]

That holy rite, that solemn vow. *E. Osler.* [*Holy Baptism.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 107, in 2 st. of 6 l., and again in Osler's *Church and King*, March, 1837, as the conclusion of an article on "Easter Even." In 1858 it was adopted by the *Bap. Ps. & Hymns*, No. 711, but the stanzas were transposed, st. ii. being placed first, and thus opening, "Baptized into the Saviour's death." In this form it is found in a few collections. [J. J.]

That we might walk with God. *B. Beddome.* [*Leadings of the Holy Spirit.*] This is No. 138 of Beddome's posthumous *Hymns Adapted to Public Worship, &c.*, 1817, in 4 st. of 4 lines, and headed "Leadings of the Spirit." In its original form it is not in C. U.; but it has supplied the following to a large number of American hymn-books:—

1. *Heirs of unending life.* This appeared in the *American Prayer Bk. Coll.*, 1826, No. 210, in 3 st. of 4 l. Of these st. iii. is from Beddome (st. iv.); st. ii. Beddome (st. ii.) altered; and st. i. new. American authorities say that this cento was arranged by Bp. Onderdonk, who also wrote st. i. It is in several collections.

2. *'Tis God the Spirit leads.* This is composed of st. ii.-iv. from Beddome, with the alteration of the first line only. It appeared in this form, anonymously, in Bickerseth's *Christian Psalms*, 1833, and is in extensive use in America.

Sometimes Beddome's hymn is dated 1795, the year of his death. [J. J.]

The angel comes: he comes to reap. *H. H. Milman.* [*Second Advent.*] 1st pub. in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 40, in 4 st. of 4 l., and again in Dean Milman's *Sel. of Ps. & Hys.*, 1837. It is given in several modern hymn-books, including Dale's *English H. Bk.*, 1874, and others. [J. J.]

The apostle slept, a light shone in the prison. [*Burial of the Dead.*] *J. D. Burns.* Appeared in his *Vision of Prophecy*,

&c., 1858, as a paraphrase of the account contained in Acts xii. of the deliverance of St. Peter from prison. It was repeated in his *Poems*, 1865, p. 248, in 9 st. of 4 l., and entitled "The death of a Believer." As a whole this hymn is not in C. U., but the cento for the Burial of the Dead, "A voice is heard on earth of kinsfolk weeping," in the *Hy. Comp.*, 1876, is composed of st. vii.-ix. [J. J.]

**The ark of God in safety rode.** *Bp. C. Wordsworth of Lincoln.* [For use at Sea.] Appeared in *The Holy Year*, 1862, p. 216, in 20 st. of 4 l., and entitled, "Prayers at Sea—The Sailors' Hymn." In later editions it is divided into four parts thus:—

- Pt. i. "The ark of God in safety rode."  
Pt. ii. "O Thou Whose way is on the waves."  
Pt. iii. "Our bodies are with earthly food."  
Pt. iv. "The stars will fall, the sun be dark."

These parts are in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, st. vi. of the original being omitted. This revision was made by the author. In the S. P. C. K. *Church Hys.*, 1871, is a cento composed of st. i., ii., v., xi., xv.-xx. [J. J.]

**The billows swell, the winds are high.** *W. Cowper.* [Temptation.] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 18, in 5 st. of 4 l., and entitled "Temptation." It was extensively adopted by the older collection, but is somewhat restricted in its modern use. [J. J.]

**The bird that soars on highest wing.** *J. Montgomery.* [Humility.] This poem appeared in his *Poet's Portfolio*, 1835, p. 179, in 3 st. of 6 l., and headed "Humility." It is given as a hymn in several collections, including Martineau's *Hymns*, &c., 1840; the *Prim. Meth. S. School Union H. Bk.*, 1879, and others in G. Britain and America. [J. J.]

**The chariot! the chariot! its wheels roll on fire.** *H. H. Milman.* [Advent.] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 7, in 5 st. of 4 l., but not included by the author in his *Sel. of Ps. & Hys.*, 1837. It is in several modern hymn-books, including Kennedy, 1863; Snapp's *Songs of G. & G.*, 1872, &c. [J. J.]

**The Church has waited long.** *H. Bonar.* [Advent.] Pub. in the *Bible H. Bk.*, 1845, No. 299, in 5 st. of 8 l., with the refrain "Come then, Lord Jesus, come." It was repeated in the 3rd ed. of the author's *Songs for the Wilderness*, Kelso, 1850, p. 39, and again in his *Hys. of Faith and Hope*, 1857, p. 31. It is in extensive use in G. Britain and America, sometimes without the refrain. [J. J.]

**The Church of God lifts up her voice.** *W. C. Dix.* [Easter.] This hymn is based upon a tr. in blank verse by Dr. Littledale of a short hymn near the end of his tr. of the office of the Greek Church for Easter Sunday, as pub. in his *Offices from the Service Books of the Holy Eastern Church*, &c., 1863, p. 222, and begins in the original Πάσα ἡ ἐκκλησία. Mr. Dix's rendering was made in 1864, and pub. in 6 st. of 5 l., in the St. Raphael (Bristol) *Hys. for Public Worship*, No. 203, as one of six additional hymns given at the end of the collections, and headed, "Founded on translation from the Greek. Written by W.

C. D. for St. Raphael. It must be observed that by printer this note reads as if No. 202 (another hymn by to No. 203, the present hy

**The Church's one F Stone.** [Processional for procession made upon the Bishop Gray's (Capetown) the Catholic Faith again Bishop Colenso, was in a magnificent hymn. It is of historical value, to which is made in the stanza:—

"Though with a  
Men we bet  
By schisms rent  
By heresies di  
Yet saints their  
Their cry go  
And soon the  
Shall be the

The hymn was written on the ninth article of is known in three forms: was pub. in the author in 7 st. of 8 l., and then Church: The Communion the Head of the Body; the revised form in 5 for, and pub. in the No. 320 (the form in the expanded text: 1885 for Processional. We give here notes in the margin of each stanza in 18

St. i. in 1. "The C  
1866, and Is J  
1868. She h  
By  
From  
To  
Wait  
A  
St. ii. in 2. "Elec  
1866, and V.  
1868. Her  
C  
On  
A

St. iii. in 3. "Th  
1866;  
omitted T.  
in 1868. T

St. iv. in 4. "T  
1866; and  
st. iii. in  
1868.

St. v. in 5. "T  
1866, and  
st. iv. in  
1868.

New in 6.  
1885.



New in  
1885.

That she who did not choose Thee  
Came, chosen, at Thy call,  
Never to leave or lose Thee  
Or from Thy favour fall.

7. " For Thy true word remaineth ;  
No creature far or nigh,  
No fiend of ill who reigneth  
In hell or haunted sky ;  
No doubting world's derision  
That holds her in despite,  
Shall hide her from Thy vision,  
Shall lure her from Thy light.

New in  
1885.

8. " Thine, Thine ! in bliss or sorrow,  
As well in shade as shine :  
Of old, to-day, to-morrow,  
To all the ages, Thine !  
Thine in her great commission,  
Baptized into Thy Name,  
And in her last fruition  
Of all her hope and aim.

St. vi. in  
1866 ; st.  
v., ll. 1-4,  
in 1868 ;  
ll. 5-8  
omitted  
in 1868.

9. " As she on earth hath union  
With God, the Three in One,  
So hath she sweet communion  
With those whose rest is won ;  
With all her sons and daughters,  
Who by the Master's hand  
Led through the deathly waters,  
Repose in Eden-land.

St. vii.  
in 1866 ;  
ll. 1-4  
in 1868.

10. " O happy ones and holy !  
Lord, give us grace that we  
Like them, the meek and lowly,  
On high may dwell with Thee ;  
There past the border mountains,  
Where, in sweet vales, the Bride  
With Thee, by living fountains,  
For ever shall abide. Amen."

A collation of the above text of 1885, with those of 1866 and 1868, gives the following results :—

- St. i. The same in all.  
St. ii. In 1866, line 1 reads " She is from every," &c.  
St. iii. The same in 1866 and 1885.  
St. iv., v. The same in all.  
St. vi., vii., viii. New in 1885.  
St. ix. In 1866 and 1868, ll. 1-4 read :—

" Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won."

St. ix., ll. 5-8, same in 1866, not in 1868.

St. x., ll. 1-4, same in all ; ll. 5-8, same in 1866 and 1885, not in 1868.

This collation and further reference to the full text shew that the 1868 version of the hymn is the finest of the three, and that which will live in the hymn-books of the future. The use of this form of the text is most extensive in all English-speaking countries. It has also been translated into several European and other languages. The versions in Latin include " Nobis unum est fundamen," by the Rev. E. Marshall, 1882 (and circulated as a card) ; and " Qui Ecclesiam instauravit," by the late T. G. Godfrey-Faussett, in *Memorials*, 1878.

In reference to the fact that this hymn was chosen as the Processional at each of the three great services at Canterbury Cathedral, at Westminster Abbey, and St. Paul's Cathedral, when all the Bishops of the Lambeth Conference of 1888 assembled, the following lines were written by Bishop Nelson, of New Zealand. They appeared in *Church Bells* of Nov. 30, 1888.

" Bard of the Church, in these divided days  
For words of harmony to thee be praise :  
Of love and oneness thou didst strike the chords,  
And set our thoughts and prayers to tuneful words.  
The Church's one Foundation thou didst sing,  
Beauty and Bands to Her thy numbers bring.  
Through church and chancel, aisle, and transept deep,  
In fullest melody thy watch-notes sweep ;  
Now in the desert, now upon the main,  
In mine and forest, and on citied plain :  
From Lambeth towers to far New Zealand's coast,  
Bard of the Church, thy blast inspires the host." [J. J.]

The city paved with Gold. *Bp. W. W. How. [The New Jerusalem.]* " Written for *Church Hymns*, 1871. Designed specially as a counteractive to the merely materialist and futurist tone of many of the ordinary 'Jerusalem' hymns" (*Notes on Ch. Hymns*, p. lxxxiii.). This is attempted to be accomplished by giving a spiritual meaning to the "gold" and "gates of pearl," &c., of the New Jerusalem, as for instance :—

" The gates of pearl are there  
In penitential tears,  
Bright as a jewel rare  
Each saintly grace appears :  
We track the path saints trod of old,  
And lo ! the pavement is of gold !"

is said of the "true kingdom" within the man. Although well conceived, and executed in good style, it has failed to gain attention, and is very limited in its use. [J. J.]

The day is past and gone, Great God, we bow to Thee. *W. J. Blew and J. Ellerton. [Evening.]* This is a cento from Mr. Blew's tr. of "Grates, peracto jam die" (p. 461, L.), with original additions by Mr. Ellerton. Mr. Blew's tr. appeared in his *Church Hy. and Tune Bk.*, 1852-55, in 6 st. of 4 l. In 1868 Mr. Ellerton compiled the cento for the Nantwich Festival of Choirs. It was composed of 4 st. from Mr. Blew's tr., 3 original st. by Mr. Ellerton, and a doxology, thus :—

- i. The day is past and gone. *Blew.*  
ii. O when shall that day come. *Blew.*  
iii. Where all things shall be peace. *Blew.*  
iv. Faint are our voices here. *Ellerton.*  
v. Yet, Lord, to Thy dear will. *Ellerton.*  
vi. This Thine each soul to calm. *Ellerton.*  
vii. Until at rest beneath. *Blew.*  
viii. One God, the Father, Son. *Doxology.*

In 1869 this cento was rewritten in 6 st. as "The day of praise is done," and pub. in the Rev. R. Brown-Borthwick's *Supplemental Hy. & Tune Bk.*, and again in his *Select Hymns*, 1871. This text was revised by Mr. Ellerton for the S. P. C. K. *Church Hymns*, where it was given in 1871 as "Our day of praise is done." In this form it has nothing of Blew's hymn except that the line of thought is the same. It is a hymn of great merit, and in popularity and extensiveness of use it is unequalled by any of Mr. Ellerton's original hymns except his "Saviour, again to Thy dear name we raise," which was also written for a Nantwich Choral Festival. [J. J.]

The day, O Lord, is spent. *J. M. Neale. [Evening.]* 1st pub. in his *Hymns for Children*, 1st series, 1842, No. xviii., in 4 st. of 4 l., and given as a daily hymn for use at 6 p.m. It is in a large number of hymn-books, and usually unaltered, as in *Thring's Coll.*, 1882. In the *Cooke and Denton Hymnal*, 1853, No. 199, in 4 st. of 4 l., beginning, "Saviour, abide with us," is a cento, of which st. i. and iv. are by Canon W. Cooke, and st. ii. and iii., the corresponding stanzas of this hymn, by Dr. Neale. This cento is repeated in the S. P. C. K. *Church Hymns*, 1871, with the omission of the doxology. [J. J.]

The days of old were days of might. *Jane E. Leeson. [The Days of Old.]* Pub. in her *Songs of Christian Chivalry*, 1848, No. 2!, in 4 st. of 6 l., and entitled, "The Days of Old." In *Kennedy*, 1863, No. 1396, it is

altered to "The ancient days were days of night." It is a plaintive poem mourning departed greatness. It is answered by No. 22, "Yea, watch and wait a little while," which is entitled "Rejoinder," and is a poem of faith in and hope for the future. [J. J.]

**The deluge, at the Almighty's call.** P. Doddridge. [*Safety in Christ.*] Pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1753, No. 336, in 7 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 362, and in each case with the heading, "Noah preserved in the Ark, and the Believer in Christ." In H. W. Beecher's *Plymouth Coll.*, 1853, st. ii., iii. are omitted, whilst in the *Presby. Ps. & Hym. for the Worship of God*, 1867, st. vi., vii. are given as "Enter the ark, while patience waits." [J. J.]

**The eternal gates lift up their heads.** Cecil F. Alexander, *née* Humphreys. [*Ascension.*] Contributed to the S. P. C. K. *Hymns*, 1852, No. 62, in 5 st. of 4 l. In 1858 it was published in a revised form in Mrs. Alexander's *Hym. Descriptive and Devotional*, No. 14, as "The Golden gates are lifted up." It is in C. U. in both forms; but the earlier is the more widely used of the two. In addition st. iii., iv. are given in the American Unitarian *Hym. of the Spirit*, Boston, 1864, as "O, ever on our earthly path." [J. J.]

**The fabric of nature is fair.** S. Pearce. [*During Sickness.*] This poem, for it cannot be called a hymn, unless taken as such for private devotion, appeared in A. Fuller's *Memoir of Samuel Pearce*, 1800, and again in the 2nd ed., 1891, at the end of the *Memoir*. It is in 15 st. of 4 l., and entitled "On being prevented by sickness from attending on Public Worship." It was added to Rippon's *Sol.* in 1800, No. 540, Pt. ii., through which it passed into other collections. [J. J.]

**The faithful men of every land.** Cecil F. Alexander, *née* Humphreys. [*Holy Catholic Church.*] 1st pub. in her *Hym. for Little Children*, 1848, No. 16, in 8 st. of 4 l., and headed with the words from the Apostles' Creed, "The Holy Catholic Church." In many instances where the hymn is in C. U. the following stanzas are omitted (iv., v.):—

"All members of one body vast  
With Jesus for their Head,  
And Sacraments whereby their souls  
Are born again and fed;

"And Bishops good to order them,  
And Priests to train and teach,—  
This is the Holy Church, wherein  
We have our place each."

The hymn in full or in part is in several collections. [J. J.]

**The festal morn, my [O] God is come.** J. Merrick. [*Ps. cxxii. Sunday Morning.*] Pub. in his *Poems*, 1763; and again in his *Psalms Translated or Paraphrased in English Verse*, 1765, p. 327, in 7 st. of 6 l. It was given in several of the older, and is still retained in a few modern collections, but usually in an abbreviated and slightly altered form, as in Hatfield's *Church H. Bk.*, N. Y., 1872; E. Prout's *Psalmist*, 1878, and others. In the American *Prayer Bk. Coll.*, 1826, st. i.-v. were given as "With joy shall I behold the day." This form is re-

posted in several American *The Church Hymnal*, and in 4 st. in the *Protestant Hymnal*, 1871.

**The first sad hot Alfred.** [Annunciation in his *Ps. & Hym.*, 1844, and again in his *Year 253*. Its use is limited.

**The foe behind, t** M. Neale. [*Easter C.* Easter was pub. in his 1854, p. 55, in 12 st. modern hymn-books, brevitated form. It is Greek Canon, and is s As Dr. Neale fr. the John of Damascus, "tion" in 1858, and th pub. in 1854, it is t direct source of inap St. John, although n Easter-tide are "fr Sequences (see Prefi

**The gath'ring dark.** J. Newton. the Rev. Josiah Bu and St. Mary Woods the following entry

"31st [May 31st, 1 brought an account of in New England, and u thence, I fear, are the could be suitably affect

**Mr. Bull adds t** "A few days af- having proposed an weekly on account of and, though we met present than we usual

**Following this** Newton's Diary :

"Sunday, June 11 brief sketch of the p with a view to enga Tuesday morning on importance of the y posed for this servic

**The hymn th** under notice.

**Gospel Magazine** headed "On th It appeared in 64 of Bk. ii., a Commencemen Beyond these sociations the could not be tional circums

**The glori** throne. A.

**or All Saints** the 5th ed.

**Christian So** &c., 1775, N

8]; and aga In its rewritt

**titude on big** dix to the Sc

**Songs.** No. 4 modern hym

**Paisley.** 1871 and others.

**buted to Role**

**The glorious universe around.** *J. Montgomery.* [Communion of Saints.] This hymn appeared in the *Leeds Sel. of Hys., Compiled and Original, &c.,* by E. Parsons and others, 1822, No 829, in 5 st. of 4 l. In *Montgomery's Christian Psalmist*, 1825, No. 476, it was given with a slight revision and the addition of the stanza "The earth, the ocean, and the sky" as st. ii. in its revised form of 6 st. The same text was repeated in his *Original Hys.*, 1853. In *Spurgeon's O. O. H. Bk.*, 1866, st. iv.-vi. of the 1825 text are given as "In one fraternal bond of love." [J. J.]

**The glory of the Spring, how sweet.** *T. H. Gill.* [Spring.] "Composed at Whitsuntide, 1867, and 1st printed in the *Golden Chain, &c.*, 1869," No. 112, in 9 st. of 4 l., and entitled "The Divine Renewer. 'Thou renewest the face of the earth.' 'Be renewed in the spirit of your mind.'" It is an exquisite lyric, and has been somewhat widely used, but usually with the omission of one or more stanzas. In G. Britain it is in *Dale's English H. Bk.*, 1874, No. 1143; the *Bapt Hymnal*, 1879, No. 816; *Horner's Cong. Hymns*, 1884, No. 622, and others, and in America in the *Songs of the Spirit*, N. Y., 1871, &c. [J. J.]

**The God of Abraham praise.** *T. Olivers.* [Praise to and Trust in the God of Abraham.] Concerning the origin and first publication of this hymn somewhat conflicting accounts are in circulation. The most circumstantial is that quoted by Miller from an unauthenticated source. (*Singers & Songs*, 1869, p. 245):—

The son of a Wesleyan Minister said a few years ago, "I remember my father telling me that he was once standing in the aisle of City Road Chapel, during a conference in Wesley's time. Thomas Olivers, one of the preachers, came down to him and said, 'Look at this; I have rendered it from the Hebrew, giving it, as far as I

could, a Christian character, and I have called on Leoni, the Jew, who has given me a synagogue melody to suit it; here is the tune, and it is to be called *Leoni*."

On communicating with the late Rev. Dr. Adler, the Chief Rabbi of the British Empire, we find that this account of the origin of this hymn is as near the actual facts as possible. The hymn is a free rendering, with, as Olivers puts it, as decided "a Christian character" as he could give to it, of the Hebrew *Yigdal* or Doxology, which rehearses in metrical form the thirteen articles of the Hebrew Creed. The *Yigdal* is supposed to have been composed by *Daniel ben Judah*, a Medieval writer, the date of whose birth and death is unknown. The thirteen articles were drawn up by Moses Maimonides (1130-1205), the first who formulated the Dogmas of Judaism. [See article on the Dogmas of Judaism in the *Jewish Quarterly Review*, October, 1888.] The *Yigdal* is contained in the Hebrew daily Prayer Books, and is sung at the conclusion of divine service on the eve of Sabbaths and Festivals. Leoni, or rather Meyer Lyon, was chorister at the Great Synagogue, Duke's Place, Aldgate, London, at the end of the last century. Leoni sang the Hebrew *Yigdal* to the melody now known as *Leoni*. It is still chanted on Friday evening in every Synagogue of the British Empire, and at the family worship in Jewish homes (*Dr. Adler's MS.*)

As this hymn, both in its Hebrew form, and as a paraphrase by Olivers, is of world-wide interest, we append (1) *The Hebrew Text*, as used in the Jewish Synagogues, supplied by Dr. Adler, (2) *A literal translation*, as appended to the Hebrew text in the printed form as used in some of the Synagogues, supplied by Dr. Adler, (3) *the Paraphrase by Olivers*, and (4) *The Melody*, as sung in the Jewish Synagogues.

#### i. The Hebrew Text.

נִדְרַ אֱלֹהִים חַי וְיִשְׁתַּבַּח	גִּמְצָא וְאֵין עֵת אֶל מְצִיאָתוֹ
אֶחָד וְאֵין יְחִיד בְּיַחְדּוֹ	נִשְׁלֵם וְנֵם אֵין סוֹף לְאַחֲדוֹתוֹ
אֵין לֹא דְמוּת הַגּוֹף וְאֵינוֹ נוֹף	לֹא נִשְׁרָף אֱלֹיוֹ קִדְשָׁתוֹ
קִדְמוֹן לְכָל-דָּבָר אֲשֶׁר נִבְרָא	רִאשֹׁן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ
הֵנוּ אֲדוֹן עוֹלָם לְכָל-נוֹצֵר	יּוֹרֵה נִדְלָתוֹ וּמַלְכוּתוֹ
שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוּ אֶל-	אֲנִשִּׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ
לֹא קֵם בְּיִשְׂרָאֵל בְּמִשְׁפָּה עוֹד	נָבִיא וּמַבִּיט אֶת-תַּמְנוּתוֹ
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֶל	עַל-יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ
לֹא יִחַלֵּף הָאֵל וְלֹא יִמִּיר דָּתוֹ	לְעוֹלָמִים לְוָלָתוֹ
צוּפָה וְיֹדֵעַ סִתְרֵינוּ	מַבִּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ
נוֹמֵל לְאִישׁ חֶסֶד בְּמַסְעָלוֹ	נוֹתֵן לְרִשָּׁע רַע בְּרִשְׁעָתוֹ
יִשְׁלַח לְחַץ יָמִין מִשִּׁיחָנוּ	לְפָדוֹת מַחְבֵּי קֶץ יִשְׁוּעָתוֹ
מִתִּים יִתִּיָּה אֵל בְּרַב חֶסֶדוֹ	בְּרוּךְ עַד-עֵד שֵׁם תְּהִלָּתוֹ

#### ii. A literal Translation of the same.

Extolled and praised be the living God, who exists unbounded by time.

He is one of unparalleled unity, invisible and eternal.

Without form or figure,—incorporeal,—holy beyond conception.

Prior to all created things,—the first, without date or beginning.

Lo! He is Lord of the world and all creation, which evince His greatness and dominion.

The flow of His prophetic spirit has He imparted to men selected for His glory.  
No one has appeared in Israel like unto Moses; a prophet, beholding His glorious semblance  
God has given the true law to His people, by the hands of his trusty prophet.  
This law, God will never alter nor change for any other.  
He perceives and is acquainted with our secrets,—sees the end of all things at their very  
He rewards man with kindness according to his work; dispenses punishment to the  
misdoers.

At the end of days by Him appointed, will He send our Messiah, to redeem those who have  
God, in His great mercy, will recall the dead to life. Praised be His glorious name for ever.

### iii. The Paraphrase by T. Olivers.

#### "PART THE FIRST.

I.  
"The God of Abrah'm praise,  
Who reigns enthroned above;  
Antient of everlasting days,  
And God of Love:  
JEHOVAH GREAT I AM!  
By earth and heav'n confest;  
I bow and bless the sacred Name,  
For ever bless'd.

II.  
"The God of Abrah'm praise,  
At whose supreme command,  
From earth I rise—and seek the joys  
At his right hand;  
I all on earth forsake,  
Its wisdom, fame, and power;  
And him my only Portion make,  
My Shield and Tower.

III.  
"The God of Abrah'm praise,  
Whose all-sufficient grace  
Shall guide me all my happy days,  
In all my ways:  
He calls a worm his friend!  
He calls himself my God!  
And he shall save me to the end  
Thro' Jesu's blood.

IV.  
"He by Himself hath sworn,  
I on his oath depend,  
I shall, on eagle's wings up-borne,  
To heaven ascend;  
I shall behold his face,  
I shall his power adore,  
And sing the wonders of his grace  
For evermore.

#### "PART THE SECOND.

V.  
"Tho' nature's strength decay,  
And earth and hell withstand,  
To Canaan's bounds I urge my way,  
At his command.  
The wat'ry deep I pass,  
With Jesus in my view;  
And thro' the howling wilderness  
My way pursue.

VI.  
"The goodly land I see,  
With peace and plenty bless'd;  
A land of sacred liberty,  
And endless rest  
There milk and honey flow;  
And oil and wine abound,  
And trees of life for ever grow,  
With Mercy crown'd.

VII.  
"There dwells the Lord our King,  
THE LORD OUR RIGHTHOUSNESS  
(Triumphant o'er the world and sin),  
The Prince of Peace!  
On Zion's sacred height,  
His Kingdom still maintains;  
And glorious with his saints in light,  
For ever reigns.

VIII.  
"He keeps his own secure,  
He guards them by his side,  
Arrays in garments, white and pure,  
His spotless bride:  
With streams of sacred bliss,  
With groves of living joys—  
With all the fruits of Paradise  
He still supplies.

#### "PART THE THIRD.

IX.  
"Before the great THREE-ONE  
They all exulting stand;  
And tell the wonders he hath done  
Thro' all their land:

The list'ning angels  
And swell the great  
And sing the songs  
The words

x  
"The God who re-  
The great arch-  
And 'Holy, holy,  
'ALMIGHTY  
'Who Was, and  
'And evermore  
'JEHOVAH FATH-  
'We will

"Before the Sa-  
The ransom's  
O'erwhelm'd at  
For ev-  
He shows his  
They kindle  
And sound the  
The s

"The whole  
Give thank  
'Hail, FATHER  
The  
Hail, Abra-  
(I join the  
All Might as  
And

The title of the  
is reprinted, is:—

*A Hymn to the God  
Adapted To a celebrat-  
Leoni, &c., at the J  
Thomas Olivers. (S  
tingham, Printed by*

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1. By faith we  
Hys. for the Church  
at. from T. Oliver

2. The God who  
popular cento of  
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3. The goodly  
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4. Though me  
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written by Dr.

5. Though no  
ginning with st.  
Kennedy, 1863.

6. Where d  
Darling's Hys.  
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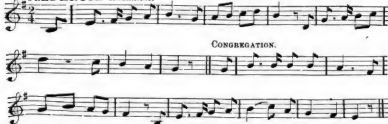


"could use the language of it with any truth, my heart was a little at ease. There was something peculiarly solemn and affecting to me in this hymn, and particularly at this time. The truth of the sentiments I knew well enough. But, alas! I felt that the state of mind expressed in it was above mine at the time, and I felt loath to forsake all on earth."

The opinion of James Montgomery as expressed in the "Introductory Essay" to his *Christian Psalmist*, 1825, is just and discriminating. Had he known, however, that this "noble ode" by "an unlettered man" had its inspiration in, and was built up from, the metrical form of the Hebrew creed, his

The following melody has been supplied by the Rev. Francis L. Cohen, Minister of the Borough New Synagogue, London:—

YIGDAL "LEONI"

PRECEUTOR *Andantino*.

CONGREGATION.

Mr. Cohen accompanies the melody with the following note:—

"In Leoni's time it is most unlikely that its [The Melody's] Synagogue version was written in score at all, for our knowledge of the condition of Synagogue music in those days leads us to believe it was then sung in unison, with no doubt an impressed accompaniment by the 'bam,' and 'singel' (i.e. soprano), who as 'unlettered' (i.e. accompanying singers) sustained the *Bazem* (preceutor). I give you, however, the most correct form of the melody at present in use."

In connection with this hymn and the above Melody, it may be of interest to note a few facts concerning Leoni himself. Leoni is sometimes said to have been the uncle of the celebrated Abraham, but for this statement there is no evidence. Both were choristers at the same time in the Great Synagogue, Duke's Place, London. Abraham left the synagogue for the stage. Leoni was also a public singer either at Drury Lane, or Covent Garden. It is said that his voice surpassed that of Abraham in sweetness and melody. In every other respect he was unsuited for the stage, and his appearance was a failure. Subsequently he became the first qualified chorister of the English and German Synagogue in Jamaica. Leoni died in Jamaica. (See *Jewish Chronicle*, Dec. 26, 1873.) [J. J.]

**The God of glory walks His round.** Ep. R. Heber. [*Septuagesima*.] Pub. in his posthumous *Hymns*, &c., 1827, p. 44, in G st. of 4 l., and is based on the Parable of the Labourers in the Vineyard. It is in C. U. in its original form; as "The God of mercy warms us all," in *Kennedy*, 1863; and as "The God of Glory looks around" in others. [J. J.]

**The God of harvest praise.** J. Montgomery. [*Harvest*.] The original ms. of this hymn is dated 1840. From Holland's *Memoirs* of Montgomery we find that in August,

astonishment at the result would have been somewhat modified. His note is:—

"That noble ode, page 365. 'The God of Abraham praise,' &c., though the essay of an unlettered man, claims especial honour. There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery. Its structure, indeed, is unattractive; and, on account of the short lines, occasionally unsmooth, but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it."

iv. The Melody.

1840, the poet visited the widow of R. C. Brackenbury (p. 168, l.), of Raithby Hall, Spilsby, Lincolnshire, and that on his return journey he wrote this hymn. On reaching Sheffield he gave the stanzas to Holland, saying, "You may do what you like with them." Holland adds, "The hint was well understood, and the author's townsmen had the pleasure of reading his beautiful harvest hymn the next day in the *Sheffield Mercury*" (*Memoirs*, vol. v. p. 407). It was also printed in the *Evangelical Magazine* of Nov. 1840, as "A Harvest Hymn for 1840," and dated "The Mount, Sheffield, Sept. 1840." Montgomery included it in his *Original Hymns*, 1853, No. 279, in 7 st. of 7 l. It is a spirited hymn, and in an abbreviated form would be of some value. [J. J.]

**The God of love my Shepherd is.** [*Ps. xxi.*] Various versions of Ps. 23, each beginning with the same first line are in C. U. These are:—

1. *George Herbert's* version, pub. posthumously in his *Temple*, 1633, in 6 st. of 4 l., and repeated in all subsequent editions of the same. The first stanza is:—

"The God of love my Shepherd is,  
And He that doth me feed;  
While He is mine and I am His,  
What can I want or need?"

2. *George Rouse's* rendering in the *Leeds H. Bk.*, 1853, No. 26, is based upon the above by Herbert, and the first stanza is:—

"The God of love my Shepherd is,  
To watch me and to feed;  
Since He is mine and I am His,  
What can I ever need?"

This text was slightly altered by Mr. Raw-

son for the *Bap. Ps. & Hym.*, 1858, and again for his *Hymns, Verses and Chants*, 1876.

3. G. Rawson has a second version of Ps. 23 in his *Hymns, &c.*, 1876, the opening stanza of which is:—

"My Shepherd is the Living Lord,  
So I can never need;  
In pastures green  
Still straining between,  
I lay me down to feed."

4. G. Rawson's third version in his *Hymns, &c.*, 1876, in 6 st. of 4 l., begins:—

"The God of love my Shepherd is,  
My gracious constant Guide;  
I shall not want, for I am His:  
In all supplied."

This was given in Thring's *Coll.*, 1882, with a new verse by Prebendary Thring in the place of Mr. Rawson's st. v. The latter reads:—

"Thy grace sustains my demon foes;  
True oil of joy is mine;  
My cup of mercy overflows  
With care divine."

Prebendary Thring's substitute is:—

"Then spread at my table 'mid my foes,  
The oil of grace is mine,  
My cup with mercy overflows  
And love divine."

5. Mr. Rawson, not content with his original version, supplied us with the following in *Ms.*:—

"God is my host, His welcome glows;  
The fatted oil is mine.  
My board is spread, my cup o'erflows,  
By care divine."

To our mind Prebendary Thring's version is the most acceptable of the three renderings of the fifth stanza.

[J. J.]

**The God of nature and of grace.** *J. Montgomery.* [*Glory of God in Creation.*] Pub. in his *Greenland and other Poems*, 1819, p. 174, in 10 st. of 4 l., and headed, "The Visible Creation." It was repeated the same year in *Cotterill's Sel.*, No. 331, in 8 st. of 4 l.; again in *Montgomery's Christian Psalmist*, 1825, No. 520, also in 8 st. of 4 l. (slightly altered); and again, in the same form, in his *Original Hymns*, 1853. In *Kennedy*, 1863, No. 338, st. i., and st. ii. ll. 1-4, are from this hymn—the rest of the cento being by Dr. Kennedy. The cento begins with the same first line as above. In addition there are in C. U. two centos from the original: (1) "Behold this fair and fertile globe" (st. ii.), and (2) "How excellent, O Lord, Thy Name." [J. J.]

**The golden gates are lifted up.** *Cecil F. Alexander, nee Humphreys.* [*Ascension.*] Pub. in her *Hymns Descriptive and Devotional*, &c., 1858, No. 14, in 5 st. of 4 l., and repeated in later editions. It is in C. U. in its full form, and also as "Thou art gone up before us, Lord," beginning with st. ii. [J. J.]

**The great Apostle called by grace.** *H. Alford.* [*Conversion of St. Paul.*] 1st pub. in his *Ps. & Hym.*, &c., 1844, No. 79, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 250. It is given in several hymnals in G. Britain and America. [J. J.]

**The ground on which this day we stand.** *J. Montgomery.* [*Laying the Foundation Stone of a Church.*] Written for the laying of the foundation stone of Holy Trinity Church, The Wicker, St. field, erected by the Misses Harrison—compilers of the *Weston H.*

*Bk.*, which took place on was written at the earnest, though much a own wish, as he judged he had written enough more to say" (*Memoirs*, hymn was included in *Hymns*, 1853, No. 294, b)

The head that c with thorns. T. I through *Sufferings*. I given as from the 1864 This is not so. It app in 6 st. of 4 l., and in 1853. It is based on come Him, for Whom Whom are all things unto glory, to make ti tion perfect through i into numerous colles America, and has be McGill, in his *Song and Life*, 1876, as, "

The heart of c *J. Keble.* [2nd Su pub. in his *Christi* 4 l., and based up of Galilee, the G centos therefrom 1 "The silent joy, t "Fathers may hat these no other use for congregational

**The heathen Montgomery.** [*M Sheffield Iris* new: was the propriet April, 1824, in 3 in *Montgomery's* 551, and again No. 256. It is modern hymn-b

**The higher H. Alford.** [*St Ps. & Hym.*, &c., and again in 1 252. It is als collections.

**The hour J. Logan.** [*Do No. 5, in 6 st pended to the phrases.* 1781 assigned this Logan rather which are giv The hymn is in G. Britain

**The hou J. Ellerton.** companion b *Thce*" (p. 2 *Hym. for Sch* 1858. In t Mr. Ellerton "The hours both in this

**The Kir Sir H. W.**

the 1868 *App. to H. A. & M.*, in 6 st. of 4 l., and from thence has passed into numerous collections, and usually in an unaltered form. Mr. Ellerton, in his annotation thereon in *Notes to the S. P. C. K. Church Hymns*, says truly and sympathetically, "It may interest many to know that the third verse [Perverse and foolish oft I strayed] of this lovely hymn, perhaps the most beautiful of all the countless versions of Psalm xxiii., was the last audible sentence upon the dying lips of the lamented author. February 12, 1877" (p. 107, ii.). A tr. of this paraphrase into Latin, by J. P. M., appeared in *Blackwood's Magazine*, Feb., 1887, as "Rex, Rex amoris, ut Pastoris." [J. J.]

**The last and greatest herald of heaven's King.** W. Drummond. [*St. John the Baptist.*] This in 14 lines is No. 9 of his *Flowers of Zion; or, Spiritual Poems*, 1623. Also in *The Works of William Drummond of Hawthornden*, &c., Edinburgh, James Watson, 1711. It was repeated in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 131, in 2 st. of 6 l., and again in later collections. [J. J.]

**The Lord ascendeth up on high.** A. T. Russell. [*Ascension.*] Pub. in the *Hys. for Pub. Worship and Private Devotion*, pub. for the benefit of the London German Hospital, Dalton, 1848, in 4 st. of 6 l. In 1854 st. i., ii., and a third stanza by Bp. How, were given in Morrell and How's *Ps. & Hys.*, No. 51, each stanza being in 7 l. This text was repeated in the *S. P. C. K. Church Hys.*, 1871. See folio ed. of the same, 1881, for note thereon, and for the original text. [J. J.]

**The Lord forgets His wonted grace.** Anne Steele. [*Divine Compassion.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 80, in 7 st. of 4 l., and again in D. Sedgwick's reprint of her *Hymns*, 1863. In some American hymn-books a part of this hymn beginning with st. iv. is given as "A mother may forgetful be," and again in others, "Forgetful, can a mother be?" [J. J.]

**The Lord is King; He wrought His will.** J. Keble. [*Christ the King.*] "Composed on the occasion of the Visit of the British Association for the Promotion of Science, to be sung in the Parish Church of St. Nicholas, Newcastle-upon-Tyne, 1863," and pub. in the author's posthumous *Miscellaneous Poems*, 1869, in 6 st. of 4 l. In Thring's *Coll.*, 1882, and others. [J. J.]

**The Lord is King! lift up thy [your] voice.** J. Conder. [*Christ the King.*] Pub. in his *Star in the East*, &c., 1824, p. 50, in 8 st. of 4 l., and based upon the words "Alleluia! for the Lord God Omnipotent reigneth." It was repeated in the *Cong. H. Bk.*, 1836, No. 461; in Conder's posthumous *Hys. of Praise, Prayer, &c.*, 1856, p. 196. It is sometimes given as "The Lord is King! lift up your voice." In addition there are centos in C. U. beginning (1) "The Lord is King! Child of the dust" (st. iii.), and "He reigns! ye saints, exult your strains." Through these various forms this hymn is in extensive use. [J. J.]

**The Lord is my Shepherd, He makes me repose.** W. Knox. [*Ps. xxiii.*] Appeared in his *Songs of Israel*, &c., 1824, and

again in his posthumous *Poems*, 1847, p. 107, in 4 st. of 4 l. It is in a few modern hymn-books only, including the *Songs for the Sanctuary*, N. Y., 1865. [J. J.]

**The Lord is risen indeed.** T. Kelly. [*Easter.*] 1st pub. in his *Coll. of Ps. & Hys.*, &c., Dublin, 1802, No. 263, in 7 st. of 4 l., and then in his *Hymns*, &c., 1804, and later eds. In the latest eds. it was expanded to 8 st. as in that of 1853, the addition there being st. vi. It is found in full or in an abridged form in a large number of hymn-books. [J. J.]

**The Lord Jehovah calls.** P. Doddridge. [*Warning to Sinners.*] This hymn is No. 64, in the D. mss. It is in 4 st. of 4 l., and headed, "On hearing God's Voice immediately; from Heb. iii. 13." It has no date; but being found between one hymn dated "April 10, 1735," and another "Jan. 1, 1735," we may date it circa 1736 with tolerable certainty. In Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, it was given in a slightly different form as No. 309, and with the heading changed to "An immediate Attention to God's Voice required," Heb. iii. 15. The same text and heading were repeated in J. D. Humphreys's edition of Doddridge's *Hymns*, &c., 1839, No. 335. [J. J.]

**The Lord Jehovah reigns, His throne is built on high.** I. Watts. [*Ps. cxlviii.*] Although given in his *Hys. and S. Songs*, 1709, Bk. ii., No. 169, as a version of Ps. 148, in 4 st. of 8 l., it did not appear in his *Psalms of David*, 1719, nor in any subsequent edition of the same. It is in somewhat extensive use. [J. J.]

**The Lord, my Saviour, is my Light.** Anne Steele. [*Ps. xxvii.*] Appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. ii. p. 150, in 15 st. of 4 l., and again in D. Sedgwick's reprint of her *Hymns*, 1863. In Cotterill's *Sel.*, 1810, Ps. 27, st. i., iv., v., xi., xv. were given in an altered form as "Thou Lord, our Guide, our Light, our Way." This was repeated in the 1819 ed. of the same, p. 16. In Kennelly, 1863, No. 260, Cotterill's form of the text is altered to "O Lord, our Guide, our Light, our Way." [J. J.]

**The Lord of might from Sinai's brow.** Bp. R. Heber. [*Passiontide.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 60, in 6 st. of 7 l. as the second hymn for the 6th Sunday in Lent. It has passed into numerous collections in G. Britain and America. [J. J.]

**The Lord of Sabbath let us praise.** S. Wesley, junr. [*Sunday.*] Appeared in his *Poems on Several Occasions*, 1736, in 4 st. of 4 l.; again in J. Wesley's *Coll. of Ps. & Hys.*, 1741; and again in Nicholl's reprint of the *Poems*, &c., 1862, p. 364. It was included in the Church of England collections at an early date; and is found in its original form in several modern collections, including the 1875 ed. of the *Wes. H. Bk.*, No. 950. In some hymn-books, as *Mercer* and others, it is given as "Lord of the Sabbath, Thee we praise." The well-known couplet:—

"'Twas great to speak a world from nought;  
'Twas greater to redeem:"

concludes this hymn.

[J. J.]

**The Lord shall come! the earth shall quake.** *Bp. R. Heber.* [Second Advent.] Of this hymn there are three forms in C. U. as follows:—

1. **The Lord shall come! the earth shall quake.** This, the original form of the hymn, was given in 5 st. of 4 l. in the Oct. number of the *Christian Observer*, 1811, as a hymn for the 4th S. in Advent. In its original form it is not in C. U. In the 1815 *Appendix to Cotterill's Sel.*, st. i.-iii. and v. were given in an altered form as No. 240. In the 6th ed. of his *Sel.*, 1819, No. 196, Cotterill restored st. iv. in an altered form. This form of the text was repeated in J. Montgomery's *Christian Psalmist*, 1825, No. 310, and is given in several modern hymnals including the *Leeds H. Bk.* 1853; the *Bapt. Ps. & Hym.*, 1858; the *People's H.*, 1867, and others.

2. **The Lord will come, the earth shall quake.** This revised form of the hymn appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 5. It is in extensive use in most English-speaking countries, and is by far the most popular form of the hymn. Usually the text is unaltered as in the *Hym. Comp.*, 1876.

3. **The Lord will come; the earth shall quake.** In Murray's *Hymnal*, 1852, the 1827 text was given with slight alterations, and the addition of a doxology. In Chope's *Hymnal*, 1857 and 1861, st. i.-iii. of Bp. Heber's 1827 text, slightly altered, were given with a new stanza beginning, "O King of Mercy, grant us power," and the doxology as in Murray's *Hymnal*, 1852. This arrangement of the text, with slight variations, is No. 111 in Thring's *Coll.*, 1882.

In other hymn-books there are variations from the above forms of this hymn. These variations can be tested by the works already named. Of Bp. Heber's 1827 text a rendering into Latin is given in R. Bingham's *Hymno. Christ. Latina*, 1871, as "Adveniet Dominus! Tellus tremefacta labascet;" and another of the same text in H. M. Macgill's *Songs of the Christian Creed & Life*, 1876: as "Deus veniet; trementes." [J. J.]

**The Lord will happiness divine.** *W. Cowper.* [Lent.] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 64, in 6 st. of 4 l., and entitled "The contrite heart." It is in a large number of hymnals in G. Britain and America, and is specially suited for private use. [J. J.]

**The Lord's my Shepherd, I'll not want.** *Scottish Psalter*, 1650. [Ps. xxiii.]. We have selected this for treatment as a specimen of the so-called *Scotch Version*, seeing that it is the most familiar of all in Scotland; and is also included in many English and American hymnals of the present day. It is founded on the version by Francis Rous. His 1st ed. of 1641 has not been accessible, but the text of his 1643 ed. is here quoted from Dr. Laing's *Letters and Journals of Robert Baillie*, vol. iii., 1842.

"My Shepheard is the living Lord,  
and he that doth me feed;  
How can I then lack anything  
whereof I stand in need.

"In pastures green and flourishing  
he makes me down to lye:  
And after drives me to the streames  
which run most pleasantly.

"And when I feele my selfe neere lost,  
then home he me doth take;  
Conducting me in his right patha,  
even for his owne Names sake.

"And though I were even at death's doore,  
yet would I feare none ill;  
Thy rod, thy staff do comfort me,  
and thou art with me still.

"Thou hast my table richly stor'd  
in presence of my foe;  
My head with oile thou dost anoint,  
my cup doth overflow.

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The 1825 text was repeated with slight variations in Montgomery's *Original Hymns*, 1853, No. 61, and is that usually given in the hymn-books both in G. Britain and America. Sometimes the text is abbreviated. [J. J.]

The morning flowers display their sweets. *S. Wesley, jun. [Death.]* Appeared in David Lewis's collection of *Miscellaneous Poems*, 1726; in Wesley's *Poems on Several Occasions*, 1736; and in the 1862 reprint of the same, 1862, p. 81, in 6 st. of 4 l. In the *Poems* it is headed "Verses on Isaiah xl. 6. 8. Occasioned by the death of a Young Lady." It was also given in the *Wesley Hys. and Sac. Poems*, 1743, and in the *Wes. H. Bk.*, 1780, No. 44 (ed. 1875, No. 46). It is in extensive use in G. Britain and America. [J. J.]

The morning stars in concert sang. *J. Montgomery. [Praise.]* Written for the Sheffield Sunday School Union Whit Monday gathering of 1849, and printed on a broad sheet for use on that occasion. In Montgomery's *Original Hymns*, 1853, in 6 st. of 4 l. it is given "For the Opening of an Organ," for which it is well adapted. [J. J.]

The night is come; like to the day. *Sir T. Browne. [Evening.]* 1st pub. in the 1642 ed. of his *Religio Medici*, Pt. ii., § 12, and is thus introduced in speaking of sleep:—

"It [sleep] is that death which we may be literally said to die daily; a death which Adam died before his mortality; a death whereby we live a middle and moderate point between life and death. In fine so like death I dare not trust it without my prayers and an half adieu unto the world, and take my farewell in a colloquy with God:—

"The night is come; like to the day," &c. extending to 30 lines. "This is the dormitive I take to bedward; I need no other laudanum than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun, and sleep unto the resurrection."

From the above-named 30 lines, the cento in common use has been compiled. It is also sometimes given in an altered form as "The sun is gone: like to the day," as in *Bap. Ps. & Hys.*, 1858. Original text in *The Camelot Classics*, Lond., W. Scott, 1886. [J. J.]

The night is wearing fast away. [*Second Advent.*] This appeared anonymously in the Plymouth Brethren's *Hys. for the Poor of the Flock*, 1838, No. 86, in 5 st. of 4 l., and again in several later collections. In *The Christian Hyl.* (N. D.) it is attributed to Sir E. Denny, but it is not in his *Hys. and Poems*, 1848 or 1870. In J. Denham Smith's *New Times of Refreshing*, 1888, the author's name is given as "Hoare." [J. J.]

The poorest of the poor are we. *J. Montgomery. [Ragged Schools.]* Under the date of 1849, Holland says in his *Memoirs of Montgomery*, vol. vii. p. 216:—

"We [Mr. J. Everett and himself] found that our entrance had arrested his pen in the midst of transcribing a hymn which he had been requested to compose for the use of Ragged Schools. On being requested to favour us with a hearing of the verses, he read what he had written, but with such an involuntary accompaniment of deep feeling that we felt more pain than pleasure in the affecting incident."

This hymn is in 9 st. of 4 l. in Montgomery's *Original Hymns*, 1853. In its full form it is not in C. U., but st. ix. vi.—viii. are given in

Martineau's *Hymns, &c.*, 1873, No. 373, as "O God, most merciful and just." [J. J.]

The race that long in darkness pined. *J. Morison. [Epiphany.]* This fine hymn appeared as No. 19 in the *Draft Scottish Translations and Paraphrases*, 1781, as a version of Isaiah ix. 2-8 thus:—

I.  
"The race that long in darkness pin'd  
have seen a glorious light;  
The people dwell in day who dwelt  
in death's surrounding night."

II.  
"To hail thy rise, thou better Sun!  
the gath'ring nations come,  
Joyous, as when the reapers bear  
the harvest-treasures home."

III.  
"For thou our burden hast remov'd,  
and quell'd th' oppressor's sway;  
Quick as the slaughter'd squadrons fell  
in Midian's evil day."

IV.  
"Through shrieks of woe, and scenes of blood,  
the warrior urges on;  
The light'ning's speed, great Saviour! marks  
the conquest thou hast won."

V.  
"To us a Child of hope is born;  
to us a Son is giv'n;  
Him shall the tribes of earth obey,  
him, all the hosts of heav'n."

VI.  
"His name shall be The Prince of Peace;  
the Wise, the Mighty One;  
With justice shall he rule the earth  
from his eternal throne."

In the public worship ed. issued in that year by the Ch. of Scotland, and still in use st. iv. was omitted and st. vi. rewritten thus:—

V.  
"His name shall be the Prince of Peace,  
for evermore ador'd,  
The Wonderful, the Counsellor,  
the great and mighty Lord."

VI.  
"His pow'r increasing still shall spread,  
his reign no end shall know;  
Justice shall guard his throne above,  
and peace abound below."

In the markings by the eldest daughter of W. Cameron [p. 200, ll.], ascribed to Morison. The revised text of 1781 is included in full and unaltered as No. 35 in Lord Selborne's *Bk. of Praise Hymnal*, 1868, and slightly altered as No. 47 in the *American Episcopal Coll.*, 1826, and as No. 80 in the *Anglican H. Bk.*, 1871. Omitting st. iii. it has been included in the *American Baptist Psalmist*, 1843, *Kennedy*, 1863, the *Baptist Hymnal*, 1879, and other collections. It is also found in the following forms:—

1. The race which long in darkness pined. Pratt's *Coll.*, 1829; *Liverpool Coll.*, 1841.

2. The race that long in darkness lay. *Urwick's Coll.*, 1829.

3. The race that long in darkness walk'd. S. P. C. K. *Hymns*, 1852; *Common Praise*, 1879, &c.

4. The people that in darkness sat. A greatly altered version by the compilers of *H. A. & M.*, 1861, (No. 61, with an added doxology). This has been included in *Barry's Hymnal*, 1867, and in the *Hymnary*, 1872. The version in the *Irish Church Hymnal* ed., 1869, No. 52, is st. i., ii., iv., v. of *H. A. & M.*, and vi. of the 1781—the 1873 ed. (No. 102) giving st. v. nearly as in the 1781. In America it has appeared in the *Evang. Hymnal*, New York, 1889.

5. The race that long in darkness sat. Thring's *Coll.*, 1882, No. 146, the revised text of 1781 slightly altered and a doxology by Mr. Thring added; with st. ii. l. 3, st. iii., and st. iv. l. 1 as in *H. A. & M.*

6. To hail thy rising, Sun of life. *American Prot. Epis. Hymnal*, 1871, No. 27, beginning with st. ii. altered.

7. To us a Child of hope is born. St. iv., vi. included in England in Curwen's and various other children's hymn-books, and in America in the *Andover Sabbath H. Bk.*, 1828; *Widdow's Songs for the Sanctuary*, 1842; *Unit. Reformed H. Bk.*, 1859; *Baptist Praise Bk.*, 1871, and various others.

8. Lo! unto us a child is born. St. iv., v. altered in *Mercer's C. P. & H. Bk.*, Ox. ed., 1864, No. 417.

The text should also be compared with Watts's *Hymns*, 1709, Bk. i., No. 13, "The land that long in darkness lay;" and "The people that in darkness walk'd," in Miss Leeson's *Paraphrases & Hymns for Congregational Singing*, 1853, No. 43. [J. M.]

The radiant morn hath passed away. G. Thring. [Afternoon.] Written in 1864, and 1st pub. in his *Hys. Congregational and Others*, 1866, p. 66; and again in his *Hys. & Lyrics*, 1874, p. 137, in 5 st. of 4 l. It was adopted as the opening hymn of the 1868 *Appendix to H. A. & M.*, and has since then been included in numerous collections in G. Britain and America. In *H. A. & M.* it is set to special music by Sir F. A. G. Osseley, Bart. This tune is known as "St. Gabriel." [J. J.]

The roseate hues of early dawn. Cecil F. Alexander, *nee Humphreys*. [Evening.] Mrs. Alexander has published this hymn in two forms as follows:—

1. The first form appeared in the S. P. C. K. *Hymns*, 1852, No. 155, as:—

"The roseate hues of early dawn,  
The brightness of the day,  
The crimson of the sunset sky,  
How fast they fade away!  
Oh! for the pearly gates of heaven,  
Oh! for the golden floor,  
Oh! for the Sun of Righteousness,  
That seteth nevermore!

"The highest hopes we cherish here,  
How fast they tire and fade;  
How many a spot defiles the robe  
That wraps an earthly saint!  
Oh! for a heart that never sins,  
Oh! for a soul washed white,  
Oh! for a voice to praise our King,  
Nor weary day or night.

"Here faith is ours, and heavenly hope,  
And grace to lead us higher;  
But there are perfectness and peace,  
Beyond our best desire.  
Oh! by thy love, and anguish, Lord!  
Oh! by thy life laid down!  
Oh! that we fall not from thy grace,  
Nor cast away our crown."

This text was repeated in Mrs. Alexander's *Legend of the Golden Prayers*, &c., 1859, p. 139; and is also found in a large number of hymn-books in G. Britain and America, including *H. A. & M.*, the S. P. C. K. *Church Hys.*, Thring's *Coll.*, the *Hys. Comp.*, and others. Sometimes at st. i. l. 8, reads "Nor weary day nor night," as in *H. A. & M.* In some collections the hymn opens with st. i. l. 5, "O! for the pearly gates of heaven," and in others with st. ii., "The highest hopes we cherish here." In Biggs's annotated ed. of *H. A. & M.*, 1867, the full text is rendered into Latin by Lord Lyttelton (1866), as, "Aurora rosas primigenae color."

2. Mrs. Alexander's recast of this hymn appeared in her *Hys. Descriptive and Devotional. For the Use of Schools*, 1858, No. iv., as:—

"The crimson of the sunset sky,  
The last gold lines of day  
Along the mountain's rosy verge  
(How fast they fade away!)

O for the pearly

O for the gold

O for the Sun of

That seteth

"The late that

On weary

The flowers so

Are dead or

O for the songs

Where saints

O for the tree of

By the pure

"O'er the dust on

And all th

Save where a li

Lies at low

O for the land t

Where never

O for the quiet

Where there i

"The highest

How fast the

How many a

That wraps a

O for a heart

O for a soul

O for a voice

Nor weary da

In this recast it v portions in italics are Taken as a whole the but less adapted for original. Its use is li

The Sabbath d close. Charlotte E. 1st pub. in Elliott's in 5 st. of 3 l., with my evening hour." 1 to 7 st., the 3rd and collections, being add her *Hymns for a We found in Snapp's So with the refrain long hymn, "Oh, smile," It is given in a lat hymn-books.*

The Saviour sto tion.] This hymn Magazine for July, 18 and signed "H. J. W the Salisbury H. Bk., addition of a doxology 1863, in 3 st. of 8 l. tain the author's name

The Saviour, w W. Cooper. [Passi Olney Hymns, 1779, of 4 l., and headed "In its original form Cotterill's *Sel.*, 1810 "See! what unbound is composed as follows

St. i. "See what unbo St. ii. "Good-will to m St. iii. "With all His St. iv. "By His obedie St. v. "Lord, fill our be St. vi. "With love like

On the withdrawal rill's *Sel.*, 1819 [see st. v. and vi. were rev this revised form wa 1820, and is that wh Snapp's *Songs of G. & time. It is sometime drous was the burnin in C. U. is "With*

in view." This begins with st. iii. of the original. [J. J.]

**The scene around me disappears.** *J. Montgomery.* [Christmas.] Pub. in his *Christian Psalmist*, 1825, No. 488, in 4 st. of 7 l., and headed, "A visit to Bethlehem in Spirit"; and repeated, without alteration, in his *Original Hymns*, 1853, No. 52. In *Holy Song for All Seasons* (Bell & Daldy), 1869, it begins "Fair Bethlehem's star again appears." It is limited in use. [J. J.]

**The secret of the Lord, From sinners, &c.** [Covenant of Free Grace.] This hymn appeared in the *Gospel Mug.* for March, 1778, p. 151, in 7 st. of 4 l., headed "Psalm xxv. 14," and signed "Ingenuus." In Snapp's *Songs of G. & G.*, 1872, st. v.-vii. are given as "The covenant of free grace." We have not found this extract elsewhere. [J. J.]

**The shadow of th' Almighty's cloud.** *J. Keble.* [Confirmation.] Written on Feb. 21, 1827, and 1st pub. in his *Christian Year*, 1827, in 10 st. of 4 l. The cento, "Spirit of might and sweetness too," in Kennedy, 1863, begins with st. vi. of this poem, the doxology being an addition by Dr. Kennedy. In most other collections, as the *Wellington College Chapel Hymns*, 1860 and 1880, the doxology is omitted. [J. J.]

**The sick man in his chamber.** *Cecil F. Alexander, nê Humphreys.* [During Sickness.] This poem in 14 st. of 4 l., was contributed to Rutherford's *Lays of the Sanctuary and other Poems*, 1859, p. 89, under the title "The Sun of Righteousness." It appeared also in the same year in Mrs. Alexander's *Legend of the Golden Prayers*, 1858, p. 151. From it the cento "The sick man lieth weary," in Kennedy, 1863, No. 15, is taken. It is composed of st. vii., viii., xi.-xiv. [J. J.]

**The Son of David bowed to die.** *J. Anstice.* [Easter.] Appeared in his posthumous *Hymns*, pub. by his widow in 1836, No. 15, in 4 st. of 6 l. It is sometimes given in its full form, and at others abbreviated to 3 st. as in Thring's *Coll.*, 1882. It is a spirited hymn and worthy of more attention than it has received. [J. J.]

**The Son of God goes forth to war.** *Bp. R. Heber.* [St. Stephen.] Pub. in his posthumous *Hymns, &c.*, 1827, p. 17, in 8 st. of 4 l. It is usually given in an unaltered form as in the *S. P. C. K. Church Hymns* 1871, and is often accompanied by a fine musical setting as in the same hymnal. [J. J.]

**The Son of God in mighty love.** *H. Bonar.* [Christmas.] This hymn is given on p. 161, ii., as first appearing in Bonar's *Hys. of Faith and Hope*, 1857, in error. It was pub. in his *Songs for the Wilderness*, 1st ed., 1843, in 8 st. of 4 l., with the heading "The Word made Fle-h." It was repeated in his *Hys. of Faith and Hope*, 1857, in the same form. In addition to being in C. U. in its original form, it is abbreviated as "In love, the Father's sin-less Child" (st. ii.); and "Jesus, Whom angel-hosts adore." [J. J.]

**The Spirit breathes upon the word.** *W. Cooper.* [Holy Scripture.] Included in the *Olney Hymns*, 1779, Bk. ii., No. 62, in 5 st.

of 4 l., and entitled "The Light and Glory of the Word." It is in use in its original form, and also as "A glory gilds the sacred page" (st. ii.). In the latter form it is found in a large number of hymn-books, especially in America. It is also often found as "What glory gilds the sacred page!" [J. J.]

**The starry firmament on high.** *Sir R. Grant.* [Ps. xix.] This was given in Lord Glenelg's posthumous edition of Grant's *Sacred Poems*, 1839, p. 28, in 4 st. of 8 l., and headed with the following words:—

"This is intended as a sequel or counterpart to Addison's hymn, 'The spacious firmament.' It corresponds to the latter portion of the 19th Psalm, as Addison's does to the former."

The use of this paraphrase in its full form is confined to a few American collections. The last stanza, "Almighty Lord, the sun shall fail," is given in *Laudes Domini*, N. Y., 1884, as No. 233. [J. J.]

**The sun is set, the twilight's o'er.** *Bp. E. H. Bickersteth.* [Holy Communion.] Written in 1869 for the author's *Hy. Companion*, in which it was pub. in 1870 in 5 st. of 4 l. It was also included in his *Two Brothers and Other Poems*, 1871. Outside of the *Hy. Comp.* its use is limited. [J. J.]

**The Sun of Righteousness appears.** *S. Wesley, jun.* [Easter Day.] 1st pub. in his *Poems on Several Occasions*, 1736, in 4 st. of 4 l., and again in Nicholl's reprint of the same, 1862. At an early date it appeared in the *Ps. & Hys.* of J. & C. Wesley, and other collections. It has passed into a limited number of modern hymn-books. The fourth stanza is noteworthy as being that upon which C. Wesley based his st. iii. in "Christ the Lord is risen to-day." The two stanzas are as follows:—

*S. Wesley, jun.* "In vain the stone, the watch, the seal  
Forbid an early rise  
To Him Who breaks the gates of hell,  
And opens paradise."

*C. Wesley.* "Vain the stone, the watch, the seal;  
Christ has burst the gates of hell!  
Death in vain forbids His rise:  
Christ has open'd paradise."

S. Wesley's hymn was given in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 69, as *Anon.* In a few collections st. iii., iv. are given as "Alone the dreadful race He ran." [J. J.]

**The thing my God doth hate.** *C. Wesley.* [Holiness Desired.] This cento was given in the *Wea. H. Bk.*, 1780, No. 331, in 3 st. of 8 l., and is composed of No. 1240 as st. i., and 1232 as st. ii., iii. of his *Short Hymns on Sel. Passages of Holy Scripture*, 1762, vol. ii. (*P. Works*, 1868-72, vol. x., Nos. 1362, and 1354). Several times it has been pointed out that the line (st. iii., l. 5) "Soul of my soul, remain!" is evidently taken from Sir Richard Blackmore's "Ode to the Divine Being," where we have the same expression thus:—

"Blest object of my love intense,  
I Thee my Joy, my Treasure call,  
My Portion, my Reward immense,  
Soul of my soul, my Life, my All."

One can hardly think that this is accidental. This hymn is in several collections in G. Britain and America. [J. J.]

**The virtues of Thy saints, O Lord.** *Bp. C. Wordsworth of Lincoln.* [St. Mark.]

1st pub. in his *Holy Year*, 1862, p. 168, in 14 st. of 4 l. In the 1863 ed. of the *Holy Year*, it was divided into two parts, pt. ii. beginning with st. ix., "Taught by St. Mark, the Moriaus land." To this line the following note is appended in both editions:—

"St. Mark was Bishop of Alexandria in Egypt, and died there as a martyr, and the celebrated (Catholic) School which produced Clement, Origen, and other famous ancient Teachers of Christianity, bore his name."

In the *Hymnary*, 1872, No. 357 is composed of st. viii. of pt. i., and the whole of pt. ii. It begins "Jesus, we praise Thee for his work." The text is altered. [J. J.]

**The voice of one that cries.** *H. Alford.* [Advent.] 1st pub. in his *P's & H's*, 1844, No. 1, in 4 st. of 4 l., for the 1st Sunday in Advent; and again in his *Year of Praise*, 1867, for the same Sunday. As a *a. m.* hymn it is an acceptable change of metre in the Advent hymns. [J. J.]

**The voice that breathed o'er Eden.** *J. Kable.* [*Holy Matrimony.*] Written for and first pub. in the *Salisbury H. Bk.*, 1857, where it was given as No. 187, in 8 st. of 4 l. In the author's posthumous *Miscellaneous Poems*, 1869, it is headed "Holy Matrimony. To be sung at the Commencement of the Service," and is dated "July 12, 1857." In Biggs's annotated ed. of *H. A. & M.*, 1867, it is rendered into Latin by Lord Lyttelton (1866) as "Illo Edemensi qui Patria Deus." The original is in extensive use, and is one of the most beautiful of modern hymns for Holy Matrimony. [J. J.]

**The winds of God have changed their note.** [*Easter.*] In a volume of verse consisting of English poems by H. Vaughan and some Latin verses by his brother Thomas, put forth by one "J. W." in 1678 as *Thalim Rediviva; the Pastimes and Diversions of a Country Muse*, a short poem in 14 l. was given under the motto, "The Revival." In Bell & Daldy's ed. of H. Vaughan's *Sacred Poems*, &c., 1858, it was repeated at p. 226. From it the following lines were taken by the Rev T. Darling, and, after being elaborated into the hymn, "The winds of God have changed their note," were given in the 1st ed. of his *Hys. for the Church of England*, 1855, and continued in later editions:—

"Hark! how the winds have changed their note,  
And with warm whispers call thee out,  
The frosts are past, the storms are gone,  
And backward life at last comes on.  
The lofty groves in express joys  
Reply unto the turtle's voice;  
And here in dust and dirt, O here  
The hills of His love appear."

[J. J.]

**The winds [are] were howling o'er the deep.** *Bp. R. Heber.* [*Epiphany*, 4 S.] This hymn in 10 st. of 4 l. was given in the 1828 ed. of Heber's posthumous *Hymns*, &c., as the 5th hymn for the 4th Sunday after the Epiphany, and is based on the stilling of the tempest, the Gospel for that day (St. Matt. viii. 23). The cento "How long the time since Christ began," in the *Leeds H. Bk.*, 1853, and several others in G. Britain and America is from this hymn. The original in an abbreviated form is in several American hymnals, including the *Plymouth Coll.*, 1855, and others. [W. T. B.]

**The wise men** *Cecil F. Alexander* [play.] Pub. in *Devotional*, &c., 18 Although seldom it is in Mrs. Alex her interpretation and myth, as a repentance, has adoption of the by

**The Word of** *Archbishop Benson* hymn for the T dialing with the union, was con *Cabage H. Bk.*, 1 pointed for the slight alteration. it a most accepta tion for use at a

**The world take.** [*The Le* compiled from J pub. in 1683. 1 St. i. l. From Conscience st. 9, 1 St. iii. From "8 St. iv. v. v. 1 altered.

In this form Huntingdon's t tions. Orig. to Mason's *Songs* text of the c where its con ascribed to L tion, however, is still in C. U

**The world** *J. S. B. Mon* This poem of *Spiritual Song* lay. The B called "The A gin Mary," &c., 1863, the of the Bless Thou this begins with 8 st. of 4 l. t part of the freely altered revised ed. "O Saviour, the original of the open hymn than *Hys. of Lou*

**The yee** [*Circumcisi* 1st pub. in of 4 l., and also ye are made with not in C. following (1) "The In several of tears? In a few whole is than for p



**Thebesius, Adam**, s. of Peter Thebes or Thebesius, pastor at Seiffersdorf near Liegnitz in Silesia, was b. at Seiffersdorf, Dec. 6, 1596. After studying at the University of Wittenberg (M.A. 1617) he was instituted, on Nov. 24, 1619, as pastor at Mondschtütz, near Wohlau, and in 1627 became pastor at Wohlau. Finally, in 1639, he was appointed pastor of SS. Peter and Paul, the principal church in Liegnitz, and in 1642 he also became assessor of the consistory. He d. at Liegnitz suddenly, after a double stroke of paralysis, on the evening of Dec. 12, 1652. (*Koch*, iii. 64; S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780-89, vol. iv. p. 265, &c.)

Thebesius was a diligent, faithful and popular preacher. He was much tried by family afflictions (his wife and four children predeceased him), and by the misfortunes of these times of war and pestilence. He was crowned as a poet in 1638. *Mützell*, 1868, prints two pieces as his. One of these, which, according to *Koch*, outweighs all his other poetical productions, is:—

*Du grosser Schmerzensmann. Passiontide.* This appears in Martin Janus's *Passionale melicum*, Görlitz, 1663 [Wernigerode Library], No. 239, in 7 st. of 8 l., marked as by "M. Adam Thebesius." Included in *Mützell*, 1858, No. 318, and in the *Berlin G. L. S.*, ed. 1863, No. 224. Tr. as "Thou Man of Sorrows, hail!" This is a good tr. of st. i. iv., vii., by A. T. Russell, as No. 89 in his *Ps. & Hys.*, 1851. [J. M.]

**Thee in the loving bloom of morn.** *H. Bonar.* [*God in all, and all in God.*] Pub. in his *Hys. of Faith and Hope*, 3rd Series, 1867, in 12 st. of 4 l. Repeated in full in the *Westminster Abbey H. Bk.*, 1883. [J. J.]

**Thee we adore, eternal Name.** *I. Watts.* [*Life frail, Eternity unending, or New Year.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707 (2nd ed. 1709, Bk. ii., No. 55), in 7 st. of 4 l. It is found in a large number of hymn-books in all English-speaking countries. The form of the text which is in the most extensive use is that given in the *Ps. & Hymns* of J. and C. Wesley in 1738, and continued in the revised ed. of the *Wes. H. Bk.*, 1875, in which there are four slight changes from the original. The original came into use in the Church of England through M. Madan's *Ps. & Hys.*, 1760. In *Dale's English H. Bk.*, 1874, it begins with st. ii., "Our wasting lives grow shorter still." [J. J.]

**Their hearts shall not be moved.** *Jane E. Leeson.* [*Ps. cxxv.*] Pub. in her *Hys. and Scenes of Childhood*, 1842, No. 57, in 6 st. of 6 l. In the *Leeds H. Bk.*, 1853, No. 174, st. i.-iii. are given in an altered form, and opening with the same first line. These alterations were made by G. Rawson. This text was repeated in the *Bap. Ps. & Hys.*, 1858, and other collections in G. Britain and America, and is that in C. U. [J. J.]

**Theoctistus of the Studium.** A monk of the great monastery of the Studium at Constantinople, circa A.D. 890. Neale calls him a friend of St. Joseph. [See *Greek Hymnody*, § xvii. 1.] His only work known to the Church is his "Suppliant Canon to Jesus," which is found at the end of the *Paracletice* or *Great Octoechus*, a volume in eight parts, containing the Ferial Office for eight weeks. From that canon Dr. Neale compiled a cento beginning, Ἰησοῦ γλυκύτατε, and pub. its translation, "Jesu. Name all names above," in his *Hys. of the Eastern Church*, 1862, in 6 st.

of 8 l. In 1867 it was included in an unaltered form in the *People's H.* and subsequently repeated in the *Hymnary*, the *Parish H. Bk.*, and other collections. In the 1889 *Suppl. Hys. to H. A. & M.* there is another tr., "Sweet Saviour, in Thy pitying grace" (*Lent*). This was contributed thereto by the Rev. R. M. Moorsom. [J. J.]

**Theodore, St., of the Studium.** One of the Greek hymn-writers. He was b. at Constantinople, circa 759, and educated by his uncle, St. Plato. He was banished by Constantine, for his resolute refusal to acknowledge the Emperor's illicit marriage with Theodora, in 797. On the accession of Irene (798), he was recalled, and enjoyed the favour of the Empress. In 809 he was again banished, for the old cause, refusal to acknowledge the legitimacy of Constantine's marriage. Recalled once more in 811, he was imprisoned and again banished for his defence of the *Icons*, under Leo the Armenian. He was recalled a third time at the death of Leo, and d. Nov. 11, 826 (Dr. Neale adds, "in banishment"). He succeeded his uncle, St. Plato, as Hegumen of the Monastery of The Studium. See further *Greek Hymnody*, § xviii. 1, and Ceillier's *Auteurs sacrés*. [H. L. B.]

**Theodosia**, the *nom de plume* of Anne Steele.

**Theophanes, St.** The third in rank among the Greek ecclesiastical poets called *Melodists*, circa 800-850. He was a son of pious parents, and a native of Jerusalem. He may have been educated, as his elder brother Theodore was, in the Laura of St. Sabas, and thence have imbibed his taste for the composition of hymns. He was sent, with his brother, by the Patriarch of Jerusalem, to Constantinople, to remonstrate with the Emperor Leo the Armenian (reg. 813-820), against iconoclasm. They were scourged and banished from Constantinople. After the murder of Leo they were allowed to return, but were again banished. In the reign of Theophilus (reg. 829-842) they were again at Constantinople, and were then branded on their faces with some opprobrious Iambic verses (from which they were afterwards known as "*Grapti*"), and a third time banished. After 842 Theophanes was recalled, on the triumph of the defenders of the *Icons* at the accession of Theodora, and was made Archbishop of Mida, where he died. The brothers are commemorated in the Greek calendar on Dec. 27. The sketch here given will be found quite different from that prefixed to the translations from Theophanes in Neale's *Hymns of the Eastern Church*. Dr. Neale mistook the poet for an earlier saint, Theophanes of Syngriana, who continued the *Chronicon* of George Syncellus. The identification of the poet with Theophanes Graptus is however universally attested by the Greek writers, and the Canon of Theophanes of Syngriana is written by Theophanes Graptus on the acrostical, Θεοφάνης μέλπει τε τὸν Θεοφάνην. (See *Diet. Greek and Roman Biography*; Ceillier's *Auteurs sacrés*; and *Greek Hymnody*, § xviii. 2. [H. L. B.]

Θεὸς ὦν εἰρήνης. [*Χριστὸς γεννᾷται.*]

ΘΕΟΤΟΚΙΟΝ. [*Greek Hymnody*, § xvii. 2.]

**There came a little Child to earth.** *Emily F. S. Elliott.* [Christmas.] 1st pub. in 1856 in *Matty's Missionary Box* (Lond.: T. Nelson & Son), and since included in *Miss Elliott's Chimes for Daily Service*, 1880, p. 97, in 4 st. of 8 lines. It has appeared in the *Church S. S. H. Bk.*, 1868, Scottish Presbyterian Hymnal, 1876; *Allan's Children's Worship*, 1878, &c.; and is included in full and unaltered (save st. ii. l. 8) as No. 378 in the *Scottish Free Church H. Bk.*, 1882. Its use is extensive. [J. M.]

**There is a blessed home.** *Sir H. W. Baker, Bart.* [Heaven anticipated.] Written in 1861, and pub. in *H. A. & M.* the same year as No. 182, in 4 st. of 8 l. It has passed into several collections, and is a beautiful and touching hymn. It was sung over the author's grave. In Biggs's Annotated ed. of *H. A. & M.*, 1867, there is a rendering in Latin by Lord Lyttelton (1866) beginning "Est beatorum Domus incolarum." [J. J.]

**There is a book, who runs may read.** *J. Keble.* [Septuagesima.] Written in 1819, and pub. in his *Christian Year*, 1827, as the poem for Septuagesima Sunday, in 12 st. of 4 l. It is in several collections in G. Britain and America, but usually in an abbreviated form. In a few collections it begins with st. ix., "One Name above all glorious names." The original, which is very beautiful, is based upon the words, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made;" Rom. i. 20, with a distinct reference to Gen. i., which is the first Lesson for Septuagesima Sunday Morning. In R. Bingham's *Hymno. Christ. Latina*, 1871, st. i.-v., xli., as in *H. A. & M.*, are rendered into Latin as "Est liber, atque illum qui currit perlegit, omnem." [J. J.]

**There is a calm for those who weep.** *J. Montgomery.* [Death and Burial.] This is the opening of Montgomery's poem "The Grave," which first appeared in his *Sheffield Newspaper*, the *Iris*, June 20, 1805, in 30 st. of 4 l., and signed "Alseus;" again in his *Wanderer of Switzerland and Other Poems*, 1806; and again in various editions of his *Poetical Works*. In the 1854 ed. of his *P. Works* Montgomery has dated it 1804. Various centos from this poem are in C. U. as hymns, and all but one begin with st. i. In Martineau's *Hymns*, &c., 1840, No. 365 is composed of st. i., ii., xvi., xix., xxv., xxvii., slightly altered; and No. 366 of st. xxviii.-xxx. It must be noted that st. xxviii. is a repetition of st. i. with the third line rewritten. The centos in American hymn-books differ from these, and from each other. [J. J.]

**There is a Fountain filled with blood.** *W. Couper.* [Passiontide.] This hymn was probably written in 1771, as it is in Conyers's *Coll. of Ps. and Hys.*, 1772, in 7 st. of 4 l. It was republished in the *Olney Hymns*, 1779, Bk. i., No. 79, with the heading "Praise for the Fountain opened." It is based on Zech. xiii. 1, "In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem

for sin and for un-  
full or abbreviate  
English-speaking  
A well known  
Calvary's Cross  
appeared in Cotter  
33, in 5 st. of 4 l.,  
much altered.

Passiontide, 1833,  
stanza is given, &  
remaining six of  
The question as  
were made, first  
then in Bicker  
1833, is answered  
*Christian Annual*  
5, 1856, p. 278,  
this hymn:—

"About in year  
James Montgomery  
were so frequently  
as written by these  
hymn mentioned &  
&c.) in the Rev.  
example. He said  
it there; Bickerton

We know from  
he altered by  
his 3d. and he  
have one of th  
this, however,  
rewritten the  
in these words

"I entirely re-  
hymn, commenced  
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*J. Montgomery,*  
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mind when he wrote this hymn. Our positive knowledge of the poet's frequent depression of spirits and despair is painful enough without this gratuitous and false addition thereto.

Five stanzas of this hymn, taken from the commonly received text, are rendered into Latin in R. Bingham's *Hymno. Christ. Latina*, 1871, as: "Fons est sanguine redundans." Dr. H. M. Macgill has however taken the original text for his rendering into Latin in his *Songs of the Christian Creed and Life*, 1876, where it reads:—"Sanguis en Emma-nuelis." In addition to Latin, various forms of the text have been translated into many other languages. [J. J.]

**There is a God, all nature cries.** *J. Montgomery.* [*Nature's witness to the Existence of God.*] The ms. of this hymn is dated "January 8, 1838." It was included in Montgomery's *Original Hymns*, 1833, No. 6, in 7 st. of 4 l., and headed "The Guilt and Folly of denying God." It must be distinguished from Miss Steele's "There is a God, all nature speaks," which is also in C. U. [J. J.]

**There is a green hill far away.** *Cecil F. Alexander, n e Humphreys.* [*Good Friday.*] 1st published in her *Hys. for Little Children*, 1848, p. 31, in 5 st. of 4 l., and based upon the words "Suffered under Pontius Pilate, was Crucified, Dead, and Buried," of the Apostles' Creed. It is an exceedingly popular children's hymn, and is in extensive use. [J. J.]

**There is a happy land.** *A. Young.* [*Heaven.*] In 1838 Mr. Young was spending an evening in the house of Mrs. Marshall, the mother of some of his pupils. Among other pieces she played one air which caught his attention. On inquiry he found it was an Indian air called "Happy Land." With the air ringing in his ears he composed this hymn to it. It was sung in his classes at Niddry Street School, Edinburgh, and there heard by the Rev. James Gall, who included it in the first series of the *Sacred Song Book*, 1843 [see *Bateman, O. H.*, p. 116, ii.], from whence it has passed into many hymn-books. It has been tr. into Chinese, many Indian and African dialects, &c., and in these and its original form is now to be heard in Sunday Schools all over the world. In 1876 Mr. Young included it in his *The Scottish Highlands and other Poems*, p. 117, in 3 st. of 8 lines. Originally st. iii. l. 8 began "We reign," but subsequently, and in his volume of 1876, Mr. Young altered it to "Reign, reign." The text of 1876 is included unaltered in the *Hy. Comp.*, 1876, the *Scottish Free Church H. Bk.*, 1882, and others. In the *Cottage Melodies*, N. Y., 1859, an imitation beginning "O send the word divine" as a hymn on Sending the Bible to the Heathen is included as No. 545. It may be noted that the Rev. John Inglis, D.D., Presbyterian missionary in the New Hebrides tr. it in 1854 (as his first attempt), into the Aneityumese language, beginning "Et eteue ineedinag." This version was a great success and continues to be a favourite. Dr. Geddie and Dr. Inglis, assisted to some extent by others, tr. 51 Psalms and Hymns (of which this is No. 23) into Aneityumese, included as part of the *Noh-runitai Itap*, pub. by the Religious Tract

Society of London in 1880. [*Missions Foreign*, p. 741, ii., § ii., iii., 2.] [J. M.]

**There is a holy sacrifice.** *Charlotte Elliott.* [*The Contrite Heart*] This hymn is usually attributed to J. Montgomery on the grounds that its first appearance as far as yet traced was in the 1819 ed. of Cotterill's *Sel.*, to which Montgomery largely contributed; and that in the 2nd series of W. Oliphant & Son's *Sacred Poetry*, N. D. [circa 1839], pp. 291-2, it is attributed to Montgomery. In 1836 Miss Elliott pub. her *Hours of Sorrow*, with an Introduction "To the Reader" which begins:—

"Not for the gay and thoughtless do I weave  
These plaintive strains;"

These words to our mind clearly intimate to the Reader that the entire contents of the book were by Miss Elliott. At p. 10 this hymn is given in 5 st. of 3 l., with the refrain "The contrite heart!" as in Cotterill's *Sel.*, 1819, No. 341. Seeing that in 1819 Miss Elliott was 30 years of age, that it is in her *Hours of Sorrow* as above, and that in style and metre it is the same as a large number of her hymns, and that it is not in any known work by Montgomery, we have no hesitation in ascribing it to her. It is a sweet hymn for private use, and is found in several collections. [J. J.]

**There is a land of pure delight.** *I. Watts.* [*Heaven anticipated.*] 1st pub. in his *Hys. and S. Songs*, 1707, and again in the 2nd ed., 1709, Bk. ii., as No. 66, in 6 st. of 4 l., with the heading "A prospect of Heaven makes Death easy." In the older collections very many variations in the text were introduced, but most of these have gone out of use. Of those which remain the following appeared in Hall's *Mitre H. Bk.*, 1836, No. 182:—

- St. i. "Infinite day" to "Eternal day."
- St. ii. "Never with'ring" to "Never fading."
- "This heavenly" to "That heavenly."
- St. v. "Could we make" to "could we all."
- St. vi. "We but climb" to "we but stand."

The last alteration was made by Bp. Blomfield, to whom the "proofs" of the *Mitre H. Bk.* were submitted. Other variations are found in the text in some hymn-books: but latterly a strong reaction has taken place in favour of the original as given in Lord Selborne's *Bk. of Praise*, 1862-7. The use of this hymn has extended to all English-speaking countries, and it has been translated into many languages. In his *Hymno. Christ. Latina*, 1871, R. Bingham has rendered four stanzas into Latin as, "Extat terra procul sanctis habitata beatis." This hymn is one of the earliest of Watts's compositions. A tradition exists in Southampton that it was suggested by the view of the Isle of Wight as seen from that town. [J. J.]

**There is a path that leads to God.** *Jane Taylor.* [*A Child Pilgrim.*] 1st pub. in the *Hymns for Infant Minds*, by A. and J. Taylor, 1810, in 7 st. of 4 l., and entitled "The Little Pilgrim." It is one of the best examples of the writer's clear, simple, nervous style, and exceeds in popular use all of her other compositions. It is found in numerous collections for children in Great Britain and America, but often in an abbreviated form. Orig. text in the *Hy. Comp.* [J. J.]

**There is a safe and secret place.** *H. F. Lyte.* [*Ps. xci.*] Appeared in his *Spirit of the Psalms*, 1834, as his c. m. version of *Ps. 91*, in 5 st. of 4 l. It is very simple and tender, and is in somewhat extensive use in G. Britain and America. In the enlarged ed. of the *Spirit of the Psalms*, 1836, st. ii. l. 1, 2, are altered from:—

"The least, the feeblest there may Aide  
Uninjured and unawed;"

to

"The least, the feeblest there may hide  
Uninjured and unawed."

The change of thought from *hiding in terror*, to *abiding in calm repose* is a decided poetic improvement; and is certainly more in accord with the Psalmist's declaration "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday" (*vers. 5, 6*), than the original reading. [*Psalters*, English, § xvii.]. [J. J.]

**There is an everlasting home.** *M. Bridges.* [*Christ, the Rock of Ages.*] Pub. in his *Hym. of the Heart. For the use of Catholics*, 1848, in 6 st. of 4 l., and entitled "Latius Salvatoris." In its full or abbreviated form it is in several collections, including the *People's H.*, 1867, &c. The tune *Milford*, by T. Woolsey White, was specially composed for this hymn. [J. J.]

**There is no night in heaven.** *F. M. Knell.* [*Heaven.*] Contributed to the *Lays of the Sanctuary*, &c., 1859, in 10 st. of 4 l., and entitled "The One Family, Thoughts for the Feast of St. Michael and All Angels." In the edition of 1861 it is given in 3 st. of 8 l. In this form it was included in *Kennedy*, 1863, No. 1104. Its well-known and popular form appeared in the *S. P. C. K. Church Hymns*, 1871, where to sts. i., iii., vii., ix. of the original of 1859 are given with alterations, and an additional stanza was added by the Rev. J. Ellerton. In *Thring's Coll.* the orig. text of these stanzas is restored. [J. J.]

**There is no sorrow, Lord, too light** [*slight*]. *Jane Crowdon, née Fox.* [*Divine Sympathy.*] Given in her *A Little While and Other Poems*, Manchester, x.d. (circa 1860), p. 19. In *Kennedy*, 1863, it begins, "There is no grief, however light," and in one or two others the words "too light" are changed to "too slight," in the opening line. It is sometimes also given as "There's not a grief however light." [J. J.]

**There were ninety and nine that safely lay.** *Elizabeth C. Clephane.* [*The Lost Sheep.*] This beautiful poem was probably written in 1868 at Melrose, where the authoress then resided, and first pub. in 1868, in a small magazine for the young, entitled, *The Children's Hour*, pt. ii. p. 15, in 5 st. of 6 l. Subsequently it appeared as No. 8 of the series of her hymns entitled *Breathings on the Border*, in the *Family Treasury*, 1874, p. 395. Thence it was copied into the *Christian Age*, May 13, 1874, where it was seen by Mr. I. D. Sankey, who set it to music and sang it with great effect at his gospel meetings. He included it in 1875 in his *Sacred Songs and*

*Solos.* It has since the *Hym. Comp. Bapt. Fr. & A.* America in the Cleveland, 1888, rapidly attained modern hymns

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*A. Midlane.*  
Written Feb. 1  
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St. v. "T

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the *Meth. S. S. H. Bk.*, and many others, including American collections, may easily be traced, and a reference to *Aspland's* and *Beard's* works, as above, will correct the text. In Major's *Bk. of Praise for Home & School* the author is said to be John Aikman Wallace, and in the *Prim. Meth. S. School H. Bk.*, 1879, Heber, but both are in error. [J. J.]

**These glorious minds, how bright they shine.** *I. Watts.* [*Martyrs.*] 1st pub. in his *Hymns*, &c., 1709, Bk. i., No. 41, in 6 st. of 4 l., and entitled "The Martyrs glorified. Rev. vii., 13, &c." In this form it is rarely used.

In the *Draft of the Scottish Translations and Paraphrases* of 1745, it is given as No. xliii. As from this recast the modern form of Watts's hymn has mainly come, we give it in full, indicating the alterations in italics:—

- "These glorious Minds how bright they shine!  
whence all their white Array?  
How came they to the happy Seats  
of everlasting Day.
- "Lo! these are they, to endless Joy,  
from Sufferings great, who came;  
And wash'd their Raiment in the Blood  
of Christ, the dying Lamb.
- "Now they approach a holy God,  
and bow before his Throne;  
With Hearts enlarg'd to serve him still,  
and make his Glory known.
- "His Presence fills each Heart with Joy;  
tunes every Mouth to sing;  
By Day, by Night, the blest Abodes  
with glad Hosannas ring.
- "Hunger and Thirst are felt no more,  
nor Burns with scorching Ray:  
God is their Sun, whose cheering Beams  
diffuse eternal Day.
- "The Lamb shall lead his heav'nly Flock  
where living Fountains rise;  
And Love divine shall wipe away  
the Sorrows of their Eyes."

The author of this recast is unknown. This text was repeated, with slight changes, in the *Draft* of 1751, but in the authorized issue of the *Trans.*, &c., of 1781, it underwent considerable changes. It opens, as No. lxvi., as:—

"How bright these glorious spirits shine!"  
and is derived thus:—

St. i. Watts altered in 1781 *Draft*; st. ii. from 1745 altered; st. iii. new in 1781; st. iv. from 1745, with sacred courts, for "blest abodes;" st. v. from 1745 unaltered; st. vi. new in 1781, based on Watts's st. vi.; st. vii. new in 1781.

This text has been in authorized use in the Church of Scotland for more than 100 years. It is also in extensive use in all English-speaking countries, and sometimes with a doxology added thereto, as in *H. A. & M.* It has been tr. into several languages, e.g. into Latin, by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as:—"Animas clare lucentes." The 1781 version is claimed by the eldest daughter of W. Cameron (p. 200, ii.), as his. His indebtedness, however, to the recast of 1745 was very great. Its right designation is *I. Watts*, 1709; *Scottish Draft Trs. and Paraphs.*, 1745; and *W. Cameron*, 1781. From the 1781 text we also have:—

1. A numbered company behold. By Jane K. Leeson, in her *Paraphrases and Hys.*, 1853. This is a recast.
2. How bright these saints in glory shine. In T. Darling's *Hys. for the Church of England*, 1857-60.
3. How bright these saints in glory shine. In J. B. Whiting's *Hys. for the Church Catholic*, 1882.

These altered versions of the text are not in extensive use. [J. J.]

**They are all gone into the world of light.** *H. Vaughan.* [*Death and Burial.*] Pub. in his *Silex Scintillans*, 2nd ed. 1655; in H. F. Lyte's reprint of the same, 1858; and in Grosart's *Fuller Worthies*, 1868. In some collections, as in Martineau's *Hymns*, &c., 1873, it begins as above; but in the American Unitarian *Hys. for the Church of Christ*, Boston, 1853, it opens, "Dear, beauteous Death! the jewel of the just." [J. J.]

**They come, God's messengers of love.** *R. Campbell.* [*St. Michael and All Angels.*] Written for, and 1st pub. in his *Hys. and Anthems*, 1850, p. 94, in 6 st. of 4 l. In 1852 it was republished, with alterations, in Murray's *Hymnal*, No. 79. This was repeated in several collections, including *H. A. & M.*, 1861, and has become the accepted form of the hymn. Sometimes it is abridged to four stanzas. It is the most widely adopted hymn for St. Michael and All Angels of any in the English language. [J. J.]

**They whom the Father giveth.** *J. Conder.* [*Perseverance.*] 1st pub. in his *Star in the East*, 1824, p. 54, in 8 st. of 6 l., and based upon John x. 27, 28, "My sheep hear My voice . . . and I give unto them eternal life, and they shall never perish." In 1856 it was repeated in his *Hys. of Praise, Prayer and Devout Meditation*, pp. 155-57. In its original form it is not in common use, but st. v., vi., vii. and viii., beginning, "Christ watches o'er the embers," were given in *Kennedy*, 1863. This arrangement is adapted to "Burial," or a service associated therewith. [J. J.]

**They whose course on earth is o'er.** *J. M. Neale.* [*Communion of Saints.*] 1st pub. in his *Hymns for the Young*, 1844, No. xv., in 9 st. of 4 l., and based on the article of the Creed "The Communion of Saints." In 1866, Dr. Neale revised the text on his death-bed, and made alterations in st. iv., v. and ix. This text was pub. in his posthumous *Original Sequences, Hymns, and other Ecclesiastical Verses*, 1866, p. 64, and given there for All Souls at Vespers. The same text was repeated in the *People's H.*, 1867; and, with the omission of st. ii., in the *S. P. C. K. Church Hymns*, 1871. [J. J.]

**Thilo, Valentin**, s. of Valentin Thiel or Thilo [b. Jan. 2. 1579, at Zinten, became diaconus of the Altstadt Church in 1603, and d. of the pestilence at Königsberg in 1620], diaconus of the Altstadt Church in Königsberg, was b. at Königsberg, April 19, 1607. He matriculated in 1624 at the University of Königsberg as a student of theology, but devoted himself more especially to the study of rhetoric. When the Professor of Rhetoric, Samuel Fuchs, retired in 1632, he recommended Thilo as his successor. The post was, at Thilo's desire, kept open for two years, during which he pursued his studies at the University of Leyden. On returning to Königsberg, he graduated M.A. there on April 20, 1634, and was thereafter installed as Professor of Rhetoric. During his 28 years' tenure of office he was five times elected as dean of the Philosophical Faculty, and twice as Rector of the University. He d. at Königsberg,

July 27, 1662. (Koch, iii. 202; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 183, &c.)

This was a great friend of Heinrich Albert (p. 38, l.) and of Simon Dach (p. 278, ll.), and was with them a member of the Königsberg Festival Union. He was the author of two text books on Rhetoric, pub. in 1655 and 1647. Some of his separately printed occasional poems are noted by Goedeke as above. His hymns were almost all written for various Festivals of the Christian Year. They are as a rule short and vigorous, and are somewhat akin to those of Dach. They appeared principally in the *Preussische Fest-Lieder*, Eilburg, 1642-48 (Berlin Library), and in the *New Preussische volksthümliche G. B.*, Königsberg, 1650 (Hamburg Library). A list of their first lines is printed in the *Allpreussische Monats-schrift*, Königsberg, 1893, p. 309, where evidence is given to show that they are by the younger Thilo, and not, as has sometimes been said, by the father.

The only hymn by Thilo fr. into English is:—

**Mit Ernst, o Menschenkinder.** *Advent.* This is a fine hymn founded on St. Luke iii. 4, 5, and was 1st pub. in pt. i., Elbing, 1642, of the *Preussische Fest-Lieder*, as No. 8, in 4 st. of 8 l., entitled "On the Fourth Sunday of Advent. Parate viam Domino," and marked as by "Valentinus Thilo." Thence in the Königsberg *G. B.*, 1650, as above, p. 27, also marked as by "Valentinus Thilo." In the Hannover *G. B.*, 1657, st. iv. was re-written, and this form, passing through Freylinghausen's *G. B.*, 1704, is found in most recent German hymn-books. In the *Ue. l. S.*, 1851, No. 15, both forms of st. iv. are given. Lauxmann, in *Koch*, viii. 8, considers st. iii. the finest, and thinks that it may have been suggested by the remembrance of his beloved sister (wife of Pastor Kuhn, of the Rosgart Church in Königsberg), who d. of the pestilence on Aug. 16, 1639, and as a picture of her character. Tr. as:—

1. O sons of men, your spirits. This is a good fr. of st. i.-iii., by A. T. Russell, as No. 35 in his *Ps. & Hym.*, 1851.

2. Ye sons of men, in earnest. This is a good fr. of the original form, by Miss Winkworth, as No. 84 in her *C. B. for England*, 1863. It is repeated, omitting st. iii., in the *Ohio Luth. Hym.*, 1880, No. 121. [J. M.]

**Thine for ever! thine for ever! C.** *Wordsworth, Bp. of Lincoln. [Confirmation.]* Contributed to the 1869 *Appendix* to the S. P. C. K. *Ps. & Hymns*. It was originally in 4 st. of 8 l., but in later editions of the S. P. C. K. *Ps. & Hymns* it is given in 6 st. of 4 l. In 1871 it reappeared in the S. P. C. K. *Church Hymns*, in 8 st. of 4 l., this last being the authorized text. [J. J.]

**Thine, Jesus, Thine.** *A Midlane. [Self Dedication to Jesus.]* A birthday hymn written on the author's 36th birthday, Jan. 23, 1861, and pub. in the *Things Old and New* magazine, in May the same year. It has passed into a large number of what are commonly known as "Gospel hymn-books," including *The Enlarged London H. Bk.*, 1873; *The Little Flock*, 1880, and others. [J. J.]

**Thine, O Lord, our quiet trust.** *B. H. Kennedy. [Ps. lxx. Harvest.]* This version of Ps. 65 appeared in Dr. Kennedy's *Psalter* in 1860, p. 93, in 10 st. of 4 l. From this Dr. Kennedy compiled the hymn, "Thou Who hearest human prayer," and included it in his *Hymns, Christ*, 1863, No. 1290. The same text was again altered for the *Wes. H. Bk.*, 1875, No. 379, where it is given as "O Thou

God, Who hearest to Thee, that liveth borrowed from J. J.

**Thine, Thine.** *Bp. E. H. Bickerste.* in 1870 for the 1<sup>st</sup> union, and included in his work *The 2* in 6 st. of 4 l. It after the benediction: this Thy servant that he may conti It is a hymn of a popular for Confirm

**Think gently.** *J. S. B. Monnell. [G Spiritual Songs,* 18. st. of 4 l., and bas 5th S. after Epiph. *H. Bk.*, 1874, No. 70 written, and given gently speak." In able hymn for congre

**Think gently** [*Gentleness.*] This American Universal Devotion, by Adams a No. 813, in 2 st. of 8 l. passion for the Sinner as by "Miss Fletcher wife unknown. It is of 7.6.8.6.8.6.8.6. As American hymn-book H. W. Beecher's *Pr* 1862, in 4 st. of 4 l.; omission of st. iii.

**Think, O ye w!** *W. B. Collyer. [Dea in his Coll., 1812, No. entitled "Consolation. st. i., iii. are usually Church H. Bk., N. Y.,*

**Think on the n** *Emily Garnier. [Chris in The Child's Christi of 6 l., and is found in From the Sedgwick it written in 1835 by Eu of the Dean of Winche age of 14 and that is Child's Christian Year*

**This day and at** *E. Caswell. [Birthda of Mary, &c., 1858, p. 1 and headed "Prayer wr Birthday" (i.e. July 1 after revision, in his H. 268. A cento compiled given in the Hymnary. I. Jesus, suffering, crucified, for which it is specially \**

**This day the L** *birth. Bp. W. W. How. buted by Bp. How to th & How's Ps. & Hym., 1854 again in the enlarged ed. by Thy creating world." have the following forms:*

1. The original as above.
2. The 1854 revised text as ab

3. No. 138 in *Chope's Hymnal*, 1864, with the 1st st. of the original, and the remaining stanzas with many alterations. This version is repeated in *Thring's Coll.*, 1882, No. 69. It has not the author's authority.

4. "This day by Thy creative word." In addition to slight alterations this text has Bp. Ken's dox. added thereto. It was given in the *Hymnary*, 1878, No. 14.

5. "This day at Thy creating word." The *Church Hymns* text by Bp. How, 1871, No. 6, with the doxology from *H. A. & M.*, 1861, No. 3. This is the authorized text of the hymn.

When these various forms of the text are taken together, it is found that the hymn is in extensive use. [J. J.]

**This is the day of Light.** *J. Ellerton.* [Sunday.] Written in 1867, and 1st pub. in *Hymns for Special Services and Festivals* in Chester Cathedral, a collection of 100 hymns, compiled by Dean Howson, 1867 (Chester: Phillipson & Golder), No. 51, in 5 st. of 4 l. From thence it passed into the 1868 *Appendix to H. A. & M.*; the *S. P. C. K. Church Hymns*, 1871; *Thring's Coll.*, 1882, and several other hymnals both in G. Britain and America. It is a good hymn, and ranks in popularity with some of the best of Mr. Ellerton's compositions. [J. J.]

**This is the day the Lord hath made, He calls the hours His Own.** *I. Watts.* [Easter-day, or Sunday.] First pub. in his *Psalms of David*, 1719, p. 309, as a paraphrase of a portion of the 118th Psalm, in 5 st. of 4 l., and headed, "Hosanna; the Lord's Day; or, Christ's Resurrection, and our Salvation." It is in several collections and usually unaltered and unabbreviated. In the *Hymnary*, 1872, the cento "Behold the tomb its prey restores," is composed of st. i. new, ii.-iv. from this by Watts, slightly altered, and v. new. It is a successful hymn for Sunday. [J. J.]

**This is the day the Lord hath made, Let young and old rejoice.** *J. Montgomery.* [Sunday.] Written for the Sheffield Red Hill Sunday School Anniversary, held on March 26, 1820, and printed on a fly sheet for that occasion. It was repeated in *Montgomery's Christian Psalmist*, 1825, No. 467; and again in his *Original Hys.*, 1853, No. 95, in 5 st. of 4 l. Its use is limited. [J. J.]

**This is the feast of heavenly wine.** *W. Cooper.* [Holy Communion.] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 53, in 5 st. of 4 l., and headed "Welcome to the Table." Sometimes it begins with st. ii., "O bless the Saviour, ye that eat." See also "Bless'd with the presence of their God." [J. J.]

**This is the month, and this the happy morn.** *J. Milton.* [Christmas.] This is the opening of Milton's great ode *On the Morning of Christ's Nativity*, written in his 21st year (1629), and found in all editions of his *Works*. It has an introduction of 4 st. of 7 l., and then follows the hymn proper in 27 st. of 8 l. beginning, "It was the winter wild." From this the following centos have come into C. U. :—

1. It was the winter wild (st. i.). This is in a few collections.

2. No war or battle's sound (st. iv.). This is in *H. W. Beecher's Plymouth Coll.*, 1855, and other American hymn-books.

3. Ring out ye crystal spheres (st. xiii.) In *Hys.*

for the Use of the University of Oxford in St. Mary's Church, 1872, and others.

4. This is the month, and this the happy morn. From the Introduction to the hymn. [J. J.]

**This livelong night we've toiled in vain.** *J. Keble.* [Obedience.] This poem is dated 1821. It appeared in the *Christian Year*, 1827, for the 5th Sun. after Trinity, and based upon a portion of the Gospel of the day, St. Luke v. 1, &c. In its original form it is unknown to modern hymnals, but a cento compiled from its 15 st. is given in the *New Cong.*, 1859, beginning with st. i. [J. J.]

**This night I lift my heart to Thee.** *W. Bartholomew.* [Evening.] Written in 1854 for Costa's oratorio *Eli*, and 1st pub. therein, 1854, as one of the songs appropriated to the Prophet Samuel. It is in 3 st. of 4 l., and was repeated in the *New Cong. H. Bk.*, 1859, and subsequently in other collections. [J. J.]

**This place is holy ground.** *J. Montgomery.* [Death and Burial.] This is the opening line of *Verses to the Memory of the late Richard Reynolds, of Bristol*. London: Longmans, 1816. The *Verses* were given in three parts: i. "The death of the Righteous"; ii. "The Memory of the Just"; iii. "A Good Man's Monument." Mr. Reynolds was an eminent Quaker philanthropist; and the "Monument" referred to was the Society for the relief of persons in necessitous circumstances which was founded in Bristol in his memory. The *Verses* were repeated in all the complete editions of *Montgomery's Works*. The cento given in several American hymn-books, including Hatfield's *Church H. Bk.*, 1872, is composed of st. i., ii., vii.-ix. of pt. i. on "The death of the Righteous." The original is in 9 st. of 6 l. [J. J.]

**This stone to Thee in faith we lay.** *J. Montgomery.* [Laying Foundation-stone of a Church.] Written in 1822, for the laying of the Foundation-stone of Christ Church, Attercliffe, Sheffield, and sung at that ceremony on Oct. 30, 1822. It was printed in *Montgomery's newspaper*, the *Sheffield Iris*, Nov. 5, 1822, together with a full account of the whole ceremony. Subsequently it was pub. in *Montgomery's Christian Psalmist*, 1825, No. 474, his *Poetical Works* of various dates, and his *Original Hymns*, 1853, No. 300, in 6 st. of 4 l. It is in extensive use in its full or in an abbreviated form, and also as :—

1. Here, in Thy Name, eternal God. This form is given in Hatfield's *Church H. Bk.*, N. Y., 1872, and others.

2. When in these courts we seek Thy face. In the *American Sabbath H. Bk.*, Andover, 1868, it begins with an altered form of st. ii.

3. Within these walls let heavenly peace. In the *American Church Praise Bk.*, N. Y., 1882. Of this text in 3 st., st. i. is from J. Newton's "O Lord, our languid souls inspire," *Olney Hys.*, 1779, Bk. II., No. 43, st. v., and st. ii. and iii. are from this hymn by Montgomery.

4. When here, O Lord, we seek Thy face. This form of the text, beginning with st. ii., is in the *Plymouth Coll.*, U.S.A., 1855. [J. J.]

**Tholuck, Friedrich August Gotttreu**, D.D., was b. at Breslau, March 30, 1799. He studied at the Universities of Breslau and Berlin. He became a University lecturer (Privatdozent) at Berlin, in Dec. 1821, and extraordinary professor of Theology there in

Apr. 1, 1823 (b.d. from Berlin in 1826). In Nov., 1825, he was appointed ordinary professor of Theology at Halle, and entered on his duties at Easter, 1826. He was also appointed as University preacher, in 1839, and a member of the Magdeburg consistory in 1829. From Michaelmas, 1828, to Easter, 1829, he officiated as chaplain to the German Embassy at Rome, having gone there on sick leave. Otherwise, after 1826, his life was spent almost entirely at Halle. He d. at Halle, June 10, 1877 (Koch, vii. 26; Herzog's *Real-Encyclopädie*, xv., 560, &c.).

Tholuck was a celebrated preacher, and a great linguist. He is perhaps best known to English readers by his Commentaries, as e.g. on *Romans*, 1824 (5th ed., 1836; Eng. tr., 1833 and 1836); on *St. John's Gospel*, 1827 (7th ed., 1837; Eng. tr., 1839); on the *Sermon on the Mount*, 1833 (5th ed., 1872; Eng. tr., 1834 and 1837, improved in 1859); on *Hebrews*, 1836 (2nd ed., 1850; Eng. tr., 1842); on the *Psalms*, 1842 (2nd ed., 1873; Eng. tr., 1856), &c.; and by his *Die Lehre von der Seele und dem Verstande, oder die seelische Seite des Menschen*, 1823 (enlarged ed., 1835; 6th ed., 1871), a sort of religious novel which has powerfully influenced many, e.g. C. J. F. Spitta (see p. 1078, B.), and has been tr. into English (two versions as *David and Julius*, &c., by J. E. Ryland, 1836, and by J. Martin, 1855), French, Danish and Swedish. He was a many-sided man, who exercised a great and far-reaching influence over his contemporaries, and who, by the charm of his personal character as well as by his learning, drew crowds of students to Halle, not only from all parts of Germany, but also from Great Britain and America. His hymns appeared in his *Ständes christlicher Andacht*, Hamburg, 1822-46. This is a volume of Meditations which has passed through many eds. in German (5th ed., 1870), and of which at least two versions have appeared in English (as *Hours of Christian Devotion*), a partial one by the Misses Ann and Catherine H. Dunn, pub. at London in 1853; 2nd ed., 1857; and a nearly complete one by Dr. R. Menzies, pub. at Edinburgh in 1870 (partly pub. as *The Circle of Human Life*, Edinburgh, 1847; and completed by *The Circle of the Church's Life*, London, 1875). In the preface to the *Ständes*, Tholuck mentions that he had intended to introduce many quotations from German hymns and sacred poems, but could find few that suited his purpose. He adds: "I therefore myself spoke in the language of poetry; only a very few of the verses here interspersed are by other authors." He does not however indicate in any more definite way which are his own compositions. A few pieces from this work have passed into American-German hymn-books, and they have all been tr. by Dr. Menzies, as above. Two which have not been traced earlier, and are probably original, may be here noted, viz.:

1. *Einat wird's geschehn, dass auf der Erde*. Second Advent. In his *Ständes*, 1846, p. 470, as the conclusion of Med. lxvii., in 2 st. of 4 l., and founded on Rom. viii. 21-23. Tr. as:—

**A day will dawn when from on high.** In full by Dr. R. Menzies, 1870, as above, p. 551. Included by H. L. Hastings in his *Songs of Pilgrimage*, Boston, U. S., 1868, No. 193.

2. *O süsser Hirt, unter deinem Stabe*. *The Good Shepherd*. In his *Ständes*, 1846, p. 161, in 7 st. of 4 l., as the conclusion of Med. xxvi., and founded on Ps. xxiii. The *tr.* are: (1) "O gentle Shepherd, guided by Thy hand, My soul hath found her everlasting rest." By Miss Dunn, 1853, as above, p. 119. (2) "O gentle Shepherd by Thy staff directed." By Miss Burlington in the *Devotional Herald*, Sept., 1865, p. 143, repeated in *Lord's House Hb.*, 1871. (3) "In Thy gentle care, O Shepherd dear." By Dr. R. Menzies, 1870, as above, p. 178. [J. M.]

**Thomas, Joan**, of Rhaidar, was b. 1730, in the parish of Myddfa, Caernarthenshire. One of the first books he ever read was the *Welshman's Candle*. He published several books of hymns. The first appeared in 1771, *The Golden Treasury*, a translation of C. H. von Bogatzky, with some of Dr. Watts's hymns. In the same year appeared *Fleuryrhadian Gräs*, and in 1788, *Cansatan Sion*. His hymns in all number about 200. He was a minister

with the Independents at Carnarben in

Thomas, Jo  
Joa 1.]

Thomas of doctor, commonly "on account of," extraordinary gift God had blessed parents, his father Aquino, and his last, named The birth is not known authorities give five he was sent at Monte Cassin which in the 1 God-fearing mind with knowledge that it is and often approach words of piety the lips of the versing with mourning at Mount engaged in at saintly of the of the saints, consequence of Imperial soldi by his parent then at the 1 becoming into Dominican Order by the devotional Profound induced to 1 order, though than seventeen such umbrage him to be (whether he her), and to in prison, d prompted by even the medieval religion.

At last the Pope induced Frederick Thomas was by the delusion was afterwards and thence studies were Albertus 2 was sent by to Paris for University his three Thomas was three years gister studied at the new of that at the Dominican There he tation as confined 1 and wrote age, were promise o



his later productions. His sermons also at that time enabled him to attract large congregations into the Dominican church. In 1248 he was directed to take his degree at Paris; and though his modesty and dislike of honour and distinction made the proposal distasteful to him, he set out and begged his way thither; but it was not until October 23rd, 1257, that he took his degree. The interval was filled by such labours in writing, lecturing, and preaching, as to enable him by the time he became a doctor to exercise an influence over the men and ideas of his time which we at this time can scarcely realise. So much was this the case that Louis IX. insisted upon St. Thomas becoming a member of his Council of State, and referred every question that came up for deliberation to him the night before, that he might reflect on it in solitude. At this time he was only thirty-two years of age. In 1259 he was appointed, by the Dominican Chapter at Valenciennes, a member of a Commission, in company with Albertus Magnus and Pierre de Tarentaise, to establish order and uniformity in all schools of the Dominicans. In 1261 the Pope, Urban IV., immediately upon his election to the Pontifical throne, sent for St. Thomas to aid him in his project for uniting into one the Eastern and Western Churches. St. Thomas in that same year came to Rome, and was at once appointed by the General of his Order to a chair of theology in the Dominican College in that city, where he obtained a like reputation to that which he had secured already at Paris and Cologne. Pope Urban being anxious to reward his services offered him, first the Patriarchate of Jerusalem, and then a Cardinal's hat, but he refused both. After lecturing, at the request of the Pope, with great success at Viterbo, Orvieto, Perugia, and Fondi, he was sent, in 1263, as "Definitor," in the name of the Roman Province, to the Dominican Chapter held in London. Two years later Clement IV., who succeeded Urban as Pope, appointed him, by bull, to the archbishopric of Naples, conferring on him at the same time the revenues of the convent of St. Peter ad Aram. But this appointment he also declined. In 1269 he was summoned to Paris—his last visit—to act as "Definitor" of the Roman Province at the General Chapter of his Order, and he remained there until 1271, when his superiors recalled him to Bologna. In 1272, after visiting Rome on the way, he went to Naples to lecture at the University. His reception in that city was an ovation. All classes came out to welcome him, while the King, Charles I., as a mark of royal favour bestowed on him a pension. He remained at Naples until he was summoned, in 1274, by Pope Gregory X., by special bull, to attend the Second Council of Lyons, but whilst on the journey thither he was called to his rest. His death took place in the Benedictine Abbey of Fossa Nuova in the diocese of Terracina, on the 7th of March 1274, being barely forty-eight years of age.

St. Thomas was a most voluminous writer, his principal work being the celebrated *Summa Theologiae*, which, although never completed, was accepted as such an authority as to be placed on a table in the council-chamber at the Council of Trent alongside of the Holy

Scriptures and the Decrees of the Popes. But it is outside the province of this work to enlarge on his prose works. Though not a prolific writer of hymns, St. Thomas has contributed to the long list of Latin hymns some which have been in use in the services of the Church of Rome from his day to this. They are upon the subject of the Lord's Supper. The best known are:—

*Pange lingua gloriosi Corporis Mysteriorum; Adoro te devote latens Deus; Sacris sollemnibus juncta sint gaudia; Lauda Zion Salvatorem; and Verbum supernum prodiens.* The 1st, 3rd, and 5th of these are found in the *Rom. Brev.*, the 2nd, 4th, and 5th in Newman's *Hymni Ecclesiae*; the 4th in the *Rom. Missal*; all of them appear in *Daniel*; the 2nd and 4th in *Mone*; and the 2nd, 4th, and 5th in *Königsfeld*. Various other hymns have been attributed to St. Thomas, but in error, as:—*O esca viatorum*, (p. 828, l.); and the *Ut jucundas cercus undas* (q.v.). See also *Mone*, No. 199, and *ll.* p. 257.

Of these hymns numerous translations have been made from time to time, and amongst the translators are found Caswall, Neale, Woodford, Morgan, and others. Each of these hymns is annotated in this work under its original first line. [D. S. W.]

Thomas of Kempen, commonly known as Thomas à Kempis, was b. at Kempen, about fifteen miles north-west of Düsseldorf, in 1379 or 1380. His family name was Hammerken. His father was a peasant, whilst his mother kept a dame's school for the younger children of Kempen. When about twelve years old he became an inmate of the poor-scholars' house which was connected with a "Brother-House" of the Brethren of the Common Life at Deventer, where he was known as Thomas from Kempen, and hence his well-known name. There he remained for six years, and then, in 1398, he was received into the Brotherhood. A year later he entered the new religious house at Mount St. Agnes, near Zwolle. After due preparation he took the vows in 1407, was priested in 1413, became Subprior in 1425, and d. according to some authorities on July 26 and others on Aug. 8, 1471. Much of his time was occupied in copying *Missals*, *Breviaries*, and other devotional and religious works. His original writings included a chronicle of the monastery of St. Agnes, several biographies, tracts and hymns, and, but not without some doubt as to his authorship (for a résumé of the controversy see *Enc. Brit.*, 9th ed.) the immortal *Imitatio Christi*, which has been translated into more languages than any other book, the Bible alone excepted. His collected works have been repeatedly published, the best editions being Nürnberg, 1494, Antwerp in 1607 (*Thomas Malleoli à Kempis . . . Opera omnia*), and Paris in 1649. An exhaustive work on St. Thomas is *Thomas à Kempis and the Brothers of the Common Life*, by S. W. Kettlewell, in 2 vols., Lond., 1882. In this work the following of his hymns are tr. by the Rev. S. J. Stone:—

i. From his *Vita Boni Monachi*, ii.:—

1. *Vitam Jesu Christi. Imitation of Christ.* Be the life of Christ thy Saviour.
2. *Apprehende arma. Christian Armour.* Take thy weapons, take thy shield.
3. *Sustine dolores. Resignation.* Bear thy sorrows with Laurentius.

ii. From his *Cantica Spiritualia*:—

4. *O dulcissime Jesu. Jesus the most Dear.* O [Child] Christ Jesu, closest, dearest.

5. O Vera summa Trinitas. *Holy Trinity*. Most true, most High, O Trinity.

6. *Adversaria munda tolera*. *Renunciation*. Bear the troubles of thy life (p. 22. L.).

7. O quibus quantaque laetitia (p. 245. ii.). *Eternal Life*. O for the purest, noblest.

Of these *tra*. Mr. Stone has repeated Nos. 5, 6, and 7 in his *Hymns*, 1886, and No. 4 in a rewritten form as "Jesus, to my heart most precious," in the same. [See also *Index of Authors and Translators*.] Pastor O. A. Spitz-n has recently published from a *ms. circa* 1480, ten additional hymns by Thomas, in his "Nalezing op mijn Thomas à Kempis," Utrecht, 1881. Six of these had previously been printed anonymously by *Mone*. The best known are "Jerusalem gloriosa" (p. 279. ii.), and "Nec quisquam oculis videri" (p. 293. L.). We may add that Thomas's hymn-writing is not regarded as being of the highest standard, and that the modern use of his hymns in any form is very limited. [J. J.]

**Thompson, Alexander Ramsay, D.D.**, a minister of the American Reformed Dutch Church, was b. at New York, Oct. 22, 1812, and graduated at the New York University, 1842, and the Princeton Seminary, 1845. He was Reformed Dutch Pastor at various places, including East Brooklyn, St. Paul's (R. P. D.), New York City, North Reformed Church, Brooklyn (1874), and others. Dr. Thompson was joint editor of the *Reformed Dutch Hymns of the Church*, N. Y., 1869, and the *Hymns of Prayer and Praise*, 1871. He has contributed original hymns and *tra*. from the Latin to these collections, to Schaff's *Christ in Song*, 1869, and to the *Sunday School Times*, Philadelphia, 1883, &c. His *tra*. will be found in the *Index of Authors and Translators*. In addition two original hymns:—

1. O Thou Whose firmed and failing eye. *Good Friday*.

2. Wayfarers in the wilderness. *Life a Pilgrimage*, are in the *Hymns of the Church*, 1869, with the signature "A. R. T." [F. M. B.]

**Thompson, Henry John, M.A.**, s. of John Northon Thompson, was b. at Kingsclere, Hants, 1830; was Tynney Exhibitioner Queen's College, Oxford, 1856; and graduated B.A. in 1853, M.A. in 1856. On taking Holy Orders, he became curate of St. Mary's, Warwick. In 1859 he was instituted to the vicarage of Dodford, near Weedon, Northants. In 1878 he became chaplain to the R.A. garrison at Weedon, and in 1879 was appointed rural dean of Weedon. Mr. Thompson has written, "Christ, we come before Thee" (*Holy Matrimony*), to be sung at the commencement of the office of Holy Matrimony. It was set to music by the Rev. T. R. Matthews, by Novello & Co.; and again, together with the same music, in the S. P. C. K. *Church Hymns*, 1871, No. 238, in 4 double st. of 8 l. Mr. Thompson has also written a few hymns for "Harvest," "Confirmation," and other occasions, and some carols. These, with other poetical pieces, were pub. in his *Hymns and other Verses*, and form a pleasing volume. [J. J.]

**Thompson, Jemima.** [Luka, Jemima.]

Thou art coming, O my Saviour. *Frances R. Havergal. Advent.* Written at

Winterdyne, the Rock near Portlaine's bay, 1874; a of the most p. Sometimes it with "Thou Havergal's hymn; but a Dr. Monk's [HAY. MSS.]

Thou art will not c [Death and ber, 1818, on six months. as is at pres was in the Visitor, for with various Poetry. Edit text, as in t in Bp. Heb. It is number his *Hymns*. c inter residue

Thou ar mansions. [Ascension.] anonymous Public Wor and again tion. Its u lish-speakin altered, a however, 1 H. A. & M., but in the l mansions"

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author, ec G. Dawson st. of 4 l. & Huntin Boston, U st. ii. viii American author's G as No. 134 "The glo God." Ir 633, st. ii. American contains t stand unto biddest, I

**Thou boundless Source of every good.** [*Divine Guidance desired.*] This hymn is a cento, and as such it appeared in T. Cotterill's *Sel. of Ps. & Hys*, 1st ed. 1810, in 6 st. of 4 l., and headed "For the right improvement of the dispensations of Providence." It was repeated in Cotterill's *Sel.*, 1819 and 1820; Bickersteth's *Christian Psalmody*, 1833; and again in a great many modern hymn-books, including the S. P. C. K. *Ps. & Hys.* &c. It is sometimes abbreviated to 4 st. Of the original cento st. ii., iii., iv., vi. are from O. Heginbotham's (p. 506, i.) "Father of mercies, God of love," which was No. 9 of his *Hymns*, &c., Sudbury, 1794, but in an altered form; and st. i. and v. are probably by T. Cotterill. [J. J.]

**Thou child of man, fall down.** H. Alford. [*Adult Baptism.*] 1st pub. in G. Stevenson de M. Rutherford's *Lays of the Sanctuary, and Other Poems*, 1859, p. 7, in 8 st. of 4 l., and headed "Lines for an Adult Baptism." In 1868 it was included by the author in the revised ed. of his *Poetical Works*, p. 256, with the simple heading "1846," the date of its composition, and probably of a special Baptism for which it seems to have been composed. In Kennedy 1863, No. 771, "Servant of God, go forth," is composed of st. iv.-viii. It is a hymn of some merit, and might be divided with ease into two parts; the first to be sung before, and the second after, the administration of the Holy Rite. [J. J.]

**Thou dear [great] Redeemer, dying Lamb.** J. Cennick. [*The Holy Name Jesus.*] Pub. in his *Sacred Hymns*, &c., Pt. iii., 1743-44, p. 143. It was included in the 1875 ed. of the *Wes. H. Bk.* as "Thou great Redeemer, dying Lamb." In the *English Moravian H. Bk.*, 1886, it is given in 3 st., and begins with the original first line. [J. J.]

**Thou didst leave Thy throne and Thy Kingly crown.** Emily E. S. Elliott. [*Christmas.*] 1st privately printed, 1864, for the use of the choir and schools of St. Mark's Church, Brighton, and first pub. by the authoress in the *Church Missionary Juvenile Instructor*, 1870, p. 188; and again in her *Chimes for Daily Service*, 1880, p. 99, in 5 st. of 6 l. It was repeated in Wilson's *Service of Praise*, 1865; Allon's *Children's Worship*, 1878; Mrs. Brock's *Children's H. Bk.*, 1881; *Church Praise*, 1883, &c., and is given in full, and almost in the 1880 text as No. 374 in the *Scottish Free Church H. Bk.*, 1882. [J. M.]

**Thou glorious Sun of Righteousness.** Charlotte Elliott. [*Sunday Morning.*] This hymn is in C. U. in two forms, and both are by Miss Elliott. The first form is in 3 st. of 4 l., beginning as above, and appeared in the "Third Thousand" of H. V. Elliott's *Ps. & Hys.*, 1839, No. 291. This text is repeated in the *Leeds H. Bk.*, 1853, and others. The second form is that given in Miss Elliott's *Morning and Evening Hys. for a Week*, 1839, p. 3, in 11 st. of 4 l. Of this form of the text st. i., ii. and xi. are the preceding hymn, the remaining stanzas being new. This form is repeated, sometimes abbreviated, in Brown-Borthwick's *Select Hys.*, &c., 1871; the S. P. C. K. *Church Hys.*, 1871; Snapp's *Songs of*

*Grace and Glory*, 1872; Thring's *Coll.*, 1882, and others. [J. J.]

**Thou God art a consuming fire.** J. Montgomery. [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire," and "What shall we ask of God in prayer?" for use in the Nonconformist Sunday schools in Sheffield. It was included in Cotterill's *Sel.*, 1819, No. 279, in 4 st. of 8 l.; in Montgomery's *Christian Psalmist*, 1825, No. 481, with alterations, and in 8 st. of 4 l.; and again in his *Original Hymns*, 1853, No. 68, without further alteration. This last is the text usually given in the hymnals. [J. J.]

**Thou God of glorious majesty.** C. Wesley. [*Death and Judgment.*] 1st pub. in *Hymns and Sacred Poems*, 1749, vol. i., in 6 st. of 6 l., and entitled "An Hymn for Seriousness" (*P. Works*, 1868-72, vol. iv. p. 316). In 1780 it was included in the *Wes. H. Bk.*, as No. 58, and from thence has passed into many collections. The hymnals of the Church of England however received their text from M. Medan, who included the hymn in his *Ps. & Hymns*, 1760, and appended to the lines:—

"Give me to feel their solemn weight,  
And tremble on the brink of fate  
And wake to Righteousness,"

and a long note, thus introduced:—

"I am glad of an Opportunity to rescue this significant Word [Fate] out of the Hands of the Infidels, who use it together with Luck, Fortune, Chance, Destiny, to promote their favourite Scheme, of excluding the particular Providence of the Wise Disposer of all Events from the Government of the Affairs of Man."

He then proceeds to justify the use of the word by first giving its derivation from the Latin, *Fatum*, and then quoting classical authorities for its use in the same sense as that in which it is used by Wesley. *Fate* is that which God has spoken concerning man. In this verse of the hymn that word is, "Dust thou art and unto dust shalt thou return." Hence its truth.

Concerning the second stanza, "Lo! on a narrow neck of land," much controversy has arisen as to whether or not it was written "on a narrow neck of land" at the Land's End, Cornwall. Mr. T. Jackson, in his *Life of C. Wesley*, asserts that there is no proof of its having been written under these circumstances; and Dr. Osborn, the learned editor of the *Poetical Works of J. & C. Wesley*, is silent on the subject. Failing to find elsewhere any evidence of value in favour of the common belief, we must join the above authorities in pronouncing against it.

The literary merits of this hymn won the praise of Montgomery:—

"Thou God of glorious majesty!" is a sublime contemplation in another vein; solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between "two eternities." *Christian Psalmist*. Introductory Essay.

An abbreviated form of this hymn is found in a few collections including Major's *Book of Praise*, &c., No. 65. It is composed of st. iii.-vi., beginning "O God, mine inmost soul convert." The same stanzas, considerably altered, are given as "O God, Thy saving grace impart," in Kennedy, 1863. [J. J.]

**Thou knowest, Lord, that they.**  
*J. Antice. [In Temptation.]* First privately printed in *Hym.* by the Rev. Joseph Antice, M.A., Lond.: 1836, and afterwards pub. in *The Child's Christian Year*, 1841, in 3 st. of 6 l., and appointed for the 19th 8. after Trinity. In 1863 Dr. Kennedy gave in his *Hymns. Christ*, an altered version, beginning "Help, Lord, Thou know'st that they," in 4 st., the fourth stanza being omitted. [J. J.]

**Thou, Lord, delights Thy saints to own.** *J. Allen. [Holy Baptism.]* This imperfect line is the opening of a hymn out of which a fairly good lyric has been made. The original, by J. Allen, appeared in *A Collection of Hymns for the use of those that seek, and those that have Redemption in the Blood of Christ*. Kendal: Printed by Thomas Ashburner, MDCLVII, No. 114, as follows:—

- At Baptism.
- "1. Thou, Lord, delights Thy saints to own  
 In Thy appointed ways;  
 This ordinance with blessings crown,  
 And tokens of Thy grace.
  - "2. Jointly we raise our hearts to Thee,  
 Thy powerful Spirit breathe;  
 And let the little infant be  
 Baptiz'd into Thy death.
  - "3. O let Thy unction on him rest,  
 With grace his heart bedew;  
 And write within his tender breast  
 Thy name and nature too.
  - "4. If Thou shouldst quickly end his race  
 His place with Thee prepare;  
 Or if Thou lengthen out his days,  
 Continue still Thy care.
  - "5. Thy faithful soldier may he prove,  
 Begirt with truth divine;  
 A sharer of Thy dying love,  
 A follower of Thine."

In 1782 Thomas Hooker included it in an altered form in his *Hymns Calculated for the Purposes of Public, Social, and Private Worship*, &c., Rochester, 1782, as No. 103, thus:—

- Dedicating the Child to God in Baptism.
- "1. Thou, Lord, art pleas'd Thy saints to own,  
 And wilt their children bless;  
 This ordinance now with mercy crown,  
 And tokens of Thy grace.
  - "2. Jesus, we raise our souls to Thee  
 [And, as in orig. above.]
  - "3. O let Thy unction on him rest,  
 Thy grace his soul bedew;  
 [And, as in orig. above.]
  - "4. [As above with l. 1 "race" to "days;" and l. 3, "days" to "race"]
  - "5. [As above with l. 2 "Begirt" to "Girded;" and l. 3 "sharer of" to "sharer in."]
  - "6. A new stanza, being:—  
 "Plant us into His death,  
 That we His life may prove;  
 Partakers of His cross beneath,  
 And of His crown above."

from *Hym. on The Lord's Supper*, by J. and C. Wesley, 1745, No. cxlviii. 4, rewritten in C.M. as:—

- Lord, plant us all into Thy death,  
 That we Thy life may prove;  
 Partakers of Thy cross beneath,  
 And of Thy crown above."

In 1833, this cento took the form in which it is known in modern hymn-books, appearing in Bickersteth's *Christian Psalmody*, No. 351, as "Jesus, we lift our souls to Thee," in 5 st., beginning with the second stanza altered, by Allen, and concluding with the stanza, also altered as above, by Wesley. In the Irish *Church Hymnal*, st. l. as in Bickersteth, is omitted. The cento should therefore be attributed — J. Allen, C. Wesley, F. Burk, and E. Bickersteth."

[W. T. B.]

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**T. Randall.** [Love.] First appeared as No. 11 in the *Draft Scottish Translations and Paraphrases*, 1745, as a version of 1 Cor. xiii., in 14 st. of 4 lines. In the *Draft* of 1781, No. 49, slightly altered, and beginning "Though perfect eloquence adorn'd." Thence with st. iv. and st. iii. l. 2, rewritten in the public worship ed. issued in that year by the Church of Scotland and still in use. In the markings by the eldest daughter of W. Cameron (p. 200, il.), the original is ascribed to T. Randall, and the alterations in 1781 to W. Cameron. In the Eng. Presb. Ps. & Hymns, 1867, the text of 1781 was included as Nos. 281-283, No. 282 beginning "Love suffers long, love envies not" (st. v.), and No. 283 beginning with st. x., "Here all our gifts imperfect are." It is also found in the following forms:—

1. Though every grace my speech adorn'd, beginning with st. i. altered in the *Springfield Coll.*, 1835, No. 247 (American).
2. Love still shall hold an endless reign, st. ix., x., xii.—xiv. in Rorison's *Hymns*, 1860, No. 161.
3. 'Tis Love shall hold an endless reign, st. ix., x., xiii., xiv. in *Twickenham Chapel Coll.*, 1845, p. 64.
4. Faith, hope, and love, now dwell on earth, st. xiii., xiv. in Montgomery's *Christian Psalmist*, 1825, No. 104, and in America in Adams & Chaplin's *Coll.*, 1846, No. 387. (Compare Watts's *Hymns*, Bk. i., Nos. 133, 134.) [J. M.]

**Though holy, holy, holy, Lord. J. Montgomery.** [Holy Trinity.] This appeared in Bickersteth's *Christian Psalmody*, 1833, No. 12, in 7 st. of 4 l., and based on Isaiah vi. 3. It is given in a few modern hymn-books in G. Britain and America, but is not found in Montgomery's *Original Hys.*, 1853. [J. J.]

**Though troubles assail, And dangers affright. J. Newton.** [Security in God.] Written in February, 1775, for the service at the Great House at Olney (Bull's *Life of Newton*, 1868, p. 208), and first pub. in the *Gospel Magazine*, Jan. 1777, p. 42, in 8 st. of 8 l., and headed "Jehovah-Jireh, i.e. The Lord will provide, Gen. xxii. 14." It was included in the *Olney Hymns*, 1779, Bk. i., No. 7, with the title "The Lord will provide." It is usually given in an abbreviated form. [J. J.]

**Thought on thought in solemn train. E. Caswall.** [Man Perfect, Fallen, Redeemed.] This poem of 222 lines appeared in his *Masque of Mary*, &c., 1858, p. 232, as "Musing in a solemn train," in 7 parts as follow:—i. Nature in Paradise; ii. Nature Fallen; iii. Nature Comforted; iv. Nature Redeemed; v. Nature Warned; vi. Nature Restored; vii. Nature Glorified. In his *Hys. and Poems*, 1873, p. 259, it was repeated in full with the same divisions, and the general heading "Human Nature before and since the fall." In the *Hymnary*, 1872, two centos were given from it as (1) "Hail, O Thou of grace divine"; (2) "If thou wouldst life attain." The latter of these has been repeated elsewhere. [J. J.]

**Thousands, O Lord of hosts, this day. J. Montgomery.** [During Sickness.] Pub. in Bickersteth's *Christian Psalmody*, 1833, No. 183, in 8 st. of 4 l., and again in the *Weston H. Bk.*, compiled by the Misses Harrison of Sheffield, 1834, No. 198. It was republished in Montgomery's *Poet's Port-*

*folio*, 1835, p. 255, with the title "'The Prisoner of the Lord.' A Sabbath Hymn for a Sick Chamber;" and the addition of two stanzas ("I, of such fellowship bereft," and "O make Thy face on me to shine"). This text was repeated in his *Original Hymns*, 1853, No. 183. It is in C. U. in Great Britain and America usually in an abbreviated form; and also as follows:—

1. Many, O Lord, my God, to-day. In T. Darling's *Hys. for the Church of England*, 1874-87.
2. Thousands, O Lord, of souls this day. In the American Unitarian *Hys. of the Spirit*, Boston, 1864, in 3 st.
3. The dew lies thick upon the ground. In the American *Church Pastorals*, 1864, st. vi.—viii. [J. J.]

**Three in One, and One in three. G. Rorison.** [Holy Trinity.] The ms. of this hymn was sent in 1849, with seven others, to R. Campbell for insertion in his *St. Andrews Hymnal*, but they were not included therein, although the mss. were retained and now form part of the c. mss. The heading of this special ms. is "Trinity Sunday, An imitation and combination from the *Roman Breviary* 'Tu Trinitatis Unitas,' and 'Jam sol recedit igneus.'" The hymn was first pub. in Dr. Rorison's *Hys. and Anthems*, 1851 (Preface dated "All Saints Day, 1850"), p. 97, as follows:—

- "Three in One and One in Three!  
Ruler of the earth and sea!  
Hear us while we lift to Thee  
Holy chant and psalm.
- "Light of lights! with morning-shine  
Lift on us Thy light divine;  
And let charity benign  
Breathe on us her balm.
- "Light of lights! when falls the even  
Let it sink on sin forgiven:  
Fold us in the peace of heaven;  
Shed a vesper calm.
- "Three in One, and One in Three!  
Darkling here we worship Thee:  
With the Saints hereafter we  
Hope to bear the palm."

In Murray's *Hymnal*, 1852, it was repeated with "Dimly here," &c., for "Darkling here," &c., in st. iv., l. 2. This text was given in *H. A. & M.*, 1861, with the additional change of "Shed a vesper calm," "to shed a holy calm." Other, but slight, alterations have been introduced in modern hymn-books, including:—

1. Ever blessed Trinity. In the 1860 *Appendix* to the *Bap. Ps. & Hys.*
2. Holy Godhead, One in Three. In the *Roman Catholic Hys. for the Year 1867*.
3. Lord of love! as deep and free. In J. Hunter's *Hys. of Faith and Life*, Glasgow, 1869.

It must be noted that most editors of hymnals have misquoted st. ii. by printing the compound substantive "morning-shine" as two words, followed by a semicolon, an oversight which destroys the whole point and meaning of the stanza, and goes far towards spoiling the entire hymn. The text, usually as in *H. A. & M.*, is in extensive use in G. Britain and America. The *H. A. & M.* text is also tr. into Latin by G. S. Hodges, and is given in his *County Palatine*, 1876, as, "Una Trina Deitas." [J. J.]

**Threlfall, Jeannette.** This sweet singer of hymns and other sacred poems, was born in the town of Blackburn, Lancashire, on 24th March, 1821. She was the daughter of Henry Threlfall, wine merchant, and

Catherine Eccles, the latter a somewhat noticeable local family, who disapproved of the marriage. She was early left an orphan, and became the "beloved inmate" (as a memorial-card bears) of the households successively of her uncle and aunt, Bannister and Mary Jane Eccles, at Park Place, Blackburn, and Golden Hill, Leyland; and later of their daughter, the late Sarah Alice Aston, and her husband, of Dean's Yard, Westminster. Latterly she met with a sad accident that lamed and mutilated her for life, and a second rendered her a helpless invalid. She bore her long slow sufferings brightly, and to the end retained a gentle, loving, sympathetic heart, and always a pleasant word and smile, forgetful of herself. Throughout she was a great reader, and at "idle moments" threw off with ease her sacred poems and hymns. These were sent anonymously to various periodicals. They were first collected and issued in a small volume, entitled *Woodborrel; or, Leaves from a Retired Home*. By J. T. Lond.: J. Nisbet, 1856.\* There are thirty-five poems in all. They do not appear to have won any notice except among friends. Years later she selected 15 pieces from *Woodborrel* and added 55 others, and pub. them as *Sunshine and Shadow. Poems by Jeannette Threlfall. With Introduction by the Lord Bishop of Lincoln* [Wordsworth] Lond.: (Hunt), 1873. A 3rd ed. (1880) is entitled *New Edition. With In Memoriam from the Sermons of the Dean of Westminster and Canon Farrar*. The two memorial tributes are very tender and sweet. A few words from each will be acceptable. Dean Stanley, amongst other things finely put, says:—

"If I may speak of one who has been taken from these precincts within the last week: when a life, bright and lovely in itself, is suddenly darkened by some terrible accident; when it has been changed from the enjoyment of everything to the enjoyment of nothing; when year by year, and week by week, the suffering, the weakness, have increased; and when yet, in spite of this, the patient sufferer has become the centre of the household, the adviser and comforter of each; when there has been a constant stream of cheerfulness under the severest pain; when there has been a flow of gratitude for any act of kindness, however slight; when we recall the eager hope of such an one, that progress and improvement, not stagnation or repose, will be the destiny of the newly-awakened soul; then, when the end has come, we feel more than ever that the future is greater than the present."

So Canon Farrar:—

"A few days ago there passed away a resident of this parish, a member of this congregation, whose name many of the poor well know; who was their friend and their benefactor; who had the liberal hand and the large heart; who helped the charities of this parish with a spontaneous generosity which is extremely rare; whose purse was ever open, unasked, to every good work of which she heard; whose delicate mind was alive with Christian sympathy; who had pre-eminently

"The faith, through constant watching wise,  
And the heart at leisure from itself,  
To soothe and sympathise."

Bp. Wordsworth praises her poems, and observes:—

"It is an occasion for great thankfulness to be able to point to poems, such as many of those in the present volume, in which considerable mental powers and graces of composition are blended with pure religious feeling, and hallowed by sound doctrine and fervent devotion."

\* The title *Woodborrel* was chosen from its name in Italian "Allieula," and because Fra Angelico puts it, with daises at foot of the Cross in one of his most lovely paintings.

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Thring, Godfrey, B.A., s. of the Rev. J. G. D. Thring, of Alford, Somerset, and brother of the Rev. E. Thring (see above), was b. at Alford, March 25, 1823, and educated at Shrewsbury School, and at Balliol College, Oxford, B.A. in 1845. On taking Holy Orders he was curate of Stratfield-Turgis, 1846-50; of Strathfieldsaye, 1850-53; and of other parishes to 1858, when he became rector of Alford-with-Hornblotton, Somerset. R.D. 1867-76. In 1876 he was preferred as prebend of East Harptree in Wells cathedral. Prebendary Thring's poetical works are:—*Hymns Congregational and Others*, 1866; *Hymns and Verses*, 1866; and *Hymns and Sacred Lyrics*, 1874. In 1880 he pub. *A Church of England Hymn-book Adapted to the Daily Services of the Church throughout the Year*; and in 1882, a revised and much improved edition of the same as *The Church of England Hymn Book*, &c. (for details concerning which see *England, Hymnody*, Church of, p. 331, § vi.). A great many of Prebendary Thring's hymns are annotated under their respective first lines (see *Index of Authors and Translators*); the rest in C. U. include:—

1. *Beneath the Church's hallowed shade. Consecration of a Burial Ground.* Written in 1870. This is one of four hymns set to music by Dr. Dykes, and first pub. by Novello & Co., 1873. It was also included (but without music) in the author's *Hys. & Sacred Lyrics*, 1874, p. 170, and in his *Coll.*, 1882.
2. *Blessed Saviour, Thou hast taught us. Quinquagesima.* Written in 1866, and first pub. in the author's *Hys. Congregational and Others*, 1866. It was republished in his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It is based upon the Epistle for Quinquagesima.
3. *Blot out our sins of old. Lent.* Written in 1862, and first pub. in *Hys. Cong. and Others*, 1866; *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It is in several collections in G. Britain and America, and has been specially set to music by H. H. Pierson (Novello & Co.), and in other hymnals.
4. *Bowed down with sorrow, sin, and shame. Lent.* Written in 1880, and first pub. in his *Coll.*, 1882, as a Processional during Lent. It is of more than usual merit.
5. *Bulwark of a mighty nation. Church Conferences, &c.* Written in 1876, and first pub. with music by the Rev. S. M. Barkworth (Novello), 1877, and by many others. In the author's *Coll.*, 1882.
6. *Dead to life, yet loath to die. Invitation to the Weary.* Written in 1862, and first pub. in Morrell & How's *Ps. & Hys.*, 1864; and again in the author's *Hys. Cong. and Others*, 1866; and in his *Coll.*, 1882, and in other hymnals.
7. *Formery, Lord, I cry. Lent.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866, and his *Hys. & Sac. Lyrics*, 1874.
8. *From the eastern mountains. Epiphany.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. It is a Processional for Epiphany, and is found in several collections.
9. *Gird we, soldiers, for the battle. Purity.* Written for the White Cross Army, and pub. in the *Bath and Wells Diocesan Magazine*, July, 1884.
10. *God the Father, God the Son, Holy Spirit. Three in One. Litany for Close of Service.* Written in 1871, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882, and in other hymnals.
11. *Grant us, O our heavenly Father. Growth in Grace desired.* Written in 1881, at the request of the Rev. Preb. W. Michell, Diocesan Inspector of Schools for Bath and Wells, to set forth the growth of religion through the ordinances of the Church, and first pub. in the author's *Coll.*, 1882.
12. *Great Architect of worlds unknown. Holy Trinity.* Written in 1872, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and again in his *Coll.*, 1882.
13. *Hail, sacred day of earthly rest. Sunday.* Written in 1863, and first pub. in his *Hys. Cong. and Others*, 1866, in 13 st. of 4 l. Originally it was not intended for Public Worship; but from it st. i.-iii., vii., ix.-xi., and xiii. were adapted by the author and Bp. How for the S. P. C. K. Church *Hys.*, 1871, st. i., ll. 3, 4, reading:

"Hail! day of light, that bringest light

And joy to me,"

for the original which read:—

"Hail! quiet spirit, bringing peace

And joy to me."

Although the altered form is in the author's *Coll.*, 1882, the original is his authorized text for the future.

14. *Hark! hear ye not the angel-song. Christmas Carol.* Written in 1868 at the request of the Rev. R. R. Chope, and pub. in the author's *Coll.*, 1882, in 2 st. of 8 l. Of this hymn, st. ii., ll. 1-4, are by George Wither.

15. *Hark! the vault of heaven is ringing. Ascension.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874; again in his *Coll.*, 1882; and again in other hymnals.

16. *Hast thou sinned? sin no more. Lent.* Written in 1867, and first pub. in his *Hys. & Sac. Lyrics*, 1874. In C. U. in America.

17. *Have we no zeal for Him Who died? Conversion of St. Paul.* Written in 1876, and pub. in his *Coll.*, 1880, and again in 1882.

18. *Heal me, O my Saviour, heal. Lent.* Written in 1866, and first pub. in his *Hys. Cong. and Others*, 1866, in 5 st. of 4 l., and, enlarged to 8 st., in his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882, also in other hymnals. It has been specially set to music by H. H. Pierson in his *Hymn Tunes*, 2nd series, 1872. Its use has extended to America.

19. *Hear us, Thou who broodedst. Processional for Whitsuntide.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882, also in other hymnals. The latter is his authorized text.

20. *In the Name of God the Father. Holy Baptism.* Written in 1869, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1882. "The second stanza begins, 'Washed beneath the mystic waters.'"

21. *Jesu, heavenly Shepherd. The Good Shepherd.* Written in 1872, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1880; also in other hymnals, but omitted from the 1882 ed. of the same, although it is by no means an indifferent hymn.

22. *Lord God Almighty, Who hearest all, &c. God the Heaver of Prayer.* Written in 1878, and first pub. in his *Coll.*, 1880, and repeated in the ed. of 1882.

23. *Lord of Power, Lord of Might. Collect, 7th & after Trinity.* Written in 1862, and first pub. in Chope's *Hymnal* the same year. It was repeated in Morrell & How's *Ps. & Hys.*, 1864; in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. It is also in a large number of collections, and ranks in popularity with most of the author's best hymns. It has been specially set to music by Dr. Monk, and by H. H. Pierson.

24. *Make me holy, O my Saviour. Holiness desired.* Written in 1867, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and again in his *Coll.*, 1882 (Private Use).

25. *O death, thou art no more. Death anticipated with Joy.* Written in 1862, and pub. in Chope's *Hymnal* the same year. Also in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It has been specially set to music by H. H. Pierson and W. T. Best.

26. *O for the faith that knows no doubt. Unfailing Faith desired.* Written in 1864, and first pub. in his *Hys. and Verses*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1880; but omitted from the ed. of 1882.

27. *O God of mercy, God of might, in love and pity infinite. Offertory.* Written in 1877, and first pub. in his *Coll.*, 1880, and again in 1882. Specially set to music by H. S. Irons.

28. *O God, the King of glory, Who. Collect, S. after the Ascension.* Written in May, 1863, and pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1880; but omitted from the ed. of 1882.

29. *O Mighty God, Creator, King. For those travelling by Land or by Sea.* Written in 1878 for his *Coll.*, and pub. therein, 1880, and 1882.

30. *O sing to the Lord with a psalm of thanksgiving. Church Conference.* Written in 1871, and pub. in *Four Hymns*, set to music by Dr. Dykes, 1873, in the author's *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. A fine Processional hymn for Church gatherings of various kinds.

31. *O Thou Who dwellest in realms of light. Praise for Divine Mercies.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. Specially set to music by H. H. Pierson in his *Hymn Tunes*, 2nd Series (Simpkin & Marshall), 1872.

32. *O Thou, Who every change of human life. St. Thomas.* Written in 1878, and first pub. in his *Coll.*, 1880, and also in the 1882 ed. of the same.

33. *O Thou, Who from one blood didst make. For*

*Unity*. First pub. in his *Coll.*, 1880; again in 1882, and in other hymnals.

34. O Thou Who madest land and sea. *For Orykans*. Written in 1881, and included in his *Coll.*, 1882.

35. O Thou, Who sitt'st enthroned above all worlds both great and small. *Consecration of a Church*. Written in 1867, and pub. with music by Dr. Dykes in *Four Hymns*, 1873, and used at the consecration of Hornblotton Church, Feb. 19, 1874. Also specially set to music by H. S. Irons (Novello), 1874. It was repeated in the author's *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882, also in other hymnals.

36. See the Sun high heaven ascending. *Mid-day*. Written in 1864, and first pub. in his *Hys. Cong. and Others*, 1866; in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882.

37. The ocean hath no danger. *For Use at Sea*. Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sacred Lyrics*, 1874; and in his *Coll.*, 1882.

38. Thou that sendest sun and rain. *Times of Scarcity*. Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866, as a hymn for a "Bad Harvest." It was repeated in his *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and in several hymnals.

39. Thou to Whom the sick and dying. *On behalf of Hospitals*. Written in 1870, at the request of Prob. Hutton of Lincoln, and first pub. in his *Supplement*, Lincoln, 1871; and again with music by H. H. Pierson in *Hymn Tunes* (Simpkin & Marshall), 1872. It is also in the author's *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and several other hymn-books.

40. Thrice happy he whose tranquil mind. *Contentment*. Written in 1863, and first pub. in his *Hys. Cong. and Others*, 1866; and his *Hys. & Sac. Lyrics*, 1874. It is given in one or two American hymn-books.

41. Thy love for all Thy creatures. *Mid-day*. Written in 1864, and first pub. in his *Hys. Cong. and Others*, 1866; again in his *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and several hymn-books.

42. To Thee, O God, we render thanks. *Holy Scripture*. Written in 1880, and pub. in his *Coll.*, 1882.

43. Watch now, ye Christians, watch and pray. *Advent*. Written in 1861, and first pub. in Choppe's *Hymnal*, 1862. Afterwards repeated in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882, also in other hymnals.

44. We know not, O we know not, how far a prayer may go. *Prayer*. Written in 1866, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and again, abbreviated, in his *Coll.*, 1882 (Private Use).

45. With tears and hearts bowed down with sorrow. *Death of a Child*. Written by request in 1881 for the funeral of a little boy, William Holmes Orr, son of the Rev. W. H. Orr, Rector of West Lydford, Somerset, who was killed by the fall of a shed, under which he with five other boys had taken refuge during the great storm on Oct. 14, 1881. It was included in the author's *Coll.*, 1882. The special metre was adopted that the hymn might be sung to Neumark's Chorale, "Wer nur den lieben Gott lässt walten." (See p. 796, ii.)

46. Work is sweet for God has blest. *Work*. Written in 1863, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and other hymn-books.

In addition to the above, and those annotated under their respective first lines, Prebendary Thring wrote in 1868 a series of "Hymns on the Creation," as set forth in the first chapter of *Genesis*, and pub. the same in his *Hys. & Sac. Lyrics*, 1874, and in his *Coll.*, 1880 and 1882. These hymns have also passed into other collections. They are all in the same metre (8.8.8.8.8.6), and are certainly very fine. The first lines are:—

47. When o'er the water's misty deep. *Sunday*.
48. The earth in robes of light arrayed. *Monday*.
49. With azure girdle circled round. *Tuesday*.
50. So grass, and herb, and fruitful tree. *Wednesday*.
51. Four days had come and gone to rest. *Thursday*.
52. The last great day of work had come. *Friday*.
53. And now, 'mid myriad worlds enthroned. *Saturday*.

Although, as is natural, Prebendary Thring's hymns are more fully represented in his own *Coll.* than elsewhere, yet a fair proportion are found in a large number of hymn-books in Great Britain and America. His hymns are mainly objective, and are all of them of a strong and decided character. The poetical,

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**Through endless years Thou art the same.** [*Ps. cii.*] This cento is found in several English and American hymn-books; sometimes in four and at other times in five stanzas; and in most cases differing somewhat in the text. The earliest date to which we have traced it is the English Bap. *New Sel. of Hys.*, 1828, No. 17, in 5 st., the first of which is taken from Watts's version of *Ps. cii.*, and the rest from the *New Version*, 1696, and in both instances with alterations. This text, with alterations and the omission of st. v., was given in the American Congregational Church *Psalmody*, by Mason and Greene, Boston, 1831, No. 102. In some later American hymn-books, st. v., as in the English Bap. *New Sel.*, 1828, or altered, is restored. The text of the 1880 Suppl. to the English Bap. *Ps. & Hys.*, is from the *New Sel.*, slightly altered. [J. J.]

**Through the day Thy love has spared us.** *T. Kelly.* [*Evening.*] Pub. in the 2nd ed. of his *Hymns*, &c., 1806, in 2 st. of 6 l. (ed. 1853, No. 500). It has come into extensive use in all English-speaking countries, and has been tr. into several languages. R. Bingham's tr. into Latin in his *Hymno. Christ. Latina*, 1871, begins:—"Per hunc diem trepidum." [J. J.]

**Throw away Thy rod.** *G. Herbert.* [*Discipline.*] 1st pub. in his posthumous work *The Temple*, 1633, under the title "Discipline," thus:—

<p>"Throw away Thy rod, Throw away Thy wrath: O my God, Take the gentle path. "For my heart's desire Unto Thine is bent; I aspire To a full consent. "Not a word or look I affect to own, But by book, And Thy book alone. "Though I fall, I weep; Thou I halt in pace, Yet I creep To the throne of grace.</p>	<p>"Then let wrath remove; Love will do the deed; For with love Stony hearts will bleed. "Love is swift of foot; Love's a man of war, And can shoot, And can hit from far. "Who can 'scape his bow? That which wrought on Thee, Brought Thee low, Needs must work on me. "Throw away Thy rod; Though man frailties hath, Thou art God; Throw away Thy wrath."</p>
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The earliest attempt known to us to adapt this poem for congregational use was made by John Wesley. In his *Coll. of Ps. & Hys.*, printed at Charlestown, America, 1736-7, it was altered from its 5.5.3.5 metre to s.m. and given as No. vii. of the "*Ps. & Hys. for Wednesday and Friday.*" The first stanza begins:

"O throw away Thy rod!  
O throw away Thy wrath!  
My gracious Saviour and my God,  
O take the gentle path."

The original poem, usually in an abbreviated form, is found in several modern hymn-books, including the *People's H.*, 1867; the *Cong. Ch. Hymnal*, 1887, and others. [J. J.]

**Thrupp, Dorothy Ann**, daughter of Joseph Thrupp, of Paddington Green, was b. at London, June 20, 1779, and d. there on Dec. 14, 1847. Her hymns, a few of which have come into extensive use, were contributed to the Rev. W. Carus Wilson's *Friendly Visitor* and his *Children's Friend*, under the nom de plume of *Iota*; to Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the use of Infant Schools and Nurseries*, 1838 (3rd ed. 1846, with

change of title to *A Sel. . . of Infant and Juvenile Schools and Families*), in which her signature is "D. A. T."; and also to the *Hys. for the Young*, which she herself edited for the R. T. S. circa 1830, 4th ed., 1836. In 1836 and 1837 she also pub. *Thoughts for the Day* (2nd series), in which she embodied many hymns which previously appeared in the *Friendly Visitor*. In addition to her hymns, which are annotated under their respective first lines (see *Index of Authors and Translators*), there are also in C. U.:—

1. **Come, Holy Spirit, come.** O hear an infant's prayer. *Child's Prayer.* Appeared in Mrs. Mayo's *Sel. of Hys. and Poetry*, 1838, No. 14, and signed "D. A. T."

2. **God loves the little child that prays.** *God's love for Children.* Given in Miss Thrupp's *Hys. for the Young*, 4th ed., 1836; and again in Mrs. Mayo's *Sel. of Hys.*, &c., 2nd ed., 1840, and signed "D. A. T." It is sometimes given as "God loves the child that humbly prays."

3. **Have you read the wondrous story!** *Life and Death of Jesus.* This appeared anonymously in Miss Thrupp's *Hys. for the Young*, R. T. S., 1830, No. 12, in 5 st. of 4 l. In Miss Thrupp's later publications this hymn is omitted, a fact which suggests that it was not her composition, but possibly that of a friend. It is in the *Leeds S. S. Union H. Bk.*, 1833-78.

4. **Let us sing with one accord.** *Praise of Jesus.* This hymn is usually associated with Miss Thrupp's name, but on insufficient evidence. We find it in the 4th ed. of her *Hys. for the Young*, 1836, and again in the 3rd ed. of Mrs. H. Mayo's *Sel. of Hys. and Poetry for the Use of Infant and Juvenile Schools*, &c., 1840, and in both instances without signature. We know of no evidence which justifies us in ascribing the authorship with certainty to Miss Thrupp. The hymn is in the *Leeds S. S. Union H. Bk.*, 1833-78, and several others.

5. **Poor and needy though I be.** *Divine Providence.* Appeared in Miss Thrupp's *Hys. for the Young*, 4th ed., 1836, No. 22; and again in Mrs. Mayo's *Sel. of Hys.*, &c., 2nd ed., 1840, and signed "D. A. T."

6. **See, my child, the mighty ocean.** *Love of God compared to the Sea.* Given in the R. T. S.'s *Hys. for the Young*, 4th ed., 1836, No. 26, and in Mrs. Mayo's *Sel. of Hys.*, &c., 1st ed., 1838, and signed "D. A. T." In Kennedy, 1863, it begins "Have you seen the mighty ocean."

7. **Thou Guardian of my earliest days.** *Jesus the Children's Friend.* This hymn we have traced to her *Hys. for the Young*, 4th ed., 1836. It is sometimes given as "Thou Guardian of our earliest days."

8. **What a strange and wondrous story.** *Life and Death of Jesus.* This hymn is found without signature in her *Hys. for the Young*, 4th ed., 1836, and again in Mrs. H. Mayo's *Sel.*, 1838, No. 173, in 4 st. of 4 l. We have found no authority for ascribing it to Miss Thrupp. In the *Ch. S. S. H. Bk.*, N.D., 8 lines have been added as a concluding stanza by an unknown hand.

9. **What led the Son of God!** *Love of God in Christ.* This appeared anonymously in her *Hys. for the Young*, 1830, and again in the *Leeds S. S. Union H. Bk.*, 1833. In modern collections it is attributed to Miss Thrupp, on the ground that it is found in the *Hys. for the Young*, which she edited.

10. **Who are they in heaven who stand!** *All Saints.* Pub. in Mrs. Mayo's *Sel.*, 3rd ed., 1840, No. 64, in 5 st. of 4 l., and signed "A. D. T." It is in the *Prim. Methodist N. S. C. H. Bk.*, 1879, and others.

Several additional hymns to those named above have also been attributed to Miss Thrupp on insufficient authority. This has probably arisen out of the fact that all the hymns in the *Hys. for the Young*, including her own, were given anonymously. [J. J.]

**Thrupp, Joseph Francis**, M.A., s. of a solicitor, was b. May 20, 1827, and educated at Winchester School and Trinity College, Cambridge. At Winchester he gained the Heathcote and Duncan prizes, and the Queen's gold medal for an English poem, and was Head Prefect during his last year. He graduated in 1849 as 7th Wrangler, and 11th in the 1st class of the Classical Tripos. In 1850 he was

elected a Fellow of his college. Taking Holy Orders in 1852, he was appointed Vicar of Barrington, Cambridge, in 1853, and Select Preacher before the University in 1865. He was also for some time a member of the Board of Theological Studies, and was associated with the S. P. C. K. some 20 years. He d. at Barrington, Sept. 24, 1867. His published works include *An Introduction to the Study and the Use of the Psalms*; *A Revised Translation of the Song of Songs*; *Ancient Jerusalem*; and *Psalms and Hymns* (Cambridge, Macmillan), 1853. This last contains prefaces, indices, with authors' names, 93 psalms, 236 hymns, 16 doxologies. Of these 28 psalms and 18 hymns are by Mr. Thrupp. The best known of his hymns are, "Awhile in spirit, Lord, to Thee" (p. 104, ii.); "Hail, that head, all torn and wounded"; "O Son of Man, Thyself once crossed." Mr. Thrupp's versions of individual psalms have not come into common use beyond his own collection. They are therein signed with his initials, "J. F. T.," but are not separately annotated in this Dictionary. His hymns are mainly on the special Festivals of the Church, and, in addition to those annotated elsewhere are:—

1. Abide with us, O Saviour dear. *Evening.*
2. Eternal Word! Incarnate Light. *Christ our All.*
3. Eternal Word! Who ever wast. *Annunciation.*
4. How beautiful are their peaceful feet. *Ordination.*
5. Lord of majesty and might. *School Festival.*
6. Master, the Son of God art Thou. *St. Bartholomew.*
7. O Saviour of our earthly race. *St. Luke.*
8. O Thou, Whom upward to the sky. *Ascension.*
9. O, where shall we deliverance seek. *Lent.*
10. Ope, Salem, ope thy temple gates. *The Presentation.*
11. Saviour of men, Almighty Lord. *St. Mark.*
12. Thou Who didst Thy brethren twain. *SS. Simon and Jude.*
13. Thou Whose voice upon the border. *St. Andrew.*
14. To David's Son hosannas sing. *Palm Sunday.*
15. Two and two, Thy servants, Lord. *SS. Philip and James.*
16. What, though the ground all good at first. *Lent.*

Mr. Thrupp contributed several articles to Smith's *Dictionary of the Bible*, and was one of the selected writers on the staff of the *Speaker's Commentary*. [J. J.]

Thus far on life's bewildering [perplexing] path. *J. Montgomery.* [*Safety in God.*] 1st printed on a broadsheet for use at the Anniversary Sermons, on behalf of the Red Hill Sunday School, Sheffield, March 28, 1819, in 4 st. of 6 l., and signed "J. M." In Montgomery's *Greenland and Other Poems*, 1819, p. 171, it was given in 6 st. of 6 l., the new stanzas being st. iv. and v. of the text as included in his *Christian Psalmist*, 1825, No. 479, and his *Original Hys.*, 1853, No. 55. The 1819 text was altered in 1825; and again, but very slightly, in 1853. In modern collections the text is usually abridged. [J. J.]

Thus speaks the heathen: How shall man. *J. Logan.* [*Mercy rather than Sacrifice.*] 1st pub. in the *Scottish Translations and Paraphrases*, 1781, No. xxxi., in 6 st. of 4 l., on Micah vi. 6-9. It is rarely found outside of that work. This paraphrase is ascribed to J. Logan, on evidence given in the memoir of M. Bruce (p. 118, ii.). [J. J.]

Thus speaks [saith] the high and lofty One. *J. Logan.* [*God with the Hum-*

ble.] Pub. in the *Paraphrases*, 1781, in 5 st. of 4 l. Miss Jane E. L. 1853, this text is "Thus saith the

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the 11th cent. at Corpus Christi, Cambridge (391, page 266); in the Bern ms. 455, of the 10th cent.; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from a ms. of the 11th cent. at Durham (B. iii. 32, f. 34). Also in *Mone*, No. 307; and in G. M. Drevés's *Hymnarius Moissiacensis*, 1888, p. 61, from a 10th cent. ms. It is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*. In the *Roman Breviary*, 1632, it is recast greatly for the worse, and begins *To splendor et virtus Patris*; and this recast is repeated in later eds. of that *Breviary*, in *Daniel* i. No. 189, and others. In some of the more recent eds. of the *Roman Breviary* (e.g. Kempten, 1746, and Lyons, 1852), the original form is repeated, with slight alterations to suit the festival of St. Raphael (Oct. 24); and this text is in *Königsfeld* ii. p. 136. [Various.] [J. M.]

This hymn has been tr. from both forms of the text as follows:—

1. *Tibi Christe splendor Patris.*

1. *Thee, O Christ, the Father's splendour.* By J. M. Neale, in his *Medieval Hys.*, 1851, p. 25, and the *H. Nodet*, 1852, No. 42. It has passed into a few collections, including the *Hymner*, 1882.

2. *Christ, to Thee, the Father's glory.* By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, H. Seasons, No. 47, and Rice's *Sel.* from the same, 1870, No. 124. Altered in J. A. Johnston's *English Hyl.*, 1856–61, to "Christ, to Thee the Father's brightness."

3. *Christ, the Father's mirrored brightness.* By J. D. Chambers, in his *Lauda Syon*, 1866, p. 95, and the *People's H.*, 1867, No. 284.

Other trs. are:—

1. *Thy father's brightness, Christe to thee.* *Primer.* 1599.

2. *To thee, O Christ, thy Father's light.* *Primer.* 1615.

ii. *To splendor et virtus Patris.*

1. *Thee, the Father's power and light.* By Bp. R. Mant, in his *Ancient Hymns, &c.*, 1837 (ed. 1871, p. 121), Dr. Oldknow's *Hys. for the Services of the Ch.*, 1850, and later eds., &c.

2. *Thee, Who the Father's brightness art.* By W. J. Copeland, in his *Hys. for the Week, &c.*, 1848, p. 127, and subsequently in a few hymnals.

3. *O Jesu! life-spring of the soul.* By E. Caswall, in his *Lyra Catholica*, 1849, p. 145; and his *Hys. and Poems*, 1873, p. 79. Given in a few collections, including Pott's *Hymns, &c.*, 1861, &c.

4. *Life and strength of all Thy servants.* By the compilers of *H. A. & M.* in the 1889 *Suppl.* of that collection.

Other trs. are:—

1. *We praise thee, Christ, among the Quires.* *Primer.* 1665.

2. *O Lord of Hosts, whose Beams impart.* *Primer.* 1706.

3. *Jesus, the Father's ray and might.* *Divine Office.* 1763.

4. *We praise Thee 'mid the Angel hosts.* A. J. B. Hope. 1844.

5. *O Brightness of the Father's Light.* W. Palmer. 1845.

6. *Ruler of the dread immense.* J. F. Thrupp, in his *Ps. & Hys.*, 1853. A paraphrase rather than a translation.

7. *Splendour of glory all divine.* J. Wallace. 1874.

[J. J.]

*Till he come, O let the words.* Bp. Bickersteth. [*Holy Communion.*] Written in

1861 and first pub. in his work *The Blessed Dead*, 1862, and subsequently in his *Supp. to Psalms and Hymns*, No. 41; *The Two Brothers*, 1871; and the 1870, 1876, and 1890 eds. of the *Hymnal Companion*. The author says that it is given in his *Hymnal Comp.* as presenting "one aspect of the Lord's Supper which is passed over in many hymnals, 'Ye do show forth the Lord's death till He come'; and also our communion with those of whom we say 'We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear.'" (Note in the annotated ed. of *Hy. Comp.*) It is in several hymn-books. [J. J.]

**Time is earnest, passing by.** [*Old and New Year.*] This popular Sunday School hymn appeared in three publications in the same year, and in each case anonymously. (1) It is found in Sidney Dyer's *American South-western Psalmist*, 1851 (p. 317, ii.), and signed "Anon."; (2) again in an American paper called *Independent*, 1851; (3) and again, in England, in *The Bible Class Magazine*, 1851, with the signature "Independent," the name of the American paper from which it was taken. It was in 4 st. of 4 l. Subsequently it was reprinted in *The Bible Class Magazine*, with music by Mr. Joseph Dyer, the Schoolmaster of the Wesleyan School, Pocklington. Miller says (*Singers & Songs, &c.*, 1869, p. 551) that "it also appeared in *Select Music for the Young* (Sunday School Union), where it is headed, 'All Things Earnest; composed by Joseph Dyer.'" This curious association of two men of the name of Dyer with the hymn, the first in America, and the second in England, has led to its authorship being attributed at one time to Sidney Dyer, and at another to Joseph Dyer, and in each case without authority of any weight. Usually the hymn is given in an abbreviated form of 5 st. as in the *Universal H. Bk.*, 1885, the *Cong. Church Hyl.*, 1887, and others. [J. J.]

**Time is winging us away.** J. Burton, sen. [*New Year.*] Pub. in *Hys. for the Use of Sunday Schools selected from Various Authors*, Nottingham, J. Dunn, 1812, No. 305, in 2 st. of 8 l., and entitled "Brevity of Life." It has passed into a very large number of hymn-books in G. Britain and America. Of Burton's hymns it ranks next to his "Holy Bible, book divine," in popularity. [J. J.]

**'Tis a point I long to know.** J. Newton. [*In Doubt and Fear.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 119, in 9 st. of 4 l. It is in C. U. in an abbreviated form, and opening with the first line as above. In some collections it begins, "Lord, my God, I long to know"; and in others, "Could my heart so hard remain" (st. iii.). These altered forms of the text are in use principally in America. [J. J.]

**'Tis enough, the hour is come.** J. Merrick. [*Nunc Dimittis.*] This paraphrase of the Nunc Dimittis was pub. in his *Poems on Sacred Subjects*, 1763, p. 13, in 22 lines. As given in *Kennedy*, 1863, No. 185, some of the lines are transposed, and the whole are expanded into 3 st. of 8 l. [J. J.]

**'Tis finished, the Messiah dies, Cut off for sins, &c.** C. Wesley. [*Good Fri-*

day.] In 1762 this hymn, in 2 st. of 8 l., appeared in C. Wesley's *Short Hymns*, vol. ii. p. 234. These stanzas are:—

" 'Tis finished! the *Messias* dies,  
Cut off for sins, but not His own!  
Accomplish'd is the sacrifice,  
The great redeeming work is done;  
Finish'd the first transgression is,  
And purg'd the guilt of actual sin,  
And everlasting righteousness  
Is now to all the world brought in.  
" 'Tis finish'd, all my guilt and pain,  
I want no sacrifice beside,  
For me, for me, the Lamb is slain,  
And I am more than justified;  
Sin, death, and hell are now subdued,  
All grace is now to sinners given,  
And, lo, I plead th' atoning blood,  
For pardon, holiness, and heaven."

It is from the first four lines of this hymn that Blair formed st. iv. of his cento, "Behold the Saviour on the cross," p. 130, l. The original, as above, was given in A. M. Toplady's *Ps. & Hys.*, 1776, No. 223, and thus came into use in the Church of England. Charles Wesley, however, was not satisfied with these stanzas, and at his death he left in ms. another hymn on the same text, "It is finished," in 8 st. of 4 l., of which st. i. and viii. are st. i. ll. 1-4, and st. ii. ll. 5-8 (slightly altered) respectively of the 1762 text, and st. ii.-vii. are new. This text was given in the 1830 *Suppl.* to the *Wes. H. Bk.*, and again in the *P. Works*, 1868-72, vol. xii. p. 99. [J. J.]

"Tis gone, that bright and orb'd blaze. *J. Keble.* [*Evening.*] Dated Nov. 25, 1820, and 1st pub. in his *Christian Year*, 1827, in 14 st. of 4 l., and headed with the text "Abide with us, for it is toward evening, and the day is far spent. St. Luke xxiv. 29." The centos from this poem in C. U. are:—

1. *Sun of my soul, Thou Saviour dear.* This cento was given in three stanzas in Elliott's *Ps. & Hys.*, 1835. This was repeated in numerous hymnals, sometimes in the same form, but usually with additional stanzas, until it has become one of the foremost hymns in the English language. It has been tr. into several languages. Those in Latin include, "Sol anime viteque meae, praedulcis Jesu" (4 st.), by R. Bingham, in his *Hymno, Christ. Latina*, 1871; and "Sol meus: O mi Salvator!" (4 st.), by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876.

2. *The Rulers of this Christian land.* This cento, *For those in Authority*, is in limited use.

3. *Thou Framer of the light and dark.* This cento "For the High Court of Parliament" is in the 1843 *Appendix* to the S. P. C. K. *Ps. & Hys.*; the *Hy. Comp.*, and others, and is admirably suited for the purpose.

4. *When the soft dews of kindly sleep.* This cento for *Evening* was given in the *Salisbury H. Bk.*, 1857; the *Suram Hyl.*, 1868, and others. [J. J.]

"Tis my happiness below. *W. Cowper.* [*In Affliction.*] Appeared in Lady Huntingdon's *Coll.*, 1774, No. 143, in 3 st. of 8 l., and in the *Olney Hymns*, 1779, Bk. iii., No. 16. In the Lady Huntingdon *Coll.* it precedes, and in the *Olney Hymns* it follows Cowper's "God moves in a mysterious way" [see p. 433, i.], and seems to have been written at, or about the same time, and under the same circumstances. Its modern use is mainly confined to America where, in its full, or in an abridged form, it is somewhat popular. [J. J.]

"Tis pure delight without alloy. *I. Watts.* [*Divine Love Desired.*] Pub. in his *Horæ Lyricæ*, 1706, Bk. i., in 6 st. of 4 l., and headed, "Ascending to Him in Heaven." In the American Meth. Episco. *Hymns*, 1849, and in their *Hymnal*, 1878, it is given with the

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i. O du Schöpfer aller Dinge. *Holy Communion.* This is a hymn of penitence before Holy Communion, and was 1st pub. in 1663, as above, as No. ii., in 9 st. of 8 l. Repeated in Crüger's *Praxis*, Frankfurt, 1676, No. 153; but recently in the Berlin *G. L. S.*, ed. 1863, and erroneously ascribed to Johann Heinrich Keulisch or Calisius [b. 1633, at Wohlau, in Silesia; d. March 30, 1696, as chief pastor and superintendent at Gaildorf, in Württemberg]. This possibly arose from the fact that in Calisius's *Hauskirche*, Nürnberg, 1676, p. 388, there is a hymn beginning "O du Schöpfer aller Dinge, Dem bei dieser Morgen-Zeit," in 7 st., but it is entirely different from this hymn. *Tr.* as "Bow Thine ear, I now implore Thee." By Dr. H. Mills, 1845, p. 38.

ii. Sollt es gleich bisweilen scheinen. *Cross and Consolation.* His most popular hymn, 1st pub. in 1663, as No. vi., in 10 st. of 4 l., entitled "Hymn of Consolation." Included in Crüger's *Praxis*, 1675, the Nürnberg *G. B.*, 1676, Freylinghausen's *G. B.*, 1704, the Berlin *G. L. S.*, 1863, No. 856, and many others, sometimes printed as 5 st. of 8 l.

Lausmann relates (Koch, viii. 488) that C. A. Dann, chief pastor of St. Leonard's Church, at Stuttgart, having spoken somewhat freely at the funeral of one of the courtplayers, had been relegated in 1812 to the village of Oieschingen in the Swabian Alb [in 1819 to the neighbouring village of Mössingen]. The king at last granted the earnest desire of the Stuttgart people for his return, and on Feb. 5, 1824, recalled him to Stuttgart. That night four friends walked over to Mössingen, and in the early morning conveyed the news to Dann by singing this hymn at the door of his room.

The *tr.* in C. U. is:—

Seems it in my anguish lone. This is a good *tr.*, omitting st. vi., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 201; repeated in her *C. B. for England*, 1863, No. 146. Included in full in the Ohio *Luth. Hym.*, 1880, and abridged in the St. Aidan's College *H. Bk.*, 1864.

Other *trs.* are:—

(1) "Yea should it ev'n to man appear." This is a *tr.* of st. i., as st. v. of No. 1062, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 505). (2) "Deem we sometimes, spirit-shaken." In L. Rehfues's *Church at Sea*, 1868, p. 44, only st. i., vi. being from this hymn. [J. M.]

Τῷ Βασιλεῖ καὶ Δεσποτῇ. *St. Anatolius.* [*St. Stephen.*] These stichera are appointed in the Greek Service Books in the Office for St. Stephen's Day, to be sung at Vespers. The probable date is the latter part of the 8th or the beginning of the 9th cent. [*St. Anatolius*, p. 63, l.] The hymn is found in the *Menæa*, and the *Anth. Græca Carm. Christ.*, p. 117. The *tr.* by J. M. Neale, "The Lord and King of all things," appeared in *The Ecclesiastic and Theologian*, 1853, vol. ii. p. 233, and again in a revised form in Dr. Neale's *Hym. of the Eastern Church*, 1862, p. 7, in 3 st. of 8 l. These texts are:—

*Ecclesiastic*: "The Lord and King of all things  
1863. Upon the earth is born."

*Hym. of the E. C.*, "The Lord and King of all things  
1862. But yesterday was born."

Mr. Hatherly, in the 4th ed. of the *Hym. of the Eastern Church*, notes that "the Vespers of Dec. 27 occurring on the evening of the 26th, permits of the word 'yesterday' being used with reference to Christmas Day." [J. J.]

To Christ the Son Almighty. *R. F. Littledale.* [*Adult Baptism.*] This is a *tr.* by Dr. Littledale of a Syriac hymn given, together

with a *tr.* into Latin, in *Daniel*, iii. p. 225. It appeared in the *People's H.*, 1867, with the signature "F." [J. J.]

To day we're bidden to a feast. *J. Cennick.* [*Holy Communion.*] Pub. in his *Sacred Hym. for the Children of God, &c.*, 1741, No. vi., in 8 st. of 4 l., and entitled, "Before the Sacrament." In a few hymn-books a cento therefrom is given as "Together with these symbols, Lord" (st. vi.). [J. J.]

To God belongs the eternal sway. *J. Merrick.* [*Ps. xcvii.*] 1st pub. in his *Psalms Translated or Paraphrased in English Verse*, 1765, p. 239, in 48 lines. In 1797 Merrick's *Psalms* were republished by W. D. Tattersall "divided into stanzas for Parochial Use," and this version was given therein in 13 st. of 4 l., two lines being added to st. vi., and two lines to st. x. to make up the required number of stanzas. In this form it is unknown to modern hymn-books. In Cotterill's *Sel.*, 1819, Ps. 97, it is given in an abbreviated and rewritten form as, "The Lord is King! let earth obey." This is given in some modern hymnals, including *Kennedy*, 1863, with alterations and the omission of st. ii., iii. [J. J.]

To God most awful and most high. *J. Montgomery.* [*In time of Scarcity.*] Written for the laying of the foundation stone of a Corn Mill at Sheffield, on Nov. 5, 1795, which was "built for the common use and benefit of the people." It was printed in Montgomery's Sheffield *Iris* newspaper the same day, and signed "Paul Positive," a *nom de plume* of the author. It subsequently appeared in Cotterill's *Sel.*, 1819, No. 260; Montgomery's *Christian Psalmist*, 1825, No. 532; and his *Original Hymns*, 1853, No. 276. In the last two it is headed, "The poor praying for bread in the time of scarcity." It is found in a few modern hymn-books. [J. J.]

To God the only wise, Our Saviour and our King. *I. Watts.* [*Preserving Grace.*] 1st pub. in his *Hym. and Spiritual Songs*, 1707 (2nd ed. 1709, Bk. i., No. 51), in 5 st. of 4 l. It is found in most of the early hymn-books, especially those of a Calvinistic type, as the collections of G. Whitefield, M. Madan, and others, but to modern hymnals, except in America, it is not so well known, although still found in several books. [J. J.]

To God the only wise, Who keeps us by His word. [*Doxology.*] This doxology, which is in somewhat extensive use in America, is usually ascribed to I. Watts. One stanza only—the second, "Hosannah to the Word"—is from his works, and this is altered from his c. m. doxology in *Hym. and S. Songs*, 1707. Stanzas i. and iii. we have not traced. The latter is 2 Cor. xiii. 14 turned into metre. [J. J.]

To God with mournful voice. *Tate & Brady.* [*Psalm cxlii.*] In the *New Version*, 1696, in 7 st. of 4 l. In 1836 it was re-written by J. Hall or E. Osler, probably the latter and included in the *Mitre H. Bk.*, as,

"In deep distress to God  
I poured my care and grief,"

in 4 st. of 4 l., and from thence passed, without alteration, into the *Wes. H. Bk.*, 1875,

No. 634. The version of *Ps. cxx.* in the *Mitre H. Bk.*, in 3 st. of 4 l., beginning,

"In deep distress to God I cried  
And He aveng'd my wrongs."

was by *E. Oler*, and is also found in his *Church and King*, 1836-37, p. 137, for the 2nd Sun. after Trinity. [J. J.]

**To Him that loved us for Himself.** *J. Mason.* [*Praise.*] This is No. xxxiii. of his *Songs of Praise*, 1683, in 4 st. of 8 l. and entitled, "A Song of Praise collected from the Doxologies in the Revelation of St. John." It is very unequal in merit, some lines being very fine, whilst others are of little worth. It has, however, the elements of a splendid hymn of Praise. In modern hymnody it is known as the hymn to which Watts is supposed to have been indebted for his "Now to the Lord that makes us know" (q.v.), a supposition which cannot be maintained. Orig. text in D. Sedgwick's reprint of *Mason's Songs*, 1859, p. 65. [J. J.]

**To keep the lamp alive.** *W. Cowper.* [*In Trial and Despondency.*] Pub. in the *Olney Hymns*, 1779, Bk. iii., No. 74, in 6 st. of 4 l., and headed, "Dependence." In its original form it is in limited use. The extract from it beginning with st. iii., "Beware of Peter's word," is much more popular, and especially in America, where it appeared in *Nettleton's Village Hymns*, 1824. [J. J.]

**To me a sinner, chief of all.** *H. Alford.* [*Lent.*] Written for and pub. in his *Year of Praise*, 1867, No. 191, in 4 st. of 4 l., and again in his *Poetical Works*, 5th ed., 1868. It has passed into *Dale's English H. Bk.*, 1874; *Thring's Coll.*, 1882, &c. [J. J.]

**To me to live, let it be Christ.** *J. Montgomery.* [*The Image of Christ.*] This is dated in the m. mss. "Aug. 30, 1835." We have not traced it in print earlier than his *Original Hymns*, 1853, No. 122, where it is given in 3 st. of 4 l.; but probably it was published before that date. [J. J.]

**Τὸ μέγα μυστήριον.** *St. Andrew of Crete.* [*Passiontide.*] This is the 3rd Ode of a Canon, containing 3 odes, found in the Compline for Great Thursday (the Thursday of Holy Week) in the *Triodion*, and is in 8 stanzas. It dates about 700, and was first rendered into English by Dr. Neale, and pub. in *The Ecclesiastic and Theologian*, 1854, p. 44, and again in his *Hymns of the Eastern Church*, 1862, in 6 st. of 6 l. as, "O the mystery, passing wonder." In this tr. st. iv. is omitted, and st. vi. and vii. are fused together. In 1863 it was included in *Lyra Eucharistica*, and the *Parish H. Bk.*, and subsequently in numerous collections. [J. J.]

**Τῷ παντάνакτος.** [*Εσωσε λαόν.*]

**Τῷ πρὸ τῶν αἰώνων.** [*Χριστὸς γεννᾶται.*]

**To the hills I lift mine eyes.** *C. Wesley.* [*Ps. cxi.*] Pub. in *Ps. & Hys.*, 1743, in 6 st. of 8 l. (*P. Works*, 1868-72, vol. viii., p. 235). In A. M. Toplady's *Ps. & Hys.*, 1776, st. i., ii. and iv. were given with alterations, as No. 227. This cento has gone out

of use. The text are in

1. To the hills of st. v., v. of the addition and other colls.  
2. See the 1 lineau's *Hymns* ll. 1-4; iii. ll.  
3. God shall Unitarian *Hymns* and later American ll. 1-4, and st.

This version of the hymn is rendered in Stevenson's *Psalters*, &c.

**To the H. Bathurst** *Psalm &* and entitled included later in known with the *Al O. O. H. I*

**To the B. Monse** in his *Hy* in 5 st. of "To the opening mercy for Scottish

**To the P. Dodd** *ness.* where it *ness.* Although shows i of Dodd No. 17; ms. Ophreya' It is in America

**To raise.** was given St. R. the Ch a prin which 203, " (p. 114) was given has p H. A Thri is a Dr. & in th

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*English H. Bk.*, 1874. In R. Bingham's *Hymno. Christ. Latina*, 1871, the original, with the omission of st. v., is rendered into Latin as, "Sacratam Domini domum." [J. J.]

**To us the voice of wisdom cries.** *J. Montgomery.* [*Invitation of Wisdom.*] Appeared in *Cotterill's Selection*, 1819, No. 147, in 3 st. of 8 l., and entitled "The voice of Wisdom." In 1825, on its republication in *Montgomery's Christian Psalmist*, No. 501, it was partly rewritten, and given in 7 st. of 4 l., the title being also changed to "The Invitation of Wisdom." This latter text and title were repeated in his *Original Hymns*, 1853, No. 29. It is the text in C. U. [J. J.]

**To Whom but Thee, O God of grace.** *W. J. Irons.* [*Seven Words from the Cross.*] In his *Hys. for Use in Church*, 1866, Dr. Irons included seven hymns on the words on the Cross, and repeated them in his *Ps. & Hys.*, 1873-75, as follows:—

1. To whom but Thee, O God of grace. *St. Luke xxiii. 34.*
2. Thy presence, Lord, is heaven to those. *St. Matt. xxvii. 46.*
3. Jeau! Who for us didst bear. *St. John xix. 28.*
4. O Thou, Our God, Who hearest prayer. *St. Luke xxi. 43.*
5. Son of God in glory reigning. *St. John xix. 26.*
6. It is not finished! Lord of grace (1866). Lord, is it finished? God of grace (1873). *St. John xix. 30.*
7. Faithful Creator, Lord divine. *St. Luke xxi. 46.*

Most of these hymns have passed into other collections, but their use is limited. [J. J.]

**To whom, my Saviour, shall I go?** [*Clinging to Christ.*] This hymn is found in the *Panoplist*, 1815, where it is signed "Carus." It was repeated in *Nettleton's Village Hymns, &c.*, 1824, No. 408, in 4 st. of 4 l., and without signature. Subsequently it appeared in several collections, and amongst modern hymnals it is found in *Hatfield's Church H. Bk.*, N. Y., 1872, and several others. [F. M. B.]

**To-day the Lord our Shepherd leads.** *J. Montgomery.* [*The Good Shepherd.*] Printed on a broadsheet for the use of Sheffield Sunday School Whit-Monday gathering, June 11, 1821, in 6 st. of 4 l., and signed "J. M." There is also a copy in the M. MSS. in Montgomery's handwriting, dated "Sep. 14, 1833." The text in his *Original Hymns*, 1853, No. 161, is slightly altered from the broadsheet of 1821. In a few collections it begins "Now may the Lord our Shepherd lead." [J. J.]

**To-day Thy mercy calls me [us].** *O. Allen.* [*Invitation.*] Appeared in his *Hys. of the Christian Life*, 1862, p. 102, in 4 st. of 8 l., and headed "To-day." It is found in several collections in Great Britain and America, and sometimes altered to "To-day Thy mercy calls us," as in the *S. P. C. K. Church Hymns*, 1871. It is the most widely used of the author's hymns. [J. J.]

**Toke, Emma, née Leslie**, daughter of John Leslie, D.D., Bishop of Kilmore, was b. at Holywood, Belfast, Aug. 9, 1812; married to the Rev. Nicholas Toke, Godington Park, Ashford, Kent, in 1837; and d. in 1872. Mrs. Toke's early hymns were written in 1851, "at the request of a friend who was collecting for

the Committee of the S. P. C. K." (*Miller*, p. 573), and they appeared in the *S. P. C. K. Hymns for Pub. Worship*, 1852, as follows:—

1. Glory to Thee, O Lord (see p. 429, ii.).
2. Lord, of Thy mercy, hear our cry. *National Thanksgiving.*
3. O Lord, in all our trials here. *Saints' Days, General.*
4. O Lord, Thou knowest all the snares. *Lent.*
5. O Thou, to Whose all seeing eye. *Annunciation.*
6. O Thou, Who didst with love untold. *St. Thomas.*
7. Thou art gone up on high. *Ascension.*

The most popular of these hymns are, "Glory to Thee, O Lord"; "O Lord, Thou knowest all the snares"; and "Thou art gone up on high." These hymns as a whole are simple and pleasing. They seldom rise into passionate fervour, and are weakened in several instances by faulty construction. They have been widely adopted in G. Britain and America. Another series of hymns by Mrs. Toke was contributed to the *Sunday School Liturgy . . . and Hymn Book*, arranged by the Rev. R. Judd, B.A., Incumbent of St. Mary's, Halifax. Halifax, E. King, 1870. These hymns have failed to attract attention, although in literary merit they fall little short of her earlier efforts. They are:—

8. Jeau! by Whose Almighty Grace. *St. Andrew.*
9. Lord God, the strength and stay of all. *General.*
10. Lord of all power and might. *General.*
11. Lord of light and life. *St. Mark.*
12. O Father, Whom in truth to know. *SS. Philip and James.*
13. O God of comfort, Thou alone. *St. Barnabas.*
14. O God of mercy, chill and dark. *St. John Kwang.*
15. O God, the strength and stay of all. *General.*
16. O God, upon this solemn day. *St. Matthias.*
17. O Thou, Who didst through heavens, &c. *Purification B. V. M.*
18. The joyful day at last is come. *Easter.*
19. This is the day when Jesus Christ. *Christmas.*
20. Upon this sad and solemn day. *G. Friday.*
21. We bless Thee, Lord, for that clear light. *Conversion St. Paul.*

In addition to these hymns Mrs. Toke re-wrote and expanded some of her earlier compositions. In their new form, however, they are almost unknown. [J. J.]

**Τὼν ἁμαρτιῶν μου τὴν πληθύν.** *St. Joseph the Hymnographer.* [*Lent.*] This is the opening line of a cento taken from a long Canon for the Monday of the First Tone in the *Paracletice*. It is virtually, as compiled by Dr. Neale, a new poem, representing neither the form nor the idea of the original. Dr. Neale's *tr.*, beginning, "And wilt Thou pardon, Lord?" was pub. in his *Hymns of the Eastern Church*, 1862, in 5 st. of 4 l. In a slightly altered form as, "O wilt Thou pardon, Lord?" it was also given in the *Parish H. Bk.*, 1863, and repeated subsequently in various collections. The *Hymnary* text opens, "And wilt Thou hear, O Lord?" The original dates from the middle of the ninth cent. [J. J.]

**Τὸν ἐν προφήταις.** *St. Andrew of Crete.* [*St. John Baptist.*] Three Idiomela from the *Vespers* of the Nativity of St. John Baptist, by St. Andrew of Crete (q. v.). The poems are in the form of an address to St. John, each of them closing with an appeal. It is found in the *Menæa*. The *tr.* "The first of all Apostles," by Dr. Littledale, was made for and 1st pub. in the *People's Hymnal*, 1867, signed "L." and appointed for the

Festival of St. John Baptist. St. i-v. represent the 1st idiomelon, st. 6 the 2nd, and verses 7, 8 the 3rd. The doxology added by translator. [H. L. B.]

Τὸν ἱερὸν ἀθλοφόρον. *St. Joseph the Hymnographer. [Martyr.]* The original from which this cento is taken is the Canon (see *Greek Hymnody*) for the Deacon St. Timothy and his wife St. Maura, whose martyrdom is commemorated by the Church of Constantinople on May 3. The Office for that day is included in the service-books of the Greek Church. The *tr.* of this cento was made by J. M. Neale, and first pub. in his *Hymns of the Eastern Church*, 1852, in 4 st. of 8 l., and beginning, "Let our Choir new anthems raise." As a hymn for congregational use it was included in the *People's H.*, 1867, the 1868 *Appendix* to *H. A. & M.*, and many others, and usually with the omission of st. iii., and sometimes altered, as, "Let the Church new anthems raise," and "Let the Church new anthems sing." The martyrdom of SS. Timothy and Maura has been popularized for the English reader by Canon Kingsley, in his poem "Santa Maura," and Dr. Neale's *tr.* of the cento from the Canon ranks with the most popular and widely used of his *tra.* from the Greek. Stanzas i., ii. represent Ode i.; the remaining stanzas give rather the spirit than the letter of the original. [J. J.]

Τὸν πρὸ ἡλίου ἡλιον δυνάτα ποτὲ ἐν τάφῳ. [*Easter.*] This is an Oikos, or short hymn, in honour of the holy women who brought spices to anoint the body of Jesus, and follows in the Greek Office for Easter Day, a *κατάκλιον* (another short hymn), by St. Romanos (q. v.), to whom, possibly because of this close association, it is sometimes ascribed. It dates probably about 500, and is found inserted between Odes vi. and vii. of the Golden Canon of St. John of Damascus in the *Pentecostarion*. The original text, together with a blank verse *tr.*, are given in Dr. Littledale's *Offices, &c., of the Holy Eastern Church*, 1853, p. 92 and p. 216, and the same *tr.* rendered into 8 7s. measure by W. Chatterton Dix, in *Lyra Messianica*, 1864, p. 292. The two translations begin:—

Seeking as those who seek the day. *R. F. Littledale.*  
As those who seek the break of day. *W. C. Dix.*

[J. J.]

Tonna, Charlotte Elizabeth, née Browne, commonly known as "Charlotte Elizabeth," was the only daughter of Michael Browne, Rector of St. Giles, Norwich, and was b. in Norwich, Oct. 1, 1790. She was first married to Captain George Pheasant, of the 60th Rifles (who d. in 1837), and secondly to the Rev. Lewis H. Tonna. Her death took place at Ramsgate, July 12, 1846. Under the name of "Charlotte Elizabeth" she pub. several works, including *Chapters on Flowers*, *Derry, a Tale of the Revolution*, *Personal Recollections, &c.* Her hymns in C. U. include:—

1. Holy Father, heavenly King (1852). *God Man's only Refuge.*
2. O God of Israel, deign to smile. *For Resignation.*
3. O Thou Who dost prepare. *For Use at Sea.*
4. Sinner, what hast thou to show? *Christians' Joy.*
5. Soldier go, but not to slay. *The Good Fight of Faith.*

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a song of grace that has given him a deeper and more inward place in millions of human hearts from generation to generation than almost any other hymnologist of our country, not excepting Charles Wesley. Besides the "Rock of Ages" must be named, for power, intensity, and higher *affatus* and nicer workmanship, "Object of my first desire," and "Deathless principle arise." It is to be regretted that the latter has not been more widely accepted. It is strong, firm, stirring, and masterful. Regarded critically, it must be stated that the affectionateness with which Toplady is named, and the glow and passion of his faith and life, and yearning after holiness, have led to an over-exaltation of him as a hymn-writer. Many of his hymns have been widely used, and especially in America, and in the Evangelical hymn-books of the Church of England. Year by year, however, the number in use is becoming less. The reason is soon found. He is no poet or inspired singer. He climbs no heights. He sounds no depths. He has mere vanishing gleams of imaginative light. His greatness is the greatness of goodness. He is a fervent preacher, not a bard.

[A. B. G.]

Toplady's hymns and poetical pieces were published in his:—

(1) *Poems on Sacred Subjects wherein The Fundamental Doctrines of Christianity, with many other interesting Points, are occasionally introduced...* Dublin: Printed by S. Powell, in Crane-lane, MDCCCLIX.; (2) his *Pt. & Hys. for Public and Private Worship*, 1776; (3) in *The Gospel Magazine*, 1771-1776; and (4) in *Hys. and Sacred Poems on a variety of Divine Subjects*, &c. D. Sedgwick's reprint, 1860. His *Works*, with a Memoir by W. Row, were pub. in 6 vols. in 1794. Walter Row was also the editor of the 2nd and some later editions of the *Pt. and Hys.* He was a most careless editor, and attributed several hymns by C. Wesley and others to Toplady.

A large number of Toplady's hymns are annotated in this Dictionary under their respective first lines. (See *Index of Authors and Translators*.) The following additional hymns in C. U., together with centos indicated in the sub-lines, are from:—

1. *His Poems on Sacred Subjects*, 1759.
  1. Can my heaven-born soul submit? *All for Christ.*
  2. Come from on high, my King and God. *Holiness desired.*
    - (1.) O might this worthless heart of mine.
  3. Earnest of future bliss. *The Witness of the Spirit.*
  4. From Thy supreme tribunal, Lord. *Christ's Righteousness a Refuge.*
    - (1.) The spotless Saviour lived for me.
  5. Great God, Whom heaven, and earth, and sea. *For Peace.*
  6. I saw, and lo! a countless throng. *Saints' Days.* Revised form in the *Gospel Magazine*, 1774, p. 449.
  7. Immovable our hope remains. *Divine Faithfulness.*
  8. Jesus, God of love, attend. *Divine Worship. Pt. II.*
  9. Jesus, Thy power I fain would feel. *Lent.*
  10. Lord, I feel a carnal mind. *Mind of Christ desired.*
  11. My yielding heart dissolves as wax. *On behalf of Ariens, &c.*
    - (1.) O Jesus, manifest Thy grace.
  12. Not to myself I owe. *Praise for Conversion.*
    - (1.) Not to ourselves we owe.
    - (2.) The Father's grace and love.
  13. O that my heart was right with Thee. *Dedication to God desired.*
  14. O Thou that hearest the prayer of faith. *Christ the Propitiation.*
  15. O Thou Who didst Thy glory leave. *Thanksgiving for Redemption.*
  16. O when wilt Thou my Saviour be. *Trust in Jesus.*
    - (1.) Jesus, the sinner's Rest Thou art.

17. Redeemer, whither should I flee? *Safety in the Cross.*

18. Remember, Lord, that Jesus bled. *Pardon.*  
 19. Surely Christ thy griefs hath borne. *Redemption.* Revised text in *Gospel Magazine*, 1774, p. 549.

- (1.) Weary sinner, keep thine eyes.
- (2.) Weeping soul, no longer mourn.

ii. From the *Gospel Magazine*.

20. Compared with Christ, in all besides. *Christ All in All.* Feb. 1772.

21. Eternal Hallelujahs Be to the Father given. *Holy Trinity.* Dec. 1774.

22. From whence this fear and unbelief. *Reviving Faith.* Feb. 1772.

23. How vast the benefits divine. *Redemption.* Dec. 1774. From this "Not for the works which we have done" is taken.

24. Whom have I in heaven but Thee? *Christ All and in All.* Feb. 1772. From this "If my Lord Himself reveal" is taken.

25. Jesus, immutably the same. *Jesus, the True Vine.* June, 1771.

All these hymns, together with "O precious blood, O glorious death" (*Death of Christ*), are in D. Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. We have met with several other hymns to which Toplady's name is appended, but for this we can find no authority whatever. [J. J.]

**Toss'd with rough winds, and faint with fear.** *Elizabeth Charles, née Rundle.* [*Consolation in Affliction.*] Appeared in her *Three Wakings, &c.*, 1859, p. 190. It was given in an abbreviated form of 6 st. of 3 l., and the refrain, "'Tis I, be not afraid," in the *Hy. Comp.*, 1870, and again in other collections. The slight change in the text of st. iii. was made by Mrs. Charles. [J. J.]

**Tourneux, Nicolas le**, was born of poor parents at Rouen, April 30, 1640. The uncommon ability he displayed at an early age attracted the notice of M. du Fosset, Maître des Comptes at Rouen, who sent him to the Jesuits' college at Paris, where he made remarkable progress in his studies. He then retired to Touraine, where he passed some time with a pious ecclesiastic in the practice of prayer and penitential exercises. His friend, observing that he had a gift for preaching, advised him to return to Rouen. This he did, and adopted the clerical profession, and was in 1662 admitted to priests' orders by special dispensation, though still under canonical age. He subsequently removed to Paris, where he employed his time in study, and in 1675 obtained the prize given by the French Academy for prose composition. He was appointed to a canonry at the Sainte-Chapelle, and later became prior of Villiers sur Fere in the diocese of Soissons, and d. suddenly on the 28th Nov., 1686. He was the author of several theological and religious works, and wrote some hymns [see *Index of Authors and Translators*], which were inserted in the *Cluniac Breviary* of 1686, and the *Paris Breviary* of 1680. In the *Cluniac Brev.*, 1686, his signature is "N.T.P.R." [G. A. C.]

**Tract.** Verses of Holy Scripture, originally always of the Psalms, sung after the *Gradual* instead of the *Alleluia*, in all masses from Septuagesima till Easter Eve in the Roman liturgy. The *Tract* was so called either because it was sung "tractim" by the cantor or cantors, without the interruption of other voices, or because, according to Durandus, it

was sung in a slow, sad voice. In some of the later English Missals the Tract assumed a metrical form, as e.g. the following:—

" Dulce nomen Jesu Christi,  
Felix omen ferens triasti  
Jocundans mentem jubilo;  
Tollit luctum, affert fructum,  
Et obductum et seductum  
Purgat cor a nubilo.  
Tamen peccatum quam reatum  
Condonatum, expurgatum,  
Reddit mulcens leniter  
Hostes ferit, mores serit,  
Mala terit, graves gerit,  
Plenum est praesidium;  
Nos defendit, nos accendit,  
Nos intendit, et extendit  
Hoc nomen in gaudium.  
Nominatum, invocatum,  
Honoratum, praedicatum  
Semper sonat dulciter."

This Tract in the Masses of the Name of Jesus is found in three *ms.* Missals now in the Bodleian, viz., a *Sarum* (Barlow 5), a *York* (Univ. Coll.), and a *Hereford* (Univ. Coll.), each dating about the end of the 14th cent. [F. E. W.]

**Tregelles, Samuel Prideaux**, LL.D., a Quaker, was b. at Wodehouse Place, Falmouth, Cornwall, Jan. 20 (sometimes dated Jan. 30), 1813, and educated at the Falmouth Grammar School. From 1838 to 1844, he was employed in the Neath Abbey Iron Works. In 1836 he became a private tutor in Falmouth. His deep interest in biblical studies developed in an earnest desire to produce the most perfect edition of the Greek Testament it was possible to publish. The first specimens of his work were pub. in 1838, and the first instalments of his task for public use, in 1844. His Greek Testament thus begun was pub. in parts, Pt. vi. appearing in 1872. The work was hindered by his two attacks of paralysis (1861 and 1870); and the *Prolegomena* had to be added by Dr. Hort and A. W. Stronach in 1879. Dr. Tregelles received a Civil List Pension for some years. He was one of the Revisers of the New Testament, but ill-health prevented him from taking an active part in the work. He d. at Plymouth April 24, 1875. His hymn-writing began, so far as we can gather, before 1837, and extended to 1861 or later. The earliest were pub. in the Plymouth Brethren's *Hymns for the Poor of the Flock*, 1838; their *Psalms, Hymns, and Spiritual Songs*, 1842; and their *Few Hymns and some Spiritual Songs, selected*, 1856. Some also were contributed to Dr. P. Maurice's *Ch. of England Choral Hymn-Book*, 1861, in which they are marked as having been supplied in "*ms.*" Some of those so marked were, however, in print before. His hymns now in C. U. include the following, the date of each as given being that of the collection named in which it appeared:—

1. Father, we Thy children bless Thee. *Thanksgiving for Divine Mercies*; and the *Second Advent* (1838). In the *Few Hymns* of 1856, st. iv., v. were given as No. 310, "Father, O how vast the blessing."
2. Holy Saviour, we adore Thee. *The Second Advent desired* (1838).
3. Lord Jesus, we believing. *Peace in Jesus* (1861).
4. O God of grace, our Father. *Praise for Electing Grace* (1856).
5. O look not on the Cross of Christ. *Christ the One Oblation* (1861).
6. The gloomy night will [shall] soon be past. *Heaven anticipated* (1842).
7. Thou God of grace, our Father. *Praise for Electing Grace* (1838).

8. Thou, Lord of all, on tide (1861).
9. Thou, O God, Thy love Jesus (1861).
10. Thy Name alone, O Strength and Safety (1861).
11. Thy Name we bless Name over all (1838).
12. 'Tis sweet, O God, voice of Praise (1861).
13. 'Tis sweet to think Christ: or, All Saints (1861).
14. 'Twas the Holy Tide (1841) *Appendix to I*
15. Worthy the Lamb of Saints (1861).

The use of Dr. T. confined to the taken as a whole the ing features of ex

**Trench, Rich** b. in North Freder 5th, 1807, during months to Ireland Trench, 6th son o lands, co. Galwa grandchild and Bishop of Water St. George. O almost purely Bishop Chenevi vix of d'Eply refuge in Engl Edict of Nan families marrie selves, and in tinct foreign (the Archbishop two sisters) w Refugee Phil line, all the end. Trench Lodge, close far from So he proceeded to Harrow, In October College, Car ence is full called *The* immediatel graduate. t as contrib acquired himself to of *Miscell* be sent to of the ex his moth *Memoria* details c personal Spain.

So that ing Spa apartme threw l plot by and sto Torrijo sail for The et others the Spr hand c Till far

cided as to his calling, Law rather than Divinity colouring his thoughts and plans. He left Cambridge on February 1st, 1829, and rejoined his widowed father at Elm Lodge, near Southampton. He married, at the Abbey Church, Bath, on May 31st, 1832, his own cousin, Frances Mary Trench, daughter of his uncle, Francis Trench (2nd son of Frederick Trench, of Woodlawn, co. Galway, Ireland, and next brother to the 1st Lord Ashtown). On October 7th, 1832, he received Deacon's Orders in Norwich Cathedral at the hands of the aged Bishop Bathurst of Norwich. His first curacy was at Haddleigh, Norfolk, with H. J. Rose. He was ordained priest early in July, 1835, by Bishop Sumner, of Winchester. He pub. in 1835 *The Story of Justin Martyr, and other Poems* (Moxon). This was (practically) his first book. In 1838 followed *Sabbation, Honor Neale, and other Poems, with Notes*. In 1840 appeared his first prose work, *Notes on the Parables of our Lord*, subsequently companioned with *Notes on the Miracles of our Lord* (1846). In 1841 "the loving discipline of pain" visited his heart and hearth by the death of his eldest born, a deep sorrow which gave its subtlest and finest inspiration to his *Elegiac Poems*. A third volume of poetry, *Poems from Eastern Sources, the Steadfast Prince, and other Poems*, was pub. early in 1842; and a fourth, *Genoveva*, later in the same year. Early in 1843 he delivered his *Five Sermons before the University of Cambridge*, pub. in 1844. In 1844 also was pub. *Exposition of the Sermon on the Mount, drawn from the Writings of St. Augustine, with Observations*. In this same year he became Vicar of Itchen Stoke. In 1845 he delivered a lecture "On Language as an instrument of Knowledge," which expanded into his famous and suggestive *Study of Words*. In 1846 he was appointed Professor of Divinity at King's College, London, later changed into "Professor of the Exegesis of the New Testament," which he held until 1858. The friendship between Trench and Maurice here was very beautiful. In 1846 also came the Hulsean Lectures, their subject being Christ "the Desire of all Nations." In 1849 appeared his *Sacred Latin Poetry*. This is an inestimable book. In 1852, *Lessons on Proverbs and Study of Words*, and in 1855 *English Past and Present* appeared. His *Synonyms of the New Testament* (1854) was a permanent contribution and inspiration to Philology and Theology. *Life's Dream: the Great Theatre of the World, from the Spanish of Calderon, with an Essay on his Life and Genius*, was pub. in 1856; 2nd ed. in 1880. The Crimean war drew from him his finest verse, *Poems written during the Russian War* (1854-55). In 1856 he was appointed Dean of Westminster. In 1861 was pub. his *Commentary on the Epistles to the Seven Churches in Asia*. On New Year's Day, 1864, he was consecrated Archbishop of Dublin in Christ Church Cathedral. He instantly took a foremost place in the regard of the entire community. His pub. *Sermons*, including his *Studies on the Gospels* (1867), are amongst the most thoughtful and quietly eloquent in our language; as are his *Lectures on Plutarch* (1873), and others. *Timoleon* (1881) was his last poem. His final confirmation was in

St. Bartholomew's Church on May 16th, 1884. On November 28th, 1884, he resigned his Archbishopric. He d. in London, March 28, 1886. Few have left behind them a more stainless, a more loveable, a more enviable memory. He was sweetness and light embodied. [A. B. G.]

In the strict sense of the word Archbishop Trench, although a poet, was not a hymn-writer. Some of his poetical pieces are used as hymns, but their use is limited. These include:—

1. *High thoughts at first, and visions high. Ordination.* Appeared in his *Story of Justin Martyr, &c.*, 1835, p. 53, in 7 st. of 8 l., and entitled "To a friend entering the Ministry." (*Poems*, 1885, l. p. 30.) Its use as a hymn is in an abbreviated form.
2. *I say to thee, do thou repeat. Safety in Divine Guidance.* Pub. in his *Story of Justin Martyr, &c.*, 1835, in 10 st. of 3 l., again in his *Poems*, 1865, p. 98, and ed. 1885, l. p. 140. It is headed, "The Kingdom of God."
3. *Let all men know that all men move. Love of God.* Pub. in his *Story of Justin Martyr, &c.*, 1835, p. 111. It is given in Dale's *English H. Bk.*, 1874; Howler's (*Eng. Hys.*, 1884, and others).
4. *Lord, weary of a painful way. Evening.* Appeared in his *Sabbation, Honor Neale, &c.*, 1838, p. 117; and *Poems*, 1885, l. p. 207.
5. *Not Thou from us, O Lord, but we. Divine Love.* Pub. in his *Story of Justin Martyr, &c.*, 1835, p. 62, in 14 l., and in his *Poems*, 1885, l. p. 109.
6. *Pour forth the oil, pour boldly forth. The Law of Love.* Appeared in his *Sabbation, Honor Neale, and other Poems*, 1838, p. 132, in 5 st. of 4 l., and entitled "The Law of Love," also in his *Poems*, 1865, p. 150, and ed. 1885, l. p. 215. From this is taken the hymn, "Make channels for the stream of love."
7. *Some murmur when their sky is clear. Contentment.* Pub. in the *Sabbation, Honor Neale, and other Poems*, 1838, p. 116, in 2 st. of 8 l., in his *Poems*, 1865, p. 113, and ed. 1885, l. p. 142.
8. *Thou inevitable day. Death.* From his *Sabbation, Honor Neale, &c.*, 1838, p. 99, in 14 st. of 3 l., and headed, "The Day of Death." Also in *Poems*, 1885, l. p. 213. [J. J.]

Trestrail, Elizabeth Ryland, née Dent, was b. at Milton, near Northampton, March 24, 1813, and is great-granddaughter of the Rev. John Collet Ryland, A.M., grandniece of the Rev. John Ryland, D.D. (v. Ryland, John), and sister of Miss Caroline Dent (p. 296, ii.). Her first husband was John Roby, banker, of Rochdale. In 1858 she was married to the Rev. F. Trestrail, D.D., an eminent minister of the Baptist Denomination.

Mrs. Trestrail contributed a few pieces to the *Thoughts and Sketches in Verse*, pub. by her sister. She also wrote the *Sketch of the Life & Character of John Roby*, prefixed to his *Legendary & Poetical Remains* (Longmans, 1854). She was also joint authoress with her sister of a small vol. of consolatory verses printed for private circulation, and entitled *Our Darling* (1861). Only one of Mrs. Trestrail's hymns is in C. U.—"Hallelujah! Praise the Lord" (*Præse*). It was written in 1864, in celebration of the Jubilee of the Baptist mission in Jamaica, and is No. 5 in the *Bap. Ps. & Hys. for School and Home*, 1882. [W. R. S.]

Trinitas, Unitas, Deitas aeterna. [*Trinity Sunday.*] Given by Mone, No. 6, from a Munich ms. of the 12th cent. and arranged in 36 lines, and repeated in *Daniel v.* p. 206, and *Kehrein*, No. 141. *Tr.* as:—

Trinity, Unity, Deity, Eternal [*Majesty*]. By J. M. Neale, in the enlarged ed. of the *H. Notes*, 1854; the *Hymnary* (with alterations), 1872; the *Hymner*, 1882, &c. [W. A. S.]

Triodion. [Τριώδιον.] [*Greek Hymnody*, § xiv., xvi. 10.]

Τριφεγγής Μονὰς θεαρχική. [*Metrophanes of Smyrna*, p. 732, l.]

**Trisagion.** [*Τρισάγιον.*] [*Greek Hymnody.* § x. 7.]

**Tritton, Joseph**, was b. at Battersea, Surrey, Sept. 21, 1819; educated at Charterhouse and other schools, and was for upwards of 40 years a partner in the banking-house of Barclay, Bevan, Tritton & Co., Lombard Street. He was a member of the Baptist Denomination, and for many years Treasurer of the Baptist Foreign Missionary Society, and of a number of other important philanthropic and religious institutions. During the latter part of life his residence was Bloomfield, Norwood. He d. May 1, 1887. Mr. Tritton was for many years an occasional writer of hymns and poems. Two of the hymns sung at the opening of the Metropolitan Tabernacle, in 1861, were composed by him for that occasion, and afterwards incorporated by Mr. Spurgeon in *O. O. H. Bk.*, 1866. These are:—

1. Sing to the Lord with heart and voice. *Opening of a Place of Worship.*
2. Spirit of glory and of grace. *Opening of a Place of Worship.*

A third hymn in the same book,

3. Behold He comes! the glorious King (*Second Advent*).

was composed in 1856. In the 1880 *Supplement* to the *Bap. Ps. and Hys.* are two hymns prepared for use at meetings of the Baptist Missionary Society in 1880. These are:—

4. Head of the Church and Lord of all. *Missions.*
5. Lord God of our salvation. *Missions.*

Other hymns of merit by Mr. Tritton have appeared from time to time in *The Missionary Herald*.

[W. R. S.]

**Triumphe! plaudant maria.** [*Ascension.*] Probably of the 17th cent. Included in the *Sirenes symphoniarum*, Cologne, 1678, p. 108; the *Pantherium cantionum catholicorum*, Cologne, 1722, p. 114; in the *Hymnodia sacra*, Münster, 1733, p. 118; and in *Daniel ii.* p. 365. *Tr.* 38:—

1. Sing victory, O ye seas and lands. By J. M. Neale, in his *Meditatorial Hys.*, 1851, p. 157.
2. With all your floods attending. By H. Kynaston, in his *Occasional Hys.*, 1862, p. 106, and the *Hymnary*, 1872.
3. O clap your hands, ye oceans. By R. F. Littledale, in the *People's H.*, 1867, with the signature, "B. T." In *The St. Michael's Hyl.*, Teignmouth, it begins, "O clap your hands, great ocean."

[J. M.]

**Troparia.** [*Τροπάρια.*] [*Greek Hymnody.* § xvi. 10.]

**Troparium.** The Tropary was a mediæval service-book, of which specimens exist from the 9th century onwards. It contained the Tropisms or farses prefixed to or inserted into the *Introit*, *Kyrie* and other choral parts of the service. It also contained the *Sequences* or *Prose ad Sequentiam*, an extension of the last syllable of the *Aleluia* preceding the Gospel. These non-scriptural and complicated additions to the Ordinary and Canon of the Mass mostly fell out of use in the thirteenth century. Those which survived became incorporated in the *Gradual* or *Missal*. But the word *Troparium* still appears from the 13-16th century, with an altered meaning, as a book merely containing the *Sequences*. A 15th cent. MS. *Troparium* in the Bodleian Library (*Russell*,

t. 96), imperfectly binds 161 *Sequences* of the same date 65. See also *B. cent.*, and article

**Trope.** *Tr.* or added to, or the *Introit*, *Gloria* parts of High Mass; of the in use in the 1 but they were *Missal* in the seem occasional shape. The Tropes in an the recently b is an instance

"A  
x  
1  
(

**True Bread** mere Communion. *Hope*, 2nd: 1 entitled "1 given in 4 s of Life, in t ling's *Hys.*

**Try us** ground. Pub. in th 1742, in 4

i. *Try us*. is in 6 st. of st. v., in G. Malan's *Pr.* tions to the given in th are in exte *Methodist* i costing as st. ii. *Jesu*. of 4 l. *St. God*. Not in C. i iv. *Jesu* 4 l., was in has also pe in G. Brits *Hys.* for iii. are giv

There C. U.:— 1. The American posed of

2. *Ths* in the 13 st. ii. at iv. are 1 through

The for per text is

**Tu** censio *Rox* line: *Brevi*. No. 1 censio 1. C J. D. C this L.



1882, it begins "O Christ, Thou art our joy alone."

2. O Christ, our joy, gone up on high. D. T. Morgan, in *H. A. & M.*, 1875, and his *Hys. and Other Poetry of the Latin Church*, 1880.

Other tra. are:—

1. Lord Christ, our living Joy art Thou. W. J. Blew, 1852-55.

2. O Christ, the Source of our delight. J. C. Earle, in O. Shipley's *Annus Sanctus*. 1884. [J. J.]

**Tu qui velatus facie.** [*Passiontide.*] *Mone*, Nos. 87-91, gives this from a 14th cent. Reichenau ms. where it bears the title "Hours of the Passion of our Lord Jesus Christ, compiled from the Prophets and the New Testament by the blessed Pope Urban." [The pope meant may possibly be Urban the 4th, pope 1261-1264; more probably Urban the 5th, b. 1302, d. 1370.] It is in five parts, viz.: i. "Tu qui velatus facie," for *Prime*; ii. "Hora qui ductus tertius," for *Terce*; iii. "Crucem pro nobis subit," for *Sext*; iv. "Beata Christi passio," for *None*; v. "Qui jacuisti mortuus," for *Compline*. *Mone's* text is repeated by *Daniel* iv. p. 220, who adds that an office with this hymn was in use at Halberstadt till the beginning of this century. [W. A. S.]

The tra. of this hymn into English, and as divided for divine service, are:—

i. **Tu qui velatus facie.** *Prime.*

1. Thou, Who though veiled Thy glorious face. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 164.

2. O Thou, Who, though with veiled face. By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 176.

3. Sun of Righteousness, blest face. By F. Oakeley, in his *Devotions Commemorative of the Most Adorable Passion of our Lord and Saviour Jesus Christ*. 1842.

ii. **Hora qui ductus tertius.** *Terce.*

1. Thou Who at this third hour of dread. By J. D. Chambers, as above, p. 165, with the opening line given as "Tu qui hac hora tertius."

2. Thou Who at the third hour wast led. By Mrs. E. Charles, as above, p. 177.

3. Who to die, along the road. By F. Oakeley, as above.

iii. **Crucem pro nobis subit.** *Sext.*

1. The Cross for us the Saviour bore. By J. D. Chambers, as above, p. 165.

2. For us the bitter cross He bore. By Mrs. E. Charles, as above, p. 177.

3. The Cross for us see Jesus bear. By F. Oakeley, as above.

iv. **Beata Christi passio.** *None.*

1. Now may Christ's blissful Passion ever. J. D. Chambers, as above, p. 165.

2. Christ's blessed Passion set us free. By Mrs. E. Charles, as above, p. 178.

3. Suffering Christ, we pray to Thee. By F. Oakeley, as above.

v. **Qui jacuisti mortuus.** *Compline.*

1. Thou sinless King, Who stark and dead. By J. D. Chambers, as above, p. 167.

2. O Thou Who layest dead, the King. By Mrs. E. Charles, as above, p. 178.

3. Who in the grave. By F. Oakeley, as above.

Of these tra. those by Mrs. Charles are in *Thring's Coll.*, 1882; and those by Canon F. Oakeley, in *Skinner's Daily Service Hyl.* 1864. [J. J.]

The Compline hymn "Qui jacuisti mortuus" has also been rendered into English through the German as follows:—

**Der du Herr Jesu. Ruh und Rast.** Included in the *Königsberg G. B.*, 1650 (preface 1643), p. 167, in 3 st., marked as by Georg Werner. It is also in *Crüger's Praxis*, 1648, No. 126, the *Urw. L. S.*, 1661, No. 92, &c. The tra. in C. U. are:—

1. Lord Jesu, Who with holy rest. In full, as No. 25, in the *Dalston Hospital H. Bk.*, 1848.

2. Lord Jesus, Who our souls to save. A full and good tra., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 36, and her *C. B. for England*, 1863, No.

55. Repeated in the *Irish Church Hyl.*, 1869 and 1873; Boardman's *Sol.*, Philadelphia, 1861; Pennsylvania Luth. Ch. Bk., 1868; Ohio Luth. *Hymnal*, 1880, &c.

[J. M.]

**Tu Trinitatis Unitas.** *St. Gregory the Great?* [*Friday. Morning.*] (St. ii. is "Jam [Nam] lectulo consurgimus.") *Mone*, No. 279, and i. p. 372, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and cites it as in a ms. of the 8th cent. at Trier, one of the 9th cent., also at Trier, &c. By Hinemar in his *De unâ et non trinâ Deitate*, 857, it is ascribed to St. Ambrose; but it is not assigned to him by the Benedictine editors nor by *Biraghi* in his *Inni sinceri e Carmi de Sant' Ambrogio*, 1862. *Daniel* gives the text at i. No. 25, and at iv. p. 38 cites it as in a Rheinau ms. of the 10th cent. ranking it as one of the hymns of the 7th or 8th cent. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 22; Jul. A. vi. f. 28 b; Harl. 2961 f. 224; in an 11th cent. *Mozarabic Hymnarium* (Add. 30851 f. 174 b; an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 78 b), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, page 236); in two mss. of the 11th cent. at St. Gall, Nos. 387, 413; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society). 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 8 b). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, as a hymn on Friday at Matins and Nocturns. The text is also in *Wackernagel i.*, No. 6, *Hymnarium Sarab.*, 1851, p. 54; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. See also note on following hymn. [J. M.]

Translations in C. U.:—

1. **Dread Unity in Trinity.** By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 40. This is given in the *Hymnary*, 1872, in an abridged and altered form, as "Dread Trinity in Unity."

2. **O Three in One and One in Three.** In the *Antiphoner and Grail*, 1880, p. 20.

Translations not in C. U.:—

1. Thou great mysterious Three and One. *Primer*, 1766.

2. Holy Being, One and Three. *Rp. R. Mant.* 1837.

3. Thou Unity of Trinity. J. D. Chambers, in his *Psalter*, 1852.

4. May the dread Three in One, Who sways. *Card. Newman*, 1853.

5. Dread Triune Mystery. *Hymnarium Anglicanum*, 1844.

6. O Thou, Who dost all nature sway. *E. Caswall*, 1849.

7. Thou Trinity of Unity. J. D. Chambers, 1857.

8. O Three in One, eternal Cause. F. Troppe, 1865.

9. Thou Godhead One in Persons Three. J. Wallace, 1873. [J. J.]

**Tu Trinitatis Unitas.** [*Trinity Sunday.*]

This cento was added to the *Roman Breviary* at the revision of 1568, and is found at p. 436 of the ed. pub. at Rome in 1570, as the hymn at Lauds on Trinity Sunday. It consists of st. i. of the hymn noted above, and of st. iii. of the hymn "Aeterna coeli gloria" ("Ortus refulget lucifer"); with an added doxology. This form is repeated in the 1632 and later eds. of the *Roman Breviary*, and in *Card.*

Newman's *Hymni Ecclesiae*, 1838 and 1855.  
*Tr. as:*—

1. Thou great mysterious Three and One. *Primer*, 1796.
2. Three in One, and One in Three, Sovereign of the universe. *Sp. Doctr.*, 1824.
3. Thou Trinity in Unity. *Sp. J. Williams*, 1845.
4. Thrice-holy One, All-glorious Trine. *W. J. Campbell*, 1849.
5. O Thou! Who dost all nature sway. *K. Carelli*, 1849.
6. Thou Three in One, Who mightily. *W. J. How*, 1852-55.
7. Thou Godhead One in Persons Three. *J. Wallcut*, 1874.
8. Best Three in One, and One in Three. *R. Campbell*, circa 1855, from the Campbell ms. into *O. Shipley's Annals Sanctus*, 1864.

[J. M.]

**Tuba Domini, Paule, maxima.** *Peter Abelard*. [*Conversion of St. Paul*.] Cousin in his ed. of *Abelard's Opera*, Paris, 1849, vol. i. p. 320, gives this from a ms. in the Royal Library at Brussels. This ms. is of the 12th cent. and is probably the collection of hymns which Abelard prepared for the use of the Abbey of the Paraclete, of which Heloise was abbess. The text is given with full notes in *Trench*, ed. 1864, p. 207. Also in *Neale's Sequentiæ*, 1852, p. 98, *Daniel* v. p. 234, and *Kehren*, No. 385. It is *tr. as* "Mightiest of our militant Lord," in the *Monthly Packet*, 1869. The *tr.* which in some copies of the *H.* is marked as from this hymn, is really from the "Paule doctor egregie"; p. 267, l.

[J. M.]

**Turner, Daniel, M.A.**, was b. at Blackwater Park, near St. Albans, March 1, 1710. Having received a good classical education, he for some years kept a boarding-school at Hemel Hempstead, but in 1741 he became pastor of the Baptist church, Reading. Thence he removed, in 1748, to Abingdon, and continued pastor of the Baptist church there until his death on Sept. 5, 1798. He was much respected throughout his denomination, and was the friend and correspondent of Robert Robinson, Dr. Rippon, and other eminent men of that day. He probably received the honorary degree of M.A. from the Baptist College, Providence, Rhode Island. Turner was the author of works on *Open Communion* and *Social Religion*; also of *Short Meditations on Select Portions of Scripture*. His *Divine Songs, Hymns and other Poems* were pub. in 1747, and his work, *Poems Devotional and Moral*, was printed for private circulation in 1794. Four of his hymns are in the *Bristol Bap. Coll.* of Ash & Evans (1769), and eight (including the four already named, in *Rippon's Bap. Sel.* 1787). Only the following are now in C. U.:—

1. Faith adds new charms to earthly bliss (1769). *Excellence of Faith*.
2. Jesus, full of all compassion (1769). *Sinner's appeal to Christ*.
3. Lord of hosts, how lovely fair (1747). *Divine Worship*. Altered in *Baptist Ps. and Hymns*, 1854, to "Lord of hosts, how bright, how fair!"

The well-known hymn "Beyond the glittering starry skies," in its enlarged form of 28 stanzas, was the joint production of Turner and his brother-in-law, the Rev. J. Fauch, for details of which see p. 139, ii. [W. R. S.]

**Turney, Edward, D.D.**, an American Baptist minister, was b. at Easton (then Weston), Connecticut, May 6, 1816, and i-

graduated he was at Great Britain (and also Theological Subsequent of 28, 1872, and *Mem* these by

1. *Blessed Jesus*.
2. *Come*.
3. *I will*.
4. *O Lord*.

*These Hymns*.

**Tutti** surgeon-Deacon Hospital was orig the mes for the t In 1850 Warwic Episcop He was St Nin the autl by the l also of:

- (1) *My Godfather's Church*.
- (2) *Servants*.
- (3) *Plain V*.

From followi

1. *A*.
2. *G*.
3. *Appear*.
4. *1862, in Caldre*.
5. *G*.
6. *Garden*.
7. *1864, in the Cms*.
8. *that we*.
9. *I*.
10. *I*.
11. *I*.
12. *I*.

*Baptis* m. of 6 ing the 1862, A 7. 7 his *H.* 6 l., at latter i

8. *From*.
9. *into M*.
10. *in his*.
11. *Hys.*.
12. *Acad.*.
13. *1862, A*.
14. *11*.
15. *From*.
16. *3 st.*.
17. *12*.
18. *Servic*.
19. *10 st.*.
20. *for th*.
21. *Thi-*.
22. *13*.
23. *I:*.

hymns are annotated under their respective first lines (see *Index of Authors and Translators*), the most popular of which are, "Father, let me dedicate"; "Go forward, Christian soldier"; and "O quickly come, dread Judge of all." Mr. Tuttiest's hymns are characterised by smoothness of rhythm, directness of aim, simplicity of language, and deep earnestness. Those for special services and seasons are of great merit. [J. J.]

**"Twas on that night when doomed to know.** *John Morison.* [*Holy Communion.*] First appeared as No. 35 in the *Draft Scottish Translations and Paraphrases*, 1781, in 6 st. of 4 l., as a version of Matt. xxvi. 26-29. Here st. iv. ll. 1, 2, read:—

"Then taking in his hands the cup,  
To Heav'n again he thanks sent up."

The rewriting of these lines was the only change made in the public worship ed. issued in that year to the Church of Scotland, and still in use. The hymn bears a close resemblance to a Latin hymn, beginning, "Nocte quā Christus rabidis Apellis" (*Private Prayers*, p. 405, Parker Society, 1851, quoted in full in the notes to the larger ed. of the *Free Church H. Bk.*, 1882), by Andreas Ellinger, who was b. 1526 at Orlamünde, on the Saale, a little above Jena, and d. March 12, 1582, at Jena, where he had become Professor of Medicine in 1569. Mr. William Bonar, of London, considered it a tr. from Ellinger by William Archibald (ordained parish minister of Unst, Shetland, in 1735, d. there March 7, 1785), and that Archibald's text was altered by Morison for the *Translations and Paraphrases*. In the markings by the eldest daughter of W. Cameron (p. 200, ll.), it is ascribed to Morison. It is very generally used in Scotland as a Communion hymn. Included in Burgess & Money's *Ps. & Hys.*, 1857; *Common Praise*, 1879; *Church Praise*, 1883, and other collections; and in full and unaltered, as No. 35 in the *Free Church H. Bk.*, 1882. The resemblance to Watts's "Twas on that dark and doleful night," in his *Hymns*, 1709, Bk. iii., No. 1, often referred to, is but slight. [J. M.]

**"Twas silence in Thy temple, Lord.** *J. Keble.* [*Ordination.*] Dated March 28, 1828, and pub. in the 4th ed. of his *Christian Year*, 1828, in 13 st. of 4 l. The following centos therefrom are in C. U.:—

1. Spirit of Christ, Thine earnest given (st. viii.). In *Holder's Cong. Hymns*, 1884.
2. Spirit of Christ, be earnest given (st. viii.). In the *Cong. Church Hymnal*, 1887.
3. Spirit of Light and Truth, to Thee (st. x.). In the *Bapt. Ps. & Hys.*, 1858; the *New Cong. H. Bk.*, 1859, and others.

It is somewhat curious to note that whilst this poem has been thus made use of by Non-conformists, the Church of England, upon whose Office for Ordination it is based, has utterly ignored it in her hymnody for public worship. [J. J.]

**Twells, Henry, M.A.,** was b. in 1823, and educated at St. Peter's College, Cambridge. B.A. 1848, M.A. 1851. Taking Holy Orders in 1849, he was successively Curate of Great Berkhamsted, 1849-51; Sub-Vicar of Stratford-on-Avon, 1851-54; Master of St. Andrew's House School, Mells, Somerset, 1854-56; and

Head Master of Godolphin School, Hammer-smith, 1856-70. In 1870 he was preferred to the Rectory of Baldock, Herts, and in 1871 to that of Waltham-on-the-Wolds. He was Select Preacher at Cambridge in 1873-74, and became an Honorary Canon of Peterborough Cathedral in 1884. Canon Twells is best known by his beautiful evening hymn, "At even ere the sun was set" (p. 88, ll.). He also contributed the following hymns to the 1889 *Suppl. Hys. to H. A. & M.*:—

1. Glorious is Thy Name, O Lord. *The Name of God.*
2. Know ye the Lord hath borne away? *Ascension.*
3. Not for our sins alone. *Plea for Divine Mercy.*
4. The voice of God's Creation found me. *The Word of God a Light.*

[J. J.]

**Two brothers freely cast their lot.** *Card. Newman.* [*SS. James and John.*] Written at sea, June 22, 1833, and printed anonymously in the *British Magazine*, 1835, vol. vii. p. 661, in 4 st. of 4 l. It was repeated in *Lyra Apostolica*, 1836, p. 31, and again in *Card. Newman's Verses on Various Occasions*, 1868. Usually in modern collections it is appropriated to St. James, and a doxology is usually added, as in the *Wellington College H. Bk.*, 1860, or as in the *S. P. C. K. Church Hymns*, 1871. [J. J.]

**Two clouds before the summer gale.** *J. Keble.* [*St. Luke.*] Written April 6, 1822, and 1st pub. in his *Christian Year*, 1827, in 20 st. of 4 l. It is also given in all subsequent editions of the same work. In 1854 a cento from this poem, consisting of st. ix.-xii., xix. and xx. were given with slight alterations, in *Hys. for the Christian Seasons*, pub. at Gainsburgh, No. 143, as, "Behold and see Christ's chosen saint." This cento is also given in the same form in *Chope's Hymnal*, 1862. [J. J.]

**Tye, Christopher,** M.S. D., b. at Westminster in the reign of Henry VIII. He was celebrated as a musician, and was granted the degree of M.S. D. at Cambridge in 1545. He was musical tutor to King Edward VI., and organist of the Chapel Royal under Queen Elizabeth. Besides composing numerous anthems, he rendered the first fourteen chapters of the Acts of the Apostles into metre, which were set to music by him and sung in Edward 6th's Chapel, and pub. in 1553. [*English Hymnody, Early.* § vi.] He d. circa 1580. [J. J.]

**Tyers, John,** was b. at Wymeswold, in Leicestershire, Oct. 14, 1788. For a number of years in the earlier part of his life he lived at Loughborough, where he was in business as a lace manufacturer. In 1835 he removed to Leicester, where he d. Sept. 11, 1848. Mr. Tyers was a General Baptist, widely known and much respected, and though never the pastor of a church, was often engaged in preaching. Seven of his hymns are in the 1830 *Appendix to the General Baptist Hymn-book*, and two as below in the *Baptist Hymnal*, 1879:—

1. Come, Holy Spirit, from the throne. *The Holy Spirit.*
2. Great God, avow this house Thine own. *Opening a Place of Worship.*

Besides these Mr. Tyers wrote a number of hymns for Sunday Schools, which appeared in the school hymn-books of his day, but are no longer in use. He was also the author of a





*Hys. for Pub. Worship*, Boston, 1845, in 4 st. or 4 l. It was repeated in Hedge and Huntington's *Hys. for the Church of Christ*, 1853, and later American collections; and in Martineau's *Hymns*, &c., 1873. In Stopford A. Brooke's *Christian Hys.*, 1881, No. 177, it is slightly altered, and another stanza (iv.) is added. This text is repeated in Horder's *Cong. Hys.*, 1884, No. 438. [J. J.]

**Unitarian Hymnody, American.**  
[*American Hymnody*, § VII.]

**Unitarian Hymnody, Scottish.**  
[*Scottish Hymnody*, p. 1032, l.]

**Unitarian Hymnody, Welsh.** [*Welsh Hymnody*.]

**Unitarian Hymnody.**—For the right understanding of English Unitarian Hymnody a few words of historical introduction are needed.

1. The English Presbyterians, after close fellowship with the Independents during the early decades of last century, gradually moved into a separate position. Through force of circumstances they had become as much congregational in their system of church government as their neighbours, but after the Salters' Hall controversy of 1719 they were more and more confirmed in the principle of non-subscription to any formulated statement of belief, the Bible only being their standard of authority in matters of doctrine. The consequence was that while the Independents at the close of the century occupied much the same doctrinal position as at the beginning, the Presbyterians had passed through various changes. Their original Calvinism had been abandoned for a form of Arminian doctrine, and then, through the influence of such men as Loeke and Dr. Samuel Clarke (their teachers, though not of their fellowship), they gradually adopted the scheme of Arianism. This was held in various degrees of precision, until it passed into Unitarianism, as in the person of Dr. Priestley and those who thought with him, towards the close of the century. A similar change had taken place in a portion of the General Baptist churches, especially in the south of England, and these two groups of non-subscribing congregations were naturally drawn together by their common sympathies. Then there was the congregation of Unitarians organised in Essex Street Chapel, London, by Theophilus Lindsey, on his leaving the Church of England, as early as 1774; and to these have been added during the present century other congregations, either through doctrinal development (as with certain Methodist Societies under Joseph Cooke, early in the century, or later through the influence of Joseph Barker), or through fresh missionary effort on the part of established societies of Unitarians. (Cf. Rev. J. J. Tayler's *Retrospect of the Religious Life of England*, chap. 3 and 5, and Rev. Brooke Herford's *Story of Religion in England*, chap. 30, 32 and 33.) In Wales and Ireland there are also similar groups of non-subscribing churches, in which Unitarianism is now the prevailing doctrine. Taken together, all these are popularly known as the Unitarian body of this country, but it is a body which has not always been Uni-

tarian, and is in fact a group of Free Churches, which hold to the fundamental principle of the liberty of prophesying, and impose no restraint of formulated creed on further doctrinal development. It is of the hymn-books and hymn-writers of this group of churches, various in their origin, but united in their broad principles, that the present article is to speak. [See also references to special articles on p. 1191, i.]

2. The marked individualism which from early times has characterised the members of these churches appears also in their hymn-books. From the time when the various departures from the use of Dr. Watts began, about the middle of the last century, to our own day, there has been a long succession of books, often two or three appearing in a single year; and although occasionally a book has made its way into very general use, there has never been any one recognised hymnal of the whole body of churches. The *Psalms* and *Hymns* of Dr. Watts were as popular for some time with the Presbyterians as with the Independents. The *Psalms* on their appearance, quickly superseded the books previously used, and in many congregations remained in use even to the close of last century, when various other books had already been provided. These others had their origin at first in the needs of special congregations. As the doctrinal movement into Arianism became more decided, and as Watts himself had not lived to make that revision of his work, which his own reported change of opinions would have required, ministers of Presbyterian congregations in various parts of the country took in hand to supply the want. They either made a selection from Watts, with the necessary alterations, or compiled a supplement to the *Psalms* from his hymns and other sources, or made an entirely new collection, in which, while Watts remained predominant, his psalms and hymns were mingled with those of other writers. This last was the course most frequently adopted.

### 3. Thus in 1757 there appeared

*A Collection of Psalms and Hymns for Divine Worship*. London, Printed and sold by J. Noon, at the White Hart, in Cheapside, near the Poultry; James Waugh, at the Turk's Head, Lombard Street; and Aaron Tuer, in Exeter. This was a collection of 218 psalms and hymns, the authors in addition to Watts being Addison, Tate & Brady, Browne & Doddridge. It is said to have been edited by Rev. Micaiah Towgood, Arian Minister of James's Meeting, Exeter, and was certainly used by his congregation. A second ed., enlarged to 345 psalms and hymns, was printed in 1779, by W. Grigg, at Exeter. In the year following the first appearance of this book, it was reprinted with alterations and additions for the Presbyterian congregation of Lewin's Mead, Bristol.

In 1760 the Rev. Michael Pope, minister of the Leather Lane Meeting, in London, followed the same example, though in more independent fashion. His book is entitled

*Psalms and Hymns for Divine Worship*. London: Printed for J. Waugh, in Lombard Street; J. Ward, in Cornhill; J. Buckland, at the Buck; T. Longman, at the Ship; W. Fenner, at the Angel and Bible, in Paternoster Row; and E. Dilly, in the Poultry, 1760, and is known as Pope's coll. It is divided into two parts, (i.) 229 psalms, of which 176 are by Watts, 28 by Tate & Brady, others by Patrick, Addison, Doddridge, Flexman, &c. (ii.) 203 hymns, nearly half being by Watts, other authors being Doddridge, Addison, A. Pope, Browne, Grove Kippis, Flexman, and Amory (?). This collection was the first in which the hymns of the four last authors (all Presbyterian ministers) appeared. The

alterations and omissions from the psalms and hymns of Watts and others, due to the editor's Arianism, or to his poetical taste, are considerable.

A similar, though smaller collection, appeared in Liverpool in 1764, edited by Revs. John Brockell and W. Enfield, ministers of the Key Street and Benn's Garden chapels respectively:—

*A New Collection of Psalms proper for Christian Worship, in Three Parts. I. Psalms of David, &c. II. Psalms of Praise to God. III. Psalms on Various Subjects. Liverpool. Printed in the Year 1764.* There are 242 psalms, more than half by Watts, and in addition to names mentioned above, Gibbons, Carter, Rowe, Cotton, Ogilvie, Heginbottom, and Steele, are represented. There were later editions in 1767 and 1770; in 1767 a new edition was printed (for J. Gore), with 60 psalms added to the third part, including some by Mrs. Barbauld and T. Scott. This edition, entitled merely *A Collection of Psalms, &c.*, was reprinted in 1798 and 1806. A few years after it was superseded by new collections separately made for each of the two congregations.

4. Different in character from the above collections was Dr. Enfield's second book:—

*Hymns for Public Worship, selected from Various Authors, and intended as a supplement to Dr. Watts's Psalms. Warrington. Printed for the Editor, 1772.* Later editions 1781 and 1789. Its character is indicated by the title. There are 160 hymns, more than a third being selected from Watts's hymns, while after Doddridge, Mrs. Barbauld and Thomas Scott hold the chief place. Some of their hymns appeared for the first time in this collection.

5. Different again was a book issued without date, but probably in 1780, by two Presbyterian ministers, Revs. W. Wood and Benj. Carpenter:—

*An Abridgment of Dr. Watts's Psalms and Hymns, with some alterations. To which is added an appendix containing some hymns, selected from other authors. Birmingham. Printed by Pircey and Jones, and sold by them and by the editors at Dudley and Stourbridge.* This collection is notable for the very slight alterations of Watts, when compared with what he has undergone at other hands. It contains 163 psalms and then 110 hymns. Only the last 14 hymns form the appendix, by Addison, Doddridge, Kippis, and T. Scott. A third edition considerably enlarged, with an entirely new title-page, was issued in 1802 as *A Selection of Sacred Poetry, adapted to Public and Private Worship. In Three Parts. Stourbridge. Printed and sold by J. Henning.* The former appendix of 14 hymns is enlarged to a third part, and includes hymns by Wesley, Cowper, Beddome, Steele, Byer, &c.

6. These are examples of various departures from the exclusive use of Dr. Watts in the old Presbyterian congregations. The collection of Theophilus Lindsey was of other origin. To the second edition of his

*Book of Common Prayer Reformed according to the Plan of the late Dr. Samuel Clarke,*

prepared in 1774 for use in Essex Street Chapel, he appended—

*A Collection of Hymns and Psalms for Public Worship. London. Printed for J. Johnson, No. 72, St. Paul's Church Yard, 1774.*

It contains only 127 hymns and psalms, of which more than half are by Watts. In subsequent editions, 1784, 1793, 1805, 1822 (the last two by Rev. T. Belsham), it was gradually enlarged. In the editions of 1835 and 1849, by the Rev. T. Madge, it became practically a new collection.

7. The method of appending hymns to the forms of liturgical service had already been adopted in Liverpool in 1763 by the congregation which met for a few years in the Octagon Chapel. To their "Form of Prayer" was added *A New Collection of Psalms, for the use of a Congregation of Protestant Dissenters in Liverpool.* It contains only 150 psalms, and

is quite distinct from the *Coll.* of 1764. The practice was followed in 1797, and then for the *Public* issued in 1812 of Crewkerne. *bury Forms* of 1776, also pro apparently it later, as

*A Collection of general Principles of Solibury: Pro*

There is no mention than period. What strikingly per of authorshi Charles Wes being introd tained in th sist of pecu lately intro editors, Rev of the old l bury, was power. H including, adaptations more than and the m hymn writ collection of authors

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(1) A Worshi sect. W and:—

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The alterations are very freely made in accordance with Priestley's theological views, but often apparently only from difference of taste, not always to the advantage of the poetry.

In 1791 the larger number of the new books perished in the fire by which the mob destroyed not only Priestley's house, but both the Old and the New Meetings. Part of the issue had been provided for the congregation of Cross Street Chapel, Manchester, and remained in use there until the introduction of *Kippis*; but the Birmingham congregation, joining for a time in common worship with their friends of the Old Meeting, returned to the use of Watts's *Psalms and Hymns*, which the latter congregation had not yet relinquished. Afterwards a fresh collection was made for the New Meeting, issued in three books successively in 1798, 1806, and 1830. The Old Meeting adopted *Kippis*.

9. Among the Presbyterians in the North of Ireland the Scottish *Psalms and Paraphrases* occupied the same place as Watts's *Psalms and Hymns* with their brethren in England. The first book of their own seems to have been the *Hymns for the use of the Presbyterian Congregation in Lisburn. Belfast, 1787*,—a collection of 100 hymns taken from much the same sources as the English books, altered in the same way. A somewhat larger collection, but of similar character, was *A Collection of Psalms and Hymns proper for Christian Worship. In two parts. I. Psalms of David. II. Sacred Hymns. London-Derry, 1788. Second ed. 1794*. This book was afterwards discarded by the congregation as not sufficiently orthodox.

10. The collection known variously as *Kippis* or *Rees*, from two of its editors, was the first of the Unitarian books to attain to any very extended circulation. It went through many editions, and has remained in use in some out-of-the-way places until quite recently. It may be taken as typical of the kind of Unitarianism most prevalent in England at the beginning of the present century, before the deeper spiritual influence of Channing made itself felt on this side of the Atlantic. The title of the book is:—

*A Collection of Hymns and Psalms for Public and Private Worship; selected and prepared by Andrew Kippis, D.D., F.R.S., & F.S.A.; Abraham Rees, D.D., F.R.S., F.L.S.; The Rev. Thomas Jervis, and the Rev. Thomas Morgan, LL.D. London, 1795.* The editors were all Presbyterian ministers resident at that time in London. The preface states that hitherto the Presbyterian societies in the Metropolis and its vicinity have been contented with Dr. Watts's *Psalms*, with the exception of one congregation, which has a book of its own (*Pope's Coll.*, 1760, at the Leather Lane Meeting). To remedy this defect the present compilation is made on the same principles as the earlier Presbyterian collections. Alteration and adaptation are freely resorted to, in order to avoid whatever might "clash with the sentiments, or hurt the feelings of any sincere Christian." There are 690 hymns by more than 50 authors, including Watts, Mrs. Steele, Doddridge, Merrick, Jervis, Mrs. Barbauld, Thomas Scott. Other well-known names are Milton, Dryden, Addison, Pope, Cowper, Burns, besides many less remarkable, common to the early Presbyterian books. In 1807 a *Supplement* of 94 hymns was added, and in 1852 a much enlarged *Supplement*, edited by Rev. Edmund Kell.

The general impression made by *Kippis* is of a somewhat cold and external piety. Though very excellent in moral tone and exhortation, too much of its celebration of the attributes of God and the greatness of His works touches no spring of living emotion, and the redemptive work of Christ seems to be viewed rather from outside than expressed in the kindling words of actual experience. It must be added however that the hymns of Cowper, J. Wesley's

"Commit thou all thy griefs," and others which spring from the deeper sources of inspiration, are included in the volume.

11. In spite of the considerable popularity attained by *Kippis*, it is not too much to say that during the 45 years between its appearance and the publication of Martineau's *Hymns for the Christian Church and Home*, on an average one Unitarian hymn-book, large or small, was issued every year. It was a period of considerable activity in Unitarian propagandism, and several of the books are of importance. Only a few can be so much as named here, e.g.:—

Dr. Enfield's *Norwich Coll.* of 1795; the *Exeter Coll.*, 1801; Dr. Estlin's (Bristol), 1806; Rev. W. Turner's (Newcastle), 1806; Norwich, 1814; Liverpool, Paradise Street, 1815; Samuel Dobell's, 1816; Liverpool, Renshaw Street, 1818, and again 1836; Warrington, 1819 (the curious book in which the editors object to "the introduction of the term soul, in connections where it necessarily implies an immaterial and separable principle in man"); Dukinfield, 1822 (still in use); R. Wallace's, 1822; Rev. J. J. Tayler's (Mosley Street, Manchester), 1829; Dr. Carpenter's (Bristol), 1831; Rev. Benj. Carpenter's (Nottingham), 1838.

In Ireland appeared the *Psalms, Hymns and Spiritual Songs; selected for the First Congregation of Presbyterians in Belfast, 1801*, which in that congregation superseded the use of the *Psalms and Paraphrases*, and was itself superseded by *A Selection of Psalms and Hymns for the use of the Presbytery of Antrim and the Congregation of Strand Street, Dublin. Belfast, 1818*, really a new ed. of the earlier book. There was also Rev. A. G. Malcom's *Newery Coll.*, 1811.

12. In 1810 Rev. Robert Aspland of Hackney published *A Selection of Psalms and Hymns for Unitarian Worship*, which passed through several editions, and to which in 1824 a supplement was added. This is said to be the first instance of the term *Unitarian* appearing on the title-page of a hymn-book. To hold such doctrine was still a penal offence. This collection contains 500 hymns for private and domestic as well as public worship, by more than 60 authors. There is greater variety and freshness of devotional expression than in *Kippis*.

13. The two books between *Kippis* and Martineau which had the widest circulation were those known as the *Exeter Coll.* and *Howse's Coll.* The former was *A Collection of Psalms and Hymns for Social and Private Worship, Exeter, 1812*, edited chiefly by Dr. Lant Carpenter, at that time minister of the George's Meeting. Many editions were printed, not only at Exeter, but also at Glasgow and London, the 12th ed. being London, 1835. It is a collection of 313 hymns, and while strictly Unitarian in doctrine, it aimed "to increase the number of suitable hymns especially referring to Christian privileges and requisitions." The same may be said of *A Selection of Hymns and Psalms for Christian Worship. By H. E. Howse, jun. Bath, 1830*. Of this nine editions were printed, and it was extensively used by the congregations of Gen. Baptists who had become Unitarians, as well as by others, in some cases until quite recently. There are 528 hymns by about 80 authors.

14. One other book of this period must be named:—

*A Collection of Hymns for Public and Private Wor-*





adaptation from common sources than a collecting of new material. There are however a considerable number of original writers among Unitarians in England as well as America, some of whom are well known beyond the borders of their own immediate circle.

20. In the old Arian days there were several liberal ministers whose hymns occur repeatedly in the earlier collections and less uniformly in the modern books, who stand naturally in the line of development which has resulted in modern Unitarianism. Such were Henry Grove, Thomas Scott, Roger Flexman, John Breckell, and somewhat later, Benj. Williams, Henry Moore, and the editors Kippis, Jervis, Walker and Enfield. Among Unitarian hymn-writers in the latter part of last century the first place must be given to Mrs. Barbauld, with whom are naturally associated the Norwich group of the Taylors and Sir J. E. Smith, William Roscoe of Liverpool, and his gifted children. Other contemporaries, passing gradually on to a new generation, were Dr. Estlin, Pendlebury Houghton, Edmund Butcher, William Lamport, John Rowe, George Dyer, Helen Maria Williams, and in Ireland Dr. Drennan and William H. Drummond. Of those born later in the last century were John G. Robberds, Sir John Bowring, W. J. Fox, J. C. Wallace, Jacob Brettell, Hugh Hutton, and in Ireland David Whyte and A. G. Malcom. Belonging entirely to the present century are the Martineaus, Sarah Adams, John Johns, Dr. Wreford, William Gaskell, Samuel Greg, Thomas Hincks, John Page Hopps, and others.

Of the chief of these further notice will be found elsewhere in this *Dictionary*. In the alphabetical list given below brief notes are added concerning the rest.

[Abbreviations:—K. = Kippis. M. 1 = Martineau's *Hymns for the Christian Church and Home*. M. 2 = Martineau's *Hymns of Praise and Prayer*. H. = J. P. Hopps's *Coll.*, 1877. B. = Belfast *Coll.*, 1886.]

**Aikin, John**, M.D., 1747-1822. The brother of Mrs. Barbauld, son of Dr. Aikin of the Warrington Academy. As a physician he practised at Warrington and Yarmouth, and from 1798 till the time of his death lived at Stoke Newington. Author (with his sister), of *Evenings at Home*, editor of the *General Biographical Dictionary*, and for some time of the *Monthly Magazine*. His hymn *In time of war*, "While [what] sounds of war are heard around," was very popular. It is in K. and M. 1.

**Aspland, Robert**, 1782-1845. Minister at Hackney, founder and for many years editor of the *Monthly Repository* and the *Christian Reformer*. In his *Psalms and Hymns for Unitarian Worship*, 1810, are three hymns signed "A."

1. Almighty Father of mankind! Jehovah, self-existent Lord. *To the One God.*

2. Sons of Adam! join to raise. *Creation, Redemption, and Restoration.*

3. Welcome, the hope of Israel's race! *The glory of the Man Jesus.*

**Astley, Francis Dukinfield**, 1782-1825. Layman, of Dukinfield, author of a volume of poems (no relation of Rev. Richard Astley who edited the *Gloucester Coll.*, 1827). Two of his hymns are in the *Dukinfield Coll.*, 1822.

1. Blest is the man whose pitying eye. *Of Charity.*

2. Thou Cause unknown! whose secret word. *God the Creator.*

**Atkins, Hugh**, b. 1838. Of Hinckley, manufacturer. H. includes his hymn *Of the pure in heart*, "Jesus, on the Mount of Olives." This, with two others, is in J. G. Lunn's *Leicester Coll.*, 1880.

**Baohé, Sarah**, 1771-1844. A relative of the Carpenters, who kept a school for many years in Birmingham. Her hymn, "See how he loved," exclaimed the Jews," *Love of Christ*, was contributed to the *Exeter Coll.*, 1812. It is in M. 1 and B., and most of the early books after its appearance.

**Barmby, Goodwin**, 1820-1881. Minister at Wakefield, author of the *Return of the Swallows*, and other poems, 1864, &c. H. gives a hymn of his on *The following of Christ*, "Beside the shore of Galilee."

**Barnes, Thomas**, D.D., 1747-1810, b. at Warrington and educated for the ministry at the Warrington Academy. Settled first at Cockey Moor, near Bolton, and in 1780 at Cross Street Chapel, Manchester. In 1786 he became first Principal of the newly founded *Manchester Academy*, now *Manchester New College*. Two hymns of his on *The Christian's Hope*, are in the *Dukinfield Coll.*, 1822.

1. I hope ere long to leave behind.

2. While darkness reigns beneath the pole.

**Breckell, John**, 1696-1769. Minister of Key Street Chapel, Liverpool, and co-editor with Dr. Enfield of the old *Liverpool Coll.*, 1764, which gives his hymn for a *Fast Day*, "O Lord of hosts, Almighty King!" Cappe's *York Coll.*, 1786, gives a version of *Psalms 29* as his, "The glory of their builder, God."

**Bright, Henry Arthur**, 1830-1884. A Liverpool merchant and man of letters. A friend of Nathaniel Hawthorne, and a contributor to the *Athenaeum*, &c. Thom's *Renshaw Street Coll.*, 1858, contains his hymn, "To the Father through the Son."

**Carpenter, Lant**, LL.D., 1781-1840. Minister at Exeter and Bristol, a distinguished writer and teacher among the Unitarians of his day. To his *Exeter Coll.*, 1812, he contributed the hymn of *Reverence and love for Jesus*, "Father of Jesus, God of Love." He also pub., under the signature "L," in his *Collection of Hymns for the use of Unitarian Christians*, Bristol, 1831:—

1. Behold the Gospel mercy-seat. *Christ, the Mercy-seat.*

2. O God, all holy and all just. *The mercy of God in Christ Jesus.*

3. The hour must come, the closest ties. *Parting here, reunion hereafter.*

**Carpenter, Mary**, 1807-1877. Daughter of Dr. Lant Carpenter, of Bristol, best known for her works of philanthropy, but also a devotional writer in prose and verse. Her *Morning and Evening Meditations* (1845) has passed through several editions. It contains her hymn of *Dedication*, given in H., "To thee, my God, to thee." Another hymn by Miss Carpenter is in the *Supp.* to Martineau's *Hys.* for use at Lewin's Mead Chapel, Bristol, 1849 and 1859. It begins "Father, here Thy glory praising." (*Sunday Evening*.)

**Chignell, T. W.**, b. 1824. Minister of George's Meeting, Exeter, and editor of the *Exeter Coll.*, 1863 and 1884, which contain several of his own hymns, and various translations from foreign authors. The *South Place* enlargement of W. J. Fox's *Coll.*, 1873, gives from 1863:—

1. Morning breaketh on thee. *Morning aspiration.*

2. Happy they who are not weary. *Progress.*

**Conway, Moncure Dana**, b. 1832. For many years minister at South Place Chapel, Finsbury, and editor of the enlarged edition of W. J. Fox's *Hymns & Anthems*, 1873, which contains his hymn of *Music out of the storm*, "A storm sped over sea and land."

**Cox, James**, d. 1825. An Exeter layman, who contributed several hymns to the *Exeter Coll.*, 1812. Of these B. and H. give:—

1. Homage pay to God above. *Thanksgiving.*

and B. also:—

2. See from on high a light divine. *The baptism of Jesus.*

**Cross, John**, d. 1830. An Exeter layman, who contributed three hymns to the *Exeter Coll.*, 1812; also in the *Dukinfield Coll.*, 1822, and *Bristol Coll.*, 1831:—

1. The morn of life, how fair and gay. *The word of God the guide of youth.*

2. With warm affection let us view. *Reflections on the death of Christ.*

3. With warm delight and grateful love. *The character of Christ.*

**Darwin, Erasmus**, M.D., 1732-1802. Physician and poet, of Lichfield, author of *The Botanic Garden*, 1781, &c. He was a friend of Dr. Priestley's, and in sympathy with many of his views, although not permanently connected with any church. His hymn on *God, the disposer of events*, "The Lord, how tender is his love," is in K. M. 1 & 2. H. gives another hymn on *Immortal Nature*, "Roll on, ye stars, exult in youthful prime."

**Daye, Elizabeth**, 1733-1829. Daughter of Rev. James Daye, Presbyterian minister at Lancaster (d. 1770). Published a volume of poems at Liverpool, 1798, and contributed to the *Monthly Repository*. Her hymn of *Worship* is in *K. & H.*, "I'll bless Jehovah's glorious name." Wallace gives another hymn for *Sunday Evening*. "O may the truths this day has taught."

**Drennan, William**, M.D., 1754-1820. A Belfast physician, author of *Fugitive Pieces*, in verse and prose, Belfast, 1815. He contributed 7 hymns to Aspland's *Coll.*, 1810.

1. The heaven of heavens cannot contain. *God present to sincere worship.*

2. In this fair globe with ocean bound. *The love of God.*

3. Humanity! thou sent of God. *Charity, Faith and Hope.*

4. All nature feels attractive power. *The law of love.*

5. O sweeter than the fragrant flower. *The luxury of doing good.*

6. The husbandman goes forth afield. *Fruits of benevolence.*

7. Why does the will of heaven ordain. *The use of affliction.*

Some of these are still in *C. U.*

**Dyer, George**, B.A., 1755-1841. Educated at Christ's Hospital and Emmanuel College, Cambridge. The friend of Charles Lamb, of Priestley and Wakefield, and biographer of Robert Robinson of Cambridge. In 1782 he moved to London, to chambers in Clifford's Inn, Fleet Street, supporting himself by private tuition and literary work. He was a contributor to the *Gentleman's* and the *Monthly Magazine*, for which he wrote the introductory Ode in 1796. From 1809 to 1830 engaged upon Valpy's edition of the *Classics*, in 141 vols. Author of a *History of the University and Colleges of Cambridge*, 1814, and of several volumes of verse. Three of his hymns are in *K.*, and frequently in other books.

1. Greatest of beings, source of life. *Hymn to the Deity.*

2. Greatest of beings, source of life. *The same continued.*

3. Great Framers of unnumbered worlds. *Hymn for a Fast.*

**Estlin, John Prior**, D.D., 1747-1817, b. at Hinckley, and educated at the Warrington Academy. For many years minister at Lewin's Mead, Bristol; author of *Familiar Lectures on Moral Philosophy*, &c.; editor of the *Psalms & Hymns*, adapted to Public and Private Worship, Collected for the use of the Society of Lewin's Mead, Bristol, 1806, to which he contributed two hymns, also in *M. 1 & 2.*

1. Gracious source of every blessing. *For the close of Evening Service.*

2. Thou art the First, and thou the Last. *Ascription of Praise.*

3. Eternal source of life and light. *Prayer for spiritual blessings.* In *K. & B.*

**Flexman, Roger**, D.D., 1708-1795, b. at Great Torrington, Devon. Educated for the ministry at Tiverton by Rev. John Moore, ordained at Modbury, 1730, and from 1747 to 1783 was minister at Rotherhithe. In 1770 appointed one of the compilers of the *Index of the Commons Journals*. He contributed 4 hymns to *Pope's Coll.*, 1760:—

1. Great God, to thee my grateful tongue. *God the Benefactor.*

2. In realms of everlasting light. *Saint's Conflict and Reward.*

3. Jesus, adorned with grace divine. *Second Advent.*

4. To God my grateful soul ascend. *Ps. cxxi.*

**Freckleton, Thomas Wesley**, b. 1827. Minister of Unity Church, Islington. His hymn, "The toil of brain, or heart, or hand" (*Christian Service*), is in *H.* and in Horder's *Eng. Hymnal*, 1884.

**Greg, Samuel**, 1804-1876. Member of a family closely associated with Manchester industries, and social work of various kinds. Selections from his papers, in prose and verse, with a memoir and a prefatory letter by Dean Stanley, were published posthumously as *A Layman's Legacy*, 1877. The best known of his hymns are:—

1. [Now] slowly, slowly darkening. *The Light of God in darkness.*

2. Stay, Master, stay upon this heavenly hill. *Worship preparing for work.*

3. My soul in death was sleeping. *Strong in his strength.*

4. Awful Power, whose birth-place lies. *The mystery of pain.*

**Grove, Henry**, 1683-1738. Presbyterian minister at Taunton, his birth-place, and conductor of a Dissenting Academy there, a contributor to Addison's *Spectator*

(Nos. 588, 601, towards a *Dem.* 1718; *A Disco* *Thoughts concern* *Reason*, 1730; *A* including his *Sy* *Philosophy*, 1745 death, and various of his in *Pope's C.*

1. O Lord, how  
2. Before the L  
(1) is in *K.* and  
and another sel cti  
hosts in order mov

**Hampson, Willi**  
three of whose hyn

1. Daughters of  
in *Aspland*, 1810, a

2. The Lord of I  
surrection of Chris

3. The toil has cea  
Day.

**Hancock, Joseph**,  
of fine poetical taste

*M. 2*, also in the *Nor*

1. Father in heav  
Prayer.

2. How welcome t  
Day.

3. O for a faith in G  
4. You glorious orb  
and new earth.

**Houghton, Pendle**  
Octagon Chapel, Norw

Street Chapel, Liverpo  
of friends after death

shall meet," is in *M. 1*

"Blest hour when virtu

**Hutton, Hugh**, 1795-1  
under Dr. Bruce, and a

Warrington, and from 1  
Old Meeting, Birmingha

chiefly on devotional and  
of a *Selection of Hymn*

mingham 1835, which in

**Lampert, William**, 177  
Lancaster; author of *S*

*Hymns and other Devot*  
the hymns contained in th

1. As his flock the shep

2. If in a temple made  
altar of God.

3. Father, Universal Lor  
pub. in the *Liverpool Sac*

**Lunn, John Calbraith**, b.  
&c., editor of *Hymns for*

1880, which includes hymns  
Grundy), authoress of *Poem*

**Malcom, Andrew George**,  
at Newry, and editor of *A G*

and *Spiritual Songs*, prop  
Newry, 1811, which contains

of these are retained in *B.*

**Mitchell, William**, b. 183  
and other places. His hymn

we thy children," is given in  
Faith, "The herds of hill a

Lunn's *Leicester Coll.*, 1880.

**Moore, Henry**, 1732-1802.  
minister of the same name at

Doddridge's Academy at Nor  
1788 minister at Modbury, and

of *Lyrical and Miscellaneous*  
humously with a memoir by Dr

which are frequent in the *b.*  
*Dukinfield Coll.*, 1822, gives 5.

1. All earthly charms, bowen  
beauty of holiness.

2. Amidst a world of hopes in  
guidance.

3. Assist us, Lord, to act,  
Solicited.

4. My God, thy boundless love  
Love.

5. Soft are the fruitful showers  
spring and New Life

6. Supreme and universal light.  
excellence.

**New, Herbert**, b. 1820. Solicitor  
hymn of *Aspiration*, "The open

press," is given in *H.* It appears

"Ope, ope, my soul!" in George Dawson's *Coll.*, 1833, and is also in the American *Disciples' Hymn-book*.

**Patterson, Robert**, F.L.S., 1802-1872. A Belfast merchant and distinguished zoologist. *B.* gives his hymn on the *Power of Religion*, "There is a power which soothes the soul." It is also in *Beard's Coll.*, 1837.

**Piper, Henry Hunt**, 1782-1864, minister at Norton, near Sheffield, for about 40 years, and then at Banbury. Author of a hymn of *Heavenly Hope*, in *Beard's Coll.* "The seed may perish in the earth."

**Popple, Maria**, d. 1847. Daughter of Rev. Miles Popple, vicar of Welton, near Hull, who as *Miriam* contributed to *Beard's Coll.*, 1837, and to Unitarian periodical literature.

**Robberds, John Gooch**, 1789-1854. Minister for many years at Cross Street Chapel, Manchester. Author of a *Sunday Evening* hymn in *M. 1 & 2*, "Now your pleasant labours close."

**Rowe, John**, 1764-1833. Minister at Shrewsbury and at Lewin's Mead, Bristol. His hymn on the *Anticipation of Old Age*, which appeared in the *Bristol Coll.*, 1806, is also in *M. 1*, "When in the vale of lengthened years." Another and somewhat popular hymn by Rowe from the same *Coll.* is "From the Table now retiring." After *H. Communion*. For fuller details see *Duffield's English Hymns*, &c., 1886, p. 162.

**Taylor, John James**, B.A., 1797-1869. Professor of theology and ecclesiastical history, and Principal of Manchester New College, London; also minister successively at the Mosley Street Chapel, Manchester, and Little Portland Street Chapel, London. Author of *A Retrospect of the Religious Life of England*, 1846; *An Attempt to ascertain the character of the Fourth Gospel*, 1867; and many contributions to the *Christian Teacher*, *Prospective and National Reviews*, besides other lectures and sermons. In his *Selection of Hymns for Christian Worship*, Manchester, 1829, made for the Mosley Street congregation, are two hymns signed "T."—

1. Unchanged, O Lord, through changing years. *The merciful purposes of God.*

2. Crowned with thy favour, God of Grace! *New Year.*

**Thomson, John**, M.D., 1793-1818. A Leeds physician, who contributed to *Aspland's Coll.*, 1810:—

1. To God, the universal King. *To the One God.*

2. Jehovah, God! thy gracious power. *Omnipresence of God.*

3. To thee my heart, eternal King. *Praise.*

**Wallace, James Cowdan**, 1793 (?) - 1841. Minister at various places in the south of England, finally at Wareham, author of a considerable number of hymns, to be found in his brother Robert's *Selection of Hymns for Unitarian Worship*, Chesterfield, 1822, enlarged ed., 1826, and in *Beard's Coll.*, 1837. In the *Baptist Hymnal* is, "There is an eye that never sleeps" (*The Divine watchfulness*). See "There's not a star whose trembling light."

**Whyte, David**, M.A., 1782-1872. Minister at Ballee, North of Ireland. Of his hymns *B.* gives, "O for a heart, a stronger heart," *A Prayer for Grace*.

**Williams, Benjamin**, 1725-1795. Presbyterian minister at Salisbury, who in addition to a volume of Sermons, 1770, and the *Salisbury Hymn Book*, 1778, published *The Book of Psalms as translated, paraphrased or imitated by some of the most eminent English poets*, &c. Salisbury, 1781. His best known hymn, "Holy, holy, holy Lord," in celebration of the *Divine Goodness*, is in his own *Coll.*, *K. M. 1 & 2*, and *B.*

**Williams, Sarah Johanna**, 1805-1841. Daughter of the biographer of Belsham, Rev. John Williams, minister at Mansfield. She contributed various poems to the *Liverpool Sacred Offering*. In the vol. for 1834 is the poem, "Quiet from God! it cometh not to still The vast and high aspirings of the soul," from which the hymn, "Quiet from God! how blessed 'tis to keep," *Rest in God*, is adapted in *M. 2*, also in *H.*

**Wright, F. B.**, 1769-1837. Of Liverpool, printer. Author of a *History of Religious Persecution*; brother of Rev. Richard Wright, Unitarian missionary. *B.* includes his hymn of *Adoration*, "Jehovah! great and sacred name!" which first appeared anonymously in the *Liverpool Renshaw Street Coll.*, 1818.

**Yates, Richard Vaughan**, 1785-1856. A Liverpool merchant and philanthropist, author of a hymn on *The Benefit of Affliction*, "O God, to thee my sinking soul," in *M. 1*, and the enlarged ed. of *W. J. Fox's Coll.*, 1873.

[V. D. D.]

United Methodist Free Churches Hymnody. [Methodist Hymnody, § v.]

**United prayers ascend to Thee.** *W. B. Collyer*. [*Family Worship*.] This hymn is given in his *Coll.*, 1812, No. 975, in 6 st. of 4 l., to be used after the Administration of Holy Baptism, in private, for the welfare of the Family; the hymn, also by Collyer, given for use "Before the Administration," being "Saviour, Father, Brother, Friend." [J. J.]

**Unprofitable all and vain.** *C. Wesley*. [*Trust in God*.] This is a cento composed of portions of four hymns, 1st pub. from the Wesley mss. in *P. Works*, 1868-72, vol. x. pp. 189-190, thus:—St. i., ii., No. 124, St. Matt. vi. 27; st. iii., No. 125, St. Matt. vi. 28; st. iv., No. 128, St. Matt. vi. 32; st. v., No. 126, St. Matt. vi. 30. In this form it was given in the *Wes. H. Bk.*, 1875. [J. J.]

**Uns strahlt das Licht der Ewigkeit.** [*Eternal Life*.] In the *Stollberg bei Aachen G. B.*, 1802, this is No. 1196 in 8 st. of 4 l. in the section entitled "Happiness of Christians in this life." In J. H. D. Zachokke's *Stunden der Andacht*, 9th ed., Aarau, 1824, it appears as the heading of Meditation 24 in pt. ii., which is entitled "On the value of religious festivals in civic and household life. Psalm c. 1-5," and is in 5 st. This form is *tr.*, as

**Behold that bright, that hallowed ray.** By Miss Fry, in her *Hys. of the Reformation*, 1845, p. 117. Included beginning "Religion's hallowed ray," as No. 18, in J. Whittemore's *Suppl. to all H. Bks.* 1860. [J. M.]

**Unsar trohtin hat farsalt.** [*St. Peter*.] *Wackernagel*, ii. p. 22, gives this from a Munich ms. of the 9th cent., in 3 st. of 4 l. with the refrain "Kyrie eleyson, Christe eleyson." It has been, apparently without ground, ascribed to *Otfrid* (p. 374, l.). *Tr.* as "Our dear Lord of grace hath given" by *Miss Winkworth*, 1869, p. 28. [J. M.]

**Unto Him Whose Name is holy.** *Emily E. S. Elliott*. [*Praise to Christ*.] Written for the German chorale, "Warum sollt ich mich denn grämen," and contributed to the *Additional Hymns*, issued in 1866 by her father for use in St. Mark's Church, Brighton, as No. 34, in 5 st. of 6 lines, and reprinted in her *Chimes for Daily Service*, 1880, p. 101. St. i., ii., v., are included as No. 266 in the *Irish Church Hymnal*, 1873, and as No. 80 in the *Psalmist*, 1878, in both cases ascribed to *Charlotte Elliott* in error. [J. M.]

**Unus bonorum fons, Deus, omnium.** *C. Coffin*. [*B. V. M.*] Appeared in the *Paris Brev.*, 1736, and in *Coffin's Hymni Sacri* of the same year, p. 64. In the *Paris* and later *French Brevs.* it is the hymn at 2nd Vespers on the Feast of the Nativity and Conception of the B. V. M. *Tr.* as:—

**O Thou sole Fountain, of all good.** By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 174. Also in the 1860 *Appendix* to the *H. Noted*, and others.

[J. J.]

**Unvail thy bosom, faithful tomb.** *I. Watts*. [*Burial*.] This is the last of five odes which are appended to a letter "To Lucius, on the death of Serena," pub. in his *Reliquiæ Juveniles*, &c., 1734. It is in 4 st. of 4 l., and headed, "Ode v. A Funeral Ode at the Interment of the Body, supposed to be sung by the Mourners." It has passed into several hymn-books in Great Britain and America. [J. J.]



Ὑπακοή. [Greek Hymnody, § xvi. 8.]

Upham, Thomas Cogswell, D.D., was b. at Durfield, New Haven, Jan. 30, 1799, and educated at Dartmouth College (1818), and at Andover (1821). Having entered the Congregational Ministry he became Professor of Mental and Moral Philosophy at Bowdoin College, in 1825, and retained the same to 1867. He d. at New York, April 2, 1872. His publications were numerous and included *Mental Philosophy* (which was long and widely used); *American Cottage Life*; a volume of *Poems*, 1852, &c. Five of his hymns are given, with accompanying dates, in *Hymns and Songs of Praise*, &c., N. Y., 1874, as follows:—

1. Fear not, poor weary one. *Help in Sorrow* (1872).
2. Happy the man who knows. *Obedience* (1872).
3. O Thou great Ruler of the sky. *Morning* (1872).
4. O Thou great Teacher from the skies. *Following Christ* (1872).
5. 'Tis thus in solitude I roam. *Omnipresence* (1853).

These hymns are limited in their use. In 1847 Upham pub. the *Life and Religious Opinions and Experiences of Madam de la Mothe Guyon* . . . Two vols., N. Y. In this work the anonymous *trs.* from Madam Guyon's hymns given at p. 476, ii., are found, viz., (1) "By sufferings only can we know"; (2) "I would love Thee, God and Father"; (3) "'Tis not [by] the skill of human art." There are also additional *trs.* of two of her hymns in the same work. [J. J.]

Ὑπὸ δώριον ἁρμογᾶν. *Synesius, Bp. of Ptolemais*. [For the Family.] A sweetly beautiful and tender prayer to Christ on behalf of his wife and children. It is No. viii. of his ten hymns written at various periods of his life, and dates 375-430. The full Greek text is found in the *Anth. Graeca Carm. Christ.*, 1871. From this Mr. Chatfield's *tr.* "O! 'tis no theme of common things," was made. It is in 56 l. and was first published in his *Songs and Hymns*, &c., 1876, p. 81. Also *tr.* by I. Williams, in his *Thoughts in Past Years*, 1852, p. 368, as "To the harmonious Dorian sound." [See Greek Hymnody, § v.] [J. J.]

Upon the Gospel's sacred page. *Sir J. Bowring*. [Progress of the Gospel.] Contributed to Beard's Unitarian Coll. of *Hys.*, 1837, No. 206, in 5 st. of 4 l., and headed, "Progress of Gospel truth." It was included in the 3rd ed. of the author's *Matins and Vespers*, 1841, p. 240, and subsequently in several hymn-books, especially in America. In the American Unitarian *Hys. of the Spirit*, 1864, No. 698, "On mightier wing, in loftier flight," is composed of st. ii., iv., v. (slightly altered) of this hymn. [J. J.]

Urbem Romuleam quis furor incitat. *Jean Baptiste de Santeuil*. [St. John at the Latin Gate.] Pub. in the 2nd ed. of his *Hymni Sacri et Noci*, 1698, p. 32. In 1736 it was included in the revised *Paris Brev.* for the Feast of St. John at the Latin Gate. It was repeated in later French *Brevs.*, and also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. What frenzy doth the city move! By W. J. Blew, in his *Church Hy. & Tune Bk.* 1852-55.
2. Through Rome's infuriate city. By R. F. Little-dale, in the *People's H.*, 1867, with the signature "F. R."

[J. J.]

Urbs beata Hier visio. [The Dedicated] "rugged but fine old Trench calls it, is present., and is based on and Eph. ii. 20. It is the 11th cent. in the B one of the Early English f. 119), and in two Church (Add. 30848. f. 155b). Also in the 2 the 11th cent. In the Saxon Church (Surtees it is printed from the Drives, in his *Hymnar.* p. 73, prints it from a 2 is also in *Daniel*, i. No. Wackernagel, i. No. 12 *Hys.*, 1875, p. 208, &c. been printed from com it is here given from th noted above, viz. (a) V 30848, (c) Add. 30851.

- (1) "Urbs beata Hierusalem Quae constructur in coe Et angelis coornata ut s
- (2) "Nova veniens e coelo in Praeparata ut sponsata Plateae et muri ejus ex
- (3) "Portae nitent margaritis Et virtute meritorum il Omnis qui pro Christ premitur.
- (4) "Tensionibus, pressuris e Suisque aptantur locis p Disponuntur permansuri
- (5) "Angularis fundamentur est Qui compage parietis in Quem Sion sancta suscep manet.
- (6) "Omnis illa Deo sacra et d Plena modulis in laude et Trinum Deum unicumqu
- (7) "Hoc in templo, summe D Et clementi bonitate prec Largam benedictionem hi
- (8) "Hic promereantur omnes Et adepta possidere cum s Paradisum introire, transl
- (9) "Gloria et honor Deo usque Una Patri, Filioque, inely Cui laus est et potestas, p

The principal variations are:—

1. 1. 3, "Et angelico ornata," b comitur" c. ii. 1. 3, "Portae s fil. 1. 2, "illuc," b. c. iii. 1. 3, "p iv. 1. 2, "Suis coaptantur locis," quoque," a. vii. 1. 1, "Deus su "acquirere," a. ix. 1. 1, "Deo, v ix. 1. 2, "Una Patri inelytoque Fi and c. st. vi. precedes st. v. In c.

In the *Moissac MS* there is an before st. vii. and another inserted are not found elsewhere, and clear original hymn. Otherwise the tically the same as the above, exc

A discussion has arisen as of st. vii., viii., the sum of

*Daniel*, No. 219, suggests that st addition meant to adapt a hymn o salem for use on a Dedication Fest not seem to be any foundation for t stanzas are found in the oldest w his own showing there are hymns f Church probably as old as this (see p. 226, ii.). He adds the statem-*r* *Antiq. Eccles. disciplina*, p. 431), fical of the 10th cent. of the dico hymn is directed to be sung at the Font on Holy Saturday. For this p



gests that st. vii., viii. are inappropriate: but how any one examining these stanzas can say so it puzzles us to see. Trench (*Sacred Latin Poetry*, ed. 1864, p. 313), says: "The hymn coheres intimately in all its parts, and in ceasing to be a hymn *In Dedicatione Ecclesiae* it would lose its chiefest beauty. It is most truly a hymn 'of degrees' ascending from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in the building and the dedication of a church, with the rites thereto appertaining, was to carry up men's thoughts from that Temple built with hands, which they saw, to that other built of living stones in heaven, of which this was but a weak shadow (Durandus, *Rationale*. l. 1) . . . . This poem witnesses for its own true inspiration, in the fact that it has proved the source of manifold inspiration in circles beyond its own."

Dr. Neale's opinion on this matter is set forth in his *Mediaeval Hys.*, 1851, p. 20.

"Daniel imagines these stanzas to be a later addition, when the hymn, originally general, was adapted to the Dedication of a Church. Mr. Trench, on the contrary, will have the whole poem to be of one date: and alleges, very truly, that this mixture of the earthly and heavenly temple is usual in hymns and sequences on a similar subject. Nevertheless, I think that Daniel is right. 1. Because there is a clear difference in the style and language of the two last and seven first stanzas. 2. Because the transition from one part to the other is so unusually abrupt. 3. Because, at the end of the sixth stanza, there is a quasi-doxology as if to point out that the hymn originally concluded there."

This hymn passed into many mediaeval *Breviaries*, always for the Dedication of a Church, and sometimes given as a whole, but often divided into two parts, with sts. v.-viii., as a separate hymn, beginning *Angularis fundamentum*. So in the older *Roman* (Venice, 1478), *Paris* of 1643 and 1736 (in both cases beginning *Urbs Jerusalem beata*), *Sarum*, *York*, *Aberdeen*, and others. Occasionally st. vii., viii. are given separately as *Hoc in templo, summe Deus*.

2. In the revised *Roman Brev.*, 1632, it is recast, very much to its disadvantage, as follows:—

- (1) "Coelestis urbs Jerusalem, Beata pacis visio,  
Quae celsa de viventibus Saxis ad astra tolleris,  
Sponsaeque ritu cingeris Mille angelorum millibus.
- (2) "O sorte nupta prospera, Dotata Patris gloria,  
Respersa Sponsi gratia, Regina formosissima,  
Christo jugata principi Coeli corusca civitas.
- (3) "Hic margaritis emicant, Patentque cunctis ostia:  
Virtute namque praevia Mortalis illuc ducitur,  
Amore Christi percitus Tormenta quisquis sustinet.
- (4) "Scalpri salubris ictibus, Et tonsione plurima,  
Fabri polita malleo Hanc saxa molem construunt,  
Aptisque juncta nexibus Locantur in fastigio.
- (5) "Alto ex Olympi vertice Summi Parentis Filius,  
Ceu monte desectus lapis Terras in imas decedens,  
Domus supernae, et infimae Utrumque junxit  
angulum.
- (6) "Sed illa sedes coelitus Semper resultat laudibus,  
Deumque trinum et unicum Jugi canore praedicat:  
Illi canentes jungimur Almae Sionis aenuli.
- (7) "Haec templa, Rex coelestium, Imple benigno  
lumine;  
Huc o rogatus adveni, Plebisque vota suscipe,  
Et nostra corda jugiter Perfunde coeli gratia.
- (8) "Hic impetrent fideliū Voces precesque supplicum  
Domus beatae munera, Partisque donis gaudeant:  
Donec soluti corpore Sedes beatas impleant.
- (9) "Decus Parenti debitum Sit usquequaque altissimo,  
Natoque Patris unico, Et inlyto Paraclyto,  
Cui laus, potestas, gloria, Aeterna sit per saecula."

This form is in *Daniel*, i. No. 219, Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. Both in the *Hymni Breviarii Romani*, Rome, 1629 (p. 87), and in the *Breviary* of 1632 the doxology is printed at the end of each part.

3. The *Paris Breviary* text of 1643 and 1736 differs but slightly from the original as above. The 1736 text begins thus:—

"Urbs Jerusalem beata Dicta pacis visio,  
Quae construitur in coelis Vivis ex lapidibus,  
Et ovantum coronata Angelorum agmine!"

This text is given in full in J. Chandler's *Hys. of the Primitive Church*, 1837. Nos. 105, 106.

4. Another form of the text is given in the *Breviary Metropolitanae ac primatialis ecclesiae Senonensis*. . . . *Senonis MDCCLXXVII. Pars Hiemalis*, p. lxxxviii. as follows:—

- "Urbs beata, vera pacis Visio, Jerusalem,  
Quanta surgit! celsa saxis Conditur viventibus:  
Quae polivit, haec coaptat Sedibus suis Deus.  
Singulis ex margaritis Singulae portae nitent:  
Murus omnis fulget auro, Fulget unionibus  
Angularis petra Christus Fundat urbis moenia.  
Ejus est sol caesus Agnus, Ejus est templum Deus:  
Aemulantes hic Beati, Puriores Spiritus,  
Laude Jugi numen unum Terque sanctum concinunt.  
Undequaque sunt aperta Civitatis ostia:  
Quisquis ambit huc venire, Inserique moenibus,  
Ante auris hic probari Debit laboribus.  
Sit perennis laus Parenti, Sit perennis Filio:  
Laus tibi, qui nectis ambos, Sit perennis Spiritus:  
Chrisma cujus nos inungens, Viva templa consecrat."

This is the text to which Dr. Neale refers in his *Mediaeval Hys.*, 1851 and 1867, as:

"There is in the Paris Breviary, a *refacimento* of this hymn: very inferior, it is true, to the original, but much superior to the Roman reform."

It is however an error to call this the *Paris Brev.* text, as it is neither in the *Paris Brev.* of 1643, 1736, nor 1778. This form has been ascribed to Sebastian Besnault (p. 139, ii.), many of whose hymns are included in the *Sens Brev.* of 1726. [J. M.]

The translations of the various forms of this hymn are:—

i. *Original Text*: (i.) *Urbs beata Hierusalem*; (ii.) *Angularis fundamentum*.

1. (a.) Blessed city, heavenly Salem, Vision dear of peace and love, &c. Pt. i.

(b.) Christ is made the sure Foundation. Pt. ii.

By J. M. Neale. This was given as one hymn in *Mediaeval Hys.*, 1851, but in the *H. Noted*, 1852, it was revised and divided into two parts as above (Nos. 43, 44). The *tr.* as thus divided was given in the *Salisbury H. Bk.*, 1857, and in *H. A. & M.*, 1861, with alterations in each case. Dr. Neale's comment on some of these alterations in the 3rd ed. of his *Mediaeval Hys.*, 1867, p. 22, is:—

"This hymn, divided as in the Breviary, after the fourth verse, was inserted, with some corrections, in the *Hymnal Noted*. Thence, with a good many alterations, it was copied in the *Sarum Hymnal* [*Salisbury H. Bk.*, 1857]; one of these changes seems true and happy: v. 27—

Who, the two walls underlying,  
Bound in each, binds both in one.

In *Hymns Ancient and Modern* it is very slightly altered: and some of the changes can hardly be thought improvements, e.g., 'Thither faithful souls do soar.' [Neale 'Thither faithful souls may soar']. It is curious to observe how both one and the other soften the second line of the second verse: [Neale 'Ready for the nuptial bed'] the *Sarum* has:—

'Grace and glory round her shed.'

*Hymns Ancient and Modern* (much better)—  
'Bridal glory round her shed.'

The second part of the translation, 'Christ is made the sure Foundation,' has been adopted as a dedication hymn with so much general favour, that it would be unthankful not to mention the fact."

Amongst those collections which include both parts of this *tr.* as in the *H. Noted*, but giving in almost every instance variations, chiefly from *H. A. & M.*, are Pott's *Hymns*, &c., 1861; Kennedy, 1863; *People's H.*, 1867; *Sarum*, 1868;

the *Hymnary*, 1872; Thring's *Coll.*, 1882, and several others in G. Britain and America. There are also a few collections which take only Pt. i., and others, greater in number, Pt. ii. There are centos also from both parts in C. U., beginning with the opening line of Pt. i., as in the *Parish H. Bk.*, 1863-75; the *Hy. Comp.*, and others. The position taken by Dr. Neale's tr. of this hymn is thus prominent and important. In popularity and extensiveness of use it is unapproached by any other.

2. (a.) Happy city, holy Salem. Pt. i.

(b.) Christ, the key-stone of the corner. Pt. ii.  
By W. J. Blew, in his *Ch. Hy. and Tune Bk.*, 1852-55, H. Seasons, 1, 2, and Rice's *Sel.* from the same, 1870, Nos. 114, 115.

3. (a.) A blest city is Jerusalem. Pt. i.

(b.) Christ is laid the sure Foundation. Christ is the tried [And the precious], &c. Pt. ii.

These renderings in the *English Hymnal*, 1856 and 1861, are by the editor, J. A. Johnston, based upon Dr. Neale, as above.

4. (a.) Blessed City, Heavenly Salem, Peaceful vision, &c. Pt. i.

(b.) Deeply laid a sure Foundation. Pt. ii.  
By Archbishop Benson, tr. at Rugby, and used at the Dedication of Wellington College Chapel, July 16, 1863. It had previously appeared in the *Wellington College H. Bk.*, 1860. It is also given in the S. P. C. K. *Church Hys.*, 1871.

5. (a.) Blessed Salem, long expected. Pt. i.

(b.) Christ is laid the sure Foundation, Christ the Head, &c. Pt. ii.

By W. Mercer, in the Oxford ed. of his *Church Psalter and H. Bk.*, 1864.

6. (a.) Blessed City, Heavenly Salem, Vision fair of peace and rest. Pt. i.

(b.) Christ is laid the sure Foundation, Corner-stone from, &c. Pt. ii.

By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

7. Built on Christ, the firm Foundation. Pt. ii.  
Anon. in the *Ohio Evang. Lutheran Hyl.*, 1880.

Other tra. are:—

1. Jerusalem O little blest, That of peace, &c. *Primer.* 1599.

2. Jerusalem, that place divine, The vision, &c. *Primer.* 1615.

3. God hath laid the sure Foundation, Pt. ii. A. T. Russell. 1851.

4. Blessed City, holy Salem, Vision fair, &c. J. D. Chambers. 1857. In full.

5. (a) O Jerusalem, the bless'd. Pt. i. (b) Christ the Corner-stone is made, Pt. ii. J. W. Hewett. 1859.

6. Vision's peaceful consummation. H. Kynaston. 1862.

7. Blessed City, holy Salem, Home of peace, &c. H. R. B., in *Lyra Mystica.* 1865. In part only.

8. Hail Jerusalem the blessed, peaceful city, vision dear. D. T. Morgan. 1871 and 1880. In full.

ii. *The Roman Breviary Text*: (i.) *Coelestis urbs Jerusalem*; (ii.) *Alto ex Olympi vertice.*

1. (a.) City of heaven, Jerusalem. Pt. i.

(b.) From loftiest peak of heavenly light. Pt. ii.

By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 133. In 1850 pt. i. was given in Stretton's *Church Hys.* In Johnston's *English Hyl.*, 1856, both parts are altered as, (1) "Celestial seat, Jerusalem," (2) "Christ for the Corner-stone is giv'n."

2. (a.) Jerusalem, thou city blest. Pt. i.

(b.) From highest heaven, the Father's Son. Pt. ii.

By E. Caswall, in his *Lyra Catholica*, 1849,

p. 225, and his *Hys.* This tr. passed into M others.

3. Thou heavenly, n. W. J. Irons, in the *H.* was repeated in Dr. Irons altered in his *Ps. &* several other collection

4. City of peace, Jer the *Hyl. for the Use of Aberdeen*, 1870.

Other tra. are:—

1. Jerusalem, Celestial p  
2. (a) Hierusalem who  
*Primer.* 1706.

3. (b) From high Olym  
*Primer.* 1706.

4. Jerusalem, whose Nan  
1760.

5. (a) City of heaven, J  
*Hope.* 1844. In part only.

6. Promised home of peac  
bell. 1850.

7. (a) Jerusalem, thou c  
Potter, in the *Catholic Psal*

8. (a) Celestial City, Sale  
lofty summit of high heaven

iii. *The Paris Breviary*  
*Jerusalem beata*; (ii.) A

1. (a.) The holy Jerusa.

(b.) Christ is set the

By I. Williams. Of the the *British Magazine*, A the same, July 1837 (vo parts were included in V the *Parisian Breviary*, 18

2. (a.) O City of our Go

(b.) Christ is our Cor  
we build. Pt.

By J. Chandler, in his *Church*, 1837, p. 119. P but Pt. ii. is the most pop portion of the hymn, and use in G. Britain and A begins, "O Christ, our Cor "Here, Gracious God, do *Hymns*, &c., 1840 and 18 beginning with st. iii.

3. O heavenly Queen, hiq  
W. J. Blew, in his *Churc* 1852-55, H. Seasons, 53, a from the same, 1870, No.

iv. *The Sens Breviary*  
*beata, vera pacis.*

A tr. of this text, by given in Duffield's *Latin* as, "Blessed city vision tr

Ut jucundas cervus desiderat. Bernard of C

This is the opening of a p of poems or hymns, kno Up to 1600 it generally name of Bernard or of S it was also ascribed to St. (d. 1274); to Hildebert, a (d. 1134), and to others. rather a cento from it beg die *Marine*") passed curre of St. Casimir of Poland recently been ascribed to St who, in 1063, was appoin 1078, Abbot of Bec in N Archbishop of Canterbury April 12, 1109. The ascrip

has been upheld by Father Ragey of the Marist Order, who in 1884 pub. an ed. of the full text as *Sancti Anselmi Cantuariensis Archiepiscopi Mariale*, &c. (London, Burns & Oates), with a preface and introduction dated April 21, 1883. This ed. is out of print, but Father Ragey kindly presented the present writer with a copy, and also with copies of his articles on the *Mariale* in the *Annales de Philosophie Chrétienne* (Paris), May and June 1883, and in the *Controverse et Contemporain* (Lyons), Nov. 1887. There, in the *Revue des Questions historiques* (Paris), Oct. 1886 and July 1887, and in the works referred to in these articles, the subject may be studied in detail. Here we can give only a brief outline of the subject, dealing (i.) with the MSS., (ii.) with the Authorship, and (iii.) with the *Centos and Translations*.

(i.) *MSS.* The *Mariale* exists in at least five mss. not later than 1200. Two of these are in the British Museum, viz., the *Add.* 21927, and the *Harl.* 2882.

The former of these (a *Psalter* apparently written for a Benedictine monastery in the province of York) contains only a portion of the text, beginning at f. 46b with the words "Omni die dic Mariae," and is entitled "Laus et oratio de s<sup>a</sup> Maria." This ms. has sometimes been assigned to the end of the 11th cent., but the British Museum authorities, on being requested by the present writer to re-examine it, agree in considering that it is not earlier than 1175. The *Harleian MS.* (a complete and excellent one, apparently written in England), is dated in the Catalogue as of the 12th cent., but the similarly elicited opinion of the British Museum authorities is that it is not earlier than 1200.

The other three mss. are in the Bibliothèque Nationale at Paris, viz., *Lat.* 2445 A., *Lat.* 10522, and *Lat.* 16565.

M. Leopold Delisle, the Principal Librarian, has kindly re-examined these, and has come to the conclusion that none of them is as early as 1140. The 2445 A. is the earliest, and may possibly date soon after 1150.

The *Mariale* is also found in a considerable variety of mss. of later date, in the Brit. Mus. and in various French and German libraries, but these need not here be mentioned in detail. The verse form, a variety of the trochaic catalectic tetrameter, is not earlier than about 1050.

(ii.) *Authorship.*—These facts, and the other evidence adduced in the works noted above, clearly point to the conclusion that the poem was written, either in France or in England, not earlier than 1050 and not later than 1150. The possible authors are thus reduced to four, viz.: *St. Anselm of Canterbury*, *St. Bernard of Clairvaux*, *Bernard of Cluny*, and *Hildegard of Tours*. *St. Thomas of Aquino* (to whom it is ascribed in a 14th cent. ms., cited by *Mone*, ii. p. 258) was only born in 1225.

(a) *Hildegard.* For Hildegard there is only the ascription in a miscellaneous ms. volume of the 13th or 14th cent., formerly belonging to the monastery of St. James at Liege, and now in the Darmstadt Library (No. 2777). The text of this ms., which contains nearly the whole of the *Mariale*, is printed by F. W. E. Roth, in his *Lat. Hymnen*, 1887, No. 203. The *Mariale* is not contained in the Benedictine ed. of Hildegard's *Opera* (Paris, 1900), and M. Hauréau, who has recently interested himself in the study of Hildegard, ascribes it not to him, but to Bernard of Cluny.

(b) *St. Bernard of Clairvaux.* The ascription to St. Bernard also rests on a very slight foundation. The Bernard to whom the early mss. ascribed the *Mariale* was clearly not the abbot of Clairvaux, but the monk of Cluny. (See M. Hauréau's articles in the *Journal des Savants* for 1882, reprinted as the *Poèmes Latins attribués à Saint Bernard*, Paris, 1890.)

(c) *St. Anselm of Canterbury.* The principal specific reasons (beyond the general contention that it harmonises

in sentiment and expression with St. Anselm's character, and with his works), which led Ragey to think that it was by him are:—

(1) The fact of its being in very early mss. But, as shown above, no ms. of it is as early as 1140, and consequently it cannot be adjudged from Bernard of Cluny on that ground. (2) The fervour of its devotion to the B. V. M. But St. Anselm was not alone in his devotion to her. (3) The frequent resemblances to passages in the works undoubtedly by St. Anselm. In the first ed. of the *Mariale* these parallel passages are printed at the foot of the pages containing the corresponding portions of the text. But the parallels are not very close, and even if they were closer they might be accounted for otherwise, for it is tolerably certain that Bernard had access, in the library at Cluny, to at least a fairly complete set of the works of so well-known an ecclesiastic and theologian as St. Anselm. (4) The fact that in the *Harl. MS.* 2882 it occurs in a section which otherwise contains nothing but pieces which are undoubtedly by St. Anselm. This is not a very conclusive argument, especially as the other pieces are all in prose. (5) Certain allusions which Ragey thinks were meant to refer to contemporary events in England, under the rule of William Rufus (1078–1100). The allusions are however not distinct enough to found an argument upon.

To the present writer the great difficulties in the way of ascribing the *Mariale* to St. Anselm are firstly that F. Ragey relies too much on subjective evidence, and secondly that the other poems ascribed to him are of such small importance, and nowhere show any evidence of poetical talent or of the power to compose such a long poem in so difficult a metre.

The *Mariale* had indeed been ascribed to St. Anselm much earlier than by Father Ragey, viz., in a ms. of about the end of the 13th cent., now in the *Bibl. Nat.* at Paris (*Lat.* 16499, f. 343), where it is entitled "Meditationes Anselmi de beata Virgine." But the mere fact of its appearance with that title in this solitary, and not very ancient, ms., has not convinced M. Hauréau (1890, p. 87) that it is really by St. Anselm, nor is the present writer inclined to regard it as conclusive evidence of his authorship.

(d) *Bernard of Cluny.* The earliest ms. of the poem now known is the *Lat.* 2445 A. at Paris, written circa 1150. Here it is entitled "Invocatio divinae Sapientiae facta a Bernardo in laudem monacho perpetuo Virginis." The epithet 'monachus' is evidently meant to point to Bernard of Cluny, for long before 1150 St. Bernard, from a simple monk, had become Abbot of Clairvaux. The ascription to Bernard is found in various other of the early mss. As time went on and the fame of St. Bernard of Clairvaux increased, while the name of Bernard of Cluny was forgotten, we find the mss. ascribe the *Mariale* distinctly to St. Bernard. So in two mss. of the 14th cent., written in France, and now in the Brit. Mus. (*Reg.* 7 A. vi., and *Reg.* 8 B. 1), the author is styled "Bernardus doctor," and in a ms. of the 15th cent., now also in the Brit. Mus. (*Add.* 30935, f. 363b), the poems are styled "Orationes sancti Bernardi devoti doctoris," and appointed for the Octave of the Assumption of the B. V. M.

To show the structure of the poem we print here the opening of its best-known part:—

"Omni die, dic Mariae, mea, laudes, anima;  
Ejus festa, ejus gesta cole splendidissima.  
Contemplare, et mirare ejus celsitudinem;  
Dic felicem Genitricem, dic Beatam Virginem."

On comparing this with the *De contemptu mundi* (pp. 137, ff. and 533, ff.), which is the undoubted work of Bernard of Cluny, we see in both an equal mastery of a difficult and somewhat similar metre. The poet who could write the one was certainly capable of writing the other. Whatever may be the theological prepossessions of the critic it is altogether unfair to deny that the *De contemptu* and the *Mariale* are both the work of a first-rate poet, and it is idle to depreciate the *De contemptu* in order to exalt the *Mariale*. The *De contemptu* indeed contains much that might well have been spared, but the first part, for hundreds of lines, has in its way nothing to equal it in beauty in the whole range of Latin sacred poetry. If the *De contemptu* may be accused of want of progress and of eddying round its subject, then this is precisely what may justly be said of the *Mariale*.

Therefore, on the grounds of the early ascription to Bernard of Cluny, of the fact that no mss. can be found which are sufficiently early to disprove the ascription to him, and of his talents as a poet and master of Latin verse, we incline to regard the *Mariale* as his. St. Anselm was indeed a distinguished theologian and ecclesiastic, but we have really no reason to regard him as a poet of any merit.

(iii.) *Centos and Translations.* The complete text of the poem is, in Raguey's edition, arranged in 15 parts, viz. a *Proemium*, a *Prævia Meditatio*, and 13 *Hymns*. It is not necessary however to print the first lines of these as Raguey's 2nd ed. (Tournay: Desclée, Lefebvre & Co., 1885) is easily accessible, as well as cheap, and very prettily printed. Here we give only the beginnings of the different forms or centos which we have noticed, adding the page references to Raguey's 1885 ed. These forms and centos are:—

- i. Jesse proles, pille moles. p. 104.
- ii. Jesu Christe, per quem iste. p. 123.
- iii. Jesu Verbum, qui superbum. p. 170.
- iv. Lingua mea, dic trophæa. p. 14.
- v. Lux sanctorum, spes lapscorum. p. 71.
- vi. O felicem genitricem. p. 33.
- vii. O Maria, vitæ via. p. 127.
- viii. Omni die, dic Mariæ. p. 15.
- ix. Pulchra tota, sine nota. p. 38.
- x. Splendor Patris, factor Matris. p. 44.
- xi. Ut jucundas cervus undas. p. 3.

Of these Nos. i., ii., iii., v., vii., x. are given by *Mone* (Nos. 566-571) from various mss. of the 14th and 15th cent., and seem to have been meant for use at private devotions. The other forms may be here noted somewhat more fully, viz.:—

iv. *Lingua mea, dic trophæa virginis puerperæ.* A cento beginning thus was *tr.* as:—

O my tongue, the praise and honour. By T. I. Ball for the 1863 *Appx.* to the *H. Noted*, No. 205. This is repeated in the *Office H. Bk.*, 1889. In the *St. Margaret's Hyl.* (East Grinstead), 1875, it is in two parts, the second beginning "O thou ever pure, yet fruitful."

vi. *O felicem genitricem, ejus sacra viscera.* This is the only portion of the poem which seems to have come into public use in Pre-Reformation times. It is included in various *Missals* of the 15th and 16th cent., such as the Lübeck, c. 1480; the Trier, c. 1490; the Prag of 1507; the Naumburg of 1517, and others. Also in *Wackernagel*, i. p. 192; *Daniel*, ii., p. 205; *Kehren*, No. 315, &c. It is *tr.* as:—

Blessed Mother o'er all other. By A. D. Wackernagel, in his *Lyra Ecclesiastica*, 1842, p. 27.

viii. *Omni die, dic Mariæ, mea, laudes, anima.* The popular form of this is the cento made from the poem by St. Casimir of Poland (b. 1458, d. 1484). A ms. copy of this arrangement is said to have been found in his grave when that was opened in 1904; and in the 17th cent., and indeed till recently, he was generally thought to be its author. It is given in his life in the *Bollandist Acta Sanctorum* (1668), for March 4; in the *Parnassus Marianus*, Douay, 1624, p. 364; in J. M. Horst's *Paradisus animæ Christianæ*, Cologne, 1630, p. 500 (1644, p. 462); in *Daniel*, ii. p. 372, &c. Various *tr.* of it are included in German Roman Catholic hymn-books from 1613 on, it was *tr.* into French at least as early as 1630, and there are also *tr.* in Italian, Spanish, Polish, Hungarian, &c. It has also been *tr.* into English as:—

1. Each day, my soul, Tell Mary's praise. By Canon F. Onkeley, in his *tr.* of Horst's *Paradisus*, 1850, p. 593, and divided, as in Horst, into six decades.

2. Daily, daily, sing to Mary, Sing, my soul, her praises due. This is in the *Oratory Hys.*, 1854, and the *Catholic Psalmist*, 1858, p. 141. It is

repeated in the *Catholic* part of No. 63; and, in the *Crown of Jesus*

3. Sing, sing each Cardinal Wiseman, in London, 1859.

ix. *Pulchra tota, sine nota.* This is really part of Casimir. It is *tr.* as:—

Holy Queen! we beseech thy purity divine. By E. C. Mary, 1858, p. 312, p. 176; repeated in the and the *Porochial H. B. Hyl.*, 1860, No. 63, p. Mary, we implore thee and this form is repeated *H. Bk.*, 1862.

xi. *Ut jucundas cervus undas.* This is found also in Trench's *Sac. Latin Poet.* is *tr.* as:—

The thirsty hart pants for the living water. Morgan, in his *Hys.* of p. 94.

These various forms show the popularity which this Roman Catholic circle beautiful; but is, as a Marian to lend itself to of the Reformation, and tion as would almost des

*Ut queant laxis* Paul the Deacon. [*St. Day.*] This hymn by I

of Warrfried, is found 11th cent. in the *British* f. 54; *Vesp. D.* xii. f. 81 and in the *Latin Hys.* of 1851, p. 102, is printed f at Durham (B. iii. 32 f. 3 Gall ms. No. 387, of the of the 11th cent. at Col Cambridge (391, p. 26) Bern ms. it is found in cent.; No. 303 circa 900 10th cent. Ernest Dünn *Latini aevi Carolini*, Ber gives it in the *Appendis orum* of Paul the Dea a Vatican ms. of the 10th others. It is in the *Re Aberdeen*, and other *Bre rum* use part i. was assign *Antra deserti teneris sub* and *O nimis felix, meritisque celis* has often been quoted b (from Guido of Arezzo it wards) as indicating the n notes:—

"Ut queant laxis  
Mira gestorum Fac  
Beive poliusi Labii  
Sancte Johannes."

The printed text is No. 183, with readings a citing the Bern ms. No. 4 nagel, i. No. 127; *Bisale Dreves's Hymnarius Moise* from a 10th cent. ms.; and *Hymni Ecclesiæ*, 1838 and



The three parts of this hymn have been *tr.* into English as follows:—

i. *Ut queant laxis resonare fibris.*

1. O that, once more, to sinful men descending. By T. I. Ball, in the 1863 *Appendix* to the *H. Noted*. In the *Office H. Book*, 1889, it is given as "O that to sinners once again descending."

2. Greatest of prophets, messenger appointed. By R. F. Littledale, in the 1860 *Appendix* to the *H. Noted*, in the *Day Hours of the Church of England*, 1864, and again in the *People's H.*, 1867, with the signature "B."

3. O heavenly Father, cleanse our lips. By W. Cooke, in the *Hymnary*, 1872, with the signature "A. C. C." and again in *Thring's Coll.*, 1882.

4. O for thy spirit, holy John, to chasten. Anonymous in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882. It is based upon W. J. Blew's *tr.* as below.

Other *trs.* are:—

1. That thy rare doings, O S. John we pray thee. *Primer*. 1599.

2. That we thy servants may with joy declare. *Primer*. 1615.

3. That we with deep-tun'd strings may sound. *Primer*. 1685.

4. O sylvan Prophet, whose eternal Fame. *Primer*. 1706 and 1782.

5. That we with tuneful Notes may sound thy Life. *Evening Office*. 1760.

6. O for thy spirit, holy John, once more. W. J. Copeland. 1848.

7. Unloose, great Baptist, our sin-fetter'd lips. E. Caswall. 1849.

8. O for thy spirit, holy John, to chasten. W. J. Blew. 1852-55.

9. That with glad voices, we thy matchless virtues. T. J. Potter in *Catholic Psalmist*. 1858.

10. In flowing measures worthily to sing. J. D. Chambers. 1866.

11. That we may worthy be in tuneful strain. J. Wallace. 1874.

ii. *Antra deserti teneris ab annis.*

1. In caves of the lone wilderness thy youth. By E. Caswall, in his *Lyra Catholica*, 1849, p. 156; his *Hys. & Poems*, 1873, p. 85, and a few Roman Catholic hymn-books for Missions and Schools.

2. Thou, young in years, in desert caverns hidest. By T. I. Ball, in the 1863 *Appendix* to the *H. Noted*. In the *Office Hy. Book*, 1889, it is greatly altered as, "Thou, in the wilds, thy tender years art hiding."

3. Thou in thy childhood to the desert caverns. Anon. in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Other *trs.* are:—

1. From noisy crowds your early years Recess. *Primer*. 1706.

2. In tenderest years withdrawn from haunts of men. W. J. Copeland. 1848.

3. In the lone desert, to the caves and coverts. W. J. Blew. 1852-55.

4. Thou in the desert caves thy tender youth. J. D. Chambers. 1866.

5. Thy childhood's home the desert was. J. Wallace. 1874.

iii. *O nimis felix meritique celsi.*

1. O blessed saint, of snow-white purity. By E. Caswall, in his *Lyra Catholica*, 1849, p. 158, and his *Hys. & Poems*, 1873, p. 86. It is given in a few collections. In *Hys. for the Year*, 1867, it begins, "O Saint of snow-white purity."

2. O blessed saint of high renown and honour. By R. F. Littledale, in the *Day Hours of the Church of England*, 1864, and the *People's H.*, 1867, where it is signed "B."

3. O more than blessed, merit high attaining.

Anon. in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882. Altered in the *Office H. Book*, 1889, to "O Saint most blessed, merit high attaining."

Other *trs.* are:—

1. Hall Prince of Prophets, Prince of Martyrs, hail. *Primer*. 1706.

2. O, all too blest, and of transcendent worth. W. J. Copeland. 1848.

3. Baptist thrice blessed, John august and holy. W. J. Blew. 1852-55.

4. Most blest, most excellent in holiness. J. D. Chambers. 1866.

5. Thrice happy, thou exalted saint. J. Wallace. 1874.

[J. J.]

## V

V. In the *New Golden Shower*, N. Y., 1870, i.e. Mrs. Van Alstyne.

Vain are the hopes the sons of men. I. Watts. [*Justification by Faith*.] Pub. in his *Hys. and S. Songs*, 1709, Bk. i., No. 94, in 4 st. of 4 l., and headed "Justification by Faith, not by Works; or, The Law condemns, Grace justifies, Rom. iii. 19-22." In the *Draft* of the *Scottish Translations and Paraphrases*, 1745, it was given unaltered; in that of 1751 it was slightly changed; and in the authorised issue of the *Trs. and Paraphs.*, 1781, No. xli., st. i., ii. were rewritten, but began with the original first line as above; st. iii. was taken from the *Draft* of 1751; and st. iv. unaltered from Watts. In the markings by the eldest daughter of W. Cameron (p. 200, ii.) these alterations are attributed to him. The use of the 1781 form of the text is far more extensive than that of the original. [J. J.]

Van Alstyne, Frances Jane, *née* Crosby, a member of the Methodist Episcopal Church, was b. at South East, Putnam County, New York, March 24, 1823. When six weeks old she lost her sight. About 1835 she entered the New York City Institution for the Blind. On completing her training she became a teacher therein from 1847 to 1858. In 1858 she was married to Alexander Van Alstyne, a musician, who was also blind. Her first poem was pub. in 1831; and her first volumes of verse as *A Blind Girl, and Other Poems*, 1844; *Monterey, and Other Poems*, 1849; and *A Wreath of Columbia's Flowers*, 1858. Her first hymn was "We are going, we are going" (*Death and Burial*), which was written for Mr. Bradbury and pub. in the *Golden Censer*, 1864. From 1853 to 1858 she wrote 20 songs, which were set to music by G. F. Root. Her songs and hymns number some 2,000 or more, and have been published mainly in several of the popular American Sunday school collections, and often under a *nom de plume*. About 60 have come into C. U. in G. Britain. The majority of these are taken from the following American collections:—

i. From *The Shining Star*, 1864.

1. Softly on the breath of evening. *Evening*.

ii. From *Fresh Laurels*, 1867.

2. Beautiful Mansions, home of the blest. *Heaven*.

3. Jesus the Water of Life has given. *The Water of Life*.

4. Light and Comfort of my soul. *In Affliction*.

4 H 2

5. There's a cry from Macedonia. *Missions.*  
 6. We are marching on with shield and banner bright. *S. S. Anniversary.*  
 iii. From *Musical Leaves*, 1868.  
 7. O what are you going to do, brother? *Youth for God.*  
 iv. From *Sabbath Carols*, 1868.  
 8. Dark is the night, and cold the wind is blowing. *Affliction anticipated.*  
 9. Lord, at Thy mercy seat, Humbly I fall. *Lent.*  
 v. From *Silver Spray*, 1868.  
 10. If I come to Jesus, He will make me glad. *Peace in Jesus.*  
 11. 'Twill not be long—our journey here. *Heaven anticipated.*  
 vi. From *Notes of Joy*, 1869.  
 12. Little beams of rosy light. *The Divine Father.*  
 13. Press on! press on! a glorious throng. *Pressing towards the Prize.*  
 vii. From *Bright Jewels*, 1869.  
 14. Christ the Lord is risen to-day, He is risen indeed. *Easter.*  
 15. Holy, holy, holy is the Lord! Sing O ye people, &c. *Holiness of God.*  
 16. Jesus, keep me near the Cross. *Near the Cross of Christ.*  
 17. Saviour, bless a little child. *A Child's Prayer.* Written Feb. 8, 1869.  
 viii. From *Songs of Devotion*, 1870.  
 18. Pass me not, O gentle Saviour. *Lent.* Written in 1868.  
 19. Rescue the perishing, care for the dying. *Home Missions.*  
 ix. From *Pure Gold*, 1871.  
 20. Great is Jehovah. King of kings. *Greatness of God.*  
 21. I would be Thy little lamb. *The Good Shepherd.*  
 22. Lead me to Jesus, lead me to Jesus. *Desiring Jesus.*  
 23. To the work, to the work, we are servants of God. *Home Missions.*  
 24. Why labour for treasures that rust and decay? *The Fidelity Crown.*  
 x. From the *Royal Diadem*, 1873.  
 25. I am Jesus' little friend. *For Infant Schools.*  
 26. Jesus I love Thee. *Loving Jesus.*  
 27. Mourner, wheresoe'er thou art. *To the Sorrowing and Penitent.* Written Oct. 3, 1871.  
 28. Never be faint or weary. *Joy in Jesus.*  
 29. Only a step to Jesus. *Invitation.*  
 xi. From *Winnoised Hymns*, 1873-4.  
 30. Loving Saviour, hear my cry. *Lent.*  
 xii. From *Echoes of Zion*, 1874.  
 31. Say, where is thy refuge, my brother? *Home Missions.*  
 xiii. From *Songs of Grace and Glory*, 1874.  
 32. Thine my everlasting Portion. *Christ the Portion of His People.*  
 xiv. From *Brightest and Best*, 1875.  
 33. All the way my Saviour leads me. *Jesus the Guide.*  
 34. I am Thine, O Lord: I have heard Thy voice. *Holiness desired.*  
 35. O come to the Saviour, believe in His name. *Invitation.* Written, Sep. 7, 1874.  
 36. O how sweet when we mingle. *Communion of Saints.* Written in 1866.  
 37. O my Saviour, hear me. *Prayer to Jesus for blessing and love.*  
 38. Only Jesus feels and knows. *Jesus the Divine Friend.*  
 39. Revive Thy work, O Lord. *Home Missions.*  
 40. Saviour, more than life to me. *Jesus All and in All.*  
 41. To God be the glory, great things He hath done. *Praise for Redemption.*  
 xv. From *Caleary Songs*, 1875.  
 42. Come, O come with thy broken heart. *Invitation.*  
 xvi. From *Gospel Music*, 1876.  
 43. Here from the world we turn. *Divine Worship.*  
 44. When Jesus comes to reward His servants. *Watching.*

xvii. From *Welcom*  
 45. O hear my cry, &c.  
*Pardon and Peace.*  
 xviii. From *The F*  
 46. Lord, my trust I  
*Jesus.*

xix. From *Good a*  
 47. In Thy cloth, O Ro  
 48. Sound the alarm!  
*Missions.*  
 49. Tenderly He leads  
 50. 'Tis the blessed  
*Prayer.*

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 59. Jesus.  
 60. Let m  
 Friend.  
 61. Singin  
 for *Jesus*.

42. There is a Name divinely sweet. *Holy Name of Jesus.*

Of these hymns Nos. 58-62 we have not been able to trace. [J. J.]

**Various.** It was originally intended that additions to and corrections of articles in this Dictionary should come under this heading. The expansion of the work far beyond its original limits, the accumulation of hymns and hymnological works of great value, the discovery of mss. and books heretofore unknown to the hymnologist, the passing away of a large number of hymnwriters since the printing of this Dictionary was begun in 1880, and the late arrival of some important articles, have however necessitated an Appendix, which will be found at p. 1307. In every case where the reader is referred to **Various** in this Dictionary the information will be found in that Appendix. [J. J.]

**Vater unser, der du bist.** [*Lord's Prayer.*] In an *Erfurt G. B.* of 1527, and thence in *Wackernagel*, iii. p. 545, in 9 st. of 4 l., and *Kirioleyson*. Tr. as "O our Father celestiall," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 549). [J. M.]

**Vater unser im Himmelreich.** [*M. Luther. The Lord's Prayer.*] This was included in V. Schumann's *Geistliche Lieder*, Leipzig, 1539, in 9 st. of 6 l., entitled "The Lord's Prayer briefly expounded and turned into metre" (apparently first as a broadsheet with the same title, in 1539; see *Wackernagel's Bibliographie*, 1855, p. 156); and thence in *Wackernagel*, iii. p. 24. Also in Schircks's ed. of *Luther's Geistliche Lieder*, 1854, p. 52; and in the *Unv. L. S.*, 1851, No. 572. It is a beautiful rendering, and has been by some regarded as Luther's finest hymn. Each of the first eight stanzas amplifies one of the clauses of the Lord's Prayer (omitting the doxology), and the ninth is on the Amen. C. von Winterfeld, in his ed. of *Luther's Deutsche Geistliche Lieder*, Leipzig, 1840, gives a facsimile of what he believed to be the autograph original draft of this hymn. Tr. as:—

1. Our Father in the heav'ns above. A good and full tr. by A. T. Russell, as No. 121 in the *Dalston Hospital H. Bk.*, 1848, repeated as No. 4, in the Appx. to his own *Ps. & Hys.*, 1851, and omitting st. ix., in Maurice's *Choral H. Bk.*, 1861.

2. Our Father dear, which art in heaven. In full, by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 61, repeated in the *Ohio Luth. Hyl.*, 1880.

3. Our Father, Thou in heaven above. A full and good tr. by Miss Winkworth, in her *C. B. for England*, 1863, No. 114. Repeated in the *Evang. Hyl.*, N. Y., 1880, and by Dr. Bacon in his *Hys. of Martin Luther*, 1884, p. 64.

Other trs. are:—

(1) "Our Father God omnipotent." In the *Gude and Godlie Ballater*, ed. 1568, folio 7 (1868, p. 10). (2) "Our Father Which in Heaven art, And mak'st." By Dr. R. Cox, in the 1560 and 1560-61, *Psalmes of David*. Repeated in the *English Psalter* of 1562, and added in 1595 to the *Scottish Psalter* of 1564-65. (3) "Our Father! Who from Heav'n above." By J. C. Jacobi, 1722, p. 65 (*Moravian H. Bk.*, 1754). Repeated as No. 155 in pt. I. of the realm." By Miss Fry, 1845, p. 45. (4) "Our Father, Who from heaven above." By J. Anderson, 1846, p. 59 (1847, p. 73). (5) "Father of all in heaven above." By

Dr. J. Hunt, 1853, p. 88. (7) "Our Father in the heaven Who art." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, altered in his *Exotics*, 1876. [J. M.]

**Vaughan, Charles John**, D.D., B. of Mr. Vaughan, Vicar of St. Martin's, Leicester, was b. in 1817, and educated at Rugby, and at Trinity College, Cambridge, where he graduated in 1838 as Senior Classic. He was for sometime Fellow of his College, and successively Vicar of St. Martin's, Leicester; Head Master of Harrow; Vicar of Doncaster; Master of the Temple; and Dean of Llandaff (1879). He has also been Chaplain in Ordinary to the Queen, and Chancellor of York Cathedral. In 1882 he was appointed Deputy Clerk of the Closet. Although so widely known as a Scholar, Theologian, and Preacher, his hymn-writing is very limited. Practically he is known by one hymn only: "Lord, Whose temple once did glisten" (*Laying Foundation Stone of a Church*), which was written at Cambridge about 1837, to the tune "The German Emperor" (*H. A. & M.*, 1875, No. 292, 1st tune), and was used at the laying of the Foundation stone of Trinity Church, Chesterfield. It was pub. in *Alford's Ps. & Hys.*, 1844, No. 115, in 4 st. of 8 l., and was given for "The Consecration of a Church." It is in several modern collections. [J. J.]

**Vaughan, Henry**, M.D., commonly called "The Silurist," was one of twin-brothers born of a titled family at Newton, Llansaintfflad, in 1621. After studying under the Rev. Matthew Herbert, Rector of Llangattock, he proceeded to Jesus College, Oxford, in 1638; but through the national troubles of those days, his studies, in common with those of his brother, were interrupted, and they had to leave the University. Subsequently he entered the medical profession, and practised at Brecon and at Newton. He d. April 23, 1695. His published works include, *Poems with the Tenth Satire of Juvenal Englished*, 1646; *Olor Iscanus*, 1651; *The Mount of Olives*, 1652, &c. As a religious poet he followed very closely the peculiarities of George Herbert, of whose writings he was a great admirer. His best and most devotional poems were written during a severe affliction, and were pub. in his *Silex Scintillans*. After being almost forgotten for more than 200 years, his quaint, thoughtful, devotional, and, in many instances, beautiful poems, are receiving attention at the hands of hymnal compilers and others. The title of the work in which these pieces appeared is:—

*Silex Scintillans: or Sacred Poems and Private Ejaculations.* By Henry Vaughan, Silurist. London. Printed by J. W. for H. Blunden, at ye Castle in Cornhill, 1650. This contains 110 pages. This was reprinted as *Silex Scintillans: or Sacred Poems and Private Ejaculations. The Second Edition.* In two books: By Henry Vaughan, Silurist. London, Printed for Henry Crips, and Ludowick Lloyd, next to the Castle in Cornhill, and in Popes-Head Alley, 1655. The Rev. H. F. Lyte republished this work as, *The Sacred Poems and Private Ejaculations of Henry Vaughan, with Memoir.* London, Pickering, 1847. It is also reprinted in Grosart's *Fuller Worthies*, 1868.

From the *Silex Scintillans* several pieces have been taken as hymns for public worship. In addition to those annotated under their respective first lines (see *Index of Authors and Translators*), the following, all from the 1st ed. of 1650, are in C. U.:—

1. As travellers when the twilight's come. *Life a Pilgrimage.*
2. Bright shadows of true rest! some shoots of bliss. *Sundays.* Sometimes as "Types of eternal rest, fair beds of bliss."
3. Joy of my life, while left me here. *Guiding Stars.*
4. King of mercy, King of love. *God our King.*
5. Lord, with what courage and delight. *Cheerfulness.*
6. My God and King, to Thee I bow my knee. *Lent.*
7. Since in a land not barren still. *Love and Discipline.*
8. Up to those bright and gladsome hills. *Ps. cxxi.*
9. What meets a conscience, clear and bright? *Conscience.*
10. When one loud blast shall rend the deep. *Advent. Judgment.*
11. Zion's true glorious God: on Thee. *Praise.*

Of Vaughan's hymns the most widely used are:—"Bright Queen of heaven," "My soul, there is a country," and "Up to these bright and gladsome hills." [J. J.]

Vaughan, Rowland, was a member of an ancient Welsh family in Merionethshire. He received his University education at Jesus College, Oxford. His name stands pre-eminent among the contemporary gentry of Wales, for devoting his talents to the improvement of his poorer countrymen. He translated several excellent works; and besides being a good prose writer, he was also a good poet. His *tr.* of the *Veni Creator Spiritus*, "Tyr'd Ysbryd Glan," and his *Galarnad Pechadus* are still in great favour in Wales. His mansion at Caergai was burnt to the ground by the Republican forces from Montgomeryshire, and part of his estates confiscated. His attachment to the King's cause brought upon him great sufferings. [W. G. T.]

**Venes Jésus, mon salutaire.** *Antoinette Bourignon.* [Renouncing all for Christ.] This hymn was written, circa 1640, and expressed her determination to live for Christ alone, a resolution which she came to whilst suffering from her father's anger because she refused to marry a man whom he had chosen for her. It is given in her *Works*, Amsterdam, 1686, in 5 st. of 8 l. *Tr.* as:—

Come Saviour, Jesus, from above. Dr. Osborn, in *The Poetical Works of John and Charles Wesley*, 1868-72, vol. i. p. 110, says in a note to this *tr.*, which is given there from the *Wesley Hym. and Sac. Poems*, 1739, p. 123, in 10 st. of 4 l.

"This, and the 'Farewell to the World,' p. 17, were probably furnished to the compilers by Mr. Byrom, of Manchester (see 'Byrom and the Wesleys,' by the Rev. Dr. Hoole (1864), pp. 17, 27), and translated by him from the French of Madam de Bourignon. The copy of 'A Hymn to Jesus,' which is found in his 'Miscellaneous Poems' (Manchester, 1773), vol. ii. p. 211, differs from that given above only in the title ('Renouncing all for Christ'), and in such verbal alterations as the superior taste and judgment of the Wesleys would dictate. The 9th and 10th verses, in both Byrom's and Wesley's copies are tinged with that mysticism to which the preface (to the *Hym. and Sac. Poems*, 1739) refers; and Wesley has improved on himself as well as on Byrom in the last edition of v. 9 (that in the Large Hymn-book, 1760), where, instead of 'Nor heaven nor earth,' we read 'Nothing on earth.'"

The references to Byrom and the Wesleys are these:—

(1) p. 17. Under date, "Manchester, March 3rd, 1734," Byrom writes to C. Wesley, and in his letter says—"As your brother (J. Wesley) has brought so many hymns translated from the French, you will have a sufficient number, and no occasion to increase them by the small addition of Mademoiselle Bourignon's two little pieces. I desire you to favour my present weakness, if I judge wrong, and not to publish them."

(2) p. 27. Under date writes to his son:—"Thou together printed a book of 1739], amongst which th Bourignon's, one of wh World," translated from nouncing all for Christ They have introduced t they call Mystic writ author), for whom the veneration, but think t to acknowledge their o the like, which they do see the reason of."

We regard these evidence in support withstanding that himself but by anot

In 1780 J. Wesley sion in 8 st. of 4 l. Since then it has t tions in G. Britain: varying from 4 to Wesley's text.

**Veni Creator rum visita.** [I this great hymn MSS., and the va with its *Authors* (iii.) with the diff i. MSS. and Te wards MSS. of this is commonly four do., of almost all fore the 12th c plentiful. In o seven MSS., all have been collat

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From these thus:—

(a) *The Ori*  
The text of th follows:

1.

"Veni Creator S Mentis tuorum Imple superna Quae Tu creas

11.

"Qui Paracletus Donum Dei at Fons vivus, i; tas, Et spiritalis u



v. Hostem repellas longius,  
Pacemque dones protinus,  
Ductore sic Te praevio  
Vitemus omne noxium.

vi. "Per Te sciamus, da,  
Patrem,  
Noscamus atque Filium,  
Te utriusque Spiritum  
Credamus omni tempore."

These six stanzas clearly form the original text, and in some of the mss. cited (e.g. *Add.* 30848, and *Palat.* 30), in the *Add.* 18301, f. 128b (a Collectarium and Hymnal of the 12th cent.), and in some of the early printed Breviaries, e.g. the *Augsburg Brev.* of 1493, *Basel Brev.* of 1493, &c., &c., nothing more is added. Many mss. indeed contain a doxology, the most usual being:—

"Sit laus Patri cum Filio,  
Sancto simul Paraclito,  
Nobisque mittat Filius  
Charisma Sancti Spiritus."

The extraneous character of the doxology is however betrayed by the quantity of the penultimate of *Paraclitus*, and by the great variety of such doxologies, almost every church having its own special one. The doxology in the *Durham Hymnal* is:—

"Sit laus Patri cum Genito,  
Amborum et Paraclito,  
Proles ut hunc promiserat,  
Nobis modoque tribuat."

In the *Roman Brev.* of 1570 and 1632 the doxology reads:—

"Deo Patri sit gloria,  
Et Filio, Qui a mortuis  
Surrexit, ac Paraclito,  
In sempiterna (saeculorum) saecula."

But whatever the form was it was, as a rule, merely a general doxology common to all the Pentecostal hymns, as indeed is often indicated by a rubric such as "*Sic terminantur Hymni usque ad Vesperas Sabbati sequentis*" (*Brev. Rom.*). In the *Arundel MS.* 155, only the words "*Sit laus Patri.*" are added; and in the *Vesp. D.*, xii., "*Deo Patri sit gloria.*"

The variations in the six stanzas of the text proper are few and of small importance, viz. in st. iii. ll. 3, 4, some mss. give "*promissum*" and "*ditans*," and in st. iv. l. 4, some mss. read "*perpetim.*" In the *Roman Brev.* of 1632 the variations introduced are:—

ii. l. 1. Qui diceris Paraclitus.  
ii. l. 2. Altissimi donum Dei.  
iii. l. 2. Digulus Paternae dexteræ.  
vi. l. 3. Teque utriusque Spiritum.

These variations however rest on no authority, but are merely due to the tasteless revision of the *Breviary* hymns made in 1628–31, under Urban VIII., and are simply somewhat clumsy attempts to improve the rhythm and scansion. That in st. ii. l. 1, is specially to be regretted, as it destroys one of the most characteristic features of the hymn, viz. the way in which it preserves the correct quantity of the penultimate of *Paraclitus*, contrary to the general practice in Latin.

(β) *Additions to the Original Text.* In some mss. an additional stanza is given between st. v. and vi. as follows:—

"Da gaudiorum praemia,  
Da gratiarum munera,  
Dissolve litta vincula,  
Astringe pacis foedera."

This is contained e.g. in two mss. in the Bodleian (*Laud Misc.*, 468 f. 4, of the 12th cent., and *Liturg. Misc.*, 370, f. 117, circa 1340), and in some of the early printed books, e.g.

the *Basel Brev.* of 1493. But it is wanting in the earliest mss. (e.g. it is not in the *Durham Hymnal*; *Vesp. D.*, xii.; *Jul. A.* vi.; *Liturg. Misc.*, 320; *Palat.* 30; *C. C. C.*, 391), and the true ending of the hymn is st. vi., which forms the real doxology, no other being needed.

Another extraneous stanza is sometimes inserted after st. vi., viz.:—

"Dudum sacrata pectora  
Tua replesti gratia,  
Dimittite nunc peccamina,  
Et da quietia tempora."

This is found in the *Durham Hymnal*, but it has no business in the text, and really belongs to the "*Benta nobis gaudia*" (p. 120, l.). In the *Sarum Brev.* it is attached, along with the doxology, "*Sit laus Patri cum Filio*," to other Pentecostal hymns.

There is thus no doubt that the hymn should really consist of the 24 lines printed together as above, ending with the stanza "*Per Te sciamus, da, Patrem.*" We may add that in a ms. circa 1100, in the *Brit. Mus.* (*Add.* 18302, f. 24), a rubric regarding the "*Veni Creator Spiritus*" is followed by a hymn in four st., viz.:—

i. Te nunc Deus plissime.  
ii. Dudum sacrata pectora.  
iii. Hic, Christe, nunc Paraclitus.  
iv. Sit laus Patri cum Filio.

Of these st. ii., iv. are noted above, st. i. is from the "*Benta nobis gaudia*," and st. iii. is given in the *Durham Hymnal* as part of the "*Jam Christus astra ascendat*" (p. 176, l.).

ii. *Authorship and Date.* It is curious how very little is known of the authorship of this hymn, which has taken deeper hold of the Western Church than any other mediaeval hymn, the *Te Deum* alone excepted. The real author is as yet unknown, but it has been ascribed (α) to the Emperor Charles the Great (Charlemagne), (β) to St. Ambrose, (γ) to Gregory the Great, and to (δ) Rhabanus Maurus. We may discuss these in this order.

(α) *Charlemagne.* The best known and most widely accepted opinion is that which ascribes it to the Emperor Charles the Great. Even Dom Gueranger (*Institutiones Liturgiques*, 2nd ed., vol. i. p. 179, Paris, 1878) repeats it without qualification. This is however a legend, and falls to pieces at once when traced to its source. The original authority is Ekkehard v., Monk of St. Gall, in his *Vita Sancti Notkeri*, written circa 1220. There, in chapter xviii., Ekkehard says:—

"It is told of the blessed man [Notker] that one day when he went through the dormitory he listened, for there was hard by a mill, whose wheel was revolving slowly for lack of water, and, groaning, gave out sounds something like words. And the man of God, hearing this, straightway was in the spirit, and produced that most beautiful hymn, and gave utterance to the honey-sweet melody from the same kind Spirit which possessed him: I mean the Sequence on the Holy Spirit '*Sancti Spiritus adsit nobis gratia*' [p. 993, l.]. And when he had completed it he sent it as a present to the Emperor Charles the Great, who was then probably staying at Aachen. And the same Christian Emperor sent back to him by the messenger that with which the same Spirit had inspired him, viz., the hymn '*Veni, Creator Spiritus*.'"

Here we have the original story which has spread so widely, and has been so generally accepted. The words in italics above are really found in Ekkehard's autograph ms. at St. Gall (No. 556, p. 342), but are a manifest blunder, for Charles the Great (Charlemagne) died in 814, and Notker was born about 26 years after, circa 840. The Charles to whom the St. Gall tradition really referred was probably Charles the Fat, and such an interchange of courtesies is not at all unlikely to have taken place between Notker and that Emperor. Charles the Fat paid Notker special attention during his visit to St. Gall in 883, and the incident which Ekkehard relates may well have taken place soon after. That the hymn was

actually composed by Charles the Fat does not seem probable. If however this tradition has any foundation of fact it implies that the hymn was at that time newly composed, or at least had lately come into the Emperor's hand. This suggests that it was written in the last quarter of the 9th cent., and by a person who was in some way connected with the court of the Emperor of Germany.

(8) **St. Ambrose.** Like most other important Latin hymns this also has been ascribed to St. Ambrose, e.g. by Garatti. It appears as his in some early printed books, e.g. in the *Recessarium Christianum*, Leipzig, 1675, and is included in some of the earlier editions of his works, e.g. Paris, 1614. It is not however claimed for him by the Benedictine editors of his works, nor by Bhrigii in his *Inni veteri e Caroli di Sant' Ambrogio*, 1882, and there is really no evidence whatever of his authorship. It is true that it bears traces of his influence. The lines:—

"Accende lumen sensibus,  
Infunde amorem cordibus,"

recall the words "Infunde lumen cordibus" of the very ancient hymn "O lux b-ata Trinitas" (p. 542, li.), which is probably his work; while ll. 3, 4 of st. iv. are borrowed directly from the "Veni Redemptor gentium" (p. 1211, li.), which is certainly his. But the mere fact that it borrows two lines from a well-known hymn of his is no evidence whatever that as a whole it is his work. The hymns of St. Ambrose soon became the common property of the Church, and later writers had no scruples about making free use of them in their own compositions. The "Veni Creator" is ascribed to St. Ambrose by no ancient writer, and the ascription to him may be set aside without hesitation.

(9) **Gregory the Great.** *Mone*, l. p. 242 (followed by Koch, l. p. 74), ascribes it to Gregory the Great, on the following grounds:—(1) Its correspondence with his known hymns and his other works. (2) Its classical metre, with occasional rhymes. (3) The correct quantity of the penultimate of *Paracletus*, as showing a knowledge of Greek. These arguments have a certain value, and Gregory is in himself not an unlikely person to have written the hymn. But had it been the work of a writer of such repute as Gregory in the 6th cent. we might fairly have expected to come across some early notices of it. It is however attributed to him by no early writer, it is wanting in the earliest hymnals which we possess, and is not alluded to by *Isidore* (d. 735) in his "De arte metrica," where many early hymns are mentioned. It is quite precarious to assign it, on purely subjective grounds, and in the absence of any external testimony, to so early and so celebrated a writer as Gregory.

(10) **Rhabanus Maurus**, sometime Archbishop of Mainz (b. circa 776, d. 856). Christopher Brower, a learned Jesuit, included the "Veni Creator" in his edition of Rhabanus's *Poemata*, Mainz, 1617, p. 74. But he was evidently not at all certain that it was really by Rhabanus, and does not print the text in full. He gives no definite information regarding the ms. which he used, and it does not seem to have been of any great antiquity. Some of the hymns in this ms. are certainly not by Rhabanus, and his claim to the rest is very shadowy. The ms. contained 29 hymns, but of these Professor E. L. Dümmler, in his critical edition of the *Carmina* of Rhabanus (*Poetae Latini aevi Carolini*, vol. II., Berlin, 1894), has only seen reason enough to accept two, both of which he gives among the pieces "Incertae origines," and he did not find sufficient ground to include the "Veni Creator" even among the poems doubtfully ascribed to Rhabanus. It is indeed true that in Rhabanus's prose work *De Universo*, bk. I., chapter III. (Migne's *PP. Lat.* cxi. cols. 23-26) there are some phrases which resemble portions of this hymn; but *Mone*, l. p. 251, and Abp. Trench, in his *Sac. Lat. Poetry* (ed. 1864, pp. 175, 185) give quite as close parallels from the writings of St. Augustine and others.

Here we are compelled to leave the question. The evidence is too scanty to draw a positive conclusion. The hymn is clearly not the work of St. Ambrose nor of Gregory the Great. Nor is there sufficient evidence to allow us to ascribe it either to Gregory the Great, to Rhabanus Maurus, or to any of the ecclesiastics connected with the court of Charles the Fat. The references to the hymn do not help us much in determining the authorship, as the following facts will show.

The earliest definite allusion to it (apart from the statement of *Rhabanus*), is that it was used at a Synod at Rheims in 1049 (see C. J. Hefele's *Constitutiongeschichte*,

vol. iv. 2nd ed. 1855, p. 209) b. "Delation of" gives a quotation *Annales Ord.* But his date at quotation is re *Benedicti*, ed. (vol. vi.) p. account of the (Marculi) at 898, but in 1 in any ms. as *Mone*, l. p. 24 ms. earlier th ms. which he i is probably th *Thomarius*. I Vatican Mss. c he includes the in this case it together, for T early ms. as. The closing li

have been thou after the Court Chapelle) in a cession was de- does not emphas language was early period.

iii. *Use.* this hymn v dignity, by incense, of Its use in tl be traced ba 10th cent.\* part allot i *Vesp. D.* x *Misc.*, 320) Radulf, De Creator" fo hours "mor changed (*I* But some tl been adopte a St. Alban *Mus. Reg.* : and not for *Sarum* use. with Acts i the monast Hugh, Abb an anonym *Acta Sancte Ordinis S.* Mozarabic i in the Briti 30848), and is assigned use at *Lanc Brevari*, c<sup>o</sup> seum (*Add. Lauds* seen In the C been traced not found 950, printed

\* A clear in to be known *Dives* in his prints the tex does not occur evidently onl (Benedictine). This ms. seen peculiar to its

1853), nor in numerous ancient services given by Martene and by Morinus; while in some MSS. the reference to it is added, by a later hand, in the margin. It is however in at least three Pontificals of the 11th cent., viz. one of Soissons given by Martene (*Ordo vii.*, vol. ii. p. 396); that in the Bodleian MS. *Liturg. Misc.* 359; and Samson's *Pontifical C. C. C.*, 146, f. 119, perhaps the earliest instance of its occurrence in a Pontifical. In the *Sens Missal* of 1529, f. clvii., it is given as part of the priest's preparation for celebrating Mass; and so in the *Sarum Missal* of 1497 (Burntisland reprint, 1861, ff. col. 577); while in the *York* and *Hereford Missals* it is ordered to be sung after the *Lavabo* (see W. Maskell's *Ancient Liturgy*, pp. 4, 92, 93). In modern Roman Service-books it is given in the *Breviary*, for *Vespers* and *Tierce* at Pentecost; and in the *Pontifical* for the Ordination of Priests, Consecration of Bishops, Laying the foundation stone of a Church, the Consecration of a Church, the "Ordo ad Synodum," and various other services.

It may be added that a full commentary on the theological bearings, and ritual uses of this hymn, will be found in the Abbé S. G. Pimont's *Hymnes du Bréviaire Romain*, vol. ii., pt. ii., Paris, 1884, pp. 125-143. [E. C. S. G.]

The "Veni Creator Spiritus, Mentis" has frequently been tr. into German. Through two of these versions it has passed into English as follows:—

i. *Komm, Gott Schöpfer, heiliger Geist*. This is a full and faithful version by M. Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 14; also in Schircks's ed. of *Luther's Geistl. Lieder*, 1854, p. 25, and in the *Univ. L. S.* 1851, No. 172. Tr. as:—

1. *Come, Thou Creator God*. As an ode of 63 lines by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 26. From this a cento, in 5 st. of S.M., beginning "O Holy Spirit now," was included in *Whittemore's Suppl. to All H. Bks.*, 1860, and the *Meth. N. Conn. H. Bk.*, 1863.

2. *Creator Spirit, Holy Dove*. In full by R. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 35. Repeated in *Reid's Praise Bk.*, 1872, and the *Ohio Luth. Hyl.*, 1880.

Other trs. are:—

(1) "Come God, Creator! Holy Ghost! Thy, Ac." By J. Anderson, 1846, p. 21 (1847, p. 23). (2) "Creator Spirit! hear our prayer." By Dr. J. Hunt, 1863, p. 51. (3) "Come, God, Creator, Holy Ghost! And visit every." By Miss Manington, 1863, p. 18. (4) "Come, God, Creator, Holy Ghost, Visit." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 387, altered in his *Exotics*, 1876, p. 56. (5) "Come, God, Creator, Holy Ghost, And visit Thou." In Dr. Bacon's *Hys. of Martin Luther*, 1884, p. 24, partly based on Mr. Massie's tr.

ii. *Zu dir, Geist Schöpfer, stehen wir*. This is a free version, in 8 st. of 4 l., by J. A. Schlegel, 1st pub. in the 2nd ed., 1772, of his *Sammlung geistlicher Gesänge* (1st ed. 1766), p. 99, entitled "On the Names and Gifts of the Holy Ghost. The old Ambrosian hymn, 'Veni Creator Spiritus,' newly translated. A Whitsuntide hymn." The form tr. is that in the *Berlin G. B.*, 1829, No. 287, which is considerably altered and reduced to 5 st. The tr. is:—

To Thee, Creator Spirit, now we flee. By J. Salisbury, tr. in 1877, and 1st pub. as No. 246 in the *Bapt. Hyl.*, 1879. [J. M.]

The trs. of the *Veni Creator Spiritus* direct from the Latin into English have been numerous and important. They include the following:—

1. *Come Holy Ghost, eternal God*. This tr. in C.M. in the Ordering of Priests in *The Book of Common Prayer*, was apparently printed in the Ordinal of 1549, and certainly in the 2nd book of Edward 6th, where it is given in 7 st. of 8 l. (*Brit. Mus.*). As it is too long to reproduce in full, we give the first and last stanzas only:—

(1) "Come holy ghost eternall god Proceeding from above,  
Bothe fro the father and the sone, the God of peace and love.  
Visite our myndes, and into vs thy heavenly grace inspire,  
That in all truthe and Godlinesse, we Maie have true desire.  
\* \* \* \* \*

(7) "Laude and praise be to the father, and to the sonne equall,  
And to the holy Spirite also, one God coeternall,  
And prae we that the onely Sonne, vouchsafe his Spirite to sende,  
To al that do professe his name unto the worldes ende."

A tr. which seems to be a variation of this text (but regarded by some as an older tr.) is found in *The whole Psalter, translated into English metre, &c.*, John Daye, London, N.D. (*Brit. Mus., Lincoln Cathedral Library, &c.*). [*Psalter, English*, p. 917, § ix.] This is known as *Archbishop Parker's Psalter*, and was written by him whilst in exile, 1553-1558 (*Absolvi Psalterium versum metrico lingua vulgari, Parker's Diary*, 1557). The tr. seems to be the preceding rendered into more even feet. It is in 16 st. of 4 l., of which st. i., ii., and xv. and xvi. are as follows:

(1) "Come holy Ghost: eternall God,  
Which doost from God proceede.  
The father fyrst: and eke the sonne,  
One God as we do reade.

(2) "Oh visite thou: our minds and hart,  
Thy heavenly grace inspire:  
That we in truth: and godlinesse,  
May set our whole desire."

(15) "Be laude to God: the father hye,  
And God his sonne prayse ye:  
Be prayse to God: the holy spirite,  
One God in Trinity.

(16) "Pray we that Christ: the saviour,  
Vouchsafe his spirite to send:  
To all which true: professe his name,  
Till all the world deth ende."

The next form of this tr. is that in "The Ordering of Priests" in *The Book of Common Prayer*, and given therein in 1662. This is also in 16 st. of 4 l., of which st. i., ii., and xv. and xvi. read as in modern copies of the Prayer Book:—

(1) "Come, Holy Ghost, eternal God,  
Proceeding from above,  
Both from the Father and the Son,  
The God of peace and love;

(2) "Visit our minds, into our hearts  
Thy heavenly grace inspire;  
That truth and godliness we may  
Pursue with full desire."

(15) "To God the Father laud and praise,  
And to His blessed Son,  
And to the Holy Spirit of grace,  
Co-equal Three in One.

(16) "And pray we, that our only Lord  
Would please His Spirit to send  
On all that shall profess His Name,  
From hence to the world's end."

From this text two or three centos, all beginning with st. i., have been adopted by a few hymnal compilers.

In Mercer's *Ch. Psalter & H. Bk.*, 1854 and later eds. this tr. is divided into three parts, Pt. ii. beginning with st. vii., "O Holy Ghost, into our minds Send down Thy heavenly light," and Pt. iii. with st. xii., "Of strife and of dismission." Pt. ii. is sometimes used as a separate hymn. W. J. Blew reads, "O Holy Ghost, into our souls."

2. Come, Holy Ghost, our souls inspire. By Bp. John Cosin. This is in his *Collection of Private Devotions in the Practice of the Ancient Church, called the Hours of Prayer, &c.*, 1627. This book was modelled on the *Primers* which were extensively used during the reigns of Henry VII. and Elizabeth. It contains devotions and a hymn for each of the Canonical Hours, together with other devotions, hymns, and prayers (see Reprint by J. G. & F. Rivington, London, 1838). This tr. is appointed for the "Third Hour," and is given in 18 lines. It was also given in an unaltered form in "The Ordering of Priests" and "The Consecration of Bishops" in *The Book of Common Prayer*, 1662. This and the C. M. tr. above are the only metrical hymns which have been legally sanctioned in the Church of England by both Church and State. In the hymn books of the last century Bp. Cosin's tr. is rarely found; but in modern collections it is largely used, and in almost every instance in an unaltered form. In the *Gospel Magazine* for 1774, p. 449, it is given as a "Hymn to the Holy Spirit, modernized from the Office for Ordination." The opening lines are:—

"Come, Holy Ghost, our souls inspire,  
And warm with uncreated fire."

The signature "Minimus" is that of A. M. Toplady. This "modernized" form of the text has never come into use, and was excluded, even by Toplady himself, from his *Ps. & Hys.*, 1776.

3. Creator Spirit, by Whose aid. By J. Dryden. This appeared in his *Miscellaneous Poems*, pt. iii., 1693, and the *Primer* of 1706 and 1732, in 7 st. of unequal length, numbering 39 lines in all. It is found in numerous collections, both of the past and the present centuries, but always in an altered and abbreviated form. One of the first to adapt it for congregational purposes was J. Wesley, who included it in his *Ps. & Hys.*, 1741, in an abbreviated form. He was followed by G. Whitefield, 1753, A. M. Toplady, 1776, and others, until the adoption of the hymn became general. The variations which have been introduced into the text are so many and various that it is almost impossible to set them forth in an intelligible manner. The text of given hymnal which may be consulted should be compared with the original in the *Lyra Brit.*, 1867, p. 209. In some American collections it begins "O Source of uncreated light."

4. Come, Holy Ghost, Creator come. And visit all the souls of Thine. By Tate and Brady in the *Supplement to the New Version of the Psalms, &c.*, circa 1700 (3rd ed., 1702). See p. 201. l. This is in L.M. in 28 l. It is given in the *Scottish Hyl.*, 1870, as a tr. by Miss Winkworth, in error. It is also in J. Chandler's *Hys. of the Church, mostly Primitive*, 1841, No. 50.

5. Come, Holy Ghost, Creator, come, inspire the [these] souls of Thine. Tate and Brady. This is the C.M. version in the *Supplement* as above, circa 1700 (3rd ed., 1702). It also appears in J.

Chandler's *Hys.* of p. 91, with alteration and again in his *Primitive*, 1841. No without any indication is usually attributed.

6. Holy Spirit, give in his *Ps., Hys.*, on p. 205, in 5 st. of unaltered form in *Psalter & H. Bk.*, 2

7. Come, Holy Ghost, Thou each willing to Ancient *Hys.*, 1837 1871, p. 110). Its

8. Come, Holy Ghost, stanza of this tr. Churches, 1864 and 1845," begins: "Paraclete, Thou be not found it else"

9. Come, Holy Ghost, of our minds! Jesus and Mary, in his *Hymns*, 186 1875, it is given come," from the No. 40, and abrid

10. Come, O Creator, souls take up Thy *Lyra Catholica*, and in his *Hymn* several modern h

11. Come, O Creator of Thine. slightly different from the *Rom. l Catholica*, 1849, p. 133.

12. Creator, B. bell, in his *Hys.* in 7 st. of 4 Dryden. This few modern hys *Annus Sanctus*,

13. Come, He every faithful b *Paraphrases & Pt. ii.* beginning sacred fire."

14. Come, He Thy heavenly Irvingite *Hys.* as a "Tr. by J as above, No.

15. Come, H souls scarcely 1858, p. 65, a

16. Come, I within our soul & M., 1861, a the latter ed. E. Caswall an however, we Campbell for

17. Come, I Thine. This *Parish H. B.* Caswall's tr. in S.M. It Creator with repeated in t

18. Come,



right heavenly throne. This appeared anonymously in the *Hys. for the Year*, 1867, and several later Roman Catholic collections.

Other trs. are:—

1. Come, holy ghost, o creator eternal. *Primer* (London), 1555.
2. Come, holy Ghosts that us hath made. *Primer* (Antwerp), 1699.
3. Creatour, holy Ghost descend, Visite our minds. *Primer* (Mechlin), 1615 and 1619.
4. Come Creator, Spirit divine, Visit now, &c. *Primer* (Antwerp), 1685.
5. Spirit, Creator of Mankind. *Primer* (London), 1687.
6. Creating-Spirit, come, poessn. *Evening Office*, 1710 and 1760. Also in O. Shipley's *Annus Sanctus*, 1884.
7. Come, Holy Ghost, Creator come, From Thy celestial home. *Garden of the Soul*, 1737.
8. Come, Creator Spirit divine. *Evening Office*, 1748.
9. Come, Spirit, Whose creative power. Anon. in R. W. Almond's *Occasional Use in the Parish of St. Peter*, Nottingham, 1819.
10. Come Holy Ghost, Creator, come, And make these souls of ours Thine own. *Bp. Doane*, 1824.
11. Creator Spirit, come, Visit these souls of Thine. *Bp. Doane*, 1824.
12. Come Thou Creating Spirit blest, And be our Guest. *I. Williams*, 1839.
13. Come, Holy Ghost, O Thou alone. *D. French*, 1839.
14. Creator-Spirit, from Thy throne, Descend to make our souls Thine own. *F. C. Husenbeth*, 1841.
15. Come Spirit come! Thy dwelling-place. *Bp. J. Williams*, 1845.
16. Come, Holy Ghost, Creator come. St. H., Thou, that art call'd the Paraclete. *W. J. Copeland*, 1848.
17. Creating Spirit, come! control And visit every willing soul. *J. R. Beale*, 1849.
18. Creator Spirit! Power divine. *J. D. Chambers*, in his *Psalter*, 1852, and *Lauda Syon*, 1857.
19. Come, Spirit blest, Creator come. *W. J. Blew*, 1852-55.
20. Creator Spirit, come and rest Within the souls, &c. *W. Bright*, in his *Athanasius*, &c., 1858.
21. Creator Spirit! come and bless us; Let Thy love and fear, &c. *W. Crosswell*, 1860.
22. Creating Spirit, Holy Guest. *F. Trappes*, 1865.
23. Spirit, heavenly life bestowing. *E. C. Benedict*, 1867.
24. Spirit creative, power divine. *E. C. Benedict*, 1867.
25. Come Thou Spirit, life bestowing. *E. C. Benedict*, 1867.
26. Creator Spirit, come in love, Our struggling souls, &c. *D. T. Morgan*, 1871.
27. Creator Spirit, come in love, And let our hearts, &c. *D. T. Morgan*, 1871 and 1880.
28. O Come, Creator Spirit, come. *W. J. Irons*, 1873.
29. Creator Spirit! be our Guest. *J. Wallace*, 1874.
30. Creator, Holy Spirit! come. *H. M. Macgill*. In *The Juvenile Miss. Mag.* of the U. Presb. Church, Jan. 1866, and his *Songs*, &c., 1876.
31. O Spirit, O Creator, come. *G. S. Hodges*, 1876.
32. Creator Spirit, all divine. *J. D. Aylward*, 1884.
33. O Holy Ghost, Creator, come. *S. W. Duffield* in *Schaff's History of the Christian Church*, vol. iv., 1886, p. 427, and *Duffield's Latin Hymn-Writers*, &c., 1889, p. 121.

We have also seen two or three additional references to American trs., but have been unable to verify them.

The great similarity which is found in the majority of these trs. suggests that many of the later translators were very much indebted to their predecessors for the terseness and vigour of their renderings. This suggestiveness is most apparent in the more striking passages of the hymn. [J. J.]

Veni, jam veni, benignissime. [*Whit-runtide*.] *Mone*. No. 188, gives this, in 26 lines, from a 12th cent. ms. at Mainz. It is almost identical with a portion of the *Oratio xiv.* of St. Anselm of Canterbury, which is also found as No. ix. in the Mediaeval compilation known as the *Meditationes* of St.

Augustine (Venice, 1553, f. 11). The passage in St. Anselm is:—

"Veni jam, veni, benignissime dolentis animae consolator in opportunitatibus, et in tribulationibus adjutor. Veni, mundator scelerum, curator vulnorum. Veni, fortitudo fragillium, relevator labentium; veni, humilium doctor, superbiorum destructor. Veni, orphanorum pius pater, viduarum dulcis iudex. Veni, spes pauperum, refocillator deficientium. Veni, navigantium sidus, naufragantium portus. Veni, omnium viventium singulare decus, morientium unica salus. Veni Sanctissime Spiritus, veni et miserere mei," &c.

It is tr. as:—

1. Come Thou, O come, Sweetest and Kindest. By G. Moultrie, in his *Hys. and Lyrics*, 1867, p. 143; the *People's H.*, 1867, No. 167; and the *Hymnary*, 1872.
2. Come, yes and quickly come. By S. W. Duffield, in his *Latin Hymn Writers*, &c., 1889. [J. M.]

**Veni Redemptor gentium** [omnium]. *St. Ambrose*. [*Christmas*.] This is one of the twelve hymns assigned to St. Ambrose by the Benedictine editors. It is plainly referred to as the work of St. Ambrose by St. Augustine (*Sermo* 372), and is definitely cited as his by Pope Celestine, at a Council held at Rome, 430; by Faustus, who in 455 became Bp. of Rhegium (Riez in France), in his *Epistola ad Gratianum diaconum*; by M. A. Cassiodorus (d. 575), in his commentary on the *Psalms*; and by other early writers. The text in 7 st. is in *Daniel*, i. No. 10, with further notes at iv. pp. 4, 353 (quoting at length the references by St. Augustine, Pope Celestine, Faustus and Cassiodorus, and citing it as in a 9th cent. ms. at Bern); in *Mone*, No. 30, and others. Sometimes a stanza is prefixed, as follows:—

"Intende qui regis Israel,  
Super cherubin qui sedes,  
Appare Ephraem, coram excita  
Potentiam tuam, et veni."

*Celestine* and *Cassiodorus* however cite the hymn as beginning "Veni Redemptor gentium"; and this stanza does not appear to be found in any mss. earlier than the 14th cent., and has obtained no currency save in the Clisterian Breviaries. In any case these lines are not by St. Ambrose, for they are simply the *Vulgate* of Ps. lxxx., which begins: "Qui regis Israel intende; qui deducis velut ovem, Joseph. Qui sedes super cherubim, manifestare coram Ephraim, Benjamin et Manasse excitata potentiam tuam, et veni, ut salvos facias nos."

The hymn is found in the *Sarum*, *York*, *Aberdeen*, *Mozarabic* of 1502, and other *Breviaries*; generally assigned to Christmas Eve or Christmas Day. But it is not in the *Roman Breviary*, and can hardly be said to be in use at the present day, a somewhat unfortunate ecclesiastical prudery having set aside this noble composition. It must however be confessed that a strictly literal English version is hardly desirable for modern congregational use. The imagery is partly borrowed from Ps. xix. [W. A. S.]

*Mone*, No. 30, gives the "Veni Redemptor" text from a Reichenau ms. of the 9th cent., a Trier of the 8th or 9th, a Munich of the 10th cent., &c. (prefixing the st. "Intende qui regis" from mss. of the 14th cent. at Karlsruhe and Lichtenthal). *Thomasius*, ii. p. 371, cites it as in two Vatican mss. of the 8th cent. It is in five mss. of the 11th cent. in the British Museum, viz. in three of the early English Church (*Vesp.* D. xii. f. 32 b; *Jul. A.* vi. f. 33, and *Harl.* 2961, f. 226), and two of the early Spanish Church (*Add.* 30848, f. 24; *Add.* 30851, f. 120). Also in the Bern ms., No. 455, of the 10th cent., and in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, p.

239). In the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 43, it is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 13). The text is also in *Bäessler*, No. 26; *Wackernagel*, i., No. 12; *Hymn. Sarrab.*, 1851, p. 71; *Trench*, ed. 1864, p. 87; *Migne's PP. Lat. lxxxvi.*, col. 114; *G. M. Dreves's Hym. Moissiacensis*, 1888, from a 10th cent. ms.; *Card. Newman's Hymni Ecclesiae*, 1838 and 1865, and others.

This hymn has been rendered through the German into English, as follows:—

1. *Nun komm der Heidenheiland.* A full and faithful *tr.* by M. Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 12, in *Schircks's ed.* of Luther's *Geistl. Lieder*, 1854, p. 4, and the *Univ. L. S.*, 1851, No. 17. *Tr.* as:—

Come, Thou Saviour of our race. Omitting st. iv., by W. M. Reynolds, as No. 776 in the *Amer. Luth. Gen. Synod's Coll.*, 1850. Repeated omitting the *tr.* of st. viii. in the *Pennsylvania Luth. Ch. Bk.*, 1868.

Other *trs.* are:—

(1) "Now the Saviour comes indeed," by J. C. Jacobi, 1722, p. 1. (2) "Saviour of the Nations, come," as No. 340 in pt. II., 1743, of the *Moravian H. Bk.* (3) "Rejoice, our nature Christ assumes," by J. Gambold (?), as No. 1001 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 35). (4) "Now the Saviour of the heathen," by Miss Fry, 1845, p. 1. (5) "Now comes the world's Redeemer," by J. Anderson, 1846, p. 1 (1847, p. 28). (6) "The time draws nigh, swift fly the years," by Dr. J. Hunt, 1853, p. 25. (7) "Saviour of the heathen, known," by R. Massie, 1854, p. 1, repeated by Dr. Bacon, 1884, p. 16. (8) "Come, Saviour of nations wild," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 153, and his *Ezotica*, 1876, p. 39.

ii. *Komm Heidenheiland, Lösegeld* (sometimes altered to "Komm Himmelsfürst, komm Wunderheld"). See *Campanus, J.*, p. 201, II. [J. M.]

The *trs.* direct from the Latin into English are:—

1. Come, Thou Redeemer of the earth, Come testify. By J. M. Neale, in the *H. Noted*, 1852, No. 12. Included in the *Hymnary*, 1872, as "Hail, blest Redeemer of the earth," and others. In the *Office H. Bk.*, 1889, it begins, "Come, blest Redeemer of the earth."

2. Redeemer of the nations, come, Pure offspring, &c. By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 97. The *tr.* in *Mercer's Church Psalter & H. Bk.*, Oxford ed. 1864, No. 73, is by W. Mercer, based upon this *tr.* by Mrs. Charles. The first two lines and one or two others are taken verbatim.

3. Redeemer of the nations come, Appear from out, &c. By R. F. Littledale, in the *People's H.*, 1867, with the signature "A. L. P."

4. O come, Redeemer of mankind, appear. By D. T. Morgan. This *tr.* was given in the revised ed. of *H. A. & M.*, 1875, and again in the translator's *Hys. and Other Poetry of the Latin Ch.*, 1880.

Other *trs.* are:—

1. Come, Redeemer of the nations. *Bp. J. Williams*, 1845.

2. Come, Saviour of the earth. I. Williams, in his *Thoughts in Past Years*, 2nd ed., 1848.

3. Come, blest Redeemer of the earth. *W. J. Copeland*, 1848.

4. Come, Thou Redeemer of the earth, The Virgin's, &c. *W. J. Blew*, 1862-55.

5. Redeemer of the nations, come, Appear, Thou Son, &c. *J. D. Chambers*, 1852 and 1857.

6. Come, high Redeemer, Spotless one. *J. W. Hewett*, 1859.

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Bartsch's *Lat. Sequenzen*, 1868, pp. 213, 235). Every third line, we may add, ends in *ium*, and rhymes with every other third line throughout the Sequence. In the hands of any but a first-rate writer such a verse-scheme would certainly have produced a sense of coldness and artificiality, but here "art conceals art," and the glow of devotion so transfuses and transfigures all that one is content to admire the beauty and hardly thinks of the skill.

ii. *MSS.* The *mss.* also show that this Sequence does not date from the earliest period of Sequence-writing. It is indeed found in four *mss.* at St. Gall, which, for the most part, date from the 11th cent. (Nos. 376, p. 434; 378, p. 232; 380, p. 28; 382, p. 250); but Herr Idtensohn, the librarian, having kindly examined these *mss.*, informs me that in no case is this Sequence in a hand earlier than the 13th cent. He adds that it is "everywhere a piece inserted by another, later, hand than that of the *ms.* volume in general." This agrees with what we have otherwise observed. Up to the present time this sequence has not been found in any *ms.* earlier than 1200.

For example, it is not in any of the early *mss.* indexed under the article *Sequences* (p. 1042), nor is it included in any of the 16 *Troparies* of Limoges, written prior to 1200, the sequences of which are printed by G. M. Drevès, in his *Prosarium Lemovicense*, 1889. It is found in two *mss.* of the 13th cent., now in the Brit. Mus., one written in Germany about the beginning of the century (*Add.* 24680, f. 62), the other written in France about the end of the century (*Add.* 23935, f. 436b). It is also in two early 14th cent. *Paris Missals*, now in the Brit. Mus. (*Add.* 16905, f. 181b; *Harl.* 2891, f. 349b); in a *Hereford Missal*, circa 1390, and a *York Missal*, circa 1390, both now in the Bodleian, &c. It is not in the fine *Sarum Missal*, of circa 1370, now in the Bodleian (*Barlow* 5); but it is in the London ed. of 1498, f. 241. In the *Lincoln Missal* of circa 1400, now in the Brit. Mus. (*Add.* 11414, f. 303b) it is not found in the offices for Whitsuntide, but is in an appendix of Sequences, the use of which was permitted, but not of obligation ("ad placitum"). Also in an early *ms.* in the University Library at Cambridge (*Ll.* i. 10), but in a section of that *ms.*, which was written about the beginning of the 16th cent. The printed text is given in *Mone*, No. 186, from the St. Gall *ms.*, No. 378, and later sources; *Daniel*, ii. pp. 35, 384, iii. p. 287, v. p. 69, from a *Rheinau ms.* of the 13th cent., &c.; *Wackernagel*, i., No. 160; *Bisler*, No. 80; *Kehrlein*, No. 125; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; F. A. March's *Lat. Hys.*, N. Y., 1875, p. 92, &c. In regard to the statement of Mr. Duffield (see below) that it is contained in the oldest *Reichenau* and *Einsiedeln mss.*, we may remark that *Mone* does not seem to have found it in any of the *Reichenau mss.* now at Karlsruhe, and that the earliest *Einsiedeln ms.* which *Morel* (1868, p. 52), who was librarian there, cites as containing it, is one of the 15th cent.

iii. *Authorship.* Here critics are very far from being at one. The French tradition as a rule has not attempted to affix any author's name to the sequence, and so e.g. M. Leon Gautier, in his *Les Tropes*, 1886, pp. 7, 130, and his *Poésie Religieuse*, 1887, pp. 17, 18, 46, speaks of it as an anonymous sequence of the second period, written not earlier than the beginning of the 13th cent. It has, however, by others been ascribed to a variety of authors, e.g. (1) to Robert II. of France, (2) to Hermannus Contractus, (3) to Archbishop Stephen Langton, and (4) to Pope Innocent III.

(1) *Robert II. of France.* During the last fifty years the ascription to King Robert has been the usual one. It rests however on no foundation whatever save the statement of Durandus in his *Rationale*, Bk. iv., in the section "De prosa seu sequentia" (see p. 967, ii.). That section contains less than a dozen lines, but in these succeeds in conveying a surprising amount of dubious information. Thus to Robert it ascribes not only the "Veni Sancte Spiritus," but also the "Chorus novae

Hierusalem" (p. 224, i.), which is much more likely to be by Fulbert of Chartres. Then by a strange perversity it adjudges the "Salve regina" from Hermannus Contractus, and in compensation ascribes to him the "Sancti Spiritus adit," which is certainly not his. As will be seen by referring to p. 967, ii., Durandus is the only ancient authority who ascribes the "Veni Sancte Spiritus" to King Robert. Neither of the two ancient chronicles cited there do so, nor does the *Chronicon Turonense* (to 1226, see Robert II. in *Various*); and while William of Malmesbury (d. circa 1142) ascribes to Robert the "Sancti Spiritus adit," he does not mention the "Veni Sancte Spiritus" (ed. Bp. Stubbs in the *Rolls Series*, 1887, p. 196). And, as noted above, the verse-form is much later than Robert's time. It is possible that Durandus, when he said that Robert composed "sequentiam illam Veni Sancte Spiritus," really referred to the "Veni Sancte Spiritus: Reple" (q.v.). Whether or not there can be no doubt that the ascription of the "Veni Sancte Spiritus, Et emitte coelitus" to Robert is without any sufficient reason.

(2) *Hermannus Contractus* (b. 1013, d. 1054). Equally little, or even less, reason exists for ascribing this sequence to Hermannus Contractus. Cardinal Fona, in his *Rerum Liturgicarum*, Rome, 1671, p. 336, says that it "has been by some attributed to Hermannus Contractus." This attribution has recently been warmly espoused by S. W. Duffield, in the *New Englander*, vol. xlv., 1886, pp. 613-632, and in his *Lat. Hys.* 1889, pp. 149-168. Mr. Duffield took great pains to make out a good case, but he altogether fails to produce anything that can be called proof in support of his assertions and conjectures. The sequence is ascribed to Hermannus Contractus by no ancient writer, nor by Anselm Schubiger (*Sängerschule St. Gallens*, 1858), who has in recent times devoted most attention to him. It is moreover entirely different in style from any of the pieces which have with some show of reason been ascribed to him (see K. Bartsch's *Lat. Sequenzen*, 1868, pp. 61, 90, 106; also the note on "Veni Sancte Spiritus: Reple"); and these are all composed in the verse-form of the first period of sequence-writing, while, as stated above, this sequence is in the verse-form of the second period.

(3) *Stephen Langton* (consecrated Archbishop of Canterbury by Innocent III. on June 17, 1207; performed his first episcopal act in England at Winchester on July 20, 1213; d. July 9, 1228). The ascription to Langton is found in a commentary on the *Clavis de Hominiibus* of Melito of Sardis (d. circa 170), pub. by Cardinal J. B. Pitra in his *Spicilegium Solesmense*, vol. iii., 1855, p. 130, where it is said, "Nevertheless let it suffice to adduce as testimony, what *Magister Stephanus de Lange-tunn*, a man venerable in life and doctrine, by the grace of God Archbishop of Canterbury, says in the praise of the Holy Spirit, in that excellent sequence which he composed concerning the Holy Spirit, thus" (then are quoted lines 7-12, 19-24, beginning "Consolator optime"). Pitra regards this commentary as the work of an English Cistercian who flourished about 1210, and says that this statement "of a contemporary and a fellow-countryman," who was clearly a careful writer, and skilled in literary matters, ought to carry great weight. It is to the present writer certainly worth recording, but hardly conclusive in the absence of further evidence.

(4) *Pope Innocent III.* The ascription to Innocent III. is found in chapter xviii. of the *Vita sancti Notkeri*, by Ekkehard v., of St. Gall, as follows:—"There may fitly be added here a conversation which, in our times, took place with the Roman See ('sedem Romanam') concerning the blessed man [Notker]. The venerable Abbot of St. Gall, Ulrich, of pious memory, the sixth of this name [Ulrich v. d. 1199, and Ulrich vi. d. 1219], came to Rome to Pope Innocent III., having been sent on an embassy by King Frederick the Second, afterwards Emperor (crowned as King at Mainz, Dec. 9, 1212; crowned as Emperor at Aachen on July 26, 1215). After they had talked together of many things, and conferred in turn on various matters, it happened that Mass, concerning the Holy Spirit, with the Sequence 'Sancti Spiritus adit nobis gratia,' was celebrated before the Pope (Apostolicum), the abbot also being present. That Pope himself had also composed a Sequence on the Holy Spirit, viz.: *Veni Sancte Spiritus*. When the Mass and the prayers were over, they met again for conversation, and among other things the Pope asked the abbot, saying 'Who was your Notker, and in what way do you keep his anniversary?' For there were at Rome certain things written of him in the books of Sequences, which the Pope himself had read. The abbot replied that he was a simple monk... though certainly learned and holy. To whom the Pope rejoined, 'Do you not keep his festival, &c.?' [Notker was not however beatified till 1513. See p.

812. i.] This passage, with the words in *italics*, is contained in Ekkehard's autograph copy, written about 1220, and now at St. Gall (*MS.* No. 558, p. 342). From other sources we know that Ulrich vi. was sent to Rome by the Emperor Frederick to attend the Lateran Council (1215), and the conversation recorded above probably took place either then or at Whitsuntide, 1216, for Innocent iii. d. July 16, 1216 (see the *Mittheilungen zur easterländischen Geschichte*, St. Gall, vols. xi. p. 136, and xvii. (1879), p. 114). Doubt has been cast on Ekkehard's statement on the ground that he blundered in ascribing the "Veni Creator" to Charlemagne. But in the present case it must be remembered that he was a monk at St. Gall at the time of which he speaks, and there is every reason to believe that he heard the story from the lips of Ulrich himself on his return from Rome. The facts above stated concerning the St. Gall *ms.* afford a strong presumption that the "Veni Sancte Spiritus" was unknown at St. Gall till Ulrich brought it back with him from Rome, and that it was at his instigation that it was inserted in the early sequentaries at St. Gall. And finally Innocent iii. was undoubtedly a man of great ability, and much more competent to have written such a poem than any of the others to whom it has been ascribed (see also pp. 1081-1082).

The whole evidence as to authorship may be summed up thus. The Sequence is clearly not earlier than about the beginning of the 13th cent. It is certainly neither by Robert II. nor by Hermannus Contractus. The most probable author is Innocent III.

iv. *Use.* As already stated the "Veni Sancte Spiritus" is not found in any of the very early *Missals* or *Sequentaries*. When it began to come into use it did not at once displace the older Whitsuntide sequence, i.e. the "Sancti Spiritus adsit," for that continued, as a rule, to be used on Whitsunday up till the revision of the *Roman Missal* in 1568-70. Consequently the "Veni Sancte," though occasionally used on Whitsunday (as in the *Breslau Missal* of 1483), was almost universally appointed for use on one or more of the immediately succeeding week days.

So e.g. the *Langres Missal*, circa 1491, assigns it to the Monday; the *Angers* of 1499 to Tuesday; the *Meister* of 1489 to Tuesday, Wednesday and Saturday; the *Liege* circa 1495 to Tuesday and Saturday; the *Rouen* of 1499 to Wednesday; the *Augsburg* of 1489 to Wednesday, Friday, and Saturday; the *Châlons sur Marne* of 1489, and the *Hereford* of 1502 to Thursday; and the *Paris* of 1481 to Saturday. In other *Missals* it is given only in the Votive Mass of the Holy Spirit, e.g. in the *Magdeburg* of 1480, the *Brizen* of 1493, the *Sarum* of 1498, &c. The *Langres*, circa 1491, gives it also in a Mass in time of pestilence. *Martens* (*de antiqua ecclesiarum disciplina*) says that in some places such as *Limoges* and *Châlons sur Saône*, it was sung as a carol in the Cathedral close after Vespers or Compline on Ascension Day.

Finally it had the honour of being chosen as one of the four (see p. 1042. i.) sequences which were alone retained in the *Roman Missal* of 1570, and is there appointed for use on Whitsunday and also throughout the week, the text happily being left unaltered both at that time and at the subsequent revision under Urban viii. (1634). We may add that the text, with a full historical and theological commentary, is given in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., 1886, pp. 61-76.

The *Veni Sancte Spiritus*, *Et*, has frequently been *tr.* into German. Through two of these versions it has passed into English as follows:—

i. *Heiliger Geist, du Tröster mein.* This is a full and good *tr.* by Martin Moller, in his *Meditationes sanctorum patrum*, Görlitz, 1584, where it is entitled "A very beautiful prayer to God the Holy Ghost;" and thence in *Wackernagel*, v.

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*Coll.*, 1882, is partly (st. i., ii., iii., l. 6) a recast of Caswall's tr. by Prebendary Thring, but would have been better in Caswall's own words.

In its various forms Caswall's tr. is the most widely used of the numerous renderings of the *Veni Sancte Spiritus*.

5. Come, Holy Spirit, from the height. By F. W. Faber, in his *Jesus and Mary*, 1849, and his *Hymns*, 1862. It is given in a few Roman Catholic hymnals for Missions and Schools.

6. Come, O Spirit, Lord of grace. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 80, in 7 st. of 3 l. This is in one or two hymnals only. In Orby Shipley's *Annus Sanctus*, 1884, it is expanded into 10 st., the additional stanzas ii., iv., and vi. being by J. C. Earle.

7. Holy Spirit, from on high, On our deep obscurity. By G. Rorison in his *Hys. and Anthems*, 1851, No. 95, in 5 st. of 6 l.

8. Come, Thou Holy Paraclete. By J. M. Neale, in the *Hyl. Noted*, 2nd ed., 1854, in 10 st. of 3 l. This tr. has passed into a large number of hymnals, and ranks next in popularity to that by E. Caswall noted above.

9. Come, Holy Ghost! in love, Shed on us from above. By Ray Palmer. First pub. in *The Sabbath H. Bk.*, Andover, 1858, No. 451, in 5 st. of 7 l. It is given in several collections in G. Britain and America, including Allon's *Cong. Psalmist Hyl.*, 1886; Martineau's *Hymns*, &c., 1875, in 4 st.; *Laudes Domini*, N. Y., 1884.

10. Holy Spirit, come, we pray. By W. Mercer, in the 1864 ed. of his *Church Ps. and H. Bk.*, No. 222, in 10 st. of 3 l.

11. Come, Thou Holy Spirit, nigh; Leave Thy blissful throne on high. By R. C. Singleton, in his *Anglican H. Bk.*, 1868, in 5 st. of 6 l.

12. Holy Spirit, God of light! Come, and on our inner sight. By H. M. Macgill, in *The Juvenile Miss. Magazine of the United Presb. Ch.*, Jan., 1868; the *United Presb. Hyl.*, 1876; and his *Songs of the Christian Creed and Life*, 1876.

13. Holy Spirit, Fire divine. By F. H. Hedge, in the *Unitarian Hymn [and Tune] Bk.*, Boston, 1868, in 5 st. of 6 l.

14. Come, Holy Spirit, from above, And from the realms of light and love. By A. P. Stanley, in *Macmillan's Magazine*, June, 1873, and the *Westminster Abbey H. Bk.*, 1883, in 5 st. of 6 l.

15. Holy Spirit, come and shine sweetly in this heart of mine. By S. W. Duffield, contributed to *Laudes Domini*, N. Y., 1884. Another rendering by the same translator is given in his *Latin Hymn-Writers*, &c., N. Y., 1889, as "Come, Holy Spirit, And send forth the heavenly, &c."

16. Holy Spirit, on us rest. This in T. Darling's *Hys. for the Ch. of England*, revised ed., 1889, is a cento from Copeland and Caswall.

Other trs. are:—

1. Come unto us holy Goste, Send us frō the heavly coste. *Primer* (Antwerp), 1599 and 1616.

2. Shine heav'nly Dove, descend, and dwell. *Primer* (London?), 1706.

3. Come, Holy Ghost, and send forth the Beams. *Prose tr.* in the *Evening Office*, 1760.

4. Come, O Holy Spirit, down, Send from heaven, &c. A. D. Wackerbath, 1843.

5. Come, Holy Ghost, to us send down, Like rays of light, &c. J. R. Beste, 1849.

6. Come, Holy Spirit, from above, In fulness of the Father's love. *Jane E. Leeson*, 1853.

7. What is impure, rectify. By W. Graham. A partial tr. in his *The Jordan and the Rhine*, 1854.

8. Come, O Holy Ghost! inspire Hallowed thought and pure desire. J. D. Chambers, 1854 and 1857.

9. Holy Spirit, come, we pray, Come from heaven and soed the ray. *Elizabeth Charles*, 1858.

10. Come, O Spirit! Fount of grace. E. A. Washburn. Written in 1860, and pub. in his *Voices of a Busy Life*, 1863. Also in Schaff's *History of the Ch. Church*, 1886.

11. Come, O Holy Spirit, come; Earthward from, &c. P. S. Worsley, in his *Poems and Translations*, 1863.

12. Dwelling high in endless day. F. Troppe, 1865.

13. Holy Spirit from above, Shine upon us, &c. E. C. Benedict, in his *Hyl. of Hildebert* N. Y., 1867.

14. Come, O Holy Ghost, inspire Hallowed thought. C. B. Pearson, 1868.

15. Come, Holy Spirit, nigh, And from the heaven on high. D. T. Morgan, 1871 and 1880.

16. O Holy Spirit! deign to come. J. Wallace, 1874.

17. Come, Holy Spirit, come, Down from Thy radiant home. In W. Cowan's *Poems, Chiefly Sacred*, 1879.

18. Holy Spirit, come and shine On our souls with beams divine. J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884.

Although these trs. do not equal those of the *Veni Creator Spiritus* in number, yet they indicate a long and profound interest in this magnificent hymn. [J. J.]

**Veni Sancte Spiritus: Reple.** [*Whitsuntide*]. The text of this antiphon is printed at p. 631, ii. It is found in a ms. of the 11th cent., now in the Brit. Mus. (*Harl.* 2961, f. 102), appointed for use at Vespers on the Vigil of Pentecost, and reading "in unitatem." Also in another Brit. Mus. ms. of circa 1100 (*Add.* 18302, f. 14, and f. 25). In many mss. only the first part ("Veni . . . accende") is given, as in a ms. of the 11th cent., now in the Brit. Mus. (*Harl.* 4951, f. 246), and this form is found in the *Sarum Missal* of 1498, appointed for the Tuesday and Saturday after Whitsunday, and in the present *Roman Missal* for Whitsunday and also throughout that week. When Durandus and the earlier writers on Hermannus Contractus ascribed the "Veni Sancte Spiritus" respectively to Robert II. and to Hermannus Contractus, it is not unlikely that they really meant to refer to this antiphon and not to the "Veni Sancte Spiritus, Et emitte"; and the *Add.* 18302, which was apparently written in Swabia, is also one of the earliest sources of the "Salve regina" (p. 991, ii.) which is most probably by Hermannus Contractus. But there is not sufficient evidence to allow us to assign the antiphon definitely to either of these authors.

This antiphon has passed into English through the German (see p. 631, ii.), and also directly. Among the versions directly from the Latin may be mentioned:—

1. Come, O Holy Spirit! fulfil the hearts of Thy faithful ones. By J. D. Chambers, in his *Psalter*, &c., 1852, p. 180.

2. Come, Holy Ghost, fill the hearts of Thy faithful. In the *Roman Hyl.*, ed. J. B. Young, N. Y., 1884, p. 41. See also the *Crown of Jesus*, 1862, p. 4, and the *Altar Hyl.*, 1884, p. 103. [J. M.]

**Veni, superne Spiritus: Purgata Christi sanguine.** C. Coffin. [*Whitsuntide*]. Appeared in the *Paris Brev.*, 1736 and in Coffin's *Hymni Sacri* the same year, p. 55. In the *Paris* and later French *Brevs.* it is the hymn for the 1st Vespers of Whitsunday. Text in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. Come, Heavenly Spirit, come. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852-55, Ember, 9, and Rice's *Sel.* from the same, 1870.

2. Come, O Spirit, from on high. By C. S. Calverley, in the *Hymnary*, 1872.

Other trs. are:—

1. Come, Spirit from above. I. Williams, in the *British Mag.*, May, 1834; and his *Hym. tr. from the Parisian Brev.*, 1839.

2. Come, Holy Ghost, Thou Source of good. J. Chandler, 1837.

3. Descend, Celestial Spirit blest. J. D. Chambers, 1857.

4. Spirit Superne, come down again. "J. M. H." in *Lyra Messianica*, 1864.

[J. J.]

### Veni, veni, Rex gloriae. [Advent.]

Mr. Crippen says he tr. this "from a ms. of the 15th century (with music) at Karlsruhe." This text is in *Mone*, No. 35. Mr. Crippen's tr. appeared in his *Ancient Hym. and Poems*, &c., 1868, in 23 st. of 4 l. as "O come, O come, Thou glorious King." In Martianne's *Hymns*, &c., 1875, st. xii., xiii., xvii., xviii., and xix., are given as "Give us, O Fount of Purity." These stanzas form a most acceptable hymn on *Desiring Holiness*. Also tr. by Dr. H. Bonar as "Come, O come, Thou King of glory." [J. J.]

### Venit e coelo Mediator alto. [Passion-

*tide.*] This is the hymn at Lauds in the office of the Prayer of our Lord Jesus Christ on the Mount of Olives. See a note on this office under *Aspice ut Verbum Patris* (p. 87, ii.). This office appears to be of very recent date, viz. since 1830. It is found in the eds. of the *Roman Breviary*, pub. at Lyons, 1852, and Tournay, 1879, but not among the offices for universal use. Tr. as:—

1. Daughter of Zion, cease thy bitter tears. By E. Caswall, in his *Lyra Catholica*, 1849, p. 61, and his *Hym. and Poems*, 1873, p. 34. It passed, with slight alterations, into the *Hymnary*, 1872, and others.

2. Zion's daughter, weep no more. By Sir H. W. Baker, in the trial copy of *H. A. & M.*, 1859, and the ed. of 1861. It was revised for the ed. of 1875. Also in *Kennedy*, 1863, &c.

3. Come from the heavenly thrones above. In the 1860 ed. of the *Hy. Noted*, No. 152.

Another tr. is:—

From high heaven, the Mediator. J. Wallace, 1874. [W. A. S.]

**Verborgne Gottesliebe du.** G. Tersteegen. [The Love of God.] 1st pub. in his *Geistliches Blumengärtlein*, 1729, Bk. iii., No. 26, in 10 st. of 7 l., entitled, "The longing of the soul quietly to maintain the secret drawings of the Love of God." Although a fine hymn and much used in English, its German use has been almost confined to the early Moravian collections. Included in full in the 3rd ed., 1731, of the *Sammlung geist- und lieblicher Lieder*, and omitting st. iv., v., as No. 542, in the *Herrnhut G. B.*, 1735; but not repeated in the *Brüder G. B.*, 1778, or the *Kleine Brüder G. B.*, 1870. Tr. as:—

1. Thou hidden love of God, whose height. A spirited tr. by J. Wesley, omitting st. iv., v. [trs. of these sts. by S. Jackson were incorporated when he reprinted Wesley's tr. in his *Life of Tersteegen*, 1832 (1837, p. 409)], in *Ps. & Hym.*, 1738, and *Hym. & Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 71). Written while at Savannah, and in 6-line st. Included, somewhat altered, as No. 3 in the *Wesley Hym. & Spir. Songs*, 1753; as No. 325 in the *Wes. H. Bk.*, 1780 (1875, No. 344); and in the *Meth.*

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iii.  
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21. Adam pome vescl-  
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22. Noe pro diluvio.  
The second, written about 1510, has 1, 3, 21, 22, 23, 9,  
13, 14, 19, 26, 8.  
v. *Mone*, No. 397, has a form in 29 stanzas from  
mss. of the 15th cent. at Venice, and the same form  
is in a ms. in the Bibl. Nat., Paris (*Fonds Italiens*,  
No. 559, f. 107), also written in Italy in the 16th  
cent. In the Paris ms. it is given as by Jacobus de  
Benedictis. The text, as *Mone* prints it, has stanzas 1, 3,  
9, 2, 4, 7, 11, 17, 18, 14, 19, 12, 13, 24, 10, 20, 8, as above.  
The remaining 12 st. of this text need not here be noted.  
vi. *Wackernagel*, 1841, No. 54, gives it from *Lelsen-*  
*tritt's G. R.* (R. C.), 1567. There it is in 14 st., viz. 1,  
3, 21, 22, 23, 9, 4, 13, 7, 10, 11, 18, 17, 25.

From this summary it is pretty clear that  
No. i. is the original, and that Nos. ii. and iii.  
are forms which were current in Germany in  
the 14th cent. Stanzas 21-25 seem also to  
belong to the 14th cent. Stanza 25 might be  
attached to any hymn of the same metre, and  
is found in some forms of the "Puer natus"  
(p. 940, l.). The remaining 12 stanzas of No. v.  
were probably written in Italy. It may be  
added that ii. is also in *Daniel*, iv. p. 157; and  
vi. in *Daniel*, i. No. 477, and *Neale's Hy. Eccl.*,  
1851, p. 74. See also *Wackernagel*, i., Nos.  
264-266. The text as in *Daniel*, i. No. 477,  
beginning *In hoc anni circulo*, was tr., omitting  
st. vii., x., xi., by Dr. Neale, in his *Med. Hys.*,  
1851, p. 106, as "In the ending of the Year."  
This was repeated in the 1867 ed. of the *Hy.*  
*Noted*, and in *The Office H. Bk.*, 1889. [J. M.]

**Verbum Dei, Deo natum.** [*St. John*  
*the Evangelist.*] Archbishop Trench remarks  
justly, "This sublime hymn, though not  
Adam of St. Victor's, . . . is altogether worthy  
of him." It is found in a ms. of the end  
of the 12th cent. in the Bodleian (*Liturg.*  
*Misc.* 341, f. 42), and another *circa* 1200  
(*Liturg. Misc.*, 340, f. 141); also in a ms. of the  
13th cent. in the British Museum (Arundel,  
156, f. 95). Among the St. Gall mss. it is found  
in Nos. 376, 381 of the 11th cent., No. 66 of  
the 12th cent., and others. It is included in  
the *Magdeburg Missal*, 1480, and many later  
German Missals, generally assigned to the  
festival of St. John at the Latin Gate. Pt. ii.  
begins with st. ix. *Volat avis sine meta*. The  
printed text is also in *Mone*, No. 709; *Daniel*,  
ii. p. 166; *Trench*, ed. 1864, p. 75; and *Kehrein*,  
No. 408. Tr. as:—

1. God begotten, God the Word, Pt. i. Boundless  
still his pinions soar, Pt. ii. By H. Kynaston, in his  
*Occasional Verses*, 1862, p. 17.

2. Word of God, so long awaited, Pt. i. Higher soars  
his eagle, higher, Pt. ii. By E. A. Dayman, in the  
*Sarum Hyl.*, 1868. In Pt. ii. st. iii. is original, by Mr.  
Dayman.

3. The Word of God, the Eternal Son, Pt. i. As  
eagle winging loftiest flight, Pt. ii. By E. H. Plumtree,  
in the *New Test. Com. for Eng. Readers*, ed. Bp. Ellicott,  
vol. I., 1877, p. 366, and the translator's *Things New and*  
*Old*, 1894, p. 169.

4. Not made, nor yet created, came, Pt. i. With  
boundless range our eagle flew, Pt. ii. By D. T.  
Morgan, in his *Hys. of the Latin Church*, 1871, p. 114  
(1880, p. 71).

5. He the Word of God, the fated, Pt. i. As an eagle  
unmolested, Pt. ii. By S. W. Duffield, in his *Latin*  
*Hymn-Writers*, 1889. [J. M.]

**Verbum quod ante saecula.** [*Epi-*  
*phany.*] Given in the *Sens Brev.*, 1726, and  
the *Paris Brev.*, 1736, as the hymn for 1st  
Vespers for the Sundays after the Epiphany.  
The text is in J. Chandler's *Hys. of the Primi-*  
*tive Church*, 1837; Card. Newman's *Hymni*  
*Ecclesiae*, 1838 and 1865; and L. C. Biggs's  
annotated ed. of *H. A. & M.*, 1867. Tr. as:—

1. The Word, Who dwelt above the skies. By  
J. Chandler, in his *Hys. of the Prim. Church*,  
1837, p. 56. In the 1st ed. of *H. A. & M.*, 1861,  
it was extensively altered by the Compilers, and  
was included as "The Word, with God the  
Father One." This was omitted from the re-  
vised ed. of 1875. The original tr., with slight  
alterations, is in the *Hymnary*, 1872, &c.

2. Word of Life, the Eternal Son. By I. Wil-  
liams, in his *Hys. tr. from the Parisian Brev.*,  
1839, p. 94. In J. A. Johnston's *English Hyl.*,  
1861, it begins, "Word of God, Eternal Son,  
Ere the march, &c."

3. Word of God, Eternal Son, From Thy throne.  
By R. Campbell, in his *Hys. and Anthems*, 1850,  
p. 57. This is based upon the tr. by I. Williams  
as above, and several lines are taken from that  
tr. It is in O. Shipley's *Annus Sanctus*, 1884.

Other trs. are:—

1. Word that, ere creation's morn. W. J. Blew.  
1852-55.

2. Word! from the Father's bosom born. J. D.  
Chambers. 1857. [J. J.]

**Verbum Supernum prodians, A Patre**  
**olim exiens.** [*Advent.*] This hymn, a  
short and good summary of the leading ideas  
of Advent, is given as No. 33 in *Mone*, with  
the remark that it is probably of the second  
half of the 5th cent. *Daniel* gives the text  
at i. No. 74, and at iv. p. 144 cites it as in  
a Rheinau ms. of the 11th cent., ranking it as  
a hymn of the 11th cent. Among the British  
Museum mss. it is found in three 11th cent.  
Hymnaries of the English Church (Vesp. D.  
xii. f. 29; Jul. A. vi. f. 31 b; Harl. 2961, f.  
225 b); in an 11th cent. *Mozarabic Hymnarium*  
(Add. 30851, f. 112); an 11th cent. *Mozarabic*  
*Breviary* (Add. 30848, f. 3), &c. It is in G.  
M. Dreves's *Hymn. Moissiacensis*, 1858, from  
a 10th cent. ms.; in a ms. of the 11th cent. at  
Corpus Christi, Cambridge (391, p. 239); in a  
ms. of the 11th cent. at St. Gall, No. 413; and  
in the *Latin Hys. of the Anglo-Saxon Ch.*  
(Surtees Society), 1851, is printed from an  
11th cent. ms. at Durham (B. iii. 32, f. 11).  
It is included in the older *Roman* (Venice,  
1478), *Sarum*, *York*, *Aberdeen*, and other  
*Breviaries*, the *Sarum* use being at Matins on  
the 1st S. in Advent, and daily up to Christ-  
mas Eve. The text is also in *Wackernagel*, i.  
No. 55; the *Hymnarium Sarsi.*, 1851, p. 4;  
L. C. Biggs's annotated *H. A. & M.*, 1867, &c.  
In the *Roman Brev.*, 1632, it is considerably  
altered, and begins, *Verbum Supernum prodians*,  
*E Patris aeterno sinu*. This text is in recent  
eds. of that *Breviary*; in *Daniel*, i. No. 74; J.  
Chandler's *Hys. of the Primitive Church*, 1837,  
No. 39; and Card. Newman's *Hymni Ecclesiae*,  
1838 and 1865. [J. M.]

Both forms of this hymn have been tr. as  
follows:—

i. *The Original Text.*

1. To earth descending, Word sublime. By J.  
M. Neale, in the *H. Noted*, 1852, No. 11, the  
*Hymner*, 1882, &c.

2. O Word Supreme, created not. By R. F.  
Littledale, in the *People's H.*, 1867.

Other trs. are:—

1. Word from the Sire, supernal. W. J. Blew.  
1852-55.

2. Supernal Word! Thou Effluence bright. J. D.  
Chambers. 1852 and 1857.

3. Word of the Father, Coming from high. *J. W. Hewitt.* 1859.

ii. *The Roman Breviary Text.*

1. Word of th' eternal Father's might. By W. J. Copeland, in his *Hym. for the Week*, 1848, p. 55. In Murray's *Hymnal*, 1852, it is given in an altered form.

2. O Thou, Who Thine own Father's breast. By E. Caswall, in his *Lyra Catholica*, 1849, p. 43, and his *Hym. and Poems*, 1873, p. 25. It is repeated in a few modern collections, sometimes as "Eternal Word, Who dost reside," as in the *English Hym.*, 1852-61, where it is changed from C.M. to L.M.; and again as "Thou Who didst leave Thy Father's breast."

3. Supernal Word, proceeding forth. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 108, and his *Verses on Various Occasions*, 1868, p. 255. This is repeated in the *Hymnary*, 1872, and others.

4. O Heavenly Word, Eternal Light. By the Compilers of *H. A. & M.* It was given in the trial copy of that collection in 1859, the 1st ed., 1861, and the revised ed., 1875. It is also in other hymn-books. The first stanza is based upon Copeland's *tr.* as above.

5. O Word celestial, Who Thy rest. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Other *tr.* are:—

1. The Period's come; and lo, to Day. *Primer*, 1706.

2. Eternal Word, Who dost proceed. *Sp. G. W. Doane*, 1824.

3. Word uncreate, beloved one. *Sp. R. Mont.* 1837.

4. The Father's bosom Thou didst leave. *J. Chandler*, 1837.

5. Dread Word, Who erst, when time was not. *Hymnarium Anglicanum*, 1844.

6. O gracious Word, that issuing forth from Heav'n. *W. Palmer*, 1845.

7. Lo the Word from God proceedeth. *W. Bright*, 1858.

8. O Thou, the Word, Supreme and blest. *P. Trappes*, 1865.

9. Dread Word, Who from the Father hast. *J. Keble*, in his *Misc. Poems*, 1869.

10. O Word, proceeding from Thy home. *J. Wallace*, 1874.

11. Supernal Word, Who didst proceed. *J. C. Earle*, in *O. Shipley's Annus Sanctus*, 1884. [*J. J.*]

**Verbum Supernum prodicens, Nec Patris linquens dexteram.** *St. Thomas of Aquino.* [*Holy Communion.*] Written about 1263 for the office for use on Corpus Christi (see *Pange lingua gloriosi Corporis*). It is found in the *Roman* (Venice, 1478, and, unchanged, in 1632), *Mozarabic* of 1502, *Sarum*, *York*, *Aberdeen*, *Paris* of 1736, and other *Breviaries*, its primary use being at Lauds on Corpus Christi.

"Most appropriately, says *Daniel* (l. No. 241), has St. Thomas made his hymn like the well-known hymn for the Nativity of the Lord [*Verbum Supernum prodicens, A Patre olim exiens*], for as to the Festival of the Eucharist, by which the Word made Flesh will dwell with us for ever, what need is there to explain at length the relationship that exists between it and the Nativity of the Lord?"

The text, in 5 st. and a doxology, is in *Daniel*, l. No. 241; *Hymnarium Sarisb.*, 1851, p. 123, and others. St. iv. is a fine instance of perfect form and condensed meaning:—

"Se nascens dedit solum,

Convexus in esulum,

Se moriens in pretium,

Se regnans dat in praeium."

The last stanza, *O salutaris hostia*, has often been used along with the doxology as a separate hymn, e.g., at the Benediction of the Blessed

Sacrament. Th of the 13th cen 1325, f. 175; in cent. Add. 232 *Sarum Brev.* (1 British Museum Gall. 563, i., no. i. No 232; *K6* man's *Hymnal* others.

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i. *Verbum su*

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Other *tr.*

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2. The V *J. Williams*,

3. The W *A. B. Wacke*

4. Word 1850.

5. The *Bless.* 1855

6. The 1856 and 18

7. The *D. Chambe* 1864, it is proceeds."

8. Achil 1865.

9. The 1874.

10. The *C. Kent*, i

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4. O hallow'd fount of bliss! to Thee. *D. French.* 1839.
5. O Lord, Who didst a willing Victim die. *I. Williams.* 1839.
6. O! Victim of Salvation's cause. *A. D. Wackerbarth.* 1842.
7. O saving Victim! opening wide The gate of heaven, &c. *E. Caswall.* 1849.
8. Mighty Victim, earth's salvation. *R. Campbell.* 1850.
9. O saving Victim, slain to bless. *J. M. Neale.* 1854.
10. O healthful, saving Sacrifice. *J. D. Chambers.* 1852 and 1857.
11. O Saviour victim, Thine the power. *H. N. Ozeham.* 1854.
12. O Lamb of God! the Victim slain. *J. A. Johnston.* 1856 and 1861.
13. O Christ, most willing Victim slain. *Salisbury H. Hk.* 1857. Altered from Neale. This in the *Sarum Hyl.*, 1868, was again altered to "O salutary Victim slain."
14. Hail, saving Host! Hail, source of love. *T. J. Potter.* 1858.
15. O saving Victim, worthy deem'd. *P. Trappes.* 1865.
16. O Thou health giving Sacrifice. *W. J. Irons*, in his *Hymns*, 1866, and his *Ps. & Hys.*, 1873-75.
17. O Victim of redeeming grace. *J. Wallace.* 1874.
18. O Host, salvation bringing. *C. Kent*, in *O. Shipley's Annus Sanctus.* 1884.
19. O Victim of the world's salvation. *J. D. Aylward*, in *O. Shipley's Annus Sanctus*, 1884. [J. J.]

**Vere, Thomas Aubrey de**, third s. of the late Sir Aubrey de Vere, Bart., was b. in 1814, and educated at Trinity College, Dublin. Whilst Dr. Newman was Rector of the Roman Catholic University, Dublin, he was one of the Professors there. His first volume of *Poems* appeared in 1842, and since then he has also pub. more than thirty distinct works, many of which are in verse, including *Poems*, 1855; *May Carols*, 1857; *Poetical Works*, 1884; and others. A few pieces from his poetical works are given in Roman Catholic collections. [J. J.]

**Very, Jones**, was b. at Salem, Massachusetts, Aug. 28, 1813, his father, Jones Very, being a shipmaster. He graduated at Harvard College in 1836. He remained at his College, as tutor in Greek, for two years, and then entered the Unitarian Ministry (1843). He has been engaged in the work of a preacher without a pastorate from the first, a great part of his time being devoted to literary pursuits. In 1839 he pub. a volume of *Essays and Poems*, from which several pieces have been taken as hymns, including:—

1. Father! I wait Thy word. The sun doth stand. *Waiting upon God.*
2. Father, there is no change to live with Thee. *Peace in the Father's Care.*
3. Father! Thy wonders do not singly stand. *The Spirit-land.*
4. Wilt Thou not visit me? *The Divine Presence desired.*

These hymns were included in Longfellow and Johnson's *Unitarian Book of Hymns*, 1846. In the same collection also appeared:—

5. I saw on earth another light. *The Light Within.*
6. The bud will soon become a flower. *Sowing and Reaping.*
7. Turn not from him who asks of thee. *Kind Words.*

In addition the following hymns appeared in Longfellow and Johnson's *Hymns of the Spirit*, 1864:—

8. One saint to another I heard say, "How long?" *The Future anticipated.*
9. There is a world eye hath not seen. *The Spirit World.*

Most of these hymns are in the *Lyra Sac.*

*Americana*, 1868; and in Putnam's *Singers and Songs of the Liberal Faith*, 1874. [F. M. B.]

**Very, Washington**, brother of Jones Very, was b. at Salem, Massachusetts, Nov. 12, 1815. After following mercantile pursuits for some time, he entered Harvard College, and graduated there in 1843. Subsequently he conducted a private school in Salem, where he d. April 28, 1853. Putnam gives three of Very's poetical pieces in his *Singers and Songs*, &c., 1874, one of which, "There cometh o'er the spirit" (*Spring*), appeared in Longfellow and Johnson's *Book of Hymns*, 1846. [J. J.]

**Verzage nicht, o frommer Christ.** [*Trust in God.*] Included as one of *Drey schöne geistliche Lieder*, Constanx, 1607, in 22 st. of 5 l., and thence in *Mützell*, No. 584; *Wackernagel*, v. p. 427; and the *Unv. L. S.*, 1851, No. 581. Sometimes erroneously ascribed to Nicolaus Herman. *Tr.* as:—

**Ye who the name of Jesus bear, Yield not yourselves &c.** A good *tr.* of st. i., iv., v., vii., xvii., by A. T. Russell, as No. 228 in his *Ps. & Hys.*, 1851. [J. M.]

**Vexilla Regis prodeunt.** *V. H. C. Fortunatus.* [*Passiontide.*] This "world-famous hymn," as Dr. Neale calls it, has been ascribed to Theodulph of Orleans, to Sedulius, &c. But it is found in all the mss. of the works of Fortunatus, as well as in all the printed editions, and there is no ground whatever for questioning his authorship. In further annotation it will be most convenient to treat (1) of its *Text*, then (2) of its *Origin* and some of the allusions contained in it, and lastly (3) of the variations in its *Use*.

i. *Text, MSS., &c.* We print first the full original text from Professor F. Leo's ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 34, where it is given as No. 6 in Bk. ii., entitled "Hymn in honour of the Holy Cross," and in 8 st. as follows:—

i.	v.
"Vexilla regis prodeunt, Fulget crucis mysterium, Quo carne carnis conditor Suspensus est patibulo.	"Arbor decora et fulgida, Ornata regis purpura, Electa digno stipite, Tam sancta membra tan- gere!
ii.	vi.
"Confixa clavis viscera Tendens manus, vestigia Redemptionis gratia Hic immolata est hostia.	"Beata cuius brachia Pretium pendit sæculi, Statera facta est corporis Prædam tulitque Tar- tari.
iii.	vii.
"Quo vulneratus insuper Mucrone duro lanceae, Ut nos lavaret crimine, Manavit unda et san- guine.	"Fundis aroma cortice, Vincis sapore nectare, Jucunda fructu fertili Plaudis triumpho nobili.
iv.	viii.
"Impleta sunt quæ con- cinit David fideli carmine, Dicendo nationibus: Regnavit a ligno Deus.	"Salve ara, salve victima De passionis gloria Qua vita mortem per- tulit Et morte vitam reddidit."

This text Leo prints from a St. Petersburg ms. of the 8th cent., a Laudun ms. of the 8th or 9th cent., a Vatican ms. of the 9th cent. (*Regiæ*, 329), and others. It agrees with the original readings of a 4th cent. ms. of Fortunatus, now in the Brit. Mus. (*Add.* 24193, f. 18). In the earliest Hymnaries, &c., it is found in much the same text, e. g.:—

In the so-called *Durham Ritual*, an ancient ms. in the Chapter Library at Durham (A. iv. 19, f. 65b, written in England in a hand of the 10th cent.), in two Hymnaries,

written in England in the 11th cent., and now in the Brit. Mus. (*Vesp. D.*, xli. f. 64, and *Harl.*, 2961, f. 234b), &c. During the 11th cent. it began to be customary to omit st. ii., vii., viii., and so in the *Vesp. D.*, xli. st. ii. was subsequently scratched through, st. vii., viii. being erased (in the *Vesp. D.*, xli., the Latin text of almost all the hymns is repeated along with an Anglo-Saxon interlinear gloss, the Latin being arranged to suit the order of the gloss. In this form, at f. 65b, the original st. ii., vii., viii. are still found, and there is neither original nor gloss of st. ix., x.), and the two following stanzas, not by Fortunatus, inserted in their place:—

ix.  
"O crux ave, spes unica,  
Hoc passionis tempore,  
Auge pietis justitiam,  
Reisque dona veniam.

x.  
"Te summa Deus Trinitas,  
Collaudat omnis spiritus,  
Quos per cruce mysterium  
Salvas, rogo per saecula."

Among other mss. which omit st. vii., viii. and give ix., x. are the Add. 38948, f. 109, a breviary written in Spain in the 11th cent., and now in the Brit. Mus.; the Arundel, 155, f. 154b, a hymnarium written in England in the 12th cent., and now in the Brit. Mus., &c. So also the *Hymnarius Moissiacensis*, a ms. written in France in the 10th cent., and ed. by G. M. Dreyes in 1888, p. 46. In the *Harl.* 2961, as above, the hymn is divided into two parts, pt. i. being st. i.-iv., vii., and pt. ii. beginning "Arbor decora et fulgida," being st. v., vi., vii. In a ms. of the 11th cent. now at Corpus Christi College, Cambridge (391, p. 246), st. iv. also immediately precedes st. viii. Other early mss. which contain this hymn, include one of the 11th cent. now in the Brit. Mus. (*Jul. A.*, vi., f. 46b); one of the 11th cent. at Durham (*B.*, iii., 32, f. 23); one of the 10th cent. at St. Gall, No. 196, &c. The variations in the text are somewhat numerous, but we need only mention two, viz. st. vii., l. 3, where the Add. 24193, reads "Foecunda," and st. x., l. 2, where the Arundel, 155, reads "collaudet." Daniel, l. No. 139, li. p. 382, lii. p. 244, lv. p. 70, prints the text with readings from a Fleury ms. of circa 800, a Rheims ms. of the 11th cent., &c. The printed text is also in Wackernagel, l. No. 80; the *Hymn. Scriptorum*, 1831, p. 79; F. A. March's *Lat. Hys.*, 1878, p. 66; Card. Newman's *Hymni Ecclesiae*, 1836 and 1863, &c. In the revised *Roman Brev.* of 1632 the text is of st. i., iii.-vi., ix., x., slightly altered.

ii. *Origin and Allusions.* To appreciate this hymn we must bear in mind the circumstances under which it was written. The details are of more than usual interest, as a short summary will show:—

Fortunatus was then living at Poitiers, where his friend, Queen Rhadegund, founded a nunnery. Before the consecration of the nunnery church she desired to present certain relics to it, and among these she obtained from the Emperor Justin II. a fragment of the so-called True Cross, from which circumstance the nunnery received its name of the Holy Cross. This relic was sent in the first instance to Tours, and was left in charge of the Bishop, in order that he might convey it to Poitiers. (See the *Historia Francorum*, by Gregory of Tours [d. 594], Bk. ix., Chapter 40.) In the Abbe E. Briand's *Sainte Radegonde, Poitiers*, 1887, pp. 128-130, its journey to Poitiers is thus described: "Escorted by a numerous body of clergy and of the faithful holding lighted torches, the Bishop started in the midst of liturgical chants, which ceased not to resound in honour of the hallowed wood of the Redemption. A league from Poitiers the pious cortège found the delegates of Rhadegund, Fortunatus at their head, rejoicing in the honour which had fallen to them; some carrying censers with perfumed incense, others torches of white wax. The meeting took place at Migné, at the place where, twelve centuries and a half later, the cross appeared in the air. It was on this occasion that the hymn 'Vexilla Regis' was heard for the first time, the chant of triumph composed by Fortunatus to salute the arrival of the True Cross. . . . It was the 19th November, 569."

The hymn was thus primarily a Processional hymn, written for use at the solemn reception of a relic of the Holy Cross. Inspired by the occasion the poet composed this poem of the Crucified King, one of the grandest hymns of the Latin church, in which in glowing accents he invites us to contemplate the mystery of love accomplished on the Cross. The occasion thus gives the key to

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Peter de Gaveston, the favourite of Edward II. of England. (Wright, at p. 269, pub. a second song on the same occasion, beginning "Pange, lingua, necem Petri qui turbavit Angliam," which is a parody on the "Pange lingua gloriosi Proelium.")

We may add that the text of Fortunatus, with a full critical and theological commentary, will be found in the Abbé S. G. Pimont's *Hymnes du Bréviaire Romain*, vol. ii., pt. ii., p. 30, Paris, 1884; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. 1, Paderborn, 1881, pp. 395-411. [J. M.]

The *trs.* into English of the *Vexilla Regis* include:—

1. **A Broad the Regal Banners lie.** This fine rendering is in *The Office of the Blessed Virgin Mary in English*, &c., 1687 (*Brit. Mus.*) an account of which is given in the *Churchman's Shilling Mag.* for July, 1876. Hymn No. 169 in Thring's *Coll.*, 1882, is taken from this *tr.*, the text being slightly altered. It is based on the *tr.* of 1585 noted below, and is by far the best rendering of the *Vexilla Regis* in C. U.

2. **The royal banner is unfurled.** By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 74, in 5 st. of 4 l., and again in his *Hys. of the Church, mostly Primitive*, 1841, No. 42. It is given in a limited number of hymnals only.

3. **Now onward move the standards of our King.** By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 79, in 7 st. of 4 l. Its use is limited.

4. **Forth flames the standard of our King.** By Bp. J. Williams, in his *Ancient Hys.*, 1845, p. 61. This is repeated in a limited number of collections, including Schaff's *Christ in Song*, 1869, and others.

5. **Forth comes the standard of the King: All hail, Thou Mystery ador'd.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 89, and his *Hys. & Poems*, 1873, p. 50, in 7 st. of 4 l. It is given in several Roman Catholic hymn-books for schools and missions.

6. **Forth goes the standard of the King. The sign of signs, the radiant Cross.** This *tr.* appeared as No. 36 in Stretton's *Church Hys.*, 1850, in 6 st. of 4 l. In the Index it is said to be by Chandler, but its similarity to Chandler's *tr.* is so faint that the most which can be said of it is that it is Chandler's *tr.* re-written. It is a most successful rendering of the hymn. In its full, or in an abridged form it is found in later collections, as Murray's *Hymnal*, 1852, Lowe's *Gainsburgh Coll.*, 1854, and several others.

7. **The King of Kings His banner rears.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 65, in 6 st. of 4 l.

8. **See the royal banner streaming.** By G. Rorison, in his *Hys. and Anthems*, 1851, No. 59, in 6 st. of 4 l.

9. **The royal banners forward go.** By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 6, in 7 st. of 4 l., and again in the *Hy. Noted*, 1852, with the omission of st. vi. It is in C. U. both in its full and in several altered forms. Amongst the latter are (1) *H. A. & M.*, altered by the Compilers, 1861, and repeated in other collections; (2) F. Pott's *Hymns*, &c., altered by the Editor, 1861; (3) Nicholson's *Appendix Hyl.*, 1866, beginning with st. iii., "Fulfill'd is all that David told"; (4) *The Hymnary*, altered by the Editors, 1872, and others. When these various forms of Dr. Neale's *tr.* are taken into account, it is found

that his rendering of the *Vexilla Regis* is more widely used than all others put together.

10. **The royal banner forward goes, The Cross's mystery shines to view.** By J. A. Johnston in his *English Hyl.*, 1852. In the 1856 ed. he altered it to "See forward the King's banners go," and in the 1861 ed. to "Before us our King's banner goes."

11. **The royal banner is unfurled.** This, in the Cooke and Denton *Hymnal*, 1853, is a cento of which st. i. is from J. Chandler as above, and st. ii.-v. are from Stretton's *Church Hys.*, 1850, somewhat altered.

12. **Forth goes the standard of our King. The sacred banner gleams on high.** This rendering, which appeared in Chope's *Hymnal*, 1857, and again in other collections, is an arrangement made from older collections, the principal source being Stretton's *Church Hys.*, 1850, as above.

13. **The King's bright banners forward go.** This in Kennedy, 1863, No. 601, is J. A. Johnston's 1856 text as above, in a slightly altered form.

14. **The royal banner is unfurled, And lo! the Cross is reared on high.** This rendering in Morrell and How's *P's. & Hys.*, 1864, in 4 st. of 4 l., is an altered and abbreviated form of the text in Stretton's *Church Hys.*, 1850, as above, with a slight resemblance to Chope's text of 1857. In the S. P. C. K. *Church Hys.*, 1871, No. 118 is a cento beginning with st. i. of this text, and concerning which Mr. Ellerton says in his *Notes to the Church Hys.*, 1881, p. xl.:—

"Hymn 118. . . . Free imitation, written for Church Hymns in 1871 by Bishop William Walsham How, of the Latin hymn *Vexilla Regis proteunt*, by Venantius Fortunatus. . . . In the present imitation, little except the first two verses of Fortunatus's hymn remain. The original contains eight verses, the last four being an impassioned apostrophe to the material cross, an alleged fragment of which was amongst the relics for the reception of which the hymn was written. These verses being considered by the Editors of Church Hymns wholly unsuitable for the use of the congregations for which their book was prepared, have been replaced by others."

The text of this *Church Hymns* cento is thus composed: st. i. from Morrell & How, 1864, unaltered; st. ii. from Stretton's *Church Hys.*, unaltered; st. iii., Morrell & How, 1864, st. iii. rewritten; st. iv., v. new by Bp. How.

15. **The Kingly banners onward stream.** By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

16. **The King's bright banners forward go.** By E. A. Dayman, in the *Sarum Hyl.*, 1868. The opening lines (1 and 2) are from Kennedy's 1863 text, hence the first line of st. ii., "With outstretched hands, transfixed and torn," must be noted.

Other *trs.* are:—

1. The banners of the King come forth, The misterie, &c. *Primer* (Antwerp), 1599.

2. Now forth the Kingly banners goe. *Primer* (Mechlin), 1615.

3. Abroad the Regal Banners fly, Now shines the Crosses mystery. *Primer* (Antwerp), 1685.

4. Behold the Royal Ensigns fly, The Crosses shining Mystery. *Primer* (London?), 1706.

5. Abroad the royal Banners fly. A partial *tr.* in the *Evening Office*, 1748.

6. Behold the Royal Ensigns fly, Bearing the Cross's Mystery. *Evening Office*, 1760.

7. Is this the standard of a King? I. Williams, 1839.

8. The great King's banner shines above. F. C. Husenbeth, 1841.

9. Mysterious sign of Royalty. W. Palmer, 1845.

10. See, see the royal banners fly. J. R. Beste, 1849.

11. The Royal Banner forward goes, The mystic Cross refulgent glows. J. D. Chambers, 1852 and 1857.

12. The banners of the King go forth Outshines the mystery of the Rood. W. J. Blew, 1852 and 1856.

13. The banners of the King appear, The mystery of the Cross shines clear. J. Keble, written in 1857, pub. in his (posthumous) *Misc. Poems*, 1859.

14. Behold the royal ensigns fly, which bear the Cross's mystery. By T. J. Potter in the *Catholic Psalmist*, 1858.

15. The Banner of the King goes forth, The Cross, the radiant mystery. *Elizabeth Charles*, 1858.

16. The Royal Banner floats on high. R. Massie, in *Lyra Messianica*, 1864.

17. The Kingly banners proudly fly. F. Trappes, 1865.

18. The King's bright banners onward bear. H. M. Macgill, in *The Juvenile Miss. Magazine of the U. Presb. Church*, April, 1866, and his *Songs of the Christian Creed and Life*, 1876.

19. The banners of our King advance. J. Wallace, 1874.

20. Banners of our King are streaming. C. Kent, in O. Shipley's *Annus Sanctus*, 1884.

21. The royal banners forward fly; The cross upon them cheers the sky. S. W. Duffield, in his *Latin Hymn-Writers*, &c., 1889.

This extensive list of *tr.* marks in a striking manner the strong hold this hymn has upon many men. In translating the stanza which has called forth the greatest diversity and skill is the *fourth* as above.

The finest rendering of these lines which we have seen is that in the Service Book of 1687 (see above), which reads:—

"That which the Prophet-King of old  
Hath in mysterious Verse foretold,  
Is now accomplisht, whilst we see  
God Ruling Nations from a Tree."

The nearest approach to this in dignity and force is Dr. Neale's *tr.* of 1851. [J. J.]

### Victimae Paschali. *Wipo* (?). [Easter.]

This Sequence is an excellent example of the transition from the rhythmical, irregular, unrhymed Notkerian sequences to the regular rhyming sequences of Adam of St. Victor and later writers. It presents several points of interest, and demands a somewhat detailed examination. We shall treat (1) of the *Text and MSS.*, (2) of the *Authorship*, and (3) of the *Uses* made of this Sequence.

i. *Text and MSS.* To show its structure we print the full text, which reads:—

i.	"Sepulchrum Christi ventis,
Victimae Paschali	Et gloriam vidi resurgentis;
Laudes immolent Christiani.	Angelicos testes,
ii.	Sudarium et vestes.
Agnus redemit oves;	Surrexit Christus spes mea.
Christus innocens Patri	Præcedet suos in Galilea."
Reconciliavit	v.
Peccatores.	Credendum est magis soli
iii.	Mariæ veraci
Mors et vita duello	Quam Judæorum turbæ
Confluxere mirando;	fallaci.
Dux vitæ mortuus	Scimus Christum resur-
Regnat vivus.	rexisse
iv.	Ex mortuis vere.
"Dic nobis, Maria,	Tu nobis, victor rex,
Quid vidisti in via?"	miserere.

The text as above is printed from the following *ms.*, all now in the British Museum.

(a) *Add.* 19768, f. 23b, written in the 11th cent., mainly at St. Gall; (b) *Reg.* 2 B., iv., f. 210b, written in England, circa 1140; (c) *Calig.* A., xlv., f. 57b, written in England, circa 1199; (d) *Add.* 23936, f. 436b, written in France, circa 1275; (e) *Add.* 11669, f. 51, written in Germany, circa 1099; (f) *Arundel*, 156, f. 92b, written in Germany in the 13th cent. The variations are: i., l. 1, Paschalis in a; i., l. 2, immolant in c; iii., l. 2, confluerunt in a; iv., l. 7, spes nostra in c; iv., l. 8, vos in b and c; iv., l. 8, Galileam in c and f; v., l. 4, surrexisset in a and d; v., l. 5, A mortuis in b.

This sequence is also found in a *ms.* written in Germany circa 1199, and now in the Bodleian (*Liturg.*

*Misc.* 341, Linog. a, cir (Lat. 1139, circa 1000, a two *ms.*, of (added in a l and in a th Among *Misc* low, 5, p. 2 1390, all de cent. (*Add* redemit ove 30058, f. 65 being missi dretes, circa of 1480, the continental as also in t in the prese while in sol sal, e.g. in *Mus.*, the q thrice, i.e. Otherwise, unaltered, with furthi Kehrlein, N 199; Card. and others.

ii. *Aut* been reg the gue may be i

(1) *Car* p. 336) as: ascription 815).

(2) *Ro* sequences to Robert firmation

(3) *Ro* mannus. Migne's. Paris, 18.

(4) *Ad* of St. Vi Adam of he was b

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(6) *W* *Sängers* the gro: Einsiedl facsimil contain sequenc wise W and a s the En rich in former

1041; Emper sequen in this definite Gall m: *ms.* (2

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iii. scrip itself popu held terse Deat corpe Toda pictu the



ordinary church services during the period of Easter.

Of the uses, from which the text as above is taken, it marks it simply as "a sequence on the Resurrection"; assigns it to Easter Sunday, Monday, and Tuesday; and to Thursday in Easter week; while a, b, and c do not indicate its use.

Neither the Sarum, York, nor Hereford Missals used it on Easter Sunday or on Low Sunday; the Sarum appointing it for Friday in Easter week, and for the 2nd and later Sundays up to the Ascension, and the Hereford and York for Wednesday in Easter week, as also on the 2nd and later Sundays. In the Angers Missal of 1489 it is however appointed for Easter Sunday and for Low Sunday, as well as for Tuesday and Wednesday in Easter week; in the Hamburg Missal of 1509 for Easter Sunday, for Thursday, Friday and Saturday in Easter week; in the Uses Missal of 1495 for the B. V. M. at Eastertide, &c. Other Missals present various combinations or modifications of these uses, which need not be mentioned in detail. In the Roman Missal of 1570 it is one of the four sequences which were alone retained in that revision, and is appointed for use on Easter Sunday and daily up to Low Sunday inclusive, but not for the later Sundays. In the Paris Brev. of 1680 it forms part of the service for Vespers on Easter Sunday.

The dramatic possibilities of this Sequence also early attracted attention. It formed a striking feature in many of the Easter Miracle or Mystery Plays, but these we have not space to describe in detail.

(For its use there see e.g. F. J. Mone's *Schauspiele des Mittelalters*, Karlsruhe, 1846, pp. 17-27, 128, &c.; *Reliquiae Antiquae*, ed. T. Wright and J. O. Halliwell, vol. ii., 1843, p. 159; E. de Coussemaker's *Dramas Littéraires du Moyen Age*, Rennes, 1860; G. Milchsack's *Oster- und Passionspiele*, Wolfenbüttel, 1880, &c.)

It was also frequently employed at Matins on Easter Sunday, in the ceremony of the Easter Sepulchre, which was intercalated in the service between the Third Lesson and the "Te Deum." Various forms of this function are found both in England, and on the continent. Dr. Carl Lange, in his *Die Lateinischen Osterfeiern*, Munich, 1887, gives the results of his examination of 224 ms. and printed service books (*Breviaries, Antiphonaries, Processionals, Troparies, &c.*), ranging from the 10th to the 18th cent., and used in France, Holland, Germany, Austria, Switzerland, Italy, Spain, and England, all of which contain longer or shorter forms of this function, and 68 of which embody the "Victimae Paschali," either in full or beginning with "Dic nobis, Maria." The earliest forms in which he has found the "Victimae Paschali" included date from the 13th cent.

At p. 62 Lange prints from a 13th cent. Ritual for use at Chalons-sur-Marne. There, after the Third Responsory, two boys vested in white took their places, one on the right and the other on the left of the high altar, to represent the angels at the Holy Sepulchre; followed by three deacons in white dalmatics, coming from the right side and standing before the altar, to represent the Three Marys. The Angels ask the Three Marys "Whom seek ye in the sepulchre?" and they answer "Jesus of Nazareth." The Angels, taking off the white altar-cloth, as representing the grave clothes, reply "He is not here." The Marys, turning to the choir, sing "Alleluia. The Lord has risen." Then, passing down towards the choir, the First Mary sings "Victimae" (st. i.), the Second sings "Agnus redemit" (st. ii.), and the Third sings "Mors et vita" (st. iii.). Then the succentor, coming to the first step of the altar, asks the First Mary "Dic nobis" (st. iv., ll. 1, 2), to which she replies "Sepulchrum" (st. iv., ll. 3, 4), the Second replies "Angelicos testes" (st. iv., ll. 5, 6), and the Third "Surrexit" (st. iv., ll. 7, 8). Then the succentor, turning to the choir, and pointing to the First Mary, sings "Credendum" (st. v., ll. 1-3), and the whole choir sing "Scimus" (st. v., ll. 4-6). In the meantime the Marys have returned to the vestry, and the ceremony ends by the bishop or the succentor beginning the "Te Deum." This is one of the many varieties in which the complete

sequence is included. Even in the use of the "Victimae Paschali" there were great variations. So in a *Nürnberg Antiphonary* of the 13th cent. (Lange, p. 140), Mary Magdalene sings st. i.-iii., then Peter and John ask her "Dic nobis" (st. iv., ll. 1, 2), to which she replies "Sepulchrum" (st. iv., ll. 3-8). Then the choir sing "Credendum" (st. v. ll. 1-3), Mary alone the "Scimus" (st. v., ll. 4, 5), and the choir "Tu nobis" (st. v., l. 6). In the later service books the more dramatic portion of the sequence beginning with the "Dic nobis" is alone retained (e.g. in the *Hereford Breviary* of 1605). So in the *Prag Breviary* of 1572 (Lange, p. 172) the rubrics provide for a proper Easter sepulchre and for two Marys. There the Bishop asks Mary Magdalene "Dic nobis, Maria?" the choir singing "Quid vidisti in via?" and Mary replying "Sepulchrum" (st. iv., ll. 3-8), and the choir then singing "Credendum" (st. v., ll. 1-6). As Dr. Lange requires 171 large octavo pages to print and describe the variations of these service-books, we must beg our readers who wish for further information to refer to his interesting work.

As a final proof of the popularity of the "Victimae Paschali," we may mention some of the numerous imitations of it.

Thus M. Leon Gautier, in his 1858 ed. of *Adam of St. Victor*, prints two sequences, one on *St. Victor* ("Martyris Victoris laudes resonent Christiani Mortem ei") at ll. p. 94, and the other for the B. V. M. at Easter ("Virgini Mariae laudes intonent Christiani! Eva tristis") at ll. p. 348. Both of these are servile imitations of, and indeed borrow a good deal directly from, the "Victimae Paschali," and in his 1861 ed. of *Adam of St. Victor* (pp. 236, 245) Gautier says that in both cases the ascription to Adam is a mistake. Other imitations may be consulted in *Achrein*, e.g. his Nos. 152, 177, 215, 232, 233, 525, 565.

The varying forms of the text, together with a full critical and theological commentary, will be found in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., 1886, pp. 37-60. [J. M.]

#### Translations in C. U. :—

1. **Forth to the paschal Victim, Christians, bring Your sacrifice of praise.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 233; and his *Hys. and Poems*, 1873, p. 122. In a few collections only.

2. **The holy Paschal work is wrought.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 72. It is mainly from a ms. tr. by Dr. Neale (so the Campbell mss.) It is in O. Shipley's *Annus Sanctus*, 1884. In Dr. Rorison's *Hys. and Anthems*, 1851, No. 76, it was altered to "The Paschal work is wrought."

3. **Christ the Lord is ris'n to-day! Christians, haste your vows to pay.** By Jane E. Leeson, in the Rev. H. Formby's *Roman Catholic Hymns*, 1851, No. 10, in 4 st. of 8 l., and signed in the Index "M. L." This tr. has passed into several collections in G. Britain and America, including *H. A. & M.*, 1861, &c. Usually Miss Leeson's third stanza is omitted. Subsequently Miss Leeson retranslated the hymn in two forms, and included the same in her *Par. and Hys.*, 1853, as:—

(1) **Sacrifices of Thanksgiving.** This is repeated in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871 as "Tr. by J. E. L., 1854." We have here a slight error in the date, but a certain indication that the anonymous *Paraphrases and Hys.* of 1853 were by Miss Leeson.

(2) **Sacrifice ye praises meet.** This we have not found elsewhere.

4. **To the Paschal Victim, Christians, bring the sacrifice of praise.** By J. M. Neale, in the *Hy. Noted*, 1852, No. 28. This is a prose tr. In the *Hymnary*, 1872, it is given in a metrical form as "Unto the Paschal Victim bring." Line 3, "The Lamb, the sheep, &c."

5. **To the Paschal Victim raise Gift and sacrifice of praise.** By W. J. Blew, in his *Hj. and Tune*

*Bk.*, 1852-55; and again in the *Parish H. Bk.*, 1863 and 1875.

6. *Praise to the Paschal Victim bring.* By R. F. Lattledale, in the *People's Hym.*, 1867, No. 111, and signed "D. L."

7. *Christians, to the Paschal Victim.* Anonymous, in the *Antiphoner and Grad.*, 1889, and the *Hymner*, 1882.

Other tra. are:—

1. *Bring, all ye dear-bought nations, bring.* W. K. Mount, 1676; the *German Hym.*, 1763; and O. Shipley's *Annus Sanctus*, 1864.

2. *Let Christians grateful hymns of praise.* F. C. Huesteth, 1845, and *Lyra Massonica*, 1864.

3. *The Paschal Victim calls for praise.* J. R. Best, 1849.

4. *Christians, raise your grateful strain.* E. C. Benedict, in his *Hym. of Hildesheim*, 1867.

5. *Unto the Paschal Victim bring.* Line 3, "The Lamb redeemed, &c." C. R. Pearson, 1868.

6. *Christians, come and lift your voices.* J. Wallace, 1874.

7. *Christians, your voices raise.* Anon. in O. Shipley's *Annus Sanctus*, 1864.

[J. J.]

**Victis sibi cognomina.** [*Circumcision.*] This anonymous hymn was given in the *Parish Brev.*, 1736, for the Fast of the Circumcision at 7<sup>th</sup> Vespers, and beyond that date we have been unable to trace it. The text is in J. Chandler's *Hym. of the Primitive Church*, 1837, No. 49; Carl. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated *H. A. & M.*, 1867. Tr. as:—

1. *Tis for conquering kings to gain.* By J. Chandler, in his *Hym. of the Prim. Church*, 1837, p. 55, and his *Hym. of the Church, &c.*, 1841, No. 30. It is given in a great many hymn-books, sometimes in full, and at other times in an abbreviated form.

2. *Tyrants their empty titles take.* By J. D. Chambers, in his *Leuka Syon*, 1857, p. 102. This is given in the *Hymnary*, 1872, as "Warrior kings their titles gain."

3. *Conquering kings their titles take.* This cento appeared in the trial ed. of *H. A. & M.*, 1859, and the eds. of 1861 and 1875, and has passed into several other collections. It is composed of st. i., v., vi., by the Compilers, and st. ii., iii., iv. from J. Chandler as above, slightly altered. Three or four lines in st. v., vi. are also from Chandler. This cento is given in Pott's *Hymns, &c.*, 1861, as "Earthly kings their titles take," and in the *Surus Hym.*, 1868, as, "Warrior kings fresh glory gain."

4. *Let tyrants take their haughty names.* By R. C. Singleton, in the *Anglican H. Bk.*, 1868.

Other tra. are:—

1. *Let earthly tyrants title claim.* J. Williams, 1839.

2. *From conquered realms let tyrants claim.* W. J. Allen, 1852-55.

3. *Let earthly monarchs titles gain.* J. A. Johnston, 1852-61.

4. *To earthly kings fresh names accrue.* Lord Frayze, in O. Shipley's *Annus Sanctus*, 1864.

[J. J.]

**Victorinus, Santolius.** [Santoùll, Jean-Baptiste de.]

Vinet, Alexandre Rodolphe, b. June 12th, 1799, at Ouchy, near Lausanne. His father, a man of somewhat stern religion, was schoolmaster of the village, and held a small appointment in the Canton du Vaud. Alexandre was appointed Professor of the French language at the gymnasium of Basle, at the age of 20, and occupied this office, with some work for the University, for twenty years.

In 1819 married. of the E. ciples at tion of r side. H of tolera freedom liberté & Church des cour: de l'Égl more p than th its com In 1837 occupy the Aca he resi same th a prom tes for Canton largely to his to with ing he gave a 10, 184 only fr freedon cours Études as a di trait o the Se literat truth. works Étude newen hymn a few revea from tion, as fe place hymn

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*Bp. R. Heber.* [Lent.] Appeared in his posthumous *Hymns, &c.*, 1827, p. 54, in 4 st. of 4 l., and appointed for the 3rd S. in Lent. As given in the *People's H.*, 1867, No. 373, the lines "Mary, Mother meek and mild"; are altered to "Mary, Maid and Mother mild." It is otherwise unchanged. [J. J.]

**Virginis castae virginis summae decus praecinentes.** [Common of Virgins.] *Morel*, in his *Lat. Hymnen*, 1868, p. 180, gives a part of this sequence with the note, "This is only the beginning of a rambling and somewhat barbarous sequence in the ms. collection of P. Brander [St. Gall ms., No. 546, written in 1507], where it bears the title 'a prolix sequence of some monk of St. Gall.'" Neale, in his *Sequentiae*, 1852, p. 237, ascribes it to Godescalcus or Gottschalek (d. 1050); but the earliest source he quotes is the *Tournay Missal* of 1540, and there does not seem to be any reason for accepting this ascription, which is evidently a conjecture. The earliest text known is in the St. Gall ms., No. 383, of the 13th or 14th cent. The printed text is also in *Daniel*, v. p. 344, and *Kehrein*, No. 475. Tr. as "To-day let Christian maidens." In the *People's H.*, 1867, No. 221, and signed "S. M." [i.e. Sister Marion]. [J. M.]

**Virginis Proles, Opifexque matris.** [Common of Virgins.] This is found in four mss. of the 11th cent. in the British Museum (Jul. A. vi. f. 67 b; Vesp. D. xii. f. 110; Harl. 2961, f. 249 b; Add. 30851, f. 155); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 40b); and in a ms. of the 11th cent. at Corpus Christi Coll., Cambridge (391, p. 274), and the Bern ms. 455 of the 10th cent. It is in two mss. of the 11th cent. at St. Gall, Nos. 387 and 413. Also in the *Mozarabic, Roman, Sarum, York, Aberdeen*, and other *Breviaries*, the *Sarum* use being for one virgin and martyr at 1st Vespers and at Matins. *Daniel*, i. No. 238, gives the original, and the form in the *Roman Breviary*, 1632, citing it at iv. pp. 140, 368, as in a 9th cent. ms. at Bern, a 10th cent. Rheinau ms., &c. The printed text is also in *Wackernagel*, i. No. 138; G. M. Dreves's *Hymn. Moissiacensis*, 1888, from a 10th cent. ms., &c. [J. M.]

#### Translations in C. U. :—

1. O Thou, Thy Mother's Maker, hail. By E. Caswall, in his *Lyræ Catholicae*, 1849, p. 222, and his *Hys. & Poems*, 1873, p. 117. This has been repeated in the 1863 *Appendix* to the *H. Noted*, No. 197, and others.

2. Offspring, yet Maker, of Thy Mother lowly. By T. I. Ball, in the 1867 *Appendix* to the *H. Noted*, No. 344.

3. Child of [a] the Virgin, Maker of Thy Mother. By G. Moultrie, in the *People's H.*, 1867, No. 219, signed "M." In the *Hymner*, 1882, No. 99, which begins with the same first line, is based upon this tr.

#### Tr. not in C. U. :—

1. O Virgin's Offspring Christ, Who wert alone. *Primer*, 1706.

2. Conceived and born of Virgin blest. *P. Trappes*, 1865.

3. O Virgin born. That Mother's Framer Thou. *J. D. Chambers*, 1866.

4. O Virgin's Offspring, Who Thy Mother didst create. *J. Wallace*, 1874.

The foregoing trs. are of the text for a "Virgin and Martyr." There are also trs. of an arrangement of the text for a "Virgin, but not a Martyr." These include one in the *Primer*, 1706, and a second by *J. Wallace*, 1874, each beginning with the same first line as above. In the *Rom. Brev.*, st. viii., of the Latin text, *Hujus oratus Deus alme nobis*, is given, together with a doxology, for "Holy Women." This is tr. : (1) "O God of bountie, at thy saints intreating," in the *Primer*, 1599; (2) "Permit, great God, this Saint with Pray'rs may free" in the *Primer*, 1706; and (3) "O God, for this Thy servant's sake, we humbly Thee implore," by *J. Wallace*, 1874. In the Marquess of Bute's *Roman Breviary into English*, 1879, Wallace's tr. is given as "When she pleads for us at her sweet petition," &c. [J. J.]

**Virgo vernans velut rosa, Agni sponsa speciosa.** [St. Winifred.] This is the Sequence on St. Winifred of Wales, in the *Sarum Missal*, Venice, 1494, f. 255. It does not appear to be in any other ed. of the *Sarum Missal*, nor to have been received into other English or Continental *Missals*. It will be found in a note at col. 960 of the Burnt-island reprint of the *Sarum Missal*, 1861. Tr. as :—

More fair than all the vernal flowers. By E. Caswall, in his *Masque of Mary, &c.*, 1858, p. 337; and his *Hys. and Poems*, 1873, p. 202. It was repeated in Dr. Hawes's *Hys. for the Year*, 1867, &c. [J. M.]

**Vischer, Christoph**, s. of Jakob Vischer or Fischer, burgoess at Joachimsthal, in Bohemia, was b. at Joachimsthal in 1520. He matriculated at the University of Wittenberg in Nov. 1540 (M.A. 1544), and was ordained at Wittenberg on Feb. 10, 1544, as pastor and probst at Jüterbogk, near Wittenberg. He was then appointed (in 1552) cathedral preacher and superintendent at Schmalkalden; in 1571 pastor and general superintendent at Meiningen; in 1574 court preacher and assistant superintendent at Celle (Zelle); and in 1577 chief pastor of St. Martin's Church at Halberstadt. He returned to Celle in 1583, as general superintendent of Lüneburg, and d. at Celle in October, 1597 (*Koch*, ii., 265; *Wetzel*, i. p. 235, and *A. H.*, i., pt. v. p. 38; *Rotermund's Gelehrte Hannover*, vol. ii., 1823, p. 40; *J. K. F. Schlegel's Kirchen- und Reformations-Geschichte Hannover*, vol. ii., 1829, pp. 399-402; ms. from Dr. Ebeling, Celle, &c.)

Vischer was a somewhat voluminous writer. *Rotermund* gives the titles of 29 works by him. Only one hymn is known as his, viz. :—

Wir danken dir, Herr Jesu Christ, Dass du für uns gestorben bist. *Passiontide*. This is included in pt. ii. of the *Dresden G. B.*, 1597 (thence in *Wackernagel*, v., p. 248), marked as by M. C. F., and in 4 st. of 4 l., viz. st. i. as above, and

ii. Und bitten dich, war Mensch und Gott.

iii. Behüt uns auch für Sünd und Schand.

iv. Und draus schöpfen die Zuversicht.

The only portion we have been able to find in any work of Vischer's is st. ii. This occurs in his *Christliche und einfeltige Erklärung der gnadenreichen Historien des Leydens und Sterbens hochtröstlicher Auferstehung und siegreicher Himmelfahrt unsers lieben Herrn Jesu Christi, auch der Sendung des Heiligen Geistes, &c.*, Schmalkalden, 1585 [Brit. Mus.], and is given there in *Sermo x.* of those on the Resurrection (Auferstehung) as follows :—

"Solche Seufftzer erwecket der heilige Geist, als Göt in uns das wir beten.

"Ach Herr Christe, war Mensch und Gott,  
Durch dein heilig Fünff Wunden rot,  
Erlöse mich von dem ewigen Tod,  
Und tröste mich in meiner letzten Not."

The same stanza is found in the ed. Schmalkalden, 1560 (Berlin Library). The sermons on the *Auferstehung* seem to have appeared at Frankfurt am Main in 1564 (preface 1562, title 1663, colophon 1564). So the copy in the Vatican Library at Rome. *Mitteil.* No. 344, prints the four stanza form from the text given by J. C. Olearius, Jena, 1710, as a reprint of the original, and as entitled "A children's hymn composed by M. Christoph Vischer for the Christian community at Schmalkalden, upon the strengthening uses of the bitter sufferings and death of Christ Jesus our Saviour." It is also in the *Time*, L. S., 1851, No. 122. The *verses* are:—

1. We bless Thee, Jesus Christ our Lord: For ever be Thy name adored. This is a good and full *tr.* by Dr. Kennedy, as No. 622 in his *Hymn*, Christ., 1863.

2. With thanks we glory in Thy Cross. This is No. 331 in pt. I. of the *Moravian H. Hk.*, 1754. [J. M.]

**Vital Spark of heavenly flame. A Pope.** [*The Soul Immortal.*] In the *Spectator* for Nov. 10, 1712, Steele gives a letter sent to him by Pope on the words spoken by Hadrian on his death-bed. This letter, in *The Works of Alexander Pope, Esq. . . Printed verbatim from the Octavo edition of Mr. Warburton*, London, C. Bathurst, 1788. Vol. v., p. 185, is dated Nov. 7, 1712, and begins:—

"I was the other day in company with five or six men of some learning; where chancing to mention the famous verses which the Emperor Adrian spoke on his death-bed, they were all agreed that 'twas a piece of gaiety unworthy of that prince in those circumstances. I could not but differ from this opinion: methinks it was by no means gay, but a very serious soliloquy to his soul at the point of his departure; in which sense I naturally took the verses at my first reading them, when I was very young, and before I knew what interpretation the world generally put upon them.

"Animula vagula, blandula,  
Hospes comesque corporis,  
Quæ nunc abibis in loca?  
Pallidula, rigida, nudula,  
Nec (ut soles) dabis joca?"

The letter then proceeds with a prose translation of these lines, and a vindication of the same. At the foot of the letter, and after his signature, Pope added the following metrical rendering:—

"ADRIANI MORIENTIS AD ANIMAM  
TRANSLATED.

"Ah fleeting Spirit! wand'ring fire,  
That long hast warm'd my tender breast,  
Must thou no more this frame inspire?  
No more a pleasing cheerful guest?

"Whither, ah whither art thou flying?  
To what dark, undiscover'd shore?  
Thou seem'st all trembling, shiv'ring, dying,  
And Wit and Humour are no more."

In the *Spectator*, Nov. 10, 1712, Steele gives this letter verbatim, with the exception of the metrical version at the end. On Nov. 29, 1712, Pope wrote to Steele expressing regret that as this letter was given in his name he had not an opportunity of setting forth his ideas more fully and accurately. This letter did not appear in the *Spectator*. On Dec. 4, 1712, Steele wrote to Pope:—

"This is to desire of you that you would please to make an ode as of a cheerful dying spirit, that is to say, the Emperor Adrian's 'Animula vagula' put into two or three stanzas for music. If you comply with this, and send me word so, you will very particularly oblige. Yours, &c." (*Works*, v. p. 189.)

To this Pope gave answer in the following letter, which is undated in his *Works*, vol. v. p. 190, but was probably sent within a post or

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with the signature "Mrs. Vokes," in W. B. Collyer's *Coll.*, 1812. Of her hymns the following, all pub. in 1797, are still in C. U. :—

1. Behold the expected time draws near. *Missions.*
2. Behold the heathen waits to know. *Missions.* This begins with st. iii. of No. 1.
3. Proud Babylon yet waits her doom. *Fall of Babylon predicted.*
4. Ye messengers of Christ. *Missions.* [J. J.]

**Vom Himmel hoch da komm ich her.** *M. Luther.* [*Christmas.*] This beautiful Christmas hymn first appeared in the *Geistliche Lieder*, Wittenberg, 1535, in 15 st. of 4 l.; and thence in *Wackernagel*, iii. p. 23. Also in Schircks's ed. of *Luther's Geistliche Lieder*, 1854, p. 12, in the *Unv. L. S.*, 1851, No. 55, &c. In Klug's *G. B.*, 1543, it is entitled "A Children's Hymn for Christmas Eve on the child Jesus, taken from the Second Chapter of the Gospel of St. Luke." It has sometimes been said to be derived, at least in part, from the Latin. To the "Parvulus nobis nascitur" its resemblance is very slight; and this Latin hymn has not been traced earlier than the 1579 ed. of Lucas Lössius's *Psalmodia* (1st ed. 1553). To the "Nuntium vobis fero de supernis" [Brit. Mus. ms. of the 12th cent., Harl. 2928 f. 114], it has no relationship whatever. Of the origin of the German hymn, Lauxmann, in *Koch*, viii. 21, thus speaks :—

"Luther was accustomed every year to prepare for his family a happy Christmas Eve's entertainment . . . and for this festival of his children he wrote this Christmas hymn. Its opening lines are modelled on a song, 'Aus fremden Landen komm ich her;' and throughout he successfully catches the ring of the popular sacred song. It is said that Luther celebrated the festival in his own house in this original fashion. By his orders the first seven verses of this hymn were sung by a man dressed as an angel, whom the children greeted with the eighth and following verses."

We may add that Luther took the first stanza almost entirely from the song, which begins :—

"Ich komm aus fremden Landen her,  
Und bring euch viel der neuen Mähr,  
Der neuen Mähr bring ich so viel,  
Mehr denn ich euch hier sagen will."

From the rest of the song Luther did not borrow anything.

In Klug's *G. B.*, 1535, it is set to the melody of "Aus fremden Landen," or rather, as F. M. Böhme, in his *Altdeutsches Liederbuch*, 1871, No. 271, gives it "Ich komm aus fremden Landen her." In the *Geistliche Lieder*, Leipzig, V. Schumann, 1539, this was superseded by the beautiful melody still in use, which is sometimes ascribed to Luther, and is set to this hymn in the *C. B. for England*, 1863 (set also to No. 57 in *H. A. & M.*, 1875). *Tr.* as :—

1. From highest heaven good news I bring. By A. T. Russell, as No. 17 in the *Dalston Hospital H. Bk.*, 1848. There st. i. is condensed from i., ii.; and st. ii.-v. are from iii., iv., viii., xv. In his own *Ps. & Hys.*, 1851, No. 43, Mr. Russell omitted the *tr.* of st. xv. and added a *tr.* of st. vii.

2. From yonder world I come to earth. In full, by Dr. J. Hunt in his *Spir. Songs of Martin Luther*, 1853, p. 30. From this st. vi.-ix., xiii., xiv., beginning "Oh! let us all be glad to-day," were included in the *Manchester S. S. H. Bk.*, 1855, the *Bk. of Praise for Children*, 1881, and the *Cong. Church Hyl.*, 1887.

3. From heaven above to earth I come. This is a good and full *tr.*, by Miss Winkworth in her *Lyra Germanica*, 1st Ser., 1855, p. 12, and in her *C. B. for England*, 1863, No. 30. Repeated

in full in the *Ohio Luth. Hyl.*, 1880. Varying centos, beginning with st. vii., "Give heed, my heart, lift up thine eyes," are in Bp. Bickersteth's *Ps. & Hys.*, 1858, and his *Hyl. Comp.*, 1876, in the *Church S. S. H. Bk.*, 1879, and others.

4. Good news from heaven the angels bring. This is No. 131 in the *Pennsylvania Luth. Church Bk.*, 1868, in 7 st. (answering to st. i., iii., iv., viii., x., xiii., xv.), of which st. i.-iv., vii. are altered from A. T. Russell, and v., vi. from Miss Winkworth. Repeated in Schaff's *Christ in Song*, 1869, p. 54. St. i.-iii., v., vi., of this form are in the *Hys. and Songs of Praise*, N. Y., 1874, and the *Church Praise Bk.*, N. Y., 1882.

Other *trs.* are :—

- (1) "I come from heav'n to tell." In the *Gude and Godlie Ballades*, ed. 1568, f. 26 (1868, p. 43). Rewritten by H. R. Bramley, as No. 66 in the *Bramley-Stainer Christmas Carols, New and Old*, beginning "From highest heaven I come to tell." (2) "I come from heaven, to declare," as No. 300 in pt. i. of the *Moravian H. Bk.*, 1754. From this st. vii., viii., x., xiii. were given in the *Bible H. Bk.*, 1845, beginning "Awake, my heart, my soul, my eyes." (3) "To-day we celebrate the birth," of st. iv., vii., viii., xiii. (partly founded on the 1754 *tr.*), as No. 60 in the *Moravian H. Bk.*, 1789 (1886, No. 47).
- (4) "I come, I come! from you celestial clime." By Miss Fry, 1845, p. 7. (5) "Little children, all draw near." By J. Anderson, 1846, p. 3. (6) "From highest heaven, on joyous wing." By R. Massie, 1854, p. 3. (7) "From heaven high I wing my flight." By Dr. H. W. Dulcken, in his *Bk. of German Songs*, 1856, p. 264. (8) "From heaven high I've wandered forth." By Dr. H. W. Dulcken in his *Golden Harp*, 1864, p. 137. (9) "From heaven on high I come to you." By Dr. G. MacDonald in the *Sunday Magazine*, 1867, p. 285; altered in his *Exotics*, 1876, p. 45. (10) "From heav'n on high to earth I come." In the *Ch. of England Magazine*, 1872, p. 44. (11) "From heaven so high I come to you." By the Rev. J. G. Tasker, in the *Wes. Meth. Magazine*, Dec., 1883.

We may note that in J. C. Jacobi's *Präl. Ger.*, 1722, p. 13, there is a hymn in 5 st., beginning "He reigns, the Lord our Saviour reigns," which is set to the melody of 1539. It is not, however, a *tr.* from Luther, but is merely a selection of stanzas from Isaac Watts's version of *Ps. xcvi.* [J. M.]

**Vom Himmel kam der Engel Schaar.** *M. Luther.* [*Christmas.*] This is founded on St. Luke ii. 10, 11, and St. Matt. ii. 6; and was apparently written in 1543, and meant for use when his other Christmas hymn ("Vom Himmel hoch") was thought to be too long. It was 1st pub. in the *Geistliche Lieder*, Wittenberg, 1543, in 6 st. of 4 l., and thence in *Wackernagel*, iii. p. 28. Also in Schirck's ed. of *Luther's Geistliche Lieder*, 1854, p. 15, and in the *Unv. L. S.*, 1851. *Tr.* as :—

1. From yon ethereal heavens. This is a paraphrase, in 54 lines, by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 20. From this a cento in 5 st. of 8 m., recast and beginning, "Let all our hearts rejoice," is No. 5 in Whittemore's *Supp. to All H. Bks.*, 1860.

2. To shepherds as they watched by night. In full, by R. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 7. Included in the *Ohio Luth. Hyl.*, 1880, and by Dr. Bacon in his *Hys. of Martin Luther*, 1884, p. 66.

Other *trs.* are :—

- (1) "A band of angels from the sky," as No. 145 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Sing! sing! ye ransomed mortals, sing." By Sir John Bowring in his *Hymns*, 1825, No. 21. (3) "The humble shepherds, tending." By J. Anderson, 1846, p. 7 (1847, p. 31). (4) "From heaven there came an angel throng." By Dr. J. Hunt, 1863, p. 33. (5) "From heaven angel hosts did fly." By Miss Manington, 1864, p. 32. (6) "The angels came down in their cohorts so bright." By S. Garratt in his *Hys. & Trs.*, 1867, p. 37. (7) "From

heaven the angel-troop came near." By Dr. G. MacDonald in the *Sunday Magazine*, 1867, p. 256; altered in his *Recliner*, 1876, p. 48. [J. M.]

**Vom Himmel kommt der starke Held.** [*Christmas.*] This hymn appears in the *Neues Hildburghäusisches G. B.*, 1807 (ed. 1808, No. 170), in 10 st. of 4 l. The two opening lines, but not much more, are taken from a hymn by Dr. Johann Christoph Stockhausen [b. October 20, 1725, at Gladenbach, Hesse; became in 1769 Lutheran superintendent at Hanau; d. at Hanau, Sept. 4, 1784], found in the *Neue Hanau Münzerbergische G. B.*, 1779, and included in the Württemberg *G. B.*, 1791, in 6 st. The rest is a paraphrase, apparently by J. C. Wagner (q.v.) of the same passage of Holy Scripture as that used by Luther in his "Vom Himmel kam der Engel Schaar," but it has very little resemblance to Luther. The *trs.* from the text of Bunsen's *Versuch*, 1833, No. 118, in 9 st., are:—

(1) "The mighty Saviour comes from heaven." By *Miss Cox*, 1841, p. 13. (2) "From Heaven comes the mighty Lord." By *Lady E. Porteus*, 1843. [J. M.]

**Vos ante Christi tempora.** *C. Coffin* [*Septuagesima.*] Appeared in the *Paris Brev.*, 1736, for the Sundays from Septuagesima to Lent at Vespers; and in *Coffin's Hymni Sacri*, 1736, p. 48. The text is given in *J. Chandler's Hys. of the Primitive Church*, 1837, No. 58; *Card. Newman's Hymni Ecclesiae*, 1838 and 1865; and in *L. C. Biggs's* annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. **O ye who followed Christ in love.** By *J. Chandler*, in his *Hys. of the Prim. Church*, 1837, p. 64, and his *Hys. of the Church*, 1841, No. 35. In 1852 it was given in an altered form (but opening with Chandler's first line) in *Murray's Hymnal*, No. 32. *Murray's* alterations were repeated in great part in the trial copy of *H. A. & M.*, 1859, and in the 1st ed., 1861, where the *tr.* began:—

2. **How blest were they who walked in love.** In this rendering additional changes were made by the Compilers of *H. A. & M.*, thus rendering it a cento by *Chandler*, *Murray*, and the *Compilers of H. A. & M.* This was repeated in a few collections, but omitted from the 1875 ed. of *H. A. & M.* In *Mercer's Ch. Psalter & H. Bk.*, Oxford ed., 1864, No. 430, the opening line is "O ye who follow Christ in love," but the hymn as a whole is from *Murray* and *H. A. & M.* The *Hymnary*, 1872, is the *H. A. & M.* text with additional alterations.

3. **Ye patriarchs all, and ancient sires.** This, in *Kennedy*, 1863, No. 434, is a cento of which st. ii. ll. 1-4 are from *Chandler*; st. v., vi. from *Murray's Hyl.*, 1852, the doxology from *Bp. Ken.*, and the rest by the editor, partly from *J. A. Johnston's English Hyl.*, 1859.

*Other trs. are:—*

1. *Ye patriarchal saints and sires.* *I. Williams*, 1839.

2. *Ye patriarchs and ancient sires.* *J. A. Johnston*, 1856.

3. *O ye, ere Christ had sojourned here.* *J. D. Chambers*, 1857. [J. J.]

**Vos O virginæ cum citharis chori.** [*Common of Virgins.*] An anonymous hymn at 1st Vespers on the Feast of a Virgin not a Martyr, in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736. Also in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **Ye V**  
*British M.*  
his *Hys.* i  
p. 319.

2. **Ye vi**  
in his *Low*  
alteration:

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**2. Hark, an awful voice is sounding.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 46, and his *Hys. and Poems*, 1873, p. 26. It is in a large number of hymn-books. In *Kennedy*, 1863, it is given in a recast form as "Voice of mercy, voice of terror."

**3. Hark, a glad some voice is thrilling.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, and *Rice's Sel.* from the same, 1870, No. 1. It is based upon Card. Newman's *tr.* as above.

**4. Hark to the voice that loudly cries.** By J. A. Johnston, in his *English Hyl.*, 1852, 1856, 1861.

**5. Hark, a thrilling voice is sounding.** This, which appeared in Murray's *Hymnal*, 1852, No. 2, is an altered form of Caswall's *tr.* as above. It was repeated with variations in the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861 and 1875, and many others. The text in the S. P. C. K. *Church Hys.*, 1871, beginning with same line as *H. A. & M.*, is a nearer approach to the original than that collection. *Thring's* text, also beginning with the same line, is Caswall with an adaptation of the best emendations of various editors.

**6. Voice of mercy, voice of terror.** By B. H. Kennedy, in his *Hymno. Christiani*, 1863, No. 47, is a recast of E. Caswall's *tr.* as above.

**7. Hark, a trumpet voice of warning.** By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

**8. Hark, the Baptist's voice is sounding.** In the *Hymnary*, 1872, is an altered version of Caswall's *tr.* as above.

Other *trs.* are:—

1. A heavenly Voice and early Ray. *Primer*, 1706.
2. Hark, a voice of warning, hark. *Bp. R. Mant.* 1837.
3. Lo, loudly hath the voice proclaimed. *A. J. B. Hope*, 1844.
4. Hark! how that voice swells clearly out. *Bp. J. Williams*, 1846.
5. Hark, louder through surrounding gloom. *W. Palmer*, 1846.
6. What thrilling voice through midnight peals. *W. J. Copeland*, 1848.
7. Behold, a chiding voice and clear. *F. Trappes*, 1865.
8. Hark, hark, the voice of chanticleer. *J. Wallace*, 1874.

[J. J.]

**Vox clarescat, mens purgetur.** [Trinity Sunday.] Dr. Neale in his *Sequentiae*, 1852, p. 67, gives this from the *Saintes Missal* of 1491, where it occurs in the Votive Mass for the Holy Trinity. Neale's text is repeated by *Daniel*, v. p. 207, and *Kehrein*, No. 149. Du Meril, in his *Poésies Populaires Lat. du Moyen Age*, 1847, p. 305, prints it from a ms. in the *Bibl. Nat.*, Paris (Lat. 5132), of the beginning of the 13th cent. *Tr.* as:—

With hearts renewed, and cleansed from guilt of sin. By D. T. Morgan, in the revised ed. of *H. A. & M.*, 1875; and again in his *Hys. and Other Poetry of the Latin Church*, 1880.

[J. M.]

**Vox sonora nostri chori.** *Adam of St. Victor?* [St. Catherine.] A graceful sequence relating the history of St. Catherine of Alexandria, to be used on her festival, Nov. 25. Gautier, in his 1858 ed. of Adam's *Oeuvres Poétiques*, vol. ii., p. 320, gives it among the genuine proses of Adam, but in his ed. 1881, p. 245, he ranks it as doubtful for rhythmical reasons, and so does not print the text, but cites it as in a Gradual of St. Victor before 1239 (*Bibl. Nat.*, Paris, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and other sources. Among *Missals* it is found in an early 14th cent. *Paris* in the British

Museum (Add. 16905, f. 309), the *Saintes* 1491; the *Sens* 1529, and others. The printed text is also in Neale's *Sequentiae*, 1852, p. 205; *Daniel*, v. p. 324; *Kehrein*, No. 812; and D. S. Wrangham's *Liturgical Poetry of Adam of St. Victor*, 1881. *Tr.* as:—

1. Let our choir with voice sonorous. By R. F. Littledale, in the *Church Times*, Nov. 19, 1864, in 12 st., and again in an altered form in the *People's H.*, 1867, No. 304.

2. Loud and true our full-voic'd chorus. J. M. Neale, in the *St. Margaret's Hyl.* (East Grinstead), 1875.

Other *trs.* are:—

1. Come, let our choir with full accord. *D. T. Morgan*, 1871 and 1880.
2. Let our chorus' voice sonorous. *D. S. Wrangham*, 1881.

[J. M.]

## W

**W.**, in Bristol Bap. *Coll.*, by Ash & Evans, 1st ed., 1769, i.e. *I. Watts*.

**W. B.**, in the *Evangelical Magazine*, 1795, i.e. *William Budden*.

**W. H. D.**, i.e. *Mrs. Van Alstyne*, in various of the American hymnals.

**W. L.**, in the Bristol Bap. *Coll.*, 1769, by Ash & Evans, i.e. *I. Watts's Horn Lyricæ*.

**W. L. A.**, in Dr. Alexander's *Augustine H. Bk.*, 1865, i.e. *W. L. Alexander*.

**W. S.**, in the Bristol Bap. *Coll.*, 1769, i.e. *Watts's Sermons*.

**Wach auf, mein Herz! und singe.** *P. Gerhardt*. [Morning] Included in the 3rd ed., 1648, of Crüger's *Praxis*, as No. 1, in 10 st. of 4 l. Thence in Wackernagel's ed. of his *Geistliche Leiden*, No. 99, and Bachmann's ed., No. 1. Repeated in the *Crüger-Runge G. B.*, 1653, No. 1, and recently in the *Berlin G. L. S.*, ed. 1863, No. 1132. It is one of the finest and most popular of German morning hymns, and soon passed into universal use, st. viii. being a special favourite. *Tr.* as:—

**My Soul, awake and tender.** In full, by J. C. Jacobi, in his *Psalmody Germanica*, 1720, p. 33 (1722, p. 104), repeated as No. 477 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789, No. 744 (1886, Nos. 1158, 1159), begins "My soul awake and render," st. i., ii., iv., v. being from i.; v. ll. 3, 4; vi. ll. 1, 2; x.; viii.; while st. iii. ("Bless me this day, Lord Jesus," 1886, No. 1159), is st. iii. of No. 189, in pt. i. of the 1754 (a *tr.* by J. Gamboli from the early Greek hymn, καθ' ἐκδοσὴν ἡμέραν εὐλογῆσω σε, p. 1125, l.). From this 1789 text st. i., iii., ll. 1, 2; iv. ll. 3, 4, were given in Bickersteth's *Christian Psalmody*, 1833.

Other *trs.* are: (1) "Thy Thanks, my Soul, be raising," by H. J. Buckoll, 1842, p. 28. (2) "Wake, my heart, and sing His praises," by E. Massie, 1867. (3) "Awake, my heart, be singing," by J. Kelly, 1867. (4) "Wake up, my heart, elate," by N. L. Frothingham, 1870.

[J. M.]

**Wach' auf, wach' auf, du sich're Welt.** *J. Rist*. [Second Advent.] 1st pub. in his *Neuer Himmlischer Lieder sonderbahres Buch*, Lüneburg, 1651, p. 248, in 13 st. of 8 l.,

entitled, "True hearted Exhortation and Warning to the careless world that with genuine repentance she may prepare and secure herself against the near approaching Last Day." Founded on the Gospel for the 2nd S. in Advent (St. Luke xxi. 25-36), and is one of the finest of Rist's hymns. Reprinted in Freylinghausen's *G. B.*, 1794, No. 14 (8 st.); and in Bunsen's *Versuch*, 1833, No. 493 (*Alt. G. B.*, 1846, No. 426), omitting st. ii.-v. *Tr.* as:—

1. **Awake, thou careless world, awake! The day shall, &c.** By A. T. Russell, in 3 st. The *tr.* of st. i. appeared as No. 108 in the Dalton Hospital *H. Bk.*, 1848; the *tr.* of st. vii., xiii., were added in his *Ps. & Hys.*, 1851, No. 39.

2. **Awake, thou careless world, awake! The final day, &c.** A good *tr.* of st. i., vii., xii., vi., ix., xi., xiii., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 4.

From this the *tr.* of st. vi., ix., xiii., altered and beginning, "The Lord in love delayeth long," were included as No. 113 in the Irvingite *Hys. for the Use of the Churches*, 1864. A cento in 5 st. of i. m. from the *tr.* of vii., ix., xiii., beginning, "Lo, He, on whom all power is laid," is in H. L. Hastings's *Hymnal*, 1860.

For her *C. B. for England*, 1863, No. 27, Miss Winkworth rewrote the *tr.* to the original metre, beginning "Awake, thou careless world, awake! That final Judgment day," omitting the *tr.* of st. vii., xi.

Other *tr.* are: (1) "The last of days will come indeed," by Miss Orr, 1841, p. 9, being st. i., vii., xii., vi. In her ed. 1864, p. 33, she added a second part, "Lift up, ye saints, your joyful heads," being st. ix., xi., xiii. (2) "Awake! awake! from careless ease," by Lady E. Fortescue, 1843, p. 1.

[J. M.]

**Wackernagel, Carl Eduard Philipp**, D.D., was b. at Berlin, June 28, 1800. He studied and graduated Ph. D. at the University of Berlin. In 1829 he became a master in the technical school (Gewerbeschule) at Berlin, and in 1839 master in a private school at Stetten in Württemberg. He was then (1845) appointed professor in the Realgymnasium at Wiesbaden, and in 1849 director of the Realschule at Elberfeld. He received the degree of D.D. from the University of Breslau in 1861, and in the same year retired to Dresden, where he d. June 20, 1877 (Herzog's *Real Encyclopädie*, xvi. 588; Dr. Ludwig Schulze's *Philipp Wackernagel*, Leipzig, 1879, &c.).

Wackernagel was an enthusiastic and successful teacher, and the author of various works on mathematics, on crystallography, on German literature, &c. His claim to notice here is through his editions of German hymn-writers (*P. Gerhardt*, 1843; *M. Luther*, 1848; *J. Hermann*, 1856); his work on Dutch Hymnody (*Beiträge zur niederländischen Hymnologie*, Frankfurt, 1867), but more especially through his works on German hymnody up to 1600. His *deutsche Kirchengedichte* first appeared at Stuttgart in 1841, and was supplemented by his *Bibliographie zur Geschichte des deutschen Kirchengedichtes im XVI. Jahrhundert*, Frankfurt am Main, 1855, in which the original works were described. The permanent edition appeared in 5 vols., at Leipzig, 1864-77, as *Das deutsche Kirchengedicht von der ältesten Zeit bis zu Anfang des XVII. Jahrhunderts*, the preface to the last volume being all that he did not live to complete. Volume i. contains 656 Latin hymns, and a *Supplement to the Bibliographie* of 1855; ii. (1867) has 1449 pieces, which are (14 excepted) by German writers prior to the Reformation; iii. (1870) has 1487 pieces of the Reformation period; iv. (1874) has 1587 pieces, all (3 excepted) by German writers from 1554 to 1584; and v. has 1608 pieces by German writers from 1578 to 1603. This work is a monument of care and research, and is indispensable to the student of early German hymnody. The present writer has gladly availed himself of it, and it is only in a very few cases that he has been able to supplement or correct its results.

Wackernagel's *Elberfeld G. B.* is the original of the so-called *Elberfeld Gesangbuch*, vii. 112. Hymn-book for Germany, by canons of his wards pub. a German hymn *geistlicher Lied* Stuttgart, 181 was the base!

**Wake the** [Palm Sunday] W. Eddis's *Churches*, in "J. E. L.", ever a curious

St. i. Origins *tr.* of "Gloria." St. ii. Comp. Neale, with tw. St. iii. li. 1-4 of Huntingdon Neale, as above

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**Wakeful** books.]

**Walker** castle-on-I Walker, d. after furt academy & Glasgow, From Dur mouth, an Academy of the Spl Sections works. at the H and took of the to of the tir did his peal of 1 and Rel. Laws. philosop his deat Subjects of Sermon-lished a first ap ministr as Pro founde came Literat spent t bourric on a Bunhig nation

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**tarianism.** Of the 387 psalms and hymns 141 are taken from Watts, and of the rest the names of 24 authors are given, including T. Scott, Barbauld and Kippis. Walker himself, holding a "tempered Arianism," freely altered the hymns adopted, both for doctrinal reasons, and "to improve the style" of the compositions. He also contributed hymns of his own. Of these the best known are:—

1. Enough of life's vain scene I've trod.
2. Though many faults do me reprove.  
Part of "How foolish to oppose to God."
3. The earth proclaims its Lord. [V. D. D.]

**Walker, George, D.D.,** s. of Arthur Walker, a farmer at Hillton of Pitbladio, near Cupar, Fife, was b. at Hillton, Jan. 6, 1783. He studied at the Universities of St. Andrews and Edinburgh; and after being licensed by the Presbytery of Cupar, in 1806, was appointed in 1813 parish minister of Kinnell, near Arbroath. In 1867 he received the degree of D.D. from the University of Edinburgh. He d. at Kinnell on Sept. 11, 1868. He was a scholarly and devout man, with great taste and modest and retiring manners. He pub.:—

(1) *Hymns translated or imitated from the German:* Lond., Partridge & Co., 1860. This contains 89 hymns from the German, with a fr. of the "Dies Irae," in all 90. Many are given in abridged form, and Dr. Walker did not bind himself to reproduce the metre, or even uniformly the ideas, of his originals. By the kindness of his representatives his ms. copy has been used to identify his frs., most of which are indexed throughout this Dictionary, though none are in C. U. (2) *Prayers and Hymns:* Edin., W. P. Nimmo, 1866. Besides 73 Prayers, &c., this contains 92 original hymns and 14 versions of the "Gloria Patri." A number of the prayers and 42 of the hymns had appeared in his *Prayers and Hymns for the Mornings and Evenings of a Week*, 1862. [J. M.]

**Walker, John, B.D.,** s. of Matthias Walker, was b. at Silvermines, county Tipperary, in 1769, and educated at Trinity College, Dublin. He graduated in 1790, and was elected a Fellow on taking Holy Orders in 1791. Seceding from the Church of England he resigned his Fellowship in 1804, and founded the sect called "Walkerites." He d. Oct. 23, 1833. He was the author of several mathematical, classical, and other works. His *Essays and Correspondence* were pub. in 1838. Of two hymns written by him for the opening of the Bethesda Chapel, Dorset Street, Dublin, on June 22, 1794, and which appeared in the *Sel. of Hys.* for use there, 1814, one, "Thou God of Power and God of Love" (*Opening of a Place of Worship*), has passed into several collections, including the *Irish Church Hymn.*, 1873; the *American Meth. Episco. Hymnal*, 1878, and others. [G. A. C.]

**Walker, Mary Jane, née Deck,** daughter of Mr. John Deck, and sister of J. G. Deck (p. 286, ii.), was married in 1848 to Dr. Walker, for sometime Rector of Cheltenham, and editor of *Ps. & Hys. for Public and Social Worship*, 1855. Several of her hymns appeared as leaflets; others in her husband's *Ps. & Hys.*, 1855. In that *Coll.* 9 bear her signature "M. J. W." These are:—

1. He came, Whose embassy was peace. *Passiontide.*
2. I journey through a desert drear and wild. *The Journey of Life.*
3. Jesus, I will trust Thee, trust Thee with my soul. *Trust in Jesus.*
4. Lord, Thou didst love Jerusalem. *Mission to the Jews.*
5. O God, our Saviour, from Thy birth. *Passiontide.*

6. O joyful tidings let us sing. *Sunday School Anniversary.*

7. O spotless Lamb of God, in Thee. *Passiontide.*

8. The wanderer no more will roam. *Reconciliation with God.*

9. We are not left to walk alone. *The Holy Spirit as the Divine Guide.*

Of these hymns Nos. 3 and 5 appeared in the 1864 *Appendix* to Dr. Walker's *Coll.*, and Nos. 2 and 8 are the most popular. [J. J.]

**Wallace, James Cowden,** was b. at Dudley, circa 1793. He was brother of the Rev. Robert Wallace (1791-1880), Professor of Theology in Manchester New College, and author of *Antitrinitarian Biography*. J. C. Wallace was Unitarian minister at Totnes, 1824, and afterwards at Brighton and Wareham. He d. at Wareham in 1841. He was a prolific hymn-writer, and contributed various other poetical pieces to the *Monthly Repository*. In a *Sel. of Hys. for Unitarian Worship*, by R. Wallace, Chestertield, 1822, there are 13 of his hymns, and in the 2nd ed. of the same, 1826, there are 29 more. There are also 10 of his hymns in the Dukinfield *Sel. of Ps. & Hys. for Christian Worship*, 1822 (still in use), and 64 in Beard's *Coll. of Hys.*, 1837. Of these hymns the following are still in C. U.:—

1. Is there no balm to soften grief? *The Efficacy of Prayer* (1837).
2. It is not rank, or power, or state. *The Universality of the Gospel.*
3. There's not a place in earth's vast round. *God seen in Everything.*
4. Through every clime God's care extends. *Divine Care of All.*
5. There is an eye that never sleeps. *The Divine Helper in Need.* [V. D. D.]

**Wallin, Benjamin,** s. of Edward Wallin, pastor of the Baptist Church, Maze Pond, Southwark, was b. in London in 1711. He received a good education under the care of the Rev. John Needham, of Hitchin (father of the hymn-writer of that name), and was for a time engaged in business. But in 1740 he responded to an earnest request to become pastor of the church over which his father had presided, and this position he retained until his death on Feb. 19, 1782. Mr. B. Wallin published nearly forty sermons, charges, and other small religious books and pamphlets. In 1750 he pub. a volume entitled,

*Evangelical Hymns and Songs, in Two Parts: Published for the Comfort and Entertainment of true Christians; with authorities at large from the Scriptures.* The hymns in this vol. are 100 in number, and the texts of scripture illustrated in each stanza are quoted in full in the lower part of the page. The versification is homely and the rhymes are often faulty.

Two hymns from the work are in C. U.:—

1. Hail, mighty Jesus [Saviour] how divine. *Divine Grace.*
2. When I the holy grave survey. *Easter.*

These, with others, appeared in A. M. Toplady's *Ps. & Hys.*, 1776. They are usually given with alterations, chiefly introduced by Toplady. [W. R. S.]

**Walther, Johann,** was b. in 1496 at a village near Cola (perhaps Kahla, or else Cölleda, near Sachsenburg) in Thuringia. In 1524 we find him at Torgau, as bassist at the court of Friedrich the Wise, Elector of Saxony. The Elector Johann of Saxony made him "Sengermeister" (choirmaster) in 1526. When the Electoral orchestra (Kapelle) at Torgau was disbanded in 1530, it was recon-

stituted by the town, and in 1534 Walther was also appointed cantor (singing-master) to the school at Torgau. On the accession of the Elector Moritz of Saxony, in 1548, Walther went with him to Dresden as his Kapellmeister. He was pensioned by decree of Aug. 7, 1554, and soon after returned to Torgau, still retaining the title of "Sängermeister." He d. at Torgau, perhaps on March 25, or at least before April 24, 1570. (*Monatshefte für Musikgeschichte*, 1871, p. 8, and 1878, p. 85; *Archiv für Literaturgeschichte*, vol. xii, 1884, p. 185; Dr. Otto Taubert's *Pflege der Musik in Torgau*, 1868, and his *Gymnasial Sings-Chor zu Torgau*, 8.v., 1870, &c.)

Walther was more distinguished as a musician than as a hymn-writer. In 1524 he spent three weeks in Luther's house at Wittenberg, helping to adapt the old church music to the Lutheran services, and harmonising the tunes in five parts for the *Geistliche Gesänge Buckleys*, pub. at Wittenberg in 1524 (p. 700, ii.). He was also present in the Stadtkirche at Wittenberg, when, on Oct. 29, 1525, the service for the Holy Communion, as rearranged by Luther and himself, was first used in German. His hymns appeared mostly in his *Das christlich Kinderlied D. Martini Luthers, Erhalt uns Herr, &c.* Auffg. neu in sechs Stimmen gesetzt, und mit etlichen schönen Christlichen Texten, Lateinischen und Teutschen Gesängen gemeinert, &c., Wittenberg, 1546 (preface dated Torgau, St. Michael's Day, 1546). They are collected by Wackernagel in his *D. Kirchenlied*, iii. pp. 187-206 (Nos. 219-229).

Those of Walther's hymns which have passed into English are:—

i. *Herrlich Lieb hab ich dich, mein Gott.* *Trinity Sunday.* 1st pub. in 1566 as above, and thence in Wackernagel, iii. p. 204, in 4 st. of 8 l. In the *Unc. L. S.*, 1851, No. 190. *Tr.* as:—

O God, my Rock! my heart on Thee. This is a good *tr.* of st. i., iii., iv., by A. T. Russell, as No. 133 in his *Ps. & Hys.*, 1851.

ii. *Herrlich that mich erlöset.* *Eternal Life.* 1st pub. separately, in 33 st., at Wittenberg, in 1552, entitled "A beautiful spiritual and Christian new miner's song, of the Last Day and Eternal Life" (Königsberg Library). Thence in Wackernagel, iii. p. 187, in 34 st., st. 33 being added from the Dresden reprint of 1557. It is set to the melody of a popular song on the Joys of Summer. It is a fresh and beautiful hymn, but is only partially available on account of its length. Wackernagel, in his *Kleines G. B.*, 1860, selects 21 st. as No. 219. The most popular form is that in the Berlin *G. L. S.*, ed. 1863, No. 1530, beginning "Der Bräutigam wird bald rufen." This form has in order st. 31, 8, 9, 16, 18, 17, 13, and appeared in Melchior Franck's *Rosetulum musicum*, 1628; in Freylinghausen's *G. B.*, 1705, No. 749, &c. *Tr.* as:—

1. *Now vain my joyous heart would sing.* This is a *tr.* of st. 1, 4, 5, 17, 33, 34, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 223. Her *trs.* of st. 1, 4, 5, were included in the Eng. Presb. *Ps. & Hys.*, 1867, No. 325.

2. *Soon will the heavenly Bridegroom come.* This is by Dr. Kennedy, in his *Hymn. Christ.*, 1853, No. 1009, and follows the text of the *G. L. S.*, omitting st. 16, 18, 13. It is repeated in the *Laudes Domini*, N. Y., 1884, &c.

3. *The Bridegroom soon will call us.* By Dr. M. Loy, from the *G. L. S.* text, but omitting st. 18, 13, as No. 24 in the Ohio *Luth. Hgt.*, 1880.

Another *tr.* from the *G. L. S.* text, is "Soon shall that voice resound," by Miss Fry in her *Hys. of the Reformation*, 1815, p. 36. Her second part, altered and beginning, "Rejoice, the Lord doth guide us," is in J. Whittemore's *Suppl. to all H. Bks.*, 1850. [J. M.]

*Wär Gott nie M. Luther.* [*Ps. cxxiv.* was 1st pub. *Buckley*, Wittenb. and thence in *W.* in Schircks's ed. of 1854, p. 79, in the

*Lausmann*, in *Kol* Johann Friedrich of the Superintendent's captivity after the release on May 32, grateful heart, as a

The *tr.* in C. l. Had God not e R. Massie, in his 1854, p. 35. Rep the Ohio *Luth.* is his *Hys. of A*

Other *trs.* are: (1) "If God we 1845, p. 26. (2) then." By J. An Lord been on (4) "Had God in Macdonald, in th his *Knott's*, 1876 us all the time."

**Wardlaw** and (in his divine contemplation of the to live in having so collections honour in th as literature in them; soul heave plainly the experience its ethereal to God the known; clangour commonpl among th though it morning appoint Christ! "divine," light and good the of plain truth as pleasant hopes t ing sic fairly 1803 as was e been v [see 2 tribut the p Charl taine was 1 to 49 were vious *Maga* very writir

and thoroughly-equipped controversialist on the chief problems of the period, as to make it necessary to refer the reader to his remarkable *Life*, by the Rev. Dr. W. L. Alexander, entitled, *Memoirs of the Life and Writings of Ralph Wardlaw, D.D.* (2nd ed., 1856). Wardlaw was b. at Dalkeith on December 22, 1779, where he received his early education, later attending Glasgow University. His only church was in Glasgow. He d. at Easterhouse near Glasgow on Dec. 17, 1853, and his public funeral is still remembered for the representative character of the vast multitude who attended it. [A. B. G.]

Of Dr. Wardlaw's hymns the following are still in C. U.:-

1. Glad when they saw the Lord. *Easter.*
2. Hail, morning known amongst the blest [saints]. *Sunday Morning.*
3. Lift up to God the voice of praise. *Praise to the Father.*
4. O Lord our God, arise. *Missions.*
5. Remember Theo, remember Christ. *H. Communion.*
6. See the Sun of Truth arise. *Christ the Light.*

Of these Nos. 3-5 appeared in the *Tabernacle Coll.* (noted above), 1800. [J. J.]

**Ware, Henry, D.D.,** s. of Dr. H. Ware, pastor of the Unitarian congregation at Hingham, Massachusetts, and afterward Hollis Professor of Divinity at Cambridge, U.S.A., was b. at Hingham, April 21, 1794. Before going to Harvard College, in 1808, he was under the care of Dr. Allyn, at Duxbury, and then of Judge Ware, at Cambridge. He graduated at Harvard in high honours, in 1812; and was then for two years an assistant teacher in Exeter Academy. He was licensed to preach by the Boston Unitarian Association, July 31, 1815; and ordained pastor of the Second Church of that city, Jan. 1, 1817. In 1829, in consequence of his ill health, he received the assistance of a co-pastor in the person of Ralph Waldo Emerson. In the same year Ware was appointed Professor of Pulpit Eloquence and Pastoral Care in the Cambridge Theological School. He entered upon his duties in 1830, and resigned in 1842. He removed to Framingham, and d. there, Sept. 25, 1843. His D.D. degree was conferred upon him by Harvard College in 1834. Dr. Ware's publications as set forth in his *Memoir*, pub. by his brother John Ware, M.D., were numerous and on a variety of topics. He edited the *Christian Disciple*, which was established in 1813, and altered in title to the *Christian Examiner* in 1824, for some years before the change of title, and gave it his assistance subsequently. The Rev. Chandler Robbins collected his works and pub. them in four volumes, in 1847. His hymns, many of which are of more than usual excellence, are given in vol. i. Of these the following are in C. U.:

1. All nature's works His praise declare. *Opening of an Organ.* Dated Nov. 9, 1822. It is in Horder's *English Cong. Hymns*, 1884.

2. Around the throne of God The host angelic throngs. *Universal Praise.* Dated 1823, and printed in the *Christian Disciple*, vol. v., and in *Putnam*, 1874. A fine hymn of praise.

3. Father of earth and heaven, Whose arm upholds creation. *Thanksgiving for Divine Mercies.* Appeared in *Cheever's American Common Place Book*, 1831; and in *Lyra Sac. Americana*, 1868.

4. Father, Thy gentle chastisement. *In Sickness.* Dated March, 1836; and in *Lyra Sac. Americana*, 1868.

5. Great God, the followers of Thy Son. *Ordina-*

*tion.* Written for the Ordination of Jared Sparks, the historian, as pastor of the Unitarian Church, Baltimore, 1819. Given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874.

6. In this glad hour when children meet. *Family Gatherings.* Dated Aug. 20, 1835. In *Lyra Sac. Americana*, 1868, and *Putnam*, 1874.

7. Lift your glad voices in triumph on high. *Easter.* Dated 1817, and was pub. in the *Christian Disciple* of that year, in 2 st. of 8 l. It is in *Lyra Sac. Americana*, 1868; *Putnam*, 1874, and numerous hymn-books. Sometimes st. II. is given separately as, "Glory to God, in full anthems of joy."

8. Like Israel's hosts to exile driven. *American National Hymn.* Written for the Centennial Celebration of the Boston Thursday Lecture, Oct. 17, 1833, and given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874. It is a quasi American National Hymn in praise of the Pilgrim Fathers.

9. O Thou in Whom alone is found. *Laying Foundation Stone of a Place of Worship.* In *Lyra Sac. Americana*, 1868, and *Thring's English Coll.*, 1882.

10. O Thou Who on Thy chosen Son. *Ordination.* Written for an Ordination, March, 1829. In *Putnam*, 1874, and *Dale's English H. Bk.*, 1874.

11. Oppression shall not always reign. *Against Slavery.* "This was Mr. Ware's last composition in verse. It bears date March 15, 1843. In its original form it is longer than as presented here [in 3 st. of 8 l.], and is unsuited to a church-book. The following stanzas, taken from one of the Collections [st. i., ii. are in *Longfellow and Johnson's Book of Hymns*, 1848] are a part of the original, altered and transposed, and thus adapted to sacred worship." (*Putnam*, 1874, p. 113.)

12. To prayer, to prayer; for the morning breaks. *Prayer.* This poem of 10 st. of 6 l. is dated 1826, and is given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874. Two centos therefrom are in C. U. The first begins with st. i., adapting it for *Morning*, and the second with st. II., "To prayer, for the glorious sun is gone," for *Evening*.

13. We rear not a temple, like Judah of old. *Dedication of a Place of Worship.* This is dated 1839, and is given in *Putnam*, 1874.

14. With praise and prayer our gifts we bring. *Opening of a Place of Worship.* In *Dale's English Hymn Bk.* 1874.

With American Unitarians Dr. Ware ranks very high, and by them his hymns are widely used. [F. M. B.]

**Waring, Anna Lætitia**, daughter of Elijah Waring, and niece of Samuel Miller Waring, was b. at Neath, Glamorganshire, in 1820. In 1850 she pub. her *Hymns and Meditations*, by A. L. W., a small book of 19 hymns. The 4th ed. was pub. in 1854. The 10th ed., 1863, is enlarged to 38 hymns. She also pub. *Additional Hymns*, 1858, and contributed some pieces to the *Sunday Magazine*, 1871. Her most widely known hymns are: "Father, I know that all my life," p. 367, ii.; "Go not far from me, O my Strength," p. 430, ii.; and "My heart is resting, O my God," p. 781, i. The rest in C. U. include:-

1. Dear Saviour of a dying world. *Resurrection.* (1854.)

2. In heavenly love abiding. *Safety in God.* (1850.)

3. Jesus, Lord of heaven above. *Love to Jesus desired.* (1854.)

4. Lord, a happy child of Thine. *Evening.* (1850.)

5. My Saviour, on the [Thy] words of truth. *Hope in the Word of God.* (1850.) Sometimes st. iv., "It is not as Thou wilt with me," is given separately.

6. O this is blessing, this is rest. *Rest in the Love of Jesus.* (1854.)

7. O Thou Lord of heaven above. *The Resurrection.*

8. Source of my life's refreshing springs. *Rest in God.* (1850.)

9. Sunlight of the heavenly day. *New Year* (1854.)

10. Sweet is the solace of Thy love. *Safety and Comfort in God.* (1850.)

11. Tender mercies on my way. *Praise of Divine Mercies.* (1850.)

12. Thanksgiving and the voice of melody. *New Year* (1854.)

13. Though some good things of lower worth. *Love of God in Christ.* (1850.)

These hymns are marked by great simplicity, concentration of thought, and elegance of diction. They are popular, and deserve to be so. [G. A. C.]

**Waring, Samuel Miller**, s. of Jeremiah Waring, of Alton, Hampshire, and uncle of Anna L. Waring, was b. at Alton, in March, 1792, and d. at Bath, Sept. 19, 1827. His hymns appeared in his *Sacred Melodies*, 1826; and from that work the following, which are in C. U., were taken:—

1. Now to Him Who loved us, gave us. *Praise to Jesus*. Sometimes, "Unto Him Who loved us."
2. Plead Thou, O plead my cause. *Jesus, the Advocate Implored*. [G. A. C.]

**Warner, Anna**, daughter of Henry W. Warner, and sister of Sarah Warner, author of *Queechy*, and other novels, was b. near New York city about 1822. She is the author of the novel, *Say and Seal*, 1859, and others of a like kind. She also edited *Hymns of the Church Militant*, 1858; and pub. *Wayfaring Hymns, Original and Translated*, 1863. Her original hymns in C. U. include:—

1. Jesus loves me, this I know. *The Love of Jesus*. In *Say and Seal*. 1859.
2. O little child, lie still and sleep. *A Mother's Evening Hymn*.
3. One more day's work for Jesus. *Evening*. From *Wayfaring Hymns*. 1863.
4. The world looks very beautiful. *A Child Pilgrim*. circa 1860.

For her translations see *Index of Authors and Translators*. [F. M. B.]

**Warren, William Fairfield**, D.D., was b. at Williamsburg, Massachusetts, in 1833, and graduated at the Wesleyan University in 1853. After spending some time in Germany, he was appointed Professor of Systematic Theology in the Methodist Episcopal Mission Institute at Bremen, in 1861. Returning to America in 1866, he held some important appointments there, ultimately becoming President of Boston University, in 1873. His hymn, "I worship Thee, O Holy Ghost" (*Whitenside*), was contributed to the American Meth. Episco. Hymnal, at the request of the editorial committee, in 1877, and was pub. therein in 1878 (*Nutter's Hymn Studies*, 1884, p. 111). It has passed into other collections. [J. J.]

**Warum betrübet du dich, mein Herz**. [*Cross and Consolation*.] *Wackernagel*, iv. pp. 128-130, gives three forms of the text of this anonymous hymn: No. 190 as the first of *Zwey schöne neue geistliche Lieder*, Nürnberg, N. D., c. 1560; No. 191, from an *Enchiridion* printed at Hamburg, 1565; No. 192, from the *Psalmen und Lieder*, Lübeck, 1567. In his *Bibliographie*, 1855, p. 279, he had cited it as in *Neun schöne geistliche Lieder*, Nürnberg, N. D., which he then dated 1556—probably too early. According to Koch, v., 653, it had already appeared as "Czemu sie troszczyś" in a Polish hymn-book ed. by Pastor Seklucyan, and pub. at Königsberg in 1539.

This hymn has often been ascribed to Hans Sachs. So Ambrosius Hannemann in his *Prodrum Hymnologiae*, Wittenberg, 1623, Second 10, No. 8, entitles it "Consolation against Tearfulness. Hans Sachs"; and in *Jeremias Weber's G. B. Leipzig*, 1638, p. 578, it is entitled, "On Famine. A good family hymn. Written for the use of heads of households and their families, by Hans

Sachs, of Nürnberg. The hymn has not 1 works of Sachs, and without foundation.

In the 1560 2 st.; in the 1568 (Nos. viii., ix., usual text as in, but st. v.-ix., in samples of Eliji Three Holy Chi some collections man hymns of (almost univers

Why art thou Miss Winkworth Ger., 2nd Ser., C. B. for Engla

Other tra. are: (1) "Why thou C. Jacobi, 1725, p. rorian B. Bk., 17 my soul, God cat 183, in the Mora "Why vex thyse 1845, p. 68. (breast," by Made of Germany, 18 art thou trouble (6) "Why dost Frothingham, 1 lament, my hea Quiver, 1881.

**Warum** P. Gerharc Founded on Crüger-Run of 8 l. The Geistliche L No. 29. It and the U beautiful h difficult to burg emigr in 1732; it Wilhelm i viii. was t June 7, 16 479. Tr.

1. Why. tr. of st. i the Angli Rev. Ang 2. Why by J. Kel 1867, p. repeated i

Other tra in the Su Previously Tranqueb Moravian altered, as (2) "Whe worth, 18 gloomy."

**Was So der** [Harve Trauri 6 st. of a scant Bresla in 9 st. it "Th 1731."



clin *G. L. S.*, ed. 1863. The German has undergone various recensions, and so e.g. Miss Warner follows that in Bunsen's *Versuch*, 1833; as Warner that in the Berlin *G. B.*, 1829. The text followed in *H. A. & M.* and the *Hymn* is that in Biggs's annotated *H. A. & M.*, 1877, which is based on st. i., iii., vii., viii. of 1734. *Tr.* as:—

1. **What our Father does is well.** A free *tr.* in Biggs's text, by Sir H. W. Baker, as No. 227 *H. A. & M.*, 1861, with an original doxology. This has been repeated in the *Irish Church Hymn*, 1873, in Porter's *Coll.*, 1876, the *S. P. C. K. Church Hymn*, 1871, *Bapt. Hymn*, 1879, &c.; and *America in the Pennsylvania Luth. Ch. Bk.*, 1868, *Presb. Hymn*, 1874, &c.

2. **What God does is done aright.** By Mrs. H. I. Chester, as No. 471 in the *Hymnary*, 1872, from the text of Biggs, with an original doxology. Repeated in the *Westminster Abbey H. Bk.*, 1883.

Other *trs.* are: (1) "Whatever God does is well done," by Miss Warner, 1858, p. 255, repeated in Bp. Ryle's *Coll.*, 1860. (2) "What God hath done is done aright," by Miss Cox, 1864, p. 125. [J. M.]

**Washburn, Edward Abiel**, D.D., was b. April 16, 1819: graduated at Harvard, 1838: studied theology at Andover and New Haven, and entered the Congregational ministry. In 1844, having been ordained in the Protestant Episcopal Church, he became Rector of St. Paul's, Newburyport, Mass., where he remained till 1851. Spending 1851-52 in Europe, on his return he became Rector of St. John's, Hartford, 1853-62, and Professor of Church Polity in Berkeley Divinity School, Middletown, Connecticut; also Rector of St. Mark's, Philadelphia, 1862-65; and Calvary, New York, 1865-81. He d. Feb. 2, 1881. His works include *Social Law of God*, 1874, and *trs.* of Latin hymns. A selection from his poems was published in New York in 1881. Some of his *trs.* are given in Schuff's *Christ in Song*, 1869, and other collections. For these *trs.* see *Index of Authors and Translators*. [F. M. B.]

**Washburn, Henry S.**, was b. at Providence, Rhode Island, June 10, 1813; spent his boyhood at Kingston, Massachusetts, and was educated at Worcester and Brown University. Subsequently he was a manufacturer at Worcester and Boston. Since 1875 he has been the President of the Union Mutual Life Insurance Co. Mr. Washburn has held some prominent posts, and has been active in public matters. He has written various hymns and songs, the best known of which is:—

**Let every heart rejoice and sing.** *National Hymn.* This "was written for a celebration in Faneuil Hall, Boston, July 4, 1842, and sung by the Sunday School Children of the city." It was set to music by Garcia, and often subsequently used at home and abroad. The author altered it for *The Psalmist*, 1843, No. 1005; and in that form it has been generally known. [F. M. B.]

**Waterbury, Jared Bell**, D.D., was b. in New York city, Aug. 11, 1799, and graduated at Yale College, 1822. He was for some time pastor of a Congregational church at Hudson, N. York, and then of Bowdoin Street Congregational church, Boston. He d. at Brooklyn, Dec. 31, 1876. He pub. *Advice to a Young*

*Christian; The Officer on Duty*, and other works. To the Rev. J. Leavitt's *Christian Lyre*, vol. i., 1830, he contributed the following hymns, each of which was headed, "Written for the Lyre," and signed "J. B. W.":—

1. My Jesus, Thou hast taught. *The Love of Jesus.*
2. Met, O God, to ask Thy presence. *Repentance.*
3. O fly, mourning sinner, saith Jesus to me. *Promise of Pardon.*
4. See Sodom wrapt in fire. *Warning.*
5. Sinner, is thy heart at rest? *The Voice of Conscience.*
6. Soldiers of the Cross, arise! Lo! your Leader from the skies. *Soldiers of the Cross.*
7. When, O my Saviour, shall this heart? *Desiring Jesus.*

In vol. ii. of the same work, 1830, also:—

8. I have fought the good fight; I have finished my race. *Martyr's Death Song.*

Another of his hymns is given in the *Songs for the Sanctuary*, 1865, as:—

9. Infinite love, what precious stores. *Riches of Divine Grace.* Sometimes dated 1862.

Of these hymns, Nos. 5, 6, and 9 are the best known. [F. M. B.]

**Waterston, Robert Cassie**, M.A., s. of Robert Waterston, was b. at Kennebunk, in 1812, but has resided from his infancy at Boston, Massachusetts. He studied Theology at Cambridge; had for five years the charge of a Sunday school for the children of seamen; was associated for several years with the Pitts Street Unitarian Chapel, Boston; and then pastor for seven years of the Unitarian Church of the Saviour in the same city. Much of his time has been given to literature, and a long list of his papers of various kinds is given in Putnam's *Singers and Songs of the Liberal Faith*, 1874. He also interested himself largely in educational matters. He contributed one hymn to the American Unitarian Cheshire Pastoral Association *Christian Hymns*, 1844; 8 to his own popular *Supplement to Greenwood's Psalms and Hymns*, 1845, and others to various works. Putnam gives 20 poetical pieces in his *Singers and Songs*, &c., 1874, amongst which are the following, which are in C. U. at the present time:—

1. In darkest hours I hear a voice. *Looking unto Jesus.* Contributed to Putnam's *Singers and Songs*, &c., 1874, and found in a few collections.

2. In each breeze that wanders free. *Nature and the Soul.* Pub. before 1863, and again in Putnam, 1874. The hymn "Nature, with eternal youth," in Hedge and Huntington's *Hymns for the Ch. of Christ*, 1863, No. 185, is composed of st. iv-vii. of this piece.

3. One sweet (bright) flower has drooped and faded. *Death of a Child.* Appeared in the American Unitarian Cheshire Pas. Association *Christian Hymns*, 1844, No. 668, and again in Putnam, 1874, as "One bright flower, &c." It is in several collections. In the *Christian Hymns*, the heading is "Death of a Pupil;" and Putnam, "On the Death of a Child. Sung by her classmates."

In Putnam there are other pieces by him which are worthy of attention. [F. M. B.]

**Watson, George**, s. of F. Watson, b. at Birmingham, 1816, and until the year 1866 was in business in London as a printer. From his office and with his co-operation originated the well-known publications, the *Band of Hope Review*, in 1851; and *The British Workman*, 1855, which were the pioneers of cheap illustrated publications. Mr. Watson's hymn-writing has been limited. Two (see below) appeared in Paxton Hood's *Our Hymn Book*,

1868; the rest have been issued as fly-leaves, or are still in ms. Those in C. U. are:—

1. *O the deep mystery of that love.* *The Love of Jesus*, 1st pub. in P. Hood's *Our H. Bk.* 1868, No. 136, in 4 st. of 4 l.

2. *With the sweet word of peace. Parting.* Written in 1867 to be sung at a meeting held in Brighton to say Farewell to the Rev. Paxton Hood on his leaving his church for a considerable time for change and rest. On his return Mr. Hood included it in his *Our H. Bk.* 1868, No. 572, in 6 st. of 4 l. It was given with considerable alterations in the S. P. C. K. *Church Hym.* 1871. This text was repeated in the *Scottish Evangelical Union Hymnal*, 1874, and is the usually accepted form of the hymn. It has much tenderness and beauty, and is worthy of wide circulation. [J. J.]

**Watts, Alaric Alexander**, was born in London, Mar. 19, 1797, and educated at the collegiate school of Wye, Kent. After a short engagement as a private tutor, he devoted himself to literary pursuits. He was for some time editor of the *Leeds Intelligencer*, and then of the *Manchester Courier*. Subsequently returning to London, he edited 10 vols. of *The Literary Souvenir*, and 3 vols. of *The Cabinet of Modern Art*. He was also engaged for some time as editor of the *United Service Gazette*, and contributed to the *Standard*, and other newspapers. In 1853 he received a royal pension of £100 a year, and an appointment in Somerset House. He d. at Kensington, April 5, 1864. His hymns appeared in his *Poetical Sketches*, 1822. 3rd ed. 1824. Of these, "When shall we meet again," is found in a few collections. [J. J.]

**Watts, Isaac**, D.D. The father of Dr. Watts was a respected Nonconformist, and at the birth of the child, and during its infancy, twice suffered imprisonment for his religious convictions. In his later years he kept a flourishing boarding school at Southampton. Isaac, the eldest of his nine children, was b. in that town July 17, 1674. His taste for verse showed itself in early childhood. He was taught Greek, Latin, and Hebrew by Mr. Pinhorn, rector of All Saints, and headmaster of the Grammar School, in Southampton. The splendid promise of the boy induced a physician of the town and other friends to offer him an education at one of the Universities for eventual ordination in the Church of England: but this he refused; and entered a Nonconformist Academy at Stoke Newington in 1690, under the care of Mr. Thomas Rowe, the pastor of the Independent congregation at Girdlers' Hall. Of this congregation he became a member in 1693. Leaving the Academy at the age of twenty, he spent two years at home; and it was then that the bulk of the *Hymns and Spiritual Songs* (pub. 1707-9) were written, and sung from mss. in the Southampton Chapel. The hymn "Behold the glories of the Lamb" is said to have been the first he composed, and written as an attempt to raise the standard of praise. In answer to requests, others succeeded. The hymn "There is a land of pure delight" is said to have been suggested by the view across Southampton Water. The next six years of Watts's life were again spent at Stoke Newington, in the post of tutor to the son of an eminent Puritan, Sir John Hartopp; and to the intense study of these years must be traced the accumulation of the theological and philosophical materials which he pub-

lished subsequent to the enfeblement of 1

Watts preached was twenty-four years he preach was ordained pudent congregat Caryl and Dr. J which numbers granddaughters, Desborough, Sisham, and others among its members to the house of His health began and Mr. Samuel assistant in the shattered his then appointed which had in the chapel in Bur that he became under whose that of his wife his suffering tion of these beautiful count and for the Newington. on him in 17 of Edinburgh him up to tings, Nov. 3 Puritan res a monument Abbey. His and largeness title of the his friends are ranked dridge. F cal fame was the *Humane* bution to Trinity, b opinionous. the *Mind*, son. His at Oxford to Come, devotions into several *ture Hist Moral S text-book ago. T pub. in Horae 1 spersed Some b of the pub. in 1719. his friend him in has c most i his Li (For c see Hy Englist A 1 parapl*

history beyond the date of their publication. These we have grouped together here and shall preface the list with the books from which they are taken.

(1) *Horae Lyricae*. Poems chiefly of the Lyric kind. *Three Books Sacred*: i. To Devotion and Piety; ii. To Virtue, Honour, and Friendship; iii. To the Memory of the Dead. By I. Watts, 1706. Second edition, 1709.  
 (2) *Hymns and Spiritual Songs*. In *Three Books*: i. Collected from the Scriptures; ii. Composed on Divine Subjects; iii. Prepared for the Lord's Supper. By I. Watts, 1707. This contained in Bk. i. 78 hymns; Bk. ii. 110; Bk. iii. 22, and 12 doxologies. In the 2nd ed. pub. in 1709, Bk. i. was increased to 150; Bk. ii. to 170; Bk. iii. to 25 and 15 doxologies. (3) *Divine and Moral Songs for the Use of Children*. By I. Watts, London, 1715. (4) *The Psalms of David Imitated in the Language of the New Testament, And apply'd to the Christian State and Worship*. By I. Watts. London: Printed by J. Clark, at the Bible and Crown in the Poultry, &c., 1719. (5) *Sermons with hymns appended thereto*, vol. i., 1721; ii., 1723; iii. 1727. In the 5th ed. of the *Sermons* the three volumes, in duodecimo, were reduced to two, in octavo. (6) *Reliquiae Juveniles: Miscellaneous Thoughts in Prose and Verse, on Natural, Moral, and Divine Subjects; Written chiefly in Younger Years*. By I. Watts, D.D., London, 1734. (7) *Remnants of Time*. London, 1736.

From these works the following hymns and versions of the Psalms have been taken. The sublines indicate altered texts or centos which have been taken from the original hymns.

i. From the *Horae Lyricae*, 1706-9:—

1. Alas, my aching heart. *Lent*.  
 (1) My sorrows like a flood.
2. Fairest of all the lights above. *Praise to God desired from Nature*.
3. How long shall death, the tyrant reign? *The Resurrection*.  
 (1) Lo, I behold the scattering shades.
4. Infinite Power, Eternal Lord. *Lent*.
5. It was a brave attempt! adventurous he. *Launching into Eternity*.
6. Keep silence, all created things. *Predestination*.
7. Lord, 'tis an infinite delight. *Death of Moses*.  
 (1) Sweet was the journey to the sky.
8. O the immense, the amazing height. *The God of Thunder*.
9. Of all the joys that mortals know. *Love to Christ*.
10. Oft have I sat in secret sighs. *Peace in Affliction*.
11. Praise ye the Lord with joyful tongue. *Psalms*.  
 (1) Praise ye the Lord in joyful choir.
12. Some seraph, lend your heavenly tongue. *Mystery of the Being of God*.  
 (1) Thy names, how infinite they be.
13. The heavens invite mine eyes. *Looking upward* (1709).
14. The Lord! how fearful is His Name. *God, Sovereign and Gracious*.
15. What is our God, or what His name. *God Supreme and self-sufficient*.
16. When shall Thy lovely face be seen? *Desiring Christ*.
17. Who dares attempt the Eternal Name? *Worshipping with fear*.

ii. From *Hymns and Spiritual Songs*, 1707-9:—

18. And [Soon] must this body die? *Triumph over death in the Hope of the Resurrection*.
19. Behold the blind their sight receive. *The Miracles of Christ*.
20. Behold the grace appears (1707). *Christmas*.
21. Behold the potter and the clay. *Election*.
22. Behold the woman's promised seed. *Christ, the fulfilment of Types*.
23. Blest are the humble souls that see. *The Beatitudes*.
24. Bright King of glory, dreadful God (1707). *Divinity of Christ*.
25. Broad is the road that leads to death. *The Broad Way*.
26. But few among the carnal wise. *Election*.
27. Christ and His Cross is all our theme. *Success of the Gospel*.
28. Come, all harmonious tongues (1707). *Easter*.
29. Come, happy souls, approach your God (1707). *Praise for Redemption*.

30. Come hither, all ye weary souls. *Invitation to the Weary*.

31. Come, let us lift our voices high (1707). *Holy Communion*.

32. Do we not know that solemn word? *Holy Baptism*.

33. Down headlong from their native skies. *The Fall*.

34. Eternal Sovereign of the sky. *Submission to Authorities*.

35. Eternal Spirit, we confess. *Whitsuntide*.

36. Faith is the brightest evidence.  *Faith*.

37. Father, I long, I faint, to see (1707). *Heaven desired*.

38. Firm and unmoved are they (1707). *Ps. cxxv*.

39. Firm as the earth Thy Gospel stands. *Safety in Christ*.

40. From Thee, my God, my joys shall rise (1707). *Heaven Anticipated*.

41. Gentiles by nature we belong. *Abraham's blessing on the Gentiles*.

(1) Now let the children of the saints.

42. Glory to God that walks the skies. *Joy in God*.

(1) When shall the time, dear Jesus, when?

43. Glory to God the Father's Name. *Holy Trinity*.

44. Go, preach my Gospel, saith the Lord. *Missions*.

45. Go, worship at Emmanuel's feet. *Divine Worship*.

46. God is a Spirit, just and wise. *God, the Searcher of hearts*.

47. God, the eternal, awful Name. *Praise to God the Father*.

48. God, who in various methods told. *Holy Scriptures*.

49. Great God, how infinite art Thou (1707). *God's eternal Dominion*.

(1) Thy throne eternal ages stood.

50. Great God, I own Thy sentence just. *Triumph over Death*.

51. Great God, Thy glories shall employ. *The Divine Perfections*.

52. Great God, to what a glorious height. *Ministry of Angels*.

53. Great King of glory and of grace. *Lent*.

54. Had I the tongues of Greeks and Jews. *The Greatest is Charity*.

55. Happy the Church, thou sacred place (1707). *God, the Defence of the Church*.

56. Hark, the Redeemer from on high. *Invitation to Christ*.

57. Hear what the voice from heaven proclaims (1707). *Death and Burial*.

58. Hence from my soul sad thoughts be gone. *Restoration of Joy*.

59. High on a hill of dazzling light. *Ministry of Angels*.

60. Hosanna to our conquering King. *Praise to Christ*.

61. Hosanna to the Prince of grace. *Doxology*.

62. Hosanna to the Prince of Light (1707). *Easter and Ascensiontide*.

63. Hosanna with a cheerful sound. *Morning or Evening*.

64. How beauteous are their feet (1707). *Missions*.

(1) How beautiful the feet of those.

(2) How welcome is their voice.

65. How can I sink with such a prop? *Security in God*.

66. How condescending and how kind (1707). *Christ our Redemption*.

67. How full of anguish is the thought (1707). *Christ our Life*.

(1) Lord, when I quit this earthly stage.

68. How heavy is the night. *Christ our Righteousness*.

69. How honourable is the place (1707). *Safety of the Church*. See also p. 533, i.

(1) Trust in the Lord, for ever trust.

70. How large the promise, how divine. *Holy Baptism*.

(1) Jesus the ancient faith confirms.

71. How oft have sin and Satan strove. *Hope in the Covenant*.

(1) The oath and promise of the Lord.

72. How rich are Thy provisions, Lord (1707). *Holy Communion*.

(1) What shall we pay the Eternal Son?

73. How shall I praise the eternal God. *The Divine Perfections*.

74. How short and hasty is our life (1707). *Shortness and Vanity of Life*.

75. How strong Thine arm is, mighty God. *Song of Moses and the Lamb*.

76. How vain are all things here below (1707). *Love of God desired*.

77. How wondrous great, how glorious bright (1707). *Divine Glories above Reason*.

78. I cannot bear Thine absence, Lord. *Divine Presence desired.*
79. I love the windows of Thy grace. *Desiring to see Christ.*
80. I send the joys of earth away (1707). *Consecration to God.*
81. I sing my [the] Saviour's wondrous death. *Good Friday.*
82. I'm not ashamed to own my Lord. *Not ashamed of Christ.* See also p. 363, ii.
- (1) Jesus, my God [Lord] I know His Name.
83. In Gabriel's hand a mighty stone. *Babylon fallen.*
84. In vain we lavish out our lives. *The Promises of God.*
- (1) Come, and the Lord shall feed our souls.
85. Infinite grief, amazing woe. *Good Friday.*
86. Is this the kind return? (1707). *Ingratitude towards God.*
87. Jehovah reigns, His throne is high. *The Divine Perfections.*
88. Jesus, in Thine eyes behold. *Jesus, our Great High Priest.*
89. Jesus invites His saints (1707). *Holy Communion.*
90. Jesus is gone above the skies (1707). *Holy Communion.*
- (1) The Lord of Life this Table spread.
91. Jesus, Thy blessings are not few (1707). *Now excluded from Hope.*
92. Jesus, with all Thy saints above (1707). *Redemption.*
93. Jesus, we bless Thy Father's love [name]. *Election.*
94. Join all the Names of love and power. *Offices of Christ.*
95. Laden with guilt and full of fears. *Holy Scripture.*
96. Let all our tongues be one. *Holy Baptism.*
97. Let everlasting glories crown. *Holy Scripture.*
98. Let every mortal ear attend (1707). *The Gospel Banquet.*
99. Let God the Father live. *Holy Trinity.*
100. Let Him embrace my soul and prove (1707). *Holy Communion.*
101. Let me but hear my Saviour say (1707). *Christ our Strength.*
- (1) Since I have heard my Saviour say.
102. Let mortal tongues attempt to sing. *Full and Redemption.*
- (1) Now is the hour of darkness past.
103. Let others boast how strong they be (1707). *Human Frailty.*
104. Let the seventh angel sound on high. *The Day of Judgment.*
105. Let the whole race of creatures lie. *God's Decrees.*
106. Let them neglect Thy glory, Lord (1707). *Creation and Redemption.*
107. Let us adore the eternal Word (1707). *Holy Communion.*
108. Life is the time to serve the Lord. *Life the Day of Grace and Hope.* See also p. 375, ii.
- (1) Life is the hour that God hath given.
109. Like sheep we went astray. *Redemption.*
110. Long have I sat beneath the sound. *Unfruitfulness lamented.*
- (1) Long have I heard the joyful sound.
111. Lord, how divine Thy comforts are (1707). *Holy Communion.*
112. Lord, how secure my conscience was. *Last.*
113. Lord, we adore Thy bounteous hand. *Holy Communion.*
114. Lord, we adore Thy vast designs (1707). *Darkness of Providence.*
115. Lord, we are blind, we mortals blind. *God Invisible.*
116. Lord, when my thoughts with wonder roll. *Desiring to Praise Christ.*
117. Man has a soul of vast desires. *Man not content with Earth.*
118. My dear [blest, great] Redeemer and my Lord. *Christ, the Example.*
119. My drowsy powers, why sleep ye so? (1707). *Spiritual Slott.*
120. My God, my Life, my Love (1707). *God, All and in All.*
121. My God, permit me not to be. *Retirement.*
122. My soul, come meditate the day (1707). *Death anticipated.*
- (1) O could we die with those that die.
123. My soul forsakes her vain delight. *Parting with Carnal Joys.*
- (1) There's nothing round this spacious earth.
124. My thoughts on awful subjects roll. *Death of a Sinner.*
125. My thought of Heav'n.
126. Naked as I mission. See also (1) The
127. Nature, w
128. Nature w
- (1) O the
129. No more, our Righteous
130. Nor [no] Heav'n.
131. Not all ration.
132. Not the Grace.
133. Not will beloved.
134. Now be dictat.
- (1) John
135. Now by
- (1) Let
- (2) Now
- (3) The
136. Now I Christ's Suffer
137. Now is Dimittis.
- (1) Her
138. Now, to Youth.
139. Now I mission.
140. Now I All and in A
141. Now I through Chri
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145. Once Morning.
146. Our Life.
147. Our in Christ.
148. Our anticipated
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157. Si of Sin.
158. Si mission.
159. S Holiness.
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- (1)
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161. S Christia
- (1)
162. S (1707).
163. S Narrow



64. That awful day will surely come (1707). *Second vent.*  
 65. The glories of my Maker God (1707). *Praise to all Creatures.*  
 66. The God of mercy be adored. *Doxology.*  
 67. The Law by Moses came. *The Law and the Gospel.*  
 68. The Law commands and makes us known. *The Law and the Gospel.*  
 69. The Lord declares His will. *Holy Scripture.*  
 70. The Lord descending from above. *God glorified in the Gospel.*  
 71. The Lord on high proclaims. *Christ our righteousness.*  
 72. The majesty of Solomon. *Ministry of Angels.*  
 (1) Now to the Hands of Christ our King.  
 73. The promise of my [the] Father's love (1707). *Holy Communion.*  
 74. The true Messiah now appears. *Christ the fulfilment of the Law.*  
 75. There is a house not made with hands. *Heaven anticipated.*  
 76. This is the word of truth and love. *Power of Divine Truth.*  
 77. Thou, Whom my soul admires above (1707). *The Good Shepherd.*  
 78. Thus did the sons of Abraham pass. *Circumcision and Holy Baptism.*  
 79. Thus far the Lord has [hath] led me on. *Evening.*  
 80. Thus saith the mercy of the Lord. *Holy Baptism.*  
 81. Thy favours, Lord, surprise our souls. *Divine Worship.*  
 82. Time, what an empty vapour 'tis. *Shortness of Life.*  
 (1) Yet, mighty God, our fleeting days.  
 (2) Our life is ever on the wing.  
 83. 'Tis by the faith of joys to come. *Faith our Guide.*  
 (1) It is by faith in joys to come.  
 84. 'Tis from the treasures of His word. *Titles of Christ.*  
 (1) From the rich treasures of His word.  
 85. To Him that chose us first. *Holy Trinity.*  
 86. 'Twas on that dark, that doleful night (1707). *Holy Communion.*  
 87. 'Twas the commission of our Lord (1707). *Missions.*  
 88. Up to the fields where angels lie. *Vision of God desired.*  
 89. Up to the Lord that [who] reigns on high (1707). *Condescension of God.*  
 90. We are a garden walled around. *The Church of Christ.*  
 91. We bless the prophet of the Lord. *Offices of Christ.*  
 92. Welcome, sweet day of rest. *Sunday.*  
 93. Well, the Redeemer's gone. *Ascension; Christ, the Intercessor.*  
 (1) The great Redeemer's gone.  
 94. What equal honours shall we bring? *Christ's Humiliation and Exaltation.*  
 95. What happy men or angels, these. *Saints in Heaven.*  
 96. What vain desires and passions vain. *Flesh and Spirit.*  
 97. When in the light of faith divine. *Temptation.*  
 98. When strangers stand and hear me tell. *Christ's Omnipotence.*  
 (1) My best-beloved keeps His throne.  
 99. When the Eternal bows the skies. *Grace of God.*  
 200. When the first parents of our race. *Redemption.*  
 (1) Behold what pity touched the heart.  
 (2) Infinite pity touched the heart.  
 201. Who can describe the joys that rise? *Joy in heaven over the Repenting Sinner.*  
 202. Who is this fair one in distress? *Christ's spouse, the Church.*  
 (1) O let my name engraven stand.  
 203. Who shall the Lord's elect condemn? *Triumph of Faith (1707).*  
 (1) He lives! He lives, and sits above.  
 204. Why do we mourn departing friends? *Death and Burial (1707).*  
 (1) Why do we mourn for dying friends?  
 205. Why does your face, ye humble souls? *Sufficiency of Pardon (1707).*  
 206. Why is my heart so far from Thee? *Fluctuating Love (1707).*

207. Why should this earth delight us so? *The Judgment.*  
 208. Why should we start and fear to die? *Death contemplated (1707).*  
 209. Zion rejoice, and Judah sing. *Thanksgiving for Victory.*  
 iii. From the *Divine and Moral Songs*, 1715.  
 210. Blest be the wisdom and the power. *Praise for Redemption.*  
 211. Great God, to Thee my voice I raise. *Love of one's Country.*  
 212. Great God, with wonder and with praise. *Holy Scripture.*  
 213. Happy the child whose youngest [tender] years. *Youthful Piety.*  
 (1) When we devote our youth to God.  
 (2) Youth when devoted to the Lord.  
 214. How doth the little busy bee. *Industry.*  
 215. How fine has the day been, how bright was the sun. *Summer Evening.*  
 216. How glorious is our heavenly King. *Praise to God the Father.*  
 217. Hush, my dear, lie still and slumber. *Cradle Hymn.*  
 218. Let dogs delight to bark and bite. *Against Quarrelling.*  
 (1) Let love through all your actions run.  
 219. Lord, how delightful 'tis to see. *Divine Worship.*  
 (1) O write upon my memory, Lord.  
 220. Lord, I ascribe it to Thy grace. *Praise for the Gospel.*  
 221. My God, Who makes the sun to know. *Morning.*  
 222. O 'tis a lovely thing for youth. *Youth and Piety.*  
 223. Our tongues were made to bless the Lord. *Against Scoffing.*  
 224. The praises of my tongue. *Praise to God for learning to read.*  
 (1) Now I can read and learn.  
 225. There is a God Who reigns above. *Death anticipated.*  
 226. This is the day when Christ arose. *Sunday Morning.*  
 227. We sing the Almighty power of God. *Praise for Creation and Providence.*  
 228. What blest examples do I find. *Early Piety.*  
 229. Whatever brawls disturb the street. *Brotherly Love.*  
 230. Whene'er I take my walks abroad. *Praise for Temporal and Spiritual Mercies.*  
 231. Why should I deprive my neighbour? *Against theft.*  
 232. Why should I join with those in play? *Against evil Company.*  
 233. Why should I love my sport so well? *The Child's Complaint.*  
 234. Why should I say, 'Tis yet too soon? *Danger of Delay.*  
 235. Why should our garments, made to hide? *Against Pride.*  
 (1) How proud we are, how fond of show.

#### iv. From *The Psalms of David*, 1719.

236. Behold the morning sun. *Ps. xix.*  
 (1) I hear Thy word with love.  
 237. Behold the sure Foundation-Stone. *Ps. cxviii.*  
 238. Behold Thy waiting servant, Lord. *Ps. cxix.*  
 239. Blest are the sons of peace. *Ps. cxlvi.*  
 240. Blest are the undefiled in heart. *Ps. cxix.*  
 241. Blest is the man who shuns the place. *Ps. i.*  
 242. Come, sound His praise abroad. *Ps. xcv.*  
 243. Consider all my sorrows, Lord. *Ps. cxix.*  
 244. Deep in our hearts let us record. *Ps. lxxix.*  
 245. Early, my God, without delay. *Ps. lxxiii.*  
*Sunday Morning.*  
 246. Exalt the Lord our God. *Ps. xcix.*  
 247. Far as Thy Name is known. *Ps. xlviii.*  
 248. Father, I bless Thy gentle hand. *Ps. cxix.*  
 249. Father, I sing Thy wondrous grace. *Ps. lxxix.*  
 250. Fools in their heart believe and say. *Ps. xiv.*  
 (1) The Lord from His celestial throne.  
 251. From deep distress and troubled thoughts. *Ps. cxix.*  
 252. Give thanks to God; He reigns above. *Ps. cxvii.*  
 253. Give thanks to God; invoke His Name. *Ps. cv.*  
 254. Give thanks to God the Sovereign Lord. *Ps. cxlvi.*  
 255. Give to the Lord, ye sons of fame. *Ps. xxxix.*  
 256. God in His earthly temple lava. *Ps. lxxxvii.*  
 257. God, my Supporter and my Hope. *Ps. lxxiii.*  
 258. God of my childhood and my youth. *Ps. lxxi.*  
 259. God of my life, look gently down. *Ps. xxxix.*  
 260. God of my mercy and my praise. *Ps. cix.*

261. Great God, attend, while Zion sings. *Ps. lxxxix.*  
 262. Great God, the heavens well-ordered frame. *Ps. xix.*  
 (1) I love the volumes of Thy word.  
 263. Great is the Lord, exalted high. *Ps. cxxv.*  
 264. Great is the Lord, His works of might. *Ps. cxi.*  
 265. Happy the man to whom his God. *Ps. xxxii.*  
 266. Happy the man whose cautious feet. *Ps. i.*  
 (1) How blest the man whose cautious feet.  
 267. He lives, the everlasting God. *Ps. cxxi.*  
 268. He reigns, the Lord, the Saviour, reigns. *Ps. xcvi.*  
 269. He that hath made his Refuge God. *Ps. xci.*  
 270. Hear me, O God, nor hide Thy Face. *Ps. cii.*  
 271. High in the heavens, eternal God. *Ps. xxxvi.*  
 272. How did my heart rejoice to hear. *Ps. cxxii.*  
 (1) Peace be within this sacred place.  
 273. How long, O Lord, shall I complain. *Ps. xlii.*  
 274. How pleasant, how divinely fair. *Ps. lxxxiv.*  
 275. How pleasant 'tis to see. *Ps. cxxiii.*  
 276. How pleased and blest was I. *Ps. cxxii.*  
 277. How shall the young secure their hearts? *Ps. cxix.*  
 278. I love the Lord, He heard my cries. *Ps. cxvi.*  
 279. I waited patient for the Lord. *Ps. xl.*  
 280. I will extol Thee, Lord on high. *Ps. xxx.*  
 281. If God succeed not, all the cost. *Ps. cxxii.*  
 282. I'll bless the Lord from day to day. *Ps. xxxiv.*  
 283. I'll speak the honours of my King. *Ps. xlv.*  
 284. In all my vast concerns with Thee. *Ps. cxxix.*  
 (1) Lord, where shall guilty souls retire.  
 285. In God's own house pronounce His praise. *Ps. cl.*  
 286. In Judah, God of old was known. *Ps. lxxvi.*  
 287. In robes of judgment, lo, He comes. *Ps. xcvi.*  
 288. Is there ambition in my heart? *Ps. cxxi.*  
 289. It is the Lord our Saviour's hand. *Ps. cii.*  
 (1) Spare us, O Lord, aloud we pray.  
 290. Jehovah reigns, He dwells in light. *Ps. xciii.*  
 291. Jesus, our Lord, ascend Thy throne. *Ps. cx.*  
 292. Judge me, O Lord, and prove my ways. *Ps. xcvi.*  
 293. Judges who rule the world by laws. *Ps. lxxiii.*  
 294. Let all the earth their voices raise. *Ps. xcvi.*  
 295. Let all the heathen writers join. *Ps. cxix.*  
 296. Let children hear the mighty deeds. *Ps. lxxxviii.*  
 297. Let every creature join. *Ps. cxlviii.*  
 298. Let every tongue Thy goodness speak. *Ps. cxlv.*  
 299. Let God arise in all His might. *Ps. lxxvii.*  
 (1) Kingdoms and thrones to God belong.  
 300. Let sinners take their course. *Ps. lv.*  
 301. Let Zion, and her sons, rejoice. *Ps. cii.*  
 302. Let Zion in her King rejoice. *Ps. xli.*  
 303. Lo, what a glorious Corner Stone. *Ps. cxviii.*  
 304. Lo, what an entertaining sight. *Ps. cxxviii.*  
 305. Long as I live I'll bless Thy Name. *Ps. cxlv.*  
 306. Lord, I have found it good for me. *Ps. cxix.*  
 307. Lord, I will bless Thee all my days. *Ps. xxxiv.*  
 308. Lord, in the morning Thou shalt hear. *Ps. v.*  
 309. Lord, Thou hast called Thy grace to mind. *Ps. lxxxv.*  
 310. Lord, Thou hast searched and seen me through. *Ps. cxxix.*  
 311. Lord, Thou wilt hear me when I pray. *Ps. iv.*  
 312. Lord, 'tis a pleasant thing to stand. *Ps. xcii.*  
 313. Lord, what a feeble piece. *Ps. xc.*  
 (1) Our moments fly apace.  
 314. Lord, what a thoughtless wretch was I. *Ps. lxxviii.*  
 315. Lord, when I count Thy mercies o'er. *Ps. cxxix.*  
 316. Lord, when Thou didst ascend on high. *Ps. lxxviii.*  
 317. Loud hallelujahs to the Lord. *Ps. cxlviii.*  
 318. Maker and sovereign Lord. *Ps. ii.*  
 (1) Now He's ascended high.  
 (2) Why did the Gentiles rage.  
 319. Mine eyes and my desire. *Ps. xzv.*  
 320. My God, accept my early vows. *Ps. cxli.*  
 321. My God, my everlasting Hope. *Ps. lxxi.*  
 322. My God, my King, Thy various praise. *Ps. cxlv.*  
 323. My God, permit my tongue. *Ps. lxxiii.*  
 324. My God, the steps of pious men. *Ps. xxxvii.*  
 325. My heart rejoices in Thy name. *Ps. xxxi.*  
 326. My never ceasing songs shall show. *Ps. lxxxix.*  
 327. My Refuge is the God of love. *Ps. xl.*  
 328. My righteous Judge, my gracious God. *Ps. cxlviii.*

329. My Saviour and my King.  
 330. My Saviour, my almighty King.  
 331. My Shepherd will supply my need.  
 332. My soul, how lovely is Thy name.  
 (1) With His rich gifts  
 333. My soul lies cleaving  
 334. My soul repeat His praise  
 (1) The pity of the Lord  
 335. My spirit looks to God  
 336. My spirit sinks within  
 337. Not to ourselves who  
 338. Now be my heart in  
 339. Now let our mourning  
 340. Now may the God of  
 341. Now shall my solemn  
 342. O all ye nations, pra  
 343. O bless the Lord, my  
 344. O blessed souls are th  
 345. O Britain, praise thy  
 346. O for a shout of sacr  
 (1) Now raise a shout  
 347. O God of mercy, hea  
 348. O happy man whose  
 349. O happy nation whe  
 350. O how I love Thy be  
 351. O Lord, how many a  
 352. O Lord, our heavenl  
 353. O Lord our Lord  
*Ps. viii.*  
 354. O that the Lord v  
*cxix.*  
 355. O that Thy statutes  
 356. Of justice and of gr  
 (1) Mercy and judg  
 357. Out of the deeps of  
 358. Praise waits in Zion  
 359. Praise ye the Lord,  
 360. Praise ye the Lord  
*cxli.*  
 361. Praise ye the Lord,  
 362. Preserve me, Lord,  
 363. Rejoice, ye righteous  
 364. Remember, Lord,  
 365. Return, O God of  
 366. Salvation is for eve  
 367. See what a living S  
 (1) This is the glori  
 368. Sing, all ye nation  
 369. Sing to the Lord J  
 370. Sing to the Lord, y  
 371. Songs of immortal  
 372. Soon as I heard m  
 373. Sure there's a righ  
 374. Sweet is the mem  
 375. Teach me the mea  
 376. The Almighty rei  
 (1) Jehovah reign  
 377. The earth for eve  
 378. The God [great] J  
 379. The God of our a  
 (1) At his comma  
 (2) On God the ra  
 380. The heavens decl  
 (1) Great sun of a  
 381. The heavens, O  
 382. The King, O Lo  
*xcvi.*  
 383. The King of sain  
 384. The Lord can cle  
 385. The Lord, how w  
 386. The Lord is con  
*xcvii.*  
 387. The Lord Jehova  
 tains. *Ps. xciii.*  
 388. The Lord my She  
*Ps. xxviii.*  
 389. The Lord of glo  
 390. The Lord of g  
*Ps. xciii.*  
 391. The Lord, the J  
 392. The Lord, the J  
 393. The praise of Z  
 394. The starry heav  
 395. Think, mighty  
 396. This spacious ea  
 and worms, &c. *Ps. x*  
 (1) Rejoice, ye  
 397. Thou art my Pa  
 398. Thrice happy n  
 399. Through every  
 400. Thus saith the  
 (1) No blood of

401. Thy mercies fill the earth, O Lord. *Ps. cxix.*  
(1) When I confess'd my wandering ways.
402. Thy Name, almighty Lord. *Ps. cxvii.*
403. 'Tis by Thy strength the mountains stand. *Ps. lxxv.*
404. To God I cried with mournful voice. *Ps. lxxvii.*  
(1) Will God for ever cast me off?
405. To God I made my sorrows known. *Ps. cxlii.*
406. To God the great, the ever blest. *Ps. cvi.*
407. To heaven I lift my waiting eyes. *Ps. cxxi.*
408. To our Almighty Maker, God. *Ps. cxviii.*
409. 'Twas in the watches of the night. *Ps. lxxiii.*
410. Unshaken as the sacred hill. *Ps. cxv.*
411. Up to the hills I lift mine [my] eyes. *Ps. cxxi.*
412. Upward I lift mine eyes. *Ps. cxxi.*
413. Vast are Thy works, almighty Lord. *Ps. civ.*
414. We bless the Lord, the just, the good. *Ps. lxxviii.*
415. We love Thee, Lord, and we adore. *Ps. cxviii.*
416. What shall I render to my God. *Ps. cxvi.*  
(1) Among the saints that fill Thine house.
417. When God is nigh my faith is strong. *Ps. xvi.*
418. When God restored our captive state. *Ps. cxvii.*
419. When God revealed His gracious [precious] Name. *Ps. cxvii.*
420. When I with pleasing wonder stand. *Ps. cxviii.*
421. When man grows bold in sin. *Ps. xxxv.*  
(1) But there's a dreadful God.
422. When overwhelmed with grief. *Ps. lxi.*  
(1) O lead me to the Rock.
423. When the great Judge, supreme and just. *Ps. ix.*  
(1) Rise, great Redeemer, from Thy seat.
424. Where'er the man is found. *Ps. xxi.*
425. Where shall the man be found. *Ps. xxv.*
426. Where shall we go to seek and find. *Ps. cxviii.*
427. While men grow bold in wicked ways. *Ps. xxxvi.*  
(1) Above the heaven's created rounds.
428. Who shall ascend Thy heavenly place? *Ps. xv.*  
(1) Who shall ascend to the heavenly place.
429. With all my powers of heart and tongue. *Ps. cxviii.*  
(1) Grace will complete what grace begins.  
(2) To God I cried when troubles rose.
430. With earnest longings of the mind. *Ps. xlii.*
431. With my whole heart I'll raise my song. *Ps. ix.*
432. With reverence let the saints appear. *Ps. lxxix.*  
(1) With wonder and with awful fear.
433. With songs and honours sounding loud. *Ps. cxlvii.*
434. Would you behold the works of God? *Ps. cxvii.*
435. Ye holy souls, in God rejoice. *Ps. xxxviii.*
436. Ye islands of the northern sea. *Ps. cxvii.*  
(1) Ye lands and isles of every sea.  
(2) Ye shores and isles of every sea.
437. Ye nations round the earth rejoice. *Ps. c.*
438. Ye servants of the Almighty King. *Ps. cxlii.*
439. Ye sons of men, a feeble race. *Ps. xci.*
440. Ye that delight to serve the Lord. *Ps. cxlii.*
441. Ye that obey the Immortal King. *Ps. cxviii.*
442. Ye tribes of Adam, join. *Ps. cxlviii.*
443. Yet, saith the Lord, if David's race. *Ps. lxxix.*

v. From *Sermons*, 1721-1727.

444. Do flesh and nature dread to die. *Death.*
445. Do I believe what Jesus saith. *Courage and Honour.*
446. Father of glory to Thy Name. *Holy Trinity.*
447. How is our nature spotted by sin. *The Atonement.*
448. Must friends and kindreds droop and die. *Death.*
449. O happy soul, that lives on high. *Christian Life within.*
450. O that I knew the sacred place. *Lent.*
451. Questions and doubts be heard no more. *Witness of the Holy Spirit.*
452. What shall the dying sinner do? *The Gospel the Power of God to Salvation.*

vi. From *Reliquiae Juveniles*, 1734.

443. Where shall the tribes of Abraham find. *Christ our Life.*  
(1) Jesus, our Kinsman and our God.

vii. From *Remnants of Time*, 1736.

454. The mighty frame of glorious grace. *Redemption.*  
(1) Proclaim inimitable love.

These 454 Hymns and Versions of the Psalms, in addition to the centos which are indicated by the sublines, are all in C. U. at the present time. The more important and best known of Dr. Watts's Hymns and versions of the Psalms have separate annotations under their respective first lines. [See Index of Authors and Translators.] [J. J.]

Waugh, Benjamin, was b. at Settle, in Yorkshire, Feb. 20, 1839, and educated for the Congregational Ministry at Airedale College, Bradford. He has held pastorates at Newbury, Berkshire, Greenwich, and New Southgate. He has been for several years editor of *The Sunday Magazine*, and a large contributor to its pages. He has pub. (1) *The Good Cradle, Who rocks it*; (2) *Sunday Evenings with my Children*; (3) *The Children's Sunday Hour*; (4) *The Child of the English Savage*; (5) *Imperial Legislation and Street Children*. Mr. Waugh's hymns have appeared from time to time in *The Sunday Magazine*, and have not been separately published. Those which have come into C. U. include:—

1. Jesus, the Friend of friendless men. *Jesus the Sinner's Friend*, 1874.
2. O happy pair of Nazareth. *The Child Jesus*.
3. O let me see Thy beauty, Lord. *The Beauty of the Lord*. This is given in a revised form as "Now let us see Thy beauty, Lord," in Horder's *Cong. Hymns*, 1884.

Mr. Waugh's hymns are for children's use, and are exceedingly fresh and unconventional. Several others of merit might be selected from the *Sunday Magazine* with advantage to children's hymnody. [W. G. H.]

We all had sinned and gone astray. *G. Thring. [The Good Shepherd.]* This was the author's first hymn, and was written to the tune "Cambridge New," at his mother's request, in 1861. It was pub. in Morrell & How's *Ps. & Hys.*, 1864; and in his own *Hys. Cong. and Others*, 1866, p. 11, in 4 st. of 6 l., and entitled, "The Love of Christ." Also given in his *Hys. & Sac. Lyrics*, 1874, p. 86, and in his *Coll.*, 1882. [J. J.]

We all, O Lord, have gone astray. [*The Shepherd and His wandering Sheep.*] This is based upon J. Merriek's version of the last part (*Tau*) of *Ps. cxix.*, pub. in his *Ps. of David, &c.*, 1765. It was given in Cotterill's *Sel.*, 1819, p. 64, and has been repeated in a few collections in G. Britain and America. It was arranged from Merriek by Cotterill. [J. J.]

We are but little children poor [weak]. *Cecil F. Alexander, née Humphreys. [Holy Baptism.]* Pub. in Dr. Hook's *Leeds Church S. S. H. Bk.*, 1850, in 9 st. of 4 l. It is in use, sometimes abbreviated, in its original form; as "We are but little children weak," in the 1868 *Appendix to H. A. & M.*, and numerous other collections; and as, "O Lord, the Holy Innocents" (st. ii.), in the *American Protestant Episcopal Hymnal*, 1871. In these various forms it is in extensive use. [J. J.]

We bid Thee welcome in the Name. *J. Montgomery. [Induction of a Minister.]* This hymn is in the M. MSS., but is undated. It was pub. in Montgomery's *Christian Psalmist*, 1825, No. 535, and again in his *Original Hymns*, 1853, No. 305, in 6 st. of 4 l., and headed, "On the Appointment of a Minister."

It is found in many collections, but usually in an abbreviated form. [J. J.]

**We bow before Thy gracious Throne.** This, in the American Unitarian *Hymn for the Church of Christ*, 1853, No. 518, is a cento from two hymns by C. Wesley, st. i., iv. being from "Thou Son of God, Whose flaming eye"; and st. ii., iii. from "Come, O Thou all-victorious Lord (p. 249, ii.), as in the *Wes. H. Bk.* 1780. [J. J.]

**We come, Lord, to Thy feet.** [*Opening of Sunday School.*] This hymn, together with the companion hymn for the *Closing of a Sunday School*, "O Lord, our hearts would give Thee praise," appeared on a card printed for Sunday-school use by Bp. Pelham, when Incumbent of Christ Church, Hampstead. Both hymns were adapted by him from another and now unknown source. The Rev. E. H. Bickersteth included both hymns, with slight alterations, in his *Ps. & Hymns*, &c., 1858, from whence they have passed into several collections. W. F. Stevenson attributes the former in his *Hymn for Church and Home*, 1873, to Lady Lucy Whitmore, 1824, but we have failed to find it in her *Family Prayers*, &c., 1824 (see p. 1085, ii.), and know of no authority for the ascription. [J. J.]

**We give Thee but Thine own.** *Bp. W. W. How.* [*Offertory.*] Written about 1858, and 1st pub. in the enlarged ed. of Morrell & How's *Psalm & Hymns*, 1864, No. 197, in 6 st. of 4 l. From thence it has passed into numerous collections, and now ranks in popularity with some of the best of modern hymns. Of the author's compositions in extensiveness of use it is exceeded only by his "For all Thy Saints who from their labours rest." Orig. text, *Church Hymns*, 1871. The doxology in *H. A. & M.* and others is an addition. [J. J.]

**We have not seen Thy footsteps tread.** *Anne Richter, née Rigby.* [*Faith.*] The complicated nature of the various forms of this hymn in C. U. requires the reproduction of the original poem, and the texts of some of the hymns adapted therefrom.

1. The earliest date to which we have traced the original poem is 1834. In that year it appeared anonymously in *Songs from the Valley: A Collection of Sacred Poetry*. Kirkby Lonsdale, 18mo. This volume was compiled by the elder daughters of the Rev. W. Carus Wilson. [x. mss.] At page 130 it reads:—

"FAITH.

"Blessed are they who have not seen, and yet have believed."

"We have not seen Thy footsteps tread  
This wild and sinful earth of ours,  
Nor heard Thy voice restore the dead  
Again to life's reviving powers:  
But we believe—for all things are  
The gifts of Thine Almighty care.

"We have not seen the billowy sea  
Grow calm and still at Thy command,  
Nor the dim orb again to see,  
Beneath the healing of Thine hand:  
But we believe the Fount of Light  
Again could give those eyeballs sight.

"We did not see Thee tread the wave:  
We did not hear the voice from heaven,  
Which once with awful warning gave  
That God's own Son for us was given.  
But we believe—oh! strengthen Thou  
The faith which to Thy Name we owe.

"We did not  
Steal to  
And wait  
Then  
But we be-  
Alone cou-  
"We did not  
With us  
Nor the fi-  
And pri-  
When the  
Of heaven  
"We did not  
Within  
Of the all-  
Slow tra-  
But we be-  
Bursting t-  
"We were  
Who saw  
Who gazed  
Then on  
But we be-  
Beheld the  
"Chase ever  
Light o-  
Illume with  
We would  
Bring us to  
And make

This text was number of *The* printed at Kirkb Rev. W. Carus R. Kirton-Linds- ginal and *Select Select Poetry*. 1. No. 143 (2nd ed. of this work was 2. The first a congregational u Lutterworth Coll 1838, No. 264. i.e. from an Ame and additions. (p. 191, i.) we g production of C text is:—

"We saw The  
In mortal  
Nor heard T  
And wake  
But we be-  
And leave fo-  
"We were not  
When Th  
Nor saw the  
To lame as  
But we be-  
Could give t-  
"We did not s  
When Th  
First lift to b  
Then to th  
But we be-  
Beheld that b-  
"And now tha  
And there  
No ray of glo  
Deth shine  
Yea we be-  
And sing Th

3. The next H. J. Buckoll, also in *Ps. & Hymn* for Chapel (of which Dr. Goulburn, 18

"We saw Thee  
O Saviour, t  
Nor heard Th  
And wake t  
But we be-  
And quit for



- " We were not with the faithful few,  
Who stood Thy bitter cross around,  
Nor heard the prayer for those who slew,  
Nor felt that earthquake rock the ground;  
We saw no spear-wound pierce Thy side;  
Yet we believe that Thou hast died.
- " No angels' message met our ear,  
On that first glorious Easter-day,  
The Lord is risen, He is not here,  
Come see the place where Jesus lay!  
But we believe that Thou didst quell  
The banded powers of Death and Hell.
- " We saw Thee not return on high,  
And now our longing sight is bless,  
No ray of glory from the sky  
Shines down upon our wilderness:  
Yet we believe that Thou art there,  
And seek Thee, Lord, in praise and prayer."

4. The next form of the text appeared in J. H. Gurney's *Ps. & Hys. for Public Worship, Selected for some of the Churches in Marylebone*, Lond. 1851, No. 269, and reads:—

- " We saw Thee not when Thou didst come  
To this poor world of sin and death,  
Nor e'er beheld Thy cottage-home  
In that despised Nazareth;  
But we believe Thy footsteps trod  
Its streets and plains, Thou Son of God.
- " We did not see Thee lifted high  
Amid the wild and savage crew,  
Nor heard Thy meek, imploring cry,  
'Forgive, they know not what they do';  
Yet we believe the deed was done,  
Which shook the earth, and veiled the sun.
- " We stood not by the empty tomb  
Where late Thy sacred body lay,  
Nor sat within that upper room,  
Nor met Thee in the open way;  
But we believe that angels said,  
'Why seek the living with the dead?'
- " We did not mark the chosen few,  
When Thou didst thro' the clouds ascend,  
First lift to heaven their wondering view  
Then to the earth all prostrate bend;  
Yet we believe that mortal eyes  
Beheld that journey to the skies.
- " And now that Thou dost reign on high,  
And thence Thy waiting people bless,  
No ray of glory from the sky  
Doth shine upon our wilderness;  
But we believe Thy faithful word,  
And trust in our Redeeming Lord."

It will be noted that st. iv., v. are from the Lutterworth Coll., 1838. In a note to this hymn in the "Table of first lines" to the *Marylebone Ps. & Hys.*, Gurney says concerning it:—

"This hymn, and the last hymn in the book, 'Yes God is good,' were suggested by two poems in a small American volume, which were well conceived, but very imperfectly executed. Successive alterations have left nothing of the original compositions remaining but the first four words, and the repeated words, in each hymn. With this acknowledgment, the writer has not scrupled to put his name to them—J. H. G."

The "small American volume" here referred to has not been identified. In the *American Sabbath H. Bk.*, 1858, No. 361 begins with st. ii. of this text, "We did not see Thee lifted high."

5. On the death of Buckoll in 1871, a ms. in his handwriting, but undated, was found which contained the Lutterworth text of 1838 expanded into 14 stanzas. With the aid of this ms. we are enabled to say with tolerable certainty that of the Lutterworth text st. i., ii. were by Buckoll, and st. iii., iv. were by Gurney; the *Rugby* text, 1850, was by Buckoll; and the *Marylebone* text, 1851, by Gurney.

vi. After the publication of Gurney's text in the *Marylebone Ps. & Hys.*, 1851, complications soon arose mainly in the form of centos. Some of these are:—

(1) In the *Hys. for the Chapel of Harrow School*, 1855, No. 90 is thus composed, st. i., ii. Buckoll from the Lutterworth Coll.; st. iii., iv., Buckoll, from the *Rugby Hymns*; st. v., vi., Gurney, from the Lutterworth Coll.

(2) In the *American Sabbath H. Bk.*, 1858, and others, is composed of st. ii.-v. of Gurney's 1851 text, and begins "We did not see Thee lifted high."

(3) In Pott's *Hys. Fitted to the Order of Common Prayer*, &c., 1861, No. 182, we have Pt. i. st. i., Gurney, from the *Marylebone*; st. ii., iii., Buckoll, from the Lutterworth Coll.; Pt. ii., "We did not see Thee lifted high," Gurney, from the *Marylebone* text.

(4) The text of the S. P. C. K. *Church Hymns*, 1871, No. 541, is: st. i., ii., Buckoll, from the Lutterworth Coll.; st. iii., Buckoll, from the *Rugby Hymns*; st. iv., v., Gurney, from the Lutterworth Coll.

(5) In the *American Unitarian Hy. (and Tune) Bk.*, 1868, No. 428, is composed of st. ii.-iv. of Buckoll's *Rugby* text alone, and begins "We were not with the faithful few."

The text by Gurney, as in the *Marylebone Ps. & Hys.*, 1851, is the most popular form of the hymn. It is found in *H. A. & M.*, 1875; the *Hy. Comp.*, 1876; Thring's *Coll.*, 1882, and many others. [J. J.]

We in the lower parts. [*Holy Communion.*] This cento appeared in the 1874 *Suppl. to the New Cong. H. Bk.*, No. 1242. It is thus composed: st. i. and iii. are from No. 97 of C. Wesley's *Hys. on the Lord's Supper*, 1745; st. ii. from No. 81 of the same; and st. iv. and v. from another source. [J. J.]

We limit not the truth of God. G. Rawson. [*Profound Depth of Holy Scripture.*] This hymn was given in the *Leeds H. Bk.*, 1858, No. 409, in 5 st. of 8 l., and headed with the following extract upon which it was based:—

"He charged us before God, and His blessed angels, if God should reveal anything to us by any other instrument of His, to be as ready to receive it as any truth by his ministry; for he was very confident the Lord had more light and truth yet to break forth out of His holy word." *Narrative of Pastor Robinson's Address to the Pilgrim Fathers.*

This note, together with the hymn, also appeared in Mr. Rawson's *Hys., Verses, and Chants*, 1876. [J. J.]

We love the place, O Lord [God]. W. Bullock and Sir H. W. Baker. [*The House of God.*] In its original form this hymn appeared in Dean Bullock's *Songs of the Church*, Halifax, N. Scotia, 1854, pp. 37, 38, as follows:

"THIRD SUNDAY AFTER EPIPHANY.

"Lord, I have loved the habitation of Thy house."

Psalm xxvi. 8.

"We love the place, O Lord,  
Wherein Thine honour dwells;  
The joy of Thy abode  
All other joy excels.

"We love the house of prayer,  
Wherein Thy servants meet;  
For Thou, O Lord, art there,  
Thy chosen ones to greet.

"We love the sacred font  
Wherein the Holy Dove  
Pours out, as He is wont,  
The effluence from above.

"We love our Father's board,  
Its altar steps are dear;  
For there in faith adored,  
We find Thy Presence near.

"We love Thy saints who come  
Thy mercy to proclaim,  
To call the wanderers home,  
And magnify Thy name.

"Our first and latest love  
To Zion shall be given—  
The House of God above,  
On earth the Gate of Heav'n."

2. This text, which has many features of excellence, underwent the following changes

at the hands of Sir H. W. Baker, in 1860, and was pub. in *H. A. & M.*, 1861, as follows, the italics being Sir H. W. Baker's alterations and additions:—

"We love the place, O God,  
Wherein Thine honour dwells;  
The joy of Thine abode  
All earthly joy excels.

"It is the House of prayer,  
Wherein Thy servants meet;  
And Thou, O Lord, art there  
Thy chosen flock to greet.

"We love the sacred Font;  
For there the Holy Dove  
To pour is ever wont  
His blessing from above.

"We love Thine Altar, Lord;  
Oh what on earth so dear?  
For there, in faith adored,  
We find Thy Presence near.

"We love the Word of Life,  
The Word that tells of peace,  
Of comfort in the strife,  
And joys that never cease.

"We love to sing below  
For mercies freely given;  
But Oh! we long to know  
The triumph-song of heaven.

"Lord Jesus, give us grace  
On earth to love Thee more,  
In heaven to see Thy Face,  
And with Thy saints adore."

This form of the hymn has passed into most extensive use in all English-speaking countries, and has been translated into several languages.

3. A third form appeared in Harland's *Church Psalter and Hymn*, enlarged ed. 1867, the opening stanza of which begins:—

"O Lord, we love the place  
Wherein Thine honour dwells;  
The sweetness of Thy grace  
All other joy excels."

This is based upon the *H. A. & M.* text; but is very inferior as a piece of literary workmanship.

4. A fourth form is given in Thring's *Coll.*, 1882. Of this st. i., ii. are by Bullock, with "God" for "Lord," in st. i. l. 1; st. iii. ll. 1, 2, Bullock, l. 3, Bullock altered by Thring, l. 4, Bullock altered by Baker; st. v. by Thring; st. vi. ll. 1-3, by Thring, l. 4, Bullock altered by Baker. This is a good cento and worthy of more extensive use. [J. J.]

**We love Thee, Lord! yet not alone.**  
*Julia A. Elliott, née Marshall.* [*Love for Christ.*] This appeared in her husband's *Ps. & Hys.*, 1835, in 6 st. of 4 double lines. Although not separately numbered as such, it is really a hymn in two parts, Pt. ii. beginning with st. iv., "We love Thee, Lord! because when we, &c." It has passed into a few collections. [J. J.]

**We plan foundations for the dead.**  
*J. Montgomery.* [*Foundation Stone of a Cemetery Chapel.*] The ms. of this hymn is dated "May 5, 1848." The hymn was written for the laying of the foundation-stone of the chapel for the Church of England portion of the Sheffield General Cemetery. Montgomery's hymn, "Father of glory, God of grace," was written for the Opening of the same, and is dated "June 27, 1850." Montgomery d. on April 30, 1854, and was buried under the shadow of the spire of this chapel. [J. J.]

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on Day, 1887." It is No. 236 in the 1890 ed. of the *H. Comp.* [J. J.]

**Weary of earth, and laden with my sin.** *S. J. Stone.* [Lent.] Written in 1866, and 1st pub. in the same year in his *Lyra fidelium*, p. 44, in 8 st. of 4 l. It is based on Art. 10 of the Apostles' Creed, "The Forgiveness of Sins," and was written, originally, for a parochial mission. In 1868 Mr. Stone revised it for the *Appendix to H. A. & M.* from *H. A. & M.* it has passed into numerous collections in G. Britain and America. It is one of the most tender and plaintive of Mr. Stone's hymns. In the American *Laudes Domini*, 1884, it is divided into two parts, pt. i. being st. i.-v.; and pt. ii. st. vi.-viii., altered to "O Jesus Christ the righteous! live in me." [J. J.]

**Weary of this wordy strife.** *C. Wesley.* [For Unity.] 1st pub. in 7 st. of 6 l. at the end of J. Wesley's *Sermon* on 2 Kings x. 15, in 1755. (*P. Works*, 1868-72, vol. vi. 71.) Two centos are in C. U. (1) "Weary of this wordy strife," in the *Westminster Abbey H. Bk.*, 1883; and (2) "My brethren, friends, and kinsmen these," in the *American Church Praise Book*, N. Y., 1882. [J. J.]

**Webb, Benjamin, M.A.**, was b. in London in 1820, and was educated in St. Paul's School; whence he passed to Trinity College, Cambridge, in 1838, B.A. 1842, M.A. 1845. Ordained by the Bishop [Monk] of Gloucester and Bristol he was Assistant Curate of Kemeston in Gloucestershire, 1843-44; of Christ Church, St. Pancras, 1847-49; and of Brasted, Kent, 1849-51; at which date he was presented to the P. C. of Sheen in Staffordshire, which he held until 1862, when he became Vicar of St. Andrews, Wells Street, London. In 1881 the Bishop [Jackson] of London collated him to the Prebend of Portpool in St. Paul's Cathedral. Mr. Webb was one of the Founders of the Cambridge *Camden*, afterwards the *Ecclesiological Society*; and the Editor of the *Ecclesiologist* from 1842 to 1868, as well as the General Editor of the Society's publications. His first appearance in print was as joint editor of Bp. Montague's *Articles of Inquiry* in 1841; in 1843 he was joined with Mr. J. M. Neale in *An Essay on Symbolism*, and *A Translation of Durandus*; in 1847 he put forth his valuable work on *Continental Ecclesiology*; in 1848 he was joint editor with Dr. Mill of *Frank's Sermons*, for the Anglo-Catholic Library, and with the Rev. J. Fuller-Russell of *Hierurgia Anglicana*. After the decease of his father-in-law (Dr. Mill), he edited Dr. Mill's *Catechetical Lectures*, 1856; a second edition of Dr. Mill's *Christian Advocates Publications on the Mythical Interpretation of the Gospels*, 1861; and of Dr. Mill's *Sermons on our Lord's Temptation*, 1873. He was also one of the editors of the Burntisland reprint of the *Sarum Missal*. One of his most valuable works is *Instructions and Prayers for Candidates for Confirmation*, of which the third edition was pub. in 1882. Mr. Webb was one of the original editors of the *Hymnal Noted*, and of the sub-Committee of the *Ecclesiological Society*, appointed to arrange the words and the music of that book; and was also the translator of

some of the hymns. In conjunction with the Rev. Canon W. Cooke he was editor of the *Hymnary*, 1872, for which office his habitual reconstruction and composition of the words of the anthems used at St. Andrew's, Wells Street, as well as his connection with the *Hymnal Noted*, eminently qualified him. His original hymns contributed to the *Hymnary*, 1871 and 1872, were:—

1. **Assessor to thy King.** *St. Bartholomew.* In the *Hymnary*, 1872.

2. **Behold He comes, thy King most holy.** *Advent.* Originally written to be sung in St. Andrew's Church, Wells Street, as an anthem to the music of Schumann's *Advent-lied*, and afterwards pub. in the *Hymnary*, 1872.

3. **Praise God, the Holy Trinity.** *Hymn of Faith.* Originally written for use in St. Andrew's, Wells Street, and subsequently in the *Hymnary*, 1872.

4. **Praise the Rock of our salvation.** *Dedication of a Church.* Pub. in the *Hymnary*, 1872. Mr. Webb's authorized text is in the *Westminster Abbey H. Bk.*, 1883.

5. **Ye angel hosts above.** *Universal Praise to God.* In the *Hymnary*, 1872.

Mr. Webb's *trs.* are annotated elsewhere. (See *Index of Authors and Translators.*) He d. in London, Nov. 27, 1885. [Wm. C.]

**Wedderburn, James, John and Robert**, were the three sons of James Wedderburn, a Dundee merchant. James, the eldest, entered the University of St. Andrews in 1514. He afterwards went to France, and on his return produced tragedies and comedies in Scotch which roused the rage of the ecclesiastics, who forced him to flee, in 1540, to France, where he d., probably at Dieppe, about 1550. John, the second son, graduated M.A. at St. Andrews in 1528. Having entered the priesthood and officiated at Dundee, he fell under suspicion of heresy, and fled in 1539 to Wittenberg, where he associated with Luther, Melancthon, and other Reformers. There in his exile, doubtless under Luther's influence, he wrote and translated many of the psalms, hymns and ballads commonly known as *The Gude and Godlie Ballates*. After the death of James v. (Dec. 13, 1542), he returned to Scotland, but was forced in 1546 again to flee. He d. in England in 1556. Robert, the youngest son, graduated M.A. at St. Andrews in 1530. He entered the priesthood, and was Vicar of Dundee in 1553. He seems to have written a number of the "Ballates" proper. To him Dr. Laing would ascribe the remarkable *Complaynt of Scotland*, a satirical poem first pub. at St. Andrews in 1549. (See *Scottish Hymnody*, § 3; and the works by Dr. Laing and Dr. Mitchell mentioned in the *Appendix* to that article.) [J. M.]

**Weep, mourner, for the joys that fade.** *W. Knox.* [Heaven.] 1st pub. in his *Harp of Zion*, 1825, in 2 st. of 11 l., and entitled "Heaven." It is based on Job xix. 26. It was also included in his *Poems, &c.*, 1847, p. 181, but is unknown to the hymnals in that form. As early as 1844 it was given in an altered form as: "O weep not for the joys that fade," in the *American Unitarian Christian Hymns*, of the Cheshire Pastoral Association, and, later, in other American collections, in most of which it is ascribed to *Knower*, in error. [J. J.]

**Wegelin, Josua**, D.D., s. of Johann Wegelin, or Wegelein, then superintendent



(Ephorus) of the Evangelical college at Augsburg, was b. at Augsburg Jan. 11, 1604. After studying at the University of Tübingen (M.A. 1626), he was for a short time pastor at Budweiler, and was appointed in 1627 fourth diaconus of the Franciscan (Barfüsser) church at Augsburg. In 1629, along with 13 other Evangelical pastors, he was compelled to leave Augsburg by the decree of Restitution (see p. 1090, ii.) enacted by the Emperor Ferdinand III. After Gustavus Adolphus had become master of the city, in 1632, Wegelin was recalled to the Barfüsser Kirche as archidiaconus. In 1633 he was appointed preacher at the Hospital Church of the Holy Ghost, but in 1635, as a result of the battle of Nördlingen (Sept., 1634), he was again forced to flee from Augsburg. He found refuge at Pressburg, in Hungary, where he became pastor, and afterwards Senior, Inspector, and Doctor of Theology. He d. at Pressburg, Sept. 14, 1640 (*Koch*, iii. 169; Goedeke's *Grundriss*, vol. iii. 1887, p. 161, &c.).

Wegelin's hymns are simple and natural, and are the productions of an earnest, true-hearted and good pastor rather than of a skilful poet. Goedeke, as above, gives lists of their first lines from his (1) *Augsburger Bet Büchlein*, Nürnberg, 1636 [copy in possession of Pastor E. Krause of Greifswald. There are also eds. which have the engraved title dated 1636, and the printed title dated 1648, a copy of the 8vo ed. being in the Göttingen Library, and a copy of the 12mo in the Library of the Prediger Seminar at Hannover], and from his (2) *Hand-Land- uñ Stand-Büchlein*, Nürnberg, 1637 [Göttingen Library]. Some 20 of his hymns were included in J. M. Dillherr's *G. B.*, Nürnberg, 1654 (p. 301, ii.), and other collections of the 17th cent.

The only hymn by Wegelin which has passed into English is:—

**Allein auf Christi Himmelfahrt. Ascension.** This is his most popular hymn. 1st pub. 1636, as above, p. 609 (Göttingen copy p. 552, Hannover copy p. 581), in 3 st. of 7 l. entitled, "iv. Short Psalm of Praise on the Ascension of Christ;" repeated in Dillherr's *G. B.*, 1654, p. 394. In the Lüneburg *G. B.*, 1661, No. 112, it is recast and begins, "Auf Christi Himmel-Fart allein"; this recast being probably made by the compiler Ernst Sonnemann (1658 corrector of the Latin school at Celle, 1661 pastor of St. Alexander's Church at Einbeck or Elmbeck, in Hannover; d. at Einbeck, Nov. 17, 1670). Both forms are given in the Leipzig *Vorrath*, 1673, Nos. 388 and 389, and in the *Unv. L. S.*, 1851. *Tr.* as:—

1. **Raise your Devotion, mortal Tongues.** By J. C. Jacobi, in his *Psalm. Ger.*, 1722, p. 24; repeated, altered, in his 2nd ed., 1732, p. 41. In 1722 it is marked as *tr.* from the second form of Wegelin's hymn; in 1732 as from J. Zwick's *Auf diesen Tag bedenken wir*. It may be regarded as a very free *tr.* from Wegelin; with the first stanza taken from st. v., vi. of Isaac Watts's "Hosannah to the Prince of Light." The 1732 text was included as No. 443 in pt. i. of the *Moravian H. Bk.*, 1754, with a new *tr.* of st. iii. added. This *tr.* of st. iii. was omitted in the 1789 and later eds. In the edition of 1886, No. 170, only st. i., ii. of Jacobi are retained.

2. **Since Christ is gone to heaven, His home.** This is a good *tr.* from the second form, by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 47; and in Schaff's *Christ in Song*, 1869, p. 314. In her *C. B. for England*, 1863, No. 64, it is altered in metre. [J. M.]

**Wegleiter, Christoph**, s. of Leonhardt Wegleiter, book-keeper at Nürnberg, was b. at Nürnberg, April 22, 1659. In 1676 he matriculated at the University of Altdorf, and so distinguished himself by his poetic gifts that he was, in 1679, received by S. von Birken as a member of the Pegnitz Shepherd and Flower order, and in 1680 was at once capped M.A. and laureated as a poet. After studying at other German universities, and making a lengthened tour (1685–88) in Ger-

many, Holland pointed, in 1688 the University of the Town (the University He d. at Altdorf iii., 502; *Blätter* 1886, p. 157; *bergisches Gelehr*

Wegleiter was a preacher of the sch hymns, some 25 in devout, but somewhat tributed to the 2nd *Poetischer Andacht* appeared in various h

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**Beschwertes He Morning.** 1st pub. Schleusingen, 1701, "Sunday Hymn," a leiter." Included i erroneously ascribed

Enumber'd hear good *tr.*, omitting *Sacred Hymns from* st. iii., iv., ll. 1–4; v now appear before T Huntington *Hys.* fo 1853, No. 9.

Other *trs.* are:—

(1) "O'erburden'd J. Buckoll, 1842, p. cares dismiss," by L "Now, heavy heart, ington, 1863, p. 147. off thy cares," by D burden'd heart, cast o Reid's *Praise Bk.*, 18

**Weingärtner** is known of this as "Sigismund" Authors prefixed men, &c., pub. at biographical part is generally said or near Heilbron that no preacher office in or near and conjectures Heilsbronn in B Dr. Zahn, now of informs me that tl name near Heilstb unable anywhere deke, in his *Gru* says, "he seems t for this also there

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**Auff meinen lieben** 1607, as above, p. 836, beautiful hymn"; but are attached to it in the compilers, however (su B., Leipzig, 1638, p. 76 mundi Weingärtner"; the 1607 index, and a Gott," to Weingärtner mistake. L. Curtze in und Lieder, 1859, p. 10 Beurhaus, since 1567 mund (d. 1609), but this ernagel, v. p. 433, give from M. Vulpius's *G. E* J. Aldenberger's *Gebeth* ever was the author th and has been a great fav



*L. S.*, 1851, No. 694, st. i.-iv., vi. are as in 1807, and st. v. is one of the st. added in C. Demantius's *Threnodiae*, Freiberg, 1620. The trs. in C. U. are:—

1. On God in all my woes. This is a good tr. of st. i.-iv. of the 1607, by A. T. Russell, as No. 231 in his *Ps. & Hys.*, 1851.

2. In God my faithful God. This is a good and full tr. from the 1607, by Miss Winkworth, in her *C. B. for England*, 1863, No. 147, slightly altered in her *Christian Singers*, 1869, p. 156. Repeated, omitting st. iv., in the *Ohio Luth. Hyl.*, 1880.

Other trs. are:—

(1) "In God the Lord most just," by J. C. Jacobi, 1722, p. 82; repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 474. (2) "I trust my blessed God," by N. L. Frothingham, 1870, p. 219. [J. M.]

Weisse, Michael (Weiss, Wiss, Wega, Weyss, Weyss), was b. circa 1480, in Neisse, Silesia, took priest's orders, and was for some time a monk at Breslau. When the early writings of Luther came into his hands, Weisse, with two other monks, abandoned the convent, and sought refuge in the Bohemian Brethren's House at Leutomischl in Bohemia. He became German preacher (and apparently founder of the German communities) to the Bohemian Brethren at Landskron in Bohemia, and Fulnek in Moravia, and d. at Landskron in 1534 (*Koch*, ii. 115-120; *Wackernagel's D. Kirchenlied*, i. p. 727; *Fontes rerum Austriacarum, Scriptores*, vol. ii. pt. ii. p. 227, Vienna, 1863, &c.).

Weisse was admitted as a priest among the Brethren at the Synod of Brandeis, in 1531, and in 1532 was appointed a member of their Select Council, but he had previously performed important missions for the Brethren. He was, e.g., sent by Bishop Lucas, in 1522, along with J. Roh or Horn, to explain the views of the Bohemian Brethren to Luther; and again, in 1524, when they were appointed more especially to report on the practices and holiness of life of the followers of the German Reformers. He was also entrusted with the editing of the first German hymn-book of the Bohemian Brethren, which appeared as *Ein New Gesengbuchlen* at Jungen Bunzel (Jung Bunzlau) in Bohemia in 1531 (see pp. 156, 1., and 157). This contained 156 hymns, all apparently either translations or else originals by himself. The proportion of trs. is not very clear. In the preface to the 1531, Weisse addressing the German Communities at Fulnek and Landskron says, "I have also, according to my power, put forth all my ability, your old hymn-book as well as the Bohemian hymn-book (*Cantional*) being before me, and have brought the same sense, in accordance with Holy Scripture, into German rhyme." So Johann Roh in the preface to the 1544 ed. speaks of himself as correcting "hymns which he (i.e. Weisse) transferred from Bohemian into German"; and the 1639 ed. speaks of Weisse as having "begun to translate the (Bohemian) *Cantional*, and rendered 143 hymns into German." Mr. Müller, however (see p. 157), has only been able to identify 12 as trs. from the Bohemian.

Luther called Weisse "a good poet, with somewhat erroneous views on the Sacrament" (i.e. Holy Communion); and, after the Sacramental hymns had been revised by Roh (1544), included 12 of his hymns in V. Babst's *G. B.*, 1545. Many of his hymns possess considerable merit. The style is flowing and musical, the religious tone is earnest and manly, but yet tender and truly devout, and the best of them are distinguished by a certain charming simplicity of thought and expression. At least 119 passed into the German Lutheran hymn-books of the 16th and 17th centuries, and many are still in use. Three are annotated in this Dictionary at pp. 395, ii.; 822, i.; and 886, i.

The following hymns by Weisse have also passed into English:—

i. Christus ist erstanden, Von des Todes Banden. *Easter*. 1st pub. 1531 as above, and thence in *Wackernagel*, iii. p. 273, in 7 st. of 4 l. It is suggested by the older hymn, "Christ ist erstanden" (p. 225, i.). In the *Unv. L. S.*, 1851, No. 129. The tr. in C. U. is:—

Christ the Lord is risen again! This is a full and very good tr., by Miss Winkworth, in her

*Lyra Ger.*, 2nd Ser., 1858, p. 37, and her *C. B. for England*, 1863, No. 58. It has been included in many recent English and American hymnals; generally omitting st. ii., as in *H. A. & M.*, 1861; *Hymnary*, 1872; *Thring's Coll.*, 1880-82; *Cong. Ch. Hyl.*, 1887, and in America in the *Epis. Hyl.*, 1871; *Bapt. Service of Song*, 1871, &c. Further abridged forms are in the *S. P. C. K. Church Hys.*, 1871; and in the *Laudes Domini*, N. Y., 1884, and many others, especially in America.

Other trs. are:—

(1) "Christ (and 'tis no wonder)". This is No. 260 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Christ our Lord is risen," by Dr. H. Mills, 1856, p. 322.

ii. Es geht daher des Tages Schein. *Morning*. 1531 as above, and thence in *Wackernagel*, iii. p. 318, in 7 st. of 4 l. In the *Unv. L. S.*, 1851, No. 455. The trs. in C. U. are:—

1. The Light of Day again we see. In full, by H. J. Buckoll in his *Hys. from German*, 1842, p. 14. His trs. of st. iii., iv., vi., vii., beginning "Great God, eternal Lord of Heaven," were included in the *Rugby School H. Bk.*, 1850.

2. Once more the day-light shines abroad. This is a full and very good tr., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 69, and her *C. B. for England*, 1863, No. 18. Repeated in *Thring's Coll.*, 1880-82.

iii. Gelobt sei Gott im höchsten Thron. *Easter*. 1531 as above, and thence in *Wackernagel*, iii. p. 265, in 20 st. of 3 l., with Alleluia. In the *Pfalz G. B.*, 1859, No. 19, five st. are given, and in *Layritz's Kern*, 1844, No. 139, there are six st. At p. 157 it is marked as from the Bohemian (1st pub. 1501), the Bohemian being suggested by the "Surrexit Christus hodie" (p. 1104, i.), and the German being based on both. The trs. in C. U. are:—

1. Praise God upon His heavenly throne. This is a free tr. of st. 1, 4, 10, 19, 20, by A. T. Russell, as No. 112, in his *Ps. & Hys.*, 1851.

2. Glory to God upon His throne. By Mrs. H. R. Spaeth, in the *Southern Lutheran Service and Hys. for Sunday Schools*, Philadelphia, 1883.

iv. Gott sah zu seiner Zeit. *Christmas*. 1531 as above, and thence in *Wackernagel*, iii. p. 244, in 10 st. of 9 l. The tr. in C. U. is:—

When the due Time had taken place. By C. Kinchen, omitting st. v., as No. 169 in the *Moravian H. Bk.*, 1742 (1849, No. 20). In the ed. of 1886, No. 954 consists of st. x., beginning "Ah come, Lord Jesus, hear our prayer."

v. Lob sei dem allmächtigen Gott. *Advent*. 1531 as above, and thence in *Wackernagel*, iii. p. 230, in 14 st. of 4 l. Included in V. Babst's *G. B.*, 1545, and recently as No. 12 in the *Unv. L. S.*, 1851. In the larger ed. of the *Moravian H. Bk.*, 1886, it is marked as a tr. from a Bohemian hymn, beginning "Cirkev Kristova Boha chval." The trs. are:—

1. Praise be to that Almighty God. By J. Gambold, omitting st. xi.-xiii., as No. 246, in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later eds. (1886, No. 31), it begins "To God we render thanks and praise."

2. O come, th' Almighty's praise declare. By A. T. Russell, of st. i.-iii., v., as No. 26 in his *Ps. & Hys.*, 1851.

vi. O Herre Jesu Christ, der du erschienen bist. *For Children*. On Christ's Example in His early years on earth. 1531 as above, and in *Wackernagel*, iii. p. 326, in 7 st. of 7 l. The first three st. are tr. as "Christ Jesus, Lord most dear," in

the *Moravian H. Bk.*, 1754, pt. i., No. 278. The form in C. U. is that in Knapp's *Ev. L. S.*, 1837, No. 2951 (1865, No. 2601), which begins "Nun hilf uns, o Herr Jesu Christ," and is in 3 st. of 4 l., entirely recast. This is *tr.* as:—

Lord Jesus Christ, we come to Thee. In full from Knapp, by Miss Winkworth, in her *C. B. for England*, 1863, No. 179.

Hymns not in English C. U.:—

vii. *Den Vater dort oben. Grace after Meat.* 1631, and thence in Wackernagel, *ib.*, p. 321, in 5 st. of 7 l. In the *Berlin G. L. S.*, ed. 1864, No. 1136. *Tr.* as, "Father, Lord of mercy," by J. C. Jacobs, 1722, p. 117. In his ed., 1732, p. 183, slightly altered, and thence in the *Moravian H. Bk.*, 1754, pt. i., No. 296.

viii. *Die Sonne wird mit ihrem Schein. Evening.* 1531, and thence in Wackernagel, *ib.*, p. 323, in 6 st. of 4 l. In the *Enc. L. S.*, 1851, No. 517. *Tr.* as, "Soon from our wishful eyes awhile," by H. J. Buckell, 1842.

ix. *Komm, heiliger Geist, wahrer Gott. Waitzuntide.* 1531, and in Wackernagel, *ib.*, p. 282, in 9 st. of 5 l. From the Bohemian as noted at p. 157, and partly suggested by the "Veni Sancte Spiritus regis" (q.v.). The *tr.* are: (1) "Come, Holy Ghost, Lord God indeed." This is No. 295 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Thou great Teacher, Who instructest." This is a *tr.* of st. vii., as No. 234 in the *Moravian H. Bk.*, 1801 (1849, No. 267).

x. *Leb und Ehr mit stettem Dankopfer. The Creation: Septuagesima.* 1531, and in Wackernagel, *ib.*, p. 287, in 5 st. of 16 l. *Tr.* as, "Praise, glory, thanks, be ever paid," by Miss Winkworth, 1869, p. 137.

xi. *O Jesu Christ, der Heiden Licht. Epiphany.* 1531, and in Wackernagel, *ib.*, p. 248, in 2 st. of 14 l. *Tr.* as, "O Jesus Christ, the Gentiles' Light." This is No. 253 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Bruder G. B.*, 1778, No. 1467, st. ii. was rewritten. This form begins, "Erscheine allen Auserwählten," and is in 4 st. of 4 l. *Tr.* as, "Lord, to Thy chosen ones appear," by Miss Winkworth, 1869, p. 139.

xii. *Singet lieben Leut. Redemption by Christ.* 1531, and in Wackernagel, *ib.*, p. 243, in 16 st. of 4 l. *Tr.* as, "Sing, be glad, ye happy sheep." This is a *tr.* of st. xiv., by C. G. Clemens, as No. 299 in the *Moravian H. Bk.*, 1754. In the 1801 and later eds. (1849, No. 403) it begins, "O rejoice, Christ's happy sheep."

Besides the above the following in pt. i. of the *Moravian H. Bk.*, 1754, are also from Weissel (the numbers in brackets being references to the complete hymns in vol. iii. of Wackernagel, in cases where the *tr.* does not begin with st. i. of the original), viz. Nos. 247, 248, 250, 255, 256 (iii., 294), 257, 261, 270, 271 (iii., 351), 272, 273 (iii., 401), 280 (iii., 355), 284, 288 (see p. 157. *Trs.* from the Bohemian, No. 2), 289 (iii., 378), 292. [J. M.]

Weissel, Georg, s. of Johann Weissel, judge and afterwards burgomaster at Donnau, near Königsberg, was b. at Donnau in 1590. He studied at the University of Königsberg, from 1608 to 1611, and thereafter, for short periods, at Wittenberg, Leipzig, Jena, Strassburg, Basel and Marburg. In 1614 he was appointed rector of the school at Friedland near Donnau, but resigned this post after three years, and returned to Königsberg to resume his studies in theology. Finally, in 1623, he became pastor of the newly erected Altrossgart church at Königsberg, where he remained till his death, on August 1, 1635 (*Koch*, iii. 180; *Allpreussische Monatsschrift*, 1867, p. 430; Goedeke's *Grundriss*, vol. iii., 1887, p. 122, &c.).

Weissel was one of the most important of the earlier hymn-writers of Prussia. His hymns, about 20 in all, are good in style, moderate in length, and varied in metre. The earliest seem to have been written for use at the consecration of the Altrossgart church on the 2nd S. in Advent, 1623. The majority are for the greater festivals of the Christian year. The best are No. ii. below, and those for the dying. They appeared mostly in the Königsberg hymn-books, 1639-1650, and in the

*Preussische Fest-Lieder*, Königsberg, 1644 (Berlin

Those of Weissel

passed into English

i. In Eastern Hall.

1st pub. in B. Dessel

Lieder, Königsberg,

in the *Preussische*

14, it is entitled "C

in tenebris inest,"

as by Georg Weissel

berg G. B., 1650, p.

Berlin G. L. S., ed. 1

O miracle of love

what free *tr.*, omit

as No. 104 in his B

ii. Macht hoch d

Advent. This is a

Entry of the King

and is one of the 1

1st pub. in the 1

1642, No. 2, in 5:

1st S. of Advent,"

by Georgius Wei

Praxis, Frankfurt

later books, as e.g.

No. 1599. The 5

1. Lift up your

a good and full

*Lyra Ger.*, 1st 8

for England, 186

*Hyl.*, 1887, the

others, the orig

Bapt. Ps. & H

Horder's *Conj.*

of each stanza

in *Song*, 1869,

given, and then

a sixth st.—this

& *Songs of P.*

*Hyl.*, 1878, an

forms are:—

(1) Behold On

(partly from Mer

*Conj. H. Bk.*, an

(2) Behold He

*Coll.*, 1876, after

(3) Oh! hallow

In the American

(4) O blest the

*Hyl.*, of the *Spi*

(5) Fling wit

the American C

2. The mig

W. Mercer, i

his *Church* i

1864, No. 71

Another *tr.* i

by G. Moultrie

iii. We 1st

Founded on

in pt. ii., 16

in 5 st. of 8 l

and in the i

lius. Then

p. 193, and

into English

No. 74, in

Berlin G. L

Tod, wo is

written, pr

O Death

full and go

in the Ohi

pilation.

**Weissensee, Philipp Heinrich**, was b. Feb. 6, 1673, at Vichberg, near Gaildorf, Württemberg, where his father was pastor and consistorialbrath. He studied at the University of Tübingen, and, after acting as assistant to several clergymen, became, in 1697, a tutor to the court pages at Stuttgart. In 1703 he was appointed a tutor in the clergy training school at Maulbronn, and in 1708 in that at Blaubeuren. He was then appointed, in 1722, prelate at Blaubeuren, and in 1727 took up residence at Stuttgart as prelate of Hirsau and member of the Württemberg consistory. For political reasons he was removed, in 1740, to Denkendorf near Esslingen, as Probat and General Superintendent. He d. at Denkendorf, Jan. 6, 1767, being then the Father and Senior of the Lutheran Church in Württemberg (*Koch*, v. 79; *B. Haug's Liederlichter des württembergischen Landgesangbuchs*, 1780, p. 42, and *Appz.* ii., &c.).

Weissensee was one of the earliest friends of Foreign Missions, being specially interested in that to Malabar. He was a good poet, and in 1718 pub. a German metrical version of Thomas à Kempis's Imitation. The most important of his hymns were contributed to the 2nd ed. of J. A. Gramlich's *Viertsig Betrachtungen von Christi Leiden und Tod, auf die Viertsig Tugen in den Fasten*, Stuttgart, 1727 (Berlin Library. The 1st ed., 1722, has no hymns).

Those of Weissensee's hymns which have passed into English are:—

i. *Der Tod kommt an: da soll ich ringen.* For the *Dying*. 1st pub. 1727, as above, p. 144, in 4 st. of 6 l., as the companion to Meditation on St. Luke xii. 44. Included in Kuapp's *Ev. L. S.*, 1837 and 1865. In *Bunnen's Versuch*, 1833, No. 884, it begins "Kommt an der Tod, da ich soll ringen." The tr. in C. U. is:

When the last agony draws nigh. This is a good tr. of st. i., iv., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 239; repeated as No. 548 in the *Pennsylvania Luth. Church Bk.*, 1868.

ii. *Jesu, hilf beten! und bete du Treuer.* Prayer. 1st pub. 1727 as above, p. 124, in 4 st. of 6 l., as the companion to Meditation ix. on St. Luke xii. 40. Included in the *Württemberg G. B.*, 1742, No. 94 (1842, No. 265). Tr. as "Help me to pray, Lord! and make supplication," by J. D. Burns in his *Memoir and Remains*, 1869, p. 232. [J. M.]

**Welsh Hymnody.** No reasonable doubt can exist as to hymns being sung in the early British Church. People whose muse always sang the praises of men, whether kings, warriors, or patriots, would scarcely fail to pour forth their feelings of devotion, and to give the highest scope possible to their muse in the form of hymns or sacred lyrics. In the works of Taliesin, who is supposed to be a bard of the sixth century, reference is made to the hymnology of that period, "Nid cerddor celfydd ni molwy Ddafydd; nid cwir ceiniad ni molwy y Tâd"; that is, "No musician is skilful unless he extols the Lord, and no singer is correct unless he praises the Father."

In the works of I. Iawdden, a bard who took a prominent part in the reformation of Welsh poetry in the year 1451, some reference is also made to the hymnology of the mediæval period:—

"Mi a luniaf fun lanwaith,  
Gywyddau a Salmau saith;  
A naw emyn o newydd,  
A phawb gair i Fair fydd."

Tudur Aled, also, says that in heaven it will be a part of the saints' supreme joy to sing the Virgin's praises:—

"Cawn wynfyd, cawn y Wenfair,  
Cawn y nef oll, canwn i Fair."

In the year 1340, Davydd Ddu o Him ddug Vicar of Tremeirchion, and Canon of St. Asaph, composed some hymns, perhaps the first Welsh hymns, since the early Church hymns were lost. He also translated the *Te Deum*, in the Welsh metre known as Hypynt or Vaulted Strain. His sacred poem, *Am Ddiwedd Dyn a'i Gorph*, is printed in the *Myvyrian Archaeology* of Wales. Also a very poetical translation of the *Officium B. Mariæ* from Latin into Welsh by him, fills thirty columns of the first volume of the *Myvyrian Archaeology*.

At the time of the Protestant Reformation the Welsh appeared to have lost the spirit of sacred song. On the Continent the Reformation was the signal for an outburst of vernacular hymnology. Luther's hymns and psalms fired the hearts of his followers, so that his opponents feared his hymns more than his sermons, and England and Wales caught the fire.

i. *Established Church.*—In the years 1549–62, Sternhold and Hopkins gave to the English people the Metrical Psalms; but Wales had to wait many years for the appearance of a poet whose name is now familiar to all Welshmen, as well as the task he so admirably performed—*Salmau Edmund Prys*.

1. *Vicar Prichard*, commonly known as *Vicar Rees Prichard* (p. 200, i.), did good service as a hymnologist. It appears that his book called *Caneyll y Cymry*; or, *the Welshman's Candle*, was at one time much used, and some of its quaint verses sung as hymns, probably for the want of something better, for in his days the voice of sacred song and praise was scarcely heard in Wales. His compositions were in use before Archdeacon Prys's *Psalma* were published. On the decay of religion in Wales, according to one author, when the recognised teachers of the people neglected their duty, *The Welshman's Candle* appeared and was extensively circulated. Much of it was sung, for it served as a kind of Welsh hymn-book. It was the beginning of a new era. The following is one of his hymns, that was much used before and after Archdeacon Prys's *Psalma* appeared. The title is:—*Mawlgan am gariad Crist at y byd* (or, Praise for Christ's love for the world):—

"Rhyfedd fawr gariad Mab Duw at y byd,  
Pan ddaeth ef o'r Nefoedd i'n prynu mor ddrud;  
Myfyriwn i gofio am gariad Mab Duw,  
A'i foll'n wastadol tra byddom ni byw.  
Cyflawnodd y Gyfraith, boddlonodd ei Dâd,  
Fe brynodd ein pardwn, fe'i seiliodd a'i waed;  
Fe'n dygodd ni eilwaith i beddwch a Duw,  
Mollanwn yr Iesu tra byddom ni byw.  
Fe ddug ar y Croesbren ein pechod bob un,  
Fe'n golchodd o'n belau a'i wir waed ei hun;  
Fe'n gwnaeth yn frenhinol offeiriad i Dduw,  
Mollanwn yr Iesu tra byddom ni byw.  
Gogoniant a gallu a dloch bob pryd,  
A fo i'r Glân Drindod o'n prynu mor ddrud;  
A mawr-glod a mollant i'n prynu a'n Pen,  
A d'wedod pob Cristion yn wastad, Amen."

This may be taken as a specimen of his style, and of the early hymns that were heard from every mouth in the Principality before the time of Archdeacon Prys.

"It is scarcely credible," says Canon Williams, "with what avidity and pleasure the work was received, read, repeated, and it may be said, sung by the people."

2 *Archdeacon Prys* (p. 915, ii.), however, is the connecting link between our Hymnology and the Reformation period. It was in the year 1621 that he turned the Psalms into a metrical shape, in order, as he quaintly puts it, "that the Welsh people might be enabled to praise God from their hearts." It was a glorious task. His version of the Psalms is still used. Some have thought it dry and stiff, but on the whole the task was admirably performed. The Ven. Archdeacon Prys was a man of deep learning and piety. He was educated at St. John's College, Cambridge, where he took his degree. He assisted Dr. Morgan in the translation of the Welsh Bible; and from his *Metrical Psalms, Englynion, Cywyddau*, and other things composed by him, we have abundant evidence that he was a man of culture, taste and capacity, and that he possessed the religious spirit that could enter into sympathetic relations with the authors of the *Psalms*, and interpret them from his inmost soul. In some cases, indeed, his rendering of the Psalms, and his recasting them as it were in his own mould, sheds a flood of light on their meaning. His version of the latter part of the 110th Psalm has been pointed out as an illustration of this: "He shall drink of the brook in the way, therefore shall he lift up the head."

"O wir frys i'r gyflafan hon,  
Fe yf o'r afon nesa  
A gaffo, ar ei flordd yn rhwydd  
Yr Arglwydd i'w dyrchafa."

That of itself is a sufficient commentary on the Psalm, and its reference to the sufferings and exaltation of the Messiah. It has been said that the Archdeacon's translation of the Psalms is dry and rugged, and that in several places he is guilty of breaking the fixed rules of poetry, and of frequently ignoring the principle of metres so thoroughly developed in Welsh poetry. This, I believe, is a mistake. The old poet, if fairly dealt with, shows that he understood and recognised the principles of rhyme and metre, and the various ways of measuring and adorning Welsh poetry, and their development into a system and rules of art. I do not say that his metrical *Psalms* are faultless, but I hold that he is not so guilty of the fault called *camaceniad*, as some have accused him of being. I believe he has respected the rules of rhyme and rhythm, and where he is thought guilty of trampling on those of metre, he is skilfully avoiding doing so by changing the metrical feet and autometers [*cyhydeddau a'r corfannau*]. The ninety-second Psalm, in which occurs the famous stanza:—

"Y rhal a blannwyd yn nhy Dduw,  
Yn goedwig fyw y tyfant;  
Ac yn nghynteddau ein Duw ni  
Y rheiny a flodenant,"

is an excellent translation.

3. Next to the Archdeacon's comes the name of *Rowland Vaughan* (p. 1206, i.), a gentleman, a scholar, and an excellent poet, although his chief mark was made as a translator of hymns, &c. His translation of that beautiful hymn, "Veni Creator Spiritus," is well-known. Whether he translated the original Latin or the English of Bishop Cosin we are not able to decide. The English and Welsh metres,

however, differ, the shorter than the English, and the vividness and strength of the English stanza of each, together

"Veni Creator  
Mentes  
Imple  
Quae tu

"Come, Holy  
And lighten  
Thou the air  
Who dost th

"Tyr'd Ysbr;  
A dod d'i  
Tydi wyt Y  
Sydd law

Rowland Vaughan's *Spiritus*, and *Gale* remembered, for valuable in the whole

4. *Elis Wyn* (Bardd Cwsg) sheweth connection with the Welsh hymns we and was as much. It is a funeral hymn, call it, "Ffyn." It always appears in the Prayer-book after

"Myfi yw'r A  
Myfi yw g  
Caiff pawb a  
Er trengu,  
A'r sawl sy'n  
Imi, caiff  
Na allo'r An  
Ddrwg idd  
Yn wir, yn  
Pob cyfry  
Fy nghair, i  
Mae didra  
A wnel ei o  
Trwy flyc  
Ni ddaw i f  
O angau

Some of his work is graphical notation.

5. The Rev. Llanddowror, the title of *Cy Griffith Jones*. Rev. Griffith Jones to find any hymn selections from The Rev. Griffith Jones's morning star. His voice has been corrupted a than twenty began to read Pantycelyn Rev. Griffith

"D

H

His collection, though some still sung by

6. The Rev. A. is the chief published between the Vicar of Llanidloes "Ar lan I rho i'm dy



have been sung, and are still sung with unction by many Welsh congregations. Most of his hymns are tender and plaintive. His collections of hymns and tunes are not in use in the Welsh Church now, but in every edition of hymns published in Wales by Churchmen and Dissenters, since his time, his hymns always appear among the choicest.

Several hymn-books have appeared for use in the Established Church in Wales, from time to time, since the days of the Rev. Griffith Jones. Often clergymen composed and collected a number of hymns for one or two or more parishes. This seems to have been the state of things during the greater part of the seventeenth century. After that larger collections were published, but with no efforts to secure for the Welsh Church one general hymn-book. The hymns sung by the Church were much the same as those sung by Nonconformists throughout Wales.

7. The Rev. Robert Davies, M.A., published a collection of hymns which proved useful in parts of North Wales. It was called:—

*Hymnau ar Wyliau ac Ymptydian Eglwys Loegr, wedi eu casglu allan o waith gwahanol awdlwyr, yn nghyd ag amryw rai newyddion*; that is, "Hymns on the Feasts and Fasts of the Church of England, collected from the works of different authors, with several New Hymns, by the Rev. Robert Davies, M.A., of Cambridge, and Curate of Rhuddlan, in Flintshire."

Singularly the book has no date. It was published at Denbigh. Several of its hymns are found in the collections of the present day.

Another hymn-book which was in use in many churches, was called *Daniel Jones's Book*. The Rev. Daniel Jones was a celebrated clergyman in South Wales. He was Vicar of St. Dogmell's in Pembroke-shire. His book is still used in some parts of Wales. Another collection was called *The Bishops' Hymn-book*. This was collected and published under the direction of the four Bishops, and was an attempt to provide a book for the general use of the Church in Wales. The attempt was not successful; for some reason or other the work failed to commend itself to the universal favour of the Welsh Church.

8. There are three collections which have had a large circulation, and are now used throughout the Principality. (1) *Hymnau Hen a Newydd*, or "Hymns Ancient and Modern," London, Haddon, 1868, 555 H.; enlarged in 1875 to 596 H., not to be confounded with the English hymn-book of the same name, though the Introits are added, and it is of a similar school. (2) The Rev. Canon Daniel Evans's book, *Hymnau a Thonau*, London, Novello, 1865, 504 H.; and the (3) *Emynydd* by the late Rev. T. Williams, Rector of St. George, dedicated to the Lord Bishop of St. Asaph.

These three books contain many of the same hymns, being selections from the works of Williams of Pantycelyn, Morgan Rhys, Ann Griffiths, Rev. E. Evans, and translations from English collections. These hymns as yet belong to no party in the Church, but are hymns that may be sung by all. Complaints are made by some clergymen that many of the hymns are of too subjective a cast, and that they should be replaced by hymns more objective in character, and there is also a demand for more Sacramental Hymns. There is now

[1886] in course of preparation, by the Rev. Elis Roberts, Vicar of Llangwn; and the Rev. W. G. Thomas, Vicar of St. Asaph, a new hymnal which is intended, in accordance with the Bishop of St. Asaph's desire, to be a good and acceptable hymnal for the use of the Church in Wales.

#### ii. Calvinistic Methodists.

1. During the latter part of the eighteenth century a complete change came over the country. The cold negligent spirit which had characterised the first half, disappeared, the people were shaken from a long deep sleep, and with the revival came a love for hymns and spiritual songs. The Methodist revival is a starting point from which has been unfolded a rich and pure literature that will bear comparison with anything of the same nature produced by the most cultured nations. Foremost in the rank of religious poets stands the Rev. W. Williams (b. 1717, d. 1791) of Pantycelyn. He was a most prolific writer. It is a matter of history that his sacred songs and hymns did more than anything else to arouse the people and create a taste for reading in all parts of Wales. The extensive circulation and the universal reception given to his hymns published at different times between the years 1744 and 1758, must lead us to believe that they carried a mighty influence, and were a great factor in the education of the people of Wales. People who could not themselves read soon learnt the hymns, and thousands of people knew a great many of them by heart. All his works appeared in one volume in 1758, and contained upwards of 800 hymns. They are still in general use in the Established Church, and among the different denominations.

2. *Morgan Rhys*, of Llanfynydd (d. 1776), worked well to build up Welsh hymnody. There are about two hundred of his hymns now extant. Many of them are the favourite hymns of Welsh congregations. The following:—

"O agor fy llygaid i weled"

"Dyma Geldwad i'r colledig"

"O gariad, o gariad, anfddrol ei ffraind," &c.,

have found their way into every collection of hymns by Churchmen and Nonconformists. He was a contemporary of Williams of Pantycelyn, and belonged to the same religious body.

3. The Rev. *David Morris*, *David Charles*, and *Thomas Charles*, have contributed to the hymnology of Wales. The well-known hymn, "O fryniau Caersalem ceir gweled," by the Rev. D. Charles, of Caermarthen, is to be found in all Welsh hymnals. The Rev. Thomas Charles, of Bala, the eminent divine, and one of the founders of the British and Foreign Bible Society, and organizer of the Sunday School as it now exists in Wales, has left behind him only one hymn, but of such a beautiful character as to make Welsh people wish he had done more in that direction. This hymn is in the Calvinistic Hymn-book, now in use among that body throughout the country. It begins, "Dyfais fawr trugwyddol gariad." In that book it is divided into two parts with five verses in each part. The Rev. D. Charles, jun., is the translator of "Jerusalem, my happy home," as "O Salem, fy anwyl gartrefe."

4. The Calvinistic Hymn-book that we have

just referred to, was published by the authority of the General Assembly of the Calvinistic Methodists, and is perhaps the most perfect hymn-book used among the congregations of that body throughout the Principality. A list of the authors from whose works the hymns are selected is given in the beginning of the book, and the number of authors is over fifty, but by far the greatest number of hymns is taken from W. Williams of Pantycelyn. The book was prepared by a committee appointed by the General Assembly, and bears the date of 1869.

### iii. Congregational.

1. One of the first editions of hymns, if not the first ever published, for the Congregationalists in Wales, was by the *Rev. T. Baddy*, in 1703, about 14 years before Williams of Pantycelyn was born, and about 82 years after the appearance of Archdeacon Prys's *Psalms*. Baddy published an edition of hymns under the title of *Sacramental Hymns*, and also a translation of Thomas Doolittle's *Christian's Passover*, to which were added six hymns to be sung after receiving Holy Communion.

2. In the year 1714, the *Rev. D. Lewis*, Newport, published *Heavenly Songs and Spiritual Hymns*. Nothing is known of him beyond the fact that he was a minister of the gospel in South Wales.

3. In 1742, the *Rev. Herbert Jenkins* issued his *Hymnau Duwiol*. Mr. Jenkins was a minister at Maidstone, where he d. in 1772, after a ministry of more than 24 years.

4. *David Jones*, of Caio, is known as the translator of Dr. Watts's works. He published his translation of Watts's *Psalms* in 1753, and soon afterwards a translation of Watts's *Divine Songs*.

5. The *Rev. Ioan Thomas*, of Rhaiadr, published many editions of hymns between the years 1776 and 1786, under the titles of *Caniadau Sion*, and *Hymnau yn perthyn i'r Drysorfa Euraid* (or, "Hymns relating to the Golden Treasury" [a Magazine]). There are extant about 187 of his hymns, many of which are still used in many congregations.

6. The *Rev. Thomas Williams* (q.v.), of Bethesda'r Frô, was a prolific hymn-writer. He published his first collection of hymns in 1812. They became very popular among the Independents, and other denominations in Wales.

7. The Congregationalists have had several collections of hymns since the publication of Watts's *Hymns*, &c. In 1840, Mr. Evan Edwards, of Mold, brought out a collection, and Dr. Rees published the *Perganiedydd* (or, "The Sweet Singer") in 1847. Another collection by the *Rev. E. Griffiths*, of Swansen, appeared in 1857; and *Caledfryn's Collection*, in 1861. Their best collection is *Aberth Mollant*, pub. in Liverpool (?), chief ed. Dr. W. Rees.

8. The collection known as *S. R.*, published in 1841, is still used by some congregations.

9. The collection of hymns and tunes in general use among the Congregationalists at present, is *Jones & Stephens*, published in 1868; and a 2nd ed. by Stephens in 1869. This last book contains the principal hymns of Williams

of Pantycelyn; D. Jones; Ann Griffiths, Edward Jones, & others.

### iv. Baptists.

1. The first collection to the Baptist denomination was the *Rev. Joseph Harris* [was their only book of hymns it contained were but it contained also "Gomer" himself and Ddu, also by the *Rev. Lewis*, and D. Saunders 800 hymns.

2. Later the *Rev. pool*, made a large adopted by several copies in contained many copies old, it never reached that, the *Rev. Robert* a collection containing and others. This tronage among the and is still in use in

3. In the year 1815 its appearance, by *Lewis Jones*, of 1200 hymns. This South and North.

4. There are also in use in a few cases a collection.

5. Lately, however made its appearance large circulation *iant* (or, "The was prepared by Carnarvon Association 1881. It contains Between 30,000 have been sold

6. A new edition book was put from the first topical or do this edition is

### v. Wesleyans

1. The *W* tion of hymn was pub. at 1040 hymns persons appear is also received from North Wales. Several of Pantycelyn Welsh hymns are other translations come favor of the *W*

### vi. Unitarians

The *W* in England chiefly out of Arminian Hymnody.]

1. The first book to be used in their congregations appears to have been the translation of Watts's *Psalms*, by David Jones, of Caio, 1753.

2. In 1796 Rev. Josiah Rees, of Gellionen, pub. a collection of hymns, and the year following a selection from Watts's *Psalms*. The bulk of these are D. Jones's translations, but hymns are added from other authors, the editor himself, his father, Owen Rees, Sol. Harris, of Swansea, who contributed a translation of Addison's "Spacious firmament," Jenkin Jones, D. Lloyd, David Davis, &c. A new ed. was pub. in 1834 with considerable additions.

3. The great hymn-writer of the Unitarians is Edward Williams (*Iolo Morganwg*), (1745-1826). He pub. in 1812 a collection of 204 original *Psalms*, and in 1834 his son brought out a further collection, 211 in number. There was a new ed. 1857. Iolo has also left a collection of about 2000 hymns in ms., besides those published.

4. In 1857, Rev. John Jones, of Aberdare, brought out a collection of hymns, 208 being by Edward Williams, 68 by Thomas Evans, and some by the editor and his brother Rees Jones.

5. But this and other earlier collections are now superseded in congregational use by the collection of his son, Rev. R. J. Jones, minister at Aberdare.

"*Brynau o Fwyl a Gweiddi; or, Hymns of Praise and Prayer*," collected by R. J. Jones, Aberdâr. Jenkin Howell, Printer, 1878. Seconded, 1883.

This collection of 379 hymns is excellent, and is modelled on the plan of Dr. Martineau's *Hymns of Praise and Prayer*. It contains hymns from many sources, including translations of several in C. U. The translations of Dr. Newman's hymn, "Lead, kindly light"; "Nearer, my God, to Thee," and of "For ever with the Lord," are specially good. The names of the 64 authors from whom the hymns are taken, and a very useful glossary, form a part of the book. The bulk of the hymns are by Edward Williams. Other authors of original hymns are Thomas Evans, Owen Rees, Josiah Rees, Jenkin Jones, David Davis, Rees Jones (Amnon), William Thomas, the Editor, &c. In style, order and perspicuity, it is second to no book of the kind ever published in Wales.

vii. *General Survey*.—Passing from the *Collections* to the *Hymns*, we find that Welsh hymnody is, to a great extent, a home production, and is almost, but not entirely, confined to home use. There are a dozen or two of Welsh hymns which have become the favourite hymns of English congregations, most of which are by Williams of Pantycelyn. We give the first lines in Welsh and English. Some were composed in English, and have not been translated into Welsh, such as:—

- (1) "Hark! the voice of my beloved."
- (2) "Jesus, lead us with Thy power."
- (3) "O for a strong foundation" (Author unknown).
- (4) "Jesus is all my hope."

The last is one of Williams's English hymns. The following Welsh and English hymns are also by Williams:—

- (5) "Iesu, Iesu, 'rwyf ti'n ddigon."
- "Jesus, Thou art all-sufficient."

- (6) "Arglwydd, arwain trwy'r antlweh."
- "Guide me, O Thou Great Jehovah."
- (7) "O Iachawdwr pechaduriaid."
- "Great Redeemer, friend of sinners."
- (8) "Gosod habell yn ngwlad Gosen."
- "Fix, O Lord, a tent in Goshen."
- (9) "Pa'm y caiff bwystfod rheibus."
- "Why should cruel beasts be suffered."
- (10) "Dros y brynau tywyll niwllog."
- "O'er the gloomy hills of darkness."

This last hymn is famous in the Missionary fields, and has been translated into many languages. In the Cashmere districts, in India, most successful Mission work is carried on under the care of Welsh Calvinistic Methodist Missionaries. The *Khassi Hymnal*, 1877, consists of 242 hymns, some original, but mostly translations from the latest collection of the Welsh Calvinistic Methodists, is the official hymn-book of the Mission.

Ewald says that Hebrew poetry has a simplicity and transparency that can scarcely be found anywhere else, and a natural sublimity that knows but little of fixed forms of art; that even when art comes into play, it ever remains unconscious and careless of it. Compared with the poetry of other nations and ancient peoples, it appears to belong to a simple and child-like age of mankind, overflowing with an internal fulness and grace that troubles itself but little with external ornament and nice artistic law. Much of this is applicable to Welsh religious poetry. In spirit, character, figures of speech, and emotional language, it may be aptly compared with the Hebrew. Williams of Pantycelyn, Morgan Rhys, D. Williams, and Glangeirionydd, and Islwyn, especially turned to the world of nature, attentively regarded it and used it; and entered into deep fellowship with it in its various phases, not for itself alone, but (like the Hebrew prophet), on account of its relation to their own souls. Nature to them spoke the language of heaven; all forces—animal, vegetable, and physical, attracted them to God. Williams of Pantycelyn, in some of his hymns, makes the most beautiful use of the floral world, as well as of the physical. Nothing could excel the faithfulness to nature, the vividness and the graphic powers of these hymns:—

"Planna'r egwyddorion hyny,  
Yn fy nghalon bob yr un,  
Ag sydd megis perarogiau  
Yn dy natur di hun;  
Blodau hyfryd, &c.  
Fo'n ddisgleirio dae'r a nen.  
'Rwyf yn caru'r perynion  
Ar y crelgiau serth y sy,  
Ar eu traed ac ar eu dwylaw  
'N celsio dringo i fyny fry;  
Ar fy neulin,  
Minau ddof i ben y bryn."

Williams's true and intense admiration of the beauties of nature, and his reverence for its sublimities, may be seen in the use he made of it to express his own experience, which indeed has been the experience of humanity in all ages of the world.

Next to Williams of Pantycelyn comes another Williams, almost his equal as a poet—David Williams, of Llanbedr-y-Frô. Many of his hymns are popular, and some of them are very beautiful. Morgan Rhys, as a hymn-writer, stands almost abreast with those we have named. Several of his hymns have a



sacred interest for thousands of Welshmen; and many have a grand martial sound which is most inspiring. T. Williams, Bethesda'r-Frô, is another writer of great merit; often in his hymns we have the utterances of penitence and prayer, the breathings of a weary pilgrim, and the "yearning plaintive music of earth's sadder minstrelsy," followed by jubilant strains and peals of victory, as in:—

"Mae pren wedi 'i gael  
Mewn dyrys aulal dir,  
Yn plygu 'i frig, yn cymhell pawb  
I fwyta 'i ffwythau pur."

Welsh hymn-writers, in common with others, differ in style, but meet on the wide field of subjects suggested by the Gospel. Their works are rich in narrative and scriptural allusion, in praises for redemption, in utterances of penitence and self-abasement, and in vivid description of the Christian warfare. Williams of Pantycelyn surpasses all in the expression of the yearnings of the heavenly home-sickness; in devout tenderness, often rising into rapture, wherewith his faith clasps the crucified Saviour, when wrapt in contemplation of the glory of Jesus as the Head of the Church militant and triumphant; and also in the depth and maturity of his theological thoughts. [See Various.] [W. G. T.]

**Wenn mein Stündlein fürhanden ist.** N. Herman. [For the Dying.] This beautiful hymn, probably the finest of its author, appeared in his *Historien von der Sündflut*, &c., Wittenberg, 1562, in 4 st. of 7 l., entitled, "A spiritual song, in which supplication is made for a happy final hour, on the saying of Augustine:—

\* Turbabor, sed non perturbabor.  
Quia vulnerum Christi recordabor."

Thence in *Wackernagel*, iii. p. 1211, and in Loderhose's ed. of *Herman*, p. 104. *Wackernagel* also gives the hymn as lengthened in the Bonn *G. B.*, 1575, to 11 st., being the above 4, the 5 st. of Herman's hymn, "Da nun Elias seinen Lauff," and 2 st. not by Herman, as v. and x. This st. v. (which *Mützell*, No. 247, quotes from *Drei schöne geistliche Lieder*, Cöln, 1574), as altered in the Leipzig *G. B.*, 1582, is generally attached to Herman's original 4 st., as in the *Unv. L. S.*, 1851, No. 843, in 5 st. *Tr.* as:—

1. When Thou shalt close my fleeting day. A good *tr.* of st. i.—iii., by A. T. Russell, as No. 247 in his *Ps. & Hys.*, 1851. In *Kennedy*, 1863, it begins, "When death shall close our fleeting day," and this form is in Dr. Thomas's *Augustine H. Bk.*, 1866, and the *Ibrox H. B.*, 1871.

2. Mine hour appointed is at hand. A full and very good *tr.* by R. Massie, contributed as No. 482 to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 385), and thence in his *Lyra Domestica*, 1864, p. 134. Repeated in the *Wes. H. Bk.*, 1875, and the *Moravian H. Bk.*, 1886.

3. When my last hour is close at hand, My last sad. &c. A full and very good *tr.* by Edgar Alfred Bowring, made at request of the Queen for use at the funeral of the Prince Consort in St. George's Chapel, Windsor, Dec. 23, 1861, and printed as the first of the *Two Chorales* then sung. St. iv., v., beginning "I shall not in the grave remain," are set to music and were sung. The full *tr.* is printed, without music, between the two chorales. The second chorale is, "To

Thee, O Lord, I  
In full in the *H.*  
1864, and omitti  
*Pastorals*, 1864, t  
others. St. iv., v.  
grave remain," ar  
*Kennedy*, 1863.

4. When my app  
earth, &c. A good  
*Ps. & Hys.*, 1867.  
*Eng. H. Bk.*, 187-  
*Hys.*, 1876. St.  
version, No. 3.

5. When my li  
must, &c. A good  
worth, in her *C.*  
rewritten and im  
1869, p. 143. In

Other *trs.* are: (1)  
as No. 232 in the *Me*  
(2) "When now t  
*Mills*, 1856, p. 24;  
must go," by Dr. C

**Werde mu  
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ing.]** Probabl  
in the "Dritte  
der, Lüneburg  
entitled, "A C  
which to com  
the Most High  
1656, No. 26, i  
in the *Unv. I*  
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Mecklenburg,  
Duke of Sach

1. Rouse thy  
by J. C. Jac  
1722, p. 113.  
altered, and  
the *Moravian*  
*H. Bk.*, 1786  
st. vii., ix., v  
Creation," w  
1184), and  
*Christian Ps*  
1841, and P.

2. Sink ne  
good *tr.*, on  
worth, in he  
From this st  
*Hys.*, Bedford  
*Ps. & Hys.*,  
Ohio Luth.

(1.) Father  
1863, and Dr.

(2.) Have  
Thomas's Au

In her *C.*  
beautiful n  
Winkworth

3. Now.  
st. i., v., vi  
to Dr. Pag

Other *trs.*  
be raising!  
thou glad,  
1870, p. 169

**We're  
cett. [Li  
Adapted**



ship, &c., 1782, No. 26, in 7 st. of 4 l., and headed, "Thro' much tribulation we must enter the kingdom of God: Acts xiv. 22." In *Conger's Cong. H. Bk.*, 1836, st. i.-iii. are given as, "As strangers here below." This form has been repeated in later hymnals. [J. J.]

**Wesley Family, The.**—This very remarkable family is almost as interesting from the hymnologist's as from the Church historian's point of view. The father and his three sons all wrote hymns which are suited for public worship, while one of the daughters, Mehetabel, though not strictly speaking a hymn-writer, wrote poetry of a religious tendency, which sometimes rises to a higher level than that which her father or any of her brothers—with the possible exception of Charles—ever reached. The well-known history of the Wesleys at Epworth gives us a vivid picture of the good side of the life of a clergyman's family in the early part of the eighteenth century. Though the admirable wife and mother was unquestionably the central figure of the group, and perhaps the ruling spirit in the household, yet from the stand-point of this work, the father holds the more prominent place, because it was he and not Mrs. Wesley who both set the example of writing poetry himself, and transmitted the taste to his children. To him also, no less than to Mrs. Wesley, may be traced some of the characteristics which are more or less common to all the family. The chief of these characteristics were clear, vigorous, common-sense, a high standard of faith and morals, an acuteness of intellect sharpened to the finest possible point by education, a certain manliness and robustness of character, which is as conspicuous in the females as in the males, and an outspokenness and even brusqueness of manner which, did we not know the affectionate relationship which always subsisted between all the members, we might have expected to have led to ruptures between them. Owing to the great reputation which John Wesley has attained, and the vast numbers of those who revere him as their spiritual leader, the history of the Wesley family is tolerably familiar to most people, and it will therefore be sufficient in this article to touch briefly upon the leading events in the lives of those members of it who were writers of sacred poetry.

i. **Samuel Wesley, M.A.**, the elder, was b. in 1662 at Whitechurch in Dorsetshire, of which parish his father, John Wesley, was Vicar until the Act of Uniformity caused him to resign his living. He was educated at a Dissenting academy by a Mr. Morton, and was designed for the Nonconformist Ministry. But having been, on account of his talents, selected as a champion to defend the dissenters against some severe invectives, and having commenced a course of controversial reading for this purpose, he was led by his studies to embrace the opposite views, and became, and continued through life, a pronounced churchman. With the impetuosity which was a family trait, he set forth on foot to Oxford, and entered himself at Exeter College. In spite of his straitened means, he managed to keep his terms and take his degrees at the University.

He then received Holy Orders and took a curacy of £28 a year. Having held this curacy for a year, he obtained a naval chaplaincy, and then took another curacy in London. About the year 1690 he married Susanna, daughter of Dr. Annesley, a famous Nonconformist minister, and a scion of the noble house of Anglesey. The wife, like the husband, had been brought up as a dissenter, but at the early age of 13 she had come over to the Church of England, and was afterwards a Jacobite in politics. In 1693 Mr. Wesley was presented to the living of South Ormsby in Lincolnshire. He was also chaplain to the Marquis of Normanby, afterwards Duke of Buckingham. In 1697 he was appointed by the Crown to the Rectory of Epworth, and there he spent the remainder of his life, nearly forty years. The first part of his residence at Epworth was marked by a series of troubles arising partly from his pecuniary embarrassments, which increased with his increasing family, partly from the animosity of his parishioners, who resented the part which he felt it his duty to take, as a staunch churchman, in politics, and partly from unfortunate accidents. These troubles reached their climax in 1705, when he was thrown into Lincoln gaol for debt. They are graphically described by his own pen.

"I have been thrown behind," he writes to his good friends at Oxford, "by a series of misfortunes. My Parsonage Barn was blown down ere I had recovered the Taking my Living; My House great part of it burnt down about 2 years since. My Flax, great part of my Income now in my own Hands, I doubt willfully fired and burnt in y<sup>e</sup> night, whilst I was last in London. My Income sunk about one half by the low price of Grain and my credit lost by the taking away my Regiment. I was brought to Lincoln Castle June 23rd last past. About 3 weeks since my very unkind People, thinking they had not yet done enough, have in y<sup>e</sup> night stabbed my 3 cows, which were a great part of my poor Numerous Family's Subsistence. — For which God forgive them."

Some points in this letter require explanation. When he speaks of being in London, he means on Convocation business; for he was elected Proctor for the Diocese, and in one of his absences Mrs. Wesley instituted those religious meetings at the Rectory which are thought by some to have been the precursors of the Wesleyan Society Meetings. "His Regiment" was a Chaplaincy in the army which had been given him in reward for a poem in praise of the Duke of Marlborough. The last and worst of the many fires through which he suffered was in 1709, when the rectory was entirely burnt down, and the present house erected in its place. The latter part of his time at Epworth was more free from troubles. He met with many generous friends who enabled him to emerge from his pecuniary difficulties, the firmest and most constant of these friends being the admirable Archbishop of York, Dr. John Sharp; his sons grew up to be a comfort and a credit to him; his income was slightly increased by the addition of the neighbouring living of Wroot; and his parishioners gradually became more tractable. The annoyance caused by the famous Epworth Ghost can scarcely be reckoned among his serious troubles. In 1731 he met with an accident which probably hastened his end, and in 1735 he passed away and was buried in Epworth churchyard, leaving behind him the character

of an excellent parish priest, a good husband and father, and a man of very considerable abilities and attainments.

Mr. Wesley was a somewhat voluminous writer. His first publication was a volume of poems bearing the unpromising, not to say repulsive, title of *Maggots*. It appeared in 1685. In 1691 he became the clerical correspondent to the *Athenian Gazette* (afterwards *Mercury*) pub. by his brother-in-law, John Danton. In 1693 appeared an *Heroic Poem on the Life of our Blessed Lord and Saviour Jesus Christ*. This was dedicated to Queen Mary, and led to his appointment to the living of Epworth. In 1695 he pub. *Rhymes on Queen Mary and Archbishop Tillotson*; and in 1698 *A Sermon preached before the Society for the Reformation of Manners*. The *Rhymes* are rather fulsome and in bad taste according to the standard of the present day; but it should be remembered that high-flown panegyrics were the fashion of the age. The *Sermon* is a spirited and energetic defence of the "Societies," which were regarded with some suspicion by many high-churchmen, but of which Mr. Wesley, like his friend Robert Nelson, was a warm supporter. In 1700 he published *The Pious Communicant rightly prepared; or a Discourse concerning the Blessed Sacrament, &c., With Prayers and Hymns suited to the several parts of that holy offer. To which is added A short Discourse of Baptism*. In this work appeared his version of the "Great Hallel" or "Paschal Hymn." In 1704 he pub. *The History of the Old and New Testaments in Verse*, in three volumes, which he dedicated to Queen Anne. This, like his *Life of Christ*, was illustrated with numerous and costly engravings. In 1705 he pub. a poem of nearly 600 lines on the "Battle of Blenheim," entitled *Marlborough, or The Fate of Europe*. For this he was rewarded with the Chaplaincy of Colonel Legell's regiment; but his political enemies at Epworth soon succeeded in getting him deprived of this office. In 1707 appeared *A Reply to Mr. Palmer's Vindication of the Learning, Loyalty, Morals, and most Christian Behaviour of the Dissenters towards the Church of England*. This originated in the publication, without his consent or knowledge, of a letter he wrote to a friend concerning the Education of the Dissenters in their Private Academies. The letter was attacked anonymously and defended by Mr. Wesley in a pamphlet (1704). The pamphlet was answered by Mr. Palmer. After this, Mr. Wesley's pen seems to have rested for some time; but during the last ten years of his life he was engaged in his elaborate *Dissertation on the Book of Job*, his incessant labours upon which are said to have hastened his end. This work was dedicated to Queen Caroline, the wife of George II., and presented to her by John Wesley some months after the author's death.

Thus Samuel Wesley had the honour of dedicating works to three Queens. There is yet one more poem attributed to Mr. Wesley, but it seems very doubtful whether he was the real, or at any rate, the sole author. It is entitled *Eupolis' Hymn to the Creator*, and is a sort of Christian Pindaric Ode of considerable length, written in the classical style affected in the 18th century. Dr. Adam Clarke tells us that the ms. is partly in the hand-writing of Mehetabel Wesley; and internal evidence certainly points to her as the chief author; for it bears traces of a far more delicate and elegant touch than Mr. Wesley ever showed that he possessed; while Mehetabel's other writings are fully equal, if not superior, to it. In fact, it must be confessed that the bulk of Mr. Wesley's poetical writings are tedious and prosaic. He had the disadvantage of being over-praised at the outset, and of winning a reputation which he was unable to sustain. Nahum Tate, the Laureate, and others lauded his *Heroic Poem* in absurdly extravagant terms; Ralph Thoresby refers to him as "that noted poet Mr. Wesley," and Thomas Hearne alludes to him in similar terms. The reaction was sure to come, and his poetry began to be laughed at. Swift and Pope thought very slightly of it, and he appears to have narrowly escaped being pilloried

in the *Dunciad*. the service of vic words of his relat drunk more of Perhaps if he ha time in elabora might have been all, the "Divi wanting; and th dered to succed his children.

ii. Samuel W eldest child of and was born in received his en who always tes her first-born. minster School Scholar in 1707 mastership of t the highest re Samuel Wesle unworthy of h Bishop of Ro scholar, and fr In 1711 he wes ship to Chris taken his oes an Usher. H became an i bury, who w His intimacy his advance appointed at Westmins But he was t sity, and th ciated his at without soli ship of th he spent the disapproved proceedings pressed the characteris not cause relations be universally conscientio was a mos both in th of that te was the Epworth. mother w father to also took and was Westmin in the 49 epitaph is gerate b "a man to benevolen Deservedly Preacher example employed truly foll about n he declin

• Full great unc

Through fear of being involved in dangerous compliances; And avoided the usual ways to preferment As studiously as many others seek them."

Samuel Wesley pub. in 1736 *A Collection of Poems on several occasions*, some of which are full of a rather coarse humour, but all of a good moral and religious tendency. This work was reprinted in 1743, and again by W. Nichols in 1862. Dr. Adam Clarke specifies eight hymns of S. Wesley's composition which were in use among the Methodists of that time (1823). The Wesleyan Hymn-book of the present day contains five, the best-known of which is "The Lord of Sabbath let us praise." His other writings are scarcely of sufficient importance to claim a notice in this brief sketch.

iii. **John Wesley, M.A.** The life of the next brother is, or easily might be, so familiar to every one in its every detail that it will suffice to give the barest outline of his career. John Wesley was b. at Epworth Rectory in 1703, and, like the rest of the family, received his early education from his mother. He narrowly escaped perishing in the fire which destroyed the rectory house in 1709, and his deliverance made a life-long impression upon him. In 1714 he was nominated on the foundation of Charterhouse by his father's patron, the Duke of Buckingham, and remained at that school until 1720, when he went up, with a scholarship, from Charterhouse to Christ Church, Oxford. Having taken his degree, he received Holy Orders from the Bishop of Oxford (Dr. Potter) in 1725. In 1726 he was elected Fellow of Lincoln College, and remained at Oxford until 1727, when he returned into Lincolnshire to assist his father as curate at Epworth and Wroot. In 1729 he was summoned back to Oxford by his firm friend, Dr. Morley, Rector of Lincoln, to assist in the College tuition. There he found already established the little band of "Oxford Methodists" who immediately placed themselves under his direction. In 1735 he went, as a Missionary of the Society for the Propagation of the Gospel, to Georgia, where a new colony had been founded under the governorship of General Oglethorpe. On his voyage out he was deeply impressed with the piety and Christian courage of some German fellow-travellers, Moravians. During his short ministry in Georgia he met with many discouragements, and returned home saddened and dissatisfied both with himself and his work; but in London he again fell in with the Moravians, especially with Peter Böhler; and one memorable night (May 24, 1738) he went to a meeting in Aldersgate Street, where some one was reading Luther's preface to the Epistle to the Romans. There, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." From that moment his future course was sealed; and for more than half a century he laboured, through evil report and good report, to spread what he believed to be the everlasting Gospel, travelling more miles, preaching

more sermons, publishing more books of a practical sort, and making more converts than any man of his day, or perhaps of any day, and dying at last, March 2, 1791, in harness, at the patriarchal age of 88.

In this sketch we are only concerned with one of the many phases of his infinitely varied life; but that, by no means the least important phase. The popular conception of the division of labour between the two brothers in the Revival, is that John was the preacher, and Charles the hymn-writer. But this is not strictly accurate. On the one hand Charles was also a great preacher, second only to his brother and George Whitfield in the effects which he produced. On the other hand, John by no means relegated to Charles the exclusive task of supplying the people with their hymns. When he speaks of the Evangelistic work, his general expression is, "My brother and I;" and when he speaks of the hymns, it is still, "My brother and I." John Wesley was not the sort of man to depute any part of his work entirely to another: and this part was, in his opinion, one of vital importance. With that wonderful instinct for gauging the popular mind which was one element in his success, he saw at once that hymns might be utilized, not only for raising the devotion, but also for instructing, and establishing the faith of his disciples. He intended the hymns to be not merely a constituent part of public worship, but also a kind of creed in verse. They were to be "a body of experimental and practical divinity." "In what other publication," he asks in his Preface to the *Wes. H. Bk.*, 1780 (Preface, Oct. 20, 1779), "have you so distinct and full an account of Scriptural Christianity; such a declaration of the heights and depths of religion, speculative and practical; so strong cautions against the most plausible errors, particularly those now most prevalent; and so clear directions for making your calling and election sure; for perfecting holiness in the fear of God?" The part which he actually took in writing the hymns, it is not easy to ascertain; but it is certain that more than thirty translations from the German, French and Spanish (chiefly from the German) were exclusively his; and there are some original hymns, admittedly his composition, which are not unworthy to stand by the side of his brother's. His translations from the German especially have had a wide circulation. Although somewhat free as translations they embody the fire and energy of the originals. (For further information see the article on *Methodist Hymnody*.)

iv. **Charles Wesley, M.A.** But, after all, it was Charles Wesley who was the great hymn-writer of the Wesley family,—perhaps, taking quantity and quality into consideration, the great hymn-writer of all ages. Charles Wesley was the youngest son and 18th child of Samuel and Susanna Wesley, and was b. at Epworth Rectory, Dec. 18, 1707. In 1716 he went to Westminster School, being provided with a home and board by his elder brother Samuel, then usher at the school, until 1721, when he was elected King's Scholar, and as such received his board and education free. While he was at Westminster, his father received a letter from a wealthy Irish man, ask-

ing him if he had a son named Charles, and if so offering to adopt him and make him his heir. The acceptance of the offer was left to Charles himself, who declined it. In 1726 Charles Wesley was elected to a Westminster studentship at Christ Church, Oxford, where he took his degree in 1729, and became a college tutor. In the early part of the same year his religious impressions were much deepened, and he became one of the first band of "Oxford Methodists." In 1733 he went with his brother John to Georgia, as secretary to General Oglethorpe, having before he set out received Deacon's and Priest's Orders on two successive Sundays. His stay in Georgia was very short; he returned to England in 1736, and in 1737 came under the influence of Count Zinzendorf and the Moravians, especially of that remarkable man who had so large a share in moulding John Wesley's career, Peter Böhler, and also of a Mr. Bray, a brazier in Little Britain. On Whitsunday, 1737, he "found rest to his soul," and in 1738 he became curate to his friend, Mr. Stonehouse, Vicar of Islington, but the opposition of the churchwardens was so great that the Vicar consented that he "should preach in his church no more." Henceforth his work was identified with that of his brother John, and he became an indefatigable itinerant and field preacher. On April 8, 1749, he married Miss Sarah Gwynne. His marriage, unlike that of his brother John, was a most happy one; his wife was accustomed to accompany him on his evangelistic journeys, which were as frequent as ever until the year 1756, when he ceased to itinerate, and mainly devoted himself to the care of the Societies in London and Bristol. Bristol was his head-quarters until 1771, when he removed with his family to London, and, besides attending to the Societies, devoted himself much, as he had done in his youth, to the spiritual care of prisoners in Newgate. He had long been troubled about the relations of Methodism to the Church of England, and strongly disapproved of his brother John's "ordinations." Wesley-like, he expressed his disapproval in the most outspoken fashion, but, as in the case of Samuel at an earlier period, the differences between the brothers never led to a breach of friendship. He d. in London, March 29, 1788, and was buried in Marylebone churchyard. His brother John was deeply grieved because he would not consent to be interred in the burial-ground of the City Road Chapel, where he had prepared a grave for himself, but Charles said, "I have lived, and I die, in the Communion of the Church of England, and I will be buried in the yard of my parish church." Eight clergymen of the Church of England bore his pall. He had a large family, four of whom survived him; three sons, who all became distinguished in the musical world, and one daughter, who inherited some of her father's poetical genius. The widow and orphans were treated with the greatest kindness and generosity by John Wesley.

As a hymn-writer Charles Wesley was unique. He is said to have written no less than 6500 hymns, and though, of course, in so vast a number some are of unequal merit, it is perfectly marvellous how many there are

which rise to the  
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whether private  
expression in a  
his own marria  
rumours of an in  
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Church, every d  
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"



When deadly damps, impending now,  
Shall hover round thy destined brow,  
Diffusive may their influence be,  
And with the blossom blast the tree!"

It is a great temptation to go on quoting this exquisite writer. Her "Lines written when in deep anguish of spirit"; her "Epitaph on herself"; "The Resignation: a penitent heart hoping in God" (which really might be used as a hymn); her "Farewell to the world"; her "Address to a Husband"—all maintain the same high level. But it must be remembered that Mehetabel Wesley was a hymn-writer only "*in posse*," not "*in esse*," and can therefore only claim a passing notice.

[J. H. O.]

The hymns by the Wesley family are naturally most extensively used in the Methodist Societies throughout the world. Usually they are given in the hymn-books with little or no alteration. The American Methodist Episcopalian *Hymns* of 1849 is an exception. The texts in that collection are more mutilated than in all other Methodist hymn-books put together. A large number of the Wesley hymns are annotated under their respective first lines. (See *Index of Authors and Translators*.) The following lists will complete the number in C. U. :—

i. Samuel Wesley, the Elder. Two of his hymns are in C. U. and are annotated as follows :—

1. Behold the Saviour of mankind, p. 130, i.
2. O Thou Who, when I did complain, p. 352, i.

ii. Samuel Wesley, the Younger. Six of his hymns are in C. U., and are annotated as follows :—

1. From whence these dire portents around, p. 400, ii.
2. Hail, Father, Whose creating call, p. 477, ii.
3. Hail, God the Son in glory crowned, p. 477, ii.
4. Hail, Holy Ghost, Jehovah, Third, p. 477, ii.
5. The Lord of Sabbath, let us praise, p. 1153, ii.
6. The morning flowers display their sweets, p. 1155, i.

John and Charles Wesley. In the article on *Methodist Hymnody*, p. 726, ii., a full and detailed account of the hymns published by the two brothers is given. As a guide in indicating the sources of their hymns now in common use, and not annotated under their own first lines, we subjoin a Table of Titles, Dates, and Contents of their works which was compiled by the writer of the article on *Methodist Hymnody*. The Title-pages of those works which contain hymns by writers other than J. & C. Wesley are printed in italics.

#### THE POETICAL WORKS OF JOHN AND CHARLES WESLEY.

	Date of first Pub- lication.	TITLE.	No. of Pages.	Size.	No. of Hymns.
1	1738	<i>Collection of Psalms and Hymns, by John Wesley</i>	84	12mo	70
2	1739	<i>Hymns and Sacred Poems, by John and Charles Wesley, 3 editions same year.</i>	223	12mo	139
3	1740	<i>Hymns and Sacred Poems, by John and Charles Wesley</i>	209	12mo	96
4	1741	<i>Collection of Psalms and Hymns, by John and Charles Wesley</i>	126	12mo	165
5	1741	<i>Hymns on God's Everlasting Love, two parts, by Charles Wesley.</i>	84	12mo	38
6	1742	<i>Hymns and Sacred Poems, by John and Charles Wesley</i>	304	12mo	155
7	1742	<i>Collection of German Hymns, by John Wesley</i>	36	12mo	24
8	1742	<i>A Collection of Thirty-six tunes, set to music, as they are sung at the Foundry.</i>	36	12mo	..
9	1742	<i>Elegy on R. Jones, Esq., by Charles Wesley</i>	..	..	1
10	1743	<i>Collections of Psalms and Hymns, enlarged, by John and Charles Wesley.</i>	138	12mo	138
11	1743	<i>Poems on several occasions, 2nd edit., by Samuel Wesley, jun.</i>	332	12mo	104
12	1744	<i>Hymns for Times of Trouble and Persecution, by John and Charles Wesley</i>	47	12mo	33
13	1744	<i>A Collection of Moral and Sacred Poems, 3 vols., by John Wesley.</i>	1008	12mo	213
14	1744	<i>Hymns for the Nativity of our Lord, by Charles Wesley</i>	24	12mo	18
15	1744	<i>Hymns for the Watch-night, by Charles Wesley</i>	12	12mo	11
16	1744	<i>Funeral Hymns, by Charles Wesley</i>	24	12mo	16
17	1745	<i>Hymns for Times of Trouble, for the year 1745, by Charles Wesley.</i>	69	12mo	15
18	1745	<i>A short view of the Differences between the Moravian Brethren and John and Charles Wesley</i>	24	12mo	6
19	1745	<i>Hymns on the Lord's Supper, by Charles Wesley</i>	141	12mo	166
20	1745	<i>A Word in Season, &amp;c., by John Wesley</i>	8	12mo	2
21	1745	<i>Hymns for Times of Trouble, &amp;c., 2nd edit., additional, by Charles Wesley</i>	22	12mo	15
22	1746	<i>Hymns for Times of Trouble, by Charles Wesley</i>	12	12mo	6
23	1746	<i>Hymns (9) and Prayers (4) for Children [John and Charles Wesley]</i>	12	12mo	9
24	1746	<i>Gloria Patri, &amp;c., Hymns to the Trinity, by Charles Wesley</i>	12	12mo	24
25	1746	<i>Hymns on the great Festivals and other occasions, by Charles Wesley, with music by Lampe</i>	64	4to	24
26	1746	<i>Hymns of Petition and Thanksgiving for the Promise of the Father, Whitsunday, by John and Charles Wesley</i>	36	12mo	32
27	1746	<i>Hymns for Ascension Day, by Charles Wesley</i>	12	12mo	7
28	1746	<i>Hymns for Our Lord's Resurrection, by Charles Wesley</i>	20	12mo	16
29	1746	<i>Graces before and after Meat, by Charles Wesley</i>	12	12mo	26
30	1746	<i>Hymns for the Public Thanksgiving, October 9, 1746, by Charles Wesley.</i>	12	12mo	7
31	1747	<i>Hymns for those that seek and those that have Redemption in the blood of Jesus Christ, by Charles Wesley</i>	72	12mo	52
32	1749	<i>Hymns on his Marriage, by Charles Wesley</i>	..	..	17
33	1749	<i>Hymns on occasion of his being prosecuted in Ireland as a Vagabond, by Charles Wesley</i>	..	..	3
34	1749	<i>Hymns and Sacred Poems, 2 vols., by Charles Wesley</i>	668	12mo	458

	Date of first Pub- lication.	TITLE.	N P
35	1749	Hymns extracted from the Brethren's Book, by John Wesley .	
36	1750	Hymns for New Year's Day, 1751, by Charles Wesley .	
37	1750	Hymns occasioned by the Earthquake, March 8. .	
38	1753	Select Hymns for the use of Christians of all Denominations, by John Wesley .	
39	1753	Hymns and Spiritual Songs intended for the use of real Chris- tians, &c. .	
40	1755	An Epistle to the Rev. Mr. John Wesley, by Charles Wesley .	
41	1755	An Epistle to the Rev. Mr. George Whitefield, by Charles Wesley [first published in 1771]. .	
42	1756	Hymns occasioned by the Earthquake, 2nd edit. .	
43	1756	Hymns for the year 1756, particularly for the Fast Day, February 6, by Charles Wesley .	
44	1758	Hymns of Intercession for all Mankind, by Charles Wesley .	
45	1758	Hymns for the use of Methodist Preachers, by Charles Wesley .	
46	1759	Funeral Hymns enlarged, by Charles Wesley .	
47	1759	Hymns on the expected invasion, by Charles Wesley .	
48	1759	Hymns to be used on the Thanksgiving day, November 29, and after it, by Charles Wesley .	
49	1761	Hymns for those to whom Christ is all in all, by Charles Wesley .	
50	1761	Select Hymns, with tunes annex .	
51	1762	Short Hymns on Select Passages of Holy Scripture, 2 vols., by Charles Wesley .	
52	1763	Hymns for Children, by Charles Wesley .	
53	1765	Hymns on the Gospels in MS., by Charles Wesley .	
54	1767	Hymns for the use of Families, and on various occasions by Charles Wesley .	
55	1767	Hymns on the Trinity (including Hymns and Prayers to the Trinity), by Charles Wesley .	
56	1772	Preparation for Death, in several Hymns, by Charles Wesley .	
57	177-	A Hymn praying for his Brother's long life, by Charles Wesley .	
58	1780	Collection of Hymns for the use of the People called Methodists. Hymns written in the time of the Tumults, June, 1780, by Charles Wesley .	
59	1780	Hymns written in the time of the Tumults, June, 1780, by Charles Wesley .	
60	1781	Protestant Association, written in the midst of the Tumults, June, 1780 .	
61	1782	Hymns for the Nation, and Hymns for the National Fast Day, February 8, 1782, by Charles Wesley .	
62	1785	Prayers for condemned Malefactors, by Charles Wesley .	
63	1786	Pocket Hymn Book for the use of Christians of all Denomi- nations. .	

It must be noted that the Wesleyan authorities, in the revised edition of their *Coll. of Hys. for the Use of the People called Methodists*, 1875, decline to distinguish the hymns which appeared in the joint works of the two brothers. They say:—

"The letter W. is affixed to those hymns which first appeared in publications for which the Wesleys were jointly responsible; in this case it cannot be determined with certainty to which of the two brothers a hymn should be ascribed." (Preface to the "Index to the Hymns.")

It has been the common practice, however for a hundred years or more to ascribe all translations from the German to *John Wesley*, as he only of the two brothers knew that language; and to assign to *Charles Wesley* all the original hymns except such as are traceable to John Wesley through his *Journals* and other works. In this *Dictionary* this course has been adopted throughout.

Two works remain to be noted: (1) *Collection of Psalms and Hymns*. Charles Town. Printed by Lewis Timothy, 1737; and (2) *The Poetical Works of John and Charles Wesley: Reprinted from the Originals, with the last corrections of the Authors; together with the Poems of Charles Wesley not before Published. Collected and Arranged by G. Osborn, D.D. Lond.: Wesleyan-Methodist Conference Office, 1868-72. In 13 vols. The first of these works has been reprinted in facsimile from the only known copy now existing, together with a Preface by Dr. Osborn. Lond.: T. Woolmer, 1882. The second contains fac-*

simile reprints of the titles of Titles; Introduction of Osborn; the usual 12 vols. i.-viii.; and an Introduction every verse (except the first) extending to 239 pages. Rev. Julius Briggs, the author, and Mr. William Sugden of the Wesleyan Norm Westminister. The names of the latter in praise.

In addition to a list from the above work elsewhere in this *Dictionary* of Authors and Translators in C. U. The subline of or centos from the 1 i. From No. 2, *Hymns*, 1739:—

1. Captain of my salva the Battle of Life.
- (1) Steel me to shun
2. Come, Holy Ghost, a in me delight, &c. *White*
3. Jesus, the sinner's F
4. O Filial Deity, Acce the Son.
5. Peace, fluttering sa covery from Sickness.
- (1) When on the m
6. Saviour, the world's
7. See the day-spring t
8. Sons of God, triumph (1) Ye that round c
9. Summoned my labo at work.

10. Thee, O my God and King. *Thanksgiving to the Father.*

11. Weary of struggling with my pain. *Lent.*

(1) Lord, I despair myself to heal.

(2) With humble faith on Thee I call.

12. Why do the deeds of happier men? *Against Indifference.*

(1) God of my life and all its powers.

ii. From No. 3, *Hymns and Sacred Poems*, 1740:—

13. Brethren in Christ, and well beloved. *Admission into a Religious Society.*

14. Come, Holy Ghost, our hearts inspire, Let us Thine influence prove. *Before reading Holy Scripture.*

15. Father of all, in Whom alone. *Before reading Holy Scripture.*

16. Ho! every one that thirsts, draw nigh [near]. *Invitation to the Living Waters.*

17. How do Thy mercies close me round. *Evening.*

(1) My God protects; my fears begone.

(2) While Thou art intimately nigh.

18. Jesus, if still the same Thou art. *Faith in the Promises of Jesus.*

(1) While dead in trespasses I lie.

19. Jesus in Whom the Godhead's rays. *Jesus, full of Truth and Grace.*

20. Jesus, in Whom the weary find. *Parting with Friends.*

(1) Parted from God, and far removed.

21. Jesus, my Life! Thyself apply. *Holiness desired.*

22. Jesus, the all-restoring word. *Morning.*

23. My God, my God, on Thee I call. *Lent.*

(1) My God, my God, to Thee I cry, Thee only.

&c.

(2) O could I lose myself in Thee!

24. Out of the depth of self-despair. *Ps. cxxx.*

25. Saviour Who ready art to hear. *On a journey.*

(1) Saviour, to me Thyself reveal.

(2) Speak with me, Lord, Thyself reveal.

(3) Talk with me, Lord, Thyself reveal.

26. Shepherd Divine, our wants relieve. *In temptation.*

(1) Father Divine, our wants relieve.

27. Sinners, your Saviour see. *Looking unto Jesus.*

(1) Author of faith, appear.

28. Where shall I lay my weary head? *Desiring Christ.*

iii. From No. 4, *Coll. of Psalms and Hymns*, 1741:—

29. O Sun of Righteousness arise, with healing, &c. *Light of Life desired.*

30. We lift our hearts to Thee, O Day-star from on high. *Morning.*

iv. From No. 5, *Hys. on God's Everlasting Love*, 1741:—

31. Glorious Saviour of my soul. *Thanks for Salvation.*

32. O all that pass by, To Jesus draw near. *Invitation.*

33. O my Offended God. *Lent. For Pardon.*

v. From No. 6, *Hys. and Sacred Poems*, 1742:—

34. Be it according to Thy word. *Holiness desired.*

35. Behold how good a thing, It is to dwell in peace. *Ps. cxxxiii.*

36. Father of our dying Lord. *Whitsuntide.*

37. Fountain of Life, to all below. *On entering a Religious Society.*

38. Giver and Guardian of my sleep. *Morning.*

(1) Thy presence, Lord, the place shall fill.

39. Glory be to God above. *Meeting of Christian Friends.*

40. Happy soul, who sees the day. *Pardon and Peace.*

41. Harken to the solemn voice. *Midnight.*

42. I will harken what the Lord. *Lent.*

43. Jesu, Friend of sinners, hear. *Restoring Grace desired.*

44. Jesu, take my sins away. *Lent. For Pardon.*

45. Jesu, the Life, the Truth, the Way. *Jesus, the Way, Truth, and Life.*

46. Jesu, Thy wandering sheep behold. *The Good Shepherd.*

47. Jesu, my King, to Thee I bow. *The Fight of Faith.*

48. Jesus, Thou hast bid us pray. *Importunate Prayer.*

49. Join, all ye ransomed sons of grace. *Old and New Year.*

50. Let the world their virtue boast. *Knowledge of Christ and Him Crucified.*

51. Lord, I believe Thy work of grace. *Peace and Holiness in Christ.*

(1) O joyful sound of gospel grace.

52. Lord, and is Thine anger gone? *Renewed Grace and Pardon.*

53. Lord, I believe Thy every word. *Renewal of Spiritual Strength.*

54. Lord, and am I yet alive? *Thanksgiving.*

55. Lord of the harvest, hear. *Missions.*

56. Lord, regard my earnest cry. *Lent.*

57. O but must I, Lord, return? *On approaching Danger.*

(1) O Almighty God of love.

58. O God of my salvation hear. *Thanksgiving.*

(1) I soon shall hear Thy quickening voice.

59. O great mountain, who art thou? *Indwelling sin.*

(1) Who hath slighted or contemned?

60. O Jesu, full of truth and grace. *Trust in Christ.*

61. O Jesu, still, still shall I groan? *Groaning for Redemption.*

(1) Jesu, Thou knowest my simpleness.

(2) Break, stubborn heart, and sigh no more.

(3) Saviour from sin, I wait to prove.

62. O Love, I languish at Thy stay. *Holiness desired.*

63. O my false, deceitful heart. *The heart's deceitfulness.*

(1) O my God, what must I do?

64. O that my load of sin were gone. *Pardon and Holiness desired.*

(1) Rest for my soul I long to find.

65. O that the life-infusing grace. *Peace with God desired.*

(1) Behold He comes, and every eye.

(2) I am the First and I the Last.

(3) Say, which of you would see the Lord?

66. O the cruel power of sin. *Waiting for the Promise.*

(1) O might I this moment cease.

67. O the dire effects of sin. *The Backslider.*

68. O Thou Whom vain my soul would love. *Lent.*

69. O what shall I do my Saviour to praise? *Thanksgiving.*

(1) O heavenly King, look down from above.

(2) My Father, my God, I long for Thy love.

70. Oft have I cursed my natal day. *Birthday.*

(1) Fountain of Life and all my joy.

71. Oft I in my heart have said. *Righteousness by Faith.*

72. Omnipotent Lord, my Saviour and King. *The Fight of Faith.*

73. Peace be to this house bestowed. *Pastoral Salutation.*

74. Prisoners of hope, lift up your heads. *The Word of God unchangeable.*

(1) Prisoners of hope, be strong, be bold.

75. Sinners, your hearts lift up. *Whitsuntide.*

76. Son of God, if Thy free grace. *After Recovery from Sin.*

(1) By me, O my Saviour, stand.

77. The Lord unto my Lord hath said. *Ps. cx.*

(1) Come, Lord, and claim me for Thine own.

78. Thee, Jesu, Thee the sinner's Friend, *Desiring to Love.*

(1) O glorious hope of perfect love.

79. Thy will be done, Thy Name be blest. *On Recovery from Sickness.*

(1) If, Lord, I have acceptance found.

80. To the haven of Thy breast. *Christ, the Rock of Shelter.*

(1) Now to the haven of Thy breast.

(2) Saviour, now in me perform.

81. Vain, delusive world, adieu. *Faith in the Cross.*

(1) Other knowledge I disdain.

82. Welcome, friend, in that great Name. *Reception of a Friend.*

(1) Jesus is our common Lord.

83. What shall I do, my God, my Lord? *Faith in Christ.*

(1) Jesus hath died that I might live.

84. What shall I do my God to love? *Holiness desired.*

85. When, dearest [gracious] Lord, when shall it be? *Lent.*

(1) Whom man forsakes Thou wilt not leave.

86. When, my Saviour, shall I be? *Submission.*

87. Who is this gigantic foe? *David and Goliath.*

88. Woe is me! what tongue can tell? *The Good Samaritan.*

89. Ye happy [ransomed] sinners, hear. *Rejoicing in Hope.*

vi. From No. 10, *Coll. of Ps. and Hys.*, 1743:—

90. Clap your hands, ye people all. *Ps. xlviii.*  
 91. Have mercy, Lord, for man hath none. *Ps. lvi.*  
 (1) Through God I will His word proclaim.  
 92. How long wilt Thou forget me, Lord? *Ps. xlii.*  
 93. My heart is full of Christ, and longs. *Ps. xlv.*  
 94. Remember, Lord, the pious zeal. *Ps. cxxxii.*  
 95. See, O Lord, my foes increase. *Ps. iii.*  
 (1) Thou, Lord, art a shield to me.  
 96. Shepherd of souls, the Great, the Good. *Ps. lxxx.*  
 97. The earth with [and] all her fulness owns. *Ps. xxi.*

- (1) Our Lord is risen from the dead.  
 98. When Israel out of Egypt came. *Ps. cxlv.*  
 99. When our redeeming Lord. *Ps. cxv.*  
 100. Who in the Lord confide. *Ps. cxv.*

vii. From No. 14, *Hys. for the Nativity*, 1744:—

101. Glory be to God on high, And peace on earth descend. *Christmas.*  
 102. Let earth and heaven combine. *Christmas.*

viii. From No. 16, *Funeral Hys.*, 1st Series, 1744:—

103. Happy who in Jesus live. *Burial.*  
 104. O when shall we sweetly remove? *Death and Burial.*  
 (1) Not all the archangels can tell.  
 105. Hosanna to Jesus on high. *Burial.*  
 106. Rejoice [weep] for a brother deceased. *Burial.*  
 107. We know, by faith we know. *Death and Burial.*  
 (1) We have a house above.

ix. From Nos. 12, 17, 22, *Hys. for Times of Trouble, &c.*, 1744-6:—

108. Lamb of God, Who bearest away. *For the Nation.* 1745.  
 109. Lord, Thou hast bid Thy people pray. *For the King.* 1744.  
 110. Safe in the fiery furnace. *Confidence amid National Peril* (1746).

x. From No. 19, *Hys. on the Lord's Supper*, 1745:—

111. All praise to God above. *After Holy Communion.*  
 (1) O what delight is this?  
 112. Come all who truly bear. *The Invitation to Holy Communion.*  
 113. Come, Thou Everlasting Spirit. *Before partaking of Holy Communion.*  
 114. Father, into Thy hands. *Resignation.*  
 115. Happy the souls to Jesus joined. *Communion of Saints.*  
 116. Hearts of Stone, relent, relent. *Passiontide.*  
 117. How happy are Thy servants, Lord. *After Holy Communion.*  
 (1) Who Thy mysterious Supper share.  
 118. In that sad memorial night. *Institution of the Holy Communion.*  
 119. Jesu, we thus obey. *Before Holy Communion.*  
 120. Let all who truly bear. *Invitation to Holy Communion.*  
 121. Let Him to Whom we now belong. *After Holy Communion.*  
 122. Lift your eyes of faith and see. *All Saints Day: or The Church Triumphant.*  
 123. O Thou Whose offering on the tree. *Holy Communion at Passiontide.*  
 124. See there the quickening Cause of all. *Good Friday.*  
 (1) He sleeps; and from His open side.  
 125. See where our Great High-Priest. *Jesu, the Great High-Priest.*  
 126. Son of God, Thy blessing grant. *Before Holy Communion.*  
 127. Thee, King of Saints, we praise. *Holy Communion.*  
 128. This, this is He that came. *Good Friday.*  
 129. Thou very Paschal Lamb. *Passiontide.*  
 130. Victim Divine, Thy grace we claim. *Holy Communion.*  
 131. What [Who] are these arrayed in white? *All Saints.*

xi. From No. 26, *Hys. of Petition, &c.*, 1746:—

132. Come, Holy celestial Dove. *Whitsuntide.*  
 133. Father, glorify Thy Son. *Whitsuntide.*  
 134. Father of everlasting grace, Thy goodness, &c. *Whitsuntide.*

135. Jesus, we on the word  
 136. Sinners, lift your head  
 (1) To God we list our  
 137. Spirit of Faith [Truth]  
 tide.

xii. From Nos. 27, &c., 1746:—

138. Come then, [O Th  
*Ascension. Christ the Inte*  
 139. Father, God, we glor  
 140. God is gone up ou  
 noise. *Ascension.*  
 141. Jesus, to Thee we fly  
 142. Sinners, rejoice, yo

xiii. From No. 31, and those that have Re

143. Father of Jesus Ch  
*redemption.*  
 144. Glory be to God on  
 and move. *Burial.*  
 145. Infinite God, to The  
 (1) When Thou hast  
 146. Jesus, accept the pr  
 (1) Now, Lord, we p  
 147. Jesus, my Lord, att  
 148. Jesus, my Strength  
*Minister's Use.*  
 149. Jesus, take all the  
*redemption.*  
 150. O wondrous power  
 151. Out of the deep I c  
 152. Rejoice evermore  
*for Redemption.*  
 153. Shepherd of soul  
*Missions.*  
 154. Still out of the deep  
 155. Thou great mys  
*ance of Faith desired.*  
 156. Thou hidden God,  
 157. Weary souls who  
*seek Christ.*  
 158. What shall I do  
 loved, &c. *Lent.*  
 159. Ye simple souls th  
 Sinners.  
 (1) Riches unsearch

xiv. From No. 34, 1749:—

160. Come all who'er  
 (1) Nearer and ne  
 161. Come, let us ane  
 vigour arise, &c. *On a*  
 162. Come, let us arise  
 ness enjoined.  
 163. Come, let us arise  
 journey to the eternal H  
 164. Come, Thou om  
 desired.  
 165. Father, to Thee  
 (1) O would'st Th  
 (2) The slumber f  
 166. God of all grace  
 desired.  
 167. God of my life,  
 nation.  
 168. Harken to Me, V  
 of Abraham.  
 (1) Thus saith the  
 169. Head of Thy Chu  
 cession.  
 (1) Come, Lord, t  
 170. Help, Lord, to W  
 tion.  
 171. How can a sinner  
 ance of Faith.  
 172. How happy are  
 For one Fallen from Gr  
 173. How happy, gra  
 New Fear.  
 174. How shall a lost  
 from Grace.  
 (1) O Jesu, in pit  
 175. I want a princip  
 desired.  
 (1) Almighty God  
 176. Jesu, cast a pity  
 (1) Saviour of the  
 177. Jesu, let Thy pit  
 (1) Saviour, Princ  
 178. Jesu, Lord, we lo



179. Jesu, my Truth, my Way. *Leaning on Jesus.*  
 180. Jesu, Shepherd of the Sheep. *The Good Shepherd*  
 181. Jesu, Thou sovereign Lord of all. *Desiring to Pray.*  
 (1) Our Father God, Who lovest all.  
 182. Jesu, to Thee our hearts we lift. *Meeting of Friends.*  
 183. Jesu, we look to Thee. *Meeting of Friends.*  
 (1) Father, we look to Thee.  
 (2) Not in the name of pride.  
 184. Jesus comes with all His grace. *Redemption.*  
 185. Jesus, great Shepherd of the sheep. *The Good Shepherd.*  
 186. Jesus, I believe Thee near. *For one Fallen from Grace.*  
 187. Jesus the Conqueror reigns. *Encouragement to Persevere.*  
 (1) Urge on your rapid course.  
 188. Jesus, Thy far-extended fame. *The Name of Jesus.*  
 (1) Though eighteen hundred years are past.  
 189. Jesus, was ever love like Thine? *In sickness.*  
 (1) Whate'er my Heavenly Father wills.  
 190. Jesus, with kindest pity see. *For Purity in Friendship, and in Married Life.*  
 191. Let all men rejoice By Jesus restored. *Simplicity of the Gospel.*  
 192. Lift up your hearts to things above. *Praise of Jesus.*  
 193. Master, I own Thy lawful claim. *Resigning all for God.*  
 194. My brethren beloved, Your calling ye see. *The Gospel preached unto the Poor.*  
 195. O God, my Hope, my heavenly Rest. *The Divine Presence desired.*  
 196. O God of all grace, Thy goodness we praise. *Praise to the Father.*  
 197. O God, Thy faithfulness I plead. *In Temptation.*  
 198. O God, Thy righteousness we own, Judgment is at Thy house begun. *For one fallen from Grace.*  
 199. O how shall a sinner perform? *After renewal of the Covenant.*  
 200. O Jesu, at Thy feet we wait. *Holiness desired.*  
 201. O Jesus, my Hope, For me offered up. *Lent.*  
 202. O my Advocate above. *Jesus, the Advocate.*  
 (1) After all that I have done.  
 203. O my old, my bosom foe. *Prayer against the World, the Flesh and the Devil.*  
 204. O that I could repent, O that I could believe. *Lent.*  
 (1) This is Thy will, I know.  
 205. O that I could repent, With all my idols part. *Lent.*  
 206. O that I could revere. *Lent.*  
 207. O Thou our Husband, Brother, Friend. *Intercession.*  
 208. O Thou Who hast in mercy sought. *Lent.*  
 (1) Fain would we love the God we fear.  
 209. O Thou, Whom once they flocked to hear. *Lent.*  
 210. O what an evil heart have I. *After Recovery from Backsliding.*  
 (1) Come quickly, gracious Lord, and take.  
 (2) Infinite, unexhausted love.  
 211. Prisoners of Hope arise. *The Offer of Salvation.*  
 212. Saviour, cast a pitying eye. *Lent.*  
 213. Saviour of all, what hast Thou done? *Trial of Faith.*  
 (1) Thy every suffering servant, Lord.  
 214. Saviour, Prince of Israel's race. *Lent.*  
 (1) Jesus, seek Thy wandering sheep.  
 215. See how great a flame aspires. *The spread of the Gospel.*  
 (1) Saw ye not the cloud arise?  
 216. See, Jesus, Thy disciples see. *For Religious Meetings.*  
 217. Shepherd of Israel, hear. *For Unity.*  
 (1) God of all power and grace.  
 218. Still, Lord, I languish for Thy grace. *Desiring to Love.*  
 (1) O Jesu, let me bless Thy Name.  
 (2) O conquer this rebellious will.  
 219. Surrounded by a host of foes. *Trust and Confidence in Jesus.*  
 220. The earth is the Lord's, And all it contains. *Seek first the Kingdom of God.*  
 221. The Lord of earth and sky. *The New Year.*  
 222. The Spirit of the Lord, my [our] God. *The Mission of Jesus.*  
 (1) Sinners, obey the heavenly call.  
 223. Thee, Jesus, full of truth and grace. *In Affliction.*  
 224. Thou God of truth and love, *For Family Unity.*  
 225. Thou hidden Source of calm repose. *Trust and Confidence.*

226. Thou Judge of quick and dead. *Advent.*  
 227. Thou very present aid. *For Widows.*  
 228. To Thee, great God of love, I bow. *The Divine Presence desired.*  
 229. Two are better far than one. *For Unity.*  
 230. Vouchsafe to keep me [us], Lord, this day. *Trust and Confidence.*  
 231. What am I, O Thou Gracious God? *Believers rejoicing.*  
 232. Wherefore should I make my moan? *Leath of a Child.*  
 233. Weary of wandering from my God. *Lent.*  
 234. Ye now, My chosen servants, hear. *The Message of Christ.*  
 (1) Thus saith the Lord of earth and heaven.  
 235. Ye virgin [waiting] souls, arise. *Old and New Year.*  
 236. Yet hear me, for Thy people hear. *For use by a Minister.*  
 (1) Forgive us for Thy mercies sake.  
 xv. From No. 36, *Hys. for N. Year's Day, 1750:—*  
 237. Wisdom ascribe, and might, and praise. *The New Year.*  
 238. Ye worms of earth, arise. *New Year.*  
 xvi. From Nos. 37 and 42, *Hys. occasioned by the Earthquake, March 8, 1750, 2nd ed. 1756.*  
 239. How weak the thoughts and vain. *Uncertainty of Life. 1750.*  
 240. Woe to the men on earth who dwell. *Uncertainty of Life. 1756.*  
 (1) By faith we find the place above.  
 (2) Jesus, to Thy dear wounds we flee.  
 xvii. From No. 43, *Hys. for the Year 1756, &c.:—*  
 241. How happy are the little flock. *Security in Jesus.*  
 242. Righteous God, Whose vengeful phials. *National Humiliation.*  
 xviii. From No. 44, *Hys. of Intercession, &c., 1758:—*  
 243. Father of faithful Abraham, hear. *For the Jews.*  
 244. He comes! He comes! the Judge severe. *Advent.*  
 245. Let God, Who comforts the distressed. *Missions.*  
 246. Lift your heads, ye friends of Jesus. *Advent.*  
 247. Lord over all, if Thou hast made. *Missions.*  
 248. Our earth we now lament to see. *For Universal Peace.*  
 249. Sun of unclouded righteousness. *Missions.*  
 xix. From No. 47, *Hys. on the Expected Invasion, 1759:—*  
 250. Let God, the mighty God. *National Danger.*  
 xx. From No. 51, *Short Hymns, &c., 1762:—*  
 251. Be it my only wisdom here. *The Fear of God desired.*  
 252. Blest be our everlasting Lord. *Praise.*  
 253. Branch of Jesse's stem, arise. *The Holy Spirit desired.*  
 254. Brightness of the Eternal Glory. *The Divinity of Christ.*  
 255. By faith I to the Fountain fly. *Christ the Fountain of Life.*  
 256. Called from above, I rise. *Christ the Open Fountain.*  
 257. Calmer of the troubled heart. *Rest in Jesus desired.*  
 258. Chastized and afflicted below. *In affliction.*  
 259. Chastized by an indulgent God. *Chastisement.*  
 260. Christ, our Passover, is slain. *Christ our Pass-over.*  
 261. Christ, Whose glory fills the skies, That famous Plant Thou art. *The Plant of Renown.*  
 262. Come, Divine Interpreter. *Before reading Holy Scripture.*  
 263. Coming through our Great High Priest. *Christ the Interpreter.*  
 264. Deepen the wounds Thy hand has made. *Lent.*  
 265. Entered the holy place above. *Christ the Advocate.*  
 266. Expand Thy wings, celestial Dove. *Holy Spirit's enlightenment desired.*  
 267. Father, if Thou must reprove. *Chastisement.*  
 268. Father of boundless grace. *Missions.*  
 269. Father of everlasting grace. *Divine Worship.*  
 270. Father, to me the faith impart. *Faith desired.*

271. Forgive my foes? It cannot be? *Forgiveness.*  
 272. Holy as Thine [Thou] O Lord, is none. *Holiness of God.*  
 273. How happy the sorrowful man. *Chastisement.*  
 274. I call the world's Redeemer mine. *The Resurrection.*  
 275. I long to behold Him arrayed. *Heaven desired.*  
 276. I seek the Kingdom first. *Seeking the Kingdom of God first.*  
 277. I the good fight have fought. *The fight of Faith.*  
 278. If death my [our] friend and me [us] divide. *Hereafterment.*  
 279. Inspirer of the ancient seers. *Inspiration of Holy Scripture.*  
 280. It is the Lord, Who doth not grieve. *Chastisement.*  
 281. Jesu, th' irrevocable word. *Lent.*  
 (1) I ask the gift of righteousness.  
 282. Jesus, the First and Last. *Present Peace; anticipated joy.*  
 283. Jesus, Thou dear redeeming Lord. *Fulness of divine Grace desired.*  
 (1) Jesu, Thou great redeeming Lord.  
 284. Jesus, descended from the sky. *The words of Jesus giveth Life.*  
 285. Jesus, from Thy heavenly place. *On behalf of the Church.*  
 286. Jesus, I fain would find. *Zealousness.*  
 287. Jesus, kind, inviting Lord. *Holy Baptism.*  
 288. Jesus, the gift divine I know. *The Water of Life.*  
 289. Jesus, the word of mercy give. *Missions.*  
 290. Jesus, was ever love like Thine? *Good Friday.*  
 291. Let not the wise his [their] wisdom boast. *The Lord our Righteousness.*  
 292. Lord, I adore Thy gracious will. *Chastisement and Submission.*  
 293. Lord, I believe Thy mercy's power. *Security in Jesus.*  
 294. Lord, in the strength of grace. *Personal Consecration.*  
 295. May I throughout this day of Thine. *Sunday.*  
 (1) Throughout this sacred day of Thine.  
 296. Me, me, Thou justly may'st upbraid. *Desiring to know Jesus.*  
 (1) O would'st Thou now Thy Spirit breathe.  
 297. Messiah, full of grace. *For the Jews.*  
 298. Messiah, Prince of Peace. *For Peace.*  
 299. My soul, through my Redeemer's care. *Personal Consecration.*  
 300. No, Lord, it cannot shortened be. *The Hand of God.*  
 (1) Thy hand, Lord, cannot shortened be.  
 301. Not for a favoured form or name. *Prosperity of the Church desired.*  
 302. Now, even now, I yield, I yield. *Holiness desired.*  
 303. O come, Thou radiant Morning Star. *Missions.*  
 304. O for that tenderness of heart. *Humility desired.*  
 305. O God, at Thy command we rise. *Praise to God.*  
 306. O God, most merciful and true. *Holiness desired.*  
 307. O God of peace, and pardoning love. *Holiness desired.*  
 308. O Jesu, let Thy dying cry. *Good Friday.*  
 309. O might [may] Thy powerful word. *Holiness desired.*  
 310. O Thou faithful God of love. *For the Use of a dying Father.*  
 311. Pass a few swiftly-fleeting years. *Burial.*  
 312. Prince of universal peace. *For Peace.*  
 313. Quickened with our immortal Head. *Pardon, and Liberty in Christ.*  
 314. Redeemer of mankind. *Jesus the Advocate and Friend.*  
 315. Saviour, I now with shame confess. *Lent.*  
 316. Saviour, on me the grace bestow. *Image of God desired.*  
 (1) Father, on me the grace bestow.  
 317. Saviour, on me the want bestow. *The Beatitudes.*  
 318. Send then Thy servants forth. *For the Jews.*  
 319. Shall foolish, weak, short-sighted man? *The Greatness of the Father.*  
 320. She saw, she took, she ate. *The Fall.*  
 321. Sole self-existent God and Lord. *Omnipotent love of God.*  
 322. That blessed law of Thine. *The Divine Law in the Heart.*  
 323. That voice which speaks Jehovah near. *The Still Small Voice.*  
 (1) The voice that speaks Jehovah near.  
 324. The Church in her militant state. *Advent.*

325. The eagle fond her  
*Leader and Guide.*  
 326. The great redeeming  
*tism.*  
 327. The harvest of my  
 328. The living principle  
*nisher of our Faith.*  
 (1) Jesus, we steadfast  
 329. The men who slight  
*enemies of the Church.*  
 330. The name we still  
*Deliverer.*  
 331. The past no longer  
*and Security.*  
 332. The people that live  
*&c. Christ the Light of the*  
 333. The saints who die  
 334. The thirsty are call  
*Life.*  
 335. Their earthly task  
 336. Thou God, that a  
*Sacrifice.*  
 337. Thou God unsearch  
 338. Thou, Lord, on Wh  
*anticipated.*  
 339. Thou Man of griefs  
 (1) Father, if I may  
 340. Thou Shepherd, of  
*Good Shepherd.*  
 341. Times without num  
 342. To me, Almighty  
*Heart desired.*  
 343. Too strong I was to  
 344. True and Faithful  
*Witness.*  
 345. Trusting in our L  
*High Priest.*  
 346. Upright both in h  
*its consequences.*  
 347. Us who climb Thy  
 348. Watched by the w  
*ing in the fear of God.*  
 349. What now is my  
*desired.*  
 350. When quiet in m  
*ture.*  
 351. Where is the He  
*the Fire.*  
 352. Who can worthily  
 353. Who now His Fle  
*Communion.*  
 354. Why not now, my  
 355. Ye faithful souls,  
*Christ.*  
 356. Ye thirsty for God  
*by Christ.*  
 357. Yes, from this ins

## xxi. From No.

1763:—

358. But who suffices  
*School.*  
 359. Come Father, Son  
*&c. On behalf of Child*  
 360. Come, let us emb  
 361. Come, let us join  
*Praise.*  
 362. Come, let us join  
 363. Come, let us with  
 364. Give me that enl  
 365. Glorious God, ac  
*of God.*  
 366. God is Goodness  
*butes of God.*  
 367. Hall, Father,  
*Trinity.*  
 368. Happy beyond ca  
 369. Happy the wel  
*Lying.*  
 370. Let all that b  
*Creation.*  
 371. Let children pro  
*Christ, the Children's A*  
 372. Maker, Saviour  
 373. O all-creating G  
 374. O that I, like T  
*Scripture.*  
 375. Terrible thoug  
*Punishment.*  
 376. Thou, my God  
*giving for Temporal a*  
 (1) For my life.  
 (2) Gracious God

377. Thou, the great eternal Lord. *Praise to the Father.*

- (1) Good Thou art, and good Thou dost.
- (2) Thou great eternal God.
- (3) Thou, the eternal Lord.

378. Where shall true believers go? *Saints glorified.*

379. Young men and maidens, raise. *Praise to Jesus as King.*

**xxii. From *Hys. for Use of Families, &c.*, 1767:—**

380. Cast on the fidelity Of my redeeming Lord. *Childbirth anticipated.*

381. Come, Thou all-inspiring Spirit? *Pardon and Holiness desired.*

382. Come, wisdom, power, and grace divine. *For Unity.*

383. Except the Lord conduct the plan. *Family Worship.*

384. Father, by saints on earth adored. *Evening.*

385. Father of all, by Whom we are. *A Parent's Prayer.*

386. Father of lights, Thy needful aid. *A Parent's Prayer.*

387. Father of omnipresent grace. *Private Worship.*

388. Full of trembling expectation. *Childbirth anticipated.*

- (1) Suffering Son of Man, be near me.

389. God only wise, almighty, good. *A Parent's Prayer.*

390. Holy Lamb, who Thee confess. *Christ the Example.*

391. How good and pleasant 'tis to see. *Meeting of Families.*

392. How happy are we Who in Jesus agree. *Divine Worship.*

393. How shall I walk my God to please? *Head of a Household.*

394. I, and my house will serve the Lord. *Head of a Household.*

395. Let the redeemed give thanks and praise. *Pardon before Praise.*

396. Master supreme, I look to Thee. *For the Household.*

397. Meet and right it is to praise. *Praise for Divine Mercies.*

398. O Saviour, cast a gracious [pitying] smile. *For the Family.*

- (1) Jesus, fulfil our one desire.

399. O that I could my Lord receive. *Lent.*

- (1) In answer to ten thousand prayers.

400. O that I, first of love possessed. *Lent.*

401. O Thou Who hast our sorrows borne. *Passiontide.*

402. O Thou, Whose wise, Paternal love. *In sickness.*

403. The power to bless my house. *Head of the Household.*

404. Thou Son of God, Whose flaming eyes. *Evening.*

405. With glorious clouds encompassed round. *Lent.*

**xxiii. From No 55, *Hys. on the Trinity*, 1767:—**

406. Come, Father, Son, and Holy Ghost, Whom one, &c. *Holy Trinity.*

407. God, the offended God most high. *Ministers as Ambassadors.*

408. Hail, co-essential Three. *Holy Trinity.*

409. Hail, Father, Son, and Spirit, great, Before the birth of time. *Holy Trinity.*

410. Hail, holy, holy Lord, One in Three, &c. *Holy Trinity.*

411. Holy, holy, holy Lord, God the Father, &c. *Holy Trinity.*

412. Jehovah, God the Father, bless. *Holy Trinity.*

413. Jesus, Jehovah, God. *Ascension; or, The Divinity of Jesus.*

414. Spirit of truth, essential God. *Inspiration of Holy Scripture.*

415. The day of Christ, the day of God. *Advent.*

416. The wisdom owned by all Thy sons. *Knowledge concerning the Trinity desired.*

417. Whither shall a creature run? *Omnipresence of the Holy Spirit.*

**xxiv. From No. 56, *Preparation for Death*, &c., 1772:—**

418. Jesu, Thou hast to hoary hairs. *Old Age.*

419. Tremendous God, with humble fear. *Death and burial.*

420. Warned of my dissolution near. *Death anticipated.*

**xxv. From No. 61, *Hys. for the Nation*, 1782:—**

421. Saviour, Whom our hearts adore. *Universal Reign of Christ desired.*

**xxvi. From *The Wesley MSS.***

422. Christ is the one foundation laid. *Christ the Foundation.*

423. Far off we need not rove. *Providence.*

424. Great is our redeeming Lord. *Ps. xlviii. In the Arminian Mag., 1797.*

425. He lost his ancient colleague's aid. *Missions.*

- (1) Lord of the gospel harvest, send.

426. His Name is Jesus Christ, the Just. *Trust in the Name of Jesus.*

427. How lovely are Thy tents, O Lord. *Ps. lxxiv. In the Arminian Mag., 1798.*

428. I know in Whom I have believed. *Security in Jesus.*

429. I know the power was Thine. *Restraint from Sin. In Dr. Lefschild's Original Hys., 1842.*

- (1) My God, the power was Thine.

430. I seem desirous to repent. *Lent.*

431. If but one faithless soul be here. *St. Thomas's Day.*

432. In every time and place. *The Narrow Path. In the Suppl. to the Wes. H. Bk., 1830.*

433. In true and patient hope. *Ps. lxxii. In the Arminian Mag., 1798.*

434. Jehovah reigns on high. *Ps. xciii. Pub. by Rev. H. Fisk, 1854.*

435. Jehovah's Fellow and his Son. *Divinity of Jesus.*

436. Jesus hath left His house below. *Parable of the Man who went into a far country.*

- (1) Master, Thy grace vouchsafed to me.

437. Jesus I humbly seek. *Passiontide.*

438. Jesus, in earth and heaven the same. *Holy Baptism.*

439. Jesus the Good Shepherd is. *The Good Shepherd. In the Arminian Mag., 1800.*

440. Jesus, the infinite I Am. *Divinity of Jesus.*

441. Jesus, Thee Thy works proclaim. *Divinity of Jesus seen in His works. In the Arminian Mag., 1790.*

442. Jesus, Thy servants bless. *For Ministers. In the Suppl. to the Wes. H. Bk., 1830.*

443. Jesus, to Thee I would look up. *In Temptation.*

444. Justly Thou mightest in helpless age. *Death anticipated.*

445. Lead me not into temptation. *Against Temptation.*

446. Lord, I believe Thou wilt forgive. *Lent.*

447. Lord, if at Thy command. *The Sower. In the Suppl. to the Wes. H. Bk., 1830.*

448. Lord of earth, and air, and sea. *On going to Sea. In the Suppl. to the Wes. H. Bk., 1830.*

449. Lord of hosts, our God and Lord. *Missions.*

450. Lord, Whom winds and waves obey. *On going to Sea. In the Suppl. to the Wes. H. Bk., 1830.*

451. Lord, with open heart and ear. *Word of God gladly received.*

452. Made by persecution strong. *Boldness in Preaching the Gospel.*

- (1) Bold in our almighty Lord.

453. Not from a stock of ours, but Thine. *Jesus the Giver of Gifts.*

454. O Lord, Thy faithful servant save. *Ps. xvi. In the Arminian Mag., 1799.*

455. O that I could in every place. *Omnipresence of God. In the 1830 Suppl. to the Wes. H. Bk.*

456. Omnipotent Redeemer, Our ransomed souls, &c. *Praise for the Success of the Gospel.*

457. Praise, O God, attends on Thee. *Ps. lxxv. and Harvest.*

- (1) Full of Providential love.

458. Prostrate, with eyes of faith I see. *Good Friday.*

459. Pure baptismal fire divine. *Whitsuntide.*

460. Saviour, I still to Thee apply. *Before reading Holy Scripture.*

461. Saviour, Thy balmy grace impart. *The great Physician.*

- (1) That health of soul I gasp to know.

462. Saviour, Thy sacred day. *Sunday.*

463. Sing we to our conquering Lord. *Ps. xcvi. In the Arminian Mag., 1798.*

464. Stupendous height of heavenly love. *Christmas. In the 1830 Suppl. to the Wes. H. Bk.*

465. Stupendous love of God most high. *Rest for the Weary.*

466. Taught by our Lord, we will not pray To be, &c. *Resignation. In the American Meth. Episco. Hymne 1849.*

467. The Church in ancient days. *Christ Unchangeable.* In the 1830 *Suppl.* to the *Wes. H. Bk.*  
(1) Saviour, we know Thou art  
468. The holy unconcerned. *steadfastness.*  
469. There will I praise with all my heart. *Ps. ix.*  
470. Thou art gone up on high, our Saviour in the sky. *Ascension.*  
471. Thou biddest me ask, and with the word. *Lent.*  
472. Though God to Christ reveal. *Use of Privileges.*  
473. To-day, while it is called to-day. *Holiness desired.*  
474. To us a Child of Royal birth. *Christmas.* In the 1830 *Suppl.* to the *Wes. H. Bk.*  
475. Two or three in Jesu's Name. *Open-air Service.*  
476. Unclean, of life and heart unclean. *The issue of blood; or Lent.*  
477. We know by faith, we surely know. *Christ realized by Faith.*  
478. When ministers make known. *Thanksgiving for the success of the Gospel.*  
(1) Thy messengers make known.  
479. When Thou hast disposed a heart. *Preaching the Gospel.*  
480. Who Jesus our Example know. *Divine Worship.*  
481. Whom Jesu's blood doth sanctify. *Security in Christ.* In the 1830 *Suppl.* to the *Wes. H. Bk.* In the P. Works, ix. p. 112, it is prefaced by a new stanza from C. Wesley's ms., beginning "The people out of Egypt brought"  
482. Why should I till to-morrow stay? *Divine readiness to Mercies.*

The translations by John Wesley from the German are given in vols. i. ii. of the *Poetical Works*, and number 32. They can be easily identified and their history, together with the history of the originals, traced through the *Index of Authors and Translators*.

The foregoing list of original hymns, in addition to those by the Wesleys annotated elsewhere, all of which are in C. U. at the present time, and most of which have formed an important part of Methodist hymnody for more than a hundred years, shows the enormous influence of the Wesleys on the English hymnody of the nineteenth century. [J. J.]

Wesleyan Methodist Association  
Hymnody. [Methodist Hymnody, § 5.]

Wesleyan Methodist Hymnody.  
[Methodist Hymnody, § ii.]

Wesleyan Reformers Hymnody.  
[Methodist Hymnody, § v.]

**West, Robert Athow**, an editor and author, was b. in England in 1802. In 1843 he went to America, and was the official reporter of the General Conference of the Methodist Episcopal Church in 1844. He was also one of the committee appointed by that Conference to prepare a Standard edition of the Methodist Hymn Book. That collection appeared as *Hymns for the Use of The Methodist Episcopal Church*, in 1849. To it West contributed two hymns—(1) "Come, let us tune our loftiest song" (*Praise of Jesus*), and (2) "Now, Lord, fulfil Thy faithful word" (*On behalf of Ministers*). (*Nutter's Hymn Studies*, 1884, p. 32.) [J. J.]

**Wetzel, Johann Caspar**, s. of Johann Michael Wetzel, shoemaker at Meiningen was b. at Meiningen, Feb. 22, 1691. He matriculated, at Easter, 1711, as a student of theology at the University of Jena, and afterwards went to Halle. After varied tutorial work, &c., he was appointed, in 1727, diaconus at Rümhild, where he eventually became archidiaconus. While returning from a visit to the Bad Liebenstein he was unable to pro-

ced further  
Aug. 6, 1755

Wetzel claims German hymnody in which he gives writers; are (1) Stadt, pt. 1, 1711; *Analekta Hymni*, 1751, pts. 4-6 in 1754, pts. 5, 6 in 1754, but they rank as standard. Of Wetzel's important appeared *meto Andachts-2<sup>te</sup>*, pub. at Coburg; 1722. One of the

Gott sorgt für  
God, 1st pub. in  
vii., entitled a "I  
God," and in 9  
ending with the w.  
Berlin G. L. S., ed.  
B. Schmolck. "T.  
sorrow," by Miss

What ails  
breast? G.  
pub. in his *Fi*  
*Remembrancer*.  
in 4 st. of 8 l.  
ing note :—

"When we can  
musings and want  
quently chief cause  
directeth to the ruin

The hymn is the *Hallelujah* with slight alterations. No. 845.

What are  
J. Montgomery,  
Greenland and  
3 st. of 8 l., and  
It was repeated  
No. 204; in Mon  
1825, No. 559;  
1853, No. 237.  
tions in G. Brit  
times as, "Who  
In R. Bingham's  
it is rendered into  
lucide."

What care  
they. G. Moul  
his *Hymns and L*  
G l., and headed  
fessors." In an s  
in the 1869 *Apper*  
*Hys.*; Thring's C

What count stands. *J. Aust* in his posthumous of 4 l., and again Year, 1841. In t. st. i.-iii., vi., iv., at in C. M.

What grace,  
shone. *Sir E. D.*  
Appeared in his  
in 5 st. of 4 l.; a  
*Poems*, 1848, p. 71.  
passed into most  
Plymouth Brethren  
other collections.

## What is earth



[*Missions.*] Appeared anonymously in W. Urwick's *Coll. of Hys. adapted to Cong. Worship*, Dublin, 1829, No. 343, in 6 st. of 4 l., and headed "The dark world enlightened by the Saviour's glory." In addition to an abbreviated form beginning with st. i. there are also "Earth is but the land of shadows" (st. ii.), and "O Thou Sun of glorious splendour" (st. iii.) in C. U. [J. J.]

**What is the thing of highest [greatest] price?** *J. Montgomery.* [*The Soul.*] Pub. in his *Christian Psalmist*, 1825, No. 504, in 6 st. of 4 l.; and again in his *Original Hymns*, 1853. It is found in a few modern books in G. Britain and America. [J. J.]

**What is the world? a wildering maze.** *J. Montgomery.* [*Holy Scripture a Light.*] In his *Poetical Works*, 1851, p. 304, Montgomery dates this hymn "1815"; but in his newspaper, the *Sheffield Iris*, of 1817, he printed it in 3 st. of 6 l., and dated it "February, 1817." Under these circumstances it is difficult to say which of these dates is correct. The hymn was repeated in *Montgomery's Greenland and Other Poems*, 1819, p. 187; his *Christian Psalmist*, 1825, No. 548; his *Poetical Works*, 1828, and his *Original Hymns*, 1853, No. 26. It is also found in *Cotterill's Sel.*, 1819, and in several of the older and modern hymn-books. It is not, however, a good example of Montgomery's powers as a writer of hymns. [J. J.]

**What liberty so glad and gay?** *J. Keble.* [*Forgiveness of Enemies.*] Written Feb. 7, 1826, on the words "Lord, how oft shall my brother sin against me, and I forgive him?" St. Matt. xviii. 21, and pub. in his *Christian Year*, 1827, in 12 st. of 4 l. as the poem for the 22nd S. after Trinity. In *Elliott's Ps. & Hys.*, 1835, st. x.-xii. were given as "Thou ransomed sinner, wouldst thou know?" This has been repeated in later collections, but is not in extensive use. [J. J.]

**What! never speak one evil word?** *C. Wesley.* [*Holiness desired.*] This cento is thus composed: St. i., ii. are from Wesley's *Short Hymns*, 1762, vol. ii., No. 753, on James iii. 2; and st. iii., iv. from the same, vol. i., No. 854, on Ps. ciii. 3. In this form it appeared in the *Wes. H. Bk.*, 1780, No. 353, and has been repeated in several collections. Original texts in *P. Works*, 1868-72, vols. xiii. and ix. [J. J.]

**What shall we ask of God in prayer?** *J. Montgomery.* [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire," "Lord, teach us how to pray," and "Thou, God, art a consuming fire," for use in the Nonconformist Sunday schools in Sheffield and the neighbourhood. It was included in *Cotterill's Sel.*, 1819, No. 281, in 4 st. of 8 l., and headed, "Ask and ye shall receive that your joy may be full." In *Montgomery's Christian Psalmist*, 1825, No. 483, and in his *Original Hymns*, 1853, No. 64, it was given with the change, in st. iv., l. 1 of "with" to *by*, and in 8 st. of 4 l. It is usually given in an abbreviated form. In some American hymn-books a cento from this hymn is given as "Father of all our mercies, Thou." [J. J.]

**What shall we render.** *E. Parson, née Rooker.* [*Praise.*] 1st pub. in *J. Curwen's Child's Own H. Bk.*, 1840; and subsequently in *Mrs. Parson's Willing-Class Hymns*. It was composed for the Air by Mozart, commonly known as "Life let us cherish," and is given in several collections. [J. J.]

**What sudden blaze of song.** *J. Keble.* [*Christmas.*] Pub. in his *Christian Year*, 1827, in 11 st. of 6 l., as the poem for Christmas Day. In the *American Church Pastorals*, Boston, 1864, st. i., v., ix. are given in an altered form, but beginning with the same first line. [J. J.]

**What tho' my frail eyelids refuse.** *A. M. Toplady.* [*At Night.*] Pub. in the *Gospel Magazine*, Dec. 1774, in 6 st. of 8 l., entitled "A Chamber Hymn," and signed "Minimus." Also in *Sedgwick's* reprint of *Toplady's Hymns, &c.*, 1860. It was given in its original form in several of the older hymn-books, but in *Collyer's Coll.*, 1812, it was divided into two parts, Pt. i. being composed of st. i.-iii., and Pt. ii., beginning, "Inspirer and Hearer of prayer," of st. iv.-vi. From that date the first part fell gradually out of use, whilst the second part rose to great popularity, and has been rendered into several languages. The tr. into Latin by R. Bingham in his *Hymno. Christ. Latina*, 1871, begins, "O Tu precum inspirator." [J. J.]

**What various hindrances we meet.** *W. Cowper.* [*Exhortation to Prayer.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 60, in 6 st. of 4 l., and headed "Exhortation to Prayer." It has passed into numerous collections, and sometimes in an abbreviated form. Dr. Hatfield, in his *Church H. Bk.*, N. Y., 1872, dates it 1772. By this he probably means the date of its composition. We cannot, however, find any authority for that date. In R. Bingham's *Hymno. Christ. Latina*, 1871, 5 stanzas are rendered into Latin as "Si precibus solium Genitoris adire velimus." [J. J.]

**Whate'er to Thee, our Lord, belongs.** [*Holy Baptism.*] This is the first of 13 "Single Verses on Baptism" given in *Rippon's Bap. Sel.*, 1787, Nos. 455-476. The authors of these stanzas are; st. i., iii.-v., *B. Beddome*; ii. xi., *J. Stennett*; vii.-ix., *H. F.*; x., *H.*; xii., *G.*; and vi. and xiii. anonymous, but possibly by *Rippon*. The object of this arrangement of these stanzas is thus stated by *Rippon* in a note:—

"As it is now pretty common to sing by the water side, and as some of our brethren in the country give out a verse or two, while they are administering the ordinance, it is hoped these single verses will be acceptable."

In the *American Bap. Hymn [and Tune] Bk.*, Philadelphia, 1871, st. iii., iv. and vi. are given as "Behold the grave where Jesus lay." The same arrangement with the addition of st. vii. had previously appeared in the Baptist edition of the *Sabbath H. Bk.*, 1858. [J. J.]

**When at this distance, Lord, we trace.** *P. Doddridge.* [*Transfiguration.*] This hymn is No. 90 in the D. Mss., but is undated. It was included, without alteration, in *J. Orton's* posthumous edition of *Doddridge's Hymns, &c.*, 1755, No. 183, in 6 st. of 4 l.; and

again, but with alterations, in J. D. Humphreys's edition of the same, 1839, No. 204. The original text is that in C. U. [J. J.]

**When bending o'er [on] the brink of life.** *W. B. Collyer.* [*Death anticipated.*] Pub. in his *Coll.*, &c., 1812, No. 827, in 6 st. of 4 l. It is found in several modern hymnals, but usually in an abbreviated form. It presents death in its saddest form, and embodies a prayer for divine assistance. In several American collections, including the *Meth. Episc. Hymns*, 1849; their new *Meth. Hymnal*, 1878; and others, it is rewritten in s. m. as, "When on the brink of death." [J. J.]

**When blooming youth is snatched away.** *Anne Steele.* [*Death and Burial of a Young Person.*] 1st pub. in her *Poems on Subjects Chiefly Devotional*, &c., 1760, vol. i. p. 106, in 6 st. of 4 l., and headed "At the Funeral of a Young Person." Also given in the 1780 ed. of the *Poems*, and in D. Sedgwick's reprint of her *Hymns*, &c., 1863, p. 66. The form of the text usually found in American hymn-books is "When those we love are snatched away." This was given in the *Prayer Bk. Coll.*, 1826, in 5 st., and is found in later hymnals. Another arrangement in 3 st. is in use in G. Britain. It appeared in Bickersteth's *Christian Psalmody*, 1833, as "When youth or age is snatched away." The text in *Common Praise*, 1879, is in 5 st., the last of the original being omitted, and the rest somewhat altered. [J. J.]

**When brothers part for manhood's race.** *J. Keble.* [*St. Andrew.*] Written Jan. 27, 1822, and included in his *Christian Year*, 1827, in 11 st. of 4 l. Two centos from it are in C. U.; the first beginning with the opening stanza, and the second with st. vi., "First seek thy [the] Saviour out, and dwell." Their use is limited. [J. J.]

**When came in flesh the Incarnate Word.** *J. Anstice.* [*Christmas.*] Pub. in his posthumous *Hymns*, 1836, p. 17, in 6 st. of 4 l. It is given in *Hys. for the Use of the University of Oxford* in *St. Mary's Church*, 1872, and several other modern collections in G. Britain and America. [J. J.]

**When Christ His body up had borne.** *H. More.* [*Whitsuntide.*] This is the opening line of a hymn in 14 st. of 4 l., entitled "An Hymn upon the Descent of the Holy Ghost at the Day of Pentecost," which appeared in More's *Divine Hymns* appended to his *Divine Dialogues*, &c., Lond. 1668. This hymn was rewritten in 15 st. by J. Wesley, and included in the *Wesley Hys. and Sacred Poems*, 1739, beginning "When Christ had left his flock below." From this revision, st. vi.-xv., slightly altered, were given in the *Wes. H. Bk.*, 1780, as, "Father, if justly still we claim" (No. 444); and "On all the earth Thy Spirit shower" (No. 445). These hymns have been repeated in many collections in G. Britain and America. Wesley's full revised text is in the *P. Works*, 1868-72, vol. i. p. 165. The first stanza of "Father, if justly still we claim" is by J. Wesley (1739). Dr. More's original text of the remaining stanzas of the two hymns is:—

- vi. "The Spirit of holy  
And of discerning  
The Spirit of Power  
Of Unity and good
- vii. "The Spirit of convi  
Such as will every  
And to the heart of  
And sin and Error
- viii. "The Spirit of redim  
Searching the immo  
To purge all foul  
And kindle Life in
- ix. "The Spirit of Faith  
Of Power against  
That through the  
Against our Lust
- x. "Pour down thy Spi  
Which in our hear  
That without any  
We naturally may
- xi. "On all the Earth th  
In righteousness it  
That Satan's King  
And to Christ's S
- xii. "Like mighty Wind  
Let it Whirlwinder  
And every wicked  
That Faith and Lo
- xiii. "Let Peace and Joy  
And Righteousnes  
With Meekness, F  
That with the Chr
- xiv. "Grant this, O holy  
Who th' ancient  
Haste to perform  
As all thy servant

A comparison of West original shows most force received but indifferently may be turned to good experienced hand. The six in all, are worthy of

**When Christ the**  
come on earth. *H. Baptist.* In the *Auth days and Festivals thro* this hymn was appointed Day; but on its transfer 1844, it was given for t No. vi., and marked in pub. in that collection is found in his *Year Poetical Works*, in the dated 1835. Orig. text *Church Hymns*, 1871. tensive use, and sometimes as in the *Murray's H* same first line, but much addition of a new stanza

**When darkness l**  
mind. *W. Cowper.* R. Conyer's *Coll.*, 1773; headed "Trials overco included in the *Olney* No. 23, it was expanded headed, "Peace after r or in an abbreviated for hymn-books in G. Brit old and new. Although far as we can find, in C evidently written at o as his "God moves i (p. 433, l.).

**When gathering**  
view. *Sir R. Grant.* tion.] Appeared first *sercer*, Feb. 1806, in 6 "E. Y. D. R."; and ap

zine in Feb. 1812, accompanied with a letter explaining that it had been sent in an altered form, and signed as before. In 1835, Elliott included it in his *Ps. and Hys.*, No. 342, with a note in the Preface to the effect that it had been revised by the Author for that Collection. It was also given in the Author's *Sacred Poems* (pub. by his brother) in 1839, p. 3, the text being that of 1812. Three texts of this hymn thus exist, and all by the author: (1) the first in the *Christian Observer*, 1806; (2) the second in the same, 1812, and in the *Sacred Poems*, 1839; (3) and the third in Elliott's *Ps. and Hys.*, 1835. Of these the second text is that usually received as authorized, and is given as such in *Lyra Britannica*, 1867, and in Lord Selborne's *Book of Praise*, 1862. The hymn is based on Heb. iv. 15, "For we have not a High Priest," &c., and is oft-n given in an abbreviated form. In R. Bingham's *Hymno. Christ. Latina*, 1871, 4 stanzas are rendered into Latin as: "Quum circumcirca glomerantia nubila cornam." [J. J.]

**When God of old came down from heaven.** *J. Keble. [Whitsuntide.]* 1st pub. in his *Christian Year*, 1827, in 11 st. of 4 l., as the poem for Whitsunday. In an abbreviated form it is in extensive use. A cento therefrom is given in a few American hymn-books as "Lo, when the Spirit of our God." In Bp. Wordsworth's (St. Andrews) *Series Collectarum*, &c., 1890, sts. i., iii., iv., vi., vii., ix., and xi. are rendered into Latin as "Olim cum Dominus superis descendit ab arce." [J. J.]

**When His lost sheep the Shepherd finds.** [*The Lost Sheep.*] This appeared in the *Uttoxeter Sel. of Ps. & Hys.*, 1805 (p. 1084, ii.), and is also in Cotterill's *Sel.*, 1819, and later hymnals, and is sometimes given (but in error) as an altered form of J. Needham's "When some kind shepherd from his fold" (p. 793, ii.). [J. J.]

**When I can read my title clear.** *I. Watts. [Assurance of Faith and Hope.]* Appeared in his *Hys. and Spiritual Songs*, 1707, in 4 st. of 4 l. It is headed "The Hopes of Heaven our Support under Trials on Earth." Its use in G. Britain and America is very extensive. The text has undergone several alterations at the hands of Bickersteth in his *Ps. & Hys.*, 1833; Elliott in his *Ps. & Hys.*, 1835, and others. The most important is Bickersteth's rendering of st. iv.:—

"There, anchor'd safe, my weary soul  
Shall find eternal rest,  
Nor storms shall beat, nor billows roll,  
Nor fears assail my breast."

It is hard to see that this is an improvement upon Watts's original:—

"There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

The original text of the whole hymn, as in the *Hy. Comp.*, is that most commonly used. Miller (*Singers and Songs*, 1869, p. 140) points out that the opening lines of the hymn,—

"When I can read my title clear  
To mansions in the skies,"

are used by Cowper in his poem on *Truth* (pub. in 1782), in his comparison of the lot of Voltaire and that of the poor and believing cottager, who

"Just knows, and knows no more, her Bible true—  
A truth the brilliant Frenchman never knew:  
And in that charter reads with sparkling eyes,  
Her title to a treasure in the skies." [J. J.]

**When I can trust my all with God.** *J. Conder. [Resignation.]* Written on the death of one of his children, Jan. 1818, and included in his *Star in the East*, &c., 1824, p. 113, in 5 st. of 6 l., headed "On the death of an Infant Son," and accompanied with the footnote "C. J. C. ob. Jan. 1818." In Conder's *Cong. H. Bk.*, 1836, 3 st. were given as No. 311; and these were repeated in his posthumous *Hys. of Praise, Prayer, &c.*, 1856. This form of the hymn is that in C. U. in G. Britain and America. [J. J.]

**When I resolved to watch my thoughts.** *Anne Steele. [Ps. xxxix.]* Pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. ii., p. 168, in 13 st. of 4 l.; in the 2nd ed. of the *Poems*, 1780; and in Sedgwick's reprint of her *Hymns*, 1863, p. 171. It is not in C. U. in its original form; but from it the following are taken:—

1. **Almighty Maker of my [our] frame.** This cento, composed of st. iv.–vii. was given in Rippon's *Bap. Sel.*, 1787, as a hymn on "The Shortness of Life." It is found in many hymnals in G. Britain and America.

2. **O God, to Whom my life I owe.** This, in the *Primitive Methodist Hymnal*, 1887, is the above cento with the opening stanza rewritten. [J. J.]

**When I survey life's varied scene.** *Anne Steele. [Resignation.]* 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i., p. 134, in 10 st. of 4 l., and entitled "Desiring Resignation and Thankfulness." It was repeated in the new ed. of her *Poems*, &c., 1780; and again in Sedgwick's reprint of her *Hymns*, 1863. As a whole it is not in C. U. From it, however, the following centos are found in modern hymn-books:—

1. **When I survey life's varied scene.** In the *Irish Church Hymnal*, 1873, is composed of st. i., ii., viii. and ix., slightly altered.

2. **Father, whate'er of earthly bliss.** This was given in Toplady's *Ps. & Hys.*, 1776, No. 214, and thus came into use in the Church of England. From Toplady it passed into Rippon's *Bap. Sel.*, 1787, and thence into modern Nonconformist collections. Its use is extensive. It is composed of st. viii., ix., slightly altered. A Latin rendering, "Quidquid optatum famulo precant," by the Rev. R. Bingham, was pub. in his *Hymno. Christ. Latina*, 1871.

3. **Lord, teach me to adore Thy Name.** No. 178, in the *Scottish Pres. Hymnal*, 1876, is composed of st. ii., viii., ix. and x. unaltered.

4. **My God, whate'er of earthly bliss.** In T. Darling's *Hys. for the Ch. of England*, 1887. It is composed of st. viii.–x., and a doxology not in the original.

Taking these centos together this hymn has a wider circulation than any other of Miss Steele's compositions. [J. J.]

**When I survey the wondrous Cross.** *I. Watts. [Good Friday.]* This, the most popular and widely used of Watts's hymns, appeared in his *Hys. and Spiritual Songs*, 1707, and in the enlarged ed. 1709, as:—

"Crucifixion to the World, by the Cross of CHRIST. Gal. vi. 14.

1. "When I survey the wondrous Cross  
On which the Prince of Glory dy'd,  
My richest gain I count but Loss,  
And pour Contempt on all my Pride.
2. "Forbid it, Lord, that I should boast  
Save in the Death of CHRIST my GOD;  
All the vain Things that charm me most,  
I sacrifice them to his Blood.

3. " See from his Head, his Hands, his Feet,  
Sorrow and Love flow mingled down;  
Did e'er such Love and Sorrow meet,  
Or Thorns compass so rich a Crown?
4. " [His dying Crimfon, like a Robe,  
Spreads o'er his Body on the Tree;  
Then am I dead to all the Globe,  
And all the Globe is dead to me.]
5. " Were the whole Realm of Nature mine,  
That were a Present far too small;  
Love so amazing, so divine,  
Demands my Soul, my Life, my All."

The first to popularize the four-stanza form of the hymn (st. iv. being omitted) was G. Whitefield in the 1757 *Suppl.* to his *Coll. of Hys.* It came rapidly into general use. In common with most of the older hymns a few alterations have crept into the text, and in some instances have been received with favour by modern compilers. These include:

- St. ii. l. 2. " Save in the Cross," *Madan*, 1760.
- St. iii. l. 2. " Love flow mingling," *Salisbury*, 1847.
- St. iv. l. 2. " That were a tribute," *Cotterill*, 1819.
- " " " That were an offering," *Stowell*, 1831.

The most extensive mutilations of the text were made by T. Cotterill in his *Sel.*, 1819; E. Bickersteth in his *Christian Psalmody*, 1835; W. J. Hall in his *Mitre H. Bk.* 1836; J. Keble in the *Salisbury H. Bk.* 1857; and T. Darling in his *Hys. for the Church of England*, 1857. Although Mr. Darling's text was the only one condemned by Lord Selborne in his *English Church Hymnody* at the York Church Congress in 1866, the mutilations by others were equally bad, and would have justified him in saying of them all, as he did of Mr. Darling's text in particular:—

" There is just enough of Watts left here to remind one of Horace's saying, that you may know the remains of a poet even when he is torn to pieces."

In the 1857 *Appendix to Murray's Hymnal*; in the *Salisbury H. Bk.* 1857; in *H. A. & M.* 1861 and 1875; in the *Hymnary*, 1872; and in one or two others a doxology has been added, but this practice has not been received with general favour. One of the most curious examples of a hymn turned upside down, and mutilated in addition, is Basil Woodd's version of this hymn beginning " Arise, my soul, with wonder see," in his undated *Ps. of David*, &c. (circa 1810), No. 198.

The four-stanza form of this hymn has been translated into numerous languages and dialects. The renderings into Latin include: " Quando admirandam Crucem," by R. Bingham in his *Hymno. Christ. Latina*, 1871; and " Mirabilem videns Crucem," by H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876. The five-stanza form of the text as in *H. A. & M.* (st. v. being by the compilers) is in Bp. Wordsworth's (St. Andrews) *Series Collecturum*, 1890, as " Cum miram intueor, de qua Præstantior omni." In popularity and use in all English speaking countries, in its original or in a slightly altered form, this hymn is one of the four which stand at the head of all hymns in the English language. The remaining three are, " Awake, my soul, and with the sun;" " Hark! the herald angels sing;" and " Rock of Ages, cleft for me." (See *English Hymnody*, Early, §§ XII. XIII.)

When Israel freed from Pharaoh's hand. *I. Watts.* [*Ps. cxiv.*] Written in 1712, and sent by Watts, with a letter, to the

Spediter, in which it is August 19, 1712." No. 1 a rendering of *Ps. cxiv* explained the origin of to show the force and Name of God to the in the Psalm, and not beginning as had been others. The paraphr *Ps. of David*, 1719, st. ii. ll. 3, 4 from—

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to—

" Jordan beheld th  
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text of 1719.

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**When languor and disease invade.**

*M. Toplady. [Affliction and Death.]* In the Lady Huntingdon Coll. of Hys., 1780, there is as No. 238, "When languor and disease invade," in 8 st. of 4 l., and headed "Meditation on God's Love," and as No. 263 "Sweet to rejoice in lively hope," in 6 st. of 4 l., and headed "Funeral," the two hymns thus making 14 st. of 4 l. These two hymns, with an additional stanza (x.), were given in the *ospel Magazine*, Oct. 1796, as a single poem, with this note appended thereto:—

"This hymn was written for the late Countess of Huntingdon, at her request, when in illness, by the Rev. M. Toplady, and kindly given to the publisher as it originally stood, by the Right Hon. Lady Ann Erskine."

From the poem as thus printed we find that No. 238 above was composed of st. i.-vii. and iv., and No. 263 of st. viii., ix., xi.-xiii. and v. Stanza x. was not used. The centos from this poem now in C. U. are:—

1. How blest to rest in lively hope (st. viii.). In *Windle's Met. Psalter and Hyl.*

2. Sweet to reflect how grace divine (st. iv.). In some American collections.

3. Sweet to rejoice in lively hope (st. viii.). In a few American collections.

4. 'Tis sweet to rest in lively hope (st. viii.). In C. U. in G. Britain and America.

5. When languor and disease invade (st. i.). In extensive use in most English-speaking countries.

The full text of the poem is in D. Sedgwick's reprint of *Toplady's Hys. and Sacred Poems*, 1860. [J. J.]

**When like a stranger on our sphere.**

*J. Montgomery. [Public Hospitals.]* Of this hymn there are two texts, details of which are as follows:—(1) It was written for the opening of the Sheffield Infirmary, October, 1797, and printed in Montgomery's *Iris* newspaper, Oct. 6, 1797. In 1819 it was included in Cotterill's *Sel.*, No. 246, in 4 st. of 8 l., and entitled "At a Sermon for an Infirmary." In 1825 this text was repeated, with slight alterations, in Montgomery's *Christian Psalmist*, No. 531, broken into 8 st. of 4 l., entitled "For a Public Hospital." (2) Amongst the m. mss. there is a ms. of this hymn in 10 st., and thus dated: "Revised, June 2, 1844." It is this revised text which was given by Montgomery in his *Original Hymns*, 1853, No. 286, under the heading "Hymn for the Opening of the Sheffield Infirmary, October, 1797," and from which Dr. Kennedy, in his *Hymns Christ.*, 1863, and other modern editors have taken their text. The older hymn-books have the text as in Cotterill's *Sel.*, whilst most of the modern collections follow that of the *Original Hymns*, 1853. [J. J.]

**When marshall'd on the nightly**

*plain. H. K. White. [The Star of Bethlehem.]* Appeared in Collyer's *Sel.*, 1812, No. 862, in 6 st. of 4 l., and headed "The Star of Bethlehem." It has much biographical interest, in that it gives a poetical version of the author's change of mind from a species of scepticism to the faith of Christ. The special personal interest is introduced with st. iii., "Once on the raging seas I rode." This also forms the beginning of a cento from this hymn given in one or two American hymn-books. [J. J.]

**When my love to Christ [God]**

**grows cold [weak].** *J. R. Wreford. [Passiontide.]* Contributed to J. R. Beard's Unitarian Coll. of Hys. 1837, No. 140, in 6 st. of

4 l., and headed "Christ's Agony and Crucifixion." In the American Unitarian *Bk. of Hys.* 1848, No. 144, it was given in a rewritten form of 5 st. The alterations were made by S. Longfellow, one of the editors. This text has passed into several hymn-books in G. Britain, as in Thring's *Coll.*, 1882; with a doxology. Horler's *Cong. Hys.* 1884, &c.; and as "When my love to God grows cold," in Martineau's *Hymns*, &c., 1873. [J. J.]

**When on her Maker's bosom. Bp.**

*R. Heber. [Epiphany.]* Appeared in his posthumous *Hymns*, &c., 1827, p. 33, in 6 st. of 4 l. and appointed for the 2nd S. after Epiphany. It is found in a few modern hymn-books only. [J. J.]

**When on the giddy cliff I stand.**

*T. Haweis. [The Sea in the hands of God.]* Pub. in his *Carmina Christo*, 1792, in 6 st. of 4 l., and based on Jeremiah v. 22. It passed into Collyer's *Coll.*, 1812; H. W. Beecher's *Plymouth Coll.*, 1855; and a few hymnals in G. Britain of a later date. [J. J.]

**When our heads are bowed with woe. H. H. Milman. [Litany in Lent.**

*Burial.]* Appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 114, in 6 st. of 3 l., and the refrain, "Gracious Son of Mary, hear." It was appointed for the 16th S. after Trinity, and is based on the Gospel of that day, the raising of the widow's son at Nain, but deals only with the sad side of that event. Although it has become one of the most popular and widely used of Milman's hymns, yet it was not included by him in his *Ps. and Hys.*, 1837, nor in any subsequent edition. In Bickersteth's *Christian Psalmody*, enlarged ed., 1841, No. 122, the hymn begins with st. v., "When the heart is sad within," and the text is re-arranged thus, st. v., vi., i., ii., iii., and a new stanza. This last stanza is repeated in Bp. Bickersteth's *H. Comp.*, 1870. The refrain "Gracious Son of Mary, hear," has exercised the ingenuity of many editors of hymn-books. The following list of changes in that one line, although not complete, is yet sufficiently long to illustrate the difficulty of maintaining unity in these matters.

1. "Gracious Son of David, hear." *Elliott*. 1835.
2. "Jesus, Son of David, hear." *Bickersteth*. 1841.
3. "Son of Man, O Jesu, hear." *English Hyl.* 1862.
4. "Jesu, Son of Mary, hear." *Murray's Hyl.* 1862.
5. "Gracious Lord of Mercy, hear." *T. Lowe's Hys.* 1854.
6. "Jesu, born of Woman, hear." *S. P. C. K.* ed., 1863.
7. "Jesu, Man of Sorrows, hear." *Alford*. 1867.
8. "Jesu, Loving Saviour, hear." *Windle*. 1864.
9. "Gracious Saviour, hear." *Scottish U. P. C.* 1862.
10. "Gracious Son of David, hear." *Horler*. 1884.

The text of this hymn as in *H. A. & M.*, 1861, has been tr. into Latin by the Rev. C. B. Pearson in Biggs's annotated ed. of *H. A. & M.*, 1867, as "Tristes, orbos lacrymantes." [J. J.]

**When spring unlocks the flowers.**

*Bp. R. Heber. [Spring.]* 1st pub. in the *Christian Observer*, 1816, p. 27, in 4 st. of 8 l., headed "Spring," and signed "R." In Heber's posthumous *Hymns*, &c., 1827, p. 98, it was repeated, after revision by himself, in 4 st. of 4 double lines, and appointed, without any apparent reason, for the 7th S. after Trinity. The text in C. U. is that of 1827. [J. J.]

**When the Architect Almighty fashioned had the heaven and earth.** *Bp. C. Wordsworth of Lincoln.* [*Consecration of a Church.*] Appeared in his *Holy Year*, 1862, p. 221, in 10 double st. of 4 l., and headed "Consecration of Churches, or Laying the First Stone." In the 3rd ed. of the *Holy Year* it was repeated in two parts, Pt. ii. beginning "O'er the Font's baptismal waters may the Holy Spirit move." Usually this hymn is given in an abbreviated form, that adopted by the *S. P. C. K. Church Hymns*, 1871, being the most popular. For its special purpose, for use at the Consecration of a Church, it is one of the finest hymns in C. U. [J. J.]

**When the earth was full of darkness.** *J. M. Neale.* [*St. Margaret.*] Written for the use of the Sisters of St. Margaret's, East Grinstead, as a hymn for St. Margaret's Day, at Lauds, probably for the Festival of July 20, 1865, and first printed in the *Church Times*, July 15, 1865, where it is signed "J. M. N." In 1866 it was included, with slight alterations, in Dr. Neale's *Original Sequences, Hymns, and Other Ecclesiastical Verses*. With further alterations and the omission of st. v. it was also given in the *People's H.*, 1867, No. 263. [J. J.]

**When the Lord of Hosts ascended.** *Bp. C. Wordsworth.* [*Whitsunday.*] 1st pub. in his *Holy Year*, 1862, p. 103, in 9 st. of 8 l. In the 3rd ed. of the *Holy Year*, 1863, it was given in two parts, Pt. ii. being "Not in fire from heaven descending," the text throughout being revised by the author. Three centos therefrom are in C. U.: (1) Opening with st. i.; (2) "Guide of sinners, go before us;" (3) "Holy Ghost, Divine Creator." [J. J.]

**When the wild [dark] waves round us roll.** *Bp. W. W. How.* [*St. Peter.*] Pub. in the enlarged ed. of Morrell and How's *Ps. and Hys.*, 1864, in 6 st. of 4 l. In the *S. P. C. K. Church Hys.*, 1871, Thring's *Coll.*, 1882, and others, it reads, "When the dark waves round us roll." It is a very popular hymn and is found in many collections. [J. J.]

**When this passing world is done.** *R. M. McCheyne.* [*Debtor to Christ.*] Printed in the *Scottish Christian Herald*, May 20, 1837; and repeated, in his *Songs of Zion* appended to his *Memoir and Remains*, 1844, in 9 st. of 6 l., and headed "I am Debtor." As a whole it is not in C. U.; but the following centos therefrom are in C. U.:—

1. **When this passing world is done.** Various centos of unequal length, with this as the opening stanza are in C. U. in G. Britain and America.

2. **When I stand before the throne.** This cento, in Kennedy, 1863, and others begins with st. iii.

3. **Chosen not for good in me.** This cento is in extensive use. It begins with st. vi.

4. **Oft I walk beneath the cloud.** In use in G. Britain and America. It opens with st. vi.

When these centos are taken into account it is found that this is the best known and most widely used of the author's hymns. Original text in *Lyra Brit.*, 1867. [J. J.]

**When thy faith is sorely tried.** *J. Conder.* [*Divine Footprints.*] This hymn appeared in his posthumous *Hys. of Praise, Prayer, &c.*, 1856, in 8 st. of 4 l., and headed "Divine Footprints." The idea is to devote a

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i. ii.; st. v. from Song 27, st. iv., ll. 5-8 re-written. The result is a pleasing hymn of Praise and Joy. [J. J.]

**Where high the heavenly temple stands.** *M. Bruce.* [*The Divine Mediator.*] This hymn, which we have ascribed to *M. Bruce* on evidence given in his Memoir in this work (p. 187, i.) was written probably about 1764-65, for a singing class in Kinnesswood, Scotland, and was first published by J. Logan in his *Poems*, 1781, p. 117, No. 9, as his own. In the same year (1781) it was given, with slight alterations, in the *Scottish Translations and Paraphrases*, No. 58, as a second rendering of "Heb. iv. 14 to the end." The alterations extended only to the following:—

St. i., l. 4, "The Guardian," for "The Patron." St. ii., l. 1, "their surety," for "in mercy stood;" l. 3, "his mighty plan," for "his plan of grace;" l. 4, "The Saviour and the friend of man," for "The Guardian God of human race."

In the markings of the *Trs. and Paraphs.* by the eldest daughter of W. Cameron (p. 200, ii.), the text of 1781 is ascribed to J. Logan. The hymn is found in numerous collections in G. Britain and America, and is of great merit. The hymn "He, Who for men their Surety stood," in *Kennedy*, 1863, No. 953, is st. ii., iv.-vi., in a re-written form. [J. J.]

**Where shall my wondering soul begin?** *C. Wesley.* [*Praise for Pardon and Peace.*] Written in May, 1738, together with the hymn, "And can it be that I should gain?" (p. 64, i.), on the occasion of the great spiritual change which the author then underwent. Minute details of the event are given in the author's *Diary*, May 21-23, 1738. Its biographical interests, together with that of "And can it be," &c., are not inconsiderable, showing as they do the struggles and triumphs of a sincere and cultured man. This hymn was 1st pub. in the *Hys. and Sacred Poems*, 1739, in 8 st. of 6 l., and again, with the omission of st. vi., in the *Wes. H. Bk.*, 1780, No. 29, from whence it has passed into other collections. Original text *P. Works*, 1868-72, vol. i. p. 91. Dr. Osborn's note on this hymn, vol. i. p. 91, is:—

"Probably the hymn written on his conversion by Charles Wesley. Compare his Journal, under date May 13, 1738: 'Least of all would he [the enemy] have us all what things God has done for our souls. . . . In His name, therefore, and through His strength, I will perform my vows unto the Lord, of not hiding His righteousness within my heart, if it should ever please Him to plant it there' (vol. i. p. 94). The same hymn was probably sung next day, when his brother John was able to declare, 'I believe' (ib. p. 95)."

Further extracts from the Journal are given in G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 40, together with other comments which are worthy of attention, but are too lengthy to transcribe. [J. J.]

**Where'er have trod Thy sacred feet.** [*Lent.*] In the "Notes and Illustrations" to *Church Hys.*, 1881, Mr. Ellerton says of this hymn, "It is hymn 205 in the enlarged edition of Morrell & How's *Psalms and Hymns*, 1864. Bishop How found it in a small hymnal compiled for All Saints' Church, Blackheath, where it is attributed to 'Neale.' But it is not in any publication of Dr. Neale's."

Beyond this we have no information, and the hymn must remain "Anon." [J. J.]

**Where'er the Patriarch pitch'd his tent.** *J. Montgomery.* [*Abraham, the Father of the Faithful.*] Written "Jan. 5, 1834" [M. MSS.], and pub. in Leitchild's *Original Hymns*, 1843, No. 25, in 6 st. of 4 l.; and again in Montgomery's *Original Hymns*, 1853, No. 39. It is given in a few modern hymn-books only. [J. J.]

**Wherefore so heavy, O my soul?** *E. Caswall.* [*Resignation.*] Pub. in his *Masque of Mary, &c.*, 1858, p. 226, and again in his *Hys. and Poems*, 1873, p. 255, in 4 st. of 4 l., and entitled "Resignation." In some hymn-books it is given as, "O why so heavy, O my soul?" Its use is limited. [J. J.]

**Wherefore, we sinners mindful of the love.** *W. Bright.* [*Holy Communion.*] This hymn was pub. in *The Monthly Packet* for October 1873, in 6 st. of 6 l. without signature, and entitled "The Eucharistic Presentation." In the following year Canon Bright included it in his *Hymns and Poems*, 2nd ed., 1874. From thence st. iii.-vi. passed as, "And now, O Father, mindful of the love," into the revised ed. of *H. A. & M.* in 1875. Full original text as above. [W. T. B.]

**Wherewith, O God, shall I draw near?** *C. Wesley.* [*Lent.*] 1st pub. in the *Hys. & Sacred Poems*, 1739, p. 88, in 13 st. of 4 l., and based on Micah vi. 6, &c. (*P. Works*, 1868-72, vol. i. p. 276). It is given in centos in the hymn-books as follows:—

1. **Wherewith, O God, shall I draw near!** In the *Wes. H. Bk.*, 1780, No. 123, and several modern collections. It is composed of 10 stanzas, st. iv., vii. and xi. being omitted.

2. **Wherewith, O Lord, shall I draw near!** In A. M. Toplady's *Ps. & Hys.*, 1776, No. 47, and later hymn-books in the Church of England. It embodies st. i.-iii., viii.-xiii. slightly altered.

3. **Jesus, the Lamb of God, hath bled.** In several modern collections. It begins with st. x.; but the choice of stanzas varies.

4. **See, where before the throne He stands.** Usually composed of st. xii., xiii. [J. J.]

**Which of the [mighty] petty kings of earth?** *C. Wesley.* [*Guardian Angels.*] Given from the Wesley MSS. in Dr. Leitchild's *Original Hys.*, 1842, and again in the Wesley *P. Works*, 1868-72, vol. xiii., in 6 st. of 8 l. It is based on Heb. i. 14. A cento therefrom is sometimes found beginning with st. iii., "Angels, where'er we go, attend." [J. J.]

**While carnal men, with all their might.** *B. Beddome.* [*Zeal and Diligence.*] This hymn appeared in Rippon's *Baptist Sel.*, 1787, in two parts as follows: Pt. i. consisted of 3 st. of 4 l.; Pt. ii., beginning "If duty calls and suffering too," in 7 st. of 4 l. From Pt. ii. the hymn "Alike in happiness and woe," in the *Bap. Ps. & Hys.*, 1858, is taken, the stanzas having been re-written throughout. In Beddome's posthumous *Hymns, &c.*, 1817, portions of the hymn as in Rippon are given as Nos. 161 and 216. [J. J.]

**While conscious sinners tremble.** *W. Jowett.* [*The Judgment.*] This is in *Verses written on Various Occasions for Friends.* London, 1843. Printed for Private Distribution, p. 4, in 2 st. of 4 l. In a note to four hymns, of which this is the last, reads:—

"The four preceding hymns were written [by William Jowett, at the request of the late Dr. Jowett, to accompany some selections made by his dear and intimate friend, the Rev. C. J. Latrobe, from compositions of Michael Haydn."

This hymn has appeared in a few collections, as Kemble's *Ps. & Hys.*, 1853, and others. The *Verses*, &c., 1843, also include "Thoughts suggested by the Collects." [J. J.]

**While for Thy saints who poured abroad.** *Hp. R. Mant.* [Thanksgiving for the Church Reformers.] Appeared in his *Ancient Hymns*, &c., 1837, p. 138, in 4 st. of 8 l., and headed "Hymn of Thanksgiving for the Church's Reformers" (ed. 1871, p. 233). In *Common Praise*, 1879, No. 364, "Lord, in Thy truth Thy church delights," is a cento from this hymn. [J. J.]

**While health and youth and strength remain.** [Early Piety.] This hymn appeared with three others including "Praise the Lord, ye heav'n's adore Him," on a supplementary sheet appended to the musical ed. of the *Foundling Coll.*, 1796, and to the book of words issued in 1801. In the 1809 ed. of that *Coll.* it was included in the body of the work, and thence passed, in 1810, into J. Kemphorne's *Ps. & Hys.*, No. cxviii. in 4 st. of 4 l., and somewhat considerably altered. Although still retained in the *Foundling Coll.*, it has almost altogether fallen out of common use. On the authority of D. Sedgwick this hymn is usually ascribed to J. Kemphorne, but there is no evidence whatever in his favour. Its ascription is *Anon. Foundling Coll.*, 1796. [W. T. B.]

**While in sweet communion feeding.** *Sir E. Denny.* [Holy Communion.] 1st pub. in his *Sel. of Hys.*, 1839, No. 292, in 2 st. of 8 l. It was repeated in his *Hys. and Poems*, 1848, and 1870, and has also passed into several collections in G. Britain and America, including Snapp's *Songs of G. & G.*, 1872; Hatfield's *Church H. Bk.*, N. Y., 1872, and others. [J. J.]

**While justice waves her vengeful hand.** *Anne Steele.* [National Humiliation.] This hymn was written for the National Fast of Feb. 11, 1757, and pub. in her *Poems on Subjects Chiefly Devotional*, 1760, vol. i. p. 250, in 9 st. of 4 l., and headed "National Judgments deprecated. On the Fast, Feb. 11, 1757." It was also given in D. Sedgwick's ed. of her *Hymns*, &c., 1863, p. 116. This hymn is usually given in an abbreviated form as in the American Presby. *Sel. of Hymns*, Philadelphia, 1861. [J. J.]

**While midnight shades the earth o'erspread.** *C. Wesley.* [Midnight.] Pub. in the *Hys. and Sacred Poems*, 1739, p. 35, in 6 st. of 6 l. (*P. Works*, 1868-72, vol. i. p. 49), and entitled "A Hymn for Midnight." In the *P. Works*, Dr. Osborn adds this note on the title:—

"In some editions this title was changed to 'A Midnight Hymn for one under the Law.' Wesley says how this phrase had been misapprehended; and in a copy of the 5th edition now before me, it is corrected with his own hand to 'A Midnight Hymn for one convinced of Sin.'"

The hymn was written about 1737, and sets forth the unsettled state of his mind at that time. In the *Wes. H. Bk.*, 1780, No. 148,

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May I still enjoy this feeling,  
In all need to Jesus go;  
Prove His wounds each day more healing,  
And Himself more deeply know."

In Cooke and Denton's *Church Hymnal*, 1853, No. 78, *Shirley's* st. i. and ii., ll. 1-4 were given, with slight alteration, and the following lines were added to complete the hymn in 3 st. of 8 l.:—

"Lord, in ceaseless contemplation  
Fix our hearts and eyes on Thee,  
Till we taste Thy whole salvation,  
And unveil'd Thy glories see.  
"For Thy sorrows we adore Thee,  
For the griefs that wrought our peace;  
Gracious Saviour! we implore Thee,  
In our hearts Thy love increase.  
Unto Thee, the world's Salvation,  
Father, Spirit, unto Thee,  
Low we bow in adoration,  
Ever-blessed One and Three."

This text, with one or two slight alterations, was repeated in the *Hymnary*, 1872. The alterations and additions in 1853, and the changes in 1872, were by Canon William Cooke and Mr. Webb. In *H. A. & M.*, 1861, Canon Cooke's arrangement, reduced to 4 st. of 4 l., was given as No. 95, st. i.-iii. being from *Shirley*, and st. iv. part of the additions by Canon Cooke as above. This text was repeated, with slight changes and the addition of st. iii., ll. 1-4, from *Shirley* as above, in the *Hy. Comp.*, 1870; in the *S. P. C. K. Church Hymns*, 1871; *Thring's Coll.*, 1882, and many others. Other arrangements from *Shirley's* text are in C. U. in G. Britain and America, and can be tested by *Shirley* as above. The *H. A. & M.* text has been rendered into Latin by the Rev. R. Thornton, D.D., in Gittley and Thornton's *Fasciculus*, 1866, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867, as "*Sauve tempus et serenum*;" and by Hodges in his *The County Palatine, &c.*, 1886, as "*Ter beatæ dulces horæ*;" and the *Hy. Comp.* text, with the omission of st. iii., by the Rev. R. Bingham in his *Hymno. Christ. Latina*, 1871, as, "*O quam dulce et beatum*." Both these forms have also been rendered into other languages. The full original text by J. Allen of "*While my Jesus I'm possessing*," is in *Lyra Britannica*, 1867. [J. J.]

**While saints and angels, glorious King.** *J. Montgomery.* [*Charitable Objects.*] Pub. in Dr. Sutton's *Ps. & Hys.*, . . . . ., *Sung at the Parish Church, Sheffield*, 2nd ed., enlarged, 1816, No. 102, in 6 st. of 4 l. It was repeated in Cotterill's *Sel.*, 1819, No. 255; in Montgomery's *Christian Psalmist*, 1825, No. 540, and in his *Original Hymns*, 1853, No. 345. In the last two works it is headed "*For the Children in a Charity School.*" It was probably written to be sung at an anniversary of one of the Sheffield Charity Schools. Sometimes it begins with st. iv. as "*Father Thy heavenly gifts afford.*" [J. J.]

**While shepherds watched their flocks by night.** *N. Tate.* [*Christmas.*] Appeared in the *Supplement to the New Version* (p. 801, i.), in 1702, in 6 st. of 4 l., and in all later editions of the same. In full, or in an abbreviated form, it is found in most hymn-books in English-speaking countries. Original text in the *Hy. Comp.* In addition to the original, two additional versions are in C. U.:—

1. **While humble Shepherds watched their flocks.** This was given in the 1745 Draft of the Scottish *Translations and Paraphrases*, the opening stanza reading:—

"While humble Shepherds watch'd their Flocks  
In Bethlehem's Plains by Night,  
An Angel sent from Heav'n appear'd  
and fill'd the Plains with Light."

The alterations were confined to this stanza. On its adoption in the revised *Draft* of 1751, and again in the authorized issue of the *Trs. and Paraphs.*, 1751, the concluding lines of the last stanza read:—

"Good-will is shewn by Heav'n to men,  
and never more shall cease."

This arrangement of the text has been in C. U. for more than 100 years.

2. **On Judah's plains as Shepherds kept.** This is found in one or two American collections only.

The original has been *tr.* into several languages. Those in Latin include: (1) "*Pastorum in pecudes noctu vigilante catervâ*," by Lord Lyttelton, 1866; and (2) "*Noctivagos, acclinis humo, pastoria pubes*," by C. S. Calverley, both in L. C. Biggs's annotated ed. of *H. A. & M.*, 1867; (3) "*Oves dum custodientes*," by R. Bingham, in his *Hymno. Christ. Latina*, 1871; and (4) "*Pro grego Pastores vigilabant nocte silenti*," by Bp. Wordsworth (St. Andrews) in his *Series Collectarum, &c.*, 1890. [J. J.]

**While with ceaseless course the sun.** *J. Newton.* [*New Year.*] Pub. in his *Twenty Six Letters on Religious Subjects, &c.*, by Omi-cron, 1774, in 3 st. of 8 l., and headed, "*For the New Year.*" It was repeated in R. Conyer's *Ps. & Hys.* the same year, and again in the *Olney Hymns*, 1779, Bk. ii., No. 1. It is in extensive use in G. Britain and America. In some collections st. ii., iii. are given as, "*As the winged arrow flies*," but this is not so popular as the full text. [J. J.]

**White, Henry Kirke**, remarkable both for the early development of his genius and for the untimely termination of his brief life of splendid promise, was b. at Nottingham, March 21, 1785. His father was a butcher, but his mother must have been a superior woman, since for a number of years she successfully conducted a boarding-school for girls. The writing-master in her establishment was for some time Henry's teacher, and under his instruction he made remarkable progress in Latin and other subjects. At the age of 13 he composed the lines "*To an early Primrose*," which were subsequently printed with his poems. At 14 he left school, and was put to the stocking-frame, in order to learn practically the business of a hosiery; but, disliking the employment, he was removed to an attorney's office in Nottingham, with a view to the legal profession. All his spare time was now devoted to literary pursuits, the acquisition of languages, and the composition of poetical and other contributions for the periodicals of the day. At the age of 15 he obtained from the *Monthly Preceptor* a silver medal for a translation from Horace, and a pair of globes for the best description of an imaginary tour from London to Edinburgh. When only 17 he was encouraged to publish his *Clifton Grove and other Poems*, which were certainly excellent as the compositions of a mere boy. About this time he was inclined to scepticism, but through the perusal of Scott's *Force of*

Truth and the arguments and appeals of a young friend, R. W. Almond (afterwards Rector of St. Peter's, Nottingham), he was led to earnest faith in Christianity. His well-known hymn "When marshall'd on the nightly plain" is understood to be a figurative description of his spiritual experience at this period. He now desired to become a Christian minister, and through the generosity of his employers he was released from his articles in 1804. With the help of the Rev. C. Simeon and other friends, he became a student of St. John's College, Cambridge. There he speedily distinguished himself, and the highest honours seemed within his grasp; but over application to study destroyed his health, and he fell ill and d. Oct. 19, 1806, in the 22nd year of his age. Universal regret was expressed at his untimely end. Southey published his *Remains*, accompanied by a short memoir. Lord Byron composed some beautiful lines on the sad event. Josiah Conder and others wrote commemorative verses. The entire literary young manhood of England and America seemed moved with sympathy. A monumental tablet, with a medallion by Chantry, was erected in All Saints Church, Cambridge, at the expense of a citizen of Boston, in the United States. Ten hymns are ascribed to H. K. White, which were printed by the Rev. Dr. W. B. Collyer in his *Suppl. to Dr. Watts's Psalms & Hymns* Lond. 1812. Of these four of the most popular are annotated as follows: "Awake, sweet harp of Judah, wake," p. 103, ii.; "Christians, brethren, ere we part," p. 231, ii.; "Much in sorrow, oft in woe," p. 773, ii.; "When marshall'd on the nightly plain," p. 1271, i. These are all in extensive use. The rest, all in C. U. at the present time, are:—

1. O Lord, another day has flown. *Evening*. From this the hymn "O let Thy grace perform its part" is taken.
2. O Lord, my God, in mercy turn. *Penitence and Faith*.
3. The Lord our God is full [clothed in] of might. *Divine Sovereignty*.
4. The Lord our God is Lord of all. *Divine Sovereignty*.
5. Through sorrow's night and danger's path. *The Resurrection*. Sometimes given as "When sorrow's path and danger's road."
6. What is this passing scene? *Human Frailty*. This hymn consists of selected stanzas from his "Ode on Disappointment."

[W. R. S.]

**Whitfield, Frederick**, B.A., S. of H. Whitfield, was b. at Thrapwood, Shropshire, Jan. 7, 1829, and educated at Trinity College, Dublin, where he took his B.A. in 1859. On taking Holy Orders, he was successively curate of Otley, vicar of Kirby-Ravenaworth, senior curate of Greenwich, and Vicar of St. John's, Bexley. In 1875 he was preferred to St. Mary's, Hastings. Mr. Whitfield's works in prose and verse number upwards of thirty, including *Spiritual unfolding from the Word of Life: Voices from the Valley Testifying of Jesus: The Word Unveiled: Gleanings from Scripture*, &c. Several of his hymns appeared in his *Sacred Poems and Prose*, 1861, 2nd Series, 1864; *The Casket*, and *Quiet Hours in the Sanctuary*. The hymn by which he is most widely known is "I need Thee, precious Jesus" (p. 557, l.). Other hymns by him in C. U. include:—

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2. I have  
3. In a  
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4. Lord God Almighty, Everlasting Father. *Holy Trinity.*
5. Now the harvest toil is over. *Harvest.*
6. O Father of abounding grace. *Consecration of a church.*
7. We thank Thee, Lord, for all. *All Saints Day.*
- iii. To *The Hymnary*, 1872.
8. Amen, the deed in faith is done. *Holy Baptism.*
9. Jesus Christ our Saviour. *For the Young.*
10. Now the billows, strong and dark. *For Use at sea.*
11. O Father, Who the traveller's way. *For Travellers Land.*
12. When Jesus Christ was crucified. *Holy Baptism.*

Mr. Whiting's hymns, with the exception of his "Eternal Father," &c., have not a wide acceptance. He d. in 1878. [J. J.]

Whitmore, Lady Lucy E. G. [Staffordshire Hymn-books, § v.]

Whittier, John Greenleaf, the American Quaker poet, was b. at Haverhill, Massachusetts, Dec. 17, 1807. He began life as a farm-boy and shoemaker, and subsequently became a successful journalist, editor and poet. In 1828 he became editor of the *American Manufacturer* (Boston), in 1830 of the *New England Review*, and in 1836 (on becoming secretary to the American Anti-Slavery Society) of the *Pennsylvania Freeman*. He was also for some time, beginning with 1847, the corresponding editor of the *National Era*. In 1840 he removed to Amesbury, Massachusetts, where most of his later works have been written. At the present time [1890] he lives alternately at Amesbury and Boston. His first poetical piece was printed in the *Newburyport Free Press* in 1824. Since then his publications have been numerous, including:—

*Voices of Freedom*, 1833; *Songs of Labour*, and other Poems, 1850; *Ballads and other Poems*, Lond., 1844; *The Panorama, and other Poems*, 1856; *In War Time*, 1863; *Occasional Poems*, 1865; *Poetical Works*, 1869; *Complete Poetical Works*, 1876; *The Bay of the Seven Islands, and other Poems*, 1883, &c.

From his numerous poems the following hymns have been compiled, and have come into C. U., more especially amongst the American Unitarians:—

1. All as God wills, Who wisely heeds. *Trust.* This begins with st. xi. of Whittier's poem, "My Psalm," in his work *The Panorama, and other Poems*, 1856 (*Complete P. Works*, Boston, 1876, p. 179), and is given in *Lyra Sac. Americana*, 1868; *Horner's Cong. Hys.*, 1884, &c.
2. All things are Thine: no gift have we. *Opening of a Place of Worship.* Written for the Opening of Plymouth Church, Minnesota, 1872 (*Comp. P. W.*, p. 281). In *Horner's Cong. Hys.*, 1884.
3. Another hand is beckoning us. *Bereavement.* From his poem "Gone," written in 1845 (*Comp. P. W.*, p. 106). In *Horner's Cong. Hys.*, 1884.
4. Dear Lord and Father of mankind. *Calmness in God desired.* From his poem "The Brewing of Soma," beginning with st. xii. (*Comp. P. W.*, p. 266). In *Horner's Cong. Hys.*, 1884.
5. God giveth quietness at last. *Death and Burial.* This begins with st. xvii. of his poem, "The Singer," written in 1871 (*Author's MS.*), and included in the *Comp. P. W.*, 1876, p. 265. In *Martineau's Hymns*, 1878.
6. Hast thou, 'midst life's empty noises. *The Purpose of Life.* Written in 1842. It is in *Longfellow and Johnson's Unitarian Bk. of Hys.*, Boston, 1846, and several other later American collections. Also in *Lyra Sac. Americana*, 1864.
7. I ask not now for gold to gild. *Resignation.* From his poem "The Wish of To-Day," written in 1848 (*Author's MS.*). In *Hedge and Huntingdon's Unitarian Hys. for the Ch. of Christ*, Boston, 1853; the *Laudes Domini*, 1884, and other collections.
8. Immortal love, for ever full. *The Love of Jesus.* This poem, entitled "Our Master," appeared in Whittier's work, *The Panorama, and other Poems*, 1856, in

35 st. of 4 l.; in *Schaff's Christ in Song*, 1869-70, p. 117; and in the *Comp. P. W.*, 1876, p. 231, and others. From this poem the following centos have come into C. U.:—

- (1) Immortal love for ever full. In the 1890 ed. of the *Hys. Comp.* and others.
- (2) O Lord and Master of us all. Begins with st. xvi.
- (3) O Love! O Life! our faith and sight. Begins with st. xxiv. In several American hymnals, including the *Unitarian Hymn [and Tune Bk.]*, Boston, 1868, and others.
- (4) Our Friend, our Brother, and our Lord. Begins with st. xxxiv. In *Horner's Cong. Hys.*, 1884, &c.
- (5) We faintly hear, we dimly see. Begins with st. xxvi. In *Barrett's Cong. Church Hym.*, 1887.
- (6) We may not climb the heavenly steep. Begins with st. v. In *Laudes Domini*, 1884; the *Prim. Meth. Hym.*, 1887, &c.

The use of these centos shows that the hymnic element in the original poem is of a high and enduring order.

9. It may not be our lot to wield. *Duty and its Reward.* This begins with st. iv. of his poem "Seed-time and Harvest." Written circa 1850 (*Author's MS.*). Given in his *Comp. P. W.*, p. 114. The hymn is in *Laudes Domini*, 1884, and other American collections.

10. May freedom speed onward, wherever the blood. *Freedom.* In the 1848 *Supplement to the Boston Bk. of Hys.*, Boston, No. 582, *Hys. of the Spirit*, 1864, and other collections. In Whittier's *Poetical Works*, Boston, 1869, p. 68, it is given as, "Right onward, O speed it! Wherever the blood."

11. Now is the seed-time; God alone. *Self-Sacrifice.* In the *Boston Hys. of the Spirit*, 1864, No. 683.

12. O backward-looking son of time. *New and Old.* This begins with st. xix. of his poem "The Reformer," and is given in this form in the *Boston Hys. for the Church of Christ*, Boston, 1853, No. 835, and again in later collections. In full in the *Comp. P. W.*, p. 78.

13. O beauty, old yet ever new. *The Law of Love.* This in the *Boston Hys. of the Spirit*, 1864, begins with st. xxi. of his poem on "The Shadow and the Light," given in full in the *Comp. P. W.*, p. 173.

14. O fairest-born of love and light. *American National Hymn.* This is from his poem "Democracy," which is dated "Election Day, 1843," and is in his *Ballads and other Poems*, Lond., 1844, p. 214, and his *Comp. P. W.*, p. 82.

15. O, he whom Jesus loves has truly spoken. *True Worship.* This in the 1848 *Supplement to the Boston Bk. of Hys.*, 1848, No. 578, begins with st. xi. of his poem on "Worship," given in full in his *Comp. P. W.*, p. 96. The poem is dated by the Author, 1848 (*Author's MS.*).

16. O holy Father, just and true. *Freedom.* "Lines written for the Celebration of the third Anniversary of British Emancipation at the Broadway Tabernacle, N. Y., First of August, 1837." (*Comp. P. W.*, p. 47.) It was included in the *Unitarian Christian Hys.*, Boston, 1844, and has been repeated in later collections.

17. O Maker of the Fruits and Flowers. *Flower Services.* This begins with st. iv. of his "Lines for the Agricultural and Horticultural Exhibition at Amesbury and Salisbury, Sep. 28, 1858," as given in his *Comp. P. W.*, p. 183. It is in the *Boston Hys. of the Spirit*, 1864, and as "O Painter of the fruits and flowers," in *Horner's Cong. Hys.*, 1884.

18. O not alone with outward sign. *Divine Invitation.* This begins with st. ii. of his poem, "The Call of the Christian," given in his *Ballads and other Poems*, Lond., 1844, p. 185, and his *Comp. P. W.*, p. 73. The hymn appeared in the *Boston Bk. of Hys.*, 1846, and again in later collections.

19. O pure Reformers, not in vain. *Freedom.* This begins with st. xii. of his poem "To the Reformers of England," as given in his *Comp. P. W.*, p. 77. The hymn was included in the *Boston Bk. of Hys.*, 1846, and has been repeated in later collections.

20. O sometimes gleams upon our sight. *Old and New.* This is taken from his poem "The Chapel of the Hermits," 1852 (in 94 st. of 4 l.), and begins with st. xi. (*Comp. P. W.*, p. 115.) The cento was given in the *Boston Hys. of the Spirit*, 1864, and repeated in later collections.

21. O Thou, at Whose rebuke the grave. *Mercy.* This was given in the *Boston Bk. of Hys.*, 1848, No. 441.

22. O [God] Thou, Whose presence went before. *National Hymn.* This hymn is dated by the author 1834 (*Author's MS.*), and was written for the Anti-slavery Meeting at Chatham Street Chapel, New York, "on the 4th of the 7th month, 1834." It is No. 750 in the *Unitarian Christian Hys.*, 1844. It is sometimes given as "O God, whose presence went before."

23. O. what though our feet may not tread where Christ trod. *Presence of Christ's Spirit.* The author dates this 1837 (*Author's MS.*). It is No. 150 in the *Boston Bk. of Hys.*, 1846. In their *Hys. of the Spirit*, 1864, No. 652, it begins: "O, wherefore the dream of the earthly abode." Both centos are from his poem "Poledom."

24. Shall we grow weary in our watch! *Patience, or Resignation.* This begins with st. x. of his poem "The Cypress-Tree of Ceylon." (*Comp. P. W.*, p. 84.) This form of the text was given in the *Boston Bk. of Hys.*, 1846, No. 278, in 7 st. of 4 l., and again in *Order's Cong. Hys.*, 1884, in 3 st.

25. Sport of the changeful multitude. *Persecution.* This begins with line 6 of st. x. of his poem "Ezekiel," and was given in the *Boston Hys. of the Spirit*, 1864, No. 651. In full in *Comp. P. W.*, p. 67.

26. The green earth sends its incense up. *Worship of Nature.* The author dates this 1845 (*Author's MS.*). It is from his poem "The Worship of Nature," and was given in this form in the *Boston Hys. for the Church of Christ*, 1853, No. 193. The cento "The harp at Nature's advent strung," in the *Unitarian Hymn [and Tune] Bk.*, Boston, 1868, No. 195, is from the same poem. The cento No. 321 in the *Boston Hys. of the Spirit*, 1864, is also (altered) from this poem.

27. The path of life we walk to-day. *The Shadowing Rock.* This in the *Boston Hys. of the Spirit*, 1864, begins with st. xi. of his poem on "The Rock in El Gh'or," which the author dates 1859 (*Author's MS.*). In full in *Comp. P. W.*, p. 180.

28. Thine are all the gifts, O God. *Children's Missions, or Ragged Schools.* Written for the Anniversary of the Children's Mission, Boston, 1878. It is given in *Order's Cong. Hys.*, 1884.

29. Thou hast fallen in thine armour. *Death.* From his poem "To the memory of Charles B. Storrs, late President of Western Reserve College," pub. in his *Ballads and other Poems*, Lond., 1844, p. 84. Dated by the author 1835 (*Author's MS.*). Abridged form in the *Hys. of the Spirit*, 1864.

30. To-day, beneath Thy chastening eye. *Seeking Rest.* This begins with st. iv. of his poem, "The Wish of To-Day," dated by the author 1847 (*Author's MS.*), and given in full in his *Comp. P. W.*, p. 114. The cento is in *Martineau's Hymns*, 1875, and others.

31. We see not, know not; all our way. *Resignation.* "Written at the opening of the Civil War, 1861" (*Author's MS.*), and included in his *In War Time*, 1863, and his *Comp. P. W.*, p. 190. In full in the *Prim. Meth. Hymnal*, 1887.

32. When on my day of life the night is falling. *Old Age.* Written in 1882 (*Author's MS.*), and included in his work *The Bay of the Seven Islands, and other Poems*, 1883. In *Order's Cong. Hys.*, 1884.

33. With silence only as their benediction. *Death.* "1845. Written on the death of Sophia Sturge, sister of Joseph Sturge, of Birmingham, Eng." (*Author's MS.*). It is in several collections, including *Martineau's Hymns*, &c., 1875; *Order's Cong. Hys.*, 1884, and others.

Notwithstanding this extensive use of portions of Mr. Whittier's poems as hymns for congregational use, he modestly says concerning himself: "I am really not a hymn-writer, for the good reason that I know nothing of music. Only a very few of my pieces were written for singing. A good hymn is the best use to which poetry can be devoted, but I do not claim that I have succeeded in composing one." (*Author's MS.*) We must add, however, that these pieces are characterized by rich poetic beauty, sweet tenderness, and deep sympathy with human kind. (See also *Index of Authors and Translators.*) [J. J.]

Whittingham, William. [Old Version, § ix. 3.]

Whittingham, William Rollinson, D.D., LL.D., was b. in New York, Dec. 2, 1805. He received his early education from his mother, and subsequently graduated at the General Theological Seminary, New York, 1825. He was for some time Rector of St. Mark's, Orange, New Jersey; then of St. Luke's, New York; and afterwards Professor

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*ginal Sequences, Hymns, and other Ecclesiastical Verses*, 1866, p. 75, in 4 st. of 9 l., and headed, "At a Funeral." The hymn for Burial at Sea, "We give his body to the surge," No. 516, in the *Hymnary*, 1872, is based thereupon. It is one of a very limited number of hymns adapted to that occasion. [J. J.]

**Why should I fear the darkest hour?** *J. Newton*. [*Jesus All and in All*.] Printed in the *Gospel Magazine*, June, 1771 in 8 st. of 3 l., headed "In uno Jesu omnia," and signed "Omicron." It was included in the *Olney Hymns*, 1779, Bk. iii., No. 46, with the heading "Jesus my All." It has passed into a large number of hymn-books both old and new. It is usually abbreviated. [J. J.]

**Why should I sorrow more?** [*Confidence in the Promises*.] This hymn in Spurgeon's *O. O. H. Bk.*, 1866, is W. Williams's hymn "My God, my Life, my All," rewritten for that collection by Mr. Spurgeon. Williams's original appeared in his *Gloria in Excelsis, or Hys. of Praise to God and the Lamb*, Carmarthen, 1772, No. 67, in 4 st. of 8 l. [J. J.]

**Why should our tears in sorrow flow?** [*Death of a Minister*.] Appeared in the *Missionary Minstrel*, Lond., 1826. It was by "O. P.," the anonymous compiler of that collection of missionary hymns. It was reprinted in Pratt's *Ps. & Hys.*, 1829, No. 569, in 6 st. of 4 l. From that collection it passed into many hymn-books, especially in America, and is in somewhat extensive use. [W. T. B.]

**Why should the children of a [the] King.** *I. Watts*. [*Assurance through Faith*.] Pub. in his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 144, in 4 st. of 4 l., and headed, "The Witnessing and Sealing Spirit." It was adopted by G. Whitefield in his *Coll. of Hys., &c.*, 1753; A. M. Toplady in his *Ps. & Hys.*, 1776, and others amongst the older compilers. It is also widely used in G. Britain and America. [J. J.]

**Why will ye lavish out your years.** *P. Doddridge*. [*Care of the Soul*.] In the D. MSS. this hymn is undated, but is placed between two hymns which are dated respectively Oct. 29, 1735, and November 16, 1735. It was pub. in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 206, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 229. It is given in most American hymn-books as "Why will ye waste in trifling cares?" [J. J.]

**Whytehead, Thomas**, M.A., s. of H. R. Whytehead, Rector of Crayke, and Prebendary of Lincoln, was b. at Thormanby, Nov. 30, 1815. He was educated at Beverley Grammar School, and St. John's College, Cambridge. He was Bell University Scholar twice; won the Chancellor's medal for English Verse twice; the Hulsean prize of 1835; and other distinctions. He was also twenty-second senior optime in the Mathematical Tripos, and second in the first class in the Classical Tripos; B.A. in 1837, and Foundation Fellow of his college the same year. In 1838 he was classical lecturer at Clare College, but left the University for the Curacy of Freshwater, Isle of Wight, on taking Holy Orders in 1839.

In 1841 he was appointed Chaplain to Dr. Selwyn, Bishop elect of New Zealand, and sailed for that country in 1842. He was appointed the first Principal of the College which the Bishop established in New Zealand; but owing to the rupture of a blood vessel shortly after landing in New South Wales, he never took any duty in New Zealand. The little time and strength which remained to him he spent in correcting the Maori translation of the Bible and Prayer Book. The end came, however, only too soon, and he d. at Waimate, N. Zealand, March 19, 1843. The esteem in which he was held is emphasised by the fact that

"When the new chapel of his college [St. John's Cambridge] was erected and the vaulted roof was enriched with a series of figures, beautifully executed, according to the several successive centuries of the Christian era, the five which received the distinguished honour of being selected to represent the nineteenth century, all members of his college, were Henry Martyn, William Wilberforce, William Wordsworth, James Wood, and Thomas Whytehead."—(*Mission Life*, July 1873, p. 390.)

Whytehead's *Poems* were pub. by Rivingtons in 1842, and his *College Life*, posthumously in 1845. In the former there are seven "Hymns towards a Holy Week." Of these "Last of creation's days" (*Sixth day*) and the widely known "Sabbath of the saints of old" (q.v.). Five days before he died he wrote to a friend:—

"I took up the translation of the Evening Hymn (four verses for service) into Maori rhyming verse, the first of the kind of the same metre and rhythm as the English. Two hundred and fifty copies have been printed, and sung in church and school by the natives, and several of them came and sang under my window. They call it the 'new hymn of the sick minister.' Bishop Ken's lines [Glory to Thee, my God, this night] it is very hard for one to compress within the same bounds in a rude language. However it is done, and people seem pleased with it; and it is a comfort to think one has introduced Bishop Ken's beautiful hymn into the Maori's evening worship, and left them this legacy when I could do no more for them."

A life so short and holy could have had no more beautiful ending. [J. J.]

**Wie ein Vogel lieblich singet.** [*Morning*.] This hymn, which Miss Winkworth appropriately entitles "A Morning Song of Gladness," is included as No. 207 in the *Geistreiche Psalmen und Gesänge*, Marburg, 1722, in 6 st. of 8 l. It had previously appeared in the ed. of 1690 [Marburg University Library]. In J. Köbner's *Christliche, Harfentöne*, Hamburg, 1840, p. 239, st. i., iv., vi. are given, marked as "from the year 1580"; and this text is in Knapp's *Ev. L. S.*, 1850, No. 2255 (1865, No. 2323). We have failed to trace the hymn earlier than 1690. The tr. in C. U. is:—

As a bird in meadows fair. A good tr. from Knapp, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 73; repeated in Mrs. Brock's *Children's H. Bk.*, 1881, beginning, "As the bird in meadows fair." In her *C. B. for England*, 1863, No. 161, Miss Winkworth rewrote it to the original metre, and there it begins, "As a bird at dawning singeth." [J. M.]

**Wie gross ist des Allmächtigen Güte.** *C. F. Gellert*. [*Praise*.] A beautiful hymn of thanksgiving for the goodness of God, one of the finest and most popular of Gellert's productions. First pub. in his *Geistliche Oden und Lieder*, Leipzig, 1757, p. 34, in 6 st. of 8 l., entitled, "The Goodness of God." In-

cluded in the Berlin *G. B.*, 1765, No. 20, in almost all subsequent collections, and recently in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

**How bounteous our Creator's blessing!** A good and full *tr.* by A. T. Russell, as No. 204 in his *Ps. & Hys.*, 1851.

**Other trs. are:** (1) "How great the goodness of the Lord," in Madame de Pontes' *Poets and Poetry of Germany*, 1858, vol. i. p. 473. (2) "How great Jehovah's love, how tender," by Mrs. Findlater, in *H. L. L.*, 1862, p. 47 (1884, p. 212). (3) "My God, how boundless is Thy love," in the *Day of Rest*, 1877, p. 406, marked as by "A. B. H." [J. M.]

**Wie soll ich dich empfangen?** *P. Gerhardt*. [*Advent.*] 1st pub. in the *Crüger-Runge G. B.*, 1653, No. 77, in 10 st. of 8 l., reprinted in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 3, Bachmann's ed., No. 22, and the *Unv. L. S.*, 1851, No. 21. It is founded on St. Matt. xxi. 1-9, the Gospel for the first S. in Advent. The allusions in st. vi.-ix. would suggest that it was written during the Thirty Years' War. It is one of Gerhardt's finest productions, and is probably the best German Advent hymn. *Tr.* as:—

**1. How shall I meet my Saviour.** In full, by J. C. Jacobi, in his *Psalmodia Germanica*, 1722, p. 3 (1732, p. 3, slightly altered). Included in the *Moravian H. Bk.*, 1754, and repeated, altered, in later eds. (1886, No. 33). Varying centos under the original first line, but from the Moravian text, are found in Montgomery's *Christian Psalmist*, 1825, Dr. Pagenstecher's *Coll.*, 1864, Latrobe's *Ps. & Hys.*, 1841, and Bp. Ryle's *Coll.*, 1860. Other forms are (see also No. 3):—

(1) **We go to meet Thee, Saviour** (st. i. alt.), in Reid's *Praise Bk.*, 1872, mainly from the *Moravian H. Bk.*, 1801.

(2) **Love caused Thine Incarnation** (st. v. alt.), in Walker's *Coll.*, 1855, and Snepp's *Songs of G. & G.*, 1872, from the *Moravian H. Bk.*, 1801.

**2. Oh, how shall I receive Thee.** A good *tr.* of st. i., ii., vii., viii., x., by A. T. Russell, as No. 36 in his *Ps. & Hys.*, 1851. Repeated in Kennedy, 1863, and the *People's H.*, 1867; and abridged in J. L. Porter's *Coll.*, 1876, *H. & Songs of Praise*, N. Y., 1874, *Laudes Domini*, N. Y., 1884, &c.

**3. Oh! how shall I receive Thee.** This is No. 5 in the ed., 1857, of Mercer's *C. P. & H. Bk.* St. i., ii., are based on Russell, and st. iii.-v. (representing iv.-vi.), are based on Jacobi, as altered in the *Moravian H. Bk.*, 1801. Slightly altered in Mercer, 1859, and thence in the *Pennsylvania Luth. Ch. Bk.*, 1868; and (omitting *tr.* of st. iv.) in Mercer's *Ox. ed.*, 1864.

**4. Ah! Lord, how shall I meet Thee.** A *tr.* of st. i., ii., v., vi., viii., x., by Miss Winkworth, in her *C. B. for England*, 1863, No. 71.

**5. Say with what salutations.** In full, by J. Kelly, in his *P. Gerhardt's Spir. Songs*, 1867, p. 10; repeated, abridged, in the *Ohio Luth. Hyl.*, 1880.

**Other trs. are:** (1) "Lord, how shall I be meeting," by Dr. J. W. Alexander, in Schaff's *Kirchenfreund*, 1860, p. 176, and his *Christ in Song*, 1869, p. 20, and his own *Breaking (Crucible)*, 1861, p. 11. (2) "How shall I meet Thee? How my heart," by Miss Winkworth, 1855, p. 7. (3) "How shall I come to meet Thee," by Miss Manington, 1863, p. 65. (4) "Lord, how shall I receive Thee," by R. Massie, 1864, p. 93. [J. M.]

**Wigner, John Murch**, second s. of J. T. Wigner (see below), was b. at Lynn, June 19, 1844. He was educated at the Grammar School of Lynn, and afterwards graduated B.A. and B.Sc. in the London University. Mr.

J. M. Wigner has been (Civil Serv father's ck mote the s is the autl are in the and Home

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mar, May 17, 1662 (*Koch*, iii. 110; *Wetzel*, iii. 426; *Bode*, p. 172, &c.).

Wilhelm joined, in 1617, in founding the Fruitbearing Society, the great German Literary and Patriotic Union of the 17th cent.; and, after the death (1650) of Ludwig, Prince of Anhalt-Cöthen, became its head. Weimar thus became the centre of its operations, in the direction of which the Duke was assisted by Georg Neumark (p. 796, i.). Neumark, in his *Palmbaum*, 1680, p. 449, speaks of the Duke as having "composed several hymns, as well-known in this place, especially the short Hymn of Peace 'Gott der Friede hat gegeben.'"

Besides this hymn on Peace only one other is known as Wilhelm's, viz. :—

**Herr Jesu Christ, dich zu uns wend.** *Public Worship.* This was included as No. 124 in the 2nd ed., 1651, of pt. i. of the *Cantionale Sacrum*, Gotha (1st ed. 1646), in 4 st. of 4 l., entitled "To be sung before the Sermon." As no author's name is there given, and as it did not appear in any of the three parts of the original ed. of 1646-48, the Duke's authorship is decidedly doubtful. So far as yet traced the Duke's name was not attached to it until in the Altdorf *Liederfreud* of 1676 (*Fischer's Supplement*, p. 71). In J. Niedling's *Handbüchlein*, 4th ed., 1655, p. 746, it appears without author's name (Niedling, be it observed, was living at Altenburg), and entitled "A heartfelt petition of pious Christians for grace and the help of the Holy Spirit, during Divine Service, before the Sermon." *Koch* says it was in the 1st ed., 1638, of *Niedling*, but this appears to be merely a guess, for the earliest ed. of *Niedling* which he describes at iii., 109, is that of 1655; and if it were in *Niedling's* 1638 ed., this circumstance would make the Duke's authorship still more unlikely. Whoever the author was the hymn soon became justly popular, and in 1678 was formally directed to be sung in all the churches in Saxony on all Sundays and festivals. It is a simple and forcible hymn, which survived the Rationalistic period, and is found in all recent German hymn-books, e.g. in the *Berlin G. L. S.*, ed. 1863, No. 356. *Tr.* as :—

1. **Lord Christ, reveal Thy holy Face.** In full by J. C. Jacobi, in his *Psal. Ger.*, 1722, p. 42 (1732, p. 69). Repeated as No. 322 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 724), and as No. 54 in J. F. Thrupp's *Ps. & Hys.*, 1853.

2. **Lord Jesu, to our prayer attend.** This is a good and full *tr.* by A. T. Russell, as No. 12 in his *Ps. & Hys.*, 1851.

3. **Lord Jesus Christ, be present now!** This is a good and full *tr.* by Miss Winkworth, as No. 13 in her *C. B. for England*, 1863; repeated in the *Pennsylvania Luth. Ch. Bk.*, 1868, No. 49.

4. **Christ Jesus Lord, to us attend.** In full by L. Heyl, as No. 3 in the *Ohio Luth. Hyl.*, 1880.

Other *trs.* are :—

(1) "Lord Jesus, turn to us, and down," by Dr. G. Walker, 1860, p. 48. (2) "Lord Jesus Christ, in mercy bend," by Miss Manington, 1863, p. 19. (3) "Lord Jesus Christ, now towards us bend," by N. L. Frothingham, 1870, p. 221. [J. M.]

**Willard, Emma C.** [*née Hart*]. A teacher and educational writer, b. at Berlin, Connecticut, 1787; resided in 1838 and some-time after at Hartford, and for many years conducted a well-known school at Troy, New York. She d. at Troy, 1870. Her hymn—

**Rocked in the cradle of the deep** (*Sailor's Hymn*), is sometimes said to have been pub. in 1830. It is found in *Beecher's Plymouth Coll.*, 1855, No. 1285. Its earlier

appearance has not been verified. It is a successful sailor's hymn. It is included in several modern collections. [F. M. B.]

**Williams, David**, a contemporary of William Williams (1717-1791) and author of numerous Welsh hymns. He also wrote English hymns, some of which were pub. in a small tract of 24 pp., entitled, *Joy in the Tents of Zion, or a Few Gospel Hymns*, Brecknock, 1779. These hymns are rough, and in the style of W. Williams. There is a wild Welsh beauty about them which makes itself felt under the restraints of a gloomy Calvinism and a half foreign language. The original tract is very rare. [W. T. B.]

**Williams, David**, of Bethesda'r Frô, was a minister with the Independents in South Wales. He was b. at a farm-house, called Trehedyn, near Cowbridge, Glamorganshire. In 1812 he published a collection of hymns, which he called *Llais y Durtur*, or *The Voice of the Turtle Dove*. In 1824 he published a new edition under the title of *Dyfroedd Bethesda*, containing 143 hymns and 10 songs. Many of his hymns are still used by all denominations in Wales. [W. G. T.]

**Williams, Edward**, or *Iolo Morganwg*, the greatest Welsh scholar of his time, published two vols. of hymns under the title *Saimau yr Eglwys yn yr Anialwch*, "The Psalms of the Church in the Wilderness." He is the chief author of the *Myvyrian Archaeology of Wales*. His hymns were chiefly used by the Unitarians. [W. G. T.]

**Williams, Helen Maria**, daughter of Charles Williams, an officer in the Army, was b. in the North of England in 1762. Through the influence of Dr. A. Kippis (p. 625, l.) whose help she sought in London, her first poem, *Edwin and Eltruda*, a legendary tale, was pub. in 1782. This was followed by *An Ode on the Peace*, 1783, and *Pern, a Poem*. These were all included in her *Poems*, 2 vols., 1786, 2nd ed. 1791. Being connected by her sister's marriage with a French Protestant family, she resided in Paris during the period of the Revolution and the reign of Terror. There she became well known as a political writer of strong republican sympathies, but her too independent expressions of opinion led to her temporary imprisonment by Robespierre. Her *Letters from France*, 1790, were pub. in England and America, and in a French translation, in France. She also pub. *Letters containing a Sketch of the Politics of France from the 31st May, 1793, till the 28th of July, 1794*, 2 vols., 1795, and other works of a like kind; some additional *Poems*, and a *tr.* of Humboldt's *Personal Narratives of his Travels*, 1815. The closing years of her life were spent at Amsterdam, in the house of her nephew, Athanase Coquerel, a pastor of the Reformed Church there. Miss Williams d. in 1827. From her *Poems*, 1786, the following hymns have come into C. U. :—

1. **My God, all nature owns Thy sway.** *Nature speaks of God.* In Martineau's *Hymns*, 1840.

2. **While Thee I seek, protecting Power.** *Safety in God.* This hymn was in Dr. Priestley's *Birmingham Coll.*, 1790; in Kippis's *Coll.*, 1795; the *Exeter Coll.*, 1801; and almost every other Unitarian collection to the present time. In the *New Cong. H. Bk.*, 1859, it begins "While Thee I seek, Almighty Power;" and in several



collections a cento beginning "Father, in all our [my] comforts here," is given as in Stowell's *Ps. & Hys.*, 1831 and 1877, and several others.

[V. D. D.]

**Williams, Isaac**, B.D., was b. at Cwmcynfelin in Cardiganshire, Dec. 12, 1802, where his mother happened to be staying at her father's house at the time of his birth. But his parents' house was in Bloomsbury, London, his father being a Chancery barrister at Lincoln's Inn. He received his early education from a clergyman named Polehampton, with whom he was at first a day pupil in London, but whom he afterwards accompanied to a curacy at Worplesdon, near Guildford. All Mr. Polehampton's pupils (15), with the exception of Isaac Williams and his two elder brothers, were being prepared for Eton, where great stress was laid upon Latin versification; and it was in these early years that Isaac Williams acquired his fondness for, and proficiency in, this species of composition. In 1814 he was removed to Harrow, where Mr. Drury was his private tutor. He gained several school prizes, and became so used, not only to write, but to think, in Latin, that when he had to write an English theme he was obliged to translate his ideas, which were in Latin, into English. In 1821 he proceeded to Trinity College, Oxford, that college being chosen on the advice of Mr. Drury; and in his second term he was elected scholar of Trinity. In 1823 he won the University Prize for Latin Verse, the subject being *Ars Geologica*. The gaining of this prize was indirectly the turning point of his life, for it brought him into close relationship with John Keble, who may be termed his spiritual father. He had been previously introduced to Mr. Keble by the Vicar of Aberystwith, Mr. Richards, whom he had met at his grandfather's house. But there was no intimacy between them until he had won the Latin Verse Prize, when Mr. Keble came to his rooms and offered to look over the poem with him before it was recited and printed. This led to an intimate acquaintance which ripened into a warm friendship of infinite benefit to Isaac Williams's spiritual life. Mr. Keble offered to take him with him into the country and read with him during the Long Vacation, without any payment. Robert Wilberforce, then an undergraduate of Oriel, was also to be of the party. They settled at Southrop, near Fairford, a name familiar to the readers of Keble's *Life*. Here Isaac Williams made the acquaintance of Hurrell Froude, who was also reading with Mr. Keble, and this acquaintance also ripened into a friendship which was terminated only by death. Keble was like a boy with his pupils, entering with zest into all their amusements, but he also exercised a deep influence over their religious characters, especially that of Isaac Williams. Williams spent this and all his subsequent Long Vacations at Southrop, and became more and more influenced for good by Mr. Keble. He also became a great friend of Sir George Prevost, then an undergraduate of Oriel, who afterwards married his only sister. During one of these sojourns at Southrop, Keble showed Williams and Froude a ms. copy of the *Christian Year*, but, strange to say, the young men did not appreciate its

beauties. W caused alarm the Vicar o brought the greatly shoel of Mr. Keble duce him to person there evangelical Church Mis he doubtles to Keble's Williams w though he he spent ma thitler, no college, but there, ther forces, Ryd son), Hurro an accompl of Keble's that he wo doubt, he attempted ings of "double were not congenial preparatio severe fo he was degree. curacy of Fairford twenty f Sir Geo was cur Windru compete ship, an year as great i Fellow to J. I attracte into co attracti William Mary's village 1842 h of Art Devor curate life w seeme cours 1841. Poet natur shou a w sym all n scor him alre wor was But wit wri



able *Tract* 90, had given the greatest offence of all, viz.: *Tract* 80, or *Reserve in the Communication of Religious Knowledge*, and he was also known as the especial friend and late coadjutor of Newman. It is not, therefore, surprising that vehement opposition was raised against his election. A rival candidate was found in the person of Mr. Edward Garbett, of Brasenose, a First Classman, but quite unknown in the domain of poetry. There was really no comparison whatever between the fitness of the two candidates, but that counted for little when men's minds were heated by the "odium theologicum." It became simply a party question; but a public contest was happily averted by a private comparison of votes, when it was found that there was a large majority of votes in favour of Mr. Garbett. Mr. Williams was much hurt—not by the opposition of the Low Churchmen, for he expected that,—but by the desertion of several whom he counted upon as friends. He withdrew from Oxford and from public life (which had never possessed much attraction to a man of his retiring and studious habits) altogether. He remained at Bisley until 1848, when he removed to Stinchcombe; and there he lived until his death. From time to time some cultured and thoughtful work from his pen was given to the world, but that was all; and when the announcement that he had quietly passed away on SS. Philip and James' Day, May 1, 1865, appeared, the outer world had almost forgotten that he was still living, though it had not forgotten, and will not, it is hoped, while the English language lasts, ever forget his writings. He died of a decline, the seeds of which had long been sown.

As a devotional writer both in prose and verse the name of Isaac Williams stands deservedly high, but as a writer of hymns for congregational use, he does not, either for quantity or quality, at all reach the first rank. Indeed, it would have been very distressing to him if he had done so, for he shared the distaste which most of the early leaders of the Oxford movement felt for the congregational use of any metrical hymns apart from the *Psalter*, and it is said that he purposely made his translations of the *Hymns from the Parisian Breviary* rough, in order to prevent them from being so used. His poetical works are:—

(1.) *The Cathedral*, his first publication in verse, issued in the early part of 1838. It was written about the same time as the famous *Tract* on *Reserve*, and "in pursuance of the same great object we had undertaken" (in the *Tracts for the Times*). What that object was is intimated in the alternative title, *The Cathedral, or the Catholic and Apostolic Church in England*. It followed very much the same lines as George Herbert's *Temple*, only it worked out the ideas far more in detail, connecting each part of the edifice with some portion of church doctrine or discipline. The whole volume is written in the true spirit of poetry, and some of the sonnets in it are good specimens of that difficult form of composition; but it contains scarcely any verses out of which even centos of hymns can be formed.

(2.) Later on in the same year (1838) he published a volume, entitled *Thoughts in Past Years*, though, as the title implies, many of its contents were written at an earlier date. In fact the composition ranged over a period of at least twelve years. In the writer's own opinion there was more true poetry in this volume than in *The Cathedral*, but the latter had the advantage of some attention on one systematic plan, while the *Thoughts* in its collection of detached poems. The connexion

between the four divisions of the volume was, that they were all suggested by the writer's surroundings. Thus the "Golden Valley" was the beautiful district in the neighbourhood of Stroud known by that name; "The Mountain Home" was the writer's own birthplace, Cwmcyntefin in Cardiganshire; "The River's Bank" was the River Windrush, on the banks of which was the writer's first curacy; "The Sacred City" is Oxford. In a later edition (1852) there is an additional division entitled "The side of the Hill," that is, Stinchcombe Hill, Gloucestershire. Like *The Cathedral*, this is rather a volume of sonnets and sacred poems for private use, than of hymns in the popular sense of the term. The same volume contains his *Reliquia Latina*; or *Harrow School Exercises*, and his Oxford Prize Poem, *Ars Geologica*. The Latinity of these poems fully bears out the writer's own remark, that in his early years he was more at home in Latin than he was in his own language. It also contained a translation of the "Dies Irae, Dies Illa," to which, in the revised and enlarged edition of 1848, were added, under the title of *Lyra Ecclesiastica*, a number of translations from other Latin and Greek Hymns. These translations are for the most part very free, and are not adapted, as they were certainly not intended, for congregational use.

(3.) His next publication was *Hymns translated from the Parisian Breviary*, 1839. He thought that "the ancient Latin hymns were the best source from which our acknowledged deficiency in metrical psalmody should be supplied, as being much more congenial to the spirit of our own liturgy than those hymns which are too often made to take part in our ancient services;" and he had already published many of the translations which appear in this volume, at intervals from 1833 to 1837, in the *British Magazine*, the church organ which was edited by Hugh James Rose. A few hymns from this volume, e.g. "O Heavenly Jerusalem," "Disposer Supreme," "O Word of God above," have been adopted for congregational use, but most of these are, perhaps purposely, done into such irregular metres, that they are not available for the purpose. Indirectly, however, they have been highly serviceable to the cause of congregational psalmody, for Mr. Chandler tells us in the Preface to his *Hymns of the Primitive Church* that Mr. Williams's translations in the *British Magazine* led him to produce that work.

(4.) The next little volume, *Hymns on the Catechism*, was written at Bisley and published in 1842. Its object was strictly practical; it was intended as "an aid towards following out that catechetical instruction which is so essential a part of the church system." It cannot be said that these hymns are likely to be so attractive to children, as, for example, those of Mrs. Alexander, but they are suitable for congregational, or at any rate, for Sunday school use, and one of them, "Be Thou my Guardian and my Guide," has found its way deservedly into most collections.

(5.) In the same year (1842) a much more ambitious work, *The Baptistry*, also saw the light. One seems to recognize in this work the pupil of John Keble, for its leading idea is very much the same as that of *Tract* 84, viz.: that earthly things are a shadow of heavenly. It is divided into thirty-two "Images," as the author terms them; it is not easy reading, but it well repays the careful attention which it requires, for both in form and matter it is the product of a true poet. One of the "Images," the 20th, "The Day of Days, or the Great Manifestation," has supplied our well-known hymn, "Lord, in this, Thy mercy's day," but the general tenour of the work is quite apart from hymnody.

(6.) The same may be said of *The Altar*, published in 1849, which takes the second great Sacrament of the Gospel, as *The Baptistry* took the first, for the basis of a series of devout meditations, 34 in number. The 1st ed. was illustrated by 34 pictures, one to each meditation, after the fashion of a foreign book which the writer had seen; but the illustrations were thought unworthy of the subject, and the later editions appeared without them. The object of the work was to connect the various events which occurred at the time of our Blessed Lord's Passion with the Eucharistic Service. It consists exclusively of a series of sonnets, and supplies no hymns for congregational use.

(7.) In the same year (1849) appeared another work of a very different type. It is entitled *The Christian Scholar*, and its object is "to render the study of the classics subservient to a higher wisdom." It incidentally gives us an interesting insight into the author's own training under Mr. Keble, for he tells us in the Preface that he himself "derived, not merely moral benefit, but actual religious training from this indirect mode of instruction in another to whom he owes everything that renders life valuable." The plan of the book is, in a

word, to take passages from all the chief classical authors, and to give Christian comments on each.

(8) His only other poetical work was *Ancient Hymns for Children*, 1842, which consisted of a reprint, with slight alterations, of 30 of his *trs.* from the Latin, previously published in 1838 and 1839 as above.

Although Isaac Williams's prose writings are as valuable, and perhaps more popular than his verse, yet from the point of view of this article it will suffice to enumerate the principal of them. They include—

Several reviews for *The British Critic* at various dates; *Thoughts on the Study of the Gospels*, 1842; *Sermons on the Characters of the Old Testament*, 1856; *The Beginning of the Book of Genesis, with Notes and Reflections*, 1861; *The Psalms interpreted of Christ*, vol. 1., 1864 (no other volumes were published); *A Memoir of the Rev. R. A. Suckling, late Perpetual Curate of Bussage*, 1852; *A Harmony of the Four Gospels*, 1850; *Sermons on the Epistles and Gospels*, 3 vols., 1853; *Sermons on the Female Characters of Holy Scripture*, 1859; *The Apocalypse*, 1851, and many other minor works.

Besides these, he edited a large number of *Plain Sermons* at different dates by various writers, and he also wrote some of the *Tracts for the Times*, notably *Tract 80* (1838), and 87 (1840), on *Reserve in Communicating Religious Knowledge*. It is difficult to see why these should have given so much offence. The principles on which the conclusion is based are obviously correct. Perhaps the title *Reserve* was alarming when men's minds were excited by the fear that they were being led by the new Oxford school they knew not whither. These two *Tracts*, with *Tract 86*, also by Isaac Williams, would fill an octavo volume of more than 200 pages. Both the character and the writings of Isaac Williams are singularly attractive. They both present a striking combination of qualities which are not often found in union. He was as firm as a rock in the maintenance and expression of his principles, but so quiet and retiring that his personality came far less before the public than that of any of the other leaders of the Oxford movement. His writings are so Christian and unaggressive in their tone that we are won over to his side almost without knowing it. He was a most valuable ally on this very account to his party, and the hymnologist may well regret that he did not devote his exquisite poetical taste, his refined culture, and his ardent piety more to hymn-writing than he did.

[J. H. O.]

Isaac Williams's position in hymnody does not lie so much in the actual work which he did, as in the influence he had over others. His *trs.* from the Latin, mainly through the metres which he deliberately adopted, have not had a wide acceptance in the hymnody of the Church. J. Chandler, however, has left it on record that Williams's *trs.* in the *British Magazine* led him to undertake kindred work, and Chandler's *trs.* are amongst the most popular in the English language. Williams's *Hymns on the Catechism*, 1842, were with Dr. Neale's *Hymns for Children* of the same year the forerunners of the more popular productions on the same lines by later writers. Williams's *trs.* together with the more important of his original hymns may be traced through the Index of Authors and Translators. Of his original hymns the following are also in C. U. :—

1. How sol  
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7. Jesus, lead us with Thy power. *Divine Guidance Desired*. Sometimes given as "Father, lead us with Thy power."

8. Jesus, Whose Almighty sceptre. *Jesus as King*.

9. Saviour, look on Thy beloved. *The Help of Jesus desired*.

10. White and ruddy is my Beloved. *Beauties of Jesus*.

Williams is most widely known through his two hymns, "Guide me, O Thou great Jehovah," and "O'er those gloomy hills of darkness." Williams d. at Pantycelyn, Jan. 11, 1791. [See *Welsh Hymnody*.] [W. G. T.]

**Willis, Nathaniel Parker**, was b. at Portland, Maine, Jan. 20, 1807, and educated at Yale College, graduating in 1826. After writing for a time for the *American Monthly Magazine*, which he established, and the *New York Mirror*, into which the former was merged, he was attached to the American Legation at the French Court. His stay in Europe extended from 1831 to 1837. On his return he became in 1839 one of the editors of *The Corsair*. His works are numerous, and include *Sacred Poems*, 1843. He d. Jan. 29, 1867. His sister, Mrs. Parton, is the well-known "Fanny Fern." His hymn—"The perfect world by Adam trod" (*Dedication of a Place of Worship*), was "Written to be sung at the Consecration of Hanover Street [Unitarian] Church, Boston," in 1826, and since then has been widely used, although of no exceeding merit. [F. M. B.]

**Willkommen unter deiner Schaar.** *N. L. von Zinzendorf*. [*Christian Church*.] The origin of this hymn was somewhat remarkable. On May 10, 1737, Zinzendorf had been consecrated, at Berlin, by Daniel Ernst Jablonsky (see p. 766, ii.), as Bishop and Ordinary of the Moravian Brethren's Unity. In 1741 J. L. Dober, who had officiated as General-Elder (General-Aelteste) of the entire Moravian connexion, resigned his office. Zinzendorf then held (from Sept. 11 to Sept. 23, 1741) a noteworthy synodical conference at London at which the assembled brethren agreed that no suitable successor to Dober could be found in their midst. On Sept. 16, 1741, they therefore resolved to beseech the Lord Jesus Christ Himself to take the office of General-Elder of the entire Unity, and, as on casting lots the result was favourable to their wishes, they took for granted that He had assumed this position, and appointed 12 Assistant-Elders (Vice-Aelteste) to form the directing General Conference of the Unity, Zinzendorf's power of general superintendence being abolished (see *Koch*, v. 264). It was on this occasion that Zinzendorf wrote this hymn. Albert Knapp in his ed. of Zinzendorf's *Geistliche Gedichte* (1845, p. 288), entitles it "When Jesus assumed the position of General-Elder," and dates it Sept. 16, 1741. It was included in *Appz.* xi., circa 1743, to the *Herrnhut G. B.*, as No. 1778, and in 14 st. of 8 l. In the *Brüder G. B.*, 1778, No. 1099, st. vi.-viii. were omitted, and in the *Hist. Nachricht* thereto (ed. 1851, p. 188) it is dated "In London, 16 Sept., 1741." *Tr.* as:—

1. Welcome among thy flock of grace. This is a somewhat free *tr.* of st. i., ii., iv., v., ix.-xiii., as No. 529 in the *Moravian H. Bk.*, 1749 (1886, No. 834). It was adopted, slightly altered and beginning, "We hail Thee,

Lord, thy Church's Rock," as No. 278 in the 1857 ed. of *Mercer's C. P. & H. Bk.* (Ox. ed., 1864, No. 493, in 5 st.). From *Mercer st. l.*, v., viii. passed into the *Pennsylvania Luth. Church Bk.*, 1868, No. 272.

2. Welcome among thy chosen flock. This is No. 234 in the *Appz.* of 1743 to the *Moravian H. Bk.*, 1742 (ed. 1754, pt. ii., No. 222). [J. M.]

**Wilson, Caroline, née Fry**, daughter of a farmer, was b. at Tunbridge Wells, Dec. 31, 1787. In 1831 she was married to a Mr. Wilson, and d. at Tunbridge Wells, Sept. 17, 1846. Her publications were somewhat numerous, and included a *History of England in Verse*, 1801; a *Poetical Catechism*, 1821; *Serious Poetry*, 1822; *Death, and other Poems*, 1823, &c. Her *Autobiography, Letters, and Remains* were pub. in 1843, and her *Table of the Lord* in 1859. Her best known hymns are:—

1. For what shall I praise Thee, My God and my King? *Thanksgiving in Affliction*. In C. U. in G. Britain and America.

2. Oten the clouds of deepest woe. *Affliction leading to Glory*. From her *Poetical Catechism*, 1821, p. 25. In *Kennedy*, 1863, it begins "Full oft the clouds of deepest woe." [J. J.]

**Wilson, Jane**, known as *Sister Beatrice*, the Mother Superior of the Sisterhood of St. Thomas the Martyr, Oxford, was the daughter of a clergyman, and d. in 1872 aged 36 years. She pub. *Legenda Monastica, and other Poems* (Oxford: Mowbray), which has passed through several editions. This work includes 16 hymns, originally written for *Hymns used at the Church of St. Thomas the Martyr, Oxford*, edited by the Vicar, the Rev. T. Chamberlain, 1861; enlarged ed., 1870, as follows:—

1. A Fast before a Feast. *Shrove Tuesday*.
2. A virgin heart she brought to Christ. *St. Frideswide*.
3. Again our Lent has come to us. *Lent*.
4. At eventide was light. *Evening*.
5. Behold, she comes, in silence. *Conception of B. V. M.*
6. Calm the saint's slumber. *St. Peter ad Vincula; or, Lammastide*.
7. Deep thoughts were in her breast. *Visitation of B. V. M.*
8. I love the courts of Jesus. *Love for the House of God*.
9. Jesu, ever present With Thy Church below. *Holy Communion*.
10. Loud in exultation. *St. George*.
11. Love and death have wrestled fiercely. *St. Mary Magdalene*.
12. 'Midst the bitter waters Moses. *The Holy Cross*.
13. The Church and world for once. *SS. Philip and James*.
14. 'Tis good, O Jesu, that alone with Thee. *Advent*.
15. We hail renowned Alban. *St. Alban*.
16. We cry to Thee, O Jesu. *Evening*. [J. J.]

**Wilt Thou forgive that sin when I began.** *John Donne*. [*Lent*.] Concerning this hymn, to which special reference is made in the article on Early English Hymnody, Izaak Walton says, in his *Life of Donne*, after quoting the hymn in detail:—

"I have the rather mentioned this hymn for that he caused it to be set to a most grave and solemn tune, and to be often sung to the organ by the Choristers of St. Paul's [Cathedral] Church in his own hearing, especially at the evening service, and at his return from his customary devotions in that place, did occasionally say to a friend, 'the words of this hymn have restored to me the same thoughts of joy that possessed my soul in my sickness, when I composed it. And, O the power of Church-music! that harmony added to this hymn has raised the affections of my heart, and quickened my grace of zeal and gratitude; and I observe that I always return from paying this public duty of prayer and praise with an unexpressible tranquillity of mind, and a willingness to leave the world.'"—*Walton's Lives*, 1670.



The special sickness during which this hymn was composed fell upon the author during the earlier part of his life. It was sung at St. Paul's Cathedral, at intervals from 1621 to 1631, when Donne died. It was published subsequently in Donne's *Poems* in 1633; again in 1635, and in later editions, and is usually entitled, "A Hymn to God the Father." Orig. text in Walton's *Lives*, 1670 (1850, pp. 53-4). [*English Hymnody*, Early, § VII.] [J. J.]

**Winchester, Caleb Thomas**, M.A., was b. in 1847. He is Professor of Rhetoric and English Literature in the Wesleyan University, Middletown, Connecticut. His hymn, "The Lord our God alone is strong" (*Dedication of a Science Hall*), was written for the opening of the Orange Judd Hall of Natural Science, Wesleyan University, Middletown. It was included in the *Meth. Episco. Hymnal*, 1878 (*Nutter's Hymn Studies*, 1884). [J. J.]

**Winckler, Johann Joseph**, s. of Gottfried Winckler, town clerk of Lucka, Sachsen-Altenburg, was b. at Lucka, Dec. 23, 1670. He became a student of Theology at the University of Leipzig, during the time when A. H. Francke and J. C. Schade were holding their Bible readings, and his sympathies henceforth were with the Pietistic movement. In 1692 he was appointed preacher to the St. George's Hospital at Magdeburg, and afternoon preacher at St. Peter's Church there. He became chaplain to the Prince Christian Ludwig regiment in 1695, and went with it to Holland and Italy. After the Peace of Ryswijk (Oct. 30, 1697) he made a tour in Holland and England. Returning to Magdeburg, he was appointed, in 1698, diaconus of the Cathedral, and in 1703 also inspector of the so-called Holzkreis. Finally, in 1714, he became chief preacher at the Cathedral, and in 1716, also Consistorialrath. He d. at Magdeburg, Aug. 11, 1722 (*Wetzel*, iii. 437; *Grischow-Kirchner Nachricht* to Freylinghausen, p. 53; *Koch*, iv. 383; *Blätter für Hymnologie*, 1888, p. 170, &c.).

Winckler was a man who had the courage of his opinions, and his hymn No. iv. below is a picture of the stand he was willing to make when conscience bade him. Not that he was fond of controversy, but rather the reverse. Twice however he raised considerable feeling against himself in Magdeburg, first by the position he took up against theatre going, and afterwards by his well-meant attempts to bring about a closer union between the Lutheran and Reformed churches in Prussia. But the opposition he encountered he bore patiently, and in the spirit of his hymn No. i. below. His hymns, some 27 in all, appeared mostly in the *Appz.* to the 2nd ed., 1703, of H. G. Neuss's *Heb-Opfer* (p. 798, ii.), in Porst's *G. B.*, Berlin, 1708,\* and in Freylinghausen's *Neues geistreiches G. B.*, 1714. They rank among the better productions of the earlier Pietistic writers, and are distinguished by firm faith, earnestness, and picturesqueness; but are somewhat lengthy and frequently in unusual metres.

Those of Winckler's hymns which have passed into English are:—

i. *Meine Seele senket sich*. *Resignation*. 1st pub. in the 1703 ed. of Neuss's *Heb-Opfer*,

\* Dr. J. F. Bachmann in his *Zur Geschichte der Berliner Gesangbücher*, 1856, was only able to describe the 3rd ed. of 1713. The present writer has examined the 2nd ed. of 1711 (*Neu-vermehrtes geistreiches G. B.*). The references to the 1st ed. of 1708 are from the markings by Professor Müttzell, in a copy of the 1856 presented to him by Dr. Bachmann, and now in the possession of the present writer.

p. 248, in G.  
My soul is  
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L. S., 1851.  
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1855, p. 198  
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*Bk.*, 1857, and abridged in Mercer's Oxford ed., 1864; Spurgeon's *O. O. H. Bk.*, 1866, and others. It is also found in the following forms:—

- (1) *Awed by a mortal's frown, shall I* (Wesley's st. ii.). In W. Carus Wilson's *Gen. Psal.*, 1842.
- (2) *Saviour of men, Thy searching eye* (Wesley's st. vi.). In J. A. Latrobe's *Ps. & Hys.*, 1841, and various American collections.
- (3) *Our Lives, our Blood, we here present* (Wesley's st. ix. alt.). In M. Madan's *Ps. & Hys.*, 1760.

[J. M.]

**Winkler, Edwin Theodore**, D.D., was b. in Savannah, Nov. 13, 1823, and educated at Brown University. He entered the Baptist ministry in 1846, and subsequently filled several important literary and other appointments in addition to his pastorates. He d. at Marion, Alabama, Nov. 10, 1883. He compiled *The Sacred Lute, a Collection of popular Hymns*, 1855 (enlarged ed., 1860), to which he contributed 8 hymns, the first lines of which are given in Burrage. (Burrage's *Baptist H. Writers*, 1888, p. 416.) Some of these have passed into other American collections, including "Our land with mercies crowned." (*National Hymn*.) [J. J.]

**Winkworth, Catherine**, daughter of Henry Winkworth, of Alderley Edge, Cheshire, was b. in London, Sep. 13, 1829. Most of her early life was spent in the neighbourhood of Manchester. Subsequently she removed with the family to Clifton, near Bristol. She d. suddenly of heart disease, at Monnetier, in Savoy, in July, 1878. Miss Winkworth pub.:—

*Trs.* from the German of the *Life of Pastor Fliedner*, the Founder of the Sisterhood of Protestant Deaconesses at Kaiserswerth, 1861; and of the *Life of Amelia Sieveking*, 1863.

Her sympathy with practical efforts for the benefit of women, and with a pure devotional life, as seen in these *trs.*, received from her the most practical illustration possible in the deep and active interest which she took in educational work in connection with the Clifton Association for the Higher Education of Women, and kindred societies there and elsewhere. Our interest, however, is mainly centred in her hymnological work as embodied in her:—

- (1) *Lyra Germanica*, 1st Ser., 1855. (2) *Lyra Germanica*, 2nd Ser., 1858. (3) *The Chorale Book for England* (containing *trs.* from the German, together with music), 1863; and (4) her charming biographical work, the *Christian Singers of Germany*, 1869.

In a sympathetic article on Miss Winkworth in the *Inquirer* of July 20, 1878, Dr. Martineau says:—

"The translations contained in these volumes are invariably faithful, and for the most part both terse and delicate; and an admirable art is applied to the management of complex and difficult versification. They have not quite the fire of John Wesley's versions of Moravian hymns, or the wonderful fusion and reproduction of thought which may be found in Coleridge. But if less flowing they are more conscientious than either, and attain a result as poetical as severe exactitude admits, being only a little short of 'native music.'"

Dr. Percival, then Principal of Clifton College, also wrote concerning her (in the *Bristol Times and Mirror*), in July, 1878:—

"She was a person of remarkable intellectual and social gifts, and very unusual attainments; but what specially distinguished her was her combination of rare ability and great knowledge with a certain tender and sympathetic refinement which constitutes the special charm of the true womanly character."

Dr. Martineau (as above) says her religious life afforded "a happy example of the piety which the Church of

England discipline may implant. . . . The fast hold she retained of her discipleship of Christ was no example of 'feminine simplicity,' carrying on the childish mind into maturer years, but the clear allegiance of a firm mind, familiar with the pretensions of non-Christian schools, well able to test them, and undiverted by them from her first love."

Miss Winkworth, although not the earliest of modern translators from the German into English, is certainly the foremost in rank and popularity. Her translations are the most widely used of any from that language, and have had more to do with the modern revival of the English use of German hymns than the versions of any other writer. [J. J.]

**Winter reigneth o'er the land.** *Bp. W. W. How.* [*Winter.*] Written for and first pub. in the *S. P. C. K. Church Hymns*, 1871, No. 64, and from thence has passed into numerous collections. In a few hymn-books, including Sir Josiah Mason's *Birmingham Orphanage Hymnal*, st. iii.-vi. are given as a hymn, "Sunny days are past and gone," but this mutilated text is not popular. [J. J.]

**Wir glauben all an einen Gott, Schöpfer Himmels und der Erden.** *M. Luther.* [*Nicene Creed.*] This very free setting of the Nicene Creed was 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, in 3 st. of 10 l., and thence in *Wackernagel*, iii. p. 16. Also in Schircks's ed. of *Luther's Geistliche Lieder*, 1854, p. 55; the *Unv. L. S.*, 1851, No. 253, &c. During the Reformation period it was generally sung after the Sermon. Luther included it among the *Christliche Geseng . . . zum Begrebnis*, 1542. It had been used at the funeral of the Elector Friedrich the Wise of Saxony, on May 9, 1525, and was often in later times sung before funeral sermons. *Tr.* as:—

1. **We all one only God believe.** By A. T. Russell, for his *Ps. & Hys.*, 1851, No. 15.

2. **We all believe in One true God, Maker of the earth and heaven, Who hath.** By R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 59. Repeated in the *Ohio Luth. Hyl.*, 1880.

3. **We all believe in One true God, Maker of the earth and heaven; The Father.** By Miss Winkworth, in her *C. B. for England*, 1863, Appx., No. vi. Repeated, recast, by Dr. Bacon, in his *Hys. of Martin Luther*, 1884, p. 47.

Other *trs.* are:—

- (1) "We believe all upon one God." By *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 546).
- (2) "We trow in God allanerlie." In the *Gude and Godlie Ballates*, ed. 1568, folio 6, (1868, p. 9).
- (3) "Believe we all in our Lord God," as No. 185 in part i. of the *Moravian H. Bk.*, 1754.
- (4) "In One God we all believe." By *Miss Fry*, 1845, p. 50.
- (5) "We believe in God the Father." By *J. Anderson*, 1846, p. 57 (1847, p. 72).
- (6) "We all believe in God Most High." By *Dr. J. Hunt*, 1853, p. 86.
- (7) "In One true God we all believe." By *Dr. G. Macdonald*, in the *Sunday Magazine*, 1867, p. 571. Repeated, altered, in his *Exotics*, 1876, p. 89. [J. M.]

**Wir legen, Herr! in deinem Namen.** [*Laying the Foundation Stone of a Church.*] Included as No. 140 in the *Ohio G. B.*, 1870, in 4 st. of 6 l., entitled, "For the Festival of the Corner Stone laying." No author's name is given. *Tr.* as:—"In Thy dear name and by Thy favour." in full by C. H. L. Schnette, as No. 126 in the *Ohio Luth. Hyl.*, 1880. [J. M.]

**Wir singen dir Immanuel.** *P. Gerhardt.* [*Christmas.*] Included in the *Berlin*

ed. of 1653 of Crüger's *Praxis*, No. 100, in 16 st. of 4 l. In Ebeling's ed. of Gerhard's *Geistliche Andachten*, Fünfte Dutzet, 1667, No. 52, four st. were added as iv., viii., ix., xvii. The complete text in 20 st. is in Wackernagel's ed. of Gerhard's *Geistl. Lieder*, No. 10; Bachmann's ed., No. 42, and the *Unv. L. S.*, 1851, No. 58. It is a beautiful hymn of praise to Emmanuel, the longed for by the Fathers and the Prophets. *Tr* as.—

1. **Emmanuel, we sing Thy praise.** This *tr.* of st. i.-iii., v.-vii., xviii.-xx., appeared in the *British Magazine*, January, 1838, p. 35. Repeated, omitting the *tr.* of st. xix., and beginning, "Emmanuel, Thy Name we sing," in *Annals*, 1863.

2. **Immanuel, we sing to Thee.** A *tr.* of st. i.-iii., v., by A. T. Russell, as No. 12 in the Dalston Hospital *H. Bk.*, 1848.

3. **Immanuel, to Thee we sing. Of life, &c.** A *tr.* of st. i.-iii., vi., xx., based on the earlier versions, as No. 35 in J. F. Thrupp's *Ps. & Hys.*, 1853.

4. **Thee, O Immanuel, we praise.** A good *tr.* of st. i.-iii., v.-vii., xviii.-xx., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 28. In her 2nd ed., 1856, p. 24, she added a *tr.* of st. ix., and thus in her *C. B. for England*, 1863, No. 35. Repeated, abridged, in the *Hyl. for St. John's, Abe deen*, 1870, and Flett's *Coll.*, Paisley, 1871; and, beginning, "With all Thy saints, Thee, Lord, we sing" (st. ii.), in Boardman's *Sel.*, Philadelphia, 1861.

5. **We sing to Thee, Emmanuel, The Prince, &c.** A good *tr.* of st. i.-iii., v.-vii., xviii.-xx., by Miss Cox, contributed to *Lyra Messianica*, 1864, p. 55, and in her own *Hys. from Ger.*, 1864, p. 35. In Schaff's *Christ in Song*, 1869, p. 56, it is in full, and in Jellicoe's *Coll.*, 1867, omitting the *tr.* of st. v. In the *Amer. Bapt. Hy. & Tune Bk.*, 1871, it begins, "All glory, worship, thanks and praise" (st. ii., iii., xix., xx.).

6. **We sing to Thee, Immanuel! Thou Prince of Life.** A *tr.* of st. i., ii., xix., xx., signed "F. C. C.," as No. 26 in Dr Pagenstecher's *Coll.*, 1864.

Other *trs.* are: (1) "We sing to Thee, Immanuel, Thou Prince of Life," &c., as No. 109, in pt. iii., 1748, of the *Moravian H. Bk.* (1754, pt. i., No. 436). (2) "Immanuel, to Thee we sing, Thou Prince," &c., by L. E. Schlecht, in the *Moravian H. Bk.*, 1789, No. 45 (1886, No. 45). (3) "Immanuel! Thy praise we sing," by Miss Fry, 1859, p. 163. (4) "To Thee, Immanuel, we sing, The Prince," &c., by Miss Manington, 1864, p. 36. (5) "Immanuel! to Thee we sing, The Fount," by J. Kelly, 1867, p. 37.

[J. M.]

**Wisdome, Robert.** [Old Version § ix. 5.]

**With heart, and soul, with mind, and might.** *J. Montgomery.* [Sunday Schools.] Printed on a broadsheet for use at a gathering of Sunday schools on Whit Monday, 1851, and included in Montgomery's *Original Hymns*, 1853, in 6 st. of 4 l. [J. J.]

**With joy we meditate the grace.** *I. Watts.* [Our High Priest.] Pub. in his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 125, in 6 st. of 4 l. J. Wesley included it with the omission of st. iii. in his *Charlestown Ps. & Hys.*, 1736-7, and again in the *Ps. & Hys.*, 1743. From the latter it passed into G. Whitefield's *Coll. of Hys.*, 1753; M. Madan's *Ps. & Hys.*, 1760, and others. This text, with slight alterations, was given in the *Wes. H. Bk.*, 1875. Another text, found mostly in the

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Presb. *Ps. & Hys.*, 1867, and slightly altered, and omitting st. iii., iv., vii., in Miss Jane E. Lee's *Paraphs. & Hys. for Congregational Singing*, 1853, as pt. i. of No. 64. In the *American Sabbath H. Bk.*, 1858, No. 505, and Martineau's *Hymns*, 1873, No. 122, beginning with st. v. altered, "Come unto me, all ye who mourn." [J. M.]

With thankful hearts our songs we raise. [*Holy Baptism.*] This hymn is No. 278, in the 4th ed., 1832, of J. Bickersteth's *Ps. & Hymns*, in 4 st. of 4 l. In common with all the hymns in the collection, it is unsigned, and there is nothing to determine its authorship. It is sometimes attributed to "Bickersteth," but for this ascription we know of no authority whatever. It is in somewhat extensive use in America. [J. J.]

With Thee, Lord, will I walk by day. T. Davis. [*Morning.*] 1st pub. in his *Devotional Verse for a Month*, 1855, in 4 st. of 4 l., and based upon the words "When I awake I am still with Thee," *Ps. cxxxix.* 18. In 1858 it was included, unaltered, in the *Bap. Ps. & Hys.*, No. 911, and continued in later editions. When given in the author's *Family Hymnal*, 1860, and *Hymns Old and New*, 1864, st. iv. l. 3, "give" was changed to *grant*. This rendering was repeated in his *Annus Sanctus*, 1877, p. 246, as the authorized text. [J. J.]

With years oppressed, with sorrow worn. Sir R. Grant. [*Ps. lxxi.*] Pub. in his posthumous *Sacred Poems*, 1839, p. 31, in 5 st. of 6 l. It is in C. U. in its full or abbreviated form, and also as "Thy mercy heard my infant prayer" (st. ii.). [J. J.]

Wither, George, or Wyther—spelled in both ways by himself, the first usually, the second occasionally, e.g. in *Prince Henrie's Obsequies* (1612), and erroneously Withers, was b. on June 11th, 1588, at Bentworth, near Alton, Hampshire. He was the only son of George Wither, of Bentworth. His early education was at the Grammar School of Colemore or Colemere, under its celebrated master, John Greaves. After thorough training and discipline here he was entered in 1604 at Magdalen College, Oxford. His tutor was John Warner, subsequently D.D. and Bishop of Rochester. He had only been three years at the University when malicious and ignorant persons persuaded his father that more learning was not required. And so, as he modestly tells us in his *Abuses Stript and Whipt* (1613), he was withdrawn "without taking any degree," being now destined, as he moderately puts it, "for the plough," that is, for rustic employment on the paternal estate. This proved utterly uncongenial. He is found next at one of the Inns of Chancery, afterwards at Lincoln's Inn, and intimate with William Browne, the poet, of *Britannia's Pastorals*. His title-pages from 1617 to 1620 self-describe him as "Gentleman," and as "of the Societie of Lincoln's Inne" (*Fidelia* (1617), and 1st *Psalme* (1620), and *Workes* (1620)). But Anthony a-Wood informs us:—

"still his gong after things more smooth and delightful, he did at length make himself known to the world (after he had taken several rambles therein) by certain specimens of poetry, which being dispersed in several hands,

he became shortly after a public author and most admired by some in that age for his quick advancement in that faculty" (*Athenæ Oxon. æ. n.*).

How uncritical was this miserable criticism, will be understood when it is recalled that amongst these "certain specimens" was the *Shepherds Hunting* under the first form of "A new song of a young man's opinion of the difference between good and bad women" (*Tepysian, ad Percy MS.*), *Prince Henrie's Obsequies* (1612), *Epithalamia* (1612), and his stinging and patriotically outspoken *Abuses Stript and Whipt*. The last drew down upon him the wrath of the monarch (James I.) and nobles, and cast him prisoner into the Marshalsea. Four large editions within a year, and numerous others up to 1622 and continuously onward (exclusive of the reproductions in his *Workes*) was the answer of the People to the Upper Ten. While in prison he wrote some of the most delicious of his verse. He likewise composed *A Satyre to the King* (1615). The wisest fool in Christendom was shrewd enough to perceive that it would be safer to make such a subject a friend than an enemy. He had deftly signed the dedication to the king "his Majesty's most loyall Subiect, and yet Prisoner in the Marshalsey." It procured him his release. From this time onward he was perpetually printing something, now in verse and now in prose, until the aggregate exceeded a hundred of books and pamphlets. There are several fairly accurate enumerations of them, e.g. *British Bibliographer*, i. 174–205, 305–32, 417–40; ii. 17–32, 378–91; Sir Egerton Brydges' *Censura and Restituta*; Hazlitt's *Bibliography* (1867). The *Spenser Society* reprinted a large portion of the Works in prose and verse; but there was really no editing and no annotation. His successive books are the main facts of Wither's life; yet was he an active member of the nation. Spite of his hard usage and imprisonments, he was loyal as any cavalier. When Charles I. proceeded to declare and carry war into his native Scotland against the *Covenanters* in 1639, George Wither served his Majesty as a captain of horse and quarter-master of his regiment under the Earl of Arundel. How sorrowful the wrong-headedness of the king who compelled such a true man as Wither to forsake him and prefer the kingdom to the king, as many others who with pathetic reluctance became Roundheads! In 1641–2 he sold his hereditary estates and raised a troop of horse for the Parliament, in whose army he was promoted to be major. On his colours he carried this motto, *Pro Rege, Lege, Grege*. Having been taken prisoner by the Royalists, a good-humoured jest of Sir John Denham it is alleged saved his life, to wit, that "his Majesty really must not hang George Wither, for so long as he lives no one will account him [Sir John] the worst poet in England." He was set free. Not long after he was constituted by the Long Parliament a Justice of Peace in quorum for Hampshire, Surrey and Essex. This he held for six years, and afterwards was made by Cromwell Major-General of all the horse and foot in the County of Surrey. On the title-page of his *Bin Ominis Vatum* (1656) in the *British Museum* there is a contemporary ms. note,

"lately made Master of the Statute Office." At the Restoration he was shamefully dealt with, and by a vote of the Convention Parliament, was committed to Newgate because of his *Vox Vulgi*—a noble piece of fiery and idiomatic English, and manly pleading for respect to popular rights and liberties. For his *Prisoner's Plea humbly offered* (1661) he was again imprisoned, this time in the Tower. He married (Aubrey informs us) Elizabeth, eldest daughter of H. Emerson of South Lanuk, who, he says, was "a great wit and could write in verse too," and was of the same English Emersons from whom the great American Ralph Waldo Emerson descended. He had issue. He was at liberty when he died on 2nd May, 1667. Aubrey states that he was buried within the east doorway of Savoy Church in the Strand, having apparently lived near it, and either died in the church or in his own house (the phrasing being ambiguous).

This *Dictionary* is not a fitting place for any detailed criticism of the superabundant writings of George Wither. James Montgomery, in his admirable *Lectures on Poets and Poetry*, thus sums up his estimate of him and them:—

"There are scattered throughout his multifarious and very unequal productions, many passages of great beauty and excellence. He was avowedly a Christian poet, though he frequently lost his Christian meekness in the heat of polemics; but his zeal carried with it every evidence of honesty; and he was a sufferer almost to martyrdom, both for his loyalty and his orthodoxy. In the troublous times in which he lived. That he was a poet can never be questioned by any reader who has taste and sensibility enough to understand and enjoy the exquisitely affecting confession of his obligations to the Muse. That he was a Christian will be as little questioned by those who are most extensively acquainted with the character of his religious compositions" (s. n.).

Archbishop Trench, in annotating a charming sacred song entitled *Vanished Blessings* ("No voice which I did more esteem, Than music in her sweetest key," &c.), thus annotates:—

"I have detached these two stanzas from a longer poem of which they constitute the only valuable portion (?). George Wither ('a most profuse pourer forth of English rhyme,' Phillips calls him) was indeed so intolerable a power in verse, so overlaid his good with indifferent or bad, that one may easily forget how real a gift he possessed, and sometimes showed that he possessed" (*Household Book of English Poetry*, 1865).

Mrs. Masson says of him—"he is remembered now-a-days as pre-eminently the Puritan poet, whose irrepressible Muse made herself heard even amid the din of civil war" (*Three Centuries of English Poetry*, p. 375). She quotes his delightful "Christmas" ("So now is come our joyfullest part"), and "Of Poesy" (which Milton did not disdain to utilize), and his "Shall I, wasting in despair." With reference to the "irrepressible Muse" of Wither, it is a felicitous characterisation however regarded, inasmuch as so "irrepressible" was he that he actually set up the types and printed off at least one of his bulkier books. Wither's contributions to hymnology are to be found chiefly in the following:—

(a) *Exercises Upon the First Psalm* . . . . . (1620). At the close is a metrical paraphrase of Ecclesiastes xii. 1-8; (b) *Paraphrase on the Creed and the Lord's Prayer* (in *Works* 1620; separately 1668 and mis-asserted to be now "first printed"); (c) *The Songs of the Old Testament, Translated into English Measures: preserving the Naturall Phrase and genuine Sense of the*

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**Woher kommt mir doch diese Zeit.** [*Cross and Consolation.*] F. Hommel, in his *Geistliche Volkslieder*, Leipzig, 1864, No. 147, prints this, in 4 st. of 4 l., from the *Neue aufgerichtete Sing-Schul*, a Roman Catholic collection which he describes as "apparently of the second half of the 17th cent." It is tr. as "Why is it that life is no longer sad?" By Miss Winkworth, in her *Christian Singers of Germany*, 1869, p. 255 (she quotes the first line as "Woher denn kommt es zu dieser Zeit"). [J. M.]

**Wohl dem, der in Gottes Furcht steht.** M. Luther. [*Ps. cxxviii.*] This version of *Ps. cxxviii.* was 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, in 5 st. of 4 l., and thence in *Wackernagel*, iii. p. 8. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 82, in the *Unv. L. S.*, 1851, &c. Being the description of a pious household it was often sung at weddings. Tr. as:—

(1) "Blessed are all that feare the Lord." By Bp. Coverdale, 1539 (*Remains*, 1846, p. 573). He also gives a second version of *Ps. cxxviii.*, 3 st. of 9 l., which contains many lines identical, but in form rather follows the version beginning "Wohl dem, der den Herren fürchtet," which *Wackernagel*, iii. p. 553, gives, in 3 st. of 7 l., from the *Nürnberg Enchiridion* of 1527. (2) "Blessed art thou that sit in God's dreid." In the *Gude and Godlie Ballades*, ed. 1668, folio 66 (ed. 1868, p. 113). (3) "Blest man! who walks in wisdom's way." By J. Anderson, 1846, p. 51 (1847, p. 68). (4) "Blest is the man who walks away." By Dr. J. Hunt, 1853, p. 81. (5) "Happy the man who feareth God." By R. Massie, 1854, p. 51. Repeated by Dr. Bacon, in his *Hys. of M. Luther*, 1884. (6) "Happy who in the fear of God." By Dr. G. Macdonald, in the *Sunday Magazine*, 1867. In his *Exotics*, 1876, altered and beginning "Happy who in God's fear doth stay." [J. M.]

**Wolcott, Samuel**, D.D., was b. at South Windsor, Connecticut, July 2, 1813, and educated at Yale College, 1833, and Andover Theological Seminary, 1837. From 1840 to 1842 he was a missionary in Syria. On his return to America he was successively pastor of several Congregational congregations, including Belchertown, Massachusetts; Providence, Rhode Island; Chicago, &c. He was also for some time Secretary of the Ohio Home Missionary Society. He d. at Longmeadow, Massachusetts, Feb. 24, 1886. His hymn-writing began late in life, but has extended to more than 200 hymns, many of which are still in ms. Those of his hymns which have come into C. U. include:—

1. All thy realms in midnight shrouded. *Missions*. In the *Oberlin Manual of Praise*, 1880.
2. Christ for the world we sing. *Missions*. Written Feb. 7, 1869. Its origin is thus recorded by the author: "The Young Men's Christian Associations of Ohio met in one of our Churches, with their motto, in ever-green letters over the pulpit, 'Christ for the World, and the World for Christ.' This suggested the hymn 'Christ for the world we sing.'" It was when on his way home from that service that he composed the hymn. It is in several American collections, including *Laudes Domini*, 1884, &c.
3. Father, I own Thy voice. *Trust and Aspiration*. This, his first hymn, was written in 1868, more as an experiment in hymn-writing than anything else. It was pub. in the Rev. Darius E. Jones's *Songs for the New Life*, Chicago, 1869. It has since passed into other collections.
4. Goodly were thy tents, O Israel. *Missions*. Written May 31, 1881, and included in *Laudes Domini*, 1884.
5. Lo! the faith which crossed the ocean. *Missions*. In the *Oberlin Manual of Praise*, 1880.
6. O gracious Redeemer! O Jesus our Lord. *The Love of Jesus*. Written in 1881.
7. On the works of His creation. *God the Creator*.

In the Ohio Evangelical Association's *Hymn*, 1. ok-1881.

8. Pitying Saviour, look with blessing. *Prayer for the Penitent*. In the Ohio Evangelical Association's *Hymn Book*, 1881.

9. Tell me Whom my soul doth love. *Opening of Divine Service*. A paraphrase of Cant. 1. 8. Written Feb. 6, 1870. Included in *Laudes Domini*, N. Y., 1884.

10. To us have distant ages. *Saints Days*. In *Dale's English H. Bk.*, 1874.

11. This house, most holy Lord, is Thine. *Opening of a Place of Worship*. In *Dale's English H. Bk.*, 1874.

For most of the information given above we are indebted to Duffield's *English Hymns*, N. Y., 1886. [J. J.]

**Wolfe, Aaron Roberts**, was b. at Mendham, New Jersey, Sep. 6, 1821, and educated at Williams College, 1844; and the Union Theological Seminary, New York, 1851. On April 9, 1851, he was licensed by the Third Presbytery of New York. For some time he had charge of a school for young ladies at Tallahassee, Florida; and in 1859 he established "The Hillside Seminary for Young Ladies" at Montclair, New Jersey. In 1858 he contributed 7 hymns under the signature "A. R. W." to Hastings's *Church Melodies*. These are:—

1. A Parting hymn we sing. *Close of Holy Communion*.
2. Complete in Thee, no work of mine. *Complete in Christ*. Pub. in the *N. Y. Evangelist*, 1850 or 51.
3. Draw near, O Holy Dove, draw near. *Holy Communion*.
4. How blest indeed are they. *In the Likeness of Christ*.
5. My God, I thank Thee for the guide. *Conscience*.
6. Mysterious influence divine. *The Cross of Christ*.
7. Thou Maker of our mortal frame. *Chief end of Man*.

The most popular of these hymns are Nos. 1, 2, and 3. [F. M. B.]

**Wolff, Jakob Gabriel**, LL.D., s. of Jakob Wolff, sometime conrector at Greifswald, was b. at Greifswald in 1684. He matriculated, in 1702, at the University of Greifswald, as a student of law. In 1705 went to Halle, where he graduated LL.D. In 1716 he was appointed extraordinary, and in 1724, ordinary professor of law at Halle, and afterwards received the title of Hofrath. He resigned his professorship in 1744, and d. at Halle, Aug. 6, 1754 (*Koch*, iv. 375; *Bode*, p. 174; the *Grischow-Kirchner Kurzgefasste Nachricht*, Halle, 1771, p. 54, &c.).

Wolff's hymns were mostly written early in life, principally during his student years at Halle. He was in thorough sympathy with the characteristic teachings of the Halle Pietists, and his hymns share in their excellences and defects. Some of them are of considerable merit, elegant in style, earnest and glowing in devotion, and have attained considerable popularity in Germany. Nineteen were contributed to Freylinghausen's *Neues geistreiches G. B.*, 1714; and these, with nine others, were included in his autograph ms. (see No. iv. below).

Those of Wolff's hymns which have passed into English are:—

- i. Es ist gewiss ein köstlich Ding. *Patience*. 1st pub. 1714 as above, No. 481, in 6 st. of 7 l. In the *Hannover G. B.*, 1740, No. 653, with a new st. as st. vii. Tr. as "It is, indeed, a precious thing," by Miss Manington, 1863, p. 59.
- ii. O wie selig ist die Seel. *Love to Christ*. 1st pub. 1714 as above, No. 418, in 12 st. of 4 l. In the *Berlin G. L. S.*, ed. 1863, No. 1257. The trs. are: (1) "O how happy is the soul." As No. 688 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "O those souls are highly blest." As No. 294 in the *Moravian H. Bk.*, 1789. In the 1803 and later eds. (1886, No. 390) it begins "Blest are they, supremely blest."

iii. Seele, was ermüdet du dich. *Heavenly Mindedness*. 1st pub. 1714 as above, No. 401, in 12 st. of 6 l., ll. 5, 6 of each st. being the popular refrain,

"Suche Jesum und sein Licht;  
Alles andre hilft dir nicht."

In the *Univ. L. S.*, 1851, No. 338. *Tr.* as "O soul, why dost thou weary," by Miss Warner, 1869, p. 14.

iv. Wohl dem der sich mit Fleiss bemühet. *Christian Warfare*. On True and False Christianity. This hymn is ascribed to Wolff, by Count Christian Ernst of Stolberg Wernigerode (d. 1771, see p. 506, ii.), and by Koch, iv., 570. In the *Nachricht* as above, p. 54, it is given under Wolff's name; but Kirchner adds that it was not to be found in the autograph ms. of Wolff's hymns which he had bought at Wolff's sale in 1755. It appears in the *Berlin G. B.*, 1711, No. 825, in 11 st. of 6 l., and was repeated (reading "mit Ernst") as No. 235 in *Freylinghausen*, 1714 as above. In the *Berlin G. L. S.*, ed. 1863, No. 646. The *tr.* in C. U. is: "O well for him who all things braves." This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser. 1855, p. 167. Her st. ll.-iv., x., xl., beginning, "Who follows Christ, whate'er betide," are included in the *Rugby School H. Bk.*, 1816, No. 309. [J. M.]

Woodd, Basil, M.A., was born at Richmond in Surrey, Aug. 5, 1760. The influences of his home and of his widowed mother were most salutary, and produced the best results. As a boy he studied under the Rev. T. Clarke, of Chesham Bois, and at seventeen he entered Trinity College, Oxford. Taking Holy Orders in 1783, he was chosen lecturer of St. Peter's Cornhill, in 1784; morning preacher at Bentinck Chapel, Marylebone in 1785, and Rector of Drayton Beauchamp, Buckinghamshire, in 1808. Bentinck Chapel being a proprietary chapel, he purchased the lease in 1793, and held the Incumbency, together with the Rectory of Drayton, from 1808 to his death on April 12, 1831. He took a deep interest in the great religious societies, and in the anti-slavery movement. His prose works were not numerous or important. He is associated with hymnody through the publication of the following:—

(1.) *The Psalms of David*, . . . . Adapted to the Services of the Church of England, &c., 1794. 2nd ed. 1800. (2.) *The Psalms of David and other portions of the Sacred Scriptures arranged according to the Order of the Church of England, for every Sunday in the Year*, &c., London: Printed and sold by Watts and Bridgewater, N.D. circa 1810-20. The Preface is signed "B. W." (3.) *A New Metrical Version of the Psalms of David; with an Appendix of select Psalms and Hymns, adapted to the service of the United Church of England and Ireland*. . . . By the Rev. Basil Woodd, M.A., &c., London: Printed and sold by E. Bridgewater, 1821. Dedicated to the Bp. of Durham. A portion of the preface of No. 2 was repeated; but the preface as a whole, was more historical than the preceding. With the exception of 4 hymns, and 4 doxologies at the end, this collection is a reprint of No. 2, with a new title-page, a dedication, and an enlarged preface.

Very few of Basil Woodd's hymns and paraphrases of the psalms are now in C. U. The best known is "Hail, Thou Source of every blessing" (p. 490, i.). The rest include:—

1. Blest be Jehovah, mighty Lord. *Ps. cxlv.* 1794.
2. Holy Ghost inspire our praises. *Whitsuntide*. circa 1810-20.
3. In Thee, O Lord, I trust, My hope is in Thy Name. *Ps. xxi.* 1794.
4. Lord of glory and salvation. *Praise*. circa 1810-20.

A short *Memoir of the Rev. Basil Woodd, M.A.* By the Rev. S. C. Wilks, M.A., was pub. by Hatchard & Son, London, 1831. [J. J.]

Woodford, James Russell, D.D., was b. April 30, 1820, and educated at Merchant Taylors School, and Pembroke College, Cam-

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his annotated ed. of *H. A. & M.*, 1867, has drawn attention to the similarity between this hymn and a Sequence of the 11th cent., "*Verbum Dei, Deo natum*," which, according to Mr. Keble, "probably suggested some of his ideas." It has also a trace of Adam of St. Victor's "*Verbi vere substantivi*." In his annotated ed. of *H. A. & M.*, 1867, Mr. Biggs has rendered Keble's hymn into Latin as, "*Verbum Dei, Increatum*." [J. J.]

**Wordsworth, Christopher**, D.D., was b. at Lambeth (of which parish his father was then the rector), Oct. 30, 1807, and was the youngest son of Christopher Wordsworth, afterwards Master of Trinity College, Cambridge, and Priscilla (*née* Lloyd) his wife. He was educated at Winchester, where he distinguished himself both as a scholar and as an athlete. In 1826 he matriculated at Trinity College, Cambridge, where his career was an extraordinarily brilliant one. He swept off an unprecedented number of College and University prizes, and in 1830 graduated as Senior Classic in the Classical Tripos, and 14th Senior Optime in the Mathematical, won the First Chancellor's Medal for classical studies, and was elected Fellow of Trinity. He was engaged as classical lecturer in college for some time, and in 1836 was chosen Public Orator for the University. In the same year he was elected Head Master of Harrow School, and in 1838 he married Susan Hatley Freere. During his head-mastership the numbers at Harrow fell off, but he began a great moral reform in the school, and many of his pupils regarded him with enthusiastic admiration. In 1844 he was appointed by Sir Robert Peel to a Canonry at Westminster; and in 1848-49 he was Hulsean lecturer at Cambridge. In 1850 he took the small chapter living of Stanford-in-the-Vale cum Goosey, in Berkshire, and for the next nineteen years he passed his time as an exemplary parish priest in this retired spot, with the exception of his four months' statutable residence each year at Westminster. In 1869 he was elevated to the bishopric of Lincoln, which he held for more than fifteen years, resigning it a few months before his death, which took place on March 20th, 1885. As bearing upon his poetical character, it may be noted that he was the nephew of the poet-laureate, William Wordsworth, whom he constantly visited at Rydal up to the time of the poet's death in 1850, and with whom he kept up a regular and lengthy correspondence. Christopher Wordsworth was a very voluminous writer, his principal works being:—

- (1) *Athens and Attica*, 1836; (2) *Pompeian Inscriptions*, 1837; (3) *Greece Pictorial and Descriptive*, 1839; (4) *King Edward VIIth's Latin Grammar*, 1841; (5) *Bentley's Correspondence*, 1842; (6) *Theophilus Anglicanus*, 1843; (7) *Memoirs of William Wordsworth*, 1851; (8) *S. Hippolytus*, 1853; (9) *Notes at Paris*, 1854; (10) *A Commentary on the whole Bible*, 1856-1870; (11) *The Holy Year*, 1862; (12) *Church History*, 1881-1883; many volumes of *Sermons*, and an enormous amount of *Pamphlets, Addresses, Letters, Speeches*, on almost every subject in which the interests of the church were concerned, and also on subjects connected with classical literature.

Of his many works, however, the only one which claims notice from the hymnologist's point of view is *The Holy Year*, which contains hymns, not only for every season of the

Church's year, but also for every phase of that season, as indicated in the Book of Common Prayer. Dr. Wordsworth, like the Wesleys, looked upon hymns as a valuable means of stamping permanently upon the memory the great doctrines of the Christian Church. He held it to be "the first duty of a hymn-writer to teach sound doctrine, and thus to save souls." He thought that the materials for English Church hymns should be sought (1) in the Holy Scriptures, (2) in the writings of Christian Antiquity, and (3) in the Poetry of the Ancient Church. Hence he imposed upon himself the strictest limitations in his own compositions. He did not select a subject which seemed to him most adapted for poetical treatment, but felt himself bound to treat impartially every subject, and branch of a subject, that is brought before us in the Church's services, whether of a poetical nature or not. The natural result is that his hymns are of very unequal merit; whether his subject inspired him with poetical thoughts or not, he was bound to deal with it; hence while some of his hymns (such as "Hark! the sound of holy voices," &c., "See the Conqueror mounts in triumph," &c., "O, day of rest and gladness") are of a high order of excellence, others are prosaic. He was particularly anxious to avoid obscurity, and thus many of his hymns are simple to the verge of baldness. But this extreme simplicity was always intentional, and to those who can read between the lines there are many traces of the "*ars celans artem*." It is somewhat remarkable that though in citing examples of early hymn-writers he almost always refers to those of the Western Church, his own hymns more nearly resemble those of the Eastern, as may be seen by comparing *The Holy Year* with Dr. Mason Neale's *Hymns of the Eastern Church translated, with Notes*, &c. The reason of this perhaps half-unconscious resemblance is not far to seek. Christopher Wordsworth, like the Greek hymn-writers, drew his inspiration from Holy Scripture, and he loved, as they did, to interpret Holy Scripture mystically. He thought that "the dangers to which the Faith of England (especially in regard to the Old Testament) was exposed, arose from the abandonment of the ancient Christian, Apostolic and Patristic system of interpretation of the Old Testament for the frigid and servile modern exegesis of the literalists, who see nothing in the Old Testament but a common history, and who read it (as St. Paul says the Jews do) 'with a veil on their heart, which veil' (he adds) 'is done away in Christ.'" In the same spirit, he sought and found Christ everywhere in the New Testament. The Gospel History was only the history of what "Jesus began to do and to teach" on earth; the Acts of the Apostles and all the Epistles were the history of what he continued to do and to teach from Heaven; and the Apocalypse (perhaps his favourite book) was "the seal and colophon of all." Naturally he presents this theory, a theory most susceptible of poetical treatment, in his hymns even more prominently than in his other writings. The Greek writers took, more or less, the same view; hence the resemblance between his hymns and those of the Eastern Church. [J. H. O.]



During the time that Bp. Wordsworth was Canon of Westminster, and Vicar of Stanford-in-the-Vale cum Goosey, he published his collection of hymns as:—

*The Holy Year; or Hymns for Sundays and Holy-days, And other Occasions.* Lond. Rivingtons, 1862.

This work contained an extended Preface; a Calendar of Hymns; 117 Original Compositions; and a *Supplement* of 82 hymns from other sources. In the 3rd ed., 1863, the *Supplement* was omitted, and the Original hymns were increased to 127. Several of these hymns are annotated under their respective first lines, the rest in C. U. are:—

*From The Holy Year, 1st ed., 1862:—*

1. Five pebbles from the brook. *Temptation.* Stanza ix. added in 1863.
2. Giver of law is God's [Thy] dear Son. *Circumcision.* Doxology added in 1863.
3. Gracious Spirit, Holy Ghost. *Quinquagesima.*
4. Holy, holy, holy, Lord, God of Hosts, Eternal King. *Holy Trinity.*
5. Holy of Holies! awful name. *Epistle 5th S. in Lent.*
6. How blest are hearts which Christ the Lord. *Holy Matrimony.* In 1863 in two parts, Pt. II. being "Bless these Thy servants, gracious Lord."
7. How blessed is the force of prayer. *St. Peter.* In 1863, in two parts, Pt. I. being "Behold! at hand is Herod's doom."
8. How wondrous and mysterious are. *Holy Baptism.* In the 1863 ed. it is divided into four parts:—Pt. II. "In Jordan Thou didst sanctify"; Pt. III. "Thee, risen in triumph from the grave"; Pt. IV. "Baptized in Christ we put on Christ." The cento, "By Water and the Holy Ghost," is also from this hymn.
9. In sorrow and distress. *Ash Wednesday.*
10. In Thy glorious Resurrection. *Easter.* In the 1863 ed. it begins, "Lord, Thy glorious Resurrection," and the doxology was added.
11. Lord, may we never, save to One. *Against False Worship.* Stanza vii. was added in 1863.
12. Lord not with (by) poor and paltry gifts. *Offer-tory.*
13. Lord, Who didst the Prophets teach. *2nd S. in Advent, or, Holy Scripture.* The doxology was added in 1863.
14. Man fell from grace by carnal appetite. *Gospel 1st S. in Lent.*
15. Mankind in Adam fell. *Good Friday.* In the 1863 ed. it is divided into three parts: Pt. II. being "We fell by Adam's sin;" and Pt. III. "Thy Cross a Trophy is."
16. Not bound by chains, nor pent in cells. *The Gifts of the Holy Ghost.* This hymn is preceded by a special note on the Holy Spirit and His gifts.
17. Not gifts of prophecy can save. *Self Discipline, or, 8th S. after Trinity.*
18. O Jerusalem beloved, joyful morn has dawned on Thee. *Purification of B. V. M., or, The Presentation.* In the 1863 ed. it is divided into two parts, Pt. II. being "Light the Gentile world to lighten, and thy glory Israel."
19. O Saviour, Who at Nain's gate. *The Raising of the Widow's Son.*
20. O Son of God, the Eternal Word. *The Queen's Accession.*
21. Once all the nations were as one. *Babel and Sion a Contrast.*
22. Sing, O sing this blessed morn. *Christmas.* In the 1863 ed. a doxology was added, and the hymn was divided into two parts, Pt. II. being, "God comes down that man may rise."
23. The banner of the Cross. *Missions.* In the 1863 ed. it is in three parts, Pt. II., "Now for the Lord our God"; Pt. III. "The earth from East to West."
24. The Galilean Fishers toil. *Collect 4th S. in Advent.* From this "O Lord, when storms around us howl" is taken.
25. Thou bidd'st us visit in distress. *The Promise of the Comforter, or, S. before Ascension.* In the 1863 ed. it is in two parts, Pt. II. being "At Thy first birth, Thou, Lord, didst wait."
26. Thou hast a Temple founded. *The Christian Temple; or, Epistle 19th S. after Trinity.*
27. To-day, O Lord, the Holy James. *St. James.* In the 1863 ed. in two parts, Pt. II. being "God in His word does not display."

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first appeared in *Hymns for those that Seek, and those that have Redemption, &c.*, 1747, in 6 st. of 10 l. Of these st. i.-iv. and vi. were given in the *Wes. H. Bk.* in 1800. In an edition subsequent to that of 1809, st. iv. was also omitted, and in the revised ed., 1875, this form in 4 st. is retained. Orig. text *P. Works*, 1868-72, vol. iv. pp. 237-9. It has been suggested that the "tumult" referred to was that which took place at Wednesbury, October 26, 1743. Although this is quite probable it yet lacks certain proof. See G. J. Stevenson's *Meth. H. Bk., Notes*, 1883, p. 211. [J. J.]

**Worthy the Lamb for sinners slain.** [*Praise to Jesus.*] This cento appeared in the General Baptist *New Hymn Book*, edited by the brothers J. B. and J. C. Pike [*Baptist Hymnody*, p. 118, l.], in 1851: and was repeated in the *Bapt. Hymnal*, 1879, in 5 st. of 4 l. Of the cento st. i., ii. are from J. Montgomery's "Sing we the song of those who stand" (p. 1060, l.), and the rest (iii.-v.) are anonymous. The Rev. W. R. Stevenson, editor of the *Bapt. Hymnal*, is strongly inclined to think that these stanzas were by the Rev. J. G. Pike, of Derby (with whom he was co-pastor for some time), who was the father of the brothers Pike named above: but he was not quite satisfied with his authority. [J. J.]

**Wreford, John Reynell, D.D.**, b. Dec. 12, 1800, educated at Manchester College, York, and in 1826 succeeded the Rev. James Yates as co-pastor to the Rev. John Kentish at the New Meeting, Birmingham. In 1830 he pub. a tr. of Cellerier's *Discourse on the Authenticity and Divine Origin of the Old Testament*. In the following year, in consequence of failure of voice, he withdrew from the Ministry, and in conjunction with the Rev. Hugh Hutton, Minister of the Old Meeting, opened a school at Edgbaston. In 1832 he pub. a *Sketch of the History of Presbyterian Nonconformity in Birmingham*; and in 1837, *Lays of Loyalty*, in celebration of the Queen's accession. He also contributed, in 1837, to the Rev. J. R. Beard's *Coll. of Hys. for Public and Private Worship* 55 hymns, of which the following are still in C. U.:—

1. God of the ocean, earth, and sky. *God seen in His Works*. In various collections, including those by Page Hopps, G. Dawson, and others.
2. Lord, I believe; Thy power I own. *For increase of Faith*. In Martineau's *Hymns, &c.*, 1840.
3. Lord, while for all mankind we pray. *National Hymn*. This is in a large number of collections of various denominations, and is by far the most popular of his hymns. Sometimes it begins with st. iii., "O! guard our shores from every foe."
4. When my love to Christ [God] grows weak. *Passiontide*. In Longfellow and Johnson's *Unitarian Hys. of the Spirit*, Boston, U. S. A., 1864, "When my love to God grows weak." This is repeated in Martineau's *Hymns, &c.*, 1873 (p. 1271, l.).

Dr. Wreford was also the author of several volumes of verse, chiefly devotional. The latter years of his life he spent in retirement at Bristol, and d. there in 1881.

[V. D. D.]

**Wretched, helpless, and distressed.** *C. Wesley. [Lent.]* 1st pub. in *Hys. & Sacred Poems*, 1742, p. 43, in 8 st. of 8 l., as a second hymn on Rev. iii. 17. In 1780, st. ii. was omitted when the hymn was given in the *Wes. H. Bk.*, No. 105, and in the same form it is

still retained. Orig. text *P. Works*, 1868-72, vol. ii. pp. 92-94. The somewhat peculiar lines:—

" My whole heart is sick of sin,  
And my whole head is faint "

is furnished with this note by Dr. Osborn (*P. Works* as above).

" This singular transposition of the Prophet's words (Isaiah l. 5) though found in all the editions, must still be regarded as an oversight."

No evidence, however, of its being such is forthcoming, and the revised ed. of the *Wes. H. Bk.*, 1875, retains the old reading. [J. J.]

**Wright, Philip James**, was b. in London, May 1, 1810. His parents belonged to the old section of the Methodists, but not agreeing with the form of government he found there, he withdrew, and became a member, and subsequently a minister, with the New Connexion Methodists. After labouring most successfully for several years in various circuits, he d. in 1863. His pub. works include:—*The Study of Creation*, 1848; *The Way of Salvation*, 1848; *the Gathered Rose*, 1858; *Revival Hys. and Spiritual Songs*, 1860, &c. The *Revival Hys.*, &c., is composed of 91 of his original compositions. Of these a few were included in the *Meth. New Con. Hys. for Divine Worship*, 1863. "The Lord of glory left His throne" (*Redemption*), and "Soldiers of the Cross, Servants of the Lord" (*Young Men's Societies*), are still in C. U. [J. J.]

**Wyatt, Henry Herbert, M.A.**, was educated at Queen's College, Oxford (B.A. 1844, M.A. 1847), and took Holy Orders in 1845. He was travelling secretary for the S. P. G., 1852-56; incumbent of Holy Trinity Chapel, Brighton, 1856-66; principal of the Brighton Training College, 1863-86; and vicar of Bolney, Sussex, 1872-86. In 1886 he became rector of Conington, Ely. Mr. Wyatt has pub. *Principal Heresies relating to our Lord's Incarnation*, 1881; *The Gospel according to St. Matthew, with Explanatory Notes for the Use of Teachers in Schools*, 1884; and *Ps. and Hys. for Public Worship*, 1859 (4th ed., 1868). To this *Coll.* he contributed in 1859 his well known hymn for *National Thanksgiving*, "God the Lord has [hath] heard our prayer." It is given in several collections, including the *S. P. C. K. Church Hys.*, 1871; *Thring's Coll.*, 1882, and others. [J. J.]

**Wyn, Elis**, the Author of *Bardd Cwsg*, was b. near Harlech, Merionethshire, in the year 1670. He stands unrivalled as a Welsh prose writer. He was induced by Bishop Humphreys to enter Holy Orders, and was ordained deacon and priest on the same day, and on the next presented to the Rectory of Llanfair. He held at the same time other parishes. In 1703 appeared his admired work, *Gweledigaethau y Bardd Cwsg*, or the "Visions of the Sleeping Bard," which in style is one of the most beautiful works written in the Welsh language. In 1710 he was charged by the Bishops of Wales to superintend a new edition of the Book of Common Prayer. His "Eymyn Cynhebrwng" or *Funeral Hymn* is found in all Welsh hymnals. He d. in July, 1734, and was buried under the communion table in Llanfair Church.

[W. G. T.]

## X

**Xavier, St. Francis**, the great missionary saint of the Roman Catholic Church, was the s. of Don John Giasso and Donna Maria d'Azpilqueta y Xavier; he was b. at the castle Xavier, near Pampeluna, Spain, on April 7, 1506, and is known to history by his mother's name. At the age of eighteen he entered the University of Paris, where in due course he graduated, and then devoted himself to teaching. It was here that he became acquainted with Ignatius Loyola the founder of the Jesuits, who was then planning the colossal work which he afterwards accomplished. Xavier became one of the first nine of Loyola's converts, and the most enthusiastic of the little band. The date of the formation of the Order of the Jesuits is given as Aug. 15, 1534, and the place as Montmartre near Paris. We find Xavier at Venice with Loyola in 1537, where the visitation of a hospital for incurables was assigned to him. Here in the discharge of his duties he gave early evidence of his enthusiasm and self-devotion. He subsequently visited Rome, where with Loyola and others of the Order he was brought, through the influence of the Rector of the University of Paris, who was then at Rome, to the notice of John III. of Portugal, who desired some of them for mission work in India. Circumstances led to the selection of Xavier for the work. He left Rome in March 1540, and set sail on April 7, 1541, for Goa, the chief city of the Portuguese possessions, where he arrived on May 6, 1542. From that time to the day of his death at Sancian, near Canton, on Dec. 22, 1552, he devoted himself to his work in a most heroic and devoted manner, visiting Travancore, Ceylon, Malacca, Japan, and other heathen lands with Cross in hand, and a burning zeal in his heart. Xavier's life has been written by many hands. The roll of deeds which he is said to have done, and the miracles he is said to have wrought, even to the raising of the dead, is long, but many of the alleged facts are open to the gravest doubt, and others are beyond belief. The hymns which are associated with Xavier's name are, "O Deus ego amo Te, Nam prior Tu amasti me" (p. 826, i.), and "O Deus ego amo Te, Nec amo Te ut salves me" (p. 826, ii.). That the first was written by him is most improbable, the evidence in his favour being absolutely nil. The second may possibly be his (see as above), it breathes his abnegation of self in every word, his spirit in every line. See *Murray's Mag.* for Oct. 1890, for an interesting account of Goa and its Cathedral, where Xavier lies buried. [J. J.]

## Y

**Ye boundless realms of joy.** *Tate & Brady.* [Ps. cxlviii.] Appeared in the *New Version*, 1696, in 8 st. of 8. l. It is seldom if ever found in its full form in modern collections, but usually as a cento. The metre, which is now somewhat common, is an imitation of John Pullain's version of the same

and in hearing the word of life and mercy." (Small ed., 1848, p. 191.)

The hymn is in 12 st. of 4 double lines. In the *Wes. H. Bk.*, 1780, sta. i., ii., viii.-xii. were given as No. 38, and this has become its recognized form in later collections. [J. J.]

**Ye principalities and powers.** *G. Rawson.* [*Burial.*] 1st pub. in the *Leeds H. Bk.*, 1853, No. 858, in 5 st. of 4 l., and again in the author's *Hymns, Verses, &c.*, 1876, p. 114. In the *Bap. Ps. & Hys.*, 1858, No. 616, it was given with the omission of st. i., and began "Though tears will fall and hearts are stirred." This form of the text is repeated in later collections. [J. J.]

**Ye royal priests of Jesus, rise.** *C. Wesley.* [*Holy Communion.*] 1st pub. in his *Hys. on the Lord's Supper*, 1745, No. 137, in 7 st. of 4 l.; again in later editions of the same; and in *P. Works of J. & C. Wesley*, 1868-70, vol. iii. pp. 319-320. Its use is not extensive. This hymn is one of the most pronounced of C. Wesley's hymns on "The Lord's Supper." It is based on a portion of Dr. Brevint's work on *The Christian Sacrament and Sacrifice*, sect. vi. 2. "Concerning the Sacrament, as it is a Sacrifice. And first, of the Commemorative Sacrifice"—

"Nevertheless, this sacrifice, which by a real oblation was not to be offered more than once, is by a devout and thankful commemoration to be offered up every day. This is what the apostle calls, to set forth the death of the Lord: to set it forth as well before the eyes of God His Father as before the eyes of men: and what St. Austin explained, when he said the holy flesh of Jesus was offered in three manners: by prefiguring sacrifices under the law before His coming into the world, in real deed upon His cross, and by a commemorative Sacrament after He ascended into heaven. All comes to this: (1) That the sacrifice in itself can never be repeated; (2) That nevertheless this Sacrament, by our remembrance, becomes a kind of sacrifice, whereby we present before God the Father that precious oblation of His Son once offered. And thus do we every day offer unto God the meritorious sufferings of our Lord, as the only sure ground whereon God may give, and we obtain, the blessings we pray for," &c. *P. Works*, 1868-70, vol. iii. p. 203.

It is curious to note how faithfully C. Wesley reproduces Dr. Brevint's views not only of this aspect of the Holy Communion, but also of its daily administration. It is desirable that all C. Wesley's *Hys. on the Lord's Supper* be read with the extracts from Dr. Brevint's work, upon which they are based, and with which they are published in the *P. Works*, as above. [J. J.]

**Ye saints! in blest communion.** *J. S. B. Monsell.* [*Saints Days, Special and General.*] Pub. in his *Hys. of Love and Praise*, 1863, p. 186, and composed of 5 opening stanzas of 8 l.; 19 st. for special days, as St. Andrew, St. Thomas, and others; and a concluding doxology. In this form it was repeated in his *Parish Hymnal*, 1873, and in both instances directions were given in a note as to the use which might be made of these 28 st. for special festivals. This hymn suggested to Earl Nelson his well-known "From all Thy saints in warfare, for all Thy saints at rest," p. 399, ii. [J. J.]

**Ye servants of God, Your Master proclaim.** *C. Wesley.* [*Missions.*] Pub. in *Hys. for Times of Trouble and Persecution*, 1744, in 6 st. of 4 l., as No. 1 of "Hymns to

be sung in Tumult" (*P. Works*, 1868-72, vol. iv. p. 51). It is given in its full, or in an abbreviated form in several of the older collections, and especially those of the Church of England. In 1830 a cento was included in the *Supplement* of the *Wes. H. Bk.*, No. 557, st. i.-v. being from this hymn, and st. vi. from C. Wesley's *Funeral Hys.*, 1746, No. 6, st. v. In the revised ed. of the *Wes. H. Bk.*, 1875, this last stanza was omitted. [J. J.]

**Ye servants of the Lord, Each in his office wait.** *P. Doddridge.* [*Christian Activity and Zeal.*] Appeared in J. Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 210, in 5 st. of 4 l., and headed, "The active Christian"; and again in J. D. Humphreys's ed. of the same, 1839, No. 234. It is in extensive use, and usually in its original form. Sometimes, however, st. v. l. 3, "And raise that favourite Servant's head," is altered to "And raise that faithful servant's head." [J. J.]

**Ye simple souls that stray.** *C. Wesley (?)*. [*Exhortation.*] 1st pub. in *Hys. for those that Seek and those that Have Redemption*, 1747, in 7 st. of 8 l. In 1780 it was given in the *Wes. H. Bk.*, No. 21, with considerable alterations, and the omission of st. iii. The authorship of this hymn has been a matter of dispute for many years, some claiming it for John Wesley on the authority of Mr. Henry Moore, and others for Charles on the word of Dr. Whitehead. The work in which it appeared is known to have been pub. by the two brothers, and the contents were unsigned. Under these circumstances the difficulty of determining the authorship is great. There is some probability in the suggestion that it was written by Charles, and that the extensive alterations made therein for the *Wes. H. Bk.*, in 1780, were the work of his brother. Original text, *P. Works*, 1868-72, vol. iv. p. 230. [J. J.]

**Ye sons of earth, prepare the plough.** *W. Cowper.* [*The Sower.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 85, in 6 st. of 4 l., and entitled, "The Sower." It is in several modern collections, but it does not rank in popularity with many of Cowper's hymns. [J. J.]

**Ye that pass by, behold the man.** *C. Wesley.* [*Good Friday.*] 1st pub. in *Hys. and Sacred Poems*, 1742, in 18 st. of 4 l. and entitled, "A Passion Hymn" (*P. Works*, 1868-72, vol. ii. p. 70). In the *Wes. H. Bk.*, 1780, 15 st. were given as No. 24, the omitted st. being ii., iv., and vii. In the 1809 ed. of that collection the hymn is divided into two parts, pt. ii. beginning with "O Thou dear suffering Son of God." Many expressions in the hymn, such as "Give me to feel Thy agonies," and others, have been much criticised from time to time, and this may possibly account for the omission of the hymn from the revised edition of the *Wes. H. Bk.*, 1875. Both parts, however, are still in use in G. Britain and America. [J. J.]

**Ye that put on the heavenly crown.** *G. Rawson.* [*Burial. Easter.*] Contributed to the *Leeds H. Bk.*, 1853, in 6 st. of 4 l., No. 856. In 1858 st. iii.-vi. were given as



"Glory to Him Who tasted death," in the *Bap. Ps. & Hys.*, No. 273; and have been continued in later editions. The reason of this curtailment of the hymn probably arose from objections to the opening stanzas, and especially to the lines:—

"Brethren in glory, bend ye down,  
And aid our faltering hymn."

The abbreviation has however changed a funeral hymn into one for Easter. In 1876 Mr. Rawson republished the full text in his *Hymns*, with the simple change in st. ii. l. 4, of "beside" to "so near the grave." [J. J.]

**Ye whose hearts are beating high.** *J. Keble.* [*Palm Sunday.*] Given in his *Christian Year*, 1827, as the Poem for Palm Sunday, in 6 st. of 8 l., and based on St. Luke xix. 40. In the *Leeds H. Bk.*, 1853, No. 206, it is given in an altered form as "Come, all grateful human hearts." [J. J.]

**Ye wretched, hungry, starving poor.** *Anne Steele.* [*The Gospel Feast.*] 1st pub. in her *Poems Chiefly Devotional, &c.*, 1760, vol. i., p. 17, in 7 st. of 4 l., and headed "Longing Souls invited to the Gospel-Feast, Luke xiv. 22;" also in the ed. of 1780, and D. Sedgwick's reprint of her *Hymns, &c.*, 1863, p. 10. From this hymn the following abbreviated texts and centos have come into C.U.:—

1. **Ye wretched, hungry, starving poor.** In Ash and Evans's *Bristol Bap. Coll.*, 1769, No. 144, and later hymnbooks. Usually st. vii. is omitted.

2. **Ye wretched, starving poor.** This in the *American Church Pastorals*, Boston, 1864, is composed of st. i.-iv. rewritten from C.M. into S.M.

3. **See, Jesus stands with open arms.** In the *American Bap. Service of Song*, 1871, beginning with st. ii. In the *N. Y. Church Praise Bk.*, 1882, st. iv. is also omitted.

4. **Lo, Jesus stands with open arms.** This in the *American Proto. Episco. Additional and Selected Hys. from H. A. & M., &c.*, N.Y., 1869 is composed of st. ii., v.-vii. slightly altered.

Through these various forms this hymn is somewhat widely used. [J. J.]

**Yea, thou hast drained thy Master's cup.** [*Conversion of St. Paul.*] This cento is in W. J. Blew's *Church Hy. and Tune Bk.*, 1852-55; and Rice's *Sel.* from the same, 1870, No. 120, in 7 st. of 4 l. St. i.-iii. are a tr. from "Sudore sat tuo fides"; and iv.-viii. from "Sat Paule sat terris datum." Both hymns are by G. de la Brunetiere, in the *Paris Brev.* of 1680. The trs. are by Mr. Blew. [J. J.]

**Yes, God is good! in earth and sky.** [*Goodness of God in nature; or, Flower Services.*] The history of this popular hymn is somewhat curious and intricate. It is of American origin and came into modern hymnbooks in the following manner:—

1. The original hymn appeared in *Hys. for Children*, Boston, U.S.A., 1825, in 6 st. of 4 l., the opening stanza reading:—

"God is good! each perfumed flower,  
The smiling fields, the dark green wood,  
The insect fluttering for an hour;  
All things proclaim that God is good!"

The editor of this collection is not named. Possibly it may have been Mrs. Follen, the writer of the hymn. The false metre of the opening line (7's instead of 8's) was probably a misprint. In several instances this line has been republished, notwithstanding the clearness of the error. (See p. 380, l. 4.)

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appeared in the *Protestant Dissenters Juvenile Magazine*, 1833, and again in T. R. Taylor's *Memoirs and Select Remains*, 1836, p. 245, in 5 st. of 6 l. It is found in C. U. in its original form; and also rewritten as "Children's voices high in heaven," in the *Bapt. Ps. & Hys.*, 1858, No. 959, and later collections. The re-written form of the text is by Mr. George Rawson, and was made for the *Bapt. Ps. & Hys.*, 1858. [J. J.]

**Yet a little while: the Lord Gave His saints this precious word.** *Lady Campbell, née Malcolm.* [*Second Advent.*] The first stanza was written early in Nov., and the remaining two on Dec. 26, 1830, and subsequently pub. in lithograph from the author's mss. It was included in J. G. Deck's *Ps. and Hys.*, Lond., D. Walther, 1842. Pt. i., No. 189; in Walker's *Cheltenham Ps. & Hys.*, 1855; in Harland's *Ch. Psalter & Hyl.*, and others. [J. J.]

**Yet there is room! The Lamb's bright hall of song.** *H. Bonar.* [*Parable of the Marriage Supper.*] This most appropriate hymn for Home Missions appeared in 1873. It has been somewhat widely adopted, and is given in the collections of *Snepp*, *Sankey*, *Thring*, and others, and is worthy of this attention. [J. J.]

**Yonge, Charlotte Mary**, dau. of William Crawley Yonge of the 52nd Regiment, was b. at Otterbourne, Hants, in 1823. Miss Yonge is widely known as the author of *The Heir of Redcliffe*, *The Daisy Chain*, and other popular novels; of a series of historical works for the young, including *Stories of English History*, 1874, *Stories of Greek History*, 1876, &c.; of the *Life of Bishop Patteson*; and as the Editor of the *Monthly Packet*. In 1841 Miss Yonge contributed two hymns to *The Child's Christian Year*, which was edited by her mother (see below). The hymns are:— (1) "Into Christ's flock we are received" (*Holy Baptism*); (2) "Why lived I not in those blest days?" (*St Thomas*). [J. J.]

**Yonge, Frances Mary, née Bargus**, was b. Jan. 13, 1795, was married to William Crawley Yonge of the 52nd Regiment, and d. Sep. 28, 1868. Mrs. Yonge pub. in 1841, *The Child's Christian Year*, with a Preface by John Keble. The contents are mainly by J. Anstice, J. H. Newman, I. Williams, and Mrs. Yonge, with a few hymns by Miss Yonge, Mrs. Mozley, T. Whytehead, J. Keble, and others. Mrs. Yonge's hymns are:—

1. Behold a Prophet,—yea, and more. *St. John Baptist.*
2. His are the cattle on the hills. *All things for God.*
3. Not only as a sacrifice. *Jesus the Example.*
4. Put far from us, O Lord, we pray. *Advent.*
5. The Assyrian King in splendour came. *Defeat of the Assyrians.*

The use of these hymns is limited. [J. J.]

**You now must hear my voice no more.** *W. Robertson.* [*Ascensiontide.*] First appeared as No. 15 in the *Draft Scottish Translations and Paraphrases*, 1745, as a version of John xiv., 25–29, in 6 st. of 4 l. and slightly altered in the revised ed. issued in 1751. In the *Draft* of 1781 it was included as No. 43, considerably altered, and with st. v., vi. omitted. In the public worship ed. of

the *Trs. & Paraphs.* issued in that year by the Church of Scotland and still in use, st. ii. was re-written, and st. i., l. 3, st. iii., l. 1, were altered from the *Draft*. In the markings by the eldest daughter of W. Cameron (p. 200, ii.) the original is ascribed to Robertson, and the alterations in 1781 to Cameron. The revised text of 1781 is included in the *Eng. Presb. Ps. & Hys.*, 1867, and a few other modern hymnals. (Compare the version of the same passage of Holy Scripture "Peace—it was our Saviour's blessing," No. 73, in Miss Leeson's *Paraphs. & Hys. for Cong. Singing*, 1853.) [J. M.]

**You who dwell above the skies.** *G. Sandys.* [*Ps. cxlviii.*] This fine rendering of *Ps. cxlviii.* appeared in his *Paraphrase of the Psalms*, 1636, in 40 l. It was republished in his *Paraphrases upon the Divine Poems*, 1638, and in later editions. Also in the *Library of Old Authors*. In the *Wes. H. Bk.*, 1875, No. 639, it is given in 9 st. of 4 l. as "Ye, who dwell above the skies," where the text is but slightly altered. It is worthy of more extended use than is accorded to it in modern hymnals. [See *Psalters, English*, § x.] [J. J.]

**You who the Name of Jesus bear.** [*Humiliation and Exaltation of Christ.*] First appeared as No. 7 in the *Draft Scottish Translations and Paraphrases*, 1745, as a version of Phil. ii., 6–12, in 7 st. of 4 l. The author is unknown. In the revised edition, issued in 1751, st. iii. vii. were altered, and this form was included, slightly altered, as No. 52 in the *Draft* of 1781 beginning "Ye who the Name of Jesus bear." In the public worship ed. of the *Trs. and Paraphs.* issued in that year by the Church of Scotland, and still in use, st. v. was re-written, and st. ii., ll. 2–4, st. vi. l. 1 altered. In the markings by the eldest daughter of W. Cameron, (p. 200, ii.) the original is ascribed to Isaac Watts (in whose works it is not to be found) and the alterations of 1781 to Cameron. The revised text of 1781 is included in Pratt's *Coll.*, 1829, the *Eng. Presb. Ps. & Hys.*, 1867, and a few other modern hymnals. St. v.–vii. beginning "Hence God this generous love to men," were included, with an added doxology, in the *Twickenham Chapel Coll.*, 1845, p. 58. In Miss Leeson's *Paraphs. and Hys. for Cong. Singing*, 1853, it is slightly altered as pt. i. of No. 81; her pt. ii., beginning "Hail, name of Jesus' glorious name," being partly from "All hail the power of Jesus' name." [J. M.]

**Young, Andrew**, second s. of David Young, for more than fifty years a most efficient teacher in Edinburgh, was b. at Edinburgh, April 23, 1807. After passing through a distinguished eight years' literary and theological course at the University of Edinburgh, he was appointed in 1830, by the Town Council, Head Master of Niddry Street School, Edinburgh, where he began with 80 pupils, and left with the total at 600. In 1840 he became Head English Master of Madras College, St. Andrews, where he was equally successful. He retired from St. Andrews in 1853, and lived in Edinburgh, where he was for some time the Superintendent of the Greenside Parish Sabbath School. He d. Nov. 30, 1889. Many of Mr. Young's

hymns and poems were contributed to periodicals. A collected edition of these was published in 1876, as *The Scottish Highlands and Other Poems*. His poems entitle him to rank in the first order of Scottish minor poets. Some of his hymns are very sweet. His "There is a happy land" (q. v.) has attained great popularity. [J. M.]

**Young children once to Jesus came.**

*Jane Taylor*. [*Christ receiving little children*.] This hymn was given in the 1st ed. of *Hys. for Infant Minds*, 1810, as "As infants once to Christ were brought." In the 4th ed., 1812, the opening line was altered to "Young children once to Jesus came," and this is repeated in the revised ed. of 1886. It is in 6 st. of 4 l. and based upon the words "Suffer little children to come unto me." It is given in several modern collections for children. [J. J.]

**Your harps, ye trembling saints.**

*A. M. Toplady*. [*Encouragement to Believers*.] Printed in the *Gospel Magazine*, Feb. 1772, in 8 st. of 8 l., and headed "Weak Believers Encouraged." It was included in his *Hys. on Sacred Subjects*, &c., London, W. H. Collingridge, 1856; and in D. Sedgwick's ed. of his *Hys. and Sacred Poems*, 1860. Several abbreviated forms of the text, all beginning with the original first line, are in C. U. in G. Britain and America. There is also in American use a cento beginning "If through unruffled seas," in 4 st. of 4 l., of which st. ii.-iv. are from this hymn, and stanza i. is by another hand. It is given in the *Songs for the Sanctuary*, 1865, the *Laudes Domini*, 1884, and others. [J. J.]

## Z

**Zage nicht wenn sich der Himmel.**

[*Cross and Consolation*.] Included in J. Köbner's *Christliche Harfentöne*, Hamburg, 1840, p. 150, in 6 st. of 4 l., entitled "Guidance." No author's name is given. The tr. in C. U. is "Tremble not, though darkly gather." A good tr. expanding st. ii. as ii., iii., by Miss Borthwick, in *H. L. L.*, 1st ser., 1854, p. 19 (1884, p. 24). Included in Gillfillan's *Sel.*, Dundee, 1875, No. 51. [J. M.]

**Zeller, Christian Heinrich**, s. of Christian David Zeller, Hofrath at Hohenentrungen, near Tübingen, was b. at Hohenentrungen, March 29, 1779. He matriculated at the University of Tübingen in 1797, as a student of law. After completing his studies he chose, however, the profession of teaching. He became director of the Latin School at Zoffingen, Switzerland, in 1809, and finally removed in April, 1820, to Beuggen on the Rhine (Baden), near Basel, as director of the newly founded Institution there, meant for the education of poor children and for the training of teachers for poor children. He d. at Beuggen, May 18, 1860 (*Koch*, vii. 188, &c.).

Zeller was best known as an educationist, and in connection with the working of the Institution at Beuggen. His hymns, which are simple, Scriptural and earnest were written primarily for use at Beuggen, and mostly appeared in the *Monatsblatt* (begun in 1828), and other publications of the Institution. They came into notice

**Zihn, Johann Friedrich**, was b. Sept. 7, 1650, at Suhl, in Thuringia. After studying for some time at the University of Leipzig, he went to Wittenberg, where he graduated M.A. in 1675; and in 1679 was appointed rector of the school at Suhl. In 1690 he became diaconus, and in 1708 archidiaconus at Suhl, and d. there, Jan. 16, 1719 (*Wetzel*, iii. 470; *Koch*, v. 419, &c.). Zihn contributed five hymns (Nos. 526-530) to the *Schleusingen G. B.*, 1688, the title of which begins, *Der himmlischer Freude zeitlicher Vorschmack*. One has been tr., viz. :—

*Gott lebet noch, Seele was versaget du doch.*  
*Cross and Consolation.* 1688 as above, No. 529, in 8 st. of 10 l., marked as by M. J. F. Z. In each stanza ll. 1, 2 are as quoted above, and ll. 9, 10 are the refrain,

"Seele! so gedanke doch;  
Lebt doch unser Herr Gott noch."

It is a fine hymn, founded on Jer. x. 10. *Koch* says it was written in 1682. Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, and recently in the *Berlin G. L. S.*, ed. 1863, No. 844. The tr. in C. U. is :—

*God liveth ever!* This is a good and full version, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 33. Repeated in full in Miss Warner's *Hys. of the Church Militant*, 1858, and in Bp. Ryle's *Coll.*, 1860. Varying centos are included in the *Cumbræ H. Bk.*; *Flett's Coll.*, Paisley, 1871, and the *Ibrox Hyl.*, 1871. The form beginning "Our God is good; in every place," in the *Hys. of the Spirit*, Boston, U. S., 1864, is from ll. 3-6 of st. i., iii., vi., viii.

Other trs. are :—

(1) "God liveth still! Trust," &c. By *Miss Cox*, 1864, p. 129; repeated in the *Gillman-Schaff Lib. of Rel. Poetry*, 1881. (2) "God liveth still! Wherefore," &c. By R. Massie, in the *Day of Rest*, 1877, vol. vi. p. 326.

[J. M.]

**Zinzendorf, Christian Renatus, Count von**, second s. of Nicolaus Ludwig von Zinzendorf, was b. Sept. 19, 1727, at Herrnhut, in Saxony. He received his education from his parents, and from Johann Langguth and others of the Brethren. He was the only son that survived his boyhood, early accompanied his father on his journeys, and was, e.g., in 1743, for sixteen days imprisoned with him at Riga. From 1744 to 1750 he lived mostly at Herrenhaag in Wetteravia, ministering specially to the single Brethren. When the community at Herrenhaag was dissolved in 1750, his father summoned him to London. He brought with him the seeds of consumption, which developed in England. He d. in London, May 28, 1752 (*Koch*, v., 312; *Hist. Nachricht* (to the *Brüder G. B.*, 1778), 1835, p. 192, &c.).

C. R. von Zinzendorf's hymns were principally written during his residence in London. They are by no means free from the faults and mannerisms of that sentimental and fantastic period of Moravian hymn-writing; and their range of subjects is very limited. Their burden is a deep and intense personal devotion to the crucified Saviour; the spirit being that of his favourite saying, "I have but one passion, and that is He, only He." They were collected by his father, and pub. (with a preface dated March 18, 1755), as the 1st *Appendix* to the *London G. B.* of 1754, with 53 (54) pieces, 9 of which consist of only one stanza, 2nd ed. 1760 (See p. 768, ii.). Most of them passed into the *Brüder G. B.* of 1778. Few have passed into English use in non-Moravian hymn-books.

Three of these hymns may here be referred to :—

i. *Ach lass auf allen Tritten.* *Sanctification*, Written in 1751. Included in the *Kleine Brüder G. B.*, London, 1754. It is No. 64 in the 2nd ed., 1760, of the *Appx.* of 1755, and repeated as st. ii. of No. 380, in the *Brüder G. B.*, 1778. The tr. in C. U. is :—

*Lord Jesus, Thy atonement.* This is No. 427 in the *Moravian H. B.*, 1789 (1849, No. 588), repeated in Bickersteth's *Christ. Psalmody*, 1833.

ii. *Für uns ging mein Herr in Todesnöthen.* *Passiontide*. This is included as No. 166 in the *Brüder G. B.*, 1778, in 10 st. of 8 l. It is a cento from three hymns in the *Appx.* of 1755, as above, viz. st. 1-5, 8, 9 are st. 12-15, 17, 11, 18, of No. 28 (this hymn begins "Ach du unaussprechlich nahes Herze"); st. 6, 7 are st. 2, 3, of No. 10; while st. 10 is No. 17. The text of 1778 is in the *Berlin G. L. S.*, ed. 1863, No. 230. The tr. in C. U. is :—

*My Redeemer, overwhelm'd with anguish.* By J. Swertner, in full, from the 1778 text, as No. 78 in the *Moravian H. Bk.*, 1789 (1849, No. 93). The trs. of st. 1, 2, 6-8, were included in Walker's *Coll.*, Cheltenham, 1855. In the *Moravian H. Bk.*, 1886, No. 82, it begins with st. vi. "Our enraptured hearts shall ne'er be weary."

iii. *O süsse Seelenwaide.* This is noted at p. 467, ii.

Not including the above the English *Moravian H. Bk.*, 1886, gives seven hymns with his name, and ascribes portions of four others to him. [J. M.]

**Zinzendorf, Nicolaus Ludwig, Count von**, was b. at Dresden, May 26, 1700; was educated at the Paedagogium at Halle (1710-1716), and at the University of Wittenberg (1716-1719); became Hof- und Justizrath at the Saxon court at Dresden in the autumn of 1721; received a license to preach from the Theological Faculty of the University of Tübingen in 1734; was consecrated Bishop of the Moravian Brethren's Unity at Berlin, May 10, 1737; and d. at Herrnhut, May 9, 1760.

An adequate sketch of the life and labours of this remarkable man would far exceed the limits of our space. The details of his life are fully given in his *Leben*, by A. G. Spangenberg, 8 vols., Barby, 1772-75 (English version, abridged, by Samuel Jackson, London, 1838); and good sketches, with references to the fuller biographies, will be found in *Koch*, v. 248, *Herzog's Real-Encyklopädie*, xvii. 513, &c. The English reader may also consult T. Kübler's *Hist. Notes to the Lyra Germanica*, 1865, p. 107; Josiah Miller's *Singers and Songs*, 1869, p. 160; Miss Winkworth's *Christian Singers of Germany*, 1869, p. 305, &c. It is impossible to speak of Zinzendorf apart from the religious Communion of which he was the Second Founder; and accordingly an account of his life and labours is given in this Dictionary in the article *Moravian Hymnody* (see pp. 765-769).

Zinzendorf's first hymn was written at Halle in 1712, and his last at Herrnhut, May 4, 1760. Between these dates he wrote more than 2000 hymns. He himself pub. an edition of his poems as his *Teutsche Gedichte* at Herrnhut, 1735 (2nd ed., Barby, 1766), but this only contains 128 hymns. The fullest representation of them is in Albert Knapp's

*Geistliche Gedichte des Grafen von Zinzendorf*, pub. at Stuttgart in 1845 (hereafter, in this article, referred to as *Knapp*, 1845). This contains 770 pieces, arranged in three books, with an introduction and a biographical sketch by Knapp.

In preparing this edition Knapp had access to much unpublished material in the archives at Herrnhut, and found there many of the hymns in Zinzendorf's autograph. But too much of the labour he bestowed thereon was spent in endeavouring, not so much to reconstruct the text from the original sources, as to modernise it. In various instances the hymns are altogether rewritten, so that the form in which they appear is not that in which, as a matter of fact, Zinzendorf did write them, but that in which he might have written them had he been Albert Knapp, and lived in the year of grace 1845. So much is this the case, that comparatively few of the hymns are given in Knapp's ed. in their original form. If not altered they are often either abridged or else combined with others.

The keynote of Zinzendorf's hymns, and of his religious character, was a deep and earnest personal devotion to and fellowship with the crucified Saviour. This is seen even in his worst pieces, where it is his perverted fervour that leads him into objectionable familiarity with sacred things both in thought and in expression. If his self-restraint had been equal to his imaginative and productive powers, he would have ranked as one of the greatest German hymnwriters. As it is, most even of his best pieces err in some way or other, for if they are reverent and in good taste, they are apt to lack concentration and to be far too diffuse. His best hymns, and those which have been most popular in German and English beyond the Moravian connection, are those of the period prior to 1734. Among the characteristically Moravian hymns of the period 1734 to 1742 there are also various noble pieces. The later productions, especially from 1743 to 1750, are as a rule one-sided, unrest, and exaggerated in sentiment, and debased in style; exemplifying a tendency inherited from Scheffler (see p. 1006, l.), and suffered to run to riot. Without doubt he wrote too much (especially considering the limited range of subjects treated of in his hymns), and gave too little care to revision and condensation. Yet many of his hymns are worthy of note, and are distinguished by a certain noble simplicity, true sweetness, lyric grace, unshaken faith in the reconciling grace of Christ, entire self-consecration, willingness to spend and be spent in the Master's service, and fervent brotherly love.

The hymnbooks in which Zinzendorf's productions mainly appeared, or with which they have been associated, are described at length at pp. 767, 768. The more important may for convenience be briefly noted here, as follows:—

(1) *Sammlung geistlicher und lieblicher Lieder*, Leipzig, 1728, with 889 hymns. The 2nd ed. was pub. circa 1728, and contains an *Anhang* with Nos. 890-1078 [Berlin Library, El. 2017]; while some copies have a *Zugabe* with Nos. 1079-1149 [Berlin, El. 2016], and others have also an *Anderer Zugabe*, circa 1730, with hymns 1-44, bound up with them [Berlin, El. 2014, and Brit. Mus.]. The 3rd ed., with 1416 hymns in all, was pub. at Götting in 1731. A copy of this, now in the Hamburg Library, has bound up with it a *Nachlese einiger geistlicher Lieder*, dated 1733.

(2) *Herrnhut G. B.* 1735 (*Das Gesang-Buch der Gemeinde in Herrn-Huth*) with its various *Anhänge* and *Zugaben* up to 1745.

(3) *London G. B.* 1753-54 (*Etwas vom Liede Moris ... das ist: Alt- und neuer Brüder-Gesang*, &c.), pub. at London, vol. I. 1753, II. 1754.

(4) *Brüder G. B.* 1778 (*Gesangbuch zum Gebrauch der evangelischen Brüdergemeinen*) pub. at Barby in 1778.

Zinzendorf's hymns passed into German non-Moravian use mainly through the *Ebersdorf G. B.* 1742 (*Evangelisches Gesangbuch in einen hinlänglichen Auszug der Alten, Neuern und Neuesten Lieder*, &c.), and in recent times through Knapp's *Ec. L. S.*, 1837-1865. Comparatively few are found in non-Moravian English hymnbooks prior to 1840, save in the versions made by John Wesley. The translations made by the English Moravians have been very little used by others,



circa 1741, to the *Herrnhut G. B.*, as No. 1426, in 27 st. of 8 l. In the *Brüder G. B.*, 1778, No. 603. *Tr.* as:—

**Lord, when Thou saidst, So let it be.** This is a *tr.*, by C. G. Clemens, of st. iii., as No. 156 in the *Moravian H. Bk.*, 1789 (1849, No. 190). Included in the *Cong. H. Bk.*, 1836, and in Dr. Martineau's *Hys.*, 1840 and 1873.

**ix. Heiliger, heiliger, heiliger Herr Zebaoth. Eternal Life. Heaven Anticipated.** The Rev. J. T. Müller, of Herrnhut, informs me that this was written in 1723 on the occasion of the birthday (Oct. 6) of Zinzendorf's grandmother, H. C. von Gersdorf. *Knapp*, 1846, p. 193, dates it Oct. 18, 1723. 1st pub. as No. 1078 (2) in the 2nd ed., circa 1728, of the *Sammlung* in 7 st. of 7 l., entitled, *Closing Hymn*. In the *Brüder G. B.*, 1778, st. ii., iii., beginning "Hätten wir," are included as st. i., ii., of No. 1739. *Tr.* as:—

**Had we nought, had we nought.** This is a *tr.* of st. ii., iii., by W. O. Keley, as No. 1189 in the 1808 *Suppl.* to the *Moravian H. Bk.*, 1801 (1849, No. 1186), and repeated in J. A. Latrobe's *Ps. & Hys.*, 1841, No. 475.

**x. Ich bin ein kleines Kindlein. Children.** This is No. 1022 in the 3rd ed., 1731, of the *Sammlung*, in 13 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1214, and in the *Hist. Nachricht* thereto (1835, p. 188) marked as a catechetical hymn for children, and dated 1723. *Knapp*, 1845, p. 40, dates it June, 1723, and alters it to "Ich bin ein Kindlein, arm und klein." It is a simple and beautiful hymn, and is contained in a number of recent German non-Moravian collections, e.g. in the *Berlin G. L. S.*, ed. 1863, No. 1408. *Tr.* as:—

**1. Saviour, who didst from Heaven come down.** This is a free *tr.* of st. ii., iii., v., made by James Bullivant Tomalin in 1860, and contributed to Lord Selborne's *Bk. of Praise*, ed. 1866, *Appz.*, No. 27, with the note at p. 500, "I am indebted for this to the kindness of the translator." Repeated in S. D. Major's *Bk. of Praise for Home & School*, 1869, and in America in the *Bapt. Service of Song*, 1871, &c. In M. W. Stryker's *Christian Chorals*, 1885, and *Church Song*, 1889, it is altered, beginning, "O Saviour, Who from Heav'n came down."

**2. I am a little child you see.** By C. Kinchen, as No. 49 in the *Moravian H. Bk.*, 1742. This form is followed in the ed. of 1886, No. 1038, and in the *Bible H. Bk.*, 1846. In the *Moravian H. Bk.*, 1789, it begins with st. ii., "Thou, gracious Saviour, for my good;" and this form altered to, "My Saviour dear, Thou for my good," is in Montgomery's *Christian Psalmist*, 1825.

**xi. Kommt, Sünder, und blicket dem ewigen Sohne. Repentance or Lent.** Mr. Müller informs me that this was written in Aug. 1736, at Bernau, near Berlin, while Zinzendorf was journeying between Berlin and Königsberg. *Knapp*, 1845, p. 130, dates it Nov. 22, 1738. 1st pub. in *Appz.* viii., circa 1739, to the *Herrnhut G. B.*, as No. 1308, in 9 st. of 4 l. In the *Brüder G. B.*, 1778, No. 321. *Tr.* as:—

**Sinners! come, the Saviour see.** This a good and full *tr.* by C. Kinchen, as No. 120, in the *Moravian H. Bk.*, 1742 (1886, No. 259). Of this st. i., ii. are included in Spurgeon's *O. O. H. Bk.*, 1866. Other forms are (1) "Are you formed a creature new" (st. vi.). In the *Moravian H. Bk.*, 1769 (1886, No. 1280), Montgomery's *Christian Psalmist*, 1825, &c. (2) "Rise, go forth to meet the Lamb" (st. viii. alt.). In J. A. Latrobe's *Ps. & Hys.*, 1852, No. 457.

**xii. Kron' und Lohn behertzter Ringer. The Beatitudes.** Founded on St. Matt. v. 3-12. In his *Teutsche Gedichte*, 1735, p. 41, dated, Sept. 7, 1722 (his marriage day), and entitled, "Thoughts on my own marriage." 1st pub. as No. 700 in the *Sammlung*, 1725, in 16 st. of 12 l. In *Knapp*, 1845, p. 30. In the *Brüder G. B.*, 1778, No. 513, beginning, "Jesu, der du uns erworben." *Tr.* as:—

**Jesu! Lord so great and glorious.** This, omitting st. xiv., xv., is No. 226 in pt. ii. of the *Moravian H. Bk.*, 1754 (1886, No. 799, as "Jesus, Lord most great and glorious"). The versions of st. i., ix., xvi., from the *Moravian H. Bk.*, 1789, were included in the *Dalston Hospital H. Bk.*, 1848.

**xiii. Naht heran, ihr lieben Glieder. Holy Communion.** Written in 1731 (*Knapp*, 1845, p. 212). 1st pub. in the 3rd ed., 1731, of the *Sammlung* as No. 1416 in 16 st. of 4 l. Also in the *Brüder G. B.*, 1778, No. 1148. *Tr.* as:—

**1. Friends in Jesus, now draw near.** This is a free *tr.*, omitting st. v., vi., viii., x., xiv., by Miss Borthwick in *H. L. L.* 4th ser., 1862, p. 57 (1884 sp. 220), the German being quoted as "Kommt herein, ihr lieben Glieder." This *tr.* is repeated in full in *Lyra Eucharistica*, 1863, p. 34, and abridged in G. S. Jellicoe's *Coll.* 1867, *Windle*, No. 480, and *Harland*, 1876, No. 451.

**2. Come, approach to Jesu's table.** This is No. 556 in the *Moravian H. Bk.*, 1789 (1849, No. 965).

**xiv. O du Hüter Ephraim. Supplication for Grace.** In his *Teutsche Gedichte*, 1735, p. 158, dated 1728, entitled, "On his wife's 28th birthday" (she was b. Nov. 7, 1700, see p. 769, ii.), and with the note, "This poem was written for the birthday festival of the Countess, was sung by a company or coterie of friends, each member of which was indicated according to their circumstances at the time." It had previously appeared, without the first stanza, and this form, which begins, "Herz der göttlichen Natur," is noted at p. 517, i.

**xv. Rath, Kraft, und Held, und Wunderbar. Christmas.** Founded on Is. ix. 6. In his *Teutsche Gedichte*, 1735, p. 25, in 9 st. of 6 l., entitled, "Christmas Thoughts," and dated 1721; and in the *Herrnhut G. B.*, 1735, No. 827. In *Knapp*, 1845, p. 21. In the *Brüder G. B.*, 1778, No. 488, it begins with st. vi., "Mein alles! mehr als alle Welt." *Tr.* as:—

**My all things more than earth and sky.** This is a *tr.* of st. vi., by C. G. Clemens, as No. 306 in the *Moravian H. Bk.*, 1789. In 1801 altered to "My all in all, my faithful Friend;" and to this in 1826, *trs.* of st. ii., vii.-ix., by P. Latrobe, were added (1886, No. 399). From this form a cento in 5 st. of 4 l., beginning, "O Lord! Thou art my rock, my guide," was included in Dr. Martineau's *Hys.*, 1840.

**xvi. Ruht aus von eurer Mühe. Christian Church.** Written in 1737 (*Knapp*, 1845, p. 232, as *Du gestern und auch heute*). 1st pub. in *Appz.* vi., circa 1737, to the *Herrnhut G. B.*, as No. 1183, in 8 st. of 8 l., entitled, "Hymn of the witnesses." In the *Brüder G. B.*, 1778, st. iv. is given as No. 1042. *Tr.* as:—

**O Jesus Christ, most holy.** This is a *tr.* of st. iv. by C. G. Clemens, as No. 487 in the *Moravian H. Bk.*, 1789 (1849, No. 807; 1886, No. 795, beginning, "Lord Jesus Christ") Included in Spurgeon's *O. O. H. Bk.*, 1866.

**xvii. Seligs Volk der Zeugenwolk. Holy Communion.** Written in 1739 (*Knapp*, 1845, p. 138, beginning, "Christi Blut, Die Segensfluth," and p. 256, "Selig Volk.") 1st pub. in *Appz.* viii., circa 1739, to the *Herrnhut G. B.*, as No. 1340, in 14 st. of 8 l., entitled, "Hymn at the Feast of Love." In the *Brüder G. B.*, 1778, as Nos. 1127 and 1422, the latter beginning, "Werther Tod und Wunden roth;" and including st. xi. ("Wisset ihr was? So heisset der Pass"), xiii., xiv. *Tr.* as:—

**1. Would the world our passport see.** This is a *tr.* of st. xi., xiii. as No. 1152 in the 1808 *Suppl.* to the *Moravian H. Bk.* of 1801 (1886, No. 695). Included as No. 212 in J. A. Latrobe's *Ps. & Hys.*, 1841.

**2. Flock of Grace, ye Witnesses.** This is No. 40 in pt. iii. 1748 of the *Moravian H. Bk.*

**3. Happy race of witnesses.** By C. Kinchen as No. 551 in the *Moravian H. Bk.*, 1789. In 1886 four st. are given as No. 951, and the other two beginning, "Eat and rest at this great feast" (st. viii.) as No. 1022.

**xviii. Was hätten wir für Freude oder Ehre. Repentance.** Written in 1739 (*Knapp*, 1845, p. 139). 1st pub. in *Appz.* viii., circa 1739, to the *Herrnhut G. B.* as No. 1349, and in 48 st. of 2 l. In the *Brüder G. B.*, 1778, No. 396, reduced to 19 stanzas. *Tr.* as:—

**What Joy or Honour could we have.** In full as No. 161 in the *Moravian H. Bk.*, 1742; abridged in 1769 to 12, and in 1801 to 7 st. The 1801 version, which represents st. i.-iv., viii., ix., xi. was included in Montgomery's *Christian Psalmist*, 1825; and with the *trs.* of st. iii., xi. omitted, and a hortatory stanza added, as No. 268 in J. A. Latrobe's *Ps. & Hys.*, 1841. In the *Moravian H. Bk.*, 1886, No. 322, it begins with the *tr.* of st. iii., "None is so holy, pure, and just."

**xix. Wenn sich die Kinder freuen. Christian Work.** Written about 1752 (*Knapp*, 1845, p. 179, as "Wenn wir uns kindlich freuen"). Included as No. 2101 in the *London G. B. (Etwas vom Liede Moses, &c.)*, 1753, in 15 st. of 4 l. In the *Brüder G. B.*, 1778, No. 490 consists of st. i.-iii., vi., ix., xiii.-xv. beginning, "Wenn wir uns kindlich freuen." *Tr.* as:—

**1. When we seek with loving heart.** By Miss Borthwick, in full from the 1778 (with an original st. as st. ix.) in the *Family Treasury*, 1861, pt. ii., p. 112, and in *H. L. L.*, 1862, p. 89 (1884, p. 250). Repeated, abridged, in E. T. Prust's *Suppl. H. Bk.*, 1869.

**2. When the children joyful are.** This is No. 312 in pt. ii. of the *Moravian H. Bk.*, 1754.

**3. When children are rejoicing.** This is at p. 373 of pt. ii. in the *Moravian H. Bk.*, 1754.

**xx. Wir sind nur dazu. Christian Warfare.** Written in 1734 (*Knapp*, 1845, p. 113). 1st pub. in *Appz.* iii., circa 1737, to the *Herrnhut G. B.*, as No. 1075, and in 21 st. of 6 l. In the *Brüder G. B.*, 1778, No. 1330 has 13 st.; while st. xvii. ("Die Streiter treue") is given as st. v. of No. 1394. *Tr.* as:—

**Warrior, on thy station stand.** This is a *tr.* of st. xvii. as No. 1161 in the 1808 *Suppl.* to the *Moravian H. Bk.*

1801 (1896, No. 896). Adopted by Dr. Martineau in his *Hym.*, 1840 and 1873, altered to "Warrior! to thy duty stand."

*Hymns not in English C. U.:*—

**xxi. Auf, auf, es ist geschehen.** *Holy Communion.* This is No. 166 in the *Sammlung*, 1725, in 12 st. of 4 l., and in the *Teutsche Gedichte*, 1735, p. 2. In the *Brüder G. B.*, 1778, No. 1188 it begins, "Ich eil in Jesu Armen" (5 st. being added, and st. viii., xi. omitted), and in the *Hist. Nachricht* thereto (ed. 1851, p. 18) is marked as written on the occasion of his first communion in 1714. In *Knapp*, 1845, p. 6, it begins, "Ja, es ist geschehen." *Tr.* as "Happy, thrice happy hour of grace." By L. T. Nyberg, of st. i., xii., as No. 593 in the *Moravian H. Bk.*, 1789 (1886, No. 1011); repeated in C. H. Bateman's *Comp. Psalmist*, 1868.

**xxii. Christen sind ein göttlich Volk.** *Christian Life.* In the *Teutsche Gedichte*, 1735, p. 231, dated 1731, and entitled, "Hymn for a Royal Princess-apparent," viz. for Charlotte Amalia, daughter of King Christian vi. of Denmark. It had appeared in the *Nachlese* of 1733 to the 1731 ed. of the *Sammlung*, at p. 10, in 8 st. of 8 l. In *Knapp*, 1845, p. 97, and in the *Brüder G. B.*, 1778, No. 491. *Tr.* as "Christians are a holy band, Gathered by the Saviour's hand." This is by Dr. J. F. Hurst in his tr. of K. R. Hagenbach's *Hist. of the C.A. in the 18th and 19th Centuries*, N. Y., 1869, vol. i., p. 434.

**xxiii. Das unsere Schiffein wülgert sich.** *For those at Sea.* 1st pub. in the *Zugabe*, circa 1744, to *Appz.* xl. to the *Herrnhut G. B.* as No. 1855, in 16 st. of 4 l. entitled, "Hymn for the ship's company, February, 1743." Written during a stormy passage from America to Germany. In *Knapp*, 1845, p. 164. The *trs.* are: (1) "Our ship upon the surging sea." In the *British Herald*, Aug. 1866, p. 313, repeated in *Reid's Praise Bk.*, 1872. (2) "Our little bark, it rocks itself." In L. Rehfuss's *Church at Sea*, 1868, p. 18.

**xxiv. Die Christen gehn von Ort zu Ort.** *Burial of the Dead.* In the *Teutsche Gedichte*, 1735, p. 113, as part of No. 45, which is entitled "Over the grave of the grandmother" (Henriette Catharine von Tiersdorf, She d. March 6, 1728), and dated March, 1728. The hymn itself is entitled, "Alr after the funeral rites." It had appeared in the *Anders Zugabe*, circa 1736, to the *Sammlung*, as No. 6 (ed. 1731, No. 1244), in 3 st. of 8 l. entitled, "Funeral Hymn." In *Knapp*, 1845, p. 72, and in the *Brüder G. B.*, 1778, No. 1701. The *trs.* are: (1) "Believers go from place to place." By Dr. J. Hunt in his *Spiritual Songs of Martin Luther*, 1853, p. 146. (2) "Through scenes of woe, from place to place." By Dr. G. Walker, 1860, p. 50. (3) "From place to place the Christian goes." By J. D. Burns in his *Memoir & Remains*, 1869, p. 263. (4) "From land to land the Christian goes." This is No. 1251 in the *Moravian H. Bk.*, 1-86.

**xxv. Du innig geliebter Erlöser der Sünder.** *Redeemer to save Christ.* Written in 1735 (*Knapp*, 1845, p. 222). 1st pub. in *Appz.* iv., circa 1737, to the *Herrnhut G. B.*, as No. 1086, and in 6 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1335. *Tr.* as "Sinners' Redeemer whom we inly love." This is a *tr.* of st. i., iv., v., by C. Kinchen, as No. 121 in the *Moravian H. Bk.*, 1742. In the 1759 and later eds. (1886, No. 861), it begins, "Sinners' Redeemer, gracious Lamb of God." The text of 1742, slightly altered, is No. 206 in *Lady Huntingdon's Sel.*, 1780.

**xxvi. Du Vater aller Geister.** *Evening.* In the *Teutsche Gedichte*, 1735, p. 15, entitled, "Evening Thoughts," and dated Oct. 1721. It is No. 497 in the *Sammlung*, 1725, in 6 st. of 8 l. In *Knapp*, 1845, p. 16, and in the *Brüder G. B.*, 1778, No. 225. *Tr.* as "Father of living Nature." By H. J. Buckell, 1842, p. 102.

**xxvii. Gelinde des Heilands des seligen Gottes.** *Christian Work.* Written in 1731 (*Knapp*, 1845, p. 234). 1st pub. in *Appz.* vii., circa 1738, to the *Herrnhut G. B.*, as No. 1216, and in 10 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1391. *Tr.* as "Ye blest domestics of the slaughter'd Lamb." In full as No. 178 in the *Moravian H. Bk.*, 1742 (1754, pt. ii., No. 250). Repeated, abridged, in the *Bible H. Bk.*, 1845, No. 2-6.

**xxviii. Ich bitt dich, herzlich Gottes-Lamm!** *Love to Christ.* Written in Oct. 1741 (*Knapp*, 1845, p. 152, as "Ein selig Herze führt diese Sprach"). 1st pub. in *Appz.* xi., circa 1743, to the *Herrnhut G. B.*, as No. 1724, and in 12 st. of 8 l. In the *Brüder G. B.*, 1778, No. 704, it begins, with st. ii., altered to "Ein seliges Herze führt diese Sprach." *Tr.* as "When heavenwards my best affections move." By Miss Borthwick (from the 1778), dated April, 1861, in the *Family Treasury*, 1861, p. 328. In *H. L. L.*, 4th ser., 1862, p. 60 (1884, p. 223), altered to "When towards heaven."

xxix. 6 es Huter L.

This is included at p. 281 ed. 1721 of the *Sammlung*, "Of separation of the community." In *Aut G. B.*, 1778, begins "Taten ist den Herrn 1778, No. 1211, in 10 st. of 4 l. and in the *Brüder G. B.*, 1778, p. 190) is marked as written on the occasion of his first communion in 1714. In *Knapp*, 1845, p. 6, it begins, "Ja, es ist geschehen." *Tr.* as "Happy, thrice happy hour of grace." By L. T. Nyberg, of st. i., xii., as No. 593 in the *Moravian H. Bk.*, 1789 (1886, No. 1011); repeated in C. H. Bateman's *Comp. Psalmist*, 1868.

**xxxi. O Liebe, dich.** *Christian Life.* In the *Teutsche Gedichte*, 1735, p. 231, dated 1731, and entitled, "Hymn for a Royal Princess-apparent," viz. for Charlotte Amalia, daughter of King Christian vi. of Denmark. It had appeared in the *Nachlese* of 1733 to the 1731 ed. of the *Sammlung*, at p. 10, in 8 st. of 8 l. In *Knapp*, 1845, p. 97, and in the *Brüder G. B.*, 1778, No. 491. *Tr.* as "Christians are a holy band, Gathered by the Saviour's hand." This is by Dr. J. F. Hurst in his tr. of K. R. Hagenbach's *Hist. of the C.A. in the 18th and 19th Centuries*, N. Y., 1869, vol. i., p. 434.

**xxxii. O wie schön.** *Christ.* On the pub. in *Appz.* iv., circa 1737, to the *Herrnhut G. B.*, as No. 1237, and in 1778, No. 829, p. 188) marked and dated 1737, full our cup of the *British Praise Bk.*, 1872.

**xxxiii. Reine.** *Holiness.* Written in the *Brüder G. B.*, 1778, No. 1001, as *Rei-Nachlese*.

**xxxiv. Mein.** *My heart.* In the *Brüder G. B.*, 1778, No. 1001, as *Rei-Nachlese*.

**xxxv. Du.** *Evening.* In the *Teutsche Gedichte*, 1735, p. 15, entitled, "Evening Thoughts," and dated Oct. 1721. It is No. 497 in the *Sammlung*, 1725, in 6 st. of 8 l. In *Knapp*, 1845, p. 16, and in the *Brüder G. B.*, 1778, No. 225. *Tr.* as "Father of living Nature." By H. J. Buckell, 1842, p. 102.

**xxxvi. Gelinde.** *Christian Work.* Written in 1731 (*Knapp*, 1845, p. 234). 1st pub. in *Appz.* vii., circa 1738, to the *Herrnhut G. B.*, as No. 1216, and in 10 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1391. *Tr.* as "Ye blest domestics of the slaughter'd Lamb." In full as No. 178 in the *Moravian H. Bk.*, 1742 (1754, pt. ii., No. 250). Repeated, abridged, in the *Bible H. Bk.*, 1845, No. 2-6.

**xxxviii. Ich.** *Love to Christ.* Written in Oct. 1741 (*Knapp*, 1845, p. 152, as "Ein selig Herze führt diese Sprach"). 1st pub. in *Appz.* xi., circa 1743, to the *Herrnhut G. B.*, as No. 1724, and in 12 st. of 8 l. In the *Brüder G. B.*, 1778, No. 704, it begins, with st. ii., altered to "Ein seliges Herze führt diese Sprach." *Tr.* as "When heavenwards my best affections move." By Miss Borthwick (from the 1778), dated April, 1861, in the *Family Treasury*, 1861, p. 328. In *H. L. L.*, 4th ser., 1862, p. 60 (1884, p. 223), altered to "When towards heaven."

xxxvi. Vor seinen Augen schweben. *Living to Christ*. In the *Teutsche Gedichte*, 1735, p. 233, entitled "Enoch's Life," and dated 1731. 1st pub. in the 3rd ed., 1731, of the *Sammlung*, as No. 485, in 5 st. of 8 l., as a hymn on Holy Living. In the *Herrnhut G. B.*, 1735, No. 216, it begins "Vors Bräutigams Augen," and in the *Brüder G. B.*, 1778, No. 1557, it begins "Vor Jesu Augen." In the *Hist. Nachricht* to the 1778 (1835, p. 190), it is dated 1730, and marked as written for Theodora Countess Reuss (she was his cousin, née von Castell, and first love, but married Count Heinrich XXIX. of Reuss-Ebersdorf, whose sister [see Nos. xii., xiv. above] became Zinzendorf's wife in 1722). In *Knapp*, 1845, p. 100. The text of 1778 is in the *Berlin G. L. S.*, ed. 1863, No. 1188. In *Knapp's Ev. L. S.*, 1865, No. 1635, dated Sept., 1731. *Tr.* as, "Beneath the eye of Jesus." In the *British Herald*, May, 1866, p. 267, and in *Reid's Praise Bk.*, 1872.

xxxvii. Was sag' ich dir, die mit viel tausend Schmerzen. *Penitence*. Written in 1737 (*Knapp*, 1845, p. 122). 1st pub. in *Appx. vii.*, circa 1738, to the *Herrnhut G. B.*, as No. 1251, in 10 st. of 6 l. In the *Brüder G. B.*, 1778, st. ii., x., beginning "Du trennes Haupt! ich sag' es mit Empfinden," were included as No. 752. This form is *tr.* as "Oh, faithful God! with deep and sad emotion." By Mrs. Findlater, in *H. L. L.*, 1862, p. 45 (1884, p. 211). [See also *Appendix*.] [J. M.]

Zion stands by hills surrounded. *T. Kelly*. [*The Security of the Church*.] 1st pub. in the 2nd ed. of his *Hymns, &c.*, 1806, in 5 st. of 6 l. (ed. 1853, No. 136). It is in C. U. in its full form, and also in centos, as:—

1. Every human tie may perish. This cento, beginning with st. ii., is given in a few American collections.

2. On the Rock of Ages founded. In the 1874 *Supplement to the New Cong.*, No. 1216, in st. i., ii., iv., v. rewritten.

3. Zion stands with hills surrounded. This slightly altered text is in a few American hymn-books.

Taking the original text and these centos together, it is found that the use of this hymn is somewhat extensive. It is based on Ps. cxxv., 2, and is a vigorous hymn on the Security of the Church of Christ. [J. J.]

Ζοφερὰς τρικυμίας. *St. Anatolius* [*Christ Stilling the Tempest*.] The Very Rev. S. G. Hatherly, in his ed. of Dr. Neale's *Hys. of the Eastern Church*, 1882 (4th ed.) says:—

"These Stichera are not in use in the Church Service. They are probably taken by Dr. Neale from the work of some German antiquarian. Sundays of the First Tone are the 1st after Easter, and the 2nd, 10th, 18th and every eighth following Sunday after Pentecost until the Sunday next before Easter."

It is more probable, however, that Dr. Neale got his text from the "dateless Constantinopolitan book" from whence he said he got his "Art thou weary" (see p. 632, ii.) than that he secured it "from the work of some German antiquarian." Dr. Neale's *tr.*, "Fierce was the wild billow," was pub. in his *Hys. of the Eastern Church*, 1862, in 3 st. of 8 l., and headed "Stichera for a Sunday of the First Tone." It was included in the *Parish H. Bk.*, 1863; and subsequently in numerous collections in G. Britain and America. In some hymnals it reads, "Fierce the wild billow was," and in others "Fierce was the Galilee;" but Neale's text is that which is most extensively known. [J. J.]

Zwick, Johann, s. of Conrad Zwick, Rathsherr at Constanz, was b. at Constanz, circa 1496. He studied law at the Universities of Basel, Freiburg, Paris, and Padua (where he graduated LL.D.), and was for some time a tutor in law at Freiburg and at Basel. In 1518 he entered the priesthood, and in 1522 was appointed parish priest of Riedlingen

on the Upper Danube. Being accused of Lutheran tendencies, he was forbidden in 1523 to officiate, and in 1525 his living was formally taken from him. He returned to Constanz, and was appointed by the Council in 1527 as one of the town preachers. Here he laboured unweariedly, caring specially for the children, the poor, and the refugees, till 1542. In Aug., 1542, the people of Bischofszell, in Thurgau, having lost their pastor by the pestilence, besought Constanz to send them a preacher; and Zwick, proceeding there, preached and visited the sick till he himself fell a victim to the pestilence, and d. there Oct. 23, 1542 (*Koch*, ii., 76; *Herzog's Real-Encyklopädie*, xvii. 578, &c.).

Zwick was one of the leaders of the Swiss Reformation. He ranks next to Blaurer as the most important of the early hymn-writers of the Reformed Church. His hymns are collected in *Wackernagel*, iii., Nos. 672-696. The best appeared in the *Nüw gsangbüchle von vil schönen Psalmen und geistlichen Liedern*, pub. at Zurich, 1536 (2nd ed. 1540 is the earliest now extant), of which he was the chief editor, and which was the first hymn-book of the Reformed Church.

The only hymn by Zwick which has passed into English is:—

Auf diesen Tag so denken wir. *Ascension*. This probably appeared in the *Nüw gsangbüchle*, Zurich, 1536; and is certainly in the 2nd ed. of 1540, from which it is quoted in *Wackernagel*, iii. p. 608, in 5 st. of 7 l., with "Alleluia." It is also in (2) the *Strassburg Psalmen und geistliche Lieder*, 1537, f. 99b, and in (3) S. Salming's (J. Aberlin's?) *Iber gants Psalter*, &c. (Zürich?), 1537, f. 146 [*Brit. Mus.*]. In each case it is entitled "Another hymn on the Ascension of Christ," while in 1540 the first line is given as "Uff disen tag so denckend wir," in 1537 (2) as "Uf disen tag so dencken wir," and in 1537 (3) as "Auff disen tag so denckē wir." It is the finest of Zwick's hymns, and its spirit of joyful faith, its conciseness, and its beauty of form, have kept it in use among the Lutherans as well as among the Reformed. It is No. 153 in the *Unv. L. S.*, 1851. The *trs.* are:—

1. Raise your devotion, mortal tongues. This is noted under *Wegelin*, J. (q. v.).

2. To-day our Lord went up on high. By Miss Winkworth, omitting st. iii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 46. Repeated in *Schaff's Christ in Song*, 1869 and 1870, and the *Schaff-Gilman Lib. of Rel. Poetry*, 1881.

3. Aloft to heaven, we songs of praise. This is a free *tr.*, in 4 st. of 6 l., by Dr. G. Walker, in his *Hys. from German*, 1860, p. 30. [J. M.]

Zyma vetus expurgetur. *Adam of St. Victor*. [*Easter*.] Gautier, in his ed. of Adam's *Oeuvres poetiques*, 1881, p. 42, gives this from a *Gradual* of St. Victor before 1239 (*Bibl. Nat. Paris*, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and a *Missal* of St. Genevieve, c. 1239. It is also found in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 146 b); in a *Sarum Missal*, c. 1370, and a *York Missal*, c. 1390, both in the Bodleian; in a *St. Gall ms.* No. 383, of the 13th or 14th cent., &c. The printed text is given with full notes in *Trench*, ed. 1864, p. 165; also in *Daniel* ii., p. 69; *Kehrein*, No. 91; D. S. Wragham's *The Liturgical Poetry of Adam of St. Victor*, 1881, i. p. 80, and others. Of this grand sequence *Clichtoveus* says with accuracy:—

"The wonderful mysteries of the Resurrection of our Lord are here set forth, as foreshadowed in the Old Testament by many types, and through the goodness of God explained more clearly to us in the New. And of a truth this prose is almost divine, embracing much in few words, and all distinctly taken from the Sacred Scriptures."

In this eulogy Abp. Trench agrees. The ex-

planation of the Scriptural allusions is given by Abp. Trench, Dr. Neale in his *Med. Hys.*, and Mr. Wrangham in his *Liturgical Poetry of Adam of St. Victor*. In the *Sarum* use this was the Sequence on Monday in Easter Week; *Paris* on the Tuesday; *York* on the Friday; *St. Victor* and *St. Genevieve* on the octave of Easter. [J. M.]

The *trs.* of this Sequence include :—

1. *Purge we out the ancient leaven.* By J. M. Neale, in his *Mediaeval Hys., &c.*, 1851, p. 88, in 13 st. of 6 l., the text used being that in *Daniel* ii., 69. Interesting notes are added explanatory of various and in some cases obscure references in the sequence to figures applied by the early Fathers to Christ and His holy work; and also of the typical teaching of certain his-

torical events recorded referred to in the sequence.

1. *Purge out the leaven.* This is the *Plampire*, made for the *Sarum* use in 1872, in two parts, the first stanza to be sung at the beginning of the Mass, the second at the beginning of the Canon. This rendering is in the *Sarum* use, and the obscure *p.* *Plampire* *tr.* from the

Other *trs.* are :—

1. Let the old leaven be purged out of the *Sarum* Sequence from the *Sarum* use.
2. *Purge the old leaven* in his *Sequence*.
3. *Purge the old leaven* in 1871.
4. *Purge away the leaven* in 1861.



# INDICES.

## I. CROSS REFERENCE INDEX OF FIRST LINES IN ENGLISH, FRENCH, GERMAN, LATIN, AND OTHER LANGUAGES.

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*Bohemian Hymnody*: Breviaries; Hymnarium;

*Latin*, Translations from the; and Sequences.

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*A happy, happy Christmas*, 762, ii., Monsell, J. S. B.  
*A Happy New Year! Even such may it be*, 497, i., Havergal, Frances R.  
*A heavenly Voice and early Ray* (En clara vox redarguit), 1229, i., Vox clara ecce intonat  
*A holy air is breathing round*, 680, ii., Livermore, A. A.  
*A holy and a happy youth*, 117, i., Bateman, H.  
*A holy, pure, and spotless Lamb*, 326, i., Ein Lämmlein geht und trägt die Schuld  
*A holy state is wedded life*, 269, i., Cronenweit, E.  
*A home in heaven; what a joyful thought*, 543, i., Hunter, W.  
*A hymn for martyrs sweetly sing*, 555, i., Hymnum canentes martyrum  
*A hymn of glory let us sing*, 555, i., Hymnum canamus Domino  
*A hymn of martyrs let us sing*, 555, i., Hymnum canentes martyrum  
*A la fin de cette journée*, 392, ii., French hymnody  
*A Lamb bears all its guilt away*, 325, ii., Ein Lämmlein geht und trägt die Schuld  
*A Lamb goes forth and bears the guilt Of Adam's*, 326, i., Ein Lämmlein geht und trägt die Schuld



- A voice from Ramah there was sent*, 555, i., Hymnum canentes martyrum
- A voice is heard on earth of kinsfolk weeping*, 1146, i., The Apostle slept, a light shone in the prison
- A voice of one that loudly cries*, 234, i., Clamantis ecco vox sonans
- A voice upon the midnight air*, 716, ii., Martineau, J.
- A witness-host by us unseen*, 131, ii., Behold what witnesses unseen
- A wondrous change He with us makes*, 514, i., Herman, N.
- A wondrous Child the Virgin-born*, 295, i., Dies est lactitiae In ortu regali
- A wondrous mystery this day*, 784, i., Mysterium mirabile. Hac luce nobis panditur
- A year's swift months have passed away*, 70, ii., Anni peractis mensibus
- Abba Father, God of love*, 427, i., Glorious in Thy saints appear
- Abba Father! hear Thy child*, 904, ii., Rise, my soul, with ardour rise
- Abba Father, Lord we call Thee*, 490, i., Hawker, R.
- Abba, lieber Vater, höre*, 417, i., German hymnody
- Abend ist es, Herr, die Stunde*, 628, i., Knapp, A.
- Abend und Morgen*, 294, i., Die glühne Sonne
- Abgrund wesentlicher Liebe*, 525, i., Hiller, P. F.
- Abide among us with Thy grace*, 1091, i., Stegmann, J.
- Abide in Him, abide*, 239, i., Cling to the Crucified
- Abide with me, fast falls the eventide*, 706, ii., Lyte, H. F.; 742, ii., 750, i., ii., 758, ii., Missions
- Abide with us, Lord Jesus!* 1091, i., Stegmann, J.
- Abide with us, O Jesu dear*, 1040, ii., Selnecker, K.
- Abide with us, O Saviour dear*, 1176, i., Thrupp, J. F.
- Abide with us, our Saviour*, 1091, i., Stegmann, J.
- Above me hangs the silent sky*, 706, ii., Lyte, H. F.
- Above the clear blue sky, Beyond our*, 164, ii., Bourdillon (née Cotterill), Mary
- Above the heavens' created rounds*, 1241, i., Watts, I.
- Above the starry spheres*, 576, ii., Jam Christus astra ascenderat
- Abroad the regal banners flie*, 1221, i., Vexilla Regis proudeunt
- Abroad the regal banners fly. Now shines the Crosses mystery*, 1221, ii., Vexilla regis proudeunt
- Abroad the royal banners fly*, 1221, ii., Vexilla regis proudeunt
- Adschied will ich dir geben*, 511, ii., Herberger, V.
- Abstainers, wake, there is work to be done*, 1138, i., Temperance hymnody
- Aburd and vain attempt to bind*, 1020, ii., Scott, T.
- Accept our glad thanksgiving, Lord*, 234, ii., Clapham, J. P.
- Accepted in His Holy Name*, 41, i., All hail, Redeemer of mankind
- Accepting, Lord, Thy gracious call*, 481, ii., Hall, C. N.
- According to Thy Gospel, we*, 675, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben
- According to Thy mercy, Lord*, 1016, ii., Schneising, J.
- According to Thy will I part*, 760, i., Mit Fried und Freud ich fahr dahin
- Ach alles was Himmel und Erde umschliesset*, 560, ii., Ich rühme mich einzig der blutigen Wunden
- Ach Bein von meinen Beinen*, 1302, ii., Zinzendorf, N. L. von
- Ach bleib bei uns, Herr Jesu Christ*, 1040, i., Selnecker, N.
- Ach bleib mit deiner Gnade*, 393, ii., French hymnody; 1090, ii., Stegmann, J.
- Ach das Hers verlassend alles*, 82, i., Arnold, G.
- Ach du unaussprechlich nahes Herze*, 1301, ii., Zinzendorf, C. R. von
- Ach Gott, es taugt doch draussen nicht*, 1144, ii., Tersteegen, G.
- Ach Gott gieb in des deine Gnad*, 54, ii., See Altenburg, J. M.
- Ach Gott und Herr, wie gross und schwer*, 992, ii., Rutilius (Rüdel), M.
- Ach Gott verlass mich nicht*, 387, ii., Franck, S.
- Ach Gott vom Himmel sich darein*, 414, i., German hymnody; 442, ii., Goostly Psalmes and Spirituelle Songes; 704, i., Luther, M.
- Ach Gott, was hat für Herrlichkeit*, 1006, i., Scheffler, J.
- Ach Gott, wie lang vergissegst mein*, 470, i., Greitter, M.
- Ach Gott, wie manches Herzeleid*, 580, i., Jesu dulcis memoria; 762, i., Moller, M.
- Ach Herr Christe, war Mensch und Gott (Wir danken dir, Herr Jesu Christ, st. ii.)*, 1226, i., Vischer, C.
- Ach Jesu! dessen Treu*, 505, ii., Heermann, J.
- Ach komm, du süßer Herzens-Gast*, 724, i., Mencken, L.
- Ach könnt ich stille sein*, 1144, ii., Tersteegen, G.
- Ach lass auf allen Tritten*, 1301, ii., Zinzendorf, C. R. von
- Ach lieber Herre Jesu Christ*, 507, i., Heinrich of Laufenburg
- Ach mein Herr Jesu, dein Nahesein*, 417, ii., German hymnody; 468, i., Gregor, C.
- Ach! mein verwundter Fürste*, 9, ii., According to Thy mercy, Lord, st. ii., iii.; 558, i., I thirst, Thou wounded Lamb of God; 1302, ii., Zinzendorf, N. L. von
- Ach, nach deiner Gnade schwachet*, 667, i., Lavater, J. C.
- Ach, sagt mir nicht von Gold und Schätzen*, 1007, i., Scheffler, J.
- Ach sagt mir nichts von eiteln Schätzen*, 417, i., German hymnody
- Ach treib aus meiner Seel*, 430, i., Gmelin, S. C.
- Ach treuer Gott! ich ruf zu dir*, 287, ii., Denicke, D.
- Ach Vater unser, der du bist*, 442, ii., Goostly Psalmes and Spirituelle Songes; 761, ii., Moibanus, A.
- Ach wann werd' ich von der Sünde*, 777, ii., Münster, B.
- Ach was ist doch unsre Zeit*, 388, i., Franck, S.
- Ach was soll ich Sünder machen*, 579, ii., Flitner, J.
- Ach, was steh's du auf der Au*, 1007, i., Scheffler, J.
- Ach, welche Marter, welche Plagen*, 1078, ii., Spitta, C. J. P.
- Ach wenn ich dich, mein Gott, nur habe*, 1013, ii., Schmolck, B.
- Ach wie flüchtig! ach wie nichtig*, 357, i., Franck, M.
- Ach wie hat mein Hers gerungen*, 626, i., Klopstock, F. G.
- Ach wie so sanft entschläfest du*, 795, ii., Neumann, G.
- Ach wundergrosser Siegesheld*, 631, ii., Homburg, E. C.
- Achieving what His wisdom planned*, 1218, ii., Verbum Supernum prodians Nec Patris linquens
- Acquaint thee, my child*, 11, i., Acquaint thee, O mortal
- Acquaint thee, O mortal*, 630, i., Knox, W.
- Acquaint thee, O Spirit, acquaint thee with God*, 11, i., Acquaint thee, O mortal
- Acquaint thyself quickly, O sinner*, 11, i., Acquaint thee, O mortal
- Across the sky the shades of night*, 482, ii., Hamilton, J. (of Doubling)
- Act but the infant's gentle part*, 354, i., Es ist nicht schwer ein Christ zu sein
- Ad celebres, Rex coelior, laudes cuncta*, 814, i., Notker
- Ad coenam Agni providi*, 13, ii., Ad regias Agni dapes; 629, ii., Knorr von Rosenroth, C.
- Ad honorem tuum Christe recolet ecclesia*, 647, i., Latin hymnody
- Ad matutinum gemide*, 650, i., Latin hymnody
- Ad nuptias Agni Pater*, 382, ii., Fortem virili pectore
- Ad nutum Domini*, 1043, ii., Sequences
- Ad perennis vitae fontem mens sititit arida (Damiani)*, 278, ii., Damiani, P.; 580, i., Jerusalem, my happy home; 640, i., Lasset Klag und Trauern fahren; 645, i., 646, ii., 650, ii., Latin hymnody; 973, ii., Roman Catholic hymnody
- Ad regias Agni dapes*, 11, ii., Ad coenam Agni providi; 679, i., Pange lingua gloriosi corporis mysterium
- Ad supernam*, 879, ii., Pange lingua gloriosi corporis mysterium
- Ad te levavi*, 73, ii., Antiphon
- Adam, descended from above, Thou only canst*, 14, ii., Adam descended from above, Federal Head
- Adam did, in Paradise*, 794, ii., Neumann, C.
- Adam hat in Paradise*, 794, ii., Neumann, C.
- Adam hatte sieben Söhne*, 207, i., Carols
- Adam vetus quod polluit*, 30, i., Agnoscat omne saeculum
- Adeste Christi vocibus*, 125, i., Bede
- Adeste fideles, laeti triumphantes*, 150, i., Blew; 589, i., Jesu dulcis memoria; 855, ii., Oakeley, F.; 974, ii., Roman Catholic hymnody
- Adeste fideles, mecum complorantes*, 825, ii., O come and mourn with me awhile
- Adeste sancti coelites*, 894, ii., Santelli, B. de
- Adore, my soul, that awful name*, 1063, i., Smith, Sir J. E.
- Adoro te devote, latens Deitas*, 30, ii., Agnus Dei, 650, i., Latin hymnody; 1167, ii., Thomas of Aquino
- Adoro Te supplex, latens Deitas*, 22, ii., Adoro Te devote, latens Deitas
- Adown the river, year by year*, 1062, ii., Smith, I. G.
- Adstant anglorum chori*, 845, ii., O qualis quantaque laetitia
- Advenit Dominus! Tellus tremefacta labascet*, 1154, i., The Lord shall come! the earth shall quake
- Advent tells us Christ is near*, 493, i., Hankey, Katherine
- Adversa mundi tolera*, 1095, i., Stone, S. J.; 1169, i., Thomas of Kempen
- Aestimavit ortolanum*, 242, ii., Collaudemus Magdalensae
- Aeterna Christi munera, Apostolorum*, 24, ii., Aeterna Christi munera, Et martyrum
- Aeterna Christi munera et martyrum*, 56, ii., Ambrosius

*Aeterna coeli gloria*, 910, i., Primers; 1100, ii., Summae Deus clementiae; st. ii., Da dexteram surgentibus; st. iii., Ortus refulget lucifer, 1187, ii., Tu Trinitatis Unitas

*Aeternae Rector siderum*, 274, ii., Custodes hominum psallimus angelos; 572, ii., Orbis Patratore optime

*Aeternae rerum Conditor*, 56, ii., Ambrosius; 1080, i., Splendor paternae gloriae

*Aeternae Rex altissime*, 1186, ii., Tu Christe nostrum gaudium

*Aeterni Patris Unice*, 662, i., Lauda, mater ecclesia

*Afar the eastern sky is glowing*, 486, i., Hardenberg, G. F. P. von

*Afar while Jesus passeth by*, 200, ii., Callaway, W. F.

*Afflicted saint, to Christ draw near*, 28, ii., Afflicted soul, to Jesus dear

*Afflicted saint, to God draw near*, 28, ii., Afflicted soul, to Jesus dear

*Affliction is a stormy deep*, 264, ii., Cotton, N.

*After all that I have done*, 1963, i., Wesley family, The

*After clouds we see the sun*, 410, i., Gerhardt, P.

*After me! Christ our Champion spake*, 737, ii., Mir nach, spricht Christus, unser Held

*After the gloom of night is passed away*, 576, ii., Πάλι φέργος, πάλιν αὐτὸς

*After three days Thou didst rise*, 68, i., Ἀνέστης τριήμερος

*Again, amid the circling year*, 120, ii., Beata nobis gaudia Anni reduxit orbita

*Again, as evening's shadow falls*, 685, ii., Longfellow, S.

*Again my Saviour Jesus lives*, 703, i., Hulise-Henriette of Brandenburg

*Again, O Lord, I open mine eyes*, 706, ii., Lyte, H. F.

*Again our Lent has come to us*, 1285, ii., Wilson, Jane

*Again our weekly labours end*, 71, ii., Another six days' work is done

*Again our yearly strain we raise*, 1097, i., Stowell, H.

*Again returns the day of holy rest*, 29, i., Again the day returns of holy rest

*Again the circling seasons tell*, 120, ii., Beata nobis gaudia Anni reduxit orbita

*Again the circling year brings round*, 120, ii., Beata nobis gaudia Anni reduxit orbita

*Again the dawn gives warning meet*, 14, ii., Ad templa nos rursus vocat

*Again the day returns of holy rest*, 717, ii., Mason, W.; 903, ii., Praise the Lord, ye heavens adore Him

*Again the daylight fills the sky*, 577, ii., Jam lucis orto sidere

*Again the holy morn*, 14, ii., Ad templa nos rursus vocat

*Again the Lord of life and light*, 114, i., Barbauld (née Aikin), Anna L.

*Again the Lord's own day is here*, 330, ii., En dies est Dominica

*Again the slowly circling year*, 120, ii., Beata nobis gaudia Anni reduxit orbita

*Again the solemn season calls*, 1066, ii., Solemne nos jejuni

*Again the Sunday morn*, 14, ii., Ad templa nos rursus vocat

*Again the tempter comes! to Thee I cling*, 577, i., Πάλιν προσῆλθεν ὁ δράκων

*Again the time appointed see*, 1066, ii., Solemne nos jejuni

*Again the trumpet sounds*, 709, ii., MacLagan, W. D.

*Again to Thee, our guardian God, we raise*, 995, i., Saviour, again to Thy dear Name we raise

*Again upon the gladden'd earth*, 902, i., Powell, T. E.

*Again we hail the opening morn*, 867, ii., Πάλι φέργος, πάλιν αὐτὸς

*Again we meet in gladness*, 181, ii., Brigg, J.

*Again we meet in Jesus' name*, 286, i., Deck, J. G.

*Against*, See also 'Gainst

*Against all those that strive with me* (Ps. xxxv.), 800, i., New Version

*Against the Church of Jesus*, 351, ii., Ἐνίστην ὡς λεῶν

*Against Thee, Lord, Thee only my transgression*, 407, i., Gellert, C. F.

*Against Thee only have I sinned, I own it*, 407, i., Gellert, C. F.

*Age after age shall call thee [her] blessed*, 213, ii., Charles (née Rundle), Elizabeth

*Age jam precor mearum*, 647, i., Latin hymnody

*Αἶς μοι ψυχά*, 457, i., Greek hymnody

*Aghast the tyrant racked with care*, 946, ii., Quicumque Christum quaeritis

*Agneau de Dieu*, 712, ii., Malan, H. A. C.

*Agni paschalis esu potuque dignas*, 813, i., Notker

*Agnoscat omne saeculum*, 363, ii., Fortunatus, V. H. C.

*Agnus Dei, qui tollis peccata mundi*, 265, ii., Decius, N.; 414, ii., German hymnody

*Agnus redemit oves*, 1222, ii., Victimae Paschali

*Agone triumphali militum regis summi*, 813, i., Notker

Ah Christian! if the need  
Ah come, Lord Jesus, hear  
1247, ii., Welmo, M.  
Ah! come, Thou most beloved  
Ah come, Thou my heart  
Mencken, L.  
Ah, could I but be still, I  
Ah dearest Lord! to see  
Gregor, C.  
Ah! faithful God, comfort  
treuer Gott, barmherzig  
Ah! fleeing Spirit! a  
Spark of heavenly  
Ah, give me, Lord, the  
Priest, the Pilgrim  
Ah, God! from heaven  
vom Himmel, sieh  
Ah God, from heaven  
Gott vom Himmel  
Ah God, from heaven  
Gott vom Himmel  
Ah! God in heaven,  
vom Himmel, sieh  
Ah God, in mercy see  
Gott genädig sei  
Ah God, look down from  
vom Himmel, sieh  
Ah God, my days are  
manches Herze  
Ah God! the world  
Tersteegen, G.  
Ah! grieve not so,  
Ah, happy hours  
mann, J. G.  
Ah! Head so pier  
voll Blut und  
Ah! how empty  
Herz so leer  
Ah how fleeting,  
Ah, how shall I  
sons of Adam  
Ah! hush now  
Deus ignee  
Ah! Jesu Christi  
of Laufenb  
Ah Jesu Christi  
Ah Jesus, let me  
Ah Jesus, Lord  
Ah! Jesus! I  
mann, J.  
Ah Jesus, the  
Ah! Lord, Ah  
hymnody  
Ah! Lord, ei  
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Ah! Lord, f  
vom Him  
Ah! Lord,  
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Ah! Lord c  
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*Al wounded Head! must Thou*, 835, ii., O Haupt voll Blut und Wunden  
*Al wounded Head, that bearest*, 835, ii., O Haupt voll Blut und Wunden  
*Aj jak jest to mile a utěšně*, 216, i., Cervenska, M.  
*Aj jak jsou mili tvoji přibytkové*, 93, i., Augusta, J.  
*Alas, alas, how blind I've been*, 1098, ii., Strong, N.  
*Alas, dear Lord, what evil hast Thou done*, 517, ii., Herzliebster Jesu, was hast du verbrochen  
*Alas, dear Lord, what law then hast Thou broken*, 517, ii., Herzliebster Jesu, was hast du verbrochen  
*Alas for my sorrow*, 853, ii., O we des smerzen  
*Alas, how changed that lovely flower*, 628, ii., Knight, J. A.  
*Alas, how poor and little worth*, 685, i., Longfellow, H. W.  
*Alas, how swift the moments fly*, 16, i., Adams, J. Q.  
*Alas, my aching heart*, 1237, i., Watts, I.  
*Alas! my God! my sins are great*, 983, i., Rutilius (Rüdel), M.  
*Alas! my Lord and God*, 983, i., Rutilius (Rüdel), M.  
*Alas! my Lord my Life is gone*, 536, i., Hoskins, J.  
*Alas! poor world, I loved thee long*, 545, ii., Husband, E.  
*Alas! that I not earlier knew Thee*, 561, i., Ich will dich lieben, me ne Stärke  
*Alas! the Lord my Life is gone*, 536, i., Hoskins, J.  
*Alas, the outward emptiness*, 421, ii., Gill, T. H.  
*Alas these pilgrims faint and worn*, 421, ii., Gill, T. H.  
*Albeit my steps are on my native strand*, 773, ii., Möwes, H.  
*Alas! nuntius (Prudentius)*, 643, ii., Latin hymnody; 910, i., Primers  
*Alike in happiness and woe*, 1279, ii., While carnal men, with all their might  
*All after pleasures as I rid one day*, 210, ii., Carols  
*All as God wills who wisely heads*, 1277, i., Whittier, J. G.  
*All, all is vanity below*, 689, i., Lord, I am Thine, but Thou wilt prove  
*All before us lies the way*, 234, ii., Clapp, Eliza T.  
*All bleeding with the tangled thorn (Caput spinis coronatum)*, 991, ii., Salve mundi salutare  
*All blessing to the Blessed Three*, 134, ii., Benedicta sit beata Trinitas  
*All earthly charms, however dear*, 1196, ii., Unitarian hymnody  
*All fair within those children of the light*, 960, ii., Richter, C. F.  
*All glories of this earth decay*, 473, i., Gryphius, A.  
*All glory be to God most high*, 1018, ii., Schütz, J. J.  
*All glory be to God on high, And*, 425, ii., Gloria in excelsis  
*All glory be to God on high and peace on earth likewise*, 425, ii., Gloria in excelsis  
*All glory be to God on high, Who*, 425, ii., Gloria in excelsis  
*All glory be to Him who came*, 122, i., Beddome, B.  
*All glory be to Thee*, 925, ii., Psalter, English  
*All glory be to Thee, Redeemer blest*, 426, ii., Gloria, laus, et honor  
*All glory, Jesus Christ, to Thee*, 409, i., Gelobet seist du Jesu Christ  
*All glory, laud, and honour*, 426, ii., Gloria, laus, et honor  
*All glory to the Eternal Three*, 720, ii., Maxwell, J.  
*All glory to the Eternal Three (tr. J. Wesley)*, 1304, ii., Zinzendorf, N. L. von  
*All glory to the Father be, Who made the earth*, 424, i., Give glory unto God on high  
*All glory to the Lord's Epiphany*, 351, ii., Epiphaniam Domino canamus gloriosam  
*All Glory to the Sovereign Good*, 1018, i., Schütz, J. J.  
*All glory, worship, thanks, and praise*, 1206, i., Wir singen dir Immanuel  
*All hail*. See also *All hail*  
*All hail, adored Trinity*, 98, ii., Ave, colenda Trinitas  
*All hail, all hail, to the natal day*, 235, ii., Clarke, S. C.  
*All hail! dear Conqueror! all hail (Jesus is risen, Faber)*, 975, i., Roman Catholic hymnody  
*All hail, divinest heart, to Thee (O divinum Cor, aveto)*, 991, ii., Salve mundi salutare  
*All hail! my Saviour and my God (Gegrüßet seist du Gott, mein Heil)*, 990, ii., Salve mundi salutare  
*All hail, redeeming Lord*, 167, i., Boyce, (S. ?)  
*All hail! the great Immanuel's [Emmanuel's] Name*, 42, i., All hail! the power of Jesus' Name  
*All hail! the great Redeemer's Name*, 42, i., All hail! the power of Jesus' Name  
*All hail the Lord's Anointed*, 480, ii., Hail to the Lord's Anointed  
*All hail the power of Jesus' Name*, 244, ii., Come, children, hail the Prince of Peace; & Come, children, join the angelic throng; 477, ii., Hail, holy, holy,

holy Lord, Let angels; 478, i., Hail, Name of Jesus, glorious Name; 743, i., Missions; 890, ii., Perronet, E.; 1299, ii., You who the Name of Jesus bear  
*All hail to Thee, my Saviour and my God*, 990, ii., Salve mundi salutare  
*All hail to you, sweet Jesus' wounds*, 992, i., Salve Christi vulnera  
*All hail to you, ye martyrs flowers (Salvete flores martyrum)*, 947, i., Quicumque Christum quaeritis  
*All hail ye flowers of martyrdom (Salvete flores martyrum)*, 947, i., Quicumque Christum quaeritis  
*All hail, ye infant martyr-flowers (Salvete flores martyrum)*, 947, i., Quicumque Christum quaeritis  
*All hail, ye martyr-blossoms so bright (Salvete flores martyrum)*, 947, i., Quicumque Christum quaeritis  
*All hail, O Queen mother of mercy*, 992, i., Salve regina misericordiae  
*All hail, O Queen mother of Mercy*, 992, i., Salve regina misericordiae  
*All hearts and tongues and hands*, 963, ii., Rinkart, M.  
*All His servants join to bless*, 462, i., Hallelujah! Raise, O raise  
*All hosts above, beneath*, 785, i., Nato canunt omnia  
*All hosts with one accord*, 785, i., Nato canunt omnia  
*All human succours now are flown*, 621, ii., Ken, T.  
*All is bright and cheerful round us*, 43, ii., All is bright and gay around us  
*All is dying, hearts are breaking*, 145, ii., Bleibt bei dem, der eurentwillen  
*All is of God; if He but wave His hand*, 685, i., Longfellow, H. W.  
*All is fulfilled—my heart record*, 1010, ii., Schmidt, J. E.  
*All kings shall seek with one accord (Ps. lxxii.)*, 865, ii., Old Version  
*All laud and praise, with heart and voice (Ps. xxx.)*, 865, ii., Old Version  
*All love is thine, O Spirit*, 1300, ii., Zeuch ein zu deinen Thoren  
*All may be outwardly desert and gloom*, 471, i., Grinfield, T.  
*All men are equal in their birth*, 715, ii., Martineau, Harriet  
*All men to speak and to dream are prone*, 354, ii., Es reden und träumen die Menschen viel  
*All must die! there's no exception*, 36, ii., Albinus, J. G.  
*All must die! there's no redemption*, 36, ii., Albinus, J. G.  
*All my belief and confidence (The xii Articles)*, 856, i., Old Version  
*All my desires are fixed on Thee*, 798, i., Neumeister, E.  
*All my heart this night rejoices*, 398, i., Fröhlich soll mein Herze springen  
*All my heart to Thee I give*, 262, ii., Corneum tibi dedo, Jesu dulcissime  
*All my heart with joy is springing*, 398, i., Fröhlich soll mein Herze springen  
*All my hope and consolation*, 885, i., Jesu deine tiefe Wunden  
*All my hope is firmly grounded*, 791, ii., Neander, J.  
*All my hope is fixed and grounded*, 791, ii., Neander, J.  
*All my hope is grounded surely*, 791, ii., Neander, J.  
*All my world was struck with storm*, 486, i., Hardenberg, G. F. P. von  
*All nature dies and lives again*, 376, ii., Few are thy days and full of woe  
*All nature feels attractive power*, 311, ii., Drennan, W.; 1196, i., Unitarian hymnody  
*All nature's works his praise declare*, 1233, i., Ware, H., jun.  
*All other pleas we cast aside*, 476, ii., Had I ten thousand gifts beside  
*All our sinful words and ways*, 678, i., Litanies  
*All people hearken, and give ear (Ps. xlix., Sternhold)*, 865, ii., Old Version  
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*All praise to Him of Nazareth*, 190, i., Bryant, W. C.  
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- All praise to Thee, O Lord, Who by*, 120, i., Beadon, W. H.
- All praise to Thee! O Lord, Who from*, 420, ii., Glory to Thee, O Lord, Who from
- All praise to Thee who safe hast kept*, 821, i., Ken., T.
- All praise to Thee Whose powerful word*, 429, ii., Glory to Thee whose powerful word; 693, i., Lord of the wide-extended main
- All saints of the Lord*, 280, i., Darling, T.
- All tender lights, all hues divine*, 820, i., Nox atra rerum contigit
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- All that God does is rightly done*, 973, ii., Rodigast, S.
- All that in this wide world we see*, 190, i., Bryant, W. C.
- All that seek Christ, your eyes erect*, 946, i., Quicumque Christum quaeritis
- All that we know of saints above*, 1288, ii., With praise to Thee my strain began
- All that's human still must perish*, 36, ii., Albinus, J. G.
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- All the saints will meet on high*, 287, i., Deiner Kinder Sammelplatz
- All the way my Saviour leads me*, 1204, i., Van Alstyne (née Crosby), Frances J.
- All the world exalt the Lord*, 507, ii., Held, H.
- All the world give praises due*, 507, ii., Held, H.
- All the world's salvation, hail*, 990, ii., Salvo mundi salutare
- All they whose hopes on God depend* (Ps. cxxv.), 801, ii., New Version
- All things are ours; how abundant the treasure*, 529, ii., Holme, J.
- All things are ready! Jesus waits to give*, 46, i., All things are ready! there's a place of rest
- All things are Thine, no gifts have we*, 1277, i., Whittier, J. G.
- All things are yours! O sweet message of mercy divine*, 1017, ii., Schubart, C. F. D.
- All things bright and beautiful*, 36, ii., Alexander (née Humphreys), Cecil F.
- All things hang on our possessing*, 51, i., Alles ist an Gottes Segen
- All things praise Thee, Lord most high*, 266, i., Condor, G. W.
- All things that are on earth*, 190, i., Bryant, W. C.
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- All this night shrill Chaunteclere*, 97, ii., Austin, W.
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- All unseen the Master walketh*, 709, i., Mackellar, T.
- All who on Zion's God depend* (Ps. cxxv.), 801, ii., New Version
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- All ye a certain cure who seek*, 945, ii., Quicumque certum quaeritis
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- All ye who seek a certain cure*, 945, ii., Quicumque certum quaeritis
- All ye who seek a comfort sure*, 945, ii., Quicumque certum quaeritis
- All ye who seek a refuge sure*, 945, ii., Quicumque certum quaeritis
- All ye who seek a n s iolacere*, 946, i., Quicumque certum quaeritis
- All ye who seek a sure relief in trouble*, 945, ii., Quicumque certum quaeritis
- All ye who seek for sure relief, in every time*, 946, i., Quicumque Christum quaeritis
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- All ye who seek in hope and love*, 946, i., Quicumque Christum quaeritis
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*All-gracious* Lord, I own Thy right, 781, i., My gracious Lord, I own Thy right  
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*Alma* chorus Domini compangat, 814, i., Notker  
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*Alma* Redemptoris Mater quae pervia coeli, 73, i., Antiphon; 99, ii., Ave regina coelorum; 660, ii., Latin hymnody  
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*Almighty* Father, heaven and earth, 282, ii., Dayman, E. A.  
*Almighty* Father, just and good, 1134, ii., Te Deum Patrem colimus  
*Almighty* Father of mankind! Jehovah, self-existent Lord, 1195, i., Unitarian hymnody  
*Almighty* Father of mankind, On Thee (Bruce), 188, ii., Bruce, M.  
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*Almighty* Founder of the world, 1137, i., Telluris ingens conditor  
*Almighty* Fount of love, 902, i., Powell, T. E.  
*Almighty* God, apply, 169, ii., Breay, J. G.  
*Almighty* God, be Thou our guide, 949, ii., O that Thou wouldst the heavens rend  
*Almighty* God, before Thy throne, 1037, ii., See, gracious God, before Thy throne  
*Almighty* God! I call to Thee, 97, i., Aus tiefer Noth schrei ich zu dir  
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*Almighty* God of love divine, 165, ii., Bourne, H.  
*Almighty* God of truth and love, 1262, ii., Wesley family, The  
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*Almighty* God, this truth we own, 1065, ii., Soden, A. J.  
*Almighty* God, thy piercing eye, 221, i., Children's hymns  
*Almighty* God, Thy throne above, 956, ii., Rerum Deus unax vigor  
*Almighty* God, Thy truth shall stand, 9, ii., Ach Gott vom Himmel steh darein  
*Almighty* God, Thy word is cast, 215, i., Cawood, J.  
*Almighty* God, Thy works abound, 1298, ii., Yes, God is good in earth and sky  
*Almighty* God, to Whom we owe, 1065, ii., Soden, A. J.  
*Almighty* God, we cry to Thee, 122, i., Beddome, B.  
*Almighty* God, we praise and own, 1133, i., Te Deum laudamus  
*Almighty* God, Who dwellest high, 1116, ii., Taylor, Ann and Jane  
*Almighty* God, Who from the flood, 711, i., Magnae Deus potentiae  
*Almighty* God, Whose love displayed, 1100, ii., Summae Deus clementiae, — at. ii., Da dexteram  
*Almighty* God, Whose sceptre sways, 26, i., Aeternae Rector siderum  
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*Almighty* King, Eternal Sire, 1006, i., Scheffler, J.  
*Almighty* King, Whose wondrous hand, 448, i., Graces  
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*Almighty* Lord, before Thy throne, 1037, ii., See, gracious God, before Thy throne  
*Almighty* Lord of earth and heaven, 267, ii., Denicke, D.  
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*Almighty* Maker of our frame, 1269, ii., When I resolved to watch my thoughts  
*Almighty* Maker of the heaven, 563, i., Immense coeli Conditor  
*Almighty* Ruler, God of Truth, 953, ii., Rector potens, verax Deus  
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*Almighty* Sovereign of the skies, 1098, ii., Strong, N.  
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*Alone* in God put thou thy trust, 962, i., Ringwaldt, B.  
*Alone* the dreadful race He ran, 1157, ii., The Sun of Righteousness appears  
*Alone* to God on high be praise, 426, i., Gloria in excelsis  
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*Already* thirty years have shed, 881, i., Pange lingua gloriosi proelium certaminis  
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*Also* hat Gott die Welt geliebt, 411, ii., Gerhardts, P.  
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*Although* the fig-tree blossom not, 1068, i., So firm the saints' Foundation stand  
*Although* the fools say with their mouth, 355, i., Es spricht der Unweisen Mund wohl  
*Although* the mouth say of the unwise, 355, i., Es spricht der Unweisen Mund wohl  
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*Am* I a stranger here, on earth alone, 957, ii., Reusner, C.  
*Am* I called, and can it be?, 461, ii., Gray (née Lewers), Jane  
*Am* I my brother's keeper? Yes, 1138, i., Temperance hymnody  
*Am* I on earth a lone and friendless stranger, 957, ii., Reusner, C.



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*Amid surrounding gloom and waste*, 217, ii., Chapin, E. H.  
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*Amid the world's vexations*, 1079, i., Spitta, C. J. P.  
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*Amidst the mighty, where is he*, 1034, i., Scottish translations and paraphrases  
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*Amidst us our beloved stands*, 1081, ii., Spurgeon, C. H.  
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*Among the saints of God*, 216, ii., Chamberlain  
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*Amour que mon âme est contente*, 476, i., Guyon (née de la Mothe), Jeanne M. B.  
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*An Gott will ich gedenken*, 1013, ii., Schmolck, B.  
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*And can it be that I should gain?*, 1273, i., Where shall my wondering soul begin?  
*And can mine eyes without a tear?*, 506, ii., Heginbotham, O.  
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*And dost Thou ask me, dearest Lord*, 545, ii., Husband, E.  
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*And is it true that Jesus came?*, 117, i., Bateman, H.  
*And is it yet, dear Lord, a doubt?*, 272, ii., Cruttenden, R.  
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*And now, by God's sure decree*  
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 Christus tenebris obscur  
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 Thring, G.  
*And now, O Father*,  
 Bright, W.; 1273,  
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*And now, O God, Thy*  
 sanctius moves opus  
*And now the day is past*  
 Grates, peracto jam  
*And now the day is past*  
 Grates, peracto jam  
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 Chamberlain, T.  
*And now the season grows*  
 nos jejuni  
*And now the sinking*  
 solis rotā  
*And now the six-days*  
 peractis, O Deus  
*And now the solemn day*  
*And now the solemn day*  
*And now the sun's m-*  
 excelsum jubar  
*And now the wants are*  
*And now this holy day*  
*And now Thy labour*  
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 575, i., Jackson.  
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 O my Lord, I see  
*And now with shades*  
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*And oft I think*,  
 406, ii., Geh aus  
*And shall I shun the*  
 refuge in my Ge  
*And shall I sit alone*  
*And shall we dwell*  
*And shall we sit alone*  
*And shall we then go*  
 Scottish trans  
 Shall we go on  
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*And what though*  
 bodies part  
*And will the God*  
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*And will the offend*  
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*Angelorum order*  
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*Angels of peace, ye seraphs born*, 702, i., Lugete, pacis angel  
*Angels our march oppose*, 488, i., Hark! how the watchmen cry  
*Angels rejoice o'er sinners saved*, 734, i., Midlane, A.  
*Angels rejoiced and sweetly sang*, 545, ii., Hurn, W.  
*Angels round the throne are praising*, 882, ii., Parson (née Rooker), Elizabeth  
*Angels singing, Church bells ringing*, 514, ii., Hernaman (née Ibotson), Claudia F.  
*Angels to our Jubilee (tr. Blew)*, 20, i., Adepte, coelitus chori  
*Angels, where'er we go, attend*, 1273, ii., Which of the petty kings of earth?  
*Angels who the throne surround*, 283, i., De Courcy, R.  
*Angels your march oppose*, 488, i., Hark, how the watchmen cry  
*Angel-voices ever singing*, 901, ii., Pott, F.  
*Angenehmes Krankenbette*, 525, i., Hiller, P. F.  
*Angulare Fundamentum*, 136, i., Benson, E. W.  
*Angularis fundamentum*, 1199, i., Urbs beata Hierusalem  
*Angularis fundamentum (Paris Brev. text)*, 1200, ii., Urbs beata Hierusalem  
*Animae clare lucentes (tr. Macgill)*, 1163, i., These glorious minds, how bright they shine  
*Animemur ad agonem*, 15, i., Adam of St. Victor  
*Animula vagula, blandula*, 1226, i., Vital Spark of heavenly flame  
*Anne fundens sanguinem (tr. Bingham)*, 34, i., Alas! and did my Saviour bleed  
*Anni recuso tempore*, 584, ii., Jesu corona celsior  
*Anoint us with Thy blessed love*, 82, i., Arnold, G.  
*Anointed One, Thy work is done*, 872, ii., Opus peregristi Tuum  
*Αρωθεν, παρθένος, βοῆς ἐπεσίνερος ἡχος*, 458, ii., Greek hymnody  
*Another day is at an end*, 625, ii., Klantendorfer, P.  
*Another day is ended*, 407, ii., Gellert, C. F.  
*Another day is past and gone; O God we bow*, 480, ii., Grates, peracto jam die  
*Another day its course hath run*, 895, i., Pierpont, J.  
*Another fleeting day is gone*, 243, ii., Collyer, W. B.  
*Another hand is beckoning us*, 1277, i., Whittier, J. G.  
*Another Sabbath closes*, 133, ii., Bell, C. D.  
*Another Sabbath ended*, 1190, i., Tymms, T. V.  
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*Another year, another year, The unceasing rush*, 810, ii., Norton, A.  
*Another year has fled: renew*, 72, i., Another year hath fled: renew  
*Another year has glided past*, 1097, i., Stowell, H.  
*Another year is ended*, 33, i., Ainger, A.  
*Another year is gone, and now*, 1093, ii., Steuerlein, J.  
*Another year is swallowed by the sea*, 328, ii., Elliott, Ebenezer  
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*Another year of mortal life*, 419, i., Gersdorf (née von Friesen), Henriette C. von  
*Another year we now have entered*, 940, i., Puchta, C. R. H.  
*Another year with mercies strown*, 1097, i., Stowell, H.  
*Answer me, burning stars of night*, 509, ii., Hemans (née Browne), Felicia D.  
*Ante Jehovah tremendum (Before Jehovah's awful throne)*, 1059, ii., Sing to the Lord with joyful voice  
*Antra deserti teneris sub annis*, 1202, ii., Ut queant laxis resonare fibrin  
*Apart from every worldly care*, 734, ii., Midlane, A.  
*Apostle and Evangelist*, 216, ii., Chamberlain, T.  
*Apostolorum gloriae*, 125, i., Bede  
*Apparebit repentina*, 644, ii., Latin hymnody  
*Apparuit benignitas*, 650, i., Latin hymnody  
*Appointed by Thee, we meet in Thy Name*, 536, i., How happy the pair whom Jesus unites

*Apprehende arma*, 1167, ii., Thomas of Kempen  
*Approach, all ye faithful—st. iv. To Thee, who in this joyous*, 21, i., Adepte fideles  
*Approach all ye faithful—st. iv. The Son Everlasting*, 21, i., Adepte fideles  
*Approach, ye faithful, and with glad accord*, 21, ii., Adepte fideles  
*Approach, ye faithful, come with exultation*, 21, ii., Adepte fideles  
*Appropinquat enim dies*, 519, i., Heu! Heu! mala mundi vita  
*Ar lan Iorddonen ddofn (E. Evans)*, 1250, ii., Welsh hymnody  
*Arabia's desert ranger*, 480, ii., Hail to the Lord's Anointed  
*Arbor decora et fulgida*, 1220, i., Vexilla regis prodeunt  
*Archangels! fold your wings*, 129, ii., Behold the Lamb of God  
*Archangelum mirum magnum*, 645, i., Latin hymnody  
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*Are the saints predestinated*, 571, i., Irons, J.  
*Are there no wounds for me?*, 526, ii., Himsdale (née Haddock), Grace W.  
*Are thy toils and woes increasing?*, 322, i., Ei kai ta naporta  
*Are we the soldiers of the Cross*, 55, ii., Am I a soldier of the Cross?  
*Are you formed a creature new*, 1303, i., Zinzendorf, N. L. von  
*Arglwydd, arwain trwy'r anialoch (W. Williams)*, 1253, ii., Welsh hymnody  
*Arglwydd grasol, clyw fynghri-ain griddfanau*, 386, i., Francis, B.  
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*Arise, and bless the Lord*, 1086, ii., Stand up and bless the Lord  
*Arise and hail the happy day*, 1019, ii., Scott, Elizabeth  
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*Arise, arise, with joy survey*, 783, i., My soul with sacred joy survey  
*Arise, for the day is passing*, 913, ii., Procter, Adelaide A.  
*Arise, great God, and let Thy grace*, 874, ii., Our eyes, great God, have seen Thy grace  
*Arise in all Thy splendour, Lord*, 106, i., Bacon, L.  
*Arise, my soul, arise, The Saviour's sacrifice*, 76, ii., Arise, my soul, arise, Thy Saviour's sacrifice  
*Arise, my soul, fly up and run*, 949, ii., Raise thee, my soul, fly up and run  
*Arise, my soul, on wings sublime*, 817, ii., Now let our souls on wings sublime  
*Arise, my soul, with rapture rise*, 1064, i., Smith, S. J.  
*Arise, my soul, with songs to own*, 571, i., Irons, J.  
*Arise, my soul, with wonder see*, 1270, i., When I survey the wondrous Cross  
*Arise, my spirit, bless the day*, 965, ii., Rist, J.  
*Arise my spirit, leap with joy (tr. Gambold, alt.)*, 965, ii., Rist, J.  
*Arise, O God, and let Thy grace*, 874, ii., Our eyes, great God, have seen Thy grace  
*Arise, O King of grace, arise*, 808, ii., No sleep, no slumber, to his eyes  
*Arise, O Lord, and shine*, 545, ii., Hurn, W.  
*Arise, O Lord, with healing rod*, 622, i., Kennedy, B. H.  
*Arise, O Zion, from the dust*, 280, ii., Daughter of Zion, from the dust  
*Arise, O Zion, rise and shine*, 165, ii., Bourne, H.  
*Arise, the kingdom is at hand*, 92, i., Auf, auf, ihr Reichsgenossen  
*Arise, Thou bright and morning Star*, 122, i., Beddome, B.  
*Arise we in the nightly watches waking*, 809, i., Nocte surgentes vigilemus omnes  
*Arise, ye heirs of glory*, 92, ii., Auf, auf, ihr Reichsgenossen  
*Arise! ye lingering saints, arise!*, 445, ii., Gotter, L. A.  
*Arise, ye people, and adore*, 90, ii., Auber, Harriet  
*Arise, ye saints, arise and sing*, 544, ii., Hurditch, C. R.  
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*Ark of the Covenant! not that*, 262, ii., Cor arca legem continens  
*Arm, arm for the conflict, soldier*, 515, i., Hernaman (née Ibotson), Claudia F.  
*Arm of the Lord, awake, awake. Put on Thy strength*, 1056, ii., Shrubsole, W.  
*Arm of the Lord, awake, awake, Thine (2)*, 79, i., Arm of the Lord, awake, awake, Thine (1)  
*Arm of the Lord, awake! Exalt the Saviour slain*, 544, ii., Hurditch, C. R.

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*Armies of God*: in union, 181, ii., Bridges, M.  
*Around Bethesda's healing wave*, 116, i., Barton, B.  
*Around me all is joy—and oh, my God*, 1010, ii., Schlegel, J. A.  
*Around the Saviour's lofty throne*, 1038, ii., See where the Lord His glory spreads  
*Around the throne in circling band*, 82, ii., Around the throne of God, a band  
*Around the throne of God in heaven*, 1054, i., Shepherd (née Houlditch), Anne  
*Around the throne of God the host angelic throngs*, 1233, i., Ware, H., Jun.  
*Around Thy throne, O God*, 902, i., Powell, T. E.  
*Arouse thee up! my Heart, my Thought, my Mind*, 143, ii., Birken, S. von  
*Arouse Thy Church, Almighty God*, 1099, i., Stryker, M. W.  
*Arrayed in majesty divine*, 239, i., Clothed in majesty divine  
*Arrayed in mortal flesh*, 606, i., Join all the glorious Names  
*Art poor? in all thy toiling* (*Civittis exutus es*), 541, i., Huc ad montem Calvariae  
*Art thou a child of tears?*, 1158, ii., The year begins with Thee  
*Art Thou still with us, gracious Lord*, 64, i., And art Thou with us, gracious Lord  
*Art thou weary, art thou languid?*, 263, i., Coster, G. T.; 466, i., Greek hymnody; 631, i., Kolbe, F. W.; 632, ii., *Κόρον τε καὶ κάματον*; 708, ii., Macgill, H. M.; 749, ii., Missions; 788, ii., Neale, J. M.; 834, i., O happy band of pilgrims; 986, i., Safe home, safe home in port; 1305, i., *Ζωφῆρας τρυφίας*  
*As a bird at dawning singeth*, 1279, ii., Wie ein Vogel lieblich singet  
*As a bird in meadows fair*, 1279, ii., Wie ein Vogel lieblich singet  
*As a traveller returning*, 1078, i., Spitta, C. J. P.  
*As an eagle unmolested* (*Volat avis sine metu*), 1217, i., Verbum Dei, Deo natum  
*As at morn's golden ray* (*Lux ecce surgit aurea*), 821, i., Nox, et tenebrae, et nubila  
*As blows the wind, and in its flight*, 239, ii., Cobbin, I.  
*As bright the star of morning gleams*, 807, i., Nicolai, P.  
*As by the light of opening day*, 673, ii., Let worldly minds the world pursue  
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*As calmly in the glowing west*, 1188, ii., Tuttle, L.  
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*As chief among ten thousand see*, 280, i., Darling, T.  
*As children we are owned by Thee*, 514, i., Herman, N.  
*As down in the sunless retreats of the ocean*, 765, i., Moore, T.  
*As each happy Christmas*, 521, i., Hey, J. W.  
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*As even the lifeless stone was dear*, 836, i., O! day of days! shall hearts set free  
*As every day Thy mercy spares*, 1056, ii., Shrubsole, W.  
*As flows the rapid river*, 1063, ii., Smith, S. F.  
*As for some dear familiar strain*, 541, ii., Hues of the rich unfolding morn  
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*As in soft silence vernal showers*, 85, i., As showers on meadows newly mown  
*As infants once to Christ were brought*, 1300, i., Young  
*As James the Great with glowing zeal*, 1060, i., Singleton, R. C.  
*As Jesus died and rose again*, 1114, i., Take comfort, Christians, when your friends  
*As Jesus sought His wandering sheep*, 377, ii., Flagrans amore, perditos  
*As Jonah, issuing from his three days' tomb* (*Σπλάγχνον Ἰωνῶν*), 232, i., *Χριστὸς γεννᾶται· δοξάζετε*  
*As kings and priests we hope to shine*, 138, i., Bertram, R. A.

*As long as life its term eze*  
time to serve the Lord  
*As long as life its term e*  
translations and paraphra  
*As Mary sat at Jesus' feet*,  
Jane  
*As mourns a widowed bride*,  
*As mounts on high the orb*  
orto sidere  
*As new-born babes desire the*  
babes desire the breast;  
*As nigh Babel's streams*  
English  
*As night departing brings*  
Sapientia, veritas divini  
*As now departs the light of*  
terminum  
*As now the sun's declining*  
solis rotā  
*As now the sun's departi*  
solis rotā  
*As o'er the past my memo*  
T. F.  
*As on a cast eternal shore*,  
Elizabeth  
*As on the Cross the Saviour*  
*As on the night before this*  
*As once the Saviour took*  
Hinsdale), Phoebe  
*As panting in the sultry*  
*As pants the hart for co*  
i., New Version; 919  
*As pants the hind for e*  
nedy, B. H.  
*As pilgrims here we wa*  
auf Erden  
*As rain and snow on ear*  
thirst, approach the  
*As Saint Joseph lay as*  
Ibottson), Claudia F.  
*As shadows cast by cloud*  
*As small birds use A*  
fein Ein Vögelein),  
*As strangers here below*  
below  
*As sure I live, thy Ma*  
lebe, spricht dein G  
*As the bird in meadow*  
lieblich singet  
*As the Church to-day r*  
1081, i., Sponsa Ch  
*As the eagle fondly*  
Gefieder), 1067, i  
singen  
*As the eastern hills a*  
V. J.  
*As the gardener Him*  
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Lavater, J. C.  
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aller Güter  
*As the new moons q*  
Charlotte  
*As the sea-monster e*  
Χριστὸς γεννᾶται  
*As the sweet flower*  
ningham, J. W.  
*As the tree falls,*  
moments quickl  
*As the winged arrow*  
course the sun  
*As those who seek*  
ἡλιον ἡλιον δύν  
*As Thou didst rest,*  
*As Thou wilt, my G*  
E.  
*As through this wi*  
bräutigam, O  
*As Thy chosen peop*  
*As Thy mercy last*  
*As Thy will, O my*  
Lodenstein, J.  
*As to Thy cross, d*  
Thy dear cross  
*As travellers w*  
Vaughan, H.  
*As truly as I live,*  
spricht dein G  
*As twilight's gra*  
J. E.

*As various as the moon*, 1030, ii., Scott, T.  
*As when in silence, vernal showers*, 85, i., *As showers on meadows newly mown*  
*As when the Hebrew prophet raised* (Watts, alt.), 1033, ii., Scottish translations and paraphrases; 1084, ii., So did the Hebrew prophet raise  
*As when the weary traveller gains*, 817, ii., Now let our souls on wings sublime  
*As with gladness men of old*, 302, ii., Dix, W. C.  
*As you gather round the family board*, 218, ii., Charlesworth, V. J.  
*Ascribe we to the Father praise*, 424, i., Give glory unto God on high  
*Ashamed of Christ! my soul disdains*, 793, ii., Needham, J.  
*Ashamed of Jesus! Can it be?*, 595, ii., Jesus, and shall it ever be?  
*Ashamed of Jesus! Shall it be*, 595, ii., Jesus, and shall it ever be?  
*Ashamed of Thee, O dearest Lord*, 596, i., Jesus, and shall it ever be?  
*Ashamed who now can be*, 43, i., All hail, ye blessed band (st. viii.)  
*Ask, and ye shall get the blessing*, 541, ii., Hule, R.  
*Ask ye what great thing I know*, 1019, i., Schwedler, J. C.  
*Asleep in Jesus! blessed sleep*, 706, ii., Mackay (née Mackay), Margaret  
*Asleep in Jesus, wondrous sleep* (Thring), 87, i., Asleep in Jesus, blessed sleep  
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*Aspice, infami Deus ipse ligno*, 710, i., Maerentes oculi spargite lachrymas  
*Aspice ut Verbum Patris*, 1216, i., *See Venit e coelo Mediator alto*  
*Aspire, my heart, on high to live*, 525, i., Hiller, P. F.  
*Aspire, my soul, to yonder throne*, 571, i., Irous, J.  
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*Assembled at Thy great command*, 243, ii., Collyer, W. B.  
*Assembled in our school to-day*, 191, ii., Buckworth, J.  
*Assembled in Thy temple, Lord*, 575, i., Jackson, E.  
*Assembled round Thine altar, Lord*, 185, ii., Brown (née Hinsdale), Phoebe  
*Assessor to Thy King*, 1245, ii., Webb, B.  
*Assist us, Lord, Thy name to praise*, 420, ii., Gibbons, T.  
*Assist us, Lord, to act, to be*, 1196, ii., Unitarian hymnody  
*Assist us, O Almighty Lord*, 185, ii., Bourne, H.  
*Astant angelorum chori*, 845, ii., O qualls quantaque laetitiae  
*At anchor laid, remote from home*, 330, ii., Empty'd of earth I fain would be  
*At dead of night Sleep took her flight*, 981, i., Rückert, F.  
*At early dawn, the mountain bound*, 280, i., Darling, T.  
*At eve appears the Morning Star*, 637, ii., Lange, E.  
*At even, ere the sun did set*, 88, ii., At even ere the sun was set  
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*At his command the morning ray*, 1240, ii., Watts, I.  
*At Jesus' feet, our infant sweet*, 700, i., Loy, M.  
*At Jordan John baptizing taught*, 117, i., Bateman, H.  
*At last all shall be well with those, His own*, 135, ii., Bernstein, C. A.  
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*At last he's well, who through the blood of Jesus*, 135, ii., Bernstein, C. A.  
*At length appears the glorious day*, 514, i., Herman, N.  
*At length, by certain proofs, 'tis plain* (Ps. lxxiii.), 800, ii., New Version  
*At length Creation's days are past*, 1114, ii., Tandem peractis, O Deus  
*At length draws near the long expected day*, 902, ii., *Prædicta Christi mors adest*  
*At length, O God, Thy work is done*, 1114, ii., Tandem peractis, O Deus  
*At length released from many woes*, 795, ii., Neumann, G.  
*At length six days their course have run*, 1114, ii., Tandem peractis, O Deus  
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*At length the Master calls*, 849, ii., O the vastness, O the terror

*At length the six days' course is past*, 1114, ii., Tandem peractis, O Deus  
*At still midnight I raise my sight*, 981, i., Rückert, F.  
*At supper of the Lamb prepared*, 12, ii., *Ad coenam Agni providi*  
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*At the Cross her station keeping*, 1083, i., ii., *Stabat mater dolorosa*  
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*At the door of mercy sighing*, 709, i., Mackellar, T.  
*At the feet of Jesus*, 150, ii., Bliss, P.  
*At the great Supper of the Lamb*, 12, i., *Ad coenam Agni providi*  
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*At the Lamb's royal banquet where*, 14, i., *Ad regias Agni dapes*  
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*At the solemn midnight hour*, 722, i., *Mediæ noctis tempore*  
*At the time by God appointed*, 1232, ii., Wardlaw, R.  
*At this High Feast the Lamb hath made*, 12, ii., *Ad coenam Agni providi*  
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*At Thy first birth, Thou, Lord, didst wait*, 1294, i., Wordsworth, C.  
*At times on Tabor's height I stand*, 624, ii., Kimball, Harriet McE.  
*Athleta Sebastianus*, 896, ii., Pistor, H.  
*Attē, tūpaleritise okpertut*, 739, i., Missions  
*Attend, and mark the solemn fast*, 1034, i., Scottish translations and paraphrases  
*Attend, my people and give ear* (The x Commandments, Whittingham), 858, i., Old Version  
*Attend, my people, to my law* (Ps. lxxviii., Sternhold), 865, ii., Old Version  
*Attend, O Lord, and hear*, 424, i., Give ear, O Lord, to hear  
*Attend, O Lord, my daily toil*, 135, i., *Benigna-Maria of Reuss*  
*Attend, ye children of your God*, 502, ii., Harken, ye children of your God  
*Attend, ye heavens*, 914, i., *Ἰπποσύνη ὑπὲρ καὶ λαλήσω*  
*Attend, ye people, far and near*, 90, i., Attend, ye tribes that dwell remote  
*Attend, ye tribes that dwell remote*, 1034, i., Scottish translations and paraphrases  
*Auctor beate sæculi*, 262, ii., *See Cor arca legem continens*; 945, ii., *See Quicumque certum quaeritis*  
*Auctor salutis unicus*, 845, ii., Latin hymnody  
*Audi benigne Conditor*, 303, ii., Doane, G. W.; 470, i., Gregory the Great; 840, ii., O Lord our God with earnest care  
*Audin' ? Adest Dominus* (tr. Hales), 488, ii., Hark, my soul, it is the Lord  
*Audin' ? clara vox amoris* (tr. Bingham), 491, i., Hark, the voice of love and mercy  
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*Audite, omnes amantes Deum, sancta merita*, 644, ii., Latin hymnody  
*Audite! tollunt carmina* (tr. Bingham), 488, i., Hark, the herald angels sing  
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*Auf, auf, es ist geschehen*, 1304, i., Zinzendorf, N. L. von  
*Auf, auf mein Geist, erhebe dich zum Himmel*, 791, ii., Neander, J.  
*Auf, auf mein Herz mit Freuden*, 412, i., Gerhardt, P.  
*Auf, auf, mein Herz und du mein ganzer Sinn, Wirf alles heut*, 143, ii., Birken, S. von  
*Auf, auf, O Seel! auf, auf, zum Streit*, 1007, i., Scheffler, J.  
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*Auf, Christen, auf und freuet euch*, 302, i., Diterich, J. S.  
*Auf, Christenmensch, auf, auf, zum Streit*, 1007, i., Scheffler, J.  
*Auf Christi Himmel-Fart allein*, 1246, i., Wegelin, J.  
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*Auf den Nebel folgt die Sonn*, 410, l., Gerhardt, P.  
*Auf dich, mein Vater, will ich trauen*, 607, l., Lavater, J. C.  
*Auf diesen Tag bedenken wir* (Zwick), 1346, l., Wegelin, J.  
*Auf diesen Tag so denken wir*, 1306, ll., Zwick, J.  
*Auf einem Berg ein Baumlein stand*, 115, ll., Barth, C. G.  
*Auf Erden Wahrheit auszubreiten*, 302, l., Diterich, J. S.  
*Auf Gott, und nicht auf meinen Rath*, 407, ll., Gellert, C. F.; 416, l., German hymnody  
*Auf, hinauf, zu deiner Freude*, 1003, ll., Schade, J. C.  
*Auf ihr Christen Christi Glieder*, 363, ll., Falkner, J.  
*Auf, ihr Christen, laßt uns singen*, 82, ll., Arnswanger, J. C.  
*Auf, Jesu Jünger! freuet euch*, 303, l., Diterich, J. S.  
*Auf! laßt Gott uns loben*, 237, l., Claudius, M.  
*Auf, schicke dich*, 407, ll., Gellert, C. F.  
*Auf, Seel, und danke deinem Herrn*, 1034, ll., Scriber, C.  
*Auf, Seele, auf, und stüme nicht*, 776, l., Müller, M.  
*Auf, Seele, schicke dich*, 950, ll., Rambach, J. J.  
*Auf, Seele, sey gerüst* (G. Heine), 950, ll., Rambach, J. J.  
*Außer immensum, Deus, aufer iram*, 762, l., Möller, M.  
*Auferstanden, auferstanden* (Lavater), 1099, ll., Sturm, C. C.  
*Auferstanden, auferstanden, ist der Herr, der uns versüßet*, 1099, ll., Sturm, C. C.  
*Auferstehn, ja, auferstehn wirst du*, 418, l., German hymnody; 626, l., Klopstock, F. G.  
*Auf diesen Tag so denken wir*, 1306, ll., Zwick, J.  
*Auf Jesum Christum steht all mein Thun*, 1246, ll., Weingartner, S.  
*Auf meinen lieben Gott, trau ich*, 1246, ll., Weingartner, S.  
*Aurea luce et decoro roseo*, 70, ll., Anne Christe saeculorum Domine; 329, l., Elpis; 644, l., Latin hymnody  
*Aurora coelum purpurat*, 94, ll., Aurora lucis rutilat  
*Aurora veils her rosy face*, 353, ll., Erskine, R.; 634, ll., O happy saints who dwell in light, and walk  
*Aurora rosas primigenae color*, 1156, l., The roseate hues of early dawn  
*Aus deiner Eltern Armen*, 638, l., Knapp, A.  
*Aus dem Himmel ferne*, 321, l., Hey, J. W.  
*Aus des Todesbanden*, 1072, l., Spener, P. J.  
*Aus fremden Landen komm ich her*, 1227, l., Vom Himmel hoch da komm ich her  
*Aus irdischen Getümmel*, 86, ll., Aschenfeldt, C. C. J.  
*Aus Jakobs Stamm ein Stern sehr klar*, 54, ll., Altenburg, J. M.  
*Aus meines Herzens Grunde*, 719, l., Matheus, J.  
*Aus tiefer Noth schrei ich zu dir*, 414, l., German hymnody; 442, ll., Goostly Psalms and spirituelle Songs; 704, l., Luther, M.  
*Auspicious morning, hail*, 1063, ll., Smith, S. F.  
*Αὐτὴ ἡ εὐχὴ καὶ αἴα ἡμέρα* (Ode viii.), 63, l., Ἀναστάσιμος ἡμέρα  
*Author of all things, Christ the world's Redeemer*, 847, l., O sator rerum, reparator aevi  
*Author of faith, appear*, 1261, l., Wesley family, The  
*Author of faith, to Thee we cry*, 98, l., Author of faith, to Thee I cry  
*Author of good, to Thee I turn (come)*, 132, l., Behold you new-born Infant grieved  
*Author of good, to Thee we turn*, 132, l., Behold you new-born Infant grieved; 720, l., Merrick, J.  
*Author of good, we rest on Thee*, 132, l., Behold you new-born Infant grieved  
*Author of life, with grateful heart*, 888, l., Pearce, S.  
*Author of lost man's salvation*, 393, l., Jesu nostra redemptio, Amor et desiderium  
*Author of the whole creation*, 1254, ll., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür  
*Auxilium quondam, nunc spes*, 878, l., Our God, our Help in ages past  
*Ave caro Christi cara*, 650, ll., Latin hymnody  
*Ave Christi Corpus carum*, 98, ll., Ave Christi Corpus verum  
*Ave Christi Corpus verum*, 100, l., Ave verum Corpus natum  
*Ave Dei genitrix summi, virgo semper*, 814, l., Notker  
*Ave Jesu Deus*, 212, ll., Carols  
*Ave maria stella*, 314, l., Dryden, J.; 645, l., 646, l., 650, ll., Latin hymnody; 911, ll., Primers  
*Ave Mary, full of grace*, 96, ll., Ave plena gratia, cujus Ave mundi spes Maria, 649, l., Latin hymnody  
*Ave praeclara maria stella In lucem gentium*, 1043, ll., Sequences  
*Ave Regina coelorum*, 51, ll., Alma Redemptoris mater; 73, l., Antiphon; 99, ll., 650, ll., Latin hymnody  
*Ave regis angelorum*, 1062, l., Stabat mater dolorosa  
*Ave sacer Christi sanguis*, 125, l., Bede

*Ave verum Corpus Christi*, 98  
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*Ave, Virgo singularis, Mater*  
*Adam of St. Victor*; 1045  
*Awake! all Asarts and joys*  
*C. J. P.*  
*Awake, all-conquering arm, O*  
*pleasing ecstasy*  
*Awake, and sing the song*, 42  
*Awake, arise, if it be yours*  
*Awake, arise, the voice given*  
*P.*  
*Awake, awake, each drop*  
*awake, my sluggish soul*  
*Awake, awake, for night is past*  
*Awake! awake! from care!*  
*wach! auf, du sich're W*  
*Awake, awake, my heart as*  
*B.*  
*Awake, awake, O Zion*, 445  
*Awake! awake! the watch*  
*Awake, awake, Thou might*  
*Awake! awake! to holy th*  
*S. von*  
*Awake, awake, ye saints of*  
*Awake, my heart, be singi*  
*Hera! and Singe*  
*Awake, my heart, my so*  
*Himmel hoch da komm*  
*Awake, my heart, this da*  
*J. P.*  
*Awake, my soul, and ble*  
*our souls, and bless H*  
*Awake, my soul, and v*  
*Jeremy*  
*Awake, my soul, and wa*  
*Awake my soul, and rise*  
*Awake, my soul, and s*  
*many crowns*  
*Awake, my soul, and w*  
*the herald angels a*  
*New Version*; 936  
*1270, l., When I su*  
*Awake my soul—arise!*  
*ll., Perroet, E.*  
*Awake, my soul, arise*  
*Awake, my soul, awak*  
*eyes, my soul, and*  
*Awake, my soul, awak*  
*621, ll., Ken, T.*  
*Awake my soul, drom*  
*soul, away our fe*  
*Awake, my soul, lift*  
*(see Alkin), Ann*  
*Awake my soul, stretc*  
*P.*  
*Awake, my soul, to h*  
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*Awake, my soul, to jo*  
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*Awake, my soul, to m*  
*Awake, my tongue, th*  
*J.*  
*Awake my warmest*  
*Awake, O heavenly w*  
*Awake, O man, and*  
*(Crassell), ll.*  
*Awake, O world! t*  
*Awake, O Zion's*  
*hymnody*  
*Awake, our lute, th*  
*αὐτοῦ ψαλμοῦ*  
*Awake, our souls, a*  
*soul, stretch ev*  
*Awake our real, a*  
*awake my love*  
*Awake! rise up, y*  
*Awake! sons of*  
*Reichsangehose*  
*Awake, sweet Har*  
*H. K.*  
*Awake, the voice*  
*Awake, thou care*  
*ment day, 12*  
*Welt*  
*Awake, thou car*  
*1230, l., W*  
*Awake, thou ca*  
*1230, l., W*  
*Awake, Thou Sp*  
*C. H. von*



- Awake, Thou Spirit, Who of old*, 153, i., Bogatzky, C. H. von  
*Awake to the duty, prepare for the strife*, 145, i., Blatchford, A. N.  
*Awake, ye saints, and lift your eyes*, 103, ii., Awake, ye saints, and raise your eyes  
*Awake, ye saints, and raise your eyes*, 1053, i., Servants of God, awake, arise  
*Awake, ye saints, awake, And hail*, 103, i., Awake, our drowsy souls  
*Awakened by Sinai's awful sound*, 855, ii., Occom, S.  
*Awaken, O chosen and faithful*, 665, ii., Laurenti, L.  
*Away from earth my spirit turns*, 877, ii., Palmer, H.  
*Away my doubts, begone my fears*, 1094, ii., Stocker, J.  
*Away with all our trouble*, 447, ii., Graces  
*Away with all sorrow and fear*, 104, ii., Away with our sorrow and fear  
*Away with our fears! The glad morning appears*, 104, ii., Away with my fears  
*Away with sorrow's sigh*, 577, i., Jam desinant auspiria  
*Awed by a mortal's frown, shall I*, 1267, i., Winckler, J. J.  
*Awful doomsday, day of anger*, 300, i., Dies irae, dies illa  
*Awful Power, whose birth place lies*, 1196, i., Unitarian hymnody  
*Awful thought of endless doom*, 1041, ii., Sensus quis horror percussit  
*Awile His consolation*, 126, i., Befehl du deine Wege  
*Awile in spirit, Lord, to Thee*, 1176, i., Thrupp, J. F.
- Balaam de quo vaticinans*, 351, ii., Epiphaniam Domino canamus gloriosam  
*Bald endet sich mein Pilgerweg*, 1144, ii., Tersteegen, G.  
*Bald hab ich überwunden; Zu guter Nacht, o Welt*, 1014, i., Schmolck, B.  
*Banners of our King are streaming*, 1222, i., Vexilla regis prodeunt  
*Baptist thrice blessed, John august and holy* (O nimis felix meritique celsi), 1203, ii., Ut queant laxis resonare fibris  
*Baptised in Christ we put on Christ*, 1294, i., Wordsworth, C.  
*Baptised into our Saviour's death*, 257, i., Conder, J.  
*Baptised into our Saviour's death, Our souls* (Dodridge), 502, ii., Hearken, ye children of your God  
*Baptised into the Name*, 281, ii., Davis, T.  
*Baptised into the Saviour's death*, 1145, ii., That holy rite, that solemn vow  
*Baptised into Thy name most holy*, 560, ii., Ich bin getauft auf deinem Namen  
*Βασιλεὺς ἁγίων, Ὁ ὤψις παραμύτης*, 236, ii., Clemens, T. F.  
*Bathed in Eternity's all-beauteous beam* (Decora lux), 93, i., Aurea luce et decore roseo  
*Bathed in tears, and deeply grieving*, 1063, ii., Stabat mater dolorosa  
*Be blyth, all Christin men, and sing*, 821, ii., Nun freut euch lieben Christengemein  
*Be brave, my brother*, 161, ii., Bonar, H.  
*Be cheerful, thou my spirit faint* (tr. Gambold), 965, ii., Rist, J.  
*Be glad now, all ye christen men*, 442, ii., Goostly Psalmes and Spirituall Songs; 621, ii., Nun freut euch lieben Christengemein  
*Be it according to Thy word*, 1261, i., Wesley family, The  
*Be it my only wisdom here*, 1263, ii., Wesley family, The  
*Be known to us in breaking bread*, 448, i., Graces  
*Be light and glad, in God rejoice* (Ps. lxxxi., Hopkins), 865, ii., Old Version  
*Be merciful, O God of grace*, 256, ii., Conder, J.  
*Be merciful to me, O God*, 622, i., Kennedy, B. H.  
*Be merciful to us, O God*, 706, ii., Lyte, H. F.  
*Be mercifull to me, o God* (Psalm lxxvii., Pont), 1022, ii., Scottish hymnody  
*Be mine the wings of faith in rise*, 424, ii., Give me the wings of faith to rise  
*Be near us, Triune God, we pray*, 133, ii., Bell, C. D.  
*Be not afraid to pray: to pray is right*, 242, i., Cole-ridge, H.  
*Be not afraid, ye little flock*, 1103, i., Summi pusillus grex Patris  
*Be not disheartened, little flock*, 55, i., Altenburg, J. M.  
*Be not dismayed—in time of need*, 412, i., Gerhardt, P.  
*Be not dismayed, thou little flock, Although the foes* (tr. Mrs. Charles), 55, i., Altenburg, J. M.  
*Be not dismayed, thou little flock, Nor* (tr. E. Massie), 55, i., Altenburg, J. M.  
*Be not weary, toiling Christian*, 734, ii., Midlane, A.  
*Be of good cheer in all your wants*, 411, ii., Gerhardt, P.  
*Be our God with thanks adored*, 507, ii., Held, H.
- Be present at our table, Lord*, 216, i., Cennick, J.; 447, i., Graces  
*Be present, Holy Father*, 19, ii., Ades Pater supreme  
*Be present, Holy Father, to bless our work to-day*, 968, i., Roberts (née Blakeney), Martha S.  
*Be present, Holy Trinity; Co-equal Light*, 22, i., Adesto Sancta Trinitas  
*Be present, Holy Trinity; Like Splendour*, 22, i., Adesto Sancta Trinitas  
*Be present, ye faithful—st. ii. God of God*, 21, i., Adesto fideles  
*Be present, ye faithful—st. ii. Very God of Very God*, 21, i., Adesto fideles  
*Be silent, O sad lamentation*, 291, ii., Deus ignee fons animarum  
*Be still, be still, impatient soul*, 269, i., Croly, G.  
*Be still, my heart, these anxious cares*, 804, i., Newton, J.  
*Be still, my soul, for God is near*, 709, ii., MacLagan, W. D.  
*Be still, my soul, Jehovah loveth thee*, 161, ii., Bonar, H.  
*Be still, my soul! the Lord is on thy side*, 1009, ii., Schlegel, Catherine A. D. von  
*Be strong, my heart, be high thy aim*, 354, i., Es ist nicht schwer ein Christ zu sein  
*Be the Cross our theme and story*, 664, ii., Laudes crucis attollamus  
*Be the life of Christ thy Saviour*, 1167, ii., Thomas of Kempen  
*Be the tidings By the Choir*, 636, ii., Laetabundus exultet fidelis chorus; Alleluia. Regem regum  
*Be thou content: be still before*, 412, i., Gerhardt, P.  
*Be thou contented! aye relying*, 412, i., Gerhardt, P.  
*Be Thou exalted, O my God*, 780, i., My God, in Whom are all the springs  
*Be thou faithful to the end, Let not*, 906, i., Prætorius, B.  
*Be thou faithful unto death*, 445, ii., Gough, B.  
*Be thou faithful unto death! Let not troubles nor dis- trasses*, 1014, i., Schmolck, B.  
*Be thou glad, my inmost being*, 1254, ii., Werde munter, mein Gemuthe, Und ihr Sinnen geht herfür  
*Be Thou my Friend, and look upon my heart*, 639, ii., Lange, J. P.  
*Be Thou my Guardian and my Guide*, 119, ii., Be Thou our Guardian and our Guide; 1263, ii., Williams, Is.  
*Be Thou my Judge, and I will strive*, 622, i., Kennedy, B. H.  
*Be Thou the first on every tongue* (Te lingua primum concludat), 1067, i., Somno refectis artubus  
*Be Thy word with power fraught*, 705, ii., Lynch, T. T.  
*Be tranquil, O my soul*, 495, ii., Hastings, T.  
*Be with me, Lord, where'er I go*, 216, i., Cennick, J.  
*Be with us all for evermore*, 373, i., Faussett (née Bond), Alessie  
*Be with us, gracious Lord, to-day*, 133, ii., Bell, C. D.  
*Be with us, Holy Trinity* (tr. Johnston), 22, i., Adesto Sancta Trinitas  
*Be with us, Lord, where'er we go*, 216, i., Cennick, J.  
*Beam of supernal glory bright*, 1080, ii., Splendor pa- ternae gloriae  
*Bear Jesus Christ the Lord in mind*, 474, i., Günther, C.  
*Bear me on Thy rapid wing*, 616, i., Kempenfelt, R.  
*Bear the burden of the present*, 709, i., Mackellar, T.  
*Bear the troubles of thy life* (Adversa mundi tolera), 1095, i., Stone, S. J.; 1166, i., Thomas of Kempen  
*Bear Thou my burden, Thou Who bar'st my sin*, 162, i., Bonar, H.  
*Bear thy sorrows with Laurentius*, 1167, ii., Thomas of Kempen  
*Beata Christi passio*, 1167, i., Tu qui velatus facie  
*Beata nobis gaudia, Anni reduxit orbita*, 522, ii., Hilary; 642, ii., Latin hymnody; 1207, ii., Veni Creator Spiritus, Mentes  
*Beata nobis gaudia dant militum solennia*, 120, ii., Beata nobis gaudia Anni reduxit orbita  
*Beate pastor Petre clemens accipe*, 93, i., ii., Aurea luce et decore roseo  
*Beauteous scenes on earth appear*, 970, i., Robinson (of London), R.  
*Beautiful, desired, and dear*, 952, i., Rawson, G.  
*Beautiful mansions, home of the blest*, 1203, ii., Van Alayne (née Crosby), Frances J.  
*Beautiful Saviour! King of Creation*, 1016, ii., Schön- ster Herr Jesu  
*Beautiful Star, whose heavenly light*, 139, ii., Betts, H. J.  
*Beautiful valley of Eden*, 274, i., Cushing, W. O.  
*Because for me the Saviour prays*, 672, i., Let me alone this only year  
*Because I see red tints adorning*, 1007, ii., Scheffler, J.  
*Because this day is at an end* (tr. Moravian H. B., 1754), 625, ii., Klantendorfer, P.  
*Bed of sickness! thou art sweet*, 525, i., Hiller, P. F.

*Bedenk, o Mensch, die grosse Gnad*, 414, ii., German hymnody  
*Befehl du deine Wege*, 416, i., German hymnody  
*Before conversion of the heart*, 979, i., Rothe, J. A.  
*Before Jehovah's awful throne*, 1069, ii., Sing to the Lord with joyful voice  
*Before the all-creating Lord*, 608, i., Jubilemus omnes una  
*Before the Almighty began*, 623, i., Kent, J.  
*Before the Almighty power began*, 239, ii., Cobbin, I.  
*Before the closing of the day*, 1135, ii., Te lucis ante terminum  
*Before the closing of the day, Creator, Thee*, 1135, ii., Te lucis ante terminum  
*Before the cross of Him Who died*, 773, i., My God, accept my heart this day  
*Before the day draws near its ending*, 327, i., Ellerton, J.  
*Before the ending of the day—I. 3, Beneath Thy kind*, 1135, i., Te lucis ante terminum  
*Before the ending of the day—I. 3, That with Thy wonted*, 1135, ii., Te lucis ante terminum  
*Before the ending of the day—I. 3, That Thou with wonted*, 1135, ii., Te lucis ante terminum  
*Before the great Three-One*, 1150, i., The God of Abraham praise  
*Before the heavens were spread abroad*, 352, ii., Ere the blue heavens were stretch'd abroad  
*Before the lightsome day expyrs*, 1135, ii., Te lucis ante terminum  
*Before the Lord God with my voice* (Ps. cxlvi., Norton), 866, i., Old Version  
*Before the Lord our Maker we*, 1196, ii., Unitarian hymnody  
*Before the Lord we bow*, 624, i., Key, F. S.  
*Before the throne of God*, 216, ii., Chamberlain, T.  
*Before the throne of God above*, 109, ii., Bancroft (née Smith), Charitie L.  
*Before the waning light decay* (tr. cento), 1135, ii., Te lucis ante terminum  
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*Before Thee, Lord, a people waits*, 905, i., Praise waits for Thee in Zion, Lord  
*Before Thee, Lord, of all, we bow*, 1134, i., Te Deum laudamus  
*Before Thine awful presence, Lord*, 540, ii., How, W. W.  
*Before Thy cross, my dying Lord*, 117, ii., Bathurst, W. H.  
*Before Thy Face, O God of old*, 790, i., Neale, J. M.  
*Before Thy footstool kneeling*, 494, ii., Hastings, T.  
*Before Thy mercy-seat, O Lord*, 117, ii., Bathurst, W. H.  
*Before Thy mercy's throne*, 713, ii., Mant, R.  
*Before Thy throne, eternal King*, 385, ii., Francis, B.  
*Before Thy throne I now appear*, 528, i., Hodenberg, B. von  
*Before Thy throne in fetters bound*, 470, i., Greville, R. K.  
*Before Thy throne, O Lord, we bend*, 1097, i., Stowell, H.  
*Before Thy throne of grace, O Lord*, 263, ii., Cotterill, T.  
*Before Thy throne with tearful eyes*, 877, ii., Palmer, R.  
*Before to His sad death He went*, 601, ii., Jesus setzt ein vor seinem End  
*Before us our King's banner goes*, 1221, ii., Vexilla Regis prodeunt  
*Begin a joyful song*, 215, i., Cawood, J.  
*Begin, my soul, some heavenly theme*, 126, ii., Begin, my tongue, some heavenly theme  
*Begin, my soul, the exalted lay*, 856, ii., Ogilvie, J.  
*Begin the glorious lay, Worthy the Lamb*, 575, i., Jackson, E.  
*Begin the glorious lay, The Lord is risen to-day*, 429, i., Glory to God on high, Let praises fill  
*Begone, dark night, ye mists disperse*, 820, ii., Nox, et tenebrae, et nubila  
*Begone, O load of care, begone*, 510, ii., Hensel, Luisa  
*Begone, unbelief, my Saviour is near*, 804, i., Newton, J.  
*Behalte mich in Deiner Pflege*, 418, i., German hymnody  
*Behind and Before*, 1094, i., Stock, Sarah G.  
*Behold, a chiding voice and clear* (En clara vox redarguit, tr. Trappes), 1229, i., Vox clara ecce intonat  
*Behold a humble train*, 491, ii., Harland, E.  
*Behold a Lamb! so tired and faint*, 326, i., Ein Lammlein geht und trägt die Schuld  
*Behold a little child*, 541, i., How, W. W.  
*Behold a Prophet,—yea, and more*, 1299, i., Yonge (née Burgess), Frances M.  
*Behold, a silly [simple] tender Babe*, 210, ii., Carols; 973, ii., Roman Catholic hymnody  
*Behold a stranger at the door*, 470, ii., Grigg, J.  
*Behold a wretch in woe*, 1020, ii., Scott, T.  
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*Behold an Israelite indeed*,  
*Behold, and have regard*  
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*Behold and see, forget not*  
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*Behold and see Christ's cho-*  
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*Behold! at hand is He*  
 worth, C.  
*Behold, behold, He cometh*  
 (son), Claudia F.  
*Behold, behold! what wo-*  
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*Behold He comes, the g-*  
*Behold He comes, Thy*  
*Behold He comes! you*  
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*Behold He cometh from*  
*Behold how glorious is*  
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*Behold how good a M-*  
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*Behold how good a*  
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*Behold how sweet it*  
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*Behold I come wit-*  
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*Behold me standin-*  
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*Behold my Servo-*  
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 Bruce, M.  
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*Behold my Ser-*  
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*Behold, my so-*  
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 tenuatur  
*Behold, now*  
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 Version  
*Behold, O G-*  
 New V.  
*Behold, O G-*  
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*Behold, O I*  
 God, b  
*Behold, O*  
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*Behold, O*  
 sieh b  
*Behold Or*  
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*Behold th*  
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*Behold*  
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- Behold, the Bridegroom cometh*, 561, ii., 'Ἰδοὺ ὁ Νύμφος ἵκνεται
- Behold! the bright morning appears*, 1030, ii., Scottish hymnody
- Behold the Christian warrior stand*, 764, ii., Montgomery, J.
- Behold, the day is come*, 122, i., Beddome, B.
- Behold the day, the glorious day*, 1294, ii., Wordsworth, C.
- Behold the Eunuch, when baptized*, 122, i., Beddome, B.
- Behold the everlasting Son*, 421, ii., Gill, T. H.
- Behold the expected time draw near*, 1227, i., Vokes (née ), Mrs.
- Behold the Father's love*, 1078, i., Spitta, C. J. P.
- Behold the fiery sun recede* (Jam sol recedit igneus), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- Behold the gloomy vale*, 306, i., Doddridge, P.
- Behold the glories of the Lamb*, 346, ii., English hymnody, 1236, i., Watts, I.
- Behold the glories of the Lamb* (cento, 1745), 129, i., Behold the glories of the Lamb; 1033, ii., Scottish translations and paraphrases
- Behold the glories of the Lamb* (cento, 1781), 129, i., Behold the glories of the Lamb
- Behold the glorious dawning bright*, 546, i., Hyde (née Bradley), Abby B.
- Behold the golden dawn arise* (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila
- Behold the golden morn arise* (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila
- Behold the Gospel mercy-seat*, 1195, ii., Unitarian hymnody
- Behold the grace appears*, 1237, i., Watts, I.
- Behold the grant the King of kings*, 624, i., Key, F. S.
- Behold the grave where Jesus lay*, 1267, ii., Whate'er to Thee, our Lord, belongs
- Behold the Great Physician stands*, 306, i., Doddridge, P.
- Behold the heathen waits to know*, 1227, i., Vokes (née ), Mrs.
- Behold the Lamb of God, Who bears the sins of all*, 1038, i., See, sinners, in the gospel glass
- Behold the Lamb of God, Who bore*, 499, i., Haweis, T.
- Behold the Lamb! Oh Thou for sinners slain*, 129, i., Behold the Lamb of God; 181, ii., Bridges, M.
- Behold the Lamb with glory crowned*, 615, ii., Kelly, T.
- Behold the leprous Jew*, 1092, i., Stennett, S.
- Behold the lilies of the field*, 200, i., Caddell, Cecilia M.
- Behold the lilies of the field, How gracefully*, 529, ii., Holme, T.
- Behold, the lofty sky Declares its maker God*, 129, ii., Behold the lofty sky
- Behold the long predicted sign*, 942, ii., Quae stella sole pulchrior
- Behold the Man! how heavy lay*, 777, ii., Münter, B.
- Behold, the Master passeth by*, 540, ii., How, W. W.
- Behold the messengers of Christ*, 231, i., Christi perennes nuntii
- Behold the morning sun*, 129, ii., Behold the lofty sky; 1239, ii., Watts, I.
- Behold the mountain of the Lord* (Anon.), 188, i., Bruce, M.; 565, i., In latter days the mount of God; 1033, ii., Scottish translations and paraphrases
- Behold the path which mortals tread*, 130, i., Behold the path that mortals tread; 1237, i., Watts, I.
- Behold the potter and the clay*, 720, ii., May not the sovereign Lord of all
- Behold the radiant countless host*, 811, ii., Not to the terrors of the Lord
- Behold the radiant sun departs*, 943, ii., O Lux beata Trinitas, Et principalis Unitas
- Behold the radiant sun on high*, 578, ii., Jam solis excelsum jubar
- Behold the royal ensigns fly, Bearing the Cross's Mystery*, 1221, ii., Vexilla regis prodeunt
- Behold the royal ensigns fly, The Crosses shining Mystery*, 1221, ii., Vexilla regis prodeunt
- Behold the royal ensigns fly, which bear the Cross's mystery*, 1222, i., Vexilla regis prodeunt
- Behold the sacred rite*, 575, i., Jackson, E.
- Behold the saints of God*, 181, i., Bridgman, I.
- Behold the Saviour of the world* (Stennett), 130, i., Behold the Saviour on the cross
- Behold the Saviour on the cross*, 144, ii., Blair, H.; 1034, i., Scottish translations and paraphrases; 1173, i., 'Tis finished, the Messiah dies, Cut off for sins
- Behold the Saviour of mankind* (S. Wesley, sen.), 1259, ii., Wesley family, The
- Behold the shade of night departs*, 320, i., Ecce jam noctis tenuatur umbra
- Behold the shade of night is now receding*, 878, i., Palmer, R.
- Behold the sign has ceased to move* (Sed verticem pueri supra), 947, i., Quicumque Christum quaeritis
- Behold the sin-atoning Lamb*, 373, ii., Fawcett, J.
- Behold the sons, the heirs of God*, 76, ii., Are we not sons and heirs of God?
- Behold the stone is rolled away*, 89, ii., Atchinson, J. B.
- Behold the sun that seemed but now*, 347, ii., English hymnody
- Behold the sure Foundation-Stone*, 1239, ii., Watts, I.
- Behold the Temple of the Lord*, 615, i., Kelly, T.
- Behold the tomb its prey restores*, 1165, i., This is the day the Lord hath made, He calls
- Behold the traveller fed*, 828, i., O esca viatorum
- Behold the vineyard of the Lord*, 280 i., Darling, T.
- Behold the western evening light (sky)*, 897, i., Peabody, W. B. O.
- Behold the woman's promised seed*, 1237, i., Watts, I.
- Behold the wretch whose lust and wine*, 1034, i., Scottish translations and paraphrases
- Behold they gain the lonely height*, 897, i., Plumptre, E. H.
- Behold this fair and fertile globe*, 1152, i., The God of nature and of grace
- Behold! Thy goodness, oh my God*, 407, ii., Gellert, C. F.
- Behold Thy servant drawing near*, 556, i., I have renewed, O Lord, my vow
- Behold Thy servant, Lord*, 138, i., Bertram, R. A.
- Behold Thy waiting servant, Lord*, 1239, ii., Watts, I.
- Behold Thy youthful army*, 980, i., Rowe, G. S.
- Behold, to what a wretched case*, 1117, i., Taylor, D.
- Behold us, Lord, a little space*, 327, i., Ellerton, J.
- Behold us, Lord, before Thee met*, 182, ii., Bright, W.
- Behold us, Lord, with humble fear*, 840, i., O Lord, incline Thy gracious ear
- Behold we come, good Lord*, 131, i., Behold we come, dear Lord
- Behold what awful pomp*, 493, i., Hart, J.
- Behold what heavenly prophets sung*, 829, ii., O for an overcoming faith
- Behold, what love the Father hath*, 1030, ii., Scottish hymnody
- Behold what love the Father hath—how great*, 1078, i., Spitta, C. J. P.
- Behold, what pity touched the heart*, 1239, i., Watts, I.
- Behold what unspeakable love*, 117, ii., Bathurst, W. H.
- Behold what witnesses unseen*, 1033, ii., Scottish translations and paraphrases
- Behold what wondrous grace* (Watts), 1033, ii., Scottish translations and paraphrases
- Behold, where breathing love divine*, 114, i., Barbauld (née Alkin), Anna L.
- Behold, where in a mortal form*, 331, ii., Enfield, W.
- Behold, where in the Friend of Man*, 132, i., Behold, where in a mortal form
- Behold, ye souls that mourn for God*, 689, ii., Lord, I confess my sins to Thee
- Behold yon bright and countless throng*, 285, ii., Deck, J. G.
- Behold yon bright array*, 764, ii., Montgomery, J.
- Behold yon wondrous star*, 215, i., Cawood, J.
- Bei Dir, Jesu, will ich bleiben*, 418, ii., German hymnody
- Bei finster Nacht, vom Garten her*, 1071, ii., Spee, F. von
- Bei finster Nacht, zur ersten Wacht*, 1071, ii., Spee, F. von
- Bei stiller Nacht zur ersten Wacht*, 1071, ii., Spee, F. von
- Being of beings, God of love*, 447, ii., Graces
- Beklaga af allt Sinne*, 999, ii., Scandinavian hymnody
- Believe we all in our Lord God*, 1267, ii., Wir glauben an einen Gott, Schöpfer Himmels und der Erden
- Believers assemble, come with songs to Bethlem*, 21, ii., Adeste fideles
- Believers go from place to place*, 1304, i., Zinzendorf, N. L. von
- Believers now are tossed about*, 562, i., If Paul in Caesar's court must stand
- Bells are ringing, Birds are singing*, 521, i., Hey, J. W.
- Bells do ring, birds do sing*, 521, i., Hey, J. W.
- Beloved and honoured, fare thee well*, 985, i., Sachse, C. F. H.
- Beloved disciple, illustrious name*, 491, ii., Harland, E.
- Beloved disciple of thy Lord*, 609, ii., Jussu tyranni pro fide
- Beloved, it is well*, 304, i., Doane, G. W.
- Beloved, let us love*, 162, i., Bonar, H.
- Bend to our hymns, Redeemer of Thine own* (Νέωσον ὑμνοὺς, ὁκετωρ ἐν ὑμνοῖς), 355, ii., Ἐσωσέ λαόν, θαυματοργῶν Δεσπότης
- Bending before Thy throne on high*, 138, ii., Bertram (née ), Mary Ann
- Beneath a mighty arm*, 393, i., Forti tegente brachio

*Beneath Moriah's rocky side*, 707, li., McCheyne, R. M.  
*Beneath our feet, and o'er our head*, 504, l., Herber, R.  
*Beneath the altar of the Lord*, 358, li., Everett, J.  
*Beneath the Church's hallowed shade*, 1173, l., Thring, G.  
*Beneath the cross of Jesus*, 336, li., Clephane, Elizabeth C.  
*Beneath the eye of Jesus*, 1306, l., Zinsendorf, N. L. von  
*Beneath the fig-tree's grateful shade*, 1060, l., Singleton, R. C.  
*Beneath the shadow of the Cross*, 686, li., Longfellow, S.  
*Beneath the star-lit arch*, 381, l., For ever with the Lord  
*Beneath this starry arch*, 718, li., Martineau, Harriet  
*Beneath Thine hammer, Lord, I lie*, 504, li., Hedge, F. H.  
*Beneath Thy Cross, I lay me down*, 1284, li., Williams, W.  
*Beneath Thy gentle care, O Shepherd dear*, 1166, l., Tholuck, F. A. G.  
*Beneath Thy wings, O God, I rest*, 1190, li., Under Thy wings, O God, I rest  
*Benedicta semper sanctorum sit Trinitas*, 614, l., Nokter  
*Benedicta sit beata Trinitas*, 648, l., Latin hymnody  
*Benedicta gratias Deo, Nos referamus*, 614, l., Nokter  
*Bien soit a jamais le grand Dieu d'Israel (Benedictus)*, 391, li., French hymnody  
*Benign Creator, hear*, 91, li., Audi benigne Conditor  
*Benignitatis fons Deus*, 49, l., Alfeius pols edite laudibus  
*Berufne Seelen! schlaftet nicht*, 1144, li., Tersteegen, G.  
*Bescher uns, Herr, das täglich Brod*, 513, li., Herman, N.  
*Beschweres Herz, leg ab die Sorgen*, 1246, li., Wegleiter, C.  
*Beside the dark grave standing*, 53, li., Am Grabe stehn wir stille  
*Beside the shore of Galilee*, 1198, li., Unitarian hymnody  
*Bespinkle with Thy blood, my heart*, 546, l., Hutton, J.  
*Bestow, O Lord, upon our youth*, 128, li., Bestow, dear Lord, upon our youth  
*Bete nur! bete nur (Köhler)*, 316, l., Dunn, Catherine H.  
*Bete an, verlorne Sünder*, 635, l., Hiller, P. F.  
*Bethlehem, above all cities blest*, 613, li., Keble, J.  
*Bethlehem! earth's noblest cities*, 946, li., Quicumque Christum queritis  
*Bethlehem hath opened Aiden*, 976, li., Romanus  
*Bethlehem! of noblest cities*, 946, li., Quicumque Christum queritis  
*Bethlehem! of noblest cities*, 946, li., Roman Catholic hymnody  
*Beth'hem, not the least of cities*, 946, li., Quicumque Christum queritis  
*Betimes O learn, ye children, well*, 628, li., Knapp, A.  
*Betrachtn wir heut zu dieser Frist*, 973, l., Roh, J.  
*Betrothed in love, ere time began*, 623, l., Kent, J.  
*Beware, O man, lest endless life*, 377, li., Dach, S.  
*Beware of Peter's Word*, 1180, l., To keep the lamp alive  
*Beyond, beyond that boundless sea*, 139, li., Beyond, beyond the boundless sea  
*Beyond, beyond the starry skies*, 140, l., Beyond the glittering starry globes  
*Beyond the bounds of time and space*, 350, li., Come on, my partners in distress  
*Beyond the dark and stormy bound*, 166, l., Bowdler, J.  
*Beyond the dark river a land I behold*, 361, l., Congreve, G. T.  
*Beyond the glittering starry skies*, 140, l., Beyond the glittering starry globes  
*Beyond the dark river a land I behold*, 361, l., Congreve, G. T.  
*Beyond the holy city walls*, 140, li., Beyond the wicked city walls  
*Beyond the starry skies*, 140, l., Beyond the glittering starry globes  
*Beyond the veil*, 348, l., English hymnody  
*Beyond this glittering starry sky*, 140, l., Beyond the glittering starry globes  
*Beyond where Cedron's waters flow*, 1063, li., Smith, S. F.  
*Bid me of men beware*, 596, l., Jesus, bestow the power  
*Bid with events, another year*, 499, l., Haweis, T.  
*Bis ich allein ein Fremdling auf der Arden*, 957, li., Keusner, C.  
*Bind us to Thee, Lord, we pray*, 468, l., Gregory, J. G.  
*Birds have their quiet nests*, 762, li., Munsell, J. S. B.  
*Bis derreinst mein Stundlein schlägt*, 467, l., Gregor, C.  
*Bishop of the souls of men*, 772, l., Moultrie, G.  
*Biskum rümsh, 1109, li., Syriac hymnody*  
*Blandis vocibus laeti celebramus*, 614, l., Nokter  
*Bleeding hearts defiled by sin*, 404, li., Hastings, T.  
*Bliss, Jesu, bleib bei mir*, 796, l., Neumeister, E.  
*Bless God, my soul; Thou, Lord, alone (Ps. civ.)*, 800, li., New Version  
*Bless God, that towards eternity*, 389, l., Francke, A. H.  
*Bless God, ye servants that attend (Ps. cxxxix.)*, 801, l., New Version

*Bless, Lord, Thy holy Church*  
*Bless me this day, Lord Jesus*  
*Bless! und singe*  
*Bless, O bless, the opening*  
*ferrent prayer arise*  
*Bless, O Lord, each opening*  
*ferrent prayer arise*  
*Bless, O Lord the opening*  
*vent prayer arise*  
*Bless, O Lord, this opening*  
*ferrent prayer arise*  
*Bless the Lord of glory*  
*Bless these Thy servants*  
*Wordsworth, C.*  
*Bless ye the Lord, H.*  
*Kennedy, B. H.*  
*Bless'd! See also Bless'd*  
*Bless'd are the feet which*  
*are the feet which*  
*Bless'd be the day, Jas.*  
*hymnody*  
*Bless'd be the everlasting*  
*translations and psalms*  
*Bless'd is the man who*  
*800, li., New Version*  
*Bless'd Jesus, ever at my*  
*at my side*  
*Bless'd Lord, my wounds*  
*God, where'er we p*  
*Bless'd morning, whose*  
*Scottish translation*  
*Bless'd Spirit of truth*  
*Spirit, Source of*  
*Thy grace impart*  
*Bless'd who with gen*  
*W.*  
*Bless'd with the pres*  
*Thy table, 1169*  
*hymnbooks; 1169*  
*wine*  
*Blessed, See also Bless'd*  
*Blessed, See also Bless'd*  
*Blessed acts of blessed*  
*rum*  
*Blessed Anna, Judah's*  
*Blessed are all that*  
*Psalmes and Spir*  
*Blessed are all that*  
*Psalmes and Spi*  
*Wohl dem, der in*  
*Blessed are the dead*  
*Blessed are the hee*  
*F. G.*  
*Blessed are the humble*  
*the humble soul*  
*Blessed are the pure*  
*ing, W. M.*  
*Blessed are the sons*  
*Blessed are they th*  
*ham), 866, l., (O*  
*Blessed are they to*  
*Old Version*  
*Blessed are they wh*  
*Blessed are they wh*  
*T.*  
*Blessed art thou th*  
*hold), 860, l., C*  
*Blessed be for ev*  
*raime*  
*Blessed be God, He*  
*Blessed be God, ou*  
*Blessed be Mercich*  
*Blessed be the eve*  
*everlasting tic*  
*Blessed be the Lor*  
*Blessed be Thy lo*  
*time returns*  
*Blessed be Thy Na*  
*Blessed city, heav*  
*beata Hierusa*  
*Blessed city, Hea*  
*Urbs beata, l.*  
*Blessed city, heav*  
*love, 1199, li.*  
*Blessed city, Aest*  
*rest, 1200, l.*  
*Blessed city, holy*  
*are spoken*  
*Blessed city, hol*  
*beata, Hieru*  
*Blessed city, Aus*  
*beata, Hieru*



*Blessed city, vision true* (Urbs beata, vera pax), 1200, ii., Urbs beata, Hierusalem  
*Blessed Comforter, come down*, 996, i., Saviour, I Thy word believe  
*Blessed Father, Great Creator*, 215, ii., Cawood, J.  
*Blessed feast of blessed martyrs*, 824, ii., O beata beatorum  
*Blessed Fountain, full of grace*, 615, i., Kelly, T.  
*Blessed hope that we the fallen [sinful]*, 762, ii., Monwell, J. S. B.  
*Blessed is He who hath built for His Church a house not made with hands*, 1112, i., Syriac hymnody  
*Blessed is the faithful heart*, 952, i., Rawson, G.  
*Blessed is the man that feareth*, 1061, ii., Spurgeon, C. H.  
*Blessed Jesus, at Thy word*, 237, ii., Clausnitzer, T.  
*Blessed Jesus, blessed Jesus*, 1188, ii., Turney, E.  
*Blessed Jesus, ere we part*, 96, ii., Ave Jesu! Ere we part  
*Blessed Jesus, here we stand*, 676, ii., Liebest Jesu, wir sind hier Deinem Worte nachzuleben  
*Blessed Jesus, Lord and Brother*, 496, i., Havergal, W. H.  
*Blessed Jesus, Lord and Master*, 218, ii., Charlesworth, V. J.  
*Blessed Jesus, we are here*, 238, i., Clausnitzer, T.  
*Blessed Jesus, we are here, Faith and hope and love presenting*, 676, ii., Liebest Jesu wir sind hier Deinem Worte nachzuleben (Schmolck)  
*Blessed Jesus, wilt Thou hear us*, 164, ii., Bourdillon (née Cotterill), Mary  
*Blessed Lord, our hearts are panting*, 892, i., Peters (née Bowly), Mary  
*Blessed Lord, our souls are longing*, 892, i., Peters (née Bowly), Mary  
*Blessed Lord, Thy servants see*, 676, ii., Liebest Jesu, wir sind hier Deinem Worte nachzuleben  
*Blessed Lord, who Thee receive*, 306, i., Dober (née Schindler), Anna  
*Blessed morning, whose young dawning rays*, 146, ii., Bless'd morning! whose young dawning rays  
*Blessed mother o'er all other*, 1202, i., Ut jucundas cervus undas aestuans desiderat  
*Blessed night, when Bethlehem's plain*, 147, ii., Blessed night, when first that plain  
*Blessed Sabbath of our [the] Lord*, 1119, i., Taylor, John  
*Blessed Salem, long expected*, 1200, i., Urbs beata, Hierusalem  
*Blessed Saviour, hear us when we cry*, 1067, ii., Stowell, T. A.  
*Blessed Saviour, I would praise Thee*, 1119, i., Taylor (née Morley), Rebekah H.  
*Blessed Saviour, Thee I love*, 315, ii., Duffield, G.  
*Blessed Saviour, Thou hast taught us*, 1173, i., Thring, G.  
*Blessed souls in heaven rejoice* (Harum laudum praecordia), 28, i., Aeterni festi gaudia  
*Blessed Sun, whose splendour*, 828, ii., O Jesu, meine Sonne  
*Blessing and honour and glory and power*, 569, ii., Into the heaven of the heavens hath he gone  
*Blessing and honour, praise and love*, 360, ii., Father of all, Whose powerful voice  
*Blessing, honour, praise, and power*, 987, ii., Salvation, O the joyful sound  
*Blessing to God, for ever blest*, 447, ii., Graces  
*Blessit ar thay that sit in Goddis dreid*, 1291, i., Wohl dem, der in Gottes Furcht  
*Blest. See also Bless'd and Blessed*  
*Blest aid of Thine afflicted congregation*, 609, i., Löwenstern, M. A. von  
*Blest angels who adoring wait*, 140, i., Beyond the glittering, starry globes  
*Blest are the eyes of those*, 772, ii., Moultrie, J.  
*Blest are the humble souls that see*, 146, i., Bless'd are the humble souls that see; 1237, i., Watts, I.  
*Blest are the pure in heart (cento)*, 146, ii., Bless'd are the pure in heart  
*Blest are the sons of peace*, 1239, ii., Watts, I.  
*Blest are the souls who hear and know*, 146, i., Blest are the souls that hear and know  
*Blest are the undefiled in heart*, 1239, ii., Watts, I.  
*Blest are they o'er all creation*, 228, i., Christie, qui sedes Olympo  
*Blest are they, supremely blest*, 1291, ii., Wolff, J. G.  
*Blest are ye, ye chosen bearers*, 1077, i., Spitta, C. J. P.  
*Blest be Jehovah, Mighty Lord*, 1292, i., Wood, B.  
*Blest be my God that I was born*, 717, ii., Mason, J.  
*Blest be my Lord and God*, 906, ii., Olearius, Johannes  
*Blest be, O Lord, the grace of Love*, 71, i., Annue Christo saeculorum Domine  
*Blest be our everlasting Lord*, 1263, ii., Wesley family, The  
*Blest be the everlasting God*, 146, ii., Bless'd be the everlasting God  
*Blest be the God of love*, 190, ii., Bubier, G. B.

*Blest be the hour when friends shall meet*, 1196, ii., Unitarian hymnody  
*Blest be the Lord, my Strength, that doth* (Ps. cxliv., Norton), 866, i., Old Version  
*Blest be the Lord Who heard my prayer*, 317, i., Dwight, T.  
*Blest be the tie that binds*, 112, i., Baptist hymnody; 373, ii., Fawcett, J.  
*Blest be the wisdom and the power*, 1239, ii., Watts, I.  
*Blest be Thou, the [O] God of Israel*, 670, i., Onderdonk, H. U.  
*Blest be Thy love, dear [good] Lord*, 691, i., Lord, now the time returns  
*Blest Comforter! come: Lord our God!*, 631, ii., Komm heiliger Geist, Herre Gott  
*Blest Comforter Divine*, 1066, i., Sigourney (née Huntley), Lydia  
*Blest Creator of the light*, 700, ii., Lucis Creator optime  
*Blest day of God, how calm, how bright*, 146, ii., Blest day of God, most calm, most bright  
*Blest day on which the Saviour shed*, 374, ii., Felix dies, quam proprio  
*Blest day when doom'd to die no more*, 374, i., Felix dies mortalibus  
*Blest day when from the Saviour flowed*, 374, ii., Felix dies, quam proprio  
*Blest day when our ascended Lord*, 149, ii., Blest season when our risen Lord  
*Blest feast of love divine*, 1107, i., Sweet feast of love divine  
*Blest Frammer of the starry height* (Creator alme siderum), 258, i., Conditor alme siderum  
*Blest he whose timely mercies heed*, 622, ii., Kennedy, B. H.  
*Blest hour, when mortal man retires*, 949, i., Raffles, T.  
*Blest hour when virtuous friends shall meet*, 1196, ii., Unitarian hymns  
*Blest in Thyself, created thing*, 952, ii., Rebus creatis nil egens  
*Blest inhabitants of Zion*, 427, ii., Glorious things of thee are spoken  
*Blest Instructor, from Thy ways*, 440, ii., God, the heavens aloud proclaim; 726, ii., Merrick, J.  
*Blest is our joy! The time hath come once more*, 120, ii., Beata nobis gaudia Anni reduxit orbita  
*Blest is the hour when cares depart*, 1063, ii., Smith, S. F.  
*Blest is the man that [who] fears the Lord*, 198, i., Butcher, E.  
*Blest is the man who knows the Lord*, 706, ii., Lyte, H. F.  
*Blest is the man who shuns the place*, 1239, ii., Watts, I.  
*Blest is the man who walks away*, 1291, i., Wohl dem, der in Gottes Furcht steht  
*Blest is the man who walks with God*, 536, i., How blest the man who never trod  
*Blest is the man whose heart doth move*, 149, i., Blest is the man whose bowels move  
*Blest is the man whose mercies move*, 149, i., Blest is the man whose bowels move  
*Blest is the man whose pitying eye*, 1196, i., Unitarian hymnody  
*Blest is the man whose softening heart*, 132, i., Behold where breathing love divine  
*Blest is the man whose spirit shares*, 706, ii., Lyte, H. F.  
*Blest is the man whose tender heart*, 132, i., Behold where breathing love divine  
*Blest is the tie that binds*, 146, ii., Blest be the tie that binds  
*Blest is the work in wisdom's ways*, 149, i., Blest is the man whose heart expands  
*Blest Jesu, come Thou gently down*, 957, i., Retire, vain world, awhile retire  
*Blest Jesu, to Thy gracious Board*, 584, i., Jesu, at Whose supreme command  
*Blest Jesus! what delicious fare*, 364, ii., Far from my thoughts, vain world, begone  
*Blest Jesus, when my soaring thoughts*, 506, i., Heginbotham, O.  
*Blest Jesus, while in mortal flesh*, 781, ii., My Jesus, while in mortal flesh  
*Blest joys for mighty wonders wrought*, 120, ii., Beata nobis gaudia Anni reduxit orbita  
*Blest Lamb of God, Whose dying love*, 636, ii., Lamb of God, Whose bleeding love  
*Blest Light, eternal Trinity*, 843, ii., O Lux beata Trinitas, Et principalis Unitas  
*Blest Lord, behold the guilty scorn*, 1098, ii., Strong, N.  
*Blest Lord, the crown of great reward*, 994, i., Sanctorum meritis inclita gaudia  
*Blest Maker of the light*, 701, i., Lucis Creator optime  
*Blest Maker of the light, by Whom*, 701, i., Lucis Creator optime  
*Blest Maker of the radiant light*, 701, i., Lucis Creator optime

- Blest man, who walks in wisdom's way, 1291, l., Wohl dem, der in Gottes Furcht steht*
- Blest martyr, nobly hast thou trod (Invicta martyr unicum), 716, ll., Martyr Dei qui unicum*
- Blest morn, when earth's Creator spire (Primo de quo Trinitas), 913, l., Primo diurnum cunctum*
- Blest morning! whose first dawning rays, 147, l., Bless'd morning whose young dawning rays: 1098, l., Scottish translations and paraphrases*
- Blest morning, whose young dawning rays, 146, ll., Bless'd morning! whose young dawning rays*
- Blest morning, whose young dawning rays, 147, l., Bless'd morning! whose young dawning rays*
- Blest Redeemer, how divine, 147, ll., Blessed Redeemer, how divine*
- Blest Saviour, let me be a child, 770, ll., Morris, A. J.*
- Blest Saviour, let our evening song, 311, l., Dread Sovereign, let my evening song*
- Blest Saviour, Lord of all, 983, l., Salvator mundi Domine*
- Blest Saviour, now Thy work is done (tr. Chandler, alt.), 872, ll., Opus peregrini tuum*
- Blest Saviour, now Thy work is done (tr. Is. Williams), 873, ll., Opus peregrini tuum*
- Blest Saviour, we Thy will obey, 352, l., Ere Christ ascended to His throne*
- Blest Saviour, Who in days of old, 473, l., Grosier, W. H.*
- Blest season! which with gladness fraught, 120, ll., Beata nobis gaudia Anni reduxit orbita*
- Blest soul, how sweetly dost thou rest, 795, ll., Neumann, G.*
- Blest Source of mercy, truth, and love, 1075, l., Spirit of mercy, truth, and love*
- Blest Spirit, by Whose heavenly dew, 667, l., Lavater, J. C.*
- Blest Spirit! from the Eternal Sire, 193, ll., Bunting, W. M.*
- Blest Spirit, One with God above, 823, ll., Nunc Sancte nobis Spiritus*
- Blest Spirit, Source of grace divine, 149, l., Blest Jesus, Source of grace divine*
- Blest Three in One, and One in Three, 1188, l., Tu Trinitatis Unitas*
- Blest Trinity from mortal sight, 942, l., O Luce quas tuâ latus*
- Blest truth, the Church and Christ are one, 149, ll., Blest truth, my soul and Christ are one*
- Blest voice of love, O Word divine, 571, ll., Irons, W. J.*
- Blest with the presence of their God, 147, l., Bless'd with the presence of their God*
- Blest work, the youthful mind to win, 149, l., Blest is the man whose heart expands*
- Blick aus diesem Erdenthale, 626, l., Knapp, A.*
- Blind Bartimeus at the gate, 665, l., Longfellow, H. W.*
- Bliss beyond compare, 82, l., Arnold, G.*
- Blood is on the martyr's palm, 1092, ll., Stephano primo martyri*
- Blood of Jesus, Stream of life, 70, l., Anima Christi sanctifica me*
- Blood of sprinkling, healing tide, 475, l., Guthrie, J.*
- Blot out our sins of old, 1173, l., Thring, G.*
- Blow ye the trumpet, blow, 362, ll., Fair shines the morning star*
- Blyssed be that mayde Mary (see Ayn, Iheru, Aodie), 308, ll., Carols*
- Body of Jesus, O sweet Food, 366, ll., Cox, A. C.*
- Βούδω καὶ ἀναπαύω, 464, l., Greek hymnody*
- Bold in our almighty Lord, 1266, ll., Wesley family, The*
- Bondage and death the cup contains, 1061, ll., Slavery and death the cup contains*
- Book of grace, and book of glory, 709, l., Mackellar, T.*
- Born of God the Father's bosom, 376, ll., Da puer pietrum, chorale ut canam fidelibus*
- Borne upon time's noiseless wing, 472, ll., Grosier, W. H.*
- Both Heaven and earth do worship Thee, 1133, l., 'Te Deum laudamus*
- Both life and death are kept by Thee, 1013, ll., Schmolck, B.*
- Bound by a holy charm, 383, l., Forti tegente brachio*
- Bound upon the accursed tree, 737, l., Milman, H. H.*
- Boundless glory, Lord, be Thine, 615, l., Kelly, T.*
- Boundless still his pinions soar (Volat avis sine metu), 1217, l., Verbum Dei, Deo natum*
- Bounteous Blessor of the seed-time, 763, l., Monsell, J. S. B.*
- Bois, angels, from your glorious state, 214, l., Cary, Alice*
- Bow down Thine ear, Almighty Lord, 908, l., Powell, T. K.*
- Bow down Thine ear, and hear my cry, 622, l., Kennedy, B. H.*

*bow Thine ear, I now lay  
bow me then in reverence  
478, l., Page lingua  
bow'd down with sorrow  
Thring, G.  
Bow'd low in supplicate  
bow'd with the sense of  
all in earth and sky  
branch of Jesse's stem,  
The  
Bread of Annon, on Thee  
Bread of heaven, on Thee  
heaven, on Thee  
Bread of Life, the one  
Bread of our life in  
world in mercy  
Bread that angels eat  
664, l., Lauda Non  
Break forth in song, O  
Break forth, O Zion  
Lauda Non Sine  
Break forth, ye Annon  
Break, new-born you  
T. H.  
Break, stubborn Annon  
Wesley family,  
Break the broad annon  
Break Thou the bread  
A.  
Break we forth in  
lingua gloriosa  
Breathe the voice, O  
Bread of the Lord  
Breathe from the  
Knapp, A.  
Breathed on by G.  
viacera), 478.  
Breathing slaughter  
land, E.  
Breezes of Spring  
Frühlingsluft  
Breene Aell, du  
J. B.  
Brethren, called  
Brethren, come,  
Brethren in Ch.  
family, Th.  
Brethren, let us  
Brethren, the  
Sanctum  
Brethren, we  
E. H.  
Brethren, who  
Brethren, who  
Brick an d  
hymnody  
Brick an f, w  
Brick church,  
J. H.  
Bride of C  
Sponsa  
Bride of Ch  
Christi  
Bride of Ch  
Christi  
Bride of th  
Bride of th  
E. P.  
Bridegroom  
Bride of  
Cleme  
Bride of  
Bride of th  
Brief life  
Mori  
sunt,  
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Bright j  
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Bright  
glor*

*Bright Parent of celestial Flame*, 884, i., Pater superni luminis  
*Bright Presence*: may my soul have part, 421, ii., Gill, T. H.  
*Bright Queen of heaven*, 1206, i., Vaughan, H.  
*Bright Queen of saints*, 182, i., Bright Queen of heaven  
*Bright rose the sun that Easter-day* (Paschale mundo gaudium), 96, i., Aurora lucis rutilat  
*Bright shadows of true rest*: Some shoots of bliss, 1206, i., Vaughan, H.  
*Bright Source of everlasting love*, 161, ii., Boden, J.  
*Bright sunbeams deck the joyful sky* (Aurora coelum purpurat), 95, ii., Aurora lucis rutilat  
*Bright the vision that delighted*, 696, i., Lord, Thy glory fills the heaven; 713, ii., Mant, R.  
*Bright Thy presence when it breaketh*, 421, ii., Gill, T. H.  
*Bright was the guiding star that led*, 90, ii., Auber, Harriet  
*Bright were the mornings first imperaled*, 181, ii., Bridges, M.  
*Bright with all His crowns of glory*, 288, i., Denny, Sir E.  
*Brighter still, and brighter*, 995, ii., Saviour, blessed Saviour  
*Brighter than meridian splendour*, 498, i., Havergal, W. H.  
*Brightest and best of the sons of the morning*, 503, ii., Heber, R.  
*Brightly beams our Father's mercy*, 150, ii., Bliss, P.  
*Brightly gleams our banner*, 902, i., Potter, T. J.  
*Brightly hopeful for the future*, 783, i., Monsell, J. S. B.  
*Brightly shines the morning star*, 577, ii., Jam lucis orto sidere  
*Brightness of Eternal Day*, 630, i., Knorr von Rosenroth, C.  
*Brightness of the Eternal Glory*, 1263, ii., Wesley family, The  
*Brightness of the Father's Face*, 483, i., Hammond, W.  
*Brightness of the Father's glory*, 1090, ii., Splendor paternae gloriae  
*Brightness of the Father's glory, Light of Light*, 261, ii., Consors Paterni luminis; 304, i., Doane, G. W.  
*Brightness of the Father's glory; Of His light*, 949, i., O Splendor aeterni Patris  
*Brilliant étoile du matin*, 393, ii., French hymnody  
*Bring, all ye dear-bought nations, bring*, 1224, i., Victimae Paschali  
*Bring near Thy great salvation*, 1142, i., Ten thousand times ten thousand  
*Bring the infant to the font*, 772, ii., Moultrie, J.  
*Bring to Christ your best oblation*, 411, i., Gerhardt, P.  
*Bringt her dem Herren Lob und Ehr*, 474, i., Günther, C.  
*Broad is the road that leads to death*, 1237, i., Watts, I.  
*Broken-hearted, weep no more*, 304, i., Doane, G. W.  
*Brother, hast thou wandered far?* 235, ii., Clarke, J. F.  
*Brother, now thy toils are o'er*, 819, i., Now the labourer's task is o'er  
*Brother, thou art gone before us*, 737, i., Millman, H. H.  
*Brother, though from yonder sky*, 110, i., Bancroft, J. H.  
*Brothers, tread the holy portals*, 1096, i., Streatfield (née Saint), Charlotte  
*Brünninde lieb, du süßer Flam*, 170, i., Brennende Lieb du süße Flamme  
*Brunquell aller Güter*, 386, ii., Franck, J.  
*Budiž veleben Pán Bůh náš pochválen*, 93, i., Augusta, J.  
*Built on Christ, the firm foundation*, 1200, i., Urbs beata Hierusalem  
*Bulwark of a mighty nation*, 1173, i., Thring, G.  
*Burden of shame and woe*, 192, i., Bulfinch, S. G.  
*Burdened with guilt, and pale with fear*, 122, i., Beddome, B.  
*Burdened with guilt, wouldst thou be blest?*, 262, i., Cook, R. S.  
*Buried beneath the yielding wave*, 121, ii., Beddome, B.  
*Burst forth, O Bridegroom*, 1099, i., Stryker, M. W.  
*Burst thy shackles! drop thy clay*, 285, i., Deathless principle arise  
*Burst, ye emerald gates, and bring*, 616, i., Kempenfelt, R.  
*But, above all, lay hold*, 1066, i., Soldiers of Christ, arise  
*But few among the carnal wise*, 1237, i., Watts, I.  
*But is it true? O froward folke* (Ps. lvi., Kethe), 1022, ii., Scottish hymnody  
*But there's a dreadful God*, 1241, i., Watts, I.  
*But who shall see the glorious day*, 785, i., Moore, T.  
*But who sufficient is to lead?*, 1264, ii., Wesley family, The  
*By Adam's fall was so forlorn*, 442, ii., Goostly Psalmes and Spirituelle Songes; 1072, ii., Spengler, L.

*By Christ redeemed, in Christ restored*, 952, i., Rawson, G.  
*By Christ redeemed, to God restored*, 198, ii., By Christ redeemed, in Christ restored  
*By cool Siloam's shady rill*, 199, i., By cool Siloam's shady fountain  
*By faith from day to day*, 280, ii., Darling, T.  
*By faith I am united*, 165, ii., Bourrie, H.  
*By faith I see the land*, 596, i., Jesus, at Thy command  
*By faith I to the Fountain fly*, 1263, ii., Wesley family, The  
*By faith we, day to day*, 1150, i., The God of Abraham praise  
*By faith we find the place above*, 727, ii., Methodist hymnody; 1263, ii., Wesley family, The  
*By God's right arm stretched forth to save*, 383, i., Forti tegente brachio  
*By halpe of Saints, come let our tongues relate*, 993, ii., Sanctorum meritis inclita gaudia  
*By help of God I fain would tell*, 326, i., Ein neues Lied wir heben an  
*By His Cross the Mother stood, Hanging on its fatal wood*, 1083, ii., Stabat mater dolorosa  
*By Jesus' grave, on either hand*, 1062, ii., Smith, I. G.  
*By me, O my Saviour, stand*, 1261, ii., Wesley family, The  
*By mystic lessons wisely taught*, 359, ii., Ex more docti mystico  
*By no new path untried before*, 789, ii., Neale, J. M.  
*By our own strength there's nothing done*, 325, i., Ein feste Burg ist unser Gott  
*By pain, and weariness, and doubt*, 790, i., Neale, J. M.  
*By Paul at war in Gentile lands*, 1095, i., Stone, S. J.  
*By precepts taught in ages past, Again the fast*, 359, ii., Ex more docti mystico  
*By precepts taught of ages past, Now let us*, 359, ii., Ex more docti mystico  
*By pressing dangers compassed round*, 1097, i., Stowell, H.  
*By rite religious bound*, 359, ii., Ex more docti mystico  
*By Shepherds first was heard*, 1095, i., Stone, S. J.  
*By sufferings only can we know*, 476, ii., Guyon (née de la Mothe), Jeanne M. B.; 1198, i., Upham, T. C.  
*By tasting the forbidden fruit*, 1294, ii., Wordsworth, C.  
*By the angel's word of love*, 678, i., Litanies  
*By the blood that flowed from Thee*, 678, i., Litanies  
*By the Cross her sad watch keeping*, 1084, i., Stabat mater dolorosa  
*By the Cross her station keeping*, 1083, ii., Stabat mater dolorosa  
*By the Cross, in anguish sighing*, 1084, i., Stabat mater dolorosa  
*By the Cross in anguish weeping*, 1084, i., Stabat mater dolorosa  
*By the Cross of expiation*, 1083, ii., Stabat mater dolorosa  
*By the Cross on which suspended*, 1083, ii., Stabat mater dolorosa  
*By the Cross sad vigil keeping* (tr. Lord Lindsay), 1083, ii., Stabat mater dolorosa  
*By the Cross sad vigil keeping, Stood the Mother, doleful, weeping* (tr. Mant), 1083, ii., Stabat mater dolorosa  
*By the Cross, sad vigil keeping, Stood the mourning [mournful] Mother weeping*, 1083, ii., Stabat mater dolorosa  
*By the cross sad vigil keeping, Stood the mournful* (tr. Singleton), 1084, i., Stabat mater dolorosa  
*By the Cross upon thy brow*, 1292, ii., Woodhouse, C. G.  
*By the first bright Easter-day*, 678, i., Litanies  
*By the holy hills surrounded*, 1077, i., Spitta, C. J. P.  
*By the Name which Thou didst take*, 678, i., Litanies  
*By the poor widow's oil and meal*, 804, i., Newton, J.  
*By the prayer that Jesus made*, 678, i., Litanies  
*By the word to Mary given*, 678, i., Litanies  
*By Thee, Jesus, will I stay*, 132, ii., Bei dir Jesu, will ich bleiben  
*By Thee, Thou Lord of Heaven*, 408, i., Gellert, C. F.  
*By Thy birth, and by Thy tears*, 997, i., Saviour, when in dust to Thee  
*By Thy birth and early years*, 997, i., Saviour, when in dust to Thee  
*By Thy birth, O Lord of all*, 677, ii., 678, i., Litanies  
*By Thy love which shone for aye*, 1095, i., Stone, S. J.  
*By vows of love together bound*, 377, ii., Fitch, E. T.  
*By Water and the Holy Ghost*, 1294, i., Wordsworth, C.  
*By whom shall Jacob now arise*, 615, i., Kelly, T.  
*Call all who love Thee, Lord, to Thee*, 107, i., Bailey, P. J.  
*Call Jehovah thy Salvation*, 921, i., Psalters, English  
*Call me, O God; I come; for I*, 75, ii., Anton-Ulrich of Brunswick  
*Call the Lord thy sure salvation*, 200, i., Call Jehovah thy salvation

*Call them from the dead*, 385, ii., Fox, W. J.  
*Call them in, the poor, the wretched*, 1056, ii., Shipton, Anna  
*Called from above, I rise*, 1263, ii., Wesley family, The  
*Called to Thy service, Lord*, 1094, i., Stock, Sarah G.  
*Calling, calling, ever calling*, 515, i., Hernaman (née Ibotson), Claudia F.  
*Calm me, blest Spirit, keep me calm*, 200, ii., Calm me, my God, and keep me calm  
*Calm on the bosom of thy God*, 509, ii., Hemans (née Browne), Felicia D.  
*Calm on the listening ear of night*, 1036, i., Sears, E. H.  
*Calm the saint's slumber*, 1285, ii., Wilson, Jane  
*Calm they sit with closed door*, 293, ii., Dickinson, W.  
*Calmed be our griefs, hushed every sigh*, 577, i., Jam  
*Calmed each soul, and closed each door*, 293, ii., Dickinson, W.  
*Calmer of the troubled heart*, 1263, ii., Wesley family, The  
*Calmly, calmly, lay him down*, 406, i., Gaskell, W.  
*Camp-meetings God has richly owned*, 185, i., Bourne, H.  
*Camp-meetings with success are crowned*, 185, i., Bourne, H.  
*Can any say, I do believe?*, 734, i., Midlane, A.  
*Can earthly voices fitly sing*, 571, ii., Irons, W. J.  
*Can guilty man indeed believe?*, 90, ii., Auber, Harriet  
*Can I cease, my God, from singing*, 1067, i., Solit ich meinem Gott nicht singen  
*Can I fail my God to praise*, 1067, i., Solit ich meinem Gott nicht singen  
*Can I my fate no more withstand*, 710, i., Mag ich Unglück nicht widerstehn  
*Can I this world esteem*, 893, i., Pfefferkorn, G. M.  
*Can it, Master, can it be?*, 790, i., Neale, J. M.  
*Can it then be that hate should e'er be loved*, 379, i., Flemming, P.  
*Can my heaven-born soul submit*, 1183, i., Toplady, A. M.  
*Can sinners hope for heaven*, 122, i., Beddome, B.  
*Can we have our hearts in heaven*, 1078, i., Spitta, C. J. P.  
*Can you tell the countless number*, 521, i., Hey, J. W.  
*Canst thou count the stars that twinkle*, 521, i., Hey, J. W.  
*Canst Thou reject our dying prayer?*, 551, i., O Thou that hangedst on the tree  
*Canst thou sum up each brilliant star*, 521, i., Hey, J. W.  
*Cantemus Christo regi terrae*, 814, i., Notker  
*Cantemus cuncti melodum nunc Alleluia*, 40, i., Alford, H.; 648, i., Latin hymnody; 814, i., Notker  
*Cantemus Domino Deoque nostro*, 647, i., Latin hymnody  
*Cantemus in omni die concinentes varie*, 644, ii., 650, ii., Latin hymnody  
*Captain Herr Gott*, 409, i., Genad mir, ewiger Gott  
*Captain and Saviour of the host*, 962, i., Rawson, G.  
*Captain of my salvation, hear*, 1260, ii., Wesley family, The  
*Captain of salvation*, 660, i., Littledale, R. F.  
*Captain of Thine enlisted host*, 118, i., Batty, C.  
*Captains of the saintly band*, 240, i., Coelestis aulae principes  
*Captives of Israel, hear*, 306, i., Doddridge, P.  
*Caput spinis coronatum*, 990, i., 991, ii., Salve mundi salutare  
*Care, O Father, care for me*, 701, ii., Ludāmillia-Elisabeth of Schwarzburg-Rudolstadt  
*Carmen suo dilecto Ecclesia Christi canat*, 813, i., Notker  
*Carol, brothers, carol*, 774, ii., Muhlenberg, W. A.  
*Carol, carol, Christians*, 267, i., Coxe, A. C.  
*Cast me not in wrath away*, 37, i., Albinus, J. G.  
*Cast me not, Lord, out from Thy sight* (Ps. li.), 865, ii., Old Version  
*Cast on the fidelity Of my redeeming Lord*, 1265, i., Wesley family, The  
*Cast out from Eden's happy home*, 941, i., Pulsum supernis sedibus  
*Cast thy burden on the Lord*, 216, i., Cennick, J.  
*Cast thy burden on the Lord*, 524, i., Hill, R.  
*Cast thy net again, my brother*, 118, ii., Baxter (née ), Lydia  
*Custis fit, expers sordium*, 329, ii., Emergit undis et Deo  
*Caterva matrum personat* (Hostis Herodes imple), 5, i., A solis ortus cardine Ad usque  
*Cause of all causes, and the Source*, 949, i., Raffles, T.  
*Cause us to see Thy goodness Lord*, 737, i., Milton, J.  
*Cease here longer to detain me*, 215, ii., Cecil, R.  
*Cease, my soul, thy tribulation*, 395, i., Freu dich sehr, o meine Seele

*Cease, weary mortals, c*  
*destinant suspiria*  
*Cease, ye tearful mourn*  
*animarum*  
*Celebra Juda festa Chris*  
*Latin hymnody*  
*Celebremus in hac die, 6*  
*Celebrons tous par n*  
*hymnody*  
*Celestial City, Salem*  
*1200, ii., Urbs beat*  
*Celestial Monarch, str*  
*Rector coelitus*  
*Celestial seat, Jerusa*  
*1200, i., Urbs beat*  
*Celsa pueri concrescent*  
*Celsorum civium inc*  
*civium inclita ga*  
*Centre of our hopes*  
*unknown*  
*Cerne lapsum servulu*  
*Certainly I will be u*  
*R.*  
*C'est Golgotha, c'e*  
*hymnody*  
*C'est moi, c'est moi*  
*hymnody*  
*C'est un rempart*  
*hymnody*  
*Change is our port*  
*Chant your hymns,*  
*virginel cum c*  
*Chastized and aff*  
*The*  
*Chastized by an*  
*family, The*  
*Cheer up, despon*  
*Thee*  
*Cheer up, my soi*  
*proach, my e*  
*Cheerfully to wo*  
*Chef, convert de*  
*Chief 'mongst t*  
*cumque Chi*  
*Chief of marty*  
*dux marty*  
*Chief Shepherd*  
*Chief Shepherd*  
*Chief Shepherd*  
*Child amidst t*  
*Browne),*  
*Child born wi*  
*305, i., D*  
*Child by God*  
*Child of a*  
*Virginis*  
*Child of God*  
*19, ii., A*  
*Child of sin*  
*Hastings*  
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*Children,*  
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*Children*  
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*Ten*



*Children, think on [of] Jesus' love*, 191, ii., Buckworth, J.  
*Children who are gone to glory*, 197, ii., Burton, J., jun.  
*Children, you have gone astray*, 197, ii., Burton, J., jun.  
*Children, your parents' will obey*, 959, i., Rhodes, B.  
*Children's voices high in heaven*, 1299, i., Yes, there are little ones in heaven  
*Children's voices strive not vainly*, 165, ii., Bourne, W. St. H.  
*Choir*. See also *Quire*  
*Choose ye His cross to bear*, 1055, i., Sigourney (née Huntley), Lydia  
*Chorus novae Hierusalem*, 11, ii., Ad coenam Agni providi; 401, ii., Fulbert of Chartres; 645, i., Latin hymnody; 967, ii., Robert II. of France; 1213, i., Veni Sancte Spiritus, Et emitte coelitus  
*Chosen not for good in me*, 1272, i., When this passing world is done  
*Christ*. See also *Christe*  
*Christ above all glory seated*, 27, ii., Aeternae Rex altissime  
*Christ and His Cross is all our theme*, 1237, i., Watts, I.  
*Christ, and 'tis no wonder*, 1247, ii., Weiss, M.  
*Christ ascends with songs exultant*, 133, ii., Bell, C. D.  
*Christ baptist was be John in Jordan flude*, 226, ii., Christ unser Herr zum Jordan kam  
*Christ before thy door is waiting*, 613, ii., Keble, J.  
*Christ being raised from death of yore* (Hac die surgens Dominus), 331, i., En dies est Dominica  
*Christ bids us knock and enter in*, 98, i., Author of faith, to Thee I cry  
*Christ by heavenly hosts adored*, 494, ii., Harbaugh, H.  
*Christ, by Whose all-saving Light*, 886, i., Patris Sapientia, veritas divina  
*Christ crucify'd! my soul by Faith desires*, 1010, ii., Schmidt, J. E.  
*Christ crucify'd, my soul by faith, With*, 1011, i., Schmidt, J. E.  
*Christ dyed and suffered great payne*, 225, ii., Christ lag in Todesbanden; 442, ii., Goostly Psalmes and Spirituelle Songes  
*Christ enthroned in highest heaven*, 283, i., De profundis exclamantes  
*Christ, everlasting Source of light*, 227, ii., Christe, qui lux es et dies  
*Christ exalted is our song*, 623, i., Kent, J.  
*Christ for the corner-stone is given*, 1200, i., Urbs beata, Hierusalem  
*Christ for the world we sing*, 1291, i., Wolcott, S.  
*Christ from the dead is raised and made* (Easter hymn), 801, ii., 802, i., New Version  
*Christ from the Father sent to bring us healing*, 226, ii., Christe coelestis medicina Patris  
*Christ, from Whom all blessings flow*, 372, i., Father, Son, and Spirit, hear  
*Christ had regained the sky*, 576, ii., Jam Christus astra ascenderat  
*Christ has a chosen Church*, 1093, ii., Stevens, J.  
*Christ has come for our salvation*, 786, i., Nato nobis Salvatore  
*Christ has done the mighty work*, 161, ii., Bonar, H.  
*Christ has risen from the dead* (Χριστὸς ἀνέστη), 62, ii., Ἀναστὰς ἡμεῖς  
*Christ has risen! let the tidings*, 123, ii., Bell, C. D.  
*Christ hath arisen! Joy to our buried Head*, 441, i., Goethe, J. W. von; 504, ii., Hedge, F. H.  
*Christ He sits on Zion's hill*, 730, i., Methodist hymnody  
*Christ His own apostles chooseth*, 772, ii., Moultrie, J.  
*Christ, in highest heaven enthroned*, 228, i., Christe, qui sedes Olympo  
*Christ in His word draws near*, 705, ii., Lynch, T. T.  
*Christ in the bands of death was laid*, 225, i., Christ lag in Todesbanden  
*Christ in the Father's glory bright*, 149, ii., Blew, W. J.  
*Christ is arisen*, 266, ii., Coxe, A. C.; 441, i., Goethe, J. W. von  
*Christ is become our Paschal Lamb*, 383, i., Forti tegente brachio  
*Christ is born! exalt His name!*, 232, i., Χριστὸς γεννᾶται; δοξάζετε  
*Christ is born, Him glorify*, 232, i., Χριστὸς γεννᾶται; δοξάζετε  
*Christ is born, tell forth His fame*, 232, i., Χριστὸς γεννᾶται; δοξάζετε; 355, ii., Ἐσωσε λαόν, θαν-ματουργῶν Θεοτόκος  
*Christ is coming, let creation*, 708, i., Macduff, J. R.  
*Christ is gone—a cloud of light*, 600, ii., He is gone—beyond the skies  
*Christ is gone up; yet ere He passed*, 819, ii., Now to our Saviour let us raise  
*Christ is laid the sure Foundation. Christ is the tried* [And the precious], 1200, i., Urbs beata, Hierusalem

*Christ is laid the sure Foundation, Christ the Head*, 1200, i., Urbs beata, Hierusalem  
*Christ is laid the sure Foundation, Corner-stone from*, 1200, i., Urbs beata, Hierusalem  
*Christ is made the sure Foundation*, 1199, ii., Urbs beata, Hierusalem  
*Christ is merciful and mild*, 191, ii., Buckworth, J.  
*Christ is my light and treasure*, 233, i., Christus der ist mein Leben  
*Christ is now risen againe*, 225, i., Christ ist erstanden, Von der Marter alle  
*Christ is our Corner Stone. On Him alone*, 217, ii., Chandler, J.; 1200, ii., Urbs beata, Hierusalem  
*Christ is our great High Priest*, 135, ii., Bennett (née Dampier), M. E.  
*Christ is risen! Alleluia!*, 763, i., Monsell, J. S. B.  
*Christ is risen, Christ is risen*, 474, i., Gurney, A. T.  
*Christ is risen, Christ is risen, He by Whom*, 1100, i., Sturm, C. C.  
*Christ is risen! Christ is risen! Tell it*, 501, i., He is risen! He is risen! Tell it with a joyful sound  
*Christ is risen from the dead*, 445, ii., Gough, B.  
*Christ is risen; o'er His foes He reigneth*, 982, i., Russell, A. T.  
*Christ is set the corner-stone* (Angularis Fundamentum), 1200, ii., Urbs beata, Hierusalem  
*Christ is the Eternal Rock*, 493, i., Hart, J.  
*Christ is the one foundation laid*, 1265, ii., Wesley family, The  
*Christ is the onlie Son of God*, 271, i., Cruciger (née von Meseritz), Elisabethe  
*Christ is the only Sonne of God*, 271, i., Cruciger (née von Meseritz), Elisabethe; 442, ii., Goostly Psalmes and Spirituelle Songes  
*Christ is the vine, we branches are*, 775, ii., Mühlmann, J.  
*Christ ist erstanden! Freude dem Sterblichen*, 266, ii., Coxe, A. C.; 441, i., Goethe, J. W. von  
*Christ ist erstanden, Von der Marter all*, 413, ii., German hymnody; 442, ii., Goostly Psalmes and Spirituelle Songes; 1247, i., Weiss, M.  
*Christ Jesu, fount of blessings rife* (Christe Jesu, fons bonorum), 991, i., Salve mundi salutare  
*Christ Jesu, Lord most dear*, 1247, ii., Weiss, M.  
*Christ Jesus, ere the world began*, 950, i., O Thou Eternal Victim slain  
*Christ Jesus is that precious grain*, 397, i., Freylinghausen, J. A.  
*Christ Jesus lay in Death's strong bands*, 225, ii., Christ lag in Todesbanden  
*Christ Jesus Lord, to us attend* (tr. Heyl), 1281, i., Wilhelm of Sachse-Weimar  
*Christ Jesus, our Redeemer born*, 598, i., Jesus Christus, nostra salus  
*Christ Jesus was to death abased*, 225, ii., Christ lag in Todesbanden  
*Christ Jesus, who with love untold*, 852, i., O Thou, who didst with love untold  
*Christ lag in Todesbanden*, 442, ii., Goostly Psalmes and Spirituelle Songes; 704, ii., Luther, M.; 1222, ii., Victimae Paschali  
*Christ lay awhile in Death's strong band*, 225, i., Christ lag in Todesbanden  
*Christ leads me through no darker rooms*, 783, ii., My whole, though broken heart, O Lord  
*Christ, Light unfailing, with Thy Flesh*, 233, i., Christus, Lux indeficiens  
*Christ, mercy's holy River*, 873, i., Ὁς ὁρίος ποταμός  
*Christ, my Lord, is all my hope*, 703, i., Luise-Henriette of Brandenburg  
*Christ, my Rock, my sure Defence*, 702, ii., Luise-Henriette of Brandenburg  
*Christ of all my hopes the ground*, 1232, ii., Wardlaw, R.  
*Christ of the holy angels Light and Gladness*, 230, i., Christe, sanctorum decus angelorum  
*Christ, of Thy angel-host the Grace*, 229, ii., Christe, sanctorum decus angelorum  
*Christ, of Thy saints the Head, the King*, 229, ii., Christe! Sanctorum caput atque custos  
*Christ, on Whose Face the soldiers*, 680, i., Littledale, R. F.  
*Christ, our blessed Saviour* (Christus der uns selig macht), 886, i., Patris Sapientia, veritas divina  
*Christ, our Head, gone up on high*, 372, i., Father, Son, and Spirit, hear  
*Christ, our Leader, and Redeemer*, 232, ii., Christum ducem, Qui per crucem  
*Christ our Lord and Saviour*, 598, i., Jesus Christus, nostra salus  
*Christ, our Lord, enthroned on high*, 468, i., Gregory, J. G.

- Christ our Lord is risen* (tr. H. Mills), 1247, E., Welton, M.
- Christ our Lord is risen to-day* (Erstanden ist der heilige Christ), 1104, li., Surrexit Christus hodie
- Christ our Lord is risen to-day, Sons of men* (C. Wesley, alt.), 226, l., Christ the Lord is risen to-day, Sons of men
- Christ, our Lord, who died to save*, 596, li., Jesus Christus, unser Heiland, der den Tod überwand
- Christ, our Passover, is slain*, 1263, li., Wesley family, The
- Christ, our song we lift to Thee*, 680, i., Littledale, R. F.
- Christ, our Sun, on us arise*, 680, i., Littledale, R. F.
- Christ, Redeemer of our race*, 229, i., Christe, Redemptor omnium, Ex Patre
- Christ that ever reigneth*, 954, li., Regnantem sempiterna per secula susceptura
- Christ, that only begotten*, 271, i., Cruciger (née von Meseritz), Elisabethe
- Christ, the Author of our peace*, 886, n., Patris Sapientia, veritas divina
- Christ the Corner-stone is made* (Angularis Fundamentum), 1200, l., Urbs beata, Hierusalem
- Christ, the eternal Lamb of God*, 170, l., Breithaupt, J. J.
- Christ, the Father's Son Eternal*, 244, l., Come, and hear the grand old story
- Christ, the Father's mirrored brightness*, 1177, l., Tibl, Christe, splendor Patris
- Christ, the glory of the sky*, 25, li., Aeterna coeli gloria
- Christ the good Shepherd, God's own Son*, 1006, l., Scheffler, J.
- Christ, the holy angels' Grace*, 229, li., Christe, sanctorum decus angelorum
- Christ, the key-stone of the corner* (Angularis Fundamentum), 1200, l., Urbs beata, Hierusalem
- Christ the King, the world's Creator*, 229, l., Christe Rex, mundi Creator
- Christ the Life of all the living*, 531, li., Homburg, E. C.
- Christ, the Light that knows no waning*, 233, li., Christus, Lux indeficiens
- Christ, the Lion of royal Judah*, 603, li., Jewitt, W. H.
- Christ, the Lord, in death-bonds lay*, 225, li., Christ lag in Todesbanden
- Christ the Lord is risen again*, 1247, l., Welton, M.
- Christ the Lord is risen, God of*, 225, l., Christ ist erstanden, Von der Marter alle
- Christ the Lord is risen to-day, Christians, haste*, 597, li., Jesus Christ is risen to-day : 670, i., Leeson, Jane E. ; 1223, li., Victimae Paschalis
- Christ the Lord is risen to-day, He is risen indeed*, 597, li., Jesus Christ is risen to-day : 1204, i., Van Alstyne (née Crosby), Frances J.
- Christ the Lord is risen to-day, Our triumphant*, 597, li., Jesus Christ is risen to-day
- Christ the Lord is risen to-day, Sons of men*, 597, li., Jesus Christ is risen to-day
- Christ the Lord to-day is risen*, 598, li., Jesus Christus, unser Heiland, der den Tod überwand
- Christ the Lord, Whose mighty hand*, 680, l., Littledale, R. F.
- Christ the Lord will come again*, 1105, l., Swain, J.
- Christ, the Rock on which I build*, 703, i., Louise-Henriette of Brandenburg
- Christ the Saviour, our Prince all-hailed*, 598, li., Jesus Christus, unser Heiland der den Tod
- Christ the Son of God most high*, 760, li., Mruo Xpocō
- Christ the spring of endless joys*, 1007, li., Scheffler, J. J.
- Christ the Wisdom and the Power*, 1095, l., Stone, S. J.
- Christ, the woman's promised seed*, 678, li., Litanies
- Christ, Thou the Champion of the band who own*, 699, l., Löwenstern, M. A. von
- Christ, Thou the Champion of that wear-worn host*, 699, l., Löwenstern, M. A. von
- Christ, Thou who art the Light and Day*, 227, li., Christe, qui Lux es et Dies
- Christ Thou'rt Etended unto me*, 81, li., Arnold, G.
- Christ, thou art the light, but and the day*, 227, li., Christe, qui lux es et dies
- Christ, through grief and toil we come*, 893, li., Phillimore, G.
- Christ, Thy holy Wounds and Passion* (Jesu deine heilige Wunden), 585, l., Jesu deine tiefe Wunden
- Christ, Thy power is man's salvation*, 948, l., Quos in hunc, Saule, tendis
- Christ, Thy sacred wounds and passion* (Jesu deine heilige Wunden), 585, l., Jesu deine tiefe Wunden
- Christ, Thy wounds and bitter passion*, 585, l., Jesu deine tiefe Wunden
- Christ to heaven is gone before*, 552, l., Rawson, G.
- Christ to my heart true joy can give* (Mein Herzens-trust), 10, li., Ach Gott, wie manches Herzeleid

- Christ to the young*, 585, l., Langbein
- Christ, to Thee, the*, Christe, splendor
- Christ, to Thee, the*, Christe, splendor
- Christ to Whom we*, qui sedes (Omnis)
- Christ under Herr*, M.
- Christ was laid*, Christ lag in
- Christ was merry*, Christ was to be
- Christ was to be*, Todesbanden
- Christ wondrous*, Father given
- Christ, we come to*, Christ, we sing Thee
- Christ, we sing Thee*, om Xpocō
- Christ, we turn to*, 87, l., 'Ave'
- Christ! we're*, J. W.
- Christ, who art*, Christ, Who art
- Christe, qui*, Christ, who can
- Christ, who can*, Christ, Who die
- Christ, who die*, R. F.
- Christ who free*, Christus, n
- Christ, who in*, Spitta, C.
- Christ! Who*, Christe qui
- Christ, who of*, sanctorum
- Christ, Who o*, Christ, Who o
- Christ, Who*, Sapientia
- Christ, Who*, Agapao
- Christ, whose*, solent, 4
- Christ whose*, C. J. P.
- Christ, Who*, 227, li., C
- Christ, Who*, thou art
- Christ, Who*, Christ, Who
- Christ, Who*, Redemp
- Christ will*, Samue
- Xpocō, don*, Christe, c
- Whose*, Christe cu
- Christe cu*, hymn
- Christe, de*, lux es
- Christe L*, 613, l.
- Christe, d*, man
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- Christe*, 351
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- Christe sanctorum decus angelorum, Auctor humani*, 229, ii.; 646, i., Latin hymnody; 911, i., Primers
- Christe sanctorum decus angelorum, Gentis*, 229, ii.
- Christe sanctorum decus angelorum, Rector humani*, 229, ii., 230, i.
- Christe, summi Rex Olympi*, 228, i., *Christe, qui sedes Olympo*
- Christe, tu splendor gloriae*, 625, ii., *O Christe, splendor gloriae*
- Christen erwarten in allerlei Füllen*, 321, ii., Edelling, C. L.
- Christen sind ein göttlich Volk*, 1304, i., Zinzendorf, N. L. von
- Christi Blut, Die Segensfluth*, 1303, ii., Zinzendorf, N. L. von
- Christi Blut und Gerechtigkeit*, 319, ii., Eber, P.; 417, i., German hymnody
- Christi Domini militis martyrisque*, 613, i., Notker
- Christi hodierna pangimini omnes una*, 230, ii., *Christi hodierna celebremus natalitia*
- Christi nam resurrectio*, 330, ii., 331, i., *En dies est Dominica*
- Christian, awake, for still the foe*, 1136, i., *Temperance hymnody*
- Christian, be thou content*, 382, i., Davis, T.
- Christian brethren! ere we part*, 231, ii., *Christians! brethren! ere we part*
- Christian! dost thou see them*, 788, ii., Neale, J. M.; 874, ii., Οὐ γὰρ βλέπεις τοὺς ταπεινούς
- Christian, ever keep in mind (Cultor Dei memento)*, 19, ii., *Ades Pater supreme*
- Christian hearts in love united*, 517, ii., *Herz und Herz vereint zusammen*
- Christian love, in wondrous ways*, 738, i., *Miris probat esse modis*
- Christians all, with me rejoice*, 821, ii., *Nun freut euch lieben Christengeheim*
- Christians all, with one accord*, 411, i., Gerhardt, P.
- Christians are a holy band, Gathered by the Saviour's hand*, 1304, i., Zinzendorf, N. L. von
- Christians, attend! our Champion cries*, 737, ii., *Mir nach, spricht Christus, unser Held*
- Christians, awake! salute the happy morn*, 199, ii., Byrom, J.; 211, i., *Carols*; 739, i., *Missions*
- Christians, awake to joy and praise*, 498, i., Havergal, W. H.
- Christians, brethren, ere we part*, 1276, i., White, H. K.
- Christians, come and lift your voices*, 1224, i., *Victimae Paschali*
- Christians, dismiss your fear*, 493, i., Hart, J.
- Christians, if your hearts are warm*, 671, i., Leland, J.
- Christians, in your several stations*, 493, ii., Hart, J.
- Christians may find in each scene of commotion*, 321, ii., Edelling, C. L.
- Christians, prayer may well employ you*, 77, i., Arends, W. E.
- Christians, raise your grateful strain*, 1224, i., *Victimae Paschali*
- Christians, the glorious hope ye know*, 215, ii., Cawood, J.
- Christians, to the Paschal Victim*, 1224, i., *Victimae Paschali*
- Christians to the war! Gather from afar*, 362, i., Faber, F. W.
- Christians, your voices raise*, 1224, i., *Victimae Paschali*
- Christo profusum sanguinem*, 25, i., *Aeterna Christi munera, Et martyrum*
- Christo Regi regum virgo canat ecclesia*, 914, i., Notker
- Χριστὸς ἀνίστη ἐκ νεκρῶν*, 62, ii., Ἀναστάσις ἡμεῖς
- Χριστὸς γεννᾷται· δοξάζετε*, 355, ii., Ἐσώσε λαόν, θαυματουργῶν θεοτόκος; 646, ii., Greek hymnody
- Christ's blessed Passion set us free (Beata Christi passio)*, 1187, i., *Tu qui velatus facie*
- Christ's Church in heaven is glad to-day*, 1103, ii., *Supernae matris gaudiae*
- Christ's Church in heaven to-day Rejoiceth*, 1103, ii., *Supernae matris gaudia*
- Christ's crimson blood and righteousness*, 230, ii., *Christi Blut und Gerechtigkeit*
- Christ's everlasting messengers*, 231, i., *Christi perennes nuntii*
- Christ's foe becomes His soldier*, 883, ii., *Pastore percusso, minas*
- Christ's path was sad and lowly*, 569, i., Ingolstatter, A.
- Christ's peerless crown is pictured in*, 360, ii., *Exite Illae Sion, Regis pudicae virgines*
- Christ's servants while they dwell below (Post facta celae Conditor)*, *Primo Deus coeli globum*
- Christum cruce mortuum Nostros ob defectus*, 856, ii., *Offertorium*
- Christum über alles lieben*, 417, i., German hymnody; 978, ii., Rothe, J. A.
- Christum vom Himmel ruf ich an*, 413, ii., German hymnody
- Christum wir sollen loben schon*, 4, ii., *A solis ortus cardine Ad usque*; 704, i., Luther, M.
- Christus der ist mein Leben*, 277, ii., Dach, S.
- Christus, der uns selig macht*, 886, i., *Patris Sapientia, veritas divina*
- Christus, der wahre Gottes Sohn*, 1040, ii., Selnecker, N.
- Christus hunc diem jucundum cunctis*, 613, i., Notker
- Christus, in nostra insula quae vocatur Hibernia*, 644, ii., Latin hymnody
- Christus ist erstanden, Von des Todes Banden*, 1247, i., Weisse, M.
- Christus Lux indeficiens*, 650, ii., Latin hymnody
- Christus surrexit mala nostra texit*, 413, ii., German hymnody
- Church bells ring*, 521, i., Hey, J. W.
- Church of Christ whose glorious warfare*, 1081, i., *Sponsa Christi quae per orbem*
- Church of God, beloved and chosen*, 497, i., Havergal, Frances R.
- Church of God, by Christ's salvation*, 599, i., *Jesus, I my cross have taken*
- Church of the everlasting God*, 2, ii., *A little flock! So calls He thee*
- Church of the everliving God*, 2, ii., *A little flock! 'Tis well, 'tis well*
- Circled by His enemies*, 886, i., *Patris Sapientia, veritas divina*
- Cirke Kristova Boha Chval*, 1247, ii., Weisse, M.
- Citizens of heaven, Soldiers of the Cross*, 1065, ii., Soden, A. J.
- City of God, how broad, how far*, 604, ii., Johnson, S.
- City of heaven, Jerusalem (Coelestis urbs, Jerusalem, tr. Beresford-Hope)*, 1200, ii., *Urbs beata, Jerusalem*
- City of heaven, Jerusalem (Coelestis urbs, Jerusalem, tr. Copeland)*, 1200, i., *Urbs beata, Hierusalem*
- City of peace, Jerusalem (Coelestis urbs, Jerusalem)*, 1200, ii., *Urbs beata, Hierusalem*
- Clap your hands, ye people all*, 1262, i., *Wesley family The*
- Clavis sanctorum senatus apostolorum*, 649, i., Latin hymnody; 614, i., Notker
- Clavis conjubila Gallia cantibus*, 891, ii., Peter of St. Maurice
- Clavis vocibus*, 1041, ii., *Sequences*
- Claro Paschali gaudio*, 94, ii., *Aurora lucis rutilat*
- Clarum decus jejunii*, 470, i., Gregory the Great
- Claros pedum, plagas duras*, 990, ii., *Salve mundi salutare*
- Clay to clay and dust to dust*, 166, ii., Bowring, Sir J.
- Clear rings a voice: it chides the world*, 1226, ii., *Vox clara ecce intonat*
- Clear through the silent night*, 577, i., *Jam desinant suspiria*
- Clearer yet, and clearer*, 996, ii., *Saviour, blessed Saviour*
- Clemens hominum Regnator*, 692, i., *Lord of mercy and of might*
- Climb we the mountain afar*, 521, i., *Hie to the mountain afar*
- Cling to the Mighty One*, 135, i., Bennett, H.
- Clod 'r bendigedig Oen-a oddefuld*, 386, i., Francis, B.
- Close beneath the Cross that bore Him*, 1083, ii., *Stabat mater dolorosa*
- Close by the ever-hallowed cross that bears*, 1083, ii., *Stabat mater dolorosa*
- Close softly, fondly, while ye weep*, 190, i., Bryant, W. C.
- Clothe me, O Lord, with strength that I may dwell*, 408, i., Gellert, C. F.
- Clothe me with Thy saving grace*, 541, i., Howitt (née Botham), Mary
- Clouds and darkness round about Thee*, 328, i., Elliott, Charlotte
- Coelestis ales nuntiat*, 4, i., *A solis ortus cardine Ad usque*
- Coelestis forma gloria*, 650, i., Latin hymnody
- Coelestis formam gloriae*, 646, i., *O nata lux de lumine*
- Coelestis O Jerusalem*, 941, i., *Pugnate, Christi milites*
- Coelestis urbs*, 911, i., *Primers*
- Coelestis urbs Jerusalem, Beata parvis (Rom. Brev. text)*, 1199, i., 1200, i., *Urbs beata, Hierusalem*
- Coeli Solem imitantes*, 661, i., Latin hymnody
- Coelica resonant*, 230, ii., *Christi hodierna celebremus natalitia*; 1041, ii., *Sequences*
- Coelum gaude, terra plaude*, 891, ii., Peter of St. Maurice
- Co-equal in Thy Father's Light*, 261, ii., *Consors Paterni luminis*
- Copita anima fidelis*, 396, i., *Dies irae, dies illa*
- Cold and cheerless, dark and drear*, 533, i., Hopps, J. P.
- Coldly the wind is sweeping*, 1094, i., Stock, Sarah G.

- Come, abide with Thy grace, in our hearts, O Lord,* 1091, i., Stegmann, J.
- Come all, and hear of Jesus' love,* 589, i., Jesu dulcis memoria
- Come all dear children, sing a song,* 1130, i., Temperance hymnody
- Come, all grateful human hearts,* 1298, i., Ye whose hearts are beating high
- Come, all harmonious tongues,* 1237, i., Watts, I.
- Come, all that heavy laden are,* 670, ii., Lehr, L. F. F.
- Come all who truly bear,* 1262, i., Wesley family, The
- Come all whose'er have set,* 1262, ii., Wesley family, The
- Come, all ye faithful, joyfully,* 22, i., *Adeste fideles*
- Come all ye saints of God,* 151, ii., Roden, J.
- Come, and Christ the Lord be praising,* 411, i., Gerhardt, P.
- Come and deck the grave with flowers,* 763, i., Monell, J. S. B.
- Come and hear our blessed Saviour,* 287, ii., Denicke, D.
- Come, and hear the sacred story,* 287, ii., Denicke, D.
- Come, and let us Christ revere now,* 411, i., Gerhardt, P.
- Come, and let us drink of that New River* (*Δείψη Ηόμα Ηύμερ*), 62, ii., *Ἀναστρέφεις ἡμεῖς*
- Come, and let us praises sing,* 673, ii., Let us with a gladsome mind
- Come, and let us sweetly join,* 367, i., Father, hear our humble claim
- Come, and let us sweetly join* (Kennedy, Hym. Chr.), 244, i., Come, and let us sweetly join
- Come, and let us sweetly join* (Leeds H. Bk.), 244, i., Come, and let us sweetly join
- Come, and let us sweetly join* (N. Cong. Supp.), 244, i., Come, and let us sweetly join
- Come, and the Lord shall feed your souls,* 1235, i., Watts, I.
- Come and welcome to the Saviour,* 734, i., Midlane, A.
- Come, approach to Jesus' table,* 1303, i., Zinzendorf, N. L. von
- Come, arise, and let us go,* 233, ii., Churton, E.
- Come at the morning hour, Come in thy love* (tr. Miss Borthwick), 36, i., Albertini, J. B.
- Come at the morning hour* (J. Montgomery, alt.), 253, i., Come to the morning prayer
- Come away from the train,* 234, ii., Clapham, J. P.
- Come away where are no shadows in a glass,* 1062, ii., Smith, I. G.
- Come, behold a great expedient,* 264, ii., Death is sin's tremendous wages
- Come, bless Jehovah's name,* 436, i., Hatfield, E. F.
- Come, bless the Lord, whose love assigns,* 71, ii., Another six days' work is done
- Come, blessed Lord! bid every shore,* 676, ii., Light of the lonely pilgrim's heart
- Come, blest Redeemer of the earth* (tr. Neale, alt.), 1212, i., *Veni Redemptor gentium*
- Come, blest Redeemer of the earth* (tr. Copeland), 1212, i., *Veni Redemptor gentium*
- Come, brethren, as we march along,* 150, ii., Bliss, P.
- Come, brethren, ere we part,* 869, ii., Once more before we part
- Come, brethren, let the song arise,* 514, i., Herman, N.
- Come, brethren, let us go,* 632, i., *Kommt, Kinder, lasst uns geben*
- Come, brethren, let us hurry,* 632, i., *Kommt, Kinder, lasst uns geben*
- Come, brethren, let us sing,* 216, ii., Charlesworth, V. J.
- Come, brothers, let us onward,* 632, i., *Kommt, Kinder, lasst uns geben*
- Come, children all, and praise,* 980, i., Rowe, G. S.
- Come, children, and join with ardour divine,* 445, ii., Gough, B.
- Come, children ere we part,* 869, ii., Once more before we part
- Come, children, join the heavenly throng,* 244, ii., Come, children, join the angelic throng
- Come, children, join to sing,* 117, i., Bateman, C. H.
- Come, children, learn your God to praise,* 249, ii., Come, little children, learn to praise
- Come, children, let us go,* 632, i., *Kommt, Kinder, lasst uns geben*
- Come, children, let's be going,* 632, i., *Kommt, Kinder, lasst uns geben*
- Come, children, lift your voices,* 514, ii., Hernaman (née Ibotson), Claudia F.
- Come, children! on; this way,* 632, i., *Kommt, Kinder, lasst uns geben*
- Come, children, 'tis Jesus commands,* 169, ii., Brackenbury, R. C.
- Come, Christian brethren, ere we part,* 231, ii., Christians! brethren! ere we part
- Come, Christian children, come and raise,* 245, ii., Come, happy children, come and raise
- Come Christian youths* T. A.
- Come, Christians all, let each lieben Christen*
- Come, Christians, pray* ii., *Liebtich, E.*
- Come, condescending & indulgent Saviour,*
- Come Creator Spirit* *Spiritus, Mentis*
- Come Creator, Spirit* *Creator Spiritus,*
- Come, darkness, spread* *Jam toto nubitus*
- Come, dear Desire* G.
- Come, dearest Lord,*
- Come, dearest Lord,* *Lord, my Love*
- Come death, released*
- Come, deck our seas*
- Come, desire of nat* *how all the wel*
- Come, divine and p* *Saviour's pray*
- Come, Divine Inter*
- Come down, O Lord* *da Siena*
- Come, enter Thine* *Zeuch ein zu*
- Come, ever blessed* *Whom we liv*
- Come, every pious*
- Come, every your* *heart*
- Come, faithful* *Adeste fidel*
- Come, faithful* *20, ii., Ade*
- Come, faithful*
- Come, faithful*
- Come Father, S* *Wesley far*
- Come, Father,* *i., Wesley*
- "Come, follow* *nach sprich*
- Come forth, C* *C. F. H.*
- Come forth, C* *C. F. H.*
- Come forth,* *aus, mei*
- Come forth,*
- Come from* *lady, A*
- Come from* *coelo M*
- Come, gent* *perano*
- Come God,* *i., Ve*
- Come, God* *i., Ve*
- Come Gu* *Creat*
- Come Go* *Crew*
- Come, gr* *dear*
- Come, g* *J. C*
- Come, g* *Bel*
- Come, g* *Sp*
- Come, S* *str*
- Come,* *ou*
- Come,* *T*
- Come,* *m*
- Come,* *Se*
- Come,* *W*
- Come,* *he*



- Come, Heavenly Love, inspire my song*, 1090, i., Steele, Anne
- Come, heavenly peace of mind*, 949, i., Rafflea, T.
- Come, heavenly Spirit, come* (tr. Bonar), 23, ii., Adais superne Spiritus
- Come, Heavenly Spirit, come:—Cleansed by Christ's blood* (tr. Blew), 1215, ii., Veni, superne Spiritus: Purgata Christi sanguine
- Come, high Redeemer, Spotless one*, 1212, i., Veni Redemptor gentium
- Come hither, all ye weary souls*, 1237, ii., Watts, I.
- Come hither, friends, and hear me say*, 1007, ii., Scheffler, J.
- Come hither! saith our blessed Lord*, 472, ii., Grötenwald, G.
- Come hither, says our blessed Lord*, 472, ii., Grötenwald, G.
- Come hither, says the Son of God*, 472, ii., Grötenwald, G.
- Come hither, ye faithful* (tr. Caswall, alt.), 21, i., Adeste fideles
- Come, Holy celestial Dove*, 1262, i., Wesley family, The
- Come, Holy Ghost. See also Come Holy Ghost*
- Come, Holy Ghost, all-quickenings fire, Come, in me delight*, 1260, ii., Wesley family, The
- Come, Holy Ghost, all-sacred fire*, 164, i., Bottome, F.
- Come, Holy Ghost, and send forth the beams*, 1215, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Ghost, and through each heart*, 623, ii., Nunc Sancte nobis Spiritus
- Come, Holy Ghost! Come Lord our God! Spread*, 631, ii., Komm heiliger Geist, Herre Gott
- Come, Holy Ghost! Come, Lord our God! Thy*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Ghost, come, mighty God*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Ghost, Creator blest, And in our souls serenely rest*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator blest, And visit every faithful breast*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator blest, Come, visit Thou each willing breast*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator blest, Vouchsafe within our souls to rest*, 1210, ii., Veni Creator Spiritus, Mentis
- Come Holy Ghost, Creator, come, And make these souls of ours Thine own*, 1211, i., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator come, and visit all the souls of Thine* (Veni Creator, L.N.), 801, i., New Version; 1210, i., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator, come, Down from Thy heavenly throne*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator come, From Thy bright heavenly throne*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator come, From Thy celestial home*, 1211, i., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator come, Inspire the souls* (Veni Creator, D.C.M.), 344, ii., English hymnody; 801, i., New Version; 1210, i., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator, come! The darkness of our minds illumine*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, Creator come,—st. ii., Thou, that art called the Paraclete*, 1211, i., Veni Creator Spiritus, Mentis
- Come Holy Ghost, Creator, come,—st. ii., Thou, Who art named the Paraclete*, 1210, ii., Veni Creator Spiritus, Mentis
- Come Holy Ghost, eternal God, Proceeding from above*, 1209, ii., Veni Creator Spiritus, Mentis
- Come Holy Ghost: eternal God, Which doest from God proceed*, 1209, ii., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, fill the hearts of Thy faithful*, 1215, ii., Veni Sancte Spiritus, Reple
- Come, Holy Ghost! in love, Shed on us from above*, 877, ii., Palmer, R.: 1215, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Ghost, in us arise*, 875, i., Our God, our God, Thou shinest here
- Come, Holy Ghost, inspire our songs*, 245, ii., Come, heavenly love, inspire my song
- Come, Holy Ghost! Lord God, and all*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Ghost! Lord God, fulfil [full fill]*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Ghost, Lord God indeed*, 1248, i., Weiss, M.
- Come Holy Ghost, my soul inspire, Spirit of*, 713, ii., Mant, R.
- Come, Holy Ghost, my soul inspire. This one great gift impart*, 794, ii., Nettleton, A.
- Come, holy ghost, o creator eternall*, 1211, i., Veni Creator Spiritus, Mentis
- Come, Holy Ghost, o Thou alone*, 1211, i., Veni Creator Spiritus, Mentis
- Come Holy Ghost, our hearts inspire, Let us Thy influence prove*, 1261, i., Wesley family, The
- Come, Holy Ghost, our souls inspire, And lighten*, 263, i., Cosin, J.: 344, ii., English hymnody; 1210, i., Veni Creator Spiritus, Mentis; 1260, ii., Welsh hymnody
- Come Holy Ghost, our souls inspire, And warm with uncreated fire* (tr. Cosin, alt.), 1210, i., Veni Creator Spiritus, Mentis
- Come, Holy Ghost! rule Thou within*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Ghost, send down those beams, Which sweetly flow in silent streams*, 1214, ii., Veni Sancte Spiritus, Et emitte
- Come, Holy Ghost, the Comforter*, 523, ii., Hill, R.
- Come, Holy Ghost, Thou Source of good*, 1216, i., Veni superne Spiritus: Purgata Christi sanguine
- Come, Holy Ghost, to us send down, Like rays of light*, 1215, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Ghost, Who ever One Art with the Father and the Son, Come*, 823, i., Nunc Sancte nobis Spiritus
- Come Holy Ghost, Who ever One Art with the Father and the Son E'en now*, 823, ii., Nunc Sancte nobis Spiritus
- Come, Holy Ghost, Who ever One Reignest with Father*, 803, i., Newman, J. H.: 623, ii., Nunc Sancte nobis Spiritus
- Come, Holy Ghost, with God the Son*, 823, ii., Nunc Sancte nobis Spiritus
- Come, Holy Ghost, with sacred fire*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, holy Ghosts that us hath made*, 1211, i., Veni Creator Spiritus, Mentis
- Come holy Ghost o Creatour eternall*, 810, i., Primers
- Come, holy holy Ghost, Lord our God*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Spirit, And send forth the heavenly*, 1215, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Spirit, come, Down from Thy radiant home*, 1215, ii., Veni Sancte Spiritus, Et emitte
- Come, Holy Spirit, come, Inspire the souls of Thine*, 1210, ii., Veni Creator Spiritus, Mentis
- Come, Holy Spirit, come, Let Thy*, 492, ii., Hart, J.
- Come, Holy Spirit, come, Mercies revealing*, 261, ii., Davis, T.
- Come, Holy Spirit come, O hear an infant's prayer*, 1175, ii., Thrupp, Dorothy A.
- Come, Holy Spirit, come; With energy*, 122, i., Beddome, B.
- Come, Holy Spirit, Dove divine*, 609, i., Judson, A.
- Come, Holy Spirit, from above, And from the realms of light and love*, 1215, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Spirit, from above, In fulness of the Father's love*, 1216, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Spirit, from the height*, 1215, i., Veni Sancte Spiritus, Et emitte
- Come, Holy Spirit, from the throne*, 1189, ii., Tyers, J.
- Come, Holy Spirit, God and Lord*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Spirit! gracious Lord! Help us*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Spirit, guide my song*, 245, ii., Come, heavenly love, inspire my song
- Come Holy Spirit, heavenly Dove, My sinful*, 186, ii., Browne, S.
- Come, Holy Spirit, heavenly Dove, With light*, 246, ii., Come Holy Spirit, heavenly Dove, My sinful
- Come, Holy Spirit, Lord and God*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Spirit, Lord our God, And pour*, 632, i., Komm heiliger Geist, Herre Gott
- Come, Holy Spirit, nigh, And from the heaven on high*, 1215, ii., Veni Sancte Spiritus, Et emitte
- Come, Holy Spirit, raise our songs* (st. i.—iii., Brackenbury), 955, i., Rejoice, rejoice, ye fallen race
- Come, Holy Spirit, send down those beams which gently flow in silent streams*, 1214, ii., Veni Sancte Spiritus, Et emitte
- Come, holy Spirit, most blessed Lord*, 442, ii., Goostly Psalmes and Spirituall Songs; 632, i., Komm heiliger Geist, Herre Gott
- Come, humble sinner, in whose breast*, 111, ii., Baptist hymnody; 806, ii., Jones, E.
- Come, humble soul, receive the food*, 700, i., Loy, M.



- Come, O Saviour, long expected*, 252, ii., *Come, Thou long expected Jesus*
- Come, O Spirit! Fount of grace*, 1215, ii., *Veni Sancte Spiritus, Et emitte*
- Come, O Spirit, from on high*, 1215, ii., *Veni, superne Spiritus: Purgata Christi sanguine*
- Come, O Spirit, graciously*, 23, ii., *Adsis superne Spiritus*
- Come, O Spirit, Lord of grace*, 1215, i., *Veni Sancte Spiritus, Et emitte*
- Come, O Thou all-victorious Lord*, 53, i., *Almighty God, eternal Lord*; 1242, i., *We bow before Thy gracious Throne*
- Come, O Thou greater than our hearts*, 1290, ii., *Witness Divine, the Just and True*
- Come, O Thou Holy Dove*, 1300, ii., *Zueh ein zu deinen Thoren*
- Come, O Thou King of all Thy saints*, 252, i., *Come, Thou desire of all Thy saints*
- Come, O ye sinners, to the Lord*, 1061, i., *Sinners, obey the gospel word*
- Come on, thou blessed of the Lord*, 247, ii., *Come in, thou blessed of the Lord, Enter in*
- Come once more, with songs descending*, 20, i., *Adeste, coelitum chori*
- Come, our Father's voice is calling*, 1188, ii., *Tuttlett, L.*
- Come, our indulgent Saviour come*, 851, ii., *O Thou the hope of Israel's host*
- Come, pay the worship God requires*, 168, i., *Boyse, J.*
- Come, poor sinners, come to Jesus*, 680, ii., *Lloyd, W. F.*
- Come praise the Lord, come praise Him*, 918, i., *Psalter, English*
- Come, praise your Lord and Saviour*, 541, i., *How, W. W.*
- Come, pure hearts, in sweetest measures*, 202, i., *Campbell, R.*; 609, ii., *Jucundare pietas fidelis*; 1059, i., *Sing to God in sweetest measures*
- Come, quickly come, dread Judge of all*, 847, i., *O quickly come, dread Judge of all*
- Come quickly, gracious Lord, and take*, 1263, i., *Wesley family, The*
- Come, raise we all the blessed strain*, 1097, i., *Stowell, H.*
- Come, Ransom of our captive race*, 201, ii., *Campanus, J.*
- Come, Redeemer of the nations*, 1212, i., *Veni Redemptor gentium*
- Come sacred peace, delightful guest*, 322, i., *Edmeston, J.*
- Come, said Jesus' sacred voice*, 114, i., *Barbauld (née Aikin), Anna L.*
- Come, saints, adore your Saviour God*, 524, i., *Hill, S. P.*
- Come saints and shout the Saviour's praise*, 506, i., *Heginbotham, O.*
- Come, saints, and sing in sweet accord*, 623, i., *Kent, J.*
- Come, Saviour, come, to all the earth*, 1212, ii., *Veni Redemptor gentium*
- Come, Saviour, Jesus, from above*, 1206, i., *Venez Jesus, mon salutaire*
- Come, Saviour of nations wild*, 1212, i., *Veni Redemptor gentium*
- Come, Saviour of the earth*, 1212, i., *Veni Redemptor gentium*
- Come, says Jesus' sacred voice*, 114, i., *Barbauld (née Aikin), Anna L.*
- Come, see the place where Jesus lay, And hear*, 518, i., *He's gone, see where His body lay*; 614, ii., *Kelly, T.*
- Come, see the place where Jesus lies*, 483, ii., *Hankinson, T. E.*
- Come, Shepherds, come, 'tis just a year*, 498, ii., *Haver-gal, W. H.*
- Come, shout aloud the Father's grace*, 506, i., *Heginbotham, O.*
- Come, sing the gospel's joyful sound*, 150, ii., *Bliss, P.*
- Come, sing to me of heaven*, 1055, ii., *Sbindler (née Palmer), Mary S. B.*
- Come, sing with holy gladness*, 279, ii., *Daniell, J. J.*
- Come, sinner, in whose guilty breast*, 605, ii., *Jones, E.*
- Come, sinners [sinner], to the gospel feast, Jesus invites*, 251, i., *Come, sinners to the gospel feast, Let every soul*
- Come, sinners, to the gospel feast; O come without delay*, 251, i., *Come, sinners, to the gospel feast, Let every soul*
- Come, sinners, wash away*, 43, i., *All hail, ye blessed band (st. ix., x.)*
- Come, sons of God, awake*, 103, i., *Awake, our drowsy souls*
- Come, soul, thyself adorning*, 1014, i., *Schmücke dich, o liebe Seele*
- Come, sound his praise abroad*, 1239, ii., *Watts, I.*
- Come, Spirit blest, Creator come*, 1211, i., *Veni Creator Spiritus, Mentis*
- Come, Spirit, come! Thy dwelling-place*, 1211, i., *Veni Creator Spiritus, Mentis*
- Come, Spirit from above*, 1216, i., *Veni superne Spiritus: Purgata Christi sanguine*
- Come, Spirit, Source of light*, 244, ii., *Come, blessed Spirit, Source of light*
- Come, Spirit, Whose creative power*, 1211, i., *Veni Creator Spiritus, Mentis*
- Come, sweet harp, resounding*, 29, ii., *Ἄγε μοι, λιγυρα φωνή*
- Come, sweet-voiced lyre, to the soft Teian measure*, 29, ii., *Ἄγε μοι, λιγυρα φωνή*
- Come, take by faith the Body of your Lord*, 993, i., *Sancti venite, corpus Christi sumite*
- Come, take His offers now*, 16, i., *Adams, N.*
- Come the rich, and come the poor*, 166, ii., *Bowring, Sir J.*
- Come then, our heavenly Adam, come*, 361, i., *Enslaved to sense, to pleasure prone*
- Come then, Prophet of the Lord*, 1262, ii., *Wesley family, The*
- Come, Thou all-inspiring Spirit*, 1265, i., *Wesley family, The*
- Come, Thou almighty King*, 440, i., *God save the King*
- Come, thou blest angelic throng*, 20, i., *Adeste coelitum chori*
- Come, Thou bright and morning Star*, 629, ii., *Knorr von Rosenroth, C.*
- Come Thou Creating Spirit blest, And be our Guest*, 1211, i., *Veni Creator Spiritus, Mentis*
- Come, Thou Creator God*, 1209, i., *Veni Creator Spiritus, Mentis*
- Come, Thou Eternal Spirit, come*, 122, i., *Beddome, B.*
- Come, Thou Everlasting Spirit*, 1262, i., *Wesley family, The*
- Come, Thou fount of every blessing*, 544, i., *Huntingdon, Selina Hastings (née Shirley), Countess of*; 969, i., *Robinson (of Cambridge), R.*; 996, ii., *Saviour, Source of every blessing*
- Come Thou heavenly Spirit pure*, 23, ii., *Adsis superne Spiritus*
- Come, Thou High and Lofty One*, 244, i., *Come and let us sweetly join*
- Come, Thou Holy Paraclete*, 1215, i., *Veni Sancte Spiritus, Et emitte*
- Come, Thou Holy Spirit, come (Caswall, alt.)*, 910, ii., *Primers*; 1214, ii., *Veni Sancte Spiritus, Et emitte*
- Come, Thou Holy Spirit, nigh; Leave Thy blissful throne on high*, 1215, i., *Veni Sancte Spiritus, Et emitte*
- Come Thou now, and be among us*, 924, ii., *O beata Hierusalem, praedicanda civitas*
- Come Thou, O come, Sweetest and kindest*, 1211, ii., *Veni, jam veni, benignissime*
- Come, Thou omniscient Son of Man*, 1262, ii., *Wesley family, The*
- Come Thou, our heavenly Adam, come*, 447, ii., *Graces*
- Come, Thou, our heavenly Father, come*, 447, ii., *Graces*
- Come, Thou Redeemer of the earth, Come testify*, 1212, i., *Veni, Redemptor gentium*
- Come Thou Redeemer of the earth, The Virgin's*, 1212, i., *Veni Redemptor gentium*
- Come, Thou Saviour, long expected*, 252, i., *Come, Thou long expected Jesus*
- Come, Thou Saviour of our race*, 1212, i., *Veni Redemptor gentium*
- Come, Thou soul-transforming Spirit*, 358, i., *Evans, Jonathan*
- Come, Thou Source of sweetest gladness*, 827, i., *O du allersüßte Freude*
- Come, Thou Spirit ever living*, 508, i., *Held, H.*
- Come Thou Spirit, life bestowing*, 1211, i., *Veni Creator Spiritus, Mentis*
- Come, Thou Spirit of all light*, 1214, ii., *Veni Sancte Spiritus, Et emitte*
- Come Thou Who dost the soul endue*, 54, i., *Almum Flamen, vita mundi*
- Come to Bethlehem and see*, 445, ii., *Gough, B.*
- Come to Calvary's holy mountain*, 784, i., *Montgomery, J.*
- Come to Jesus, He invites you*, 218, ii., *Charlesworth, V. J.*
- Come to Jesus, little one*, 1188, ii., *Turney, E.*
- Come to Jesus, O my brothers*, 264, ii., *Come, ye sinners, poor and wretched*
- Come to me, dreams of heaven*, 509, ii., *Hemans (née Browne), Felicia D.*
- Come to me, thoughts of heaven*, 509, ii., *Hemans (née Browne), Felicia D.*
- Come to our dark nature's night*, 253, i., *Come to our poor nature's night*
- Come to our poor nature's night*, 952, i., *Rawson, G.*
- Come to the house of prayer*, 1117, ii., *Taylor, Emily*
- Come to the Lamb's right royal feast*, 14, i., *Ad regias Agni dapes*

*Come to the land of peace*, 509, ii., Hemans (née Browne), Felicia D.  
*Come to the royal feast*, 734, i., Midlane, A.  
*Come to the Saviour now!* 1280, ii., Wigner, J. M.  
*Come to the Saviour, make no delay* (Root), 756, i., Missions  
*Come to Thy Church, O Lord our God*, 977, i., Rooke, T.  
*Come to Thy temple here on earth*, 1300, ii., Zeuch ein zu deinen Thoren  
*Come, trembling sinner, in whose breast*, 605, ii., Jones, E.  
*Come, tread once more the path with song*, 985, ii., Sachse, C. F. H.  
*Come tune, ye saints, your noblest strains*, 1089, ii., Steele, Anne  
*Come, tune your heart*, 212, ii., Carols; 407, ii., Gellert, C. F.  
*Come, unite in praise and singing*, 411, i., Gerhardt, P.  
*Come unto Me all ye who mourn*, 1289, i., With solemn thanksgiving, our Lord  
*Come unto Me, and rest*, 770, ii., Morris (née Goffe), Eliza F.  
*Come unto Me, the Saviour speaks [said]*, 109, i., Balfern, W. P.  
*Come unto Me, ye weary*, 302, ii., Dix, W. C.  
*Come unto Me, ye weary, come*, 318, i., East, J.  
*Come unto us, Holy Ghost*, 910, ii., 911, i., Primers  
*Come unto us holy Goste, send us from the heavenly coast*, 1216, i., Veni Sancte Spiritus, Et emitte  
*Come up hither, come away*, 799, i., Nevin, E. H.  
*Come, we shepherds, whose blest sight*, 211, i., Carols  
*Come we that love the Lord*, 350, ii., English hymnody  
*Come, weary sinner, in whose breast*, 605, ii., Jones, E.  
*Come, weary souls, in Christ your Lord*, 1061, i., Sinners, obey the gospel word  
*Come, weary souls, with sins distressed*, 253, ii., Come, weary souls, with sin distressed; 1090, i., Steele, Anne  
*Come wisdom, power, and grace divine*, 1265, i., Wesley family, The  
*Come, with your sore disease*, 165, ii., Bourne, H.  
*Come, ye children, list to me*, 622, i., Kennedy, B. H.  
*Come, ye children, sweetly sing*, 201, ii., Campbell, Etta  
*Come, ye disconsolate, where'er ye languish*, 765, i., Moore, T.  
*Come, ye faithful choirs on earth*, 636, i., Laetabundus exultet fidelis chorus: Alleluia: Regem regum  
*Come ye faithful, raise the anthem*, 112, ii., Baptist hymnody; 254, i., Come, ye saints, and raise an anthem  
*Come, ye faithful, raise the strain*, 87, i., Ἀσπασινὴς ᾠδὴ; 466, i., Greek hymnody  
*Come, ye heavenly choirs descending*, 20, i., Adeste coelitus chori  
*Come, ye humble, contrite souls*, 122, i., Beddome, B.  
*Come, ye lofty, come ye lowly*, 212, ii., Carols  
*Come, ye men of rank and station*, 1138, i., Temperance hymnody  
*Come, ye nations, thankful own*, 30, ii., Agnoscat omne saeculum  
*Come ye saints and raise an anthem*, 112, i., Baptist hymnody; 544, ii., Hupton, J.  
*Come, ye saints, behold and wonder*, 254, ii., Come, ye saints, look here and wonder  
*Come, ye saints, draw nigh and wonder*, 254, ii., Come, ye saints, look here and wonder  
*Come, ye sinners, heavy laden*, 254, ii., Come, ye sinners, poor and wretched  
*Come, ye sinners, poor and wretched*, 492, ii., Hart, J.  
*Come, ye sinners, sad and weary*, 254, ii., Come, ye sinners, poor and wretched  
*Come, ye souls, by sin afflicted*, 1105, i., Swain, J.  
*Come, ye thankful people, come*, 39, ii., Alford, H.; 567, ii., In token that thou shalt not fear  
*Come ye that fear the Lord*, 764, ii., Montgomery, J.  
*Come ye that know and fear the Lord*, 194, ii., Burder, G.  
*Come ye that love the Lord*, 253, ii., Come, we that love the Lord  
*Come ye that love the Saviour's Name*, 1090, i., Steele, Anne  
*Come, ye weary, heavy laden*, 254, ii., Come, ye sinners, poor and wretched  
*Come ye who bow to sovereign grace*, 1081, ii., Spurgeon, C. H.  
*Come ye who love the Lord*, 253, ii., Come, we that love the Lord  
*Come, ye who love the Lord, And feel His*, 245, i., Come, every pious heart  
*Come ye yourselves apart and rest awhile*, 142, i., Bickersteth, E. H.  
*Come ye yourselves apart, and rest awhile. The way is weary*, 1276, ii., Whiting, Mary B.

*Come, ye and quickly come* benigntissime  
*Comes again the dreadful* He dwelt below  
*Comes at times a stillness* G.  
*Comes it again, the sun* Sam, G. H.  
*Comes once more the sun* He dwelt below  
*Cometh sunshine after* Cometh that day, that dilla  
*Comfort, comfort ye,* Johannes  
*Comfort, ye ministers* my sins to Thee  
*Comfort ye, people of* W. W.  
*Comforter from both* Qui procedis ab u  
*Comforter, possess an* 705, ii., Lux juce  
*Coming through of* Wesley family,  
*Commend thy way,* Wege  
*Commit the way be,* Wege  
*Commit thou all to* Wege; 1193, i  
*Commit thou all to* deine Wege  
*Commit thou ever* 126, i., Beliebt  
*Commit thou thy* deine Wege  
*Commit thy count* deine Wege  
*Commit thy secre* Commit thy wa  
*Commit thy wa* Wege  
*Commit thy wa* Wege  
*Commit thy wa* Wege  
*Commit thy u* Wege  
*Commit thy u* Befiehl du  
*Commit thy u* Wege  
*Commit thy u* Wege  
*Commit wha* Wege  
*Compared with* A. M.  
*Complete in* A. R.  
*Comrades of* Concede nol  
*Conceived* Proles,  
*Concentu p* Notke  
*Condemne* Confido et  
*Confido et* fear,  
*hymn* Congaudi  
*Contra* Notk  
*Conquering* cogn  
*Conquering* steen  
*Consider* Consola  
*Consola* insi  
*Consort* Consort  
*Consort* lux  
*Constric* Te  
*Constric* S.  
*Contem* lav  
*Content* Cor, a  
*Cor, a* c. r  
*Cor me*



*Corde natus ex Parentis*, 271, i., Cruciger (née von Meseritz), Elisabethe; 276, i., Da puer plectrum choreis ut canam fidelibus; 642, ii., Latin hymnody

*Cornelius centurio*, 988, i., Robert II. of France

*Corporis formam*, 276, ii., Da puer plectrum, choreis ut canam fidelibus

*Could I with elocution speak*, 1090, ii., Scottish hymnody

*Could my heart so hard remain?*, 1177, ii., 'Tis a point I long to know

*Couldst thou inherit life with Christ on high?*, 277, i., Dach, S.

*Count not, the Lord's apostle saith*, 789, ii., Neale, J. M.

*Courage, my heart, press cheerly on*, 290, ii., Deasler, W. C.

*Courage, my sorely tempted heart!*, 160, i., Böhmer, J. H.

*Cradle (A) hymn* (Hush! my dear, lie still and slumber, Waits), 221, i., Children's hymns

*Cradled in a manger, meanly*, 980, i., Rowe, G. S.

*Creating Spirit, come! control And visit every willing soul*, 1211, i., Veni Creator Spiritus, Mentis

*Creating Spirit, come, possess*, 1211, i., Veni Creator Spiritus, Mentis

*Creating Spirit, Holy Guest*, 1211, i., Veni Creator Spiritus, Mentis

*Creator alme siderum*, 256, i., Conditor alme siderum; 911, i., Primers

*Creator, ere this fall of day*, 1138, ii., Te lucis ante terminum

*Creator eternal of earth and of heaven*, 26, ii., Aeternae rerum Conditor

*Creator eternal, Who framed the earth*, 1137, i., Telluris ingens Conditor

*Creator, ever good and kind*, 956, i., Rerum Creator optime

*Creator, God immense and wise*, 563, i., Immense coeli Conditor

*Creator, great and good* (Telluris alme Conditor), 1137, i., Telluris ingens Conditor

*Creator, Holy Spirit! come*, 1211, i., Veni Creator Spiritus, Mentis

*Creator, Lord of all*, 956, i., Rerum Creator optime

*Creator, Majesty divine*, 1135, i., Te laeta mundi Conditor

*Creator of all! through Whose all-seeing Night*, 291, i., Deus Creator omnium Polique rector

*Creator of all worlds, look down*, 956, i., Rerum Creator optime

*Creator of earth and heaven*, 35, ii., Alberti, H.

*Creator of mankind*, 956, ii., Rerum Creator omnium

*Creator of the earth and sea*, 1135, ii., Te lucis ante terminum

*Creator of the earth to Thee*, 1135, ii., Te laeta mundi Conditor

*Creator of the heavens, Whose arm*, 563, i., Immense coeli Conditor

*Creator of the light, supreme*, 700, ii., Lucis Creator optime

*Creator of the rolling flood*, 504, i., Heber, R.

*Creator of the starry frame* (Creator alme siderum, tr. Caswall), 256, i., Conditor alme siderum

*Creator of the starry frame* (Creator alme siderum, tr. G. W. Doane), 256, i., Conditor alme siderum

*Creator of the starry height*, 257, ii., Conditor alme siderum

*Creator of the starry height, Of faithful hearts*, 257, ii., Conditor alme siderum

*Creator of the starry height, Of hearts believing* (Creator alme siderum), 258, i., Conditor alme siderum

*Creator of the starry height, The faithful's*, 257, ii., Conditor alme siderum

*Creator of the starry height, Thy people's*, 257, ii., Conditor alme siderum

*Creator of the starry pole, Saviour* (Creator alme siderum), 258, i., Conditor alme siderum

*Creator of the starry pole, God of all worlds*, 291, i., Deus Creator omnium Polique rector

*Creator of the starry poles* (Creator alme siderum), 256, i., Conditor alme siderum

*Creator of the stars above* (Creator alme siderum), 256, i., Conditor alme siderum

*Creator of the stars of night*, 257, ii., Conditor alme siderum

*Creator of the Universe*, 1137, i., Telluris ingens Conditor

*Creator of the world, do Thou*, 956, i., Rerum Creator omnium

*Creator of the world, look down*, 956, i., Rerum Creator optime

*Creator of the world, to Thee*, 1135, i., Te laeta mundi Conditor

*Creator of yon circles bright* (Creator alme siderum), 256, i., Conditor alme siderum

*Creator, Saviour, strengthening Guide*, 613, i., Keble, J.

*Creator Spirit, all-divine*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit! be our Guest*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, by Whose aid*, 314, i., Dryden, J.; 346, i., English hymnody; 686, ii., Lord at Thy word the constant sun; 911, ii., Primers; 974, i., ii., Roman Catholic hymnody; 1210, i., Veni Creator Spiritus, Mentis

*Creator Spirit, come and bless us*, 270, i., Crosswell, W.; 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, come and rest Within the souls*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, come in love, And let our hearts*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, come in love, Our struggling souls*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, come, Visit these souls of Thine*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, from Thy throne Descend to make our souls Thine own*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit! hear our prayer*, 1209, i., Veni Creator Spiritus, Mentis

*Creator Spirit, Holy Dove*, 1209, i., Veni Creator Spiritus, Mentis

*Creator Spirit, Lord of grace*, 1210, ii., Veni Creator Spiritus, Mentis

*Creator Spirit! Power divine*, 1211, i., Veni Creator Spiritus, Mentis

*Creator Spirit, Thou the first*, 16, ii., Adams (née Flower), Sarah

*Creator! when I see Thy might*, 407, ii., Gellert, C. F.

*Creator! Who from heaven Thy throne*, 596, ii., Plasmator hominis Deus

*Creator, whose almighty power*, 956, ii., Rerum Deus tenax vigor

*Creator, holy Ghost, descend, Visit our mind*, 1211, i., Veni Creator Spiritus, Mentis

*Creature of God, immortal man*, 532, i., Homo, Dei creatura

*Cross-purposes, how sad they are*, 117, i., Bateman, H.

*Cross, reproach and tribulation*, 988, ii., Salve crux beata, salve

*Crown Him with crowns of gold*, 270, ii., Crown Him with many crowns

*Crown Him with many crowns*, 975, ii., Roman Catholic hymnody

*Crown His head with endless blessing*, 442, i., Goode, W.

*Crown of the angels, Thy sweet Name*, 593, i., Jesu dulcis memoria

*Crown with Thy benediction*, 406, ii., Greenwood, J. B.

*Crowned with immortal jubilee*, 241, ii., Coelo datur quiescere

*Crowned with Thy favour, God of grace!*, 1197, i., Unitarian hymnody

*Crucem pro nobis subit*, 1137, i., Tu qui velatus facie

*Crudelis Herodes Deum*, 4, i., 5, i., A solis ortus cardine Ad usque

*Crudel Herod, wherefore fearest thou?* (Crudelis Herodes Deum), 5, ii., A solis ortus cardine

*Cruz benedicta nitet, Dominus qua carne pependit*, 384, i., Fortunatus, V. H. C.

*Cruz de te volo conqueri*, 1082, i., Stabat mater dolorosa

*Cruz fidelis inter omnes*, 980, i., Pange lingua gloriosum proellum certaminis

*Cruz, mundi benedictio*, 279, i., Damiani, P.

*Cruz tua, Christe, salus hominum*, 650, i., Latin hymnody

*Cujus laus secundum nomen*, 651, i., Latin hymnody

*Cultor Dei memento*, 19, ii., Ades Pater supreme; 643, ii., Latin hymnody

*Cum*. See also *Quum*

*Cum heir, sayis Goddis Sone to me*, 472, ii., Grödenwald, G.

*Cum me tenent fallacia*, 34, i., Alard, W.

*Cum miram intueor, de qua Præstantior omni* (tr. Wordsworth), 1270, i., When I survey the wondrous Cross

*Cum revolvo toto corde*, 519, ii., Heu! heu! mala mundi vita

*Cum sit omnis homo foenum*, 131, i., Bernard of Clairvaux

*Cunctipotens genitor*, 968, i., Robert II. of France

*Cur mundus militat sub vanâ gloriâ*, 137, i., Bernard of Clairvaux; 675, ii., Jacobus de Benedictis; 1082, i., Stabat mater dolorosa

*Custodes hominum psallimus angelos*, 26, i., See Aeternae Rector siderum; 672, ii., Orbis Patrator optime



*Day of vengeance, without morrow*, 300, ii., Dies irae, dies illa  
*Day of wrath and consternation*, 300, ii., Dies irae, dies illa  
*Day of wrath and doom of fire*, 300, i., Dies irae, dies illa  
*Day of wrath and tribulation* (cento in Borison's coll.), 299, i., Dies irae, dies illa  
*Day of wrath and tribulation* (tr. Hoskyns-Abraham), 300, i., Dies irae, dies illa  
*Day of wrath, beneath whose thunder*, 300, i., Dies irae, dies illa  
*Day of wrath, day long expected*, 300, ii., Dies irae, dies illa  
*Day of wrath, dread day of wailing*, 300, ii., Dies irae, dies illa  
*Day of wrath, O day dismaying*, 299, ii., Dies irae, dies illa  
*Day of wrath, O day of blaming*, 301, i., Dies irae, dies illa  
*Day of wrath, O day of days*, 300, i., Dies irae, dies illa  
*Day of wrath, O day of mourning* (tr. W. J. Irons), 299, i., Dies irae, dies illa  
*Day of wrath! O day of mourning* (cento in Borison's coll.), 299, i., Dies irae, dies illa  
*Day of wrath, O direful day*, 300, ii., Dies irae, dies illa  
*Day of wrath, O dreadful day*, 299, i., Dies irae, dies illa  
*Day of wrath, of days that day*, 300, ii., Dies irae, dies illa  
*Day of wrath, oh day of burning*, 301, i., Dies irae, dies illa  
*Day of wrath on which earth's framing*, 300, i., Dies irae, dies illa  
*Day of wrath, portentous morning*, 300, ii., Dies irae, dies illa  
*Day of wrath, that awful day* (tr. Anketell), 301, i., Dies irae, dies illa  
*Day of wrath, that awful day* (tr. In the Par. of the Chr. Soul), 299, ii., Dies irae, dies illa  
*Day of wrath, that awful day* (tr. I. Williams), 299, i., Dies irae, dies illa  
*Day of wrath, that awful day* (cento, in the Marlborough College coll.), 299, i., Dies irae, dies illa  
*Day of wrath! that awful day, Earth in ashes* (tr. Singleton), 299, i., Dies irae, dies illa  
*Day of wrath, that day appalling* (tr. Phelps), 300, ii., Dies irae, dies illa  
*Day of wrath, that day appalling* (tr. Anon. in Hours at home), 300, ii., Dies irae, dies illa  
*Day of wrath, that day dismaying* (tr. Johnston), 299, i., Dies irae, dies illa  
*Day of wrath, that day dismaying* (tr. W. R. Williams), 300, ii., Dies irae, dies illa  
*Day of wrath, that day dismaying* (cento in the Hymnary), 299, ii., Dies irae, dies illa  
*Day of wrath, that day foretold*, 300, ii., Dies irae, dies illa  
*Day of wrath, that day is hasting*, 300, ii., Dies irae, dies illa  
*Day of wrath, that day of burning* (tr. Coles), 300, ii., Dies irae, dies illa  
*Day of wrath, that day of burning* (tr. F. Johnson), 301, i., Dies irae, dies illa  
*Day of wrath, that day of burning* (tr. M. H. Bright), 300, ii., Dies irae, dies illa  
*Day of wrath, that day of days*, 300, ii., Dies irae, dies illa  
*Day of wrath, that day of dole*, 300, ii., Dies irae, dies illa  
*Day of wrath, that day of mourning*, 300, ii., Dies irae, dies illa  
*Day of wrath! that day of woe*, 299, ii., Dies irae, dies illa  
*Day of wrath, that day of wonder*, 300, ii., Dies irae, dies illa  
*Day of wrath, that day undying*, 301, i., Dies irae, dies illa  
*Day of wrath, that day whose knelling*, 300, i., Dies irae, dies illa  
*Day of wrath, that dreadful day* (tr. F. G. Lee), 300, i., Dies irae, dies illa  
*Day of wrath, that dreadful day, Shall the earth* (tr. H. W. Lloyd), 300, i., Dies irae, dies illa  
*Day of wrath, that dreadful day* (tr. in the Primer, 1687), 299, ii., Dies irae, dies illa; 311, i., Primers  
*Day of wrath, that dreadful day* (tr. Schwartz), 301, i., Dies irae, dies illa  
*Day of wrath, that final day*, 300, ii., Dies irae, dies illa  
*Day of wrath! the heart dismaying*, 299, ii., Dies irae, dies illa

*Day of wrath the sinner dooming*, 300, ii., Dies irae, dies illa  
*Day of wrath, the world illuming*, 301, i., Dies irae, dies illa  
*Day of wrath, thine awful morning*, 301, i., Dies irae, dies illa  
*Day of wrath, thou day of thunder*, 299, i., Dies irae, dies illa  
*Day of wrath upon whose dawning* (tr. Sweet, 1873), 300, ii., Dies irae, dies illa  
*Day of wrath, upon whose dawning* (tr. Sweet, 1866), 300, i., Dies irae, dies illa  
*Day of wrath whose vengeful fire*, 300, ii., Dies irae, dies illa  
*Day of wrath, with vengeance glowing*, 300, ii., Dies irae, dies illa  
*Day shall dawn that has no morrow*, 300, ii., Dies irae, dies illa  
*Day, the ireful day affrighting*, 301, i., Dies irae, dies illa  
*Day unto day uttereth speech*, 195, ii., Burleigh, W. H.  
*Day-dawn of Eternity*, 630, i., Knorr von Rosenroth, C.  
*Daylight fades away*, 708, i., Macdonald, G.  
*Day's herald bird with descant clear*, 38, ii., Ales diel nuntius  
*Dayspring of eternal day*, 630, i., Knorr von Rosenroth, C.  
*Dayspring of Eternity, Brightness of the Father's glory*, 630, i., Knorr von Rosenroth, C.  
*Dayspring of Eternity, Brightness of the Light divine*, 630, i., Knorr von Rosenroth, C.  
*Dayspring of Eternity! Dawn on us this morning-tide*, 629, ii., Knorr von Rosenroth, C.  
*Dayspring of Eternity! Hide no more thy radiant dawning*, 630, i., Knorr von Rosenroth, C.  
*Dayspring of Eternity, Light of uncreated Light*, 630, i., Knorr von Rosenroth, C.  
*Daystar from Eternity*, 630, i., Knorr von Rosenroth, C.  
*De cruce depositum*, 255, i., Communio  
*De dulcedine Jesu* (Thomas of Kempen), 1095, ii., Stone, S. J.  
*De Patris ergo lumine*, 576, ii., Jam Christus astra ascenderat  
*De quoi t'alarmes-tu, mon cœur?*, 393, i., French hymnody  
*De tous les biens source pure et féconde*, 391, ii., French hymnody  
*Dead is thy daughter, trouble not the Master*, 978, i., Rossetti, Christina G.  
*Dead to life, yet loath to die*, 1173, i., Thring, G.  
*Dead to the world we here avow*, 692, i., Peters (née Bowly), Mary  
*Deal with me, God, in mercy now*, 1008, Schein, J. H.  
*Dear as thou wert [wert] and justly dear*, 276, i., Dale, T.  
*Dear beauteous death, the jewel of the just*, 1163, ii., They are all gone into the world of light  
*Dear Christian people, all rejoice*, 821, ii., Nun freut euch lieben Christengemein  
*Dear Christian people, now rejoice*, 823, i., Nun freut euch lieben Christengemein  
*Dear Christians, let us now rejoice*, 821, ii., Nun freut euch lieben Christengemein  
*Dear Christians, one and all rejoice*, 821, ii., Nun freut euch lieben Christengemein  
*Dear Crown of all the virgin choir*, 694, ii., Jesu, Corona virginum  
*Dear, dear soul, awake, awake*, 299, ii., Dies irae, dies illa  
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*Dear Friend of friendless sinners, hear*, 823, ii., Hill, R.  
*Dear Friend, whose presence in the house*, 235, ii., Clarke, J. F.  
*Dear is the day which God hath made*, 193, ii., Bunting, W. M.  
*Dear is the eye of earthly love*, 281, ii., Davis, T.  
*Dear is the hallowed morn to me*, 273, ii., Cunningham, J. W.  
*Dear is to me the Holy Maid*, 1057, ii., Sie ist mir lieb die werthe Magd  
*Dear is to me the Sabbath morn*, 273, ii., Cunningham, J. W.  
*Dear Jesu! wherein wert Thou to be blamed*, 517, ii., Herzliebster Jesu, was hast du verbrochen  
*Dear Jesus, ever at my side*, 284, i., Dear Angel, ever at my side  
*Dear Jesus, when I think of Thee* (O Jesu stiles wer dein gedenkt), 589, i., Jesu dulcis memoria  
*Dear Jesus! wherein art Thou to be blamed*, 517, ii., Herzliebster Jesu, was hast du verbrochen  
*Dear Lamb, from everlasting slain*, 806, i., Nitschmann, J.

*Dear Lord, a lonely life was Thine*, 772, ii., Moultrie, J.  
*Dear Lord, amid the throng that pressed*, 289, i., Denny, Sir E.  
*Dear Lord and Father of mankind*, 1277, i., Whittier, J. G.  
*Dear Lord and Master mine*, 421, ii., Gill, T. H.  
*Dear Lord, and shall Thy Spirit rest*, 1090, i., Steele, Anne  
*Dear Lord, and will Thy pardoning love*, 284, i., Dear Lord, Thy condescending love; 375, i., Fellows, J.  
*Dear Lord, in Thee alone*, 624, ii., Kimball, Harriet McE.  
*Dear Lord, Thou art not sorry*, 421, ii., Gill, T. H.  
*Dear Lord, though bitter is the cup*, 123, i., Beddome, B.  
*Dear Lord, Thy light Thou dost not hide*, 421, ii., Gill, T. H.  
*Dear Lord, to hear Thee and Thy word*, 238, i., Clausnitzer, T.  
*Dear Maker of the starry skies* (Creator alme siderum), 258, i., Conditor alme siderum  
*Dear Master, what can children do*, 719, i., Matheson, Annie  
*Dear Redeemer, we are here*, 236, i., Clausnitzer, T.  
*Dear Refuge of my weary soul*, 790, i., My God, my Father, blissful Name  
*Dear Saviour, bless us ere we go*, 1107, ii., Sweet Saviour, bless us ere we go  
*Dear Saviour, ever at my side*, 284, i., Dear Angel, ever at my side  
*Dear Saviour, if these lambs should stray*, 106, i., Bacon, L.; 546, i., Hyde (née Bradley), Abby B.  
*Dear Saviour of a dying world*, 1233, ii., Waring, Anna L.  
*Dear Saviour, prostrate at Thy feet*, 1092, i., Stennett, S.  
*Dear Saviour, Thou my faithful Shepherd, come*, 505, ii., Heermann, J.  
*Dear Saviour, to Thy little lambs*, 670, i., Leeson, Jane E.  
*Dear Saviour, we are Thine*, 306, i., Doddridge, P.  
*Dear Saviour, we Thy will obey*, 352, i., Ere Christ ascended to His throne  
*Dear Saviour, while I here am blest* (Mein Heiland, wenn mein Geist erfreut), 1100, i., Sturm, C. C.  
*Dear Saviour, Who for me has borne*, 506, i., Heermann, J.  
*Dear Shepherd of Thy people, hear*, 840, ii., O Lord, our languid souls inspire  
*Dear soul, couldst thou become a child*, 1144, i., Tertegen, G.  
*Dear ties of mutual succour bind*, 190, i., Bryant, W. C.  
*Dear to Thee, O Lord, and precious*, 520, i., Heusser (née Schweizer), Meta  
*Dearest Immanuel, Prince of the lowly*, 675, ii., Liebster Immanuel, Herzog der Frommen  
*Dearest Jesu, we are here, for to hear* (tr. Moravian H. B., 1754), 239, i., Clausnitzer, T.  
*Dearest Jesu! we are here, Thee to hear*, 239, i., Clausnitzer, T.  
*Dearest Jesus, come to me*, 590, i., Jesu, komm' doch selbst zu mir  
*Dearest Jesus, we are here; On Thy tender grace relying*, 675, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben  
*Dearest of Names, our Lord and King*, 722, ii., Medley, S.  
*Death cannot make my soul afraid*, 284, ii., Death cannot make our souls afraid  
*Death cannot make my soul afraid*, 1009, i., Stryker, M. W.  
*Death has no bidding to divide*, 422, ii., Gill, T. H.  
*Death held our Lord in prison*, 225, ii., Christ lag in Todesbanden  
*Death in all this world prevaileth*, 36, ii., Albinus, J. G.  
*Death is an awful word*, 122, i., Beddome, B.  
*Death is no more a frightful foe*, 535, i., Horne, W. W.  
*Death is no more among our foes*, 722, i., Medley, S.  
*Death may dissolve my body now*, 1034, i., Scottish translations and paraphrases  
*Death o'er all his sway maintaineth*, 36, ii., Albinus, J. G.  
*Death shall be thy birthday morn*, 513, ii., Hert mundus exultavit  
*Death shuts the gates of paradise*, 1172, ii., Thring, E.  
*Death, 'tis an awful word*, 122, i., Beddome, B.  
*Deathless principle, arise*, 1182, ii., Toplady, A. M.  
*Deathless spirit, now arise*, 265, i., Deathless principle, arise  
*Deck thyself, my soul, with gladness—l. 5. Unto Him, whose boundless grace*, 1014, ii., Schmücke dich, o liebe Seele  
*Deck thyself, my soul, with gladness—l. 5. Unto Him, whose grace unbounded*, 1014, ii., Schmücke dich, o liebe Seele

Decked with robes such as  
 regni laureatus  
 Decora lux aeternitatis  
 decore roseo  
 Deus sacrosancti nominis  
 Deem not that they are  
 W. C.  
 Deem we sometimes, spir  
 Deep are the wounds  
 Steele, Anne  
 Deep down beneath the  
 H.  
 Deep hidden by divine  
 Del  
 Deep in our hearts, le  
 Deep sorrow on the  
 toll, 95, i., Auror  
 Deep thoughts were  
 Jane  
 Deepen the wounds  
 Wesley family, T.  
 Deeply dark and deep  
 Deeply laid a sure  
 tum), 1200, i., U  
 Defend me, Lord, fr  
 Version  
 Defend the poor and  
 Defer not, O our Go  
 Deffro 'nghalon, d  
 Francis, B.  
 Dein eig'ne Liebe  
 Dein Heil, o Chri  
 Gellert, C. F.  
 Dein König komm  
 hymnody; 98  
 Dein König komm  
 Dein Nam ist gro  
 wahrer Spiege  
 Dein sind wir  
 F. G.  
 Dein Wort, o H  
 C. B.  
 Deine heilige Ge  
 Deinen Frieden  
 Delay not, dela  
 Hastings, T.  
 Delight and jo  
 nium  
 Delight of all  
 Delightful is to  
 Deliver me, m  
 Scottish h  
 Deliver me, C  
 Version  
 Deluded souls  
 souls tha  
 Dem blut'gen  
 Naverofe  
 Demeure dan  
 393, ii.,  
 Den Grund  
 dinavian  
 Den Himmel  
 Neander  
 Den Him  
 791, ii.  
 Den Vater  
 Depart, my  
 Depth of n  
 seat  
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 jejun  
 Der am K  
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 Der du  
 843  
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- Der edle Hirte, Gottes Sohn*, 1000, i., Scheffler, J.  
*Der edle Schäfer, Gottes Sohn*, 1000, i., Scheffler, J.  
*Der ersten Unschuld reines Glück*, 418, i., German hymnody  
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*Der Herr ist mein getreuer Hirt, Hält mich, in seiner Hute*, 732, ii., Meusel, W.  
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*Der Hirt, am Kreuz gestorben*, 535, i., Hiller, P. F.  
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*Der Tag ist hin*, 396, i., Freylinghausen, J. A.  
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*Der Tod kommt an, da soll ich ringen*, 1249, i., Weissensee, P. H.  
*Der Trennung Last liegt schwer auf mich*, 1017, ii., Schubart, C. F. D.  
*Der trübe Winter ist vorbei*, 406, ii., Geh aus, mein Herz, und suche Freud; 1071, ii., Spee, F. von  
*Der unsre Menschheit an sich nahm*, 402, i., Funk, G. B.  
*Der Vater kennt dich, kenn auch ihn*, 395, ii., Freudentheil, W. N.  
*Der Waisen wächst mit Gewalt*, 406, ii., Geh aus, mein Herz, und suche Freud  
*Der Weltheilant, nim min grüezen*, 989, ii., Salve mundi salutare  
*Des Christen Schmuck und Ordensband*, 1078, ii., Spitta, C. J. P.  
*Des Herren Wort bleibt in Ewigkeit*, 512, ii., Herbert, P.  
*Des Lebens abgestecktes Ziel*, 1302, ii., Zinzendorf, N. L. von  
*Des Maurers Wandeln*, 441, ii., Goethe, J. W. von  
*Des tages do ich das Kreuze nam*, 955, i., Reinmar of Hagenau  
*Descend, celestial Dove*, 375, i., Fellows, J.  
*Descend, celestial Spirit blest*, 1216, i., Veni superne Spiritus: Purgata Christi sanguine  
*Descend from heaven, celestial Dove*, 492, ii., Hart, J.  
*Descend from heaven, ye angel choirs*, 20, i., Adeste coelitus chori  
*Descend, O Lord, from heaven descend*, 725, ii., Merrick, J.  
*Descend to Thy Jerusalem, O Lord*, 606, ii., Lord, come away: why dost Thou stay  
*Descend, ye heavens, in gentle dews*, 201, ii., Campanus, J.  
*Despised is the man of grief*, 228, i., Cleft are the rocks, the earth doth quake  
*Despond not, little band, although*, 55, i., Altenburg, J. M.  
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*Deus ignee fons animarum*, 522, i., Nun laßt uns den Leib begraben  
*Deus in tua virtute sanctus Andreas*, 814, i., Notker  
*Deus mundum, en, molitur* (tr. Macgill), 433, ii., God moves in a mysterious way  
*Deus Pater ingenite*, 522, ii., Hilary; 642, i., Latin hymnody  
*Deus qui perenni*, See *O qui perenne residens potestatis solis*, 814, i., Notker  
*Deus terras qui polosque* (tr. Bingham), 440, i., God that madest earth and heaven  
*Deus tuorum militum*, 120, i., Beadon, H. W.; 314, i., Dryden, J.  
*Deus veniet; tremantes* (tr. Macgill) 1154, i., The Lord shall come! the earth shall quake  
*Δεῦτε ἀπάρτες πιστοί*, 465, i., Greek hymnody  
*Δεῦτε ὡνα ὡνα* (Ole III.), 62, ii., Αναστάσεως ἡμέρα  
*Δεῦτε τελευταίων ἀσπασμον*, 464, ii., Greek hymnody  
*Devoted unto Thee*, 809, ii., Noel, H. W.  
*Devoutly I adore Thee, God in figures veiled*, 23, ii., Adoro Te devote, latens Deitas  
*Devoutly I adore Thee, unseen Deity*, 23, i., Adoro Te devote, latens Deitas  
*Deu-dropping nectar on earth pours down from the heights of Olympus*, 523, i., Hildebert  
*Dic nobis, Maria*, 1223, i., Victimae Paschali  
*Dich Frau vom Himmel, ruf ich an*, 413, ii., German hymnody  
*Dich Geist der Wahrheit, Geist der Kraft*, 79, ii., Arndt, E. M.  
*Dicimus grates*, 318, ii., Eber, P.  
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*Did Christ o'er sinners weep?*, 122, ii., Beddome, B.  
*Did I perhaps Thee somewhat grieve*, 514, i., Herman, N.  
*Did Jesus die, but not for me?*, 272, ii., Cruttenden, R.  
*Did Jesus weep for me?*, 893, ii., Phelps, S. D.  
*Didst Thou, dear Jesus [Saviour] suffer shame*, 720, ii., Maxwell, J.  
*Die Asche will nicht lassen ab*, 326, i., Ein neues Lied wir heben an  
*Die Bäume blühen ab*, 467, ii., Gregor, C.; 1302, ii., Zinzendorf, N. L. von  
*Die Blümlein klein und gross in meines Herren Garten*, 1144, ii., Tersteegen, G.  
*Die Christen gehn von Ort zu Ort*, 417, i., German hymnody; 1304, i., Zinzendorf, N. L. von  
*Die erste Ruhestätte, die die Welt*, 1080, i., Spitta, C. J. P.  
*Die Gottes Cherubim*, 467, i., Gregor, C.  
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*Die helle Sonn leucht jetzt herfür*, 514, i., Herman, N.  
*Die Herrlichkeit der Erden*, 473, i., Gryphius, A.  
*Die ihr des Lebens edle Zeit*, 267, ii., Cramer, J. A.  
*Die Kirche Christi, die er geweiht*, 417, ii., German hymnody; 1070, i., Spangenberg, A. G.  
*Die Kirche Christi ist hin und her*, 1070, ii., Spangenberg, A. G.  
*Die Liebe darf wohl weinen*, 525, i., Hiller, P. F.  
*Die Liebe will was ganzes haben*, 1144, ii., Tersteegen, G.  
*Die Nacht ist kommen, drin wir ruhen sollen*, 512, i., Herbert, P.  
*Die Nacht ist nun vergangen*, 492, ii., Harsdörffer, G. P.  
*Die sanfte Bewegung, die liebliche Kraft*, 960, ii., Richter, C. F.  
*Die Seele Christi heil'ge mich*, 70, ii., Anima Christi sanctifica me  
*Die Seele ruht in Jesu Armen*, 50, ii., Allendorf, J. L. C.; 417, i., German hymnody  
*Die Sonne kommt heran*, 1007, i., Scheffler, J.  
*Die Sonne lönt nach alter Weise*, 441, i., Goethe, J. W. von  
*Die Sonne wird mit ihrem Schein*, 1248, i., Weiss, M.  
*Die Welt kommt einst zusammen*, 525, i., Hiller, P. F.  
*Die Welt thut ihre augen zu*, 79, ii., Arndt, E. M.  
*Die wir uns all hier beisammen finden*, 417, i., German hymnody  
*Die Woche geht zum Ende*, 1012, i., Schmolck, B.  
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*Die Zeit ist nunmehr nah*, 410, i., Gerhard, P.  
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*Dies est laetitiae, In ortu regali*, 325, ii., Ein Kindelein so löblich; 650, i., Latin hymnody  
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- Dies ist der Tag den Gott gemacht*, 407, i., Gellert, C. F.
- Dies mirandorum! dies* (tr. Bingham), 262, i., Day of Judgment, day of wonders
- Dies sind die heiligen zehn Gebot*, 442, ii., Goostly Psalms and Spirituelle Songs
- Diess ist der Gemeinde Stärke* (See *Das ist der Gemeine Stärke*), 908, i., Prelswerk, S.
- Diess ist der Tag, den Gott gemacht*, 418, i., German hymnody
- Diess ist die Nacht, da mir erschienen*, 784, i., Nachtenhöfer, C. F.
- Diess sind die heiligen zehn Gebot*, 704, ii., Luther, M.
- Dignare me laudare*, 73, i., Antiphon
- Dilecte Deo, Galle, perenni*, 813, i., Notker
- Dim and dark our present vision*, 116, i., Barton, B.
- Dim eyes for ever closed*, 238, ii., Clephane, Elizabeth C.
- Dimitte nos, Deus, Tuis*, 688, ii., Lord, dismiss us with Thy blessing
- Dir dankt mein Herz, dir fauchst mein Lied*, 1016, i., Schöner, J. G.
- Dir, dir, du Geber aller Gaben*, 674, ii., Liebich, E.
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- Dir hab ich mich ergeben*, 527, i., Hippel, T. G. von
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- Dismiss me not Thy service*, Lord, 705, ii., Lynch, T. T.
- Dismiss us with Thy blessing*, Lord, 493, i., Hart, J. ; 688, ii., Lord, dismiss us with Thy blessing
- Disowned of Heaven, by man oppress*, 607, ii., Joyce, J.
- Dispenser of the gifts of heaven*, 1102, ii., Summi largitor praeonii
- Display Thy both wings over*, 822, ii., Nun ruhen alle Wälder
- Disposer supreme. And Judge of the earth*, 1103, ii., Supreme quales, Arbiter ; 1283, ii., Williams, Is.
- Divine objet, auquel nul objet n'est pareil*, 476, i., Guyon (née de la Mothe), Jeanne M. B.
- Divine Physician of the soul*, 502, i., Heal us, Emmanuel, here we are
- Divine Protector, Lord, and Sire*, 204, i., Capitan, Herr Gott, Vater mein
- Dixit illi exultus es*, 541, i., Huc ad montem Calvariae
- Do Christus geboren war Fröuden sick der Engel schar*, 565, ii., In natali Domini
- Do flesh and nature dread to die*, 350, ii., English hymnody ; 1241, i., Watts, I.
- Do I believe what Jesus saith*, 1241, i., Watts, I.
- Do I delight in sorrow's dress*, 90, i., Attend and mark the solemn fast
- Do I not love Thee, Lord most high*, 826, i., O Deus ego amo Te, Nam prior Tu amasti me
- Do Ihesus an dem creütze stünd*, 164, i., Büschenstein, J.
- Do not I love Thee, oh! my Lord?*, 305, ii., Doddridge, P. ; 350, ii., English hymnody
- Do not, O God, refrain Thy tongue* (Ps. lxxxiii., Hopkins), 865, ii., Old Version
- Do the right, never fear*, 144, i., Blackhall, C. R.
- Do Thou, O God, in mercy help* (Ps. lvi.), 800, ii., New Version
- Do we mourn for friends departed?*, 639, i., Lange, J. P.
- Do we not know that solemn word?*, 1237, ii., Watts, I.
- Do we only give Thee heed?*, 421, ii., Gill, T. H.
- Do you ask what most I prize*, 1019, i., Schwedler, J. C.
- Do you see the Hebrew captive?*, 150, ii., Bliss, P.
- Doctor egregie, Paule (Elpis?)*, 93, i., Aurea luce et decore roseo
- Does one small voice within the soul?*, 281, ii., Davis, T.
- Does the Gospel-word proclaim*, 804, i., Newton, J.
- Does the Lord my profit seek?*, 122, ii., Beddome, B.
- Does the Lord of glory speak?*, 117, ii., Bathurst, W. H.
- Done is the work that saves*, 162, i., Bonar, H.
- Dormi, Fili! dormi, Mater*, 213, i., Carols
- Dost thou bow beneath the burthen?*, 263, i., Coster, G. T.
- Dost Thou my profit seek?*, 122, ii., Beddome, B.
- Dost Thou, the High and Heavenly One?*, 1065, ii., So new-born babes desire the breast
- Doth Jesus live? why am I sad*, 401, i., Fröh Morgens da die Sonn aufgeht
- Doubt it not - thou too shalt come* (tr. Miss Borthwick), 19, ii., Heusser (née Schweizer), Meta

*Doü du langage des ange*

*Dove of purity unstain*

829, ii., Emergit und

*Down from the realms*

sum supernis sedibus

*Down headlong from*

Watts, I.

*Down in adoration*

mentum), 879, i.,

mysterium

*Down in lovely worsh*

mentum), 879, i.,

mysterium

*Down in the pleasant*

*Down in the valley we*

Cushing, W. O.

*Down life's dark vale*

*Down the dark fu*

685, i., Longfello

*Down to the sacred w*

*Down towards the t*

S. D.

*Down with the rosew*

draw, Holy Spirit,

*Draw me, O draw i*

field, J.

*Draw me, O Path*

[Crasselt], B.

*Draw near, all ye*

*Draw near, O hol*

A. R.

*Draw near, thou l*

*Draw near, ye f*

fideles

*Draw near, ye i*

Horne, W. W.

*Draw nigh, all*

*Draw nigh, and*

Sancti venit

*Draw nigh, dre*

manuel, 74,

*Draw nigh, dre*

Antiphon

*Draw nigh to ti*

*Draw nigh to*

come away

*Draw out, sad*

mens, cano

*Draw us, Savi*

*Draw us to Ti*

F.

*Draw us to T*

*Draw us to T*

*Draw us to T*

*Dread Fram*

rum C.

*Dread King,*

Suprem

*Dread Maje*

J. J.

*Dread Make*

optime

*Dread Rul*

Condit

*Dread Tri*

*Dread Tri*

*Dread t n*

*Dread We*

Super

Super

*Dread W*

Super

Sup

*Dreieinig*

Frax

*Drink di*

ii., :

*Driven*

Pul

*Droop*

*Drop, d*

*Drop th*

*Dros y*

W.

*Drümb*

bu

*Du ang*

*Du bis*

*Du bis*

P.

*Du blu*

La

*Du, de*

- i., *Christe cunctorum Dominator alme*; 950, i., Rambach, A. J.
- Du Friedefürst, Herr Jesu Christ*, 319, ii., Ebert, J.
- Du geballtes Weltgebäude*, 387, i., Franck, J.
- Du gehst in den Garten beten*, 725, i., Mentzer, J.
- Du gehst zum Garten um zu beten*, 725, i., Mentzer, J.
- Du gestern und auch heute*, 1303, ii., Zinzendorf, N. L. von
- Du grosser Schmerzensmann*, 1159, i., Thebesius, A.
- Du hast, o Herz, geweinet*, 519, i., Heusser (née Schweizer), Meta
- Du hast uns, Herr, die Pflicht*, 951, i., Rambach, J. J.
- Du himlisco trohtin* (Otfrid?), 874, i., Otfrid of Weisenburg
- Du heiliges Kind*, 305, i., Dober (née Schindler), Anna
- Du Hüter Israel*, 153, i., Bogatzky, C. H. von
- Du innig geliebter Erlöser der Sünder*, 1304, i., Zinzendorf, N. L. von
- Du keusche Seele du*, 196, i., Burmeister, F. J.
- Du klagst und fühlst die Beschwerden*, 407, ii., Gellert, C. F.
- Du Lebensbrod, Herr Jesu Christ*, 965, ii., Rist, J.
- Du leutest Gut, des jares tiurste quart*, 261, ii., Conrad of Queinfurt
- Du, meine Seele, singe*, 412, i., Gerhardt, P.
- Du, o schönes Weltgebäude*, 387, i., Franck, J.
- Du Quell, der alle Herzen tränket*, 477, i., Hagenbach, C. R.
- Du Rocher de Jacob*, 712, ii., Malan, H. A. C.
- Du schöne Lilie auf dem Feld*, 1078, ii., Spitta, C. J. P.
- Du selbst, o Herr, bist ja mein Hirt und Hüter*, 320, i., Ebrard, J. H. A.
- Du sollst, so sprach der Herr, du sollst ermatten*, 773, ii., Möwes, H.
- Du Stern in allen Nächten*, 418, i., German hymnody
- Du treues Haupt, ich sag' es mit Empfinden*, 1306, i., Zinzendorf, N. L. von
- Du Vater aller Geister*, 1304, i., Zinzendorf, N. L. von
- Du Vater aller Kreatur*, 1302, ii., Zinzendorf, N. L. von
- Du weinest für Jerusalem*, 505, ii., Heermann, J.
- Du wesentliches Ebenbild*, 302, i., Diterich, J. S.
- Du wesentliches Wort*, 417, i., German hymnody; 665, i., Laurenti, L.
- Du wollst erhören Gott, ihr Flehn*, 626, i., Klopstock, F. G.
- Duc nos, Genitor coelestis* (tr. Bingham), 659, i., Lead us, heavenly Father, lead us
- Duci cruento martyrum*, 1092, ii., Stephano primo martyri
- Due praises to the incarnate Love*, 408, ii., Gelobet seist du Jesu Christ
- Dulce nomen Jesu Christi, Felix omen ferens tristi*, 1184, i., Tract
- Dulcis amor, paz, veritas*, 650, i., Latin hymnody
- Dulcis Jesu memoria*, 585, ii., Jesu dulcis memoria
- Dulcis Jesu, spes pauperum*, 650, i., Latin hymnody
- Dum pressuris ac aerumnis se gemit obnoxiat*, 647, i., Latin hymnody
- Dunkel ist's! des Lebens laute Töne*, 519, ii., Heusser (née Schweizer), Meta
- Durch Adam's Fall ist gans verderbt*, 414, ii., German hymnody; 442, ii., Goostly Psalmes and Spirituelle Songs; 1072, ii., Spengler, L.
- Durch Jesum kann ich auch mit Freud*, 967, i., Olearius, Johannes
- Durch Trauen und durch Plagen*, 984, ii., Sacer, G. W.
- Doell in Christ, who once descended*, 145, ii., Bleibt bei dem, der eurentwillen
- Dwelling high in endless day*, 1215, ii., Veni Sancte Spiritus, Et emitte
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- Dying a guilty world to save*, 268, i., Cramer, J. A.
- Dying Friend of sinners, hear us*, 367, i., Father, hear the blood of Jesus
- Dying souls, fast bound in sin*, 495, i., Hastings, T.
- Dyma Geidwad e'r colledig* (M. Rhys), 1251, ii., Welsh hymnody
- E ho makou Makua iloko o ka lani* (Our Father, which art in heaven), 741, i., Missions
- Each day, my soul, tell Mary's praise* (Omni die, dic Mariae, mea, laudes, anima), 1202, i., Ut jucundas cervus undas aestuans desiderat
- Each moment I turn me*, 1145, i., Tersteegen, G.
- Each other we have owed*, 122, ii., Beddome, B.
- Each sorrowful mourner be silent*, 291, ii., Deus ignee fons animarum
- Early Christ rose, ere dawn of day*, 521, ii., High Priest for sinners, Jesus, Lord
- Early, my God, without delay*, 1239, ii., Watts, I.
- Early the holy women came*, 1097, i., Stowell, T. A.
- Early with the blush of dawn*, 514, ii., Hernaman (née Ibotson), Claudia F.
- Earnest of future bliss*, 1183, i., Toplady, A. M.
- Earth! guard what here we lay in holy trust*, 509, ii., Hemans (née Browne), Felicia D.
- Earth has a joy unknown to heaven*, 525, ii., Hillhouse, A. L.
- Earth has engrossed my love too long*, 319, i., Earth hath detained me prisoner long
- Earth has many a noble city* (O sola magnarum urbium), 946, ii., Quicumque Christum quaeritis
- Earth has nothing bright for me*, 1006, ii., Scheffler, J.
- Earth has nothing sweet or fair*, 1006, ii., Scheffler, J.
- Earth hath many a mighty city* (O sola magnarum urbium), 946, ii., Quicumque Christum quaeritis
- Earth in beauty smiles again*, 532, i., Hood, E. P.
- Earth is but the land of shadows*, 1267, i., What is earth with all its treasures?
- Earth, rejoice: our Lord is King*, 318, i., Earth, rejoice: the Lord is King
- Earth to earth, and dust to dust! Here the evil*, 318, i., Earth to earth, and dust to dust, Lord we own
- Earth to earth, and dust to dust, Lord we own*, 474, ii., Gurney, J. H.
- Earth very evil is: Time through the last of his journeys is hastening*, 534, ii., Hora novissima, tempora pessima sunt, vigilemus
- Earth, with all thy thousand voices*, 233, ii., Churton, E.
- Earth with her ten thousand flowers*, 1119, ii., Taylor, T. R.
- Earth, with its dark and dreadful ills*, 214, i., Cary, Alice
- Earthly Kings their titles take*, 1224, ii., Victis sibi cognomina
- Earthly pilgrim, joyful see*, 663, ii., Lauda Sion Salvatorem
- Earth's boasted joys and splendour*, 473, i., Gryphius, A.
- Earth's but a sorry tent*, 260, ii., Crossman, S.
- Earth's Consolation, why so slow*, 486, ii., Hardenberg, G. F. P. von
- Earth's firmest ties will perish*, 892, i., Peters (née Bowly), Mary
- Earth's mighty Maker, Whose command*, 1137, i., Teluris ingens Conditor
- Earth's transitory things decay*, 166, ii., Bowring, Sir J.
- Easter-day is here, and we*, 772, i., Moultrie, G.
- Eastward, ever eastward*, 1095, ii., Stoue, S. J.
- Easy it is for us, as free from risk* (Χρίστῳ μὲν ἡμᾶς ὡς ἀκινδυνον φοβῆτε), 355, ii., Ἐσωσε λαόν, θανάτου πύργον Δεσπότης
- Eat and rest at this great feast*, 1303, ii., Zinzendorf, N. L. von
- Eccle! iterum Dominus vitae lucisque revelat* (tr. Bingham), 29, ii., Again the Lord of life and light
- Eccle jam noctis tenuatur umbra*, 470, i., Gregory the Great; 309, i., Nocte surgentes vigilemus omnes; 819, ii., Now, when the dusky shades of night retreating; 878, i., Palmer, R.
- Eccle lingua Britanniae*, 208, i., Carola
- Eccle panis angelorum*, 662, ii., 663, ii., Lauda Sion Salvatorem
- Eccle quem rates*, 276, ii., Da puer plectrum, choreis ut canan fidelibus
- Eccle sollemnis diei canamus festa*, 320, ii., Ecco sollemni hac die canamus festa; 514, i., Notker
- Eccle tempus est vernale*, 650, i., Latin hymnody
- Eccle tempus idoneum*, 470, i., Gregory the Great; 840, ii., O Lord our God, with earnest care
- Eccle vocibus carmina comparibus*, 814, i., Notker
- Edele Lieb, wo bist so gar bei uns versteckel*, 67, ii., Andreae, J. V.
- Eden from edch flowery bed*, 493, i., Hart, J.; 603, i., Jesus, while He dwelt below
- En now vouchsafe, Good Spirit, One*, 623, ii., Nunc Sancte nobis Spiritus
- Er since the day this Cross was mine*, 955, i., Reinmar of Hagenau
- Eregie doctor Paule mores instrue*, 93, i., Aurea luce et decore roseo
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- Eheu, quid homines sumus?*, 108, ii., Balde, J.
- Ehmals solts gestorben sein*, 1304, ii., Zinzendorf, N. L. von
- Ehr und Dank sei dir gesungen*, 965, ii., Rist, J.
- Ehre dem Seitenmaal*, 467, i., Gregor, C.
- Ei kai ra παρῳτα*, 732, i., Methodius II.
- Ei, wie so sanft entschläfst du*, 795, ii., Neumann, G.
- Ei, wie so sanft verschlāfst du*, 322, ii., Ei wie so selig schlāfst du; 795, ii., Neumann, G.
- Ei, wie so selig schlāfst du*, 795, i., ii., Neumann, G.
- Eia fratres cari festivitatem sancti Otmar, 814, i., Notker*





*Es glänzet der Christen inwendiges Leben*, 416, ii., German hymnody; 960, ii., Richter, C. F.  
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*Es ist das Heil uns kommen her*, 414, ii., German hymnody; 442, ii., Goostly Psalmes and Spirituall Songs; 1074, ii., Speratus, P.  
*Es ist ein Ros entsprungen*, 519, ii., Heusser (nés Schweizer), Meta  
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*Es ist gewisslich an der Zeit*, 415, i., German hymnody; 454, i., Great God, what do I see and hear?; 961, ii., Ringwaldt, B.  
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*Es ist noch eine Ruh vorhanden*, 634, ii., Kunth, J. S.; 1010, ii., Schlegel, J. A.  
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*Es kostet viel ein Christ zu sein*, 354, i., Es ist nicht schwer ein Christ zu sein; 416, ii., German hymnody  
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*Es lebt ein Geist, durch welchen alles lebt*, 79, ii., Arndt, E. M.  
*Es ruht die Nacht auf Erden*, 607, i., Josephson, L. C. L.  
*Es spricht der Unweisen Mund wohl* (Ps. 14, Luther), 443, i., Goostly Psalmes and Spirituall Songs; 704, i., Luther, M.  
*Es war die ganze Welt*, 866, ii., Olcarius, J. G.; 1010, i., Schlegel, J. A.  
*Es wird mein Herr mit Freuden wach*, 1076, ii., Spitta, C. J. P.  
*Es wollt uns Gott genädig sein* (Ps. 67, Luther), 443, i., Goostly Psalmes and Spirituall Songs; 704, i., Luther, M.; 862, i., Old Version  
*Esprit notre Createur*, 391, ii., French hymnody  
*Esprit Saint, viens dedans nos cœurs*, 476, i., Guyon (née de la Mothe), Jeanne M. B.  
*Est beatorum Domus incolarum*, 1160, i., There is a blessed home  
*Est liber, atque illum qui currit perlegat omnem*, 1160, i., There is a book, who runs may read  
*Et cœcæ inceditis*, 1161, i., There is a happy land  
*Et jam flagellis*, 872, i., Opprobria, Jesu, satur  
*Et sicut liliorum candor*, 814, i., Notker  
*Eterna*, See *Aeterna*  
*Eternal Architect sublime*, 1187, i., Telluris ingens Conditor  
*Eternal day hath dawned*, 1099, i., Stryker, M. W.  
*Eternal depth of Love divine*, 314, ii., Du ewiger Abgrund der seligen Liebe  
*Eternal election preserves me secure*, 1093, ii., Stevens, J.  
*Eternal Father, God of love*, 133, i., Being of beings, God of love  
*Eternal Father, hear, we pray*, 133, i., Bell, C. C.  
*Eternal Father, strong to save*, 682, ii., Lord of the ocean, hear our cry; 742, i., Missions; 1276, ii., Whiting, W.  
*Eternal Father, Thou hast said*, 877, i., Palmer, R.  
*Eternal Father, throned above*, 949, i., Raffles, T.  
*Eternal Father, when to Thee*, 404, i., Ganse, H. D.  
*Eternal Founder of the worlds*, 26, ii., Aeternæ rerum Conditor  
*Eternal gifts of Christ our King*, 231, i., Christi perennes nuntii  
*Eternal gifts of Christ the King* (Aeterna Christi munera Apostolorum gloriam, tr. Blew), 24, ii., Aeterna Christi munera, Et Martyrum victorias  
*Eternal glory of the heavens*, 25, ii., Aeterna coeli gloria  
*Eternal glory of the heavens*, 25, ii., Aeterna coeli gloria  
*Eternal glory of the skies* (O gloriosa virginum), 945, i., Quem terra, pontus, aethera  
*Eternal glory of the sky, Blest hope*, 25, ii., Aeterna coeli gloria  
*Eternal glory of the sky, Hope*, 25, ii., Aeterna coeli gloria  
*Eternal God, Almighty Cause*, 186, ii., Browne, S.  
*Eternal God, before Thy throne, Three nations*, 322, i., Edmeston, J.  
*Eternal God, eternal King*, 714, i., March, H.  
*Eternal God, of beings First*, 186, ii., Browne, S.  
*Eternal God, our wandering souls*, 306, i., Doddridge, P.

*Eternal God, the primal Cause*, 26, ii., Aeternæ rerum Conditor  
*Eternal God, Thou Light Divine*, 356, i., Eternal Beam of Light Divine  
*Eternal God, Thy dwelling-place*, 951, ii., Rambach, J. J.  
*Eternal God, Thy word was light*, 26, ii., Aeternæ rerum Conditor  
*Eternal God, we look to Thee*, 132, ii., Behold yon new-born Infant grieved; 726, i., Merriek, J.  
*Eternal God, Who built the sky*, 26, ii., Aeternæ rerum Conditor  
*Eternal Hallelujahs Be to the Father given*, 1183, i., Toplady, A. M.  
*Eternal health! Creation's ever new vitality*, 987, ii., Salus aeterna, indeficiens mundi vita  
*Eternal health of man*, 987, ii., Salus aeterna, indeficiens mundi vita  
*Eternal King of all the spheres* (Rex sempiternæ coelorum), 958, i., Rex aeternæ Domine  
*Eternal King of heaven on high*, 27, i., Aeternæ Rex altissime  
*Eternal King of heaven, Whose word* (Rex sempiternæ coelorum), 958, i., Rex aeternæ Domine  
*Eternal King, whose equal reign* (Rex sempiternæ coelorum), Rex aeternæ Domine  
*Eternal life, how sweet the sound*, 420, ii., Gibbons, T.  
*Eternal life! how will it reign*, 420, ii., Gibbons, T.  
*Eternal Light, Divinity*, 26, i., Aeterna Lux Divinitas  
*Eternal Light! Eternal Light*, 143, i., Binney, T.  
*Eternal love's the darling song*, 1031, i., Scottish hymnody  
*Eternal Maker, at Whose will*, 26, ii., Aeternæ rerum Conditor  
*Eternal Maker of the world*, 26, ii., Aeternæ rerum Conditor  
*Eternal Monarch, King most high*, 27, i., Aeternæ Rex altissime  
*Eternal Monarch, Lord of all*, 958, i., Rex aeternæ Domine  
*Eternal Monarch, Lord supreme*, 27, ii., Aeternæ Rex altissime  
*Eternal Power, almighty God*, 1089, ii., Steele, Anne  
*Eternal Rock! to Thee I flee*, 708, i., Macduff, J. E.  
*Eternal Ruler of the ceaseless round*, 216, ii., Chadwick, J. W.  
*Eternal Shepherd, God most high*, 680, i., Littledale, R. F.  
*Eternal Son of God, O Thou*, 227, i., Christe cunctorum Dominator aine  
*Eternal Source of every good*, 122, ii., Beddome, B.  
*Eternal Source of every joy*, 350, ii., English hymnody  
*Eternal Source of joys divine*, 1089, ii., Steele, Anne  
*Eternal Source of life and light*, 1196, i., Unitarian hymnody  
*Eternal Source of life and light, Unutterable*, 623, i., Kennedy, B. H.  
*Eternal Source of life and thought*, 306, i., Doddridge, P.  
*Eternal Source of light and grace*, 889, ii., Perpetual Source of light and grace  
*Eternal Source of Light Divine*, 356, i., Eternal Beam of Light Divine  
*Eternal Source of light's clear stream*, 701, i., Lucis Creator optime  
*Eternal Sovereign, Lord of all*, 722, i., Medley, S.  
*Eternal Sovereign of the sky*, 1237, ii., Watts, I.  
*Eternal Spirit, by whose power*, 117, ii., Bathurst, W. H.  
*Eternal Spirit, God of all*, 542, i., Hall, W. W.  
*Eternal Spirit, God of grace*, 572, i., Irons, W. J.  
*Eternal Spirit, God of truth*, 357, i., Eternal Spirit, Source of truth  
*Eternal Spirit, Source of light*, 231, i., Davies, S.  
*Eternal Spirit, Source of Truth*, 1075, ii., Spirit of Truth, Thy grace impart  
*Eternal Spirit, 'twas Thy breath*, 1020, i., Scott, Elizabeth  
*Eternal Spirit, we confess*, 1237, ii., Watts, I.  
*Eternal, spotless Lamb of God*, 366, ii., Father of all, Whose powerful voice  
*Eternal Sun of righteousness*, 245, i., Come, Father, Son, and Holy Ghost, One God; 1075, i., Spirit of Truth, Thy grace impart  
*Eternal Truth, eternal Might*, 953, ii., Rector potens, verax Deus  
*Eternal Wisdom, God most high*, 680, i., Littledale, R. F.  
*Eternal Word! Incarnate Light*, 1176, i., Thrupp, J. F.  
*Eternal Word, Who dost proceed* (Verbum Supernum prodiens, E Patris), 1218, i., Verbum Supernum prodiens, A Patre olim extens

- Eternal Word, Who dost reside* (Verbum Supernum prodicens, E Patris), 1216, i., Verbum Supernum prodicens, A Patre olim exiens
- Eternal Word! Who ever wast*, 1176, i., Thrupp, J. F.
- Eterne*, See *Aeterne*
- Eterne Patris Unice*, 28, i., Aeterni Patris Unice
- Éternel, tendre Père*, 392, ii., French hymnody
- Eterni*, See *Aeterni*
- Eternity! delightful sound*, 519, i., Heunisch, C.
- Eternity! Eternity! How long art thou, Eternity! And yet to thee*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! Eternity!—For still*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! Eternity!—Life hasteth*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! Eternity!—Swiftly*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! Eternity!—Yet hasteth*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! Eternity!—Yet onward*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! how long art thou*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity! how long! how vast*, 828, ii., O Ewigkeit! o Ewigkeit
- Eternity is just at hand*, 510, i., Hence, vain intruding world, depart
- Eternity! most awful word*, 828, i., O Ewigkeit, du Donnerwort
- Eternity! O word of joy*, 519, i., Heunisch, C.
- Eternity! terrific word*, 828, i., O Ewigkeit, du Donnerwort
- Eternity! that word, that joyful word*, 519, i., Heunisch, C.
- Eternity, thou word of fear*, 828, ii., O Ewigkeit, du Donnerwort
- Eternity! tremendous word, Home-striking point, heart-piercing sword*, 828, ii., O Ewigkeit, du Donnerwort
- Eternity, tremendous word, The womb of mysteries yet unheard*, 828, ii., O Ewigkeit, du Donnerwort
- Εὐφραίνεσθε δίκαιοι*, 464, i., Greek hymnody
- Europe, speak the mighty name*, 667, i., Lawson, J.
- Evening and Morning* (Abend und Morgen), 294, i., Die glühende Sonne
- Evening comes, may we, O Lord*, 151, ii., Blunt, A. G. W.
- Evening hymn* (Sweet Saviour, bless us ere we go, Faber), 975, i., Roman Catholic hymnody
- Ever blessed Trinity*, 1171, ii., Three in One and One in Three
- Ever by my love be owned* (Sel mir tausendmal gegüllet), 980, ii., Salve mundi salutare
- Ever find I joy in reading*, 510, ii., Hensel, Luise
- Ever, Lord, on Thee relying*, 387, i., Franck, J.
- Ever, O my God and King*, 622, i., Kennedy, B. H.
- Ever patient, loving, meek*, 358, i., Ever patient, gentle, meek
- Ever sparkling, ever mounting*, 521, i., Hic reparandum generator fons animarum
- Ever will I bless the Lord*, 622, i., Kennedy, B. H.
- Ever would I fain be reading*, 510, ii., Hensel, Luise
- Everlasting arms of love*, 708, i., Macduff, J. R.
- Everlasting, changing never*, 421, ii., Gill, T. H.
- Everlasting praises To the Father be*, 161, ii., Bonar, H.
- Every bird that upward springs*, 790, i., Neale, J. M.
- Every hour is passing*, 468, i., Gregory, J. G.
- Every human tie may perish*, 1305, i., Zion stands by hills surrounded
- Every king shall bow before Him*, 622, i., Kennedy, B. H.
- Every morn the glowing sun*, 359, i., Every morning the red sun
- Every morning mercies new*, 359, i., Every morning they are new
- Every morning the red sun*, 222, ii., Children's hymns
- Every morning they are new*, 893, ii., Phillimore, G.
- Every year that endeth*, 521, i., Hey, J. W.
- Evil and few our mortal days*, 1019, ii., Scott, Elizabeth
- Ev'ge Weisheit, Jesu Christ*, 81, ii., Arnold, G.
- Ex more docti mystico*, 948, i., Quod lex adumbravit vetus
- Exalt, exalt, the heavenly gates* (Εὐάρεσι πύλας), 68, i., Ἀνίστησις τριήμερος
- Exalt, O mother Church, to-day*, 662, ii., Lauda, Mater Ecclesia
- Exalt the Lord our God*, 1239, ii., Watts, I.
- Exalted high at God's right hand*, 42, ii., All hail! the power of Jesus' Name
- Exalted o'er angels doth Jesus now reign*, 468, i., Gregory, J. G.
- Exalted Prince of Life, we own*, 306, i., Doddridge, P.
- Except the Lord conduct the plan*, 1265, i., Wesley family, The
- Except the Lord do build the house*, 144, i., Birks, T. R.
- Except the Lord our* W. H.
- Except the Lords had* Psalms and Spirit
- Except the Lord the* Whittingham), 28
- Excite in me, O Lord*, C. J. P.
- Exeunte Israele Ser* 1270, ii., When I
- Exile Sion* Aitae vid
- Exiled from Parad* supernis sedibus
- Expand Thy wings*, family, The
- Exultemus in hac* Sequences
- Exultemus in ista*
- Exultet omnis aeta*
- Exultat terra procu* ham), 1161, ii.
- Extended on a cur* dein Leben
- Exult all hearts* praecordis
- Exult, all hearts*, praecordis
- Exult, thou world* coelum laudat
- Exultet coelum la*
- Exultet jam ang* hymnody
- Exultet orbis gan*
- Exulting, trium* Adeste fidele
- Eya, Ihesu hodie* mayde Mary
- Eye hath never* 793, i., Nec
- Eye of God's W* thy mirror
- Fade, fade, e* Lundle), J
- Fader that av* Prayer
- Fades from th* W. H.
- Fading like* Stephenac
- Fudir ur, th* Prayer
- Fahre fort, f*
- Fain, O my* (nee Hor
- Fain would* midnigh
- Fain would* family,
- Fain would* Deus eg
- Faint not,* J. H.
- Faint not,* Nortor
- Faint the* Heave
- Fair as a* receiv
- Fair Bethi* aroun
- Fair Fra* alme
- Fair is th*
- Fair que* urbit
- Fair Sion* enca
- Fair Si* King
- Fair Sp* Contr
- Fair was*
- Fairest I*
- Fairest o*
- Fairest o*
- Faisons e*
- Faisons r*
- Faith ac* Turn
- Faith alo*
- Faith fai*

*Faith, hope, and love now dwell on earth*, 1171, i.,  
Though all men's eloquence adorned  
*Faith is a living power from heaven*, 512, ii., Herbert,  
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*Faith is a precious gift*, 363, i., Faith, 'tis a precious  
gift  
*Faith is a precious grace*, 316, ii., Dutton, Anne  
*Faith is the brightest evidence*, 1237, ii., Watts, I.  
*Faith is the Christian's evidence*, 624, i., Key, F. S.  
*Faith is the gift of God*, 363, i., Faith, 'tis a precious  
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*Faith is wisdom from on high*, 269, i., Cronenwett, E.  
*Faith, looking on this hallowed ground*, 400, i., From  
Jesus' eyes, beside the grave  
*Faith, 'tis a precious gift*, 121, ii., Beddome, B.  
*Faith, who sees beyond the portal*, 1095, ii., Stone, S. J.  
*Faithful chorus, Laud exult*, 636, ii., Laetabundus ex-  
ultet fidelis chorus: Alleluia. Regem regum  
*Faithful Creator, Lord divine*, 572, i., Irons, W. J.;  
1181, i., To whom but Thee, O God of grace  
*Faithful Cross, above all other*, 881, ii., Pange lingua  
gloriosi proclium certaminis  
*Faithful flock, in whose possessing*, 608, ii., Jucundare  
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*Faithful O d! I lay before Thee*, 506, ii., Heermann, J.  
*Faithful Shepherd, hear our cry*, 515, i., Hernaman  
(née Ibbotson), Claudia F.  
*Faithful Shepherd of Thine own*, 515, i., Hernaman  
(née Ibbotson), Claudia F.  
*Fall down and worship ye the Lord* (Ps. xcvi.), 866, i.,  
Old Version  
*Fall down, ye nations, and adore*, 764, i., Montgomery,  
J.  
*Fallen is thy throne, O Israel*, 765, i., Moore, T.  
*Fando quis audivit Dei*, 872, i., Opprobriis, Jesu, satur  
*Far above the lofty sky*, 883, i., Parson (née Rooker),  
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*Far and near, Almighty Word*, 106, ii., Bahnmaler,  
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*Far as creation's bounds extend*, 725, ii., Merrick, J.  
*Far as the isles extend*, 442, i., Goode, W.  
*Far as Thy Name is known*, 1239, ii., Watts, I.  
*Far be sorrow, tears, and sighing*, 215, ii., Cedant  
justi signa luctus  
*Far, far beyond these lower skies*, 722, i., Medley, S.  
*Far from mortal cares retreating*, 1119, i., Taylor, John  
*Far from my heavenly home*, 706, ii., Lyte, H. F.; 921,  
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*Far from my thoughts, vain world, be gone*, 589, i., Jesu  
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*Far from our heavenly home*, 364, i., Far from my  
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*Far from the world, oh! Lord I flee* (Cowper), 867, ii.,  
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*Far from their home, our fallen race*, 941, i., Pulsam  
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*Far from these narrow scenes of night*, 1089, ii., 1090, i.,  
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*Far from these scenes of night*, 365, i., Far from these  
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*Far from us be grief and sadness*, 615, i., Kelly, T.  
*Far greater than one thought or could suppose*, 305, i.,  
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*Far more exceeding*, 399, i., From glory unto glory  
*Far o'er yon horizon*, 384, i., Forward be our watchword  
*Far off our brethren's voices*, 1095, i., Stone, S. J.  
*Far off we need not rove*, 1265, ii., Wesley family, The  
*Far too often men are crying*, 234, ii., Clapham, J. P.  
*Farewell, bright soul, a short farewell*, 498, ii., Hark,  
she bids all her friends adieu  
*Farewell, dear friends, I must be gone*, 365, ii., Fare-  
well, poor world, I must be gone  
*Farewell, delightful day*, 422, i., Gill, T. H.  
*Farewell henceforth for ever*, 511, ii., Herberger, V.  
*Farewell I gladly bid thee*, 511, ii., Herberger, V.  
*Farewell, my child*, 528, ii., Hoffmann, G.  
*Farewell, my friends, beloved, time passes fleetly*, 494,  
ii., Harbottle, J.  
*Farewell, our blighted treasure*, 604, ii., Johns, J.  
*Farewell, poor world, I must be gone*, 269, ii., Crossman,  
S.  
*Farewell, thou once a mortal*, 365, ii., Farewell, thou  
once a sinner  
*Farewell to the present, farewell*, 544, ii., Hurditch,  
C. R.  
*Farewell to thee, brother*, 139, i., Bethune, G. W.  
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Jam solis excelsum jubar  
*Fast's honour bright from heaven came down*, 236, i.,  
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*Father, accept our sacrifice*, 447, ii., Graces  
*Father, again in Jesus' name we meet*, 1085, ii., Staf-  
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*Father, All-creating Mind* (tr. Anon.), 1101, ii., Summe  
Pater, O Creator  
*Father and Friend, Thy light, Thy love*, 166, ii., Bow-  
ring, Sir J.  
*Father and God, how sweet to see*, 846, i., O quam juvat  
fratres, Deus  
*Father and God of all mankind*, 370, i., Father of me  
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*Father, and is Thy table spread?*, 779, i., My God, and  
is Thy table spread?  
*Father, as here we bow*, 1099, i., Stryker, M. W.  
*Father, at the close of day*, 1135, ii., Te lucis ante  
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*Father, at this altar bending*, 217, ii., Chapin, E. H.  
*Father, at Thy call, I come*, 1092, i., Stennett, S.  
*Father, before Thy throne of light*, 365, ii., Farrar,  
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*Father, before we hence depart*, 366, ii., Father, ere we  
hence depart  
*Father, beneath Thy sheltering wing*, 195, ii., Burleigh,  
W. H.  
*Father, bless the heavenly message*, 734, i., Midlane, A.  
*Father, bless Thy word to all*, 995, ii., Saviour, bless  
the word to all  
*Father, by saints on earth adored*, 1265, i., Wesley  
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*Father, by Thy love and power*, 72, ii., Anstice, J.  
*Father! Creator! Lord most high*, 1101, ii., 1102, i.,  
Summe Pater, O Creator  
*Father, direct my ways*, 735, ii., Miles (née Appleton),  
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*Father divine, before Thy view*, 1119, i., Taylor, John  
*Father divine, our wants relieve*, 1261, i., Wesley  
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*Father Divine, the Saviour cried*, 306, i., Doddridge, P.  
*Father Divine, Thy piercing eye*, 306, i., Doddridge, P.  
*Father, for Thy kindest word*, 381, ii., Ford, C. L.  
*Father, for Thy promised blessing*, 734, ii., Midlane, A.  
*Father, Friend of human race*, 447, ii., Graces  
*Father! from Thee my grateful heart*, 667, i., Lavater,  
J. C.  
*Father, from Thy heavenly throne*, 678, i., Litanies  
*Father, from Thy throne in glory*, 181, ii., Brigg, J.  
*Father, from Thy throne on high*, 678, i., Litanies  
*Father, give Thy benediction*, 685, ii., Langfellow, S.  
*Father, glorify Thy name*, 166, ii., Bowring, Sir J.  
*Father, glorify Thy Son*, 1262, i., Wesley family, The  
*Father, glorious with all splendour*, 422, i., Gill, T. H.  
*Father, glory be to Thee*, 405, ii., Gaskell, W.  
*Father, God, we glorify*, 1262, ii., Wesley family, The  
*Father, gracious Father*, 598, ii., Jesus, gentlest saviour,  
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*Father, hail, by all adored*, 244, i., Come, and let us  
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*Father, hast Thou not on me*, 422, i., Gill, T. H.  
*Father! hear me humbly praying*, 203, i., Cantiz, F. R.  
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*Father, hear Thy children's call*, 678, i., Litanies  
*Father, here Thy glory praising*, 1195, ii., Unitarian  
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*Father, here we dedicate*, 368, i., Father, let me dedicate  
*Father, I bless Thy gentle hand*, 1239, ii., Watts, I.  
*Father, I know that all my life*, 1233, ii., Waring,  
Anna L.  
*Father, I long, I faint, to see*, 1237, ii., Watts, I.  
*Father, I love Thy house of prayer*, 670, i., Leeson,  
Jane E.  
*Father, I may not ask for less*, 313, i., Drummond,  
W. H.  
*Father, I own Thy voice*, 1291, i., Wolcott, S.  
*Father, I sing Thy wondrous grace*, 1239, ii., Watts, I.  
*Father, I wait before Thy throne*, 1065, ii., So new-born  
babes desire the breast  
*Father, I wait Thy word, The sun doth stand*, 1219, i.,  
Very, J.  
*Father, I well may praise Thy Name*, 708, i., Macdonald,  
G.  
*Father, if I may call Thee so*, 1264, ii., Wesley family,  
The  
*Father, if justly still we claim*, 770, i., More, H.;  
1268, i., When Christ His body up had borne  
*Father, if that gracious name*, 329, i., Elliott (née  
Marshall), Julia A.  
*Father, if Thou must reprove*, 1263, ii., Wesley family,  
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*Father, in all our [my] comforts here*, 1282, i., Will-  
iams, Helen M.  
*Father in heaven, for Jesus' sake*, 234, ii., Clapham, J.  
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*Father in heaven! Thy glory*, 607, ii., Nil laudibus nos-  
tris egas  
*Father in heaven, Thy sacred name*, 1196, ii., Unitarian  
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*Father in heaven, to Thee my heart*, 402. ii. Furness, W. H.  
*Father in heaven, to Whom our hearts*, 402. ii. Furness, W. H.  
*Father, in high heaven dwelling*, 758. ii. Missions; 952. i. Rawson, G.  
*Father, in my life's young morning*, 709. i. Mackellar, T.  
*Father, in the Name I pray*, 690. i. Lord, I magnify Thy power  
*Father, in these reveal Thy Son*, 245. i. Come, Father, Son, and Holy Ghost, Honour the means  
*Father, in Thy mysterious presence kneeling*, 604. ii. Johnson, S.  
*Father, in us Thy dwelling be*, 443. ii. Gott der Vater wohnt uns bei  
*Father, into Thy hands*, 1362. i. Wesley family, The  
*Father, into Thy loving hands*, 997. ii. Saxby (nee Browne), Jane E.  
*Father, is not Thy promise pledged?*, 420. ii. Gibbons, T.; 453. ii. Great God, the nations of the earth  
*Father, lead me day by day*, 533. i. Hopps, J. F.  
*Father, lead us with Thy power*, 1296. i. Williams, W.  
*Father, let me dedicate*, 1189. i. Tuttle, L.  
*Father, let no day to come*, 636. ii. Kipstock, F. G.  
*Father, let Thy benediction*, 1054. i. Shelly (nee Jackson), Martha E.  
*Father, let Thy kingdom come*, 533. i. Hopps, J. F.  
*Father, let us Thy mercy see*, 355. i. Es wollt uns Gott genädig sein  
*Father, let us consecrate*, 217. ii. Chapin, E. H.  
*Father, Lord of mercy (tr. Jacobs)*, 1248. i. Welme, M.  
*Father, Lord, Who seat in me*, 366. ii. Father, God, Who seat in me  
*Father, make me Thy child*, 135. ii. Bernstein, C. A.  
*Father, merciful and holy*, 1254. ii. Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür  
*Father most high, Who didst us make*, 1101. ii. Summe Pater, O Creator  
*Father most holy, merciful and loving*, 845. ii. O Pater sancte, mitis atque pie  
*Father, my cup is full*, 1055. ii. Shipton, Anna  
*Father, my lifted eye*, 434. i. God of almighty love  
*Father, my spirit owns*, 1116. ii. Taylor, Ann and Jane  
*Father, Name of love and fear*, 327. i. Ellerton, J.  
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*Freund, komm in der Frühe*, 36, i., *Albertini, J. B.*  
*Freut euch ihr Gottes Kinder all*, 35, i., *Alber, E.*  
*Freut euch ihr lieben Christen*, 395, ii., *Freut euch ihr Christen*  
*Friedefürst, vernimm mein Flehen*, 1016, i., *Schöner, J. G.*  
*Friedefürst zu dem wir flehen*, 1016, i., *Schöner, J. G.*  
*Freut euch, Sünder, allerwegen*, 412, i., *Gerhardt, P.*  
*Friend of sinners, hear my cry*, 481, ii., *Hall, C. N.*  
*Friend of sinners, Lord of glory*, 481, ii., *Hall, C. N.*  
*Friend of the friendless, and the faint*, 435, ii., *God of my life, on Thee I call*  
*Friend of the friendless and the lone*, 762, ii., *Monnell, J. S. B.*  
*Friends and parents lingered weeping*, 772, ii., *Moultrie, J.*  
*Friends in Jesus, now draw near* (tr. Miss Borthwick), 1303, i., *Zinzendorf, N. L. von*  
*Friends of Temperance, onward go*, 1138, i., *Temperance hymnody*  
*Friends of truth and liberty*, 181, ii., *Brigg, J.*  
*Frisch, frisch hinnach, mein Geist und Herz*, 290, ii., *Dessler, W.*  
*From*, See also *Fro*  
*From all created things*, 1145, i., *Tersteegen, G.*  
*From all evil, all temptation*, 168, ii., *Bowring, Sir J.*  
*From all her foes Thy Church, O Lord*, 353, i., *Erhalt uns, Herr, bei deinem Wort*  
*From all Thy saints in warfare, for all Thy saints at rest*, 794, i., *Nelson, H. Earl*; 1297, i., *Ye saints! In blest communion*  
*From blest, unconscious sleep I wake again*, 75, ii., *Anton-Ulrich of Brunswick*  
*From both proceeding, as from One* (tr. Anon.), 945, i., *Qui procedis ab utroque*  
*From (a)way a cry was heard*, 273, ii., *Cunningham, J. W.*





*From the Table now retiring*, 1197, i., Unitarian hymnody  
*From the throne of God there springs*, 441, i., God, the omnipresent God  
*From the vast and veiled throng*, 404, i., Ganse, H. D.  
*From the wave behold Him rise*, 329, ii., Emergit undis et Deo  
*From the world's remotest prime*, 358, ii., Ever round Thy glorious throne  
*From thee, illustrious teacher*, Paul, 887, i., Paule doctor egregie  
*From Thee, my God, my joys shall rise*, 1237, ii., Watts, i.  
*From Thine all-seeing Spirit*, Lord, 263, ii., Cotterill, T.  
*From this bleak hill of storms*, 161, ii., Bonar, H.  
*From this enslaving world's control*, 263, ii., Cotterill (nee Boak), Jane  
*From thundering skies at Sinai's rock*, 1059, i., Sinæ sub alto vertice  
*From Thy dear pierced side*, 122, ii., Beddome, B.  
*From Thy habitation holy*, 708, i., Macduff, J. R.  
*From Thy heavenly throne*, 716, i., Marot, S.  
*From Thy supreme tribunal*, Lord, 1183, i., Toplady, A. M.  
*From trials unexampled*, 372, ii., Father, Who art in heaven  
*From trouble deep I cry to Thee*, 97, i., Aus tiefer Noth schrei ich zu dir  
*From whence does this union rise*, 108, ii., Baldwin, T.  
*From whence doth this union arise*, 108, ii., Baldwin, T.  
*From whence these dire portents around* (S. Wesley, Jun.), 1259, ii., Wesley family, The  
*From whence these direful omens round?*, 400, ii., From whence these dire portents around  
*From whence this fear and unbelief*, 1183, i., Toplady, A. M.  
*From where the rising sun ascends*, 4, ii., A solis ortus cardine Ad usque  
*From where the rising sun goes forth*, 6, i., A solis ortus cardine Et usque  
*From where the sunrise [sunshine] hath its birth*, 4, ii., A solis ortus cardine, Ad usque  
*From wicked men that trouble me* (Ps. xvii.), 865, i., Old Version  
*From winter's barren clods*, 420, ii., Gibbons, T.  
*From worldly clogs bless'd Matthew loose*, 129, ii., Behold, the Master passeth by  
*From yon ethereal heavens* (tr. Miss Fry), 1227, ii., Vom Himmel kam der Engel Schaar  
*From yonder world I come to earth* (tr. Hunt), 1227, i., Vom Himmel hoch da komm ich her  
*From Zion's holy hill there rose*, 959, ii., Richardson, J.  
*Frommes Lamm, durch dessen Wunden*, 951, i., Rambach, J. J.  
*Frommes Lamm, von was für Hunden*, 951, i., Rambach, J. J.  
*Fulfil Thy promise, gracious Lord*, 555, ii., I am, saith Christ, your glorious Head  
*Fulfilled is all that David told*, 1221, i., Vexilla Regis prodeunt  
*Fulgens praeclara rutilat*, 649, i., Latin hymnody  
*Full many a smile, full many a song*, 422, i., Gill, T. H.  
*Full many a way, full many a path*, 82, i., Arnold, G.  
*Full many a year has sped*, 139, i., Bethune, G. W.  
*Full many flowers, in my Lord's garden blooming*, 1144, ii., Tersteegen, G.  
*Full of beauty stood the Mother*, 1084, ii., Stabat mater speciosa  
*Full of gladness, let our faithful choir*, 636, i., Laetabundus exultet fidelis chorus: Alleluia. Regem regum  
*Full of glory, full of wonders, Majesty divine*, 362, i., Faber, F. W.  
*Full of joy, in sweet accord*, 636, ii., Laetabundus exultet fidelis chorus: Alleluia. Regem regum  
*Full of love to man's lost race*, 493, i., Hart, J.; 603, i., Jesus, while He dwelt below  
*Full of mercy, full of love*, 348, i., English hymnody; 1118, ii., Taylor, Jeremy  
*Full of Providential love*, 1265, ii., Wesley family, The  
*Full of reverence at Thy Word, Lord, I near*, 777, ii., Münter, B.  
*Full of trembling expectation*, 1265, i., Wesley family, The  
*Full of weakness and of sin*, 117, ii., Bathurst, W. H.  
*Full of wonder, full of art*—1. 3, *Full of kindness* (tr. J. Kelly), 412, i., Gerhardt, P.  
*Full of wonder, full of art*—1. 3, *Full of grace* (tr. Miss Winkworth), 412, i., Gerhardt, P.  
*Full of wonder, full of skill*—1. 3, *Soother of each* (tr. Mrs. S. Carr), 412, i., Gerhardt, P.  
*Full of wonder, full of skill, Full of wisdom, full of might* (tr. H. Mills), 412, i., Gerhardt, P.

*Full oft my chafing thoughts would scan*, 622, i., Kennedy, B. H.  
*Full oft the clouds of deepest woe*, 1265, ii., Wilson (nee Fry), Caroline  
*Full salvation, full salvation*, 164, i., Bottome, F.  
*Full thirty years were freely spent* (Lustra sex, qui jam pergit, tempus implens corporis), 891, i., Pange lingua gloriosi proelium certaminis  
*Fully persuaded, Lord, I believe*, 89, ii., Atchinson, J. B.  
*Für alle Güte sei gepreist*, 407, i., Gellert, C. F.  
*Für allen Freuden auf Erden*, 704, ii., Luther, M.  
*Für deinen Thron tret ich hiemit*, 528, i., Hodenberg, B. von  
*Für dich sei ganz mein Herz und Leben*, 1144, ii., Tersteegen, G.  
*Für uns ging mein Herr in Todesnöthen*, 1301, ii., Zinzendorf, C. R. von  
*Müchitet Gott, o lieben Leut*, 512, ii., Herbert, P.

*Gabriel's message does away*, 790, i., Neale, J. M.  
*'Gainst what foeman art thou rushing, Saul, what frenzy*, 948, i., Quos in hostes, Saule, tendis  
*'Gainst what foeman art thou rushing, Saul, what madness*, 948, i., Quos in hostes, Saule, tendis  
*Gales from heaven, if so He will*, 686, i., Lord, and what shall this man do?  
*Gar mancher Weg, gar manche Bahn* (Anon.), 82, i., Arnold, G.  
*Gale of my heart, fly open wide*, 325, ii., Ein Lämmlein geht und trägt die Schuld  
*Gather up, O earth, thy dead*, 166, ii., Bowring, Sir J.  
*Gathered in this sacred place*, 576, i., Jackson, E.  
*Gathered in this upper room*, 576, i., Jackson, E.  
*Gaude Christi sponsa, virgo mater ecclesia*, 814, i., Notker  
*Gaude Maria virgo, Dei genetrix, quae*, 813, i., Notker  
*Gaude prole Graecia, Glorietur Gallia*, 1042, ii., Sequences  
*Gaude Roma caput mundi Primus pastor*, 1043, ii., Sequences  
*Gaude semper serena felixque genetrix ecclesia*, 814, i., Notker  
*Gaudens ecclesia hanc dieculam*, 813, i., Notker  
*Gedenk an dein Sohn's bitteren Tod* (tr. Möller, st. vi.), 92, ii., Aufer immensam, Deus, aufer iram  
*Gedenke deiner Kinder* (Ruht aus von, st. iv.), 1303, ii., Zinzendorf, N. L. von  
*Gedenke mein, mein Gott, gedenke mein*, 1013, ii., Schmolck, B.  
*Geduld! Geduld! ob's stürmisch weht*, 405, ii., Garve, C. B.  
*Geduld! wie sehr der Sturm auch weht*, 405, ii., Garve, C. B.  
*Gegangen ist das Sonnentlicht*, 80, i., Arndt, E. M.  
*Gegrüßet seist du, Gott mein Heil* (Salve salus mea, Deus), 990, ii., Salve mundi salutare  
*Gegrüßet seist du meine Kron* (Salve Jesu, Rex sanctorum), 990, ii., Salve mundi salutare  
*Geh hin! der Herr hat dich gerufen*, 628, i., Knapp, A.  
*Geh, müder Leib, zu deiner Ruh*, 1013, ii., Schmolck, B.  
*Geh zum Schlummer ohne Kummer*, 628, i., Knapp, A.  
*Gehe hin in Gottes Namen*, 1079, i., Spitta, C. J. P.  
*Gehoben ist der Stein*, 486, ii., Hardenberg, G. F. P. von  
*Geh, erhöht die Majestät*, 506, ii., Hehl, M. G.  
*Geh hin, ihr gläubigen Gedanken*, 515, ii., Herrmann, J. G.  
*Geh nun hin und grabt mein Grab*, 80, i., Arndt, E. M.  
*Geist! das ist mein hoher Name*, 269, i., Cramer, J. A.  
*Geist des Lebens, heil'ge Gabe*, 628, i., Knapp, A.  
*Gekreuzigter! mein Herze sucht*, 1010, ii., Schmidt, J. E.  
*Gelobet sytu Jesu Christ*, 408, ii., Gelobet seist du Jesu Christ  
*Gelobet sei der Herr*, 866, ii., Olearius, Johannes  
*Gelobet sei Gott, unser Gott*, 1074, i., Speratus, P.  
*Gelobet seist du Jesu Christ*, 442, ii., Ghostly Psalms and Spirituelle Songs; 704, i., Luther, M.  
*Gelobt sei Gott im höchsten Thron*, 1247, ii., Weiss, M.  
*Gen Himmel aufgefahren ist*, 241, ii., Coelos ascendit hodie  
*Genad mir, Herr, ewiger Gott* (Anon.), 204, i., Capitän, Herr Gott, Vater mein  
*Generous Love! why art thou hidden so on earth*, 67, ii., Andreae, J. V.  
*Genial Spirit, earth's emotion*, 51, i., Almus flamen, vita mundi  
*Γένους ὑπορείον την ἀνάπλαιν πάλαι* (Ode iv.), 355, ii., Εἰσεσε λαόν, θαυματουργῶν Δεσπότης  
*Gentiles by nature we belong*, 1237, ii., Watts, I.  
*Gentle Jesus, full of grace*, 718, ii., Mathams, W. J.

- Gentle Jesus, heavenly Lamb*, 409, l., Gentle Jesus,  
lovely Lamb
- Gentle Jesus, meek and mild*, 221, ll., Children's hymns
- Gentle Saviour, look on me*, 554, l., Reed, A.
- Gentle Shepherd, Thou hast stilled*, 723, ll., Meinhold,  
J. W.
- Gentle Spirit, waft me o'er*, 610, l., Kempenfelt, R.
- Gentle Star of ocean*, 99, l., Ave maris stella
- Gently fall the dews of eve*, 16, ll., Adams (née Flower),  
Sarah
- Gently, gently lay Thy rod*, 706, ll., Lyte, H. F.
- Gently I breathe to Thee, Jesus, my prayer*, 804, ll.,  
Nicholson, H. L.
- Gently, Lord, O gently lead us*, 494, ll., Hastings, T.
- Gently, my Father, let me down*, 409, ll., Gently, my  
Saviour, let me down
- Gently, my Saviour, let me down*, 524, l., Hill, R.
- Gently swell, ye white sails, driven*, 628, ll., Knapp, A.
- Gently the shades of night descend*, 166, ll., Bowring,  
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- Gently think, and gently speak*, 1164, ll., Think gently,  
and as gently speak
- Geschwister! wir geben uns Heizen und Hände*, 1302, ll.,  
Zinzendorf, N. L. von
- Gesetz und Evangelium*, 951, l., Rambach, J. J.
- Gesänge des Heilands des seligen Gottes*, 1302, ll.,  
1304, l., Zinzendorf, N. L. von
- Gesu Christo amoroso*, 141, l., Bianco da Siena
- Gethsemane, can I forget*, 9, l., According to Thy gra-  
cious word
- Give peace in these our days, O Lord* (Gieb Fried zu  
unser Zeit, o Herr), 276, l., Da pacem, Domine
- Give thanks to god with one accord*, 447, l., Graces
- Gib deinen Frieden uns*, 405, l., Garve, C. H.
- Gib Fried zu unser Zeit, o Herr* (Küpfel or Capito),  
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- Gieb dass keiner meiner Tage*, 626, ll., Klopstock, F. G.
- Gieb dich zufrieden, und sei stille*, 412, l., Gerhardt, P.
- Gieb Fried zu unser Zeit, o Herr* (Küpfel or Capito),  
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- Gieb mir, o Gott, ein Herz*, 408, l., Gellert, C. F.
- Gieb unserm Fürsten und aller Obrigkeit*, 276, l., Da  
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- Gird on Thy conquering sword*, 698, l., Lord to the  
Prince of heaven
- Gird thy loins up, Christian soldier*, 493, l., Hart, J.
- Gird us, soldiers, for the battle*, 1173, l., Thring, G.
- Give to the Lord all praise and honour* (Pa. cxviii.,  
Craig), 1022, ll., Scottish hymnody
- Give*, See also *Gene*, *Give*, and *Glue*
- Give dust to dust: and here we leave*, 952, l., Rawson, G.
- Give ear! the voice rings clear and true* (tr. Kiehl),  
1228, ll., Vox clara ecce intonat
- Give ear, Thou Judge of all the earth* (Ps. lv.), 800, ll.,  
New Version
- Give ear, ye kings, bow down*, 146, ll., Bless'd are the  
pure in heart
- Give glory to God in the highest*, 794, l., Montgomery, J.
- Give glory to Jesus our Head*, 104, ll., Away with our  
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- Give glory to the Son of God*, 1145, l., Tersteegen, G.
- Give heed, my heart, lift up thine eyes*, 1227, ll., Vom  
Himmel hoch da komm ich her
- Give Him then, and ever give*, 447, ll., Graces
- Give laud unto the Lord* (Ps. cxviii., Pullan), 866, l.,  
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- Give me a draught from the crystal spring*, 1138, l.,  
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- Give me, O Lord, a spirit lowly*, 700, l., Loy, M.
- Give me that enlarged desire*, 1264, ll., Wesley family,  
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- Give me the faith that can remove*, 949, l., O that I was  
as heretofore
- Give peace in these our days, O Lord*, See *Da pacem*,  
Domine, and *Give peace in these our days*
- Give praise to God our King*, 982, l., Russell, A. T.
- Give praises unto God the Lord* (Ps. cv.), 866, l., Old  
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- Give thanks for all things, children of your God*, 519,  
ll., Heuser (née Schweizer), Meta
- Give thanks to God; He reigns above*, 1239, ll., Watts, I.
- Give thanks to God; invoke His Name*, 1239, ll.,  
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- Give thanks to God the Lord*, 315, l., Drummond, W. H.
- Give thanks to God, the Sovereign King*, 424, ll., Give  
thanks to God, the Sovereign Lord
- Give thanks to God the Sovereign Lord*, 1239, ll.,  
Watts, I.
- Give thanks unto the Lord our God* (Ps. cvii., Kethe),  
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- Give the word, Eternal King*, 1095, ll., Stone, S. J.

- Glorious things of old were spoken*, 427, ii., *Glorious things of Thee are spoken*
- Glorious things of thee are spoken*, 539, ii., How sweet the name of Jesus sounds; 903, ii., Newton, J.; 868, i., Olney hymns
- Glorious was that primeval light*, 326, i., Elliott, Charlotte
- Glorious was the Christian warrior*, 231, i., Christl miles gloriosus
- Glory, and laud, and honour*, 426, ii., Gloria laus et honor
- Glory, and honour, and laud be to Thee, King Christ the Redeemer*, 426, ii., Gloria laus et honor
- Glory and praise to God we give*, 444, ii., Gott sei gelobet und gebenedeiet
- Glory and praise to Jehovah on high*, 706, ii., Lyte, H. F.
- Glory and praise to Jesus' name*, 408, ii., Gelobet seist du Jesu Christ
- Glory and praise to Thee, Redeemer blest*, 426, ii., Gloria laus et honor
- Glory be to God above*, 1261, i., Wesley family, The
- Glory be to God on high, and in earth peace*, 308, i., Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐν γῇ εἰρήνη
- Glory be to God on high, And peace on earth descend*, 1262, i., Wesley family, The
- Glory be to God on high (Dodd)*, 450, ii., Grateful notes and numbers bring
- Glory be to God on high, God in Whom we live and die*, 1262, ii., Wesley family, The
- Glory be to God on high, God Whose glory fills the sky*, 428, i., Glory be to God on high; 530, ii., Holy, holy, holy Lord, Ever be Thy Name adored; 1110, i., Taylor, John
- Glory be to Him Who loved us*, 428, i., Glory be to God the Father
- Glory be to Jesus (Viva, viva, Jesu)*, 742, ii., Missions
- Glory be to The Trinity, The Father, Son, and Spirit living*, 309, i., Doxologies
- Glory, glory everlasting*, 615, i., Kelly, T.
- Glory, glory to God in the highest*, 719, ii., Matson, W. T.
- Glory, glory to our King*, 615, i., Kelly, T.
- Glory, honour, praise and power*, 987, ii., Salvation, O the joyful sound
- Glory in heaven to God*, 1095, ii., Stone, S. J.
- Glory in the highest to God*, 425, ii., Gloria in excelsis
- Glory, laud, and honour be, Our Redeemer, Christ to Thee*, 426, ii., Gloria laus et honor
- Glory, love, and praise, and honour*, 447, ii., Graces
- Glory of the eternal heaven*, 25, ii., Aeterna coeli gloria
- Glory of the heavens above (O Lux mundi Christe Deus)*, 991, ii., Salve mundi salutare
- Glory of the heavens supernal (tr. Copeland)*, 25, ii., Aeterna coeli gloria
- Glory, praise, and honour be, Christ, Redeemer*, 426, ii., Gloria laus et honor
- Glory, praise, and honour be, Jesus Lord*, 426, ii., Gloria laus et honor
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- Glory, praise to Thee be sung*, 965, ii., Rist, J.
- Glory to Christ, the virgin-born*, 408, ii., Gelobet seist du Jesu Christ
- Glory to God, and peace on earth*, 680, ii., Livermore, Sarah W.
- Glory to God, for the Dayspring is dawning*, 720, i., Maurice, Jane
- Glory to God in full anthems of joy*, 1233, ii., Ware, H.
- Glory to God in the highest*, 308, i., Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐν γῇ εἰρήνη; 425, ii., Gloria in excelsis
- Glory to God on high! Let earth and skies reply*, 429, i., Glory to God on high, Let praises fill
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- Glory to God on high! Let earth to heaven reply*, 429, i., Glory to God on high, Let praises fill
- Glory to God on high! Let heaven and earth reply*, 429, ii., Glory to God on high, Let praises fill
- Glory to God on high, Our peace*, 493, i., Hart, J.
- Glory to God on high, Upm this*, 286, ii., Dei canamus gloriam
- Glory to God that walks the skies*, 1237, ii., Watts, I.
- Glory to God the Father's Name*, 1237, ii., Watts, I.
- Glory to God upon His throne*, 1247, ii., Weisme, M.
- Glory to God, Who reigns above*, 793, ii., Needham, J.
- Glory to God, Who when with light*, 286, i., Dei canamus gloriam
- Glory to God, Whose Spirit draws*, 809, ii., Noel, B. W.
- Glory to God, Whose witness train*, 290, i., Der Glaube bricht durch Stahl und Stein
- Glory to God! with joyful adoration*, 873, ii., Osler, E.
- Glory to Him Who tasted death*, 1298, i., Ye that put on the heavenly crown
- Glory to Jesus, glory*, 1054, i., Shepherd (née Houlditch), Anne
- Glory to the Almighty Father*, 117, ii., Bathurst, W. H.; 1180, ii., To the source of every blessing
- Glory to the eternal King*, 365, ii., Francis, B.
- Glory to the glorious One*, 1113, ii., Syriac hymnody
- Glory to Thee in light arrayed*, 621, i., Ken, T.
- Glory to Thee, Lord, how good Thou art*, 1111, i., Syriac hymnody
- Glory to Thee, my God, this night*, 619, ii., Ken, T.; 802, i., New Version; 1279, ii., Whytehead, T.
- Glory to Thee, O Lord, Who by*, 120, i., Beadon, H. W.
- Glory to Thee, O Lord, Who from this world of sin*, 1181, ii., Toke, Emma
- Glory to Thee Who safe hast kept*, 621, i., Ken, T.
- Glory to Thee, Whose powerful word*, 693, ii., Lord of the wide-extended main
- Glory to Thy Father's face*, 991, i., Salve mundi salutare
- Glory unto Jesus be*, 1031, i., Scottish hymnody
- Glorious Lady, stellyfyed (O gloriosa femina)*, 944, ii., Queni terra, pontus, aethera
- Glück zu Arenz von ganzem Herzen*, 988, ii., Salve crux beata, salve
- Gnade ist ein schönes Wort*, 473, i., Grünbeck (née Naverofsky), Esther
- Go and dig my grave to day*, 80, i., Arndt, E. M.
- Go! and let my grave be made*, 80, i., Arndt, E. M.
- Go and sow beside all waters*, 214, ii., Cary, Phoebe
- Go and search the tomb of Jesus*, 218, i., Chapman, R. C.
- Go, and the Saviour's grace proclaim*, 770, i., Morell, T.
- Go, and watch the autumn leaves*, 16, ii., Adams (née Flower), Sarah
- Go behold the tomb of Jesus*, 218, i., Chapman, R. C.
- Go, destined vessel, heavenly-freighted, go!* 1056, i., Shirley, Hon. W.
- Go forth, my heart, and revel in joy's flow*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth, my heart, and seek delight*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth, my heart, and seek delight, In this summer*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth, my heart, and seek for praise*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth, my heart, and seek the bliss*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth, my heart, nor linger here*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth, my heart, the year's sweet prime*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go forth on wings of faith and prayer*, 494, ii., Hastings, T.
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- Go forth, thou mighty word of grace*, 107, i., Bahnmaler, J. F.
- Go forth to life, O child of earth*, 685, ii., Lonsfellow, S.
- Go forth to toil; to spend, be spent*, 430, ii., Go, labour on, spend and be spent
- Go forth, ye heralds, in my Name*, 720, ii., Maxwell, J.
- Go forth, ye saints, behold your King [Lord]*, 122, ii., Beddome, B.
- Go forward, Christian soldier*, 1189, i., Tuttle, L.
- Go hence, my child*, 628, ii., Hoffmann, G.
- Go hence! the Lord hath called thee home*, 628, i., Knapp, A.
- Go, labour on while it is day*, 430, i., Go, labour on, spend and be spent
- Go, labour on while yet 'tis day*, 430, i., Go, labour on, spend and be spent
- Go, labour on; your hands are weak*, 430, i., Go, labour on, spend and be spent
- Go, messenger of love, and bear*, 185, i., Brown (née Hinsdale), Phoebe
- Go not far from me, O my God*, 430, ii., Go not far from me, O my Strength
- Go not far from me, O my Strength*, 1233, ii., Waring, Anna L.
- Go now, my friends, and dig my grave*, 80, i., Arndt, E. M.
- Go out, my heart, and pleasure seek*, 406, ii., Geh aus, mein Herz, und suche Freud
- Go, preach My Gospel, with the Lord*, 1237, ii., Watts, I.
- Go, preach the blest salvation*, 217, ii., Dyer, S.
- Go, preach the gospel in my name*, 604, ii., Johnson, S.
- Go, preach the Gospel to the poor*, 949, i., Raffles, T.
- Go, with the Lord, proclaim my grace*, 306, i., Doddridge, P.
- Go sound the trumpet on India's shore*, 403, ii., Gall, J.
- Go, spirit of the sainted dead*, 185, i., Brown, J. N.
- Go, suffering habitation of earth*, 977, ii., Roscoe, W.
- Go, teach the nations and baptize*, 375, i., Fellows, J.
- Go to dark Gethsemane*, 764, ii., Montgomery, J.
- Go to thy rest, my [fair] child*, 1058, i., Sigourney (née Huntley), Lydia

- Go, tune thy voice to sacred song*, 495, ii., Hastings, T.  
*Go up, go up, my heart*, 161, ii., Bonar, H.  
*Go, scared lady, to thy rest*, 1013, ii., Schmolck, B.  
*Go when the morning shineth*, 1058, ii., Simpson (née Bell), Jane C.  
*Go where a foot hath never trod*, 704, ii., Montgomery, J.  
*Go where your Master's glory*, 947, ii., Quo vos Magistri gloria quo salus  
*Go, work for God, and do not say*, 718, ii., Mathama, W. J.  
*Go, work in my vineyard, there's plenty to do*, 118, ii., Baxter (née ), Lydia  
*Go, worship at Emmanuel's feet*, 1237, ii., Watts, I.  
*God Almighty and All-seeing*, 895, i., Pierpont, J.  
*God Almighty heareth ever*, 1097, i., Strafford, Elizabeth  
*God Almighty, King of nations*, 497, i., Havergal, Frances R.  
*God our Father, great and holy*, 365, ii., Farrer, F. W.  
*God and man indeed*, 311, ii., Drese, A.; 375, i., Father, Who on high  
*God, avert the deadly blow*, 622, i., Kennedy, B. H.  
*God be blessed, and God be praised*, 444, ii., Gott sei gelobet und gebenediet  
*God be gracious to a sinner*, 734, i., Midlane, A.  
*God be merciful to me*, 704, i., Montgomery, J.  
*God be merciful unto us, And grant*, 355, i., Es wollt' uns Gott genädig sein  
*God be merciful unto us, And sende*, 355, i., Es wollt' uns Gott genädig sein: 443, i., Ghostly Psalms and Spirituall Songs  
*God begotten, God the Word*. See *God-begotten*  
*God bless our dear old England*, 431, ii., Hall, C. N.  
*God bless our native land*, 104, i., Brooks, C. T.; 439, ii., God save the King  
*God bless our noble King*, 438, i., God save the King  
*God bless our Sunday School*, 794, ii., Midlane, A.  
*God bless the brave and true (Neale)*, 312, i., Carols  
*God bless the Church of England*, 514, ii., Hemsman (née Boston), Clauilia F.  
*God bless the little children*, 533, i., Hoppe, J. P.  
*God calling yet!—and shall I never hearken?*, 163, ii., Northwick, Jane; 444, i., Gott rufet noch, sollt ich nicht endlich hören  
*God calling yet!—shall I not hear*, 444, ii., Gott rufet noch, sollt ich nicht endlich hören  
*God cares for me; why need I sorrow*, 1266, ii., Wetzel, J. C.  
*God comes, and who shall stand before His fear* ('Ο κύριος ἔρχεται), 1142, i., Τὸ ἄρρητον τὸ φανερῶν  
*God comes down that man may rise*, 1294, ii., Wordsworth, C.  
*God cometh! and e'en now is near*, 569, i., Instantis ad-venum Dei  
*God cometh, let the heart prepare*, 303, i., Dix, W. C.  
*God counts the sorrows of His saints*, 652, ii., O Thou, Whose justice reigns on high  
*God, Creator and Preserver*, 327, i., Ellerton, J.  
*God does not judge as we must do*, 117, i., Bateman, H.  
*God doth not bid thee wait*, 427, i., Havergal, Frances R.  
*God doth not leave His own*, 444, ii., Gott verlässt die Seinen nicht!  
*God drives a cloud over each gleaming snorn*, 239, ii., Cobbe, Frances P.  
*God ended all the world's array* (Post facta celsa conditor), 912, ii., Primo Deus coeli globum  
*God eternal, infinite*, 680, i., Littleale, R. F.  
*God eternal, Lord of all*, 1133, ii., Te Deum laudamus  
*God eternal, mighty King*, 735, ii., Millard, J. E.; 1133, ii., Te Deum laudamus  
*God for thy grace* (Ps. lxxxiii.), 1022, ii., Scottish hymnody  
*God from on high hath heard*, 577, i., Jam desinant suspiria  
*God, from Whose work mankind did spring*, 806, ii., Plasmator hominis Deus  
*God gave His word to holy men*, 700, i., Loy, M.  
*God gives power unto the faint*, 1272, ii., Whence do our mournful thoughts arise?  
*God gives quinquas at last*, 1277, i., Whittier, J. G.  
*God has turned my grief to gladness*, 615, i., Kelly, T.  
*God hath laid the sure foundation* (Angularis Fundamentum), 1200, i., Urbs beata, Hierusalem  
*God His perfect glory hides*, 432, i., God in heaven His glory hides  
*God, hold us up by Thy strong word*, 353, ii., Erhalt uns, Herr, bei deinem Wort  
*God Holy Ghost, in mercy us preserve*, 521, i., Nun bitten wir den heiligen Geist  
*God in every place is near me*, 1300, ii., Zeller, C. H.  
*God in His Church is known*, 706, ii., Lyte, H. F.  
*God in His earthly temple lays*, 1230, ii., Watts, I.  
*God in His word does not display*, 1294, i., Wordsworth, C.



*God, it is Thy property*, 443, i., Got thir eigenhaf ist  
*God knoweth all His people*, 354, ii., Es kennt der Herr  
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*God knows our secret thoughts and words*, 979, ii.,  
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*God knows our souls in all their fears*, 672, i., Let  
 Jacob to his Maker sing  
*God lives! Can I despair*, 1013, ii., Schmolek, B.  
*God liveth ever! Wherefore soul, despair thou never* (tr.  
 Miss Winkworth), 1301, i., Zibn, J. F.  
*God liveth still! Trust* (tr. Miss Cox), 1301, i., Zibn,  
 J. F.  
*God liveth still! Wherefore*, 1301, i., Zibn, J. F.  
*God, Lord of Sabbath! King Who ordainest*, 440, i.,  
 God the all-terrible! King, Who ordainest  
*God loves little children*, 200, ii., Callaway, W. F.  
*God loves the child that humbly prays*, 1175, ii., Thrupp,  
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*God loves the little child that prays*, 1175, ii., Thrupp,  
 Dorothy A.  
*God loves the little sparrows*, 718, ii., Mathams, W. J.  
*God made the sea, the wide, deep sea*, 117, i., Bateman,  
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*God might have made the earth bring forth*, 541, i.,  
 Howitt (nee Botham), Mary  
*God most high, thrice mighty God*, 1100, ii., Sublime  
 numen ter potens ter maximum  
*God most mighty, sovereign Lord*, 404, ii., Harbaugh,  
 H.  
*God moves in a mysterious way*, 417, i., German hymn-  
 nody; 867, ii., Olney hymns; 1178, i., Tis my  
 happiness below; 1268, ii., When darkness long has  
 veiled my mind  
*God my Father, hear me pray*, 529, ii., Holme, J.  
*God my hope, my strength, my King*, 233, ii., Churton,  
 E.  
*God, my King, Thy might confessing*, 713, ii., Mant, R.  
*God, my Supporter and my Hope*, 1239, ii., Watts, I.  
*God, named Love, whose fount thou art*, 187, i., Brown-  
 ing (nee Barrett), Elizabeth  
*God needeth not the cleansing wave*, 810, i., Non ablunt  
 lymphæ Deum  
*God of ages and of nations*, 685, ii., Longfellow, S.  
*God of Ages, great and mighty*, 795, i., Neumann, C.  
*God of Ages never ending! All creation*, 795, i., Neu-  
 mann, C.  
*God of Ages never ending, Ruling*, 794, ii., Neumann,  
 C.  
*God of all grace and majesty*, 1262, ii., Wesley family,  
 The  
*God of all grace, we come to Thee*, 694, ii., Lord, teach  
 us how to pray aright  
*God of all nature, great and good*, 711, i., Magnæ Deus  
 potentia  
*God of all power and grace*, 1263, i., Wesley family,  
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*God, of all the Strength and Slay, Who, unmoved,  
 dost motion away* (tr. Copeland), 956, ii., Rerum  
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*God of eternal truth and love*, 727, i., 728, i., Metho-  
 dist hymnody  
*God of Eternity, from Thee*, 306, i., Doddridge, P.  
*God of glory, at Thy feet*, 169, i., Brawn, Mary Ann  
*God of God, and light of Light*, 678, i., Litanies  
*God of grace and Lord of heaven*, 940, i., Puchta, C.  
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*God of grace, O let Thy light*, 233, ii., Churton, E.;  
 921, ii., Psalters, English  
*God of grace, Whose word is sure*, 700, i., Loy, M.  
*God of heaven and earth, Whose might*, 956, ii., Rerum  
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*God of heaven, enthroned in might*, 151, ii., Bode, J. E.  
*God of heaven, hear our singing*, 497, i., Havergal,  
 Frances R.  
*God of holiness! to Thee*, 721, ii., Media vita in morte  
 sumus  
*God of hope and consolation*, 902, i., Powell, T. E.  
*God of Israel, we adore Thee*, 615, i., Kelly, T.  
*God of Jesus, hear me now*, 594, ii., Jesu, shall I never  
 be?  
*God of love, Who hear'st the prayer*, 435, i., God of love,  
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*God of mercy and of might*, 35, ii., Alberti, H.  
*God of mercy, do Thou never*, 895, i., Pierpont, J.  
*God of mercy, God of grace*, 706, ii., Lyte, H. F.  
*God of mercy, God of love [grace], Hear our sad re-  
 pentant song*, 1119, i., Taylor, John  
*God of mercy, hear our prayer*, 495, i., Hastings, T.  
*God of mercy, let us run*, 1101, ii., Summae, Deus,  
 clementia, Septem dolores Virginis  
*God of mercy, throned on high*, 793, ii., Neele, H.  
*God of mercy, unto Thee*, 721, ii., Media vita in morte  
 sumus

*God of might, in truth and power*, 953, ii., Rector  
 potens, verax Deus  
*God of my childhood and my youth*, 1239, ii., Watts, I.  
*God of my life and all its powers*, 1261, i., Wesley  
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*God of my life and Author of my days*, 114, i., Bar-  
 bauld (nee Aikin), Anna L.  
*God of my life, how good, how wise*, 1262, ii., Wesley  
 family, The  
*God of my life, look gently down*, 1239, ii., Watts, I.  
*God of my life, my hopes, my joys*, 800, i., New Version  
*God of my life, my morning song*, 692, i., Lord of my  
 life, O may Thy praise  
*God of my life, my soul defend*, 368, ii., Father of all,  
 my soul defend  
*God of my life, O Lord most high*, 800, ii., New Version  
*God of my life, through all its days*, 306, i., Dod-  
 dridge, P.  
*God of my life, through all my days*, 435, i., God of my  
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*God of my life, to Thee belongs*, 1090, i., Scott, Elizabeth  
*God of my life, what just return*, 65, ii., And live I  
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*God of my mercy and my praise*, 1239, ii., Watts, I.  
*God of my righteousness*, 622, i., Kennedy, H. B.  
*God of my strength, the wise, the just*, 725, ii., Merrick, J.  
*God of our fathers, by Whose hand*, 832, i., O God of  
 Bethel, by Whose hand  
*God of our fathers, in Whose sight*, 895, i., Pierpont, J.  
*God of our fathers, our God to-day*, 1099, i., Stryker,  
 M. W.  
*God of our fathers, to Thy throne*, 106, i., Bacon, L.  
*God of our life, at Thy command*, 1186, ii., Try us, O  
 God, and search the ground  
*God of our life, our souls defend*, 368, ii., Father of all,  
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*God of our life, Thy constant care*, 435, ii., God of my  
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*God of our life! Thy various praise*, 506, i., Hegin-  
 botham, O.  
*God of our life, to Thee we call*, 435, ii., God of my life,  
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*God of our lives, our morning song*, 888, i., Pearce, S.  
*God of our salvation, hear us*, 615, ii., Kelly, T.  
*God of Peace, Father of Compassion* (Θεὸς ὁν ἐπιφύης),  
 232, i., Χριστὸς γεννᾷται δόξα αἰῶνα  
*God of pity, God of grace*, 770, ii., Morris (nee Goffe),  
 Eliza F.  
*God of salvation, we adore*, 306, i., Doddridge, P.  
*God of that glorious gift of grace*, 762, ii., Monnell, J.  
 S. B.  
*God of the boundless space*, 563, i., Immense coeli  
 Conditor  
*God of the changing year Whose arm of power*, 1117, ii.,  
 Taylor, Emily  
*God of the earnest heart*, 401, i., Frothingham, O. B.;  
 604, ii., Johnson, S.  
*God of the earth and sky*, 431, ii., Goadby, T.  
*God of the earth's extended plains*, 837, i., Peabody,  
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*God of the morning, at Thy voice*, 436, ii., God of the  
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*God of the morning ray*, 495, ii., Hastings, T.  
*God of the nations, how Thine ear*, 495, i., Hastings, T.  
*God of the ocean, earth, and sky*, 1295, i., Wreford, J. R.  
*God of the passing year to Thee*, 1292, ii., Woodhull,  
 A. A.  
*God of the rolling orbs above*, 887, i., Bourne, W. B. O.  
*God of the sea, Thine awful voice*, 436, ii., God of the  
 seas, Thy thundering voice  
*God of the sunlight hours, how sad*, 987, i., Saffery  
 (nee Horsey), Maria G.  
*God of the world, near and afar*, 275, i., Cutting, S. S.  
*God of the world, Thy glories shine*, 275, i., Cutting,  
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*God of the world, we praise Thy name*, 470, i., Greville,  
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*God of Thy soldiers The Portion eternal*, 292, ii., Deus  
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*God of truth, all faithful Lord*, 233, ii., Churton, E.  
*God of truth and King of power*, 953, ii., Rector potens,  
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*God of union, God of love*, 234, ii., Clapham, J. P.  
*God of unspotted purity*, 57, i., Amen to all that God  
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*God, omnipotent Creator*, 35, ii., Alberti, H.  
*God only wise, almighty, good*, 1265, i., Wesley family  
*God our Father! dwell within*, 443, ii., Gott der Vater  
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*God our Hope and Strength abiding*, 613, ii., Keble, J.  
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*God, our kind Master, merciful as just*, 114, i., Bar-  
 bauld (nee Aikin), Anna L.

<i>God our Light and Comforter</i> (Heiliger Geist, du Tröster mein), 1214, li., Veni Sancte Spiritus. Et emitte	Go
<i>God, our own God, is a strong tower</i> , 325, i., Ein feste Burg ist unser Gott	Go
<i>God reveals His presence</i> , 444, i., Gott ist gegenwärtig und ruht in realms of light, 333, li., Chorton, E.	Go
<i>God sanctifies and blesses</i> , 336, li., O hochbeglückte Seele	Go
<i>God save great George our King</i> , 438, i., God save the King	Go
<i>God save us, for Thy holy Name</i> (Ps. li., Hopkins), 865, li., Old Version	Go
<i>God save our King! O shed</i> , 439, li., God save the King	Go
<i>God save our Lord the King</i> , 437, li., God save the King	Go
<i>God save the King</i> , 440, i., Hull, W. W.	Go
<i>God save the King, I pray</i> , 439, i., God save the King	Go
<i>God save the Prince of Wales</i> , 440, i., God save the King	Go
<i>God sendeth sun, He sendeth shower</i> , 501, i., He sendeth sun, He sendeth shower	Go
<i>God shall bless thy going out</i> , 1180, li., To the hills I lift mine eyes	Go
<i>God shall charge His angel legions</i> , 200, i., Call Jehovah thy salvation	Go
<i>God shall preserve my soul from fear</i> , 331, i., O God, my Refuge, bear my cries	Go
<i>God so guides us, what besides us</i> , 518, i., Herrnschmidt, J. D.	Go
<i>God spoke these words, O Israel, hear</i> (Ten Commandments), 801, i., New Version	Go
<i>God speaks from heaven; in love He speaks</i> , 794, i., Milane, A.	Go
<i>God speaks the word: the floods obey</i> , 607, li., Jubes: et in preceptis aquis	Go
<i>God that madest earth and heaven</i> , 503, li., Heber, R.	Go
<i>God the Almighty One, wisely ordaining</i> , 440, li., God the all-terrible! King, Who ordainest	Go
<i>God, the eternal, awful Name</i> , 1237, li., Watts, I.	Go
<i>God, the everlasting God</i> , 450, i., Granted is the Saviour's prayer	Go
<i>God the Father, All, and One</i> , 1095, li., Stone, S. J.	Go
<i>God the Father, be our stay</i> , 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father, be Thou near</i> , 952, i., Rawson, G.	Go
<i>God the Father, dwell us by</i> , 442, li., Ghostly Psalms and Spiritual Songs; 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father, from on high</i> , 678, i., Litanies; 680, i., Littledale, R. F.	Go
<i>God the Father, from Thy throne</i> , 678, i., Litanies	Go
<i>God the Father, full of grace</i> , 445, li., Gough, R.	Go
<i>God the Father, give us grace</i> , 978, i., Rossetti, Christina G.	Go
<i>God the Father, God the Son, Holy Spirit, Three in One</i> , 1173, i., Thring, G.	Go
<i>God the Father, hear and pardon</i> , 678, i., Litanies	Go
<i>God the Father, hear our cry</i> , 678, i., Litanies	Go
<i>God the Father, in the sky</i> , 678, i., Litanies	Go
<i>God the Father of all might</i> , 678, i., Litanies	Go
<i>God the Father, our Defence</i> , 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father, seen of none</i> , 678, i., Litanies	Go
<i>God the Father, Son, and Spirit</i> , 436, li., God of life, and light, and motion	Go
<i>God the Father, throned on high</i> , 678, i., Litanies	Go
<i>God the Father, with us be, And</i> , 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father, with us be, Let</i> , 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father! with us be, Shield us</i> , 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father, with us stay</i> , 443, li., Gott der Vater wohn uns bei	Go
<i>God the Father's only Son</i> , 1095, li., Stone, S. J.	Go
<i>God the Holy Ghost, by Whom</i> , 678, i., Litanies	Go
<i>God the Lord a king remaineth</i> (Ps. 93, Keble), 921, li., Psalters, English	Go
<i>God the Lord has [Aath] heard our prayer</i> , 1298, li., Wyatt, H. H.	Go
<i>God the Lord is King—before Him</i> , 952, i., Rawson, G.	Go
<i>God, the Lord of the Creation</i> , 35, li., Alberti, H.	Go
<i>God, the Lord of what's created</i> , 35, li., Alberti, H.	Go
<i>God, the offended! God most high</i> , 1265, i., Wesley family, The	Go
<i>God the Omnipotent! Mighty Avenger</i> , 440, li., God the all-terrible! King, Who ordainest	Go
<i>God the Spirit, we adore Thee</i> , 1095, li., Stone, S. J.	Go
<i>God, Thou art good, each perfumed flower</i> , 380, i., Follen (see Cabot), Eliza L.; 1298, li., Yes, God is good! in earth and sky	Go
<i>God, Thou Lord of earth and heaven</i> , 35, li., Alberti, H.	Go

*Good Thou art, and good Thou dost*, 1265, i., Wesley family. *The Goodly were thy tents, O Israel*, 1291, i., Wolcott, S. *Good-night, good-night, our song is said*, 452, i., Gray, T., Jun. *Good-night, good-night, the day is done*, 117, i., Bateman, H. *Gosod babell yn ngrolad Gosen* (W. Williams), 1253, ii., Welsh hymnody. *Gott, thir eigenhaf ist*, 574, i., Otfrid of Weissenburg. *Gott, aus dem quillt alles Leben*, 517, i., Herz der göttlichen Natur. *Gott bei mir an jedem Orte*, 1300, ii., Zeller, C. H. *Gott, deine Güte reicht so weit*, 407, ii., Gellert, C. F.; 416, i., German hymnody. *Gott, deine Kindlein treten*, 80, i., Arndt, E. M. *Gott den ich als Liebe kenne*, 960, i., Richter, C. F. *Gott, der du aller Himmel Heer*, 985, i., Sacer, G. W. *Gott der Friede hat gegeben*, 1281, i., Wilhelm of Sachse-Weimar. *Gott der Juden, Gott der Heiden*, 1013, ii., Schmolck, B. *Gott der Reichthum deiner Güter*, 702, i., Luise-Henriette of Brandenburg. *Gott der Vater, wohn uns bei*, 442, ii., Ghostly Psalms and Spirituelle Songs; 704, i., Luther, M. *Gott des Himmels und der Erden*, 35, i., Alberti, H. *Gott du bist selbst die Liebe*, 1012, i., Schmolck, B. *Gott, du lässest mich erreichen*, 203, i., Canitz, F. R. L. von. *Gott, du Licht, das ewig bleibt*, 388, i., Franck, S. *Gott führet auf gen Himmel*, 984, ii., Sacer, G. W. *Gott hab' ich mich ergeben*, 527, i., Hippel, F. G. von. *Gott ist gegenwärtig! Lasset uns anbeten*, 417, ii., German hymnody; 1143, ii., Tersteegen, G. *Gott ist getreu! Sein Herz, sein Vaterherz*, 675, i., Lieblich, E. *Gott ist mein Hort*, 407, ii., Gellert, C. F. *Gott ist mein Lied*, 407, ii., Gellert, C. F. *Gott ist mein Trost, mein Zuversicht*, 37, ii., Albrecht of Brandenburg. *Gott ist treu, der Herr ist ewig treu*, 405, i., Garve, C. B. *Gott lebet noch, Seele was versagst du doch*, 1301, i., Zihn, J. F. *Gott lebt, wie Kann ich traurig sein*, 1013, ii., Schmolck, B. *Gott Lob', ein Schritt zur Ewigkeit*, 416, ii., German hymnody. *Gott Lob, mein Jesus macht mich rein*, 867, i., Olearius, Johannes. *Gott, meine Krone*, 294, ii., Die goldne Sonne. *Gott mit uns, Immanuel*, 1013, ii., Schmolck, B. *Gott mit uns! mit uns auf Erden*, 639, ii., Lange, J. P. *Gott ruft noch, sollt ich nicht endlich hören*, 417, ii., German hymnody. *Gott ruft der Sonn, und schafft den Mond*, 407, ii., Gellert, C. F. *Gott sah zu seiner Zeit*, 1247, ii., Weisse, M. *Gott sei Dank durch alle Welt*, 507, ii., Held, H. *Gott sei gelobet, der allein*, 965, ii., Rist, J. *Gott sei gelobet und gebenedeiet*, 584, i., Jesalā, dem Propheten, das geschah; 704, i., Luther, M. *Gott sorgt für mich, was soll ich sorgen*, 1266, ii., Wetzel, J. C. *Gott Vater der du deine Sonn* (N. Herman), 1093, i., Steuerlein, J. *Gott Vater, höre unser Bitt*, 163, ii., Bornschürer, J. *Gott Vater, Sohn, heiliger Geist, Durchs Sprechen gut Ers wachsen heisst*, 718, i., Mathenius, J. *Gott verlässt die Seinen nicht, Ei so fahret hin ihr Sorgen*, 797, ii., Neumeister, E. *Gott verlässt die Seinen nicht, Nach dem Seufzen, nach dem Weinen*, 797, ii., Neumeister, E. *Gott, wann erquickt dein süßer Friede*, 698, ii., Löwe, J. F. *Gott, wenn mein Aug', der Welt entrückt*, 1100, i., Sturm, C. C. *Gott, wer kann je was Gutes haben*, 1014, i., Schmolck, B. *Gott will's machen, dass die Sachen*, 416, ii., German hymnody; 516, i., Herrnschmidt, J. D. *Gott woll'n wir loben*, 93, i., Augusta, J. *Gottes Sohn ist kommen*, 973, i., Rob, J. *Gottes Stadt steht festgegründet*, 1076, ii., Spitta, C. J. P. *Gottlob ein Schritt zur Ewigkeit, Ist abermals vollendet*, 389, i., Francke, A. H.; 416, ii., German hymnody. *Gottlob ein Schritt zur Ewigkeit Ist abermals vorbei* (Andreä), 389, i., Francke, A. H. *Gottlob, nun ist erschollen*, 410, ii., Gerhardt, P. *Grace! Grace! O that's a charming sound*, 473, i., Grünbeck (née Naverofsky), Esther.

*Grace, how exceeding sweet to those*, 473, i., Grünbeck (née Naverofsky), Esther. *Grace! how good, how cheap, how free* (tr. Kinchen), 1302, ii., Zinzendorf, N. L. von. *Grace, how melodious is the sound*, 167, ii., Boyce (S.?). *Grace is Jehovah's sovereign will*, 1093, ii., Stevens, J. *Grace is the sweetest sound*, 618, ii., Kelly, T. *Grace, like an uncorrupted seed*, 1065, ii., So new-born babes desire the breast. *Grace 'tis a charming sound*, 305, ii., Doddridge, P. *Grace! 'tis a joyful sound*, 446, ii., Grace, 'tis a charming sound. *Grace will complete what grace begins*, 1241, i., Watts, I. *Gracious Creator, hear*, 91, ii., Andl benigne Conditor. *Gracious Father, we beseech Thee*, 515, i., Hernaman (née Ibotson), Claudia F. *Gracious God, Almighty Father*, 107, i., Bailey, E. *Gracious God, look down in kindness*, 1097, i., Stowell, H. *Gracious God, my sins forgive*, 1264, ii., Wesley family, The. *Gracious God of our salvation*, 979, ii., Row, T. *Gracious God, our children see*, 448, ii., Gracious Lord, our children see. *Gracious God, Thou seest me*, 366, ii., Father, God, Who seest in me. *Gracious Jesu! in Thy name*, 237, ii., Clausnitzer, T. *Gracious Jesu! we are here*, 237, ii., Clausnitzer, T. *Gracious Jesu, Shepherd good* (Christe Jesu, Pastor bone), 991, i., Salve mundi salutare. *Gracious Lord, as Thou hast bidden*, 954, i., Reed (née Holmes), Eliza. *Gracious Lord, as Thou hast taught us*, 954, i., Reed, A. *Gracious Lord, my heart is fixed*, 615, i., Kelly, T. *Gracious Power, the world pervading*, 355, ii., Fox, W. J. *Gracious Redeemer, grant to us while here*, 468, i., Gregor, C. *Gracious Redeemer, how divine*, 1091, ii., Stennett, J. *Gracious Redeemer, shake*, 32, ii., Ah, what a wretch am I. *Gracious Redeemer, Thou hast me* (Ich Hebe Gott, und zwar umsonst), 626, ii., O Deus ego amo Te, Nec amo Te ut salves me. *Gracious Redeemer, Who for us*, 808, i., Nitschman, J. *Gracious Saviour, from on high*, 164, ii., Bourdillon (née Cotterill), Mary. *Gracious Saviour, gentle Shepherd*, 117, ii., Bateman, H. *Gracious Saviour, holy Shepherd*, 449, i., Gracious Saviour, gentle Shepherd. *Gracious Saviour, thus before Thee*, 117, ii., Bateman, H. *Gracious Saviour, we adore Thee*, 275, i., Cutting, S. S. *Gracious Source of every blessing*, 1196, i., Unitarian hymnody. *Gracious Spirit, Dove divine*, 1094, ii., Stocker, J. *Gracious Spirit, dwell with me*, 706, ii., Lynch, T. T. *Gracious Spirit, Holy Ghost*, 742, i., Missions; 1294, i., Wordsworth, W. *Gracious Spirit, love divine*, 449, i., Gracious Spirit, Dove divine. *Gracious Spirit, power divine*, 449, i., Gracious Spirit, Dove divine. *Grand Dieu, mon Seigneur, mon Père*, 392, ii., French hymnody. *Grand Dieu nous te bénissons, Nous célébrons tes louanges*, 392, i., French hymnody; 1128, i., Te Deum laudamus. *Grand Dieu, nous te louons, nous t'adorons, Seigneur* (tr. Pictet), 391, ii., French hymnody; 1128, i., Te Deum laudamus. *Grand Dieu, sauvez le Roy!*, 437, i., God save the King. *Grander than ocean's story*, 1055, i., Sherwin, W. F. *Grant in the bottom of my heart*, 511, ii., Herberger, V. *Grant, Lord, that with Thy direction*, 517, ii., Herz und Herz vereint zusammen. *Grant me, eternal God, such grace*, 409, i., Genad mir, Herr, ewiger Gott. *Grant me grace, O God, I pray Thee* (Well denn weder Ziel noch Ende), 1067, i., Sollt ich meinem Gott nicht singen. *Grant me, heavenly Lord, to feel*, 256, ii., Conder, J. *Grant me, Lord, Thy graces three*, 304, i., Doane, G. W. *Grant me, Lord, to walk with Thee*, 471, i., Grinfield, T. *Grant me, O God, a tender heart*, 408, i., Gellert, C. F. *Grant me within Thy courts a place*, 704, i., Montgomery, J. *Grant, most gracious Lamb of God*, 628, i., Höchster Priester, der du dich

- Grant, O Christ, my God and Lord* (Christus, der uns selig macht, st. viii.), 888, i., Patris Sapientia, veritas divina
- Grant, O Saviour, to our prayers*, 256, ii., Conder, J.
- Grant the abundance of the sea*, 185, ii., Brown (née Hinsdale), Phoebe
- Grant us, Lord, due preparation*, 626, i., Klopstock, F. G.
- Grant us, Lord, some gracious token*, 446, i., Of Thy love some gracious token
- Grant us, Lord, Thy gracious presence*, 615, i., Kelly, T.
- Grant us, O our heavenly Father*, 1173, i., Thring, G.
- Grant us Thy light, that we may know*, 1188, ii., Fouttett, L.
- Grateful hearts and voices bring*, 450, ii., Grateful notes and numbers bring
- Grates nunc omnes reddamus Domino Deo*, 408, i., Gielobet aist du Jean Christ; 814, i., Notker
- Grates, peracto jam die*, 1147, ii., The day is past and gone, Great God we bow to Thee
- Grates Salvatori ac regi Christo Deo astant*, 813, i., Notker
- Grates tibi Jesu novus*, 58, ii., Ambrosius
- Gratia nostri Salvatoris*, 720, ii., May the grace of Christ our Saviour; and the Father's
- Gratia, quam dulcis vox nostris auribus illa* (tr. Bingham), 446, ii., Grace, 'tis a charming sound
- Graves ne terrore pulsas vitas dies ultima*, 134, ii., Benedict, E. C.; 278, ii., Damiani, P.
- Great Alpha and Omega*, And, 477, i., Hall; Alpha and Omega, hail
- Great Architect of worlds unknown*, 1173, i., Thring, G.
- Great author of the immortal mind*, 793, ii., Needham, J.
- Great Captain of God's armies*, 1095, ii., Stone, S. J.
- Great Captain of Salvation*, 228, i., Beck, J. G.
- Great Creator of the sky*, 563, i., Immense coeli Conditor
- Great Creator, who this day*, 329, i., Elliott (née Marshall), Julia A.
- Great Creator, wise and good*, 1137, i., Telluris ingens Conditor
- Great day of wrath, of days the day*, 300, i., Dies irae, dies illa
- Great Father of mankind*, 306, i., Doddridge, P.
- Great Father of our feeble race*, 462, ii., Great Father of each perished gift
- Great Father of our race*, 281, ii., Davis, T.
- Great Father! see Thy children*, 1196, ii., Unitarian hymnody
- Great First of beings, mighty Lord*, 186, ii., Browne, S.
- Great Framer of unnumbered worlds*, 317, ii., Dyer, S.; 1196, i., Unitarian hymnody
- Great Gabriel sped on wings of light*, 540, ii., How, W. W.
- Great Giver of all good, to Thee again*, 235, ii., Clarke, S. C.
- Great God, amid the darkness night*, 1092, i., Stennett, S.
- Great God, and wilt Thou condescend*, 1117, i., Taylor, Ann and Jane
- Great God, as seasons disappear*, 198, ii., Butcher, E.
- Great God, at Thy command, Seasons in order rise*, 420, ii., Gibbons, T.
- Great God, attend, while Zion sings*, 1240, i., Watts, I.
- Great God, avert from us the thought*, 604, ii., Johns, J.
- Great God, above His house Thine own*, 1189, ii., Tyers, J.
- Great God, beneath whose piercing eye*, 977, ii., Roscoe, W.
- Great God, create my heart anew*, 639, i., Lord, I am vile, conceived in sin
- Great God, eternal Lord of heavens*, 1947, ii., Webbe, M.
- Great God, eternal Source of love* (Summae Parentis clementiae, Mundi), 1101, i., Summae Deus clementiae, Mundique factor machinae
- Great God, how infinite art Thou*, 1237, ii., Watts, I.
- Great God, I bow before Thy face*, 408, i., Gilbert, C. F.
- Great God, I own Thy sentence just*, 1237, ii., Watts, I.
- Great God, impress our trifling minds*, 194, ii., Burder, G.; 694, i., Lord, solemnize our trifling minds
- Great God! in heaven and earth supreme*, 453, i., Great God, o'er heaven and earth supreme
- Great God! in Thee I put my trust*, 955, i., Helsmer, A.
- Great God, in vain man's narrow view*, 625, ii., Kippis, A.
- Great God, is not Thy promise pledged*, 453, ii., Great God, the nations of the earth
- Great God, let all our [my] tuneful powers*, 506, i., Heginbotham, O.
- Great God, let children to Thy throne*, 142, i., Bickersteth, J.
- Great God, my Father and my friend*, 592, i., Jesu, my Saviour, Brother, Friend



*Great God, what terror fills the eye*, 1041, ii., Sensus quis horror percussit  
*Great God, Who hid from mortal sight*, 842, ii., O Luce qui mortalibus  
*Great God, Who in Thy light dost rest*, 842, i., O luce quae tuâ lates  
*Great God, Whom heaven, and earth, and sea*, 1183, i., Toplady, A. M.  
*Great God, Whose awful mystery*, 873, ii., Osler, E.  
*Great God, Whose strength Thy martyrs steel'd* (Invicta Martyr, unicum), 716, ii., Martyr Dei qui unicum  
*Great God, with wonder and with praise*, 1239, ii., Watts, I.  
*Great grief doth me, O Lord, assail* (Ps. xxxi.), 866, ii., Old Version  
*Great High Priest, we view Thee stooping*, 492, ii., Hart, J. : 673, i., Let us ask the important question  
*Great High Priest, who deign'st to be*, 528, i., Höchster Priester, der du dich  
*Great is Jehovah, King of kings*, 1204, i., Van Alstyne (nee Crosby), Frances J.  
*Great is our redeeming Lord*, 1265, ii., Wesley family, The  
*Great is the Lord, and with great praise* (Ps. xlviii., Hopkins), 865, ii., Old Version  
*Great is the Lord, and works unknown*, 103, ii., Awake ye saints, to praise your King  
*Great is the Lord, exalted high*, 1240, i., Watts, I.  
*Great is the Lord, His works of might*, 1240, i., Watts, I.  
*Great is the Lord; O let us raise*, 982, i., Russell, A. T.  
*Great is the Lord, what tongue can frame*, 783, i., My soul thy great Creator praise  
*Great is Thy mercy, Lord*, 190, ii., Bubier, G. B.  
*Great Jehovah's love endureth*, 196, ii., Burnham, R.  
*Great Jehovah, Sovereign Lord*, 166, ii., Bourne, H.  
*Great King of glory and of grace*, 1237, ii., Watts, I.  
*Great King of glory, come*, 386, i., Francis, B.  
*Great King of nations, hear our prayer*, 474, ii., Gurney, J. H.  
*Great King of Zion, gracious God*, 455, ii., Great King of saints, enthroned on high  
*Great King of Zion, now*, 386, i., Francis, B. : 1081, ii., Spurgeon, C. H.  
*Great Leader of Thine Israel*, 456, i., Great Shepherd of Thine Israel  
*Great Leader of Thine Israel's host*, 306, i., Doddridge, P.  
*Great Light of life, Thou nature's Lord*, 536, i., Hoskins, J.  
*Great Lord of all thy churches, hear*, 625, i., Kingsbury, W.  
*Great Lord of earth and seas and skies*, 186, ii., Browne, S.  
*Great Lord of earth and time*, 472, ii., Groser, W. H.  
*Great Maker of light, Who called forth its ray*, 701, i., Lucis Creator optime  
*Great Maker of man's earthly realms*, 1137, i., Telluris ingens Conditor  
*Great Maker of the glittering stars* (Creator alme siderum, tr. Porter), 258, i., Conditor alme siderum  
*Great Maker of the human race*, 896, ii., Plasmator hominis Deus  
*Great Maker of unnumbered worlds*, 317, ii., Dyer, S.  
*Great martyr, who thyself didst show* (Invicta Martyr, unicum), 716, ii., Martyr Dei qui unicum  
*Great Mover of all hearts, Whose hand*, 1103, ii., Supreme Motor cordium  
*Great Mover of the heart, Alone*, 1103, ii., Supreme Motor cordium  
*Great, mysterious Trinity*, 678, i., Litanies  
*Great Prophet of my God*, 805, i., Join all the glorious Names  
*Great Redeemer, Friend of sinners* (W. Williams), 1253, ii., Welsh hymnody  
*Great Ruler of the earth and skies*, 304, ii., Dobell, J.  
*Great Ruler of the earth and sky*, 186, ii., Browne, S.  
*Great Ruler of the land and sea*, 162, i., Bonar, H.  
*Great Searcher of our hearts, Whilst Thy*, 1190, i., Ultricibus nos undique  
*Great Shepherd of the sheep, No longer*, 153, i., Fogatzky, C. H. von  
*Great Shepherd of Thy people, hear*, 841, i., O Lord, our languid souls inspire  
*Great Source of boundless power and grace*, 1089, ii., Steele, Anne  
*Great Source of goodness, Godhead blest, st. ii., Give Thy right hand*, 1101, i., Summae Deus clementiae, st. ii., Da dexteram surgentibus  
*Great Source of goodness, Godhead blest,—st. ii., May we Thy mercy*, 1101, ii., Summae Deus clementiae, Mundique factor machinae  
*Great Source of my being*, 706, ii., Lyte, H. F.  
*Great Sovereign Lord, what human eye*, 167, ii., Boyce (S. ?)

*Great Spirit, by Whose mighty power*, 499, i., Haweis, T.  
*Great Spirit of immortal love*, 306, i., Doddridge, P.  
*Great sun of righteousness, arise*, 1240, ii., Watts, I.  
*Great Teacher of Thy Church, we own*, 306, i., Doddridge, P.  
*Great the joy, the union sweet*, 1108, i., Sweet the time, exceeding sweet  
*Great the joy when Christians meet*, 194, ii., Burder, G. : 1108, i., Sweet the time, exceeding sweet  
*Great Thy sorrows, injured Jesus*, 951, i., Rambach, J. J.  
*Great waves of plenty rolling on*, 214, ii., Cary, Phoebe  
*Greater the Cross, the nearer heaven*, 1012, i., Schmolck, B.  
*Greatest High-priest, Saviour Christ*, 528, i., Höchster Priester, der du dich  
*Greatest of beings, Source of life*, 1196, i., Unitarian hymnody  
*Greatest of prophets, messenger appointed*, 1203, i., Ut queant laxis resonare fibris  
*Green pastures and clear streams*, 764, ii., Montgomery, J.  
*Grosser Bundes-Engel*, 1302, ii., Zinzendorf, N. L. von  
*Grosser Gott, in dem ich schwelge*, 1144, ii., Tersteegen, G.  
*Grosser Gott, von alten Zeiten*, 794, ii., Neumann, C.  
*Grosser König, dem ich diene*, 1006, i., Scheffler, J.  
*Grosser König, den ich ehre*, 1006, i., Scheffler, J.  
*Grosser Mittler, der our Rechten*, 417, i., German hymnody  
*Grosser Prophet, mein Herse begehret*, 792, i., Neander, J.  
*Grudge not to see the wicked men* (Ps. xxxvii.), 866, ii., Old Version  
*Guadendum nobis suadent hujus diei festa*, 814, i., Notker  
*Guard us waking, guard us sleeping*, 440, i., God that madest earth and heaven  
*Guard well thy lips; none, none can know*, 328, ii., Elliott, Charlotte  
*Guardian of Israel, Thou*, 163, i., Bogatzky, C. H. von  
*Guardian of sinful men*, 996, ii., Saviour of sinful men  
*Guests at the banquet of the Lamb*, 13, ii., Ad regias Agni dapes  
*Guide me, O Thou great Jehovah*, 1285, i., Williams, W.  
*Guide me, O thou great Jehovah* (tr. P. Williams), 77, i., ii., Arglwydd arwain trwy'r anialwch; 613, i., Keble, J. : 1253, ii., Welsh hymnody; 1285, i., Williams, W.  
*Guide of my steps along life's way*, 234, i., Clapham, Emma  
*Guide of sinners, go before us*, 1272, i., When the Lord of Hosts ascended  
*Guide us, Jesu, Holy Saviour* (tr. Williams, alt.), 77, ii., Arglwydd arwain trwy'r anialwch  
*Guide us, O eternal Saviour* (tr. Williams, alt.), 77, ii., Arglwydd arwain trwy'r anialwch  
*Guide us, O Thou great Deliverer* (tr. Williams, alt.), 77, ii., Arglwydd arwain trwy'r anialwch  
*Guide us, O Thou great Jehovah*, 77, ii., Arglwydd arwain trwy'r anialwch  
*Guide us, O Thou great Redeemer* (tr. Williams, alt.), 77, ii., Arglwydd arwain trwy'r anialwch  
*Guide us, Thou whose Name is Saviour* (tr. Williams, alt.), 77, ii., Arglwydd arwain trwy'r anialwch  
*Guilty and vile, I call on Thee*, 97, i., Aus tiefer Noth schrei ich zu dir  
*Guter Hirt, du hast gestillt*, 723, ii., Meinhold, J. W.  
*Gwyn fyd y dyn a gred yn Nuw*, 386, i., Francis, B.

*Habakkuk in ancient song* (Γένους Ἀποστόλων τὴν ἀνάπλῃσιν παλιν), 855, ii., Εὐσεβίου λαόν, θαυματουργῶν Δεσποτῆς  
*Hac die surgens Dominus*, 330, ii., 331, i., En dies est Dominica  
*Had God not been with us this time*, 1232, ii., Wār Gott nicht mit uns diese Zeit  
*Had God not come, may Israel say*, 1232, ii., Wār Gott nicht mit uns diese Zeit  
*Had I the gift of tongues*, 1092, i., Stennett, S.  
*Had I the tongues of Greeks and Jews*, Watts, I.  
*Had I the wings of a dove, I would fly*, 33, ii., Aird, Marion P.  
*Had not the Lord been on our side* (tr. Hunt), 1232, ii., Wār Gott nicht mit uns diese Zeit  
*Had not the Lord been with us then*, 1232, ii., Wār Gott nicht mit uns diese Zeit  
*Had not the Lord (let thankful Israel say)* (Ps. cxiv.), 801, ii., New Version  
*Had not the Lord, may Israel say* (Ps. cxiv.), 801, i., New Version  
*Had not the Lord, my soul may say [cry]*, 983, ii., Ryland, J.

- Had we nought, had we nought* (tr. Okeley), 1303, i.,  
Zinzendorf, N. L. von
- Haec est sancta sollemnitas sollemnitatum*, 813, i.,  
Notker
- Haec illa sollemnis dies*, 825, ii., O come, Creator Spirit,  
Inspire the souls
- Haec rite mundi gaudia*, 594, i., Jesu Redemptor  
omnium, Perpes corona praesulum
- Hail*, See also *Hayle*
- Hail, all hail, Thou Lord of Glory*, 267, i. Coxe, A. C.
- Hail! all-glorious Feast, day hallowed for ever and  
ever*, 989, i., *Salve festa dies toto venerabilis aevo  
Qua Deus ecclesiam*
- Hail! blessed communion of love*, 1105, ii., Swaine, E.
- Hail, blessed morn, when forth from heaven* (tr. Cooke),  
240, i., *Coelestis ales nuntiat*
- Hail, blest Red-emer of the earth*, 1212, i., *Veni Re-  
demptor gentium*
- Hail! blest scenes of endless joy*, 1031, i., Scottish  
hymnody
- Hail, Body born of Mary*, 230, ii., *Christi Corpus ave*
- Hail, boundless love, that first began*, 478, i., *Hail,  
sovereign love, that first began*
- Hail, bright star of ocean*, 99, ii., *Ave maris stella*
- Hail, city of refuge*, 989, i., *Salve mundi Domina*
- Hail, co-essential thres*, 1265, i., Wesley family, The
- Hail, day of days, in peals of praise* (*Salve, festa dies,  
toto venerabilis aevo*), 1139, ii., *Tempora florigero  
rutilant distincta sereno*
- Hail, day of hallowed birth* (tr. J. Mason), 572, i.,  
*Optatus votis omnium*
- Hail, dial of Achar*, 989, i., *Salve mundi Domina*
- Hail, each tongue with adoration*, 878, ii., *Pange lingua  
gloriosi corporis mysterium*
- Hail, everlasting Prince of Peace*, 306, i., Doddridge, P.
- Hail, Father of the poor*, 23, ii., *Adsis, superne Spiritus*
- Hail, Father, Son, and Holy Ghost*, 1267, ii., Wesley  
family, The
- Hail, Father, Son, and Spirit, great, Before the birth  
of time*, 1265, i., Wesley family, The
- Hail, Father, Whose commanding call*, 477, ii., *Hail,  
Father, Whose creating call*
- Hail, Father, Whose creating call* (S. Wesley, jun.),  
1259, ii., Wesley family, The
- Hail, festal day, ever exalted high* (*Salve, festa dies, toto  
venerabilis aevo*), 1139, ii., *Tempora florigero  
rutilant distincta sereno*
- Hail, festal day! for evermore adored* (tr. W. A.),  
989, i., *Salve festa dies toto venerabilis aevo Qua  
sponso sponsa jungitur*
- Hail, festal day, for evermore adored* (*Salve, festa dies,  
toto venerabilis aevo, tr. Neale*), 1139, ii., *Tempora  
florigero rutilant distincta sereno*
- Hail, festal day! Hail ever sacred tide*, 989, i., *Salve  
festa dies toto venerabilis aevo Qua sponso sponsa  
jungitur*
- Hail! festal day! in every age divine*, 989, i., *Salve  
festa dies, toto venerabilis aevo Qua Deus ecclesiam*
- Hail! Festal day! through every age divine, When  
God's fair grace from Heaven on earth did shine*,  
989, i., *Salve festa dies toto venerabilis aevo Qua  
Deus de coelo*
- Hail! festal day, to endless ages known* (*Salve, festa  
dies, toto venerabilis aevo*), 1139, ii., *Tempora  
florigero rutilant distincta sereno*
- Hail, festal morn, whose sacred ray*, 477, i., *Haec illa  
solemnis dies*
- Hail, First and Last, Thou great I Am*, 477, i., *Hail!  
Alpha and Omega, hail*
- Hail, flowerets of the martyr-train* (*Salvete flores marty-  
rum*), 947, i., *Quicumque Christum quaeritis*
- Hail flowerets of Christ's martyr-crown* (*Salvete flores  
martyrum*), 947, i., *Quicumque Christum quaeritis*
- Hail, flowerets of the martyr wreath* (*Salvete flores  
martyrum*), 947, i., *Quicumque Christum quaeritis*
- Hail, garland of martyrs* (*Salvete flores martyrum*),  
947, i., *Quicumque Christum quaeritis*
- Hail! gladdening Light, of His pure glory poured*,  
894, i., *Φῶς ἱλαρὸν ἁγίας δόξης*
- Hail, glorious Body of the Lord*, 262, ii., *Corpus ave  
clarum Domini*
- Hail Glorious Light, pure from the Immortal Sire*,  
894, ii., *Φῶς ἱλαρὸν ἁγίας δόξης*
- Hail, God the Son in glory crowned* (S. Wesley, jun.),  
1259, ii., Wesley family, The
- Hail, gracious Source of every good*, 90, ii., Auber,  
Harriet
- Hail! hail! the happy wished for time*, 1031, i., Scot-  
tish hymnody
- Hail, hallowed day of heavenly rest*, 1097, i., Stowell,  
H.
- Hail, happy day, the [thou] day of holy rest*, 186, ii.,  
Browne, S.

*Hail, sweetest, dearest tie that binds*, 113, i., Baptist hymnody; 1104, ii., Sutton, A.  
*Hail, Temperance, bright celestial ray*, 1138, i., Temperance hymnody  
*Hail that Head all torn and wounded* (Salve caput cruentatum), 991, i., Salve mundi salutare; 1176, i., Thrupp, J. F.  
*Hail that Head with sorrows bowing* (Salve caput cruentatum), 991, i., Salve mundi salutare  
*Hail the blest morn!* See the great Mediator, 182, ii., Brightest and best of the sons of the morning  
*Hail the Holy bright and glorious*, 978, ii., Pange lingua gloriosi corporis mysterium  
*Hail, the children's festal day*, 602, ii., Hearn, Marianne  
*Hail the day that sees Him go*, 476, ii., Hail the day that sees Him rise  
*Hail the day that sees Him rise* (C. Wesley), 670, i., Leeson, Jane E.  
*Hail the day when in the sky*, 942, ii., Quae stella sole pulchrior  
*Hail, the festal morn begun*, 705, i., Lux illuxit triumphalis  
*Hail the heavenly scenes of peace*, 104, i., Away with death, away  
*Hail the joyful day's return*, 120, ii., Beata nobis gaudia Anni reduxit orbita  
*Hail, thou bright and sacred morn*, 329, i., Elliott (née Marshall), Julia A.; 980, ii., Sad and weary were our way  
*Hail, Thou eternal Logos, hail*, 616, i., Kempenfelt, R.  
*Hail, Thou eternal Priest*, 680, ii., Live, our eternal Priest  
*Hail, thou glorious, thou victorious* (tr. Kennedy), 304, i., Falk, J. D.  
*Hail! Thou God of grace and glory*, 100, i., Aveling, T. W. B.  
*Hail, thou Head! so bruised and torn* (Salve caput cruentatum), 991, i., Salve mundi salutare  
*Hail, thou Head! so bruised and wounded* (Salve caput cruentatum), 991, i., Salve mundi salutare  
*Hail, Thou King of saints, ascending* (Salve Jesu, Rex sanctorum), 990, ii., Salve mundi salutare  
*Hail, Thou long expected Jesus*, 253, i., Come, Thou long expected Jesus  
*Hail, thou mighty queen of heaven*, 99, ii., Ave regina coelorum  
*Hail! Thou Monarch of confessors* (Salve Jesu, Rex sanctorum), 990, ii., Salve mundi salutare  
*Hail Thou once despised Jesus*, 108, i., Bakewell, J.  
*Hail, thou resplendent Star*, 99, ii., Ave maris stella  
*Hail, Thou Source of every blessing*, 1292, i., Woodd, B.  
*Hail, thou Star of ocean*, 99, i., Ave maris stella  
*Hail Thou, Who man's Redeemer art* (Salutis humanæ Sator), 593, i., Jesu nostra redemptio, Amor et desiderium  
*Hail to another year*, 706, ii., Lyte, H. F.  
*Hail to the brightness of Zion's glad morning*, 494, ii., Hastings, T.; 755, ii., Missions  
*Hail to the day! so rich in joy*, 295, i., Dies est lætitiæ in ortu regali  
*Hail to the holy morn*, 575, i., Jackson, E.  
*Hail to the Lord Who comes*, 327, i., Ellerton, J.  
*Hail to the Lord's Anointed* (Ps. 72, Montgomery), 764, ii., Montgomery, J.; 921, i., Psalters, English  
*Hail to the Prince of life and peace*, 306, i., Doddridge, P.  
*Hail to the Queen who reigns above*, 992, i., Salve regina misericordiæ  
*Hail to the Sabbath day*, 191, ii., Bulfinch, S. G.  
*Hail to Thee, O Jesus*, 616, i., Hernaman (née Ibotson), Claudia F.  
*Hail to Thee! true Body sprung*, 100, i., Ave verum Corpus natum  
*Hail, tranquil hour of closing day*, 106, i., Bacon, L.  
*Hail triumphant King of glory*, 243, i., Collett, W. L.  
*Hail, true Body, born of Mary, Spotless Virgin* (tr. Oxenham), 100, i., Ave verum Corpus natum  
*Hail, true Body, born of Mary, Victim true* (tr. E. B. Pusey), 100, i., Ave verum Corpus natum  
*Hail, true Body! God of heaven*, 100, i., Ave verum Corpus natum  
*Hail, true Body Incarnated*, 100, i., Ave verum Corpus natum  
*Hail, Virgin most wise*, 989, i., Salve mundi Domina  
*Hail, Virgin, o'er all virgins bright*, 989, i., Salve mundi Domina  
*Hail, virginal mother*, 989, i., Salve mundi Domina  
*Hail wounds! which through eternal years*, 992, i., Salvete Christi vulnera  
*Hail! ye days of solemn meeting*, 1063, ii., Smith, S. F.  
*Hail, ye firstling martyr-flowers* (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis  
*Hail, ye flowers of martyrdom* (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis

*Hail, ye the flowers of martyrs bright* (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis  
*Hails you that are the flowers* (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis  
*Hail your dread Lord and ours*, 592, i., Jesu, my God and King  
*Hail Zion, city of our God* (Urbs Syon incluta), 534, ii., Hora novissima, tempora pessima sunt, vigilemus  
*Halleluja! Jesus lebt*, 1012, i., Schmolck, B.  
*Hallelujah*. See also Alleluia, Allelujah and Alleluya.  
*Hallelujah, Amen, Amen*, 410, i., German hymnody  
*Hallelujah! beautiful morning*, 633, ii., Krause, J.  
*Hallelujah, Christ is mine*, 115, i., Barrows, E. P.  
*Hallelujah, Christus lebt*, 404, ii., Garve, C. B.  
*Hallelujah! day of gladness*, 633, ii., Krause, J.  
*Hallelujah! der Heiland lebt*, 468, i., Gregor, C.  
*Hallelujah! Fairest morning*, 633, ii., Krause, J.  
*Hallelujah, hallelujah, raise the hymn of thankful praise*, 902, i., Powell, T. E.  
*Hallelujah, He is risen*, 150, ii., Bliss, P.  
*Hallelujah! high and glorious*, 48, i., Alleluia! dulce carmen  
*Hallelujah! I believe*, 773, ii., Möwes, H.  
*Hallelujah! Jesus lebet*, 1099, ii., Sturm, C. C.  
*Hallelujah, Jesus lives!* 404, ii., Garve, C. B.  
*Hallelujah! Jesus lives! Life, immortal life, He gives* (tr. Miss Warner), 1012, i., Schmolck, B.  
*Hallelujah, joyful raise*, 491, ii., Hall, C. N.  
*Hallelujah! Lo, He wakes*, 1012, i., Schmolck, B.  
*Hallelujah! Lob, Preis und Ehr* (Anon.), 266, ii., Crasselt [Crasselt], B.; 393, ii., French hymnody  
*Hallelujah, Lord, our voices*, 490, ii., Havergal, W. H.  
*Hallelujah, Love, Thanks, and Praise*, 462, i., Hallelujah! Lob, Preis und Ehr  
*Hallelujah, Might, Honour, Praise*, 462, i., Hallelujah Lob, Preis und Ehr  
*Hallelujah! note of gladness*, 48, ii., Alleluia, dulce carmen  
*Hallelujah, praise the Lord*, 496, i., Hatfield, E. F.  
*Hallelujah! Praise the Lord*, 1185, ii., Trestail (née Dent), Elizabeth R.  
*Hallelujah! Praise to God*, 109, i., Ball, W.  
*Hallelujah, raise oh raise*, 923, i., Psalters, English  
*Hallelujah! schöner Morgen*, 633, ii., Krause, J.  
*Hallelujah! song of gladness, Voice of joy that cannot die*, 48, ii., Alleluia, dulce carmen  
*Hallelujah, we are hastening*, 892, i., Peters (née Bowly), Mary  
*Hallelujah, who shall part?*, 293, ii., Dickinson, W.  
*Hallow us with praise the day* (Also heilig ist der Tag), 1139, ii., Tempora florifero rutilant distincta sereno  
*Halt im Gedächtniss Jesum Christ*, 474, i., Günther, C.  
*Hanc concordii famulatu colamus sollemnitate*, 813, i., Notker  
*Hanc pariter omnis, See ibant pariter animis et ductibus imparibus*, 814, i., Notker  
*Happiness! delightful name*, 483, ii., Happiness, thou lovely name  
*Happy are they whom God's protecting love*, 374, i., Felices nemorum pangimus incolas  
*Happy beyond conception he!* 1264, ii., Wesley family, The  
*Happy child whom God doth aid*, 484, i., Happy man whom God doth aid  
*Happy city, holy Salem*, 1200, i., Urbs beata, Hierusalem  
*Happy day! thou day of holy rest*, 477, ii., Hail, happy day! the day of holy rest  
*Happy, happy Sunday*, 514, ii., Hernaman (née Ibotson), Claudia F.  
*Happy man, whom God doth aid*, 447, ii., Graces  
*Happy matron, though for years*, 804, ii., Nicholson, H. L.  
*Happy race of witnesses* (tr. Kinchen), 1303, ii., Zinzendorf, N. L. von  
*Happy saint that free from harms*, 494, i., Happy soul that free from harms  
*Happy, Saviour, would I be*, 799, i., Nevin, E. H.  
*Happy soul that hears and follows*, 493, i., Hart, J.  
*Happy soul, thy days are ending*, 484, i., Happy soul, thy days are ended  
*Happy soul, who sees the day*, 1261, i., Wesley family, The  
*Happy souls, whose course is run*, 372, i., Father, Son, and Spirit, hear  
*Happy the child whose youngest [tender] years*, 1239, ii., Watts, I.  
*Happy the children who are gone* (Cennick), 221, ii., Children's hymns; 537, i., How happy are those children who  
*Happy the children who betimes*, 523, ii., Hill, R.  
*Happy the Church, thou sacred place*, 1237, ii., Watts, I.  
*Happy the company that's gone*, 96, i., Aurora vells her rosy face

- Happy the heart where graces reign*, 1178, ii., 'Tis pure  
delight without alloy
- Happy the man that fears the Lord*, 483, ii., **Happy** is  
he that fears the Lord
- Happy the man that finds the grace*, 484, i., **Happy** the  
man who finds the grace
- Happy the man to whom his God*, 1240, i., Watts, I.
- Happy the man who feareth God*, 1291, i., Wohl dem,  
der in Gottes Furcht steht
- Happy the man who knows*, 1198, i., Upham, T. C.
- Happy the man who seeks the prize* (tr. H. Mills), 985,  
ii., Sachse, C. F. H.
- Happy the man whose cautious feet*, 1240, i., Watts, I.
- Happy the man whose cautious steps*, 793, ii., Needham,  
J.
- Happy the man whose hopes rely*, 562, ii., I'll praise my  
Maker with my treble
- Happy the man whose tender care* (Ps. xli.), 800, ii.,  
New Version
- Happy the meek whose gentle breast*, 1020, ii., Scott, T.
- Happy the men in ancient days*, 420, ii., Gibbons, T.
- Happy the souls to Jesus joined*, 1262, i., Wesley  
family, The
- Happy the surprising poor*, 379, i., Flint, J.
- Happy the well instructed youth*, 1264, ii., Wesley  
family, The
- Happy they that find a rest*, 897, i., Pleasant are Thy  
courts above
- Happy they who are not weary*, 1195, ii., Unitarian  
hymnody
- Happy they who trust in Jesus*, 615, i., Kelly, T.
- Happy those who rest have found*, 471, i., Grinfield, T.
- Happy, thrice happy hour of grace* (tr. Nyberg), 1304,  
i., Zinzendorf, N. L. von
- Happy, thrice happy they who hear* (Ps. lxxix.), 800, ii.,  
New Version
- Happy were those mothers*, 1097, ii., Stowell, T. A.
- Happy who in God's fear doth stay*, 1291, i., Wohl  
dem, der in Gottes Furcht steht
- Happy who in Jesus live*, 1262, i., Wesley family, The
- Happy who in the fear of God*, 1291, i., Wohl dem,  
den in Gottes Furcht steht
- Happy would it be for me*, 198, i., Burton, J. Jun.
- Hark, a clear-toned voice, as thunder* (tr. Hewett),  
1228, ii., Vox clara ecce intonat
- Hark! a distant voice is calling*, 883, i., Parson (n/e  
Rooker), Elizabeth
- Hark! a glad exulting throng*, 230, ii., Christi cetera  
clamitet; 870, ii., Onslow, P.
- Hark! a glad voice the lonely desert cheers*, 901, i.,  
Pope, A.
- Hark, a gladsome voice is thrilling* (En clara vox redar-  
guit, tr. Blew), 1229, i., Vox clara ecce intonat
- Hark, a joyful voice is thrilling* (En clara vox redar-  
guit, tr. Newman), 1228, ii., Vox clara ecce intonat
- Hark, a rushing mighty sound*, 772, i., Moultrie, G.
- Hark! a still small voice is heard*, 198, i., Burton, J.,  
jun.
- Hark, a thrilling voice is sounding* (En clara vox re-  
darguit, tr. Caswall, alt.), 1229, i., Vox clara ecce  
intonat
- Hark, a trumpet voice of warn'ng* (En clara vox re-  
darguit, tr. Singleton), 1229, i., Vox clara ecce  
intonat
- Hark! a voice divides the sky*, 148, i., Blessing, honour,  
thanks, and praise
- Hark, a voice! it comes from heaven*, 615, i., Kelly, T.
- Hark, a voice of warning, hark* (En clara vox redar-  
guit, tr. Mant), 1229, i., Vox clara ecce intonat
- Hark! a voice saith, all are mortal*, 36, ii., Albinus,  
J. G.
- Hark, an awful voice is sounding* (En clara vox redar-  
guit, tr. Caswall), 1229, i., Vox clara ecce intonat
- Hark, dear children, hear the angels*, 109, i., Balfern,  
W. P.
- Hark, dull soul, how everything*, 488, i., Hark, my  
soul, how everything
- Hark for a voice to the children calling*, 375, i., Jack-  
son, E. H.
- Hark! for loud notes of joy*, 1079, i., Spitta, C. J. P.
- Hark, for the Son of God now calls*, 486, ii., Hark, for  
'tis God's own Son that calls
- Hark! from heaven a voice I hear*, 263, i., De Courty, R.
- Hark, from the tombs a warning sound*, 486, ii., Hark  
from the tombs a doleful sound
- Hark, hark, my soul, angelic songs are swelling*, 361,  
ii., Faber, F. W.
- Hark, hark, my soul, thy Father's voice is calling*,  
487, i., Hark, hark, my soul; angelic songs are  
swelling
- Hark, hark, the merry Christmas bells*, 1055, i., Sher-  
win, W. F.
- Hark, hark, the notes of joy*, 354, i., Reed, A.



- Hark, through the dewy morning*, 140, ii., Blew, W. J.  
*Hark! 'tis a martial sound*, 616, i., Kelly, T.  
*Hark! 'tis the bell with solemn toll* (Gisborne), 1084, ii., Staffordshire hymn-books  
*Hark! 'tis the holy temple bell*, 16, i., Adams, J. Q.  
*Hark! 'tis the Saviour calls*, 983, i., Parson (née Rooker), Elizabeth  
*Hark, 'tis the Shepherd's voice*, 571, i., Irons, J.  
*Hark! 'tis the song of heaven*, 1280, ii., Wigner, J. T.  
*Hark, 'tis the trump of God*, 616, i., Kempfenfelt, R.  
*Hark, 'tis your heavenly Father's call*, 506, ii., Heginbotham, O.  
*Hark to the solemn bell*, 451, ii., Gray (née Lewers), Jane  
*Hark to the trump! behold it breaks*, 286, i., Denny, Sir E.  
*Hark to the voice that loudly cries* (En clara vox redarguit, tr. Johnston), 1229, i., Vox clara ecce intonat  
*Hark to the voice whose thrilling tone*, 1229, ii., Vox clara ecce intonat  
*Hark to the words of Him like Whom*, 1066, i., Soden, A. J.  
*Hark! what a thrilling voice invades* (tr. Chambers, 1857), 1228, ii., Vox clara ecce intonat  
*Hark! what mean those gladsome voices*, 216, ii., Chamberlain, T.  
*Hark! what mean those holy voices*, 215, i., Cawood, J.  
*Hark! what mean those lamentations*, 215, ii., Cawood, J.  
*Hark, what music fills the sky* (Anon.), 147, ii., Blessed night, when first that plain  
*Hark! what sounds salute our ears*, 1278, ii., Whose are these that come from far?  
*Hark! what voice the silence breaks*, 261, i., Congreve, G. T.  
*Harp awake, tell out the story*, 307, ii., Downton, H.  
*Harsh were the notes of woe that rose*, 1066, ii., Soden, A. J.  
*Harum laudum praeconia*, 28, i., Aeterni festi gaudia  
*Has temptation well nigh won me*, 445, i., Gotter, L. A.  
*Hast du denn Liebster dein Angesicht gänzlich verborgen* (Anon.), 683, i., Lobe den Herren den mächtigen König der Ehren  
*Hast Thou, holy Lord, Redeemer*, 142, i., Bickersteth, J.  
*Hast thou, 'midst life's empty noises*, 1277, i., Whittier, J. G.  
*Hast Thou said, exalted Jesus?*, 421, i., Giles, J. E.  
*Hast Thou sinned? sin no more*, 1173, ii., Thring, G.  
*Hast thou wasted all the powers?*, 235, ii., Clarke, J. F.  
*Haste, all who 'mid life's thorny ways*, 946, i., Quicunque certum queritis  
*Haste, haste, my soul, from ruin flee*, 507, i., Heinrich, E.  
*Haste hither, heavenly Spirit*, 23, ii., Adsis, superne Spiritus  
*Haste, Lord, within my worthless heart*, 614, i., Keinen hat Gott verlassen  
*Haste, my soul, thy God adore*, 606, i., Jones, S. F.  
*Haste, O sinner, now be wise*, 494, i., Hasten, sinner, to be wise  
*Hasten Lord, that morn of glory*, 708, ii., Macduff, J. R.  
*Hasten, Lord, the glorious time*, 90, ii., Auber, Harriet  
*Hasten, Lord, to my release*, 764, i., Montgomery, J.  
*Hasten, O sinner, to be wise*, 493, ii., Hasten, sinner, to be wise  
*Hasten on, hasten on*, 1010, ii., Schmidt, J. E.  
*Hasten, sinners, to be wise*, 1020, ii., Scott, T.  
*Hath not thy heart within thee burned?*, 191, ii., Bulfinch, S. G.  
*Hath the invitation ended?*, 116, i., Barton, B.  
*Hätt' Er uns darob gefragt*, 287, i., Deiner Kinder Sammelplatz  
*Hätten wir Nichts als diese Sterbenszeit*, 1303, i., Zinzendorf, N. L. von  
*Hättest du Licht und Heil*, 628, i., Knapp, A.  
*Haunting gloom and fitting shades*, 820, ii., Nox, et tenebrae, et nubila  
*Have I, Lord, from Thee departed*, 1254, ii., Werde munt-r, mein Gemüthe, Und für Sinnen geht herfür  
*Have mercy, Lord, on me, As Thou* (Ps. ii.), 800, ii., New Version, 919, ii., Psalters, English  
*Have mercy, Lord, for man hath none*, 1262, i., Wesley family, The  
*Have mercy, Lord, on me I pray* (Ps. lvi., Hopkins), 865, ii., Old Version  
*Have mercy, O Father*, 402, ii., Furness, W. H.  
*Have mercy on me God* [Lord], after (Ps. ii., Norton), 865, ii., Old Version  
*Have mercy on me, O my God*, 764, i., Montgomery, J.  
*Have mercy on us, Lord* (Ps. lxxvii., Hopkins), 865, ii., Old Version  
*Have mercy on us Lord, we pray*, 635, i., Kyrie eleison  
*Have thy armour on, my soul*, 397, i., Freystein, J. B.  
*Have we no seal for Him Who died?*, 1173, ii., Thring, G.  
*Have ye counted the cost?*, 670, i., Leeson, Jane E.  
*Have you heard the sweet, sweet story?*, 1108, ii., Swift, J. F.  
*Have you not a word for Jesus?*, 497, i., Havergal, Frances R.  
*Have you not seen the lily ride*, 842, ii., O Son of Man, Thyself once cross  
*Have you on the Lord believed?*, 150, ii., Bliss, P.  
*Have you read the wondrous story?*, 1175, ii., Thrupp, Dorothy A.  
*Have you seen the mighty ocean*, 1175, ii., Thrupp, Dorothy A.  
*Have we no tears to shed for Him*, 325, ii., O come and mourn with me awhile  
*Have wealth and honour spread their wing*, 541, i., Huc ad montem Calvariae  
*Hayle, Queen, mother of mercy*, 992, i., Salve regina misericordiae  
*He always wins who sides with God*, 560, i., I worship thee, sweet will of God  
*He, by Whose hand the light was made* (Praesepe ponti pertulit), 30, ii., Agnoscat omne saeculum  
*He called them, and they left*, 162, i., Bonar, H.  
*He calls us to a day of gladness*, 1113, ii., Syriac hymnody  
*He came not with His heavenly crown*, 304, i., Doane, G. W.  
*He came, Whose embassy was peace*, 1231, i., Walker (née Deck), Mary J.  
*He comes! He comes! the Bridegroom comes*, 734, ii., Midlane, A.  
*He comes, He comes, the Holy One*, 844, ii., O mighty Mother! why that light?  
*He comes! He comes! the Judge severe*, 1263, ii., Wesley family, The  
*He comes in bloodstained garments*, 109, ii., Bancroft (née Smith), Charlie L.  
*He comes, no royal vesture wearing*, 981, i., Rückert, F.  
*He cometh as the Bridegroom comes*, 500, i., He cometh, on yon hallowed Board  
*He cometh, on yon hallowed board*, 838, ii., O Jésus bruised and wounded sore  
*He dies! He dies! The Son of God most holy*, 544, ii., Hurditch, C. R.  
*He dies, the Friend of sinners dies*, 350, i., English hymnody; 500, i., He dies! the Heavenly Lover dies  
*He dies! the Man of Sorrows dies*, 500, ii., He dies, the Heavenly Lover dies  
*He dwells on earth, along His path*, 233, i., Christus tenebris obstat  
*He fell asleep in Christ the Lord*, 952, i., Rawson, G.  
*He, for man who suffered woe*, 790, i., Neale, J. M.  
*He giveth His beloved sleep*, 133, ii., Bell, C. D.  
*He has gone to his God, he has gone to his home*, 810, ii., Norton, A.  
*He hath gone into His garden*, 307, ii., Doudney, Sarah  
*He hath spoken in the darkness*, 497, i., Havergal, Frances R.  
*He is a God of sovereign love*, 285, i., Death! 'tis a melancholy day  
*He is gone—A cloud of light*, 500, ii., He is gone—Beyond the skies  
*He is gone—and we remain*, 500, ii., He is gone—Beyond the skies  
*He is gone—Beyond the skies*, 712, i., Master it is good to be; 1087, ii., Stanley, A. P.  
*He is gone—Towards their goal*, 500, ii., He is gone—Beyond the skies  
*He is gone—we heard Him say*, 500, ii., He is gone—Beyond the skies  
*He is here, whom seers in old time*, 276, ii., Da puer plectrum, choreis ut canam fidelibus  
*He is mine and I am His*, 1012, ii., Schmolck, B.  
*He knelt, the Saviour knelt and prayed*, 500, ii., Hemans (née Browne), Felicia D.  
*He knoweth all His people*, 354, ii., Es kennt der Herr die seinen  
*He leadeth me, O blessed thought*, 424, i., Gilmore, J. H.  
*He led them unto Bethany*, 514, ii., Hernaman (née Ibbotson), Claudia F.  
*He lived, as none but He has lived*, 170, ii., Brettell, J.  
*He lives! He lives, and sits above*, 1239, i., Watts, I.  
*He lives! He lives! let joy again* (Sir J. Bowring), 485, ii., Hardenberg, G. F. P. von  
*He lives! He's risen from the dead*, 485, ii., Hardenberg, G. F. P. von  
*He lives, my kind, wise, heavenly Friend*, 556, ii., I know that my Redeemer lives, What comfort this  
*He lives, the everlasting God*, 1240, i., Watts, I.  
*He liveth long who liveth well*, 161, ii., Bonar, H.

- He lost his ancient colleague's aid*, 1265, li., Wesley family, The
- He loved me, and gave Himself for me*, 375, li., Ferguson, F.
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- He sleeps; and from His open side*, 1262, i., Wesley family, The
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- He who doth glad submission render*, 796, li., Neumark, G.
- He who for Christ hath left behind*, 306, li., Cox, A. C.
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- He, Who on earth as man was known*, 804, l., Newton, J.
- He Who once in righteous vengeance*, 570, l., Ira justa Conditoris
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- He who the rule to God hath yielded*, 797, i., Neumark, G.
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Gemein  
*Herr Jesu*  
meis  
*Herr Jesu*  
meis  
*Herr Jesu*  
Eber  
*Herr Jesu*  
Selv  
*Herr Jesu*  
man  
*Herr Jesu*  
N.  
*Herr Jesu*  
Herr Jesu  
Moss  
445.  
*Herr Jesu*  
N.  
*Herr Jesu*  
P.;  
*Herr, me*  
*Herr! me*  
*Herr, me*  
*Herr, me*  
*Herr, me*  
*Herr nu*  
*Herr, nu*  
935.  
*Herr, 6*  
Joh  
*Herr sto*  
Gell  
*Herr über*  
*Herr un*  
haus  
*Herr un*  
li., 1  
*Herr, u*  
Maj  
*Herr es*  
hym  
*Herr we*  
man  
*Herra G*  
pier  
land  
*Herr de*  
l. v  
*Herr, du*  
519.  
*Herr un*  
hym  
*Herrsch*  
Nat  
*Herlich*  
Wal  
*Herlich*  
hym  
*Herlich*  
*Herlich*  
O H  
*Herlich*  
Ger  
*Herrsg*  
He's 6  
800.  
*He's gun*  
*Heu, Aeu*  
*Heu! Ae*  
mun  
*Heulend*  
Kna  
*Heut Aeu*  
C. J  
*Heut hat*  
*Heut ist*  
*Heut ist*  
von  
*Heut leb*  
von  
*Heut off*  
*Heute m*  
*Heilige*  
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*Hidden*  
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- Hilf, Herr Jesu, lass gelingen* (Rist), 316, i., Dunn, Catherine H.
- Hilf, Herr, mein Gott, in dieser Noth*, 1040, ii., Selnecker, N.
- Hilf mir, mein Gott, hilf dass nach dir*, 505, ii., Heermann, J.
- Hilff Gott, wie geht das immer zu*, 629, i., Knöpken, A.
- Him, of the Father's very Essence* (Τὸ πρὸ τῶν αἰώνων), 232, i., Χριστὸς γεννᾶται· δοξασαί
- Him on yonder Cross I love*, 980, i., Rube, J. C.
- Him we sing, Whose wondrous story* (Quem terra, pontus, sidera), 944, ii., Quem terra, pontus, aethera
- Him Who ruleth creation*, 954, ii., Regnantem sempiterna per saecula susceptura
- Him who the blessed God trusts ever*, 796, ii., Neumark, G.
- Him Whom the skies, the earth, the sea* (Quem terra, pontus, sidera), 944, ii., Quem terra, pontus, aethera
- Himmel an, nur Himmel an*, 1016, i., Schöner, J. G.
- Himmel, Erde, Luft, und Meer*, 791, ii., Neander, J.
- Himmelan geht unsre Bahn*, 417, i., German hymnody
- Himself hath done it all*, 382, i., Forsyth, Christina
- Himself He could not save*, 734, ii., Midlane, A.
- Hinab geht Christi weg*, 569, i., Ingolstätter, A.
- Hinüber wall' ich*, 486, ii., Hardenberg, G. F. P. von
- Hinunter in der Erde Schoos*, 486, ii., Hardenberg, G. F. P. von
- Hinunter ist der Sonnen Schein*, 514, i., Herman, N.
- Hinweg ihr zweifelnden Gedanken*, 417, i., German hymnody
- Hinzu, O Christ, zur offenen Quelle*, 1076, i., Spitta, C. J. P.
- Hirt und Hüter deiner Schaafe*, 153, i., Bogatzky, C. H. von
- Hirusalem*, See also *Hierusalem* and *Jerusalem*
- His are the cattle on the hills*, 1299, i., Yonge (née Bergus), Frances M.
- His loving kindness—those shall richly share*, 1304, ii., Zinzendorf, N. L. von
- His mercy and His truth* (Ps. xxv.), 800, i., New Version
- His Name is Jesus Christ the Just*, 1265, i., Wesley family, The
- His only Son the Father gave*, 944, i., Quem misit in terras Deus
- Histrial o'er, and now beneath*, 672, i., Opprobria, Jesu, satur
- Hither, and with one accord*, 292, ii., Δεῦτε ἀσπαστες νιστοί
- Hither we come, our dearest Lord*, 389, ii., Freeman, E. W.
- Hither, ye faithful, haste with songs of triumph*, 21, ii., Adeste fideles
- Ho, every one that thirsteth*, 445, ii., Gough, B.
- Ho, every one that thirsteth, come*, 527, ii., Ho, ye that thirst, approach the spring
- Ho! every one that thirsts, draw nigh [near]*, 1261, i., Wesley family, The
- Ho! my comrades! see the signal*, 150, i., Bliss, P.
- Ho! watchman, is the night away*, 116, i., Barth, C. G.
- Ho, ye that rest beneath the rock*, 1036, i., Sears, E. H.
- Ho! ye that thirst, approach the spring*, 1034, i., Scottish translations and paraphrases
- Ho, ye thirsty, parched and fainting*, 161, ii., Bonar, H.
- Hoc in templo, summe Deus*, 1199, i., Urbs beata, Hierusalem
- Hochgesegnet seid ihr Boten*, 1077, i., Spitta, C. J. P.
- Hochheilige Dreieinigkeit*, 527, ii., Hochheilige Dreieinigkeit
- Höchste Vollkommenheit, alles in Einem* (Anon.), 951, i., Rambach, J. J.
- Höchste Vollkommenheit, reineste Sonne*, 951, i., Rambach, J. J.
- Höchstes Wesen, reinste Sonne*, 951, i., Rambach, J. J.
- Hodie nas luz diei Celebris in matris Dei*, 1043, ii., Sequences
- Hold not Thy peace, O Lord our God* (Ps. lxxxlii.), 900, ii., New Version
- Hold on, my heart, in thy believing*, 482, ii., Halt an, mein Herz, in deinem Glauben
- Hold on, my heart, with faith relying*, 482, ii., Halt an, mein Herz, in deinem Glauben
- Hold the fort*, 739, i., Missions
- Hold thy course*, 1010, ii., Schmidt, J. E.
- Holdselsigs Gottes-Lamm*, 81, ii., Arnold, G.
- Holiest, breathe an evening blessing*, 995, ii., Saviour, breathe an evening blessing
- Holiest Father, pitiful and loving [tender]*, 845, ii., O Pater sancte, mitis atque pie
- Holiest God, who reign'st on high* (Rom. Brev. text), 241, i., Coeli Deus sanctissime
- Holiest, holiest, hearken in love*, 281, ii., Davis, T.
- Holiest Whose present might*, 868, ii., Omnipresent God, Whose aid
- Holy and Infinite! Viewless, Eternal*, 497, i., Havergal, Frances R.
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- Holy, and true, and righteous Lord*, 434, i., God of all power, and truth, and love
- Holy Anna, Juda's glory*, 235, i., Clara diel gaudia
- Holy as Thou [Thou], O Lord, is none*, 1264, i., Wesley family, The
- Holy be this as was the place*, 1115, i., Tappan, W. B.
- Holy Being, One and Three*, 1187, ii., Tu Trinitatis Unitas
- Holy Bible, book divine*, 107, ii., Burton, J.; 1177, ii., Time is winging us away
- Holy brethren, called and chosen*, 497, i., Havergal, Frances R.
- Holy children read and pray*, 191, ii., Buckworth, J.
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- Holy Creator of mankind* (Hominis superne Conditor), 896, ii., Plasmator hominū Deus
- Holy, delightful day*, 422, i., Gill, T. H.
- Holy Father, cheer our way*, 969, i., Robinson, R. H.
- Holy Father, from Thy throne*, 678, i., Litanies
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- Holy Spirit, pity me*, 193, ii., Bunting, W. M.  
*Holy Spirit, Source of gladness*, 827, i., O du allersüßte Freude  
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*Holy Spirit, Truth divine*, 685, ii., Longfellow, S.  
*Holy Spirit, wondrous Dove*, 678, i., Litanies  
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*Hope of our hearts, O Lord, appear*, 288, i., Denny, Sir E.  
*Hope of those who have none other*, 876, ii., Palgrave, F. T.  
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*Hört auf mit Trauern und Klagen*, 291, ii., Deus ignis fons animarum  
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*Hosanna, raise the pealing hymn*, 498, ii., Havergal, W. H.  
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*Hosanna to the Son of David! Raise*, 535, ii., Hosanna David's Sohn  
*Hosanna with a cheerful sound*, 1237, ii., Watts, I.  
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*How blest Thy creature is, oh! God*, 867, ii., Olney hymns  
*How blest to all Thy followers, Lord, the road*, 82, i., Arnold, G.  
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*How blest were the accents of early creation*, 824, ii., O blest were the accents of early creation  
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*How pleasant 'tis to see*, 1240, i., Watts, I.  
*How pleased and blest was I*, 1240, i., Watts, I.  
*How pleasing is Thy voice*, 317, i., Dwight, T.  
*How precious are Thy thoughts of peace*, 764, i., Montgomery, J.  
*How precious is the Book divine*, 373, ii., Fawcett, J.  
*How proud we are, how fond of show*, 1239, ii., Watts, I.  
*How rich are Thy provisions, Lord*, 1237, ii., Watts, I.  
*How rich the blessings, O my God*, 877, ii., Hornblower (nee Roscoe), Jane  
*How rich Thy favours, God of grace*, 306, i., Doddridge, P.  
*How rich Thy gifts, Almighty King*, 625, ii., Kippis, A.  
*How safe are all the chosen race*, 571, i., Irons, J.  
*How shall a contrite sinner pray?*, 538, ii., How shall a contrite spirit pray  
*How shall a lost sinner in pain?*, 1262, ii., Wesley family, The  
*How shall a young man cleanse his way?*, 546, i., Hutton, J.  
*How shall I come to meet Thee* (tr. Miss Manington), 1280, i., Wie soll ich dich empfangen?  
*How shall I follow him I serve*, 256, ii., Conder, J.  
*How shall I get there? who will aid?*, 792, i., Neander, J.  
*How shall I know thee in the sphere which keeps*, 190, i., Bryant, W. C.  
*How shall I meet my Saviour* (tr. Jacobl), 1290, i., Wie soll ich dich empfangen?  
*How shall I meet Thee? How my heart*, 1290, i., Wie soll ich dich empfangen?  
*How shall I praise the eternal God*, 1237, ii., Watts, I.  
*How shall I praise Thee, O my God?*, 1056, ii., Shipton, Anna  
*How shall I pray, O Lord, to Thee*, 609, i., Judkin, T. J.  
*How shall I render to my God* (Ps. 116, Churton), 233, ii., Churton, E.  
*How shall I walk my God to please*, 1265, i., Wesley family, The  
*How shall it be with us, when we, frail mortals*, 1079, ii., Spitta, C. J. P.  
*How shall the joy be told*, 468, i., Gregor, C.  
*How shall the mighty God*, 958, i., Rawson, G.  
*How shall the sons of men appear?* 1092, i., Stennett, S.  
*How shall the young preserve their ways?* (Ps. cxix.), 801, i., New Version  
*How shall the young secure their hearts?*, 1240, i., Watts, I.  
*How shall we praise Thee, Lord of Light?*, 167, i., Bowring, Sir J.  
*How shall we praise Thy name*, 889, i., Pennefather, W.  
*How shall we shew our love to Thee*, 1280, ii., With praise to Thee my strain began  
*How shall we worship Thee, O Lord?*, 719, ii., Matheson, Annie  
*How shall thou bear the Cross, that now*, 362, i., Faber, F. W.  
*How short and hasty is our life*, 1237, ii., Watts, I.  
*How short the race our friend has run*, 774, ii., Muhl- enberg, W. A.  
*How should I, slaughtered Lamb*, 950, ii., Rambach, J. J.  
*How should the sons of Adam's race?*, 870, i., Onder- donk, H. U.; 1034, i., Scottish translations and paraphrases  
*How soft the words my [the] Saviour speaks*, 1092, i., Stennett, S.  
*How softly on the western hills*, 867, i., Peabody, W. B. O.  
*How solemn are the words*, 734, i., Midlane, A.  
*How solemn, silent, and how still*, 1234, ii., Williams, Ia.  
*How soon, exalted Jesus*, 1302, ii., Zinzendorf, N. L. von  
*How sorrowful the Mother stood*, 1093, ii., Stabat mater dolorosa  
*How still amidst commotion*, 471, i., Grinfield, T.  
*How still and peaceful is the grave* (H. Blair?), 168, i., Boyd, Z.; 144, ii., Blair, H.; 1034, i., Scottish trans- lations and paraphrases  
*How strange is heavenly love*, 635, ii., La Trobe, J. A.  
*How strange that souls whom Jesus feeds*, 117, ii., Bathurst, W. H.  
*How strong Thine arm is, mighty God*, 1237, ii., Watts, I.  
*How strongly and how sweetly still*, 943, i., Quam nos potenter allicis  
*How sweet and sacred is the place*, 539, i., How sweet and awful is the place  
*How sweet, how heavenly is the sight*, 1106, i., Swain, J.  
*How sweet is the Bible, how pure is the light*, 281, i., Congreve, G. T.  
*How sweet it is in early youth*, 117, ii., Bathurst, W. H.  
*How sweet it is to see, Brethren in Unity*, 946, i., O quam juvat fratres, Deus  
*How sweet it is when weaned from all*, 1144, i., Ters- teegen, G.  
*How sweet the cheering words*, 734, i., Midlane, A.  
*How sweet the child rests* (Cennick), 221, ii., Children's hymns  
*How sweet the days, O Lord, are sped*, 946, i., O quam juvat fratres, Deus  
*How sweet the dream of her that sleeps*, 322, ii., Ei wie so selig schliffest du  
*How sweet the hour of closing day*, 117, ii., Bathurst, W. H.  
*How sweet the light of Sabbath eve*, 322, i., Edmeston, J.  
*How sweet the melting lay*, 185, ii., Brown (nee Hins- dale), Phoebe  
*How sweet the Name of Jesus sounds*, 123, i., Boddome, B.; 739, i., ii., Missions; 803, ii., Newton, J.  
*How sweet the notes of yonder choir*, 623, i., Kent J.  
*How sweet, thro' long remembered years*, 106, i., Bacon, L.

*How sweet to be allowed to pray*, 380, l., Follen (see Cabot), Eliza L.  
*How sweet to leave the world awhile*, 615, l., Kelly, T.  
*How sweet to the believer's soul*, 375, ll., Ferguson, F.  
*How sweet upon this sacred day*, 380, l., Follen (see Cabot), Eliza L.  
*How sweetly awful is the place*, 539, l., How sweet and awful is the place  
*How sweetly breaks the Sabbath dawn*, 496, l., Hatfield, E. F.  
*How sweetly doth He show His face*, 163, l., Bonar, H.  
*How sweetly flowed the gospel's sound*, 166, ll., Bowring, Sir J.  
*How sweetly this our brother sleeps*, 322, ll., El wie so selig schlifest du  
*How swift, alas, the moments fly*, 16, l., Adams, J. Q.  
*How swift, O Lord, most kind, most bountiful*, 637, l., Lamp, F. A.  
*How swift the torrent flows (rolls)*, 306, l., Doddridge, P.  
*How tedious and tasteless the hours*, 804, l., Newton, J.  
*How tender is Thy hand*, 495, l., Hastings, T.  
*How tenderly, how patiently*, 945, l., Quam nos potenter allicie  
*How tenderly Thy hand is laid*, 269, l., Crewdson (see Fox), Jane  
*How the new-born saints, assembling*, 613, ll., Kebble, J.  
*How truly glorious is the love*, 196, ll., Burnham, R.  
*How trying to the heart*, 1010, ll., Schlegel, J. A.  
*How vain are all things here below*, 1237, ll., Watts, I.  
*How vain are sighs! how vain regret*, 796, ll., Newmark, G.  
*How vain the cruel Herod's fear* (Hostis Herodes imple), 8, l., A solis ortus cardine Ad usque  
*How vain was impious Herod's dread* (Hostis Herodes imple), 8, l., A solis ortus cardine Ad usque  
*How various and how new*, 1099, l., Stannett, S.  
*How vast, how full, how free*, 734, l., Midlane, A.  
*How vast must thy advantage be* (Ps. cxxxiii.), 401, l., New Version  
*How vast the benefits divine*, 1183, l., Toplady, A. M.  
*How vast the debt we owe*, 474, ll., Gurney, J. H.  
*How vast the field of souls*, 496, ll., Havergal, W. H.  
*How weak the thoughts and vain*, 1263, ll., Wesley family, The  
*How weary and how worthless this life at times appears*, 1079, ll., Spitta, C. J. P.  
*How welcome is their voice*, 1237, ll., Watts, I.  
*How welcome thy returning beams*, 1196, ll., Unitarian hymnody  
*How welcome to the saints [soul] when pressed*, 804, l., Newton, J.  
*How well am I, Thou my soul's lover*, 290, ll., Deasler, W.  
*How well, O Lord! art thou Thy people tending*, 81, ll., 82, l., Arnold, G.  
*How well it bef when past the conflict heavy*, 1079, ll., Spitta, C. J. P.  
*How wondrous and great*, 870, l., Onderdonk, H. U.  
*How wondrous and mysterious are*, 1294, l., Wordsworth, C.  
*How wondrous are the works of God*, 463, l., Hart, J.  
*How wondrous great, how glorious bright*, 1237, ll., Watts, I.  
*How wondrous was the burning zeal*, 1156, ll., The Saviour, what a noble flame  
*How wretched was our former state*, 695, ll., Lord, we confess our numerous faults; 1034, l., Scottish translations and paraphrases  
*However it be, yet God is good* (Ps. lxxiii., Sternhold), 863, ll., Old Version  
*Howing storms are sporting with the vessel (tr. in Rehfuss's Church at Sea)*, 626, ll., Knapp, A.  
*Hujus oratus Deus alme nobis*, 1225, ll., Virginis Proles, Gylfexque matris  
*Human soul, to whom are given*, 449, l., Gracious soul, to whom are given  
*Humanity! thou rent of God*, 311, ll., Drennan, W. ; 1196, l., Unitarian hymnody  
*Humble and teachable, and mild*, 945, ll., Come, Holy Ghost, all quickening we; Come, and  
*Humble, Lord, my haughty spirit*, 706, ll., Lyte, H. F.  
*Humble souls that seek salvation*, 373, ll., Fawcett, J.  
*Humble souls who seek salvation*, 373, l., Fellows, J.  
*Humbly I adore Thee, hidden Deity (tr. Seale)*, 22, ll., Adoro Te devote, latens Deitas  
*Humbly now with deep contrition*, 269, ll., Cross (see Cambridge), Ada  
*Hunc diem celebret omnis mundus*, 814, l., Notker  
*Hungering, thirsting as we go (tr. Miss Fry)*, 11, l., Ach, uns wird das Herz so leer  
*Hungry, and faint, and poor*, 804, l., Newton, J.  
*Hush, mother, too loud is thy weeping*, 291, ll., Deus ignee fons salutarum

*Hush, my dear, be still and*  
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*Hush the loud cannon's roar*  
*Hushed is the raging war*  
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*Hushed was the evening*  
*Hüter in die Nacht verbannt*  
 413, l., German hymns  
*Hüter' wird das Noth de*  
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 cum canticum Domini  
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*I am a little child you*  
 tender, N. L. von  
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*I am baptized into Thy*  
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*I am free, I am free, I*  
 keil, W.  
*I am Jesus' little frie*  
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*I am Jesus' little lamb,*  
*I am not told to labour*  
*I am red-rod's: the*  
 Bogatzky, C. H. va  
*I am resting so sweetly*  
 W. O.  
*I am so glad that our*  
*I am the First and I*  
 The  
*I am Thine, O Lord:*  
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*I am thy Lord and G*  
*I am Thy workman*  
*I am tired, and so I*  
*I am trusting Thee*  
 Frances R.  
*I am weak and weary*  
*I and my house are*  
*I and my house wi*  
 family, The  
*I ask not honour,*  
 bothom, O.  
*I ask not now for ge*  
*I ask not wealth, n*  
 bothom, O.  
*I ask the gift of ri*  
 The  
*I ask thee for the de*  
 that all my lif  
*I believe, and so be*  
*I believe in God the*  
*I bid adieu for co*  
*I bind as armour*  
 I bind to myself  
 Patrick, St.  
*I bind unto myse*  
 Patrick, St.  
*I bless the Christ*  
 have done  
*I bless Thee, Lord*  
*I bless Thee, Lord*  
 408, l., Gellie  
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- I cannot bear Thine absence*, Lord, 1239, i., Watts, I.
- I cannot find Thee! Still on restless pinion*, 1036, i.,  
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- I cannot ill suppress, or quell*, 710, i., Mag ich Unglück  
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- I cannot make him dead*, 898, i., Pierpont, J.
- I cannot, no, I will not let Thee go*, 316, i., Dunlop, T.
- I cannot plainly see the way*, 214, i., Cary, Alice
- I cannot shun the stroke of death*, 186, ii., Browne, S.
- I close my heavy eye*, 161, ii., Bonar, H.
- I come from heaven, to declare*, 1227, ii., Vom Himmel  
hoch da komm ich her
- I come from heav'n to tell*, 1227, ii., Vom Himmel hoch  
da komm ich her
- I come, I come! from yon celestial clime* (tr. Miss Fry),  
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- I come, O Father kind*, 1186, ii., Tuttielt, L.
- I come, O Lord, and seek for Thee*, 408, i., Gellert, C. F.
- I come to Thee once more, O God*, 362, i., Faber, F. W.
- I could not do without Thee*, 497, i., Havergal, Frances  
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- I cried unto the Lord most just*, 764, i., Montgomery, J.
- I cry to Thee, my dearest Lord*, 32, i., Agricola, J.
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- I did in heart rejoice* (Ps. cxvii., Kethe), 866, i., Old  
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- I die and grieve from those to go*, 1016, i., Schubart,  
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- I did Thee wrong, my God*, 559, ii., I weep, but do not  
yield
- I do not ask, O Lord, that life may be*, 913, i., Procter,  
Adelaide A.
- I do not love Thee, Lord, To win Thy*, 827, i., O Deus  
ego amo Te, Nec amo Te ut salves me
- I faint, my soul doth faint*, 1116, ii., Taylor, Ann and  
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- I fall asleep in Jesus' arms*, 319, ii., Eber, P.
- I feel within a want*, 402, ii., Furness, W. H.
- I first invented in Thy praise*, 914, i., Παῖρος νόμος  
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- I gave my life for thee*, 496, ii., Havergal, Frances R.
- I give my heart to Thee*, 262, ii., Cor meum Tibi dedo,  
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- I give myself to prayer*, 705, ii., Lynch, T. T.
- I give Thee back Thine own again*, 1077, ii., Spitta,  
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- I give Thee thanks unfeigned* (tr. Gambold, st. viii., alt.),  
835, i., O Haupt voll Blut und Wunden
- I glory in nothing, but in the wounds bloody*, 560, ii.,  
Ich rühme mich einzig der blutigen Wunden
- I go from grief and sighing*, 640, i., Lament Klag und  
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- I got me flowers to strow Thy way*, 964, ii., Rise, heart;  
thy Lord is risen. Sing His praise Without delays
- I greet Thee, my Redeemer sure*, 579, i., Je Te salue,  
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- I greet Thee, who my sure Redeemer art*, 579, i., Je Te  
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(née Allen), Elizabeth L.
- I had a lesson to teach them*, 1056, ii., Simpson (née  
Bell), Jane C.
- I had a message to send her* (Sent to heaven, Miss  
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- I had drunk, with lips unsated*, 214, ii., Cary, Phæbe
- I had once four lovely children*, 773, ii., Möwes, H.
- I had one only thing to do*, 621, ii., Ken, T.
- I have a great High Priest above*, 1276, ii., Whitfield, F.
- I have a heritage of joy*, 781, i., My heart is resting, O  
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- I have a home above*, 135, i., Bennett, H.
- I have a little trembling light, which still*, 1105, i.,  
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- I have a work, O Lord*, 575, i., Jackson, E. H.
- I have at last attained the Rock*, 670, ii., Lehr, L. F. F.
- I have fought the good fight: I have finished my race*,  
1235, ii., Waterbury, J. B.
- I have had my days of blessing*, 406, i., Gellert, C. F.
- I have heard of a land far away*, 274, i., Cushing, W. O.
- I have heard of a land far away*, 763, i., Monseil, J. S. B.
- I have no comfort but Thy love*, 763, i., Monseil, J. S. B.
- I have no help but Thine, nor do I need*, 513, i., Here, O  
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- I have not hid within my breast* (Ps. xl.), 865, ii., Old  
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- I have read of a beautiful city*, 69, ii., Atchinson, J. B.
- I have read of a world of beauty*, 799, i., Nevin, E. H.
- I have read of the Saviour's love*, 1054, i., Shepherd (née  
Houlditch), Anne
- I hear a sound that comes from far*, 615, i., Kelly, T.
- I hear a sweet voice ringing clear*, 532, ii., Hood, E. P.
- I hear a voice that comes from far*, 556, i., I hear a  
sound that comes from far; 615, i., Kelly, T.
- I hear my Shepherd calling*, 1077, i., Spitta, C. J. P.
- I hear the enraptured song*, 468, i., Gregor, C.
- I hear thee speak of the better land*, 509, ii., Homans  
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- I hear Thy word with love*, 1239, ii., Watts, I.
- I heard a voice from heaven*, 73, i., Antiphon
- I heard a voice from heaven, The dead*, 400, i., From  
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- I heard the Voice of Jesus say*, 161, ii., Bonar, H.
- I hold the sacred book of God*, 873, ii., Oslar, E.
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- I into God's own heart and mind*, 412, i., Gerhardt, P.
- I journey forth rejoicing*, 1100, ii., Sturm, L.
- I journey through a desert drear and wild*, 1231, i.,  
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- I joy, but tremblingly*, 626, ii., Klopstock, F. G.
- I knew Thee in the land of drought*, 763, i., Monseil,  
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- I know a flower so sweet and fair*, 560, ii., Ich weiss  
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- I know a sweet and silent spot*, 639, ii., Lange, J. P.
- I know full well death must befall me*, 398, i., Franck, S.
- I know in Whom I have believed*, 1265, ii., Wesley  
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- I know in Whom I put my trust*, 80, i., Arndt, E. M.
- I know my end must surely come*, 398, i., Franck, S.
- I know, my God, and I rejoice*, 411, i., Gerhardt, P.
- I know no life divided*, 838, ii., O Jesu, meine Sonne
- I know not one hope left to draw me*, 496, i., Harden-  
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- I know not the hour when my Lord will come*, 150, ii.,  
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- I know that my Redeemer lives, In this my faith is fast*,  
410, ii., Gerhardt, P.
- I know that my Redeemer lives, This hope*, 410, ii.,  
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- I know that my Redeemer liveth, And as He lives*, 798, i.,  
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- I know that my Redeemer liveth*, 772, i., Moultrie, G.
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- I know the power was Thine*, 1265, ii., Wesley family,  
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- I know Thy thoughts are peace towards me*, 312, i.,  
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- I know what bringeth gladness*, 519, ii., Housser (née  
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- I know who makes the daisies*, 481, ii., Hall, C. N.
- I know Whom I believe in*, 80, i., Arndt, E. M.
- I lay me down with Thee to sleep*, 1035, i., Scriver, C.
- I leave Him not, Who came to save*, 362, i., Faber, J. L.
- I leave Thee not, Thou art my Jesus ever*, 290, i.,  
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- I leave to His good pleasure*, 378, ii., Flemming, P.
- I lift, See also I lift.*
- I lift mine eyes to Zion hill, From whence I do attend*  
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- I lift mine eyes unto the hills*, 622, i., Kennedy, B. H.
- I lift mine heart to Thee, My God and Guide most just*  
(Ps. xxv., Sternhold), 865, i., Old Version
- I lift mine heart to Thee, My God, my Hope, and Stay*,  
233, ii., Churton, E.
- I lift my eyes to Zion hill, From whence I do attend*  
(Ps. cxxi., Whittingham), 866, i., Old Version
- I lift my eyes to Zion's hill, For there enthroned I see*,  
720, i., Maurice, P.
- I lift my heart to Thee, My God and Guide most just*  
(Ps. xxv., Sternhold), 865, i., Old Version
- I lift my heart to Thee, Saviour divine*, 774, i., Mudie,  
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- I linger round the fold of God*, 1098, ii., Streatfield (née  
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- I long for rest*, 1108, ii., Symington, A. J.
- I long to behold Him arrayed*, 1264, i., Wesley family,  
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- I look to Thee in every need*, 685, ii., Longfellow, S.
- I looked, and to my raptured eyes*, 1015, ii., Scholesfield,  
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- I love a royal only Son*, 510, ii., Hensel, Luise
- I love her dearly, precious maid*, 1057, ii., Sie ist mir  
lieb, die werthe Magd
- I love, I love Thee, Lord most high*, 826, i., O Deus ego  
amo Te, Nam prior Tu amasti me

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*I love that holy Scripture*, 1118, i., Taylor, Helen  
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*I love the Lord, because my [the] voice* (Ps. cxvi., Norton), 886, i., Old Version  
*I love the Lord, for He hath heard*, 263, ii., Cotterill, T.  
*I love the Lord, for He is nigh*, 622, i., Kennedy, B. H.  
*I love the Lord, He bent an ear*, 764, i., Montgomery, J.  
*I love the Lord, He heard my cries*, 1240, i., Watts, I.  
*I love the Lord, Whose gracious ear*, 495, i., Hastings, T.  
*I love the volumes of Thy word*, 1240, i., Watts, I.  
*I love the windows of Thy grace*, 1238, i., Watts, I.  
*I love Thee, Lord, with love sincere*, 1004, ii., Schalling, M.  
*I love Thee, O my God and [my] Lord*, 826, ii., O Deus ego amo Te, Nec amo Te ut salves me  
*I love Thee, O my God, and still*, 826, ii., O Deus ego amo Te, Nec amo Te ut salves me  
*I love Thee, O my God, but not*, 826, ii., O Deus ego amo Te, Nec amo Te ut salves me  
*I love Thee, O Thou Lord most high*, 820, i., O Deus ego amo Te, Nam prior Tu amasti me  
*I love Thy Church, O God*, 317, i., Dwight, T.  
*I love Thy house, my Lord, my King*, 970, i., Robinson (of London), R.  
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*I love to tell the story of unseen things above*, 483, i., Hankey, Katherine  
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*I met the Good Shepherd*, 976, i., Roman Catholic hymnody  
*I muse upon Thine ancient praise*, 622, i., Kennedy, B. H.  
*I must have Jesus only*, 545, ii., Husband, E.  
*I my Ebenezer raise*, 373, ii., Fawcett, J.  
*I need no other plea*, 328, ii., Elliott, Charlotte  
*I need no prayers to saints*, 328, ii., Elliott, Charlotte  
*I need Thee every hour*, 499, ii., Hawks (née Annie S.)  
*I need Thee, precious Jesu, for I am very poor*, 557, i., I need Thee, precious Jesus; 1276, L., Whitfield, F.  
*I now can leave this world and die In peace and quiet rest*, 823, i., Nunc dimittis  
*I now commence a separate stage*, 1100, i., Sturm, C. C.  
*I now have found, for hope of heaven* (tr. H. Mills), 979, i., Rothe, J. A.  
*I now have found the Rock of Ages*, 670, ii., Lehr, L. F. F.  
*I often say my prayers*, 196, i., Burton, J., Jun.  
*I once was a stranger to grace and to God*, 707, ii., McCheyne, R. M.  
*I once was bound in Satan's chains*, 734, ii., Midlane, A.  
*I own my guilt, my sins confess*, 272, ii., Cruttenden, R.  
*I place myself in Jesus' hands*, 1079, i., Spitta, C. J. F.  
*I praise and bless Thee, O my God*, 853, i., O treuer Heiland Jesu Christ  
*I praise the God of grace*, 811, ii., Not what these hands have done  
*I praise Thee, Lord, who o'er my foes*, 622, i., Kennedy, B. H.  
*I praise Thee, O my God and Father*, 725, i., Mentzer, J.  
*I rest my soul on Jesus*, 556, ii., I lay my sins on Jesus  
*I rest upon Thy word*, 592, ii., Jesu, my Strength, my Hope  
*I rest with Thee, Lord! whither should I go*, 765, i., Morant, A.  
*I said, I will look to my ways* (Ps. xxxix., Hopkins), 865, ii., Old Version  
*I said in my distress and fear* (Ps. cxvi.), 886, i., Old Version  
*I said, my God, at length*, 559, ii., I weep, but do not yield  
*I saw, and lo! a countless throng*, 1183, i., Toplady A. M.  
*I saw beyond the tomb*, 317, i., Dwight, T.  
*I saw Him leave His Father's throne*, 463, i., Hankey, Katherine  
*I saw on a throne uplifted in light*, 321, i., Eddy, Z.  
*I saw on earth another light*, 1219, i., Very, J.  
*I saw one hanging on a tree*, 864, ii., In evil long I took delight  
*I saw the Cross of Jesus*, 1276, ii., Whitfield, F.  
*I say to all men, far and near*, 465, ii., Hardenberg, G. F. P. von

*I say to each man that I*  
 F. P. von  
*I say to every one, He*  
 F. P. von  
*I say to thee, do thou rep.*  
*I see the crowd in Pilate*  
*I see the golden light of*  
*I seek the kingdom first*  
*I seem desirous to repent*  
*I send the joys of earth*  
*I shall not in the gra*  
 Ständlein ständlein  
*I shall, when time is o'er*  
*I should like to die*, 160  
*I sing my Saviour's wo*  
*I sing of death and dy*  
*I sing of God the m*  
 English  
*I sing the birth was*  
 906, i., Jonson, B.  
*I sing the gracious, fir*  
*I sing the mighty p*  
 almighty power of  
*I sing the Saviour's wo*  
*I sing to Thee with he*  
 dir mit Herz und  
*I sing to Thee with m*  
 dir mit Herz und  
*I soon shall hear Thy*  
 family, The  
*I stand beside Thy m*  
*I stand on Zion's me*  
*I steadfastly believe*  
 Version  
*I suffer fruitless as*  
 (née de la Mothe  
*I thank the goodn*  
 1116, ii., Taylor  
*I thank the goodne*  
 Children's hymn  
*I thank Thee grac*  
 Thee, Lord for  
*I thank Thee, Lord*  
*I thank Thee, Lord*  
*I thank Thee, O*  
 Adelaide A.  
*I thank Thee, Savi*  
*I thank Thee, uncr*  
 meine Stärke  
*I the good fight h*  
 The  
*I think of Thee*  
 J. S. B.  
*I think of Thee*  
 nette  
*I think when I r*  
 Luke (née Th  
*I thought that the*  
 i., O Saviour,  
*I thought upon m*  
 H.  
*I too, through Je*  
 Johannes  
*I trod the path*  
 B. H.  
*I trust in God*  
 865, i., Old  
*I trust my bless*  
*I trust the Lord*  
*I vexed me with*  
 W. C.  
*I waited for a*  
*I waited long*  
 886, ii., Old  
*I waited meek*  
 Version  
*I waited patien*  
*I wake, I wake*  
*I want a heart*  
 Hope  
*I want a pri*  
 The  
*I want the Sy*  
 Thou my  
*I want Thine*  
 adorning  
*I want to be v*  
*I was a foe to*  
*I was alive w*  
*I was often t*  
*I was weary*  
 and wear  
*I weep, but d*



*I weep, but not rebellious tears*, 1069, l., Southey (née Bowles), Caroline A.  
*I who so oft in deep distress*, 410, ii., Gerhardt, P.  
*I will exalt Thee, Lord of hosts*, 1081, ii., Spurgeon, C. H.  
*I will extol Thee, Lord on high*, 1240, i., Watts, I.  
*I will give laud and honor both* (Ps. xxxiv., Sternhold), 865, ii., Old Version  
*I will give thanks to Thee, O Lord* (Ps. cxviii.), 866, i., Old Version  
*I will go in the strength of the Lord*, 1188, ii., Turney, E.  
*I will hearken what the Lord*, 1261, l., Wesley family, The  
*I will leave my Jesus never*, 614, i., Keimann, C.  
*I will love Thee, all my treasure!* 561, i., Ich will dich lieben, meine Stärke  
*I will not be afraid at night*, 1204, ii., Van Alstyne (née Crosby), Frances J.  
*I will not leave Thee, Jesus Lord*, 805, l., Nicholson, H. L.  
*I will not let Jesus go*, 614, i., Keimann, C.  
*I will not let Thee go, Thou Help in time of need*, 290, i., Desaler, W.  
*I will not mourn my weakness, Lord*, 281, ii., Davis, T.  
*I will return unto the Lord*, 702, ii., Luise-Henriette of Brandenburg  
*I will sing my Maker's praises*, 1067, l., Solit ich meinem Gott nicht singen  
*I will sing of my Redeemer*, 150, ii., Bliss, P.  
*I will sing to my Creator* (tr. Jacobi, alt.), 1067, i., Solit ich meinem Gott nicht singen  
*I with Jesus choose my part*, 703, l., Luise-Henriette of Brandenburg  
*I with my voice to God do [did] cry* (Ps. lxxvii., Hopkins), 865, ii., Old Version  
*I worship Thee, Lord Jesu*, 680, i., Littledale, R. F.  
*I worship Thee, O blessed God*, 550, i., I worship thee, sweet will of God  
*I worship Thee, O Holy Ghost*, 1234, l., Warren, W. F.  
*I worship Thee, sweet Will of God* (The Will of God, Faber), 975, i., Roman Catholic hymnody  
*I would be like an angel*, 559, ii., I want to be an angel  
*I would be Thine, O take my heart*, 954, l., Reed (née Holmes), Eliza  
*I would be Thy little lamb*, 1304, l., Van Alstyne (née Crosby), Frances J.  
*I would believe; but my weak heart*, 329, i., Elliott (née Marshall), Julia A.  
*I would commune with Thee, my God*, 190, ii., Bubler, G. B.  
*I would have gone, God bade me stay*, 978, l., Rossetti, Christina G.  
*I would I were at last at home*, 507, l., Heinrich of Laufenburg  
*I would love Thee, God and Father*, 476, ii., Guyon (née de la Mothe), Jeanne M. B.; 1198, l., Upham, T. C.  
*I would not live alway*, 774, ii., Muhlenberg, W. A.  
*I would not wake nor rise again*, 621, i., Ken, T.  
*I would take me to the cross*, 455, l., Gregory, J. G.  
*I would the precious time redeem*, 849, i., O that I was as heretofore  
*I yield Thee thanks unfeigned* (tr. Gambold, st. viii., alt.), O Haupt voll Blut und Wunden  
*Ibant pariter animis et ducibus imparibus*, 813, i., Notker  
*Ich armer Mensch, mein Herr und Gott* (Leon), 830, i., O frommer und getreuer Gott  
*Ich bete an die Macht der Liebe*, 417, ii., German hymnody; 1144, ii., Tersteegen, G.  
*Ich bin bei allem Kummer stille*, 798, l., Neumeister, E.  
*Ich bin das arme Würmlein dein*, 807, ii., Nitschmann, Anna  
*Ich bin ein Gast auf Erden*, 564, l., In exile here we wander  
*Ich bin ein Kindlein, arm und Klein*, 1303, l., Zinsendorf, N. L. von  
*Ich bin ein kleines Kindlein*, 1303, l., Zinsendorf, N. L. von  
*Ich bin ein Pilger Gottes hier auf Erden*, 637, i., Knak, G. F. L.  
*Ich bin erlöst durch meines Mittler's Blut*, 153, l., Bogatzky, C. H. von  
*Ich bin erlöst! Es floss des Mittler's Blut*, 153, l., Bogatzky, C. H. von  
*Ich bin in Dir, und Du in mir*, 418, i., German hymnody  
*Ich bitt dich, Aertzliches Gottes-Lamm!*, 1304, l., Zinsendorf, N. L. von  
*Ich bleib bei dir! wo könnt ichs besser haben*, 765, l., Morant, A.  
*Ich blick in jene Höhe*, 1016, l., Schöner, J. G.  
*Ich dank dir lieber Herr*, 631, i., Kolross, J.  
*Ich dank dir mit Herz und Mund*, 526, l., Hodenberg, B. von

*Ich, der ich oft in tiefes Leid*, 410, ii., Gerhardt, P.  
*Ich eil in Jesu Armen*, 1304, l., Zinsendorf, N. L. von  
*Ich fahr dahin mit Freuden*, 1100, ii., Sturm, L.  
*Ich gedenk an deine Wunden*, 135, i., Bengel, J. A.  
*Ich glaube, darum rede ich*, 1077, i., Spitta, C. J. P.  
*Ich glaube! Hallelujah*, 773, ii., Möwes, H.  
*Ich grüsse dich, du frommster Mann* (Salve Jesu, summe bonus), 990, ii., Salve mundi salutare  
*Ich hab in Gottes Herz und Sinn*, 412, i., Gerhardt, P.  
*Ich hab in guten Stunden*, 408, l., Gellert, C. F.  
*Ich hab mein Sach Gott heimgestellt*, 671, i., Leon, J.; 985, ii., Sachse, C. F. H.  
*Ich hab' meine Sach zu Gott gestellt* (Anon.), 671, l., Leon, J.  
*Ich habe Lust zu scheiden*, 1013, ii., Schmolck, H.  
*Ich habe nun den Grund gefunden*, 978, ii., Rothe, J. A.  
*Ich hab's gewagt mit Sinnen*, 545, ii., Hutten, U. von  
*Ich hatte der Kinder viere*, 773, ii., Möwes, H.  
*Ich höre deine Stimme*, 1077, i., Spitta, C. J. P.  
*Ich komm aus fremden Landen her*, 1227, l., Vom Himmel hoch da komm ich her  
*Ich komme, Herr, und suche dich*, 406, l., Gellert, C. F.  
*Ich komme vor dein Angesicht*, 408, l., Gellert, C. F.  
*Ich lass dich nicht, du Hulf in allen Nothen*, 290, i., Desaler, W.  
*Ich lass dich nicht, du mußt, mein Jesus bleiben*, 290, l., Desaler, W.; 417, i., German hymnody  
*Ich lass ihn nicht, der sich gelassen* (Faber), 362, l., Faber, J. L.  
*Ich liebe einen Königs Sohn*, 510, ii., Hensel, Luise  
*Ich liebe Gott, und zwar umsonst*, 226, ii., O Deus ego amo Te, Nec amo Te ut salves me  
*Ich muss die Creaturen rücken*, 413, ii., German hymnody; 1116, i., Tauler, J.  
*Ich nehme, was du mir bestimmst*, 1079, i., Spitta, C. J. P.  
*Ich ruf an dir, Herr Jesu Christ*, 31, ii., Agricola, J.; 442, ii., Goostly Psalmes and Spirituall Songes  
*Ich ruhe nun in Gottes Armen* (Anon.), 50, ii., Allendorf, J. L. C.  
*Ich sag' es jedem, dass er lebt*, 485, ii., Hardenberg, G. F. P. von  
*Ich sehe dich in tausend Bildern*, 486, l., Hardenberg, G. F. P. von  
*Ich steh an deiner Krippen hier*, 410, ii., Gerhardt, P.  
*Ich steh in Angst und Pein*, 277, l., Dach, S.  
*Ich steh in meines Herren Hand*, 1079, l., Spitta, C. J. P.  
*Ich stehe noch auf heimathlichem Strande*, 773, ii., Möwes, H.  
*Ich sterbe täglich, und mein Leben*, 1013, ii., Schmolck, B.  
*Ich trete frisch zu Gottes Tisch*, 761, ii., Molanus, G. W.  
*Ich und mein Haus, wir sind bereit*, 1077, i., Spitta, C. J. P.  
*Ich weiss, an wen ich glaube*, 80, l., Arndt, E. M.; 416, l., German hymnody  
*Ich weiss, dass mein Erlöser lebet, Und dass er ewig*, 418, ii., German hymnody; 819, ii., Heusser (née Schweizer), Meta  
*Ich weiss dass mein Erlöser lebet, Er lebet, so ist*, 798, ii., Neumeister, E.  
*Ich weiss dass mein Erlöser lebet*, 410, ii., Gerhardt, P.  
*Ich weiss, dass mein Erlöser lebet, Er ward ja schon mein Leben!*, 307, l., Döring, C. A.  
*Ich weiss ein stilles, liebes Land*, 639, ii., Lange, J. P.  
*Ich weiss, es kann mir nichts geschehen*, 338, l., Franck, S.  
*Ich weiss es wird mein Ende kommen*, 387, ii., Franck, S.  
*Ich weiss, mein Gott, dass all mein Thun*, 410, ii., Gerhardt, P.  
*Ich weiss nicht was ich suchen könnte*, 486, l., Hardenberg, G. F. P. von  
*Ich weiss von keinem andern Grunde*, 417, l., German hymnody  
*Ich weiss was mich erfreuet*, 819, ii., Heusser (née Schweizer), Meta  
*Ich weiss, woran ich glaube*, 80, l., Arndt, E. M.  
*Ich will den Herren loben*, 966, ii., Rist, J.  
*Ich will dich lieben meine Stärke*, 416, ii., German hymnody  
*Ich will einsam und gemeinsam* (tr. Bernstein?), 684, l., Lodenstein, J. van  
*Ich will von meiner Missethat*, 702, l., ii., Luise-Henriette of Brandenburg  
*Ich wollt dass ich daheim wär*, 507, l., Heinrich of Laufenburg  
*Ἰησοῦ γλυκύτατος*, 465, l., Greek hymnody; 1169, l., Theotistus of the Studium  
*Ἰησοῦς ὁ σωθὼν ἡμᾶς*, 68, i., Ἀντίοχος τριμήνης

- Jesus, Jesus, 'twere it a dilligence* (W. Williams), 1233, L.  
Welsh hymnody
- If anything seems too hard to do*, 117, L., Bateman, H.
- If but one faithful soul be here*, 1264, L., Wesley family.  
The
- If Christ is mine, then all is mine*, 561, H., If God is mine, then present things
- If death my friend and me divide*, 1264, L., Wesley family, The
- If death our friend and us divide*, 1264, L., Wesley family, The
- If duty calls and suffering too*, 1773, H., While carnal men, with all their might
- If ever it could come to pass*, 493, L., Hart, J.
- If every little sunbeam*, 121, H., Briggs, J.
- If friendship in the vale of tears I stray*, 114, L., Barbauld (see Aikin), Anna L.
- If God be on my side*, 573, L., Ist Gott für mich, so trete
- If God hath made this world so fair*, 704, L., Montgomery, J.
- If God Himself be for me*, 573, L., Ist Gott für mich, so trete
- If God succeed not, all the cost*, 1240, L., Watts, L.
- If God were not upon our side* (tr. Miss Fry), 1232, H.,  
Wär Gott nicht mit uns diese Zeit
- If God were not upon our side* (tr. Miss Winkworth),  
806, H., Jonas, J.
- If heavens and earths there were innumerable*, 561, L.,  
Rambold, J. J.
- If high or low our station be*, 1020, H., Scott, T.
- If known kindness would return*, 309, H., Noel, G. T.
- If I come to Jesus*, 1204, H., Van Alstyne (see Crosby),  
Frances J.
- If I come to Jesus, He will make me glad*, 1204, L., Van  
Alstyne (see Crosby), Frances J.
- If I have only Him, if He alone is mine*, 486, L., Hard-  
enberg, G. F. P. von
- If I have Christ, and Christ be mine*, 486, L., Hard-  
enberg, G. F. P. von
- If I Him had have*, 486, L., Hardenberg, G. F. P. von
- If I must die—O let me die, trusting in Jesus' blood*,  
561, H., If I must die, O let me die
- If only have Thee*, 486, L., Hardenberg, G. F. P. von
- If I trust in God alone*, 486, L., Hardenberg, G. F. P.  
von
- If in a temple made with hands*, 1196, H., Unitarian  
hymnody
- If into the tomb Thou didst descend, Immortal One*,  
323, L., Et toi de même descendu d'enfer
- Jesus be my friend*, 573, L., Ist Gott für mich, so trete
- If Jesus called to mind impart, 561, H., Jesu dulcis  
memoria*
- If Jesus came to seek and save*, 734, L., Midlane, A.
- If Jesus Christ was sent*, 1117, L., Taylor, Ann and  
Jane
- If Jesus is yours*, 443, L., Hammond, W.
- If life in sorrow must be spent* (tr. Cowper, alt.), 476, H.,  
Gegen (see de la Motte), Jeanne M. B.
- If life's pleasures charm (cheer) thee*, 624, L., Key, F. S.
- If, Lord, I have acceptance found*, 1261, H., Wesley  
family, The
- If love, the noblest, purest, best*, 1117, H., Taylor, Emily
- If my Lord Himself reveal*, 1183, L., Toplady, A. M.
- If on our daily course our mind*, 541, L., Hues of the  
rich unfolding more
- If only He is mine*, 486, L., Hardenberg, G. F. P. von
- If our all on Him we venture*, 363, H., Falkner, J.
- If our God had not befriended*, 333, H., Churton, E.
- If our warfare be laborious*, 615, L., Kelly, T.
- If secret fraud should dwell*, 123, L., Beddome, B.
- If the dark and awful tomb*, 323, L., Et toi de même  
descendu d'enfer
- If the Lord had not heard, may trust now say*, 443, L.,  
Goode, W.
- If the Lord my Leader be*, 563, L., If the Lord our Leader  
be
- If there be one whose thought delight to wander*, 309, H.,  
Camphusen, P. H.
- If there be that skills to reckon*, 723, L., Neale, J. M.;  
947, H., Quisquis valet numerare
- If thou a holy life wouldst see*, 734, H., Mensch, willst  
du leben seliglich
- If thou but suffer God to guide thee*, 734, H., Neu-  
mark, G.
- If Thou hast drawn a thousand times*, 601, L., Jesus,  
my Saviour, lend me fast
- If thou wouldst life attain*, 1171, L., Thought on  
thought in solemn train
- If through untroubled seas*, 1306, L., Your harp, ye  
trembling saints
- If 'tis sweet to single where*, 239, L., Cobbin, I.
- If you ask me what is my hope, I shall say, It is Jesus*,  
737, L., Mission

*If you would feel the Spirit  
If we were longing for  
G.*

*Ignorant Not of Trusting  
für, die du auch von Ch.  
der Engel, die das heilige  
die Himmel befüllen The  
Camphusen, J.*

*Die Jesus den, freud  
die Kinder des Hocke  
H., Bernauer, C. A.  
die Kinder lernt von A.  
die Kinder des Herrens  
Lobkamm, A.*

*Die Jesuph, die dr-  
die Jesus-Bilder die  
fi rend, i rend, c'e  
hymnody*

*I'll bless Jehovah's gl  
hymnody*

*I'll bless my Saviour,  
I'll bless the Lord fro  
I'll celebrate Thy pra  
Version*

*I'll glory in nothing  
rituise mich ein  
I'll not leave Jesus  
I'll praise my Saviour  
praise my Saviour  
I'll praise Thee with  
singe die mit He  
I'll sing in Thee we  
singe die mit He*

*I'll sing unto my  
will dem Herr  
I'll speak the know  
I'll thank upon the  
I'll thank my Saviour  
New Version*

*I'll with Jesus new  
die Bienen wie  
breathed o'er  
Bienen, wendend  
Blumen aus Aitien  
Bienen also an  
I'm a little pilgrim  
I'm a pilgrim, as  
(see Palmer)*

*I'm Abend blink  
I'm anfang well  
M.: 337*

*I'm but a little c  
I'm but a strong  
I'm but a weary  
I'm Ersten wort  
an des Kren  
I'm Jünger St  
I'm glad, you  
I'm journeying  
father (see  
I'm kneeling,  
(see*

*I'm not ask  
Scottish, L.  
Watts, L.*

*I'm often flam  
Spita, C.*

*I'm weary, I'm  
Baxter (n  
Image of the  
glorious  
Immanuel: T  
Wir sing  
dir Imma  
Immanuel:  
1266, L.  
Immanuel, a  
1266, L.  
Immanuel,  
singen  
Immense ce  
Floods  
Immer mo  
Immortal  
Carols  
Immortal,  
W. C.  
Immortal  
Brooks  
Immortal*

*Immortal principles forbid*, 1065, ii., So new-born babes desire the breast  
*Immovable our hope remains*, 1183, i., Toplady, A. M.  
*In part, O Lord, Thy Light*, 191, i., Buchfelder, E. W.  
*Imperial Monarch! Judge divine* (tr. Chambers), 1104, i., Supreme quales, Arbitrator  
*Impious Herod, wherefore tremble* (Hostis Herodes impie, tr. Macgill), 8, i., A solis ortus cardine Ad usque  
*Impleta gaudent viscera*, 576, ii., Jam Christus astra ascenderat  
*Imposture shrinks from light*, 1080, ii., Scott, T.  
*In accents bland the angel blest* (Sermones blando angelus), 96, i., Aurora lucis rutilat  
*In accents soft the angel said* (Sermones blando angelus), 95, i., Aurora lucis rutilat  
*In all evenings To Thee let there be praise*, 1109, ii., Syriac hymnody  
*In all my Lord's appointed ways*, 994, i., Ryland, J.  
*In all my vast concerns with Thee*, 1240, i., Watts, I.  
*In all the paths my feet pursue*, 1066, ii., Shrubsole, W.  
*In age and feebleness extreme*, 559, ii., I too, forewarned by Jesus' love  
*In all my plans, Thou Highest*, 378, ii., Flemming, P.  
*In all my troubles, sharp and long*, 624, ii., Killinghall, J.  
*In all my troubles, sharp and strong*, 624, ii., Killinghall, J.  
*In all my ways, O God*, 123, i., Biddome, B.  
*In all the ways and works of God*, 263, ii., Cotterill, T.  
*In all things like Thy brethren, Thou*, 72, ii., Anstice, J.; 695, i., Lord, Thou in all things like wert made  
*In all Thou didst while here on earth*, 236, i., Clarke, S. C.  
*In allen meinen Thaten*, 376, ii., Flemming, P.; 415, ii., German hymnody  
*In answer to ten thousand prayers*, 1265, i., Wesley family, The  
*In barren wilds shall living waters spring*, 317, i., Dwight, T.  
*In Bethlehem He first arose*, 981, i., Rückert, F.  
*In Bethlehem the Lord of glory*, 981, i., Rückert, F.  
*In Bethlehem the Lord was born*, 981, i., Rückert, F.  
*In Bethlehem's hill, in time of old*, 899, ii., Pearse, M. G.  
*In caves of the lone wilderness thy youth* (Antra deserti teneris ab annis), 1203, i., Ut queant laxis resonare fibris  
*In Christ my life abideth* (tr. Russell), 233, i., Christus der ist mein Leben  
*In Christ my life is hidden* (tr. Frothingham), 233, i., Christus der ist mein Leben  
*In Christi Wunden schlaf ich ein* (Eber?), 230, i., Christi Blut und Gerechtigkeit; 219, ii., Eber, P.; 867, i., Olearius, Johannes  
*In Christ's dear Name with courage bear*, 24, i., Ad-versa mundi tolera  
*In countless pictures I behold thee*, 406, i., Hardenberg, G. F. P. von  
*In darker days and nights of storm*, 882, i., Parker, T.  
*In darkest hours I hear a voice*, 1235, ii., Waterston, R. C.  
*In darkness as in light*, 881, i., For ever with the Lord  
*In days of old on Sinai*, 224, i., Χρὸς Ἱωανῆς; 263, i., Cosmas, St.  
*In Death's dark prison Jesus lay* (tr. H. Mills), 225, ii., Christ lag in Todesbanden  
*In death's strong bands Christ Jesus lay*, 225, ii., Christ lag in Todesbanden  
*In Death's strong grasp the Saviour lay, For our offences*, 225, ii., Christ lag in Todesbanden  
*In death's strong grasp the Saviour lay, For our offences*, 225, ii., Christ lag in Todesbanden  
*In deep distress I cry to Thee, Lord*, 97, i., Aus tiefer Noth schrei ich zu dir  
*In deep distress I cry to Thee, O Lord, my God* (tr. F. C. C.), 97, i., Aus tiefer Noth schrei ich zu dir  
*In deep distress I oft have cried* (Ps. cxx.), 801, i., New Version  
*In deep distress to God I cried, And He avenged my wrongs*, 1180, i., To God with mournful voice  
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*In deep humiliation*, 735, ii., Millard, J. E.  
*In den Auen jener Freuden*, 51, i., Allendorf, J. L. C.  
*In der Angst der Welt will ich nicht klagen*, 1076, i., 1079, i., Spitta, C. J. P.  
*In des jeres cirelkeit*, 1216, ii., Verbum caro factum est, Ex virgine Maria  
*In dick hat ich gehoffet, Herr*, 955, i., Reissner, A.  
*In die Segel sauft und lüde*, 385, i., Fouqué, F. H. C. de la Motte

*In dieser Abendstunde, erhebe ich*, 214, ii., Cäsar, H.  
*In dir ist Freude*, 677, i., Lindemann, J.  
*In dieser schweren betrubten Zeit*, 1040, i., Senecker, N.  
*In domo Patris*, 579, ii., Jerusalem luminosa; 660, ii., Latin hymnody  
*In doubt and dread dismay*, 498, ii., Havergal, W. H.  
*In dulci jubilo*, 413, ii., German hymnody  
*In dulci jubilo, Let us our homage show*, 564, i., In dulci jubilo singet und sit vro  
*In dulci jubilo, now let us sing with mirth and joy*, 564, i., In dulci jubilo singet und sit vro  
*In dulci jubilo, sing and shout, all below*, 564, i., In dulci jubilo singet und sit vro  
*In dulci jubilo—to the house of God we'll go*, 564, i., In dulci jubilo singet und sit vro  
*In duties and in sufferings too*, 123, i., Biddome, B.  
*In each breeze that wanders free*, 1235, ii., Waterston, R. C.  
*In Eden's garden, fair and bright*, 117, i., Bateman, H.  
*In every deed and word*, 578, ii., Flemming, P.  
*In every time and place*, 1265, ii., Wesley family, The  
*In every trouble, sharp and strong*, 624, ii., Killinghall, J.  
*In every trying hour*, 624, ii., Killinghall, J.  
*In exile here we wander*, 500, i., Ich bin ein Gast auf Erden  
*In expectation sweet*, 1105, i., Swain, J.  
*In faith and hope we bring this child*, 468, i., Gregory, J. G.  
*In faith, O teach us*, 579, i., Jelesky, J.  
*In faith we sing this song of thankfulness*, 512, ii., Herbert, P.  
*In fellowship alone*, 1066, i., Soldiers of Christ, arise, And put your armour on  
*In flowing measures worthily to sing*, 1203, i., Ut queant laxis resonare fibris  
*In form I long had bowed the knee*, 616, i., Kelly, T.  
*In full and glad surrender*, 497, i., Havergal, Frances R.  
*In Gabriel's hand a mighty stone*, 1236, i., Watts, I.  
*In garments bright of saintly white* (tr. Rolison), 14, i., Ad regias Agni dapes  
*In garments dight of virgin white* (tr. Copeland), 13, ii., Ad regias Agni dapes  
*In glory bright, O God, Thou dwellest* (tr. H. Mills), 1013, ii., Schmolck, B.  
*In God I trust, for so I must*, 442, ii., Goostly Psalmes and Spirituelle Songes; 1074, ii., Speratus, P.  
*In God most holy, just, and true*, 862, ii., O Thou, Whose justice reigns on high  
*In God my faithful God*, 1247, i., Weingärtner, S.  
*In God the Lord be glad and light* (Ps. c., Anon.), 866, i., Old Version  
*In God the Lord I put my trust* (Ps. xl.), 865, i., Old Version  
*In God the Lord most just*, 1247, i., Weingärtner, S.  
*In God's holy dwelling*, 1097, ii., Stowell, T. A.  
*In God's name let us on our way*, 564, ii., In Gottes Namen fahren wir  
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*In God's own house pronounce His praise*, 1240, i., Watts, I.  
*In God's right hand, in countless numbers*, 763, ii., Montgomery, I.  
*In Gott gelaud ich dass er hat aus nicht*, 442, ii., Goostly Psalmes and Spirituelle songes; 1074, ii., Speratus, P.  
*In heaven is mine inheritance*, 573, ii., Ist Gott für mich, so trete  
*In heaven the rapturous song began*, 723, ii., Medley, S.  
*In heavenly love abiding*, 1233, ii., Waring, Anna L.  
*In His mother's pure embrace*, 99, ii., Ave, plena gratia, ejus  
*In His temple now behold Him*, 942, i., Pye, H. J.  
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*In hope against all human hope*, 369, ii., Father of Jesus Christ my Lord, My Saviour  
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*In the midst of gladness, sorrow*, 772, i., Moultrie, G.  
*In the midst of life, behold* (Mitten wir im Leben sind), 721, ii., Media vita in morte sumus  
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*In the midst of life is death* (Mitten wir im Leben sind), 721, ii., Media vita in morte sumus  
*In the midst of life we are*, 721, ii., Media vita in morte sumus  
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*In the mount it shall be seen*, 982, i., Russell, A. T.  
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*In the name of God advancing*, 1079, i., Spitta, C. J. P.  
*In the Name of God go forward*, 1079, i., Spitta, C. J. P.  
*In the Name of God the Father*,—2nd st. And as on the morning stillness, 772, i., Moultrie, G.  
*In the Name of God the Father*—2nd st. Lo in wondrous condescension, 520, ii., Hewett, J. W.  
*In the Name of God the Father, In Whose image we are made*, 165, ii., Bourne, W. St. H.  
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*In the name of Jesus*, 966, ii., Roberts, F. H.  
*In the Name which earth and heaven*, 327, i., Ellerton, J.; 676, i., Lift the strain of high thanksgiving  
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*In the time of evening let Thy praise ascend*, 1113, ii., Syriac hymnody  
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*In the time of trial*, 491, ii., Harland, E.  
*In the tomb, behold He lies*, 982, i., Russell, A. T.  
*In the vineyard of our Father*, 709, i., Mackellar, T.  
*In the wild desert, far from home*, 117, i., Bateman, H.  
*In Thee alone, Lord Jesus Christ*, 1015, ii., Schneising, J.  
*In Thee alone, O Christ, my Lord*, 1015, i., Schneising, J.  
*In Thee, great God, with songs of praise*, 114, ii., Barlow, J.  
*In Thee I put my steadfast trust* (Ps. lxxi.), 800, ii., New Version  
*In Thee is gladness*, 677, i., Lindemann, J.  
*In Thee, Lord, have I put my trust*, 965, i., Reissner, A.  
*In Thee, Lord Christ, is fixed my hope* (tr. Jacobi), 1015, ii., Schneising, J.  
*In Thee, my God, I live and move*, 406, i., Gellert, C. F.  
*In Thee, my God, will we rejoice*, 762, ii., Monnell, J. S. B.  
*In Thee my powers and treasures live*, 1035, i., Scudder, Elias  
*In Thee, O Christ, is all my Hope*, 1015, ii., Schneising, J.  
*In Thee, O God, will we rejoice*, 762, ii., Monnell, J. S. B.  
*In Thee, O Lord, I trust, Defend my truth from shame*, 233, ii., Churton, E.  
*In Thee, O Lord, I trust, My hope is in Thy Name*, 1292, i., Wood, B.  
*In Thee, O Lord, my hope hath stood*, 406, i., Gellert, C. F.  
*In themselves, as weak as worms*, 804, i., Newton, J.  
*In these our days so perilous* (Verleih uns Frieden gnädiglich), 370, i., Da pacem, Domine  
*In thine anger smite me not*, 37, i., Albinus, J. G.  
*In Thine image, Lord, Thou mad'st me*, 674, i., Liebe die du mich zum Bilde  
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*In Thine own appointed way*, 483, i., Hammond, W.  
*In this calm, impressive hour*, 494, ii., Hastings, T.  
*In this earth-life's bitter anguish*, 1079, i., Spitta, C. J. P.  
*In this fair globe, with ocean bound*, 311, ii., Drennan, W.; 1196, i., Unitarian hymnody  
*In this glad hour when children meet*, 1232, ii., Ware, H., Jun.  
*In this one act redemption shines!* 1031, i., Scottish hymnody  
*In this our bright and paschal day* (Paschale munda gaudium), 96, i., Aurora lucis rutilat  
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*In this the evening hour*, 214, ii., Cäsar, H.  
*In this wide, weary world of care*, 706, ii., Lyte, H. F.  
*In this world of sin and sorrow*, 709, ii., Madan (née Cowper), Judith  
*In Thy assembly here we stand*, 375, i., Fellows, J.  
*In Thy cleft, O Rock of Ages*, 1204, ii., Van Alstyne (née Crosby), Frances J.  
*In Thy courts, O Lord, assembling*, 567, ii., In Thy Name, O Lord, assembling  
*In Thy cradle we adore Thee, gentle, pure and holy Child*, 446, i., Gough, B.  
*In Thy dear name and by Thy favour* (tr. Schuette), 1267, ii., Wir legen, Herr! in deinem Namen  
*In Thy glorious Resurrection*, 1294, i., Wordsworth, C.  
*In Thy great Name, O Lord, we come*, 536, i., Hoskins, J.  
*In Thy heart and hands, my God* (tr. Miss Winkworth), 1286, ii., Winckler, J. J.  
*In Thy holy garden ground*, 307, ii., Doudney, Sarah  
*In Thy Name, O Lord, assembling*, 615, ii., Kelly, T.  
*In Thy presence we appear*, 1180, ii., To Thy temple I repair  
*In Thy service will I ever*, 132, ii., Bei dir Jesu, will ich bleiben  
*In Thy temple we adore Thee, gentle, pure, and holy Child*, 446, i., Gough, B.  
*In time of fear, when trouble's near*, 406, ii., Hastings, T.  
*In time of tribulation*, 764, i., Montgomery, J.  
*In token that thou shalt not fear*, 39, i., Alford, H.  
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*In triumph, joy, and holy fear*, 22, i., Adeste fideles  
*In trouble and adversity* (Ps. xx., Sternhold), 865, i., Old Version  
*In trouble and distress, To God* (Ps. cxx.), 801, ii., New Version  
*In trouble and in grief, O God* [Lord], 901, i., Pope, R. T. P.  
*In trouble and in thrall* (Ps. cxx., Sternhold), 866, i., Old Version  
*In trouble to the Lord I prayed*, 622, i., Kennedy, B. H.  
*In troublous days of anguish and rebuke*, 612, i., Keble, J.  
*In true and patient hope*, 1265, ii., Wesley family, The  
*In types and shadows we are told*, 622, i., Kent, J.  
*In urbe mea Jerusalem summa*, 640, ii., Latin hymnody  
*In us the hope of glory*, 321, i., Eddis, E. W.  
*In vain does Saul's persuasive tongue*, 568, i., In vain Apollo's silver tongue  
*In vain doth Herod rage and fear* (Crudells Herodes), 5, ii., A tollis ortus cardine Ad usque  
*In vain, great God, in vain I cry*, 610, ii., Norris, J.  
*In vain I trace creation o'er*, 1090, i., Steele, Anne  
*In vain must sleepy sinners think*, 979, ii., Row, T.  
*In vain my roving thoughts would find*, 1069, ii., Steele, Anne  
*In vain, O man of lawless might* (Ps. lii.), 800, ii., New Version  
*In vain the powers of darkness*, 126, i., Befehl du deine Wege  
*In vain the powers of darkness try*, 706, ii., Lyte, H. F.  
*In vain the world's alluring smile*, 1090, i., Steele, Anne  
*In vain we build with vast expense* (Ps. cxxviii), 801, ii., New Version  
*In vain we lavish out our lives*, 1238, i., Watts, I.  
*In vain we thus recall to mind*, 405, ii., Gaskell, W.  
*In vain, while dark affliction spreads*, 1090, i., Steele, Anne  
*In vitæ dubio tramite transeo* (tr. Bingham), 128, ii., Beset with snares on every hand  
*In watch and prayer by Thee*, 592, ii., Jesu quadragesimæ  
*In weakness great, and strong in hidden might*, 1060, ii., Singleton, R. C.  
*In whom shall I find comfort?*, 719, ii., Matoon, W. T.  
*In wisdom, stature, heavenly grace*, 302, ii., Divine crecebas Puer  
*In yonder realms where Jesus reigns*, 571, i., Irons, J.  
*In Zion's alto cote*, 869, i., On the hill of Zion standing  
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*Incaruate God, the soul that knows*, 804, i., Newton, J.  
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*Incline Thine ear, O Lord, and let* (Ps. v.), 865, i., Old Version  
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*Increase our faith, beloved Lord*, 497, i., Havergal, Frances R.  
*Indeficiens mundi vita*, 967, ii., Salus aeterna, indeficiens mundi vita  
*Indulgent God, how kind*, 622, i., Kent, J.

- Infant born in Bethlehem, born to save Jerusalem*, 940, li., Puer natus in Bethleem.
- Infant, born the world to free*, 777, l., Mundi salus qui nascitur.
- Infant sorrow, infant weakness*, 448, li., Graculus Saviour, gentle Shepherd.
- Infinite excellence is Thine*, 378, li., Fawcett, J.
- Infinite God, Thou great universal One (fr. Cooper)*, 476, l., Guyon (n't de la Motte), Jeanne M. B.
- Infinite God, Thy greatness spanned*, 499, l., Lord of the wide-stretched main.
- Infinite God, to Thee we raise*, 1133, l., To Deum laudamus: 1968, li., Wesley family, The.
- Infinite grief, amazing woe*, 1258, l., Watts, I.
- Infinite language beyond the sky*, 695, li., Lord, we are blind, we mortals blind.
- Infinite love, what precious stores*, 1255, li., Waterbury, J. B.
- Infinite pity touched the heart*, 1260, l., Watts, I.
- Infinite Power, eternal Lord*, 1267, l., Watts, I.
- Infinite Spirit, who art round us ever*, 235, li., Clarke, J. F.
- Infinite, unexhausted love*, 1263, l., Wesley family, The.
- Insatiable, ich muss dich lassen*, 318, l., Henze, J.
- Inquire, ye pilgrims, for the way*, 351, l., Enquire, ye pilgrims, for the way.
- Inscribed upon the Cross we see*, 1244, li., We sing the praise of Him Who died.
- Inscrutable to me although*, 268, l., Cramer, J. A.
- Inspired and hauser of prayer*, 1267, li., What though my frail eyelids refuse.
- Inspirers of the ancient seers*, 1264, l., Wesley family, The.
- Instruct me in Thy statutes, Lord (Ps. cxix.)*, 801, l., New Version.
- Intende qui regis Israel*, 1211, li., Veni Redemptor gentium.
- Intense, festi gaudia*, 27, li., Aeterni festi gaudia.
- Interval of grateful shade*, 550, li., English hymnody.
- Into a world of rufians sent*, 692, l., Jesu, my Master and my Lord.
- Into Christ's flock we are received*, 1299, l., Yonge, Charlotte M.
- Into His summer garden*, 339, l., Clephane, Elizabeth C.
- Into the dim earth's lowest parts descending (Kavassak is tois kammarais)*, 62, li., 'Avasstavras Guepa.
- Into the garden-shade to pray*, 725, l., Meutzer, J.
- Into the silent land*, 685, l., Longfellow, H. W.
- Into Thy gracious hands I fall*, 290, l., Desaler, W.
- Inventio rutili daz bone iusticie*, 645, li., Latin hymnody.
- Intride martyri unicum (Rom. Rev. text)*, 23, l., Aeterna Christi munera, Et martyrum: 716, li., Martyr Dei qui unicum.
- Invenit me*, 73, li., Antiphon.
- Ipsa veni, generis Iudeae sanctissime nostri*, 947, l., O quickly come, dread Judge of all.
- Je Boudes, was het je wend vast*, 443, l., Ghostly Psalms and Spiritual Songs.
- Ira justi Chastitatis*, 992, l., Salvete Christi vulnera.
- It earth too fair, is youth too bright*, 422, l., Gill, T. H.
- Is God for me? I fear not*, 573, li., Ist Gott für mich, so treue.
- Is God for me? to oppose me*, 573, li., Ist Gott für mich, so treue.
- Is God for me? what is it*, 573, li., Ist Gott für mich, so treue.
- Is God my strong salvation*, 573, li., Ist Gott für mich, so treue.
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- Is heaven a place where diamond dew*, 573, li., Is heaven a place where pearly streams.
- Is heaven a place where diamond dew*, 573, li., Is heaven a place where pearly streams.
- Is heaven a place where pearly streams*, 107, l., Bailey, F. J.
- Is it for me, dear Saviour?*, 407, l., Havergal, Frances R.
- Is not my spirit filled with Thine*, 422, l., Gill, T. H.
- Is not this our King and prophet?*, 572, l., Irons, W. J.
- Is qui prius habitum mortalem induit*, 614, l., Notker.
- Is there a friend in earth or heaven*, 572, li., Is there in heaven and earth who can.
- Is there a lone and dreary hour?*, 423, li., Gilman (n'te Howard), Caroline.
- Is there a moment's rest?*, 1168, li., The year begin with Thee.
- Is there a throne prepared for Thee*, 840, li., O that Thion could'st the heavens tread.
- Is there a time when moments flow*, 322, l., Edmeston, J.

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*I was an awful hour that gave*, 709, i., Macdonald, G.  
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*I was the winter wild*, 211, i., Carols; 1165, i., This is the month, and this the happy morn  
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*I've been in chase of pleasure*, 970, i., Robinson (of London), R.  
*I've found the precious Christ of God*, 574, i., I've found the Pearl of greatest price  
*I've nothing to bring Thee, Jesus*, 218, ii., Charlesworth, V. J.  
*I've seen the lovely garden flowers*, 1031, i., Scottish hymnody  
*I've ventured it of purpose free*, 545, ii., Hutten, U. von  
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*Ja, er hat dich stets geliebet*, 1076, i., Spitta, C. J. P.  
*Ja, höchst selig sind wir, lieben Bruder*, 277, ii., Dach, S.  
*Ja fürwahr! uns führt mit sanfter Hand*, 634, i., Krummacher, F. A.  
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*Jam cantilenam gratulantes tollite* (tr. Bingham), 101, ii., Awake, and sing the song  
*Jam Christe sol justitiae*, 645, ii., Latin hymnody  
*Jam Christus astra ascenderit*, 130, ii., Beata nobis gaudia Anni reduxit orbita; 1307, ii., Veni Creator Spiritus, Mentis  
*Jam lucis orto sidere*, 344, ii., English hymnody; 652, ii., Latin hymnody; 910, i., Primers; 936, ii., Public School hymn-books  
*Jam meta noctis transit*, 522, ii., Hilary; 642, i., Latin hymnody  
*Jam moesta quiesce querela* (Prudentius), 291, ii., Deus ignes fons antmarum; 640, i., Lasset Klag und Trauern fahren; 708, ii., Macgill, H. M.  
*Jam nocte laudo Te Deus*, 262, ii., Copeland, W. J.  
*Jam nunc Paterna claritas*, 912, ii., Primo dierum omnium  
*Jam Pascha nostrum Christum est*, 363, i., Forti tegente brachio  
*Jam quod quaesivi video*, 557, i., Jesu dulcis memoria  
*Jam sol recedit igneus*, 642, ii., 943, i., ii., O Lux beata Trinitas, Et principalis Unitas; 1171, ii., Three in One, and One in Three  
*Jam surgit hora tertia* (Ambrosius?), 56, ii., Ambrosius; 923, i., Nunc Sancte nobis Spiritus  
*Jam ter quaternis trahitur*, 1056, ii., Sic ter quaternis trahitur  
*Jam toto subitus*, 1101, ii., Summae, Deus, clementiae, Septem dolores Virginis  
*Jamais Dieu ne délaisse*, 393, ii., French hymnody  
*Jamais je ne ferai*, 1174, ii., Through all the changing scenes of life  
*Jauchet! es ist eine Ruh vorhanden*, 1010, i., Schlegel, J. A.  
*Jauchet ihr Himmel! frohlocket ihr englische Chören*, 1144, ii., Tersteegen, G.  
*Je grosser Kreuz, je näher Himmel*, 417, i., German hymnody; 1012, i., Schmolck, B.  
*Je kleiner ich, je grösser du*, 765, ii., Moralt, A.  
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*Je n'aime plus d'un amour mien*, 476, i., Guyon (née de la Mothe), Jeanne M. B.  
*Je suis à Toi*, 392, ii., French hymnody  
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*Je veux t'aimer toi, mon Dieu*, 392, ii., French hymnody  
*Je veux te suivre ici-bas*, 392, ii., French hymnody  
*Jedes Herz will etwas lieben*, 139, ii., Bevan (née Shuttleworth), Emma F.; 1143, ii., Tersteegen, G.  
*Jehovah! at Thine awful throne*, 452, i., Gray, T., Jun.  
*Jehovah Elohim! Creator great*, 363, i., Forsyth, Christina  
*Jehovah, God of boundless strength and might* (tr. Miss Winkworth), 153, i., Bogatzky, C. H. von  
*Jehovah, God the Father, bless*, 1265, i., Wesley family, The  
*Jehovah, God! Thy gracious power*, 1197, i., Unitarian hymnody  
*Jehovah, grant us peace through all* (Verleth uns Frieden göttlichlich), 270, i., Da pacem, Domine  
*Jehovah! great and sacred name*, 1197, i., Unitarian hymnody  
*Jehovah hath spoken, the nations shall hear*, 873, ii., Oiler, E.

*Jehovah, Acher Gott von Macht und Stärke*, 153, i., Bogatzky, C. H. von  
*Jehovah! holy Lamb*, 21, ii., Arnold, G.  
*Jehovah is great, and great is His praise*, 764, i., Montgomery, J.  
*Jehovah is my light, salvation showing* (tr. H. Mills), 792, i., Neander, J.  
*Jehovah ist mein Licht und Gnadensonne*, 792, i., Neander, J.  
*Jehovah, judge my cause*, 1112, ii., Syriac hymnody  
*Jehovah, let me now adore Thee*, 266, ii., Crassellius (Crasselt), B.  
*Jehovah, Lord, now come, I pray*, 582, ii., Jerusalem, my happy home  
*Jehovah reigns, arrayed in light*, 622, i., Kennedy, B. H.  
*Jehovah reigns, exalted high*, 1240, ii., Watta, I.  
*Jehovah reigns, He dwells in light*, 1240, i., Watta, I.  
*Jehovah reigns, His throne is high*, 1236, i., Watta, I.  
*Jehovah reigns, let all the earth* (Ps. xcvi.), 800, ii., New Version  
*Jehovah reigns, let every nation hear*, 114, i., Barbauld (née Alkin), Anna L.  
*Jehovah reigns, let therefore all* (Ps. xcix.), 800, ii., New Version  
*Jehovah reigns, O Earth, rejoice*, 90, ii., Auber, Harriet  
*Jehovah reigns on high*, 1265, ii., Wesley family, The  
*Jehovah speaks, let man be awed*, 706, ii., Lyte, H. F.  
*Jehovah's covenant shall endure*, 497, i., Havergal, Frances R.  
*Jehovah's Fellow and His Son*, 1266, ii., Wesley family, The  
*Jehovah's love first chose His saints*, 571, i., Irons.  
*Jehovah's praise sublime*, 257, i., Conder, J.  
*Jehovah's will is found*, 979, ii., Row, T.  
*Jemenuij i lon* (Our Father, which art in heaven), 741, i., Miltonts  
*Jerusalem*, See also *Hierusalem* and *Hirusalem*  
*Jerusalem, celestial place* (Coelestis urbs, Jerusalem), 911, i., Primers; 1200, ii., Urbs beata, Hierusalem  
*Jerusalem divine*, 949, i., Rhodes, B.  
*Jerusalem du hochgebaute Stadt*, 633, i., Kosegarten, L. G.  
*Jerusalem, du hochgebaute Stadt*, 415, i., German hymnody; 733, i., Meyfart, J. M.  
*Jerusalem exulting*, 534, ii., Hora novissima, tempora pessima sunt, vigilemus  
*Jerusalem, for ever bright*, 699, ii., Lowry, R.  
*Jerusalem gloriosa*, 793, i., Nec quisquam oculis vidit  
*Jerusalem gloriosi*, 1168, i., Thomas of Kempen  
*Jerusalem! high tower thy glorious walls* (tr. Whittingham), 733, i., Meyfart, J. M.  
*Jerusalem! high tower thy glorious walls* (tr. Hopkins), 733, ii., Meyfart, J. M.  
*Jerusalem, Jerusalem, would God*, 582, ii., Jerusalem, my happy home  
*Jerusalem luminosa*, 650, ii., Latin hymnody; 793, i., Nec quisquam oculis vidit  
*Jerusalem! my happy home, Name ever dear to me*, 259, i., Congregational hymnody; 563, i., Jerusalem, my happy home, When shall I come to thee  
*Jerusalem, my happy home, when shall I come to thee* (F. B. P. & Frid), 293, ii., Dickson, D.; 973, ii., Roman Catholic hymnody; 1251, ii., Welsh hymnody  
*See also Hierusalem, my happy home*  
*Jerusalem, O cittie blest, That of peace*, 1200, i., Urbs beata, Hierusalem  
*Jerusalem on high*, 269, ii., Crossman, S.; 348, ii., English hymnody  
*Jerusalem, that place divine, The vision*, 1200, i., Urbs beata, Hierusalem  
*Jerusalem, the city*, 240, ii., Coelestis O Jerusalem  
*Jerusalem the glorious*, 534, ii., Hora novissima, tempora pessima sunt, vigilemus  
*Jerusalem the golden, The home of saints shall be*, 498, ii., Havergal, W. H.  
*Jerusalem the golden, With milk and honey blest* (Neale), 137, ii., Bernard of Morlaix; 534, i., ii., Hora novissima, tempora pessima sunt, vigilemus; 788, i., ii., Neale, J. M.  
*Jerusalem, the happy seat*, 582, ii., Jerusalem, my happy home  
*Jerusalem the heavenly*, 240, ii., Coelestis O Jerusalem  
*Jerusalem the holy*, 240, ii., Coelestis O Jerusalem  
*Jerusalem the only*, 534, ii., Hora novissima, tempora pessima sunt, vigilemus  
*Jerusalem, thou city blest* (Coelestis urbs, Jerusalem), 1200, i., Urbs beata, Hierusalem  
*Jerusalem! thou city builded high* (tr. Miss Burlingham), 733, ii., Meyfart, J. M.  
*Jerusalem, thou city built on high* (tr. in the Dalston Hosp. H. B.), 733, i., Meyfart, J. M.

- Jerusalem, thou city built on high* (tr. Russell), 733, i., Meyfart, J. M. Je  
*Jerusalem, thou city built on high, Would God I were in thee*, 633, i., Kosegarten, L. G. Je  
*Jerusalem, thou city fair and high*, 733, i., Meyfart, J. M. Je  
*Jerusalem, thou city grand* (Coelestis urbs, Jerusalem), 1200, ii., Urbs beata, Hierusalem Je  
*Jerusalem, thou city of the skies*, 733, ii., Meyfart, J. M. Je  
*Jerusalem, thou city reared on high* (tr. Miss Manington), 733, ii., Meyfart, J. M. Je  
*Jerusalem! thou city towering high* (tr. Miss Cox), 733, ii., Meyfart, J. M. Je  
*Jerusalem! thou glorious city-height*, 733, ii., Meyfart, J. M. Je  
*Jerusalem, thou high-built, fair abode*, 733, ii., Meyfart, J. M. Je  
*Jerusalem, thy song be new*, 224, ii., Chorus novae Hierusalem J  
*Jerusalem, whose name contains* (Coelestis urbs, Jerusalem), 1200, ii., Urbs beata, Hierusalem J  
*Jesaja dem Propheten das geschah*, 704, ii., Luther, M. J  
*Jesse proles, pellis moles* (Bernard of Cluny?), 1202, i., Ut jucundas cervus undas aestuans desiderat J  
*Jesu, See also Giesu, Jesu, Jesus, and Jhesu* J  
*Jesu, all hail, Who for my sin* (Jesu nostros ob reatus), 1101, ii., 1102, i., Summe Pater, O Creator J  
*Jesu, all power is given to Thee*, 1186, ii., Try us, O God, and search the ground J  
*Jesu als du wiederkehrtest*, 106, ii., Bahnmaler, J. F. J  
*Jesu! animae Amator*, 591, ii., Jesu, Lover of my soul J  
*Jesu! as a Saviour, aid*, 505, ii., Heermann, J. J  
*Jesu, as the waters crown Thee* (Jesu, fonte baptizaris, tr. Anon.), 1101, i., Summe Pater, O Creator J  
*Jesu, as though Thyself wert here*, 585, i., Jesu, dulcis amor meus J  
*Jesu, at the Vesper hour*, 1061, ii., Skinner, J. J  
*Jesu, at Thy invitation*, 982, i., Russell, A. T. J  
*Jesu, auctor clementiae*, 586, ii., 587, ii., Jesu dulcis memoria J  
*Jesu, baptized, the Father's voice* (Jesu, fonte baptizaris), 1101, ii., Summe Pater, O Creator J  
*Jesu be ne'er forgot*, 420, i., Gib uns, o Jesu, Gnad J  
*Jesu! be our Guide*, 589, ii., Jesu, geh' voran J  
*Jesu! be Thy suffering love*, 143, ii., Birken, S. von J  
*Jesu be with thee in all thy ways, Jesu crown* (tr. J. Kelly), 627, i., Knak, G. F. L. J  
*Jesu, because of all our guilt* (Jesu nostros ob reatus), 1101, ii., Summe Pater, O Creator J  
*Jesu, behold the wise from far*, 1102, i., Summe Pater, O Creator J  
*Jesu Blut komm über mich*, 701, ii., Ludmilla-Elisabeth of Schwarzburg-Rudolstadt J  
*Jesu, born the world to free* (Jesu Redemptor omnium, Summi Parentis), 329, i., Christe Redemptor omnium Ex Patre J  
*Jesu, Bridegroom, Saviour, Friend*, 588, ii., Jesu dulcis memoria J  
*Jesu, by cruel taunts distressed* (tr. Chambers), 872, i., Opprobriis, Jesu, astur J  
*Jesu, by that death of pain* (Jesu nostros ob reatus, tr. Anon.), 1101, ii., Summe Pater, O Creator J  
*Jesu, by Thy supreme command*, 584, i., Jesu, at Whose supreme command J  
*Jesu! by Whose almighty grace*, 1181, ii., Toke, Emma J  
*Jesu, cast a pitying eye*, 1262, ii., Wesley family, The J  
*Jesu, Chief Shepherd of the souls*, 1066, i., Soden, A. J. J  
*Jesu, Child of mortal throes*, 1060, ii., Singleton, R. C. J  
*Jesu Christe, per quem ista*, 1202, i., Ut jucundas cervus undas aestuans desiderat J  
*Jesu, Creator of the world*, 91, i., Auctor beati saeculi J  
*Jesu, David's Root and Stem*, 678, i., Litanies J  
*Jesu, day by day*, 589, ii., Jesu, geh' voran J  
*Jesu, dear Redeemer*, 590, ii., Jesus, gentlest Saviour, God of might J  
*Jesu, decus angelicum*, 586, ii., 587, i., 588, i., Jesu dulcis memoria J  
*Jesu defensor omnium*, 721, ii., Mediae noctis tempore J  
*Jesu dein betrubtes Leiden*, 237, ii., Clausnitzer, T. J  
*Jesu deine heilige Wunden*, 585, i., Jesu deine tiefe Wunden J  
*Jesu, deine Passion*, 143, ii., Birken, S. von J  
*Jesu, deiner zu gedenken*, 589, i., Jesu dulcis memoria J  
*Jesu, Delight of every heart*, 588, ii., Jesu dulcis memoria J  
*Jesu, den ich meine*, 1144, ii., Tersteegen, G. J  
*Jesu, der du bist alleine*, 417, ii., German hymnody; 1143, ii., Tersteegen, G. J  
*Jesu, der du meine Seele*, 966, i., Rist, J. J  
*Jesu, der du tausend Schmerzen*, 505, ii., Heermann, J. J



*Jesu, Jesu, komm zu mir*, 590, i., *Jesu, komm' doch selbst zu mir*

*Jesu, King o'er all adored*, 588, i., *Jesu dulcis memoria*

*Jesu, King of boundless might*, 678, ii., Litanies

*Jesu, King of Saints, Whose Name* (Salve Jesu Rex sanctorum), 990, ii., *Salve mundi salutare*

*Jesu, let Thy pitying eye*, 1262, ii., Wesley family, The

*Jesu, let Thy sufferings ease me*, 199, i., *By the picture of Thy passion*

*Jesu, Life of those who die*, 678, ii., Litanies

*Jesu! life! the life of heaven*, 531, ii., Homburg, E. C.

*Jesu, Light of souls indwelling*, 706, i., *Lux alma Jesu mentium*

*Jesu, Lord and Master great* (*Jesu Deus et magister*, tr. Anon.), 1101, ii., *Summe Pater, O Creator*

*Jesu, Lord and Nouriser*, 598, ii., *Jesus, gentlest Saviour, God of might*

*Jesu, Lord, at dead of night*, 1061, ii., Skinner, J.

*Jesu, Lord, at hour of Prime*, 1061, ii., Skinner, J.

*Jesu, Lord, enthroned on high*, 678, ii., Litanies

*Jesu, Lord, for sins of mine*, 1061, ii., Skinner, J.

*Jesu, Lord most mighty, Humbly we adore* (Russell), 678, ii., Litanies; 983, i., Russell, A. T.

*Jesu, Lord of life and glory*, 600, i., *Jesus, Lord of life and glory, Bend from*

*Jesu! Lord so great and glorious*, 1303, i., Zinzendorf, N. L. von

*Jesu, Lord, Thy praise we sing*, 1092, ii., *Stephano primo martyri*

*Jesu, Lord, to me impart*, 301, ii., *Dignare me, O Jesu, rogo Te*

*Jesu, Lord, we kneel before Thee*, 600, i., *Jesus, Lord of life and glory*

*Jesu, Lord, we look to Thee*, 1262, ii., Wesley family, The

*Jesu, Lord, Who three long hours*, 1061, ii., Skinner, J.

*Jesu, Lord, with blessing brow*, 1061, ii., Skinner, J.

*Jesu, Lover of my soul* (C. Wesley), 479, i., *Hail the day that sees Him rise*; 591, ii., *Jesu meine Freude*; 726, ii., Methodist hymnody; 739, ii., 741, i., Litanies

*Jesu Mahazaroo* (*Jesus forgive us*), 905, ii., *Saviour breathe an evening blessing*

*Jesu, meek and gentle*, 915, ii., Prynn, G. R.

*Jesu, meek and lovely*, 243, ii., Collins, H.

*Jesu, mein Erbarmen! Awe*, 1143, ii., Tersteegen, G.

*Jesu, meine Freud und Wonne*, 415, i., German hymnody

*Jesu, meine Freude, Meines Herzens Weide*, 386, ii., Franck, J.; 416, i., German hymnody

*Jesu meine Nützlichkeit*, 1007, i., Scheffler, J.

*Jesu, meine Zuversicht*, 599, ii., *Jesus lebt, mit ihm auch ich*

*Jesu, meiner Seele Leben*, 416, ii., German hymnody

*Jesu, meiner Seelen Wonne*, 579, i., Janus, M.

*Jesu meines Lebens Leben*, 445, i., Götter, L. A.; 531, ii., Homburg, E. C.

*Jesu! memorial name so sweet*, 587, ii., *Jesu dulcis memoria*

*Jesu mi dulcissime, Domine coelorum*, 289, ii., *Desere jam, anima, lectulum soporis*

*Jesu, most loving God*, 885, ii., *Patris aeterni Soboles coseva*

*Jesu, most loving One, Who from Thy glory's throne*, 589, ii., *Jesu dulcissime, e throno gloriae*

*Jesu, most pitiful, Who from heaven's throne*, 589, ii., *Jesu dulcissime, e throno gloriae*

*Jesu, my boast, my light, my joy*, 10, ii., *Ach Gott, wie manches Herzeleid*

*Jesu! my Great High Priest above*, 367, ii., *Father, I want a thankful heart*

*Jesu! my heart's most joyful Rest*, 638, ii., Lange, J. C.

*Jesu, my joy-giving*, 592, i., *Jesu meine Freude*

*Jesu, my King, to Thee I bow*, 1261, i., Wesley family, The

*Jesu, my light and sure defence*, 127, i., Behm, M.

*Jesu, my Lord and God, Thou art* (tr. Russell), 10, i., *Ach Gott, wie manches Herzeleid*

*Jesu, my Lord, my God, my all*, 243, ii., Collins, H.

*Jesu, my Lord, my Shepherd*, 1077, i., Spitta, C. J. P.

*Jesu, my Truth, my Way*, 1263, i., Wesley family, The

*Jesu, Name all names above*, 1159, i., *Theotistus of the Studium*

*Jesu, name of sweetest thought*, 587, ii., *Jesu dulcis memoria*

*Jesu, now the hard cross bearing* (*Jesu, crucem dum portabas*, tr. Anon.), 1101, ii., *Summe Pater, O Creator*

*Jesu, now Thy new-made soldier*, 520, ii., Hewett, J. W.

*Jesu, of mercy Source alone*, 587, ii., *Jesu dulcis memoria*

*Jesu! on Thee to be thinking* (*Jesu deiner zu gedenken*), 589, i., *Jesu dulcis memoria*

*Jesu, our bright and Morning Star*, 133, ii., Bell, C. D.

*Jesu, our Captain and our King*, 722, i., *Mediae noctis tempore*

*Jesu, our hope, our heart's desire*, 592, ii., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, our Joy and loving Friend*, 622, ii., *Nun ruhen alle Wälder*

*Jesu, our Lenten fast of Thee*, 593, ii., *Jesu quadragenarius*

*Jesu, our Lenten fast to Thee*, 520, ii., Hewett, J. W.

*Jesu, our Ransom from above*, 593, i., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, our Redeemer, now*, 593, i., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, our Redemption best*, 592, ii., *Jesu nostra redemptio, Amor et desiderium*

*Jesu our risen King, Glory to Thee we sing*, 429, i., *Glory to God on high, Let praises fill*

*Jesu, our souls' redeeming Lord* (*Jesu Redemptor omnium Quem lucis*), 229, i., *Christe Redemptor omnium, Ex Patre*

*Jesu, priceless treasure*, 591, ii., *Jesu, meine Freude*

*Jesu, Prince of Life and Power* (*Jesu summae Rex virtutis*, tr. Anon.), 991, i., *Salve mundi salutare*

*Jesu quadragenarius*, 522, ii., Hilary; 642, i., Latin hymnody; 640, ii., *O Lord our God, with earnest care*

*Jesu, Redeemer of the earth* (*Jesu Redemptor omnium Quem lucis* (tr. J. Williams), 229, i., *Christe Redemptor omnium Ex Patre*

*Jesu, Redeemer of the earth* (tr. Littledale), 594, ii., *Jesu Redemptor saeculi, Verbum Patris altissimi*

*Jesu, Redeemer of us all* (*Jesu Redemptor omnium Quem lucis*), 229, i., *Christe Redemptor omnium Ex Patre*

*Jesu, Redeemer of the world* (*Jesu Redemptor omnium, Quem lucis*), 228, ii., *Christe Redemptor omnium Ex Patre*

*Jesu, Redeemer, the renowned*, 593, ii., *Jesu Redemptor omnium, Perpes corona praesulum*

*Jesu, Redeemer, Thee we praise*, 594, i., *Jesu Redemptor saeculi, Qui tertio post funera*

*Jesu, Redeemer, Thou of all*, 593, ii., *Jesu Redemptor omnium, Perpes corona praesulum*

*Jesu, Redeemer, Thou Who art*, 593, i., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, Redemption, all divine*, 592, ii., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, Redemption dear*, 593, i., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, Redemptor omnium, Perpes corona praesulum* (Anon.), 126, i., Benson, R. M.; 645, ii., Latin hymnody

*Jesu Redemptor omnium Quem lucis ante originem*, 228, ii., *Christe Redemptor omnium Ex Patre Patris unice*

*Jesu, Redemptor omnium, Summi Parentis*, 229, i., *Christe Redemptor omnium Ex Patre Patris unice*

*Jesu, Refuge of my soul*, 590, ii., *Jesu, Lover of my soul*

*Jesu, remembrance passing sweet*, 587, ii., *Jesu dulcis memoria*

*Jesu Rex admirabilis*, 586, ii., 587, i., 588, i., *Jesu dulcis memoria*

*Jesu, Salvator saeculi Redemptis ope subveni*, 376, ii., *Festiva saeculis collitur*

*Jesu, Salvator saeculi, Verbum Patris altissimi*, 11, ii., *Ad coenam Agni providi*; 594, i., *Jesu Redemptor saeculi, Verbum Patris altissimi*

*Jesu, Saviour, ever mild*, 678, ii., Litanies

*Jesu, Saviour, Shepherd bringing*, 145, i., Blair, W.

*Jesu, Shepherd of the sheep*, 1263, i., Wesley family, The

*Jesu, slain for earth's release*, 593, i., *Jesu nostra redemptio, Amor et desiderium*

*Jesu, solace of the soul*, 289, ii., *Desere jam, anima, lectulum soporis*

*Jesu, Son of God most high*, 678, ii., Litanies

*Jesu, Son of the living God*, 678, ii., Litanies

*Jesu! Source of gladness*, 592, i., *Jesu meine Freude*

*Jesu, Source of my salvation*, 522, i., Homburg, E. C.

*Jesu summae Rex virtutis*, 990, i., 991, i., *Salve mundi salutare*

*Jesu, Sun of our salvation*, 576, i., *Jam Christe, sol justitiae*

*Jesu, shines light*, 638, ii., Lange, Joachim

*Jesu, sweet memories of Thy Name*, 587, ii., *Jesu dulcis memoria*

*Jesu, take my sins away*, 1261, i., Wesley family, The

*Jesu, than crown of kings art Thou*, 584, ii., *Jesu corona celsior*

*Jesu, the angels' Light and Song*, 588, ii., *Jesu dulcis memoria*

*Jesu, the Author of our life*, 306, i., Father and Lord of our whole life  
*Jesu the Crown, and sweet Reward*, 586, i., Jesu, Corona virginum  
*Jesu, the Crown of virgins, Whom*, 586, i., Jesu, Corona virginum  
*Jesu, the earth's Redeemer Thou*, 594, i., Jesu, Redemptor saeculi, Qui tertio post funera  
*Jesu, the Father's Only Son*, 228, ii., Christe Redemptor omnium De Patre Patris unice  
*Jesu, the heart's own Sweetness and true Light*, 586, i., Jesu dulcis memoria  
*Jesu, the irrevocable word*, 1264, i., Wesley family, The  
*Jesu, the King all wonderful*, 580, i., Jesu dulcis memoria  
*Jesu, the Law and Pattern, whence*, 593, i., Jesu quadragenariae  
*Jesu, the Life, the Truth, the Way*, 1261, i., Wesley family, The  
*Jesu, the only thought of Thee*, 314, i., Dryden, J.; 911, i., Primers  
*Jesu, the Ransomer of man (Jesu Redemptor omnium, Quem lucis, tr. in the Primer, 1685)*, 229, i., Christe Redemptor omnium Ex Patre  
*Jesu, the Ransomer of man (Jesu Redemptor omnium, Quem lucis, tr. cento from the Primers, 1685 & 1706)*, 229, i., Christe Redemptor omnium Ex Patre  
*Jesu, the soul hath in Thy love (Jesu, Tua dilectio)*, 588, ii., Jesu dulcis memoria  
*Jesu, the very thought is sweet (tr. Neale, 1852)*, 587, ii., (tr. Neale, 1858), 588, i., Jesu dulcis memoria  
*Jesu, the very thought of Thee (tr. Caswall, 1868)*, 587, i., (tr. Caswall, 1849), 588, i., Jesu dulcis memoria; 974, ii., 975, i., Roman Catholic hymnody  
*Jesu, the very thought of Thee—st. ii. No sound, no harmony so gay (tr. in Hys. for the year)*, 588, ii., Jesu dulcis memoria  
*Jesu, the very thought of Thee (tr. in the Primer, 1684 and 1685)*, 911, i., Primers  
*Jesu, the virgins' coronal*, 586, i., Jesu, Corona virginum  
*Jesu, the virgins' crown, do Thou*, 584, ii., Jesu, Corona virginum  
*Jesu, the virgins' Crown, In love*, 585, i., Jesu, Corona virginum  
*Jesu, the world's Redeemer, hear*, 593, ii., Jesu Redemptor omnium, Perpes corona praesulum  
*Jesu, the world's redeeming Lord, Eternal Son, co-equal Word*, 594, ii., Jesu Redemptor saeculi, Verbum Patris altissimi  
*Jesu, the world's redeeming Lord, Of Sire most high*, 594, i., Jesu Redemptor saeculi, Verbum Patris altissimi  
*Jesu, the world's redeeming Lord, The Father's co-eternal Word*, 594, i., Jesu Redemptor saeculi, Verbum Patris altissimi  
*Jesu, Thou Fount of mercy, hail*, 587, ii., Jesu dulcis memoria  
*Jesu! Thou from earth hast vanished*, 508, ii., Nobis Olympo redditus  
*Jesu, Thou great redeeming Lord*, 1264, i., Wesley family, The  
*Jesu, Thou hast to hoary hairs*, 1265, i., Wesley family, The  
*Jesu, Thou knowest my simpleness*, 1261, ii., Wesley family, The  
*Jesu, Thou my heart's pleasing Feast*, 639, ii., Lange, J. C.  
*Jesu, Thou our pure [chief] delight*, 982, i., Russell, A. T.  
*Jesu, Thou Redeemer dear*, 593, i., Jesu nostra redemptio, Amor et desiderium  
*Jesu, Thou sovereign Lord of all*, 1263, i., Wesley family, The  
*Jesu, Thou sweetness pure and blest*, 589, i., Jesu dulcis memoria  
*Jesu, Thou wounded Lamb of God*, 556, ii., I thirst, Thou wounded Lamb of God  
*Jesu, Thy blood and righteousness (tr. J. Wesley)*, 230, i., Christi Blut und Gerechtigkeit  
*Jesu, Thy boundless love to me (J. Wesley)*, 888, i., Peace, doubting heart, my God's I am  
*Jesu, Thy light again I view*, 639, ii., Lange, Joachim  
*Jesu, Thy mercies are untold*, 587, i., Jesu dulcis memoria; 704, ii., Lux alma Jesu mentium  
*Jesu, Thy priests' eternal prize*, 594, ii., Jesu, sacerdotum decus  
*Jesu, Thy soul renew my own (Die Seele Christi)*, 70, ii., Anima Christi sanctifica me  
*Jesu, Thy throne of glory Thou (Jesu thronum majestatis)*, 1101, ii., Summe Pater, O Creator  
*Jesu, Thy wandering sheep behold*, 1261, i., Wesley family, The

*Jesu, tibi sit gloria, Qui victor in coelum rediit*, 306, i., Doxologies  
*Jesu Tilger meiner Sünden*, 505, ii., Heermann, J.  
*Jesu! to earth the Saviour given*, 594, ii., Jesu Redemptor saeculi, Verbum Patris altissimi  
*Jesu, to my heart most precious (De dulcedine Jesu)*, 1096, ii., Stone, S. J.  
*Jesu, to Thee my heart I bow (tr. J. Wesley)*, 1261, i., Zinzendorf, N. L. von  
*Jesu, to Thee our hearts we lift*, 1263, i., Wesley family, The  
*Jesu, to Thy table led*, 119, i., Baynes, R. H.  
*Jesu, true Sun of human souls*, 576, i., Jan Christus sol justitiae  
*Jesu, Tua dilectio*, 588, ii., Jesu dulcis memoria  
*Jesu tui memoria*, 159, note, Bohemian hymnody  
*Jesu, united by Thy grace*, 1106, ii., Try as, O God, and search the ground  
*Jesu Verbum, qui superbum*, 1202, i., Ut jucundus eris undas aestuans desiderat  
*Jesu, Victor over sin*, 505, ii., Heermann, J.  
*Jesu, was hat dich getrieben*, 665, ii., Laurenti, L.  
*Jesu, we adore Thee*, 514, ii., Hernaman (see Ithaca), Claudia F.  
*Jesu, we are far away*, 678, ii., Litanies  
*Jesu, we look to Thee*, 1263, i., Wesley family, The  
*Jesu, we praise Thee for his work*, 1158, i., The virtues of Thy saints, O Lord  
*Jesu, we the promise claim*, 244, i., Come, and let us sweetly join  
*Jesu, we thus obey*, 1262, i., Wesley family, The  
*Jesu, we Thy promise plead*, 447, ii., Graces  
*Jesu, Well-spring of all mercy*, 587, ii., Jesu dulcis memoria  
*Jesu, when I think on Thee*, 962, i., Russell, A. T.  
*Jesu, when Thou once returnest (tr. Miss Winkworth)*, 106, ii., Bahnmater, J. F.  
*Jesu, Who broughtest redemption nigh*, 594, i., Jesu Redemptor saeculi, Verbum Patris altissimi  
*Jesu, who can'st the world to save*, 576, i., Festus saeculis collitur  
*Jesu, Who didst stoop to prove*, 505, ii., Heermann, J.  
*Jesu, who didst Thy pastor crown*, 594, ii., Jesu, mercedum decus  
*Jesu, who dost true joys impart (tr. Anon.)*, 587, i., Jesu dulcis memoria  
*Jesu, Who for my transgression*, 963, i., Russell, A. T.  
*Jesu, Who for us didst bear Hunger, Thirst (tr. 573, i., Irons, W. J.; 1161, i., To Whom but Thee, O God of grace)*  
*Jesu, Who for us didst bear scorn and sorrow (Littledale)*, 678, ii., Litanies  
*Jesu, Who from Thy Father's throne (Jesu, thronum majestatis)*, 1102, i., Summe Pater, O Creator  
*Jesu! Who in sorrow dying*, 906, i., Rist, J.  
*Jesu, Who our Redemption art, God, Maker of all things*, 593, i., Jesu nostra redemptio, Amor et desiderium  
*Jesu, Who our Redemption art, Who in the deep lov*, 593, i., Jesu nostra redemptio, Amor et desiderium  
*Jesu, Who this our Lenten tide*, 593, ii., Jesu quadragenariae  
*Jesu, Who when Adam fell*, 678, ii., Litanies  
*Jesu, whom nations all adore*, 229, i., Christe Redemptor omnium Ex Patre  
*Jesu, Whose glory's streaming rays*, 290, i., Penke, W.  
*Jesu, Whose grace inspires Thy priests*, 1102, i., Summe Pater, O Creator  
*Jesu, Whose holy life displays*, 593, ii., Jesu quadragenariae  
*Jesu, Whose pure limbs for me*, 1061, ii., Skinner, J.  
*Jesu, with Thy Church abide*, 678, ii., Litanies  
*Jesu woldst uns weiden*, 677, i., Lindemann, J.  
*Jesu, Word of God Incarnate*, 513, ii., Heri mundus exultavit  
*Jesus. See also Jesu, and Iqoout*  
*Jesus, accept the praise*, 1262, ii., Wesley family, The  
*Jesus, adorned with grace divine*, 1196, i., Unitarian hymnody  
*Jesus, all-atoning Lamb*, 409, i., Gentle Jesus, lovely Lamb  
*Jesus! all praise is due to Thee*, 408, ii., Gelobet und du Jesu Christ  
*Jesus! All-sufficiency*, 1094, i., Stock, Sarah G.  
*Jesus along the Calvary road (Jesu, crucem dum portabas)*, 1102, i., Summe Pater, O Creator  
*Jesus, along Thy proper road (Jesu, crucem dum portabas)*, 1101, ii., Summe Pater, O Creator  
*Jesus, along Thy tearful road (Jesu, crucem dum portabas)*, 1101, ii., Summe Pater, O Creator

- Jesus, and can it ever be*, 127, ii., Behold, a stranger at the door; 470, ii., Grigg, J.; 595, ii., Jesus, and shall it ever be
- Jesus, and didst Thou leave the sky?* 1090, i., Steele, Anne
- Jesus, at my dissolution*, 395, ii., Freudlich sehr, o meine Seele
- Jesus, be endless praise to Thee*, 230, ii., Christi Blut und Gerechtigkeit
- Jesus be with thee in thy ways, Jesus favour*, 627, i., Knak, G. F. L.
- Jesus, behind Thy Temple's Veil* (tr. Anon.), 262, ii., Cor arca legem continens
- Jesus, blessed Mediator*, 949, ii., O the hour when this material
- Jesus, blessed Saviour*, 497, i., Havergal, Frances R.
- Jesus, blest harmonious Name*, 595, i., Jesu, soft harmonious Name
- Jesus' Blood come over me*, 701, ii., Ludamilla-Ellsabeth of Schwarzburg Rudolstadt
- Jesus, by Thy almighty power*, 1254, ii., Wenn mein Stündlein fürbänden ist
- Jesus calls to us to-day*, 491, ii., Harland, E.
- Jesus calls us, mid the tumult*, 596, ii., Jesus calls us; o'er the tumult
- Jesus calls us o'er the tumult*, 30, ii., Alexander (née Humphreys), Cecil F.; 223, i., Children's hymns
- Jesus, cast a look on me*, 136, i., Berridge, J.; 694, ii., Lord, that I may learn of Thee
- Jesus Christ, blest Light of Light*, 894, ii., Φως ἡ ἀπαύρατος δόξα
- Jesus Christ enthroned on high*, 119, i., Bayly, C.
- Jesus Christ exalted high*, 997, ii., Saviour, Who exalted high
- Jesus Christ is risen to-day, Our triumphant* (Surrexit Christus hodie, tr. Anon.), 751, ii., Missions; 802, i., New Version; 1104, ii., Surrexit Christus hodie
- Jesus Christ, my Lord and King*, 670, i., Leeson, Jane E.
- Jesus Christ, my Saviour, lives!* 703, i., Luise-Henriette of Brandenburg
- Jesus Christ, my Strength, my Stay*, 703, i., Luise-Henriette of Brandenburg
- Jesus Christ, my sure defence*, 703, i., Luise-Henriette of Brandenburg
- Jesus Christ, our great Redeemer*, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
- Jesus Christ, our Saviour*, 1277, i., Whitting, W.
- Jesus Christ, our Saviour true*, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
- Jesus Christ, our Saviour Who*, 598, i., Jesus Christus, nostra salus
- Jesus Christ our true salvation*, 598, i., Jesus Christus, nostra salus
- Jesus Christ, the Lamb of God*, 170, i., Breithaupt, J. J.
- Jesus Christ, to-day is risen*, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
- Jesus Christ, we humbly pray*, 773, i., Moultrie, G.
- Jesus Christ, Who came to save*, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
- Jesus Christ, Who stands between*, 372, i., Father, Son, and Spirit, hear
- Jesus Christ, with God the Father Consubstantial, Only Son*, 227, i., Christe, Oh Jesu summi
- Jesus Christus, Gottes Lamm*, 170, i., Breithaupt, J. J.
- Jesus Christus herrscht als König*, 417, i., German hymnody
- Jesus Christus nostra salus* (Hus), 704, i., Luther, M.
- Jesus Christus unser Heiland, Der den*, 704, ii., Luther, M.
- Jesus Christus unser Heiland, Der von uns den Gottes Zorn wandt* (tr. Luther), 594, i., Jesai dem Propheten, das geschah; 598, i., Jesus Christus, nostra salus; 704, i., Luther, M.
- Jesus, come Thyself to me*, 590, i., Jesu, komm' doch selbst zu mir
- Jesus comes, His conflict o'er*, 489, ii., Hark, ten thousand voices cry
- Jesus comes to souls rejoicing*, 596, ii., Jesus came; the heavens adoring
- Jesus comes with all His grace*, 1263, i., Wesley family, The
- Jesus cometh to fulfil*, 216, i., Cerne lapsum servulum
- Jesus, day by day*, 589, ii., Jesu geh' voran
- Jesus, day by day, Guide us on our way*, 589, ii., Jesu geh' voran
- Jesus, delightful, charming Name*, 123, i., Reddome, B.
- Jesus, der ist mein Leben*, 619, ii., Heusser (née Schweitzer), Meta
- Jesus, descended from the sky*, 1264, i., Wesley family, The
- Jesus died upon the tree*, 734, i., Midlane, A.
- Jesus, do Thou my vision fill*, 544, ii., Hurditch, C. R.
- Jesus draws the chosen race*, 106, ii., Burnham, R.
- Jesus drinks the bitter cup*, 436, ii., God of unexampled grace
- Jesus dulcis memoria*, 1062, i., Stabat mater dolorosa. See also *Jesu dulcis memoria*
- Jesus, end of my desires* (Jesu meine Süssigkeit), 1007, i., Scheffler, J.
- Jesus, engrave it on my heart*, 722, ii., Metley, S.
- Jesus, enthroned and glorified*, 231, i., Eddy, Z.
- Jesus, eternal Truth sublime*, 594, ii., Jesu corona celstior
- Jesus, everlasting Son*, 629, ii., Knapp, A.
- Jesus, ew'ge Sonne*, 629, ii., Knapp, A.
- Jesus exalted far on high*, 264, i., Cotterill, T.; 1094, ii., Staffordshire hymnbooks
- Jesus, faithful to His word*, 672, ii., Let the world lament their dead
- Jesus, Friend of little children*, 719, ii., Mathams, W. J.
- Jesus, from the skies descending*, 163, i., Bring the glossy branch unfading
- Jesus, from Thy heavenly dwelling*, 909, i., Powell, T. E.
- Jesus, from Thy heavenly place*, 1264, i., Wesley family, The
- Jesus, from Whom all blessings flow*, 484, ii., Happy the souls that first believed
- Jesus, fulfil our one desire*, 1265, i., Wesley family, The
- Jesus, full of all compassion*, 1188, i., Turner, D.
- Jesus, full of love divine*, 446, i., Gough, B.
- Jesus! Gentle Sufferer! say*, 222, ii., Day of loss and day of gain
- Jesus, God of love, attend*, 1183, i., Toplady, A. M.
- Jesus, gracious One, calleth now to thee*, 243, ii., Collins (née), S. A.
- Jesus, grant me to inherit*, 227, ii., Denicke, D.
- Jesus! great and wondrous Star*, Neumeister, G.
- Jesus, Great Redeemer*, 269, ii., Cross (née Cambridge), Ada
- Jesus, great Shepherd of the sheep*, 1263, i., Wesley family, The
- Jesus, hail, enthroned in glory*, 108, i., Bakewell, J.; 480, i., Hail, Thou once despised Jesus
- Jesus, hail, the world's salvation*, 990, ii., Salve mundi salutare
- Jesus, hail Thou Lord of glory*, 136, i., Bertram, R. A.
- Jesus, hail! Who, as Thou bledest* (tr. Anon.), 98, ii., Ave Jesu, Qui mactaris
- Jesus, harmonious Name*, 672, i., Let earth and heaven agree, Angels and men
- Jesus hastening for the world to suffer*, 484, i., Greek hymnody; 561, ii., Ἰησοῦς ὁρίπ τοῦ σώματος
- Jesus hath died that I might live*, 1261, ii., Wesley family, The
- Jesus hath left His house below*, 1265, ii., Wesley family, The
- Jesus, hear us for the young*, 575, i., Jackson, E. H.
- Jesus, hear us, Lord of all*, 673, ii., Litanies
- Jesus, heed me, lost and dying*, 656, ii., Offord, R. M.
- Jesus, help conquer! my spirit is sinking* (tr. Miss Warn r), 1017, i., Schröder, J. H.
- Jesus, help conquer! Thou Prince ever-living* (tr. H. Mills), 1017, i., Schröder, J. H.
- Jesus, help conquer, Thou Prince of my being* (tr. Miss Mawington), 1017, i., Schröder, J. H.
- Jesus' holy Cross and dying*, 963, i., Recordare sanctae crucis
- Jesus, holy Saviour, God of might*, 598, ii., Jesus, gentlest Saviour, God of might
- Jesus, holy Saviour, Shepherd of the sheep*, 235, i., Clark, C.
- Jesus' hour is not yet come*, 1077, ii., Spitta, C. J. P.
- Jesus, how much Thy name unfolds*, 692, i., Peters, (née Bowly), Mary
- Jesus, how precious is Thy name*, 281, i., Davies, S.
- Jesus, how sweet the thought of Thee* (tr. Beste), 589, i., Jesu dulci-  
memoria
- Jesus, how sweet Thy memory is! Thinking of Thee* (tr. J. W. Alexander), 39, ii., Alexander, J. W.; 588, ii., Jesu dulcis memoria
- Jesus! how toil'd Thy blessed feet* (tr. Faber), 1102, i., Summe Pater, O Creator
- Jesus, I believe Thee near*, 1263, i., Wesley family, The
- Jesus, I cannot, will not let Thee go*, 316, i., Dunlop, T.
- Jesus, I come to Thee*, 124, i., Beman, N. S. S.
- Jesus, I fain would find*, 1294, i., Wesley family, The
- Jesus, I humbly seek*, 1265, ii., Wesley family, The
- Jesus, I know, hath died for me*, 979, i., Rothe, J. A.
- Jesus, I lift my soul to Thee*, 121, i., Beck, T.
- Jesus, I live to Thee*, 484, ii., Harbaugh, H.
- Jesus I love Thee*, 1204, i., Van Alstyne (née Crosby), Frances J.

*Jesus, I love Thee evermore*, 134, ii., Benedict, E. C.; 326, i., O Deus ego amo Te, Nam prior Tu amasti me  
*Jesus, I love Thee; not because*, 326, ii., O Deus ego amo Te, Nec amo Te ut salves me  
*Jesus, I love Thy sacred Name*, 598, ii., Jesus, I love Thy charming Name  
*Jesus, I love Thy saving Name*, 598, ii., Jesus, I love Thy charming Name  
*Jesus, I never can forget*, 325, ii., Ein Lämmlein geht und trägt die Schuld  
*Jesus, I own Thy matchless grace*, 599, i., Jesus, I sing Thy matchless grace  
*Jesus! I place my trust in Thee* (Mein Herzenstroß), 10, ii., Ach Gott, wie manches Herzeleid  
*Jesus, I rest on Thee*, 386, i., Beck, J. G.  
*Jesus, I will trust Thee, trust Thee with my soul*, 1231, i., Walker (nee Deck), Mary J.  
*Jesus, is still the same Thou art*, 1261, i., Wesley family, The  
*Jesus, is still Thou art to-day*, 849, ii., O that Thou would'st the heavens rend  
*Jesus, is Thou art still to-day*, 590, i., Jesu, is still Thou art to-day  
*Jesus, is Thou hast brought me to Thy foot*, 1059, i., Since the dear hour that brought me to Thy foot  
*Jesus, immortal King, arise*, 1053, ii., Seymour, A. C. H.  
*Jesus, immortal King, display*, 599, i., Jesus, immortal King, go on; 615, i., Kelly, T.  
*Jesus, immortal King, go on*, 615, i., Kelly, T.  
*Jesus, immutably the same*, 1183, i., Toplady, A. M.  
*Jesus in bonds of death had lain*, 325, ii., Christ lag in Todesbanden  
*Jesus, in earth and heaven the same*, 1265, ii., Wesley family, The  
*Jesus, in helpless infancy*, 945, ii., Qui sacris hodie sistitur aris  
*Jesus, in loving worship*, 514, ii., Hernaman (nee Ibotoon), Claudia F.  
*Jesus, in sickness and in pain*, 404, i., Gallaudet, T. H.  
*Jesus, in Thee our eyes behold*, 1238, i., Watts, I.  
*Jesus, in Thy blest name*, 589, i., Pennesfather, W.  
*Jesus, in Thy transporting name*, 1090, i., Steele, Anne  
*Jesus in Whom the Godhead's rays*, 1261, i., Wesley family, The  
*Jesus, in Whom the weary find*, 1261, i., Wesley family, The  
*Jesus, in Whom Thy saints rejoice*, 602, i., Jesus, Thou Soul of all our joys  
*Jesus invites His saints*, 1238, i., Watts, I.  
*Jesus is all my hope* (W. Williams), 1253, i., Welsh hymnody  
*Jesus is come, O joy heaven-lighted*, 51, i., Allendorf, J. L. C.  
*Jesus is God! alas to think*, 599, ii., Jesus is God, the solid earth  
*Jesus is God! The glorious band of golden angels sing*, 599, ii., Jesus is God, the solid earth  
*Jesus is gone above the skies*, 1238, i., Watts, I.  
*Jesus is gone up on high*, 615, i., Kelly, T.  
*Jesus is lifted up on high*, 40, ii., All glory to our gracious God  
*Jesus is my confidence*, 703, i., Luise-Henriette of Brandenburg  
*Jesus is my faithful trust*, 703, i., Luise-Henriette of Brandenburg  
*Jesus is my light most fair*, 960, ii., Richter, C. F.  
*Jesus is our common Lord*, 1261, ii., Wesley family, The  
*Jesus is our God and Saviour*, 493, i., Hart, J.  
*Jesus is our great salvation* (J. Adams), 1069, ii., Sons we are through God's election  
*Jesus is our Shepherd, Wiping*, 1097, i., Stowell, H.  
*Jesus is risen (All hail! dear Conqueror! all hail, Faber)*, 976, i., Roman Catholic hymnody  
*Jesus is the highest Name*, 1006, ii., Scheffler, J.  
*Jesus is the Name we treasure*, 427, i., Glorious Salvation  
*Jesus is the sinner's Friend*, 797, ii., Neumeister, E.  
*Jesus is the sure foundation*, 491, ii., Harland, E.  
*Jesus is the sweetest Name, Unto mortals*, 1006, ii., Scheffler, J.  
*Jesus ist das schönste Licht*, 960, ii., Richter, C. F.  
*Jesus ist der schönste Nam*, 1006, i., Scheffler, J.  
*Jesus ist kommen, Grund ewiger Freude*, 51, i., Allendorf, J. L. C.  
*Jesus, Jehovah, God*, 1265, i., Wesley family, The  
*Jesus, Jesus, come to me! How I long*, 590, i., Jesu, komm' doch selbst zu mir  
*Jesus, Jesus, come to me! Oh how*, 590, i., Jesu, komm' doch selbst zu mir  
*Jesus, Jesus only*, 701, ii., Ludamilla-Elisabeth of Schwarzburg-Rudolstadt

*Jesus, Jesus, naught but Jesus, Can my*, 701, ii., Ludamilla-Elisabeth of Schwarzburg-Rudolstadt  
*Jesus, Jesus, nichts als Jesus* (Ludamilla-Elisabeth), 142, ii., Bienemann, C.; 701, i., Ludamilla-Elisabeth of Schwarzburg-Rudolstadt  
*Jesus, Jesus, nought but Jesus, Shall my wish and*, 701, ii., Ludamilla-Elisabeth of Schwarzburg-Rudolstadt  
*Jesus, Jesus, nought but Jesus, Shall my wish be*, 701, ii., Ludamilla-Elisabeth of Schwarzburg-Rudolstadt  
*Jesus, Jesus, visit me*, 316, ii., Dunn, R. P.; 300, i., Jesu, komm' doch selbst zu mir  
*Jesus, keep me near the cross* (Mrs. Van Alstyne), 394, a. Doane, W. H.; 1204, i., Van Alstyne (see Crosby, Frances J.)  
*Jesus, kind, inviting Lord*, 1264, i., Wesley family, The  
*Jesus, King of glory*, 491, ii., Harland, E.  
*Jesus, Lamb of God, for me*, 873, i., Palmer, E.  
*Jesus, lead me by Thy power*, 599, ii., Jesus, lead us with Thy power  
*Jesus, lead the way*, 589, ii., Jesu geh' voran  
*Jesus, lead us with Thy power*, 1253, i., Welsh hymnody; 1255, i., Williams, W.  
*Jesus lebt, mit ihm auch ich*, 407, i., Gellert, C. F.; 418, i., German hymnody  
*Jesus, let me cleave to Thee*, 409, i., Gentle Jesus, lovely Lamb  
*Jesus, let Thy pitying eye* (C. Wesley), 331, ii., Come, Thou Almighty King  
*Jesus, life-inspiring Saviour*, 447, ii., Graces  
*Jesus, like the magnet raises* (Christi Liebe zieht nach oben, fr. R. Mante, st. ill.), 1078, i., Spitta, C. J. P.  
*Jesus little children blesses*, 191, ii., Buckworth, J.  
*Jesus lived. He lived for sinners*, 734, ii., Midlane, A.  
*Jesus lives, and so shall I*, 599, ii., Jesus lebt, mit ihm auch ich  
*Jesus lives, and we in Him*, 600, i., Jesus lebt, mit ihm auch ich  
*Jesus lives! henceforth is death*, 600, i., Jesus lebt, mit ihm auch ich  
*Jesus lives; I live with Him*, 600, i., Jesus, lebt, mit ihm auch ich  
*Jesus lives! no longer now*, 386, i., Cox, Frances E.; 599, ii., Jesus lebt, mit ihm auch ich  
*Jesus lives! Thy terrors now* (Can no longer, Death appal us), 600, i., Jesus lebt, mit ihm auch ich  
*Jesus lives! thy terrors now* (Can, O Death, no more appal us), 386, i., Cox, Frances E.; 600, i., Jesus lebt, mit ihm auch ich  
*Jesus lives! to Him the throne*, 600, i., Jesus lebt, mit ihm auch ich  
*Jesus lives! With Him shall I*, 600, i., Jesus lebt, mit ihm auch ich  
*Jesus, Lord, I come to Thee*, 1204, ii., Van Alstyne (see Crosby), Frances J.  
*Jesus, Lord most great and glorious*, 1203, i., Zimmerdorf, N. L. von  
*Jesus, Lord of heaven above*, 1233, ii., Waring, Anna L.  
*Jesus, Lord of life and glory*, 273, ii., Cummins, J. J.; 677, ii., Litanies  
*Jesus, Lord of life and glory*, 692, ii., Petersen, J. W.  
*Jesus, Lord of life eternal* (Ἰησοῦς ὁ ζωοποιός), 60, i., Ἀνεστηνὶς τῷ νεκρῷ  
*Jesus, Lord, our childhood's Pattern*, 1276, ii., Whitting, W.  
*Jesus! Lord! our steps be guiding*, 35, ii., Alterti, H.  
*Jesus, Lord, Thy servants see*, 675, ii., Liebet Jesu wir sind hier Deinem Worte nachzuleben  
*Jesus, Lord, to Thee we sing*, 90, ii., Auber, Harriet  
*Jesus, Lord, we kneel before Thee*, 600, i., Jesus, Lord of life and glory, Bend from  
*Jesus, Lord, we wait on Thee*, 1097, i., Stowell, H.  
*Jesus, Lord, Who hast ascended*, 1097, i., Stowell, H.  
*Jesus, Lover of our souls*, 590, ii., Jesu, Lover of my soul  
*Jesus loves me, this I know*, 1234, i., Warner, Anna  
*Jesus, make my froward heart*, 947, ii., Quiet, Lord, my froward heart  
*Jesus makes my heart rejoice*, 500, i., Hayn, Heinrich L. von  
*Jesus, Master, hear my cry*, 1055, ii., Shipton, Anna  
*Jesus, Master of the Feast*, 326, i., Christ our Passover for us  
*Jesus, Master, Whom I serve*, 600, i., Jesu, Master, Whose I am  
*Jesus, Master, Whose I am*, 496, ii., Havergal, Frances  
*Jesus, meine Zuversicht*, 416, i., German hymnody; 77, i., ii., Luise-Henriette of Brandenburg; 77, i., Neumeister, E.  
*Jesus, merciful and mild*, 495, ii., Hastings, T.  
*Jesus, mighty King of (in) Zion*, 375, i., Fellows, J.  
*Jesus, most loving Lord*, 1264, ii., Williams, W.



- Jesus, my Advocate in heaven*, 606, i., Jones, S. F.  
*Jesus, my all, my highest good*, 10, i., Ach Gott, wie manchen Herzeleid  
*Jesus, my all, to heaven is gone*, 216, i., Cennick, J.  
*Jesus, my chief pleasure*, 591, ii., Jesu, meine Freude  
*Jesus, my chief pleasure, Comfort*, 593, i., Jesu meine Freude  
*Jesus, my eternal trust*, 703, i., Luise-Henriette of Brandenburg  
*Jesus, my everlasting Light*, 823, i., O everlasting Light  
*Jesus, my God, I know His Name*, 1233, i., Watts, I.  
*Jesus, my great High Priest*, 605, i., Join all the glorious Names  
*Jesus, my heart within me burns*, 373, i., Palmer, R.  
*Jesus, my highest treasure*, 677, ii., Limcovius [Lischkow], S.  
*Jesus, my Holy One*, 135, i., Bennett, H.  
*Jesus, my King, Thy kind and gracious sceptre*, 960, ii., Richter, C. F.  
*Jesus, my King! Thy mild and kind control* (tr. Bomberger), 960, ii., Richter, C. F.  
*Jesus my Life! Thyself apply*, 1261, i., Wesley family, The  
*Jesus, my Lord, attend*, 1262, ii., Wesley family, The  
*Jesus, my Lord, how rich Thy grace*, 453, i., Great God, o'er heaven and earth supreme  
*Jesus, my Lord, I know His Name*, 1233, i., Watts, I.  
*Jesus, my Lord, Thy nearness does impart*, 468, i., Gregor, C.  
*Jesus, my Lord, was crucified*, 165, ii., Bourne, H.  
*Jesus, my love, my chief delight*, 123, i., Beddome, B.  
*Jesus, my loving Lord, I know*, 763, i., Monnell, J. S. B.  
*Jesus, my only God and Lord*, 10, i., Ach Gott, wie manchen Herzeleid  
*Jesus, my Redeemer, lives*, 703, i., Luise-Henriette of Brandenburg  
*Jesus, my Rock, which cannot move*, 1094, ii., Stocker, J.  
*Jesus, my Saviour, bind me fast*, 123, i., Beddome, B.  
*Jesus, my Saviour, full of grace*, 568, ii., Ingham, B.  
*Jesus, my Saviour, I avow*, 1094, ii., Stocker, J.  
*Jesus, my Saviour, is enough*, 1294, ii., Williams, W.  
*Jesus, my Saviour, let me be*, 123, i., Beddome, B.  
*Jesus, my Saviour, look on me*, 326, ii., Elliott, Charlotte  
*Jesus, my Shepherd, Husband, Friend*, 539, ii., How sweet the name of Jesus sounds  
*Jesus, my sorrow lies too deep*, 161, ii., Bonar, H.  
*Jesus, my Strength and Righteousness*, 1262, ii., Wesley family, The  
*Jesus, my Sun, before Whose beams*, 838, ii., O Jesu, meine Sonne  
*Jesus, my sun! before Whose eye* (tr. Miss Fry), 838, ii., O Jesu, meine Sonne  
*Jesus-Name, du höchster Name*, 1144, ii., Tersteegen, G.  
*Jesus, Name of priceless worth*, 640, ii., How, W. W.  
*Jesus, Name of wondrous love*, 640, ii., How, W. W.  
*Jesus' Name shall be our watchword*, 1012, ii., Schmolck, B.  
*Jesus' Name shall ever be*, 775, i., Mühlenberg, W. A.  
*Jesu's name, thus highest name*, 1144, ii., Tersteegen, G.  
*Jesus, near me still abide*, 798, i., Neumeister, E.  
*Jesus never answered "Nay,"* 734, ii., Midlane, A.  
*Jesus nimmt die Sünder an, Drum so will ich nicht vertragen* (Schlösser), 797, ii., Neumeister, E.  
*Jesus nimmt die Sünder an! Saget doch dies Trostwort Allen* (Neumeister), 670, ii., Lehr, L. F. F.; 797, ii., Neumeister, E.  
*Jesus, now exalted high*, 997, ii., Saviour, Who exalted high  
*Jesus, O my Lord and God* (Jesu, du mein Herr und Gott), 1007, ii., Scheffler, J.  
*Jesus! O quam dulce nomen*, 839, ii., How sweet the name of Jesus sounds  
*Jesus, O word divinely sweet*, 1091, ii., Stennett, J.  
*Jesus, of my life the living*, 532, i., Homburg, E. C.  
*Jesus of Solyma! God's Son*, 914, i., Πρωτος υγιου ιψου  
*Jesus, of Thine we ne'er would tire*, 592, i., Peters (n/s Bowly), Mary  
*Jesus, of what we should approve*, 302, i., Diterich, J. S.  
*Jesus, Omnipotent to save*, 644, ii., Hupton, J.  
*Jesus on the Mount of Olives*, 1195, i., Unitarian hymnody  
*Jesus, on this blessed morn*, 236, i., Clarke, S. C.  
*Jesus, on Thy dying love*, 143, ii., Birken, S. von  
*Jesus, on Whose name I rest*, 703, i., Luise-Henriette of Brandenburg  
*Jesus once for sinners slain*, 493, i., Hart, J.  
*Jesus, one word from Thee*, 404, i., Gause, H. D.  
*Jesus only! in the shadow*, 497, ii., Havergal, Frances R.  
*Jesus only, when the morning*, 784, ii., Nason, E.  
*Jesus, our best beloved Friend*, 784, i., Montgomery, J.  
*Jesus, our fainting spirits cry*, 216, ii., Dunn, R. P.  
*Jesus, our Guardian, Guide, and Friend*, 822, ii., Nun ruhen alle Walder  
*Jesus, our Hope, our hearts' Desire*, 217, ii., Chandler, J.  
*Jesus, our Kinsman and our God*, 1241, i., Watts, I.  
*Jesus, our Lord and Master, Thou* (Jesu Deus et magister), 1101, ii., Summe Pater, O Creator  
*Jesus, our Lord, ascend Thy throne*, 1240, i., Watts, I.  
*Jesus, our Lord, how rich Thy grace*, 600, ii., Jesus, my Lord, how rich Thy grace  
*Jesus, our Lord, to Jordan came* (tr. H. Mills), 226, ii., Christ unser Herr zum Jordan kam  
*Jesus, our Lord, we look to Thee*, 468, i., Gregory, J. G.  
*Jesus, our Lord, when Thou art near* (tr. H. Mills), 468, i., Gregor, C.  
*Jesus, our risen King, Glory to Thee we sing*, 429, i., Glory to God on high, Let praises fill  
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*Jesus, receive our suppliant cry*, 885, i., Jesu, Corona virginum  
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*Jesus, Shepherd of the sheep, Gracious is*, 594, ii., Jesu, Shepherd of the sheep, Thou Thy flock  
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- Lass dich nur Nichts nicht tauren*, 379, i., Flemming, P.
- Lass mich dein sein und bleiben*, 1040, ii., Selnecker, N.
- Lass mich diese Welt verstehen*, 639, ii., Lange, J. P.
- Lass mich nicht in Irrthum fallen*, 986, i., Sacer, G. W.
- Lasset ab, ihr meine Lieben*, 640, i., Lasset Klag und Trauern fahren
- Lasset uns den Herren preisen*, 631, i., Koltach, C. J.
- Lasset uns mit Jesu ziehen*, 143, ii., Birken, S. von
- Lasset mich geh'n, lass mich geh'n*, 627, i., Knak, G. F. L.
- Last uns alle fröhlich sein*, 639, ii., Langhans, U.
- Last uns mit Lust und Freud aus Glauben singen*, 612, ii., Herbert, P.
- Last uns mit süßen Weisen*, 301, ii., Milherr, J. M.
- Last night I lay a-sleeping*, 736, ii., Millard, J. E.
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- Laud, love, and praise, and honour*, 447, ii., Graces
- Laud, O Sion, thy Salvation*, 663, ii., Lauda Sion Salvatore
- Laud, O Sion, thy Salvation* (tr. Chambers), 663, ii., Lauda Sion Salvatore
- Laud thy Saviour, Sion praise Him*, 663, ii., Lauda Sion Salvatore
- Laud we the saints most sweet*, 382, ii., Fortem virili pectore
- Laud your King and Saviour*, 625, ii., Hiller, P. F.
- Lauda mater ecclesia* (Odo of Cluny), 29, i., Aeterni Patris Unice; 645, i., 646, i., Latin hymnody
- Lauda Sion Salvatore* (Thomas of Aquino), 22, ii., Adoro Te devote, latens Deitas; 344, i., English hymnody; 413, ii., German hymnody; 649, ii., 650, i., Latin hymnody; 973, ii., 974, i., Roman Catholic hymnody; 1042, i., 1049, ii., 1167, ii., Sequences
- Lauda Sion Salvatore*, 902, ii., Praise Jehovah, bow before Him
- Laudantes triumphantem Christum*, 614, i., Notker
- Laudate pueri dominum, laudate nomen domini, te deum laudamus, te dominum confitemur*, 1120, 1125, i., Te Deum laudamus
- Lauda celebri dignum mater ecclesia*, 614, i., Notker
- Lauda condignissima dies annua reddit*, 614, i., Notker
- Lauda dignum sanctum canat Otmarum*, 613, i., Notker
- Lauded be Thy name for ever*, 528, ii., Hogg, J.
- Laudes canamus mortui* (tr. Biggs), 1244, ii., We sing the praise of Him Who died
- Laudes Christo redempti voce modulemur*, 614, i., Notker
- Laudes Crucis attolamus*, 16, i., Adam of St. Victor; 649, i., 662, ii., Latin hymnody
- Laudes Deo concinat orbis ubique totus*, 646, i., Latin hymnody; 612, ii., 613, i., Notker
- Laudes Deo perenni Auctori redemptionis*, 614, i., Notker
- Laudes Domino nostra concinat harmonia*, 614, i., Notker
- Laudes Salvatore voce modulemur supplici*, 649, i., Latin hymnody; 613, i., Notker
- Laudum quis carmine unquam praevalet*, 614, i., Notker
- Launch out into the deep*, 700, i., Loy, M.
- Launch thy bark, mariner*, 1069, i., Southey (née Bowles), Caroline A.
- Laurelled with the stole victorious* (tr. Neale), 1008, i., Stola regni laureatus
- Laurenti, David magni martyr*, 613, i., Notker
- Laud devota mente Choro concinente*, 1042, ii., Sequences
- Laud jucunda, lux insignis*, 705, i., Lux jucunda, lux insignis
- Laud sit Domino sine fine* (tr. Bingham), 904, ii., Praise to God, immortal praise
- Laud tibi Christe, cui sapit, quod videtur*, 648, i., Latin hymnody; 613, i., Notker
- Laud tibi, Christe, Patris optimi Nate . . . Quem corlitus*, 614, i., Notker
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- Laud tibi, Christe, Qui es Creator et Redemptor*, 614, i., Notker
- Laud tibi, Christe, Qui humilis homo mundo apparet*, 614, i., Notker
- Laud tibi sit, o fidelis Deus*, 613, i., Notker
- Lavera puri gurgitis*, 609, ii., Non abluunt lymphae Deum
- Lay the precious body In the quiet grave*, 763, i., Monsell, J. S. B.
- Lay to Thy hand, O God of grace*, 639, i., O Jesus, still, still shall I groan
- Lead, kindly light, amid the encircling gloom* (Newman), 163, ii., Brooke, S. A.; 631, i., Kolbe, F. W.; 903, i., Newman, J. H.; 1253, i., Welsh hymnody
- Lead me not into temptation*, 1265, ii., Wesley family, The
- Lead me to Jesus, lead me to Jesus*, 1204, i., Van Alstyne (née Crosby), Frances J.
- Lead me to Thy peaceful manger*, 976, i., Roman Catholic hymnody
- Lead, Saviour, lead, amid the encircling gloom*, 669, i., Lead, kindly Light, amid the encircling gloom
- Lead Thou, Lord, and bid us follow*, 466, i., Gregory, J. G.
- Lead us, great teacher Paul, in wisdom's ways* (Eggleston doctor Paule), 93, ii., Aurea luce et decore roseo
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*Leave me, dear ones, to my slumber*, 214, i., Cary, Alice  
*Leave, my soul, the shades of darkness*, 1014, ii.,  
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*Leave us not comfortless*, 257, i., Conder, J.  
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 Browne), Felicia D.  
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*Lebwohl will ich dir geben*, 511, ii., Herberger, V.  
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*Led by the God of truth and grace*, 165, ii., Bourne, H.  
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*Les cieux instruisent*, 930, ii., Psalters, French  
*Less than the least of all*, 764, ii., Montgomery, J.  
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*Let all below in concert sing*, 246, ii., Come let us join  
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*Let all creation praise our God*, 514, i., Herman, N.  
*Let all folke with toys clap hands ad reioyce* (Ps. xlvii.,  
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 (tr. A. Novello), 963, i., Rinkart, M.  
*Let all men rejoice By Jesus restored*, 1263, i., Wesley  
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*Let all mortal flesh keep silence*, 1057, ii., Συγγραμα  
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*Let all on earth their voices raise*, 360, ii., Exultet  
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*Let all our hearts rejoice* (tr. Miss Fry), 1127, ii., Vom  
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*Let all our tongues be one*, 1238, i., Watts, I.  
*Let all that are to mirth inclined*, 211, ii., Carols  
*Let all that breathe, Jehovah praise*, 1264, ii., Wesley  
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*Let all the earth her King adore*, 700, i., Missum Re-  
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*Let all the earth their voices raise*, 1240, i., Watts, I.  
*Let all the heathen writers join*, 1240, i., Watts, I.  
*Let all th: just to God with joy*, 800, i. (Ps. xxxiii.),  
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*Let all the lands with shouts of joy* (Ps. lxi.), 800, ii.,  
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*Let all the world confess from heaven* (tr. Blew), 30, ii.,  
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*Let Alverna's holy mountain* (tr. Caswall), 271, ii.,  
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*Let earth and skies rejoicing sing* (tr. Chambers),  
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*Let earthly monarchs titles gain*, 1224, i., Victimae  
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*Let everlasting glories crown*, 1238, i., Watts, I.  
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*Let glory be to God on high*, 425, ii., Gloria in excelsis  
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*Let God arise in all His might*, 1240, i., Watts, I.  
*Let God be blest, be praised, and be thanked*, 444, i.,  
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*Let love through all your actions run*, 1239, ii.,  
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*Let me but hear my Saviour say*, 1238, i., Watts, I.  
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*Let me flee, let me flee*, 627, i., Knak, G. F. L.  
*Let me go! ah, let me go*, 627, i., Knak, G. F. L.  
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*Let me suffer, let me drain*, 541, i., Howitt (née Betham),  
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*Let others boast how strong they be*, 1238, i., Watts, I.  
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*Let our hymns of prayer ascending*, 902, i., Powell, T. E.  
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*Let thankful worlds confess from heaven* (tr. Chambers), 30, ii., Agnoscat omne saeculum  
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*Let the children come, Christ said*, 602, ii., Hearn, Marianne  
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*Let the Church new anthems raise*, 1182, i., Τὸν ἱερὸν ἀλλοφόνον  
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*Let the redeemed give thanks and praise*, 1265, i., Wesley family, The  
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*Let tyrants take their haughty names*, 1224, i., Victis sibi cognomina  
*Let us adore the eternal Word*, 1238, i., Watts, I.  
*Let us adore the grace that seeks*, 804, i., Newton, J.  
*Let us all in chorus sing* (tr. Singleton), 204, i., Cantemus cuncti melodum nunc, Alleluia  
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*Let us all in God rejoice* (tr. Loy), 640, i., Langhans, U.  
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*Let us all with glad voice*, 640, i., Langhans, U.  
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*Let us arise and watch by night*, 809, i., Nocte surgentes vigilemus omnes  
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*Let us by faith draw nigh*, 544, ii., Hurditch, C. R.  
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*Let us rejoice in Christ the Lord*, 804, i., Newton, J.  
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*Let us sing with one accord*, 1175, ii., Thrupp, Dorothy A.  
*Let us that fellows be the glorious joyes sound out*, 993, ii., Sanctorum meritis inclita gaudia  
*Let us, the scholars of Christ's school*, 359, ii., Ex more docui mystico  
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*Let us with a joyful mind*, 737, i., Milton, J.  
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*Let us with lowly voice*, 664, ii., Laudes Salvatori voce modulemur supplici  
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*Let whosoever will enquire*, 1035, i., Scudder, Eliza  
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*Let Zion in her songs record*, 623, i., Kent, J.  
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*Lo, a loving Friend is waiting*, 1280, ii., Wigner, J. M.  
*Lo! a multitude appearing*, 1000, ii., Schenk, H. T.  
*Lo, a voice from heaven hath said*, 952, ii., Rawson, G.  
*Lo, at noon 'tis sudden night*, 1116, ii., 1117, i., Taylor, Ann and Jane  
*Lo, before our longing eyes* (Ecce panis angelorum), 604, i., Lauda Sion Salvatorem  
*Lo! Christ is risen this day, and brings* (tr. Hewett), 1104, ii., Surrexit Christus hodie  
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*Lo! Day is sped! Heart, mind, and head*, 289, i., Der Tag ist hin, Mein Geist und Sinn  
*Lo! death's bonds are riven*, 1072, i., Spener, P. J.  
*Lo! evening's shades to sleep invite* (tr. Buckoll), 512, ii., Herbert, P.  
*Lo, fainter now lie spread the shades of night*, 320, i., Ecce jam noctis tenuatur umbra  
*Lo! far from under Persic skies* (En Persici ex orbis sinu), 947, i., Quicumque Christum quaeritis  
*Lo! for the joy before Him set*, 131, ii., Behold what witnesses unseen  
*Lo! from highest heaven* (tr. Russell), 973, i., Roh, J.  
*Lo, from the desert homes*, 823, ii., Nunc suis tandem novus e latebris  
*Lo, from the Eastern hills the Lord*, 613, ii., Koble, J.  
*Lo! God is here! Him day and night*, 444, i., Gott ist gegenwärtig  
*Lo, God is here! Let us adore*, 443, ii., Gott ist gegenwärtig  
*Lo, God, our God, has come*, 102, i., Bonar, H.  
*Lo! God to heaven ascendeth*, 904, ii., Sacer, G. W.  
*Lo, He comes, let all adore Him*, 615, i., Kelly, T.  
*Lo He comes! Whom every nation*, 1294, ii., Wordsworth, C.  
*Lo! He comes with clouds descending—st. ii., See the universe in motion* (Bridges), 131, ii., Bridges, M.; 682, i., Lo! He comes with clouds descending, Once for favoured sinners slain  
*Lo! He comes with clouds descending! Hark! the trump*, 947, ii., Come, immortal King of Glory  
*Lo! He comes with clouds descending, Once for favoured sinners slain* (C. Wesley), 204, i., Cotterill, T.; 737, ii., Methodist hymnody  
*Lo! He comes with pomp victorious* (Anon), 682, i., Lo! He comes with clouds descending, Once for favoured sinners slain  
*Lo! He cometh, countless trumpets* (Cennick), 216, i., Cennick, J.; 681, i., Lo! He comes with clouds descending, Once for favoured sinners slain  
*Lo, He Whom earth, and sea, and sky* (tr. Chambers, 1852), 944, ii., Quem terra, pontus, aethera  
*Lo, heaven and earth, and sea and air* (tr. Miss Winkworth), 525, ii., Himmel, Erde, Luft und Meer  
*Lo! her heart with anguish rending* (tr. Blew), 1063, i., Stabat mater dolorosa  
*Lo hills and mountains shall bring forth* (Ps. lxxii.), 800, ii., New Version  
*Lo! how sweet it is to see* (tr. Arnot), 770, ii., Müller, M.  
*Lo, I behold the scattering shades*, 1237, i., Watts, I.  
*Lo, I come to do Thy will*, 924, i., Psalters, English  
*Lo in Gethsemane's dark shade*, 442, i., Goode, W.  
*Lo, in mid heaven the angel flies*, 962, i., Russell, A. T.  
*Lo, in the East a star appears*, 263, ii., Cotterill, T.  
*Lo! in the East the golden morn appearing*, 1077, i., Spitta, C. J. P.  
*Lo, in the last of days behold*, 856, ii., Ogilvie, J.; 1034, i., Scottish translations and paraphrases  
*Lo in the last of days foretold*, 682, ii., Lo in the last of days behold  
*Lo in the latter days behold*, 682, ii., Lo in the last of days behold  
*Lo, in Thy hand*, 32, ii., Ah, whither should I go  
*Lo! Israel's gracious Shepherd stands*, 1030, i., See Israel's gentle Shepherd stands  
*Lo it comes with stealthy feet*, 300, ii., Dies irae, dies illa  
*Lo, Jesus stands with open arms*, 1290, i., Ye wretched, hungry, starving poor  
*Lo, like a bride in pure array*, 1169, ii., Tuttle, L.  
*Lo, loudly hath the voice proclaimed* (En clara vox redarguit), 1229, i., Vox clara ecce intonat  
*Lo! man and beast are sleeping*, 322, ii., Nun ruben alle Wälder  
*Lo! my choice is now decided*, 1144, i., Tersteegen, G.  
*Lo, my Shepherd's hand divine*, 723, ii., Merrick, J.  
*Lo, near the throne at God's right hand*, 360, i., Exalted high at God's right hand  
*Lo, night and clouds and darkness wrapped*, 320, ii., Nox, et tenebrae, et nubila  
*Lo! Night's deep shades are scattered wide* (tr. Buckoll), 760, ii., Mückhel, J. F.  
*Lo, now doth rise the golden light* (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila

*Lo, now is come the fit, accepted time*, 321, i., Ecce tempus idoneum  
*Lo, now is our accepted day*, 320, ii., Ecce tempus idoneum  
*Lo, now the melting shades of night are ending*, 320, i., Ecce jam noctis tenuatur umbra; 819, ii., Now, when the dusky shades of night, retreating  
*Lo, now the shadowy clouds of night are flying*, 320, i., Ecce jam noctis tenuatur umbra  
*Lo! now the victory's gained me*, 985, i., Sacer, G. W.  
*Lo, on a mount a tree doth stand*, 115, ii., Barth, C. G.  
*Lo! on the inglorious tree* (tr. Blew), 57, ii., Aspice, infami Deus ipse ligno  
*Lo, passed through heaven's portals*, 365, ii., Es zieht ein stiller Engel  
*Lo! round the throne a glorious band*, 360, i., Exalted high at God's right hand  
*Lo! round the throne at God's right hand*, 360, i., Exalted high at God's right hand  
*Lo, sea and land their gifts outpour*, 1060, ii., Singleton, R. C.  
*Lo! steals apace the welcome tide*, 331, i., En tempus acceptabile  
*Lo! steep and thorny is the road*, 194, i., Bürde, S. G.  
*Lo, summer comes again*, 937, ii., Plumptre, E. H.  
*Lo sweetly sounds the deep-toned Alleluia*, 320, ii., Ecce pulchra canorum resonet voce Alleluia  
*Lo the angels' food descending*, 664, i., Lauda Sion Salvatorem  
*Lo, the angels' food is given* (Ecce panis angelorum), 664, i., Lauda Sion Salvatorem  
*Lo, the Baptist's herald-cry*, 606, ii., Jordanis oras praevia  
*Lo, the bread which angels feedeth* (cento in the Hymnary), 663, ii., Lauda Sion Salvatorem  
*Lo, the bread which angels feedeth, Made the food the pilgrim* (Ecce panis angelorum), 664, i., Lauda Sion Salvatorem  
*Lo, the bread which angels feedeth* (Ecce panis angelorum, tr. Chambers), 664, i., Lauda Sion Salvatorem  
*Lo! the bright and rosy morning*, 304, ii., Praise to Thee, Thum great Creator  
*Lo the day of Christ's appearing*, 519, i., Heu! Heu! mala mundi vita  
*Lo, the day of God is breaking*, 1055, i., Sherwin, W. F.  
*Lo, the day of rest declineth*, 967, i., Robbins, C.  
*Lo, the day of wrath awaketh*, 300, i., Dies irae, dies illa  
*Lo the day of wrath, that day*, 300, i., Dies irae, dies illa  
*Lo the day of wrath, the day*, 300, i., Dies irae, dies illa  
*Lo the day, that day of ire*, 300, ii., Dies irae, dies illa  
*Lo the day, the day of dooming*, 300, i., Dies irae, dies illa  
*Lo the Day, the Day of Life*, 519, i., Heu! Heu! mala mundi vita  
*Lo, the day the Lord hath made*, 713, ii., Mant, R.  
*Lo! the desert-depths are stirred*, 606, ii., Jordanis oras praevia  
*Lo, the dim shadows of the night are waning*, 320, i., Ecce jam noctis tenuatur umbra  
*Lo! the faith which crossed the ocean*, 1291, i., Wolcott, S.  
*Lo, the Father hears our prayer* (tr. Calverley), 92, i., Audimur: almo Spiritus  
*Lo! the firmament doth bear*, 379, ii., Floods of waters high in air; 563, i., Immense coeli Conditor  
*Lo! the Fount of earth's salvation*, 777, i., Mundi salus affutura  
*Lo, the Gentiles bend the knee*, 1060, ii., Sons of men, behold from far  
*Lo! the golden light arises* (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila  
*Lo, the golden light is peering* (Lux ecce surgit aurea), 820, ii., Nox, et tenebrae, et nubila  
*Lo, the golden sun is shining* (Lux ecce surgit aurea), 820, ii., Nox, et tenebrae et nubila  
*Lo! the great Herald's voice*, 606, ii., Jordanis oras praevia  
*Lo, the lilies of the field*, 804, i., Heber, R.  
*Lo! the mid-day beam of life* (Mitten wir im Leben sind), 721, ii., Media vita in morte sumus  
*Lo, the mighty God appearing*, 442, i., Goode, W.  
*Lo the Mother standeth fearful* (tr. Chambers), 1063, ii., Stabat mater dolorosa  
*Lo! the pilgrim Magi leave their royal halls*, 677, i., Linquunt tecta Magi principis urbis  
*Lo! the Prophet sent before*, 606, ii., Jordanis oras praevia  
*Lo, the Sacrifice atoning*, 772, i., Moultrie, G.  
*Lo! the voice of Jesus*, 357, ii., Evans, A. E.  
*Lo, the voice of one that crieth* (tr. Blew), 234, i., Clamantis ecce vox sonans



*Lo the Word from God proceedeth* (Verbum Supernum proditens, E. Patris), 1216, i., Verbum Supernum proditens, A. Patre olim exiens

*Lo! the world from slumber risen*, 777, i., Mundi renovatio

*Lo! they were, and they are, and shall be*, 1095, ii., Stone, S. J.

*Lo, 'tis the heavenly army*, 288, i., Denny, Sir E.

*Lo, to us a child is born*, 1172, ii., Turellall, Jeannette

*Lo! unto us a child is born*, 1156, i., The race that long in darkness pined

*Lo, upon the Altar lies* (Ecce panis angelorum), 664, i., Lauda Sion Salvatorem

*Lo! what a cloud of witnesses*, 131, i., Behold what witnesses unseen

*Lo, what a glorious Corner Stone*, 1240, i., Watts, I.

*Lo, what a glorious sight appears* (Watts), 1034, i., Scottish translations and paraphrases

*Lo, what a thrilling voice sounds forth* (tr. Chambers), 1228, ii., Vox clara ecce intonat

*Lo, what an entertaining sight*, 1240, i., Watts, I.

*Lo, what the reverend prophet rears of old* (tr. Chambers), 948, i., Quod chorus vatum venerandus olim

*Lo, when the Spirit of our God*, 1269, i., When God of old came down from heaven

*Lo, where a crowd of pilgrims toil*, 114, i., Barbauld (née Alkin), Anna L.

*Lo, where that spotless Lamb for sin provided*, 1039, i., Stryker, M. W.

*Lo! with this morning's dawning ray*, 401, i., Frühmorgens da die Sonn aufgeht

*Lo ye, the fitting time is this*, 321, i., Ecce tempus idoneum

*Lo Zion droops; in vain, in vain*, 1138, i., Temperance hymnody

*Lob, Ehr, und Preis dem höchsten Gott*, 324, ii., Ein feste Burg ist unser Gott

*Lob, Ehre, Preis und Dank sei dir*, 525, ii., Hiller, P. F.

*Lob Gott getruet mit singen*, 973, i., Rob, J.

*Lob sei dem allmächtigen Gott*, 1247, ii., Weisse, M.

*Lob sei dir, treuer Gott und Vater*, 725, i., Mentzer, J.

*Lob sey Gott, der den Frühling schafft*, 402, i., Funk, G. B.

*Lob sey Gott, der den Morgen*, 402, i., Funk, G. B.

*Lob und Ehr mit stetem Dankopfer*, 1248, i., Weisse, M.

*Lobe den Herren, den mächtigen König der Ehren*, 417, ii., German hymnody; 791, i., Neander, J.

*Lobe den Herren, o meine Seele*, 416, ii., German hymnody

*Lobet den Herren, alle die ihn fürchten* (Gerhardt), 411, i., Gerhardt, P.; 683, ii., Lobet den Herren, denn er ist sehr freundlich

*Lobet den Herren, denn er ist sehr freundlich* (Anon.), 411, i., Gerhardt, P.

*Lobjauchet und mehret Gottes Ruhm*, 1098, i., Strauss, V. F. von

*Lobt den Herrn! die Morgensonne*, 686, ii., Patzke, J. S.

*Lobt Gott, ihr Christen alle gleich*, 514, i., Herman, N.

*Lobt Gott, jr Christen allen*, 443, i., Goostly Psalmes and Spirituelle Songes

*Lone amidst the dead and dying*, 706, ii., Lyte, H. F.

*Lonely in her virgin home*, 693, ii., Phillimore, G.

*Long as I live, I'll bless Thy Name*, 1240, i., Watts, I.

*Long as I live I'll sing the Lamb*, 1093, ii., Stevens, J.

*Long as the darkening cloud abode*, 959, ii., Richards, G.

*Long ere the lofty skies were spread*, 1238, ii., Watts, I.

*Long had the nations sat*, 130, i., Behold the Prince of peace

*Long hast thou wept and sorrowed* (tr. Miss Borthwick), 519, ii., Heusser (née Schweizer), Meta

*Long hath the night of sorrow reigned*, 249, i., Come, let us to the Lord our God

*Long have I heard the joyful sound*, 1238, i., Watts, I.

*Long have I sat beneath the sound*, 1238, i., Watts, I.

*Long have I viewed, long have I thought*, 810, ii., Norris, J.

*Long have I walked this dreary road*, 1098, ii., Strong, N.

*Long have we heard the joyful sound*, 684, ii., Long have I sat beneath the sound

*Long have we sat beneath the sound*, 684, ii., Long have I sat beneath the sound

*Long in the spirit-world my soul had sought* (tr. Miss Winkworth), 36, i., Albertini, J. B.

*Long of restful peace forsaken*, 709, i., Mackellar, T.

*Long plunged in sorrow I resign* (tr. Cowper), 476, i., Guyon (née de la Mothe), Jeanne M. B.

*Long time the fallen human race* (tr. Chandler), 941, i., Pulsum supernis sedibus

*Long unaffected, undismayed*, 837, i., O how I love Thy holy word

*Look back! 'tis time I marked the road*, 261, i., On grave, G. T.

*Look down, my soul, on hell's domain*, 963, ii., Ryland, J.

*Look down, O Lord, from heaven behold* (tr. Miss Ozell), 10, i., Ach! Gott vom Himmel, sieh darein

*Look down, O Lord, in love on these*, 138, i., Betman, R. A.

*Look from Thy sphere of endless day*, 130, i., Bryant, W. C.

*Look on me Thy servant fall'n*, 216, i., Cernusapian servulum

*Look, poor sinner, look to Calvary*, 734, ii., Midlam, A.

*Look to Jesus' yes, I may*, 261, i., Congreve, G. T.

*Look unto Christ, ye nations; own*, 428, ii., Glory to God, and praise, and love

*Look up, look up, my soul, still higher*, 357, ii., Evans, A. F.

*Look up, my soul, to Christ thy joy*, 1003, ii., Schaefer, J. C.

*Look up, my soul, with cheerful eye*, 1090, i., Steele, Anne

*Look up to heaven, the industrious sun*, 1294, ii., Wordsworth, W.

*Look upon me, Lord, I pray thee*, 1057, ii., Sieh her zu ich Ehren König

*Look with an eye of pity down* (Beddome), 621, ii., God of Zion, from Thy throne

*Look, ye saints, the sight is glorious*, 270, ii., Crown Him with many crowns; 614, ii., Kelly, T.

*Looking from this vale of sadness* (tr. Miss Baringham), 150, i., Blick aus diesem Erdenthal

*Looking unto Jesus*, 269, i., Crewdson (see Fox), Jane

*Loquentem exaudivi* (tr. Macgill), 556, ii., I heard the voice of Jesus say

*Lord, a better heart bestow*, 118, i., Bathurst, W. H.

*Lord, a happy child of Thine*, 1233, ii., Wang, Anna L.

*Lord, a little hand and lowly*, 1054, i., Shelly (see Jackson), Martha E.

*Lord, a Saviour's love displaying*, 499, ii., Hawkins, E.

*Lord, a whole long day of pain* (tr. Miss Winkworth), 940, i., Puchta, C. R. H.

*Lord, all my heart is fixed on Thee*, 1004, ii., Scuffling, M.

*Lord Almighty, God of nations*, 310, ii., Dread Jehovah! God of nations

*Lord, am I precious in Thy sight*, 422, i., Gill, T. H.

*Lord, am I Thine, entirely Thine?*, 281, i., Davies, S.

*Lord, and am I yet alive?*, 1261, ii., Wesley family The

*Lord and Father, great and holy*, 431, ii., God and Father, great and holy

*Lord and Father of creation*, 213, ii., Carpenter, J. E.

*Lord and God of heavenly powers*, 530, ii., Holy, holy, holy Lord, Ever be Thy Name adored; 1062, ii., Sons of God, triumphant rise

*Lord, and is Thine anger gone?*, 1261, ii., Wesley family, The

*Lord! appoint me not a place with the wicked*, 1110, i., Syriac hymnody

*Lord, as a family we meet*, 379, i., Fletcher, S.

*Lord, as Thou wilt, deal Thou with me* (tr. Crozenwett), 142, ii., Blenemann, C.

*Lord, as Thou wilt, so do with me* (tr. G. Walker), 142, ii., Blenemann, C.

*Lord, as Thou wilt, whilst Thou my heart* (tr. Russell), 142, ii., Blenemann, C.

*Lord, as to Thy dear Cross we flee*, 474, ii., Gurney, J. H.

*Lord, as we put our trust in Thee*, 686, i., Lord, as to Thy dear Cross we flee

*Lord, at this closing hour*, 377, ii., Fitch, E. T.

*Lord, at Thy feet we sinners lie*, 186, ii., Browne, S.; 686, i., Lord, at Thy feet a sinner lies

*Lord, at Thy mercy-seat, Humbly I fall*, 1204, i., Van Alstyne (née Crosby), Frances J.

*Lord, at Thy mercy-seat we bow*, 133, ii., Bell, C. D.

*Lord, at Thy table I behold*, 1091, ii., Stennett, J.

*Lord, at Thy word the constant sun*, 474, ii., Gurney, J. H.

*Lord! at Whose word all life came forth* (Homini superne Conditor), 896, ii., Plasmator hominis Deus

*Lord, attend us with Thy blessing*, 688, ii., Lord, dismiss us with Thy blessing

*Lord, be my Judge! and Thou shalt see* (Ps. xvi., Hopkins), 865, i., Old Version

*Lord, be my Judge, for I have trod*, 613, ii., Keble, J.

*Lord, be Thou our Strength in weakness*, 982, i., Russell, A. T.

*Lord, be Thy Cross before our sight* (tr. Miss Winkworth, alt.), 853, ii., O Welt, sieh hier dein Leben

*Lord, before Thy presence come*, 1119, i., Taylor, John

*Lord, before Thy throne we bend*, 166, i., Bowdler, J.



*Lord, behold us few and weak*, 615, li., Kelly, T.  
*Lord, behold us with Thy blessing* (Buckoll), 686, i.,  
 Lord, dismiss us with Thy blessing; 937, i., Public  
 School hymn-books  
*Lord, bid the light arise*, 118, i., Bathurst, W. H.  
*Lord, bow Thine ear to my request* (Ps. lxxvi., Hop-  
 kins), 865, ii., Old Version  
*Lord! bring me to resign* (tr. Kinchen), 472, ii.,  
 Grünbeck (nec Naverofsky), Esther  
*Lord, by Thy word deliverance work*, 353, i., Erhalt uns,  
 Herr, b. d. deinem Wort  
*Lord, cause Thy face on us to shine*, 263, ii., Cotterill, T.  
*Lord, cease the hate of wicked men* (Ps. vii.), 665, i., Old  
 Version  
*Lord Christ! I give Thee praises*, 631, ii., Kolross, J.  
*Lord Christ, into Thy hands*, 957, i., Rest from thy  
 labour, rest  
*Lord Christ, my Master dear*, 1095, ii., Stone, S. J.  
*Lord Christ, our living Joy art Thou* (tr. Blew), 1167, i.,  
 Tu Christe nostrum gaudium  
*Lord Christ, reveal Thy holy Face* (tr. Jacobi), 1261, i.,  
 Wilhelm of Sachse-Weimar  
*Lord Christ the eternal Father's only begotten Son*,  
 271, i., Cruciger (nec von Meseritz), Elisabethe  
*Lord, come away, Why dost Thou stay?*, 348, i., English  
 hymnody; 1118, ii., Taylor, Jeremy  
*Lord, comes this bidding strange to us?*, 422, i., Gill,  
 T. H.  
*Lord, deliver, Thou canst save*, 380, i., Follen (nec Cabot)  
 Eliza L.  
*Lord, dependent on Thy promise*, 762, ii., Monsell,  
 J. S. B.  
*Lord, didst Thou die, but not for me?*, 272, ii., Crutten-  
 den, R.  
*Lord, dismiss us with Thy blessing, Bid us all depart*  
 (Hawker), 499, i., Hawker, R.; 667, ii., Lord  
 dismiss us with Thy blessing  
*Lord, dismiss us with Thy blessing; Fill our hearts*  
 (Fawcett), 253, i., Come, Thou soul-transforming  
 Spirit; 373, ii., Fawcett, J.; 686, ii., Lord, dismiss  
 us with Thy blessing  
*Lord, dismiss us with Thy blessing, Guide us in*, 686, i.,  
 Lord, dismiss us with Thy blessing  
*Lord, dismiss us with Thy blessing, Thanks for mercies*  
 (Buckoll), 688, i., Lord, dismiss us with Thy  
 blessing; 937, i., Public School hymn-books  
*Lord, do Thou Thy grace impart*, 690, ii., Lord if Thou  
 Thy grace impart  
*Lord, dost Thou ne'er Thy servant bless?*, 422, i., Gill,  
 T. H.  
*Lord, dost Thou say, ask what thou wilt*, 562, i., If  
 Solomon for wisdom prayed  
*Lord, ere the heavenly seed is sown*, 793, ii., Needham, J.  
*Lord, enrich us with Thy blessing*, 687, ii., Lord, dis-  
 miss us with Thy blessing, Fill our hearts  
*Lord, ever show Thy blessed face*, 1060, ii., Singleton,  
 R. C.  
*Lord, fill me with an humble fear*, 592, i., Jesu, my  
 Saviour, Brother, Friend  
*Lord, for ever at Thy side* (Ps. 131, Montgomery), 921,  
 i., Psalters, English  
*Lord, for the mercies of the night*, 717, ii., Mason, J.  
*Lord, for Thee I daily cry*, 994, i., Sandys, G.  
*Lord, for Thee my soul is thirsting* (tr. R. Massie),  
 667, i., Lavater, J. C.  
*Lord, for Thy Name's sake! such the plea*, 257, i.,  
 Conder, J.  
*Lord, for Thy servant David's sake*, 422, i., God in His  
 temple let us meet  
*Lord, forbid that e'er such error*, 985, i., Sacer, G. W.  
*Lord, forgive me day by day*, 372, ii., Father, Son, and  
 Spirit, hear  
*Lord, from out Thy glorious skies* (tr. Is. Williams),  
 942, ii., Quae gloriosum tanta cœlis evocat  
*Lord, from Thee, what grace and glory*, 421, i., Gill,  
 T. H.  
*Lord, from these trembling souls of ours*, 422, ii., Gill,  
 T. H.  
*Lord, from this time we cry to Thee*, 381, ii., Ford, C. L.  
*Lord, from Thy unexhausted store* (Ps. lxxv.), 600, ii.,  
 New Version  
*Lord, from Whom all blessings flow*, 372, i., Father, Son,  
 and Spirit, hear  
*Lord, give me light to do Thy work*, 163, i., Bonar, H.  
*Lord, give Thy judgments to the King* (Ps. lxxii., Hop-  
 kins), 865, ii., Old Version  
*Lord, give us of that fervent love*, 1060, ii., Singleton,  
 R. C.  
*Lord, go with us, and we go*, 270, i., Crosswell, W.  
*Lord, go with us, grant Thy blessing*, 688, ii., Lord,  
 dismiss us with Thy blessing  
*Lord, God Almighty, Everlasting Father*, 1277, i.,  
 Whiting, W.

*Lord God Almighty, Who hearest all*, 1173, ii., Thring,  
 G.  
*Lord God, by Whom all change is wrought*, 442, ii.,  
 Gill, T. H.  
*Lord God, in Thee confiding*, 771, i., Moule, H.  
*Lord God my Saviour, day and night* (Ps. 88, J. C.  
 Hare), 924, i., Psalters, English  
*Lord God, now open wide Thy Heavens*, 624, ii., Kiel, T.  
*Lord God of endless love*, 463, ii., Gregory, J. G.  
*Lord God of health, the Hope and Stay* (Ps. lxxxviii.,  
 Hopkins), 865, ii., Old Version  
*Lord God of hosts, to Thee we raise* (tr. Anderson, 1847),  
 1134, i., Te Deum laudamus  
*Lord God of might, in reverence lowly* (tr. Mrs. Find-  
 later, alt.), 344, i., O Majestät! wir fallen nieder  
*Lord God of murning and of night*, 876, ii., Palgrave,  
 F. T.  
*Lord God of my salvation*, 706, ii., Lyte, H. F.  
*Lord God of old, Who ventest*, 422, ii., Gill, T. H.  
*Lord God of our salvation*, 1166, i., Tritton, J.  
*Lord, God, omnipotent*, 1064, ii., Smith, W. C.  
*Lord God, the Holy Spirit, come*, 632, i., Komm heiliger  
 Geist, Herre Gott  
*Lord God, the Strength and Stay of all*, 1161, ii., Toke,  
 Emma  
*Lord God, Thee praise do we*, 1134, i., Te Deum  
 laudamus  
*Lord God, Thy face and word of grace*, 636, i., O Herre  
 Gott, dein göttlich Wort  
*Lord God, Thy praise we sing, Lord God* (tr. R. Massie),  
 1134, i., Te Deum laudamus  
*Lord God, Thy praise we sing, To Thee* (tr. in the  
 Morav. H. B., 1789), 1132, ii., Te Deum laudamus  
*Lord God, to Thee we pray*, 439, ii., God save the King,  
 542, i., Hull, W. W.  
*Lord God, to Thee we raise*, 1134, i., Te Deum laudamus  
*Lord God, we all give praise to Thee*, 293, ii., Dictum  
 grates tibi, summe rerum  
*Lord God, we worship Thee*, 386, ii., Franck, J.  
*Lord God, what do I see and hear*, 455, i., Great God,  
 what do I see and hear  
*Lord God, what records of Thy love*, 763, i., Monsell,  
 J. S. B.  
*Lord! grant a new-born heart to me*, 790, i., Neusa,  
 H. G.  
*Lord, grant Thy servants grace* (tr. in the Morav. H. B.,  
 1801), 833, ii., O Gott, du frommer Gott  
*Lord, grant Thy Spirit's mighty power*, 545, i., Hur-  
 ditch, C. R.  
*Lord, hast Thou made me know Thy ways?*, 373, ii.,  
 Fawcett, J.; 490, ii., Hark the voice of love and  
 mercy  
*Lord have mercy, Pity take*, 676, ii., Litanies  
*Lord, have mercy! Christ have mercy!*, 635, i., Kyrie  
 eleison  
*Lord, have mercy when we pray*, 689, i., Lord, have  
 mercy when we strive  
*Lord, hear me, grant my sorrow's boon*, 233, ii., Churton,  
 E.  
*Lord, hear my cry, regard my prayer* (Ps. lxi.), 600, ii.,  
 New Version  
*Lord, hear my prayer, and let my cry*, 622, i., Kennedy,  
 B. H.  
*Lord, hear my prayer and my complaint* (Ps. cxliv.),  
 666, i., Old Version  
*Lord, hear my prayer, and to my cry* (Ps. cxliii.), 601, i.,  
 New Version  
*Lord, hear my prayer, bow down Thine ear*, 572, i.,  
 Irons, J. W.  
*Lord, hear my prayer, hark the plaint* (Ps. cxliii., Nor-  
 ton), 666, i., Old Version  
*Lord, hear my suppliant prayer*, 233, ii., Churton, E.  
*Lord, hear the voice of my complaint, Accept my secret—*  
 st. ii. Thou in the morn (Ps. v.), 600, i., New Ver-  
 sion  
*Lord, hear the voice of my complaint, Accept my secret*  
 —st. ii. Thou in the dawn, 233, ii., Churton, E.  
*Lord, hear the voice of my complaint, To my request*  
 (Ps. lxxiv.), 600, ii., New Version  
*Lord, hear the voice of my complaint, To Thee I now* (tr.  
 Miss Winkworth), 31, ii., Agricola, J.  
*Lord, hear the voice of my request* (Ps. xxvii.), 865, i.,  
 Old Version  
*Lord, hear Thy people pray*, 468, i., Gregory, J. G.  
*Lord, help us as we hear*, 1116, ii., Taylor, Ann and  
 Jane  
*Lord, help us as we sing*, 1054, i., Shelly (nec Jackson),  
 Martha E.  
*Lord, help us on Thy word to feed*, 493, i., Hart, J.  
*Lord, how delightful 'tis to see* (Watts), 221, i., Chil-  
 dren's hymns; 1239, ii., Watts, I.  
*Lord, how divine Thy comforts are*, 1236, i., Watts, I.  
*Lord, how fast the minutes fly*, 676, ii., Palgrave, F. T.

*Lord, how long, how long shall I, 327, i., O disclose Thy lovely face*  
*Lord, how oft I have offended, 386, ii., Franck, J.*  
*Lord, how secure my conscience was, 1238, i., Watts, I.*  
*Lord, how shall I be meeting, 1280, i., Wie soll ich dich empfangen?*  
*Lord, how shall I receive Thee (tr. R. Massie), 1290, i., Wie soll ich dich empfangen?*  
*Lord, how the trowlers of my peace, 1176, ii., Thy promise, Lord, is perfect peace*  
*Lord, I address Thy heavenly throne, 1065, ii., So new-born babes desire the breast*  
*Lord, I adore Thy gracious will, 1264, i., Wesley family, The*  
*Lord, I am come, Thy promise is my plea (J. Newton), 76, ii., Approach, my soul, the mercy seat*  
*Lord, I am not lofty-minded, 622, i., Kennedy, B. H.*  
*Lord, I am Thine; but Thou wilt prove, 368, ii., Father of all, my soul defend*  
*Lord, I am Thine, entirely Thine, 281, i., Davies, S.*  
*Lord, I am vile, conceived in sin, 1055, i., Shew pity, Lord; O Lord, forgive*  
*Lord, I ascribe it to Thy grace, 1239, ii., Watts, I.*  
*Lord, I believe Thou wilt forgive, 1265, ii., Wesley family, The*  
*Lord, I believe Thy every word, 1261, ii., Wesley family, The*  
*Lord, I believe Thy mercy's power, 1264, i., Wesley family, The*  
*Lord, I believe; Thy power I own, 1295, i., Wreford, J. R.*  
*Lord, I believe Thy precious blood (tr. J. Wesley), 130, ii., Christi Blut und Gerechtigkeit*  
*Lord, I believe Thy work of grace, 1261, ii., Wesley family, The*  
*Lord, I believe were sinners more (tr. J. Wesley), 130, ii., Christi Blut und Gerechtigkeit*  
*Lord, I cannot let Thee go, 304, i., Newton, J.*  
*Lord, I cannot seek Thee, 242, ii., Coles, V. S. S.*  
*Lord, I come, Thy grace adoring, 1006, i., Scheffler, J.*  
*Lord, I daily call on Thee, 922, ii., Psalters, English*  
*Lord, I delight in Thee, 983, ii., Ryland, J.*  
*Lord, I delight to find my place, 442, i., Goode, W.*  
*Lord, I despair myself to heal, 1261, i., Wesley family, The*  
*Lord, I feel a carnal mind, 1183, i., Toplady, A. M.*  
*Lord, I have called on Thee; for Thou (Ps. 17, Churton), 233, ii., Churton, E.*  
*Lord, I have found it good for me, 1240, i., Watts, I.*  
*Lord, I have sinned, but O forgive, 706, ii., Lyte, H. F.*  
*Lord, I have sinned, but pardon me, 514, ii., Hernaman (nee Ibotson), Claudia F.*  
*Lord, I have trusted in Thy name (tr. H. Mills), 956, i., Reimner, A.*  
*Lord, I know Thy grace is nigh me, 404, i., Ganse, H. D.*  
*Lord, I lift my soul to Thee, 622, i., Kennedy, B. H.*  
*Lord, I look to Thee for all, 706, ii., Lyte, H. F.*  
*Lord, I never will deny Thee, 491, ii., Harland, E.*  
*Lord, I read of tender mercy, 1190, i., Tynms, T. V.*  
*Lord, I thank Thee for Thy grace, 283, i., De Courcy, R.*  
*Lord, I to Thee commit my way, 563, i., Immortal spirit! wake, arise*  
*Lord, I was blind, I could not see, 719, ii., Matson, W. T.*  
*Lord, I will bless Thee all my days, 1240, i., Watts, I.*  
*Lord, I would come to Thee, 496, i., Hastings, T.*  
*Lord, I would dwell with Thee, 1081, ii., Spurgeon, C. H.*  
*Lord, I would count each moment Thine, 89, i., At length this restless heart is still*  
*Lord, I would stand with thoughtful eye, 706, ii., Lyte, H. F.*  
*Lord, I would still and patient be, 622, ii., Knapp, A.*  
*Lord, I would own Thy tender care, 1117, i., Taylor, Ann and Jane*  
*Lord, if at Thy command, 1265, ii., Wesley family, The*  
*Lord, if he sleepeth, he shall sure do well, 789, ii., Neale, J. M.*  
*Lord, if on earth the thought of Thee, 483, i., Hammond, W.; 685, i., Long have I sought for happiness*  
*Lord, if our dwelling-place Thou art, 422, ii., Gill, T. H.*  
*Lord, if our land be great and free, 1097, i., Stowell, H.*  
*Lord, if Thou Thy grace impart (Ps. 131, C. Wesley), 921, i., Psalters, English*  
*Lord, in ceaseless contemplation, 1275, i., While my Jesus I'm possessing*  
*Lord, in heaven, Thy dwelling-place, 167, i., Bowring, Sir J.*  
*Lord, in humble, sweet submission, 279, i., Daniel, R. T.*  
*Lord in love and mercy saves us, 1108, ii., Symington, A. J.*  
*Lord, in mercy grant us peace (Verleih uns Frieden gnädiglich), 276, i., Da pacem, Domine*  
*Lord, in mine agony of pain, 529, ii., Hulme, T.*

*Lord! in the fulness of my night, 1233, i., With all I would not make abode*  
*Lord, in the holy hour of even, 326, i., Hincks, T.*  
*Lord, in the morning Thou shalt hear, 1240, i., Watts, I.*  
*Lord, in the morning when we rise, 289, ii., Des Morge: wenn ich früh aufsteh*  
*Lord, in the strength of grace, 1264, i., Wesley family, The*  
*Lord, in the temple of Thy grace, 1090, i., Steele, Ann*  
*Lord, in the watches of the night, 126, i., Brown-Burwick, R.*  
*Lord, in Thee I place my trust, 525, i., Jesu, deine Wunden*  
*Lord, in these dark and dismal days, 317, i., Dwight, I.*  
*Lord, in these days of humblest prayer, 316, i., Now are the days of humblest prayer*  
*Lord in this awful fight with sin, 422, ii., Gill, T. H.*  
*Lord, in this blest and hallowed hour, 364, ii., Far from my thoughts, vain world, depart*  
*Lord, in this dark and stormy day, 1097, i., Stowell, H.*  
*Lord, in this sacred hour, 191, ii., Bullfinch, S. G.*  
*Lord, in this, Thy mercy's day, 1233, ii., Williams, H.*  
*Lord, in Thy mercy and Thy grace (Verleih uns Frieden gnädiglich), 276, i., Da pacem, Domine*  
*Lord, in Thy mercy hear our cry, 1097, i., Stowell, H.*  
*Lord, in Thy Name we spread the sail, 126, i., Burgess, J.*  
*Lord, in Thy people Thou dost dwell, 422, ii., Gill, T. H.*  
*Lord, in Thy sacred hour, 191, ii., Bullfinch, S. G.*  
*Lord, in Thy truth Thy church delights, 1274, i., While for Thy saints who poured abroad*  
*Lord, in Thy wrath reprove me not (Ps. vi., Sternhold), 565, i., Old Version*  
*Lord, in Thy wrath Thou thinkest yet, 572, i., Irons, W. J.*  
*Lord in Whom I live and move, 623, i., Kennedy, B. H.*  
*Lord, in Whose eternal counsels, 242, ii., Coles, V. S. S.*  
*Lord, incline my wandering heart, 123, i., Beddome, B.*  
*Lord, is it finished? God of grace, 1181, i., To whom but Thee, O God of grace*  
*Lord, it belongs not to my care, 118, ii., Baxter, R. J.*  
*783, ii., My whole, though broken heart, O Lord*  
*Lord, it is not for us to care, 783, ii., My whole, though broken heart, O Lord*  
*Lord, it is not life to live, 463, ii., Happiness, thou lovely name*  
*Lord, it is sweet to rest, 468, ii., Gregory, J. G.*  
*Lord Jesu, blessed Prince of Peace, 319, ii., Ebert, J.*  
*Lord Jesu, by Thy passion, 680, i., Littledale, R. F.*  
*Lord Jesu Christ, I cry to Thee (tr. Russell), 31, ii., Agricola, J.*  
*Lord Jesu Christ, our Lord most dear (tr. Miss Winkworth, alt.), 507, i., Heinrich of Laufenburg*  
*Lord Jesu Christ, the living bread, 946, ii., Rist, J.*  
*Lord Jesu Christ, the Prince of Peace, 319, ii., Ebert, J.*  
*Lord Jesu Christ! Thy precious blood brings to my soul (tr. Russell), 567, i., Olearius, Johannes*  
*Lord Jesu Christ, with us abide, for round us fall (tr. Miss Winkworth), 1040, i., Selnecker, N.*  
*Lord Jesu Christ, with us abide, 'Tis now (tr. Buckoll), 1040, ii., Selnecker, N.*  
*Lord Jesu, fountain of my life, 127, i., Behm, M.*  
*Lord Jesu, God and Man, 691, i., Lord Jesus, God and Man*  
*Lord Jesu! may Thy grief and pain (tr. Russell), 237, ii., Clausnitzer, T.*  
*Lord Jesu, think on me, 219, i., Chatfield, A. W.; 457, ii., Greek hymnody; 760, ii., Misso Xpisti*  
*Lord Jesu! Thou my life's true Health (tr. Buckoll), 798, i., Neumeister, E.*  
*Lord Jesu, to our prayer attend (tr. Russell), 1231, i., Wilhelm of Sachse-Weimar*  
*Lord Jesu, Who with holy rest (Der du Herr Jesu, Ruh und Rast), 1167, i., Tu qui velatus facie*  
*Lord Jesus, are we one with Thee?, 235, ii., Deck, J. G.*  
*Lord Jesus, as Thou wilt, 723, ii., Mein Jesu, wie du willst*  
*Lord Jesus, by Thy precious blood, 463, ii., Gregory, J. G.*  
*Lord Jesus! can it ever be, 595, ii., Jesus, and shall it ever be*  
*Lord Jesus Christ, be present now! 1231, i., Wilhelm of Sachse-Weimar*  
*Lord Jesus Christ, in mercy bend, 1231, i., Wilhelm of Sachse-Weimar*  
*Lord Jesus Christ, most holy, 1303, ii., Zinnendorf, N. L. von*  
*Lord Jesus Christ, in Thee alone, 1015, i., Scheeving, J.*  
*Lord Jesus Christ, my faithful Shepherd, hear (tr. Miss Winkworth), 505, ii., Heermann, J.*  
*Lord Jesus Christ, my life and light, 233, ii., Des Morge: wenn ich früh aufsteh*  
*Lord Jesus Christ, my Life, my Light (tr. Miss Winkworth), 127, i., Behm, M.*



*Lord Jesus Christ, my soul's desire* (tr. Ker), 127, i., Behn, M.  
*Lord Jesus Christ, my sovereign good* (tr. in the Supp. to Pier. Psal., 1765, reconst.), 962, i., Ringwaldt, B.  
*Lord Jesus Christ, my spirit's Health* (tr. Mills), 798, i., Neumeister, E.  
*Lord Jesus Christ, now towards us bend*, 1281, i., Wilhelm of Sachse-Weimar  
*Lord Jesus Christ, thou highest good* (tr. F. W. Young), 962, i., Ringwaldt, B.  
*Lord Jesus Christ, Thy blessed blood* (tr. Miss Manington), 867, i., Olearius, Johannes  
*Lord Jesus Christ! Thy precious blood Is to my soul* (tr. Schuette), 867, i., Olearius, Johannes  
*Lord Jesus Christ! To Thee we pray, From us*, 598, i., Jesus Christus, nostra salus  
*Lord Jesus Christ, true Man and God, Thou Who* (tr. Cronenwett), 319, i., Eber, P.  
*Lord Jesus Christ, true Man and God, Who borest* (tr. Miss Winkworth), 319, i., Eber, P.  
*Lord Jesus Christ, true Man and God, Who hast* (tr. E. Masde), 319, i., Eber, P.  
*Lord Jesus Christ, we come to Thee*, 1246, i., Wei-se, M.  
*Lord Jesus Christ! we thank Thee now*, 1041, i., Sel-necker, N.  
*Lord Jesus! come; for here*, 716, ii., Martineau, Harriet  
*Lord Jesus, God of grace and love*, 529, ii., Holme, J.  
*Lord Jesus, hide Thy people*, 135, i., Bennett, H.  
*Lord Jesus, in that very night*, 1304, ii., Zinzendorf, N. L. von  
*Lord Jesus, in Thy name alone*, 892, i., Peters (née Bowly), Mary  
*Lord Jesus, is Thy table spread?*, 779, i., My God, and is Thy table spread?  
*Lord Jesus let Thy watchful care*, 1106, ii., Swaine, E.  
*Lord Jesus, may I constantly*, 289, ii., Des Morgens wenn ich früh aufstehe  
*Lord Jesus, sanctify Thou me* (Die Seele Christi), 70, ii., Anima Christi sanctifica me  
*Lord Jesus, save!*, 734, i., Midlane, A.  
*Lord Jesus, Shepherd of mankind*, 286, i., Conder, G. W.  
*Lord Jesus, since the faith of Thee* (tr. Darling), 587, ii., Jesu dulcis memoria  
*Lord Jesus! Sun of graces*, 446, i., Gotter, L. A.  
*Lord Jesus, taken from Thy servant's sight* (Darling), 290, ii., Darling, T.; 691, i., Lord Jesus, with what sweetness and delights  
*Lord Jesus, think on me* (tr. Chatfield), 1109, i., Synesius. See also *Lord Jesu, think*  
*Lord Jesus, Thou art truly good*, 625, i., Kinner, S.  
*Lord Jesus, Thy atonement*, 1301, ii., Zinzendorf, C. R. von  
*Lord Jesus, turn to us, and down*, 1281, i., Wilhelm of Sachse-Weimar  
*Lord Jesus, we are one with Thee*, 285, ii., Deck, J. G.  
*Lord Jesus, we believing*, 1184, i., Tregelles, S. P.  
*Lord Jesus, we pray*, 546, i., Hurditch, C. R.  
*Lord Jesus, when Thou wouldst appear*, 491, ii., Harland, E.  
*Lord Jesus, when we stand afar*, 840, ii., How, W. W.  
*Lord Jesus, Who before Thy passion* (tr. in the Morav. H. B., Suppl. 1808), 951, i., Rambach, J. J.  
*Lord Jesus, Who our souls to save* (Der du Herr Jesu, Ruh und Rast), 1187, i., Tu qui velatus facie  
*Lord Jesus, Who shalt come with power*, 789, ii., Neale, J. M.  
*Lord Jesus, who that very night*, 1304, ii., Zinzendorf, N. L. von  
*Lord Jesus with Thy children stay*, 1040, i., Selnecker, N.  
*Lord keep me, for I trust in Thee And do confess in-deed* (Ps. xvi., Sternhold), 965, i., Old Version  
*Lord, keep me, for I trust in Thee, Be Thou my Guard and Guide*, 921, ii., Psalter, English  
*Lord, keep us by Thy word in hope*, 553, ii., Erhalt uns, Herr, bei deinem Wort  
*Lord, keep us in Thy word and work, Restrains*, 353, ii., Erhalt uns, Herr, bei deinem Wort  
*Lord, keep us steadfast in Thy word*, 353, i., Erhalt uns, Herr, bei deinem Wort  
*Lord, lead the way the Saviour went*, 270, i., Crosswell, W.  
*Lord, let me calmly wait*, 596, i., Jesus, bestow the power  
*Lord, let me know mine [my] end* (Ps. 39, Montgomery), 764, i., Montgomery, J.; 921, i., Psalter, English  
*Lord, let me know my term of days* (Ps. xxxix.), 900, i., New Version  
*Lord, let me never be confoundit*, 955, i., Relander, A.  
*Lord, let me not be put to shame* (Ps. xxxi.), 965, ii., Old Version  
*Lord, let me pray. I know not how*, 962, ii., Rawson, G.

*Lord, let my prayer like incense rise*, 764, i., Mont-gomery, J.  
*Lord let some swift-winged angel* (Nuncius praepe-s milit labra summo, tr. Macgill), 229, ii., Christie! sanctorum caput atque custos  
*Lord, let the love in us abound*, 623, i., Kennedy, B. H.  
*Lord, let Thy bitter passion*, 419, ii., Gesenius, J.  
*Lord, let Thy blest angelic bands* (tr. Jacobi, st. iii.), 1004, ii., Schalling, M.  
*Lord, let Thy flames of holy charity*, 1118, ii., Taylor, Jeremy  
*Lord, let Thy just decrees the King* (Ps. lxxii.), 900, ii., New Version  
*Lord, let Thy people be* (tr. Miss Fry), 96, ii., Aus tiefer Noth schrei ich zu dir  
*Lord, let Thy saving mercy heal*, 1075, i., Spirit of holiness, look down  
*Lord, let Thy servant now depart*, 760, i., Mit Fried und Freud ich fahr dahin  
*Lord, let Thy servant now depart into Thy promised rest*, 801, i., New Version; 823, i., Nunc dimittis  
*Lord! let Thy Spirit holy* (Nuncius praepe-s milit labra summo, tr. Macgill), 229, ii., Christie! Sanctorum caput atque custos  
*Lord! let Thy swift-winged angel* (Nuncius praepe-s milit labra summo, tr. Macgill), 229, ii., Christie! Sanctorum caput atque custos  
*Lord, let Thy work be done*, 542, i., Hull, W. W.  
*Lord, let us learn Thy yoke to wear*, 263, ii., Cotterill, T.  
*Lord, lift my heart to Thee at morn*, 612, ii., Koble, J.  
*Lord, like a publican I stand*, 949, i., Raffles, T.  
*Lord, look on all assembled here*, 492, ii., 493, i., Hart, J.  
*Lord, look upon a little child*, 191, ii., Buckworth, J.  
*Lord, make my conversation chaste*, 1061, ii., Spurgeon, C. H.  
*Lord, make my spirit still* (tr. Miss Warner), 798, i., Neumeister, E.  
*Lord, make us know how frail*, 696, i., Lord, what a feeble piece  
*Lord may I live to Thee by faith*, 1302, ii., Zinzendorf, N. L. von  
*Lord, may our souls Thy grace adore*, 699, i., Lord, how shall wretched sinners dare  
*Lord, may the inward grace abound*, 873, ii., Osler, E.  
*Lord, may the spirit of this feast*, 1058, i., Stigourney (née Huntley), Lydia  
*Lord, may we feel no anxious care*, 782, ii., My whole, though broken heart, O Lord  
*Lord, may we love Thee, not because*, 826, ii., O Deus, ego amo Te, Nec amo Te ut salves me  
*Lord, may we never, save to One*, 1294, i., Wordsworth, C.  
*Lord most holy, God most mighty*, 236, i., Clarke, S. C.  
*Lord, must I die? O let me die*, 561, ii., If I must die, O let me die  
*Lord my God, I long to know*, 1177, ii., 'Tis a point I long to know  
*Lord, my God, in Thee I trust*, 706, ii., Lyte, H. P.  
*Lord, my heart is with the lovely* (Ps. 131, Churton), 233, ii., Churton, E.; 921, ii., Psalter, English  
*Lord, my house of clay*, 525, ii., Hiller, P. F.  
*Lord, my hope in Thee abideth*, 962, i., Russell, A. T.  
*Lord, my Rock, I cry to Thee*, 623, i., Kennedy, B. H.  
*Lord, my Rock, to Thee I cry*, 233, ii., Churton, E.  
*Lord, my Strength, to Thee I pray*, 725, ii., Merrick, J.  
*Lord, my times are in Thy hands, All my sanguine*, 382, i., Day by day the manna fell  
*Lord, my trust I repose on Thee*, 1204, ii., Van Alstyne (née Crosby), Frances J.  
*Lord, my weak thought in vain would climb*, 877, ii., Palmer, R.  
*Lord, none to Thee may be compared* (tr. Miss Bur-lingham), 269, i., Cramer, J. A.  
*Lord, not to us, we claim no share* (Ps. cxv.), 901, i., New Version  
*Lord, not with [by] poor and paltry gifts*, 1294, i., Wordsworth, C.  
*Lord, now let Thy servant*, 127, ii., Behn, D.  
*Lord, now my journey's just begun*, 619, i., Now that my journey's just begun  
*Lord, now my sleep does me forsake*, 620, i., Ken, T.  
*Lord, now the time returns*, 348, ii., English hymnody  
*Lord, now we part in Thy blest Name*, 618, ii., Now, Lord, we part in Thy great Name  
*Lord of all being, throned afar*, 530, i., Holmes, O. W.  
*Lord of all power and might*, 1181, ii., Toke, Emma  
*Lord of all power and might, Father of love*, 1097, i., Stowell, H.  
*Lord of all power and might, Mankind redeemed* (tr. Calverley), 269, i., Rex omnipotens die hodierna  
*Lord of all power and might, of every good the Giver*, 623, i., Kennedy, B. H.

*Lord of all power*, at whose command, 711, i., Magnus  
*Deus potentissimus*  
*Lord of all, Thy creatures see*, 447, ii., Graces  
*Lord of all, Thy glory seeing*, 777, i., Mundi salus qui  
 nascere  
*Lord of all, Thy word divine*, 701, i., Lucis Creator  
 optime  
*Lord of all worlds, incline Thy gracious [boundless] ear*,  
 317, i., Iwight, T.  
*Lord of angels, pure and holy*, 181, ii., Briggs, J.  
*Lord of earth, and air, and sea*, 1265, i., Wesley family,  
 The  
*Lord of eternal pity* (Rom. Brev. text, tr. Caswall),  
 241, i., Corli Deus sanctissime  
*Lord of eternal society* (tr. Caswall), 54, i., Aium  
 Hansen, via mundi  
*Lord of eternal truth and might* (tr. Caswall), 933, ii.,  
 Recte potens, verax Deus  
*Lord of every time and place*, 167, i., Bowring, Sir J.  
*Lord of glory and salvation*, 1292, i., Wood, R.  
*Lord of glory, God's dear Son, Let this thing* (tr. R.  
 Massie), 629, ii., Knapp, A.  
*Lord of glory, throned on high*, 134, i., Bertram, R. A.  
*Lord of glory, Who hast taught us*, 58, i., Alderson  
 (see Lykes), Eliza S.  
*Lord of heaven and earth, defend us*, 1136, i., Temper-  
 ance hymnody  
*Lord of heaven, Whose faithful love*, 772, i., Montrie, G.  
*Lord of hosts, how bright, how fair*, 691, ii., Lord of  
 hosts, how lovely fair: 1183, i., Turner, D.  
*Lord of hosts, how lovely fair*, 1183, i., Turner, D.  
*Lord of Hosts! how shall I render*, 445, i., Götter, L. A.  
*Lord of hosts, our God and Lord*, 1245, i., Wesley  
 family, The  
*Lord of immensity sublime*, 853, i., Immense coeli  
 Conditor  
*Lord of life the God and Giver*, 338, ii., Hogg, J.  
*Lord of light, and Fount of love*, 1094, ii., Stock, Sarah  
 G.  
*Lord of light and life*, 1181, ii., Toke, Emma  
*Lord of light, this day our Guardian be*, 606, i., Jones,  
 S. F.  
*Lord of love as deep and free*, 1171, ii., Three in One,  
 and One in Three  
*Lord of love, Whose words have taught us*, 1037, i.,  
 Sedgwick, J.  
*Lord of majesty and might*, 1176, i., Thurpp, J. F.  
*Lord of mercy and of might*, 677, ii., Litanies  
*Lord of mercy, just and kind*, 442, i., Goodie, W.  
*Lord of my life, Length of my days*, 717, ii., Mason, J.  
*Lord of our hearts, beloved of Thee*, 288, i., Wenny,  
 Sir E.  
*Lord of our life, and God of our salvation* (tr. P.  
 Pusey), 609, i., Löwenstern, M. A. von  
*Lord of our life, Whose tender care*, 692, i., Lord of my  
 life, Whose tender care  
*Lord of our soul's salvation*, 1096, L. Stone, S. J.  
*Lord of Power, Lord of Might*, 1173, ii., Thuring, G.  
*Lord of the Church, we humbly pray*, 851, ii., O Thou  
 Who at Thy creature's bar  
*Lord of the frost-bound winter*, 715, ii., Martin, H. A.  
*Lord of the golden day*, 140, ii., Blew, W. J.  
*Lord of the trumpet harvest, send*, 1263, ii., Wesley  
 family, The  
*Lord of the harvest, bend thine ear*, 495, i., Hastings, T.  
*Lord of the harvest, hear*, 1261, ii., Wesley family, The  
*Lord of the harvest, hear us now*, 141, ii., Rickersteth, E.  
*Lord of the harvest, once again*, 72, ii., Anstie, J. J.,  
 448, i., Graces  
*Lord of the harvest, it is right and meet*, 1095, ii.,  
 1096, ii., Stone, S. J.  
*Lord of the harvest, There we hail*, 474, ii., Gurney,  
 J. H., 686, ii., Lord at Thy word the constant sun  
*Lord of the hearts of men*, 1103, ii., Supreme Motor  
 cordium  
*Lord of the living harvest*, 763, ii., Mossell, J. S. B.  
*Lord of the lefty and the low*, 100, i., Axelling, T. W. B.  
*Lord of the new creation*, 336, L. Clarke, S. C.  
*Lord of the realm above, our Prophet*, 706, ii., Lyte,  
 H. F.  
*Lord of the Sabbath, hear our voice*, 350, ii., English  
 hymnody  
*Lord of the Sabbath, hear us pray*, 693, i., Lord of the  
 Sabbath, hear our voices  
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- My God is true! His heart, a Father's heart* (tr. R. Mansie), 675, l., Lieblich, E.
- My God is with me every place*, 1300, il., Zeller, C. H.
- My God, lo, here before Thy face* (tr. Miss Winkworth), 312, l., Drevos, J. F. L.
- My God, my everlasting Hope*, 1240, l., Watts, I.
- My God, my Father, charming Name*, 780, l., My God, my Father, blissful Name
- My God, my Father, dost Thou call*, 142, l., Bickersteth, E. H.
- My God, my Father, may I dare*, 624, l., Key, F. S.
- My God, my Father, while I stray*, 326, l., Elliott, Charlotte; 778, il., My God and Father! while I stray
- My God, my God, and can it be*, 362, l., Faber, F. W.
- My God, my God, my Life divine!*, 1145, l., Tersteegen, G.
- My God, my God, my Light, my Love*, 1055, l., Shepherd, T.
- My God, my God, on Thee I call*, 1261, l., Wesley family, The
- My God, my God, to Thee I cry, Ah! why hast Thou*, 622, il., Kennedy, B. H.
- My God, my God, to Thee I cry, Thee only*, 1261, l., Wesley family, The
- My God, my God, Who art my all*, 1264, il., Williams, W.
- My God, my God, why hast Thou me?*, 613, il., Keble, J.
- My God, my God, why leav'st Thou me* (Ps. xxii.), 600, l., New Version
- My God, my King, Thy praise I sing*, 706, il., Lyte, H. F.
- My God, my King, Thy various praise*, 1240, l., Watts, I.
- My God, my King, to Thee I'll raise*, 1000, l., Steele, Anne
- My God, my life is in Thy love*, 780, il., My God, my Portion and my Love
- My God, my Life, my All*, 1279, l., Why should I sorrow more?
- My God, my Life, my Love*, 1238, l., Watts, I.
- My God, my Life, to Thee I call*, 435, il., God of my life, to Thee I call
- My God, my Majesty divine*, 422, il., Gill, T. H.
- My God, my only Help and Hope*, 717, il., Mason, J.
- My God, my reconciled God*, 556, l., I that am drawn out of the depth; 717, il., Mason, J.
- My God, my Strength, my Hope*, 592, il., Jesu, my Strength, my Hope
- My God! my works and all I do* (tr. J. Kelly), 411, l., Gerhardt, P.
- My God, now I from sleep awake*, 620, l., Ken, T.
- My God, O could I make the claim*, 1091, l., Steele, Anne
- My God, O let me call Thee mine*, 163, il., Brontë, Anne
- My God, permit me not to be*, 1238, l., Watts, I.
- My God, permit my tongue*, 1240, l., Watts, I.
- My God protects; my fears begone*, 1261, l., Wesley family, The
- My God, shall I for ever mourn*, 1020, l., Scott, Elizabeth
- My God, the power was Thine*, 1265, il., Wesley family, The
- My God, the Rock in whom I trust*, 540, l., How truly do I love Thee, Lord
- My God! the Source of all my blessing*, 1014, l., Schmolck, B.
- My God, the Source of all my joys*, 780, il., My God, the Spring of all my joys
- My God, the steps of pious men*, 1240, l., Watts, I.
- My God, Thou hast the invite given*, 1013, il., Schmolck, B.
- My God, Thy boundless love I praise*, 1196, il., Unitarian hymnody
- My God, Thy suppliant hear*, 994, l., Sandys, G.
- My God, 'tis to Thy mercy-seat*, 1080, il., Steele, Anne
- My God, to Thee I call*, 1089, il., Steele, Anne
- My God, to Thee I fly*, 982, l., Russell, A. T.
- My God, to Thee I now commend*, 525, l., Hiller, P. F.
- My God was with me all this night*, 717, il., Mason, J.
- My God, what cords of love are Thine*, 781, l., My God, what silken cords are Thine
- My God, what monuments I see*, 706, il., Lyte, H. F.
- My God, what wondrous love was Thine*, 762, il., Monseil, J. S. B.
- My God, what'er of earthly bliss*, 1260, il., When I survey life's varied scene
- My God, what'er Thy will ordains*, 780, l., My God, my Father, blissful Name
- My God, when dangers press me round*, 841, il., O Lord, when dangers press me round
- My God, when I from sleep awake*, 621, l., Ken, T.
- My God! when will Thy heavenly peace* (tr. Lady E. Fortescue), 696, il., Löwe, J. F.
- My God, Who makes the sun to know*, 1239, il., Watts, I.
- My God will I remember*, 1013, il., Schmolck, B.
- My God with me in every place*, 1300, il., Zeller, C. H.
- My God, within Thy hand*, 525, l., Hiller, P. F.
- My gracious Lord, I own Thy right*, 306, l., Doddridge, P.
- My gracious, loving Lord*, 32, il., Ah, my dear loving Lord
- My gracious Redeemer, I love*, 326, l., Francis, B.
- My grateful soul shall bless the Lord*, 600, l., New Version
- My great Redeemer and my Lord*, 1239, l., Watts, I.
- My harp untuned and laid aside*, 804, l., Newton, J.
- My head is low, my heart is sad*, 762, l., Monseil, J. S. B.
- My health was firm, my day was bright*, 377, l., Firm was my health, my day was bright
- My heart and voice I raise*, 959, l., Rhodes, B.
- My heart as hart for water thirsts* (tr. Sylvester), 13, il., Ad perennis vitæ fontem
- My heart awakes with holy glee*, 1076, il., Spitta, C. J. P.
- My heart doth faint for want of breath* (Ps. lv.), 866, il., Old Version
- My heart doth take in hand* (Ps. xlv., Hopkins), 866, il., Old Version
- My heart expands with good enditing*, 671, il., Irons, J.
- My heart her incense burning* (tr. H. Mills, alt.), 719, l., Mattheus, J.
- My heart is bright with joy*, 1076, il., Spitta, C. J. P.
- My heart is fain, O God, my heart*, 622, il., Kennedy, B. H.
- My heart is filled with longing*, 620, l., Knoll, C.
- My heart is fixed, O God, my heart*, 119, il., Be merciful, O God, to me
- My heart is full, and I must sing*, 622, il., Kennedy, B. H.



*My soul doth magnify the Lord. Transports of joy my spirits raise* (Patrick), 711, ii., Magnificat  
*My soul doth magnify the Lord*, 443, ii., Gossely  
*Psalmes and Spirituall Songes*; 900, i., Pollio, S.  
*My soul doth pant towards Thee*, 1118, ii., Taylor, Jeremy  
*My soul! exalt the Lord thy God* (tr. Jacobl), 461, ii., Graumann, J.  
*My soul for help on God relies* (Ps. lxi.), 900, ii., New Version  
*My soul forsakes her vain delight*, 1236, i., Watts, I.  
*My soul, give laud [praise] unto the Lord* (Ps. ciii., Sternhold), 866, i., Old Version  
*My soul hath found the steadfast ground* (tr. Mrs. Bevan), 979, i., Rothe, J. A.  
*My soul hath now the ground attained* (tr. Russell), 979, i., Rothe, J. A.  
*My soul, how lovely is the place*, 1240, ii., Watts, I.  
*My soul in death was sleeping*, 466, ii., Greg. S.; 1196, i., Unitarian hymnody  
*My soul, inspired with sacred love* (Ps. ciii.), 800, ii., New Version  
*My soul is now united*, 165, ii., Bourne, H.  
*My soul is thirsting, Lord, for Thee* (tr. Lady E. Fortescue), 78, ii., Anton-Ulrich of Brunswick  
*My soul, it is thy God*, 1105, ii., Swain, L.  
*My soul, let this your thoughts employ* (tr. Miss Cox), 377, ii., Duch, S.  
*My soul lies cleaving to the dust*, 1240, ii., Watts, I.  
*My soul lies grovelling low*, 571, ii., Irons, J.  
*My soul, now praise Thy Maker!* (tr. Miss Winkworth), 461, i., Graumann, J.  
*My soul praise the Lord, Speak good of His name, O Lord our great God* (Ps. civ., Kethe), Kethe, W.; 865, i., 866, i., Old Version  
*My soul, praise the Lord, Speak good of His Name, His mercies record*, 631, ii., Park, T.  
*My soul, praise thou the Lord always* (Ps. cxlvi., Hopkins), 866, i., Old Version  
*My soul, prepare to meet*, 950, ii., Rambach, J. J.  
*My soul repeat His praise*, 1240, ii., Watts, I.  
*My soul shall praise Thee, O my God*, 506, ii., Heginbotham, O.  
*My soul, survey thy happiness*, 540, i., How vast the treasure we possess  
*My soul, there is a country*, 1206, i., Vaughan, H.  
*My soul, through my Redeemer's care*, 1264, i., Wesley family, The  
*My soul, thy great Redeemer see*, 275, ii., Da Jesus, an des Kreuzes Stamm  
*My soul to God, its Source, aspires*, 1000, i., Steele, Anne  
*My soul to God shall give good heed* (Ps. lxi., Hopkins), 865, ii., Old Version  
*My soul, weigh not thy life*, 1105, ii., Swain, L.  
*My soul, what hast thou done for God?*, 362, i., Faber, F. W.  
*My soul, why art thou troubled? why* (tr. G. Walker), 1236, ii., Warum betrübtest du dich, mein Herz  
*My soul, why this complaining*, 15, ii., Adami, J. C.  
*My soul, with all thy waking powers*, 306, i., Doddridge, P.  
*My soul with grateful thoughts of love* (Ps. cxvi.), 801, i., New Version  
*My soul with patience waits* (Ps. cxli.), 801, i., New Version  
*My spirit longeth for Thee*, 199, ii., Byrom, J.  
*My spirit longs for Thee*, 783, i., My spirit longeth for Thee  
*My spirit looks to God alone*, 1240, ii., Watts, I.  
*My spirit on Thy care*, 706, ii., Lyte, H. F.  
*My spirit sinks within me, Lord*, 1240, ii., Watts, I.  
*My spirit to Thy care*, 706, ii., Lyte, H. F.  
*My stock lies dead and no increase*, 512, i., Herbert, G.  
*My sufferings all to Thee are known*, 555, ii., I am the man who long have known  
*My sweet little Nannie, what meanest thou for to cry*, 213, i., Carols  
*My thirsty soul desires her drought* (tr. Anon.), 12, ii., Ad perennis vitæ fontem  
*My thirsty spirit faints*, 381, i., For ever with the Lord  
*My thoughts on awful subjects roll*, 1236, i., Watts, I.  
*My thoughts surmount these lower skies*, 1236, ii., Watts, I.  
*My times are in Thy hand and Thou* (Sir J. Bowring), 876, i., Our times are in Thy hand, and Thou wilt guide our footsteps  
*My times are in Thine hand, My God, I wish them there*, 631, i., Lloyd, W. F.  
*My times are in Thy hand, Their best*, 498, ii., Haver-gal, W. H.

*My times, O Lord, are in Thy hand* (tr. Maguire), 1077, ii., Spitta, C. J. F.  
*My times of sorrow and of joy*, 121, ii., Beddome, B.  
*My tongue, the mystic doctrine sing* (tr. Hewett), 679, i., Pange lingua gloriosi corporis mysterium  
*My trust is in the highest Name*, 713, ii., Mant, R.  
*My trust is in the Lord*, 706, ii., Lyte, H. F.  
*My trust is in Thy holy Name*, 623, ii., Kennedy, B. H.  
*My trust, O Lord, in thee* (Ps. lxxi., Whittingham), 1022, ii., Scottish hymnody  
*My voice to God ascends on high*, 623, ii., Kennedy, B. H.  
*My whole desires doth deeply turn away* (tr. Miss Warner), 1146, i., Tersteegen, G.  
*My work was pleasant, Lord, my burden light*, 515, i., Herr, des Tages Mühen und Beschwerden  
*My wounded Prince enthroned on high* (tr. Kinchen), 1302, ii., Zinzendorf, N. L. von  
*My yielding heart dissolves as wax*, 1163, i., Toplady, A. M.  
*My yoke, saith Christ, upon you take*, 787, ii., Mir nach, spricht Christus, unser Held  
*Myf yw'r Adgyfodiad mawr* (E. Wyn), 1250, ii., Welsh hymnody  
*Mysterium Signifer*, 650, ii., Latin hymnody  
*Mysterious influence divine*, 1201, ii., Wolfe, A. R.  
*Mysterious sign of royalty*, 1221, ii., Vexilla regis prodeunt  
*Mysterious Spirit, unto Whom*, 163, ii., Brooke, B. A.  
*Mysterious to the Christian heart*, 772, ii., Moultrie, J.  
*Nach dir, O Gott! verlangst mich*, 75, ii., Anton-Ulrich of Brunswick  
*Nach einer Prüfung kurzer Tage*, 408, i., Gellert, C. F.  
*Nach tausendfachen Plagen*, 467, ii., Gregor, C.  
*Nach Aeron, ihr lieben Glieder*, 1303, i., Zinzendorf, N. L. von  
*Naiw 'Iwâs êv mûxous θαλαττίους* (Ode vi.), 355, ii., Ἐσώσε λαόν, θαυματουργὸν Δεσπότης  
*Naked as from the earth we came* (Watts), 1034, i., Scottish translations and paraphrases; 1236, ii., Watts, I.  
*Name of Jesus, Name of pleasure*, 427, i., Gloriosi Salvatoris  
*Name of our triumphant Saviour*, 427, i., Gloriosi Salvatoris  
*Nato canunt omnia Domino pie agmina*, 646, i., Latin hymnody; 814, i., Notker  
*Nature will raise up all her strife*, 254, i., Es ist nicht schwer ein Christ zu sein  
*Nature with all her powers shall sing*, 1236, ii., Watts, I.  
*Nature, with eternal youth*, 1236, ii., Waterston, R. C.  
*Nature with open volume stands*, 1236, ii., Watts, I.  
*Nature's God, all-ruling Power* (tr. Mant), 956, ii., Rerum Deum tenax vigor  
*Natus ante saecula Dei filius*, 613, i., Notker  
*Nay, I cannot let Thee go*, 804, i., Newton, J.  
*Ne te desole point, Sion*, 392, i., French hymnody  
*Near Jordan's ford*, 1106, ii., Symington, A. J.  
*Near the Cross, See Jesus, keep me near the Cross*  
*Near the cross was Mary weeping*, 39, i., Alexander, J. W.; 1084, i., Stabat mater dolorosa  
*Near the Lord in glory seated*, 163, i., Bright the vision that delighted  
*Near the tomb where Christ hath been*, 89, i., At the tomb where Christ hath been  
*Nearer and nearer still*, 1262, ii., Wesley family, The  
*Nearer, ever nearer*, 995, ii., Saviour, blessed Saviour  
*Nearer, my God, to Thee, Hear Thou my prayer* (How), 793, i., Nearer, my God, to Thee, Nearer to Thee  
*Nearer, my God, to Thee, Nearer to Thee* (Mrs. Adams), 16, ii., Adams (née Flower), Sarah; 214, i., Cary, Alice; 1194, i., Unitarian hymnody; 1263, i., Welsh hymnody  
*Nearer, O God, to Thee! Hear Thou my prayer*, 792, i., Nearer, my God, to Thee, Hear Thou my prayer  
*Nearer to Thee, my God, Still would I rise*, 792, i., Nearer my God, to Thee, Hear Thou my prayer  
*Nec quisquam oculis vidit*, 789, i., Neale, J. M.; 1168, i., Thomas of Kempen  
*Neclareum rorem terris distillat Olympus*, 823, i., Hildebert  
*Need hath the golden city none*, 1095, ii., Stone, S. J.  
*Need it is we raise our eyes*, 790, i., Neale, J. M.  
*Ne'er be my God forsaken*, 809, i., Helmbold, L.  
*Neige dich zu meinen Bitten*, 803, i., Canitz, F. R. L. von  
*Neighbour, accept our parting song* (tr. J. Hamilton), 265, ii., Sacher, C. F. H.  
*Nein, ach nein, er lässt mich nicht* (Gregor), 703, i., Luise Henriette of Brandenburg





*Not in this simple rite alone*, 406, ii., Gaskell, W.  
*Not in Thy fury, Lord, reprove*, 622, ii., Kennedy, B. H.  
*Not in vain I poured my supplication*, 195, ii., Burleigh, W. H.  
*Not, Lord, Thine ancient works alone*, 422, ii., Gill, T. H.  
*Not made, nor yet created, came*, 1217, i., Verbum Dei, Deo natum  
*Not more than I have strength to bear* (tr. Miss Warner), 194, i., Burde, S. G.  
*Not now, my child: a little more rough tossing*, 388, ii., Pennesfather (nec King), Catherine  
*Not on this day, O God, alone*, 406, ii., Gaskell, W.  
*Not only as a sacrifice*, 1299, i., Yonge (nec Bargas), Frances M.  
*Not only doth the voiceful day*, 195, ii., Burleigh, W. H.  
*Not seldom clad in radiant vest*, 1294, ii., Wordsworth, W.  
*Not so darkly, not so deep*, 411, i., Gerhardt, P.  
*Not the malicious or profane*, 1236, ii., Watts, I.  
*Not Thou from us, O Lord, but we*, 1185, ii., Trench, R. C.  
*Not Thy garment's hem alone*, 256, i., Conder (nec Thomas), Joan E.  
*Not to condemn the sons of men* (Watts) 1064, ii., So did the Hebrew prophet raise  
*Not to myself I owe*, 1183, i., Toplady, A. M.  
*Not to ourselves again*, 162, i., Bonar, H.  
*Not to ourselves we owe*, 1183, i., Toplady, A. M.  
*Not to ourselves who are but dust*, 1240, ii., Watts, I.  
*Not to the mount that burned with fire [flame]*, 704, ii., Montgomery, J.  
*Not to this earth's contracted span*, 900, ii., Pope, A.  
*Not unto us, Almighty Lord [God]*, 706, ii., Lyte, H. F.  
*Not unto us but Thee alone, Bless'd Lamb* (Cennick), 216, i., Cennick, J.; 434, i., God of all consolation, take; 673, ii., Let us the sheep in Jesus named  
*Not unto us, but Thee, O Lord! Be praise and*, 433, ii., God of all consolation, take  
*Not unto us but to Thy name, Great God, be glory given* (Cotterill), 673, ii., Let us the sheep in Jesus named; 1064, ii., Staffordshire hymn-books  
*Not unto us, Lord, not to us* (Ps. cxv., Norton), 866, i., Old Version  
*Not unto us, not unto us, O Lord*, 470, i., Greitter, M.  
*Not unto us, O Lord* (Ps. cxv., Whittingham), 1022, ii., Scottish hymnody.  
*Not unto us, to Thee, O Lord, Be praise and* (C. Wesley), 434, i., God of all consolation, take  
*Not vain, O Lord, Thy loving word*, 622, ii., Kennedy, B. H.  
*Not what I am, O Lord, but what Thou art*, 162, i., Bonar, H.  
*Not what I feel or do*, 811, ii., Not what these hands have done  
*Not what these hands have done*, 162, i., Bonar, H.  
*Not willingly dost Thou afflict*, 328, i., Elliott, Charlotte  
*Not with our mortal eyes*, 1236, ii., Watts, I.  
*Not yet I love my Lord*, 422, ii., Gill, T. H.  
*Not yet, ye people of His grace*, 422, ii., Gill, T. H.  
*Not your own, but His ye are*, 497, ii., Havergal, Frances R.  
*Nothing but leaves, the Spirit grieves*, 33, ii., Akerman, Lucy E.  
*Nothing but Thy blood, O Jesus*, 493, i., Hart, J.  
*Nothing fair on earth I see*, 1006, ii., Scheffler, J.  
*Nothing know we of the season*, 615, i., Kelly, T.  
*Notique cunctis gentibus*, 576, ii., Jam Christus astra ascenderat  
*Nought but the voice of God can speak*, 734, ii., Midlane, A.  
*Nous célébrons tes louanges, ô Dieu, et nous reconnaissons que tu es le Seigneur*, 1126, i., Te Deum laudamus  
*Nous portons un doux témoignage*, 476, i., Guyon (méc de la Mothe), Jeanne M. B.  
*Nous toy loons dieu nous toy regeorons seignor* (tr. in the Anglo-Norman Bible), 1127, ii., Te Deum laudamus  
*Now a holier work, O Lord*, 578, ii., Jam sanctius moves opus  
*Now a new year opens*, 236, i., Clarke, S. C.  
*Now all chafing cares shall cease*, 455, i., Hamilton, R. W.  
*Now all give thanks to God, Heart*, 963, ii., Rinkart, M.  
*Now all give thanks to God, With heart, and hand, and voices* (tr. Singleman), 963, ii., Rinkart, M.  
*Now all men thank ye God*, 963, ii., Rinkart, M.  
*Now all the woods are sleeping*, 823, ii., Nun ruhen alle Wälder  
*Now all to God give thanks*, 963, ii., Rinkart, M.

*Now ancient shadows flee*, 285, ii., Debills cessant elementa legis  
*Now are our limbs refreshed with quiet sleep* (tr. Is. Williams), 1067, ii., Somno refectis artubus  
*Now are thrice ten years completed* (Lustra sex qui Jam peracta, tr. Chambers), 881, i., Pango lingua gloriosi prœlium certaminis  
*Now as long as here I roam*, 410, i., Gerhardt, P.  
*Now at last I end the strife*, 1144, i., Tersteegen, G.  
*Now at length our bells are mounted*, 676, i., Lift it gently to the steeple  
*Now at the banquet of the Lamb* (tr. Johnston, 1852), 14, i., Ad regias Agni dapes  
*Now at the Lamb's high royal feast, In robes of saintly white we sing* (tr. Caswall), 13, ii., Ad regias Agni dapes  
*Now at the Lamb's high royal feast, In robes of festal white we sing* (tr. Copeland alt.), 13, ii., Ad regias Agni dapes  
*Now at the Lamb's imperial feast* (tr. Mant), 14, i., Ad regias Agni dapes  
*Now at the manger here I stand* (tr. J. Kelly), 410, ii., Gerhardt, P.  
*Now autumn strews on every plain*, 809, ii., Hemans (nec Browne), Felicia D.  
*Now awake, my soul, my senses*, 1254, ii., Werde munter, mein Gemüthe, Und ihr Stinnen geht herfür  
*Now be my heart inspired to sing*, 1240, ii., Watts, I.  
*Now be thanks and praise ascending*, 992, i., Russell, A. T.  
*Now be the God of Israel blessed*, 1238, ii., Watts, I.  
*Now be the gospel banner*, 494, ii., Hastings, F.  
*Now begin the heavenly theme*, 639, ii., Langford, J.  
*Now behold me, a king of glory*, 1057, ii., Sieh hier bin ich Ehren König.  
*Now blessed be Thou, Christ Jesu*, 408, ii., Gelobet seist du Jesu Christ; 442, ii., Goostly Psalmes and Spirituall Songes  
*Now best be Israel's Lord and God* (Benedictus), 801, i., New Version  
*Now bring in good cheer* (Neale), 212, i., Carols  
*Now by the bowels of my God*, 1236, ii., Watts, I.  
*Now by the love of Christ my God*, 1236, ii., Watts, I.  
*Now (by Thy) let the faithful choirs*, 636, ii., Iactabundus exultat fidelis chorus: Alleluia. Regem regum  
*Now Christ above the starry skies*, 576, ii., Jam Christus astra ascenderat  
*Now Christ ascending whence He came*, 576, ii., Jam Christus astra ascenderat  
*Now Christ be praised and glorified*, 444, ii., Gott sei gelobet und gebenedeiet  
*Now Christ beyond the stars had gone* (tr. Copeland), 576, ii., Jam Christus astra ascenderat  
*Now Christ beyond the stars is gone* (tr. Wallace), 576, ii., Jam Christus astra ascenderat  
*Now Christ, gone up to whence He came*, 576, ii., Jam Christus astra ascenderat  
*Now Christ had climbed the starry skies*, 576, ii., Jam Christus astra ascenderat  
*Now Christ had [hath] pierced the skies to claim*, 576, ii., Jam Christus astra ascenderat  
*Now Christ our Passover is slain*, 383, i., Forti tegente brachio  
*Now Christ, the very Son of God*, 1040, ii., Selnecker, N.  
*Now Christ unto the stars above*, 576, ii., Jam Christus astra ascenderat  
*Now come ye Christians all and bring*, 821, ii., Nun freut euch lieben Christengemein  
*Now comes salvation from above*, 1074, ii., Speratus, P.  
*Now comes the world's Redeemer*, 1212, i., Veni Redemptor gentium  
*Now condescend, Almighty King*, 1117, i., Taylor, Ann and Jane  
*Now crave we of the Holy Ghost*, 821, ii., Nun bitten wir den heiligen Geist  
*Now daily shines the sun more fair* (Paschale mundo gaudium, tr. Caswall), 96, i., Aurora lucis rutilat  
*Now darkness over all is spread* (tr. Miss Winkworth), 807, i., Josephson, L. C. L.  
*Now dawning glows the day of days* (tr. Hort), 95, i., Aurora lucis rutilat  
*Now day's bright star is risen afar*, 576, i., Jam lucis orto sidere  
*Now doth the very sun decline* (Jam sol recedit igneus), 843, ii., O Lux beata Trinitas, Et principalis Unitas  
*Now doth the fiery sun retire* (Jam sol recedit igneus), 843, ii., O Lux beata Trinitas, Et principalis Unitas  
*Now doth the sun ascend the sky*, 577, ii., Jam lucis orto sidere  
*Now, eternal Father, bless*, 1186, ii., Tuttle, L.  
*Now, even now, I yield, I yield*, 1264, i., Wesley family, The



*Now may the Gospel's conquering power*, 616, i., Kelly, T.  
*Now may the Holy Spirit's grace* (tr. C. B. Pearson), 993, i., Sancti Spiritus adit nobis gratia  
*Now may the Lord our Shepherd lead*, 1181, i., To-day the Lord our Shepherd leads  
*Now may the mighty arm awake*, 616, ii., Kelly, T.  
*Now may the Spirit from above*, 616, ii., Kelly, T.  
*Now may the Spirit's holy fire*, 1036, i., Seagrave, R.  
*Now morn is o'er the zenith spread* (tr. Chambers), 94, i., Aurora jam spargit polum  
*Now morning lifts her dewy veil* (tr. Chandler), 14, i., Ad templum tuum rursus vocat  
*Now morning purples all the skies* (Aurora coelum purpurat, tr. Macgill), 96, ii., Aurora lucis rutilat  
*Now morning sprinkles all the sky* (tr. Macgill), 93, ii., Aurora jam spargit polum  
*Now morn's star hath woken from sleep*, 578, i., Jam lucis orto sidere  
*Now, my soul, thy voice upraising, Sing aloud* (tr. Chandler), 917, ii., Chandler, J.; 913, ii., Præme vocem, mens, canoram  
*Now, my soul, thy voice upraising, Sing in sweet* (tr. cento in the Hymnary), 913, ii., Præme vocem, mens, canoram  
*Now, my soul, thy voice upraising, Sing the Cross* (tr. Chandler, alt.), 913, ii., Præme vocem, mens, canoram  
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*Now, my tongue, the mystery singing* (tr. Brooke), 679, i., Pange lingua: gloriosi corporis mysterium  
*Now, my tongue, the mystery telling*, 679, ii., Pange lingua gloriosi corporis mysterium  
*Now, O God, Thine own I am*, 371, ii., Father, Son, and Holy Ghost, One in Three  
*Now, O Holy Spirit, One* (tr. Bonar), 323, ii., Nunc Sancte nobis Spiritus  
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*Now, O my God, Thou hast my soul* (tr. J. Wesley), 638, ii., Lange, Joachim  
*Now on land and sea descending*, 685, ii., Longfellow, S.  
*Now on the Holy Ghost we call for perfect* (tr. Miss Fry), 321, i., Nun bitten wir den heiligen Geist  
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*Now one in death death, instant, crushes* (tr. H. Mills), 1010, i., Schubert, C. F. D.  
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*Now, our Father, we adore Thee*, 303, i., Dix, W. C.  
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*Now praise the Lord on high*, 963, i., Rinkart, M.  
*Now praise we Christ, the Holy One* (tr. R. Massie), 4, ii., A solle cæcis cardine Ad usque  
*Now pray we all God the Comforter* (tr. Russell), 321, i., Nun bitten wir den heiligen Geist  
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*Now raise a shout of sacred joy*, 1240, ii., Watts, I.  
*Now rest beneath night's shadow*, 322, ii., Nun ruhen alle Wälder  
*Now rest, my long-divided heart*, 324, i., O happy day that fixed my choice  
*Now rest the woods again*, 322, ii., Nun ruhen alle Wälder  
*Now rests her soul in Jesus' arms* (tr. Miss Winkworth), 50, ii., Allendorf, J. L. C.  
*Now resteth all creation*, 322, ii., Nun ruhen alle Wälder  
*Now returns the awful morning*, 280, i., Darkly rose the guilty morning  
*Now shall my inward joys arise* (Watts), 1034, i., Scottish translations and paraphrases  
*Now shall my solemn vows be paid*, 1240, i., Watts, I.  
*Now shines the sun with brighter ray* (Paschale mundo gaudium), 96, i., Aurora lucis rutilat  
*Now signs of mourning disappear*, 577, i., Jam desinant suspiria  
*Now sing we, now rejoice*, 584, i., In dulci jubilo singet and alit vto  
*Now rises in night the flaming sun* (Jam sol recedit igneus), 643, ii., O Lux beata Trinitas, Et principalis Unitas  
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*Now that death by death hath found* (Νεκρώσας τὸν θάνατον, tr. Neale), 68, i., Ἀνίστηνς τριήμερος  
*Now that o'er each weary head* (tr. in Bateman's Chil. Hyl.), 510, ii., Hensel, Luise  
*Now that our limbs, refreshed by sleep* (tr. Wallace), 1067, ii., Somno refectis artibus  
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*Now that the daylight dies away, By all Thy grace and love* (tr. Newman), 1135, i., Te lucis ante terminum  
*Now that the daylight dies away, Ere we lie down and sleep* (tr. Blew), 1135, ii., Te lucis ante terminum  
*Now that the daylight fills the sky*, 577, ii., Jam lucis orto sidere  
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*Now that the sun is gleaming bright*, 578, i., Jam lucis orto sidere  
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*Now the old Adam's sinful stain* (Adam vetus quod pollut, tr. Neale), 30, ii., Agnoscat omne sæculum  
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*Now the thirty years accomplished* (tr. cento in the Hymnary), 321, ii., Pange lingua gloriosi prelium certaminis  
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*Now thinly falls the shade of night*, 320, i., Ecce jam noctis tenuatur umbra  
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*Now Thou speakest, hear us trembling*, 691, ii., Lord of life, prophetic Spirit





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*O allerhöchster Menschenhüter*, 793, l., Neander, J.  
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*O autumn, fair penitence evening*, 1080, l., Spitta, C. J. P.  
*O backward-looking son of time*, 1277, ii., Whittier, J. G.  
*O be joyful, faithful nation*, 608, ii., Jucundare, plebs fidelis  
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*O beauty, old yet ever new*, 1277, ii., Whittier, J. G.  
*O Bethlehem! O Bethlehem! To envied honours growing* (tr. H. Mills), 724, l., Meinhold, J. M.  
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*O Blas, dilecte Regi regum summi*, 814, l., Notker  
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*O bless the Lord, my soul, Let all*, 1240, ii., Watta, I.  
*O bless the Saviour, ye that eat*, 1165, l., This is the feast of heavenly wine  
*O blessed are ye messengers, sent forth* (tr. Lady Durand), 1077, l., Spitta, C. J. P.  
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*O blessed house, where Thou, dear Lord* (tr. Maguire), 848, l., O selig Haus, wo man dich aufgenommen  
*O blessed Jesus, Lamb of God*, 286, l., Deck, J. G.  
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*O blessed Life, the heart at rest*, 719, ii., Matson, W. T.  
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*O blessed Lord, Thy feeble sheep*, 288, l., Denny, Sir E.  
*O blessed night! O rich delight* (tr. Macgill), 849, l., O ter jucundus, o ter fecundus  
*O blessed saint of high renown and honour* (O nimis felix meritique celat, tr. Littledale), 1203, l., Ut queant laxis resonare fibris  
*O blessed saint, of snow-white purity* (O nimis felix meritique celat, tr. Caswall), 1203, l., Ut queant laxis resonare fibris  
*O blessed Saviour! here we meet*, 675, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben  
*O blessed Saviour, is Thy love*, 778, l., My blessed Saviour, is Thy love  
*O blessed Saviour, Lord of all* (tr. Cosin, alt.), 968, l., Salvator mundi Domine  
*O blessed souls are they*, 1240, ii., Watta, I.  
*O blessed Sun, whose splendour* (tr. R. Massie), 838, ii., O Jeau, meine Sonne  
*O blessed Trinity, We sinners cry to Thee* (tr. Neale, alt.), 92, l., Audi nos, rex Christe  
*O blessed Voice—that Voice from Home* (tr. Maguire), 520, l., Heuser (née Schweizer), Meta  
*O blessing rich, for sons of men*, 540, ii., How, W. W.  
*O best condition, happy living*, 1236, ii., Winckler, J. J.  
*O best Creator, God most High* (tr. Chambers, alt.), 291, l., Deus Creator omnium Polique rector

*O best Creator of the earth* (tr. Wallace), 1137, l., Telluris ingens Conditor  
*O best Creator of the light, Who dost [didst] the dawn*, 700, ii., Lucis Creator optime  
*O best Creator of the light, Who mak'st the day*, 700, ii., Lucis Creator optime  
*O best Creator of the stars* (Creator alme siderum, tr. Eddis), 258, l., Conditor alme siderum  
*O best Creator of the world* (tr. Caswall), 956, l., Rerum Creator optime  
*O best is he to whom is given*, 837, ii., O it is hard to work for God  
*O best religion, heavenly fair*, 1090, l., Steele, Anne  
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*O best the souls, for ever blest*, 1246, ii., Weissel, G.  
*O best was he whose earlier skill*, 540, ii., How, W. W.  
*O bliss of the purified, bliss of the free*, 164, ii., Bottome, F.  
*O Body, broken for my sake*, 709, ii., MacLagan, W. D.  
*O bona Patria, lumina sobria te speculantur*, 534, l., Hora novissima, tempora pessima sunt, vigilemus  
*O bottomless depths of God's infinite love* (tr. Gambold), 315, l., Du ewiger Abgrund der seligen Liebe  
*O boundless grief* (tr. Jacobi), 853, l., O Traurigkeit, o Herzeleid  
*O bounteous Framers of the globe* (Telluris alme Conditor), 1137, l., Telluris ingens Conditor  
*O bow Thine ear, eternal One*, 895, ii., Pierpont, J.  
*O Bread of Life from heaven* (tr. Schaaf), 838, l., O esca viatorum  
*O Bread to pilgrims given* (tr. R. Palmer), 828, l., O esca viatorum; 877, ii., Palmer, R.  
*O, break my heart: but break it as a field*, 705, ii., Lynch, T. T.  
*O breathe upon this languid frame*, 257, l., Conder, J.  
*O brethren, let us sing*, 468, ii., Gregory, J. G.  
*O Bride! behold thy Bridegroom hangs*, 1007, l., Schefler, J.  
*O bride of Christ on high* (tr. Chatfield), 883, l., Παρθένε, νύμφη Χριστοῦ  
*O bright Creator of the skies* (Creator alme siderum, tr. Beste), 258, l., Conditor alme siderum  
*O brightness of eternal light*, 976, l., Roman Catholic hymnody  
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*O brightness of the Immortal [Aternal] Father's face* (tr. Eddis), 321, l., Eddis, E. W.; 894, ii., ὦς (λαμπρὸς ἁγίας ὁφής  
*O Brightness of Thy Father's face* (tr. Chambers, 1857), 1080, ii., splendor paternae gloriae  
*O Brightness of Thy Father's Ray* (tr. Chambers), 849, l., O splendor aeterni Patris  
*O bring to Jehovah your tribute of praise*, 635, ii., La Trobe, J. A.  
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*O Britain, praise thy mighty God*, 1240, ii., Watta, I.  
*O brothers, tune your voices*, 824, ii., O brothers, lift your voices  
*O burden'd heart, cast off thy sorrow*, 1246, ii., Wegleiter, C.  
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*O Captain of the martyr-host* (tr. Caswall), 846, ii., O qui tuo, dux martyrum  
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*O cease, my wandering soul*, 775, l., Muhlberg, W. A.  
*O cheer thee, thou Christian*, 468, ii., Gregory, J. G.  
*O Child Jesu, closest, dearest* (tr. Stone), 1167, ii., Thomas of Kempen  
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*O Christ, best influence divine* (tr. Is. Williams), 849, l., O splendor aeterni Patris  
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*O Christ, how potent is Thy grace* (tr. Calverley), 943, l., Quam non potenter allicia  
*O Christ, in glad some faith arise*, 1016, l., Schöner, J. G.  
*O Christ, in Thine all-blessful state* (tr. Chambers), 952, ii., Rebus creatis nil egens  
*O Christ Jesu, closest, dearest* (tr. Stone), 1167, ii., Thomas of Kempen  
*O Christ, most willing Victim slain* (O salutaris Hostia), 1219, l., Verbum Supernum prodicens Nec Patris linquens  
*O Christ, my God, earth's beacon-fire* (O Lux mundi, Christe Deus), 991, ii., Salve mundi salutare  
*O Christ, my joy, my soul's delight*, 966, l., Rist, J.  
*O Christ, my Life, my Saviour* (tr. Miss Borthwick), 520, l., Heuser (née Schweizer), Meta

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- O Christ, our joy, gone up on high* (tr. D. T. Morgan), 1187, i., Tu Christe, nostrum gaudium
- O Christ our King, by Whom were framed* (tr. Chambers), 358, ii., Rex Christe, factor omnium
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- O Christ, our Lord, in this third hour* (tr. Chambers), 227, i., Christe, hac hora tercia
- O Christ, our true and only light* (tr. Miss Winkworth), 338, i., O Jesu Christe, valere Licht
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- O Christ, Thou art our joy alone* (tr. Chambers, 1837), 1187, i., Tu Christe nostrum gaudium
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*O come, Eternal Spirit of truth, diffuse Thou light*, 1077, ii., Spitta, C. J. P.  
*O come, Immanuel, hear our call*, 74, ii., Antiphon  
*O come, let us lift up our voice* (Ps. xc., Hopkins), 866, i., Old Version  
*O come, let us sing to the God of Salvation*, 403, ii., Gail, J.  
*O come, let us sing to the Lord*, 144, i., Birks, T. R.  
*O come, loud anthems let us sing; Come praise the Birth* (tr. Plumptre), 230, ii., *Christi hodierna celebramus natalitia*  
*O come, loud anthems let us sing, Loud thanks* (Ps. xc.), 800, ii., New Version  
*O come, my soul, with singing*, 412, i., Gerhardt, P.  
*O come, new anthems let us sing* (tr. Plumptre), 1068, i., *Sonnet Kigi nato nova cantica*  
*O come, O come, Emmanuel* (tr. Neale), 73, i., 74, ii., Antiphon  
*O come, O come, Thou glorious King*, 1216, i., *Veni, veni, Rex gloriæ*  
*O come, Redeemer of mankind, appear*, 1212, i., *Veni Redemptor gentium*  
*O come, the Almighty's praise declare* (tr. Russell), 1247, ii., Weiss, M.  
*O come, Thou radiant Morning Star*, 1264, i., Wesley family, The  
*O come, Thou stricken Lamb of God*, 558, ii., *I thirst, Thou wounded Lamb of God*  
*O come, Thou Sun of righteousness*, 1090, ii., *Splendor paternæ gloriæ*  
*O come, Thou wounded Lamb of God*, 558, ii., *I thirst, Thou wounded Lamb of God*  
*O come in the house of prayer*, 1117, ii., Taylor, Emily  
*O come to the merciful Saviour that calls you*, 362, i., Faber, F. W.  
*O come to the Saviour, believe in His name*, 1204, i., Van Alstyne (née Crosby), Frances J.  
*O come with prayer and singing*, 411, i., Gerhardt, P.  
*O come with your canticles, come with your lays* (*Æterna Christi munera, Apostolorum gloriam*, tr. Wallace), 25, i., *Æterna Christi munera, Et martyrum victorias*  
*O come, ye faithful, and your homage bring* (tr. Chandler), 21, ii., *Adeste fideles*  
*O come, ye poor sinners, with burdens oppress*, 1094, ii., Stocker, J.

*O come, ye sinners, to the Lord*, 1061, i., *Sinners, obey the gospel word*  
*O come, ye that labour*, 491, ii., Harland, E.  
*O comfort of the weary*, 325, ii., *O comfort to the weary*; 922, i., Pauliers, English  
*O comfort to the dreary*, 357, i., Conder, J.  
*O Comforter, All-blessed one* (tr. Morgan), 945, i., *Qui procedis ab utroque*  
*O Comforter, God Holy Ghost*, 512, ii., Herbert, P.  
*O Comforter, Thou uncreated Fire* (tr. Crippen), 837, ii., *O ignis Spiritus Paracliti*  
*O conquer this rebellious will*, 1263, i., Wesley family, The  
*O Conqueror by suffering*, 1294, ii., Wordsworth, C.  
*O constantia martyrum laudabilis*, 968, i., Robert II. of France  
*O corpse, thy dwelling's now without* (tr. G. Walker), 985, ii., Sachse, C. F. H.  
*O could I find from day today*, 339, i., Cleveland, B.  
*O could I lose myself in Thee!* 1261, i., Wesley family, The  
*O could I speak the matchless worth*, 722, ii., Medley, S.  
*O could our thoughts and wishes fly*, 1090, i., Steele, Anne  
*O could we die with those that die*, 1238, i., Watts, I.  
*O could we pilgrims raise our eyes*, 471, i., Grinfield, T.  
*O could we touch the sacred lyre*, 894, i., Nunn, W.  
*O Creator, most benigne* (tr. in the Sarum Primer, 1545), 956, i., *Rerum Creator optime*  
*O-Cross, by whom the earth is blest* (tr. Neale), 273, i., *Crux, mundi benedictio*  
*O Cross, O Cross of shame*, 895, i., Pierpont, F. S.  
*O Cross, we hail thy bitter reign* (tr. Miss Winkworth), 989, ii., *Salve crux beata, salve*  
*O Cross, whereby the earth is blest* (tr. Neale), 273, i., *Crux, mundi benedictio*  
*O Cross which only canst allay*, 303, i., Dix, W. C.  
*O crown of rejoicing that's waiting for me*, 89, ii., Atchinson, J. B.  
*O crucified, triumphant Lord*, 193, ii., Bunting, W. M.  
*O cruel Herod! why thus fear?* (*Crudelia Herodes*, tr. Caswall), 6, ii., *A solis ortus cardine Ad usque*  
*O Cruz, Frutex salvificus*, 163, i., Bonaventura  
*O dark and dreary day*, 236, i., Clarke, S. C.  
*O darkest woe!* (tr. Miss Winkworth), 563, i., *O Traurigkeit, o Herzeleid*  
*O dass doch bei der reichen Ernte*, 674, ii., Lieblich, E.  
*O dass ich könnte Thränen gnug vergiessen*, 985, i., Sacer, G. W.  
*O dass ich tausend Zungen hätte*, 724, ii., Mentzer, J.  
*O dass mein Leben deine Hechte*, 1076, i., Spitta, C. J. P.  
*O daughters blest of Galilee*, 540, ii., How, W. W.  
*O day of anger, awful day* (tr. O.), 299, ii., *Dies iræ, dies illa*  
*O day of days of anger*, 301, i., *Dies iræ, dies illa*  
*O day of earthly days the chief*, 294, i., *Die dierum princeps*  
*O day of glad solemnity* (tr. Chandler, alt.), 477, i., *Hæc illa solemnis dies*  
*O day of joy when first the light*, 294, i., *Die dierum princeps*  
*O day of rest and gladness*, 1293, ii., Wordsworth, C.  
*O day of wrath and dread surprise* (tr. D. French), 299, ii., *Dies iræ, dies illa*  
*O day of wrath in that dread day* (tr. Anon.), 300, ii., *Dies iræ, dies illa*  
*O day of wrath, O day of fate* (tr. Coles), 300, ii., *Dies iræ, dies illa*  
*O day of wrath, of days the day* (tr. Sweet), 300, ii., *Dies iræ, dies illa*  
*O Day of wrath! that awful day!* (tr. Singleton), 299, i., *Dies iræ, dies illa*  
*O day of wrath, that dreadful day* (tr. Parkinson), 299, ii., *Dies iræ, dies illa*  
*O day of wrath, the last great dreadful day* (tr. F. G. M.), 300, i., *Dies iræ, dies illa*  
*O day so dear to man once lost*, 374, i., *Felix dies mortalibus*  
*O Day Spring and Eternal Light* (tr. Earl Nelson), 74, i., Antiphon  
*O day! that hast unto our souls set forth* (tr. Miss Fry), 1010, ii., Schlegel, J. A.  
*O day with holy gladness fraught*, 374, i., *Felix dies mortalibus*  
*O days of solid happiness*, 467, ii., Gregor, C.  
*O Dduno, rho i'm dy hedd* (E. Evans), 1250, ii., Welsh hymnody  
*O dear Christians, as 'tis needful, would ye* (tr. Moravian H. B., 1754), 506, i., Heermann, J.  
*O dearer to my thankful heart*, 1090, i., Steele, Anne  
*O dearest Saviour! what law hadst Thou broken*, 517, ii., *Herliebster Jesu, was hast du verbrochen*

- O death, thou art no more*, 1173, li., Thring, G.  
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*O deem not they are blest alone*, 189, li., Bryant, W. C.  
*O despair grief*, 853, li., O Trautskelt, o Herzeleid  
*O dei Supplicia*, 650, li., Latin hymnody  
*O der alles hat verloren*, 82, li., Arnold, G.  
*O Deus, anna patet nobis Tuis mensis referta?*, 779, li., My God, and is Thy table spread?  
*O Deus, ego amo Te, Num prior Te amasti me* (Anon.), 134, li., Benedict, E. C., 1356, li., Xavier, F.  
*O Deus, ego amo Te, Nec amo Te ut amabo me*, 1396, li., Xavier, F.  
*O Deus optime*, 457, li., G-d save the King  
*O Dieu de vérité*, 390, li., French hymnody  
*O dilecta Domino Galle perennat, See Dilecta Dei, Galle, perennat*, 814, li., Norker  
*O dicitur: Thy lovely face*, 226, li., Christ, Whose glory fills the skies  
*O divinum Cur aucto*, 990, li., 991, li., Salve mundi salutare  
*O do not agnize me, Lord*, 27, li., Albinus, J. G.  
*O do not, Merciful Lord, depart*, 708, li., Moduff, J. R.  
*O do not forsake me, my Father, my Friend*, 471, li., Grinfield, T.  
*O do not let the word depart*, 934, li., Reed (see Holmes), Elias; 1380, li., Wigner, J. T.  
*O draw me, Father, after Thee* (tr. J. Wesley, st. ix., alt.), 636, li., O Jesu Christ, mein schatztes Licht  
*O draw me, Saviour, after Thee* (tr. J. Wesley, st. ix., alt.), 636, li., O Jesu Christ, mein schatztes Licht  
*O dreadful unspeakable Trinity* (tr. B. Williams), 23, li., Adoro Te devote, latens Delitas  
*O du allerliebster Gott*, 1007, li., Scheffer, J.  
*O du armer Judas* (Anon.), 163, li., Bonn, H.  
*O du, dan meine Seele liebt*, 1079, li., Spitta, C. J. P.  
*O du, der einst in Grabe lag*, 666, li., Lavater, J. C.  
*O du, der uns begnadet*, 1077, li., Spitta, C. J. P.  
*O du, fröhliche*, 564, li., Folk, J. B.  
*O du Huter Ephraim*, 1305, li., Zinzendorf, N. L. von  
*O du Huter Ephraim*, 1304, li., Zinzendorf, N. L. von  
*O du Schöpfer aller Dinge, Dem bei dieser Morgen-zeit* (Calibus), 1179, li., Titius, C.  
*O du Schöpfer aller Dinge: Hört, Hört mein Gebet*, 1179, li., Titius, C.  
*O du süsser Lenz* (Anon.), 82, li., Arnold, G.  
*O dulcissime Jesu*, 1167, li., Thomas of Kempen  
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*O Emmanuel, rex et legislator*, 73, li., 74, li., Antiphon; 790, li., Nole, J. M.  
*O enter, Lord, Thy temple* (tr. Miss Winkworth), 1300, li., Zech ein zu deinen Thoren  
*O esen viderum*, 877, li., Palmer, R.; 1167, li., Thomas of Aquino  
*Eternal praise of heaven* (tr. Mant), 25, li., Aeterna coeli gloria  
*Eternal Word*, 378, li., 378, li., Father, Who on high  
*O, ever on our earthly path*, 1168, li., The eternal gates lift up their heads  
*O everlasting source of life and light* (tr. Miss Borthwick), 631, li., Kolsch, C. J.  
*O Ewigkeit du Lebenswort*, 416, li., German hymnody; 819, li., Heunisch, C.  
*O Ewigkeit! du Freudewort*, 519, li., Heunisch, C.  
*O Ewigkeit, O Ewigkeit*, 357, li., Eternity! eternity! How vast  
*O exult and praise the Lord*, 812, li., Herbert, P.  
*O faint and feeble-hearted*, 328, li., Elliott, Charlotte  
*O fair, O fair Jerusalem*, 583, li., Jerusalem, my happy home  
*Ofairest of all men* (Ps. xlv.), 666, li., Old Venice  
*O fairest-born of love and light*, 1277, li., a little, J. G.  
*O faithful God! O pitying heart* (tr. Miss Winkworth), 10, li., Ach! trauer nicht, barmherziger Herr!  
*O faithful God, thanks be to Thee*, 1041, li., Seimeker, N.  
*O faithful Shepherd: now behold* (tr. Lady E. F. Farnham), 474, li., Guter Hirte, willst du nicht  
*O Father, all-creating*, 327, li., Ellerton, J.  
*O Father, bless us ere we go*, 1107, li., Sweet Saviour, bless us ere we go  
*O Father, compass me about*, 513, li., Drevas, J. F. L.  
*O Father, (gladly) humbly we repose*, 406, li., Gaskell, W.  
*O Father, glorify Thy name* (Osborne), 1094, li., Staffordshire hymn-books  
*O Father! I have sinned: I have done*, 1106, li., Sutton, H. S.  
*O Father, 'mid the cherubim*, 603, li., Jewitt, W. H.  
*O Father of abundant grace*, 1377, li., Whiting, W.  
*O Father of all, Who fillst with good* (C. Wesley), 447, li., Graces



*O for the eye of faith divine*, 1090, l., Steele, Anne  
*O for the faith that knows no doubt*, 1173, li., Thring, G.  
*O for the happy hour*, 139, i., Bethune, G. W.  
*O for the peace which floweth as a river*, 258, li., Crewdson (née Fox), Jane  
*O! for the pearly gates of heaven*, 1156, l., The roseate hues of early dawn  
*O for the robes of whiteness*, 109, li., Bancroft (née Smith), Charlie L.  
*O for the time when on the world*, 763, li., Monsell, J. S. B.  
*O for thy spirit, holy John, once more* (tr. Copeland), 1203, l., Ut queant laxi-resonare fibris  
*O for thy spirit, holy John, to chasten* (tr. Blew), 1203, l., Ut queant laxi-resonare fibris  
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*O Fount of love! blest Spirit* (tr. Blew), 829, li., O fons amoris, Spiritus  
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*O Fount of mercy, God of love*, 394, li., Fountain of mercy, God of love  
*O Fountain eternal of life and of light* (tr. in the Morav. H. B. Supp. 1808), 631, i., Koltach, C. J.  
*O frail spirit, vital spark*, 1067, li., Stanley, A. P.  
*O Friend of souls! hush blest the time* (tr. Matheson, alt.), 290, li., Deussler, W. C.  
*O Friend of souls, how well is me*, 290, li., Deussler, W. C.  
*O! from the world's vile slavery*, 263, l., Cotterill (née Boak), Jane  
*O from these visions, dark and drear*, 116, li., Bartrum, J. P.  
*O frommer und getreuer Gott Aller die auf dich hoffen* (Ringwaldt), 630, li., O frommer und getreuer Gott Ich hab gebrochen dein Gebot  
*O fymiauu Caersalem cair gwaled* (D. Charles), 1251, li., Welsh hymnody  
*O Gabriel, refectio fletibus*, 255, i., Communio  
*O gariad, o gariad, anfeidrol et ffrain* (M. Rhys), 1251, li., Welsh hymnody  
*O Geist des Herrn! nur deine Kraft*, 666, li., Lavater, J. C.  
*O Geist des Lichtes, komm hernieder*, 876, l., Pabst, J.  
*O gentle Saviour, Guide unseen*, 827, l., O Holy Saviour, Friend unseen  
*O gentle Shepherd, by Thy staff directed*, 1166, i., Tholuck, F. A. G.  
*O gentle Shepherd, guided by Thy hand, My soul hath found her everlasting rest*, 1166, i., Tholuck, F. A. G.  
*O gentle Teacher, ever near*, 109, l., Balfour, W. P.  
*O Gift of gifts! O grace of Faith* (Faber, alt.), O Faith! thou workest miracles  
*O give thanks to Him Who made*, 257, i., Conder, J.  
*O give thanks unto the Lord* (Bathurst), 118, l., Bathurst, W. H.  
*O give thanks unto the Lord* (Irons), 871, li., Irons, J.  
*O give ye thanks unto [to God] the Lord* (Ps. cxviii., Marckant), 866, i., Old Version  
*O gladsome Light Of the Father Immortal* (tr. H. W. Longfellow), 854, li., Ὁ πατρὸς ἀγίας δόξης  
*O gloom of night and clouds and shade* (tr. Neale, alt.), 820, li., Nox, et t-nebrae, et nubila  
*O gloriosa Domina, De cujus virgo genera*, 945, i., Quem terra, pontus, aethera  
*O gloriosa femina, Excelsa super sidera*, 944, li., Quem terra, pontus, sidera  
*O gloriosa virginum*, 944, i., Quem terra, pontus, aethera  
*O glorious God and King*, 497, li., Havergal, Frances R.  
*O glorious God of grace*, 196, li., Burnham, R.  
*O glorious Head, Thou livest now*, 1145, i., Tersteegen, G.  
*O glorious hope of perfect love*, 1261, li., Wesley family, The  
*O, glorious is the song*, 49, li., Alleluia dulce carmen  
*O glorious King, O happy state* (tr. Duffield), 946, li., O quanta qualis sunt illa Sabbata  
*O glorious King of martyr-hosts* (tr. Littledale), 958, li., Rex gloriose martyrum  
*O glorious King of martyrs* (tr. Blew), 958, li., Rex gloriose martyrum  
*O glorious Lady, Queens of might* (O gloriosa femina), 944, li., Quem terra, pontus, aethera  
*O glorious Lady, throned on high* (O gloriosa femina), 944, li., Quem terra, pontus, aethera  
*O glorious, O triumphal day*, 963, l., Russell, A. T.  
*O glorious Saviour, conquering King* (tr. Frithingham), 531, li., Homburg, E. C.  
*O glorious scene, and passing fair* (tr. Chambers), 240, li., Coelestis formam gloriae  
*O glorious Virgin, ever blest* (O gloriosa femina, tr. Littledale), 944, li., Quem terra, pontus, aethera  
*O glorious Virgin, throned on high* (O gloriosa virginum), 944, l., Quem terra, pontus, aethera

*O Glory of Thy chosen race*, 201, li., Campanus, J.  
*O God, accept my heart this day*, 778, l., My God, accept my heart this day  
*O God, accept our early praise*, 169, li., Breay, J. G.  
*O God, accept the sacred hour*, 423, li., Gilman, S.  
*O God, all holy and all-just* (L. Carpenter), 1196, li., Unitarian hymnody  
*O God, all-terrible, King, Who ordainest*, 440, l., God, the all-terrible, King, Who ordainest  
*O God Almighty, Father, Son* (tr. Bucknell), 127, l., Behm, M.  
*O God, and is Thy table spread?*, 779, l., My God, and is Thy table spread?  
*O God, at Thy command we rise*, 1264, l., Wesley family, The  
*O God, be kind; let no distress* (tr. G. Walker), 409, l., Genad mir, Herr, ewiger Gott  
*O God, be merciful to me*, 622, li., Kennedy, B. H.  
*O God, be merciful to me*, 442, li., Goostly Psalms and Spirituelle Songs; 506, l., Hegenwalt, E.  
*O God, be merciful to us* (tr. in the G. & G. Ballates), 355, l., Es wollt' uns Gott genädig sein  
*O God, be Thou no longer still*, 1081, li., Spurgeon, C. H.  
*O God be present and inspire*, 1067, li., Somno reflectis artibus  
*O God, before the close of day*, 1135, li., Te lucis ante terminum  
*O God, before the sun's bright beams*, 894, l., Phillimore G.  
*O God, before Whose radiant throne* (Rippon), 1081, li., Spurgeon, C. H.  
*O God, behold, my heart and tongue* (Ps. cxviii., Craig), 1023, li., Scottish hymnody  
*O God, beneath Thy guiding hand*, 106, l., Bacon, L.  
*O God, beyond that boundless sea*, 139, li., Beyond, beyond the boundless sea  
*O God, by Whom the seed is given*, 504, l., Heber, R.  
*O God, by Whose almighty hand*, 822, l., O God of Bethel, by Whose hand  
*O God, by Whose command is stayed*, 1100, li., Summae Deus clementiae,—st. li., Da dextera surgentibus  
*O God, by Whose command is stayed* (Summae Parens clementiae, Mundi), 1101, l., Summae Deus clementiae Mundique factor machinae  
*O God, creation's secret Force* (tr. Neale), 956, li., Re- rum Deus tenax vigor  
*O God, do Thou Thy folk prepare* (tr. G. Walker), 626, l., Klopstock, F. G.  
*O God, enshrined in dazzling light*, 540, li., How, W. W.  
*O God, enshrined in heavenly might* (tr. Chambers), 842, li., O Luce qui mortalibus  
*O God, eternal Fount of Light*, 902, l., Powell, T. E.  
*O God for ever near*, 184, li., Brown, A. W.  
*O God, for this Thy servants' sake, we humbly Thee implore* (Hujus oratus Deus alme nobis), 1225, li., Virginis Proles, Opifexque matris  
*O God, forsake me not: Thine hand*, 337, li., Franck, S.  
*O God from God, and [to] Light from Light* (tr. Newman), 261, li., Consorts Paterni luminis  
*O God from heaven our troubles view* (tr. Young), 10, l., Ach Gott vom Himmel, steh darein  
*O God, from Thee alone*, 470, li., Greville, R. K.  
*O God, from Whom alone proceeds*, 961, l., Rickards, S.  
*O God, give ear and do apply* (Ps. lv., Hopkins), 865, li., Old Version  
*O God, give ear and speedily* (Ps. lv.), 865, li., Old Version  
*O God, how boundless is Thy love*, 779, l., My God, how endless is Thy love  
*O God, how constant is Thy love*, 779, l., My God, how endless is Thy love  
*O God, how endless is Thy love*, 779, l., My God, how endless is Thy love  
*O God, how many an anxious hour*, 10, li., Ach Gott, wie manches Herzeleid  
*O God! how many thankful songs* (tr. Miss Winkworth, alt.), 410, li., Gerhardt, P.  
*O God, how often hath Thine ear*, 193, li., Bunting, W. M.  
*O God, I long Thy light to see* (tr. Miss Winkworth), 78, li., Anton-Ulrich of Brunswick  
*O God, I love Thee; not with hope* (tr. Hewett), 827, l., O Deus ego amo Te, Nec amo Te ut salves me  
*O God, I love Thee well* (tr. Hewett), 826, l., O Deus ego amo Te, Nam prior Tu amasti me  
*O God, I thank Thee that the night*, 896, l., Pierpont, J.  
*O God, if Thou art love indeed*, 852, li., O 'tis enough, my God, my God  
*O God, in danger and distress*, 789, li., Neale, J. M.  
*O God, in Whom the happy dead*, 823, l., O God, to Whom the happy dead  
*O God, in Whom we live and move*, 685, li., Longfellow, S.

<i>O God, in Whose all-searching eye,</i> 363, l., Father of all, in Whom we live	<i>O</i>
<i>O God, invade and praise</i> (Ps. lxxx., Craig), 1022, ll., Scottish hymnody	<i>O</i>
<i>O God, let not my love to Thee</i> (tr. Macgill), 827, l., <i>O</i> <i>Deus ego amo Te, Nec amo Te ut salves me</i>	<i>O</i>
<i>O God, look down from heaven and see</i> (tr. R. Mamie, alt.), 9, ll., Ach Gott vom Himmel, sieh darein	<i>O</i>
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<i>O God, may I look up to Thee,</i> 328, l., Elliott, Charlotte	<i>O</i>
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<i>O God, mine inmost soul convert,</i> 1189, ll., Thou God of glorious majesty	<i>O</i>
<i>O God most high, the soul that knows,</i> 568, l., Incarnate God: the soul that knows	<i>O</i>
<i>O God, most merciful and just,</i> 1155, ll., The poorest of the poor are we	<i>O</i>
<i>O God most merciful and true,</i> 1264, l., Wesley family, The	<i>O</i>
<i>O God most mighty, listen now,</i> 763, l., Munsell, J. S. B.	<i>O</i>
<i>O God most true, most sacrificial</i> (tr. Russell), 10, ll., Ach! treuer Gott, barmherzige Herz	<i>O</i>
<i>O God, my God, I early seek</i> (Ps. lxxli.), 863, ll., Old Version	<i>O</i>
<i>O God, my God, I seek before</i> (Ps. lxxli., Sternhold), 868, ll., Old Version	<i>O</i>
<i>O God, my God, wherefore dost Thou?</i> (Ps. xlii., Stern- hold), 865, l., Old Version	<i>O</i>
<i>O God, my gracious God, to Thee</i> (Ps. lxxli.), 800, ll., New Version	<i>O</i>
<i>O God, my heart is fixed, is bent</i> (Ps. cxviii.), 800, ll., New Version	<i>O</i>
<i>O God, my heart is fixed on Thee</i> (tr. Mrs. Charles), 857, l., <i>O Deus ego amo Te, Nec amo Te ut salves me</i>	<i>O</i>
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<i>O God, my heart is full of praise</i> (tr. G. Walker), 719, l., Matheson, J.	<i>O</i>
<i>O God, my heart is fully bent</i> (Ps. lxxv.), 800, ll., New Version	<i>O</i>
<i>O God, my heart is fully bent To magnify</i> (Ps. cxviii.), 800, ll., New Version	<i>O</i>
<i>O God, my heart prepared is</i> (Ps. cxviii., Norton), 866, l., Old Version	<i>O</i>
<i>O God, my heart within me faints,</i> 106, l., Bowdler, J.	<i>O</i>
<i>O God, my helper, ever near,</i> 873, ll., Fawcett, J.	<i>O</i>
<i>O God, my Hope, my heavenly Rest,</i> 1263, l., Wesley family, The	<i>O</i>
<i>O God my Lord! How great's the heard</i> (tr. Jacob), 983, l., Rutillus (Rüchel), M.	<i>O</i>
<i>O God, my love goes forth to Thee</i> (tr. Macgill), 826, l., <i>O Deus, ego amo Te, Nam prior Tu amasti me</i>	<i>O</i>
<i>O God, my Rock: my heart on Thee,</i> 1232, l., Walker, J.	<i>O</i>
<i>O God, my sins are manifold,</i> 864, l., Hiley, R.	<i>O</i>
<i>O God, my strength and fortitude</i> (Ps. cxviii., Sternhold), 868, l., Old Version	<i>O</i>
<i>O God, my strength, my Hope,</i> 802, ll., Jesu, my Strength, my Hope	<i>O</i>
<i>O God, O Father kind and best</i> (tr. Chambers), 399, l., Deus, Pater piissime	<i>O</i>
<i>O God, O Spirit, Light of all that live,</i> 833, ll., <i>O Gott! o Geist! o Licht des Lebens</i>	<i>O</i>
<i>O God, O Spirit, Light of life</i> (tr. Mrs. Bevan), 833, ll., <i>O Gott! o Geist! o Licht des Lebens</i>	<i>O</i>
<i>O God of Abraham, by Whose hand</i> (Doddridge, alt.), 831, ll., <i>O God of Bethel, by Whose hand</i>	<i>O</i>
<i>O God of Abraham, ever near,</i> 106, l., Bacon, L.	<i>O</i>
<i>O God of Abraham, hear,</i> 804, ll., Hastings, T.	<i>O</i>
<i>O God of ages, by Whose hand,</i> 832, l., <i>O God of Bethel, by Whose hand</i>	<i>O</i>
<i>O God of all grace, Thy bounty we praise</i> (C. Wesley), 447, ll., <i>graces</i>	<i>O</i>
<i>O God of all grace, Thy goodness we praise,</i> 1263, l., Wesley family, The	<i>O</i>
<i>O God of all love: Thy presence here prove,</i> 845, l., Hurditch, C. R.	<i>O</i>
<i>O God, of all the Strength and Power</i> (tr. in H. A. & M.), 956, ll., <i>Ecce Deus tenax vigor</i>	<i>O</i>
<i>O God, of all the Strength and Stay, Who dost Thy- self eternal abide</i> (tr. Chambers), 956, ll., <i>Ecce Deus tenax vigor</i>	<i>O</i>
<i>O God, of all Thy saintly host</i> (tr. W. J. Irons) 395, ll., <i>Deus totum militem</i>	<i>O</i>
<i>O God of Bethel, by Whose hand</i> (Doddridge), 106, ll., Bruce, M.; 280, ll., Darracott, R.; 305, ll., Dod- dridge, P.; 1004, l., Scottish translations and pos- sibilities	<i>O</i>

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- O God, that art God of my health* (Ps. li.), 865, ii., Old Version
- O God, that art my righteousness* (Ps. lv., Sternhold), 865, i., Old Version
- O God that madest earth and sky, the darkness and the day*, 832, ii., O God Who madest earth and sky
- O God, the Christian soldier's Might, His only Glory* (tr. R. Campbell), 292, ii., Deus tuorum militum
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- O God, to Whom my life I owe*, 1260, ii., When I resolved to watch my thoughts
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 Heermann, J.  
*O Jesu, bruised and wounded more*, 806, l., He cometh,  
 on yon hallowed Board  
*O Jesu Christ! all praise to Thee* (tr. Russell), 408, li.,  
 Gelobet seist du Jesu Christ  
*O Jesu Christ! dein Kripplein ist*, 412, l., Gerhardt, P.  
*O Jesu Christ, der du wir bist*, 1007, li., Scheffler, J.  
*O Jesu Christ, der Heiden Licht*, 1248, l., Weiss, M.  
*O Jesu Christ, ein luthelich Gut*, 1116, l., Tanier, J.  
*O Jesu Christ, if aught there be*, 562, l., If there be any  
 special thing  
*O Jesu Christ, if sin there be*, 562, l., If there be any  
 special thing  
*O Jesu Christ, Incarnate Word* (tr. Caswall, alt.), 846,  
 li., O qui perpetuas nos moribus doces  
*O Jesu Christ, mein schönstes Licht*, 524, li., Hiller, F. C.  
*O Jesu Christ, mein Lebens Licht*, 120, li., 127, l.,  
 Behn, M.  
*O Jesu Christ, most Good, most Fair*, 1116, l., Tanier, J.  
*O Jesu Christ, the living*, 141, l., Bianco da Siena  
*O Jesu Christ, the world's true Light* (tr. E. Maudslayi),  
 838, li., O Jesu Christe, wahres Licht  
*O Jesu Christ, Thou shepherd good* (Christe Jesu, Pastor  
 bonus), 991, l., Salve mundi salutare  
*O Jesu Christe, wondrous Light*, 412, l., German hymnody  
*O Jesu, Crown of virginity, Thou* (tr. Neale, alt.), 554,  
 li., Jesu, Corona virginum  
*O Jesu, Crown of virginity, Whom* (tr. Littledale), 554,  
 li., Jesu, Corona virginum  
*O Jesu, crowned with all renown*, 562, li., O throned,  
 O crowned with all renown  
*O Jesu, crucified for man*, 540, li., How, W. W.  
*O Jesu dear, how sweet Thou art*, 553, l., Jesu dulcis  
 memoria  
*O Jesu der du dich*, 1011, l., Schmidt, J. E.  
*O Jesu, du mein Bräutigam*, 806, l., Heermann, J.

*O Jesu, Son of God, look down* (Summi Parentis Unice, tr. Caswall, alt.), 23, i., Aeterni Patris Unice  
*O Jesu, Source of calm repose* (tr. J. Wesley), 396, ii., Freylinghausen, J. A.  
*O Jesu, still, still shall I groan?*, 1261, ii., Wesley family, The  
*O Jesu, Sun of health divine* (tr. Copeland), 576, i., Jam Christo sol justitiae  
*O Jesu süß, wer deingedenkt* (Anon.), 589, i., Jesu dulcis memoria; 762, i., Moller, M.  
*O Jesu, süßes Licht*, 417, i., German hymnody  
*O Jesu, Thou art standing*, 540, ii., How, W. W.  
*O Jesu, Thou the beauty art* (tr. Caswall, 1853), 597, i. (tr. Caswall, 1849), 588, i., Jesu dulcis memoria  
*O Jesu, Thou the glory art* (tr. Caswall, alt.), 588, ii., Jesu dulcis memoria  
*O Jesu, wahrer Frömmigkeit*, 302, i., Diterich, J. S.  
*O Jesu! we adore Thee*, 982, i., Russell, A. T.  
*O Jesu! welcome, gracious Name!*, 966, ii., Riat, J.  
*O Jesu, welcome Light*, 638, ii., Lange, Joachim  
*O Jesu, where Thy people meet*, 603, i., Jesus, where'er Thy people meet  
*O Jesu, Who art gone before* (tr. Chandler), 825, i., O Christo qui noster poli  
*O Jesu, who now fies*, 1011, i., Schmitt, J. E.  
*O Jesu, Who our souls dost save* (tr. in the Primer, 1615), 576, ii., Jam Christus astra ascenderat; 593, i., Jesu, nostra redemptio, Amor et desiderium  
*O Jesus, as Thou wilt*, 723, ii., Mein Jesu, wie du willst  
*O Jesus, at Thy shining*, 838, ii., O Jesu, meine Sonne  
*O Jesus, behold the lambs of Thy fold*, 446, i., Gough, B.  
*O Jesus Christ, grow Thou in me* (tr. Mrs. Smith?), 686, ii., Lavater, J. C.; 1002, i., Smith (nec Allen), Elizabeth L.  
*O Jesus Christ, mein Leben*, 519, ii., Heusser (nec Schweizer), Meta  
*O Jesus Christ, most holy* (tr. Clemens), 1303, ii., Zinzendorf, N. L. von  
*O Jesus Christ! my fairest Light* (tr. J. Kelly), 839, i., O Jesu Christ, mein schönstes Licht  
*O Jesus Christ, my Sunshine* (tr. Miss Manington), 839, ii., O Jesu, meine Sonne  
*O Jesus Christ, our Saviour*, 226, i., Deck, J. G.  
*O Jesus Christ, the Gentiles' Light*, 1244, i., Weiss, M.  
*O Jesus Christ, the holy One*, 997, ii., Saxby (nec Browne), J. C. K.  
*O Jesus Christ the righteous! live in me*, 1246, i., Weary of earth, and laden with my sin  
*O Jesus Christ, the Saviour*, 226, i., Deck, J. G.  
*O Jesus Christ! Thy cradle is* (tr. Miss Manington), 412, i., Gerhardt, P.  
*O Jesus Christus, wach' in mir*, 413, i., German hymnody; 686, ii., Lavater, J. C.; 1063, i., Smith (nec Allen), Elizabeth L.  
*O Jesus, Friend unfailing*, 635, i., Küster, S. C. G.  
*O Jesus, gracious Saviour*, 226, i., Deck, J. G.  
*O Jesus, Jesus, Son of God* (tr. Miss Burlingham), 805, ii., Heermann, J.  
*O Jesus, Lamb of God, Who art*, 506, i., Helder, B.  
*O Jesus, Life of ruined man* (Jesu, Redemptor omnium Summi Parentis, tr. Singleton), 229, i., Christo Redemptor omnium Ex Patre  
*O Jesus, Lord of all below* (tr. Caswall, alt.), 588, ii., Jesu dulcis memoria  
*O Jesus, Lord of majesty*, 1145, i., Tersteegen, G.  
*O Jesus, manifest Thy grace*, 1183, i., Toplady, A. M.  
*O Jesus, my Hope, For me offered up*, 1263, i., Wesley family, The  
*O Jesus, our exalted Head*, 1090, i., Steele, Anne  
*O Jesus, Saviour, we are young*, 532, ii., Hood, E. P.  
*O Jesus, show the way*, 532, ii., Jesu geh' voran  
*O Jesus, source of grace*, 506, i., Heermann, J.  
*O Jesus, Source of sanctity*, 376, i., Festiva sacris collitur  
*O Jesus, Sun of justice, shine* (tr. Wallace), 576, i., Jam Christo sol justitiae  
*O Jesus, sweet the tears I shed*, 576, i., Palmer, R.  
*O Jesus! the glory, the wonder, and love* (W. Leighton), 1031, i., Scottish hymnody  
*O Jesus, Thou our brighter day* (tr. Buckoll), 227, ii., Christo, qui lux es et dies  
*O Jesus, Thy sweet memory* (tr. Mrs. Charles), 567, ii., Jesu dulcis memoria  
*O Jesus, we have promised Henceforth to be Thine own*, 1097, ii., Stowell, T. A.  
*O Jesus, we have promised To serve Thee to the end*, 532, i., O Jesus, I have promised  
*O Jesus, when I think of Thee*, 139, i., Bethune, G. W.  
*O Jesus, when Thy sweetest light* (tr. Wallace), 706, i., Lux alma Jesu mentium  
*O Jesus, Who to favoured friend*, 481, ii., Hall, C. N.  
*O Joseph, glory of the heavenly choir* (tr. Wallace), 241, i., Coelitum Joseph decus

*O joy, the purest, noblest* (O qualis quantaque lactitia), 1095, ii., Stone, S. J.; 1169, i., Thomas f Kempen  
*O joyful Light of God most high* (tr. Dix), 894, ii., *ὦς ἡλαρὸν αἶας δόξης*  
*O joyful rose this sacred morn* (tr. R. Campbell, recast), 477, i., Haec illa solemnus dies  
*O joyful sound! 't is glorious hour*, 510, i., He's gone! see where His body lay  
*O joyful sound of gospel grace*, 689, ii., Lord, I believe Thy word of grace; 1261, ii., Wesley family, The  
*O joyful tidings let us sing*, 1231, ii., Walker (nec Deck), Mary J.  
*O joyful was the morn*, 477, i., Haec illa solemnus dies  
*O joyous is the music of the missionary song*, 496, ii., Have you ever brought a penny to the missionary box  
*O Juda at Hierusalem*, 969, i., Robert II. of France  
*O just Judge, to whom belongs* (tr. Stanley, pt. iii.), 299, i., Dies irae, dies illa  
*O keep before thy thankful eyes*, 474, i., Günther, C.  
*O Key of David, hailed by those*, 790, i., Neale, J. M.  
*O King, by angel-hosts obeyed* (tr. Chambers), 958, i., Rex angelorum praepotens  
*O King! Desire of nations! come* (tr. Earl Nelson), 74, i., Antiphon  
*O King eternal, God most high* (tr. Blew), 27, ii., Aeterno Rex altissime  
*O King eternal, King most high* (tr. Tolet), 27, ii., Aeterno Rex altissime  
*O King eternal, Lord most high* (tr. Johnston), 27, i., Aeterni Rex altissime  
*O King eternal, Lord of grace* (tr. Chambers), 958, i., Rex aeterno, Domine  
*O King, most high, of earth and sky* (tr. Blew), 1104, i., Supreme Rector coelitum  
*O King of angels, Lord of grace* (tr. Chambers, alt.), 958, i., Rex angelorum praepotens  
*O King of angels! Lord of power* (tr. Chambers), 958, i., Rex angelorum praepotens  
*O King of earth, and air, and sea*, 504, i., Heber, R.  
*O King of glory, David's Son*, 127, i., Behm, M.  
*O King of Glory, Thy rich grace* (tr. J. Wesley), 314, ii., Du ewiger Abgrund der seligen Liebe  
*O King of kings, before Whose Throne*, 944, i., Quarles, J.  
*O King of love, Thy blessed fire* (tr. in the Hys. for the year), 588, ii., Jesu dulcis memoria  
*O King of Martyrs glorious* (tr. in the Primer, 1599), 958, ii., Rex gloriose martyrum  
*O King of Mercy, from Thy throne on high*, 144, i., Birks, T. R.; 922, i., Psalter, English  
*O King of Salem, Prince of Peace*, 686, ii., Lord, cause Thy face on us to shine  
*O King Supreme, of boundless might* (tr. Chambers), 1103, i., Summi Regis potentia  
*O know ye not that ye*, 604, ii., Johns, J.  
*O komm, du Geist der Wahrheit*, 1077, ii., Spitta, G. J. P.  
*O König aller Eäron*, 127, i., Behm, M.  
*Ὁ κύριος ἐρχεται* (Ode iii.), 1142, i., *Τὴν ἡμέραν τὴν φρικτὴν*  
*Ὁ κύριος ἐρχεται* (Ode ix.), 1142, i., *Τὴν ἡμέραν τὴν φρικτὴν*  
*O Lady, high in glory, Whose daughter ever blest* (O gloriosa dominus, De cujus virgo genere, tr. Caswall), 946, i., Quem terra, pontus, aethera  
*O Lady, set in glorie great* (O gloriosa femina, tr. in the Primer, 1599), 944, ii., Quem terra, pontus, aethera  
*O Lamb of God all-holy* (tr. Russell), 31, i., Agnus Dei, qui tollis  
*O Lamb of God, for sinners slain*, 902, i., Powell, T. E.  
*O Lamb of God, most holy, Once for us sinners dying* (tr. Miss Borthwick), 31, i., Agnus Dei, qui tollis  
*O Lamb of God, most holy, Upon the cross* (tr. in the Brit. Herald), 31, i., Agnus Dei, qui tollis  
*O Lamb of God most holy, Who on* (tr. Russell), 31, i., Agnus Dei, qui tollis  
*O Lamb of God, most lowly [holy]*, 109, i., Balforn, W. P.  
*O Lamb of God, most stainless* (tr. Miss Winkworth), 31, i., Agnus Dei, qui tollis  
*O Lamb of God, once wounded* (tr. J. W. Alexander, alt.), 835, ii., O Haupt voll Blut und Wunden  
*O Lamb of God, our Saviour* (tr. Jacobi), 31, i., Agnus Dei, qui tollis  
*O Lamb of God, sore wounded* (tr. J. W. Alexander, alt.), 835, ii., O Haupt voll Blut und Wunden  
*O Lamb of God, still keep me [us]*, 226, i., Deck, J. G.  
*O Lamb of God, that takest away* (G. Moultrie), 31, i., Agnus Dei, qui tollis  
*O Lamb of God, that tak'st away*, 373, i., Faussett (nec Bond), Alesmie

- O Lamb of God! the Victim slain* (O salutaris Hostia), 1219, l., Verbum supernum proles Nec Patria linquens
- O Lamb of God, unspotted*, 31, l., Agnus Dei, qui tollis : 739, l., Missions
- O Lamb of God, Who bleeding* (tr. Porter), 31, l., Agnus Dei, qui tollis
- O Lamb of God, Who died our souls to win*, 133, ll., Bell, C. D.
- O Lamb of God, Who dost abide*, 315, l., Hernaman (see Hobson), Claudia F.
- O Lamb of God, Whom low divine*, 343, ll., Coles, V. S. S.
- O Lamb, Whom never spot of sin defiled* (tr. in the Brit. Mag.), 397, l., Freylinghausen, J. A.
- O Lamm, das keine Sünde je befecket*, 397, l., Freylinghausen, J. A.
- O Lamm, das meine Sündenlast getragen*, 397, l., Freylinghausen, J. A.
- O Lamm Gottes unschuldig* (tr. Decius), 31, l., Agnus Dei, qui tollis : 414, ll., German hymnody
- O Lammlein Gottes, Jesu Christ*, 509, l., Heider, B.
- O land, released from sorrow*, 316, ll., Duffield, S. A. W.
- O land the Lord besign* (Ps. CXXXVI., Craig), 866, l., Old Version : 1022, ll., Scottish hymnody
- O Law-giver Emmanuel! King!* (tr. Earl Nelson), 74, l., Antiphon
- O land we not, O land we not*, 117, l., Bateman, H.
- O land me to the Rock*, 1941, l., Watts, I.
- O Lebens-Brüderlein tief und gross*, 775, ll., Mühlmann, J. : 1091, l., Stegmann, J.
- O Lehrer, dem kein Andrer gleich*, 951, l., Rambach, J. J.
- O! Let him whom sorrow*, 874, l., Oswald, H. S.
- O let me always think Thou'rt near* (tr. Swertner), 638, ll., Lange, Joachim
- O let me, gracious Lord, extend*, 735, ll., Merrick, J.
- O let me, heavenly Lord, extend*, 735, ll., Merrick, J.
- O let me praise my God and King*, 879, ll., Jersey, Margaret E. Vickers (see Leigh), Countess of
- O let me see Thy beauty, Lord*, 1941, l., Wough, R.
- O let my name engraven stand*, 1339, l., Watts, I.
- O let my trembling soul be still*, 167, l., Bowring, Sir J.
- O let our heart and mind*, 65, ll., And let our bodies part
- O let some swift-winged angel* (Nuncius præpes mihl labes summo, tr. Macgill), 329, ll., Christie! Sanctorem caput aliquo cunctis
- O let the heart exulting beat*, 361, l., Kautlet cor præcordiis
- O let the prisoners' mournful cries*, 844, ll., O most compassionate High Priest
- O let Thy angels always dwell*, 719, l., Matheson, J.
- O let Thy grace perform its part*, 1374, l., White, H. K.
- O let thy trembling soul be still*, 167, l., Bowring, Sir J.
- O let triumphant faith [hope] dispel*, 817, ll., Now let our souls ascend above
- O let us always think Thou near* (tr. Swertner, alt.), 638, ll., Lange, Joachim
- O let us our own voices formake*, 37, l., Amen to all that God hath said
- O let us praise the Lord, From hearts by love love guided*, 963, ll., Rinkart, M.
- O let us tell the matchless love*, 722, ll., Medley, S.
- O let us, with a joyful mind*, 673, ll., Let us with a gladness mind : 757, l., Wilson, J.
- O let your mingling voices rise*, 977, ll., Javens (née Rowce), Mary Ann
- O Licht, geboren aus dem Lichte*, 871, ll., Opitz, M.
- O Liebe die den Himmel hat bezitten*, 960, ll., Richter, C. F.
- O Liebe, die in fremde Noth*, 1304, ll., Zinsendorf, N. L. von
- O Liebe Seele! kommst du sterben*, 1144, l., Tersteegen, G.
- O Liebesgut, die Erd und Himmel paart*, 417, ll., German hymnody
- O Liebesgut, wir soll ich dich*, 837, l., Lampe, F. A.
- O Light eternal, God most high* (tr. Caswall, alt.), 35, ll., Aeterna Lux, Invintas
- O Light in darkness, Joy in grief*, 839, l., O Juna, Jesus, dearest Lord
- O Light! O Trinity most blest*, 943, ll., O Lux besta Trinitas, Et principia Unitas
- O Light of Life, O Saviour dear*, 876, ll., Palgrave, F. T.
- O Light of Light, Lord Jesu* (tr. Biew), 944, ll., O nata lux de lumine
- O Light of Light, O surpassing bright* (tr. Chambers, alt.), 941, ll., Commers Paterna humilis
- O Light! Thou Trinity most blest* (tr. Chambers), 943, ll., O Lux besta Trinitas, Et principia Unitas
- O Light three Messed, Holy Prince* (tr. Biew), 943, ll., O Lux besta Trinitas, Et principia Unitas



- O Lord, I would delight in Thee* (Ryland), 316, ii., Dutton, Anne; 983, ii., Ryland, J.
- O Lord, impart Thyself to me*, 590, i., Jesu, if still Thou art to-day
- O Lord, in all our trials here*, 1181, ii., Toke, Emma
- O Lord, in mercy cast an eye* (tr. Jacobi), 10, i., Ach Gott vom Himmel, sieh darein
- O Lord, in nothing would I boast*, 206, i., Desk, J. G.
- O Lord, in perfect bliss above* (tr. Chambers, alt.), 952, ii., *Rebus creatis nil egens*
- O Lord, in sorrow I resign* (tr. Cowper, alt.), 476, i., Guyon (*née de la Mothe*), Jeanne M. R.
- O Lord, in Thine accepted day*, 822, ii., Kennedy, B. H.
- O Lord, it is a blessed thing*, 640, ii., How, W. W.
- O Lord, it is a joyful thing*, 236, i., Clarke, S. C.
- O Lord, lift up Thy countenance* (tr. Foster), 677, i., Lintrup, S. F.
- O Lord, merciful God, who hast prepared for us this spiritual table*, 1112, ii., Syriac hymnody
- O Lord, mighty God, Thou art the true Lord*, 1112, ii., Syriac hymnody
- O Lord, most high, eternal King* (tr. Neale, alt.), 27, i., *Aeternæ Rex altissime*
- O Lord, most holy and most high* (Rom. Brev. text), 241, i., *Coeli Deus sanctissime*
- O Lord my God, because my heart hath longed earnestly*, 822, ii., *Nunc dimittis*
- O Lord my God, do Thou Thy holy will*, 613, i., Keble, J.
- O Lord my God, I cry to Thee*, 1041, i., Selmecker, N.
- O Lord, my God, I put my trust* (Ps. vii., Sternhold), 865, i., Old Version
- O Lord, my God, in mercy turn*, 1276, i., White, H. K.
- O Lord, my God, since I have placed* (Ps. vii.), 800, i., New Version
- O Lord, my God, to me reveal*, 250, i., Come, O Thou Traveller unknown
- O Lord, my Rock, to Thee I cry* (Ps. xxviii.), 800, i., New Version
- O Lord, my Saviour and my King*, 601, i., Jesus, my Saviour and my King
- O Lord of all, with us abide* (*Quæsumus auctor omnium*), 94, ii., *Aurora lucis rutilat*
- O Lord of glory, be my light*, 1190, i., Tymma, T. V.
- O Lord of glory, King of saints*, 894, i., Phillimore, G.
- O Lord of harvest, once again*, 692, ii., Lord of the harvest, once again
- O Lord of health and life, what tongue can tell*, 894, i., Phillimore, G.
- O Lord of holy rest, we pray*, 693, i., Lord of the Sabbath, hear our vows
- O Lord of hosts, all heaven possessing*, 897, ii., Plumtre, E. H.
- O Lord of hosts, Almighty King*, 530, i., Holmes, O. W.
- O Lord of hosts, Almighty King* (J. Breckell), 1195, ii., Unitarian hymnody
- O Lord of hosts, my King, my God* (Ps. lxxxiv.), 800, ii., New Version
- O Lord of hosts, my soul cries out*, 623, i., Kennedy, B. H.
- O Lord of Hosts, the earth is Thine*, 540, ii., How, W. W.
- O Lord of Hosts, Thou God of might*, 772, i., Moultrie, G.
- O Lord of hosts, Thy holy word* (tr. Russell), 515, ii., *Herr Zebaoth dein heilige Wort*
- O Lord of hosts, whose beams impart* (*The splendor et virtus Patris*), 1177, i., *Tibi Christe, splendor Patris*
- O Lord of life and death, we come*, 327, i., Ellerton, J.
- O Lord of life, and light, and love*, 603, ii., Jewitt, W. H.
- O Lord of life and truth and grace*, 400, ii., Frothingham, N. L.
- O Lord of Life, for all Thy care*, 145, i., Blatchford, A. N.
- O Lord of life, Thy quickening voice*, 708, i., Macdonald, G.
- O Lord of Light, one glance of Thine* (tr. Caswall, alt.), 984, i., *Pater superni luminis*
- O Lord of perfect purity* (Rom. Brev. text, tr. Caswall, alt.), 241, i., *Coeli Deus sanctissime*
- O Lord, open Thou our lips*, 623, i., Kennedy, B. H.
- O Lord, our Father, God and King*, 468, ii., Gregory, J. G.
- O Lord, our Father, thanks to Thee* (tr. Crull), 1014, ii., Schneegass, C.
- O Lord, our fathers oft have told* (Ps. xlii.), 800, i., New Version
- O Lord, our God and our Master, Lover of mankind*, 1112, ii., Syriac hymnody
- O Lord our God, arise*, 1233, i., Wardlaw, R.
- O Lord our God, how wondrous great*, 1240, ii., Watts, I.
- O Lord our God, in reverence lowly* (tr. Mrs. Findlater, alt.), 844, i., *O Majestät! wir fallen nieder*
- O Lord, our God, Thy wondrous might*, 378, i., Fleet, J. G.
- O Lord our God! to Thee we raise, One universal* (tr. Miss Fry), 293, ii., *Dicimus grates tibi summe rerum*
- O Lord, our Guide, our light, our Way*, 1153, ii., The Lord, my Saviour, is my light
- O Lord, our hearts would give Thee praise*, 1242, i., We come, Lord, to Thy feet
- O Lord, our heavenly King*, 1240, ii., Watts, I.
- O Lord our King, how bright Thy fame*, 622, ii., Kennedy, B. H.
- O Lord, our King, how excellent*, 764, i., Montgomery, J.
- O Lord, our languid frames inspire*, 602, ii., 603, i., Jesus, where'er Thy people meet; 1165, ii., This stone to Thee in faith we lay
- O Lord, our languid souls inspire* (Newton), 26, ii., Again our earthly cares we leave
- O Lord, our Lord, how wondrous great*, 1240, ii., Watts, I.
- O Lord our Maker! ever near* (tr. Buckoll), 189, i., *Brunn alles Heils, dich ehren wir*
- O Lord, our Strength and Refuge*, 906, ii., Roberts, F. H.
- O Lord, quæ sal in heavin dwell with the* (tr. G. & G. Ballares), 277, ii., *Dachstein, W.*
- O Lord, Redeemer of the world* (tr. Beresford-Hope), 593, i., *Jesu nostra redemptio, Amor et desiderium*
- O Lord, revive Thy work*, 1280, ii., Wigner, J. T.
- O Lord, since vengeance doth to thee* (Ps. xciv., Kethe), 1022, ii., Scottish hymnody
- O Lord that art my God and King* (Ps. cxlv., Craig), 1022, ii., Scottish hymnody
- O Lord, that art my righteous Judge* (Ps. iv.), 800, i., New Version
- O Lord, that heaven dost [doth] possess* (Ps. cxxiii., Sternhold), 866, i., Old Version
- O Lord, that I Jerusalem*, 582, ii., Jerusalem, my happy home
- O Lord, the bishop of our souls*, 527, ii., Hobson, J. P.
- O Lord, the children come to Thee*, 421, ii., Goodby, F. W.
- O Lord, the Gentiles do invade* (Ps. lxxix., Hopkins), 865, ii., Old Version
- O Lord, the God of my salvation*, 622, ii., Kennedy, B. H.
- O Lord the Heaven Thy power displays*, 1276, ii., Whiting, W.
- O Lord, the Holy Innocents*, 1241, ii., We are but little children poor
- O Lord, the Lord benign*, 424, i., Give laud unto the Lord
- O Lord, the rolling years fulfil*, 1088, ii., *Statuta decreto Dei*
- O Lord, the Saviour and Defence* (Ps. xc.), 800, ii., New Version
- O Lord, the Saviour of the world, Who hast preserved*, 988, ii., *Salvator mundi Domine*
- O Lord, Thou art my Lord*, 123, ii., Beddome, B.
- O Lord! Thou art my Rock, my Guide*, 1203, ii., Zinzendorf, N. L. von
- O Lord, Thou art my sure Defence* (Ps. iii.), 800, i., New Version
- O Lord, Thou art not sickle*, 705, ii., Lynch, T. T.
- O Lord, Thou didst us clean forsake* (Ps. lx., Hopkins), 865, ii., Old Version
- O Lord, Thou dost revenge all wrong* (Ps. xciv., Hopkins), 866, i., Old Version
- O Lord, thou hast bene our refuge* (Ps. xc., Kethe), 1022, ii., Scottish hymnody
- O Lord, Thou hast me tried and known* (Ps. cxxxix., Norton), 866, i., Old Version
- O Lord, Thou knowest all the snares*, 1181, ii., Toke, Emma
- O Lord, thou lovest hast thy land* (Ps. lxxxv., Kethe), 1022, ii., Scottish hymnody
- O Lord, through instruments how weak* (tr. Calverley), 1104, i., *Supreme quales, Arbiter*
- O Lord, Thy children come to Thee*, 626, ii., Hinds, S.
- O Lord! Thy everlasting grace*, 973, i., Rothe, J. A.
- O Lord, Thy faithful servant save*, 1265, ii., Wesley family, The
- O Lord, Thy goodness we adore*, 675, i., Liebich, F.
- O Lord, Thy love's unbounded! So full, so vast, so free!* 279, ii., Darby, J. N.
- O Lord, Thy love's unbounded, So sweet*, 279, ii., Darby, J. N.
- O Lord, Thy mercy, my sure hope* (Ps. xxxvi.), 800, i., New Version
- O Lord, Thy perfect word*, 123, ii., Beddome, B.
- O Lord, Thy pitying eye surveys*, 1064, ii., Shepherd of Israel, bend Thine ear
- O Lord, Thy voice the mountain shakes* (tr. I. Williams, alt.), 683, ii., *Pastore percussio, minus*
- O Lord, Thy wing outspread*, 140, ii., Blew, W. J.
- O Lord, Thy work revive*, 185, ii., Brown (*née Hinedale*), Phoebe

- O Lord, 'tis joy to look above*, 286, l., Deck, J. G.  
*O Lord, to my relief draw near* (Ps. lxxi.), 800, ll., New Version.  
*O Lord, to Whom the spirits rise*, 680, l., Littlehale, R. F.  
*O Lord, turn not Thy face away From us that live*  
*prostrate* (Marckant, alt.), 841, l., O Lord, turn not  
 away Thy face  
*O Lord, turn not Thy face away From them that lovelly*  
*lie* (Marckant, alt.), See *O Lord, turn not Thy*  
*face away*  
*O Lord, turn not Thy face from us Who lie in awful*  
*state* (The Lamentation of a Sinner, Marckant, alt.),  
 301, ll., New Version; 841, ll., O Lord, turn not  
 away Thy face From him  
*O Lord, turn not Thy face from us* (Marckant, alt.),  
 841, ll., O Lord, turn not Thy face away  
*O Lord, unto my eyes give ear* (Ps. xlvii, Hopkins),  
 863, ll., Old Version  
*O Lord, uphold us by Thy word, And break* (tr. Rey-  
 nolds), 353, l., Exhale unto, Herr, bei deinem Wort  
*O Lord, upon Thee do I call* (Ps. cxlii., Norton), 806, l.,  
 Old Version  
*O Lord, we come before Thee now*, 789, ll., Nisale, J. M.  
*O Lord, we know it matters not*, 802, l., Peters (no  
 Bowly), Mary  
*O Lord, we lose the place*, 1244, l., We love the place,  
 O Lord  
*O Lord, we would delight in Thee*, 883, ll., Ryland, J.  
*O Lord, what records of Thy love*, 763, l., Monnell, J.  
 S. R.  
*O Lord, what sorrow past expression* (tr. H. Manie),  
 1078, ll., Spitta, C. J. P.  
*O Lord, when condemnation And guilt afflict my soul*  
*(tr. Jacobi, alt.)*, 419, ll., Gesenius, J.  
*O Lord, when condemnation And guilt oppress my soul*  
*(tr. Mercer ?)*, 419, ll., Gesenius, J.  
*O Lord, when my sins grieve me* (tr. Russell), 419, ll.,  
 Gesenius, J.  
*O Lord, when near the appointed hour*, 822, l., Ken, T.  
*O Lord, when storms around us howl*, 1294, l., Words-  
 worth, C.  
*O Lord, when tempted to despair*, 1030, ll., Scottish  
 hymnody  
*O Lord, when we the path retrace*, 286, l., Deck, J. G.  
*O Lord, where'er Thy people meet*, 803, l., Jesus, where'er  
 Thy people meet  
*O Lord, whilst we confess the worth*, 802, l., Peters (no  
 Bowly), Mary  
*O Lord, who art enthroned on high* (tr. Chandler, alt.),  
 933, ll., Rebus creatis nil egens  
*O Lord, who by Thy presence hast made light*, 315, l.,  
 Herr, des Tages Mittern und Henschwerden  
*O Lord, who dost a willing Victim die* (O salutaria  
 Hostia), 1218, l., Verbum Supernum prodians Nec  
 Patria linquens  
*O Lord, who hast my place assigned*, 700, l., Loy, M.  
*O Lord, who in Thy wondrous love*, 840, ll., How, W. W.  
*O Lord, who now art seated*, 286, l., Deck, J. G.  
*O Lord, who on that last sad eve* (tr. Miss Cox), 951, l.,  
 Rambach, J. J.  
*O Lord, who thro'ed in the holy height* (Rom. Brev.  
 text), 241, l., Coeli Deus sanctissime  
*O Lord, who when Thy cross was nigh*, 876, ll., Pal-  
 grave, F. T.  
*O Lord, with one accord*, 889, l., Pennesfather, W.  
*O Lord, with reverence clad*, 149, l., Blost is the man  
 who feels  
*O Lord, within Thy sacred gates*, 830, ll., O God, my  
 God, my all I thou art  
*O Lord, within Thy tabernacle* (Ps. xv., Sternhold)  
 863, l., Old Version  
*O Lord, thou, have mercy on me*, 443, ll., Ghostly Psalmist  
 and Spiritual Songs; 470, l., Dreitner, M.  
*O Lord, the world's Saviour Whom hast preserved*  
 988, ll., Salvator mundi Domine  
*O love, divine and golden*, 763, l., Monnell, J. S. R.  
*O Love Divine, lay on me burdens if Thou wilt*, 544, ll.,  
 Huntington, F. D.  
*O Love Divine, O matchless grace*, 1188, ll., Turney, E.  
*O Love divine that sleepst in shore*, 330, l., Holmes  
 O. W.  
*O Love divine, what hast Thou done?* (C. Wesley),  
 781, ll., My Lord, my Love, was crucified  
*O Love God, ye people dear*, 618, ll., Herbert, P.  
*O Love, how cheering is thy ray* (tr. J. Wesley, at. III.),  
 838, l., O Jesu Christ, mein schönestes Licht  
*O Love, how deep, how broad, how high* (O amor quae  
 exaltat), 76, l., Appunt benignitas  
*O Love, I languish at Thy stay*, 1261, ll., Wesle  
 family, The  
*O Love! O Life! our faith and sight*, 1277, ll.  
 Whittier, J. G.  
*O Love of God, how strong and true*, 162, l., Bonar, H.

- O more than merciful, Whose bounty gave*, 504, i., Heber, R.
- O Morning Star, arise* (tr. Cooke), 74, i., Antiphon
- O Morning Star! how fair and bright* (tr. Miss Winkworth, 1863), 807, i., Nicolai, P.
- O Morning Star, how fair and bright* (tr. Miss Winkworth, 1869), 807, i., Nicolai, P.
- O morning star, whose distant ray*, 109, i., Balfour, W. F.
- O most merciful! O most bountiful*, 504, i., Heber, R.
- O Mother Church, to-day thy voice* (tr. Littledale), 406, i., Gaude, Mater Ecclesia
- O mother dear, Jerusalem*, 293, ii., Dickson, D.; 582, i., Jerusalem, my happy home
- O Mother dear Jerusalem*, 581, i., Jerusalem, my happy home
- O Mother! I could weep for mirth* (To our Blessed Lady, Faber), 975, i., Roman Catholic hymnody
- O mourn, thou rigid stone*, 701, ii., Lugete dura marmora
- O my adored Redeemer! deign to be*, 718, i., Masters (nec), Mary
- O my Advocate above*, 1263, i., Wesley family, The
- O my child, my best beloved one* (tr. Hewett), 1113, ii., Syrian hymnody
- O my false, deceitful heart*, 1261, ii., Wesley family, The
- O my God, avert the storm*, 37, i., Albinus, J. G.
- O my God, by Thee forsaken*, 442, i., Goode, W.
- O my God, what must I do?*, 1261, ii., Wesley family, The
- O my heart, be calm and patient* (tr. Miss Borthwick), 1098, i., Strauss, V. F. von
- O my heart, be calm, confiding* (tr. Miss Burlingham), 1098, i., Strauss, V. F. von
- O my heart, be thou content*, 1098, i., Strauss, V. F. von
- O my Lord, how great Thy wonders*, 571, i., Irons, J.
- O my offended God*, 1261, i., Wesley family, The
- O my old, my bosom foe*, 1263, i., Wesley family, The
- O my people, O mine own* (tr. Montrie, recast), 901, ii., *Popule meus quid feci tibi*
- O my people, tell to me* (tr. G. Montrie), 901, ii., *Popule meus quid feci tibi*
- O my Redeemer, come*, 618, i., Kempenfelt, R.
- O my Saviour, hear me*, 1204, i., Van Alstyne (nec Crosby), Frances J.
- O my soul, be comforted, Grieve not* (tr. J. Kelly), 527, i., Knak, G. F. L.
- O my soul, be glad and cheerful*, 395, ii., *Fren dich sehr, o meine Seele*
- O my soul, desir'st thou rest*, 1007, ii., Scheffler, J.
- O my soul! thy lamentation* (tr. Chambers), 913, ii., *Prome vocem, meos, caporam*
- O my soul, what means this sadness?*, 373, ii., Fawcett, J.
- O my soul, why dost thou grieve* (tr. J. Kelly), 411, i., Gerhardt, P.
- O my soul, with all thy powers*, 704, i., Montgomery, J.
- O my soul, with prayers and cries* (tr. in Lyra Dav.), 397, i., Freystein, J. B.
- O my spirit, wake, prepare* (Russell), 397, i., Freystein, J. B.
- O my tongue! rehearse the glory* (tr. Chambers, 1857), 690, ii., *Pange lingua gloriosi praelium certaminis*
- O my tongue, the praise and honours* (Lingua mea, dic trophæa virginis purperæ), 1202, i., *Ut jucundus cervus undas aestivas desiderat*
- O Name, than every name more dear* (tr. Russell), 666, ii., Lavater, J. C.
- O nata lux de lumine*, 650, i., Latin hymnody
- O Nazarene luz Bethlehem*, 643, ii., Latin hymnody
- O never, never can we know*, 378, i., Dale, T.
- O night of nights, supreme delights* (tr. Earle), 849, i., *O ter jucundus, o ter fecundus*
- O nimis felix, meritique celsi*, 1202, ii., *Ut queant laxis resonare fibris*
- O no! it is not death to fly Above earth's*, 575, i., Jackson, E.
- O noble martyr, thee we sing*, 669, ii., Leaton-Blenkinsopp, E. C.
- O not alone in saddest plight*, 423, i., Gill, T. H.
- O not alone with outward sign*, 1277, ii., Whittier, J. G.
- O not for thee alone I pray*, 1117, ii., Taylor, Emily
- O not my own these verdant hills*, 1063, ii., Smith, S. F.
- O not to crush with object fear*, 406, i., Gaskell, W.
- O not to fill the mouth of fame*, 423, i., Gill, T. H.
- O not upon our waiting eyes*, 423, i., Gill, T. H.
- O not when o'er the trembling soul*, 329, i., Elliott (nec Marshall), Julia A.
- O omnes gentes undique*, 937, i., Public School hymn-books
- O one with God the Father*, 840, ii., How, W. W.
- O Orient, splendor lucis æternæ*, 73, i., Antiphon; 790, i., Neale, J. M.
- O our Father, hear us now*, 790, i., Neale, J. M.
- O our Lord Jesus Christ, who hast said to Thine Apostles Peace I leave with you*, 1112, ii., Syrian hymnody
- O our redemption, Jesu Christ* (tr. in the Primer, 1599), 576, ii., *Jesu Christus astra ascenderit*; 582, i., *Jesu nostra redemptio, Amor et desiderium*
- O our Father celestiall*, 442, ii., Goostly Psalmes and Spirituall Songes; 1206, i., *Vater unser, der du bist*
- O vadas ix aquivo* (Ode vii.), 63, i., 'Αναστάσιμος
- O Painter of the fruits and flowers*, 1277, ii., Whittier, J. G.
- O pallid, gentle, grief-worn face*, 952, ii., Rawson, G.
- O Panis dulcissime*, 650, i., Latin hymnody
- Ὁ παρρη ἐρέκειρα*, 457, i., Greek hymnody
- O Paradise eternal*, 281, ii., Davis, T.
- O Paradise, O Paradise*, 361, ii., Faber, F. W.
- O Partner of the Father's Light* (tr. Thornton), 261, ii., *Consorts Paterni luminis*
- O passing happy were my state*, 582, ii., Jerusalem, my happy home
- O past are the fast-days,—the Fast-day, the Fast-day is come* (tr. Mrs. Bevan), 139, ii., Bevan (nec Shuttleworth), Emma F.
- O Pastor of Israel, like sheps that dost leade* (Ps. lxxx., Pont), 1022, ii., Scottish hymnody
- Ὁ ποιῶντες μου Κυριος*, 466, i., Greek hymnody
- O plead my cause, my Saviour plead*, 706, ii., Lyte, H. F.
- O praeul veræ civitatis*, 523, ii., Hildegard
- O praise our great and gracious Lord*, 90, ii., Auber, Harriet
- O praise the Lord, and thou, my soul* (Ps. cxlvi.), 601, i., New Version
- O praise the Lord benign* (Ps. cxxxvi.), 606, i., Old Version
- O praise the Lord, for He is good, His mercies ne'er decay* (Ps. cxviii), 601, i., New Version
- O praise the Lord, for He is good* (Ps. cxxxvi.), 601, i., New Version
- O praise the Lord, for He is love*, 233, ii., Churton, E.
- O praise the Lord! His name extol* (tr. in the Ohio Luth. Hyl.), 867, i., Olearius, Johannes
- O praise the Lord in that best place* (Ps. cl.), 601, i., New Version
- O praise the Lord, Jerusalem* (Ps. cxlvii.), 606, i., Old Version
- O praise the Lord our God*, 897, ii., Plumtre, E. H.
- O praise the Lord, praise Him, praise Him* (Ps. cxxxv., Marckant), 606, i., Old Version
- O praise the Lord, praise ye His Name* (Ps. lxxxv.) 606, i., Old Version
- O praise the Lord, the King of kings* (tr. in the Hymnary), 563, i., *Indem creati fluctibus*
- O praise the Lord this day*, 673, i., *Let us praise God this day*
- O praise the Lord, 'tis sweet to raise*, 706, ii., Lyte, H. F.
- O praise the Lord with hymns of joy* (Ps. cxlvii.), 601, i., New Version
- O praise the Lord with one consent* (Ps. cxxxv.), 601, i., New Version
- O praise the Lord, ye nations all* (Ps. cxvii., Craig), 1022, ii., Scottish hymnody
- O praise the Lord; ye nations, pour*, 706, ii., Lyte, H. F.
- O praise ye the Lord, and call on His Name* (Ps. cv., Craig), 1022, ii., Scottish hymnody
- O praise ye the Lord; Praise Him in His shrine*, 622, ii., Kennedy, B. H.
- O praise ye the Lord, Prepare your glad voice* (Ps. cxlix.), 601, i., New Version
- O praise ye the Lord With heart*, 706, ii., Lyte, H. F.
- O praise ye the Lord, ye nations rejoice*, 942, i., Pye, H. J.
- O precious blood, O glorious death*, 1163, i., Toplady, A. M.
- O precious Jesus, what hast Thou been doing*, 517, ii., *Heraldester Jesu, was hast du verbrochen*
- O precious Saviour, from Thy throne* (tr. Singleton), 569, ii., *Jesu, dulcissime, e throno gloriae*
- O present still, though none unseen*, 1270, ii., When Israel, of the Lord beloved
- O prince of martyrs! thou whose name* (tr. Chambers) 847, i., *O qui tuos, dux martyrum*
- O pure Reformers, not in vain*, 1277, ii., Whittier, J. G.
- O purest of creatures! sweet mother! sweet maid* (The Immaculate Conception, Faber), 975, i., Roman Catholic hymnody
- O purify my soul from stain*, 621, ii., Ken, T.
- O qualis quantaque laetitia*, 1163, i., Thomas of Kempen
- O quam dulces et beatum* (tr. Bingham), 1275, i., While my Jesus I'm possessing

- O quam solis, quam festiva*, 706, li., Lux laetanda, lux insignis
- O quam glorifica luce*, 680, li., Latin hymnody
- O quam mira sunt, Deus, tua portenta*, 814, l., Notker
- O quamis qualis*, 315, li., Duffield, S. A. W.
- O Queen of all the virgin choir* (O gloriosa virginum, tr. Cassali), 945, l., Quam terra, pontus, aethera
- O Queen of heaven, rejoice* (tr. in the Primer, 1616), 944, li., Regina cœli lætare
- O qui perenne reuelans potestatis solis*, 614, l., Notker
- O quickly come, dread Judge of all*, 1180, l., Tuttle, L.
- O quiet, silent sweetness*, 628, li., Knapp, A.
- O quot undis sackyrarum*, 1101, li., Summac, Deus, clementia, septem dolores Virginia
- O Rock of Jesse qui sis in signum*, 73, l., Antiphon ; 790, l., Neale, J. M.
- O reines Wesen, laute Quelle*, 396, li., Freydinghausen, J. A.
- O rejoice, Christ's happy sheep*, 1248, l., Webber, M.
- O rejoice in Nature's beauties*, 1079, l., Spita, C. J. P.
- O rejoice, ye Christians, loudly*, 616, l., Keimann, C.
- O rejoice, ye righteous, in the Lord*, 622, li., Kennedy, B. H.
- O render thanks, and bless the Lord* (Ps. cv.), 800, li., New Version
- O render thanks to God above* (Ps. cvl.), 800, li., New Version
- O render thanks unto the Lord*, 357, li., Evans, A. E.
- O Rex æternæ Domine*, 948, l., Rex æternæ Domine
- O Rex gentium et deaderatus*, 73, l., Antiphon ; 790, l., Neale, J. M.
- O richly, Father, have I born*, 402, li., Furness, W. H.
- O Righteous Father, Lord of all*, 162, l., Bourne, H.
- O risen Lord ! O conquering King !* (tr. Miss Winkworth), 180, li., Rimmer, J. H.
- O Rock of Ages, One Foundation*, 715, li., Martin, H. A.
- O Root of Jesse's stem, arise* (tr. Cooke), 74, l., Antiphon
- O Root of Jesse ! Bough Thou !* (tr. Earl Nelson), 74, l., Antiphon
- O Root of Jesse, Thou on Whom*, 790, l., Neale, J. M.
- O Rose of the flower, I own, thou art fairest*, 363, li., Du rose loi dieu schenken under alle blüthe
- O rupe æterna, withi perennia, recorder* (tr. Ringham), 979, l., Rock of ages, cleft for me
- O sacra pœtie*, 534, l., Hora nobilissima, tempora pessima sunt, vigilentia
- O sacred day when first was poured* (tr. Chandler, alt.), 374, li., Felix dies quam proprio
- O Sacred Head ! once wounded*, 55, l., Alexander, J. W. ; 838, l., li., O Haupt voll Blut und Wunden
- O Sacred Head ! once wounded* (tr. J. W. Alexander, alt.), 838, li., O Haupt voll Blut und Wunden
- O Sacred Head, so wounded* (tr. J. W. Alexander, alt.), 838, li., O Haupt voll Blut und Wunden
- O Sacred Head, so wounded* (tr. J. W. Alexander, alt.), 838, li., O Haupt voll Blut und Wunden
- O sacred Head, surrounded* (Salve caput cruciatum, tr. Sir H. W. Baker), 891, l., Salve mundi salutare
- O sacred Name ! O Name of power*, 845, l., Hurditch, C. R.
- O safe to the Rock that is higher than I*, 274, l., Chabing, W. G.
- O Saint most blessed, merit high obtaining* (O nimis felix meritisque celsi, tr. Anon., alt.), 1203, li., Ut quant laxis resonare fibris
- O saint of snow-white purity* (O nimis felix meritisque celsi), 1203, l., Ut quant laxis resonare fibris
- O saint, permitted here to see* (tr. Littledale), 850, l., O sanctus puri aspectus
- O saints of old, not gone alone*, 413, l., Gill, T. H.
- O Salem, thy angelic gateways* (D. Charles, Jun.), 1251, li., Welsh hymnody
- O salutaris Hostia*, 1218, l., Verbum Supernum prodicens, Nec Patris linquens
- O salutary Victim slain* (O salutaris Hostia), 1219, l., Verbum Supernum prodicens Nec Patris linquens
- O Salvator hominis hominis*, 990, l., 991, li., Salve mundi salutare
- O sancta mundi Domina*, 630, li., Latin hymnody
- O Sancta Sebastianus*, 449, li., Gradual
- O Significa, quæ ex ore altissimi*, 73, l., Antiphon ; 790, l., Neale, J. M.
- O sicut verum, repugnat aeri*, 680, l., Latin hymnody
- O singing Host, that heaven's high gate* (O salutaris Hostia), 1218, li., Verbum Supernum prodicens, Nec Patris linquens
- O singing Host which heaven's gate* (O salutaris Hostia), 1218, li., Verbum Supernum prodicens Nec Patris linquens
- O singing Victim ! opening wide The gate of heaven* (O salutaris Hostia), 1219, l., Verbum Supernum prodicens Nec Patris linquens



- O silent Lamb! for me Thou hast endured* (tr. Mrs. Findlater), 153, i., Bogatzky, C. H. von
- O sing hallelujah, praise ye the Lord*, 496, i., Hatfield, E. F.
- O sing, my tongue, God's glory sing* (Pange lingua gloriosum laurum certaminis, tr. Kent), 861, i., Pange lingua gloriæ al prœlium certaminis
- O sing the great apostle*, 892, ii., Petri laudes exequatur
- O! sing the song of boundless love*, 403, ii., Gall, J.
- O sing to me of heaven*, 1055, ii., Shindler (nec Palmer), Mary S. B.
- O sing to the Lord a new song*, 1119, i., Taylor, John
- O sing to the Lord, Whose bountiful hand*, 680, i., Littledale, R. F.
- O sing to the Lord with a psalm of thanksgiving*, 1173, ii., Thuring, G.
- O sing ye now unto the Lord* (Ps. xciii., Hopkins), 866, i., Old Version
- O sinner, bring not tears alone*, 1066, ii., Solemne nos Jejunii
- O sinner, lift the eye of faith* (tr. Neale, alt.), 90, ii., Attolle paululum lumina
- O sinner, wilt thou further go?* 845, i., Hurditch, C. R.
- O sinners, lift your eyes and see* (tr. Pott), 90, ii., Attolle paululum lumina
- O Son, open thy hallowed dome* (tr. Anon., alt.), 1139, ii., Templi sacras pœde, Sion, fores
- O Sion, open thy temple gates: The victim-priest* (tr. Singleton), 1139, i., Templi sacras pœde, Sion, fores
- O smitten soul that cares and conflicts wring*, 433, i., Gill, T. H.
- O sol salutis, intimis*, 576, i., Jam Christe sol justitiæ
- O sola magnarum urbium*, 643, ii., Latin hymnody; 946, i., ii., Quicumque Christum quaeritis
- O sometimes gleams upon our sight*, 1577, ii., Whittier, J. G.
- O Son eternal, uncreate*, 603, ii., Jewitt, W. H.
- O Son of God, our Captain of Salvation*, 327, i., Ellerton, J.
- O Son of God, the Eternal Word*, 1294, i., Wordsworth, C.
- O Son of Man, Thy name by choice*, 708, i., Macdonald, G.
- O Son of Man, Thyself once crossed*, 646, ii., O Son of Man, Thyself once cast; 1176, i., Thrupp, J. F.
- O Sonne, wenn von deinem Licht*, 510, ii., Hensel, Luise
- O sons and daughters, let us sing* (tr. Neale, alt.), 829, i., O filii et filiae, Rex coelestis, Rex gloriæ
- O sons of men, your spirits* (tr. Russell), 1104, i., Thilo, V.
- O sons redeemed, this day we sing* (tr. Neale, alt.), 829, i., O filii et filiae, Rex coelestis, Rex gloriæ
- Sorge, die mich niederdrückt*, 510, ii., Hensel, Luise
- Soul, how blest (blest truly)* (tr. Maxwell), 836, ii., O hochbeglückte Seele
- soul of Jesus, sick to death*, 362, i., Faber, F. W.
- soul of mine, repining*, 1176, ii., Ti sou ôléas yeiôthai
- soul, why dost thou weary* (tr. Miss Warner), 1292, i., Wolff, J. G.
- Source of good! around me spread*, 1117, ii., Taylor, Emily
- Source of uncreated light*, 1210, i., Veni Creator Spiritus, Mentis
- Sovereign Lord of earth and heaven*, 845, i., Hurditch, C. R.
- overeign Love [Lord] to Thee I cry*, 592, i., Jeau, my great High Priest above
- overeign Mover of the heart* (tr. D. T. Morgan), 1103, ii., Supreme Motor cordium
- overeign Sun, diffuse Thy light* (O sol salutis, intimis, tr. in the Primer, 1706), 576, i., Jam Christe, sol justitiæ
- seek that gracious word again*, 804, i., Newton, J.
- seek that word again*, 849, ii., O speak that gracious word again
- spirit, Mount of holy love* (tr. in the App. to H. Nated, 1865), 829, i., O fons amoris Spiritus
- spirit, Mount of love, Unlock Thy temple door* (tr. I. Williams), 829, i., O fons amoris, Spiritus
- spirit, freed from earth*, 541, i., Howitt (nec Botham), Mary
- spirit, O creator, come*, 1211, i., Veni Creator Spiritus, Mentis
- Spirit of the early martyrs, wake* (tr. in the Brit. Herald), 153, i., Bogatzky, C. H. von
- spirit, sweet and pure*, 433, i., Gill, T. H.
- spirit, sweet and pure*, 433, i., Gill, T. H.
- spirit, Thou of love and might* (tr. J. Kelly), 79, ii., Arndt, E. M.
- O Splendour of Paternal Light*, 1080, ii., Splendor paternæ gloriæ
- O Splendour of the Father's beam* (tr. Singleton), 1080, ii., Splendor paternæ gloriæ
- O Splendour of the Father's might* (tr. Dayman), 1080, ii., Splendor paternæ gloriæ
- O spotless Lamb of God, in Thee*, 1231, ii., Walker (nec Deck), Mary J.
- O Spring of life, so deep, so great* (tr. Russell), 775, ii., Mühlmann, J.
- O stand in awe, and fear to sin* (Ps. 4, Churton), 233, ii., Churton, E.
- O stay thy tears: for they are blest*, 810, ii., Norton, A.
- O still in accents sweet and strong*, 685, ii., Longfellow, S.
- O stilles Gottes-Lamm*, 81, ii., Arnold, G.
- O stilles Lamm, du hast für mich gelitten*, 153, i., Bogatzky, C. H. von
- O stilles Lamm, ich such dein sanftes Wesen*, 81, ii., Arnold, G.
- O Strength and Stay, upholding all creation* (tr. Ellerton & Hurt), 956, ii., Rerum Deus tenax vigor
- O strong to save and blest*, 162, i., Bonar, H.
- O suffering friend of human kind*, 192, i., Bulfinch, S. G.
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- O Sun of my salvation* (tr. Russell), 966, i., Rist, J.
- O Sun of righteousness arise, with healing*, 1261, i., Wesley family, The
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- O sweet as vernal dews that fall*, 630, i., ii., Knox, W.
- O sweet condition, happy living* (tr. in the Morav. H. B., 1754), 1286, ii., Winckler, J. J.
- O sweet home echo on the pilgrim's way* (tr. Miss Borthwick), 520, i., Heusser (nec Schweizer), Meta
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- O taste and see that He is good*, 144, i., Birks, T. R.
- O teach us more of Thy blest ways*, 546, i., Hutton, J.
- O tell me not of glittering treasure* (tr. H. Mills), 1007, i., Scheffler, J.
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- O tell me, Thou Life and delight of my soul*, 494, ii., Hastings, T.
- O tender Heart, strong ark which doth enshrine* (tr. Rosa Mulholland), 262, ii., Cor arca legem continens
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- O that day of wrath and woe* (tr. Rogers), 300, ii., Dies iræ, dies illa
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- O that I could for ever dwell*, 954, i., Reed (nec Holmes), Eliza

- O that I could for ever sit, 842, l., O Love divine, how sweet Thou art*
- O that I could in every place, 1265, il., Wesley family, The*
- O that I could my Lord receive, 1265, l., Wesley family, The*
- O that I could repeat, O that I could believe, 1265, l., Wesley family, The*
- O that I could repeat, With all my idols part, 1265, l., Wesley family, The*
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- O that I, first of love possessed, 1265, l., Wesley family, The*
- O that I knew the secret place, 1261, l., Watts, l.*
- O that I, like Timothy, 1264, il., Wesley family, The*
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- O that my heart was right with Thee, 1163, l., Toplady, A. M.*
- O that my load of sin were gone, 1261, il., Wesley family, The*
- O that once more to sinful men descending, 1261, l., Ut quædam laus roseare fibris*
- O that the life-infusing grace, 1261, il., Wesley family, The*
- O that the Lord would guide my ways, 1260, il., Watts, l.*
- O that the Lord's salvation, 706, il., Lyte, H. F.*
- O that Thou wouldst the heaven send And comfort, 125, il., Brooker, S. A.*
- O that Thy statutes every hour, 1260, il., Watts, l.*
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- O the day, that day of anguish (tr. Wallace), 300, il., Dies iræ, dies illa*
- O the deep mystery of that love, 1236, l., Watson, G.*
- O the delights, the heavenly joys, 1238, il., Watts, l.*
- O the dire effects of sin, 1261, il., Wesley family, The*
- O the happiness arising, 371, l., Irons, J.*
- O the measure, the amazing height, 1267, l., Watts, l.*
- O the joy, the exultation (O quam felix, quam festiva, tr. Calverley), 705, il., Lux júvunda, lux insignis*
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- O the mystery passing wonder, 444, l., Greek hymnody; 1186, l., 15 wren passages*
- O the sweet wonders of that Cross, 1258, il., Watts, l.*
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- O this is blessing, this is rest, 1233, il., Waring, Anna L.*
- O this soul, how dark and blind, 162, l., Bonar, H.*
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- O Thou, at Whose rebuke the grace, 1277, il., Whittier, J. G.*
- O Thou before the world began, 856, l., O Thou eternal Victim slain*
- O Thou before whose Father's face (Cennick), 231, il., Children's hymns*
- O Thou blessed Light of Light, 1012, il., Schmolck, B.*
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- O Thou by Whom the suns abide, 1095, il., Stone, S. J.*
- O Thou, by Whom the worlds were framed (tr. based on Caswall), 91, l., Auctor beate sacculi*
- O Thou, by Whom the worlds were made (tr. Chambers), 966, l., Revum Creator omnium*
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- O Thou dear suffering Son of God, 1297, il., Ye that pass by, behold the man*
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*u Shepherd of Thine Israel, hear us*, 1099, i., tryker, M. W.  
*u, sole Fountain of all good*, 1197, ii., Unus onorum fons, Deus omnium  
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*u, the heaven's eternal King* (Rex sempiternae celsitum, tr. Caswall), 958, i., Rex aeternae Domine  
*u, the helpless orphan's hope*, 243, ii., Collyer, W. B.  
*u, the King of saints, all-conquering Word* (tr. Chatfield), 238, ii., Clemens, T. F.  
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*u, the martyrs' glorious King (f confessors* (tr. Caswall), 956, ii., Rex gloriose martyrum  
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- O Thou, who hast it to send relief*, 700, ll., Neale, J. M.
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- O Thou Who on that lost and cross* (tr. E. Maude), 1304, ll., Zimmerdorf, N. L. von
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- O Thou Who, though High Priest, art Victim made* (tr. Earle), 943, l., Quare to pro populi criminibus nova
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- O Thou Whose scepter earth and seas obey*, 317, l., Dwight, T.
- O Thou Whose tender mercy hears*, 1088, ll., Steele, Anne
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- Rejoice, ye shining worlds on high, 1240, ii., Watts, I.*
- Rejoice, ye sons of men, 540, ii., How, W. W.*
- Rejoice, O Queen of angels, and apply (tr. Austin),*  
*934, ii., Regina cœli lætare*
- Rejoice, O Queen of Heaven (tr. in the Primer, 1694),*  
*934, ii., Regina cœli lætare*
- Religion is the chief concern, 272, ii., Fawcett, J.*
- Religion's radiant ray (tr. Miss Fry, alt.), 1197, ii.,*  
*Uns strahlt das Licht der Heiligkeit*
- Remark, my soul, the narrow bounds, 306, i., Dod-*  
*ridge, F.*
- Remark with awe the narrow bounds, 305, ii., Re-*  
*mark, my soul, the narrow bounds*
- Remember David's troubles (trouble), Lord (Ps. cxxiii.,*  
*Marcant), 886, i., Old Version*
- Remember Him, for He is great, 794, i., Noels, H.*
- Remember Jesus, God's dear Son, 474, i., Günther, C.*
- Remember, Lord, our mortal state, 1240, ii., Watts, I.*
- Remember, Lord, that Jesus died, 1122, i., Toplady,*  
*A. M.*
- Remember, Lord, the pious soul, 1222, i., Wesley*  
*family, The*
- Remember, Lord, Thy servants, 805, i., Nicholson, H. L.*
- Remember us, my God: remember us (tr. Miss North-*  
*wick), 1015, ii., Schmück, H.*
- Remember us, show forth Thy death, 1096, i., Stone,*  
*S. J.*
- Remember, O Christ, 457, i., Greek hymnody*
- Remember, O Creator, Lord (Memoria rerum Conditor),*  
*229, i., Christus, Redemptor omnium Ex Patre*
- Remember, O thou son, 457, i., God save the King*
- Remember Thy remember Christ, 1232, ii., 1233, i.,*  
*Wardlaw, R.*
- Remember, thou who live'st the Lord (Cultor Dei memento),*  
*19, ii., Adon Patre supreme*
- Remember thy Creator, While youth's fair spring is*  
*bright, 1053, ii., Smith, S. F.*
- Remember thy Creator, 1097, ii., Stewart, T. A.*
- Remember thy Creator now, 122, i., Burton, J., Jun.*
- Reminiscere, 73, ii., Antiphon*
- Remove from us, O faithful God (tr. Jacobi), 92, ii.,*  
*Aufer immensam, Deus, aufer iram*
- Repeat the story o'er and o'er, 155, ii., Bliss, F.*
- Repeat, the Voice celestial cries, 306, i., Dodridge, F.*
- Return O Creator-Prince, 918, i., Primer*
- Rescue the perishing, care for the dying (tr. Mrs. Van*  
*Alstyne), 304, ii., Doane, W. H.; 1204, i., Van*  
*Alstyne (nec Croaby), Francis J.*
- Revered to watch o'er all my ways (Ps. xxxix.), 800, i.,*  
*New Version*



*se crowned with light, imperial Salem rise*, 901, i., Pope, A.  
*se, exalt our Head and King* (tr. Molther, alt.), 506, ii., Held, M. G.  
*se, exalt the Majesty* (tr. Molther), 506, ii., Held, M. G.  
*se, follow Me: our Master saith* (tr. Miss Winkworth), 737, ii., Mir nach, spricht Christus, unser Held  
*se, for the day is passing*, 913, ii., Procter, Adelaide A.  
*se, glorious Conqueror, rise* (Bridges), 181, ii., Bridges, M.; 976, ii., Roman Catholic hymnody  
*se, go forth to meet the Lamb*, 1303, i., Zinzendorf, N. L. von  
*se, gracious God, and shine*, 646, ii., Hurn, W.  
*se, great Redeemer, from Thy seat*, 1241, i., Watta, I.  
*se, He calleth thee, arise*, 705, ii., Lynch, T. T.  
*se heart! thy Lord arose With the first morning ray* (Rawson), 962, i., Rawson, G.; 964, i., Rise, heart; thy Lord is risen. Sing His praise without delay  
*se high, ye notes, a glad ovation*, 1016, i., Schöner, J. G.  
*se, my soul, and stretch thy wings* (Seagrave), 1036, i., Seagrave, R.; 1067, ii., Stanley, A. P.  
*se, my soul, and stretch thy wings* (Stanley), 1067, ii., Stanley, A. P.  
*se, my soul, from slumber, leave the bed of death*, 880, ii., Desere jam, anima, lectulum soporis  
*se, my soul, shake off all sadness* (tr. Molther), 396, i., Fröhlich soll mein Herze springen  
*se, my soul, thy God directs thee*, 279, ii., Darby, J.  
*se, my soul, thy vigil keep* (tr. Miss Dunn), 822, ii., Nun ruhen alle Wälder  
*se, my soul, to watch and pray* (tr. Miss Winkworth), 397, i., Freywein, J. B.  
*se, my soul, with arduous rise*, 367, i., Father, God, Who seest in me  
*se, my soul! with joy and gladness*, 1003, ii., Schade, J. C.  
*se O British Nation, Hasten now to pay*, 968, ii., Roberts (née Blakeney), Martha S.  
*se, O my soul, pursue the path*, 793, ii., Needham, J.  
*se, O Salem, rise and shine*, 966, i., Rist, J.  
*se, rise, my soul, and leave the ground*, 1230, ii., Watta, I.  
*se, royal Zion, rise and sing* (tr. Crashaw), 663, ii., Lauda Zion Salvatorem  
*se, Sun of glory, shine revealed*, 872, ii., Cruttenden, R.  
*se thou shalt, yes rise* (tr. Stallybras), 92, ii., Auferstehn, ja auferstehn wirst du  
*se up, all ye believers*, 666, ii., Laurenti, L.  
*se, ye children of salvation*, 363, ii., Falkner, J.  
*se, ye Christians, join in singing* (tr. Frothingham, alt.), 82, ii., Arnachwanger, J. C.  
*ten Jesu, Thee we greet* (V. Hutton), 676, ii., Litanies  
*ten Lord, enthroned on high*, 678, ii., Litanies  
*ten Lord, Thou hast received*, 1081, ii., Spurgeon, C. H.  
*with now the star of day*, 578, i., Jam lucis orto sidere  
*ring at midnight, one and all awaking* (tr. Copeland), 809, i., Nocte surgentes vigilemus omnes  
*ring ere day-break, let us all be watchful* (tr. Hewett), 809, i., Nocte surgentes vigilemus omnes  
*ring on the one Foundation*, 871, ii., Irons, J.  
*bed, bruised, and dying, once I lay*, 1099, i., Stryker, M. W.  
*ck of Ages, cleft for me* (Toplady), 964, i., Cotterill, T.; 488, i., Hark the herald angels sing; 742, ii., 749, ii., 752, ii., Missions; 764, ii., Montgomery, J.; 1182, ii., Toplady, A. M.; 1270, i., When I survey the wondrous Cross  
*cked in the cradle of the deep*, 1291, i., Willard (née Hart), Emma C.  
*d of the Root of Jesse* ('Πάβδος ἐκ τῆς ρίζης, tr. Littledale), 232, i., Χριστὸς γεννᾶται δοξαῖα  
*d of the Root of Jesse* ('Πάβδος ἐκ τῆς ρίζης, tr. Neale), 232, ii., Χριστὸς γεννᾶται δοξαῖα  
*i des anges, nos louanges* (Vinet), 392, ii., French hymnody  
*ll on, thou mighty ocean*, 322, i., Edmeston, J.  
*ll on, ye stars, exult in youthful prime*, 1195, ii., Unitarian hymnody  
*mana Quirinus stirpe procreatus*, 815, i., Notker  
*om for the proud! ye sons of clay*, 504, i., Heber, R.  
*om for the wanderer, room*, 307, ii., Doudney, Sarah  
*rando coeli defluant*, 201, i., Campanus, J.  
*se, The (How fair is the rose! what a beautiful flower*, Watta), 221, i., Children's hymns  
*und roll the weeks our hearts to greet* (tr. Blew), 120, ii., Beata nobis gaudia Anni reduxit orbita  
*und the Lord in glory seated*, 182, i., Bright the vision that delighted; 713, ii., Mant, R.  
*und the Sacred City gather*, 1096, i., Stone, S. J.

*Round the Temperance standard rally*, 1132, i., Temperance hymnody  
*Round their planets roll the moons* (tr. Miss Winkworth), 626, ii., Klopstock, F. G.  
*Rouse thyself, my Soul, and dwell*, 1003, ii., Schade, J. C.  
*Rouse thyself my soul and gather* (tr. Jacobi), 1254, ii., Werde munter, mein Gemüthe, Und ihr Sinnengehit herfür  
*Rouse thyself, my Soul, endeavour* (tr. in Lyra David.), 395, ii., Freu dich sehr, o meine Seele  
*Rouse up, my heart! the night is o'er* (tr. Buckoll), 665, ii., Laurenti, L.  
*Royal day that chastes gloom* (tr. Neale), 295, i., Dies est lætitiæ In ortu regali  
*Rubum quem viderat Moyses*, 73, i., Antiphon  
*Ruhe ist das beste Gut*, 417, i., German hymnody  
*Ruh! aus von ewer Muhe*, 1303, ii., Zinzendorf, N. L. von  
*Rule Thou my portion, Lord, my skill* (tr. H. Mills), 407, ii., Gellert, C. F.  
*Ruler and Lord, draw nigh, draw nigh* (tr. Cooke), 74, i., Antiphon  
*Ruler of ages, Christ, vouchsafe to bow Thine ear*, 71, i., Annue Christe saeculorum Domine  
*Ruler of Israel, Lord of might*, 74, i., Antiphon  
*Ruler of the ages, Christ, we now implore Thee*, 71, i., Annue Christe saeculorum Domine  
*Ruler of the day and night*, 982, i., Salvator mundi Domine  
*Ruler of the dread immense* (tr. Caswall), 26, i., Aeternus Rector siderum  
*Ruler of the dread immense* (Te splendor et virtus Patris, tr. J. F. Thrupp), 1177, i., Tibi Christe, splendor Patris  
*Ruler of the hosts of light* (tr. Chandler), 1104, i., Supreme Rector coelitus  
*Ruler of Worlds, display Thy power*, 1290, ii., Ye Christian heroes, go, proclaim  
*Ruler omnipotent, Whose might* (tr. Doubleday), 953, ii., Rector potens, verax Deus  
*Rulers of Sodom! hear the voice*, 1034, i., Scottish translations and paraphrases  
*Run, Shepherds, run where Bethlehem blest appears* (W. Drummond), 210, ii., Carols  
*Rund um mich her ist nichts als Freude*, 1010, ii., Schlegel, J. A.  
*Rupes æcum fissâ quondam* (tr. Macgill), 978, i., Rock of ages, cleft for me  
*Rupes saeculorum te* (tr. Rand), 972, i., Rock of ages, cleft for me  
*Rüstet euch, ihr Christenleute*, 76, ii., Arends, W. E.

*Sabbath of the saints of old*, 1279, ii., Whytehead, T.  
*Sacerdotem Christi Martinum*, 649, i., Latin hymnody; 814, i., Notker  
*Sacratum Domini domum* (tr. Bingham), 1181, i., To Thy temple I repair  
*Sacred city by the river*, 979, i., Round the sacred city gather  
*Sacred Heart of Jesus, pour* (Monnell), 678, ii., Litanies  
*Sacrifice ye praises meet*, 1223, ii., Victimæ Paschali  
*Sacrifices of thanksgiving*, 1223, ii., Victimæ Paschali  
*Sacris solemnibus juncta sint gaudia* (Thomas of Aquino), 22, ii., Adoro Te devote, latens Deitas; 650, i., Latin hymnody; 1167, ii., Thomas of Aquino  
*Sad Autumn's moan returneth*, 35, i., Alberti, H.  
*Sad the eleven apostles sate* (Tristes erant apostoli, tr. Hort), 96, i., Aurora lucis rutilat  
*Sad with longing, sick with fears*, 796, ii., Neunhertz, J.  
*Sæculorum, pro me fissâ* (tr. Hodges), 972, i., Rock of ages, cleft for me  
*Safe across the waters*, 182, i., Bonar, H.  
*Safe home, safe home in port* (Neale), 466, ii., 466, i., Greek hymnody; 632, ii., Κωωρ τε και κἀναρον; 634, i., O happy band of pilgrims  
*Safe in the arms of Jesus*, 304, ii., Doane, W. H.; 1204, ii., Alstyne (née Crosby), Frances J.  
*Safe in the fiery furnace*, 1262, i., Wesley family, The  
*Safe on thy paternal breast*, 1079, i., Spitta, C. J. P.  
*Sagt was hat die weite Welt*, 405, i., Garve, C. B.  
*Saf us, gude Lord, and succour send*, 10, i., Ach Gott vom Himmel, sieh darein  
*Sailing o'er life's changeful ocean*, 1097, i., Stowell, H.  
*Sailing on the ocean*, 718, ii., Mathams, W. J.  
*Saint Mark goes forth to Afric's strand*, 216, ii., Chamberlain, T.  
*Saint of God, beloved Stephen* (tr. Blew), 992, ii., Sancte Dei pretiose, protomartyr Stephane  
*Saint of God, elect and precious*, 992, ii., Sancte Dei pretiose, protomartyr Stephane  
*Saint of the Sacred Heart*, 362, i., Faber, F. W.

- Saints, at your heavenly Father's word*, 1238, ii., Watts, I.
- Saints die, and we should gently weep*, 722, ii., Medley, S.
- Saints exalted high in glory*, 403, i., Gabb, J.
- Saints in glory, we together*, 16, i., Adams, N.
- Saints, in highest realms of glory*, 987, i., Saints, exalted high in glory
- Saints of God, whom faith united*, 790, i., Neale, J. M.
- Saints the glorious Mother greeting* (tr. Chambers), 876, i., Festum matris gloriosae
- Saints whom in heaven one glory doth await* (tr. Pott), 841, ii., Coelo quos eadem gloria consecrat
- Saints with pious zeal attending*, 1119, i., Taylor, John
- Salb' uns mit deiner Liebe* (Anon.), 82, i., Arnold, G.
- Salem is shouting with her children* (tr. Mrs. Charles), 1113, ii., Syriac hymnody
- Salt of the earth, ye virtuous few*, 114, i., Barbauld (née Alkin), Anna L.
- Salus, Salus, O vox laeta* (tr. Bingham), 988, i., Salvation, O the joyful sound!
- Salutis aeternae dator*, 376, i., Festiva saeculis colitur
- Salutis humanae Sator*, 593, ii., 593, i., Jesu nostra redemptio, Amor et desiderium; 911, i., Primers
- Salva nos, Domine, vigilantes*, 440, i., God that madest earth and heaven
- Salvation by grace, how charming the song*, 623, ii., Kent, J.
- Salvation hath come down to us*, 1074, ii., Speratus, P.
- Salvation is a boon*, 1076, ii., Spitta, C. J. P.
- Salvation is for ever nigh*, 1240, ii., Watts, I.
- Salvation is of God alone*, 615, ii., Kelly, T.
- Salvation, Lord, is Thine*, 734, i., Midlane, A.
- Salvation, O melodious sound*, 306, i., Doddridge, P.
- Salvation to our God*, 892, i., Peters (see Howly), Mary
- Salvation, what a glorious plan*, 804, i., Newton, J.
- Salvation! What a precious word*, 734, ii., Midlane, A.
- Salvation's healing Spring! to Thee* (tr. Buckoll), 189, i., Brunn alles Heils, dich ehren wir
- Salvation's song be given*, 545, i., Hurditch, C. R.
- Salvation's Sun, the inward gloom*, 576, i., Jam Christe sol justitiae
- Salvator mundi Domine*, 906, ii., Carols; 621, ii., Ken, T.; 910, i., Primers; 936, ii., Public School hymn-books
- Salve arca foederis*, 989, i., Salve mundi Domina
- Salve caput cruciatum* (St. Bernard), 39, i., Alexander, J. W.; 393, ii., French hymnody; 413, ii., German hymnody; 835, i., O Haupt voll Blut und Wunden; 989, ii., 990, i., Salve mundi salutare
- Salve, crux beata, salve* (Petersen), 445, i., Gotter, L. A.; 893, ii., Petersen, J. W.
- Salve Crux sancta, Salve mundi gloria*, 660, i., Latin hymnody
- Salve festa dies toto venerabilis aere Qua Deus de coelo gratia fulsit humo*, 989, i., Salve festa dies
- Salve festa dies toto venerabilis aere Qua Deus ecclesiam dicat honore suam*, 989, i., Salve festa dies
- Salve festa dies toto venerabilis aere Qua Deus in coelum scandit et astra tenet*, 988, ii., Salve festa dies
- Salve festa dies toto venerabilis aere, Qua Deus infernum vicit et astra tenet* (Fortunatus), 644, i., Latin hymnody; 988, ii., Salve festa dies; 1139, i., Tempora florigero rutilant distincta sereno
- Salve festa dies toto venerabilis aere Qua sponso sponsa jungitur Ecclesia*, 989, i., Salve festa dies
- Salve Jesu Christe, misericordia*, 992, i., Salve regina misericordiae
- Salve Jesu, pastor bone*, 989, ii., Salve mundi salutare
- Salve Jesu reverende*, 989, ii., Salve mundi salutare
- Salve Jesu, Rex sanctorum*, 989, ii., Salve mundi salutare
- Salve Jesu, summe bonus*, 989, ii., Salve mundi salutare
- Salve, mater Salvatoris, Vas electum*, 15, i., Adam of St. Victor; 1043, ii., Sequences
- Salve mea O patrona Crux*, 650, ii., Latin hymnody
- Salve meum salutare*, 990, i., Salve mundi salutare
- Salve mi Angelice*, 650, ii., Latin hymnody
- Salve mundi Salutare* (St. Bernard), 137, i., Bernard of Clairvaux; 410, i., Gerhardt, P.; 885, i., Jesu dulcis amor meus; 645, i., Latin hymnody; 835, i., O Haupt voll Blut und Wunden
- Salve, nomen potestatis* (tr. Bingham), 42, ii., All hail! the power of Jesus' Name
- Salve porta perpetuae lucis fulgida*, 815, i., Notker
- Salve regina, mater misericordiae*, 991, ii., Salve, regina misericordiae
- Salve regina misericordiae*, 51, ii., Alma Redemptoris mater; 73, i., Antiphon; 650, ii., Latin hymnody; 1213, ii., Veni Sancte Spiritus, Et emitte coelitus
- Salve Rex aeternae misericordiae*, 992, i., Salve regina misericordiae
- Salve saluberrima*, 650, ii., Latin hymnody
- Salve salus mea, Deus*, 989, ii., Salve mundi salutare

*our, I love Thee, not because*, 826, ii., O Deus ego amo Te, Nec amo Te ut salves me  
*our, I my cross have taken*, 590, i., Jesus, I my cross have taken  
*our, I now with shame confess*, 1264, i., Wesley family, The  
*our, I see Thy mansions fair*, 329, i., Elliott, H. V.  
*our, I still to Thee apply*, 1265, ii., Wesley family, The  
*our, I think upon that hour*, 906, i., Saviour, I lift my trembling eyes  
*our, if Thy precious love*, 1108, i., Sweetest Saviour, If my soul  
*our, in Thy house of prayer*, 337, ii., Clausnitzer, T.  
*our, in Thy mysterious presence kneeling*, 604, ii., Johnson, S.  
*our, let Thy sanction rest*, 949, i., Raffles, T.  
*our, look on Thy beloved*, 1265, i., Williams, W.  
*our, meet it is indeed* (tr. Miss Winkworth), 380, i., Folget mir, ruft uns das Leben  
*our, more than life to me*, 1204, i., Van Alstyne (née Crosby), Frances J.  
*our, needs the world no longer*, 423, i., Gill, T. H.  
*our, none like Thee can teach* (tr. Miss Fry, alt.), 961, i., Rambach, J. J.  
*our, now in me perform*, 1261, ii., Wesley family, The  
*our, now receive him*, 610, i., Hemans (née Browne), Felicia D.  
*our, now the day is ending*, 307, i., ii., Doudney, Sarah  
*our of all, to Thee we bow*, 57, i., Amen to all that God hath said  
*our of all, what hast Thou done?*, 1263, i., Wesley family, The  
*our of all, Whose will ordains*, 1069, ii., Sovereign of all, Whose will ordains  
*our of men, Whose kindly care* (tr. Chambers), 980, i., Salvator mundi Domine  
*our of men, Almighty Lord*, 1176, i., Thrupp, J. F.  
*our of men, and Lord of love*, 306, i., Doddridge, P.  
*our of men, our Hope and Rest*, 713, ii., Mant, R.  
*our of men, our joy supreme* (Salutis humanæ Sator, tr. Mant), 693, i., Jesu nostra redemptio, Amor et desiderium  
*our of men, our Life and Rest*, 713, ii., Mant, R.  
*our of men, Thy searching eye* (tr. J. Wesley), 1267, i., Winckler, J. J.  
*our of men, Who dost impart*, 693, i., Jesu nostra redemptio, Amor et desiderium  
*our of men, Whose tender care*, 980, i., Salvator mundi Domine  
*our of our ruined race*, 406, ii., Hastings, T.  
*our of sinful men*, 46, ii., And let our bodies part  
*our of sinners, deign to shine*, 536, i., Hoskins, J.  
*our of sinners, now revive us*, 445, i., Gotter, L. A.  
*our of the heathen, known*, 1212, i., Veni Redemptor gentium  
*our of the nations, come*, 1212, i., Veni Redemptor gentium  
*our of the sin-sick soul*, 1202, ii., Wesley family, The  
*our of the world, to Thee, Blessed One* (Jesu, low) I bow the knee, 991, i., Salve mundi salutare  
*our, on me the grace bestow*, 1264, i., Wesley family, The  
*our, on me the want bestow*, 1264, i., Wesley family, The  
*our, Prince, enthroned above*, 1262, ii., Wesley family, The  
*our, Prince of Israel's race*, 1263, i., Wesley family, The  
*our, round Thy footstool bending*, 882, ii., Parson (née Rooker), Elizabeth  
*our, send a blessing to us*, 616, ii., Kelly, T.  
*our, shine and cheer my soul*, 804, i., Newton, J.  
*our, sprinkle many nations*, 267, i., Cox, A. C.  
*our, still the same Thou art*, 136, i., Bertram, R. A.  
*our, supremely excellent* (O Salvator summe bonus), 991, ii., Salve mundi salutare  
*our, teach me day by day*, 670, i., Leeson, Jane E.  
*our, the world's and mine*, 1260, ii., Wesley family, The  
*our, through the desert lead us*, 615, i., Kelly, T.  
*our, Thy balm grace impart*, 1266, ii., Wesley family, The  
*our, Thy dying love*, 493, ii., Phelps, S. D.  
*our, Thy gentle voice*, 495, ii., Hastings, T.  
*our, Thy law we love*, 43, i., All hail, ye blessed band (st. iii., iv.); 1050, i., Sigourney (née Huntley), Lydia  
*our, Thy sacred day*, 1265, ii., Wesley family, The

*Saviour, to me Thyself reveal*, 1261, i., Wesley family, The  
*Saviour, to Thy house of prayer*, 337, ii., Clausnitzer, T.  
*Saviour, to Thy sweet compassion*, 369, ii., Cross (née Cambridge), Ada  
*Saviour, visit Thy plantation*, 804, i., Newton, J.  
*Saviour, we are young and weak*, 1097, ii., Stowell, T. A.  
*Saviour, we know Thou art*, 1266, i., Wesley family, The  
*Saviour, we now rejoice in hope* (tr. C. Wesley), 1123, ii., Te Deum laudamus  
*Saviour, what gracious words*, 959, ii., Richards, G.  
*Saviour, what wealth was Thine*, 474, ii., Gurney, J. H.  
*Saviour, when in dust to Thee*, 450, i., Grant, Sir R.; 677, ii., Litanies  
*Saviour! when night involves the skies* (Glaborne), 1046, ii., Staffordshire hymnbooks  
*Saviour, when Thy bread we break*, 967, i., Robbins, S. D.  
*Saviour, where dwellest Thou?*, 234, i., Clapham, Emma  
*Saviour, while my heart is tender*, 198, i., Burton, J., jun.  
*Saviour, Who didst from heaven come down* (tr. Tomalin), 1303, i., Zinzendorf, N. L. von  
*Saviour, Who from death didst take*, 423, i., Gill, T. H.  
*Saviour, Who ready art to hear*, 1261, i., Wesley family, The  
*Saviour, Who Thy flock art feeding*, 775, i., Muhlenberg, W. A.  
*Saviour, Whom our hearts adore*, 1265, ii., Wesley family, The  
*Saviour, Whose all-pitying care* (O Salvator summe bonus, tr. Anon.), 991, ii., Salve mundi salutare  
*Saviour Whose love could stoop to death*, 673, ii., Osler, E.  
*Saw ye not the cloud arise?*, 1263, i., Wesley family, The  
*Say, Faith, who bleeds on yonder tree*, 1031, i., Scottish hymnody  
*Say, grows the rush without the mire* (Anon.), 1034, i., Scottish translations and paraphrases  
*Say, my soul, what preparation*, 1078, ii., Spitta, C. J. P.  
*Say not, I am of God forsaken*, 796, ii., Neumark, G.  
*Say not, my soul, from whence*, 706, ii., Lynch, T. T.  
*Say not, O wounded heart*, 106, i., Balfern, W. P.  
*Say not the law divine*, 116, ii., Barton, B.  
*Say, should we search the globe around*, 626, ii., Kippis, A.  
*Say, sinner, hath a voice within?* Hyde (née Bradley), Abby  
*Say, what strange love works Thee this sad unrest*, 943, i., Quae te pro populi criminibus nova  
*Say, where is thy refuge, my brother?*, 1204, i., Van Alstyne (née Crosby), Frances J.  
*Say, which of you would see the Lord?*, 1261, ii., Wesley family, The  
*Say with what salutations* (tr. J. Kelly), 1280, i., Wie soll ich dich empfangen?  
*Says Christ, our Champion, follow me*, 737, ii., Mir nach, spricht Christus, unser Held  
*Scalam ad coelos subactam tormentis*, 815, i., Nether; 1041, ii., Sequences  
*Scarce discerning aught before us*, 165, i., Bourne, G. H.  
*Scarce six lusters are completed* (Lustra sex, qui jam peregit, tempus implens corporis, tr. Beate), 691, i., Pange lingua gloriosi proelium certaminis  
*Scarce tongue can speak, ne'er human ken* (tr. J. Kelly), 411, ii., Gerhardt, P.  
*Schaffel, schaffel, Menschenkinder*, 417, i., German hymnody  
*Schatz über alle Schätze* (Liscovius), 636, ii., Küster, S. C. G.; 677, ii., Liscovius (Lischkow)  
*Schau', Braut, wie hängt dein Brautigam*, 1007, ii., Scheffler, J.  
*Schau von deinem Thron*, 1304, ii., Zinzendorf, N. L. von  
*Schau, wie lieblich und gut ist's allen Brüdern* (tr. P. Herbert), 216, i., Červenka, M.  
*Schau! schau! was ist für Wunder dar?*, 411, i., Gerhardt, P.  
*Scheuet ihr, ihr matten Glieder*, 1010, i., Schütz, J. J.  
*Schlaf sanft und wohl! schlaf liebes Kind*, 990, ii., Rube, J. C.  
*Schmal ist der Pfad, auf welchem Christen gehen*, 1100, i., Sturm, C. C.  
*Schmal ist der Weg, auf welchem Christen gehen*, 1100, i., Sturm, C. C.  
*Schmücke dich, o liebe Seele*, 360, ii., Franck, J.; 416, i., German hymnody  
*Schmückt das Fest mit Maien*, 1013, i., Schmolck, B.

- Schon ist der Tag von Gott bestimmt, 502, l., Dietrich, J. S.; 455, l., Great God, what do I see and hear
- Schöne Anna, kommst du endlich wieder, 539, ll., Lange, J. P.
- Schöner Himmelsaal, 577, ll., Dach, S.
- Schöner aller Schönen, 135, ll., Bernstein, C. A.
- Schöner Immanuel, Herab der Frommen, 678, ll., Liebster Immanuel, Herab der Frommen
- Schöpfer meines Lebens, 418, l., German hymnody
- Schau' dich Für Augenblicke, 505, l., Gramer, J. A.
- Schweig still, 519, ll., Bessner (see Schweizer), Meta
- Schweigst Stürme! braust nicht ihr Meere, 1010, ll., Schlegel, J. A.
- Schweilet sanft, ihr weisen Ägel, 528, ll., Knapp, A.
- Seis te laetum? acta laetum? 652, ll., Kewer te sei edere
- Scripturae sive Verba in abundantia, 794, ll., Miliani, A.
- Si Deus creavit? et quousque? 1120, 1126, ll., Te Deum laudamus
- Si eis idcirco pariter, 437, l., Greek hymnody
- Search ye the world—search all around (tr. Hunt), 409, ll., Für allen Freuden auf Erden
- Searcher of hearts, before Thy face, 806, l., Doddridge, P.
- Searcher of hearts: from mine heart, 771, l., Morris, G. P.
- Searcher of hearts, to Thee are known, 764, l., Montgomery, J.
- Seat of light: celestial Salem (tr. Neale, alt.), 586, l., Jerusalem luminous
- Secretis miranda via operis nuncius (tr. Bingham), 433, ll., God moves in a mysterious way
- Secure the saint's foundations stand, 1065, l., So firm the saint's foundations stand
- Sei verticem pueri supra, 947, l., Quicumque Christum quaeritis
- See a poor sinner, dearest Lord, 722, ll., Medley, S.
- See another year (week) is gone, 904, ll., Newton, J.
- See bowed beneath a fearful weight (tr. Miss Dunn), 336, l., Ein Lämmlein geht und trägt die Schuld
- See for food to pilgrims given (Ecce panis angelorum, tr. Abbot), 664, l., Lauda Non Salvatorem
- See, forward the King's banners go, 1221, ll., Vexilla regia procedunt
- See from on high a light dawns, 1195, ll., Unitarian hymnody
- See from on high, arrayed in truth and grace, 88, l., Aspicit ut Verbum Patria a supernis
- See from on high, the Source of saving grace, 88, l., Aspicit ut Verbum Patria a supernis
- See from the East the golden morn (tr. Maguire), 1077, l., Spitta, C. J. P.
- See from Zion's fountain rise, 571, l., Irons, J.
- See from Zion's sacred mountains, 618, l., Kelly, T.
- See, gracious God, before Thy throne (Miss Steele), 1066, l., Stand the omnipotent decree
- See, her hastening steps are bent, 808, l., Nicholson, H. L.
- See how great a flame aspires, 1263, l., Wesley family, The
- "See how he loved," exclaimed the Jews, 1195, ll., Unitarian hymnody
- See how the fruitless fig-tree stands, 494, ll., Harbottle, J.; 1059, l., See in the vineyard of the Lord
- See how the little tiding out, 793, ll., Needham, J.
- See how the morning sun, 1037, ll., See how the rising sun
- See how the mounting sun, 1037, ll., See how the rising sun
- See how the patient Jesus stands, 493, ll., Hart, J.
- See how the willing converts trace, 1091, ll., Bennett, J.
- See, in the mountain of the Lord, 165, ll., Bourne, H.
- See in yonder manger low, 1037, ll., See amid the winter's snow
- See Israel's gentle Shepherd stand (Doddridge), 131, l., Behold what condescending love! 304, ll., Doddridge, P.; 728, l., Methodist hymnody; 570, l., Oudendunk, H. U.
- See, Jesus stands with open arms, 1298, l., Ye wretched, hungry, starving, poor
- See, Jesus, Thy disciples see, 1263, l., Wesley family, The
- See, Lord, before Thy mercy-seat, 973, ll., Ouler, E.
- See, Lord, Thy willing subjects bow, 1090, l., Steele, Anne
- See Mercy, Mercy, from on high, 1031, l., Scottish hymnody
- See, mighty God, before Thy throne, 506, ll., Hegginbottom, O.
- See, my child, the mighty ocean, 1174, ll., Thrupp, Dorothy A.
- See now the golden light appear (Lux ecce surgit aurea, tr. Wallace), 821, l., Nux, et tenebrae, et nubila
- See, O Lord, my foes increase, 1263, l., Wesley family, The
- See, O see, what love the Father, 1078, l., Spitta, C. J. P.



- Sehet, sehet, welche Liebe*, 1078, l., Spitta, C. J. P.  
*Seht welch ein Mensch ist das*, 1014, l., Schmolck, B.  
*Seht welch' ein Mensch! Wie lag so schwer*, 777, ll., Münter, B.  
*Sei*. See also *Sei*  
*Sei getreu bis an das Ende*, 906, l., Prittorius, B.  
*Sei getreu bis in den Tod*, 1014, l., Schmolck, B.  
*Sei getreu in deinem Leiden*, 906, l., Prittorius, B.  
*Sei getrost, o Seele*, 627, l., Knak, G. F. L.  
*Sei hochgelobt, barmherziger Gott*, 445, ll., Gotter, L. A.  
*Sei lob und Ehr dem höchsten Gut*, 417, l., German hymnody; 1018, l., Schütz, J. J.  
*Sei mir tausendmal gegrüßet* (tr. Gerhardt), 990, ll., *Salve mundi salutare*  
*Sei willkommen, Tag des Herrn*, 416, ll., German hymnody  
*Sei wohl gegrüßet, guter Hirt* (*Salve Jesu, pastor bone*, tr. Gerhardt), 990, ll., *Salve mundi salutare*  
*Seigneur mon Dieu, ma conscience* (Pictet), 391, ll., French hymnody  
*Seigneur, mon Dieu, mon âme angoissée* (Chavannes), 392, ll., French hymnody  
*Seigneur, sous ta sûre conduite* (Téron), 391, l., French hymnody  
*Seignors, ore entendes à nus*, 210, ll., Carols  
*Sein Leiden hat dich frei gemacht*, 322, ll., *Ei wie so selig schläfst du*  
*Sel-love no grace in sorrow sees* (tr. Cowper), 476, l., Guyon (*née de la Mothe*), Jeanne M. B.  
*Selig sind des Himmels Erben*, 418, l., German hymnody; 626, l., Klopstock, P. G.  
*Selig sind, die nicht sehen und doch lieben*, 418, l., German hymnody  
*Selig Volk der Zeugenwoh*, 1303, ll., Zinzendorf, N. L. von  
*Selig, wer ins Reich der Gnade*, 1076, l., Spitta, C. J. P.  
*Selige Volk der Zeugenwoh*, 1303, ll., Zinzendorf, N. L. von  
*Σεισέω σου γὰρ ῥάπος* (Anon.), 75, ll., *Ἀπαγορεύω*  
*Send aid and save me from my foes* (Ps. lix., Hopkins), 965, ll., Old Version  
*Send kindly light amid the encircling gloom*, 669, l., Lead, kindly light, amid the encircling gloom  
*Send, Lord, Thy light amid the encircling gloom*, 669, l., Lead, kindly light, amid the encircling gloom  
*Send now Thy Son unto us, Lord* (Nun sende Herr, uns deinem Sohn, tr. Miss Huppus), 74, ll., Antiphon  
*Send them Thy servants forth*, 1264, l., Wesley family, The  
*Senex fidelis prima credendi via*, 647, l., Latin hymnody  
*Sent down by God to this world's frame* (tr. Neale), 3, ll., A Patre Unigenitus  
*Sent to heaven* (I had a message to send her, Miss Procter), 976, ll., Roman Catholic hymnody  
*Senti, senti, anima mea* (tr. Gladstone), 468, ll., Hark, my soul, it is the Lord  
*Seraphim His praises sing*, 904, ll., Praise to God, who reigns above  
*Serene I lay me down*, 1037, ll., See how the rising sun  
*Sermone blando angelus* (Ambrosius?), 94, ll., Aurora lucis rutilat  
*Servant of all, to toil for man*, 1068, l., Son of the carpenter, receive  
*Servant of God, go forth*, 1169, l., Thou child of man, fall down  
*Servant of God, remember* (Cultor Dei memento, tr. Blew), 19, ll., Ades Pater supreme  
*Servant of God, the summons hear* (C. Wesley), 693, ll., Lord of the wide-extended main  
*Servants of Christ, His truth who know*, 861, ll., O Thou Who at Thy creature's bar  
*Servants of God, awake*, 103, l., Awake our drowsy souls  
*Servants of God! in joyful lays*, 1053, ll., Servants of God, His praise proclaim  
*Servants of God! lift up your heads*, 1053, l., Servants of God, awake, arise  
*Set forth, O Church, exultingly* (tr. Anon.), 1103, ll., *Supernae matris gaudia*  
*Set in a high and favoured place*, 673, ll., Osler, E.  
*Set upon Zion's wall*, 680, l., Littledale, R. F.  
*Set wide the temple gate* (tr. D. T. Morgan), 1130, l., *Templi sacrae pande, Non, fores*  
*Seven times our blessed Saviour spoke* (tr. Miss Cox), 275, l., Da Jesus, an des Kreuzes Stamm  
*Seven times the Saviour spoke—my heart* (tr. R. Massie), 412, l., Gerhardt, P.  
*Seven words from Jesus' lips did fall* (tr. Guthrie), 275, ll., Da Jesus, an des Kreuzes Stamm  
*Seven words our blest Redeemer spoke* (tr. Miss Cox, alt.), 275, ll., Da Jesus, an des Kreuzes Stamm  
*Sevenfold Spirit, Lord of life*, 772, l., Moultrie, G.  
*Sexta aetate virgine*, 227, l., *Christe hac hora tortis*  
*Sey du mein Freund, und schau in meine Brust*, 639, ll., Lange, J. P.  
*Shade, and cloud, and lowering night* (tr. John Williams), 820, ll., Nox, et tenebrae, et nubila  
*Shades of evening gather round us*, 805, l., Nicholson, H. L.  
*Shades of night are falling round us*, 772, l., Moultrie, G.  
*Shadow of a mighty Rock*, 763, l., Monseil, J. S. B.  
*Shadows of good the law doth show* (tr. Plumptre), 1306, ll., *Zyma vetus expurgetur*  
*Shake, Britain, like an aspen shake*, 470, ll., Grigg, J.  
*Shall earthborn man with God contend*, 1030, ll., Scottish hymnody  
*Shall e'er the shadow of a change?*, 1020, l., Scott, Elizabeth  
*Shall foolish, weak, short-sighted man?*, 1264, l., Wesley family, The  
*Shall heavenly wisdom cry aloud?* (Watts, alt.), 1034, l., Scottish translations and paraphrases  
*Shall hymns of grateful love*, 273, ll., Cummins, J. J.  
*Shall I fear, O earth, thy bosom?*, 281, ll., Davis, T.  
*Shall I for fear of feeble man*, 1266, ll., Winckler, J. J.  
*Shall I forsake that heavenly Friend?*, 583, ll., Jervis, T.  
*Shall I not His praise be singing*, 1067, l., *Sollt ich meinem Gott nicht singen*  
*Shall I not my God be praising* (tr. J. Kelly), 1067, l., *Sollt ich meinem Gott nicht singen*  
*Shall I not sing praise to Thee*, 1067, l., *Sollt ich meinem Gott nicht singen*  
*Shall I not trust my God*, 867, l., Olearius, Johannes  
*Shall I o'er the future fret*, 1072, l., Spenser, P. J.  
*Shall I to gain the world's applause*, 64, l., And art Thou, gracious Master, gone?  
*Shall I, wasting in despair*, 1290, l., Wither, G.  
*Shall Jesus bid the children come?*, 675, l., Jackson, E. H.  
*Shall Jesus' love be spoken?*, 734, ll., Midlane, A.  
*Shall man, O God of life and light*, 317, l., Dwight, T.  
*Shall science distant lands explore?*, 1056, ll., Shrubsole, W.  
*Shall sin, that cruel foe?*, 151, ll., Boden, J.  
*Shall the vile [weak] race of flesh and blood?*, 1236, ll., Watts, I.  
*Shall this life of mine be wasted*, 161, ll., Bonar, H.  
*Shall we gather at the river?*, 699, ll., Lowry, K.  
*Shall we go on to sin* (Watts), 1032, ll., Scottish translations and paraphrases  
*Shall we grieve the Holy Spirit?*, 234, ll., Clapham, J. P.  
*Shall we grow weary in our watch?*, 1278, l., Whittier, J. G.  
*Shall we meet beyond the river*, 494, l., Hastings, H. L.  
*Shall wisdom cry aloud*, 1053, ll., Shall heavenly wisdom cry aloud?; 1236, ll., Watts, I.  
*Shan't I sing to my Creator* (tr. Jacobi), 1067, l., *Sollt ich meinem Gott nicht singen*  
*She loved her Saviour, and to Him*, 274, ll., Cutter, W.  
*She saw, she took, she ate*, 1264, l., Wesley family, The  
*Shed, O promised Comforter*, 1214, ll., *Veni Sancte Spiritus, Et emitte*  
*Shelter our souls most graciously* (tr. Nyberg), 511, ll., Herberger, V.  
*Sheltered by the [Thy] sprinkled blood*, 735, l., Midlane, A.  
*Shepherd divine, our wants relieve*, 1261, l., Wesley family, The  
*Shepherd, good and gracious*, 1169, ll., Tuttle, L.  
*Shepherd, in Thy bosom folded*, 449, ll., Gracious Saviour, gentle Shepherd  
*Shepherd of Israel, from above*, 116, l., Bathurst, W. H.  
*Shepherd of Israel, hear*, 1263, l., Wesley family, The  
*Shepherd of Israel, Hear Thou our hymn* (*Intende qui regis Israel*), 1212, ll., *Veni Redemptor gentium*  
*Shepherd of Israel, Jesus our Saviour*, 431, ll., Goadby, T.  
*Shepherd of Israel, Thou dost keep*, 306, l., Doddridge, P.  
*Shepherd of life, Who dost Thy flock* (*Qui pastor aeternus gregem*, tr. Blew), 958, l., Rex aeternae, Domine  
*Shepherd of souls, refresh and bless*, 119, ll., Be known to us in breaking bread  
*Shepherd of souls, the Great, the Good*, 1262, l., Wesley family, The  
*Shepherd of souls, Thy voice I hear, As stage* (tr. Maguire), 1077, l., Spitta, C. J. P.  
*Shepherd of souls, with pitying eye*, 1262, ll., Wesley family, The  
*Shepherd of tender youth* (tr. Dexter), 232, ll., Clemens, T. F.; 293, l., Dexter, H. M.  
*Shepherd of the chosen number*, 615, l., Kelly, T.  
*Shepherd of the little flock*, 1064, ll., Shepherd of the ransomed flock  
*Shepherd of the ransomed flock*, 280, ll., Darling, T.  
*Shepherd of the ransomed sheep*, 1097, l., Stowell, H.



- Sing, my tongue, the Saviour's glory, Of His flesh the mystery sing* (tr. Caswall), 878, li., Pange lingua gloriosi corporis mysterium
- Sing, my tongue, the Saviour's glory* (Pange lingua gloriosi lauream certaminis, tr. Caswall), 881, i., Pange lingua gloriosi proellum certaminis
- Sing, my tongue, the Saviour's glory* (tr. Caswall, cento as in Pott's Hys.), 881, i., Pange lingua gloriosi proellum certaminis
- Sing, my tongue the Saviour's triumph* (tr. cento in the Sarum Hyl.), 881, ii., Pange lingua gloriosi proellum certaminis
- Sing, my tongue, the war of glory* (tr. Hewett), 880, ii., Pange lingua gloriosi proellum certaminis
- Sing, my tongue, with glowing accents* (Pange lingua gloriosi lauream certaminis, tr. Potter), 881, i., Pange lingua gloriosi proellum certaminis
- Sing, New Jerusalem* (tr. Hewett), 224, ii., Chorus novae Hierusalem
- Sing now the Song of Dying*, 1079, i., Spitta, C. J. P.
- Sing, O earth, for thy redemption* (tr. Caswall), 777, i., Mundus effusus redemptus
- Sing, O heaven; O earth rejoice*, 763, i., Monsell, J. S. B.
- Sing, O heavens, the Lord hath done it*, 497, ii., Havergal, Frances R.
- Sing, O my tongue, adore and praise*, 879, i., Pange lingua gloriosi corporis mysterium
- Sing, O my tongue, devoutly sing*, 879, i., Pange lingua gloriosi corporis mysterium
- Sing, O my tongue, devoutly sing* (Pange lingua gloriosi lauream certaminis, tr. in the Divine Office, 1763), 881, i., Pange lingua gloriosi proellum certaminis
- Sing, O my tongue, devoutly sing*, 881, i., Pange lingua gloriosi proellum certaminis
- Sing, O my tongue, the glorious crown* (Pange lingua gloriosi lauream certaminis, tr. in the Primer, 1763), 881, i., Pange lingua gloriosi proellum certaminis
- Sing, O sing this blessed morn*, 1234, i., Wordsworth, C.
- Sing, O tongue, the Body glorious* (tr. Oxenham), 879, i., Pange lingua gloriosi corporis mysterium
- Sing, O ye heavens! Be joyful, earth* (Miss Leeson), 819, i., Now shall my inward joy arise
- Sing of Jesus, sing for ever*, 616, ii., Kelly, T.
- Sing praise to God Who reigns above* (tr. Miss Cox), 1018, ii., Schütz, J. J.
- Sing Psalms, therefore, unto the Lord* (Ps. ix.) 865, i., Old Version
- Sing, sing each day, A tuneful lay* (Omni die, dic Mariae, mea, laudes, anima), 1202, ii., Ut jucundas cervus undas aestuans desiderat
- Sing, sing His lofty praise*, 616, ii., Kelly, T.
- Sing! sing! ye ransomed mortals, sing* (tr. Sir J. Bowring), 1227, ii., Vom Himmel kam der Engel Schar
- Sing the conflict great and glorious* (tr. Blew), 880, ii., Pange lingua gloriosi proellum certaminis
- Sing the Cross! the conflict telling* (tr. Macgill), 880, ii., Pange lingua gloriosi proellum certaminis
- Sing the dear Saviour's glorious fame*, 722, ii., Medley, S.
- Sing the glorious Body broken, Ransom of the world to be* (tr. Johnston, 1852), 878, ii., Pange lingua gloriosi corporis mysterium
- Sing the glorious Body broken, Sing the precious Blood* (tr. Blew), Pange lingua gloriosi corporis mysterium
- Sing the great Jehovah's praise*, 494, i., Happy sons of Israel; 994, i., Sandys, G.
- Sing the Lord, ye sons of heaven*, 622, ii., Kennedy, B. H.
- Sing the song unheard before* (Ps. 96, Keble), 613, ii., Keble, J.; 921, ii., Psalter, English
- Sing them, my children, sing them still*, 161, ii., Bonar, H.
- Sing them over again to me*, 160, ii., Bliss, P.
- Sing thou my tongue with accent clear*, 879, i., Pange lingua gloriosi corporis mysterium
- Sing to God*, 608, ii., Jucundare plebs fidells
- Sing to the Lord a joyful song*, 762, ii., Monsell, J. S. B.
- Sing to the Lord a new-made song, Let earth* (Ps. xcvi.), 800, ii., New Version
- Sing to the Lord a new-made song, Who wondrous things* (Ps. xcvi.), 800, ii., New Version
- Sing to the Lord! for His mercies are sure*, 16, ii., Adams (nee Flower), Sarah
- Sing to the Lord, in joyful strains*, 129, ii., Behold my Servant! see him rise
- Sing to the Lord in joyful strains* (as in Kemble's Ps. & H.), 128, ii., Behold my Servant! see him rise
- Sing to the Lord Jehovah's Name*, 1240, ii., Watts, I.
- Sing to the Lord most high*, 317, i., Dwight, T.
- Sing to the Lord of bounty*, 1059, ii., Sing to the Lord of harvest
- Sing to the Lord our might*, 707, i., Lyte, H. F.
- Sing to the Lord, Whose matchless love*, 535, i., Horne, W. W.
- Sing to the Lord with cheerful voice*, 166, i., Bowdler, J.
- Sing to the Lord with heart and voice*, 1186, i., Tritton, J.
- Sing to the Lord with joy and praise*, 24, ii., Aeterna Christi munera, Et martyrum victorias
- Sing to the Lord, ye distant lands*, 1240, ii., Watts, I.
- Sing unto the Lord with mirth*, 622, ii., Kennedy, B. H.
- Sing, victory, O ye seas and lands*, 1186, i., Triumphe! plaudant maria
- Sing unto the Lord With heartie accord* (Ps. cxlix., Pullain), 1022, ii., Scottish hymnody
- Sing we, brethren, faithful-hearted*, 402, i., Harp. awake! tell out the story
- Sing we in triumphal gladness* (tr. Littledale), 351, ii., Epiphaniam Domino canamus gloriosam
- Sing we merrily to God*, 446, i., Gough, B.
- Sing we now of Mary's trial, joy and sorrow let us tell* (O Maria, noli flere, tr. G. Moultrie), 243, i., Collaudemus Magdalenae
- Sing we now, our voice upraising* (tr. Chandler, alt.), 913, ii., Prome vocem, mens, canoram
- Sing we now redeeming love* (tr. D. T. Morgan), 1088, ii., Statuta decreto Dei
- Sing we now the praise of Mary* (tr. G. Moultrie, alt.), 243, i., Collaudemus Magdalenae
- Sing we now with praiseful voices* (O Maria, noli flere, tr. Morgan), 243, i., Collaudemus Magdalenae
- Sing we of those, whom in the forest wild*, 374, i., Felices nemorum pangimus incolas
- Sing we that blest Body broken* (tr. I. Williams, alt.), 878, ii., Pange lingua gloriosi corporis mysterium
- Sing we the glory of our God* (tr. Chandler, alt.), 386, i., Dei canamus gloriam
- Sing we the joyful day*, 322, ii., Eia recolamus laudibus plis digna
- Sing we the martyrs blest* (Christo profusum sanguinem), 25, i., Aeterna Christi munera, Et martyrum victorias
- Sing we the peerless deeds of martyred saints*, 993, ii., Sanctorum meritis inclita gaudia
- Sing we the praise of Peter* (tr. Oakley, alt.), 892, ii., Petri laudes exequamur
- Sing we the song of those who stand*, 1295, i., Worthy the Lamb for sinners slain
- Sing we those who dwell [dwell] concealed*, 374, i., Felices nemorum pangimus incolas
- Sing we to our conquering Lord*, 1265, ii., Wesley family, The
- Sing we triumphant hymns of praise* (tr. Chambers), 555, i., Hymnum canamus Domino
- Sing we triumphant hymns of praise* (tr. Webb), 555, i., Hymnum canamus Domino
- Sing with all the sons of men*, 573, i., Irons, W. J.
- Sing, ye redeemed of the Lord*, 306, i., Doddridge, P.
- Sing, ye seraphs, in the sky*, 881, ii., Davis, T.
- Sing, ye sons of men, O sing*, 725, ii., Merrick, J.
- Sing, ye sons of might, O sing*, 725, ii., Merrick, J.
- Sing ye unto the Lord our God* (Ps. cxlix., Norton), 866, i., Old Version
- Sing ye with praise unto the Lord* (Ps. xcvi., Hopkins), 806, i., Old Version
- Singet Gott, denn Gott ist Liebe*, 525, ii., Hiller, P. F.
- Singet lieben Leut*, 1246, i., Weiss, M.
- Singing for Jesus, O singing for Jesus*, 1204, ii., Van Alstyne (nee Crosby), Frances J.
- Singt doch unserm König*, 525, ii., Hiller, P. F.
- Sink not yet, my soul, to slumber* (tr. Miss Winkworth), 1254, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
- Sin-laden, weary, lost, I flee*, 623, i., Kennedy, B. H.
- Sinner art thou still secure?*, 804, ii., Newton, J.
- Sinner, behold, I've heard thy groans*, 1090, ii., Strong, N.
- Sinner, hear thy Saviour's call*, 804, ii., Newton, J.
- Sinner, how thy heart is troubled*, 1204, ii., Van Alstyne (nee Crosby), Frances J.
- Sinner, is thy heart at rest?*, 1235, ii., Waterbury, J. B.
- Sinner, rouse thee from thy sleep*, 870, i., Onderdonk, H. U.
- Sinner, what hast thou to show?*, 1163, ii., Tonna (nee Browne), Charlotte E.
- Sinner, where is room for doubting?*, 734, i., Midlane, A.
- Sinners, believe the gospel word*, 1038, i., See, sinners, in the gospel glass
- Sinners! come, the Saviour see* (tr. Kinchen), 1303, i., Zinzendorf, N. L. von
- Sinners, for transgression, see*, 1145, ii., Thank and praise Jehovah's Name

- Sinners, hear the Saviour's call*, 804, ii., Newton, J.  
*Sinners Jesus will receive* (tr. Mrs. Bevan), 797, ii., Neumeister, E.  
*Sinners, lift up your hearts*, 1262, ii., Wesley family  
*Sinners, obey the heavenly call*, 1263, i., Wesley family, The  
*Sinners, pray! for mercy pleading* (tr. H. Mills), 825, i., Hiller, P. F.  
*Sinners' Redeemer, gracious Lamb of God* (tr. Kinchen, alt.), 1304, i., Zinzendorf, N. L. von  
*Sinners' Redeemer Whom we only love* (tr. Kinchen), 1304, i., Zinzendorf, N. L. von  
*Sinners, rejoice, your peace is made*, 1262, i., Wesley family, The  
*Sinners, the voice of God regard*, 373, ii., Fawcett, J.  
*Sinners, turn, while God is near*, 1061, ii., Sinners turn; why will ye die?  
*Sinners, will you scorn the message*, 50, i., Allen, Jonathan  
*Sinners, you are now addressed*, 384, ii., Fountain, J.  
*Sinners, your hearts lift up*, 1261, ii., Wesley family, The  
*Sinners, your Maker is your Friend*, 1065, ii., So wahr ich lebe, spricht dein Gott  
*Sinners, your Saviour see*, 1261, i., Wesley family, The  
*Sion*. See also *Syon*, and *Zion*  
*Sion bowed with anguish weepeth* (tr. Russell), 505, ii., Heermann, J.  
*Sion, lift thy voice and sing* (tr. Caswall), 663, ii., Lauda Sion Salvatorem  
*Sion, ope thy hallowed dome* (tr. Anon.), 1136, ii., Templi sacratas pande, Sion, fores  
*Sion, open fling Thy sacred temple gates*, 1139, i., Templi sacratas pande, Sion, fores  
*Sion, open wide thy gates, Christ before His temple waits*, 1139, i., Templi sacratas pande, Sion, fores  
*Sion, praise thy Prince and Pastor* (tr. Blew), 663, ii., Lauda Sion Salvatorem  
*Sion, praise thy Saviour King* (tr. Wallace), 663, ii., Lauda Sion Salvatorem  
*Sion stands with hills surrounded*, 1305, i., Zion stands by hills surrounded  
*Sion, the marvellous story be telling*, 775, i., Muhlenberg, W. A.  
*Sion, thine hallowed gates unfold*, 1139, i., Templi sacratas pande, Sion, fores  
*Sion, to thy Saviour singing* (tr. A. R. Thompson), 663, ii., Lauda Sion Salvatorem  
*Sion's daughter, weep no more*, 1216, i., Venit e coelo Mediator alto  
*Sire lei Deus loimus, lei signur vegakims* (tr. In the Psalter of Eadwin), 1127, ii., Te Deum laudamus  
*Sister, thou wast mild and lovely*, 1063, ii., Smith, S. F.  
*Sit down beneath His shadow*, 497, ii., Havergal, Frances R.  
*Sit laus Patri; laus Filio; Par sit tibi laus, Spiritus, Astante*, 309, ii., Doxologies  
*Sit laus Patri, laus Filio; I ar sit tibi laus, Spiritus, Divina*, 309, ii., Doxologies  
*Sit thou on my right hand, my Son, saith the Lord*, 504, i., Heber, R.  
*Sitting at receipt of custom*, 303, i., Dix, W. C.  
*Sitting round our Father's board*, 1238, ii., Watts, I.  
*Six days of labour now are past*, 1114, ii., Tandem peractis O Deus  
*Six Lustras past, the Sabbath came* (Lustra sex, qui jam peregit, tempus implens corporis), 881, i., Pange lingua gloriosi proelium certaminis  
*Six lustras past: His life in Ash* (Lustra sex qui jam peracta, tr. Chambers), 881, i., Pange lingua gloriosi proelium certaminis  
*Sleep has refreshed our limbs: we spring from off our bed, and rise* (tr. Newman), 1067, ii., Somno refectis artibus  
*Sleep has refreshed our limbs: we spring out of our beds as men in fear* (tr. Keble), 1067, ii., Somno refectis artibus  
*Sleep, my Babe! O sleep, the Mother*, 213, i., Carols  
*Sleep not, O Soul by God awakened* (tr. Lady Durand), 1144, ii., Tersteegen, G.  
*Sleep not, soldier of the cross*, 406, i., Gaskell, W.  
*Sleep, sleep to-day, tormenting cares*, 114, i., Barbauld (née Alkin), Anna L.  
*Sleep thy last sleep*, 262, ii., Dayman, E. A.  
*Sleep well, my dear, sleep safe and free* (tr. Jacobi), 213, i., Carols; 980, ii., Ruhe, J. C.  
*Sleeper, awake, arise*, 149, ii., Blew, W. J.  
*Sleepers wake, a voice is calling*, 906, i., Nicolai, P.  
*Slow and mournful be our tone* (tr. R. Campbell), 912, ii., Preme vocem, mens, canoram  
*Slowly by God's hand unfurled*, 403, i., Furness, W. H.  
*Slowly by Thy hand unfurled*, 403, i., Furness, W. H.  
*Slowly in sadness and in tears*, 315, ii., Duffell, G.  
*Slowly, slowly darkening*, 466, ii., Greg. S.; 1194, i., Unitarian hymnody  
*Slowly, slowly from the caves of night* (tr. Kennedy), 634, i., Krummacher, F. A.  
*Slowly the gleaming stars retire*, 613, ii., Keble, J.  
*Slumberers, wake, the Bridegroom cometh* (tr. Hopkins), 806, ii., Nicolai, P.  
*Small amongst cities, Bethlehem* (O sola magnarum urbium), 946, ii., Quicumque Christum quæris  
*Smitten is the Shepherd good* (tr. R. Campbell), 520, ii., Pastore percussus, minas  
*Smote by the law, I'm justly slain*, 1094, ii., Strong, V.  
*Snart Döden skull det 'ja sluta* (Fru Leengren), 190, i., Scandinavian hymnody  
*So bringen wir den Leib zur Ruh*, 675, i., Lieblich E.  
*So did the Hebrew prophet raise* (Watts), 1023, i., Scottish translations and paraphrases  
*So dost Thou rest*, 388, i., Franck, S.  
*So fades the lovely, blooming flower*, 1000, ii., Stern, Anne  
*So fahr ich hin mit Freuden*, 963, ii., Binkart, M.  
*So fair a face bedewed with tears*, 123, ii., Beddome, R.  
*So firm the saints' foundation stands* (Doddridge), 101, ii., Bruce, M.; 1034, i., Scottish translations and paraphrases  
*So führst du doch recht selig, Herr, die Deinen*, 61, i., Arnold, G.; 417, i., German hymnody  
*So gehst du dann, mein Jesu, hin*, 794, i., Nachtenhölzer, C. F.  
*So gehts von Schritt zu Schritt*, 1143, i., Tersteegen, G.  
*So, go, my child* (tr. E. Massie), 523, ii., Hoffmann, G.  
*So Gott zum Haus nicht giebt sein Gnad*, 631, ii., Kolosa, J.  
*So grass, and herb, and fruitful tree*, 1174, i., Thurg, G.  
*So gross ist Gottes Welt*, 639, ii., Lange, J. P.  
*So hab' ich nun den Fels erreicht*, 670, ii., Lehr, L. F. F.  
*So hab' ich obersieget*, 985, i., Sacer, G. W.  
*So happy all the day*, 498, ii., Havergal, W. H.  
*So heaven is gathering one by one*, 644, ii., Huntingdon, F. D.  
*So hoff ich denn mit festem Muth*, 408, i., Gellert, C. F.  
*So holy is this day of days* (Also heilig ist der Tag), 1139, ii., Tempora florigero rutilant distincta sereno  
*So ist denn auch mein grosses Stufenjahr*, 1145, i., Tersteegen, G.  
*So ist denn doch nun abermal ein Jahr*, 1145, i., Tersteegen, G.  
*So ist die Woche nun geschlossen*, 795, i., Neumeister, E.  
*So ist von meiner kurzen Pilgrimschaft*, 637, i., Lampe, F. A.  
*So ist an dem dass ich mit Freuden*, 1072, i., Speer, P. J.  
*So komm, geliebte Todes-Stund*, 1018, i., ii., Schütz, J. J.  
*So let our lips and lives express*, 1238, ii., Watts, I.  
*So, Lord, Thou guest forth to die* (tr. Russell), 794, ii., Nachtenhölzer, C. F.  
*So many years of living*, 473, i., Gryphias, A.  
*So Moses, Israel's destined guide* (Sic stalta Pharaonis mal), 947, i., Quicumque Christum queritis  
*So new-born babes desire the breast*, 1234, ii., Watts, I.  
*So now is come our joyfulest part*, 1290, i., Withers, G.  
*So rest, my Rest!* (tr. R. Massie), 333, i., Franck, S.  
*So ruhest du, o meine Ruh*, 333, i., Franck, S.  
*So schlummerst du in stiller Ruh*, 333, i., Franck, S.  
*So strong a fortress is our God* (tr. E. Walter), 325, i., Ein feste Burg ist unser Gott  
*So teach me, Lord, to number*, 762, ii., Monnell, J. S. B.  
*So thou art resting, O my Rest*, 333, i., Franck, S.  
*So wahr ich leb, spricht Gott der Herr*, 514, ii., Herman, N.  
*So wahr ich lebe spricht dein Gott* (J. Heerman), 514, ii., Herman, N.  
*So wide, so richly stored*, 639, ii., Lange, J. P.  
*So will I abide for ever* (tr. J. D. Burns), 121, ii., Bei dir Jesu, will ich bleiben  
*So wrought He all His Father's will* (tr. Plumptre, pt. ii.), 664, ii., Laudes Salvatori voce modulans supplic  
*So rich in Gottes Frieden denn*, 530, i., Heuser, (or Schweizer), Meta  
*Soft and holy is the place*, 494, ii., Hastings, T.  
*Soft are the fruitful showers that bring*, 1196, i., Unitarian hymnody  
*Soft the voice of mercy sounded*, 734, i., Midlane, A.  
*Softly fades the twilight ray*, 1063, ii., Smith, S. F.  
*Softly now the light of day*, 303, ii., Doane, G. W.  
*Softly on the breath of evening*, 1203, ii., Van Alstyne (née Crosby), Frances J.  
*Softly slumber, softly slumber*, 639, i., Knapp, A.  
*Softly the silent night*, 145, i., Blatchford, A. N.



*Sohn des Vaters, Herr der Ehren*, 628, ii., Knapp, A.  
*Soil not thy plumage, gentle dove*, 181, ii., Bridges, M.  
*Sois attentif peuple fidele* (Pictet), 391, ii., French hymnody  
*Sol animae vtaque mea, praedulcis Jesu* (Sun of my soul, Thou Saviour dear, tr. Bingham), 1178, i., 'Tis gone, that bright and orb'd blaze  
*Sol meus*: Care (O mi) Saviour! (Sun of my soul, Thou Saviour dear, tr. Macgill), 1178, i., 'Tis gone, that bright and orb'd blaze  
*Sol praeceps rapitur, proxima nos adest* (tr. C. B. Pearson), 1066, i.  
*Solche Leute will der König küssen*, 1304, ii., Zinsendorf, N. L. von  
*Soldier go, but not to claim*, 1183, ii., Tonna (née Browne), Charlotte E.  
*Soldier of Christ, well done*, 1053, i., Servant of God, well done! Rest from thy loved employ  
*Soldier, to the contest pressing*, 267, i., Coxe, A. C.  
*Soldiers of Christ, fight manfully* (tr. Beresford-Hope), 941, i., Pugnate, Christi milites  
*Soldiers of Christ, lay hold*, 1066, i., Soldiers of Christ, arise, And put your armour on  
*Soldiers of the Cross, arise! Lo! your Leader from the skies*, 1235, ii., Waterbury, J. B.  
*Soldiers of the Cross, Servants of the Lord*, 1295, ii., Wright, P. J.  
*Soldiers, who are Christ's below* (tr. Clark), 335, i., Clark, J. H.; 941, i., Pugnate, Christi milites  
*Soldiers who to Christ belong* (tr. I. Williams), 941, i., Pugnate, Christi milites  
*Sole self-existent God and Lord*, 1261, i., Wesley family, The  
*Sole Sovereign of the earth and skies*, 1090, i., Scott, Elizabeth  
*Solem Justitiae regem paritura supremum*, 1042, ii., Sequences  
*Solemn rites arise to view*, 996, i., Sacris solemnibus juncta sint gaudia  
*Solemnis haec festivitas*, 652, i., Latin hymnody  
*Soll ich denn mich täglich kränken*, 1072, i., Spener, P. J.  
*Sollemni carmine tuos Oncalde rex*, 816, i., Notker  
*Sollemnitatem, fratres carissimi, colimus*, 816, i., Notker  
*Sollemnitatem hujus devoti filii ecclesiae*, 816, i., Notker  
*Sollt es gleich bisweilen scheinen*, 289, i., Der Glaube bricht durch Stahl und Stein; 1170, i., Titius, C.  
*Sollt ich aus Furcht vor Menschen Kindern*, 1296, ii., Winckler, J. J.  
*Sollt ich meinem Gott nicht trauen*, 907, i., Olearius, Johannes  
*Sollt ich nicht gelassen sein*, 1145, i., Tersteegen, G.  
*Some murmur when their sky is clear*, 1185, ii., French, R. C.  
*Some say that ever 'gainst that season comes*, 210, ii., Carols  
*Some seraph, lend your heavenly tongue*, 1227, i., Watts, I.  
*Something every heart is loving* (tr. Mrs. Bevan), 1143, ii., Tersteegen, G.  
*Sometimes I do not like to feel*, 117, i., Bateman, H.  
*Sometimes o'er our pathway*, 1183, ii., Tuttle, L.  
*Sommo Deus nunc excitum*, 262, ii., Copeland, W. J.  
*Sommo refectis artubus*, 86, ii., Ambrosius  
*Son Eternal of the Father*, 276, ii., Da puer plectrum, choreis ut canam fidelibus  
*Son from the Father's brightness bright* (tr. Doubleday), 261, ii., Consorts Paterni luminis  
*Son of Eternal God most high* (tr. Littledale), 28, i., Aeterni Patris Unice  
*Son of God, for man decreed* (Pollock), 679, ii., Litanies  
*Son of God, if Thy free grace*, 1261, ii., Wesley family, The  
*Son of God in glory reigning*, 1181, i., To whom but Thee, O God of grace  
*Son of God, our glorious Head*, 561, i., Ide, G. B.  
*Son of God, Thy blessing grant*, 1262, i., Wesley family, The  
*Son of God, to Thee I cry*, 997, ii., Saviour, Who exalted high  
*Son of God, we kneel before Thee*, 542, ii., Hull, W. W.  
*Son of Man, and Man of sorrows* (Quam despectus, quam dejectus), 953, i., Recordare sanctae crucis  
*Son of Man, to Thee I cry*, 997, ii., Saviour, Who exalted high  
*Son of Man, to Thee we cry*, 997, ii., Saviour, Who exalted high  
*Son of the Eternal Sire on high* (tr. Chambers), 28, i., Aeterni Patris Unice  
*Son of the Father! mighty Lord, An answer* (tr. Astley), 622, ii., Knapp, A.

*Son of the Highest, deign to cast* (Summi Parentis Unice, tr. Caswall), 28, i., Aeterni Patris Unice  
*Son of the Sire, the eternal One* (tr. Blew), 28, i., Aeterni Patris Unice  
*Son of Thy Sire's eternal love*, 368, ii., Father of all, Whose powerful voice  
*Songs anew of honour framing*, 442, i., Goode, W.  
*Songs of glory fill the sky*, 670, i., Leeson, Jane E.; 1170, ii., Thou that art the Father's Word  
*Songs of immortal praise belong*, 1240, ii., Watts, I.  
*Songs of praise the angels sing*, 764, ii., Montgomery, J.  
*Songs of praise the angels sing*, 1063, i., Songs of praise the angels sang  
*Sonne der Gerechtigkeit* (C. David), 776, ii., Müller, M.  
*Sons of Adam! join to raise*, 1195, i., Unitarian hymnody  
*Sons of day, arise from slumber*, 893, ii., Phelps, S. D.  
*Sons of God by bless'd adoption*, 493, ii., Hart, J.  
*Sons of God by blest adoption*, 493, ii., Hart, J.  
*Sons of God, in tribulation*, 623, ii., Kent, J.  
*Sons of God, triumphant rise*, 1260, ii., Wesley family, The  
*Sons of peace, redeemed by blood*, 623, ii., Kent, J.  
*Soon all my sorrows shall I lay* (tr. Menzies), 106, i., Bald zieh ich mit dem Sterbekleid  
*Soon and for ever*, 762, ii., Monwell, J. S. B.  
*Soon as a breath the times are past*, 696, i., Lord, Thou hast been Thy people's rest  
*Soon as I heard my Father say*, 1240, ii., Watts, I.  
*Soon from our wishful eyes awhile* (tr. Bucknoll), 1240, i., Weiss, M.  
*Soon in the grave my flesh shall rest* (tr. H. Mills), 106, i., Bald deh ich mit dem Sterbekleid  
*Soon must this body die*, 1237, i., Watts, I.  
*Soon night the world in gloom will steep* (tr. Miss Manington), 795, i., Neumann, C.  
*Soon shall our Master come*, 226, i., Deck, J. G.  
*Soon shall our voices praise* (tr. Miss Fry), 4, ii., A solis ortus cardine Ad usque  
*Soon shall that voice resound* (tr. Miss Fry), 1232, i., Walther, J.  
*Soon shall the evening star with silver [silent] ray*, 29, i., Again the day returns of holy rest; 717, ii., Mason, W.  
*Soon shall these eyes, my Saviour, see*, 545, i., Hurditch, C. R.  
*Soon shall this earthly frame, dissolved* (Anon.), 1094, i., Scottish translations and paraphrases  
*Soon shall we find our journey o'er*, 545, i., Hurditch, C. R.  
*Soon the fiery sun ascending* (tr. Caswall), 809, i., Nocte mox diem fugata  
*Soon the sweetest blossom wasting* (Lustra sex, qui jam peregit, tempus implens corpora, tr. Campbell), 381, i., Pange lingua gloriosi proelium certaminis  
*Soon the trumpet of salvation*, 498, ii., Havergal, W. H.  
*Soon to the dust we speed*, 474, ii., Gurney, J. H.  
*Soon, too soon, the sweet repose*, 329, i., Elliott (née Marshall), Julia A.; 996, ii., Sad and weary were our way  
*Soon will the evening star with silent ray* (Mason), 29, i., Again the day returns of holy rest  
*Soon will the evening star with silver ray* (Mason), 29, ii., Praise the Lord, ye heavens adore Him  
*Soon will the heavenly Bridegroom come* (tr. Kennedy), 1232, i., Walther, J.  
*Sorge, Vater! sorge du*, 701, ii., Ludamilla-Elisabeth of Schwarzburg-Rudolstadt  
*Sorrowful the Mother stood*, 1063, ii., Stabat mater dolorosa  
*Souffrons, puisqu'il le font souffrons toute la vie*, 476, i., Guyon (née de la Mothe), Jeanne M. B.  
*Soul, arise, dispel Thy sadness* (tr. Miss Borthwick), 1014, ii., Schmücke dich, o liebe Seele  
*Soul, at this most awful season*, 1014, ii., Schmücke dich, o liebe Seele  
*Soul! couldst thou, while on earth remaining* (tr. Miss Cox), 1144, i., Tersteegen, G.  
*Soul, draw forth thy voice, deep-sounding* (tr. Blew), 913, ii., Promove vocem, mens, canoram  
*Soul, o'er life's sad ocean faring*, 995, i., Sam, G. H.  
*Soul of Christ, be my sanctification* (tr. Anon.), 70, i., Anima Christi, sanctifica me  
*Soul of Christ, sanctify me* (tr. in Shipley's Divine Liturgy), 70, i., Anima Christi, sanctifica me  
*Soul of Christ, sanctify me* (tr. in the Treasury of Devotion), 70, i., Anima Christi, sanctifica me  
*Soul of Jesus, make me holy* (tr. Anon.), 70, i., Anima Christi, sanctifica me  
*Soul of Jesus, make me pure* (tr. Chadwick), 70, i., Anima Christi, sanctifica me  
*Soul of Jesus, once for me* (tr. Bridges), 70, i., Anima Christi, sanctifica me

- Soul of my Saviour, sanctify my breast*, 70, i., Anima Christi, sanctifica me
- Soul, thy week of toil is ended*, 952, i., Rawson, G.
- Soul, while on earth thou still remainest* (tr. Miss Cox), 1144, i., Tersteegen, G.
- Souls of men, why will ye scatter?*, 362, i., Faber, F. W.
- Sound aloud Jehorah's praises*, 715, ii., Martin, H. A.
- Sound high Jehorah's Name*, 613, ii., Keble, J.; 921, ii., Paalter, English
- Sound, sound His praises higher still*, 601, i., Jesus, my Lord, my God, my all! How can I love Thee
- Sound, sound the truth abroad*, 615, ii., Kelly, T.
- Sound the alarm! let the watchman cry*, 1204, ii., Van Alstyne (née Crosby), Frances J.
- Sound the loud timbrel o'er Egypt's dark sea* (Moore), 765, i., Moore, T.; 775, i., Muhlenberg, W. A.; 975, ii., Roman Catholic hymnody
- Sounds the bell in solemn cadence*, 772, i., Moultrie, G.
- Sounds the trumpet from afar*, 162, i., Bonar, H.
- Source de tous les biens*, 390, ii., French hymnody
- Source of all good to which I aspire*, 390, ii., French hymnody
- Source of good, whose power controls* (tr. R. Massie), 189, ii., Brunnequell aller Güter
- Source of life, and light, and love*, 378, i., Fleet, J. G.
- Source of light and life divine* (tr. Chandler), 700, ii., Lucia Creator optime
- Source of light and power divine* (tr. Chandler, alt.), 700, ii., Lucia Creator optime
- Source of light and power divine* (Shirley), 1056, i., Shirley, Hon. W.
- Source of Love, my brighter Sun* (tr. Cowper), 476, i., Guyon (née de la Mothe), Jeanne M. B.
- Source of my life's refreshing springs*, 1233, ii., Waring, Anna L.
- Source of recollection sweet* (tr. Kynaston), 886, ii., Jesu dulcis memoria
- Source of wisdom, past and present*, 772, ii., Moultrie, J.
- Sous ton voile d'ignominie* (Vinet), 392, ii., French hymnody
- Sovereign and transforming grace*, 504, ii., Hedge, F. H.
- Sovereign grace has power alone*, 804, ii., Newton, J.
- Sovereign grace o'er sin abounding*, 623, ii., Kent, J.
- Sovereign Lord and gracious Master*, 497, ii., Havergal, Frances R.
- Sovereign of all, Whose will ordains*, 1061, i., Sinners, the call obey, The latest call of grace
- Sovereign of heaven, Who didst prevail* (tr. Calverley), 1104, i., Supreme Rector coelstium
- Sovereign of life, before Thine eye*, 306, i., Doddridge, P.
- Sovereign of worlds, display Thy power*, 1936, ii., Ye Christian heroes, go, proclaim
- Sovereign Ruler, King victorious*, 798, i., Neander, J.
- Sovereign Ruler, Lord of all*, 949, i., Raffles, T.
- Sovereign Ruler of the skies*, 984, i., Ryland, J.
- Sowing our seed in the morning fair*, 151, i., Bliss, P.
- Sowing the seed in the daylight* [dawnlight] fair, 151, i., Bliss, P.
- Spare us, O Lord, aloud we pray*, 1440, i., Watta, I.
- Spared a little longer*, 615, i., Kelly, T.
- Spared by Thy goodness, gracious Lord*, 575, i., Jackson, E.
- Spared to another spring*, 1116, ii., Taylor, Ann and Jane
- Speak, lips of mine*, 162, i., Bonar, H.
- Speak, my tongue, a mystery glorious* (tr. Johnston, 1861), Pange lingua gloriosi corporis mysterium
- Speak, my tongue, the Body glorious* (tr. Johnston, 1865), Pange lingua gloriosi corporis mysterium
- Speak, my tongue, the mystic glory* (tr. Chambers), 679, i., Pange lingua gloriosi corporis mysterium
- Speak, O tongue, the Body broken* (tr. I. Williams), 678, ii., Pange lingua gloriosi corporis mysterium
- Speak, O ye judges of the earth* (Ps. lviii.), 800, ii., New Version
- Speak, O ye judges of the earth*, 678, i., Dale, T.
- Speak the truth, for that is right*, 579, ii., Jersey, Margaret E. Villiers (née Leigh), Countess of
- Speak with me, Lord, Thyself reveal*, 1261, i., Wesley family, The
- Speak with us, Lord, Thyself reveal*, 997, ii., Saviour, Who ready art to hear
- Speed Thy servants, Saviour, speed them*, 615, ii., Kelly, T.
- Spirits caput coronatum* (tr. Macgill), 1159, ii., The head that once was crowned with thorns
- Spirit benignant, Who art One* (tr. Doubleday), 823, ii., Nunc Sancte nobis Spiritus
- Spirit blast, who art adored* (Pollock), 679, ii., Litanies
- Spirit creative, power divine*, 1211, i., Veni Creator Spiritus, Mentis
- Spirit, Creator of mankind*, 1211, i., Veni, Creator Spiritus, Mentis
- Spirit Divine, attend our prayer*, 954, i., Red, A.
- Spirit, heavenly life bestowing*, 1211, i., Veni Creator Spiritus, Mentis
- Spirit, leave thy house of clay*, 1074, ii., Spirit, leave thine house of clay
- Spirit of charity, dispense* (tr. Cowper), 476, i., Guyon (née de la Mothe), Jeanne M. B.
- Spirit of Christ and God*, 575, i., Jackson, E.
- Spirit of Christ, be earnest given*, 1180, i., 'Twas done in Thy temple, Lord
- Spirit of Christ, my soul make pure* (tr. Daynes), 70, i., Anima Christi, Sanctifica me
- Spirit of Christ, Thine earnest given*, 613, i., Keble, J.
- Spirit of Christ, 'Twas silence in Thy temple, Lord*, 1189, i., 'Twas silence in Thy temple, Lord
- Spirit of cleansing grace*, 575, i., Jackson, E.
- Spirit of everlasting grace*, 161, ii., Bonar, H.
- Spirit of faith, come down* (C. Wesley), 244, i., Come, Holy Spirit, come, Let Thy bright beams: 1202, i., Wesley family, The
- Spirit of glory and of grace*, 1189, i., Tristram, J.
- Spirit of God, Thy churches wait*, 1064, i., Smith, S. F.
- Spirit of grace and union*, 946, i., Qui procedis ab utroque
- Spirit of grace, Thou Light of life* (tr. Mrs. Bern. alt.), 834, i., O Gott! o Geist! o Licht des Lebens
- Spirit of holiness, descend*, 1063, i., Smith, S. F.
- Spirit of life, and power, and light*, 124, i., Berman, R. A.
- Spirit of light and truth, to Thee*, 613, i., Keble, J.
- Spirit of Light, come down, we pray* (tr. Maguire), 676, i., Pabst, J.
- Spirit of might and sweetness too*, 613, i., Keble, J.
- Spirit of might and sweetness too*, 613, i., Keble, J.
- Spirit of peace and holiness*, 1064, i., Smith, S. F.
- Spirit of power and might, behold*, 794, ii., Montgomery, J.
- Spirit of truth, be Thou my Guide*, 163, ii., Brown, Anne
- Spirit of Truth, come down*, 1262, ii., Wesley family, The
- Spirit of truth, essential God*, 1065, i., Wesley family, The
- Spirit of truth, indwelling Light*, 151, ii., Bode, J. E.
- Spirit of truth, on this thy day*, 504, i., Heber, E.
- Spirit of truth, Thy grace impart*, 357, i., Borne, Spirit, Source of truth
- Spirit of Truth, Who makest bright*, 423, i., Gull, T. H.
- Spirit unseen, our spirits' home*, 1087, ii., Stanley, A. P.
- Spirit of Wisdom! guide Thine own*, 194, ii., Butlerworth, J. H.
- Spirit Superne, come down again*, 1216, i., Veni superne Spiritus: Purgata Christi sanguine
- Σπῆνδρος ἡμῶν*, 422, i., Χριστὸς γεννᾷς ἡμᾶς ἐν δόξῃ
- Splendor et immortalis Divinitas*, 642, ii., Latin hymnody
- Splendor Paternae gloriae*, 56, ii., Ambrosius; 794, i., Lux alma Jesu mentium
- Splendor Patris, factor matris*, 1202, i., Ut jactu cervus undas aestuans desiderat
- Splendour of glory all-divine, light-born* (tr. Wallace), 1080, ii., Splendor paternae gloriae
- Splendour of glory all-divine, The life and strength of mortal breast* (tr. Wallace), 1177, i., Tibi Glorie, splendor Patris
- Splendour of the Father's glory*, 1080, ii., Splendor paternae gloriae
- Sport of the changeable multitude*, 1278, i., Whitteker, J. G.
- Spotless Anna! Juda's glory* (tr. Caswall), 826, i., Clara diel gaudia
- Sponsa* (a printer's error) *Christi quae per orbem*, 1061, i., Sponsa Christi quae per orbem
- Spouse of Christ in arms contending* (tr. W. Palmer), 1061, i., Sponsa Christi quae per orbem
- Spouse of Christ, in arms contending* (tr. W. Palmer & Anon.), 1061, i., Sponsa Christi quae per orbem
- Spouse of Christ in war/are glorious*, 1061, i., Sponsa Christi quae per orbem
- Spouse of Christ, that through the wide world whistles dost* (cento), 1061, i., Sponsa Christi quae per orbem
- Spouse of Christ, to whom 'tis given* (tr. Chandler), 1061, i., Sponsa Christi quae per orbem
- Spouse of Christ, who through the wide world warms still*, 1061, i., Sponsa Christi quae per orbem
- Spread, my tongue, the wondrous story* (tr. Mrs. Charles), 880, ii., Pange lingua gloriosi proelium certaminis
- Spread, oh spread, thou mighty Word* (tr. Miss Winkworth), 106, ii., Bahnmaler, J. F.
- Spread thy triumph far and nigh* (tr. Buckoll), 106, ii., Bahnmaler, J. F.

*Spring's renewal of earth's plain* (tr. Wrangham), 777, i., Mundi renovatio  
*Sprinkled with reconciling blood*, 123, ii., Beddome, B.  
*Spurning the bed where luxury lies*, 1067, ii., Somno refectis artibus  
*Squalent area sole pulvere multo*, 647, i., Latin hymnody  
*Stabat ad lignum crucis* (Boiadus), 164, i., Böchenstein, J.  
*Stabat juxta Christi crucem*, 1082, i., Stabat mater dolorosa  
*Stabat Mater dolorosa, Juxta crucem* (Innocent III.), 39, i., Alexander, J. W.; 314, i., Dryden, J.; 345, i., English hymnody; 575, ii., Jacobus de Benedictis; 649, ii., 650, ii., ii., Latin hymnody; 679, i., Pange lingua gloriosi corporis mysterium; 911, ii., Primers; 1042, i., Sequences  
*Stabat mater speciosa*, 1082, i., Stabat mater dolorosa  
*Stamped as the purpose of the skies*, 909, ii., Noel, G. T.  
*Stand on thy watch-tower, Habakkuk the seer* ('Εν τῇ θύρᾳ φυλακῆς), 63, ii., 'Αναστρέψαι ἡμεῖς  
*Stand, soldier of the Cross*, 142, i., Bickersteth, E. H.  
*Stand up, my soul, shake off thy fears*, 1238, ii., Watts, I.  
*Stand up, my soul, thy fears dismiss*, 1238, ii., Watts, I.  
*Stand up, stand up for Jesus*, 315, ii., Duffield, G.; 758, ii., Missions  
*Stand we prepared to see and hear*, 670, i., Leeson, Jane E.  
*Standing at the portal of the opening year*, 497, ii., Havergal, Frances R.  
*Standing by a purpose true*, 180, ii., Bliss, P.  
*Standing forth in life's rough way*, 190, i., Bryant, W. C.  
*Stands that Mother more than beautiful*, 1084, ii., Stabat mater speciosa  
*Stans a longe, qui plurima perpetrarat facinora*, 818, i., Notker  
*Star of morning brightly shining*, 1058, ii., Simpson (nee Bell), Jane C.  
*Star of peace to wanderers weary*, 1058, ii., Simpson (nee Bell), Jane C.  
*Star of the Sea*, 606, i., Jones, S. F.  
*Stärke, die zu dieser Zeit*, 636, ii., Klopstock, F. G.  
*Starlight of Bethlehem*, 606, i., Nicholson, H. L.  
*Stars of the morning, so gloriously bright*, 465, ii., Greek hymnody  
*Stat ecce! in altis montibus jam nuncius* (tr. Bingham), 869, i., On the mountain's top appearing  
*State of divine splendour*, 1095, ii., Stone, S. J.  
*Stay by One Who for your comfort* (tr. Miss Manington), 145, ii., Bleibt bei dem, der eurentwillen  
*Stay, Master, stay upon this heavenly hill*, 466, ii., Greg, S.; 1190, i., Unitarian hymnody  
*Stay, Thou long-suffering Spirit, stay*, 1088, ii., Stay, Thou insulted Spirit, stay  
*Stay, injured, grieved Spirit, stay*, 1088, ii., Stay, Thou insulted Spirit, stay  
*Stay with us, Lord, and lift Thy gracious light* (Mene nobiscum Domine), 587, i., Jesu dulcis memoria  
*Stealing from the world away*, 677, ii., Palmer, R.  
*Steal me to shame, reproach, disgrace*, 1260, ii., Wesley family, The  
*Step and thorny is the way leading on* (tr. E. Jackson), 194, i., Bärde, S. G.  
*Step and thorny is the way On to life* (tr. H. Mills), 194, i., Bärde, S. G.  
*Step and thorny is the way To our home* (tr. Miss Cox), 194, i., Bärde, S. G.  
*Steh doch, Seele, steh doch stille*, 900, ii., Richter, G.  
*Steil und dornicht ist der Pfad*, 194, i., Bärde, S. G.  
*Stella, micans celo nitido magis omnibus una*, 182, ii., Brightest and best of the sons of the morning  
*Stephane nos pius audi, colimus festa tua*, 815, i., Notker  
*Stephani corona martyris*, 1092, ii., Stephano primo martyri  
*Stephano coronas martyrum*, 1092, ii., Stephano primo martyri  
*Stephen, first of martyrs, we*, 491, ii., Harland, E.  
*Sterbend für das Heil der Sünder*, 268, i., Cramer, J. A.  
*Στεφανὸν μὲν, Χριστὸν δὲ, ἡ δόξα μὲν πάντες λαοὶ Στεφανὸν μὲν ἡμᾶς ἐς αἰώνων φόβος*, 355, ii., Ἐσώσε λαόν, θανάτου πῦρ δεισώμεν  
*Stern justice cries for blood*, 734, ii., Midlane, A.  
*Stern winter thrives his icy chain*, 1080, i., Steele, Anne  
*Still an deinem liebevollen Herzen*, 1079, i., Spitta, C. J. P.  
*Still as our dau our strength shall be*, 267, i., Cox, A. C.  
*Still downward goes Christ's way* (tr. J. D. Burns), 569, i., Ingolstädter, A.  
*Still for Thy loving-kindness, Lord*, 684, ii., Long have I seemed to serve Thee, Lord

*Still I read, and weary never*, 510, ii., Hensel, Lutae  
*Still, Lord, I languish for Thy grace*, 1263, i., Wesley family, The  
*Still nigh me, O my Saviour, stand* (Peace, doubting heart, my God's I am, st. iv., C. Wesley), 830, i., O Jean Christ, mein schönstes Licht; 688, i., Peace, doubting heart, my God's I am  
*Still, O Lord of hosts, we share*, 790, i., Neale, J. M.  
*Still o'er the deep the cannons roar*, 499, i., Hawes, T.  
*Still on my native shore my feet are standing* (tr. Miss Burlingham), 773, ii., Möwen, H.  
*Still on the shores of home my feet are standing* (tr. Miss Borthwick), 773, ii., Möwen, H.  
*Still on Thy loving heart let me repose* (tr. R. Massie), 1079, i., Spitta, C. J. P.  
*Still out of the deepest abyss*, 1262, ii., Wesley family, The  
*Still, still with Thee, when purple morning breaketh*, 1096, ii., Stowe (nee Beecher), Harriet  
*Still the night, holy the night, sleeps the world* (tr. Brooke), 183, ii., Brooke, S. A.; 761, i., Mohr, J.  
*Still will we trust though earth seem dark and dreary*, 196, i., Burleigh, W. H.  
*Still with Thee, O my God*, 197, i., Burns, J. D.  
*Stille halten deinem Warten*, 410, ii., German hymnody; 477, i., Hagenbach, C. R.  
*Stille, mein Wille, dein Jesus hilft siegen*, 1000, ii., Schlegel, Catharina A. D. von  
*Stille Nacht! heilige Nacht!*, 761, i., Mohr, J.  
*Stilles Lamm und Friedefürst*, 960, i., Richter, C. F.  
*Stilly night, holy night, silent stars* (tr. Miss E. E. S. Elliott), 761, i., Mohr, J.  
*Stimm an das Lied vom Sterben*, 410, ii., German hymnody; 1079, i., Spitta, C. J. P.  
*Stirpe Maria regia procreata*, 814, i., Notker  
*Stirps Jesse virgam produxit virgaque florem*, 1045, ii., Sequences  
*Stola jucunditatis alleluia Induit hodie*, 1043, ii., Sequences  
*Stola regni laureatus*, 15, i., Adam of St. Victor  
*Στοιχὸν πάλιν ἀδελφὸν* (Clemens), 236, ii., Clemens, T. F.; 293, i., Dexter, H. M.; 456, ii., Greek hymnody  
*Stood the afflicted Mother weeping*, 1083, ii., Stabat mater dolorosa  
*Stood the mournful Mother weeping* (tr. Monnell), 1083, ii., Stabat mater dolorosa  
*Stood the we-worn Mother keeping [weeping]*, 1083, ii., Stabat mater dolorosa  
*Stoop down, my thoughts, that used to rise*, 1238, ii., Watts, I.  
*Stop, poor sinner, stop and think*, 804, ii., Newton, J.  
*Stop, thou heavy-laden stranger*, 545, i., Hurdich, C. R.  
*Storms and winds may blow and batter* (tr. in the Morav. H. B., 1789), 516, i., Herrnschmidt, J. D.  
*Storms of troubles may assail us* (tr. in the Moravian H. B., 1789, alt. 1801), 516, i., Herrnschmidt, J. D.  
*Straf mich nicht in deinem Zorn*, 37, i., Albinus, J. G.  
*Strait is the way, the door is strait*, 1238, ii., Watts, I.  
*Strait the gate, the way is narrow*, 123, ii., Beddome, B.  
*Strangers and pilgrims here below, I turn for refuge, Lord, to Thee*, 707, i., Lyte, H. F.  
*Strangers and pilgrims here below, In want, in weakness, and in woe*, 969, i., Robinson, G. W.  
*Strangers and pilgrims here below, To Thee our prayers we send*, 790, i., Neale, J. M.  
*Strangers no more we wildly rove*, 316, ii., Eastburn J. W.  
*Streichel hin, ihr leisen Flügel*, 629, ii., Knapp, A.  
*Strength of the everlasting hills* (tr. R. Campbell), 956, ii., Rerum Deus tenax vigor  
*Strengthen, Lord, the weary soul* (tr. G. Moultrie), 629, ii., Klopstock, F. G.  
*Strengthen Thy stakes, extend Thy cords*, 234, ii., Clapham, J. P.  
*Stretched on the Cross the Saviour dies*, 1089, ii., Steele, Anne  
*Stricken, smitten, and afflicted*, 615, i., Kelly, T.  
*Strive aright when God doth call thee* (tr. Miss Winkworth), 1286, ii., Winckler, J. J.  
*Strive, when thou art called of God* (tr. Miss Winkworth), 1286, ii., Winckler, J. J.  
*Strive; yet I do not promise*, 913, ii., Procter, Adelaide A.  
*Strong Ruler, God Whose word is truth* (tr. Keble), 953, ii., Rector potens, verax Deus  
*Strong tower and refuge is our God, Right goodly* (tr. L. W. Bacon), 325, i., Ein feste Burg ist unser Gott  
*Strong-souled Reformer, Whose far-seeing faith*, 604, ii., Johnson, S.  
*Stupendous height of heavenly love*, 1265, ii., Wesley family, The  
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*Sweet place, sweet place alone* (Crossman), 269, ii., Crossman, S.; 349, ii., English hymnody  
*Sweet rest in Jesus*, 164, ii., Bottomo, F.  
*Sweet Saviour, bless us ere we go* (Evening hymn, Faber), 361, ii., Faber, F. W.; 979, i., Roman Catholic hymnody  
*Sweet Saviour, in Thy pitying grace* (tr. Moorsom), 1159, ii., Theotistus of the Studium  
*Sweet Shepherd, Thou hast sought me*, 1098, ii., Stroetfeld (née saint) Charlotte  
*Sweet slumbers, come and chase away*, 370, i., Flatman, T.  
*Sweet slumbers now thine eyelids close* (tr. Lady E. Fortencuo), 795, ii., Neumann, G.  
*Sweet Spirit, would Thy breath divine*, 423, i., Gill, T. H.  
*Sweet Star of the morning*, 261, i., Congreve, G. T.  
*Sweet the lesson Jesus taught*, 670, i., Leeson, Jane E.  
*Sweet the moments, rich in blessing*, 543, i., Huntingdon's hymn-books; 1056, i., Shirley, Hon. W.; 1274, ii., While my Jesus I'm possessing  
*Sweet the theme of Jesus' love*, 734, i., Midlane, A.  
*Sweet the time, exceeding sweet*, 194, ii., Burder, G.  
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*Sweet to rejoice in lively hope*, 1271, i., When languor and disease invade  
*Sweet was the hour, O Lord, to Thee*, 238, i., Denny, Sir E.  
*Sweet was the journey to the sky*, 1237, i., Watta, I.  
*Sweet was the time when first I felt*, 804, ii., Newton, J.  
*Sweet were the sounds that reached our ears*, 615, ii., Kelly, T.  
*Sweeter sounds than music knows*, 804, ii., Newton, J.  
*Sweetest fellowship we know*, 218, ii., Charlesworth, V. J.  
*Sweetest flowers of early spring* (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis  
*Sweetest Fount of holy gladness* (tr. Miss Winkworth), 827, i., O du allerhöchste Freude  
*Sweetest joy the soul can know* (tr. Miss Winkworth), 827, i., O du allerhöchste Freude  
*Sweetest Lord Jesu, Lord*, 1016, ii., Schönster Herr Jesu  
*Sweetly dawns the Sabbath morning*, 1093, i., Stephenson, T. B.  
*Sweetly let's join our evening hymn*, 471, i., Grinfield, T.  
*Sweetly the holy hymn*, 1061, ii., Spurgeon, C. H.  
*Sweetly ye blow, celestial gales*, 471, i., Grinfield, T.  
*Swell the anthem, raise the song*, 1098, ii., Strong, N.  
*Swift as an eagle's flight*, 472, ii., Grosser, W. H.  
*Swift as shadows of the night* (tr. R. Campbell), 820, ii., Nox, et tenebrae, et nubila  
*Swiftly fly, our changeful days*, 138, i., Bertram, R. A.  
*Swing the center, wave the banner*, 772, i., Moultrie, G.

*Tag, der Erluchtung uns gebracht*, 1010, ii., Schlegel, J. A.  
*Take comfort, Christians, when your friends* (Logan), 189, ii., Bruce, M.; 1034, i., Scottish translations and paraphrases  
*Take heed ye never abuse the same* (In the Primer of Queen Elizabeth), 447, i., Graces  
*Take, Lord, all self from me, that I*, 1216, ii., Verborgne Gottesliebe du  
*Take me, O my Father, take me*, 378, i., Palmer, R.  
*Take my heart, O Father, mould it*, 1114, i., Take my heart, O Father, take it  
*Take my life and let it be*, 496, ii., Havergal, Frances R.; 631, i., Kolbe, F. W.; 752, ii., Missions  
*Take my poor heart, and let it be*, 558, ii., I thirst, Thou wounded Lamb of God  
*Take, my soul, thy full salvation*, 590, i., Jesus, I my cross have taken  
*Take note, O Lord, of all my fears*, 622, ii., Kennedy, B. H.  
*Take pity for Thy promise sake* (Ps. lvii., Hopkins), 665, ii., Old Version  
*Take the last kiss—the last for ever!* (tr. Neale), 293, i., Δεῦτε τελευταῖον ἀσπασμὸν ὑμῶν; 464, ii., Greek hymnody  
*Take the Name of Jesus with you*, 110, ii., Baxter (née Lydia)  
*Take the wings of the morning; speed quickly thy flight*, 700, i., Lowry, R.  
*Take thy weapons, take thy shield* (tr. Stone), 1167, ii., Thomas of Kempen  
*Take up the Cross, and bear it*, 305, i., Nicholson, H. L.  
*Take up thy cross, the Saviour said*, 356, ii., Everest, C. W.  
*Talk with me, Lord, Thyself reveal*, 1261, i., Wesley family, The  
*Talk with us, Lord, Thyself reveal*, 997, ii., Saviour, Who ready art to hear

*Thusara are i karawa* (Our Father, which art in heaven), 741, i., Missions  
*Tantum ergo sacramentum* (Thomas of Aquino), 878, ii., Pange lingua gloriosi corporis mysterium  
*Tarry with me O my Saviour*, 1062, i., Smith (née Sprague), Caroline L.  
*Tās ēdōpas rās aiōvīas*, 464, ii., Greek hymnody  
*Taufe mich mit deiner Taufe*, 307, i., Döring, C. A.  
*Taught by our Lord, we will not pray To be*, 1265, ii., Wesley family, The  
*Taught by St. Mark, the Morians land*, 1158, i., The virtues of Thy saint, O Lord  
*Te de profundis, Summe Rex* (Ps. 130), 936, ii., Public School hymn-books  
*Te decet laus*, 1123, i., 1125, i., 1127, i., Te Deum laudamus  
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*Te lucis ante terminum*, 136, i., Benson, E. W.; 621, ii., Ken, T.  
*Te matrem Dei laudamus, te omnis terra veneratur, aeterni Patris sponsum* (Bonaventura), 163, i., Bonaventura; 651, i., Latin hymnody; 1130, ii., Te Deum laudamus  
*Te matrem laudamus, te virginem confitemur* (Bonaventura), 1135, ii., Te matrem Dei laudamus, te omnis terra veneratur  
*Te nunc Deus piissime*, 1207, ii., Veni Creator Spiritus, Mentis  
*Te spes, et Te juvenis*, 210, ii., Children's hymns  
*Te splendor et virtus Patris*, 1177, i., Tibi Christe, splendor Patris  
*Teach me, my God and King*, 512, i., Herbert, G.  
*Teach me, O Lord, Thy holy way*, 719, ii., Matson, W. T.  
*Teach me, O Lord, where'er I move*, 532, ii., Hood, E. P.  
*Teach me, O teach me, Lord, Thy way*, 725, ii., Merrick, J.  
*Teach me the measure of my days*, 1240, ii., Watta, I.  
*Teach me to do the thing that pleaseth Thee*, 763, i., Monsell, J. S. B.  
*Teach me to feel another's woe*, 900, ii., Pope, A.  
*Teach me yet more of Thy best ways*, 546, i., Hutton, J.  
*Teach us by his example, Lord* (Wither), 311, i., Carols  
*Teach us, O Lord, aright to plead*, 804, i., Newton, J.  
*Teach us, O Lord, this day*, 269, i., Croly, G.  
*Teach us to number so our days*, 671, i., Leon, J.  
*Tearful stood the Mother lowly* (tr. Beste), 1022, ii., Stabat mater dolorosa  
*Tei deus laus et tibi signur regchissums*, 1127, ii., Te Deum laudamus  
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*Tell me, my soul, O tell me why*, 364, ii., Cotton, N.  
*Tell me no more of golden treasures*, 1007, i., Schaffer, J.  
*Tell me not in mournful numbers*, 685, i., Longfellow, H. W.  
*Tell me not of earthly love* (tr. Miss Borthwick), 987, i., Saget mir von keinem Lieben  
*Tell me the old, old story* (Miss Hankey), 304, ii., Doane, W. H.; 483, ii., Hankey, Katherine  
*Tell me Whom my soul doth love*, 1201, ii., Wolcott, S.  
*Tell, my tongue, the wondrous story* (tr. A. C. Cox), 879, i., Pange lingua gloriosi corporis mysterium  
*Tell us thou clear and heavenly tongue*, 210, ii., Carols  
*Telluris alma Conditor*, 1136, ii., Telluris ingens Conditor  
*Tellus et aethra jubilent*, 645, i., Latin hymnody  
*Tempora florifero rutilant distincta sereno*, 980, ii., Solve festa dies toto venerabili aevo  
*Tempus us nol, ye sons of pleasure*, 834, ii., Clapham, J. P.  
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*Τὸν Ἐδὲν Βυθλαῖον ἤνοιξε, δεῦτε ἰδμεν*, 976, ii., Romanus  
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*Tender mercies on my way*, 1222, ii., Waring, Anna L.  
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- The Assyrian king in splendour came*, 1299, i., Yonge (née Bargun), Frances M.
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- The atoning work is done*, 615, i., Kelly, T.
- The Autumn is returning*, 35, i., Alberti, H.
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- The banner of the Cross*, 1294, i., Wordsworth, C.
- The banner of the King goes forth. The Cross, the radiant mystery*, 1222, i., Vexilla regis prodeunt
- The banners of our King advance*, 1222, i., Vexilla regis prodeunt
- The banners of the King appear. The mystery of the Cross shines clear*, 1222, i., Vexilla regis prodeunt
- The banners of the King come forth. The mystery*, 1221, ii., Vexilla regis prodeunt
- The banners of the King go forth. Outshines the mystery of the Cross*, 1222, i., Vexilla regis prodeunt
- The Banquet of the Lamb is laid* (tr. Singleton), 14, i., Ad regias Agni dapes
- The Baptist's cry with thrilling sounds* (tr. as in the Hymnary), 234, i., Clamantis ecce vox sonans
- The battle now is done*, (tr. Bonar), 377, i., Finita jam sunt praelia
- The bells they ring. The birds they sing* (tr. in Hys. & Poems), 521, i., Hey, J. W.
- The Bible is justly esteemed*, 537, i., How firm a foundation, ye saints of the Lord
- The bird let loose in eastern skies*, 765, i., Moore, T.
- The bird of day, messenger* (tr. in the Primer, 1845), 39, ii., Ales diel nuntius
- The bird that hails the early morn* (tr. Macgill), 38, ii., Ales diel nuntius
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- The blasts of chill December sound*, 230, ii., Clyne, N.
- The blessed Christ is coming*, 79, ii., Arndt, E. M.
- The blessed Cross shines now to us where once the Saviour bled* (tr. Mrs. Charles), 273, i., Crux benedicta nitet, Dominus qua carne pendit
- The blessed feast of Christmas* (tr. in Hys. & Poems), 521, i., Hey, J. W.
- The blessed Virgin travelled without pain* (Jeremy Taylor), 211, i., Carols
- The Bread of angels, lo, is sent* (Ecce panis angelorum, tr. Oakeley), 664, i., Lauda Sion Salvatorem
- The breaking waves dashed high*, 510, i., Hemans (née Browne), Felicia D.
- The Bridegroom comes*, 162, i., Bonar, H.
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- The bright and morning star arose* (tr. R. Campbell), 233, i., Christus tenebris obstitit
- The brightening dawn and voiceful day*, 196, ii., Burleigh, W. H.
- The broken, contrite heart: oppress'd*, 762, ii., Monseil, J. S. B.
- The bud will soon become a flower*, 1219, i., Very, J.
- The burden of my sins, O Lord*, 266, i., Cox, C. C.
- The busy world its eyes doth close* (tr. J. Kelly), 79, ii., Arndt, E. M.
- The bygone days in Time's dark ocean sleep* (tr. Dayman), 294, ii., Dies absoluti praetereunt
- The Cedar of Lebanon, Plant of renown*, 690, i., Littledale, R. F.
- The cheering chime of Sabbath bells*, 970, i., Robinson (of London), R.
- The Cherubims of God* (tr. in the Morav. H. B., 1748), 467, i., Gregor, C.
- The Child is born in Bethlehem* (tr. Mrs. Charles), 940, ii., Puer natus in Bethlehem
- The child leans on its parent's breast*, 1204, ii., Williams, Is.
- The Children, fascinated with the love*, 355, ii., Έρωσε λαόν, θαυμαστός ποτε Δεσποτῶν
- The children reared in piety* (Οἱ ναῖδες ἐκτρέφον, tr. Littledale), 232, i., Χριστὸς γεννᾷται: δοξαῖται
- The choir of New Jerusalem* (tr. Keble), 224, ii., Chorus novae Hierusalem
- The choirs of ransomed Israel* (tr. Neale), 224, i., Χοροὶ Ἰσραὴλ; 263, i., Coomas, St.
- The chorus raise of highest praise*, 491, ii., Harland, E.
- The Christian warrior, see him stand*, 764, ii., Montgomery, J.
- The Christian's badge of honour here* (tr. Mrs. Findlater), 1078, ii., Spitta, C. J. P.
- The Christian's grave with joy we see* (tr. G. Walker), 893, ii., Pfell, C. C. L., Baron von
- The Christian's life inward displays its bright splendour*, 960, ii., Richter, C. F.
- The Christian's path shines more and more*, 530, i., Holme, T.
- The Christian's star of honour here* (tr. Miss Manington), 1078, ii., Spitta, C. J. P.
- The Church and world for once*, 1286, ii., Willson, Jane
- The Church has waited long*, 161, ii., Bonar, H.
- The Church in ancient days*, 1268, i., Wesley family, The
- The Church in her militant state*, 1264, i., Wesley family, The
- The Church is one throughout the globe*, 216, ii., Chamberlain, T.
- The Church of Christ that He hath hallowed here*, 1070, ii., Spangenberg, A. G.
- The Church of God, amazing precious thought*, 736, i., Midlane, A.
- The Church of God below*, 707, i., Lyte, H. F.
- The Church of God lifts up her voice*, 1190, ii., To Thee, O Lord, our hearts we raise
- The Church of God, with equal care*, 763, i., Monseil, J. S. B.
- The Church of our fathers so dear to our souls*, 510, i., Hemans (née Browne), Felicia D.
- The Church on earth confesseth Thee, The Father*, 1133, i., Te Deum laudamus
- The Church on earth, with answering love* (tr. Neale), 1103, i., Supernae matris gaudia
- The Church's one Foundation* (Stone), 742, i., 751, ii., Missions; 1090, i., Stone, S. J.
- The circling year again brings back the day* (tr. Wallace), 120, ii., Beata nobis gaudia Anni rediit orbita
- The clouds of sorrow rest upon mine eyes*, 690, i., Littledale, R. F.
- The cock's shrill horn proclaims the morn* (tr. Copeland), 38, ii., Ales diel nuntius
- The coming of our God, our prayers* (tr. R. Campbell based on Chandler), 569, i., Instantis adven: tum Dei
- The Confessor of Christ, from shore to shore* (tr. Caswall), 573, ii., Iste Confessor Domini sacratus
- The corpse we now inter, and give*, 822, i., Nun laast uns den Leib begraben
- The countless multitude on high*, 1631, i., Scottish hymnody; 1146, ii., The glorious myriads round the throne
- The covenant of free grace*, 1167, i., The secret of the Lord, From sinners
- The Cradle which the world has drest* (tr. X. X.), 1080, i., Spitta, C. J. P.
- The crimson of the sunset sky*, 1156, i., The roseate hues of early dawn
- The Cross for us see Jesus bear* (Crucem pro nobis subit), 1167, i., Tu qui vela us facie
- The Cross for us the Saviour bore* (Crucem pro nobis subit), 1167, i., Tu qui velatus facie
- The Cross is ever good*, 1144, ii., Tersteegen, G.
- The Cross upraised on Calvary's height*, 1060, ii., Singleton, R. C.
- The Cross is on our [thy] brow*, 303, i., Dix, W. C.
- The crown is on the victor's brow* (tr. Neale, alt.), 377, i., Finita jam sunt praelia
- The Crucified is gone before* (tr. Chandler, alt.), 808, ii., Nobis, Olympo rediit
- The cup which my Father hath given*, 949, i., Raffles, T.
- The darkened sky, how thick it lours*, 306, i., Doudridge, P.
- The darkness fleets, and joyful earth*, 570, i., Jam Christus sol justitiae
- The dawn is dappling o'er the sky* (tr. Copeland), 94, i., Aurora jam spargit polum
- The dawn is purpling o'er the sky* (Aurora coelum purpurat, tr. Copeland), 95, ii., Aurora lucis rutilat
- The dawn is sprinkling in the east* (tr. Caswall), 94, i., Aurora jam spargit polum
- The dawn of God's dear Sabbath*, 269, ii., Cross (née Cambridge), Ada
- The dawn of light breaks o'er the sky* (tr. Neale, alt.), 95, i., Aurora lucis rutilat
- The dawn was purpling o'er the sky* (Aurora coelum purpurat, tr. Caswall), 95, ii., Aurora lucis rutilat
- The day approacheth, O my soul*, 306, ii., Doddridge, P.
- The day comes of indignation* (tr. Cayley), 300, i., Dies irae, dies illa





- The eternal God, by human birth*, 1216, ii., Verbum Supernum prodicens Nec Patria linquens
- The eternal Spirit's gifts* (Aeterna Christi munera, Apostolorum gloriam, tr. Caswall, alt.), 24, ii., Aeterna Christi munera, Et martyrum victorias
- The eternal Spirit's gifts, The gifts of Christ the King* (Aeterna Christi munera, Apostolorum gloriam, tr. Phillimore), 24, ii., Aeterna Christi munera, Et martyrum victorias
- The eternal Word of God descends*, 1216, ii., Verbum Supernum prodicens Nec Patria linquens
- The evening pines: the dying day grows wan* (tr. Doubleday), 1136, ii., Te lucis ante terminum
- The evening shadowy dimness*, 165, ii., Bourne, W. St. H.
- The everlasting gifts of Christ* (Aeterna Christi munera, Apostolorum gloriam, tr. Hope), 25, i., Aeterna Christi munera, Et martyrum victorias
- The everlasting hills declare*, 200, i., varying, T.
- The exalted heavenly choir*, 360, ii., Excelsorum civium inclita gaudia
- The eye sees water, nothing more* (tr. Gambold), 226, ii., Christ unser Herr zum Jordan kam
- The fair moon hath ascended*, 236, ii., Claudius, M.
- The faith of God which we receive* (tr. Chambers), 266, ii., Dei fide qua vivimus
- The fast as taught by holy lore* (tr. Neale), 359, ii., Ex more docti mystico
- The fast that in the ancient law* (tr. R. Campbell), 949, i., Quod lex adumbravit vetus
- The Father exalted, ancient of days, unbegotten* (tr. MacLwaine), 65, i., Altus Procreator, Vetustus
- The Father from eternity*, 907, i., Nicolai, P.
- The Father, God, we glorify*, 424, i., Give glory unto God on high
- The Father knows thee! Learn of Him* (tr. Mrs. Findlater), 296, ii., Freudentheil, W. N.
- The Father show us, gracious Lord*, 1060, ii., Singleton, R. C.
- The Father's bosom Thou didst leave* (Verbum Supernum prodicens, E. Patria), 1216, i., Verbum Supernum prodicens, A. Patre olim exiens
- The Father's grace and love*, 1193, i., Toplady, A. M.
- The Father's wisdom, Truth divine* (tr. in the Primer, 1684), 886, i., Patris Sapientia, veritas divina
- The Father's wisdoms deeps* (tr. in the Primer, 1616), 886, i., Patris Sapientia, veritas divina
- The feeble pulse, the gasping breath*, 504, i., Heber, R.
- The festal morn, my God, is come*, 725, ii., Merrick, J.
- The festal morn, O God, is come*, 1146, i., The festal morn, my God, is come
- The fields and woods all silence keep*, 80, i., Arndt, E. M.
- The fierce wind howls about the hills*, 638, ii., Pearse, M. G.
- The fiery sun is gone* (Jam sol recedit igneus), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- The fiery sun now fades from sight* (Jam sol recedit igneus, tr. Copeland), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- The fiery sun now rolls away, And hastens* (Jam sol recedit igneus, tr. in the Primer, 1706), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- The fiery sun now rolls away, West Three in One* (Jam sol recedit igneus, tr. in the Evening Office, 1760), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- The fiery sun roves from sight* (Jam sol recedit igneus, tr. Wallace), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- The Fiftieth day was come at last*, 327, ii., Ellerton, J.
- The fight is o'er, the crown is won*, 680, i., Littledale, R. F.
- The first of all Apostles*, 1101, ii., Τὸν ἐν πρῶθιναῖς
- The first of days the light beheld* (tr. Chandler, 1837), 294, i., Die dierum principe
- The fish in wave, and bird on wing* (tr. Ia. Williams), 562, ii., Iisdem creati fluctibus
- The fish in wave, the bird on wing* (tr. in H. A. & M., based on Chandler), 562, i., Iisdem creati fluctibus
- The flaming sun has sunk in night* (Jam sol recedit igneus, tr. Mant, alt.), 843, ii., O Lux beata Trinitas, Et principalis Unitas
- The floods lift up their waves, O God*, 281, ii., Davis, T.
- The floods, O Lord, lift up their voice*, 195, i., Burgess, G.
- The floods of grief have spread around*, 715, ii., Martineau, Harriet
- The flowers that bloom in sun and shade*, 978, i., Rossetti, Christina G.
- The fuses of Zion quake for fright* (Ps. 63), 1081, ii., Spurgeon, C. H.
- The followers of the Son of God*, 269, i., Crowdsen (née Fox), Jane
- The foolish man in that which he* (Ps. lili. Norton), 866, ii., Old Version
- The foolish man within his heart* (Ps. lili.), 866, ii., Old Version
- The foolish wicked men can say* (tr. Coverdale), 355, i., Es spricht der Unweisen Mund wohl; 442, i., Goostly Psalmes and Spirituelle Songes
- The forty days are past* (tr. M.-s. Leeson), 1130, i., Tempis sacra pande, Ston, forea
- The fountain flows—its waters—all are needing* (tr. H. Mills, 1856), 50, ii., Allendorf, J. L. C.
- The fountain flows: waters of life bestowing* (tr. H. Mills, 1845), 50, ii., Allendorf, J. L. C.
- The fountain in its source* (tr. Cowper), 476, i., Guyon (née de la Mothe), Jeanne M. B.
- The Fountain of Christ Assist me to sing*, 493, i., Hart, J.
- The fulness of the time ordained* (tr. Johnston), 1080, ii., Statuta decreto Dei
- The furnace, shedding dew, portrayed* (Θαυμάς ὑπερφύως ἡ ἀποροβόλος, tr. Littledale), 232, i., Χριστὸς γερνᾷς· δοξάζει
- The future hides in it*, 441, ii., Goethe, J. W. von
- The Galilean Fishers toil*, 1291, i., Wordsworth, C.
- The gentle Saviour calls*, 870, i., Ouderdonk, H. U.; 1039, i., See Israel's gentle Shepherd stand
- The gentle sire, the best of friends* (tr. M. Browne), 354, ii., Es ist nicht schwer ein Christ zu sein
- The glittering morn bedecks the sky* (tr. Neale, alt.), 95, i., Aurora lucis rutilat
- The glittering spangles of the sky*, 1090, i., Scott, Elizabeth
- The gloom of night o'ershadows now* (tr. Wallace), 820, i., Nox atra rerum contegit
- The gloomy night will [shall] soon be past*, 1104, i., Fregelles, S. P.
- The gloomy winter now is o'er*, 1071, ii., Spee, F. von
- The glories of my Maker God*, 1239, i., Watts, I.
- The glories of the Saviour's Name* (tr. D. T. Morgan), 427, i., Gloriosi Salvatoris
- The glorious myriads round the throne*, 1031, i., Scottish hymnody
- The glorious universe around*, 704, ii., Montgomery, J.
- The glory of the spring, how sweet*, 421, ii., Gill, T. H.
- The glory of their builder, God*, 1196, ii., Unitarian hymnody
- The God Jehovah reigns*, 1240, ii., Watts, I.
- The God of Abraham praises* (Oliviers), 280, ii., Darling, T.; 682, i., Lo! He comes with clouds descending, Once for favoured sinners slain; 867, ii., Oliviers, T.
- The God of glory looks around*, 1151, i., The God of glory walks His round
- The God of glory walks His round*, 504, i., Heber, R.
- The God of gods, the Lord* (Ps. l., Hopkins), 866, ii., Old Version
- The God of heaven is pleased to see*, 1116, ii., Taylor, Ann and Jane
- The God of Israel never sleeps*, 273, ii., Cunningham, J. W.
- The God of love my Shepherd is, And He that doth me feed* (G. Herbert), 1151, ii., The God of love my Shepherd is
- The God of love my Shepherd is, My gracious constant Guide* (Rawson, 1876), 1152, i., The God of love my Shepherd is
- The God of love my Shepherd is, To watch me and to feed* (Rawson, 1853), 1151, ii., The God of love my Shepherd is
- The God of mercy be adored*, 1239, i., Watts, I.
- The God of mercy warns us all*, 1151, i., The God of glory walks His round
- The God of my salvation lives*, 1090, i., Steele, Anne
- The God of our salvation hears*, 1240, ii., Watts, I.
- The God of Peace, to guilty man*, 468, i., Gregor, C.
- The God of peace, Who from the dead*, 377, ii., Fitch, E. T.
- The God of truth His Church has blest*, 545, ii., Hurn, W.
- The God to Whom we homage pay*, 1302, ii., Zinzendorf, N. L. von
- De god we heriaē, ye drihten we andettaþ* (tr. in the Lambeth psalter), 1128, i., Te Deum laudamus
- The God Who created the skies*, 808, ii., No prophet, nor dreamer of dreams
- The God who reigns on high*, 1150, ii., The God of Abraham praise
- The God, Whom earth, and sea, and sky Adore and laud*, 944, ii., Quem terra, pontus, aethera
- The God Whom earth and sea and sky, Revere, adore*, 944, ii., Quem terra, pontus, aethera
- The golden corn now wages strong* (tr. R. Massie), 406, ii., Geh aus, mein Herz, und suche Freud
- The Golden gates are lifted up*, 1149, i., The eternal gates lift up their heads



*The king was on his throne*, 120, li., Byron, G. G. N., Lord  
*The kingly banners onward stream*, 1221, li., Vexilla regis prodeunt  
*The kingly banners proudly fly*, 1222, l., Vexilla regis prodeunt  
*The King's bright banners forward go* (tr. Johnston, alt.), 1221, li., Vexilla regis prodeunt  
*The King's bright banners forward go* (tr. Dayman), 1221, li., Vexilla regis prodeunt  
*The King's bright banners onward bear*, 1222, l., Vexilla regis prodeunt  
*The kings of earth are in the hands* (Ps. 82), 1061, li., Spurgeon, C. H.  
*The Kings of old have shrine and tomb*, 610, l., Hemans (nee Browne), Felicia D.  
*The Lamb is slain, let us adore* (tr. Delamotte), 444, l., Gott ist gegenwärtig  
*The Lamb of God exalted reigns*, 216, l., Chapman, R. C.  
*The Lamb was slain, let us adore* (tr. Delamotte, alt.), 444, l., Gott ist gegenwärtig  
*The Lamb was slain, the blood was brought*, 734, li., Midlane, A.  
*The Lamb's high banquet called to share* (tr. Neale and H. A. & M.), 12, l., Ad coenam Agni providi  
*The Lamb's high banquet called to share* (tr. cento in the Hymnary), 12, li., Ad coenam Agni providi  
*The Lamb's high banquet stands displayed* (tr. Neale), 12, l., Ad coenam Agni providi  
*The Lamb's high banquet we await* (tr. Neale), 12, l., Ad coenam Agni providi  
*The land beyond the sea*, 362, l., Faber, F. W.  
*The land of Immanuel, our Saviour, is ponder*, 468, l., Gregory, J. G.  
*The land our fathers left to us*, 521, li., Higginson, T. W.  
*The lands that long in darkness lay* (Watts), 1166, i., The race that long in darkness pined  
*The language of true faith*, 191, l., Buchfelder, F. W.  
*The last full moon is on the road*, 170, li., Brettell, J.  
*The last great day of work had come*, 1174, l., Thrings, G.  
*The last loud trumpet's wondrous sound* (tr. Lord Roscommon), 297, li., Dies irae, dies illa  
*The last of days will come indeed* (tr. Cox), 1230, l., Wach' auf, wach' auf, du sich're Welt  
*The last of the hours iniquity towers* (tr. Coles), 534, li., Hora novissima, tempora pessima sunt, vigilemus  
*The Law by Moses came*, 1239, l., Watts, I.  
*The Law commands and makes us know*, 1239, l., Watts, I.  
*The law He came not to destroy* (tr. Blew), 943, l., Quod lex adumbravit veritas  
*The law of God is good and wise*, 700, l., Loy, M.  
*The Law on Sinai's fiery height* (tr. Chandler), 1059, l., Sinai sub alto vertice  
*The law's weak elements* (tr. cento in the Hymnary), 226, l., Debitis cessant elementa legis  
*The leaders of the Church of Christ* (tr. Phillimore), 240, li., Coelestis aulae principes  
*The leaves around me falling*, 706, li., Lyte, H. F.  
*The less I am, the more Thou art* (tr. J. Kelly), 765, li., Morant, A.  
*The life of man is like the grass*, 622, li., Kennedy, B. H.  
*The life which God's Incarnate Word* (tr. Caswall), 942, li., Quae dixit, egit, pertulit  
*The light of day again we see* (tr. Bucknoll), 1247, li., Welton, M.  
*The light of Sabbath eve*, 322, l., Edmeston, J.  
*The little snowdrops rise*, 719, li., Matheson, Annie  
*The live-long night we've toiled in vain*, 613, l., Keble, J.  
*The living principle of grace*, 1264, li., Wesley family, The  
*The Lord and King of all things But yesterday* (tr. Neale, 1462), 1179, l., Ὁ βασιλεὺς καὶ δεσπότης  
*The Lord and King of all things Upon the earth* (tr. Neale, 1853), 1179, l., Ὁ βασιλεὺς καὶ δεσπότης  
*The Lord as King aloft (alone) doth reign* (Ps. xciii., Hopkins), 866, li., Old Version  
*The Lord at first did Adam make*, 211, l., Carols  
*The Lord attends when children pray*, 198, l., Burton, J., Jun.  
*The Lord be with us as [when] we bend*, 327, li., Eller-son, J.  
*The Lord can clear the darkest skies*, 1240, li., Watts, I.  
*The Lord comes forth from Jordan's stream*, 329, li., Emergit undil et deo  
*The Lord declares His will*, 1239, l., Watts, I.  
*The Lord descending from above*, 1239, l., Watts, I.  
*The Lord did say unto my Lord* (Ps. cx., Norton), 866, l., Old Version  
*The Lord doth in His Kingdom come* (tr. J. Kelly), 1090, l., Strauss, V. F. von

*The Lord doth know the heart of man* (Ps. xciv.), 866, l., Old Version  
*The Lord doth reign, although at it* (Ps. xcix., Hopkins), 866, l., Old Version  
*The Lord doth reign and clothed is* (Ps. xciii.), 865, li., Old Version  
*The Lord doth reign whereat (for which) the earth* (Ps. xcvi., Hopkins), 866, l., Old Version  
*The Lord draws nigh, the righteous throne's Assessor* ('Ο κύριος ἐρχεται, tr. Neale), 1142, l., Τὴν ἡμετέραν θουραν  
*The Lord from His celestial throne*, 1239, li., Watts, I.  
*The Lord God is my Pastor guide*, 732, li., Meusel, W.  
*The Lord hath builded for Himself*, 706, li., Lyte, H. F.  
*The Lord hath burst the bonds of death* (tr. Chandler), 316, l., Dum morte victor obruta  
*The Lord hath burst the bonds of death* (tr. in the Hymnary), 316, l., Dum morte victor obruta  
*The Lord hath given, the Lord hath taken away*, 739, li., Neale, J. M.  
*The Lord hath quelled the rebel powers*, 1060, li., Singleton, R. C.  
*The Lord hath spoke, the mighty God* (Ps. l.), 860, li., New Version  
*The Lord, He gave the word*, 1060, li., Singleton, R. C.  
*The Lord He is my Shepherd kind* (tr. Miss Manington), 732, li., Meusel, W.; 962, l., Ringwaldt, B.  
*The Lord Himself from Sinai's Hill* (tr. Hunt), 301, l., Dies sind die heiligen zehn Gebot  
*The Lord Himself my Portion is*, 144, l., Birka, T. R.  
*The Lord Himself, the mighty Lord* (Ps. xciii), 860, l., New Version  
*The Lord Himself will light my lamp*, 540, l., How truly do I love Thee, Lord  
*The Lord His people all* (tr. R. Massie), 354, li., Es kennt der Herr die seinen  
*The Lord! how fearful is His Name*, 1237, l., Watts, I.  
*The Lord, how tender is His love*, 1195, li., Unitarian hymnody  
*The Lord, how wondrous are His ways*, 146, l., Bless, O my soul, the living God; 1240, li., Watts, I.  
*The Lord in love delayeth long* (tr. Miss Winkworth), 1230, l., Wach' auf, wach' auf, du sich're Welt  
*The Lord in thy distressful day*, 622, li., Kennedy, B. H.  
*The Lord is both my health and light* (Ps. xcvi., Hopkins), 866, l., Old Version  
*The Lord is come, let heaven rejoice*, 807, li., Joy to the world, the Lord is come  
*The Lord is come! On Syrian soil*, 1068, l., Stanley, A. P.  
*The Lord is come, the heavens proclaim*, 1240, li., Watts, I.  
*The Lord is here! Let us adore* (tr. J. Wesley, alt.), 444, l., Gott ist gegenwärtig  
*The Lord is here; then let us bow before Him* (tr. Miss Dunn), 444, l., Gott ist gegenwärtig  
*The Lord is King! Child of the dust*, 1163, l., The Lord is King! lift up thy voice  
*The Lord is King: glad earth, and ye*, 622, li., Kennedy, B. H.  
*The Lord is King, He reigns on high*, 623, l., Kennedy, B. H.  
*The Lord is King, let earth be glad*, 707, l., Lyte, H. F.  
*The Lord is King! let earth obey*, 1179, li., To God belongs the eternal sway  
*The Lord is King, lift up thy voice*, 226, li., Cunder, J.  
*The Lord is King! lift up your voice*, 1163, l., The Lord is King! lift up thy voice  
*The Lord is King, the earth submits*, 1280, li., Witness, divine, the Just and True  
*The Lord is King: upon His throne*, 704, l., Montgomery, J.  
*The Lord is King, ye saints rejoice*, 833, l., O God, Who hear'st the prayer  
*The Lord is my Shepherd, no want shall I know*, 704, l., Montgomery, J.  
*The Lord is on His throne*, 707, l., Lyte, H. F.  
*The Lord is only my support* (Ps. xciii., Whittingham), 865, l., Old Version; 1164, li., The Lord's my Shepherd, I'll not want  
*The Lord is our defence and aid* (Ps. xli., Hopkins), 865, li., Old Version  
*The Lord is our Refuge, the Lord is our Guide*, 707, l., Lyte, H. F.  
*The Lord is our Shepherd*, 472, l., Groser, W. H.  
*The Lord is rich and merciful*, 706, l., Lynch, T. T.  
*The Lord is risen, and gone before* (tr. Miss Fry), 226, l., Christ ist erstanden, Von der Marter alle  
*The Lord Jehovah lives*, 495, li., Hastings, T.  
*The Lord Jehovah reigns, And royal state maintains*, 1240, li., Watts, I.  
*The Lord muste high, unto my Lord thus spake* (Ps. cx., Craig), 1022, li., Scottish hymnody

- The Lord my faithful Shepherd is*, 732, li., Meusel, W.  
*The Lord my light and help will be* (Ps. xxvii., Kethe), 1023, ii., Scottish hymnody  
*The Lord my Maker, forming me of clay* (tr. Neale), 945, li., 'O ἡ ἀσπίς μου σπύριον  
*The Lord my pasture shall prepare* (Ps. 23, Addison), 17, i., Addison, Joseph; 920, i., Psalter, English  
*The Lord my shepherd is, I shall not want; He makes me lie* (Rous, revised), 1154, ii., The Lord's my Shepherd, I'll not want  
*The Lord, my Shepherd and my Guide* (Ps. 23), 1089, ii., Steele, Anne  
*The Lord my Shepherd is* (Conder), 901, i., Jesus my Shepherd is  
*The Lord my Shepherd is and Guide*, 732, ii., Meusel, W.  
*The Lord my Shepherd is, I shall be well supplied*, 1240, ii., Watts, I.  
*The Lord of earth and sky*, 1263, i., Wesley family, The  
*The Lord of glory is my Light*, 1240, ii., Watts, I.  
*The Lord of glory left His throne*, 1295, ii., Wright, P. J.  
*The Lord of glory reigns, He reigns on high*, 1240, i., Watts, I.  
*The Lord of life hath burst His chains*, 1196, ii., Unitarian hymnody  
*The Lord of life is risen* (tr. Harbaugh), 639, i., Lange, J. P.  
*The Lord of Life this Table spread*, 1238, i., Watts, I.  
*The Lord of Sabbath let us praise* (S. Wesley, jun.), 1257, i., 1259, ii., Wesley family, The  
*The Lord on high proclaims*, 1239, i., Watts, I.  
*The Lord our God alone is strong*, 1296, i., Winchester, C. T.  
*The Lord our God is a strong tower* (tr. Sugden), 325, i., Ein feste Burg ist unser Gott  
*The Lord our God is full of [clothed in] might*, 1276, i., White, H. K.  
*The Lord our God is King*, 282, i., Davis, T.  
*The Lord our God is Lord of all*, 1276, i., White, H. K.  
*The Lord, our God, we praise*, 1134, i., To Deum laudamus  
*The Lord, our Sovereign King*, 1240, ii., Watts, I.  
*The Lord shall come in dead of night* (tr. Mrs. Findlater), 980, i., Rube, J. C.  
*The Lord, the God of glory reigns*, 1089, ii., Steele, Anne  
*The Lord, the Judge, before His throne*, 1240, ii., Watts, I.  
*The Lord, the Lord hath triumphed* (tr. Neale), 218, ii., Χριστὸς ὁ νικῶν  
*The Lord, the only God, is great* (Ps. xlviii.), 900, ii., New Version  
*The Lord, the Sovereign King*, 1240, ii., Watts, I.  
*The Lord to my request attend* (Ps. xx.), 900, i., New Version  
*The Lord unto my Lord hath said*, 1261, ii., Wesley family, The  
*The Lord unto my Lord thus said*, 982, i., Russell, A. T.  
*The Lord unto my Lord thus spake* (Ps. cx.), 900, ii., New Version  
*The Lord Who died on earth for men*, 707, i., Lyte, H. F.  
*The Lord, Who hath redeemed our souls*, 90, ii., Auber, Harriet  
*The Lord, who once on Calvary*, 263, ii., Cotterill, T.  
*The Lord, Who truly knows*, 804, i., Newton, J.  
*The Lord, Whom earth, and sea, and sky* (Quem terra, pontus, sidera, tr. Caswall), 944, ii., Quem terra, pontus, aethera  
*The Lord Whose Name is love*, 278, i., Dale, T.  
*The Lord will come and not be slow* (cento Pm. 82, 85, 86, Milton), 737, i., Milton, J.; 919, ii., Psalter, English  
*The Lord will come, the earth shall quake*, 1164, i., The Lord shall come! the earth shall quake  
*The Lord's eternal gifts* (Aeterna Christi munera, Apostolorum gloriam, tr. Caswall), 24, ii., Aeterna Christi munera, Et martyrum victorias  
*The Lord's my Shepherd, I'll not want*, 1023, ii., Scottish hymnody  
*The love of Christ makes ever glad* (tr. Miss Klingemann), 621, i., Hey, J. W.  
*The love which thought on helpless man*, 1030, ii., Scottish hymnody  
*The lovely Sun has now fulfilled* (tr. Stryker), 1035, i., Scriber, C.  
*The loving Friend to all who bowed*, 685, ii., Longfellow, S.  
*The majesty of Solomon*, 1239, i., Watts, I.  
*The man in life wherever placed*, 197, ii., Burns, R.  
*The man is best that careful is* (Ps. xli., Sternhold), 865, ii., Old Version  
*The man is best that doth provide* (Ps. xli., 965, ii., Old Version  
*The man is best that God doth fear* (Ps. cxli., Kethe), 966, i., Old Version  
*The man is best that hath not bent* (Ps. i., Sternhold), 965, i., Old Version  
*The man is best who fears the Lord* (Ps. cxviii., 801, i., New Version  
*The man is best whose wickedness* (Ps. xlii., Sternhold), 865, ii., Old Version  
*The man is highly blessed* (tr. R. Mantis), 636, ii., O hochbeglückte Seele  
*The man who was crowned with thorns*, 1202, i., Scottish hymnody  
*The manna to the fainting Jews*, 185, i., Brown, J. J., sen.  
*The many are not always right*, 181, ii., Briggs, J.  
*The Marriage feast is ready*, 772, i., Moulton, G.  
*The martyr's crown is won to-day*, 1006, i., Schaefer, A. J.  
*The mason's ways are a type of existence* (tr. I. Carlyle), 441, ii., Goethe, J. W. von  
*The Master hath come, and He calls us to follow*, 27, i., ii., Doudney, Sarah  
*The Master is coming*, 119, ii., Baxter (see Lydia  
*The mellow eve is gliding*, 775, i., Muhlenberg, W. I.  
*The memory of Christ's death is sweet* (Dunking), 221, ii., Children's hymns  
*The memory sweet of Jesus' name* (Jesu dulcis memoria, Rom. use), 688, i., Jesu dulcis memoria  
*The men who slight Thy faithful word*, 1204, ii., Wesley family, The  
*The mercies of my God and King*, 797, i., Lyte, H. F.  
*The mercies of the Lord my God*, 613, ii., Kethe, J.  
*The merits of the saints, Blessed for evermore* (tr. Neale), 993, ii., Sanctorum meritis inculta gaudia  
*The midday sun with fiercest glare*, 613, i., Kethe, J.  
*The mighty flood that rolls*, 876, ii., Few are thy days and full of woe  
*The mighty frame of glorious grace*, 1241, i., Watts, I.  
*The mighty gates of earth unbar* (tr. Mercer), 1242, i., Weissel, G.  
*The mighty God, the Eternal hath thus spoke* (Ps. i., Whittingham), 865, ii., Old Version  
*The mighty God, the Lord hath spoken*, 144, i., Birks, I. E.  
*The mighty God who rolls [rules] the spheres*, 1112, i., Taylor, John  
*The mighty God will not despair*, 123, ii., Beddome, B.  
*The mighty host on high* (tr. Neale), 300, i., Exultation civium inculta gaudia  
*The mighty Saviour comes from heaven* (tr. Miss Cook), 1228, i., Vom Himmel kommt der starke Held  
*The mind athirst pants for the fount* (tr. Bowdler), 13, ii., Ad perennis vitae fontem  
*The mind was formed to mount sublime*, 1000, i., Steele, Anne  
*The moment a sinner believes*, 493, i., Hart, J.  
*The moment comes, when strength shall fail*, 833, i., O God unseen, but not unknown  
*The moon and stars shall lose their light*, 493, i., Hart, J.  
*The moon hath risen clear*, 237, i., Claudius, M.  
*The moon hath risen on high*, 237, i., Claudius, M.  
*The moon is up and beaming* (tr. Mrs. Johns), 237, i., Claudius, M.  
*The moon is up: how calm and slow*, 237, ii., Peabody, W. B. O.  
*The moon is up in splendour*, 237, i., Claudius, M.  
*The moon is upwards climbing*, 237, i., Claudius, M.  
*The moon on high is beaming* (tr. Buckell), 237, i., Claudius, M.  
*The moon up heaven is going*, 237, i., Claudius, M.  
*The more the cross, the nearer heaven* (tr. Miss Warner), 1012, ii., Schmoick, B.  
*The morn and eve Thy praise resound*, 725, ii., Merrick, J.  
*The morn had spread its crimson rays* (tr. B. Campbell), 93, ii., Aurora jam spargit polum  
*The morn of life, how fair and gay*, 1195, ii., Unitarian hymnody  
*The morn of our life-time is fast gliding by*, 1007, i., Stowell, H.  
*The morning beam revives our eyes*, 514, i., Herman, S.  
*The morning bright, With rosy light*, 1102, i., Schmoick, T. O.  
*The morning flowers display their sweets* (S. Wesley, jun.), 1259, ii., Wesley family, The  
*The morning light hath shed its beams*, 1000, i., Singleton, R. C.  
*The morning light is breaking*, 1064, i., Smith, S. F.  
*The morning purples all the sky* (Aurora coelum purpurat, tr. Thompson), 95, ii., Aurora luecè rutilat



- The Morning Star appeareth*, 882, L., Russell, A. T.  
*The morning star has risen, and we* (tr. Hull), 577, ii., Jam lucis orto sidere  
*The Mother prays her mighty prayer*, 808, ii., No track is on the sunny sky  
*The Mother sits all worshipful*, 808, ii., No track is on the sunny sky  
*The Mother stood in woeful wyse*, 1083, ii., Stabat mater dolorosa  
*The Mother stood with griefs confounded*, 1083, ii., Stabat mater dolorosa  
*The mountain of Jehovah's house*, 565, ii., In latter days the mount of God  
*The mourners came at break of day*, 16, ii., Adams (née Flower), Sarah  
*The mournful mother stood tearful beside the Cross* (tr. prose, Mrs. Charles), 1084, i., Stabat mater dolorosa  
*The mouth of fools doth God confess* (tr. R. Mammie), 354, ii., Es spricht der Unweisen Mund wohl  
*The murmurs of the wilderness*, 892, i., Peters (née Bowly), Mary  
*The mystery hidden from the eyes* (tr. R. Mammie), 411, ii., Gerhardt, P.  
*The name we still acknowledge*, 1264, ii., Wesley family, The  
*The new Church-year again is come* (tr. Cronenwett), 867, i., Olearius, Johannes  
*The new morn hath risen* (tr. Ia. Williams), 94, i., Aurora lucis dum novae  
*The new-born Babe, whom Mary bore*, 1014, ii., Schneegans, C.  
*The new-born Child this early morn*, 1014, ii., Schneegans, C.  
*The night becomes as day* (tr. Caswall), 183, i., Beim frühen Morgenlicht  
*The night comes apace* (tr. in the Morav. H. B., 1764), 512, ii., Herbert, P.  
*The night is closing o'er us* (tr. Blew), 23, ii., Adsunt tenebrae primae  
*The night is come; like to the day* (Browne), 166, ii., Browne, Sir T.; 621, i., Ken, T.  
*The night is come, wherein at last we rest* (tr. Miss Winkworth), 512, ii., Herbert, P.  
*The night is far spent, the day is at hand*, 615, ii., Kelly, T.  
*The night is now departed* (tr. Buckoll), 499, ii., Hardeffer, G. P.  
*The night of darkness fast declineth*, 982, i., Russell, A. T.  
*The noblest cities upon earth* (O sola magnarum urbium, tr. Trend), 946, ii., Quicumque Christum quaeritis  
*The oath and promise of the Lord*, 1237, ii., Watts, I.  
*The ocean hath no danger*, 1174, i., Thring, G.  
*The old year now hath passed away* (tr. Miss Winkworth), 1093, i., Steuerlein, J.  
*The old year now is past and gone* (tr. Sloan), 1093, i., Steuerlein, J.  
*The old year's long campaign is o'er*, 1096, i., Stone, S. J.  
*The once loved form now cold and dead*, 1090, i., Steele, Anne  
*The one thing needful, that good part*, 569, ii., Ingham, B.  
*The only Son from Heaven* (tr. Russell), 271, i., Cruciger (née von Meseritz), Elisabeth  
*The orient beams of Easter morn* (tr. Chambers), 94, i., Aurora lucis dum novae  
*The outer sunlight now is there* (tr. Lady Durand), 1144, ii., Tersteegen, G.  
*The pains of death are past*, 1063, i., Servant of God, well done! Rest from thy loved employ  
*The palace gates of Heaven expand* (tr. Chambers), 840, i., Coelestis aula panditur  
*The pall of night o'ershades the earth* (tr. Caswall), 830, i., Nox atra rerum contegit; 820, ii., Nox, et tenebrae, et nubila  
*The pangs of death are near* (tr. in the Andover Sab. H. B.), 721, ii., Media vita in morte sumus  
*The Paschal Feast, not girt [yet] with night* (tr. Ky-naston), 12, ii., Ad coenam Agni providi  
*The Paschal mornlight almost past*, 790, i., Neale, J. M.  
*The Paschal Victim calls for praise*, 1224, i., Victimae Paschali  
*The Paschal work is wrought*, 1223, ii., Victimae Paschali  
*The past is dark with sin and shame*, 521, ii., Higginson, T. W.  
*The past no longer in my power*, 1264, ii., Wesley family, The  
*The path of life we walk to-day*, 1278, i., Whittier, J. G.  
*The peace which God alone reveals*, 804, ii., Newton, J.  
*The people of the Lord were chosen*, 196, ii., Burnham, R.  
*The people out of Egypt brought*, 1266, i., Wesley family, The  
*The people that in darkness lay, The confines*, 1264, ii., Wesley family, The  
*The people that in darkness sat*, 1155, ii., The race that long in darkness pined  
*The people that in darkness walked* (Miss Leeson), 1155, i., The race that long in darkness pined  
*The perfect righteousness of God*, 734, i., Midlane, A.  
*The perfect world by Adam trod*, 1285, i., Willis, N. P.  
*The period's come; and lo, to-day* (Verbum Supernum prodians, E. Patris), 1218, i., Verbum Supernum prodians, A. Patre oim extens  
*The pitchy night beneath her pall* (tr. Doubleday), 630, i., Nox atra rerum contegit  
*The pity of the Lord*, 1240, ii., Watts, I.  
*The power that rules the globe*, 575, i., Jackson, E.  
*The power to bless my house*, 1265, i., Wesley family, The  
*The praise of our God, all people repeat* (Ps. cxvii.), 401, ii., New Version  
*The praise of Zion waits for Thee*, 1240, ii., Watts, I.  
*The praises of him who is grace's dispenser*, 1010, ii., Schmidt, J. E.  
*The praises of my tongue*, 1230, ii., Watts, I.  
*The praises that the blessed know* (Harum laudum praecuntia, tr. Neale), 23, i., Aeterni Festi gaudia  
*The prayers of the needy*, 301, ii., Dilherr, J. M.  
*The praying spirit breathe*, 509, i., Help, Lord! the busy foe  
*The precepts of the word are pure*, 289, i., Cronenwett, E.  
*The precious seed of weeping* (tr. Miss Winkworth), 48, ii., Am Grabe stehn wir still  
*The Prince of Life, once slain for us*, 215, i., Chapman, R. C.  
*The Prince of Peace to sinners given* (tr. Chandler), 780, i., Missum Redemptorem polo  
*The Prince of Salvation in triumph is riding*, 1064, i., Smith, S. F.  
*The princely city passing by* (tr. Earle), 577, i., Linquunt tecta Magi principis urbis  
*The prize is set before us*, 144, i., Blackall, C. R.  
*The prodigal's returning steps*, 131, i., Behold the wretch whose lust and wine  
*The promise of my (the) Father's love*, 1230, i., Watts, I.  
*The promised part in Christ to claim* (tr. M. Browne, alt.), 354, i., Es ist nicht schwer ein Christ zu sein  
*The promised Star appeareth*, 982, i., Russell, A. T.  
*The promises I sing*, 306, ii., Daddridge, P.  
*The prophet Habakkuk in ancient song* (Γέρων Ἰερων τῶν ἀνέκδοτων ψαλμῶν), 355, ii., Βώσσε λαόν, θαυματουργὸν Δεσπότην  
*The pure and peaceful mind*, 764, ii., Montgomery, J.  
*The purple morning gilds the Eastern skies* (tr. R. Mammie), 1077, i., Spitta, C. J. P.  
*The race that long in darkness lay*, 1155, ii., The race that long in darkness pined  
*The race that long in darkness pined* (Morrison), 1034, i., Scottish translations and paraphrases  
*The race that long in darkness sat*, 1155, ii., The race that long in darkness pined  
*The race that long in darkness walked*, 1155, ii., The race that long in darkness pined  
*The race which long in darkness pined*, 1155, ii., The race that long in darkness pined  
*The ransom of our souls to pay* (tr. Anderson), 225, ii., Christ lag in Todesbanden  
*The ransomed spirit to her home*, 1115, i., Tappan, W. B.  
*The rapl Isaiah saw the glorious One*, 594, i., Jesaiä, dem Propheten, das geschah  
*The reaper now is waiting*, 986, i., Sachse, C. F. H.  
*The Red Sea now is passed* (tr. Beste), 14, i., Ad regias Agni dapes  
*The red sun is gone* (Jam sol recessit igneus), 843, ii., O lux beata Trinitas, Et principalls Unitas  
*The renewal of the world*, 777, i., Mundi renovatio  
*The Resurrection and the Life*, 1294, ii., Wordsworth, C.  
*The rolling year hath now brought back*, 120, ii., Beata nobis gaudia Anni reduxit orbita  
*The rolling year pursues its way*, 120, ii., Beata nobis gaudia Anni reduxit orbita  
*The rolling years at length fulfil* (tr. Chandler), 1068, ii., Statuta decreto Dei  
*The Rose* (How fair is the rose! what a beautiful flower! Watts), 221, i., Children's hymns  
*The roseate hues of early dawn* (Mrs. Alexander), 38, ii., Alexander (née Humphreys), Cecil F.; 223, i., Children's hymns  
*The rosy light is dawning*, 405, i., Hastings, T.  
*The royal banner floats on high*, 1222, i., Vexilla regia prouident

- The royal banner forward goes, The Cross's mystery shines to view*, 1221, ii., *Vexilla regis prodeunt*
- The royal banner forward goes, The mystic Cross resplendent glows*, 1221, ii., *Vexilla regis prodeunt*
- The royal banner is unfurled* (tr. Chandler), 1221, i., *Vexilla regis prodeunt*
- The royal banner is unfurled* (tr. cento), 1221, ii., *Vexilla regis prodeunt*
- The royal banner is unfurled, And lo! the Cross is reared on high*, 1221, ii., *Vexilla regis prodeunt*
- The royal banners forward fly: The cross upon them cheers the sky*, 1222, i., *Vexilla regis prodeunt*
- The Royal banners forward go* (tr. Neale), 383, ii., *Fortunatus*, V. H. C.; 1221, i., *Vexilla regis prodeunt*
- The ruddy dawn is breaking* (tr. Blew), 96, i., *Aurora lucis rutllat*
- The rulers of this Christian land*, 1178, i., 'Tis gone, that bright and orb'd blaze
- The rush may rise where waters flow* (Anon., recast), 996, i., Say, grows the rush without the mire; 1034, i., Scottish translations and paraphrases
- The Sabbath-day has reached its close*, 328, i., Elliott, Charlotte
- The Sabbath morn is as bright and calm*, 106, i., Bacon, L.
- The Sabbath now is over*, 1019, ii., Schmolck, B.
- The sacred bond of perfectness*, 1186, ii., Try us, O God, and search the ground
- The sacred day hath beamed* (tr. Singleton), 872, i., *Optatus votis omnium*
- The sacred honours of this festival*, 996, i., *Sacrosancta hodiernae festivitatis praeconia*
- The sacred season now doth call*, 1068, ii., *Solemne nos Jejunii*
- The Sacred Spirit comes to take*, 979, ii., Row, T.
- The sage his cup of hemlock quaffed*, 386, ii., Fox, W. J.
- The saints awhile dispersed abroad*, 692, i., Peters (née Bowly), Mary
- The saints of God, their conflicts past*, 709, ii., Mac-lagan, W. D.
- The saints on earth and all the dead, But one communion* (Watts), 246, ii., Come, let us join our friends above
- The saints on earth and those above, But one communion* (cento, Watts, alt., and C. Wesley), 246, ii., Come, let us join our friends above
- The saints on earth and those above*, 811, ii., Not to the terrors of the Lord
- The saints who die of Christ possess*, 1264, ii., Wesley family, The
- The sands of time are sinking*, 264, ii., Cousin (née Cundell), Anne R.
- The Saviour bids us [thee] watch and pray*, 496, i., Hastings, T.
- The Saviour calls: let every ear*, 1069, ii., Steele, Anne
- The Saviour came, no outward pomp*, 636, ii., How few receive with cordial faith
- The Saviour comes: by ancient seers foretold*, 901, i., Pope, A.
- The Saviour comes, no outward pomp*, 636, ii., How few receive with cordial faith
- The Saviour died, but rose again*, 817, ii., Now let our souls ascend above
- The Saviour Jesus, Friend of man* (Der selge Helland, Jesus Christ), 973, i., Roh, J.
- The Saviour kindly calls*, 670, i., Onderdonk, H. U.
- The Saviour lives, no more to die*, 666, ii., I know that my Redeemer lives. What comfort this
- The Saviour, O what endless charms*, 245, ii., Come, heavenly love, inspire my song
- The Saviour said, yet one thing more*, 685, i., Long-fellow, H. W.
- The Saviour, when to heaven He rose*, 370, ii., Father of mercies, in Thine house
- The Saviour's Blood and Righteousness* (tr. C. Kinchen), 230, ii., Christi Blut und Gerechtigkeit
- The Saviour's gentle voice*, 1030, i., See Israel's gentle Shepherd stand
- The seasons, Lord! are Thine—how soon* (tr. J. A. Latrobe), 1302, ii., Zinzendorf, N. L. von
- The seed in scanty handfuls sown*, 453, ii., Great God, the nations of the earth
- The seed may perish in the earth*, 1197, i., Unitarian hymnody
- The seed of Jacob, one and all*, 612, ii., Keble, J.
- The seed we bury in the earth*, 189, i., Bruce, W.
- The Sepulchre is holding* (Σηπασον ουρεχει ραφοι, tr. Littledale), 76, ii., Αθααρνη θαιμα
- The Seraphim of God* (tr. Miller & Foster), 467, i., Gregor, C.
- The shade and gloom of life are fled*, 108, i., Awake, glad soul, awake, awake
- The shades of night have banished day* (tr. Min Dm), 616, ii., Hertzog, J. F.
- The shadow of the Almighty's cloud*, 612, i., Keble, J.
- The shadow of the glory which one day* (tr. Calverley), 240, ii., *Coelestis formam gloriae*
- The shadows lengthen, night will soon be here*, 122, ii., Bell, C. D.
- The shadows of the evening hours*, 913, ii., Frazer, Adelaide A.
- The shape for Whose bright vision* (tr. Blew), 246, ii., *Coelestis formam gloriae*
- The Shepherd by His passion*, 625, i., Hiller, P. F.
- The Shepherd now was smitten* (tr. Pott), 861, ii., *Pastore percussus, minus*
- The Shepherd slain, the wolf returns* (tr. Chandler), 863, ii., *Pastore percussus, minus*
- The Shepherd smitten is, and lo* (tr. Is. Williams), 461, ii., *Pastore per-ussus, minus*
- The Shepherd smitten and laid low* (tr. Is. Williams, alt.), 863, ii., *Pastore percussus, minus*
- The shining glory of the just* (tr. Littledale), 236, i., *Clarum decus Jejunii*
- The Sibyl's leaf, the Psalmist's lay* (tr. 'Somerset'), 300, ii., *Dies irae, dies illa*
- The sick man lieth weary*, 1167, i., The sick man in his chamber
- The sighs and the sorrows* (tr. Neale), 542, ii., *Human generis cunctis suspiria*
- The sign of faith, and love's true token* (tr. Maguire), 1078, ii., Spitta, C. J. P.
- The silent joy that sinks so deep*, 612, i., Keble, J.; 1152, ii., The heart of childhood is all mirth
- The silent moon is risen*, 336, ii., Claudius, M.
- The silver trumpets sounding*, 794, ii., Midlane, A.
- The simple trust that can confide*, 763, i., Munsell, J. S. B.
- The sinful earth was sunk in woe*, 542, ii., Hull, W. W.
- The sinner that truly believes*, 493, i., Hart, J.
- The slumber from my soul I shake*, 1262, ii., Wesley family, The
- The soldier keeps his wondrous watch*, 115, i., Barnaby, Sir N.
- The solemn fast of Lent is here* (tr. Chambers), 1006, ii., *Solemne nos Jejunii*
- The solemn fast the Fathers saw*, 359, ii., *Ex more docti mystico*
- The solemn Feasts our joyful songs inspire*, 946, i., *Sacris solemnibus juncta sint gaudia*
- The solemn season calls us now* (tr. Chandler), 1006, ii., *Solemne nos Jejunii*
- The solemn season calls us now, A holy fast to keep* (tr. in the Hymnary, based on Chandler), 1006, ii., *Solemne nos Jejunii*
- The solemn service now is done*, 1063, ii., Smith, S. F.
- The solemn time of holy fast* (tr. Singleton), 1006, ii., *Solemne nos Jejunii*
- The Son, before the worlds* (Τὸ ἐπὶ τοῖς αἰῶσι, tr. Littledale), 232, i., *Χριστος γεννῆται: βασιλεὺς*
- The Son foretook the Father's home*, 1006, i., Stoe, S. J.
- The Son of God goes forth to war*, 503, ii., Heber, R.
- The Son of God, in mighty love*, 161, ii., Bonar, H.
- The Son of God, in worlds on high*, 215, ii., Cawood, J.
- The Son of God, who framed the skies* (tr. Kinchee), 406, ii., *Gelobet seint du Jesu Christ*
- The Son of Man shall come*, 120, i., Beaton, H. W.
- The Soul of Christ me sanctify* (Die Seele Christi), 70, ii., *Anima Christi, sanctifica me*
- The sound of war in earth and air*, 604, i., Heber, R.
- The Sovereign God Whose hands sustain* (Quem terra, pontus, aeders, tr. in the Primer, 1766), 944, i., *Quem terra, pontus, aethera*
- The sovereign Father, good and kind* (tr. M. Browne), 354, ii., *Es ist nicht schwer ein Christ zu sein*
- The Sower went forth sowing*, 165, ii., Bouma, W. S. H.
- The spacious armament on high* (Ps. 19, Addressed 17, ii., Addison, Joseph; 920, i., Psalter, English; 1034, i., Scottish translations and paraphrases; 1157, ii., The starry armament on high; 1251, i., Welsh hymnody)
- The Spirit in our hearts*, 870, i., Onderdonk, H. U.
- The Spirit in the word*, 870, i., Onderdonk, H. U.
- The Spirit, like a peaceful dove*, 1239, ii., Watts, L.
- The Spirit, O sinner, in mercy doth move*, 150, ii., Bliss, P.
- The Spirit of the Lord, my [our] God*, 1263, i., Wesley family, The
- The Spirit to our hearts*, 870, i., Onderdonk, H. U.
- The Spirit's fruits are peace and love*, 269, i., Cronm-well, E.
- The splendours of Thy glory, Lord* (tr. Benson), 642, ii., *O Luc qui mortalibus*
- The spoiler fierce is lying low* (tr. Is. Williams, alt.), 863, ii., *Pastore percussus, minus*

- The spotless Saviour lived for me*, 1183, i., Toplady, A. M.
- The springtide hour brings leaf and flower*, 763, ii., Monsell, J. S. B.
- The sprinkled blood is speaking*, 1276, ii., Whitfield, F.
- The star of day hath risen, and we* (tr. Keble), 577, i., Jam lucis orto sideris
- The star of light ascends the sky* (tr. G. Moultrie), 577, ii., Jam lucis orto sideris
- The star of light has risen, O Lord*, 578, i., Jam lucis orto sideris
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- The star of light is rising bright* (tr. Blew), 577, ii., Jam lucis orto sideris
- The star of morn is in the skies* (Orig. text, tr. Macgill), 578, i., Jam lucis orto sideris
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- The star of morn now wakes from sleep* (tr. Chandler, rewritten), 578, i., Jam lucis orto sideris
- The star of morn to night succeeds* (tr. Newman), 577, ii., Jam lucis orto sideris
- The star proclaims the King is here* (Hostia Herodes temple), 5, i., *A solis ortus cardine Ad usque*
- The star which o'er the sea* (tr. Hewett), 99, ii., *Ave maris stella*
- The starry heavens Thy rule obey*, 1240, ii., Watts, I.
- The starry hosts in order move*, 1196, ii., Unitarian hymnody
- The stars above our head*, 303, i., Dix, W. C.
- The stars will fall, the sun be dark*, 1146, i., *The ark of God in safety rode*
- The storm of sorrow howls around* (tr. Blew), 936, ii., *Saevo dolorum turbine*
- The strain upraise of joy and praise, Alleluia* (tr. Neale), 804, i., *Cantemus cuncti melodum nunc, Alleluia*
- The strains of joy that ceaseless flow* (tr. Mrs. Chester), 1103, i., *Supernae matris gaudia*
- The strife is o'er, the battle done* (tr. Pott), 377, i., *Finita jam sunt praelia*
- The summer harvest spreads the fields*, 1098, ii., Strong, N.
- The sun had set, the infant slept*, 715, ii., Martineau, Harriet
- The sun hath downward turned his way* (tr. Chambers), 636, i., *Labente jam solis rotâ*
- The sun hath run his daily race*, 514, i., Herman, N.
- The sun is gone: like to the day*, 1155, i., *The night is come: like to the day*
- The sun is sinking fast* (tr. Caswall), 1006, i., *Sol proceps raptur, proxima nox adest*
- The sun is soaring high* (tr. Is. Williams), 578, ii., *Jam solis excelsum jubar*
- The sun is still for ever sounding* (tr. Hedge), 441, ii., Goethe, J. W. von; 504, ii., Hedge, F. H.
- The Sun of Righteousness on me*, 250, i., *Come, O Thou Traveller unknown*
- The sun will soon appear*, 1007, i., Scheffler, J.
- The sun's fair sheen is past and gone* (tr. Buckoll), 514, i., Herman, N.
- The Sunday morn again is here* (tr. Neale), 330, ii., *Ecce dies est dominica*
- The Sundays of man's life*, 347, i., English hymnody
- The twilight has departed*, 80, i., Arndt, E. M.
- The sun's golden beams*, 294, ii., *Die güldne Sonne*
- The Supper of the Lamb to share* (tr. Mrs. Charles), 13, ii., *Ad cœnam Agni providi*
- The swift-declining day*, 306, ii., Doddridge, P.
- The swift-winged herald from on high* (tr. Chambers), 340, i., *Coelestis ales nuntiât*
- The temple to my soul has said*, 764, i., Montgomery, J.
- The ten commandments once for all*, 216, ii., Chamberlain, T.
- The tender light of home behind*, 1094, ii., Stock, Sarah G.
- The thirty are called to their Lord*, 1264, ii., Wesley family, The
- The thirty hart pants with desire*, 1202, ii., *Ut jucundus cervus undas aestuans desiderat*
- The thirty years have all been passed* (Lustra sex qui jam peregit, tempus implens corporis, tr. John Williams), 581, i., *Pange lingua gloriosi proelium certaminis*
- The thought of God, the thought of thee*, 362, i., Faber, F. W.
- The thoughts that filled the mind of Luke*, 216, ii., Chamberlain, T.
- The throne of his glory—as snow it is white*, 775, i., Muhlenberg, W. A.
- The tide of years [time] is rolling on*, 1002, ii., Smith, I. G.
- The time draws near with quickening pace* (tr. Miss Fry), 962, i., Ringwaldt, B.
- The time draws nigh, swift fly the years*, 1212, i., *Veni Redemptor gentium*
- The time is short, ere all that live*, 536, i., Hoskins, J.
- The time is very near* (tr. J. Kelly), 419, ii., Gerhardt, P.
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- The times are all so wretched* (tr. Macdonald), 446, i., Hardenberg, G. F. P. von
- The times of old by God decreed* (tr. Chambers), 1088, ii., *Statuta decreto Dei*
- The toil has ceased by which we're fed*, 1196, ii., Unitarian hymnody
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- The toil of day is over* (Fluxit labor diel, tr. Johnston), 19, ii., *Ades Pater supreme*
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- The Tree of Life in Eden stood*, 669, ii., Leaton-Blenkinsopp, E. C.
- The tribes of faith from all the earth*, 1099, i., Stryker, M. W.
- The triumph of the martyred saints* (tr. Mant), 993, ii., *Sanctorum meritis inclita gaudia*
- The triumphs of the saints, Blessed for evermore* (tr. Neale), 993, ii., *Sanctorum meritis inclita gaudia*
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- The true good Shepherd, God's own Son* (tr. Moltzer), 1006, i., Scheffler, J.
- The true Messiah now appears*, 1239, i., Watts, I.
- The true One God, in Persons Three* (Der du bist drei in Einigkeit, tr. Anderson), 843, i., *O Lux beata Trinitas, Et principalis Unitas*
- The trumpet sounds: the day is come!* (tr. H. Mills), 302, i., Ditterich, J. S.
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- The tyrant hears, and not in vain* (Audit tyrannus anxius), 946, ii., *Quicumque Christum quaeritis*
- The unfading crowns by Christ bestowed*, 24, ii., *Aeterna Christi munera, Et martyrum victorias*
- The uplifted eye and bended knee*, 1020, ii., Scott, T.
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- The voice of God's Creation found me*, 1109, ii., Twells, H.
- The voice of him who cries aloud* (tr. Chandler), 234, i., *Clamantis ecce vox sonans*
- The voice of one that cries aloud* (tr. based on Chandler), 234, i., *Clamantis ecce vox sonans*
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- The waning day hath reached its close* (tr. Buckoll), 516, ii., Heitzig, J. V.
- The waters cleanse not Thee, O Lord* (tr. Chambers), 810, i., *Non abluant lymphae Deum*
- The waters of Bethesda's pool*, 116, ii., Barton, B.
- The waves of trouble, how they rise*, 1238, ii., Watts, I.
- The way is long and dreary*, 913, ii., Procter, Adelaide A.
- The way of Christians leads through deserts dreary* (tr. H. Mills), 1100, i., Sturm, C. C.
- The way to heaven Thou art, O Lord*, 982, i., Russell, A. T.
- The week at length is over*, 1012, i., Schmolck, B.
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- The whole creation groans and cries*, 1096, i., Stone, S. J.

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- The wicked deeds of the ill man* (Ps. xxxvi., Kethe), 1022, ii., Scottish hymnody
- The wicked fools must sure suppose* (Ps. llii.), 800, ii., New Version
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- The wicked with his works unjust* (Ps. xxxvi., Hopkins), 865, ii., Old Version
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- The Will Divine that woke a waiting time*, 605, i., Johnson, S.
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- The winter past, reviving flowers*, 376, ii., Few are thy days and full of woe
- The wintry time hath ended*, 680, i., Littledale, R. F.
- The wisdom of the heavenly Father, Truth divine* (tr. French), 696, i., Patris Sapientia, veritas divina
- The wisdom owned by all Thy sons*, 1265, i., Wesley family, The
- The wisdom of the father, and truth divine beside*, 696, i., Patris Sapientia, veritas divina
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- The wondrous joys which crown the saints*, 994, i., Sanctorum meritis inclita gaudia
- The woods are hushed; o'er town and plain* (tr. Guthrie), 522, ii., Nun ruhen alle Wälder
- The Word, descending from above*, 1216, ii., Verbum Supernum prodians Nec Patris linquens
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- The word is given, the waters flow* (tr. I. A. Williams), 607, ii., Jubes: et in praeceptis aquis
- The Word Most Highest from above*, 1216, ii., Verbum Supernum prodians Nec Patris linquens
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- The world and all its boasted good* (Haec rite mundi gaudia, tr. in the H. Not., 1854), 694, i., Jesu Redemptor omnium, Perpes corona praesulum
- The world can neither give nor take*, 558, i., I that am drawn out of the depth
- The world enslaved to sin*, 1010, i., Schlegel, J. A.
- The world in condemnation lay*, 704, i., Montgomery, J.
- The world is grown old, her pleasure is past*, 604, i., Heber, R.
- The world is sad with hopes that die*, 1096, i., Stone, S. J.
- The world is very evil* (tr. Neale), 634, i., Bona vita, sima, tempora pessima sunt, vigilemus
- The world itself keeps Easter Day*, 790, i., Neale, J. M.
- The world looks very beautiful*, 1234, i., Warner, Anna
- The world may change from old to new*, 354, ii., Is reden und träumen die Menschen viel
- The world may fall beneath my feet* (tr. Mrs. Stanley Carr), 573, ii., Ist Gott für mich, so trete
- The world may in its wealth delight*, 763, i., Minnall, J. S. B.
- The world may look serene and bright*, 772, ii., Mettrick, J.
- The world may rise against me round* (tr. Mrs. Stanley Carr), 573, ii., Ist Gott für mich, so trete
- The world shall yet be cited* (tr. J. D. Burns), 545, i., Hillier, P. F.
- The world with broadcast beauties sown* (tr. E. Mame), 1006, ii., Scheffler, J.
- The world's bright sun is risen on high* (tr. Buckell), 1144, ii., Tersteegen, G.
- The world's Restorer, Christ, of kings the King* (tr. Blew), 847, i., O ator rerum, reparator aevi
- The worthy maid is dear to me* (tr. Anderson), 1067, ii., Sie ist mir lieb, die werthe Magd
- The wrathful winter preaching on apace* (Sackville), 210, ii., Carola
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- The year began with Thee*, 1158, ii., The year begins with Thee
- The year is gone, another dawns* (tr. W. Cooke), 640, i., Lapsus est annus: redit annus alter
- The year is gone beyond recall* (tr. Pott), 640, i., Lapsus est annus: redit annus alter
- The year is swiftly waning*, 540, ii., How, W. W.
- The youths with fire circled, unconsumed* (Μῦθος ἀφλέκτος), 355, ii., 'Εσωσε λαόν, θαυματουργὸν Θεόν
- Thee at the break of sacred day*, 1035, ii., Σε πρὸ ἀπρόσμενας
- Thee before the close of day* (tr. Copeland), 1131, i., Te lucis ante terminum
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- Thee, desire of all the nations* (tr. Stevenson), 990, i., Ηὐλογητὸς, κύριος
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- Thee, fount of blessing, we adore* (tr. Miss Winkworth), 189, i., Brunn alles Heils, dich ehren wir
- Thee, God Almighty, Lord thrice holy* (tr. Mrs. Findlater, alt.), 844, i., O Majestät! wir fallen nieder
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- Thee God we praise, Thee Lord confess*, 963, ii., Robertson (of Monzievauld), W.; 1133, ii., Te Deum laudamus
- Thee God we praise: thee, Lord, we knowledgia* (tr. in Douce ms.), 1128, ii., Te Deum laudamus
- Thee I adore the Truth concealed*, 23, ii., Adoro te devote, latens Deitas
- Thee I will bless* [I'll extol], my God and King (Ps. cxlv.), 801, i., New Version
- Thee in the loving bloom of morn*, 162, i., Bonar, H.
- Thee, Jehovah, will I bless*, 713, ii., Mant, R.
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- Thee, Maker of the world, doth rest* (tr. Blew), 1134, ii., Te laeta mundi Conditor
- Thee, mighty Father, we adore* (tr. G. Horne), 634, i., Horne, G.; 1134, ii., Te Deum Patrem collimus
- Thee, my God, in ceaseless lays*, 697, ii., Lord's (The) Prayer
- Thee, O Christ, the Father's splendour* (tr. Neale), 1177, i., Tibi Christe, splendor Patris
- Thee, O Christ, we, very early rising* (Ἐκ παντὸς ὁρμίζομεν, tr. Neale), 87, ii., 'Αναστὰς πατρὸς Ἀνθι
- Thee, O God, alone I love* (tr. Dartnell), 826, ii., O Deus, ego amo Te, Nec amo Te ut salves me



*Thee, O Immanuel, we praise* (tr. Miss Winkworth), 1288, i., Wir singen dir Immanuel  
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*There is a stream, whose gentle flow*, 433, i., God is the Refuge of His saints  
*There is a stream whose waters flow*, 330, i., Darling, T.  
*There is a stream, whose waters rise*, 789, ii., Neale, J. M.  
*There is a strife we all must wage*, 192, i., Bullfinch, S. G.  
*There is a throne of grace*, 734, i., Midlane, A.  
*There is a throne of matchless grace*, 261, i., Congreve, G. T.  
*There is a time, we know not when*, 39, i., Alexander, J. A.  
*There is a word I fain would speak*, 532, ii., Hood, E. P.  
*There is a world eye hath not seen*, 1219, i., Very, J.  
*There is a world of perfect bliss*, 124, i., Beddome, B.  
*There is an ancient river*, 1096, i., Stone, S. J.  
*There is an eye that never sleeps*, 1197, i., Unitarian hymnody; 1231, ii., Wallace, J. C.  
*There is an hour of hallowed peace*, 1115, i., Tappan, W. B.  
*There is an hour of peaceful rest*, 1115, i., Tappan, W. B.  
*There is an hour when I must part*, 964, i., Reed, A.  
*There is beyond this world of night*, 169, ii., Breny, J. G.  
*There is joy amongst the angels*, 1098, ii., Streetfield (née Saint), Charlotte  
*There is joy in heaven, and joy on earth*, 964, i., Rippon, J.  
*There is life for a look at the Crucified One*, 542, i., Hull, Amelia M.  
*There is no condemnation* (Gough), 446, i., Gough, B.  
*There is no condemnation* (tr. Mrs. Bevan), 673, ii., Ist Gott für mich, so trete

*There is no fold so fair as Thine*, 468, H., Greenwood, J. B.  
*There is no God, as [do] foolish men* (Ps. xiv., Sternhold), 186, L., Old Version  
*There is no God, so swift the foot*, 622, L., Kennedy, B. H.  
*There is no grief, however light*, 1162, L., There is no sorrow, Lord, too light  
*There is no Name so sweet on earth*, 129, L., Bethune, G. W.  
*There is no night in Heaven*, 629, L., Knollis, F. M.  
*There is no path to heavenly bliss*, 476, H., Had I ten thousand gifts beside  
*There is no sorrow, Lord, too light*, 368, H., Crowdon (see Fox), Jane  
*There is no sorrow, Lord, too slight*, 1162, L., There is no a row, Lord, too light  
*There is no wrath to be appeased*, 1004, H., Smith, W. C.  
*There is one thing quite sure to wake*, 117, L., Bateman, H.  
*There is purpose in this waste*, 706, L., Lynch, T. T.  
*There is sin in the camp*, 150, H., Bliss, F.  
*There my God tore all my guilt*, 493, L., Hart, J.; 608, L., Jesus while he dwelt below  
*There, on a high majestic throne*, 1232, H., Watts, L.  
*There seems a race in every gale*, 871, L., Opie (see Alderman), Amelia  
*There should to Christ be praises sung* (fr. Miss Minnion), 4, H. A. *Sola ortu carmine Ad sacre*  
*There stood three Marys by the tomb*, 730, L., N. ale, J. M.  
*There was a lovely Garden once*, 164, H., Beurdillon (see Cotterill), Mary  
*There was a noble ark*, 1052, L., Sigourney (see Huntley), Lydia  
*There was a time when children sang*, 1119, H., Taylor, T. H.  
*There was beauty on the sea*, 1278, H., Whiting, Mary B.  
*There was joy in Heaven*, 504, L., Heber, R.  
*There was no angel 'midst the throng*, 526, H., Hinsdale (see Haddock), Grace W.  
*There went three damozels ere break of day*, 354, L., Es giengen zwon frew-lach also fû  
*There were windy and mine that safely lay*, 839, L., Creptane, Elizabeth C.  
*There were three Persons and one Lord*, 810, L., Carola  
*There's a beautiful land by the quiet strand*, 196, L., Burleigh, W. H.  
*There's a beautiful land where the rains never cease*, 832, H., Hood, K. P.  
*There's a cry from Macedonia*, 1204, L., Van Alstyne (see Cradock), Frances J.  
*There's a light to be fought, there's a work to be done*, 1094, H., Stock, Sarah G.  
*There's a Friend above all others, O how He loves*, 824, L., Nunn, Marianne  
*There's a Friend above all others Well deserves* (Newton, alt.), 870, H., One there is above all others, Well deserves  
*There's a Friend for little children*, 794, L., Midlane, A.; 750, H., Missions  
*There's a rest for little children*, 1162, H., There's a friend for lit a children  
*There's a wisdom in God's mercy*, 1069, L., Souls of men, why will ye scatter?  
*There's sunlight on earth to rest upon*, 1976, H., White-Relph, F.  
*There's no name among men, nor angels, so bright*, 1050, H., Scottish hymnody  
*There's not a grief however light*, 1162, L., There is no sorrow, Lord, too light  
*There's not a place on earth's vast round*, 1162, H., There's not a star whose twinkling light; 1232, L., Wallace, J. C.  
*There's not a star whose twinkling light*, 1167, L., Unitarian hymnody  
*There's not a land that paints the sea*, 1162, H., There's not a star whose twinkling light  
*There's nothing bright above, below*, 765, L., Moore, T.  
*There's nothing round this spacious earth*, 1232, L., Watts, L.  
*There's rest in the grave*, 123, H., Beecher, C.  
*There are the crowns that we shall wear*, 161, H., Bonar, H.  
*There are the holy commandments* (fr. Anderson), 301, L., Dies sind die heiligen zehn Gebot  
*There are the holy commandments ten* (fr. Corvendale), 301, L., Dies sind die heiligen zehn Gebot; 442, H., Ghostly Psalms and Spiritual Songs  
*There are the holy ten Commandments* (fr. Macdonald), 301, L., Dies sind die heiligen zehn Gebot  
*There are the holy ten Commandments* (fr. in the Morav. H. B., 1764), 301, L., Dies sind die heiligen zehn Gebot

*There are the latter time, they are no better than*  
*Let us stand waiting* (fr. Bufford), 124, L., H's  
*novissima, tempora per ams sunt, viginti*  
*These glorious minds, how bright they show* (fr. 1034, L., Scottish translations and paraphrase  
*These mortal joys, how soon they fade*, 808, H., Isidore, P.  
*These prayers and prayers*, 920, L., Salve must come  
*These supplications hear*, 545, L., Haddock, C. E.  
*These things the poor faintest did fulfill* (fr. E. Kane), 594, L., Jesu, den Propheten, du gestalt  
*Therier ist der Tod der Doms*, 414, L., German hymnody; 550, L., Hettner (see Schwaner), Mrs. Frances Warratt  
*Thine heart is as a cedar*, 1014, L., Schmidt, I.  
*They are coming! they are coming!*, 860, H., Jones  
*They are gathering home from every land*, 121, L., Baptist hymnody; 871, H., Leslie, Mary E.  
*They are slaves who will not choose*, 629, L., Lovell, I.  
*They pass refreshed the thirsty mile*, 737, L., Kline, J.  
*They pray the best who pray and wait*, 122, L., Beyer, E.  
*They slumber not nor sleep*, 749, H., Kralic, J. M.  
*They smile the shepherd*, 179, H., Ward, J. (see Chambers), 853, H., Pastor perenne, missa  
*They talked of Jesus as they went*, 871, L., Grahall, I.  
*They that mourn in damp-gloom* (Montgomery), 1142, L., Thack and praise Jehovah's Name  
*They that toil upon the deep* (Montgomery), 1142, L., Thank and praise Jehovah's Name  
*They who have kept their spirit's virgin white*, 1261, Barleigh, W. H.  
*They who love Jesus alone can be gay* (fr. in H's, L., Poema), 821, L., Hey, W.  
*They who of their have talked longer now* (fr. O. grandeur, (fr. Anon.), 847, L., Jan also memoria  
*They who seek the throne of grace*, 426, L., Holm, O.  
*They whose course on earth is o'er*, 790, L., Nink, J. K.  
*Thick out [tho] more thick [trunk] was pollen*, 112, L., To Deum laudamus  
*Thine angel, Christ! we loved in advent lay*, 88, L., O Captain of God's host, whose dreadful night  
*Thine are all the gifts*, O God, 1278, L., Wallace, J. C.  
*Thine arm, O Lord, in days of old*, 897, L., H., Pomeroy, E. H.  
*Thine earthly substance, Lord, we love*, 892, L., Let of the Sabbath, bear our vows  
*Thine for ever, God of love*, 726, L., Mauds (see Hope), Mary F.  
*Thine handmaid, Saviour, now it is*, 775, L., Winterberg, W. A.  
*Thine holy day's returning*, 877, H., Palmer, E.  
*Thine heavenly realm, righteous Lord* (fr. Loy), 502, L., Hoermann, J.  
*Thine, Lord, is wisdom, Thine alone* (fr. J. Watts), 638, L., Lange, E.  
*Thine, most gracious Lord*, 606, H., Hawks (see Annie S.  
*Thine own love doth us constrain*, 1067, L., Schöller, I.  
*Thine, Thine for ever*, 142, L., Hickenstein, E. B.  
*Think! See also Think*  
*Think, mighty God, on faith men*, 1246, H., Varn, I.  
*Think, O my soul, that while thou art (fr. Lady I. Fortunate), 877, H., Bach, S.  
*Think on Thy Son's so bitter death* (Grekut at St. John's Western T.), 92, H., Asier inhuman, ten, suffer from  
*Thirty winters has He numbered* (Lutes ex qd in peracta, fr. Macgill), 821, L., Page Ingu strom prolium certamina  
*Thirty years among us dwelling* (Lutes ex qd in peracta, fr. Neale), 820, H., 821, L., Page Ingu glorios prolium certamina  
*Thirty years e'en now fulfilling* (Lutes ex qd in peracta, fr. Hewett), 821, L., Page Ingu strom prolium certamina  
*This body, weary and distressed*, 76, L., Lichth, E.  
*This day by Thy creating word*, 545, H., H's, W. E., 1142, L., This day the Light of heavenly birth  
*This day be grateful homage paid*, 25, L., Apst to Lord of life and light  
*This day behold the waters bear* (fr. Chambers), 861, L., Hudson crati fluctibus  
*This day by Thy creating word*, 1164, H., This day the Light of heavenly birth  
*This day by Thy creative word*, 1162, L., This day the Light of heavenly birth  
*This day celestial melody* (fr. Pearson), 306, L., Oculis organum hodie unum in terra  
*This day in this Thy holy place*, 461, L., Barleigh, I.  
*This day is God's, let all the land*, 921, L., New Year  
*This day let grateful praise ascend*, 461, L., Rab, K. W.*

*This day sent forth His heralds bold* (tr. Miss Cox), 966, ii., Rist, J.  
*This day shall yet by God's command* (tr. in the Fam. Treas.), 407, i., Gellert, C. F.  
*This day the blessed Trinity* (Primo die quo Trinitas, tr. Caswall, alt.), 913, i., Primo dienum omnium  
*This day the dawn glows bright above the sun* (tr. C. B. Pearson), 401, ii., Fulgens praeclara rutilat  
*This day the Father, Source of all* (tr. W. Cooke), 394, ii., Die parente temporum  
*This day the glorious Trinity* (Primo die quo Trinitas, tr. Caswall), 913, i., Primo dienum omnium  
*This day—the king of days, heaven-born* (tr. Macgill), 394, i., Die dienum princeps  
*This day the Lord hath called His own*, 118, i., Bathurst, W. H.  
*This day the Lord is risen*, 763, ii., Monnell, J. S. B.  
*This day the Lord's disciples met*, 327, ii., Ellerton, J.  
*This day the wondrous mystery* (tr. Caswall), 794, i., Mysterium mirabile, Hac luce nobis panditur  
*This day when the eternal Three* (Primo die quo Trinitas, tr. Wallace), 913, i., Primo dienum omnium  
*This day which Jesus calls his own* (tr. Trend), 331, i., En dies est Dominica  
*This earthly globe, the creature of a day*, 114, i., Barbauld (née Aikin), Anna L.  
*This endris nygth I saw a syght*, 200, i., Carols  
*This glorious morn, time's eldest born, When God* (Primo die quo Trinitas, tr. Copeland), 913, i., Primo dienum omnium  
*This glorious morn, time's eldest born, Wherein was* (tr. Keble), 913, i., Primo dienum omnium  
*This God is the God we adore*, 403, ii., Hart, J.; 808, i., ii., No prophet, nor dreamer of dreams  
*This healthful Mystery*, 515, i., Hernaman (née Ibotson), Claudia F.  
*This holy feast, by Jesus spread*, 388, i., Franck, S.  
*This holy morn, so fair and bright* (Aurora coelum parurat, tr. Chandler), 96, ii., Aurora lucis rutilat  
*This house, most holy Lord, is Thine*, 1291, ii., Wolcott, S.  
*This impulse so gentle, this movement so sweet* (tr. in the Murav. H. B., 1754), 990, ii., Richter, C. F.  
*This is a precious book indeed*, 1117, i., Taylor, Ann and Jane  
*This is enough; although 'twere sweet*, 323, i., Elliott, Charlotte  
*This is God's most holy day*, 823, i., Par-on (née Rooker), Elizabeth  
*This is my Body which is given for you*, 391, ii., Ford, C. L.  
*This is not my place of resting*, 161, ii., Bonar, H.  
*This is the abode where God doth dwell* (tr. Is. Williams), 320, ii., Ecce sedes hic Tonantis  
*This is the day of holy rest* (tr. Russell), 630, i., Heut let des Herren Ruhetag  
*This is the day of light, When first the silvery dawn*, 606, i., Jones, S. F.  
*This is the day the first ripe sheaf*, 1030, ii., Scottish hymnody  
*This is the day the light was made* (tr. Chandler, 1841), 394, i., Die dienum princeps  
*This is the day the Lord hath blest* (E. Cooper), 1094, ii., 1095, i., Staffordshire hymnbooks  
*This is the day the Lord hath made, Let young and old*, 794, ii., Montgomery, J.  
*This is the day the Lord hath made, O'er all the earth* (tr. Miss Borthwick), 407, i., Gellert, C. F.  
*This is the day the Lord of Life*, 304, ii., Cotton, N.  
*This is the day, the solemn day* (tr. Chandler), 477, i., Haec illa solennis dies  
*This is the day to tune with care*, 328, ii., Elliott, Charlotte  
*This is the day when Christ arose* (Watts), 221, i., Children's hymns; 1230, ii., Watts, I.  
*This is the day when first of all* (tr. Doubleday), 913, i., Primo dienum omnium  
*This is the day when Jesus Christ*, 1181, ii., Toke, Emma  
*This is the day when Jesus' true Confessor* (tr. Little-dale), 573, ii., Iste Confessor Domini sacratus  
*This is the day which God ordains* (tr. G. Walker), 407, i., Gellert, C. F.  
*This is the feast of heavenly wine*, 147, i., Bless'd with the presence of their God  
*This is the festal day of jubilation*, 772, ii., Moultrie, G.  
*This is the festal light* (tr. Is. Williams), 477, i., Haec illa solennis dies  
*This is the glorious day*, 1240, ii., Watts, I.  
*This is the glorious gospel word*, 1093, i., Stephenson, T. B.  
*This is the hour of peace and blest communion*, 772, ii., Moultrie, G.

*This is the house of God*, 1066, i., Soden, A. J.  
*This is the house where God doth dwell* (tr. Is. Williams, alt.), 320, ii., Ecce sedes hic Tonantis  
*This is the month, and this the happy morn*, 737, i., Milton, J.  
*This is the mount where Christ's disciples see*, 323, ii., Elliott, Charlotte  
*This is the night wherein appeared* (tr. Russell), 794, i., Nachtenbitter, C. F.  
*This is the word of truth and love*, 1239, i., Watts, I.  
*This is Thy day so glorious* (tr. Buckoll), 153, i., Bogatzky, C. H. von  
*This is Thy will, I know*, 1263, i., Wesley family, The  
*This life is like a flying dream* (tr. Mrs. Findlater), 792, i., Neander, J.  
*This life is oftentimes gloomy*, 1078, ii., Spitta, C. J. P.  
*This loving Saviour stands patiently*, 150, ii., Bliss, P.  
*This man sinners doth receive* (tr. H. Mills), 797, ii., Neumeister, G.  
*This meeting with Thy presence crown*, 165, i., Bourne, H.  
*This new year to Thee*, 368, i., Father, let me dedicate  
*This night, O God, we lift our cry to Thee*, 1066, i., Soden, A. J.  
*This, O Holy Jesu, grant me* (tr. Blew), 1083, i., Stabat mater dolorosa  
*This primal day, the Spring of Time* (tr. Singleton), 324, ii., Die parente temporum  
*This rule our blest Redeemer gave*, 893, ii., Phelps, S. D.  
*This sacred day, great God, we close*, 534, ii., Hordle, W.  
*This shall be the children's cry*, 397, ii., Friend after friend departs  
*This spacious earth is all the Lord's, And men, and worms*, 1240, ii., Watts, I.  
*This spacious earth is all the Lord's, The Lord's her fulness is* (Ps. xiv.), 800, i., New Version  
*This stone to Thee in faith we lay* (Montgomery), 6, i., A sure and tried foundation stone  
*This, the old world's day of rest*, 952, ii., Rawson, G.  
*This, this is He that came*, 1262, i., Wesley family, The  
*This, this is the God we adore*, 808, i., No prophet, nor dreamer of dreams  
*This Thy Confessor, Lord! of fame sublime* (tr. Chambers), 573, ii., Iste Confessor Domini sacratus  
*This woman more than woman strong* (tr. Beste), 392, ii., Fortem virili pectore  
*This world is a wilderness wide*, 879, ii., Darby, J. N.  
*This world would be a wilderness*, 124, i., Beddome, B.  
*This world's a dreary wilderness*, 124, i., Beddome, B.  
*This year is just going away*, 1116, ii., Taylor, Ann and Jane  
*This yields me joy*, 135, i., Benigna-Maria of Renss-Eberdorf  
*Tho'. See Though*  
*Those endless joys the Church on earth portrays*, 1103, ii., Supernae matris gaudia  
*Those eternal bowers* (tr. Neale), 464, ii., Greek hymnody; 1116, i., Τας εδρας τας αιωνιας  
*Those that do put [place] their confidence* (Ps. cxxv., Windome), 962, i., 963, ii., 966, i., Old Version  
*Those who live in love shall know*, 116, i., Barton, B.  
*Those whom many a land divides*, 790, i., Neale, J. M.  
*Thou All-sufficient One! Who art* (tr. Miss Warner), 1144, ii., Terstegen, G.  
*Thou art blessed, O Lord, Who nourishest* (tr. Chatfield), 446, ii., Graces  
*Thou art coming, at Thy table*, 1168, ii., Thou art coming, O my Saviour  
*Thou art First and Best* (tr. Miss Winkworth), 896, ii., Freylinghausen, J. A.  
*Thou art gone to the grave*, 503, ii., Heber, R.  
*Thou art gone up before us, Lord*, 1152, i., The golden gates are lifted up  
*Thou art gone up, O Lord, on high*, 789, ii., Neale, J. M.  
*Thou art gone up on high, O Christ*, 144, i., Birks, T. R.  
*Thou art gone up on high, Our Saviour in the sky*, 1266, i., Wesley family, The  
*Thou art gone up on high, To mansions*, 1181, ii., Toke, Emma  
*Thou art gone up on high, To realms*, 1168, ii., Thou art gone up on high, To mansions  
*Thou art gone up on high, Why gaze they*, 894, i., Philimore, G.  
*Thou art glad! Each perfumed flower*, 1298, ii., Yes, God is good! in earth and sky  
*Thou art mine own, art still mine own* (tr. Guthrie), 412, i., Gerhardt, P.  
*Thou art my hiding place, In Thee*, 140, i., Blest is the man, supremely blest  
*Thou art my Hiding-place, O Lord*, 949, i., Raffles, T.  
*Thou art my morning, God of Light*, 967, i., Robbins, S. D.  
*Thou art my Portion, O my God*, 1240, ii., Watts, I.

*Thou art near, gas, Lord, I feel it*, 769, li., Monell, J. B.  
*Thou art, O Christ, the Way*, 1062, li., Smith, G.  
*Thou art, O God, a Spirit pure*, 793, li., Needham, J.  
*Thou art, O God, my East. In This I discern*, 967, li., Robbins, S. D.  
*Thou art, O God, the Life and Light* (T. Moore), 764, l., Moore, T.; 975, li., Roman Catholic hymnody  
*Thou art, O Lord, my strength and stay* (Ps. xxviii., Sternhold), 965, li., Old Version  
*Thou art our Father and our God*, 513, li., Herman, N.  
*Thou art our Master, Thou of God the Son*, 967, l., Robbins, S. D.  
*Thou art the Christ, O Lord*, 540, li., How, W. W.  
*Thou art the everlasting Son* (tr. Anon.), 1133, li., Te Deum laudamus  
*Thou art the Everlasting Word*, 337, l., Conder, J.  
*Thou art the First, and Thou the Last*, 1196, l., Unitarian hymnody  
*Thou art the King of mercy and of grace* (tr. Mrs. Smith), 579, l., In Te salutem, non certain Rubinstein  
*Thou art the mind's delight* (Tu mentis delectatio, tr. Anon.), 537, l., Jesu dulcis memoria  
*Thou art the Way; Heaven's gate*, O Lord, 963, l., Russell, A. T.  
*Thou art the Way, O Lord*, 1119, l., Taylor (see Morley), Rebekah H.  
*Thou art the Way, to Thee alone*, 303, li., Doane, G. W.  
*Thou art with me, O my Father*, 907, li., Saxby (see Browne), Jane E.  
*Thou, Barnabas, Aulz von repose* (tr. Littleale), 941, li., Credo datur quiescere  
*Thou banished life of the field, Thou child to Nature dear* (tr. Miss Fyfe), 1078, li., Spitta, C. J. P.  
*Thou banished life of the field: What kula* (tr. Hon. S. B. Maxwell), 1078, li., Spitta, C. J. P.  
*Thou banished life of the field, What ruled* (tr. S. A. Norris), 1078, li., Spitta, C. J. P.  
*Thou Bethlehem, with thy crowning star* (O sola magnarum urbium, tr. Capeland, alt.), 946, li., Quicumque Christianus querit  
*Thou bidd'st, Lord, Thy sons be bold*, 431, li., Gill, T. H.  
*Thou bidd'st me ask, and with the word*, 1066, l., Wesley family, The  
*Thou bidd'st us seek Thee early*, 1173, li., Threlfall, Jeanette  
*Thou bidd'st us wait in distress*, 1294, l., Wordsworth, G.  
*Thou blessed Jesus, pity me*, 117, l., Bateman, H.  
*Thou blest Redeemer of the world* (tr. based on Caswall, alt.), 91, l., Auctor brevis sacculi  
*Thou brightness of the Father's face* (tr. Chandler), 940, l., O splendor aeterni Patris  
*Thou brightness of the Father's ray* (tr. in the H. Noel), 1080, li., Splendor paternae gloriae  
*Thou brightness of Thy Father's worth* (tr. Chambers, 1853), 1080, li., Splendor paternae gloriae  
*Thou Builder of the starry skies* (tr. Aylward), 339, l., Conditor aënis siderum  
*Thou burning Love, thou holy Flame* (tr. Miss Winkworth), 179, li., Verwende Lieb du stiesse Flamm  
*Thou can'st in love to my relief*, 336, l., O Jesu Christ, mein schützens Licht  
*Thou Chose unknown: Whose secret word*, 1194, l., Unitarian hymnody  
*Thou, Christ, art our Light; and our ray may'st Thou be*, 337, li., Christus qui lux es et dies  
*Thou city of Jerusalem*, 579, li., Jerusalem, Jerusalem, exulted once on high  
*Thou Comforter divine*, 1058, l., Sigourney (see Huntley), Lydia  
*Thou Consort of Thy Father's throne* (tr. Chambers), 951, li., Consors Paterni throni  
*Thou Creator, art possessed* (R. Campbell), 1134, li., Te laeta memini Conditor  
*Thou Crown of all the virgin choir* (tr. Caswall), 334, li., Jesu, Corona virginum  
*Thou dear and great mysterious Three*, 979, li., How, T.  
*Thou dear Redeemer, dying Lamb* (Linnick), 316, l., Linnick, J.; 1036, li., Sedgewick, B.  
*Thou deep abyss of blessed Love* (tr. Mrs. Chatter), 314, li., Du ewiger Abgrund der seligen Liebe  
*Thou didst grieve, a to Rede divine* (tr. Brew), 303, li., Divine crucifixus Puer  
*Thou didst toil my soul to gain* (tr. Alford, p. li.), 339, l., Ille tui, ille tui  
*Thou dost all things well*, 193, li., Bunting, W. M.  
*Thou dost, Lord, abhor the proud* (tr. Chambers), 333, l., Horres superbus, nec tuum  
*Thou dost not need creation's aid* (tr. R. Campbell), 333, li., Hebes creatis all opes  
*Thou dost, O God, the proud o'erthrow* (tr. Chambers), 333, li., Horres superbus, nec tuum

*Thou eternal life bestower* (tr. Miss Barwick), 311, l., Homberg, E. C.  
*Thou ever blessed Trinity* (tr. Chandler, alt.), 941, l., Ite agite tui lares  
*Thou ever-blazing Prime light* (tr. Doubleday), 941, l., O Lux beata Trinitas, In principia Unitas  
*Thou ever welcome—day*, 1013, li., Scholick, B.  
*Thou fairest Child divine* (tr. Miss Winkworth), 313, l., Deus tuus dilectissimus  
*Thou Fatherhood of man, O Lord* (tr. Brew), 303, l., Plasmator hominis Deus  
*Thou Father-God, our souls sustain* (tr. B. W. M.), 333, li., Eritis nos, Herr, bei deines Wort  
*Thou Fatherhood, Abyss of Love*, 329, li., Hill, P. F.  
*Thou Father of sinners' love*, who hast bought, 336, l., O Jesu Christ, mein schützens Licht  
*Thou Father, Son proceeding* (tr. Worsley), 941, l., Qui procedis ab utroque  
*Thou from Whom all being grows* (Conder), 303, l., Father of eternal grace: Thou hast loved, 307, l., Lord's (Tr.) Prayers  
*Thou greatest, Lord, the life we love*, 773, li., Worsley, J.  
*Thou Giver of august reward* (tr. Brew), 1293, l., Summi largitor praemii  
*Thou glorious Sovereign of the skies*, 548, l., Indiget Sovereign of the skies  
*Thou giver of the eternal sky* (tr. Doubleday), 941, l., Auctor aënis siderum  
*Thou God, all Glory, Honor, Power* (Holy Communion), 301, li., New Version  
*Thou, God, art a consuming fire* (Montgomery), 691, li., Lord, teach us how to pray aright, 307, l., Father is the soul's sincere desire; 1907, l., What shall we ask of thee in prayer?  
*Thou God, 'mid Charibon on high* (tr. Dymond), 941, l., Qui regis sceptra forti destra subit  
*Thou God of all power* (tr. Newman, alt.), 711, l., Magnus Deus potentia  
*Thou God of all, unwooded and strong* (tr. Brew), 333, li., Rerum Deus aënis  
*Thou God of grace, our Father*, 1194, li., Trinitas S. P.  
*Thou God of love, beneath Thy sheltering wings*, 971, li., Saxby (see Browne), Jane E.  
*Thou God of mercy and of might*, 476, li., Gerson, J. H.  
*Thou God of power and God of love*, 1031, li., Walcott  
*Thou God of sovereign grace*, 333, li., Hastings, T.  
*Thou God of truth and love*, 1263, li., Worsley family, The  
*Thou God of truth, Thou Lord of might* (tr. Nale, alt.), 333, li., Rector potens, verax Deus  
*Thou God, that succurrest by fire*, 1294, li., Worsley family, The  
*Thou God, unsearchable, unknown*, 1294, li., Worsley family, The  
*Thou thickest One in Persons Three, O the Father of* (tr. Wallace), 1187, li., Tu Trinitas Unitas, li., Jam lectus consurgimus  
*Thou thickest One in Persons Three, O the Father of* (tr. Wallace), 1187, li., Tu Trinitas Unitas, li., Oetus refugit lucifer  
*Thou, God's beloved Lamb*, 31, li., Arnold, G.  
*Thou, God's most holy Lamb*, 31, li., Arnold, G.  
*Thou good and gracious God* (tr. Miss Cox), 333, li., Gott, du frommer Gott  
*Thou grace divine, exulting all*, 1058, li., Scholick, B.  
*Thou gracious Author of our days* (tr. Chandler), 314, li., Audi benigne Conditor  
*Thou gracious Father of the poor*, 334, li., Clapham, J. F.  
*Thou gracious God and kind*, 443, l., Good, B.  
*Thou, gracious God* (Lord), art my Refiner (Ps. li.), 330, l., New Version  
*Thou, gracious Redeemer, for my good* (tr. Knicker), 1203, l., Züsander, N. I. von  
*Thou great Creator, art possessed* (tr. Chandler), 1134, li., Te laeta mundi Conditor  
*Thou great eternal God*, 1263, l., Wesley family, The  
*Thou Great First Cause, least understood*, 300, l., Pope, A.



*Thou Great First Cause: when of thy skill* (tr. H. Mills), 407, ii., Gellert, C. F.  
*Thou great mysterious God unknown*, 1262, ii., Wesley family, The  
*Thou great, mysterious Lord*, 979, ii., Row, T.  
*Thou great mysterious Three and One* (tr. in the Primer, 1706), 1187, ii., Tu Trinitatis Unitas,—st. ii., Jam lectulo consurgimus  
*Thou great mysterious Three and One* (tr. in the Primer, 1706), 1188, i., Tu Trinitatis Unitas,—st. ii., Ortus refulget lucifer  
*Thou great Redeemer, dying Lamb*, 1169, i., Thou dear Redeemer, dying Lamb  
*Thou great Teacher, Who instructest* (tr. in the Morav. H. B., 1801), 1248, i., Weime, M.  
*Thou Guardian of my earliest days*, 1176, ii., Thrupp, Dorothy A.  
*Thou Guardian of our earliest days*, 1176, ii., Thrupp, Dorothy A.  
*Thou hallowed chosen morn of praise* (Αὐτῇ ἡ εὐχρὴ καὶ ἀγία ἡμέρα, tr. Neale), 63, i., 'Αραστάρεως ἡμέρα  
*Thou hast a Temple founded*, 1294, i., Wordsworth, C.  
*Thou hast been merciful indeed* (Ps. lxxxv., Hopkins), 866, ii., Old Version  
*Thou hast borne our sins and sorrows* (tr. Miss Borthwick), 519, ii., Heusser (née Schweizer), Meta  
*Thou hast cancelled my transgression*, 966, i., Rist, J.  
*Thou hast fallen in thine armour*, 1278, i., Whitlitt, J. G.  
*Thou hast gone up again*, 1036, ii., Scudder, Eliza  
*Thou hast gone up on high, To mansions* (Mrs. Toke), 1168, ii., Thou art gone up on high, To mansions  
*Thou hast stood here, Lord Jesus*, 286, i., Deck, J. G.  
*Thou heavenly Lord of Light* (tr. Miss Winkworth), 316, i., Du himilisco trobtin  
*Thou heavenly, new Jerusalem* (Caelestis urbs, Jerusalem, tr. W. J. Irons), 1200, ii., Urbs beata, Hierusalem  
*Thou Herd that Israel dost keep* (Ps. lxxx., Hopkins), 866, ii., Old Version  
*Thou hidden God, for Whom I groan*, 1262, ii., Wesley family, The  
*Thou hidden love of God, whose height*, 1216, i., Verborgene Gottesliebe du  
*Thou hidden Source of calm repose*, 1263, i., Wesley family, The  
*Thou holiest Love, whom most I love* (tr. Miss Winkworth), 827, ii., O du Liebe meiner Liebe  
*Thou holiest Love, whom most I prize* (tr. Miss Winkworth, alt.), 827, ii., O du Liebe meiner Liebe  
*Thou holiest Saviour, sacred spring* (tr. Miss Dunn), 604, i., Lodenstein, J. van  
*Thou holy Spirit, we pray to thee* (tr. Coverdale), 442, ii., Quontly Psalms and Spirituelle Songs;  
 821, i., Nun bitten wir den heiligen Geist  
*Thou Image of the Father bright* (tr. Macgill), 1060, ii., Splendor paternae gloriae  
*Thou in the desert caves thy tender youth* (Antra deserti teneris ab annis), 1203, i., Ut queant laxis resonare fibris  
*Thou, in the wilds, thy tender years art hiding* (Antra deserti teneris ab annis), 1203, i., Ut queant laxis resonare fibris  
*Thou in thy childhood to the desert caverns* (Antra deserti teneris ab annis, tr. Anon.), 1203, i., Ut queant laxis resonare fibris  
*Thou in Whose Name the two or three*, 327, ii., Ellerton, J.  
*Thou inevitable day*, 1165, ii., Trench, R. C.  
*Thou, infinite in love*, 735, ii., Miles (née Appleton), Elizabeth  
*Thou, Jesus, art my Consolation* (tr. Miss Burlingham), 631, i., Koitach, C. J.  
*Thou, Jesus, art our King* (tr. J. Wesley), 293, i., Dich, Jeau, loben wir  
*Thou, Jesus, Thou my breast inspire* (C. Wesley), 698, ii., Lord of the Church, we humbly pray; 851, ii., O Thou Who at Thy creatures bar  
*Thou, Jesus, art the admired King*, 648, ii., Jeau dulcis memoria  
*Thou Judge of quick and dead*, 1263, ii., Wesley family, The  
*Thou King anointed, at Whose word* (tr. Inglis), 958, ii., Rex Christe, factor omnium  
*Thou Lamb of God, that on the tree*, 499, i., Hawels, T.  
*Thou Lamb of God, Thou Prince of Peace* (tr. J. Wesley), 940, i., Richter, C. F.  
*Thou Light, from Light eternal springing* (tr. Buckoll), 871, ii., Optiz, M.  
*Thou, light's creator, first and best* (tr. Keble), 701, i., Lucis Creator optime  
*Thou lightsome day, the joyful shine* (tr. in the Morav. H. B., 1754), 394, ii., Φως ἀλαφρον ἀγίας δοξης

*Thou little flock, be not afraid* (tr. Loy), 65, i., Altenburg, J. M.  
*Thou little flock, whose Shepherd is above*, 1103, i., Summi pusillus grex Patris  
*Thou long disowned, reviled, oppressed*, 1035, ii., Scudder, Eliza  
*Thou, Lord, art a shield to me*, 1262, i., Wesley family, The  
*Thou, Lord, art Light; Thy native ray* (tr. J. Wesley), 396, ii., Freylinghausen, J. A.  
*Thou, Lord, art pleased Thy saints to own*, 1170, i., Thou Lord delights Thy saints to own  
*Thou, Lord, art Three in Unity* (Der du bist dret in Einigkeit, tr. Garratt), 643, i., O Lux beata Trinitas, Et principalls Unitas  
*Thou, Lord, by strictest search hast known* (Ps. cxxxix.), 801, i., New Version; 919, ii., Psalter, English  
*Thou, Lord, dost promise: firm and sure* (tr. Chambers), 914, i., Promittis, et servas datam  
*Thou, Lord, hast been our sure Defence* (Ps. xc., Hopkins), 866, ii., Old Version  
*Thou, Lord, hast blest my going out* (C. Wesley), 28, ii., Afflicted by a gracious God  
*Thou, Lord, in endless rest* (tr. Is. Williams), 1135, i., Te laeta mundi Conditor  
*Thou, Lord, in mercy wilt regard*, 603, ii., Jervis, T.  
*Thou, Lord, my Witness art* (Ps. cxxx.), 801, ii., New Version  
*Thou, Lord, my witness art* (Ps. 131), 604, i., Sandys, G.  
*Thou, Lord of all, on earth has dwelt*, 1104, ii., Tregelles, S. P.  
*Thou, Lord, of all the parent art* (tr. J. Wesley), 396, ii., Freylinghausen, J. A.  
*Thou Lord of Hosts, Whose guiding hand*, 400, ii., Frothingham, O. B.  
*Thou, Lord of mercy and of might*, 369, i., Croly, G.  
*Thou, Lord of my life, by the words Thou hast said*, 1099, i., Stryker, M. W.  
*Thou, Lord, on Whom I still depend*, 1264, ii., Wesley family, The  
*Thou Lord, our Guide, our Light, our Way*, 1163, ii., The Lord, my Saviour, is my Light  
*Thou, Lord, Thy love art still bestowing* (tr. Buckoll), Neumeister, E.  
*Thou, Lord, Who know'st the hearts of men*, 198, ii., Butterworth, J. H.  
*Thou lovely lily of the field*, 1078, ii., Spitta, C. J. P.  
*Thou lovely Source of true delight*, 1069, ii., Steele, Anne  
*Thou loving Maker of mankind* (tr. Caswall), 91, ii., Audi benigne Conditor  
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*Thou Maker of our mortal frame*, 1291, ii., Wolfe, A. R.  
*Thou man of griefs, remember me*, 1264, ii., Wesley family, The  
*Thou Man of Sorrows, hail!*, 1159, i., Thebestus, A.  
*Thou mighty Maker of earth's frame* (tr. Duffield), 1137, i., Telluris ingens Conditor  
*Thou mighty Ruler, God of truth* (tr. Chambers), 953, ii., Rector potens, verax Deus  
*Thou Morning Star appear*, 82, i., Arnold, G.  
*Thou must be born again*, 604, ii., Johns, J.  
*Thou must go forth alone, my soul*, 977, ii., Jevons (née Hoscoe), Mary Ann  
*Thou, my dust, awaking from brief rest* (tr. Russell), 92, ii., Auferstehn, ja auferstehn wirst du  
*Thou, my God, art good and wise* (C. Wesley), 447, ii., Graces; 1204, ii., Wesley family, The  
*Thou, my everlasting Portion*, 1204, i., Van Alstyne (née Crosby), Frances J.  
*Thou, my soul, thy thoughts be raising*, 1264, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür  
*Thou must weep, when God's mercy*, 1266, ii., Winckler, J. J.  
*Thou needest not our feeble praise* (tr. Macgill), 807, ii., Nil laudibus nostris egens  
*Thou New Jerusalem on high* (tr. Neale), 234, ii., Chorus novae Hierusalem  
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*Thou, O fair Creation-building*, 367, i., Franck, J.  
*Thou, O God, Thy love commend-st*, 1104, ii., Tregelles, S. P.  
*Thou, O my Jesus [Saviour], Thou didst me* (tr. Caswall, alt.), 896, ii., O Deus, ego amo Te, Nec amo Te ut salves me  
*Thou of the things created nothing needing* (tr. Is. Williams), 963, i., Rebus creatis nil egens  
*Thou of the universe the Stay* (tr. Doubleday, Hymn. Angl.), 956, ii., Keram Deus tenax vigor



- Thou Who for me didst feel such pain* (tr. Lord Roscommon), 397, ii., *Dies irae, dies illa*
- Thou Who for Peter's faith didst pray*, 338, ii., *How shall I follow Him I serve*
- Thou who hast blest my soul with rest* (tr. Russell), 388, i., Franck, S.
- Thou Who hast charged Thine elder sons*, 1096, i., Stone, S. J.
- Thou who hast in Zion laid*, 192, i., Bulmer (née Collinson), Agnes
- Thou Who hast known the careworn breast*, 952, ii., Rawson, G.
- Thou who hast stretched the heaven's blue sky*, 955, i., Sawyer, G. W.
- Thou Who hast to heaven ascended*, 982, i., Russell, A. T.
- Thou Who hearest human prayer*, 1164, i., Thine, O Lord, our quiet trust
- Thou who in death's night of terror* (tr. Miss Manington), 1078, ii., Spitta, C. J. P.
- Thou Who in light dost dwell* (tr. Blew), 642, ii., O Luce qui mortalibus
- Thou Who in that bitter night* (tr. Miss Warner), 1304, ii., Zinzendorf, N. L. von
- Thou Who in that last sad night* (tr. Miss Fry), 1304, ii., Zinzendorf, N. L. von
- Thou Who in the night of death* (tr. Miss Fry), 1078, ii., Spitta, C. J. P.
- Thou Who leaving crown and throne*, 678, ii., Litanies
- Thou Who like the wind dost come*, 404, i., Ganse, H. D.
- Thou Who look'st with pitying eye*, 106, i., Burleigh, W. H.
- Thou Who of old didst raise*, 474, ii., Gurney, J. H.
- Thou who on the whirlwind rides*, 895, ii., Pierpont, J.
- Thou Who our faithless hearts canst read*, 184, ii., Brown, J. B., jun.
- Thou who roll'st the year around*, 877, ii., Palmer, R.
- Thou Who rulest earthly sceptres* (tr. Pearson, 1868), 946, ii., Qui regis sceptra forti dextra solus curata
- Thou Who sentest Thine apostles*, 387, ii., Ellerton, J.
- Thou, Who though veiled Thy glorious face* (tr. Chambers), 1187, i., Tu qui velatus facie
- Thou who through shades of night*, 236, i., Clarke, S. C.
- Thou, who Thyself didst sanctify*, 952, ii., Rawson, G.
- Thou, Who to save the world didst die*, 594, i., Jesu, Redemptor maculi, Qui tertio post funera
- Thou Who upon that last sad night*, 1304, ii., Zinzendorf, N. L. von
- Thou, Who with sinners smitten art*, 1304, ii., Zinzendorf, N. L. von
- Thou, Whom my soul admires above*, 1239, i., Watts, I.
- Thou, whom their Maker heaven and earth* (Rex sempiternæ coelstium), 956, i., Rex æternæ Domine
- Thou Whose Almighty Word, Chaos* (Marriott), 370, i., Father of love and power; 440, i., God save the King; 715, i., Marriott, J.; 742, i., Missions
- Thou Whose almighty Word, The firmament* (tr. R. Campbell), 563, i., Immense coeli Conditor
- Thou, Whose filmed and fading eye*, 1168, i., Thompson, A. R.
- Thou, Whose glad summer yields*, 605, i., Johnson, S.
- Thou, Whose glory fills the skies*, 226, i., Christ, Whose glory fills the skies
- Thou, Whose love unshaken*, 1144, ii., Tersteegen, G.
- Thou, Whose unmeasured temple stands*, 189, ii., Bryant, W. C.
- Thou Whose voice upon the border*, 1176, i., Thrupp, J. F.
- Thou wilt raise our bodies from brief rest*, 92, ii., Aufersteh'n, ja aufersteh'n wirst du
- Thou with the Father and the Son* (tr. Mant), 623, ii., Nunc Sancte nobis Spiritus
- Thou wondrous love of God, whose height*, 1216, ii., Verborgne Gotteshöhe du
- Thou word of life, unsullied spring* (tr. Miss Fry), 1079, ii., Spitta, C. J. P.
- Thou, young in years, in desert caverns hidest* (tr. T. I. Ball), 1203, i., Ut queant laxis resonare fibris
- Though all men faith had banished* (tr. Miss Lowe), 465, ii., Hardenberg, G. F. P. von
- Though all men's eloquence adorned*, 951, ii., Randall, T.; 1094, i., Scottish translations and paraphrases
- Though all the world forsake Thee* (tr. Stallybrass), 465, ii., Hardenberg, G. F. P. von
- Though all the world my choice deride* (tr. S. Jackson, st. ii.), 1143, ii., Tersteegen, G.
- Though all to Thee were faithless* (tr. Miss Winkworth), 465, ii., Hardenberg, G. F. P. von
- Though all were faithless to Thee* (tr. Bramston), 465, ii., Hardenberg, G. F. P. von
- Though angels bright escape our sight*, 700, i., Loy, M.
- Though billows round me roll*, 735, i., Midlane, A.
- Though bowed beneath Thy chastening rod*, 903, i., Powell, T. E.
- Though by sorrows overtaken* (tr. A. Herbert?), 1017, ii., Schubart, C. F. D.
- Though eighteen hundred years are past*, 1263, i., Wesley family, The
- Though every grace my speech adorned*, 1171, i., Though all men's eloquence adorned
- Though faded now earth's colours bright* (tr. R. Campbell), 820, i., Nox atra rerum contegit
- Though faint, yet pursuing, we go on our way*, 279, ii., Darby, J. N.
- Though far from thy [your] country, unfriended, unknown*, 471, i., Grinfield, T.
- Though fools in words may boldly say* (tr. Reynolds), 355, i., Es spricht der Unweisen Mund wohl
- Though gloom may veil our troubled skies*, 269, i., Crewdson (née Fox), Jane
- Though God to Christ reveal*, 1268, i., Wesley family, The
- Though hastening onward to the grave* (tr. E. Massie), 793, i., Neander, J.
- Though I am young my sins are great*, 198, i., Burton, J., jun.
- Though I have grieved Thy Spirit, Lord*, 651, i., O Thou that hear'st when sinners cry
- Though I should seek to wash me clean*, 870, i., Onderdonk, H. U.
- Though I speak with angel tongues* (tr. Miss Winkworth), 638, i., Lange, E.
- Though I'm in body full of pain* (Cennick), 127, i., Behm, M.
- Though I'm in pain, and though a load*, 1031, i., Scottish hymnody
- Though in a world of sickness*, 165, ii., Bourne, H.
- Though in midst of life we be* (tr. R. Massie), 721, ii., Media vita in morte sumus
- Though inscrutable may ever* (tr. Maxwell), 368, i., Cramer, J. A.
- Though Love may weep with breaking heart* (tr. Miss Winkworth), 634, ii., Krummacher, F. A.
- Though many faults do me reprove*, 1231, i., Walker, G. (of Newcastle)
- Though mortal strength be weak*, 1180, ii., The God of Abraham praise
- Though nature's strength decay*, 1150, ii., The God of Abraham praise
- Though none no creature's sleeping* (Jetzt schlafen weder Wälder), 822, ii., Nun ruhen alle Wälder
- Though now the nations sit beneath*, 78, i., Arise in all Thy splendour, Lord; 106, i., Bacon, L.
- Though now the week is ending*, 1012, i., Schmolck, B.
- Though now, ye just, the time appears*, 682, ii., Lo in the last of days behold
- Though our lot be poor and lowly*, 1097, i., Stowell, H.
- Though perfect eloquence adorned* (T. Randall, alt.), 1034, i., Scottish translations and paraphrases; 1171, i., Though all men's eloquence adorned
- Though poor in lot and scorned in name*, 482, i., Hamilton, R. W.
- Though rude winds usher thee, sweet day*, 961, i., Rickards, S.
- Though sinners boldly join*, 442, i., Goudie, W.
- Though some good things of lower worth*, 1233, ii., Waring, Anna I.
- Though sorrows rise and dangers roll*, 504, i., Heber, R.
- Though still I live, I know not when* (tr. G. Walker), 627, i., Hippel, T. G. von
- Though tears will fall and hearts are stirred*, 1297, i., Ye principalities and powers
- Though the night be very long*, 962, i., Rawson, G.
- Though the way be sometimes dreary*, 150, ii., Bliss, P.
- Though the octave-rainbow sometimes*, 790, i., Neale, J. M.
- Though Thou stay me, I will trust*, 763, i., Monsell, J. S. B.
- Though throned our highest praise above* (tr. Chambers), 607, ii., Nil laudibus nostris egēs
- Though trouble springs not from the dust* (Watts, recast), 811, ii., Not from the dust affliction grows; 1034, i., Scottish translations and paraphrases
- Though waves and storms go o'er my head* (tr. J. Wesley), 979, i., Kolbe, J. A.
- Though we are young our sins are great*, 196, i., Burton, J., jun.
- Though we long, in sin-wrought blindness*, 876, ii., Palgrave, F. T.
- Though wicked men grow rich or great* (Ps. xxxvii.), 800, i., New Version
- Thou'rt mine, yes, still thou art mine own* (tr. Miss Winkworth), 412, i., Gerhardt, P.
- Thousand times by me be greeted* (Sich mir tausendmal gegriisset), 990, ii., Salve mundi salutare

Thousands and thousands stand, 309, l., F. Pfeiffer, W.  
 Thousands, O Lord, of souls this day, 1171, ll., Thou-  
 sands, O Lord of hosts, this day  
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 Thousands within Thy courts have met  
 Three days in beauty strong grasp the lay (tr. in  
 Van's Coll.), 325, ll., Christ lag in Todesbanden  
 Three holy couples tell us turn (tr. Caswell, alt.),  
 947, ll., Spae dixit, egi, petuli  
 Three in time, and One in Time, Ruler of the earth and  
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 universe (tr. Beane), 1138, l., Tu Trinitas Unitas  
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 Threefold blessed soul, who still hath made, 423, ll., Will,  
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 Threefold, thrice mighty Deity (tr. Chambers),  
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 Threefold happy he who seeks (tr. Miss Burlington),  
 836, ll., O heuchelglocke Seie  
 Threefold happy he who hears the way, 794, l., Mont-  
 gomery, J.  
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 Threefold happy man who fears the Lord, 1040, ll.,  
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 Threefold, thou exalted saint (O nimis felix meri-  
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 Threefold and thrice potent God, 1142, l., Ter sancte,  
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 Threefold God, of sovereign might (tr. Singleton),  
 1142, l., Ter sancte, ter potens Deus  
 Threefold God, of wondrous might (tr. J. Chandler),  
 1142, l., Ter sancte, ter potens Deus  
 Threefold Name, that sweetest sounds, 978, ll., Pal-  
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 Threefold holy, All-glorious Trine (tr. Copeland),  
 — 1108, l., Tu Trinitas Unitas  
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 1142, l., Ter sancte, ter potens Deus  
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 Thro' all the changing scenes of life (Ps. xxxiv.),  
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 Thro' all this life's eventful road, 406, l., Gaskell,  
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 Thro' every age, eternal God, 1940, ll., Watts, l.  
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 Thro' that Thou who all our sickness felt, 1166, ll., Try-  
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 Thro' that Israel's land the Lord of all, 226, l., Denny,  
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 Thro' many changeful seasons (tr. Stoth), 994, ll.,  
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 Thro' midnight gloom from Maran, 1096, l., Stone,  
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 Thro' Nature's temple, large and wide, 1061, ll.,  
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 Thro' that's of one from place to place (tr. G.  
 Walker), 1204, l., Zimmersdorf, S. L. von  
 Thro' that's our night and danger's path, 1876, l.,  
 Witter, H. K.  
 Thro' the changes of the day, 126, l., Burleigh, W.  
 Thro' the day Thy love has spared us, 614, ll.,  
 Arley, F.  
 Thro' the fresh twilight, 126, l., B. Burne, W. S. H.  
 Thro' the long wave and fall resounding stills,  
 964, ll., Laudibus ceteris elementis amara

Thro' the love of God our Saviour, 221, l., Bonar  
 (see briefly), Mary  
 Thro' the night of doubt and sorrow (tr. Bur-  
 Gould), 114, ll., Baring-Gould, S., 160, l., Be-  
 mann, B. S.; 1003, l., Scandinavian lyrics  
 Thro' the starry midnight dew, 123, ll., Brooke, S. J.  
 Thro' the valley of the shadow I must go, 126, l.,  
 Bliss, F.  
 Thro' waves and clouds and storms (tr. J. Wesley,  
 126, l., Bethel de deine Weg  
 Thro' the hours of darkness dim, 809, l., See  
 surgentes vigiliæ omnes  
 Thro' that this earth is stillness (tr. Miss Bur-  
 355, ll., Es steht ein stiller Engel  
 Thro' that the current day of Peace, 1264, l., Wesley  
 family, The  
 Thro' that Thy rod (Herbert), 347, l., English lyrics  
 today, 513, l., Herbert, G.  
 Thro' that, I say, thy fears away (tr. Miss Knapton),  
 951, ll., Knapton, J. J.  
 Thro' the glorious gates wide open (tr. Miss Kir-  
 1013, l., Schmidt, B.  
 Thro' that, full of sacred awe, 1029, l., Scott,  
 Elizabeth  
 Thro' that Christ to perfect manhood (Latin as in  
 Jan. peccat, tempus impies corporis, tr. Cavall)  
 301, l., Fange die glückseligen predien an  
 Thro' that the scene of Abraham's path, 1230, l., Wate,  
 Thro' that my God hath led me on, 226, l., Dark many  
 soul and dead in sin; 373, ll., Fawcett, J.  
 Thro' that on life's perplexing path, 1178, l., This is  
 on life's be-irring path  
 Thro' that the Lord has [hath] led me on, 122, l.,  
 Watts, l.  
 Thro' that declares His sovereign will, 300, l., New Ver-  
 sion  
 Thro' in holy consecration, 970, l., Robinson [of Lon-  
 don], R.  
 Thro' that Jesus, God and God, 977, ll., Brown, W.  
 Thro' that the Church's end, 1030, ll., Scott  
 hymns  
 Thro' that the high and lofty One (Logan), 117, l.,  
 Thro' that the high and lofty One  
 Thro' that the Holy One, in Whom, 1273, ll., Where is  
 our mortal thought arise?  
 Thro' that the Lord, "I desire your ear," 347, ll., He  
 on the throne, approach the spirit  
 Thro' that the Lord of earth and heaven, 1262, l.,  
 Wesley family, The  
 Thro' that the Lord—Thy days of health are over  
 (tr. Miss Northwick), 773, ll., Miers, H.  
 Thro' that the Lord, "I like and love the land," 1262, l.,  
 Wesley family, The  
 Thro' that the Lord, His God's command, 221, l., F.  
 Nim's sake I will not cease  
 Thro' that the Lord, who build the tower, 126, l., Be-  
 hold my Servant: see him rise  
 Thro' that the Lord, your work is vain, 126, l.,  
 Watts, l.  
 Thro' that the mercy of the Lord, 1229, l., Watts, l.  
 Thro' that the wisdom of the Lord, 1262, l.,  
 Shall heavenly wisdom ever arise?  
 Thro' that thou love the Almighty God [Lord], 1112, l.,  
 Taylor, Emily  
 Thro' that the faithful with their mouth (tr. An-  
 355, l., Es spricht der Unweisen Mund was  
 Thro' that the faithful with their mouth (tr. An-  
 184, ll., Bruce, M.; 1034, l., Scottish translations  
 and paraphrases  
 Thro' that the high and lofty One (Logan), 117, l.,  
 Bruce, M.; 1034, l., Scottish translations  
 and paraphrases  
 Thro' that the Saviour of the world (Blair), alt.; 20,  
 ll., Blair, H.; 1034, l., Scottish translations  
 and paraphrases; 1229, ll., With solemn thankness  
 our Lord  
 Thro' that step by step, my journey to the Infinite, 1112,  
 Terdsengen, G.  
 Thro' that another year of pilgrim-life, 1130, l.,  
 Terdsengen, G.  
 Thro' that these lips the faithful say (tr. Hunt), 221,  
 Es spricht der Unweisen Mund was  
 Thro' that their mouth the faithful say (tr. An-  
 355, l., Es spricht der Unweisen Mund was  
 Thro' that the Father's Father, 1013, l., Schmidt, B.  
 Thro' that, gracious God, afford, 973, ll., Fawcett  
 Thro' that's our hand with food our flesh, 125, l.,  
 King of earth, and air, and sea  
 Thro' that's, gracious Lord, 1020, l., Scott, Elizabeth  
 Thro' that's, unchangeable love, 453, ll., Great God, I  
 me this night afford  
 Thro' that's our work, O Lord, restrain (tr. 1229,  
 800, l., New Version



*Thy childhood's home the desert was* (Antra deserti tenentis ab annis), 1203, i., Ut quæant laxis resonare fibris

*Thy children, Lord, lack nothing*, 1067, i., Sometimes a light surprise

*Thy counsels of redeeming grace*, 1092, i., Stennett, S.

*Thy courts, O Lord, are open*, 502, i., Headlam, Margaret A.

*Thy Cross a trophy is*, 1294, i., Wordsworth, C.

*Thy cross, O Lord, the holy sign*, 1097, i., Stowell, H.

*Thy dear disciple on the sea*, 1060, ii., Singleton, R. C.

*Thy dreadful anger, Lord, restrain* (Ps. vi.), 800, i., New Version

*Thy everlasting truth* (tr. J. Wesley), 126, i., Befehl du deine Wege

*Thy every suffering servant, Lord*, 1263, i., Wesley family, The

*Thy faithfulness, Lord, Each moment we find*, 691, i., Lord, not unto me (The whole I disclaim)

*Thy Father's brightness, Christ to thee*, 1177, i., Tibl Christe, splendor Patris

*Thy Father's house! thine own bright home*, 877, ii., Palmer, R.

*Thy favours, Lord, surprise our souls*, 1239, i., Watts, J.

*Thy glorious work, O Christ, is done* (tr. Singleton), 872, ii., Opus peregrini tuum

*Thy glory fills the heavens*, 918, ii., Prynn, G. R.

*Thy glory, Lord, the heavens declare*, 764, i., Montgomery, J.

*Thy goodness, Lord, our souls confess*, 420, ii., Gibbons, I.

*Thy grace is all of grace*, 1099, i., Stryker, M. W.

*Thy grace, O Lord, to us hath shown*, 892, i., Peters, (née Bowly), Mary

*Thy gracious God, thy best of friends* (tr. M. Browne), 354, ii., Es ist nicht schwer ein Christ zu sein

*Thy gracious presence, O my God*, 1090, i., Steele, Anne

*Thy hand, Lord, cannot shorten be*, 1264, i., Wesley family, The

*Thy hand, O God, has guided*, 897, ii., Plumptre, E. H.

*Thy hands have made and fashioned me*, 267, i., Conder, J.

*Thy happy ones a strain begin*, 423, i., Gill, T. H.

*Thy Head, the crown of thorns that wears*, 469, i., Haweis, T.

*Thy holy day's returning*, 877, ii., Palmer, R.

*Thy home is with the humble, Lord*, 1278, ii., Why dost thou beat so quick, my heart?

*Thy home is with the humble soul*, 1278, ii., Why dost thou beat so quick, my heart?

*Thy house each day of hallowed rest*, 714, i., Mant, R.

*Thy humblest work, with full accord* (Gibbons), 1064, ii., Staffordshire hymnbooks

*Thy influence, mighty God, impart* (J. Needham), 1076, i., Spirit of Truth, Thy grace impart

*Thy judgments cry aloud*, 306, ii., Doddridge, P.

*Thy justice, like the hills, remains* (Ps. xxxvi.), 800, i., New Version

*Thy kingdom come, for here*, 715, ii., Martineau, Harriet

*Thy Kingdom come, O blessed Son of God*, 1069, i., Stryker, M. W.

*Thy Kingdom come, O everlasting Lord*, 1099, i., Stryker, M. W.

*Thy Kingdom come, O God*, 511, i., Hensley, L.

*Thy Kingdom come! The heathen lands*, 1117, ii., Taylor, Emily

*Thy kingdom, Lord, for ever stands*, 1090, i., Steele, Anne

*Thy law is perfect, Lord*, 764, i., Montgomery, J.

*Thy law, O Lord, be my delight*, 81, ii., Arnold, G.

*Thy life I read, my dearest Lord*, 1092, i., Stennett, S.

*Thy life was given for me*, 556, i., I gave my life for thee

*Thy listening ear, O Lord, incline*, 713, ii., Mant, R.

*Thy love for all Thy creatures*, 1174, i., Thring, G.

*Thy loving-kindness, Lord, I sing*, 319, i., Cheever, G. B.

*Thy Majesty, how vast it is*, 1006, i., Scheffler, J.

*Thy manger is my paradise*, 412, i., Gerhardt, P.

*Thy mercies fill the earth, O Lord*, 1241, i., Watts, J.

*Thy mercies, land, shall be my song* (Ps. lxxxix.), 800, ii., New Version

*Thy mercy heard my infant prayer*, 1289, i., With years oppressed, with sorrow worn

*Thy mercy, Lord, is still the same* (tr. Lady E. Fortescue), 335, i., Fouqué, F. H. C. de la Motte

*Thy mercy, Lord, to me extend* (Ps. lvii.), 800, ii., New Version

*Thy mercy, Lord, to us dispense*, 355, i., Es wollt' uns Gott genädig sein

*Thy mercy, my God, is the theme of my song* (J. S.), 1094, ii., Stocker, J.

*Thy mercy, O God, is the theme of my song* (J. S.), 1094, ii., Stocker, J.

*Thy messengers make known*, 1266, i., Wesley family, The

*Thy mighty working, mighty God* (tr. Miss Winkworth), 406, ii., Geh aus, mein Herz, und suche Freud

*Thy Name, almighty Lord*, 1241, i., Watts, J.

*Thy Name alone, O Lord, we own*, 1184, ii., Tregelles, S. P.

*Thy Name we bless, Lord Jesus*, 1184, ii., Tregelles, S. P.

*Thy names, how infinite they be*, 1237, i., Watts, J.

*Thy neighbour? it is he whom thou*, 374, ii., Cutter, W.

*Thy parent-hand, Thy forming skill* (tr. J. Wesley), 638, i., Lange, E.

*Thy parents' arms now yield thee*, 628, ii., Knapp, A.

*Thy power and saving truth to show*, 851, ii., O Thou Who at Thy creature's bar

*Thy praise alone, O Lord, doth reign* (Ps. lxxv., Hopkins), 866, ii., Old Version

*Thy praise the holy Infants showed*, 790, i., Neale, J. M.

*Thy presence, everlasting God*, 306, ii., Doddridge, P.

*Thy presence, gracious God, afford*, 373, ii., Fawcett, J.

*Thy presence, Lord, hath me supplied* (Ps. lxxiii.), 800, ii., New Version

*Thy presence, Lord, is heaven to those*, 1181, i., To Whom but Thee, O God of grace

*Thy presence, Lord, the place shall fill*, 1261, i., Wesley family, The

*Thy presence why withdraw'st Thou, Lord* (Ps. x.), 800, i., New Version

*Thy promise, Lord, and Thy command*, 804, ii., Newton, J.

*Thy promise, Lord, is our sure stay* (tr. Is. Williams), 914, i., Promittis, et servas datam

*Thy promise, Lord, is perfect peace*, 707, i., Lyte, H. F.

*Thy providence supplies our soul* (Cowper), 448, i., Graces

*Thy servants militant below*, 789, ii., Neale, J. M.

*Thy servants' sandals, Lord, are wet*, 804, ii., Johnson, S.

*Thy soul, my Jesus! hallow mine* (Die Seele Christi), 70, ii., Anima Christi, sanctifica me

*Thy soul, O Jesus! hallow me* (Die Seele Christi, tr. Loy), 70, ii., Anima Christi, sanctifica me

*Thy sovereign grace and boundless love* (tr. Auer, alt.), 97, i., Aus tiefer Noth schrei ich zu dir

*Thy Spirit of grace graunt us, O Lord* (A Prayer), 859, i., Old Version

*Thy strength, O Lord, makes glad our King*, 1081, ii., Spurgeon, C. H.

*Thy sweet remembrance, Lord, imparts* (Jesu dulcis memoria, Rom. use), 583, i., Jesu dulcis memoria

*Thy Table I approach*, 761, ii., Molanus, O. W.

*Thy temple visit, Lord*, 253, ii., Come to Thy temple, Lord

*Thy thanks, my soul, be raising* (tr. Buckoll), 1229, ii., Wach auf, mein Herz! und singe

*Thy throne eternal ages stood*, 1237, ii., Watts, J.

*Thy truth, O God, stands firm in heaven* (tr. D. T. M. Ryan), 914, i., Promittis, et servas datam

*Thy uncontrolled dominion shall* (Ps. lxxii.), 800, ii., New Version

*Thy way and all thy sorrows* (tr. Russell), 126, i., Befehl du deine Wege

*Thy way is in (on) the deep, O Lord*, 716, ii., Martineau, J.

*Thy way, not mine, O Lord*, 161, ii., Bonar, H.

*Thy way, not ours, O Lord*, 1176, ii., Thy way, not mine, O Lord

*Thy way, O God, is in the sea*, 373, ii., Fawcett, J.

*Thy way, O Lord, is in the sea*, 373, ii., Fawcett, J.

*Thy will be done, I will not fear*, 977, ii., Hornblower (née Roscoe), Jane

*Thy will be done, Thy Name be blest*, 1261, ii., Wesley family, The

*Thy will be done. With joyful heart* (tr. Anderson), 700, i., Mit Fried und Freud ich fahr dahin

*Thy will I cheerfully obey*, 1079, i., Spitta, C. J. P.

*Thy wondrous passion-life, O Lord* (tr. Chambers), 596, i., In passione Domini, qua datur salus homini

*Thy word, Almighty Lord*, 764, ii., Montgomery, J.

*Thy word is to my feet a lamp* (Ps. cxix., v. 105), 801, i., New Version

*Thy Word, O Lord, is gentle dew*, 404, ii., Garve, C. B.

*Thy Word, O Lord, like gentle dews* (tr. Miss Winkworth), 404, ii., Garve, C. B.

*Thy works, not mine, O Christ [Lord]*, 161, ii., Bonar, H.

*Thy worthiness is all our song*, 1030, ii., Scottish hymnody

*Thy wounded spirit feels its pain* (tr. Maguire), 407, ii., Gellert, C. F.

*Thy Wounds, Lord, be my Safeguard* (tr. In the Moravian H. B., 1734), 631, ii., Kolross, J.

*Thyunk man queeruf thou art wroht*, 308, ii., Carols



To David's Son Hosanna sing, 1176, L. Thrupp, J. F.  
 To die is gain, 150, i., Bliss, P.  
 To earth descending, Word sublime, 1217, ii., Verbum  
 Supernum prudens, A Patre olim extens  
 To earthly kings fresh names accrue, 1224, i., Victim  
 sibi cognomina  
 To every one I say, 485, ii., Hardenberg, G. F. P. von  
 To Father, Son, and Spirit praise (tr. Russell), 407, i.,  
 Gellert, C. F.  
 To feed on Christ, the living bread, 233, i., Communion  
 of my Saviour's blood  
 To former scenes of glorious light (tr. Trend), 576, ii.,  
 Jam Christus astra ascenderat  
 To give Thee glory, Heavenly King (tr. C. B. Pearson),  
 11, ii., Ad celebres, Rex coelice, laudes cuncta  
 To give Thee glory, heavenly King, 11, ii., Ad cele-  
 bres, Rex coelice, laudes cuncta  
 To God a joyful anthem raise, 1018, ii., Schütz, J. J.  
 To God all glory be, 575, i., Jackson, E.  
 To God Almighty be praises and thanks from all living  
 (tr. in the Dalston Hosp. H. B.), 663, i., Lobe den  
 Herren den mächtigen König der Ehren  
 To God alone in the highest heaven (tr. Miss Fry),  
 426, i., Gloria in excelsis  
 To God alone on high be praise (tr. J. D. Burns),  
 426, i., Gloria in excelsis  
 To God alone the song we raise (tr. T. E. Brown),  
 426, i., Gloria in excelsis  
 To God be glory, Peace on earth, 425, ii., Gloria in ex-  
 celsis; 801, ii., New Version  
 To God be the glory, great things He hath done, 1204, i.,  
 Van Alstyne (nee Crosby), Frances J.  
 To God commit thy griefs (tr. J. Wesley, alt.), 126, i.,  
 Befehl du deine Wege  
 To God I cried when troubles rose, 1241, i., Watts, I.  
 To God I cried, Who to my help (Ps. lxxvii.), 800, ii.,  
 New Version  
 To God I cried with mournful voice, 1241, i., Watts, I.  
 To God I made my sorrows known, 1241, i., Watts, I.  
 To God in whom I trust (Ps. xxv.), 800, i., New Version  
 To God let all the human race (tr. Jacob), 223, ii.,  
 Inclinus grates tibi summe rerum  
 To God my earnest voice I raise, 713, ii., Mant, R.  
 To God my grateful soul ascend, 1196, i., Unitarian  
 hymnody  
 To God, my Saviour, and my King, 1092, i., Stennett,  
 S.  
 To God, my soul, thank-offerings pay (tr. Buckoll),  
 1034, ii., Scriven, C.  
 To God on high all glory be (tr. in the Morav. H. B.,  
 App. 1743), 425, ii., Gloria in excelsis  
 To God on high be thanks and praise, For (tr. Single-  
 ton), 426, i., Gloria in excelsis  
 To God on high be thanks and praise, Who deigns (tr.  
 W. Ball), 425, ii., Gloria in excelsis  
 To God on high be thanks and praise, 423, ii., Hamilton,  
 J. (of Boulting)  
 To God on high we'll praises sing (tr. P. J.), 426, i.,  
 Gloria in excelsis  
 To God, our never failing Strength (Ps. lxxxii.), 800, ii.,  
 New Version  
 To God the earth doeth oppertayne (Ps. xxiv., Craig),  
 1022, ii., Scot inn hymnody  
 To God the Father, Son, 426, i., Hatfield, E. F.  
 To God the Father yield, 556, i., I give immortal praise  
 To God the glory, while we tell, 290, i., Darling, T.  
 To God the great, the ever blest, 1241, i., Watts, I.  
 To God, the Holy Ghost, 979, ii., Row, T.  
 To God the highest be glory always (tr. Coverdale),  
 426, i., Gloria in excelsis; 442, ii., Ghostly Psalmes  
 and Spirituelle Songes  
 To God the Lord be praises, 506, ii., Helmbold, L.  
 To God the Lord be rendered, 506, ii., Helmbold, L.  
 To God the Lord I lift mine eyes, 133, ii., Bell, C. D.  
 To God, the mighty Lord (Ps. cxxxvi.), 801, i., New  
 Version  
 To God, the universal King, 1092, i., Stennett, S.  
 To God, the universal King (J. Thomson), 1107, i.,  
 Unitarian hymnody  
 To God thy way commending (tr. Miss Cox), 126, i.,  
 Befehl du deine Wege  
 To God we lift our heart, 1262, ii., Wesley family, The  
 To God we render thanks and praise (tr. Lambold, alt.),  
 1247, ii., Welton, M.  
 To God, Who gives our daily bread, 448, i., Graces  
 To God, with mournful voice (Ps. xlii.), 801, i., New  
 Version  
 To God our grateful voices raise (Ps. cvii.), 800, ii.,  
 New Version  
 To God, your mightiest Father, dear, 1103, i., Summi  
 pusillus grex Patrie  
 To God's all-gracious heart and mind (tr. Miss Wink-  
 worth), 412, i., Gerhardt, P.

To guilty mortals why so kind, 1031, i., Scottish hym-  
 nody  
 To hail Thine Advent, Lord, we lift (tr. Chandler, re-  
 written), 569, ii., Instantis adventum Dei  
 To hail thy rising, Sun of life, 1155, ii., The race that  
 long in darkness pined  
 To haste Thine Advent from the skies (tr. Chambers),  
 569, ii., Instantis adventum Dei  
 To heaven I lift mine eyes, 166, i., Bowdler, J.  
 To heaven I lift my waiting eyes, 1241, i., Watts, I.  
 To Him God's only Son (tr. Dayman), 784, ii., Nato  
 canunt omnia  
 To Him that chose us first, 1239, i., Watts, I.  
 To Him that loved the souls of men (Watts, recast),  
 819, ii., Now to the Lord that makes us know;  
 1034, i., Scottish translations and paraphrases  
 To Him who children blessed, 235, ii., Clarke, J. F.  
 To Him who death endured hath (tr. Edersheim),  
 232, ii., Christum ducem, Qui per crucem  
 To Him Who for our sins was slain, 962, i., Russell,  
 A. T.  
 To Him, Who on the fatal tree, 122, i., Beddome, B.  
 To His own world He came, 257, i., Conder, J.  
 To human weakness not revert, 1268, ii., With joy we  
 meditate the grace  
 To Isaiah the ancient seer (tr. Anderson), 584, i., Jesaja,  
 dem Propheten, das geschah  
 To Isaiah, the prophet, this was given (tr. Macdonald),  
 584, i., Jesaja, dem Propheten, das geschah  
 To Jacob's well the woman went, 800, ii., Callaway, W.  
 F.  
 To Jehovah, God of might, 162, i., Bonar, H.  
 To Jehovah hymn the lay, 713, ii., Mant, R.  
 To Jesus, our Captain, to Jesus, our King, 114, ii.,  
 Barnaby, Sir N.  
 To Jesus, our exalted Lord, 1069, ii., 1090, i., Steele,  
 Anne  
 To Jesus, Son of God most high (tr. Wallace), 1102, ii.,  
 Summi Parentis Filio  
 To Jordan came our Lord the Christ, His (tr. Ander-  
 son), 226, ii., Christ unser Herr zum Jordan kam  
 To Jordan came our Lord the Christ To do, 226, ii.,  
 Christ unser Herr zum Jordan kam  
 To Jordan when our Lord had gone (tr. Macdonald),  
 226, ii., Christ unser Herr zum Jordan kam  
 To keep Thy Feast, Lord, we are met, 493, ii., Hart, J.  
 To let God rule who's but contented (tr. Dulcken),  
 796, ii., Neumark, G.  
 To light that shines in stars and souls, 805, i., Johnson,  
 S.  
 To me, Almighty Saviour, give, 1264, ii., Wesley family,  
 The  
 To me she's dear, the worthy maid, 1057, ii., Sie ist mir  
 lieb, die werthe Magd  
 To me to live is Jesus (tr. F. C. C.), 233, i., Christus  
 der ist mein Leben  
 To men from every nation called (Notique cunctis gen-  
 tibus), 576, ii., Jam Christus astra ascenderat  
 To my complaint, O Lord my God (Ps. lxxxvi.), 800, ii.,  
 New Version  
 To my just plea and sad complaint (Ps. xvii.), 800, i.,  
 New Version  
 To my request and earnest cry (Ps. cxix., v. 169), 801, i.,  
 New Version  
 To our almighty, gracious God (tr. Jacob), 1732),  
 426, i., Gloria in excelsis  
 To our Almighty Maker, God, 1241, i., Watts, I.  
 To our almighty Maker, God, at in, We magnify (tr.  
 Jacob, 1722), 426, i., Gloria in excelsis  
 To our Blessed Lady (O Mother! I could weep for mirth,  
 Faber), 975, i., Roman Catholic hymnody  
 To our God loud praises give (Ps. 136), 257, i., Conder, J.  
 To our Redeemer's glorious Name, 1069, ii., Steele,  
 Anne  
 Το πανταρχος εφεανλισαν ποθω (Ode vii.), 355, ii.,  
 Έσωσε λαον, θαυματοργον Δεσποτη  
 To praise our Shepherd's [Saviour's] care, 496, ii.,  
 Havergal, W. H.  
 To praise the ever-bounteous Lord (J. Needham),  
 111, ii., Baptist hymnody; 394, ii., Fountain of  
 mercy, God of love; 793, ii., Needham, J.  
 To prayer, for the glorious sun is gone, 1233, ii., Ware,  
 H., Jun.  
 To prayer, to prayer: for the morning breaks, 1233, ii.,  
 Ware, H., Jun.  
 Το προ των αυωνων (Ode iii.), 332, i., Χριστις γεννατος  
 δεσποτα  
 To realms beyond the sounding sea, 473, ii., Gunn,  
 H. M.  
 To save me, Lord, Thy truth and power display (Ps. liv.),  
 801, ii., New Version  
 To share the Lamb's high marriage rites, 222, ii.,  
 Fortem virili pectore

- To shepherds as they watched by night (tr. R. Massie), 1247, ii., Vom Himmel kam der Engel Schaar
- To sing the mercies of the Lord (Ps. lxxxix., Hopkins), 865, ii., Old Version
- To Zion's hill I lift my eyes (Ps. cxxi.), 801, i., New Version
- To Stephen, first of martyrs' rise (tr. Chambers), 1092, ii., Stephano primo martyri
- To such the King will give a kiss of love, 1304, ii., Zinzendorf, N. L. von
- To the apostolic cohort, 1095, i., Stola regni laureatus
- To the Cross its due laudation (tr. Wrangham), 664, ii., Laudes crucis attollamus
- To the Cross, O Lord, we bear, 526, i., Hincks, T.
- To the Father through the Son, 1195, ii., Unitarian hymnody
- To the God of all creation, 542, ii., Hull, W. W.
- To the harmonious Iorian sound, 1198, i., Ywō dūpior apoyar
- To the haven of Thy breast, 1261, ii., Wesley family, The
- To the High and Holy One, 403, i., Furness, W. H.
- To the hills I lift mine eyes (Ps. 121, C. Wesley), 921, i., Psalter, English
- To the hills I lift my eyes, 1180, ii., To the hills I lift mine eyes
- To the Lamb stained with Blood (tr. Kinchen), 472, ii., Grünbeck (nec Naverofsky), Esther
- To the Lamb's high feast we press (tr. R. Campbell, alt.), 14, i., Ad regias Agni dapes
- To the name of God on high, 162, i., Bonar, H.
- To the Name of our Salvation (tr. in H. A. & M. based on Neale), 427, i., Gloriosi Salvatoris
- To the Name that brings salvation (tr. Neale), 427, i., Gloriosi Salvatoris
- To the Name that speaks salvation (tr. Ellerton), 427, i., Gloriosi Salvatoris
- To the Paschal Victim, Christians, bring the sacrifice of praise, 1223, ii., Victimæ Paschali
- To the Paschal Victim raise Gift and sacrifice of praise, 1223, ii., Victimæ Paschali
- To the sky, to the sky (tr. Sloan), 627, i., Knak, G. F. L.
- To the temple's heights (tr. Chambers), 401, ii., Fumant Sabæis templa vaporibus
- To the throne He left, victorious (tr. Plumptre), 959, i., Rex omnipotens die hodierna
- To the truth that makes us free, 403, i., Furness, W. H.
- To the Virgin He sends no inferior angel (tr. Neale), 760, ii., Mittit ad Virginem
- To the work, to the work, we are servants of God, 1204, i., Van Alstyne (nec Crosby), Frances J.
- To Thee all praise ascendeth, 986, ii., Rist, J.
- To Thee, and to Thy Christ, O God, 364, ii., Cousin (nec Cundell), Anne R.
- To Thee at evening grey, 1035, ii., Σὺ μὲν ἀποχρῆναι
- To Thee be glory, honour, praise (tr. C.), 426, ii., Gloria laus et honor
- To Thee, before the close of day, Creator of all things (tr. in the Evg. Office, 1748), 1135, ii., Te lucis ante terminum
- To Thee before the close of day, Creator of the world (tr. Chambers), 1135, ii., Te lucis ante terminum
- To Thee, Creator in Whose love, 1276, ii., Whiting, Mary B.
- To Thee, Creator Spirit, now we flee, 1209, i., Veni Creator Spiritus, Mentis
- To Thee, great God of love, I bow, 1263, ii., Wesley family, The
- To Thee, great Source of light, 165, ii., Bourne, H.
- To Thee I call, O Lord, be swift, 622, ii., Kennedy, B. H.
- To Thee I send my fervent cries (tr. Jacobi, alt.), 32, i., Agricola, J.
- To Thee I wholly give (tr. Kinchen), 472, ii., Grünbeck (nec Naverofsky), Esther
- To Thee, Immanuel, we sing, The Prince (tr. Miss Maurlington), 1288, i., Wir singen dir Immanuel
- To Thee in ages past, 192, ii., Bulmer, J.
- To Thee, Jehovah, I'll be singing (tr. in Sel. H. from Ger. Psal., 1751), 268, ii., Crassellius [Crasselt], B.
- To Thee, Jehovah, will I sing (tr. in the Morav. H. B., 1806), 268, ii., Crassellius [Crasselt], B.
- To Thee, Lord Christ, all praise be given, 1041, i., Selmecker, N.
- To Thee, much loved, be honour paid (tr. Chatfield), 900, i., Ἡδονήματα, αὐδῶμε
- To Thee, my God and Saviour, 499, i., Hawels, T.
- To Thee, my God and Saviour, I (Ps. lxxxviii.), 800, ii., New Version
- To Thee, my God, my days are known, 306, ii., Doddridge, P.
- To Thee, my God, to Thee, 1195, ii., Unitarian hymnody
- To Thee, my God, whose presence fills, 420, ii., Gibbons, T.
- To Thee, my heart, eternal King, 508, ii., Hagibothom, O.
- To Thee my heart, eternal King (J. Thomson), 1197, i., Unitarian hymnody
- To Thee, my Lord, I give (tr. Kinchen, alt.), 472, ii., Grünbeck (nec Naverofsky), Esther
- To Thee, my Shepherd, and my Lord, 508, ii., Hagibothom, O.
- To Thee, O Barnabas, is given (tr. Chambers), 261, i., Caelo datur quiescere
- To Thee, O blessed Saviour, 1190, ii., To Thee, O dear, dear Saviour
- To Thee, O Christ, our hymn we raise (Ded cross martyr), 1092, ii., Stephano primo martyri
- To Thee, O Christ, our thoughts aspire (tr. Darling), 527, ii., Jeau dulcis memoria
- To Thee, O Christ, Thy Father's light (tr. in the Primer, 1615), 1177, i., Tibi Christe, splendor Patris
- To Thee, O Christ, we ever pray (Duffield), 211, i., Duffield, S. A. W.; 351, i., Ennodius, M. F.
- To Thee, O Comforter divine, 497, ii., Havergal, Frances R.
- To Thee, O Father, here we raise (tr. W. Palmer, alt.), 1134, ii., Te Deum Patrem colimus
- To Thee, O God, be praises, 1113, ii., Syriac hymnody
- To Thee, O God, in heaven, 235, ii., Clarke, J. F.
- To Thee, O God of power divine, 165, ii., Bourne, H.
- To Thee, O God, the Shepherd Kings, 162, ii., Brannan, J. G. C.
- To Thee, O God, we Gentiles pay (tr. Neale, alt.), 827, i., Paule doctor egregie
- To Thee, O God, we raise, 895, ii., Pierson, A. T.
- To Thee, O God, we raise, 1097, i., Stowell, H.
- To Thee, O God, we render praise (Ps. lxxv.), 806, i., New Version
- To Thee, O God, we render thanks, 1174, i., Thring, G.
- To Thee, O God, will we give thanks (Ps. lxxv.), 806, i., Old Version
- To Thee, O holy King of saints, 902, i., Powell, T. E.
- To Thee, O Lord, I come with singing (tr. Miss Burlingham), 268, ii., Crassellius [Crasselt], B.
- To Thee, O Lord, I send my cries (tr. Jacobi), 32, i., Agricola, J.
- To Thee, O Lord, I yield my spirit, Thine (tr. Singleton), 527, i., Hippel, T. G. von
- To Thee, O Lord, I yield my spirit, Who (W. Ball), 301, ii., Dir, Herr, dir will ich mich ergeben; 760, i., Neumark, G.; 1254, i., Wenn mein Ständlein handschen ist
- To Thee, O Lord, my cries ascend (Ps. cxli.), 861, i., New Version
- To Thee, O Lord, we raise, 895, ii., Pierson, A. T.
- To Thee, O Lord, will I sing praises (tr. Loy), 268, ii., Crassellius [Crasselt], B.
- To Thee, O Lord, with dawning light, 304, i., Dear, G. W.
- To Thee, O Lord, with humble fear (tr. J. Wesley, alt.), 396, i., Freylinghausen, J. A.
- To Thee, our Father's God, we bow, 369, i., Cronquist, E.
- To Thee, our God, these babes we bring, 1099, i., Stryker, M. W.
- To Thee our God we fly, 540, ii., How, W. W.
- To Thee our guilty deeds, 233, ii., Churton, E.
- To Thee, our Lord, all praise be given, 1041, i., Selmecker, N.
- To Thee our wants are known (Newton), 804, ii., Newton, J.; 869, i., On what has now been sown
- To Thee, the Lord Almighty, 406, i., Gaskell, W.
- To Thee, the Lord of all, I'll humbly sing, 361, i., Ich will dem Herren, meinem Gott, lobsingen
- To Thee this temple we devote, 1020, i., Scott, J. E.
- To Thee, Thou holy Spirit, now (tr. Miss Fry), 221, i., Nun bitten wir den heiligen Geist
- To Thee to laud in songs of praise, 1133, ii., Te Deum laudamus
- To Thee, to Thee, away from self (tr. J. Kelly), 511, i., Hensel, Louise
- To Thine eternal arms, O God, 521, ii., Higginson, T. W.
- To Thine own peaceful skies, 262, i., Davis, T.
- To those who tread with cautious pace, 575, i., Jackson, E.
- To thy father and thy mother, 264, ii., Cousin (nec Cundell), Anne R.
- To Thy pastures, fair and large, 725, ii., Merrick, J.
- To Thy presence I repair, 1190, ii., To Thy temple I repair
- To Thy presence we repair, 1190, ii., To Thy temple I repair
- To us a Child of hope is born, 1156, i., The race that long in darkness plied
- To us a Child of royal birth, 1266, i., Wesley family, The
- To us have distant ages, 1291, ii., Wolcott, S.



- To us is borne a barne of blis* (tr. in the G. & G. Ballates), 325, ii., Ein Kindelein so lübelich
- To us, O God, impart Thy grace* (tr. H. Mills), 355, i., Es wollt' uns Gott genädig sein
- To us Salvation now is come*, 1074, i., Speratus, P.
- To us the promised child is born* (Ein Kindelein so lübelich, tr. H. Mills), 395, i., Dies est laetitiae in ortu regali
- To us this day is born a Child*, 623, i., Kennedy, B. H.
- To weary hearts, to mourning homes* (tr. Whittier), 355, i., Es zieht ein stiller Engel
- To welcome Him Who shall for ever reign* (tr. Hewett), 954, ii., Regnante sempiterna per saecula susceptura
- To whom but Thee, O God of grace*, 572, i., Irons, W. J.
- To your Creator, God*, 1089, ii., Steele, Anne
- To Zion's hill I lift my eyes, From whence my help* (Ps. cxxi.), 601, ii., New Version
- To-day, above the sky He soared* (tr. Neale), 241, ii., Coelos ascendit bodie
- To-day, beneath Thy chastening eye*, 1278, i., Whittier, J. G.
- To-day in Bethlehem hear I* (tr. Dix), 308, i., Δόξα ἐν βηθλεὲμ θεῷ, ἐν βηθλεὲμ
- To-day in Bethlehem I hear* (tr. Littledale), 308, i., Δόξα ἐν βηθλεὲμ θεῷ, ἐν βηθλεὲμ
- To-day in Thine Apostle shine*, 1294, i., Wordsworth, C.
- To-day let Christian maidens*, 1225, i., Virginis castae virginis summae decus praecinentes
- To-day mine, to-morrow thine*, 1012, i., Schmolck, B.
- To-day, O God, Thy mind resolves* (tr. Chandler, alt.), 578, ii., Jam sanctius moves opus
- To-day, O Lord, a holier work* (tr. Chandler, alt.), 578, ii., Jam sanctius moves opus
- To-day, O Lord, the Holy James*, 1294, i., Wordsworth, C.
- To-day, O Lord, Thy will resolves* (tr. Chandler, alt.), 578, ii., Jam sanctius moves opus
- To-day on weary nations*, 826, i., O day of rest and gladness
- To-day our Lord went up on high*, 1306, ii., Zwick, J.
- To-day the blessed Three in One* (Primo die quo Trinitas, tr. Newman), 913, i., Primo diem omnium
- To-day the Saviour calls*, 495, i., Hastings, T.; 1064, i., Smith, S. F.
- To-day the Son of God hath gone* (tr. Littledale), 520, i., Heut ist gefahren Gottes Sohn
- To-day the Victor o'er his foes* (tr. Neale), 1104, ii., Surrexit Christus bodie
- To-day Thy mercy calls us*, 1181, i., To-day Thy mercy calls me
- To-day we celebrate the birth*, 1227, ii., Vom Himmel hoch da kommt Ich her
- To-day, when time began its course* (tr. Littledale), 294, ii., Die parente temporum
- To-day, while it is call'd to-day*, 1266, i., Wesley family, The
- To-day with bright effulgence shine*, 1294, ii., Wordsworth, C.
- Todten ist dem Herrn erlaub't*, 1304, ii., Zinzendorf, N. L. von
- Together all things work for good*, 735, i., Midlane, A.
- Together with these symbols, Lord*, 1179, ii., To-day we're bidden to a feast
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- To-morrow, Lord, is Thine*, 306, ii., Doddridge, P.
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- Too strong I was to conquer sin*, 1264, ii., Wesley family, The
- Tossed upon life's raging billow*, 138, ii., Bethune, G. W.
- Tossing through the starless night*, 1108, ii., Symington, A. J.
- Tost on the ocean drift* (tr. Blew), 576, i., Jactamur heu, quot fluctibus
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- Tota pulchra*, 73, i., Antiphona
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- Tower of defence is our God* (tr. J. W. Bright), 325, ii., Ein feste Burg ist unser Gott
- Tramp, tramp upon their unknown way*, 117, i., Bate-man, H.
- Tranquilly lead thee, peace possessing* (tr. Frothingham), 412, i., Gerhardt, P.
- Tranquilly, slowly, solemnly, lowly*, 1099, i., Stryker, M. W.
- Transcendent mystery unknown*, 496, ii., Have mercy on us, God Most High
- Trauernd und mit bangem Sehnen* (recast Müller), 776, i., Müller, L. E. S.; 798, ii., Neunhertz, J.
- Trautser Jesu, Ährenkönig* (Tranquilla S. Schröder, nee Wolf), 1017, i., Schröder, J. H.
- Treasure above all treasure* (tr. in the Moravian H. B., 1754), 677, ii., Lascovius [Lischkow], S.
- Treasure beyond all treasure* (tr. Miss Dunn), 677, ii., Lascovius [Lischkow], S.
- Trembling before Thine awful throne*, 526, ii., Hill-house, A. L.
- Tremble not, though darkly gather* (tr. Miss Borthwick), 1300, i., Zage nicht wenn sich der Himmel
- Trembling earth gave awful sign*, 69, i., Angels roll the rock away
- Trembling I rejoice*, 626, ii., Klopstock, F. G.
- Trembling with tenderest alarms*, 215, i., Cawood, J.
- Tremulous God, with humble fear*, 1265, i., Wesley family, The
- Tremendous Lord of earth and sky* (C. Wesley), 1061, i., Sinners, the call obey, The latest call of grace
- Treuer Gott ich muss dir klagen*, 505, ii., Heermann, J.
- Treuer Heiland, wir sind hier*, 1300, ii., Zeller, C. H.
- Treuer Vater, deine Liebe*, 445, i., Götter, L. A.
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- Triel, trusted, crowned*, 107, i., Bailey, E.
- Trim thy Lamp, O Soul betrothed*, 1014, ii., Schmücke dich, o Heil's Seele
- Trinitatis altissima*, 650, i., Latin hymnody
- Trinity, Unity, Deity, Eternal [Majesty]* (tr. Neale), 1185, ii., Trinitas, Unitas, Deitas aeterna
- Τριφυρῆς Μωρὰς θαλασσῶν*, 465, ii., Greek hymnody.
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- Tristes erant Apostoli* (Ambrosius), 94, ii., Aurora lucia rutilat; 136, i., Benson, E. W.
- Tristes, orbis lacrymantis* (tr. Pearson), 1271, ii., When our heads are bowed with woe
- Trist hin, o Seel', und dank' dem Herrn*, 1007, ii., Scheffler, J.
- Triumph, O Queen of heaven, to see* (tr. in the Primer, 1706), 934, ii., Regia coeli, lactare
- Triumph, ye heavens! rejoice ye with high adoration*, 1144, ii., Tersteegen, G.
- Triumphant, Christ ascends on high*, 1090, i., Steele, Anne
- Triumphant Lord, Thy goodness reigns*, 306, ii., Doddridge, P.
- Triumphant Lord, Thy work is done*, 572, i., Irons, W. J.
- Triumphant sing ye favoured [ransom'd] saints*, 151, ii., Boden, J.
- Triumphant Zion, lift thy head*, 306, ii., Doddridge, P.
- Trois fois Jehovah*, 712, ii., Malan, H. A. C.
- Tröstel, tröstet meine Lieben*, 867, i., Olcarius, Johannes
- True and faithful Witness Thou*, 1264, ii., Wesley family, The
- True and Faithful Witness Thou*, 463, ii., Happy day of union sweet
- True Bread of Life, in tender mercy given*, 1168, ii., True Bread of Life, in pitying mercy given
- True faith in holy life will shine* (tr. Miss Winkworth, alt.), 407, ii., Gellert, C. F.
- True mirror of the Godhead! Perfect Light*, 311, i., Dreieinigkeit, der Gottheit wahrer Spiegel
- True Shepherd, who in love most deep* (tr. Miss Winkworth), 519, ii., Hensenthaler, M.
- Truest Friend, Who canst not fail* (tr. Miss Winkworth), 798, ii., Neunhertz, J.
- True-hearted, whole-hearted, faithful and loyal*, 499, i., Havergal, Frances R.
- Truly the light of morn is sweet*, 1117, ii., Taylor, Emily
- Truly the Lord is very good* (Ps. lxxiii.), 865, ii., Old Version
- Trust in God, and do the right*, 709, ii., Macleod, N.
- Trust in God and God alone*, 357, ii., Evans, A. E.
- Trust in the Lord, for ever trust*, 1237, ii., Watts, I.
- Trusting in our Lord alone*, 1264, ii., Wesley family, The
- Tu Christe, nostrum gaudium*, 27, i., Aeternae Rex altissime
- Tu cicium Deus conditor*, 814, i., Nötker
- Tu, cuius Orbis principio nati*, 715, i., Marriott, J.
- Tu Kyus amore carnalem*, 648, ii., Latin hymnody
- Tu es certe quem habeo*, 650, ii., Latin hymnody
- Tu mentis delectatio*, 587, i., 589, ii., Jesu dulcis memoria
- Tu qui hac hora tertio*, 1187, i., Tu qui velatus facie
- Tu Trinitatis Unitas*, 1171, ii., Three in One and One in Three
- Tua, Jeru, dilectio*, 589, ii., Jesu dulcis memoria
- Tuba Domini, Paule, maxima*, 7, i., Abelard, P.



- Up that dark hill funeral, saint with ill*, 373, i., Opprobriis, Jean, satur
- Up to the fields where angels lie*, 1239, i., Watts, I.
- Up to the hill of Calvary* (tr. Neale), 541, i., Huc ad montem Calvarie
- Up to the hills I lift mine [my] eyes*, 1241, i., Watts, I.
- Up to the Lord that [who] reigns on high*, 1239, i., Watts, I.
- Up to the throne of God is borne*, 1294, ii., Wordsworth, W.
- Up to these bright and gladsome hills*, 1206, i., Vaughan, H.
- Up to those bright and gladsome hills*, 1206, i., Vaughan, H.
- Up, up, my heart, with gladness, Receive* (tr. Frothingham), 412, i., Gerhardt, P.
- Up! up! my heart with gladness, See* (tr. J. Kelly), 412, i., Gerhardt, P.
- Up, up, new light upon thee breaks* (tr. Kennedy), 716, ii., Müller, M.
- Up! with gladness heavenward springing* (tr. E. Massie), 398, i., Fröhlich soll mein Herze springen
- Up, ye Christians, join in singing* (tr. Frothingham), 82, ii., Arnachwanger, J. C.
- Up! yes upward to thy gladness rise, my heart* (tr. Miss Winkworth), 1003, ii., Schade, J. C.
- Up! yes upward to thy gladness, Rise, my soul* (tr. W. Reid), 1003, ii., Schade, J. C.
- Uphold in me a living wish and longing* (tr. Miss Manington), 1079, i., Spitta, C. J. P.
- Uplift the blood-red banner*, 446, i., Gough, B.
- Υψὸ δαπνὸν ἀπὸρῶν*, 457, i., Greek hymnody
- Upon a hill there stands a tree* (tr. H. Mills), 115, ii., Barth, C. G.
- Upon a world of guilt and night*, 257, i., Conder, J.
- Upon the ho'ly Mount they stood*, 540, ii., How, W. W.
- Upon the holy mountains high*, 952, i., Rawson, G.
- Upon the mountain dark and drear* (tr. Maguire), 639, i., Lange, J. P.
- Upon the sixth day of the week*, 1294, ii., Wordsworth, C.
- Upon the solitary mountain's height*, 282, ii., Dayman, E. A.
- Upon this sad and solemn day*, 1181, ii., Toke, Emma
- Upright both in heart and will*, 1264, ii., Wesley family, The
- Uprising with the morning light* (tr. Blew), 809, i., Nocte surgentes vigilamus omnes
- Upward I lift mine eyes*, 1241, i., Watts, I.
- Upward, where the stars are burning*, 162, i., Bonar, H.
- Upwards, upwards to thy gladness* (tr. Miss Dunn), 1003, ii., Schade, J. C.
- Urbs beata Hierusalem*, 345, i., English hymnody; 633, i., Kosegarten, L. G.; 645, ii., 650, ii., Latin hymnody
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- Urbs beata Jerusalem, prædicanda*, 624, ii., O beata Hierusalem, prædicanda civitas
- Urbs beata, vera pacis visio, Jerusalem*, 1199, ii., 1200, ii., Urbs beata, Hierusalem
- Urbs Jerusalem beata dicta pacis visio*, 1199, ii., Urbs beata, Hierusalem
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- Urbs Syon inclyta, gloria debita glorificandis*, 534, ii., Hora novissima, tempora pessima sunt, vigilamus
- Urbs Syon inclyta, turris et edita littore tuto*, 534, ii., Hora novissima, tempora pessima sunt, vigilamus
- Urbs Syon unica, mansio mystica, condita coelo*, 534, ii., Hora novissima, tempora pessima sunt, vigilamus
- Ure Fadyr in heaven-rich*, 697, i., Lord's (The) Prayer
- Urge on your rapid course*, 1263, i., Wesley family, The
- Urged, Lord, by sinful terror*, 777, ii., Münter, B.
- Urquell aller Seligkeiten*, 1017, ii., Schubart, C. F. D.
- Us who climb Thy holy hill*, 1264, ii., Wesley family, The
- Ut cum profundis clausurit*, 291, i., Deus Creator omnium, Polique rector
- Ut ego sum? nec alia ratione utens* (tr. Bingham), 609, ii., Just as I am, without one plea
- Ut jucundus cervus undas*, 137, i., Bernard of Clairvaux; 1167, ii., Thomas of Aquino
- Ut quando fessus longa regione viator* (tr. Bingham), 85, ii., As when the weary traveller gains
- Ut queant laxis resonare fibris*, 313, ii., Dryden, J.; 645, i., Latin hymnody; 837, i., Paul the Deacon; 911, ii., Primers
- Vain are the hopes the sons of men* (Watts), 1034, i., Scottish translations and paraphrases
- Vain, delusive world, adieu*, 1261, ii., Wesley family, The
- Vain foolish men profanely boast* (tr. Jacobi), 355, i., Es spricht der Unweisen Mund wohl
- Vain were all our toil and labour*, 706, ii., Lyte, H. F.
- Vain world, forbear thy pleading* (tr. H. Mills), 511, ii., Herberger, V.
- Vainly o'er the weary oar*, 200, ii., Callaway, W. F.
- Vainly through the night the ranger*, 91, i., Auber, Harriet
- Valet will ich dir geben* (Herberger), 415, i., German hymnody; 511, i., Herberger, V.; 835, i., O Haupt voll Blut und Wunden
- Van allen Mynschen afgewandt*, 629, i., Knipken, A.
- Vast are Thy works, Almighty Lord*, 783, i., My soul, thy great Creator praise; 1241, i., Watts, I.
- Vater, Sohn, und heil'ger Geist*, 307, i., Döring, C. A.
- Vater unser, der du bist*, 442, ii., Ghostly Psalms and Spirituelle Songs; 761, ii., Molanus, A.
- Vater unser im Himmelreich* (Luther), 704, ii., Luther, M.; 659, ii., Old Version
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- Veni Sancte Spiritus: reple tuorum corda fidelium*, 631, ii., Komm heiliger Geist, Herre Gott; 1212, ii., 1213, ii., Veni Sancte Spiritus, Et emitte; 1248, i., Weiss, M.
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- Verbi vere substantivi*, 15, i., Adam of St. Victor; 1293, i., Word supreme, before creation
- Verbinde mich, mein Heil, mit dir*, 321, ii., Edeling, C. L.
- Verbum caro factum est*, 1082, i., Stabat mater dolorosa
- Verbum Dei, Deo natum*, 1293, i., Word supreme, before creation
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- Verbum lumen de lumine*, 652, i., Latin hymnody
- Verbum Supernum prodiens, A Patre olim exiens*, 1210, i., Verbum Supernum prodiens, Nec Patris linquens
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- Verbum supernum prodiens Nec Patris* (Thomas of Aquino), 22, ii., Adoro Te devote, latens Deitas; 650, i., Latin hymnody; 1167, ii., Thomas of Aquino
- Vereinigt zum Gebete war*, 606, ii., Lavater, J. C.
- Vergebens ist all Müh und Kost*, 1072, ii., Spengler, L.
- Vergine santa, sposa dell' Agnello*, 141, i., Bianco da Siena
- Verklärte Majestät, anbetungs-würdigst Wesen*, 951, ii., Rambach, J. J.
- Verklärtes Haupt, nun lebest du*, 1145, i., Tersteegen, G.
- Verlass mich nicht! O du, zu dem ich flehe*, 523, ii., Hohlfeldt, C. C.
- Verlassen hab ich Feld und Auen*, 441, ii., Goethe, J. W. von
- Verleih uns Frieden gnädiglich* (tr. Luther), 275, ii., Da pacem, Domine; 704, i., Luther, M.





- Walk in the light, so shalt thou know*, 116, i., Barton, B.  
*Walk with thy God—a sinner walk*, 141, ii., Bickersteth, E.  
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*Walte, walte, nah und fern*, 108, ii., Bahnmaier, J. F.  
*Wanderer from God, return, return*, 957, ii., Return, O wanderer, return  
*Wandering afar from the dwellings of men*, 150, ii., Blise, P.  
*Wandle leuchtender und schöner*, 1078, i., Spitta, C. J. P.  
*Wann der Erde Gründe beben*, 1100, i., Sturm, C. C.  
*War Gott nicht mit uns diese Zeit* (Ps. 124, Luther), 704, i., Luther, M.  
*Warm with love my heart's inditing*, 571, ii., Irons, J.  
*Warned of my dissolution near*, 1266, i., Wesley family  
*Warrior kings fresh glory gain*, 1224, i., Victis albi cognomina  
*Warrior kings their titles gain*, 1224, i., Victis albi cognomina  
*Warrior, on thy station stand*, 1303, ii., Zinzendorf, N. L. von  
*Warrior! to thy duty stand*, 1303, ii., Zinzendorf, N. L. von  
*Warum machet solche Schmerzen*, 412, i., Gerhardt, P.  
*Warum sollt ich mich denn grämen*, 307, ii., Fröhlich soll mein Herze springen, 1197, ii., Unto Him Whose Name is holy  
*Warum willst du draussen stehen*, 411, ii., Gerhardt, P.  
*Was alle Weisheit in der Welt*, 411, ii., Gerhardt, P.  
*Was darfst du, blödes Herz*, 410, i., Gersdorf (née von Friesen), Henriette C. von  
*Was du vor tausend Jahren*, 335, i., Fouqué, F. H. C. de la Motte  
*Was frag ich nach der Welt, Und allen ihren Schätzen*, 893, i., Pfefferkorn, G. M.  
*Was freut mich noch wenn du's nicht bist*, 535, ii., Hillier, P. F.  
*Was fürchtest du Feind Herodes sehr* (Hostis Herodes imple, tr. Luther), 5, i., A solis ortus cardine Ad usque; 704, i., Luther, M.  
*Was Gott gefällt, mein frommes Kind*, 411, ii., Gerhardt, P.  
*Was Gott thut das ist wohlgethan! Er giebt und nimmt auch wieder*, 1014, i., Schmolck, B.  
*Was Gott thut das ist wohlgethan, Es bleibet gerecht sein Wille* (Rodigast), 972, i., Rodigast, B.  
*Was Gott thut ist wohl gethan*, 393, i., French hymnody  
*Was hätten wir für Freude oder Ehre*, 1303, ii., Zinzendorf, N. L. von  
*Was hinket ihr, betrogne Seelen*, 670, ii., Lehr, L. F. F.  
*Was ist des Deutschen Vaterland?* (Arndt), 79, ii., Arndt, E. M.; 1088, i., Stanley, A. P.  
*Was ist die Macht, was ist die Kraft*, 80, i., Arndt, E. M.  
*Was ist das ich mich quäle*, 408, i., Gellert, C. F.  
*Was ist for man, apostate man*, 1020, i., Scott, Elizabeth  
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*Was kein Auge hat gesehen*, 416, ii., German hymnody; 639, i., Lange, J. P.  
*Was klagst du mein Gemüthe*, 15, i., Adami, J. C.  
*Was macht ihr, dass ihr weinet*, 1076, i., 1079, ii., Spitta, C. J. P.  
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*Was mich auf dieser Welt betrübt*, 1018, i., ii., Schütz, J. J.  
*Was nah ist und was ferne*, 237, i., Claudius, M.  
*Was not Christ our Saviour* (Turner), 210, ii., Carols  
*Was pride, alas, e'er made for man?*, 1020, ii., Scott, T.  
*Was sag' ich dir, die mit viel tausend Schmerzen*, 1305, i., Zinzendorf, N. L. von  
*Was soll ich, liebste Kind*, 196, ii., Burmeister, F. J.  
*Was there ever kindest Shepherd?*, 1009, i., Souls of men, why wilt ye scatter?  
*Was verlangst du, warum bangst du*, 510, ii., Hensel, Luise  
*Was von aussen und von innen*, 330, i., Francke, A. H.  
*Was wir' ich ohne dick gewesen*, 416, i., German hymnody; 465, ii., Hardenberg, G. F. P. von  
*Wat is de Meester wijs en goet*, 202, ii., Camphuyzen, D. R.  
*Watch now, ye Christians, watch and pray*, 1174, i., Thring, G.  
*Watch we by night, with one accord uprising* (tr. Keble), 809, i., Nocte surgentes vigilemus omnes  
*Watched by the world's malignant eye*, 1264, ii., Wesley family, The  
*Watchman! is the night retiring* (tr. Buckoll), 960, ii., Riehter, C. F.  
*Watchman! Hath the night departed* (tr. in Rehfuess's Church at Sea), 116, i., Barth, C. G.  
*Watchman, tell us of the night*, 166, ii., Bowring, Sir J.  
*Water washes not our God* (tr. Blew, st. H.), 510, i., Non abluunt lymphæ Deum  
*Wayfarers in the wilderness*, 1168, i., Thompson, A. R.  
*We, a little simple throng*, 1097, i., Stowell, H.  
*We all believe in God most High* (tr. J. Hunt), 1267, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
*We all believe in One true God, Father, Son and Holy Ghost* (tr. Miss Winkworth), 239, i., Clausnitzer, T.  
*We all believe in One true God, Maker of the earth and heaven; The Father* (tr. Miss Winkworth), 1267, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
*We all believe in One true God, Maker of the earth and heaven, Who hath* (tr. R. Massie), 1267, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
*We all indeed were perished* (Nun singet und seid froh), 564, i., In dulci jubilo singet und alt vro  
*We all like sheep have gone astray*, 536, ii., How few receive with cordial faith  
*We all, O God, unrighteous are*, 1294, ii., Wordsworth, C.  
*We all, O Lord, unrighteous are*, 1294, ii., Wordsworth, C.  
*We all one only God believe* (tr. Russell), 1267, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
*We are a garden walled around*, 1239, i., Watt, I.  
*We are a young and happy crew*, 463, ii., Hankinson, T. E.  
*We are but little children weak* (Mrs. Alexander), 223, i., Children's hymns; 1241, ii., We are but little children poor  
*We are but pilgrims here below*, 194, i., Bürde, S. G.  
*We are but strangers here*, 563, ii., I'm but a stranger here  
*We are citizens of heaven*, 1078, i., Spitta, C. J. P.  
*We are going, we are going*, 1203, ii., Van Alstyne (née Crosby), Frances J.  
*We are heard: the gentle Spirit* (tr. Blew), 92, i., Audimur: almo Spiritus  
*We are journeying to a place*, 609, i., Judkin, T. J.  
*We are living, we are dwelling*, 267, i., Coxe, A. C.  
*We are marching on with shield and banner bright*, 1204, i., Van Alstyne (née Crosby), Frances J.  
*We are marching through the desert*, 680, i., Littledale, R. F.  
*We are not left to walk alone*, 1231, ii., Walker (née Deck), Mary J.  
*We are on our journey home*, 123, ii., Beecher, C.  
*We are soldiers of Christ, Who is mighty to save*, 900, i., Pollock, T. B.  
*We are the Lord's; His all-sufficient merit* (tr. Astley), 1078, ii., Spitta, C. J. P.  
*We are the Lord's!—in life, in death remaining* (tr. Mrs. Findlater), 1078, ii., Spitta, C. J. P.  
*We are the Lord's in living or in dying* (tr. Miss Fry), 1078, ii., Spitta, C. J. P.  
*We are the Lord's, whether we live or die* (tr. R. Massie), 1078, ii., Spitta, C. J. P.  
*We are Thy heritage indeed* (tr. In the Morav. H. B., 1754), 236, i., Christe, qui lux es et dies  
*We are watching, we are waiting*, 274, i., Cushing, W. O.  
*We ask for peace, O Lord*, 913, ii., Procter, Adelaide A.  
*We ask not of Thee worldly good*, 623, i., Kennedy, B. H.  
*We ask not that our path be always bright*, 196, i., Burleigh, W. H.  
*We believe all upon one God* (tr. Coverdale), 442, ii., Ghostly Psalmes and Spirituall Songs; 1267, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
*We believe in God the Father* (tr. Anderson), 1267, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
*We bless our Saviour's name*, 286, i., Deck, J. G.  
*We bless the Lord, the just, the good*, 1241, i., Watts, I.  
*We bless the prophet of the Lord*, 1239, i., Watts, I.  
*We bless Thee for this sacred day*, 423, ii., Gillman (née Howard), Caroline  
*We bless Thee for Thy Church, O Lord*, 714, i., Mant, R.  
*We bless Thee, Jesus Christ our Lord; For ever be Thy name adored*, 1236, i., Vischer, C.  
*We bless Thee, Lord, for that clear light*, 1181, ii., Toke, Emma  
*We bless Thee, Lord, for this our food*, 447, i., Graces  
*We bless Thee, O Thou great Amen!*, 469, i., Hawker, R.

*We bless Thy precious Name*, 545, i., Hurditch, C. R.  
*We build with fruitless cost, unless* (Ps. cxvii.), 801, i., New Version  
*We cannot always trace the way*, 1178, ii., 'Tis seldom we can trace the way  
*We cannot plead as others may*, 790, i., Neale, J. M.  
*We cannot read the mystery*, 1094, ii., Stock, Sarah G.  
*We children of men, we speak and dream*, 354, ii., Es reden und träumen die Menschen viel  
*We Christians may rejoice to-day*, 401, i., Fuger, C.  
*We close our heavy eyes*, 161, ii., Bonar, H.  
*We close Thy blessed Word*, 1099, i., Stryker, M. W.  
*We come, dear Jesus, to Thy throne*, 152, i., Boden, J.  
*We come in childhood's innocence*, 452, i., Gray, T., Jun.  
*We come not with a costly store*, 270, i., Crosswell, W.  
*We come, O Lord, before Thy throne*, 185, ii., Brown (nre Hinsdale), Phoebe  
*We come, our hearts with gladness glowing* (tr. Miss Cox), 676, i., Lieblich, E.  
*We come to Thee, sweet Saviour*, 362, i., Faber, F. W.  
*We come unto our fathers' God*, 423, i., Hill, T. H.  
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*We counted as condemned of heaven*, 536, ii., How few receive with cordial faith  
*We cry to Thee, O Jesu*, 1286, ii., Wilson, Jane  
*We dare not God's own holy day*, 234, ii., Clapham, J. P.  
*We deem and own it, Lord, a proof*, 714, i., Mant, R.  
*We did not see Thee lifted high*, 1243, i., We have not seen Thy footsteps tread  
*We do not love Thee as we ought*, 193, i., Burton, J., Jun.  
*We faintly hear, we dimly see*, 1277, ii., Whittier, J. G.  
*We fell by Adam's sin*, 1294, i., Wordsworth, C.  
*We find access at every hour*, 1239, ii., Watts, I.  
*We gave ourselves to Thee*, 809, ii., Noel, B. W.  
*We give his body to the surge*, 1279, i., Why march ye forth with hymn and chant?  
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*We give ourselves to Thee*, 809, ii., Noel, B. W.  
*We give Thee but Thine own*, 540, ii., How, W. W.  
*We give Thee praise, O God, with one accord* (tr. W. Barton), 1133, ii., Te Deum laudamus  
*We give Thee praise, O Lord*, 429, ii., Glory to Thee! O Lord, Who from  
*We give Thee thanks, most gracious Lord*, 836, i., O Herre Gott, dein göttlich Wort  
*We give Thee thanks, O Lord, Who hast*, 853, i., O treuer Helland, Jesu Christ  
*We give this body to the dust* (tr. H. Mills), 822, i., Nun laßt uns den Leib begraben  
*We go from grief and sighing* (tr. Mrs. Bevan, alt.), 640, i., Laßet Klag und Trauern fahren  
*We go to meet Thee, Saviour* (tr. Jacob, alt.), 1290, i., Wie soll ich dich empfangen?  
*We hail renowned Alban*, 1285, ii., Wilson, Jane  
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*We have a great High Priest*, 165, i., Bourne, H.  
*We have a house above*, 1262, i., Wesley family, The  
*We have a name to live*, 542, ii., Hull, W. W.  
*We have a sure, prophetic word*, 269, i., Cronenwett, E.  
*We have heard, O Son of David*, 807, ii., Night is on the unransomed nations  
*We have heard the solemn story*, 542, ii., Hull, W. W.  
*We have met in peace together*, 235, i., Clark, W. G.  
*We have no outward righteousness*, 851, i., O Thou that hangedst on the tree  
*We have no tears Thou wilt not dry*, 624, ii., Kimball, Harriet M.  
*We have not known Thee as we ought*, 900, i., Pollock, T. B.  
*We have not seen Thy footsteps tread*, 959, ii., Richter (nre Rigby), Anne  
*We have not seen, we cannot see*, 790, i., Neale, J. M.  
*We hear the tolling bell*, 1294, ii., Wordsworth, C.  
*We harken thee God, we knowachyn thee lord* (tr. in Maskell ms.), 1128, ii., Te Deum laudamus  
*We in one Covenant are joined* (tr. Swertner), 135, ii., Bernstein, C. A.  
*We join to [crave] pray with wishes kind*, 406, i., Gaskell, W.  
*We keep the feast in gladness* (tr. Littledale), 320, ii., Ecce sollempni hac die canamus festa  
*We keep the Festival* (tr. Thompson), 14, i., Ad regias Agni dapes  
*We know, by faith we know*, 1262, i., Wesley family, The  
*We know by faith, we surely know*, 1266, i., Wesley family, The  
*We know not how the rays that stream*, 1094, ii., Stock, Sarah G.

*We know not, O we know not, how far a prayer may* 1174, i., Thring, G.  
*We know that Thou shalt come*, 603, ii., Jexy, H.  
*We know the Spirit's will*, 142, ii., Hull, W. W.  
*We know Thee, Lord, the eternal Way*, 603, ii., Jexy, H.  
*We know Thee, Who Thou art*, 142, ii., Hull, W. W.  
*We lay this body in the grave* (tr. Harbison), Nun laßt uns den Leib begraben  
*We lift our eyes oppressed with ills* (tr. Neale), Jactamus heu, quia fluctuamus  
*We lift our hearts to Thee, O Day-star from* 1261, i., Wesley family, The  
*We, little pilgrims of a day*, 1097, i., Strafford  
*We love the good old Bible*, 132, ii., Bond, E. I.  
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*We love the place, O God* (Bullock), 182, i., W.; 742, ii., Missions; 1243, ii., 1244, the place, O Lord  
*We love the venerable house*, 329, ii., Emerson  
*We love Thee, Lord, and we adore*, 1241, i.  
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*We love Thee, Lord, yet not alone*, 329, ii., Marshall, Julia A.  
*We love Thy Kingdom, Lord*, 317, i., Dun  
*We march, we march to victory*, 772, i.  
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*We meditate the day*, 400, ii., Frothingham  
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*We name Thy Name, O God*, 876, ii., We name are journeying (going) to Bourne, H.  
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*We own Thy care, we love Thy word* J. P.  
*We plough the fertile meadows* (tr. Claudius, M.)  
*We plough the fields and scatter*, i. M.; 237, i., Claudius, M.  
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*We praise Thee God, before T* laudamus  
*We praise Thee, God—Thy n* 1134, i., Te Deum lauda  
*We praise Thee, God, we* Barton), 1133, ii., Te I  
*We praise thee, God, we* Te Deum laudamus  
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We pray Thee, wounded Lamb of God (tr. J. Wesley, alt., as in the Moravian H. B., 1789), 559, ii., I thirst, Thou wounded Lamb of God  
 We pray Thee, wounded Lamb of God (tr. J. Wesley, alt., as in Songs for the Sanctuary), 559, ii., I thirst, Thou wounded Lamb of God  
 We praise thee God, we knowledge thee (tr. Old Version, 1560), 1133, ii., Te Deum laudamus  
 We praise the o' lord, we knowledge the to be the lord, 1133, i., Te Deum laudamus  
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 We rear not a temple, like Judah of old, 1233, ii., Ware, H., Jun.  
 We sat and wept by Babel's stream, 622, ii., Kennedy, B. H.  
 We saw Thee not when Thou didst come To this poor world (Mrs. Richter, alt.), 474, ii., Gurney, J. H.; 959, ii., Richter (see Rigby), Anne; 1243, i., We have not seen Thy footsteps tread; 1290, ii., Yes, God is good! in earth and sky  
 We saw Thee not when Thou didst tread, in mortal guise, this sinful earth, 1242, ii., We have not seen Thy footsteps tread  
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 We saw Thee, Virgin-born, 805, i., Nicholson, H. L.  
 We see not, know not; all our way, 1278, i., Whittier, J. G.  
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 We sing a loving Jesus, 307, ii., Doudney, Sarah  
 We sing His love Who once was slain, 524, i., Hill, R.  
 We sing of the land of the blest, 736, i., Mills (née King), Elizabeth  
 We sing the almighty power of God, 1239, ii., Watts, I.  
 We sing the blest and pure (tr. Chambers), 374, i., Felices nemorum pangimus incolas  
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 We sing the glorious conquest, 327, ii., Ellerton, J.  
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 We sing Thy mercy, God of love, 424, i., Gilman, S.  
 We sing to Thee, Emmanuel, The Prince (tr. Miss Cox), 1200, i., Wir singen dir Immanuel  
 We sing to Thee, Immanuel! Thou Prince of Life (tr. F. C. C.), 1200, i., Wir singen dir Immanuel  
 We sing to Thee, Immanuel, Thou Prince of Life (tr. in the Morav. H. B., 1748), 1200, i., Wir singen dir Immanuel  
 We sing to Thee, Thou Son of God, 216, i., Cennick, J.; 1133, i., Te Deum laudamus  
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 We soon shall hear the midnight cry, 554, i., O when my righteous Judge shall come  
 We speak of the mercy of God, 734, i., Midlane, A.  
 We speak of the realms of the blest, 736, i., Mills (née King), Elizabeth  
 We speak with the lips and we dream in the soul, 354, ii., Es reden und träumen die Menschen viel  
 We stand in deep repentance, 877, ii., Palmer, R.  
 We stand unto our God, how near, 1168, ii., Thou biddest, Lord, Thy sons be bold  
 We talk of the land of the blest, 736, i., Mills (née King), Elizabeth  
 We thank the, God, of thy goodness (tr. in the G. & G. Ballates), 163, i., Boye, N.  
 We thank the Lord of heaven and earth, 1, ii., A children's temple here we build  
 We thank Thee, Father, for Thy love, 448, i., Graces  
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 We thank Thee, Lord, for all, 1277, i., Whiting, W.  
 We thank Thee, Lord, for this fair earth (Cotton), 204, i., Cotton, G. E. L.; 937, ii., 936, ii., Public School hymn-books  
 We thank Thee, Lord, for this our food (Cennick), 216, i., Cennick, J.; 447, i., Graces  
 We thank Thee, Lord, for using us, 162, i., Bonar, H.; 557, ii., I thank Thee, Lord, for using me  
 We thank Thee, Lord, our Life and Light, 436, i., God of our health, our Life and light  
 We thank Thee that the glorious sound, 527, ii., Hobson, J.

We that have passed in slumber sweet, 405, ii., Gascoigne, G.  
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 We throw in God allanerlie (tr. in the G. & G. Ballates), 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden  
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 We welcome thee, dear Easter day (tr. H. Mills), 520, i., Heusser (wie Schweizer), Meta  
 We were lost, but we are found, 423, i., Glory be to God on high! Peace on earth  
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 We will not weep, for God is standing by us, 545, i., Huriburt, W. H.  
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 Wearied with earthly toil and care, 1116, ii., Taylor, Ann and Jane  
 Wearily my spirit sinketh (tr. Mrs. Bevan), 1206, ii., Winckler, J. J.  
 Weary and laden with my load I come (tr. Maguire), 408, i., Gellert, C. F.  
 Weary and sad, a wanderer from Thee, 763, i., Monnell, J. S. B.  
 Weary gleaner, whence comest thou?, 150, ii., Bliss, P.  
 Weary heart, be not desponding, 1144, ii., Terstegen, G.  
 Weary, Lord, of struggling here, 951, ii., Randolph, A. D. F.  
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 When guilt and shame are raising (tr. Jacobi), 419, ii., Gesenius, J.  
 When he who from the scourge of wrong, 169, ii., Bryant, W. C.  
 When heavenwards my best affections move (tr. Miss Borthwick), 1304, i., Zinzendorf, N. L. von  
 When heave with sighs my anxious breast (H. Price), 1086, i., Staffordshire hymnbooks  
 When here, O Lord, we seek Thy face, 1165, ii., This stone to Thee in faith we lay  
 When His salvation bringing (King), 758, ii., Missions  
 When human hopes and joys depart, 977, ii., Jevons (née Roncse), Mary Ann  
 When I am right Thy grace impart, 900, ii., Pope, A.  
 When I can pray, Without delay (tr. Astley), 80, i., Arndt, E. M.  
 When I confessed my wandering ways, 1241, i., Watts, I.  
 When I, Creator, view Thy night (tr. Miss Manington), 407, ii., Gellert, C. F.  
 When I had wandered from His fold, 763, i., Moncell, J. S. B.  
 When I listen to Thy word, 1116, ii., Taylor, Ann and Jane  
 When I look back, 663, i., Lead, kindly Light amid the encircling gloom  
 When I my wicked heart survey, 1130, ii., Scottish hymnody  
 When I pour out my soul in prayer (Ps. cii.), 800, ii., New Version  
 When I rise again to life, 626, ii., Klopstock, F. G.  
 When I shall gain permission, 635, i., O Haupt voll Blut und Wunden  
 When I stand before the throne, 1272, i., When this passing world is done  
 When I survey life's varied scene, 1089, ii., Steele, Anne  
 When I survey the wondrous Cross (Watts), 349, ii., 360, ii., English hymnody; 741, i., Missions  
 When I the holy grave survey, 1231, ii., Wallin, B.  
 When I view the mother holding (tr. Bramley), 623, ii., Parvum quando cerno Deum  
 When I wake from out that slumber (tr. In Baskerville's P. of Germany), 626, ii., Klopstock, F. G.  
 When I with pleasing wonder stand, 1241, i., Watts, I.  
 When in distress and woe I lift (tr. Buckoll), 699, ii., Löwenstern, M. A. von  
 When in dreary, mournful hours (tr. Lady John Mannere), 486, i., Hardenberg, G. F. P. von  
 When in hours of fear and failing (tr. Macdonald), 486, i., Hardenberg, G. F. P. von  
 When in hours of pain and anguish (tr. Mme. de Pontes), 426, i., Hardenberg, G. F. P. von  
 When in silence and in shade (tr. Neale), 943, i., Quando noctis medium  
 When in silence o'er the deep, 481, i., Hale, Mary W.  
 When in that tremendous day (tr. Stanley, pt. ii.), 299, i., Dies iræ, dies illa  
 When in the cool still morning, 622, ii., Knapp, A.  
 When in the dark and cloudy day, 609, i., Judkin, T. J.  
 When in the depths of night I'm sighing (tr. in the Brit Herald), 80, ii., Arndt, E. M.  
 When in the hour of utmost need, 319, ii., Eber, P.  
 When in the hours of lonely woe, 256, ii., Omden, J.  
 When in the light of faith divine, 1239, i., Watts, I.  
 When in the pains of death my heart (tr. Russell), 610, i., Kämpff, J.  
 When in the vale of lengthened years, 1197, i., Unitarian hymnody  
 When in these courts we seek Thy face, 1165, ii., This stone to Thee in faith we lay  
 When in thine hours of grief, 874, i., Oswald, H. S.  
 Where in this waste unlovely (and desert) world?, 226, ii., Denny, Sir E.  
 When inward turns my searching gaze, 879, i., Palmer, R.  
 When Israel, by divine command, 604, ii., Newton, J.  
 When Israel by God's address (Ps. cxiv.), Whittingham, 866, i., Old Version  
 When Israel by God's command (Ps. cxiv.), 866, i., Old Version  
 When Israel, by the Almighty led (Ps. cxiv.), 801, i., New Version  
 When Israel came from Egypt's land, 669, ii., Leaton-Blenkinsopp, E. C.  
 When Israel came from Egypt's strand, 622, ii., Kennedy, R. H.  
 When Israel freed from Pharaoh's hand (Watts), 17, i., Addison, J.





- When sorrow casts its shades around us, 1116, l., Tappan, W. B.
- When sorrow's path and danger's road, 1276, l., White, H. K.
- When souls draw near the holy wave, 706, l., Loy, M.
- When storm and tempest o'er us roll (tr. Chandler), 576, l., Jactamur ben quon fluctibus
- When storms hang o'er my head, 124, l., Beddome, B.
- When storms hang o'er the children's heads, 124, l., Beddome, B.
- When storms hang o'er the Christian's head, 124, l., Beddome, B.
- When strangers stand and hear me tell, 1239, l., Watts, I.
- When streaming from the eastern skies, 1066, ll., Shrubsole, W.
- When summer suns their radiance fling, 1117, ll., Taylor, Emily
- When summons hence by Death is given (tr. E. Maasie), 979, l., Kothe, J. A.
- When tempests round us gather, 623, l., Kennedy, B. H.
- When that so troublous day was now concluded (tr. in the Morav. H. B., 1754), 473, l., Gryphius, A.
- When that the Lord again his Zion had forth brought (Ps. cxxvi., Kothe), 866, l., Old Version
- When the archangel's trump shall sound (Cotterill), 1004, ll., Staffordshire hymnbooks
- When the blind suppliant in the way, 190, l., Bryant, W. C.
- When the children joyful are (tr. in the Morav. H. B., 1754), 1303, ll., Zinzendorf, N. L. von
- When the dark waves round us roll, 1272, l., When the wild waves round us roll
- When the day hath come at last, 690, l., Littledale, R. F.
- When the day of life is dawning, 431, ll., Goodby, T.
- When the day of toil is done, 327, ll., Ellerton, J.
- When the dewy light was fading, 1204, ll., Van Alstyne (nee Crosby), Frances J.
- When the due time had taken place, 1247, ll., Weiss, M.
- When the earth was full of darkness, 790, l., Neale, J. M.
- When the eternal bows the skies, 1239, l., Watts, I.
- When the everlasting Lord, 1099, l., Stryker, M. W.
- When the first parents of our race, 1239, l., Watts, I.
- When the great Judge, supreme and just, 1241, l., Watts, I.
- When the harvest is past and the summer is gone, 1064, l., Smith, S. F.
- When the heart is sad within, 1271, ll., When our heads are bowed with we
- When the last agony draws nigh (tr. Miss Winkworth), 1249, l., Weissensee, P. H.
- When the last trumpet's awful voice (Watts, recast), 629, ll., O for an overcoming faith; 1034, l., Scottish translations and paraphrases
- When the Lord of glory divid (Christus der uns selig macht, st. vi., tr. in the Morav. H. B., 1746), 696, l., Patris Sapientia, veritas divina
- When the Lord of Love was here, 163, ll., Brooke, S. A.
- When the Lord recalls the banished (tr. Miss Winkworth), 194, l., Burde, S. G.
- When the messengers of wrath, 222, ll., Dayman, E. A.
- When the new-born saints, assembling, 613, ll., Keble, J.
- When the Paschal evening fell, 1066, l., Stanley, A. P.
- When the Patriarch was returning (tr. Caswall), 636, l., Hinc dum victo triumphans
- When the Saviour dwelt below, 994, l., Ryland, J.
- When the Saviour said "'Tis finished," 734, ll., Midlane, A.
- When the shades of night are falling, 303, l., Dix, W. C.
- When the soft dews of kindly sleep, 1178, l., 'Tis gone, that bright and orb'd blaze
- When the solid earth is quaking, 1100, l., Sturm, C. C.
- When the spark of life is waning, 278, l., Dale, T.
- When the thirty years were finished (Iustra sex qui jam peracta, tr. Mrs. Charles, alt.), Pange lingua gloriosi praelium certaminis
- When the tale of death appears, 1170, ll., Thou Who didst for Peter's faith
- When the weary, seeking rest, 163, l., Bonar, H.
- When the world is brightest, 1186, ll., Tuttielt, L.
- When the world my heart is rending, 119, l., Bathurst, W. H.
- When the worn spirit wants repose, 322, ll., Edmeston, J.
- When these brief trial-days are past (tr. Sheppard), 408, l., Gellert, C. F.
- When these brief trial-days are spent (tr. Miss Winkworth), 408, l., Gellert, C. F.
- When they brought little children, 980, l., Rowe, G. S.
- When they may chance to meet together (tr. H. Mills), 627, l., Knak, G. F. L.
- When this passing world is done, 707, ll., McCheyne, R. M.
- When this song of praise shall cease, 190, l., Bryant, W. C.
- When those we love are snatched away, 1268, l., When blooming youth is snatched away
- When Thou hast disposed a heart, 1260, l., Wesley family, The
- When Thou hast rendered up Thy breath, 1262, ll., Wesley family, The
- When Thou, my righteous Judge, shall come, 854, l., O when my righteous Judge shall come
- When Thou, O God, Thine own elect (tr. Chambers), 1190, l., Ultricibus nos undique
- When Thou, O Lord, didst send the Twelve, 1294, ll., Wordsworth, C.
- When Thou shalt close my fleeting day (tr. Russell), 1254, l., Wenn mein Stündlein fürhaden ist
- When thought brings Jesus to my sense (O Jesu stas, wer dein gedenkt), 589, l., Jesu dulcis memoria
- When through life's dewy fields we go, 719, ll., Mathe-son, Annie
- When through the dismal waste, 623, ll., Kennedy, B. H.
- When through the torn sail the wild tempest is stream- ing, 504, l., Heber, R.
- When thy mortal life is fled, 1064, l., Smith, S. F.
- When time seems short and death is near, 129, l., Be- thune, G. W.
- When to my sight, thou God, appears, 1030, ll., Scottish hymnody
- When to the house of God we go, 1117, l., Taylor, Ann and Jane
- When towards heaven my best affections move, 1304, l., Zinzendorf, N. L. von
- When troubles, wave on wave, assailed, 624, l., Key, F. S.
- When waves of sorrow round me swell, 1272, ll., When waves of trouble round me swell
- When we are under great distress, 319, ll., Eber, P.
- When we cannot see our way, 616, ll., Kelly, T.
- When we devote our youth to God, 1239, ll., Watts, I.
- When we did sit in Babylon (Ps. cxxvii.), 866, l., Old Version
- When we, our wearied limbs to rest (Ps. cxxxvii.), 801, l., New Version
- When we seek with loving heart (tr. Miss Borthwick), 1303, ll., Zinzendorf, N. L. von
- When we walk the paths of life (Mitten wir im Leben sind), 721, ll., Media vita in morte sumus
- When weary souls, with, sin distressed, 1090, l., Steele, Anne
- When wild confusion wrecks the air, 199, ll., Byles, M.
- When wilt Thou come unto me, 1055, l., Shepherd, T.
- When winds are raging o'er the upper ocean, 1096, ll., Stowe (nee Beecher), Harriet
- When with a mind devoutly pressed, 166, l., Browne, M.
- When with wasting sickness worn, 226, ll., Christ, of all my hopes the ground; 1232, ll., Wardlaw, R.
- When within His Mother's arms (tr. Washburn), 683, ll., Parvum quando cerno Deum
- When youth or age is snatched away, 1260, l., When blooming youth is snatched away
- Whence do our mournful thoughts arise (Watts), 1034, l., Scottish translations and paraphrases
- Whence shall my tears begin? (tr. Neale), 162, l., Βονθος και οκναστικη ενεμερο μου εις οωρησιαν
- Whence shall our tears begin? (tr. Neale, alt.), 162, l., Βονθος και οκναστικη ενεμερο μου εις οωρησιαν
- Whence this flaming joy that maketh? 423, ll., Gill, T. H.
- Whene'er again thou sinkest, 520, ll., Hey, J. W.
- Whene'er I look into Thy word, 666, ll., Pearce, N.
- Whene'er I take my walks abroad, 1239, ll., Watts, I.
- Whene'er one sinner turns to God, 1091, ll., Stennett, J.
- Whene'er the angry passions rise, 1090, l., Steele, Anne
- Whene'er to Thee I make my prayer (Ps. 66, Churton), 833, ll., Churton, E.
- Whene'er we contemplate the grace, 467, ll., Gregor, C.
- Where ancient forests round us spread, 811, l., Norton, A.
- Where are the dead? In heaven or hell? 764, l., Mont- gomery, J.
- Where dwells the glorious King, 290, ll., Darling, T.; 1150, ll., The God of Abraham praise
- Where high the heavenly temple stands (Bruce), 186, ll., Bruce, M.; 263, ll., Cotterill, T.; 1034, l., Scottish translations and paraphrases
- Where is divine compassion, that (tr. Lady Dunsand), 1079, ll., Spitta, C. J. P.
- Where is mercy and compassion (tr. R. Maasie), 1079, ll., Spitta, C. J. P.
- Where is my faith if I survey? 318, l., East, J.

- Where is my God? does He retire, 1080, ii., 1080, i., Steele, Anne
- Where is my wandering boy-to-night?, 700, i., Lowry, R.
- Where is the Christian's Fatherland?, 1088, i., Stanley, A. F.
- Where is the Hebrew's God, 1204, ii., Wesley family, The
- Where is the land of cloudlets day?, 884, ii., Conder, E. R.
- Where is the tree the prophet threw?, 810, i., Hemans (nee Browne), Felicia D.
- Where is this blessed Aisle, 1118, ii., Taylor, Jeremy
- Where is thy Bethel? where the gate of Heaven (tr. J. Kelly), 708, ii., Moravia, A.
- Where is thy Bethel, where the world's control (tr. Austley), 708, ii., Moravia, A.
- Where is thy sick, my soul?, 704, ii., Lynch, T. T.
- Where is thy string, O death?, 167, i., Bowring, Sir J.
- "Where is your God?" they say, 716, ii., Martineau, J.
- Where Jordan's stream was rolling on (tr. Hunt), 826, ii., Christ unser Herr zum Jordan kam
- Where shall I lay my weary head?, 1261, i., Wesley family, The
- Where shall I look for holycain, 706, ii., Macdoff, J. R.
- Where shall my wondering soul begin (C. Wesley), 64, i., And can it be that I should gain
- Where shall the guilty who hath lost, 1081, i., Scottish hymnody
- Where shall the man be found, 1241, i., Watts, I.
- Where shall the tribes of Abraham find, 1241, i., Watts, I.
- Where shall true believers go?, 1045, i., Wesley family, The
- Where shall we find the Lord?, 1088, i., Stanley, A. F.
- Where shall we go to seek and find, 1241, i., Watts, I.
- Where shall we learn to die?, 1088, i., Stanley, A. F.
- Where should flowers, while the world pealed (tr. Blev.), 1050, i., Since sub alto vertice
- Where the ancient dragon lay, 803, i., Heavenly Father, Sovereign Lord, Ever faithful
- Where the angel-hosts adore Thee (tr. Is. Williams, alt.), 884, ii., Regnator orbis summus et arbiter
- Where the angelic hosts adore Thee (tr. Is. Williams), 884, ii., Regnator orbis summus et arbiter
- Where the faded flower shall redden, 121, ii., Bonar, H.
- Where the flocks sleep, there shepherds watch around (tr. Mrs. Findlater), 620, ii., Lange, J. P.
- Where the long roads quiver, 810, i., Hemans (nee Browne), Felicia D.
- Where the murmurer weeping, 874, i., Oswald, H. R.
- Where the prison bars surround him (tr. Is. Williams), 809, ii., Petrum, tyrannus, quid catus obuia
- Where the sounds of plaintive wailing, 1222, ii., Wardlaw, R.
- Where thy Master's glory calls thee forth abroad, 947, ii., Quo vos Magister gloria quo salus
- Where two or three with vocal accord, 1092, i., Bennett, R.
- Where wilt Thou go? since night draws near (tr. Crull), 1007, i., Scheffler, J.
- Where wilt Thou go? the eve draws nigh (tr. Miss Macmillan), 1007, i., Scheffler, J.
- Where wilt thou find thy trust?, 1043, i., Sigourney (nee Huntsey), Lydia
- Where yonder mount with olives clad (tr. R. Macnic), 1079, i., Spitta, C. J. P.
- Where'er I go, whate'er my task (tr. Miss Winkworth), 874, ii., Flemming, P.
- Where'er I face this day did grieve (tr. In the Moravian H. B., 1708, alt. 1803), 814, i., Herman, N.
- Where'er the blustering north-wind blows, 124, i., Beddome, R.
- Where'er the Lord shall build my house, 1090, i., Scott, Elizabeth
- Where'er the man is found, 1241, i., Watts, I.
- Where'er two or three may meet, 495, i., Hastings, T.
- Wherefore. See also *Wherefore*
- Wherefore dost Thou, blest of God (tr. R. Macnic), 411, ii., Gerhardt, P.
- Wherefore dost Thou longer tarry, 411, ii., Gerhardt, P.
- Wherefore, O earth, while years flow by, 1187, ii., Tellus tot annos quid legis
- Wherefore should I grieve and pine (tr. Miss Winkworth), 1234, ii., Warum sollt ich mich denn grämen
- Wherefore should I make my moan, 1263, ii., Wesley family, The
- Wherefore should man, frail child of clay, 831, ii., Knifield, W.
- Wherefore, then, should I be gloomy (tr. Frothingham), 1234, ii., Warum sollt ich mich denn grämen
- Wherefore weep we over Jesus, 1079, ii., Spitta, C. J. P.
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While to Thy table I repair, 281, i., Davies, S.  
 While up to Heaven thou goest, 984, ii., Sacer, G. W.  
 While we lowly bend before Thee, 242, ii., Colesworthy, D. C.  
 While we on earth are raising, 970, i., Robinson (of London), R.  
 While we our weary eyelids close (tr. Chandler), 566, i., In noctis umbrâ desides  
 While worldly minds impatient grow (Ps. iv.), 800, i., New Version  
 While yet the morn is breaking (tr. Miss Winkworth), 775, ii., Mühlmann, J.  
 Whilst in the agonies of death (tr. Chandler), 315, ii., Dum, Christie, confusus cruci  
 Whilst the careless world is sleeping, 623, i., Kennedy, B. H.  
 White and ruddy is my Beloved, 1265, i., Williams, W.  
 Whither, midst falling dew, 190, i., Bryant, W. C.  
 Whither, oh, whither?—With blindfolded eyes (tr. Miss Borthwick), 773, ii., Möwes, H.  
 Whither, pilgrims, are you going (Mrs. Van Alstyne), 750, i., Missions  
 Whither, Saul, this raging sense (tr. Ia. Williams), 943, i., Quos in hostes, Saule, tendis  
 Whither shall a creature run?, 1265, i., Wesley family, The  
 Whither shall we flee, 396, ii., Freylinghausen, J. A.  
 Whither thus in holy rapture? (tr. Caswall), 947, ii., Quo sanctus ardor te rapit  
 Who all his will to God resigneth (tr. Russell), 796, ii., Neumark, G.  
 Who are these arrayed in white?, 1262, i., Wesley family, The  
 Who are these in bright array?, 1266, ii., What are these in bright array?  
 Who are these in dazzling brightness, Bearing the victorious palm, 1008, ii., Schenk, H. T.  
 Who are these in dazzling brightness, These in God's own truth arrayed, 1008, ii., Schenk, H. T.  
 Who are these in light adoring (tr. Russell), 1008, ii., Schenk, H. T.  
 Who are these like stars appearing (tr. Miss Cox), 296, i., Cox, Frances E.; 1008, ii., Schenk, H. T.  
 Who are these salvation singing, 1008, ii., Schenk, H. T.  
 Who are they in heaven who stand?, 1175, ii., Thrupp, Dorothy A.  
 Who are those before God's throne, What the countless (tr. J. D. Burns), 1008, ii., Schenk, H. T.  
 Who are those before God's throne, What the crowned host I see (tr. Miss Winkworth), 1008, ii., Schenk, H. T.  
 Who are those round God's throne standing (tr. Miss Manington), 1008, ii., Schenk, H. T.  
 Who are those that, far before me (tr. Miss Winkworth), 1808, ii., Schenk, H. T.  
 Who are they whose little feet?, 322, i., Edmeston, J.  
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 Who can describe the joys that rise?, 1239, i., Watts, I.  
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 Who climbeth up too high, 238, ii., Clephane, Elizabeth C.  
 Who comes from Edom, with His robes, 1060, ii., Singleton, R. C.  
 Who dares attempt the Eternal Name?, 1227, i., Watts, I.  
 Who follows Christ, what's'er betide (tr. Miss Winkworth), 1292, i., Wolff, J. G.  
 Who for the like of me will care?, 613, ii., Keble, J.  
 Who from the fiery furnace saved the Three ('O païdas ex raïvrou), 63, i., 'Αναστάσιος ἡμεῖς  
 Who from the love of Christ our Head, 617, ii., Now let our souls ascend above  
 Who, gracious Father, can complain?, 1020, ii., Scott, T.  
 Who has counted the leaves that fall? (tr. in Hys. for Children, 1855), 80, ii., Arndt, E. M.  
 Who has worth like Thine (tr. in the U. P. Juv. Miss. Mag.), 396, ii., Freylinghausen, J. A.

Who hath believed the Witness-Word?, 536, ii., How few receive with cordial faith  
 Who hath believed? Who hath believed?, 403, ii., Gall, J.  
 Who hath alighted or condemned?, 1261, ii., Wesley family, The  
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 Who in the grave (Qui jacuisti mortuus, tr. Oakeley), 1167, i., Tu qui velatus facie  
 Who in the Lord confide, 1262, i., Wesley family, The  
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 Who is God's chosen priest?, 613, i., Keble, J.  
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 Who is on the Lord's side?, 496, i., Havergal, Frances R.  
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 Who is this so weak and helpless, 540, ii., How, W. W.  
 Who is this that calms the ocean?, 615, ii., Kelly, T.  
 Who is this that comes from Adam?, 615, ii., Kelly, T.  
 Who is this that comes in glory?, 1036, i., See the Conqueror mounts in triumph  
 Who is this that shines so bright?, 775, i., Moultrie, G.  
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 Who is this with garments dyed?, 282, ii., Dayman, E. A.  
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 Who keepeth not God's Word, yet saith (tr. Miss Winkworth), 407, ii., Gellert, C. F.  
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 Who knew no sin and no deceiving (tr. Cronenwett), 550, i., Ich armer Sünder bin auch heilig  
 Who knows how near my end may be? Time (tr. E. Massie), 330, ii., Emilie-Juliane  
 Who knows how near my end may be? Time speeds away (tr. Miss Winkworth), 330, ii., Emilie-Juliane  
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 Who leaves the Almighty God to reign (tr. Sir J. Bowring), 796, ii., Neumark, G.  
 Who lives in God has safe abode (tr. H. Mills), 711, i., Magdeburg, J.  
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 Who, Lord, Thy deeds can measure (tr. H. Mills), 525, ii., Hillier, P. F.  
 Who modest all, and dost control (tr. Newman), 956, i., Rerum Creator optime  
 Who modest man to live (Hominis superne Conditor, tr. Copeland), 896, ii., Plasmator hominis Deus  
 Who make the Lord of hosts their tower, 704, i., Montgomery, J.  
 Who now His Flesh and Blood partake, 1264, ii., Wesley family, The  
 Who now in helpless infancy (tr. Anon.), 245, ii., Qui sacris hodie sistitur aris  
 Who, O Lord, when life is o'er, 90, ii., Auber, Harriet  
 Who of men hath skill to reckon (tr. Neale, alt.), 947, ii., Quinquis valet numerare  
 Who once hath seen thee, mother fair (tr. Macdonald), 446, i., Hardenberg, G. F. P. von  
 Who place on Son's God their trust (Ps. cxxv.), 801, i., New Version  
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 Who rules his life by God's behest, 623, ii., Kennedy, B. H.  
 Who says the widow's heart must break?, 1278, ii., Who says the wan autumnal sun  
 Who seek the Christ must look above (tr. Blew), 946, i., Quicumque Christum queritis  
 Who seeks in weakness an excuse (tr. Miss Winkworth), 492, ii., Harsdörffer, G. P.  
 Who shall a temple build for Him, 1063, i., Smith, Sir J. E.  
 Who shall ascend the holy place?, 493, ii., Hankinson, T. E.

- Who shall ascend Thy heavenly place?, 1341, L, Watts, I.
- Who shall ascend to the Assembly place, 1341, L, Watts, I.
- Who shall be the last great Sarr?, 1088, L, Stanley, A. F.
- Who shall behold the King of kings?, 1117, H, Taylor, Emily
- Who shall forbid our grateful (chastened) voice?, 543, L, Hunter, W.
- Who shall the Lord's elect condemn?, 1230, L, Watts, I.
- Who that o'er many a barren part, 1117, H, Taylor, Emily
- Who the multitudes can number (tr. Pollock), 947, H, Quilquist valet nomenare
- Who the sacred page pursuing, 1134, L, Temperance hymnody
- Who through Heaven is guiding, 1065, H, Stallybrain, J. S.
- Who Thy mysterious Supper share, 1303, L, Wesley family, The
- Who to die, along the road (Hors qui dactus terribi, tr. Oakley), 1187, L, Tu qui venis facie
- Who trusts in God a strong abode (tr. Kennedy), 711, L, Magdeburg, J.
- Who trusts in God, his work abides (tr. Russell), 711, L, Magdeburg, J.
- Who trusts in God's all-wise direction (tr. E. Mandle), 797, L, Neumark, G.
- Who walks the waves in wondrous guise, 896, L, Lord was the wind and wild the tide
- Who, when beneath affliction's rod, 896, H, Darling, T.
- Who will tell of strength and freedom?, 1136, L, Temperance hymnody
- Who would make the prize his own, 728, L, Mentzer, J.
- Who yields his will to God's good pleasure (tr. in the Brit. Herald), 797, L, Neumark, G.
- Who ponder on the desert bank, 594, L, Heller, R.
- Who'er his secret home has made, 822, H, Kennedy, B. H.
- Whom. See also Whome.
- Whom all obey, Maker of man (Homini superne Conditor), 897, L, Plasmator hominis Deus
- Whom Christ holds dear, 821, L, Hey, J. W.
- Whom earth, and sea, and air (tr. New), 944, H, Quem terra, pontus, aethera
- Whom earth, and sea, and stars, and light (Quem terra, pontus, sidera, tr. Copeland), 944, H, Quem terra, pontus, aethera
- Whom earth, and seas, and heaven's high frame (Quem terra, pontus, sidera, tr. H. Campbell), 944, H, Quem terra, pontus, aethera
- Whom have I in heaven but Thee?, 1183, L, Toplady, A. M.
- Whom have I, Lord in heaven, but Thee, 144, L, Birks, T. R.
- Whom have we, Lord, but Thee, 893, L, Peters (née Bentley), Mary
- Whom have we, Lord, in heaven but Thee, 90, H, Anker, Harriet; 821, L, Paulsen, English
- Whom have we, Lord, in heaven, but Thee, 144, L, Birks, T. R.
- Whom Jesus' blood doth sanctify, 1306, L, Wesley family, The
- Whom Jesus loves (tr. Mrs. Sparr), 821, L, Hey, J. W.
- Whom man forsakes Thou wilt not leave, 1361, H, Wesley family, The
- Whom shall I, my refuge making, 983, L, Russell, A. T.
- Whom shall we love like Thee?, 797, L, Lyte, H. F.
- Whom shall we, our Refuge making, 983, L, Russell, A. T.
- Whom should I fear, since God to me? (Ps. cxvii.), 809, L, New Version
- Whom should we love like Thee?, 797, L, Lyte, H. F.
- Whom earth and sea, and all the skyer (tr. in the Primer, 1599), 944, H, Quem terra, pontus, aethera
- Whom you do that I wish to ask (tr. in the Primer, 1599), 944, H, Quotunque Christum quaeritis
- Whom with full intent and mind (Ps. xci, Kethe), 1029, H, Scottish hymnody
- Whom'er in Me beloveth, 983, L, Russell, A. T.
- Whom'er loveth, shout, about the sound, 180, L, Hims, P.
- Why are we grieving, 471, L, Grinfield, T.
- Why art thou cast down, oh, my soul? (tr. Downton), 393, L, French hymnody
- Why art thou grieving?, 471, L, Grinfield, T.
- Why art Thou, Lord, so long from us? (Ps. lxxiv, Hopkins), 869, H, Old Version
- Why art thou (thou art down, my heart?) (tr. Miss Winkworth), 1234, H, Warum betrübst du dich, mein Herz
- Why art thou weary, O my soul?, 878, L, Irons, W. J.



- Why should a living man complain, 1002, i., Stennett, S.
- Why should cruel beasts be suffered (W. Williams), 1253, ii., Welsh hymnody
- Why should I continue grieving, 1234, ii., Warum sollt ich mich denn grämen
- Why should I deprive my neighbour?, 1239, ii., Watts, I.
- Why should I in vain repining?, 322, i., Edmeston, J.
- Why should I join with those in play, 1239, ii., Watts, I.
- Why should I love my sport so well?, 1239, ii., Watts, I.
- Why should I murmur or repine, 708, ii., Macduff, J. R.
- Why should I say, 'Tis yet too soon?', 1239, ii., Watts, I.
- Why should I till to-morrow stay?, 1266, i., Wesley family, The
- Why should our garments, made to hide?, 1239, ii., Watts, I.
- Why should sorrow ever grieve me (tr. J. Kelly), 1234, ii., Warum sollt ich mich denn grämen
- Why should the children of a King (Watts), 350, ii., English hymnody
- Why should the children of the King, 1279, i., Why should the children of a King
- Why should the cruel Herod fear? (Crudelis Herodes, tr. Singleton), 5, ii., A mollis ortus cardine Ad usque
- Why should they such pain e'er give Thee (tr. J. Kelly), 412, i., Gerhardt, P.
- Why should this earth delight us so?, 1239, ii., Watts, I.
- Why should we faint and fear to live alone?, 612, i., Keble, J.
- Why should we spend our youthful days, 196, i., Burton, J., jun.
- Why should we start and fear to die, 1239, ii., Watts, I.
- Why should we weep for those who die, 1116, ii., Taylor, Ann and Jane
- Why sinks my weak desponding mind?, 1089, ii., Steele, Anne
- Why sleep we, my brethren, 533, i., Hopkins, J.
- Why storm the heathen? Wherefore do they ring (Ps. 2), 1060, ii., Singleton, R. C.
- Why that look of sadness, 495, i., Hastings, T.
- Why that soul's commotion?, 495, ii., Hastings, T.
- Why this sad and mournful guise (tr. Miss Dunn), 411, i., Gerhardt, P.
- Why those fears? Behold, 'tis Jesus, 615, ii., Kelly, T.
- Why those fears, poor trembling sinner, 734, ii., Mil-lane, A.
- Why thus so sadly weeping, 1100, ii., Sturm, L.
- Why thus with grief oppress my heart (tr. Jacobi), 1234, ii., Warum betrübst du dich, mein Herz
- Why vex thyself with anxious fears (tr. H. Mills), 1234, ii., Warum betrübst du dich, mein Herz
- Why walk in darkness? Has the dear light vanished?, 162, i., Bonar, H.
- Why, weary mourner, shed the ceaseless tear?, 1000, ii., Singleton, R. C.
- Why weep ye, living brotherhood (tr. Blew), 291, ii., Deus ignee fons animarum
- Why weepst thou? Whom seekest thou?, 460, ii., Hawks (née ), Annie S.
- Why weep'st thou by thy children's tomb, 853, ii., O weep not o'er thy children's tomb
- Why will ye waste in trifling cares?, 1279, i., Why will ye lavish out your years
- Why, without, then, art Thou staying (tr. J. Kelly), 411, ii., Gerhardt, P.
- Wide, ye heavenly gates, unfold, 90, ii., Auber, Harriet
- Widely 'midst the slumbering nations, 498, ii., Haver-gal, W. H.
- Wie bist du mir so innig gut (Tersteegen), 417, ii., German hymnody; 1145, i., Tersteegen, G.
- Wie das Gestirn, ohne Hast, 441, ii., Goethe, J. W. von
- Wie flucht dahin der Menschenzeit, 702, i., Neander, J.
- Wie freut sich mein ganzer Sinn, 62, i., Arnold, G.
- Wie Gott mich führt, so will ich gehn, 406, i., Gedicks, L.
- Wie Gott will, also will ich sagen, 798, i., Neumeister, E.
- Wie gross ist des Allmächtigen Güte (Gellert), 407, i., Gellert, C. F.; 418, i., German hymnody
- Wie gut ist, wenn man abgespehnt, 1144, i., Tersteegen, G.
- Wie herrlich ist ein Schäfflein Christi worden, 951, i., Rambach, J. J.
- Wie herrlich strahlt der Morgenstern, 1010, i., Schlegel, J. A.; 1062, i., Sloan, J. M.
- Wie hold ist diese Stille, 628, ii., Knapp, A.
- Wie ist mein Herz so fern von dir, 402, i., Funk, G. B.
- Wie kommt ich sein vergessen, 623, ii., Kern, C. G.
- Wie lieblich sind die Wohnungen, 1007, ii., Scheffer, J.
- Wie schäumt so feierlich zu unsern Füßen, 385, i., Fouqué, F. H. C. de la Motte
- Wie schnell verstrich, O Herr voll Mild' und Huld, 637, i., Lampe, F. A.
- Wie schön ist doch, Herr Jesu Christ, 411, ii., Gerhardt, P.
- Wie schön ist unser Königs Braut, 22, i., Arnold, G.
- Wie schön leuchtet der Morgenstern, Vom Firmament des Himmels fern, 1091, i., Stegmann, J.
- Wie schön leuchtet der Morgenstern, Voll Gnad und Wahrheit von dem Herrn (Nicolai), 127, ii., Behold! how glorious is yon sky; 415, i., German hymnody; 606, ii., Nicolai, P.
- Wie schön und lieblich ist es anzusehen, 320, i., Ebrard, J. H. A.
- Wie selig ist das Volk des Herrn (Woltersdorf), 417, i., German hymnody
- Wie selig ist ein Herz das Jesum funden, 1076, i., Spitta, C. J. P.
- Wie sicher lebt der Mensch, der Staub, 406, i., Gellert, C. F.
- Wie toll ich dich empfangen (Gerhardt), 416, i., German hymnody
- Wie süß ist diese Stille, 628, ii., Knapp, A.
- Wie viel wir Jahre zählen, 473, i., Gryphius, A.
- Wie wird mir einst doch sein, 467, ii., Gregor, C.; 1302, ii., Zinzendorf, N. L. von
- Wie wird mir sein, wenn ich dich, Jesus, sehe, 637, ii., Langbecker, E. C. G.
- Wie wird uns sein, wenn endlich nach dem schweren, 1079, ii., Spitta, C. J. P.
- Wie wohl hast du gelabet, 966, i., Rist, J.
- Wie wohl ist mir, O Freund der Seelen, 290, ii., Dessler, W. C.
- Wiederum ein Augenblick, 1145, i., Tersteegen, G.
- Wie's Gott gefällt, so gefällt's mirs auch, 146, ii., Blauner, A.
- Wild was the day, the wintry sea, 190, i., Bryant, W. C.
- Will God for ever cast me off?, 1241, i., Watts, I.
- Will God for ever cast us off? (Ps. lxxvii.), 800, ii., New Version
- Will God, Who made the earth and sea, 380, i., Follen (née Cabot), Eliza L.
- Will it not pleasure be, 1019, ii., Schweinitz, H. C. von
- Will not my memory treasure, 623, ii., Kern, C. G.
- Will that not joyful be, 1019, ii., Schweinitz, H. C. von
- Will ye not come to Him for life?, 498, i., Havergal, Frances R.
- Will you meet me at the fountain, 150, ii., Bliss, P.
- Willkommen, Held im Streite, 1013, i., Schmuck, B.
- Willkommen, lieber, lieber Tag, 520, i., Heusser (née Schweizer), Meta
- Willkommen, lieber Ostertag (Mme. Heusser-Schweizer), 418, ii., German hymnody
- Willkomm'n verkla'rter Gottes Sohn, 1145, i., Tersteegen, G.
- Will Thou forgive that sin, 306, ii., Donne, J.; 347, i., English hymnody
- Will Thou not, my Shepherd true (tr. Miss Cox), 474, ii., Guter Hirte, willst du nicht
- Will Thou not visit me?, 1219, i., Very, J.
- Will Thou not yet to me reveal, 250, i., Come, O Thou Traveller unknown
- Will thou, O man, live happily (tr. R. Massie), 724, ii., Mensch, willst du leben seliglich
- Will Thou return to me, O Lord, 706, ii., Lyte, H. F.
- Wine is a mocker; it beguiles, 1136, i., Temperance hymnody
- Winter in his heart of gloom, 1006, i., Stone, S. J.
- Winter is here, and none may dare intrude (tr. Miss Fry), 1079, ii., Spitta, C. J. P.
- Winter is here. In Nature's wide domain (tr. Lady Durand), 1079, ii., Spitta, C. J. P.
- Winter ist es. In dem weiten Reiche, 1079, ii., Spitta, C. J. P.
- Winter it is! o'er the mighty kingdom (tr. Miss Manington), 1079, ii., Spitta, C. J. P.
- Wir Christenleut haben jetsund Freud, 401, i., Fuger, C.
- Wir danken dir, Herr Jesu Christ, Dass du für uns gestorben bist, 1225, ii., Vischer, C.
- Wir danken dir, Herr Jesu Christ, Dass du den Himmel gefahren bist, 1041, i., Selvecker, N.
- Wir danken dir, Herr Jesu Christ, Dass du unser König worden bist, 1040, i., Selvecker, N.
- Wir danken dir, o treuer Gott, 1041, i., Selvecker, N.
- Wir flehn um deine Gnade, 307, i., Böhring, C. A.
- Wir glauben all an einen Gott, Schöpfer (tr. Luther), 442, ii., Ghostly Psalms and Spirituelle Songs; 704, ii., Luther, M.
- Wir glauben all an einen Gott, Vater, Sohn und heiligen Geist, 238, i., Clausnitzer, T.
- Wir kommen, deine Huld zu feiern, 674, ii., Lieblich, E.

- Wir irrten wie zerstreut und ohne Leiter, 1078, i., Spitta, C. J. P.
- Wir leiden Angst wir leiden Noth, 1076, i., Spitta, C. J. P.
- Wir loben dich Got: wir bekennen dich Her, 1127, ii., Te Deum laudamus
- Wir Menschen sein zu dem, o Gott, 287, ii., Denicke, D.
- Wir pflügen und wir streuen, 237, i., Claudius, M.
- Wir sind des Herrn, wir leben, oder sterben, 1078, ii., Spitta, C. J. P.
- Wir sind nur dazu, 1303, ii., Zinzendorf, N. L. von
- Wir wollen Pilger allzumal, 194, i., Bürde, S. G.
- Wir warten dein, o Gottes Sohn, 625, i., Heller, P. F.
- Wir werden bei dem Herrn sein allezeit, 620, i., Heusser (né Schweizer), Meta
- Wir wissen nicht, Herr Zebaoth (J. Heermann), 1009, i., Schirmer, M.
- Wird das nicht Freude sein?, 1019, i., Schweinitz, H. C. von
- Wirf, blinder Sinn, den Kummer hin, 951, ii., Rambach, J. J.
- Wisdom ascribe, and might, and praise, 1263, ii., Wesley family, The
- Wisdom has treasures greater far (Bruce, alt.), O happy is the man who bears
- Wisdom's highest, holiest treasure (tr. Miss Cox, alt.), 1016, ii., Schröder, J. H.
- Wisdom's highest, noblest treasure (tr. Miss Cox, alt.), 1016, ii., Schröder, J. H.
- Wisdom's unexhausted treasure, 1017, i., Schröder, J. H.
- Wish not, dear friends, my pain away, 613, ii., Keble, J.
- With all His sufferings full in view, 1166, ii., The Saviour, what a noble flame
- With all my heart I love Thee, Lord (tr. H. G. de Bunsen), 1004, ii., Schalling, M.
- With all my powers of heart and tongue, 1241, i., Watts, J.
- With all Thy saints, Thee, Lord, we sing, 1266, i., Wir singen dir Immanuel
- With all your floods attending (tr. Kynaston), 1166, i., Triumphe! plaudant maria
- With awe Thy praise we sinners sing, 982, i., Russell, A. T.
- With azure girdle circled round, 1174, i., Thring, G.
- With fading fears, the tyrant hears (Audit tyrannus anxius), 946, ii., Quicumque Christum queritis
- With boundless range our eagle flew (Volat avis sine meta), 1217, i., Verbum Dei, Deo natum
- With brighter glory, Easter Sun (tr. Lady Durand), 1078, ii., Spitta, C. J. P.
- With broken heart and contrite sigh, 329, i., Elven, C.
- With calm repose, Oh let me lie, 1079, i., Spitta, C. J. P.
- With cheerful heart I close my eyes (Watts), 516, i., Hertzog, J. F.
- With cheerful hope, my soul, arise, 982, ii., Russell, A. T.
- With cheerful notes let all the earth (Ps. cxvii.), 901, i., New Vernon
- With cheerful voice I sing, 905, i., Join all the glorious Names
- With choicest dainties nourished (tr. Littledale), 996, i., Saturated ferculis
- With Christ we share a mystic grave, 790, i., Neale, J. M.
- With conscious guilt, and bleeding heart, 529, i., Holden, O.
- With darkest clouds while daylight's dearth (Ut cum profunda clausurit, tr. Kynaston), 291, ii., Deus Creator omnium Polique rector
- With David's Lord, and ours, 623, ii., Kent, J.
- With dawn's faint streaks the heaven is sown (tr. Mant), 94, i., Aurora jam spargit polum
- With deepest reverence at Thy throne, 198, ii., Butcher, E.
- With earnest longings of the mind, 1241, i., Watts, J.
- With ecstasy of joy, 306, ii., Daldridge, P.
- With fast and prayer for sinful man (tr. Chandler 1841), 359, ii., Ex more docti mystico; 946, i., Quoc lex adumbravit vetus
- With never desire the hunted hart (Ps. 42), 29, ii., Affliction is a stormy deep; 364, ii., Cotton, N.
- With fitting joy and voice [voice and joy] proclaim (Acterna Christi munera, Apostolorum gloriam), 25, i., Acterna Christi munera, Et martyrum
- With genial rains and dews, 372, ii., Father, w humbly pray
- With gentle speech the angel (Sermone blando angelus tr. Blew), 95, i., Aurora lucis rutilat
- With gentle voice the angel gave (Sermone bland angelus, tr. Keble?), 95, i., Aurora lucis rutilat
- With gentle voice the angel gave (Sermone bland angelus, tr. Neale), 94, ii., Aurora lucis rutilat
- With minds we worship, 952, ii., Rawson, G.
- With gladness feet we press, 1060, ii., Singleton, R. C.

With peace and joy from earth I go (tr. Miss Fry), 760, i., Mit Fried und Freud ich fahr dahin  
 With peace and with joyful gladness (tr. Coverdale), 442, ii., Goostly Psalmes and Spirituall Songs; 760, i., Mit Fried und Freud ich fahr dahin  
 With pious minds let us rejoice (tr. C. B. Pearson), 608, i., Jubilemus pia mente  
 With praise and prayer our gifts we bring, 1233, ii., Ware, H., Jun.  
 With quivering heart and trembling will, 496, i., Havergal, Frances R.  
 With restless and ungoverned rage (Ps. ii.), 900, i., New Version  
 With reverence let the just appear (Ps. lxxxix.), 900, ii., New Version  
 With reverence let the saints appear, 1241, i., Watts, L.  
 With sacred joy we lift our eyes, 623, ii., Jervie, T.  
 With silence only as their benediction, 1278, i., Whittier, J. G.  
 With solemn thanksgiving our Lord (Blair?), 1034, i., Scottish translations and paraphrases  
 With songs and honours sounding loud, 1241, i., Watts, L.  
 With songs of grateful praise, 442, i., Goode, W.  
 With songs of praise salute the happy morn, 231, ii., Christians, awake, salute the happy morn  
 With sorrow now for past misdeeds (tr. Miss Cox), 702, ii., Luise-Henriette of Brandenburg  
 With sparkling rays morn decks the sky (Aurora coelum purpurat), 96, ii., Aurora lucis rutilat  
 With tearful eyes I look around, 326, i., Elliott, Charlotte  
 With tears and hearts bowed down with sorrow, 1174, i., Thring, G.  
 With tears o'er lost Jerusalem (tr. Miss Cox), 506, ii., Heermann, J.  
 With tears of anguish I lament, 1092, i., Stennett, S.  
 With terror thou dost strike me now (tr. Benedict), 134, ii., Benedict, E. C.; 451, ii., Gravi me terrore pulsas vitæ dies ultima  
 With thankful hearts we meet, O Lord, 692, i., Peters (née Bowly), Mary  
 With thanks we glory in Thy Cross, 1236, i., Vischer, C.  
 With the glow of ardent longing (tr. Miss Burlingham), 627, i., Knak, G. F. L.  
 With the precious blood anointed, 1190, ii., Uncta Crux Dei crucis  
 With the sweet word of peace, 1236, i., Watson, G.  
 With Thee, creating Lord, one day, 623, ii., Lo in the last of days behold  
 With Thee I lay me down to sleep, 1035, i., Scriber, C.  
 With Thee, my Lord, my God, 1094, i., Still with Thee, O my God  
 With Thee, O Lord, begins the year, 739, ii., Neale, J. M.  
 With this New Year we raise new songs (tr. Jacobi), 1093, i., Steuerlein, J.  
 With this New year we raise our songs (tr. Jacobi, alt.), 1093, i., Steuerlein, J.  
 With Thy pure dew and rain, 895, ii., Pierpont, J.  
 With trembling awe the chosen three, 540, ii., How, W. W.  
 With trembling awe Thy praise we sing, 992, i., Russell, A. T.  
 With trembling awe we come, 673, ii., Ouler, E.  
 With trembling I rejoice (tr. Nind), 696, ii., Klopstock, F. G.  
 With undaunted resolution, 1234, ii., Warum sollt ich mich denn grämen  
 With unity of heart and voice, 295, ii., Freuen wir uns all in ein  
 With us, Lord Jesus Christ, abide, 1040, ii., Senecker, N.  
 With vision purged by Thine own grace, 138, ii., Bertram, R. A.  
 With voice of joy and singing, 1094, ii., Stock, Sarah G.  
 With warm affection let us view, 1195, ii., Unitarian hymnody  
 With warm delight and grateful love, 1195, ii., Unitarian hymnody  
 With weary care brought low, 623, ii., Kennedy, B. H.  
 With what fervour of devotion (tr. Jacobi), 443, i., Gotter, L. A.  
 With willing hearts we tread, 1064, i., Smith, S. F.  
 With wonder and with awful fear, 1241, i., Watts, I.  
 Withdrawn from every human eye, 620, ii., Hewett, J. W.  
 Within a chamber calm and still, 1060, ii., Singleton, R. C.  
 Within a Garden's bound, 1071, ii., Spee, F. von  
 Within Bethesda's porches Ave, 1066, i., Soden, A. J.  
 Within the Father's house, 1292, ii., Woodford, J. R.  
 Within the womb of An-a, 845, i., 'O vos Oparas  
 Within these doors assembled now, 629, i., Holden, O.

Within these peaceful walls, O Lord, 495, i., Hastings, I.  
 Within these quiet walls, O Lord, 495, i., Hastings, T.  
 Within these walls be peace, 704, ii., Montgomery, J.  
 Within these walls let heavenly peace, 1165, ii., This stone to Thee in faith we lay  
 Within Thy courts have millions met, 730, i., Millions within Thy courts have met  
 Within Thy tabernacle, Lord, Who comes a welcome guest? (Ps. 15), 623, ii., Kennedy, B. H.  
 Within Thy tabernacle, Lord, Who shall inhabit still? (Ps. xv.), 625, i., Old Version  
 Without a cloud between, 736, i., Midlane, A.  
 Without blood is no remission, 616, ii., Kelly, T.  
 Without haste and without rest (tr. in Hys. of the Ages, alt.), 441, ii., Goethe, J. W. von  
 Without haste! without rest (tr. in Hys. of the Ages), 441, ii., Goethe, J. W. von  
 Without Thee, Lord, what had we been (tr. W. L. Alexander), 495, ii., Hardenberg, G. F. P. von  
 Without Thee what were all my being (tr. Macdonald), 495, ii., Hardenberg, G. F. P. von  
 Without Thee what were I worth being (tr. Macdonald), 495, ii., Hardenberg, G. F. P. von  
 Witness, ye men and angels now, 121, ii., 124, i., Beddome, B.  
 Wo bleibst du, Trost der ganzen Welt, 496, ii., Hardenberg, G. F. P. von  
 Wo der Herr nicht bei uns wär, 442, ii., Goostly Psalmes and Spirituall Songs  
 Wo Gott der Herr nicht bei uns hält (Ps. 124, Jonas), 414, ii., German hymnody; 606, ii., Jonas, J.  
 Wo Gott zum Haus nicht giebt sein Gunst, 631, ii., Kolrons, J.  
 Wo ist dein Bethel, wo die Himmelsporte, 765, ii., Morabt, A.  
 Wo ist dein Stachel nun, o Tod f, 1242, ii., Weisacel, G.  
 Wo ist ein solcher Gott wie Du (Allendorf), 417, i., German hymnody  
 Wo ist göttliches Erbarmen, 1079, ii., Spitta, C. J. P.  
 Wo Lämmer schlafen, wacht die Hirtenreue, 639, ii., Lange, J. P.  
 Wo soll ich stehen hin, 506, i., Heermann, J.  
 Wo soll ich hin? wer helfet mir?, 792, i., Neander, J.  
 Wo willst du hin, weils Abend ist, 1007, i., Scheffler, J.  
 Woe is me! what tongue can tell?, 1261, ii., Wesley family, The  
 Woe is the day of ire, 300, i., Dien irae, dien illa  
 Woe to the men on earth who dwell (C. Wesley), 727, ii., Methodist hymnody; 1263, ii., Wesley family, The  
 Woe's me that I in Mesek am (Ps. 120, Scottish Version), 1061, ii., Spurgeon, C. H.  
 Woher denn kommt es zu dieser Zeit, 1291, i., Woher kommt mir doch diese Zeit  
 Wohin? Wohin?, 773, ii., Möwes, H.  
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For the *Supplemental Index of Authors, &c.*, including the *Appendix*,  
*Parts I and II*, see p. 1612.





# APPENDIX.

## PARTS I. AND II.

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### SUPPLEMENTAL INDICES.

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# APPENDIX.

THE ten years which have elapsed since the first pages of this Dictionary were sent to press have seen many changes and developments in hymnological history and research. Old statements and conclusions have been retested, and in some instances overthrown, and new hymnbooks and hymnological works have been published. Many hymn writers have passed away, and new authors have come to the front. These causes, together with the late arrival of a few leading articles have necessitated this *Appendix*, which we now give in two parts: *Part I.* containing these articles, and *Part II.* those of less importance, together with notes on, corrections of, and additions to the annotations already in the Dictionary. Each Part is arranged in alphabetical order.

## APPENDIX.—PART I.

**American Hymnody.** Additional.  
**Butler, Henry Montagu.**  
**Dutch Hymnody.**  
**England Hymnody, Church of.** Additions.  
**Here is the spring where waters flow.**  
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**Jesus dulcis memoria.** Additional.  
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**O Lord, Thy heavenly grace impart.**  
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**Psalters.** English. Additional.  
**Psalters.** German.  
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**Viva! Viva! Gesù.**  
**Young, Edward Mallet.**

**American Hymnody, pp. 57-61.** The interest displayed in hymnological studies, and in hymnbook compiling in America since this article was in type, has been great, and has resulted in works of exceptional quality and hymnological importance. The best and most complete hymnbooks which have been brought under our notice are:—

1. *Evangelical Lutheran Hymnal. Pub. by Order of the Ev. Lutheran Joint Synod of Ohio and other States.* Columbus, Ohio, 1880. This has 468 hymns, a large proportion of which are *trs.* from the German.
2. *Hymn-Book of the Evangelical Association.* Cleveland, Ohio, 1881.
3. *The Church Book. Hymns and Tunes for the Use of Christian Worship. Prepared by Leonard Woolsey Bacon.* New York, 1883. It has 522 hymns, two special doxologies, a tune set to each hymn, and good indices. The 170 authors and translators are fairly representative of the Christian Church; the selection of hymns is, from a literary point of view, good; and the theology is decidedly Evangelical.
4. *Laudes Domini. A Selection of Spiritual Songs, Ancient and Modern.* The Century Co., N.Y., 1884 (1st ed. 1878). This new edition contains 1168 hymns, a few psalms in prose, the "Te Deum" and other hymns from the Prayer Book, doxologies, tunes, and 6 indices, including authors and translators, with short biographical notes. The known authors and translators are about 322. These represent a good proportion of the best writers, both Ancient and Modern. The tone of the book is bright and joyous, and its literary standard is, on the whole, excellent. Amongst the American hymn-books of the same ecclesiastical and

doctrinal character, we know few to equal it as a popular manual for divine worship.

5. *Hymns of the Faith, with Psalms, for the Use of Congregations.* Edited by G. Harris, D.D., W. J. Tucker, D.D., and E. K. Gleason, M.A., Boston and N. Y., 1887. The editors inform us that "the order of topical arrangement is determined by the Apostles' Creed, which has suggested the title of the book, and has also determined the proportion of its various parts." They also say that "it is not a revision of some existing book with better tunes of the modern school introduced here and there, but is a fresh work from beginning to end." To accomplish the desired end upwards of 280 authors and translators are requisitioned representing most branches of the Christian Church. The selection and arrangement of the hymns, from a non-episcopal standpoint, are excellent. The "Selection of Psalms" from the Authorized Version, and the indices are of the usual character. This is a valuable collection.

6. *Songs of Pilgrimage. A Hymnal for the Churches of Christ.* By H. L. Hastings. Boston, 1888. This complete edition contains 1533 hymns by over 400 authors and translators, and gathered from about 20 nationalities. It is furnished with a long introduction and several indices. Tunes also accompany the hymns. Of the hymns some 460 are original or re-written hymns by the Compiler, a proportion by one hand, and that by no means the best, sufficient in itself to render the book a failure. The collection is huge, cumbersome, and uninviting.

7. *Church Song for the Uses of the House of God.* Prepared by Melancthon Woolsey Stryker. N. Y., 1889. This contains 684 hymns by nearly 310 authors and translators. The hymns are arranged mainly in the order of subjects, and are taken to a great extent from well known writers. It is a sound, solid book, with a strong dash of the editor's personality.

The historical and critical works published since we went to press, include:—

1. *Hymn Studies. An Illustrated and Annotated edition of the Hymnal of the Methodist Episcopal Church.* By Rev. Charles S. Nutt. N. Y., 1884. In this the hymns are printed as in the Hymnal, and the Notes, although very short, are carefully written, and generally very accurate. As an annotated hymnal it is very valuable.

2. *The Poets of the Church. A series of Biographical Sketches of Hymn-Writers, with Notes on their Hymns.* By Blaise F. Hatfield, D.D. N. Y., 1884. There are about 300 biographical sketches, with short notes, all well-written, and, on the whole, accurate in detail.

3. *English Hymns. Their Authors and History.* By Samuel Willoughby Duffield. 2nd ed., revised and corrected, N. Y., 1884. This is mainly a biographical and critical hand-book to Dr. Robinson's *Laudes Domini* (noted above). It is a very readable and reliable work.

4. *Baptist Hymn-Writers and their Hymns.* By Henry S. Burroughs, D.D. Portland, Maine, 1885. This is a most exhaustive work on the Baptist hymn-writers from the beginning of the Baptist movement to the present time. All nations where Baptists have been located are included. The work is very complete in its range, and is well done. It is strictly denominational, and, as such, is unique of its kind.

5. *The Latin Hymn-Writers and their Hymns.* By the late Samuel Willoughby Duffield. Edited and completed by Prof. R. E. Thompson, D.D. N. Y., 1885. This is the most complete and popular account of Latin hymn-writers and their hymns which has been published to date (1888) in the English language. Some of its most important statements and conclusions are, however, certainly most erroneous and misleading. This arose mainly from the fact that Mr. Duffield was unable to consult the MSS. in the English, French, and German libraries. He was also too dogmatic and self-opinionated to be an accurate and discriminating critic.

The position thus taken by America in hymnological work during the past ten years is exceedingly creditable to her hymnological students, and surpasses every other English-speaking country. [J. J.]

Butler, Henry Montagu, D.D., was educated at Trinity College, Cambridge, and graduated B.A. as Senior Classic in 1835, and became a Fellow of his college in 1835. Taking Holy Orders in 1839, he became Head Master of Harrow School in 1859. This position he held until 1885, when he was preferred to the Deanery of Gloucester. He held the deanery for a short time only, and became Master of Trinity College, Cambridge, on the death of Dr. W. H. Thompson in 1888. Dr. Butler has also held the important appointments of Hon. Chaplain to the Queen; Examining Chaplain to Archbishops Tait and Benson; Select Preacher at Oxford, 1882; and Presb. of Holborn in St. Paul's Cathedral. Dr. Butler edited the 3rd ed. of *Hymns for the Chapel of Harrow School*, 1865, and the 4th ed., 1881. (Public School H. Bks., pp. 937-939, where add 4th ed., 1881.) To the *Harrow H. Bk.* Dr. Butler contributed:—

1. Art thou the Healer that should come. *St. John Baptist.*
2. Ask and ye surely shall receive. *Prayer.* Last st. by J. Montgomery.
3. Jesus died for us and rose again. *Death and Burial.*
4. Lovest thou Me? the risen Saviour cried. *St. Peter.*
5. O merciful and holy. *Founder's Day.*
6. Rejoice to-day with one accord. *Founder's Day.*
7. The night of sorrow hath passed. *Good Friday.*
8. Where shall we find our nightless saint? *St. Paul.*

Of these Nos. 2 and 3 were given in the 3rd ed. of the *Harrow H. Bk.*, 1865, and the rest were added in 1881. Nos. 8, 5, 6 and 8 are also in *Hymns for the Use of Sherborne School*, 1888, Nos. 5 and 6 being much altered. Dr.

Butler's hymns are very lyrical and spirited and are admirably suited to their purpose. [J. J.]

**Dutch Hymnody.** The Dutch Reformed Church, as the national form of religion in Holland is called, is a Calvinistic body, maintaining a Presbyterian form of government, and has grown up side by side with the rise of the Dutch Republic. Calvinism was a plant of early growth in the Netherlands, where the soil had long been prepared for it by the worldliness of the Church, and the consequent prevalence of Waldensian and Hussite doctrines. Walter French tr. of the Scriptures was turned into Dutch rhyme and eagerly caught up by the people. There were also a number of half-Latin, half-Dutch hymns of the kind introduced by Peter of Dordrecht, about the year 1440, for the spread of Hussite opinions. A collection of those was printed at Copen (Keempen) in 1550 with the title *Sionische psalmen ende velerleide liederen in de nederlandsche tale*. Thus the change from Latin hymns to those in the vernacular was very gradual in Holland, as in Germany.

1. *Psalter.*—1. The spread of Calvinism rather than of Lutheran doctrines in Holland raised a strong opposition to original hymns, and led to the introduction of metrical psalms. The feeling against hymns grew so strong that it was resolved by three synods that only those should be sung which were found in Holy Scripture. There was no lack of reasons to meet the taste for metrical psalms. As early as 1539 a collection was pub. at Antwerp, by Willem van Zuylen van Nyevelt, and set to music by Gerhardenus Mox, under the title *Souterliedekens (Psalter songs)*. This was so eagerly received that a 2nd ed. was issued the next year; and five other eds. appeared between 1558 and 1568. Those psalms were sung a most of the Reformed congregations in Holland, and by the Dutch protestant refugees in England.

2. In 1565 Lucas d'Heere, the artist-poet of Ghent and friend of William the Silent, translated 36 psalms from the French of Marot and Beza; and in 1566 appeared two versions of the whole psalter—one by Cithove, the other by Dathen.

3. Johannes Cithove was a Ghentish noble who took refuge in England, where he was an elder of a Dutch congregation in London. There he pub. in 1561, 25 psalms, which were reprinted at Embree in 1567, and republished the next year with the addition of part of Ps. 119. Soon after, 39 psalms with the *Magnificat* and *Benedictus*, appeared without name of place or printer; and in 1561 a selection of 100 of his psalm-versions was pub. by the well-known English printer, John Daye. Finally Cithove verified the remaining 50 psalms; and the whole collection was then pub. with a preface under the title *De Psalter Davidis in Nederlandscher sangwijze in welcke der gheynen Christi, London by John Daye*. 12 Sept. 1566. This version, which like that of d'Heere was set to the tunes of Marot's French Psalter, was adopted by the Dutch congregations in



England, but was never much used in the Netherlands, where it was anticipated by Datheen's version, the preface to which is dated 25th March, 1566.

4. Peter Datheen was a Flandrian monk who renounced his vows and became an ardent preacher of Calvinism. His version of the Psalms was made from that of Marot. It is in the most rugged verse, displays but little poetical ability, and bears evident marks of great haste in its production. It was eagerly received, first by Datheen's own congregation at Frankenthal, and then by other rapidly spreading reformed congregations in the Netherlands. When it appeared, Datheen was preaching with a violent, stormy eloquence in West Flanders and Zeeland, where immense crowds gathered to hear sermons and to sing psalms in the open air. This was the first great popular phase of the Netherland rebellion, and it helped to popularise Datheen's collection, which was exclusively authorised by a synod at Wezel in 1568. This authorisation was renewed by later synods, especially by that of Dort, in 1578, under the presidency of Datheen himself, at which a resolution was passed that only these psalms should be sung in churches, to the exclusion of hymns. Another resolution of the same synod against the use of organs is a further proof of the stern Calvinism of that assembly. About the same time the Dutch congregations in London and at Sandwich urged their superintendents to substitute Datheen's version for that of Uitenhove. This was done with the result that Datheen's version became the authorised psalmody of the whole Dutch Reformed Church.

5. A formidable rival appeared, however, in 1580. This was a metrical psalter by the renowned Philip van Marnix van St. Aldegonde, whom Mr. Motley styles "poet, orator, hymn-book maker, burgo-master, lawyer, polemical divine, soldier." St. Aldegonde, while deprecating the use of hymns other than those of Holy Scripture, added to his psalter metrical versions of the Songs of Moses, Deborah, and Jonah, the *Magnificat*, *Nunc Dimittis* and *Gloria in Excelsis*, the Commandments, Creed, and the Lord's Prayer. He was greatly assisted in this work by Bonaventura Vulcanius, tutor to his son, and afterwards professor of Greek, at Leyden. Attempts were made by the synods of Middelburg (1581), and the Hague (1586), to substitute in public worship this new and improved version for that of Datheen, but were defeated by the ultra-Calvinistic party, supported by the influence of the Earl of Leicester. The clergy especially were opposed to any change, and a final attempt was defeated at the great synod of Dort in 1619. Another century and a half was to elapse before good taste triumphed over Datheen's halting verse.

6. During the 17th cent. many poets and poetasters attempted to improve upon Datheen's version with varying success. A Psalter pub. in 1713 for the use of an Anabaptist community at Haarlem has, in addition to the psalms and a few hymns, a free metrical version of the added psalm in the LXX. "by David when he fought against Goliath." This collection displays considera-

ble poetical ability, and the preface states that Datheen's psalms had been abandoned by all the religious communities in Holland, except the State Church. Besides those already mentioned, Van Abkoude's *Naam Register van Nederduytsche Boeken* (1745) contains a list (by no means exhaustive) of 32 metrical psalters pub. up to that time, and many of them had passed through more than one edition.

7. In 1696 the attention of the synod of Friesland was drawn to a revised version of Datheen's Psalter, made by A. Trommins, minister at Groningen (*Zedige verbetering van den rijm van Datheens over de 150 psalmen Davids*, Amsterdam, 1695). The necessity of improving the psalmody being almost universally admitted, the Synod drew up in 1701 a scheme, with the co-operation of the theological faculty at the university, for a new Selection of Psalms from existing versions. This scheme however fell to the ground until 1754, when the presbytery of the Hague presented to the Synod of South Holland a proposal to amend certain expressions in Datheen's psalms. Considerable discussion ensued, and lasted throughout Holland for some years, but finally it was agreed by all the Synods that a new selection should be made from three existing versions, and a commission was appointed in 1772 for this purpose. The states of each province nominated a minister from each provincial synod (nine in all) and the States-General sent two political commissioners. The commissioners met at the Hague, in January, 1773, and finished their labours in July. The versions to which their selection was limited were those of Hendrik Ghijsen, 1686; Johannes Eusebius Voet, 1762, and that of a literary society, called *Laus Deo Salus Populo*, 1761. Ghijsen's version was not original, but a compilation from 17 preceding psalters, and was entitled *Den Hoonigraat der psalmdichten* (Amsterdam, 12<sup>mo</sup>, 1686). Voet's version had been pub. at the Hague, in 1764, and that of the society *Laus Deo*, at Amsterdam, in 1761. The compilers had practically therefore a range of 19 psalters, extending over a period of more than 100 years, from which to select, and they succeeded in compiling a fairly representative and satisfactory *Metrical Psalter*, which is to Datheen's version what Tate and Brady is to Sternhold and Hopkins. They appended the usual metrical versions of the commandments, *Magnificat*, *Benedictus*, *Nunc Dimittis*, two rhymes of the Creed, prayer before sermon, a grace, and morning and evening hymns, the last named being a free rendering of the hymn *Christe, Qui lux es et dies*.

8. The new version was gradually introduced throughout the provinces, and was on the whole well received, though in some places it had to encounter much prejudice and opposition, and its enforced use after 1775 even led to open riots in the province of Zeeland. The commissioners had also ventured to suggest that the psalms might be sung faster, but one old-fashioned precentor staunchly protested that he could not conscientiously sing one verse in less than twelve minutes! The new version was adopted by the Dutch congregation in London, and introduced into the

foreign possessions. It is now in general use throughout the Dutch Reformed Church, though the Separatist (*Dopper*) congregations in South Africa until quite recently still clung to the time honoured doggerel of Datheen. We may note that there is a reprint of Datheen's psalms published in 12mo. at Goninghem, 1865, with the spelling modernised and archaisms explained in the footnotes.

ii. *Hymn Books*.—Although original hymns were excluded from the public worship of the Dutch Reformed Church, certain paraphrases or versified portions of the Scripture were retained from the first in addition to the psalms. These were originally the songs of Moses, Isaiah, Hezekiah, and of the Three Children, and the evangelical canticles; but later the O. T. canticles were omitted, and metrical versions of the Creed, Lord's Prayer, Commandments, and Morning and Evening hymns were inserted. The oldest *Souterliedekens* had 12 such hymns; St. Aldegonde's *Psalter* had more; even Datheen's had 7, only 5 of which were from the Scriptures, while one was a direct *tr.* in Old Low Dutch of the hymn "Christe, Qui lux es et dies." But these were evidently intended more for private than for public use, since hymns were regarded with suspicion as savouring of Roman or Arminian doctrines.

2. The want of suitable hymns was gradually however making itself felt, and this feeling was strengthened, by the adoption, among Dutch Lutherans, of *trs.* from the rich store of German hymnody. A resolution of a Synod at Utrecht, in 1612, had permitted hymns upon the life of our Lord to be sung in public worship, and a collection of 58 such hymns was issued (*Lofzangen der Christelijke feestdagen*. Utrecht, 1615, 8vo.). But this attempt of common sense to assert itself over prejudice was promptly suppressed by the resolution of the Synod of Dort (1619), which prohibited the use of any but Datheen's psalms. Hymns were however sung at festivals by several congregations in different parts of Holland, and the Synods of Drenthe and Friesland (circa 1638) recommended their use. To meet the want of suitable hymns, especially in private or family devotions, Willem Sluiter, minister of Ebergen in Gelderland, pub. in 1659, his *Psalmen, Gezangen, en Geestelijke Lieder*, and composed, in 1661, 10 books of *Gezangen* which were pub. after his death. His books spread rapidly, and soon formed together with the Bible and psalm-book the whole religious library of the country people, and were generally used in family worship.

3. The first religious bodies in Holland to authorise the use of hymns in public worship were dissenters from the Dutch Reformed establishment. The Anabaptist *Psalter* of 1713 contained an *Appendix* of 12 hymns for Christmas, Easter, Ascension, Whitsunday, as also Holy Baptism and the Holy Communion. A hymnal for the use of a separatist congregation at Werkendam was compiled about 1750 by Jacob Groenewegen, and ran through 8 eds. before 1799; and a bulky collection of Mennonite hymns dates from about the same period.

4. The *Psalter* revision committee of 1773 had discussed the desirability of compiling a

hymnal, but took no further steps in that direction. Meanwhile the feeling in favour of hymns was spreading among the educated classes, and even among the clergy, whose tastes were being elevated by the use of the improved version of the psalms. The poet Van Alphen in the notes to his *Cantatas* pub. in 1783 strongly urged "the need in public worship, as well as in private religious assemblies, of hymns in which poetry and music might be combined to meet the wants, the circumstances, and the taste of the day." This feeling found expression at the provincial synod of North Holland in 1796, which invited the co-operation of the other provinces. In the meantime Engelbert, Minister of Hoorn, and A. Rutgers, Minister of Haarlem, were asked to give the subject their attention. During the next seven years the matter was discussed with much warmth by the various synods: \* Van Alphen contributing towards the discussion a specimen hymn-book of 66 original compositions (*Proeve van Liederen en Gezangen voor de openbare Godsdienst*. 's Gravenhage 1801, 8vo.), and finally in 1803 a committee of eighteen ministers and elders was appointed by the nine provincial synods to compile a hymn-book for use in public worship in addition to the metrical psalms. The commission held its first meeting at the Hague, on the 27th Sept., 1803, and its last, there also, on the 12th June, 1805. During the interval two other contributions towards the collection appeared, one by Ahasuerus van den Berg, minister of Arnhem and president of the commission, who had also been on the psalm commission of 1773 (*Proeve van Geestelijke Oden en Liederen*. Utrecht: 1804, 8vo.); the other by Rhijnvis Feith, ex-elder of Swolle, and a member of the commission (*Proeve van eenige Gezangen voor den openbaren godsdienst*. Amsterdam, 1804, 2 vols. 8vo.). The hymn-book appeared in Sept., 1805 (192 hymns with tunes), as:—

"*Evangelische Gezangen, om nevens het boek der Psalmen bij den openbaren Godsdienst in de Nederlandsche Hervormde Gemeenten gebruikt te worden: op uitdrukkelijken last van alle de Synoden der voornoemde Gemeenten bijeen verzameld en in orde gebracht in de Jaren 1803, 1804, en 1805. Te Amsterdam, bij Johannes Allart, MDCCCVI.* (8vo.)

The compilers in a very interesting prefatory dedication to the Dutch reformed congregations in the Fatherland, regret that the national poets had done so little for sacred poetry, but express their obligations to the poetical works of Van Lodensteyn,† Vollenhoven, Sluiter, and Schutte, as well as to those of Van Alphen and other living poets. Many of the hymns were original compositions or *trs.* from the German by members of the commission. Van den Berg contributed 9 original hymns, including a metrical version of the *Te Deum*, and 20 *trs.*, much altered and abbreviated. Feith was the author of 28 hymns and 4 *trs.* Ten hymns are derived from Van Alphen's *Proeve*, and three from *Stichtelijke Poëzij*, the joint work of Van Alphen and Van de Kastele, ex-elder of the Hague, and a member of both commissions. Abraham Rutgers adapted one

\* A circumstance occurred during this time which served to lessen the Dutch prejudice against hymns. Their co-religionists, the Walloons, who had hitherto used only Conrart's French metrical *Psalter*, now adopted a hymnal, the title of which was *Cantiques pour la culte publique recueillis et imprimés par ordre du Synod Wallon*. The compilers were Rau, Gerard, and P. D. Huet.

† Jodocus van Lodensteyn, Minister at Utrecht (d. 1677), published *Uitspanningen* in 1676, see p. 694. L. Vollenhoven was a contemporary of Sluiter.

or two hymns from his cantata *De hoop der zaligheid*, besides contributing some *trs.* from the German.

The *Gezangboek* was formally adopted by resolution of all the provincial Synods on the 1st January, 1807, and is now, together with the metrical psalms, the authorized hymnal of the Dutch Reformed Church.\* Like the revised psalter, it had at first to encounter opposition and prejudice, especially in Friesland, but it gradually made its way, and even in private use has entirely superseded all other hymnals, Willem Sluiter's not excepted. Its language, though sometimes stiff and antiquated, is sober and devout, and it contains many beautiful hymns, especially among those which have been *tr.* from the German.

5. In 1847 the general synod of the Dutch Reformed Church in Holland resolved that an *Appendix* should be issued, and the work of compilation was entrusted to the standing committee for superintending the publication of the hymn-book. Several successive committees were engaged upon it, the principal share of the work being undertaken by Dr. N. Beets, minister of Utrecht, and Professor Ter Haar of that University, and a considerable number of hymns, translated and original, was collected. In 1865 a synodical committee was appointed to revise the collection and arrange appropriate tunes to the hymns, and in July, 1866, the *Appendix* was issued as:—*Vervolgbundel op de Evangelische Gezangen*.

As the authorised hymnal of the largest Dutch speaking religious body, the *Evangelische Gezangen* has naturally exercised a very considerable influence over all later Dutch hymnals, most of which have borrowed largely from it. This is especially the case with regard to the Dutch speaking population of South Africa, where there are no less than eight Dutch hymnals in use among different missionary bodies, all of them largely indebted to what may be called the mother hymnal, that of the Dutch Reformed Church. Of sixty-seven hymns which are found in not fewer than five out of these eight hymnals, and may thus be said to have received the hall-mark of almost general approval, twenty-six are from this source. Hence such hymns as *Op bergen en in dalen; Jesus neemt al zondaars aan; Juich aarde, juicht alom den Heer* (Ps. 100, which may almost be called the Cape national hymn), *God enkel licht*, and others, are familiar as household words in every part of South Africa and in every Dutch speaking congregation of Christians, white or coloured, from Cape L'Agulhas to the Zambezi.

iii. *Evangelical Lutheran Hymns*.—There is one other Dutch hymnal which demands a brief notice. It is that of the Dutch speaking Lutherans. The Reformed or Calvinistic Church of Holland was most intolerant of any dissent, and those congregations which had embraced the Lutheran confession of faith existed only on sufferance, and were not permitted to build themselves Churches, until 1632. Hence the Lutherans adapted their form of worship as far as possible to that of the

Calvinists, abandoning the use of the crucifix, altar lights, &c., and even singing metrical psalms, though in a version of their own. In time however hymnals were adopted by the Lutheran congregations of Amsterdam, of Rotterdam, and of the Hague. But besides the inconvenience of having three distinct hymnals, these collections were very meagre in general hymns. Thus of 165 hymns in the Amsterdam collection, 80 were appropriate to festivals only, while many of the Hague hymns were antiquated in form and expression, and needed recasting. The first regularly organized Lutheran Synod in Holland met in 1819, and here it was resolved that a new hymnal should be compiled for general use, which was to include the best hymns in the three existing collections, hymns from the collections of other protestant bodies, and new hymns to be specially composed by the first Dutch poets of the day. The carrying out of this scheme was entrusted to a committee of seven, who met at Amsterdam in 1820, though the result of their labours did not appear until six years afterwards as:—*Christelijke Gezangen voor de Evangelische Lutherische Gemeenten in het koninkrijk der Nederlanden*, Amsterdam, 1826, 8vo.

It contained 376 hymns, comprising 125 hymns and 25 psalms from the three old hymnals, 44 from the Dutch Reformed Book, 20 from other collections, and 162 new compositions. The tunes were for the most part the familiar old German chorales with a few new tunes by the musical editor, Mr. J. W. Wilms. Strange to say the collection did not include "the *Marseillaise* of the reformation, *Ein feste Burg*;" and many other classical German hymns were unrepresented. To supply these and other deficiencies, an *Appendix* was added by a synodical commission, in 1850, containing 64 hymns.

Though this book contains some undoubtedly fine hymns, the intricacy of its metres, the length and number of verses (instances occurring of 15, 18, and even 28 verse hymns) combined with the rigid and somewhat antiquated character of the collection as a whole, will prevent its taking a place in the first rank of Dutch hymnody, but it is useful to refer to for the purpose of comparison with other *trs.* of the same German originals.

iv. *Various*.—It must suffice only to mention here *Uitgezochte Lieder*, the modern Dutch Baptist hymnal, containing several good hymns, and the *Opwekkingsliederen van Sankey*, *trs.* of Moody and Sankey's *Sacred Songs & Solos*, pub. at Amsterdam by M. S. Bromet. Of a higher order of merit are Dr. R. Benneke Jansonius's *trs.* of some of the best Latin hymns and sequencers (*Gezangen der Kath. Kerk*, Hague, 1860), though for metrical reasons not well adapted for congregational use.

v. *Conclusion*.—In conclusion, it is worthy of remark how very few Dutch hymns are original compositions. This may be attributed partly to the fact of there being so large a store of noble hymns at hand in the cognate German language, which readily lend themselves to translation into Dutch; partly perhaps to the lack of religious enthusiasm and fervour among the Dutch in modern times. There do not seem to be more than about 3000 Dutch hymns extant, and of this number, at least two-thirds, and these the best known and most popular, will be found to be translations. Nor, if we except the obsolete Willem Sluiter, is there any one writer whose name stands out

\* It was not introduced into the Dutch Reformed Church in South Africa until 1814.



pre-eminently as the hymnodist of Holland. At the same time it must be admitted that in the majority of cases the *tra.* are so admirably rendered that few persons would suspect them of not being original hymns. [J. A. H.]

**England Hymnody, Church of, pp. 331-343.** Since these pages went to press the following collections and hymnological works have been published:—

1. *Supplemental Hymns to Hymns Ancient and Modern*, 1889. This is an addition of 105 hymns made to strengthen some of the weak points in the former edition. The book with the *Supplement*, is as a whole much as it was before, except that it is greater in bulk and more modern in character.

2. *The Office Hymn Book*, 1889. This is designed as an independent *Appendix* to the 1875 ed. of *H. & A. M.*, and seems to have been compiled by some one who was not satisfied with the official *Supplement* of the Compilers. It is in two Parts. Part I. is set forth as "Consisting chiefly of Modern Hymns, and of Ancient Hymns not translated into their original Metres." Part II. contains *The Hymns to be used at Mattins and Evensong Daily throughout the Year*, and consists entirely of hymns *tr.* from the Latin, the total additions being 175 hymns.

3. *The Hymnal Companion to the Book of Common Prayer*, 1890. This is the 1875 ed. of the *Hym. Comp.* recast and enlarged. Several of the older hymns not commonly used in Public Worship have been omitted, and others of a more modern and popular type have been substituted. Of these additions those by Bp. Bickersteth, the editor, are very beautiful and of much value. The Introduction has been rewritten, and the notes to the hymns corrected. Of its kind, and from its theological standpoint, as an Evangelical hymn-book it is in poetic grace, literary excellence, and lyric beauty, the finest collection in the Anglican Church.

4. *Songs of the Church*, 1890 (Musical ed. 1891). By J. B. Lister, M.A., Vicar of Hayton, near York.

The hymnological and critical works on hymn-writers and hymns published during this period include:—

1. *Christian Hymns and Hymn-Writers. A Course of Lectures* by J. E. Prescott, D.D., Archdeacon and Canon of Carlisle, &c., 1883. This is a weak book; there is no original research, and the result is, from a hymnological point of view, most disappointing.

2. *Anglican Hymnody. Being an Account of the 325 Standard Hymns of the Highest Merit according to the Verdict of the whole Anglican Church.* By Rev. James King, M.A., 1886. In this work Mr. King has begun by borrowing the whole idea and design of the work from the April and May numbers of the *Churchman's Shilling Magazine*, 1874; has filled in the body of the book with information gathered from Miller's *Singers and Songs of the Church*; Biggs's *Annotated Hymns Ancient and Modern*, and his *English Hymnology*, and a few additional well known works; and concludes without any acknowledgment of his indebtedness to any one.

3. *A Historical Companion to Hymns Ancient and Modern; containing the Greek and Latin; the German, Italian, French, Danish, and Welsh Hymns; the first lines of the English Hymns; the Names of all Authors and Translators: Notes and Dates.* Edited by the Rev. Robert Maude Moorsom, M.A., 1889. This work is on the same lines as the annotated edition of *H. A. & M.* by L. C. Biggs, and includes the *Supplement* of 1889. It is by no means an accurate work, and some of its surmises are very curious, as for instance, the quotation of a Greek Canon from the Office for Christmas Day as possibly the basis of C. Wesley's "Hark, the herald angels sing." Notwithstanding these weak points the book is very readable.

This does not indicate a notable era in the hymnological history of this Church of England, although it is the fullest *résumé* we can present. [J. J.]

**Here is the spring where waters flow.** [*Holy Scripture.*] On p. 362, i. six stanzas are given from a poem on The New Jerusalem dated circa 1660, beginning "Jerusalem, my happy home"; and the last three stanzas of the six are set forth as the original

of the lines prefixed to some editions of the English Bible which were pub. "in the early part of the 17th cent. and beginning:—*'Here is the spring whence waters flow.'*" Since that article was stereotyped we have found the same lines in a hymn pub. 85 years before the date given at p. 362, i.

The lines are printed on the page facing the Titlepage of an Edition of the Bible pub. by C. Barker, in London, in 1575, and read, together with the various references to Holy Scripture, as follows:—

"Of the incomparable treasure of the holy Scriptures with a prayer for the true use of the same—

Esai. 12, 3, & "Here is the spring where waters flow,  
49, 10 to quench our heats of sinne.  
reuel. 21, 16 Here is the tree where truth doth grow,  
& 22, 17 to leade our lives therein;

Jeremi. 33, 15.

reuel. 2, 7, 22,

2.

psal. 119, 142,

144.

"Here is the Judge that stinnes the scold,  
when men's devices faile:

John 6, 25.

Here is the bread that feedes the life,  
that death cannot assaile.

Luke 2, 10.

"The tidings of saluation deare,  
comes to our ears from hence:

Ephes. 6, 16.

The fortresse of our faith is here,  
and shield of our defence.

Matth. 7, 6.

"Then be not like the hogge that hath  
a pearl at his desire,

2 Pet. 2, 22.

And takes more pleasure of the trough  
and wallowing in the myre.

Matth. 6, 22.

"Reade not this booke in any one,  
but with a single eye:

Psal. 119, 27,

"Reade not but first desire God's grace  
to understand thereby.

73.

Jude 20.

"Praye still in faith with this respect,  
to fructifie therein,

Psal. 119, 11.

That knowledge may bring this effect  
To mortifie thy sinne.

Job. 1, 8,

"Then happie thou in all thy life,

psal. 1, 1, 2.

What so to thee befallies:

Psal. 94, 12, 13.

Yea double happie shalt thou be,  
When God by death thee calles."

"O Gracious God and most mercifull Father, which hast vouchsafed us the rich and precious Jewell of thy holy word, affist us with thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to thine owne Image, to build us up, and edifie us into the perfect building of thy Christ, Sanctifying and encreasing in us all heavenly vertues. Graunt this, O heavenly Father, for Jesus Christ's sake. Amen."

We have seen these lines, including the prayer, attributed to Beza. If he had been the author, we should expect to find them in an edition of the English Bible printed at Geneva at or about the same date as the above. In the *Brit. Mus.* there is a copy printed at Geneva by John Crispin in 1569; but the lines are not therein. Not having any reliable evidence either for Beza or for any other writer, we must therefore give these lines and the prayer as *Anon.*

The peculiarity to be noticed in the fact that st. i-iii., as above, are also in the broad-sheet named on p. 362, i. in a slightly different form, we cannot explain. We can only suggest that there is a possible *original* not yet discovered from which both pieces may have been taken. [J. J.]

**Hermannus Contractus**, so called because of his crippled condition, is also known as *Hermann of Vöhringen*, *Hermann of Reichsau*, and *Hermann der Gebrechliche*. He was the s. of the Count of Vöhringen in Swabia.



and was b. on July 18, 1013. He entered the school of St. Gall, circa 1020, and soon developed, although so young, an intense interest in his studies. It is said of him that he rapidly mastered Latin, Greek, and Arabic. History, music, mathematics, philosophy, and theology engaged his attention, and in each study he attained marked success. Some go so far as to say with confidence that he tr. Aristotle's *Poetics* and *Rhetoric* from the Arabic, but the statement is disputed by others. At thirty years of age he removed from St. Gall to the monastery of Reichenau, where he remained to his death, Sept. 24, 1054. His name is associated with several hymns of historical importance, and notably the following, which are annotated in this Dictionary:—

1. Alma Redemptoris Mater quae perva coeli, p. 51, il.
2. Rex omnipotens die bodierna, p. 958, il., 967, il., 968, i.
3. Sancti Spiritus adsit nobis gratia, p. 967, il., 993, i.
4. Salve Regina, p. 991, il.
5. Veni Sancte spiritus, Et emitte, p. 1213, i., il.
6. Veni Sancte spiritus: Reple, p. 1214, il.
7. Victimae Paschali, p. 1222, i., il.

The conclusions arrived at in the annotations of these hymns concerning their respective authorship will be found somewhat adverse to Hermannus's claims with regard to Nos. 2 and 4, and positively against him with respect to Nos. 3, 5 and 7. Some of these conclusions will be found to be utterly opposed to those of Duffield on the same hymns in his *Latin Hymn-Writers*, &c., 1889, pp. 149-168. This difference of opinion arises mainly out of the fact that the mss. at St. Gall and at the Brit. Mus. were not examined by Duffield, and are much older and more important than any of those with which he was acquainted. [J. J.]

**Horder, William Garrett**, was b. at Salisbury, and educated at the City of London School. In 1862 he entered Cheshunt College as a student for the Congregational Ministry. On leaving College in 1866 he undertook the pastorate of a Congregational Church at St. Helen's, Lancashire. In 1869 he removed to Torquay, and in 1873 to Wood Green, London, where he still resides. Mr. Horder has compiled—

(1) *The Book of Praise for Children*, 1875; (2) *The Poet's Bible, New Testament* 1881, *Old Testament* 1883; (3) *Congregational Hymns: A Hymnal for the Free Churches*, 1884. The first of these was incorporated in 1881 in *The Book of Praise for Children*, pub. by the Congregational Union under the editorship of the Rev. G. S. Barrett. With this latter book Mr. Horder had no association beyond the handing over of the former for the use of the Union. From Mr. Horder's ed. of this collection (the first) a *2d.* was pub. in 1883 "For the Use of Jewish Children." *The Poet's Bible* is a valuable collection of poetry for the use of students and preachers. *The Congregational Hymns* is referred to elsewhere (p. 260, il. 10). In addition Mr. Horder has published the following original works:—(1) *Intimations of Immortality*, 1883; (2) *The Hymn Lover: An Account of the rise and growth of English Hymnody*, 1889; (3) *The Silent Voice and Other Discourses*, 1890.

*The Hymn Lover* is practically a handbook to Mr. Horder's *Cong. Hymns*. As in that collection the hymns are gathered from all ages, nations, and churches, opportunity is afforded for the discussion of each epoch of hymn-writing and for the grouping together of interesting particulars concerning hymn-writers and their work. This opportunity

Mr. Horder has availed himself of with great skill and judgment; and although the outcome is not severely technical, the result is all the more attractive for the general reader. Although hymnologically it is not a scientific production, practically and within its range, it is the most useful and attractive work we have on its special subject. The reproduction therein of specimen hymns of each epoch, is a new and valuable addition to this special kind of work. [J. J.]

**Hrabanus (Rabanus) Maurus**, s. of one Ruthard, was b. probably at Mainz, about 776. At an early age he was sent to the Monastery of Fulda to receive a religious education. In 801 he was ordained Deacon, and the following year he went to the monastic school of St. Martin at Tours to study under Alcuin, a celebrated teacher of that time, who gave to Hrabanus the name of Maurus to which Hrabanus added Magentius. On his return to Fulda in 804 he became the head of the school connected with the Monastery. Towards him Ratgar the abbot showed great unkindness, which arose mainly from the fact that Ratgar demanded the students to build additions to the monastery, whilst Hrabanus required them at the same time for study. Hrabanus had to retire for a season, but Ratgar's deposition by Ludwig the Pious, in 817, opened up the way for his return, and the reopening of the school. In the meantime, in 814, he had been raised to the Priesthood. Exil, who succeeded Ratgar as abbot, died in 822, and Hrabanus was appointed in his stead. This post he held for some time, until driven forth by some of the community. In 847, on the death of Archbishop Otgar, Ludwig the younger, with whom Hrabanus had sided in his demand for German independence as against the imperialism of his elder brother Lothar, rewarded him with the Archbishopric of Mainz, then the metropolitan see of Germany. He held this appointment to his death on Feb. 4, 856. He was buried first in St. Alban's, Mainz, and then, during the early days of the Reformation, in St. Maurice, Halle, possibly because of the opposition he is known to have made to the doctrine of Transubstantiation. With German historians Hrabanus is regarded as the father of the modern system of education in that country. His prose works were somewhat numerous, but the hymns with which his name is associated are few. We have the "Christe sanctorum decus Angelorum," p. 229, il.; "Tibi Christe, splendor Patris," p. 1170, il.; and the "Veni Creator Spiritus," p. 1208, l.; but recent research convinces us that the ascription in each case is very doubtful; and none are received as by Hrabanus in Professor Dümmler's ed. of the *Carmina* of Hrabanus in the *Poetae Latini aevi Carolini*, vol. ii. 1884. Dümmler omits them even from the "hymns of uncertain origin." [J. J.]

**Innocent III., Pope**, was a member of the celebrated Conti family, which gave nine Popes to the chair of St. Peter. He was b. at Anagni, circa 1160, and was educated at Rome, Paris, and Bologna. On his return to Rome, through his powerful family influence

he became a Canon of St. Peter's, a sub-deacon before he was thirty, and Cardinal Deacon in 1190, and as such was known as Cardinal Lothario. During the Pontificate of Celestine III., having little to do, he wrote his *De Contemptu Mundi*. On the death of Celestine III. on Jan. 8, 1198, he was ordained Priest, consecrated Bishop, and enthroned as Pope within the few days between that date and Feb. 22, of the same year when he began his Pontifical reign, being at the time about thirty-eight years of age. His reign is well marked in ecclesiastical history, although it was comparatively short. He d. at Perugia, July 16, 1216. In hymnody his name is associated with the grand Sequence the "Stabat mater dolorosa" (p. 1081, l.); and the glorious "Veni Sancte Spiritus, Et emitte" (p. 1212, ll.) In each case, however, there are many reasons to doubt his authorship, or, at least, to accept the ascription with caution. See details as indicated above. [J. J.]

**Italian Hymnody.**—Although Italy has been renowned for centuries past as a land of music and song, it has been chiefly in the celebration of secular themes that her lyro has been employed. Sacred hymnody, at least since the times of the Renaissance, has been comparatively little cultivated. It is proposed in the present article to give: I. *A brief sketch of Hymnody in the Italian language from the 13th century to the 19th*; and II. *An account of its present condition (i.) in the Roman Catholic Church, (ii.) in Protestant communities.*

#### I. Hymnody in the Italian language from the 13th century to the 19th.

1. "It is now," says Prof. Bartoli, in the *Encyclo. Britannica*, 9th ed., vol. xiii., p. 498, "an established historical fact that there existed no writing in the Italian language before the 13th century." But in the early part of that century lived St. Francis of Assisi (b. 1182, d. 1225), founder of the Franciscan order, and to him have been attributed several short religious poems in the Italian of that period. One, in particular, is famous, known as the "Canticum Solis," or more fully, "Canticum de le creature comunemente de lo frate Sole." True, its authenticity has been the subject of considerable controversy, but it is now admitted that the general sense and many of the expressions are those of St. Francis, though in the lapse of ages the original structure may have been changed into a style more modern and ornate. The following is the text as now given:—

"Altissimo onnipotente bon' Signore, tu se lo laudato la gloria, lo honore, e ogni benedictione. A te solo confanno e nullo homo e degno de nominarti.

Laudato sia Dio mio Signore, con tutte le creature, specialmente messer lo Frate Sole, il quale giorno e illumina noi per lui. E ello e bello e radiante con grande splendore; de te, Signore, porta significazione.

"Laudato sia mio Signore, per Suora Luna e per le stelle; il quale in cielo le hai formate chiare e belle.

"Laudato sia mio Signore, per Frate Vento, e per l'Aire e Nuvoles e sereno e ogni tempo, per lo quale dai a tutte creature sustentamento.

"Laudato sia mio Signore per Suora Acqua, la quale e molto utile, e humile, e pretiosa, e casta.

"Laudato sia mio Signore, per Frate Fuoco, per lo quale tu allumi la notte; e ello e bello e giocondo, e robustissimo, e forte.

"Laudato sia mio Signore, per nostra Madre Terra, la quale ne sostenta, governa e produce diversi frutti, e coloriti fiori, e herbe.

"Laudato sia mio Signore, per quelli che perdonano per lo tue amore, e sostengono infirmitade e tribulatione. Beati que li che sostegneranno in pace, che de te, Altissimo, saranno incoronati."

It is said that this hymn used to be chanted by the saint and his companions, and that in his last illness another stanza was added, giving thanks for "our Sister, the Death of the body." [v. Stephen's *Essays in Eccles. Biography*, Art. St. Francis; *Les Poetes Franciscains en Italie*, par O. F. Ozanam, Paris, 1852.]

2. From A.D. 1250 onward, the development of literature in the vernacular was rapid. In the cities of northern Italy the people had been accustomed to listen in the piazzas to the songs of the jongleurs. About this time Giacomo of Verona, and Bonveino of Riva, composed religious poems in the Veronese dialect, which were sung or chanted to similar groups of hearers. Their themes were the terrors of the *Babilonia Infernale*, and the blessedness of the *Gerusalemme Celeste*. In form, their poems consisted of verses of 13 syllables, arranged in stanzas of four lines, all lines in the same stanza ending in the same rhyme.

3. In the latter half of the 13th century appeared in Italy that extraordinary manifestation of the ascetic spirit, the processions of the Flagellants. Vast bodies of men, women, and even children, girded with ropes and scourging themselves with whips till the blood flowed freely, passed from city to city, with hymns and prayers, and calling on the people everywhere to repent. Their hymns or lauds were in the Umbrian dialect, in verses of 9 syllables, and were sung in dialogue.

Towards the end of the century arose in Tuscany a school of lyric poetry represented by Dante (b. 1265, d. 1321) in his *Canzoni*, and in the next generation by Petrarch (b. 1304, d. 1374) in his sonnets. But the subject of these compositions was for the most part earthly love, and nothing which these poets wrote resembled what we now mean by hymns.

4. The chief religious poet of the period, leaving out of view Dante's great epic, was *Jacopo dei Benedetti*, commonly called *Jacopone* (b. before 1250, d. 1306, p. 575, ll.). He is usually regarded as the author of the well-known Latin poem, the "Stabat Mater dolorosa," as well as of its companion piece, not so familiarly known, the "Stabat Mater speciosa." He wrote in Italian 211 poetical pieces, which have been arranged in seven books. Some are mere theological dissertations in verse; others are satires, but others approach more nearly the nature of hymns, being short compositions written to popularise a sacred thought or celebrate a festival. "Jacopone," says Prof. Bartoli, "was a mystic, who from his hermit's cell looked forth upon the world, denouncing the immoralities of the age and especially the malpractices of popes Celestine V. and Boniface VIII." Cast into prison for his faithful testimony, his spirit was still unconquered. In his dungeon he composed songs extolling the Divine Love in a striking and original manner. These were sung throughout the 14th and 15th centuries by the pious members of the religious orders, such as the Minimi, the Jesuates,

and the lay schools of the *Laudesi*, or singers of God's praise.

5. Passing to the 15th century we come to *Maffei Belcari* (b. 1410, d. 1484), a native of Florence, a warm-hearted Christian man and the author both of numerous *Laude* and of Biblical dramas. The latter were more admired than the *Laude*. Nevertheless, these hymns of praise, being simple in style, full of feeling, and adapted to popular melodies, became extensively known and were widely used.

6. *Belcari* had scarcely passed away when there appeared in Florence the famous Dominican monk, *Girolamo Savonarola* (b. 1454, d. 1498). He not only from the pulpit denounced with prophetic earnestness the sins and vices of the time, but also sought to avail himself in the interests of morality and religion of the power of sacred song. Lorenzo de Medici had written certain vile productions, called *Canti Carnascialeschi* ("Carnival Songs"), which were sung by the young nobles and populace during the Carnival, and Savonarola, to counteract their influence, composed songs of a different order but similar in form and metre, and capable of being sung to the same tunes. His biographer Villari, however, acknowledges that but little true poetry is to be found in them, only "a temperate tone of decorum and good sense." At an earlier period Savonarola had written certain *Canzoni* on the Ruin of the World, the Ruin of the Church, and other subjects; but they are poems rather than hymns. Also, he appended to his treatise on the Love of Jesus Christ some *Laude e Contemplazioni infiammate* ("Exciting Hymns of Praise and Contemplation"), in which he extols the mercy and goodness of the Saviour, and expresses an ardent desire to become one with Christ, being uplifted on the same cross, fixed to it by the same nails, and wearing the same crown of thorns. These hymns, however, are said by Italian scholars to be roughly executed, and could never have been used in public worship.

7. Better than Savonarola's are the lyrics of *Girolamo Benivieni* (about A.D. 1500). A specimen cited by Villari shows that occasionally he was extremely fanciful, almost passing the bounds of common sense, but a competent judge says of his productions, that they are "sometimes sweet and always warm with religious feeling." Another says that he paraphrased the psalms in a simple, happy, vigorous style, and that some of his hymns belong to the finest lyrical productions of Italy in the 15th century.

8. One other name may be mentioned belonging to this period, that of the highly accomplished *Vittoria Colonna*, the Marchesa Pescara (b. 1490, d. 1547), a great friend of Michel Angelo. Among other poems she published (about 1540) some of a religious character, called *Rime Spirituali*. These are described as "the productions of a delicate and sensitive imitativeness rather than of vigorous and original genius," and there is no evidence that they were ever used as hymns in worship.

9. The latter part of the 16th century was the commencement of a long season of decline in Italian literature, and for nearly 200 years there appeared no religious poet of eminence. Nevertheless, in the years 1688 and 1708

there were published two collections of hymns which claim a brief notice. The first was entitled: *Corona di sacre Canzoni, o Laude Spirituali di piu devoti Autori* (A Chaplet of Sacred Songs, or Spiritual Hymns of Praise, by several devout authors). The names of the authors are not stated, but the editor was *Matteo Coferati*, a priest of Florence. Permission to print the 1st ed. was given by the Grand Duke of Tuscany, Nov. 30, 1687. A 2nd ed., revised and enlarged, was printed at Florence in 1689, by *Jacopo Carlieri*. It contains about 330 hymns. There is no attempt at orderly arrangement, so that from a hymn on the Resurrection of Christ we pass to one on the Nativity, and a composition, whose subject is the Vanity of the World, is followed by one on the Annunciation of the Blessed Virgin. Melodies accompany the hymns.

The other book, printed at Florence in 1703, comprises 212 hymns, all composed by *Bernardo Adimari*, a priest of the Oratory of S. Filippo Neri. This work consists of three parts. The 1st contains hymns suitable for use at any time; the 2nd, hymns for the fixed prescribed Festivals and for those of the Blessed Virgin; and the 3rd, for the Sundays in Lent and the movable Festivals. To all these hymns melodies are attached, and the following sentence from the preface both shows that they were intended for public use, and throws an interesting light on the usage of those days in regard to sacred song:—"Signor G. M. Casini has not only given the airs to these Little Songs, as may here be seen, but has besides affixed music arranged for four voices, it being the custom in many places for one stanza to be sung by the choir and the other by the people." It may be added that another Florentine poet with the surname of *Adimari* lived about this time, the *Marquis Ludovico Adimari* (b. 1644, d. 1708), author of Satires and Sonnets, and prose works of a religious character. Not improbably he was an elder brother of *Bernardo Adimari*.

10. The middle of the 18th century saw an improvement in Italian literature. Not only did secular poetry revive, as represented by Alfieri, Monti, and others, but the celebrated Doctor and Saint *Alfonso Maria de Liguori*, distinguished especially for his writings on casuistry and theology, also composed hymns and spiritual songs known to this day throughout Italy. He was b. near Naples in 1696, d. in 1787. Of the special character of his hymns we shall say more when we come to speak of the present condition of hymnody in the Roman Catholic Church of Italy.

11. Another poet of this period composed one fine hymn used in the worship of both R. Catholics and Protestants. This was *Metastasio* (i.e. *Pietro Trupassi*, b. at Rome in 1698, d. 1782), creator of the modern Italian opera. The subject of his hymn is "the omnipresence and omniscience of God," and the first stanza is as follows:—

"Dovunque il guardo giro,  
Immenso Dio Ti vedo;  
Nell'opre Tue T'ammiro,  
Ti riconosco in me.  
La terra, il mar, le sfere  
Parlan del Tuo potere;  
Tu sei per tutto, e noi  
Tutti viviamo in Te.

12. In the first quarter of the 19th century we meet with a hymn-writer in *Alessandro Manzoni*, author of tragedies and other poems, and of a work of fiction, *I Promessi Sposi* ("The Betrothed"), which has been translated into most European languages. He was b. at Milan in 1788, his mother being a daughter of the celebrated *Beccaria*. In 1815 he published a small volume of *Inni Sacri* ("Sacred Hymns"), their subjects being "The Nativity," "The Passion," "The Resurrection," and "The Name of Mary." A few years later he pub. one on "Pentecost." Prof. Bartoli says of these hymns that they have "gleams of genius, especially when the author describes the human affections." Comprising 16 or 18 stanzas each, they are too long for use in ordinary public worship; but a selection of 5 stanzas from the hymn on the "Nativity" is found in two of the Protestant hymn-books mentioned below. The first stanza is as follows:—

"Ecco il Figlio unigenito,  
 Che in grembo ad un Figlio  
 Le averse fure tremasse  
 Al nuovo del suo ciglio;  
 A fure la mano El porge,  
 Che si ravviva, e sorge  
 Ove l'ardore s'accese."

Also, eight stanzas from the hymn on "Pentecost" are in the collection edited by Rev. T. W. S. Jones, of Naples (v. infra). One stanza in particular seems to us beautifully descriptive of the effects of the Holy Spirit's presence in the Church:—

"Come la luce rapida  
 Dove di cosa in cosa,  
 E i color vari suocia,  
 Dovunque si riposa:  
 Tal risiede nell'anima  
 La luce dello Spirito;  
 L'Ambro, il Paro, il Siro,  
 In suo sermone l'odi."

13. *Luigi Carrer*, of Venice (b. 1806, d. 1850), and *Francesco Dall'Ogare* (b. 1808, d. about 1876), two Italian poets who in their writings chiefly gave expression to intense patriotic aspirations, also wrote hymns, which however we have not met with in any collection intended for use in worship.

14. With a mention of another poet of the patriotic school, *Giuseppe Giusti*, we may close this part of our article. Giusti (b. 1809, d. 1865) was the greatest Italian satirist of this century, but in a Roman Catholic Hymnal described below, *La Lira Cattolica*, we find a beautiful little song of his, entitled "A Mother's Love." He died of consumption at a comparatively early age. The following touching lines, in the translation of W. D. Howells's *Modern Italian Poets*, are said to be the last which he wrote:—

"For the spirit confused With mingling and with sorrow,  
 Let me, my Saviour, borrow The light of faith from Thee,  
 O lift from it the burden Which here it dwells before Thee,  
 With sighs and with weeping I commend myself to Thee;  
 My faded life, Thou knowest, Little by little is wasted  
 Like wax before the fire, Like snow-wreaths in the sun,  
 And for the soul that panteth For its refuge in Thy bosom,  
 Break, Thou, the time, my Saviour, That hinder it from Thee."

## II. Italian Hymnody at the present time

### 1. In the Roman Catholic Church.

1. A very competent authority, an ecclesiastic in high position in Rome and a writer for the press, informs us that the Roman Catholic Church has never considered *among* by the people in the vulgar tongue as liturgical, the language of the Church being Latin. In Germany and the Slavonic countries popular singing has a certain historical value as regards either the words or music, and on this account its use there is not uncommon, and has been commended by synods and councils. These, however, have required that the words of new hymns should be approved by proper authority, and not even in these countries is singing in the language of the people permitted in the celebration of the solemn Mass. If such singing has sometimes occurred in country churches, it has been sanctioned by provincial councils.

2. But in Italy, our informant tells us, popular singing has no historic importance as regards either words or melodies. The people take part in the worship by singing in Latin the *Litanies*, the *Te Deum*, &c., and other similar portions of the service, and in many places, especially in the country, the people sing in Latin, and with the Gregorian melody (although somewhat barbarously) the *Credo*, the *Sanctus*, &c., of the solemn Mass.

3. But in *extra-liturgical* services, e.g. the daily devotion of the month of May, in popular missions, or in the exercises before and after preaching in congregations of young people and especially of boys, they are accustomed to sing some strophes in Italian. This, however, has no sanction from public authority. The Church does not oppose such singing, but she does not consider it an official matter in which she ought to interfere with her authority.

4. Among hymns and verses of this kind, those most frequently used in the Devotions above-mentioned are the compositions of *S. Alfonso Maria de' Liguori* (see § 1.9). The English reader may refer to a volume published in 1863, with the title *Hymns and Verses on Spiritual Subjects: being the Sacred Poetry of S. Alphonsus Maria Liguori*, translated from the *Italiano* and edited by Robert J. Ogles (London, Burns and Lambert). The hymns there given are 49 in number; but the last four, though commonly inserted among the poetry of St. Alfonso, were not composed by him. The translator has divided Liguori's hymns into 8 classes: (1) Devotional, relating to the Lord Jesus Christ or to the Blessed Virgin Mary; (2) Ascetical; (3) Mystical; Their character may be inferred from some of the titles:—

"To the Infant Jesus," "On the Sacred Heart of Jesus," "To the Instruments of the Passion of Jesus," "Mary our Hope," "Our Mother Mary," "The Heart of Sorrow," "Stanzas for the Evening Meditation," "The Soul gives itself to Jesus," "How amiable is the Will of God," "The soul conversed of the Society of God," "Dialogues between Jesus and the loving Soul," "The loving Soul in Meditation."

These hymns abound in utterances of intense devotion; much of the imagery is taken from the Song of Solomon, and although her and there are striking thoughts and beautiful



turns of language, the expression of emotion is often so warm and passionate as to seem unreal to our colder English temperament. It is said that, like some of the *Canti* of Savonarola, these compositions of St. Alfonso were written for the most part for the use of the people, and intended to replace the profane and pernicious love songs of which the Neapolitans were so fond.

5. In northern Italy a collection of hymns and songs is popular, entitled *La Lira Cattolica; raccolta di Sacre Lodi scelte e poste in musica per cura del Cav. Ab. Francesco Fà di Bruno*. The 1st ed. appeared in 1854. The 4th is before us, pub. at Turin in 1886. These compositions are used in extra-liturgical services, and are also often sung by peasants at their work in the fields. The Roman ecclesiastic, who is our authority for the statements previously made as to Roman Catholic worship, speaks rather slightly of this collection, and we can well imagine that, by the more cultivated of the Italians, it is regarded very much as I. Sankey's *Sacred Songs and Solos* are by many persons in Great Britain. It includes a few hymns by poets of the first rank, but the majority are of a lighter and more popular character, often interspersed with choruses. The names of the authors of some of these latter are E. Bizio, S. Zambaldi, Spaccapietra, and C. C. Berta; but, as the editor of the collection is now deceased, we have been unable to obtain further particulars.

The collection comprises 123 pieces, in 8 sections. The first 24 relate to the worship of God, the Holy Trinity, Jesus Christ from His birth to His ascension to heaven, and to the Eucharist. Then follow 32 in honour of Mary under her various attributes. Twenty others are in honour of certain other Saints, Virgins and Martyrs. The fourth section contains 22 hymns on different subjects, adapted to animate the soul of the Christian; and the book closes with a number of hymns of an instructive and moral character suited to the young, together with translations into Italian of the "Dies Irae," "Stabat Mater," and the "Te Deum."

6. In the years 1817 and 1818 there were pub. at Florence two vols. (now bound in one), with the following title:—*Inni Sacri e Sequenze del Breviario e Messale Romano tradotti in versi lirici Toscani dal sacerdote Arcangelo Lastri Fiorentino con varie dissertazioni per illustrazione dei medesimi*. These translations from the Roman Breviary and Missal are often very free and paraphrastic, but the accompanying notes and dissertations are interesting and instructive. The work is adapted for private rather than public use.

7. The last remark holds good in regard to another book, *Il Salterio del Pellegrino, per D. Luigi Tosti Casinese* (Palermo, 6th ed., 1860). The contents of this little vol. are not really hymns in metre and rhyme, but devout meditations in the style of the Psalms of the Bible, and for this reason are called "Psalms."

8. It may suffice simply to name *Laudes Mariane*, by Francesco Martello, and *Il Salterio Mariano*, by Troiani Saverio. These works have no special merit, and like the preceding have no Church authority.

9. In closing this section, we may add that although the Roman Catholic Church in Italy does not appear to favour the singing of hymns in the vernacular in public worship, several of her Pontiffs and Bishops during the present century have distinctly encouraged

such singing in private. In the preface to *La Lira Cattolica* (§ 5), are quotations from official announcements by Popes Pius VII. and Pius IX., and by six Italian Archbishops, granting indulgences of 40, 80, or 100 days, and even of a year, to those who shall practise this pious exercise with a contrite heart. The object is stated to be "to excite the faithful to the singing of spiritual hymns of praise, and to hinder as much as possible the singing of dangerous profane songs."

## ii. Among the Protestants of Italy.

1. The principal Protestant communities in Italy at the present time are the following:—(1) *The Waldensians*, descendants, ecclesiastically, of the Waldenses of Piedmont; (2) *The Free Italian Church* ("Chiesa Libera"); (3) *The Mission Congregations* of the Methodist Episcopal Church of America; (4) *The Mission Congregations* of the Wesleyan Methodists, in North and South Italy; (5) *The Baptists*, who have stations in Rome, Turin, Leghorn, Venice and other places; some supported by the Baptists of England, others by the Baptists (Southern Convention) of the U. S. of America; (6) *The Brethren* ("I Fratelli"), represented in Great Britain by G. Müller, of Bristol (see *Plymouth Brethren Hymnody*), having in Italy about 50 small congregations; (7) *Missions* unconnected with any Denominational Society, as those of Rev. E. Clarke at Spezzia, and Count Pappengouth at Naples. For the use of these communities the following books have been prepared:—

(1) *Salmi e Cantici* ("Psalms and Canticles"), pub. by the Florence Tract Society, comprising 180 hymns with appropriate music. The hymns are by more than 20 authors, whose names are mentioned below. We recognize 18 or 17 as *trs.* from the English or German, principally the former, e.g., Ken's evening hymn; Wesley's "Soldiers of Christ, arise"; Doddridge's "Bless with us on every hand"; T. B. Taylor's "I'm but a stranger here." But the greater part are originals. This book is used by the Waldensian Church, the Free Italian Church, the Methodist Episcopalians, and some Baptist congregations. Indeed, at the present time it is more widely used than any other Protestant hymnal.

(2) *Inni Sacri per uso delle chiese, delle scuole, e delle famiglie Evangeliche Italiane*. Napoli. This book was first prepared in 1870 for the use of the Wesleyan congregations, by the Rev. T. W. S. Jones, superintendent of the mission in South Italy. In 1881 it was re-edited by him and considerably enlarged, and now contains 384 hymns, together with the *Te Deum*, and other anthems. Mr. Jones informs us that a new edition, to be still further enlarged, is now (1888) in preparation. The hymns are by about 25 different authors, but the far greater number are by Mr. Jones and Sig. Pretoro (v. *infra*).

(3) *Salmi, Inni e Canzoni Spirituali*, by T. P. Rossetti. Firenze, 1878. This is a collection of 345 hymns, including 18 *trs.* by Rossetti from I. Sankey's *Sacred Songs and Solos*, 246 by Rossetti himself, and 61 by Mapet, Reia, Ferretti and others. Of T. P. Rossetti's own hymns 60 were pub. in 1867. The complete collection of his hymns was issued in 1867, and a 2nd ed. with additions from other authors, in 1874. The book described above is called the 3rd ed. The collection is used by the "Brethren," and at Rev. E. Clarke's Mission at Spezzia, and many of the hymns are found in other collections.

(4) *Inni e Canzoni Spirituali cantati dal Sig. Sankey, e volgarizzati da T. P. Rossetti. Con supplemento di altri scrittori*. Firenze, 1883. A translation of 23 of the English and American hymns which have been popularized by I. Sankey, such as "The Prodigal Child," "The Ninety and Nine," "I hear Thy Welcome Voice," and "Jesus of Nazareth passeth by." All translated into Italian by T. P. Rossetti, and in the book before us accompanied with music.

(5) *L'Arpa Evangelica, ossia Raccolta d'Inni e Canzoni per Principi* ("The Gospel Harp, or Collection of Hymns and Songs for Children"), 8th ed., Firenze, 1882.



necessary to the hymn, &c.," read thus before passing to the printed form of the text:—

Since the notices here given were electrotyped four other mss. in the Brit. Mus. have been examined. Three of these (*Add.* 16,975, f. 219 b., of circa 1300; the *Reg.* 7, A. vi., f. 108, of the 14th cent.; and the *Reg.* 2, A. iz., f. 86, of the 14th cent.) present nearly the same text as that in *Laud Misc.* 668, and confirm the belief that the 42 stanza form of the text is the original. The fourth ms. is also of the 14th cent. (*Reg.* 7, D. xvii., f. 179 b), but it presents an interpolated and corrupt text, in 53 stanzas, viz.:—1-42, 43, 45-48, 50 (12, 48, 50 being greatly altered); and also 5 stanzas not found in any other ms. yet examined. These additional stanzas are:

52. Quem diu differt dolere.
53. Hunc affectum cum sentio.
54. In his plerumque gaudeo.
55. Tu meorum solatium.
56. Ostende Patri vulnera.

It will thus be seen that st. 43, 45, 48, 50, 52-56 are all at least as early as the 14th cent., though there does not appear to be any reason to regard them as really by St. Bernard; while st. 44, 49, 51, have not yet been found in mss. earlier than the 15th cent. [J. M.]

We must note also the following additional *trs.* :—

i. From the *Full Form*.

From E. Caswall's *tr.* there are also the following in

C. U. :—

1. O Jesu, Light of all below.
2. O Jesu, Lord, hear thou the sighs.
3. O Jesu, in mercy, hear the sighs.
4. Jesu, my soul hath in Thy love.

ii. From the *Sarum Use*.

1. *Jesu dulcis memoria*.

Chambers's *tr.* first appeared in his *Order of Household Devotion*, 1854, p. 370.

2. *Jesu, auctor clementiae*.

(1) *Jesu*, of mercy source alone. In the *Antiphoner and Grail*, 1880.

(2) Chambers's *tr.* first appeared in his *Order of Household Devotion*, 1854, p. 371.

iii. From the *Roman Breviary Use*.

1. *Jesu dulcis memoria*.

(1) *Primer*, 1706, p. 533; *Evening Office*, 1748, p. 50; *F. C. Husenbeth*, 1841, p. 73; *P. Trappes*, 1865, p. 30.

2. *Jesu, Rex admirabilis*.

(1) O Jesu! King of wondrous might. *Office H. Bk.*, 18-9. This is partly from Neale.

3. *Jesu, decus angelicum*.

(1) *Jesu*, delight of angel-hosts. *Office H. Bk.*, 1880.

iv. From the *Paris Breviary Use*.

This form of the text appeared in the *Paris Brev.* in 1680.

1. *Jesu dulcedo cordium*.

(1) *Jesu*, Thy sweetness to the heart. *D. T. Morgan*, 1880, p. 211.

v. Additional *Centos*.

1. O Jesu! to my soul most dear. In J. A. Johnston's

*English Hyl.*, 1856.

2. Jesu! most high, most wonderful. A. T. Russell in his *Ps. & Hys.*, 1851.

3. O Jesu! Thou of heaven the joy. A. T. Russell, 1851.

4. Jesus, our fainting spirits cry. By R. P. Dunn in

the *American Sabbath H. Bk.*, 1858. In some collec-

tions, including the *Meth. Episco. Hyl.*, 1874, it begins

with st. ii., "We sinners, Lord, with earnest heart."

From Nutter's *Hymn Studies*, 1884, p. 162, we find

that in Dr. S. L. Caldwell's *Memorial of Dr. Dunn*, this

*tr.* begins "Jesus. Whose name the angel-host," and

that the *Sabbath H. Bk.* text begins with st. ii. of the full

form.

5. Jesu, Thou sweetness, pure and blest. This hymn

in the *East Grinstead St. Margaret's Hyl.*, 1875, is a

cento from "Jesu," *dulcis memoria*, p. 586, ii., begin-

ning with st. xxi., "Jesu, summa benignitas." The first stanza of the *tr.* is st. iv. of "Jesu: the very thought is sweet," by Dr. Neale (p. 537, ii.), and the rest, also by Neale, are new. This is a distinct cento from Kennedy, 1863, No. 1474, which begins with the same stanza (p. 586, i.).

6. Thou! Hope of all the lowly. By H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876.

7. More glorious than the sun to see. This is in the *St. Margaret's Hyl.* [East Grinstead], 1875. Of this, st. ii., is from Neale's *tr.*, 1862, and the rest are new, also by him.

8. O Jesu, King of wondrous might. In the *St. Margaret's Hyl.*, 1875. This is by Neale, st. i., being from his 1862 *tr.*, and the rest new.

9. Jesus, in thought alone to greet. By G. S. Hodges in his *The County Palatine*, 1876.

10. Jesus, to think of Thee. By J. Wallace, in his *Hys. of the Church*, 1874.

11. O Jesus: name to mem'ry dear. *D. French*, 1839, p. 2.

12. J. D. Chambers, in his *Encheiridion*, 1860, pp. 163-174, gives a set of versions from the centos in the "Hours de aeterna sapientia," noted at p. 586, ii. These are part of his version of the *Sarum Encheiridion*, 1828, f. cxxiii., "Hours of the Most Sweet Name of Jesus." These centos number eight in all. [J. J.]

Ken. T., p. 493, l. Since this article was electrotyped the following details concerning Bp. Ken's three hymns have come to light:—In a *Catalogue* of the S. P. C. K., pub. in 1707, there appears an entry of a tract entitled, *Three Hymns for Morning, Evening, and Midnight, by the Author of the Manual of Prayers for Winchester Scholars*. A copy of this hitherto unknown tract has lately come into the hands of Mr. W. T. Brooke, and by him has been passed on to the Brit. Mus. Lib. It is bound up in a volume with two other pamphlets, of which the respective titles are:

(1) *An Exposition on the Church Catechism, or the Practice of Divine Love. Revised. Compos'd for the Diocese of Bath and Wells. Printed for Charles Browne, at the Gate of the West end of St. Paul's Churchyard*, pp. 82; (2) *Directions for Prayer for the Dioceses of Bath and Wells. Price 2d. pp. 16*; (3) *A Morning, Evening, and Midnight Hymn by the Author of the Manual of Prayers for Winchester Scholars*. Nos. 2 and 3 have no title, but on the last page of No. 3 is "London. Printed at the Gun, at the West End of St. Paul's Church."

The text of this tract of the "Three Hymns" agrees absolutely with that of 1709, except that in the 10th stanza of the *Morning Hymn* it reads "not rise again," as in 1705. We may therefore conclude that Ken's revisions, with this exception, were made between 1705 and 1707, the date of the S. P. C. K. *Catalogue*.

We may add that another cento from Ken's *Midnight Hymn* is "Blest Jesu! Thou, on heaven intent," in Rice's *Hys.*, 1870.

The *Life* of Bp. Ken by the late Dean Plumpton was pub. in 1888, in 2 vols. It is by far the best and most exhaustive life of the Bishop, and is worthy of the author's great reputation. [G. A. C.]

O Lord, Thy heavenly grace impart. [*Self Consecration.*] This hymn is found in Mrs. Lucy Wilson's *Memoirs of John Frederic Oberlin*. London, 1829, p. 254. It is there printed as part of the account of a service in Waldbach church on June 11, 1820, the description being given from the journal of Mrs. Steinkopff, who, with her husband, Dr. Steinkopff, secretary of the British and Foreign Bible Society, was then visiting the Ban de la Roche. After describing the service, and the sermon on Isaiah liii. 11, she adds:—

"When he had finished, he read some verses of a hymn expressive of entire devotedness to God. 'My

dear friends," said he, "may these be the feelings of our heart, and as such let us sing them." They then sang them *de bon cœur*. The following is a translation:—

"O Lord, Thy heavenly grace impart,  
And fix my frail inconstant heart;  
Henceforth my chief desire shall be,  
To dedicate myself to Thee:  
To Thee, my God, to Thee!"

Then follow three other stanzas.

Fifty years later the Rev. Daniel Wilson, Vicar of Islington, in a letter of Sept. 15, 1870, to the Rev. James Bonar, of Greenock, regarding this hymn of his wife's, remarked:—

"It was written originally by Oberlin in German. Mrs. Wilson wrote Oberlin's *Life*. Mr. Steinkopf I think first translated it into English, and then Mrs. Wilson put it into verse."

In the *Life* however there is nothing to show that the hymn was of Oberlin's own composition. Moreover at p. 257 it is said that the Sunday services at Waldbach were in French, and that the German service was on Friday. As it happens June 11, 1820, was a Sunday, and there is no reason to suppose that the custom was broken, or that either the service as a whole, or this hymn in particular, was in German. No German hymn at all resembling it has yet been discovered. It is indeed true that in Oberlin's *Schriften*, vol. i., Stuttgart, 1843, p. 242, there is a German hymn, the first stanza of which is:—

"Zeuch Herr, mein unbeständig Hers  
Durch deine Gnade himmelwärts.  
Mein einzig Nehmen lass es sein,  
Zu werden ganz, O Jesu, dein,  
Nur dein, mein Gott, nur dein."

The hymn, however, like the rest of the *Leben*, is simply a tr. from the English *Life* by Mrs. Wilson, and is not an original German hymn.

We have also failed to find a French original, either in Oberlin's hymn-book mentioned at p. 303, L., or elsewhere. Still Mrs. Steinkopf's account, given above, makes it beyond doubt that Mrs. Wilson's English hymn does in some way reproduce (probably very freely) a hymn used at Waldbach, and makes it almost certain that the hymn was in French, but gives no clue to its authorship.

Mrs. Wilson's hymn has enjoyed considerable popularity, and has generally been given in full and unaltered, as in Thring's *Coll.*, 1880-82, and the Free Church *H. Bk.*, 1882. In H. V. Elliott's *Ps. & Hys.*, 1835, it was reduced to L. M., and so in the American *Sabbath H. Bk.*, 1858, and others in America. Further altered versions are:—

1. Jesus, Thy heavenly grace impart. In Bickersteth's *Christian Psalms*, 1833, and others.

2. O God, Thy heavenly grace impart. In the *Hys. for Holy Trinity*, Westminster, 1854, No. 79.

[J. M.]

**Old Version, Hymns of the (pp. 857-866).** In the article on the Old Version the main object was to trace out the origin and development of *Sternhold & Hopkins*, and the authors of the psalm-versions given in that *Psalter*. The Hymns therein, the Licence to Print, and the Authority to Use both the Psalms and the Hymns formed but a small part of the scope of the article.

In citing the various editions of *Sternhold & Hopkins*, on pp. 857-866, several hymns are referred to as forming an integral part of those editions. These include translations of a few ancient hymns; metrical versions

of the Creeds, the Lord's Prayer, the Ten Commandments, and the Song of the Three Children; and original hymns on various subjects as "The Lamentation of a Sinner," the "Complaint of a Sinner," a "Thanksgiving after the receiving of the Lord's Supper," and others. In tracing out the history of these hymns we shall begin with the *Partial Psalter* of 1561 and the *Complete Psalter* of 1562. *Sternhold & Hopkins*, known to many as the *Old Version*, had an eventful history, as the following *Schedule* will show. In this *Schedule* we note (1) the Library in which each *Psalter* referred to is found; (2) the Date of each *Psalter*; (3) its Title; (4) the Use to be made of it by the People; (5) the Licence and Authority for this Use; (6) the Imprint and Privilege; and (7) Sundry remarks arising out of the foregoing facts.

Before giving the *Schedule* in detail, we subjoin the titlepages of the four editions of the *Psalter* which mark the successive stages of its history.

#### (1) The *Psalter* of 1561:—

*Psalmes*, || of David in Eng- || lish Metre, by Thomas Sternholde and || others: conferred with the Ebre- || a & a certain || places corrected (as the sense of the || right required) || and the Note signed with all. || ¶ Very mete to be used of all sortes of people privately || for their godly || solace and comfort: laying apart all || re- || godlye Songes and Ballades, which tende || only to the mouri- || sing of vice, and corrup- || tion of youth. || ¶ Newly set fourth and allowed, according to the order appointed in the Quenes Ma- || jesties Injunctions. || 1560. || James I. || ¶ If any be afflicted, let him pray, and if any || be merry let him sing: || Psalmes. || Coloss. || ¶ Let the worde of God dwell plentifully in all wisdome, || teachinge & exhorting one another in Psalmes, || Hymnes & spirituall songs, & sing || unto the Lord in your hearts. ||

Imprinted at London, by Iohn Day, dwelling our Aldersgate. ¶ Cum gratia & privilegio Regis. ¶ Maintatis. ||

#### (2) The *Psalter* of 1562:—

The whole Booke of Psalmes, collected into English metre by T. Sternhold, I. Hopkins & others: conferred with the Ebreue, with apt notes to synge the anthems, Faithfully p rused and allowed according to thorde appointed in the Quenes maiesties Injunctions. ¶ Very Mete to be used of all sortes of people privately for their solace & comfort: laying apart all re- || godlye Songes and Ballades which tend only to the mouri- || sing of vice, and corrup- || tion of youth. ||

[Texts from James V. and Coloss. III. as before.]  
Imprinted at London by Iohn Day, dwelling our Aldersgate, cum gratia & privilegio Regis, maintatis, perspicillium. An. 1562.

#### (3) The *Psalter* of 1566:—

The whole booke || of Psalmes, collected into English || metre by Thomas Sternhold, Iohn || Hopkins, and others: || conferred || with the Ebreue, with apt Notes to syng them wythall. ¶ Newly set fourth and allowed to be sung of || the people together, in Churches, before and af- || ter Morning and Evening prayer: as also before and after their godlye solace and comfort, || laying apart all re- || godlye songes and ba- || lades, which tend only to the mouri- || sing of vice, and corrup- || tion of youth. || [Texts from James V. and Coloss. III. as before.]

Imprinted at London by Iohn Day, dwelling our Aldersgate beneath Saint Martins, || 1566. || Cum gratia & privilegio Regis || Maintatis.

#### (4) The *Psalter* of 1567:—

Newly set forth and allowed to be sung in all Churches ... [as above.] Imprinted ... Cum privilegio Regis Maintatis per Decennium.

The *Schedule* in detail, with the omision of the editions in the *Brit. Mus. Lib.* and elsewhere, from 1567 to 1577, which are all under the ten years' Licence, is as follows:—



## LIST OF EDITIONS OF THE OLD VERSION, 1561-1578.

1. Library.	2. Date.	3. Title.	4. Use.	5. Licence and Authority.	6. Imprint and Privilege.	7. Remarks.
Soc. Antiq. Lond.	1561	<i>Psalmes, of David in Eng- lish Metre, by Thomas Starn- hold, &amp;c.</i>	<i>Fert mete to be used of all sortes of people privately for their golly, &amp;c.</i>	<i>Newly set fourth and al- lowed accord- ing... Injunc- tions, 1560.</i>	<i>Imprinted at London by John Day, &amp;c. Cum gratia &amp; priu- legio Regie Ma- iestatis.</i>	This is a Partial Version only. It contained the Hymnus noted be- low.
Unknown at present.*	1562	<i>The whole Booke of Psalmes, collect- ed into English Metre by T. Starnhold, &amp;c.</i>	The same.	<i>Faithfully perused and allowed accord- ing to... In- junctions.</i>	<i>Imprinted.... Cum gratia &amp; privilegio Regie maiestatis, per septennium.</i>	First year of the Seven Years' Li- cence for Private Use.
Novello & Co.	1563	The same.	The same.	The same.	The same.	Second Year.
Brit. Mus.	1564	The same.	The same.	The same.	The same.	Third Year.
Brit. Mus.	1565	The same.	The same.	The same.	The same.	Fourth Year.
Bodleian Library.	1566	The same.	<i>Newly set fourth and allowed to be sung of the peo- ple together, in Churches, before and after Morn- ing and Evening prayer: as al'o before and after the Sermon, and moreover in pri- vate houses, &amp;c.</i>	<i>Newly set fourth and al- lowed to be sung of the people together, in Churches, be- fore and after Morning, &amp;c., &amp;c.</i>	<i>Imprinted.... Cum gratia &amp; privilegio Regie Majestatis.</i>	The First Issue for Public Use in Churches.
Brit. Mus.	1567	The same.	<i>Newly set forth and allowed to be sung in all Churches, &amp;c. [as above].</i>	<i>Newly set forth and al- lowed, &amp;c. [as above].</i>	<i>Imprinted.... Cum privilegio... per Decennium.</i>	First of the Ten Years' Licence for Public Use.
Brit. Mus.	1577	The same.	The same.	The same.	The same.	Last of the Ten Years' Licence.
Brit. Mus.	1578	The same.	The same.	The same.	<i>Imprinted.... Cum privilegio Majestatis.</i>	First Issue with Licence unre- stricted as to time.

\* Collated from an unique copy then in the possession of F. Fry, of Bristol, by Dr. H. Allon in 1860, and by Dr. N. Livingston in 1863.



of the people together, in Churches, before and after Morning and Evening prayer: as also before and after the Sermon." Its acceptance was universal, and continuous.

The opening lines of the psalm-versions of this *Psalter* are given on pp. 866-66. We now give the *Hymns*.

*Old Version Hymns in the Psalter of 1561.*

*I. Hymns before the Psalms.*

- (1) *Veni Creator.*  
Come holy Ghost eternall God proceeding from above.
- (2) *Venite exultemus.*  
O come, and let vs nowe reioyce And sing vnto the Lorde.
- (3) *Te Deum.*  
We praise thee God, we knowledge thee.
- (4) *Henedictus.*  
The only Lord of Israel be praised euermore.
- (5) *Magnificat.*  
My soule doth magnifie the Lord, My sprite eke euermore.
- (6) *Nunc Dimittis.*  
O Lorde because my hert's desire, hath wished long to see.
- (7) *Creed of Athanasius.*  
What man soeuer he be that.
- (8) *The Lamentation of a Sinner.* (Marked N. at top.)  
O Lorde turne not away thy face.
- (9) *The Lord's Prayer.* (Signed N.)  
Ovr father which in heauen art, Lord halowde be thy name.
- (10) *The Ten Commandments.* (Signed N.)  
Harke Israel, & what I say giue hede to vnderstand.

*II. Hymns after the Psalms.*

- (11) *The Ten Commandments.* (Signed W. Whit.)  
Attend my people and geue care  
(Here follows "An Addition" thereto of 4 st. of 4 l.)  
The spirit of grace graunt vs (O Lord)  
To kepe these lawes, our hearts restore.
- (12) *The Lords Prayer.* (Signed D. Cox.)  
Our father which in heauen art  
And makst vs all one brotherhode.
- (13) *The Creed.*  
All my belief, and confidence.
- (14) *Before Sermon.*  
Come holy Sprite, the God of myght, Comforter of vs all.
- (15) *Da pacem domine.*  
Geue peace in these our daies (O Lorde).
- (16) *A thanks geuing after the receiuing of the Lorde's Supper.*  
The Lord be thanked for his giftes.  
[Signed Robert Windom.]
- (17) *No heading.*  
Preserue vs Lorde by thy deare worde.

The above represent these hymns as they stood in the 1561 *Psalter*, the headings only being modernized, except in the case of No. 16, which is as in the original.

From 1561 to 1566 additional *Hymns* were given to the above, and in 1566 (the first for *Public Use*) the *Psalter* included the above and those following also:—

- (18) *The humble suit of a Sinner.* (Signed M.)  
O Lord, of whom I do depend.
- (19) *Before Morning Prayer.* (Signed T. Be.)  
Prayle the Lord O ye Gentiles all.
- (20) *Before Evening Prayer.* (Signed T. Be.)  
Behold now geue heere such as be.
- (21) *Complaint of a Sinner.*  
Where rightuousnesse doth fay.
- (22) *The Lamentation.*  
O Lorde in thee I all my trust.
- (23) *The Song of the Three Children.*  
O all ye workes of God the Lorde.

In a Cambridge ed. of the *Psalter* of 1662 the same hymns are retained. Later the number gradually grew less until they numbered about fourteen.

Of these hymns that which is historically of the most importance is the "Thanksgiving after the receiuing of the Lord's Supper":—

The Lord be thanked for His gifts. This was the first metrical hymn written for, and

adopted by the English Reformers for use at the Celebration of Holy Communion. It was first printed, so far as yet known, in the incomplete 1561 *Psalter* of Sternhold and Hopkins (as set forth above), p. 228, in 81 st. of 4 l., and in this manner:—

A. A thanks geuing after the receiuing of the Lorde's Supper.

Q. Sing this as the euzzell *Psalms*.  
The Lord be thanked for his giftes,  
And mercy euermore:  
That he doth shew unto his saints  
To him be laude therefore.

The same form of this hymn was always retained. It passed the ordeal with the *Psalter*, and thereby attained, in common with the other *Hymns* named above, an authority co-equal and co-extensive with the *Psalter* itself. It must also be noted that it is an original hymn, and not a Metrical rendering of the Prose tr. of the "Gloria in Excelsis" in the Office for Holy Communion in the Book of Common Prayer.

The length of this hymn is somewhat formidable, and in these latter days its 124 lines would be regarded as a tax upon the patience of the congregation. When it is known however that it was sung by those who had communicated, and those who were waiting to communicate, whilst another portion of the people were communicating, that the congregation sat during the time it was being sung, that it could be curtailed if the communicants were few in number, and that its object was, as George Wither says in defence of his hymn of 200 lines for the same purpose (*Hys. and Songs of the Church*, 1623; to meet the "custom among us that during the time of administrating the Holy Sacrament of the Lord's Supper there is some Psalm or Hymn sung, the better to keep the thoughts of the communicants from wandering," its length is understood and accounted for. The practice of sitting during the singing of hymns in the Church of England prevailed in various counties to 1840. In several collections of *Ps. & Hys.* dating from 1830 to 1840 the duty of standing during the singing of the hymns, as against the practice of sitting, was strongly set forth in the Prefaces thereto. [England. Hymnody. Church of, p. 236, ii.] From this it is evident that sitting to sing at the Holy Communion had extended to other parts of divine worship.

The history of the hymns for Holy Communion in the *New Version* of Tate and Brady, which superseded this hymn in Public Use in the Church, is given at pp. 301-2. [J. J.]

*Psalters, Versions in English*, pp. 926-932. Since this article was stereotyped we have received the following additions to the list of *Psalters* and *Partial Versions* of the *Psalms* from Mr. W. L. Taylor, of Peterhead, N.B., whose collection of *Psalters* is very complete.

1. 1570. Edward Roger. *Booke of very godly Psalmes and Prayers*. . . Indicated to the Lady Latice, Vicountesse of Hereforde. Black Letter. London. W. Griffiths, 1570.

2. 1581. Anthonic Gilbie. *The Psalmes of David Truly opened and explained by Paraphrase according to the right sense of euerie Psalm set fourth in Latin by Theodore Beza, and Englished by Anthonic Gilbie*. London. Heurt Denham, 1581.

3. 1604. *The Psalmes of King David, paraphrased and turned into English Verse according to the Common metre*. London. Thomas Garthwaite, 1604.





a whole. Including double renderings it contained in all 155 versions. Of these at least 37 passed into the hymn-books of the 16th cent., and some kept their place till late in the 17th. None have been tr. into English.

2. In the Reformed Church a more prominent place was given to Psalm versions than in the Lutheran, as the following details will show:—

In the Constantz *Nüss gangbüchle* of 1536-40, out of 150 pieces 67 were Psalm-versions; in the Strassburg *Kirchenampt* of 1521-25 out of 30 there were 22; while the Strassburg *Psalmen* of 1530 contained Psalms only. In the Strassburg *Psalmen* of 1537 hymns were again added, while in pt. II., Strassburg, 1538, entitled *Psalter*, *das seindt alle Psalmen Davids* [Munich]. The copy is incomplete, with only Ps. 1-113; versions of all the Psalms were included, many being taken from J. Aberlin and J. Dachser (see below). Both parts, as united in 1539, contained 186 Psalm-versions and 90 hymns. In the succeeding eds. of 1546-60 the number of Psalm-versions was greatly reduced. During this period detached Psalms were versified by T. and A. Blaurer, W. Meusel, W. Dachstein, M. Greitter, L. Oelr, and others. Besides the Strassburg *Psalter* of 1538 another complete version appeared as:—

4. *Der gantz Psalter Davids . . . zur Kirchübung*, Augsburg, 1538 [Munich]. This is mainly by Jacob Dachser, sometime pastor in Augsburg. The versions are poor, and few of them passed into the hymn-books save of Strassburg and Augsburg.

3. Among the minor sects the only Psalm-versions whose productions passed into the hymn-books of the Evangelical church were J. Aberlin (see below) and A. Reissner. The complete versions were:—

5. *Der gantz Psalter . . . durch vil berühmter für-bändiger Dichter un Posten*. 1537 (Zürich?) (B. M.) Edited by Joachim Aberlin, of Garmerschwiler in Württemberg, who supplied renderings of Psalms not previously versified by others. A number of his versions are in No. 6 below, but few are found elsewhere, save in the Strassburg hymn-books.

Among the *Enthusiasts* a complete version appeared as:—

6. *Der new gesang psalter*. 1538 (Ulm?) (Berlin). This is based on the Constant G. B., 1536, takes 42 versions from Dachser, and 68 from Aberlin, and includes 13 by Sigmund Salming, of Augsburg. Edited by Salming or jointly with Aberlin.

ii. 1561-1617.

During this period a considerable number of detached Psalm-versions appeared; with at least 20 complete versions, one of which, that by Lobwasser, long dominated in the Reformed Church. In the Lutheran Church versions of all the Psalms, collected from various sources, principally from Johann Magdeburg (see below), were included as part of the *Kirchē-Gesäng*, pub. at Frankfurt-am-Main in 1569. Versions of individual Psalms were made by N. Herman, C. Fuger, B. Ringwaldt, N. Selnecker, L. Helmbold, C. Schneegass, J. Fischart, D. Wolder, W. Ammonius, J. Mühlmann, and others. In the Bohemian Brethren's *Kirchengesang* of 1566 a number of Psalm-versions by J. Jelecky, P. Heibert, C. Sirutachko and M. Polycarp were included (see p. 156, ii.).

The more important complete versions of this period were:—

7. *Der Psalter Davids gesangsweise, in Deutsche Reimen versetzt*. Frankfurt-am-Main, 1565 [Hamburg]. By Johann Magdeburg, diaconus of the St. Katherine's church at Hamburg. Of these versions 20 were included in the Frankfurt *Kirchē-Gesäng* of 1569, and 20 in the Frankfurt *Psalmen und Gesänge*, 1603.

8. *Der Psalter dess Könighen Propheten Davids, in deutsche reymen verständtlich und deutlich gebracht*. Leipzig, 1573 [Hamburg]. By Ambrosius Lobwasser (p. 683, ii.). Lobwasser was of the Lutheran and not of the Reformed Church. He not only wrote the tunes of the French Psalter, including them in four-

part harmony, but literally tr. the Marot-Beza versions. He had written his version in 1566 and shown it to Duke Albrecht of Prussia, but from various reasons it was not then printed, and the Duke's death in 1568 still further delayed its appearance. Employed at first only for private edification this version gradually came into universal use in the Reformed Church, e.g. in Basel, 1606; Hesse Cassel, 1608; St. Gall, 1619; Bern, 1620; Zürich, 1641, &c. This dominant position it retained till the appearance of Jorissen's version in 1798, and it was in recent times still used in some parts of Switzerland. It was as warmly opposed as it was warmly welcomed, and was stigmatised by the Lutherans as Calvinistic, as mere rhymers' work, as obscuring the Evangelical spirit of the Psalms, &c., and thus Becker's version of 1692 was published in opposition. To the ed. of Lobwasser pub. at Herborn in 1593, and in most later eds. there was added an appendix of *Kiliche Psalmen und geistliche Lieder*. Of the melodies many passed into use among the Lutherans, and also a few of the Psalm-versions. The only one tr. into English is that of Ps. cxlvi. (see p. 683, ii.).

9. *Der Psalter Davids gesangsweise, auff die in Lutherischen Kirchen gewöhnliche Melodien eingerichtet*. Leipzig, 1602 (Berlin). By Cornelius Becker (p. 121, i.). This was written as in a genuine Lutheran spirit and to Lutheran tunes, in order to counteract the influence of Lobwasser's version. It soon obtained popularity, and was set to four-part music by Seth Calvisius (Leipzig, 1605, &c.), and by Heinrich Schütz (Freiburg in Saxony, 1628). The complete *Psalter* was adopted as part of the Weissenfels G. B., 1714, and a large proportion in the Dresden G. B., 1676. A few versions, such as those of Ps. xliii., cxvii., cxli., are still in use in Germany, and the first of these has passed into English (p. 121, i.).

10. *Himliche Cantorey, Das ist, Der Psalter Davids, Gesangsweise, auff gemeine bekante Melodien, nach dem Teutschen Text und Version D. Luther's übergesetzt*. Hamburg, 1604 [Hamburg]. By Franciscus Algemann, a lawyer, and in 1599 Landfiscal in the Dürky of Brunswick. Completed in 1599, and thereafter set to music in four parts by the Hamburg organists Jacob and Jerome Pratorius, David Scheidele and Joachim Dreker. Only a few of these versions came into German use. The 2nd ed., Heinrichstadt, 1610 (Berlin), was entitled *Cithara Davidica*.

Other versions of this period were:—

11. *Die Psalmen Davids in Teutsche gesangsreymen*. Heideberg, 1572 [B. M. and Berlin]. By Paul Scheele or Melius, afterwards chief librarian at Heidelberg, where he d. in 1602. It is a version of Ps. i.-li. in the Marot-Beza metres.

12. *Der Psalter des heiligen Königes und Propheten Davids: in kurze einfeltige Deutsche Reimen versetzt*. Magdeburg, 1574 [Celle]. By Georgius Henningsen, preacher at St. George's church in Hannover, who d. 1590.

13. *Præteritum. Das ist, Die ainshundert un fünfzig Psalmen des heiligen Propheten Davids*. Augsburg, 1574 [Berlin]. By Gregorius Sinderreiter, preacher at St. George's church in Augsburg.

14. *Gedichte. Das fünfft und letzt Buch . . . begriffend: Den gantzen Psalter des Könighen Propheten Davids*. Nürnberg, 1579 [Wittenbittel]. By Hans Sachs. Apparently written after 1561.

15. *Dauids Himliche Harpffen von neuem auf-gesungen*. Nürnberg, 1581 [Weiningerode]. This copy has lost its title. It is a revision by Sinderreiter of his work of 1574, and is in great measure a new version.

16. *Der gantz Psalter Davids . . . gesangsweise gefasset*. Frankfurt-am-Main and Strassburg, 1582 [Berlin]. By Cyriacus Spangenberg, sometime town and court preacher at Mansfeld, d. 1604 at Strassburg. There is a version of each Psalm by himself (except Ps. xc., where he gives a version by his father), and a few by other hands.

17. *Der Psalter Davids . . . in deutsche Vers oder Rythmos vertiert*. Leipzig, 1583. By Nicolaus Hess of Naumburg.

18. *Psalmen des Könighen Propheten Davids auff die Prantzeische Reimen und Art gestellt*. Speier, 1588 [Munich]. By Philipp the Younger, Baron of Winnenberg and Beilestein. Written about 1584.

19. *Der Psalter gesangsweise, inn verständliche Deutsche Reim*. Breslau, 1591. By Joachim Sartorius, Cantor at Schweidnitz in Silesia.

20. *Der Psalter gedichtweise*. Liegnitz, 1601. By Marcus Buntzel, Burgess at Liegnitz in Silesia.

21. *Der Psalter Davids*. Magdeburg, 1603 [Gotha]. By Elias Noricus, or Nürnberg, of Quedlinburg.

22. *Des Könighen Propheten Davids Psalter von reimen klaren und gantzen Iambis*. Tübingen, 1604



52. *Die Psalmen Davids, nach den mehrentheils bekannten Gesang-Melodien Reim-weiss übersetzt.* Stuttgart, 1700 [Berlin]. By Michael Müller (p. 778, l.).
53. *Die cl. Psalmen in deutsche Reime gebracht.* Danzig, 1713 [Berlin]. By Ernst Lange (p. 687, li.) in the Marot-Beza metres.
54. *Die auf lutherische Melodien in deutsche Lieder übersetzten cl. Psalmen Davids.* Danzig, 1720 [Wernigerode]. Also, by Ernst Lange. Only a few of these came into German C. U.

Other versions of this period were:—

55. *Die alte Zions-Harfe des höchstseligen Königs Propheten und Poeten Davids Ehre.* Nürnberg, 1693 [B. M. and Wernigerode]. By Christoph Adam Negelein, sometime merchant in Nürnberg, and then court-poet at Vienna (d. 1701).
56. *Die Psalmen Davids, oder 150. Göttlich-Prechtische Harfen-Lieder.* Cassel, 1695 [Leipzig]. By Caspar Baum, who in 1679 became collector of the Paedagogium at Cassel (d. 1702).
57. *Geistliche gerührte Harfe Davids.* Stuttgart, 1703. By Johann Wolfgang Jäger, b. 1647, d. April 20, 1737, at Tübingen, as titular Abbot of Adelberg, and General Superintendent of Württemberg.
58. *Davidisches Gesang-Buch.* N. P. 1712 [Göttingen]. By Johann Paul Schönburg.
59. *Übersetzung derer heiligen Psalmen Davids.* Hamburg, 1715 [Göttingen]. By Johann Otto Dörkop, b. at Glückstadt, 1664, finally Kammerath to the King of Denmark, d. 1712 at Hamburg.
60. *Psalmen Davids... in Teutsche Verse gebracht.* Zelle (Celle), 1719 [Göttingen]. By J. Gerup, i.e. Joachim Grupe, who in 1692 was Amtmann at Harburg, and d. 1729.
61. *Melodias sacratissimae; das ist Die heilige Psalmen des hocherleuchteten Königs und Propheten Davids.* Zelle, 1722 [Göttingen]. By David Christian Danielis, in 1737, pastor at Ahlden, near Celle.
62. *Die nach den gewöhnlichsten Kirchen-Gedungen eingerichtete Psalmen Davids.* Nürnberg, 1723 [Göttingen]. By Anna Elisabeth von Schönburg, married 1704 to G. F. Behaim, Baron von Schwarzbach, d. 1716 at Hirschfelde, near Zittau.
63. *Der Teutsch-Ningende David.* Strassburg, 1726 [Berlin]. By Georg Heinrich Möller, sometime pastor at Tränheim near Strassburg.
64. *Psalmen Davids.* Bremen, 1737 [Göttingen]. By Johann Schöne, L.L.D.
65. *Oden Davids, oder poetische Uebersetzung der Psalmen.* Halle, 1746 [Wernigerode]. By Samuel Gotthold Lange, who in 1737 became pastor at Laubingen, near Halle, and d. 1781.
66. *Biblisches Vergnügen in Gott.* Hamburg, vols. i., ii., 1746; iii.,—v., 1752 [B. M. and Wernigerode]. By Conrad Friedrich Stresow, who in 1752 became chief pastor and probst at Burg on the Island of Fehmarn, and d. 1788.
67. *Evangelischer Lieder-Psalter.* Stuttgart, 1747 [B. M. and Berlin]. By C. C. L. von Pfeil (p. 693, l.) on the principle of New Testament interpretation. By double versions the numbers 212 to all.
68. *Psalmen David.* Halberstadt, 1751 [Wernigerode]. By Daniel Wolleb, court preacher at Halberstadt, where he d. 1763.

vi. 1755-1816.

During this period the tendency was to write moral hymns rather than to attempt Psalm-versions. Among the Lutherans the only Psalm-version that need be noted, besides those by Cramer and Lehman (see below), is S. G. Bürde's Ps. cxxvi. (see p. 104, i.). In the Reformed Church there now appeared a tendency to set as the version of Lohwasser. The version substituted for Lohwasser in the *Alt-Dessau G. B.*, 1766, is mainly from J. A. Cramer, but partly supplied by the editor, Simon Ludwig Eberhard de Marées (since 1760 court preacher and superintendent of the Reformed Church at Dessau, d. 1820). 11 of whose renderings are repeated in the *Anhalt-Dessau G. B.*, 1830. Later on the version by Jorissen (see below) came into favour. The principal versions of this period are:—

69. *Poetische Uebersetzung der Psalmen.* Leipzig, vol. i., 1755; ii., 1759; iii., 1763; iv., 1764 [Wernigerode, complete ed. 1763-64 in the B. M.]. By J. A. Cramer (p. 267, li.). These versions are very free, and were

not originally intended for church use. A considerable number passed into the hymn-books of the period, e.g. the *Alt-Dessau G. B.*, 1766, *Lüneburg*, 1767, *Schleswig-Holstein*, 1780, &c. A few are found in recent collections, e.g. in the *Schaffhausen G. B.* of 1841.

70. *David Psalter vor das Israel nach dem Geiste.* Rothenburg on the Tauber, 1762 [Wernigerode]. By Johann Adam Lehman, after 1762 Lutheran superintendent at Rothenburg, where he d. 1788. There are 192 versions on the principle of New Testament interpretation, several of which are included in the *Württemberg G. B.*, 1843.

71. *Versuch einer freieren Uebersetzung der Psalmen, um sie für christliche Gemeine brauchbarer zu machen.* Danzig, 1783 [B. M.]. By Samuel Ludwig Majewski, in 1781 pastor of the Reformed Church of St. Peter, Paul at Danzig, where he d. 1801. He included many of these versions in the *Psalmen und Lieder zum Gebrauch der evangelisch-reformirten Gemeinde zu Danzig*, which he edited in 1785.

72. *Neue Bereinigung der Psalmen, bestimmt für die reformirten deutschen Gemeinen im Grafen Haag und Amsterdam.* Weesl, 1798 [Wernigerode]. By Matthias Jorissen, in 1781 preacher to the (in man) congregation at The Hague, d. 1823. This was written to replace Lohwasser's version, did so in the Rhine Land as early as 1806, forms part of the *Elberfeld Reformed G. B.*, 1853, and is the basis of the versions in the *Schaffhausen G. B.*, 1841. A number are included in Knapp's *Er. L. S.*, in Dr. Schaff's *Deutsches G. B.*, 1869 and 1874, and others.

Other versions of this period were:—

73. *Die Psalmen Davids in deutscher Poesie.* Hildburghausen, 1761 [Berlin]. By Johann Matthäus Stoll, sometime pastor at Albrechts, near Suhl (d. 1793).
74. *Die Psalmen in neuen Liedern.* Breslau, 1762 [B. M.]. By Johann Georg Rutha, sometime pastor at Michelsau, near Briesg in Silesia.
75. *Evangelische Nachahmungen der Psalmen Davids.* Copenhagen, 1769 [B. M. and Hamburg]. By J. A. Cramer (see No. 69). Free versions of Ps. i.-xxx., on the principle of New Testament interpretation.
76. *Geistliche Lieder und Lobgesänge in Nachahmungen der Psalmen Davids.* Mannheim, 1770 [Berlin]. By Georg Friedrich Ludwig Möller, in 1764 pastor of the Reformed Church at Odenbach, near Meisenheim, Rhenish Prussia. The last 31 Psalms.
77. *Poetische Versuche über die Psalmen.* Bützow and Wismar, 1771 [B. M.]. By E. F. von Engel, with preface dated at Lange in Mecklenburg. Of Ps. 1-41.
78. *Die Psalmen Davids in gebundener Rede.* Frankfurt and Leipzig, 5 pts., 1773-74. By Christian Friedrich Flacher, sometime cashier of the lotteries in the principality of Anspach, d. 1783.
79. *Die Psalmen Davids in Liedern.* Weissenburg, pt. i., 1775; ii., 1778; iii., 1779 [pt. i. in Berlin]. By Johann Friedrich Schützinger, in 1762 diaconus at Weissenburg, near Nürnberg (d. 1783).
80. *Versuch einer poetischen Uebersetzung einiger Psalmen.* Leipzig, 1779. By Karl Benedict Suttinger, who in 1764 became rector of the school at Lübben in Saxony, and d. there 1830.
81. *Poetische Uebersetzung der Psalmen Davids.* Königsberg, 1782 [Wernigerode]. By Wilhelm Lau, sometime assistant pastor at Deutsch-Thierau near Königsberg (d. 1782).
82. *Versuch einer poetischen Umschreibung sämtlicher Psalmen.* Frankfurt-am-Main, 1783. By Siegmund Heinrich Gildenfalk, elsewhere described as "Fürst, Hessen-Darmstadtisches Ober-Landkommissar," d. 1787.
83. *Poetische Uebersetzung der Psalmen, nach ihrer Inhalt geordnet.* Hannover, 1784 [B. M. and Wernigerode]. By Johann Georg Brandes, described as Judge (Gerichts-Schlichter).
84. *Psalmen.* Herborn, 1787 [Berlin]. By Wilhelm Heinrich Seel, for 23 years chief pastor at Dillenburg in Nassau (d. 1793).
85. *Die Psalmen dem König David und andere heilige Sänger nachgeungen.* Winterthur, 1793 [Wernigerode]. By E. W. von Wobeser (p. 769, li.).
86. *Christliche Umschreibungen der Psalmen.* Nürnberg, 1798 [Wernigerode]. By Christian Friedrich Buchrucker, in 1793 pastor at Klein-Weissach, near Neustadt on the Aisch, Bavaria.

vii. 1817-1890.

During this period versions of individual Psalms were made by F. H. C. de la Motte Fouqué, J. F. von Meyer, E. R. Stier, C. J. P. Spitta, J. P. Lange, J. C. R. Sturm, and others. Versions, more or less complete, ap-





*Debersetzung.* Basel, 1868. By Dr. Christ. Johann Riggensbach, sometime professor of Theology at Basel, d. 1890.

### III. Roman Catholic Versions.

An account of German Psalters would be incomplete without some mention of the Roman Catholic versions. Very little information is however available regarding these, and, excepting those by Ulenberg, they do not seem to possess much intrinsic value or to have exercised any great influence on the development of German Roman Catholic Hymnody. In the ordinary services of the Church the Psalter continued to be used in the Latin Vulgate version. The German Roman Catholic hymn-books, from the earliest (Michael Vehe's *Neue Gesangbüchlein*, Leipzig, 1537) onwards, as a rule contained a certain proportion of Psalm-versions, but no complete rhymed German version of the Psalms appears to have been authorised for use in any diocese in Germany. The only complete, or approximately complete, rhyming versions made by private individuals, that it has been possible to trace, are the following:—

121. *Der gantz Psalter Davids, nach der gemeinen alten Kirchlichen Lateinischen Edition auff vers und Reimweis gar freulich verständig und geschicklich gestellt.* Cologne, 1574 [Augsburg]. By Rutger Edingius. A few of these passed into the early R. C. hymn-books.

122. *Die Psalmen Davids in allerlei Teutsche gesangreimen bracht.* Cologne, 1582 (H. M. and Berlin). By Caspar Ulenberg, then R. C. pastor at Kalswerth (d. at Cologne 1617). This is one of the best 16th cent. versions, and many passed into the R. C. hymn-books.

123. *Der Psalter Davids.* Dresden, 1599 (Berlin). By Vitus Abel Endter, elsewhere described as "of Carlsbad, in the service of the Elector of Saxony."

124. *Seelen Lustgart: das ist der gantz Psalter.* St. Gall, 1610 [Augsburg]. By Melchior Guldin.

125. *Die Psalmen des küniglichen Propheten Davids: In Teutsche Reymen und Melodeyen verfasst.* Mainz, 1658. This work has also a second title, beginning *Kayserlicher Psalter, darmit Die Psalmen Davids, &c.*, dated Frankfurt-am-Main, 1659. [Göttingen.] No name of author is given.

126. *Harppfen Davids mit teutschen Saiten bespannet . . . Gesangsweis eingerichtet.* Augsburg, 1669 (H. M. and Wernigerode). In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

127. *Der schöne Psalmen-Brunn des küniglichen Propheten Davids in hochteutsche Reymen gesangsweise geflossen.* Frankfurt-am-Main, 1673. By Johann Philipp, Baron von Schönborn, who d. 1673, as Bishop of Würzburg.

128. *Das Buch der Psalmen in gebundener Schreibart.* Kempten, 1772 [Augsburg]. By P. Camillus a Praemont.

129. *Die Psalmen und biblische Gesänge in deutsche Verse.* Augsburg, 1787 [Augsburg]. By F. K. Kienle.

130. *Die Psalmen lyrisch übersetzt.* Hildesheim, 1787, &c. By Joseph Anton Cramer, b. 1737, sometime Jesuit professor at Hildesheim, where he d. 1794.

131. *Die Psalmen . . . in gereimten Versen.* Augsburg, 1819 [Augsburg]. By Franz Joseph Wetznierl, in 1806 preacher at Regensburg cathedral (d. 1820). See also p. 656, i.

132. *Psalmen und Gesänge der heiligen Schrift.* Freiburg, 1817 [Wernigerode]. By Marx Fidel Jäck, in 1808 R. C. pastor at Triberg in the Black Forest.

133. *Psalterium: oder Aus-Bei-Freis-Gebets des Psalmen Davids in gereimten Versen.* Landshut, 1832 [Munich]. By Simon Buchfeller b. 1798, sometime Pfarr-Vicar at Alt-Oetting in Bavaria.

134. *Das Buch der Psalmen in gereimten Versmassen übersetzt.* Munich, 1863 (B. M.) By Heinrich Hayd, described as p. d. and Kaplan.

135. *Die Psalmen metrisch übersetzt.* Vienna, 1864 (H. M. and Augsburg). By Dr. Adolf Brecher, with preface dated Olmütz, Oct. 1863.

The above article, though doubtless imperfect, contains an approximately complete list of versions of the Psalter in German rhymed verse, and is much fuller than anything which

has yet appeared in Germany. For kind help in its compilation thanks are especially due to

Professors Dr. Oscar von Gebhardt, Berlin; Dr. Eduard Jacobs, Wernigerode; Dr. Laubmann, director of the Royal Library at Munich; Dr. J. Franke, Göttingen; Dr. Dibel of the Town Library, Augsburg; Pastor Dr. Kraft, Elberfeld; Pastor Carl Bertheau, p. d., Hamburg; Seminarlehrer Wilhelm Biele, Lüneburg; and M. Felix Boret, Grandchamps, Neuchâtel.

Among the non-rhyming versions may be mentioned those by Moses Mendelssohn (Berlin, 1783); F. T. von Schönfeld (Vienna and Leipzig, 1788); J. V. F. Zobel (Augsburg, 1790); J. R. Schärer (Bern, 1812); M. Lindemann (Hamburg, 1812); G. F. Hillmer (Breslau, 1817); F. W. Goldwitzer (Sulzbach, 1827); J. B. König (Augsburg, 1830-31); Ferdinand Stereeder (Linz, 1859); Wilhelm Piath (Hamburg, 1866); Gustav Hekel (Innsbruck, 1883. This is vol. III. of his *Dichtungen der Hebräer*); while most of the recent German commentaries on the Psalms contain a version according to the parallelisms of the Hebrew.

We may add that some collections of hymns have appeared under titles which conveyed the erroneous impression that they consisted of Psalm versions, e.g., the *Psalmodia Evangelica* (Wolfebüttel, 1627) of Albert Liders (Göttingen); the *Herzliche Psalter* (Breslau, 1662) of David von Schweinitz (B. M.); the *Graffenbergische Psalter und Harfenlust* (Altenstein, 1673-75) of Johann Müller (Hist. and Antiq. Society at Stettin); and the *Davidischer Harfenspiel* (Nürnberg, 1762) of N. E. Zobel (Royal Library, Hanover).

After this article had been finally arranged the interesting work of Dr. O. Wetzelstein entitled *Die religiöse Lyrik der Deutschen im 19 Jahrhundert* (Neustrelitz, 1891) came to hand. There at pp. 310, 311 is a long note on recent German versions of the Psalms. Those not noted above are the versions by Hermann Bräunow, photographer in Danzig (*Psalmen Davids in Liedern*, 1884); by Wilhelm Preger (*Psalmbüchlein*, Rothenburg on the Tauber, 1886; 2nd ed. Gütersloh, 1888, as *Stimmen aus dem Heiligtum*); and Professor Dr. Watterich (*Die Psalmen metrisch übersetzt*, Baden Baden, 1890). [J. M.]

**Te Deum laudamus, pp. 1119-1234.** The following additions to this article must be noted:—

1. At the end of § i. Authorities, 1119, ii. read:—

There is an interesting article [by Dom G. Morin] in the *Revue Benedictine* for April 1890, pub. at Maredsous, Belgium, "L'Auteur du Te Deum." Morin attributes the introduction of the hymn (verses 1-21) into N. Italy to Abundius Bp. of Como (423-464) and Niketas Bp. of Aquileia (454-485), and hence explains the titles which attribute the hymn to them as authors.

2. At the end of § vi. Versions, i. Old German, p. 1127, ii. read:—

The Icelandic Post-reformation *Graduale* (in use up to the end of the last century) contains a version in a sort of rough rhyme, beginning

Herra Gud þig heidrum vier  
Herra Gud vier þokrum þier  
Þig Fadir Elifje  
Vegsamar allt Jardiðke.

The literal translation of verse 16 is "The Virgin's womb hast thou not despised: thus mankind is loosed through the Grace." The copy quoted is Editio xix. anno 1779, pp. 251-256.

3. At the end of § vii. Liturgical Use 7. (4) (Rubrics of the *Roman Brev.*) p. 1130, i. read:—

Dom G. Morin sums up the case of present usage thus: "Aujourd'hui . . . comme chacun le sait dans la liturgie romaine on ne chante régulièrement le Te Deum aux Matines que si l'on doit chanter le Gloria in excelsis à la Messe." i.e. p. 155 note.

4. Read on from p. 1130, ii. immediately before § viii. Musical Settings, as follows:—

In Appendix B to Mr. Walter de Gray



bodied in full at p. 119, and therein it is said that the compiler of the *Raccolta* was a Roman priest of the name of Telosephoema Galli, who d. in 1845. There is no evidence to show that he composed the "Viva! viva! Gesù." [J. J.]

**Young, Edward Mallet, M.A.** s. of Sir G. Young, Bart., was b. Jan. 24, 1839, and educated at Eton and Trinity College, Cambridge; B.A. first class Classical Honours, 1863, and Fellow of Trinity College, 1865-78. He became Assistant Master at Harrow School in 1865, and Head Master of Sherborne School in 1878. He entered Holy Orders in 1869, and

was Select Preacher at Cambridge in 1876-79, and Hon. Canon in Salisbury Cathedral 1891. In 1888 he edited *Hymns for the Use of Sherborne School*, an excellent collection for its special purpose, and to it he contributed:—

1. Abide in Me and I in you. *Union with Christ.*
2. Beneath the fig-tree's silent shade. *St. Bartholomew.*
3. Captain of our salvation take. *Ember days.* This is C. Wesley's hymn rewritten and adapted for Public Schools (see p. 304, ii.).
4. O merciful and holy. This is the altered form of Dr. Butler's hymn noted on p. 1308, l. 5.
5. We praise Thy grace, O Saviour. This is an altered form of Bp. How's hymn noted at p. 540, ii., 28.
6. When to dark Moriah's side. *Easter Eve.* [J. J.]

## APPENDIX—PART II.

### A

**A blessing on our pastor's head.** *J. Montgomery.* [For Ministers.] Written Dec. 26, 1840, for the Jubilee of the Rev. W. Jay of Bath, in 6 st. of 4 l. (M. Mus.) In 1863 it was included in *Montgomery's Orig. Hym.* It is sometimes given as "A blessing on Thy servant's head," as in the *Prim. Meth. Hym.*, 1867.

**A Patre Unigenitus, p. 2, l.** Another tr. is, "The Father's sole-begotten Son," by T. B. Follock in the 1849 ed. of *H. A. & M.*

**Aberdeen Breviary.** [See p. 171, ii.]

**Abide with me, fast falls the eventide, p. 7, l.** A cento from this hymn, beginning "Swift to its close ebbs out life's little day," is in *Laudes Domini*, N. Y., 1834.

**Ach! treuer Gott, p. 10, ii.** This hymn is found in the Berlin ed. of Crüger's *Praxis*, &c. 1663, No. 373.

**Ach, uns wird das Herz so leer, p. 10, ii.** This hymn was written in the spring of 1829.

**Ad laudes Salvatoris, p. 12, ii.** We have found this in a ms. of circa 1199 in the Bodleian (*Liturg. Misc.*, 341, f. 56).

**Ad nuptias Agni Patris, G. de la Brunetiere.** [Common of Holy Women.] Appeared in the *Paris Brev.* 1680, Aest. p. lxx. and again in the 1736 ed. of the same as by "G. Ep. 8." It is also in other French *Brevs.* and Newman, 1838-66. Tr. as:—

1. To the Lamb's festival. By I. Williams in the *British Mag.* Oct. 1834, and again in his *Hym. Tr. from the Parisian Brev.* 1839, p. 327. Also in Skinner's *Daily Ser. Hym.* 1864, and the *St. Margaret's Hym.* (East Grinstead) 1875.

2. To share the Lamb's high marriage rites. By J. D. Chambers, 1866, p. 47. The opening stanza of this tr. is noted at p. 322, ii. 3, as part of a cento in the *Hymnary*, 1872.

**Ad perennis vitæ fons, p. 13, l. 4.** Du Méril's text is from a ms. of the 10th cent. in the Bibl. Nat. Paris (*Lat.* 10587). The poem is also in the St. Gall ms. 573, of the 9th or 10th cent. Note also that Neale's tr. (No. 2 at p. 13, l.) in his *Jays and Glories of Paradise*, 1865, which was based on Wackerbarth's tr., 1843, "At the Fount of life eternal," has yielded a second cento to the *People's Hym.* 1867, and the *St. Margaret's Hym.* (East Grinstead): as, "Where the sacred Body lieth." This cento has alterations by Dr. Littledale. From Dr. Neale's text direct the cento, "There no waxing moon, nor waning" in the *St. Margaret's Hym.*, 1875, is taken.

**Ad regias Agni dapes, p. 14, l.** "Once the angel started back." This in the American *Episco. Hym.* 1871, begins with st. iii. of Bp. J. Williams's tr. 1845.

**Ad templa nos rurus vocat, p. 14, l.** "When first the world sprang forth," in *Kennedy*, 1863, is based upon E. Caswall's tr. beginning with st. iii.

**Adam of St. Victor, p. 15, ii.** A 2nd and greatly improved ed. of his *Œuvres Poétiques* by L. Gautier was pub. at Paris in 1831.

**Ades Pater supreme, p. 19, l.** This is in a ms. of the 5th cent. in the Bibl. Nat. Paris (*Lat.* 8084, f. 16)

Another tr. of the cento *Ades Pater* is "Father, Most High, be with us." In the 1839 ed. of *H. A. & M.*, by the Compilers.

**Adeste, Coelitus chori, p. 19, ii.** This hymn was given in the *Tunnicliffe Brev.*, 1696, p. 422, as "Promissus on festat dies."

**Adeste Adules, p. 20, l.** In the *Evening Office of the Church in Latin and English*, Lond. 1760, this hymn consists of sts. i., ii., vii., viii. of the text as on p. 20. Concerning the trs. ii must be noted:—

1. That to Canon Oakeley's tr. as in the *Altar Hym.*, 1884, No. 7, Mr. W. T. Brooke added a tr. of st. iii. vi. as on p. 20, thus producing a tr. of the full text.

2. The tr. No. 7, "Come hither, ye faithful," is attributed, in the *Pennsylvania Luth. Church Bk.*, 1869, to "C. P. Krauth."

3. "Come, all ye faithful," in the *R. C. Hym. for the Year*, 1867, is a slightly altered form of Neale's tr. (No. 9), which dates 1834.

**Adeste sancti plurimo, Claude de Santeuil.** [Octave of All Saints.] In the *Paris Brev.*, 1680, *Hiemalis*, p. 278. Also in the *Paris Brev.*, 1736, and other *French Brevs.*, and in his brother, J. B. de Santeuil's *Hymni Sacri et Novi*, 1689, p. 178, with the note "Non mihi vindico hos hymnos." Tr. as "Now, while before your relics," by E. Caswall, 1858, p. 369, and 1873, p. 330; the *R. C. Parochial H. Bk.*, 1840, and others. Another tr. is by I. Williams in *British Mag.*, Jan. 1836, and in his *Hym. Tr. from the Par. Brev.*, 1839, p. 268.

**Adeste sancta Trinitas, p. 22, l.** Also tr. as "Be near us, Holy Trinity," in *H. A. & M.*, 1839, by the Compilers.

**Adoro te devote, p. 23, ii.** Additional trs. are:—

1. With all the power (powers) my poor heart bath. By B. Crashaw in his *Steps to the Temple*, 2nd ed. 1649, p. 74. Repeated in J. Austin's *Devotions*, 1668, and in the *Pennsylvania Luth. Church Bk.*, 1869, No. 338.

2. Devoutly we adore Thee, Deity unseen. This in the *Altar Hym.*, 1884, is Neale's tr. slightly altered.

3. O loving Pelican, O Jesus, my sweet Lord. Anon. in the *R. C. Parochial H. Bk.*, 1840.

4. Hoole's tr. noted on p. 23, ii. 7, should read "Thee I adore, the Truth concealed."

5. O blest memorial of our dying Lord. This in *Laudes Domini*, N. Y., 1834, begins with st. ii. of Bp. Woodford's tr.

6. Lord, in thankful love adoring. One stanza only from the "Adoro te," with an original doxology in the *Savoy Hymnary*, N. D.

**Adas superne Spiritus, p. 23, ii.** This hymn we find is based upon the "Veni sancte Spiritus Et," (p. 1212, ii.), and is found in the *Paris Brev.*, ed. 1423, but not in that of 1736. Concerning the trs. ii must be noted that No. 3, attributed to H. Bonar, is really a tr. by him of the *Veni superne Spiritus, Pater benigne*.

**Adas tenebras primas, p. 23, ii.** We have found this hymn in a *Nicaraguan Hymnarium* of the 11th cent. in the Brit. Mus. (*Add.* 30651, f. 165).

**Aeterna Christi munera, Et, p. 24, l.** The original of the transcript by Junius has been found in the Bodleian. It dates circa 990. (*Junius*, 26 f. 116.) It is

also in a 7th cent. ms. at St. Gall, No. 454; and later ms. elsewhere.

**AETERNA COELI GLORIA.** p. 35, li. From E. Caswell's tr. (No. 2) the verse in the *Hymn* for the Year, 1867, begins almost in "The star that led us in the north"; and that in *Hymn of Songs of Praise*, N. Y., 1914, with st. a. "Jesus, be near us when we wake".

**AETERNA REGNABIT.** p. 36, li. We have found this verse in several mss. in addition to those named at p. 37, li. The most important of these are the Bern ms., No. 383, circa 900; and No. 455 of the 14th cent. The *Immunable* book, in 12 st., is in a 16th cent. ms. in the Brit. Mus.; *add.* 10165, c. 1595.

**AETERNA REGNABIT.** p. 37, li. Since this article was in type I. Haffner has pub. a 2nd ed. of his work on Adam of St. Victor (1891) in which he corrects his first impression that this hymn was by Adam. He states the fact, says it has been lately attributed to Adam; and is unworthy of him. The earliest ms. which ascribes it is a 16th cent. MS. written before 1520, in which it begins, "Aeterna Regnabit." (Bibl. Nat., Paris, Lat. 14418.)

**AGNOSTIC OMNIS SACRILEGII.** p. 30, l. We have found this in a 16th cent. ms. in the Brit. Mus. (*add.* 24103 E. 128). It is also in a 16th cent. ms. at St. Gall, No. 190; and in others of a later date. In F. Lant's ed. of Fortunatus's *opera Poetica*, 1901, p. 204, it is given among the pieces falsely ascribed to Fortunatus.

**AGNA DEI.** p. 30, l. This is found in a ms. of the 11th cent. in the Bibl. Nat. Paris (*Lat.* 4133); and in another circa 1200, in the Bodleian (*Lat.* Mus. c. l. 122). From the German tr. "O Lamm Gottes unsterblich" p. 21, l. additional st. into English include—  
1. O Lamb of God, unpolluted, whose life. By W. W. Atterbury (from Knapp) in his *Christian Church*, 1865.  
2. O Lamb of God, Who blesting. By T. G. Purser, noted on p. 31, l. in the *Centenary Hymn*, 1900.

**AGNUS DEI.** p. 31, l. He was crucified at Wittenberg in 1516 as, "Jeanne Boudier de Eisleben, n.e. of Leipzig." Another tr. of his hymn, "Ich ruf zu dir," is "O Thou I need my cry, Lord Jesus," in the *Monks' H. B.*, 1908.

**AGNI:** why should bitter tears be shed. (*Devoti and Devot.*) This hymn in the American *Unionist Hymn* of the April, 1864, is attributed to "G. B. Burleigh".

**AGNI:** wretched souls who strive in vain. p. 32, l. The following are from this hymn, (1) "My soul no more shall strive in vain"; and (2) "May [New] I resolve with all my heart".

**AGNUS DEI.** p. 31, l. The author of *Letters from the Dead to the Living* and *Moral Letters*, the 2nd ed. of which was pub. at Edinburgh, 1712.

**AGNI, MARION PAUL.** p. 32, li. See d. Jan. 20, 1888. *Abett, Louise May.* b. Nov. 29, 1862, d. at Concord, March 5, 1906. She pub. *Little Rose, Little Flower*, etc., and also wrote a few hymns for children.

**AGNI, MARION PAUL.** p. 32, li. This hymn is in a ms. of the 15th cent. in the Bibl. Nat. Paris (*Lat.* 9884, f. 11); in an old ms. at Trier, (now l. p. 32); and several of the 15th cent. and later dates.

**ALEXANDER, CECIL F.** see Humphreys. p. 38, li. Additional hymns to those already noted in this Dictionary are in—  
1. Christ has ascended up again. (1882.) *Adoration*.  
2. His are the thousand sparkling rivers. (1875.) *Seven Hymns on the Cross* (19th Word).  
3. How good is the Almighty God. (1848.) *God, the Father*.  
4. In all the rich man's garden. (1883.) *Stutter Hymn*.  
5. It was early in the morning. (1885.) *Sister Hymn*.  
6. So be it, Lord; the prayers are prayed. (1849.) *Prayer in God*.  
7. Now you never in the twilight? (1893.) *Epiphany*.  
8. Still bright and like death Jordan flow. (1883.) *Epiphany of our Lord*.  
9. The angels stand around Thy throne. (1848.) *Adoration to the Word of God*.  
10. The saints of God are holy men. (1848.) *Communion of saints*.  
11. There is one Way and only one. (1875.) *St. Philip and James*.  
12. Up in heaven, up in heaven. (1848.) *Adoration*.  
13. We are little Christian children. (1848.) *Only Praise*.  
14. We were washed in holy water. (1848.) *Only Praise*.  
15. Where of old the Jewish mothers. (1883.) *Christ's Motherhood* to Address.

16. Within the Churchyard side by side. (*Devoti*).

Of the above hymns those dated 1864 are Alexander's *Hymn for Little Children*; those from *Seven Hymns* are his; and those dated 1875 are of H. A. & M.

Several new hymns by Mrs. Alexander of the 1861 1/2 cent. Appendix to the Irish Church Hymn, W. L., p. 39, st. a. As the hymns are all signed in his Augustus 2, he is not enumerated here.

**ALEXANDER, HENRY.** p. 39, li. The following hymns by Dean Alexander are in C. U.—  
1. Herald in the wilderness.  
2. Let the Church of God rejoice.  
3. Jude, (1844, but not in his *Ps. & Hymns*).  
4. Not in anything we do, O heavenly Father.  
5. O Thou that O Lamb divine dost lead.

(1844.)  
6. O why on death so bent? *Cont.* (1844.)  
7. O all our business men may wear to Day. (1867.)

8. Our year of grace is passing to a close the Year. (1867.)

9. Saviour, why Father's promise we would keep. (1844.)

10. Since we kept the Saviour's birth. *Trinity*. (1863.)

11. Thus that art the Father's Word. (1844.)

12. Thus on that wondrous journey, journey. (1867.)

13. Thus, O Christ, hast made our communion. (1844.)

14. When in the Lord Jehovah's name. *Schools*. (1844.)

All these hymns are in Dean Alexander's *Hymn*, 1867, and the others are those of their names as far as we have been able to trace the author of his works at p. 39, li. also to additional Index of Authors and Translators.

**ALL CREATION GRASS AND TRAVEL.** p. 30, li. Latin as "Tota creatura gemit: Deus autem Hodges, in his *Church's Psalm*, 18, 19.

**ALL HAIL, INSURANCE GOD.** p. 40, li. This hymn is in the *Centenary Hymn*, 1900.

**ALL HAIL, OUR CHURCH'S ELDER.** p. 40, li. This appeared in his *Grasp Hymns*, 1850, three parts, with the heading "For the Centenary of the Brethren's Fellowship, and also of the Society for the furtherance of the Moravian Church, (November 18) and in its 1st ed. of 1, of which it is in the *Monks' H. B.*, 1908, as No. 23.

**ALL PRAISE TO THE LORD, WHO RULES WITH HIS WHISPER.** (*Thunberg's* for deliverance work.) Appeared in his *Hymn*, & *Sec. Poem*, Weymouth, 1866-72, vol. v, p. 216.

**AGNUS OMNIS SACRILEGII.** p. 30, l. We have in the following verse, — Brit. Mus. *add.* 73, circa 1270; Bodleian, *Arcton* 9, p. 418, circa 1200; *Arcton*, A. 307, A. 1, 186, 18th cent.

**AGNI, LEOENE B.** p. 30, li. Author of "How the Soldiers have followed the Lord" (*Journal of the Ministry*, Maine, June 4, 1912; entered Ministry in 1880; and d. Aug. 20, 1912).

**AGNI, REDEMPTORIS MAIOR.** p. 31, li. We find this Antiphona in the 16th cent. edition of the *Nat. Paris*, *Lat.* 1159, f. 127 b, circa 1190; *add.* 12194 f. 72, circa 1270 (reference in a *Arcton*, 121 f. 46 b, 13th cent.; and the *ms.*, *add.* 427 f. 116 b, circa 1280).

**ALMIGHTY FATHER.** God of grace, p. 32, li. Hymn was first pub. in the *Centenary Hymn*, 1900.

**ALMIGHTY SPIRIT, now behest.** An altered *Centenary's* "Spirit of power and might" p. 38, li. 58.

**ALMUS SANCTUS, vita mundi.** p. 34, l. We find this in the *Fecker Hymn*, Cologne, 1741, p. also in, as "Summus Spirit, etc. st. John Jacobus Maas in the 1808 ed. of H. A. & M.

**AMEN, PRONATOR, VICTOR.** p. 35, l. The Dr. Todd edited one of the 11th cent. in the *Trinit. Hymn*. Another st. at *Millen* (M. 23, 41) of the 16th cent. (*Chavallier's Epiphany*, 1897).

**AM I A SOLDIER OF THE CROSS?** p. 38, li. Antiphona of this hymn we have found in a



It is a portion of "Do I believe what Jesus saith?" that the hymn in its full form appeared in Watts's *Hys. & S. Songs*, 1709; and that the portion beginning "Am I a soldier of the Cross?" subsequently appeared in his *Sermons*, 1721-24. The facts are (1) both hymns appeared in the *Sermons*, &c., 1721-24, "Do I believe, &c." for ser. 30, and "Am I a soldier, &c." for ser. 31; and (2) the two were united as one hymn, and included in the *Hys. and S. Songs*, Bk. I., No. 37, Pt. II. sometime in the present century. We find it in T. Nelson's ed. of Watts, 1844, and others, but in no edition before 1800.

**Ambrose, William** (*Amyra*), was b. at Bangor, Aug. 10, 1813, and d. at Portmadoc, where he held a pastoral charge, Oct. 31, 1873.

**Ambrosian Breviary**, p. 171, l.

**And are there countries far away.** *Ann Gilbert, n.e. Taylor*. [*Missions*.] In *Hys. for Infant Minds*, 35th ed., 1844. See *Taylor, Ann and Jane*, p. 1116, i.

**Andersen, Hans Christian**, s. of poor parents, was b. at Odense, Denmark, April 2, 1805, and died Aug. 4, 1875. He is well known as a poet, and a writer for children. His *Christmas Carol*, "Child Jesus comes from heavenly height," tr. from the Danish, is in *The Evang. Hym.*, N. Y., 1880.

**Anderson, Maria Frances**, n.e. Hill, p. 67, i., is the daughter of Thomas F. Hill, of Exeter, England, and a Baptist. She pub. in 1853 *Jessie Carey*, and in 1861, *The Baptists in Sweden*.

**Angel-voices ever singing**, p. 68, ii. This hymn was written for the opening of an organ in Wingates Church, Lancashire, 1861.

**Angelos Patrons**, p. 68. This hymn is in the *Hymnologia Sacra*, Mainz, 1871, p. 143, and several other works before 1860.

**Anglo-Saxon Hymns**. [See p. 943, ii. § II.]

**Anima Christi sanctifica me**, p. 76, i. This is found in a ms. in the Bodleian, *Roll*, 113, (at f. 12 b.), circa 1399, in a hand of the first half of the 15th cent. E. A. Iayman's tr. (No. 5) should read "Spirit of Christ, &c.," and No. 6 is 1862 and reads "Soul . . . my sanctification."

**Anketell, John**, M.A., was b. at New Haven, Connecticut, U.S.A., March 4, 1838, and educated at Yale College, and the University of Halle-Wittenberg, Prussian Saxony. He was ordained deacon of the American Episcopal Church in 1860, and priest in 1860. He founded St. John's (American) Episcopal Church in Dresden in 1869. Subsequently he became Professor of Hebrew and Greek Exegesis in the Seabury Divinity School. Mr. Anketell pub. in 1889 *Gospel and Epistle Hymns for the Christian Year*, N.Y. He has also tr. about 120 hymns from the German, Greek, Latin, Hebrew, French, Spanish, Danish, Italian, and Syriac, which were pub. in the *Church Review*, N. Y., 1876 and later, and in other periodicals. A few of those from the Latin are noted in Duffield's *Latin Hymn-Writers*, &c., 1889. Mr. Anketell's original hymns number about 180. Both these and his trs. are worthy of notice.

**Antiphon**, p. 73, l. (III. 2). The seven greater *Antiphons* are found in an 11th cent. ms. in the Brit. Mus. (*Hart*, 2061, f. 10); and in a ms. of the 11th cent. in the Bodleian (*Liturg. Misc*, 366, f. 53b). The metrical form "Veni, veni Emmanuel" (p. 74, l. 4) has not yet been traced earlier than the *Psalterium Cant. Catholicon*, Cologne, 1722, p. 209. From Dr. Neale's tr. (5) "O come, come Thou, Emmanuel," in Choppe's *Hym.*, 1862, is taken. J. D. Chambers's tr. of the same text 1st appeared in his *Order of Household Devotion*, &c., 1854, p. 240. H. N. Trzenham has also a tr. of "O sapientia," in his *Sentences of Kierke*, 1864, p. 181.

**Antiphonarium Benchorensis**, p. 570, i.

**Apparebit repentina dies**, p. 76, i. This is found in the Bern ms. 455 of the 10th cent.

**Apparuit benignitas**, p. 76, i. The tr. here attributed to Dr. Neale was really by the late Rev. B. Webb, (p. 1245, i.), as we learnt from him, and not by Dr. Neale. No. 64, in J. A. Johnston's *Anglican Hym.*, 1856 and 1861, "O height, O breadth, O depth of love," is based upon Webb's tr., as is also "O love divine, to guilty men," in Philadelphia Presb. *Sol.*, 1861.

**Appleton, F. F.** In the American Unitarian *Hys. of the Spirit*, 1864, two hymns are attributed to this author: (1) "The past yet lives in all its truth, O God." (*Past and Present*); (2) "Thirsting for a living spring," (*Seeking Good*). The latter is also in the Unitarian *Hk. of Hys.*, 1846, but anonymous.

**Arbuthnot Missal**, p. 1042, i.

**Arminian Bible Christians**. [*Methodist Hymnody* § vi.]

**Armstrong, John**, D.D., eldest s. of Dr. Armstrong, a physician, was b. at Wearmouth, Aug. 22, 1813, and educated at Charterhouse, and Lincoln College, Oxford, s. a. 1836. Taking Holy Orders in 1837, he was Curate of Alford, 1837; Priest-vicar of Exeter Cathedral, 1841; Rector of St. Paul's, Exeter, 1843; Vicar of Tidenham, 1845; and Bishop of Grahamstown, 1853. He d. May 16, 1856. His *Memoirs*, by T. T. Carter, were pub. in 1857. He pub. *The Pastor in his Closet*, in 1847. In it appeared his hymn "O Thou Who makest souls to shine," (*Ember Days*) in 3 st. of 4 l. It is given in the S. P. C. K. *Church Hys.* 1871; Thrings's *coll.*, 1882, &c. **Arndt, E. M.**, p. 60, No. 10. "Und klingst du" was written in 1836, and 1st pub. in his *Gedächte*, 1840, p. 570.

**Art thou fainting in the tempest?** J. M. Neale. [*St. Peter or St. John*.] This appeared in his posthumous *Sequences, Hys., and other Ecclesiastical Verses*, 1866, p. 20, in 11 st. of 6 l., with the heading, "Follow thou Me. A Sequence for the festival of St. Peter or St. John," and the following note: "It need hardly be said that the main thought of the following sequence is taken from the sublime conclusion of St. Augustine's Commentary on St. John's Gospel. The English reader may need to be informed that the Vulgate translation of our Lord's saying omits the *if*, and simply runs thus: 'I will that be tarry till I come . . . follow thou Me.' From this original Sequence two centos have come into C. U.: (1) "Art thou fainting in the tempest?" and (2) "These the Two Lives: one, the fleeting."

**As through a glass we dimly see.** A cento from J. Fawcett's "Thy way, O God, is in the sea," p. 573, ii., in the *Leeds H. Bk.*, 1853.

**Ashworth, Thomas Alfred**, is the author of the following hymns in Martineau's *Hymns*, &c., 1840 and 1873:—

1. Christian warrior, faint not, fear not. *Courage Enjoined*.
2. O terrible in judgment, hear. *Death anticipated with Fear*.
3. Praise, blessed Gospel, glorious news for man. *Blessings of the Gospel*. In the American *Hys. of the Spirit*, 1864, it reads, "O blessed Gospel, glorious news for man."

Concerning Mr. Ashworth we have no definite information.

**At even ere the sun was set**, p. 66, ii. An abbreviated form of this is in M. W. Stryker's *Church Song*, 1889, as "O Saviour Christ, our woes dispel."

**At Thy feet, our God and Father**, p. 69, ii. This hymn was pub. in the *Family Treasury*, 1861.

**Auber, Harriet**, p. 90, ii. The following versions of psalms from her *Spirit of the Ps.*, 1829, are also in C. U.:—

1. Great God, wert Thou extreme to mark. *Ps. cxix.* "Thy servants in the temple watched," begins with st. ii. of this.
2. How blest are they who daily prove. *Ps. xlii.*
3. How blest the children of the Lord. *Altered from Ps. cxiii.*
4. Jehovah, great and awful name. Part of *Ps. lxxviii.*
5. O Thou Whom heaven's bright host revere. *Ps. lxxviii.*
6. Praise the Lord, our mighty King. *Ps. cxviii.*
7. Spirit of peace, Who as a [celestial] Dove. *Ps. cxviii.*
8. Thou by Whose strength the mountains stand. *Ps. lxxv.*
9. To heaven our longing eyes we raise. *Ps. cxviii.*
10. Vainly through night's weary hours. *Ps. cxviii.* Sometimes "Vainly through the night the ranger."
11. While all the golden harps above. *Easter.*

**Audi, benignus Conditor**, p. 91, i. This is found in a Rheinau ms. of the 10th cent. (see *Daniel*, iv. 121), the Bern ms., No. 455, of the 10th cent. and in several of the 11th cent. in addition to those named on p. 91, i. ii. We may add that this is one of the eight hymns which the Benedictine editors assign to St. Gregory.

**Augustinian Breviary**, p. 179, i.

**Aurea luce et decore rosea**, p. 93, i. ii. This is also in the Bern ms. 455 of the 10th cent.; and other mss. of the 11th cent. not noted on p. 93.

**Aurora jam spargit solium**, p. 93, ii. This is found in the St. Gall ms., No. 20, of the 10th cent. and also in several mss. of the 11th not cited on p. 93, ii. It must be noted (1) that the tr. in *Hymn. Anglic.*, 1844, begins, "From forth the glorious eye of morn," (2) and that, mislaid by the Campbell mss., we have given his tr.

"The morn had spread its crimson rays" to this hymn in verse. It is really a st. of "Aurora coturni purpurei." p. 94, U.

**Aurora lucis dum novus.** p. 94, U. This appeared in the *Christian*, 1848, p. 429.

**Ave Christi Corpus verum.** p. 94, U. Another st. is "Hail! True Flesh Christ our Saviour," by Mrs. E. H. Mitchell in the *Altar*, 1844.

**Ave plena gratia.** p. 94, U. This appeared in the *Pure Heart*, 1761, p. 527.

**Ave Rex qui descendisti.** (Holy Communion.) This is printed by Jones, No. 364, as a Sequence for Corpus Christi from two Brethren met. now at Kilmarnock, No. 26, of the 14th cent., and No. 134 of the 15th cent. Each half stanza begins with the word, "Ave." Fr. as "Hail! O King, Who suffer wounds by Thy hands, in Thy Blood." *Evangelical*, 1843, p. 118, and in the *Altar*, 1844.

**Ave verum corpus saltem.** p. 94, U. Also in a st. of circa 1360 in the *Bohemian Liturgy*, 164, f. 2, 3.

**Awake, arise, and hail the morn.** (Christmas.) This was given anonymously in J. Dobell's *New Ser.*, 1808, No. 29, in st. of 4 l. In the *Songs for the Sanctuary*, N. Y., 1846, it is altered to "Wake, O my soul, and hail the morn."

**Awake, [say] our drowsy souls.** p. 103, U. This is to Miss Scott's st. [No. 29.]

## B

**Bailey, F. F.** p. 107, f. Other extracts from his *Prayer*, 2nd ed., 1841, in C. U. as hymns are: "As flames in skies" (glory of God); and "O God, Thou wonderest me in Thine" (Holy Trinity).

**Bailey, Thomas L.**, an American Baptist minister, was b. at Philadelphia, Pennsylvania, March 2, 1804, and entered the ministry in 1831. He is the author of several hymns in various American S. School hymn-books, as *Worship Thoughts*, *The Gleaner*, &c., including, (1) "Come, talk to me of Jesus" (*Jesus the Saviour's Friend*); and (2) "No night in heaven, eternal day" (*Heaven*).

**Baillie, Joanna**, daughter of Dr. James Baillie, was b. at the Manse of Budevill, Lancashire, Sep. 1782, removed to Hamilton in 1818, and then to London in 1844. She d. at Hampstead, Feb. 23, 1841.

**Baileys, W. F.** p. 108, U. He d. at Brighton, July 3, 1847.

**Balfour, Alexander**, was b. of poor parents at Neskia, Fifehire, 1767. For some time he was engaged in business pursuits, but through lack of success therein he entered the publishing house of Messrs. Blackwood, of Edinburgh, as a clerk, in 1804. He d. in 1829. He published several works in prose and verse. His hymn, "Go, messenger of peace and love," is noted on p. 480, U.

**Barbault, Anna L.** p. 114, U. No. 19 on p. 114, U. should be dated circa 1820. Another hymn in C. U. from Mrs. Barbault's *Prayer*, &c., 1820, is, "O Father! through the actions fear" (*Sunday*).

**Barstow-Owens, S.** p. 114, U. Other hymns in C. U. are:

1. Forward! said the Prophet. *Processional*. Appeared in the *New Mirror*, 1874.

2. My Lord, in glory reigning. *Christ is Glory*. In Mrs. Brock's *Children's H.*, 1841.

3. Now severed in Jordan. *Processional*. Appeared in the S. Mary, Aberdeen, 1868, the *People's Hymn*, 1847, &c.

**Barry, Matthew**, the author of *The Children's Garland*, *Songs of Sanctified*, and other works, was at one time a dealer in musical instruments, in Queen Victoria Street, London. His *Evening Hymns*, "Saviour, now the day is ended," is in the st. of *Prayer for Children*, 1841.

**Barry, Alfred**, p. 114, U. Dr. Barry returned from Australia in 1851, and became Assistant Bishop to the Bishop of Rochester the same year, and Canon of Windsor in 1861.

**Bartus, Bernard**, p. 114, U. Other hymns in C. U. —

1. God made the country, yet is scorned. (*Country Life*). This begins with st. of a poem addressed to a Friend in London" in the *Reliquary*, 1838, p. 82.
2. Lament of our feet, whereby we travel. *Holy Communion*, 1841. In the *Reliquary*, p. 104, in st. of 4 l. It is in C. U. in its full form, and also abbreviated as (1) "Word of the ever-living God!" and (2) "Word of the everlasting God!" in extensive use.

3. There is a Friend more tender, true. *And so Forward*. This begins with st. of st. of the "pachyderm-chestnut seeds," in the *Penns. d. review*, 1833, p. 2. Walk in the light! No shall thou know. *Wings in the Light*. Published in the *Journal of Science*, 1843, p. 2, st. of 4 l. It is found in many modern editions, and is one of the most popular of hymns.

4. We journey through a vale of tears. *And so Forward*. In his *Penns. d. review*, 1833, p. 2. Of these hymns, Nos. 3, 4, and 5, are of an earlier date than the *Penns. d. review* of 1833; but we have failed to find them in Barton's earlier works.

**Barstow, C. H.** p. 114, U. He finally united a Catholic without charge, and d. there in July, 1847.

**Barstow, William Addison**, was a st. of Dr. W. R. Barstow (p. 117, U.), was b. at Beverly, Essex in 1826, and educated at Trinity College, Hartford, N. Y., 1843. Having held various offices, he was in 1844 Curate of Brookfield, and on other appointments, he became Vicar of Holy Trinity, Southwark, in 1876. Mr. Barstow contributed to the *Christian*, 1844, *Appendix to the City*, &c. in following hymns —

1. Lord, we come, our sins confessing. *And so Forward*.

2. The earth was void and formless. *And so Forward*.

**Barstow, William H.** p. 117, U. Additional lines from his *Pr. d. Hymns*, 1831, are in C. U. as follows:

1. Great God, when I approach Thy throne in adoration.

2. How bright a day was that which saw. *The First Sabbath*.

3. How frail and feeble I am. *Jesus Christ*.

4. In Jesus' name with one accord. *Jesus Christ*.

5. Lord, I claim Thee for my own. *Pr. d. Hymns*.

6. Lord, show Thy glory as of old. *Pr. d. Hymns*.

7. Let Thy glory shine. *Pr. d. Hymns*.

8. Let Thy glory shine. *Pr. d. Hymns*.

9. Lord, when I lift my voice to Thee. *Pr. d. Hymns*.

10. O Lord, defend us as of old. *Pr. d. Hymns*.

11. Lord, how long shall we wait. *Pr. d. Hymns*.

12. O Lord, look down with pitying eyes. *Jesus Christ*.

13. O Lord, look down with pitying eyes. *Jesus Christ*.

14. The Lord, look down with pitying eyes. *Jesus Christ*.

15. The Lord, look down with pitying eyes. *Jesus Christ*.

16. The Lord, look down with pitying eyes. *Jesus Christ*.

17. The Lord, look down with pitying eyes. *Jesus Christ*.

18. The Lord, look down with pitying eyes. *Jesus Christ*.

19. The Lord, look down with pitying eyes. *Jesus Christ*.

20. The Lord, look down with pitying eyes. *Jesus Christ*.

21. The Lord, look down with pitying eyes. *Jesus Christ*.

22. The Lord, look down with pitying eyes. *Jesus Christ*.

23. The Lord, look down with pitying eyes. *Jesus Christ*.

24. The Lord, look down with pitying eyes. *Jesus Christ*.

25. The Lord, look down with pitying eyes. *Jesus Christ*.

26. The Lord, look down with pitying eyes. *Jesus Christ*.

27. The Lord, look down with pitying eyes. *Jesus Christ*.

28. The Lord, look down with pitying eyes. *Jesus Christ*.

29. The Lord, look down with pitying eyes. *Jesus Christ*.

30. The Lord, look down with pitying eyes. *Jesus Christ*.

31. The Lord, look down with pitying eyes. *Jesus Christ*.

32. The Lord, look down with pitying eyes. *Jesus Christ*.

33. The Lord, look down with pitying eyes. *Jesus Christ*.

34. The Lord, look down with pitying eyes. *Jesus Christ*.

35. The Lord, look down with pitying eyes. *Jesus Christ*.

36. The Lord, look down with pitying eyes. *Jesus Christ*.

37. The Lord, look down with pitying eyes. *Jesus Christ*.

38. The Lord, look down with pitying eyes. *Jesus Christ*.

39. The Lord, look down with pitying eyes. *Jesus Christ*.

40. The Lord, look down with pitying eyes. *Jesus Christ*.

41. The Lord, look down with pitying eyes. *Jesus Christ*.

42. The Lord, look down with pitying eyes. *Jesus Christ*.

43. The Lord, look down with pitying eyes. *Jesus Christ*.

44. The Lord, look down with pitying eyes. *Jesus Christ*.

45. The Lord, look down with pitying eyes. *Jesus Christ*.

46. The Lord, look down with pitying eyes. *Jesus Christ*.

47. The Lord, look down with pitying eyes. *Jesus Christ*.

48. The Lord, look down with pitying eyes. *Jesus Christ*.

49. The Lord, look down with pitying eyes. *Jesus Christ*.

50. The Lord, look down with pitying eyes. *Jesus Christ*.

51. The Lord, look down with pitying eyes. *Jesus Christ*.

52. The Lord, look down with pitying eyes. *Jesus Christ*.

53. The Lord, look down with pitying eyes. *Jesus Christ*.

54. The Lord, look down with pitying eyes. *Jesus Christ*.

55. The Lord, look down with pitying eyes. *Jesus Christ*.

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91. The Lord, look down with pitying eyes. *Jesus Christ*.

92. The Lord, look down with pitying eyes. *Jesus Christ*.

93. The Lord, look down with pitying eyes. *Jesus Christ*.

94. The Lord, look down with pitying eyes. *Jesus Christ*.

95. The Lord, look down with pitying eyes. *Jesus Christ*.

96. The Lord, look down with pitying eyes. *Jesus Christ*.

97. The Lord, look down with pitying eyes. *Jesus Christ*.

98. The Lord, look down with pitying eyes. *Jesus Christ*.

99. The Lord, look down with pitying eyes. *Jesus Christ*.

100. The Lord, look down with pitying eyes. *Jesus Christ*.

**Beddome, Benjamin**, pp. 121-124. Other hymns in C. U. :—

1. Great God, before Thy mercy-seat. (1817.) *Lent.*
2. Great God, oppressed with grief and fear. (1787.) *Reading H. Scripture.*
3. How glorious Thy word, O God. *H. Scripture.* From "When Israel, &c.," p. 124, l.
4. In God I ever will rejoice. *Morning.* From his *Hymns*, &c., 1817.
5. Jesus, my Lord, divinely fair. (1817.) *Jesus the King of Saints* begins with st. ll. of "Listen, ye mortals, while I sing."
6. Rejoice, O Christ the Saviour reigns. *Missions.* Altered form of "Shout, for the blessed, &c.," p. 123, li.
7. Satan, the world, and sin. (1817.) *In Temptation.*
8. Thou, Lord of all above. (1817.) *Lent.*
9. Unto Thine altar, Lord. (1787.) *Lent.*
10. Ye saints of every rank, with joy. (1800.) *Public Worship.*

The dates given above are, 1787 and 1800, Rippon's *Set.*; and 1817 Beddome's *Hymns*.

**Befehl du deine Wege**, p. 125, li. Appeared in Crüger's *Praxis*, Berlin, 1853, No. 322.

**Behold me, unprotected stand.** This in Spurgeon's *O. O. H. Bk.*, 1866, begins with st. ll. of Bp. Mant's "To God my earnest voice I raise," p. 712, li.

**Behold! the Son of God appears.** [*Passiontide.*] This hymn was given, anonymously, in the *Hap. New Set.*, 1828, No. 63, in 7 st. of 4 l., and has been repeated in the *Hap. Hymnal*, 1879, No. 171, with slight alterations, and the omission of st. v.

**Behold Thy temple, God of Grace.** [*Opening of a Place of Worship.*] This hymn appears in the *Prim. Mch. Hyl.*, 1887, and in Dorricott and Collins's *Lytic Studies*, 1889. It is attributed to Dr. Hay Palmer. We have failed to find it in any work by Dr. Palmer; it is not in any of the prominent American hymn-books, and it is unworthy of that hymn-writer.

**Bei dir Jesu**, p. 122, li. Written in 1826.

**Bell, Charles D.**, p. 123, l. Another hymn by Dr. Bell, in his 1884 *Appr.* to the *Hy. Comp.*, is "Lord, at Thy throne we bend" [*Divine Worship*].

**Beneath Thy mighty hand, O God.** P. Doddridge. [*Humility.*] Written March 4, 1739, and included in his posthumous *Hymns*, 1758, No. 339.

**Benedicite**, p. 124, l. The tr. "O all you creatures of the Lord," is by G. Wither, 1623, p. 118. [See also p. 463.]

**Benedictine Breviary**, p. 170, l.

**Benedictus**, p. 124, li. (5). This should read Dr. John Patrick. See also pp. 463, 501, 669, 918. Also Dr. W. J. Irons's *Ps. & Hyl.*, 1876, No. 29; C. B. Pearson, 1868, p. 24.

**Benigna Maria**, p. 125, l. She d. Aug. 1, 1781.

**Bennett, Albert Arnold**, b. at Philadelphia, Pennsylvania, April 16th, 1849, entered the Baptist ministry in 1875, engaged in work at home until 1879, and then went as a missionary to Japan. *The Japanese H. Bk.*, commenced by Dr. N. Brown (see *Missions, Foreign*, p. 743, l., 2), was finished by Mr. Bennett in 1886. He also pub. *A Coll. of Hys.* in 1886 for the use of the First Baptist church in Yokohama, to which he contributed 12 hymns.

**Bernstein, Christian Andreas**, p. 126, li. In Spurgeon's *O. O. H. Bk.*, and others, "O patient, spotless One" is an altered form of a part of the *Moravian H. Bk.* tr. of "Mein Vater," noted on p. 126, li. (8). Another cento beginning with the same first line is in the *Lady Huntingdon H. Bk.*, 1784, and later editions.

**Berridge, John**, p. 120, l. The 1842 ed. of his *Song's* has an elaborate preface by J. C. Philpot, the editor. From this collection the following additional hymns are in C. U. :—

1. I seek my dying Saviour dear. *Sealed by Christ.*
2. Lord Jesus, Who didst once appear. *Holy Matrimony.* An altered form of "Since Jesus freely did appear," p. 1059, l.
3. Soon as faith the Lord can see. *None but Jesus.*

**Bertram, Robert Aitken**, p. 128, l. He d. Nov. 14, 1886.

**Besnault, Abbé Sebastian**, p. 128, li. He d. April 29, 1724. Most of his hymns appeared in the *Jews Brev.* of 1726.

**Bethune, George Washington**, p. 126, li. Other hymns from his *Lays of Love and Faith*, 1847, are in C. U. :—

1. 'Tis He, 'tis He, I know Him now. *Easter.*
2. Up'n the well by Sychar's gate. *Resignation.*

3. Yes, bear them to their rest. *Evening.* "Hymn to Night, suggested by the Has-relief of Thorwaldsen."

**Bible Christians.** [See *Methodist Hymnody*, p. 731.]

**Bickersteth, Edward Henry**, p. 141, li. Bp. Bickersteth's 1890 ed. of his *Hy. Comp.* is noted on p. 1312, l., and several of his own hymns and trs., which appear therein for the first time, are annotated in this *Appendix*. One of these, "All-merciful Almighty Lord," for the *Goss. of St. Paul*, was written for the 1890 edition of *H. Comp.* [See also *Index of Authors*, &c.]

**Bird, Charles S.**, p. 922, li. Seven of his hymns are in Mrs. Fuller Maitland's *Hys. for Private Devotion*, 1827, and two additional in the ed. of 1883. [See *Calquhoun, Frances S.*, p. 1687, l.]

**Black, Mary Anna, née Manning**, elder daughter of John Manning, J.P. of Nottingham, was b. at Nottingham, Oct. 16th, 1855, married to Mr. Arthur Black, Sept. 1879, and d. Feb. 21, 1882. Before her marriage Mrs. Black wrote a number of hymns under the *pseudonym* of "May Manning" for the anniversaries of a village school in which she was interested. One of these, "There's a fold, both safe and happy" (*Heaven*), was written, shortly after the death of a sister, in 1878, and included in W. R. Stevenson's *School Hymnal*, 1880.

**Blacker, Maxwell Julius**, M.A., s. of V. Blacker of Marylebone, b. May 27, 1822, educated at Nerton Coll., Oxford, ordained in 1848, held several curacies, including that of St. Barnabas, Piccadilly, and d. June 11, 1884.

**Blake, William**, poet and painter, b. 1757, and d. 1827. Pub. *Songs of Innocence* in 1789, in which appeared a poem in 9 st. of 4 l. beginning "Can I see another's woe" (*Sympathy*), and headed "On Another's Sorrow." (See also *The Poems of William Blake*, &c., Lond., W. Pickering, 1874, p. 105.) This poem is repeated in Martineau's *Hymns*, &c., 1853, and others.

**Blieb bei dem**, p. 146, li. Written in the Spring of 1828.

**Blessed angels, high in heaven.** [*Care for others.*] Adorn. in Dr. Hastings's *American Church Melodies*, 1858, No. 399, in 6 st. of 4 l. Full text in the *Hap. Praise Bk.*, N. Y., 1871.

**Bless be the God of Providence.** [*Divine Providence.*] One of 12 hymns included in the enlarged edition of *Lady Huntingdon's Coll.*, 1808. It is in a few collections for children, including the last ed. of the *S. N. U. H. Bk.* Its authorship is unknown.

**Blest hour, when righteous souls shall meet.** This in the *American Sabbath H. Bk.*, 1858, is an altered form of P. Houghton's hymn noted on p. 1196, li.

**Blest Spirit, now on us descend.** [*Before Sermon.*] This hymn appeared in an anonymous *Suppl.* to the 1796 ed. of *Lady Huntingdon's Coll.*, No. 34. In 1808 it was incorporated in the authorized *Suppl.* to the same book. It is in 3 st. of 5 l. Its authorship is unknown.

**Bliss, Philip**, p. 161, l. "Sowing the seed by the daylight fair" is in the *Family Treasury*, Edinburgh, 1861, pt. 1, p. 94. It is said to be by Miss Emily Sullivan Oakley; b. at Albany, N. York, Oct. 6, 1829, d. May 11, 1883. Note also that Bliss's hymn, No. 43, on p. 150, li., should read, "Sing them over again to me."

**Blomfield, Dorothy F.**, was b. at 3 Finabury Circus, Oct. 4, 1858. Miss Blomfield is the eldest daughter of the late Rev. F. G. Blomfield, sometime Rector of St. Andrew's Undershaft, London, and granddaughter of the late Dr. Blomfield, Bishop of London. Her very beautiful hymn for *Holy Matrimony*, "O perfect Love, all human thought transcending," was written for her sister's marriage in 1883, and was intended to be sung to *Strength and Stay*, in *H. A. & M.*, No. 12. Subsequently it was set as an anthem by J. Barnby for the marriage of the Duke of Fife with the Princess Louise of Wales, on July 27, 1889. In 1889 it was included in the *Suppl. Hys. to H. A. & M.*, and in 1890 in the *Hy. Companion*.

**Boaden, Edward**, was b. at Helston, in Cornwall, in 1827. It was originally intended that he should follow the legal profession. Early religious impressions and convictions however led him to devote himself to the ministry in connection with what is now known as the Methodist Free Church. Beginning his duties at Gosport in 1849, he has successively filled some of the most important positions of the denomination, including that of President (1871). Since 1861 he has been Chapel Secretary to the Connexion. His hymns in C. U. are:—

1. Behold, O Lord our God. (1887.) *Temperance.*
2. God of Light, in mercy bending. (1860.) *Missions.*
3. Here, Lord, assembled in Thy name. (1889.) *Temperance.*





4. Now at the night's return we raise. *Evening, Rugby School H. Bk.*, 1876, and others.

5. Thou the Christ for ever one. *Mission to the Jews. In the 1889 Suppl. Hys. to H. A. & M.*

**Brooks, C. T.** (p. 194, l.). He d. at Newport, Rhode Island, June 14, 1883.

**Brother, will you alight the message?** In Longfellow and Johnson's *American Unitarian Hk. of Hymns*, &c., 1846, is Jonathan Allen's "Sinners, will you scorn the message?" (see p. 50, l.) altered and abbreviated.

**Brown, James Baldwin**, LL.D., p. 184, ii.; b. June 6, 1790; d. Nov. 23, 1843.

**Brown, Nathas**, D.D., b. in New Ipswich, New Hampshire, June 23, 1807, entered the Baptist ministry in 1832, and began his work as a missionary in Burma in 1833, where he translated the New Testament, finishing it in 1848. He returned to America in 1855. He proceeded to Japan in 1872, completed his tr. of the New Testament, the first tr. in Japanese, in 1879, and d. at Yokohama, Jan. 1, 1886. He tr. several English hymns for use in Burma (see *Missions, Foreign*, 7, 746, ii., and also, later, for use in Japan, p. 743, l.).

**Brown, Thomas Edward**, M.A., was educated at Christ Church, Oxford, where he graduated in first-class honours in 1853, and became a Fellow of Oriel College in 1854. He entered Holy Orders in 1855, and became 2nd Master at Clifton College in 1864. For his hymns tr. from the German see *Index of Authors*, &c.

**Brunetière, Guillaume de la**, was the s. of Anton de la Brunetière, Lord du Plessis de Geste, and is the person referred to by Miller (*Singers and Songs*, 1869, p. 143), and also sometimes in this Dictionary, as Guillaume du Plessis de Geste. He was educated at the University of Paris, and received from it the degree of D.D. For 16 years he was Vicar General at Paris prior to his consecration as Bishop of Saintes, on Nov. 30, 1877. He d. May 2, 1902. His hymns are in the *Paris Brev.*, 1880; the *Cluniac Brev.*, 1886; the *Paris Brev.*, 1906; and other French Brevs. In the *Paris Brev.* of 1906 his hymns are signed, "G. Ep. S.," i.e. William, Bp. of Saintes. [J. M.]

**Brunnquell aller Güter**, p. 169, l. Appeared in Cüßer's *Praxis*, 5th ed., Berlin, 1833.

**Bulfinch, Stephen Greenleaf**, p. 191, ii. Several of this author's hymns, not noted in this Dictionary, were given in Longfellow and Johnson's *Book of Hys.*, 1846-8. Additional hymns by him in English C. U. are:—

1. Bountiful Saviour! 'twas not Thine. *The Compassion of Christ*. From his *Contemplations of the Saviour*, &c., 1832. In *Order's Cong. Hys.*, 1884, it reads "Most gracious Saviour! 'twas not Thine."

2. We gather to the sacred board. *Holy Communion*. This in *Order* is from Bulfinch's *Communion Thoughts*, 2nd ed., 1852.

**Bullock, William**, p. 192, l. He was b. in 1798.

**Bunting, William Maclear**, p. 193, ii. Of his hymns named here, Nos. 1-4, and 6, were in Lefschild's *Orig. Hys.*, 1842; as also, "We love to call creation Thine," (*Missions*). The hymn, "Rights cannot change the heart," in the *American Meth. Episco. Hymnal*, 1878, begins with st. iii. of No. 4, "Father, our child we place." His hymn, No. 9, "O God, how often hath Thine ear," was written at the age of 18, and was 1st pub. in the *Methodist Magazine* for Jan., 1824.

**Burdsall, Richard**, for many years a Wesleyan minister, was b. in 1735, and d. in 1824. To his *Memoirs*, pub. at York, N.D., is appended a hymn, beginning, "Now Christ He is risen, the serpent's head is bruised." The hymn "The voice of free grace cries—'Escape to the mountain,'" begins with st. ii. of this hymn, but with alterations. In some American hymnals, including Hatfield's *Church H. Bk.*, 1872, Burdsall's two stanzas are expanded into five, but by whom we cannot say.

**Burkitt, William**, b. July 26, 1840; was for some time Vicar of Dedham, Essex, and d. Oct. 24, 1903. Author of *A Help and Guide to Christian Families*, 1893; an annotated edition of the Bible, &c. See "Jerusalem, my happy home," p. 532, ii. (iii.).

**Burns, James Drummond**, p. 197, l. Additional hymns in C. U. are:—

1. Not Lord, unto that mount of dread. *Safety in Christ*. From *V. of Prophecy*, 2nd ed., 1858, p. 266.

2. O Thou whose tender [sacred] feet have trod. *Resignation*. From *V. of Prophecy*, 1st ed., 1854, p. 27.

3. Thou, Lord, art love, and everywhere. *Divine Love*. From *V. of Prophecy*, 2nd ed., 1858, p. 275.

**Burton, H.** In I. D. Sankar's *Sacred Songs and Solos*, 1878, the hymn, "Come, for the feast is spread,"

(*The Gospel Invitation*), and "Look away to Jesus" (*Looking unto Jesus*) are attributed to the "Rev. H. Burton."

**Busbell, William Done**, M.A., was b. in 1836, and educated at Cheltenham, and St. John's College, Cambridge; M.A. in honours 1861. He was for some time a Fellow of his College, and became an Assistant Master at Harrow in 1866, having taken Holy Orders in 1864. His hymn for Trinity, "Where art Thou, Lord? with anxious eye," was contributed to the 1880 ed. of *Hys. for the use of Sherborne School*.

**Butler, Mary**. The following hymns in Mrs. Brock's *Children's H. Bk.*, 1881: "Looking upwards every day" (*Onwards*), and "O help me, Lord, this day to be" (*Morning*), are signed with this name. Beyond this we have no information.

**Butler, Nathaniel**, D.D., author of "How sweet when worn with cares of life" (*Heaven anticipated*), in the *Christian Melodist*, 1849, was b. at Waterville, Maine, Oct. 19, 1821; entered the Baptist ministry in 1845, and has since held several pastorates in various parts of the States.

**Butterworth, Henakiah**, was b. at Warren, Rhode Island, Dec. 22, 1839. He wrote *The Story of the Hymns*, American Tract Society, 1875. He is the author of "O Church of Christ, our blest abode" (*The Church*) in Root's cantata, *Under the Palms*, and of "Jesus, I Thee believe" (*Jesus All in All*) in the cantata *Faith Triumphant*.

**Butterworth, J. H.**, p. 198, ii. He was b. in 1815; returned from Cannes in 1874; and d. at South Hampstead, April 8, 1890.

**By faith I see [view] my Saviour dying.** [*Yves Mevry*.] This is No. 199 in J. Stamp's *Christian's Spiritual Song Book*, 1845, in 6 st. of 9 l. As given in the *Hys. and Songs of Praise*, N. Y., 1874, No. 520, st. i., ii., and iv., are from Stamp altered, and st. iii. is by another hand. Daniel Sedgwick has marked this hymn as by "A. T. W.," but gives no authority for the ascription. In Stamp it is given anonymously.

## C

**Caddell, Cecilia Mary**, p. 200, i. Nine of her hymns, including "Behold the hills of the Field," appeared in H. Formby's *Catholic Hys.*, 1853, with the signature "C. M. C."

**Cantemus cuncti**, p. 203, ii. This is found in several mss. additional to those cited on p. 203, ii., including the Einsiedeln ms. 121, p. 463, of the end of the 11th cent., and the ms. Lat. 9448, circa 1060, in the *Bibl. Nat.*, Paris.

**Carey, William**, D.D., the first Baptist Missionary in India, was b. at Paulerspury, Northamptonshire, in 1762, educated for the Baptist ministry, and left England for India in 1793. He was for some time at Mudnapally, Bengal. Because of the hostile attitude of the East Indian Company towards missions, he with his companion John Fountain (p. 394, ii.) removed to Serampore, and placed himself under Dutch protection in 1799, and joined Joshua Marshman, then recently arrived in India. He was sometime professor of Sanskrit in Calcutta. He d. at Serampore in 1834. He was the first to compose Christian hymns in Bengali, several of which are in C. U. in India. See *Missions, Foreign*, p. 746, ii.

**Carola**, p. 205, l. Du Meril quoted a 12th cent. ms. in the *Bibl. Nat.*, Paris, Lat., 1139, f. 34.

**Carthusian Breviary**, p. 179, l.

**Catholic and Apostolic Church Hymnody**, p. 572, l.

**ceaseless praise be to the Father.** [*Holy Trinity*.] This hymn in the *Songs for the Sanctuary*, N. Y., 1863, is signed "R. W. P."

**Codant justis signa luctus**, p. 215, ii. The tr.: "Far be sorrow, tears and sighing," as in Kennedy, 1863, and the *Hymnody*, 1872, is repeated in an altered form in the 1889 ed. of *H. A. & M.*, and is given as tr. by the Compilers. The facts are these:—st. i. is word for word from Kennedy; st. ii., Kennedy rewritten; and st. iii., new. The actual ascription is, *Neale*, 1861; Kennedy, 1863; *Compilers of H. A. & M.*, 1889.

**Chadwick, Joseph William**, M.A., b. in 1841, and educated at Queen's College, Oxford, B.A. 1863. After holding several Curacies he became in 1871 Vicar of Westgate Common, Wakefield. He d. Feb. 13, 1882.

**Chaldeans.** [See *Syriac Hymnody*, pp. 1111-12.]



**Hymn.** p. xxviii., and in the *Paris Brev.*, 1736, **Hymn.** p. xliii., it begins "Festis lacta sument æthera cantibus." In *Newman*, 1838-65 it reads "O vos cum citharis dulces sonantibus." Tr. by J. D. Chambers, 1866, p. 60, from the *Paris Brev.*, as "Let now the joyous air." In the *Altar Hyl.*, 1884.

**Coelestis ales nuntiat**, p. 240, i. We find that this hymn was included in the *Cluniac Brev.*, 1666, p. 243, where it begins, "Supernus ales nuntiat."

**Coelestis formam gloriæ**, p. 240, ii. The *Sarum office for the Transfiguration* was printed separately in 1483.

**Coelestis O Jerusalem**, p. 240, ii. This is in the *Paris Brev.*, 1822, Ant., p. 474. The altered form of I. Williams's tr. in the *Hymnary*, 1872, "Jerusalem the heavenly," is from Chope's *Hyl.*, 1862, with alterations. In *Chope* it begins, "Jerusalem! blest city."

**Coelestium Joseph decus**, p. 241, i. In Chevalier's *Repertorium Hymnologicum*, 1899, pt. i., p. 212, this is cited as being in *Brev. Monasticum*, 1880, and the *Carmelite Brev.*, 1872. It is also in the *Rom. Brev.* printed at Antwerp in 1697. E. Caswall's tr. (p. 241, i.), appeared in his *Lyra Catholica*, 1849, p. 136.

**Coele quos eadem gloria consecrat**, p. 241, ii. This is found in the *Paris Brev.*, 1680. It is also tr. in Chope's *Hyl.*, 1862, as "Those whom one glory crowns above."

**Coleridge, John Duke**, Lord, eldest s. of the Right Hon. Sir John Taylor Coleridge, was b. in 1821, and educated at Eton, and Balliol College, Oxford. He subsequently became a Fellow of Exeter College. Called to the Bar in 1847, he became Recorder of Portsmouth, 1855-65; M. P. for Exeter, 1861; Solicitor-General, 1868; Attorney-General, 1871; and Lord Chief Justice. His hymns "Bending before Thee, let our hymn go upwards" (*Divine Protection desired*); and "Once again to meet the day" (*Morning*) in Thring's *Coll.* make us wish we had more of his lyrics. These hymns were written for private use in the author's family, and were 1st pub. in Thring's *Coll.*, 1880. In the latter st. ii., l. 4, read originally "Strike us back, O Lord, we pray."

**Colles, Thomas**, A.M., was b. at Rowell, near Winchester, in Gloucestershire, in 1779; and died at Bourton-on-the-Water, in the same county, Sept. 23, 1840, having been pastor of the Baptist church there for 39 years. He wrote several hymns, but only one was pub., viz., "Indulgent God! to Thee I raise," p. 568, i. [W. R. S.]

**Collects in Verse**, p. 206, ii. The Collects of the Book of Common Prayer have been rendered into Latin Verse by Ep. Charles Wordsworth, and pub. in his *Series Collectarum . . . Selecti Hymni Psalmique . . .* Lond., J. Murray, 1890. For versions in English see also the Lady Huntington *Recreational Register*, 1837, p. 135-; and in this Dictionary, p. 335.

**Collier, Mary Ann**, author of "The sun that lightens yon broad blue sky" (*Welcoming a Pastor*), in *The Psalmist*, &c., by Stow and Smith, 1843, daughter of the Rev. William Collier, an American Baptist Minister, was b. at Charlestown, Massachusetts, Dec. 23, 1810, and d. at Alexandria, Virginia, Dec. 25, 1866.

**Collins, S. A.**, p. 243, ii. Mrs. Collins was b. at Middleborough, Massachusetts, May 22, 1830; and married in 1850 to the Rev. S. A. Collins, a Baptist minister, who d. in 1877. Burrage notes three of her hymns: (1) "Jesus, gracious One, calleth now to thee" (*Invitation*), which has passed into I. D. Sankey's *Sacred Songs & Solas*; (2) "O God, the prayer of Thy Beloved Son" (*Prevailing Prayer*); and (3) "Resting, my Saviour, and waiting for Thee" (*Heaven Anticipated*). (*Baptist Hy. Writers*, 1888, p. 445.)

**Collyer, William Bengo**, p. 243, ii. The following hymns by Dr. Collyer are also in C. U.:

1. Another fleeting day is gone. *Evening*. (1812.)
2. O Jesus, in this solemn hour. *Reception of Church Officers*. (1842.)
3. O Thou, the helpless orphan's hope. *On Behalf of Orphans*. In the *Evang. Mag.*, 1809, p. 48.
4. See the clouds upon the mountains. *Sunday Morning*. (1842.)
5. Soft be the gently breathing notes. *Praise to the Redeemer*. (1812.)
6. Softly the shade of evening falls. *Evening*. (1812.) From this, "Soon shall a darker night descend" is taken.
7. Thou Prince of glory slain for me. *Good Friday*. (1812.)

The date 1812 is that of his *Coll.*, and 1842 of Leitch's *Original Hys.* (See also *Index of Authors and Translators*.)

**Colquhoun, Frances Sara**, nee Fuller-Maitland,

fourth daughter of Ebenezer Fuller-Maitland of Stanstead Hall, and Park Place, Henley-on-Thames, was b. at Shinfield Park, near Reading, June 28, 1809; married on Jan. 29, 1831, to John Colquhoun, son of Sir James Colquhoun, Bart., and d. May 27, 1877. To her mother's collection, entitled *Hys. for Private Devotion*, &c., 1827, she contributed anonymously a piece beginning "Launched upon the stormy ocean," and her well-known additions to Kirke White's fragment "Much in sorrow, oft in woe" (p. 776, i.). In the 1863 ed. of her mother's work there is another piece by her:—"There is a vale in Israel's road," and signed "F. S. C." [G. A. C.]

**Come, Holy Ghost, descend from high**, p. 244, ii. In some American collections this reads "Come Holy Ghost, come from on high."

**Come, Holy Spirit, calm my [our] mind**. (*Whitsuntide*). We have traced this hymn to A. Coll. of Ps. and Hys. for the use of the Lock Chapel, 1803, where it is the first hymn to be sung before Divine Service, in 3 st. of 4 l. In Bickersteth's *Christian Psalms*, 1833, it has an additional stanza, and in this form it is repeated in the Eng. Presbyterian Church *Praise*, 1863. It is sometimes attributed to "John Stewart," but we have failed to find authority for the statement. The 3 st. form of the text is given in *Common Prayer*, 1879, as by "Browne." This we regard as an error. [W. T. B.]

**Come, let us all unite to praise**. [*Praise to Christ*] This hymn, possibly by M. Madan, appeared in his *Ps. & Hys.*, 1760, No. 111, in 6 st. of 4 l. It was repeated by R. Conyers's *Ps. & Hys.*, 1772; Bickersteth, 1833, and others to modern hymn-books.

**Come, let us to the Lord our God**, p. 249, i. This has been rendered into Latin by H. M. Macgill, 1876, No. 67, as "Veniamus poenitentes."

**Come, O come with sacred [pious] lays**. G. Withers. [*Ps. cxlviii.*] From his version of Ps. 148 in his *Psalmes of David*, &c., 1632. It is in the S. P. C. K. *Hymns*, 1852, and other collections.

**Come, O my soul, in sacred lays**. [*Omnipotence*.] In Miller's *Singers and Songs*, &c., 1869, p. 224, in *Duffield*, 1886, p. 109, and in others this hymn is attributed to "Thomas Blacklock" (p. 144, ii.), but in no instance is the statement supported by satisfactory evidence. We have failed to trace it in any of Blacklock's works.

**Come, O my soul, to Calvary**. H. L. Hastings. [*Good Friday*.] This hymn, in the *Bap. Praise Bk.*, N. Y., 1871, is attributed to "Hastings." In H. L. Hastings's *Songs of Pilgrimage*, Boston, U. S. A., 1886, it is signed "H. 1867." From this we understand that it is by that writer.

**Come, O Thou Traveller unknown**, p. 250, i. In the *Prim. Meth. Hym.*, 1887, Nos. 816-18, are three centos from this poem:—(1) "Come O Thou Traveller unknown"; (2) "What though my shrinking flesh complain"; (3) "I know Thee, Saviour, Who Thou art."

**Come, Thou Fount of every blessing**, p. 253, i. Sometimes given as "Father, Source of every blessing;" and as "Jesus, Source of every blessing."

**Come, Thou long expected Jesus**, p. 253, ii. This is rendered into Latin by H. M. Macgill, 1876, No. 17, as "Veni Jesu ter Optate."

**Come to the ark, come to the ark**. [*Invitation*.] This anonymous hymn has been traced to Percy Francis Hall's *Christian H. Bk.*, 1841. It was repeated in J. Colman's *Coll.*, 1846; H. W. Beecher's *Plymouth Coll.*, 1855; and in several later hymn-books in G. Britain and America.

**Come ye who bow to sov'reign grace**. *Maria De Fleury*. [*Holy Baptism*.] Appeared in J. Middleton's *Hymns*, 1793, No. 309, in 6 st. of 4 l. In Spurgeon's *C. U. H. Bk.*, 1866, No. 923, is a cento, st. i., ii., iv., being from this hymn, and st. iii. by Mr. Spurgeon. In Miller's *Singers & Songs*, &c., 1869, p. 328, the original hymn is attributed to James Upton in error.

**Conder, E. B.**, p. 255, ii. Dr. Conder's *Heart Chords* were republished with an additional piece or two in 1887. His hymn, "Ye fair green hills of Galilee" (*For a Children's Service*) appeared in the *Eng. Church Hyl.*, 1887.

**Conder, G. W.**, p. 255, ii. Other hymns by him in his *Appendix*, 1874, are, "Now to the glorious Trinity" (*Laying a Foundation Stone*), and "Lord, may a sinful little child?" (*A Child's Prayer*).

**Conder, Josiah**, p. 256, i. Other hymns are:—

1. O love beyond the reach of thought. *The love of God*.
2. O Thou, our Head, enthroned on high. *Missions*.
3. Son of David, throned in light. *Divine Enlightenment desired*.
4. Thou Lamb of God for sinners slain. *Christ the*





Co. The hymns therein are Nos. 3, 5, 7, 10, 12, as in p. 220, i., and "On mountain side, in sheltered dell." (*For Private Use*). All these hymns must be dated "1857."

**Dartnell, George Edward**, was b. in 1882, and has been associated with the Wills and Dorset Bank at Salisbury for some years. (See p. 226, ii., 4.)

**Daughter of Zion, awake from thy sadness.** (*Victory of the Church*.) This is given in Mason and Greene's *Church Psalmody*, Boston, U.S.A., 1831, p. 576, in 3 st. of 4 l., as the words of an Anthem, and is stated in the index to have been taken from "Fitzgerald's Coll.," which was pub. in 1840. It is found in numerous American collections, including *Laudes Domini*, 1884.

**Davis, Eliel**, was b. at Folkestone, June 5, 1803. In 1822 he entered a business establishment in London, and joined the Baptist church in Eagle Street. Entering the Baptist Ministry he was successively pastor at Newport, Isle of Wight; Regent Street, Lambeth, London; Eye, in Suffolk; and St. Ives, in Huntingdonshire. He d. in March, 1849. His hymn "From every earthly pleasure" (*Onward*) was contributed to a ms. monthly magazine, in 1821, edited by Dr. Belcher, author of *Historical Sketches of Hymns*, and through Dr. Belcher's influence was pub. in *The New Baptist Magazine*, March, 1825, in 6 st. of 4 l. It is found, usually abridged, in several modern collections. Another of his hymns "There is a heaven of perfect peace" (*Heaven Anticipated*), appeared in the *Suppl. to the Evangelical Magazine*, 1838, and is also in C. U. [W. R. 8.]

**Davis, Thomas, M.A.**, p. 261, ii. Died at Roundhay, Nov. 11, 1887. Another of his hymns from his *Devotional Verses*, &c., 1855, "Two temples doth Jehovah prize" (*The Temple of the Body*), is also in C. U. There are 23 of his hymns in Soden's *Universal H. Bk.*, 1885. (See *Preface* to the same.)

**Davis, William T.** B. at Plymouth [U.S.A.], in 1823, educated at Harvard College, and is a lawyer by profession. His quasi American National Hymn was written for the 25th Anniversary of the Landing of the Pilgrim Fathers at Plymouth, Massachusetts, Dec. 21, 1870. It begins, "To Thee, O God, Whose guiding hand."

**Davison, W. Hope**, was b. at Sunderland, Nov. 27, 1827, and entered the Congregational Ministry in 1852 as Pastor at Bolton, Lancashire. He pub. *Ps. & Hys.* Bolton, various eds., the last in 1861; *The Sabbath Hyl. for use in Schools*; and *The New Sabb. Hyl.*, 1877. Also subsequently two Services of Song for *Passiontide*. From the latter his hymn "Jesus, King of glory, Throned above the sky" (*S. & Festival*), in the *Cong. Ch. Hyl.*, 1887, is taken.

**Dayman, E. A.**, p. 262, ii. He d. at Shillingstone, Oct. 30, 1890.

**Days and moments quickly flying**, p. 263, ii. The cento (5) as in *Church Hyl.*, 1871, is adopted in the *H. Comp.*, 1876 and 1890, with the change by Bp. Bickersteth of st. v., l. 3, from "For the Old Year now retreating," to "For the by-gone years retreating," to adapt the hymn for all seasons of the year.

**De Fleury, Maria** (d. circa 1794), was an intimate friend of Dr. John Ryland (1753-1815), and resided at one time at 31 Jewin Street, Cripplegate, London. She entered very earnestly into the religious controversies of her day, and wrote several works thereon, including *Unrighteous Abuses Detected and Chastised*, &c., 1781. *Antinomianism Unmasked*, &c., 1791, and others. Several of her hymns were pub. in *Joseph Middleton's Hymns*, 1783-3: 5 in Joseph Middleton's *Hymns*, 1783; and 2 in Dr. Collyer's *Coll.*, 1812. Her *Devine Poems, and Essays on Various Subjects*, is dated 1791. From this is taken, (1) "Thou sweet flowing Kedron, by thy silver stream" (*Sufferings and glory of Christ*), from which hymn the cento "O garden of Olivet, dear honour'd spot" is derived; and (2) "Ye angels who stand round the throne," (*Heaven desired*) [that] hymns have passed into modern use through Collyer's *Coll.*, 1812. The cento "Come, saints, and adore Him, come bow at His feet" (*Praise to Christ*), in Bickersteth's *Christ Psalmody*, 1833; Spurgeon's *O. G. H. Bk.*, &c., is composed of (st. l.) the chorus of her hymn, "Thou soft-flowing Kedron, by thy silver stream," as above in her *Devine Poems*, 1791, and (st. ii.) a stanza from an unknown source.

**De profundis exclamantes**, p. 263, i. This is also found in a *Missal* of the Abbey of St. Cornelius at Compiègne, of the 13th cent. (Bibl. Nat., Paris, Lat. 16923), and another of the 14th cent. of the Abbey of St. Denis (Bibl. Nat. Paris, Lat. 1107). (See the *Mimet-Weale Analecta Liturgica*, 1890, pp. 357, 461.)

**Dear is the spot where Christians sleep.** A cento from "Say, why should friendship grieve for those?" in the *American Sabbath H. Bk.*, 1858, in 4 st. of 4 l. (p. 266, i.)

**Dear Lord, before we part.** [*After Holy Communion*.] This hymn is usually ascribed to "G. Hawson," but on Mr. Hawson's authority this is an error. It was given anonymously in the *Bap. Ps. & Hys.* 1858, No. 744.

**Dear partner of our hopes and fears.** [*S. S. Anniversary*.] Appeared in the *American S. S. Union Hys.*, 1839, in 6 st. of 4 l. In later collections it is in 5 st. of 4 l., as in the *Metb. F. Ch. S. S. H. Bk.*, 1869.

**Deathless soul, arise, arise.** An altered form in the *Prim. Metb. Hyl.*, 1887, of "Deathless principle, arise," p. 266, i.

**Debilis coeant elementa legis**, p. 266, i. This is found in the *Sens Breu.*, 1726, as "Jambaticantes timor occupavit." The *Paris Breu.* text also is in Choppe's *Hyl.*, 1862, by J. H. Butterworth, as "Shadows are fled, a brighter ray."

**Deck, James George**, p. 266, ii. He d. circa 1884. His hymn, noted on p. 266, No. 28, "Jesus (I) we read in (on) Thee," should be dated 1843. Additional hymns in C. U. are: (1) "Lord Jesus, when I think of Thee," 1856 (*Jesus, All and in All*); (2) "The day of glory, bearing," 1838 (*Passiontide*).

**Deep waters are come in, O Lord.** A cento from F. W. Faber's "O soul of Jesus, sick to death" (p. 262, l. 7), in the 3rd ed. of the *Wellington College H. Bk.*, 1880, in 5 st. of 4 l. It is a practical and prayerful application of the Agony of Our Blessed Lord.

**Denny, Sir Edward, Bart.**, p. 267, ii. d. in London, June 13, 1889. Additional pieces from his *Set. of Hymns*, 1839, are in modern collections, including:—

1. O wondrous hour! when, Jesus, Thou. Good Friday.
2. 'Tis past, the dark and dreary night. Easter.
3. While in sweet communion feeding. Holy Communion.

**Denton, William, M.A.**, b. Mar. 1, 1816, and educated at Worcester College, Oxford, M.A. 1844. Entering Holy Orders, he was successively curate of Bradfield, Berks; Barking, Essex; and Shoreditch. In 1860 he became vicar of St. Bartholomew's, Cripplegate, London. He d. Jan. 2, 1888. Mr. Denton was the author of well-known commentaries on various parts of Holy Scripture. He was proprietor of *The Church Manual*, 1853, of which he was also joint editor with Canon W. Cooke.

**Dickinson, William**, p. 263, ii. Another hymn from his *Hys. for Passion Week*, &c., 1846, in C. U. is, "When the gospel race is run." (*Advent*.)

**Dickson, William**, p. 292, ii. He d. at Edinburgh, April 5, 1889.

**Dies absoluti praetereunt**, p. 294, ii. The St. Gall ms. cited are Nos. 413, 414.

**Dies est laetitiae. In orta regali**, p. 294, ii. G. M. Dreyer, in his *Cantiones Bohemicae*, 1866, p. 42, cites this as in four mss. now at Prag, the fullest form being in a ms., circa 1410, of the Abbey of Hohenfurt, which omits *Sime's* st. viii.

**Dies irae, dies illa**, pp. 296-301. In a ms. in the Brit. Mus. of the beginning of the 14th cent. (*Harl. 2894*, f. 170 b), there is a *Responsory*, which might possibly have suggested at least some of the allusions in the "Dies irae." The first part reads:—

"Libera me Domine, de morte aeterna, in die illa tremenda;  
Quando coeli movendi sunt et terra,  
Dum veneris judicare saeculum per ignem.  
Dies illa, dies irae, calamitatis et miseriae, dies magna et amara valde.  
Quid ergo miserum, quid dicam vel quid factam,  
dum nil boni perferam ante tantum iudicem."

This *Responsory* is also in a Brit. Mus. ms. of the beginning of the 13th cent. (*Launddowne*, 431, f. 122 b), and is evidently referred to in a 12th cent. *Life* of Gundulf, Bp. of Rochester, who d. 1108. See Henry Wharton's *Anglia Sacra*, vol. ii., 1691, p. 286. He prints the *Life* from a ms. now in the Brit. Mus. (*Nero*, A. viii.). The various texts of the "Dies irae," with a full commentary, are in Dr. J. Kayser's *Beiträge* (p. 656, ii.), ii., 1856, pp. 193-236.

**Dix, William Chatterton**, p. 292, ii. Additional hymns by Mr. Dix now in C. U. are:—

1. Lift up your songs, ye angel choirs. Ascension.
2. Now, my soul rehearse the story. Christ Feeding the Multitude.
3. Within the temple's hallowed courts. B. V. M.

These hymns are from his *Altar Songs*, 1867.

**Doane, William Howard**, p. 304, i., was b. Feb. 3,



**Children.** Written at Waterhead in 1881, and pub. in *The Garden of the Lord*.

4. It is the Lord Himself who tends. *Christ the Divine Gardener.* Written for *The Garden of the Lord*, 1881.

5. March on, march on, ye soldiers true. *Missions.* Written at Waterhead, Oldham, circa 1886, for a missionary meeting.

6. Not only for the goodly fruit-trees tall. *Christ's care of Children.* Written at Waterhead, Oldham, for *The Garden of the Lord*, 1881.

7. O Father, in Thy Father's heart. *Holy Baptism.* Written for the *Cong. Church Hyl.*, 1887.

8. O Lord of all, we bring to Thee our sacrifice of praise. *S. School Festival.* Written at Waterhead, Oldham, circa 1879, for a Whitsuntide Sunday school festival.

9. O Lord of life, and love, and power. *Living to God.* Written at Waterhead, Oldham, in 1876, for the opening of a new Sunday school, and pub. in *The Garden of the Lord*, 1881.

All these hymns are in the *Cong. Church Hyl.*, 1887; Nos. 2, 8, in the *Meth. Free Church Hys.*, 1889; Nos. 3, 4, in the *S. S. Union Services Book for Ch. & School*, 1891; and Nos. 1, 5, and 9 in *Hunter's Hys. of Faith & Life*, Glasgow, 1889. Taken as a whole, Mrs. Armitage's hymns are exceptionally good.

**Earle, Jabez.** This name is sometimes met with in connection with old English hymnody. He was b. in 1676, and d. in 1788.

**Ebrard, J. H. A., p. 320, l.** He d. at Erlangen, July 23, 1888.

**Ecoe jam noctis tenuatur umbra, p. 320, l.** This hymn is found in a Bern ms., No. 458, of the 10th cent. Additional *trs.* include:—

1. Behold the shade (shades) of night is (are) now receding. By Ray Palmer, written in 1869, and included in *Hys. of the Church*, N. Y., 1869.

2. Night doth its place in turn to daylight render. In the *Office H. Bk.*, 1889, No. 704.

**Ecoe pulchra, p. 320, l.** From Mrs. Chester's *tr.* at v., vi. are given in some American collections as "Unto Thee be glory given."

**Ecoe sedes hic Tonantia, p. 320, l.** This is in the *Sens Breve.*, 1726. Hiem. p. lxxv.

**Ecoe tempus idoneum, p. 320, l.** The Bodleian ms. *Laud, Lat.* 95 is circa 1300.

**Eddy, Daniel O., D.D., b.** in Salem, Massachusetts, May 21, 1823, and entered the Baptist ministry in 1846. He is the author of several hymns, one of which for the *opening of a Place of Worship*, "Maker of land and rolling sea," is in the *Bap. Praise Bk.*, 1871.

**Edersheim, Alfred, D.D., s.** of wealthy Jewish parents, was b. at Vienna, March 7, 1825. He was the first Jew to take prizes at the University of Vienna. During the time he was a student he embraced Christianity, and subsequently studied theology at the universities of Edinburgh and Berlin. He was for some time a minister of the Free Church of Scotland. In 1876 he was ordained by the Bp. of Winchester. He was Curate of Christchurch, Hants; Vicar of Loders, Dorset; Warburtonian Lecturer at Lincoln's Inn; and Grinfield Lecturer on the Septuagint at the University of Oxford. He d. suddenly at Mentone, March 16, 1889. Dr. Edersheim's publications were very numerous, the most important of which are given in *Crockford's Clerical Directory* for 1889. His *Jubilee Rhythm*, from which his *trs.* are taken, was pub. in 1886, and not 1847, as in a misprint on the titlepage.

**Edmeston, James, p. 321, l.** Other hymns are:—

1. O Thou Whose mercy guides my way. *Assignment.* In his *Sacred Lyrics*, 1st set, 1820, p. 24, in 3 st. of 4 l., and again in his *Hys. for the Chamber of Sickness*, 1844.

2. Parting soul, the flood awaits thee. *Death anticipated.* In his *Sacred Lyrics*, 1st set, 1820, p. 18, in 3 st. of 8 l., and based upon the passage in the *Pilgrim's Progress*:—"Now I further saw that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep."

3. 'Tis sweet upon our pilgrimage. *Praise.* In his *Closest Hymns and Poems*, 1846, in 3 st. of 4 l., and headed "An Ebenezer Raised."

4. Welcome, brethren, enter in. *Reception of Church Officers.* Miller says, in his *Singers and Songs*, 1869, p. 420:—"This is No. 1 of five hymns supplied by Mr. Edmeston, at the request of a friend, for insertion in a provincial hymn-book, on the subject of admitting members," but he does not give the name of the book, neither have we identified it. The hymn, as given in the *New*

*Song*, 1869, No. 840, is in 4 st. of 4 l., of which Miller says st. iii. is by another hand.

**Edwards, Matilda Barbara Betham (Betham-Edwards),** daughter of Edward Edwards, and sister of Amelia B. Edwards, the Egyptologist, was b. at Westerbeld, near Ipswich, March 4, 1836. Miss Edwards is well known as the author of *Kitty, The Sylvesters*, and other stories. Her *Poems* were pub. in 1885. Her hymn for *Children's Services*, "God make my life a little light," in the *Cong. Church Hyl.*, 1887, first appeared in *Good Words*, 1873, p. 393, together with another hymn for children, "The little birds now seek their rest," (*Evening*). Several of her religious pieces have passed into devotional and other works.

**Edwards, Roger,** a celebrated Welsh Calvinistic minister, was b. at Bela, Jan. 22, 1811. He was closely associated with the literary productions of the Calvinistic Methodists, and was editor for many years of their magazine and their reviews. He d. at Mold, July 19, 1886. He edited a denominational hymn-book in 1840, for which he wrote several hymns. He also pub. a volume of moral and sacred songs in 1865.

**Eia mea anima, Bethlehem canas, J. Muburn.** [*Christmas.*] In his *Rosetum exercitiorum spiritualium et sacramentum meditationum*, N. P. 1494 (Brit. Mus.), this is found at folio 104 b, as a *hymn* on the Birth of Christ, in 13 st. of 10 l. The full text is also in *Wackernagel*, l. No. 492. Three st., beginning with st. iv., "Heu quid jaces stabulo," passed into many of the older German hymn-books, and are found as a separate hymn in *Rambach*, l., p. 373; *Daniel*, l., No. 481; and *French*, 1861, p. 114. These stanzas have also been *tr.* from the Latin into English, as "Dost Thou in a manger lie," by Mrs. Charles, 1856, p. 174. Also in the *Hymnary*, 1872.

**Eia ferte Burg, p. 325, l.** M. W. Stryker's *tr.* begins in his *Church Song*, 1889, "A Tower of refuge is our God." Another *tr.* is by E. V. Kennedy, in his *Poems & Ps.*, 1864, p. 439. We find that No. 7 on p. 324, i., did not appear in W. H. Furness's *Gems of German Verse*, 1862, and that the date of Suggen's *tr.* on p. 325, l. 14, is 1869, not 1868.

**Eia, David Kough, r.d.,** was b. in Maine in 1831. In 1860 he entered the ministry of the American Methodist Episcopal Church. His hymn: "The chosen three, on mountain height" (*Transfiguration*), was written in 1877 and pub. in the *Meth. Episc. Hymnal*, 1879.

**Ellerton, John, p. 326, l.** Other hymns are:—

1. O Father, bless the children. *Holy Baptism.* Written in 1886, and pub. in his *Hymns*, *dc.*, 1888, in 4 st. of 4 l. Also in the 1889 *Suppl. Hys. to H. A. & M.*

2. O Thou Who givest food to all. *Temperance.* Written Aug. 30, 1882, and printed in the *Ch. of England Temperance Chronicle*, 8 pt. 1882. Also in his *Hymns*, *dc.*, 1888.

3. Praise our God for all the wonders. *St. Nicholas's Day.* Dated in his *Hymns*, 1888, "December 1882." It was written for the Dedication Festival of St. Nicholas's Church, Brighton, and first printed as a leaflet in 1882.

4. Praise our God, Whose open hand. *Fad Harvest.* Written as a hymn for the bad harvest of 1881, and printed in the *Guardian* in August of that year. Also in his *Hymns*, *dc.*, 1888.

5. Praise to the Heavenly Wisdom. *St. Matthias's Day.* Dated in his *Hymns*, *dc.*, 1888, "January, 1888." Also in the 1889 *Suppl. Hys. to H. A. & M.*

6. Shine Thou upon us, Lord. *For a Teachers' Meeting.* Contributed to the 1889 *Suppl. Hys. to H. A. & M.*

7. Thou Who wearied by the well. *Temperance.* Written for the Opening of a Workmen's Coffee Tavern, and dated in his *Hymns*, *dc.*, 1888, "September 23, 1882." It was printed in the *Ch. of England Temperance Chronicle* the same year.

8. Throned upon the awful Tree. *Good Friday.* Written in 1875, and pub. in the 1875 ed. of *H. A. & M.* It has passed into many collections, and is one of the finest of Mr. Ellerton's productions.

Mr. Ellerton's original and translated hymns to the number of 76 were collected, and pub. by Skelington & Son in 1888, as *Hymns, Original and Translated.* By John Ellerton, Rector of White Roding.

**Elliott, Charlotte, p. 328, l.** Other hymns are:—

1. O how I long to reach my home. *Heaven desired.* From the *Invalid's H. Bk.*, 1834.

2. The dawn approaches, golden streaks. *Second Advent.* From *Thoughts in Verse*, *dc.*, 1869.

Of her hymns noted on p. 328, Nos. 6, 7, 8, 9, 10, 11, and 13, all appeared in the 1st ed. of Elliott's *Ps. & Hys.*, 1835.

**Elliott, Robert, r.a.,** of Cambridge, pub. in 1763. *Ps.*





**Falk, Johannes D.**, p. 309, ll. He d. Feb. 14 (not Dec.), 1286.

**Fando quis audivit!** Del. C. Coffin. [*Passiontide*.] Appeared in the *Paris Brev.*, 1734; in Coffin's *Hymns Sacri*, 1736, p. 49; in J. Chandler, 1837, No. 63; and in Newman, 1838-45. Tr. as:—

1. Who hath believed our report? to whom. By I. Williams, in the *Brit. Mag.*, April 1834; and his *Hys. tr. from the Par. Brev.*, 1839, p. 119. In *Sacred Verses with Pictures*, Lond., Burns, 1846, No. 9, it begins with st. ii., "O holy Lamb, slain ere the world was made." At p. 573, l., "Optatus votis." 3. "Now to the cruel scourge, the twined thorn," the 1st st. is said to be a tr. from "Et jam flagellis." This stanza is st. vii. of "Fando quis," and the tr. in *Brev.* is by I. Williams as above, very much altered.

2. Additional trs. are by R. Campbell, 1850, p. 68; W. Palmer, 1846, p. 43; J. Chandler, 1837, No. 63; J. D. Chambers, 1857, p. 143.

**Far away beyond the shades.** C. H. Bateman. [*Heaven.*] From the *Sacred Melodies for Children*, 1843-72, into a few collections.

**Far, far o'er hill and dale, on the winds stealing.** [*Heaven anticipated.*] Appeared anonymously in Winchell's *Appendix* to his *Arrangement of Watts*, 1832, in 5 st. of 4 l. It is repeated in later collections, including H. W. Beecher's *Plymouth Coll.*, 1855; the *Bapt. Praise Bk.*, 1871, and other American collections.

**Fare thee well, our last and fairest.** D. M. Moir. [*Death of a Child.*] This poem was written by Moir in March 1838, on the death of his son, William Blackwood Moir, who died in the previous February, aged 16 months. It was included in his *Domestic Verses*, 1843, in 12 st. of 8 l., and again in his *Poetical Works*, 1852 (2nd ed., 1860, vol. i, p. 114), and headed "Wee Willie." In the *American Unitarian Hys. for the Church of Christ*, Boston, 1853, a cento from this poem was given in 6 st. of 4 l. as "Fare thee well, thou fondly cherished." It is also found in later collections.

**Farmer, Sarah.** Daniel Sedgwick's repeated statement that this writer was a daughter of a well known Wesleyan layman is repudiated by the family. Two hymns appeared with this name in the *Irvingite Hys. for the Use of the Churches*, 1864, as (1) "Lord, to Thine altar we draw near" (*Holy Communion*); and (2) "What though thy soul be sleeping" (*Death and Burial*). The first of these is dated 1842, and the second 1849.

**Father, adored in worlds above.** [*The Lord's Prayer.*] Anon. in Pope's *Coll.*, 1760; Kiplin's *Coll.*, 1795; and several modern Unitarian hymnbooks.

**Father, give Thy benediction.** [*Close of D. Service.*] Given anonymously in 1 st. of 8 l., in Longfellow and Johnson's *Hys. of the Spirit*, Boston, U.S.A., 1864, No. 127, and in the *Boston H. and Tune Bk.*, 1868.

**Father, hail, by all adored.** p. 244, l. This is entered as being in the *Wes. H. Bk.*, 1780 and 1875, in error.

**Father, I know that all my life.** p. 367, ll. The hymn "I know, my Father, all my life," in Stryker's *Church Song*, 1889, is an altered form of this hymn.

**Father of all, again we meet.** Hester P. Hawkins. [*Divine Worship.*] Written for and 1st pub. in her *Home H. Bk.* 1855 and signed "H. P. H."

**Father, now the day is over.** E. B. [*Evening.*] Originally pub. for private circulation, and then included with other pieces by the same writer, in Rev. R. Crompton Jones's *Unitarian Hys. of Duty and Faith*, 1873, in 7 st. of 6 l. In 1884 it was included in Horder's *Song Hys.*, in 5 st. The writer, E. B. (a lady), desires to remain unknown.

**Father of all, to Thee let endless praise.** &c. [*Holy Baptism.*] This cento, No. 933, in Spurgeon's *O. O. H. Bk.*, 1866, is thus composed:—St. i., new; st. ii., iii. from C. Wesley's *Redemption Hymns*, 1747, No. 34, st. iii.; st. iv. from C. Wesley's *Hymns on the Trinity*, ii., iii.; st. v. from C. Wesley's *Hymns on the Trinity*, 1767, No. viii.; st. vi., altered.

**Father of all, Whose powerful voice.** p. 368, ii. Another cento from this hymn beginning "All ye who owe to God your birth," is in C. U., as in Hatfield's *Church H. Bk.*, N. Y., 1872.

**Father of heaven, Whose gracious hand.** J. D. Carlyle. [*Resignation and Contentment.*] Pub. in J. Fawcett's *Ps. & Hys. by Various Authors*, &c., Carlisle, 1802, in 6 st. of 4 l. (see p. 696, l.), and again in Carlyle's *Poems*, &c., 1805 (see p. 306, l.).

**Father of Jesus Christ our Lord.** J. Montgomery. [*Public Worship.*] This was printed for use of the

Sheffield Church National Schools Festival, Whitmonday, 1848; again for the Sheffield Wesleyan S. S. Union Whitsuntide Festival, 1861; and in Montgomery's *Original Hys.*, 1853.

**Father of mercies, condescend.** This is given at p. 687, i., as by John Lawson, on the authority of the *Rep. New Sel.*, 1828; and at p. 770, i., to Thomas Morrell, on the authority of the *Evangelical Magazine*, Dec., 1818. Further enquiries lead us to believe the hymn was composed by Lawson.

**Father of might, my bonds I feel.** C. Wesley. [*Self- Renunciation.*] This in Longfellow and Johnson's *Bank of Hys.*, 1846, No. 527; and their *Hys. of the Spirit*, 1864, No. 329, is a cento from hymns by C. Wesley, in the *Wes. H. Bk.*, modern ed., Nos. 275, 363, 384, &c.

**Father, Thy holy name we bless.** R. W. Eddis. [*All Saints Day.*] This, in Dale's *English H. Bk.*, 1874, is from Eddis's *Irvingite Hys. for the Use of the Churches*, 1864. It is dated 1851.

**Father, Thy will, not mine, be done.** p. 378, l. Concerning this hymn, the late Mrs. Rawson of Wincobank Hall, Sheffield, communicated to us on Sep. 16, 1876, the following details:—"Of one other hymn I can give you the history, 'Father! Thy will, not mine, be done.' My beloved husband, William B. Rawson, went to Paradise on July 19, 1829, aged 28. When Montgomery was here [Wincobank Hall] some time afterwards, he asked my dear mother about his last hours, and seemed much affected by hearing of his wonderful peace and resignation, for he had everything to make life desirable. My mother put into our friend's hand a short statement of the closing scene, which he took up with him when he retired for the night, and the next day we found these lines written in pencil on a fly-leaf of the manuscript." The reference at p. 378, i. is to the death of Ignatius, Montgomery's brother, at Ockbrook, April 27, 1841, when the hymn was revived by fresh and painful circumstances.

**Father, Whose creating hand.** T. B. Pollock. [*For Use at Sea.*] A very appropriate and simple *litany* for use at Sea. It appeared in the 1869 *Suppl. Hys. to H. A. & M.*

**Faith, Rhijnvis, a Minister of the Dutch Reformed Church at Zwolle, in Holland.** His hymn "Loof den Koning, alle Volken" appeared in the *Evangelische Gezangen bij Godsdienst in de Nederlandsche Hervormde Gemeenten*, 1806 (p. 1520, ii.). This hymn was tr. on January 10, 1828, by J. Montgomery (s. n. s.), as "Praise the Lord through every nation," and so far as we can trace, was first pub. in his *Original Hys.*, 1853, p. 136, as a hymn for *Ascension Day*, and headed, "Paraphrased, in the original metre, from a Dutch Hymn." In 1855 it was included in Mercer's *Ch. Psalter & H. Bk.*, No. 122, and later in many collections.

**Felices nomenum.** p. 374, l. Read 1686, p. i.: "Ball's tr. as appearing in the 5th ed. of the *H. Nodet*, 1873; and Caswall's tr. in his *Masque of Mary*, 1859, p. 324.

**Felix dies quam proprie.** p. 374, l. This appeared in the *Sens Brev.*, 1728.

**Festum matris gloriose.** p. 376, l. The *Office of the Visitation of the B. V. M.* was printed in 1480.

**Fields, James Thomas, b. in Portsmouth, New Hampshire, Dec. 31, 1820; was for some years a partner in the Boston publishing firm of Ticknor and Fields, and also the editor of the *Atlantic Monthly* from 1862 to 1870. From the 1854 ed. of his *Poems*, Putnam has given 13 pieces in his *Singers and Songs*, &c., 1874, p. 437, one of which, "Thou Who hast called our being here" (*Child's Hymn*), has come into C. U. He d. April 24, 1881.**

**Finita jam sunt praelia.** p. 376, ii. The tr. in the *Berwick Hys.*, 1886, "Accomplished is the battle now," is Neale's tr. altered, and "Hallelujah, hallelujah! Now is the battle done," in the *American Sabbath H. Bk.*, 1838 and others, is an altered form of Dr. Bonar's tr.

**Fits, Asa.** This signature, as in Thring's *Coll.*, 1842, to "Great Giver of all good" (*Pioneer Services*), is found in a few American collections. Of this hymn st. i. is by Mr. Thring.

**Flagrans amore, perditio.** p. 377, ii. We have found this in the *Paris Brev.* of 1680, *Ant.*, p. 287.

**Flavius.** Flavius was Bishop of Chalons in 580.

**Fletcher, Giles, B.D., s. of Dr. Giles Fletcher, cousin of John Fletcher, the dramatic poet, and brother of Phineas Fletcher (p. 379, l.), was b. probably in London, circa 1605, and educated at Trinity College, Cambridge, B.A. 1606, and M.D. 1619. He was for some time Rector of Alderton, Suffolk, and d. in 1623. His poem, 'Christ's**



**Fulgens praeclara rutilat**, p. 401, ii. Another tr. is "More fair than sunrise on our sight," by Mrs. Hornman in the *Altar Hyl.*, 1884.

**Fuller-Maitland, Esther**. See Herzschell, E.

**Fuller-Maitland, Frances**. See Colquhoun, F. B.

**Fumant Sabacia templa**, p. 401, ii. This is found in the *Paris Brev.* of 1680, *Item*, p. 311.

**Funerum ne date planetum**, p. 408, i. This is in the *Paris Missal* of 1706, p. cxiii., and in that of 1730, p. cxvi.

## G

**Gallagher**. Under this name the hymn "The sun himself shall fade" (*Trust*) is given in *Songs for the Sanctuary*, N. Y., 1865.

**Gandy, Samuel Whitlock**. This writer (Vicar of Kingston-on-Thames with Richmond from Jan. 1817 to his death, Dec. 24, 1851) was the author of "What tho' the Accuser roar" (*Victory through Jesus*), and "His be the Victor's name" (*Victory through Jesus*), in the *Plymouth Brethren Hym. for the Poor of the Flock*, 1838, Nos. 43, 44. Some of his *Sermons* were pub. posthumously in 1859. Sedgwick says he pub. a *Set. of Ps. & Hym.*, but we have not seen this work (n. ms.).

**Gates, Ellen**, nee Huntington, of Elizabeth, New Jersey, is the author of several popular pieces in the *American Mission* and S. School hymn-books. Of these the following have passed from the American books into Sankey's *Sacred Songs and Solos*:—

1. Come home, come home, you are weary at heart. *Invitation*.

2. I am now a child of God. *Saved through Jesus*.

3. I will sing you a song of that beautiful land. *Concerning Heaven*.

4. O the clanging bells of time. *Yearning for Heaven*.

5. Say, is your lamp burning, my brother. *Watching and Waiting*.

Concerning her poem which is used as a hymn in America, "If you cannot on the ocean" (*Duty*), Duffield says her account of its origin is as follows:—"The lines were written upon my slate one snowy afternoon in the winter of 1860. I knew, as I know now, that the poem was only a simple little thing, but somehow I had a pre-sentiment that it had wings, and would fly into sorrowful hearts, uplifting and strengthening them." (*English Hym.*, 1886, p. 267.)

**Gaudete vos fideles, gentium pars electa**. [*Epiphany*]. In a ms., circa 1199, in the Brit. Mus. (*Calig. A. xiv. f. 51*); and in the *Hereford Missal*, both in the ms., circa 1390, in the Bodleian, and in the printed ed. ms., circa 1502. Also in *Daniel* v. p. 180; and *Kehren*, No. of 1502. Tr. as "Laud, ye faithful! Kings, bow down" by Mrs. E. H. Mitchell, in the *Altar Hyl.*, 1884.

**Geh aus mein Herr**, p. 406, i. This appeared in the Berlin ed. of Crüger's *Praxis*, 1653, No. 404.

**Gellert, Christian F.**, p. 406, ii. Miss Knight's book, quoted on p. 408, i., Nos. xxii., xxvii., appeared as *Trs. from the German in Prose and Verse*, 1812.

**Gelobet seist du Jesu Christ**, p. 409, i. For other mss. containing the "Grates nunc omnes" see references at pp. 814 and 1045.

**Gently, my Saviour, let me down**, p. 409, i. This hymn was first printed in F. Sidney's *Life of Rowland Hill*, 1834, p. 404, and to it he adds the following note:—"This hymn was written by Mr. Hill for the comfort of a dying member of his Surrey Chapel congregation, who received it a few hours before death. I found it amongst his papers, in his own handwriting, and I believe it never has been printed. It is called 'The Prayer of the Dying Christian.'" The hymn is in 8 st. of 4 l.

**Gerhardt, Paulus**, p. 408, ii. Of his hymns noted on pp. 410-412, the following appeared in Crüger's *Praxis*, Berlin ed., 1653:—i., No. 236; iii., No. 401; v., No. 106; vii., No. 321; xiv., No. 206; xxi., No. 137; xxiv., No. 101.

**German Hymnody**, pp. 412-416. The monthly German Hymnological magazine (*Blätter für Hymnologie*), ed. by Dr. A. F. W. Fischer and Dr. J. Linke (see p. 377, ii.), and which began in 1883, unfortunately ceased to exist with the number for Dec., 1889. Otherwise since 1880 not many important works have appeared in which deal directly with German Hymnology. In the new ed. of Karl Göttsche's *Grundriss zur Geschichte der deutschen Dichtung*, vol. II., 1884, and III., 1887, there is a considerable amount of bibliographic information regarding German hymn-writers from the Reformation to

about 1750; and Dr. Albert Ritschl's *Geschichte des Pietismus*, vol. I., Bonn, 1880, II., 1884, III., 1885, contains many references to hymn-writers and hymns of the Pietistic school.

The only two purely hymnological works which need be noted are (1) Wilhelm Bode's *Quellennachweis über die Lieder des hannoverschen und des lüneburgischen Gesangbuches, samt den dazu gehörigen Singweisen*, Hannover, 1881. This is a most careful and elaborate monograph on the Hannover *G. B.*, 1740; and the Lüneburg *G. B.*, 1767; and has been of great use to the present writer. (2) Dr. O. Wetzstein's *Religions Lyrik der Deutschen im 19. Jahrhundert*, Neustrelitz, 1891. This is very well done, embraces both Roman Catholic and Protestant authors, and the information is brought up to date. We may add that in 1886 Dr. Fischer pub. the first part of a *Supplement* to his *Kirchenlieder-Lexicon*, but the final part has not yet appeared.

The references throughout this Dictionary to German libraries where certain works are to be found are not meant to be exhaustive, but to supplement those given by Bode. [J. M.]

**Gerok, Karl von**, p. 410. He was b. at Vaihingen on the Enz (not at Stuttgart), and d. at Stuttgart, Jan. 14, 1890.

**Gibbons, Thomas**, p. 430, i. From his *Hymns*, &c., of 1784, are also in C. U.:—

1. Lord God, omnipotent to bless. *Divine Help desired*.

2. Now may the God of peace and love. *Cloze of Service*.

3. O what stupendous mercy shines. *Benevolence*.

**Giles, Charles**, an American Methodist minister, was b. near Fort Griswold, Connecticut, Feb. 23, 1783, entered the ministry in 1806, and d. at Syracuse, N. Y., Aug. 30, 1867. His hymn, "The fading world promiscuous flown" (*Heaven Anticipated*), is found, in 6 st. of 5 l., in James Gallagher's *New Selection*, Cincinnati, Ohio, 1835; and in 8 st. of 5 l. From it the hymn, "This world is poor from shore to shore," in Beecher's *Plymouth Hym.*, 1855; Dr. Hatfield's *Church H. Bk.*, 1872, and others, is taken.

**Gill, George**, s. of William Gill, was b. at Tiverton, Devonshire, Jan. 23, 1820, and was for some time a missionary in the South Sea Islands. His hymn, "Beautiful Zion, built above" (*Heaven*), was written, the author says, "on the island of Mangala, South Sea, April, 1850." It was printed in the *Juvenile Miss. Mag.* in 1852. His rewritten form of Phoebe Cary's "One sweetly solemn thought" (p. 214, i.), beginning "This sweetly solemn thought," is dated 1861, and also appeared in the *Juv. Miss. Mag.* Gill left the South Sea in 1860, and in 1861 became pastor of Westgate Congregational Chapel, Burnley. He d. Aug. 19, 1890.

**Gillette, Abram Dunn**, s. n., editor of *Hym. for Social Meetings*, 1843, to which he contributed 12 pieces, including one on *Missions*, "Far off beyond the sea, I love," was b. in Cambridge, Washington County, New York, Sep. 8, 1807; entered the Baptist ministry in 1830; and elsewhere; and d. Aug. 24, 1882.

**Gill, T. H.**, pp. 421-3. Additional hymns to those annotated are in C. U.:—(1) "O dreadful glory that doth make," a cento from No. 48, p. 423, ii.; (2) "O mystery of Love Divine" (*The Love of Christ*); (3) "Ye souls for whom the Saviour died" (*Electing Love*). These are all from his *Golden Chain of Praises*, 1869.

**Giver of each perfect gift**. This is an altered form of "God of all redeeming grace," p. 426, i.

**Gladden, Washington**, was b. at Pittsgrove, Pennsylvania, Feb. 11, 1836; was educated at Williams College; and entered the Congregational Ministry. He was for some time editor of the *New York Independent*, and of the *Sunday Afternoon*. In the *Sunday Afternoon*, his hymn, "O Master, let me walk with Thee" (*Walking with God*), appeared in 3 st. of 4 l., in March 1870. Of these sts. i. and iii. are in *Laudes Domini*, 1884, and others.

**Gloria in Excelsis**, p. 425, i. Another tr. is "Glory to God in the highest," by Mrs. Charles, in her *Christian Life in England*, &c., 1866, p. 17.

**Gloria, laus et honor**, p. 426, i. Additional trs. include (1) "All glory, praise, and honour," an altered form of Neale's tr. in the *Pennsylvania Lutheran Church Bk.*, 1868; (2) "To Thee, O Christ, be glory, praise loud," in the *Divine Office*, 1763, and the R. C. *Parochial H. Bk.*, 1880; (3) "Wele, herizung, and worshippe be," by W. Herbert, circa 1330, in Wright and Halliwell's *Reliquiae Antiquae*, II., 1843, p. 225; (4) "Praise, glory, and honour, Redeemer, to Thee," by J. Wallace, 1874.

*Christi Salvatoris*, p. 427. i. F. W. E. Roth gives, in his *Lutherische Hymnen*, 1862, p. 27, the readings of a 15th cent. ms. *Breviary*, now at Darmstadt, and apparently of the use of Cologne. This text adds a doxology.

*Glory to the Father* gives, p. 426, ii. This hymn was printed on a broadsheet for use at the Sheffield Walsworth National and S. School Festival, June 11, 1871, and again for the Sheffield S. S. Union, as stated at p. 428, ii.

*Glory to the King of glory*: *Sp. E. H. Bickertsh.* [American]. Written at Portsmouth, N. Wales, 1841, and pub. in his *From Year to Year*, 1853, p. 93, in 4. v. of 4 double lines. It was included in the 1860 ed. of the *Lyra*, *Temp.*

*Glyde, Ellanveth*. In the 2. ms. (P. No. 2) there is the following text on this writer and her lyrics:—"Written by Miss Glyde some ten years before it was published. Miss Glyde was the daughter of Mr. Glyde, of Exeter, a son of an Independent chapel there." "Copy, in the last ed. of his *Sings of G. & G.*, No. 574, gives 1840 as the date of the hymn.

*Go, bury thy sorrow*. [Reignation]. We find this hymn in F. Hild's *Gospel Songs*, Cincinnati, 1874, p. 98, in 2. v. of 4 double lines. The words are given anonymously, whilst the music is signed "F. P. R., 1. v. F. Hild." In I. D. Sankey's *Sacred Songs & Solo* this is also the case. There is no authority known to us for attributing the words to Hild.

*Go forth, in spirit* *g. J. Gmelin*. [Good Friday]. This appeared in the English *Musical W. B.*, 1747, in 4. v. of 4 l., the sixth stanza beginning—"Thou hast our Saviour loved." In the 1801 ed. this stanza was omitted, and the stanza "His blood thy crime will wash," by John Hunter, was substituted. This form of the text is retained in the 1868 ed. of the same book. In Sadler's *Unworned H. B.*, 1868, No. 216, l. 1-4, are from the 1747 ed., as above, and l. 5-6 is the first stanza of the hymn repeated, with slight alterations.

*Go thou in life's fair morning*. [Faith for Christ]. Arise, in W. B. Bradbury's *Grades*, 1846; I. D. Sankey's *See, & Solo*, 1874, and others. It was apparently suggested by Mrs. Simpson's "Go when the morning dawns," p. 104, ii.

*Go to dark Othello*, p. 436, ii. Nearly all the alterations in the revised version of this hymn as printed on p. 430 were given in the *Lyra* ed., 1822, No. 404, which shows that the revision was originally made for that ed. and not for the *Christian Psalmist*.

*Goodly, F. W.*, p. 431, i. A companion hymn, for *Church Brotherhood*, to his hymn, No. 3, on p. 431, ii. It gives to Allen's *Comp. Psalmist Hym.*, 1868, as "Our Father's Friend and God."

*Goodly, Thomas*, p. 431, ii. He d. at Nottingham, March 18, 1829.

*God bless our native land*. [National Hymn]. Several hymns opening with this first line are in C. C. U. The best of them is the English National Anthem, "God save the Queen." The most popular form of that which had its origin in America, about 1834, the English form, dating 1836, not being in very general use. The following details and strains are of some interest to hymnologists.

#### I. The American History and Parts.

i. The Rev. C. T. Brooks, an Unitarian minister, during the time that he was studying at the Exeter School, Cambridge, U. S. A., 1839 to 1840, wrote the following, said to be a fr. from the German:—

"God bless our native land!  
Firm may she ever stand!  
Through storm and night!  
When the wild tempests rave,  
Ruler of wind and wave,  
Father Eternal, save  
Us by Thy might!  
"Lo! our hearts' prayers arise  
Into the upper skies,  
Regions of light!  
He Who hath loved each sigh,  
Watched each weeping eye:  
He is forever nigh,  
Venge of Right."

ii. The next form of this hymn is by the Rev. J. S. Dwight (p. 1860, ii.), and reads:—

"God bless our native land!  
Firm may she ever stand!  
Through storm and night!  
When the wild tempests rave,  
Ruler of wind and wave,  
Do Thou our country save  
By Thy great might!  
"For her our prayers shall rise  
To God above the skies:  
For Him we ever sigh,  
Thou Who art ever nigh,  
Girding with manifold eyes,  
To Thine almid sea eyes,  
God save the State!"

The italics in the above indicate the alterations in C. T. Brooks's text by J. S. Dwight. *Phyllis* (songs of the *Liberator*, 1874, p. 278) that the hymn was first introduced in the *Lyra* ed. of 1822, and in Masson's singing books." The American edition of 1844.

iii. The third form appeared in Hildes and Emerson's *Unitarian Hymns for the Church of Christ*, 1832, No. 103. In this 1. and 2. it is 1. v. of the second form above. The remaining lines read:—

"Thou Who hast loved each sigh,  
Watching each weeping eye,  
Be Thine for ever nigh!  
God—save the State!"

iv. The fourth form appeared in the *Unitarian Hymns*, Boston, 1864, No. 201. In this 1. v. of 4 l., as above, 4. l. is altered thereon, and 4. l. is new:—

St. ii. "For her our prayers shall rise,  
Our faith is God, to Thee,  
On Thee we ever sigh,  
Be her faith's Hildes—  
Her rulers Righteousness;  
Her officers Be Peace;  
God save the State!"  
St. iii. "Lord of all truth and right,  
In Whom alone is might,  
On Thee we call!  
Give us prosperity;  
Give us true liberty;  
May all the oppressed go free;  
God save us all!"

v. In addition to the foregoing there are a few variations to be found in some American collections. Practically, however, the above is a resume of the history of the American hymn.

#### II. The English History and Parts.

i. Under the date of Oct. 12, 1849, William Elvert Hickson (d. 1870) then of Fairmea, Wrexham, Kent, wrote to Daniel Sedgwick, claiming that he was the author of "God bless our native land," which he had now attributed to J. S. Dwight. Sedgwick pointed out that there were two distinct hymns with the same first line, one of which was certainly American in origin, and the other might possibly be by Mr. Hickson. Eventually he proved to be the case. Hickson's account of his hymn as "It was written by me in 1834 as a new nation anthem," and "appeared in the *Lyra* (Cam. Tr. Book), No. 3, of the *Singing Master*." The *Singing Master* was pub. in 1836 (2nd ed. 1837). This hymn is in 4. l. i.

"God bless our native land!  
May heaven's protecting hand  
Skill guard our shore  
May peace her power extend,  
For he transferred to God,  
And Britain's rights depend  
On us no more."

The full text is in the 1844 *Lyra*, in the *Lyra* (Cam. Tr. Book), 1847, and other collections.

ii. In the *Lyra*, S. S. H. B., 1874, No. 103, is an anonymous hymn which begins:—

"God bless our native land!  
Her strength and glory stand  
Ever in Thee."  
St. ii. is "God smile upon our land," and 4. l. is "Through every changing scene."

iii. In the *Lyra*, S. S. H. B., 1874, No. 104, appears with the same stanza as No. 103, but 4. l. is "God guard our sought land," and 4. l. is "God smile upon our land."

The words in these two hymn-books suggest a common original of four or more stanzas, but this original, if it exists, we have not seen. [P. 1.]



**God forbid that I should glory.** [*Glorying in the Cross.*] In his *Notes to the Scottish Presb. Hym.* of 1876, Mr. Thin says of this hymn, "Anon. Appended to *Cottage Sermons*, circa 1808."

**God made me for Himself, to serve Him here.** *Sir H. W. Baker.* [*Home Missions.*] Appeared in the *Hym. for Mission Churches*, &c., N.D., No. 47, pub. by the Compilers of *H. A. & M.*, and in the 1889 *Suppl. Hym.* to *H. A. & M.*

**God moves in a mysterious way,** p. 433, l. In the *Salisbury H. Bk.*, 1867, this hymn is altered to "God deigns to move in mystery."

**God of almighty power.** [*Omnipresence.*] This hymn appeared in the English Bap. *Ps. & Hym.*, in 1850, and in the American *Salisbury H. Bk.* in the same year. This points to an earlier source from which the hymn was taken by the editors of both collections, but this source we have failed to find.

**God of our Fatherland.** *Rp. E. H. Bickersteth.* [*National Hymn.*] Written in 1883, and pub. in his *From Year to Year*, 1883, p. 231, in 4 st. of 4 l. It was included in the *Hym. Comp.*, 1890. In the Jubilee year of the Queen (1887) it was extensively sung to the tune composed for it by Sir George Elvey.

**God, Who is just and kind.** *J. Patrick.* [*Ps. xxx.*] Cento from *Ps. xxv.* in his *Pr. of David*, 1716.

**God, Who madest earth and heaven,** p. 440, l. The *H. A. & M.* form of this hymn is rendered into Latin by "P." in the *Guardian*, Oct. 1, 1879, as:—*Qui coelum et terras, lucem tenebrasque creasti.*

**Godwin, Elizabeth Ayton,** *nee Etheridge*, daugh. of William Ellis Etheridge, was b. at Thorpe Hamlet, Norfolk, July 4, 1817; married in 1849 to Mr. C. Godwin, and d. at Stoke Bishop in 1889. She pub. *Songs for the Weary*, 1865; and *Songs amidst Daily Life*. Her hymn in *C. U.* is "My Saviour, 'mid life's varied scene" (*Lent*), written whilst yet a girl, and first printed in the *Evangelical Mag.*, and then in *Songs for the Weary*, 1865.

**Goethe, J. W. von,** p. 441, l. The Exeter Unitarian *Hym. Ps. and Anthems*, of 1863 and 1864, contains the several additional hymns from Goethe, the *trs.* in each case being by the Rev. T. W. Chignell. Some of the versions are very free, and the distinctively Christian character of the *trs.* is only very faintly present in the originals. [*J. M.*]

**Gone is the hollow, murky night.** [*Morning.*] This, in Martineau's *Hymns*, &c., 1873, No. 178, is composed of st. iv.—viii. of T. Doubleday's *tr.* of "Aeterna coeli gloria" (p. 25, ii., No. 3), in his *Hymnarium Anglicanum*, 1844, p. 25. This form of the text was given in the Unitarian *Hk. of Hym.*, Boston, U. S. A., 1849, No. 600, and from thence passed into Martineau's *Hymns*, 1873.

**Gotch, Frederick William,** M.A., LL.D., was b. at Kettering in 1807, and graduated at Trinity College, Dublin. In 1846 he became one of the tutors of the Baptist College, Bristol, and in 1868 its President. He was one of the Revisers of the Old Testament. He is associated with Hymnody through a few *trs.* from the German, which are noted in this Dictionary. See *Index of Authors and Translators* for the same. Dr. Gotch d. at Clifton, Bristol, May 17, 1890.

**Gott ist gegenwärtig,** p. 444, l. Another cento in L. M. from J. Wesley's *tr.* begins in the *Savoy Hymnary* (N. D.), "Our God is here! let us adore." It is compiled from st. i., ii. and iv.

**Gould, Hannah Flagg,** was b. at Lancaster, Vermont, in 1792. In her youth her father removed to Newburyport, Massachusetts. She d. in 1865. Her *Poems* were pub. in 1832, 1835, and 1841. From these *Poems* the following pieces are taken:—

1. Alone I walked the ocean strand.
2. Day of God, thou blessed day. (1841.) *Sunday.*
3. O Thou Who hast spread out the skies. (1832.) *For Use at Sea.*
4. O Father, to the fields that are ripe. *Harvest*
5. Who, when darkness gathered o'er us. *American National Hymn.*

**Gourdan, Simon,** s. of Anthony Gourdan, Secretary to the king, was b. in the parish of St. Jean en Grece, at Paris, March 24, 1646. He entered the Abbey of St. Victor, Jan. 28, 1661, was ordained Priest in 1670, became a Canon of the Abbey, and d. March 10, 1729. This is the *Gurd. Vist. of the Paris Brev.*, 1726.

**Goymer, Edmund N.**, who d. at Stoke-by-Nayland, Suffolk, "April the 9th, 1855, aged 79," kept a school in that parish for several years. He pub. *A Coll. of Hym. adapted to the Festivals of the Church of England*,

Ipawich, 1819, in which were several of his own compositions.

**Grace Increate! From Whose vivido fire.** [*Whitsun-tide.*] *E. Caswell.* Pub. in his *Maque of Mary*, &c., 1850, p. 254, in 6 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 273, as a "Hymn to the Holy Ghost." In the *Hymnary*, 1872, it is given as "O Holy Ghost, From Whose life-giving fire."

**Graces, Metrical,** p. 44, l. See pp. 468, 1081. *Before Meat*, 214, 513, 1081. *After Meat*, 133, 168, 508, 683, 1060, 1081. Also *Church Bells*, Aug. 30, 1889, by Miles Atkinson and W. J. Webb.

**Grant, Sir E.,** p. 450, l. Other hymns are:—  
1. From Oliver's sequester'd seats. *Psalm Sunday.*  
2. How deep the joy, Almighty Lord. *Ps. lxxviii.*  
3. Wherefore do the nations rage. *Ps. ii.*

These are all from his posthumous *sacred Poems*, 1839.

**Grates, peracts jam die,** p. 450, ii. This hymn is based upon the "Deus Creator omnium," p. 291, l.

**Graves, Henry C.,** D.D., b. at Deerfield, Massachusetts, Sep. 22, 1830, and entered the Baptist ministry in 1858, since which he has held several pastorates, the last being New Bedford, Massachusetts, 1886. He has written several hymns for S. Schools and other purposes. One of these, "All-seeing, gracious Lord" (*Divine Help desired*), appeared in *Welcome Songs*, 1879. Another of his hymns, "Soul, soul, thou art passing" (*Old and New Year*), is in the *Hym. Praise Bk.*, 1871.

**Gray, Jane,** *nee Lewers*, d. Nov. 14, 1871. A selection of her poems was printed in N. York for private circulation, in 1872, as *Selections from the Poetical Writings of Jane Lewers Gray*.

**Great God of our Salvation.** *Rp. E. H. Bickersteth.* [*Consecration of a Church.*] Written for the Consecration of Truro Cathedral, which took place on Nov. 3, 1867. It was printed by Sampson Low & Co., with music by Dr. Charles Vincent. Included in the 1890 ed. of the *Hym. Comp.*

**Great God, the Giver of all grace.** Cecil F. Alexander. [*Consecration of a Church.*] Written by Mrs. Alexander for the reopening of Derry Cathedral, in 1887, and printed in the *Derry Cathedral Magazine* for March 1887; the *Church Bells*, March 11, 1887, &c.

**Great God, Thy glories blame,** p. 478, l. S. This sometimes reads "Creator God! Thy glories blaze."

**Great God, when my weak, trembling steps.** *A. M. Toplady.* [*Death anticipated.*] This hymn was printed anonymously in the *Gospel Magazine*, Oct. 1876, in 5 st. of 4 l., and again in Walter Row's ed. of *Toplady's Contemplations on the Life, Death, and Resurrection of Christ*, 1822.

**Great God, while we surround Thy throne.** [*S. S. Teachers' Prayer.*] Appeared anonymously in the *S. S. Union Teachers' H. Bk.*, 1846, No. 66, in 4 st. of 4 l. In the *Leeds S. S. U. H. Bk.*, 1879, No. 328, it is enlarged to 5 st. of 4 l.

**Great God, Whose sceptre rules the earth.** *J. Quarles.* [*Glory and Power of the Divine Father.*] This appeared in his *Divine Meditations . . . with several Divine Ejaculations*, 1655, p. 125 (*Ps. lxxviii.*), as the 1st Ejaculation. The cento "Fountain of light and living breath," in Martineau's *Hymns*, 1840 and 1873, is from this hymn.

**Great God, with heart and tongue.** This is an altered form of J. Fawcett's "With humble heart and tongue," p. 373, ii. 77.

**Great One in Three, great Three in One.** [*Holy Trinity.*] Anon. In the American *Sabbath H. Bk.*, 1864, No. 473, and in later collections, including Hatfield's *Church H. Bk.*, 1872, and others.

**Great Shepherd of our souls! O guide.** *W. Croswell.* [*The Good Shepherd.*] From his *Poems*, 1860, p. 221, somewhat altered, into Dale's *English H. Bk.*, 1874. Croswell's title is "Hymn for the First Sunday after Easter."

**Great Shepherd of the sheep, Who all Thy flock dost keep.** [*The Good Shepherd.*] This is given in the *Scottish Hymnal*, 1884, as from an "American" source.

**Greek Hymnody,** p. 457, ii. In l. 12 from the top, read "whether he believed in the Resurrection of the body."

**Greene, Thomas,** of Ware, was for some time a member of the Congregational body in that town. In 1778 a minority of the members, of Arian principles, having obtained the lease of the chapel, the majority seceded and built themselves the "Old Independent Chapel." Mr. Greene was one of those seceders (*Miller's Singers & Songs*, 1869, p. 314). His *Hym. and Poems on Various Subjects*, chiefly Sacred, were pub. in 1780 (2nd ed.).

1792). From this work the hymn "It is the Lord, enthroned in light" (*Annals*), is taken. In *Sticker's* *Christian Psalter*, 1833, it begins, "It is the Lord, my covenant God." In modern collections it is found in both forms. Another hymn from the same work is "The more my covenant I survey" (*Trusting in Jesus*), as in Spurgeon's *C. C. B.*, 1884.

Griffiths, Ann, p. 470, ll. A long account of this writer, and several frs. into English of her hymns, are given in B. Elvet Lewis's *Sweet Singers of Wales* (H. T. N., 1909).

Goswami, A. B., p. 471. In 1936 Dr. Goswami pub. a vol. of original verse as *Songs of the Day and Night, or Three Centuries of Original Hymns, etc.* Several of these pieces are of striking merit, and are worthy of the attention of hymn-book compilers.

Guist, Charles, p. 473, II. His *Reortologie* was pub. in Paris, 1437, and reprinted in 1724. It contains the Latin hymns proper to the various dioceses in France.

**Quintana, Henry Orville**, son of Capt. John Quintana of Dublin, was a countesseller, and Dublin, Ireland. His was an extraordinary case. From childhood, since which time he has visited most parts of the world in prosecuting his evangelistic labours. He has written numerous hymns and printed them privately by circular in letters and parcels, and by general distribution. Of these the following were included in *The Standard London W. Ak.* 1873:—(1) *How Beautiful* (Newman's text) (*Chorus in Memory*); (2) *Thou art my Joy, Lord Jesus* (*The Glory of Jesus*); (3) *Yes, Thou art mine, my blessed Lord* (*Jesus our All*).

*Orpua, Madame*, p. 478, l. Other des. in C. U. are: 1. From No. 3 on p. 478, l. the cento in *Martineau's Hymns*, 1800, No. 160, "Almighty Formers of creation's plan" is taken.

2. Source of love, and light of day. This in Mar-  
tineau's *Hymns*, 1848, No. 428, is from W. Cowper's  
of *Christiana* 127, in 1791, p. 40.

2. To me remains not place, nor time. This sentiment Dole's English *M. Sk.*, 1824; "My country, Lord art Thou alone," in Spurgeon's *G. O. M. Sk.*, 1866 and "All scenes alike engaging prove," are from *Nu.* on p. 478, l.

4. See also Upham, T. O., p. 1198, i.

## H

H. B. Under these initials the hymn, "Hark, the swelling breeze" (Mission), was given in the 1876 ed. of the Hym. Comp. and later in other collections. The author's name remains unknown.

**Has the text changed.** [Circumcision. *New York* M. Leon Gantier, in his 1850 ed. of Adam of St. Victor prints this at l. p. 48 as undoubtedly by Adam (but the ms. lat. 16872 of the Bibl. Nat. Paris, of about the end of the 14th cent.); but in his 2nd ed. 1881, p. 223 he says that the ascription to Adam is a mistake, and that it is earlier than his time. The text is in G. M. Trevisa's *Sagacienda Iordania*, 1398, p. 16, from a 1200 cent. ms. at Paris (lat. 12211). Tr. as "Let us now keep the feast," by Mrs. Hermann in the *Aldine* 1894. Also by Wingham, 1881, l. p. 47.

**Hadley, O.** This name is given as the author of Nos. 306, 380, 397, and 401, in *The Parliament*, edited by E. Frost, Lond., J. Hudson, 1876.

**Ragun, John B.**, b. in New Rochelle, New York, 1882; entered the Baptist ministry in 1905, but retired in 1922 to undertake educational work. For some years he has been a lay member of the Protestant Episcopal Church. In 1922 he pub. *Hymns for Social and Private Worship*, to which he contributed 7 hymns. From this collection his hymn, "Hark, sinners, while God from on high doth entreat thee" (Worshiping) is taken.

**Magnus, William, B.D.**, author of "Hark! since hark! God speaks to thee" (and preaching with him), 2nd ed., 1842; for the *Voices and Verses*, 1842, was b. at Pellam, Winchester Diocese, New York, Jan. 4, 1808; entered the Baptist ministry in 1826, was success-

Hall peaceful day of hallowed rest. [*Monday.*] Appeared anemymously in the *Leds H. Bk.*, 1872, No. 40, in 2 sk. of 4. : again in the *Leds H. Bk.*, 1853, No. 760.

**Hail, sacred truth: whose gleaming ray,** [Missions  
This hymn in the American Methodist Epistle, Aug. 1841  
1878, and others, is given in Mason and Stevens's *Church  
Psalmody*, 1831, as from the *Strong*. May. It is es-  
sentially different from the hymn — Hail, sacred truth

then source of peace," in the Gospel Mag., III, p. 2, and there signed "John Harrison."

Half the day that sees Him rise, p. 171. 18  
into Latin, of the N. A. & N. text, of the hymn by  
Charles Woodworth is given in the song (Matters  
... infantum Nymphi Parvulus, 1896, in "Salm, 63  
des. una ecclesia coram Christianis."

Hail the love and power amazing. E. Evans.  
St. Thomas (in Sweden) the Martyr. Appointed a  
Chamberlain's Boy, used in the Church of St. John  
the Martyr, Oxford, 1681, No. 58; and in the Free-  
School, 1687, No. 228.

Hail the night, all hail the morn. (German). It appeared in an anonymous volume of German verse, pub. in London, in 1827. It passed into the *British Sabbath H. Wk.*, 1834, No. 378, and again into selections. It is usually given as "From the Song; but the German original (if any) has not been loc.

Hall, then happy morn as glorious. (Note: appeared anonymously in the *Physiologist*, 54, 14, No. 261, in 4 st. of 4 l. and again in later columns.)

**Hail to Thee our risen King.** [Easter.] Verse in the Irvingite Hym. for the Use of the Church, 1841, in 6 st. of 4 l., and signed "S. A., 1861." It was printed in the 2nd ed. of the same, 1871, and is also in several American collections.

Mail to this our weekly rest. (Sings.) To-day hymn for Children, appeared anonymously in 1889 New App. to the S.P.C.K. Hymns, No. 22.

the Unitarian Hymn for the Church of Christ, No. 2, 18th, and has been reprinted in a few later editions.

**Hall, Elvina Noble**, was b. at Alexandria, Virginia, in 1818; and was married, first to Mr. Hall, and then to Mr. T. Myers. Her hymn, "I love to have my say" (*Chorus All and to All*), in L. D. SONGS, *Star Songs and Melos*, 1879, is somewhat popular in Britain and America. It was written on the day of the New Year of 1866, in the choir of the British Episcopal Church, Baltimore, in the spring of 1866.

**Hall, Jane E.** of Rutland, Vermont, in I. D. Sankey's *Star Songs and Serms*, 1901, title initials "J. E. H., (1) "The love that Jesus had for me" (*Love of Jesus*); (2) "We shall have a new song that land" (*The New Name*). The music in *Songs* these hymns is also by the same person.

Hamerton, Samuel Collingwood. b. in 1832, about at University College, Oxford (d. ca. 1886). Inspired St. Paul's, Warwick, from 1846, and d. from Jan. of His hymn "Waken, Christian children" (*British Church*), is in *Songbook of A. & G.*, 1871: 69 b Comp., 1890, and others. It appears as a 1892 p. by Masters, circa 1855.

Hammond, Edward Payson, was b. at Bangor, Me., Dec. 1, 1839. He edited *Days of Prayer and Praise*, and is the author of a few pieces in the other evangelistic hymnals, including "Christ, Christ, go and tell Jesus," and "I feel like singing."

Hammond, W., p. 483, l. His hymn No. 1, "Wid-  
ness of the Father's Face," is a free re- of "Epiph-

Hanford, J. H., was b. in New Hampton, N. Hampshire, Jan. 27, 1878, and educated for the medical profession. He arranged the first edition of *Physi-*

Handford, Phoebe A., nee Coffin, daughter of George F. Coffin, was b. at Nantucket Island, May 4, 1823. Dr. Handford is an Universalist, and one of their most ministers. Her hymn "Can thy bread give us waters" (Work and Wail), is in the London Hymn N. Y. 1844, and other American collections.

Happiness, then, lovely name, p. 653. In the  
"Narcissus" poem I have would love - is in the English  
H. St., 1944; and the S.P.C.K. 'CA' Agnus, 1911.  
second canto is "Saviour and Giver of repose," in the  
American Sabbath H. St., 1939. In H. St., March  
Song of the Christian (Trend and Life, 1916, No. 10).  
St. 1-12. ("Object of love") is in. as "Love  
desires."

**Happy Christian. God's own child.** [Adapted from *Somerset*.] This hymn is found in R. H. Cune's *Songs*, 1923; in J. H. France's *Songs*, 1936, and others, but without author's name. It is in several modern editions, including *Song's Songs* of G. & C., 1972; *Songs of Praise*, 1979, etc. It is usually given in 3/4 of 4/4.

**Happy the home, when God is there.** [*A Christian Home.*] Appeared in Mrs. Mayo's *Set. of Hymns & Poetry for the Use of Infant and Juvenile Schools and Families*, 3rd ed., 1846, No. 60, in 4 st. of 4 l. and entitled "The Happy Home," and signed "Mrs. W." It was included in the *American Sabbath H. Bk.*, 1858, and later in several hymnals.

**Harbaugh, H.**, p. 484, li. From No. 2, "God most mighty, &c.," the cento, "Thou, by heavenly hosts adored," in the *Songs of Christian Praise*, N. Y., 1880, No. 658, is taken.

**Hardenberg, Georg F. P. von**, p. 485, l. No. iv. is tr. by W. Maccall in T. W. Chignell's *Unitarian Hymns, &c.*, 1884, as, "If only God I have."

**Hark! creation's Alleluia.** *Sp. K. H. Rickertsteth*. [Missions.] Written in 1879 for the Church Missionary Society and included in the 1890 ed. of the *H. Comp.*

**Hark, hark my soul.** p. 486, li. Tr. into Latin by G. S. Hodges in his *The County Palatine, &c.*, 1876, as "Cor meum, fertur cantus angelorum."

**Hark, hark the notes of joy.** p. 484, l. 5. This hymn appeared in the *Evangelical Mag.*, Jan. 1818, p. 48, signed "R.," and headed "A Missionary Hymn."

**Hark! hark! the voice of ceaseless praise.** [*Praise in Heaven.*] This appeared anonymously in *Oliphant & Sons' Sacred Poetry*, 2nd series, Edinburgh, n.d. (circa 1824), p. 361, in 6 st. of 4 l. in c.m. In *Hatfield's Church H. Bk.*, 1872, No. 1458, st. 1-III, v. and vi., are rearranged in a.m. as, "Hark! hark! the voice of praise."

**Hark how all the welkin rings.** p. 487, l. The text as in *H. A. & M.* has been rendered into Latin by *Sp. Charles Wordsworth* in his *Series Collectarum... Selecti Hymni Psalmique*, Lond., J. Murray, 1890, as: "Audite! cantant Angeli preconium."

**Hark! how the gospel trumpet sounds.** *C. Cole*. [*Free Grace.*] From his *Three-fold Alphabet of New Hymns, &c.*, 1792, into *Denham's Saints' Melody*, 1837; the *Enlarged London H. Bk.*, 1873, and others. (See p. 242, i.)

**Hark, my soul, it is the Lord.** p. 488, i. Rendered into Latin as "Audi, Anima! loquentem," by H. M. Macgill, in his *Songs of the Christian Creed & Life*, 1876.

**Hark! the song of Jubilee.** p. 490, i. The origin of this hymn is thus set forth on a broadsheet which was used in Sheffield in 1819: "West Riding Missionary Anniversary, Sheffield, July 27, 28, and 29, 1819. Hymns, composed at the express desire of the London Missionary Society, with a special reference to the renunciation of Idolatry, and acknowledgment of the Gospel, in the Georgian Isles of the South Seas," and sung at Spa Fields Chapel, London, May 14, 1818. Hymn i. "Hark! the song of Jubilee." Hymn ii. "Let there be light! thus spake the Word." In this broadsheet, "Hark! the song," &c., is in 6 st. of 3 l., and line 2 of st. iii. reads, "From the depths unto the skies." This hymn is No. 94 in the *Orig. Hymns*, 1853, and not 95 as at p. 490, l.

**Hark! the Voice Eternal.** *J. Julian*. [*Processional for Advent.*] Written for use in the Parish Church, Wincobank, and first printed as a broadsheet. It was included shortly after in *Thring's Coll.*, 1882, and subsequently in several hymnals in Great Britain and America. It is the most widely used of the author's hymns.

**Hark! those happy voices, saying.** [*Praise to Jesus.*] This hymn, as in modern collections, was given in T. Hastings's *Spiritual Songs*, 1841 (1838, Nos. 275 and 276), as two hymns, the second being "Bless the Lord of life for ever." In the *Plymouth Coll.*, 1855, the two were united as one hymn (No. 391), and in this form it has been repeated in modern hymnals.

**Hark! 'tis the watchman's cry.** [*Advent.*] Anon. in *The Revival* (a periodical) in 1859. It was included in the *H. Comp.* in 1876, and later, in other important collections.

**Hark! what celestial notes [sounds].** [*Christmas.*] This hymn has been traced to the Unitarian *Coll. of Hys. for Public Worship, &c.*, edited by B. Williams and others, and pub. at Salisbury, 1778 (p. 1193, li.). and others, and American form is in *Dabney's Sel. of Its well known American form* is in *Dabney's Sel. of Ps. & Hys.*, Cambridge, U.S.A., 1825, No. 309; the *Sabbath H. Bk.*, 1858, No. 271, and others.

**Harland, Edward**, p. 491, l. He d. at Bighton Hall, Colwich, June 8, 1890.

**Harris, Frederick William**, n.a., was b. in 1814, educated at Trinity College, Cambridge (n.a. 1837, n.a. 1840). Taking Holy Orders in 1838, he became in 1855 Vicar of Medmenham, diocese of Oxford, and d. April 17, 1872. His excellent hymn, "It is finished! It is

finished! all the untold agony" (*Good Friday*), is in *Thring's Coll.*, 1882.

**Harris, Thomas Lake**, b. May 15, 1823. Under his name three hymns are given in the *American Unitarian Hys. of the Spirit*, 1884:—(1) "In every human mind we see" (*The Soul God's Temple*); (2) "Look up, O man, behold the same" (*God All in All*); (3) "O earth, thy past is crowned and consecrated" (*Past, Present, and Future*).

**Hart, Joseph**, p. 492, li. Other hymns in C. U. are:—

1. The blest memorials of Thy grief (1762). *Holy Communion.*
2. To comprehend the great Three-One (1759). *Holy Trinity.*
3. Vain man, thy fond pursuits forbear (1759). *Death.*
4. When the blest day of Pentecost (1759). *Whitsuntide.*

**Hart, Oliver**, was b. at Warminster, Bucks County, Pennsylvania, July 5, 1723; entered the Baptist ministry in 1749; and d. at Hopewell, Hunterdon County, New Jersey, Dec. 31, 1795. He was the author of "My Father, when I come to Thee" (*Prayer*), which is found in several Sunday school hymn-books. It was in the *S. S. U. H. Bk.* (1835), the *Silver Street Sunday Scholar's Companion*, 51st ed., 1840; and later collections.

**Hartsough, Lewis**, was b. at Ithaca, New York, Aug. 31, 1824. Of his hymns the following are in C. U.:—

1. I hear Thy welcome voice. *The Divine Invitation.*
  2. In the rifted Rock I'm resting. *Safety in Jesus.*
  3. Lead me to the Rock that's higher. *Safety in Jesus.*
  4. O who'll stand up for Jesus? *All for Jesus.*
- Nos. 1-3 are in I. D. Sankey's *Sac. Songs & Solos*, 1878 (1 and 3 with music by Hartsough).

**Haskell, Jefferson**, b. in Thompson, Connecticut, Nov. 6, 1807, is the author of "My latest sin is sinking fast" (*Old Age*), in J. W. Dudson's *Melodist*, 1860, No. 11, and the *New Golden Shower*, N. Y., 1862.

**Haslock, Mary**. Author of "Christian, work for Jesus" (*S. S. Festival*), in the *Cong. Ch. Hyl.*, 1887, &c.

**Hast Thou bidden, gracious Lord.** *H. Dowdton*. [*Sunday S. Anniversary.*] From his *Hys. and Verses*, 1873, p. 39.

**Hast thou within a care so deep?** [*Strength in time of Need.*] This hymn, in *Hatfield's Church H. Bk.*, N. Y., 1872, and other hymnals, is attributed in the *Sedgwick Mus.* to "Mrs. A. Julius, 1859."

**Haste, my spirit, flee away.** [*Death Anticipated.*] Anon. in *Elliot's Ps. & Hys.*, 1835, No. 396.

**Hastings, T.**, p. 494, l. Additional hymns are:—

1. Children bear the wondrous story; and "Sinners, hear the melting story," are altered forms of No. 36, on p. 496, l.
2. Father, we for our children plead. *On behalf of Children.*
3. Forgive my folly, O Lord most holy. *Lent.*
4. Hosanna to the King. That for, &c. *Praise to Jesus.*
5. I look to Thee, O Lord alone. *Pardon desired.*
6. Jesus, full of every grace. *Pardon desired.*
7. O why should gloomy thoughts arise? *The Mourner Encouraged.*
8. Peace to thee, O favoured one. *Peace in Jesus.*
9. Saviour, hear us through Thy merit. *Forgiveness.*

Of these hymns, No. 3 is in *Hastings's Spiritual Songs*, 1831; No. 9 in *his Mother's H. Bk.*, 1834, and his *Devotional Hys.*, 1860; and Nos. 4, 5 & 8 in his *Devotional Hys.*, 1850.

**Hatch, Edwin, D.D.**, was b. at Derby, Sep. 4, 1835, and educated at Pembroke College, Oxford, n.a., in honours, in 1857. After holding important appointments in Canada, he returned to England and became Vice Principal of St. Mary Hall, Oxford, 1867; and Rector of Parleigh, 1883. (See also *Crockford*.) He d. Nov. 10, 1889. His hymn-writing was limited. One, and that a very spirited lyric, is in *Allon's Cong. Psalmist Hyl.*, 1868: "Prestbe on me, Breath of God" (*Whitsuntide*.) Dr. Hatch's hymns were pub. in his posthumous *Towards Fields of Light*. Lond. 1890.

**Havergal, Frances Ridley**, p. 496, l. Miss Havergal's *Poetical Works* were pub. in 2 vols. in 1884 (Lond., J. Nisbet); and the hymns therein are accompanied by notes. From these vols., and the *Hav. Mus.*, we gather the following facts concerning additional hymns in C. U.:

1. In God's great field of labour. *Work for Christ.*





*mysteriis et hymni.* In this *Ms.* there are only two nearly complete hymns, "Ante oecula qui manens," and "Adeae cernis gloriam," and the second part of an alphabetical hymn, beginning with "F" ("Fefellit caevam, verbum factum et caro").

**Hill, Stephen P.**, p. 534, l. B. at Salem, Massachusetts, April 17, 1806; entered the Baptist ministry in 1832; and d. at Washington, District of Columbia, Sep. 15, 1884.

**Hiller, Philipp F.**, p. 534, ll. His hymn "Gottes Sohn, in Fleisch gekleidet" (*Christmas*), from his *Leiderkistelein*, 1762, is fr. by Dr. Loy, in the Ohio Lutheran Hym., 1880, as "God in human flesh appearing."

**Hinchcliffe, Joseph**, a Sheffield manufacturer, and a member of the Wesleyan body, was b. at Sheffield in 1760, and d. at Dumfries in 1807. Concerning his hymn in the *Prim. Meth. Hym.*, 1887, "This is the field, the world below" (*Death and the Resurrection*), Dorricot and Collins say in their *Lyric Studies*, 1889, p. 289, "It has been traced to a Tract, entitled *Patronage Hymns, Odes, and Anthems, as Sung at the Methodist Chapels in Sheffield, Rotherham, Doncaster and Nottingham Circuits*, Fifth edition, 1797, and immediately under the title of this hymn are the words 'By J. Hinchcliffe.'"

**Hirmos, The.** See *Greek Hymnody*, § x., 11; xvi. 10.

**Hoeder, Edwin**, pub. in 1863 *The New Sunday School H. Bk.*, and in 1868 a New and Enlarged ed. of the same. To this collection he contributed 27 hymns, each of which is headed with his name. Of these nearly one half have passed into other hymnals for children, including *Major*; the *Bap. S. S. H. Bk.*, 1880; the *S. S. U. Voice of Praise*, 1886, and others.

**Hodges, George Samuel**, M.A., b. at Walmer in 1827, educated at Jesus College, Cambridge. In 1862 he was preferred to the Vicarage of Stubbings, near Maidenhead. His principal work is *The County Palatine and other Poems Sacred and Secular*, 1878. In it appeared several frs. from the Latin, from English into Latin, and original pieces including his children's hymn for Palm Sunday, "Hosanna we sing like the children dear," which is also in the 1878 ed. of *H. A. & M.* A hymn for Lent, "All my sins uprising now," is in the *Durham Mission H. Bk.*, 1885, and others. His fine offertory hymn "Eternal! assembled with songs of thanksgiving," written to Dr. Pykes's tune "St. Leonards," was first sung at a Gregorian Festival in Lichfield Cathedral, and subsequently at Coventry, &c. It is printed in the Lichfield Festival Hk., but is not included in any hymnal. He pub. *Hys. and Sonnets*, 1890.

**Hoffmann, Eliza Albright**, author of "Have you been to Jesus for the cleansing power?" (*Holiness desired*), in L. D. Sankey's *Sac. Songs and Solos*, 1881, was b. in Pennsylvania, May 7, 1839.

**Hols, Samuel Reynolds**, D.D., b. at Ardwick, near Manchester, Dec. 5, 1819, and educated at Brasenose College, Oxford; M.A. 1844; D.D. by Abp. of Canterbury, 1897. He was Curate of Causton, Notts, 1844-1850, and Vicar 1850-87. In 1887 he became Dean of Rochester. Previous to this he had held several important appointments. He has pub. some prose works including *Hints to Preachers*, &c., 1880; *A Book about Roses*, 1869, &c. His hymn, "Sons of labour, dear to Jesus" (*Working Men's Service*), appeared in the 1889 *Suppl. Hys. to H. A. & M.*

**Holty, Ludwig H. C.**, p. 530, l. Concerning the frs. of his hymn "Ueb' immer Treu," we note that No. 1 is found in the *German Songster*, Berlin, 1798, p. 13; No. 2 is by Joseph Gottick, in his *Spirit of German Poetry*, 1848, p. 139.

**Holy Father, hear me.** *Bp. E. H. Rickersteth*. (*Morning*). Written in 1861, and pub. in his *From Year to Year*, 1883, p. 145; and the *Hg. Comp.*, 1890.

**Holy Jesus, Saviour blest**, p. 531, l. This hymn was 1st pub. in Bp. Mant's *Holidays of the Church*, vol. I. 1830, and then in his *Ancient Hys.*, &c., 1837.

**Holy Saviour, Thou hast told us.** [*Divine Worship*]. From the S. S. Union Hymns, 1841.

**Holy Source of consolation.** [*Whitsuntide*]. Anon. from B. W. Noel's *Sol.*, 1832.

**Home at last, thy labour done.** *J. D. Sankey*. [*Death and Burial*]. "Written on the dying words of a young convert (Maggie Lindsay), who lost her life in the railroad catastrophe at Manuel, Jan. 27, 1874." Included with a note in his *Sac. S. and Solos*, 1876.

**Home Dei creatura**, p. 530, l. From Caswall's fr., "Creature of God, &c." three cantos are given in the

*R. C. Parochial H. Bk.*, 1880, as (1) "When to the silence of the tomb;" (2) "The angels, while with tearful eyes;" (3) "Alas! what tongue of man can speak."

**Hone, William**, 1780-1842, is given in *The Church Praise Hk.*, N.Y., 1882, as the author of "The proudest heart that ever beat" (*Salvation*), therein.

**Hope, Alexander James Beresford**, LL.D., b. Jan. 25, 1820, educated at Trinity College, Cambridge, was M.P. for his University for several years, and d. Oct. 20, 1887. He is connected with hymnology through his *Hys. of the Church*, literally translated, for the use of English congregations. Lond., J. & F. Rivington, 1844. None of these frs. have come into C. U. See *Index of Authors and Translators*. In the *Cambridge University Calendar* he is entered as "Alexander James Beresford Beresford-Hope."

**Hope, Henry Joy McCracken**, a bookbinder, s. of James Hope, was b. near Belfast, Ireland, in 1809; was in the employ of Messrs. Chambers, Dublin, for many years, and d. at Shanemagowston, Dunadry, County Antrim, Ireland, Jan. 19, 1872. His hymn, "Now I have found a Friend" (*Jesus the Friend*) was privately printed in 1852. It seems to have been suggested by Mrs. Bowler's "Pass away, earthly joy" (p. 162, l.), st. iv. of which is sometimes associated with it.

**Hopkins, John Henry**, D.D., Jun., s. of J. H. Hopkins, sometime Bishop of Vermont, was b. at Pittsburg, Pa., Oct. 28, 1820, educated at the University of Vermont, ordained in 1839, Rector of Christ's Church, Williamsport, Pa., 1876, and d. at Troy, New York, Aug. 18, 1891. He pub. *Poems by the Wayside written during more than Forty Years*, N.Y., James Pott, 1883; and *Carols, Hymns, and Songs*, 1882; 3rd ed. 1892. Of his hymns the following are in C. U.:

1. Blow on, thou [ye] mighty Wind. *Missions*.
2. Come with us, O blessed Jesus. *Holy Communion*.
3. Glory to God the Father be. (Dated 1867.) *Holy Trinity*.
4. God hath made the moon whose beam. (Dated 1840.) *Duty*.
5. Lord, now round Thy Church behold. (Dated 1867.) *For the Re-union of Christendom*.

These hymns are in his *Poems by the Wayside*, 1883. In the same volume there are frs. of the *O Antiphona*. See pp. 73-74.

**Hora novissima, tempora pessima**, p. 533, l. It is also in the Brit. Mus. *Mss. Graecopatra*, A. viii., f. 5 (circa 1100), and *Harl.* 4092 f. 40 b (12th cent.); the *Bibl. Nat. Paris* *Mss. Lat.* 14066 of the 12th cent., and others of later date. The complete text is also in T. Wright's *Anglo-Latin Satirical Poets*, Lond. 1872, ll. pp. 5-102. Centon from Dr. Neale's fr. of the poem, additional to those given on p. 534, include:—

1. To thee, O better country. In the *Salisbury H. Bk.*, 1857.
2. O sweet and blessed country. In *Hys. & Songs of Praise*, N. Y., 1874.
3. Jerusalem the holy. In T. Hartley's *Hys.*, 1890.
4. The world is old and sinful. In the *Bap. Hym.*, 1879.

**Horne, Thomas Hartwell**, M.D. (p. 534, ll. 13), b. Oct. 20, 1780, was for some years a member of the Wesleyan Society; took Holy Orders in 1819; Rector of St. Edmund the King with St. Nicholas Acon, London, 1833; and d. Jan. 27, 1862. A catalogue of his prose works is long and interesting. (See old eds. of *Truckford*.) He was a friend and pupil of Dr. Adam Clarke, the Commentator.

**Horologion. The.** See *Greek Hymnody*, § xiv. (7).

**Hort, Fenton John Anthony**, D.D., was b. Ap. 23, 1820, and educated at Trinity College, Cambridge, M.A. in 1st class Classical Tripos, 1850, and also in the Moral Science Tripos and the Natural Science Tripos, 1851. He has held several distinguished appointments at his University, has pub. several learned works, was joint editor with Dr. Westcott of *The New Testament in the Original Greek*, and sat as one of the Revision Committee of the New Testament. He has fr. a few hymns, for which see *Index of Authors and Translators*.

**Hosanna be the children's song.** *J. Montgomery*. [*Sunday M. Jubilee*]. Written for the London Sunday S. Jubilee. It is No. 325 of Montgomery's *orig. Hys.*, 1853, in 7 st. of 4 l. In the *American Sabbath H. Bk.*, 1858, it begins "Hosanna be our cheerful song," sta. l., III.-v.

**Hoskins, J.**, p. 534, ll. Additional pieces from his *Hymns*, &c., 1789, in C. U., in America include:—(1) "Let thoughtless thousands choose the road" (*Life in Christ*), p. 312; (2) "To-day the Saviour rose" (*Master*), p. 384; (3) "Behold, behold the Lamb of God" (*Invitation*), p. 342.



**Hutton, William Pepperrell**, sometime Vicar of St. Bridget's, Chester, b. Aug. 1, 1804, d. Aug. 1; 1856. His hymn, "Child of sorrow, born, forsaken" (*Comfort in Affliction*) appeared in *Drummond & Greville's Ch. of England H. Bk.*, 1834.

**Hymnarium.** In regard to the *ms.* (f.) at p. 547 we would add:—The two *ms.* at Dublin are (a) that in Trinity College, and (b) that in the Franciscan Convent (St. Isidore's). On a recent visit to Ireland the Rev. G. M. Dreves, S.J. (see p. 563, i., &c.) kindly collated both *ms.* Besides the hymns indexed at pp. 547–551, they contain also:—

1. "Abbas probatus omnino." 2. "Adenai Domine."
3. "Alto et ineffabili." 4. "Christe qui lux es et dies."
5. "Christi Patria in dextera." 6. "Ecce fulget clarissima." 7. "Hymnum dicat turba fratrum." 8. "Procelli diem fert orbita."

Of these No. 7 is contained in both *ms.*; Nos. 1, 2, 3, 6, 8 only in a; Nos. 4, 5 only in b. No. 2 is marked as the "Lamentatio S. Ambrosii Episcopi," and is an alphabetical hymn in rhythmical prose.

Another *ms.* of interest has been collated since this article was electrotyped, viz., the *Arundel* 155 in the Brit. Mus. This contains, at ff. 147–152, a Hymnarium written in England in the 12th cent. The hymns therein contained are all indexed at pp. 547–551, except the following:—

1. "Iustus tan en coelestia." 2. "Festa presentia celebrat diel." 3. "Pauditor mundus simul omnis illi." 4. "Per te nitecat Rex Deus." All of these are noted at pp. 551–554, but from later *ms.*

Note also that at p. 548 the hymn contained in the *ms. b.* is the Christe Redemptor omnium, *Omnes* (not *Christe*... Ex Patre). At p. 551, under (u) read "a Hymnarium of circa 1350."

**Hymnum canentes**, p. 555, i. Read *tr.* No. 3 thus:—  
"A voice from Ramah there was sent."

## I

**I am hated, Lord, by those.** *W. Allen.* [*Ps. lxx.*] From his *Ps. & Hys.*, 1835.

**I am Thine own, O Christ.** [*Self-Consecration to Christ.*] This hymn is given in *Snapp's Songs of G. & G.*, 1873, as by "Mrs. Helen Bradley, 1873."

**I do not come because my soul.** [*Psalm.*] This is given in M. W. Stryker's *Church Song*, N. Y., 1889, as by "Frank B. St. John, 1878."

**I feed by faith on Christ, my Bread.** Part of "Communion of my Saviour's blood," p. 256, i.

**I go: the poor, My poor are with you still.** *Sp. E. H. Beckerath.* [*Offertory for the Poor.*] Written at Penmaenmawr, N. Wales, in 1863, and pub. in his *From Year to Year*, 1883, p. 91. Also in the *Hg. Comp.*, 1890.

**I have a home above, p. 556, i.** We find that this hymn was written as early as 1852, and that it was included in the Plymouth Brethren's *A Few Hys. and some Spiritual Songs selected 1856 for the Little Mock.*

**I have a Saviour, He's pleading in glory.** [*Praying for Others.*] This is given in I. D. Sankey's *Sac. S. & Solos*, 1878, as by "S. O'M. Clough."

**I heard the voice of love divine.** *Charlotte Elliott.* [*Resignation.*] Added as No. 94 in 5 st. of 4 l. to the *Incalid's H. Bk.*, 1834.

**I love the Lord Who died for me.** *J. Cennick.* [*Love to Christ.*] From the English *Moravian H. Bk.*, 1789, No. 615 (ed. 1806, No. 462).

**I love to sing of heaven.** [*Heaven Anticipated.*] Anon. in the American Bap. *Devotional Hys.*, &c., 1864.

**I love to think of the heavenly land.** [*Heaven.*] Anon. in the American *New Golden Censer*, 1884, in I. D. Sankey's *Sacred S. & S.*, 1878, &c.

**I loved thee, daughter of my heart.** *J. Montgomery.* [*A Mother's Lament.*] Pub. in his *Pelican Island*, 1828, in 9 st. of 6 l., as "A Mother's Lament on the death of her infant Daughter." In *Martineau's Hymns*, 1840.

**I see a Man at God's right hand.** *H. Bonar.* [*Christ in glory.*] Appeared in W. Reid's *Praise Bk.*, 1872, No. 501, in 6 st. of 8 l.

**I see Thee come, soul-piercing King.** [*Twelfth Anticipation.*] This is given at p. 113 of the 1843 (6th) ed. of *Thoughts of Peace for the Christian Sufferer*, Lond., Hamilton, Adams & Co., and signed in the Index, "I. O. P." These initials are supposed to belong to a member of the Parr family of whom Miss Harriet Parr (*Edme Lee*) was one.

**I trust in One I never saw.** [*Psalm.*] In G. W. Conder's 1874 *Appx. to the Leeds H. Bk.*, 1863, this is signed "W. Dearu."

**I walk as one who knows that he is treading.** [*Forward.*] Pub. in his *Hys. of Faith and Hope*, 1857, in 7 st. of 4 l.

**I want to be an angel, p. 559, i.** Hensleigh Buttrworth gives in his work, *The Story of the Hymns*, N. Y., 1876, p. 151, the date April 19, 1845, as the day of the death of the child, and the child's name as Annie Louisa Farrant.

**Ida, George Barton, D.D., p. 561, i.** Dr. Burrage gives in his *Baptist H. Writers*, 1888, p. 308, a list of Dr. Ida's hymns, and states that he was b. Sep. 17, 1804. This date must be substituted for 1806 on p. 561, i.

**If I in Thy likeness, O Lord, may awake.** [*The Resurrection.*] Anon. in *Pious Songs*, &c., Baltimore, 1836, No. 482.

**Immanuel! sunk with dreadful woe.** [*Gethsemane.*] Anon. in the 1800 ed. of Hippon's *Bap. Sel.*, No. 135.

**Immortal honour, endless fame.** This is the concluding stanza of Dryden's *tr.* of the "Veni Creator Spiritus," noted at p. 1210, i., 3.

**In der Angst der Welt, p. 1079, i.** This hymn was first pub. in the *Christliche Monatschrift*, May, 1826.

**In His own raiment clad.** *K. Munro.* [*Story of the Cross.*] This *Story of the Cross*, by Munro, with music by A. Redhead, was pub. by Masters & Co., of London, and is still on sale (1891) in sheet form. Edward Munro was the eldest s. of Edward Munro, M.D., of London, and was b. in 1815. He was educated at Oriel College, Oxford (B.A. 1836). Ordained in 1837, he became incumbent of Harrow-Wend in 1842, and Vicar of St. John's, Leeds, 1860. He d. Dec. 13, 1866. He pub. several *Allegories*, *Sermons*, and other works which have mainly gone out of use.

**In seasons of grief to my God I'll repair.** [*Christ the Rock.*] This is No. 200 in John Stamp's *Christian's Spiritual Song Bk.*, 1845, in 6 st. of 4 l. Daniel Sedgwick ascribes it to the "Rev. John Price, 1805."

**In some way or another the Lord will provide.** [*Providence.*] This hymn, by E. D. Martha Cook, see Walker, b. July 23, 1806, d. Sep. 15, 1874, was pub. circa 1864, and is found in I. D. Sankey's *Sacred S. & Solos*, 1878.

**In the fair morning of our youth.** [*Early Piety.*] Anon. in Allen's *Children's Worship*, 1878.

**In the mid silence of the voiceless night.** [*Midnight.*] This beautiful lyric is known in the following forms:—  
1. In *Fosbery's Hys. and Poems for the Sick and Suffering*, 1844, it begins:—

"In the mid silence of the voiceless night,  
When chased by airy dreams the slumbers flee."

This in *Thring's Coll.*, 1882, No. 19, for Private Use.  
2. This second form is No. 1278 in H. W. Beecher's *Plymouth Coll.*, 1886, in 4 st. of 4 l., beginning:—

"In silence of the voiceless night,  
When chased by dreams, the slumbers flee."

3. The third form is in the American Unitarian *Hys. of the Spirit*, 1864, No. 186, in 4 st. of 4 l., as:—

"In the still silence of the voiceless night,  
When from my wakeful eyes the slumbers flee."

4. The fourth form is in *Martineau's Hymns*, &c., 1873, No. 596:—

"In the dead silence of the voiceless night."

It is composed of the *Hys. of the Spirit* text, and st. iii. of No. 1 as above as st. iii.

**In the name of God the Father.** *J. W. Hewitt.* p. 530, ii. This hymn is not in his *Vernes*, &c., 1859, but in the *People's H.*, 1867.

**In the time appointed.** *J. Julian.* [*Processional for Advent.*] Written in Sep. 1873, and pub. in the *Churchman's Shilling Mag.*, Nov., 1873.

**In vain we build unless the Lord.** [*Ps. cxviii.*] This cento appeared in W. Barnes's *Set. of Ps. & Hys. intended for Public Worship*, Richmond, Yorkshire, 1833, in 2 st. of 6 l., and is thus composed: st. i., ll. 1, 2, Barnes; ll. 3–8, *New Version*; st. ii., Barnes. This was repeated with slight alterations in *Acumedy*, 1863; and again in the *Wes. H. Bk.*, 1875.

**Ingelow, Jean**, daughter of W. Ingelow, Boston, Lincolnshire, was b. in 1820. Her writings are well and favourably known. Her poetical pieces have been pub. as *Poems*, 1863, and *A Story of Room and other Poems*, 1867. From her *Poems*, 1863, the cento "And





41. In the *Fresh. Ad. of Hys.*, Philadelphia, 1861, No. 156, "Hear, O Jesus, my complaint," is taken from this hymn.

**Jesus, Lord, to Thee we bow.** [*Praise to Jesus.*] Anon. in the earlier editions of the *Hys. for the use of Rugby School*, and retained in the 1876 ed. of the same.

**Jesus, Master, hear me now.** [*Holy Communion.*] This hymn in the *Laudes Domini*, N. Y., 1884, No. 1011, has been traced by S. W. Duffield to the Presb. (O. S.) *Devotional Hys.*, Philadelphia, 1842.

**Jesus! my happy heart.** [*In affliction.*] This hymn in the American *Church Pastorals*, 1884, is from *Hymns of the Ages*, Boston, 1858, p. 30. It is repeated in the *Songs for the Sanctuary*, N. Y., 1866.

**Jesus, my Love, my chief delight.** *H. Beddome.* [*Jesus, the Gift of God.*] Pub. in Rippon's *ed.*, 1787, No. 171, in 5 st. of 4 l. In Beddome's *Hymns*, 1817, No. 96, it is given as "Jesus, my Lord, my chief delight." This form is in the *Hys. & Songs of Praise*, N. Y., 1874.

**Jesus, our faith increase.** [*More Faith desired.*] Given anonymously in the Plymouth Brethren's *Hys. & Spiritual Songs compiled in Bristol*, Bristol, 1870. It is also in *Laudes Domini*, N. Y., 1884.

**Jesus, our Lord, our chief delight.** [*The Glories of Jesus.*] This cento was given in the *Leeds H. Bk.*, 1822, No. 672, in 3 st. of 4 l., and repeated in the *Leeds H. Bk.*, 1853, No. 344. St. l. ii. we have not traced, but st. iii. is st. iii. of Beddome's "Jesus, my Love, my chief delight."

**Jesus, Saviour, Son of God.** [*A Child's Prayer.*] The earliest form of this hymn which we have seen is No. 140 in Hickersteth's *Christian Psalmody*, 1833, in 4 st. of 4 l.

**Jesus stehst ein vor seinem End.** p. 601. i. *Hommel*, in his *Geistliche Volkslieder*, 1864, p. 293, cites this as in G. Vogler's *Katechismus*, 1825.

**Jesus, take me for Thine own.** [*Self Consecration to Jesus.*] Anon. in the American *Sabbath H. Bk.*, 1858, No. 936; L. W. Bacon's *Church-Book*, 1883, and others.

**Jesus, these eyes have never seen.** p. 877, ii. 17. This reads in Stryker's *Church Song*, 1889, "These eyes, O Jesus, ne'er have seen."

**Jesus! Thy blessings are not few.** p. 1328, i. 91. Given as in Watts's *Hymns*, 1707, in error. It appeared in his *Sermons*, vol. ii. 1724, as the hymn for sermon xix.

**Jesus, Thy sovereign grace we bless.** [*Holy Baptism.*] This is in the Bp. *Ps. & Hys.*, 1858, and several later collections. It is usually given as by "W. H. Bathurst, 1823," but we have failed to find it in his work.

**Jesus, too late I Thee have sought.** Part of "Jesu my Lord, my God, my all," p. 243, ii.

**Jesus, we own Thy saving power.** *P. Doddridge.* [*Power of Jesus.*] Appeared in his posthumous *Hymns*, 1755, No. 304, in 4 st. of 4 l. and headed "The recovered Demoniac, an Emblem of a converted Sinner, Luke viii. 35." Repeated in J. D. Humphreys's *ed.* of Doddridge's *Hymns*, 1839, No. 237.

**Jesus! Who on Calvary's mountain.** [*Leut.*] From H. W. Beecher's *Plymouth Coll.*, 1856; into the American *Sabbath H. Bk.*, 1858, and several others.

**Jesus! Who saw'st on (one) that sad night.** p. 1103, i. 8. The cento from Faber's tr. of "Summe Vater, O Creator," in the *Psalterial H. Bk.*, 1880, is composed of i. iv.-vii. and x. of Pt. 3; st. i. of Pt. 4; and st. ii. of Pt. 5 in the order named. Another cento from Faber is in the *H. Bk. for the use of Wellington College Chapel*, 1863. It begins "Jesu! Who saw'st on one sad night," and is formed of st. iv.-vi. and ix. of Pt. 3; and st. ii. of Pt. 4, slightly altered.

**Jes-Blake, T. W., p. 603, ii.** Dr. Jes-Blake succeeded the late Dr. Plimptre as Dean of Wells in Feb., 1891.

**Johnson, Catherine.** wife of the Rev. Herrick Johnson, D.D., a Presbyterian minister in Chicago, is the author of "An earthly temple here we build" [*Laying Foundation Stone of a Place of Worship*], which in Hatfield's *Church Hys.*, N. Y., 1872, is dated 1866. Another hymn by this author is given in an abridged form in Stryker's *Church Song*, N. Y., 1889, as "The whole wide world for Jesus." Sometimes dated May 9, 1872.

**Johnson, Nathaniel Emerson.** b. 1864, d. 1847. A hymn by this writer is given in *The Church Praise Bk.*, 1882, under the date of 1832, as "Christ had His sorrows when He shed" (*Christ, our Brother*). The same hymn is given in Heard's *Unitarian Coll. of Hys.*, Lond., 1837, No. 162, as from the *Christian Register*.

**Johnston, James Aithen.** p. 605, i. He d. Aug. 29, 1871, aged 63.

**Join all the human race.** Part of "Glory to God on high," p. 428, ii.

**Jonas, Justus.** p. 605, ii. At lines 6-12 it is stated that he adopted the name of *Jonas* in 1519. In the Wittenberg Matriculation Album his name appears in 1511 as "Jodocus Jonas of Nordhausen." He was thus known as *Jonas* as early as 1511.

**Jonas, Edmund.** p. 605, ii. In *The Church Bk.*, by L. W. Bacon, N. Y., 1883, No. 279 begins with st. ii. of Jones's hymn, "Come, humble sinner, &c.," and begins:—"I'll go to Jesus, though my sin." Also note that in that article the words "author of No. 333," should read "author of No. 355."

**Jones, Samuel F., p. 606, i.** We find that his hymn, "Father of life, confessing," was pub. with Turle's music in Feb., 1866.

**Jenson, Ben.** p. 606, i. His "Hymn to God the Father," beginning "Hear me, O God, A broken heart," is in Thring's *coll.*, 1882, in an abridged form.

**Jocelyne, M.** Under this name, "As the rosy tint of dawning" (*Morning*) was given in the S. S. U. *Songs of Gladness*, 1871.

**Jubileus omnes una.** p. 608, i. This is also found in several early mss. in the Bibl. Nat., Paris, including Lat. 1118, circa 980; Lat. 1240, in a hand of the end of the 11th cent., and others. See G. M. Dreyer's *Prosarium Lemovicense*, 1890, p. 33. Note also that Dayman's tr. should read, "Honour . . . and praise."

**Judge me, O Lord, I've walked in mine integrity.** *H. Bonar.* (*Ps. xvi.*) Appeared in his *Hys. of Faith and Hope*, 1866.

**Judkin, T. J., p. 608, ii.** The following of his hymns are also in C. U.:—(1) "Throu'd high is Jesus now" (*Ascension*); and (2) "When darkness reign'd o'er Egypt round" (*Light in Darkness*).

**Judson, Emily,** *nee Chubbuck*, who wrote under the nom de plume of "Fanny Forester," was b. of very poor parents at Eaton, Central New York, Aug. 22, 1817. She was self-educated, and displayed literary power at an early age. In 1846 she became the third wife of Dr. A. Judson (p. 609, i.), and sailed with him from America for Burma the same year. She d. at Hamilton, New York, June 1, 1884.

## K

**Kelly, John.** p. 614, i. He d. while on a visit to Braemar, July 19, 1890.

**Kelly, Thomas.** p. 615, i. Other hymns in C. U. are: 1. Behold the Man! How glorious He. (1809.) *Good Friday*.

2. Jesus the [Thou] Shepherd of the Sheep. (1804.) *Good Shepherd*.

3. Saved ourselves by Jesu's blood. (1802.) *For a Revival*.

4. Saviour, 'tis to [unto] Thee. (1843.) *Lent*.

5. See the vineyard lately planted. (1806.) *Missions*. Sometimes given as "See, O Lord, the vineyard planted."

6. Sing aloud to God our strength. (1812.) *Praise to the Father*.

7. Sing, sing His lofty praise. (1820.) *Praise to Jesus*. Sometimes as "Hail our eternal King" (p. 618, No. 76).

8. Sing of Him Who bore our guilt. (1853.) *Praise to Jesus*.

9. Sing we praise to God above, God our Saviour, &c. (1815.) *Praise for Divine Mercy*.

10. Sing we praise to God above, Sing we praise, &c. (1853.) *Praise*.

11. Sons of Zion, raise your songs. (1820-26.) *The Exalted Saviour*.

12. The Lord Himself will keep. (1809.) From "We're bound for yonder land" (see p. 615, No. 52.)

13. The God [Lord] of glory dwells on high. (1809.) *Humility and Love of Christ*.

14. The people of the Lord Are on their way, &c. (1820.) *Life a Pilgrimage*.

15. Thus saith God of His Anointed. (1809.) *Missions*.

16. 'Tis to us no cause of sorrow. (1815.) *Resignation*.

17. To the Ark away, or perish. (1815.) *Safety in Jesus only*.

18. To our Lord a throne is given. (1838.) *Christ the King*.

19. Trust ye in the Lord for ever. (1837\*). *Trust in God.*

20. We'll sing in spite of scorn. (1837\*). *Christmas.* From this "The long-expected morn" is taken.

21. What tongue can tell, what fancy paint. (1838\*). *Spirit in glory.*

22. What were Shadrach's awful wonder. (1838\*). *Advent.*

23. Whence those solemn symphonies? (1838\*). *Christmas.*

24. While in the 'old' world we still [yet] remain. (1838\*). *Communion of saints.*

25. Yes, tis a rough and thorny road. (1838\*). *Resurrection.* Sometimes given as "Though rough and thorny be the way."

The dates given above are those of the various editions of Kelly's *Hymns*. The date 1837\* indicates that the hymn is in the 1837 ed. of the *Hymns*, but had already appeared in a previous edition which we have not seen.

Kennedy, Benjamin Hall, D.D., p. 622. 1. Died at Torquay, April 6, 1859. Other hymns in C. U. are—  
1. O God, Whose gifts alone can bless. (1842\*). *Ps. lxxvii.*  
2. O hear me Lord, instruct and save. (1842\*). *Ps. cxviii.*  
3. O highest love to lowest guise. (1842\*). *Christmas.*  
4. Save me, O Lord, for Thou alone. (1842\*). *Ps. xxi.*  
5. Thine, O God, our quiet trust. (1842\*). *Ps. lxxvii.*

From this are taken—(1) "Ood of goodness, from Thy store." (2) "Hearer Thou of human prayer."

These dates are *Psalter*, 1840, and *Hymns*, 1842. Another of his hymns—

6. Hope, Christian soul, in every stage (Hope), was contributed to Baynes's *English Hymns*, 1847.

In Kennedy's *Occasional Sermons*, 1857, has an Appendix of Hymns.

Kenny, Archibald, was b. at Aird, Warren County, New York, July 31, 1813, and entered the Baptist ministry in 1832. He has written a large number of hymns, several of which are found in the *English Hymns*. *Psalm*, *Psalm*, *Psalm*, and other American B. Schools and Mission hymn-books. "Jesus, hear me when I pray" (*Devotional Hymns*) and *Psalm*, 1842, is a good example of his work.

Ker, John, D.D., was b. in 1819, at Hild, Tweedmouth, Northumberland, and educated at the University of Edinburgh, and the Theological Hall of the United Presbyterian Church. In 1845 he was ordained as minister of the U. P. Church, Glasgow, then as Campbell Street, and after 1852 at Sidney Place. Finally, in 1876, he was appointed Professor of Practical Theology in the Theological Hall of the U. P. Church. He d. at the Hermitage, Northfield, Edinburgh, Oct. 4, 1884. His hymn-writing was almost confined to tri- from the German, in the *Juvenile Missionary Hymns* of the U. P. Church, the *Three Hymns*, 1871, etc. [J. M.]

Ker, William, p. 624. L. line 30. The version which Watson describes as of Ps. 85 is really of Ps. 81, and it is that cited under Scottish Hymnody, p. 1021. It is the version of Ps. 81 by W. Ker.

Kesler, Mary Ann, nee Popper, who was b. in Boston, Massachusetts, March 16, 1818, in the mother of "Lara, I care not for riches" (*Stanzas in the mood of Lara*), and "We shall sleep, but not for ever" (*Hope of the Resurrection*), both of which are in I. B. Sankey's *Sacred Songs & Hymns*, 1878.

Kind words can never die. (*Goodness Enduring in its Fruits*). This popular piece for children is usually ascribed to "Miss Abby Hutchinson."

King, Harriet Robinson, nee Brown, Salisbury, 1823; *Metrical Ecclesiast*, etc., 1854; *Thoughts in Verse upon Scriptures*, 1854-58; *Sacred Hymns*, 1843. One of her hymns, "Delight thyself in Jesus" (*Safety as Jesus*) is in Sankey's *Songs of G. & G.*, Musical Ed., 1878.

Kingbury, Howard. This name is associated with the popular hymn in days gone by, "Come, let us all unite and sing, God is here" (*God is here*), but concerning the same we have failed to gain any information. We know personally that the hymn was in C. U. nearly forty years ago (circa 1840).

Kinney, Elizabeth Gossensmith, nee Dodge, b. at New York, Dec. 19, 1818, and married first to John Gossensmith, and second to W. B. Kinney. Her hymn "Jesus, Savior, past not by" (*Salvation deferred*), appeared in the *Songs of Christian Praise*, N. Y., 1869.

Kirby, W. H. This name is given in the *Church Psalmist*, N. Y., 1882, as the author of "Faith to the Right, ye rainbow'd" (*Self-observation to Christ*).

Kneeland, Abner, b. in 1774, was sent for some glass changes, most of which may be traced through his hymns. He contributed 147 pieces to the *Annals of Universalist's Association*, 1808, was b. in New York, Nov. 7, 1805, entered the Baptist ministry as a pastor at Packersville, Connecticut, in 1830, and there Aug. 23, 1844.

Kneeland, Levi, author of "Christian song" (*Christian Hymns*), which appeared in *Devotional Hymns*, 1840, was b. in New York, Nov. 7, 1805, entered the Baptist ministry as a pastor at Packersville, Connecticut, in 1830, and there Aug. 23, 1844.

Knight, J. A. (Abraham), p. 625. L. b. April 22, 1840. See the *English Hymns*, 1842, and the *Church Psalmist*, 1871, No. 520, etc. is a hymn by J. A. Knight.

Knight, Francis M., p. 625. L. is in the *Sacred Hymns*, 1841, No. 520, etc. is a hymn by J. A. Knight.

Kiser, Christian, Esq., was b. in 1840, and was the author of "Theology of the Church" (*Church Hymns*), 1840, in which he is altered in the *Church Hymns*, 1840, to "Theology of the Church, Light from Light" (*Light from Light*).

Knowlton, H. D. *Psalm* 100, was used for the hymn "I cannot tell if short or long" (*Psalm*), in *Devotional Hymns*, 1840, that of Miss Knowlton was a hymn by Miss Knowlton at the time of the composition. Thomas F. Knowlton received it from her through the office of one of her teachers, a mutual friend (*Psalm*, 1840, p. 238).

Kynaston, H., p. 625. L. He d. Oct. 28, 1870.

## L

La Trobe, J. A., p. 625. L. b. in 1819, at 111. *La Trobe, John, was b. in 1819, at 111. The hymn "The dawn given warning rest" is not of his hymns. He is the author of "The Dawn" (*Psalm*), 1840, in the *English Hymns*, 1840, No. 520, etc. is a hymn by J. A. La Trobe.*

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printed by G. M. Dreves in his *Sequentiæ Ineditæ*, 1890, p. 37, as a Sequence for Corpus Christi, from a 14th cent. ms. at St. Peter's, Salzburg, a 15th cent. ms. at Munich, &c. 77, by A. M. Morgan in *Lyra Kucharistica*, 1893, p. 109, as "Now let the faithful come with joy revering." Also in the *Altar Hyl.*, 1884.

**Laus tibi Christe, Patris optimi nato.** *St. Voth.* [*Holy Innocents.*] Eight mss. in which this is found, all being at least as early as the 11th cent., are cited at p. 614; and four other ancient mss. are cited at p. 1046. The text is printed by *Moss*, No. 646; *Daniel*, ii. pp. 8, 383, iii. p. 286, v. p. 44; and *Kehren*, No. 341. 77, by Mrs. C. F. Herlieman in the *Altar Hyl.*, 1884, as "Thou Christ, we laud and magnify."

**Lead, kindly Light, p. 680, i.** Another rendering into Latin is "Alma Luce semper duce," in *Blackwood's Magazine*, Jan. 1897, p. 89, and signed, "J. P. M."

**Lead on, Almighty Lord.** Part of T. Kelly's "Arise, ye saints, arise," p. 78, ii.

**Lee, Frederick George, D.D., b.** in 1832, educated at St. Edmund Hall, Oxford (a. c. L. 1854), and Vicar of All Saints, Lambeth, since 1867. Author of a large number of works (see *Crockford*, 1891). His hymns "Laud the grace of God victorious" (*St. Alban*), and "When day's shadow lengthen" (*Old Age*), appeared in the *People's Hyl.*, 1867. (See also *Index of Authors, &c.*)

**Lee, Richard.** Said to have been "a laborious mechanic," and "a political and religious fanatic," contributed several hymns to the *Evang. Mag.*, 1793, 1794, which were signed "Ebenezer," and dated from "Leicester Fields, London." In 1794 he published *Mowers from Sharon*. From this work the hymns, "When I view my Saviour bleeding" (*Good Friday*), and "See the Captain of Salvation" (*Ascension*), are taken.

**Let God arise, and let his foes be scattered, &c.** [*Missions.*] From the London Mss. Soc. *Mss. Hyl.*, 1816. Also in A. T. Russell's *Ps. & Hym.*, 1851. *Ps. lxxviii.*

**Let my life be hid with Thee.** [*Consecration to Christ.*] In the *Church of Eng. Mag.*, April, 1839, and signed "J. B. Clipston," i. e. John Bull, Curate of Clipston, b. 1777; m. a. Oxford, 1801; d. 1852.

**Let not your heart be faint.** *J. A. La Trobe.* [*Peace.*] From his *Sol.*, 1841, No. 129.

**Let there be light.** *Jehovah said.* p. 161, ii. 18. In *Songs for the Wilderness*, 1843, p. 36.

**Let vain pursuits and vain desires.** [*H. Communion.*] From the Amer. Bap. *Psalmist*, 1843.

**Liebhil, E., p. 674, ii.** B. on July (not June) 15, 1713.

**Life eternal, life eternal.** *E. Caswall.* [*Eternal Life.*] Pub. in his *Musique of Mary, &c.*, 1858, in 3 st. of 4 l., and again in his *Hym. & Poems*, 1873.

**Lift it gently to the steeple, p. 678, i.** In the 1890 ed. of the *Hym. Comp.*, No. 341, "Hark on high the joyful music" is suggested by, and partly based on, this hymn. It is thus composed: st. iii., iv., v. by R. P. Hickeneth; based on Neale; st. ii., vi. by R. P. Hickeneth; and st. i., vii. by a clerical friend.

**Lift up the everlasting gates. Ye chiefs, &c.** An altered version in T. Darlington's *Hym. for the C.A. of England*, 1889, of Dr. Neale's tr. of *Esapere wlas*, p. 68, i.

**Lift up your heads, eternal gates.** *F. Pott.* [*Ascension.*] Written in 1861 to the tune "Ein feste Burg," and pub. in his *Hym. fitted to the Hk. of C. Prayer*, 1861.

**Light of the world, Whose kind and gentle care.** *H. Bateman.* [*Jesus the Guide.*] In 4 st. of 6 l. It is in *Isale's English H. Bk.*, 1874; *Horner's Comp. Hym.*, 1884, and others.

**Liguori, Alphons Maria de, b.** at Marianella, near Naples, Sept. 27, 1696, became Bishop of St. Agatha of the Goths in 1762, and d. Aug. 1, 1787. His hymns were gathered out of his works, translated by R. A. Coffin, and pub. as *Hym. and Verses on Spiritual Subjects, &c.*, in 1843. (See *Italian Hymnody*, p. 1316, ii., 4.) From this, "My Jesus! say what wretch has dared" (*Good Friday*) is taken.

**Like the eagle, upward, onward.** 14. of "Shall this life of mine [ours] be wasted," p. 161, ii.

**Lingley, James.** author of No. 172, in Bap. *Ps. & Hym.*, 1858, "Once more we leave the busy road" (*Joy in Worship*). First printed in the *Bap. Mag.*, 1829. Lingley was a member of the Baptist church in Cotton Street, Poplar. He d. circa 1868.

**Little children, praise the Saviour.** [*Praise to Jesus.*] From Dr. Rule's *Wes. Meth. S. S. H. Bk.*, 1857, No. 71.

**Little drops of water, p. 679, i.** The author of the earliest form of this hymn, the Rev. Ebenezer Cobham Brewer, LL.D., s. of J. S. Brewer, was b. in London, May 2, 1810.

**Littledale, Richard F., p. 679, ii.** He d. at Red Lion Square, London, Jan. 11, 1890.

**Littlewood, William Edensor, M.A., b.** in London, Aug. 2, 1831, educated at Pembroke College, Cambridge (B.A. 1854), and Vicar of St. James's, Bath, 1872-81. Pub. *A Garland from the Parables*, 1867, from which "There is no love like the love of Jesus" (*Love of Jesus*) is taken. He d. Sept. 3, 1886.

**Livingstone.** Under this name several hymns are in Collier's *Coll.*, 1812. Of these "My soul, with humble fervour raise" (*Praise*) is still in C. U.

**Liveock, Jane Elizabeth,** was b. at Norwich in 1840. Her hymn "My soul awake! Thy rest forsake" (*Morning*) was written for a prize competition in 1860, first pub. in the *Sunday School Chronicle*, and then given in the *Long Church Hyl.*, 1887.

**Lo, now, O Father, mindful of the love.** An altered form of "And now, O Father, mindful of the love," p. 183, ii.; and p. 1873, ii.

**Lo! the Lord Jehovah liveth.** *W. Good.* [*Ps. xcvi.*] From his *Hk. of Ps.*, &c., 1811.

**Lo, the prisoner is released.** A cento from "Blessing, honour, thanks, and praise," p. 149, i.

**Lo! the stone is rolled away.** A cento from "Angels, roll the rock away," p. 69, i.

**Long years I wander'd far astray.** *Bp. E. H. Packer.* [*Peace with God.*] Written in 1883, and pub. in his *From Year to Year*, 1883, p. 146. Also in his *Hym. Comp.*, 1890.

**Longfellow, H. W., p. 685, i.** D. March 24, 1882.

**Longfellow, Marian, b.** at Portland, Maine, April 1, 1849, and married to W. F. Morris, of Boston, May 9, 1876. Her hymn "He knows the bitter, weary way" (*Times of Trial*) was written Sep. 15, 1874.

**Look forth, mine eye, look up and view.** *G. Withers.* [*Morning.*] Appeared in his *Halleliah, or Britain's Second Remembrancer, &c.*, 1641, No. 3, in 5 st. of 9 l.

**Look up, ye saints, and while ye gaze.** *T. Kelly.* [*Jesus, the King of Kings.*] This begins with st. iv. of Kelly's "Whence those unusual bursts of joy?" which was pub. in his *Hymns, &c.*, 3rd ed., 1898, p. 614, ii.

**Look, ye saints, the day is breaking.** An altered form of "Yes, we trust the day is breaking" (p. 616, ii., 58).

**Lord, bless the children here.** *J. Dore.* [*Sunday S. Anniversary.*] Written to be sung to the National Anthem, and dated March 13, 1879. First printed for use at the Anniversary Services of the St. James's Street and Parkhurst S. Schools, Newport, Isle of Wight, July 13, 1879, and then included in *Chalice Jewels*, 1883. The author is Mr. John Dore, of Newport, Isle of Wight.

**Lord, for the just Thou dost provide [prepare].** Part of "How are Thy servants blest, O Lord," p. 17, i. 8.

**Lord God of Hosts, by all adored.** [*Te Deum.*] This, in the *Songs for the Sanctuary*, N. Y., 1865, is a cento from various trs. of the *Te Deum*:—st. i. Anon.; st. ii. iii. from F. Gell's *Ps. & Hym.*, 1815 (see p. 1125, ii.); st. iv. from the *Moravian H. Bk.*, 1761, altered from Dr. J. Patrick, 1879 (see p. 1132, ii.); st. v. from the *American Ref. Dutch H. Bk.*, 1792.

**Lord, how shall sinners dare?** [*Christ the Intercessor.*] A cento from two of Miss A. St. John's hymns. See her *Poems*, i., 1780, p. 350, and iii., 1780, p. 130.

**Lord, I approach the mercy-seat.** An altered form of "Approach, my soul, the mercy seat," p. 76, i.

**Lord, in love Thou didst remind us.** [*Advent.*] From James Kelly's *Coll.*, 1849.

**Lord, in the desert bleak and bare.** *J. Anstice.* [*Our Lord's Temptation.*] In his *Hymns*, 1836, p. 23.

**Lord, in this dust Thy sovereign voice.** [*Cardinal Newman.*] [*Thanksgiving.*] It appeared in *Lyra Apostolica*, 1836 (ed. 1879, p. 25), in 9 st. of 4 l., and dated "Oxford, October 20, 1829." Also in Card. Newman's *Verses on Various Occasions*, 1848.

**Lord, in Thy hand I lie.** Part of "Ahi whither should I go?" p. 33, i.

**Lord, it is good for us to be.** Altered form of Dean Stanley's "Master, it is good to be," p. 778, i.

**Lord, it is Thy holy day.** [*Sunday.*] Anon. in *Kennedy*, 1863, No. 1133, and others.

**Lord Jesus, we are [are we] one with Thee.** *J. G. Deck.* [*Oneness with Christ.*] In *Hym. for the Poor of the Pluck*, 1838, the Bap. *Ps. & Hym.*, 1856, &c.

**Lord, let me see Thy beauteous face.** [*Jesus' Presence desired.*] From the 1890 ed. of Rippon's *Sol.*, No. 299.

**Lord, let my heart still turn to Thee.** [*Fellowship with God.*] Anon. in the *Plymouth Brethren's Ps. &*

*Hps.*, 1842, Pt. II, No. 28. Said to be by Lady Powerscourt. This, on the authority of her family, is an error.

**Lord, let Thy goodness lead our land.** *P. Indrodrigo.* [National hymn.] Part of No. 368 in his *Hymns*, 1755.

**Lord of the Sabbath's peaceful hours.** [Sunday.] *Amos*, in the *Princ. Anth.* M. 22, 1833, and there was his original, 1807.

**Lord supreme, in glory dwelling.** [God's praise in all things.] In the *Church of England Hymnals*, Feb. 1838, the S. P. C. K. *Hymns*, 1852, and others. Miller, in his *Singers & Songs of the Church*, 1849, attributes it to "Colonel Blacore, 1838."

**Lord, Thou art mine.** *H. Bonar.* [Christ all in all.] From his *Hps. of Faith and Hope*, 2nd Ser., 1841.

**Lord, Thou art not alone.** Part of "Hail to the Sabbath day," p. 191, li.

**Lord, Thou hast known my innermost mind.** [Peculiar.] *Amos*, from Elliott's *P. & S. Hps.*, 1835.

**Lord, Thy mercy now entreating.** [Last.] Signed "A. N." in the *North Brit.*, 1844.

**Lord, what avails our strife!** Part of C. Wesley's "And with Thee yet be found?" p. 47, i.

**Lord, when Thy grace our hearts inspire.** Part of "O God, Who didst Thy will unfold," p. 237, i. 25.

**Lord, when at Gaea's wedding feast.** [M. Montgomery.] Given in *Thrupp's P. & S. Hps.*, 1853, No. 148, as "Thou Who at Gaea's wedding feast." In a st. of 41., and signed "A. T., Le. Adelaide Thrupp." In *Kennedy*, 1853, No. 148, it is "Lord, who art," &c. Also in *Thrupp's coll.*, 1857. In the latter a new stanza (3.) is added by Irish Thrupp.

**Lozing, William J.** a merchant of Boston, was the author of "Why weep for those, frail child of woe," (*Comfort to Bereavement*), in the *West Boston Coll.*, 1821, and others.

**Lewis, J. B.** p. 693, li. He d. Aug. 15, 1891.

**Levy, Matthias, D.D.** p. 709, i. Dr. Levy was b. in Cumberland County, Pennsylvania, March 15, 1828. He studied at the Evangelical Lutheran Theological Seminary at Columbus, Ohio, of which he became Professor of Theology in 1855. He was appointed President of the Capital University in 1860.

**Lux alma Jem meumque.** p. 704, li. This (1632) text is the same, save in orthography, as in the *Hymns Americanus* *Revised* *Am. S. N.*, *Cyrenaica* *coll.* *Jews* of *Sharon* *Chorographica* *opprobria* *condemnat*, & *edit*, *Amos*, *typo* *Volucris*, 1839, p. 46. The Impetrator is dated March 17, 1829.

**Lux illuxit triumphalia.** p. 704, li. An older one, than those quoted in our *coll.*, 1806, in the *1816*, *Nat. Paris* (*coll.*, 1848). This is reprinted in *Amos's* *Supplementum*, *Amos*, 1859, p. 123.

**Lyons, John Othman, M.D.** p. 704, li. In Ireland, circa 1840, and educated at Trinity College, Dublin. He emigrated to America, and had for some time a school at Madison, Pennsylvania. He d. Jan. 2, 1868. In 1848 he pub. *Christian Songs* (Philadelphia). He is known through his hymn: "If there dost truly seek to live," (*Testify of Faith*), in the *American Hps.*, *Princ.*, 41., 1871.

**Lyte, Henry Francis.** p. 704, li. Additional versions of Psalms are in C. U., vii., 100.

1. Lord, a thousand fold returned us, *Ps. ix.*
2. Praise, Lord, for Thou in Zion waitest. *Ps. lxxv.*
3. The Christian like his Lord in old. *Ps. cxx.*
4. The Lord of all my Shepherd art. *Ps. cxxiii.*
5. The Lord of heaven to earth is come. *Ps. xcvi.*
6. Thy mercy, Lord, the sinner's love. *Ps. xvi.*
7. To Thee, O Lord, in deep distress. *Ps. cxliii.*

Sometimes given as "In God I turned in wild distress."

8. Uplifted me, Lord, too prone to slay. *Ps. i.*

9. When Jesus to our joy's rescue came. *Ps. cxxv.*

These versions appeared in the 1st ed. of *Lyte's* *Spirit of the Psalms*, 1834. It must be noted that the texts of the 1834, the 1838, and the 2nd ed., 1854, vary considerably, but Lyte was not responsible for the alterations and corrections in the last, which was edited by another hand for use at St. Mark's, Torquay.

Lyte's version of *Ps. xlvii.*, "Glory and praise to Jehovah on high" (p. 706, li. 22) first appeared in his *Princ.*, 1st ed., 1835, p. 38. Read also No. 39 as "Lord, I look for all in Thee."

**Lyndal, Edward Zachariah, F.R.S.L.** b. in London, Sept. 23, 1833, educated at University College, and King's College, London. Fear of Woodville in 1877. He has pub. several hymns in short form, together with music of his own composing, including: "He saved the lovely Jesus" (address); "Hark to our Fatherland" (*Address*); "Beautiful flowers, hark as adoring" (*Flower devotion*), pub. by Novello & Co.

## M

**M'Comb, William.** author of "Chief of sinners sing the Lord" (*Rev. of All sinners*), was b. in Glasgow, Scotland, in 1781, and was at one time a bookseller in Berlin. He pub. *The Song of the Lord*, 1816. The *Reform of the Church*, 1821, and *The Song of the Lord*, 1824. These together with the *Chief of sinners* collected and pub. as *The Pastoral Hymns of William M'Comb*, 1844.

**M'Kenzie, William Scott, D.D.** a Scotch presb. was b. at Liverpool, Nova Scotia, Feb. 28, 1812, and was a Baptist minister. He held several posts, 1837, when he became district secretary for Nova Scotia of the American Baptist Missionary Union, in 1840. "Ye mortals to come adore the saint" (*Phonetic*), in *The Canadian Hps.*, April, 1850.

**Macaulay, William, s. of William Macaulay, M.A.** Large, Ayrshire, Scotland, Feb. 23, 1821. In 1841 he pub. *Christ the King*, the *King of the Kings*, & *Christ the King*, by Gilbert West. He has also pub. *Hps. of Jesus*, derived into English. He d. Nov. 15, 1888.

**Maes, Frances F.** our *Laugher*, was b. in St. Maine, Jan. 15, 1836, and married in 1858. He was a Lawyer of Bangor, Me. His hymn "Gladness till the shadows" (*Maes's Address*), was given in 1864, and printed in a local newspaper, the *Maes's Mail*, Maine, Sept. 7, 1864, in a st. of 41. It was a wide circulation in G. Britain and America. From it L. B. Sankey's *S. S. & S. S. S.*, 1876, see *Wm. & S. S. S.*, 1876, p. 123, for *concordance* in *Maes's* *S. S. & S. S. S.*, 1876.

**Macdonald, William** an American, was b. in 1829, the author of "I am coming to the Cross" (*Princ. of Jesus*), in the *American Hps.*, *Princ.*, 1854.

**Macdonald, J. B.** p. 704, li. Another hymn in *Coll. of Psalms*, 1876, is "Hallelujah" (see *Princ. of Jesus*), in the *American Hps.*, *Princ.*, 1854.

**Macfarlane, T.** p. 704, li. Additional lines are (1) "I have no lifting place" (*Psalm*), in *Coll. of Psalms*, 1876, p. 123, and (2) "I have no lifting place" (*Psalm*), in *Coll. of Psalms*, 1876, p. 123, and (3) "I have no lifting place" (*Psalm*), in *Coll. of Psalms*, 1876, p. 123.

**Macfarlane, W. D.** p. 704, li. Dr. Macfarlane was b. in the Archdiocese of York in 1810, and was appointed professor at *Jena* (p. 101, li. 18) in 1839, 1842. Also *The Christian's Hymns*, p. 230.

**Majer, Johann, s. of Johann Majer** (father: Majer, farmer at Reichenau, near Göttingen, in Thuringia, was b. Reichenau, Dec. 28, 1801, and was b. as organist at Reichenau in 1820, and was pastor and superintendent at *Jena*, in 1840. He was appointed professor at *Jena* (p. 101, li. 18) in 1839, 1842. Also *The Christian's Hymns*, p. 230.

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Sankey's *Sac. S. & Solos*, 1878, in 8 st.; and in the Scottish *Hym.*, 1884, in 5 st.; in each case of 8 l. It was written in 1865. (See *Nutter's Hymn Studies*, 1884, p. 236.)

**Marcy, Elizabeth Eunice**, wife of Oliver Marcy, LL.D., Professor of Natural History in the North-western University, Evanston, Illinois, was b. in 1823. Her hymn, "Out of the depths to Thee I cry" (*Lent*), was contributed to the Meth. Episco. *Hymnal* in 1877, and pub. therein in 1878.

**Marenites, Tho.** pp. 1111-12.

**Mariott, J.**, p. 715. l., No. 1, is in the Fuller-Maitland *Hym. for Private Devotion*, 1827.

**Marsden, Joshua**, a Wesleyan Methodist Missionary in Nova Scotia, and afterwards in the Bermuda Islands, b. in 1777, and d. in 1837. He pub. *Amusements of a Mission*, N. Y., 1812, in which a poem on *Missions* appeared as "Go, ye messengers of God." In his *Narrative of a Mission* (2nd ed.), 1827, he claims this as his own.

**Marshman, Joshua**, D.D., was b. at Westbury Leigh, Wiltshire, April 20, 1788, and educated for the Baptist ministry at the College at Bristol. In Oct. 1799 he joined Dr. Carey at Serampore, India. In 1826 he visited England, and returned to India in 1829. He d. at Serampore, Dec. 5, 1837. His *tr.* of Krishna Pal's hymn is noted at p. 633, li. In his *Baptist Hymn Writers*, Portland, U.S.A., Dr. Burrage attributes the original hymn "Hail, precious book divine" (*Holy Scriptures*) to him, but leaves its date and place of publication unnoted.

**Martin, Samuel Wesley**, author of "The Gospel Bells are ringing" (*The Gospel Message*), was b. at Plainfield, Illinois, Jan. 20, 1839.

**Martyr Dei qui unicum**, p. 716, li. This is in the Bern ms., No. 456, of the 16th cent.

**Mason, Arthur James**, M.A., was educated at Trinity College, Cambridge; M.A., in honours, 1872. He became a Fellow of his college in 1873, and Assistant Tutor in 1874. Ordained in 1874, he has since held some important appointments, and is now (1891), Hon. Canon and Canon Missioner of Truro, and Vicar of All Hallows, Barking, City of London, 1884, &c. To the 1889 *Suppl. Hym.* to H. A. & M. he contributed a *tr.* of the Danish hymn: "O Jesu! søde Jesu, dig" ("O Jesu, Blessed Lord, to Thee"), H. Communion, and the following original hymns:—

1. Church of the living God. *The Holy Catholic Church*.
2. Hail, Body true, of Mary born, and in the manger laid. *H. Communion*.
3. Look down upon us, God of grace. *H. Communion*.
4. O God, to know that Thou art just. *Home Missions*.

**Mason, Jackson**, M.A., s. of William Mason, Vicar of Normanton, was b. at Normanton Vicarage, in 1833; and educated at Trinity College, Cambridge; M.A. 1856. Ordained in 1858, he was Curate of Cantley, Yorkshire, 1858-59; Vicar of Pickhill, 1859-63; and Vicar of Seftle from 1863 to his death, 1899. His *Rhythm of Bernard de Morlaix*, in English, was pub. in 1880. This work also contains *trs.* of a few Latin hymns. To the 1889 *Suppl. Hymns* to H. A. & M. he contributed four *trs.* from the Latin, one from the Greek, and the following original hymns:—(1) "Forty days Thy sinner of old." (*Easter*.) (2) "O Voice of the Beloved." (*Easter*.)

**Mason, Marie J.** Miss Mason, who desires to remain unknown, contributed the popular hymn, "Saviour, who died for me" (*Self Consecration*), to the *Christian Songs for the S. Schools*, N. Y., 1872, p. 158, in 4 st. of 8 l. It was written in 1871.

**Mason, William**, was Toplady's successor as editor of the *Gospel Magazine*. He was b. at Rotherhithe, in 1719, and d. Sep. 29, 1791. His hymn, "Welcome, welcome, dear Redeemer" (*Consecration to Christ*), was pub. in the *Suppl. to the Evang. Mag.*, in 1794.

**Matheson, George**, D.D., was b. at Glasgow, March 27, 1842, and although deprived of his eyesight in youth he passed a brilliant course at the University of Edinburgh, where he graduated M.A. in 1862. In 1868 he became the parish minister at Inellan; and subsequently of St. Bernard's, Edinburgh. He was the Baird Lecturer in 1881, and St. Giles Lecturer in 1882. He has pub. several important prose works. His poetical pieces were collected and pub. in 1890 as *Sacred Songs*, Edinburgh: W. Blackwood. In addition to his hymn "O Love that wilt not let me go" (q. v.), four others from his *Sac. Songs* are in Dr. A. C. Murphy's *Bk. of Common Song*, Belfast, 1890.

**Matson, W. T.**, p. 719, li. His "Glory to God in the

highest, Shall be our song to-day" (*Christmas*) is in the *Scottish Hymnal*, 1884.

**Macutinus altiera**. [*Morning*.] These are the opening words of a hymn in Latin with an English *tr.* as "As the sun to brighter skies," pub. by J. Masters (M.D.) as "King Alfred's Hymn." Words by O. B. C. Music by Dr. Smith. There is no proof that any part of the Latin text is by King Alfred, neither have we found the Latin text elsewhere. Earl Nelson recast the English text in 1864 as "As the sun doth daily rise," and included it in *Hymn for Saint's Days*, and other *Hymns*, 1864. Also in the *Scrum Hym.*, 1864, &c.

**Mauds, Mary F.**, p. 719, li., was b. at London, Oct. 23, 1819.

**Maurice, Jane**, p. 720, i. The following hymns from Dr. Maurice's *Choral H. Bk.*, 1861, are in *Kennedy*: (1) "No evil shall befall" (*Safety in Jesus*); (2) "There is a rest from sin and sorrow" (*Heaven Anticipated*).

**Maurus (Hrabanus)**, p. 1631, li.

**Maxwell, Mary Hamlin**, b. in 1814, and d. in 1853, pub. in 1849 a volume of *Original Hym.*, N. Y., in which 107 pieces were included. Her hymn in the Meth. Episco. *Hymnal*, 1878, "God hath said, 'For ever blessed'" (*Early Piety*), is from this work.

**Media vita in morte sumus**, p. 720, i. The Antiphon is in a ms. written in Swabia, circa 1100 (*Brit. Mus.*, Add. 18302, f. 261), and the text of 1531 is in an early 15th cent. *Brve*, in the *Brit. Mus.* (*Harl.* 5637, f. 100).

**Men of thought, be up and stirring**. *C. Mackay*. [*Courage and Activity*.] This spirited song appeared in his *Voices from the Crowd*, 1846 (4th ed., 1851, p. 7). Its author, Charles Mackay, the well known writer, was b. at Perth, 1814, and d. Dec. 24, 1889.

**Merryloose, Rachel**, nee Bates, daughter of Stewart Bates, D.D., sometime minister of the Reformed Presbyterian Church, Kelso, was b. there in 1838. In 1864 she was married to Mr. James Merryloose, a Scottish musician whose compositions have attained to some popularity. Mrs. Merryloose's poetical compositions appeared in various periodicals, including *Good Words*, *The Christian Monthly Magazine*, *The British Messenger*, &c. Several of her pieces are in *The Day-spring*: *Hym. Old & New*, 1878; *Wreath of Praise*; and *Gospel Choir*, 1887 (Paisley, J. & R. Parlane).

**Methodist Hymnody**, pp. 726-728. Recent publications include:—

1. *Lyric Studies*, &c. By I. Dorricott and T. Collins, Lond., 1889. This is a hand-book to the *Prim. Meth. Hym.*, 1867. The biographical and illustrative Notes are well done, but its hymnological criticism is weak.
2. *Methodist Free Church Hymns*, Lond., 1889. From the denominational standpoint this is a good collection, and well edited.
3. *The General Hymnary for Missions and Special Services*, Lond., 1889. "Compiled by a Sub-Committee of the General Book Committee" of the Wesleyan Conference. Of the usual missionary character, without any features of special merit or excellence.

**Mighty God, while angels bless Thee**. *R. Robinson*. [*Glory of God. Christmas*.] Miller, in his *Singers and Songs of the Church*, 1869, p. 267, says that Robinson in his ms. Catalogue thus refers to this hymn as "A Christmas Hymn, set to music by Dr. Randall, and, with the notes, engraven on a copperplate half-sheet." The date added by Miller is 1774. The hymn is in J. Middleton's *Hymns*, 1793, No. 137, in 9 st. of 4 l., with the refrain "Hallelujah, H. H. Amen," and the signature "Robinson." This text differs slightly from that given by Burrage in his *Hap. Hymn Writers*, &c., 1888, pp. 73, 74, which he regards as the original. (See also the *Universalist H. Bk.*, Boston, U. S. A., 1792.) Dr. Reicher (p. 133, l.) says the hymn was written by Robinson for Benjamin Williams, sometime deacon of the Baptist Church, Reading, England, when the latter was a boy, and asserts that he had the information from Williams himself. The hymn is widely used, as is also the cento therefrom from "Lord of every land and nation." (See Spurgeon's *O. O. H. Bk.*, 1866, for full text.)

**Miller, Emily**, nee Huntington, daughter of the Rev. Thomas Huntington, D.D., was b. at Brooklyn, Connecticut, Oct. 23, 1833; and was subsequently married to Professor Miller. Mrs. Miller is joint editor of *The Little Corporal*, pub. at Chicago, in which several of her poetical pieces appeared. Of her hymns the most widely known are:—

1. Enter Thy temple, glorious King. *Opening of a Place of Worship*. This was written for the opening of the Methodist Episcopal Church, at Akron, Ohio, 1861;



previously printed for private circulation in his *Hymns of the Latin Church*, Translated by David T. Morgan, with the *Originals* appended, 1871.

**Morice, Francis David**, M.A., was b. in 1849; educated at New College, Oxford; ordained in 1873; and became assistant master at Rugby in 1874. To the 1876 ed. of *Hymns for the Use of Rugby School* he contributed (1) "Give ear unto my cry" (*Ps. lxi.*); and (2) "O Lord, my God! if fear or shame" (*St. Peter*).

**Morris, David**, of Lledrod, pub. in 1773, a collection of hymns under the title of *Sin y Pererision, or The Pilgrim's Song*. He d. in 1791.

**Morris, Robert**, LL.D., b. Aug. 31, 1818, in a member of the Presbyterian Church, and an extensive writer on Freemasonry. In 1868 he visited the Holy Land on behalf of the Freemasons of America, the outcome of which was his work, *Freemasonry in the Holy Land*. He is the author of some 300 poetical pieces. One of these, "Each gentle dove and sighing bough" (*Freemasonry*), is in H. R. Palmer's *Songs of Love for the Bible School*, 1874, *Sankey's Sac. Songs and Solos*, 1881, &c.

**Mortal, if e'er thy spirits faint**. Cardinal Newman. *The Shadow of a Guild*. Written "Off Pantelmaria, December 1832," and pub. in the *Lyra Apostolica*, 1836, p. 23 (ed. 1879, p. 23), in 3 st. of 4 l. Also in Card. Newman's *Verses on Various Occasions*, 1868, p. 91.

**Memorable Breviary**, p. 170, ii.

**Mosley, Harriet**, nee Newman, sister of Cardinal Newman, and wife of the Rev. Thomas Mosley, d. in 1882. In 1835 she pub. *Hymns for Children on the Lord's Prayer, Our Duty towards God, and Scripture History*. It reached a 6th ed. in 1856. It contained 28 hymns. From that volume—(1) "Think upon Eve and Adam's sin," *Seagayima*; (2) "When safely on dry land once more," *Quinquaginta*, were included with alterations in the *Child's Christian Year*, 1841, and are sometimes found in other works. See also *Litanies*, No. 8.

**Much in sorrow, oft in wee**, p. 773, ii. From this "Christian, let your heart be glad," is taken.

**Mudie, Charles E.**, p. 774, i. He d. at 31, Marefield Gardens, Hampstead, Oct. 28, 1890. His hymn, "I lift my heart to Thee, &c.," was written in Oct., 1871.

**Must I be carried to the skies?** A cento from "Am I a soldier of the Cross," p. 65, ii.

**Must Jesus bear the cross alone?** [No Cross no Crown.] This hymn is found in the following forms:—

1. In 3 st. of 4 l. in H. W. Beecher's *Plymouth Coll.*, 1855, No. 70, where it is signed "G. N. Allen." American authorities inform us that this was taken from G. N. Allen's collection *The Social and Sabbath H. Hk.*, 1849. In this form st. i. is altered from T. Shepherd's *Penitential (vers)*, 1693, No. 23, st. iii., and st. ii. is found in a missionary collection pub. at Norwich (England), circa 1810. To these three stanzas three others were added in the *Plymouth Coll.*, which are ascribed to the editor's brother, C. Beecher (p. 125, ii.).

2. In the American Meth. Episc. *Hyl.*, 1878, the 3 st. from Allen's collection as above are given us by "Thomas Shepherd, alt." G. N. Allen was b. in 1812, and d. in 1877.

3. In the Oberlin *Manual of Praise*, 1880, No. 416 is composed of 4 st., of which st. ii. is unknown to the *Plymouth Coll.*

**My faith shall triumph o'er the grave**. From "Great God I own Thy sentence just," p. 137, No. 60.

**My Father, when I hear Thy voice**. This hymn is No. 65, in 3 st. of 8 l., in the *Songs of Zion. A Sel. of Hymns for Pub. Worship*. Alphabetically arranged. By the Rev. Isaac Ashe. 3rd ed. enlarged. Dublin Tract Repository, n.d.

**My God, is any hour so sweet**, p. 780, i. In Elliott's *Ps. & Hymns*, 1835, No. 284.

**My God, my Father, let me rest**. *Bp. E. H. Ricker-steth*. [Spiritual Service.] Written in 1891 for the Church of England Sunday S. Institute. Pub. in his *From Year to Year*, 1893, p. 180, and his *Hym. Comp.*, 1890.

**My God, my grateful heart I'll raise**. (*Daily Prayer*.) From the *Magdalene Coll.*, 1761, p. 116.

**My God! though cleaving to the dust**. [*Lent.*] This fr. from Adrien Rolander's "Seigneur! du sein de la poussière," is from H. Downton's *Hym. and Verses*, 1873.

**My harp untuned, and laid aside**. *J. Newton*. [*Hoping for a Revival.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 82, in 7 st. of 4 l., and headed, "Hoping for a Revival." From it the hymn "While I to it my soul gave way," sometimes "While to its grief my soul gave way," beginning with st. iv., is taken. In the

Preface to the *Olney Hymns* Newton says: "My grief and disappointment [at the downfall of Cowper's health and mind] were great; I hung my harp upon the willows, and for some time thought myself determined to proceed [with hymn-writing] no farther without him. Yet my mind was afterwards led to resume the service." On comparing this extract with this hymn it seems very probable that this was his first effort after resuming his sometime abandoned work.

**My hiding-place, my Refuge Tower**. Part of "Begin, my tongue, some heavenly theme," p. 126, ii.

**My Lord, my God, my Love**. (*Christ All in All.*) From the *Catholic Choralist*, 1842.

**My opening eyes with rapture see**. [*Sunday Morning*.] Usually attributed to J. Hutton (p. 645, ii.). Duffield (*Eng. Hym.*, 1886) says it is in the Appendix to D. Benham's *Memoirs of Hutton*, 1856, but we have failed to find it in any English edition of that work. It is in J. Codman's *Boston Coll.*, 1813, in 6 st. Its modern form of 4 st. is from the *American Prayer Bk. Coll.*, 1826.

**My son, give me thine heart, and let**. *J. Montgomery*. [*Sunday S. Anniversary.*] Written for the Sheffield Wesleyan Red Hill Sunday S. Anniversary, held on March 9, 1834.

**My son, know thou the Lord**. [*Early Pasty Enforced.*] Anon. In Rebecca Wilkinson's *Short Sermons to Children*, &c., circa 1795 (see p. 1033, ii.) at the end of Ser. xvi. In J. Benson's *Hymns for Children and Young Persons*, &c., 1816, No. 64, it is given with others as by "Brackenbury." As this was four years before R. C. Brackenbury's death (see p. 106, i.), and both he and Watson were Wesleyan ministers, and well known to each other, we hold this to be good proof of Brackenbury's authorship.

**My soul and all its powers**. A cento from "God of my life, to Thee," p. 435, ii.

**My soul doth long for Thee**. An altered form of "My spirit longeth for Thee," p. 783, i.

**My soul, praise the Lord, speak good of his Name**. [*Ps. ciii.*] This in Kennedy, 1863, No. 1023, is an altered form of W. Kethe's paraphrase of *Ps. 104*, in the *O. V.*

**My spirit to Thy chastening stroke**. *J. D. Burns*. [*Submission.*] From his *Vision of Prophecy*, &c., enlarged ed., 1858.

**Myriads of spirits round the throne**. *B. Beddome*. [*The Church Triumphant.*] Appeared in R. Hall's posthumous edition of *Beddome's Hymns*, &c., 1817, No. 676, in 5 st. of 4 l. Sometimes given as "A host of spirits round the throne."

**Mysteria, and Miracle Plays**, p. 907, ii.

**Mysterious Presence, Source of all**. [*Before Sermon.*] This hymn in the *American Unitarian Hy. (4 Tune)* Book, 1868, is attributed therein to "S. C. Beach."

## N

**Nathan, El: or El Nathan**, a *nom de plume* of D. W. Whittle, q.v.

**Naar, Elias Eikildsen**, sometime Professor in the Gymnasium, Odense, Funen, Denmark, who d. in 1724, was the author of "Naar min Tunge ikke mere" (*Death Anticipated*), fr. by S. Baring-Gould in the *People's Hyl.*, 1867, as "When my tongue can no more utter."

**Neale, Cornelius**, M.A., s. of James Neale, of St. Paul's Churchyard, was b. Aug. 12, 1789, and educated at St. John's, Cambridge; M.A. 1811; Sen. Wrangler; Fellow of St. John's, 1813; M.A. 1815. He took Holy Orders in 1822, and became Curate of Mildenhall, near Newmarket. He d. Aug. 4, 1823. His *Lyrical Dramas, with Domestic Hours, a Miscellany of Tales and Songs*, were pub. in 1819, and his *Memoirs and Remains* in 1834. In the latter the following hymns are found:—(1) "And Thou dost still forgive" (*Pardon*), 1820; (2) "O happy land above, My soul would fain be there" (*Heaven desired*); (3) "'Tis but a film of flesh divides" (*Heaven anticipated*). The second and third of these hymns are also in his son's (Dr. J. M. Neale's) *Hym. Chiefly Met. on the Joys & Glories of Paradise*, 1865.

**Near the cross our station taking**. From "Near the Cross was Mary weeping," p. 1004, l. 6.

**Western Hymnody**, p. 1112, i.

**Newman, John Henry**, p. 622, ii. He d. at Edgbaston, Birmingham, Aug. 11, 1890.

**Newton, J.**, p. 663, i. Another hymn in C. V. from the *Olney Hymns*, 1779, is "Let me dwell on Golgotha" (*Holy Communion*).

Nicholas, T. G., p. 304, ll., d. at West Molesey, Jan. 23, 1891.

Nicholson, James, an American Methodist minister, is the author of (1) "Dear [Lord] Jesus I long to be perfectly whole" (*Holiness desired*); and (2) "There's a beautiful land on high" (*Heaven*), both of which are in I. D. Sankey's *Sac. S. and Solos*, 1878.

Nisoll, Robert, was b. Jan. 7, 1814, at Auchtergaven, Perthshire. At the age of 13 he began to write verse. In 1835 he opened a circulating library in Dundee, and in the following year he became the editor of the *Leeds Times*. This he retained for a short time only. Broken in health through taxing his strength too much, he d. in 1837. He was a successful writer, and is often referred to as "a second Burns." His *Poems and Lyrics* were pub. in 1838; 2nd ed., with numerous additions and *Memoir*, 1842; 3rd ed. 1862. From these *Poems* the following pieces are taken:—

1. An offering to the shrine of power. *The Reformers*. 2. I may not scorn the meanest thing. *Humility*. This and No. 1 date 1833.

3. Lord, from Thy blessed throne. (*People's Anthem*.) (1842.)

Miles, Nathaniel, was b. Sept. 15, 1836, and educated for the legal profession. He practiced at Providence, Rhode Island. His hymn, "Precious promise God hath given" (*Promises of Rest*), was written whilst travelling in a street car, circa 1871, and is given in I. D. Sankey's *Sacred Songs and Solos*, 1878.

No need of the sun in that day. Part of C. Wesley's "Away with our sorrow and fear," p. 104, ll.

No room for mirth or trifling here. Part of "And am I only born to die?" p. 63, ll.

Noel, Caroline Maria, daughter of the Hon. Gerard T. Noel (p. 309, ll.), and niece of the Hon. Baptist W. Noel, was b. in London, April 10, 1817, and d. at 39 Great Cumberland Place, Hyde Park, Dec. 7, 1877. Her first hymn, "Draw nigh unto my soul" (*Indwelling*), was written when she was 17. During the next three years she wrote about a dozen pieces: from 20 years of age to 40 she wrote nothing; and during the next 20 years the rest of her pieces were written. The first edition of her compositions was pub. as *The Name of Jesus and Other Verses for the Sick and Lonely*, in 1861. This was enlarged from time to time, and its title subsequently changed by the publishers to *The Name of Jesus and Other Poems*. The 1876 ed. contains 78 pieces. Miss Noel, in common with Miss Charlotte Elliott, was a great sufferer, and many of these verses were the outcome of her days of pain. They are specially adapted "for the Sick and Lonely" and were written rather for private meditation than for public use, although several are suited to the latter purpose. Her best known hymn is the Processional for *Ascension Day*, "At the Name of Jesus." It is in the enlarged edition of *The Name of Jesus*, &c., 1870, p. 59, and is dated 1870 by her family.

Norman, John, was a student at the Baptist College, Bristol, and entered the Baptist ministry, as assistant to D. Turner, in 1777. He was afterwards, for a short time, assistant to the Rev. P. Gibbs, of Plymouth, in which town he d. in the spring of 1782. In Rippon's *Bap. Mel.*, 1787, appeared a hymn on *Holy Baptism*, "Thus it became the Prince of grace," in 4 st. of 6 l., and signed "Norman." It is still in use in its full or in an abbreviated form. [W. R. S.]

Not all the powers of hell can fright. Part of "Are there not in the labourer's day?" p. 76, ll.

Not far from Jordan's ford. *Hp. E. H. Bickersteth*. [*St. Andrew*.] Written in 1883. In his *From Year to Year*, 1883, and his *Hy. Comp.*, 1890.

Not heaven's wide range of hallowed space. [*Opening of a Place of Worship*.] Sometimes attributed to C. Wesley, but on insufficient evidence.

Not in the Churchyard shall he sleep. [*Burial at Sea*.] ANON. in the Amer. Cheshire Association Unitarian *Hys.*, 1844, and later collections.

Not till the freezing blast is still. *J. Keble*. [*The Church and Mission Work*.] Written Jan. 20, 1824, and pub. in his *Christian Year*, 1827, for the 2nd S. in Advent. The concluding 12 lines, beginning "Ye who your Lord's commission bear," are in the *Leeds H. Bk.*, 1853, and others.

Not to mount Zion's [Babel's] flaming height. Part of J. Bowdler's "Children of God, who pacing slow," p. 166, l. 2.

Now let the Christian's hope abound. [*Confidence and Hope*.] This appeared in Hall's *Mitre H. Bk.*, 1836, No. 135, in 4 st. of 4 l., and again in several later col-

lections. It is usually ascribed to E. Oster. *Hall* miss. It is given as by Doddridge, but we cannot find anything corresponding thereto in his *Hymns*.

Now let us raise our voices high. *Miss [Harvey]*. From the *Evang. Mag.*, 1796, p. 540, under *Bap. Ps. & Hys.*, 1856, and later collection, as by Miss Gager, several of whose hymns were pub. in the *Evng. Mag.*, 1796, &c., as by *Ellis*. She was married, in 1798, to the Rev. William Cooper.

Now the busy week is done. *S. J. Jones*. [*Singing Evening*.] Contributed to the 1880 *Suppl. Hy. to A. & M.* The author, Spencer John Jones, was educated at Worcester College, Oxford, and became Rector of Batsford, Gloucestershire, in 1867.

Now to the Lamb that once was slain. Part of "Hold the glories of the Lamb," p. 136, ll.

Now to the shining seats of bliss. A cento by "Come, Lord, and warm each languid heart," p. 116, ll.

Now winter holds his solemn reign. *Four*. ANON. in *Hys. and Sac. Songs*, &c., by G. Bickersteth, others, Manchester, 1856, No. 126, in 6 st. of 4 l., marked as "Original." It has passed into a few collections, but its use is by no means equal to its merit.

Nun ruhen alle Wälder, p. 323, l. The text: "All the woods are sleeping," in the *Hys. for the First Sherburne School*, 1889, is Miss Winkworth's version of four or five lines from E. Thüning's *Dr. of the war* hymn. Both *trs.* are noted on p. 323, ll.

Nune Dimittis, p. 323, ll. See also pp. 686, 736, 861, 868, 886, 926, 1177.

## O

O beata Hierusalem, p. 324, ll. The *tr.* in the *Supplemental Hys. to H. A. & M.*, "O Jerusalem so blissful," is by J. Ellerton.

O blast memorial of our dying Lord. Part of *By Woodford's tr.* of "Adoro te devote," p. 22, ll. &

O Christ, Thou hast ascended. *Hp. E. H. Bickersteth*. [*Ascension*.] Written in 1872, and printed in the *Record* newspaper of the same year. Included in the *Hy. Comp.* in 1876.

O Christus qui noster poli, p. 325, l. In Martineau's *Hymns*, &c., 1873, J. Chandler's *tr.* of this hymn is altered to "The Crucified is gone before" (the *tr.* thereon, p. 308, ll. 1, is an error); and in *Chope's Hys.*, 1862, l. Williams's *tr.* reads, "O Thou, Who art gone up on high."

O come, let us raise Our tribute of song. *J. Montgomery*. [*Sunday S. Anniversary*.] Written for the Sheffield Wesleyan Sunday S. Anniversary, held April 1, 1821. It is No. 336 of Montgomery's *Orig. Hys.*, 1816.

O comrade bold of toil and pain. *Chad. Newman*. [*St. Paul*.] In the *British Mag.*, 1833, p. 266; the *Lyr. Apostolic*, 1834, p. 214; Martineau's *Hymns*, 1874, &c.

O could we always pray. This is part of C. Wesley's "Ab, when shall I awake?" p. 32, ll.

O covenant Angel, full of grace. *P. R. Bell*. [*Circumcision*.] 1st pub. in E. Bickersteth's *Christian Psalmodist*, 1833, No. 318, in 6 st. of 4 l., in the author's *Companion Psalter*, 1874, and in several other hymns. In the 1890 ed. of the *Hy. Comp.* it is altered to "Word Incarnate, full of grace."

O day of God, most calm, most bright. From "Bless day of God, most calm, most bright," p. 149, l.

O Deus ego amo Te. Nam prior Te amabam, p. 326, l. We find that this hymn is a paraphrase of a prayer in St. Ignatius Loyola's *Exercitia Spirituales*, and in the 1st ed. Rome, 1548 [*Brit. Mus.*] which is found on the last leaf of sheet 1. The prayer is part of the "Contemplatio ad amorem spiritalem in sollicitudinem," and runs thus:—

"Suscipe Domine universam meam libertatem. Accipe memoriam, intellectum, siquid voluntatis omnem. Quicquid habeo, vel poscides, mihi largire: id tibi totum restitua, ac tuas preces voluntatis trado gubernandum. Amorem tui solum, cum gratia tua, mihi dones: et dives sum satis: nec aliud quam ultra posco."

O Deus ego amo Te, Nec amo Te ut salves me, p. 326, ll. Other translations are:—

1. O God, my God, I do love Thee. In the *Sabbath H. Bk.*, 1867.

2. O God, Thou art the object of my love. In the *Roman Hyd.*, N. Y., 1864.

3. O God, I love Thee; not that my poor love. By *Hp. E. H. Bickersteth*; printed by J. Townsend, Exeter. "For use in the Diocese of Exeter." [*Record*, Feb. 2, 1869.] It was repeated in the 1890 ed. of the



*H. Comp.*, together with the Latin text in the *Notes* to the same.

4. O God, my spirit loves but Thee. By H. W. Longfellow in his *Outre-Mer*, Lond., 1835, li. p. 106.

5. I love Thee, O most gracious Lord. In the *Songs of Promise and Poems of Devotion*, Philadelphia, 1866, as by C. C. Cox.

6. My God, I love Thee, not to gain. In the *Church Quarterly*, April, 1869.

7. O God, I love Thee not with love. Francis Pott, in the *Guardian*, Nov. 13, 1880.

O du Liebe meiner Liebe, p. 237, li. To the note in small type (ending "in Silesia") add:—It is found in the no. 2183 of the Breslau Town Library. Professor Dr. Markgraf, the librarian, has kindly informed me that this ms. is evidently of about the middle of the 17th cent., and bears on its first page the inscription, "Der Hochwohlgebornen Freyle Freyle Elisabeth v. Senitz geistliche Arien und Sonette mit Ihrer eigenen Hand geschrieben, durch besondere Gültigkeit der hochwobl. Freyle, Freyle Sophia Elisabeth v. Senitz im Jahr 1735 erhalten. Jo. Casp. Arlet, von Breslau." From this it is at least evident that Arlet in 1735 regarded it as an autograph, and as consisting of original pieces by Elisabeth von Senitz. [J. M.]

O Father, in Whose great design. S. J. Stone. [Temperance.] Contributed to the 1890 *Suppl. Hys.* to H. A. & M.

O Father, let me be. W. H. Bathurst [Ps. lxxvii.] From his *Ps. & Hys.*, 1831.

O Father, Who hast given Thine only Son. Rp. E. H. Rickersteth. [H. Communion.] "A hymn especially to be sung at the Holy Communion on Intercession days for Foreign Missions." Written in 1889, and included in the 1890 ed. of the *H. Comp.* It is based on "The Comfortable Words" of the Communion Service.

O for a sight, a pleasing sight. Part of "Descend from heaven, immortal Dove," p. 280, li.

O God, bow down Thine ear to earth. F. Hall. [Lent, for Children.] Written by Frank Hall, at the age of 16 years, whilst a pupil with the Rev. G. Moultrie, and pub. in the *People's H.*, 1867, under the signature of "F. H."

O God, my God, in mercy hear. [Ps. xlii.] Appeared in Hall's *Mitre H. Bk.*, 1836, and again in Kennedy, 1863.

O God of Israel, hear my prayer. J. Fletcher. [For Divine Protection.] Ascribed to Joseph Fletcher, D.D., sometime minister of the Congregational Church, Stepney, London, who was b. at Chester, Dec. 3, 1784, and d. in London, June 8, 1843.

O God of Love and Power. J. M. Neale. [Morning.] From his *Hys. for Children*, 1842, No. 15.

O God of our salvation. We thank Thee, &c. W. T. Brooke. [National Hymn.] Contributed to the *Meth. S. School H. Bk.*, 1879.

O God, on Thee we all depend. S. Browne. [Confidence in God the Father.] An altered form of his "Yes, Lord, Thy children may depend," in his *Hys. & Songs*, 1720, Bk. i., No. 99.

O God, our God, Thou shinest here. Part of "Our God, our God," &c., p. 278, l.

O God, our Strength, our Hope, our Rock. Rp. E. H. Rickersteth. [Holy Baptism.] Written at Penmaenmawr, in 1883; pub. in his *From Year to Year*, 1883, and the *H. Comp.*, 1890.

O God the strength of every heart. [Faithful Obedience.] This appeared in the *Mitre H. Bk.*, 1836, No. 173. In the Hall ms. it is attributed to "C. Wesley;" but we cannot find anything in the *Poetical Works* of the Wesleys to justify the ascription.

O God, Thy children gathered here. p. 604, li. Entered as by E. Johnson in error. It is by S. Longfellow, p. 685, li.

O God, Thy grace impart. An altered form of "My faith looks up to Thee," p. 277, l.

O God, to Whom in flesh reveal. C. Wesley. [Jesus Unchanging.] Pub. in *Hys. & Sac. Poems*, 1749. From it is taken "Jesus, a word, a look from Thee" (P. Works, iv. p. 372).

O grave, thou hast the victory. [Old Age.] Apoc. in Elliott's *Ps. & Hys.*, 1835, the *Leeds H. Bk.*, 1853, &c.

O happy Church, O Bride of heaven. [The Church.] Rewritten from "O happy Church, celestial Bride," in W. Barnes's *Sol. of Ps. & Hys.*, 1833, and 1840, No. 254 in 5 st. of 4 l. As all the hymns in that *Sol.* are given anonymously, we have no means of determining its authorship. It is probably by Barnes.

O happy soul departed. [Death and Burial.] A

cento in the *Prim. Meth. Hyl.*, 1887, thus composed: st. 1., li. 1-4, W. T. Brooke; st. li., li., li. 5-8, iv. from the Wesley P. Works, vi. p. 342, 343; and li., li. 1-4, from the same, v. p. 218. C. Wesley's dates are 1759, and 1749 respectively.

O heaven, abode of saints. Charlotte Elliott. [Heaven anticipated.] Appeared in her brother's *Ps. & Hys.*, 1835, in 4 st. of 6 l.

O hochbeglückte Seele. p. 236, l. This hymn was written in the winter of 1827.

O Holy Father, Who in tender love. Rp. E. H. Rickersteth. [Holy Communion.] Printed for use in the diocese of Exeter, and dated, "January 27th, 1889." (Exeter, J. Townsend.) It is printed as a leaflet, and is accompanied by the following note by the author:—"The structure of this hymn was suggested by Canon Bright's verses, so well known in their abbreviated form, beginning, 'And now, O Father, mindful of the love,' and the hymn was written with the echo of the most beautiful tune, 'Unde et memores,' by W. H. Monk, to which these verses are set in *Hymns Ancient and Modern*, vibrating in my heart." It was included in the 1890 ed. of the *H. Comp.* with the above note in a rewritten form, and the addition that fearing some misapprehension might arise he sent a copy to Canon Bright, from whom he received an assurance that he should regard it as a "parallel hymn" to his own. (See p. 1273, li.)

O Holy, holy, holy Lord! Thou God of hosts, &c. From "Thee we adore, eternal Lord," p. 1182, l.

O Holy Spirit, Whom our Master sent. J. Ellerton. [Quinquagesima. Love.] Written for and first pub. in the 1890 ed. of the *H. Comp.*

O Israel, to thy tents repair. T. Kelly. [Advent.] Given in the 2nd ed. of his *Hymns, &c.*, 1806, in 5 st. of 4 l. In Kennedy, 1863, No. 52, it is in great part rewritten by Dr. Kennedy.

O Jesu, consecrate to God always. Rp. E. H. Rickersteth. [Circumcision.] Written at Penmaenmawr in 1883; pub. in his *From Year to Year*, 1883, and included in the *H. Comp.*, 1890.

O Jesu, meine Sonne. p. 238, li. We find that this was pub. in the *Christliche Monatschrift*, Lüneburg, 1826, p. 190, as, "O Jesu, meine Wonne, Die alle Noth verscheucht" (st. l. li. 3, 4, of the 1833 text).

O Jesus, sweetest, holiest name. [Name of Jesus.] Given in the *Bap. Ps. & Hys.*, 1858, as by "John Graham, 1850."

O joy of the justified, joy of the free. Altered form of "O bliss of the purified, bliss of the free," p. 164, li.

O King of glory, come. Altered from B. Francis's "In sweet exalted strains," p. 356, li., in the 1856 ed. of the Cooke & Denton *Hymnal*, No. 222, in 4 st., with a doxology; and in the 1890 *Suppl.* to the *Bap. Ps. & Hys.*, without the doxology.

O Light of Light, Whose glory is to dwell. Rp. E. H. Rickersteth. [St. John the Evangelist.] Written at Penmaenmawr in 1883; pub. in his *From Year to Year*, 1883; and included in the *H. Comp.*, 1890.

O Lord, how infinite Thy love. p. 706, li., 7. Given to H. F. Lyte in error. It is by Miss H. Auber, 1829.

O Lord our God, arise. [Missions.] This is No. 59 in the *Tubernacle Coll.*, 1800 [p. 1077, li.], in 2 st. of 4 l. In Dr. Wardlaw's *Sol.*, 1863, No. 53, it is enlarged to 4 st. of 4 l., a form still retained in modern collections. The hymn is usually attributed to Dr. Wardlaw, but on insufficient evidence.

O Lord, Thy sovereign aid impart. A cento from "Ab, my dear Lord, Whose changeless love," p. 23, li.

O Lord, we now the path retrace. An altered form of "O Lord, when we the path retrace," p. 286, l.

O Lord, with awe the path we trace. An altered form of "O Lord, when we the path retrace," p. 286, l.

O Lord, with toil our days are filled. A. Ainger. [Divine Help Desired.] Written circa 1865, and printed shortly afterwards in the *Sunday Mag.* Also in Horder's *Org. Hys.*, 1884.

O Love that wilt not let me go. G. Matheson. [Jesus All and in All.] Dr. Matheson says this hymn was "written in the Manse of my former parish (Inneshall, Argyshire) one summer evening in 1882. It was composed with extreme rapidity; it seemed to me that its construction occupied only a few minutes, and I felt myself rather in the position of one who was being dictated to than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain." (i. ms.) This hymn first appeared in the *Church of Scotland magazine, Life and Work*, in 1883. From thence it passed into the *Scottish Hyl.*, 1884; and there



**Onward, holy champion, Run the Christian race.** *B. H. Kennedy.* [Confirmation.] This is given in *Scapp's Songs of 17. & 12.*, 1872, as having been written in 1867. Also in *Dr. Kennedy's Occasional Sermons*, 1877.

**Opie, Amelia.** p. 571, l. Another hymn by Mrs. Opie in C. U. is "When the disciples saw their Lord" (*Travel by Sea and Land*) in *Gen. Praise*, 1879.

**Optatus votis omniaum.** p. 578, l. Concerning the frs. of this hymn we note:—(1) "O mighty joy to all our race" in the *Hys. & Songs of Praise*, N. Y., 1874, begins with st. v. of Mrs. Charles's tr.; (2) "The Lord on high ascends, Once more, &c." in the same collection begins with st. ii. of R. C. Singleton's tr.

**Orchard, Edwin John,** a chemist at Salisbury, was b. at Whitchurch, Hants, in 1834. In 1869 he pub. a collection of original tunes as *Orchard's Supplemental Psalmody*. His hymn, "I have a Father up in heaven" (*The Divine Father*), appeared in W. R. Stevenson's *School Hymnal*, 1880, and again in other collections. One of his songs, "The Muster Roll," has been widely circulated in the Army. [W. R. S.]

**Ossoli, Sarah Margaret,** nee Fuller, Marchess, an American Unitarian writer of note, daughter of the Hon. Timothy Fuller, was b. at Cambridgeport, Massachusetts, May 23, 1810, and in after years was engaged for some time in educational work in Boston and Providence. In 1840 she edited the *Dial*; and in 1847 was married at Rome, to the Marchess Ossoli. On July 16, 1850, she was lost in a shipwreck near New York. Her *Memoirs*, by R. W. Emerson, W. H. Channing, and J. F. Clarke, appeared in 1851; and her *Works* in 1874. Her hymn "Jesus, a child His course began" (*Christ the Pattern of Childhood*), from *Life Without and Life Within*, 1859, p. 404, is in C. U. in G. Britain and America.

**Our faith adores Thy bleeding love.** Part of "At Thy command, our dearest Lord," p. 49, l.

**Our Father, guide these streams aright.** [*Divine Guidance desired.*] Given in the *Irvingite Hys. for the Use of the Churches*, 1864, as by "E. S. 1849."

**Our God to heaven ascendeth.** *W. T. Hooke.* [*Ascension.*] First printed about 1870-73, in the *Church Times*, in 8 st. of 8 l., and then the *Methodist S. S. H. Bk.*, 1879.

**Our heaven is everywhere.** [*Heaven within Ourselves.*] Pub. in the same collection, and with the same signature (*Miss Fletcher*) as "Think gently of the erring one," p. 1164, ii.

**Our life is hid with Christ.** Part of "Not to ourselves again," p. 163, l. 70.

**Our old companions in distress.** A cento from "Come let us join our friends above," p. 944, l.

**Our souls by love together knit.** From W. E. Miller's *Original and Select Hys.*, 1802.

**Out of the deep I call.** *Sir H. W. Baker.* [*Pt. cxxx.*] Contributed to the 1868 *Appendix to H. A. & M.*, and since included in several hymn-books. It is a beautiful and tender paraphrase of the Psalm.

## P

**Packard, C. M.**, is the author of "O shadow in the sultry land," in the *Unitarian Hys. of the Spirit*, 1864, and the *Hys. (& Tune) Bk.*, &c., Boston, U. S., 1868.

**Page, Edgar,** is set forth in I. D. Sankey's *Sacred Songs & Solos*, 1878-81, as the author of (1) "I've reached the land of corn and wine" (*Peace with God*); (2) "Simply trusting every day" (*Trust in Jesus*).

**Paice, Henry,** was a Baptist minister at Waddesdon Hill, Bucks, in 1795, and, subsequently, at other places, the last being London. During his residence at Brackley, he pub. a *New Sel. of Hys.*, taken chiefly from the best *Periodical Publications*, with *Additions and Improvements*, printed, &c., by W. Smith, Iron bridge. It is undated; but is probably earlier than 1816. One of these, "Great Source of uncreated Light" (*Electing Grace*), in 6 st., has come down through *Denham's Coll.*, and others to modern hymn-books, in 3 st., as, "Ah! but for free and sovereign grace." [W. R. S.]

**Palin, Emily I. J.**, daughter of the Rev. William Palin, some time Rector of Stifford, Essex, contributed "Where is our Master now?" (*Ascension*) to O. Shipley's *Lyra Messianica*, 1864.

**Palin, William,** who became Rector of Stifford, Essex, in 1834, was educated at Trinity College, Cambridge, M.A. 1831, M.A. 1839, and d. Oct. 16, 1882. He pub. several works, and was for some time editor of *The Churchman's Magazine*. He contributed "He is not here! What

words of cheer" (*Easter*); and "Open! ye gates, for the battle hath ended" (*Ascension*) to the *Lyra Messianica*, 1864.

**Palmer, Phoebe,** an American Methodist, b. 1807, and d. in 1874, wrote "Blessed Bible! how I love thee" (*Holy Scriptures*), and "O! when shall I sweep through the gates" (*Heaven Anticipated*). The latter is in I. D. Sankey's *Sacred Songs and Solos*, 1878.

**Palmer, Ray, D.D.**, p. 577, l. The following original hymns by Dr. Palmer are also in C. U.:—

1. O Rock of Ages, since on Thee . . . *Auth.* From his *Poetical Works*, 1876, p. 21, where it is dated 1869. Bp. Bickersteth says "This hymn" . . . is "worthy of Luther." (Note *Hys. Comp.* ed. 1876.)

2. Thy holy will, my God, be mine. *Resignation.* From his *Hys. of my Holy Hours*, &c., 1868, p. 41. Also in his *P. Works*, 1876, dated 1867.

3. We praise Thee, Saviour, for Thy grace. *Holy Communion.* From his *Hys. and Sac. Pieces*, &c., 1866. Also in *P. Works*, 1876, dated 1864.

**Palmer, Roundell,** see Selboms, Lord.

**Palmer, William, M.A.**, eldest s. of W. J. Palmer, Rector of Mixbury, Oxford, was b. July 13, 1811, and matriculated at Magdalen College, Oxford, July 27, 1826, aged 15. He graduated M.A. 1831, and M.A. 1833. He subsequently was a Fellow, Bursar, Tutor, and Vice-President of his College; and also held other important appointments both at Oxford and at the University of Durham. He joined the Church of Rome in 1855, and d. April 5, 1879. Mr. Palmer pub. some frs. of Latin hymns as *Short Poems and Hymns*, the latter mostly *Translations*, Oxford. Printed by I. Shrimpton, MCCCCLV. A few of these have come into C. U.

**Paris Breviary.** p. 178, l.; p. 661, ii.

**Paris Missal.** p. 1042, ii.

**Park, Edwards A., D.D.**, an American Congregational Minister, b. at Providence, Rhode Island, Dec. 29, 1808, was one of the editors of the *Sabbath H. Bk.*, pub. at Andover in 1855, in which the hymn, "Unto the Lord, unto the Lord" (*Public Worship*), sometimes ascribed to him as in Spurgeon's *O. O. H. Bk.*, 1866, was pub. anonymously as No. 37. By all the American hymnological authorities it is still regarded as "Anon." This is strong evidence against Dr. Park's authorship.

**Parker, Anna,** nee Nesbitt, daughter of W. Nesbitt, was b. at Horsley-on-Tyne in 1828; married in 1851 to the Rev. Dr. Parker (subsequently Minister of the City Temple, London); and d. Sept. 20, 1863. To the *Cavendish Hymnal*, edited by her husband and the Rev. R. A. Bertram, in 1861, she contributed 18 hymns, all of which are signed as by "Mrs. Parker."

**Parker, William Henry,** was b. at New Basford, Nottingham, March 4th, 1845. Early in life he began to write verses, and having joined a General Baptist church and become interested in Sunday schools was led to compose hymns for use at anniversaries. Three of these were introduced by his pastor, the Rev. W. R. Stevenson, M.A., into *The School Hymnal*, 1880, and passed into *The Children's Book of Praise*, 1881, and other collections. In 1882 Mr. Parker pub. a small volume entitled, *The Princess Alice and Other Poems*. His hymns in C. U. are:—1. "Children know but little" (*God's condescension to the Little Ones*). 2. "Holy Spirit, hear us!" (*Hymn to the Holy Ghost*). 3. "Jesus, I so often need Thee" (*A Child's prayer to Christ*). [W. R. S.]

**Parkinson, William,** b. in Frederick County, Maryland, Nov. 8, 1774, entered the Baptist ministry in 1799, was for some time Congress Chaplain, then pastor in New York City, &c. He d. March 9, 1848. He pub. *A Sel. of Hys. and S. Songs*, 1809 (known as *Parkinson's Coll.*), and to it contributed 9 hymns (*List in Burroughs*). Of these "Come, dear brethren in the Saviour" (*Prayer Meeting*) is still in C. U.

**Partridge, Samuel William,** publisher of the *British Workman* and kindred works, is the s. of Samuel Partridge, and was b. in London Nov. 23, 1810. His hymns were pub. in his *Important Truths in Simple Verse*, 1840; *Hymns Worth Remembering*, &c. From the former his popular hymn, "How dearly God must love us" (*Flower Services*) is taken. Another of his hymns in C. U. is, "Thou Who hast in mercy blest" (*Morning*). This is in *The Church S. S. H. Bk.*, 1868.

**Pastore perousse,** p. 663, ii. In the *Paris Brev.*, 1660, *Rom.* p. 320.

**Patrick, St., p. 665, ii.** (1) In the Oxford University *Herald* of April 6, 1889, is an anonymous paraphrase in 7 st. of 4 l. of a portion of "St. Patrick's Hymn," beginning—

"Father, Son, and Holy Ghost!  
May Thine overshadowing might  
Be as armor to my soul,  
Be my weapon in the fight."

(7) Note concerning ¶ 3, on p. 353, l. 1, that Dr. W. Dickinson's *h.* appeared in his original form in the *Sunday School*, Sept. 5, 1857. In his *edition*, *Calcutta*, 1866, p. 66, is an altered form to that of 1857 and 1866.

*Patria aeterna*, p. 353, ll. In the *Patria Breve*, 1866, *h.* form, p. 133.

*Paulina*, *Paulina Marcella*. St. Paulina of Nola, b. at Benevento in 353, became Ep. of Nola in 409, and d. circa 431.

*Peace, troubled soul, thou needst not fear.* (Confession.) We have noted this hymn in two forms. The first is in the *Psalter H. B.*, York, Spence, 5th ed., 1766 (possibly earlier), No. 184, in 8 st. of 4 l. This passed into the American collection. The second form begins "Peace, peace, my soul, thou needst not fear," and is appended to *Servant II.*, on Matt. vi. 33, in S. Jackson's posthumous *Songs on Grace*, etc., Liverpool, W. Jones, 1808, in 7 st. of 4 l. Neither is in the *original H. B.*, 1778.

*Peace, John*, was b. in 1751, became a Wesleyan Minister in 1767, returned therefrom through ill health in 1796, and d. in 1802. In 1770 he pub. *Songs of Praise compiled from the Holy Scriptures*.

*Peace, Selma P.*, an American Baptist hymn-writer, and author of "Be our joyful song to-day" (*Jesus Only*), and a *Mission hymn*, "Hark, 'tis the voice of gladness," is the daughter of a Baptist Minister at Marietta, Ohio, was b. at Lorain, Ohio, Dec. 29, 1841.

*Felix, John Kendrick*, pub. the *Ragged School H. B.*, London, J. Snow, n. d., in which he indicates that at the time of publication he lived at Hammer-smith. He also says that at one time he was a scholar at the Tabernacle, City Road, London, and that his teacher was the celebrated John Williams, the North Sea martyr. Several of his hymns with his name appended thereto are in S. D. May's ed. of *Prayers for Home-School*, 1849, Allen's *Children's Hymns*, 1879, and others.

*Peter, William*, p. 353, l. We find that this writer was a resident at Chertsey, and was a Member of Parliament in 1840. A. p. 353, from Nov. 21, 1839, "And is the day of mercy set" (*Pra. Inez.*), in the *Sup. P.*, 3 Hys., 1866, is taken.

*Phelps, Austin*, n. d., b. at West Brookfield, Mass., Jan. 7, 1828, was Professor of Sacred History at Andover, 1848-1879, and one of the editors of the *Sabbath H. B.*, 1850, d. at Bar Harbor, Maine, Oct. 15, 1880, aged 52. He is the author of "Father if I may call Thee so" (*Journal of Parliament*) in the *Sabbath H. B.*, 1869, No. 1269.

*Phelps, Arthur R.*, s. of Dr. R. D. Phelps, was b. in New Haven, Connecticut, Jan. 15, 1843, and educated at Brown University and Yale College. His hymn, "Help me, my Lord, to grow" (*Likewise to Jesus desired*) appeared in the *Christian Secretary*, April 4, 1868, and Hastings's *Songs of Pilgrimage*, 1868.

*Phelps, Bryanna Dryden*, p. 353, ll. Additional hymns in C. V. by Dr. Phelps include (1) "Father, from Thy throne above" (*Temperance*); (2) "When ever our land bring oppression's dark pall" (*Temperance*), both written in 1841. To J. A. Adair's *Sacred Lyrics*, he contributed (3) "Sweet is the hour of prayer" (*Prayer*); (4) "Sweet Sunday-school! I love the place" (*Sunday-Schools*); and (5) "Come friends, and let our hearts awake" (*Divine Worship*). There are also (6) "Once I heard a sound at my heart's dark door" (Voice of God written), in *Pure Gold*, with a refrain by Dr. Lowry; (7) "While on life's stormy sea" (*Praise to God*), written in 1862; and (8) "O God, trembling soul, be not afraid" (*Confession*), "written after visiting a sick man, who, feeling his need of Christ, found it difficult to believe." Concerning his popular hymn "Savior! Thy dying love," Barnage says it was written in 1862, and pub. in the *Watchman and Recorder*, and then, with music by Dr. R. Lowry in *Pure Gold*. It has been set into Swedish and other languages. Barnage gives a revised version of the text, recently made by the author. (*Barnage's Eighth H. B.*, Writers, 1884, p. 364.)

*Phillips, Harriet Cecilia*, was b. in Sharon, Connecticut, in 1806, and was for many years an active worker in Sunday Schools in New York city. She contributed five hymns to the Rev. W. C. Hoyt's *Family and Social Meditations*, 1855, and has also written for various magazines. "We bring (O glittering treasures)" (*Sunday S. Announcements*), was written circa 1848 for a S. S. Festival in N. York city, and pub. in the *North. Episcop. hymnal*, 1868 (*North's Hymns*, 1868, p. 341).

*Philips, Philip*, common title, was b. in Newbury, 1804. Although engaged early age he devoted himself to the work in which capacity he has been known. His popular *Announcements*, 1851; *Five Hymns of Pilgrimage*, 1856; two hymns, including "The love of Christ, as it is sweet and pure," and others, 1875.

*Phy. Daphn.*, p. 364, way in his form, 1844 *Suppl. Hys.*, 1858, no. 21, fr. 1-10, joyful light of it in *Phy's* *Suppl. Hys.*

*Pilgrim, Edward*. The writer chiefly on the 1 and included in a *Way Hymnal*, at various points, 1875. This work contains the children of the West and French, one 6 Penitential; and one.

*Plains, Charles* (last) (Cousman of Knapp) ascribed to Adam, and of Adam's sorrowful pen in his soul, 1800, p. 10, as doubtful, and (citing it as in a 17th c. New York) No. 1264 in an early 18th c. *Musical* (Add. 1865), now in the *British Museum*. The printed *Original*, ll. p. 35; *Text* No. 358, in the *Pure Gold* music-book.

*Peter, J. A.*, (1) "Jackson Mason, in 1 p. 186, ll. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 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614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 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"B. J. W." in the *British Magazine*, Nov. 1833. In *Kennedy*, 1863.

**Precious Saviour, may I live.** [Only for Christ.] This is given in *Snepp's Songs of G. & G.*, 1872, as by "Eliza Ann Walker, 1864."

**Preserved by power divine.** Part of "And are we yet alive?" p. 63, li.

**Primo die quo Trinitas, p. 912, l.** From E. Caswall's *tr.* the cento "O Lord, on this Thy holy day," in the *Savoy Hymnary*, is taken.

**Prior, Matthew,** the well-known English poet, contributed "Heavy on me, O Lord, Thy judgments be" (*Ps. lxxxviii.*) to N. Tate's *Miscellaneous Sacra*, Pt. II., 1697. Prior was b. in 1664, educated at Westminster School, and St. John's College, Cambridge. He held several important appointments under the Government, as Secretary to the Congress at the Hague 1690; Secretary of State, 1700, and others. He d. at Wimpole, Cambridgeshire, in 1721.

**Provis, Benjamin Wilmet,** was b. at Chippenham, Wilts, in 1822, but for many years has resided at Coleford, in Gloucestershire, where he is in business. He is a member of the Baptist church in that town. Mr. Provis has written a number of hymns, chiefly for use in his Sunday school or on anniversary occasions. Two have passed into C. U. (1) "No tie so strong or sweet below," with the refrain, "No parting there;" and (2) "Bright and joyous be our lay" (*Sunday Gladness*), in W. R. Stevenson's *School Hymnal*, 1880. [W. R. S.]

**Prudentius, A. C., p. 915, li.** Two somewhat full versions of Prudentius are: (1) *The Cathemerinon and other Poems of Aurelius Prudentius Clemens in English Verse*, Lond., Hivington, 1865; and (2) *Translations from Prudentius*, By Francis St. John Thackeray, M.A., F.R.S., Lond., Bell & Sons, 1890.

**Prune thou thy words, thy thoughts control.** Cardinal Newman. [*Flowers without Fruit.*] Written "Off Sardinia, June 20, 1833." It was pub. in *Lyra Apostolica*, 1836, p. 80 (ed. 1879, p. 85), in 3 st. of 8 l.

**Purchase, John, M.A.,** was educated at Christ's College, Cambridge (M.A. 1844) and became in 1866 the Minister of St. James's, Brighton. The prosecution which he underwent in connection with his ritual observances, in matter of history. His hymn in the *M. Margaret's Hyl.* (East Grinstead), "Evensong is hushed in silence" (*Evensong*), was written for St. James's, Brighton, circa 1866, and was pub. with music by J. E. Ros. It is a hymn full of hopefulness with a sad undercurrent of weariness and pain. Mr. Purchase was b. in Cambridge in 1823, and d. Oct. 16, 1872.

**Pyer, John,** of Welsh descent, and formerly spelt *Poyer*, was b. at Bristol, Dec. 3, 1790. In 1803 he joined the Methodist Society, and subsequently became for a short time a local preacher in that connexion. He was then engaged for some time in what was known as "The Tent Mission." This evangelical work led him in 1830 to join the London City Mission. In 1834 he became pastor of a Congregational chapel at South Molton, Devon, and later he held similar charges at Cork, and at Devonport, where he d. April 7, 1859. His hymns include "Met again in Jesus' Name" (*Beginning of Service*). His *Memoirs*, by his daughter, Mrs. K. P. Russell, were pub. in 1868.

**Pyper, Mary,** daughter of a soldier, was b. at Greenock May 25, 1795. Although earning her living as a needlewoman, and dwelling in comparative poverty, she wrote some pleasing pieces of sacred verse, which were collected and pub. as *Select Pieces* in 1847. She d. May 25, 1870. One of her hymns, from her *Select Pieces*, 1847, p. 23, "We shall see Him, in our nature" (*Heaven Anticipated*), is in C. U.

## Q

**Quae gloriosum, p. 945, li.** In the *Paris Brev.*, 1680, *Hymnalis*, p. 324.

**Qui procedis ab utroque, p. 945, l.** Another cento from Caswall's *tr.* is "O Holy Ghost, Thou Fount of Light."

## R

**Rand, Elias Tertius, D.D., LL.D.,** s. of poor parents, was b. in a log cabin at Oxwallis, Nova Scotia, May 17, 1810, and entered the Baptist ministry in 1834. In 1849 he undertook missionary work amongst the Micmac Indians, and subsequently translated the whole of the New Testament and a large part of the Old into the language of that people. He also prepared a Micmac grammar and dictionary. Almost entirely unaided he mastered about a dozen languages. He has written more than 50 hymns, including *trs.* of several English hymns

into Latin, &c., an account of which was given in the *Bapt. Quarterly Review*, April 1868. His hymn, "Jesus, my Lord, my God" (*Trust in Jesus*) is given in *The Canadian Baptist Hyl.*, 1889, with 4 st. of the original omitted. (*Barrage's Baptist H. Writers*, 1880.)

**Randa, W. B., p. 951, li.** He was b. in 1826, not in 1862.

**Ransard, Ellen, nee White, b. 1811, d. 1879.** Two hymns by this writer (sometimes signed "L. N. R.") are given in *Snepp's Songs of G. & G.*, 1872, with the following dates: (1) "Mark that long dark line of shadows" (*The Present Opportunity*), 1861; (2) "To thee, O gracious Father" (*New Year*), 1866.

**Rawson, George, p. 952, l.** Additional hymns by this author in C. U. include:—

1. Come, Spirit of the Lord. From his "How shall the mighty God," in his *Hys.*, *Verses*, &c., 1876, No. 43.
2. Each trial hath a gentle voice. *Patience and Hope*. In the 1880 *Suppl.* to the *Bap. Ps. and Hys.* this is dated 1857. It is not in the author's *Hymns*, 1876.
3. Stand up before your God. *All Saints*. In the 1880 *Bap. Ps. and Hys.* this is dated 1865. It is not in *Rawson's Hymns*, 1876.

**Reasener, Katherine M.** "I am waiting for the Master" (*Heaven Anticipated*) is given as hers in I. D. Sankey's *Sac. Songs and Solos*, 1881.

**Redeemed, restored, forgiven.** Sir H. W. Baker. [*Praise for Salvation.*] In *Hys. for Mission Churches*, . . . ed. by the Compilers of *H. A. & M.*, x.d., No. 126; and the 1889 *Suppl. Hys. to H. A. & M.*

**Rejoice in Christ alway.** J. Moultrie. [*Advent.*] Pub. in his *Dream of Life*, &c., 1843, p. 152, in 5 st. of 8 l.

**Rejoice in the Lord, There is light, &c.** Marianne Hearn. [*Praise.*] From her *Lays & Lyrics*, &c., 1860, p. 96.

**Rejoice ye saints, rejoice and praise.** J. H. Evans. [*Praise for Redemption.*] From his *Memoirs*, &c., 1852.

**Remember me, my Saviour God.** Lent. Anon. in the *Amer. Bap. Psalmist*, 1843, No. 606.

**Return, my soul, enjoy thy rest.** A part of "Another six days' work is done" (p. 71, li.).

**Return, O wanderer, to thy home, p. 404, li. 16.** In the 1889 *Suppl. Hys. to H. A. & M.*, No. 628, the first stanza of this hymn by Dr. Hastings is given as st. i. and the remaining st. li.-vi. are by the Rev. A. G. Purchase of Auckland, New Zealand, and musical editor of the *New Zealand Hyl.* Mr. Purchase wrote those stanzas during the Mission held by Messrs. Rolleston and Mason, in New Zealand in 1886. The hymn in this form was printed as a leaflet for use in the Mission.

**Rex Salomon fecit templum.** *Adam of St. Victor.* [*Dedication of a Church.*] This is found in a *tr.* written at Limoges, circa 1199, in the *Hibl. Nat. Paris* (*Lat.* 1139f, 165 b); in a *Gradual* written in Germany, circa 1199, in the *Bodleian* (*Liturg. Misc.* 341 f. 66); in a service book written in France, circa 1276, in the *Brit. Mus.* (*Add.* 23,935, f. 437), and in the *Paris, York, and other Missals*. Printed text in M. Leon Gautier's ed. of *Adam of St. Victor*, 1858, i., p. 148; 1861, p. 68; *Kehrein*, No. 872; *Daniel*, v. p. 108, &c. *Tr.* as "King Solomon a temple built," by Mrs. E. H. Mitchell in the *Altar Hyl.*, 1864. Also by Wingham, i., 1881, p. 148. [J. M.]

**Rexford, Eben Eugene,** an American writer, b. July 16, 1848, is the author of Nos. 199, 246, 263, 323, in I. D. Sankey's *Sac. Songs and Solos*, 1878, No. 6, and 466 in the *Meth. S. S. H. Bk.*, 1879.

**Rhodes, Sarah Betta, nee Bradshaw,** wife of a Sheffield merchant, wrote "God Who made the earth" (*S. & P. Festival*) for the Sheffield S. S. Union Whitstide Festival, 1870. The tune also was by Mrs. Rhodes. The hymn is in several collections, including the *Meth. S. S. H. Bk.*, 1879, &c.

**Rhys, Morgan, p. 959, l.** A short notice of this writer (a schoolmaster in connection with the Calvinistic Methodists), is given in H. Elvet Lewis's *Sweet Singers of Wales*, 1889, together with a few *trs.* into English of his hymns.

**Rice, Caroline Laura.** Nutter, in his *Hymn Studia*, &c., 1884, says that "Wilt Thou hear the voice of praise?" (*For A. School Fest.*) was "contributed to this Hymnal [Meth. Episcopal] in 1877. It was written originally for a Sunday-school celebration; . . . Caroline Laura Rice, b. in 1819, is the wife of the Rev. William Rice, D.D., of Springfield, Mass."

**Rich are the joys which cannot die.** Part of "These mortal joys, how soon they fade," (p. 306, li. 54).

**Richardson, Charlotte, nee Smith,** an American, was

h. of poor patients in 1775. In 1839 she was married to a Mr. Richardson, who d. two years after. In 1841 several of her poetical compositions were pub. as *Poems written on different subjects. From this work the hymn "O God, be Thine we take our eyes" (Lanterns) is taken. It is claimed from a poem on the death of her husband. (Nuttall's *Bygone Studies*, &c., 1894.)*

**Ripley, Thomas Baldwin**, b. at Boston, Massachusetts, Nov. 20, 1785, entered the Baptist ministry in 1814, and d. at Portland, May 1, 1855. In 1811 he pub. a vol. of *Hym. for Conference and Prayer Meetings*. In this vol. his hymn for *Holy Baptism*, "O Thou, Who once in Jordan's wave," appeared.

**Rippon, Thomas**, M. A., nephew of Dr. Rippon, b. 1794, educated at Eton, entered the Baptist ministry, and d. June 3, 1825. His hymn "Aid me, O Christ, Thy cross to sing" (*The Cross of Christ*) appeared in the 27th ed. 1827, of Rippon's vol. with the title "Edinburgh, Feb. 23, 1827." [W. R. S.]

**Rise, O Advocate almighty.** [Accession.] This came in the R. C. *Parochial H. B.*, 1866, in three compass, stn. 1-11, are from E. Caswell's *Tr. of "Nativitas, domus, fugio,"* p. 801, l. 1, and st. 12, from his *Tr. of "Mundus effugio,"* p. 777, l.

**Roberts, James Thomas**, b. at Linton, Bedfordshire, Dec. 22, 1858, entered the Baptist ministry in 1874, and was successively pastor at Bedford, Grimsby, and Wotton, near Halifax, and then retired and entered into business at Linton. He wrote a few hymns for S. School Anniversary whilst at Wootton. One of these "O Jesus, blessed Jesus," was included in W. R. Seymour's *Second Hymnal*, 1890. [W. R. S.]

**Roberts, Samuel**, commonly known in Wales as "S. R.," was born at Llanberis, Mar. 4, 1806, and d. at Conway in O. C., 1885. He was well-known Congregational minister. In 1841 he pub. a collection of over 2000 hymns, of which several of the originals and trs. were by him; but as there is no index of authors, his productions cannot be distinguished from the rest (*Welsh Hymnody*, § 11. 8).

**Roberts, Thomas.** Concerning this writer and his hymns, "My Shepherd's mighty aid" (*Ps. xciii.*), Nuttall says in his *Bygone Studies*, 1894, p. 297, that his hymns "came into our hymn-book" (*Metth. Episc. Hymnal*) in 1848. I have not been able to learn anything more concerning it, or its author.

**Robins, Gordon**, an American bookbinder, was b. at Hartford, Connecticut, Nov. 7, 1843. Two of his hymns appeared anonymously in *The Psalterist* (Boston, 1843): (1) "There is a land mine eye hath seen" (*Isaiah*); (2) "When thickly meet the storms of life" (*God a Rock*).

**Robinson, George**, contributed five hymns to E. B. Mould's *Original Hym.*, 1862, from which "One sublimed sign" (*Psalm*), and "When to the exiled soul were given" (*New Jerusalem*), are taken with alterations.

**Rock of ages, shaft for me**, p. 970, l. Another *Tr.* of the full text (but slightly altered) by Bp. Charles Wordsworth, is in his *Sacred Collection*. . . . *Sacred Hymns Psalterist*. . . . Lond., J. Murray, 1890, as "Thou art good, ancient rock, Roper."

**Roman Secretary**, p. 171, l. 1; p. 681, l.

**Roman Missal**, pp. 649, l. 1; 738, l.

**Roman Catholic Hymnody**, p. 978, l. The hymns by Miss Procter referred to are, *Confide in "conspicuous"* "Fret not, poor soul, while doubt and fear;" *Our Daily Bread*, "Give us our daily bread;" and *Sand to Success*, "I had a message to send her." The first and second of these appeared in her *Chapel of Verse*, pub. in 1842, in aid of the Providence R. & N. Night Refuge for Homeless Women and Children.

**Root, George F.**, M. A., b. in Sheffield, Berkshire County, Mass., Aug. 26, 1817. He is much more widely known as a composer of popular music than as a hymn writer. Four of his hymns are in E. D. Sankey's *Sac. S. & Soloist*, 1878, Nos. 14, 106, 283, and 397. A sympathetic biographical sketch, with portrait, is in *The Rose and the Lily*, Sep., 1886.

**Rose, Elizabeth**, p. 923, l. From Mrs. Rose's *Methodist Works*, &c., 1726, the following hymns are taken —

1. Heave in high celestial strain. *Praise to God.*
2. Look, what is man that he should prove: *The Love of God.*
3. The glorious armies of the sky. *Praise to God.*
4. To Thee, O God, my prayer ascends. *God our Joy.*

For full biographical details, see the *Rev. Brittain*, &c., of *Steps of the Chapel Messenger*, 1778.

**Rudel, Martin.** [Rudolph, M.]

Hannover, Germany, June 17, 1843, and in 1873 became a Professor in the Capital University, Columbus, Ohio. He contributed 8 original hymns and several trs. from the German to the *Evang. Luth. Hym.*, Columbus, Ohio, 1880, under the signature of "C. H. L. S."

**Scott, Elizabeth, p. 1019, B.** Another of her hymns in C. U. from the *Coll. of Ash & Evans*, 1769, No. 393, "The Lord of love will sure indulge," is given in some American hymnals as "The God of mercy will indulge" (*Heath of Parents*), with the name of "Fawcett" prefixed in error.

**Scotts, Mary Queen of** (b. Dec. 8, 1842; d. Feb. 8, 1887). A metrical prayer in Latin:—

"O Domine Deus! speravi in Te;

O care mi Jezu! nunc libera me.

In dura catena, in misera poena, desidero te;

Languendo, gemendo, et genu flectendo,

Adoro, implo, ut libera me."

is given in several works including Julian Sharman's *Poems of Mary, Queen of Scots*, 1873, as the composition of the ill-fated Queen. It is said that it was written by her on the fly-leaf of her prayer-book (*Horae in laudem B. M. Virginis*) the night before her execution. This book—or at any rate what is regarded as such—is in the library of Stonyhurst College, Lancashire. It has been examined for the purposes of this Dictionary. The Prayer is not therein, nor is there any evidence of any portion of the book having been torn away. This fact raises a grave doubt as to its authorship which we are unable to settle. The Prayer has been tr. by several persons, including J. Fawcett, 1782; J. W. Hewitt, 1889, p. 145, &c.

**Scottish Hymnody, p. 1023, L. & M.** In Spurgeon's *O. O. H. Bk.*, 1866, the following centos have been taken from the *Scottish Psalter* of 1680.

1. Like as the hart for water-brooks, *Ps. xlii.*

2. O greatly blest'd the people are, *Ps. lxxxi.*

3. O Thou that art the mighty One, *Ps. xlv.*

4. Pray that Jerusalem may have, *Ps. cxxii.*

5. Thou shalt arise, and mercy have, *Ps. cii.*

6. Woe's me that I in Mesch am, *Ps. cxx.*

Of this cento sta. 1, ii. are from the *Scottish Ps.* and iii.-v. are by Mr. Spurgeon.

Other centos also in C. U. are:—

7. Give thanks to God, for good is He, *Ps. cxxvii.*

8. Praise God: from heaven praise Him, *Ps. cxlvi.*

9. Set thou thy trust upon the Lord, *Ps. xxiiv.*

**Scudder, Eliza, p. 1035, L.** From No. 7, "Thou long disowned, &c.," the cento "Come, Thou, with purifying fire," in Stryker's *Church Song*, 1889, is taken.

**Sears, Septimus.** Three hymns with this signature are given in Snapp's *Songs of G. & G.*, 1872, all dated 1865:—(1) Lov'd with love from everlasting (*Adoration*); (2) O people, selected by sovereign love (*Adoration*); (3) Sons of Zion, lift your eyes (*Heaven Anticipated*).

**Sedulius, Coelius, p. 1037, L.** Migne's text is from *Arcad.*, not from *Huemer*.

**Selborne, Roundell Palmer, Earl of, s. of W. J. Palmer, Rector of Miskbury, Oxford, was b. Nov. 27, 1812, and educated at Trinity College, Oxford. Called to the Bar he rapidly advanced in the profession, and became Lord Chancellor in 1872. Lord Selborne did great service to hymnody by the publication of his *Book of Praise*, 1862 (enlarged ed., 1867), in which the original texts of some of the finest of English hymns were restored; and by calling attention in his paper on *English Church Hymnody* at the York Church Congress in 1866, to the mutilations which those hymns had undergone. Since 1866 editors of repute have recognized the justice of Lord Selborne's strictures, and far better work than heretofore is the result.**

**Sena Missal, 1042, B.**

**Serie, Ambrose,** a Commissioner in the Government Transport Office, was b. Aug. 30, 1742, and d. Aug. 1, 1812. He pub. *Horae Solitariae; or Hymns upon some remarkable Names and Titles of Jesus Christ*, &c., 1786. In this work short hymns are appended to some of the articles, and of these, "Jesus commissioned from above" (*Redemption*), and "Thy ways, O Lord, with wise design" (*Providence*), have passed into several collections. Serie was also the author of other works. The Rev. E. Bickersteth pub. *Selections from the Works of Ambrose Serie*, in 1833.

**Servoss, M. E.** Hymns by this writer are in I. D. Sankey's *Sac. Songs & Solos*, 1881. (1) "Be glad in the Lord, and rejoice" (*Joy in the Redeemer*); and (2) "When the storms of life are raging" (*Refuge in God*). Another, "Thou Jesus when the burdened heart" (*Jesus, the Sinner's Friend*), is in the S. S. U. *Voice of Praise*, 1887. Miss Servoss was b. at Schenectady, near New York.

**Seven Dolours of the B. V. M., p. 573, B.**

**Sewall, Elizabeth Minsing,** writer of a number of novels (*Cleve Hall*, &c.), is the author of "O Saviour: when Thy loving hand" (*For use at Sea*), in the 1889 *Suppl. Hym. to H. A. & M.* She was b. in 1815.

**Shakleton, Mary,** was b. in 1837, and d. in Dublin, Sep. 28, 1883. She was for many years an invalid, during which time she wrote several hymns, which were printed in broadsheet form. Several of these are given in *Chosen, Chastened, Crowned. Memorials of Mary Shakleton, late Secretary of the Invalids' Prayer Union, by her Sister*, 1884, and are in C. U.: (1) "It passeth knowledge, that dear love of Thine" (*Love of Jesus*), 1863; and (2), "One fervent wish, my God! it speaks the whole" (*Desiring to know Jesus*), 1867.

**Shepote, Mrs.,** was one of three sisters who pub. in 1840, *Hymns for Infant Children. By A. C. and A.*, the initial "E" being that of Mrs. Shepote. From this little work the popular hymn for children, "Jesus, holy, undefiled" (*Child's Litany*), No. 4, is taken. Mrs. Shepote was the wife of the Rev. E. G. Shepote, sometime in Holy Orders in the Church of England. Both husband and wife eventually joined the Roman communion.

**Shepherd of Israel! hear my prayer.** Sarah Ellis, nee Stickney. (*The Good Shepherd*.) Dated 1833 in Martineau's *Hymns*, 1872. Mrs. Ellis was b. 1812, and d. 1872.

**Sheppard, John,** pub. *The Foreign Sacred Lyre: Metrical Versions of Religious Poetry from the German, French, and Italian*, Lond., 1867; and, *The Christian Harp*, a companion to the former, Lond., 1869. "A wail of woe, Whose path of wonder" (*Divine Guidance Desired*), is from the latter.

**Shindler, Mary S. B., p. 1043, L.** Other hymns usually attributed to this writer, are "Prince of Peace, control my will" (*Perfect Peace*), in the *Church of England Magazine*, March 3, 1859, in 32 lines; and "Once upon the heaving ocean" (*Jesus calming the Sea*).

**Shine on our souls, O King of grace.** Altered form of his "Shine on our souls, eternal God," p. 305, L.

**Shine Thou upon us, Lord.** J. Ellerton. (*For Parents and Teachers*.) In his *Hym.*, 1888, as "Break Thou to us, O Lord," and dated 1881. Revised by him for the *H. Comp.*, 1890.

**Shirley, James, b. 1596, d. 1666.** His "Canst Thou, good Lord, forgive so soon?" (*Passiontide*) is in C. U.

**Should the rising whirlwinds tear.** From "Praise to God, immortal praise," p. 904, L.

**Shrubsole, William, p. 1056, L.** It must be noted that this hymn-writer is not the William Shrubsole of Canterbury, the organist, and composer of the tune "Miles Lane" to E. Perrouet's "All hail! the power of Jesus' Name" (p. 41, L.).

**Signed with the Cross that Jesus bore.** [*Confirmation*.] Apoc. in the *Catholic Hal.*, 1860, and several later collections. From it "Here in Thy presence, dread and sweet," is taken.

**Sigourney, Lydia, p. 1057, B.** Additional hymns are: 1. We thank Thee, Father, for the day, *Sunday*. This in Stryker's *Church Songs*, 1889, is dated 1850.

2. When the parting beam bleeds, *For Use at Sea*. From Adams and Chapin's *Hym. for Christian Devotion*, 1846.

3. Prayer is the dew of faith, *Prayer*.

4. We praise Thee, Lord, if but one soul. An altered form of her hymn on *Temperance* (No. 13).

**Since all the coming [varying] scenes of time.** Altered form of "Since all the downward tracts of time," p. 517, L.

**Sing, my soul, His wondrous love.** [*Praise of the Father*.] In a *Baltimore Coll.*, 1800, in 3 st.; the *Amer. Prayer Bk. Coll.*, 1826, in 4 st., &c.

**Sing to the Lord the children's hymn.** R. S. Hawker. [*School Hymn*.] In his *Poetical Works*, 1879, p. 77, in 7 st. of 4 l., and headed, "The Song of the School; St. Mark's, Morwenstow" (p. 496, L.).

**Singleton, R. C., p. 1060, L.** From Burke's *Landed Gentry* we find Singleton was the second s. of Francis Corbet, of Aclare, co. Meath, who in 1820 took the name of Singleton only, and gave to his son the name of Corbet as a Christian name. The same authority says that R. C. Singleton was b. Oct. 9, 1810. He d. Feb. 7, 1881.

**Sinner, come, 'Mid thy gloom.** Lent. In T. Hastings's *Spiritual Songs*, 1831, No. 278.

**Sit qui rite canat te modo virginem.** J. R. de Sanctis. [*St. John Evangelist*.] In his *Hymni Sac.*, 1679, p. 31; the *Sena Brev.*, 1702; the *Rosen Hren.*, 1728;

the Paris Revue, 1736; and Newman, 1838-45. Fr. an-  
"Some rightly celebrate," by D. J. Chambers, 1851.

**Bit qui tonantem.** Christus, canis manum. [Sacred Heart of Christ.] This is found in the *Synopsis* of 1584, p. 400, and the *Synopsis* de Nagon, 1732, p. 400, as a hymn for the Festival of the Sacred Heart, the office being appointed for use on the 16th of September, and marked as a double of the second class. It is also found in the *Roman Martyrology*, 1843, p. 596. From this it was fr. as—"Some sing, O Christ, Thine art his power," by T. L. Hall, for the 5th ed., 1874, of the *Apex*, to the *H. Nodet*, as No. 240. [J. M.]

**Sleep on, beloved, sleep and take thy rest.** *Amos* Antiphony. [Fourth Antiphony.] Pub in for *Pr. of Life*, 1871, p. 76, in 7 m. of 3 l., with the refrain "Good night." It is entitled "The Christian of Good night" and is headed with the following sentence, "The early Christians were accustomed to bid their dying friends 'Good night!' as were were they of their awaking at the Resurrection morning."

**Sleeper.** W. T. is given in I. D. Sankey's *Sac. Songs and Salms*, 1881, as the author of "A ruler once came to Jesus by night" [Used for the New Birth].

**Small, James Orsady.** s. of George Small, z. of Edinburgh, was b. in that city in 1817. He was educated at the High School, and the University of Edinburgh. He studied divinity under Dr. Chambers, and in 1841 he joined the Free Church of Scotland. In 1843 he became the minister of the Free Church at Berrie, near Montrose. He d. at Berrie, Feb. 11, 1868. His poetical works were (1) *The Highlands and other Poems*, 1843, 2nd ed. 1845; (2) *Songs of the Fringed in Days of Gloom and Gloom*, 1848; (3) *Hymns for People's Union*, 1854; (4) *Psalm and Sacred Songs*, 1866. His well-known hymn "I've found a Friend, oh such a Friend" (*Jesus, the Friend*), appeared in his *Ps. & Songs*, 1866. It is found in I. D. Sankey's *Sacred & Social*, 1878, and others.

**Smith, Charles.** an officer in the National Provincial Bank, b. at Hockley, London, Jan. 3, 1854, is the author of "Lord, when through sin I wander (Lament)" and "When in the morning I awake" (*Day and Evening*), from 1881, which were written for *Harper's H. of Prayers for Children*, 1878. The former was revised for *Harper's Sing. Bks.*, 1884. [W. G. H.]

**Smith, J. Whelan.** s. n., author of "Thou art in the trials of conflict and sin" (*Heaven Antiphony*), in the *Devotional H. of Ps. & Songs*, 1884, was b. in Providence, Rhode Island, June 26, 1812, educated at Brown University and Newton Theological Institution, and entered the Baptist ministry in 1831.

**Smith, Mary Louisa.** nee Riley, b. May 23, 1843, and married to Albert Smith, is the author of "Let us gather up the survivors" (*Song of Little Things*), which was written Feb. 23, 1887.

**Snyma, James Francis.** was b. at Bristol, Oct. 1830, and entered the Baptist Ministry in 1854. His first poetical production appeared in the *Sing. Bks.*, 1854, No. 128 in the *Sup. Ps. & Hym. for School and Home*, 1862, "O Jesus, meek and lowly" (*Jesus, the Example of Humility*), is by him.

**Solomonides sancti Pauli.** [Conversion of St. Paul.] This sequence is apparently of English origin. It is found in a *Sacrae Missae*, circa 1570 (*Devotion*, 5, p. 319; a *Revised Missae*, circa 1580, and a *First Missae*, circa 1590 (all in the *Devotion*). Printed text in *Devotion*, p. 234. Fr. as "Royal sons of Jesus," by Mrs. E. H. Mitchell, in the *Am. Hym.*, 1884. Also fr. by F. R. Peterson, 1885, p. 242. [J. M.]

**Sons as my infant line can speak.** [Children for God.] Anon. in R. Hill's *Col. of Hym. for Children*, 1860, No. 263. Possibly by him.

**See ye beside all waters.** *Anna Shipden.* [Africans.] From her *Whisper in the Palace*, 1835.

**Speak gently: it is better far.** [Gentleness.] Usually attributed to George Washington Langford, and dated 1842.

**Spence, James.** s. n., b. 1821, educated at the University of Aberdeen, and entered the Congregational Ministry in 1845. Contributed "What means the water in this font?" (*Early Baptism*) to the *New Comp. H. of H.*, 1858. (A Miller's *Singers & Songs*, 1869, p. 352.) He d. Feb. 28, 1875.

**Spencer, James.** was b. at Mire River, near Louisbourg, Island of Cape Breton, Nova Scotia, Oct. 13, 1818. He followed mercantile pursuits for several years, and it was not until 1843 that he entered the Baptist ministry at Chester, Nova Scotia. His hymn, "Jesus, while life's sea we sail" (*For use of Sea*),

oppressed" (*Invitation*), in L. D. Sankey's *Sacred Songs and Solos*, 1878, and of "The Cross, the Cross, the blood-stained Cross" (*Good Friday*) in the same collection.

**Stockton, Martha Matilda**, nee *Bruster*, was b. June 11, 1821; married to the Rev. W. C. Stockton, of Ocean City, Cape May County, New Jersey; and d. Oct. 18, 1885. Her hymn, "God loved the world of sinners lost" (*The Love of God*), in *Laudes Domini*, 1884, is dated 1871.

**Stoddart, Mary Ann**, author of *Every Day Duties*, 1841; *Scriptural Poems for Children*, 1840; and *National Ballads*, 1841 and 1851; also contributed several poetical pieces to Mrs. Herbert Mayo's *Sol. of Hys. and Poetry for the Use of Infant Schools*, &c., 1838 and 1846. Of these pieces, "Children who have seen the sea" (*Christ the Rock*), in 4 st. of 8 l., has come into C. U. as, "Christians who have seen the sea," as in *Kennedy*, 1863.

**Stone, Mary Kent Adams**, daughter of J. S. Stone, D.D., Dean of the Theological School of the Prot. Episc. Church, Cambridge, Mass. (b. 1835), is the author of "Lord, with a very tired mind" (*In Affliction*), in *Horner's Cong. Hys.*, 1884. Written in 1878. [W. G. H.]

**Strangers, pilgrims, here below.** (*Frail in Jesus*.) Anon. in the *Leeds H. Bk.*, 1822, No. 650.

**Straphan, Joseph**. This author contributed 3 hymns to Haddon's *Bap. Sol.*, 1787 (see p. 149, l.), viz.:—(1) "Blest is the man whose heart expands" (*Education of the Young*); (2) "On wings of faith mount up, my soul, and rise" (*Heaven anticipated*); and (3) "Our Father, Whose eternal way" (*Divine Worship*). From No. 1 two centos have been taken:—(1) "Blest work the youthful mind to win," in several collections in G. Britain; and (2), "Delightful work, young souls to win," in use in America. Straphan's birth is given as 1757. From a hymn in the *Gospel Magazine*, we find that he resided at that time at Hanley. Further details are wanting. [W. R. S.]

**Strype, E. H.** In Martineau's *Hys.*, 1872, "O for the coming of the end" (*Peace Desired*), is given as by "E. H. Strype, 1843."

**Summi Regis**, p. 1103, l. In a 10th cent. ms. at Brussels (No. 8560-61).

**Surrey, Henry Howard, Earl of**, was b. circa 1520, and beheaded Jan. 19, 1547. His religious poems and psalm-versions were probably written whilst he lay a prisoner in the Tower. They consist of five chapters of the book of Ecclesiastes, and four Psalms in verse (see p. 926, ll., 4).

**Sweet hour of prayer, sweet hour of prayer.** W. W. Walford. [*Prayer*.] In Nutter's *Hymn Studies*, N. Y., 1884, the note to this hymn is "Mr. Butterworth, in his *Story of the Hymns*, says, 'This hymn was written by Rev. Mr. Walford, an English blind preacher, and was given to the public in 1849.' Beyond this we have no information except that the hymn is in several American collections, including the *Met. Episcopal Hymnal*, 1878, and that the original consists of 4 st. of 8 l. This hymn is given on p. 1204, ll. 52, as by Mrs. Van Alstyne, in error.

**Sweet is the fading light of eve.** An altered form of J. Edmeston's "Sweet is the light of Sabbath eve," p. 322, l.

**Sweet is the Spirit's strain.** J. Austine. [*Invitation*.] Appeared in his *Hymns*, 1836, p. 98, in 5 st. of 8 l., and based upon Rev. Asst. 17. In some collections it is considerably altered although the opening line is unchanged. It has been attributed to "J. Austin," but in error.

**Sweet Thy memory, Saviour blest.** An altered form of "Sweet, and with enjoyment fraught," p. 500, l.

**Swift as a weaver's shuttle darts.** Elizabeth Scott. [*New Year*.] This hymn is in Nos. 1 and 11, noted under Scott, Elizabeth, p. 1019, ll. It is a somewhat striking hymn, but has gone out of general use.

**Sylvester, Joshua**, was b. in 1663, and d. in Holland, Sep. 20, 1618. He was a poet, and a merchant adventurer, and was held in much esteem by Q. Elizabeth and King James. His works were collected and critically edited by Dr. Grosart in the *Chertsey Worthies Library*, with a Memoir from original sources.

**Symons, Emily E.**, author of "I give myself to Thee" (*Confirmation*). A beautiful hymn for its purpose, in the 1890 ed. of the *H. Comp.*

**Synesius**, p. 1109, l. *Trs. of Odes* 1, 2, 4, 8 and 10, by I. Williams, are in his *Thoughts in Past Years*, 1840, pp. 362-383.

## T

**T. T. M.** An anonymous writer who contributed the following hymns to the 2nd ed. of the *Anglican H. Bk.*,

1871: (1) "Awake! awake! put on Thy strength" (*Processional*); (2) "My son, give me thine heart" (*Lent*); (3) "O loving Saviour, who art touched" (*Jesus, the Sympathiser*); (4) "The Lord ascends the sacred hill" (*Transfiguration*); (5) "Throned above the starry spheres" (*St. Mark*).

**Tait, Gilbert.** See *Mascoll, William*.

**Tapp, Jakob.** Little is known of this writer. He became pastor primarius and superintendent at Schöningen, Brunswick, in 1616, and d. there in 1630 (ms. from Superintendent Wichmann, Schöningen, &c.). The hymn, "Das alte Jahr vergangen ist" has sometimes been ascribed to him. See p. 1093, l.

**Tatlock, Eleanor**, of Sandwich. Two vols. of her Poems were pub. in 1811, and her hymn "Far from Thy fold, O God, my feet" (*Reconciliation*) is given in Hatfield's *Church Hys.* N. Y. 1872. It appeared in the *Evang. Mag.*, 1798, p. 367.

**Taylor, Clara**. Miller, in his *Singers and Songs of the Church*, 1869, p. 230, says of this hymn-writer, "She is said to have been a member of the Church of England residing in Westminster;" that "she was probably a friend of Zinzendorf's, and much in association with the Moravians," and that "she died in February, 1778." Her original hymns and *trs.* from the German appeared in the *Moravian H. Bk.* 1742-89. There are in the 1886 ed. of the same *H. Bk.* the following original hymns all signed with her name—

1. All glory be to God on high, Ye sons of Adam, &c. *Christmas*. (1742.)

2. Behold the loving Son of God. *Good Friday*. (1742.)

3. Lord, my times are in Thy hand. *Death Anticipated*. (1789.)

4. Lord, to Thy people aid dispense. *Missions*. (1789.)

5. O Jesus, Jesus, my good Lord. *Lent*. (1742.)

6. O Lord, the contrite sinner's Friend. *Jesus the Friend*. (1742.)

7. Our heavenly Father is not known. *God the Father*. (1742.)

8. The Cross, the Cross, Oh that's my gain. *Good Friday*. (1742.) From this "What wondrous cause could move Thy heart?" in Spurgeon's *O. O. H. Bk.*, 1866, is taken.

9. What praise unto the Lamb is due. *H. Communion*. 10. Who can condemn, since Christ hath died? *Safety in Christ*, 1742. Part of No. 7.

In 1865 D. Sedgwick collected 39 of her hymns, and pub. them as *Hys. composed chiefly on the Atonement of Christ and Redemption through His Blood*.

**Taylor, William**, the s. of a manufacturer, was b. at Norwich, Nov. 7, 1.65, and educated at Mr. Barbauld's school at Fulgrave (see p. 113, ll.). After travelling abroad, he settled at Norwich in 1782. In 1791 he retired from business and devoted himself to literature. He was a frequent contributor to the *Monthly*, the *Critical*, and other *Reviews*, and was one of the first to introduce the study of German literature into England. His *trs.* of Lessing's *Nathan der Weise* appeared in 1791, and of Goethe's *Iphigenia in Tauris* in 1793. In 1813 he pub. *English Synonyms Discriminated*, and in 1824-30 his *Historical Survey of German Poetry*, 3 vols. He d. March 5, 1836. A *Memoir of the Life and Writings of William Taylor*, by J. W. Rothenburg, in 2 vols., was pub. in London in 1843. Taylor was a member of the congregation of the Octagon Chapel, Norwich, and contributed the following 5 hymns to *Tr. Enfield's Norwich Sol. of Hys. for Social Worship*, 1795 (p. 331, ll.):—

1. Father of peace, O turn once more. *For Mercy*.

2. God of the universe, Whose hand. *God the Universal Benefactor*.

3. Moon & planets, suns that swim the sky. *Nature perishable, God eternal*.

4. The Lord is just; He made the chain. *The Just Man*.

5. Well sleeps the good who sinks to rest.

These hymns were repeated without author's name in the Norwich hymn-book of 1814, and again, sometimes with and at other times without name, in later Unitarian collections. [V. D. D.]

**Teach me to live! 'tis easier far to die.** [*Transfiguration of Self to Christ*.] This is given in the 1872 ed. of *Suepp's S. of Grace and Glory*, as from a "Dublin Leaflet, 1860." In the Musical ed. of 1880 he gives the writer's name as "Ellen Elizabeth Hurman, 1860."

**Tebbs, Henry Virtus**, was b. in Chelsea in 1797. He was a Proctor in Doctors' Commons, and joined in establishing the first Sunday School in Chelsea. Most of his later years were spent on the Continent, mostly at Pegli, near Genoa, and where, mainly through his exertions, a Church for the English congregation was erected.



and where he d. Nov. 27, 1874. [Record, Dec. 23, 1874.] And his hymn "Come to me, Lord, when first I wake" [Morning] was written for his wife's birthday, March 18, 1831, and circulated in ms. for some years. In 1863 it was printed in the N. Y. *Journal of Science*, and then in the *Hy. Comp.* and other collections. It has been for sale in 17 languages, and has also been enclosed for the blind.

Tennyson, Alfred, Lord, s. of the Rev. G. C. Tennyson, *Baronet of Sonship*, Lincolnshire, was b. at Somersby, Aug. 6, 1809, educated at Trinity College, Cambridge; appointed Poet Laureate in 1850, and raised to the Peerage in 1851. Although Lord Tennyson has not written any hymns, extracts from his poems are sometimes used as such, as "Strong Son of God, Immortal Love" (*Poeth in the dew of God*), from the Introduction to his *in Memoriam*, 1850; the well-known "Too late, too late, ye cannot enter now," and others. The hymn is sometimes given as "Spirit of Immortal Love," and again as "Eternal God, Immortal Love."

Ter Sanctus. (Greek Hymnody, § 16, 2.)

The call to arms is sounding. [Gaudia F. Hermann, *For Church Workers*.] Contributed to the 1889 *Suppl. Hps. to H. A. & M.*

The Christ shall reign where'er the sun. An altered form of "Jesus shall reign where'er the sun," p. 601, B.

The earth is all the Lord's. [*Ps. xciv.*] This, in *Annexes*, 1852, No. 728, is thus composed—*v.* 1, B, from J. Noble's *Psalter*, 1838, p. 48, and *v.* 12, B, from the *New Version*, 1894.

The fields are all white. [*Matt. xiii.*] Anon. in the *H. of Primes for Children*, 1881, and several later collections.

The first who dared to die. Part of "Go forward in your course" (p. 430, L.).

The God of his Whose constant care. An altered form of "God of my life, Thy constant care," p. 434, L.

The good old book: with histeries. [*H. Scripture*.] An altered form of H. Baileman's (p. 117, L.) "Wonderful book: with histeries," in his *Sunday-Schooler*, 1858.

The hallowed morn is dear to me. An altered form of "Dear to the hallowed morn to me," p. 474, B, L.

The original appeared in Cunningham's *De Deano*, a Poem, 1815, p. 94, and then in the *Sec. Poetry*.

The Head that once was crowned with thorns, p. 1113, B. Sometimes altered to "Jesus, our Head, once crowned with thorns."

The heavenly treasure now we have. A cento from "God of all consolation, take," p. 453, B.

The hours of work are over. Altered from "The hours of school are over," p. 1142, B.

The long descent is o'er. Elizabeth Boudell's *Angels*, [St. Thomas]. An adaptation of her poem, "The Winter solstice," in her *Songs, New and Old*, 1857, p. 237, for St. Thomas's Day in the *Hy. Comp.*, 1868. "In thoughts on the shortest day of the year interwoven with the apostle St. Thomas struggling 'From downward steps of doubt' (in B.) into the calm sunlight of faith, will not be forgotten when once suggested by this most helpful hymn" (Sp. Richman's Note, p. cv.).

The Lord be with me everywhere. H. Hammond, *Journaling*. From the *Ps. Hps. & S. Songs*, 1745, p. 116, n. 1.

The Lord Himself shall come. A cento from "For ever with the Lord" (p. 381, L.), with a slightly altered text.

The Lord Jehovah reigns, p. 1113, B. This is not a version of *Ps.* 148, but an original hymn.

The Lord's my Shepherd, I'll not want, p. 1114, L. The text quoted is from a copy of *Bacon*'s 1645 ed. in the Library of Egham Church, Kent.

The morning breaks, and slumber sweet. *Sp. E. H. Richman's*, [Morning]. Written at Portsmouth, N. Wales, 1871; pub. in the Church Pastoral Aid quarterly periodical *Church and People*, No. 1, April, 1873, and his *Hy. Comp.*, 1880.

The pall of night overshades the earth, p. 330, B. This is a tr. of "Non alio," p. 490, L.

The rising God breaks the tomb. This is a part of "He does the Heavenly Lover die," p. 490, L.

The Saviour's love to man was given. J. M. Neal, [Lent]. From the *Hps. for Children*, 1842, No. 24.

The shadows of the evening hours, p. 913, G, 7. From this "Before Thy throne, O Lord of heaven," is taken.

The Shepherds keep their flocks by night. [*Psalmist*.] This begins with *v.* 11, of Dr. Neale's tr. of *Ch. viii. of Solomon's* previous, p. 416, L.

The twilight falls, the night is near. [Morning.]

*the Cabot.* [Kreting.] Pub. in her work *The Lark and the Linnet*, 1854, p. 17, in 3 st. of 4 l.

**Thou givest us the Bread of Life.** *E. S.* [H. Communion.] In the Irvingite *Hymn for the Use of the Churches*, 1864, under the signature "E. S. 1849."

**Thou hast said, exalted Jesus.** An altered form of "Hast Thou said, exalted Jesus?" p. 421, i.

**Thou knowest, Lord, the weariness and sorrow.** *Jane Hawthick.* [Resignation.] From her *Thoughts for Thoughtful Hours*, 1859.

**Thou, my hidden life, appear.** A cento from "Christ, my hidden life, appear," p. 325, ii.

**Thou, O Christ, art all I want.** A cento from "Jesus, Lover of my soul," p. 590, i.

**Thou, O Lord, in tender love.** A cento from "Lo! I come with joy to do," p. 632, ii.

**Thou Sovereign Lord of earth and skies.** *T. Scott.* [H. Matrimony.] From his *Lyric Poems*, 1773.

**Thou standest at the altar.** p. 321, i. In the 1890 ed. of the *Hymn Comp.* st. ii. is by Ep. E. H. Bickersteth.

**Thou that art strong to comfort, look on me.** [Comfort *Interced.*] Adapted by S. Longfellow in the American Unitarian *Bk. of Hymns*, 1846, from a poem by Mary Howitt, 1834.

**Thou who hast promised Thy children to guide.** *Sarah Doudney.* [Holy Matrimony.] Written for use in the Savoy Chapel Royal, and printed in the Dec. number of the *Sunday Magazine*, 1886.

**Though Angel's zeal, though Prophet's fire.** [Quinquagesima.] Anon. in the *Child's Chr. Year*, 1841.

**Though oft we hear the joyful sound.** An altered form of "Long have I sat beneath the sound," p. 684, ii.

**Three mystic rays of glory shine.** This in Harland's *Church Psalter and Hymn*, enlarged ed., 1867, in a third form of "In humble faith and holy love," p. 564, ii.

**Thresher, Sarah B.,** an American Baptist hymn-writer, was b. at Zanesville, Ohio, Feb. 20, 1841, and married to J. B. Thresher, of Dayton, Ohio, in 1861.

**Thrice blessed are the pure in heart.** A cento from Keble's "Blessed are the pure in heart," p. 146, i.

**Through all the various shifting scenes.** [Divine Providence.] This hymn appeared anonymously in [Unitarian] *Liverpool Coll.*, 1763, p. 57, in 4 st. of 4 l. It was repeated in later collections, including Martineau's *Hymns* of 1840 and 1873. In the latter it is given as by "S. Collett, 1763."

**Thy Body, broken for my sake.** Part of "According to Thy gracious word" (p. 9, i.).

**Thy kingdom come with power and grace.** A cento from "Father of me, and all mankind," p. 370, i.

**Thy Name be hallowed evermore.** *L. R. West.* [Grace *Hefors Meant.*] In the English Moravian *H. Bk.*, 1801 (1886, No. 1199), beginning, "Lord, bless what Thou provided hast," is by Lewis Renatus West, b. in London, May 3, 1753, and Moravian Minister at Tyther-ton, Wilts, from 1809 to his death, Aug. 4, 1826.

**Thy name to me, Thy Nature grant.** A cento from "Lord, I believe a rest remains," p. 689, ii.

**Thy way is in the sea.** An altered form of "Thy way, O God, is in the sea," p. 373, ii., in the American Meth. *Epsia. Hymns*, 1849; and their *Hymnal*, 1878. Nutter says the alterations were made by Dr. James Floy, one of the editors of the 1849 *Hymns*.

**Thy will be done! in devious ways.** *Sir J. Bowring.* [God's Will.] From his *Hymns*, 1825, No. 8.

**Thy word alone, O Lord, Thy precious word alone.** *A. Midkane.* [H. Scripture.] Written April 6, 1884; pub. in the *Friendly Visitor*, July, 1885, and the *Prim. Meth. Hymn.*, 1887.

**Timma, Gill,** was in 1838 a deacon in the Baptist Church in Eagle Street, London. Several of his papers, originally contributed to the *Bap. Magazine*, were pub. in a volume in 1819 as *Remarks on God's Foreknowledge*. His hymns, (1) "Happy the men whose bliss supreme" (*Happiness of the Godly*), and (2) "Our years in quick succession rise" (*Death Anticipated*), were contributed to the *Bap. New Sel.*, 1828. [W. R. S.]

**'Tis done, that new and heavenly birth.** *Sir H. W. Baker.* [H. Baptism.] Contributed to the 1st ed. of *H. A. & M.*, 1861.

**'Tis mystery all! the Immortal dies.** Part of "And can it be that I should gain," p. 64, i.

**'Tis not a cause of small import.** Part of "Let Zion's watchmen all awake," p. 674, i.

**'Tis one vast, united army.** *Ada Cross, nee Cambridge.* [Nican Creed.] From her *Hymns on the H. Communion*, 1866 (p. 266, ii.).

**'Tis Thine, O Lord, in heart and prayer.** *J. Kella.* [Whittristide.] From his poem for Tuesday in Whittristide week, in his *Christian Year*, 1837.

**To our trembling supplication.** *F. Davison.* [Ps. lxxvii.] From his ms. version of various Psalms, as set forth on p. 923, ii. in Kennedy, 1863.

**To spend one sacred day.** Part of "Lord of the worlds above," p. 693, ii.

**To the still wrestlings of the lonely heart.** Part of "O Lord my God, do Thou Thy holy will," p. 613, i., 9.

**To Thee, all glory, Lord.** An altered version of "Glory to Thee, O Lord," p. 429, ii.

**To Thee, O God, we offer our joyful songs, &c.** [Sunday S. Hymn.] This hymn in the Unitarian *Hymn & Tune Bk.*, 1868, is attributed to "Wm. H. Baldwin."

**To Thee, O loving Saviour.** Altered from "To Thee, O dear, dear Saviour," p. 1180, ii.

**Tomkins, Henry George,** educated at Trinity College, Cambridge, ordained in 1857, and Vicar of Brancoscombe, Devon, 1868-73, is the author of several poems and hymns in *Lyra Anglicana* and other collections, one of which, "Come Lord Jesus, quickly come" (*Advent*) is in C. U. His *Poems, Chiefly Sacred*, were pub. in 1891.

**To-night the year is dying.** *H. Leigh Bennett.* (O. and N. Year.) Written circa 1881, and pub. with music by Dr. J. F. Bridge, London, Novello.

**Too soon we rise, the symbols disappear.** Part of "Here, O my Lord, I see Thee face to face," p. 613, i.

**Torrey, Mary, nee Ida,** daughter of Jacob Ida, D.D., of Medway, Massachusetts, was b. June 29, 1817, married to the Rev. Charles Turner Torrey, March 29, 1837, and d. in 1869. She pub. *Christian Rule in Dress*, 1838, and *City and Country Life*, 1856. Her hymn, "When silent steal across my soul," was contributed to Nason's *Comp. H. Bk.*, 1857.

**Tract, p. 1184, i.** In the "Dulce nomen, Jesu Christi," ll. 16-18 should follow the line, "Purgat cor a nubilo."

**Tread softly; mothers weep for them.** *Ep. E. H. Bickersteth.* [H. Innocents' Day.] Written for a Children's Service in Exeter Cathedral on Holy Innocents' Day, 1886, and included in the 1890 ed. of the *Hymn Comp.*

**Trend, Henry, b.** at Devonport, Sep. 14, 1804, educated at the University of Gießen, ordained in 1834, and for some time Minister of the Donative of Burleigh, contributed several *trs.* from the Latin, and original hymns to his son's (the Rev. J. B. Trend) *Hymnal*, &c., 1862, and other collections. (See *Index of Authors*, &c.)

**Trinitas, Unitas, Deitas aeterna, p. 1185, ii.** This has been ascribed to Pierre de Corbeil, who was consecrated Bishop of Cambrai in 1199; became Archbishop of Sens, 1200; and d. June 3, 1222.

**Trophy of Ethelred, p. 1042, ii.**

**Trower, W. J., p. 925, ii., and p. 930, ii. 225.** Another extract from his *New Metrical Psalter*, 1831, is "Lord, the heavens declare Thy glory" (*Ps. xix.*), in Thuring's *Coll.*, 1882, &c.

**Trust in the Lord, His grace abounding.** *Jane Maurice.* [Security in God.] Contributed to her brother's *Choral H. Bk.*, 1861, see p. 720, i.

**Tupper, James,** author of "Dark was the hour when Jesus bore" (*Passiontide—Gethsemane*), in the *Baptist Psalmody*, 1850, was an American barrister, member of the State legislature, and master in equity. He was b. at Charleston, South Carolina, Dec. 9, 1819, and d. at Summerville, South Carolina, Aug. 29, 1868.

**Turnbull, Robert, D.D.,** was b. at Whitburn, Linlithgowshire, Scotland, Sept. 10, 1809, and educated at the University of Glasgow. After officiating for a time in England and Scotland as a Baptist minister, in 1833 he removed to America, where he ministered in several places until 1845, when he became pastor of the First Baptist Church, Hartford. He d. at Hartford, Nov. 20, 1877. He pub. *Olympia Morata*, 1842, and several other works. His hymn on *Heaven*, "There is a place of waveless rest," appeared in Cutting's *Hymn for the Vestry and Fireside*, 1841. In the *Bap. Psalmist*, 1843, it was altered to "There is a place of sacred rest," the form in which it is known to modern collections.

**Turton, W. H., a Lieut.** in the Royal Engineers, has pub. *A Few Hymns written by a Layman between the Festivals of All Saints, 1880 and 1881*. This contains 12 hymns. The Second Series, "written between the Festivals of All Saints, 1881 and 1882," also contains 12 hymns, and the Third Series, 1882-1883, another 12. These hymns are worthy of attention. Those which have passed into C. U. include:—

1. And now our Eucharist is o'er (1665-1675). *July*. 1  
*Chorus.*  
 2. O Thou who at Thy Eucharist didst pray. *For* 1  
*Choir.* "This hymn was used at St. Mary Magdalen's, 2  
 Monaster Square, N.W., in the Anniversary Service of 3  
 the English Church Union, June 22, 1861. It is assumed 4  
 to be sung after the "Agnus Dei," at a choral celebra- 5  
 tion." In the 1869 *Suppl. Hym.* to *H. A. & M.* it reads 6  
 "Thou, Who at Thy first Eucharist didst pray." 7  
 These hymns are in the *Altar Hymns* 1864, to- 8  
 gether with a third, "Behold! the star is shining," 9  
 (Appropriation.) *Leont.* Turton's signature on *A Few* 10  
*Hymns* is "L. E." and his publishers, The Church 11  
 Printing Co., London. 12

"Twas by an order from the Lord. *J. Wain*. [E. 1  
 Scriptures.] From his *Hym.*, 1769. 2

## U

- Unchanging God, hear from eternal heaven. *S. J. 1  
 Jones.* [For *Heaven of the Jews*.] Written for the East 2  
 London Mission to the Jews, 1828. Abbreviated in the 3  
 1869 *Suppl. Hym.* to *H. A. & M.* 4  
 Uncta Crux Dei crucis. p. 1190, li. *Reed* (7) as 5  
 "Pudici fontes salutaris" and (3) as, "Totius hominibus 6  
 salutis." 7

Unto the Lamb that once was slain. Part of "Be- 1  
 hold the glories of the Lamb," p. 188, li. 2

Unto Thine altar, Lord. *S. Addams.* [Leont.] Ap- 1  
 peared in *Rippon's Rep. Oct.*, 1781, No. 316, in 3 st. of 2  
 4 l., and later in other hymnals. In *Beckwith's posthu- 3  
 mous Hymns*, 1817, No. 452, it begins "Now to Thine 4  
 altar, Lord." 5

Utwall, O Lord, and on us shine. *Card Newman.* 1  
 [The Two Worlds.] Appeared in *Hymns for the Use of* 2  
 the Birmingham Oratory, 1825, No. 57, and his first 3  
 on *Various Occasions*, 1846, in 6 st. of 4 l. 4

Uplift the banner, let it float. An altered form of 1  
 "Fling out the banner, set it float," p. 306, l. 8. 2

Upon the Virgin Mother's breast. *Hym.* by *S. Rich- 1  
 ston.* [The Presentation.] Written in 1823, and pub. 2  
 in his *Prize Fair for Four*, 1823, in 11 st. of 4 l. In the 3  
 1869 ed. of the *Hym. Comp.* it is abbreviated to 6 st. 4

Upraised, O Lord, in Thine. *A. Salsman.* [Christ 1  
 Only.] In *J. J. Cassell's Special H. 68, for Sunday* 2  
*Services*, s. d. (circa 1862), and *Ballman's First Vol. No.* 3  
*1863.* 4

## V

Vain are all terrestrial pleasures. *D. E. Ford.* 1  
 [Whispered Serenade.] From his *Hym.*, chiefly on the 2  
 Parables of Christ, 1923, No. 32. 3

Vain world, thy cheating arts give o'er. *S. Browne.* 1  
 [Renunciation of the World.] From his *Hym.*, *and of* 2  
*Songs*, 1726, bk. i., No. 8, upon five modern collections. 3

Vaux, Thomas, Lord. The Poems of this nobleman 1  
 appeared posthumously in *The Paradise of Dainty* 2  
*Deviety*, 1576. According to a note at the back of the 3  
 titlepage of the 1960 ed., the poems which therein 4  
 appear under the name of Vaux were written by his 5  
 "nephew," i. e. Thomas, second Lord Vaux, who was b. 10 6  
 1519, and d. before May 31, 1567. Other writers have 7  
 suggested that William, the third Lord Vaux, was a 8  
 joint contributor with his father. William d. in 1595 9  
 The Vaux poems, 15 in all, were republished by Dr 10  
 Groom in his *Father William's Library Miscell.*, vol. iv 11  
*Veneramus crucis lignum.* The *holy cross.* *Psal.* 12  
*sterioris.* Dr. Nares, in his *Appendix*, 1823, p. 283 13  
 gives this from the *Dionysianus* of 1519. It is also 14  
 in *Daniel*, v. p. 183, and *Arden*, No. 68. It is as- 15  
 cribed the Cross with veneration," by "C. B." in his 16  
*Altar Hym.*, 1864. Also by C. I. Mack in *Lynn Mus-* 17  
*iciana*, 1864, p. 177. [J. M.] 18

Veni Greater Spiritus, Sanctus. p. 1906, li. 1  
 Thy Holy Spirit's here (or this is "Greater Spirit, make Thy 2  
 throne" (Dr. in 1860), and includes it with the Latin text 3  
 and an extensive note in the 1869 ed. of his *Hym. Comp.* 4  
 Several additional tra. and altered forms of old ren- 5  
 ditions of this hymn are known to us, but being of minor 6  
 importance are omitted here. 7

Veni Sanctus Spiritus. p. 1212, l. Dr. H. Palmer's 1  
 p. 1212, l. 9, is given in the *Sacred Hymnary*, s. d. 2  
 "Come, Holy One, in love." 3

Vernon, John Richard, s. a., of Hertford College 1  
 Oxford, Doctor of St. Andrew, Bridgewater since 1872, a 2  
 author of *The Harvest of a Quiet Eye* and other work 3  
 contributed to the 1869 *Suppl. Hym.* to *H. A. & M.* 4  
 "There's peace and rest in Paradise" (rearrange a 5  
*Hope*). 6

tributed to "Miss Tough." It appeared in Rutherford's *Lays of the Sanctuary*, 1859, p. 128.

**We close the weary eye.** An alteration of Dr. H. Bonar's "I close my heavy eye," p. 161, ii.

**We would see Jesus; for the shadows lengthen.** [*Death Anticipated.*] Usually attributed to Ellen Ellis, a contributor to the *Golden Grain Series*. It is in Hastings's *Church Melodies*, 1858, the *Hy. Comp.*, 1890, &c.

**We sing the deep mysterious plan.** [*Redemption.*] Anon. in the *Louis H. Hk.*, 1872, No. 886.

**We suffer with our Master here.** A cento from "Come on my partners in distress," p. 266, ii.

**We tread the path our Master [that Jesus] trod.** Part of "Lo, where a crowd of pilgrims toil," p. 114, i, 12.

**We wake, we wake, ye heavenly choirs.** Part of "Awake, my soul, and with the sun," p. 618, ii.

**Welcome, sweet day of days the best.** *S. Browne*. [*Sunday.*] Pub. in his *Hys. & Spiritual Songs*, 1720, No. 203, in 6 st. of 6 l., in 8 metre. In C. U. it is usually given in M.M.S.M.S. metre, as in Hatfield's *Church H. Hk.*, N. Y., 1872.

**Welch, Edward Ashurst, M.A.**, of King's College, Cambridge (B.A. 1882), Domestic Chaplain to the late Bp. of Durham, and Vicar of St. Bede's, Gateshead, is the author of "Thou Who didst call Thy saints of old." (*For Theological Colleges.*)

**Werner, Georg**, b. March 22, 1859, at Preussisch-Holland, near Elbing, Prussia. In 1814 he became a master in the Löhrenicht school at Königsberg, and in 1816 rector of the school at Preussisch-Holland. He was then appointed, in 1821, diaconus of the Löhrenicht church at Königsberg. He d. at Königsberg, July 15, 1843 (*Aech*, iii., 208, v. 659; Goedeke's *Grundriss*, vol. iii., 1887, p. 134, &c.). He edited the *Königsberg G. B.* of 1843 (earliest copy now extant has title dated 1850, and preface dated 1843), to which he contributed a number of hymns. He also contributed to B. Jenschau's *G. H.*, 1839 (p. 1248, ii.). His Psalm versions are noted under *Psalteria, German*. The only hymn by him which has passed into English is a fr. from the Latin, and is noted at p. 1187, i. [J. M.]

**Wesley, Charles**, p. 1366, i. In addition to nearly one thousand of his hymns which are annotated in this Dictionary there are many more in C. U. which we have not space to notice.

**Westbury, Joseph**, b. in 1836. Ordained in 1861, Vicar of Hartshill, Staffordshire, 1864-96, and Chaplain of the Newcastle (Staffordshire) Union Workhouse from 1876 to his death on Nov. 29, 1890, was the author of "Brightly, O Father, when morning is breaking" (*Morning*), in Thring's *Coll.*, 1882.

**What a rapturous song.** Part of "Come, let us ascend," p. 248, i.

**What are these [those] soul-reviving strains!** [*Palm Sunday.*] Traced to Pratt's *Coll.*, 1829, but probably earlier. Sometimes attributed to J. Montgomery, but in error. It is in several modern collections, including Snapp's *Songs of G. & G.*, 1872.

**What have I in this barren land!** A cento from "I sojourn in a vale of tears," p. 557, ii.

**What is this! and whither! whence! Part of** "What is this that stirs within?" p. 406, L, 15.

**What scenes of horror and of dread.** *J. Fawcett*. [*Death.*] From his *Hymns*, &c., 1782, No. 34.

**What secret place, what distant star!** Part of "O height that doth all height excel," p. 422, ii., 48.

**What shall I render to my God For all his gifts to me!** *J. Mason*. [*Praise to the Father.*] From his *Songs of Praise*, 1893.

**What though the people rage.** *Charlotte Elliott*. [*Ps. 41.*] Pub. in Elliott's *Ps. & Hys.*, 1835, p. 1.

**What vain desires and passions vain,** p. 1239, L, No. 190. This appeared in Waite's *Sermons*, vol. i., 1721.

**Whately, Richard, D.D.**, b. in London, Feb. 1, 1787; educated at Oriel College, Oxford; Bampton Lecturer, 1822; Principal of St. Alban's Hall, Oxford, 1825; and Archbishop of Dublin, 1831. He d. in Dublin, Oct. 8, 1863. His association with hymnody is very slight. In 1860 he pub. his *Lectures on Prayer*, in which were several fr. of German hymns by his eldest daughter, Miss Emma Jane Whately. Dean Dickinson, from whom we have received this information, also says that the Archbishop's hymn "Thou to Whom all power is given" (*Lent*), was written circa 1830. It was 1st pub. in the 1st ed. of the Irish *Church Hyl.*, 1856. The Archbishop's youngest daughter, Blanche, was also a writer of hymns.

**When bending o'er the brink of life,** p. 1268, i. In the *Evang. Mag.*, 1896, p. 489.

**When Christ came down on earth of old.** *Cecil F. Alexander*. [*Advent.*] Contributed to the *S. P. C. K. Hys.*, 1852, No. 2, in 4 st. of 4 l. This is altered in Kennedy, 1863, to "From heaven when Christ came down of old," and in the *Westminster Abbey H. Hk.*, 1883, to "When Christ from heaven came down of old." In the *Lyra Anglicana*, 1862, Mr. Alexander expanded the original hymn to 8 st. of 4 l., as "When Jesus came to earth of old." This is in Thring's *Coll.*, 1882. From it "O Son of God, in glory crowned," in the *Ibros Hyl.*, 1871, is taken.

**When first before His mercy-seat.** Part of "Be still, my heart, these anxious cares," p. 204, i.

**When God is mine and I am His.** Part of "I know that my Redeemer lives, And ever prays for me," p. 548, ii.

**When God's right arm is bared for war.** Part of "Awake, sweet harp of Judah, wake," p. 103, ii.

**When His salvation bringing.** [*Palm Sunday.*] In H. and J. Gwyther's *Psalmist, A Sel. of Ps. & Hys.*, &c., Lond., 1830, there is 1 psalm version signed "J. King," and 1 psalm version and 4 hymns signed "J. King." One of the latter is "When His salvation bringing," No. 417, in 3 st. of 6 l., with a chorus. This hymn is in extensive modern use. Concerning the author great difficulty has been experienced in tracing his identity. Under date of Aug. 15, 1863, the Rev. John Gwyther informed D. Sedgwick that the signatures above stood for "Joshua King, late Vicar of Hull." In a second communication, dated Aug. 19, 1863, he writes further, "Mr. Joshua King was Curate to Mr. J. Eyton, of Wellington, Shropshire, when Mr. E. made his collection of Hys. and wrote them for his Bk., but whether he published them in any other form I don't know. Mr. E. gave his H. Bk. to my brother." From the Registers of Eyton Church we find that Mr. King's name was John. He graduated at Queen's College, Cambridge, B.A. 1814; became Incumbent of Christ Church, Hull, in 1822, and d. Sep. 12, 1868, aged 59.

**When I look up to yonder sky.** [*God the Giver of Good.*] Anon. in the American S. S. Union *H. Hk.*, 1833, and later collections.

**When I sink down in gloom or fear.** *Card, Newman*. [*Psalm.*] Dated "At sea, June 23, 1833," in the *British Mag.*, Nov. 1833, the *Lyra Apostolica*, 1836, p. 29, &c.

**When languid frame, or throbbing pulse.** *J. S. B. Monnell*. [*St. Luke.*] Pub. in his *Spiritual Songs*, 1857, in 14 st. of 4 l. A cento therefrom in C. U. 18, "How good to think that He, Who stands."

**When, Lord, we kneel before Thy throne.** An altered form of "Lord, when we bend before Thy throne," p. 696, i.

**When morning's first, and hallowed ray.** [*Morning.*] Anon. from Cheever's *Amer. Commonplace Bk. of Poetry*, 1831, into the *Bap. Praise Bk.*, 1871, and others.

**When round the camp for Israel's sin.** [*Easter.*] Appeared in the *British Magazine*, Sept. 1832, p. 31, in 6 st. of 4 l., headed "Hy. for the first S. after Easter," and signed B. J. W. It was included in Kennedy, 1863.

**When shall I hear the inward voice.** Part of C. Wesley's "Father, if Thou my Father art," p. 267, ii.

**When shall I see the welcome hour!** Part of C. Wesley's "My God, I know, I feel Thee mine," p. 779, ii.

**When shall that sound of gladness.** *J. Edmeston*. [*Missions.*] From his *Fifty Missionary Hys.*, 1822, into a few collections.

**When the morning paints the sky.** *Sp. E. H. Bickersteth*. [*Christ, the Child's Example.*] Written in 1850; pub. in his *From Year to Year*, 1883; and included in the *Hy. Comp.*, 1890. In the latter the author says, "This hymn was suggested by seeing the words 'What would Jesus do?' in illuminated letters on a card suspended in a children's orphanage."

**When thou, O Lord, in flesh wert dressed.** *J. Anstie*. [*Christmas.*] From his posthumous *Hymns*, 1836.

**When Thy soldiers take their swords.** *Frances M. Owen*. [*Confirmation.*] Written circa 1872, and pub. in her *Essays and Poems*, 1887. It is in *Hus. for the Use of the Chapel of Cheltenham Coll.*, 1890, &c. *Frances Mary Owen*, nee Syngge, wife of the Rev. J. A. Owen, Assistant Master at Cheltenham College, was b. April 18, 1842, and d. June 19, 1883.

**When up to nightly skies we gaze.** *John Sterling*. [*Trust.*] In Martineau's *Hys.*, 1873, this hymn is dated 1810. It is also in Horder's *Eng. Hys.*, 1884, and others.

sailing was to at Nassau Castle, Bona, July 20, 1866, and d. at Venice, Isle of Wight, Sep. 18, 1866.

When we are raised from deep distress. *J. Watts*. [Nassau's Song.] From his *Hym.* and *S. Songs*, 1706.

When wilt Thou save the people? *E. Abbott*. [National Hymn.] From his *More Verse and Prose*, 1850, l., p. 80, into the *Comp. Ch. Hym.*, 1867.

Where Babylon's broad rivers roll. *J. Mosquero*. [Pr. canon's.] From his *Songs of Zion*, 1822.

Where, O my soul, O where? *T. Scott*. [Text.] From his *Agree Psaumes*, 1773, p. 73, into a few modern hymnals.

While all the angel throng. A cento from "Father, in whom we live," p. 363, l.

While angels throng, O Lord, rejoice. An altered form of "High let us swell our thankful voices" (p. 361, 6).

While the stars unnumbered roll. A cento from "Interval of grateful shade," p. 363, 11.

While we walk with God in light. Part of "Portents of a glorious hope," noticed on p. 364, l. 4.

Whitfield, Emma, nee Hooper, is the author of "Gloria, Holy Jesus" ("Child's Prayer to the Saviour"), which has passed into numerous collections for children.

Whither, O whither, should I fly. Part of C. Wesley's "God of my life, whose gracious power," p. 433, 11.

Whittemore, Hannah M., sister of W. M. Whittemore, is the author of "How sweet to think that all shall live" ("Faith"), which appeared in her brother's *The Short Liturgy*, and again with others in her uncle Jonathan Whittemore's *Songs*, in all R. Ann., 1846. This hymn is dated by D. Soderberg "1846," and is included in several modern collections as the *Sup. Hym.*, 1879, 4c.

Whittemore, William Maynard, Editor of *Seaside*, pastor of St. Katherine's Ch., London, is the author of "I want to be like Jesus" ("Early Praise"), in his *Infant Altar*, 1862; and "We won't give up the Bible" (*H. Sermons*), 1870. The form of the latter in *Sermons* consists of 11, 4 c., 1873, is a revision by Rev. John Grogan.

Whitins, D. W. Six of his hymns (Nos. 306, 308, 309, 385, 386, 417) are given in I. D. Sankey's *San. S. and Notes*, under the signature of "M. Nathan."

Who feels not thoughts within him rise? *H. M. Bickerseth*. [St. Luke.] Written at Portsmouth in 1863; pub. in his *From Year to Year*, 1863, in 9 st. of 4 l., and the *Hym. Comp.*, 1869, abbreviated to 4 st. of 4 l.

Who is He in tender walls. [Christmas.] By Benjamin Russell Haskin, an American divine, b. 1823, d. 1887. It appeared in *The Song*: a Collection of Music for Sing and Sunday Schools, Chicago, 1868.

Who, O Lord, when life is o'er, p. 90, 11, 26. An altered form of a part of J. Morrice's version of Ps. 137.

Who, who can part our raptured souls. This in the Amer. Sabbath H. Hk., 1858, is composed of st. vi.-ix. of "Let Christian faith and hope dwell," on p. 317, 11.

Why on the bending willows hung. An altered form of "High on the bending willows hung," p. 607, 11, 8.

Why should gloomy thoughts arise. *F. Hastings*. [Psalm.] In his *Functional Hym.*, 1856, p. 87, in 3 st. of 4 l. Another form of the text—"O why should gloomy thoughts arise?" is in the Meth. Episc. Hym., 1848, in 6 st. of 4 l. This indicates that the original publication has yet to be found.

Why should we have our foolish minds? *E. Chavonell*. [Liturgy in the Year of God.] Pub. in his *Hym. & Poems*, 1812, in 4 st. of 4 l., and headed "In God's Sight."

Why these fears? I beheld the pillow. An altered form of "Why these fears? I beheld 'tis Jesus" (p. 618, 11, 26).

Wiesemeyer, Burchard, was a native of Helmstedt, and d. at Pöthenberg (probably Pöthenberg near Alt-Landenberg), apparently before 1829. He was from 1637 to 1644, and probably somewhat longer, one of the masters in the cryptography (cryptography) at Berlin. (Koch, in 241, 2. *Archiv der Math.*, 1870, p. 228, 2c.) He assisted in preparing the two hymn-books which his colleague at Berlin, Johann Vögler (p. 371, Nos. 1, 4), issued in 1640 and 1651. To these he contributed a few poems and earlier hymns. The only one *tr.* into English is noted at p. 1001, l. [J. M.]

Wiglesworth, Esther, daughter of Thomas Wiglesworth, son of a Brass Turner, Tottenham, Middlesex, in 1827, and is now (1891) Matron of the Magdalen Asylum, Stratham. She has composed a large number of small poetical works, and has contributed numerous hymns and poems to the periodical press. The *words* from which most of her hymns in C. U. are



America:—(1) "Eternal God, celestial King," *Ps. lvi.*; (2) "Praise the Lord, His power confess," *Ps. cl.*; (3) "To Thee, my righteous King and Lord," *Ps. cxli.*

**Wrestling in agony, wrestling alone.** *Sp. E. H. Hickereth.* [Good Friday.] Concerning this "Story of the Cross" *Sp. Hickereth* says in his note thereon in the 1890 ed. of his *Hymn Comp.*: "These verses on the Passion of Jesus were written by the Editor (1880) on the same lines as 'The Story of the Cross,' by the late Rev. Edward Monro (p. 1873, l.). For the dramatic conception the Editor is indebted to Mr. Monro; and the measure and structure are the same as his. But the facts dwelt upon are different, and they reflect a different aspect of the Passion. They have been sung for the last ten years in a constantly increasing number of churches during Holy Week, and especially on Good Friday. The Editor has therefore ventured to include them in this Hymnal."

## Y

**Ye heavens with sounds of triumph ring.** *P. Doddridge.* [Christ Glorified.] From his posthumous *Hymns*, &c., 1755.

**Ye holy angels bright.** *R. Baxter.* [United Praise to God.] This in Chope's *Hym.*, 1858; the S. P. C. K. Church Hym., 1871; the 1889 *Suppl. Hym.* to H. A. & M., and others, is altered from Baxter's "Psalm of Praise," in his *Poetical Fragments*, 1681. The recast is by Mr. Chope.

**Ye hosts of heaven, ye mighty ones.** [*Ps. xxii.*] This, in the *Leeds H. Bk.*, 1853, No. 35, is a recast of the *Old Version* rendering of *Ps. 29*, and was made for that *Coll.* by G. Rawson. See *Old Version*, p. 365, li.

**Ye men and angels, witness now.** An altered form of "Witness, ye men and angels now," p. 124, l., 66.

**Ye saints, assist me in my song.** *W. B. Collyer.* [Redeeming Love.] From his *Coll.*, 1812, No. 933.

**Ye seed of Jacob, one and all.** From J. Keble's "My God, my God, why hast Thou me?" p. 612, li., 25.

**Ye weak inhabitants of clay.** *P. Doddridge.* [Greatness of God.] From his posthumous *Hymns*, &c., 1755, No. 97, in 6 st. of 4 l. It is in the D. Mss., but undated.

**Ye who trace our Saviour's path.** An altered form of P. Doddridge's "Ye humble souls that seek the Lord," p. 300, li., in Brown-Borthwick's *Select Hym.*, 1871-85, made by the Rev. J. Ellerton.

**Yerbury, W.** His *Hym.* and *Poems for Believers*, were pub. posthumously (so the Preface) but without date. One or two hymns therefrom are in the hymnals of the Plymouth Brethren, including the first, "Thy Name we love, Lord Jesus." (*The Name of Jesus*.)

**Yes, faith can pierce the awful gloom.** A cento from P. Doddridge's "Eternal and Immortal King," p. 356, l., st. li., li., v., altered in the *Leeds H. Bk.*, 1853, No. 501.

**Yet one more day is well-nigh flown.** *T. Davis.* [Evening.] From his *Hym.* *Old and New*, 1864, into the *Universal H. Bk.*, 1896.

**York Breviary**, p. 171, li.

**York Missal**, p. 1042, li.

**York, Charles Edward**, M.A., b. in 1842, Chaplain Royal Marine Light Infantry; educated at Pembroke College, Oxford (M.A. 1864), and for sometime Chaplain in the Royal Navy, is the author of "As near the wish'd-for port we draw" (*For Use at Sea*), in the 1889 *Suppl. Hym.* to H. A. & M.

**York, Sarah Emily**, nee Waldo, an American writer, was b. in 1819, and d. in 1851. Her *Memoir* was pub. by Mrs. Needberry in 1853. Her hymn, "I'm weary of straying, O fain would I rest" (*Rest desired*), appeared in the *Reformed Dutch Ps. & Hym.*, 1847.

**Young, J.** Under this signature two hymns are given in the *Amer. Bap. Psalmist*, 1843: (1) "O for a shout of joy" (*God's Eternal Love*), No. 157, in 5 st. of 6 l.; and (2) "O Holy Lord, our God" (*On behalf of Ministers*), No. 952, in 4 st. of 7 l. Both are still in C. U.

**Your harp, ye trembling saints**, p. 1300, l. Another cento is "H, on a quiet sea." The text is considerably altered.

## Z

**Zeal for Christ which will not tire.** *A. Midlane.* [Zeal for Christ.] Written Aug. 14, 1862, and printed in the *London Messenger*, Sept. 1864.

**Zehner, Samuel**, D.D., p. 54, li. 2. B. at Suhl in Thuringia, May 4, 1594; became pastor and superintendent at Schleusingen, 1632, and d. there April 27, 1635.

**Zinzendorf, Nicolaus Ludwig, Count von**, p. 1301, li. The Rev. J. T. Müller of Herrnhut, has kindly supplied the following additional notes to certain of Zinzendorf's hymns:—

i. Ach Sein von meinen Beinen, p. 1302, li. This is st. v., vi. of the hymn "Gedanken und Ideen, Ach die vorsetzigen," 1st pub. in his *Kinderspielern*, vol. vi., No. 3, dated Aug. 18, 1755.

x. Ich bin ein kleines Kindlein, p. 1303, l., 1st appeared as an *App.* to the catechism, *Laudere Mili der Wahrheit von Jesu Christo*, pub. in June 1723.

xvi. Ruht aus von eurer Mühe, p. 1303, li. Written Feb. 6, 1737, at London, on receiving the news of the death of some of the Brethren on the island of St. Thomas.

xix. Wenn sich die Kinder freuen, p. 1303, li., 1st pub. in *Gemeintagslectionen*, dated Jan. 12, 1752.

xxv. Du laug geliebter Erlöser der Sünder, p. 1304, l. Written for the birthday of his daughter Benigna (p. 709, li., No. 40), Dec. 28, 1735.

xxxiii. Schau von deinem Thron, p. 1304, li. Written in December 1720 for his cousin Theodora (see No. xxxvi. at p. 1306, l.). The initial letters of li. 1-30 form the acrostic Sophia Theodora Græfin zu Castell; and the initial letters of li. 31-36 were intended to represent "Friede sei mit dir verliebte Schwester."

## The following notices were omitted in error:—

**Sachs, Hans**, the famous German poet and shoemaker, was b. at Nürnberg, Nov. 5, 1494; settled there in 1516 after his journeyman wanderings, and d. there on the evening of Jan. 19, 1576 (see full notices in K. Gosdeke's *Grundriss*, vol. li., 1886, pp. 468-437; *Allg. deutsche Biog.*, xxx., 115, &c.). His poetical works were collected at Nürnberg in 3 vols., folio, 1652-61 (vol. 4, 1578; vol. 5, 1579); and a complete ed. of his works is now being pub. by the Literary Union of Stuttgart, of which vol. xvii. appeared in 1884. His pre-Reformation hymns are given by Wackernagel, li., Nos. 1403-1410; and his post-Reformation hymns by Wackernagel, li., Nos. 83-106. Two of his hymns (Wackernagel, li., Nos. 83, 97) have been tr. by *Sp. Coverdale*, 1539 (see p. 442, li., Nos. 16, 57); and two others (Wackernagel, li., Nos. 86, 82) by *Miss Winkworth*, 1869, pp. 131, 134. See also p. 1234, l., and p. 1543, li. [J. M.]

**Salis-Beewis, Johann Gaudenz, Baron von**, was b. Dec. 26, 1762, at the castle of Bodmer (Bothmar), near Malans, Grisons, Switzerland. From 1779 to 1792 he was an officer in the French army; and after 1798 he held various offices connected with the Swiss Militia, and with his native canton. He d. at Bodmer, Jan. 29,

1834, and was buried at Seewis, near Malans (*Allg. Deutsche Biog.*, xxx., 215, &c.). His *Poems* appeared as his *Gedichte* at Zürich, 1793; 2nd ed., 1794; 3rd, 1797; 4th, 1800; 4th enlarged ed., 1803; new ed., 1806 [all in Berlin Library], and many later eds. The most famous of his poems is "Das Grab ist tief und still" (in his *Gedichte*, 1793, p. 34, entitled "The Grave, 1783"), of which there are at least 7 trs. into English. The only one in English C. U. as a hymn is:—

*Ina stille Land! Wer leitet uns hinüber.* *For the Dying.* 1st pub. in his *Gedichte, Neue Auflage*, Zürich, 1806, p. 146, in 3 st. of 7 l., each ending "Ina stille Land." In his *Gedichte*, Cologne, 1816, p. 134. The tr. in C. U. is:—

*Into the Silent Land! Ah! who shall lead us thither.* In full by H. W. Longfellow in his *Voices of the Night*, Cambridge, U. S., 1810, p. 141, repeated in the later eds. of his *Poetical Works*. Included in Hodge and Huntington's *Hym. for the Church of Christ*, 1853, and many later American collections. It has been retranslated into Greek verse by Dr. B. H. Kennedy, in his *Between Waffles*, 1877. There are at least three other versions in English. [J. M.]

SUPPLEMENTAL CROSS REFERENCE  
 IN ENGLISH, FRENCH, GERMAN  
 INCLUDING THE APPENDIX, P. 1

A BLESSING

- A blessing on Thy servant's head, 1669, l., A blessing on our pastor's head*  
*A host of spirits round the throne, 1861, ll., Myriads of spirits round the throne*  
*A ruler once come to Jesus by night, 1690, l., Stepper, W. T.*  
*A silent angel wanders here, 1869, l., Es steht ein stiller Engel*  
*A throne of grace! then let us go, 1866, ll., Cribbia, l.*  
*A tower of refuge is our God, 1861, ll., Ein feste Burg*  
*A voice from Rahab there was sent, 1872, l., Hymnorum carmina*  
*Abide in Me and I in you, 1849, ll., Young, E. M.*  
*Abide in Me. Most loving counsel this, 1874, l., Inglis, Catherine H.*  
*Accomplished is the battle now, 1863, ll., Flinta Jan vani gratia*  
*According to Thy gracious word, 1869, l., Thy Body, broken for my sake*  
*Ask Jesus one precious blessing, 1897, ll., Zinsendorf, N. L., O Gott von*  
*Ask God and He'll, 1878, ll., Major, J.*  
*Ask heaven again provide, 1864, l., Ford igneum brachio ad templum nos, 1876, ll., Labente Jan vani rota*  
*Abide in me gloriam, 1871, l., Hilary, St.*  
*Adieu to devote, 1862, ll., O bless memorial of our dying Lord*  
*Aeterna cum gloria, 1867, l., Gone is the hollow murky night*  
*Again the dawn gives warning west, 1876, ll., Labente Jan vani rota*  
*Again the morning shines as bright, 1860, ll., E. O. D.*  
*Ah! but for free and sovereign grace, 1868, l., Paine, H.*  
*Ah! Love! come, sweetly kind me, 1872, ll., Hutton, J.*  
*Ah! lovely appearance of death, 1872, l., How blessed is our brother's death*  
*Ah, my dear Lord, whose changeless love, 1863, ll., O Lord, Thy sovereign aid impart*  
*Ah, my dear home, Jerusalem, 1874, ll., Jerusalem, my happy home*  
*Ah, when shall I awake, 1868, ll., O could we always pray*  
*Ah! wailers should I go? 1877, ll., Lord, in Thy hand I lie*  
*Aid me, O Christ, Thy cross to sing, 1868, l., Rippon, T.*  
*Aid! what tongue of man can speak, 1871, ll., Homo Dei creatura*  
*All glory be to God on high, Ye now, etc., 1891, ll., Taylor, Cate*  
*All glory, praise, and honour, 1868, ll., Gloria, laus et honor*  
*All hail! the power of Jesus' Name, 1869, ll., Shrubsole, W.*  
*All my belief and confidence, 1861, l., Old Version*  
*All my sins springing now, 1871, l., Rogers, O. S.*  
*All praise to Thee, my God, this night, 1868, ll., Italian hymnody*  
*All things alike engaging grace, 1864, l., O Thou, by long expectation tried, 1868, l., Guyon, Madame*  
*All things like Thee, and most holy, 1860, l., Mitchell, J. A.*  
*All ye who are in God your birth, 1862, l., Father of all, whose powerful voice*  
*All-mighty, thoughty Lord, 1865, ll., Rickerforth, E. H.*  
*All-mighty gracious Lord, 1867, ll., Graves, H. C.*  
*Alone Love conquers, 1877, l., Lord, almighty light*  
*Alone contemplative study quite perfect could, 1851, l., Hermanns' contractus*  
*Almighty Comforter and Friend, 1864, l., Boar, H.*  
*Almighty Father, God of love, 1896, ll., Wiglesworth, Robert*  
*Almighty Father, Everlastingly Pleased, 1864, l., Ford, D. E.*  
*Almighty Father of creation's plan, 1868, l., Guyon, Madame*  
*Almighty Father of the stars, 1865, l., Chatterton, T.*  
*Alone I walked the moon-streets, 1867, l., Gould, H. F.*

*Awake! awake! put on Thy strength*, 1501, li., T. T. N.  
*Awake, awake the sacred song*, 1502, li., Then shone  
 almighty power and love  
*Awake, my drowsy soul*, 1552, i., Awake, our drowsy  
 souls  
*Awake, my soul, and with the stars*, 1555, i., We wake,  
 we wake, ye heavenly choirs  
*Awake, my soul, awake to prayer*, 1564, i., Ford, J.  
*Awake, sweet harp of Judah, awake*, 1595, li., When  
 God's right arm is bared for war  
*Awakened from sleep we fall*, 1562, li., 'Εγερσθαιτες  
 υμεις  
*Away with our sorrow and fear*, 1502, i., No need of  
 the sun in that day  
*Awful Power, Whose path of wonder*, 1500, li., Shep-  
 pard, J.

*Be glad in the Lord, and rejoice*, 1550, i., Servens, M. E.  
*Be near us, Holy Trinity*, 1540, li., Adesto sancta  
 Trinitas

*Be our joyful song to-day*, 1506, i., Pearce, Selina P.  
*Be still, my heart, these anxious cares*, 1595, li., When  
 first before His mercy-seat

*Be with me in the valley*, 1506, i., Glyde, Elizabeth  
*Hear on, my soul, the bitter cross*, 1555, i., Cowper,  
 Frances M.

*Beautiful flowers, Earth are adorning*, 1570, l., Lyttel,  
 E. Z.

*Beautiful Zion, built above*, 1555, li., Gill, G.

*Before a pool the sufferer lay*, 1570, li., Manly, B. jun.

*Before the throne of God above*, 1546, li., Clare, Mary F.

*Before Thy throne, O Lord of heaven*, 1592, i., The  
 shadows of the evening hour

*Begin, my soul, the exalted lay*, 1594, li., Ogilvie, J.

*Begin, my tongue, some heavenly theme*, 1501, li., My  
 Hiding-place, my Refuge Tower

*Begin the high celestial strain*, 1593, l., Rowe, E.

*Behold a sinner at Thy feet*, 1556, li., Bourne, H.

*Behold, behold the Lamb of God*, 1571, li., Hoskins, J.

*Behold now gaze hente rucke as be*, 1541, l., Old Version

*Behold, O Lord our God*, 1559, li., Bouden, E.

*Behold our Lord ascendeth up to His bright throne of  
 light*, 1500, i., Drousten, P. H.

*Behold the glories of the Lamb*, 1562, li., Now to the  
 Lamb that once was slain; 1594, l., Unto the Lamb  
 that once was slain

*Behold the Lamb of God! Behold, believe, and live*,  
 1590, li., Stanley, C.

*Behold the lilies of the field*, 1555, li., Caddell, C. M.

*Behold the loving Son of God*, 1501, li., Taylor, Clare

*Behold the Man! How glorious He*, 1575, li., Kelly, T.

*Behold the shade [shades] of night is [are] now receding*,  
 1561, l., Ecce jam noctis tennatur umbra

*Behold, the star is shining*, 1594, l., Turton, W. H.

*Behold, what wondrous love and grace*, 1502, li.,  
 Sanders, W.

*Being of beings, God of love*, 1502, li., Then Fount of  
 blessing, God of love

*Being raised up from sleep*, 1503, li., 'Εγερσθαιτες  
 υμεις

*Bend every knee at Jesus' name*, 1552, li., Baynes, R. H.

*Bending before Thee, let our hymn go upward*, 1557, l.,  
 Coleridge, J. D. Coleridge, Lord

*Beneath the fig-tree's silent shade*, 1540, li., Young, E. M.

*Benignant Saviour! 'twas not Thine*, 1555, li., Bul-  
 lueh, S. G.

*Best with mares on every hand* (Doddridge), 1535, li.,  
 Italian hymnody

*Beyond the dark river of death*, 1500, i., Miller, Emily

*Bless the Lord of life for ever*, 1500, i., Hark! those  
 happy voices, saying

*Bless'd are the pure in heart*, 1503, l., Thrice blessed  
 are the pure in heart

*Blessed are the children*, 1500, i., Miller, Emily

*Blessed Bible! how I love thee*, 1555, li., Palmer, Phoebe

*Blessed, blessed Jesus*, 1504, li., Francis, S. T.

*Blessed feast! most gracious token*, 1575, li., Macdoff,  
 J. H.

*Blessed Lord, Who, till the morning*, 1500, li., Moncell,  
 J. S. B.

*Blessed night, when first that plain*, 1576, li., Lamb of  
 God, Thy lowly Name

*Blessed Saviour, Lord of all*, 938, l., Salvator mundi  
 Domine

*Blessed Saviour, Thee I love*, 1504, li., Once again beside  
 the Cross

*Blessing, honour, thanks, and praise*, 1577, li., Lo, the  
 prisoner is released

*Blest day of God, most calm, most bright*, 1502, li., O  
 day of God, most calm, most bright

*Blest is the man whose heart expands*, 1501, l., Straphan,  
 J.

*Blest Jesu! Thou, on heaven intent*, 1537, li., Ken, T.  
*Blest work the youthful mind to win*, 1501, l., Straphan,  
 J.

*Blood is the price of heaven*, 1502, li., Faber, F. W.

*Blow on thou [ye] mighty wind*, 1571, li., Hopkins, J.  
 H., jun.

*Bounteous spirit, ever shedding*, 1550, li., Alnum  
 flamen, vita mundi

*Break Thou to us, O Lord*, 1500, li., Shine Thou upon  
 us, Lord

*Breathe on me, Breath of God*, 1563, li., Hatch, E.

*Bright and joyous be our lay*, 1507, l., Provia, R. W.

*Bright scenes of bliss, unclouded skies*, 1590, li., Steele,  
 Anne

*Brightly, O Father, when morning is breaking*, 1505, li.,  
 Westbury, J.

*Brightness of the Father's Face*, 1568, li., Hammond, W.

*But yet, however cheerless seem*, 1552, li., Barton, B.

*By the Archangel's word of love*, 1562, li., Faber, F. W.

*By the blood that flowed from Thee*, 1562, li., Faber,  
 F. W.

*By the first bright Easter day*, 1562, li., Faber, F. W.

*By the name which Thou didst take*, 1562, li., Faber,  
 F. W.

*By the word to Mary given*, 1500, li., Faber, F. W.

*Can I, a little child? 1500, li., Moffat, R.*

*Can I see another's woe*, 1553, li., Blake, W.

*Canst Thou, good Lord, forgive so soon?*, 1500, li.,  
 Shirley, J.

*Captain of our salvation take*, 1540, li., Young, E. M.

*Cast thy bread upon the waters*, 1569, li., Hansford,  
 Phoebe A.

*Casta sit, capere sordium*, 1562, l., Emergit undie

*Cease, ye mourners, cease to languish*, 1592, li., Think,  
 O ye who fondly languish

*Chief of sinners though I be*, 1570, li., McComb, W.

*Child Jesus comes from heavenly height*, 1551, l.,  
 Andersen, H. C.

*Child of sorrow, lorn, forsaken*, 1573, li., Hutton, W. P.

*Children, go and tell Jesus*, 1503, li., Hammond, E. P.

*Children, hear the wondrous story*, 1500, li., Hastings,  
 T.

*Children know but little*, 1555, li., Parker, W. H.

*Children, loud hosannas ringing*, 1590, li., Steele,  
 Harriet

*Children of God who pacing slow*, 1502, l., Not to  
 mount Zion's [Sinai's] flaming height

*Children who have seen the sea*, 1501, l., Stoddart, M. A.

*Choirs, rejoice, those heralds praising*, 1500, li., Plausu  
 chorus laetabundo

*Christ had His sorrows when He shed*, 1575, l., Johnson,  
 N. E.

*Christ has ascended up again*, 1540, l., Alexander,  
 Cecil F.

*Christ incarnate in His poor*, 1500, li., Moncell, J. S. B.

*Christ is risen! Christian, rise*, 1500, l., Milner, G.

*Christ, my hidden life, appear*, 1593, l., Thou, my  
 hidden life, appear

*Christ, Thou Son of God that reignest*, 1500, l.,  
 Μωσει Χριστι

*Christe der du bist dagh en licht*, 1556, l., Christe, qui  
 lux es et dies

*Christe, Qui lux es et dies*, 1527, li.; 1590, l., Dutch  
 hymnody

*Christe sanctorum decus angelorum*, 1531, li., Hrabanus  
 Maurus

*Christian, go and tell Jesus*, 1500, li., Hammond, E. P.

*Christian, let your heart be glad*, 1581, l., Much in sor-  
 row, oft in woe

*Christian warrior, faint not, fear not*, 1551, li., Ash-  
 worth, T. A.

*Christian, work for Jesus*, 1500, li., Haslock, Mary

*Christian worship, how inviting*, 1576, li., Kneeland, L.

*Christians, awake, salute the happy morn*, 1504, li.,  
 Wake, Christians, wake, &c.

*Christians! brethren! ere we part*, 1550, li., Christians  
 and brethren, ere we part

*Christians, sing out with exultation*, 1574, li., Jenner,  
 H. L.

*Christians who have seen the sea*, 1501, l., Stoddart,  
 Mary A.

*Church of the living God*, 1570, l., Mason, A. J.

*City not made with hands*, 1504, li., O Thou not made  
 with hands

*Come, all ye faithful* (tr. Neale, alt.), 1540, li., Adesto  
 fideles

*Come, and let us sweetly join*, 1500, li., Still, O Lord,  
 our faith increase

*Come, and rejoice with me*, 1550, l., Charles, Elizabeth

*Come, dear brethren, in the Saviour*, 1505, li., Parkin-  
 son, W.

<i>Come, weary soul by sin oppressed</i> , 1890, H., Stockton, J. H.	Do
<i>Come, for the feast is spread</i> , 1888, L., Barton, H.	Do
<i>Come, friends, and let our hearts exult</i> , 1896, L., Phelps, S. D.	Do
<i>Come Assembly Spirit, come</i> (tr. Knorr), 1848, H., Adels superne Spiritus	Do
<i>Come Father, go faithful</i> (tr. Knorr), 1849, H., Adels Reims	Do
<i>Come Holy Ghost, come from on high</i> , 1887, H., Come Holy Ghost, descend from high	Do
<i>Come Holy Ghost eternal God proceeding from above</i> , 1841, L., Old Version	Do
<i>Come, Holy one, in love</i> , 1894, L., Veni Sancte Spiritus	Do
<i>Come Holy Spirit, the God of mercy, Comforter of us all</i> , 1841, L., Old Version	Do
<i>Come home, come home, you are weary at heart</i> , 1844, L., Gstra, Ellen	Dy
<i>Come, Assembly stinner, in whose breast</i> , 1878, H., Jones, E.	Do
<i>Come, let us all unite and sing, God is love</i> , 1878, L., Kingsbury, H.	Ed
<i>Come, let us discern</i> , 1895, L., What a rapturous song	Ed
<i>Come, let us join our friends above</i> , 1888, L., Our old companions in distress	Ed
<i>Come, Lord, and warm such languid heart</i> , 1882, H., Now to the shining seats of bliss	Ed
<i>Come, Lord Jesus, quickly come</i> , 1893, H., Tomkins, H. G.	Ed
<i>Come on, my partners in distress</i> , 1898, L., We suffer with our Master here	Ed
<i>Come, poor sinner, come and see</i> , 1878, H., Hewitt	Ed
<i>Come saints, and adore Him, come bow at His feet</i> , 1899, L., de Plessy, Maria	Ed
<i>Come, sing ye choirs exultant</i> , 1886, H., Platen chorus laetabundo	Ed
<i>Come, spirit of the Lord</i> , 1887, H., Rawson, G.	Ed
<i>Come, turn to me of Jesus</i> , 1882, L., Bailey, T. L.	Ed
<i>Come, Thou desire of all Thy saints</i> , 1878, L., How should our songs, like those above	Ed
<i>Come, Thou, with purifying fire</i> , 1889, L., Scudder, Eliza	Ed
<i>Come to me, Lord, when first I wake</i> , 1892, L., Tetlow, H. V.	Ed
<i>Come to the manger in Bethlehem</i> , 1880, L., Mitchell, Elizabeth H.	Ed
<i>Come, trembling soul, be not afraid</i> , 1886, L., Phelps, S. D.	Ed
<i>Come unto Me, when shadows darkly gather</i> , 1868, L., Kelling, Catherine H.	Ed
<i>Come with us, O blessed Jesus</i> , 1871, H., Hopkins, J. H., jun.	Ed
<i>Communion of my Saviour's blood</i> , 1878, L., I feed by faith on Christ, my Bread	Ed
<i>Our mecum, ferunt carnis angelorum</i> , 1869, L., Hark, hark, my soul	Ed
<i>Creator God! Thy glories blaze</i> , 1887, H., Great God, Thy glories blaze	Ed
<i>Creator Spirit, make Thy throne</i> , 1894, L., Veni Creator Spiritus, Mentes	Ed
<i>Creature of God, immortal man</i> , 1871, H., Homo Dei creatura	Ed
<i>Crus de te solo confert</i> , 1890, H., Hahat mater dolorosa	Ed
<i>Cry for the stubborn sinner</i> , 1884, H., Clements, T. F.	Ed
<i>Dark was the hour when Jesus bore</i> , 1892, H., Tupper, J. Das alte Jahn vergangen ist, 1891, L., Tapp, J.	Ed
<i>Day of God, thou blessed day</i> , 1897, L., Gould, H. F.	Ed
<i>Day of judgment, day of wrath</i> (tr. Anon.), 1898, H., How long, how long	Ed
<i>Daypring of eternity, Light from depths, etc.</i> , 1878, H., Knorr, C. Baron von Rosenroth	Ed
<i>Dear God of orphans, hear our prayer</i> , 1868, H., Faber, F. W.	Ed
<i>Dear is the hallowed work to me</i> , 1898, L., The hallowed work is dear to me	Ed
<i>Dear Jesus, I long to be perfectly whole</i> , 1888, L., Nicholson, J.	Ed
<i>Deathless principia, arise</i> , 1889, H., Deathless soul, arise, arise	Ed
<i>Delight thyself in Jesus</i> , 1878, L., Kitz, Harriet H.	Ed
<i>Delightful work, young souls to win</i> , 1891, L., Straghan, J.	Ed
<i>Der Geist, der Hien wechset Hiet</i> , 78, H., Arndt, F. M. Derived from heaven, immortal Jesus, 1888, L., O for a sight, a pleasing sight	Ed
<i>Jesus Creator unknown</i> , 1897, H., Gracia, peracto jam die breviter se adire Thm, Delly unknown, 1868, H., Adoro te devote	Ed
<i>Do I believe what Jesus saith?</i> 1861, L., Am I a sinner of the cross	Ed
<i>Does God invite us to His throne?</i> 1878, L., How shall our feeble tongues express	Ed

*Father of peace, O turn once more*, 1891, H., Taylor, W.  
*Father, our child we place*, 1858, L., Bunting, W. M.  
*Father, Son, and Holy Ghost! May Thine overshadowing*  
*might*, 1898, L., Patrick, N.  
*Father, Source of every blessing*, 1857, H., Come, Thou  
 Fount of every blessing  
*Father, 'twas Thy love that knew us*, 1894, H., Once we  
 all were wretched strangers  
*Father, we for our children plead*, 1859, H., Hastings,  
 T.  
*Father, while the shadows fall*, 1880, L., Miller, Emily  
*Fefellit aevum, verbum factum et caro*, 1871, L.,  
 Hilary, St.  
*Festa resurgentem e tumulo quem vidit Jesum*, 1874, H.,  
 Jesus Christ is risen to-day  
*Festis laeta sonant æthera cantibus*, 1857, L., Coelestes  
 pueri dulces sonantibus  
*Fissa mei crucis, sanctorum conscia, Rupes*, 1888, L.,  
 Rock of ages, cleft for me  
*Fling out the banner, let it float*, 1894, L., Uplift the  
 banner, let it float  
*For all Thy cure we bless Thee*, 1860, L., Doudney, Sarah  
*For ever with the Lord*, 1898, L., The Lord Himself shall  
 come  
*For the spirit confused With misgiving and with*  
*sorrow*, 1834, L., Italian hymnody  
*Forgive my folly, O Lord most holy*, 1899, H., Hastings,  
 T.  
*Forth to the fight, ye random'd*, 1876, L., Kirby, W. H.  
*Forty days Thy acer of old*, 1879, L., Mason, Jackson  
*Forward! said the Prophet*, 1863, L., Baring-Gould, S.  
*Mountain of light and living breath*, 1867, H., Great  
 God, Whose sceptre rules the earth  
*Free not, poor soul, while doubt and fear*, 1888, L.,  
 Roman Catholic hymnody  
*Friend of sinners, hear my plea*, 1880, H., Morehouse,  
 H. L.  
*From earliest dawn of life*, 1864, H., From the first  
 dawn of infant life  
*From every earthly pleasure*, 1859, L., Davis, E.  
*From forth the glorious eye of morn*, 1881, H., Aurora  
 jam spargit potum  
*From heaven when Christ came down of old*, 1896, H.,  
 When Christ came down on earth of old  
*From Mire's sequester'd seats*, 1867, H., Grant, Sir R.  
*From pain to pain, from woe to woe*, 1863, H., Faber,  
 F. W.  
*From the depths of grief and fear*, 1864, L., Fletcher, P.  
*From the priceless harvest*, 1856, H., Clarke, S. C.  
*From yon delusive scene*, 1886, H., Clayton, G.  
  
*Gedenken und Kien*, 1897, H., Zinzendorf, N. L. Count  
 von  
*Gentle, holy Jesus*, 1896, L., Whitfield, Emma  
*Give peace in these our daies (O Lord)*, 1641, L., Old  
 Version  
*Give ear unto my cry*, 1861, L., Morice, F. D.  
*Give thanks to God, for good is He*, 1898, L., Scottish  
 hymnody  
*Give us our daily bread*, 1888, L., Roman Catholic  
 hymnody  
*Glory and praise to Jehovah on high*, 1873, L., Lyte,  
 H. F.  
*Glory be to Jesus*, 1848, H., Viva! viva! Gesu, Che per  
 mio bene  
*Glory to God in the highest (tr. Mrs. Charles)*, 1848, H.,  
 Gloria in Excelsis  
*Glory to God in the highest, Shall be, &c.*, 1879, L.,  
 Matson, W. T.  
*Glory to God on high*, 1875, H., Join all the human race  
*Glory to God the Father be*, 1871, H., Hopkins, J. H.,  
 Jun.  
*Glory to Thee, O Lord*, 1893, H., To Thee all glory,  
 Lord  
*Go forward in your course*, 1898, L., The first who  
 dared to die  
*Go, messenger of peace and love*, 1852, L., Balfour, A.  
*Go when the morning shineth*, 1896, L., Go thou in  
 life's fair morning  
*Go, ye messengers of God*, 1879, L., Maraden, J.  
*God Almighty, Heavenly Father*, 1882, H., Baynes,  
 R. H.  
*God Almighty, in Thy temple*, 1882, H., Baynes, R. H.  
*God bless our native land*, 1890, H., Dwight, J. S.  
*God chooseth out the place*, 1896, H., Wigglesworth, Esther  
*God deigns to move in mystery*, 1867, L., God moves in  
 a mysterious way  
*God enbet licht*, 1829, L., Dutch hymnody  
*God hath made the moon whose beams*, 1871, H., Hopkins,  
 J. H., Jun.

*God hath said, "For ever blessed"*, 1879, H., Maxwell,  
 Mary H.  
*God hath two families of love*, 1894, H., One is the  
 family of love  
*God in human flesh appearing*, 1871, L., Hiller, P. F.  
*God loved the world of sinners lost*, 1891, L., Stockton,  
 Martha M.  
*God made the country, yet in scenes*, 1882, L., Barton, B.  
*God makes my life a little light*, 1861, H., Edwards,  
 Matilda B. B.  
*God, most mighty, sovereign Lord*, 1869, L., Harbaugh,  
 H.  
*God of all consolation, take*, 1893, L., The heavenly  
 treasure now we have  
*God of all redeeming grace*, 1868, H., Giver of each  
 perfect gift  
*God of goodness, from Thy store*, 1876, L., Kennedy,  
 B. H.  
*God of Light, in mercy bending*, 1853, H., Roden, E.  
*God of mercy, loving all*, 1886, H., Pollock, T. B.  
*God of my health [life] I would Thy praise proclaim*,  
 1880, H., Monod, A.  
*God of my life, Thy constant care*, 1892, L., The God of  
 life Whose constant care  
*God of my life, to Thee*, 1881, H., My soul and all its  
 powers  
*God of my life, Whose gracious power*, 1896, L., Whither,  
 O whither, should I fly  
*God of the seas, Whose ruling voice*, 1878, H., Manly,  
 R. Jun.  
*God of the universe, Whose hand*, 1891, H., Taylor, W.  
*God save the Queen*, 1866, L., God bless our native land  
*God sets a still small voice*, 1898, H., Wigglesworth,  
 Esther  
*God the Father, God the Son*, 1864, H., Bright, W.  
*God, Who made the earth*, 1897, H., Rhodes, Sarah B.  
*God with us, O glorious [wondrous] name, Manifest in*  
*flesh, &c.*, 1878, H., Manly, R. Jun.  
*Good news from the hills of Judea*, 1880, L., Mitchell,  
 Elizabeth H.  
*Gottes Sohn, in Mensch gekleidet*, 1871, L., Hiller, P. F.  
*Gracious Saviour, grant Thy word*, 1864, H., Francis,  
 S. T.  
*Grates nunc omnes reddamus*, 1865, L., Gelobet seist du  
 Jesu Christ  
*Great Creator, Lord of all*, 1890, H., Pollock, T. B.  
*Great Creator, Who this day*, 1888, H., Saviour, Who  
 this day didst break  
*Great Giver of all good*, 1863, H., Fitz, A.  
*Great God, at Thy command*, 1868, H., Hanaford, J. H.  
*Great God, before Thy mercy-seat*, 1883, L., Bekkums, B.  
*Great God, I own Thy sentence just*, 1881, L., My faith  
 shall triumph o'er the grave  
*Great God, oppress with grief and fear*, 1868, L.,  
 Heddome, H.  
*Great God, wert Thou extreme to mark*, 1881, H., Auber,  
 Harriet  
*Great God, when I approach Thy throne*, 1868, H.,  
 Bathurst, W. H.  
*Great King of all, our nation's God*, 1894, H., Ware, H.  
*Great Shepherd of Thy ransomed flock*, 1862, H.,  
 Baynes, R. H.  
*Great Source of uncreated Light*, 1868, L., Falce, H.  
*Great the Cross with remembrance*, 1894, L., Vennemann  
 crucis lignum

*Hail, Body true, of Mary born, and in the manger laid*,  
 1879, L., Mason, A. J.  
*Hail, Jesus! Hail! Who for my sake*, 1848, H., Viva!  
 viva! Gesu, Che per mio bene  
*Hail! my ever blessed Jesus*, 1896, H., Wingrove, J.  
*Hail, O Blood of Jesus, glorious and divine*, 1888, H.,  
 Salve, O sanguis Christi prenobilis  
*Hail! O King, Who Aither wendest*, 1889, L., Ave Rex,  
 qui descendisti  
*Hail our eternal King*, 1875, H., Kelly, T.  
*Hail, precious book divine*, 1879, L., Marshman, J.  
*Hail, sacred truth, thou source of peace*, 1898, L., Hail!  
 sacred truth! whose piercing ray  
*Hail to the Sabbath day*, 1878, L., Lord, Thou art not  
 alone  
*Hail! True flesh of Christ our Saviour*, 1882, L., Ave  
 Christi Corpus verum  
*Hallelujah, hallelujah! Now is the battle done*, 1863, H.,  
 Finita jam sunt praelia  
*Happy the men whose bliss supreme*, 1893, L., Timina,  
 G.  
*Hark! hark! the voice of praise*, 1869, L., Hark! hark!  
 the voice of ceaseless praise  
*Hark! how the watchmen cry*, 1874, H., Jesu's tremen-  
 dous Name





- Let us all sing, 1850, i., Agincourt, J.*  
*If all our hopes and all our fears, 1854, ii., Bowring, Sir J.*  
*If, on a quiet sea, 1897, ii., Your harps, ye trembling saints*  
*If only God I have, 1860, i., Hardenberg, Georg F. P. von*  
*If thou dost truly seek to him, 1870, i., Lyons, J. G.*  
*If Thou, O God, wert all unrest, 1880, ii., Moberly, C. E.*  
*If you cannot on the ocean, 1885, i., Gates, Ellen*  
*I'll go to Jesus, though my sin, 1875, ii., Jones, E.*  
*I'm a little soldier, 1894, ii., Vincent, F.*  
*I'm but a stranger here (T. B. Taylor), 1838, ii., Italian hymnody*  
*I'm weary of straying, O fain would I rest, 1897, ii., York, Sarah F.*  
*In a rich man's garden, 1860, i., Alexander, Cecil F.*  
*In amplexu Jesu, 1880, ii., Safe in the arms of Jesus*  
*In anger, Lord, rebuke me not, 1862, i., England, S. S.*  
*In doubt's dim twilight here I stray, 1878, ii., Manly, B., jun.*  
*In every human mind we see, 1869, ii., Harris, T. L.*  
*In God I ever will rejoice, 1883, i., Beddome, B.*  
*In God's great field of labour, 1869, ii., Havergal, Frances K.*  
*In humble faith and holy love, 1893, i., Three mystic rays of glory shine*  
*In Israel's fane, by silent night, 1884, ii., Once in the silence of the night*  
*In Jesus' name with one accord, 1882, ii., Bathurst, W. H.*  
*In our dear Lord's garden, 1860, ii., E. S. A.*  
*In sweet exalted strains, 1883, ii., O King of glory, come*  
*In the dead silence of the voiceless night, 1872, ii., In the mid silence of the voiceless night*  
*In the desert all alone, 1880, i., Mitchell, Elizabeth H.*  
*In the rich man's garden, 1860, i., Alexander, Cecil F.*  
*In the rifted Rock I'm resting, 1869, ii., Hartnough, L.*  
*In the still silence of the voiceless night, 1872, ii., In the mid silence of the voiceless night*  
*In Thy courts let peace be found, 1854, ii., Bowring, Sir J.*  
*In vain we seek for peace with God, 1872, i., How is our nature spoil'd by sin*  
*Indulgent God! to Thee I raise, 1867, i., Coles, T.*  
*Ins stills Land, 1897, ii., Salts-Seewin, J. G.*  
*Interni festi gaudia, 1850, i., Aeterni festi gaudia*  
*Interval of grateful shade, 1896, i., While the stars unnumbered roll*  
*Into the silent land, 1897, ii., Salts-Seewin, J. G.*  
*It is finished! It is finished! all the untold agony, 1889, i., Harris, F. W.*  
*It is the Lord, enthroned in light, 1868, i., Greene, T.*  
*It is the Lord Himself who tends, 1861, i., E. S. A.*  
*It is the Lord, my covenant God, 1868, i., Greene, T.*  
*It passeth knowledge, that dear love of Thine, 1889, ii., Sheldrake, Mary*  
*It was early in the morning, 1860, i., Alexander, Cecil F.*  
*I've found a Friend, oh such a Friend, 1890, i., Small, J. G.*  
*I've found a joy in sorrow, 1888, i., Crewdson, Jane*  
*I've reached the land of corn and wine, 1885, i., Page, E.*  
*Jam salis mentes timor occupavit, 1869, ii., Debilis cunctis elementis legis*  
*Jehovah, evermore the same, 1892, ii., Thomas, D.*  
*Jehovah, great and awful name, 1861, ii., Auber, Harriet*  
*Jerusalem! blast city, Name of celestial sound, 1867, i., Celestin O Jerusalem*  
*Jerusalem, my glorious home, 1874, ii., Jerusalem, my happy home, 1865, i., Barkitt, W.*  
*Jerusalem the heavenly, Of everlasting halls, 1867, i., Celestin O Jerusalem*  
*Jerusalem, the holy, 1871, ii., Hora novissima*  
*Jesu Christ, we humbly pray, 772, i., Moultrie, G.*  
*Jesu, delight of angel-hosts (Jesu, decus angelicum), 1837, i., Jesu dulcis memoria*  
*Jesu, in mercy, hear the sighs, 1837, i., Jesu dulcis memoria*  
*Jesu, in Thy dying woes, 1866, ii., Pollock, T. B.*  
*Jesu, lover of my soul, 1893, i., Thou, O Christ, art all I want*  
*Jesu! most high, most wonderful, 1837, i., Jesu dulcis memoria*  
*Jesu, my Lord, my God, my all, 1875, i., Jesu, too late I Thee have sought*  
*Jesu, my soul hath in Thy love, 1867, i., Jesu dulcis memoria*  
*Jesu nostra redemptio, 1874, i., Jam Christus astra ascenderat*  
*Jesu, of mercy Thou alone (Jesu, auctor clementiae), 1837, i., Jesu dulcis memoria*  
*Jesu, summa benignitas, 1837, i., Jesu dulcis memoria*  
*Jesu! ter desiderate, 1868, ii., Happiness, thou lovely name*  
*Jesu, the King of glory Thou, 1874, ii., Jesu, Thy blessed brow is torn*  
*Jesu! the very thought is sweet, 1837, ii., Jesu dulcis memoria*  
*Jesu, Thou sweetest, pure and blast (Jesu summa benignitas), 1837, i., Jesu dulcis memoria*  
*Jesu, Thou true and living Bread, 1832, ii., Baynes, R. H.*  
*Jesu, Thy sweetness to the heart, 1837, i., (Jesu dulcedo cordium), Jesu dulcis memoria*  
*Jesu! Who saw'st on one sad night, 1875, i., Jesus! Who saw'st on that sad night*  
*Jesu, with fast for sinful man, 1874, ii., Jesu quadragenariae*  
*Jesum huius standigst minne, 1864, ii., Franzén, F. M.*  
*Jesus, a child His course began, 1886, i., Onsol, Sarah M.*  
*Jesus, a word, a look from Thee, 1883, i., O God, to Whom in flesh reveal*  
*Jesus, be near us when we wake, 1880, i., Aeterna coeli gloria*  
*Jesus bids us shine, 1880, i., Miller, Emily*  
*Jesus, commissioned from above, 1889, i., Serle, A.*  
*Jesus demands this heart of mine, 1890, ii., Steele, Anne*  
*Jesus died for us and rose again, 1886, i., Butler, H. M.*  
*Jesu dulcis Nazarenus, 1860, ii., Dulcis Jesus Nazarenus*  
*Jesum, full of every grace, 1869, ii., Hastings, T.*  
*Jesum, gentle Nazarene, 1860, ii., Dulcis Jesus Nazarenus*  
*Jesum, glorious Prince of angels, 1860, i., Mitchell, Elizabeth H.*  
*Jesum, gracious One, call'st now to thee, 1867, i., Collins, S. A.*  
*Jesum, hear me when I pray, 1876, i., Kenyon, A.*  
*Jesum, holy, undefiled, 1880, ii., Shepcote, Mrs.*  
*Jesum, I rest on Thee, 1869, ii., Deck, J. G.*  
*Jesum, I so often need Thee, 1886, ii., Parker, W. H.*  
*Jesum, I Thee believe, 1855, ii., Butterworth, H.*  
*Jesum, Immanuel, 1119, ii., Taylor, T. R.*  
*Jesum, in thought alone to greet, 1837, ii., Jesu dulcis memoria*  
*Jesum, in Thy memory keep, 1864, ii., Franzén, F. M.*  
*Jesum, King of glory, Throned above the sky, 1869, i., Davison, W. H.*  
*Jesum, Lord of life and glory, 1889, ii., Cummins, J. J.*  
*Jesum, Lord, we kneel before Thee, 1858, ii., Cummins, J. J.*  
*Jesum, my Lord, divinely fair, 1883, i., Beddome, B.*  
*Jesum, my Lord, I own Thee God, 1878, ii., Manly, B., jun.*  
*Jesum, my Lord, my chief delight, 1878, i., Jesus, my Love, my chief delight*  
*Jesum, my Lord, my God, 1867, ii., Rand, B. T.*  
*Jesum, my Love, my chief delight, 1878, i., Jesus our Lord, our chief delight*  
*Jesum, our fainting spirits cry, 1867, i., Jesu dulcis memoria*  
*Jesum, our Head, once crowned with thorns, 1893, i., The Head that once was crowned with thorns*  
*Jesum, our thankful voices, 1872, i., Hughes, G.*  
*Jesum, Saviour, pass not by, 1876, i., Kinney, Elizabeth C.*  
*Jesum shall reign where'er the sun, 1892, i., The Christ shall reign where'er the sun*  
*Jesum, Shepherd of the sheep, Who Thy Father's flock, 1856, i., Cook, H.*  
*Jesum, Source of every blessing, 1867, ii., Come, Thou Fount of every blessing*  
*Jesum the (Thou) Shepherd of the sheep, 1875, ii., Kelly, T.*  
*Jesum, Thou Source divine, 1890, ii., Steele, Anne*  
*Jesum, Thy heavenly grace impart, 1838, i., O Lord, Thy heavenly grace impart*  
*Jesum was once a little child, 1856, ii., Clare, Mary F.*  
*Jesum, we remember Thee, 1864, ii., Francis, S. T.*  
*Jesum we rest in Thee, 1869, ii., Deck, J. G.*  
*Jesum, what once Thou wast, 1866, i., Charles, Elizabeth*  
*Jesum, when temptations try us, 1872, i., Howson, E. W.*  
*Jesum, where'er Thy people meet, 1874, ii., Jesus, in Thy blest Name we meet*  
*Jesum, while life's seas we sail, 1890, i., Spencer, J.*  
*Jesum, Whose name the angel host, 1837, i., Jesu dulcis memoria*  
*Jesum neemt al zondare aan, 1829, i., Dutch hymnody*

- Josephella ringing, Children singing, 1886, U. Pollat, Josephine*
- Japan is our jubilation, 1878, U. Lariabandi jubilation: Laria, R.*
- Just carle, just also den Hiar (Ps. 100), 1880, L. Dutch hymnody*
- King of glory, Surioso dear, 1880, L. Mitchell, Elizabeth H.*
- King Solomon a temple built, 1887, U. Rex Salomon*
- Kommt, danket dem Helden mit freudigen Augen, 1870, U. Herrenschild, J. H.*
- Land most holy, King most lowly, 1880, L. Mitchell, Elizabeth H.*
- Land of our feet, wharney we trace, 1885, L. Burton, B.*
- Land like grace of God victorious, 1877, L. Lee, F. O.*
- Land, ye faithful! Kings now down, 1860, L. Gaudin via fideles, gentium pars electa*
- Launched upon the stormy ocean, 1887, U. Oigubom, Frances S.*
- Land, holy Shepherd, lead us, 1868, U. Clemens, T. F.*
- Lead us to the flock that's higher, 1869, U. Harmond, L.*
- Lead Thou, me, my dearest (procession) Surioso, 1880, U. Stange, J.*
- Let (Christian) faith and hope die, 1896, L. Wile, who can part our ransomed souls!*
- Let us dwell on Golgotha, 1881, U. Newton, J.*
- Let me suffer: let me drive, 1878, L. Howell, Mary*
- Let none the Japanese air, 1887, L. Gaudin parit dolo senantibus*
- Let our praises be according, 1868, U. Cujas iam secundum regem*
- Let the Church of God rejoice, 1880, U. Alford, B.*
- Let there be light, thus spake the Word, 1868, L. Mark the song of Jubilee*
- Let thoughtless thousands choose the road, 1871, U. Howkins, J.*
- Let us daily keep the feast, 1868, L. Har die festa coenat*
- Let us gather up the rubens, 1880, L. Smith, Mary L.*
- Let Zion's weakness all awake, 1888, L. "Tis not a cause of small import*
- Lithers me (Lithers), 1888, U. Die true*
- Lift up, lift up thy voice with singing, 1876, U. Lathbury, Mary A.*
- Lift up your hands, ye everlasting gates, 1868, L. Fletcher, G.*
- Lift up your songs, ye angel choirs, 1869, U. Dix, W. C. Like as the heart for water-trous, 1869, L. Scottish hymnody*
- Litan, ye mortals, while I sing, 1888, L. Reddome, B. Little children, Adrenal bids you, 1886, E. Wignarworth, Kathie*
- Lo! I come with joy to do, 1888, L. Then, O Lord, in tender love*
- Lo! now the time accepted pass, 1888, L. En tempus acceptabile*
- Lo, where a crowd of pilgrims toil, 1886, L. We tread the path our Master trod*
- Long have I not heard the sound, 1888, L. Though oh we hear the joyful sound*
- Long in darkness we have waited, 1878, U. Lattimore, W. O.*
- Long, long deferred, now come at last, 1884, L. Bumar, H. Loet den Aving, alle Vaders, 1868, U. Feltz, R.*
- Look away to Jesus, 1888, U. Burton, R.*
- Look down upon us, God of grace, 1879, L. Mason, A. J.*
- Look to Jesus, till, revering, 1868, U. Franchise, F. M.*
- Look up, O man, behold the same, 1880, U. Harris, T. L.*
- Looking upwards every day, 1888, U. Butler, Mary*
- Lord, a thousand fain surround us, 1878, L. Lytle, H. F. Lord and God of heavenly powers, 1888, U. There is love in songs divine*
- Lord, of Thy throne we bend, 1888, L. Bell, C. D.*
- Lord, bless what Thou provided hast, 1888, L. Thy Name be hallowed evermore*
- Lord, enthroned in heavenly splendour, 1884, U. Burns, G. H.*
- Lord, from Thy blessed throne, 1888, L. Nicoll, R.*
- Lord God, omnipotent to bless, 1868, U. Gubson, T.*
- Lord, how mysterious are Thy ways, 1880, U. Steele Anne*
- Lord, I am faint, but Thou wilt prove, 1888, U. Thy life's a dream, an empty show*
- Lord, I believe a rest remains, 1888, L. Thy Name is me, Thy Nature great*
- Lord, I care not for riches, 1878, L. Kidder, Mary A.*
- Lord, I claim Thee for my own, 1888, U. Bathurst W. H.*

*More glorious than the sun to see* (tr. Neale), 1537, li.  
*Jean d'Iché memento*  
*Morgenglanz der Ewigkeit*, 1576, li., Knorr, C. Baron  
 von Rosenroth  
*Most gracious Saviour! 'twas not Thine*, 1555, li., Bul-  
 lock, S. G.  
*Mourn for the thousands slain*, 1554, li., Brace, S. C.  
*Mouth of babes who cannot speak*, 1556, li., Clemens,  
 T. F.  
*Much in sorrow, oft in woe*, 1557, li., Colquhoun,  
 Frances S.  
*Mundus effusus*, 1558, l., Rime, O Advocate Almighty  
*Mundus huius lacrimatur*, 1570, li., Heri mundus  
*My country, Lord, art Thou alone*, 1568, li., Guyon,  
 Madame  
*My faith looks up to Thee*, 1553, i., O God, Thy grace  
 impart  
*My Father, hear my prayer, before I go*, 1550, li., E.  
 C. W.  
*My Father, when I come to Thee*, 1569, li., Hart, O.  
*My God has given me work to do*, 1554, li., Bourdillon,  
 Mary  
*My God, how cheerful is the sound*, 1560, l., Doddridge, P.  
*My God, I know, I feel Thine mine*, 1556, li., When shall  
 I see the welcome hour?  
*My God, I love Thee, not to gain*, 1552, l., O Deus ego  
 amo Te, Nec  
*My God, my God, why hast Thou me?*, 1597, l., Ye seed  
 of Jacob, one and all  
*My Jesus! say what wretch has dared*, 1577, l., Liguori,  
 A. M. de  
*My latest sin is sinking fast*, 1569, li., Haskell, J.  
*My Lord, in glory reigning*, 1552, l., Baring-Gould, S.  
*My Lord, my Master, at Thy feet adoring*, 1590, li.,  
 Pollock, T. B.  
*My Saviour, let me hear Thy voice*, 1560, l., Doddridge, P.  
*My Saviour, 'mid life's varied scene*, 1567, l., Godwin,  
 Elizabeth A.  
*My Shepherd's mighty aid*, 1558, l., Roberts, T.  
*My son, give me thine heart*, 1591, l., T. T. M.  
*My soul awake! Thy rest forsake*, 1577, li., Livock,  
 Jane E.  
*My soul, be on thy guard*, 1570, l., Heath, G.  
*My soul is now united*, 1554, li., Bourne, H.  
*My soul no more shall strive in vain*, 1550, l., Ab.,  
 wretched souls who strive in vain  
*My soul, triumphant in the word*, 1560, l., Doddridge, P.  
*My soul, with humble fervour raise*, 1577, li., Living-  
 stone  
*My souls doth magnify the Lord, My spirit evermore*,  
 1561, l., Old Version  
*My span of life will soon be done*, 1558, l., Cowper,  
 Frances M.  
*My spirit longeth for Thee*, 1561, li., My soul doth long  
 for Thee  
*Naar m'n Tunge ikke mere*, 1551, li., Naur, K. K.  
*Nay 'tis not what we fancied it*, 1554, l., Bonar, H.  
*Near the cross was Mary weeping*, 1551, li., Near the  
 Cross our station taking  
*'Neath the stars which shone so bright*, 1553, li., Baynes,  
 R. H.  
*Never further than Thy Cross*, 1556, l., Charles, E.  
*Night doth its place in turn to daylight render*, 1561, l.,  
*Ecce jam noctis tenuatur umbra*  
*No blood, no altar more*, 1554, l., Bonar, H.  
*No evil shall befall*, 1570, li., Maurice, Jane  
*No more, ye wise, your wisdom boast*, 1560, l., Dod-  
 dridge, P.  
*No night in heaven, eternal day*, 1552, l., Bailey, T. L.  
*No one knows but Jesus*, 1560, l., Doade, W. H.  
*No room within the dwelling*, 1553, li., Baynes, R. H.  
*No shadows yonder*, 1554, l., Bonar, H.  
*No strength of nature can suffice*, 1550, l., Cowper, W.  
*No tie so strong or sweet below*, 1557, l., Provia, R. W.  
*Nocte moe diem fugata*, 1553, l., Rime, O Advocate  
 Almighty  
*None but Christ: His merit hides me*, 1558, l., Cousin,  
 Anne H.  
*Not in anything we do*, 1550, li., Alford, H.  
*Not, Lord, unto that mount of dread*, 1555, l., Burns,  
 J. D.  
*Not only for the poodly fruit-trees tall*, 1561, l., E. S. A.  
*Not to ourselves again*, 1555, l., Our life is hid with  
 Christ  
*Not with the light and vain*, 1554, l., Bonar, H.  
*Now all the woods are sleeping*, 1562, li., Nun ruben  
 alle Wälder  
*Now at the night's return we raise*, 1555, l., Bright, W.  
*Now be that Sacrifice surveyed*, 1560, l., Doddridge, P.  
*Now Christ He is risen, the serpent's head is bruised*,  
 1555, l., Burdall, R.  
*Now I have found a friend*, 1571, li., Hope, H. J. M.

*Now I resolve with all my heart*, 1550, li., Ab., wretched  
 souls who strive in vain  
*Now let the faithful come with joy revering*, 1577, l.,  
 Laureata plebs fidelis  
*Now may the God of peace and love*, 1555, li., Gibbons,  
 T.  
*Now, my soul, rehearse the story*, 1550, li., Dix, W. C.  
*Now occurred is Jordan*, 1552, l., Baring-Gould, S.  
*Now the solemn shadows darken*, 1550, l., Doudney,  
 Sarah  
*Now to the cruel scourge, the twined thorn* (Et Jam  
 Bagelli-), 1563, l., Fando quia audit? Dei  
*Now to the glorious Trinity*, 1557, li., Conder, G. W.  
*Now to Thine altar, Lord*, 1594, l., Unto Thine altar,  
 Lord  
*Now when prayer and toil had failed*, 1564, l., O the  
 vastness, O the terror  
*Now, while before your relics*, 1549, li., Adeste sancti  
 plurimo  
*Now with creation's morning song* (Lux ecce surgit  
 aurora), 1551, l., Nox, et tenebrae, et umbra  
*Now with the declining sun*, 1576, li., Labente jam  
 solis rota  
*Nos atra rerum*, 1592, l., The pall of night

*O all ye works of God the Lord*, 1541, l., Old Version  
*O all you creatures of the Lord*, 1553, l., Benedicite  
*O blessed Gospel, glorious news for man*, 1551, li., Ash-  
 worth, T. A.  
*O blest memorial of our dying Lord*, 1540, li., Adoro te  
 devote  
*O bliss of the purified, bliss of the free*, 1553, li., O joy  
 of the justified, joy of the free  
*O child of sorrow, weary, distressed*, 1564, li., Francis,  
 S. T.  
*O Christ, He is the Fountain*, 1553, l., Cousin, Anne R.  
*O Christ, our God, Who with Thine own hast been*,  
 1554, li., Bourne, G. H.  
*O Christ, our never-failing Guide*, 1594, l., O qui per-  
 petuus non moritur decus  
*O Church of Christ, our blest abode*, 1555, li., Butter-  
 worth, H.  
*O come, and let us more rejoice And sing unto the Lord*,  
 1541, l., Old Version  
*O come, come Thou, Emmanuel*, 1551, l., Antiphon  
*O could I find from day to day*, 1550, li., Cleveland, B.  
*O cross, that only know'st the woe*, 1558, li., Crux sola  
 languorum Dei  
*O Crux, qui sola languentes*, 1559, li., Crux sola lan-  
 guorum Dei  
*O dearer to my thankful heart*, 1590, li., Steele, Anne  
*O domine Deus! speravi in Te*, 1559, l., Scots, Mary  
 Queen of  
*O domus, Hierusalem! banta*, 1574, li., Jerusalem, my  
 happy home  
*O dreadful glory that doth make*, 1565, li., Gill, T. H.  
*O du Deutschland, ich muss marschieren*, 79, li.,  
 Arndt, E. M.  
*O earth, thy past is crowned and consecrated*, 1569, li.,  
 Harris, T. L.  
*O Father, bless the children*, 1561, li., Ellerton, J.  
*O Father, in Thy Father's heart*, 1561, l., E. S. A.  
*O Father, Lord of earth and heaven*, 1590, li., Will-  
 nath, J. W.  
*O Father! though the anxious fear*, 1552, l., Harbould,  
 Anna L.  
*O Father, to the fields that are ripe*, 1567, l., Gould,  
 Hannah F.  
*O Father, uncreated Lord*, 983, l., Russell, A. T.  
*O for a shout of joy*, 1597, li., Young, J.  
*O for the coming of the end*, 1591, l., Strype, E. H.  
*O fount of life and beauty*, 1590, li., Wiglesworth,  
 Esther  
*O garden of Alivé, dear honoured spot*, 1569, l., De  
 Flury, Maria  
*O God, how often hath Thine ear*, 1555, l., Hunting,  
 W. M.  
*O God, I love Thee; not that my poor love*, 1552, li., O  
 Deus ego amo Te, Nec  
*O God, I love Thee not with love*, 1553, l., O Deus ego  
 amo Te, Nec  
*O God, my God, I do love Thee*, 1552, li., O Deus ego  
 amo Te, Nec  
*O God, my spirit loves but Thee*, 1553, l., O Deus ego  
 amo Te, Nec  
*Il God of orphans, hear our prayer*, 1563, li., Faber,  
 F. W.  
*O God, the prayer of Thy beloved Son*, 1557, l., Collins,  
 S. A.  
*O God, Thou art the object of my love*, 1552, li., O Deus  
 ego amo Te, Nec  
*O God, Thou didst inspire in ancient days*, 1550, li.,  
 Clarke, S. C.





Object of my first desire, 1568, ii., Happiness, thou lovely name  
 Of all the honours man may wear, 1550, ii., Alford, H.  
 Of old they sung the song of liberty, 1554, i., Bonar, H.  
 On high let joyful strains be borne, 1576, ii., Laetabundus exultet fideles chorus: Coeli, &c.  
 On mountain side, in sheltered dell, 1556, i., Darling, T.  
 On the great love of God I lean, 1554, i., Bonar, H.  
 On Thee, O Jesus, strongly leaning, 1554, i., Bonar, H.  
 On wings of faith mount up, my soul, and rise, 1591, i., Straphan, J.  
 Once again to meet the day, 1557, i., Coleridge, J. D.  
 Once He came, how meek and lowly, 1572, ii., Hull, W. W.  
 Once I heard a sound at my heart's dark door, 1566, i., Phelps, S. D.  
 Once more we leave the busy road, 1577, i., Langley, J.  
 Once the angel started back, 1549, i., Ad reges Agni dapes  
 Once upon the heaving ocean, 1599, ii., Shindler, Mary S. B.  
 One fervent wish, my God! it speaks the whole, 1593, ii., Shekleton, Mary  
 One sole baptismal sign, 1591, i., Robinson, G.  
 One sweetly solemn thought, 1565, ii., Gill, G.  
 One touch from Thee, the Healer of diseases, 1556, ii., Crawford, Jane  
 Only a little while, 1556, ii., Croder, Maria P. A.  
 Only a mortal's power, 1570, i., Havergal, Frances R.  
 Only one heart to give, 1570, i., Havergal, Frances R.  
 Only waiting till the shadows, 1573, ii., Mace, Frances  
 Op bergen en in dalen, 1559, i., Dutch hymnody  
 Open ye gates, for the battle hath ended, 1565, ii., Pullin, W.  
 Optatus votis, 1563, i., Fando quis audivit? Dei  
 Our children, Lord, in faith and prayer, 1592, i., Eternal Source of life and power  
 Our father which in heaven art, And makst (Cox), 1541, i., Old Version  
 Our father which in heaven art, Lord hallowed be thy name (Norton), 1541, i., Old Version  
 Our Father, Whose eternal sou, 1591, i., Straphan, J.  
 Our fathers' Friend and God, 1566, i., Goadby, F. W.  
 Our fathers, where are they? 1560, i., Doddridge, P.  
 Our God invites the wanderers home, 1573, ii., Manly, R., Jun.  
 Our God is here! let us adore, 1567, i., Gott ist gegenwärtig  
 Our God is nigh, 1554, ii., Bowring, Sir J.  
 Our God is truth, most faithful is His word, 1570, ii., Herrnmacht, J. D.  
 Our God, our God, Thou shinest here, 1563, i., O God, our God, Thou shinest here  
 Our Heavenly Father is not known, 1591, i., Taylor, Clare  
 Our solemn Lent has come again, 1560, ii., E. O. D.  
 Our year of grace is wearing to a close, 1550, ii., Alford, H.  
 Our years in quick succession rise, 1593, i., Timms, G.  
 Out of the depths to Thee I cry, 1579, i., Marcy, E. E.

Paradise bel riposo, 1564, i., O Paradise, O happy rest  
 Parting soul, the flood awaits thee, 1561, i., Edmeston, J.  
 Partners of a glorious hope, 1596, i., While we walk with God in light  
 Pass away, earthly joy, 1571, ii., Hope, H. J. M.  
 Peace be to thy every dwelling, 1566, ii., Pohlman, C. A.  
 Peace, peace, my soul, thou need'st not fear, 1596, i., Peace, troubled soul, thou need'st not fear  
 Peace to thee, O favoured one, 1569, ii., Hastings, T.  
 Peace upon peace, like waves on wave, 1554, i., Bonar, H.  
 Peace, what a precious sound, 1569, i., Elwin, J. F.  
 Pity, Lord, a wretched creature, 1590, ii., Stamp, J.  
 Pour, blessed Gospel, glorious news for man, 1551, ii., Ashworth, T. A.  
 Praise, glory, and honour, Redeemer, to Thee, 1565, ii., Gloria, laus et honor  
 Praise God: from heaven praise Him, 1569, i., Scottish hymnody  
 Praise God, O my soul, 1552, ii., Bathurst, W. H.  
 Praise, Lord, for Thee in Zion waits, 1573, i., Lyte, H. F.  
 Praise our God for all the wonders, 1561, ii., Ellerton, J.  
 Praise our God, Whose open hand, 1561, ii., Ellerton, J.  
 Praise the Lord, His power confess, 1597, i., Wrangham, W.

Praise the Lord, O ye Gentiles all, 1541, i., Old Version  
 Praise the Lord, our mighty King, 1561, ii., Auber, Harriet  
 Praise the Lord through every nation, 1563, ii., Feith, R.  
 Praise to God, immortal praise, 1599, ii., Should the rising whirlwinds tear  
 Praise to the Heavenly Wisdom, 1561, ii., Ellerton, J.  
 Praise to the Lord on high, 1560, i., Doddridge, P.  
 Praise to the radiant Source of bliss, 1560, i., Doddridge, P.  
 Pray that Jerusalem may have, 1569, i., Scottish hymnody  
 Prayer is the dew of faith, 1559, ii., Sigourney, Lydia  
 Precious promise God hath given, 1563, i., Niles, N.  
 Precious Saviour, dearest Friend, 1566, i., Doane, W. H.  
 Preserve us, Lord, by thy dears words, 1541, i., Old Version  
 Prince of Peace, control my will, 1599, ii., Shindler, Mary S. B.  
 Promissus en instat dies, 1549, ii., Adante, coelitus chori  
 Psallat chorus corde mundo, 1566, ii., Plausu chorus laetabundo  
 Publici fontes salutis, 1594, i., Unta crux Dei cruore

Que ne puis-je, ô mon Dieu, 1590, ii., Monod, A.  
 Qui coelum et terras, lucem tenebrasque creasti, 1567, i., God, Who madest earth and heaven

Raise your voices, faithful choir, 1573, ii., Laetabundus exultet fideles chorus: Coeli, &c.  
 Rejoice, for Christ the Saviour reigns, 1553, i., Beddome, B.  
 Rejoice, my fellow pilgrim, 1554, i., Borthwick, Jane  
 Rejoice to-day with one accord, 1596, i., Butler, H. M.  
 Remember, Lord, Thy word of old displayed, 1570, i., Havergal, W. H.  
 Remember Me, the Saviour said, 1564, ii., Frothingham, N. L.  
 Resting, my Saviour, and waiting for Thee, 1557, i., Collins, S. A.  
 Return, my soul, and seek thy rest, 1560, i., Doddridge, P.  
 Rex omnipotens dis aeterna, 1531, i., Hermannus Contractus  
 Rights cannot change the heart, 1555, i., Bunting, W. M.  
 Risen Lord, victorious King, 1554, ii., Bright, W.  
 Royal sons of Jesus, 1590, i., Solemnitas sancti Pauli  
 Ruht aus von eurer Mühe, 1597, ii., Zinsendorf, N. L., Count von

Safe to land, no shadows darken, 1564, ii., Francis, S. T.  
 Safely, safely gathered in, 1569, ii., E. O. D.  
 Salvation doth to God belong, 1560, i., Doddridge, P.  
 Salve mundi salutare, 1574, ii., Jesu, Thy blessed brow is torn  
 Salve Regina, 1531, i., Hermannus Contractus  
 Salve, sacra dies, qua sursum surgens Christum, 1569, ii., Hail the day that sees Him rise  
 Sancti Spiritus adsit nobis gratia, 1531, i., Hermannus Contractus  
 Satan, the world, and sin, 1553, i., Beddome, B.  
 Save me, O Lord, for Thou alone, 1576, i., Kennedy, B. H.  
 Saved ourselves by Janu's blood, 1575, ii., Kelly, T.  
 Saviour, at Thy feet we bow, 1552, ii., Bathurst, W. H.  
 Saviour, hear us through Thy merit, 1569, ii., Hastings, T.  
 Saviour, like a bird to Thee, 1560, i., Doane, W. H.  
 Saviour, now the day is ended, 1552, i., Barr, M.  
 Saviour, shed Thy sweetest [richest] blessing, 1566, i., Conain, Anne R.  
 Saviour, Thy dying love, 1566, i., Phelps, S. D.  
 Saviour, Thy Father's promise send, 1560, ii., Alford, H.  
 Saviour, 'tis to (unto) Thee, 1575, ii., Kelly, T.  
 Saviour, Who died for me, 1573, i., Mason, Marie J.  
 Saviour, Who ready art to hear, 1566, ii., Saviour, to me Thyself reveal  
 Saviour, Whom I faint would love, 1566, ii., Happiness, thou lovely name  
 Saw you never in the twilight?, 1560, i., Alexander, Cecil F.  
 Say, is your lamp burning, my brother, 1565, i., Gates, Ellen



*The long-expected morn*, 1876, i., Kelly, T.  
*The Lord ascends the sacred hill*, 1891, i., T. T. N.  
*The Lord be thanked for his gifts*, 1841, i., Old Version  
*The Lord Himself will keep*, 1876, i., Kelly, T.  
*The Lord is just: He made the chariot*, 1891, ii., Taylor, W.  
*The Lord looked all around*, 1888, ii., Rathurst, W. H.  
*The Lord of all my Shepherd is*, 1878, i., Lyte, H. F.  
*The Lord of glory dwells on high*, 1875, ii., Kelly, T.  
*The Lord of heaven to earth is come*, 1878, i., Lyte, H. F.  
*The Lord of love will sure indulge*, 1889, i., Scott, Elizabeth  
*The Lord on high ascends, Once more*, 1888, i., Optatus  
*The Lord receives His highest praise*, 1888, i., Cowper, W.  
*The love that Jesus had for me*, 1868, ii., Hall, Jane E.  
*The Manger throne*, 302, ii., Dix, W. C.  
*The more my conduct I survey*, 1868, i., Greene, T.  
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*The night of agony hath passed*, 1886, i., Butler, H. M.  
*The offerings to Thy throne which rise*, 1864, ii., Bowring, Sir J.  
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*The past yet lives in all its truth, O God*, 1881, i., Appleton, F. P.  
*The pearly gates are open*, 1864, ii., Francis, S. T.  
*The people of the Lord, Are on their way, &c.*, 1875, ii., Kelly, T.  
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*The Sabbath's sweet renewal brings*, 1864, ii., Freeman, P.  
*The saints of God are holy men*, 1880, i., Alexander, Cecil F.  
*The saints should never be dismayed*, 1886, i., Cowper, W.  
*The sands of time are sinking*, 1868, i., Cousin (née Cundell), Anne R.  
*The seas are quiet when the winds give o'er*, 1864, ii., Waller, E.  
*The sepulchres, how thick they stand*, 1860, i., Doddridge, P.  
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*The Son of Man from Jordan rose*, 1862, i., Emergit undie et Deo  
*The spirit of grace graunt us O Lord*, 1841, i., Old Version  
*The star that heralds in the morn*, 1880, i., Aeterna coeli gloria  
*The strain of joy and gladness*, 1888, i., Coote, Maude  
*The sun himself shall fade*, 1866, i., Gallagher  
*The sun that lights yon broad blue sky*, 1867, i., Collier, Mary A.  
*The voice of free grace cries—'Escape to the mountain'*, 1866, i., Burdett, R.  
*The whole wide world for Jesus*, 1878, i., Johnson, Catherine  
*The world is old and sinful*, 1871, ii., Hora novissima  
*Thee, Christ, we laud and magnify*, 1877, i., Laus tibi Christe  
*Thee I adore, the truth concealed*, 1849, ii., Adoro te devote  
*Thee, Sovereign God! our anthems praise*, 1183, ii., Te Deum laudamus  
*Thee we adore, eternal Lord*, 1868, ii., O holy, holy, holy Lord! Thou God of hosts, &c.  
*There are lonely hearts to cherish*, 1868, i., Cooper, G.  
*There is a city fair to see*, 1864, ii., Vincent, F.  
*There is a Friend more tender, true*, 1868, ii., Barton, R.  
*There is a heaven of perfect peace*, 1868, i., Davis, E.  
*There is a hope, a blessed hope*, 1870, i., Hawley, H. H.  
*There is a land mine eye hath seen*, 1888, i., Robins, G.  
*There is a light which shines from heaven*, 1878, ii., Manly, R., Jun.  
*There is a Morning-star, my soul*, 1864, i., Bonar, H.  
*There is a place of [sacred] waveless rest*, 1893, ii., Turnbull, R.  
*There is a rest from sin and sorrow*, 1879, ii., Maurice, Jane  
*There is a Shepherd kind and strong*, 1860, i., Doddridge, P.  
*There is a walk in Israel's road*, 1867, ii., Colquhoun, Frances S.  
*There is joy in heaven! There is joy to day*, 1866, ii., Cushing, W. O.  
*There is no love like the love of Jesus*, 1877, ii., Littlewood, W. E.  
*There is one Way and only one*, 1860, i., Alexander, Cecil F.

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*There's a beautiful land on high*, 1882, i., Nicholson, J.  
*There's a fold, both safe and happy*, 1882, ii., Black, Mary A.  
*There's peace and rest in Paradise*, 1894, i., Vernon, J. R.  
*These are the crowns that we shall wear*, 1854, i., Bonar, H.: 1868, ii., Fair vision how thy distant gleam  
*These children, Lord, in faith and prayer*, 1862, i., Eternal Source of life and power  
*These eyes, O Jesus, ne'er have seen*, 1878, i., Jesus, these eyes have never seen  
*These mortal joys how soon they fade*, 1887, ii., Rich are the joys which cannot die  
*These the Two Lives: one, the fleeting*, 1841, ii., Art thou fainting in the temptat  
*They passed away from sight*, 1864, ii., Frothingham, N. L.  
*Thine, O God, our quiet trust*, 1878, i., Kennedy, B. H.  
*Think gently of the erring one*, 1886, i., Our heaven is every-where  
*Think upon Eve and Adam's sin*, 1861, i., Mozley, Harriet  
*Thirsting for a living spring*, 1881, i., Appleton, F. P.  
*This is My Body which is given for you*, 1864, i., Ford, C. L.  
*This is the day of toil*, 1864, i., Bonar, H.  
*This is the field, the world below*, 1871, i., Hinchelliffe, J.  
*This twofold solemn thought*, 1866, ii., Gill, G.  
*This world is poor from shore to shore*, 1865, ii., Giles, C.  
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*Thou art my joy, Lord Jesus*, 1868, i., Guinness, H. G.  
*Thou art my refuge, and I know*, 1862, ii., Be merciful to me, O God  
*Thou, by heavenly hosts adorned*, 1869, i., Harbaugh, H.  
*Thou by Whose strength the mountains stand*, 1861, ii., Author, Harriet  
*Thou God of glory, truth, and love*, 1864, i., Braden, E.  
*Thou, Hope of all the lonely (tr. Macgill)*, 1837, ii., Jesu dulcis memoria  
*Thou Lamb of God for sinners slain*, 1867, ii., Cumber, J.  
*Thou long disowned, reviled, oppressed*, 1869, i., Scudder, Eliza  
*Thou, Lord, didst consecrate this hour*, 1864, i., Ford, J.  
*Thou, Lord of all aches*, 1863, i., Beadome, B.  
*Thou Prince of glory slain for me*, 1867, i., Collyer, W. R.  
*Thou shalt arise and mercy have*, 1869, i., Scottish hymnody  
*Thou sweet flowing Kedron, by thy silver stream*, 1869, i., De Fleury, Maria  
*Thou that art the Father's Word*, 1860, ii., Alford, H.  
*Thou the Christ for ever one*, 1866, i., Bright, W.  
*Thou to Whom all power is given*, 1896, i., Whately, Abp. R.  
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*Thou, Who at Thy first Eucharist didst pray*, 1894, i., Turton, W. H.  
*Thou Who didst call Thy saints of old*, 1896, i., Welch, E. A.  
*Thou Who hast called our being here*, 1863, ii., Fields, J. T.  
*Thou, Who hast called us by Thy word*, 1854, i., Bode, J. E.  
*Thou Who hast in mercy blest*, 1885, ii., Partridge, S. W.  
*Thou Who on that wondrous journey*, 1860, ii., Alford, H.  
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*Thou Who with dying lips*, 1896, ii., Wiglesworth, Esther  
*Though faint, yet pursuing, we go on our way*, 1866, ii., Marby, J. N.  
*Though in a world of sickness*, 1864, ii., Bourne, H.  
*Though rough and thorny be the way*, 1876, i., Kelly, T.  
*Throned above the starry spheres*, 1891, ii., T. T. N.  
*Throned high is Jesus now*, 1878, ii., Judkin, T. J.  
*Throned upon the awful Tree*, 1861, ii., Ellerton, J.  
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*Through the yesterday of ages*, 1870, i., Havergal, Frances R.  
*Thus it became the Prince of grace*, 1882, i., Norman, J.  
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H. F.
- Thy name we love, Lord Jesus, 1897, L., Verburg, W.
- Thy presence in the temple watched, 1881, H., Aubert  
Harriet
- Thy thoughts are here, my God, 1884, L., Bonar, H.
- Thy way, O God, is in the sea, 1881, H., As, through  
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- Thy wraps, O Lord, with wide design, 1880, L., Serle, A.
- Thou Christ, splendor Patria, 1881, H., Italian  
Marian
- Thou day dawn, 1884, L., Bonar, H.
- Times are changing, days are flying, 1884, H., Bart  
wick, Jane
- 'Tis but a film of flesh divides, 1881, H., Neale, C.
- 'Tis He, 'tis He, I know Him now, 1883, L., Bedlam  
G. W.
- 'Tis Jesus when the hardened heart, 1880, L., Service  
M. E.
- 'Tis not the Cross I have to bear, 1888, H., Crowder  
Jane
- 'Tis not the gift; but 'tis the spirit, 1884, H., Bowring  
Sir J.
- 'Tis past, that agonizing hour, 1882, H., Bathurst  
W. H.
- 'Tis past, the dark and dreary night, 1889, H., Deeny  
Sir E.
- 'Tis sweet in the trials of conflict and sin, 1880, L.  
Smith, J. W.
- 'Tis sweet upon our pilgrimage, 1861, L., Edmonston, J.
- 'Tis thus they press the hand and part, 1884, L., Bonar  
H.
- 'Tis to us no cause of sorrow, 1878, H., Kelly, T.
- To Christ, springing from the dead he sang, 1888, H.  
Crippen, T. G.
- To comprehend the great Three-One, 1880, H., Hart, J.
- To God I turned in wild distress, 1878, L., Lye, H. F.
- To God my earnest voice I raise, 1885, L., Behold no  
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- To heaven our longing eyes we raise, 1881, H., Aubert  
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- To Him Who spread the shroud, 1884, L., Bonar, H.
- To me remains our place, our time, 1868, L., Guyton  
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- To our Lord a throne is given, 1878, L., Kelly, T.
- To prayer, to prayer, 1894, H., Ware, H.
- To share the Lamb's high marriage feast, 1849, L., Ad  
cupias Agni Patre
- To the Ark away, or perish, 1878, H., Kelly, T.
- To the Lamb's festival, 1849, L., Ad cupias Agni Patre
- To the shores of every blessing, 1882, H., Bathurst  
W. H.
- To Thee I send my cry, Lord Jesus, 1880, L., Agriola, J.
- To Thee, my righteous King and Lord, 1887, L.,  
Wareham, W.
- To thee, O better country, 1878, H., Hors neviniana
- To Thee, O Christ, be glory, penance lead, 1888, H.,  
Gloria, lass, at home
- To Thee, O dear, dear Saviour, 1888, H., To Thee, O  
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- To Thee, O God, my prayer ascends, 1888, L., Rowe,  
Kinsaleth
- To Thee, O God, Whom guiding hand, 1888, L., Davis,  
W. T.
- To Thee, O gracious Father, 1887, H., Ransford, Ellen
- To Thee, O Lord, in deep distress, 1878, L., Lye, H. F.
- To Thee, O righteous Father, 1884, H., Vincent, F.
- To Thee's steady gaze, 1886, H., Clarke, S. C.
- To-day the Saviour came, 1871, H., Hawkins, J.
- Trailing in the path of duty, 1888, H., Clephane, Anna  
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- The fair, the fair, we cannot enter now, 1898, L., Treny-  
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tion groans and travails
- Totus fons sanctitatis, 1884, L., Santa Cruz Dei cruce  
Trinit in God, and do the right, 1884, L., George, Im-  
ther: do not stand still
- Trout go on the Lord for ever, 1878, L., Kelly, T.
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Thou art the Way: to Thee alone
- 'Twas when the mist with Andean rose (My Father's at  
the helm), 1888, H., Knight, J. A.
- Two temples did Jehovah prize, 1889, L., Davis, T.

Th' inner Pass, 1871, L., Kelly, L. H. C.

Und klangst du, 1881, H., Arnold, E. M. C.

Unto th' eternal AGES, 1884, L., Bonar, H.

Unto the Lord, unto the Lord, 1888, H., Park, E. A.

Unto Thee be glory given, 1861, L., From psalms can-  
tum

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*Well sleeps the good who sinks to rest*, 1891, ii., Taylor, W.  
*Wenn sich die Kinder freuen*, 1897, ii., Zinzendorf, M. L., Count von  
*We're bound for yonder land*, 1875, ii., Kelly, T.  
*What a sea of tears and sorrow*, 1884, i., O quot undis lacrymarum  
*What are those Sabbaths of joy without end?* 1894, i., O quanta qualia sunt illa Sabbata  
*What can release the troubled soul?* 1883, ii., Balburn, W. H.  
*What hast Thou done for me, O Thou my mighty Friend*, 1870, i., Havergal, Frances R.  
*What is this that stirs within?* 1895, i., What is this? and whither? whence?  
*What man sooner he be that*, 1841, i., Old Version  
*What marks the dawning of the year?* 1856, i., Charles, Elizabeth  
*What means the water in this font?* 1890, i., Spence, J.  
*What praise unto the Lamb is due*, 1891, ii., Taylor, Clare  
*What though my shrinking flesh complain*, 1887, ii., Come, O Thou Traveller unknown  
*What though the Accuser roar*, 1888, i., Gandy, S. W.  
*What though thy sons be sleeping*, 1883, i., Farmer, Sarah  
*What tongue can tell, what fancy paint*, 1876, i., Kelly, T.  
*What were Sinai's awful wonders?* 1878, i., Kelly, T.  
*What wondrous cause could move Thy heart?* 1891, ii., Taylor, Clare  
*When at mid-day my task I ply*, 1864, i., Ford, J.  
*When by bitter guilt subdued*, 1894, ii., Vincent, F.  
*When Christ from heaven came down of old*, 1893, ii., When Christ came down on earth of old  
*When clouds are hovering o'er us*, 1883, ii., Beattie, W.  
*When darkness reigned o'er Egypt round*, 1875, ii., Judkin, T. J.  
*When day's shadows lengthen*, 1877, i., Lee, F. G.  
*When first the world sprang forth (tr. Caswall, alt.)*, 1849, i., Ad tempa non rursus vocat  
*When for me the silent ear*, 1878, ii., Laroom, Lucy  
*When He cometh, when He cometh*, 1883, ii., Cushing, W. O.  
*When I am weak, I'm strong*, 1864, ii., Frothingham, N. L.  
*When I view my Saviour bleeding*, 1877, i., Lee, R.  
*When in the hours of lonely woe*, 1874, ii., Jesus, in Whom but Thee above  
*When in the Lord Jehovah's name*, 1880, ii., Alford, H.  
*When first the morning I awake*, 1890, i., Smith, C.  
*When Israel through the desert passed*, 1883, i., Badome, H.  
*When Jesus came to earth of old*, 1896, ii., When Christ came down on earth of old  
*When Jesus left the flattering crowd*, 1890, i., Milner, G.  
*When Jesus to [my] our rescue came*, 1878, i., Lyte, H. F.  
*When mothers of Salem their children brought to Jesus*, 1872, ii., Hitchings, W. M.  
*When my tongue can no more utter*, 1881, ii., Naur, E. F.  
*When of old the Jewish mothers*, 1880, i., Alexander, Cecil F.  
*When over our land hung oppression's dark pall*, 1886, i., Phelps, S. D.  
*When safely on dry land once more*, 1881, i., Mosley, Harriet  
*When shall the last bright song arise*, 1894, ii., Vokes, Mrs.  
*When silent steal across my soul*, 1893, ii., Torrey, Mary  
*When the best day of Pentecost*, 1890, ii., Hart, J.  
*When the disciples saw their Lord*, 1885, i., Ople, Amelia  
*When the gospel race is run*, 1889, ii., Dickinson, W.  
*When the harvest yields the pleasure*, 1880, ii., Moore, C. C.  
*When the parting beam bleeds*, 1889, ii., Sigourney, Lydia  
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*When the storms of sorrow gather*, 1884, ii., Bowring, Sir J.  
*When thickly beat the storms of life*, 1883, i., Robins, G.  
*When to dark Moriah's side*, 1840, ii., Young, E. M.  
*When to the called over were given*, 1883, i., Robinson, G.  
*When to the silence of the tomb*, 1871, ii., Homo Dei creatura  
*When verdure clothes the fertile vale*, 1873, i., How changed the face of nature shows

*When we in holy worship*, 1896, ii., Wigglesworth, Luther  
*When we reach our peaceful dwelling*, 1888, i., Cousin, Anne R.  
*Whence these sorrows, Saviour, say?* 1870, ii., Herrschell, Esther  
*Whence those sounds symphonious*, 1878, i., Kelly, T.  
*Whence those unusual bursts of joy?* 1877, ii., Look up, ye saints, and while ye gaze  
*Where are Thou, Lord? with anxious eyes*, 1888, ii., Bushell, W. D.  
*Where is our Master now?* 1886, i., Palin, Emily I. J.  
*Where righteousness doth say*, 1841, i., Old Version  
*Where shall my soul begin to sing?* 1889, ii., Sanders, W.  
*Where shall we find our mightiest saint?* 1886, i., Butler, H. M.  
*Where the sacred body lieth*, 1840, i., Ad perennis vitæ fontem  
*Wherefore do the nations rage*, 1867, ii., Grant, Sir R.  
*Whether, in Sunday's quiet walk*, 1864, ii., Freeman, P.  
*While all the golden harps above*, 1881, ii., Auber, Harriet  
*While beauty clothes the fertile vale*, 1873, i., How changed the face of nature shows  
*While I to it my soul gave way*, 1881, i., My harp untuned, and laid aside  
*While in sweet communion feeding*, 1889, ii., Denny, Sir E.  
*While in the [this] world we still [yet] remain*, 1876, i., Kelly, T.  
*While lone upon the furious waves*, 1874, i., Jenkins, E. E.  
*While marching on to Canaan's land*, 1886, i., Cottle, J.  
*While on life's stormy sea*, 1888, i., Phelps, S. D.  
*While passing through this vale of woe*, 1883, ii., Sanders, W.  
*While to its grief my soul gave way*, 1881, i., My harp untuned, and laid aside  
*While verdant hill and blooming vale*, 1873, i., How changed the face of nature shows  
*Who can condemn since Christ hath died?* 1891, ii., Taylor, Clare  
*Who hath believed our report? to whom*, 1863, i., Fando quis aulivit?  
*Who shall roll away the stone*, 1864, ii., Bowring, Sir J.  
*Who, when darkness gathered o'er us*, 1867, i., Gould, Hannah F.  
*Who, who are these beside the chilly wave?* 1894, ii., O'hane, T. C.  
*Whom shall we love like Thee?* 1870, i., He came, the King of kings  
*Why do I wander from my God?* 1883, ii., Sanders, W.  
*Why is thy face so lit with smiles?* 1883, ii., Faber, F. W.  
*Why those fears? behold 'tis Jesus*, 1896, i., Why those fears? behold the pillow  
*Why weep for those, frail child of woe?* 1878, i., Loring, W. J.  
*Will Thou hear the voice of praise?* 1897, ii., Rice, Caroline L.  
*With all the power [powers] my poor heart hath*, 1840, ii., Adoro to devote  
*With glory clad, with strength arrayed*, 1896, ii., With glory clad, with might arrayed  
*With God there is a home*, 1893, ii., There is a blessed home  
*With hearts and with voices, O praise ye the Lord*, 1870, ii., Herrschmidt, J. D.  
*With humble heart and tongue*, 1867, ii., Great God, with heart and tongue  
*With loudest voice of joyfulness and praise*, 1894, ii., Voce jubilantes magna  
*With thanks before the Lord appear*, 1894, ii., Foster, F. W.  
*With transport, Lord, our souls proclaim*, 1860, i., Duddridge, P.  
*Within the churchyard side by side*, 1880, ii., Alexander, Cecil F.  
*Within the temple's hallowed courts*, 1889, ii., Dux, W. C.  
*Witness, ye men and angels now*, 1897, i., Ye men and angels, witness now  
*Woe's me that I in Mesach am*, 1889, i., Scottish hymnody  
*Wonderful book! with histories*, 1893, i., The good old book! with histories  
*Word of the everlasting God*, 1883, i., Barton, B.  
*Word of the ever-living God*, 1883, i., Barton, B.  
*Work and never weary, though thy strength be small*, 1890, i., Miller, Emily



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